



Digitized by the Internet Archive
in 2023 with funding from
Kahle/Austin Foundation

FRONTISPIECE.



THE CURSE PRONOUNCED.

Gen. III. v. 14.

London, Pub. Sep. 17-1864, by Rich^d Evans, White row, Spitalfields.

Wells sc.

BIBLE. ENGLISH. AUTHORIZED. 1814.

The
SELF INTERPRETING
BIBLE,

with an Evangelical Commentary,

By the Late
REV^d JOHN BROWN,

Minister of the Gospel.

AT
Haddington.

Containing Marginal

References & Reflections

Illustrated with Elegant

Engravings & Maps



LONDON.
Published by R. EVANS, 8, White Row,
SPITALFIELDS.
1814.

106660

f
B5
185
1814
L6

1814

1814

1814

1814

1814

1814

This London Edition OF THE SELF-INTERPRETING BIBLE,

Being correctly printed from the Original, is published with the Approbation and Recommendation
of the Sons of the much Esteemed Author:

Rev. JOHN BROWN, Whitburn, Scotland, The Rev. EBENEZER BROWN, Inverkeithing, Scotland,
And also by the following Ministers.

SIR,

AFTER the high character which the *Self-Interpreting Bible* of the late Rev. JOHN BROWN, Haddington, has obtained in the churches, it may be deemed unnecessary and officious to draw the attention the public to the *new edition* which you are printing. But for the sake of young persons, and others who are strangers to the work, it may be proper to notice the excellent collection of scriptural references which the author has placed in the margin, by which the different parts of revealed truth shed light on each other. The practical applications, at the end of each chapter, are happily adapted to make the Scriptures profitable for doctrine, for reformation, and for instruction in righteousness. In the Gospels, and especially in the Epistles, the text is furnished with ample expository views of the text, brought from the most judicious commentators; particularly from the late pious and evangelical Dr. GUYSE. To the whole is prefixed a most valuable Introduction, containing the principal proofs of the Divine Authenticity of the Old and New Testaments; useful for the more profitable perusal of the oracles of God; a connected scheme of the Hebrew laws, and their moral signification; an outline of the history of the world, as connected with prophecy and with our redemption by JESUS CHRIST; together with a large chronological index. These, sir, are some of the *peculiarities* of this invaluable work; and as you intend to print it accurately from the London Edition of 1791, by BENSLEY, we feel no difficulty in cordially recommending the work, and hope to see it execute it in such a manner, as will do credit to yourself, and by the divine blessing, much benefit to mankind.

Your's respectfully,

ROBERT SIMPSON.

HOXTON ACADEMY,
March 23rd, 1812.

To Mr. RICHARD EVANS,
8, White's Row, Spitalfields.

The Rev. ROWLAND HILL, A.M. Surry Chapel.
JOHN TOWNSEND, Rotherhithe.
JOHN RYLAND, D.D. Bristol.
HENRY PAGE, A.M. Bristol.
ALEXANDER WAUGH, A.M. Well Street.
MATTHEW WILKES, Tabernacle.
WILLIAM NICOL, D.D. Swallow Street.

The Rev. W. B. COLLYER, D.D. Peckham.
GEORGE COLLISON, Hackney.
DAVID BOGUE, D.D. Gosport.
JOHN RIPPON, D.D. Carter Lane, Tooley Street.
ALEXANDER FLETCHER, Miles's Lane.
JOHN CLAYTON, Camomile Street.

A TABLE of OFFICES and CONDITIONS of MEN.

TRIARCHS, or *Fathers of Families*, such as Abraham, Isaac, and Jacob, and his sons.
Judges, Temporary supreme Governors, immediately appointed by God over the children of Israel.
Kings, and they either of the whole nation, or after the falling of the ten tribes, of Judah or Israel.
Elders, Senators, the LXX, or Sanhedrim.
Officers, Provosts, Sheriffs, or Executioners.
Judges, Inferior Rulers, such as determine controversies in particular cities.
Israelites, Hebrews, descendants from Jacob.
An Hebrew of Hebrews, an Israelite by original extraction.
A Proselyte of the Covenant, who was circumcised, and submitted to the whole law.
A Proselyte of the Gate, or Stranger, who worshipped one God, but remained uncircumcised.

Officers under the Assyrian or Persian Monarchs:
Tirshatha, or Governor appointed by the kings of Assyria or Persia.
Heads of the Captivity, the Chief of each tribe or family, who exercised a precarious government during the captivity.

Under the Grecian Monarchs, Superior Officers.
Maccabees, the successors of Judas Maccabeus, high priests, who presided with kingly power.

Under the Roman Emperors.
Presidents, or Governors, sent from Rome with imperial power.
Tetrarchs, who had kingly power in four provinces.
Proconsuls, or Deputies of Provinces.

Inferior Officers.
Publicans, or Tax-gatherers.
Centurians, Captains of an hundred men.

Ecclesiastical Officers, or Sects of Men.
High Priests, who only might enter the Holy of Holies.
Second Priests, or *Sagan*, who supplied the high priest's office, in case he were disabled.
High Priests for the War, set apart for the occasion of an expedition.
Priests, Levites of the sons of Aaron, divided into twenty-four courses, each rank serving weekly in the temple.

Levites, of the tribe of Levi, but not of Aaron's family; of these were three orders, Gershonites, Koathites, Merarites, several sons of Levi.

Nethinims, inferior servants to the Priests and Levites, (not of their tribe) to draw water, and cleave wood, &c.

Prophets, anciently called Seers, who foretold future events, and denounced God's judgments.

Children of the Prophets, their disciples or scholars.

Wise Men, called so in imitation of the Eastern Magi, or Gentile Philosophers.

Scribes, Writers and Expounders of the law.

Disputers, that raised and determined questions out of the law.

Rabbies or Doctors, Teachers of Israel.

Libertines, Freed men of Rome, who, being Jews or Proselytes, had a synagogue or oratory for themselves.

Galileans or *Galileans*, who pretended it unlawful to obey any heathen magistrate.

Herodians, who shaped their religion to the times, and particularly flattered Herod.

Epicurians, who placed all happiness in pleasure.

Stoics, who denied the liberty of the will, and pretended all events were determined by fatal necessity.

Simon Magus, Author of the Heresy of the *Gnostics*, who taught that men, however vicious their practice was, should be saved by their knowledge.

Nicolaitans, the disciples of Nicolas, one of the first seven deacons, who taught the community of wives.

Nazarites, who under a vow abstained from wine, &c.

Nazarenes, Jews professing Christianity.

Zelots, *Sicarii*, or Murderers, who under pretence of the law, thought themselves authorized to commit any outrage.

Pharisees, Separatists, who, upon the opinion of their godliness, despised all others.

Sadducees, who denied the resurrection of the dead, angels, and spirits.

Samaritans, Mongrel professors, partly Heathen and partly Jews; the offspring of the Assyrians sent to Samaria.

Apostles, Missionaries, or persons sent; they who were sent by our Saviour, from their number, were called The Twelve.

Bishops, Successors of the Apostles in the government of the church.

Deacons, Officers chosen by the Apostles to take care of the poor.

TO THE READER.

NOT to depreciate the valuable commentaries of *Pool, Patrick, Clark, Henry, Burkitt, Gill, Doddridge, &c. &c.* but to exhibit their principal substance with all possible advantage, in a manner that might best comport with the ability and leisure of the poorer and labouring part of mankind; and especially to render the oracles of GOD their own interpreter, and enable every serious reader to judge himself what doctrines ought to be believed and what duties practised by the Christian, are the avowed aims of this publication.

In the copious INTRODUCTION, the principal PROOFS of the DIVINE AUTHORITY of the Old and New Testaments, and the reasons necessary to promote the profitable perusal of the oracles of GOD therein contained, are largely exhibited. The connected scheme of the HEBREW LAWS, and their evangelical signification,—and of the FATE of nations, narrated or predicted in scripture, as subservient to the glorious work of our redemption,—together with the large CHRONOLOGICAL INDEX,—form a summary of the most celebrated labours of the learned world on these diversified subjects. An accurate attention thereto will, through the blessing of GOD, greatly assist in searching the scriptures with success.

The CONTENTS of the sacred books, and their respective chapters, are an accurate, full, and explicatory, representation of the subject.—Properly attending to these, the reader must discern of whom, or of what, the HOLY GHOST there speaks, and understand every passage accordingly. He may easily fix in his mind a general, but distinct, view of the whole system of inspiration; and thus be enabled with the utmost readiness, to find out or compare whatever passages of scripture he may desire.

The EXPLANATORY NOTES are chiefly confined to the *figurative*, the *prophetic*, and the *practical* parts. Here the obscurity of scripture, or the importance of faith and holiness, chiefly required them.

In our SAVIOUR'S delightful discourses, and the epistles of his inspired messengers, our holy religion is most fully delineated; and the explication is peculiarly extensive, and attempts to exhibit the substance of many learned and expensive commentaries, in a manner which, attending to the beautiful connection, clearly unfolds the scope and meaning of the SPIRIT OF GOD.

A particular and lively application of divine truth to the heart, and an unspotted holiness of conversation, being the immediate end of GOD'S revelations to men, the contents of each chapter, which are often in an explicatory manner, are in the REFLECTIONS practically summed up, and directed home to the reader himself, for enlightening his understanding, awakening his conscience, warming his heart, and for directing and animating his practice.

An exact knowledge of the SEASONS in which the oracles of GOD were delivered, or the events mentioned in them took place, being of no small importance for obtaining a distinct perception of their meaning, the dates before and after our SAVIOUR'S incarnation have been adjusted from the best chronologers, and marked in the margin.

But, as every Protestant must allow the scripture itself to be its own best interpreter—as GOD, to oblige men to a diligent search of his word, comparing spiritual things with spiritual, has seldom fully unfolded any of his more important truths in one particular passage—the uncommon collection of PARALLEL SCRIPTURES, such as is not to be found any where else that I know of, has formed the most laborious, and will, to the diligent peruser, be found *by far* the most valuable, part of the work. Some of these are similar in phraseology, others in meaning, and, in fine, others in their scope and design. In these, and others which may be added, we have a delightful view of the HARMONY of the scripture, and multiplied PROOFS of every article of our Christian faith; we have a real CONCORDANCE, which may abundantly furnish preachers and others with their desired quotations; we have, in little room, a large COMMENTARY, infinitely more certain than any dictates of men; and of which the very words are, as nails and as goads, pointed and fastened by the great Master of assemblies. In a truly diligent comparison of them, many texts all at once explain, and are explained by, each other. Nor, unless at first, will the careful reader find much trouble in comparing the texts: but the mere view of the marginal quotations will direct his memory to that part of them which corresponds with the sentence to which they are annexed for explication. And, for his encouragement, I can only say, that my labour, in collecting the parallel texts in this work, has afforded me much more PLEASANT INSIGHT into the oracles of GOD than all the numerous commentaries which I ever perused.

Thus we may listen to and converse with GOD, and lay our consciences open to the inspired arrows of our all-conquering REDEEMER;—we find his words, and eat them, to the joy and health of our soul; we hide them in our heart, that we may not sin against him; we become mighty in the scriptures, and expert in handling this sword of the SPIRIT, in opposition to every enemy of our soul: in fine, we are made wise unto salvation; are reprov'd, corrected, and instructed in righteousness, and perfectly furnished for every good work. May the LORD himself prosper it for these ends!

J. BROWN.

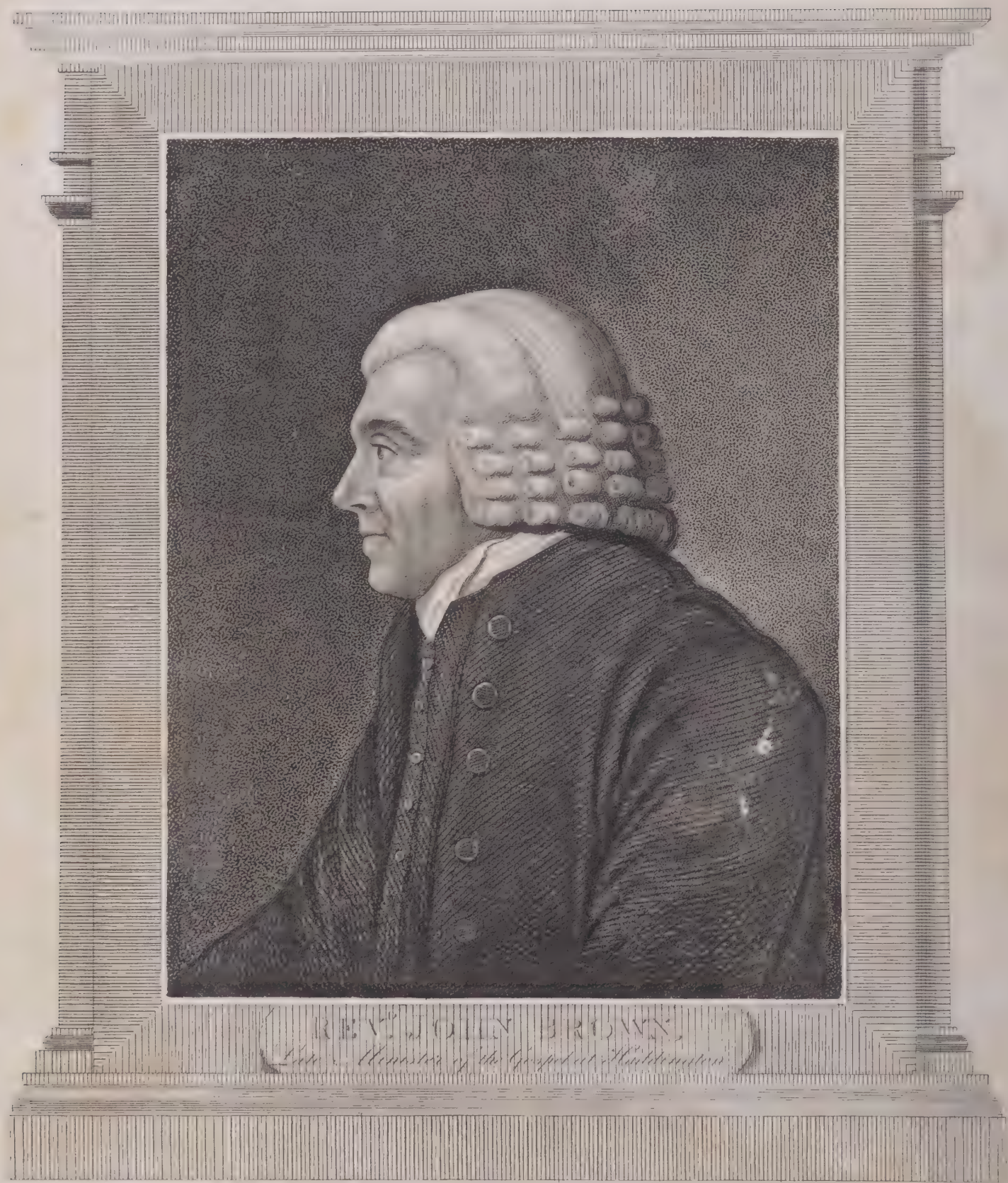
THE NAMES AND ORDER OF ALL THE BOOKS OF THE OLD AND NEW TESTAMENTS,

With the Number of their Chapters.

GENESIS - - - - 50	I. Kings - - - - 22	Ecclesiastes - - - - 12	Obadiah - - - - 1
Exodus - - - - 40	II. Kings - - - - 25	Song of Solomon - - - - 8	Jonah - - - - 4
Leviticus - - - - 27	I. Chronicles - - - - 29	Isaiah - - - - 66	Micah - - - - 7
Numbers - - - - 36	II. Chronicles - - - - 36	Jeremiah - - - - 52	Nahum - - - - 3
Deuteronomy - - - - 34	Ezra - - - - 10	Lamentations - - - - 5	Habakkuk - - - - 3
Joshua - - - - 24	Nehemiah - - - - 13	Ezekiel - - - - 48	Zephaniah - - - - 3
Judges - - - - 21	Esther - - - - 10	Daniel - - - - 12	Haggai - - - - 2
Ruth - - - - 4	Job - - - - 42	Hosea - - - - 14	Zechariah - - - - 14
I. Samuel - - - - 31	Psalms - - - - 150	Joel - - - - 3	Malachi - - - - 4
II. Samuel - - - - 24	Proverbs - - - - 31	Amos - - - - 9	

THE BOOKS OF THE NEW TESTAMENT.

MATTHEW - - - - 28	II. Corinthians - - - - 13	I. Timothy - - - - 6	II. Peter - - - - 3
Mark - - - - 16	Galatians - - - - 6	II. Timothy - - - - 4	I. John - - - - 5
Luke - - - - 24	Ephesians - - - - 6	Titus - - - - 3	II. John - - - - 1
John - - - - 21	Philippians - - - - 4	Philemon - - - - 1	III. John - - - - 1
The Acts - - - - 28	Collossians - - - - 4	To the Hebrews - - - - 13	Jude - - - - 1
Epistle to Romans - - - - 16	I. Thessalonians - - - - 5	Epistle of James - - - - 5	Revelation - - - - 22
I. Corinthians - - - - 16	II. Thessalonians - - - - 3	I. Peter - - - - 5	



REV. JOHN BROWN,
Minister of the Gospel at Huddersfield.

INTRODUCTION

TO

THE RIGHT UNDERSTANDING OF THE ORACLES OF GOD.

CHAP. I.

Of the divine authority of the scriptures of the Old and New Testament.

NO man, who is an unbiassed *free-thinker*, can soberly hearken to the dictates of his natural reason, and seriously ponder the absurd and contradictory principles and practices which have been, or are, prevalent among mankind, without perceiving that the *light*, or even the *law*, of nature is altogether insufficient to direct us to true holiness, or lasting happiness, in our present lapsed condition. It can give us no plain, distinct, convincing, pleasant, powerful, and lasting, ideas of God. It cannot direct us in the right manner of worshipping him with due love, resignation, humility, self-denial, zeal, wisdom, sincerity, and fervent desire of the eternal enjoyment of him. It cannot shew us our true happiness, which is suited to our highest powers, which may always be enjoyed without shame, suspicion, fear, or dread of loss or danger, and which will in every situation support and comfort us. It can discover no true system of morality, perfect in its rules, means, and motives. It can discover no effectual incitements to virtue, drawn from the excellency and presence of God the lawgiver, from the authority of his law, or from his discovering a proper regard to it in rewarding virtue and punishing vice. It cannot manifest in a striking manner the certainty, excellence, pleasure, and allurements, of virtue or of future reward, nor carry us to that proper pitch of religion and virtue in our heart, which will ripen us for the full and immediate enjoyment of God. It cannot shew us one perfect example of virtue, either among learned or unlearned heathens; nor give us any promise of God's assisting us in the study of it. It can discover no certainty that God will pardon our sins,—no proper atonement,—no actually pardoned sinner,—no happy soul, praising God for his pardoning mercy,—no spiritual worship, appointed by God for rebellious sinners,—no purpose, promise, perfection, or name, of God, that can secure his pardon;—nor does it give us any hint that it could consist with his honour, or is intended in his patient bearing with sinners on earth;—nor does it afford any divine proclamation of pardon, nor even any incitement to us to forgive our injurers;—and, in fine, it cannot effectually sanctify our heart, nor produce that bent of will and affection, that inward peace with God, that sufficiency of light and strength from God, or that solid hope of eternal happiness, which is necessary to produce true holiness and virtue. It cannot support us under heavy and bitter afflictions, by shewing us God's fatherly care of us, his promises to us, or his making all things to work together for our good,—nor can it comfort us against death by certain views of his love to us, and providing everlasting life and happiness for us. While reason then plainly suggests the *possibility*, the *desirableness*, and the *necessity*, of a revelation from God, adapted to our circumstances, the books of the Old and New Testament manifest themselves

reasonable, credible, and divinely inspired: It is their *DIVINE INSPIRATION* (which indeed supposes them *reasonable and credible*) that we now attempt to demonstrate. In what manner the influence, by which the penmen of the scriptures were directed, affected them, we pretend not fully to explain. It is enough for us to know, that thereby they were infallibly guided and determined to declare what they did not formerly know; to conceive properly of what they had formerly known; and to express their subject in terms absolutely just in themselves, and calculated to convey the truths represented to others. But so far as we may conclude, that, while the penmen exercised their own reason and judgment; Psal. xlv. 1; Mark xii. 36; Luke i. 3; Acts i. 1; 1 Pet. i. 11; the Holy Ghost (1) Effectually stirred them up to write; 2 Pet. i. 21. (2) Appointed to each his proper share or subject correspondent with his natural talents, and the necessities of the church in his time; 2 Pet. i. 21; Mat. xxv. 15. (3) Enlightened their minds and gave them a duly distinct view of the truths which they were to deliver; Jer. i. 11—16. and xiii. 9—14; Ezek. iv. 4—8; Dan. x. 1, 14; and ix. 22—27; and viii. 15—19; and xii. 8; Amos vii. 7, 8; and viii. 2; Zech. i. 19, 21; and iv. 11—14; and v. 6; 1 Pet. i. 10, 11; Eph. iii. 3, 4; John xvi. 13. Perhaps this illumination was given all at once to Paul, when caught up to the third heaven, but was bestowed gradually on the other apostles; Mark iv. 34; Luke xxiv. 17, 45; John xx. 22; Acts ii. 4; and x. 9—15, 28, 34. (4) He strengthened and refreshed their memories to recollect whatever they had seen or heard, which he judged proper to be inserted in their writings; John xiv. 26; Luke i. 3; Jer. xxxi. 3. (5) Amidst a multitude of facts, he directed them to write precisely what was proper for the edification of the church, and neither more nor less; John xx. 30, 31; and xxi. 25; Rom. xv. 4; 1 Cor. x. 6—11; Rom. iv. 23, 24. (6) He excited in their minds such images and ideas as had been treasured up in their memories, and directed them to other ends and purposes than themselves would ever have done of their own accord.—Thus, under inspiration, Amos draws his figures from herds, flocks, and fields; Paul makes use of his classical learning; Amos i—ix. Acts xvii. 28: 1 Cor. xv. 33; Tit. i. 12. (7) He immediately suggested and imprinted on their minds such things as could not be known by reason, observation, or information, but were matters of pure revelation; Isa. xlv. 9, 10; xli. 22, 23; and xlv. 21; whether they respected doctrines, 1 Tim. iii. 16; or facts past or future, Gen. i. ii. iii. Lev. xxvii. &c. (8) He so superintended every particular writer, as to render him infallible in his matter, words, and arrangement: and, by this superintending influence, made them all in connection so write, as to render the whole scripture, at any given period, a sufficient infallible rule to direct men to true holiness and everlasting happiness; Dent. viii. 4; Psal. xix. 7—11; cxix. and i. 2; John v. 39; Mat. xxii. 29; Luke xvi. 29, 31; Rom. xv. 4; 2 Tim. iii. 15—17. 2 Pet. i. 19. Many of the sentences recorded in scripture are not inspired in themselves, being the words of Satan or of wicked men; but the scripture report relative to these expressions is directed by divine inspiration. That our books of the Old and New Testament, the APOCRYPHAL TRACTS being excluded from both, are of an INFALLIBLE and DIVINE original, is thus evident:

I. The subject MATTER of them requires a divine inspiration. The history of the creation, and part of that of the flood, &c. therein related, were known only to God. Mysteries relative to the Trinity of persons in the Godhead; the covenant of grace; the incarnation of the Son of God; his undertaking, offices, and states, and our union with him; justification, adoption, sanctification, spiritual comfort, and eternal blessedness, in him; are therein declared;—which God only could comprehend or discover. The scheme of religion therein prescribed is so pure and benevolent, that God alone could devise or appoint it. While it represents the Most High as every where present, as infinitely perfect, powerful, wise, and good, holy, just, and true—an infinitely gracious lover of righteousness, and hater of iniquity,—as our bountiful Creator and Preserver, and as the infinitely merciful Redeemer of our souls, by the obedience and death of his only begotten Son,—it requires us to know, believe in, and revere, him with our whole heart, soul, mind, and strength

as our Father, Friend, Husband, Saviour, and Portion, in Christ; and confidence to depend on him, and ask from him whatever we need in time or eternity; and to obey him in all that he commands, as children whom he hath begotten again to a lively hope, and established as the heirs of his everlasting inheritance. We are here taught how human nature may be truly improved and perfected, by our receiving Jesus Christ as made of God unto us wisdom, righteousness, sanctification, and redemption,—as an effectual principle and root of true holiness;—and by our walking in him by faith, denying ungodliness and worldly lusts, and living soberly, righteously, and godly, patiently, contentedly, and cheerfully,—setting our affections upon things above, where Christ is, and through the Spirit mortifying every sinful and selfish inclination. We are taught to love our neighbours as ourselves,—perfectly fulfilling the particular duties of every relative station; and to lay aside all malice, envy, hatred, revenge, or other malevolent dispositions or passions; to love our enemies; to render good for evil, blessing for cursing; and to pray for them that despitefully use us. These laws of universal purity and benevolence are prescribed with an authority proper only to God, and extended to such a compass and degree as God alone can demand: and those sins are forbidden which God alone can observe or prohibit. The most powerful motives to duty, and dissuaves from vice, are here most wisely proposed, and powerfully urged; motives drawn from the nature, the promises, the threatenings, the mercies, and the judgments, of God; particularly from his kindness in the work of our redemption, and his new covenant relations to us in Christ; and from advantages or disadvantages, temporal, spiritual, and eternal. And, while the most excellent means of directing and exciting to, and of exercising, piety and virtue, are established in the most prudent forms and authoritative manner, the most perfect and engaging patterns of holiness and virtue are set before us in the example of Jesus Christ our Redeemer, and of God as reconciled in him, and reconciling the world to himself; Exod. xx. 1—17; Lev. xviii—xx. Dent. iv—xxv. Mat. v—vii. Rom. vi. xii—xv. Gal. v. vi. Eph. iv—vi. Col. iii. iv. 1 Thes. v. Tit. ii. James i—v. 1 Pet. i—v. 2 Pet. i. 1 John i—v. &c. &c.

II. The MANNER in which these subjects are exhibited in the scriptures is evidently divine;—wise, condescending, and yet majestic. The discoveries have been gradual, as men stood in need of them, or were in a proper condition to receive them; Gen. iii. ix. xii. xvii. &c. Heb. i. 1. The principal points; as of God's new covenant grant of himself to sinful men; his full satisfaction in and with Christ as our Mediator; and the law of the ten commandments; were declared from heaven with uncommon solemnity; Mat. iii. 17; and xvii. 5; Exod. xx. 1—18; &c.—And, while these and other similar truths are announced in a style the most plain and simple, there appears therein something astonishingly sublime and majestic.—While the dictates are authorized with a *THUS SAITH THE LORD*, the very style, particularly in scripture songs, Job, Psalms, Lamentations, and Isaiah, and in our Saviour's discourses, &c. is at once surprisingly suited to the dignity of the Author, the nature of the subject, and the condition of the persons addressed.

III. The manifest scope of the scriptures is to render sin loathsome and hated, and to promote holiness and virtue;—to humble men, and reform them from their beloved lusts and sinful practices, and to exalt and glorify God to the highest. No good angel nor man could dare to personate God in the manner of the scriptures: nor could bad angels or men publish, and so warmly inculcate, what is so remarkably contrary to their own vicious inclinations and honour. It therefore remains that God alone must be the *author* and *inditer* of them.

IV. Notwithstanding the dictates of scripture are so extremely contrary to the natural inclinations of mankind, and were published without any concert by various persons, of very different conditions, and in different ages and places, yet such is the marvellous HARMONY of all the parts, in their whole matter and scope, as irrefragably demonstrates that these penmen must all have been directed by the same Spirit of God. One part of our Bible is so connected with, and tends to the establishment of, another, that we cannot reasonably receive any part without receiving the whole. In the New Testament we have the historical narrative of the fulfilment of the typical and verbal predictions of the Old. In both Testaments the subsequent books, or subsequent parts of a book, are connected with that which went before, as a narrative of the execution of a scheme begun, or of the fulfilment of a prophecy declared. If we receive the history, we must also receive the prediction. If we admit the prediction, we must believe the history. To a diligent searcher of the scriptures, it cannot fail to occasion a most pleasant astonishment, to find every where the same facts supposed, related, or prepared for; the same doctrines of a gracious redemption through Jesus Christ exhibited, or supposed to be true; the same rules or exemplifications of piety and virtue, and motives thereto; the same promises of mercy, or threatenings of just misery, to persons, societies, or nations, exhibited without a single contradiction. When there is an appearance of contradiction, it will be found that the different passages do not respect the *same thing* or *person*, in the *same respect*, and in the *same circumstances* of time, place, or manner; and so there is no contradiction at all.

V. The manifest CHARACTER of the PENMEN further evinces the divine original of the scriptures. They every where discover the utmost candour and disinterestedness; they every where candidly publish the infirmities, or even faults, of themselves, their friends, and nation. None of them ever gained any thing in this world by their work but trouble and vexation of and, according to their own principles, they could obtain nothing in the next but everlasting destruction, if they indulged themselves in any imposture. The *matter* and *manner* of their work infinitely transcended their abilities. Setting their predictions aside for a moment, how could men of the best education, and especially men of no education, form such exalted schemes of sense, piety, and virtue; Or how could wicked men, inspired by Satan, publish and prosecute such a scheme of mystery, holiness, and morality! Such is the character of Jesus Christ, drawn by the four evangelists, with every mark of simplicity and candour, and in which ignominious suffering is made a leading article, that the delineation thereof, and that too by persons of no uncommon knowledge, without a real and exactly answerable model, would to every unbiassed free-thinker, appear more incredible and impossible than even the incarnation, obedience, and death, of the Son of God, therein attested, however astonishing.

VI. The providence of God has, in a most marvellous manner, PRESERVED the scriptures of the Old and New Testament from being lost or corrupted. While perhaps millions of other books, once of considerable fame in the world, and which no one sought to extirpate, are lost and forgotten, the scriptures, though more early written, and though Satan and his agents unnumbered have hated them, and sought to cause their memory to perish from among men, or to corrupt them, still remain, and remain in their purity. In great wisdom and kindness, God, for their preservation, ordered an original copy to be laid up in the holy of holies;

Deut. xxi. 26; and that every Hebrew king should write out a copy for himself; Deut. xvii. 18; and appointed the careful and frequent reading of them, both in private and public. With astonishing kindness and wisdom he made the contending parties who had access to the scriptures—such as the Jews and Israelites, the Jews and Samaritans, the Pharisees and Sadducees, the Jews and Christians, and the various parties of Christians—MUTUAL CHECKS upon each other for almost three thousand years past; that they might not be able either to extirpate or to corrupt any part of them. When the Christians had almost utterly lost the knowledge of the Hebrew originals, God, by his providence, stirred up the Jewish rabbins to an uncommon labour for preserving them in their purity, by marking the number of letters, and how often each was repeated, in their Masoras. By what tremendous judgments did he restrain and punish Antiochus Epiphanes the Syro-grecian king, Dioclesian the Roman emperor, and others, who attempted to destroy the copies of scripture, in order to extirpate the Jewish or Christian religion! And he has bestowed amazing support and consolation on such as have risked or parted with their lives rather than deny the dictates of scripture, or in the least contribute to their extirpation or misinterpretation. By quickly multiplying the copies or the readers of the scriptures, he rendered it impossible to corrupt them in any thing important, without causing the corruption all at once to start up into every copy dispersed through the world, and into the memories of almost every reader;—than which nothing could be more absurd to suppose. Nay, it is observable that, of all the thousands of various readings which the learned have collected, not one in the least enervates any point of our faith or duty towards God or man.

VII. Multitudes of MIRACLES, which only the infinite power of God could effect, have been wrought for the confirmation of the doctrines and facts mentioned in the scriptures, and for evincing the divine mission of the principal publishers thereof. The wisdom and goodness of God required him, especially when, in the days of Moses and Christ, he was establishing a new form of worship, to mark the important declarations of his will with some distinguishing characteristics, awakening to consideration. Nothing appears more proper for this end than a series of uncontrolled miracles, which no power could check, and which supported nothing but what was agreeable to reason, so far as it could conceive of it. Neither reason nor experience can admit that the infinite wisdom and goodness of God could permit one, much less multitudes, of uncontrolled miracles to be wrought for the confirmation of falsehood. But the miracles wrought in confirmation of the scriptures have every favourable circumstance that could be wished. Their number was almost beyond reckoning, and all of them calculated to answer some great and benevolent end. According to the nature of the broken law, many of those, wrought by Moses, Elijah, and Elisha, were tremendous and dreadful. According to the nature of the gospel which they published, the miracles wrought by Jesus Christ and his apostles were generally of a benevolent nature and tendency. Moreover, most of the miracles mentioned in scripture were performed in so public a manner, that both friends and foes had the fullest access to a thorough examination of their nature and certainty. Most of them were wrought when the concurrent circumstances of Providence loudly called mankind to observe and examine them.—Most of them—as the passage of the Hebrews through the Red Sea and through Jordan; the forty years' sustenance of the people in the Arabian desert, by manna from heaven and water from a rock; the stoppage or retrograde motion of the sun; the feeding of thousands with a few loaves and fishes; and the raising of dead persons—were of such a nature, that nothing less than absurdity itself can suppose the senses of the witnesses to have been deceived, or that any power less than divine could have produced them. Besides, all these miracles were wrought in confirmation of a religion the most holy, pure and benevolent; and most of them by persons who were eminent patterns of virtue. And that such miracles were wrought, is in part attested by the inveterate enemies thereof, whether Jews or heathens.

VIII. THE PROJECT of reforming mankind by the scriptures, and the manifest success thereof, is a continued miraculous proof of their divine original. What, but a certain evidence of his divine commission, could have made Moses risk his character—that, on the sixth day of the week, the whole Hebrew nation in the wilderness should always find manna sufficient for two days, and that the sixth year should always produce a double crop; and, on that supposition, enact a standing law, that they should never attempt to gather manna on the seventh day, or to cultivate their fields on the seventh year. Without certain assurance of divine protection from their inveterate enemies on every hand, on those occasions, could he ever have required that all their males, able to walk, should, three times every year, leave their homes, and assemble to keep the sacred festivals near the middle of their country? Without manifest warrant from God, could he ever have hoped that there would be a sufficiency of males in Aaron's family to execute the priesthood for all Israel, free from all those blemishes which he marks out as excluding from that office? Without this, could he ever have hoped that the small country of Canaan could afford sustenance for his numerous nation, while they were debarred from so many kinds of eatables, and were required to give yearly so much of the product to the Lord?—THE PROJECT of Christianity, and its success, are still more astonishing. Nothing less than a certain warrant and almighty influence from God could effect the one or the other. How is it possible that a few men, weak or villanous, without the smallest assistance from worldly influence, could ever form a scheme to reform the whole world from principles and practices, deep-rooted in their inclination, and firmly established by extensive custom, by long confirmed laws, and the high and universal authority of nations,—by mere declarations of what they thought true?—nay, by what they knew to be falsehood if they were impostors! How could villains, or even the weakest, choose for their hero One who had been always condemned, and had lately been crucified between thieves as a noted malefactor, by the common consent of his own countrymen!—One who, if he was not God in our nature, had abused his disciples' confidence, and decoyed them into a train of temporal and eternal miseries!—One who had never encouraged them to hope for any thing in this world, in following him, but crosses, hatred, reproach, imprisonment, tortures, and death;—nor, if they indulged themselves in a fraudulent prosecution of their cause, for any thing in the future state but everlasting destruction! How stupendous, and absolutely incredible, that a few villanous projectors of reformation should begin their work, a few weeks after, in the very place where, among the very multitude by whom Jesus their hero had been ignominiously crucified;—and should in the most public and undaunted manner, in the face of danger and death, avow him to be the Son of God; and to have risen from the dead, ascended to heaven, and sat down at the right hand of God;—that, amidst the deepest poverty, cruel hatred, calumnious reproach, and inhuman persecution from enemies, they should, with unwearied zeal and cheerfulness, carry on their project, never appearing to covet any outward honour or wealth;—and that they should form a system of doctrines and morals, infinitely superior, in sense and dignity, to all the productions of Socrates, Plato, Aristotle, Cicero, and other renowned doctors of the heathen world! How astonishing is it, that these few preachers, without the smallest encouragement from earthly powers, should so triumph over the craft, the rage, and power, of the infuriated Jews; triumph over the pride, the policy, and power, of the Roman empire, when at its full strength and maturest sagacity;—over the pride of learning, and the obstinacy of ignorance, hatred, prejudice, and lust;—over the hardened inclinations, deep-rooted customs, and long-fixed laws, of Jews and heathens;—and that, contrary to every temptation from outward advantage, nay, notwithstanding every conceivable form of opposition, the gospel should, within a few years after Christ's ascension, be preached in almost every corner of the Roman empire and the countries adjacent;—and that multitudes, at the hazard of every temporal loss or punishment from men, should readily believe, constantly adhere to, and cheerfully and strictly practise, the same! And it is equally astonishing that, for more than seventeen hundred years, notwithstanding innumerable persecutions, together with the wickedness of professors, and the inconceivable villanies

or base indifference of the clergy, this project has been more or less successful in reforming the hearts and lives of multitudes in almost every nation of importance under heaven.

IX. Nothing more clearly demonstrates the divine authority of the scriptures than the exact fulfilment of the typical and verbal predictions therein exhibited, in the most circumstantial manner, hundreds or thousands of years before that fulfilment took place, or there was the smallest appearance of it. Predictions (especially as above circumstantiated) necessarily imply a looking with certainty through an infinity of possible events, and seeing and determining what shall certainly happen and what not. Such foresight and determination can only take place in the omniscient and almighty Governor of the world, who alone can declare the end from the beginning. To mark the all-seeing JEHOVAH, the author of scripture, its pages are crowded with predictions, the exact fulfilment of which is recorded in the inspired and other histories written since the events took place. Almost every historical passage in our bible is a narrative of something antecedently foretold. The New Testament is little else than a representation of the fulfilment of the types and predictions of the Old, relative to Jesus Christ and his gospel church. Nay, the histories of churches and nations, from the beginning to the end of the world, do, to a judicious observer, represent little more than the fulfilment of scripture predictions, as to the families of Adam and Noah; the Canaanites, Amalekites, Ammonites, Moabites, Edomites, Philistines, Egyptians, Ethiopians, Syrians, Assyrians, Chaldeans, Persians, Greeks, Romans, Saracens, Tartars, including Goths, Huns, and Turks; and especially the Jews, Jesus Christ, the New Testament Church, and Antichrist; as shall be hereafter manifested. This proof, drawn from the fulfilment of predictions, increases in evidence more and more as that fulfilment takes place and is observed. The dispersion and misery of the Jewish nation, so long continued, or so often repeated; the progress and continuance of the gospel among the Gentiles; the long-continued dominion of the popes, and the partial revolt from it at the reformation; the past and present condition of the Turkish empire; the present state of Assyria, Chaldea, Arabia, Phenicia, Canaan, Egypt, &c. in exact correspondence to scripture predictions, are standing testimonies of the divine original of our bibles, no less conclusive and striking than if we had miracles wrought every day.

X. Though the above arguments are sufficient to silence gainsayers, and to produce a rational conviction that the scriptures are of divine original and authority, it is only the effectual application of them to our mind, conscience, and heart, in their SELF-EVIDENCING DIVINE LIGHT and POWER, which can produce a cordial and saving persuasion that they are indeed the word of God. But, when thus applied, this word brings along with it such light, such authority, and such sanctifying and comforting power, that there is no shutting our eyes nor hardening our hearts against it; no possibility of continuing stupid and unconcerned under it: but the whole faculties of our soul are necessarily affected with it, as indeed marked with divine evidence, and attended with almighty power; 1 Thes. i. 5; and ii. 13; John vi. 63.

CHAPTER. II.

Of rules for understanding the scriptures of the Old and New Testaments.

I. LET us labour, in much fervent prayer and supplication, for the powerful influence and habitation of the Holy Ghost, (who perfectly understands the scriptures, and indited and appointed them for our spiritual edification), that he may effectually interpret and apply them to our heart. He is the Spirit of wisdom and revelation in the knowledge of Christ; He it is who searcheth all things, yea, the deep things of God:—He is the anointing, that is Truth, and teacheth all things. He can enlighten our eyes, and make us to know the things freely given us of God, and to see wondrous things out of God's law; can make us, by the scriptures, wiser than our teachers—wise unto salvation; Eph. i. 17, 18; and iii. 16—19; 1 Cor. ii. 10, 12; 1 John ii. 20, 27; Ps. cxix. 18, 96—108; 2 Tim. iii. 15—17.

II. Being renewed in the spirit of our minds, and having in us the mind of Christ, we ought, under a deep sense of God's presence and authority in the scripture, earnestly, and with much self-denial, to search the scriptures, by much serious reading and meditation thereon; chiefly that we may spiritually know the mind, behold the glory, and feel the effectual power, of God therein, in order to our faith in and obedience to them. The natural man receiveth not the things of the Spirit of God: it is the man who feareth God to whom he will teach his way, and reveal the secrets of his covenant:—it is the man who hath the Spirit of Christ, the mind of Christ—who hath seen the Lord; and tasted that he is gracious—the man who hath had his eyes open, that can discern, judge of, and understand, the matter or manner of scripture revelations; 1 John ii. 20, 27; Ps. xxv. 12, 14; 1 Cor. ii. 14—16; John xiv. 21—23; Luke xxiv. 45; Ps. cxix. 18. A deep sense of our ignorance, and of our absolute need of scripture influence, must animate us to the earnest study of knowledge. He, who thinks that of himself he knows divine things to any purpose, knoweth nothing as he ought to know—only with the lowly is wisdom. God, who resisteth the proud, giveth grace to the humble: the meek will he guide in judgment: the meek will he teach his way. The mysteries of the kingdom he hides from the self-conceited, wise, and prudent; and reveals them unto babes; 1 Cor. viii. 2; Prov. xi. 2; James iv. 6; Ps. xxv. 9; Mat. xiii. 11; and xi. 25. Scarcely can any thing tend more effectually to blind the mind, and harden the heart, than the searching of the scriptures in a philosophical manner, regarding merely or chiefly the rational sense of the passage. Hence multitudes of preachers, who daily study the scriptures for the sake of their external performances, are of all men the most ignorant how Christ's words are spirit and life. The god of this world blinds their minds; so that, hearing many things, they never open their eyes, and seeing many things, they never behold one truth, or the subject thereof, in its glory; Isa. lvi. 10 vi. 9, 10; and xlii. 18, 19; 2 Cor. iv. 3, 4.

III. We must earnestly study to reduce all our scriptural knowledge to practice. Not any number of the best rules can make an apprentice to understand his business so much as a considerable practice therein. When serious contemplation of scripture and experimental feeling and practice of it meet together, true scriptural knowledge must needs be greatly enlarged and sweetened. The man that doth Christ's will, he shall know of his doctrine whether it be of God. If God's commandments be ever with us, and be kept by us, they will render us wiser than our enemies, wiser than the ancients, or even our teachers; John vii. 16, 17; Ps. cxix. 98, 100.

IV. In searching the scriptures, we must proceed in an orderly manner; beginning with that which is most plain and practical; and afterwards study that which is more difficult and obscure. To recommend this method, the FIRST PART of both Testaments is chiefly HISTORICAL, plainly declaring what things had been done; and intermingled with plain directions how the more necessary duties ought to be done. Of this kind are the books of the Old Testament from GENESIS to ESTHER inclusively, and the first five books of the New. These ought carefully to be studied, as there are manifold references and allusions to that which is contained in them in the other books. Nay, even in the subsequent histories, there is frequent mention of, or allusion to, the creation, flood; deliverance from Egypt; captivity in Babylon; birth, life, and death, of Christ. The SECOND PART of both Testaments, i. e. from JOB to the SONG of SOLOMON inclusively in the Old, and all the EPISTLES in the New, consist chiefly of DOCTRINAL declarations of the nature, perfections, purposes, and works, of God: of the person and mediation of Jesus Christ, and the way of salvation through him; and of man in his innocent, fallen, recovered, and eternal, state;—mingled with commands and directions how to behave answerably to the relations and providences of God towards us;—together with manifold hints of the conduct of God, and the cases of his people. The LAST PART in both Testaments is chiefly PROPHETICAL, declaring before-hand the mercies and judgments which should take place all along, till the end of the world;—but intermingled with manifold charges of guilt, as the cause of the judgments threatened;—and with historical hints of the circumstances or fulfilment of the predictions; and directions how to behave aright. This part, generally relating to things then future, is naturally most obscure. It is even necessary that it should be so

that the persons concerned might be induced to a careful expectation of, and preparation for, the events; and that men might be the less able to counterfeit or to attempt preventing some of them.

V. It is of great use to form in our mind a brief collection of the most plain and important histories, doctrines, laws, and predictions, of scripture, which may serve as a kind of standard and criterion for understanding of others. Thus a fixed view of the creation; the fall of man; the flood; the calling of Abraham; the fate of Joseph; the Israelites' entrance into, and deliverance from, Egypt; their travels in the wilderness; settlement in Canaan; change of their government by judges into that by kings; division of their kingdom into two; their captivities into Assyria and Babylon;—and of the birth, life, death, and resurrection, of Jesus Christ; and of the spread of the gospel, which followed by means of the remarkable effusion of the Holy Ghost;—will greatly contribute towards our right understanding of other historical points, and even of many predictions. We should endeavour to obtain a compendious view of the nature of God, as a Spirit, infinite, eternal, unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth; subsisting in three distinct persons, Father, Son, and Holy Ghost; and who has, in his eternal decree, fore-ordained whatsoever comes to pass; and, in execution of that decree, forms all things into being in creation, and preserves and governs them therein by his providence:—And of man, who, being created perfectly holy, and admitted into a covenant of friendship with his Maker, did, by disobedience to God, render himself, and all his natural posterity, sinful and miserable: that they, being utterly incapable, as well as unwilling, to recover themselves, God, of his mere and unbounded grace and mercy, formed a new covenant, in which his own Son was made their Mediator, Surety, Saviour, and Redeemer! their Prophet, to instruct them; their Priest, to offer sacrifice and intercede for them; and their King, to subdue, rule, and defend, them;—that, in consequence of his obedience, suffering, and glorification, they may, by his Spirit, be effectually called, justified, adopted, sanctified, comforted, and glorified;—And of the ten commandments, or of Christ's summary of them; Mat. xxii. 37, 38; and vii. 12.—Or those scriptures commonly annexed to the Assembly's Shorter Catechism may serve as a criterion for understanding the doctrines and laws of scripture.—Such a brief summary of divine truth is the *analogy or proportion of faith*; Rom. xii. 6; is the *delineation, draught, platform, pattern, or form, of sound words*, which ought to be held fast in faith and love which is in Christ Jesus; Rom. vi. 17; 2 Tim. ii. 13.—By attention to it we may immediately discern when texts are plain or when they are figurative. Thus, if bodily members be ascribed to God, it will teach us to understand them as representing his spiritual excellencies, since God himself is a Spirit. If God be said to deceive men, or to harden them in sin, it will teach us to understand those texts only of his permitting men to be deceived and hardened by Satan and their own lusts—since God is infinitely holy. If the sacramental elements be called Christ's *body and blood*, it will teach us to understand them as *signs and seals* of his person and righteousness; but not as transubstantiated into his material *body and blood*—since *the heavens contain him* till the end of the world; Acts iii. 21. If the scriptures represent saints as exposed to punishments for sin, or as obtaining rewards by their gracious tempers and good works, it will teach us to consider both in that form in which saints meet with them, *i. e.* as purchased for them by the blood of Christ, as bestowed by God's redeeming love, and suited to their state as persons indissolubly married to Christ, and adopted into the family of God; &c.

VI. Not only must every text be understood in harmony with the *analogy of faith*, or general plan of revealed truth, but also in agreement with the plain scope and tendency of the passage, chapter, or book, where it lies. This *plain scope* must therefore be earnestly searched out and observed in an accurate observance of the contents of each book or chapter. Thus the scope of the historical books of the Old Testament is to represent the fate of his Hebrew people; and therefore every text thereof ought to be understood in agreement with this. The scope of the Psalms is to express the saints' exercises, and to acknowledge God as blessed in himself, and the author of all blessedness to men; and in reference to these ought every text therein to be understood. The scope of the Proverbs is to teach men wisdom and discretion; of Ecclesiastes, to point out the insufficiency of all created enjoyments to render men happy; of the Song of Solomon, to exhibit the kind and familiar fellowship between Christ and his people: and therefore, in agreement with this scope, ought the several texts in each of them to be understood. The scope of the prophetic parts, in both Testaments, is to warn the church of her dangers on account of sins, and to encourage her hopes of preservation under, and deliverance from, the greatest tribulations. The scope of the gospels, by Matthew, Mark, Luke, and John, is to exhibit Jesus Christ as the Son of God and promised Messiah, that we might believe in him to the saving of our soul. The general scope of the Epistles is to point out our need of a Saviour, and the blessings which we receive through him; and to direct us how to improve these aright in our personal practice, relative duties, and ecclesiastical fellowship. More particularly, the scope of the Epistles to the Romans and Galatians is to establish the doctrine of justification by the imputed righteousness of Christ, and to teach us how to improve it. The scope of those to the Corinthians is to redress contentions and disorders among church members:—of those to Timothy and Titus, to direct church officers:—of that to the Hebrews, to manifest Christ's headship over the church, and his fulfilment and wise abolition of the typical ceremonies:—of James, to shew the vanity of pretending faith without exercising good works:—of Peter and Jude, to warn their Jewish brethren of the approaching ruin of their nation, and of their duty with respect to it:—of John, to comfort them in their distress, and enable them to examine themselves fully. The particular texts ought therefore always to be understood in reference to the manifest scope of each Epistle, and the particular passage of it.

VII. The various texts which are similar, either in words or in signification, or even which represent a similar subject, ought to be carefully compared. On almost every subject a multitude of phrases will be found, which, when compared, do amazingly illustrate, and, as it were, support one another. The truth, which is more darkly represented in one passage, is represented more clearly in others.—Part of the attributes or circumstances of persons or things is so represented in one text, and part of them in another, that only by searching the several scriptures, and connecting them together in our view, can we obtain a true or just apprehension of them. In particular, the types of the Old Testament must be compared with their antitypes in the New. The predictions must be compared with the history of their fulfilment. And the passage, in which the point is purposely handled, ought to be chiefly attended to in the comparison; as Gen. i. on creation; Rom. iii. iv. v. on justification, &c.—To carry this comparison of scripture texts one with another, to a due extent, or a due degree of exactness, will perhaps appear very difficult; but, the more it is practised, it will become the more easy and pleasant. The inexpressible advantage which attends it will infinitely more than compensate the toil.—Herein the serious inquirer has the Spirit of God for his director, the lively oracles of God for his commentary. He has the pleasure of discovering the truth for himself in God's own light. And the discovery which he thus makes, by humbly searching the scriptures, is inexpressibly more agreeable than merely to have met with it at random in some commentator. Being acquired by care and labour, it generally fixes itself much more firmly in the mind. And, while we are thus occupied in comparing the several texts, we may humbly expect that the Holy Ghost will illuminate all with his glory, and apply all to the heart.

VIII. We ought never to content ourselves with a general view of any text, or of the words of it, abstractly considered; but should search out what is therein chiefly and emphatically intended by the Spirit of God as it stands in such a particular connection.—Thus thousands of unexpected beauties will appear to our view. Never are the oracles or the truths of God seen in their real and manifold glory but when they are viewed in their proper connections. The glory of redeeming grace is never justly conceived of unless it be viewed as abounding where sin had abounded—as

reigning unto eternal life where sin had reigned unto death; Ps. cvi. Ezek. xvi. xx. Rom. iii. v. Eph. ii. Men's wickedness is never justly perceived without viewing it in connection with that God against whom, and that goodness against which, it is committed; Deut. xxxii. Rom. ii. 4. Gospel holiness is never rightly understood but when viewed in connection with that state of salvation in which, the gracious principles and motives from which, the manner in which, and the end to which, it is performed. The history of typical persons or events, and the form of typical ordinances, are never properly understood but in connection with their antitypes.—Never can we discern the sovereignty of the grace, or the seasonableness of the mercies or judgments, of God without carefully observing the connection, when, where, and after what, the mercy or judgment happened. Nay, never are the oracles of God rightly received but when viewed in their proper connection with Jesus Christ, as the author matter, and end, of them. This connection of the sacred oracles is often contained in a small particle; AND, THEN, THEREFORE, BECAUSE, IN, BY, TO, THROUGH, &c.; and sometimes we are left to collect it from the station in which one thing is placed with another. We ought therefore not only to weigh every word of the Holy Ghost, but carefully to mark how things stand joined one with another. Thus, by observing the context, 1 Pet. iv. 18, we learn that the saving of the righteous with difficulty relates to their escaping when the Jewish nation was destroyed, not to their spiritual salvation: and that the eating doubtingly, Rom. xiv. 23, relates immediately to the partaking of common meats, not to the receiving of the Lord's supper.

IX. Christ Jesus being the great subject and end of scripture revelation, we ought every where to search if we can find him. The scriptures testify of him; John v. 39. To him give all the prophets witness; Acts x. 43. In Moses, in the Psalms, and in the prophets, there are things concerning him; Luke xxiv. 27, 44. His name is the Word of God; and the scripture is but the testimony of Jesus; Rev. xix. 10, 13. It is but a gradual revelation of him, answerable to the counsels of God as a God of order,—answerable to the growing state of the church, and of every saint on earth. Scripture history does but exhibit men's need of Christ, and God's preparation of the world for him. Scripture genealogies do but direct to the line of Christ, and thus mark him out as the promised Messiah. Scripture chronology does but mark the seasons of Christ, the times of promise, and days of power. He is the end and fulfilment of all scripture laws; Rom. x. 4; Gal. iv. 24. Gospel declarations are but the exhibitions of him as the light and life of the world. In Christ all the promises are yea and amen; 2 Cor. i. 20. What then can be more absurd, more unchristian, than to overlook, or to evade the discerning of, Jesus Christ; especially when the description and work cannot agree to another; But, after all, we must take heed to discern him only in the manner he is really represented by the Holy Ghost, and no other. To fix spiritual meanings upon phrases which were never immediately intended by the Holy Spirit in them, is to profane the scripture, and expose it to contempt. But, where Jesus Christ and his fulness are immediately exhibited, we must conceive of them as thus exhibited. Where he is but indirectly exhibited, it is only in that manner we must apprehend him there. Where he is represented in a type, we must discern him through that type as a medium.

X. As to the infinite mind of the Holy Ghost every subject and every event are at once perfectly in view, his words in scripture ought always to be understood in the fullest latitude of signification that the analogy of faith and of the context can admit. Historical hints must be understood as relating to every thing similar preceding the date, unless the context restrict them. God's nourishing and bringing up children, Is. i. 2, includes all the favours he had done for the Jewish nation from the call of Abraham, Gen. xii. to the date of the prophecy. Their rebelling against God must include all their wickedness in, and after their deliverance from, Egypt till Isaiah uttered these words. Sometimes a phrase does not only relate to both church and state, but at once represents the sinful crime and the wrathful punishment thereof. Thus, Isa. i. 5, *The whole head is sick, and the whole heart is faint, &c.* may at once denote the sinfulness of the church and nation among all ranks, high and low, and in every person; and likewise the miserable state of both under Ahaz, &c. Figures relating to the church, as in the Song of Solomon, &c. and manifold promises relating to it, ought to be applied to it as the visible mystical body of Christ; and also to every particular member of it. And these figures and promises ought to be understood in one manner when applied to the church, and in another manner when applied to a particular soul.—The same promises or threatenings frequently relate to both church and state; in which case they are to be understood in one view when applied to the former, and in another view when applied to the latter. Thus most of the promises and threatenings, which respect the Jewish nation, are to be understood in both these views. The predictions which we have in Rev. vi. viii. relate to the Christian church and to the Roman state. The predictions we have in Rev. ix. 1—11, relate to the power of the popes in the west, and of the Mahometans in the east.—Predictions ought to be considered as fulfilled in every event posterior to their date which can correspond with their terms and context. Types, so far as they prefigure things future, must be understood in the same latitude. Thus most of the Old Testament histories are again verified in antitypes, with respect to their antitypical fulfilment. And thus the predictions relative to David, Solomon, the Jewish nation, &c. beside their immediate fulfilment on these objects, have an antitypical accomplishment in Christ and his gospel church.—The prediction of the enmity between Jesus Christ and his people on the one hand, and the devil and his subjects on the other, Gen. iii. 15, has its fulfilment, in all the contentions between these parties, from the fall of man till the end of the world, whether in a single person or a social capacity. The prediction of trouble to mankind, particularly women, Gen. iii. 16—19, has its accomplishment in all the painful conceptions, child-birth, nursing, &c. of women;—in all their subjection to, and ill usage by, men;—and in all the troubles of persons, families, or nations;—in all the storms, earthquakes, bad seasons, scanty crops, &c. which happen. The prediction of Noah, concerning the fate of his sons, Gen. ix. 25—27, has had its accomplishment in the fate of mankind ever since. The prediction of men's being blessed in Abraham or in his seed, Gen. xii. 3, and xxii. 18, has been fulfilled in his and his posterity's usefulness to render men pious or happy; but chiefly in the Gentiles' salvation through Jesus Christ; and even in the outward happiness of nations where the gospel has been received. The predictions of God's giving Canaan to Abraham, Isaac, Jacob, and their seed, Gen. xii. 7, and xiii. 15, &c. was not only fulfilled in God's bringing the Hebrews into, and continuing them for many ages in, that country, but also in his bringing multitudes of chosen men into a new covenant state, the gospel church, and the heavenly glory. The predictions of Moses, in Lev. xxvi. Deut. xxviii.—xxxiii. not only had their fulfilment in the diversified sinning and repenting, and in the mercies and judgments which have or shall befall the Jewish nation, but in whatever similar hath or shall befall the gospel church and the members thereof; nay, in the eternal happiness of saints and ruin of sinners. The predictions of destruction to their enemies of Egypt, Assyria, Babylon, &c. not only have had their fulfilment in the diversified disasters of these nations, but perhaps also an antitypical fulfilment in the disasters of Antichrist and other enemies of the gospel church.—The predictions of distress or prosperity, announced to the Jews by Amos, Micah, Isaiah, &c. before the Assyrian invasion, had different steps of fulfilment. (1) In the invasion under Hezekiah, and the merciful deliverance therefrom, and the reformation and prosperity which followed. (2) In the invasion of their kingdom under Manasseh, and the deliverance therefrom, and the reformation and prosperity under Josiah. (3) In their captivity in Babylon, and deliverance therefrom, and the prosperity which ensued. (4) In their harassments under the Syro-grecians and the Romans, and the present long dispersion and the future deliverance therefrom. (5) In the erection of the gospel church. (6) In the entrance into, and happiness of, the thousand years' reign of the saints. And (7) In the happiness of the church in the eternal state. The like prophecies, by Isaiah, Micah, Zephaniah, Obadiah, Jeremiah, and Ezekiel, after the Assyrian invasion, had their fulfilment in the oppressive captivity of Babylon, and deliverance therefrom, and the prosperity which ensued; and in the other four subsequent steps already

mentioned. Those by Haggai, Zechariah, and Malachi, related only to what followed the deliverance from Babylon. The predictions of Daniel, ch. ii. vii. ix. xi. xii. had, or shall have, their fulfilment in the rise, management, and ruin, of those respective empires. The majestic coming of Jesus Christ, predicted by himself, Mat. xxiv. Luke xx. and by the prophets, had, has, or will have, its accomplishment in his destruction of the Jewish nation—of the heathen empire of Rome—of Antichrist—and in the final judgment of the world; in order to the erection or glorification of his church in these different periods. The predictions of the wickedness of the Antichristians or Papists, 2 Thes. ii. 2—11. 1 Tim. iv. 1—4. 2 Tim. iii. 1—6, &c. have their fulfilment in whatever similar happens in any period of Antichrist's progress or reign. The predictions of the church's happiness, in Rev. vii. xi. xix. xx. xxi. xxii. shall have their fulfilment, not only in the glorious millennium, but chiefly in the eternal state.—So many events being thus narrated, and especially foretold, in the same passage, it cannot reasonably be thought strange that the prophetic terms do not exactly agree to any one of the particular events or steps of fulfilment; they will nevertheless all agree to the whole fulfilment conjunctly taken. And the terms, which appeared too high or too low for one step of fulfilment, will appear exactly answerable to another step. What did not answer to the predictions, literally understood, will be found to have corresponded to them in a figurative and spiritual sense.

XI. The language of scripture, especially in the poetical and predictory parts, abounding with figures, it is necessary to have the knowledge of the principal of these fixed in our mind. The most remarkable figures of scripture language are (1) The name of ONE THING IS GIVEN TO ANOTHER, because of some connection with it, as its cause or effect, or as its subject or adjunct. Thus the temple is called *Lebanon*, because built of cedar wood from Lebanon; Zech. xi. 1. A heavenly frame is called the *spirit*, because produced by him; Rev. i. 10. The name of parents, *Jacob, Israel, Moab*, &c. is given to their posterity; Isa. xliii. 22; and xv. 1, 2, 5. A testimony is called the *mouth*; Deut. xvii. 6. Speech is called the *tongue*; Prov. xxv. 15. The benefits which God bestows are called his *love or grace*, because they proceed from it; 1 John iii. 1; John i. 16. The name of the effect is given to the cause: thus the gospel is called the *power of God*; Rom. i. 16. Esau's taking Canaanitish wives is called a *grief*, i. e. the cause of it; Gen. xxvii. 35. Faith is called *victory* over the world, i. e. the cause of it; 1 John v. 4. Samaria is called the *transgression* of Israel, and Jerusalem the *high places* of Judah, i. e. the cause thereof; Mic. i. 5. Wisdom and knowledge are called *stability*, because they are means of it; Isa. xxxiii. 6. The name of an act is given to its object: so God is called the *fear, hope, trust*, &c. of his people; Gen. xxxi. 53; Joel iii. 16. The name of what contains any thing is given to the thing contained: thus the inhabitants are called by the name of the city, the country, the world, &c. Jer. iv. 4, 14, 29; Gen. vi. 11. The liquor is called a *cup*; 1 Cor. xi. 25: and hence *cup* denotes a portion of mercy or judgment; Psal. xvi. 5; and xxiii. 4. Pullets are called a *nest*; Deut. xxii. 11. The dispositions, thoughts, desires, &c. are called the *heart*; Jer. xvii. 9; Ps. lxxii. 8.—What belongs to a person is called by his name: thus Christ's people are called *Christ*; 1 Cor. xii. 12. The Lord's oblations are called the *Lord*; Deut. x. 9; with Num. xviii. 8—31.—The name of the sign is given to the thing signified; as when the supreme authority is called a *sceptre*; Gen. xlix. 10; Zech. x. 11:—or of the thing signified to the sign: as when the elements in the Lord's Supper are called Christ's *body and blood*; 1 Cor. xi. 24, 25; or of a quality to that in which it is found: as when a crimson or scarlet coloured thing is called *crimson and scarlet*; or a field containing springs is called the *upper and nether springs*; Isa. i. 18; Josh. xv. 19.—The name is put for the person or thing named: thus the *name of God, name of Christ*, signify God himself, Christ himself; Deut. xxviii. 58; Acts iv. 12.—Sometimes also persons and things are named according as they appear, not as they really are: thus angels, appearing as men, are called *men*; Gen. xviii. xix. &c. The devil, resembling Samuel, is called *Samuel*; 1 Sam. xxviii. 14—20. Error is called a *gospel*, as it pretended to be one; Gal. i. 6. (2) By taking persons or things together, MORE UNIVERSAL TERMS ARE USED FOR MORE RESTRICTED ONES;—AS ALL for many, for all kinds, for some of every sort, for the greater or better part; Mat. iii. 5; and xix. 28. The *world, earth, or whole world*, for the Roman empire, for the Gentiles, for the wicked, for the Antichristians, for many; Luke ii. 1; Rom. i. 8; 1 John ii. 2; and v. 18; Rev. xiii. 3, 8; for *Canaan*; Rom. ix. 13. EVERY CREATURE for men, or many of them; Mark xvi. 15; Col. i. 23. NORTH is put for Chaldea, a country north-east of Jerusalem; Jer. i. 13, 15; Zech. vi. 8. BEFORE for the east side, RIGHT HAND for south side, &c. Isa. ix. 12. FOR EVER is put for a long time; Dan. ii. 4; Gen. xvii. 8, 13. Christ is said to *die, be buried, rise again*, &c. when it was only his body that died, &c. John xix. 29, 42.—Or more restricted terms are used for more universal ones; as *one* for all of the kind; Ps. i. 1. YESTERDAY for time past; Heb. xiii. 8. THRICE, SEVEN TIMES, TEN TIMES, for often, very often; 2 Cor. xii. 8; Ps. cxix. 169; Num. xiv. 22. A THOUSAND for very many; Isa. xxx. 17; Deut. xxxii. 30.—A part for the whole, as *souls* for persons; Acts ii. 43; Christ's *resurrection* for his whole appearance on earth, particularly after his death; Acts i. 22. AN HOUR, or DAY, for a period of time; John xiv. 23; and v. 25; Ps. xxxvii. 13. (3) THE EXPRESSION APPEARS TO MEAN MUCH LESS OR MUCH MORE THAN IS REALLY MEANT: thus in the ten commandments, especially those negatively delivered, and in most of the negative injunctions, much less is expressed than is really meant; Exod. xx. 3—17.—The Hebrew spies are represented as *grasshoppers*, i. e. very little; Numb. xiii. 33. The tops of towers or walls are represented as *reaching up to heaven*, when very high; Gen. xi. 4; Deut. ix. 1. Men are represented as the *sand on the shore*, as a *sea*, as the *dust*, as the *dew*, as the *grass*, the *vapours of a cloud*, &c. when very many; Gen. xiii. 16; 1 Sam. xiii. 5; Ps. cx. 3; and lxxii. 16. Plenty of a thing is represented as *rivers of it*; Job xxix. 6; Exod. iii. 8. Saul and Jonathan as *swifter than eagles and stronger than lions*; 2 Sam. i. 23. (4) Some expressions, being uttered with a DERISIVE AIR, have a signification directly contrary to their natural meaning; as Deut. xxxii. 38; 2 Sam. vi. 20; 1 Kings xviii. 27; and xxii. 15; Ps. xxii. 8; Eccl. xi. 9; Zech. xi. 13; Matt. xxvi. 45. (5) But no figure more abounds in scripture than METAPHOR, by which the names, qualities, or actions, proper to one person or thing, are attributed to another, because of some likeness between them. By this figure, and in order to accommodate to our weakness, almost the whole visible creation of God is formed into a representation of things spiritual and divine. By it *Jehovah, Jesus Christ, the Holy Spirit*; angels and men, in their different classes of good and bad; nations, churches, &c. are likened to human persons, in their parts, members, characters, stations; and even to animals, &c.—God's purposes, providence, covenants, word, law, gospel, ordinances, and blessings;—so also graces, sins, prosperity, adversity, life, death, resurrection, last judgment, and this world, heaven, hell, &c. are likened to things material, &c.—And, that we may have emblematical instructors ever before us, metaphors are drawn from God himself, and from angels, but chiefly from human persons; from animals and vegetables; from the celestial luminaries or airy meteors; from substances, fiery, liquid, or earthy; from means of human accommodation, houses, food, raiment, &c.; from times, typical institutions, &c. See SCRIPTURE METAPHORS. Two things are necessary to be always observed with respect to this figure:

(1) That the likening of any thing to another naturally produces a likening of the acts, relations, and attributes, of the thing compared, to the acts, attributes, and relations, of the thing to which it is compared; nay, the relations and acts themselves, of the persons or things compared, receive a correspondent figurative representation. Thus, when God or Christ is figuratively represented as a MAN, his attributes are consequently represented as *hands, feet, eyes, ears, mouth, nostrils, bowels*; and he is represented as *thinking, speaking, walking, writing, sitting, standing, riding, flying, sleeping*, &c. Ps. xx. 6; Isa. lx. 13; Heb. iv. 13; Ps. xxx. 2; Isa. i. 20; Ps. xviii. 8, &c.;—and as a *father, master, husband, king, warrior, husbandman, builder*, &c.; Mal. i. 6; Isa. lxiii. 16; liv. 5; xxxiii. 22;

and lxiii. 1; John xv. 1; Mat. xvi. 18. These again introduce other correspondent figurative representations. Under the notion of a FATHER, he is represented as *begetting, adopting, teaching, loving, pitying*, and providing for, and giving an inheritance to, his people; 1 Pet. i. 3; Eph. i. 5; Ps. xxxii. 8; and ciii. 13, &c. Under the notion of a MASTER, he is represented as having an *house, chamber, servants*; and the favours he bestows in consequence of obedience are called a *reward*; John xiv. 2; Song i. 4; Rev. xxii. 3, 12. Under the notion of an HUSBAND, he is represented as *betrothing*, affectionately loving, dwelling with, and providing for, his people; who are represented as his *bride, spouse, bringing forth children*, and the like; and their apostasy from him by idolatry, or other indulged iniquity, is called *whoredom*, and themselves represented as *harlots*; Jer. iii. Hos. ii. iii. Ezek. xvi. xxiii. Under the notion of a KING, he is represented as having *subjects, armies, laws, sceptre, crown, throne, palace*; Psal. cxlvi. xlv. cx. &c.—Under the notion of a WARRIOR, or CAPTAIN, he is represented as having *armour, sword, bow, arrows, spear, helmet*, &c. fighting with, and routing, his opposers; Hab. iii. Psal. xviii. xxxv. vii. Isa. lix. lxiii. and angels, clouds, &c. are represented as his *horses or chariots*. Under the notion of an HUSBANDMAN, he is represented as hiring labourers, and as plowing, planting, sowing, reaping, winnowing: churches or nations, as his *fields, vineyard, garden, and corn*; and the days of remarkable judgment are the *harvest, vintage*; Mat. xx. If he is represented as a FOWL, *eagle, hen*, &c. his perfections and providences are represented as *wings, feathers*; Psal. xci. 4; Mat. xxiii. 37. Under the figure of a RAVENOUS BEAST, *lion, bear, leopard*, he is represented as *roaring, tearing, swallowing up, waiting to destroy*, &c. Amos i. 2; Hos. v. 14; and xiii. 7, 8.—When the church in general is represented as a WOMAN, Christ is her *head*; young converts rooted in him her *heirs*; ministers, her *eyes, neck, feet*; divine oracles and ordinances, her *breasts and ornaments*; church members, her *children or daughters*: blameless ones, *virgins*; scandalous and apostate ones, *harlots*. But, when a particular saint is represented as a WOMAN, hope is the *head*; good works, the *hair or feet*; spiritual knowledge and faith, the *eyes or ears*; faith, the *neck and hand*; faith and love, the *breasts*; praise, prayer, and holy converse, the *mouth or lips*; love, the *bowels*; the affections and conversation, the *feet*; Christ's righteousness, implanted graces, bestowed gifts, and holy exercises, their *robes and ornaments*; Song i—viii. Psal. xlv. When the church is compared to a VISIBLE WORLD, Christ, or God in him, or his word, is the *light, the sun*; ministers, the *stars*; ordinances, the *moon and clouds*; divine doctrines and influences, the *refreshing wind, rain, dew, wells, rivers*; persecution and distress, the *storms, winter, night, scorching noon*; saints, the *corn, green grass, fruitful shrubs or trees*; and their works or rewards are their *fruit*; Song i. ii. iv. vi—viii. &c.—When nations are represented as a *visible world*, laws, rulers, and great men or idols, are figured out as the *sun, moon, stars, mountains, principal trees or boughs*, on which the subjects grow as *berries*, or sit as *birds*; and those of lower stations as the *earth, air, sea, rivers, grass, stubble*; and fearful judgments are the *storms, earthquakes, eclipses, night, thunderings, lightnings, harvest vintage*; Rev. vi. vii. viii. xiv. xvi. Isa. xxiv. Ezek. xxxi.—When nations are represented as a FAMILY, the country or chief city is the *mother*, the lesser ones the *daughters*; and if flourishing, or never taken, they are called *virgins*, and magistrates are the parents; Isa. xxiii. xlvii. Jer. xl—li. Ezek. xvi. xxiii.—When nations or armies are represented as FLOCKS and HERDS, their governors are the *shepherds*; great or valiant men the *rams, bulls, he goats, fat ones*, &c. Ezek. xxxiv. Jer. xxv.

(2) That in fixing the sense exhibited by a metaphor, the comparison ought never to be run too far, or into any thing which cannot be properly applied to the person or thing represented. And that which appears chiefly intended by the Spirit of God, and which is obviously figured out to us in the nature, form, or use, of the thing from which the metaphor is taken, ought to be chiefly attended to.—Thus, in metaphorical language, the term GOD represents *angels, prophets, and magistrates*, as God's deputies, and like him in dignity, glory, &c. Psalm xvii. 7.

Exod. xvii. 1; Psal. lxxxii. 1; but denotes *devils, idols*, or our *belly*, as worshipped and served instead of God; 2 Cor. iv. 4; Phil. iii. 19. ANGEL represents *Christ, ministers, or magistrates*, as bearers of God's message, or active performers of his work; Rev. ii. iii. viii. ix. xvi. xvii.—MAN, in what pertains to and is done by him, represents *God* in his excellencies and glorious works;—*eyes* denote his knowledge and pity; *ears* his knowledge or attention; *mouth or lips*, his word or authority; *arms, hands, fingers*, his power; *heart*, his purpose or love; *bowels*, his mercy; *feet*, his providential work; his *face*, his essential glory, or providential manifestation of himself, &c. Psalm xxxiv. 15, 16; Isa. i. 20; and xxv. 11, &c.—The frequent representation of God, by this emblem, at once exhibits JEHOVAH, in his new covenant relations and appearances, in the most endearing manner; and suggests the marvellous and everlasting inhabitation of his Son in our nature. But *indwelling grace and corruption* are represented as *men*, to denote their residence in our whole nature, and having in them what is similar to our several powers; Eph. iv. 22, 24. WOMEN represent what is *comely, kind*; or what is *weak and dispirited*; Song i. 8; Nah. iii. 13. VIRGINS represent *professors or churches*, as beautiful in their conversation, ordinances, or form: or *cities and countries*, glorious, prosperous, or never destroyed; Mat. xxv. Rev. xiv. Isa. xxiii. Jer. xvi. WIVES often figure out *saints and churches*, as united to Christ; rendered fruitful by him; or adulterously departing from him; Song i—viii. Jer. iii. Ezek. xvi. xxiii. TRAVELLING WOMEN represent *God and Christ*, as powerfully accomplishing remarkable events; Isa. xlii. 14; and liii. 10; but represent *wicked men*, as earnestly working mischief, or as rendered suddenly miserable; Psalm vii. 14; Isa. xiii. 8. USEFUL ANIMALS, as *sheep, oxen, doves*, represent *Christ and his people*, as social, patient, pure, peaceable, and as acceptable sacrifices to God; Mat. xxii. 4; John xxi. 17: but figure out *wicked men*, as stupid, thoughtless, worthless, and as miserable sacrifices to the vengeance of God; Isa. liii. 6; and xxxiv. 6. RAVENOUS ANIMALS, as *eagles, lions*, &c. represent *God, Christ*, and the *saints*, as courageous, powerful, active, or terrible; Hos. xiii. 8; Rev. v. 5; Prov. xxviii. 1; Isa. xl. 31: but figure out *wicked men* as crafty, malicious, mischievous, destructive; Psal. x. 9; and xxii. 20, 21:—and their *claws, teeth, horns*, denote their *power and means of doing mischief*; and so *horns* become emblems of *kings, kingdoms, oppressors*; Dan. vii. viii. Zech. i. 18. *Animal flesh* denotes spiritual or temporal *blessings*, as nourishing and strengthening; Isa. xxv. 6; Rev. xix. 21: *indwelling grace* denotes grace, as sensible, and easily impressed by God's influences; Ezek. xxxvi. 26: and *indwelling corruption* refers to it, as conveyed by natural generation, and as base, polluted, and putrifying; Gal. v. 17, 24. The CELESTIAL LUMINARIES, as lofty, illuminating, or refreshing, represent *God, Christ*, or his *word, ordinances, ministers, people*; Isa. lx. 19; Rev. viii. 12: but as scorching or blasting, they represent *afflictions, distress, persecutions*; Rev. vii. 16; and xvi. 8. VEGETABLES, *plants, trees, corn, grass, flowers*, represent *Christ and his people*, as divinely formed and influenced, comely, lively, fruitful, and useful; Song ii. iv. vi. vii.: but figure out *wicked men* as, in different stations, fruitful in wickedness, quickly blasted and destroyed by the wrath of God; Ezek. xxxi and xv. STONES figure out *Christ and his people* as prepared of God, precious, durable, firm, and useful in building the church; 1 Pet. ii. 4—6; Rev. xxi: but represent *wicked men* as insensible, obstinate, hurtful; Zech. vii. 12. MOUNTAINS represent *Christ, his church, or ordinances*, as lofty, openly exhibited, firmly fixed, and in their protecting, supporting, and satisfying, fulness; Isa. xxxii. 2; Job iii. 18: but also figure out *difficulties opposition, and enemies, states, or cities*; Rev. viii. xvii. WATER, *rivers, seas, depths, floods, rain, dew, wind, fire*, as pure, purifying, pleasant, or useful, denote *Christ, his Spirit, word, ordinances*; Isa. xxxii. 2; and xlv. 3, 4; Ezek. xxxvii. 9; Mat. iii. 11:—but, as ruinous or terrible, they denote *fearful judgments, opposition, affliction*; Psalm lxxix. 1, 2; Jer. iv. 11. Or COLOURS *white* represents purity, glory, freedom, priesthood, peace, victory: Rev. iii. 4: *black or pale*, terribleness, calamity, death, grief, filthiness; Rev. vi. 5, 8: *green*, comeliness, growth, fruitfulness, freshness; Song i. 16: *red, scarlet*, &c. what is terrible, bloody, murderous; Rev. vi. 4; Isa. i. 18.

XII. Where scriptures at first sight seem to contradict one another, we must, by a serious consideration of them, labour to discover their harmony. But, if we should not be able to reconcile them, we ought not to pronounce them irreconcilable, but rather attribute a deficiency to our own understandings. There can be no real contradiction, but when the different passages mean precisely the same person or thing, and precisely in the same respect and circumstance: no such contradiction is to be found in scripture. But, where there seems to be one, either (1) The same terms are used in a different sense in the different texts. Thus Paul directs to work out our salvation with fear and trembling, i. e. filial fear and holy awe; Phil. ii. 12. John says, there is no fear in love;—perfect love casteth out fear; i. e. slavish fear; 1 John iv. 18. The Samaritans feared the Lord; i. e. with a slavish dread;—and yet feared not the Lord; i. e. with a child-like, sincere, and holy, awe of him, or a right worshipping of him; 2 Kings xvii. 32—34. It is appointed for men once to die, i. e. a temporal death; Heb. ix. 27: and yet, if any one keep Christ's sayings, he shall never see death, i. e. eternal death; John viii. 51. A man is justified, i. e. before God, in his person and state, by faith, without the deeds of the law; Rom. iii. 28: and yet by works a man is justified, i. e. before men, and not by faith only; James ii. 24. Hatred of others is very sinful; Tit. iii. 3: and yet to hate our nearest relations, i. e. to love them less than we do Christ, is our duty; Luke xiv. 26. Or (2) The seemingly opposite texts really treat of different subjects. Thus the spirit of truth guided the apostles into all truth, i. e. in their doctrine; John xvi. 13: and yet Peter erred, and was to be blamed, i. e. in his practice; Gal. ii. 11—18. John Baptist was not Elias, i. e. not the prophet who lived under Ahab; John i. 21: and yet was the Elias foretold by Malachi, i. e. one in the spirit and power of the ancient Elijah; Mat. xi. 11, 12, 14, 18; Mark ix. 11—15; Luke i. 17; Mal. iv. 5. Or (3) In the seemingly opposite texts the same subject is considered in different parts or respects. Thus believers in Christ their Head, as justified in his righteousness, and in respect of their new nature, and what they aim at and shall quickly obtain, are all fair without spot; Song iv. 7; Jer. i. 20; Num. xxiii. 21; 1 John iii. 9; and v. 18: and yet in themselves, and with respect to remaining corruption in them, are all as an unclean thing,—carnal, sold under sin; Isa. lxiv. 6: Rom. vii. 14. In respect of his divine nature, Christ and his Father are one; John x. 30; 1 John v. 7. In respect of his divine person, he is his Father's equal and fellow; Phil. ii. 6; Zech. xiii. 7. But, in respect of his manhood and mediatory office, his Father is greater than he; John xiv. 28: is his Master; Isa. xlix. 3: his Head; 1 Cor. xi. 3: his God; Eph. i. iii.; John xx. 17: his Creator; Jer. xxxi. 22: his Portion; Psalm xvi. 5, 6. In respect of his divine nature, Christ is the Lord from heaven; 1 Cor. xv. 47: God over all; Rom. ix. 5. In his human nature, he is the fruit of the earth; Isa. iv. 2: the child born; Isa. ix. 6. Or (4) The seemingly opposite texts respect different times and places. Thus, during Christ's humiliation, the Spirit was not, i. e. was not remarkably poured out; John vii. 39: and yet after Christ's ascension he was poured out; Acts ii. 1 Thess. i. 5. Circumcision, and other Jewish ceremonies, were long necessary duties; Gen. xvii. 9, 10; Rom. iii. 1, 2. But, after their abolition, by the incarnation, obedience, death, and resurrection, of Christ, they became sinful rites; Gal. v. 2; and iv. 9—11; Isa. lxvi. 3.

Most of the seeming contradictions in scripture are found in the historical parts, where their connection with the great subject or scope of scripture is less considerable, and where the blunder of a transcriber, or of a printer, in a few letters, might be easily admitted, without really detracting from the honour of the oracles of God.—The apparent contradictions in the history appear owing to the same person's having different names, or the deed being done by different persons; to the one of which it is ascribed in one text, and to another in the other text; or deeds similar being really different. Reckoning of time is sometimes from one period, and sometimes from another; especially when some kings had, for some years, a conjunct reign with their father, and then a separate reign by themselves. Round numbers of hundreds or thousands, are put for such as differed but little from them. What is not included in one reckoning is included in another, &c. Thus the sojourning of the Hebrews, from the Call of Abraham to leave his native country; Gen. xii. 1; to the Deliverance from Egypt, was 430 years; Exod. xii. 40, 41; Gal. iii. 17; but, from the birth of Isaac to that Deliverance, were but 400 years; Gen. xv. 13. Jacob and his descendants, at their going down into Egypt, were in all seventy persons; Gen. xlvii. 26, 27; Deut. x. 22: but, excluding Joseph and his two sons, who were in Egypt before, and including eight of Jacob's daughters-in-law, they made seventy-five souls; Acts vii. 14. David by Abishai and his army, slew 18,000 Edonites, who came to assist the Syrians; or 18,000 Syrians, and also 18,000 Edonites: Joab assisted in killing 12,000 of these, or killed 12,000 besides; 2 Sam. viii. 13; 1 Chron. xviii. 12; Psalm lx. title. The Ammonites hired 32,000 Syrians, besides the 1000 from Maachah; 33,000 in all; 2 Sam. ix. 6; 1 Chron. xix. 6, 7.—Of the Syrian army were slain 7000, who fought in 700 chariots, and 40,000 horsemen, and as many footmen, or 40,000 horsemen who dismounted and fought on foot; 2 Sam. x. 18; 1 Chron. xix. 17. Adino, or Jashobeam, might slay in one battle 800, and in another 300; 2 Sam. xxiii. 8. 1 Chron. xi. 11. When David numbered the people, the men of Judah amounted to 470,000, who, with the 30,000 under their thirty mighties, made 500,000. The men of Israel amounted to 800,000, exclusive of the 288,000 standing troops, which, put together, make almost 1,100,000; 2 Sam. xxiv. 9; 1 Chron. xxi. 5; and xxvii. 1—15. No more than three years of famine were threatened for David's numbering the people; 1 Chron. xxi. 12: but, had these been added to the three preceding years of famine for Saul's murdering the Gibeonites, they, together with the year of release, would have made seven; 2 Sam. xxiv. 13. David gave to Araunah, or Ornan, fifty shekels of silver for the threshing floor, and the oxen then sacrificed; 2 Sam. xxiv. 24: and afterwards bought the whole farm for six hundred shekels of gold, for the temple to be built on; 1 Chron. xxi. 25. Solomon had 4000 stables, in which were 40,000 stalls, ten in each; or he had 4000 stalls at Jerusalem, and 40,000 in all; 1 Kings iv. 26; 2 Chron. ix. 25. Hiram got 20 measures of oil for his family; 1 Kings v. 11: and 20,000 baths of oil for his artificers besides; 2 Chron. ii. 10. Solomon's workmen had 3300 subordinate overseers, and over these 300 more, in all 3600: 1 Kings v. 16; 2 Chron. ii. 18.—The temple was founded in the 480th year of the deliverance from Egypt; 1 Kings vi. 1: therefore the 450 years, mentioned Acts xiii. 20, must either mark the time from the birth of Isaac to the settlement in Canaan, or the years of oppression, mentioned in the book of Judges, must be included in the rests; or some of the latter judges must have been contemporary.—Each of the brazen pillars, at the entrance of the tabernacle, was almost eighteen cubits, which, being joined together, made thirty-five cubits for both; 1 Kings vii. 15; 2 Kings xxv. 17; Jer. lii. 21; 2 Chron. ii. 15. The brazen sea had ordinarily no more than two thousand baths of water in it; 1 Kings vii. 26: but, if filled to the brim, it could have held 3000; 2 Chron. iv. 5. Solomon's fleet brought him from Ophir four hundred and fifty talents in all, of which 420 were clear gain, or they brought him 420 talents at one voyage, and 450 in another; 1 Kings ix. 28; 2 Chron. viii. 18. At least in Solomon's time, there was nothing in the ark but the two tables of the law; 1 Kings viii. 9; 2 Chron. v. 10: but the pot of manna and Aaron's budding rod were once in it, or rather placed in the fore-side of it; Heb. ix. 4.—King Ahaziah began his reign in the twenty-second year of his age; 2 Kings viii. 26: and in the forty-second year of the royalty of his mother's family, to which he was so like in his conduct; 2 Chron. xxii. 2.—The vessels of gold and silver were not made till after the temple itself was repaired; 2 Kings xii. 10, 14: but were afterwards formed of what metal remained; 2 Chron. xxiv. 11, 14.—Jehoiachin's release was appointed on the 25th day of the month; Jer. lii. 31: but not executed till the 27th; 2 Kings xxv. 27.—Of the two lists of the returning captives, in Ezra ii. and Neh. vii. the one may mark the numbers enrolled in order to return, and the other the numbers which actually returned.—To reconcile the apparent inconsistencies in the four Gospels, nothing more is necessary but to place the passages in their proper order, as is attempted in the subsequent CHRONOLOGY.

XIII. To obtain an exact knowledge of the scripture, especially in its historical and prophetic parts, it is of great use to understand the GEOGRAPHY, which marks the situation of the places where the events mentioned took place,—to understand the CHRONOLOGY, which marks the time when the events happened,—and to understand the HISTORY of the nations, the fate of which the scripture narrates or foretells. Without this knowledge, our understanding of the histories, or predictions of scripture, must be extremely scanty and confused, as we cannot perceive the events in their proper circumstances and connections. To assist the reader with what is most necessary on these heads is the aim of the two last chapters of this Introduction.

XIV. To be capable of perusing the oracles of God, in their originals, with HUMILITY of mind, will open to our view, especially in the Old Testament, a scene of emphasis and glory, in thousands of instances, which cannot be exhibited in any translation whatsoever, and which no commentator observes.

CHAPTER III.

Of the JEWISH LAWS and TYPES.

For many ages mankind seem to have had no other form of government, either civil or sacred, but that of the patriarchal kind. Fathers were at once kings and priests to their numerous descendants.—When God thought proper to form a nation for himself, and separated them from the rest of the world, they appear, for the first four hundred years, to have had no other government of their own. While they were in Egypt they had elders: but these appear to have been nothing more than the wisest and gravest among them, or the heads of their tribes, who had no power of civil judicature; Exod. iii. 16; with xviii. 13, 18. Their officers were nothing but overseers of their tasks; Exod. v. 14.

When they came out of Egypt, God, who formerly stood related to them as their Creator and covenant God, became a kind of national King to them. In correspondence to this threefold character, he gave them laws, moral, ceremonial, and civil. As their King, he gave them laws concerning servants, retaliations, damages, inheritances, marriages, borrowing of money, wars, punishments, admission into places of power and trust, or even into the camp or congregation, &c. Exod. xxi—xxiii. xviii. Lev. xviii. xix. xx. xxv. Num. v. 1, 2. xxvii. xxxiv. xxxv. xxxvi. Deut. xix—xxv. As their King, he directed the form of their encampment and marching in the wilderness; Exod. xiii. xiv. Num. i—iv. ix. x.; directed their wars with the Amalekites, Midianites, and Canaanites; Exod. xviii. 1 Sam. xv. Num. xxxi. Deut. xx. Josh. vi. viii.; and appointed their officers; Exod. iii. iv. Num. i. xi. Many things, which in another view were religious ceremonies, seem in some respect to have pertained to the form of the Jewish theocracy. The tabernacle, or temple, was the palace of their king; the oblations were his revenues or civil list; the priests and Levites, his courtiers and officers. Nor do I know but many of them were civil judges as well as ecclesiastical officers; even as our ruling elders in the church may lawfully be magistrates in the state.

To maintain the true religion constantly among them, and to prevent idolatry, which is at once so dishonourable to God and so destructive to the morals of mankind, and for securing their internal peace and happiness, he formed them into a nation uncommonly separated from the nations around. He even prohibited them to imitate their neighbours in the customs which they had observed in their false worship; as planting trees near altars; boiling kids in their mothers' milk; and perhaps sundry others; the unreasonableness of which we cannot now so clearly perceive. Idolatry and witchcraft, being at once the most presumptuous rebellion against the God of nature, and high treason against him as the King of Israel, were justly declared punishable by death in every Israelite or sojourning proselyte.—To render their constitution firm, and to prevent their oppressing one another, he appointed the country which he gave them to be divided into 601,730 shares; to each warrior a share of about twelve acres of ground: and by the return of inheritances, once every fifty years, at the jubilee, he fixed these shares in their respective families. This secured a numerous body of freeholders, always ready to defend their country against every invader.—And, while the Levites were dispersed through the nation for its religious instruction, their forty-eight cities and suburbs, which they held by divine right, at once accommodated them, and secured their persons and families as hostages for their good behaviour. Every tribe being independent in itself, their princes were captains in war and magistrates in time of peace.

After their settlement in Canaan, every city had its particular judges, who held their courts, at least some of them, in the gates; Deut. xvi. 19; Judg. xi. 5, 6; Zech. viii. 16. Every tribe had its supreme and subordinate rulers, according to the plan of Jethro the Midianite; Exod. xviii. Deut. i. The chief rulers were called princes, or heads of thousands; Num. xxiii. 2; Josh. ix. 15; and xvii. 4; Num. x. 4. Perhaps the seventy elders, mentioned Num. xi. were the sixty rulers of ten thousands, together with the twelve princes of the tribes; Num. i. vii.—Of these, some think the Jewish sanhedrim or parliament was first constituted, and afterwards continued. But the utter silence of the Old Testament about any such court, when there was no king nor judge to govern the people; Judg. xvii—xxi.; and when the people generally followed their kings, either in idolatry or reformation, makes the existence of any such court in those times extremely doubtful. Whether most of their fifteen judges, after effecting the several national deliverances for which God raised them up, retired to a private life, as before, is not altogether evident.

The Hebrews' request of a king is represented as a rejection of their theocratical form of government; 1 Sam. viii. 7; and xii. 17, 19.—Under their kings, especially after the division of the kingdom, we find but small vestiges of it. Nay, except by David and Solomon, who were also prophets, we find scarcely any thing good done by any of them, in which any sovereign on earth may not imitate them on proper occasions. Even when they were appointed by God to the government, they were called to their office by the people, as much as our British kings. They were installed in it by unction, at least where their title seemed dubious; 1 Sam. x. 1; and xvi. 1; 1 Kings i. 30; 2 Kings xi. 12; and xxiii. 3. They were crowned with a crown, somewhat like the high priest's mitre; 2 Sam. i. 10; Psalm xxi. 3; 2 Kings xi. 12. The principal subjects tendered them a kiss, importing allegiance; Psalm ii. 12: and the people by loud acclamations testified their subjection; 1 Sam. x. 24; 1 Kings i. 39. According to law, none but a native Israelite could be king. Every king was to transcribe, for his own use, a copy of the Mosaic laws. He was to govern with equity and lenity. He was not to multiply to himself wives, horses, silver, or gold, but to depend on the assistance and protection of God in all his undertakings; Deut. xvi. 18, 19, 20; and xvii. 14—20. Their great council, in which the supreme magistrate or his representative presided, had only power to enact regulations for executing the laws prescribed by God himself: nor, according to these rules, do they seem to have had any power of levying taxes.—Till the reign of Saul, the Hebrews had never any standing troops; but the 601,730 freeholders were obliged, on a proper call, to bear arms against the enemy at their own expense; Judg. iii. vi. xx. 1 Sam. xi. Saul had but a few thousand standing forces; 1 Sam. xiii. 2; and xxvi. 2: but David increased their number to 288,000; 1 Chron. xxvii. 4—15. Jehoshaphat increased those of Judah to 1,160,000; 2 Chron. xvii. 14—19.

It only remains to take notice of some of the CLASSES or SECTS mentioned in the scripture history of the Jewish nation. As (1) The SCRIBES. The most honourable of these were the secretaries of state and war; 2 Sam. viii. 17; 2 Kings xviii. 18; xxii. 3; and xxv. 19. The inferior scribes were much like our writers to the signet, &c. 1 Chron. ii. 55. Many of the Simeonites, it is said, being scattered amongst the other tribes, kept public schools, and were scribes of the lowest form; Gen. xlix. 7. There appears to have been another kind of ecclesiastical scribes, who were preaching clergy, and expounded the law of Moses in their own way; Luke v. 17, 21; and xi. 44. (2) RABBINS. The title of RABBI, in the earlier ages, only denoted such as were of superior rank and station; Job xxxii. 9;

Esther i. 8; Jer. xxxix. 3; and xli. 1. But, some ages before our Saviour's incarnation, the self-conceited doctors of learning began to assume it as a badge of literary honour; Mat. xxiii. 7, 8. (3) The PHARISEES were a very numerous sect. They pretended that the traditions of the elders were of at least equal authority with the written word of God. They affected to discover an uncommon sanctity in many painful austerities and trifling shews of devotion. They enlarged the fringes on the corners of their garments, and marked their foreheads with scrolls of parchment, called *phylacteries*, on which were inscribed some noted sentences of the law; Mat. vi. xxiii. (4) The SADDUCEES. They seem to have acknowledged the divine authority of, at least, the books of Moses; but denied the existence of separate spirits, and the resurrection of the dead. They denied the decrees of God, and pretended that men were absolute masters of their own actions without any supernatural influence. Many of the rich and powerful were of this sect: Acts xxiii. 8; and v. 17: but we never hear of one of them converted to the Christian faith. (5) The SAMARITANS were the offspring of those heathens whom the kings of Assyria brought from the east, and planted in the country of the ten tribes. Their religion was a motley mixture of the heathen and Jewish. They and the Jews generally hated one another to an uncommon degree; and in the days of our Saviour the Jews thought them all possessed by the devil; 2 Kings xvii. 24—34; Ezra iv. v. Neh. ii. iii. iv. vi. John iv. and viii. 48; Luke ix. 52, 53. (6) The GALILEANS were a party headed by one Judas, who refused to submit to the Romans, or to pay them any tribute; Acts v. 37; Luke xiii. 1. (7) The HERODIANS were the flatterers of Herod the tetrarch of Galilee, who were ready to comply with whatever heathenish customs he introduced, in order to please his Roman friends; Mat. xxii. 16; Mark viii. 15.

The knowledge of the TYPICAL REPRESENTATIONS under the Old Testament dispensation is of much more importance; the whole of it being intended by God as a proper mean of ushering his son into our world and into his subsequent glory: every religious rite, every noted person and event, observable therein, may justly be considered as an emblem of what is spiritual, and as a TYPE, a FIGURE, a SUBSTANTIAL PREDICTION, of good things to come. This idea is strongly supported by the apostle's calling the Jewish ordinances *shadows of good things to come*, the body of which is Christ; Col. ii. 17: and by most of his Epistle to the Hebrews. To view the noted PERSONS, EVENTS, and RITUAL INSTITUTIONS, in relation to Jesus Christ and his New Testament and heavenly church, is indeed to apprehend them in a most amiable and engaging point of light. In this view we discern all the prophets bearing witness to our glorious and worthy Redeemer.—Among these shadows of good things to come we may rank,

I. TYPICAL PERSONS, who, in their distinguished origin, their amiable qualities, their honourable stations, their peculiar work or call to it, their wise and faithful performance thereof and remarkable success therein, represent Jesus, the Mediator of the New Testament and Saviour of men. In this light we may consider (1) ADAM, in his immediate formation by God, his perfect likeness to God, his distinguished form, in which the spiritual and material substances of creation were connected; in his lordship over this sublunary world, his divine marriage, and in his parental and federal relation to mankind; Gen. i—v. Rom. v. 12—19; 1 Cor. xv. 21, 22. (2) ABEL, in the debasement of his name, the righteousness of his life, the excellency and acceptableness of his sacrifice; in his brother's hatred and murder of him, and the fearful punishment which ensued; Gen. iv. 1—16. Heb. xi. 4; and xii. 24; 1 John iii. 12. (3) ENOCH, in his self-dedication to God, upright walking with him, clear prediction of the last judgment, and embodied translation to heaven; Gen. v. 22—24; Heb. xi. 5; Jude 14, 15. (4) NOAH, as the comforter of his friends, the upright favourite of his God, the erector of the ark, the saviour of his family and animals, the acceptable sacrificer to God, the covenant head of those who repopled the new world, and the predictor of their different fates; Gen. v—x. Heb. xi. 6; 1 Pet. iii. 19, 20. (5) MELCHIZEDEK, in the secrecy of his genealogy; in his immediately divine instalment in the priesthood; in his relation to an accursed people as their priest and king; in his having no official successor; in his superiority to, and blessing of, Abraham; and in his generous refreshment of the victorious but weary troops; Gen. xiv. 18—20; Ps. cx. 4; Heb. vii. 1—11. (6) ABRAHAM, in his divine call to leave his native country; in his firm trust in, ready obedience to, and high favour with, God; in his meekness, his kindness, and his boldness, in favour of Lot, his injurious friend; in his perfect equity and extensive usefulness to his neighbours; in his covenant headship over his long promised and marvellously produced seed; and in the extraordinary oblations whereby he confirmed it; and in the distinguished tempers and fate of those born in his house; Gen. xii—xxv. Heb. xi. 8—19; Ps. cv. 6—15; Acts vii. 2—8; Rom. iv. Gal. iii. 6—18; and iv. 22—31. (7) ISAAC, in his long predicted, much desired, and marvellous, birth; in his early enduring of persecution; in his voluntary oblation of himself to God, a source of great blessings to himself and his seed; in his happy marriage to his Gentile kinswoman; and in the long-desired birth, different tempers, and states, of his children; Gen. xxi—xxvii. Gal. iv. 26—29. (8) JACOB, in his noted uprightness; his acquirement of the birthright and blessing; his manifold troubles, and divine support and comfort under the same; his prevalent wrestling and powerful prayers; his numerous offspring, and the extensive blessings he left them; Gen. xxv—xxxv. xlii—l. Hos. xii. 3; and iv. 12. (9) JOSEPH, as a darling son, marked with princely apparel: a hated, but prudent and affectionate, brother; a trusty, wise, and successful, servant; an inspired interpreter and prophet; a resolute resister of temptation; a patient sufferer of trials unnumbered, and through them highly exalted and singularly blessed; and, in fine, as the preserver of nations, the advancer of his master's kingdom, and nourisher of his father's family; Gen. xxx. 22—24; xxxvii. xxxix—l. Ps. cv. 16—22; Acts vii. 9—18. (10) JOB, in his remarkable piety, integrity, humility, and usefulness; in his original happiness and wealth; in his sudden and sovereign reduction to depths of misery and woe; in his manifold and grievous sufferings from every quarter, hell, earth, and heaven; his remarkable patience under them; and his restoration at last to redoubled glory and wealth; Job i—xlii. Ezek. xiv. 14; James v. 11. (11) MOSES, in his honourable but hazardous birth, his marvellous preservation, his manifold trials and patience under them; in his solemn call to his extensive office of deliverer, mediator, extraordinary priest, unparalleled prophet, honoured lawgiver, and king in Jeshurun; in his incomparable intimacy with God; and in his meekness, disinterestedness, fidelity, and zeal, in the discharge of his work; Exod. ii. to Deut. xxxiv. Ps. cv. 2^c 2ⁿ, and xxvii. 20; Acts vii. 20—40; Heb. xi. 23—29. (12) AARON, as a renowned saint, an eloquent orator, an holy prophet, a great high priest, a covenant head and common parent of priests unnumbered; in his solemn call to, and investiture in, his office of priesthood, and the confirmation thereof by miracles of mercy and wrath; in his laborious, faithful, and affectionate, discharge thereof; and at last in his voluntary death on mount Hor, leaving his sacred vestments to his son; Exod. iv. 14—16; viii—x. xxviii. xxix. Lev. viii. ix. x. Num. xvi. xvii. xx. (13, 14) BEZALEEL and AHOIAB, as the divinely called, singularly qualified, faithful, laborious, and successful, framers of a tabernacle for the symbolic residence of God; Exod. xxxi. xxxvi—xl. (15) PHINEHAS, in his divinely directed, though uncommon, zeal for God and his nation; in his honourable reward of victory, peace, and everlasting priesthood; and in his covenant headship over his priestly posterity; Num. xxv. xxxi. Ps. cvi. 30, 31. (16) JOSHUA, in his name, pregnant with *salvation*; his education under Moses the lawgiver; his solemn call and repeated encouragement from God to his work, and his diligence therein; his miraculous assistance, diversified exploits, marvellous conquests, and wise distribution of the promised Canaan to God's chosen people, and in his zeal and care to establish among them the true worship and service of God; Exod. xvii. 10, 13; Num. xiii. 13, 16; and xiv. 6—10, 30; and xxvii. 15—23; Deut. xxxi. 1—8; Josh. i—xxiv. Acts vii. 45; Heb. iv. 8. (17) GIDEON, in his original meanness; his lovely humility and meekness; his clearly divine, solemn, and miraculously attested, call to deliver Israel; his amazing success by unlikely instruments; his care to reform his nation, main-

tain peace with his friends, and punish his contemners; Judg. vi—viii. 1 Sam. xii. 11; Heb. xi. 32—34. (18) SAMSON, in his preternatural birth, his solemn separation to the service of God, his marvellous exploits, the men of Judah's betrayal of him into the hand of his enemies; and, in fine, his voluntary death for the ruin of his people's destroyers; Judg. xiii—xvi. Heb. xi. 32—34. (19) BOAZ the Bethlehemite, in his abundant wealth, his humble and affectionate mind, his divinely-directed and honourable marriage to a destitute Gentile widow, and the happy issue thereof; Ruth i—iv. (20) SAMUEL, in his marvellous birth, his early dedication to God, his solemn call to and faithful service of God, as the prophet and deliverer of Israel, and in the remarkable vengeance which overtook the nation for rejecting him; 1 Sam. i—xxx. Heb. xi. 32—34. (21) DAVID, in his fidelity, patience, meekness, zeal, eminent devotion, firm faith in, and high favour, and familiarity with, God, and in his triple unction and call to his office; in which he was at once the Psalmist, prophet, and monarch, of Israel, and a head to the heathen around; in his covenant headship over his royal posterity; in his unnumbered and grievous afflictions from every side, and his holy resignation thereto; in his marvellous exploits, and almost ever-successful wars with the enemies of his nation; in his astonishing care to order the church, and his expensive preparations for building the temple of God; 1 Sam. xvi—xxx. 2 Sam. i—xxiv. 1 Kings i. ii. 1 Chron. iii. xi—xxix. Ps. ii—cl. Acts xiii. 22. (22) SOLOMON, in his dearness to God; in his early and solemn enthronement; his charge from, and benediction by, his father; in his astonishing wisdom, wealth, and renown; in the extent, order, peace, and happiness, of his kingdom; in his expensive, skilful, and laborious, erection of a magnificent temple for God, and in his solemn dedication thereof by sacrifices and prayer; 2 Sam. xii. 25; and vii. 12—16; 1 Chron. xvii. 11—15; and xxii. xxviii. 1 Kings i—x. 2 Chron. i—ix. Psal. lxxii. cxxxii. (23) ELIJAH, in his debased appearances, fervent zeal, effectual prayers, discriminating sacrifice, miracles of mercy and judgment, power over the nations, embodied translation to heaven, and the fearful vengeance which overtook his opposers of the family of Ahab, according to his predictions; 1 Kings xvii—xix. xxi. 2 Kings i. ii. 2 Chron. xxi. 12—15; Luke iv. 25, 26; James v. 17, 18. (24) ELISHA, in his solemn call to his prophetic function, and ready compliance therewith; his plentiful endowment with the Spirit of God, numerous miracles of mercy and judgment, usefulness to his nation, the manifold injuries he received, and the fearful resentments thereof by his God; 1 Kings xix. 19—21; 2 Kings ii—ix; and xiii. 14—21; Luke iv. 27. (25) JONAH, in his exposure to the raging storm and billows, his burial alive in the whale's belly, and resurrection therefrom on the third day; and in the success which attended his subsequent ministration among the Gentiles; 2 Kings xiv. 25; Jonah i—iv. Mat. xii. 39—41. (26) ELIAKIM, in his succession to a traitor in office; his distinguished authority and faithful exercise thereof, for the honour of his master and advantage of his nation; Is. xxii. 20—24. (27) DANIEL, in his renowned piety and uprightness; his high favour with God, his distinguished wisdom, and uncommon revelations of God's purposes: his powerful prayers; his advancement to high honours, through exile, debasement, and trouble; and in the terrible vengeance which overtook his malicious persecutors; Dan. i—xii. Ezek. xiv. 14; and xxviii. 3. (28) ZERUBBABEL, in his dearness to God; his leading his people from Babylon to Canaan; and in his rebuilding the temple by weak means, and notwithstanding much opposition; Hag. i. 14; and ii. 23; Zech. iv. 6—10; Ezra i—vi. (29) JOSHUA the high priest, in the resistance he received from Satan: the divine changing of his apparel; in the contempt which he and his fellows endured; and in their subsequent crowns of honour, and their fellowship with angels; Zech. iii. vi. Ezra v. 2. (30) JOHN BAPTIST, in his divinely predicted, preternatural, and gladdening, birth; his early and eminent sanctity of nature and life; and in his solemn call to his work of reformation; his zeal, fidelity, and success, therein; and in his martyrdom in the cause of truth; Luke i. iii. Mat. iii. xiv. John i. iii.—These did all prefigure Jesus Christ in every thing, in his person, state or conduct correspondent with these things.

II. TYPICAL CLASSES, or ORDERS, of men, which prefigured Jesus Christ, and his gospel ministers or people, in their stations, endowments, work, and reward. Thus (1) The ISRAELITES IN GENERAL, in the meanness of their extract; the supernatural manner of their production from Abraham; their long-continued paucity and weakness; their obstinacy and wickedness, and frequent murmurings and rebellions; their manifold distresses, wanderings, and enemies;—and especially in God's federal betrothing of them to himself in their progenitors; marking them with his sign of circumcision; separating them to himself as his peculiar people, children, and servants; bestowing upon them his peculiar protection, provision, direction, laws, ordinances, promises, and country; and his increasing them into a multitude of nations;—were figures of the saints, particularly in the gospel church; Heb. xi. 11, 12; Exod. i. ii. xiii. xiv. xvi. xvii. xix. Num. i—xxxvi. Deut. iv—ix. and xxvi. 5—9; Rom. ix. 4, 5, &c. (2) The FIRST-BORN HEBREW MALES, as memorials of an accomplished redemption from Egypt; as the beginning of their fathers' strength, and preservers of their honourable name; as heirs to a double portion of their inheritance and their principal blessing; as heads (if not priests before the law) to their brethren; as the honour of their families, and means of sanctifying them to God and procuring his blessing thereon; prefigured Jesus Christ, and were emblems of his chosen saints; Exod. xiii. 2, 11—16; xxii. 29; and xxxiv. 19; Num. iii. 45—51; and viii. 16; Deut. xxi. 16, 17. (3) The KINSMAN-REDEEMERS; in their necessary nearness of kin, that the right of redemption might be theirs; in their recovering their friend's inheritance, if mortgaged; redeeming his person, if enslaved; avenging his blood, if he had been murdered; and in marrying his widow, and raising him up an honourable seed, if he died childless; prefigured Jesus Christ in our nature, purchasing our happiness, avenging our blood upon Satan and our lusts, redeeming our persons; and, by union and communion with them, rendering us fruitful in good works; Lev. xxv. 25; Num. xxxv. 19—28; Ruth iv. 1—10. (4) The YOUNGER UNMARRIED BROTHERS of an Hebrew who died childless, in their obligation to espouse their brother's widow, and raise him up an heir to his estate, and their exposure to contempt, if they refused,—represent ministers and professors of the Christian church, who, by communion with the church, must either raise up a spiritual seed to Jesus, their departed Brother, or expose themselves to everlasting shame and contempt; Deut. xxv. 5—10. (5) The VOLUNTARY BOND-SERVANTS, who, from love to their master and family, refused to go free at the end of their term, and had their ear fastened to his door-post, in token of their engagement to perpetual service,—figured out Jesus Christ, as, from love to God and his people, voluntarily engaging himself in the perpetual work of our salvation,—and his people, as constrained by his love to perpetual obedience; Exod. xxi. 5, 6; Deut. xv. 16, 17. (6) The SOJOURNING STRANGERS, not Canaanites, in the tender care taken of them; in their free access to the oracles and ordinances of God, and to the cities of refuge; represented the free and abundant access of the Gentiles to the gospel church, and their high privileges therein; Exod. xxii. 21; and xii. 48, 49; Lev. xix. 10; Num. xv. 4; xix. 10; and xxxv. 15; &c. The HANGED MALEFACTORS of Israel, in their accursed death and speedy burial, figured out our Redeemer, as clothed with our guilt and curse; crucified for the expiation of our crimes; and decently interred, without delay, to mark that the law was satisfied for our sin; Deut. xxi. 22, 23. (8) The HEBREW JUDGES, in their solemn call to deliver their people from that misery which their sins had procured; in their divine qualification for their work, and success therein; prefigured Jesus, our necessary, divinely called, well qualified, and successful, Deliverer; Judg. ii—xvi. 1 Sam. i—vii. and xii. 11; Neh. ix. 27. (9) The HEBREW KINGS of David's family, as introduced by the Israelites' rejection of God's immediate government; as taken from among their brethren; as divinely called to, and secured in, power by a perpetual covenant; as installed by unction, coronation, kisses, and shouts of subjection; as copying out the law of God for themselves, and constantly attending to it as the rule of their administrations; as charged not to trust on carnal supports nor wallow in fleshly pleasures;

as sitting on the Lord's throne, and ruling the Lord's people, but never exalting their heart above them; and as fighting the Lord's battles, and extirpating his accursed enemies; represented Jesus Christ, as the mediatorial King of his church; and his saints, as made kings unto God; 1 Sam. viii. xiii. xv. and xvi. 1—13; 2 Chron. xi. xii. 1 Kings i. 39; 2 Kings xi. xii. and xxiii. 30. (10) The HOLY PROPHETS, in their divine mission to, furniture for, and direction in, their work; and in their diligence, fidelity, and zeal in it; explaining God's laws, attesting his truths, revealing his purposes, announcing his promises and threatenings, and directing his people; in being often signs and wonders to men; and in suffering much abuse and persecution from them, and in God's fearful resentment thereof; represented Jesus Christ, and his gospel ministers and saints; Is. vi. Jer. i. Ezek. i—xi. Heb. i. Is. i. to Mal. iv. 2 Chron. xxxvi. 15—17; Mat. xxiii. 34, 35. (11) The NAZARITES, in their voluntary separation from others and solemn dedication to God; in the honourable length of their hair; in their abstinence from every thing intoxicating and polluting; in their exact fulfilment and solemn finishing of their vow; figured out Jesus, his ministers, and his people, as solemnly, and yet voluntarily, set apart to their sacred work; as constant and increasing in their manifested subjection to God; making known their moderation to all men; and as, amidst debasement and troubles, perfecting holiness in the fear of the Lord; and at last finishing their course in a manner thankful, solemn, and highly honourable to God; Num. vi. Judg. xiii. (12) The NETHINIMS, i. e. *given ones*, which consisted of the Gibeonites, and such others as were devoted to the lower services of the tabernacle or temple, in drawing water to wash the sacrifices, or hewing wood to burn them; in their voluntary subjection, their mean employment, and yet distinguished nearness to God; represented our devoted, condescending, and debased, Redeemer, approaching to, and enjoying remarkable fellowship with God, in the service of his church, and his ministers and saints; Josh. ix. 22—27; 1 Chron. ix. 2; Ezra ii. 58. (13) The LEVITES, in their honourable separation to the service of God, as a reward of their zeal against the worshippers of the golden calf; in their standing in the room of the first-born Israelites; in their being appointed to their work for preventing plagues on the Hebrew nation; in their early enrolment in the sacred lists, from a month old; in their solemn instalment in their office, by washing, waving, and diversified oblations; in their extensive labour, watching and bearing the tabernacle and its furniture assisting the priests in the sacrifices, teaching the people, &c. during the vigour of life, and then retiring to an honourable rest; and in their large allotment of cities and incomes, though by far the smallest of the Hebrew tribes; prefigured Jesus, as the solemnly installed, the once debased, but faithful, servant of his Father, in all the concerns of his church; and were emblems of his ministers and saints, in their labours of love and their ample reward; Exod. xxxii. 27—29; Deut. xxxiii. 8—11; Mal. ii. 5, 6; Num. iii. iv. viii. xviii. and xxxv. 1—8; Deut. xii. 11—19; xiv. 27—29; and xviii. 6—8; 2 Chron. xvii. 8, 9; xix. 8; and xxix—xxxi. Neh. viii. (14) The AARONIC PRIESTS, in their attested descent from Aaron: their unblemished bodies; their separation from their brethren; their temperate diet, moderate mourning, and honourable marriage; their plain, but pure and sacred, apparel; their divine call, and solemn attestation thereof by miracles of mercy and wrath; their solemn consecration to their office, by washing, enrobing, oblations, unctions, and feasting; and in their extensive work of rearing and unrearing the tabernacle in the wilderness, taking care of the sacred furniture, offering all the gifts and sacrifices of their nation, burning the incense, placing and removing the shew-bread, lighting and dressing the sacred lamps, blowing the silver trumpets, teaching and blessing the people, judging of their leprosy, purifying the unclean, encouraging the people in their battles; and, in fine, in their plentiful and sacred reward; prefigured Jesus, in his honourable pedigree, perfect purity, absolute fitness for his work, solemn call to it, and instalment therein, and his faithful and complete discharge thereof, issuing in a glorious, abundant, and everlasting reward;—and they were also emblems of his ministers and saints; Heb. v. 1; Ezra ii. 62, 63; Lev. xxi. xxii. 1—13; xxiv. 5—9; and i—x. xii—xv. Exod. xxix. and xxviii. 40—43; 2 Chron. xiii. 10, 11; Num. iv. 5—16; vi. 23—26; viii. 2, 3; x. 1—10; and xv—xviii. xxviii. xxix. Deut. xvii. 8—13; xviii. 1—5; and xx. 1—4. (15) The HIGH PRIEST, in his peculiar dignity; his government of the other priests; in his double suit of sacred vestments, the simple and golden; his plentiful unction; his never defiling himself, nor leaving the sanctuary; his espousing none but an honourable virgin; his performing the whole work of the annual expiation, purifying the sanctuary and its furniture, entering within the veil and returning to bless the people; prefigured Jesus, the sole High Priest of our profession, in his unparalleled excellency, dignity, and purity; his Headship over his people; his robes of manhood, mediatorial office, and righteousness; his divine call to, and full preparation for, his work, by the abundant influences of the Holy Ghost; his perfect attachment to, and attendance on, that work; his communion with chosen and sanctified persons and pure churches; his making a full atonement for our sins, and bringing in an everlasting righteousness; and his entering into heaven by his own blood, that he might thence return to bless men in the gospel dispensation, and last judgment; Exod. xxviii. 1—39; and xxix. 6; Lev. xxi. 10—12; and viii. ix. xvi.

III. TYPICAL EVENTS, or transient things, which prefigured Jesus, and the great events of our redemption by him. (1) NOAH'S ARK, in its divine contrivance, appointment and plan; in its firmness, strength, and fitness to swim through swelling floods, and to protect from deluging rains; in its capacious and regular stories, rooms, and entrance; in its illumination only from above; in its being the sole means of saving a few persons and animals from the overflowing deluge; in its saving the cargo which God directed into it, by the exposure of itself; and, in fine, firmly settling on its lofty rest; represented Jesus in his diversified offices and states, as the sole means of saving an elect world, committed to him by God, from the overflowing deluge of infinite wrath; and is a figure of his body the church, without the limits of which none can be saved; Gen. vi—viii. Heb. xi. 7; 1 Pet. iii. 20, 21. (2) JACOB'S LADDER, erected in the wilderness, and reaching from Jacob on earth to a promising JEHOVAH in heaven, and occupied by angels ascending and descending thereon; represented Jesus, as the son of Jacob in his manhood, and of JEHOVAH in his divine person:—in his different states of debasement and exaltation, as the Mediator between God and men, ministered to by angels himself, and in whom they minister to us; Gen. xxvii. 11—15; John i. 51. (3) MOSES' BUSH; low, earthy, and combustible; burning, but not consumed; represented Jesus' manhood; low and weak in itself, inhabited by his fulness of Godhead, and exposed to the fierceness of his Father's wrath, but not consumed;—and his church, under fiery tribulations, but not destroyed, because inhabited by a promising God; Exod. iii. 2—10; Acts vii. 30—34. (4) The PILLAR OF CLOUD AND FIRE, which conducted the Hebrews in the wilderness, in its form; its seasonable origin; its hovering over the erected tabernacle; in its bedewing, enlightening, protecting, and directing influence; and in many oracular instructions received from thence; marked out Jesus Christ and his gospel ordinances; Exod. xiii. 20—22; xiv. 20; and xl. 34—38; Num. ix. 15—23; and x. 33, 34; Neh. ix. 14, 19; Psal. cv. 39; 1 Cor. x. 2. (5) The TREE discovered by God, and cast by Moses into the bitter waters of Marah for sweetening them, represented Jesus, found out by God, made under the law, and crucified for us, sweetening every thing awful, bitter, and troublesome; Exod. xv. 22—25. (6) The MANNA, divinely formed, marvellous in virtue; given freely, seasonably, plentifully, daily, early, and abundantly, to ill-deserving and even contemning murmurers, ready to perish; and gathered by all, daily and early; shared equally: carefully prepared; speedily and regularly eaten; a golden potful of which was preserved for a lasting memorial in the holy of holies; represented Jesus as the bread of life; given to sinners of mankind in the gospel, and gathered and eaten by a true faith; and of which there is a plentiful memorial contained in gospel ordinances; Exod. xvi. Num. xi. 4—9; 31—33; and xxi. 5, 6; Neh. ix. 15, 20; John vi. 32—57. (7) The ROCKS of Rephidim and Kadesh, as smitten by Moses' rod, and emitting streams of water sufficient for all the Hebrew millions, and following them in their way through the wilderness, represented Jesus,

as obeying and suffering under Moses' law, that there might issue forth streams of redeeming love, blood, spirit, and truth, for the life and comfort of sinners of mankind; Exod. xvii. 1—7; Num. xx. 1—11; Neh. ix. 15—20; Ps. lxxviii. 15, 16; cv. 41; and cxiv. 8; 1 Cor. x. 4. (8) The WELL dug by the nobles of Israel on the border of Moab, at Moses' direction, represented Christ as the fountain opened in the gospel, by the prophets and apostles, for the purification and comfort of his people in this world; Num. xxi. 16—18. (9) The CLUSTER OF GRAPES, brought by Caleb and Joshua from Eschcol, might figure out his unnumbered excellencies, blessings, promises, gifts, and graces, brought near in the gospel, and exhibited to men as evidences of the plenty which is to be enjoyed in the Canaan above; Num. xiii. 23, 24. (10) While AARON'S BUDDING ROD, laid up in the fore-side of the ark, marked the divine appointment, the constant succession, and ever useful labours, of the Aaronic priests, it represented Jesus, the ever flourishing and fruitful branch of the Lord; and the gospel rod of his strength, as the demonstrative evidence of his call to his high priesthood; Num. xvii. Ps. cx. 2. (11) The BRAZEN SERPENT, appointed by God, framed by Moses, and lifted up on a pole, that the serpent-bitten Israelites might be healed by looking to it, represented the Almighty Jesus, in the likeness of sinful flesh, fulfilling Moses' law, and lifted up on the cross and in the gospel, as the divinely appointed, the easy, the accessible, the universal, and infallible, Saviour and medicine of sinful men, who look to him by faith; Num. xxi. 4—9; John iii. 14—17. (12, 13) The POOLS OF BETHESDA and SILEAM, occasionally noted for their healing virtue, might figure him out as the miraculous healer of maimed, withered, lame, diseased, and blind, sinners; John v. 1—4; and ix. 6, 7; Zech. xiii. 1; Is. viii. 6. (14, 15) The DELIVERANCE of the Hebrews from Egypt and Babylon, in the time and manner fixed by God's promise, and notwithstanding much opposition, prefigured Jesus' promised, seasonable, marvellous, all-powerful, deliverance of the nations from their misery under heathenism or popery, through his erection or re-establishment of his gospel church; and are emblems of men's deliverance from an unregenerate state; Exod. xiv. Ps. lxxviii. cv. Ezra i. ii. (16) The TRAVELS of the Hebrews in the wilderness, amidst sins, judgments, trials, mercies, and revelations, unnumbered, and their marvellous ENTRANCE into Canaan, were typical of the diversified fates of the gospel church, and her marvellous entrance into her millennial and eternal rest; Exod. xv. to Deut. xxxiv. Neh. ix. 15—23; Ps. lxxviii. 14—54; cv. 39—43; and cvi. 14—33; Josh. i—v. (17) Their divinely directed and wonderfully successful WARS, in the conquest or preservation of Canaan, were typical of the manifold struggles of the gospel church to extend her boundaries or maintain her privileges; and emblematical of the saints' spiritual warfare on earth; Exod. xvii. 8—16; Num. xxi. 1—3; 21—35; Josh. vi—xii. Judg. i—xvi. 2 Sam. v. viii. x. &c.

IV. MISCELLANEOUS ORDINANCES, many, if not most, of which pertained to their civil as well as to their ceremonial system. These in general directed them to live as a people separated to the Lord, and who in all things, even the most minute, were zealous for his honour. (1) To mark them Abraham's seed, distinguished from all others; to seal with them the covenant of grace, and their peculiar relation to God; to prefigure Jesus Christ, as shedding his blood for his people; and to represent our spiritual regeneration and mortification; every man child was, under pain of death, to be CIRCUMCISED on the eighth day; Gen. xvii. (2) To mark that nothing should be rashly, or in an improper condition, given to the Lord, no animal, however clean, was to be offered till it was at least seven days old; Exod. xxii. 30. The fruit of trees was held polluted for the first three years, and only on the fourth year given to the Lord, after which it was the lawful property of its owner; Lev. xix. 23—25. The price of a dog, or the hire of an harlot, or any thing else unlawfully gotten, was never to be offered to the Lord; Deut. xxiii. 18; Isa. lxi. 8. A bond woman defiled, having nothing of her own, was to bring no trespass-offering, but to be scourged for her fault; Lev. xix. 20—22. (3) To mark a regard to the Lord's oblations, and to Jesus' death, thereby represented, none might eat of any blood, or of the fat of any cattle, sheep, or goats; Lev. xvii. 6; and vii. 23—27. (4) To excite the Jews to the utmost purity in all manner of conversation, none might eat of clean beasts which had been torn, or had died of themselves; Lev. xvii. 15; Deut. xiv. 21: and every one was to ease nature at a proper distance, and cover the excrements; Deut. xxiii. 12—14. (5) To prevent symbolizing with heathenish and inhuman superstition, and to animate to the most tender compassion, none might cut his flesh, or make himself bald, in mourning for diseased friends; Lev. xix. 27, 28; Deut. xiv. 1. None might boil an animal in its mother's milk, or slay the dam along with her young; Exod. xxiii. 19; and xxxiv. 26; Deut. xiv. 21: and xxii. 6, 7; Lev. xxii. 28. Nor was the mouth of an ox, while treading out the corn, to be muzzled; Deut. xxv. 4. (6) To teach them the hurtfulness of improper mixtures of persons in societies; or of works and grace; or of ordinances of God and inventions of men; no eunuchs, bastards, Ammonites, or Moabites, were to be admitted into any share of the Hebrew government; Deut. xxiii. 1—8. No Israelite might wear a garment proper to the other sex; Deut. xxii. 5. None might wear a garment of woollen and linen; Deut. xxii. 11. None might sow his field with a mixture of divers seeds; Deut. xxii. 9. None might plow with an ox and an ass yoked together; Deut. xxii. 10: nor gender his cattle with divers kinds; Lev. xix. 19. (7) To mark the most disinterested love and tender compassion towards mankind, and to figure out the rich abundance of Jesus' redeeming grace, no servant, who had fled from a hard master, was to be delivered back to him; Deut. xxiii. 15. No captive maid was to be married, till she had remained a month to prepare herself and bewail the loss of her parents; Deut. xxi. 10—14. No man betrothed or newly married, or who had newly built a house or planted a vineyard, was required to attend in war; Deut. xx. 5—7: and xxiv. 5. None might lend money upon usury to a poor Hebrew, if to any Hebrew at all; or render him a bond-servant; Lev. xxv. 36, 37; Deut. xxiii. 19. None might reap the corners of his field, nor glean those of his vineyard; nor shake his fruit trees a second time; nor bring home a sheaf which he had once forgotten in the field; but all was to be left to the poor, to the stranger, the fatherless, and the widow; Lev. xix. 9, 10. (8) Not only to deter from every indulgence of fleshly lust, but to mark the fearful end of those who hypocritically join themselves to the church, or who dishonour Jesus by their scandalous and continued outbreaks, the woman who falsely imposed herself upon an husband as a virgin was to be publicly stoned; Deut. xxii. 21; and a priest's daughter who played the harlot was to be burnt; Lev. xxi. 9. (9) To animate them to a constant gratitude for mercies received, and a regard to the commandments of God, every Hebrew's upper garment was marked with a blue fringe, commemorative of the redemption from Egypt, and of his obligation to obey the law of Moses; Num. xv. 37—41.

V. TYPICAL PLACES, which were ceremonially holy, but in different degrees. Canaan was only in the lowest degree, the cities of refuge in the second, Jerusalem in the third, mount Zion in the fourth, and the tabernacle and temple in the highest. In the more sacred places God symbolically dwelt: thither his offerings were brought, there his festivals were kept, and thence his oracles were to be sought; Deut. xii. 5—7; Psal. lxxxvii. cxxii. cxxxii. (1) CANAAN, as the wonted residence of ejected sinners; as a land divinely chosen for God's favourites; long promised, freely bestowed, and graciously inspected by the eye of God; a land orderly allotted to God's chosen people, brought thither by miracles unnumbered; a land singularly nourished by the influences of heaven, and fruitful in every thing necessary for subsistence and delight; and, to crown all, the sacred residence of JEHOVAH, and of the ordinances of his grace;—(but how despised, and come short of, through unbelief!)—prefigured the state of the New Testament church, and of the celestial happiness: and was an emblem of our new covenant state of union to, and fellowship with Jesus Christ; Gen. xv. 18—21; Exod. iii. 8, 17: and vi. 8; Num. xiv. 7, 8, Deut. vi. 10, 11; viii. 7—10; and xi. 9—12; Neh. ix. 25, 35; Ezek. xx. 6, 15; Ps. cvi. 24; Heb. iii. 19. (2) THE CITIES OF REFUGE, in their names; and as being near to the borders of the heathen, and easily accessible to every man-slayer; as Levitical cities of instruction; as perpetually having their gates open, with excellent roads leading to them; and in the protection and peace which they secured

for the refugees who remained in them till the death of the high priest; represented Jesus Christ, as the all-renowned, near, accessible, completely furnished, and everlasting refuge, of sinful men, Jews and Gentiles, in which they receive spiritual light, life, liberty, peace and safety; Num. xxxv. 6—34; Deut. iv. 41—43; Josh. xx. xxi. (3) **JERUSALEM**, in its name marking peace and perfection discerned and possessed; in its stable foundation, compact form, beautiful appearance, and strong, fortifications; and as a city chosen of God, holy, healthy, rich, renowned, royal, populous, and privileged; prefigured the gospel church below and the heavenly Jerusalem above; Psal. cxv. 2; cxvii. 2—9; lxxvi. 2; and xlviii. 1—4; Josh. xv. 63. (4) **MOUNT ZION**, in its beautiful situation; its extensive and pleasant prospect; its unshaken stability; its joyous dwellings: its protection by, and dearness to, God, as the peculiar residence of himself and his chosen kings of David's family; was also an emblem of our fixed and glorious new covenant state, and a figure of the gospel church and of the heavenly glory; 2 Sam. v. Psal. xlviii. 2—4; lxxvi. 1; lxxii. 68, 69; and cxv. 1. (5) **THE TABERNACLE**, appointed for God's peculiar residence, was thus formed: a court 61 yards long, and about half as much in breadth, was enclosed by a linen hanging, perhaps of net work, about nine feet in height, suspended by silver hooks on fifty-six brazen pillars, fixed at bottom in large sockets of the same metal. The sole entrance from the east was twelve yards wide, but hung over with a fine veil of embroidered linen suspended on four pillars; here, under the sky, stood the brazen altar and laver, at a small distance from the entrance of the sanctuary: hither every clean Hebrew, or proselyte, might come with his oblations. At the west end of this court stood the tabernacle, which was a close tent in form of a house, standing from east to west: its length was about 54½ feet, its breadth 18½, and its height as much: it was erected by forty-eight strong boards of shittim wood, overlaid with gold, fixed at bottom in ninety-six large sockets of silver, and bound together by five cross bars of shittim wood overlaid with gold; over these was spread a fourfold covering, of embroidered linen, of hair cloth, of strong leather, and of rams' skins died red, all properly connected by clasps or buttons. Its whole east end served for an entrance, and was hung with a veil of embroidered linen, suspended by golden hooks on five pillars of shittim wood overlaid with gold. This tent was divided into two apartments: the first, called the *sanctuary* or *holy place*, was in length 36½ feet, and in breadth or height half as much. Into this only the clean priests might enter; and in the west or inner end of it stood the golden candlestick, altar of incense, and table of shew-bread. Beyond, and separated from this by another veil of embroidered linen, suspended on four pillars of shittim wood overlaid with gold, and fixed in sockets of silver, was the **ORACLE**, or **MOST HOLY PLACE**; a square room of 18½ feet into which only the high priest might enter on the day of expiation; and where the ark, with its furniture, and the cloud of glory overshadowing it, had their residence. The tabernacle was solemnly consecrated at its erection, and every year was sanctified anew on the day of expiation. After it had been long carried from place to place, all that was important of it was lodged in Solomon's temple. It represented Jesus Christ, the free, but altogether pure and precious, gift of God, in his marvellous form, but much unseen excellencies; in the order and connection of his offices, states, and every thing else; as having in himself all fulness of atoning, purifying, enlightening, interceding, nourishing, law-magnifying, virtue; as well-pleasing to God; and as being the sole Mediator, in whom God and his people have fellowship one with another. It also represented the church in her divine plan, her pure and precious materials, connected by the wisdom of God; in her different states, filled with all the fulness of Christ, consecrated by his blood and Spirit, and formed for his service; and, at last, in all her true members and important concerns, fixed in the heavenly temple; Exod. xxv—xxvii. xxx. 26—29; xxxvi—xl. Num. iii. iv. Josh. xviii. 1. (6) **THE TEMPLE** stood on mount Moriah, towards the south-east of Jerusalem, in a large court, surrounded by a high wall, and divided into two parts; the **INNER** for the priests and Levites, and the **OUTER** for the clean Israelites. Its plan was divine, and the preparations for it were immense. It was a very magnificent structure. The wall of it consisted of alternate rows of cedar wood and hewn stone, probably polished marble. The whole inside, floor, walls, and roof, was overlaid with gold, and curiously marked with figures of cherubims and palm trees. On the outside of the wall were reared, in three stories, ninety chambers for accommodating the attending priests. Just before the entrance, or east end, stood the brazen altar, 36 feet square, and 18 feet high, with a large brazen sea, and ten lavers, for washing the priests and sacrifices. The entrance was a porch of 36 feet from north to south, 18 from east to west, and 219 high, in the form of a steeple. On each side of the porch was a magnificent pillar, almost 33 feet high, and curiously adorned with chapters and figured pomegranates. Beyond this porch was the **sanctuary**, an apartment of 73 feet in length, 36½ in breadth, and 54½ in height. Here, at the west end, stood ten, if not eleven, golden candlesticks, each with seven branches; as many tables of shew-bread, with twelve loaves on each; and a large altar of incense between the two rows of candlesticks and tables. To the westward of this apartment, and separated from it by a fine partition and veil, was the **HOLY OF HOLIES**, a square room of 36½ feet in length and breadth, and 54½ in height. Here, amidst thick darkness, stood the ark with its furniture; to which Solomon added two new cherubims of olive tree, the wings of which stretched the whole breadth of the house over it. It also was solemnly dedicated by sacrifices and prayer; and was annually purified on the great day of expiation. It prefigured Jesus Christ and his church in their more glorious and exalted state. It typified his manhood, as the divinely planned, curious, pure, and glorious, residence of his Godhead;—typified his person, as the glorious, fixed, and lasting, means of our fellowship with God;—typified the church, as formed by manifold oracles, ordinances, and members, to be the residence of Father, Son, and Holy Ghost;—and typified heaven itself, in its glorious fulness of redemption, and as the honoured mansion of complete and immediate fellowship with God:—and it was an emblem of every particular saint, whose soul and body are, by Jesus, built up and consecrated as temples to God; 1 Chron. xxii—xxvi. and xxix. 1—9; 1 Kings vi—viii. 2 Chron. iii—vi.

VI. **THE TYPICAL OR SACRED UTENSILS** were, (1) **THE ARK**. It was a chest made of shittim wood, very fine, and almost incorruptible, overlaid with gold; 4 feet 7 inches in length, 2 feet 9 inches in breadth, and as much in height. At the top it had a golden cornice round about its lid, called the mercy seat, because the symbol of the divine presence rested on it, which was of pure gold. Out of the ends of this lid were hammered two golden cherubims, which, with their expanded wings, covered the whole mercy-seat, while they seemed to pore upon it. Within this ark were reposed the two tables of the moral law; and in some other place of it the golden pot full of manna, Aaron's budding rod, and a copy of Moses' law. Being consecrated by an unction of blood and oil, it ordinarily stood on the floor at the very west end of the Holy of Holies. But in the wilderness, and even afterwards, it was, when necessary, carried about by means of staves fixed in its golden rings. None but priests might see it, under pain of death. By means of it the Israelites' passage through Jordan was opened, the lofty walls of Jericho were brought down, the Philistines and their idol were plagued, the curious Bethshemites were slain, and the family of Obed-edom were blessed. It represented Jesus Christ Godman, to the astonishment of angels and men, fulfilling all righteousness, glorifying and delighting his Father to the highest, and containing in him every memorial of JESUS' kindness; every thing necessary for the instruction, confirmation, and nourishment, of his people; and who, being consecrated to his work, and carried about in the gospel, directs their journeys, blesses those who sincerely receive him, overcomes their enemies, opens their passage into their promised rest, and punishes such as profanely abuse him; Exod. xxv. 10—22; xxxvii. 1—9; xl. 9, 35; and xvi. 33, 34; Num. xvii. 10; Deut. x. 3—5; Lev. xvi. 2; Josh. iii. 11—17; and vi. 14—20; 1 Sam. v. and vi. 19; 2 Sam. vi. 11; 1 Kings viii. 4—12. (2) **THE TABLE OF SHEW-BREAD** was formed of shittim wood overlaid with gold. It was 3 feet 8 inches in length, half as much in breadth, and 2 feet 9 inches in height; and had at top a double cornice of gold, to preserve the loaves from falling off.

When necessary, it was carried by staves of shittim wood fixed in rings of gold. It had the same form of consecration as the ark. It stood in the north-west corner of the sanctuary. Upon it stood, in two rows, twelve loaves of shew-bread, one for each Hebrew tribe, with some frankincense on them. The old ones were removed every sabbath, and given to the priests for food, and new ones put in their place. Solomon made ten new golden tables; five of which were placed on each side of the golden altar, on each of which were placed twelve loaves. This table and its furniture prefigured Jesus Christ presenting all his chosen tribes, in every generation, before God in his intercession; or the gospel, as presenting him and his fullness to his people, chiefly on the weekly sabbath; Exod. xxv. 23—30; xxix. 31; xxx. 27; xxxvii. 10—16; and xl. 22; Heb. ix. 2, 21; Lev. xxiv. 5—9; and viii. 31; Mat. xii. 4; 2 Chron. iv. 8; 1 Kings vii. 45. (3) **THE ALTAR OF INCENSE**, so called, because frankincense was daily burnt thereon while the burnt-offerings were consumed by sacred fire on the brazen altar, was formed of shittim wood overlaid with gold. It was four-square, almost 22 inches in length and breadth, and twice as much in height. Whether its top was a golden grate I know not: it is certain it was surrounded with a golden cornice, which prevented the falling of any incense from it. It had spires or horns at the four corners of it; and was portable by staves of shittim wood fixed in its golden rings. It was consecrated by an unction of blood and oil; and had its horns annually tipt with the blood of the general expiation. Solomon seems to have made a new one of cedar wood, perhaps larger than that of Moses. It stood in the middle at the west end of the sanctuary, over against the mercy-seat. It represented Jesus Christ appearing before God in our nature in his intercession, and presenting our services to him; Exod. xxx. 1—10, 27, 34—38; and xxxvii. 25—29; 1 Kings vi. 20; Rev. viii. 3, 4. (4) **THE GOLDEN CANDLESTICK** consisted of almost 114 pounds weight of gold, beaten out into seven branches, adorned with knobs and flowers. It stood on the south side of the golden altar; and, being daily supplied with sacred oil, and its lamps lighted and trimmed by the priests, was the sole illuminator of the sanctuary. Solomon made ten golden candlesticks, and placed five of them on each side of the sanctuary. It represented Jesus Christ, who hath the seven spirits of God, as the sole enlightener of his church; and his church as the enlightener of this dark world; Exod. xxv. 31—40; and xl. 22—25; Lev. xxiv. 1—4; Num. viii. 1—4; 1 Sam. iii. 3; 1 Kings vii. 49; 2 Chron. iv. 7. (5) **THE BRAZEN LAVER** was a large vessel, holding water for the priests to wash their hands or feet, or the sacrifices, while they were occupied in their work at the tabernacle or temple. It stood near to the entrance of the sanctuary. Solomon formed ten new lavers, each capable of containing about 307 gallons five pints English wine measure; five of which he placed on each side of the entrance to the sanctuary upon bases of curious workmanship. He also formed a still larger vessel, called the **BRAZEN SEA**, which upon occasion could hold 23,029 gallons five pints, which he placed upon 12 brazen oxen, three looking towards each quarter. This represented Jesus Christ as the fountain opened for the purification of his people, exhibited in the gospel by the twelve patient, pure, and laborious, apostles, and other ministers; Exod. xxx. 17—21; and xxxviii. 8; Lev. viii. 10, 11; Heb. ix. 21; 1 Kings vii. 23—40; 2 Chron. iv. 2—6, 14, 15. (6) **THE ALTAR**, upon which the Lord's part of the sacrifices and meat-offerings was burnt.—Before the flood we read of no altars at all. Before the erection of the tabernacle the altars appear to have been formed of earth, or unhewn stones; and such were afterwards used on some particular occasions. They represented Jesus in his debased state, but capable of enduring the flames of his Father's wrath.—That which Moses formed consisted of shittim wood overlaid with brass. It was about 9 feet square, and 5½ feet high. Its top was a brazen grate, through which the ashes of the oblation fell into a pan below. At each corner it had a brazen spire, or horn, which protected man-slayers. It was carried about, when necessary, on staves of shittim wood, overlaid with brass. The new altar, which Solomon built for the temple, was 36½ square, and its height 18½ feet. It had an easy access on the east side. After the captivity, a large pile of stones appears to have supplied the place of it. This altar was consecrated by an unction of blood and oil. It represented Jesus Christ, in his debased state, as our infinitely valuable Mediator, all-sufficient atonement, and never-failing refuge from God's wrath;—through whom we have access to, and nourishment from, God; and our persons and services are rendered acceptable in his sight; Exod. xxvii. 1—4; xxix. 36, 37; and xxxviii. 1—7; 2 Chron. iv. 1; 1 Kings vii. 50; Ezra iii. 3. with Gen. viii. 20; xii. 7; and xxxv. 1, 3; Exod. xx. 24, 25; Num. xix. 3; Deut. xxi. 4; Josh. viii. 30—35; Judg. vi. 24; 1 Sam. vii. 6; 2 Sam. xxiv. 25; 1 Kings viii. 63, 64; and xviii. 30, 32. (7) For calling together the Hebrew assemblies, for announcing their journeys in the wilderness, for encouraging them in their battles, for proclaiming their festivals, or for triumphing on them by a solemn sound over the sacrifices, Moses made two **SILVER TRUMPETS** for the priests. Solomon increased the number to 120. These represented the gospel, by the preaching of which sinners are gathered to Jesus, animated to their spiritual pilgrimage, encouraged in their Christian warfare, and have their liberties and spiritual feasts announced:—and of which the great subject is Christ and him crucified; Num. x. 1—10; 2 Chron. v. 12; Psal. lxxxix. 1, 2; and lxxxix. 15. (8) **THE STANDARDS** of weight and measure, kept in the sanctuary, might represent CHRIST's word and his perfect pattern; Ezek. xlv. 9—12; Exod. xxx. 13.

VII. **TYPICAL OBLATIONS**. Immediately after the fall God appears to have instituted sacrifices. With the skins of sacrificed animals our first parents were clothed by him; Gen. x. iii. 21. Abel's offering of a sheep, Noah's oblations of animals and fowls, Abraham's oblation of a ram instead of Isaac; Gen. iv. 4; viii. 20; and xxii. 13: Job's offerings for his children, and his friend's oblation for themselves; Job i. 5; and xlii. 8: are the most noted sacrifices we read of during the first 2513 years of the world. Never, till in the federal transaction between God and Israel; Exod. xxiv. do we read of any sacrifices besides burnt-offerings. (1) God having separated the Hebrews for a people to himself, exceedingly extended, and expressly inculcated, the law of typical oblations; including **SACRIFICES**, in which there was a destruction of the animal life to the honour of God; and **GIFTS**, in which no life was destroyed; as in meat-offerings, drink-offerings, soul ransom money, tithes, &c. While these oblations were intended as an acknowledgment that the Hebrews held all their property from God, they were typical of Jesus Christ, offered to God, and useful to men; and generally represented the moral duties of ministers and people. The *animals*, as living, eatable, clean, tame, social, valuable, male, and in the prime of life, &c. and the fine flour, marked out the necessary excellency in Jesus Christ and his people, and their services.—The *voluntary* manner in which they were offered represented the willing and cheerful obedience of Christ and his people. The *presentation thereof*, at the door of the tabernacle, imported dedication to God, and acceptableness, through Christ's person and mediation. The *laying on of the offerer's hands*, imported the transferring of guilt on the sacrifice, and the devoting it to God. The *slaughter* of the animals represented the death of Christ, that the offerer ought thus to have suffered, and our surrender of our life to his service. The *sprinkling* of the blood round about the altar, or towards the mercy seat, &c. marked the divine virtue of Christ's blood to satisfy an offended God and purify the whole church. The *washing* of the sacrifice, or any part of it, marked the perfect purity of Christ,—in which his people ought to imitate him. The *burning* of the whole, or part of the oblation, represented the sufferings of Christ and his people. The *holy fire*, denoted the wrath of God preying upon Christ, and holy love flaming in Christ and in his people. The *pasting of the oblations* between God and the priests, or, in some cases, also the people, imported that the obedience and suffering of Christ, and even of his people, at once glorify God, and bring advantage to men.—These oblations were (1) **BURNT-OFFERINGS**, so called, because the flesh was wholly burnt. These were the most dignified, as well as the most ancient and the most frequent, being offered on eight or nine stated times, and as many particular occasions; nay, repeatedly offered every day. Except when poverty obliged a man to offer birds, they were always to be of male cattle, sheep, or kids. Being

presented at the door of the tabernacle, and by the laying on of hands charged with the offender's guilt, they were slain; and the flesh, being rendered all pure, burnt on the altar; the blood was sprinkled round about it; and the skin given to the priest.—A meat-offering and drink-offering always attended them.—They represented Jesus Christ, by the complete sacrifice of himself, honouring all his Father's perfections, that his people might obtain spiritual clothing, nourishment, and comfort; Lev. i. ii. 13; vi. 8—13; vii. 8; and xxii. 19—27; Num. xv. 1—16; and xxviii. xxix. (2) The SIN and TRESPASS-OFFERINGS were never merely voluntary. Their matter was regulated according to the station, crime, or ability, of the offerer. A bullock was offered for a priest, or for the congregation, or for their rulers; the fat was burnt on the altar; the rest of the animal burnt without the camp; and the blood partly sprinkled on the golden altar, or towards the mercy seat; and the rest poured at the bottom of the brazen altar. In other cases, the priest had the flesh for his share, and the blood, except of the expiation goat and leper's trespass-offering, was sprinkled on the horns, and round about the bottom of the brazen altar; but a very poor man offered an omer of fine flour, and a suspected adulteress an handful of barley meal, without any frankincense.—They represented Jesus Christ, divinely charged with our sins, and dying in our stead for the satisfaction of God's justice, and for advancing his own and his people's happiness; Lev. iv. v. vi. 1—7, 24—30; vii. 1—11; and xvi. Num. xv. 22—31. (3) PEACE-OFFERINGS thanked God for mercies received, and obtained mercies desired, or paid vows. They might be either of a male or female of the herd or flock, as the offerer pleased. The fat was burnt to the Lord; the right breast and shoulder, cheeks, and maw, belonged to the priests; and the rest was returned to the offerer, to make a feast thereof with his friends; which, if a thank-offering, it behoved them to eat the same day; and, in other cases, on that and the next day. These offerings represented Jesus Christ as purchasing for us everlasting peace and prosperity, to the honour of his Father, the joy of ministers, and the speedy comfort of saved men; Lev. iii. and vii. 11—21, 28, 34; Deut. xviii. 3. (4) The MEAT-OFFERINGS, whether offered separately by themselves, or as appendages to burnt-offerings, peace-offerings, trespass-offerings, or to the kid and lamb sin-offerings, consisted of fine flour, frankincense, oil, and salt. Whether they were baked or fried, or not, a part thereof was burnt on the altar to the Lord, and the rest belonged to the priests. They represented Jesus Christ, the most excellent fruit of the earth, prepared by dolorous sufferings to be the everlasting joy of JEHOVAH, and delightful nourishment of his chosen people; Lev. ii. vi. 14—23; and vii. 9, 10; Num. xv. 1—16; and xviii. 9, 10. (5) The DRINK-OFFERINGS of wine were scarcely ever used alone, but attended the meat-offerings. Part of the wine was poured out to the Lord on the altar, and the rest was given to the priests.—They represented that fulness of consolation which flows from Jesus' offering of himself for us, and our feeding on him by faith; Exod. xxix. 40; Num. xv. 1—16; and xxviii. xxix. (6) The HOLY ANOINTING OIL was formed by pounding together myrrh, cinnamon, cassia, calamus, and olive oil. By an unction of it the priests and holy utensils were consecrated to their sacred work; and on nothing else might it be put, or any ointment made like unto it, under pain of death. It represented the Holy Ghost in his manifold precious virtues, by whom Jesus Christ, his ministers, people, and ordinances, are consecrated to, and fitted for, their respective uses; Exod. xxx. 22—33. (7) The SOUL RANSOM MONEY, of which every man, poor or rich, was to give half a shekel when the congregation was numbered, if not once every year, that there might be no plague among them, represented Jesus Christ as a ransom, equally given for both poor and rich, to prevent the infliction of God's wrath on his people; Exod. xxx. 11—16; and xxxviii. 25, 26. (8) The FIRST-FRUIITS of animals, vegetables, dough, wool, &c. which were partly assigned to the Lord, and partly to the priests, represented Jesus Christ as the great honourer of God and the sanctifying Head of his people; and represented his people as the glory and preservers of nations and churches; Exod. xiii. 12—16; and xxii. 29, 30; Lev. xxii. 27; Num. xviii. 12—18; and xv. 17—21. (9) To commemorate the Israelites' living in the wilderness on *tenth deals* of manna, their limited meat-offerings were all proportioned by *tenth deals*; Num. xv. 1—16. For the same reason the share, which the Lord demanded of their crop, was measured by TENTHS or TITHES. One tenth of their whole income from their fields, &c. was assigned to the Levites in general, who gave a TENTH part thereof to the priests. A second TENTH of their incomes was appointed to be spent in feasting the poor, &c. at the sacred festivals. At least every third year, ANOTHER TENTH, or perhaps the SECOND TENTH, was to be given to the Levites and the poor at their homes.—These TITHES figured out Jesus Christ as the abundant provision of his people; and his people as the abundant means of his satisfaction and delight. They represented the duty of our devoting a considerable part of our incomes to the Lord, and of maintaining his faithful ministers in a decent manner; Num. xviii. 20—32; Deut. xiv. 22—29. (10) DEVOTED things or persons, assigned to the Lord by voluntary vow, more or less solemn.—Nothing belonging to the Lord by an antecedent claim, as *first-fruits*, *tithes*, &c. might be devoted. Nothing devoted might be redeemed back, without paying a *fifth part* more than the priests' estimation of its worth. And nothing devoted under a curse could be redeemed at all.—These gifts represented Jesus Christ and his saints, voluntarily, deliberately, and irrevocably, devoted to the service of God; Lev. xxvii.

The WAVE and HEAVE-OFFERINGS were not different from what we have mentioned, but were either *less sacred* oblations, or but a part of the *more sacred*.—Thus the right shoulder and breast, fat, kidneys, &c. of the priest's ram of consecration, with the loaf, the cake of oiled bread, and wafer of unleavened bread, which attended it; Exod. xxix. 22—26; Lev. viii. 25—29: the right shoulder and breast, and perhaps the fat, of all peace-offerings, with the leavened loaf of the thank-offering; Lev. vii. 30; and x. 15: the lepers' trespass-offering, with its attendant log of oil; Lev. xiv. 12, 24: the jealousy-offering; Num. v. 25: the sheaf or omer of ripe ears at the feast of unleavened bread; Lev. xxiii. 15: the two loaves at Pentecost, and their attendant peace-offering; Lev. xxiii. 19, 20: the first of the dough; Num. xv. 19, 21: the tithes; Num. xviii. 24—30: the Lord's tribute of the spoil of Midian; Num. xxxi. 29, 41: were *heaved up* towards heaven, or *waved* towards the four winds, in acknowledgment of their coming from God, and in token of devoting them to his service, who is the Most High and every where present JEHOVAH.

More abundantly to represent Jesus Christ in his person, his righteousness, and the virtue of them, two or more of the simple sacrifices were often joined together. Thus, for the consecration of the Levites, for the purification of a defiled Nazarite, for the purification of a woman polluted by child-birth, for the purification of one cured of a running issue, and for a congregational sin of ignorance or bird expiation, a burnt-offering and a sin-offering were connected; Num. viii. 12; and vi. 11; Lev. v. 7; xii. 6, 8; and xv. 14, 30; Num. xv. 24. For the consecration of priests, a sin-offering, burnt-offering, and ram of consecration: *i. e.* a kind of peace-offering; Exod. xxix. Lev. viii. ix. For a Nazarite, after finishing his vow, a sin-offering, burnt-offering, and peace-offering; Num. vi. 14. For the purification of a healed leper, a bird-offering, a burnt-offering, a sin-offering, and a trespass-offering; Lev. xiv. 6—20. For dedicating the Mosaic altar, burnt-offerings, sin-offerings, peace-offerings, twelve days repeated; Num. vii. For dedicating Solomon's temple, large burnt-offerings and peace-offerings; 1 Kings viii. 63, 64. For dedicating Zerubbabel's temple, burnt-offerings, sin-offerings, and peace-offerings; Ezra vi. 16. At Pentecost, a burnt-offering, sin-offering, and peace-offering; Num. xxviii. 26—31; Lev. xxiii. 15—21. At the other monthly and annual festivals, a burnt-offering and sin-offering; Lev. xxiii. Num. xxviii. xxix.

VIII. TYPICAL OF SACRED SEASONS. (1) To be a constant mean of Israel's fellowship with God, and to represent Jesus Christ as predestinated before the foundation of the world, and in these last times offered for all the elect, to be the constant nourishment of their souls, and daily mean of their access to God and familiar intimacy with him—a lamb, bought with the public money, and charged with the guilt of all the tribes, by the laying on of the hands of the *stationary men* who

represented them, was offered for the nation every morning about nine o'clock, while the incense was burnt on the golden altar, and the people prayed in the court; and another in the afternoon; with their respective meat-offerings and drink-offerings; Exod. xxix. 38—45; Lev. vi. 9, 12; Num. xxviii. 1—8, &c. (2) To prefigure the evangelical and celestial rest, and more abundant manifestation of Jesus Christ therein not only was every SABBATH to be observed as a day of rest from all manner of work, and used in the exercises of devotion, but thereon the morning and evening sacrifices were doubled; Ezek. xxi. 12—17; and xxxv. 2, 3; Num. xv. 32—35; and xxviii. 9, 10. (3) To thank God for the merciful alterations of the moon, and changing of the seasons; to expiate the sins; and make grateful acknowledgment of the mercies, of the finished month, and to supplicate the continuance of these favours; and to represent the renovation of all things to infinite advantage by Jesus' incarnation and mediation, and the happy and extensive discovery and virtue of himself and his work in the *evangelical and eternal state*; the DAY OF THE NEW MOON'S APPEARANCE was celebrated by abstinence from the *servile labours* of ploughing, sowing, &c.; and a large burnt-offering of two bullocks, one ram, and seven lambs—and a sin-offering of one kid was offered for the congregation; over which sacrifice the priests blew with the silver trumpets; Amos viii. 5; 2 Kings iv. 22; Num. xxviii. 11—15; and x. 10; Psal. lxxxi. 1, 2. (4) To commemorate the Hebrews' deliverance from Egypt; to seal the covenant of grace with the genuine seed of Abraham; to prefigure our redemption through the slaughter of Jesus Christ, the Lamb of God, in the end of the world, by the rulers and people of Judah at this very season of the year; and to represent our safe and delightful feeding on him by faith and with godly sorrow; the PASSOVER was yearly observed on the 14th day of that month, in which they came out of Egypt; which, for commemoration of that deliverance, was appointed to *begin* their sacred year, and answered nearly to our month of March. A male lamb or kid of a year old, was taken, sacrificed, or at least slain; its blood sprinkled on the door-posts and upper lintel, as a means of preservation from the angel who destroyed the first-born of the Egyptians: and the flesh of it being roasted, without breaking a bone thereof, was eaten that same night by about twelve or twenty in a company, with unleavened bread, bitter herbs, and pious conference.—Such as could not observe it that very day did it on that same day in the following month; Exod. xii.; Lev. xxiii. 5; Josh. v. 10; Deut. xvi. 1—7; Num. xxviii. 16; and ix. 9—14; 2 Chron. xxx. 1—20; and xxxv. 1—18. (5) To commemorate the Israelites' affliction and coarse fare in Egypt, and their sudden deliverance therefrom; to commemorate their seven days' travels before they got through the Red Sea; to prefigure the low and afflicted, but devout, life of our Redeemer and of his saints on earth; and to prefigure the fate of his gospel church; the FEAST OF UNLEAVENED BREAD was observed on the seven days which followed the passover; on the first and last of which no *servile work* of ploughing, sowing, or the like, was transacted. No bread, but *unleavened*, was eaten upon any of the seven. On each of them two bullocks, one ram, and seven lambs, were offered for a burnt-offering—and a kid for a sin-offering for the congregation. The silver trumpets were blown over the burnt-offering while it lay on the altar; Exod. xii. 17—20; xiii. 4—10; xxiii. 14—17; and xxxiv. 18; Lev. xxiii. 6—8; Deut. xvi. 8; Num. xxviii. 17—25. To sanctify the approaching harvest, and prefigure the resurrection of Jesus Christ, our great sacrifice, from the dead on that very day of the year, and the effectual spread of the gospel which followed it, a *sheaf of barley* was publicly reaped, threshed, and winnowed: *an omer of the meal or ears*, being *waved* and *heaved* along with frankincense and oil, part of it was burnt on the altar along with a lamb for burnt-offering and part of its double meat-offering; Lev. xxiii. 9—14. (6) To give thanks for their quiet possession of Canaan, and for the mercies of the finished harvest; to commemorate the publication of the law from mount Sinai; to prefigure the effusion of the Holy Ghost after our Saviour's ascension, and the amazing spread and influence of the gospel by means thereof; was the festival of PENTECOST observed; *i. e.* of the fiftieth day after the passover, about our Whitsuntide. No servile work was done thereon. Besides the ordinary festival sacrifice of two bullocks, two rams, and seven lambs, for a burnt-offering, and a kid for a sin-offering, another sacrifice was offered of one bullock, two rams, and seven lambs, for a burnt-offering, a kid for a sin-offering, and two lambs for a peace-offering,—along with two leavened loaves, each containing a tenth deal of fine flour; as the first fruits of their finished wheat harvest. In presenting this oblation, they made a solemn acknowledgment of the original meanness of their nation, and of God's gracious fulfilment of his promises to them; Num. xxviii. 26—31; Lev. xxiii. 15—21; Deut. xvi. 9—12, and xxvi. 1—11; Exod. xxiii. 14—17; and xxxiv. 22, 23. (7) To commemorate the creation of all things at this season; to thank God for the mercies of the finished civil year, and to obtain mercies for the year now commencing; to prepare the people for the *great day of atonement*; and especially to prefigure the joyful and efficacious spread of the gospel of our crucified Redeemer; was the FEAST OF TRUMPETS observed on the first day of the first civil, but seventh sacred, month. No servile work was done thereon. To the *new moon* offering above mentioned was added another sacrifice of one bullock, one ram, and seven lambs, for a burnt-offering, and a kid for a sin-offering. The silver trumpets, or others of rams' horns, were blown over the burning sacrifices from morning till night; Num. xxix. 1—6; and x. 10. (8) Perhaps to commemorate the fall of man on this day of the year; or to commemorate God's reconciliation to Israel after they had worshipped the golden calf or contemned Canaan; but chiefly for expiating the sins of the preceding year, and to prefigure Jesus' debased and laborious course of obedience and suffering as the sole mean of atonement for a guilty world before God; the ANNUAL EXPIATION was observed on the 10th day of this month. No manner of work was to be done thereon more than on the sabbath. All the Hebrews observed it in solemn *fasting* and *affliction of their souls*. After the daily sacrifice of a lamb for a burnt-offering, and the festival sacrifice of one bullock, one ram, seven lambs, for a burnt-offering, and a kid for a sin-offering, were finished, the high priest, washed in water, and mostly dressed in his plain garments, performed the whole work of sacrificing peculiar to that day. For himself and his fellow priests he offered a bullock for a sin-offering. Having carried some incense into the Holy of Holies, and kindled it before, perhaps on the west side of, the ark, he carried in part of the bullock's blood, and sprinkled it amidst the smoke of the incense, once towards the top, and seven times towards the foreside, of the ark. Of the two goats for a sin-offering for the whole nation, one chosen by lot was offered: part of its blood was carried into the most holy place, and sprinkled once towards the top, and seven times towards the front, of the mercy seat, to make atonement for the oracle and sanctuary, which was ceremonially polluted by the sins of the worshippers who attended at it. The rest of the blood of the goat, mingled with part of the blood of the bullock, was sprinkled towards both sides of the sanctuary. The horns of the golden, and I suppose also of the brazen, altar were tipt therewith seven times. The other goat, after being charged with the guilt of the nation, confessed to God over his head, was dismissed by a fit person into the wilderness. Two rams, one for the priests, and another for the people, were then offered for burnt-offerings, along with the fat of the bullock and goat of the sin-offerings; the flesh of which was burnt without the camp. The high priest then solemnly blessed the people; Num. xxix. 7—11; Lev. xxiii. 26—32; and xvi.—(9) To commemorate the Israelites' safe dwelling in their tents for forty years in the Arabian wilderness; to shew their thankfulness to God for their happy enjoyment of their fruitful country; to prefigure Jesus' tabernacling in our nature, and through his whole life solemnly offering up himself an infinitely valuable sacrifice to God, to make reconciliation for the sins of his people; to prefigure the state of the gospel church, the abundant manifestation and virtue of a crucified Redeemer therein, and the noted rest and joy of the apostolic and millennial periods; and to represent the believers' pilgrimage on earth, and at last happy entrance into heaven; was the FEAST OF TABERNACLES celebrated by all the Israelites, at the place where God's tabernacle or temple stood, on the 15th and seven following days of the *seventh sacred and first civil month*. The first and last days thereof were solemn convocations, on which no servile work was done: the people dwelt in booths *for seven*

of olive branches, &c. and sin-offerings, and large, but constantly decreasing, burnt-sacrifices, were offered on each of the days for the Israelitish nation; Lev. xxiii. 33—43; Deut. xvi. 13—15; and xxxi. 10; Neh. viii. 13—18; Num. xxix. 12—38. The law was read with peculiar solemnity at the feast of tabernacles, &c. and it was only at THIS FEAST, the PASSOVER or feast of unleavened bread, and PENTECOST, that all the males of Israel, capable of travelling, were obliged to attend; Exod. xxiii. 14—17; and xxxiv. 22, 23; Deut. xvi. 16. (10) For securing solemn instruction to the Hebrew nation; for relief of the poor, especially such as were in debt; and to mark Canaan the Lord's peculiar and rightful property; to manifest that not its fruitful soil, but God's providence, was their security for a supply; and to prefigure our spiritual redemption, liberty, and rest, through Jesus Christ, particularly in the New Testament church and heavenly state; the SEVENTH YEAR, beginning with the seventh sacred month, when the fields were quite clear of their crop, was observed as a sabbath.—The fields lay uncultivated; their spontaneous growth was common property, but chiefly belonged to the poor. And the debt which one Israelite owed to another was foreborne, if not remitted. Lev. xxv. 2—7; Deut. xv. 1—18; and xxxi. 10. (11) To keep the property of their respective shares of Canaan fixed in the Hebrew families, and to keep their genealogies clear till Christ should come; to prevent perpetual oppression, poverty, and bondage, or even undue hastening to be rich; but chiefly to prefigure our redemption by Jesus Christ in the evangelical and celestial state of the church; that year, which, beginning on the 10th day of the seventh sacred month, i. e. the fast of expiation consisted partly of the 49th, and partly of the 50th, year, was observed as a JUBILEE of rest. It was proclaimed by sound of trumpet through the whole country: perhaps most of the inhabitants joined in the solemn sound. The fields lay uncultivated. The spontaneous growth belonged chiefly to the poor. Every debt which one Israelite or proselyte of the covenant owed to another was absolutely and finally remitted. Slaves and prisoners were set free. Estates, which had been sold, reverted to their original proprietors; and hence the nearer to the approaching jubilee a sale took place, the price of lands was so much the lower; Lev. xxv. 8—55.

IX. TYPICAL PURIFICATIONS. If an Hebrew, under ceremonial uncleanness, ate of the sacred oblations; if he ate any blood, or any fat of sacrificeable animals; if he contemned the ordinance of circumcision, the passover, or water of separation; or if he were chargeable with murder, adultery, or any other presumptuous sin; no means of purification or of atonement were left him.—An awful hint to presumptuous contemners of Jesus Christ, or his oracles and ordinances; that for them was reserved nothing but everlasting destruction from the presence of the Lord, and from the glory of his power; Num. xv. 30, 31; 1 Sam. iii. 14. But, (1) If a wife were suspected of adultery, the case was cleared by a solemn adjuration of her before God by the priest; a coarse offering of barley-meal, to bring sin to remembrance; and a drinking of holy water, impregnated with dust of the sanctuary, and with ink which had marked the curse due to adultery. If she were guilty, this draught made her thighs to rot and her belly to swell: if she were innocent, it rendered her healthy and fruitful.—An awful token of God's detestation of adultery, and every approach thereto or ill-grounded suspicion thereof! and that, by the effect of Jesus' death and word, and of afflictive providences on their hearts, the hypocrisy or sincerity of professors is much tried in this life; and that dreadful shall be the trial and punishment of hypocrites at last; Num. v. (2) Not only was the general pollution of the Hebrew nation, and of the tabernacle, temple, and ordinances, which they had infected, annually purged by the GREAT EXPIATION already mentioned; but when murder was committed, and the murderer unknown, an unyoked heifer, brought by the nearest magistrates, was slain in a rough valley over running water. The magistrates, washing their hands over the slain heifer, solemnly protested their innocence of the crime, and their ignorance of the criminal; and the priests present supplicated forgiveness.—A figure this of our redemption through the death of Jesus Christ, the Seed of the woman, in the rough valley of this world, and the influence of his pure and purifying Spirit as connected therewith; Deut. xxi. (3) In DEFILEMENT contracted from HOLY THINGS, the high priest, who offered the goat of the GREAT ANNUAL EXPIATION, and sprinkled its blood; he who led the scape goat into the wilderness; or who burnt the flesh of sin-offerings for priests or the congregation; was purified by a simple washing in water; Lev. iv. and xvi. 24—28. The brazen pot, in which the flesh of other sin-offerings was boiled, was purified by washing and rinsing; but, if it were an earthen vessel, it could not be cleansed at all; Lev. vi. 28. The priest, who killed the red heifer; and he who cast the cedar wood, hyssop, and scarlet wool, into the fire, with her flesh; he that burnt her flesh; he that carried her ashes, and laid them up in a clean place; he who sprinkled the water of separation, or even touched it; had to wash himself or clothes, if not both, and remain unclean until the even; Num. xix. 7, 8, 10, 21, 22. (4) In DEFILEMENT contracted from UNCLEAN ANIMALS, which were emblems of wicked persons, he who touched their carcase was unclean until the even; and he who bore their carcase, or ate thereof, had to wash his clothes and remain unclean until the even; Lev. xi. Deut. xiv. (5) While circumcision ceremonially purged the original defilement of the child; Gen. xvii. 9—14; Josh. v. 2—8; the DEFILEMENT contracted by the mother in CHILD-BIRTH, after remaining therein for a time, and twice as long in the case of a female child as in that of a male, was removed by a burnt-offering and a sin-offering; Lev. xii. (6) In purging the DEFILEMENT contracted by LEPROSY, which required so much circumspection in the priest's judging of it, and which represented sinful corruption reigning or raging in persons, families, or nations, the leper was seven times sprinkled with a mixture of water and of the blood of the slain bird: he shaved off all the hair of his flesh, and washed his body and clothes; and, though admitted to the camp, was for seven days restrained from entering his own house: on the seventh day he again shaved off all the hair on his flesh, and washed his body and clothes: on the eighth day he offered a trespass-offering, a sin-offering, a burnt-offering, and a log of oil. The priest touched the extremities of the leper's body with part of the blood of the trespass-offering. After sprinkling part of the oil seven times towards the tabernacle, he, in like manner, touched the extremities of the body of the healed leper therewith, and poured another part of it on his head. Thus his purification not a little resembled the consecration of the high priest.—The leprous house was purified by a sevenfold sprinkling of bird's blood mingled with running water; Lev. xiii. xiv. And if a man had but a scab suspected for a leprosy, he had to wash his clothes; Lev. xiii. 6. (7) In DEFILEMENT contracted from RUNNING ISSUES, which represented the scandalous eruptions of indwelling lusts, which are extremely infectious, the person, when healed, continued seven days in his purification; he washed his body and clothes in running water; and on the eighth offered two turtle doves or two young pigeons, the one for a sin-offering and the other for a burnt-offering. He, who touched the flesh or the bed of the person who had the issue, or had sat on his seat, or been spit upon by him, had to wash his body and clothes, and remain unclean until the even. He who but touched what had been under the unclean person had to remain unclean until the even, if not also to bathe himself and wash his clothes. The vessel of earth, which had been touched by the unclean person, was to be broken, and that of wood to be rinsed in water; Lev. xv. (8) To purge out the DEFILEMENT contracted from DEAD BODIES, which represented a heart dead in sin and a fallen covenant head, a red unyoked heifer was to be slain without the camp, even for the next in dignity to the high priest.—Her blood was seven times sprinkled towards the tabernacle. Her flesh, and the rest of her blood, and even her excrements, were burnt, together with cedar wood, hyssop, and scarlet wool; and the ashes were laid up in a clean place without the camp. Of these ashes, mingled with running water, the water of purification was formed. He who touched a dead body, or any part of it, or a grave, remained seven days in his uncleanness. He was to be sprinkled with the water of purification on the third and seventh day, by a clean person, with a bunch of hyssop: on the seventh day he had to wash himself and his clothes. The house or tent in which a person had died, and all the vessels in it, remained unclean seven days, and were purged by the sprinkled water of purification: and even he, who touched

any thing which the unclean person had touched, was rendered unclean until the even; Num. xix. These PURIFICATIONS represented our spiritual cleansing from the sin of our holy exercises;—the sin of our fellowship with wicked men;—the sin of our original corruption, or natural actions; the sin of our indwelling lusts, or infectious outbreaks;—by the sacrifice, blood, and Spirit of Jesus Christ, the Lamb of God, and Seed of the woman, continually applied to our conscience, heart, and practice, while we live in this world.

CHAPTER IV.

A short view of the GEOGRAPHY and HISTORY of nations; necessary for the right understanding of the historical, and especially the prophetic, parts of scriptures; the correspondent texts of which are, all along, generally quoted, and ought to be carefully compared.

CHALDEA and CANAAN are the countries on earth, the situations of which claim our particular regard; and to these the respective bearings of other countries hath somewhat peculiarly important. CHALDEA was situated mostly to the westward of the river Euphrates, between the 31st and 35th degree of north latitude, and in the 45th, 46th, 47th, 48th, and 49th, of east longitude, from London. It had Northern Arabia on the west, Persia on the east, Assyria on the north east, and Mesopotamia on the north-west. Through these territories ran south-eastward into the Persian gulf the famed rivers of Euphrates and Hiddekel, or Tigris. Here, about the 32d degree of north latitude, God created man, and planted the garden of Eden, upon the banks of the united stream of the rivers just mentioned; and which, a little below, was divided into the two rivers of Pison on the west and Gihon on the east; Gen. ii. 8—14; 2 Kings xix. 12, 13; Ezek. xxvii. 21. The spot was not only extremely delightful in itself, but adapted for the spread of mankind from thence into the rest of the world. From the wood of which Noah built his ark, one is tempted to think that it was formed in this country. Not long after the flood we find the bulk of mankind in the plain of Shinar, and building the tower of Babylon; which could scarcely be 150 miles to the north-westward of Eden; Gen. xi. 1—9. Here Nimrod erected the first kingdom that we know of on earth. Not long after, Ashur, a descendant of Shem, erected another at Nineveh, about 150 miles to the north-east, on the river Hiddekel; Gen. x. 9—12.

From Babel, the posterity of Noah gradually dispersed themselves into the different quarters of the world. The descendants of JAPHETH, who became by far the most numerous, removed northward, and peopled the northern half of Asia.—Thence the descendants of Javan and Gomer moved to the north-west, and peopled Europe. No doubt the descendants of Magog, or others, moved from Eastern Tary into America, and peopled a great part of that country. The posterity of SHEM peopled the southern part of Asia, Assyria, Mesopotamia, Syria, Arabia, Chaldea, Persia, Judea, and perhaps China. But, in later times, by the invasions of the Greeks, Romans, Tartars, and Turks, and by the European settlements in the East Indies, most of what once pertained to the descendants of Shem is now subjected to those of Japheth. Of the posterity of HAM, the Canaanites took up their dwelling in that pleasant country which hath been since called by their name, and which God had marked out for the residence of his peculiar people. It lies in the 32d, 33d, and 34th, degrees of north latitude, and the 36th and 37th of east longitude, from London, about four hundred miles westward of Babylon. It has Arabia on the east and south; Egypt on the south-west; the Mediterranean sea on the west; Mount Lebanon and Syria on the north; and shall hereafter be more particularly described. The rest of Ham's offspring, after part of them had continued for some generations in Asia, removed south-westward to Africa, and peopled it. No doubt some of them from thence, by means of tempests, or otherwise, crossed the ocean into South America and the islands adjacent. Distinguished estrangement from the knowledge of the true God, miserable bondage to Satan and to their fellows of mankind, have in every age been the general characteristics of the descendants of Ham, particularly of those by Canaan. Never, that we know of, did they form themselves into any extensive and lasting empire. Never, except for a short time, and in a very restricted extent, have they been able to rule over the descendants of Shem or Japheth; Gen. x. and ix. 25—27. But a more particular account of these descendants of Noah, mentioned in scripture, is necessary.

I. Not long after God had frustrated the attempt of mankind at Babel, and confounded their language, the CANAANITES, descended from Ham's youngest son, in seven principal nations of Amorites, Hittites, Jebusites, Girgashites, Perizzites, Hivites, &c. took possession of CANAAN, and formed themselves into almost as many kingdoms as they had cities; Gen. x. 15—19; xii. 6; xiii. 7; xiv. 2, 5—7; and xv. 19—21; Exod. iii. 8; and xxiii. 23; Josh. xii. Judg. i. 7. Notwithstanding all that Melchizedek, one of their kings, could do to reform them, they quickly became monsters in wickedness: and God punished them with terrible ravage and reduction by Chedorlaomer, king of Elam; Gen. xiii. 13; xiv. and ix. 25, 26. About sixteen years after, A. M. 2107, their kingdoms of Sodom, Gomorrah, Admah, and Zeboim, were, for their unnatural lewdness, consumed with fire and brimstone from heaven; and the country turned into a dead and poisonous lake, into which the river Jordan hath since run, without any visible outlet; Gen. xviii. xix. Job xviii. 11—21; Is. i. 9, 10; and xiii. 19; Ezek. xvi. 49, 50; Amos iv. 11; Zeph. ii. 9; 2 Pet. ii. 6; Jude 7. The rest of the Canaanites were relieved about 440 years longer, till God had prepared the Hebrew nation to take possession of their country; Gen. xv. 16. And, for some time before the Hebrews invaded Canaan, God had weakened the natives, by pestilence, swarms of insects, civil wars, and the like; Exod. xxiii. 28; Deut. vii. 20; Josh. xxiv. 12; Num. xiii. 32; Judg. i. 7. Within about seven years, Moses conquered two powerful kingdoms on the east, and Joshua thirty-one lesser kingdoms on the west, of Jordan; and gave their land to the Israelites; Gen. xv. 18—21; Exod. iii. 8; xxiii. 23; and xxxiv. 11; Num. xxi. 21—35; and xxxii. xxxiv. Deut. ii. 26—37; and iii. 1—20; Josh. vi—xxi. Such Canaanites as were left in the land (many of them being made tributaries), having seduced the Israelites into a compliance with their idolatries, retained or recovered a considerable part of the strongest places of the country. They even formed themselves into a mighty kingdom in Western Galilee; which, governed by Jabin, did for twenty years terribly oppress the Israelites. But their army was defeated, and, it is probable, their empire unhinged, by Barak; Psal. cvi. 34—40; Ezra ix. 11, 12; Deut. vii. Num. xxxiii. 55, 56; Josh. xxiii. 11—16; Judg. i—iv. Such as still remained, we may suppose, assisted the Midianites, and especially the Philistines, to oppress the Israelites; Judg. vi. x. xiii. 1 Sam. iv. xiii. xxxi. But king David and Solomon reduced them all as slaves to their people. The latter employed 153,000 of them in the most servile parts of his work, in building his temple, palace, &c.; 2 Sam. v. 6—9; 1 Chron. xi. 4—8; 1 Kings v. 15, 16; and ix. 20, 21; 2 Chron. ii. 17, 18; and viii. 7, 8; Gen. ix. 25, 26. While part of the Canaanites continued among the Israelites till after their captivity, tempting them to idolatry, others joined their Gibeonite brethren, dedicating themselves to the servile work of God's temple, under the name of Nethinims; Ezra ix. x. Neh. xiii. Ezra ii. 55, 58; Neh. ii. 3; 1 Chron. ix. 2.

Such Canaanites as had formed themselves into the kingdoms of Zidon and Tyre, on the north-west of Canaan, not only escaped the sword of the Jewish conquerors, but, for many ages, carried on a most flourishing trade, especially by sea.—Scarcely was there a coast or isle, adapted to trade, in the Mediterranean, to which they did not send forth their colonies. No doubt, multitudes, who fled from the sword of Joshua, Barak, or David, took refuge among them, while others retired to Greece, North of Africa, &c. and there formed themselves into powerful states. The Tyrians entered into a brotherly covenant of friendship with the Israelites, under David and Solomon; 2 Sam. v. 1 Kings v. ix. Amos i. 9. But this they grossly violated in joining the grand alliance against Jehoshaphat; Psal. lxxxiii. 7; and in delivering up Jewish refugees to the Edomites in the days of Jehoram and Ahaz, or in selling them to the Grecians for slaves; Joel iii. 4—6; Amos i. 9.—To punish this, and their other abounding impieties, Shalmaneser, king of Assyria.

about A. M. 3282, ravaged their country, took multitudes prisoners, and sold them to the Arabs for slaves; Is. xxiii. Amos i. 9, 10; Joel iii. 4—8. But the Tyrians, having defeated his fleet, obliged his troops, who had besieged their capital for five years, to retire. They then pushed their traffic with more assiduity and vigour than ever. There was scarcely a nation in the west of Asia, north of Africa, or south of Europe, with which they had not some trading. The whole strength of Phenicia was employed in their fleets and armies; Is. xxiii. 17. Ezek. xxvii.—Provoked with their attempts to assist Zedekiah, king of Judah, Nebuchadnezzar, king of Babylon, after he had sacked Jerusalem, A. M. 3416, marched his troops into Phenicia; and, marking his motions with terrible ravage and bloodshed, multitudes were slain, or taken prisoners and sold for slaves. The merchants fled away to Cilicia, Spain, Carthage, &c. By fire and sword he rendered their once glorious country almost utterly desolate. Ethbaal, their haughty monarch, was ignominiously slain. And, after a siege of thirteen years, Tyre was taken, A. M. 3432; but the inhabitants had removed themselves, and their valuable effects, to a neighbouring island about seventy paces from the shore. Disappointed of the rich booty which they expected, as the reward of their inexpressible fatigues, the Chaldeans raged like infernal spirits; abusing and murdering the few weak or sickly Tyrians whom they could find; burning the city, and hurling the ashes thereof into the sea. That Nebuchadnezzar in his fury pursued the fugitive Tyrians into the north of Africa, the Mediterranean isles, or south-west of Spain, as some writers pretend, is scarcely probable. It is more likely that those in the island pacified his rage by a partial submission. But, to the inexpressible grief and vexation of not only the Phenicians themselves, but of the merchants who traded with them, much of the Tyrian wealth was lost in the sea, or otherwise destroyed; and never, while the Chaldean monarchy continued, did they recover their power or traffic; Joel iii. 4—8; Amos i. 9, 10; Is. xxiii. Jer. xxv. 9, 22; xxvii. 3—8; and xlvi. 4; Ezek. xxvi—xxviii.

But, just seventy years after the Chaldeans had destroyed their city on the continent, instead of which they had built one upon the island, we find the Tyrians assisting Darius Hystaspis, king of Persia, against the Ionian rebels of Lesser Asia, A. M. 3502. They also aided Xerxes, his son, in his mad invasion of Greece. Having fortified their new city, and recovered their enriching trade, they and their fellow Phenicians, in conjunction with the Egyptians, attempted to free themselves from the Persian yoke. About A. M. 3653, Artaxerxes Ochus ravaged their country in his inhuman manner. The Zidonians, finding themselves betrayed in the siege by Tennes their king, and Mentor his Grecian general, set fire to their city, and perished in the flames, to the number of 40,000. The rest of the Phenicians submitted, and had their slavery increased. Much about the same time the slaves murdered almost all their masters at Tyre. Highly provoked with their refusing to admit him into their city, that he might sacrifice to their principal idol, Alexander the Great, about A. M. 3672, laid siege to Tyre; and, with infinite labour and expense, took it by storm, after a siege of seven months. About 15,000 of the inhabitants had fled off in the Zidonian ships; and many of their wives and children had been transported to Carthage when the siege began. Of the men who remained, Alexander put 8000 to the sword, crucified 2000 of the principal, and sold 30,000 to the Jews, Arabs, and others, for slaves; Gen. ix. 25, 27; Psal. lxxiii. 7—18; Amos i. 9, 10; Joel iii. 4—8; Isa. xxiii. Jer. xlvii. 4; Ezek. xxvi—xxviii. Zech. ix. 1—4.

When Alexander's fury was abated, he repeopled Tyre from the continent of Phenicia. But Antigonus, one of his captains who succeeded him, soon after reduced it to the brink of ruin, having taken it by a siege of nineteen months. The Alexandrians in Egypt having drawn to themselves the trade of the nations around, the Phenicians could never recover their influence: they were also often embroiled in the contests between the Syro-grecian and Egypto-grecian successors of Alexander the Great.—To punish their frequent riots, and their siding with Cassius his enemy, Augustus, the Roman emperor, a little before our Saviour's birth, deprived the Tyrians and Zidonians of their municipal freedom. About A. D. 194, Niger, the Roman usurper, burnt Tyre into a heap of ruins, and murdered most of its inhabitants. From A. D. 633, to about 1130, Phenicia was enslaved by the Saracens and Seljukian Turks. It had been subjected about 160 years to the inhuman popish croisades, when Alphix, the sultan of Egypt, took it, and utterly destroyed Tyre and Zidon, and the other places of strength, that they might never more afford shelter to the Europeans: since which Tyre hath been generally an heap of ruins, inhabited only by a few pitiful fishermen; Is. xxiii. Joel iii. 4—8; Amos i. 9, 10; Jer. xlvii. 4, 7; Zech. ix. 1—4; Ezek. xxvi—xxviii. The Canaanites, who, in their flight from Joshua, David, Nebuchadnezzar, &c. had retired to the north of Africa, formed there several sovereignties; but that of Carthage was the most noted. After terrible contentions among themselves, or with the Greeks in Sicily, and Romans in Sicily, Spain, Italy, and Africa, they were all, about 3858, reduced by the Romans to the basest servitude. For about 1900 years past their country, by the tyranny of the Romans, Vandals, Saracens, and Turks, has been an almost constant scene of misery and bondage. Such Phenicians as retired to Europe, and there for a time subsisted under the names of Beotians, Pelasgi, Etruscans, &c. were quickly reduced to misery and bondage by the Greek and Roman descendants of Japheth. Thus Noah's curse of servitude followed these Canaanites whithersoever they fled to escape it; Gen. ix. 25—27.

II. THE PHILISTINES were a part of the posterity of Mizraim, the second son of Ham; Gen. x. 14; 1 Chron. i. 11, 12. Leaving Caphtor, or the north-east parts of Egypt, they very early settled in a small strip of territory along the sea shore, in the south-west of Canaan, having driven out the Avites, who before possessed it; Deut. ii. 23; Amos ix. 7; Jer. xlvii. 4. In the days of Abraham, Isaac, and Ephraim, they had begun to discover their malicious spite against the Hebrews; Gen. xx. xxi. xxvi. 1 Chron. vii. 21. Notwithstanding Joshua's allotment of their territory to the tribe of Judah, they long retained their fortified cities of Gaza, Ashkelon, Ashdod, Ekron, and Gath. Nor did they ever lose an opportunity of doing the Israelites mischief. Neither covenants of friendship with the Patriarchs, nor the rebuffs they met with from Shamgar, Samson, the ark, Samuel, Jonathan, Saul, or David, could long restrain their implacable resentment; Judg. iii. 31; and xlii. 1—17. At last David reduced their country; 2 Sam. viii. 1; 1 Chron. xiv. 15—17. But towards the end of his reign they attempted to revolt; 2 Sam. xxi. 13—22; 1 Chron. xx. 4—8. Not long after the division of the Hebrew monarchy, they renewed the war with the ten tribes; 1 Kings xv. 27; and xvi. 15. To their own hurt, they joined in the grand alliance against Jehoshaphat, king of Judah, about A. M. 3112; Psal. lxxlii. 7—18; 2 Chron. xx. Under Jehoram his son they ravaged the kingdom of Judah, and sold multitudes of Jews to the Edomites or Greeks; 2 Chron. xxi. 16, 17; Amos i. 6; Joel iii. 6. Notwithstanding Uzziah, king of Judah, had reduced part of their country, they, in the days of Ahaz, his unhappy grandson, again took arms, and seized upon part of Judea; 2 Chron. xxvi. 6; and xxviii. 18; Isa. ix. 12. About 20 years after Hezekiah reduced their whole country to the brink of ruin; 2 Kings xviii. 8. Isa. xiv. 29—31. Not long after they were attacked by the Assyrians; Isa. xx. 1.—To expel the Assyrian troops, Psammiticus, king of Egypt, reduced Ashdod by a siege of 29 years. They nevertheless spitefully harassed the Jews when distressed by the Chaldeans. Pharaoh-hophra, in his march to assist Zedekiah, king of Judah, A. M. 3415, smote Gaza their capital. In his march from Tyre to Egypt, A. M. 3432, Nebuchadnezzar, provoked with their attempts to assist the Tyrians, desolated their country, burnt their cities, and murdered the inhabitants. Under the Persian government they recovered a little; but abandoned themselves to pride, idolatry, and bloodshed. Having destroyed Tyre, Alexander the Great A. M. 3672, marched against the Philistines, whose cities were then garrisoned by Persian troops, took Gaza by storm, demolished its walls, and murdered its inhabitants, or sold them for slaves, and placed Macedonian garrisons in all their fenced cities. About A. M. 3841, Judas Maccabeus, the Jewish deliverer, subdued the whole country of the Philistines. About sixty-five years after-

ward, Janneus, his brother's grandson, burnt Gaza into a desert, and incorporated the remnant of the Philistines with such Jews as he placed in their country. Psal. lxxxiii. 7—17; Amos i. 6—8; Isa. xiv. 29—31; and xi. 14; Jer. xlvii. Ezek. xxv. 15—17; Zech. i. 21; and ix. 5—7.

III. THE EGYPTIANS descended from Ham by his son Mizraim; Gen. x. 6, 13. Their country was about 600 miles in length from north to south; and lay on the north-east of Africa, on the west of the Red Sea, and south-west of Canaan. The river Nile, which runs from south to north, by its annual overflowing, rendered the country exceedingly fertile; and at last, dividing itself into several streams, ran into the Mediterranean Sea. Their principal cities were No, Zoan, On, Migdol, Pithom, Rameses, Noph, or Memphis, Tahpanhes; and it is said about 20,000 others; Nah. iii. 8; Gen. xli. 45; Exod. i. 11; and xiv. 2; Num. xiii. 22; Isa. xix. 13; xlv. 1; and xlv. 14, 25; Ezek. xxx. 13—18. It seems that sometimes the southern part of the country was called PATHROS, and the lower part of it EGYPT; Isa. xi. 11; Jer. xlv. 1. Not long after the dispersion from Babel, Mizraim and his family founded their kingdom here; Gen. xi. xii. Their monarchy continued above 1600 years; and their kings were generally surnamed PHARAOH. A terrible famine of seven years, beginning A. M. 2290, had ruined their nation, had not Joseph the Hebrew, by his prudence, saved them alive. By his sale of the corn which he had laid up, he made their fields, their cattle, and persons, the property of their king; Gen. xl—xlvii. Their cruel oppression of the Israelites, when sojourning among them, drew upon them TEN fearful plagues; and at last all their first-born were slain in one night, and their army drowned in the Red Sea, A. M. 2513; Exod. i—xiv.

Perhaps provoked with the contempt which Solomon had discovered for their princess, his queen, in collecting his seraglio of women, the Egyptians became his enemies, and protected his opponents. Shishak, who it seems first united Egypt under one king, and extended his empire far and wide into Africa and Asia, A. D. 3034, ravaged Judea; 1 Kings xi. and xiv. 25—28; 2 Chron. xii. 1—9. In his absence his brother rebelled; and after his death his large empire fell into pieces; and Egypt itself bent under the power of the Ethiopians.—Provoked with their attempts to assist the Hebrews of Israel and Judah, the Assyrians (I suppose under Sennacherib) for about three years terribly ravaged their country. About A. M. 3330 a civil war broke out among the twelve princes, whom it seems the Assyrian king had constituted his deputies in the land. After it had raged about fifteen years, Psammiticus subdued his eleven competitors. But, notwithstanding all his efforts to restore the power and felicity of the nation, his wars with the Assyrians in Palestine, and his provoking 200,000 of his troops to retire into Ethiopia, greatly weakened it; Is. xix. 1—17; and xx. and perhaps xviii. Nah. iii. 8—10. About A. M. 3390 Pharaoh-necho, his son, attempted to extend his power on the ruins of the now falling Assyrian empire; and took Carchemish, a city upon the Euphrates; and rendered the Jewish nation his tributaries. Nebuchadnezzar, the Chaldean, soon after, A. M. 3396, gave his troops a terrible defeat; took Carchemish, and pursued the Egyptians to the frontiers of their country; 2 Kings xxiii. 29—35; and xxiv. 1—7; 2 Chron. xxxv. 20—24; and xxxvi. 3—6; Jer. xlvii. 1; and xlv. 1—12; Is. xix. 1—17. Puffed up with the felicity which he and his kingdom had enjoyed in the beginning of his reign, Pharaoh-hophra and his subjects abandoned themselves to pride, idolatry, carnal security, and other impieties. Terrible miseries ensued. Provoked with the unhappy issue of his expedition against the Cyrenians, many of his own subjects took arms against him. Making Amasis, his general, their king, they routed his hired troops and took himself prisoner. They even obliged Amasis to deliver him into their hands, and ignominiously strangled him. Meanwhile Nebuchadnezzar, to revenge the Egyptians' attempts to assist the Jews or Tyrians against him, invaded their country, A. M. 3432; routed their armies; murdered the inhabitants, or by terror drove them out of the land; seized on their wealth; burnt their cities; and carried off their idols. For about forty years the once populous country of Egypt continued almost utterly desolate; Jer. xlv. 29, 30; xliii. 8—13 9, 15; and xlv. 13—26; Ezek. xvii. xxix—xxxii. Is. xix. 1—17.

The Chaldean empire being ruined A. M. 3166, the Egyptians under Amasis attempted to recover their freedom. But Cyrus of Persia, marching his troops into their country, obliged them to acknowledge his authority. After his death Amasis quickly revolted from the Persian yoke. But Cambyses A. M. 3478 marched against them; and, placing before his troops, cats, dogs, and other animals, which the Egyptians adored, he easily stormed Pelusium, their principal frontier on the north-east. He cruelly ravaged the country; murdered the inhabitants; killed their deified animals; abused and slew their priests; demolished their temples; and transported about 3000 of their idols to Persia. About A. M. 3517 the Egyptians again revolted from under the Persian yoke. Darius Hystaspis prepared to reduce them. After his death Xerxes his son ravaged their country, and rendered their bondage more grievous. Instigated by Inarus, king of Lybia, whom they had acknowledged their sovereign, they again revolted about A. M. 3540. In a bloody war of six years, Artaxerxes Longimanus reduced the most of them. About 3590 Amyrtæus, who had for some time reigned in the fen country, furiously attacked the Persian garrisons, and drove them quite out of Egypt. After the Egyptians had struggled with the Persians for their liberty about sixty years, a furious intestine war, between Nectanebus and a Mendesian prince, exhausted their strength. Taking this opportunity, Artaxerxes Ochus and his Persian troops, about 3650, ravaged their country with inexpressible barbarity; murdered the inhabitants; demolished their temples; and returned home laden with booty.—In A. M. 3672, Alexander the Great marched his Grecian troops into Egypt. Wearied of the Persian yoke, the Egyptians readily submitted to him as their powerful deliverer. For about 323 years after this they were governed by the Grecian Ptolemies, under four or five of whom their country bade fair to recover its ancient splendour. About A. M. 3995 the Romans reduced it into one of their provinces, and retained it under their yoke about 650 years. In A. D. 640 the Saracens conquered it, and established in it their Mahometan delusion, which has ever since been the authorised religion. About A. D. 970 the Moslem Calif of Cyrene wrested it from the Calif of Bagdad. He and his posterity governed it 200 years. About A. D. 1171 Saladin the Kurd craftily seized it for himself; and he and his descendants governed it about 80 years. For the next 275 years it was ruled by Mamluck slaves; 24 of them Turks, and 23 Circassians. Since 1525 it has been oppressed by the Ottoman Turks. All the principal families being transported to Constantinople, a Turkish Pacha, with 24 subordinate Begs, all originally slaves, govern it, under the Grand Seigneur. Thus, for more than 2000 years backward, Egypt has never been governed by a proper native of the country: nor has any nation under heaven been so remarkably governed by the basest of slaves. Meanwhile, a mad propensity to the most stupid idolatry or superstition, brutish ignorance, sloth, cowardice, dishonesty, deceit, cruelty, murderous malice, and inclination to sodomy, have formed the great lines of their national character; Is. xix. 1—17; xx. and perhaps xviii. xxvii. 1; xxx. 1—6; xxxi. 1—3; and xliii. 3; Jer. xxv. 9, 18, 19; Jer. xlv. 13—26; Ezek. xxix. xxxii. Dan. xi. 3—25, 42, 43; Joel iii. 19; Zech. x. 11; and xiv. 18.

IV. THE CUSHITES or ETHIOPIANS descended from Ham's eldest son. For many ages part of them resided on the south-east of Babylon and west of Persia. That country is still called Susiana, or Chusistan, i. e. the country of Cush; Gen. x. 6, 7; and ii. 13. The CUTHITES, whom the king of Assyria transported to Canaan, were no doubt the remains of them in that place; 2 Kings xvii. 24, 30; Ezra iv. 9, 10. Part of these Cushites, after long continuance about Babylon; (Gen. x. 8—10.) moved westward into Arabia, and for a time dwelt about the eastern gulf of the Red Sea; Hab. iii. 7; Num. xii. 1. From thence part of them gradually emigrated into Abyssinia, southward of Egypt; Esth. i. 1; and viii. 9; Jer. xiii. 23. During the civil war which happened in Egypt, after the death of Shishak, about A. M. 3050, Zerah the Ethiopian (2 Chron. xiv. 9—13) seems to have seized on that kingdom. About A. M. 3278 Sabacon another Ethiopian

reduced Egypt a second time, and entered into a confederacy with Hoshea king of Israel against the Assyrians; 2 Kings xvii. 4. Tirhakah, who marched to the assistance of Hezekiah king of Judah, was probably the same as Sethon his successor. When Shalmaneser, Sennacherib, or Esarhaddon his son, for three years ravaged the land of Egypt, part of Ethiopia shared the same fate; Is. xviii. xx. and xliii. 3. Nebuchadnezzar the Chaldean, and Cyrus and Cambyses kings of Persia in their turns, ravaged the northern parts of Ethiopia. Since that period the Romans, Saracens, and Turks, who have been successively governors of Egypt, have frequently harassed the northern Ethiopians. And sometimes the savage Gallas and Gargas, from the south, have almost desolated their country. Ever since the conversion of the eunuch, A. D. 35, (Acts viii. 26—39) Christianity has been known; and for about 1400 years has had a civil establishment in African Ethiopia; but is much disgraced by ignorance and superstition.—Neither the repeated attempts of the Saracen or Turkish Mahometans, nor of the European papists, have ever been able to establish in it their respective delusions; Is. xx. xviii. and xliii. 3; Ezek. xxx. 4, 5; Zeph. ii. 12; Dan. xi. 43; Is. xlv. 14; xliii. 6; and xlix. 12; Psal. lxxviii. 31; and lxxxvii. 4. Part of the Ethiopians will assist Gog and Magog against the converted Jews in the beginning of the Millennium; Ezek. xxxviii. 5.

V. The AMALEKITES appear to have sprung from Ham; and to have existed as a nation long before Esau or AMALEK his grandson were born; and to have been one of the most ancient and powerful; they had their residence on the south and southwest of Canaan, almost all along from the western gulf of the Red sea, to the bank of the Euphrates; Gen. xiv. 7; Num. xxiv. 7, 20; 1 Sam. xv. 7; and xxvii. 8; 1 Chron. iv. 39, 40. No token of their connection with the Edomites appears in history. But, being allied with the Egyptians, or covetous of booty, they attacked the Israelites in their march from Egypt to Sinai. To punish their behaviour, God not only enabled Joshua to defeat them on that occasion, but appointed the Hebrews to exterminate them from the earth; Exod. xvii. 8—16; Deut. xxv. 17—19. Next year they assisted the Canaanites against the presumptuous Israelites; Num. xiv. 45. About A. M. 2639 they assisted the Moabites, and about 2797 the Midianites, against Israel; on both which occasions they shared the miserable fate of their allies; Judges iii. 13; and vi. 6. They continuing in their impiety and hatred of Israel, God, about A. M. 2942, appointed Saul to destroy them utterly, which in part he effected. Not long after, David cut off a part of what remained. Their alliance against Jehoshaphat, about A. M. 3112, issued to their hurt. About A. M. 3290 the Simeonites cut off many more. By his projecting the utter destruction of the Jewish nation, Haman, the Amalekite, drew complete ruin upon himself and his friends. Since which no remains of the nation are to be found in the histories of mankind; Exod. xvii. 14, 16; Num. xxiv. 20—22; Deut. xxv. 17—19; 1 Sam. xiv. 48; xv. 1—8; xxvii. 8, 9; and xxx. 1—20; 2 Sam. viii. 12; Psal. lxxxiii. 7—17; 1 Chron. iv. 39—43; Esth. iii. vii—ix.

VI. The EDMONITES sprang from Abraham by Esau his grandson. Partly by intermarriages, and partly by conquest, they seized on the country southward of Judea, which had been formerly possessed by the HORITE descendants of Ham. It included the mountains of Seir and Hor, and the provinces of Uz, Dedan, Teman, &c. Their principal cities were Bozrah, Selah, &c. It was of old moderately watered and fertile; Gen. xxv. 25, 30; xxxvi. 1—9; and xxxii. 3; Deut. ii. 12; Num. xx. 23; xxxiii. 37; and xxxiv. 3; Is. xxi. 11; and xxxiv. 5, 6; Jer. xlix. 7, 8, 22; Lam. iv. 21; Ezek. xxv. 12, 13; Gen. xxxvi. 32—39; xxvii. 39, 40. Like Esau their ancestor, the Edomites were generally given to hunting and war. While the Israelites groaned under their Egyptian taskmasters, the Edomites had become a powerful nation under their kings and dukes. But, being excluded from the peculiar privileges of Abraham's seed, they mingled themselves with the heathen; and, learning their ways, abandoned themselves to the slavery of their own sinful lusts; 1 Chron. i. 35—54; Exod. xv. 15, 16; Gen. xxxvi. 10—43; xxvii. 40; and xxv. 23. Notwithstanding repeated entreaties, they denied the Israelites a passage through their country into Canaan: but it seems they afterwards behaved in a more benevolent manner; Num. xx. 14—21; Deut. ii. 28, 29; and xxiii. 7. For about 400 years after the Edomites seem to have applied themselves much to trade. Elath and Eziongeber on the Red sea were their principal ports. Saul harassed them; 1 Sam. xiv. 47: David rendered them tributaries to the Israelites; Gen. xxv. 23; and xxvii. 29, 37, 40; 2 Sam. viii. 14; Psal. lx. cviii. 1 Kings xi. 15, 16. Notwithstanding Hadad's attempt to revolt, they continued 150 years subject to Judah, and were governed by a deputy; Gen. xxv. 23; and xxvii. 29, 37, 40; 1 Kings xi. 15—22; and xxii. 47; 2 Kings iii. 7. About A. M. 3112 they entered into a combination with the neighbouring nations to extirpate the Israelites, but almost perished in the attempt; 2 Chron. xx. Psal. lxxxiii. Not long after they revolted from Jehoram, king of Judah; and, with no small bloodshed, rendered themselves independent; Gen. xxvii. 40; 2 Chron. xxi. 8—10. To revenge some insult, perhaps, of their buying the Jews for slaves from the Tyrians and Philistines, Amaziah invaded their country, and inhumanly murdered many thousands of them, and took Selah their capital. Uzziah his son further ravaged their country, and took Elath, their principal seaport on the Red sea; 2 Kings xiv. 7; 2 Chron. xxv. 11, 12; and xxvi. 2; Amos i. 6, 9. About A. M. 3264 they ravaged the south parts of Judea, and murdered and took prisoners a great many of the inhabitants; 2 Chron. xxviii. 17. But God quickly resented the injuries done to his people. The Assyrians in a terrible manner ravaged the country of Edom, and destroyed Bozrah, their new capital.—When the Chaldeans, about 3416, burnt Jerusalem, and murdered and took captive most of the Jewish nation, the Edomites assisted them, and instigated their utmost severity. But, in the righteous judgment of God, the same Chaldeans, about five years after, rendered the country of Edom a desolate wilderness. Ever since it has been plagued with barrenness and drought, and has swarmed with serpents. When the Chaldean monarchy was unhinged, in A. M. 3466, the Edomites recollected themselves. Part of them incorporated with the Ishmaelites on the south, and part of them seized upon the south parts of Judea: these Darius Hystaspis ordered them to evacuate, but with what success we know not. About A. M. 3841 Judas Maccabeus, the Jewish hero, offended with the Edomites for assisting the Syro-grecians against his nation, ravaged their country, slew 40,000 of them, and dismembered Hebron, their capital. About thirty-five years after, Hircanus his nephew reduced the Edomites, and obliged them to incorporate with the Jews, and profess their religion. But just before the sacking of Jerusalem by Titus a body of Edomites deserted the Jews, and got off laden with booty. Ever since the Edomitish nation has been consigned to oblivion; Amos i. 11, 12; Is. xxi. 11; xxxiv. and xi. 14; Psal. cxxxvii. 7; Lam. iv. 21, 22; Ezek. xxv. 12—14; xxxii. 29; xxxv. and xxxvi. 2; Obad. 21; Jer. xxv. 9, 21; xxvii. 3, 6, 7; and xlix. 7—22; Num. xxiv. Joel iii. 19; Mal. i. 4.

VII. The MIDIANITES were the offspring of Abraham by Keturah. Most of them dwelt on the south-east of the Dead sea, eastward of the Edomites. But part of them, perhaps to shun the idolatrous infection of the rest, took up their residence near the north-east point of the Red sea; among these Jethro, the father-in-law of Moses, was a prince or priest; Gen. xxv. 2—6; and xxxvii. 28; Exod. ii. iii. xviii. About A. M. 2552 the Northern Midianites were subjected to, or allied with, the Moabites. Their women were peculiarly instrumental in seducing the Israelites to whoredom and idolatry. This their wickedness God punished with the almost utter destruction of their nation; Num. xxii. 4, 7; and xxv. xxxi. Josh. xiii. 21. About A. M. 2797 the Midianites rendered the Israelites their tributaries, and for seven years greatly oppressed them. But Gideon, by an handful of troops, reduced them to the brink of ruin. It is probable that their small remains incorporated with the Moabites or Ishmaelites; Judg. vi—viii. The posterity of Jethro lived among the Jews, under the name of KENITES and RECHABITES, till the Assyrians and Chaldeans carried them away captive; Exod. ii. 21; and xviii. 1, 2; Num. x. 29—32; Judg. iv. 11; 1 Chron. ii. 55; 2 Kings x. 15, 23; Num. xxiv. 21, 22; Jer. xxxvi.

VIII. IX. The MOABITES and AMMONITES were the product of Lot's incest with his daughters; Gen. xix. 30—38. The Moabites dwelt eastward of the Midianites, along the banks of the river Arnon, which runs westward into the Dead sea. Their principal cities were, Ar, Kir, Bozrah, Heshbon, Elealeh, &c. This country they took from the gigantic Enims, who were the offspring of Ham; Num. xxi. 13—15, 26; and xxii. 36; Deut. ii. 9—11; Is. xv. xvi. Jer. xlviii. 1—5, 19—24. The AMMONITES had their residence on the north-east of the Moabites, and east of the Reubenites and Gadites, in the territories which they wrested from the gigantic Zamzummims, another part of the descendants of Ham. Rabbath was their principal city; Deut. ii. 18—22; and iii. 11; 2 Sam. xii. 26—29; Amos ii. 14. When the Israelites, in A. M. 2552, encamped on the border of the Moabites, in their way to Canaan, they, and it seems also the Ammonites, invited and hired Balaam to curse that people, that they might be destroyed. But God not only obliged him to bless the Israelites, and denounce destruction upon their enemies, but, for this cause, excluded the Moabites and Ammonites from the congregation of Israel to all generations; Num. xxi. xxii—xxv. Deut. xxiii. 3—6; Neh. xiii. 1, 2. From A. M. 2639 to 2657 the Moabites grievously oppressed the Israelites; but were driven out of Canaan by Ehud; and Eglon their king was slain; Judg. iii. 12—30. From A. M. 2840 to 2858 the Ammonites terribly oppressed the Israelites on the east of Jordan; but were reduced by Jephthah; Judg. x. xi. About A. M. 2909, or 2939, Nahash the Ammonite ravaged Gilead, and refused every term of submission but what was inhuman and barbarous; but his army was almost wholly cut to pieces by Saul; 1 Sam. xi. Saul afterwards warred with success upon the Ammonites and Moabites; 1 Sam. xiv. 47. They both seem to have favoured David while he was persecuted by Saul; but, provoked with their insolent or barbarous conduct, he conquered them both not long after he became king of Israel; 1 Sam. xxii. 3, 4; 2 Sam. viii. 2, 11, 12; Ps. lx. 8; and cviii. 9; 2 Sam. x—xii. 1 Chron. xviii—xx. Num. xxiv. 17. For about 150 years they continued subject to the Israelites; and, after the division of the kingdom, fell to the share of the ten tribes. After the death of Ahab the Moabites rebelled; but were severely chastised by king Jehoram his son, and his assistants in the war; and their country almost ruined; 2 Kings i. 1. and iii. Both nations joined as principals in the grand alliance against Jehoshaphat king of Judah; but their army perished in the attempt; 2 Chron. xx. Psal. lxxxiii. The kings of Israel, being no longer able to retain them in subjection, Uzziah and Jotham, kings of Judah, rendered them tributary. But it is probable they resumed their liberty during the unhappy reign of Ahaz; 2 Chron. xxvi—xxviii. While the Syrians from the north, or Assyrians from the north-east, ravaged the land of Israel, the Ammonites and Moabites seized on the cities which lay next them, and in the most inhuman manner murdered the inhabitants. God speedily and severely punished their injustice and cruelty. The Assyrians, about 3290, seized their wealth, burnt their cities, murdered or carried captive their people, and desolated their country. After the death of Esarhaddon, king of Assyria, they resumed their independency. About A. M. 3398 they assisted the Chaldeans in ravaging the kingdom of Judah; and, with the utmost cruelty and insolence, pushed on the ruin of that nation. Not long after Jerusalem was burnt to an heap, Nebuchadnezzar, offended with the Moabites and Ammonites, for their attempts to assist the Tyrians, and for the murder of Gedaliah his Jewish deputy, furiously invaded their country; and, by carrying off their wealth, burning their cities, and murdering the inhabitants, rendered it an absolute desert. After the overthrow of the Chaldean empire in 3466, such as remained returned to their country, and successively became the tributaries of the Persians, Greeks, and Romans. Notwithstanding their own servitude, they took every opportunity to distress the Jews after their captivity. Provoked with their insults, particularly during the persecution of Antiochus Epiphanes, Judas Maccabeus, with a handful of Jews, about A. M. 3840, invaded the country of the Ammonites, routed their forces, burnt their cities, and made slaves of their wives and children. About seventy years after, Jannæus, his grand-nephew, reduced the Moabites into a state of slavery to the Jewish nation: Amos i. 13—15; and ii. 1—3; Isa. xv. xvi. and xxv. 10; Jer. xlviii. and xlix. 1—6; Ezek. xxv. Zeph. ii. 8—10.

X. The SYRIANS or ARAMITES were the offspring of Shem's youngest son, and of Nahor the brother of Abraham; perhaps mingled with some Canaanites; Gen. x. 22, 23; and xxii. 21, 22: 1 Chron. i. 17. Their country lay on the north-east of Canaan and Mount Lebanon: anciently it extended far beyond the river Euphrates to the eastward; and perhaps included most of Mesopotamia; 2 Sam. x. 16. Cushan-rishathaim, who for eight years greatly oppressed the Israelites, was probably the king of the Syrians beyond the Euphrates; Judg. iii. 8—10. Their ancient kingdoms were Zoba, Damascus, Hamath, Geshur, Rehob, Ishtob, Maachah, &c. 2 Sam. viii. 3, 9; x. 6, 8; and xv. 8; 1 Chron. xix. 6, 8. The Syrians on this side the Euphrates were either conquered by David, about A. M. 2964, or voluntarily submitted; 2 Sam. viii. x. 1 Chron. xviii. xix. But, about sixty years after, Rezon, a servant of Hadadezer, whom David had conquered, formed a kingdom for himself at Damascus; which quickly extended itself over all Syria on this side the river, and proved a terrible scourge to the kingdom of Israel; particularly in the days of Baasha, Ahab, Jehoram, Jehu, and Jehoahaz; 1 Kings xi. 23—25; xv. 18—20; and xx. xxii. 2 Kings vi. viii. 28, 29; x. 32, 33; and xiii. 3—7; 2 Chron. xxii. 5 and even to the kingdom of Judah, which lay further off; particularly in the days of Joash and Ahaz; 2 Kings xii. 17, 18; and xvi. 5, 6; 2 Chron. xxiv. 23, 24; and xxviii. 5; Is. vii. 1—8; and ix. 12. But God did not suffer the injuries which they did to his people to pass unpunished. Twice, with an handful of men, Ahab routed their huge armies, and brought them to the brink of ruin; 1 Kings xx. A preternatural noise terrified them from their cruel siege of Samaria; 2 Kings vii. And Joash and Jeroboam, descendants of Jehu, repeatedly routing their armies, reduced them to the very brink of despair; 2 Kings xiii. 15—25; and xiv. 25—28.

But more terrible judgments overtook them soon afterwards. Hired by Ahaz king of Judah, Tiglath-pileser the Assyrian made their wealth a prey, burnt their cities, murdered the inhabitants, transported part of the survivors to Media, or caused them to serve in his army against the Israelites; Amos i. 3—5; and iii. 12; Isa. viii. 4; xvii. 1—3; and ix. 12; with 2 Kings xvi. 7—9. During the decline of the Assyrian monarchy the captive Syrians returned and re-peopled their country. Part of them assisted Nebuchadnezzar the Chaldean against the Jews; 2 Kings xxiv. 2. Not long after, on some provocation, he marched his troops into Syria; burnt Damascus, Hamath, Arpad, and other principal cities, into heaps of rubbish; and cruelly murdered the inhabitants, or transported them as slaves to his eastern dominions. Under Cyrus the Persian, about A. M. 3466, and his successors, the Syrians once more returned and rebuilt their cities. When Alexander the Grecian conqueror marched this way, about 3672, Hadrach Hamath, and Damascus, were obliged to submit. Ever since Syria has been a scene of war, ravage, and bloodshed. Here the Grecian monarchs of Egypt and Syria often conflicted. It was terribly ravaged by Eumenes the Pergamenian, and by Hircanus the Jew, and by the Parthians and others. About A. M. 3939 the Romans reduced it into one of their provinces. Under them it was often plagued with Parthian and Persian invasions, and miserably distressed by earthquakes. From A. D. 634, when the Saracens seized on it, it became a frequent scene of war between them and the Christian emperors of Constantinople. Towards the end of the eleventh century of Christ the Seljukians wrested it from the Saracens, and erected one of their four kingdoms at Aleppo and another at Damascus. After the European croisades had held it about an hundred years, rendering it a constant scene of the murder of Turks, and of one another, Saladin the conqueror of Egypt drove them out of most of it, about A. D. 1196. Since that time it has been generally oppressed by the Ottoman Turks, and not a little exposed to the plundering Druses of Lebanon and the roving Arabs. Nor, except at Aleppo and Damascus, is there now any thing important but ancient ruins; Amos i. 3—5; Isa. xvii. 1—3; Jer. xlix. 23—27; Zech. ix. 1, 2.

just and prudent regulations : but Cambyzes, his madly cruel son and successor, almost ruined it by his expedition into Egypt and Ethiopia. Artaxerxes Smerdis, the magician impostor, throughout his reign did nothing more than obstruct the building of the Jewish temple; Ezra iv. 6—24. Darius Hystaspis, who encouraged the building of it, and who was perhaps the *ANASUERUS* who divorced Vashti, married Esther, advanced and pulled down Haman, and rendered Mordecai his chief minister of state, extended the empire to its utmost greatness. The conquests and government thereof reached into Iberia, Albania, Colchis, and Scythia, on the north; into Lesser Asia and its islands, Syria, and Canaan, on the west; and into Egypt, Ethiopia, part of Arabia, and India, on the south; Ezra, v. vi. Esth. i.—x. Dan. viii. 3, 4; and vii. 5.

Provoked with the European Greeks, for assisting their rebellious brethren in Lesser Asia and the Egyptians, and for giving his father's troops a terrible defeat, Xerxes, furnished with the immense spoils of Cyrus and Cambyzes, and with the hoarded wealth of Darius his father, madly resolved to extirpate that nation. While the Carthaginians, by his instigation, attacked them in Sicily and Italy, about A.M. 3526, he marched an unwieldy army of several millions into Greece. The Greeks, having defeated his armies and fleets, began to think of conquering his whole empire : and the struggles of the Egyptians to recover their liberty had afforded them an excellent opportunity, had not their own contentions and treachery prevented their improving it. Agesilaus the Spartan once seemed on the point of overturning it. In their lingering or often repeated wars, the Greeks more and more perceived the luxury, folly, and weakness, of the Persian state. About A.M. 3671, Alexander the Great of Macedonia, having perfected the reduction of Greece into one kingdom, marched an army of about 35,000 excellent warriors, (Egeates, or goatish men, armed with brass), headed by the most prudent generals, against the Persians, whose emblem of royalty then was the golden head of a horned ram. Highly provoked by the insolent messages of Darius Codoman their king, Alexander furiously routed their huge armies in the great battles of Granicus, Issus, and Arbela; and, by over-running rather than fighting, in six years subdued the whole Persian empire; Gen. ix. 27; Num. xxiv. 24; Dan. ii. 32, 39; vii. 5, 6; viii. 3—7; x. 20; and xi. 2, 3; Zech. vi. 2, 6, 8. About A.M. 3754 the Parthians, who perhaps were chiefly Scythians and Gauls, formed a powerful kingdom in Persia, which continued about 482 years, and sometimes extended from the Indus on the south to the Hellespont on the north. It was long the distinguished terror of the Roman empire. About A.D. 220 or 232 the government was transferred to another nation, or at least to another family. This Persian kingdom was a terrible plague to the Christian emperors, especially to those of the East; and was a most inveterate and cruel persecutor of other Christians. Ever since A.D. 634 Persia has been a distinguished scene of the most shocking miseries, oppression, murder, and almost every thing horrid, under the Saracens, Saljukians, Tartars, Turkmans, Sophis, and modern usurpers; Dan. ii. 44, 45; and vii. 12.

XIV. THE GREEKS, comprehending the Athenians, Spartans, Eolians, Ionians, Dorians, &c. sprang from Javan the fourth son of Japheth. When they first removed from Lesser Asia into the south-east of Europe we cannot certainly determine: but about A.M. 3150 several colonies, chiefly Eolians and Ionians, returned from their over-stocked countries in Europe to the western parts of Lesser Asia. While the Greeks with great assiduity cultivated different branches of literature among themselves, they gradually penetrated into the Persian territories: and about A.M. 3672, under Alexander the Macedonian, they reared up an empire of their own upon the ruin of the Persian, less opulent and showy, but much more powerful and warlike: Gen. ix. 27; Num. xxiv. 24; Dan. ii. 32, 39; vii. 6; viii. 5—7, 20, 21; x. 20; and xi. 3; Zech. vi. 3, 6, 8.

Scarcely had Alexander spent twelve years in overrunning the world when he died, perhaps of drunkenness, in the very flower of his age. His whole family was quickly extirpated. His queen Statira, the daughter of Darius, was murdered by Roxana, another of his wives, and thrown into a well. Euridice, another wife, and Philip Aridaeus his brother, were murdered by Olympias his mother. For this Olympias herself was murdered by Cassander's soldiers. Roxana, and Alexander Ægus her son, whom Eumenes had for a time so bravely supported, were privately murdered by Cassander. About a year after he murdered Barsine, the only surviving wife of Alexander, and Hercules her son. Antigonus, one of his generals, who attempted to govern the whole empire, being reduced, it was divided into four parts; to each of Alexander's remaining principal generals a part. Cassander had Greece in Europe on the west. Lysimachus had Thrace, Bithynia, &c. on the north. Seleucus Nicator had Syria and other eastern provinces. Ptolemy Lacus had Egypt, &c. on the south. Lysimachus' share was quickly wrested from him; and most of it united to Syria. Cassander's share was soon after divided into the several states of Macedonia, Achaia, Ætolia, &c. About A.M. 3856 most of it was reduced by the conquering Romans; Dan. vii. 6; viii. 8, 22; xi. 4; ii. 40; and vii. 7, 19, 23.

The *thigh-like* kingdoms of Egypt on the South of Canaan, and of Syria on the North, long subsisted. Ptolemy Lagus, surnamed the Saviour, ruled over Egypt, Canaan, Phenicia, Hollow Syria, Caria, Cyprus, part of Arabia, and the Egean isles. Seleucus Nicator, or conqueror, who founded his empire in A.M. 3692, was still more powerful; ruling over not only Syria but Persia, Chaldea, Mesopotamia, Assyria, Armenia, Media, Pontus, and almost all Lesser Asia; from which, after about sixteen years' contest, he drove Demetrius son of Antigonus; and to which, after the death of Lysimachus in A.M. 3723, he added Thrace, and part of Macedonia in Europe. But his son Antiochus Soter's wars with the Gauls, Bithynians, and Pergamenians, together with the revolt of the Parthians that ensued, exceedingly weakened the kingdom. Wearied with their ruinous contentions, Ptolemy Philadelphus of Egypt, and Antiochus Theos of Syria, about A.M. 3756, agreed to a mutual peace. Ptolemy carried his daughter Berenice into Syria; persuaded Antiochus to divorce Laodice his queen, and espouse Berenice, and settle the crown on her children. But Ptolemy was scarcely dead when Antiochus divorced Berenice, recalled Laodice to his bed, and settled the crown of Syria upon Seleucus Callinicus her son. To prevent Antiochus' changing his mind, Laodice quickly dispatched him by poison, and fixed her son on his throne about 3758. Berenice, her child, and all her Egyptian attendants, were murdered before the Lesser Asians or Egyptians could come up to protect them. To revenge the death of his sister, Ptolemy Euergetes of Egypt marched his troops into Syria, reduced most of that kingdom, and returned home laden with rich spoils, and with 2500 Egyptian idols, which Cambyzes the Persian had carried off about 300 years before. These, to the great joy of his subjects, he replaced in their temples. In his return through Canaan he offered a solemn sacrifice of thanksgiving to God at Jerusalem; Dan. xi. 5—9.

After he had been terribly plagued by Hierax his brother, and by Eumenes king of Pergamus, Seleucus was taken prisoner by the Parthian revolvers. His sons, Ceraunus and Antiochus the Great, resolved to be revenged on Ptolemy, and to recover what their father had lost. Death carried off both Ceraunus and Ptolemy while they prepared for the war. Ptolemy Philopator succeeded his father in Egypt. Antiochus routed his forces at Berytus, and recovered Phenicia and Hollow Syria. Whether he executed his purpose of ravaging Egypt we do not certainly know: but next year he marched his forces to Egypt, intending to wrest that kingdom from its luxurious prince. But Ptolemy routed his army at Raphia, a city on the north-east border of Egypt, and obliged him to restore Canaan and Hollow Syria. In his return from viewing these provinces, Ptolemy at Jerusalem offered sacrifices of thanksgiving to *JEHOVAH*. But, highly enraged that the terrors of God, or the importunity of the Jews, had hindered his entrance into the Holy of Holies, he caused about forty or sixty thousand Jews to be inhumanly massacred in Egypt. He granted the Syrians a peace upon the easiest terms, that he might have leisure to wallow in lewdness with Agathocles his harlot and her infamous brother. Offended with his baseness, many of his subjects revolted. Nor was it long before he died of his debaucheries. Ptolemy Epiphanes, his infant son, succeeded.—

Antiochus of Syria therefore agreed with Philip of Macedonia to conquer the Egyptian dominions, and to share them betwixt them. Ptolemy being solely governed by Agathocles his father's catamite, his subjects were upon the very point of revolting; and several seditions actually happened. The Alexandrians at last took arms, and put Agathocles, his sister, and his friends, to death. Scopas, Ptolemy's general, who perhaps himself intended to ascend the throne, recovered Canaan and Hollow Syria: but Antiochus, by three or four bloody battles, retook them. Assisted by the Jews, whom he honoured with distinguished favours, he marched his army into Egypt to conquer it. But, finding that the Romans, whose resentment he dreaded, had taken young Ptolemy under their protection, he resolved to make himself master of it by fraud. Having bribed his beautiful daughter Cleopatra to betray or murder her future husband, upon the first opportunity he married her to young Ptolemy; and assigned him Phenicia, Hollow Syria, and Canaan for her dowry. But Cleopatra, regardless of the horrid mandates or bribes of her father, faithfully adhered to the interests of her husband; and the Egyptian generals, suspecting Antiochus' intentions, kept themselves on their guard. Enraged to see his designs on the kingdom of Egypt wholly disappointed, Antiochus, with a fleet of 300 ships, and a formidable army, rendered himself master of several coasts of Lesser Asia, Thrace and Greece, and of Samos, Eubœa, and other islands, in the eastern part of the Mediterranean sea. Informed afterwards of Ptolemy's death, he once more prepared to wrest the kingdom of Egypt from his infant grandson: but a terrible storm, and the death of Scopas, who intended to betray that nation, prevented him. Instigated by Hannibal, the famous and now fugitive general of the Carthaginians, he, assisted by some of the European Greeks, next commenced a war upon the Romans. To revenge this affront, together with the injury which he had done to their allies in Lesser Asia, the Romans quickly engaged him. Acilius their general, routed his army in Greece, and drove him quite out of Europe. Livius and Emilius at different times defeated his fleets. Lucius Scipio, with an army of 30,000, routed his army in Lesser Asia, slew 54,000 of them, stripped him of all his dominions to the northward of mount Taurus, and condemned him to pay 12,000 talents of silver to the Romans, for defraying their expences of the war with him. Covered with shame and disgrace, Antiochus retired to the inmost parts of his kingdom; where, attempting to pillage a temple of Jupiter at Elymais in Persia, for money to pay his Roman debt, he was murdered by the infuriated mob.—Seleucus Philopater his son, who succeeded him, was remarkable for nothing but raising of taxes to defray his father's Roman debt; and for an unsuccessful attempt by Heliodorus his minister, to pillage the temple of God at Jerusalem. Not long after the same Heliodorus poisoned his master for the sake of his throne. Dan. xi. 10—20.

Not Demetrius his son, but Antiochus his brother, succeeded him, A.M. 3829. He had been some years at Rome, as an hostage, or pledge of security, for the payment of the Roman debt; and was one of the most base, frantic, and mischievous, persons that ever breathed. By flattering the Romans to befriend him; by flattering Eumenes, king of Pergamus, to assist him; and by flattering the Syrians to submit to him; he peaceably fixed himself on the throne. Having quickly routed the forces of Heliodorus the usurper, of Demetrius the true heir to the crown, and Ptolemy Philometor of Egypt, who claimed it in right of his mother, he distributed his spoils among his subjects, which exceedingly gained him their affection. Highly piqued that Eulæus and Lenæus, the curators of young Ptolemy, should have demanded, for their master, the provinces of Phenicia, Hollow Syria, and Canaan, which had been assigned for his mother Cleopatra's dowry, but it seems had never been delivered up, Antiochus, having repaired the fortifications of these countries, marched an army into Egypt, with an intention to conquer it. His incomplete victory on the border of Egypt obliged him to return home. Next year he invaded Egypt afresh, and, Alexandria excepted, ravaged most of it. While his deputy governors treacherously surrendered the island of Cyprus, the effeminately educated monarch of Egypt did almost nothing in defence of himself or his subjects. Perhaps he was taken prisoner by his uncle Antiochus. It is certain they feasted together, and formed a league of amity which neither of them intended to keep: but both were baulked of their treacherous intentions. In his return homeward, Antiochus, in cold blood, ravaged Jerusalem, murdered 40,000 of the Jews, and made as many slaves. Meanwhile the Alexandrians, finding that Ptolemy their sovereign was entirely managed by his treacherous uncle, made Phiscon his brother king in his stead. To resent this affront, Antiochus again invaded Egypt; but, finding it more difficult than he expected to reduce the supporters of Phiscon, he returned home, in hopes that the civil war between the two brothers would quickly render the kingdom an easy prey to himself. But, suspecting his intentions, the two Ptolemies, Philometor and Phiscon, agreed to reign jointly in peace. Informed hereof, Antiochus again invaded Egypt, and ravaged part of it. But Popilius, and other Roman ambassadors, arriving in Macedonian ships, charged him and all his forces to evacuate Egypt if he regarded the friendship of their state. Stung with indignation at this disappointment, when all things promised such success; and provoked by the peculiarity of their religion, and by some affronts they had given him; he, in his return to Syria, made terrible work among the Jews. Before this he had turned out Onias the legal high priest, and sold his office to his treacherous brothers Jason and Menelaus, one after another. Now, assisted by his heathen generals and apostate Jews, he stopped the daily sacrifice; rendered the temple a scene of idolatry and lewdness; compelled the people to eat swine's flesh; and, in fine, attempted, with all his might, to destroy every copy of the scriptures, and every faithful worshipper of God. Meanwhile the Armenians and Persians revolted. The Armenians he quickly reduced; but the Persian mob gave him a furious repulse while he attempted to plunder one of their temples. Informed, in his way homeward, that Judas Maccabeus, and the faithful Jews who assisted him, had routed his armies in Canaan, he furiously vowed to extirpate their whole nation. Immediately a horrible distemper seized on his body. His flesh was filled with crawling worms, rotted, and fell off in pieces, with intolerable torment and stench. Convinced that it was the punishment of his horrid abuse and persecution of the Jews, and their worship, he solemnly vowed to their God, that, if he recovered, he would restore their religion, and grant them the most advantageous instances of his favour. But his vows were in vain. The inexpressible torment and stench quickly put an end to his miserable life, near Babylon, A.M. 3840; Dan. xi. 21—35; and viii. 9—14, 23—25.

Having languished a hundred years more amidst terrible contentions and miseries, the Syro-grecian dominions, about 3939, fell into the hands of the conquering Romans. About thirty-five years after, those of Egypt had the same fate. When the Roman empire was divided, A.D. 338, most of that which had anciently pertained to the Greeks was allotted to the emperor of the East, who had his residence at Constantinople. Their territories in Europe were sometimes terribly ravaged by the Goths, Huns, &c. Those which were in Asia and Africa, about A.D. 640, generally fell into the hands of the Saracens. From them they passed, about 400 years afterward, to the Seljukian Turks. For about three or four hundred years past almost the whole Grecian empire has been subject to the Ottoman Turks, by whose oppression it is fearfully depopulated; Dan. vii. 12; ii. 40; and xi. 40—43; Zech. vi. 7; Rev. viii. 7—12; and ix.

XV. After the rich and bloody empire of the Assyrians and Chaldeans; the prudently formed, moderately wealthy, but inactive, and often basely governed, empire of the Medes and Persians; the rapidly formed and powerful, but quickly divided, empire of the brass-armed Greeks; had, according to the immutable purposes of God, and amidst difficulties unnumbered, successively sprung up from contemptible origins; and had finished their work, and filled up the measure of their iniquities, and then dwindled back to their primary meanness: the empire of the Romans, who were descended from Japheth by his son Javan or Gomer, succeeded. In this Satan made a more ample display of earthly glory, and erected a more powerful bulwark for the support of iniquity, than had ever before existed. In pride, avarice, murderous cruelty, and tyrannical oppression, chiefly of the people

of God, it resembled the preceding monarchies; but in its commonwealth form, which was chiefly directed by two consuls, till at last it was divided into two parts, it differed from them. In policy, power, extent, and terror to every opposer, it far exceeded them. Sprung from the basest origin, these Romans gradually conquered the Italians, Spaniards, Helvetians, Gauls, Britons, Germans, Pannonians, Illyrians, Dalmatians, Greeks, Thracians, Lesser Asians, Pontians, Iberians, and Armenians, descended from Japheth; and the Lydians, Mesopotamians, Syrians, Jews, and some Arabs, descended from Shem.—They enslaved the Etruscan, Pelasgian, Heracleian, Phœnician, and Carthaginian, posterity of Canaan,—together with the Mauritanian, Getulian, Numidian, Lybian, Cyrenian, and Egyptian, descendants of Ham, in Africa. Rome, which was the seat of their empire, stands about 1200 miles north-west of Jerusalem: but the empire itself extended from north to south about 2600; from east to west about 3000 miles. Their conquests extended chiefly to the southward. They successively adopted seven different forms of government. For the first two hundred years they had kings. From A. M. 3472 to 3960 they were governed by consuls, tribunes, decemvirs, and dictators, in their turns. After this to A. M. 4480, by emperors, heathen and Christian.—From A. D. 476 to 556 they were governed by Gothic kings. Since A. D. 756 the popes have been at once their spiritual and their civil heads; Zech. vi. 1—7; Dan. ii. 33, 40—43; and vii. 7, 8, 23, 24; Rev. xii. 3; xiii. 1; and xvii. 3, 9—11.

About A. D. 44 a terrible famine, of seven years continuance, afflicted the empire. Not long after, multitudes of earthquakes happened in it, in Italy, Lesser Asia, and Canaan, and in the isles of Crete, Samos, Chios, &c. Laodicea, Hierapolis, and Colosse, were quite overturned; Joel iii. 30; Mat. xxiv. 7; Luke xxi. 11; Acts xi. 28; and ii. 19, 20. The opposition of the emperors Nero, Domitian, Trajan, and Adrian, to the every where victorious gospel of Christ, and their cruel persecution of his followers, drew upon their dominions the tremendous vengeance of God. The noted victories of Vespasian over the Jews in the first century of the Christian æra, and of Trajan over the Jews and Parthians in the next, were quickly followed by fearful and bloody disasters. While the Parthians and other heathens murdered the Romans in other countries, the Jews, enraged with the ruin of their nation, city, and temple, murdered about 500,000 or more of them in Cyprus, Cyrene, and Egypt. The slaughter of Jews unnumbered, in revenge of this, did but more and more weaken the empire; Rev. vi. 1—4. Whatever zeal Marcus Aurelius and Septimius Severus discovered for common equity, and for the support of their subjects, their persecution of the Christians issued in such scarcity of provisions, that people were obliged to eat their victuals by weight and measure; and labourers were scarcely able to earn what was necessary for their own subsistence; Rev. vi. 5, 6. In the third century of the Christian æra the Roman empire became more and more miserable. From 235 to 286 the Christians were generally, and sometimes terribly, persecuted, and millions of them murdered. In God's just resentment of this, twenty emperors and thirty usurpers, after making no small havoc among their opposers, or even their friends, were cut off almost all in a miserable manner. Moreover, while the Persians in the east plagued Syria and the countries adjacent, the Goths, Quadi, Sarmatæ, Suevi, and Vandals, ravaged almost all the Roman territories in Europe. Few cities, and scarcely one unvalled town, escaped their infernal pillage and murder. Besides fearful earthquakes, a terrible pestilence, of 15 years continuance, pervaded the whole empire from south to north. Multitudes were left unburied. Dogs, and other ravenous animals, were so accustomed to human carrion, that they sometimes entered towns and devoured the living; Rev. vi. 7, 8.

The fourth century opened with a terrible persecution of the Christians by Dioclesian and his fellow emperors, which lasted ten years. All on a sudden God pleaded the cause of his persecuted people, and poured his vengeance upon their heathen oppressors. While multitudes were swallowed up by earthquakes, or terrified by ill-boding omens in the sky, Constantine, being elected emperor by his

troops, and provoked by the designs of his heathen partners in government, took arms against the persecuting emperors and their Cæsars or subordinate emperors. While Dioclesian abandoned his imperial crown for a private life, Maximian, Galerius, Maximin, Maxentius, and Licinius, were so plagued with repeated discomfitures and disasters, that they hid themselves in dens and caves. While some other principal persecutors murdered themselves in the most desperate anguish, Maximin and Licinius publicly acknowledged their disasters to be the just vengeance of Jesus Christ upon them for persecuting his people. Multitudes of the heathen priests, who had all along been distinguished instigators of the persecutions, were miserably destroyed. Even Maximin and Licinius murdered thousands of them; because, by their false predictions of victory, they had decoyed them into their ruinous wars with Constantine. In fine, the heathen worship of the sun, moon, stars, and other idols, was abolished by law; Rev. vi. 12—17; Psal. ii. 8, 9; xviii. 30—48; xxi. 8—12; xxxv. 26, 27; xl. 14—16; xli. 6—8; xlviii. 4—11; lix. 12—15; lxi. 23—28; lxviii. 1, 2, 12, 30; lxxix. 6—13; lxxxiii. 9—18; xciv. 24; xcvi. 13; xcvi. 9; lxxii. 9; cx. 5, 6; cxxii. 18; and cxlix. 6—9; Prov. i. 24—32; Isa. lxvi. 15—17; Joel iii. 9—16; Zeph. iii. 8; Hag. ii. 22; Mic. iv. 13; and v. 5—15.

From A. D. 323 to 338 the Roman empire, now christianized by law, enjoyed a short repose. Meanwhile Constantine repaired the ancient Byzantium, on the north-west of the Euxine sea, and called it CONSTANTINOPLE, after himself; and rendered it his imperial seat. His death was followed by fearful calamities. The cotemporary or separate reigns of his three sons were chiefly marked with mutual contentions one with another; rebellions of Maxentius, Sylvanus, and others; terrible ravages by the Persians and Armenians in the east; and by the Alemans, Scots, and Picts in the west. The short reign of Julian their cousin was principally noted for his crafty and cruel attempts to abolish Christianity and restore heathenism, and his ruinous loss in the Persian war. In A. D. 364 Valentinian divided the empire with Valens his brother; after which this division generally remained. The emperor of the western part resided at Rome, and the emperor of the east at Constantinople. Being now composed of ancient Romans, conquered nations, and invading Scythians, the Roman state became extremely weak and disjointed. Theodosius the Great united its parts, and restored it to some degree of its wonted order and strength. But he dying in 395, and dividing it to his sons Honorius and Arcadius, it gradually became more and more weak and miserable. The Goths under Rhadagaisus and Alaric ravaged Greece, Italy, &c. besieged Rome, murdered about a third part of the imperial subjects, and obliged the western emperor to allow them Gaul (or France) and Spain for their residence. In A. D. 410 Alaric again ravaged Italy, and burnt Rome. Meanwhile other armies of Goths, Alans, and Vandals, almost desolated Gaul and Spain, and took possession thereof. The Vandals crossed the Mediterranean sea by the Straits of GIBRALTAR, and by terrible ravage, rendered themselves masters of the Roman territories in Africa, and there formed a powerful kingdom.—Attila, and his infernal Huns, for fourteen years ravaged Thrace, Greece, France, and part of Italy, in the most barbarous manner, putting almost every one they could find to the sword. The emperor Valentinian III. by promising them an annual tribute, diverted them from their intended attack upon Rome. To revenge the murder of this emperor on his subjects, Eudoxa his queen implored the assistance of the African Vandals. They, under Genseric their king, in A. D. 455 ravaged Sicily and Italy, pillaged Rome, and returned home laden with spoil. The western empire, now terribly desolated, languished about twenty years more under eight short and turbulent reigns.—In A. D. 476 Odoacer, whom the Heruli and other barbarians had chosen for their king, deposed the emperor Augustulus, and translated the seat of his own royalty to Ravenna, another city of Italy. His kingdom had scarcely lasted sixteen years, when Theodoric the Ostrogoth unhinged it, and founded another, of about sixty-four years continuance. Hitherto the Roman consuls, senate, and magistrates, had always maintained some vestiges of their ancient power and dignity. But Justinian, the emperor of Constantinople, having recovered Africa from the Vandals,

and part of Italy from the Goths, his successor Justin II. A. D. 566, totally abolished the distinguished honours of Rome, reduced it to the same level with the neighbouring cities, and made the exarch of Ravenna, his deputy governor of it.—The Romish bishop, about A. D. 606, obtaining an imperial mandate by which he was declared UNIVERSAL BISHOP, immediately began to grasp at civil power. In A. D. 756 he actually became prince of Rome and the two territories adjacent, and restored to that city part of its ancient privileges. The succeeding popes attempted to extend an imperial influence over the nations. Hating the emperor of Constantinople, the Romans proclaimed Charles the Great king of France and Germany, their emperor. About A. D. 800 he and the pope established the German empire instead of the Roman; which *headed head of the beast* will probably continue till the glorious Millennium commence; Rev. viii. 7—12; Zech. vi. 7; Dan. ii. 33, 41—43; and vii. 8; Rev. xiii. 2, 3, 15; and x. 3.

About A. D. 480 the western empire had begun to be parcelled out into ten TOES or HORNS, i. e. sovereign states of barbarians, who came from the east; viz. Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi and Alans, Burgundians, Heruli and Rugians, Saxons, Lombards.—Bishop Chandler classes them thus: the Ostrogoths in Mæsia, the Visigoths in Pannonia, the Suevi and Alans in Spain and part of France, the Vandals in Africa, the Franks in France, the Heruli and Thuringi in Italy, the Saxons and Angles in Britain, the Huns in Hungary, the Lombards on the banks of the Danube, and afterwards in Italy. Sir Isaac Newton arranges them thus: the Vandals and Alans in Africa and Spain, the Suevi in Spain, the Visigoths, the Alans in France, the Burgundians, the Franks, the Britons, the Huns, the Lombards, and the Exarchate of Ravenna. In the eighth century Bishop Newton arranges them thus: the Senate of Rome, the Greek Exarchate of Ravenna, the Lombards, the Huns, the Alemans, the Burgundians, the Franks, the Goths, the Britons, the Saxons. Ever since the fall of the Roman empire it has been generally parcelled out into ten distinct sovereignties, notwithstanding frequent alterations in their form, extent, &c. At present we have the states of Italy, the two Sicilies, Portugal, Spain, France, Britain, Holland, Germany, Hungary, and Switzerland: or, by joining Holland, Hungary, or Switzerland, to Germany, we may admit Turkey for a tenth. The different nations of which these states were composed, and their diversified tempers and laws, have rendered their constitutions weak and inconsistent; Dan. ii. 33, 41—43; and vii. 7, 20; Rev. xii. 3; xiii. 1; and xvii. 3, 12, 16. For almost 1200 years past these ten sovereignties have, in whole, or in part, submitted to the tyranny of the Antichristian Popes; but when 1260, from the full manifestation of Popery, are finished, they shall renounce his authority, and employ their power to abolish it. What alterations these ten states will undergo in their own form, by the general conversion of mankind to Christ in the Millennium, we know not; Rev. xiii. 1, 12—17; and xvii. 12—16; Dan. ii. 44, 45; and vii. 8, 11, 24—27.

XVI. ARABIA is of great extent, reaching from Egypt on the west to Persia on the east; and from the Indian ocean on the south to Canaan; nay, in the east parts, to Syria on the north. The south part of it, between the Red sea and the Persian gulf, was peopled by the posterity of Joktan; Gen. x. 26—30; 1 Chron. i. 20—23. The north parts by the ISHMAELITES, who, when multiplied into their twelve tribes, swallowed up most of the descendants of Keturah, Esau, and Lot; Gen. xvi. 10, 12; xvii. 20; xxi. 9—21; xxv. 12—18; 1—4; xxxvi. 1—16; and xix. 37, 38. Part of the Ishmaelites anciently traded with the Egyptians in spices; and long after with the Tyrians in spices, ebony, jewels, gold, ivory, precious clothes, and cattle; Gen. xxxvii. 25; Ezek. xxvii. 15; 20—22. But they have generally applied themselves to the management of flocks and herds, dwelling in tents, and roving from place to place, as they found most convenient for pasture; Is. xiii. 20; xxi. 13; and lx. 6, 7; Ezek. xxv. 4, 5. They have in every age been distinguished for lewdness, robbery, ravage, revenge, and murder; and have been a common nuisance and plague to mankind around them. It was the interest of each of the many conquerors who approached their territories to extirpate them; but none has ever so much as properly reduced them to subjection; Gen. xvi. 12.—Some of them assisted the Midianites against Israel, and shared in the vengeance of Gideon. Judg. vi. 3; and viii. 24. They sent friendly compliments to Solomon. And perhaps the queen of Sheba was an Arabian; 1 Kings x. 1—15; 2 Chron. ix. 1—14. Shishak, the Egyptian conqueror, was obliged to protect his kingdom from their depredations by a deep ditch and line of defence. They complimented Jehoshaphat with some flocks; but, quickly after, to their own hurt, they joined in the grand alliance against him; 2 Chron. xvii. 10, 11; and xx. Ps. lxxxiii. 6—17. They terribly ravaged Judea under Jehoram his son; 2 Chron. xxi. 16, 17.

About A. M. 3200 the Gadites and Reubenites gave the eastern Ishmaelites or Hagarenes a terrible defeat, and seized on their territory and wealth; 1 Chron. v. 15—22. About 3290 the Assyrians ravaged their country. Many of the Kedarenes were murdered, and their flocks carried off for a spoil. The Dedanites fled to the woods, where many of them perished by hunger. The Kenites were carried prisoners to Nineveh; Is. xxi. 13—17; Num. xxiv. 21, 22. About A. M. 3420 Nebuchadnezzar the Chaldean ravaged the northern parts of Arabia, put multitudes of the Dedanites, Buzites, Temanites, Scenites, and Kedarenes, to the sword, burnt their cities, and carried off their wealth for a prey; Jer. xxv. 9, 23—25; and xlix. 30—33. Provoked by their contempt of himself, or by their depredations on his subjects, Alexander the Great, about A. M. 3678, in vain resolved to extirpate them. Antigonus, his mighty general, who attempted to succeed him, Pompey, the victorious Roman commander; and the emperors Augustus, Trajan, and Severus: attempted to reduce or destroy them in vain. Providence always, and sometimes miraculously, maintained the independency of these wild descendants of Abraham by Hagar; Gen. xvi. 12.

About A. D. 608 Mahomet, a crafty Ishmaelite, assisted, it is said, by a villainous Jew, and a treacherous Christian monk, under pretence of reforming his countrymen's gross idolatry, contrived a religious system, adapted to the then reigning taste of Jews and Christians as well as Heathens; promising to those who embraced it manifold carnal enjoyments, both in time and in eternity. After spending about fourteen years in private attempts on his idolatrous neighbours, he was obliged to flee from Mecca, the place of his birth, to Medina, where he procured a considerable number of followers, who were called SARACENS.—Encouraged by this, he altered his plan, and began to propagate his tenets by fire and sword.—While a preternatural darkness of the sun, from June to October, presaged their ruinous influence, his army of Saracens prodigiously increased. Like locusts and scorpions, they chiefly ravaged and murdered the nations during the five months of summer: and it was about five prophetic months, or 150 years, before their ruinous power began to decline. The strength of their armies chiefly consisted in cavalry; and their incursions were rapid and violent. Dressed with turbans or mitres, their heads appeared as if crowned; and their captains reckoned themselves on a level with kings. They had beards as men; but plaited their hair as women. They pretended to a masculine religion: but lust for women, revenge, and cruelty, chiefly marked their character. Their daring hearts and destructive weapons rendered their incursions alarming and terrible. Their tail, the very scum of their armies, spread misery and death wherever they went: and the delusions they propagated were ruinous and damning. But Abubekr the Calif, or successor of Mahomet, made it a standing law that none should destroy corn or fruit trees, or hurt any cattle, but when it was necessary for subsistence: and God so managed their conquests and ravages, that his faithful servants generally escaped. Nor, though they wrecked their fury upon empty and idolatrous Christians all along, from China to the Atlantic ocean, could they ever render themselves masters of the Christian capitals of Rome and Constantinople, even though they pillaged the former and often besieged the latter. By the direction of Satan, and of Mahomet and his successors (CALIFS), especially for the first eighty years, they murdered an infinity of mankind. In Asia they conquered Arabia, Canaan, Syria, Chaldea, Persia, Media, Armenia, Assyria, with part of Lesser Asia, India, and Tartary. In Africa they conquered Egypt, Nubia, Lybia, Barbary, Fez, and Morocco, and other countries on the north of the river Senegal,

In the Mediterranean they seized upon Cyprus, Sicily, and many other islands. In Europe they conquered Portugal and Spain, with part of Italy and France. From A. D. 760 to 910 their power was either at a stand, or more generally on the decline. Their setting up other Califs in opposition to the mighty lords of Bagdad; the religious differences between the Persians and other Mahometans, and the terrible animosity occasioned thereby; the success of the Christians in Spain; and the perpetual inroads and growing power of the Seljukians in Persia; greatly weakened their authority. Tangrolipix the Seljukian Turk, about A. D. 1040 or 1055, rendered himself sovereign of Persia, stripped the Calif of Bagdad, who was the chief, of his civil authority, leaving him but a mere shadow of spiritual power.

In A. D. 1260, the Jenghizian Tartars utterly abolished the *Califate* of Bagdad. Mostanser the *Calif* escaped to Egypt, where he and his successors enjoyed a shew of spiritual government, till, in 1525, that country was conquered by the Ottoman Turks. In A. D. 1610 the Spaniards drove about 900,000 Saracens and Moors out of their country. For more than 400 years past the Ottoman Turks have possessed a great part of their ancient conquests. Others, of Tartarian original, have still longer possessed their kingdoms of Persia, Indostan, &c. Thus these ISHMAELITES or SARACENS are, after an amazing blaze of earthly grandeur, reduced to, if not below, their ancient baseness. They nevertheless maintain their wonted independence; and still oblige the haughty Sultans of Constantinople to pay them a yearly tribute of 40,000 crowns, as the condition of their allowing the Turkish pilgrims a safe passage to Mecca their holy city; Rev. ix. 1—11; Dan. xi. 40; Gen. xvi. 12.

XVII. The Scythians, Tartars, and Turks, are the offspring of Japheth by MAEOG, and perhaps some others of his sons; Gen. x. 2; Ezek. xxxviii. xxxix. They have multiplied exceedingly; and have often made the most terrible irruptions into Europe or Southern Asia. About A. M. 3370, under Maydes or Oguz Khan, they ravaged Western Asia. It seems they intended to have penetrated into Egypt, had not Psammiticus, by flattery and compliments, diverted them. It was not till after twenty-eight years, and the massacre of their chiefs by Cyaxares' orders, that they evacuated Media, or submitted to its king. Much about the same period they seem to have conquered China. About A. M. 3510 the Scythians carried on a furious war with Darius Hystaspis the Persian. About A. D. 3754 the Parthians founded a powerful kingdom in eastern Persia, which continued 482 or 475 years. Before the birth of our Saviour the Dacians had begun to ravage the north-east parts of the Roman empire; but were reduced by the emperor Trajan about A. D. 110. The Sarmatæ began their ravaging of Germany about A. D. 69; but were reduced by the Huns about 450, and more fully by the Goths about 500. The Alans began ravishing Media about A. D. 70, and Europe 120; and at last settled in Spain about 409. The Suevi began their ravages about A. D. 85; fixed their residence in Spain 409; and were subdued by the Goths about 585. The Vandals began their murderous incursions about A. D. 166. They ravaged all along from Germany to the Atlantic ocean, crossed the Mediterranean sea, and erected a kingdom in Africa, 407. Issuing from thence, about 455, they ravaged Sicily and Italy, and pillaged Rome; but, about 536, were subdued by Justinian the emperor of Constantinople. Perhaps the Gallas or Giagas, in the heart of Africa, are part of their murderous descendants. About, if not before, A. D. 215, the Goths began their terrible ravages of the Roman empire. In A. D. 410 they took and burnt Rome; and about the same time fixed their residence in Italy, Gaul, and Spain.—About A. D. 250 the Franks began their ravages; and about 420 settled in Gaul, which, from them, has been since called FRANCE. The Heruli began their ravages about A. D. 256; and, along with others, abolished the Roman empire in 476: but, within about sixty years, were once reduced by the Ostrogoths, and again by the emperor Justinian. About A. D. 257 the Burgundi began their ravages, but were reduced by the Franks about 534. About 269 the Gepidæ began their incursions; but about 572 the Lombards, who had just before established a powerful kingdom in Italy, subdued the rest. The Lombards themselves were reduced by Charles the Great of France and Germany about 200 years after. From A. D. 376 the Huns committed the most terrible ravages through a great part of Europe, and at last settled in Hungary. About the same time the Haiathelite or Ephthalite Huns committed the most shocking depredations in the kingdom of Persia. From about A. D. 485 to 1390 the Bulgars frequently ravaged the eastern empire; but were at last reduced by the Ottoman Turks. Whether the Saxons, who so furiously warred in Germany, and who murdered the Britons of England and dwelt in their stead; and the Marcomans, Alemans, and Quadi, who bore their part in ravaging the Roman empire; were also of a Scythian or Tartar original, we cannot determine: nor can we say what desolations were made in Tartary by the emigration of such multitudes towards the west. But it is certain that, by murdering the old inhabitants and one another, a great part of Europe was rendered a shambles of bloodshed and war, and turned into a *comparative desert*. Nor till many ages afterwards were these countries moderately peopled or cultivated. So general was the destruction, that the laws, and even the language, of the Romans or natives were extirpated; and the language of the ravagers, and their feudal system, inhuman divisions, and probations of causes, were every where introduced. Thus the TOES of the image appeared, as *formed of iron and clay*; and the *grizzled horses of the fourth chariot walked to and fro in the earth*; Dan. ii. 33, 41—43; Zech. vi. 7; Rev. vi. 4, 8; and viii. 7—12.

About A. D. 1000 Mahmud Gazni, with an army of Tartars and others, founded the empire of the Gaznevites in the East Indies, which continued for some ages powerful and flourishing. While the power of the Saracens was on the decline, multitudes of Turks had gradually poured themselves, from the north-east, into Persia and Mesopotamia. They formed four sultanies or kingdoms, near to the Euphrates; that of Bagdad in A. D. 1040 or 1055, of Damascus and Aleppo in 1079, and of Iconium in 1080. The first was by far the most powerful. For more than 200 years God, by their own mutual contentions, and by the invasions of the European Croisades for the recovery of Canaan, and by the invasions of the Tartars, restrained their motions, and kept them, as it were, *bound by the river Euphrates*. Arisen from the smallest beginnings, Jenghiz Kan, an eastern Tartar, and his sons, between 1200 and 1260, conquered most of Asia, and the east of Europe, to the frontiers of Germany. Besides several smaller states in India, &c. they formed the three powerful empires of Kipjak, partly in Europe, and of China and Persia in Asia. None of these continued respectable in the Jenghizian family beyond the 9th or 10th generation. About A. D. 1400 Tamerlain, with a huge army of Tartars, overran Western Asia, murdered an infinity of mankind, many of them in cold blood, and founded the two powerful empires of Persia and Indostan; the last of which, comprehending about thirty-two kingdoms on this side the Ganges, is still governed by his Mogul descendants. Thus God has *multiplied Japheth, and made him dwell in the tents of Shem*; Gen. ix. 27; Rev. ix. 14.

To avoid the fury of the Jenghizian Tartars, Soliman Shah, a Turkish lord, with his three sons, attempted to cross the Euphrates to the westward. He was drowned in his passage. His two elder sons returned home and submitted to the enemy; and not long after Ortogrul the youngest, with his sons, Condoz, Sarubani, and Othman, crossed the river, and obtained from the Seljukian sultan of Iconium a settlement on the western borders of Armenia. Othman, from whom the Turks are still called OTTOMANS, becoming a valiant captain, many of the Seljukians deserted their own sultans and joined him: With these he frequently routed the straggling Tartars or his Christian neighbours. His victories made the Ottoman hands prodigiously increase. The strength of their armies generally consisted in horsemen, of whom they have sometimes had a million in pay. Dressed in blue, scarlet, or yellow livery, they were extremely furious, desperate, and cruel; horrid blasphemers, and mad with zeal for the Mahometan delusion. Assisted by newly-invented fire-arms of a monstrous size, protected by sparkling breastplates, and armed in heart with courage and fury, for almost 400 years they spread the most tremendous ravage and murder among the apostate Christians in the west of Asia and south-east of Europe. They began their conquests with the taking of

Kutahi in Asia, A. D. 1281 or 1302, and ended them with the taking of Kaminiek in Poland 1672, or at the peace of Carlowitz in 1698. Under their emperors, Othman, Orchan, Amurath I. Bajazet I. (whom Tamerlain the Tartar so terribly routed, and carried about in an iron cage), Mahomet I. Amurath II. Mahomet II. Bajazet II. Selim I. Soliman, Selim II. Amurath III. and Mahomet IV. they made themselves masters of the whole of the eastern Romish empire, from Ethiopia on the south to Poland on the north, and from near the Caspian sea on the east to the Straits of Gibraltar on the west. Few countries, mentioned in scripture, escaped their conquering fury. Those which they subdued, though anciently populous, rich, and fertile, were, by their murders and tyrannical oppressions, rendered a comparative desert. Instead of hundreds or thousands of wealthy and populous cities, none, except Constantinople in Europe; Smyrna, Bagdad, Aleppo, and Erzerum in Asia; Cairo and Alexandria of Egypt; to which we can scarcely add Algiers, Tunis, and Tripoli, in Africa; now deserve much notice; Gen. ix. 27; Zech. vi. 7; Rev. ix. 12—21; Dan. xi. 40—43.

What tidings from the north and east shall hereafter terrify the Ottoman empire we know not: but in the beginning of the Millennium we expect the Turks, and their Persian, Ethiopian, Lybian, and Arabian, allies, to attack the Jews when just converted to the Christian faith and returned to Canaan, and miserably to perish in the attempt, leaving their carcasses to fatten the fields, and their wealth for a spoil: Dan. xi. 44, 45; Ezek. xxxviii. xxxix. In the end of that happy period we expect the descendants of Magog, Russians, Tartars, and Turks, or other like savages, with their wicked auxiliaries, to attempt an utter destruction of the Christians; but to be destroyed by some ruinous plague; Rev. xx. 8, 9.

XVIII. Notwithstanding God's destruction of the old world by a flood, to purge away its universal corruption, mankind quickly returned to their wonted wickedness, or invented new methods of guilt: and therefore, to preserve religion among them, God selected a peculiar nation for himself. For about 2000 years the Jewish or Hebrew descendants of Shem were the distinguished people of God; Gen. ix. 26. Abraham himself was, for this purpose, separated from the rest of mankind; and he and his promised seed, i. e. those only by Isaac and Jacob, were by solemn covenant adopted into peculiar relation to the Most High. While Abraham himself was a blessing to the nations around, he was also highly favoured by God; and Isaac and Jacob were conceived by a supernatural influence; and were, in like manner, by their instructions, example, and otherwise, rendered public blessings to mankind. A seed, numerous *as the sand*, was promised to these divinely-confederated Patriarchs. But, to exercise their faith and patience, it had, during the first 215 years, increased to no more than 70 persons. In the last half of the 430 years, prescribed by God for their wandering condition, it increased into about three millions, men, women, and children, notwithstanding terrible oppression, and manifold attempts to murder their male children; Gen. xii. 1—3; xiii. 16; xv. 4, 5, 13, 14, 16; xvii. 4—7, 16, 19, 21; xviii. 10, 14; xxi. 1—8, 12; xxii. 17, 18; xxv. 21—34; xxvi. 3, 4; xxvii. 22—29; xxviii. 3, 14, 15; xxxi. 13; and xxxv. 11.—Gen. xlvii. Exod. i. Dent. vii. 7; x. 22; and xxvi. 5; Josh. xxiv. 2—4; Psal. cv. 6—24; Is. li. 2; Acts vii. 2—18.

When the Hebrews had sojourned in Egypt about 215 years, and had for almost an hundred been cruelly oppressed, God, notwithstanding their sinfulness and many compliances with the heathen abominations, did, in A. M. 2513, miraculously bring them forth from their bondage with great honour and wealth; and, by tenfold plagues, severely punished their Egyptian persecutors; Gen. xv. 14, 16; xvi. 4; and l. 24, 25; Exod. i—xiv. Dent. xi. 2—4; iv. 20, 34, 37; v. 15; vi. 12, 21, 22; vii. 8, 18, 19; ix. 26; xiii. 10; xvi. 1; and xxvi. 6—8; Josh. xxiv. 5—7; Judg. ii. 1; and x. 11; 1 Sam. xii. 6, 8; Neh. ix. 9—11; Ps. lxxvi. 5—12; lxxvii. 14—20; cxiv. 1; lxxx. 8; lxxxii. 5—7; lxxxviii. 12, 43—52; cv. 26—38; cvi. 7—12; cxxxv. 8, 9; cxxxvi. 10—15; lxxiv. 12—15; and lxxxix. 10; Is. li. 9, 10; and lxiii. 9—15; Jer. xxxii. 20, 21; and ii. 6; Ezek. xvi. 2—7; xx. 5—10; and xxiii. 3; Acts vii. 18—36; and xiii. 17.

Notwithstanding their frequent murmurings, renewed rebellions, and repeated idolatries, God for forty years guided and protected them in the wilderness by a miraculous pillar of cloud; fed them with manna from heaven, and with water from the flinty rocks of Rephidim and Kadesh; and twice regaled them with the flesh of quails. In the most solemn manner he gave them his laws, and appointed them governors in church and state for the execution of them. His tabernacle was erected among them, and their tents regularly pitched around it. And, having by diversified plagues cut off that wicked generation who contemned his promised Canaan, he, by a miraculous passage through Jordan, and by manifold victories over the natives, gave them the possession of that country. His tabernacle was erected in the middle of the land, his covenant of peculiar friendship renewed with them, and the influences of his Holy Spirit remarkably bestowed upon them; Gen. xii. 2, 7; xiii. 14—17; xv. 7—21; xvii. 7, 8, 21; xxi. 12; xxii. 17, 18; xxiv. 60; xxvi. 3, 4; xxvii. 28, 29; xxviii. 3, 4, 13—15; xxxv. 11, 12; and l. 24, 25; Exod. iii. 8; vi. 4—8; xv. 13; xxiii. 23—31; xxxiii. 14; and xxxiv. 10, 11. Num. xiv. 31; xv. 1; xxvi. 53—55; xxxiii. 51—54; xxxiv. and xxxv. 10; Dent. i. 7, 8; iv. 1; v. 16; vi. 1, 3, 10, 18; vii. 1, 2, 20—24; viii. 7—9; ix. 1—3; xi. 10, 21—25; xii. 9, 10, 29; xxvi. 1; xxx. 18, 20; xxxi. 13; xxxii. 8—14; xxxiii. and xxxiv. 4; Josh. i. 2—6; iii. 10—13; vi. 3—5; viii. 1, 2; x. 8; and xi. 6.—Exod. xv—xl. Lev. i—xxvii. Num. i—xxxvi. Dent. i—xxxiv. Josh. i—xxiv. Neh. ix. 12—25; Psal. xlv. 3, 4; lxxvi. 11, 12; lxxvii. 14—20; lxxviii. 12—55; lxxx. 8—11; xc. xcv. 8—11; xcix. 6—8; cv. 39—45; cvi. 7—33; cvii. 1—7; cxiv. 1—8; cxxxv. 10—12; and cxxxvi. 16—22; Is. xlviii. 21; and lxiii. 9—14; Jer. ii. 2, 3, 6, 7; xxxi. 2; and xxxii. 21, 22; Ezek. xvi. 2—14; and xx. 10—23, 35; Acts vii. 36—45; and xiii. 18, 19.

Their situation and fate in Canaan exactly corresponded with the benedictions of Jacob and Moses; Gen. xlix. Dent. xxxiii. Their territory was about 180 miles in length from north to south, and 80 in breadth from east to west. The river Jordan, (which, taking its rise in Lebanon, and running southward, formed in its course the lake of Merom, and the far larger sea of Cinnereth, Galilee, or Tiberias), together with the brooks and rivulets which crossed the country, and a multitude of fruitful hills and valleys, rendered it exceedingly pleasant and fertile. Lebanon on the north, Hermon and Gilead on the east, Tabor, in the middle, and North Carmel on the west, were some of the more delightful mountains. This territory comprehended about 9,231,000 acres of ground, which, after saving perhaps two millions for the Levitical cities, and for the chiefs of families, allowed each of the 601,730 warriors who conquered it about twelve acres a-piece. The arable grounds yielded sometimes sixty or an hundred fold. The rich pastures produced large quantities of milk and honey. Thus, by the blessing of God, their land was fully capable of maintaining its numerous inhabitants. The Reubenites, Gadites, and half tribe of Manasseh, had their portions on the east of Jordan; Num. xxxii. Dent. iii. Josh. xiii. The portion of the REUBENITES lay on the north-east of the Dead Sea of Sodom, and north of the river Arnon. It included Peor, Nebo, and Pisgah, hills which at present make a very rugged appearance. Their principal cities were Heshbon, Jahaz, Bamoth-baal, Beth-peor, Medeba, Adam, Shittim, Bezer, Mephaath, Beth-jeshimoth, &c.; part of which the Moabites afterwards took from them; Num. xxxii. 3, 37, 38; Dent. iii. 12, 16; Josh. xiii. 15—21; and xxi. 36, 37; 1 Chron. vi. 78, 79; with Isa. xv. 2, 4, 6; and xvi. 9; Jer. xlviii. 21—24. Northward of the Reubenites the children of GAD had their inheritance, in a soil more plain and fertile. Their principal cities were Dibon, Ataroth, Aroer, Jazer, Enon, Succoth, Penuel, Mahanaim, East Mizpeh, Ramoth-gilead, &c.; part of which were afterwards seized by the Ammonites and Moabites; Num. xxxii. 34—36; Josh. xiii. 24—28; and xxi. 38, 39; 1 Chron. vi. 80, 81; with Jer. xlviii. 21—24; and xlix. 2. Northward of the Gadites, in the large territory of Galilee of the Gentiles, were seated the Eastern Manassites. Their principal cities were Edrei, Ashtaroth, Golan, Geshur, Sharon, Jabesh-gilead, Chorazin, Bethsaida, Girsasha, Gadara, &c.; Num. xxxii. 39—42; Dent. iii. 14, 15; Josh. xiii. 29—31; 1 Chron. vi. 71; Mat. xi. 21; Luke viii. 26. Nine tribes and an half

had their portions on the west of Jordan. In the south parts, westward of the Dead sea, JUDAH had a large inheritance of about an hundred fenced cities, among which were Libnah, Makkedah, Azekah, Engaddi, Adullam, Hebron, South Beth-lehem, Beth-shemesh, Gath, Ekron, Ashdod, Ashkelon, and Gaza; which last five the Philistines long retained; Josh. xv. and xxi. 13—16; 2 Chron. xi. 5—10; Neh. xi. 25—30. The SIMEONITES had their portion out of the south-west part of the territory of Judah. Their chief cities were Beer-sheba, Hormah, Ziklag, &c. Josh. xix. 2—8. The BENJAMITES had a small strip, along the north border of Judah: it included Jericho, Beth-el, Gibeon, Gibeah, Ramah, Gilgal, Mizpeh, Bahurim, Nob, Anathoth, Lod, Hadid, and Ono, and the northern half of Jerusalem; Josh. xviii. 11—28; Neh. xi. 31—35; Josh. xxi. 17, 18; 1 Chron. vi. 60; Ezra ii. 33. The DANITES had their portion on the west of the Benjamites. Their chief cities were Zorah, Eshtaol, South Gath-rimmon, Aijalon, Ekron, Gibbethon, if not also Joppa; Josh. xix. 40—47; and xxi. 23, 24; 1 Chron. vi. 69. Along the north border of Benjamin and Dan the EPHRAIMITES had their portion. It abounded with pleasant hills; Ephraim, Gerizzim, Ebal, Zalmon or Salmon, &c. The principal cities were Sharon, Lydda, two Beth-horons, Shechem, Samaria, Beth-el, Shiloh, Najoth, Gezer, &c. Northward of this was the portion of the Western MANASSITES. Their principal cities were Taanach, Beth-shean, Endor, Megiddo, Saleim, Bezek, Thebez, North Gath-rimmon, Tirzah, Cesarea, Antipatris; Josh. xvi. xvii. and xxi. 21—25; 1 Chron. vi. 66—70; Gen. xiv. 18; 1 Sam. xi. 8; Judg. ix. 47—50; and i. 27; 1 Kings xvi. 8, 9; Acts ix. 35, 36; and xxiii. 31, 33. Along the north border of these Manassites was seated the tribe of ISSACHAR. Their chief cities were Kishion, North Jarmuth, Tabor, Nain, Jezreel, Aphek, &c. Here were the mountains Tabor, Gilboa, and North Carmel, and the famed valley of Jezreel; Josh. xix. 17—23; and xxi. 28, 29; 1 Chron. vi. 72, 73; Luke vii. 11; 1 Kings xxi. 1; xx. 30; and xviii. 20; Judg. iv. 6; and viii. 18; 1 Sam. xxxi. 1; Isa. xxxv. 2; Hos. i. 5. Along the north border of the men of Issachar the ZEBULONITES had their portion. Which, as well as the three preceding, extended all along from Jordan on the east to the Mediterranean sea on the west; and contained the rivers Kishon and Belus, if not also part of mount Tabor. The chief cities were Cinnereth, or Tiberias, Cana of Galilee, Gennesaret, North Beth-lehem, &c.; Josh. xix. 10—16; and xxi. 34, 35; Judg. i. 30; John vi. 1; and ii. 1; Mat. xiv. 34. Northward of the Zebulunites, on the west side, were seated the tribe of ASHER: whose principal cities were Rehob, North Hebron or Abdon, Aphik, Beth-shemesh, Kanah, Accho or Ptolemais; Josh. xix. 24—31; and xxi. 30, 31; Judg. i. 31; 1 Chron. vi. 74, 75; Acts xxi. 7:—And on the east side was the portion of the NAPHTHALITES; whose principal cities were Hammath, Ramah, Hazor, Kedesh, Beth-shemesh, Kirjath-sepher, Capernaum, &c.; Josh. xix. 32—38; and xxi. 32; 1 Chron. vi. 76; Judg. i. 33; Mat. xi. 23. This and the three next preceding portions lay mostly in Lower or Western Galilee.

In correspondence with the legal dispensation they were under, and that they might be standing emblems of the people of God in their imperfect state, the Hebrews were generally happy or miserable as they obeyed or disobeyed the divine Lord of their country. Neglect to extirpate the idolatrous Canaanites issued in their sudden and often-repeated apostasy from God to the like abominations. This JEHOVAH punished with repeated and grievous oppressions, by the Mesopotamians, the Moabites, the Canaanites, the Midianites, the Ammonites, and Philistines. But, upon their repentance, he delivered them by Othniel, Ehud, Barak, Gideon, Jephthah, Samson, and Samuel, their judges; Deut. iv—xiii. xviii—xxxii. Exod. xxiii. 24, 32, 33; and xxxiv. 12—17; Lev. xviii. 24—30; Num. xxxiii. 52—56; Deut. vii. 2—5, 16, 25, 26; xviii. 9—12; and xx. 16—18; Josh. xxiii. 4—16; and xxiv. 20; Judg. i—xxi. 1 Sam. i—vii. Neh. ix. 26—31; Psalm cvi. 34—46; and lxxviii. 56—67; 2 Kings xvii. 7—23; Ezek. xx. 25—29; and xvi. 15—34.

About A. M. 2909, or rather twenty or thirty years later, the Hebrews, wearied of their immediate subjection to God and his occasional deputy judges, desired to have a king like their heathen neighbours. Their sinful desire was granted; but it did not alter the tenor of their happiness and misery to their advantage. Under Saul, their first king, they were reduced to the very brink of ruin: but under David and Solomon, who succeeded him, their glory and happiness were advanced to the highest, correspondent to the blessings of Isaac, Jacob, and Moses. The whole of the Canaanites who remained among them were reduced to slavery: and all the nations, from the river of Egypt on the south-west to the Euphrates on the north-east, Philistines, Edomites, Moabites, Ammonites, and Syrians, were rendered their tributaries; Lev. xxvii. Deut. iv—xii. xviii. and xxxii. 15—43; 1 Sam. viii. 11—18; xii. 14, 15, 25; xvi. 1—13; xviii. 17; xxiv. 20; xxv. 30; and xxvi. 25; 2 Sam. vii. 10—16; 1 Chron. xvii. 9—14; Gen. xxvii. 28, 29; and xlix. Deut. xxxiii. Psalm xx. xxi. lx. lxxvi. and lxxxix. 3, 4, 19—29; and lxxii. cxxxii. 1 Sam. viii—xxxi. 2 Sam. i—xxiv. 1 Chron. x—xxix. 1 Kings i—x. 2 Chron. i—ix. Psalm xviii. cxliv. and lxxviii. 67—72.

To punish the apostasy of Solomon and his subjects, God, before his death, began to chastise them, by means of Hadad the Edomite, and of Rezon the Syrian. Immediately after it the ten tribes of Ephraim, Manasseh, Simeon, Dan, Reuben, Gad, Issachar, Zebulun, Asher, and Naphtali, in A. M. 3075, revolted from the royal family of David, and formed a distinct kingdom of their own; which, under nineteen wicked sovereigns, of nine different families, continued 254 years. To prevent their travelling up to the solemn feasts at Jerusalem, Jeroboam an Ephraimite, their first king, established among them the idolatrous worship of the golden calves. To these Omri and Ahab added other idolatrous abominations, still more hateful. Notwithstanding the faithful warnings of Abijah the Shilonite, and of the man of God from Judah, and of Jehu the son of Hanani, and of Micaiah, and of the wonder-working Elijah, and Elisha, and of Jonah, Amos, Hosea, and other prophets in their respective ages, the ten tribes continued obstinate in their iniquity, particularly, in worshipping the calves of Beth-el and Dan. The frequent murder of their kings, especially just before the ruin of their monarchy, and the civil wars attending it; their repeated wars with the kingdom of Judah; and especially the invasions of the Syrians and Assyrians; rendered them generally miserable. The craft of Jeroboam I. the valour of Baasha, the miraculous victories of Ahab, the successful wars of Jehoash, Jeroboam II. and Pekah, quickly issued in the ruin of their families and distress of their kingdom. Of the eleven cotemporary kings of Judah, only Asa, Jehoshaphat, and Jotham, were indisputably pious; and prosperity attended their reigns, and that of Uzziah. Rehoboam's inconstancy, and Joash's apostasy, were punished by Egyptian and Syrian invasions. Under the wicked reigns of Jehoram, Ahaziah, and Ahaz, the nation was reduced to the very brink of destruction. Ignorance; ingratitude; contempt of God, and his oracles and ordinances; breach of covenant with him; idolatry, devilish divinations; alliances with heathens around, and dependance on them instead of God, pride; hypocrisy; scornful obstinacy in wickedness; neglect of relative duties; selfishness; hatred; bloodshed; luxury; lewdness; injustice; oppression; falsehood; deceit; envy; covetousness; and every similar form of iniquity; having long prevailed among all ranks in Israel and Judah, God, by the Assyrians, fearfully punished them. After Pul and Tiglath-pileser had distressed and weakened the kingdom of Israel, Shalmaneser quite destroyed it in A. M. 3283: and, with Esarhaddon his grandson, about forty years after, carried off the poor remains of the ten tribes to Media and other eastern parts of their empire; whence few, if any of them ever returned to Canaan. From A. M. 3290 to 3294 Sennacherib terribly ravaged the kingdom of Judah, and took most, if not all, their fenced cities, except Jerusalem. But, when he had brought up his forces to attack that sacred capital, God, in answer to Hezekiah's and Isaiah's prayers, by an angel, cut off 185,000 of them in one night, and delivered the city; Lev. xxvi. 14—39; Deut. iv. 25—28; xxviii. 15—68; xxix. 18—28; xxx. 16—20; and xxxii. 15—30; Josh. xxiii. 13—16; and xxiv. 20; 1 Sam. xii. 25; 2 Sam. vii. 14—16; 1 Chron. xvii. 13, 14; Psalm lxxxix. 30—51; 1 Kings ix. 6—9; xi. 9—13, 26—39; xiv. 7—16; xvi. 2—4; xvii. 1; xviii. 41, 45; xx. 13, 28, 42; xix. 17; xxi. 21—24, 29; and xxii. 15, 17, 28; 2 Chron. xviii. 6, 27; 2 Kings i. 6, 16;

and iii. 17, 18; 2 Chron. xx. 15—17; Ps. lxxxiii. 1—18; 2 Chron. xxi. 12—15; and xxiv. 20; 2 Kings ix. 6—10; x. 30; viii. 10—13; xii. 17—19; and xiv. 25; Hos. i. 4, 5; Amos vii. 9; and ii—ix. Mic. i. iii. iv. 11—13; and vi. vii. Hos. i. ii. 2—13; and iv—xiii. Isa. i—x. xvii. xxii—xxiv. 1 Kings xi—xxii. 2 Kings i—xix. 2 Chron. x—xxvi. xxxii. 2 Kings xvii. 7—23; Isa. xxxvi—xxxix.

Though the Jews had been severely punished for their hypocrisy and lukewarmness in the reformation attempted by king Hezekiah, and notwithstanding the manifold warnings of Hosea, Isaiah, Micah, and other prophets, yet they ungratefully abused their deliverance from the Assyrians, and the unnumbered mercies of both church and state consequent thereto. A most shocking scene of idolatry, murder, witchcraft, and every thing horrid, opened under king Manasseh, about A. M. 3306; which, notwithstanding his own repentance, and the piety and zealous reformation of Josiah his grandson, issued in the ruin of the state. After Josiah's death in A. M. 3394, both kings and subjects abandoned themselves to the most enormous impieties;—to contempt and forgetfulness of God; to hypocrisy in, or profane neglect or abuse of, his worship; to carnal confidence in themselves or their heathen allies; to profane swearing, and open violation of the sabbath; to neglect of relative duties, and want of natural affection; to hatred, murder, luxury, whoredom, perverting of judgment, falsehood, slander, and covetousness. To punish these and their other enormities, under Manasseh and Amon, the Lord gave them up into the hands, first of Pharaoh king of Egypt, and then of Nebuchadnezzar the king of Babylon. He, in different invasions, wasted their country, carried captive their princes and people who escaped his sword, and in A. M. 3416 burnt their cities and temple, and rendered their land a desolate wilderness. While Daniel and others, who were first carried prisoners to Babylon, were kindly, and sometimes honourably, used, those who came after were treated with much severity, contempt, and derision. Such of the poor as were left in Canaan, and those who acceded to them, quickly after the murder of Gedaliah by Ishmael, retired to Egypt, where they mostly perished in a few years, when Nebuchadnezzar ravaged that country; Lev. xviii. 28, 29; and xxvi. 14—39; Deut. iv. 25—28. xxvii. 14—26; xxviii. 15—68; xxix. 18—28; xxx. 17, 18; xxxi. 17—19; and xxxii. 15—30; Josh. xxiii. 13—16; and xxiv. 20; 1 Kings ix. 6—9; 2 Chron. vii. 19—22; and xxxiv. 23—28; 2 Kings xx. 17, 18; xxi. 11—15; and xxii. 16—20; Mic. iv. 10, 11; and ii. iii. vi. vii. Hab. i. and iii. 16; Zeph. i. ii. 1—3; and iii. 1—8; Hos. vi. 11; Amos ii. 4, 5; v. vi. and ix. 1—10; Is. i—v. vi. 9—12; ix. 13—21; xxiv. xxvii. 10, 11; xxviii. 14—22; xxx. 1—17; xlii. 17—25; lviii. 1—5; and lix. 1—15; Ezek. ii—xxiv. Jer. i—xlv. lii.—2 Kings xxiv. xxv. 2 Chron. xxxvi. Lam. i—v. Jer. xxiv. xxix. Dan. i—v.

When the Jews, who were first carried captive, had been just seventy years in Babylon, Cyrus the Persian, who had, about two years before, taken Babylon, and abolished the power of the Chaldeans, by a solemn proclamation, A. M. 3468, commissioned them to return to their country and rebuild the temple of their god. To encourage them, he restored the sacred vessels which Nebuchadnezzar had brought away; and ordered his lieutenants on the west of the Euphrates to assist them with materials and money. About 30,000 of the tribes of Judah and Benjamin, and perhaps 12,000 of the other tribes, immediately returned, under the direction of Zerubbabel and of Joshua the high priest. Notwithstanding much opposition and trouble, in twenty years they rebuilt the temple and established the worship of God. About seventy years after, Ezra and Nehemiah, as deputies of the Persian king, reformed their corruptions, and rebuilt the wall of Jerusalem. The Jews meanwhile astonishingly increased in numbers, and enjoyed a tolerable degree of happiness. The Ammonites, Moabites, Samaritans, Philistines, Edomites, and Arabians, indeed, took every opportunity to harass them; and Haman the Amalekite, by a plot, brought them to the very brink of destruction. But God, by means of Zerubbabel, Ezra, Nehemiah, Esther, and Mordecai, frustrated their attempts. Excepting that Artaxerxes Ochus, about 3653, ravaged their country, and transported multitudes of them into Egypt, or to the east of Media, for slaves, the Persian kings generally favoured them. But neither their mercies nor judgments restrained them from wickedness. They indeed from this time abhorred idolatry, which they reckoned the chief cause of their Chaldean captivity, but indulged themselves in marriages with the heathens; in cruelty to their Hebrew wives; in contempt of God's ordinances, and profanation of his sabbaths; and the like; Gen. xvii. 7, 8; Lev. xxvi. 40—45; Deut. iv. 29—31; xxx. 1—10; and xxxii. 35—43; 1 Kings viii. 46—50; Neh. i. 8, 9; Ps. lxxviii. 22; and lxxix. 35, 36; Is. i. 25—27; iv. 2—6; xi. 11—16; xix. 24, 25; xxiv. 22, 23; xxv—xxvii. xxxv. xiv. 1—3; xl. 1, 2, 9—11, 29—31; xli. 8—20; xlii. 13—16; xliii. 14—21; xlv. 21—28; xlv. 13, 17; xlv. 12, 13; xlvi. 16—21; xlix. 10—26; li. 11—23; lii. 1—12; lix. 19—21; and lx—lxvi. Jer. iii. 12—25; xii. 7—16; xxiii. 3—8; xxiv. 5—7; xxix. 10—14; xxx—xxxiii. 1, 4—8, 19, 20, 28, 33, 34; and li. 6; Ezek. vi. 8—10; xi. 15—20; xvi. 60—63; xx. 34—38; xxviii. 24—26; xxxiv. 13—31; and xxxv: 24—38; xxxvii. xl—xlviii. Hos. ii. 14—23; vi. 2; and xiv. 1—8; Joel iii. 1, 2, 16—21; Amos ix. 11—15; Obad. 17—21; Mic. ii. 12, 13; iv. 6, 7, 10, 13; v. 5—15; and vii. 12—20; Zeph. iii. 9—20; Zech. i—iii. vi. viii—xiv. Mal. i—iii.

While the Grecian armies, between A. M. 3672 and 3834, so often marched through the country of the Jews which lay between Syria and Egypt, God protected them in a marvellous manner. About 3672 Alexander the Great marched against them, to punish their assisting his obstinate opposers of Tyre. But the humble supplication of their high priest entirely stilled his resentment, and secured his favour. He offered large sacrifices to their God, and confirmed to them whatever privileges they had enjoyed under the Persian kings. Having built Alexandria in Egypt, he settled multitudes of Jews therein, and allowed them the same privileges as his Macedonian subjects. About 3684 Ptolemy Lagus, king of Egypt, to revenge the attachment of the Jews to Laomedon his rival, furiously ravaged their country, and carried 100,000 of them prisoners to Egypt; but he there used them so kindly, even promoting them to places of power and trust, that many others followed them thither of their own accord. Seleucus Nicator of Syria, having built thirty-five, if not forty, new cities;—sixteen of which he called *Antioch*, after his father; nine *Seleucia*, after himself; six *Laodicea*, after his mother; three *Apamea*, and one *Stratonice*, after his wives;—placed in them as many Jews as he could, and assigned them the same privileges as they had at Alexandria in Egypt. About 3720 Philadelphus king of Egypt, at his own expense, ransomed all the Jews who were enslaved in his dominions, and gave them their freedom. It is said, that he or Euergetes his son, procured a Greek translation of their laws for the use of his famous library. Ptolemy Philopator offered large thank-offerings at the temple of Jerusalem for the victory which he obtained over Antiochus the Great: but, enraged that their priests or their God had hindered his access into the HOLY OF HOLIES, upon his return to Egypt, he terribly oppressed the Jews there, depriving them of their privileges; and assembled multitudes of them, in order to have them devoured by ravenous beasts. Instead of hurting the Jews, the animals furiously turned upon, and devoured the heathen spectators. Provoked by his barbarity, the Jews of Canaan readily submitted to Antiochus the Great, who had invaded their country. He repaired their temple at his own expense; complimented them with 20,000 pieces of silver, 1400 measures of wheat, and 375 of salt, for its service; and confirmed to them all their privileges which had been granted by Alexander the Great. As Jerusalem was much depopulated, he exempted from tribute for three years, such as would settle in it, and commanded all his subjects to let their Jewish slaves go free. But Scopas the Egyptian general, quickly forced the Jews to return to the obedience of his master; and placed a garrison at Jerusalem. About A. M. 3828 Heliodore of Syria, by order of his master Seleucus, attempted to pillage the temple of Jerusalem; but an angel affrighted him from the undertaking; and soon after he was permitted to poison his master, and thus hasten ruin upon himself; Zech. ix. 8; and ii. 8; Joel iii. 16, 17; Ps. lxxviii. 29, 30; Zech. viii. 20; Ezek. xxvi. 20; and xxi. 27; Dan. ix. 25; and xi. 14, 16, 20.

Antiochus Epiphanes was scarcely fixed upon the Syro-grecian throne when the

Jews severely felt his madness and fury. Because Onias their high priest refused to comply with some heathen abominations, he turned him out of his office, and sold it to Jason, his more complaisant brother, for 350 talents of silver. Disgusted with Jason he quickly turned him out, and sold it to Menelaus, another brother, for 650 talents. When Antiochus was in Egypt, about A. M. 3834, the Jews, falsely informed of his death, made public demonstrations of their joy; and Jason attempted to recover the high priesthood. Provoked by this, and detesting their peculiar manner of worship, Antiochus, in his return homeward, forced his way into Jerusalem, murdered 40,000 of the inhabitants, and sold as many more for slaves. He carried off 1800 talents of the sacred money, and a great part of the furniture of the temple; and made two of his most inhuman favourites governors of the country. About two years after, mad with rage that the Romans had frustrated his designs upon Egypt, he ordered his troops, in their return through Judea, to pillage the cities, murder such as were able for war, and sell the women and children for slaves. Upon the sabbath, when the Jews superstitiously declined to fight, his troops entered Jerusalem, killed multitudes in cold blood, and carried off 10,000 prisoners. They erected a fort hard by the temple, whence they might sally forth and murder such as dared to worship there. Not long after Antiochus dedicated the temple itself to Jupiter Olympius, a chief idol of the Greeks, and erected his statue upon the altar of burnt-offering. For 2300 mornings and evenings, or 1150 days, the daily sacrifice was entirely stopped, and the temple rendered a scene of idolatry, lewdness, and murder. Such Jews as refused to worship idols, or eat swine's flesh, were exposed to all the horrors of persecution, torture, and death. Eleazar, and a widow, with her seven sons, were the most distinguished martyrs. Others, hazarding every thing dear, instructed their neighbours, and warned them to avoid every sinful compliance. Mattathias a priest, and his sons, Judas, Jonathan, Simon, &c. commonly called **Maccabees**, took arms, and, with astonishing bravery and conduct, defended their religion and liberties. After many lesser advantages, Judas, who succeeded his father in the command, gave Nicanor, the Syro-grecian general, a terrible defeat, A. M. 3839; recovered the temple; repaired and purified it, and restored the worship of God; and repaired Jerusalem, which had been reduced to almost a ruinous heap. After he had, with a handful of troops, for some years proved a terrible scourge to the Syro-grecians, Edomites, Arabs, and other heathens around, he was slain A. M. 3843, and Jonathan his brother succeeded him. He, and Simon his brother, who succeeded him, with astonishing bravery and prudence, continued to rectify the disorders of both church and state. Onias the high priest, son of the above mentioned, having settled in Egypt, where he afterwards built a temple for those of his nation, according to the form of that at Jerusalem, these Maccabees officiated in Canaan both as high priests and as civil governors: but were both at last treacherously murdered. About A. M. 3869 Hircanus succeeded Simon his father. He first procured a peace with the now weakened Syro-grecians, and then revolted from their yoke, and rendered himself an independent sovereign of the Jews. He subdued the Edomites, and forced them to embrace the Jewish religion. He reduced the Samaritans, and demolished Shechem and Samaria their capitals, and raised their temple on mount Gerizzim. Alexander Jannæus his son, after a short reign of Aristobulus his brother, succeeded him in A. M. 3899. He reduced the Philistines, obliged them to embrace the Jewish religion, and burnt Gaza their capital into a ruinous heap. He also reduced the Moabites, Ammonites, and part of the Arabians. Never since the days of Solomon had the dominion of the Jewish nation been so extensive. Never, but under these three reigns, were they, after the captivity, independent of the heathen powers, Persians, Greeks, or Romans; Dan. viii. 9—14, 23—25; ix. 25; and xi. 28—35; Zech. xiv. 1—3; xiii. 8, 9; xii. 2—8; x. 1—7; and ix. 13—16; Isa. xlix. 24—26; and lxiii. 1—4; Mic. iv. 12, 13; Obad. 17—21; Ezek. xxv. 14; Zeph. ii. 7—9; Isa. xi. 14; Num. xxiv. 17—19; Amos ix. 11—15.

By his cruelties, and other misconduct, Alexander had exceedingly disgusted many of his subjects, particularly the Pharisees. After his death, in A. M. 3925 his widow, with no small prudence, governed the nation for nine years. She was scarcely in her grave when Aristobulus her younger son, joined by multitudes of those who hated the Pharisees, contended for the crown and high priesthood against Hircanus, his elder but indolent brother. Finding that the Arabs assisted Hircanus, he, in A. M. 3940, applied to the Romans for help. But they, turning his enemy under Pompey, quickly reduced the country. He, and several of his captains, pushed their way into the Holy of Holies. And soon after Crassus, another Roman, bent on his fatal Parthian expedition, pillaged the temple of about 10,000 talents of silver. After Judea had for thirty-two years been a continued scene of ravage and bloodshed, Herod the son of Antipater, who had acted as a principal incendiary, by the assistance of Antony the Roman triumvir, obtained the crown through much barbarity and murder. Finding that neither force nor flattery could render him, who was a Gentile, at least by his father, and who, to please Augustus the emperor, had made heathen compliances, quiet on his throne, he, in A. M. 3984, resolved to recommend himself by rebuilding their ruinous temple. Within three years and an half the principal parts were finished in a most magnificent form. It took eight years more for the rest. Nay, in A. M. 4033, it appears not to have been finished; Ezek. xxi. 26, 27; Hag. ii. 6, 7, 22; Mic. v. 1, 3; Zech. xiv. 1, 2; Mal. iv. 1; John ii. 20.

When the long promised Messiah appeared in flesh, A. M. 4000, the Jews, finding their carnal imaginations and expectations nowise answered in him, notwithstanding the clearest evidence in his doctrine, miracles, and behaviour, rejected, and ignominiously crucified him; and did what they could to prevent the spread of his gospel among the Gentiles. To mark him actually come, the sceptre gradually departed from them. He had scarcely made his appearance in the temple, in the twelfth year of his age, when Judea was reduced into a Roman province. When he died, about twenty-four years after, they seem to have had no power of life and death in their hands. After the conversion of the centurion and his friends, Acts x. we find not the least vestige of civil power among them independent of the Romans.—The destruction of the Galileans at the temple by Pilate, the destruction of others by the falling tower of Siloam, the self-destruction of Judas the traitor, the alarming exit of Ananias and Sapphira, the consumption of Herod by worms, the blindness of Elymas the sorcerer, the murder of about an hundred thousand Jews, in Egypt, Syria, and Canaan, by their heathen neighbours; were but foreboding earnest of the fearful miseries of that nation for their rejection of Jesus Christ. The appearance of pretended Messiahs, Simon, Dositheus, Theudas, Felix the Egyptian, and many others; the astonishing spread of the gospel through the Roman empire; and the persecution of Christians by Jews and Heathens, and even by the edicts of Nero the emperor; the multitudes of earthquakes in Europe, Lesser Asia, &c.; the continued rumours of war, which disheartened many of the Jews from the cultivation of their fields; the hanging of a star, shaped like a sword, over Jerusalem for a whole year; the nocturnal blazing of a noontide light about midnight over the temple and places about, for half an hour, at the feast of tabernacles; a cow's bringing forth a lamb while she was led forward to the altar for sacrifice; the spontaneous opening of the east gate of the temple while shut with strong bolts, though twenty men could in general scarcely open it; the apparitions of armies in the air, fighting battles, and besieging cities; the unaccountable, and absolutely obstinate, crying of a country fellow, called *Jesus*, in the city for more than seven years, especially at the solemn feasts, "*Wo to Jerusalem—Wo to the people—Wo to the temple*;" and who, while at last he added "*Wo to myself*," was struck dead on the spot;—were providential omens thereof; Ps. xxii. 6—20; xxxv. 11—26; and lxix. 1—21; Prov. i. 20—32; Isa. viii. 14; Ps. xlix. 4, 7; 1. 2—9; lii. 14; liii. 1—8; and lxxv. 1, 2, 5, 6; Dan. ix. 24; Zech. xi. 8—13; Mat. ii—xxviii. Mark i—xv. Luke iv—xxiii. John v—xii. xviii. xix. Acts ii—xxviii. Gen. xlix. 10; Isa. lxvi. 6; Joel ii. 30, 31; Zech. xi. 1; Mat. xxiv. 3—13, 24, 30; Mark xiii. 5—13, 24—26; Luke xxi. 7—17, 25; Acts ii—xxiv. 1 Thess. ii. 14—16.

About A. D. 67 Cestius Gallus, the Roman governor of Syria having invested Jerusalem, raised the siege without any visible reason, and retired with the Jews at his heels. Taking this opportunity, the Christians, as directed by their Lord, left the city, and retired to Pella beyond Jordan, were Providence protected them; Mat. xxiv. 15, 16; Mark xiii. 14, 15; Luke xxi. 20, 21. Not long after Vespasian, whom God just then marvellously advanced to the Roman throne, in A. D. 69, invaded their country from the north-east, and quickly spread murder and flames all along to the south-west. Beginning at Galilee, where the inhabitants of Chorazin, Bethsaida, Nazareth, and Capernaum, had been principal rejecters of Jesus Christ, he took the cities by force, burnt them into heaps, and murdered almost every inhabitant. The Jews resisted with madness, and chose rather to murder themselves than surrender to the most compassionate generals. No where was the scene more shocking than at Jerusalem, where the worship of God had been long profaned, and our Lord had been crucified. The Romans invested the city while the Jews, not only from Canaan, but from the countries around, were assembled to keep their passover, perhaps to the number of two or three millions. Thus their solemn feast, which commemorated their miraculous deliverance from Egypt, and which prefigured Jesus' death, and at which he had been crucified, became their snare and trap. Split into three different factions, the besieged Jews spent their time in barbarously murdering one another; or united in desperate, but unsuccessful, sallies, against the Romans. Some even in sport murdered their fellows, to try the sharpness of their swords. At last the faction, headed by Eleazar, was treacherously massacred; and, while the heaps of unburied corpses occasioned a pestilence, their destruction of each others' magazines hastened a terrible famine. Even the most delicate ladies were obliged to broil their infants for food. Meanwhile the Jews scorned every gracious proposal which the compassionate Titus, now general for Vespasian his father, could make them. Having besieged the city about six months, the Romans, A. D. 70, forced their way into it from the east. Provoked with the obstinacy of the besieged, they murdered every one they met with. While the streets ran with blood, the air was filled with the groans of the dying, the howlings of the terrified, and the desperate outcries of the ravished: and the flames of the burning city ascended up to heaven. Instigated by a pretended Messiah, 6000 took refuge in the temple. Titus was extremely bent upon preserving it; but one of his soldiers, by casting a brand, set it on fire. Nor could all his authority make his loving and obedient troops so much as attempt to quench the flames. The outcries of the Jewish beholders became then absolutely infernal. Not long after its rival temple in Egypt, built by Onias, shared a similar fate. Jerusalem was turned into a ruinous heap. The foundations of the temple were plowed up, probably in quest of treasure: and, for the like reason, much of the rubbish of the houses was turned up; and it is said, not only the bellies of the dead but of the living, were ripped up, for the sake of the gold which they were supposed to have swallowed. Besides 257,660, who perished in other places, 1,100,000 are said to have lost their lives at Jerusalem alone. Titus caused the ringleaders in the rebellion to be crucified all round the city, till no more wood for crosses could be had. About 97,000 were taken prisoners. Many of these were sent into Egypt by sea to be slaves. About 11,000 perished with hunger. Part were transported to Syria, to be devoured by wild beasts in the public diversions, or sold at the lowest rate for slaves. Not one descendant of David, that could be found, was left alive. Nevertheless, multitudes of Jews still remained in the Roman empire. These, about A. D. 119, murdered about 500,000 of the Roman subjects, Christians and heathens. But Trajan, the valiant emperor, with no small difficulty and with terrible bloodshed, reduced them. About A. D. 134, Elus Adrian the emperor prohibited them from circumcising their children, and appointed a colony of heathens to rebuild Jerusalem and name it *Elia*, after himself. About 200,000 Jews assembling under Barcochab, one of the banditti who had, for a century before infested Canaan with their robberies, and now a pretended messiah, murdered the Roman subjects wherever they could find them. With no small difficulty the Romans defeated them in battle. After a siege of three years they took Bitter their capital. Fifty other garrisons quickly surrendered. In this war about 600,000 Jews are said to have been slain by the sword, besides those who perished by fire, famine, or pestilence. For several years fairs were held in Syria for selling the prisoners: and of those who were transported to Egypt, many perished by hunger, shipwreck, and massacres. Adrian built his city on mount Calvary; and, in contempt of the Jews, erected a marble statue of a swine over its principal gate. For about 500 years after this they durst not, without bribing the soldiers or hazarding their lives, approach near the ruins of their once sacred capital.

Since this period the Jews have continued scattered among all nations, obstinately adhering to their ancient and distinguished ceremonies, in contempt of Christ. Their numerous pretenders to messiahship, in every age and nation, have hardened them in their delusions, and drawn upon them an infinity of mischiefs. Dreadful have been their persecutions by the kings of Persia, Roman emperors, Arabian califs, kings of Spain, France, and England, and princes of Germany; and often from the groundless fury of the enraged populace in these places. A few instances shall represent their miserable condition. About the beginning of the fifth century of the Christian æra, the people of Macedonia, Dacia, Syria, and Minorca, murdered multitudes of them on account of their insulting their religion, and forced the remainder to hide themselves in dens and caves of the earth. In the sixth century Julian, their pretended Messiah, and his followers, drew upon themselves, by their insolence, the death of 20,000, and the enslavement of as many more. In the eleventh, twelfth, thirteenth, and fourteenth centuries, the popish crusaders murdered them almost wherever they could find them; while the Jews themselves murdered their own children, that the crusaders might not cause them to be baptized. About the beginning of the thirteenth century, Nasser the Arabian calif, provoked by their madly running after pretended messiahs, scarcely left one of them alive in Mesopotamia and the places around. After various confiscations of goods, banishments, and bloody massacres, they were finally expelled from England by king Edward, A. D. 1291, to the number of 160,000. Edward permitted them to transport their substance to France; but there, in his own dominions, he confiscated it for himself; so that most of them perished through want. After several banishments and massacres, they were, in 1300, finally expelled from France. About 1492 the Spaniards banished six or eight hundred thousand of them. Most of these perished by shipwreck, or through the inhumanity of the Africans. Many of their carcasses lay unburied. Between A. D. 1663 and 1666 scarcely any of them were left alive in the Persian empire. To save their lives or wealth, many of them have, from age to age, pretended to embrace the Romish idolatry. Perhaps at present sixteen or twenty thousand of them are professed Papists in Portugal and Spain, and not a few of them in clerical orders. These their friends endeavour to have circumcised at death; Lev. xxvi. 14—39; Deut. iv. 26—28; xxviii. 49—68; xxix. 18—28; xxx. 17, 18; xxxi. 16—18, 29; and xxxii. 15—34; Ps. ii. 1—5, 9; xxi. 8—12; xxxv. 23, 26; xl. 14, 15; 1. 2, 3; lxix. 22—28; lviii. 2—11; lix. 11—15; cix. 1—20; cx. 5, 6; cxxii. 18; cxi. 9, 10; and lv. 15, 23; Prov. i. 24—32; Is. ii. 6—21; iii. 1—26; iv. 1; v. 24—30; vi. 9—12; viii. 15, 21, 22; ix. 13—21; xxiv. 1—22; xxvii. 10, 11; xxviii. 17—22; x. 22, 23; xlii. 19, 20, 22—25; lix. 1—18; lvi. 2—7; 11—15; and lxvi. 3, 4, 6, 7, 14—18; Ezek. vi. 1—7; vii. ix. xv. and xvi. 35—39. Dan. ix. 26, 27; Hos. iii. 4; Amos ix. i—10; Zeph. i. 13—18; Zech. xiii. 8; and xiv. 1, 2, 4, 5; Mal. iv. 1, 3, 5, 6; Mat. iii. 12; viii. 12; xii. 43—45; xxi. 37—44; xxii. 6, 7; xxiii. 34—39; xxiv. 1—41; and xxvi. 64; Mark xii. 1—9; and xiii. 1—31; Luke xi. 49—51; xiii. 1—9, 24—35; xvii. 22—37; xix. 14, 27, 41—44; **xx. 16**—18; xxi. 20—33; and xxiii. 29—31; John v. 43; vii. 34; and viii. 21, 24; Rom. xi. 8—25; 1 Thes. ii. 15, 16; Heb. ii. 3; vi. 6—8; and x. 26—31; 1 Pet. iv. 17, 18; 2 Pet. ii. 9—22; and iii. 9—11; Deut. iv. 27, 28.

Notwithstanding their inexpressible miseries, the Jews, every where scattered have, for 1700 years past, remained a people distinct from the rest of mankind, and never, in the common manner, incorporated with others. It is computed that

their present number amounts to 3,000,000; one of which lives in the Turkish empire; 300,000 in Persia, India, and China; and 1,700,000 in Africa and Europe. Except in Portugal and Spain, their condition is now generally tolerable. It is even observable that scarcely one of their distinguished oppressors, whether persons or nations, hath long escaped the vengeance of Heaven. About A.D. 1866, or 2016, we expect the whole of the Hebrew tribes to be converted to the Christian faith, and to be happily and orderly replaced in Canaan, where it is probable they will continue to the end of the world. When they shall be just settled, the Turks and their allies we expect will attempt to dispossess them, and seize on their wealth; but shall miserably perish in the enterprise; Lev. xxvi. 40—45; Deut. iv. 29—31; xxx. 1—10; and xxxii. 35—43; 1 Kings viii. 46—50; Ps. lxxviii. 22—30; and lxxix. 35, 36; Is. i. 25—27; iv. 2—6; ix. 1—7; xi. 11—16; xix. 24, 25; xxiv. 22, 23; xxvii. 12, 13; xxv. xxvi. xxxv. xli. 8—20; xlii. 9—16; xliii. 18—21; xlv. 23, 26, 27; xlv. 17; xlvii. 12, 13; xlix. 10—26; li. 11, 17—23; lii. 1—12; liv. 8—13; lvi. 8; lvii. 13—19; lviii. 12; lix. 19—21; and lx—lxvi. Jer. iii. 18; xxiii. 3, 4, 7, 8; xxx. 3, 8—11; xxxi. 1, 8, 10, 38—40; xxxii. 36—44; xxxiii. 6—14; and l. 4, 5; Ezek. xi. 16—20; xvi. 60—63; xx. 34—38; xxviii. 24—26; xxxiv. 13—31; xxxvi. 24—38; and xxxvii—xlvi. Dan. xii. 1; Hos. i. 11; iii. 5; ii. 14—23; vi. 2; and xiv. 1—8; Joel iii. 1, 2, 16—21; Amos ix. 11—15; Obad. 17—21; Mic. ii. 12, 13; iv. 6, 7, 13; v. 5—15; and vii. 12—20; Zeph. iii. 9—20; Zech. viii. 7, 13; x. 6—12; xii. 2—9; and xiv. 1—11. Rom. xi. 15, 26—32; 2 Cor. iii. 16; Ezek. xxxviii. xxxix.

XIX. No history is more important than that of the CHRISTIAN CHURCH in her Head and members. This world was chiefly created for a theatre, on which JEHOVAH might transact the work, and display the glories, of our redemption. To prepare the way for this great work, God permitted mankind to fall in Adam their covenant head. In prosecution of it he published the first promise in Paradise; instituted sacrifices; and, by an effusion of his Spirit, made the descendants of Seth to distinguish themselves from those of Cain, and observe social and public assemblies for his worship. By an overflowing flood he swept off the multiplied offspring of the serpent; and testified that the grant of the earth to man under the first covenant was entirely annulled. Immediately after the flood he bestowed on Noah and his descendants a new grant of the earth, founded on that new covenant which cannot be broken by men's sin. When the seed of the serpent again waxed strong, and attempted to defeat his designs in their building of Babel, he dispersed them; but it was round about Canaan, where the Redeemer intended to appear in manhood, and from whence the glad tidings of redemption were to be published; Gen. i—xi. To preserve religion in the re-corrupted world, God separated Abraham and his seed for himself by a peculiar covenant relation; founded on, and emblematic of, the covenant of grace. For almost two thousand years he marvelously preserved that family, out of which the Messiah was to spring, and continued the true religion among part of them; even under the oppression of the most powerful and active agents of hell. To them the covenant of grace was gradually manifested; and confirmed by many solemnities, signs, and types; Gen. xii—i. &c.

Intending quickly to abandon the rest of mankind to the slavery of Satan, he, by the deliverance of his people from Egypt, further separated them for himself. To regulate and fix them in this state, he added a multitude of positive laws, which, whether ecclesiastical or civil, did almost all exhibit Jesus Christ and his work of redemption. The fate of that generation in the wilderness; the remarkable effusion of the Holy Ghost on their children; their unbloody victories over the natives, and safe settlement in Canaan; their mingled troubles, deliverances, and rests, under the Judges; and their glory and wealth under David and Solomon; were but so many figures of the approaching redemption by Jesus Christ. To mark their imperfection, and their true design, the most purifying ceremonies, as the *sin-offering*, *annual expiations*, and *water of separation*, remarkably spread defilement. The Jewish nation, church, and ordinances, had no sooner arrived at their meridian glory, than they began to fade, and make way for the exhibition of Christ himself. Whilst the captivity in Babylon weaned them from their obstinate attachment to idolatry, the loss of the diadem of David's family, of the magnificence of the temple, and of the Urim and Thummim, sacred fire, ark, Shechinah, and perhaps other principal types, taught them to look for the speedy manifestation of the things prefigured. The dispersion of the Jews through the Persian, Grecian, or Roman empires, with their sacred books along with them, prepared the nations, as by broken hints, for the spread of the gospel by means of the pentecostal converts, or of the preachers who followed them into their several countries. By the successive rise and fall of the Chaldean, Persian, and Grecian empires, God had shewn that every alteration of external government did but change the form of men's sinfulness and misery, if not add thereto. After repeated attempts, Satan had, in the constitution and extent of the Roman empire, erected the strongest battery against God and his Christ which had ever existed, and had reduced God's separated nation to the lowest depth of corruption and misery. And, that the appearance of Jesus might be the more observable, the miracles, once so common in Israel, had, for 700 years, almost entirely ceased; nor for 400 had one prophet appeared among them; Exod. iii. to Esth. x. &c.

In the fulness of time, A. M. 4000, when the long-continued tribeship and legislative power were departing from the descendants of Judah;—when that tribe had undergone manifold calamities, and changes of government and masters;—when Daniel's *seventy weeks*, or 490 years, from the edict of Artaxerxes to rebuild Jerusalem, were just expiring;—when the nations had been *shaken*, by the rise of the Persian, Grecian, and Roman empires, and by the fall of the two former;—when the second temple yet *stood*, but hastened towards ruin;—when the family of David remained distinct in genealogy, but was extremely debased;—when both Jews and Gentiles generally expected the unparalleled birth of a glorious Redeemer;—and when an uncommon peace, of about twelve years continuance, extended over most, if not all the world;—the eternal Son of God, without any change in his divine nature or person, assumed a real manhood; in respect of which he became the Son of Eve, Abraham, Isaac, Jacob, Judah, Jesse, David, and Mary the virgin; and was born at Bethlehem. Endowed in this manhood with an incomparable fulness of gifts and grace, and peculiarly supported in his work, his perfection in knowledge, in wisdom, holiness, meekness, and zeal, was amazing; Gen. xlix. 10; Ezek. xxi. 27; Mic. v. 3, 5; Dan. ix. 24; Hag. ii. 6—9, 21—23; Mal. iii. 1; Num. xxiv. 17; Isa. vii. 14; ix. 6; xxviii. 16; xl. 3, 5, 9, 10; xlviii. 17; xlix. 26; and xlv. 17—25; Jer. xxiii. 5, 6; and xxxiii. 15, 16; Hos. i. 7; Psa. xlv. 6; and xcvii. 7; Heb. i. 6; Prov. viii. 22, 23, 30; Psa. ii. 7; Zech. xiii. 7; Exod. xxxiii. 21.—Gen. iii. 15; xii. 3; xxii. 18; xxvi. 4; xxviii. 14; and xlix. 10; Deut. xviii. 18; Jer. xxx. 21; Isa. xi. 1, 10; Luke i. 69; 2 Sam. vii. 12, 14; Psa. lxxii. 1; and lxxxix. 3, 20; Ezek. xxxiv. 23, 24, 29; xxxvii. 24, 25; and xvii. 22; Isa. liii. 2; iv. 2; and vii. 14; Zech. iii. 8; Dan. ii. 34, 35; Jer. xxxi. 22; Mic. v. 2; Luke i. 32, 35; with Mat. i. Luke i—iii. 23—38; Rom. i. 4; and ix. 5; John i. 14.—Isa. xlix. 1—3; xlviii. 16, 17; xi. 2—4; lxi. 1—3; l. 4—7; and lxi. 1—6; Psa. lxxxix. 19—21; xlv. 2, 7; ii. 6; xviii. 50; xxviii. 8; and cxxxii. 17; 1 Sam. ii. 10; Dan. ix. 24; Isa. x. 27; xlix. 8; lii. 13; liii. 7, 9, 11; lix. 17; and lxxii. 5; Psa. xvi. 8; xviii. 28—36; xxviii. 7; xl. 7, 8; and lxxix. 9; Prov. viii. 14; Zech. ix. 9; Jer. xxx. 21; Mat. iii. 15, 17.

Having, as our *surety*, engaged to pay the debt which we owed to the law and justice of God, he, in the character of our *High Priest* offering himself in sacrifice to his Father, appeared in the likeness of sinful flesh, the manner of his birth being extremely debased. Hatred, contempt, reproach, poverty, and trouble, were his inseparable attendants in life. In his infancy Herod attempted to murder him.—During his public ministry he wandered about without any fixed abode. While Satan repeatedly tempted him to the vilest of crimes, Jews, Samaritans, and others, affronted and abused him.—In ratifying the new covenant, and abolishing the ancient ceremonies by his death, his sorrows were quite inexpressible. While Judas, instigated by Satan, betrayed him, and Peter thrice denied him, the other disciples

forsook him. Notwithstanding his manifest innocence, Jews and Gentiles of all ranks concurred to persecute and murder him. He was spit upon, buffeted, scourged, condemned, and crucified. Not only in the garden, but when his body was distorted on the cross, his Father deserted him, and loaded him with the impressions of his wrath. While nothing but gall and wormwood were allowed to quench his thirst; while the soldiers in sport parted his garments, and the profligate multitude insulted him with scoffs; he, imploring forgiveness to his murderers, and committing his soul to God, expired an atonement for sin. Yet, notwithstanding repeated attempts, not a bone of him was broken. He was interred in the tomb of the rich, but sealed up and watched by the wicked. Upon the third day he conquered death, and rose again to receive his glorious reward. And, after he had sufficiently manifested the reality of his resurrection, and instructed his disciples, he ascended into the *sanctuary* and *holy of holies* above, to make continual intercession for us; Jer. xxx. 21; Psal. xl. 6—8; Exod. xxxviii. xxix. Lev. i—v. viii. ix. xvi. Num. xix. xxviii. xxix. Psalm cx. 4; xxii. 1—21; xxxv. 11—21; xl. 1—15, 17; xli. 5—9; lxxix. 1—21, 29; lv. 3—9; cix. 2—4; and lxxxix. 38—45; Isa. xi. 1; xlix. 7; l. 8; xxv. 8. lii. 14; and liii. Mic. 5, 1; Hos. xi. 1; xiii. 14; and vi. 2; Dan. ix. 24, 25; Zech. ix. 9; xiii. 7; iii. 9; and xii. 10; Luke xiii. 32, 33; and ix. 31; Mat. xii. 40; xvi. 21; xvii. 9, 22, 23; xx. 18, 19, 22, 28; xxi. 38, 39; and xxvi. 2, 21, 23, 24, 31, 32, 34; John i. 29, 36; ii. 19; vi. 70, 71; x. 11, 18; xi. 50; xii. 24, 27, 31—33; xiii. 18, 21, 38; xv. 13; xvi. 7, 10, 21, 22; and xx. 17; Psalm xvi. 9, 10; and cx. 1.—Mat. ii. iv. 1—10; viii. 20; ix. 3, 11; xi. 19; xii. 24; and xxvi. xxvii. Luke xi. 15, 16; xv. 1; xx. 20; and xxii. 23; John v. 16; vi. 60, 66; vii—x. xi. 47, 48, 57; and xviii. xix. xx. Acts i. 1—11; Heb. v—ix. and x. 22.

In his debasement and glory he was, and is, equally the *Saviour*, *Shepherd*, *Prophet*, and *Teacher*, of his church, whether Jews or Gentiles; feeding them, particularly the poor, by his truths, ordinances, influences, and blessings. His personal ministrations were chiefly confined to Judea, especially in the courts of the temple at Jerusalem, where multitudes attended; and in the regions of Galilee, where the grossest ignorance had long prevailed. He confirmed his precious, seasonable, practical, and sanctifying, doctrines by miracles unnumbered, and which emblematically represented his spiritual work in the redemption of men. He feasted thousands on a few loaves, without diminishing the food. He healed the most incurable diseases; made the blind to see, the deaf to hear, the dumb to speak, the dead to live, the devils to leave the possessed, the storms to become calm, the trees to wither, the fishes to assemble into nets, or even to bring the money which he needed. And yet his ministrations had but inconsiderable success in the conversion of sinners; Gen. xlix. 10, 18; Psalm xiv. 7; liii. 7; and xcviii. 2, 3; Isa. xix. 20; xlii. 7; xlv. 17. 22; xlvii. 13; xlviii. 17; xlix. 6, 7, 25, 26; lix. 20; and lxxii. 1—5; Jer. xxiii. 6; and xxxiii. 16; Hos. i. 7; Zeph. iii. 17; Zech. ix. 9, 11; Mat. i. 21; Luke i. 31, 47.—Psalm xxiii. 1—3; Isa. xl. 11; xlix. 9, 10; and xli. 17, 18; Ezek. xxxiv. 11—16, 22—29; and xxxvii. 23—27; Mic. v. 4, 5; Zech. xiii. 7; and xi. 7, 11.—Hag. ii. 7, 9; Mal. iii. 1—3; Isa. xli. 27; ix. 1, 2; lii. 7, 15; and xl. 3; Deut. xviii. 15—19; Gen. xlix. 10; Psalm xxii. 22; and xl. 9, 10; Prov. i. 20—24; viii. and ix. 1—12; Job xxxiii. 23; Isa. xi. 9; xlii. 1, 3, 6, 7; xlix. 6; l. 4; xlviii. 17; liv. 13; lv. 3—11; and lix. 19, 20; Luke i. 79; and ii. 32.—Mal. iv. 2; Isa. xxxix. 18, 19; xxxv. 5, 6; and xli. 17; Ezek. xxxiv. 16; Isa. xxv. 8; Hos. xiii. 14; Mat. iv—xxv. Mark i—xiii. Luke iv—xxi. John ii—xvi. Rom. xv. 8; Heb. i. 1; and ii. 3, 4; Acts x. 38.—Isa. xlix. 4; liii. 1; and vi. 9, 10; John xii. 37—40.

Amidst his lowest debasement he discovered his *Royal Headship* over his church. He taught in his own name. He appointed twelve, and afterwards seventy more, of his disciples to act as his deputies, heralds, and ambassadors, in the work of the gospel. He, at least twice, expelled the merchants from the courts of the temple. He instituted *baptism* and his own *supper* for seals of his covenant. Being raised from the dead, he more abundantly exercised his kingly office in appointing extraordinary and ordinary officers in the church, and in qualifying them with the Holy Ghost. He issued forth his oracles, and appointed his gospel ordinances. And he extends his dominion in the world by increasing, ruling, and protecting, his subjects, and by restraining and conquering his and their enemies; Gen. xlix. 10; Psalm ii. 6; xxi. 3—6; xxiv. 7—10; viii. 1; xlv. 6, 7; lxxviii. 18—35; lxxxix. 19—37. xciii. xcvi—c. cxviii. 22; xxii. 27—31; cxxxii. 17, 18; lxxii. and cx. Song i. 4, 12; iii. 6, 9, 11; and vii. 5; Isa. ii. 3, 4; iv. 2; ix. 6, 7; xi. 3—5; xii. 6; xxiv. 15, 16, 23; xxv. xxxii. 1, 2; xxxv. 2; xl. 9—11; xlii. 1—4; xlv. 5—26; lii. 13, 15; liii. 11, 12; lv. 4; and lxxii. 1—6; Jer. xxiii. 5, 6; and xxxiii. 15, 16; Ezek. xvii. 22, 23; xxi. 27; xxxiv. 24, 29; xxxvii. 25, 26; xlv. 3; xlv. 7, 8, 22—25; and xlvii. 1—8, 10; Dan. vii. 13, 14; ii. 44; ix. 25; and xii. 1; Hos. iii. 5; and xiii. 10, 14; Mic. ii. 13; iv. 3, 8; and v. 1, 2, 4, 5; Zeph. iii. 15, 17; Zech. vi. 12, 13; xi. 4, 7; xiii. 7; and xiv. 9; Mal. iii. 1—3; Luke i. 32, 33; 1 Cor. xv. 2, 25.—Mat. iv—xxv. Mark i—xiv. Luke iv—xxii. John i—xix. Acts i—xix. Rev. i—xxii. 1 Tim. i. 17; and vi. 15, 16.

For almost two thousand years after the call of Abraham, and especially after the departure of the Israelites from Egypt, very few Gentile sinners had been converted, or even called to fellowship with God. But the promised Shiloh had scarcely appeared in the likeness of sinful flesh when wise men from the East, two centuries, the Syro-phenician woman, and the Samaritans and Greeks, received him by faith. He had scarcely ascended to heaven when he poured down the Holy Ghost in a wonderful manner. Qualified by his influences, the apostles and others, beginning at Jerusalem, preached with amazing success, and confirmed their doctrine by miracles. Within about forty years, Arabia, Egypt, Ethiopia, and Cyrene, on the south and west; Chaldea, Mesopotamia, Assyria, Armenia, and Persia, on the east; Phenicia, Syria, Lesser Asia, Pontus, Thrace, Greece, Illyricum, *Italy if not also France, Spain, and Britain, on the north and west; had received the gospel; and multitudes had believed on Christ, and formed themselves into regular societies, under the apostles, evangelists, prophets, pastors, teachers, ruling elders, and deacons whom he had appointed; and walked in holy fellowship with God, and among themselves. Wretched ignorance, gross idolatry, vain superstition, savage barbarity, shocking lewdness, and other like abominations, were, by the power of the gospel, obliged to give place to spiritual knowledge, piety, and virtue, in every form; Gen. xlix. 10; Isa. xi. 1, 10; and ii. 2; Mic. iv. 1; Joel ii. 28; Prov. i. 23; Isa. xxxii. 15, 16; and xlv. 3, 4, 5; Mat. 10, 23; and xxviii. 20; John xiv. 17, 18, 26; xv. 26, 27; xvi. 7—14; and xx. 22; Luke xxiv. 49; Acts i. 8; Psalm lxxii. 6; Hos. xiv. 5; Ezek. xxxiv. 26; Psalm lxxv. 9—13; and lxxviii. 9, 10; Isa. lv. 10—13; Joel iii. 18, 21; Zech. xiii. 1; and xiv. 8; Ezek. xlvii. 1—12; Isa. lxi. 3, 11; xxxv. 3, 5, 6, 7; xli. 17—19; xliii. 19; and xii. 3; John vii. 38, 39; Mark xvi. 17, 18; Isa. xxxv. 3, 5, 6; xlii. 18; and xxix. 18; John xiv. 12.—Amos ix. 11; Psa. lxxix. 34—36; xlv. 16; lxxviii. 22—28; and lxxii. 16, 17; Isa. lxi. xxxii. 20; and lx. 20; Mat. xix. 28; and v. 13, 14.—Psalm cxxxii. 16; Ezek. xlv. 17—25.—Gen. iii. 15; xii. 2, 3; xxii. 18; xxvi. 4; xxviii. 14; and xlix. 10; Deut. xxxii. 36, 43; Psalm ii. 8; xv. 7; xviii. 43; xxii. 27—31; xlv. 3—6, 9—17; xlvii. lxxv. 5; lxxvi. 1—4; lxxvii. lxxviii. 22—35; lxxix. 33—36; lxxxi. lxxxvii. lxxxix. 2, 3, 4, 18—29; xcii. xcvi—c. cx. cxxxii. 13—18; and cxlix. Isa. i. 25—28; ii. 2—5, 17—21; iv. 2—6; ix. 7; xi. xii. xlviii. 7; xix. 18—25; xxv. xvi. xxvii. 1—6, 12, 13; xxix. 18—24; xxx. 18—26; xxxii. 1—4, 15—20; xxxv. xli. xlii. 1—16; xlv. 2—5; xlv. 22—25; xlix. 6—26; lii. 15; liii. 10—12; liv. lv. lvi. 8; lvii. 14—19; lix. 16—21; lx—lxxii. lxxiii. 1—5; lxxv. 16—25; and lxxvi. 8—14, 18—24; Jer. xxxi. xxxii. Ezek. xvii. 22—24; xxxiv. 11—31; xxxvi. 21—38; xxxvii. and xl—xlviii. Dan. ii. 35, 44; and vii. 14; Hos. i. 10, 11; ii. 14—23; and xiv. Joel ii. 28—31; and iii. 16—21; Amos ix. 11—15; Mic. iv. v. and vii. 14—20; Zeph. iii. 9—20; Hag. ii. 6—9;

* N. B. The churches of Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, Colosse, Galatia, Perga, Pamphylia, Cilicia, Pisidia, &c. were in Lesser Asia; those of Philippi, Thessalonica, and Corinth, in Greece; and of Rome, in Italy.

Zech. ii. 10—13; viii. 20—23; and xiv. 8—11; Mal. i. 11; and iv. 2; Mat. viii. 11; xvi. 18; xx. 6—16; xiii. 3—52; xxi. 28, 29, 41, 43; xxii. 9, 10; xxvi. 13; xxiv. 14; and xxviii. 18—20; Mark xvi. 15, 16; Luke ii. 32; xiv. 23; and xxiv. 47; John i. 9; iii. 16, 17; viii. 12; x. 16; xi. 52; xii. 23, 24, 32; and xvi. 8; Acts i. 8.—Acts ii—xix. Rom. i. 7, 8; xi. 11; and xv. 8—19; 1 Cor. i. 2; 2 Cor. i. 1; and viii. 1; Gal. ii. 2; Eph. i. 1; Phil. i. 1; Col. i. 1; ii. 1; and iv. 13; 1 Thes. i. 1; 1 Pet. i. 1; Rev. i. 11.

During this period the Christians, and especially their teachers, were hated and persecuted by the Jews and the heathen mob. But, till their religion had spread and taken deep root among the Gentiles, they experienced no imperial persecution. God even made the junction of so many nations into one Roman empire, which Satan had erected as his impregnable bulwark against the approaching Messiah, a mean of its more easy spread. The destruction and dispersion of the Jewish nation, which soon after took place, were also calculated to wean men from the typical ceremonies, and to make them examine the character and religion of Jesus, who had so circumstantially predicted these events. From A. D. 66 to 312, the church was repeatedly under general persecutions, appointed by the Roman emperors: particularly under Nero, about 66; Domitian, 96; Trajan, 107; Adrian, 120; Aurelius, 160; Severus, 202; Maximin, 235; Decius, 250; Valerian, 257; Aurelian, 272; and Dioclesian, 303. These persecutions were very useful to prevent the church's swarming with errors, or the propagators of them; for many, particularly the Gnosticks, fond of mingling the heathen philosophy with the gospel of Christ, formed abominable tenets, in opposition to his person and grace. The monstrous Nero led the way in imperial persecution. Having, for his revenge or his diversion, burnt part of Rome his capital, he charged it to the Christians' account.—Multitudes of them were burnt in heaps in his gardens, for his nocturnal recreation; and in many corners of his vast empire, they were inhumanly exposed to wild beasts, or otherwise tortured and slain. For about 250 years after scarcely a disaster, by sword, famine, or pestilence came upon the Roman subjects, but the heathens, and especially their priests, pretended that the toleration of the Christians in their peculiar religion had provoked the gods to inflict it, and begged to have them utterly extirpated. The persecutions above mentioned were all of them remarkably distressing. Those of Aurelius and Severus were extremely ruinous.—Those under Maximin, Decius, and Valerian, were still more furious and cruel.—Millions of Christians were murdered without, or by form of, law. Multitudes were, for the public diversions, torn to pieces by lions, tigers, and other ravenous beasts, in the theatres. And the last, between A. D. 302 and 312, was still more terrible and bloody. Almost in every place of the Roman empire, Christians, and especially their preachers, were scourged to death; had their flesh pulled off them by pincers, or mangled with broken pots; or they were torn asunder by beasts, or between trees; or were roasted between gentle fires; or, by holes made in their flesh, had melted lead poured into their bowels. In Egypt alone, 144,000 are said to have been cut off by violent deaths, and 700,000 more banished. Their churches were every where demolished; and their books, especially the scriptures, sought out and burnt.

Scarcely any, whether the Jewish nation or particular persons, as Herod, Domitian, &c. who had persecuted the Christians, long escaped the vengeance of God.—Terrible ravages, by the Goths, Persians, and others, had often punished the Roman empire. But never was the vengeance of heaven so manifest as in the case of Dioclesian and his assistants. He, and Heraclius his partner, had scarcely begun their barbarous work when Galerius, their instigator, caused them to resign their authority and retire to a private life. After living some years in great anxiety, it is said that Dioclesian poisoned himself. After several efforts to resume his imperial authority, Heraclius had his neck broken for attempting to murder Constantine his son-in-law. Maxentius and his army, of about 200,000, were most of them slain by the enemy or drowned in the Tiber, where they had laid snares for Constantine. Galerius died of a most tormenting and loathsome distemper, begging the prayers of the Christians as a mean of his relief. Constantine, son to Constantius, the only Cæsar who had not joined in the persecutions, being called from Britain, was made emperor by his troops. He proclaimed a toleration of the Christian religion in the whole Roman empire; but Maximin, his colleague in the east, quickly revoked it, and attacked Constantine's forces, which were commanded by Licinus his brother-in-law. But, being shamefully routed, he in a fury murdered multitudes of the heathen priests, who had instigated him to the war. When he was ready to give a second battle to Licinus he was struck with blindness and terrible torments, in both body and mind. In rage and despair he poisoned himself, confessing that he was plagued by Jesus Christ for his persecution of the Christians. Licinus, who was now deputy emperor in the east, for a time pretended to favour the Christians; but, instigated by the heathen priests, he at last commenced a furious persecutor. In three great battles, in the last of which about 100,000 were slain, and himself taken prisoner, Constantine reduced him; after which he was put to death; Gen. iii. 15; Dan. xi. 30—35; Rev. vi. 3—12; John xv. 20; xvi. 2, 33; and xxi. 18, 19; Acts xiv. 22; 2 Tim. ii. 11; and iii. 12; Mat. xvi. 24; x. 17—22; 34—39; xxii. 6; and xxiv. 9, 10, 18; Luke xii. 49—53; and xxi. 12—17; Rev. ii. 10; and iii. 10.—1 Cor. xi. 19; 2 Pet. ii. 1—3; Mat. xxiv. 5, 11, 24; Acts xx. 29, 30; 1 Tim. iv. 1—3; 2 Tim. iii. 1—6, 13; and iv. 3, 4.—Gen. iii. 15; Rev. vi. 12—17; and xii. 2—4, 7; Deut. xxxii. 36—43; Ps. ii. 1—6, 9, 12; xxi. 8—12; lxxviii. 14, 21, 23, 30; xciii. xvi—xcix; cx. 5, 6; lxxxix. 23; xviii. 37—42; xxxv. 5, 6, 26; and cxxxii. 18; Is. viii. 9, 10; ix. 4; xlii. 13, 14; xlix. 24—26; li. 22, 23; liv. 15, 17; xli. 11; xlv. 24; lxiii. 1—6; and lxvi. 15, 16; Rev. i. 7.

From A. D. 320 to 606 all the emperors, except Julian, professed themselves Christians. Constantine and Theodosius in the 4th, and Justin I. and Justinian in the beginning of the 6th, centuries of the Christian æra, distinguished themselves by their care for the church. Constantine first of all made the Christian the established religion of the empire. He admitted few but Christians to places of power or trust; and, while he erected churches and schools, and appointed salaries for their teachers, he warmly inculcated, and carefully exemplified, the due observation of the Lord's day. At first he tried soft methods for converting the heathens; but finding them obstinate, he began to pull down their temples, break in pieces their idols, and banish, or even put to death, their enraged priests. By the free preaching of the gospel, and by the spread thereof among the Indians, Persians, and those on the east of the Euxine sea, many were turned to the Lord. But Constantine's excessive kindness to the doctors of the Christian church, and to their new converts, tempted them to ambition and dissimulation. Many, awed by his authority or example, or attracted by the favours they expected, professed themselves Christians, who had neither knowledge of, nor due regard to, Jesus or his truths. By his assumption of a kind of headship over the church, at least in some instances, the clergy were encouraged to model her government according to the form of that establishment in the empire. The favours of Theodosius, Justin, and Justinian, were perverted to much the same purpose. While the inundations of the ravaging Goths, Huns, &c. were almost ruining both church and state, the Donatists in Africa, who separated from their fellow Christians as not sufficiently pure in their practice; the Arians and half Arians, through most of the empire, who denied our Saviour's proper dignity; the Pelagians, who denied the necessity of his righteousness for our justification, and of his Spirit's influence to regenerate the heart; the Nestorians, who were thought to hold a two-fold person in Christ; and the Eutychians, who allowed him but one compounded nature; and other corrupters of the truth; were fearful plagues to the church, by their soul-ruining errors, and by the furious contentions, rival councils, and even persecutions and massacres, which they produced. The Arians, who in the fourth century held about thirty-two councils, and had often persecuting kings or emperors to abet them, were peculiarly hurtful, and had once forced most of the clergy to their side. But the doctrines of Pelagius, especially when a little refined, gradually and more insensibly infected most of the Christian church, both ministers and people.

By such means the church became a motley mass of practical heathens, mingled with a few real and circumspect Christians. The great zeal of the fashionable clergy was to render her, in her offices superior and subordinate, similar to the imperial state; and, for the gratification of their carnal proselytes, to borrow whatever they could from the Jewish or heathen superstition. Even in the fourth century lordly bishops, metropolitans, archdeacons, subdeacons, exorcists, and canonical singers, were introduced. Candles were lighted by day in the churches. Incense was burnt while prayers were offered or sacraments administered. On the stated fasts some particular meats were forborne. Abstinence from marriage was esteemed a high degree of sanctity, especially among the clergy. Prayers were directed to saints departed. Pretended reliques were held in great veneration, Images of saints, and of Jesus Christ, were placed in churches, and sometimes were worshipped. The clergy began to officiate in canonical robes, which they held to be sacred. Prayers were made for the dead, and even sometimes for mitigation of torments to the damned. Baptism was held of absolute necessity to salvation; and hence was administered to the dead, or by lay persons. Pilgrimages to our Saviour's sepulchre, and a monkish retirement from fellowship with mankind, were reckoned a transcendent devotion. By the end of the sixth century the doctrines of the church were deeply infected with Pelagianism. The discipline had been long remiss, corrupt, or partial, chiefly in favour of the liberal or the great; and the principal concern of the leading clergy was who should be greatest. The notion of a purgatory or middle state, multitudes of sacred festivals and litanies, in honour of angels, the virgin Mary, and martyrs; and consecrations of churches; were introduced. Every thing supposed to have had connection with martyrs was held in veneration. But not contented with all these human or rather devilish inventions in the worship of God, Gregory the Great, a sainted and famous bishop of Rome, added his new canons of the mass; his canticles and antiphones; and his almost innumerable ordinances concerning stations, litanies, processions, lent, oblations for the dead, pontifical robes, consecrations, and reliques; Mat. xxiv. 5, 11, 24; Acts xx. 29, 30; 1 Cor. xi. 19; 1 Tim. iv. 1—3; 2 Tim. iii. 1—6, 13; and iv. 3, 4; 2 Pet. ii. 1—3; Rev. vii. viii. and xii. 8—17.

In the beginning of the seventh century two principal enemies to Jesus Christ formally appeared on the earth; the *Mahometan delusion* in the East, which has ever since extirpated or oppressed the Christian religion in a great part of the world; and the long predicted *Antichrist* in the West. The imperial seat had been long before removed to Constantinople. The Western empire had been abolished, and ten motley kingdoms formed out of its ruins. Every shadow of Rome's ancient forms of government, by kings, consuls, decemvirs, tribunes, dictators, emperors, heathen or Christian, was gone; and Rome itself, in A. D. 566, subjected to the exarch of Ravenna. These things had given the bishops of Rome an opportunity to extend their ambitious views. The clerical form of church government still wanted an imperial LORD OVER ALL, instead of Jesus Christ; and, by promoting divisions, by encouraging appeals to themselves from the eastern and other bishops, by pretending deeds of councils in their own favour, and by unwearied struggles with the bishops of Constantinople, the Roman bishops had long and earnestly contended for the supremacy. About A. D. 606, or 608, Phocas, an absolute monster of treachery, cruelty, and every thing horrid, had, by the inhuman murder of his worthy master Mauritius and family, become the emperor of the East. It seems the bishop of Constantinople disdained the friendship of this infernal wretch. But Boniface III. of Rome, by his fulsome flatteries, obtained his imperial appointment to be the *UNIVERSAL BISHOP of the Christian church*.—Deputies were immediately dispatched throughout the Western churches, to introduce the new Gregorian superstition, and to procure a formal submission to the Roman pope. The missionaries being extremely ignorant of every thing important, or at least incapable of officiating in the language of the places to which they were sent, it is said Pope Vitalian, about A. D. 666, appointed their public worship to be every where performed in the now long-disused Latin tongue. This at once concealed the ignorance of his missionaries, and became a standing badge of the church's subjection to Rome. Just five prophetic months, or 150 years, after the pope had obtained his spiritual supremacy, and 666 years after John had received his revelations in Patmos, Pope Stephen III. assisted by Pepin king of France, who by the help of a former Pope had treacherously usurped his master's throne, rendered himself a *CIVIL LORD* of the states of Rome, Ravenna, and Pentapolis; in consequence of which his cardinals, or privy counsellors, dressed themselves in purple and scarlet. Several of the succeeding popes claimed an absolute power to dispose of, not only the Christian kingdoms and empires, but even of what belonged to heathens, every where in the world. By deceiving or terrifying princes with their excommunications and interdicts, by decoying or forcing them to the holy war in Canaan, and by raising up traitors against them, they caused them to submit to their slavery. The ten kingdoms, which had been formed out of the ruins of the Western empire, all submitted to the idolatry, superstition, and clerical tyranny, of Rome. The haughty pontiffs even pretended to command the angels, whether good or bad, to do what they pleased; nay, they claimed an authority over *JEHOVAH* himself;—in empowering their priests to create or divide the glorified body of his Son at their pleasure;—in adding to his standard of faith and practice apocryphal tracts, human traditions, and decrees of popes or their councils;—in founding the authority of his oracles on the will of their church, and, contrary to his express command, debarring all but their clergy from the free perusal of them;—in altering, reversing, or confirming, his laws as they pleased;—in making multitudes of persons and things his partners in worship, and in protection of the world;—in appointing multitudes of holidays, in opposition to his law;—and by pardoning men's sin or indulging them in it, and cancelling the obligations of oaths, &c. Most dreadful were the scenes of wickedness against God and man which prevailed in the whole Antichristian body, but especially among their clergy. These, *regular* and *secular*, multiplied like locusts, till, by their delusions and oppressive exactions, they every where destroyed the souls of the people, enslaved their bodies, and ruined their estates.—Under the different denominations of Augustinians, Benedictines, Franciscans, Dominicans, Carmelites, Jesuits, &c. huge armies of monks zealously supported the Romish bishop and his abominations. In the Benedictine order alone, before the Reformation, it is said there had been above 15,000 monasteries, 24 popes, 200 cardinals, 1600 archbishops, 4000 bishops, 15,700 abbots, who had been authors, and 156,000 *deified saints*.—While the pope and his clergy wallowed in every fleshly abomination, and every where spread the most pernicious errors, gross idolatry and superstition; by pretences to uncommon sanctity, and by magical wonders and pretended visions, they made their ignorant votaries believe what they pleased. By inhumanly excluding from trade, or even from their habitations, such as dissented from them; and by murderous inquisitions, massacres, and wars, in which millions of Waldenses and Protestants were slain; they terrified others into a blind submission; Dan. vii. 8, 20—25; and xi. 36—39; 2 Thes. ii. 3—12; 1 Tim. iv. 1—3; 2 Tim. iii. 1—7, 13; and iv. 3, 4; Rev. ix. 1—11; xi. 2; xiii. xvii. 1—14, 17, 18; and xviii. 12, 13.

Notwithstanding the diabolical fraud and barbarous rage of these Antichristian locusts and their abettors, Jesus Christ has always qualified and encouraged a proper number to bear witness for his injured doctrines and laws against the contrary abominations. Among whom may be reckoned the council of Charles the Great of France at Frankfurt, in the eighth century: Claude bishop of Turin, and his followers, in Piedmont, in the ninth and tenth: the *WALDENSES*, in the south of France, in the twelfth and subsequent centuries; who, by war and persecution, were scattered into Germany, Italy, and Britain; and of whom Wickliff and his followers in England, in the fourteenth century, and Huss and his followers in Germany, in the fifteenth, were the genuine offspring. Notwithstanding their faithful contendings, and notwithstanding dreadful judgments inflicted by Saracens, Turks, &c. the anti-christians still prevailed. The oracles of God were almost wholly unknown. Many of the bishops had never perused, and perhaps never seen, them. Doctrines were tried by false miracles and lying wonders, not

by the word of God. Many of the leading truths of the gospel were buried in oblivion, and the contrary errors established and believed. Even the remains of truth were rendered almost unintelligible, by scholastic terms and arguments. Religion lay buried under wicked and senseless traditions and papal decrees. Worship was drowned in depths of heathenish, Jewish, or magical superstitions. Devotion chiefly consisted in adoring the sacramental bread, the Virgin Mary, saints, angels, images, and reliques. Pardons of sin, or indulgences therein; admissions to ecclesiastical offices, or even to celestial thrones; were sold for money; and none but the poor, who could pay nothing, were consigned to eternal damnation. In ignorance many of the clergy were similar to brutes; but in pride, avarice, oppression, lewdness, blasphemy, and every thing abominable, they were complete infernals. Meanwhile God,—by making the *holy war* a means of introducing knowledge from the east,—by forcing the learned Greeks into the papal dominions,—through the capture of Constantinople by the Turks,—and by causing the contentions between rival popes, and the struggles of the councils of Basil and Pisa, to sink the credit of the pontiffs among their votaries,—prepared the way for the Protestant reformation.

In A. D. 1517 Zuinglius in Switzerland, and Luther in Germany, shocked with the blasphemous manner in which the papal pardons of, and indulgences in, sin were exposed to sale, openly declared their detestation of them. By a diligent search of the scriptures, in defence of their conduct, their views of divine truth were exceedingly enlarged; and what they apprehended themselves they boldly preached to others, and warned them of their danger in a continued adherence to Rome. Wearied of the tyranny, and detesting the monstrous wickedness, of the Romish clergy, multitudes embraced their doctrines, and attempted to search the scriptures for themselves: for which purpose the learned reformers supplied them every where with *translations* in their mother tongue. Notwithstanding the utmost efforts of the popish rulers in both church and state, by pretended miracles and apparitions; by perfidy and flattery; by prohibitions of Protestant books; by wars, persecutions, and massacres;—and notwithstanding the lukewarmness, scandals, contentions, and even enthusiastic madness and horrible blasphemy, which took place among too many of the nominal Protestants;—the true scriptural religion was, in less than fifty years, not only preached with remarkable success, but formally established by the civil authority, in a great part of Germany—in Sweden—in Denmark—in Holland and half of Switzerland—and in Britain; and was, by public edicts, allowed in France, Poland, Hungary, and Transylvania. Since that period the Protestant religion has been almost entirely rooted out of Hungary, Austria, Bohemia, France, Palatinate on the Rhine, &c. and the papists have greatly increased in several of the Protestant dominions. Perhaps the number of Protestants in Europe may have decreased 15,000,000 from what it was about 200 or 180 years ago. On several occasions, as in Germany 1418 and 1550, and in Britain 1558 and 1688, the opposers of Antichrist have been remarkably delivered, after they had for three years and an half appeared on the very brink of destruction. But the great slaughter of Christ's witnesses, by the apostatizing of Protestants to the essentials of Popery, and by the persecution of such as shall continue faithful, and their glorious resurrection, we suppose, are still future; Rev. xi. 2—10; xiv. 1—23; and xvii. 14—17.

Partial effusions of the vials of God's wrath upon the Anti-christians have also taken place. The Saracens not only murdered their eastern brethren in error, idolatry, and superstition; but, about A. D. 713, conquered Spain, and afterwards ravaged France and a part of Italy; seized upon Sicily and Naples; and thought it highly meritorious to harass and murder the Romish idolaters. From A. D. 830 to 980 the contentions between the descendants of Charles the Great, and the invasions of the Hungarians, deluged Germany, France, and Italy, with torrents of human blood. From A. D. 1090 to 1290 millions perished in the pretended *holy war* with the infidel Saracens and Seljukian Turks for the recovery of Canaan.—Scarcely a kingdom in Europe but was disordered in its constitution, drained of men, and beggared of wealth, by these mad attempts; which the popes promoted with all their fury and craft, that they might have an opportunity to extend their power in Europe, while the princes of the respective nations warred in the East.—From A. D. 1200 to 1370 the furious wars between the *papal* and *imperial* factions, commonly called *GUELF*s and *GIBEL*ins, rendered Germany and Italy a comparative desert. Between A. D. 1370 and 1447, or later, the frequent contentions of rival popes, and the brave resistance of the faithful Bohemians involved the Antichristian dominions in terrible misery and bloodshed. Between A. D. 1486 and 1534 a sweating sickness and other pestilential disorders, cut off multitudes in England, Germany, and France. Between 1370 and 1698 the Ottoman Turks made the most shocking havoc among the Papists who inhabited Hungary, Poland, Dalmatia, the Mediterranean isles, and even part of Italy and Germany. But none of these plagues in the least reformed the pope or his votaries. When, between A. D. 1517 and 1570, about the half of his subjects revolted, and embraced the Protestant religion, shame obliged their neighbours to drop several of their papal customs, that were absolutely stupid or horribly wicked; but the whole substance of their errors and corruptions, a little varnished, was judicially established by the council of Trent, which was concluded A. D. 1563. But at the end of 1260 years from the birth of the pontiff's ecclesiastic or civil supremacy, *i. e.* about A. D. 1866 or 216, we expect still more tremendous *vials* of divine wrath to be poured out upon the Antichristian state, which for about thirty years, shall render their persons and countries miserable; and, together with the pure preaching of the gospel, shall abolish their pretended religion at the very same time that the delusions of Mahomet shall be banished from the east. The princes who had long supported the papal interest, and their subjects, enlightened by the gospel, shall, with an active zeal, detest its wickedness and accelerate its ruin; Dan. vii. 11, 26; xi. 40—45; and xii. 1, 10—12; Zeph. iii. 8; Joel iii. 12—14; 2 Thes. ii. 8; 2 Tim. iii. 9; Rev. ix. xi. 13, 18, 19; xiii. 10; xiv. 4—20; xv. 7, 8; xvi. xvii. 14—17; xviii. and xix. 2, 11—21; Deut. xxxii. 36—43.

The Antichristian and Mahometan delusions being extirpated from the face of the earth, the gospel will, we expect, with amazing rapidity and success, spread through the whole habitable world. Both Jews and Gentiles shall heartily embrace it, and turn to the Lord with one consent, and unite in his body the church. Then shall her doctrine, worship, discipline, and government, be restored to the apostolic plan, and exactly correspond with the *measuring line* and *reed* of God's word.—Astonishing shall be the abilities, labours, and success, of her pastors and other officers; and amazing the knowledge, holiness, zeal, order, unanimity, and peace of her members. Such shall be their multitude and quality, as if all the ancient martyrs had risen from their graves to enjoy the most glorious fellowship, with Christ. So general shall be the reformation of mankind, that perhaps few will remain apparently wicked: and long, perhaps a thousand years, shall this happy period continue; Gen. iii. 15; xii. 2, 3; xxii. 18; xxvi. 4; xxviii. 14; and xlix. 10; Deut. xxxii. 36, 43; Ps. ii. 8; xiv. 7; xviii. 43; xxii. 27—31; xlv. 3—6, 9—17; 2, 3, 18—29; xciii. xcvi.—c. cx. cxxxii. 13—18; and cxlix; Isa. i. 25—28; ii. 2—5, 17—21; iv. 2—6; ix. 8; xi. xii. xviii. 7; xix. 18—25; xxiv. 23; xxv. xxvi. xxvii. 1—6, 12, 13; xxix. 18—24; xxx. 18—26, 29; xxxii. 1—4, 15—20; xxxiv. xli. 10—20; xlii. 1—16; xlv. 2—5; xlv. 22—25; xlix. 6—26; lii. 15; liii. 10—12; liv. lvi. 8; lvii. 14—19; lix. 16—21; lx—lxii. lxiii. 1—5; lxv. 16—25; and lxvi. 8—14, 18—24; Jer. xxxi. xxxiii; Ezek. xvii. 22—24; xxxiv. 11—31; and xxxvi.—xlvi. Dan. ii. 35, 44; vii. 14, 22, 27; and ii. 12; Hos. i. 10, 11; ii. 14—23; iii. 5; vi. 2; and xiv; Joel ii. 28—32; and iii. 16—21; Amos ix. 11—15; Mic. iv. v; and vii. 14—20; Zeph. iii. 9—20; Hag. ii. 6—9; Zech. ii. 10—13; viii. 20—23; and xiv. 8—11, 20, 21; Mal. iv. 2; Rom. xi. 12, 15, 25—32; Rev. vii. xi. 11—19; xv. 2—4; xix. 1—9; xx. 1—5; xxi. and xxii. 1—6.

At the end of this blessed period, perhaps about A. D. 2860 or 3000, Satan will be again loosed from his long restraint; and, after corrupting the members of the church, will assemble the Turks, Russians, or others of a like savage temper, to

destroy her: but the fearful vengeance of God shall overtake them in their attempts.—Then cometh the end of the world, *at what distance we know not*; when Jesus, who had all along from the creation managed whatever pertained to his church, whether in heaven or earth, shall appear with power and great glory, attended with all his holy angels, to judge the world; especially with respect to their behaviour towards him and his people. The unnumbered millions of mankind, now raised from their graves, shall attend at his bar for trial, and to receive their final sentence of everlasting happiness or misery. The saints being caught up to the right hand of Jesus Christ in the air, shall be openly acknowledged, acquitted, and adjudged to happiness. Devils, and their wicked seed among mankind, while their sins are publicly exposed, shall be condemned, and immediately driven to everlasting misery in hell. Then shall Jesus in solemn manner conduct his ransomed saints into the everlasting happiness of heaven, and present them before his Father faultless, with exceeding joy.—Then, to mark the emptiness of the carnalists' portion; to give them a terrible exclusion from it; and to purge this lower world from every effect of the curse; and that it may, for the eternal advantage of the saints and honour of God, be fashioned anew; it shall be wholly burnt; Luke xviii. 8; and xvii. 24—37; Matt. xxiv. 36—41; Mark xiii. 24—27; Rev. xx. 7—15; Gen. iii. 15; Deut. xxxii. 36—43; Job xix. 25—27; Ps. l. 2—6; xcvi. 11—13; xcvi. 7, 8; and cx. 5, 6; Isa. xxvi. 19; Dan. xii. 2, 3; Eccl. xii. 14; Hos. xiii. 14; Matt. xxii. 11—13, 30, 31; xxiv. 29—31, 42—51; xxv. 6—13, 19—46; and xxvi. 64; John v. 28, 29; and xiv. 3; Acts iii. 21; and xvii. 31; Rom. ii. 16; and xiv. 9—12; 2 Cor. v. 10; 1 Thes. iv. 14—17; Heb. ix. 28; 1 Cor. xv. 20—55; 2 Thess. i. 6—10; 1 Tim. vi. 14, 15; Tit. ii. 13; 2 Tim. iv. 8; 1 Pet. iv. 5; Col. iii. 4; Jude 14, 16; Rev. i. 7; and xxii. 12, 20; Ps. xix. 15, 17; xvi. 10, 11; and xxxi. 19; 1 Cor. xiii. 12; Isa. xxxv. 10; li. 11; and lx. 19, 20; Rev. xxi. xxii. 1—5; and vii. 9—17; 2 Pet. iii. 10—13; Isa. lxi. 17, 18; and lxvi. 22.

CHAPTER V.

A Chronological HARMONY of the Scripture Histories, and of the Fulfilment of its Predictions.

	FROM eternity	JEHOVAH himself alone subsisted in three persons, Father, Son, and Holy Ghost; Gen. xxi. 33; Deut. xxxiii. 27; Ps. xc. 2; Is. xlv. 6; Hab. i. 12; 1 John v. 7; 2 Cor. xiii. 14; Matt. xxviii. 19; and iii. 16, 17, &c.
	God decreed	whatever comes to pass; Acts xv. 18; Is. xlv. 10; Eph. i. 11; 2 Tim. i. 9, &c. He made the covenant of grace with his Son as the Mediator and Representative of his elect; Ps. xl. 6—8; and lxxxix. 3, 4; Is. liii. 10; Jer. xxx. 21; Zech. vi. 13.
14004	Before Christ	God created all things; covenanted with mankind; Adam fell into sin, and his posterity in him; God published salvation by Christ, but denounced troubles and sorrows in this life; Gen. i—iii.: Exod. xx. 11; Eccl. vii. 29; Rom. v. 12—21; 1 Cor. xv. 22.
14003		Cain, and not long after Abel, is born, perhaps with twin-sisters.—Some years after Cain becomes a husbandman, Abel a shepherd; Gen. iv.
1293875		Cain and Abel offer sacrifice. Cain murders Abel, and is punished; but his family increases; Gen. iv. Heb. xi. 4; 1 John iii. 12; Jude. Next year Seth is born.
2353769		Enosh is born. Public Societies for God's worship are introduced, to distinguish the Sethites from the offspring of Cain: Gen. v. 6; and iv. 26.
9873017		After predicting the last judgment, pious Enoch is translated to heaven without tasting of death: Gen. v. 23. 24; Heb. xi. 5; Jude 14, 15.
10562468		Noah, the famous preacher and patriarch, is born, to the great joy of Lamech his father; Gen. v. 28; Ezek. xiv. 14, 20.
15362468		The Sethites marrying with the Cainites, men become abominably wicked. Noah warns them of the flood, and begins to build his ark; Gen. vi. Heb. xi. 7; 1 Pet. iii. 20; 2 Pet. ii. 5.
16562348		Methuselah, son of Enoch, dies. The world, with perhaps double of its present inhabitants, is drowned by a flood. Noah, his family, and some animals, are preserved in the ark; Gen. v. 27; and vii. Luke xvii. 26, 27; Matt. xxiv. 37—39; Job xxii. 16; 1 Pet. iii. 19, 20, 2 Pet. ii. 5; and iii. 6.
16572347		The flood ceases: the ark settles in Armenia: Noah, his sons, and the animals, come forth of the ark. Noah offers sacrifices of thanksgiving. God covenants with him; allows him to eat flesh; forbids murder; gives him the rainbow, as a token that the earth should never more be drowned. Not long after Noah plants a vineyard; is drunk; and foretels the fate of his seed; Gen. viii. ix. Is. liv. 8—10.
17602244		Men, being generally reconverted, build the tower of BABEL. God confounds their language, and disperses them. Nimrod founds a kingdom in Chaldea, Ashur another in Assyria, and Misraim a third in Egypt; Gen. x. xi. xii.
20081996		Two years after the death of Noah Abraham is born, in the 130th year of Terah. Sarai or Iscah, his brother Haran's daughter, is born ten years after; Gen. xi. 26—32; xvii. 17; and xx. 12.
20791925		Chedorlaomer, king of Elam, subdues the kingdoms of Sodom, Gomorrah, &c. Gen. xiv. 1—3.
20831921		Terah dying after they had dwelt five years in Haran, Abraham, directed by God, and encouraged by a promise of Christ, and a numerous seed, enters Canaan. The land is promised to his seed. A famine forces him into Egypt. From hence the 430 years of the Hebrew sojourning are reckoned by some; Gen. xii. Josh. xxiv. 2, 3; Neh. ix. 7, 8; Psal. cv. 9—15; Exod. xii. 40, 41; Acts vii. 2—5; Gal. iii. 17; Heb. xi. 8.
		Returning to Canaan, Lot retires to Sodom. God renews his covenant with Abraham. He removed southward to Hebron, and built an altar for the worship of God; Gen. xiii.
20911913		After twelve years servitude the kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar, revolted; Chedorlaomer and his allies ravage their country, defeat their troops, take Lot and others captive. Abraham defeats the conquerors, rescues the prisoners, recovers the spoil, and is blessed by Melchizedek. God promises him a numerous seed, and Canaan for their inheritance; Gen. ix. 25; and xiv. xv. Heb. vii. 1—11; Acts vii. 6, 7; Gal. iii. 17; Ps. cv. 9—15; Neh. ix. 7, 8.
20931911		Despairing of the promised seed by herself, Sarah gives Hagar to Abraham for a concubine, that she might bear it. After Hagar had fled from the family, and returned, she bears Ishmael; Gen. xvi. and xxv. 12—18; Gal. iv. 22—31.
21061898		God constitutes Abram, and his seed by Isaac, his peculiar people; appoints circumcision as the seal of this covenant; changes Abram's and Sarai's names. Soon after he and two angels visit Abraham and Sarah, renew the promise of Isaac's birth; Abraham intercedes for the preservation of Sodom, &c.; the two angels warn Lot and his family to remove; Sodom, Gomorrah, Admah, and Zeboim, are destroyed by fire and brimstone; Lot's wife is turned into a pillar of salt; the Dead sea is formed out of this country. Not long after Lot, made drunk by his two daughters, commits incest with them, and hence the Moabites and Ammonites proceeded; Gen. xvii—xix. Isa. xiii. 19; and i. 9, 10; Ezek. xvi. 46—50; Zeph. ii. 9; 2 Pet. ii. 6—8; Jude 7; Amos iv. 11.
21071897		

Y. of world	Before Christ		Y. of world	Before Christ	
2108	1896	Sarah bears Isaac. About three or four years after Ishmael mocks him; and he and Hagar are in consequence expelled from the family; Gen. xxi. Acts vii. 8; Rom. ix. 9; Heb. xi. 11, 12; Gal. iv. 22—31.			condemned to wander and die in the wilderness. Korah and his companions rebel, and are fearfully destroyed. The priesthood is confirmed to Aaron and his family by the budding of his rod; and some laws, relative to oblations and purifications are given; Num. v. vi. x. —xix. and xxxiii. 15—20; Deut. i. 19—46; ix. 22, 23; and xi. 5, 6; Psal. lxxviii. 30—40; and cvi. 17, 18, 24—27.
2144	1860	To try Abraham's faith and obedience, God commands him to offer Isaac in sacrifice. Abraham readily obeys; Isaac's death is prevented, and Abraham and his family greatly blessed; Gen. xxii. Heb. xi. 17—19; James ii. 21.—Soon after, Sarah dies; and is buried at Machpelah; Gen. xxiii. and xlix. 30—32.	2552	1452	After wandering thirty-seven years in the Arabian desert, the Israelites come back to Kadeshbarnea. They murmur for want of water: Moses smites a rock to provide them with it. He and Aaron offend God.—The Edomites refuse the Israelites a passage. Aaron dies. The Israelites murmur at the manna, and are plagued by fiery serpents, but healed by the sight of a brazen one. They conquer the Canaanitish kingdoms of Sihon and Og on the east of Jordan, which are afterwards given to the Reubenites, Gadites, and Manassites; Num. xxx. 21—47; xxxi. and xxxii. Deut. ii. iii. and x. 6. Ps. cvi. 32, 33; John iii. 14, 15; Josh. xii. 1—6; xiii. 8—32; and xx. 8; Neh. ix. 16—23; Ezek. xx. 17—26.
2148	1856	Isaac, by the direction of Providence, is married to Rebekah the daughter of Bethuel, his Syrian cousin; Gen. xxiv. Shem, the son of Noah, dies ten years after; Gen. xi. 10, 11.	2553	1451	Balaam at Balak's request, repeatedly attempts to curse the Hebrews; but God obliges them to bless them, and denounce destruction upon their enemies. Advised by him, the women of Moab and Midian seduce the Israelites to whoredom and idolatry; which issues in a plague to Israel, and in destruction to Balaam and the Midianites; Num. xxii—xxv. and xxxi. Psal. cvi. 28—31; 2 Pet. ii. 14, 15; Jude 11; Rev. ii. 14; Mic. vi. 4; Deut. xxiii. 3—6; Josh. xxiv. 9, 10; and xiii. 21, 22.—The new generation of Israelites are numbered; the manner of dividing Canaan settled; Joshua appointed to conquer it; its boundaries marked out; and princes nominated to divide it; Gen. xv. 18—21; Num. xxvi. xxvii. xxxiv. Laws of oblations at festivals; of vows; of cities of refuge; and of marriage of heiresses, are instituted; Num. xxviii—xxx. xxxv. xxxvi.
2168	1836	While Abraham's family by Keturah and Hagar mightily increase, Esau and Jacob are born to Isaac; Gen. xxv. Josh. xxiv. 4; Acts vii. 8; Rom. ix. 10—13.			After a most solemn rehearsal of God's providences; an inculcation, explication, and enlargement of his laws and declaration of his blessings and curses; Moses retires to Mount Nebo or Pisgah, and dies, and is buried by God; Deut. i—xxxiv.
2183	1821	Abraham dies. Four years after Heber, the great grandson of Shem, dies, aged 464 years; from whom the HEBREWS were named; Gen. xxv. 7; and xi. 17.	2254	1450	Succeeding to Moses, and encouraged by God, Joshua sends spies to Jericho; passes Jordan in a miraculous manner; circumcises the Hebrews; causes them to observe the passover; takes Jericho; punishes Achan for his sacrilege; takes Ai by stratagem; makes a league with the Gibeonites; Josh. i—ix. Heb. xi. 30, 31.
2208	1796	Esau, having sold Jacob his birthright, marries two Canaanites, which grieves his parents; Gen. xxv. 27—34; and xxvi. 34; Heb. xii. 16. Being blessed of God, Isaac greatly prospers, notwithstanding the Philistines' envy; Gen. xxvi.	2560	1444	After spending six years in the conquest of the south and north parts of Canaan, Joshua, in the seventh, divides it by lot to the tribes of Judah and Ephraim, the Manassites, the tribes of Benjamin, Simeon, Issachar, Zebulun, Asher, Naphtali, and Dan; sets up the tabernacle at Shiloh; appoints the cities of refuge, and assigns to the Levites forty-eight cities and their suburbs; dismisses the Reubenites and Gadites to their home on the east of Jordan, who erect an altar of memorial. The year after was the first sabbatical year, from which the years of release and of jubilee were afterwards reckoned; Gen. xv. 18—21; and xlix. Exod. xxiii. 22—31; Deut. viii. xi. and xxii. 8—14; Josh. x—xxii. Neh. ix. 23—26; Ps. xlv. 2, 3; lxxvi. 12; lxxviii. 10—12; lxxviii. 54, 55; viii. 8—11; cv. 42—45; xxxv. 10—12; and cxxxvi. 17—22; Jer. xxxii. 21, 22; Ezek. xvi. 8—14; and xx. 28; Acts vii. 44.
2244	1760	Instigated by his mother, Jacob fraudulently obtains his father's principal blessing. Esau's rage hereat obliges him to flee to Mesopotamia. He receives a vision and promise at Bethel; arrives at Haran; and serves Laban his uncle; Gen. xxvii—xxix. Heb. xii. 16; Gen. xxxi. 13; Hos. xii. 3, 4, 12.	2570	1434	Joshua assembles the Israelites; once and again he rehearses God's favours to them; renews their covenant with God; and dies, aged 110 years: Eleazar, the high priest, dies soon after; Josh. xxii. xxiv.
2251	1753	For his service, Jacob receives Leah and Rachel, his two cousins, for wives; by whom, and their handmaids, within fourteen years, he has eleven sons and one daughter. God also renders him rich in flocks; Gen. xxix. xxx. Hos. xii. 12; Acts vii. 8.			Many of the Canaanites being left in the land, and permitted to entice them, most of the new generation abandoned themselves to idolatry and its attendant impieties. Micah and the Danites are ring-leaders herein. By refusal to punish the lewd rakes of Gibeah, the Benjamites had procured their almost utter destruction.—To punish their wickedness, the Lord delivers up the Israelites for eight years to the oppression of the Mesopotamians; Judg. i—iii. xvii—xxi. 2 Kings xvii. 7, &c. Neh. ix. 26, 27; Ezek. xx. 28, 29.
2265	1739	After serving Laban for 20 years, Jacob and his family privately remove to Canaan. Laban pursues, but is pacified.—Jacob meets with angels at Mahanaim; with God at Peniel; and with Esau in love; Gen. xxxi—xxxiii.	2587	1417	Othniel, of the tribe of Judah, delivers the Israelites, and the land rests forty years; Judg. iii. 10, 11.
2270	1734	Dinah is deflowered, and the Shechemites circumcised and murdered. Jacob removes to Bethel, where Deborah, Rebekah's nurse, dies.—Soon after Rachel dies in childbirth of Benjamin. Reuben commits incest with Bilhah; Gen. xxxiv. xxxv.	2679	1335	The Israelites having relapsed into idolatry, God delivers them into the hand of the Moabites for eighteen years; Judg. iii. 12—14; after which Ehud, a left-handed man, of the almost ruined tribe of Benjamin, delivers them; and the land rests eighty years. During this period Shamgar routs the Philistines, and Boaz marries Ruth; Judg. iii. 15—31; Ruth i—iv.
2276	1728	Joseph, now seventeen years old, is, for his dreams, hated, and sold, by his brethren, to Ishmaelites and Midianites, who sell him to Potiphar the Egyptian; Gen. xxxvii. Ps. cv. 17; Acts vii. 9.	2719	1285	After the Israelites had been for twenty years oppressed by Jabin, king of the Canaanites, who were left in the land, Deborah and Barak deliver them, and celebrate their victory; Judg. iv. v. and x. xi. 1 Sam. xii. 9—11; Heb. xi. 32; Neh. ix. 27—31; Ps. cvi. 40—43.
2286	1718	About seventeen years after his marriage with Shuah the Canaanitess, Judah commits incest with Tamar his daughter-in-law, who bears him Pharez and Zerah.—Joseph refuses to commit adultery with his mistress; and, by false accusation, is imprisoned; Gen. xxxviii. xxxix. Psal. cv. 18.	2745	1259	After they had been seven years oppressed by the Midianites, Gideon a Manassite delivers them; Judg. vi. vii.
2288	1716	Isaac dies, aged 180 years. Soon after Esau removes from Canaan, and finally settles in Mount Seir; where his family, cohabiting with the Horites, wonderfully increased; Gen. xxxv. 28, 29; and xxxvi.	2759	1245	After Abimelech, a bastard son of Gideon, had murdered sixty-nine of his brethren, and tyrannized over Israel three years, he quarrels with his Shechemite friends; is knocked on the head with a stone thrown by a woman from a tower; and, at his desire, killed by his armour-bearer; Judg. ix. 2 Sam. xi. 21. Tola began to judge the Israelites on the west of Jordan. Perhaps not long after, Jair the Gileadite began to judge those on the east of Jordan. It was perhaps while they were conjunct judges that the Ammonites terribly oppressed the Israelites eighteen years; Judg. x.
2289	1715	Having, perhaps two years before, interpreted the dreams of the baker and butler, Joseph is liberated, and interprets those of Pharaoh; is made ruler of Egypt, and married to a princess; Gen. xl. xli. Psal. cv. 19—22; Acts vii. x.	2771	1233	Jephthah, a bastard of Gilead, delivers the Israelites; sacrifices his daughter to fulfil a rash vow; and puts to the sword 42,000 insolent Ephraimites; Judg. xi. xii.
2296	1708	After seven plenteous years, a terrible famine begins in Egypt and the places about; Gen. xlii. 52; Acts vii. 11; Psal. cv. 16.	2848	1156	After, or while, Jephthah judged Israel six years; Ibzan seven, Elon ten, and Abdon eight, God delivers the Israelites, for forty years, into the hands of the Philistines. Meanwhile Eli the high priest, of Ithamar's family, judges Israel. Samson is born, and appointed to be a Nazarite. About the same time, or a few years afterwards, Samuel is born; Judg. xii. xiii. 1 Sam. i.
2298	1706	After Jacob's sons had twice gone to Egypt to buy corn, and been tried by Joseph, he, and all his family, go and reside there; and are nourished by Joseph; Gen. xlii—xlv. Acts vii. 11—15; Psal. cv. 17, 23; Josh. xxiv. 4.	2869	1135	After Samson had, for twenty years, harassed the Philistines, he is taken prisoner, and enslaved by them; but at his death pulls down the house, and kills multitudes of them. Encouraged by this, the Israelites attack the Philistines; but, being defeated, bring the ark to the camp; they are again routed, and the ark is taken. The judgments, attending the ark, on themselves, and on Dagon their idol, beside which they placed it, oblige the Philistines to send it back with honourable presents. The curious Bethshemites looking into it, 50,000 of them are struck dead. It is never returned to Shiloh, but remains at Kirjath-jearim; Judg. xiv—xvi. 1 Sam. ii—vi. and xii. 9; Heb. xi. 32; Acts xiii. 20; Ps. lxxviii. 59—67; Jer. vii. 12, 14.—Samuel, now almost forty years old, begins to judge Israel, and some time after delivers them from the Philistines; 1 Sam. vii. Heb. xi. 32.
		By the sale of the corn which he had laid up during the plenteous years, Joseph renders the money, cattle, lands, and persons of the Egyptians, their king's property; Gen. xlvii.	2888	1116	The Israelites, wearied of God's deputy judges, request a king, to render them like the neighbouring nations. Saul is made king, and defeats the Ammonites. Samuel resigns his government; 1 Sam. viii. —xii. Acts xiii. 20, 21; Heb. xi. 32—35.
2303	1701	After blessing Joseph's sons and his own, Jacob dies, and is with great pomp carried to Canaan and buried. Joseph's brethren supplicate forgiveness; Gen. xlviii—l. Acts vii. 15, 16; Heb. xi. 21.	2909	1095	For intermeddling with priestly work, for neglecting the utter destruc-
2315	1689	Joseph, having foretold the deliverance from Egypt, and given order concerning his bones, dies; Gen. l. 22—26; Heb. xi. 22.			
2369	1635	The oppression of the Israelites begins. Twenty years after Moses is born, and is saved from the water, and educated, by Pharaoh's daughter; Gen. xv. 13; Exod. i. ii. 1—10; vii. 7; and xvi. 20; Acts vii. 18—22; Heb. xi. 23.			
2413	1591	Moses, now forty years old, kills a murderous Egyptian; flees into Midian; marries Jethro's daughter; Exod. ii. 11—22; Acts vii. 23—29; Heb. xi. 24—26.			
2473	1531	About this time Job is plunged into great distress; disputes with his friends; is reproved by his Maker, and graciously delivered; Job i—xlii. James v. 11; Ezek. xiv. 14, 20.			
2513	1491	Pitying the Hebrews' affliction, God appears to Moses at Sinai in a burning bush; appoints him and Aaron to lead them out of Egypt.—After ten plagues the Egyptians allow them to depart; but afterwards pursue them through the Red sea, and are drowned, to the great joy of the Hebrews; Gen. xv. 13, 14; and xlv. 4; Exod. ii. 23—25; iii—xv. and xx. 2; Deut. iv. 20, 34; vii. 18, 19; xi. 2, 3; and xxix. 2, 3; Josh. xxiv. 5—7; 1 Sam. xii. 8; Neh. ix. 9—12; Ps. lxxvi. 10—12; lxxiv. 12—15; lxxviii. 12—14, 42—53; lxxx. 8; lxxxii. 6; lxxxvii. 13—20; cv. 26—39; cxiv. 1—3; cxxxv. 8, 9; and cxxxvi. 10—15; Is. lxiii. 7—14; Jer. xxxii. 20, 21; Ezek. xvi. 3—6; Acts vii. 30—36; Heb. xi. 27—29. Directed by the pillar of cloud, the Hebrews travel in the Arabian desert south-eastward to Sinai. The bitter waters of Marah are sweetened. Quails, manna, and water from the rock, are bestowed by God for their provision. They defeat the Amalekites, and have rulers appointed; receive God's laws from Mount Sinai, and are entered into covenant with him. God directs the form of his tabernacle; appoints his priests, and their consecration. Moses receives the tables of the moral law, and breaks them when he beheld the Hebrews worshipping their golden calf. By his intercession their destruction is prevented, and the tables of the law renewed; Exod. xv. 22—26; and xvi—xxxiv. Deut. i. 6—18; iv. v. ix. and x. 1—5; Neh. ix. 12—20; Ps. lxxviii. 7, 8, 17; lxxviii. 15—25; cv. 40, 41; and cvi. 13—16, 19—23; Ezek. xvi. 8—14; and xx. 5—16; Acts vii. 37—44.			
2474	1490	The furniture of the tabernacle is formed. It is erected, consecrated, and dedicated; Exod. xxxv—xl. Num. vii. Aaron and his sons are consecrated for priests; Lev. viii. ix. Laws of oblations, purifications, and festivals, are enacted by God; Lev. i—v. x—xxvii. The second passover is kept; Num. ix. The Hebrews are numbered and marshalled; Num. i. ii. x.; and Levites appointed to serve God instead of the first born, and consecrated; Num. iii. iv. viii. After the giving of some other laws concerning the purity of the camp, suspected adulteresses, Nazarites, the priests' blessing of the people, and making two silver trumpets, the Hebrews march from Sinai. They murmur, and are plagued; have seventy elders added or confirmed in office. Miriam is smitten with leprosy and healed. The spies search Canaan. On their false report the Israelites despise it, and are			

Y. of world	Before Christ	tion of the Amalekites and their property, and for consulting with a witch, Saul's army is routed by the Philistines, and he murders himself, about two years after the death of Samuel.—David, who had been anointed king by Samuel about seven years before, and who for about four years had been persecuted, and had composed several of his psalms, as vi. vii. xxxiv. xxxv. lii—lix. lxiii. lxiv. cxx. cxli. cxlii. cxliii. &c. returns from the country of the Philistines; resents Saul's death upon an Amalekite; laments over Saul and Jonathan's death; and praises God for his deliverances; Ps. xviii. ix.—Directed of God, he repairs to Hebron, where he is made king of Judah. Meanwhile Abner made Ishbosheth king of Israel; 1 Sam. xiii—xxxi. 1 Chron. x. 2 Sam. i. ii. xxii.	Y. of world	Before Christ	Maachah his idolatrous grandmother; 2 Chron. xiv. xv. 1 Kings xv 9—15.
2979	1055		3052	952	Baasha murders Nadab the son of Jeroboam, and the whole family; and reigns over Israel. Engaged in a war with Baasha, Asa hires the Syrians treacherously to invade the kingdom of Israel; and imprisons the prophet who reproved his conduct; 1 Kings xv 16—22; 1 Chron. xvi. 1—10.
			3074	930	
			3064	940	
			3075	929	Zimri murders Elah the son of Baasha; reigns over Israel seven days: but, being besieged by his master's troops, he burns the palace upon himself; 1 Kings xvi. 9—20.
2936	1048	After Ishbosheth had reigned seven years, much of which time had been spent in skirmishes with the servants of David, he is deserted by Abner, and murdered by two of his servants: upon which the principal men of Israel, with a large body of the people, assemble, and make David their king; 2 Sam. ii—v. 1 Chron. xii. Ps. lxxxix. 19, 20, &c. Acts xiii. 22; Ps. lxxviii. 68—72.	3079	925	After four years of civil war between Omri and Tibni, Omri prevails, and reigns wickedly; builds Samaria, and renders it his capital; 1 Kings xvi. 21—28; Micah vi. 16.
			3086	918	Ahab, still more wicked than his father, reigns over Israel; marries Jezebel a Zidonian princess; and, by her advice, introduces the worship of Baal: Hiel, with the loss of his sons, rebuilds accursed Jericho; 1 Kings xvi. 29—34; Mic. vi. 16.
2959	1045	After taking Jerusalem from the Jebusites, and building himself a palace there, and defeating the Philistines twice, David, attended with many thousands of Israelites, brings up the ark of God, with great solemnity, from Kirjath-jearim to a tent which he had formed for it on mount Zion; 2 Sam. v. vi. 1 Chron. xiii.—xvi. Ps. lxxviii. 68, 69; xxiv. xlvii. lxviii. xciii. xcvi. cxviii. cxlii. cxliii. cxlii—cl.	3090	914	Asa dying of diseased feet, Jehoshaphat succeeds him. He reforms his kingdom, fortifies his cities, and forms a militia of 1,160,000; 2 Chron. xvii. 1 Kings xxii. 41—46.—He first made friendship with the kings of Israel, and took Ahab's daughter to be the wife of Jehoram his son.
2962	1042	David intends to build a temple; but God restrains him; allots that honour to his son; promises to establish his kingdom; and David, with great thankfulness, pleads for its accomplishment; 2 Sam. vii. 1 Chron. xvii. and xxii. 6—13; Psal. cxxxii. 1 Kings v. 2—5; and viii. 15—19; 2 Chron. vi. 4—9; Acts vii. 46.			In answer to the prophet Elijah's prayer, a drought of three years and an half plagues the kingdom of Israel. Ravens at first, and afterwards a poor widow of Zarephath, whose son he restores to life, feed Elijah. Having by his sacrifice, burnt with fire from heaven, demonstrated that not Baal, but JEHOVAH, was the true God, he causes the prophets of Baal to be slain; and procures rain.—Terrified by the threatenings of Jezebel, he retires far southward to Sinai; but is reproved by God for his flight, and ordered back to anoint Jehu king over Israel, Hazael over Syria, and Elisha prophet in his own room; 1 Kings xvii—xix.
2970	1034	After he had subdued the Philistines, Moabites, Amalekites, Syrians, and almost all the Ammonites, and thus extended the dominion of the Israelites to the utmost extent promised; Gen. xv. 18—21; Exod. xxiii. 23—31; and xxxiv. 11; Deut. xi. 24; 2 Sam. viii. x. 1 Chron. xviii—xx; he commits adultery with Bathsheba; murders Uriah her husband; and, being reproved by Nathan, bitterly repents. The child sickens and dies; 2 Sam. xi. xii. Ps. li.	3103	901	Benhadad king of Syria having insolently threatened the destruction of Samaria, God punishes him with a signal defeat by a handful of Israelites. Next year, to punish his captain's blasphemy, his army is almost utterly cut off. He submits; and Ahab, to his own ruin, makes a treaty of peace with him; 1 Kings xx.
2971	1033	Bathsheba, perhaps the grand-daughter of Ahithophel, now David's wife, bears Solomon; 2 Sam. xii. 24, 25; 1 Chron. iii. 5; and xiv. 4.	3104	900	
2972	1032	Amnon, David's eldest son, deflowers his sister; and after two years is murdered by Absalom, her full brother; 2 Sam. xii. 10; and xiii.	3105	899	By seizing upon Naboth's vineyard, whom Jezebel had for this purpose basely murdered, Ahab draws upon himself and family fearful denunciations of wrath; but his external repentance for a time defers the execution; 1 Kings xxi.
2977	1027	After Absalom had lived three years an exile with his grandfather Talmai king of Geshur, he is, by Joab's means, brought back to Jerusalem; and after two years more, is reconciled to his father David; 2 Sam. xiii. 37—39; and xiv.	3107	897	Having in the preceding year associated their eldest sons, Ahaziah and Jehoram, in power with themselves, Ahab and Jehoshaphat, encouraged by the false prophets, march against the Syrians for the recovery of Ramoth-gilead. Jehoshaphat is endangered, and Ahab slain; 1 Kings xxii. 2 Chron. xviii.
2983	1021	Absalom rebels against David; is joined by Ahithophel, who hanged himself, and by most of the Israelites. David and his friends flee over Jordan. There Absalom's huge host is defeated and himself slain by Joab.—After some altercation with the men of Judah, the Israelites again revolt under Sheba; but, he being slain, they return to their allegiance; 2 Sam. xv—xx. Psal. ii—vi. xlii—xlv.	3108	896	While Jehoshaphat, reproved by a prophet, proceeds in the reformation of his kingdom, Ahaziah, the successor of Ahab, dies of a fall from a window.—Elijah, having destroyed two idolatrous troops by fire from heaven, is translated.—Elisha succeeds him; heals the bitter water and barren fields of Jericho; and, by two she-bears, destroys forty-two insolent children of Beth-el; 1 Kings xxii. 49—53; 2 Chron. xix. 2 Kings i. ii.
2984	1020	While the Philistines in four battles attempt to recover their liberty, they are defeated. The Lord avenges Saul's murdering of the Gibeonites by a famine of three years; 1 Chron. xx. 2 Sam. xxi.	3109	895	The Moabites, who had always been subject to the Israelites since David conquered them, having rebelled after the death of Ahab, Jehoram his son, assisted by Jehoshaphat and his deputy king of Edom, and miraculously supplied with water by Elisha, ravages their country; 2 Kings iii.
2987	1017	David numbers his subjects. God punishes his sin in the death of 70,000 of them. By his deep humiliation and sacrifice he stops the plague. He purchases a spot for the temple to be built on; 2 Sam. xxiv. 1 Chron. xxi. and xxvi. 23, 24.			Elisha multiplies the widow's oil; promises a son to the Shunammite, and restores him to life; renders poison harmless; multiplies provision; heals Naaman of his leprosy, and smites Gehazi with it; makes iron swim; blinds and opens the eyes of the Syrian soldiers. The Syrians, affrighted by God, raise the siege of Samaria when the inhabitants were almost famished, and leave plenty of provision; 2 Kings iv—vii.
2988	1016	David being now extremely infirm, Abishag is procured to sleep with him as his concubine. Assisted by Joab and Abiathar, Adonijah his eldest son attempts to seize the throne: but, by the activity of Nathan the prophet, and Bathsheba, David gives orders to anoint Solomon his successor; 1 Kings i.	3112	892	Meanwhile Jehoshaphat is miraculously victorious over the allied army, which had invaded his kingdom with a view to extirpate the Israelites; 2 Chron. xx. Ps. lxxxiii. xlviii.—He allots his younger sons presents and fenced cities; and, for the second time, installs Jehoram on his throne; 2 Chron. xxi. 2, 3; 2 Kings viii. 16.
2989	1015	Having made immense preparations for the building the temple, and given Solomon a plan of it and a charge concerning it, he fixes the order of the priests, Levites, singers, and porters, for the temple; as either now or before he had regulated the trained bands and the royal property: and, having solemnly charged Solomon and the princes of Israel to cleave to the Lord, he soon after died.—Not long after Adonijah, Joab, and Shimei, were slain by Solomon's order; 1 Chron. xxii—xxix. 1 Kings iii.	3115	889	After Jehoshaphat's death, Jehoram, being sole king, introduces the idolatry of the house of Ahab his father-in-law into Judea; murders his brethren; and contemns the warning which the prophet Elijah had left him. The Edomites and Libnites revolt. The Philistines, Arabs, and others, ravage his kingdom and murder his family; 2 Chr. xxi. 2 Kings viii. 16—24.
2990	1014	Solomon, who already had Rehoboam by an Ammonitess, marries an Egyptian princess, to whom Pharaoh her father gave Gezer, a city of the Philistines, in compliment; 1 Kings xiv. 21; iii. 1, 2; and ix. 16. In answer to his prayer in his vision, God grants Solomon an uncommon share of wisdom; which he manifests in judging between two barlots; in fixing the crown officers and providers for his large household; and in his songs, proverbs, and philosophical discourses. He becomes the admiration of the princes and nations around; 1 Kings iii. iv. 2 Chron. i.	3119	885	Ahaziah, his only surviving son, succeeds: and, having reigned about a year alone, he and Jehoram king of Israel, and other male descendants of Ahab, together with Jezebel and the priests of Baal, are slain by Jehu, to whom God had given the kingdom of Israel; 2 Kings viii. 25, 29; and ix. x. 2 Chron. xxii.
2993	1011	After securing the assistance of Hiram king of Tyre, and making great preparations, Solomon, in the 480th year of the deliverance from Egypt, lays the foundation of the temple. It was finished in seven years and six months, just 3000 years after the creation and 1000 before Christ's birth. The next year it was dedicated by solemn prayer and large sacrifices; 1 Kings v—ix. 2 Chron. ii—vi. Acts vii. 47.	3126	878	After Athaliah, the daughter of Ahab, had murdered all the seed royal of David she could find, and had tyrannized six years, Jehoiada the high priest, assisted by his fellow priests and nobles, installs Joash, Ahaziah's son, when seven years of age, on the throne; kills Athaliah, and Mattan her idolatrous high priest; reforms the nation; and renews their covenant with God; 2 Kings xi. 2 Chron. xxiii.
3000	1004	Solomon finishes his magnificent palace; 1 Kings vii. 1; and ix. 10; 2 Chron. viii. 1. About this time he wrote his inspired Song; Song i—viii. carried on his repairs of cities and enriching trade; and was visited by the queen of Sheba; 1 Kings ix. x. 2 Chron. viii. ix. and i. 15—17.	3149	855	Jehoash, in the twenty-third year of his reign, gives orders for repairing the temple; which are executed with great prudence and fidelity; 2 Kings xii. 2 Chron. xxiv. Jehu king of Israel is succeeded by Jehoahaz his son. Under both, especially the latter, Hazael (who, by murdering his master Benhadad, had become king of Syria) terribly ravaged their kingdom; 2 Kings x. 29—36; xiii. 1—9; and viii. 7—15.
3013	991	After great licentiousness with heathenish women, and apostasy to their idolatries, Solomon, being reproved by a prophet, repents; writes his Ecclesiastes, and perhaps his Proverbs; and dies; 1 Kings xi. Neh. xiii. 26; Eccl. i—xii. Prov. i—xxix.	3164	840	Joash king of Judah, and his subjects, turn idolaters. He murders Zechariah the priest, son of Jehoiada and his own cousin, for reproving him. Soon after the Syrians ravage his kingdom, and his servants murder him; 2 Kings xii. 17—21; 2 Chron. xxiv. 17—27.
3029	975	Provoked by Rehoboam's haughty threatenings, the Ephraimites, and other nine tribes, revolt from the family of David, and form a separate kingdom under Jeroboam the son of Nebat. To prevent their return to Judah, by going up to Jerusalem at the solemn feasts, he establishes the idolatrous worship of the calves of Dan and Bethel among them. Nor could the reproof of the man of God, nor the miracles attending it, render him penitent; 1 Kings xii. xiii. 2 Chron. x.	3165	839	Jehoash, grandson of Jehu, succeeds his father Jehoahaz as sole king of Israel; visits the prophet Elisha on his death-bed; according to whose predictions he gives the Syrians three terrible defeats; 2 Kings xiii. 10—23; and xiv. 15, 16.
		Many Levites and others retiring from the kingdom of Jeroboam to that of Rehoboam, he and his subjects conducted themselves for three years regularly, and lived prosperously. But afterwards revolting to idolatry, Shishak, king of Egypt, ravages their country, and pillages Jerusalem and the temple; 1 Kings xiv. 21—31; 2 Chron. xi. xii.	3166	838	Amaziah succeeds his father Joash on the throne of Judah; punishes the murderers of his father; ravages the country of the Edomites with inhuman barbarity; provokes Jehoash king of Israel to a war, in which his army is routed, Jerusalem and the temple pillaged, and himself taken prisoner; 2 Kings iv. 1—14; 2 Chron. xxv.
3034	970				Jonah the prophet foretells the relief of the Israelites. Unwilling to denounce the destruction of Nineveh, he flees to Tarshish. A whale swallows him up, and, after three days, casts him out upon dry land. He warns the Ninevites; they repent, and are spared; 2 Kings xiv. 25; Jon. i—iv. Matt. xii. 39—41; and xvi. 4.
3046	958	Abijam succeeds Rehoboam. He routs Jeroboam's army of 800,000, slays 500,000 of them, and takes Bethel and other cities from him; 1 Kings xv. 1—8; 2 Chron. xiii.	3180	824	After being his father's partner twelve years, Jeroboam succeeds his father Jehoash, and restores the kingdom of Israel almost to its ancient glory; 2 Kings xiv. 16, 23—28.
3049	955	Asa succeeds Abijah; reigns forty-one years; zealously extirpates idolatry; strengthens his kingdom with forts; defeats an Ethiopian army of 1,000,000; renews his subjects' covenant with God; and deposes	3194	810	Amaziah king of Judah being murdered by his subjects, Azariah

Y. of
world; Christ

		Uzziah succeeds him, and reigns prosperously fifty-two years; 2 Kings xiv. 21, 22; and xv. 1—4; 2 Chron. xxvi. 1—15.	Y. of world; Christ			Jer. xxii. 24—30; xxix. 1, 2; and xxiv. Ezek. xvii. 4, 12; and i. 2, 3; Esth. ii. 6.
		The prophets Amos, Hosea, and perhaps Joel, prophesy; reprove the Israelites for their sins, and foretell their approaching, but just judgments; Amos i—ix. Hos. i—xiv. Joel i—iii.	3406	598		Zedekiah, brother of Jehoiakim, being made king by Nebuchadnezzar, as his sworn tributary, reigns wickedly.—Jeremiah continues prophesying in Judea; Jer. xxi. xxvii—xxxiv. xxxvii. xxxviii. l. li. if not also xix. xx.; and Ezekiel begins to prophesy in Chaldea; Ezek. i—xxxii.
3221	783	A terrible earthquake is felt in Judea; Amos i. 1; Zech. xiv. 5; Jeroboam II. dying, a civil war, at least an interregnum of eleven years and an half, ensues; at the end of which Zachariah his son, the fourth in descent from Jehu, reigns six months; 2 Kings xv. 8—12; and x. 30.				Zedekiah, depending on the Egyptians, rebelled; to punish which Nebuchadnezzar, after a siege of almost two years, burns Jerusalem and the temple; carries off captive all the Jews who remained, except a few of the poorer sort; whom, together with Jeremiah, now liberated from prison, he commits to the care of Gedaliah. But Gedaliah being quickly murdered, the rest retire into Egypt, and force Jeremiah along with them; Jer. lli. xxxix—xliv. 2 Kings xxv. 2 Chron. xxxvi. Lam. i—v.
3233	771	Shallum his murderer had reigned but one month when Menahem, probably Zachariah's general, slew him, and reigned ten years. While he was butchering his opponents, Pul king of Assyria invaded the kingdom, and laid it under tribute; 2 Kings xv. 13—22.	3416	588		Jeremiah, Ezekiel, and Obadiah, prophesy; Jer. xliii. xlv. Ezek. xxxii—xlvi. Obad. i. Psal. lxxiv. cxxix. cxxxvii. are penned, and Jeremiah's Lamentations; i—v.
3241	763	About this time Uzziah, proud of his conquests and wealth, attempts to offer incense in the temple, is withstood by Azariah the high priest, and struck with a leprosy. Jotham his son governs the kingdom; 2 Kings xv. 5, 6; 2 Chron. xxvi. 16—23.				Having desolated the countries of Ammon, Moab, Edom, Phenicia, Philistia, and Egypt, Nebuchadnezzar returns to Babylon, where, out of his immense spoils, he forms a gigantic image to his god Belus. Shadrach, Meshach, and Abednego, refusing to worship it, are miraculously preserved in the fiery furnace, and are promoted to great honours; Jer. xxv. xli—xlix. Ezek. xxv—xxxii. xxxv. Isa. xlv—xxiii. Hab. i. ii. Dan. iii. He also builds palaces, hanging gardens, the temple of Belus, &c. Dan. iv. 30.
3245	759	Isaiah and Micah begin to prophesy; Is. i—vi. Mic. i.	3433	571		Daniel interprets Nebuchadnezzar's dream of the tree cut down. Next year Nebuchadnezzar, for his pride, is deprived of his reason, and dethroned for seven years; Dan. iv. and v. 18—21.
3246	758	Having murdered Pekahiah the son of Menahem, Pekah begins to reign over Israel twenty years.				Nebuchadnezzar hath his reason restored; he acknowledges God's sovereignty; is restored to his throne; and dies, having reigned forty-five years.
3262	742	Next year Jotham begins his prosperous reign over Judah; 2 Kings xv. 27, 28, 32—38; 2 Chron. xxvii.	3443	561		Evil-Merodach, his son, succeeds, and exalts Jehoiakin king of the Jews; 2 Kings xxv. xxvii—xxx. Jer. lli. 31—34.
		Ahaz succeeds Jotham, and reigns very wickedly and unhappily. Pekah king of Israel kills 120,000 of his best troops in one battle, and carries off 200,000 prisoners, which, by order of the prophet Oded, are sent back. He and Rezin king of Syria ravage Judea, and intend to render it tributary to them, under a deputy of their own. The Edomites and Philistines, from the south and west, also distress it. In his distress, Ahaz hires Tiglath-pileser, of Assyria, to attack his enemies, who, after murdering multitudes of the Syrians and Israelites on the east of Jordan and in Galilee, carries the rest captive to Media. Ahaz then copies after the Syrian idolatry, and pollutes the temple; 2 Chron. xxviii. Is. vii. 1—9; 2 Kings xvi. and xv. 29.	3442	562		Neriglissar, Nebuchadnezzar's son-in-law, who had murdered Evil-Merodach, and his family being murdered in their turn, Belshazzar, the son of Evil-Merodach, becomes king of Babylon; Jer. xxvii. 7. —Daniel hath his vision of the four beasts;—and, about two years after, of the ram and he-goat; Dan. vii. viii.
3262	742	Hosea, Isaiah, and Micah, still continue prophesying; Hos. iv—xiv. Is. vii—xiv. Mic. i. ii.	3449	555		While the Medes and Persians besiege Babylon, Belshazzar and his lords celebrate an impious revel.—An hand-writing, interpreted by Daniel, denounces their immediate ruin.—That same night Babylon is taken, Belshazzar slain, and his monarchy rendered subject to the Medes and Persians; Dan. v. Isa. xlii. xlv. xlii. xlvii. Jer. xxv. 12; xxvii. 7; and l. li. Hab. ii.
3274	730	Hoshea, who had killed Pekah nine years before, at last, by a long civil war, renders himself king of Israel, and is less wicked than his predecessors. Shalmaneser king of Assyria renders him tributary; 2 Kings xv. 30; and xvii. 1, 2.	3466	538		Daniel is advanced by Darius the Mede; but, by the envy of his fellow rulers, is cast into the den of lions. He is delivered, and his accusers destroyed; Dan. vi. He solemnly supplicates the restoration of the Jewish nation; has the coming of Christ, and the disasters attending it, intimated to him by the angel Gabriel; Dan. ix.
3278	726	After being partner with his father one year Hezekiah begins to reign alone over Judah. He, with great zeal and diligence, reforms his kingdom, refuses to pay tribute to the Assyrians; and reduces the Philistines; 2 Chron. xxix—xxxii. 2 Kings xviii. 1—8; Is. xiv. 29.	3468	536		Cyrus, succeeding his father Cambyses as king of Persia, and Darius his uncle and father-in-law as king of Media, proclaims liberty for the Jews to return to Canaan and rebuild their temple; and restores to them their sacred vessels, which had been dedicated to the Chaldean idol Bel.—About 30,000 of the tribes of Judah and Benjamin, and perhaps 12,000 of the other tribes, 7337 proselytes and servants, return under the direction of Zerubbabel and Jeshua; Isa. xlv. 23—28; xlv. 13; and xlviii. 20; 2 Chron. xxxvi. 22, 23; Ezra i. i. Neh. vii.
3283	721	Finding that Hoshea had, with the assistance of the Egyptians, conspired to render himself independent, Shalmaneser invades his kingdom; demolishes Samaria his capital; takes him prisoner; and transports the remaining Israelites to Assyria and Media, whence few, if any of them, ever returned to Canaan; Is. vii. viii. xxiv. xxviii. Hos. iv—xiii. Amos ii—ix. Mic. ii. iii. vi. vii. 2 Kings xvii. 3—23; and xviii. 9—12; 2 Chron. xxx. 6; Neh. ix. 32. He soon after ravaged Phenicia, and besieged Tyre five years, &c.	3469	535		After observing the feast of tabernacles, and making preparation for seven months, the Jews amidst joy and grief, lay the foundation of the second temple; Ezra iii. But their Samaritan neighbours, by their open influence at court, and by accusing them as rebels to Cambyses and Artaxerxes Magus, long hinder the building; Ezra iv. Daniel hath his last vision; x—xii.
3291	713	Having reduced the Moabites, Ammonites, Edomites, Philistines, if not also the Egyptians, Sennacherib the Assyrian, contrary to treaty, invades Judea, and takes all the fenced cities except Jerusalem: his army is cut off, perhaps in the third year, by an angel, on the east of Jerusalem. During this war Hezekiah was miraculously delivered from his deadly distemper; Amos i. ii. Is. xlv. xxiv—xxxviii. Mic. i—iii. 2 Kings xviii—xx. 2 Chron. xxxii.	3480	524		Cambyses, after the death of Amasis, ravages Egypt and part of Ethiopia, and ruins his own army.
3294	710	Chaldean ambassadors coming to Hezekiah, he vainly shews them his wealth. God threatens him, that it and his seed should be carried captive to Babylon; Is. xxxix. 2 Kings xx. 12—21; 2 Chron. xxxii. 25—33.	3484	520		Encouraged by the prophets Haggai and Zechariah, and after this by a decree of Darius Hystaspis in their favour, the Jews resume the building of their temple; and in about four years finish and dedicate it, about seventy-two years after it had been burnt by the Chaldeans; Ezra v. vi. Hag. i. ii. Zech. i—ix. About this time Darius reduced the revolted Babylonians; Is. xlii. xlv. xlii. xlvii. Jer. l. li.
		While Judea flourishes Isaiah, and perhaps Micah, prophesy; Is. xl—lxvi. Mic. iv. v.	3489	515		Perhaps about this time Esther was made queen of Persia instead of Vashti; and after five years the plot and ruin of Haman took place. But some historians place these events thirty-six years later, under Xerxes, or rather fifty-six, under Artaxerxes Longimanus; Esth. i—x.
3306	698	Manasseh succeeds Hezekiah. He introduces idolatry, persecution, and other abominations; 2 Kings xxi. xxiv. 3, 4; and xxii. 17, 1; Jer. xv. 4; 2 Chron. xxxiii. 1—10.	3490	514		The Egyptians revolt from Darius. About six years after, Xerxes his son reduces them.
3328	676	Esarhaddon invades Judea; carries Manasseh prisoner to Babylon; where he repents, and is restored to his kingdom, perhaps as a tributary of the Assyrians; 2 Chron. xxxiii. 11—19.	3525	479		Darius having, for the sixteen last years of his life, carried on an unsuccessful war with the Greeks, Xerxes his son, after four years preparation, invades their country with an army of some millions: but he and his Carthaginian allies are shamefully repulsed; Dan. xi. 2; x. 20; vii. 5; and viii. 4.
		About this time Esarhaddon transported the remains of the Israelites to the East, and further re-peopled their country with heathen tribes from Persia, Chaldea, &c. They formed a religion, partly Jewish, partly heathen; and were called Samaritans; 2 Kings xvii. 21—41; Ezra iv. 2, 9, 10, 17; John iv. and viii. 48; Luke ix. 52, 53.	3540	464		Artaxerxes Longimanus succeeds his father Xerxes. The Egyptians again revolt, but are reduced.
3363	641	Josiah, a child of eight years, succeeds his obstinately-wicked father Amon:—he, with great zeal, reforms his kingdom; repairs the temple; renews his subjects' covenant with God; solemnly celebrates the passover.—During his reign Jeremiah and Zephaniah prophesy, if not also Nahum and Habakkuk; Jer. i. perhaps to xvii. Zeph. i—iii. Nah. i—iii. Hab. i—iii.	3547	457		Ezra is sent to Jerusalem by Artaxerxes, as his deputy governor of Judea. With great zeal he separates the Jews from their strange wives; Ezra vii—x. Perhaps it was now that Esther was married to Ahasuerus, and Haman's plot and ruin five years after; Esth. i—x.; and, by her influence, Artaxerxes greatly favoured the Jews.
3394	610	Unadvisedly giving battle to Pharaoh Necho king of Egypt, Josiah is slain; after which the kingdom of Judah becomes miserable; 2 Kings xxiii. 29, 30; 2 Chron. xxxv. 20—24.	3559	445		Nehemiah is appointed deputy governor of Judea, and rebuilds Jerusalem. Continuing in that office 18, or perhaps 36, years, he labours to reform his nation; Neh. i—xiii. Dan. ix. 25.
3395	609	Jehoaiah, whom the people had made king, being carried prisoner into Egypt, Pharaoh Necho makes Jehoiakim king, who reigns wickedly eleven years; 2 Kings xxiii. 31—37; 2 Chron. xxxvi. 1—5. Under him Jeremiah and Urijah, if not also Habakkuk and Zephaniah, prophesy; Jer. xix. xx. xxvi. xxii. xxiii. xxv. xxxv. xxxvi. xlv. xlvii—xlix. Hab. i—iii. Zeph. i—iii.	3574	430		Malachi the prophet reproves the Jews for their contempt of God's ordinances, sacrilege, marriages with heathens, and cruelty to their Jewish wives; Mal. i—iv.
3398	606	Nebuchadnezzar the Chaldean, now partner in the kingdom with his father, invades Judea; renders Jehoiakim his tributary; carries off Daniel and his companions, and others, to Babylon, with part of the vessels of the temple of God, which he places in that of Belus; 2 Chron. xxxvi. 6, 7; Jer. xxxv. 11; and xxix. 10; Isa. xxxix. 7; Dan. i. 2, 3, 7; &c.	3591	413		The Egyptians revolt from Darius Nothus king of Persia. It requires 64 years to reduce them; Isa. xix. Ezek. xxix. xxx. Zech. x. 11. Joel iii. 19; Isa. xxvii. 1.
3401	603	Jehoiakim rebels against Nebuchadnezzar, now sole king of Babylon; 2 Kings xxiv. 1.	3596	408		Scarcely had Nehemiah finished his reformation when Manasseh, the son-in-law of Sanballad, began to build the Samaritan temple on Mount Gerizzim; Neh. xiii. 28, 29; John iv. 20.
3403	601	Daniel makes known and interprets Nebuchadnezzar's dream of the image, which the wise men could not; Dan. ii.	3655	349		After reducing the revolted Cyprians and Phenicians, and ravaging part of Judea, Artaxerxes Ochus, king of Persia, finally reduces the Egyptians; since which they have never been governed by a prince of their own; Ezek. xxix. 14, 15; and xxx. 13; Zech. x. 11; Isa. xix. 4.
3404	600	After a long and furious war Nineveh is destroyed by the Medes, assisted by Nebuchadnezzar the Chaldean; Nah. i—iii. Ezek. xxxi.	3670	334		After the Persians and Greeks had been generally in a state of war for 160 years, Alexander the Great marches 35,000 Greeks into Asia with whom, in six years, he conquers the whole Persian empire; Dan. vii. vi; viii. 5—7; x. 20; and xi. 3; Zech. vi. 6.
405	599	While Nebuchadnezzar is occupied in seizing the kingdom of Assyria he sends an army of Chaldeans, Syrians, Moabites, and Ammonites, against Jehoiakim king of Judah, who ravage his kingdom, murder him, drag his corpse out by the gate of Jerusalem, and leave it unburied; 2 Kings xxiv. 2; Jer. xxii. 18, 22; xviii. 19; and xxxvi. 30.	3672	332		Alexander furiously destroys Tyre and Philistia. The Jews and Egyptians submit to him; Isa. xxiii. 1—18; Zech. ix. 1—8.
		His son Jehoiachin, whom, it seems, he had made his partner ten years before, after reigning alone three months and ten days, surrenders himself to Nebuchadnezzar, who carries him and his family, courtiers, and principal magistrates, warriors, and artificers, in all 18,000, to Babylon; together with Ezekiel the priest, afterwards a prophet, and Mordecai, and part of the furniture of the temple; 2 Kings xx. 17, 18; Isa. xxxix. 6, 7; 2 Chron. xxxvi. 9, 10; 2 Kings xxiv. 6—10;	3681	323		Alexander dies. Within fifteen years after his whole family is murdered.

and his empire divided among four of his principal generals; Dan. vii. 6; viii. 8; and xi. 4. The two principal divisions were—the kingdom or empire of Egypt on the south of Canaan, and of Syria on the north. For more than 150 years these were generally in a state of war one with another; nevertheless, the Jews, whose country lay betwixt them, were marvellously protected by Providence; Dan. xi. 5—29; Zech. x. viii.

3829 175 Antiochus Epiphanes, succeeding his brother Seleucus, persecutes the Jews, and sets to sale their high priesthood.—He makes four attempts to rob Ptolemy his nephew of the kingdom of Egypt.

3834 170 In his return from his second expedition into Egypt he takes Jerusalem, murders 40,000, and takes as many more prisoners to be sold for slaves.

3836 168 In his return from his fourth expedition, when he was checked by the peremptory demands of the Roman ambassadors, he stops the daily sacrifice, and attempts to abolish the Jewish worship.

3840 164 After some years struggling, Judas Maccabeus defeats Antiochus' army at Jerusalem, restores the worship of God in the temple, and institutes the *feast of dedication*. Not long after this Antiochus dies miserably; Dan. xi. 21—35; and vii. 23—25; Zech. i. 20, 21; ix. 13—17; and xii. 2—7; John x. 22.

For thirty years after, Judas, and his brethren Jonathan and Simon, protect their nation; governing their church as high priests, and their state as civil rulers dependent on the Syro-grecians.

3870 134 After this, John Hircanus the son of Simeon, and Alexander Janneus his son, having rendered the Jewish nation independent, reign prosperously for about fifty years, and subdue the Samaritans, Edomites, Ammonites, Moabites, and Philistines; Isa. xi. 14; Mic. iv. 12, 13; Obad. 18—21.

3926 78 After a war of six years with his subjects, Alexander dies. Alexandra his widow wisely governs the state nine years, Hircanus her son, being high priest.

3940 64 After five years' contention between Hircanus, her elder but peaceable son, and Aristobulus the younger, they both apply to the Romans for help.

3941 63 Pompey the Roman general takes part with Hircanus; and, taking Jerusalem from Aristobulus, carries him prisoner to Rome, where he is poisoned about 14 years after.

3957 47 Antipater, who had been a partizan of Hircanus, obtains for his son Phasael the Government of Judea, and for Herod the Great the government of Galilee.

3960 44 Julius Cæsar, who after great success in war, had altered the republican form of the Roman government, and made himself emperor, is slain by Brutus Cassius and others in the senate house.

3964 40 Antigonus, the son of Aristobulus, having been made king of Judea by the Parthians, Herod of Galilee, by the assistance of the Romans, wrests the kingdom from him.

3982 18 Herod, having offended the Jews, by some heathenish structures in compliment to Augustus the Roman emperor, attempts to regain their favour by rebuilding their ruinous temple.

After a solemn annunciation of their birth by the angel Gabriel, John Baptist and Christ are born, to the great joy of their parents. Jesus' birth is published to the shepherds. He is circumcised, and presented at the temple; and solemnly acknowledged the Messiah by Simeon and Annas; Matt. i. ii. Luke i. ii. 1—38; and iii. 23—38.

Wise men of the Gentiles come from the East to worship him. God admonishes them not to return to Herod to inform him concerning the divine babe. To secure his destruction, Herod murders all the babes under two years old in and about Bethlehem; but an angel had previously warned Joseph and Mary to carry Jesus into Egypt, where he was safe; Matt. ii. 1—18.

4002 Herod being dead, Joseph and Mary, with the babe Jesus, return to Canaan, and settle at Nazareth in Galilee; Matt. ii. 18—23; Judas of Galilee raises an insurrection; Acts v. 37.

A.D. 4009 6 Archelaus, who reigned in the room of his father Herod, being accused of mal-administration, is deposed by the Romans, and Judea is formed into one of their provinces.

1012 9 Jesus goes up with his parents to the passover, and disputes with the doctors in the temple; Luke ii. 39—52.

1030 27 John Baptist begins to preach and baptize, warning the Jews to prepare for receiving the Messiah, who was about to be manifested; Matt. iii. 1—12; Mark i. 1—8; Luke iii. 1—18; John i. 7—19.

4032 29 Jesus is baptized by John at Bethabara near Jericho, and is attested by his Father and the Holy Ghost from heaven; Matt. iii. 13—17; Mark i. 9—11; Luke iii. 21—23. He is led by the Spirit into the wilderness of Judah to fast, and to be forty days tempted of the devil; Matt. iv. 1—11; Mark i. 12, 13; Luke iv. 1—13. Being examined concerning his character, John acknowledges himself the Messiah's forerunner, and points out Jesus as the Messiah, to his hearers and disciples; John i. 20—37.—Having become acquainted with Andrew, Peter, Philip, and Nathaniel, Jesus returns into Galilee, perhaps attended by the two last; and there, at a marriage, turns water into wine; John i. 35—51; and ii. 1—12.

1033 30 After making a short visit to Capernaum, Jesus goes up to the passover at Jerusalem;—where he expels the merchants from the courts of the temple; foretells his own death and resurrection; and confers with Nicodemus concerning the new birth; the end of his mission, &c. John ii. 12—25; and iii. 1—21.—Departs from Jerusalem, and preaches with great applause;—which John hearing of, joyfully extols him; John iii. 22—36; and is soon after cast into prison; Matt. xiv. 10; Luke iii. 19, 20; Mark vi. 17.—Jesus returns northward to Galilee through Samaria, where he converts an harlot and many of her neighbours; is welcomed to Galilee; at Cana restores to health a nobleman's son; John iv. preaches at Nazareth, to the hazard of his life; Luke iv. 16—30; removes to Capernaum, where he preaches with acceptance; calls Peter and Andrew, James and John, to be his stated attendants; casts out a devil in the synagogue, and heals Peter's mother-in-law; after which he takes a tour through the other cities of Galilee; multitudes following him to hear his sermons, or to obtain his miraculous cures; Mark i. 14—39; Luke iv. 31—44; and v. 1—11; Matt. iv. 13—25; and viii. 14, 15. Preaches the sermon on the Mount; Matt. v—vii. Descending from thence, he cures a leper; Matt. viii. 1—4; Mark i. 40—46; Luke v. 12—16. Returns to Capernaum, where he cures a man of the palsy, and calls Matthew to be his disciple; Matt. ix. 2—9; Mark ii. 1—14; Luke v. 17—28.

4034 31 Goes up to his second passover at Jerusalem, where he cures the lame man at the pool of Bethesda on the sabbath, and vindicates his conduct, from his equality with God, and the office he had from God; John v. Returning to Galilee, he vindicates the *rubbing out ears of corn* by his hungry disciples for their refreshment on the sabbath-day; cures a man's *withered hand* on the sabbath, and justifies his conduct; is followed by multitudes to the sea of Galilee; many of whom he heals of their diseases, and forbids the possessed to acknowledge his Messiahship; Matt. xii. 1—21; Mark ii. 23—28; and iii. 1—12; Luke vi. 1—11.

Y. of world 4034 A. D. 31 Having prayed all night in a mountain, he chooses his *twelve disciples* from among his other followers; descends to the plain; works many miracles; repeats part of his celebrated sermon on the Mount; Mark iii. 13—19; Luke vi. 12—49; heals the centurion's servant, and commends his faith; Matt. viii. 5—13; Luke vii. 1—10; raises the widow of Nain's son to life; Luke vii. 11—17; Mark iii. 19—21; answers John Baptist's inquiry, *Whether he was the promised Messiah?* discourses concerning John, and bewails the fate of the impenitent cities of Galilee; Luke vii. 18—35; Mat. xi. 1; dines with a Pharisee, and vindicates the woman who anointed his feet; Luke vii. 36—50. Takes another tour through the cities of Galilee, attended by his disciples and some pious women; answers the Pharisees charge of correspondence with Satan; warns them of the danger of sinning against the Holy Ghost, and of idle words; upbraids the Pharisees' perverseness in seeking a sign from heaven; pronounces the parable of the *relapsed demoniac* against them; intimates his resolution to persevere in his work, and his endeared affection to his obedient disciples; Luke viii. 1—3; and xi. 14—36; Mat. xii. 22—50; Mark iii. 22—35.

Retiring to the west side of the sea of Tiberias, he delivers the parables of the *sower* and of the *tares*, which he afterwards explained to his disciples; and of the *springing field*, the *mustard seed*, the *leaven*, the *hid treasure*, the *pearl* and the *net*; Matt. xiii. Mark iv. 1—34; Luke viii. 4—18. After answering some who professed their inclination to follow him, he crosses the sea eastward, and stills a tempest; Matt. viii. 18—27; Mark iv. 35—41; Luke ix. 57—62; dislodges the devils out of two madmen, the one extremely furious; and permits them to enter into and drown the swine; and, at the Gadarenes' request leaves the country, and crosses the sea to Capernaum; Matt. viii. 28—34; and ix. 1; Mark v. 1—21; Luke viii. 26—40. Being feasted at Matthew's house, he justifies his conversing with sinners; vindicates his disciples' present omission of religious austerities; cures an inveterate bloody issue, and restores to life Jairus' daughter; Matt. ix. 10—34; Mark ii. 15—22; and v. 22—43; Luke v. 29—39; and viii. 41—56. Removes from Capernaum to Nazareth, where, being again rejected, he begins another new circuit through the cities of Galilee; Matt. xiii. 54—58; and ix. 35—38; Mark vi. 1—6. Sends forth his disciples to preach in different parts, with proper directions and encouragements; Matt. x. and xi. 1; Mark vi. 1—13; Luke ix. 1—6.—Herod the tetrarch of Galilee suspects him to be John Baptist, whom he had lately beheaded at the instigation of Herodias his incestuous harlot; Matt. xiv. 1—12; Mark vi. 14—29; Luke ix. 7—9.

4035 32 Jesus' disciples being returned from their missions, he retires to the desert of Bethsaida; multitudes flocking to hear him, he miraculously feeds 5000 with a few loaves. To avoid their making him a king, he crosses the sea westward; walks on the sea; stills a tempest; heals many diseased; is followed by the multitude whom he had feasted; he represents himself as the *bread of life*; is quickly deserted by multitudes; tries the constancy of his disciples, and foretells that one of them should betray him; Matt. xiv. 13—36; Mark vi. 30—56; Luke ix. 10—17; John vi. He condemns pharisaic washings and traditions; and inculcates purity of heart; Mat. xv. 1—20; Mark vii. 1—23.

About the time of the *third passover* he withdraws into the borders of Tyre and Zidon; commends the Syro-phenician woman's faith, and casts the devil out of her daughter; returning through Decapolis, cures a deaf man; and, after feeding 4000 with a few loaves, crosses the sea of Tiberias westward, and lands near Dalmanutha and Magdala; Mat. xv. 21—39; Mark vii. 24—37; viii. 1—10. Again upbraids the Pharisees for asking a sign of his Messiahship, and heals a blind man at Bethsaida. Returning thence to Cesarea Philippi, near the springs of Jordan, he acknowledges himself the Messiah; foretells his sufferings; rebukes Peter; and encourages his disciples to self-denial and martyrdom; Mat. xvi. Mark viii. 11—38; and ix. 1; Luke ix. 18—27.—On the eighth day after he is transfigured; foretells his death and resurrection; declares that John Baptist was the New Testament Elias; descends from the Mount; casts out an obstinate devil; warns his disciples of his future sufferings; causes a fish to bring money for his tribute at Capernaum; Mat. xvii. Mark ix. 2—32; Luke ix. 28—45; recommends harmony and humility; directs how to deal with offending brethren; and, by the parable of the *unmerciful servant*, inculcates forgiveness of injuries; Mark ix. 33—37, 42—50; Luke ix. 46—48; Mat. xviii.; and reproves John for rebuking a castor-out of devils; Mark ix. 38—41; Luke ix. 49, 50.

After discoursing with his unbelieving kinsmen, he goes up to the *feast of tabernacles* at Jerusalem; where he preaches in the temple; vindicates his conduct and mission; and the Sanhedrim attempt to apprehend him; John vii. Next morning he returns to the court of the temple; declines judging in the case of the adulteress; represents himself as the *light of the world*; warns his hearers against unbelief and a dependance on their descent from Abraham; and declares his own pre-ternity; whereupon the Jews attempt to stone him; John viii. The *seventy disciples* return with a joyful account of their success; he shews the scribe the way to eternal life; delivers the parable of the *good Samaritan*; and, leaving Jerusalem, comes to Bethany, where he commends Mary's attention and choice; Luke x. 17—42. Returning to Galilee, he instructs his disciples how to pray; delivers the parable of the *importunate friend*; dining with a Pharisee, he admonishes him and his brethren of their sin and danger; Luke xi. 1—13, 37—54; cautions his disciples against hypocrisy and the fear of man; declines to decide a case of property between two brothers; pronounces the parable of the *rich fool*; repeats the cautions against covetousness which he had given in his sermon on the mount; inculcates watchfulness for his second coming, and care to entertain his present message; Luke xii.; urges the necessity of repentance; delivers the parable of the *barren fig tree*; cures a deformed woman on the sabbath; and, regardless of Herod's hatred, prosecutes his work; Luke xiii. Invited to dine with a Pharisee, he cures a man of a dropsy on the sabbath, and vindicates himself; recommends humility and generosity; in his parable of the *marriage supper*, foretells the rejection of the Jews and calling of the Gentiles; and urges a deliberate resolution in religion; Luke xiv. To vindicate his familiar converse with publicans and sinners, he pronounces the parables of the *lost sheep*, *lost piece of silver*, and *prodigal son*; Luke xv.; and of the *unjust steward* and *rich glutton*; Luke xvi.; and exhorts his disciples to simplicity, forgiving offences and humility; Luke xvii. 1—11. Travelling through Samaria to Jerusalem, he rebukes the intemperate zeal of James and John against the Samaritans; and heals ten lepers; Luke ix. 51—56; and xvii. 12—19. Coming near to Jerusalem, he warns the Jews against expecting a pompous kingdom of the Messiah; and foretells their approaching miseries; Luke xvii. 20—37; and, by his parables of the *importunate widow* and the *humbled publican*, he recommends importunity, perseverance, and humility, in prayer; Luke xviii. 1—14. At Jerusalem, during the *feast of dedication*, he opens the eyes of one born blind; encourages him when excommunicated by the Sanhedrim; admonishes the proud Pharisees of their danger;

A. D.		A. D.	
	<p>represents himself as the Messiah and Shepherd of God's flock, and as one with his Father; and, to avoid being stoned as a blasphemer on that account, retires beyond Jordan.</p> <p>4036 33 Here he declares against rash divorces; blesses the <i>little children</i>; tries the young ruler's obedience; represents the danger of riches; Mat. xix. Mark x. 1—31; Luke xviii. 15—30; and, by the parable of <i>labourers in a vineyard</i>, warns the Jews not to envy the Gentiles' admission to fellowship with God in his church; Mat. xx. 1—16. Informed of Lazarus' sickness, after his death he returns to Bethany near Jerusalem, and raises him from the dead: the Sanhedrim having agreed he should for this be put to death, he retires to a city called <i>Ephraim</i>; John xi. Returning towards Jerusalem, he foretells his sufferings; rebukes the ambition of James, John, and their mother; and passing through Jericho, cures two blind men; Mat. xx. 17—34; Mark x. 32—52; Luke xviii. 31—43. He converts Zaccheus the publican; and, by the parable of the <i>pounds</i>, represents the misery coming on the Jewish nation; Luke xix. 1—28. At Bethany he is feasted by Lazarus and anointed by Mary; John xii. 1—11; Mat. xxvi. 6—13; Mark xiv. 3—9. On the first day of the week he rides in triumph to Jerusalem; weeps over it upon sight of it; drives out the traders from the court of the temple, and works miracles there; converses with some Greeks, and retires to Bethany. Returns to Jerusalem; next morning curses the barren fig tree, and again expels the merchants from the temple, which exasperates the priests; and at even returns to Bethany; Mat. xxi. 1—19; Mark xi. 1—19; Luke xix. 28—48; John xii. 12—50. Returns to Jerusalem on Tuesday morning; the fig tree is withered; he confounds the Jewish rulers who had questioned his authority; delivers the parables of the <i>two sons</i>, the <i>vineyard let out to husbandmen</i>, and the <i>marriage dinner</i>; Mark xi. 20—33; and xii. 1—12; Luke xx. 1—19; Mat. xxi. 20—46; and xxii. 1—14; confounds the Jews in their attempt to ensnare him about paying tribute; proves the resurrection of the dead; shews what is the great commandment; silences the Pharisees with respect to the Messiah's divinity; and repeats his denunciations against them; Mark xii. 13—40; Luke xx. 20—47; Mat. xxii. 15—39; and xxiii. Going out of the temple at even, he applauds the liberality of the poor widow; foretells his coming to destroy Jerusalem and to judge the world, and the signs thereof; and, by the parables of the <i>servants</i>, the <i>ten virgins</i>, and <i>talents</i>, and by the description of the last judgment, inculcates watchfulness, sincerity, and activity, in religion; Mark xii. 41—44; Luke xxi. 1—36; Mat. xxiv. xxv.; and warns his disciples that he should be betrayed in two days to his enemies. That same night the Jewish rulers plot his death; and Judas, coming in at the very time, agrees to betray him; Mat. xxvi. 1—5, 14—16; Mark xiv. 1, 2, 10, 11; Luke xxi. 37, 38; and xxii. 1—6.</p> <p>On Thursday he directs two of his disciples to prepare the passover; and, having spent that day, and perhaps most of the Wednesday in solemn prayer, he sits down with his disciples at night, and eats the passover; rebukes their ambition; washes their feet; intimates that Judas should betray him, who thereon retires to the Jewish rulers; he exhorts them to brotherly love; foretells Peter's denial of him; administers the Eucharist; Mat. xxvi. 17—29; Mark xiv. 12—25; Luke xxii. 7—27; John xiii.; and entertains his disciples with a consolatory discourse, which he concludes with a solemn prayer; Luke xxii. 28—32; John xiv.—xvii. After singing an hymn, and warning Peter and his fellow-disciples of their future trial and fall, he retires to the garden of Gethsemane; where, after terrible inward trouble and prayer, he is betrayed by Judas; but makes his apprehenders fall backward, and heals Malchus' ear. Being carried to the palace of Caiaphas, he is examined and abused, and Peter thrice denies him; Mat. xxvi. 30—75; Mark xiv. 26—72; Luke xxii. 31—71; John xviii. 1—27.</p> <p>On Friday morning the Jewish rulers remit him to Pilate, who, after examination, sends him to Herod, as <i>tetrarch of Galilee</i>. After some insolent abuse, he is returned to Pilate as an <i>Innocent Person</i>. After several attempts to release him, Pilate, protesting his own innocence, condemns him to be crucified, to please the Jews; Mat. xxvii. 1—26; Mark xv. 1—15; Luke xxiii. 1—25; John xviii. 28—40; and xix. 1—16. While Judas repents and hangs himself; Mat. xxvii. 3—10; Acts i. 16—20; Jesus is led to Calvary, bearing his cross, and there nailed to it. While his garments are divided, and himself insulted, he converts a fellow sufferer; recommends his mother to the care of John his beloved disciple; supplicates pardon to his murderers; recommends his departing soul to God; and expires in triumph. Amazing prodigies attend his death: his body, being pierced but not a bone of it broken, is begged and buried by Joseph of Arimathea. And his enemies secure the grave by a large stone sealed, and a strong guard; Mark xv. 16—47; Luke xxiii. 26—56; John xix. 16—42; Mat. xxvii. 26—66.</p> <p>Early on the first day of the week Jesus rises from the dead, his grave being opened by angels, who affrighted the guard, and made them run from the sepulchre. Mary Magdalene, finding the grave open, calls Peter and John, who enter into it and return. Mary staying at the grave, Jesus appears to her; Mark xvi. 1—4; Luke xxiv. 1, 2, 12; John xx. 1—17. Leaving her, he appeared to the other women whom the angel had before informed of his resurrection. This they reported to his incredulous disciples; Mat. xxviii. 5—10; Mark xvi. 2, 5—11; Luke xxiv. 3—11; John xx. 18. While the guard report to the Jewish rulers how they had been terrified by the earthquake and angels, and are instructed to use an ill-formed falsehood, Jesus appears to Peter, and then to the two disciples on their way to Emmaus; and, in fine, to ten of them that evening; Mat. xxviii. 11—15; Mark xvi. 12, 13; Luke xxiv. 13—43; John xx. 19, 23; 1 Cor. xv. 4, 5. On that day week he appears to all the eleven, and cures Thomas of his unbelief; John xx. 24—29. Some time after he appears to his disciples at the sea of Tiberias; tries Peter's affection, and foretells his martyrdom; John xxi. 1—24. He appears to the whole body of his followers in Galilee; and afterwards, on several occasions, to his disciples. At last, leading them out of Jerusalem to the mount of Olives or Bethany, he, in their sight, ascends into heaven; 1 Cor. xv. 6, 7; Mat. xxviii. 16—20; Mark xvi. 15—20; Luke xxiv. 44—52; John xx. 30; and xxi. 25; Acts i. 1—12.</p> <p>The apostles return to Jerusalem. Upon Peter's motion, Matthias is elected in the place of Judas; Acts i. 15—26. On the tenth day after Jesus' ascension the Holy Ghost is poured out upon his disciples, to guide them into all truth, direct them to work miracles, and to speak the languages they had never learned. That very day the apostles preach, and all the different tribes, assembled at Pentecost, hear them in their own language, and 3000 are converted to Christ; Joel ii. 28—32; Luke xxiv. 49.—Mark xvi. 17, 18; John vii. 39; xiv. 16—20, 26; xv. 26, 27; and xvi. 7—15; Acts ii. Peter and John cure a lame man. Peter adds an affecting discourse to the spectators; Acts iii. Behaving courageously before the Sanhedrim, they are threatened; but, returning to their brethren, they thank God, and are again filled with the Holy Ghost; Acts iv. 1—31. The number</p>		<p>and zeal of the converts still increasing, many devote their substance to the Lord. God's striking Ananias and Sapphira dead for keeping back a part of the price of their lands, and other miracles, promote the enlargement of the church; Acts iv. 4, 32—37; and v. 1—16. Enraged hereat, the Jewish rulers imprison the twelve apostles; but an angel liberates them. Being again apprehended, they are, by Gamaliel's advice, dismissed with their life; Acts v. 17—42.</p> <p>The converts daily increasing, seven deacons are chosen to manage their sacred donations. Stephen, one of them, confounding the Jews with his proofs of Jesus' Messiahship, is called before the Sanhedrim as a blasphemer; and, while he was making a long defence, is interrupted and tumultuously stoned; Acts vi. vii. A violent persecution ensues at Jerusalem, which scatters all the preachers but the apostles. Philip, another deacon, preaches to the Samaritans. Peter and John, sent by the apostles, go there, and communicate the miraculous influences of the Holy Ghost. Simon, a pretended convert, offers them money for such power; but his offer is detested.—Philip baptizes the Ethiopian eunuch, and preaches along the west borders of Canaan; Acts viii.</p> <p>4038 35 Saul, who had assisted at the stoning of Stephen, and had been a most furious persecutor, is miraculously converted near Damascus, and becomes a most zealous preacher there; preaches in Arabia; returns to Damascus; escapes a snare laid for his life.—After three years he repairs to Jerusalem; sees Peter and John: but the Jews being enraged at his bold discourses, he is sent to Tarsus in Cilicia, his native place; Acts vii. 58; viii. 1—3; xxii. 3—21; xxvi. 4—20; and ix. 1—30; 1 Cor. xv. 8—10; Gal. i. 12—24; 1 Tim. i. 12—16.</p> <p>The persecutions ceasing, the Jewish converts greatly increase. Peter cures Aeneas of a palsy at Lydda, and restores Dorcas to life at Joppa. Called by the order of an angel, encouraged by a vision of animals, and directed by the Holy Ghost, Peter preaches to, and baptizes, Cornelius and other Gentiles at Cesarea; and, to the great joy of his brethren, accounts for his conduct; Acts ix. 31—43; x. and xi. 1—18. The gospel is preached at Antioch in Syria with great success. Barnabas and Saul, for about a year, labour in confirming the converts there. Agabus, foretelling a famine, a collection is made for the poor saints, at Jerusalem; Acts xi. 19—30.</p> <p>4047 44 Herod Agrippa murders James the apostle and brother of John; and imprisons Peter, who is liberated by an angel. When Herod had just displayed his pride, and accepted blasphemous flattery, he is smitten by an angel, and eaten up of worms; Acts xii.</p> <p>4048 45 Having delivered the collection, Barnabas and Saul return from Jerusalem to Antioch along with John Mark. By the direction of the Holy Ghost they are separated to preach to the Gentiles. They preach in Cyprus, where Elymas the sorcerer is struck blind, and Sergius the Roman governor is converted; and in Pamphylia, at Antioch in Pisia, Iconium, Lystra, and Derbe, and all places in Lesser Asia, &c.; and in all meet with opposition; Acts xiii. xiv.</p> <p>4052 49 Some Jewish preachers insisting that the Gentile converts ought to be circumcised and keep the law of Moses, the dispute is referred to a synod of apostles and elders at Jerusalem; whose determination being given, is dispersed among the churches, to their great joy; Acts xv. 1—35; and xvi. 4, 5. Peter, coming down to Antioch, sinfully dissembles, and is rebuked by Paul; Gal. ii. 11—21. Paul with Silas, and Barnabas with John Mark, separate, and visit the churches which they had lately planted; Acts xv. 36—41. Paul, Silas, and Timothy, travel through much of Lesser Asia. Directed by a vision, Paul crosses the Mediterranean sea into Macedonia in Europe; preaches at Philippi, where Lydia is converted and the devil dislodged from a sorceress; on which account they are cast into prison, but quickly liberated, and the jailer converted; Acts xvi.</p> <p>4057 54 They plant churches at Thessalonica and Berea; Paul preaches at Athens; proceeds to Corinth, whence he writes his epistles to the Thessalonians, and perhaps that to the Galatians; and where Gallio takes their part against the furious Jews; Acts xvii. and xviii. 1—18. An Egyptian Jew pretends to be the Messiah, and is followed by 30,000, whom Felix disperses; Acts xxi. 38.</p> <p>4059 56 Paul returns from Europe to Asia; touches at Ephesus; leaves there Priscilla and Aquila, who had followed him from Corinth; and hastens by Cesarea to Jerusalem, against the time of the passover; Acts xviii. 18—22.</p> <p>4060 57 After visiting the regions of Galatia and Phrygia, Paul preaches a considerable time at Ephesus; whence Apollos, an Alexandrian, had been sent to Corinth; but is opposed by Demetrius the silversmith and his mob; writes his first epistle to the Corinthians, if not also that to the Galatians; Acts xviii. 23—28; and xix. 1 Cor. i.—xvi. Gal. i.—vi.</p> <p>4063 60 Departs from Ephesus to Macedonia in Europe; collects a contribution for the poor saints at Jerusalem. Informed of the good success of the former, writes his second epistle to the Corinthians, and perhaps the first to Timothy; comes to Corinth, whence he writes his epistle to the Romans; Acts xx. 1—3; 2 Cor. viii. 1, 2, 6, 9; and i.—xiii. 1 Tim. i.—vi. Rom. xvi. 1; and i.—xvi.</p> <p>4064 61 Paul purposes to sail directly to Syria with the collection; but, being informed that the Jews laid wait for his life, he travels through part of Europe and Lesser Asia; earnestly exhorts the elders of Ephesus to faithfulness and diligence in their office;—arrives at Jerusalem; is apprehended in the temple; claims the privilege of a Roman, and escapes scourging; pleads his cause before the Sanhedrim.—To prevent his assassination by the Jews, Lysias the Roman captain sends him to Felix the governor of Judea at Cesarea; who, though he trembled at his discourse, kept him prisoner two full years; Acts xxx.—xiv.</p> <p>4066 63 Paul is pannelled before Festus the new governor; appeals to Cæsar; pleads his cause before Festus and Agrippa.—After a dangerous passage, and shipwreck on the isle of Malta, he arrives at Rome, where he is continued a prisoner at large for two years; Acts xxv.—xxviii; and writes his epistles to the Philippian, Philemon, Colossians, Ephesians, and Hebrews; Phil. i.—iv. Col. i.—iv. Eph. i.—vi. Heb. i.—xiii.</p> <p>4068 65 About the end of this year he is set at liberty; preaches in Crete, and leaves Titus to set things in order; perhaps preaches in Spain.</p> <p>4069 66 From Rome he writes his epistle to Titus, and at least the second to Timothy. About this time Nero begins the first imperial persecution of the Christians, after the gospel had, for more than thirty years, been spreading and taking deep root in the empire. About this time James, Peter, and Jude, wrote their epistles to the dispersed Hebrews.</p> <p>4077 70 Jerusalem was utterly laid waste by the Romans, and the Jewish nation destroyed in the most miserable manner. This, together with the disasters which followed under Trajan about A. D. 116, and under Adrian about 134 or 136, plainly marked God's abolition of the Levitical ceremonies, as none of the principal ones could be any more observed; and so weaned the Christians from their attachment to them; Mat. viii. 11, 12; and xxiii. 34—39; Luke xxix. 42—44; and xxi. 20—26, &c.</p> <p>4093 90 About this time, or some years after, John wrote his Revelations, and perhaps also his Epistles.</p> <p>From A. D. 66 to 312 particularly about 66, 95, 107, 120, 160, 202,</p>

Y. of world	A. D.		Y. of world	A. D.	
		235, 250, 257, 272, and 303, the Christian church was terribly persecuted by the Roman emperors : and heresies and contentions, especially in the interval of persecution, rendered her state very miserable. Meanwhile the Roman empire, by the murder of emperors, by the ravages of the Scythian tribes, and by famines and pestilences, was no less unhappy. These things were foretold by the opening of the second, third, fourth, and fifth seals ; Rev. vi. 3—11 ; and xii. 1—4.			earth. At the same time the Mahometan delusion and Saracenic empire were at their highest summit of power ; Dan. vii. 8, 24, and xi. 37, 40 ; 2 Thess. ii. 4 ; Rev. xiii. 2, 12.
4316	313	After a terrible persecution of the Christians for ten years, the heathen emperors and their armies are quite overthrown by Constantine ; heathenism is abolished, and Christianity made the established religion of the empire ; Rev. vi. 12—17 ; and xii. 5—12 ; Ps. xxi. 8—12 ; and ex. 5, 6 ; and lxviii. 28—31.	4803	800	The German empire is founded by Charles the Great ; Rev. xiii. 3, 14, 15.
4326	323	The church began to enjoy a considerable calm of fifteen years, in which multitudes were converted to Christ ; Rev. vii. and viii. 1.	5058	1055	After pouring themselves south-westward into Persia for several ages, the Seljukian Turks about this time formed the four kingdoms of Bagdad, Iconium, Aleppo, and Damascus, near the Euphrates ; but, by their own contentions, and by the Tartar invasions, and by the war of the European Crusades, their power was restrained for two hundred years ; Rev. ix. 14.
4341	338	After Constantine's death, by means of the partition of the empire into the <i>Western</i> and <i>Eastern</i> , and by the ravages of the Goths and other Barbarians (especially after 395, till the western empire was utterly abolished in A. D. 476, and the whole power of Rome extinguished about 566) the Roman empire was generally miserable. And in the same period, by the schism of the Donatists ; by the heresies of the Arians, Pelagians, Nestorians, and Eutychians, and the contentions and persecutions attending the same ; and by the gradual introduction of Antichristian hierarchy and superstition ; the church became more and more miserable ; Rev. viii. 5—12 ; and xii. 13—17.	5281	1281	The Ottoman Turks began their conquests upon the Christians ; and for about 390 years gradually carried it on, murdering an infinity of men, and forming a very extensive empire, which still subsists ; Dan. xi. 40—43 ; Rev. ix. 15—19.
4483	480	By this time <i>ten toes</i> , <i>horns</i> , or kingdoms, were formed out of the Roman empire ; which, though often altered in their particular extent or form of government, have ever since continued ; and have for the most part been subject to the power of the POPE ; Dan. ii. 41, 42 ; and vii. 7, 20, 24 ; Rev. xii. 3 ; xiii. 1 ; and xvii. 3, 10, 12.			Claude of Turin and his followers, in the ninth and tenth, the Waldenses in the twelfth and thirteenth, the Wickliffites in the fourteenth, and the Hussites in the fifteenth centuries, and others, amidst poverty and persecution, faithfully testified against the popish abominations.
4609	606	The Antichristian state, which had been long forming by the gradual corruption of the doctrine, worship, discipline, and government, of the Christian church, arrived at its perfect form, the bishop of Rome being constituted her UNIVERSAL HEAD ; who has ever since generally ruled over most part of the Roman empire in the West ; Dan. vii. 8, 24—26 ; and xi. 36—39 ; 2 Thess. ii. 3—12 ; 1 Tim. iv. 1—3 ; 2 Tim. iii. 1—9 ; and iv. 3, 4 ; Rev. ix. 1—11 ; and xiii. xvii. Meanwhile the Mahometan delusion was introduced into the East, and furiously propagated far and wide by fire and sword. It still continues established in the extensive empires of Indostan, Persia, Turkey, and Morocco ; Rev. ix. 1—11 ; Dan. xi. 40.	5520	1517	A more extensive reformation began by Luther, Zuinglius, Calvin, and others, which issued in the revolt of about half of the pope's subjects from him ; Rev. xi. 3—6.
			5869	1866	About this time, or 150 years later, Christ's witnesses, who have been much persecuted, and often reduced very low, will be almost utterly extirpated by Antichristian influence. But God,—who has already scourged the Antichristians by the wars of the Saracens, Seljukian and Ottoman Turks, and by the contests between the popes and emperors of Germany, or between rival popes ; or by the Protestant reformation,—will, by terrible wars, or some other means, continued perhaps for thirty years, pull down the Antichristian and Mahometan powers, and introduce the glorious THOUSAND YEARS REIGN of the saints ; Psalm ii. 9 ; xxi. 8—12 ; and cx. 5, 6 ; Isa. lxvi. 6, 15, 16 ; Dan. ii. 34, 35, 44, 45 ; vii. 14, 26, 27 ; xi. 45 ; and xii. 11, 22 ; Rev. xi. 2, 7—19 ; xiv. 8—20 ; xvii. 14—17 ; xvi. xviii. xix. and xx. 1—6 ; Ezek. xxxvii—xlvi. &c.
4759	756	An hundred and fifty years, or five months, after their rise, and 666 years after John received his Revelations, and about seventy years after a most dreadful pestilence in Asia and Europe, the popes became <i>civil lords</i> in Italy, and gradually extended their civil power over all the ten kingdoms of their subjects, and claimed it over all the	6900	2900	Or about 150 years later, there will perhaps be a great decay of religion, and the final war of <i>Gog and Magog</i> against the church ; Luke xviii. 8 ; Rev. xx. 7—10.
					The general judgment of the world and the renovation of the earth will take place ; Rev. xx. 11—15 ; and xxi. 2 Pet. iii. 7—13 ; Isa. lxv. 17 ; and lxvi. 22 ; Mat. xxv. 30—45.
					The wicked shall be for ever punished in hell ; and the saints eternally blessed with the full enjoyment of God in heaven ; Mat. xxv. 46 ; 2 Thes. i. 8—12 ; Rev. xiv. 10—13 ; xx. 15 ; xxi. and xxii. 1—15, &c.

APPENDIX

OF

WEIGHTS, MONIES, MEASURES, AND TIMES,

MENTIONED IN SCRIPTURE.

OF WEIGHTS, a Jewish SHEKEL weighed a little more than nine-twentieths of an ounce Troy. A MANEH or POUND weighed sixty shekels, or two pounds three ounces and a third part of an ounce. Fifty MANEHS, a talent, weighed 3000 shekels, or a little more than 113½ pounds Troy. All the Greek *Minas* or Roman pounds, were much less than the Hebrew MANEH : but some of the talents were considerably heavier than the Hebrew one ; that of Antioch amounted to 390 pounds and almost four ounces Troy.

II. Of MONIES, a MITE was scarcely the tenth part of a farthing, or about a forty-third part of the value of a penny. The CHALCOS, or BRASS PIECE, was equal to seven mites, or near two-thirds of a farthing English. The OBOLUS was equal in value to eight of these, or fifty-six mites, which is one penny farthing and a sixth part of a farthing. The GREEK DRACHME and Roman PENNY were in value seven pence three farthings. The STATER was equal in value to fifteen pence halfpenny. The Jewish GERAH to one penny and about the third part of a farthing. The Bekah, to almost fourteen pence, or ten Gerahs. The Shekel, or Silverling, to twenty Gerahs, or almost twenty-seven pence halfpenny. A MANEH, or pound of silver, was equal to fifty shekels, or five pounds fourteen shillings sterling ; and a TALENT, or sixty MANEHS, to three hundred and forty-two pounds three shillings and ninepence. A shekel of gold to thirty-six shillings and sixpence ; and a talent of gold to five thousand four hundred and seventy-five pounds, or sixty Manehs.

III. Of MEASURES of length, and HAND-BREADTH amounted to about three inches and an half. A SPAN, or three hand-breadths to almost eleven inches. A CUBIT, or two spans, to almost twenty-two inches. A FATHOM, or four cubits, to seven feet and about three inches and an half. A measuring REED, or six cubits, to almost eleven feet. A MEASURING LINE, or eighty cubits, to almost one hundred and forty-six feet. A FURLONG, or STADIUM, contained four hundred cubits, or almost one hundred and forty-six paces. Five of these STADIAS, or two thousand cubits, made a SABBATH-DAY'S JOURNEY ; and ten of them an Eastern MILE. Twenty-four miles, or two hundred and forty furlongs, or ninety-six thousand cubits, equal to thirty-three miles one hundred and seventy two paces four feet English, made a DAY'S JOURNEY.

IV. Of MEASURES of CAPACITY, the Jewish LOG held about two-thirds of an English pint, corn measure, or two ninths of the Scotch pint. Their CAB, or four logs, contained near three pints English. Their GOMOR, or OMER, a little more than five pints. Their HIN, a little more than eight pints. Their SEAH, or SATUM, about seventeen pints. Their EPHAH, or three seahs, fifty-one pints and

one-third. The CHOMEK, or COK, five hundred and seventy-five pints and an half ; or eight bushels one pint and an half English corn measure. The Greek CHOINIX held one pint and a third. The Roman SEXTARIUS about a pint ; and their MODIUS, or Bushel, sixteen pints and one-fifth, or a peck and near eight solid inches.

N. B. The English pint here mentioned is about a third of the Scotch pint ; not the wine pint, which is little more than a fourth part of the Scotch pint.

V. Of TIMES. The Jewish HOURS were but introduced about the time of their captivity in Babylon. Their ordinary ones were of the same length as ours.—Their DAY, beginning at Six o'clock in the morning, they divided into *twelve hours* ; of which our Nine o'clock in the morning was the *third*, our noon their *sixth*, our Three o'clock afternoon their *ninth*, and our Five o'clock their *eleventh*. But they seem also to have at last divided their day into four *great hours* or *watches*, each containing three of the ordinary ones ; and of these their *third hour* was from noon to Three o'clock. Their NIGHT, they divided into four WATCHES, each consisting of three hours. The first ended about Nine o'clock, the second at midnight, the third at Three o'clock or cock-crowing, and the fourth about Six o'clock in the morning. Their WEEK, copied from God's example in the creation of the world, began on our Sabbath and ended on Saturday. Their MONTHS were regulated by the changes of the moon ; and each third year consisted of *thirteen* of these months or MOONS ; their names were ;

1 Abib, or Nisan	{ March	7 Ethanum, or Tisri	{ September
	{ April		{ October
2 Zif, or Jair	{ April	8 Bul, or Marchesuan	{ October
	{ May		{ November
3 Sivan	{ May	9 Chisleu	{ November
	{ June		{ December
4 Thamuz	{ June	10 Thebeth	{ December
	{ July		{ January
5 Ab	{ July	11 Shebeth	{ January
	{ August		{ February
6 Elul	{ August	12 Adar, 13 Veadar	{ February
	{ September		{ March

Their CIVIL YEAR, originating from the creation of the world, began with Ethanum or Tisri, in our September ; and by it their releases and jubilees were regulated. Their SACRED YEAR, originating from their deliverance from the Egyptian bondage ; Exod. xii. began with Abib or Nisan, in our March.

CHRONOLOGICAL TABLES.

DAYS OF THE WEEK.

1 Day of the Week,	Sunday.	5 Day	Thursday.
2 Day	Monday.	6 Day	Friday.
3 Day	Tuesday.	7 Day, or Sabbath	Saturday.
4 Day	Wednesday.		

HOURS OF THE DAY.

1, 2, 3, 4, 5, 6.
Morning, from 6 to 7, 8, 9, 10, 11, 12.
Afternoon, from 12 to 1, 2, 3, 4, 5, 6.

WATCHES.

The first Watch, from Evening to Nine at Night.
The second or Middle Watch, from Nine to Midnight.
The third Watch, or Cock-crowing, from Midnight till Three in the Morning.
The fourth, or Morning Watch, from Three till Morning.

A Chronological TABLE of the Sacred Books of the New Testament, according to DR. LARDNER.

BOOKS.	PLACE.	YEAR OF CHRIST.
Matthew	Judea, or near it	About 64
Mark	Rome	64
Luke	Greece	63 or 64
John	Ephesus	68
Acts	Greece	63 or 64
Romans	Corinth	About February 58
1 Corinthians	Ephesus	Beginning of 56
2 Corinthians	Macedonia	About October 57
Galatians	Corinth or Ephesus	Near the end of 52 or beginning of 53
Ephesians	Rome	About April 61
Philippians	Rome	Before the end of 62
Colossians	Rome	Before the end of 62
1 Thessalonians	Corinth	52
2 Thessalonians	Corinth	52
1 Timothy	Macedonia	56
2 Timothy	Rome	About May 61
Titus	Macedonia, or near it	Before the end of 56
Philemon	Rome	Before the end of 62
Hebrews	Rome or Italy	In the spring of 63
James	Judea	61, or beginning of 62
1 Peter	Rome	64
2 Peter	Rome	64
John 1st Epistle	Ephesus	About 80
2nd Epistle	Ephesus	Between 80 and 90
3d Epistle	Ephesus	Between 80 and 90
Jude	Unknown	64 or 65
Revelation	Patmos, or Ephesus	95 or 96

A TABLE of Paul's Apostolic Journeys.

The first Journey begins in the Year of Christ 44, and ends 48.			
Antioch in Syria	Antioch in Pisidia	Iconium	Phoenicia
Seleucia	Iconium	Pisidia	Samaria
Salamis	Lystra	Perga	Jerusalem
Paphos	Derbe	Attalia	Antioch in Syria
Perga in Pamphylia	Lystra	Antioch in Syria	
The second Journey begins A. D. 50, and ends 54.			
Rest of Syria	Galatia	Apollonia	Ephesus
Cilicia	Troas	Thessalonica	Cæsarea
Derbe	Samothracia	Berea	Jerusalem
Lystra	Neapolis	Athens	Antioch in Syria
Iconium	Philippi	Corinth	
Phrygia	Amphipolis	Cenchrea	
The third Journey begins A. D. 54, and ends 58.			
Galatia	Corinth	Chios island	Patara in Lycia
Phrygia	Macedonia	Samos island	Tyre
Ephesus	Philippi	Trogyllium	Ptolemais
Troas	Troas	Miletus in Asia	Cæsarea
Macedonia	Assos	Rhodes island	Jerusalem
Greece	Mitylene island		
The fourth Journey begins A. D. 60, and ends 64.			
Antipatris	Fair Havens	Appii Forum	Crete
Cæsarea	Melita island	Three Taverns	Jerusalem
Sidon	Syracuse	Rome	Antioch in Syria
Myra	Rhegium	Italy	
Near Salmone	Puteoli	Spain only intended	
The fifth Journey begins A. D. 64, and ends 68.			
Colosse	Nicopolis in Epirus	Troas	Rome
Philippi	Corinth	Miletum in Crete	

A Chronological TABLE of the Evangelists, according to DR. HENRY OWEN.

		Year of CHRIST
Matthew	Jerusalem	38
Luke	Corinth	53
Mark	Rome	63
John	Ephesus	60

A TABLE exhibiting the Chronology of our SAVIOUR'S Life.

Years of Christ's Life.	Julian Period.	Olympiads.	Years of Rome.	Times of Passover.
1	4709	193	4	March 23.
2	4710	194	1	April 12.
3	4711	—	2	April 4.
4	4712	—	3	April 24.
5	4713	—	4	April 7.
6	4714	195	1	March 31.
7	4715	—	2	April 20.
8	4716	—	3	April 5.
9	4717	—	4	March 27.
10	4718	196	1	April 16.
11	4719	—	2	April 1.
12	4720	—	3	April 2.
13	4721	—	4	April 12.
14	4722	197	1	March 28.
15	4723	—	2	April 17.
16	4724	—	3	April 9.
17	4725	—	4	March 31.
18	4726	198	1	April 13.
19	4727	—	2	April 5.
20	4728	—	3	March 28.
21	4729	—	4	April 16.
22	4730	199	1	April 1.
23	4731	—	2	April 21.
24	4732	—	3	April 6.
25	4733	—	4	March 23.
26	4734	200	1	April 17.
27	4735	—	2	April 9.
28	4736	—	3	March 25.
29	4737	—	4	April 13.
30	4738	201	1	April 1.
31	4739	—	2	March 25.
32	4740	—	3	April 10.
33	4741	—	4	April 1.
34	4742	202	1	March 21.

A TABLE exhibiting the Important Events in profane History during the Life of CHRIST.

- Years of Christ's Life.
- 1 A PLOT of Antipater against his father Herod is discovered.
 - 2 Antipater is convicted before Quintilius Varus, and put to death.
 - 3 Herod dies. Archelaus succeeds him in the government of Judæa.
 - 4 This year begins the Christian era.
 - 5 Caius Cæsar, grandson to Augustus, passes through Jerusalem to march against the Armenians.
 - 6 Tiberius is recalled from Rhodes, and returns to Rome.
 - 7 Caius Cæsar dies after his return from Armenia.
 - 8 Augustus, on the death of his two grandsons, adopts Tiberius.
 - 9 Archelaus is accused before Augustus for his mal-administration.
 - 10 He is banished to Lyons in Gaul. Coponius is made procurator of Judæa.
 - 15 Marcus Ambivius is made procurator of Judæa. Salome, the sister of Herod, dies.
 - 17 Tiberius is admitted into the government with Augustus.
 - 18 Annias Rufus is made procurator of Judæa.
 - 19 Augustus Cæsar dies. Tiberius succeeds him.
 - 20 Valerius Gratus is made procurator of Judæa.
 - 22 Germanicus, the adopted son of Tiberius, is sent to quell disturbances in the East.
 - 23 Germanicus reduces Cappadocia and Comagene into the form of Roman provinces.
 - 24 Germanicus is poisoned at Antioch, by Piso, president of Syria.
 - 25 Piso being accused of this murder, killed himself.
 - 28 Valerius Gratus removes Annas from being high priest, and gives the office to Ismael, son of Fabas.
 - 29 Eleazar, the son of Annas, is made high priest.
 - 30 Simon, the son of Camith, is made high priest, in place of Eleazar. Caiaphas succeeds him.
 - 31 Pontius Pilate is made procurator of Judæa.
 - 32 Herod puts to death John the Baptist.
 - 34 Pontius Pilate condemns Jesus to be crucified.

The DISCOURSES of JESUS arranged in a Chronological Order.

	Places.	
CONVERSATION with Nicodemus,	Jerusalem.	John 3. 1—21.
Conversation with the woman of Samaria,	Sychar.	John 4. 1—42.
Discourse in the Synagogue of Nazareth,	Nazareth.	Luke 4. 16—31.
Sermon upon the Mount,	Nazareth.	Mat. v—vii.
Instructions to the Apostles,	Galilee.	Mat. x.
Denunciations against Chorazin, &c.	Galilee.	Mat. 11. 20—24.
Discourse on occasion of healing the infirm man at Bethesda,	Jerusalem.	John v.
Discourse concerning the disciples' plucking ears of corn on the Sabbath,	Judæa.	Mat. 12. 1—8.
Refutation of his working miracles by the agency of Belzebul,	Capernaum.	Mat. 12. 22—37.
Discourse on the bread of life	Capernaum.	John vi.
Discourse about internal purity	Capernaum.	Mat. 15. 1—20.
Discourse against giving or taking offence, and concerning forgiveness of injuries,	Capernaum.	Mat. xviii.
Discourse at the feast of tabernacles	Jerusalem.	John vii.
Discourse on occasion of the woman taken in adultery,	Jerusalem.	John 8. 1—11.
Discourse concerning the sheep,	Jerusalem.	John x.
Denunciations against the Scribes and Pharisees,	Perea.	Luke 11. 29—36.
Discourse concerning humility and prudence,	Galilee.	Luke 14. 7—14.
Directions how to attain heaven,	Perea.	Mat. 19. 16—30.
Discourse concerning his sufferings,	Jerusalem.	Mat. 20. 17—19.
Denunciations against the Pharisees,	Jerusalem.	Mat. xxiii.
Prediction of the destruction of Jerusalem,	Jerusalem.	Mat. xxiv.
The consolatory discourse,	Jerusalem.	John xiv—xvii.
Discourse as he went to Gethsemane,	Jerusalem.	Mat. 26. 31—36.
Discourse to the disciples before his ascension	Jerusalem.	Mat. 28. 16—20.

The PARABLES of JESUS arranged in Chronological order.

	Places.	
Parable of the SOWER,	Capernaum.	Mat. 13. 1—23.
Tares,	Capernaum.	Mat. 13. 24—30.
		36—43.
Seed springing up imperceptibly,	Capernaum.	Mark 4. 26—29.
Grain of mustard seed,	Capernaum.	Mat. 13. 31, 32.
Leaven,	Capernaum.	Mat. 13. 33.
Found treasure,	Capernaum.	Mat. 13. 44.
Precious pearl,	Capernaum.	Mat. 13. 45, 46.
Net,	Capernaum.	Mat. 13. 47—50.
Two debtors,	Capernaum.	Luke 7. 36—50.
Unmerciful servant,	Capernaum.	Mat. 18. 23—35.
Samaritan,	Near Jericho.	Luke 10. 25—37.
Rich fool,	Galilee.	Luke 12. 16—21.
Servants who waited for their Lord,	Galilee.	Luke 12. 35—48.
Barren fig-tree,	Galilee.	Luke 13. 6—9.
Lost sheep,	Galilee.	Luke 15. 3—7.
Lost piece of money,	Galilee.	Luke 15. 8—10.
Prodigal son,	Galilee.	Luke 15. 11—32.
Dishonest steward,	Galilee.	Luke 16. 1—12.
Rich man and Lazarus,	Galilee.	Luke 16. 19—31.
Unjust judge,	Perea.	Luke 18. 1—8.
Pharisee and publican,	Perea.	Luke 18. 9—14.
Labourers in the vineyard,	Perea.	Mat. 20. 1—16.
Pounds	Jericho.	Luke 19. 12—27.
Two sons	Jerusalem.	Mat. 21. 28—32.
Vineyard	Jerusalem.	Mat. 21. 33—46.
Marriage feast	Jerusalem.	Mat. 22. 1—14.
Ten virgins	Jerusalem.	Mat. 25. 1—13.
Talents	Jerusalem.	Mat. 25. 14—30.
Sheep and the goats	Jerusalem.	Mat. 25. 31—46.

The MIRACLES of CHRIST arranged in Chronological order.

	Places.	
JESUS		
Turns water into wine,	Cana.	John 2. 1—11.
Cures the nobleman's son of Capernaum,	Cana.	John 4. 46—54.
Causes a miraculous draught of fishes,	Sea of Galilee.	Luke 5. 1—11.
Cures a demoniac,	Capernaum.	Mark 1. 22—28.
Heals Peter's wife's mother of a fever,	Capernaum.	Mark 1. 30, 31.
Heals a leper,	Capernaum.	Mark 1. 40—45.
Heals the centurion's servant,	Capernaum.	Mat. 8. 5—13.
Raises the widow's son,	Nain.	Luke 7. 11—17.
Calms the tempest,	Sea of Galilee.	Mat. 8. 23—27.
Cures the demoniacs of Gadara,	Gadara.	Mat. 8. 28—34.
Cures a man of the palsy,	Capernaum.	Mat. 9. 1—8.
Restores to life the daughter of Jairus,	Capernaum.	Mat. 9. 18, 19.
		23—26.
Cures a woman diseased with a flux of blood,	Capernaum.	Luke 8. 43—48.
Restores to sight two blind men,	Capernaum.	Mat. 9. 27—31.
Heals one possessed with a dumb spirit,	Capernaum.	Mat. 9. 32, 33.
Cures an infirm man at Bethesda,	Jerusalem.	John 5. 1—9.
Cures a man with a withered hand,	Judæa.	Mat. 12. 10—13.
Cures a demoniac,	Capernaum.	Mat. 12. 22, 23.
Feeds miraculously five thousand,	Decapolis.	Mat. 14. 15—21.
Heals the woman of Canaan's daughter,	near Tyre.	Mat. 15. 22—28.
Heals a man who was dumb and deaf,	Decapolis.	Mark 7. 31—37.
Feeds miraculously four thousand.	Decapolis.	Mat. 15. 32—39.
Gives sight to a blind man,	Bethsaida.	Mark 8. 22—26.
Cures a boy possessed of a devil,	Tabor.	Mat. 17. 14—21.
Restores to sight a man born blind,	Jerusalem.	John ix.
Heals a woman under an infirmity eighteen years,	Galilee.	Luke 13. 11—17.
Cures a dropsy,	Galilee.	Luke 14. 1—6.
Cleanses ten lepers, &c.	Samaria.	Luke 17. 11—19.
Raises Lazarus from the dead,	Bethany.	John xi.
Restores to sight two blind men	Jericho.	Mat. 20. 30—34.
Blasts the fig tree,	Olivet.	Mat. 21. 18—22.
Heals the ear of Malchus,	Gethsemane.	Luke 22. 50, 51.
Causes the miraculous draught of fishes,	Sea of Galilee.	John 21. 1—14.

THE

FIRST BOOK OF MOSES,

CALLED

GENESIS.*

* That is, GENERATION. Heb. BERESHITH, in the beginning.

In this Book we have the inspired history of the great events of 2369 years, viz. the creation of all things; the original happiness and fall of mankind; the fate of Adam and his posterity, before the flood; the general corruption of mankind, and the deluge sent to punish it; the preservation of Noah and his family in the ark, and their repeopling the earth: God's confounding of languages at the building of the tower of Babel, with his marvellous providences towards the families of Lot and Nahor, but especially of Abraham, Isaac, Jacob, and Joseph, and their improvement of the same.

Before Christ
4004.

CHAP. I.

All religion being founded in our relation to God, as the Maker of all things, we have here (1) A general account of the divine persons making the heaven and earth out of nothing; and of the state of this lower world while the earth and water were joined in one confused mass; verses 1, 2. (2) A particular account of God's formation of light, of the firmament, and their use; 3—8. His separation of the earth from the water, and causing it to produce herbs, grass, and trees; 9—13. The upper firmament is furnished with sun, moon, and stars, for enlightening the earth, and distinguishing the seasons of day and night, summer and winter, &c. 14—19. The waters are furnished with fishes, and the air with fowls; the former created of the water, and the latter of water mingled with earth; 20—23. The earth is furnished with tame cattle, creeping things, and wild beasts; 24, 25. And, in fine, man is formed after the image of God, as a middle creature between angels and animals, and to be God's deputy in this lower world; 26—30. (3) God's approbation of particular things as good; i. e. perfect in their kind, and suited to answer their particular ends; and of man, and all things as connected with him, and with one another, as very good; 4, 10, 12, 18, 21, 25, 31.

IN the beginning God created the heaven and the earth.

EXPLANATORY NOTES. CHAP. I. Ver. 1. *That is,* In the beginning of time and things, the three Divine Persons, in one Godhead, made of nothing the third heaven, or residence of the blessed, and the whole matter out of which the air and starry heaven, the sea and earth, were afterwards formed. Heb. xi. 3. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Psal. cii. 25. "Of old thou hast laid the foundation of the earth, and the heavens are the work of thy hands." 2 Pet. iii. 5. Jer. x. 12. and li. 15. Exod. xxxi. 17. and xx. 11. Psal. xxxiii. 6, 9. lxxxix. 11, 12. cxlvi. 6. and cxlviii. 1—6. Isa. xlv. 24. Zech. xii. 1. Acts xiv. 15. xvii. 24. and iv. 24. Isa. xlii. 5. Rev. iv. 11. x. 6. and xiv. 7. Rom. i. 19, 20. and xi. 36. The word ELOHIM, here rendered God, is plural, and denotes the **WORTHY ONES**, the Divine persons, who equally concurred in the creation of all things. 1 Cor. viii. 6. "The Father of whom are all things." Mat. xi. 25. "He is Lord of heaven and earth."—Eph. iii. 9. "God created all things by Jesus Christ." John i. 1—3. "In the beginning was the Word (the Son) and the Word was with God, and the Word was God—all things were made by him; and without him was not any thing made that was made."—Col. i. 16. Prov. viii. 27—30. Job xxvi. 13. "By his Spirit he garnished the heavens." Psal. xxxiii. 6. "All their hosts were made by the spirit of his mouth." And civ. 30.

Ver. 2. *Earth, deep, and waters,* signify the same mingled mass of earth and water; 2 Pet. iii. 5. "The earth standing out of the water, and in the water."—It was *without form*; without any agreeable shape, order, or ornament; and *void*; without either vegetables to furnish it, or animals to inhabit it. And not the wind, which was not yet formed, as there was no air, but the Holy Ghost, in his almighty influence, *moved*, or *sat brooding* upon this mingled mass, to prepare it for the intended separation of earth and water, and for the production of vegetables and animals.

2 And the earth was without form, and void; and darkness *was* upon the face of the deep: and the spirit of God moved upon the face of the waters.

3 ¶ And God said, Let there be light: and there was light.

4 And God saw the light that it *was* good: and God divided ^{*}the light from the darkness.

5 And God called the light †Day, and the darkness he called ‡Night. ¶ And the evening and the morning were the first day.

6 ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters,

7 And God made the firmament, and

Ver. 3. 2 Cor. iv. 6. "God commanded the light to shine out of darkness." It, as well as all things else, was produced by Christ, who is God's personal word, John i. 3. his wisdom and power, 1 Cor. i. 24.—This *light* was some bright shining body, perhaps somewhat like the pillar of fire in the wilderness; and out of it the sun and stars appear to have been afterwards formed.

Ver. 4. God *divided the light from the darkness*, by making them to take different places by turns; the light always shining upon the one half of the mingled mass, and the darkness covering the other; in much the same manner as our sun, by turns, illuminates the one half of the globe, and leaves the other in darkness.

Ver. 5. The time of the first revolution of the darkness and of the light *were the first day*; for both the light and the darkness existed together at the same time, but on different parts of the mingled mass.

Ver. 6. This *firmament* includes the region of the sun, moon, stars, and comets: and the air or atmosphere which surrounds our earth, and separates between the water which is in the clouds, and that which is in the seas and rivers. Psal. xxxiii. 6, 9. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. He spake, and it was done; he commanded, and it stood fast." Job xxxvii. 18. "He spread out the sky which is strong, and as a molten looking-glass." Job xxvi. 13. Psal. cxxxvi. 5. Jer. x. 12. and li. 15. Zech. xii. 1. Jer. x. 13. "There is a multitude of waters in the heavens, and he causeth the vapours to ascend from the—earth."—Job xxvi. 8. "He bindeth up the waters in his thick clouds, and the cloud is not rent under them." And xxxviii. 22—26. "Hast thou entered into the treasures of the snow, and of the hail, which I have reserved?—Who hath divided a watercourse for the overflowing of waters—to cause it to rain upon the earth?" Job xxxvii. 11. Eccl. xi. 3. Psal. cxlviii. 4.

Before Christ
4004.

* Heb. between the light and between the darkness.

† i. e. shining warmer.

‡ i. e. time of howling or uncertainty.

¶ Heb. and the evening was, and the morning was, &c.

§ Heb. expansion or spreading out.

Before Christ
4004.

* In the clouds.

† i. e. manifest
appearer
from above.‡ i. e. pressing
low down-
ward.|| i. e. straight
spreaders.§ Heb. *tender*
grass.* It seems the
world was
created in the
time of har-
vest in Eden
and the
places about.§ Heb. *between*
the day and
between the
*night.** Heb. *for the*
rule of the
day, &c.

divided the waters which *were* under the firmament from the waters which *were* *above the firmament: and it was so.

8 And God called the firmament† Heaven. And the evening and the morning were the second day.

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land‡ Earth: and the gathering together of the waters called he ||Seas: and God saw that *it was* good.

11 And God said, Let the earth bring forth §Grass*, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be lights in the firmament of the heaven, to divide §the day from the night: and let them be for signs, and for seasons, and for days and years:

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God made two great lights; the greater light *to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from

the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 ¶ And God said, Let the waters bring forth abundantly the †moving † Or, *creeping*. creature that hath §life, and fowl that § Heb. *soul*. may fly above the earth in the ||open || Heb. *face of the firmament of heaven*. firmament of heaven.

21 And God created †great whales, † Some of them are an hundred feet, or according to some, an hundred fathom long. and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind; cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multi-

Ver. 9. Job xxxviii. 9—11. "Who shut up the sea with doors—when I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it my decreed place, and set bars and doors; and said, Hitherto shalt thou come, but no further?" And xxvi. 10. "He compassed the sea with bounds." Psal. xxiv. 1, 2. "The earth he founded upon the seas, and established it upon the floods." And cxxxvi. 6. "He stretched out the earth above the waters." Psal. civ. 5—9. and xxxiii. 7. 2 Pet. iii. 5. Jer. v. 22. Prov. viii. 29. But the whole globe of earth and sea was hung upon nothing. Job xxvi. 7. The approbation of the second day's work was deferred till the separation of the waters was completed, and we have it—ver. 10.

Ver. 11. Psal. civ. 14, 15. "He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth—wine—and oil—and bread." Job xxviii. 5. In this first production of vegetables, the solar heat had no influence, as it was not yet formed; nor had there been any rain. These vegetables have seed in themselves; viz. have a power in their root, branch, leaves, buds, or fruit, to propagate their kinds.

Ver. 14. God now formed more glorious and useful enlighteners of the now well-ordered and adorned earth than had been formed on the first day. The sun is in itself a very extensive body of light; and the moon, though it hath no light in itself, enlightens our earth, by reflecting the light of the sun; and both are called *great lights*, since, by reason of their nearness, they appear to us much larger than any of the stars. These lights not only form the day and night, but also form or mark out the seasons of sowing, planting, reaping, sailing, travelling, or the like; and are for signs of the weather, and sometimes of remarkable providences. Psal. cxxxvi. 7—9. God made *great lights*— "the sun to rule by day, and the moon and stars to rule by night." And lxxiv. 16, 17. "The day is thine, the night also is thine: thou hast prepared the light and the sun. Thou hast made summer and winter." And civ. 19, 20. "He appointed the moon for seasons; the sun knoweth his going down. Thou makest darkness, and it is night." Deut. iv. 19. "The sun, moon, and stars, even all the host of heaven—God hath divided unto all nations," for use. Job xxxviii. 12. Psal. viii. 3, 4. cxdviii. 3, 5. and cxix. 91. Jer. xxxi. 35. and xxxiii. 25.—Mat. xvi. 2, 3. "When it is evening, ye say, It will be fair weather, ther, for the sky is red. And in the morning, It will be foul weather to-day, for the sky is red and lowring." Luke xxi. 25, 26. "There shall be signs in the sun, and in the moon, and in the stars—men's hearts failing them for fear, and for looking after those things which are coming on the earth." Mat. xxiv. 29. Isa. xlii. 10. Ezek. xxxii. 7. Joel ii. 10 to 31. and iii. 15. Acts ii. 19, 20. Josh. x. 13.

Ver. 21—25. Acts xvii. 25. "He giveth to all life, and breath, and all things." Psal. civ. 24—26. "The earth is full of his riches," *mines, vegetables, animals*. "So is this great—sea, wherein are things creeping innumerable, both small and great beasts.—There is that leviathan," *whales, crocodiles, and other sea monsters*. Psal. l. 10, 11. "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine," by creation.—Job xl. 15. God's blessing gave the animals a power to propagate their kinds. Psal. cvii. 38. "He blesseth them, so that they are multiplied greatly." Job xlii. 12. Psal. cxliv. 13, 14.

Ver. 26. The plural is not here used for the singular in the manner of some modern kings. There is not in scripture one instance of a sovereign's speaking of himself only in the plural number, *we, us, our*. But the plural *us* here denotes a consultation of the Divine Persons, concerning the production of that species of creatures which was to be the most perfect under heaven, and in which the glory of God was to be for ever most illustriously manifested in his work of redemption.—The image of God on man includes, (1) The resemblance of his soul, in respect of spiritual substance, understanding and will: (2) The happiness of his state, and his honourable dominion over the creatures: (3) And chiefly the moral conformity of his soul to God, in spiritual knowledge, righteousness, and holiness. Eccl. xii. 1. "Remember thy Creators," Heb. i. e. *Father, Son, and Holy Ghost*, "in the days of thy youth." Job xxxv. 10, "Where is God my Makers?" Heb. Is. liv. 5. "Thy Makers—the Lord of hosts." 1 John v. 7.—Eccl. vii. 29. "God made man upright." Col. iii. 10. "Renewed in knowledge after the image of him that created us." Eph. iv. 24. "The new man after God is created in righteousness and true holiness." 2 Cor. iii. 18. with Exod. xv. 11. Gen. v. 1. and ix. 6. Psal. viii. 4—8. "Man—thou hast made a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep, and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea; and whatsoever creepeth upon the earth." Gen. ii. 19, 20. and ix. 2. Job v. 23. Jer. xxvii. 6.

Ver. 28. Prov. x. 22. "The blessing of the Lord maketh rich," i. e. *numerous and happy*. Psal. cxxxviii. 1—4. "Blessed is every one that feareth the Lord:—thou shalt eat the labour of thine hand—thy wife shall be as a fruitful vine—thy children like olive-plants round about thy table," *many, healthful, comely, and prosperous*. 1 Chron. xxvi. 4—8. Obed-edom had a large and happy family, for God blessed him. And iv. 10. Job xlii. 12. Psal. cvii. 38. Gen. i. 22. and viii. 17.

Before Christ
4004.

ply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that *moveth upon the earth.

• Heb. creepeth.

† Heb. seedling
seed.

29 ¶ And God said, Behold, I have given you every herb †bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat.

‡ Heb. a living
soul.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* ‡life, I have given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

CHAP. II.

Is an appendix to the preceding history of the creation; more particularly explaining that part of it which relates to man, the favourite of God, in this lower world. We have in it an account (1) Of God's institution and blessing of the Sabbath, which was made for man, to promote his holiness and comfort; 1, 2, 3. (2) Of the extraordinary manner in which the first vegetables were produced, and Adam formed; 4—7. (3) Of the garden of Eden, and of God's placing man in it under the form of a law and covenant; 8—17. (4) Of Adam's dominion over the animals on earth, and their acknowledgment of it, in coming to him for their respective names; 18, 19, 20. (5) Of the need and the making of the woman; of God's marriage of her to Adam, with the nearness of their connection, and their happy fellowship between themselves; 21—25.

• Ch. 1. 19. Ex. 20. 11. & 31. 17. 2 Kin. 19. 15. 2 Chr. 2. 12. Neh. 9. 6. Job 12. 9. Psal. 33. 6, 9. & 49. 12, 13. & 106. 26. & 136. 5—8. & 146. 6. Isa. 40. 26. & 42. 5. & 45. 12. & 48. 13. Jer. 10. 12. 16. Zech. 12. 1. Acts 4. 24. See ch. 1. 1.

THUS ^athe heavens and the earth were finished, and all the host of them.

2 And on the ^bseventh day God had ended his work which he had made:

Ver. 29. Acts xvii. 25, 28. "He giveth all things.—In him we live, and move, and have our being." Psal. civ. 14, 15. "He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring food out of the earth—wine—and oil—and bread." Psal. cxlv. 15, 16. "The eyes of all wait upon thee, and thou givest them their meat in due season." And cxlvii. 9. "He giveth to the beast his food." Prov. xxx. 8. Psal. cxi. 5. Mat. vi. 11, 25, 26. Acts xiv. 17. Is. xxxiii. 16. But it doth not appear that either men or animals would have eaten flesh during the state of innocence.

REFLECTIONS UPON CHAP. I.—Stand still, my soul, and consider this wonderful work of God! O how his eternal power and Godhead shine forth in forming so vast, so well furnished worlds of creatures, rational and irrational, animate and inanimate! What infinite wisdom appears marked in the vast variety; the comely order, and the mutual subserviency, of all things to the good of one another, and to his glory! What goodness, in forming such multitudes of beings to partake of his bounty as their all in all! and especially towards man, in forming him after his own image, and in so preparing this lower world to be a commodious lodgment for him in his way to the mansions of light! Let me then, in all things, in heavens, in earth, in air, in sea, and in land; in grass, in herbs, in trees, in sun, in moon, in stars, in fishes, in fowls, in cattle and creeping things; in angels, and in man; behold the excellencies of my God! Let me enjoy God himself in all things, and all things in God! Let me use them all as his property, his product, and for his glory and honour! And, notwithstanding my nothingness, confusion, darkness, and deadness, let me hope that my all-creating God, Father, Son, and Holy Ghost, will fashion me, as an abridged world, into a monument of redeeming mercy, to the praise of the glory of his grace! Am I a Christian Philosopher? Let me, as I have access, contemplate the creatures of God, in their almost infinitely diversified natures, qualities, and uses!—LIGHT and CELESTIAL LUMINARIES, in their mysterious nature, extensive range, prodigious but duly proportioned distance, rapid motions, and powerful influences—AIR, fixed and unfixed, inflammable and unflammable, in its fluidity, weight, elasticity, and usefulness for forming of wind, promoting of animal life, transmission of light, and the like—WATER, in its fluidity, plenteousness, dispersion, saltness or freshness, penetration, and fitness for forming rains, dews, sea-productions; and for promoting trade and connections between nations—EARTHS, stones, metals, moulds, in their adhesion, ductility, forms, colours, and uses—VEGETABLES, in their structure, growth, curious parts, almost infinitely diversified forms, colours, and uses—ANIMALS, in their curious parts, connected structure, mysterious life, and dependence on food; their motions in limits, fitness for procreation, and self-preservation, beautiful forms, melodious, awful, or plaintive sounds, exquisite and diversified smell and taste: and, along with these, the UNLIMITED DIVISIBILITY of matter, the LAWS of air, attraction, gravitation, electricity, magnetism, of muscular motion, and of nervous influences—RATIONAL SPIRITS, in their powers of thinking, willing, recollection, sociability, and union with bodies—as proofs of the existence and manifestations of

and he rested on the seventh day from all his work which he had made.

Before Christ
4004.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God *created and made.

• Heb. created
to make.

4 ¶ These *are* the †generations of the heavens and of the earth, when they were created; in the ‡day that the LORD God made the earth and the heavens,

† Account of
the beginning.

time.

5 And every plant of the field, before it was in the earth, and every herb of the field, before it grew: for the LORD God had not caused it to rain upon the earth, and there *was* not a man to till the ground.

6 But ||there went up a mist from the earth, and watered the whole face of the ground.

|| Or, a mist
which went up
from, &c.

7 And the LORD God formed man of the †dust of the ground, and breathed into his nostrils the breath of life; and ^dman became a living soul.

§ Heb. dust of
the ground.• Ch. 3. 19.
1 Cor. 15. 47.
Ecc. 12. 7.

† 1 Cor. 15. 45.

8 ¶ And the Lord God planted a garden †eastward in Eden; and there he put the man whom he had formed.

• Ch. 4. 16.

2 Kin. 19. 12.

Ezek. 27. 23.

Eden lay several
hundred
miles east-
ward of Canaan.

• Ch. 1. 11, 12

9 And †out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first is *Pison*: that is it which *compasseth the whole land of †Havilah, where *there is* gold.

• runs along
the side of.† a country on
the east of
Arabia.

the mysterious nature and manifold perfections of God, my God in Christ; of whom, through whom, and to whom are all things. Let me always consider his creatures as memorials of his creating, preserving, and ruling powers, and as means of delightfully and awfully impressing my heart with his presence, observation, and influence. Let me rejoice to view all creatures as formed and fitted for subserving and promoting God's great and principal work of our redemption through Christ, and multitudes of them as instituted emblems of his persons, perfections, relations, and operations, as manifested in it. Let me by faith appropriate a particular new covenant-right to, and property in them all, in and through Christ, as my head and husband, as means of my present, and pledges of my future and everlasting enjoyment of God as my ALL IN ALL: as means of exciting and leading me habitually to think on, admire, adore, and live to his glory, while I remain here in his lower sanctuary on earth; and to be always mild and humble as a brother and sister to, and dependant on, the meanest animal, insect, or atom in it.

CHAP. II. Ver. 6. God by his creative power, brought the vegetables at first to perfection without seed, and without concurrence of the soil, sun, rain, or any other natural cause.

Ver. 7. God, with most exquisite art and skill, formed man's body of the dust, and created, in personal union with it, a rational soul; and so made him a human person, capable of exercising the functions of all sorts of life.—Is. lxiv. 8. "Lord, thou art our Father—we are the clay, and thou our potter; and we all are the work of thy hand." Rom. ix. 20. Psal. c. 3. "God made us, not we ourselves." Psal. cxxxix. 14, 15. "I am fearfully and wonderfully made." 1 Cor. 15. 47. "The first man is of the earth, earthy." Job xxxiii. 6. "I am formed out of the clay." And iv. 19. "Men dwell in houses (bodies) of clay; their foundation is in the dust." Job xxxiii. 4. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." And xxvii. 3. "The Spirit, or breath, of God is in my nostrils." Zech. xii. 1. "The Lord formeth the spirit of man within him." Hence he is called, Heb. xii. 9. *the Father of spirits*: Num. xvi. 22. and xxvii. 16. *the God of the Spirits of all flesh*.

Ver. 8—16. Man being thus formed, the Lord graciously placed him in a garden, which was an emblem of the heavenly state, called the *Paradise of God*, Rev. ii. 7.—In a garden which himself had planted on the third day, ch. i. 11.—In a garden eastward from Canaan, in Eden, a spot of pleasure, which probably lay not far from the ancient Babylon, where the rivers, Euphrates on the west, and Hiddekel, or Tigris, on the east, joined into one, and watered the garden; and, after running a little southward, were parted into the two streams of Gihon on the east, and Pison on the west.—In a garden decked and enriched with every choice and fruitful vegetable: the principal of which were, the *tree of life*; so called because of the invigorating nature of its fruit: and because it was made a sacramental pledge of man's eternal life in heaven, provided he kept the covenant which God made with him;—and the *tree of knowledge of good and evil*; so called, because, by the fruit thereof, God tried Adam's obedience; and, by the eating thereof, man knew the good he had fallen from, and the evil he had fallen into.

Before Christ
4004.† a gem, or
pearl.‡ runs along
the side of.¶ Heb. *Cush*,
i. e. Cushetan
in Persia.§ Or, eastward
to Assyria.* Or, Adam,
which signifies
red earth,
beautiful, or
joined in love.† Heb. eating
thou shalt eat.* Heb. dying
thou shalt die,
i. e. thou shalt
certainly die
every form of
death in the
most dreadful
manner.† Heb. as before
him.* See ch. i. 20,
21, 24, 25.

12 And the gold of that land is good: there is † bdellium, and the onyx-stone.

13 And the name of the second river is *Gihon*: the same is it that ‡ compasseth the whole land of ¶ *Ethiopia*.

14 And the name of the third river is *Hiddekel*: that is it which goeth § toward the east of Assyria. And the fourth river is *Euphrates*.

15 ¶ And the LORD God took * the man, and put him into the garden of Eden, to dress it, and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden † thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, * thou shalt surely die.

18 ¶ And the LORD God said, *It is not good that the man should be alone: I will make him an help † meet for him.*

19 And § out of the ground the LORD God formed every beast of the field, and every fowl of the air, and brought

them ^h unto ‡ Adam, to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam ¶ gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the LORD God caused a 'deep' sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh in stead thereof.

22 And the rib which the LORD God had taken from man § made he a woman, and brought her unto the man.

23 And Adam said, *This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was ^k taken out of man.*

24 Therefore, 'shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

Before Christ
4004.Ch. i. 26, 22,
& 9, 2. Psal.
8, 4—8.

† Or, the man.

¶ Heb. called.
It is amazing
how an wera-
ble their He-
brew names
are to their
appearance
and nature. †Ch. 15, 12.
1 Sam. 26, 12.
Job 4, 13, &
33, 15. Prov.
19, 15.§ Heb. builded,
i. e. skilfully
formed most
comely and
delightful.* 1 Cor. 11, 8.
1 Tim. 2, 13.† Mat. 19, 5.
Mark 10, 7.
1 Cor. 6, 16.
Eph. 5, 31.

Ver. 16, 17. Here we have God entering into a covenant of works with Adam, and with all his natural posterity in him. This is the covenant afterwards published from Sinai, and which gendereth to bondage. Gal. iv. 24. This is the covenant which Adam transgressed. Hos. vi. 7. The breach of this covenant was necessarily supposed by the REMEDIAL ONE, published after the fall. Gen. iii. 15. Rom. v. 12—21. The annexing of death to a positive command of abstinence from fruit, indifferent in itself, by an infinitely good, gracious, and wise God, inferred likewise the annexing of a glorious reward to his obedience: and in this the form of a covenant consists. The adjoining of the tree of life, and of knowledge of good and evil, to this transaction, as confirmatory seals of life or death; the frequent republication of the moral law, in a covenant form, to men when they could not keep it as such, Lev. xviii. 5. Deut. xxvii. 26. Mat. xix. 17. Gal. iii. 10, 12. Rom. x. 5. and iii. 27. but especially the imputation of Adam's first sin to his natural posterity, Rom. v. 12—19; plainly establish this point. Here we have the parties of a covenant; God, manifesting his supreme authority, his unbounded goodness, and infinite condescension, on the one hand; and Adam, as perfectly holy and righteous, capable of performing whatever God required, Gen. i. 26, 27. and v. i. Eccl. vii. 29. and as the common head and representative of all his posterity; Rom. v. 12—19. 1 Cor. xv. 22. on the other.—Here we have a condition required; abstinence from the fruit of the tree of knowledge of good and evil, which supposed and implied perfect obedience to the whole law of God written on man's heart, or revealed to him. The end of this covenant being to render mankind happier than the duties of the natural state necessarily entitled them to be, it was proper that some positive institution should be added to the natural laws inscribed on the heart of Adam at his creation, and which might promote obedience to them. This institution relative to the tree of knowledge, which, being in the midst of the garden, was almost continually in his view, was extremely proper; as it tended, (1) To manifest the high sovereignty of God over men, as one who could enact his mere will into an awful law: (2) To render Adam's obedience or disobedience, and consequently the justice of God in rewarding or punishing him, more conspicuous, Rom. iii. 4: (3) To mark that, even in paradise, he held all which he enjoyed of God, as his great proprietor and landlord, and ought to do nothing without his allowance: (4) To be a standing monitor to Adam, that he was fallible, and needed to take heed to his ways, and watch against every spiritual enemy; that he was not come to his full happiness and rest, since, even in paradise, he was under remarkable restraint; that his happiness lay in God himself alone; and that nothing was to be desired, but in submission to his will, and for his sake: (5) To be a summary of the law of nature; by obedience to which he might honour God, loving him with all his heart, soul, mind, and strength, and loving himself, and his posterity as himself. Here is a penalty threatened in case of disobedience; certain, manifold, and dreadful death, viz. (1) *Death legal*, or a sentence of condemnation, fixing upon the covenant-breaker in the very moment he begins to transgress. (2) The execution of this sentence in *real death*; which is either *spiritual*, comprehending every thing relative to the soul's loss of God's favour and image, and to its defilement and misery in this life, Rom. i. 28—31. iii. 10—18. and viii. 7, 8. Eph. ii. 1, 3, 12; or *natural*; which comprehends every calamity on the body, and whatever its comfort depends upon, in this world, Gen. iii. 16, 19. Deut. xxviii. Eccl. xii. 7. 2 Pet. iii. 12; or *eternal*, comprehending all the misery of loss or of pain, to which the damned are for ever subjected in hell, Mat. xxv. 41. Rev. xiv. 10, 11.—In the express annexing of so great a death, especially to the breach of the positive part of the law of the covenant, a promise of a life directly opposite, as the reward of perfect fulfilment of the condition, was implied; comprehending the continuance of the natural and spiritual life, which he had, in all the vigour, comfort, and prosperity of it: and the enjoyment of a more glorious and eternal life in heaven; in consequence of his finishing his course of unflinching obedience. Thus the sum of the covenant was, Mat. xix. 17. "If thou wilt enter into life eternal, keep the commandments." Gal. iii. 12, 10. "The man that doeth these things shall live in them.—Cursed is every one that continueth not in all things written in the book of the law to do them." Ezek. xviii. 4. "The soul that sinneth, it shall die."—The fruit of the tree of life, as a seal of the covenant, confirmed the promise of life upon condition of perfect obedience: and the fruit of the tree of knowledge confirmed the threatening of death annexed to disobedience.—The representation of all Adam's natural posterity in him was most reasonable and kind: as it was the shortest, and, humanly speaking, the safest means of securing their eternal happiness.—The whole tenor of this covenant was so

highly equitable and gracious, that man's uncorrupted conscience could not but approve of it; his love to himself and his posterity could not but incline him to it: his perfect conformity to the divine image could not but make him content to whatever terms God proposed, and to receive his favours in a method so answerable to the divine perfections.

Ver. 21—24. God formed the woman of a rib, with the flesh thereon, out of Adam's side, to note the wife's equality with her husband, and that she is his companion, and to be treated with the utmost kindness and affection. He brought her to Adam, to honour the institution of marriage, and to teach us that children ought to marry by the disposal or consent of their parents, and all only in the Lord, Ch. xxi. 21. xxiv. 4. and xxviii. 2. Judg. xiv. 2. 1 Cor. vii. 38, 39.—Adam accepted her as an help meet for him, suitable to his nature, acceptable to his person, and useful on all occasions for their mutual comfort, and the propagation of their species. And God, by Adam, declared the general law of marriage, requiring the most affectionate cohabitation, inseparable union, and intimate communion, during life; as if the parties were but one person. 1 Pet. iii. 1, 7. "Wives, be in subjection to your husbands. Husbands, dwell with them according to knowledge, giving honour unto the wife as to the weaker vessel, and as being heirs together of the grace of life." Eph. v. 22—28. "Wives, submit yourselves unto your own husbands as unto the Lord; for the husband is the head of the wife.—Let the wives be subject to their own husbands in every thing.—Husbands love your wives: as Christ loved the church, and gave himself for it, so ought men to love their wives as their own bodies. He that loveth his wife loveth himself."—Gen. iii. 16. 1 Cor. xiv. 34. and vii. 16. Tit. ii. 5. Col. iii. 18, 19. 1 Tim. v. 8. and ii. 11, 12, Mal. ii. 14—16. Mat. xix. 3—9. 1 Cor. vii. 14, 15.

Ver. 25. They had no cause of shame; as there was neither deformity in their bodies, nor guilt on their consciences, nor any sinful inclination in their hearts.

REFLECTIONS UPON CHAP. II.—In the faith of God's institution and blessing of the Sabbath, let me always observe it as in his sight, ceasing from my own work, as he did from his. Let me never prefer the example of a wicked generation to that of God: nor prefer the pleasures of recreation or sloth, or the profits of carnal labour, to fellowship with, and enjoyment of, God and his blessings. Let my care be to receive out of his fulness, and grace for grace; to remember his mighty works of creation and redemption, and to worship him in the beauties of holiness. How easy is it for him to work, with or without means, as he pleaseth!—But, O how great his kindness to man! In him the animal and the angelical natures were united: the best of this world was allotted him for his residence: and, while its choicest fruits were assigned him for his food, the multitudes of its animal inhabitants were subjected to his dominion and service. A woman, every way perfect, was provided for his comfort, and for the increase of mankind. Nay, God himself entered into familiar fellowship, and a gracious covenant, with him, in which everlasting happiness was promised to him and his posterity upon the easiest terms.—But in this first Adam, as in a figure, do I not behold the second, the Lord from heaven, Jesus the Redeemer! He is indeed the Son of God, the express image of his Father's person: the image of the invisible God; the new thing created in the earth, and the blessed fruit of it, excellent and comely. He, as Mediator, is the great product of JEHOVAH's counsels, the illustrious ornament, and glorious centre, of all his works. He is our Head and Representative in the second and better covenant, established upon better promises. He is our spiritual Parent, who communicateth to us his indelible image, and entitles us to all the fulness of God. He is our great Prophet, Priest, and Governor, to whom all things in heaven and earth are subjected for our sake. Having by his blood purchased, and by his Spirit planted, a gospel-church, he dwells there, and cultivates the same; and having regained the celestial paradise, there we shall be for ever with the Lord. In him are hid all the treasures of wisdom and knowledge; and, having all life and fruitfulness in his own person, he giveth to us power to eat of himself, the Tree of life.—Being, by the determinate counsel of God, cast into the deep sleep of debasement and death in this world, his church was formed out of his broken body and pierced side. She is divinely brought and espoused to him: and to her he cleaves, at the expence of once leaving his Father in heaven, and of now leaving his mother, the people of Israel.

Before Christ
4004.

CHAP. III.

But man being in honour abode not. Here we have an account of Adam's, nay, of mankind's fall; and of God's demonstrations of his mercy and justice in consequence thereof; particularly (1) Of Satan's crafty and successful temptation of the woman, and by her of Adam, to eat the forbidden fruit; and of the sin and shame which immediately followed; 1—8. (2) The Lord's gracious arraignment of Adam and his wife, notwithstanding their attempt to hide themselves from him; and his convincing them of their guilt, notwithstanding the excuses which they made; 9—13. (3) God's condemnation of the serpent, which had been instrumental in the temptation; of Satan the tempter; and of Adam and his wife; to their respective punishments; 14—19. (4) Having received a promise of the future manifestation of the Son of God in human nature, to destroy the works and power of the devil; and being clothed with skins of sacrificed beasts, which prefigured his future atonement; Adam and Eve are, in a mixture of mercy and wrath, excluded from the garden of Eden; 15, 21—24.

NOW the serpent was more subtle than any beast of the field which the LORD God had made: and he said unto the woman, *Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the ^aserpent said unto the woman, Ye shall not surely die.

5 For God doth know that in the day ye eat thereof then your eyes shall be opened: and ye shall be as gods, knowing good and evil.

6 ¶ And when the woman ^bsaw that

the tree was good for food, and that it was [†]pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they [‡]sewed fig-leaves together, and made themselves ^{||}aprons.

8 And they heard the voice of the LORD God walking in the garden in the [§]cool of the day: and Adam and his wife hid themselves from the presence of the LORD God, amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman^d, whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, ^eWhat is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 ¶ And the LORD God said unto the serpent, Because thou hast done

Before Christ
4004.

† Heb. a desire

‡ fastened on.

|| Or, things to gird about.

§ Heb. wind.

^e Ch. 4. 9. & 11. 5. & 18. 20, 21. & 16. 8.

^d Ch. 2. 22.

^e Gen. 44. 15. & 31. 26. 1 Sam. 13. 11. 2 Sam. 3. 24. John 18. 35.

* Heb. Yea, because, &c.

^a 2 Cor. 11. 3. 1 Tim. 2. 14.

^b Slight often tempts, Josh. 7. 21. Judg. 16. 1. 2. 1. 1. 1.

CHAP. III. Ver. 1—6. Serpents in general have a natural subtlety beyond other creatures. Mat. x. 16. "Be wise as serpents." But this one had an extraordinary measure of it, being actuated by a fallen angel, who had just apostatized from his holy and happy state. Rev. xx. 2, 3, 8. "The dragon, that old serpent—the devil and Satan—goeth out to deceive the nations." 2 Cor. xi. 3. "The serpent beguiled Eve through his subtlety." John viii. 44. "The devil was a murderer from the beginning—a liar, and the father of it." 2 Cor. ii. 11. "We are not ignorant of his devices." And xi. 14. "Satan—is transformed into an angel of light."

In the temptation of our first parents Satan acted with the utmost subtlety (1) He chose a serpent, which was seemingly simple, but really subtle, and perhaps beautiful, which might make Eve take it for an angel, to be his instrument. (2) He accosted the woman, who perhaps had only heard the terms of the covenant from Adam, in the absence of her husband. (3) According to some, he improved their being more naked than the wild beasts of the earth, to render them discontented with their condition. But it is more certain that he moved the doubt relative to God's prohibitory charge in such ambiguous terms, that it was hard to discern whether he intended merely to ask if God had really forbidden the use of that fruit—or to insinuate that the forbidding could not be the true God who had kindly created them but just before—or to suggest that God was an hard master, who had forbidden them to eat of the fruit of the trees of the garden in which he had placed them. (4) Finding that the woman adhered to the command, he endeavoured to make her believe that the threatening was dark in its meaning, and uncertain or false with respect to its execution. (5) He pretended a great regard for her and her husband's welfare, as if he had been extremely desirous of promoting their knowledge and happiness. (6) Perhaps he pretended that himself had acquired what knowledge he had above other brutes by eating of that prohibited fruit. It is certain he attempted to confirm his contradiction of the threatening by a solemn appeal to God. (7) Having prevailed with the woman, he by her means tempted her husband; who complied, not from any such fondness for her as rendered him willing to be damned with her, but as deceived; and the rather, as he saw she did not immediately die upon her eating of the fruit.

This sin of our first parents in eating this forbidden fruit was exceeding great. It contained, (1) Horrid unbelief to such a degree, that the devil, in the form of a beast, was believed in opposition to the solemn declaration of God. (2) The most presumptuous pride, ambition, and bold curiosity; they were in paradise, and lords of the lower world; they knew and enjoyed very much; but nothing would content them, but to be as God in knowledge and happiness. (3) The most shocking ingratitude and discontent; God had given them every thing proper for convenience and delight. He had made them the lords of animals and earth, the companions of angels, and yet they revolted at the inconsiderable reserve of a tree. (4) The most contemptuous apostasy from and rebellion against God. They renounced his covenant of friendship, and threw off all subjection to and professed dependance on him. (5) In this one act the whole law of God was transgressed.—The authority of God, which is the foundation of it, was trampled under foot; the love, which is the complete fulfilment of it, was neglected, and hatred established. Jam. ii. 10. The symbolical law, which was a summary of, and a fence to the moral, was expressly contemned and violated. Nay, each of the moral precepts was plainly broken.—The aggravations of this sin were no less remarkable. (1) It was committed by persons newly made after the image of God; perfectly holy and righteous, and capable of continuing so. (2) It was com-

mitted by them just after he had graciously received them into the most honourable covenant of friendship with himself. (3) It was very early committed; perhaps on the same day they were created. Psal. xlix. 12. Heb. (4) It was committed against God's most express command, and when they had the fullest warning of the danger thereby incurred to them and their seed. (5) It was committed in paradise, where God dwelt as in his temple; and where every thing concurred to proclaim his infinite kindness to mankind, and invite to obedience. (6) It was committed upon a very slight, and but one single temptation. (7) It was occasioned by an object of very small importance, which man had no need of in paradise. (8) It respected what had been solemnly separated to the service of God, and so amounted to a sacrilegious robbing of him.—In this manner, 1 Tim. ii. 14. "The woman being deceived, was first in the transgression." Rom. v. 12—19. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for, or in whom, all have sinned.—Death reigned—over them which had not sinned actually after the similitude of Adam's transgression.—Through the offence of one many be dead.—The judgment was by one to condemnation.—By one man's offence death reigned by one.—By the offence of one judgment came upon all men to condemnation.—By one man's disobedience many were made sinners." 1 Cor. xv. 22. "In Adam, by his first sin, all die."

Ver. 7—13. Here we have their wretched evasions after their fall. (1) When their eyes were opened—their consciences being touched with a sense of the heinousness of their sin whereby they had defiled their souls, and of the greatness of that misery which they had brought upon themselves and their posterity, they began to be ashamed of their nakedness, which they now found to be an occasion of sinful motions and affections: and covered with fig-leaves those parts by which the corruption of nature is propagated, upon which for that reason God hath put the deepest impression of shame, that fruit of sin;—and to which he appointed circumcision, the sacrament of remission; regeneration, and mortification, to be applied, ch. xvii. 11. (2) When the son of God, probably in human shape, as a presage of his future incarnation, came to seek and save them, they, sensible of guilt, and dreading punishment, foolishly sought to hide themselves from him.—But, "there is no darkness nor shadow of death where the workers of iniquity may hide themselves," Job xxxiv. 22. Amos ix. 3. Psal. cxxxix. 7—9. Prov. xv. 3. Jer. xxiii. 24. (3) When, to convince them further, he questioned them concerning their conduct, they attempted to excuse themselves and shift the blame upon their tempters; and Adam appears inclined to lay the blame of his fault upon God himself, as if he had given him a tempter under the character of an help meet for him. Job xxxi. 33. Prov. xix. 3.

Ver. 14—19. In this condemnation of the criminals, the serpent, which had been only an irrational instrument, is cursed, as a mark of God's high detestation of the crime; as Exod. xxi. 28, 29. Lev. xx. 15. Perhaps he had formerly moved upon the hinder part of his body, and so was numbered among the wild beasts which eat herbs, and are distinguished from creeping things, ch. i. 25, 30. But now he, and all his kind, must henceforth be reckoned most despicable and detestable. They must creep along the earth, take down part of its dust with their food! Is. lvi. 24. Mic. vii. 17. And must be the stated objects of the hatred of mankind.—But this sentence, directed against the serpent, chiefly respected Satan and his angels. He is cursed above all the irrational animals; is left under the power of invincible folly and malice; and is in disgrace depressed below the vilest of beasts, and appointed to misery, when they have perished in death. He goes on his belly, and eats

Before Christ
3667.

this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat, all the days of thy life:

Gen. 49. 17.

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

* Or, subject to
thy husband.

† 1 Cor. 14. 34.

16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children: and thy desire *shall be* to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

* Heb. cause to
bud.

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.

19 In the sweat of thy face shalt thou

eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

20 And Adam called his wife's name Eve; because she was the mother of all living.

21 ¶ Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 ¶ And the LORD God said, Behold the man *||* is become as one of us, to know good and evil. And now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life.

Before Christ
4004.Ch. 2. 7. &
18. 27. Eccl.
12. 7. Job 17.
13-16. Psal.
22. 15, 29.Heb. Chavah,
i. e. lively, or
quickeners.|| who was as
one of us.§ angels.
Num. 22. 23.
Josh. 5. 13.
1 Chron. 21.
16, 17.

dust. His actions are base and troublesome to himself, he can never ascend higher than this world. He is trampled under the feet of Christ and his people. His power is restricted to earthly men, or to killing of the bodies of believers; for their soul he cannot kill; nay, their temporal death promotes the destruction of sin in them. He takes such pleasure as he is capable of, in seducing reprobates to the basest wickedness, and in vexing the godly with his abominable temptations. God further threatens, that the very woman whom he had seduced, and many of her posterity, should, by their free justification, and their reconciliation and conversion to God, be made stated enemies to him and his friends, and enabled, through Jesus Christ, to tread on his policy, power, and his life of permitted authority on earth, to his great grief and agony of mind, notwithstanding all he should be able to do to oppose them by temptation or persecution.

But the principal part of Satan's curse lay in the ruin brought on him by Jesus Christ, the *eminent seed of the woman*, in his redemption of mankind. Jesus Christ is called *the seed of the woman*; not only to import the reality of his manhood, and his close connection with believers, who are also called *her seed*, as followers of her in faith and holiness: but chiefly to signify that he was none of Adam's natural posterity represented in the covenant of works, and that he would be born of a virgin. He, by fulfilling the broken law, which is the strength of sin, in our stead, by making atonement for sin, and by removing the curse, has undermined the whole power and authority which Satan had over an elect world, as the executioner of God's justice. And as, by the word of his power, he dislodged him from the bodies of multitudes; and by the word of his grace, in the ministration of the gospel, did and will expel the worship of him from multitudes of nations; so, by the powerful application of his word, Spirit, and blood, to men's consciences and hearts, he casts him and his works down from their throne in them: and, by the influences of his grace, enables his people to resist the devil, and make him flee from them; and to mortify the deeds of the body, that they may live. Thus, 1 Pet. v. 8. "Our adversary the devil goeth about—seeking whom he may devour." Job i. 7. "Going to and fro in the earth, and walking up and down in it." John viii. 41, 44. "Wicked men are of their father the devil, and the lusts of their father they will do." Acts xiii. 10. 1 John iii. 8, 10. Mat. xiii. 38. Rom. ix. 8. "Only the children of the promise are counted for *Eve's* seed." Gal. iv. 29.—Prov. xxix. 27. "An unjust man is an abomination to the just; and he that is upright in the way is an abomination to the wicked." John xv. 18. Mark xiii. 13.—But, 1 John iii. 5, 8, "The son of God was manifested to take away sin—to destroy the works of the devil." Is. vii. 14. "A virgin did conceive, and bring forth a Son—Immanuel." Dan. ix. 24, 26. "The Messiah shall be cut off, not for himself—but to finish transgression, and make an end of sins, and to make reconciliation for iniquity, and to bring in an everlasting righteousness." Psal. xci. 13. "The lion—adder—and dragon, shall be trampled under feet." Col. ii. 15. "Having spoiled principalities and powers he made a shew of them openly, triumphing over them in his cross." Heb. ii. 14. "That through death he might destroy him that hath the power of death, that is, the devil."—John xii. 31. "Now shall the devil, prince of this world, be cast out" of his kingdom and authority in and over men. John xvi. 11. Is. xlix. 24—26. Luke x. 18, 19.—Rom. xvi. 20. "God—shall bruise Satan under your feet shortly." 1 John ii. 13.—"Ye have overcome the wicked one." 1 Pet. v. 9. Jam. iv. 7. Psal. xci. 13.—While Satan receiveth the ruinous bruise in his head, he *bruise the heel of the seed of the woman*; that is, he assaults by temptations, stirs up persecution and trouble against the human nature of Christ, and against his people, while they continue on the earth, or their bodies, crushed to the dust of death by his influence, lie in the grave. But at the last day he, and his agent death, shall be quite overthrown, and swallowed up in eternal victory. Heb. iv. 15. 2 Cor. xiii. 4. Is. liii. 4, 5. John xvi. 33. Acts xiv. 22. Is. xxv. 8. 1 Cor. xv. 25—57.

The woman was condemned to a multitude of sorrows and pains, particularly in the conception, bearing, and bringing up, of her children, and to a further degree of subjection to her husband, whom she had overlooked, in parleying with the serpent as her instructor. 1 Tim. ii. 12, 15. 1 Cor. vii. 28. and xiv. 34. Tit. ii. 5. 1 Pet. iii. 6. Eph. ii. and iv. Matt. xix. 8, &c. To punish Adam, the proprietor, the whole ground was cursed with respect to its soil and product. The whole lower world, being defiled under its inhabitants, was devoured by the curse, and subjected to the bondage of corruption. Is. xxiv. 5, 6. Rom. viii. 20—22. Gen. v. 29. Job xxxi. 40. Heb. vi. 8. Jer. xii. 13. Himself was condemned to much grief and sorrow. Psal. cxxvii. 2. To eat the herbs of the field instead of the delicious fruits of paradise, and to be occupied in hard labour in the cultivation of them till he died. 1 Thes. 3. 10. Eph. 14. 28. Eccl. i. 2, 13, 4. and ii. 1, 17, 21, 26.

Thus, in these few verses, we have a predictory description of the agency and success of Satan, the destroyer; and of the incarnation, office, state, and work, of Jesus our Redeemer; and, in fine, of the whole fate of this lower world, particularly of mankind, from the fall of Adam till the end of time. Nor can any one seriously review the state of the world—of fields, of persons, of families, of churches, or nations, for almost six thousand years past, but he must perceive a constant and exact accomplishment thereof. Nor are the subsequent predictions, whether of mercies or judgments, any thing else but a gradual opening and explication of this, the latter always pointing out more clearly and circumstantially what had been contained in the former: nor are the histories aught else but an account of the fulfilment.—But one thing is remarkable, that in this declaration of JEHOVAH now before us, the first intimation of a Saviour, and salvation through him for mankind, is not directed to Adam or Eve, but is included in a threatening directed to Satan: plainly intimating that the work of our redemption remarkably aggravates the misery of our original destroyer, and that we are not immediate parties in the covenant of our recovery; nor doth it, either in point of purchase or application, depend on our free will, but on the blood of Jesus Christ, and the free grace of God manifested in him. Rom. v. 20, 21. Eph. ii. 1—8.

Ver. 20. Having heard, and perhaps believed, the promise relative to the seed of the woman, Adam gives his wife a new name, importing her being the mother of Jesus, the quickening spirit, and author of eternal life, and of his living members. John x. 10. and xi. 25.

Ver. 21. The Lord, who had taught them to offer animals in sacrifice, as a figure of Jesus's oblation of himself for the salvation of men, taught them to make coats of the skins, as a memorial, that, by sinfully hearkening to the serpent, they had made themselves as the beasts which perish; and that there could be no salvation from shame and danger but by the garment of Jesus's imputed atonement. Is. lxi. 10. Rom. xiii. 14.

Ver. 22. Perhaps we have here no ironical derision of man's folly, in attempting to become wise as God; but God's affectionate lamentation over his ruined condition, and gracious resolution to turn him out of paradise, lest his vain hopes to fortify himself against death, by eating of the tree of life, should tempt him to neglect the great salvation which was offered to him in the covenant of grace. Rom. ix. 30—32, and x. 2, 3.

Ver. 23, 24. The words used for the turning of man out of paradise import, that he was turned out as a divorced woman from the house of her husband, never to be admitted back to a state of happiness under the broken covenant of works.—Perhaps, while the flaming sword turned every way to keep men from the tree of life, the Divine Majesty, as reconciled in Christ, manifested himself between the cherubims as on his throne of grace, to encourage them to humble and familiar fellowship with himself. Heb. iv. 16.

REFLECTIONS UPON CHAP. III.—Be sober, be vigilant, my soul, lest thine adversary the devil get an advantage of thee, and beguile thee through his subtlety. Never encounter him, separated from Jesus, or in thy own strength. Never dally with, but boldly and immediately resist him, and he will flee from thee. Never indulge the smallest doubt of the veracity or importance of what the Lord hath spoken. Let me be always content with such things as I have. It is not in becoming a God, but in enjoying God, as my ALL AND IN ALL, that my happiness consists. In what shame, what misery, sin always issueth! behold how the offended Majesty of heaven flies on the wings of infinite love and mercy for the immediate relief of self-ruined men! and to proclaim, offer, and bestow upon them, redemption through the blood of his Son! But, alas! how they flee from him! and, by covering their transgression, endeavour even to evade his favours!—Blessed Jesus, if thou arraignest me, let me always fly into thy bosom of mercy and kindness; let me gladly entertain thy convictions, and acknowledge my offence, that I may not fall into the condemnation of the devil. Let all the troubles which affect this world call my sin to my remembrance, and deeply affect me with it.—Blessed be JEHOVAH, that his only-begotten Son became the seed of the woman, Immanuel, God with us—that he had his heel bruised;—travailed in pangs of woe, at Love's delivery of an elect world;—was made sin,—made a curse,—a man of sorrows, and acquainted with grief; was crowned with thorns; and being in an agony did sweat great drops of blood,—that dust he was, and to dust he returned; and all for men,—all for ME! Let my naked soul put on, not the fig-leaves of my self-righteousness, but his law-magnifying atonement.—Bewailing the tremendous FALL of my race, and turning my back on the law as the ministration of death and on this blasted world, as emptied of all enjoyments, let me embrace the better covenant founded on better promises, and seek a better

Before Christ
4004.

CHAP. IV.

Already the world is deep marked with the enmity put between the seed of the serpent and the believing progeny of Eve. Here is an account, (1) Of the birth and employ of Cain and Abel, Adam's two eldest sons; 1, 2. (2) Of their religious oblations to God, perhaps on the Sabbath, and of God's acceptance of believing Abel and his offering, and his rejection of Cain and his offering on account of his unbelief and wickedness; 3—5. (3) Enraged at the preference given to his brother, and notwithstanding God's remonstrance of the equity thereof, Cain hates and murders Abel, and insolently denies the fact to God himself; but upon conviction is condemned to banishment from the church, and to be a restless and lasting monument of God's detestation of murderers; 6—15. (4) Banished from the presence and the church of God, Cain in vain attempts to quiet his mind and defeat his curse by building a city, and rearing up a numerous family, in which Lamech was noted for introducing a plurality of wives, and his sons Jabal, Jubal, and Tubal-cain, for tent-making and management of cattle, and for music and smith-work; 16—24. (5) The loss of Abel, a child of promise, is made up to his mother by the birth of Seth; and the public worship of God is more solemnly established, for distinguishing the children of God from those of the serpent; 25, 26.

1 **AND** Adam knew Eve his wife: and she conceived, and bare *Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother †Abel. And Abel was †a keeper of sheep, but Cain was a tiller of the ground.

3 And †in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of †the firstlings of his †flock, and of the fat thereof. And the LORD had respect unto Abel, and to his offering:

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, *Why art thou wroth, and why is thy countenance fallen?

7 If thou doest well, shalt thou not †be accepted? and if thou doest not well, †sin lieth at the door. And †unto thee shall be his desire, and thou shalt rule over him.

8 And Cain †talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and *slew him.

9 ¶ And the LORD said unto Cain, *Where is Abel thy brother? And he said, I *know not: *Am* I my brother's keeper?

paradise, where not merely angelical cherubims, but divine arms of infinite and everlasting love, shall for ever shut me up to the most immediate fellowship with Jesus the Tree of Life, which beareth twelve manner of fruits every month, and whose leaves are for the healing of the nations.

CHAP. IV. Ver. 1. If Eve thought that in Cain she had gotten the man—JEHOVAH, the Messiah, as the words in the Hebrew may bear, she found herself sadly mistaken.

Ver. 3. By instruction from God, more or less express, several of the Mosaic rites were practised long before the giving of the law at Sinai; as the distinction between clean and unclean beasts, chap. vii. 2: priests, altars, burnt-offerings, and drink-offerings; viii. 20. xiv. 18. xxii. 13. and xxxv. 14; abstinence from blood, ix. 4; oil for consecration, xxviii. 18. and xxxv. 14; marriage of brother's widows, xxxviii. 8, 9, 20.

Ver. 4. Heb. xi. 4. "By faith—as to the divine appointment, of which their father had informed them, and by faith, in the promised Messiah, signified thereby, Abel offered unto God a more excellent sacrifice than Cain; perhaps more proper in its matter, and certainly so in its manner, by which he obtained witness that he was righteous, God testifying of his gifts." Perhaps the Lord testified his respect by consuming his sacrifice with fire from heaven; as in the case of Aaron, Lev. ix. 24: Gideon, Judg. vi. 21; David, 1 Chron. xxi. 26; Solomon, 2 Chron. vii. 1; and Elijah, 1 Kings xviii. 38.

Ver. 5—15. Full of rage against God and his brother, Cain's looks became sour, dejected, envious, and angry.—To convince him of his fault, God shewed him that it was his own want of faith and sincerity which hindered his accept-

10 And he said, 'What hast thou done? the voice of thy brother's †blood crieth unto me from the ground.

11 And now art thou *cursed from the earth, which hath opened her †mouth to receive thy brother's blood from thy hand.

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a †fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, *My punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a †fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

15 And the LORD said unto him, *Therefore whosoever slayeth Cain, vengeance shall be taken on him †sevenfold. And the LORD set *a mark upon Cain, lest any finding him should kill him.

16 ¶ And Cain went out *from the presence of the LORD, and dwelt in the land of †Nod, on the east of Eden.

17 And Cain knew his wife, and she conceived, and bare †Enoch: and he builded a city, and *called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat †Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the †father of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Jubal: he was the †father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an *instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

Before Christ
4004.Ch. 3. 13.
Josh. 7. 19.† Heb. bloods,
ch. 18. 20.
Rev. 6. 10.
2 Kin. 9. 26.
Job 16. 18.
Heb. 12. 24.Gal. 3. 10.
Deut. 28. 16
to 20. & 27.
16 to 26.Rev. 12. 16.
Job 16. 18.Ch. 3. 17.
Deut. 28.
23, 24. Rom.
8. 20.Ps. 109. 10.
Mat. 8. 20.
Isa. 57. 20, 21.
Ps. 107. 4. &
109. 23. Deut.
28. 65.Or, Mine in-
iquity is
greater than
that it may
be forgiven,
Rev. 16. 9, 11,
21.Ps. 109. 10.
Deut. 28. 65.
see ver. 12.Hos. 1. 4.
1 Kin. 16. 7.
Mat. 26. 32.§ with great se-
verity, ver.
24. Ps. 79. 12.
Prov. 6. 31.
Lev. 26. 16,
21, 24, 28.

* gave a sign to

John 1. 3.
with Psal. 96.
6, 8. 1 Chr. 16.
29. from
God's ordi-
nances and
church.† i. e. wander-
ing.Heb. Cha-
noch, i. e. de-
dicated.Ps. 49. 11, 2.
Sam. 18. 18.† Heb. Lamech,
not the same
as ch. 5. 25.i. e. depressed
and stricken.i. e. First in-
ventor and
teacher of
making tents
and ordering
cattle.† first inventor
and teacher
of music.

* Heb. rahetter.

ance; and that, if he did not repent, his sin would quickly subject him to punishment; And that in temporals Abel continued as subject to him, and was as affectionate as ever. While they talked in the field, Cain, still enraged in his heart, murdered his righteous brother, on account of his piety, Psal. lv. 21. 1 John iii. 12.—Abel's blood cried to God for just vengeance upon Cain, Heb. xii. 24. God, notwithstanding Cain's denial and insulting pretence that he had given him no charge of his brother, condemned him to punishment, and cursed the fields which he should cultivate into a farther degree of barrenness, Psal. ix. 12. Cain never lamented the heinousness of his sin, but complained that it could not be pardoned, and that his punishment was too great; and that now every body would be ready to kill him as the public enemy of mankind, and devoted of God to destruction. But God marked him with some visible token, and denounced a still heavier vengeance against the person who should kill him. Thus, Job xviii. 11. and xv. 20—24. "Terrors made him afraid on every side, and drove him to his feet. He travelled in pain all his days," &c.—Lev. xxvi. 17, 36. "But God slew him not, lest his people should forget;" Psal. lix. 11.

Ver. 19. Contrary to God's original institution of marriage, and the stated equality preserved by his providence among the males and females of mankind, Lamech the descendant of Cain, to gratify his intemperate lust, first took a plurality of wives, and introduced a custom which still remains in many places of the world; and with which not a few of the pious Hebrews, inadvertent to the sinfulness thereof, complied; Gen. xvi. and xxix. 2 Sam. iii. v. 1 Kings xi. &c. But Christ fully laid open the iniquity of this practice, and restored marriage to its original form; Gen. ii. 18—24. Mal. ii. 14, 15. Mat. xix. 8.

Before Christ
3875.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for *I have slain a man to my wounding, and a young man to my hurt:

24 If Cain shall be avenged sevenfold, truly Lamech †seventy and seven fold.

25 ¶ And Adam knew his wife again; and she bare a son, and called his name †Seth: For God, said she, hath appointed me another ||seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name §Enos: then began men to *call upon the name of the LORD.

* Or, to call themselves by the name of the LORD.

CHAP. V.

Contains a brief account of the woman's seed, the patriarchal progenitors of Christ, in the line of Seth, from Adam to Noah, and his sons. The chief things remarkable are (1) The sad change of the human nature, through the loss of the divine image, in Adam's fall, 1—3. (2) The pious conversation of Enoch, and God's translation of him to heaven without tasting of death; 21—24. (3) The prediction of Lamech, the descendant of Seth, concerning Noah's becoming a distinguished comfort and blessing to the world; 28, 29. The rest merely remarks the time of the birth, life, and death of the patriarchs.

4004.

* History, Mat. 1. 1. Ch. 2. 4. & 6. 9. & 10. 1.

† See ch. 1. 26, 27. Job 15. 14. & 25. 5. Eccl. 7. 29.

‡ Ch. 2. 23. Acts 17. 20.

§ Red, earthy, beautiful, joined in love.

¶ Job 14. 4. Ps. 14. 2. 3. & 57. 5. Rom. 5. 12.

¶ 1 Chr. 1. 1—3. Luke 3. 36—38.

¶ Gen. 1. 28. & 9. 7. & 11. 11. Ps. 127. 3. & 128. 3. 4. & 144. 12.

¶ Ver. 2. 11. 14. 17. &c. with Ps. 90. 10. Deut. 30. 20.

3874.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

¶ Heb. 9. 27. Job 30. 23. Eccl. 12. 57. ver. 8. 11. 14. &c. 2 Sam. 14. 14. Ps. 49. 7—10. & 69. 48. Eccl. 9. 5. 8. Ezek. 18. 4. Rom. 5. 12—11. 1 Cor. 15. 21, 22.

6 And *Seth lived an hundred and five years, and begat Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat †Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived seventy years, and begat †Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 And Mahalaleel lived sixty and five years, and begat †Jared:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

20 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat §Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 ¶ And Enoch lived sixty and five years, and begat *Methuselah:

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And Enoch walked with God: and he was not, for God took him.

by his brethren the Jews, issued in the curse of their country, the rejection of their church, and the scattering and misery of their nation, as a lasting monument of the vengeance of heaven!

CHAP. V. Ver. 3. Seth was begotten, not in the image of God in which Adam had been created, but in the image of fallen Adam; that is, guilty of and depraved with sin. "He was shapen in iniquity, and in sin did his mother conceive him." Psal. li. 5. "A child of disobedience—by nature a child of wrath, even as others," the profane descendants of Cain not excepted; Eph. ii. 2, 3.—What was born of flesh, corrupted parents, was flesh infected with sinful corruption; John iii. 6. Job xiv. 4. Observe—Believing parents produce children according to their nature, not according to their grace.

Ver. 22—24. The pure use of conjugal life does not hinder the strictest practice of holiness. Amidst all the cares and pleasures of a family Enoch walked with God, as his intimate and glorious Friend and Companion, who manifested to him his amiable perfections in their new-covenant form, and bestowed his gracious blessings and influences upon him; Mic. vi. 8. Gen. vi. 9. He walked after God, imitating him as his perfect and engaging pattern, and always dependant on his drawing and supporting grace; Deut. xiii. 4. Song i. 4. and viii. 5. He walked before God as his Master, Witness, and future Judge, always deeply impressed with a lively sense of his authority, presence, and purity; ch. xvii. 1. and xxiv. 40. Psal. xvi. 8. and cxvi. 9. He walked worthy of the Lord, fruitful in every good word and work; answerable to what God was to him, and had done or had promised to do for him; Col. i. 10;—answerable to his clear foresight of the future judgment; Jude xiv. 15. 2 Pet. iii. 11, 14. He walked in Christ, living by faith on him, and through the grace of God denying ungodliness and worldly lusts: and living soberly, righteously, and godly; Col. ii. 6. Gal. ii. 20. Tit. ii. 11, 12. Publicly to approve and reward his holiness, and to render him a type of Christ's ascension, and a pledge of the complete and eternal glorification of the saints, God took him out of this world to heaven, both soul and body! Heb. xi. 5. "By faith Enoch was translated, that he should not see death; and was not found on earth, for God had translated him to heaven; for he had this testimony—that he pleased God."

Before Christ 3130.
25 ¶ And Methuselah lived an hundred eighty and seven years, and begat
†Lamech:
26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and †begat sons and daughters:
27 And all the days of Methuselah were nine hundred sixty and nine years: and †he died.
28 ¶ And Lamech lived an hundred eighty and two years, and begat a son:
29 And he called his name †Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath †cursed:
30 And Lamech lived after he begat Noah, five hundred ninety and five years, and †begat sons and daughters:
31 And all the days of Lamech were seven hundred seventy and seven years: and †he died.
32 ¶ And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

CHAP. VI.

In the days of Enosh we heard of the professors of the true religion distinguishing themselves for the Lord. Now we see them, to their own ruin, mingling themselves with the wicked. Here is (1) God so highly provoked with the unequal marriages contracted by the descendants of Seth and other professors of the true religion, with the profane and heathenish daughters of the Cainites, and with the violence and oppression ensuing thereon, together with the universal corruption of nature indulged by them, that he condemned them and the whole earth to be drowned with a flood—after they should have had an hundred and twenty years given them for a space to repent, 1—7. 11, 12, 13, 17. (2) Noah, a man eminently righteous in that generation, highly favoured of God, and made the publisher of his purpose, and the mean of preserving a sample of every living creature on the earth by the ark which God directed him to build; 8—10.

Ver. 29. Noah brought rest and comfort by the building of his ark, in which the seminary of both the world and the church did rest, and was saved; Gen. vii. viii. and ix. And, by his inventions in husbandry, he freed men from much of their toil; occasioned by the curse on the ground; Gen. ix. 20. with iii. 17, 18. And, as a type and a preacher of righteousness, he was a mean of directing them to everlasting rest and consolation in Christ; 1 Pet. iii. 18—20.
Ver. 32. Japheth was the eldest of Noah's sons; ch. x. 21. and Ham the youngest, ch. ix. 24; but Shem is first mentioned; because of his piety and his being one of the Messiah's progenitors; and because his posterity are the principal subject of Moses' writings: for the same reason Abram, though born sixty years later than Haran, is put first in the family of Terah; ch. xi. 26. with xii. 4.

In the early ages of the world, Providence wisely ordered it that people should live long, for the speedy replenishing of the world, and for the more effectual propagation of the true religion and other useful knowledge; and, no doubt, the superior wholesomeness of the air, and of their diet, and their temperance in the use of it, contributed to promote this longevity.

REFLECTIONS UPON CHAP. V.—Whilst I read, let me with deep concern cry out, How is the gold become dim, and the most fine gold changed! Behold, how death reigns, through sin, from Adam to Noah; and how sure, though sometimes slowly, it strikes!—Ah! what a nothing must I, my age, and all my labours, be in his sight, before whom the long, long lives of ten patriarchs, and a replenished world, make so insignificant a figure! To be born, to breathe, to rear up a family, and give up the ghost, how mean! Yet this is all of man! And how few, in a replenished world, are worthy of God's notice! Let therefore Enoch, who walked with God, or rather Jesus, the dedicated servant of God;—Jesus, who set the Lord always before him, and did always the things which pleased the Father;—Jesus, who foretold the breaking forth of the floods of wrath upon Judah, and the world of the ungodly;—Jesus, who clearly predicted the last judgment, and the procedure in it: and who, having by himself purged our sins, sat down on the right hand of the Majesty on high;—be my pattern in life, and my forerunner to glory! And let him be my rest and consolation, to comfort me concerning my labour and toil, to take away the curse from all my enjoyments, to afford security and rest through all my trials, till he bring me to his new world of righteousness and glory!

CHAP. VI. Ver. 1, 2. The descendants of Cain, or other profane persons who had joined them, are here called *men*, because they had quite cast off all regard to God and his ways, and the professors of the true religion are called the *sons of God*; they had a visible relation to him, lived in his church, and professed to be born from above, and to be ready to yield a cheerful and evangelical obedience to his commands; ch. iv. 26. Dent. xiv. 1. 2 Cor. vi. 18. These wantonly gazed upon the daughters of Cain, who seem to have been extremely handsome and jovial: Judg. xiv. 1. 2 Pet. ii. 14. Mat. v. 28: and regardless of God's direction or allowance, they followed their fancies and

14—16. 18—21. (3) In the faith of God's predictions of the flood, and in obedience to his command, Noah prepares the ark for that effect; 22.

AND it came to pass, when *men began to multiply on the face of the earth, and daughters were born unto them,
2 That the †sons of God saw the daughters of men that they were fair; and they took them wives of all whom they chose.
3 And the LORD said, †My spirit shall not always strive with man, for that he also is flesh: yet his †days shall be an hundred and twenty years.
4 There were giants in the earth in those days; and also after †that, when the sons of God came in unto the daughters of men, and they bare children to them: the same became mighty men, which were of old men of †renown.
5 ¶ And God saw that the wickedness of man was great in the earth, and that †severy imagination of the thoughts of his heart was only evil* continually.
6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.
7 And the LORD said, I will destroy man whom I have created from the face of the earth; †both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.
8 But Noah found grace in the eyes of the LORD.
9 ¶ These are the †generations of Noah: Noah was a just man, and †perfect in his generations, and Noah †walked with God.

married them.—Such unequal marriages of professors with the carnal and profane are expressly prohibited by the law of God, and have been a common plague to families, nations, and churches: 1 Cor. vii. 39. 2 Cor. vi. 14, 15. Mal. ii. 11. Deut. vii. 3, 4. Exod. xxxiv. 16. Josh. xxiii. 12. Gen. xxiv. 3. xxvi. 34, 35. xxvii. 46. xxviii. 1, 2. and xxxviii. 2 Sam. iii. 3. with xiii. 28, 29. and xv. 1 Kings xi. Ezra ix. 1, 2, 3, 12. Neh. xiii. 24—27.

Ver. 3. God's Spirit strove with them by his inward good motions, by the checks which he caused their consciences to give them, and by the counsels and warnings given them by Noah, the preacher of righteousness, or others; 1 Pet. iii. 18, 19. 2 Pet. ii. 5. Neh. ix. 30.—They were flesh, not only frail and weak in their nature, but exceedingly and obstinately corrupt, carnal, and sensual in their heart and life,—under the reign of indwelling sin, which is called flesh; Rom. viii. 1, 4, 7; 8. Jude 19. and mad on practising the manifest works of the flesh;—adultery, fornication, &c. Gal. v. 19—21.

Ver. 4. These giants, or huge-bodied men, in the pride and confidence of their stature and strength, became despisers of God and goodness, and oppressors of mankind.

Ver. 5. Jer. xvii. 9, 10. “The heart is deceitful above all things, and †desperately wicked. I, the Lord, search the heart, and try the reins, to †give to every man according to his works.” Rom. vii. 7; “The carnal mind †is enmity against God, and is not subject to his law, neither indeed can be.” Mat. xv. 19; “Out of the heart proceed evil thoughts, murders, adulteries, †fornications, thefts, false witness, blasphemies.” Psal. lvi. 3; “The wicked †are estranged from the womb; they go astray as soon as they are born.” And liii. 1—3: “The fool hath said in his heart, There is no God—corrupt †are they, they have done abominable iniquity—God looked down from †heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back, they are altogether become filthy; there is none that doeth good, no not one.” Psal. xiv. 1—4. Is. i. 2—6. Hos. iv. 1, 2. Mark vii. 21—23. Rom. i. 28—31. iii. 10—19. and viii. 8. Gal. v. 19—21. Eph. 2. 1—3. Tit. iii. 3.

Ver. 6, 7. God's repentance denotes not any change of his purpose or will within himself.—In this respect he is unchangeable, and cannot repent; Mal. iii. 6. Num. xxiii. 19. 1 Sam. xv. 29. Jam. i. 17. But it denotes the change of his providence correspondent with his fixed purpose; 1 Sam. xv. 11. Psal. cvi. 45. Jer. xviii. 10. Deut. xxxii. 36. Hos. xi. 8. It is a word suited to our capacity; and here it denotes God's detestation of sin, and his fixed resolution to punish it, after man had made himself quite another thing than God had made him at first.

Ver. 8. To find grace in the eyes of the Lord is to be freely loved and delighted in by him, in order to preservation from some remarkable destruction, or to the bestowal of some distinguished blessing; Gen. xix. 19. Exod. xxxiii. 12, 13. 2 Sam. xv. 25. Luke i. 30. Acts vii. 46. 2 Tim. i. 18. Heb. iv. 16. Thus, Prov. viii. 35; “Whoso findeth Christ findeth life, and shall obtain †favour of the Lord.” And xii. 2. “A good man obtaineth favour of the †Lord.”—And iii. 4. and xviii. 22.

Ver. 9. Noah was a just man, justified by faith in the imputed righteousness of Christ; Hab. ii. 4. Heb. xi. 7. Rom. i. 17. iii. 22, 24. v. 1. and viii. 33.

Before Christ
2478.

10 And Noah begat three sons; Shem, Ham, and Japheth.

11 The earth also was corrupt before God; and the earth was filled with violence.

Ver. 4, 5, 11, 13. Job 22. 15, 16. 1 Pet. 8. 19, 20. 2 Pet. 2. 5.

12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

Ch. 49. 5. Hos. 4. 1, 2. ver. 4, 11, 12.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth.

Or, from the earth.

† It typified Christ and his church. Heb. 11. 7. 1 Pet. 3. 20.

14 Make thee an ark of gopherwood: *rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

* Heb. nests.

† Its length was an hundred and eighty-one yards and a half, its breadth near thirty-one yards, and its height eighteen yards and one inch in part. It could well contain the animals and their food.

15 And this is the fashion which thou shalt make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it.

Ps. 29. 10 & 93. 4. & 147. 3. ch. 9. 9. Job 22. 16. 2 Pet. 2. 5. Luk. 17. 27. Mat. 24. 39. Heb. 11. 7. 1 Pet. 3. 20. Isa. 54. 9. ch. 7. 4. 21. 22. 23.

17 And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven and every thing that is in the earth shall die.

Rom. 6. 23. & 5. 12. & 8. 20. 22. see ver. 7.

18 But with thee will I establish my covenant: and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons' wives with thee.

Ch. 9. 9. 11. & 17. 4. 7.

19 And of every living thing of all flesh, *two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

of preservation.

Ch. 7. 1. Is. 26. 20. Mat. 11. 28. Heb. 6. 18, 19. & 11. 7. Isa. 4. 6. 1 Pet. 3. 20. 2 Pet. 2. 5.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every sort shall come unto thee, to keep them alive.

At least.

Ch. 1. 24. & 2. 19. & 7. 9. Acts 10. 11, 12. with Ps. 22. 30. Is. 11. 10. Rev. 7. 9. 1 Cor. 6. 9, 11.

21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee and for them.

Ch. 7. 2. Ps. 36. 6. & 112. 5.

22 Thus did Noah; according to all that God commanded him, so did he.

Ch. 7. 5. Ex. 40. 16, 19, 21, 23, 25. Deut. 12. 32. 1 John 5. 4.

CHAP. VII.

The ark being finished, (1) Noah and his family, with seven pair of those animals that were fit for food and for sacrifice, and

one pair of others, after holding themselves seven days in readiness, enter the ark, on the 17th day of the 2d month of the 600th year of Noah's life; and God so shut them in as no water could penetrate to them, 1—9. 13—16. (2) Hereupon the fountains of the great depth, which is in the bowels of the earth, brake forth; and the clouds, especially for the space of forty days, poured down such torrents of rain, that, in five months time, the highest mountains in the world were covered with water to the depth of nine yards and a quarter; by which the whole of mankind, which might amount to twelve, if not to eighty thousand millions, and all the terrestrial animals, perished, those few in the ark only excepted.

Before Christ
2348.

AND the LORD said unto Noah, Come thou, and all thy house, into the ark; for thee have I seen righteous before me in this generation.

2348.

Is. 26. 20. Ezek. 9. 4, 5. 2 Pet. 2. 5. 1 Pet. 3. 20. Heb. 11. 7. ver. 13. ch. 17. 10. Acts 2. 39.

2 Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female.

Ch. 6. 9. Ps. 33. 18. Phil. 2. 15, 16. Prov. 10. 6, 7, 9. & 11. 4. to 8.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

Deut. xiv. Lev. xi. ch. 6. 19, 20, 21. Acts 10. 11, 12.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights: and every living substance that I have made will I destroy from off the face of the earth.

clean ones.

Ch. 6. 17. & 2. 5. Amos 4. 7. Job 28. 25. & 29. 16. & 36. 27, 28, 29. & 37. 11, 12.

5 And Noah did according unto all that the LORD commanded him.

† It bled out. Job 22. 16. ch. 6. 7. 13. 17. & ver. 21. 23.

6 And Noah was six hundred years old when the flood of waters was upon the earth.

Ex. 39. 32. 42. & 40. 16. with Mat. 3. 15. John 8. 28, 29. Phil. 2. 8. Heb. 5. 8.

7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

1 Pet. 3. 20. Prov. 22. 3. Heb. 11. 7. Mat. 24. 38. Luke 17. 27. ver. 13, 14, 15. 2 Pet. 2. 5.

8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

Ch. 2. 19.

Jer. 8. 7. Is. 11. 6. ver. 16. Acts 10. 11, 12. Ps. 22. 27. to 31. Gal. 3. 28. Col. 3. 11. Rev. 7. 9.

10 And it came to pass after seven days, that the waters of the flood were upon the earth.

Or, on the seventh day.

Job 22. 16. Zech. 1. 5, 60. ch. 6. 17. ver. 4, 17—20. Luke 17. 27. Mat. 24. 38, 39.

11 In the sixth hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

About Nov. 28.

Ps. 33. 7. & 74. 15. ch. 1. 7. Is. 24. 19. 2 Kin. 7. 2. 19. Mal. 3. 10. Ps. 78. 23.

12 And the rain was upon the earth forty days and forty nights.

Or, flood-gates.

Deut. 9. 9. 18. 1 Kin. 19. 8. Mat. 4. 2. ver. 17.

13 In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

See ver. 7. 8, 9.

Rom. v. 19. "By the obedience of one (Christ) shall many be made righteous;" 2 Cor. v. 21. "For God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Is. xlv. 24, 25. and vi. 10. Jer. xxiii. 6. and xxxiii. 16. Phil. iii. 9.—He was perfect, upright, and sincere; a man of great integrity and godly sincerity, having his heart wholly consecrated for God; entire in his obedience to all God's commandments, and watchfully keeping himself unspotted from the world; as ch. xvii. 1. Deut. xviii. 13. Job i. 1. 8. Psal. xxxvii. 37. and cxix. 1. 5, 6. Prov. ii. 21. Mat. v. 48. Luke viii. 14. 2 Cor. xiii. 11. and iii. 9. Eph. iv. 11, 12. Phil. iii. 15. Col. i. 28. 2 Tim. iii. 17. Heb. xiii. 21. 1 Pet. v. 10. Rev. iii. 2. Luke i. 6. "Righteous before God, and walking in all the commandments of the Lord blameless." 2 Cor. i. 10. "In simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in this world." Noah was perfect in his generation, amidst men extremely wicked, and notwithstanding their evil counsels, examples, and persecutions. Phil. ii. 15.—"Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world." 1 Pet. ii. 15.—"That with well-doing ye may put to silence the ignorance of foolish men." And iii. 16.

Ver. 11. Multitudes of the most enormous sins abounded among all ranks, and were committed before God in an open and presumptuous manner, without

any fear of him; nay, in defiance to his vengeance: So the wickedness of Nimrod and the Sodomites was committed; ch. x. 9. xiii. 13. and xix. 13.

Ver. 13. The end of all flesh is come before me. The time for the destruction of mankind and animals, fixed in my purpose, is near at hand; as Jer. li. 13. Ezek. vii. 2, 3, 6. Amos viii. 2.

Ver. 22. Heb. xi. 7. "By faith Noah, being warned of God of things not seen as yet, moved with fear" of the approaching flood, and notwithstanding manifold scoffs from his neighbours, prepared an ark to the saving of his house.

REFLECTIONS UPON CHAP. VI.—Behold the dreadful fruits of professors' intimacy and matrimonial connexions with the carnal and prophane! How sin transforms this world into a kind of hell, filled with corruption, wickedness, and disorder! Behold how quickly it ripens it for a destructive deluge of divine wrath! How long and how patiently God bears with the manners of these monsters of impiety, after they seem ripened for ruin! but how sad their case when his Spirit ceaseth to strive with their consciences for their conversion and reformation!—What a blessing are upright saints in the midst of a crooked and perverse generation! How highly regarded and honoured of God! And what distinguished means of preserving families, nations, churches, or even the world, from utter ruin!



NOAH'S SACRIFICE.

Before Christ
2348.

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every ||sort.

||Heb. wing.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in went in male and female of all flesh, as God had commanded him: and the LORD "shut him in.

Ps. 91. 1 to 10. John 10. 27—29. 1 Pet. 1. 5. Jude 1.

17 ¶ And the §flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth.

deluging rain. ver. 12.

18 And "the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

Ps. 104. 6. Job 22. 16. Ex. 14. 28, 29.

19 And the waters °prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered.

bearing down every thing before them.

20 * Fifteen cubits upward did the waters prevail; and the mountains were covered.

Nine yards and a quarter.

21 ¶ And "all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

Ch. 6. 7. 13. 17. Luke 17. 27. Job 22. 16. 2 Pet. 2. 5. & 3. 6. Rom. 5. 12. 14. & 6. 23. & 8. 20, 22. Isa. 24. 1—6. 19. Jer. 4. 22—27. & 12. 3. 4. Hos. 4. 3. Joel 1. 17 —20. & 2. 3. Zeph. 1. 3.

22 All in whose nostrils was †the breath of life, of all that was in the dry land, died.

† Heb. the breath of the spirit of life. See ver. 21. 22.

23 "And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven: and they were destroyed from the earth: and "Noah only remained alive, and they that were with him in the ark.

2 Pet. 2. 5. 9. Ezek. 14. 14. Prov. 11. 4. 1 Pet. 3. 20. Heb. 11. 7. Job 5. 19. Ps. 91. 1. 9. 10. Isa. 26. 20. Ver. 11. Gen. 8. 3, 4. Ps. 29. 10.

24 ¶ And the waters prevailed upon the earth "an hundred and fifty days.

CHAP. VIII.

In the preceding chapter, we left the world in ruins and the church in straits. Here the former is repaired and the other enlarged. (1) God, by a wind, dispels the clouds, while the fountains are restrained. Hence the water gradually returned to the bowels of the earth, or was exhaled into the air, and the surface of the earth was dried. After sixteen days ebbing the ark rested on the top of a mountain. After sixty the tops of the mountains became visible. After forty, or perhaps rather an hundred, Noah sent forth a raven and dove to procure him intelligence of the abatement of the water. After one hundred and sixty-eight the earth was mostly cleared of the water; but, being still soft and muddy, it took fifty-seven days more to render it habitable for men; 1—14. (2) At God's command Noah and his family, and all the animals, go forth from the ark, after they had been in it a year and ten days; 15—19. (3) Hereupon Noah erects an altar, and offers a thank-offering, which the Lord accepts, and promiseth never more to drown the world for man's sin, but to give the respective seasons of seed-time and harvest, summer and winter, day and night, in their due order; 20—22.

Ps. 36. 6. Jon. 4. 11. Rom. 8. 20. to 22.

AND God remembered Noah, and "every living thing, and all the cattle

that was with him in the ark: and God made "a wind to pass over the earth, and the waters assuaged;

Before Christ
2348.

2 The "fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

Ex. 14. 21. Prov. 23. 23. Ps. 104. 7, 8, 9. Job 38. 37. Mat. 8. 9. 26, 27.

3 And the waters returned from off the earth *continually: and "after the end of the hundred and fifty days the waters were abated.

* Heb. in going and returning. Ch. 7. 11. 24.

4 ¶ And the ark rested in the seventh month, on the seventeenth day of the month, upon the †mountains of "Ararat.

† One of them, ch. 19. 29.

5 And the waters †decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

Armenia, Is. 37. 38. Jer. 51. 27. 2 Kin. 19. 37.

6 ¶ And it came to pass at the end of forty days, that Noah "opened the win- dow of the ark which he had made:

† Heb. were in going and decreasing. Ch. 6. 16.

7 And he sent forth a "raven, which went forth †to and fro, until the waters were dried up from off the earth.

1 Kin. 17. 6. Job 38. 41. Ps. 147. 9.

8 Also he sent forth "a dove from him, to see if the waters were abated from off the face of the ground:

† Heb. in going forth and re- turning. Ver. 10. 11. 12. Mat. 10. 16. Song 2. 11, 12.

9 But the dove "found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the ||whole earth: then he put forth his hand, and took her, and §pulled her in unto him into the ark.

Plain country. § Heb. caused her to come.

10 And he "stayed yet other seven days; and again he sent forth the dove out of the ark;

Is. 8. 17. & 26. 8. Ps. 40. 1.

11 And the dove came in to him in the evening; and, lo, in her mouth was "an olive-leaf plucked off: so Noah knew that the waters were abated from off the earth.

Neh. 8. 15. Rom. 10. 15. 20. Ps. 89. 15. Eph. 1. 13. Isa. 57. 19.

12 And he "stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.

Jam. 5. 7. 8. Job 35. 14. Ps. 27. 14. & 130. 5. 6. Isa. 8. 17. & 30. 18. 2347.

13 ¶ And it came to pass, in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second monthⁿ, on the seven and twentieth day of the month, was the earth dried.

Ch. 7. 11. 13. 14. About the beginning of December.

15 ¶ And God spake unto Noah, saying,

16 "Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

Zech. 9. 10. 121. 8.

17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every

REFLECTIONS UPON CHAP. VII.—Behold, my soul, the goodness and severity of God! His goodness—in saving the man whom his own grace had qualified for that mercy—in saving others, even the wicked part of his family, for his sake!—in saving the brute animals in proportion to their serviceableness to man!—in adding seven days space of repentance to the wretched profligates who had abused the former reprieve of 120 years! and, after all, bringing the flood gradually on them, for their awakening, and to give them still further space to repent! But let me tremble at his righteous judgments! How the clouds from above, the wells from below, so long beneficial to mankind, now concur to destroy them! What multitudes, who had despised his warnings, now perish by his hand! And how ineffectual is every attempt to escape! While the ark of God's testament, his new covenant, is open, let me escape thither for

my life, and bring with me, of my fellow sinners, all whom I can. The day is at hand when the earth and the works thereof shall be burnt up, and the door of mercy for ever shut. God forbid that I should be among those multitudes who shall then be shut out into outer darkness, where there is weeping, and wailing, and gnashing of teeth!

CHAP. VIII. Ver. 1. God's remembering persons or things denotes his manifesting his notice of them, either in a way of mercy for their deliverance or benefit, according to his promise, as here, and ch. xix. 29. and xxx. 22. Exod. xxxii. 13. Neh. xiii. 14. 22. Job xiv. 13. Psal. cxxxii. 1. cvi. 4. and cxxxvi. 23; or, in a way of wrath for their punishment: Psal. cxxxvii. 7. Amos viii. 7. Rev. xvi. 19. and xviii. 5.

Before Christ
2347.Ch. 1. 22. Ps.
144. 13. 14.
& 107. 38.

creeping thing that creepeth upon the earth; that [†]they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him.

19 Every beast, every creeping thing, and every fowl, *and whatsoever creepeth upon the earth, after their ^{*}kinds*, went forth out of the ark.

* Heb. families.

† Heb. 13. 10.
Rom. 12. 1, 2.
1 Pet. 2. 5, 9.

20 ¶ And [†]Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

† Heb. a savour
of rest. Lev. 1.
9, 13, 17. Eph.
5. 2, 2 Cor. 2.
15. Song 4. 10.
11.

† so curse.

Ch. 6. 5. Mat.
15. 19. Rom.
8. 7, 8. Ps. 51.
5. Eph. 2. 1,
3. Jer. 17. 9.* 2 Pet. 3. 6, 7.
Job 22. 20.
Isa. 54. 9.¶ Heb. As yet
all the days of
the earth. Ps.
74. 10, 17.
Song 2. 11, 12.
Jer. 31. 35. &
53. 20.

21 And the LORD smelled [†]a sweet savour; and the LORD said in his heart, I will not again [†]curse the ground any more for man's sake; for the [†]imagination of man's heart is evil from his youth: neither will I again smite any more every thing living; [†]as I have done.

22 ¶ While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

CHAP. IX.

Here we have (1) God's covenant of preservation with Noah and his family further explained, importing, that they should be multiplied for replenishing the earth; that the brute animals should stand in awe of them; that they might eat the flesh of animals, but not with the blood; that the earth should never more be drowned with a flood—of which the rainbow, though a sign of rain, should be the infallible token; 1—17. and requiring them to take care of human life, by punishing murderers with death; 5, 6. (2) An account of Noah, his family, his employment, his drunkenness, the behaviour of his sons towards him in it, and their correspondent blessings and curse; and, in fine, of his death; 18—29.

* Ch. 1. 22, 26.
8. 17. ver. 7.
Ps. 128. 3, 4.
& 112. 1.

AND God ^ablessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

Ch. 35. 5.
Lev. 26. 6, 22.
Job 5. 23.
Mos. 2. 18.
ch. 1. 28. Ps.
8. 4. to 8. ch.
1. 28. & 2. 19.
Ezek. 34. 35.

2 And ^bthe fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

* fit for eating.
Lev. 22. 8. &
11. 2, 3.Ch. 1. 29, 30.
Ps. 104. 14, 15.Lev. 17. 10.
12. 14. & 13.
17. & 7. 26.
Deut. 12. 16.
23. & 15. 25.

3 Every moving thing ^{*}that liveth shall be meat for you; even as the ^cgreen herb have I given you all things:

4 ^eBut flesh with the life thereof, *which* is the blood thereof, shall ye not eat.

Ver. 20. It was common for the patriarchs to erect altars and offer sacrifices of thanksgiving for mercies received, and for the expiation of their own guilt; as in the case of Abraham; ch. xii. 7, 8. and xiii. 18; Isaac, xxvi. 25; and Jacob, xxxv. 7; and Moses, Exod. xvii. 15. These were typical of Christ, our New Testament altar, as the sacrifices were of his oblation of himself; Heb. xii. 10—15.

Ver. 21. The Lord accepted it as a thing pleasant and delightful, proceeding from faith and gratitude; 1 Sam. xxvi. 19. Lev. xxvi. 31. Amos v. 21.—God would hereafter improve the sinfulness of mankind as an occasion of manifesting his patience and mercy; Psal. ciii. 11—14. and xxv. 21. Exod. xxxiv. 9. Is. xliii. 24, 25. xlv. 22. xlviii. 8, 9. lvii. 17, 18. and i. 18. Jer. iii. 1. 4, 5, 14, 22. Thus, Psal. cvi. 6. "Though we have sinned with our fathers—have committed iniquity—have done wickedly—nevertheless he saved, for his name's sake, that he might make his mighty power to be known." Ezek. xvi. 60—63.—"Nevertheless, notwithstanding innumerable and grievous provocations, I will remember my covenant with thee—I am pacified towards thee for all that thou hast done." And xx. 4—44. "I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings." Compare xxxvi. 16—32. Rom. v. 20, 21. "Where sin abounded grace did much more abound;—that as sin had reigned unto death, grace might reign through righteousness unto eternal life, through Jesus Christ our Lord."

Ver. 22. How remarkably exact over all the world hath been the fulfilment of this prediction for more than 4000 years past.

REFLECTIONS UPON CHAP. VIII.—How graciously God remembers, and in mercy visits his favourites in due time! therefore, though the vision tarry, let me wait for it. How easily, and often gradually, the Lord accomplishes his

5 And ^esurely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of ^fevery man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed; for ^gin the image of God made he man.

7 And you, ^hbe ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, ⁱI establish my covenant with you, and with your seed after you;

10 And with ^kevery living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And ^jI will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This is the [†]token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations:

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I ^mmay remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17 And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.

Before Christ
2347.Ps. 9. 12. Ex
21. 28. with
Acts 17. 26.Mat. 26. 52.
Rev. 13. 10.
Num. 35. 25.
Rom. 13. 4.Ch. 1. 26, 27.
& 5. 1. and so
the murder of
man is an at-
tack upon God
himself.Ver. 1. ch. 1.
28. & 8. 17.Ch. 6. 18. &
17. 7. & 22.
17. Is. 54. 9.
10. Jer. 31.
35, 36. & 33.
20. i. e. make
it firm and
sure.Ps. 145. 9. &
36. 6. Job
xxxviii. & xli
Jon. 4. 11.Is. 54. 9. ch.
8. 21, 22.† The rain-bow
now became a
token that
there should
never be an-
other flood;
and, as such,
it represented
the covenant
of grace. Rev.
4. 3. & 10. 1.Gen. 8. 21.
22. Ex. 28.
12. ver. 9, 1
11. This co-
venant of
safety to the
world was
typical of the
covenant of
grace. Is. 54.
8, 9, 10. Ps.
89. 3, 4, 28.

merciful designs! As he never wants instruments of affliction and ruin, neither of gracious deliverances. Whatever means I may use of information or of affecting my conscience and heart, let me in all my ways acknowledge God, and wait for his direction out of straits as well as in them! If I receive deliverance, let my heart be lifted up in his way, and my thanksgiving be for him in Zion! Let my hopes of future favours wholly depend upon his sovereign mercy, not on my own or others reformation: for, alas! blessed chastised, we are flagrant rebels still! But, in this patriarch's ark, do I discern Jesus Christ! He is the absolutely necessary mean of our escaping the justly deserved and destructive floods of God's everlasting wrath. Every thing in his mediatorial person and office was devised and appointed of God. He was gradually reared up in promises before he was actually incarnate, and gradually he finished his all-covering atonement. How wide is the gate of access to him revealed in the gospel! and what abundant room is there in his saving power, his love, his blood, his intercession, his covenant and promise, for the dangerous sinners of mankind! His stories are his ancient undertakings, humiliation, and his endless glory. No light is in him but what is of a spirit and heavenly nature. By exposing himself to the deluging rains, the fearful billows of his Father's wrath: to depths wherein was no standing, till at last he rested in his grave, and at his Father's right hand; he bears up and saves the chosen. How many despise him and his atonement! But, by the power of God, what multitudes, both of Jews and Gentiles, are saved by him, and made heirs of new promises, inhabitants of a new-covenant state and an eternal world of blessedness!—And is not the same a figure of the gospel-church, in which, reared by Jesus' labours of love, the nations of them that are saved do live this world, till the winter be past, and the floods be over and gone! And here, period, when, after tossings unnumbered, the Lord shall call us forth into the fields, our house eternal in the heavens, where rains, where storms, where night, where winters, where curses, never enter!

Before Christ
2347.

Ch. 5. 22. &
10. 1. 1 Chr.
1. 4.

† Heb. Chanaan.

Prov. 12. 11.
ch. 25. 25. &
4. 2. Isa. 28.
26. Eccl. 5. 9.

2247.

Ch. 6. 9. 1 Cor.
10. 12. Prov.
20. 1. Luke
21. 34.

Prov. 10. 7.
& 30. 17. with
Gal. 6. 1. Prov.
25. 9. 10. Mat.
18. 15.

Gal. 6. 1. 2.
1 Tim. 5. 1.

Ch. 48. 15.
Deut. 28. 18.
John 8. 34.

Ps. 144. 15.
Heb. 11. 16.

18 ¶ And the sons of Noah, that went forth of the ark, were "Shem, and Ham, and Japheth: and Ham is the father of †Canaan.

19 These are the three sons of Noah: and of them was the whole earth overspread.

20 ¶ And Noah began to be an "husbandman, and he planted a vineyard:

21 And he drank of the vine, and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And "Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, "Cursed be Canaan; a servant of servants shall he be unto his brethren.

26 And he said, "Blessed be the LORD

God of Shem; and Canaan shall be his servant.

27 God shall § enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were "nine hundred and fifty years: and he died.

Before Christ
2347.

Or, servant to them.

Or, persuade. Eph. 3. 6, 13. & 2. 14, 19. Rom. 11. 12. & 15. 19 with Heb. 11. 9. 10. Mal. 1. 11. Isa. 11. 10.

Ch. 5. 5. 20. 27. & 11. 11. to 25. with Paul. 90. 10.

CHAP. X.

1908.

To manifest the efficacy of God's blessing on Noah's family in the multiplication thereof, and to prepare us for observing the accomplishment of Noah's predictions concerning his seed, we have here an account, (1) Of the posterity of Japheth; 2—5. (2) Of the posterity of Ham, particularly of Nimrod, the first monarch; 6—20. (3) Of the posterity of Shem; 21—32. With some hints of their respective residences; 5, 10, 19, 30.

NOW these are the "generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 ¶ "The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the *sons of Javan; Elishah, Tarshish, Kittim, and Dodanim.

2347.

Historical account, ch. 2. 4. & 5. 1. & 6. 9. Mat. 1. 1.

1 Chr. 1. 5. to 7. Ezek. 38. 2. 6, 15. & 27. 13, 19. Is. 66. 19. From these sprung the Gomerians, Tartars, Medes, Greeks, Italians, &c.

* They were Greeks.

CHAP. IX. Ver. 25—27. These predictions are greatly extensive; almost every prediction in scripture relative to the Egyptians, Canaanites, Tyrians, and Zidonians, is comprehended in this repeated curse of Canaan. Almost every prediction relative to the Assyrians, Chaldeans, Persians, and Arabs, and especially what relates to the Jewish nation, and Jesus Christ, is included in the blessing of Shem. Almost every prediction relative to the Greeks, Romans, Goths, Tartars, and Turks, and especially what relates to the gospel-church among the Gentiles, is contained in the blessing of Japheth—The fulfilment of these predictions is no less remarkable. Much of the scriptures of the Old and New Testament, much of the history of nations, is no more than an account of it.

The descendants of Ham, by his sons Cush, Mizraim, Phut, and Canaan, peopled Africa and part of Western Asia.—For about four thousand years past the bulk of the Africans have been abandoned of Heaven to the most gross ignorance, rigid slavery, stupid idolatry, and savage barbarity. Scarcely ever hath a state formed of them made any respectable figure, the Egyptians and Carthaginians excepted; and even they had little dominion over any part of the descendants of Shem or Japheth. For many ages the northern parts of Africa were enslaved or harassed by the Assyrian, Chaldean and Persian, descendants of Shem; and next by the Greeks, but especially the Roman and Vandal descendants of Japheth. For eleven hundred years past they have been enslaved by the Ishmaelite Saracens descended from Shem, or by the Seljukian and Ottoman Turks descended of Japheth. And what multitudes of the Western Africans are annually bought for slaves by the English, the Spaniards, the French, Portuguese, or Dutch, and condemned to the hardest drudgery in their American plantations! It was Canaan, I suppose, who first saw the nakedness of Noah, and told his father of it. His posterity first settled in the west of Asia, and the curse had pursued them in a still more remarkable manner. About A. M. 2079, Chedorlaomer, and his Elamite descendants of Shem, rendered tributary the Canaanitish kingdoms of Sodom and Gomorrah, Admah, Zeboim, and Zoar. Upon their revolt, he invaded and pillaged their country; Gen. xiv. Not long after they, Zoar excepted, were destroyed with fire and brimstone from heaven, for their unnatural lewdness and other abominations; Gen. xix. The Hebrews, chiefly under Moses, Joshua, and Barak, cut off most of the other Canaanites, and seized on their country; Num. xxi. Josh. vi.—xix. Judg. iv. The Gibeonites and others, whose lives were spared, were subjected to slavery; Josh. ix. Judg. i. 2 Sam. v. Solomon had more than 150,000 of them employed as slaves in the building of the temple, 1 Kings ix. 20, 22. and v. 15, 16. They who settled in the north-west of Canaan, and formed the once flourishing states of Tyre and Sidon, were, by the Assyrians, Chaldeans, and Persians, but chiefly by the Greeks, Romans, Saracens, and Turks, reduced to great misery and bondage, till at last they were totally ruined. Is. xxiii. Ezek. xxvi—xxviii. They who fled from Joshua, or afterwards to Northern Africa, and formed the Carthaginian and other states, were after much contention and mutual enslavement, reduced by the Romans to the basest servitude and misery: and for about two thousand years that country hath been one continued scene of slavery to the Romans, Vandals, Saracens, or Turks. The Phœnician Canaanites, who, pushing their fortunes, settled in the Mediterranean islands, or in Greece, Italy, or on the border of the Euxine sea, have shared a similar fate of thralldom and misery from the Persians, Greeks, Romans, Saracens, Normans, or Turks.

But the countries of Persia, Assyria, Chaldea, Lydia, Syria, Arabia, India, and I suppose most of China, were peopled by the posterity of Elam, Ashur, Arphaxad, Lud, and Aram, sons of Shem. The blessings bestowed upon them by God have been remarkable. The most rich or fertile parts of the world fell to their share. They formed the Assyrian, Chaldean, Persian, and Saracen monarchies, which in their turns enslaved the offspring of Canaan. For two thousand years, from the death of Noah to that of Christ, the knowledge of the true religion, and the new-covenant relation to God as his church and people, were almost wholly confined to them, particularly to the Jews; and from them the Messiah the Lord from heaven, had his human descent; and from them the apostolic founders of the gospel-church did spring.

The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. Their descendants, the Celts or Gauls, the Tartars, Medes, Greeks, Romans, Goths, Turks, &c. prodigiously multiplied and peopled the whole of Europe, the northern half of Asia, and I suppose most of America. For many ages they have been settling themselves in the original habitation of the posterity of Shem. The Medes, assisted by the Chaldeans, overturned the Assyrian empire: and afterwards assisted by the Persians, whom they had

subdued, ruined the Chaldean. Perhaps it was their Scythian brethren, who about two hundred years after founded the powerful monarchy of the Parthians in Persia, and the places about; while multitudes of the overstocked Gauls from Europe invaded Asia, and partly took up their residence in Mesopotamia. About three hundred and thirty years before the birth of our Saviour, the Greeks under Alexander overrun Asia to the river Indus, and for several ages held it in subjection. Next, the Romans pushed their conquests into Syria, Assyria, and Canaan; and for more than seven hundred years retained what they could of it. For many ages the Tartarian Huns and Turks continued to pour themselves into Persia and the countries about. In the eleventh century of the Christian reckoning, the Seljukian Turks formed themselves into the four kingdoms of Bagdad, Damascus, Aleppo, and Iconium, and quickly extended their dominion as far as the Indus. Meanwhile Mahmud-Gazni, with an army of Tartars and others, invaded India and founded there a mighty empire, which continued about two hundred years. In the 13th century Jenghiz Kan and his sons, with their Tartar troops, conquered the greater part of Asia. The empires which they founded in China and in Persia continued about nine generations. In the beginning of the 15th century, Tamerlain with his Tartars overran great part of Asia, and founded an empire in Persia, and another in Western India, which still subsists under the Great Mogul. For about three hundred years the Ottoman Turks have been masters of Assyria, Syria, Canaan, and the places about; while the Portuguese, the Spaniards, the English, the Dutch, the Danes, and French, have been rendering themselves masters of islands or settlements, almost innumerable, in the East Indies. Thus there is scarce one single country of note which originally pertained to the offspring of Shem, but is now possessed or governed by the enlarged posterity of Japheth, Arabian Hejaz excepted.

Multitudes too of the posterity of Japheth in Asia and America, but chiefly in Europe, have been PERSUADED of God to embrace the true religion and become his church, ever since the Jews were rejected. The far greater part of that race known to us do, and for many ages have, at least in word, made profession of the Christian faith, while very few of the descendants of Shem or Ham have so much as pretended it. Nor do I remember that the Christian religion ever had a public establishment from one of them, the Abyssinians excepted.—What an exact, an expiatory, and confirming counterpart is the whole providence of God to his word! What understanding of the divine authenticity of the scriptures, and of the love and faithfulness of God, may I attain by a wise and careful observation thereof!

REFLECTIONS UPON CHAP. IX.—Lord, what is man, that thou shouldst be so mindful of him and his concerns! that thou shouldst so care for his welfare and his life! that thou shouldst so familiarly covenant with him, and so often repeat thy declarations, for the strengthening and confirmation of his faith! May I always accept thy favours with thankfulness, and obey thy commandments with cheerfulness. But ah, how quickly do we forget his mighty works! how fearfully do the best stumble and fall, if the Lord uphold them not mightily! How readily do fools trample on every tie of relation or duty, in order to make a mock of sin! But dreadful is the curse, lasting and extensive the vengeance, which awaits those who condemn and deride their aged parents; while blessings shall be on their head who regard them, and cover their infirmities. But let me not bid adieu to the dying patriarch, till in him I contemplate the great God my Saviour! His name is a bed of rest, and source of comfort. He is the distinguished favourite of heaven. In the midst of a crooked and perverse generation he dared to be singularly good: at once he gave an unblemished pattern of uprightness, and boldly preached righteousness in the great congregation. To him mankind owe their recovery from ruin. By him the church is gradually built up as the mean of our salvation, and his little flock are rendered true members thereof.—Upon the saviour of his sweet-smelling sacrifice God hath promised no more to curse the elect. With him and his seed is the new covenant infallibly established; and to them are the inheritance and rules of the new-covenant state conferred. By him is the church, the vineyard of the Lord of hosts, planted and cultivated; and in his word is irreversibly declared the everlasting fate of his professed seed. Behold how those who love his person, and hide the infirmities of his saints, are blessed with all spiritual blessings! Behold how the curse of sin pursues both wicked Jews and carnal professors, who stumble at this corner-stone, who turn his grace into licentiousness, and the infirmities of his saints into ridicule! and what everlasting ruin it entails upon them!

5 By these were the ^cisles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Sheba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat *Nimrod: he began to be a mighty one in the earth.

9 He was a ^cmighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And ^cthe beginning of his kingdom was †Babel, and Erech, and Accad, and ^cCalneh, in the ^bland of Shinar:

11 Out of that land †went forth Ashur, and builded ^bNineveh, and ^bthe city Rehoboth, and Calah,

12 And Resen, between Nineveh and Calah: the same is a great city.

13 And †Mizraim begat ^bLudim, and Anamim, and Lehabim, and Naphtuhim,

14 And ^bPathrusim, and Caslubim, (out of whom came ^mPhilistim,) and Caphtorim.

15 ¶ And ^mCanaan begat Zidon his first-born, ^cand Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 ^pAnd the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And ^cthe border of the Canaanites was from Zidon, as thou comest to Gerar, unto *Gaza; as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lashah.

20 These are the †sons of Ham, after their families, after their tongues, in their countries, and in their nations.

21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

22 The ^cchildren of Shem; Elam, and Ashur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat †Salah; and Salah begat Eber.

25 And unto Eber were born two sons: the name of one was Peleg; for

in his days was the earth divided; and his brother's name was Joktan.

26 And ^cJoktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And ^cOphir, and ^cHavilah, and Jobab: all these were the sons of Joktan.

30 And their dwelling was †from Mesha, as thou goest unto Sephar, a mount of the east.

31 These are the ^csons of Shem, after their families, after their tongues, in their lands, after their nations.

32 *These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

CHAP. XI.

Already the seed of the serpent, and the believing seed of the woman, again distinguish themselves. Here is, (1) A joint attempt of Nimrod and the wicked part of mankind to render themselves famous; and rebelliously to prevent their being scattered on the earth, by building a city and a tower—with the Lord's display of his equity, wisdom, and power, in confounding their language, and obliging them to stop their work, and spread themselves through the world; 1—9. (2) The history of the church and the progenitors of Christ, particularly in the family of Terah, who died after he set out for Canaan, at the commandment of God, to Abram his son; 10—32.

AND the whole earth was of one* language, and of one †speech.

2 And it came to pass, as they journeyed from the east, that they found a plain in the land of †Shinar; and they dwelt there.

3 And they said one to another, *Go to, let us make brick, and burn them thoroughly. And they had ^bbrick for stone, and slime had they for mortar.

4 And they said, *Go to, let us build us a city and a tower, whose top may reach ^cunto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5 And the LORD ^ccame down to see the city, and the tower, which the children of men builded.

6 And the LORD said, ¶Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let ^cus go down, and there ^cconfound their language, that they may not understand one another's speech.

8 So the LORD ^cscattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called †Babel, because the LORD did there

REFLECTIONS UPON CHAP. X.—How quickly God can repair the remarkable breaches in external things, and make families increase and spread when he pleaseth. But alas! how soon human pride, and lust of dominion revive, notwithstanding the most tremendous judgments of God upon them! Neither floods, nor flames, nor sword, nor famine, nor pestilence, but Je- blood and Spirit alone, can extirpate our sinful inclinations. How insatiable do carnal men covet and grasp at power or property! and the more they have, the more they hunt after! But let me remember, that all my hunting after these vanities is *against*, as well as *before*, the Lord. How often God prospers the wicked under his curse, that he may ripen them for destruction, and spare their wealth for his people! But much happier is it to be with Eber, father of saints, than to be with Ham, a parent of ambitious and tyrannical hunters; or of numerous Canaanites, devoted to misery and ruin.

CHAP. XI. Ver. 5. God's coming down to see their work, denotes his manifesting his notice of it in his deliberate and just judgments upon them for

before Christ
2346. confound the language of all the earth:
and from thence did the LORD scatter
them abroad upon the face of all the earth.

1 Chr. 1. 17.
o 27. Luke 3.
34—36. 10 ¶ These are the generations of
Shem: Shem was an hundred years old,
and begat Arphaxad two years after the
flood:

2346. 11 And Shem lived after he begat
Arphaxad five hundred years, and begat
sons and daughters.

2311. 12 And Arphaxad lived five and thirty
years, and begat Salah:

13 And Arphaxad lived after he begat
Salah four hundred and three years, and
begat sons and daughters.

2381. 14 And Salah lived thirty years, and
begat Eber:

15 And Salah lived after he begat
Eber four hundred and three years, and
begat sons and daughters.

1 Chr. 1. 19.
ch. 10. 21. 25.
Num. 24. 24.
2472. 16 And Eber lived four and thirty
years, and begat Peleg:

Called, Luke
3. 35. Phalec. 17 And Eber lived after he begat
Peleg four hundred and thirty years,
and begat sons and daughters.

2217. 18 And Peleg lived thirty years, and
begat Reu:

Regau, Luke
3. 35. 19 And Peleg lived after he begat
Reu two hundred and nine years, and
begat sons and daughters.

2185. 20 And Reu lived two and thirty
years, and begat Serug:

2185. 21 And Reu lived after he begat Serug
two hundred and seven years, and begat
sons and daughters.

2155. 22 And Serug lived thirty years, and
begat Nahor:

An idolater,
Josh. 24. 2. 23 And Serug lived after he begat
Nahor two hundred years, and begat
sons and daughters.

2126. 24 And Nahor lived nine and twenty
years, and begat Terah:

2126. 25 And Nahor lived after he begat
Terah an hundred and nineteen years,
and begat sons and daughters.

2056. 26 And Terah lived seventy years, and
begat Abram, Nahor, and Haran.

2056. 27 ¶ Now these are the generations
of Terah: Terah begat Abram, Nahor,
and Haran; and Haran begat Lot.

28 And Haran died before his father
Terah in the land of his nativity, in Ur
of the Chaldees.

29 And Abram and Nahor took them
wives: the name of Abram's wife was
Sarai; and the name of Nahor's wife
Milcah, the daughter of Haran, the
father of Milcah and the father of Isaac.

30 But Sarai was barren; she had no
child.

31 ¶ And Terah took Abram his son,
and Lot the son of Haran his son's son,
and Sarai his daughter-in-law, his son,
Abram's wife; and they went forth
with them from Ur of the Chaldees, to
go into the land of Canaan: and they
came unto Haran, and dwelt there.

32 And the days of Terah were two
hundred and five years: and Terah died
in Haran.

CHAP. XII.

Abram had begun to wander from his native soil, but had
stopt by the way. Here, (1) authorized by the trying call and
encouraged by the promises of God, relative to the multiplica-
tion and blessing of his family, and the blessing of all nations
in Christ his seed, he and Lot his nephew with their families,
remove from Haran in Mesopotamia to Canaan; whither the
Lord welcomes him, and encourages him amidst his bad neigh-
bours, by a new visit, and by a solemn grant of the country;
here therefore he builds two altars for the service of God;
1—9. But, (2) distrusting the providence of God in a famine,
without asking counsel of the Lord, he retires into Egypt;
and there, doubting of the divine protection, he and Sarai
pretend to be brother and sister: in consequence hereof Abram
is loaded with presents, but Sarai's chastity is endangered: till
at last the providence of God, by plagues, convinced the king
of the truth, and disposed him to restore her to her husband,
and send them both in safety out of his kingdom, with all that
they had; 10—20.

NOW the LORD had said unto
Abram, Get thee out of thy coun-
try, and from thy kindred, and from thy
father's house, unto a land that I will
shew thee:

2 And I will make of thee a great
nation, and I will bless thee, and make
thy name great; and thou shalt be a
blessing:

3 And I will bless them that bless
thee, and curse him that curseth thee;
and in thee shall all families of the earth
be blessed.

4 ¶ So Abram departed, as the LORD
had spoken unto him; and Lot went
with him: and Abram was seventy and

REFLECTIONS UPON CHAP. XI.—How awful the presumption of sinners, who
dare attempt to withstand the known command and purpose of the Al-
mighty! Deeply should it affect us that we find the serpent's seed so harmo-
nious and active in wickedness, while the children of promise are so divided
and inactive in holiness! But with equity and ease the Lord frustrates the
devices of the crafty, and turneth the counsel of the froward headlong, while
he causes men's sinful attempts towards fame and power effectually to
issue in their infamy and weakness. What a mercy that, as the confusion of
tongues effected the dispersion of mankind, the miraculous gift of tongues
contributed to spread the gospel, to gather sinners to Jesus, and to build up
his church throughout the earth! Behold how the blessing of Noah begins to
operate in the family of Shem, and will do till after the ascension of Christ!
How proper to remark the providences of God in the names of our children,
or otherwise! How precious are the saints, the churches, in God's sight! They
are allowed far more room in his inspired registers than all the world besides.
If Terah, who set out for Canaan, died by the way, let me tremble, lest, a
promise being left me of entering into God's rest, I should seem to come short
of it!—tremble, lest I should be almost, but never altogether, a Christian!
not far from the kingdom of God, but never a true member thereof here, or
partaker of it hereafter!

CHAP. XII. Ver. 1. While Abram was in Ur of the Chaldees God appeared
to him, probably in human shape; Acts vii. 2. as he did at least eight times
afterwards; Gen. xii. 6, 7. xiii. 3, 4. xv. 1. xvii. 1. xxi. 12. and xxii.
1. 15. and called him to leave his country and his father's house, which for
some time past had been infected with idolatry; Josh. xxiv. 2. 2 Cor. vi. 17.
Rev. xviii. 4. Is. xli. 2. Neh. ix. 7. He readily surrendering all for the sake
of Christ, Psal. xlv. 11. Luke xiv. 26. in obedience to the divine command,
and relying on his direction and protection, went forth, not knowing whither
the Lord intended to lead him; Heb. xi. 8. But as they had stopt too long
in Haran, I suppose the call here mentioned was one which he received anew
after the death of his father.

Ver. 2. Abram was made a great nation. His posterity by Ishmael, by the
sons of Keturah, and by Esau, were exceedingly numerous; ch. xvi. 10. xvii.

20. xxi. 13. xxv. 1—18. and xxxvi. Num. xxxi. Judg. vi. and vii. His seed of
promise, by Jacob, were as the stars of heaven and the dust of the earth in
multitude; ch. xiii. 16. xv. 5. xxii. 17. xxviii. 3. 14. and xxxii. 12. Num. i. and
xxiii. 10. Heb. xi. 12. 1 Chron. xxi. 1 Kings iv. 20. 2 Chron. xvii. Jer. xxxiii.
22. His spiritual seed, followers of his faith and obedience, are still more
numerous, a multitude which no man can number; Psal. ii. 8, 9. xxii. 27—30.
lxii. and xcvi. Is. xlii. xlix. and lx. Rev. vii. 4—9. and xi. 15.—All the spiri-
tual children of Jesus, his eminent seed, are included herein; Is. liii. 10—12.
God blessed Abram, (1) with the numerous seed mentioned; (2) with Canaan
as the future property of part of them; (3) with Christ, as his eminent seed;
Gal. iii. 16; (4) with all spiritual blessings in Christ; Gal. iii. 14. with Eph.
i. 3. Abram was a blessing, (1) to his friends and servants, who were instructed
by him; Gen. xiv. 14. and xviii. 19; (2) to his posterity, who were blessed for
his sake; Exod. iii. 6—8. Lev. xxvi. 42. Gen. xvii. 20; (3) to the world, as an
eminent pattern of faith and holiness; Rom. iv. and as the progenitor of Christ
the Saviour; Gal. iii. 13. 16.—God did and will remarkably befriend and
prosper the friends of Abram and his natural seed, but especially of Jesus Christ
and his spiritual seed; and did and will remarkably punish their enemies; Josh.
ii. 9. Gen. xv. 13, 14. Exod. xvii. 8—16. Mat. x. 42. and xxv. 41—46.—All
the families of the earth are blessed in Abram. He was of great service to the
Canaanites in imparting revelation to some of them, or in setting before them
all an engaging example of virtue. His seed of promise, and especially his
spiritual seed, are useful on that account, and have been and are still the means
of the prosperity or protection of nations; Is. vi. 13. and xix. 24, 25. Mat. xxiv.
22. But it is properly in his seed (Christ) that men are blessed. Multitudes of
nations receive much outward happiness, and the dispensation of gospel ordi-
nances, in consequence of his undertaking for his people; Mat. xxiv. 24. Is.
xxxv. xlix. lx. and vi. 13. And believers, gathered out of all nations, are
blessed in him, with temporal, spiritual, and eternal blessings; Gal. iii. 16.
Acts iii. 25, 26. Eph. i. 3. Psal. lxxii. 17—19. Is. xlv. 17, 25. It is easy to see
that the subsequent promises and threatenings, nay the doctrine and laws
mentioned in scripture, are but an enlarged exposition of these two verses: and
the whole fate of the Jewish and gospel church, nay of the saints in heaven and
damned in hell, are but one continued fulfilment thereof.

Before Christ
1996.P. Neh. 9. 7. ch.
1. 4. Acts 7.† viz. their
brother Ha-
ran's daugh-
ters.Gen. 17. 15.
& 20. 12.Gen. 29. 20. &
24. 15.Sarai, Gen.
20. 12.Ch. 25. 21. &
29. 31. Judg.
13. 2. 1 Sam.
1. 2.

cir. 1126.

Heb. 11. 8.
Neh. 9. 7. Acts
7. 2. 3, 4. ch.
12. 1. Josh.
24. 2, 3.Ch. 24. 10. 15.
& 27. 43. & 29.
4, 5. Acts 7. 2.
The death of
these ten Pa-
triarchs is not
mentioned, as
their lives were
much shorter
than in ch. v.Acts 7. 2, 3.
Ps. 45. 10, 11.
Luke 14. 26.
Heb. 11. 8.
Neh. 9. 7. Is.
41. 2.Ch. 13. 16. &
15. 5. & 17. 5.
& 18. 18 & 24.
17. 18. 26. 4.
& 27. 29. & 28.
3. 14. & 55. 11.
& 46. 3. Ex. 1.
7. Num. 24. 9.Acts 3. 25.
Gal. 3. 8. 16.
Ps. 72. 17.
Eph. 1. 3.
1 Cor. 1. 30.
Col. 3. 11. Rev.
7. 9.

Before Christ
1921.

five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 ¶ And Abram passed through the land unto the place of 'Sichem, unto the plain of Moreh. And the 'Canaanite was then in the land.

7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of 'Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, *going on still toward the south.

10 ¶ And there was a 'famine in the land: and Abram went down into Egypt to sojourn there; for the 'famine was grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art 'a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

13 "Say, I pray thee, thou art my sister; that it may be well with me for thy sake: and my soul shall live because of thee.

14 ¶ And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman, that she was very fair.

15 The 'princes also of Pharaoh saw her, and commended her before 'Pharaoh: and the woman was taken into Pharaoh's house.

16 And he entreated Abram well for her sake; and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 And the LORD^s plagued Pharaoh

and his house with great plagues because of Sarai Abram's wife.

18 And Pharaoh called Abram, and said, 'What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife?

19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way.

20 And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

CHAP. XIII.

Here (1) Abram, with great riches, returns to Canaan, and by slow marches arrives at the altar he had built near Beth-el, where he again solemnly worships the Lord; 1-4. (2) While the Heathen Canaanites and Perizzites retain the best pastures, Abram's and Lot's herdmen contend about the rest; but by the prudence and condescension of Abram, the difference is composed; 5-9. (3) In consequence of this agreement, Lot, for the sake of fat pasture, retires among the wicked Sodomites, and Abram removes further westward into Canaan; 5-9. (4) Abram is scarcely deserted by Lot his nephew when God pays him a new visit, gives him a new promise of Canaan, and of a numerous seed; in consequence of which Abram retires southward to the plain of Mamre, where he erects another altar for the service of God; 14-18.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram was^b very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the 'place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

5 ¶ And Lot also, who went with Abram, had flocks, and herds, and tents.

6 And the 'land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a 'strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. And the 'Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, 'Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be^{*} brethren.

9 Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will

Surely no discouragement, or apparent enemy, should ever make us to distrust the promise or protection of such a God! How gracious, frequent, and familiar, are the visits of God to such as remember him in all their way! May his kindness attach my heart to his service, as the first, the principal part of all, of my business in life! Let no earthly enjoyment, no not a land flowing with milk and honey, be the portion of my cup; but JEHOVAH himself, as the Canaan above, where wants are never known! Never let me, for the sake of carnal relief or advantage, quit the place or the station in which God has fixed me without his plain warrant. If I presume to direct my own way, I chuse out my own lot, let me dread snares to my conscience, and plagues upon my concerns! If in such cases the Lord hath ever granted me deliverance, let me bewail my folly, and praise him for the sovereignty of his grace!

CHAP. XIII. Ver. 7. It was not proper these heathens should be scandalized by a strife between such as were brethren both by natural relation and by profession of the true religion.

Ver. 8. Ps. cxxxiii. 1, 2, 3. "Behold how good and how pleasant it is for brethren to dwell together in unity!" Heb. xiii. 1. "Let brotherly love continue." Gen. xlv. 24. "He sent his brethren away—and said unto them, 'See that ye fall not out by the way.'" Acts vii. 26. "Ye are brethren, why do ye wrong one to another?"—Rom. xii. 10. Eph. iv. 3. 1 Thess. iv. 9. Heb. vi. 10. 1 Pet. i. 22. ii. 17. iii. 8. and iv. 8. 2 Pet. i. 7. 1 John ii. 9, 11. 14-19. and iv. 7, 20, 21.

* To sojourn there, Acts 7. 4. Heb. 11. 9. with ch. 10. 19.

* Ch. 33. 18. Judg. 9. 1. 1 Kin. 12. 1. John 4. 5. Ch. 10. 19. & 15. 18. to 21.

* Ch. 13. 4. see ch. 8. 20.

* Ch. 28. 19. Josh. 7. 2. & 8. 17. & 18. 22. Neh. 11. 31. Is. 10. 28.

* Heb. in going and journeying. Heb. 11. 14. Ps. 105. 13.

* This was a new trial of his faith, Ps. 107. 34. Acts 14. 22 John 16. 33. Ps. 24. 19.

* Ch. 26. 1. & 43. 1. Ruth 1. 1. 2 Sam. 21. 1. 1 Kin. 18. 2. 2 Kin. 8. 1. Jer. 14. 1.

* Ver. 14. ch. 39. 7. Prov. 31. 30.

* 1 Sam. 27. 1. Prov. 29. 25. Mat. 10. 28.

* Rom. 3. 6. 8. Col. 3. 9. John 8. 44. Rom. 6. 23. Ezek. 18. 4.

about 1920.

* Mat. 5. 28. ch. 39. 7. & 3. 6.

* Prov. 29. 12. Est. 2. 2-16. 1 Kin. 1. 2. Hos. 7. 4, 5.

* the king, ch. 40. 2. & 41. 1. Ex. 2. 15. 1 Kin. 3. 1. 2 Kin. 13. 21. Jer. 46. 17.

* Ch. 13. 2. & 24. 35. Job 1. 3. Psal. 144. 13, 14.

* Ps. 105. 14. ch. 20. 18. Job 34. 19. Heb. 13. 4.

Ver. 7. For about four hundred and seventy years after, the Canaanites remained fixed in the possession of Canaan; during which time God, for the confirmation of his people's faith, renewed this grant of their country, times almost innumerable, to Abram and his seed; Gen. xiii. 15. xv. 7, 18. xvii. 8. xxii. 17. xxvi. 3. xxviii. 4, 13, 14. xxxv. 12. xlv. 4. xlviii. 21. and l. 24. Exod. iii. 8. 17. vi. 8. xii. 25. xiii. 5. and xx. 12. Lev. xxv. 2. Deut. ii. 24. iv. 1, 21. xi. 10, 17-31. xv. 4, 7. viii. 7. 9. and ix. 1. &c. Canaan was granted as a pledge of heaven to him and his spiritual seed; Rom. ix. 6-8. Gal. iv. 22. 31. Ver. 8. Abram called on God, i. e. worshipped him by prayer, by preaching to his family, and by offering sacrifices for himself and them; ch. xviii. 19. and xxi. 13.

Ver. 13. Sarai was his sister in some sense, as Lot was his brother; ch. xiii. 8. and xiv. 12, 14. being his father's grand-daughter; ch. xx. 12. and xi. 29; but it was not in that sense, but in the common acceptation of the words, sister and brother, they sinfully wished the Egyptians to understand them.

Ver. 17. Thus the Lord rebuked the king: ordered him not to touch his anointed, or to do his prophets any harm; Psal. cv. 14, 15; and punished his intended whoredom with such distempers as prevented the defilement of Sarai, perhaps with a kind of emroids; ch. xx. 18. 1 Sam. v. 10.

REFLECTIONS UPON CHAP. XII.—How ready and cheerful ought our obedience to be, when God plainly calls and powerfully encourages to it! What secrets of his covenant and providence does the Lord manifest to such as fear him! And with what earnestness ought they to do good to all around them!

Before Christ
1920.

* Ch. 20. 9, 10. & 26. 10. & 31. 26. & 3. 13. & 4. 10. & 44. 15. Josh. 7. 19. 1 Sam. 14. 42.

* Ex. 18. 27. Prov. 21. 1. Ps. 105. 14, 15.

About 1918.

* Of Canaan, ch. 12. 9. & 20. 1. & 21. 33. Josh. 10. 40. & 18. 5. 1 Sam. 27. 1. 2 Sam. 24. 7.

* Ch. 24. 35. Prov. 10. 29. Mat. 6. 33. 1 Tim. 4. 8. Prov. 3. 9. Job 1. 3. & 22. 21-25.

* See ch. 12. 8.

* Ps. 107. 1. 15. & 65. 1. 2. Eph. 6. 1. 19. ch. 4. 20. Is. 58. 9.

About 1915.

* Servants dwelling in tents, Jer. 4. 29.

* Ch. 36. 6. & 26. 18. 21.

* Ch. 21. 25. Ex. 2. 17. Jam. 4. 1. & 16. Tit. 3. 3.

* Ch. 12. 6. & 10. 19. & 13. 18-21.

* 1 Cor. 6. 7.

* Heb. men brethren.

Ver. 17

3

19 And he ⁶blessed him, and said.

7.

Noah's curse on Canaan takes effect, and Lot finds reason to repent his carnal choice of his dwelling. Here are, (1) Five kingdoms of Canaan reduced to servitude by the Elamite descendants of Shem, and the neighbouring countries greatly ravaged; 1—11. (2) Informed that Lot his nephew had shared in their fate, was stripped of his substance, and carried off a prisoner, Abram arms his own servants, and with these and some allies routs the conquering army, recovers Lot with the rest of the captives, and the spoil; 12—16. (3) In his return he is solemnly blessed by Melchizedek, an extraordinary priest of God, and his fatigued troops are feasted and refreshed; while he, in his generosity, refuseth to take for himself any part of the spoil, though the whole of it is offered to him: 17—24.

4 Twelve years they 'served Chedor-laomer, and in the thirteenth year they rebelled.

E

Before Christ
1913.Ch. 9. 26. Ps.
68. 19. & 144.
1. & 12. 18.
19.Heb. 7. 4, 6.
Rom. 15. 16.

+ Heb. souls.

Sworn, Deut.
32. 40. Dan.
12. 7. Rev. 10.
5, 6.Ps. 83. 18. &
24. 1. & 1. 5.
16. Is. 57. 15.
Dan. 4. 35.
Est. 9. 15, 16.
1 Kin. 5. 16.
1 Ku. 13. 8.
Heb. 13. 5.Prov. 3. 27.
Rom. 13. 7, 8.
Mat. 7. 12.

Blessed be Abram of the most high God, possessor of heaven and earth:

20 And ^ablessed be the most high God, who hath delivered thine enemies into thy hand. And he gave him ^ctithes of all.

21 ¶ And the king of Sodom said unto Abram, Give me the [†]persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, 'I have lifted up mine hand unto the LORD, [§]the most High God, the possessor of heaven and earth,

23 That ^hI will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

24 'Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

CHAP. XV.

(1) To reward Abram's generous rescue of his friend, and refusal of the Sodomites' wealth, God, unasked, in a vision of the night, declares himself his shield, and his exceeding great reward; 1. (2) At his desire, he gives him a more express promise of a numerous seed, which he firmly believes; 2—6. (3) Upon his request, God grants him a sign for confirming the grant of Canaan to his seed; and intimates, that after four hundred years of unsettled condition, they should take possession of it; and states the extent of their property there; 7—21.

1914.

Num. 1. 6.
1 Sam. 9. 9.
Dan. 10. 1—
16. Acts 10.Ch. 26. 24. &
46. 3. Exod.
14. 13. 1 Chron.28. 20. Is. 55.
4. & 41. 10.
13. & 43. 1, 5.
& 44. 2, 8.Heb. 13. 5.
Ps. 127. 3.
ch. 30. 2. &
25. 21. 1 Sam.1. 11.
with ch. 12. 2.
& 13. 16.
Prov. 13. 12.Heb. 10. 35,
36.
Ch. 14. 14.
Eccl. 2. 7.

Prov. 0. 23.

AFTER these things the word of the LORD came unto Abram in a vision, saying, Fear not, ^bAbram: I *am* thy shield, and thy exceeding great reward.

2 And Abram said, LORD God, 'what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

3 And Abram said, 'Behold, to me thou hast given no seed: and, lo, ^cone born in my house is mine heir.

4 ¶ And behold the word of the LORD came unto him, saying, This shall

not be thine heir; but 'he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, [§]So shall thy seed be.

6 ¶ And he ^bbelieved in the LORD; and he counted to him for righteousness.

7 ¶ And he said unto him, I *am* the LORD ⁱthat brought thee out of Ur of the Chaldees[†], to give thee this land to inherit it.

8 And he said, LORD God, ^kwhereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not.

11 And when the fowls came down upon the carcasses Abram drove them away.

12 ¶ And when the sun was going down, a ^ldeep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety ^mthat thy seed shall be a stranger in a land *that is not* theirs, and shall serve them; and they shall afflict them four hundred years:

14 And ⁿalso that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou ^oshalt go to thy fathers in peace; thou shalt be buried in a good old age.

office from any creature, nor leaves it to another. In and by him we are blessed of God with all spiritual and everlasting blessings: and with his bread and wine, presented in the gospel, his flesh, which is meat indeed, and his blood, which is drink indeed, he refresheth our souls, while we are engaged in and after our warfare with sin, Satan, the world, and death. And to him is due, from every minister and saint, the voluntary tithes of everlasting praise.

CHAP. XV. Ver. 1. *Fear not*; indulge no slavish or excessive terror on account of thine enemies, wants, or dangers; or on account of the awful appearances of God; Is. xliii. 1. and xli. 10. Mat. xxviii. 5. Rev. i. 18. *I am thy shield*, infallible to protect thee; Psal. iii. 3. lxxxiv. 11. and xci. 4.; and thy exceeding great but gracious reward of thy piety and love, giving myself, in all that I am and have, to thee, as thine everlasting all and in all; Prov. xi. 18. Psal. xix. 11. xvi. 5, 6. and cxlii. 5. Deut. xxxiii. 26—29. Is. xli. 10. 1 Cor. iii. 22. and xv. 28. 58. Col. ii. 9, 10.

Ver. 2, 3. What avails it what outward comforts be promised me, so long as I have no child of my own, but only this Syrian servant, to be my heir.

Ver. 8—17. Moved by the Spirit of God, he asked this sign.—The beasts he presented to God were emblems of his seed:—the *heifer* prefigured them in their patience, labour, and proneness to back-sliding; Hos. iv. 16: the *goat* in their mischievousness and lust; Jer. v. 7, 8; the *ram* in their strength and fortitude; Num. xxiv. 8, 9; the *doves* in their simplicity and harmlessness, in their purest state; Ps. lxxxiv. 19. The division of the four-footed animals (1) represented the torn condition of his seed, by the division of their kingdom, &c. 1 Kings xi. 12, 13; (2) ratified the covenant made with him and his seed, in God's passing between the pieces, in the symbol of the *burning lamp*.—The pieces being laid over against one another imported that God would in due time join the separated and scattered Hebrews into one body; Ezek. xxxvii. 15—22. The *fowls*, which attempted to light on the pieces, denoted the Egyptians, and other enemies of Israel, which should in vain attempt to devour them; Ezek. xvii. 3, 7, 12. The *horror of great darkness* which fell upon Abram, signified their great distress and vexation in Egypt, and under their subsequent oppressors; Psal. lv. 3—5. Dan. x. 8, 9; and hence they are like to a bush burning, and not consumed; Exod. iii. 2, 3. The *burning lamp* denoted their manifest and joyful deliverance; Judg. vi. 21. Is. lxii. 1; the *smoking furnace* their affliction in Egypt; Deut. iv. 20. Jer. xi. 4.—Abram went to his fathers in death, his soul to the world of spirits, and his body to the grave, where they were gone before him; Heb. xii. 23. Eccl. xii. 7. ch. xxv. 8, 17. and xlix. 29. Num. xx. 24. and xxvii. 13. Judg. ii. 10. 1 Chron. xxiii. 1. and xxix. 28. Job xlii. 17. Jer. viii. 2. And it was in peace, without remarkable trouble; and in peace with God, with his own conscience, and with his neighbours; Psal. xxxvii. 37. Is. lvii. 2. 2 Kings xxii. 20. It was also in a *good old age*; when he was full of years, weary of this world, and ready and longing for heaven, yet free from

"the most high God, met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all the spoil; first being Melchizedec, which is, by interpretation, king of righteousness; and after that also king of Salem, which is king of peace: without father, without mother, mentioned in history, without genealogy, having neither beginning of days nor end of life, recorded in scripture, but made like unto the Son of God, who abideth a priest continually.—Consider how great this man was unto whom even Abraham gave the tenth of the spoils—and who blessed him that had the promises. And, without all contradiction, the less is blessed of the greater.—Levi, who received tithes, paid tithes in Abraham.—After the similitude of Melchizedec there ariseth another priest, even Jesus, who is made not after the law of a carnal commandment, but after the power of an endless life—and, because he continueth ever, hath an unchangeable priesthood."

Ver. 22. In matters of importance, it is sometimes necessary to interpose an oath for the confirmation of our assertions or engagements; Heb. vi. 13—17. ch. xxi. 31. xxvi. 31. and xxxi. 53. 1 Sam. xx. 17. Num. v. 21. Exod. xxii. 11. 1 Kings viii. 31. 2 Chron. vi. 22. &c. All oaths are to be sworn by God alone, and import a taking of him to witness the truth of what we declare or engage, and calling him to avenge himself upon us if we utter falsehood, or neglect to perform our engagement; ch. xxxi. 53. Deut. vi. 13. and x. 20. Is. xlv. 23. and lxxv. 16. Jer. xii. 16. Psal. lxxiii. 11. Heb. vi. 13—17.—In some cases, the putting of the hand of the inferior under the thigh of his superior was the declaratory sign used in swearing; ch. xxiv. 9. and xlvii. 29; but lifting up of the hand was the common sign; Exod. xvii. 16. Deut. xxxii. 40. Dan. xii. 7. Rev. x. 5, 6.

REFLECTIONS UPON CHAP. XIV.—How dreadful is the curse of God! After four hundred years respite, it breaks forth upon the sinners of Sodom, and the places about.—From what distant quarters does God bring the executioners of it!—How short-lived is that pleasure or quiet, which saints attempt to procure by unnecessary connections with wicked men!—How becoming and God-like to forget the injuries which we have received; and to risk, or even to lay down, our lives for the brethren! What honour—what comfort—what blessings—attend such a conduct!—But in this Melchizedec, king of Salem, and priest of the Most High God, let me behold Him who is a priest for ever—Jesus without father as man; without mother as God:—the Lord from heaven! He is King of Righteousness.—In his obedience and suffering he made reconciliation for iniquity, and brought in an everlasting righteousness: in righteousness he rules his subjects, and causes them to work righteousness. He is King of Peace.—By his blood he purchased our peace with God, with our conscience, and with one another: in his intercession he pleads for it; and by his word and spirit he effects it. He is our incomparable High Priest, who received not his

Before Christ
1911.2 Sam. 7. 12.
ch. 17. 16. &
21. 12.See ch. 12. 2.
& 13. 16.
Rom. 4. 18.See Rom. 4.
3. Gal. 3. 6.
Jam. 2. 23.Ch. 11. & 31.
12. 1. Neh.
9. 7. Acts 7.
3. 4. Heb. 11.
8.See ch. 12. 7.
& 13. 15, 17.
Ps. 105. 11.
Neh. 9. 8.Judg. 6. 17.
36—40. 2 Kin.
20. 8. Is. 7.
11. Luke 1.
18. Ps. 86. 17.Ch. 2. 21.
1 Sam. 26. 12.
Job 4. 13. &
33. 15.Acts 7. 6.
Ps. 105. 113—
43. Heb. 11.
8—13. Exod.
1. & 2. & 5.
& 12. 40, 41.
Ch. 46. Exod.
vii. to xiv. &
12. 35. 36.
Deut. 4. 20. &
7. 13, 19. &
11. 2, 3, 4.
Josh. 24. 4—7.
17. 1 Sam. 12.
8. Neh. 9. 9—
11.
Ch. 25. 8.
Job 5. 26.

Before Christ 1911.

* Eleazar and Caleb were the fourth generation from those who left Canaan, ch. xlvii.

† Heb. a lamp of fire.

Ch. 12. 7. & 13. 15. & 26. 4. & 17. 8. & 28. 4. 13. 14. & 35. 12. & 46. 4. & 48. 24. & 50. 24. Exod. 3. 8. & 23. 23. 27—31. & 34. 11. Deut. 1. 9. & 7. 1. & 11. 23—25. 11. Josh. 1. 4. with ch. 10. 15—19. Josh. xii—xix. Deut. 24. 4. Exod. 23. 31. with ch. 10. 15—19.

Bond-maid, ch. 21. 10, 12. Gal. 4. 22.

Ch. 20. 18. & 30. 2.

† Heb. he builded by her. ch. 30. 3, 6. Exod. 21. 4. Ch. 3. 1—6.

many of the infirmities of old age, and falling like ripe fruit in the time of gathering; ch. xxv. 8. 1 Chron. xxix. 28. Job v. 26.

Ver. 16. Iniquity is full, when it is arrived at such a number of acts, such a degree of aggravation, and time of continuance, that God, in consistence with his purpose or honour, can no longer forbear to punish it; Jer. li. 13. Dan. viii. 23. Joel iii. 12. Mat. xii. 32. 1 Thess. ii. 16.

Ver. 18. Through their sloth and wickedness, they never, but in the reign of David and Solomon, possessed the whole territory here assigned them; Judges ii. iii. and iv. with 2 Sam. viii. and x. 1 Kings iv. 21, 24. 2 Chron. ix. 26.

Ver. 19, 20. It seems the Kenites, Kenizzites, Kadmonites, and Rephaims, had either been mostly extirpated before the time of Moses, or were blended with the seven nations which he mentions; Deut. vii. 1, 17—24. Ex. xxii. 23. xxxiii. 2. and xxxiv. 11.

REFLECTIONS UPON CHAP. XV.—Blessed indeed are they whose God is the Lord! There is no wo, no want, to them that fear him! How happy the issue of familiar intimacy with God! Before they call he answers; and whilst they are yet speaking he saith, Here I am. Scarcely will he do any thing important without revealing his secrets to them.—How he condescends to our weakness, in giving us signs in ordinances, signs in providence, for the confirmation of our faith in his promises!—But even his chief favourites must often wait long for the beginning or the full accomplishment of these promises; and through manifold trials it must be obtained. Meanwhile, then, let me wait with patient expectation; and with the patriarch, look beyond a numerous seed, and an earthly Canaan, to Jesus, and the travail of his soul, and to the better country above; the everlasting pleasures of which shall more than balance all the discouragements I can meet with by the way.

CHAP. XVI. Ver. 5. Since you indulge your concubine in her contempt of me, may God plead my cause, and avenge the injury done to me on both you and her; 1 Sam. xxiv. 12, 15. Gen. xxxi. 53. Exod. v. 21. Deut. xxxii. 36. 2 Chron. xx. 12. Rev. vi. 10.

Ver. 7. Here, and in many other places, the *Angel of the Lord*, or *Angel Jehovah*, denotes Jesus Christ, who is the Messenger of the new covenant; chap. xxii. 11. and xlviii. 16. Judg. ii. 1. vi. 11. and xiii. 3. Is. lxiii. 9. Jer. i. 12. and iii. 5. Mal. iii. 1.

Ver. 8, 9. He puts her in mind of her relation to Sarai, to render her sensible of her fault, and dispose her to a dutiful return and subjection to her. Tit. ii. 9. 1 Pet. ii. 18. Eph. vi. 5.

Ver. 10—12. Here it is foretold that Ishmael and his seed should be *wild free men, like wild asses*; mischievous to all around them, and extremely numerous. For almost four thousand years the fulfilment hath been amazingly remarkable. Ishmael had twelve sons, who gave rise to as many tribes or nations, called by their names, and who dwelt southward in Arabia, before the flood, or in the presence, of their near relations, the Ammonites, Moabites, descendants of Keturah, Edomites, and Jews; ch. xvii. 20. xxi. 13, 18. and xxv. 11—18. All along they have been a nuisance and plague to the nations

dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his ^dwife.

4 ¶ And he went in unto Hagar, and she conceived: and, when she saw that she had conceived, her mistress was ^cdespised in her eyes.

5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and, when she saw that she had conceived, I was despised in her eyes: the LORD ^jjudge between me and thee.

6 But Abram said unto Sarai, ^eBehold, thy maid *is* in thy hand: do to her [†]as it pleaseth thee. And when Sarai [†]dealt hardly with her, she fled from her face.

7 ¶ And the angel of the LORD found her by a fountain of water ^hin the wilderness, by the fountain in the way to Shur.

8 And he said, ⁱHagar, Sarai's maid, Whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, ^kReturn to thy mistress, and submit thyself under her hands.

10 And the angel of the LORD said unto her, ^lI will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name ^{||}Ishmael; because the ^mLORD hath heard thy affliction.

12 And he will be a wild man; his hand *will be* against every man, and every man's hand against him; ⁿand he shall dwell in the presence of all his brethren.

13 And ^oshe called the name of the

Before Christ 1911.

^d Concubine, ch. 25. 6

^c Prov. 30. 20, 21.

^j 1 Sam. 24. 15. 2 Chr. 24. 22. Ps. 7. 8. & 35. 23. & 43. 1.

^e 1 Pet. 3. 7. Prov. 15. 1.

[†] Heb. That which is good in thine eyes.

[†] Heb. afflicted her.

^h Exod. 15. 22. 1 Sam. 15. 7. ch. 25. 18. Num. 33. 8.

ⁱ Ch. 3. 9. & 4. 10.

^k Eccl. 10. 4. Eph. 6. 5, 6.

^l Ch. 17. 20. & 21. 13. & 25. 12—18.

^{||} That is, God shall hear.

^m Ch. 29. 32. 33. Exod. 2. 23, 24. & 5. 7. Ps. 22. 24. mercifully regarded thy affliction, and heard thy prayers therein; Exod. 3. 7.

ⁿ Ch. 25. 18.

^o Ch. 22. 14. Exod. 34. 6, 7.

around them; infamous for theft, robbery, revenge, pillage, and murder. It hath therefore been the continued and common interest of mankind to extirpate them from the earth.—But though almost every noted conqueror, who hath appeared in the world, whether Hebrew, Egyptian, Assyrian, Chaldean, Persian, Grecian, Roman, Tartar, or Turkish, hath pushed his conquests to their borders, or even beyond them into Egypt, or Arabia Felix, not one hath ever been able to subdue these Ishmaelites, or deprive them of their freedom. The mighty Shishak, king of Egypt, was obliged to draw a line along their frontiers, for the protection of his kingdom from their ravaging inroads. The Assyrians under Shalmanezar, and Sennacherib, and the Chaldeans under Nebuchadnezzar, greatly harassed them, and almost extirpated some of their tribes; Is. xxi. 11—17. Num. xxiv. 22. Jer. xxv. 23, 24. and xlix. 28—33. Provoked with their contempt, Alexander the Great made vast preparations for their utter destruction; but death cut short his purpose. Antigonus, one of his valiant captains and successors, provoked with their depredations, more than once, but to his repeated dishonour, attempted to subdue them.—Flushed with his eastern victories, Pompey, the famed Roman general, attempted to reduce them; but his army being recalled, when they had hopes of gaining their purpose, these wild Arabs pursued them, almost at their heels, and dreadfully harassed the Roman subjects in Syria.—Augustus, the renowned emperor, made one or more fruitless attempts to subdue them. About A. D. 110, Trajan, one of the most powerful emperors, and valiant generals, that ever filled the Roman throne, with a mighty army, determined, if possible, to subdue them, and laid siege to their capital. But storms of hail, which is scarcely ever seen in that country, thunder, lightning, whirlwinds, swarms of flies, and dreadful apparitions in the air, terrified or repulsed his troops as often as they repeated their attacks.—About eighty years after, Severus, another warlike emperor, determined to punish their siding with Niger, his rival, by an utter reduction of them. But, after he had made a breach on the wall of their principal city, an unaccountable difference between him and his beloved and faithful European troops obliged him to raise the siege, and leave the country.—In the seventh century of the Christian æra, these Ishmaelites, under Mahomet, their famed impostor, and his successors, furiously extended their empire, and their new and false religion, through a great part of Asia and Africa, and even some countries of Europe; Rev. ix. 1—11. Since the fall of their empire, the Turks have made repeated attempts to subdue them; but, instead of succeeding, they have been obliged for near three hundred years past, to pay them a yearly tribute of forty thousand crowns, for procuring a safe passage for their pilgrims to Mecca, the holy city where Mahomet was born. If, to fulfil his promise, God hath done so much for protecting the temporal liberty of miscreants, what will he not do for the salvation of his people!

Ver. 13. Have I, in this desert, as well as in my master's family, and notwithstanding my misbehaviour, received a gracious visit from God, as my powerful guardian, and kind benefactor? and have I duly considered, and thanked him for, and improved, the same? Ps. ix. 13. Luke i. 48, 49.

Before Christ
1911.That is, the
well of him that
liveth, and
seeth me, ch.
24. 62.Ch. 25. 12.
1 Chron. 1. 28.

1910.

Ch. 35. 11.
& 18. 14. Jer.
32. 17, 27.
Mat. 19. 26.
Heb. 7. 25.
Dan. 4. 35.
Job 11. 7.Ch. 5. 24. &
6. 9. & 48. 15.
Job 1. 18.
1 Kings 3. 6.
Luke 1. 6. 1s.
38. 3. Acts 23.
1. & 24. 16.
2 Cor. 1. 12.
Mic. 6. 3. Ps.
116. 9. Heb.
12. 28.Or, upright,
or sincere.
Ch. 9. 9. &
12. 2. ver. 4.
5. 6. 1 Cor. 4.
7.Ver. 17. Lev.
9. 24. Num.
14. 5. & 16.
22. 45. Judg.
13. 20. 1 Kin.
18. 39.See Ch. 12. 2.
& 13. 16. &
22. 17. & 32.
12. & 35. 11.
& 16. 10. ver.
20. xxxv.
xxxvi. Num.
1. xxvi.Heb. multitude
of nations.Rom. 4. 17.
Neh. 9. 7. ver.
13. Is. 62. 2.
4. Rev. 2. 17.
Ch. 32. 28.
2 Sam. 12. 25.
Num. 13. 16.
John 1. 42.

LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called Beer-lahai-roi; behold, *it is* between Kadesh and Bered.

15 ¶ And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram was fourscore and six years old when Hagar bare Ishmael to Abram.

CHAP. XVII.

For about fourteen years after Abram's misconduct with Hagar, the immediate visits of God to him appear to have been suspended. Now, (1) God renews his wonted familiarity, enters into a solemn covenant with him, and promises, 1. To make him a father of many nations; in token of which his name is changed into ABRAHAM; 1—6. 2. To be a God to him, and to his seed; as a token and seal of which, circumcision is prescribed, under pain of a cutting off from the blessings of this covenant; 7—14. 3. That while Ishmael prospered, and became a great nation, Sarai should bear a son, with whom, and his seed, this covenant should properly stand fast; in token of which her name is changed into SARAH; 15—22. (2) With joy and wonder, believing the divine declaration, and embracing the covenant-proposals, Abraham circumcises himself and his family, in token of their hearty consent; 23—27.

AND when Abram was ninety years old and nine, the **LORD** appeared to Abram, and said unto him, I am the **Almighty God**; walk before me, and be thou **perfect**.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

5 ¶ Neither shall thy name any more be called Abram, but thy name shall be

Abraham; for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

12 And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man-child, whose flesh of his foreskin is not circum-

Before Christ
1897.Rom. 9. 8.
Luke 1. 72—
75. Ps. 105.
8, 9, 10. Mic.
7. 20. Ps. 81.
10. Heb. 8.
10. Ezek. 18.
26. Acts 2. 39.
Mark 10. 14.See ch. 12. 7.
& 13. 15, 17.
& 15. 7—21.Heb. of thy
sojourning.Acts 7. 8.
Rom. 4. 11.
ver. 11.Heb. of eight
days.Lev. 12. 3.
Luke 2. 21.
John 7. 22.
Rom. 2. 28.Ch. 14. 14.
& 15. 3. Exod.
12. 44. & 22.
4.

REFLECTIONS UPON CHAP. XVI.—The best of saints too often degrade themselves to obtain what they desire before God's time; and with some plausible pretexts endeavour to conceal their guilt. An easiness of temper, and too much affection to creatures, often induce us to comply with their sinful proposals. But the best-intended transgressions will quickly issue in shame and trouble to the guilty, especially if saints; while our tempters prove our first and principal accusers. How transcendent the mercy of God, in visiting transgressors in the very troubles which they had drawn upon their own heads! Yet remember no happy deliverance is to be expected but in the way of returning to our duty. Let me never therefore hope for comfort in children, or in any thing besides, but in the Lord's way. Let me always leave it to him to give his promise a proper and honourable accomplishment in the season which he thinks fit. And if he grant me undeserved visits, while the yoke of my transgressions is wreathed about my neck, let me with wonder remark his kindness, and take to myself shame and confusion of face.

CHAP. XVII. Ver. 1. The name *Shaddai*, rendered *Almighty*, denotes all sufficiency, as well as infinite power. And what strong encouragement to the study of perfecting holiness in the fear of the Lord is it, that God is all-sufficient and almighty to prepare us for, assist us in, and reward us for it; 2 Cor. xii. 8.—“My grace is sufficient for thee; for my strength is made perfect in weakness.” Phil. ii. 12, 13.—“Work out your salvation with fear and trembling: for it is God which worketh in you, both to will and to do, of his good pleasure.” 1 Cor. xv. 58.—“Be steadfast, unmoveable, always abounding in the work of the Lord; knowing that your labour is not in vain in the Lord.”

Ver. 2. God's making a covenant here, and in many other places, denotes the enlargement, renewal, establishment, or confirmation of it. It cannot be imagined that, in the various instances in which this phrase is used, he had not respect to his former declarations of the same kind as still in force; Ps. cv. 8. 9, 10. Gen. xv. 18. Exod. xxxiv. 10—27. 1 Kings viii. 9. Jer. xxxi. 33. Hos. 2. 18. Gen. vi. 18. ver. 7, 19, 21. Exod. vi. 4. Lev. xxvi. 9. Deut. 8. xviii. Ezek. xvi. 60, 62.

Ver. 3. He fell on his face, in token of his fear and reverence, as being afraid and ashamed to look upon God; ver. 17. Exod. iii. 6. Lev. ix. 24. Num. xxii. 31. Josh. v. 14. Judg. xiii. 20. Ezek. i. 28. iii. 23. ix. 8. and xliii. 3. Dan. viii. 17. Mat. xvii. 6. Rev. i. 17. Ps. lxxxix. 7. “God is greatly to be feared—to be had in reverence of all that are round about him;” and xcv. 6. “Let us worship and bow down before the Lord.” Psal. xcvi. 4, 9. and cxi. 9. Rev. xv. 4.

Ver. 4. Abraham was not only the natural parent of multitudes, and the example and teacher of faith to all believers, but was the covenant-head with respect to the Israelitish nation, and was typical of Jesus Christ, as the covenant-head and father of God's chosen ones; ch. xii. 2. Rom. iv. 16, 17. Gal. iii. 28, 29.

Ver. 5. God's giving names to persons, imports his making them to correspond with them in their condition or usefulness; ch. xxxii. 28. 2 Sam. xii. 25. Is. lxvii. 2, 4, 5. Rev. ii. 17. Jer. xx. 3, 4. xxiii. 6. and xxxiii. 16. Mat. i. 21. *Abram* signifies *high father*; Abraham, the *high father of a multitude*; Sarai, *my princess*; Sarah, *princess of a multitude*.

Ver. 6. The Ishmaelites, Midianites, Edomites, Hebrews, and their kings;

ver. 20. Num. xxxi. Gen. xxxvi. Mat. 1. but chiefly Jesus and his spiritual subjects; Rev. xvii. 14. xv. 3. xi. 15. and i. 6. 1 Pet. ii. 9. Psal. xlv. 16.

Ver. 7, 8. Isaac, and his Hebrew descendants, were properly the natural seed with whom this covenant was established; ver. 21. By it God in Christ became, to the Hebrews in general, the head of their nation and church, and assumed them for his peculiar people: he bestowed upon them the land of Canaan as his land; in the enjoyment of which they tasted his goodness, and had access to contemplate the glories of the new-covenant-state, and of the heavenly blessedness; Exod. xix. 5, 6. and xx. 12.—But as it respects Christ and believers in him, it implies God's interesting them, in all his persons and perfections, by every amiable relation, and his giving them all that he hath and doing all his works for their happiness and comfort; Ps. lxxxix. 27. Eph. i. 3. Heb. viii. 10. Ps. cxliv. 15. and xvi. 5, 6. This covenant, as it respected the Hebrew nation, together with the possession of Canaan, and the various ceremonial ordinances by which they were marked the peculiar people of God, and in the observance of which they were to enjoy their rest and prosperity in Canaan, is represented as *everlasting*, or *for ever*: but in these passages more than a long time is meant; ch. xlviii. 4. Exod. xii. 14. xxi. 6. xxxi. 1. xxxii. 13, and xl. 15. Lev. xvi. 34. and xxv. 23, 30, 46. Num. x. 8. xv. 1. xviii. 18, 19, and xxv. 13. Deut. iv. 40. xv. 17. and xviii. 5. Josh. iv. 7. and xiv. 9. &c. But as this covenant respected Christ, and believers in him, and all the spiritual blessings contained in it, are everlasting in the strictest sense; Heb. 13. 20. and ix. 12, 15. 1 Pet. i. 4. 2 Pet. i. 11. And it is perhaps chiefly because the covenant of peculiarity with Israel, and the ordinances and blessings thereof, prefigured these *eternal* relations and privileges, that they are represented as *everlasting*.

Ver. 9—13. Circumcision is called *God's covenant*, because it was a token and confirming seal of it. On God's part, it imported that he would give them the promised Messiah out of the loins of Abraham; who, being a true man, should be cut off for the salvation of his people; that, being reconciled in Christ, he gave himself to be their God, accepted them for his people, and promised them pardon of sin and sanctification of their nature and life; Rom. iv. 11. Exod. xix. 5, 6. Deut. x. 15. and xxx. 6. Col. ii. 11. On the part of the persons circumcised, it imported their acceptance of God as their God, and of redemption through the blood of his Son; and their engagement to have no longer intimate friendship with the world, which lie in wickedness, but to mortify their lusts, and to apply themselves to the most internal and spiritual piety; Phil. iii. 3. Jer. iv. 4. Rom. ii. 29. Females were considered as represented in the males, with respect to this ordinance. If children were not to be circumcised till the eighth day:—to teach us that neither circumcision nor baptism is absolutely necessary to salvation; and to cause till that time children and other animals were reckoned too weak and impure for dedication to God; Exod. xxii. 30.

Ver. 14. Not infants, who could not circumcise themselves, but such as were fully neglected this ordinance when they were grown up, were exposed to *cut off from their people*. Such renounced the distinguishing badge of Abraham's seed, renounced their covenant alliance with God, and fellowship with his people. Nothing could therefore be more reasonable, than that they should be excluded from the privileges of the Hebrew church and nation, and accounted as Heathens.—And this is perhaps the whole import of *cutting off from*

Before Christ
1897.

cised, that soul shall be cut off from his people; he hath broken my covenant.

See ver. 5.
2 Sam. 12. 25.
ch. 32. 28.

15 ¶ And God said unto Abraham, ^aAs for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

Ver. 6. ch. 1.
28. & 12. 2.
1 Pet. 3. 6.
Gal. 4. 26.
Rom. 9. 9.

16 And ^aI will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

Heb. she shall become nations.

See ver. 3. Lev.
9. 24. Num.
14. 5. & 16.
22. 45. Deut.
9. 18. 25. Josh.
5. 14. & 7. 6.
Judg. 13. 20.
1 Chron. 21.
16. Job 1. 20.
Ezek. 1. 28.
Dan. 8. 17.
Mat. 2. 10.
Rev. 5. 8. &
11. 16. & 14. 19.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

Ch. 18. 10. &
21. 2. ver. 21.
Rom. 9. 9.

19 And God said, ^aSarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

Ch. 16. 10. &
21. 13. & 25.
12—18.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

Rom. 9. 5, 6,
9. Gal. 3. 29.
ch. 18. 10. &
21. 2, 3.

21 But ^amy covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time in the next year.

Ch. 35. 13. &
ver. 3. Num.
12. 6. 8. Judg.
6. 21. & 13. 20.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and ^acircumcised the flesh of their foreskin in the self-same day, as God had said unto him.

Ver. 10—14.
ch. 34. 14. ver.
26. 27. Prov.
27. 1. Eccl.
9. 10. Ps. 119.
60.

1897.
Rom. 4. 11.
Ps. 119. 60.
with ch. 12. 4.

24 And ^aAbraham was ninety years old and nine when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin.

26 In the self-same day was Abraham circumcised and Ishmael his son.

Ch. 18. 19.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised ^awith him.

CHAP. XVIII.

Scarcely had Abraham complied with the law of circumcision, when (1) The Son of God, attended by two created angels in the likeness of men, visit him, and receive a kind and generous entertainment; 1—8. (2) After inquiry for Sarah, the Angel JEHOVAH intimates that by that time nine months she should

people, in most of the passages where we find it; Exod. xii. 15, 19. and xxx. 33, 38. Lev. vii. 20, 21, 25, 27. xvii. 4, 9, 10, 14. and xxii. 3. Num. ix. 3. and xix. 13, 20. But, in some cases, death, by the immediate hand of God, or of the magistrate, is certainly included, or therewith connected; Exod. xxxi. 14. Lev. xviii. 20. xix. 8. and xx. 3, 5, 6, 17. Num. xv. 30, 31. And surely there is no injustice that a presumptuous and obstinate rebel against a fundamental law of the church and nation of God should be punished with death.

Ver. 17. Abraham laughed, in virtue of his firm belief of the promise, and his satisfaction therein; Rom. iv. 19, 20. John viii. 56: but Sarah laughed in unbelieving derision; ch. xviii. 12.

Ver. 18. Let Ishmael live, and prosper in thy favour and under thy special care; chap. xlviii. 15. Ps. xxxi. 22.

REFLECTIONS UPON CHAP. XVII.—How infinite the extent, how rich the mercy, of God's granting himself, as God Almighty, God All-sufficient, to be my God, and the God of my seed! Let me by faith heartily and hastily catch the word at his mouth, and cry—My Lord and my God, and the God of my seed! Thrice blessed heritage of the hosts of nations, secured to us as our portion for ever! Though neither my house nor my heart be so with God as they ought, yet he hath made with me the everlasting covenant, ordered in all things and sure: and this is all my salvation, and all my desire. Upon this foundation let me and mine be sealed to the day of redemption, by receiving the circumcision which is of Christ.—Through his blood shed for us, and his Spirit,

bear a son; and sharply reproves her for her unbelieving laughter at the promise; 9—15. (3) To put honour on Abraham, for his ready belief of his former intimations, and for his careful and religious education of his family, he acquaints him with his purpose to destroy Sodom and the cities about; 16—22. (4) While the created angels set off for Sodom, Abraham intercedes with the Son of God for the sparing of these cities, if fifty, forty-five, forty, thirty, twenty, or even ten, righteous persons could be found therein; to which the Lord graciously condescends.

Before Christ
1897.

AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent-door in the heat of the day;

2 ^aAnd he lifted up his eyes and looked, and lo, three men stood by him: and when he saw them he ran to meet them from the tent-door, and bowed himself toward the ground,

Heb. 13. 2.
ch. 19. 1. Judg.
13. 3, 9.

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

Rom. 12. 13.
ch. 23. 7. &
19. 1. & 33. 6,
7. 8. 43. 26,
28. Ruth 2. 10.
2 Kin. 2. 15.

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread; and ^acomfort ye your hearts; after that ye shall pass on: ^afor therefore ^aare ye come to your servant. And they said, So do as thou hast said.

Heb. stay.
Ch. 10. 8. &
33. 10.
Heb. you have passed.

6 And Abraham hastened into the tent unto Sarah, and said, ^aMake ready quickly ^athree measures of fine meal, knead it, and make cakes upon the hearth.

Heb. hastens.
Mat. 13. 33.

7 And Abraham ran unto the herd, and fetched a calf ^atender and good, and gave it unto a young man; and he hasted to dress it.

Mal. 1. 14.
ch. 9. 3. Judg.
13. 16.

8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

Ch. 19. 3.
Luke 24. 48.

9 ¶ And they said unto him, Where is Sarah thy wife? and he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent-door, which was behind him.

Rom. 9. 8, 9.
ch. 17. 16, 19,
21. & 21. 2.

11 Now ^aAbraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

Ch. 17. 17.
Rom. 4. 19.
Heb. 11. 11.
with chap. 21.
35.

12 Therefore Sarah laughed within herself, saying, After I am waxed old, shall I have pleasure, my lord being old also?

Luke 1. 18.
34. 1 Pet. 3. 6.
1 Kin. 1. 17.
Eph. 5. 38.

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, who am old?

applied to us, must our natural corruptions be mortified, our hearts purified, and our souls saved. Without this we can in no wise enter the kingdom of God. Nor let me ever forget to entreat that the Ishmaels of my carnal relations may be made alive to God through Jesus Christ our Lord; be partakers of his covenant-blessings now, and live before him for ever hereafter.

CHAP. XVIII. Ver. 2. When there were no public inns for travellers to refresh themselves, or lodge in, it was necessary and common for hospitable persons to invite them at noon or at even-tide to their own houses; ch. xix. 1, 2, and xxiv. 30, 31. Judg. xix. 20, 21. Job xxxi. 32.

Ver. 3. The person to whom Abraham addressed himself, and who was at least the chief speaker, was the Son of God, and Judge of the world; ver. 25. with John v. 22.

Ver. 4. As people in those countries went bare-footed, or with sandals, because of the heat, washing the feet after travelling was common and needful; ch. xix. 2. and xxiv. 32. Judg. xix. 21. 2 Sam. xi. 8. 1 Tim. v. 10. Luke vii. 44.

Ver. 8. Abraham stood by them as their servant, to give them what they needed; Neh. xii. 44. Gal. v. 15. Luke xvii. 8.

Ver. 10. Nine months hence, by my providence, and in fulfilment of my promise, Sarah shall have a son; ch. xvii. 21.

Ver. 11. In respect of her age, and of the constitution of her body, she was past all hopes of child-bearing; ch. xvii. 17. Heb. xi. 11. Rom. iv. 19.

Before Christ
1897.

* Mat. 14. 31.
Luke 8. 50.
Jer. 32. 17.
Mic. 7. 18.
Luke 1. 13, 37.
2 Kin. 4. 15.

* Ch. 4. 9. Col.
3. 9. Eph. 4.
25. Prov. 28.
13.

* Amos 3. 7.
Ps. 25. 14.
John 15. 15.

* Ch. 12. 3. &
22. 17. 18. &
26. 4. Acts 3.
25. Gal. 3. 8.
Eph. 1. 3. Ps.
72. 17.

* Ps. 1. 6. & 11.
4. & 34. 15.
John 10. 14.
2 Tim. 2. 19.

* Deut. 6. 7. &
32. 46. Prov.
22. 6. & 6. 20.
21. 22. Eph.
6. 4. 1 Chr.
28. 9. Ps. 78.
2—9. Is. 38. 19.

* Ch. 4. 10. &
13. 13. Is. 5.
7. & 3. 9. Jer.
14. 7. Jam. 5. 4.

* Ch. 11. 5. Jer.
17. 10. Heb. 4.
13. Job 34.
22. & 23. 24.
Ps. 90. 8.

|| two created
angels, ch. 19.
1.

* Jer. 15. 1. Ps.
106. 23. Ezek.
22. 30. 1 Tim.
2. 1.

* Ezek. 30. 47.
Job 8. 3. and
34. 17. Rom.
3. 5, 6. ver. 25.
Deut. 52. 4.
Ps. 11. 5, 6, 7.

* Is. 19. 24. &
65. 8. & 6. 13.
Jer. 5. 1. Ezek.
22. 30. Mat.
24. 22.

* Ps. 8. 4. &
144. 3. Job 4.
19. ch. 2. 7.
& 3. 19. Eccl.
12. 7. Is. 64. 3.

14 ^k Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah ^ldenied, saying, I laughed not; for she was afraid. And he said, Nay, but thou didst laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 ¶ And the LORD said, "Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and ⁿall the nations of the earth shall be blessed in him?

19 For ^oI know him, that he ^pwill command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because ^qthe cry of Sodom and Gomorrah is great, and because their sin is very grievous,

21 I will ^rgo down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not I will know.

22 And the ^smen turned their faces from thence, and went towards Sodom: but Abraham ^sstood yet before the LORD.

23 ¶ And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city; wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25 ^tThat be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: shall not the Judge of all the earth do right?

26 And the LORD said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, ^uBehold now, I have taken upon me to speak unto the LORD, who *am* but dust and ashes:

28 Peradventure there shall lack five of the fifty righteous; wilt thou destroy all the city for *lack* of five? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again,

and said, Peradventure there shall be forty found there? And he said, ^vI will not do *it* for forty's sake.

30 And he said ^wunto him, Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there? And he said, ^xI will not do *it* if I find thirty there.

31 And he said, ^yBehold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there? And he said, I will not destroy *it* for twenty's sake.

32 And he said, ^zOh let not the LORD be angry, and I will speak yet but this once: ^aPeradventure ten shall be found there? And he said, I will not destroy *it* for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned into his place.

CHAP. XIX.

Contains an account of Sodom's ruin, Lot's deliverance, and misimprovement of it. (1) Upon trial, the two angels, who had just come from Abraham, find Lot pious and kind, earnest to lodge and entertain them; and the Sodomites so mad upon, and shameless, in their unnatural lust, that they attempt to force them; 1—9. (2) From regard to Abraham and kindness to Lot, the angels protect him from the Sodomites' assaults, and smite them with blindness: they warn him of the destruction of the city, and require him to escape from it directly with all his relations: and, while his sons-in-law mocked at the warning, they hasten him, his wife, and two virgin-daughters out of the place: and, at his request, Zoar is reprieved from ruin, for a refuge to him; 10—23. (3) While Abraham from a distance beholds, Sodom and the cities about are destroyed with inflamed brimstone from heaven; and Lot's wife, for her disobedient look towards Sodom, is turned into a pillar of salt; 24—29. (4) Afraid to continue in Zoar, Lot retires to the mountain, where his daughters, whom he had rashly offered to prostitute, seduce him into drunkenness and incest; and gave rise to the Moabites and Ammonites, who afterwards so plagued Israel: 30—38.

AND there came ^atwo angels to Sodom at even: and Lot ^bsat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he ^cbowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and ^dwash your feet, and ye shall rise up early and go on your ways. And they said, ^eNay, but we will abide in the street all night.

3 And he ^fpressed upon them greatly; and they turned in unto him, and entered into his house: ^gand he made them a feast, and did bake unleavened bread, and they did eat.

4 ¶ But, ^hbefore they lay down, the men ⁱof the city, *even* the ^jmen of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And ^kthey called unto Lot, and said unto him, Where *are* the men which

his messages of peace should be laughed to scorn!—laughed to scorn by a saint O what infinite mercy and patience, that he did not strike her—that he doth not strike us—dead in the very act of unbelief! How great is the honour and kindness which God hath prepared for such as are careful to win souls!—While his procedure to punish the most abandoned transgressors is gradual and slow—readily he grants whatever forbearance his favourites can ask on their behalf—but much more what is asked in behalf of his children. What a deep sense of their own meanness and pollution, familiar intercourse with God produceth in the choicest saints! His presence must always fill them with a holy fear, while as their covenant God, they dare to plead before him, assured of a ready audience and a gracious answer.

CHAP. XIX. Ver. 2. They meant, that they did not desire to trouble him, nor would consent unless they were pressed. Thus Christ, when constrained by his disciples, went in to tarry with them; Luke xxiv. 28, 29; and Paul and Silas when constrained by Lydia, lodged in her house; Acts xvi. 15.

Ver. 20, 21. By God's *inquiring* into things, is meant either his bringing the persons concerned to a proper sense of their condition and conduct; Gen. iii. 9. iv. 6, 9, 10. and xvi. 8. 1 Kings xix. 9. 13. Jon. iv. 4, 9; or it marks the wisdom, patience, and equity of his procedure; ch. xi. 5, 7. Exod. iii. 8. and xxxiii. 5. Mic. i. 3.

Ver. 22, 23. Abraham's *standing before*, and *drawing near* to the Lord, imports his bold and familiar intercession with him; 1 Sam. xiv. 36. Psal. lxxiii. 28. Heb. vii. 19. and x. 22. Jam. iv. 8.

Ver. 25. Whenever the righteous are cut off with the wicked in public calamities, it manifests them to have been partakers with them in their sins; Amos iii. 2. Rev. xviii. 4; and yet it is in everlasting mercy to their souls; Is. lvii. 1. Phil. i. 23.

REFLECTIONS UPON CHAP. XVIII.—Whilst I highly esteem the kind simplicity and humble modesty of these ancient times, let me chiefly admire the kindness of my Redeemer, in so frequently visiting our world in human shape, before the *fulness of time* for his being made of a woman! But, alas, that ever

Before Christ
1897.

* Judg. 6. 39.
Job 40. 4. Is.
6. 5. Ps. 89.
7. Heb. 12. 28,
29.

* Heb. 4. 16. &
10. 20—22.
Eph. 6. 18.
Luke 18. 1. &
11. 8. Mat. 7.
7. 11.

* Is. 65. 8. Jam.
5. 16. Mat. 7.
7. 11. Ex. 32.
9. 10. 14. &
33. 13. 14. &
34. 9, 10. Num.
14. 11—20.

1897.

* Ch. 18. 1, 2, 3,
23.

* Ch. 18. 4.
Job 31. 32.
Heb. 13. 2.

* See ch. 18. 2.

* See ch. 18. 4.

* Luke 24. 28, 29.

* Acts 16. 1, 5.
Luke 11. 8. &
24. 28, 29.
Ex. 18. 6, 7.
Heb. 13. 2.
Exod. 12. 15,
39.

* Prov. 6. 18. &
4. 16. Mic. 7.
3. Rom. 3. 15.

* Ex. 16. 2. &
23. 2.
Is. 9. 9. Judg.
19. 22. Rom.
1. 27. Jude 7.
Lev. 18. 22. &
20. 13. Jer. 33.
& 6. 15. 2 Tim.
3. 13.

Before Christ
1897.

Ver. 4. 1 Sam.
30. 23. 1a. 58.
7. Acts 17.
26.
Rom. 3. 8.
Judg. 19. 24.
ch. 42. 37.

Is. 65. 5.
1 Sam. 17. 44.
Mat. 7. 6.
Jer. 3. 3. &
6. 15.
Ch. 13. 11.
2 Pet. 2. 7, 8.
The beauty
of the angels
inflamed their
lusts.

* Blindnesses,
2 Kings 6. 18.
Is. 57. 10.
Jer. 2. 36.

Ch. 7. 1.
Num. 16. 26.
Exod. 12. 31.
Josh. 6. 22.
Rev. 18. 4.
ver. 17, 22.

Is. 5. 11. Ps.
11. 5, 6. ch.
18. 20. & 13. 13.
Rom. 3. 8, 9.
Ezek. 3. 4, 8,
9. Jude 7.

Rev. 18. 4.
Num. 16. 26.
ver. 17, 22.
Luke 19. 42.
1 Thes. 5. 3.
Mat. 24. 38.
2 Chr. 36. 16.
Ezek. 20. 49.
Jer. 20. 7.

Num. 16. 26.
Rev. 18. 4.
ver. 17, 22.
Heb. are
found.
Or, punish-
ment.

Exod. 34. 6.
Is. 63. 9. Mic.
7. 18, 19.
Ps. 103. 10.
& 106. 8. &
86. 5, 15.
Luke 6. 35, 36.

Ver. 14, 15,
22. 1 Kin. 19.
3. Mat. 24.
16. Acts 27.
31. Luke 9.
62. Phil. 3.
13, 14.

Acts 10. 14.
ch. 32. 26.
Is. 45. 11.

Ps. xviii. xl.
ciii. cvi. cxii.
cxvi.

Ver. 8. It was the confusion he was put into that led him to make this sinful offer, rather than have his guests abused; Mark ix. 6.

Ver. 11. It was such a dimness and confusion of sight as that mentioned 2 Kings vi. 18. Acts xiii. 11. Mark viii. 24. Luke xxiv. 16.

Ver. 14. Either Lot's virgin-daughters had been only betrothed to them, or Lot had other daughters who perished in the flames.

Ver. 17. The Angel *Jehovah* was now come up from Abraham, and charged Lot and his companions to depart with the utmost haste, and without the smallest regret from that rich country abounding with sensual pleasures; Luke ix. 62. Phil. iii. 13, 14. Mat. xxiv. 10, 17, 18.

Ver. 20. Its inhabitants are few, and their guilt less; nor could it be a noted example of thy vengeance.

came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him.

7 And said, I pray you, 'brethren do not so wickedly.

8 Behold now, "I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, "Stand back. And they said *again*, This° one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. ||And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that *were* at the door of the house with *blindness, both small and great: so that they^p wearied themselves to find the door.

12 ¶ And the men said unto Lot, 'Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

13 For 'we will destroy this place, because the cry of them is waxed great before the face of the LORD; and the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons-in-law, who married his daughters, and said, 'Up, get you out of this place; for the LORD will destroy this city; but he 'seemed as one that mocked unto his sons-in-law.

15 And, when the morning arose, then the angels hastened Lot, saying, "Arise, take thy wife, and thy two daughters, which †are here; lest thou be consumed in the *iniquity of the city.

16 And *while he lingered the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD^y being merciful unto him: and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, 'Escape for thy life; look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.

18 And Lot said unto them, "Oh, not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou^b hast

magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest 'some evil take me, and I die:

20 Behold now, this city *is* near to flee unto, and it *is* a little one: oh, let me escape thither (*is* it not a little one?) and my soul shall live.

21 And he said unto him, "See, I have accepted ||thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for 'I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

23 ¶ The 'sun was risen upon the earth when Lot entered into Zoar.

24 Then^s the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

25 And he overthrew those cities, and^b all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife 'looked back from behind him, and she became a pillar of salt.

27 ¶ And Abraham gat up early in the morning to the^k place where he stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the 'smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God "remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶ And Lot "went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in °Zoar: and he dwelt in a cave, he and his two daughters.

31 ¶ And the first-born said unto the younger, our father *is* old, and *there is* 'not a man in the earth 'to come in unto us after the manner of all the earth:

32 Come, let us make our father^r drink wine, and we will 'lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night: and the first-born went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, 'I lay yesternight with my father: let us make him drink wine

Before Christ
1897.

Deut. 31. 17
1 Kin. 9. 9.
Amos 3. 6.

Ps. 145. 19.
& 34. 15. &
102. 17. Is. 45.
11. Luke 11. 8.
|| Heb. thy face.

Ch. 32. 26.
28. Exod. 32.
10. Is. 45. 11.
& 65. 8. Mark
6. 5. Ps. 91.
1-10.

Is. 47. 11.
1 Thess. 5.
2, 3. Ps. 73.
18, 19. Job 34.
20.

Job 18. 15.
Deut. 19. 23.
Is. 13. 19.
Jer. 50. 40. &
49. 18. Ezek.
16. 49. Hos.
11. 8. Amos 4.
11. Luke 17.
29. Jude 7.
Job 18. 15. &
20. 16. Ps. 11.
6. Zeph. 2. 9.
Lam. 4. 6.
2 Pet. 2. 6.

Ch. 13. 10. &
14. 3.

Heb. 10. 38.
Prov. 14. 14.
Luke 17. 32.

Ch. 18. 22-
33.

Rev. 18. 18.
& 19. 3. Ps.
107. 34. Jude
7. Rev. 14.
10, 11.

Ch. 8. 1. &
30. 22. Ps. 74.
1. & 32. 1. &
25. 7. & 106.
4. & 136. 23.
& 105. 8. 42.
Neh. 13. 14,
22.

Ver. 17, 19-
23.

Ch. 14. 2. &
13. 10. Deut.
34. 3. Is. 15.
5. Jer. 43. 34.

Ver. 28.
Mark 9. 6.

Ch. 4. 1. & 6.
4. & 16. 2. 4.
Deut. 25. 5.

Ch. 9. 21.
Prov. 23. 31,
32, 3. & 20. 1.
1 Cor. 10. 11.

Lev. 18. 6, 7,
10. & 20. 12.

Jer. 3. 3. & 6.
15. & 9. 12.
& 5. 3. Is. 3. 9.

Ver. 24. The Son of God rained inflamed brimstone from his Father out of heaven; John v. 19. Psal. xi. 6. Job xviii. 15. as a figure of their eternal sufferings in hell; Jude 7. 2 Pet. ii. 6. Rev. xiv. 10, 19, 20. and xxi. 8.

Ver. 25. The vale of Siddim was burnt up, and turned into a salt sea; ch. xiv. 3. Num. xxxiv. 12. Deut. iii. 17. Josh. iii. 16.

Ver. 26. A lasting monument of God's wrath against her disobedience, unbelief, and love to the world; Luke xvii. 32. Num. xvi. 38.

Ver. 29. God shewed his regard to his own promise of making him a blessing; ch. xii. 3. and to his intercession in behalf of Sodom; ch. xviii. 25. and to Lot's relationship to him;

Before Christ
1897.

this night also; and go thou in, and lie with him, that we may preserve seed of our father.

Ps. 8. 4.
Eccl. 7. 20.
Prov. 24. 16.

35 And they made their father drink wine "that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

Ver. 6. with
Judg. 1. 7.
1 Sam. 15. 36.
Mat. 7. 2.

36 *Thus were both the daughters of Lot with child by their father.

37 And the first-born bare a son, and called his name Moab: the same is the father of the Moabites unto this day.

Num. xxii. to
xxiv. Judg. iii.
2 Sam. viii.
2 Kin. iii.

38 And the younger she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.

Dent. 2. 9. 19.
Judg. xi.
1 Sam. xi.
2 Sam. x.
Both of them
were accursed
nations. Dent.
23. 3. Neh. 13.
1. 23, 25. See
Introduction,
p. 51, 52.

CHAP. XX.

Scarcely was the promised Isaac begotten, when his parents sinfully endangered his character or life. (1) Abraham removing to Gerar, a place which belonged to the Philistines, and pretending Sarah to be his sister, she is taken into king Abimelech's court in order to be taken to his bed; 1, 2. (2) The Lord, in a dream, warns Abimelech of his danger, accepts his excuse, and charges him, under pain of death to himself and family, to restore her; 3-7. (3) After warning his servants, chiding Abraham for the cheat which he had put upon him, and hearing his pitiful excuse, Abimelech restores Sarah, with several presents; 8-16. (4) Upon Abraham's intercession, God removes the plague which had been inflicted upon Abimelech and his family to punish his rash tampering with Sarah; 17, 18.

Ch. 18. 1.

Dent. 1. 19.
ch. 14. 7. &
16, 14. 1 Sam.
15. 7.

AND Abraham journeyed from "thence toward the south-country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

Ch. 26. 1, 20.
2 Chr. 14. 13,
14.

Ch. 12. 13. &
26. 7. Prov.
24. 16. 2 Chr.
19. 2. & 20.
37. Eph. 4. 25.
Col. 3. 9.

2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent and took Sarah.

Ps. 105. 14.
Ezek. 33. 14.
Jon. 3. 4.

Ch. 34. 24.
2 Sam. 4. 11.
with ch. 18.
25. ver. 17, 18.

3 But God came to Abimelech in a dream by night, and said unto him, Behold, thou art but a dead man for the woman which thou hast taken, for she is a man's wife.

Or, simplicity,
or sincerity,
1 Kin. 9. 4.
1 Chr. 29. 17.
Ps. 24. 4. &
73. 13. & 86.
2.

4 But Abimelech had not come near her: and he said, LORD, wilt thou slay also a righteous nation?

Ch. 31. 7. and
35. 5. Exod.
34. 24. 1 Sam.
25. 26. Prov.
21. 1. ch. 39.
9. Ps. 51. 4.
Lev. 6. 2.
with Ps. 81.
12. 2 Thes. 2.
17. 1.

5 Said he not unto me, She is my sister? and she, even she herself, said, He is my brother: in the integrity of my heart and innocency of my hands have I done this.

Ps. 105. 15.
& 25. 14.
Heb. 1. 1.

1 Kin. 13. 6.
2 Kin. 5. 11.
Jer. 14. 11.
& 15. 1. & 27.
18. 2 Sam. 24.
17. Job 42. 8.
Jam. 5. 16.
Rev. 11. 5, 6.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

Ver. 18. ch.
12. 17. Ps. 105.
14. Job 34. 19.
Heb. 13. 4.

7 Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that

thou shalt surely die, thou and all that are thine.

Before Christ
1896.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 ¶ Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and how have I offended thee, that thou hast brought on me and on my kingdom "a great sin? Thou hast done deeds unto me that ought not to be done.

Ch. 12. 18. &
26. 10.

Ch. 39. 9.
Heb. 13. 4.
Lev. 20. 10.
2 Sam. 12. 10.
11. Rom. 2.
14.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, "Surely the fear of God is not in this place; and they will slay me for my wife's sake.

Ps. 36. 1-4.
& 14. 4.

12 And yet indeed "she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.

Gen. 12. 13.
& 11, 29. She
was the daughter
of his eldest
brother.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; At every place whither we shall come "say of me, He is my brother.

Ch. 12. 13.

14 ¶ And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave them unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land is "before thee: dwell †where it pleaseth thee.

Ch. 13. 9.
† Heb. asis goes
in thine eyes.

16 And unto Sarah he said, Behold, I have given thy "brother a thousand pieces of silver: behold he is to thee a covering of the eyes, unto all that are with thee, and with all other: "thus she was re-proved.

Ver. 5. Prov.
27. 5.

Jon. 1. 6.

17 ¶ So Abraham "prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare children.

Jam. 5. 16.
Mat. 7. 7.
Is. 45. 11.

18 For the LORD had "fast closed up all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

Ch. 12. 17.
30. 2. & 16.
2. see v. 7.

CHAP. XXI.

Now at last the promise of a seed, after about thirty years expectation, is fulfilled to Abraham, and attended with a mixture of joys and troubles. We have here, (1) The birth, the naming, the circumcision, and weaning of Isaac, and the joy of his parents attending the same; 1-8. (2) At the request of Sarah, and by the direction of God, Ishmael and his mother are ejected from the family, for his cruel mocking of Isaac. Both are on the point of perishing in the wilderness of Paran; but God

CHAP. XX. Ver. 3. God often intimated his mind in dreams; ch. xxvii. 12. xxxi. 24. xxxvii. 5. xl. 8. and xli. 1. 1 Kings iii. 5. Jer. xxiii. 25, 28, 30. Dan. ii. 1. and iv. 2.

Ver. 4. He was afraid that he, or even his subjects, however innocent at this point, might for his sake, 2 Sam. xxiv. 17. 1 Chron. xxi. 14, 17. Jer. xv. 2. be destroyed, as the Sodomites had been.

Ver. 7. Abraham was a prophet, an interpreter of God's will; Exod. vii. 11. and one to whom he freely and familiarly manifested his perfections and purposes; Amos iii. 7.

Ver. 11. The true fear of God is not a slavish dread of him; as ch. xv. 1. but an abiding, kindly, and reverential awe of him, wrought in the heart by his Spirit; disposing and enabling to keep his commandments, and to have and avoid whatever is sinful; Jer. xxxii. 40. Eccl. xii. 13. Prov. viii. 13. and xvi. 6. Gen. xxii. 12. xxxix. 9. and xlii. 18. Neh. v. 15. Job i. 1. Rom. iii. 18.

Ver. 16. Either he gave this present of about 115l. sterling to Sarah, purchase veils for her and her maidens for the concealment of their beauty; or to Abraham, as a memorial for Sarah to take heed henceforth to own him, not as her brother, but as her husband, as the best safeguard of her chastity.

REFLECTIONS UPON CHAP. XX.—In my wanderings through this world

REFLECTIONS UPON CHAP. XIX.—What an advantage it is for the world, that, in very wicked places, some persons truly pious may be found! How encouraging to entertain strangers, when some have thereby entertained angels unawares! To what shocking impudence, in the vilest abominations, men's corruptions can carry them; and that notwithstanding sharp corrections, or remarkable deliverances! Ch. xiv. How readily those who reprove sin, by their godly conversation, are an eye-sore to the wicked! How quickly the protectors of God's messengers are rewarded with remarkable protection, or with rescue from danger. How prone are hardened sinners to sport with the most serious warnings of ruin, near and terrible!—and even saints, if strongly attached to worldly things, to defer or shift the means which have been prescribed by God for their safety! But let us remember, that it is infinitely hazardous to be under the reigning power, or even the prevalence, of a carnal and unbelieving heart; for, though God wonderfully restricts the range of his judgments for the sake of his people, and in answer to their prayers, yet he is and will be just in depriving them of that wealth, which they sinfully attempted to increase by mingling themselves with the wicked; ch. xiii. 10, 11. Yea, he causes men to be quickly wearied of the shifts which themselves devised for their safety, and obliged to take that at last which he at first prescribed them. But how dangerous is drunkenness! for it readily issues in whoredom and lasting shame!



ABRAHAM GIVING UP HAGAR

Before Christ
1896.Before Christ
1894.Prov. 21. 16.
Luke 15. 11—
17. 18. 48. 13.
Zech. 12. 10.
1 Kin. 3. 26.
Ch. 16. 11.
Ecc. 22. 23.
27. 28. 33. 4.
Mat. 13. 32.
Ps. 65. 2. &
50. 15. & 91.
15.See ch. 15. 1.
Is. 43. 1. 2.
& 41. 10. 13.
14. Mark 5.
36. Rev. 1. 18.
Ver. 1. ch.
16. 10. & 17.
20. & 5. 12—
18. 1. Chr. 1.
29. 31.Luke 24. 16.
31. Num. 22.
31. 2 Kin. 6.
17. 18. 20.
Is. 35. 5.Ch. 17. 0. &
16. 12. & 39.
2. 21. Judg.
6. 12.Ch. 24. 4. &
28. 1. Judg.
14. 2. 1 Cor. 7.
38.Ch. 26. 28. &
20. 17. & 39.
3. Josh. 3. 7.
2 Chron. 1. 1.
Rom. 8. 31.
Heb. 13. 5.
1 Cor. 14. 25.
Is. 45. 14.Ch. 14. 22. 23.
& 26. 28. &
31. 44. 53.
1 Sam. 30. 15.
2 Cor. 1. 23.
1 Sam. 20. 13.
—17. Heb. 6.
16. Jer. 4. 2.
Deut. 6. 13.Heb. 6. 16.
Rom. 12. 13.
ch. 14. 13.Ch. 26. 15—
27. & 29. 8.
Exod. 2. 15.
16. 17. Judg.
1. 15.Ch. 13. 7.
2 Kin. 5. 22.Prov. 18. 24.
16. & 19. 6.
& 17. 8. & 21.
14.Ch. 31. 44—
48. Josh. 24.
27. & 22. 27.That is, the
well of the
oath, ver. 14.
ch. 26. 31.
Josh. 15. 28.
Judg. 20. 1.
2 Sam. 17. 11.
1 Kin. 4. 25.
It was the
south border
of Canaan.Ch. 14. 13. &
31. 53. 1 Sam.
18. 3.

comforts Hagar, and shows her a well. There they take up their abode: and Ishmael becomes an archer, and marries an Egyptian; 9—21. (3) *Afraid of Abraham's excessive prosperity, Abimelech solicits, and obtains, a covenant of friendship with him, and restores him a well; 22—32.* (4) *Abraham, chiefly regarding God's covenant with him, plants a grove, for devotion, and establishes the public worship of God at his residence; 33, 34.*

AND the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

2 For Sarah^b conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, ^cIsaac.

4 And Abraham circumcised his son Isaac, being eight days old, ^das God had commanded him.

5 And Abraham was an ^ehundred years old when his son Isaac was born unto him.

6 ¶ And Sarah said, ^f'God hath made me to laugh, so that all that hear will laugh with me.

7 And she said, Who would have said unto Abraham that Sarah should have given children suck? for I have born ^ghim a son in his old age.

8 And the child grew, and was weaned: and Abraham made a ^h'great feast the same day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the Egyptian, whom she had born unto Abraham, ⁱ'mocking.

10 Wherefore she said unto Abraham, ^j'Cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, ^keven with Isaac.

11 And the thing was very ^l'grievous in Abraham's sight because of his son.

12 And God said unto Abraham, ^m'Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; ⁿ'for in Isaac shall thy seed be called.

13 And also of the son of the bond-woman ^o'will I make a nation, because he is thy seed.

14 And Abraham ^p'rose up early in the morning, and took bread, and a bottle of water, and gave ^qit unto Hagar (putting ^rit on her shoulder) and the child, and sent her away: and she departed, and ^s'wandered in the wilderness of Beer-sheba.

15 ¶ And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against ^thim a good way off, as it

were a bow-shot: for she said, ^u'Let me not see the death of the child. And she sat over against ^vhim, and lifted up her voice, and wept.

17 And ^w'God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? ^x'fear not; for God hath heard the voice of the lad where he is.

18 Arise, lift up the lad, and hold him in thine hand; for ^y'I will make him a great nation.

19 And God ^z'opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And ^{aa}'God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran: ^{ab}'and his mother took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, ^{ac}'God is with thee in all that thou doest:

23 Now therefore ^{ad}'swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: ^{ae}but according to the kindness that I have done unto thee thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said ^{af}'I will swear.

25 And Abraham reproved Abimelech ^{ag}'because of a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, ^{ah}'I know not who hath done this thing: neither didst thou tell me, neither yet heard I ^{ai}of it but to-day.

27 And Abraham ^{aj}'took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 And Abraham set seven ewe-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What ^{ak}mean these seven ewe-lambs? Which thou hast set by themselves?

30 And he said, For ^{al}these seven ewe-lambs shalt thou take of my hand, that ^{am}'they may be a witness unto me that I have digged this well.

31 Wherefore he called that place ^{an}'Beer-sheba; because there they sware both of them.

32 Thus they made ^{ao}'a covenant at Beer-sheba. Then Abimelech rose up,

CHAP. XXI. Ver. 1. God visited Sarah, (i.e.) granted the mercy he had promised; ch. 1. 24, 25. Exod. iv. 31. Ruth i. 6. 1 Sam. ii. 21. Job x. 12. Luke i. 68.

Ver. 3. i.e. *Laughter*, so called because of his father's believing, and his mother's unbelieving, laughter at the promise of his birth, and because of their great joy at the fulfilment of it; ch. xvii. 17. and xviii. 12. ver. 6. Is. liv. 1.

Ver. 12. Isaac, as thine heir, shall bear and propagate thy name; and the promised seed and land, and the spiritual prerogatives, shall be entailed upon him; Rom. ix. 7, 8. Heb. xi. 8.

Ver. 14. *Bread and water* include all necessary provision; of which, it is probable, they had sufficient to have served them till they had gotten to Hagar's friends in Egypt, had they not lost their way.

Ver. 25—30.—In these hot countries a well was of great value; ch. xxvi. 18, 20, 21. Abimelech's acceptance of the seven ewe lambs imported his renunciation of all claim to this well.

Let me commit myself, and all my concerns, to God as my God! If JEHOVAH my God, my shield, and my exceeding great reward, I have no need of assistance or protection from Satan, nor of any evasive arts to shelter me from danger. Never therefore, let remarkable favours from God be immediately followed with sinful unwatchfulness, and fear of man, which causeth a snare? and if I have been once overcome by them, let me take heed to my steps, lest my last error be worse than my first: but especially if I have real grace, let me beware of becoming a tempter to the profane or graceless.—How much I detest uncleanness! To prevent it, he inflicts judgments upon, and gives extraordinary warnings even to, Heathens. How pitiful are the best excuses which men, particularly saints, can make for their sinning! And it must be considered as an infinite mercy that God, though he sometimes puts his people to shame for their folly, takes more care of their honour, and especially of the honour of his promises, than they do. And the prayers of penitent saints are profitable to the greatest men upon earth.

Before Christ
1894.

About 1894.

† Or, tree.

See ch. 12. 8.

Rom. 16. 26.
1 Tim. 1. 17.
& 6. 16. P. 90.
2. Is. 57. 15.
& 40. 28.

Heb. 11. 9.

Ps. 39. 12.

1 Pet. 2. 11.

1 Chr. 29. 15.

and Phicol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And Abraham planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.

34 And Abraham sojourned in the Philistines' land many days.

CHAP. XXII.

Isaac being now, perhaps, thirty-three years of age, we have here, (1) God's sharpest trial of Abraham's faith and obedience, by his strange command to go and sacrifice his promised son, in whom his seed was to be called, in the most open and deliberate manner; 1, 3. (2) Abraham's remarkable faith, and ready obedience to this trying command; 3—10. (3) The Lord's gracious reward of it, in preventing the intended slaughter of Isaac, providing a ram in his stead, and solemnly confirming his covenant with Abraham and his seed. (4) Upon his return thence, Abraham is informed of the remarkable increase of his brother Nuhor's family, out of which God intended wives for Isaac and Jacob; 19—24.

AND it came to pass after these things that God did tempt Abraham, and said unto him, Abraham. And he said, Behold, here I am.

2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his

father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt-offering. So they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 ¶ And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham. And he said, Here am I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And Abraham called the name of that place Jehovah-jireh: as it is said to this day, in the mount of the LORD it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time;

16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying, I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the na-

Ver. 33. The planting of groves, for the opportunity of greater retirement when worshipping God, being afterwards abused to promote idolatry and superstition, was forbidden; Exod. xxxiv. 13. Deut. xvi. 21.

REFLECTIONS UPON CHAP. XXI.—What a pleasure God sometimes takes to delay the fulfilment of promises, till it becomes, humanly speaking, improbable, if not impossible, for the trial of our faith and patience; but he never defers it a moment beyond the due time; and the joys which attend the seasonable fulfilment thereof are great and certain; and yet even then our attempts to anticipate it often mingle our joys with wormwood and gall! How proper, in all our straits, to consult the Lord; and to request and hope for his watchful care over our relations, particularly such as are exposed to dangers! Let my care be to honour God in all my conduct, and he will take care to honour me before the world, as is good in his sight.—And, while Sarah and her family rejoice over her son, let me, let all the redeemed, rejoice that to us a Child is born, to us a Son is given, whose name is Wonderful; and that God in him hath made us, like Isaac, children of the promise! Let us Gentiles rejoice that, while the Hebrews are, like Ishmael, cast out to be wandering, wild, and hated, we are called to the fellowship of the sons of God! Here, likewise, let us observe how sharply God corrects those who have been insolent despisers of others; and how near the most seasonable mercies may be, whilst we perceive them not!

CHAP. XXII. Ver. 1. God tempts no man by enticing him to sin; Jam. i. 13. nor doth the word *Nissah*, here used, ever signify any such thing, but to try *exquisitely*: nor doth God try men in order to promote or confirm his own knowledge of them, but to manifest what they are to themselves and to the world, that his rewarding or punishing them may appear the more wise and equal, or his blessing them the more gracious; Deut. viii. 2. and xiii. 3. Judg. ii. 22. 2 Chron. xxxii. 31. Ps. cxxxix. 23, 24. 1 Cor. x. 13. Exod. xv. 25. and xvi. 4. Jam. i. 12. 1 Sam. iii. 4, 6. By this command, God tried the faith of Abraham with respect to his believing that in Isaac his seed should be called; and that, through the death of the Messiah, he, and other believers, should obtain everlasting salvation: and tried his obedience in the most tender point

that could be conceived, his deliberate slaying of his darling, his only son, his wife, his only son now left in his own house; ch. xxi. 12, 14.

Ver. 5. He firmly believed that God would restore his son to life from the ashes into which he expected he would be burnt, and cause him to come back with him; Heb. xi. 19.

Ver. 6. As Isaac bore the wood, so Christ bore our sins and his cross, the cause and means of his suffering; Is. liii. 6. 1 Pet. ii. 24. John xix. 17, and so we ought to bear our cross; Luke xiv. 27.

Ver. 9. Isaac, though able to resist, yielded up himself, as typical of Christ's voluntary oblation of himself for us; Phil. ii. 8. Eph. v. 2. Acts viii. 32.

Ver. 12. After lying under a sentence of death three days, Isaac was released by the orders of Heaven, as a figure of Christ's resurrection on the third day; 1 Cor. xv. 3, 4. Mat. xvi. 21. xii. 33. and xx. 19. Luke xxi. 32.

Ver. 13. This ram was directed hither by divine Providence, as a figure of Christ appointed of God, and engaged to make atonement for our sins; 1 Pet. i. 19. Job xxxiii. 24.

Ver. 14. In the extremities of distress God interposeth as an helper and deliverer; Deut. xxxii. 36. Mic. iv. 16. Mat. xv. 32. And on mount Moriah the temple, God was long manifested in the symbols of his presence; 2 Chron. iii. 1. Psal. lxxvi. 2. And there Jesus often appeared while in flesh; Hag. ii. 7. John ii. v. vii. viii. ix. and x.

Ver. 16—18. Heb. vi. 13—18. "When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, 'I will bless thee, &c.—an oath for confirmation is—an end of strife; wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that, two immutable things, his word and oath, in which it is impossible for him to lie, we might have a strong consolation.'—The promises here solemnly confirmed by oath almost wholly related to his Hebrew and his spiritual seed; ch. 21. 12. To possess the gates of their enemies is to obtain their counsel or have dominion over them, and rule among them; ch. xxiv. 60. Deut. 19. xxi. 20. and xxv. 7. The Jews had temporal dominion over their enemies in the time of Joshua, David, &c. Josh. vi. xix. 2 Sam. viii. x. And Christ and his people have a spiritual dominion over theirs; Psal. ii. 8, 9, and 127—30. Dan. iv. 44, 45. Col. ii. 15. 1 Cor. xv. 25, 27. Rom. viii. 37.

Before Christ
186.

† Or, kid.

2 Chr. 25. 9.
ch. 18. 14.
Mat. 19. 28.

Ver. 9. 3.
4. Mat. xxi.
xxvi. xxvii.

Jam. 2. 21—
23. Heb. 11.
17—19. Is. 52.

4, 5, 6, 10.
Mat. 8. 20.
xxvi. xxvii.

2 Cor. 5. 21.
Gal. 3. 13.
Phil. 2. 7, 8.

Heb. 2. 9, 10.
& 9. 28.
1 Pet. 2. 23.

& 3. 18.
Ch. 16. 7. &
21. 17. ver. 16.

Heb. 11. 19.
2 Cor. 8. 12.
1 Cor. 10. 13.

Job 5. 19.
Mat. 5. 16.
& 16. 24. &
10. 37, 38.

& 19. 29.
Jam. 2. 18.
21. with Job.

3. 16. Rom. 1.
8. 1 John 4.
9, 10.

Is. 30. 21.
ver. 8. Ps. 89.
19. 20. 1 Pet.

1. 19. Prov. 1.
25. 31. Ps. 44.
6—8. Jer. 30.

21.
Exod. 17. 1.
Judg. 6. 24.

Ez. k. 48. 35.
That is, the
LORD will
see, or provide
ver. 8, 13.

Deut. 32. 6.
Ps. 135. 14.
John 1. 14.

1 Tim. 3. 16.
P. 105. 9.
Luke 1. 73.

Heb. 6. 13. 1.
Rom. 4. 13.
17.

Ch. 12. 2. &
13. 16. & 14.
5 & 17. 6.

& 26. 4. &
28. 3. 14. &
Jer. 32. 32.

Power over
them, ch. 2.
60. Deut. 2.
19. Ps. 2. 8.

9. Dan. 2. 4.
45. 1 Cor. 1.
57.

Ch. 12. 3.
18. 18. & 2.
4. Acts 3. 2.

Gal. 3. 8, 29.
Ps. 72. 17.
Eph. 1. 3.

Rom. 8. 17.
Power over
them, ch. 2.
60. Deut. 2.

19. Ps. 2. 8.
9. Dan. 2. 4.
45. 1 Cor. 1.

57.
Ch. 12. 3.
18. 18. & 2.

4. Acts 3. 2.
Gal. 3. 8, 29.
Ps. 72. 17.

Eph. 1. 3.
Rom. 8. 17.

Before Christ
1863.

Before Christ
1863.

See ch. 21.
31. Josh. 15.
28. Judg. 20. 1.

Prov. 25. 25.
Ch. 11. 29. &
24. 15, 24.

Job 1. 1. &
32. 2.

Syrians, Ps.
60. title.
Num. 25. 7.
ch. 24. 10.

Ch. 24. 15,
24. & 28. 5.

Ch. 24. 15,
24. 67. Rom.
9. 10.

Half wife,
ch. 16. 3. with
25. 6.

Sarah is the
only woman
whose age is
recorded in
Scripture,
ch. 17. 17. &
15. 15. & 25.
6.

Ch. 13. 18.
Num. 13. 20.
Josh. 14. 14,
15.

Ch. 50. 20.
Deut. 34. 8.
2 Sam. 1. 12.
17. John 11.
15. Jer. 22. 18.

Lev. 25. 23.
1 Chr. 29. 15.
Ps. 89. 12.
& 119. 19. &
105. 12. 13.
Heb. 11. 13—
16. ch. 17. 8.
1 Pet. 2. 11.

Ch. 3. 19.
Eccl. 12. 5. 7.
& 6. 3. Job
30. 23.

Heb. a prince
of God, ch. 21.
22. Is. 45. 14.
John 3. 1, 2.

Ch. 18. 2. &
9. 1. 2 Sam.
6. 4. 1 Pet. 3.
1 Prov. 18.
14. Rom. 12.
17. 18. Heb.
2. 14.

Ver. 24. Concubines were women of a middle condition, between wives and maids; a kind of half-wives, sharing in bed and board, but not in the government of the family; ch. xxv. 1, 6. xxx. 4. and xxxv. 22. Judg. xix. 1. Kings xi. 3. 1 Chron. i. 32. They served under the lawful wives, if alive; ch. xvi. 6, 7. and xxxii. 22; and their children had no title to the inheritance; ch. xxv. 5, 6.

REFLECTIONS UPON CHAP. XXII.—How necessary to count the cost when we enter upon a religious life! for who knows how many and how great our trials in it may be, since trials are increased in proportion to men's faith and spiritual comfort. Those trials are most afflicting to the believer, which not only fly in the face of natural affection, or of outward honour and pleasure, but even threaten to frustrate the promises of God: yet thrice happy are they, who, under the sorest trials, heartily acquiesce in the will of God, and firmly trust to his promise! who, though he slay them, yet will still trust in him! or often, when the nights of trial are at the very darkest, the Lord steps in, and compasseth them about with songs of deliverance, and blesteth with all spiritual blessings in Christ Jesus. But, while I admire the faith and obedience of Abraham, and the cheerful submission of Isaac—while I place these bright examples before me—my faith directs me to more glorious objects—let me with a triumphant think of JEHOVAH bringing his only begotten Son into this world, and binding him on the altar, and making his soul an offering for our sins! Let me behold Jesus caught, seasonably caught, in the thickets of our Father's commandment, of his own engagement, and of our transgressions imputed to him, and offered in our stead. Let me listen to the New Testament his blood, in which Jehovah swears that men shall be blessed in him and nations shall call him blessed.

tions of the earth be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;

21 Huz his first-born, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAP. XXIII.

(1) Scarcely was Isaac restored from death in a figure, when Sarah dies and Abraham mourns; 1, 2. (2) Upon Abraham's request of a burying-place, the Hittites freely offer him his choice of their sepulchres; but he insists upon purchasing the cave of Machpelah from Ephron, for its full value; 3—18. (3) Having bought it, he inters Sarah in it, and retains it for a burying-place; 19, 20.

AND Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah.

2 And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth;

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear

me, and entreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a burying-place among you.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying,

11 Nay, my lord, hear me: the field I give thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron, in the audience of the people of the land, saying, But if thou wilt give it, I pray thee hear me: I will give thee money for the field; take it of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

17 And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 ¶ And after this Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan.

20 And the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying-place by the sons of Heth.

CHAP. XXIII. Ver. 3—20. Abraham wanted to purchase a burying-place in Canaan, and to have the claims thereto ascertained, that he, and his nearest relations, might have their dust laid there apart from the Heathen natives; and might have it as a pledge and earnest to confirm their faith in God's promise of their possession of the whole country in his due time; ch. xxv. 9. xlvii. 20, 30. xlix. 31, and l. 13, 24, 25.

REFLECTIONS UPON CHAP. XXIII.—Ponder, my soul, how the clouds of trouble return after the rain; how death parts the nearest and most affectionate relatives! The marriage-state is but the forerunner of death and sorrow—it is but a porch of entrance into eternity! Tears and grief are the tribute which we owe to our departed friends. But if they and we be Christ's, let us not mourn as those that have no hope. Blessed are the dead who die in the Lord—they are not lost, but gone before us. How death changes the comely countenance, and makes the dearest body loathsome! Let the death of others always remind me of my own; and let me live as a stranger and sojourner in this world. Let me so behave as to make my friendship valued and sought for by all around me. Never let Hittites, or other Heathens, outstrip me in humanity or kindness; but let good manners, civility, modesty, and the strictest regard to equity, adorn my profession, and mingle themselves with all my behaviour. Let me carefully avoid being a burden to my neighbours, or being too much indebted for favours to carnal men; and, though I be heir of the world through the righteousness of faith, let me be content with little of it now, and rejoice that the Canaan above, where neither death, nor famine, nor war, even enter, is my inheritance. If my flesh rest in hope, it is enough if I am allowed a grave on earth.

Heb. full of
money, Rom.
13. 8. & 12.
17.

Mat. 9. 1.
Luke 2. 3, 4.
ch. 24. 10.

2 Sam. 24.
21—24.
Is. 32. 8.

Ver. 18. Ruth
4. 1, 4, 9, 11.
Jer. 32. 7—12.
Num. 35. 30.
Deut. 17. 6. &
19. 15.

Ch. 18. 2. &
19. 1. see
ver. 7.

2 Sam. 24. 24.
Phil. 4. 8.
Col. 4. 5.
Heb. 13. 5.
Rom. 13. 8.
Acts 20. 35.

i. e. forty-five
pounds twelve
shillings and
sixpence,
Exod. 30. 15.
Ez. k. 45. 22.

Mat. 7. 12.
Rom. 13. 8.
Phil. 4. 3.
1 Thes. 4. 6.

Ch. 49. 32. &
50. 13. & 25.
9. Acts 7. 16.
ver. 20.

Jer. 32. 7, 9.
ver. 20. Ps.
112. 5. Eph.
5. 15. Mat. 10.
16. Col. 4. 5.

Ruth 4. 1.
ch. 34. 20.
Jer. 32. 12.

Ch. 3. 19.
Eccl. 12. 5. 7.
& 6. 3. Job
30. 23.

Ch. 25. 9. &
49. 31, 32. &
50. 5, 13, 24,
25.

Before Christ
1856.

CHAP. XXIV.

Here (1) Abraham about three years after Sarah's death, depending on the directive providence of God, appoints his principal servant to fetch a wife to his son from his friends in Mesopotamia; binds him by oath to bring no Canaanitess to him; and peremptorily charges him to beware of engaging Isaac to go back to Mesopotamia; 1—9. (2) His servant, with great dispatch, accomplishes his journey; and, with earnest supplication, begs that the Lord would point out the proper object by a token which he mentions; 10—14. (3) Answerable to his prayer, the Lord directs him into acquaintance with Rebekah, the daughter of Isaac's cousin-german; 15—28. (4) With great fidelity and diligence he represents his master's wealth, and his care to have Isaac, his sole heir, well married; and the token himself had obtained, that Rebekah was the woman chosen by God for him; 29—49. (5) The treaty of marriage is finished with the consent of all her relations; 50—60. (6) Isaac and Rebekah happily meet, and the marriage is consummated; 61—67.

1856.

* Abraham was now an hundred and forty years old, and Isaac forty, ch. 21. 5. & 25. 20.

† Heb. gone into days.

* Ch. 12. 2. Prov. 10. 22. 1 Tim. 4. 8. Mat. 6. 33.

* Ch. 15. 2.

* Ch. 21. 23. & 26. 31. & 31. 44—53. 1 Sam. 20. 17. Num. 5. 21. Exod. 22. 11. 1 Kin. 8. 22. Deut. 6. 13. & 10. 20. Is. 45. 23. & 65. 16. Jer. 12. 16.

* Ch. 26. 34. 35. & 27. 46. & 28. 1. 2. Exod. 34. 16. Deut. 7. 3. see ch. 6. 2.

* Jer. 4. 2. Prov. 13. 16. Exod. 20. 7. Eccl. 5. 2. & 9. 2.

* Heb. 11. 9. ch. 12. 1—7. & 13. 15. & 15. 18. & 26. 4.

* Exod. 23. 20. Heb. 1. 14. Ps. 34. 7. & 32. 8. & 73. 24. Prov. 3. 5, 6.

* Josh. 2. 17.

* to Mesopotamia north-east of Canaan whence I came, Acts 7. 2. ver. 4, 5, 6.

* Haran, Gen. 11. 31. & 29. 1, 4.

* to rest themselves, Prov. 12. 10. Gen. 33. 13, 14.

* Ch. 15. 1. & 17. 5. 8. Exod. 3. 6. 2 Kin. 2. 14. Mat. 7. 7.

* Ps. 137. 1. 1 Thes. 3. 11. ch. 27. 10.

AND Abraham was [†]old and [†]well stricken in age: and the LORD had blessed Abraham in all things.

2 And Abraham said unto his [†]eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

3 And I will make thee [†]swear by the LORD, the God of heaven and the God of the earth, [†]that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, [†]Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 The LORD God of heaven, which [†]took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he [†]shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be [†]clear from this my oath: only bring not my son thither again^k.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels, of the camels of his master, and departed; (for all the goods of his master were in his hand:) and he arose, and went to Mesopotamia, unto [†]the city of Nahor.

11 And he made his camels to [†]kneel down without the city, by a well of water, at the time of the evening, *even* the time that women go out to draw water.

12 ¶ And he said, O LORD [†]God of my master Abraham, I pray thee [†]send

me good speed this day, and shew kindness unto my master Abraham.

13 Behold, [†]I stand *here* by the well of water, and the daughters of the men of the city [†]come out to draw water:

14 And [†]let it come to pass that the damsel to whom I shall say, Let down the pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she whom* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

15 ¶ And it came to pass, [†]before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her [†]pitcher upon her shoulder.

16 And the damsel was [†]very fair to look upon, a virgin, neither had any man [†]known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink [†]a little water of thy pitcher.

18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man, [†]wondering at her, held his peace, to observe whether the LORD had made his journey prosperous or not.

22 ¶ And it came to pass, as the camels had done drinking, that the man took a golden [†]ear-ring of half a shekel weight, and two bracelets for her hands of [†]ten shekels weight of gold;

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man [†]bowed down his head, and worshipped the LORD.

27 And he said, [†]Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: *I being* in the way, the LORD led me to the house of my master's [†]brethren.

Ver. 14. This token he asked, not from presumption or distrust, but directed by the Spirit of God; Judg. vi. 17, 37, 39. and vii. 9—15. vi. 7. xiv. 8. xx. 7. and xii. 17. Is. vii. 11—14. and xxxviii. 7, 8, 22. iv. 2—9.

Ver. 22. Jewels, and other precious ornaments, may be worn by us, provided they be suited to our station and ability, and be not abused as occasions of pride: and providing we principally attend to the inward adorning of our soul, and life with true holiness; 1 Pet. iii. 4. 1 Tim. ii. 9, 10.

Ver. 27. God manifested his *mercy* to Abraham, in promising him a numerous posterity; and his *truth*, in performing these promises, as on every present occasion; ch. xxxii. 10. Mic. vii. 20.



ABRAHAM'S SERVANT MEETING REBEKAH.

Before Christ
1856.tent, ver. 67.
ch. 31. 33.
The women
had tents se-
parate from
the men.Ch. 26. 29.
Ruth 2. 10.
Ps. 115. 15.

Laban.

Ch. 18. 4. &
19. 2. 1 Tim.
5. 10.Eph. 6. 5—8.
Prov. 22. 29.
Luke 21. 36.
2 Tim. 4. 2.
Eccl. 9. 10.Ch. 12. 2. &
13. 2. Mat. 6.
33. 1 Tim. 4.
8. Ps. 112. 3.
Job 1. 3. 342.
10—12. Prov.
10. 22.Gen. 17. 17.
& 18. 10—14.
& 21. 1—7.

Ch. 25. 5.

See ver. 3—9.

Ch. 5. 22. &
17. 1. 2 Kin.
20. 3. Ps. 16.
8.Ps. 91. 11. &
34. 7. Heb. 1.
14. Exod. 33. 2.free from the
guilt and curse
of violating it.
Deut. 29. 12.Ver. 12. Ezra
8. 21. Ps. 90.
17. & 37. 5.

Ver. 13, 14.

Heb. 13. 2.
1 Tim. 2. 10.
Is. 32. 8.

marked out.

Rom. 8. 26.
1 Sam. 1. 13.
Neh. 2. 4.
2 Sam. 7. 27.
Is. 58. 9. &
65. 24. Mat. 7.
7.

28 And the damsel ran, and told *them* of her mother's house these things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man unto the well.

30 And it came to pass, when he saw the ear-rings and bracelets upon his sister's hands; and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man, and behold he stood by the camels at the well.

31 And he said, Come in, thou *blessed* of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 And the man came into the house: and *he* ungirded his camels, and gave straw and provender for the camels, and water *to* wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, *I* will not eat until I have told mine errand. And he said, Speak on.

34 ¶ And he said, *I am* Abraham's servant.

35 And the LORD hath *blessed* my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah my master's wife *bare* a son to my master when she was old: and unto him *hath* he given all that he hath.

37 And my master made me swear, saying, *Thou* shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD, *before* whom I walk, will *send* his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be *clear* from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do *prosper* my way which I go:

43 *Behold*, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, *Both* drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath *appointed* out for my master's son.

45 And before I had done speaking^a in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and

drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands^b.

48 And *I* bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had *led* me in the right way to take my master's brother's daughter unto his son.

49 And now, if ye will deal kindly and truly with my master, tell me: and if not, tell me; that *I* may turn to the *right* hand, or to the left.

50 ¶ Then *Laban* and Bethuel answered, and said, The thing proceedeth from the LORD: we cannot speak unto thee *bad* or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath *spoken*.

52 And it came to pass, that, when Abraham's servant heard their words, *he* worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth *jewels* of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother *precious* things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night: and they rose up in the morning, and he said, *Send* me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us *a few* days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way: send me away, that *I* may go to my master.

57 And they said, We will call the damsel, and inquire *at* her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse^d, and Abraham's servant, and his men.

60 And they *blessed* Rebekah, and said unto her, Thou *art* our sister, *be* thou *the* mother of thousands of millions, and let thy seed *possess* the gate of those which hate them.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 ¶ And Isaac came from the way

Before Christ
1856.typical of the
church's or-
naments,
Ezek. 16. 12.
Eph. 5. 26.
Is. 62. 4, 5.

See ver. 26.

Ezra 8. 21.
Prov. 3. 5, 6.
Ps. 32. 8. &
73. 24. & 48.
14.Num. 20. 17.
& 22. 16.
Deut. 2. 27.Laban is put
first, as his
father seems
to have left
the manage-
ment of this
affair chiefly
to him.any thing,
2 Sam. 13. 22.
but we fully
acquiesce in
the determi-
nation of
God's provi-
dence.directed, ver.
15. 2 Sam. 16.
10.See ver. 26.
Ps. 116. 1. &
54. 1, 2.

Heb. vessels.

Deut. 33. 13.
Song 4. 13.
2 Chr. 21. 3.
Ezra 1. 6.Ver. 56, 59.
Prov. 22. 29.
Eccl. 9. 10.
Rom. 10. 11.Or a full year
or *en* months,
ch. 4. 3.
Lev. 25. 29.
1 Sam. 1. 3.consent being
necessary to
marriage.Deborah, ch.
35. 8. 1 Thes.
2. 7.Ch. 14. 19.
Ruth 4. 10.Ch. 22. 17.
Deut. 21. 19.
Lev. 25. 46.be conquerors
of and rulers
over them,
ch. 22. 17.

Before Christ
1856.

Ch. 16. 14. &
25. 11.

or, to pray.
Ps. 1. 2. &
104. 34. &
139. 17, 18.

Judg. 1. 14.
Josh. 15. 18.

* denoting modesty, 1 Cor.
11. 5, 6.

1916.

† typical of the calling of the Gentiles into the church of God. Is. 54. 1—5. Rom. 11. 11. 15.

of the well Lahai-roi; for he dwelt in the south-country.

63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and behold the camels were coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac she lighted off the camel.

65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

CHAP. XXV.

Isaac having set up for himself, we have here an account of (1) Abraham's descendants by Keturah, his second concubine: his disposal of his wealth; his age; death; and burial; 1—10. (2) Ishmael's twelve sons, and their residence; and his death and burial; 12—18. (3) Isaac's prosperity: the conception of his sons in answer to prayer; their early struggling, different tempers, and exchange of birthright; 11, 19—34.

THEN again Abraham took a wife, and her name was Keturah.

2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba and Dedan. And the sons of Dedan were Ashurim, Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Ephher, and Hanock, and Abidah, and Eldaah. All these were the children of Keturah.

5 ¶ And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son (while he yet lived) eastward, unto the east-country.

7 ¶ And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass, after the death of Abraham, that God blessed his son Isaac: and Isaac dwelt by the well Lahai-roi.

12 ¶ Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 And these are the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael Nebajoth, and Kedar, and Adbeel, and Mibsam.

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphtish, and Kedemah:

16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.

17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest towards Assyria: and he died in the presence of all his brethren.

19 ¶ And these are the generations of Isaac, Abraham's son. Abraham begat Isaac:

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21 ¶ And Isaac entreated the LORD for his wife, because she was barren: and the LORD was entreated of him, and Rebekah his wife conceived.

22 And the children struggled together within her: and she said, If it be so, why am I thus? and she went to inquire of the LORD.

23 And the LORD said unto her, Two

to woo a bride for his dear Son! How little fervent prayer, and accurate observation of his word and providence, they mingle with their work! How often their own temporal provisions lie nearer their heart than that sinners should be made willing in the day of his power! May God make them equally faithful, and equally successful!

CHAP. XXV. Ver. 1—4, 6. The natural vigour wherewith God had endowed Abraham, for the procreation of Isaac, continued with him for the further enlargement of his family.—These children of Keturah, and their posterity, peopled a considerable part of Arabia, to the south and east of the promised land, under the name of Midianites, Shuhites, Sabeans, and Ashurites.

Ver. 5. Isaac was his only heir by his complete wife, and his only child by promise; ch. xxiv. 39. and xxi. 12. and is herein a type of Jesus Christ and his seed, who are heirs of all things by promise; Heb. i. 2. John iii. 34. Rev. ii. 10. Gal. iii. 29. Rom. viii. 17.

Ver. 18. They dwelt all along the south of the Moabites, eastern Midianites, Edomites, and Israelites, almost from the river Euphrates on the east to the border of Egypt on the west.

Ver. 21—23. For almost twenty years Isaac continued praying for children.—Their struggling in their mother's womb presaged, that they and their posterity would live at variance one with another, and exceedingly differ in their religion, laws, manners, &c.—The Edomites, descended from Esau, were at first the strongest people; ch. xxxvi. but the Israelites, sprung from Jacob, under David, 2 Sam. viii. 14. under Amaziah, 2 Chron. xxv. 11, 12. and under Hircanus, subdued them. Nay, Jacob's obtaining the birthright and blessing, ver. 29—34. and 27, 29, 37, 40. rendered him and his posterity superior to Esau and his Edomite seed.

Before Christ
1821.

Ch. 23. 16, 17,
19. & 49, 29,
30. & 50, 13.

Ch. 12. 2. &
14. 19. & 22.
17.

Ch. 16. 14. &
24. 62.

Ch. 16. 10,
11, 12. & 17.
20. & 21. 13.
1 Chr. 1. 29,
30, 31. See
Introd. p. 65,
66, 67.

Is. 60. 7. &
42. 11. Ps. 120.
5.

Is. 21. 16.

or Hadad,
1 Chr. 1. 30.

Job 6. 19.
1 Chr. 5. 19.

Ch. 17. 20.

1723.

Ch. 15. 15.
ver. 8.

* his sons.

Ch. 2. 11. &
10. 29. & 21.
14, 21. & 20.
1. 1 Sam. 15.
7. ch. 14. 10.
& 16. 12.

† Heb. fell.

* They being yet alive, and taking notice of it.

1 Sam. 1. 10.
Phil. 4. 6. Ps.
50. 15. & 91.
15 & 65. 2.
Is. 45. 11. &
58. 9. & 65.
24.

1821.

REFLECTIONS UPON CHAP. XXIV.—What a mercy is it to have at once a good servant, a good son, and a gracious God! A noble foundation these for truly happy success in our designs! In weighty cases, it may be proper to interpose an oath, but that carefully explained, solemnly administered, and judiciously taken. The marriages of true believers, on which the temporal and eternal happiness of multitudes may depend, should be formed with remarkable and religious attention; for an unconverted partner in life often proves a dreadful and a dangerous snare. Happy the families which have praying and pious members! In difficult cases, it is best to begin with prayer, if we wish to succeed. And it manifests no small prudence to look for, and follow, the direction of God's providence; for the Lord kindly answers the prayers of faith, when put up in behalf of his dear favourites. In order to obtain a truly happy marriage, how much more efficacious are a single regard to the glory of God, and a dependance on his direction, than all the wanton dalliances, or false and fulsome flattery, in the world! In religious courtship, plain dealing is the best wooing: and they who are most humble, kind, and industrious, in the house of their father, are likely to prove most amiable and useful in the house of their husband. In children's marriages, parents ought to advise, but not to constrain. It is useful to commemorate past mercies, to encourage us in a present dependance on God's care and kindness for future ones; and the more mercies we receive, the more we ought to praise and worship God. New relations need new prayers; for new joys on earth are connected with new griefs. But doubly sweet are the blessings of providence when we receive them with a devout temper of spirit. How useful for the soul is devout retirement! None will ever feel the want of company, who have learned, through the medium of sensible objects, to converse with God himself.—Alas, that so few deep-sworn servants of JEHOVAH should so little resemble Abraham's, in their endeavours

Before Christ
1821.Rom. 9. 12.
Mal. 1. 2, 5.

1836.

* perfectly
made.

Hos. 12. 3.

* Heel-holder
or supplanter.* 20 years after
his marriage.Heb. venison
was in his
mouth, ch. 27.
4.Heb. with that
red, with that
red pottage.Heb. going to
die.
1805.Heb. 6. 16.
h. 14. 27. &
4. 3. 9.Heb. 12. 16.
Phil. 3. 18, 19.* deliberately
poured con-
tempt on it.

nations are in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and *the* elder shall serve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, all over like an hairy garment; and they called his name *Esau.

26 And after that came his brother out, and *his* hand took hold on Esau's heel; and his name was called *Jacob: and Isaac was threescore years old when she bare them†.

27 ¶ And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

28 And Isaac loved Esau, because *he* did eat of *his* venison: but Rebekah loved Jacob.

29 ¶ And Jacob sod pottage: and Esau came from the field, and he was faint.

30 And Esau said to Jacob, Feed me, I pray thee, †with that same red pottage, for I am faint: therefore was his name called Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I am †at the point to die; and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he swore unto him: and *he* sold his birthright unto Jacob.

34 Then Jacob gave Esau bread, and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright‡.

CHAP. XXVI.

Here (1) While Isaac is distressed by a famine in Canaan, the Lord directs him to continue there, and renews with him the covenant made with his father Abraham; 1—5. (2) Distrustful of God's protection, Isaac, at Gerar, pretends Rebekah to be his sister; but king Abimelech, observing their familiarity, discovers her to be his wife, rebukes his dissimulation, and charges all his subjects to beware of injuring them; 6—11. (3) While the Lord remarkably prospers Isaac in his crops and flocks, the Philistines envy him, and contend for his wells; 12—22. (4) Encouraged by a new visit from God, Isaac, having returned from Gerar to Beer-sheba, erects an altar for solemn worship; 23—25. (5) While Isaac's servants dig wells for their flocks, Abimelech and his Philistine friends court him

Ver. 25. That redness and hair marked the present strength of Esau's body, and the savage and cruel disposition of him and his posterity; ch. xxvii. 11, 41. Obad. 10. Ezek. xxv. 12. xxxv. 5.

Ver. 26. Jacob took hold of his heel, as if he would have drawn him back, that himself might be born first, or as if he would overthrow and suppress him, as he afterwards did; ver. 33. ch. xxvii. ; and rightly was he named Jacob, a heel-holder, or supplanter, on that account, ch. xxviii. 36.

Ver. 27. Esau was a wild savage kind of man, spending most of his time in hunting, learning the art of war, and the like; ch. x. 9. and xvi. 12. Jacob was a sincere, mild, plain-dealing man, keeping much at home, attending to his household affairs, and to his father's flocks and herds; ch. vi. 9. and xlv. 74.

Ver. 30. The name Edom, signifying red, at once marked his origin and colour, and his excessive lust after the red pottage, and his selling his birthright obtain them.

Ver. 31—34. This birthright entailed upon the possessor a double portion of the paternal inheritance; Deut. xxi. 16, 17.; a claim to his father's principal blessing, and to the promise of Canaan, and a peculiar relation to God therein.

REFLECTIONS UPON CHAP. XXV.—Before I part with Abraham, the celebrated patriarch, let me, in him, contemplate Jesus, the everlasting Father! how astonishing his meekness! his kindness to men! his intimacy with, fear, obedience to, and trust in, his God! He is the chosen favourite of JEHOVAH; the father and covenant-head of innumerable millions of saved men. To him the promises relative to the evangelical and eternal state of his church were originally made. All obedient, at his Father's call, he left his native abodes of Canaan, and became a stranger and sojourner on earth, not having where to lay his head. At his Father's call, he offered himself an acceptable sacrifice to God; by his all-prevalent intercession, and supernatural influence, he delivers his children (ah!) too ungrateful friends from the hand of their enemies; and after long tribulation, he obtains a numerous seed in the Jewish and gospel church. In his family are many professors, children of the bond-woman, the covenant

into a covenant of peace; 26—33. (6) But Esau's marriages with two Hittite women greatly interrupt his parents' comfort; 34, 35.

Before Christ
1804.

AND there was a famine in the land, besides the *first* famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines, unto *Gerar.

2 ¶ And the LORD *appeared* unto him, and said, Go not down *into* Egypt; dwell in the land which I shall tell thee of:

3 Sojourn in this land, and *I* will be with thee, and will bless thee; for unto thee, and unto thy seed, *I* will give all these countries, and I will perform the oath which I swore unto Abraham thy father*;

4 And I *will* make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

5 *Because* that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar:

7 And the men of the place asked him of his wife; and *he* said, She is my sister: for he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she was fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines *looked out* at a window, and saw, and behold, Isaac was *sporting* with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, *What is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all his people, saying, He that *toucheth* this man or his wife shall surely be put to death.

of works; who, in the issue, are like Ishmael or the modern Jews, rejected and cast out into a state of misery and woe: others are children of the free-woman, the covenant of grace; and are, like Isaac, begotten to God by the powerful influence of the promise.—Now let me observe, how invigorating is a strong faith in God's promise: for God delights to add abundant blessings to such as, by courageous believing, give him the glory of his power and faithfulness. Often the best of men have little remarkable fellowship with God in old age: but must live even to the end by faith, and not by sight; while wicked families are loaded with temporal mercies, for the sake of their pious progenitors. Promised events are often ushered in by the most discouraging appearances: and mercies must be long prayed and waited for ere they be granted. It is good when husbands and wives unite their supplications; for to spread our griefs before a throne of grace is the greatest and the surest relief. How often much trouble and vexation attend what is too eagerly desired! But how sovereign is God, in fixing the temporal, and even eternal, states of persons before they are born; and how early are children known by their doings; yet in their education great care is to be taken in consulting their tempers and dispositions. Parents frequently expose themselves to future troubles by their partial regard to children. But why should we set our hearts on them, or any other worldly comfort, when we must so quickly leave them by death! At that time it should be the concern of parents so to dispose of their effects, that there may be no disputes after they are gone; and such deserve to have most assigned them as are likely to make the best use of it. How often the wisest worldlings act the most foolish part, while the Lord preserveth the simple! How marvellously God overruleth even the sins of men, to the accomplishment of his purpose or promise, and the advancement of his glory! How dreadful, when men, even those who have had a religious education, gratify their sensual appetites at the expense of the temporal and eternal ruin of themselves and their seed; and when God permits them to be afterwards hardened in their sin, and standing monuments of that affecting truth, that numbers of the descendants of God's favourites are sometimes left out of his church, and unacquainted with their parents' blessings!

* Ch. 12. 10.

* Perhaps not
that, ch. 20.
1. & 21. 22—
32.* Gerar stood
on the north-
east border of
Egypt.* Ch. 12. 7. &
17. 1. & 18.
1, 10—20.* as Abram did,
ch. xii. Ps. 37.
3.* Ps. 32. 8. &
37. 3—6. ver.
12, 14.* See ch. 12. 7.
& 13. 15, 17.
& 15. 18. &
17. 8. & 22.
16.* Canaan was
given to Abra-
ham, Isaac,
and Jacob, in
full right, and
to their seed
in actual pos-
session.* Ch. 12. 2, 3.
& 13. 16. &
15. 5. 18. &
17. 4—8. &
22. 17, 18. &
22. 16, 17, 18.
& 14. 18.* Ch. 22. 16. &
18. 19. 1 Cor.
15. 58. Ps.
128. 1—6.* Ch. 12. 13. &
20. 2, 5, 12,
13. Prov. 29.
25. Mat. 10.
28. Col. 3. 9.
Eph. 5. 25.* 2 Sam. 12. 2.
Prov. 7. 6.
Judg. 5. 28.* Prov. 5. 18.
Is. 62. 5.
Eccl. 9. 9.* Ch. 20. 9, 10.
& 12. 18.* Ch. 20. 6.
Prov. 6. 29.
Ps. 105. 13.
Zech. 2. 8.

Before Christ
cir. 1804.* Heb. *four*.° This marks
great increase,
Ps. 67. 6
Zech. 8. 12.
Mar. 13. 23.
Gal. 6. 7, 8,† Heb. *went*
going.¶ Job 1. 3. &
42. 12. Prov.
10. 22. ch. 12.
16. & 13. 2.
Ps. 144. 13, 14.‡ Or *husbandry*.§ Ps. 112. 10.
Eccl. 4. 4.
Job 5. 2.¶ This was con-
trary to cove-
nant and oath,
ch. 21. 26—
32.

1800.

12 ¶ Then Isaac sowed in that land, and *received in the same year °an hundred fold: and the LORD blessed him.

13 And the man waxed great, and went †forward, and grew until he became very great:

14 For he †had possession of flocks, and possession of herds, and great store of †servants: And the Philistines †envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had †stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he †called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of †springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well §Ezek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it *Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it †Rehoboth; and he said, For now the LORD hath †made room for us, and we shall be fruitful in the land.

23 ¶ And he went up from thence to *Beer-sheba.

24 And the LORD appeared unto him the same night, and said, †I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he †built an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then †Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phicol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, †seeing ye hate me, and have sent me away from you?

28 And they said, †We saw certainly †that the LORD was with thee: and we said, Let there be now †an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee;

29 ¶ That thou wilt do us no hurt, as we have †not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the †blessed of the LORD.

30 †And he made them a feast, and they did eat and drink.

31 And they rose up †betimes in the morning, and †swore one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, †We have found water.

33 And he called it §Sheba: therefore the name of the city is †Beer-sheba unto this day.

34 ¶ And Esau was forty years old when he took to wife †Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which were †a grief of mind unto Isaac and to Rebekah.

CHAP. XXVII.

(1) Still fond of Esau, Isaac, contrary to the oracle of God, (chap. xxv. 23.) attempts to confer on him his principal blessing; 1—5. (2) Directed by his mother, Jacob anticipates Esau with savoury meat to his father; and, pretending to be Esau, obtains the blessing of sovereign dominion, and of a church-relation to God, for himself and his seed; 5—29. (3) Returning from the field with his venison, Esau and his father, with deep concern, find that Jacob had already got the principal blessing. After much entreaty, Esau obtains a subordinate one, of a competent livelihood, and of a recovery of liberty for himself and his seed; 30—40. (4) While Esau projects the murder of Jacob, Rebekah contrives to send him to her brother's family till Esau's rage should abate; 41—46.

AND it came to pass, that when Isaac was *old, and his eyes †were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

2 And he said, Behold now, I am old, I know not the day of my death^b:

3 Now therefore take, I pray thee, thy weapons, thy quiver, and thy bow, and go out to the field, and †take me some venison:

4 And make me †savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

CHAP. XXVI. Ver. 12. This fertility was emblematical of fruitfulness in grace; Psal. lxxvii. 6. Mat. xiii. 23. and of the bountiful but gracious rewards which we shall enjoy in heaven; Gal. vi. 7, 8. Psal. xxxi. 19. and xix. 11.

Ver. 18. This was typical of Christ's reforming his church, and reviving the oracles, ordinances, and influences of grace; Ezek. xlvii. 1—10. John iv. 10. Zech. xiii. 1. and xiv. 8.

Ver. 24. Not for the sake of Abraham's merit, but from respect to the covenant, made with him; Gen. xii. 2, 3. xv. 8. and xvii. 6, 7.

Ver. 29. And, since God hath so abundantly blessed thee, we hope that thou wilt not remember the small unkindness which we did thee.

Ver. 34. This was contrary to the will of God; Exod. xxxiv. 16. Deut. vii. 3. Josh. xxiii. 12. Ezra ix. 1—3. Neh. xiii. 23—25. 2 Cor. vi. 14, 15. 1 Cor. vii. 39. and of his grandfather and parents; chap. xxiv. 31. xxvii. 40; and xxviii. 1, 2, 6; See chap. vi. 2.

REFLECTIONS UPON CHAP. XXVI.—A mixture of providential smiles and frowns is ordinarily in the lot of God's principal favourites. But what a mercy it is to have the covenant of grace established between God and our progenitors, that it may be renewed with us! The fear of men, the fear of temporal

death, often causeth a snare: and we readily rush into the same snares in which others before had almost ruined themselves.—Yet the kindness of God infinitely great in rescuing his people, when they are thus busied in entangling themselves! But what a scandal to a saint to be discovered a dissembler! how painful to have the snares, which we laid for the innocent, entangling ourselves, or their sins charged to our account before God! To what trouble expense will envious men put themselves, in order to gratify their lust! how often are the most flourishing outward enjoyments, imbittered by the evil which attends them! What a mercy to have God smiling on us when we are frowns! For, when our ways please the Lord, he maketh even our enemies to be at peace with us, and to pursue the friendship which they once refused. The wickedness of children who break their parents' hearts, when they ought to be their comfort, is great, and observed by God; and his curse frequently tends those marriages which are made without the consent of parents.

CHAP. XXVII. Ver. 4.—that invigorated with the savoury meat, I may stow upon thee my blessing, constituting thee heir of all the benefits promised to me and my father Abraham; ver. 27—29. ch. xxviii. 3, 4. xlviii. 15. xlix. Deut. xxxi. xxxiii. Heb. xi. 20.

Before Christ
1796.° Ver. 16. Judg.
11. 7. Acts 7.
27. 35.† Heb. *Seeing*,
we saw.° Ch. 21. 22. &
39. 5. Josh. 3.
7. 2 Chr. 1. 1.
Rom. 8. 31.
Heb. 13. 5.1 Cor. 14. 25.
Is. 45. 14. &
60. 14. & 61.
6, 9.° Ch. 21. 31.
32. & 24. 3.
41. Heb. 6. 1.¶ Heb. *If thou*
shalt, &c.° Ver. 11, 14,
15. Ps. 105.
15.° Ver. 12. ch.
24. 31. & 21.
22. & 12. 2.
& 22. 17.° Ch. 21. 8. &
31. 54.
Rom. 12. 18.
Heb. 12. 14.° Ch. 19. 2. &
21. 14. & 22.
5. & 31. 55.° Ch. 14. 22. &
21. 23. 31. 32.
& 31. 44. &
25. 33. 1 Sam.
14. 24. & 20.
3. 16. 17. &
50. 15. Heb. 6.
16.° Mat. 7. 7.
Prov. 10. 4. &
13. 4. & 2. 4.

§ i. e. an oath.

° i. e. the well
of the oath.
ver. 23.

1796.

° It seems
Judith had
children, and
perhaps did
not live long
ch. 13. 2—5.
13.° Heb. *bitter-*
ness of spirit,
ch. 27. 46.
28. 2, 8. &
2.° about 140
years.° Ch. 48. 10.
1 Sam. 3. 9.
Eccl. 12. 3.
John 9. 3.

° how near i

Mark 13. 3.
Is. 38. 3.
1 Sam. 20.Prov. 27. 1.
Eccl. 9. 10.° Heb. *hunt*,
ch. 25. 27.° Ch. 25. 26.
1 Cor. 6.

Before Christ
1760.

5 And Rebekah heard when Isaac spake to Esau his son: and Esau went to the field to hunt for venison, and to bring it.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

8 Now therefore, my son, obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother is hairy man, and I am a smooth man:

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them.

14 And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat, and the bread which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?

19 And Jacob said unto his father, I am Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

23 And he discerned him not, because

his hands were hairy, as his brother Esau's hands: so he blessed him.

24 And he said, Art thou my very son Esau? and he said, I am.

25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed:

28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29 Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father; and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born Esau.

33 And Isaac trembled very exceedingly; and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

34 ¶ And, when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless

Before Christ
1760.Is. 48. 9, 10,
11. Rom. 9.
11, 12. Heb.
11. 20.Rom. 3. 7. 8.
Job. 13. 7.
Zech. 8. 16.
Eph. 4. 29.
Col. 3. 9.Song 2. 13. &
4. 12, 13. &
7. 11, 12.Heb. 12. 20.
Ps. 65. 9-13.
Deut. 33. 13.
& 2. 7-9. &
11, 11, 12.
Hos. 14. 6, 7.
Deut. 32. 2.
Ps. 133. 3.
ch. 49. 20.
Zech. 9. 17.Ch. 49. 2. 10.
& 9. 25, 26.
& 22. 17, 18.
1 Chr. 5. 2.
ch. 25. 23, 33.Ch. 12. 3.
Num. 24. 19.Heb. trembled
with a great
trembling
greatly.

Heb. hunted,

Rom. 11. 29,
ch. 28. 1, 3,
4. Heb. 11.
20. Eph. 1. 3,
John 10. 10,
28, 29. Rom.
5. 20, 21.Heb. 12. 17.
1 Sam. 30. 4.
Prov. 1. 24,
28.Rom. 3. 7, 8
2 Cor. 4. 7.
Job 13. 7i. e. a quip
planter.False, for he
sold it him-
self.Or, sup-
ported.* In his pre-
sence, and by
his authority.
1 Sam. 26. 19.
ver. 33.* Eph. 6. 1.
Acts 5. 29. &
4. 19.

* Ch. 25. 25.

* not upright,
ch. 25. 27.* Deut. 27. 18.
Jer. 48. 40.
Mal. 1. 14.* 2 Sam. 14. 9.
Mal. 27. 5.* Heb. desir-
able.Thus Christ
assumed the
likeness of
sinful flesh,
and was made
sin for us,
that we might
be clothed
with his
righteous-
ness, Rom. 8.
3, 4. 2 Cor. 5.
21.* Ch. 25. 25.
ver. 25.* Heb. before
me.

Ver. 13. The manner in which she imprecates the curse cannot be justified; but, from the promise of God, and from Jacob's having obtained the birth-right, ch. xxv. 23, 33. she was confident of a happy issue.

Ver. 27. He regarded the smell of Jacob's garments as a token that God had intended to bless him abundantly, and to render him a particular blessing to others.

Ver. 28, 29. In this blessing Isaac at once requested and predicted the benefits mentioned. These temporal favours were more remarkable under the Old Testament than under the New, and represented the spiritual and temporal influences and fulness of the new covenant, and of the church of God; Hos. xiv. 6, 7. Deut. xxxii. 2. Is. xlv. 8. 1 Cor. i. 30. and iii. 22. Rev. i. 6, and y. 10, Eph. i. 3.

Before Christ
1760.

Heb. 12. 17.
Is. 65. 14. &
32. 10, 11; 12.

Ver. 28.
ch. 36. 6, 8.
Josh. 24. 4.
Heb. 11. 20.
Or, of the fat-
ness.

Ezek. 35. 5.
Amos 1. 11.
Obad. 10.
1 John 3. 12.

2 Sam. 13. 23.
Prov. 4. 16. &
2. 14. & 1. 12.
13. 16. Ps. 37.
12. 14. 32. &
140. 4. 5. &
142. 3. Tit. 3.
3. & 1. 15, 16.

Prov. 2. 14. &
4. 16. & 1. 12.
13. 16.

they proved
20 years.
ch. 31. 38.

2 Sam. 14. 6.
7. ch. 9. 6. &
4. 11, 16.
Acts 28. 4.

me, even me also, O my father. And Esau lifted up his voice, and wept.

39 And Isaac his father answered, and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 ¶ And Esau hated Jacob, because of the blessings wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

42 ¶ And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban, my brother, to Haran;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send and fetch thee from thence. Why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these who are of the daughters of the land, what good shall my life do me?

CHAP. XXVIII.

Having by fraud obtained the blessing, Jacob is tossed from one place and from one trouble to another. Here we have, (1) Jacob sent off by his parents to Syria with a parting blessing, and a solemn charge to take no wife but of his own kindred; 1—5. (2) Esau attempting to please his parents, and, if possible, entitle his seed to the privileges of the birthright, by his marriage with a daughter of Ishmael, Abraham's eldest son; 6—9. (3) God appearing to Jacob in his flight, and graciously ratifying to him the blessing which he had obtained, and ascertaining him of his gracious protection; 10—15. (4) Deeply impressed with the vision of the ladder, and with the promises, Jacob dedicates himself to God's service by a solemn vow; 16—22.

Ch. 27. 4, 23.
29. 33. & 49.
15. & 49. 28.
Deut. 33. 1.
Josh. 22. 7.

Ch. 24. 3. &
26. 34, 35. &
27. 46. See
ch. 6. 2.

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

Ver. 39, 40. This blessing imported that Esau and his seed should inhabit mount Seir, a soil then moderately fertile; Heb. xi. 20. ch. xxxvi. 6—8, that they should live much by war, violence, and rapine; Mat. x. 34; should, by David, Amaziah, and Hyrcanus, &c. be subjected to the Hebrew yoke; Deut. xxxiii. 29. Psal. lx. 8. 2 Sam. viii. 14. 2 Chron. xxv. 11, 12. Obad. 18, 19; but should under Jehoram cast it off; 2 Kings xviii. 16, 20.

Ver. 41. In this manner Esau hoped to recover both birthright and blessing; but Isaac, nevertheless, lived about 43 years after.

REFLECTIONS UPON CHAP. XXVII.—When dimness of sight, or other harbingers of death, fasten upon us, it is high time for spiritual diligence, particularly in committing ourselves and our families to God. But even then it is hard to rectify the partial affection which we have conceived for our children. How unseemly for parents, especially if godly, to become tempters of their children to offend God, and to despise the awful curse which he hath annexed to sin! Their evil counsels are a most entangling snare; and it is unnatural for the dearest relations to become deceivers of one another; especially as one sin so naturally leads to another still worse; and nothing but disorder, grief, or other murderous consequences, can justly be expected!—The sovereignty of God is often remarkably evident in accomplishing his great designs through means of the wicked practices of men; but the heirs of promise, notwithstanding, entail upon themselves the most fearful perplexity and trouble, in taking sinful methods to obtain their promised benefits.—With what earnestness will the most carnal men pursue after spiritual things, for the sake of the carnal advantages which they hope will attend them! But, if disappointed, readily they pervert their way, and their heart fretteth against the Lord, while

2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land where-in thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beer-sheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and:

with malice and murder they think to defeat the purposes of God. How readily this malice reduces to great perplexity and fear such as have been the sinful instruments of their disappointment!—Stand in awe, my soul; seek the Lord's blessing only in his own time and method! Let lying lips be an abomination to me! Never let me despise the heavenly birthright, lest I be denied the blessing when afterward I seek it carefully with tears. Is any provoked by, or even unjustly enraged at me, let me, by yielding, pacify great offences; or, by flight escape for my safety. Perhaps what now seems base or bitter to my corrupt heart, may yield me consolation in the latter end. Let intimacy, therefore, and especially marriage-connection, with the wicked, be always the detestation of my soul.

CHAP. XXVIII. Ver. 12, 13. This vision represented the peculiar care of God concerning Jacob and other saints, and the ministration of angels to them; 2 Chron. xvi. 9. Eccl. v. 8. Ps. cxxxv. 6. Isa. xli. 10. Acts. xviii. 10. 2 Tim. iv. 16, 17. Ps. xxxiv. 7. and xci. 11. Mat. xviii. 10. Heb. i. 14. Ch. xxxii. 1, 2. But chiefly this ladder typified Christ as mediator between God and man; He, in his manhood, is of the earth, a descendant of Jacob, and in his divine person is the Lord from heaven; Is. vii. 14. and ix. 6. John i. 14. Rom. i. 3, 4. and ix. 5. 1 Tim. iii. 16; he is the only means of fellowship between God and men, John xiv. 6. Eph. ii. 18. and iii. 12. 1 Tim. ii. 5, 6; and he directs and enjoys the ministration of angels; John i. 51. 1 Pet. i. 12. 1 Tim. iii. 16. in his conception, Luke i. 31. Mat. i. 20. his birth, Luke ii. 14. Heb. i. 6. his temptation, Mat. iv. 11. his agony, Luke xxii. 43. his resurrection, Mat. xxviii. 2, 5. his ascension, Acts ii. 10, 11. Ps. xlvii. 5. and lxxviii. 17, 18. Dan. vii. 10, 13. and second coming, 1 Thess. iv. 16. 2 Thess. i. 7. Mat. xxv. 31.

Before Christ
1760.

Ch. 25. 20. &
24. 10. & 22.
20—23. & 29.
1. ver. 5.
Hos. 12. 12.

Ch. 17. 1. &
13. 16. & 22.
17. Ps. 128.
1—6. ch. 36.
11. & 48. 3.

Heb. an as-
sembly of peo-
ple.

Ch. 12. 2, 3. &
17. 6, 7. &
22. 17, 18. &
Gal. 3. 14.
Eph. 1. 3.
Ps. 72. 17.

Heb. of thy so-
journings.

Ch. 17. 8.
Heb. 11. 9. &
Ps. 105. 12, 12.
& 39. 12.

Ch. 12. 7. &
13—15. 17. &
15. 18. & 17. 18.

See ver. 2.

See ver. 1.

Exod. 20. 12.
Lev. 19. 3.
Prov. 1. 8. &
Eph. 6. 1, 2.
Col. 3. 20.

Heb. were evil
in the eyes, &c.

his posterity,
ch. 25. 17. &
36. 13.

Or, Bashe-
math.

Called Acts 7.
2. Charran.

Ver. 18.
2 Cor. 1. 5.
with Mat. 8. 20.

Ch. 15. 1, 12. &
20. 3. Num.
12. 6. Job 33.
14. 15. & 4. 1.
13. Dan. 7. 1.
Heb. 1. 1.

Ch. 35. 1. &
48. 3.

Ch. 15. 1. &
17. 7. Exod.
3. 6. Mat. 22.
32.

to thee in
right, and to
thy seed in
possession, ch.
12. 7. and 13.
15, 17. Ps. 105.
11. Acts 7. 5.
Ezek. 37. 24,
25.

Seed natural,
but chiefly
spiritual, Acts
3. 25. ch. 13.
16. & 32. 12.
& 35. 11.

Num. 23. 10.
Rev. 7. 4, 9.

Heb. break
forth.

Deut. 12. 10.



JACOB COVENANTETH FOR RACHEL

Gen XXX v. 18

London, Printed for Tho^s Kelly, 17, Paternoster Row.

Before Christ
1759

to the north, and to the south: and in thee and 'in thy seed shall all the families of the earth be blessed.

15 And, behold, ^aI am with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place, and ^aI knew it not.

17 And he was ^aafraid, and said, How dreadful is this place! this is ^anone other but the house of God, and this is the gate of heaven.

18 And Jacob ^arose up early in the morning, and took the stone that he had put for his pillows, and ^bset it up for a pillar, and ^cpoured oil upon the top of it.

19 And he called the name of that place ^cBethel: but the name of that city was called Luz at the first.

20 And Jacob vowed a vow, saying, ^dIf God will be with me, and will give me bread to eat, and raiment to put on;

21 So that I come again to my father's house in peace; then shall the LORD be my God:

22 And this stone, which I have set for a pillar, shall be God's ^ehouse: and of all that thou shalt give me ^fI will surely give ^ethe tenth unto thee.

CHAP. XXIX.

Here the promise, which God had made to Jacob, begins to be accomplished in (1) His safe conduct to Haran, where, at a well for watering the flocks, he meets with Rachel his cousin, and is by her introduced to her father; 1—14. (2) His comfortable marriage with Rachel, attended with an imposition of Leah her sister in her stead; 15—30. (3) The building up of his family with four sons, Reuben, Simeon, Levi, and Judah, by Leah; and the notice she took of the providence of God therein; 31—35.

^a Heb. lifted up his feet. Ps. 119. 32, 60. THEN Jacob ^awent on his journey, and came into ^athe land of the ^bpeople of the east.

2 And he looked, and behold ^ba well in the field, and, lo, there were ^cthree flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of ^dHaran are we.

5 And he said unto them, Know ye

Laban the ^ason of Nahor? And they said, We know *him*.

6 And he said unto them, ^b'Is ^bthe well? And they said, *He is well*: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, ^cit is yet ^chigh day, neither is it time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

8 And they said, ^dWe cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 ¶ And while he yet spake with them Rachel came with her father's sheep; for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob ^ekissed Rachel, and lifted up his voice, ^fand wept.

12 And Jacob told Rachel that he was her father's ^gbrother, and that he was Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the ^htidings of Jacob his sister's son, that he ran to meet him, and embraced him, and ⁱkissed him, and brought him to his house. ^jAnd he told Laban all these things.

14 And Laban said unto him, Surely thou ^kart ^kmy bone and my flesh. And he abode with him ^lthe space of a month.

15 ¶ And Laban said unto Jacob, Because thou ^mart my brother, shouldest thou therefore serve me for nought? Tell me, what ⁿshall thy wages be?

16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

17 Leah was tender-eyed; but Rachel was beautiful and well-favoured.

18 And Jacob loved Rachel; and said, ^oI will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, ^pIt is better that I give her to thee than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel: and they seemed unto him but a few days, ^qfor the love he had to her.

21 ¶ And Jacob said unto Laban, Give

Before Christ

1759

^a Grandson, ch. 31. 33. & 24. 24, 29. ^b Ch. 43. 27.

^c 1 Sam. 25. 5. ^d 2 Sam. 20. 9.

^e Heb. is there peace to him?

^f Eph. 5. 16. ^g Gal. 6. 9, 10.

^h Heb. yet the day is great.

ⁱ Ch. 34. 14. & 43. 32. Ac-

According to our established order we cannot do it; nor have we sufficient ability to do it.

^j Ch. 24. 15. ^k Exod. 2. 15, 16, 21. Song. 1. 7, 8.

^l Ver. 13. ch. 33. 4. Exod. 4. 27. Rom. 16. 16.

^m Ch. 33. 4. & 43. 30. & 45. 2. 14, 15. for joy.

ⁿ Kinsman; nephew, ver. 13. ch. 13. 8.

^o Heb. hearing.

^p Ch. 45. 15. ^q Exod. 4. 27. & 12. 7. Luk. 7. 45. Rom. 16. 16.

^r He told him the cause of his journey, and what had happened to him by the way.

^s My new king-men, ch. 2. 23. Judg. 9. 2. 2 Sam. 19. 12. Mic. 7. 5. Eph. 5. 30.

^t ch. 13. 8. ver. 12. 15.

^u Heb. a month of days.

^v Hos. 12. 12. & 3. 2. ch. 34. 12. Exod. 22. 17.

^w Ps. 12. 2. Is. 56. 11. He was shamelessly covetous.

^x 1 Cor. 13. 7. Song 8. 7. Eph. 5. 2.

1752.

Ver. 20. A vow is a solemn promise made to God, by which we bind ourselves more strictly to necessary duty, or what indifferent things are calculated to promote it, Psal. lxxvi. 11. and cxix. 106. Is. xix. 21. and xlv. 4, 5. and xlv. 23. 2 Cor. viii. 5. Deut. v. 2, 3. and xxix. 1, 12, 13. Josh. xxiv. 25. 1 Kings xi. 17. 2 Chron. xxix. 10. and xxxiv. 31, 32, 34. Ezra x. 3. Neh. ix. 10. Acts xviii. 18. and xxi. 23, 24. and that either in thankfulness for some mercy received; Jon. i. 16. or for obtaining some special benefit; Num. xxi. 1, 2. Judg. xi. 30. 1 Sam. i. 11. Prov. xxxi. 2.

Ver. 21. Owned and worshipped by me and my family, as the author of our whole happiness, and as our sovereign and everlasting portion; Ex. xv. 2. Psal. cxviii. 27.

REFLECTIONS UPON CHAP. XXVIII.—How crosses and crowns are mingled together in the lot of the saints! But it is comfortable when the blessing of parents and of God prepares men for their trials; and to have a godly friend's house to lodge in, amidst our distress, alleviates the grief. What care both parents and children ought to take to prevent unequal marriages with the ungodly! How shrewd the contrivances of carnal men to promote their temporal advantage! But they who aim only at pleasing men often meet with the most bitter disappointments. They who rest on partial reformatory lie down

but the more securely under the wrath of God. It is too late to be wise when the opportunity is lost. How amazing the mercy of God, in graciously visiting such as, by their sin, have made their own homes dangerous for them to tarry at. Easily he renders even trouble sweet with his kindness; and happy they who have him and his angels to be their protectors! No danger can come near them. And, if he love, he will never leave us.—He is often nearer us than we are aware: and his comfortable presence in ordinances is the very gate to celestial joys. How effectually nearness to God humbles us under a sense of our own vileness and corruption! and happy is it when our fellowship with God leaves a lasting impression on our spirits; powerfully constrains us, by solemn engagement, to surrender ourselves, and all that we have, to his service; and renders us content with a moderate share of the good things of this life! But while I thus regard the kindness of his providence, let me here contemplate the person and the work of my glorious Redeemer, that Mediator between God and man. On earth, in the condescension of his humanity: in heaven, in the glory of his divinity; through him I come near to God, and enjoy his presence and his favour; through him I behold the promises of guidance and protection; and after all my wanderings in this world, defended by his care, shall return to my Father's house in peace, laden with the blessings of eternal glory.

Before Christ
1752.My seven
years service,
ver. 18.
ch. 31. 41.Jud. 15. 1.
ch. 4. 1. &
38. 16.Judg. 14. 10.
John. 2. 1, 2.Being veiled,
ch. 24. 65. &
38. 15. Mic.
7. 5.Cn. 16. 1. &
24. 59.1 Cor. 3. 13.
& 4. 5.Ch. 27. 35.
Prov. 11. 31.
Judg. 1. 7.
Mat. 7. 2.

Heb. place.

Seven days of
marriage-
feast, Judg.
14. 10.Mal. 2. 15.
Lev. 18. 18.
Mat. 19. 5.
1 Tim. 6. 10.

1752.

Deut. 21. 15.
Mat. 6. 24. &
10. 37. John
12. 25. Luke
14. 26.Ch. 20. 18. &
30. 22. Psal.
127. 3.Ch. 16. 1. &
25. 21. Judg.
1. 2. 1 Sam.
1. 5. Luke 1. 7.That is, see a
son, ch. 35. 22.
23. & 37. 21.
22. 29. & 42.
22. 37. & 46.
8. 9. & 49. 3.
4.That is, hear-
ing, ch. 34. 25.
& 35. 21. &
42. 24. & 46.
10. & 49. 5, 6.
1749.That is, joined
ch. 34. 25. &
35. 23. & 46.
11. & 49. 5, 6.
1748.That is, praise
ch. xxxviii. &
35. 26. & 43.
8. 9. & 44. 18
—34 & 46.
12. & 49. 8—
12.Heb. stood
from bearing.

me my wife (for my days 'are fulfilled)
that I may 'go in unto her.

22 And Laban gathered together all
the men of the place, and made "a feast.

23 And it came to pass in the evening,
that he took *Leah his daughter, and
brought her to him: and he went in
unto her.

24 And Laban gave unto his daughter
Leah, Zilpah his maid, for 'an hand-
maid.

25 And it came to pass that 'in the
morning, behold, it *was* Leah: and he
said to Laban, What is this thou hast
done unto me? did not I serve with thee
for Rachel? wherefore then 'hast thou
beguiled me?

26 And Laban said, It must not be so
done in our †country, to give the younger
before the first-born.

27 Fulfil her ^bweek, and we will give
thee 'this also, for the service which thou
shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her
week: and he gave him Rachel his
daughter to wife also.

29 And Laban gave to Rachel his
daughter Bilhah his handmaid to be her
maid.

30 And he went in also unto Rachel,
and he 'loved also Rachel more than
Leah, and served with him yet seven
other years.

31 ¶ And when the LORD saw that
Leah *was* hated, he 'opened her womb:
but Rachel *was* 'barren.

32 And Leah conceived and bare a son,
and she called his name 'Reuben: for
she said, Surely the LORD hath looked
upon my affliction; now therefore my
husband will love me.

33 And she conceived again, and bare
a son; and said, Because the LORD hath
heard that I *was* hated, he hath therefore
given me this son also: and she called his
name ^bSimeon.

34 And she conceived again, and bare
a son; and said, Now this time will my
husband be joined unto me, because I
have borne him three sons: therefore
was his name called 'Levi.

35 And she conceived again, and bare
a son: and she said, Now will I praise
the LORD; therefore she called his name
Judah, and †left bearing.

CHAP. XXX.

Here the blessing of Jacob, by his father and his God, issues in a numerous family, and remarkable wealth. (1) Rachel's impatient desire of children issues in Jacob's taking his handmaids for concubines, by whom he hath four sons; Dan, Naphtali, Gad, and Asher; 9—13: and her desire of Reuben's mandrakes issues in Leah's bearing Issachar, Zebulun, and Dinah; 14—21: At last Rachel bears Joseph; 22—24. (2) Jacob, after his fourteen years service for his wives, inclines to return home to his father; but Laban detains him; and, according to

his choice, appoints him the spotted cattle and goats, and the brown sheep, for his wages; 25—36. (3) Directed by God, Jacob places white-straked rods before the cattle in their watering-troughs at the time of their conception, and makes the best of them to produce for himself, and so becomes quickly rich; 37—43.

Before Christ
1751.

[1751.]

Ch. 37. 11.
Num. 11. 2.
Psal. 106. 1.
Eccl. 4. 4.
Prov. 27. 4.
Gal. 5. 21.
1 Cor. 3. 3.
Tit. 3. 3. Jan.
3. 14. & 4. 5.Job 5. 2.
Prov. 14. 30.Eph. 4. 26.
Exod. 32. 19.Ch. 50. 19. &
16. 2. & 20.
18. & 25. 21.
1 Sam. 2. 5, 6.
Ps. 113. 9. &
127. 3. 2 Kin.
5. 7.Deut. 7. 13. †
Luke 1. 42.To be nursed
as my own,
ch. 50. 23.
Job 3. 12.Heb. be built
by her.Concubine,
ch. 35. 22. &
17. 3. & 22.
24. & 25. 1, 6That is, judg-
ing, ch. 49. 16,
17. & 35. 25.
& 46. 23.Heb. wrest-
lings of God
With great-
earnestness
have I and my
sister striven
for children;
and I have got
my wish be-
yond her ex-
pectation.That is, my
wrestling, ch.
35. 25. & 46.
24. & 49. 21.
called Mat. 4.
13. Nephtha-
lim.For a time,
ch. 29. 35.
ver. 17.

1748.

That is, a troop
or company,
ch. 35. 26. &
46. 16. & 49.
19.

1746.

Heb. in my
happiness.Prov. 31. 28.
Luke 1. 48.
Song 6. 9.That is, happy,
ch. 35. 26. &
46. 17. & 49.
20.

1747.

Precious
fruits or sweet
flowers, Song
7. 13.These con-
tentions chief-
ly sprang
from a desire
to have chil-
dren, for in-
creasing the
church, and
introducing
the Messiah.

AND when Rachel saw that she bare
Jacob no children, Rachel 'envied
her sister; and said unto Jacob, Give me
children, 'or else I die.

2 And Jacob's 'anger was kindled
against Rachel; and he said, 'Am I in
God's stead, who hath withheld from
thee the 'fruit of the womb?

3 And she said, Behold, my maid Bil-
hah, go in unto her; and she shall bear
'upon my knees, that I may also *have
children by her.

4 And she gave him Bilhah her hand-
maid to 'wife: and Jacob went in unto
her.

5 And Bilhah conceived, and bare
Jacob a son.

6 And Rachel said, God hath judged
me, and hath also heard my voice, and
hath given me a son: therefore called
she his name ^bDan.

7 And Bilhah Rachel's maid conceived
again, and bare Jacob a second son.

8 And Rachel said, With †great wrest-
lings have I wrestled with my sister, and
I have prevailed: and she called his
name 'Naphtali.

9 ¶ When Leah saw that she had ^kleft
bearing, she took Zilpah her maid, and
gave her Jacob to wife.

10 And Zilpah Leah's maid bare Ja-
cob a son.

11 And Leah said, A troop cometh:
and she called his name 'Gad.

12 And Zilpah Leah's maid bare Ja-
cob a second son.

13 And Leah said, *Happy am I, for
the daughters will 'call me blessed: and
she called his name ^aAsher.

14 ¶ And Reuben went in the days of
wheat-harvest, and found 'mandrakes in
the field, and brought them unto his mo-
ther Leah. Then Rachel said to Leah,
Give me, I pray thee, of thy son's
mandrakes.

15 And she said unto her, †Is it a
small matter that thou hast taken my
husband? and wouldest thou take away
my son's mandrakes also? And Rachel
said, Therefore, he shall lie with thee to-
night for thy son's mandrakes.

16 And Jacob came out of the field
in the evening, and Leah went out to
meet him, and said, Thou must come in
unto me, for surely I have hired thee
with my son's mandrakes. And he lay
with her that night.

17 And God hearkened unto Leah,

CHAP. XXIX. Ver. 23. Leah being veiled, as in ch. xxiv. 65, and it being dark, Jacob could not discern the fraud. Thus he, who beguiled his brother, and imposed on his dim-sighted father, was now, in like manner, beguiled himself. Ver. 31. To punish Leah for consenting to her father's deceit, she was hated, that is, less loved than Rachel; Ver. 30.

REFLECTIONS UPON CHAP. XXIX.—Behold how cheerful and prosperous the gracious visits of a reconciled God render men! Behold, the plainness, humility, and kindness, which once prevailed in the world! How kind is it to assist others unasked; and how unnatural to refuse our relations assistance in the time of their distress! The diligent labourer is worthy of his hire. Virtuous love brings its own reward along with it. Nothing is irksome when done in fervent affection. With what deliberation ought men to proceed in marriage, even when they are assured of God's blessing on it! How powerful is the abominable

influence of a covetous heart—It will make parents to sell their children, or prostitute them as harlots, and men to impose upon their nearest friends! How justly God marks the sins of his own favourites in their chastisements; and yet mercifully tries them with disappointments, that the love of creatures may not engross their whole heart! How little comfort men have ever found in transgressing God's original institution by taking a plurality of wives! Real marriage-love cannot be divided. Nothing can be heavier to an affectionate wife, than to have her husband's love estranged from her. But readily the Lord takes part with them who have least help in man; and makes up in one thing what he denies to them in another. Let us, therefore, like Leah, diligently observe the providence of God, not only in the birth of children, but in every other thing which may befall us; that we may acknowledge it with gratitude, trust him more cheerfully, and praise him to his glory.

Before Christ
1747.

and she conceived, and bare Jacob the fifth son.

* Instead of acknowledging her fault, she boasts as if God had rewarded her for it.

18 And Leah said, *God hath given me mine hire, because I have given my maiden to my husband: and she called his name *Issachar.

* That is, an hire, ch. 35. 22. & 49. 14, 15.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name *Zebulun.

* That is, dwelling, ch. 35. 23. & 46. 14. & 49. 15. called Zebulun, Mat. 4. 13.

21 And afterwards she bare a daughter, and called her name *Dinah.

* That is, judgment, ch. xxxiv. & 46. 15.

22 ¶ And God *remembered Rachel, and God hearkened to her, and opened her womb.

* Ch. 8. 1. 1 Sam. 1. 19. 20. ch. 21. 1. 1745.

23 And she conceived and bare a son; and said, God hath taken away my *reproach.

* i.e. barrenness. Barrenness was accounted a great reproach, as it excluded from the honour of increasing Abraham's seed, and of introducing the promised Messiah, Luke 1. 25. 27. 1 Sam. 1. 6. Is. 4. 1.

24 And she called his name *Joseph; and said, The Lord shall *add to me another son.

* That is, adding, ch. 35. 24. & xxxviii. xxxix. xl. 1. & 49. 22—26.

25 ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to *my country.

* Ch. 35. 12.

26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

* Ch. 28. 13. & 26. 3. Heb. 11. 9.

27 And Laban said unto him, I pray thee, if I have *found favour in thine eyes, tarry: for I have learned by experience that *the Lord hath blessed me for thy sake.

* Ch. 12. 3. & 39. 21. Exod. 3. 21. Num. 11. 11. 15. Ruth 2. 13. 1 Sam. 16. 15. 1 Kin. 11. 19. Dan. 1. 9.

28 And he said, *Appoint me thy wages, and I will give it.

* Ch. 39. 3, 23. Ps. 1. 3. Is. 6. 13. & 65. 8.

29 And he said unto him, Thou knowest *how I have served thee, and how thy cattle was with me.

* Ch. 29. 15.

30 For it was little which thou hadst before I came, and it is new *increased unto a multitude; and the Lord hath blessed thee *since my coming: and now when shall I provide for mine own house also?

* Heb. broken forth, ver. 43.

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me *any thing; if thou wilt do this thing for me, I will again feed and keep thy flock.

* Any stinted wages, but what God's providence shall allot me, Ps. 118. 8. Heb. 13. 5.

32 I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of *such shall be my hire.

* Speckled young produced by white dams, ver. 35.

33 So shall my *righteousness answer for me in time to come, when it shall come for my hire before thy face: every

* My just dealing shall appear in the colour of my cattle, Is. 59. 12.

* Heb. tomorrow. Exod. 13. 14.

one that is not speckled and spotted amongst the goats, and brown amongst the sheep, that shall be accounted stolen with me.

Before Christ
1745

34 And *Laban said, Behold, I would it might be according to thy word.

* Laban agreed to this, as he supposed that, all the time he was with Jacob, he had increased his flock more than he would have done in 17.

35 And he removed that day the he-goats that were ring-straked, and spotted, and all the she-goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hands of his sons.

36 And he set three days journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 And Jacob took him *rods of green poplar, and of the *hasel and *chestnut-tree; and piled white strakes in them, and made the white appear which was in the rods.

* Directed by an angel, ch. 31. 9—11.

* Heb. hazel, ch. 25. 10.

* Ezek. 31. 8.

38 And he set the rods which he had piled before the flocks in the gutters in the watering-troughs, when the flocks came to drink, that they should *conceive when they came to drink.

* Heb. to be in heat.

39 And the flocks *conceived before the rods, and brought forth cattle ring-straked, speckled, and spotted.

* Ch. 31. 9. Exod. 14. 35. 36.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked, and all the brown in the flock of Laban: and he put his own flocks by themselves; and *put them not unto Laban's cattle.

* Lest that should make them bring forth young like Laban's share.

41 And it came to pass whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble he put them not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man *increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.

* Ch. 29. 15. & 31. 7, 12. Job 1. 3. Eccl. 2. 7. ch. 1. 2. Ezek. 39. 10.

CHAP. XXXI.

Twenty years ago, Jacob had fled from his father's family in a fright; and now in fear he flees from that of his father-in-law.

(1) Weary of envy and ill usage from Laban and his sons, and commanded and encouraged by God, he, with the consent of his wives, sets off for Canaan, with all that pertained to him, without giving Laban notice, lest he should have robbed him of it; 1—21. (2) After three days, Laban being informed of his departure, pursues him in great wrath, and overtakes him; and, notwithstanding a divine admonition, chides him sharply for going off so secretly, and for stealing his idols; 22—30. (3) After excusing his manner of departure, and finding that Laban could, by search, find nothing pertaining to him, Jacob sharply upbraids him with his attempts to injure him in his wages, if God had not prevented it; 31. (4) After covenanting that Jacob should not injure Laban's daughters, and that he and Laban should maintain mutual friendship; and confirming the same by the erection of a heap of stones, and by a solemn sacrifice and feast; they part amicably: 43—55.

Ps. 120. 3, 5. & 57. 4. & 64. 3, 4. Ezek. 16. 44. ver. 8, 9. Job 3. 2. Prov. 14. 39. & 27. 4. Eccl. 4. 4. Tit. 3. 3.

AND he heard the words of Laban's sons, saying, Jacob hath taken

happiness in that which will be their death or ruin. Saints have need to trust their God, as all others may deceive them; and reason to desire their heavenly home, as this world is not their rest. What an advantage to families are servants remarkably pious! How criminal for covetous masters to defraud them of their wages! What good words worldly men can give to save their own ends; and how wise they are for their own carnal interests! But their caution is vain when God designs to frustrate their purposes; and they often outwit themselves who intend to impose upon others. All agreements ought to be made with great clearness and accuracy, that no stain be thereby occasioned to our character; and, in the useful lawful means to promote our wealth, our trust should be fixed on the promised providence of God. His blessing can quickly increase a little, and make it a great store.

REFLECTIONS UPON CHAP. XXX.—Sinful marriages have sad consequences. Wives chosen for their beauty often bring a troublesome temper along with them. Envious discontentment, and disappointed pride, make multitudes miserable! Immoderate desire of children, or other created enjoyments, hurry many into fearful disorders! But it is vain ever to expect that happiness from creatures, which can be had only in and from God himself. No love to persons should hinder our detestation and reproof of their sins. Even the godly are apt to fall into snares, laid for them by their near relations. And bad examples are more readily imitated than good ones. If we are once overcome by sin, we are apt to yield to it more easily afterward. Many are more governed by the estimation of the world than by reason or religion. It is very wicked for parents to transmit their quarrels to their children. It is no lessening of our guilt that God brings good out of our evil. People often promise themselves

Before Christ
1739.

Ps. 49. 16, 17.
& 17. 14.
ch. 45. 13.

Heb. as yes-
terday and the
day before,
ch. 30. 27.

Ch. 35. 1.
Ps. 46. 1. &
50. 15. & 91.
15.

Ver. 13.
ch. 32. 9.

Canaan, ver.
18. ch. 13. 15.
& 26. 3.

Ch. 21. 22. &
26. 24. & 29.
15. & 32. 9.
Is. 41. 10.
Heb. 13. 5.

to bid me de-
part, ver. 3,
13.

Ver. 40. 42.
Tit. 2. 9, 10.
1 Pet. 2. 18.
Eph. 6. 5—8.
Col. 3. 22—25.

Often, ver. 41.
Num. 14. 22.

Ch. 20. 6.
Ps. 105. 14,
15.

Ch. 30. 32.

the most part.

not my fraud.
ver. 1.

Ch. 28. 12.
Num. 12. 6.
Deut. 13. 1.
1 Kin. 3. 5.

Or, he-goats.

Christ, ver. 5,
13. ch. 48. 16.
& 16. 7—13.
& 18. 1, 17.

Exod. 3. 7.
Ps. 12. 5.
Jer. 5. 4. Lev.
19. 13. Deut.
24. 15. Eph. 6.
9.

who appeared
to thee there,
ch. 28. 12, 18.

Ver. 3.

We expect
no benefit
from our fa-
ther; he hath
dealt with us
as if we had
been stran-
gers and
slaves; and
hath con-
verted to his
own use the
money due to
us as por-
tions, and to
you as wages.

Ch. 29. 19, 27.
ver. 41.

Ver. 8, 9.
ch. 30. 35—
43.

Heb. tera-
phim. These
were probably
household
idols, formed
in the likeness
of men, which
they worship-
ped and con-
sulted; Judg.
17. 5. & 18.
14. Hos. 13. 4.
Ezek. 21. 21.
ch. 35. 2.
Josh. 24. 2.

Heb. the heart
of Laban, i.e.
without his
knowing it.

away all that *was* our father's; and of
that which *was* our father's hath he
gotten all this ^bglory.

2 And Jacob beheld the countenance
of Laban, and, behold, it *was* not to-
ward him ^cas before.

3 ¶ And the ^dLORD said unto Jacob,
Return unto the ^eland of thy fathers,
and to thy kindred; and I will be ^fwith
thee.

4 And Jacob sent and called Rachel
and Leah to the field unto his flock,

5 And said unto them, I see your fa-
ther's countenance, that it *is* not toward
me as before; but the God of my father
hath ^hbeen with me.

6 And ye know that with all my
power I have served your father.

7 And your father hath deceived me,
and changed my wages ten ^ktimes; but
God ⁱsuffered him not to hurt me.

8 If he said thus, ^mThe speckled shall
be thy wages, then ^{*}all the cattle bare
speckled: and if he said thus, The ring-
straked shall be thy hire, then bare all
the cattle ring-straked.

9 Thus God hath taken away ⁿthe
cattle of your father, and given *them* to
me.

10 And it came to pass at the time
that the cattle conceived, that I lifted
up mine eyes, and saw ^oin a dream, and
behold the [†]rams which leaped upon the
cattle *were* ring-straked, speckled, and
grisled.

11 And ^pthe angel of God spake unto
me in a dream, *saying*, Jacob: and I said,
Here *am* I.

12 And he said, Lift up now thine eyes
and see, all the rams which leap upon the
cattle *are* ring-straked, speckled, and
grisled: for I have ^qseen all that Laban
doth unto thee.

13 I *am* the ^rGod of Beth-el, where
thou anointedst the pillar, and where
thou vowedst a vow unto me: ^snow arise,
get thee out from this land, and return
unto the land of thy kindred.

14 And Rachel and Leah answered
and said unto him, [‡]*Is there* yet any por-
tion or inheritance for us in our father's
house?

15 Are we not counted of him
strangers? for he hath ^tsold us, and
hath quite devoured also our money.

16 ^uFor all the riches which God hath
taken from our father, that *is* ours, and
our children's: now then, whatsoever
God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his
sons and his wives upon camels;

18 And he carried away all his cattle,
and all his goods which he had gotten,
the ^vcattle of his getting, which he had
gotten in Padan-aram, for to go to Isaac
his father in the land of Canaan.

19 And Laban went to shear his sheep;
and Rachel had stolen the ^wimages that
were her father's.

20 And Jacob stole away ^{||}unawares
to Laban the Syrian, in that he told him
not that he fled.

21 So he fled with all that he had;
and he rose up, and passed over the river,
and ^xset his face *toward* the mount Gi-
lead.

22 ¶ And it was told Laban ^yon the
third day that Jacob was fled.

23 And he took ^zhis brethren with
him, and pursued after him seven days
journey; and they overtook him in the
mount Gilead[‡].

24 And ^zGod came to Laban the Sy-
rian in a dream by night, and said unto
him, ^aTake heed that thou speak not to
Jacob's either good or bad.

25 Then Laban overtook Jacob. Now
Jacob had pitched his tent in the mount:
and Laban with his brethren pitched in
the mount of Gilead.

26 And Laban said unto Jacob, ^bWhat
hast thou done, that thou hast stolen
away unawares to me, and carried away
my daughters, ^cas captives *taken* with
the sword?

27 Wherefore didst thou flee away
secretly, and ^{*}steal away from me; and
didst not tell me, that I might have sent
thee away ^dwith mirth, and with songs,
with tabret and with harp?

28 And hast not suffered me ^eto kiss
my sons and my daughters? thou hast
now ^fdone foolishly in so doing.

29 It ^gis in the power of my hand to
do you hurt: but the ^hGod of your fa-
ther spake unto me yesternight, saying,
Take thou heed that thou speak not to
Jacob either good or bad.

30 And now, *though* thou wouldest
needs be gone, because thou sore longedst
after thy father's house; *yet* wherefore
hast thou stolen ⁱmy gods?

31 ¶ And Jacob answered and said to
Laban, Because ^kI was afraid: for I said,
Peradventure thou wouldest take by force
thy daughters from me.

32 With whomsoever thou findest thy
gods, let him not live: before ^lour bre-
thren discern thou what *is* thine with
me, and take *it* to thee. For Jacob knew
not that Rachel had stolen them.

33 And Laban went into Jacob's tent,
and into ^mLeah's tent, and into the two
maid-servants' tents; but he found *them*
not. Then went he out of Leah's tent,
and entered into Rachel's tent.

34 Now ⁿRachel had taken the
images, and put them in the camel's fur-
niture, and sat upon them: and Laban
[†]searched all the tent, but found *them*
not.

35 And she said to her father, Let it
not displease ^omy lord that I cannot ^rrise
up before thee; for ^qthe custom of women
is upon me: and he searched, but found
not the images.

36 ¶ And Jacob ^rwas wroth, and
chode with Laban: and Jacob answered
and said to Laban, What *is* my tres-
pass, what *is* my sin, that thou hast so
hotly pursued after me?

37 Whereas thou hast searched all my
stuff, what hast thou found of all thy
household-stuff? ^sset *it* here before my

Before Christ
1739.

Luke 9. 51.
53. Num. 24.
1. 2 Kin. 12.
17.

Ch. 30. 36.
Exod. 14. 5.
& c. Job 5. 1.
13.

kinsfolk, ch.
13. 8. & 24.
27. Exod. 2.
11, 13.

On the east
of Canaan and
west of Pa-
dan-aram.

See ch. 20. 3.
Num. 22. 26.
1 Sam. 23. 26.

Ver. 42. Ps.
105. 14, 15
ch. 24. 50.
Is. 37. 29.

Heb. from
good to bad.

Ch. 3. 13. &
4. 10. & 12.
18. & 20. 9.
10. & 26. 10.
Josh. 7. 19.
1 Sam. 14. 43.

false, ver. 1.
ch. 2. 24.

Heb. hast
stolen me.

Prov. 26. 23
—25.

Ch. 29. 13.
Exod. 4. 27.

Ver. 3. 13.
1 Cor. 2. 14.

Ps. 52. 1.
John 19. 10,
11.

Dan. 2. 47.
& 3. 24. & 6.
20, 26.

Ver. 19. Jer.
10. 11. Judg.
6. 31. & 18.
24. Num. 33.
4. Exod. 12.
12. Jer. 43.
12.

Ch. 20. 11.
Prov. 29. 25

Ver. 23. ch.
19. 7. & 13. 8.
Acts 4. 19.

Ch. 21. 28,
67.

Ver. 19.

Heb. felt.

Ch. 18. 12.
1 Pet. 2. 18.
& 3. 6. Eph. 6.
1. Lev. 19. 3.
Exod. 20. 12.

Lev. 19. 32.
1 Kin. 3. 19.

Lev. 15. 19.
ch. 18. 11.

Prov. 28. 1.
Eph. 4. 26.
Num. 16. 15.

1 Sam. 12. 3.
4. 1 Thes. 2.
10. 1 Pet. 2.
12. & 3. 15.
Heb. 13. 14.
Num. 16. 15.



DAVID SEARCHING FOR HIS IDOL

G. H. W. & S. 1840

Before Christ
1739.

brethren and thy brethren, that they may judge betwixt us both.

* through my
care and God's
blessing, ch.
30. 27.

38 This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

* Ezek. 34. 2—4.

39 That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

* Exod. 12. 4. & 22. 10, 11.

* Luke 2. 2. Hos. 12. 12. Heb. 13. 17. 1 Pet. 5. 3.

40 Thus I was, in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

* Ver. 38. 2 Cor. 11. 26. 1 Cor. 15. 10.

41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

* See ver. 7.

42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction, and the labour of my hands, and rebuked thee yesternight.

* God whom he feared, ch. 27. 33. Is. 8. 13. Ps. 76. 11, 12.

* Ch. 16. 13. & 29. 32. 1 Chr. 12. 17. Ps. 31. 7. Exod. 3. 7.

43 ¶ And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?

* Ch. 21. 32. & 26. 31.

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

* Heap of stones for a memorial, ver. 46. 48, 52.

45 And Jacob took a stone, and set it up for a pillar.

* Ver. 23. 32. 37. 54.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

* That is, The heap of eye witness, Heb. 12. 1.

47 And Laban called it Jegar-sahadutha: Jacob called it Galeed.

+ i.e. The heap of witness.

48 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed^h;

* Or Gilead, ver. 23. Deut. 2. 36. & 3. 16. Josh. 13. 8, 9.

49 And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

* That is, A beacon, or watch tower, Hos. 5. 1. Judg. 10. 17. & 11. 11.

50 If thou shalt afflict my daughters, or if thou shalt take other wives besides my daughters, no man is with us; see, God is witness betwixt me and thee.

* Lev. 18. 18. Mat. 19. 5. with Mal. 3. 5.

51 And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee;

52 This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not

pass over this heap and this pillar unto me, for harm.

Before Christ
1739.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

* Ch. 17. 7. Exod. 3. 6. Josh. 24. 2.

* See ch. 16.

* Deut. 6. 13. ver. 42. ch. 14. 22. & 21. 24. & 24. 3. & 26. 26.

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

* Or, killed beasts.

* Ch. 21. 8. & 37. 25. & 26. 30. Exod. 12. 12.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

* Ch. 33. 4. Num. 23. 5, 9. 11. Dent. 23. 5. & 32. 36. Acts 28. 4. Ps. 76. 16.

CHAP. XXXII.

Here, in Jacob's return to Canaan, (1) He is scarcely parted from Laban when an host of protecting angels appear to him; 1, 2. (2) He is greatly distressed with the tidings that Esau, whom he had humbly informed of his return, was marching, with four hundred men, to destroy him and seize on his wealth; 3—6. (3) After dividing his family into two bands, that, if Esau should smite the one, the other might escape, he, by prayer, applies to God, for his promised protection; 7—12. (4) Directed by God, he sends off a large present of his cattle, in different droves, before the rest as a present for Esau, to appease him; 13—21. (5) Having conducted his family and flocks over the brook Jabbok, he, at Peniel, wrestles all night in prayer with God; obtains his blessing, and a change of his name in token thereof; while a disjointed thigh signified that he had not been able to wrestle with God in his own strength; 22—32.

AND Jacob went on his way, and the angels of God met him.

* Ps. 91. 11. & 34. 7. Heb. 1. 14. 1 Cor. 3. 22. Eph. 3. 10. Luke 2. 13. 2 Kin. 6. 17. Ps. 34. 7. Dan. 10. 20.

2 And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.

* That is, two hosts, or camps, Song 6. 13. Josh. 23. 2. 2 Sam. 2. 7. 12. & 17. 21. 26. 27.

3 ¶ And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the country of Edom.

* Ch. 14. 6. & 36. 8. Deut. 2. 22.

4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there, until now:

* Heb. field. Ch. 4. 7. & 23. 6. ver. 18. ch. 33. 8. Prov. 15. 1. & 6. 3. Luke 14. 11.

5 And I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight.

* And so will neither burden nor discredit my relations, ch. 30. 13. & 31. 1, 16.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

* Ver. 2. 11. ch. 33. 1. Amos 5. 19.

7 Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks and herds, and the camels, into two bands;

* Ps. 30. 7. & 61. 2. & 31. 13. & 55. 4. 5. & 18. 4. 5. & 142. 4. John 16. 33. Acts 14. 22. 2 Tim. 3. 12. 2 Cor. 4. 8, 9.

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

* Is. 28. 26. Prov. 2. 11. Ps. 112. 5. Mat. 10. 16.

9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me,

* Ps. 50. 15. & 91. 15. ch. 17. 7. 31. 53. Exod. 3. 6.

Return unto thy country, and to thy kindred, and I will deal well with thee:

* Ch. 31. 3, 13.

10 † I am not worthy of the least of

* Heb. I am less than all. Ch. 18. 27. 1 Sam. 9. 8. Ps. 16. 2. Luke 17. 10.

REFLECTIONS UPON CHAP. XXXI.—What stings do riches carry with them, that for them a man is envied of his neighbour! but base-minded indeed are those wretches who are ungrateful, and who reckon temporal wealth the principal glory. What an evil world is this, where the best behaviour cannot secure one's reputation! And often sour looks deprive families of their best supports. It is a mercy that, in the very crisis of difficulty, God visits and comforts his people: that he never changes, but wills that we should live near to him. When we get worldly blessings in a new-covenant channel, they are doubly sweet; and yet when outward mercies increase, we have great need to be stirred up to think of our celestial home. When we have gone safely out under God's direction, we need not fear to return under his care. But how apt are the best to forget the distinguished service of God, unless they be both driven and drawn to it.—How pleasant, when married persons dwell together in unity, and do nothing important without mutual consent!—How strong is our affection to idols, when we will rather steal them than want them; and how despicable those deities that can be stolen and hidden among the stuff!—God

hath in his hand the hearts of all men; and he will continue to rescue his people when upon the brink of ruin, and will restrain their most outrageous enemies.—Bad hearts are pregnant with evil surmises; and if God hinder their mischievous designs, they readily pretend that they never formed them. Whatever wicked men think of foolish mirth and riotous feasting at the parting of friends, it is ordinarily a token of much coldness and corruption in religion.—Rough and undeserved reproaches provoke even good men, and of calm spirits, to vindicate themselves with heat, and to recriminate on their reproaches; and even to utter hasty wishes, which would render them miserable if they took effect. But God can marvellously over-rule the rage of men to a most fruitful issue. And with meekness and prudence we ought to cherish even the smallest approach towards peace and reconciliation. To forgive and forget injuries, and render good for evil, is truly christian; and near relations are doubly bound to mutual forgiveness and living in peace. But solemn covenants, amongst all, should be undertaken with the greatest deliberation, and observed with the most heedful attention.

Before Christ
1739.

Ch. 24. 27.
Mic. 7. 20.
i.e. fulfilment
of promises.

Job 8. 7. &
17. 9. Prov. 4.
18. Ps. 84. 7.
& 18. 35.
Deut. 8. 18.
ver. 5.

Ps. 16. 1. &
59. 1. &
43. 1. Prov.
18. 19.

Hos. 10. 14.
Deut. 22. 6.

Heb. upon

Ch. 23. 13—
15. Num. 23.
19. 1 Sam. 15.
29. Tit. 1. 2.
Heb. 6. 17.
2 Tim. 2. 13.

Prov. 12. 16.
& 17. 8. & 21.
14. & 19. 6.
1 Sam. 25. 17.

To mitigate
his anger by
degrees, ver.
20. ch. 33. 2.
9. Ps. 112. 5.
Mat. 10. 16.
Prov. 2. 11.
Is. 24. 26.

Heb. my face.

Ch. 35. 12, 22
—26. & 29.
21. 35. & 30.
3—24. 1 Tim.
5. 6.

Deut. 2. 37.
& 3. 16. Josh.
12. 2.

Heb. caused
to pass.

all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 And he lodged there that same night: and took of that which came to his hand a present for Esau his brother;

14 Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,

15 Thirty milch camels with their colts, forty kine and ten bulls, twenty she-asses and ten-foles.

16 And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?

18 Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and behold also he is behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau when ye find him.

20 And say ye moreover, Behold, thy servant Jacob is behind us: for he said, I will appease him with the present that goeth before me, and afterward I will see his face: peradventure he will accept of me.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them and sent them

over the brook, and sent over that he had.

24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

25 And, when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh: and he said, I will not let thee go except thou bless me.

27 And he said unto him, What is thy name? and he said, Jacob.

28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked him, and said, Tell me, I pray thee, thy name: and he said, Wherefore is it that thou dost ask after my name? and he blessed him there.

30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

31 And as he passed over Peniel the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

CHAP. XXXIII.

Here (1) While Esau draws nigh, Jacob so marshals his family, that the best beloved might most readily escape if violence should be offered: 1, 2. (2) Softened by the present, and by Jacob's humble obedience, but chiefly by God's providence, Esau meets Jacob in the kindest manner, inquires after the welfare of his family, with some reluctance accepts his present, and kindly offers him his attendance, or a convoy to protect him in his way to Canaan, which Jacob humbly declines accepting; 3—15. (3) Esau returning to mount Seir, Jacob having resided a short time at Succoth, crosses Jordan to the westward; and at Shalem purchases a field, and erects an altar for the worship of the God of himself and his seed; 16—20.

AND Jacob lifted up his eyes, and looked, and behold Esau came and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

ourselves to prayer, and to join the protection of God with our prudent endeavours: and amidst fear of danger we ought to trust to, and plead, God's promises; and while commemorating our mercies, and conscious of our unworthiness, we must insist on his fulfilment of his word. In danger it is prudent to present a part, if that can preserve the whole: for peace cannot be bought too dear: and a large present is a good recommendation to a worldly mind; since apparent courage and confidence in a man's goodness lay him under a kind of obligation to shew it.—They, who would prevail in temptations, must first wrestle with God in prayer. If he exercise us with sore trials, we may depend on him, that as our days are, so shall our strength be. A deep sense of our insufficiency gives our faith occasion to take more firm hold of Christ.—God loves importunate prayers; and perseverance therein will be crowned with victory. How pleasant to have our hearts, and names and all things made new! Such memorials of remarkable fellowship with God are honourable and pleasing; and even children may look back upon their parents' mercies, as upon their own, with regard and thankfulness.—Let me here ask myself, What experience have I had of the ministration of God's angels? In what instances have I broken the bones with a soft answer, and pacified strong wrath with a gift in the bosom? What promises, spoken to my heart, have I pleaded at the throne of grace? What nights or days have I spent in wrestling with God; in behalf of myself, my family, my country, or the church of God? What blessings and answers of peace have I obtained? Where are those Bethels, and Peniels, in which God Almighty hath appeared unto me, and I have seen him in the person of Jesus Christ, as it were, face to face, and been preserved?

CHAP. XXXII. Ver. 24—28. The son of God in human form appeared to Jacob, as if he intended to cast him down; but Jacob, enabled of God, with bodily, and chiefly spiritual, strength, in fervent prayer prevailed over what boded ill, and rendered him sensible of his weakness, Christ opposed him, and joined his thigh; 2 Cor. xii. 7; but, after encouraging his supplications, he changed his name, as a token of bettering his condition. Hence, when the church is represented as John, she is called Jacob; Amos vii. 2, 5, 8. Isa. xli. 14. but, when her valour and excellency are signified, she is called Israel; Gal. vi. 16.—Thus God gave Jacob strength to overcome, and also the reward and praise of the victory.

Ver. 29. He granted his request, and confirmed the blessings which he had formerly obtained; chap. xxvii. 28, 29. and xxviii. 3, 4, 13—15. and comforted him under the hurt of his thigh; Hos. vi. 1.

Ver. 30. He saw not the divine essence itself; Ex. xxxiii. 20, 23. but God in human shape, in a most familiar and friendly manner; Num. xii. 8.

REFLECTIONS UPON CHAP. XXXII.—What sore trials saints often meet with in the very way which God directs them to take! But reasonable are the trials which God and his angels make to his people in such times of need. May Jesus and his angels so meet me in my way to the Canaan above! Deeply to be desired, is that contentment, which neither length of days can wear out, nor the most submissive yielding assuage; and when what would make a friend rejoice makes a brother envious and rage! Malicious spirits never forget injuries. Jealousy is cruel as the grave; and in this disordered world power and policy are often with the oppressor. In distress it is necessary to betake

Before Christ
1739.

Hos. 12. 3.
Rom. 8. 26.
27. & 15. 30.
Gal. 4. 15.
Heb. 5. 7.
Eph. 6. 18.

Christ, ver.
28, 30, ch. 48.
16. Hos. 12.
3, 4.

Exod. 14. 27.
Song 2. 17.

Heb. ascend-
ing of the
morning

Ch. 19. 22.
Is. 41. 14. &
45. 11. Hos.
12. 3, 4. Mat.
15. 28.

2 Cor. 12. 7.
Ps. 30. 6, 7.

Exod. 32. 10.
Deut. 9. 14.
Is. 45. 11. &
64. 7. Song 7.
5. Luke 24. 29.

Song 3. 4.
Hos. 12. 4.
Rom. 8. 37.
Luke 18. 1—7.
2 Cor. 12. 8, 9.
Heb. 5. 7.

Ch. 35. 10.
2 Kin. 17. 34.
and it denotes
the change of
his condition
to the better,
ch. 17. 5, 15.
Is. 62. 2, 4.
Rev. 2. 17.
2 Sam. 12. 25.
Num. 13. 1.
John 1. 42.

Ch. 25. 31. &
27. 36. & 31.
36—55. 33.
43.

Judg. 13. 17.
12. Deut. 29.
29. Prov. 20. 4.
Job 11. 7.

Ver. 26. ch.
27. 26, 29. &
28. 3, 4, 13.
14. & 46. 3.
Hos. 6. 1.

Ch. 24. 19.
Jud. 8. 8.

That is, the
face of God.

Exod. 24. 11.
& 33. 11.
Num. 12. 8.
Deut. 5. 24. &
34. 10. Exod.
33. 20, 23.
Judg. 13. 22.
& 6. 22, 23.
2 Cor. 3. 18.
& 4. 6. John
1. 14. Gal. 1.
16. Eph. 1. 17.

2 Cor. 12. 7.
9. Ps. 38. 17.
ver. 15.

To perpetu-
ate the mem-
ory of this
honour done
to Jacob.

Ch. 32. 7, 16.

Giving the
dearest the
most opportu-
nity to
escape.

Before Christ 1739.

3 And he passed ^bover before them, and bowed himself to the ground seven times, until he came near to his brother.

4 And Esau ran to meet him, and ^dembraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who *are* those ^{*}with thee? And he said, ^eThe children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near, and Rachel, and they bowed themselves.

8 And he said, [†]What ⁱmeanest thou by all this drove which I met? And he said, *These are* to find grace in the sight of my lord.

9 And Esau said, I have ^{*}enough, my brother; [‡]keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face as ^bthough I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my ⁱ blessing that is brought to thee; because God hath dealt graciously with me, and because I have ^kenough: and he urged him, and he took *it*.

12 And he said, Let us take our journey, and let us ^{*}go, and I will go before thee.

13 And he said unto him, My lord knoweth that ⁱthe children *are* tender, and the flocks and herds with young *are* with me; and if men should overdrive them one day all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according [§]as the cattle that goeth before me and the children be ^mable to endure, until I come unto my lord unto Seir.

15 And Esau said, Let me now ^{*}leave with thee *some* of the folk that *are* with me: and he said, [†]What needeth it? let me ⁿfind grace in the sight of my lord.

16 ¶ So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to ^oSuccoth, and built him an house, and made booths for his cattle: therefore the name of the place is called [‡]Succoth.

18 And Jacob came ^pto Shalem a city of [¶]Shechem, which *is* in the land of Canaan, when he came from Padan-

aram; and pitched his tent before the city.

19 And ^qhe bought a parcel of a field, where he had spread his tent, at the hand of the children of ^rHamor, Shechem's father, for an hundred ^{*}pieces of money.

20 And he erected there an ^saltar, and called it [†]El-elohe-Israel.

CHAP. XXXIV.

Scarcely is Jacob's distresses from his friends over when his troubles from his children begin. Here (1) Dinah his daughter, of about fifteen years of age, is defiled by Shechem, a Canaanitish prince, while she attended some dance, or other meeting of the heathen ladies; 1—5. (2) Shechem, and Hamor his father, earnestly solicit her in marriage upon any terms. And Jacob's sons deceitfully and wickedly propose that they and all their subjects should be circumcised; 6—18. (3) By pretending that they would thus acquire Jacob's wealth, Hamor and Shechem persuade their subjects to be circumcised, and themselves set the example; 19—24. (4) While these Canaanites are sore of their circumcision-wound, Jacob's sons, particularly Simeon and Levi, Dinah's full brethren, murder them, and seize on their substance, to the great grief of their father; 25—31.

AND ^aDinah the daughter of Leah, ^awhich she bare unto Jacob, ^bwent out to see the daughters of the land.

2 And when ^cShechem the son of Hamor the Hivite, prince of the country, ^dsaw her, he took her, and lay with her, and [†]defiled her.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake ^ekindly unto the damsel.

4 ¶ And Shechem spake unto his father Hamor, saying, ^fGet me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: (now his sons were with his cattle in the field;) and Jacob held his peace until they were come.

6 And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard ^git: and the men were grieved, and they were very wroth, because he had wrought ^hfolly in ⁱIsrael, in lying with Jacob's daughter; which thing ^jought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And ^kmake ye marriages with us, and give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be ^lbefore you; dwell and trade ye therein, and get you possessions therein.

11 And Shechem said unto her father, and unto her brethren, ^mLet me find grace in your eyes, and what ye shall say unto me I will give.

REFLECTIONS UPON CHAP. XXXIII.—It is prudent to keep out of view whatever might revive old quarrels. And humble submission powerfully mollifies offended pride. Cheerfully may we wait the issue of that which hath been committed to God. He often makes the issue of our trials much better than our fears suggested; and easily he mollifies the most fierce and froward heart! How sweet in itself, and what a token of a pious soul, is it, to view all that we have as the gifts of our gracious God! What a distinguished mercy it is to obtain the answer of our prayers, and to recover the favour of offended friends! And how inconsiderable the wants, and great the wealth, of those who have God their portion and guardian! A heart truly Christian is open and generous: but, if we have enough of our own, we ought civilly to refuse needless obligations, though we should never be behind in acts of civility.

Before Christ
1731.Before Christ
1731.Ch. 29. 18. &
31. 41. & 24.
53. Exod. 22.
16, 17. Deut.
22. 28, 29.
1 Sam. 18. 25.Never intend-
ing to give
him Dinah to
wife. Ps. 12. 2.
Prov. 12. 18,
19. Job 13. 4,
7. Is. 59. 13.
Mic. 7. 2.Gen. 17. 11.
2 Sam. 1. 20.
Josh. 5. 9.
Thus religion
is pretended
to promote
wickedness,
as, 2 Sam. 15.
7. 1 Kin. 21.
9. Mat. 2. 8.
13. & xxiii.And so the
more easily
persuaded the
people, Gen.
41. 40. 1 Kin.
2. 15.Gen. 22. 17.
Prov. 31. 23.
Ruth 4. 1.1 Tim. 6. 9,
10. Mat. 8. 19,
20. & 19. 21,
22. John 6.
26. Prov. 23.
4, 5. and 28.
20.Mat. 7. 6.
Is. 1. 11. &
6. 3.

Josh. 5. 8.

Reuben being
milder, ch. 37.
22, 26, 29.Ch. 49. 5, 6,
7. Prov. 4. 16,
& 6. 34, 35.

Heb. Mouth.

Where she
had been de-
tained.

12 "Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 ¶ And the sons of Jacob answered Shechem and Hamor his father ^{deceitfully}, and said, because he had defiled Dinah their sister:

14 And they said unto them, We cannot do this thing, to give our sister to one that is ^{uncircumcised}; for that were a reproach unto us:

15 But in this will we consent unto you: if ye will be as we *be*, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised, then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem, Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* ^{more} honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto ^{the} gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people; if every male among us be circumcised as they *are* circumcised.

23 ^{Shall} not their cattle, and their substance, and every beast of theirs, *be* ours? Only let us consent unto them, and they will dwell with us.

24 And unto Hamor, and unto Shechem his son, hearkened all that went out of the gate of his city; and every male ^{was} circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were ^{sore}, that two of the sons of Jacob, ^{Simeon} and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and ^{slew} all the males.

26 And they slew Hamor and Shechem his son with the ^{edge} of the sword, and took Dinah ^{out} of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and ^{spoiled} the city, because ^{they} had defiled their sister.

28 ^{They} took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field;

29 And all their wealth, and all their little ones, and their wives, took they captive, and spoiled even all that *was* ⁱⁿ the house.

30 ¶ And Jacob said to Simeon and Levi, ^{Ye} have troubled me, to make me to stink ^{among} the inhabitants of the land, among the Canaanites and the Perizzites: and I, *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, ^{Should} he deal with our sister as with an harlot?

CHAP. XXXV.

Here repeated visits of the living God are mingled with deaths and distress in the family. (1) Under the special protection, and by the express direction of God, Jacob removes from Shechem to Beth-el, after purging his family from their idols; 1—6. (2) At Beth-el he builds an altar to God; buries Deborah, his mother's nurse; and enjoys a visit from his God, in which his new name of Israel, and the promises formerly made are confirmed to him; which Jacob receives with thankfulness; 7—15. (3) In his way southward, Rachel dies in childbed of Benjamin: Reuben commits incest with Bilhah: Jacob's sons being now twelve; 16—26. (4) At last he comes to Hebron, to his father Isaac, who dies ten years before the going down to Egypt; 27—29.

AND God ^{said} unto Jacob, Arise, go up ^{to} Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that *were* with him, ^{Put} away the strange gods that *are* among you, and ^{be} clean, and change your garments;

3 And let us arise, and go up to Beth-el, and I will make there an altar unto God, who ^{answered} me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob ^{all} the strange gods which *were* in their hand, and ^{all} their ear-rings which *were* in their ears; and Jacob ^{hid} them under the oak which *was* by Shechem.

5 And they journeyed: and ^{the} terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to ^{Luz}, which is in the land of Canaan, (that is Beth-el) he and all the people that *were* with him.

7 And ^{he} built there an altar, and called ^{the} place El-beth-el: because there God appeared unto him when he fled from the face of his brother.

Esth. 9. 10.
1 Tim. 6. 10.
Exod. 2. 14.
with Josh. 7.
1. 11. & 22.
20.
Num. 31. 17.
Deut. 8. 17,
18. Job 1. 15,
16. & 20. 5.Chiefly She-
chem's.Gen. 49. 5, 6,
7. Josh. 7. 25.
Prov. 11. 17.
29. & 15. 27.Exod. 5. 21.
1 Sam. 13. 4.
& 27. 12.1 Chron. 19. 6.
Ye have dis-
composed my
spirit, entan-
gled my affairs,
exposed me to
danger, and
rendered me
odious.Gen. 49. 7.
Prov. 6. 34.Ps. 94. 15. &
46. 1. ch. 31.
3, 13. & 22.
14. Deut. 32.
36.Ch. 28. 10—
20. & 31. 13.
& 27. 43.Exod. 20. 3, 4.
Josh. 24. 15,
23. Judg. 10.
16. 1 Sam. 7.
3. 2 Cor. 6.
15. 16. 1 John
5. 21. Acts 14.
15. 1 Cor. 10.
7.Exod. 19. 10,
14. Jude 23.
Ps. 51. 2. 7.
Ezek. 36. 25.
Ezek. 5. 1.
2 Cor. 7. 1.
Heb. 10. 23.Ch. 48. 12,
13. Is. 30. 19.
Ps. 91. 15. &
46. 1. & 103.
1—5.all their idols,
monuments, or
instruments of
idolatry, Hos.
2. 13. Exod.
32. 3, 4. Deut.
7. 5, 25.
Judg. 8. 24,
27.Exod. 32. 20.
Josh. 24. 26.
Judg. 9. 6.Exod. 15. 16.
& 23. 27.
Deut. 11. 25.
Josh. 2. 9, 11.
1 Sam. 11. 7.
2 Chron. 14.
14. & 17. 10.
with ch. 34.
30.Ch. 12. 8. &
28. 19, 22.

Ch. 28. 22.

Ezek. 5. 4, 5.

Ch. 28. 19, 22.

Exod. 17. 15.

Judg. 6. 24.

Ezek. 48. 35.

REFLECTIONS UPON CHAP. XXXIV.—Into what scenes of guilt and misery do the pride, the vanity, and lust of young persons, often plunge themselves and their relations! One sin naturally makes way for another: and young women, who are given to gadding abroad, rarely maintain their chastity. Yet it is but just that such as have defiled young women should espouse them in marriage, and repair their outward injury, though they cannot lessen their guilt before God. How readily the affairs of a family run wrong, when parents' authority is so low that they must stand in awe of their children! How often heathens shew more respect to parents, in point of their marriage, than many professed Christians! Men's rage at one sin frequently issues in their doing what is still worse—in making religious pretences the mean of accomplishing the most devilish villanies; or in pretending public welfare, in order to obtain private ends! The hopes of gain will carry some men a great way in religion; and yet, after all, they lose their aim; for the profane reception of the seals of God's covenant issues most surely in just and inevitable ruin. Nothing is so

treacherous or cruel, that indulged malice will not attempt. But it is still worse when children, after plunging their parents into disgrace and danger, add to their grief by an insolent justification of their conduct.—Let parents restrain their children from idle visits and foolish amusements; let them retain their proper authority; let them transact marriages with candour and self-denial; if they wish to be happy.

CHAP. XXXV. Ver. 1. He was to go thither to build an altar for sacrifices of thanksgiving, for deliverances received, and to strengthen his faith in God's protection against present fears; chap. xxxiv. 30.

Ver. 2. Their outward purification was to be attended with internal purification of their heart from idols, or from cruel dispositions.

Ver. 7. He had formerly called it *Bethel*, the house of God. Now, to attest his experience of God's fulfilment of his promises, he calls it *El-beth-el*, the God of Beth-el.

Before Christ
1740.

Ch. 24. 59.

Sam. 31. 13.

Josh. 24. 33.

That is, the
16. of mourning,
Judg. 2. 5.

Ch. 28. 13. &

1. 3. 11. &

2. 1. 24. &

5. 1.

Thus he as-
sures him,
how, as he
and prevailed
over Isaac, so
he should pre-
vail over those
of whom he
was afraid,
and overcome
every difficulty.

Ch. 32. 28.

Gen. 17. 1. &

18. 14. & 28.

3. 4. 14. & 8.

3. 4. & 17. 6.

1. 1. 16. &

18. & 22. 17.

8. 32. 12. &

16. 3. Exod. 1.

1. 7. Num. 1.

xxv. 1. Sam.

2. 2. Chron.

1. 1. 5. &

13. 15. 17. &

19. 18. & 24.

4. 15. & 45. 4.

Exod. 3. 8.

Josh. vi. xxi.

to Neh. xii.

Ch. 17. 22. &

11. 5. Judg.

13. 23. & 6.

21. Luke 24.

31.

Ch. 23. 18. 19.

Exod. 17. 15.

1. Sam. 7. 12.

* He reneweth the

memorial of his

faith and

thankfulness,

as God had

done his pro-

mise.

* Heb. a little

piece of ground.

1. Chron. 2. 19.

Ps. 132. 6.

Mic. 5. 2.

Mat. 2. 1. 16.

18.

Ch. 3. 16.

1. Tim. 2. 15.

Ch. 30. 1.

1. Sam. 4. 20.

Ch. 30. 1.

1. Sam. 4. 20.

21.

* i. e. the son of

my sorrow.

* i. e. the son of

the right hand,

very dear, Ps.

80. 17.

Josh. 19. 15.

Mat. 2. 1. 18.

Mic. 5. 16.

1729.

1. Sam. 10. 2.

ver. 9. 2. Sam.

18. 17. 18.

Mic. 4. 8.

Luke 2. 8.

Ch. 49. 4.

1. Chr. 5. 1.

2. Sam. 16. 22.

1. Cor. 5. 1.

* Ch. 29. 31.

35. & 30. 5—

24. ver. 18.

ch. 46. 6—27.

& 49. 1—28.

Exod. 1. 1—5.

& 6. 14—16.

Num. i. ii. x.

& xxv. Deut.

xxxiii. Josh.

xix.—xxv.

1. Chr. 2. 1. 2.

& 27. 16—22.

& 12. 23—40.

Ezek. 48. 1—

28. Rev. 7.

4—8.

8 But ¹³Deborah Rebekah's nurse died, and was buried beneath Beth-el¹⁴ under an oak: and the name of it was called †Allon-bachuth.

9 ¶ And God ¹⁵appeared unto Jacob again when he came out of Padan-aram, and blessed him.

10 *And God said unto him, ¹⁶Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

11 And God said unto him, ¹⁷I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12 ¹⁸And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land.

13 And God ¹⁹went up from him in the place where he talked with him.

14 ¶ And Jacob ²⁰set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink-offering thereon, and he poured oil thereon.

15 And †Jacob called the name of the place, where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el: and there was but a †little way to come ²¹to Ephrath: and Rachel travailed, and she had ²²hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt ²³have this son also.

18 And it came to pass, as her soul²⁴ was in departing (for she died), that she called his name ||Ben-oni: but his father called him ²⁵Benjamin.

19 And Rachel died, and was buried in the way to ²⁶Ephrath, which is Beth-lehem.

20 And Jacob ²⁷set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

21 And Israel journeyed, and spread his tent beyond ²⁸the tower of Eder.

22 ¶ And it came to pass, when Israel dwelt in that land, that Reuben went and ²⁹lay with Bilhah his father's concubine: and Israel heard it. Now ³⁰the sons of Jacob were twelve:

23 The sons of Leah; Reuben Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rachel; Joseph, and Benjamin:

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 And the sons of Zilpah, Leah's handmaid; Gad and Asher: These *are* the sons of Jacob, which were born to him ³¹in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto ³²Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned.

28 ¶ And the days of Isaac were an hundred and fourscore years.

29 ³³And Isaac gave up the ghost, and died, and ³⁴was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob ³⁵buried him.

CHAP. XXXVI.

To mark out the accomplishment of the promise to Abraham, that he should be a father of many nations; and to Rebekah, that two nations were in her womb; we have here a short, but dry, history of Esau and his friends. (1) Of Esau's wives and children, and their removal from Canaan to mount Hor, or Seir, on the south of it; 1—8. and of his grand-children, and their dignity: 9—19. (2) Of the Horites, who were probably a branch of the Hivites, from whom the Edomites, sprung of Esau, took the country, and with whom they intermarried, and so embraced the heathenish religion; 20—30. (3) Of some kings, either Horites or Edomites, who reigned in Idumaea before and while the children of Israel were in Egypt; and of the dukes who succeeded them; 31—43.

NOW these *are* ³⁶the generations of Esau, who is Edom.

2 Esau ³⁷took his wives of the daughters of Canaan; Adah, the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite;

3 And ³⁸Bashemath, Ishmael's daughter, sister of Nebajoth.

4 And Adah bare to Esau Eliphaz; and Bashemath bare ³⁹Reuel;

5 And Aholibamah bare Jeush, and Jaalim, and Korah: these *are* the sons of Esau, which were born unto him ⁴⁰in the land of Canaan.

6 ¶ And Esau took his wives, and his sons, and his daughters, and all the ⁴¹persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and ⁴²he went into the country from the face of his brother Jacob.

7 ⁴³For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

8 Thus dwelt Esau in ⁴⁴mount Seir: Esau is Edom.

9 ¶ And these *are* the generations of

* Except he had

not, &c. &c.

Ch. 28. 13. &

14. 13. & 18. 1.

& 23. 2. Josh.

14. 19. 45. &

21. 14. 7. Sam.

2. 1. 2. 11. &

2. 1. 4. 5.

1716.

Ch. 27. 1. &

29. 7. 8. &

19. Eccl. 12.

5. 7. Job 5. 26.

Ch. 28. 5.

Ch. 25. 19. 40.

25. 9. & 49.

51.

Ch. 22. 17. &

25. 24. 30. &

27. 39. 40.

1. Chr. 1. 35.

Ch. 26. 34. &

9. 25.

* Or, Bashemath,

ch. 26. 34. It

seems Judith

was dead.

Ch. 28. 2. &

24. 13.

1759.

* Not Exod. 2.

18. Num. 10.

29.

Ch. 35. 29.

ver. 6.

1715.

* Heb. Souls.

Ezek. 27. 13.

Rev. 18. 13.

Ch. 25. 23. &

32. 3. Deut. 2.

5. Thus he

gave up Ca-

naan to Jacob.

Ch. 13. 6. &

17. 8. & 23. 4.

Ver. 20. ch.

32. 3. & 14.

6. 22. Josh.

24. 4. 1. Chr.

4. 42. 2. Chr.

20. 19. 23.

Ezek. 35. 2—

7. Deut. 2. 5.

where he had

long dwelt be-

fore Isaac's

death.

REFLECTIONS UPON CHAP. XXXV.—Alas! how apt are the best of saints to forget their Bethel-enjoyments, and their Bethel-vows, till the Lord by his providence shuts them up, and by his word reminds them of them! and yet how precious are such visits, and how fixed and lasting ought to be our care in maintaining intimate fellowship with God, when once we have attained it. What corruptions and idols have need to be purged from the best hearts and families on earth, especially before solemn approaches to God; for let us always remember, there is no acceptable drawing near to God without having on Jesus' righteousness and grace, nor with allowed sin in the heart: and sins must be put away with a resolution never to return to them. How much better to pay our vows too late than never! What deaths, what disorders may we expect to meet with on earth! But surely it is a mercy much to be esteemed, that our forgetfulness of God doth not make him forget his kindness or promises to us! he often sweetens our past troubles, and prepares us for future ones, with the manifestations of his favour; and his sweetness never changes, even when the family, the wives, the children, or other created enjoyments, which we have so impatiently desired, prove deathful or distressing to us. Ah! how plainly men's sins are written on their judgments! and how infatuated they must be who think so little of death, amidst so many births, deaths, and graves, which all warn us of it! May our hearts be set upon our Christ, our

family, our house eternal in the heavens! An old age on earth is so filled up with sins and troubles, that it is scarcely worth coveting.—But in the now-deceased Isaac let me behold my Redeemer! How often promised! how earnestly desired! how long expected! how supernatural, and how gladdening to angels and men, was his birth! How maliciously was He, the Father's only begotten Son, hated, mocked, and persecuted, by his Jewish brethren, at the expence of their ejection from the church of God! With what cheerfulness he assumed our nature, bore our sins and punishments, bore his cross, and laid down his life a ransom for men, that he might render the everlasting covenant a new testament in his blood, and purchase all spiritual blessings for us! being raised from death, he is espoused to a chosen church, chiefly consisting of Gentile sinners; and his blood, his prayers, and his power, produce a most numerous offspring of spiritual and professed seed. But how great is his glory at his Father's right hand! and he will be glorious in the church below; where he digs the wells of salvation, to give drink to his people, notwithstanding the envy of a carnal world. For a time, what a struggle between his Jewish and Gentile church, till at last the former, rejecting their birthright, and forfeiting their blessing, were cast out, and the latter became the highly favoured, but much afflicted people of God.

Before Christ
1715.

Esau, the father of the Edomites, in mount Seir:

† Heb. Edom.
Ver. 3, 4.
1 Chr. 1. 35.

10 These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

11 1 Chr. 1. 36.
ver. 15, 16.
Jer. 49. 7.
Amos 1. 12.

11 And the sons of Eliphaz were, Teman, Omer, Zepho, and Gatam, and Kenaz.

12 Or, Zephi.
Ver. 22. 1 Chr. 1. 36.

12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife.

13 Perhaps not the father of the Amalekites, ch. 14. 7.
Exod. 17. 8.
14. Deut. 25.
17. 1 Sam. xv.
1 Chr. 1. 37.
ver. 17.

13 And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife.

14 Ver. 2. 5. 18.
1 Chr. 1. 35.

14 And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

15 1 Chr. 1. 35.
ver. 18.

15 These were dukes of the sons of Esau; the sons of Eliphaz the first-born son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Esau's grand-children were lords or princes in mount Seir, Ps. 37. 35.
Job 21. 8.

16 Duke Korah, duke Gatam, and duke Amalek: These are the dukes that came of Eliphaz in the land of Edom; these were the sons of Adah.

17 Ver. 4. 13.

17 And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: These are the dukes that came of Reuel in the land of Edom; these are the sons of Bashemath Esau's wife.

18 Ver. 5. 14.
1 Chr. 1. 35.

18 And these are the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah, Esau's wife.

19 These are the sons of Esau, who is Edom, and these are their dukes.

20 1 Chr. 1. 38—
42. ch. 14. 6.
Deut. 2. 12. 22.
ver. 22—30.
2 Ver. 2, 24.

20 These are the sons of Seir the Horite, who inhabited the land; Lotan and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom.

22 1 Chr. 1. 39.
Ver. 12.

22 And the children of Lotan were Hori and Heman; and Lotan's sister was Timnah.

23 1 Chr. 1. 40.
or, Alvan—
Shephi.

23 And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found the mules in the wilderness as he fed the asses of Zibeon his father.

25 He either by coupling asses and horses procured mules, Lev. 19. 19. or attacked gigantic Emims, Deut. 2. 10. or discovered hot baths.

25 And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah.

26 1 Chr. 1. 41.
ver. 2, 5, 14,
18.
Or, Chamram,
1 Chr. 1. 41.

26 And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

REFLECTIONS UPON CHAP. XXXVI.—Let me remark, that, if men sin wilfully, they may expect their name to be tainted with infamy; for the purpose of God must stand firm amidst all the changes upon earth; how Esau, of his own accord, removes from Canaan, leaving that land of promise to the proper heirs; and that, where Christ is not concerned, God condemns the persons and families of men, however dignified, and cuts short their account. Earthly

27 The children of Ezer are these: Bilhan, and Zaavan, and Achan.

Before Christ
1900.

28 The children of Dishan are these; Uz, and Aran.

Or, Jakan,
1 Chron. 1. 42.

29 These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah.

1 Chr. 1. 1, 42.
ver. 20—28.

30 Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir.

Dukedom,
Is. 23. 15. Dan.
7. 17, 23.
2 Kin. 11. 19.

31 And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

Ps. 92. 7. &
37. 35, 34.
with Hab. 2.
3, 4. Ps. 102.
28 & 144. 15.
Deut. 33. 29.
& 17. 14, 15.
1 Chr. 1. 43—
51.
About 1900,
or 1700.

32 And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

Is. 34. 6. &
63. 1. Amos 1.
12.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

Job 2. 11. Jer.
49. 7. Amos 1.
12. with ver.
11.

35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

36 And Hadad died, and Samlah of Mazrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth by the river reigned in his stead.

Gen. 10. 11.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead:

39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth.

1 Chr. 1. 51—
54.

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possessions: he is Esau the father of the Edomites.

Ver. 13, 18,
19, 30. Exod.
15. 15. Num.
20. 14.

Ver. 7, 8.
Deut. 2. 5.
Ps. 73. 4. with
ch. 37. 1. Ps.
105. 12, 13.

Heb. Edom,
ch. 25. 30.

CHAP. XXXVII.

Begins the history of Joseph. Observe, (1) The malicious hatred of his brethren against him, because he informed his father of their crimes; 1, 2; his father loved him much; 3, 4; and God favoured him with dreams predictive of his future dominion over them; 5—11. (2) The mischiefs they did him, when he kindly visited them by his father's order; 12—17; they conspired to murder him; then, at Reuben's intercession, they cast him into a pit, where they expected to starve him; and, lastly, to the grief of Reuben, who intended to save them, they sold him to the Ishmaelites and Midianites, who sold him to Potiphar the Egyptian; 18—30, 36. (3) By staining his coat with blood, they persuaded their father that a wild beast had devoured him, and thus almost killed him with grief; 31—35.

1723.

AND Jacob dwelt in the land where— in his father was a stranger, in the land of Canaan.

Heb. of his father's sojournings, ch. 17. 8. & 28. 4.

honours are not much to be coveted, since wicked men have ordinarily the first and largest share of them; and they who join themselves with heathens may expect to be held by God as such. We must wait with patience for the fulfilment of God's promises, for promised privileges come often slowly, however certainly; and, while the heirs of promise live in distress and want in this world, the heirs of the curse often attain great power and wealth.



Before Christ
1728.History of
what befel
him in his
pastority.
ch. 2. 4. & 5.
1. & 6. 9. &
10. 1.Concubines.
ch. 35. 22. 25.
26. & 30. 4. 9.How wickedly
they lived ;
and how ill
they used
him.John 13. 23.
& 3. 35.Ch. 44. 20. &
21. 22.Judg. 5. 30.
2 Sam. 13.
8. Ps. 43. 13.

Or, Pieces.

Ver. 5. 20—
John 7. 7.
& 15. 18. 19.Tit. 3. 3.
John 2. 11.
& 3. 10. 12.Ch. 41. 1.
Num. 12. 6.
1 Kin. 3. 5.Dan. 2. 2. &
4. 5. Judg. 7.
3. 14. Ps. 25.
4. Amos 3. 7.Ver. 4. 8. ch.
49. 23. John
17. 14.Ch. 42. 6. &
44. 19. This
signified that
while they
procured corn
they should
humble them-
selves before
him.1 Sam. 10. 27.
& 17. 28.Luke 19. 14.
Heb. 10. 29.Ver. 7. ch.
41. 25. 32.Ch. 44. 19.
& 46. 29. &
47. 12. & 50.
15—21. i. e.Jacob and his
whole family
should depend
on him.Partly
through igno-
rance, and
partly in pol-
icy, to lessen
the hatred of
his brethren.Ch. 26. 14—
16. Eccl. 4. 4.
Acts 7. 9.Jam. 4. 5. &
3. 14—16.
Tit. 3. 3.Luke 2. 19.
51. Dan. 7.
28. ch. 24. 21.Ch. 33. 18.
& 34. 25—30.

Eph. 6. 1—5.

Heb. see the
peace of thy
brethren, &c.
ch. 41. 16.Luke 19. 42.
Jer. 29. 7.
2 Sam. 18. 32.It stood about
sixty miles
northward of
Hebron ; and
here Jacob's
sons were in
danger on
account of
their late
murder of the
Shechemites.2 Kin. 6. 13.
It stood near
Shechem and
Samaria.CHAP. XXXVII. Ver. 29. 34. Rending the upper garments was an emblem
of rending the heart ; Joel ii. 13. and was used at funerals ; 2 Sam. iii. 31. or
upon the news or sight of any great calamity ; Job i. 20. and ii. 12. 2 Sam. i.
1. Josh. vii. 6. or in token of sorrow for sin ; J el ii. 13 ; Ezra ix. 3, 5. or ofHeb. see the
peace of thy
brethren, &c.
ch. 41. 16.Luke 19. 42.
Jer. 29. 7.
2 Sam. 18. 32.It stood about
sixty miles
northward of
Hebron ; and
here Jacob's
sons were in
danger on
account of
their late
murder of the
Shechemites.2 Kin. 6. 13.
It stood near
Shechem and
Samaria.CHAP. XXXVII. Ver. 29. 34. Rending the upper garments was an emblem
of rending the heart ; Joel ii. 13. and was used at funerals ; 2 Sam. iii. 31. or
upon the news or sight of any great calamity ; Job i. 20. and ii. 12. 2 Sam. i.
1. Josh. vii. 6. or in token of sorrow for sin ; J el ii. 13 ; Ezra ix. 3, 5. or ofHeb. see the
peace of thy
brethren, &c.
ch. 41. 16.Luke 19. 42.
Jer. 29. 7.
2 Sam. 18. 32.It stood about
sixty miles
northward of
Hebron ; and
here Jacob's
sons were in
danger on
account of
their late
murder of the
Shechemites.2 Kin. 6. 13.
It stood near
Shechem and
Samaria.CHAP. XXXVII. Ver. 29. 34. Rending the upper garments was an emblem
of rending the heart ; Joel ii. 13. and was used at funerals ; 2 Sam. iii. 31. or
upon the news or sight of any great calamity ; Job i. 20. and ii. 12. 2 Sam. i.
1. Josh. vii. 6. or in token of sorrow for sin ; J el ii. 13 ; Ezra ix. 3, 5. or ofHeb. see the
peace of thy
brethren, &c.
ch. 41. 16.Luke 19. 42.
Jer. 29. 7.
2 Sam. 18. 32.It stood about
sixty miles
northward of
Hebron ; and
here Jacob's
sons were in
danger on
account of
their late
murder of the
Shechemites.

2 These were the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren ; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives : and Joseph brought unto his father their evil report.†

3 Now Israel loved Joseph more than all his children, because he was the son of his old age : and he made him a coat of many colours.

4 And, when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph dreamed a dream, and he told it his brethren : and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed :

7 For, behold, we were binding sheaves in the field, and lo my sheaf arose, and also stood upright ; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said unto him, Shalt thou indeed reign over us ? or shalt thou indeed have dominion over us ? And they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more ; and, behold, the sun and the moon and the eleven stars made obeisance to me.

10 And he told it to his father, and to his brethren : and his father rebuked him, and said unto him, What is this dream that thou hast dreamed ? shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth ?

11 And his brethren envied him ; but his father observed the saying.

12 ¶ And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem ? Come, and I will send thee unto them. And he said unto him, Here am I.

14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks ; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 And a certain man found him, and, behold, he was wandering in the field : and the man asked him, saying, What seekest thou ?

16 And he said, I seek my brethren : tell me, I pray thee, where they feed their flocks.

17 And the man said, They are departed hence ; for I heard them say, Let us go to Dothan. And Joseph went after

his brethren, and found them in Dothan.

18 ¶ And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, this dreamer cometh.

20 *Come now therefore, and let us slay him, and cast him into some pit ; and we will say, Some evil beast hath devoured him : and we shall see what will become of his dreams.

21 And Reuben heard it, and he delivered him out of their hands ; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him ; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colours that was on him :

24 And they took him, and cast him into a pit : and the pit was empty, there was no water in it.

25 And they sat down to eat bread : and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt.

26 And Judah said unto his brethren, What profit is it if we slay our brother and conceal his blood ?

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him ; for he is our brother and our flesh : and his brethren were content.

28 Then there passed by Midianites, merchant-men ; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver : and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit ; and, behold, Joseph was not in the pit : and he rent his clothes.

30 And he returned unto his brethren, and said, The child is not not ; and I, whither shall I go ?

31 ¶ And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood ;

32 And they sent the coat of many colours, and they brought it to their father ; and said, This have we found : know now whether it be thy son's coat or no.

33 And he knew it, and said, It is my son's coat ; an evil beast hath devoured him ; Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

detestation of it ; 2 Kings xviii. 37. and xix. 1. Matth. xxvi. 65. Jer. xxxvi. 24. Acts xiv. 13, 14.

Ver. 34. Wearing sackcloth was another common badge of grief among Jews and heathens ; 2 Sam. iii. 31. 1 Kings xx. 31, and xxi. 27. 1 Chron. xx. 16. Neh. ix. 1. Is. xxxvii. 1, 2. Rev. xi. 3.

Before Christ
1728.Ps. 100. 4. &
105. 25. Luke
20. 14.Heb. Master
of dreams.Ps. 63. 5.
Prov. 1. 11.
12. 16. 3. 27.4. Tit. 3. 3.
1 John 3. 12.1 Kin. 13. 24.
2 Kin. 2. 24.
Prov. 10. 19.
& 25. 13.Ch. 42. 22. &
35. 22.Ver. 3. 31, 32.
& 42. 21.
Ps. 22. 18.

Mat. 27. 28.

Jer. 38. 6.
Zech. 9. 11.Ps. 14. 14.
Est. 3. 15.
Amos 6. 6.Ch. 25. 16.
18. & 31. 23.
& 43. 11.

Jer. 8. 22.

Rom. 6. 21.
Ps. 30. 9. ch. 4.
10. 2 Sam. 1.
16.Mat. 16. 26.
Exod. 21. 16.
Neh. 5. 8.* Heb. hearken-
ed.Ch. 25. 2.
Judg. 6. 3.
Or, Medanites.Ps. 105. 17.
Acts 7. 9.
Mat. 26. 15.
& 27. 9.† About 21. 6s.
sterling.Ver. 20. ch. 42.
13. 36. Jer. 31.
15.Prov. 29. 1.
Ps. 10. 18.Ch. 41. 28.
Prov. 14. 15.
1 Kin. 15. 24.2 Kin. 2. 24.
John 13. 7.

Before Christ
1728.

* Ch. 35. 22—
26. & 31. 43.

Ch. 25. 1—6.
ver. 28.

* Heb. eunuch,
chamberlain,
courtier, officer.

† Heb. chief of
the slaughter-
men, or exe-
cutioner.

Or, chief mar-
shal. See ch.
xxxix.

35 And all his sons and all his daughters rose up to comfort him ; but he refused to be comforted : and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 ¶ And the "Midianites sold him into Egypt, unto Potiphar an *officer of Pharaoh's, and †† captain of the guard.

CHAP. XXXVIII.

Begins the history of Judah, another of Jacob's sons, and informs us, (1) Of his rash marriage with an accursed Canaanitess, and the unhappy death of his two eldest sons, after their marriage with Tamar, another Canaanitish maid ; 1—11. (2) How Tamar, disappointed of marriage with Shelah, his youngest son, decoyed Judah himself into incest with her ; which issued first in his rage against Tamar as an adulteress, and next in confusion to himself on account of his being the occasion of and partner in her guilt ; 12—26. (3) From this incestuous mixture proceeded twins, Pharez and Zerah, by whom the numerous tribe of Judah was chiefly built up ; 27—30.

AND it came to pass, at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah ; he took her, and went in unto her.

3 And she conceived, and bare a son ; and he called his name Er.

4 And she conceived again, and bare a son ; and she called his name Onan.

5 And she yet again conceived, and bare a son ; and called his name Shelah : and he was at Chezib when she bare him.

6 And Judah took a wife for Er his first-born, whose name was Tamar.

7 And Er, Judah's first-born, was wicked in the sight of the LORD ; and the LORD slew him.

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be his : and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

10 And the thing which he did displeased the LORD : wherefore he slew him also.

11 Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house till Shelah my son be grown : for he said, Lest peradventure he die also as his brethren did. And

Tamar went and dwelt in her father's house.

12 ¶ And in process of time the daughter of Shuah Judah's wife died ; and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in an open place, which is by the way to Timnath : for she saw that Shelah was grown, and she was not given him unto wife.

15 When Judah saw her he thought her to be an harlot, because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee ; (for he knew not that she was his daughter-in-law.) And she said, What wilt thou give me, that thou mayest come in unto me ?

17 And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge till thou send it ?

18 And he said, What pledge shall I give thee ? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him.

19 And she arose and went away, and laid by her veil from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand : but he found her not.

21 Then he asked the men of that place, saying, Where is the harlot that was openly by the way-side ? And they said, There was no harlot in this place.

22 And he returned to Judah, and said, I cannot find her ; and also the men of the place said that there was no harlot in this place.

23 And Judah said, Let her take it to her, lest we be shamed : behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass, about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot ; and also, behold, she is with child by whoredom. And Judah

shall I not here also turn aside, and behold Jesus the Lamb of God ! Was not he the darling of his Father ? Did not his father invest him with the robes of manhood, and of mediatory office ? Did not his brethren of Judah hate him for his faithful reproofs, for his prediction of his own future greatness, and on account of the distinguished regard shewn to him by his Father ? How astonishing his kindness, in coming into the world to seek and save that which was lost ! And yet, when he came, how ungratefully was he driven into Egypt ! how basely betrayed ! sold for the price of a slave ! and delivered into the hand of sinners to be crucified !

CHAP. XXXVIII. Ver. 1. Whether this marriage of Judah took place immediately after, or rather before, the selling of Joseph, is not absolutely certain.

Ver. 8. According to this patriarchal custom, afterwards enacted into an express law of God ; Deut. xxv. 5, 6. the first-born was accounted legal son and heir to the deceased brother, and the rest of the children reckoned his who begot them.

Ver. 9. His sin was extremely heinous, not only as it proceeded from envy of his brother's honour, and contempt of the promised seed, but as it was horrid and unnatural in itself. Nor till the last judgment will it appear what guilt of this nature hath been committed among mankind, nor how fearfully God hath punished the same.

REFLECTIONS UPON CHAP. XXXVII.—How dangerous it is for parents to mark their partial regard to children in finery of apparel, or in any other manner ; for the Lord chiefly tries his people in the most tender points ; and our trials are frequently rendered doubly heavy in respect of the instruments which Providence uses to accomplish them. How devilish must be the nature of envy, that can make excellency, nay, the favour of God, a reason of the most bitter hatred and bloody cruelty, and can repay the most affectionate love with deliberate murder ! But evil-doers commonly hate such as labour to reform them. How often young men's dreams of prosperity make them overlook the trouble that is in the way to it ! And no less frequently is the fond indulgence of parents repaid with grief, or with the most unnatural cruelty. But, notwithstanding every seeming hindrance, the Lord's gracious designs, and promises to his people, shall be exactly accomplished : while they, who mock at his intimations of his purpose, will but expose themselves to shame. God's providences indeed often appear darkest when the deliverance is at hand. He makes the common events of providence to become critical for the purposes of his glory ; and so overrules wicked men as to make one sin a restraint from a greater, and bitter disappointments to issue in mercy. To what an amazing pitch of insensibility do crying sins stupify the conscience ! Seldom is a crime committed but a lie is framed to conceal it—so natural to men is a lying spirit ! Immoderate love is often followed with obstinate and immoderate sorrow ; and yet many of our bitterest griefs are founded upon mistaken imaginations. But

Before Christ
1717.

cir. 1718.

Ch. 24. 67.

1 Sam. 25. 7,
8. 36. 2 Sam.
13. 23—28,
29.

Josh. 15. 35.
or 57. & 19.
43. Judg. 14.
1. ver. 1.

1717.

Prov. 7. 12.
Jer. 5. 2.

Ezek. 16. 25.

Josh. 15. 57.
& 19. 43.
Judg. 14. 1.
ver. 12. 11.

2 Sam. 13. 11.

Ezek. 16. 33.
Deut. 23. 18.

Luke 16. 8.
ver. 24.

Luke 15. 22.
Jer. 22. 24.
ver. 25, 26.

Or, in Ena-
jim, ver. 14.

Heb. become a
contempt, Prov.
6. 33. 2 Sam.
12. 9.

He looked on
her as a blot
and a burden
to his family.

Mat. 7. 1, 4.

Before Christ
1721.

said, Bring her forth, and let her be burnt.

25 When she was brought forth she sent to her father-in-law, saying, By the man whose these are am I with child: and she said, Discern, I pray thee, whose are these: the signet, and bracelets, and staff.

26 And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son: and he knew her again no more.

27 ¶ And it came to pass, in the time of her travail, that behold twins were in her womb.

28 And it came to pass, when she travailed, that the one put out his hand; and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that behold, his brother came out; and she said, †How hast thou broken forth? *this breach be* upon thee: therefore his name was called §Pharez.

30 And afterward came out his brother that had the scarlet thread upon his hand; and his name was called 'Zarah.

CHAP. XXXIX.

Continues the history of Joseph. We have, (1) Joseph a slave in Potiphar's family; but so prospered of God, that he is quickly made overseer of all the affairs of it; 1-6. (2) Captivated with his beauty, his mistress repeatedly solicits him to her adulterous embraces; but, helped of God, he detests and avoids it, as a horrid ingratitude to his master, and an heinous offence to his God; 7-12. (3) Enraged by his refusal, she falsely charges him with offering her violence, and he is cast into prison; 13-20. (4) Instructed of God, the keeper of the prison makes Joseph overseer of the other prisoners, and their work; 21-23.

AND Joseph was brought down to Egypt: and Potiphar an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites which had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man: and he was in the house of his master the Egyptian.

3 And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

5 And it came to pass, from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake: and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well-favoured.

7 ¶ And it came to pass, after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused; and said unto his master's wife, Behold, my master woteth not what is with me in the house, and he hath committed all that he hath to my hand.

9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

11 And it came to pass about this time, that Joseph went into the house to do his business: and there was none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

21 ¶ But the LORD was with Joseph, and shewed him mercy, and gave him

Before Christ
1717.

Potiphar took care for nothing but to eat his victuals, 1s. 22. 13. & 56. 12. 1 Cor. 15. or ch. 43.

1713. Luke 19. 17. & 16. 10.

1 Sam. 16. 12. Acts 7. 20. ch. 29. 17.

Mat. 5. 28. 2 Pet. 2. 14. Prov. 7. 13. & 2. 16. & 5. 3. Jer. 3. 3. Ezek. 16. 25. 32. 34.

Prov. 1. 10. & 6. 25. & 2. 16. & 5. 3-8. & 7. 5. 25.

Ch. 24. 2. 1 Cor. 4. 2. Tit. 2. 10.

John 3. 9. ch. 42. 18. & 29. 6. Neh. 5. 15. Lev. 6. 2. Job 31. 23. Ps. 51. 4. Heb. 13. 4.

Jer. 3. 3. ver. 8. Prov. 2. 16. & 5. 3. & 7. 5. 13. & 6. 25. 26. & 9. 14. 16.

2 Tim. 2. 22. 1 Pet. 2. 11. Prov. 1. 15. & 5. 8. 1 Cor. 15. 33. 1 Thes. 5. 22. 1 Tim. 5. 14.

Job 24. 15. Prov. 9. 17. Eph. 5. 3. 12.

Prov. 7. 13. Eccl. 7. 26. See ver. 8. 10.

2 Tim. 2. 22. 1 Pet. 2. 11. Prov. 1. 15. & 5. 8. 1 Cor. 15. 33.

disgrace. Ps. 120. 3. 2 Cor. 6. 8. Prov. 10. 18. Ps. 35. 11. & 55. 3.

Heb. great

Jer. 4. 22 Tit. 3. 3. Ps. 37. 12, 32.

Ps. 52. 2-4. & 55. 3. & 120. 2. 3.

1 Kin. 18. 17. Mat. 26. 65.

Prov. 29. 12. 2 Thes. 2. 11.

Ch. 4. 5, 6. Prov. 6. 34, 35.

1 Pet. 2. 19. 2 Tim. 2. 9. Ps. 105. 18. 19. ch. 40. 15. & 41. 14. Dan. 3. 21. 22.

See ch. 21. 22. ver. 4. Dan. 6. 22. Is. 43. 2. & 41. 10.

Rom. 8. 31, 32. 37. ch. 49. 23. 24. 1 Pet. 4. 14-16. & 3. 13, 14, 17.

Exod. 3. 21. & 11. 3. & 12. 56. Ps. 106. 46. Prov. 16. 7. Dan. 1. 9.

damnation which attends it. So deceitful indeed is sin, that hardened sinners are sometimes the most severe against their fellow, but less guilty, offenders; and malice against their person puts on the cloak of zeal against their sins. Oh, what a mercy, if such be brought to a kindly sense of, and return from, their sinfulness at last! Especially ought we to exercise much tenderness and compassion towards such as we have tempted into sin. But is any thing so astonishing as that this enormous wickedness, this unnatural incest, should be made by JEHOVAH the distant means of the incarnation of his only begotten Son! Behold how—where sin had abounded and reigned unto disorder, shame, and death—grace reigns, through righteousness, unto inconceivable honour and everlasting life by Jesus Christ our Lord!

REFLECTIONS UPON CHAP. XXXVIII.—Unhallowed and over-hasty marriages often issue in fearful and numerous mischiefs; and such sins in parents are punished by the like in their children. The lusts of the flesh issue in terrible plagues and untimely deaths. And extremely foolish is their choice, who dare to purchase a momentary enjoyment of their lust by exposing themselves to everlasting torments in hell! How tremendous the sovereignty of God in marking out men for objects of his distinguished vengeance against sin! And empty professors of the true religion are generally fixed upon for this purpose! At what an easy rate do most men part with their true honour and salvation, while they are mightily concerned about their temporal interests or worldly securities! Temporal loss and worldly shame weigh more with them than sin, with all the

Before Christ
1717.1 Sam. 2. 30.
Ps. 57. 5, 11.
ver. 7.

favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there he was the doer of it.

See ver. 2, 3.

23 The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him; and that which he did the LORD made it to prosper.

CHAP. XL.

Here things are working, though slowly, towards Joseph's advancement. (1) Two of Pharaoh's servants are committed to prison, and there to Joseph's care, and so become witnesses of his extraordinary conduct; 1—4. (2) They dream of their own impending fate, and Joseph interprets their dreams; 5—19. (3) His interpretation is verified in the hanging of the chief baker, and the restoration of the chief butler to his office; 20—22. (4) In the foresight of the butler's preferment, Joseph recommends his case to him; 14, 15; but in vain; 23.

As Esth. 6. 1.

cup-bearer,
ver. 13. Neh.
1. 11.

AND it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

Prov. 16. 14.
& 19. 12. &
27. 4.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

Ch. 39. 20,
21, 22, 23.

† had been.

Ch. 37. 36. &
39. 21, 22, 23.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

4 And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

1717.

Ch. 20. 3. &
41. 11. & 12.
1—7. & 37. 5
—10 Judg. 7.
13, 14 Dan.
ii. iv. vii. viii.
Mat. 27. 19.
Job 5. 12, 13.
& 33. 13, 14.
Num. 12. 6.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which were bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and behold they were sad.

Ch. 41. 8.
Dan. 2. 1, 3,
& 4, 5, & 7.
28. & 3. 27.

7 And he asked Pharaoh's officers, that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?

1 Sam. 1. 8.
2 Sam. 13, 14.
John 20. 13.
Judg. 18. 24.

8 And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

Ch. 41. 16. Is.
8. 19. Dan. 2.
28. & 4. 8. &
5. 12. Ps. 25.
14. Amos 3. 7.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;

Ch. 37. 7, 10.
Judg. 7. 13.
Dan. 4. 15.

10 And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

Before Christ
1717.

11 And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto them, This is the interpretation of it: The three branches are three days:

signify, ch. 41.
26. Exod. 12.
11. 1 Cor. 10.
4.

Ver. 20—22.

Or, reckon,
Ps. 3. 3. Jer.
52. 31.

13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

1 Sam. 25. 31.
1 Cor. 7. 21.

14 But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

Ch. 37. 28.
without my fa-
ther's know-
ledge or con-
sent.

Ch. 14. 13.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and behold I had three white baskets on my head:

Ch. 39. 8—
12. 20. Dan. 6.
22. John 10.
32. Acts 24.
12, 13, 20. &
25. 10, 11.Or, full of
hiles.

17 And in the uppermost basket there was of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, This is the interpretation thereof: The three baskets are three days:

19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

Or, reckon
thee, and take
thy office from
thee.Deut. 21. 22.
Prov. 20. 17.

20 ¶ And it came to pass the third day, which was Pharaoh's birth-day, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

Ver. 13, 19.

Mat. 14. 6.
Esth. 1. 3.
see ch. 21. 8.Or, reckoned,
2 Kin. 25. 27.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker; as Joseph had interpreted to them.

Jer. 23. 28.
Acts 20. 27.

23 Yet did not the chief butler remember Joseph, but forgot him.

Eccl. 9. 15,
16. Amos 6. 6.
Ps. 105. 19.

REFLECTIONS UPON CHAP. XXXIX.—What need we have of humble hearts—for who knows how low and debased God may make our lot on earth!—But the advantage of God's presence and favour is in every condition chiefly to be desired. If he be with us, we shall be well wherever we are. His blessing makes rich and honoured; and without it all our labours are in vain. Godly and faithful servants are an inestimable treasure; and such as are wise will not fail to esteem and prefer them. Providential smiles are often but inlets to fearful and strong temptations, or to grievous and lasting distresses. But to what horrid lengths in the most shameful wickedness will such go as have once broken through the natural restraints of common modesty—abandoned themselves, they can use the most shameless endeavours to draw others into sin. A fiery furnace is less to be feared than a beautiful abandoned woman. Might is the only preservative from violent temptations to uncleanness; and surely it is better to hazard our life than to wound our conscience. But, in such most ensnaring temptations, a deep sense of the evil of sin, as offensive to God and injurious to man, is the only thing that will effectually prevent compliance.—But how hard to obtain protection from a lying tongue! The best of men have been accused of the most atrocious crimes. And there is a great readiness in men to believe an evil report, especially against the professors of religion.—Here the most improbable story gains easy credit. How often guilt is honoured, and innocence oppressed and punished! Yet let me not be weary in well-doing, or in resisting unto blood, striving against sin; for the bitterest offerings with a good conscience, are to be preferred to all the pleasures of sin.

Though persecutors should be deaf to my plea, there is one JEHOVAH, who seeth and judgeth. In his time he will vindicate my character, and plead my cause. No prison can exclude his presence. He will certainly give me my reward in heaven, and perhaps part of it in a prison, where I shall be more out of the reach of temptation, and on the nearest way to my eternal, if not also my temporal, preferments. If God be with me, who can be against me?—Meanwhile, let me, in Joseph, behold how Jesus was debased and exalted!—How he was in all points tempted by devils and men like as we are, yet without sin!—How he was persecuted without a cause! And how upheld of God, as the man in whom his soul delighted, till, for the sufferings of death, exalted at his own right hand in glory!

REFLECTIONS UPON CHAP. XL.—Mark, my soul, in what slippery places great men stand; and how sudden may be their fall into destruction; their removal from a palace to a prison; nay, to a gibbet! It is much safer, as well as sweeter, to be the servants of Christ than of the loftiest monarchs on earth. Strangely, but in wisdom, are the links of Providence connected. God can easily wound the stoutest spirits, and make their imagination subservient to the ends of his glory, and the advancement of his people. But distresses are often in the hearts of sinners, which themselves only know; and in his sovereignty God sometimes renders his people more clear, with respect to the future lot of others on earth, than with respect to their own. It is a mercy, even in a prison, to have one to compassionate our case: and communication of

Before Christ
1715.

CHAP. XLI.

Here providence works more directly towards the advancement of Joseph, and for the maintenance of Jacob and his family. Observe, (1) Pharaoh's dreams of seven fat kine devoured by as many lean ones: and of seven large ears of corn devoured by as many thin and blasted ones; 1—7. (2) None of the wise Egyptians being found capable to interpret these dreams, the chief butler remembers, and recommends, Joseph to Pharaoh; who interprets them, of seven years of extraordinary plenty, succeeded by as many of famine; and admonishes Pharaoh how to manage the plentiful crops, so as to preserve his subjects alive during the famine; 8—36. (3) Joseph's advice being approved, himself is appointed ruler over all the kingdom of Egypt, to put it in execution; and has the ensigns of dignity, together with a new name, and a noble wife bestowed upon him; 37—45. (4) While God gives him two sons, Joseph purchases and lays up prodigious quantities of corn during the years of plenty; and begins to supply the inhabitants with it in the years of famine: 45—57.

AND it came to pass, at the end of two full years, that Pharaoh dreamed; and, behold, he stood by the river.

2 And, behold, there came up out of the river seven well-favoured kine, and fat-fleshed; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed; and stood by the other kine upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept, and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

6 And, behold, seven thin ears, and blasted with the east-wind, sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears: and Pharaoh awoke, and behold it was a dream.

8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker.

11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream.

12 And there was therewith us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 ¶ Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh saying, It is not in me: God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, fat fleshed and well-favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor and very ill-favoured and lean-fleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill-favoured kine did eat up the first seven fat kine:

21 And, when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears withered, thin and blasted with the east-wind, sprung up after them:

24 And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

26 The seven good kine are seven years; and the seven good ears are seven years: the dream is one.

27 And these seven thin and ill-favoured kine, that came up after them, are seven years; and the seven empty ears, blasted with the east-wind, shall be seven years of famine.

28 This is the thing which I have spoken unto Pharaoh. What God is about to do he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land:

31 And the plenty shall not be known in the land, by reason of that famine following; for it shall be very grievous.

32 And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do this, and let him

Before Christ
1715.

Or, when thou hearest a dream, thou canst interpret it.

Ch. 40. 8.
2 Kin. 6. 27.
Dan. 2. 28.
1 Cor. 15. 10.
2 Cor. 3. 5.
Amos 3. 7.

† An answer quieting thy troubled mind and portending happiness and prosperity to thee.

Ch. 37. 14.
Luke 19. 42.

* Heb. come to the inward parts of them.

† Or, small.

* In signification.

Is. 41. 22, 23.

Signify, ch. 40. 12, 18.
Exod. 12. 11.
1 Cor. 10. 4.
with ver. 2, 3, 29, 47, 53.

Ver. 3, 4, 6, 7, 30, 31, 54.

* See ver. 26, 47, 49.

* 2 Kin. 8. 1.
2 Sam. 24. 13.
See ver. 27, 54.

|| Heb. heavy.

Ch. 37. 7, 9.
Phil. 3. 1.
Job 33. 14, 15.

|| Or, prepared.

* Esth. 6. 1.
ch. 20. 3. & 37.
5—9. & 40. 5.
Dan. 2. 3. &
4. 5. vii. viii.
Judg. 7. 13,
14.* Nile, ch. 15.
18. Exod. 1.
22. & 2. 5. &
4. 9. Is. 19. 5.
Ezek. 29. 3.
The plenty and famine in the land of Egypt did not at all depend upon rain or manure, but on the manner in which the river Nile overflowed the fields.

* Heb. fat.

* Ezek. 17. 10.
& 19. 12.
Hos. 13. 15.* Ch. 40. 6.
Dan. 2. 3. &
4. 5. & 7. 23.
& 8. 27.* Exod. 7. 11.
& 8. 19. Dan.
2. 2. & 5. 7, 8.
Acts 17. 16.
Magicians were such as pretended to reveal secrets, interpret hidden things, & foretell future ones; and did many strange feats by sight of hand, or assistance of the devil; wise men were such as had great learning, judgment and experience, Mat. 23. 34.* Dan. 2. 10.
& 5. 8. Is. 19.
11. & 29. 14.
Ps. 25. 14. see
ch. 40. 8.* Ch. 40. 1, 2,
14, 23.

* Ch. 39. 20.

* Ch. 40. 5, 8.

* Ch. 40. 12, 19.

* Ch. 40. 20, 21,
22.* 1 Sam. 2. 7,
8. Ps. 113. 7.
& 105. 20.* Dan. 2. 25.
Exod. 10. 16.* Esth. 4. 1, 2,
4.

our griefs to godly men is a ready way to obtain solution of our doubts, and recover comfort in our afflictions. It is prudent to conceal the infirmity of our friends, even while we plead our own innocence; and, in exculpating ourselves, we cannot be too careful to avoid reflecting upon those who have injured us. What great events are often connected with the transaction of a moment: and often the enlargement of the wicked is at hand, when that of the choicest saints lies at a great distance. Worldly advancements render men strangely thoughtless. No favour, or even gratitude of men, especially of great ones, can be safely depended on. Let me therefore always trust in the Lord, and be in his fear all the

Jay long. But, turn aside, my soul.—Behold the man who is God's Fellow, in prison and in judgment, on account of his persevering integrity and holiness!—Behold how the imaginations of Caiaphas the high priest, the stiffness of Pilate the Roman governor, with respect to the inscription on the cross, and even the dream of his wife, concur to promote his honour! Behold him on the cross moved with deep compassion towards even his enemies, and crowning one of his fellow-sufferers with eternal life, while he consigns the other to eternal death! But, O JEHOSHAPHAT, forbid that I should ever forget the love and compassion of this adorable Jesus, but record his mercies in my heart for eternal remembrance.

Before Christ
1715.Or overseers.
Num. 31. 14.
2 Kin. 11. 12.
2 Chr. 34. 12.
Neh. 11. 9.Prov. 6. 6, 7.
8. Luke 16. 5.Joseph laid
up but a 5th
part in the
king's gran-
aries, as many
others in the
land laid also
up a part of
these plentiful
crops.Power, ap-
pointment,
Exod. 4. 13.† Heb. be not
cut off.Acts 7. 10. Ps.
105. 22. Prov.
10. 20. & 25.
11.Dan. 4. 6. &
5. 11.Chr. 45. 8, 9.
26. Ps. 105.
21. 22. Acts
7. 10. Dan. 2.
46, 47. & 5. 29.Dan. 2. 7, 8.
Ps. 113. 7.
Job 29. 22, 25.
Prov. 17. 2. &
22. 29. ch. 39.
5, 22.Esth. 8. 2.
Luke 15. 22.

Or, silk.

Prov. 31. 22.
24. Ezck. 16. 10.
Luke 19. 16—
19. Dan. 5. 7.These were
badges of his
power and dig-
nity. The ring
in particular
was a mark of
honour, and a
sign of his au-
thority, to seal
what he pleas-
ed in the king's
name.† Or, tender fa-
ther, or most
blessed.As sure as I
am king, none
shall be allow-
ed to do aught
in the admini-
stration of go-
vernment, or
management
of the stores,
without thy
advice and
warrant.† A revealer of
secrets.Or, prince, ch.
14. 18. 2 Sam.
8. 18.Ch. 37. 2.
Num. 4. 3.
Luke 3. 23.Bought up a
5th part of it,
ver. 34.Ch. 22. 17.
Judg. 7. 12. &
6. 5. Job 21.
33.Ch. 46. 20. &
48. 5.

Or, prince.

appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plentiful years.

35 And let them gather all the food of those good years that come; and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against these seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 ¶ And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewn thee all this, there is none so discreet and wise as thou art.

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck:*

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

44 ¶ And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt.

46 ¶ And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plentiful years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

50 ¶ And unto Joseph were born two sons before the years of famine came; which Asenath, the daughter of Poti-pherah priest of On, bare unto him.

51 And Joseph called the name of the first-born Manasseh: for God, said he, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he Ephraim: for God hath caused me to be fruitful in the land of my affliction.

53 ¶ And the seven years of plentifulness, that was in the land of Egypt, were ended.

54 And these seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And, when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

CHAP. XLII.

Here, (1) Scarcity of victuals in Canaan obliges Joseph's brethren, who had sold him, humbly to apply to him for corn; 1—6. (2) To try them, he challenges them for spies, which obliges them to give him an account of their family; 7—20. (3) Awakened in their conscience, by his behaviour towards them, they penitently reflect on the injury they had done him, while Reuben, with pleasure, remembers how he had stood his friend; 21, 22. (4) Deeply affected with their confessions, Joseph retains Simeon a prisoner, to secure their return with Benjamin; and sends away the rest with their sacks full of corn, and their money returned therein; which, when discovered, fills them with new perplexities; 23—29. (5) Upon the report of what they had met with, and especially that it behoved Benjamin to go with them on their return, Jacob is greatly distressed; 30—38.

NOW, when Jacob saw that there was corn in Egypt: Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

6 ¶ And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye?

things, are remarkably connected! Happy the nation, the management of which is intrusted to such persons!—But chiefly rejoice, my soul, that Jesus was taken from prison and from judgment, and hath all power given to him, in heaven and on earth, in order to bestow blessings on perishing sinners! Rejoice that God hath made him to forget his labour, and made him fruitful in the land of his affliction! He seeth his seed, the travail of his soul, and is satisfied. And what a mercy is it that all nations have access to him, not to buy with money, but to receive all the blessings of time and eternity from him without money and without price!

CHAP. XLII. Ver. 7. Joseph dealt thus harshly with them, (1) That he might hereby procure a full account of the present state of his father's family: (2) That they might be the more thoroughly convinced of, and humbled for, their former sin; particularly their hatred, intended murder, and actual selling of himself: (3) To enhance their joy when he should discover himself: (4) To render the fulfilment of his own dreams the more conspicuous.

REFLECTIONS UPON CHAP. XLI.—Certain, though slow, is the execution of God's purposes of favour to his people; and by the most insignificant, or even extravagant means, he often accomplishes them. But when patience hath had her perfect work, God can easily furnish the means of his favourites' deliverance: and, when his time of delivering his people comes, he causes men to remember and to do their duty towards them; and effectually to accomplish his purpose. How amiable and excellent, when great gifts and great graces are adorned with the deepest humility, referring all the glory to God, and behaving modestly towards men! But changeable and perishing are all earthly enjoyments, especially desirable ones. Let me then use them with caution, and lay up in heaven a better and enduring substance, for it is infinitely necessary to provide without delay against future, against everlasting wants: in the meanwhile we must esteem it an undeserved mercy that God hath set prosperity and adversity, plenty and famine, debasement and glory, the one against the other. How glorious the character, in which extensive knowledge, firm friendship, active diligence, unshaken fidelity, forgetfulness of injuries received, and hearty acknowledgment of God in all

Before Christ
1707.

And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he dreamed of them, and said unto them, *Ye are spies*: to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We are all *one man's sons*; we are true men, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

14 And Joseph said unto them, That is it that I spake unto you, saying, ye are spies:

15 Hereby ye shall be proved: *by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.*

16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any truth in you*; for else by the life of Pharaoh surely ye are spies.

17 And he put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; for I fear God:

19 If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses.

20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 ¶ And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore behold also his blood is required.

23 And they knew not that Joseph understood them; for he spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every

man's money into his sack, and to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack, to give his ass provender in the inn, he espied his money; for behold it was in his sack's mouth.

28 And he said unto his brethren, My money is restored; and lo it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man who is the lord of the land spake roughly to us, and took us for spies of the country.

31 And we said unto him, We are true men; we are no spies:

32 We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone:

34 And bring your youngest brother unto me; then shall I know that ye are no spies, but that ye are true men: so will I deliver your brother, and ye shall traffick in the land.

35 ¶ And it came to pass as they emptied their sacks, that behold every man's bundle of money was in his sack: and when both they and their father saw the bundles of money they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

CHAP. XLIII.

Here, (1) The continuance of the dearth forces Jacob, however reluctant, to send his sons again to Egypt for corn with double money, and a present; and even to send Benjamin along with them; 1—14. (2) In Egypt they are brought into Joseph's house, where, contrary to their fears, the steward acquits them as to the

Before Christ
1706.Rom. 12. 17.
Mat. 5. 44.
1 Pet. 3. 9.

* Heb. went forth.

* Song 5. 6.
1 Kin. 10. 5.
ch. 27. 33.
ver. 36. Lev.
26. 36. Ps. 61.
2.

* Ver. 7—20.

* Heb. with us hard things.

* Mat. 14. 31.
Is. 41. 10, 13.
14. Ps. 34. 19.
Rom. 8. 28.
31. 1 Cor. 10.
13. Is. 27. 9.
2 Cor. 4. 17.

* Two of them, ch. 46. 9.

* Ch. 37. 33.
35. & 44. 20,
28, 29.

* Of Rachel's children.

* Ps. 90. 10.
Eccl. 1. 14.
& 2. 26. ch.
44. 29, 31.

REFLECTIONS UPON CHAP. XLII.—What a mercy it is to be assured that in the Canaan above there is no scarcity, no want! And here on earth, one country can ordinarily supply the wants of another! But is it not strange that the accursed descendants of Ham should have plenty, when God's peculiar favourites, the seed of Abraham, are in want! Yet even this is evidently to bring about his purposes for his people, and to shew us that all the mysteries of his providence shall display his power and wisdom, and in the issue bring greater benefits to his redeemed; and in God's time the most malignant opposers of his designs are made willingly to submit thereto, and accomplish the same. But, while trusting in the Lord, parents and masters ought to provide, with great care, for the external subsistence, and how much more for the religious edification, of their families! What harsh measures are sometimes necessary to awaken, and thoroughly convince, such consciences as have been long asleep and hardened in sin! But the fear of God, prevalent in the heart, effectually determines men to equity and benevolence, and restrains from tyrannical cruelty and injustice. Trying providences often recall sin to men's remembrance, and render that bitter which was formerly sweet. And it is indeed a needful stroke that awakens the conscience to a serious remembrance of former sins. When we share with others in their

calamity, it is no small comfort to know ourselves clear of their guilt. How often God writes men's sin on their troubles! These Hebrews had sold their brother for money, and now his money fills them with dread; guilty consciences being subject to perpetual alarms. There is need of constant preparation for trials, as we often meet with them when and where they were least expected. But mournful is the case of families when mutual trust in one another is weakened. Surely there is great need of an holy disengagement from all creatures; for, in proportion to our love to them, will be our fears of losing them, and our distress in parting from them. Very often the best of saints distress themselves with needless fears, that all things are against them, when they are really, nay, remarkably working for their good. And no wonder, when the very children, from whom distinguished comforts are justly expected, so often, by their wickedness, bring their aged parents with sorrow to the grave.—But now, my soul, when Jesus deals roughly with me, to convince and humble my proud spirit, or to try my love to himself and his Father, and to my fellow saints, let me always acknowledge my offences with brokenness of heart; and let me bless him who hath so planned, and so executes his schemes of redemption, that I am always obliged to return to himself, as my great supplier, in time of need.

Before Christ
1796.

money returned in their sacks. Joseph kindly asks them of their own and their father's welfare: and feasts them all, especially his brother Benjamin; 15—34.

Before Christ
1706.* Ch. 41. 37.
Lam. 5. 10.

AND the famine was sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

* Prov. 15. 16.
& 16. 8. 1 Tim.
5. 8. & 6. 6, 7,
8.

3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face except your brother be with you.

* Ch. 42. 15, 20.
& 44. 23.* Heb. protest-
ing, protest-
ed.

4 If thou wilt send our brother with us, we will go down and buy thee food:

* 2 Sam. 3. 13.
& 14. 24, 32.
Acts 20. 25,
38.

5 *But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face except your brother be with you.

* We cannot
go, wanting
Benjamin,
without
breaking our
promise, and
endangering
our lives.

6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

* Cannot, ch.
44. 26.

7 And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? And we told him according to the tenor of these words:

* As his ques-
tions requir-
ed.

† Could we certainly know that he would say, Bring your brother down?

† Heb. know-
ing, could we
know.

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live and not die, both we, and thou, and also our little ones.

* Thirty years
old, ch. 46. 21.

9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

* Ch. 44. 32.
1 Kin. 1. 21.
with Heb. 7.
22. Ps. 119.
129.

10 For, except we had lingered, surely now we had returned this second time.

* Or, twice by
this.

11 And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

* Prov. 18. 16.
& 21. 14. &
17. 8. & 19. 6.
1 Sam. 25. 17.
ch. 32. 20. &
37. 26. Dent.
33. 14.

12 And take double money in your hand: and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight:

* Phil. 4. 8.
1 Thes. 4. 6.
Heb. 13. 18.
Rom. 13. 8.

13 Take also your brother, and arise, go again unto the man:

* Ch. 32. 38.

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. † If I be bereaved of my children, I am bereaved.

* Ch. 39. 21. &
17. 1. & 22.
14. Ps. 37.
5—7. Prov.
21. 1. Eccl. 4.
16. Acts 21. 14.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

† Or, And I,
as I have
been, &c.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon.

* Ver. 19. &
44. 1.* 1 Sam. 25. 11
ch. 31. 54. &
21. 8. & 26.
30. & 31. 54.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

* Judg. 13. 22.
Mat. 14. 26.
Ps. 53. 5.
Rev. 1. 17.

18 And the men were afraid, because

they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 ¶ And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, We came indeed down at the first time to buy food:

* Heb. roll him-
self upon us,
Job. 30. 14.

21 And it came to pass, when we came to the inn, that we opened our sacks, and behold every man's money was in the mouth of his sack, our money in full weight:

* Ch. 42. 3, 27,
35.

and we have brought it again in our hand.

* Heb. coming
down, we
came down.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

* Ch. 42. 27, 36.

23 † And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sack: I had your money. And he brought Simeon out unto them.

* Heb. 13. 5, 18.
Rom. 12. 17.
& 13. 8. 1 Pet.
2. 12. & 3. 16.* It seems that
Joseph had
taught his
steward and
family to
know and
fear the true
God.

24 And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender.

* Judg. 6. 23.
& 19. 20.
1 Sam. 25. 6.
1 Chr. 12. 18.
Luke 10. 5. &
24. 36. John
20. 19, 21, 26.* Heb. your mon-
ey came to
me.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

* Ch. 18. 4. &
24. 32.

26 ¶ And, when Joseph came home, they brought him the present, which was in their hand, into the house, and bowed themselves to him to the earth.

* Ch. 42. 6. &
ver. 28. & 37.
7, 9, 10.

27 And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?

* Heb. peace,
ch. 37. 14.
Exod. 18. 7.* Heb. is there
peace to your
father? ch.
42. 11. 13.

28 And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

* Looked on.

* Ch. 42. 11, 13.

30 And Joseph made haste; for his bowels did yern upon his brother: and he sought where to weep; and he entered into his chamber, and wept there.

* Ch. 45. 8.
1 Tim. 1. 2.
Heb. 13. 1.
Ps. 133. 1, 2.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

* Ver. 16. ch.
31. 54.* Ch. 46. 34.
Exod. 8. 26.

33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

* 1 Sam. 1. 5. &
9. 22, 23, 24.* Heb. drank
largely, Song
5. 1. John 2.
10.

CHAP. XLIII. Ver. 27. Joseph still retained his tender affection to his father and his brethren; but in order to fulfil the designs of Providence, he had been restrained of God from inquiring after them till his brethren came into Egypt.

Ver. 32. The Egyptians detested eating with such as fed unto the animals which they worshipped, or who neglected their manner of dressing their victuals.

Ver. 33. They marvelled that he, who had before used them so roughly, should now use them so kindly.

Ver. 34. Benjamin's large portion might be intended, not only to do him honour, but also to try his temperance, and whether his brethren would envy him on account of his distinguished preferment.



JOSEPH ENTERTAINETH HIS BRETHERN.

GEN. XLIII. 16.

Engraved by R. F. T. 1791.





THE CUP FOUND IN BENJAMINS SACK.

Genesis XLIV. v. 12.

London, Printed for Tho: Kelly, 27, Paternoster Row.

Before Christ
1706.

Before Christ
1706.

CHAP. XLIV.

Here (1) Joseph, to try his brethren's affection to Benjamin, orders not only every man's money to be returned in his sack, as before, but also to put the silver cup, in which himself had drank at the entertainment, in the mouth of Benjamin's, and then to pursue them as thieves, and discover the cup; 1—12. (2) Returning to Joseph, they acknowledge the guilt, and offer to be all his bondmen on account thereof; but Joseph insists that none but Benjamin should remain for his bond-servant; 13—17. (3) Hereupon Judah, in a most pathetic address, represents how much their father's life was bound up in the safe return of Benjamin; with what reluctance he had permitted him to come with them; and how himself had engaged as surety for him;—and begs that he may be condemned to remain in bondage instead of him; 18—34.

• Heb. him that was over his house, ch. 43. 16, 19.

• Ch. 42. 1. & 43. 2. i. e. eorn.

• Ch. 42. 15. Mat. 10. 16. with ch. 43. 32.

AND he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and, when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

• Did you not know that he would make a narrow search for his beloved cup, and would employ all that marvellous skill by which he hath advanced himself in power, to discover it.

† Or, maketh trial.

• Heb. 13. 18. Prov. 22. 1. Eccl. 7. 1.

5 *Is not this it in which my lord drinketh, and whereby indeed he divineth? Ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

• Innocence is confident, yet this was too rash and rigorous.

• Ch. 31. 32.

9 *With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bond-men.

10 And he said, Now also let it be according unto your words; he with whom it is found shall be my servant, and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

• Ch. 37. 29. Num. 14. 6. 2 Sam. 1. 2, 11. & 13. 19.

13 Then they rent their clothes, and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house, (for he was yet there;) and they fell before him on the ground.

• Ch. 37. 7, 9.

• See note on ver. 5.

• Ch. 3. 13. & 4. 10.

• Or, make trial.

• Ch. 43. 8, 9.

15 And Joseph said unto them, What deed is this that ye have done? know ye not that such a man as I can certainly divine?

16 And Judah said, What shall we say unto my lord? what shall we speak?

• Acts 2. 37. Job 40. 4. Dan. 9. 7. Prov. 17. 15.

or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found.

• Ch. 37. 7, 9.

17 And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and, as for you, get ye up in peace unto your father.

• Ch. 18. 25. Ps. 75. 2.

• and safety, ch. 20. 29.

• Num. 14. 28. Deut. 32. 44. Judg. 17. 2.

18 ¶ Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

• Ch. 41. 40, 44. Prov. 19. 12. with John 5. 22.

• Thou hast as much power, and art as much to be dreaded, as King Pharaoh himself.

• Ch. 35. 18. & 37. 3. & 43. 8.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

• Ch. 42. 15, 20. & 43. 29. Jer. 40. 4.

22 And we said unto my lord, The lad cannot leave his father: for, if he should leave his father, his father would die.

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

• Ch. 42. 15, 20. & 43. 3.

24 And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, and buy us a little food.

• Ch. 43. 2, 5.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face except our youngest brother be with us.

27 And thy servant my father said unto us, Ye know that my wife bare me two sons:

• Rachel, ch. 46. 19. & 30. 22—24. & 35. 18.

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

• Ch. 37. 33. & 42. 36, 38.

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

• Heb. evil, ch. 42. 38. ver. 31. Ps. 88. 4. Deut. 31. 17.

30 Now therefore when I come to thy servant my father, and the lad be not with us; (seeing that his life is bound up in the lad's life;)

• 2 Sam. 18. 33. & 1 Sam. 18. 1.

31 It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

• Ch. 43. 9.

33 Now therefore, I pray thee, let thy servant abide in stead of the lad a bond-man to my lord; and let the lad go up with his brethren.

REFLECTIONS UPON CHAP. XLIV.—The trials, the sore trials, of God's principal favourites, may often last long, and sink deep, before their deliverance come. But in difficult circumstances, where something dear to us is at stake, it is good to take the advice of others, who are less interested. What a mercy is bread, that nothing earthly can supply the want of it! What then can supply the want of Jesus, the bread of life? In the use of every prudent endeavour to avoid danger, it is proper to commit our affairs to the Lord, and submit ourselves entirely to his disposal; but men, when their consciences are overcharged with guilt, are apt to fear without ground, even where

kindness is intended. In every circumstance, honesty is the best policy, and every success in business should be regarded as a treasure given by God to us. What tender passions possess the noblest of souls! Their earnest prayers to God for our welfare are a distinguished kindness. And, if persons with whom we deal have whimsical scruples, it is becoming to bear with them in love.—But, O my soul, forget not Jesus thy brother! Let all my troubles and wants oblige me to return to him, as my alone Saviour. And, though he lift me up, and cast me down again, fear not, only believe, and thou shalt see the glory of God!

Before Christ
1706.

• Heb. *and*,
Ps. 116. 3.
Exod. 18. 8.
Esth. 8. 6.
Job 31. 29.
Ps. 119. 143.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall *come* on my father.

CHAP. XLV.

Already Joseph had twice wept over his brethren while he tried them; ch. xlii. 24. and xliii. 30. Now, (1) With the most affectionate weeping, he discovers himself to them; and labours to moderate their fear and grief, by remarking the Lord's gracious end in their sinful selling of him; 1—8. (2) Both Joseph and Pharaoh invite Jacob and his family into Egypt, and promise them the best of the land for their residence; 9—20. (3) After bestowing some presents on them, Joseph dispatches his brethren to bring his father and family to Egypt; 21—24. (4) Jacob is astonished and revived with the tidings of Joseph's glory in Egypt, and resolves to go thither; 25—28.

• Ch. 43. 30, 31.

THEN Joseph *could* not refrain himself before all them that stood by him; and he cried, *Cause* every man to go out from me: and there stood no man with him, while Joseph made himself known unto his brethren.

• 1 Cor. 13. 5.
Mat. 18. 15.
• 2 Sam. 1. 20.

• Heb. *gave forth his voice in weeping*,
Num. 14. 1.

2 And he *wept* aloud: and the Egyptians and the house of Pharaoh heard.

• Acts 7. 13. &
9. 5. Mat. 14.
27.

3 And Joseph said unto his brethren, *I am* Joseph; Doth my father yet live? and his brethren could not answer him; for they were *troubled* at his presence.

• Or, *terrified*,
as Zech. 12.
10. Rev. 1. 7.
Sense of
guilt, fear of
punishment,
and the
strangeness
of the event
quite con-
founded
them.

4 And Joseph said unto his brethren, *Come* near to me, I pray you. And they came near. And he said, *I am* Joseph your brother, whom ye sold into Egypt.

• Ch. 37. 28.
Is. 40. 2.
2 Cor. 2. 7, 11.

5 Now therefore be *not* grieved, nor angry with yourselves, that ye sold me hither: *for* God did send me before you to preserve life.

• Ch. 50. 20.
Ps. 105. 16.
17. 1 Sam. 1.
19. 2 Sam. 12.
12. & 16. 10.
& 17. 14.
Acts 2. 24. &
4. 27. 28.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither be earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

• Ch. 41. 40, 44.
45. Ps. 105.
21, 22. Judg.
17. 10.

8 So now *it was* not you *that* sent me hither, but God: and he hath made me a *father* to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not:

• Ch. 46. 34. &
47. 1, 4, 6.

10 And thou shalt dwell *in* the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

• Ch. 47. 6, 12.
1 Tim. 5. 4.

11 And there *will* I nourish thee; (for yet *there are* five years of famine;) lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and

the eyes of my brother Benjamin, that *it* is *my* mouth that speaketh unto you.

Before Christ
1706.• Not as ch. 42.
23

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and *bring* down my father hither.

Acts 7. 14.

14 ¶ And *he* fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

Ch. 29. 11. &
33. 4.

15 Moreover he *kissed* all his brethren, and wept upon them: and after that his brethren talked with him.

• See on ch. 29.
11. His kind-
ness encour-
aged them
to talk freely.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it *pleased* Pharaoh well, and his servants.

• Heb. *was good in the eyes of Pharaoh*.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get ye unto the land of Canaan;

18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the *fat* of the land.

• Ch. 47. 6.
Deut. 32. 14.
Ps. 147. 14. &
81. 16.

19 Now thou art commanded, this do ye; take ye *waggons* out of the land of Egypt, for your little ones, and for your wives, and bring your father, and come.

Ver. 27. ch.
46. 6.

20 Also *regard* not your stuff; for the good of all the land of Egypt is yours.

• Heb. *let not your eyes spare, &c.*
Deut. 7. 16. &
19. 13. Ezek.
7. 4, 9.

21 ¶ And the children of Israel did so: and Joseph gave them waggons, according to the *commandment* of Pharaoh, and gave them provision for the way.

• Heb. *mouth*,
ver. 19. Eccl.
8. 2.

22 To all of them he gave each man *changes* of raiment; but to Benjamin he gave *three hundred pieces* of silver and five changes of raiment.

Judg. 14. 12.
19. 2 Kin. 5. 5.
22. Perhaps
in those
hot countries
they more
frequently
changed their
garments,
and so needed
more suits
than we do.

23 And to his father he sent after this *manner*; ten asses laden with the good things of Egypt, and ten she-asses laden with corn, and bread, and meat, for his father by the way.

• about 37l. 10s.
sterling.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye *fall* not out by the way.

• Heb. *be not stirred*, ch. 37.
22. & 42. 21,
22. on ac-
count of your
usage of me,
&c.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart *fainted*, for he believed them not.

Luke 24. 41.
Ps. 126. 1.
Job 29. 24.
Between
hope and
doubt, excess
of joy and fear
of a mistake.

27 And they told him all the words of Joseph, which he had said unto them: and, when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived.

Ch. 46. 30.
Luke 2. 28.
29. I shall
have lived
long enough,
if I be so
happy as to
see Joseph
alive.

28 And Israel said, *It is* enough; Joseph my son is yet alive: I will go and see him before I die.

REFLECTIONS UPON CHAP. XLIV.—The joys of this world are quickly changed into lamentation, mourning, and wo! But, amidst all its variety of changes, we cannot but observe that God exactly fulfils his purposes in his own time; and makes the proudest to bow before the righteous at his pleasure. How pleasant it is when brethren's hearts are so united that one is willing to bear another's burdens, however heavy and grievous! And it is highly becoming when children cannot bear to see the grief and distress of their aged parents, but are using every method to promote their peace. Learn, O my soul, to walk circumspectly! Snares may be laid for me where I least expect them.—If I am wronged by false accusations, let me always observe and acknowledge the righteous hand of God therein. If I am overtaken in a fault, let my submission be humble and candid. Let me always give honour to whom honour is due; and be cautious in that which I utter before them. Let me be always faithful to my engagements, tenderly affectioned towards my parents, and ready to lay down my life for the brethren. But may my tongue cleave to the roof of my mouth, and my right hand forget her cunning, if I forget him, whose way is in the sea, and his paths in the mighty waters of darkness and trouble, and who even in these reveals himself to

his people: him, who searcheth the hearts and trieth the reins of his people: him, who ever liveth to make intercession for us: him, who is the surety of the better testament; and who, when God had no pleasure in sacrifices and offerings, said, *Lo, I come; I delight to do thy will, O my God; thy law is within my heart.*

CHAP. XLV. Ver. 1, 4. He desired to conceal from the Egyptians the fault of his brethren, and the uncommon strength of his affection.

Ver. 5. Be not so immoderately grieved with yourselves, as to overlook the hand of God in sending me hither to preserve your life, and the lives of many others in Egypt and the places about.

Ver. 6. Directed by Joseph, the Egyptians did not cultivate nor sow their fields during the famine as they could expect no crop.

Ver. 8. God made him Pharaoh's chief counsellor and manager of his affairs; and he had the authority, power, and respect of a father with him.

REFLECTIONS UPON CHAP. XLV.—My soul, let brotherly love continue; let no injuries received, no length of time, extinguish or abate it. Let me be tender-

Before Christ
1705.

CHAP. XLVI.

Here (1) Jacob, forced by a famine, invited by a son, and directed and encouraged by his God, sets off for Egypt with all that he had; 1—7. (2) Sixty-six of his descendants go along with him, and three others meet him there; 8—27. (3) Joseph kindly welcomes his father and brethren, and directs them how to address Pharaoh, when called for, pursuant to his recommendation of them; 28—34.

AND Israel took his journey, with all that he had, and came to ^aBeersheba, and offered sacrifices unto the ^bGod of his father ^{*}Isaac.

2 And ^cGod spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

3 And he said, I *am* God, ^dthe God of thy father: fear not to go down into Egypt; for I will ^ethere make of thee a great nation:

4 I will ^fgo down with thee into Egypt; and I will also surely bring thee up *again*: and [†]Joseph shall put his hand upon thine eyes.

5 ¶ And Jacob rose up from Beersheba: and the sons of Israel ^bcarried Jacob their father, and their little ones, and their wives, ⁱin the waggons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came ^kinto Egypt, Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed, brought he with him into Egypt.

8 ¶ And ^lthese *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: ^m"Reuben, Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 And ⁿthe sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 And the sons of ^oLevi, Gershon, Kohath, and Merari.

12 And the sons of ^pJudah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13 ^qAnd the sons of Issachar; Tola, and ^rPhuvah, and Job, and Shimron.

14 And the ^ssons of Zebulun; Sered and Elon, and Jableel.

15 These *be* the ^tsons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 And ^uthe sons of Gad; Ziphion, and Haggi, Shuni, and ^vEzbon, Eri, and Arodi, and Areli.

17 ^wAnd the sons of Asher; Jinnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sons of Benjamin; Heber, and Malchiel.

18 ^xThese *are* the sons of Zilpah, whom

Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls.

19 The ^ysons of Rachel Jacob's wife; Joseph, and Benjamin.

20 And ^zunto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-phe-rah [†]priest of On bare unto him.

21 ^aAnd the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, [‡]Ehi, and Rosh, ^{||}Mup-
pim, and Hup-
pim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 And ^bthe son of Dan; [§]Hushim.

24 And the ^csons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 ^dThese *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his ^eloins, besides Jacob's sons' wives, all the souls *were* threescore and six;

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: ^fall the souls of the house of Jacob, which came into Egypt, *were* threescore and ten[†].

28 And he sent ^gJudah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father to Goshen, and presented himself unto him; and he ^hfell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now ⁱlet me die, since I have seen thy face, because thou *art* yet alive.

31 ¶ And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, ^kMy brethren, and my father's house, which *were* in the land of Canaan, are come unto me;

32 And the men *are* shepherds, for ^ltheir trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 ^mAnd it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation?

34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we *and* also our fathers: that ye may dwell ⁿin the land of Goshen; for ^oevery shepherd is an abomination unto the Egyptians.

CHAP. XLVII.

Here, (1) After informing Pharaoh of their arrival, Joseph presents five of his brethren before him, who declare their calling, and beg leave to reside in Goshen, where they now were; 1—4. (2) He presents Jacob his father; who, after informing Pharaoh of his age and distress, blesteth that monarch; 7—10. (3) Authorised by Pharaoh, Joseph settles his father and brethren in the land of Goshen, and provides for them there; 5, 6, 11, 12. (4) By

aged parents. Following peace with all men, and keeping death always in my view, let me be such a comfort to them, as may contribute to their leaving this world in a cheerful and a Christian-like manner.—But let me here behold, as in a glass, with what affection Jesus reveals himself, secretly reveals himself, unto his brethren of mankind, who have been his betrayers and murderers!—and how they

Before Christ
1705.

Gen. 30. 9—13. & 35. 26. Exod. 1. 4. 1 Chr. 2. 2.

Ch. 29. 18. & 30. 24. & 35. 18, 24. Exod. 1. 3, 5. 1 Chr. 2. 2.

Ch. 41. 50—52. & 48. 5. 20. & 49. 22—26. Deut. 33. 13—17. Num. 1. 10. 22—35. & 10. 22—24. & 26. 28—37. 1 Chr. 5. 23—26. & 7. 14—29.

† Or, prince.

1 Chr. 7. 6—12. & viii. Num. 26. 38—40. & 1. 11, 36, 37. with ch. 49. 27. Deut. 33. 12.

‡ Ahiram.

|| Shuphan, or Shuphim.

Ch. 30. 6. & 35. 25. & 49. 16, 17. Deut. 33. 23. Num. 26. 42, 43. & 1. 12. 39. & 10. 25. 1 Chr. 2. 2. & 7. 12. & 12. 35.

§ Shupham.

Ch. 30. 7, 8. & 35. 25. & 49. 21. Deut. 33. 23. Num. 1. 15, 42, 43. & 26. 48, 49. 1 Chr. 2. 2. & 7. 13. & 12. 34. 2 Kin. 15. 29.

Ch. 30. 3—8. & 35. 22, 25. Exod. 1. 2. 1 Chr. 2. 2.

Heb. thigh. Exod. 1. 5. Gen. 35. 11.

Deut. 10. 22. Exod. 1. 5. & 24. 1. ver. 15. 18, 22, 25. Acts 7. 14.

There were sixty-six, exclusive of Jacob, and of Joseph and his two sons, and seventy, these four being included.

Ch. 43. 8. & 44. 16—34.

Ch. 33. 4. & 45. 14. Luke 15. 20. Acts 20. 37.

Ch. 45. 28. Luke 2. 20.

Ch. 47. 1.

Ch. 47. 1.

Heb. they are men of cattle, ch. 9. 20. 1 Kin. 9. 27. & 18. 5, 6.

Ch. 47. 2, 3.

Ch. 47. 1.

Ch. 47. 1.

In Goshen they would be near Canaan, and would have been separated from the wicked Egyptians.

Ch. 43. 32. Exod. 8. 26.

hearted, kindly affectioned, forgiving my injurious, my abusive, brethren, as God for Christ's sake hath forgiven me. Let me carefully conceal their faults from the world; and, to the utmost of my power, render them good for evil. In so doing I shall heap coals of fire on their head; I shall sting, yea, I shall melt, their hearts. And let me carefully provide for the support and comfort of my

Before Christ
1795.

a most prudent and equitable sale of the corn which he had treasured up, he renders the money, the cattle, the land, that of the priests excepted, and even the persons of the Egyptians, the property of the king; 13—26. (5) After about seventeen years residence in Egypt, Jacob, apprehensive of his approaching death, takes an oath of Joseph, that he shall bury him in his father's sepulchre at Machpelah in Canaan; 27—31.

Before Christ
1720.Ch. 46. 31. &
2. 12.

THEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.

Ch. 46. 28,
33. It lay on
the north-
east of Egypt,
west of the
Red sea.

2 And he took some of his brethren, even five men, and presented them unto Pharaoh.

Ch. 46. 33, 34.
Jon. 1. 8.
2 Thes. 3. 10.

3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

Jacob and his
sons intend-
ed only to
sojourn in
Goshen till
the famine
should be
over; but the
kindness
which they
received en-
couraged
them to con-
tinue; and at
last the Egypt-
ians render-
ed their pos-
terity slaves,
and forced
them to stay.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks, for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

Ch. 13. 9. &
20. 15. & 34.
10.

6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity amongst them, then make them rulers over my cattle.

Ch. 45. 18, 20.
ver. 11. John
17. 2.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

This may in-
clude, (1) sa-
luting him,
2 Sam. 8. 10.
2 Kin. 4. 29.
(2) prayer for
his welfare,
Num. 6. 23.
24. (3) giving
him thanks,
for his fa-
vours, Mat.
26. 26. Luke
22. 19.

8 And Pharaoh said unto Jacob, How old art thou?

Heb. How
many are the
days of thy
life?

9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

Heb. 11. 2, 13.
& 13. 14. Ps.
39. 12. & 119.
19. 1 Chr. 29.
15. 2 Cor. 5. 6.
1 Pet. 2. 11.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

Joh 14. 1. Ps.
90. 11.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

Ch. 25. 7. &
35. 29.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

Exod. 1. 11.
& 12. 37. with
John 17. 2. &
10. 10. 24. &
14. 2. 3. & 17.
24.Exod. 20. 12.
1 Tim. 4. 8.
1 John 3. 17.
18.Or, as a little
child is nour-
ished.

13 ¶ And there was no bread in all the land: for the famine was very sore, so that the land of Egypt and all the land of Canaan, fainted by reason of the famine.

Heb. accord-
ing to the lit-
tle ones, ch.
50. 21. 1 Thes.
2. 7.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn

which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said Give us bread: for why should we die in thy presence? for the money faileth.

Mat. 6. 11.
ver. 18, 19, 24.
1 Sam. 21. 3.
& 25. 8. Judg.
8. 5, 8.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

Phil. 4. 8.
Rom. 12. 17.
1 Cor. 10. 32.

17 And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

Exod. 9. 3, 19.
Job 2. 4. Mat.
6. 24.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

Sixth of the
famine.2 Kin. 6. 26.
Jer. 38. 9.
1701.

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.

Joseph re-
moved the
Egyptians far
from their
own lands,
lest they
should after-
wards claim
the property
of them.

22 Only the land of the priests bought he not: for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands.

Or, princes.
Josh. xxi.
Ezra 7. 24.

23 ¶ Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land.

Mat. 24. 45.
Ps. 41. 1.
Prov. 13. 23.
& 11. 26. Is.
55. 10. Eccl.
11. 6.

24 And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for the seed of the field, and for your food, and for them of your households, and for food for your little ones.

Ps. 41. 1. &
112. 5. ver.
25.In requiring
but a fifth
part, he dealt
mercifully
with them,
and faithfully
for the king.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

Ch. 6. 19. &
45. 7. & 50.
20.Ch. 33. 15. &
18. 3. Ruth 2.
13.

Farmers.

26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

Or, princes.

27 ¶ and Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

Ch. 23. 14. &
46. 3. & 9. 7.
Exod. 1. 7.
Deut. 26. 5.
Ps. 105. 24.

are confounded, how they are loved-melted, at his presence! how encouraged by the gracious words, the exceeding great and precious promises, which proceed from his mouth! Let me behold what desire he and his Father have to place them with himself, in due time, in the best of the celestial abodes!—How reviving the hopes of being for ever with the Lord, and seeing him as he is, are to the dying saints! and how agreeable the tokens of approaching death are to them on that account!

REFLECTIONS UPON CHAP. XLVI.—Learn, my soul, to begin all thy thanksgivings with the beginnings of thy mercies; and let me worship God as not only my own, but also the God of my fathers. In all the changes of thy lot consult the Lord's direction, and supplicate his presence. It is safe to go any where on

earth if his everlasting arms be about me, his covenant established with me, and his comforts delighting my soul.—God's promises, though they lie long under ground, will spring up, bud, and ripen at last. Let me therefore always take care of my whole family, and live in the firm assurance that on Jesus is the care of all the churches. Let me hope that, though my beginnings be small, they will, in God's time, greatly, and even quickly increase. Wherever I am, in station or in place, let me attend to its relative duties, giving honour to whom honour is due; and let me never be ashamed of an honest calling, but endeavour therein to abide with God. Be it my care and happiness to live always near the heavenly state, and as little connected with carnal and worldly men as possible; that when it pleases God to call me hence, I may be willing and ready at his bidding.

Before Christ
1689.

Heb. the days
of the years of
his life.

Ch. 3. 19.
2 Sam. 14. 14.
Heb. 9. 27.
Job 30. 23.
Ps. 89. 48. &
49. 7, 9. & 6.
23.

Ch. 24. 2.
Heb. 11. 22.
ch. 49. 29. &
50. 12-14, 25.

Jacob and the other patriarchs desired to be buried in Canaan, to testify their firm persuasion that God would bring their posterity to the full possession thereof; and to manifest their desire and expectation of the heavenly inheritance thereby typified.

Ch. 24. 26.
Heb. 11. 21.
1 Kin. 1. 47.
ch. 48. 2. He bowed—thanked God for his promises, and for the security Joseph had given him by his oath.

Ch. 22. 12-19. & 35. 6, 7, 11.

Ch. 12. 2. & 13. 15, 16. & 17. 8. & 24. 3, 14. & 32. 12. & 35. 11. & 46. 3. & 47. 27. Ex. 1. 7. 11. Thy natural seed shall long inherit Canaan, and thy spiritual seed shall enjoy the heavenly inheritance for ever.

Ch. 41. 50. & 46. 20. Josh. 13. 7.

Being heads of tribes, Josh. 14. 4. & xvi. xvii. Num. 1. 10, 32-35. & 26. 24-32. They other children shall be incorporated with the descendants of Ephraim and Manasseh.

Ch. 35. 19. 1 Sam. 10. 2. Mat. 2. 18. Rachel being dead, I have no hopes of more children.

28 ¶ And Jacob lived in the land of Egypt seventeen years: so [the whole age of Jacob was an hundred forty and seven years.

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

CHAP. XLVIII.

Here, (1) Hearing of his father's sickness, Joseph goes to visit him, and takes his two sons along with him; 1, 2. (2) After a rehearsal of God's blessing him at Luz, Jacob adopts, and solemnly blesses Joseph's sons, Manasseh and Ephraim; and, notwithstanding their father's interposition, prefers Ephraim the younger; 3-20. (3) In the assured faith of God's bringing his seed back to Canaan, he bequeaths a particular spot of it to Joseph; 21, 22.

AND it came to pass, after these things, that one told Joseph, Behold, thy father is sick. And he took with him his two sons, Manasseh and Ephraim.

2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee. And Israel strengthened himself, and sat upon the bed.

3 ¶ And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee, for an everlasting possession.

5 And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Beth-lehem.

8 ¶ And Israel beheld Joseph's sons, and said, Who are these?

9 And Joseph said unto his father,

They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

10 (Now the eyes of Israel were dim for age, so that he could not see.) And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near unto him.

14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head; guiding his hands wittingly; for Manasseh was the first-born.

15 And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac: and let them grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father; for this is the first-born; put thy right hand upon his head.

19 And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

21 ¶ And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers.

22 Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

Before Christ
1689.

Ch. 30. 2. & 33. 5. Ps. 127. 3. Is. 8. 18. 1 Chr. 25. 5. & 26. 45.

Ch. 27. 4. & 28. 3.

Heb. heavy. ch. 27. 1. 1 Sam. 3. 2. with Deut. 34. 7.

Ch. 37. 33. & 42. 36. Eph. 3. 20.

Ch. 18. 2. & 1. 19. Exod. 20. 12. Lev. 19. 3. 32. Eph. 6. 1. 1 Kin. 2. 19. Prov. 31. 28. In reverence to his father, and in thankfulness for the honour and affection shewn to him and his two sons.

Ch. 41. 51. & 46. 20. ver. 18. Heb. 11. 21. ch. 27. 4. & 28. 3. & 49. 28. Deut. 33. 1.

Ch. 5. 22. & 6. 9. & 17. 1. Col. 2. 6. Ps. 16. 8. 1 Cor. 10. 31. 1 Kin. 3. 6. Luke 1. 6. Is. 38. 3. 2 Cor. 1. 12.

Mal. 3. 1. ch. 28. 15. & 31. 11, 13. 3, 1 Exod. 23. 20, 21. with 1 Cor. 10. 4, 9.

Ver. 5. Deut. 28. 10. 2 Chr. 7. 14. Jer. 14. 9.

Ch. 49. 22. Deut. 33. 17. Num. 26. 28, 34, 37. Josh. 17. 17.

Ch. 17. 20, 21. & 25. 23. Num. 1. 33. 35. The tribe of Ephraim became greatest in number, power, and dignity, Joshua, the conqueror of Canaan, and Jeroboam, the first king of Israel, being of it. Num. 13. 8, 16. 1 Kin. 11. 26, 28. xii.

Ruth 4. 11, 12.

Ch. 50. 24. 1 Kin. 2. 2-4. 2 Pet. 1. 14. 2 Tim. 4. 6. Luke 2. 29. Josh. xxiii. xxiv. Deut. i-xxxiii.

As my first-born, Deut. 21. 17. Josh. 24. 32. John 4. 5. ch. 33. 19. What I first purchased, and afterwards recovered by force from those Canaanites who had robbed me of it.

son; Mat. xix. 15. (2) In transferring the guilt of offenders on the sacrifices offered for them, and devoting them to God's service: Lev. i. 4. and xvi. 21. (3) In judging, condemning, and punishing; Lev. xxiv. 14. (4) In the miraculous curing of distempers: Mark vi. 5. and xvi. 18. Luke iv. 40. and xiii. 13. Acts xix. 11. and xxviii. 5. (5) In conferring the miraculous influence of the Holy Ghost; Acts viii. 17. and xix. 6. (6) In ordination of men to office; Num. viii. 10, 20. and xxvii. 18, 23. Deut. xxxiv. 9. Acts vi. 6. and xiv. 23.

REFLECTIONS UPON CHAP. XLVIII.—It is becoming, and highly profitable, for children to visit their godly parents in their dying moments: and while it is necessary for parents to make their last wills with the greatest exactness, that there may be no disputes relative to them after they are dead, it is peculiarly useful and pleasant for them to commemorate at such a time God's former kindnesses to their soul. How encouraging is it to found our prayers for, and our expectations of, the prosperity of our friends upon the promises of God, intimated to ourselves! and how pleasant to think of such deceased friends as we hope to meet in glory! The favours of God often exceed the hopes of his people, and sweetly compel them to the most abundant praise! and what a mercy is redemption through Jesus' blood! It relishes in a dying hour, and is sweeter than honey and the honey-comb. Surely it becomes those who have shared it to mention the same, and bear

REFLECTIONS UPON CHAP. XLVII.—Let me never be ashamed of my relations, however low they be in station, if they be honest: nor let me ever be an idler, an inactive person, either in church or state. Activity and ingenuity in my profession are the way to preferment. What though man's days be shortened, and filled up with troubles, yet my life on earth, whether perplexed or prosperous, is but a pilgrimage to the better country above. In the meanwhile let me highly esteem, as a blessing, the prayers of such as fear God: and, if he put me into power, let my care be to do good to all, especially to those of the household of faith. Let mercy, as well as equity, run through all my conduct. But go where I will, and enjoy what I may, let me keep sight of the promises, and of the everlasting abodes: and, though for a while I content myself with this world as a lodging, let my care, my hope, be to go to the heavenly Canaan at my death, and be with Christ, which is far better. Even here also let me behold him presenting an elect world of his brethren before the great King, the Lord of hosts, and preparing mansions for them:—behold him as giving out of his unbounded stores all the necessary blessings of time and eternity, not for our money, our cattle, our land, our persons, but freely, according to the exceeding riches of his grace; and by his oath confirming the promises of our present peace and everlasting happiness!

Before Christ
1689.

CHAP. XLIX.

Here, (1) The dying patriarch Jacob assembles his twelve sons to hear his last words describing their future fate; 1, 2. (2) In blessing them, he foretells that Reuben's incest should be punished with the instability and meanness of his tribe; 3, 4. That Simeon and Levi's murder of the Shechemites should be marked in the dispersion of their posterity among the other tribes; 5—7. That Judah's family should become most numerous and powerful: should enjoy a country abounding with wine and milk: should long bear rule over the rest; and at last give birth to the Messiah; 8—12. That the Zebulunites should inhabit the coast near Zidon, and trade by sea; 13. That the posterity of Issachar should chiefly live by husbandry and the breeding of cattle, regardless of taxes imposed on them; 14, 15. That the Danites should maintain their freedom, and craftily conquer their enemies; 16, 17. That the Gadites should be exceedingly exposed to invasions, and in their turn spoil their invaders; 19. That the country of Asher should abound with excellent corn and delicious fruits; 20. That the Naphtalites should be distinguished for alertness, courtesy, and peacefulness; 21. That Joseph's posterity should be exceedingly numerous, honoured, and powerful; 22—26. That the Benjaminites should be noted warriors in the first and last periods of the Jewish state; 27. (3) Having thus blessed their tribes, he charges them to bury him with his friends in Canaan, and dies; 28—33.

AND Jacob called unto his sons, and said, "Gather yourselves together, that I may tell you that which shall befall you in the last days."

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 ¶ Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, thou shalt not excel, because thou wentest up to thy father's bed; then defilest thou it: he went up to my couch.

5 ¶ Simeon and Levi are brethren; instruments of cruelty are in their habitations.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall.

7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

8 ¶ Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

testimony for God; for the encouragement of others whom they leave behind. How the sovereignty of God shines, in preferring one person or family to another! But rejoice, my soul, that the Lord hath made us Gentiles fruitful in the land of our affliction. He hath blessed our church with numbers and privileges far superior to those of Israel, his first-born. In infinite mercy, when our godly relations forsake us by death, our God remains with us! Nay, since Jesus has left us, by going to the Father, the Lord the Spirit supplies his place, to guard and guide us to the promised inheritance.

CHAP. XLIX. Ver. 4. Whatever power or dignity the Reubenites had at first, they quickly lost it; Num. x. 18—21. Josh. iv. 12, 13. and xxii. with Judg. v. 15, 16. 1 Chron. xv. 18—26. They never rendered themselves famous by any noted exploit; nor did any judge, king, or prophet, that we know of, proceed from among them.

Ver. 6. They digged down the walls of the house where Hamor and Shechem secured themselves; or they seized upon oxen, and carried them off for a spoil.

Ver. 7. The Simeonites had their inheritance in Canaan out of the lot of Judah; Josh. xix. 1—9. this being too small for them, they had to seize for themselves part of Arabia; 1 Chron. iv. 39—43: and it is said that many of them dispersed themselves among the other tribes, in the character of teachers. The Levites lived scattered among all the other tribes; and were the spiritual instructors of their brethren, and the collectors of the sacred revenues; Josh. xxi. 1 Chron. vi. xxiii—xxvi.

Ver. 8—12. The tribe of Judah was the most numerous and powerful of all; Num. i. 27. and xxvi. 22. 2 Sam. xxiv. 9. 2 Chron. xiv. 8. and xvii. 14—16. To them their fellow-tribes often submitted themselves; Judg. i. 2. and iii. 9, 10. and xx. 18; chiefly under David and Solomon; 1 Chron. xii. 1 Kings iv.; many individuals of these adhered to them in the days of Rehoboam; 1 Kings xii. 17. 2 Chron. xi. 16, 17; Asa, 2 Chron. xv. 9. and xvi. 6. and xvii. 2; Hezekiah, 2 Chron. xxx. 11; and after their return from Babylon; Ezek. xxxvii. 15—22. The tribe of Benjamin almost always adhered to them. In the march of the tribes, and in their going forth to war, God appointed them the precedence; Num. x. 14. Judg. i. 2. and xx. 18. The first of the Judges was one of them; Judg. iii. 9, 10. The only kings, that ever God in mercy granted to the Hebrew nation, were of them; 1 Sam. xvi. 2 Sam. vii. Psal. lxxxix.—Their conquests and spoils were peculiarly remarkable; Judg. i. 2 Sam. iii. 1. and viii. x. xxi. 2 Chron. xiii. xiv. xx. xxvi. Is. xxxiii. 4. and xxxvii. 36. In Canaan they had the first lot of the country assigned them; it was very extensive and fertile; it abounded with vines and pas-

9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes shall be red with wine, and his teeth white with milk.

13 ¶ Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.

14 ¶ Issachar is a strong ass, couching down between two burdens:

15 And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16 ¶ Dan shall judge his people as one of the tribes of Israel.

17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward.

18 I have waited for thy salvation, O LORD.

19 ¶ Gad, a troop shall overcome him: but he shall overcome at the last.

20 ¶ Out of Asher his bread shall be fat, and he shall yield royal dainties.

21 ¶ Naphtali is a hind let loose: he giveth goodly words.

22 ¶ Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

23 The archers have sorely grieved him, and shot at him, and hated him:

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the shepherd, the stone of Israel:)

25 Even by the God of thy father, who

Ch. 37. 14, 18. 28. & 39. 7—20. John 16. 33. Acts 14. 22. Job 29. 20. Ps. 44. 7. & 18. 1. 32. 34. & 28. 8. & 89. 21. Zech. 10. 12. Rom. 14. 4. Ch. 45. 7. & 47. 12. Josh. i—xxiv. Ch. 22. 13. & 35. 11. & 17. 1. Deut. 33. 13—17. & 28. 12. & 8. 7.

tures, which rendered wine and milk almost as common as water.—But the predictions respecting this tribe have their principal accomplishment in Jesus Christ, who is the Lion of the tribe of Judah, to whom God hath given all power in heaven and in earth; Mat. xxviii. 18. Psal. lxxii. and whom he hath commanded all men to adore; John v. 22, 23. Phil. ii. 9—11. He conquers all his and his people's enemies; Col. ii. 14, 15. Psal. cx. He bestows a fulness of grace and glory upon his people; Psal. lxxviii. 12, 18. He is the true vine, who prepares for his people the wine and milk of gospel-truths, ordinances, influences, and blessings; Is. lv. 1. Joel iii. 18. He is called Shiloh, that is, the Author of our peace, prosperity, and salvation; Isa. ix. 6, 7. Mic. v. 5. Eph. ii. 14. Jer. xxiii. 6. Mat. i. 21. Till he came in the flesh; Mat. i. Luke xi. the tribe of Judah not only retained its distinct form as a tribe, (which none of the rest, no not that of Benjamin, properly did,) but retained a governing power in its princes, judges, kings, deputies of the Chaldean, Persian, and Grecian monarchs, Maccabean governors or kings, or in the Sanhedrim, or great council of their elders. Scarcely had Jesus appeared in the flesh, when Judea was altogether reduced into a Roman province, having no sovereign but the Roman emperor; John xix. 12, 15. No sooner had the gathering of the Gentiles to Shiloh taken place by the spread of the gospel, than the city and temple of Jerusalem were destroyed, the constitution of their church and state dissolved, and themselves scattered, as vagabonds, among all nations, to be standing witnesses for many generations that he is come.

Ver. 16, 17. Though the Danites were the offspring of a concubine, they had as much power as the other tribes sprung of free women. They harassed the Philistines in Sampson and others; Judg. xiii—xvi. But they proved a stumbling-block to the other tribes by their idolatry; Judg. xviii. 29—31.

Ver. 18. I pray for, and expect the promised deliverance to myself and posterity, but especially that spiritual and eternal salvation, to be accomplished by the Son of God in human nature.

Ver. 19. The Gadites were exceedingly exposed to the invasions and ravages of the Ammonites, Arabians, Syrians, Assyrians, &c. Judg. x. 8. 1 Sam. xi. 1, 2. 2 Kings x. 33. and xv. 29. 1 Chron. v. 26.

Ver. 22. Joseph's posterity spread themselves far and wide, dwelling on both sides of Jordan; Josh. xii. 6. xiii. 7. and xvi. 17.

Ver. 24. Joseph's graces continued firm; enabling him to withstand temptations, endure injuries, and perform duties: and his honours were secured to him. He was a shepherd, to direct and provide for the Hebrews in Egypt; and the stone, under God, upon whom their happiness and safety were founded in that country. Joshua, who brought them into Canaan, sprang of him.

Before Christ
1689.Num. 23. 24.
2 Sam. 3. 1, 7.
viii. x. 2 Chr.
xiii. xiv. xx.
xxvi. 1 Cor.
15. 24.Num. 23. 24.
& 24. 9.Ps. 60. 7. &
89. 3, 4. &
132. 11. Num.
24. 17. Jer.
30. 21. Zech.
10. 11.

Deut. 22. 57.

Is. 11. 10.
Hag. 2. 7.
Ezek. 21. 27.
Rom. 15. 12.
Luke 1. 32, 33.
Ps. 72. 8—11.
Rev. 11. 15.1 Kin. 4. 20.
25. Mic. 4. 4.
Joel 3. 18.
John 15. 1.
Is. 5. 1, 2. &
27. 2, 3. & 25.
6. & 55. 1. &
63. 1. Rev. 19.
18.Ch. 30. 20.
Deut. 33. 18.
Josh. 19. 10—
15. They had
a great trade
with Tyre,
and Zidon.See ch. 46.
13. & 30. 14
—18. Deut.
33. 18.Resting-place,
ch. 8. 9. Ps.
116. 7. & 132.
8. Josh. 19.
17—23.Ch. 30. 6. &
46. 23. Num.
10. 25. Judg.
xii—xvi.
Deut. 33. 22.
Josh. 19. 40
—47.Judg. xv. xvi.
xviii. Deut.
33. 22.Ps. 130. 5. &
62. 1. 5. Is. 26.
8. & 25. 9. &
8. 17. Mic. 7.
7. Luke 1. 30.
Ps. 119. 166.Ch. 30. 11. &
46. 16. Num.
xxxii. Deut.
33. 20. Judg.
x. xi. 1 Chr. 5.
18—22.Deut. 33. 24.
see ch. 46. 17.
Josh. 19. 24
—31.Deut. 33. 23.
Judg. 4. 6, 10.
& 5. 18. with
ch. 46. 24. &
30. 8. Josh. 19.
32—39.See ch. 30.
22—24. & 46.
27. & 48. 1,
5, 19, 20.
Josh. xvi.
xvii. Num.
xxxii. Deut.
33. 17. Josh.
17. 14, 17. Ps.
1. 3.Ps. 44. 7. & 18. 1.
Job 29. 20. Ps. 44. 7. & 18. 1.
32. 34. & 28. 8. & 89. 21. Zech. 10. 12. Rom. 14. 4. Ch. 45. 7. & 47. 12. Josh. i—xxiv.

Ch. 22. 13. & 35. 11. & 17. 1. Deut. 33. 13—17. & 28. 12. & 8. 7.

Before Christ
1689.

1 Cor. 3. 21.
22. 1 Tim. 4.
8. Mat. 6. 33.
Phil. 4. 19.
Ps. 84. 11.
85. 12.

shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

27 ¶ Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 ¶ All these are the twelve tribes of Israel: and this is it that their fathers spake unto them, and blessed them; every one according to his blessing he blessed them.

29 ¶ And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,

30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.*

32 The purchase of the field, and of the cave that is therein, was from the children of Heth.

33 And, when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

CHAP. L.

Here (1) After embalming Jacob's corpse, and mourning seventy days, Joseph, with Pharaoh's permission, carries it in state to Canaan, where, after seven days more of lamentation, it is interred at Machpelah; 1—13. (2) Having returned to Egypt, Joseph's brethren, pretending their father's command, supplicate forgiveness of the injury which they had done him; which he, in the most affectionate manner assures them of; 14—21. (3) After a life of 110 years, 93 of them in Egypt, Joseph, having encouraged his brethren's hopes of a return to Canaan, and bound them with an oath to carry his bones with them, dies; 22—26. Thus the book, which began with the originals of light and life, through sin ends with darkness and death.

AND Joseph fell upon his father's face, and wept upon him, and kissed him.

2 And Joseph commanded his servants

the physicians to embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.

4 ¶ And, when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray, you, in the ears of Pharaoh, saying,

5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me, in the land of Canaan thou shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing-floor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians; wherefore the name of it was called Abel-mizraim, which is beyond Jordan.

12 And his sons did unto him according as he commanded them:

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with a field for a possession of a burying-place of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

vice and suffering, he purchased his mediatorial heirship of all things. What inestimable blessings he obtained for men, by offering himself to God in the likeness of sinful flesh! In this his work of love how exposed to trouble from Jewish brethren, from Satan, the father of his bride, and from JEHOVAH, his offended Father above! How distressful his earthly exile! Hard was his service, numerous his sorrows, unsettled his lot, and remarkable his plainness and integrity. What love he bears to his mother and spouse the church! Faithful was he in his work, prevalent is he in his intercession, and glorious and extensive is his reward; for in the multitude of his redeemed he shall see of the travail of his soul and shall be satisfied. Having finished his work, and blessed his disciples, he retired to his rest in the heavenly Canaan—the midst of the throne of God. And innumerable multitudes of spiritual seed spring from his twelve apostles, those dignified patriarchs in the gospel-church.

CHAP. L. Ver. 2. It has been customary with many nations to embalm the dead bodies of persons of rank, taking out the bowels, and so seasoning the body with salt and spices, &c. as to preserve it long from putrefaction. In Egypt they carried this art to such a degree, that bodies embalmed remained uncorrupted for thousands of years; which are now sometimes sold in Europe under the name of mummies.

Ver. 3. It was the custom of the Egyptians to mourn seventy days for their dead, and of the Hebrews to mourn seven; 1 Sam. xxxi. 13; and just so long the joy of the latter lasted at their solemn weddings; chap. xxix. 27. Judg. xiv. 17.

Ver. 10. Beyond Jordan, in the books of Moses, denotes the west side of Jordan, as he delivered his writings on the east of it. In other parts of scripture, the phrase denotes the east of Jordan, as the writers lived on the west of it. Some, however, think that the Hebrew word signifies either beyond or on this side.

Before Christ
1689.

2 Chr. 16. 14.
& 21. 19. &
32. 33. John
19. 39, 40.
Num. 20. 29
Deut. 34. 8
& 21. 13.

Esth. 4. 2.
See ch. 18. 3.

Ch. 47. 29—
31. & 48. 21.
& 49. 29, 30.
2 Chr. 16. 14.
Is. 22. 16.
Mat. 27. 60.
Ch. 3. 19.
Eccl. 12. 5, 7.
Job 30. 23.
with Ps. 79. 3.
Eccl. 6. 3.

Officers,
counsellors.

Westward
from Jordan

Dent. 1. 1.
Num. 19. 11.
1 Sam. 31. 13
Job 2. 13.

Ch. 10. 15, 19.
& 13. 7.

That is, the
mourning of
the Egyptians.
1 Sam. 6. 18.

Exod. 20. 12.
Eph. 6. 1. ch.
47. 29, 30. &
49. 29, 30.

Acts 7. 16.

Ch. 23. 16—
18. & 25. 9. &
35. 27, 29. &
49. 29, 30, 31.

Before Christ
1689.

1 Cor. 3. 21.
22. 1 Tim. 4.
8. Mat. 6. 33.
Phil. 4. 19.
Ps. 84. 11.
85. 12.

Hab. 3. 6.
Ezek. 37. 25,
26.

Ch. 37. 28.
Ps. 105. 17—
22. Acts 7. 9.

See ch. 46. 21.
Judg. 3. 15—
29. 1 Sam. 11.
6—11. & 14. 14.
31. 47. 48. &
xv. xvii. 8. Esth.
viii. ix. x.
Num. 23. 24.
Ezek. 39. 10.
Zech. 14. 1, 7.

Every tribe
was blessed by
their father
with such a
blessing as the
Lord intended
to bestow
upon them.

Ch. 15. 15. &
25. 8. Heb.
12. 23.

Ch. 47. 30. &
23. 16, 19. &
50. 13.

Ch. 23. 19. &
23. 9. & 35.
29.

Rachel was
buried near
Bethlehem.
ch. 35. 19, 20.
1 Sam. 10. 2.
Mat. 2. 18.

Luke 2. 29.
ch. 15. 5. &
25. 8. Eccl. 12.
7. Job 30. 23.
Heb. 12. 23.

Ch. 46. 4. &
23. 1. 2 Kin.
13. 14. Mark
5. 36. John 11.
35, 36.

Ver. 25. God blessed his posterity with plenteous rains and dews, with fountains of water, and with multitudes of children, richly supplied with every enjoyment.

Ver. 26. Jacob's blessings excelled those of Abraham and Isaac; (1) In their extent; none of his children being excluded, as Ishmael and Esau had been. (2) In their distinct clearness: the land of Canaan, which had been formerly bequeathed in general, was now distributed to Joseph and his brethren. (3) In the apparent nearness of fulfilment; his posterity now increasing fast. (4) Joseph was separated from his brethren, when he was sold into Egypt, and afterwards by his distinguished honours there.

REFLECTIONS UPON CHAP. XLIX.—How important is the proper work of a surviving parent! for dying parents solemnly to pray for, to warn and to direct, their surviving children, is useful and becoming. The sins of parents often entail disgrace and misery upon their posterity: and the blessing of God fixes most remarkably where, for a time, there is the least appearance of it. But the lots of mankind, even in the same family, are greatly diversified. Let me therefore, first of all, and above all, make choice of Jesus, the once promised SHILOH, and now glorified Lord and Christ, and of his salvation, and then be content with such things as I have. Amidst all my work on earth, let me seek and wait for the salvation of God, that when I have finished my course I may be gathered to Jesus and his people above!—But is not the now-departed patriarch a glass to shew me my Redeemer? Is not he justly named Jacob and Israel? How long expected, earnestly desired, and supernatural was his birth! Divinely was he chosen to be the Father of the saved nations of elect men, the peculiar people of God. He took the first Adam by the heel, fulfilling the covenant which he had broken: he supplanted and overthrew Satan and his works in the world: and, by his bloody ser-

Before Christ
1635.Ch. 42. 27.
Lev. 26. 36.
Ps. 53. 5. &
14. 5.

15 ¶ And, when Joseph's brethren saw that their father was dead, they said, 'Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, 'Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

19 And Joseph said unto them, 'Fear not: for *am* I in the place of God?

20 But, as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

Ver. 17. Joseph wept, pitying their perplexity, and grieved at their jealousy of his good-will.

REFLECTIONS UPON CHAP. I.—With tender affection ought children and others to take their last farewell of dying friends; and with due care should they be decently interred. Yea, in every case it is kind and dutiful, by partaking, to alleviate, the sorrows of the afflicted. It is proper that servants have their masters permission to attend work of their own, be it ever so necessary; nor should that permission be withheld upon a reasonable request. What a loss to a country, what an alarming call to preparation for eternity, is the death of one of God's chief favourites! But it is comely to have an amicable correspondence settled between friends on the occasion of the death of their common relations. And it is altogether

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children of the third generation: the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees.

24 And Joseph said unto his brethren, 'I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 ¶ So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

Before Christ
1635.Mar. 5. 44.
Rom. 12. 21.
ch. 47. 12.

1635.

Num. 32. 39.
ch. 30. 3. Job
42. 16.† He sometimes
dandled these
great grand-
children on
his knees.Ver. 5. Job
30. 23. Heb. 9.
27. Eccl. 12.
5. 7. Gen. 3.
19. Rom. 5.
12.Ch. 21. 1. &
15. 14. & 46.
4. Exod. 4. 31.Ch. 15. 7. 18.
& 12. 7. & 13.
15. 17. & 17.
8. & 26. 3. &
28. 13. & 35.
12. & 46. 4.Exod. 33. 1.
Num. 32. 11.
Deut. 1. 8. &
6. 10. & 30. 20.Heb. 6. 16. &
11. 22. ch. 47.
30. 31. ver. 5.
Exod. 13. 19.
Josh. 24. 32.
Acts 7. 16.

ther unlike a Christian to make the death of friends, especially parents, a mean of commencing strife and debate, on account of some carnal bequeathments. Difficult is the work of quieting a guilty conscience, if thoroughly awakened! But it were hard-hearted indeed to refuse forgiveness of injuries, especially when requested by such as are at once our brethren, and the servants of the God of our fathers. And when penitential confessions of injury done meet with a ready forgiveness from the receiver, it is highly ornamental and becoming; at the same time it is necessary for offenders principally to deal with God himself, through the blood of his Son. But to finish a religious life in the vigorous exercises of faith on God's promises, and in high friendship with his people, must be the summit of the true Christian's desire. Meanwhile, amidst the death of useful relations, that our God cannot die, cannot leave us, and can and will deliver us out of all our distresses, is a source of unfailing comfort and abiding consolation.

THE SECOND BOOK OF MOSES,

CALLED

EXODUS.

Contains a history of one hundred and forty-five years, and therein exhibits the fulfilment of God's promises to the patriarchs, in the multiplication of their seed, and their deliverance from bondage in Egypt; and represents the establishment of those laws and ordinances which God required them to observe as memorials of his favours.—We have here particularly represented the tyranny of Pharaoh king of Egypt; the cruel bondage and marvellous increase of the Israelites; the birth, education, and exile, of Moses; his and his brother Aaron's divine mission to deliver their brethren; the ten plagues inflicted on the Egyptians for refusing to let the Israelites leave their country; and their destruction in the Red Sea; the Hebrews' celebration of the passover, departure from Egypt, and safe passage through the Red Sea; God's sustenance of them by sweetened water, or water from a flinty rock, and by quails and bread from heaven; his laws relative to the passover, feast of unleavened bread, firstlings, manna, &c.; his solemn publication of his moral law from mount Sinai; his directions relative to their civil and religious conduct; his entrance into covenant with them; chap. i—xxiv.; his directions concerning the tabernacle and its furniture, and concerning the apparel and consecration of his priests; the Hebrews' idolatrous making and worshipping the golden calf; Moses' intercession for them, and God's gracious reconciliation by means of it; their voluntary contribution for, and actual making and erecting, the tabernacle and its whole furniture; chap. xxv—xl. There are, perhaps, more types of Christ in this than in any other book in the Bible.

Before Christ
1635.

CHAP. I.

Contains an account, (1) Of God's kindness to the Israelites in multiplying them exceedingly; 1—7! (2) Of the Egyptians' cruelty to them on that account, in oppressing them with hard labour and in appointing the midwives and others to murder their male children; 8—16, 18, 22. (3) Of God's more abundant multiplication of them, and rewarding the midwives' refusal to murder their babes; 12, 17—21.

Gen. 29. 31—
35. & 30. 1—
24. & 46. 8—
26. & 49. 3—
27. & 35. 22
—26. ch. 6. 14
—16. 1 Chr. 2.
1, 2. & 12. 23
—40. & 27.
16—22.

NOW these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,
3 Issachar, Zebulun, and Benjamin,
4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins of Jacob were seventy souls; for Joseph was in Egypt already.

6 And Joseph died, and all his brethren, and all that generation.

7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

Before Christ
1635.

Heb. thigh.

Gen. 46. 27.
Deut. 10. 22.
Acts 7. 14.Gen. 50. 24.
26. Acts 7. 15
—17.

cir. 1635.

Gen. 12. 2. &
13. 16 & 15. 5.
& 17. 4. 5, 6, 16.& 22. 17. & 26.
4. & 24. 4, 14.
& 35. 11. & 46.3. & 47. 27. Ps.
105. 23, 24.
Deut. 10. 22.& 26. 5. Neh.
9. 23. ch. 12.
37. Acts 7. 17.

Before Christ 1591. cir. 1591. 8 ¶ Now there arose up a new king over Egypt, which knew not Joseph. 9 And he said unto his people, Behold, the people of the children of Israel are more mightier than we: 10 Come on, let us deal wisely with them; lest they multiply, and it come to pass that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. 11 Therefore they did set over them task-masters, to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. 12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. 13 And the Egyptians made the children of Israel to serve with rigour: 14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service wherein they made them serve was with rigour. 15 ¶ And the king of Egypt spake to the Hebrew midwives, (of which the name of the one was Shiphrah, and the name of the other Puah); 16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him; but if it be a daughter, then she shall live. 17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive. 18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive? 19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them. 20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. 21 And it came to pass, because the midwives feared God, that he made them houses. 22 ¶ And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

CHAP. II.

Begin the history of Moses, the man of God, the famed deliverer, prophet, and governor of Israel; and noted type of Jesus Christ, the Saviour, Mediator, Lawgiver, King, and Prophet, of his

EXPLANATORY NOTES. CHAP. I. Ver. 8. Perhaps this king pertained to a new family, which obtained the throne about an hundred years after the Hebrews went down to Egypt. Ver. 10. The Israelites about this time began their compliance with the Egyptian idolatry, for which God justly punished them by the hand of the Egyptians; Josh. xiv. 14. Ezek. xx. 7, 8. and xxiii. 8. Ps. cv. 25. Ver. 11. Perhaps these cities were not only intended for depositing the stores of the country, but also for protecting it from the Arabs, Philistines, and others on the north-east, or for retaining the Hebrews in their bondage. Ver. 19. Probably, by virtue of the special assistance of God, it was really so with many of the Hebrew women. Ver. 21. While God exceedingly multiplied the Hebrews, he increased the families and happiness of the midwives. REFLECTIONS UPON CHAP. I.—One generation quickly passes away, and another comes. Those who wax great or numerous should therefore remember their original meanness. Remarkable is the birth of God's promise when its full time comes. In 215 years Abraham's promised seed had increased to 70 persons: in as many more they are increased to about 3,000,000. Services done to men are

church. Here we have (1) The perils of his infancy, particularly his exposure in the river Nile, in an ark of bulrushes; 1—4. (2) His preservation and honourable education by Pharaoh's daughter; 5—10. (3) His taking part with his oppressed Hebrew brethren, and danger by it; 11—15. (4) His escape into Midian, and marriage with Zipporah, a daughter of a prince there; 15—22. (5) The dawn of Israel's deliverance in God's gracious notice of their distress, and their prayers for relief; 23—25. AND there went a man of the house of Levi, and took to wife a daughter of Levi. 2 And the woman conceived, and bare a son: and, when she saw him that he was a goodly child, she hid him three months. 3 And, when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. 4 And his sister stood afar off, to know what would be done to him. 5 ¶ And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side: and, when she saw the ark among the flags, she sent her maid to fetch it. 6 And, when she had opened it, she saw the child: and behold the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. 7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? 8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. 9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. 10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water. 11 ¶ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. 12 And he looked on this way and that way; and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. 13 ¶ And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? soon forgotten, but those done to God are had in everlasting remembrance. At the same time God's kindness often sharpens men's cruelty. And to what horrid and savage barbarity their selfish designs often push them! But it is vain for devils or men to contend with the Lord. Their best-laid attempts against his designs will but promote their accomplishment: and God's church often thrives best in the fiery furnace of troubles, continued one after another. Let me therefore always depend on God; always obey God rather than man. Never let such as are barbarous themselves make me an instrument of their cruelty; for, if I hide or help God's outcasts in the day of their distress, he is not unfaithful to forget my labour of love, and may perhaps repay me in kind. CHAP. II. Ver. 2. She had borne Miriam about ten, and Aaron about four years before. Ver. 6. Pharaoh's daughter knew this from her father's cruel edict, or from the beauty and circumcision of the babe. Ver. 11. Being forty years old; Acts vii. 23. and, instructed by his parents and his God concerning his real kindred, he resolved to abandon the honours of the court, join himself to the oppressed people of God, and exert himself for their deliverance; Heb. xi. 24—26.

Before Christ
1531.

* Heb. a man,
a prince, Gen.
19. 9. Num.
16. 3, 13. Mat.
21. 23. Acts 7.
26—28, 35.

* Prov. 19. 12.

* Acts 7. 29.
Prov. 22. 3.
Mat. 10. 23.
Gen. 28. 6, 7.

* Gen. 25. 2.
i. e. South
Midian, &c.

* Gen. 24. 11. &
29. 2.

* Or prince,
Gen. 14. 18.
& 41. 45.

* Gen. 29. 6, 8.

* Gen. 29. 9, 10.

* Perhaps
grandfather,
Gen. 31. 43.
2 Kin. 14. 3.
with ch. 3. 1.
Num. 10. 29.

* Gen. 24. 31
—33. & 29.
11. & 18. 5. &
19. 2, 3. Heb.
13. 2. 1 Tim.
5. 10. Job 31.
32.

* Ch. 4. 20, 25.
& 18. 2. Num.
12. 1.

* Ch. 18. 3.
1 Chr. 23. 14.
—17. Heb. 11.
13. 14. Ps. 39.
12. & 119. 19.
1 Cor. 29. 15.

* Acts 7. 30.
ch. 4. 19. & 7.
7.

* Ch. 3. 7. Ps.
12. 5. Deut.
32. 35. & 26.
6, 7. Num. 20.
16. Neh. 9. 9.
Jann. 5. 4.

* Gen. 15. 14.
& 17. 7. & 26.
3. & 46. 4.
Ps. 105. 6—
13.

* Heb. *know*, ch.
3. 7, 8. with 1.
8. Mat. 7. 23.

cir. 1492.

* Ch. 2. 16, 21.
Ps. 78. 70, 71.
Luke 2. 8.
Amos 1. 1. &
7. 14, 15.

14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

16 ¶ Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he said, How is it that ye are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

20 And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread.

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

22 And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

23 ¶ And it came to pass, in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God had respect unto them.

CHAP. III.

To render his intercourse with Moses and the children of Israel the more observable, God had not, perhaps, appeared in vision for more than two hundred years, Gen. xvi. 2—4. Here (1) God appears to Moses at Sinai, in the midst of an unconsumed burning bush, and declares himself in covenant with the Israelites; 1—6. (2) In compassion to their present distress, he appoints Moses to be their deliverer, and answers whatever objections he started against his entering on that work; 7—12. (3) He directs him what he should say to the Hebrews, and to Pharaoh king of Egypt; and certifies him of success in his work; 12—22.

NOW Moses kept the flock of Jethro his father-in-law, the priest

of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb.

2 And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold the bush burned with fire, and the bush was not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And, when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 ¶ And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now, therefore, behold the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt?

11 ¶ And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee; and this shall be a token unto thee that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, when I come unto the children of Israel,

51. 63, 64. Ps. 86. 17. Gen. 15. 8. ch. 4. 1—9. Judg. 6. 17, 21, 36—40. & 7. 41, 13, 44.

Exod. xix—xl. Lev. i—xxvii. Num. i—x.

Before Christ
1492.

* Ver. 5. ch. 18.
5. & 19. 3. 17.
& 24. 15—17.
1 Kin. 19. 2.
ver. 12.

* Acts 7. 30.
ver. 6. Mat. 3.
1. Is. 63. 9.
Gen. 42. 16. &
16. 7, 10.
Deut. 33. 16.
Luke 20. 37.

* Gen. 15. 13.
Ps. 66. 12. Is.
43. 2. Deut. 4.
29. Dan. 3. 27.
John 1. 14.
Rom. 8. 3.
Zech. 13. 7.
Is. 53. 10, 11.

* Ps. 111. 2.
Dan. 10. 5.
Acts 7. 31.
Rom. 8. 28. &
11. 33. 2 Cor.
4. 17.

* Gen. 46. 2.
1 Sam. 3. 4, 6.
8, 10. Ps. 62.
11.

* Ch. 19. 12.
21.

* Josh. 5. 13.
Acts 7. 33.

* Mat. 22. 32.
Acts 7. 32.
Gen. 17. 7, 8.
ver. 14, 15.
ch. 4. 5.

* Acts 7. 32.
Gen. 17. 3.
1 Kin. 19. 13.
Is. 6. 2, 5.
Luke 5. 8.
Heb. 12. 21.
Dan. 10. 7, 8.
Mat. 17. 7.
Rev. 1. 17.

* Ch. 2. 25.
Acts 7. 34.
Gen. 29. 32.
1 Sam. 9. 16.
Ps. 106. 44.

* Gen. 11. 5. &
18. 21. Is. 64.
1. Ps. 18. 9—
19. & 12. 5. &
22. 4, 5. & 91.
15. with Gen.
15. 14. & 46.
4. & 50. 24.

* Gen. 15. 18—
21. & 13. 14.
15. Deut. 1. 7.
& 11. 9, 24. &
8. 7—9. & 26.
9. ch. 13. 5. &
33. 2, 3. & 23.
23—31. & 34.
11. Neh. 9. 22
—25. Ps. 44.
2. 3. & 66. 12.
& 78. 54, 55.
& 80. 8, 9. &
105. 44. Ezek.
20. 6, 15.

* See ch. 2. 23.
ver. 7.

* Acts 7. 34, 35.
36. Ps. 105.
26. & 77. 20.
Mic. 6. 4. Is.
63. 11, 12. ch.
v—xiv.
1 Sam. 12. 6.
Hos. 12. 13.

* Ch. 6. 12. &
4. 10—13. Jer.
1. 6. 1 Sam.
18. 18. 2 Sam.
7. 18. 1 Kin.
3. 7. 9. 2 Cor.
2. 10. & 3. 5.

* Josh. 1. 5. Is.
41. 10, 13. &
43. 2. Rom. 8.
31. Heb. 13. 5.
Gen. 35. 1.

* As Is. 7. 14.
& 37. 30. Jer.
43. 9, 10. &
44. 1.

Ver. 14. Perhaps the contempt which the Hebrews now shewed to Moses, provoked God to defer their deliverance forty years; Acts vii. 25.

Ver. 15. Pharaoh was enraged at Moses taking part with the Hebrews, and afraid of his heading them in a rebellion.

Ver. 16. Reuel was a prince or priest of the true God among the Midianites, who dwelt along the coast of the east branch of the Red Sea: as Melchizedec was among the Canaanites; Gen. xiv. 18: but whether he was the same with Jethro, and Hobab was his son, or whether Reuel was Jethro's father, and Jethro the same as Hobab, is not very evident; compare ch. iii. 1. with xviii. 1. 27. Num. x. 29.

REFLECTIONS UPON CHAP. II.—While wicked men exert themselves for the ruin of God's church, he is often preparing matters for her deliverance, though frequently his great works and his greatest instruments are apparently almost stifled in their birth. When God calls to it, it is becoming with cheerfulness and confidence to venture every thing which concerns us on his providence. But strong faith in God ought always to be attended with the use of the most proper means which are in our power. It is easy for God to raise up friends to his distressed children among his principal enemies; or to find out methods for qualifying before-hand such as he intends for great work. And it is honourable for the greatest to observe and sympathize with the meanest in their adversities, and to be made the instrument of their relief: and where faith in and love to God duly prevail in the heart, no carnal consideration will deter such an one from joining himself to God's church and people. The sincerest kindness and friendship is frequently requited with abuse and contempt, and the strongest carnal affection quickly turned into murderous rage. But God regards even the affectionate design, and graciously provides a place of refuge for his persecuted friends and

servants, where they may be safe and useful. No change of lot, no change of country, can make us lose the enjoyment of our God; nor deprive us of him as our reconciled God in Christ, to sympathize with us in, and bring us safely through, our most grievous afflictions.

CHAP. III. VER. 1. Horeb or Sinai was called the Mount of God, as he at this time appeared on it, and soon after proclaimed his laws from it; ch. xix. xx.

VER. 2. This flame represented the awful majesty, perfect purity, and infinite power, of God. The bush burning and not consumed, denotes the church of God, and particularly the Israelites, in their state debased, exposed, persecuted, and afflicted; but preserved by the presence and power of God; John xvi. 33. Acts xiv. 22. Ps. xlv. 1—5. But perhaps it chiefly prefigured the Godhead as dwelling in the manhood of Christ; and the terrible execution of divine vengeance upon him while he was preserved by his Godhead, and his Father's residence in him; John i. 14. Col. ii. 9. 1 Tim. 3. 16. Is. i. liii. 2 Cor. v. 19, 21.

VER. 5. The pulling off his shoes marked with what holiness, humility, and reverence, we ought to approach unto God. The ground was holy, was occasionally consecrated by the special manifestation of God thereon.

VER. 6. God was the God of Abraham, &c. He was engaged to them by manifold promises, which he was now come to perform.

VER. 7. I have seen, &c. I have kindly observed, mercifully regarded, and pitied, their misery.

VER. 8. I am about to manifest my infinite power and condescension in their deliverance.—A land flowing with milk and honey is one abounding with necessary and agreeable productions.

VER. 12. In the view of this solemn fellowship with me, encourage yourself to promote this deliverance.

and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them?

14 And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you.

15 ¶ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, **The LORD** God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

16 Go and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt; and ye shall say unto him, the LORD God of the Hebrews hath met with us; and now let us go, we beseech thee, three days journey into the wilderness, that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt will not let you go; no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that when ye go ye shall not go empty:

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house; jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

CHAP. IV.

Here we have (1) Moses' objections against undertaking the office of delivering Israel. The first he draws from the Hebrews' unbelief, which God answers by giving him a miraculous power to turn his rod into a serpent, and again into a rod; to render his hand

leprous and then sound; and to turn the water into blood; 1—9. The second he draws from his own unfitness, particularly want of proper eloquence. This God answers by promising to qualify him, and be with him, and by giving him Aaron, his brother to be his spokesman, and by conferring a miraculous influence on his staff; 10—17. (2) Taking his farewell of Jethro, his father-in-law, Moses, with his family, sets off for Egypt to execute his commission. In his way he receives further instructions from God; his life is endangered through his neglect to circumcise his son; and, to his great satisfaction, he meets with Aaron; 18—28. (3) Being come into Egypt, they declare their commission to the Hebrew elders, and, by the signs appointed, confirm it before the people, to their great satisfaction; 29—31.

AND Moses answered and said, But behold, they will not believe me, nor hearken unto my voice; for they will say, the LORD hath not appeared unto thee.

2 And the LORD said unto him, What is that in thine hand? and he said, A rod.

3 And he said, Cast it on the ground, And he cast it on the ground, and it became a serpent: and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand.

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thy hand into thy bosom. And he put his hand into his bosom; and, when he took it out, behold, his hand was leprous as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom; and, behold, it was turned again as his other flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

10 ¶ And Moses said unto the LORD, O my LORD, I am not eloquent, neither theretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's mouth; or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the LORD?

12 Now therefore go, and I will be

his new-covenant relations to us. Let me admire his mercy and wisdom in appearing for the salvation of his people when they have given over looking for him: and let me firmly hope that, whatever the unworthiness of the object, the weakness of the instrument, or the wickedness or power of the opposer, the Lord will exactly fulfil the promises of his grace. O may I have this great I AM to do all for me, give all to me, and be ALL IN ALL unto me! May I in every thing study to have his call cleared up and certified to me! May I receive my directions from him, what I shall say or do! May I labour after faithfulness in my work; and then, leaving it to the Lord, he will succeed my endeavours, graciously reward me on their account; and the wrongs done to me in this world will be all rectified at last.

CHAP. IV. Ver. 3, 4. This change of his rod signified that his ministry and miracles would be destructive as serpents to the Egyptians, but helpful and directive to the Hebrews. In like manner, his laws are to unbelievers a killing letter, a ministration of death; 2 Cor. ii. 15, 16. and iii. 6; but to believers a means of life; Gal. iii. 24.

Ver. 6, 7. This signified that God, with the utmost ease and dispatch, can change the form of our lot; and that it was by the power of God, not his own, that he wrought his miracles.

Ver. 9. This signified that, if the Hebrews should persist in their unbelief, God would bring upon them still more fearful calamities.

Before Christ
1492.

with thy mouth, and teach thee what thou shalt say.

Jer. 1. 6. Jon.
1. 6. Ezek. 3.
14. see ver. 1.

Or shouldst.

2 Sam. 6. 7.
1 Kin. 11. 9.
1 Chr. 21. 7.

1 Cor. 12. 8.
10. 2 Cor. 11.
6. Luke 21. 15.

Ver. 16.
2 Sam. 14. 3.
Is. 50. 4. &
49. 2. & 51.
16. & 59. 21.

Mat. 28. 20.
1 Cor. 11. 23.
Ezek. 44. 24.
Mat. 10. 19.
20. see ver. 12.

Ch. 7. 1, 2.
ver. 23. 30.

Ch. 22. 28. &
7. 1. John 10.
34, 35.

Ver. 2, 3, 4.
20. 30. 1 Cor.
1. 27. ch. 7.
9. 12. 19. & 8.
5. 16. & 9. 23.
& 10. 13. 21.
& 14. 16. 21.
& 17. 9.

Ch. 20. 12.
1 Tim. 6. 1. &
5. 1. with ch.
2. 16—22. &
3. 1.

Judg. 18. 6.
1 Sam. 1. 17.
& 25. 35. &
26. 7. 2 Sam.
15. 9. 2 Kin.
5. 19. Luke
16. 36.

Mat. 2. 29.
ch. 2. 15, 23.

1 Tim. 5. 8.
Rom. 12. 17.

Ver. 17. ch.
17. 9.

Power by thy
rod, ch. vii—
xix.

Ch. 7. 3. & 9.
12. & 10. 1. &
14. 8. Deut. 2.
30. Rom. 9.
18. Josh. 11.
20. Is. 6. 10.
& 63. 17.

Ch. 5. 1. & 7.
17. 1 Sam. 2. 1.
27. Josh. 7.
13. & 24. 2.
Num. 23. 19.

Ch. 6. 7. & 19.
5. 6. Rom. 9.
4. 5. Deut. 14.
1. & 32. 6. 9.
Jer. 31. 9.
Jam. 1. 18.

Ch. 11. 5. &
12. 12, 29. &
13. 15. Ps. 78.
51. & 105. 36.
& 135. 8. &
136. 10. Mat.
7. 1, 2. Judg.
1. 7. with ch.
1. 16. 22.
2 Thes. 1. 6.

Num. 22. 22.
31. Lev. 10.
5. Gen. 17.
14. Amos 3. 2.
Ps. 99. 8.

Josh. 5. 2, 3.

Whether this
was said in
anger, or for
joy, that here-
by her hus-
band's life
was saved
is uncertain

13 And he said, O my Lord, "send I pray thee, by the hand of him whom thou wilt send.

14 And the anger of the LORD was kindled against Moses, and he said *Is not Aaron the Levite thy brother? I know that he can speak well. And also behold he cometh forth to meet thee: and when he seeth thee he will be glad in his heart.*

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God:

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went, and returned to Jethro his father-in-law, and said unto him, "Let me go, I pray thee, and return unto my brethren who are in Egypt, and see whether they be yet alive. And Jethro said to Moses, "Go in peace.

19 And the LORD said unto Moses in Midian, "Go, return into Egypt: for all the men are dead which sought thy life.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the rod of God in his hand.

21 ¶ And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, "Thus saith the LORD, Israel is my son, *even* my first-born.

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold I will slay thy son, *even* thy first-born.

24 ¶ And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.

25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, "Surely a bloody husband art thou to me.

26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.

27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And

he went, and met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went, and gathered together all the elders of the children of Israel:

30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

CHAP. V.

Here (1) In the name of God, Moses and Aaron demand leave of Pharaoh for the Hebrews to hold a solemn feast in the Arabian desert. He answers with a defiance of their God, and a check to themselves; 1—4. (2) To put thoughts of devotion entirely out of the Israelites' mind, Pharaoh appoints their slavish tasks to be increased, requiring them to make brick without straw; 5—9. (3) This edict being executed with cruelty, the Hebrew overseers complain to Pharaoh: the Hebrews rail at Moses and Aaron, and Moses complains to God; 10—23.

AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, "Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

3 And they said, "The God of the Hebrews hath met with us: let us go, we pray thee, three days journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, "Wherefore do ye Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

6 ¶ And Pharaoh commanded the same day the task-masters of the people, their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.

Before Christ
1492.

Ch. 3. 1.
1 King. 19. 8.
ch. 19. 3. &
20. 18. & 24.
17.

Gen. 29. 11.
& 33. 4. & 48.
10. 1

1 Cor. 4. 2.
Ezek. 3. 17.
Jon. 3. 2. Acts
20. 27. Ps.
40. 9. 10.
& 22. 22.

Ch. 3. 16. &
18. 12. & 24.
1. 11.

Ver. 2—9.

Ps. 106. 12.
ch. 3. 18.
John 2. 23. &
12. 42. Mat.
13. 20.

Ch. 3. 7. &
2. 23—25.
Is. 63. 7.

Gen. 24. 26.
& 47. 31.
2 Chr. 20. 18.
ch. 12. 27.

Ch. 3. 18. Ps.
119. 46.
Ezek. 2. 6. &
3. 17. Acts 20.
27. 1 Cor. 4. 2.

Ch. 3. 18. &
8. 27. & 10. 9.
26. 1 Cor. 5. 8.

Ch. 3. 19.
Job 21. 15.
Ps. 12. 3. &
14. 1. Is. 36.
29. Zeph. 1.
12.

See ch. 3. 6,
17, 18. & 4. 5.

2 Kin. 17. 25.
2 Chr. 29. 8.
& 30. 3. Ezra
7. 23. Zech.
14. 16—19.

Luke 23. 2.
Acts 24. 2.
Amos 7. 10.
Jer. 36. 4. &
26. 8.

The task-
masters were
Egyptians,
and the officers
under them
were Hebrews.

Ch. 1. 11.
ver. 13.

Ver. 14, 15,
19.

Ver. 13. Send the Messiah himself, or some one duly qualified to deliver them
Ver. 16. As thy spokesman, he shall deliver thy message to Pharaoh and the Hebrews, while thou, in the name of God, shall direct and enjoin him what to say.

Ver. 21. Wonders were put in Moses' hand, in his having power granted him of God to effect them by means of his rod or staff.—As hardness of heart is a sin, Pharaoh hardened his own heart, encouraging himself in his opposition to the command of God; but as it is a punishment of sin, God hardens men by withholding the outward means of softening their heart; Ps. cxlvii. 20. Mat. xi. 21, 23; or the outward grace, which would effectually soften it; Gen. vi. 3; or by giving them up to their own lusts, and to the power of Satan and the world: by the agency of whom they become more and more blinded, stupified, and encouraged in their rebellion against God; 2 Thes. ii. 10, 11. Rom. xi. 8, 10. 2 Cor. iv. 3, 4. and ii. 5, 16. 1 Kings xxii. 22. 1 Pet. ii. 8. Rom. i. 28, 32.

Ver. 22. The Israelites were the first and only nation which God adopted into his family as his peculiar people, and heirs of a promised territory on earth.

Ver. 24. By some dangerous disease, or in some fearful form, God threatened to take away Moses' life, for his neglecting to circumcise his younger son.

Ver. 25.—Surely I have redeemed thy life, and, as it were, wedded thee a new to me in the bloody circumcision of my son.

REFLECTIONS UPON CHAP. IV.—Learn, my soul, never to be discouraged from present duty by former disappointments. God's promise is sufficient to balance

all opposition. Let me accept of miracles recorded in God's word as the most convincing external proofs of a divine mission; and let me admire the kindness of God in so abundantly confirming the intimations of his will to mankind. Never should I excuse myself from the work to which God calls me, from any wickedness about others, or weakness in myself. God can make mountains his way, and qualify me as is necessary. Let me cheerfully connect the exercise of the gifts or graces which God hath given me in whatever order of precedence or subordination he pleaseth, employing them in the service he commands. But let no intended service of God render me undutiful to my relations: and, on the contrary, never let me fear men when I have a clear call from God to my work, and a promise of his presence to be with me in it.—Meanwhile, let no distance from the public ordinances of God, and the fellowship of saints, cool my zeal for his worship. Never let fond indulgence of my earthly relations make me to neglect any part of God's institutions, or of my religious duty towards them: If I do so, God will make me to smart for it in his time. Nay, it is better to part with relations for a time than to have them an incumbrance to us in the service of God. Whatever knowledge, gifts, or grace, God bestows upon me, it becomes me to improve them for the benefit of others, particularly of my fellow-labourers in the Lord; that with one mind, and one mouth, we may glorify God. But let my hopes never be too sanguine on the first promising appearances; for if grace do not really touch the heart, miracles themselves can produce but a temporary faith, a transient flash of religious affection.

Before Christ
1491.* Heb. Let the
work be heavy
for the men.Jer. 43. 2.
Zech. 1. 6.* Prov. 29. 12.
ver. 6, 13.
ch. 1. 11.† Heb. a matter
of a day in
his day.

9 *Let there more work be laid upon the men, that they may labour therein: and let them not regard vain words.

10 ¶ And the task-masters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get ye straw where ye can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw.

13 And the task-masters hasted them, saying, Fulfil your works, *your* daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's task-masters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.

17 But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD.

18 Go therefore now and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see that they were in evil case, after it was said, ye shall not minish ought from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hands to slay us.

22 ¶ And Moses returned unto the LORD, and said, LORD, wherefore hast thou so evil entreated this people? why is it that thou hast sent me?

23 For since I came to Pharaoh, to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

CHAP. VI.

† Heb. deliver-
ing thou hast
not delivered.

Here (†) To persuade Moses of the certainty of Israel's deliverance, God renews his promise of it: declares that his name is JEHOVAH,

REFLECTIONS UPON CHAP. V.—Let me here remark, that however poor and despicable the people of God may be on earth, he will acknowledge them, and in his own time plead their cause. The most presumptuous rebellion against God's will is founded in ignorance of him: and, while persecutors obstinately cleave to their wickedness, God's people ought to be peculiarly careful of offending him. It is no new thing for carnal men to look on religious worship as useless or hurtful, and to improve God's demands upon his people as a spur to their own cruelty: and cruel princes never want cruel agents to promote their barbarous purposes. In evil times God's ministers may expect a double share of abuse at all hands; and be blamed as the causes of distress, when they are but the innocent, the dutiful, occasions of it. But what a mercy is it that they have a God to go to with their complaints! Surely there is need to believe in hope against hope, since the heaviest trials may happen when we expect, and are even at the day-break of, remarkable deliverances! Meanwhile, let me think of the bondage of heathenish and anti-christian superstition, idolatry, oppression, and persecution, from which God hath delivered, and will deliver, his gospel-church. But how much more oppressive is the bondage of our natural and unregenerate state!—the bondage to a broken law, which demands the perfect performance of every duty, and yet denies all strength for that effect!—the bondage to divers lusts, which lade men with guilt, drown

the promise-performing God; that he had established his covenant with them in the persons of their progenitors; and that he regarded their affliction; 1—5. (2) He chargeth Moses to assure his brethren that God would deliver them from Egypt, render them his peculiar people, and settle them in Canaan; but through anguish they regard it not; 6—9. (3) Moses still excusing himself from his office, God gives him and Aaron a peremptory charge to require Pharaoh again to let the Hebrews go; 10—13, 26—30. (4) To introduce the genealogy of Moses and Aaron, that of the Reubenites, Simeonites, and Levites, is inserted; 14—25.

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I am the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, who bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob, and I will give it you for an heritage: I am the LORD.

9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

10 ¶ And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?

13 And the LORD spake unto Moses

Gen. 18. 14. Rom. 8. 31. Num. 23. 19. 1 Sam. 15. 29. Tit. 1. 2. 2 Tim. 2. 13. Heb. shortness, or straits, ch. 14. 12. Num. 21. 4. Job 21. 4. Prov. 4. 12. & 14. 29. Mat. 14. 31. Mark 5. 36. As they thought their deliverance impossible, they could neither consider nor believe what Moses said concerning it. * Have a disagreeable manner of speech, ch. 4. 10. Is. 6. 5. Jer. 1. 6. Ver. 30. Mat. 14. 31. Mark 5. 36. * Ver. 26—29. Ps. 77. 20. Is. 63. 11, 12. Mic. 6. 4. Josh. 24. 5. 1 Sam. 12. 6. Hos. 12. 13. Acts 7. 35, 36.

them in perdition, and pierce them through with many sorrows!—the bondage to this world, in minding nothing but carnal things!—the bondage of the fears of death and hell, which often render life a burden!—and the bondage to Satan, who goeth about seeking whom he may devour! Blessed for ever be the Lord, who hath sent a Saviour and a great one to deliver us! Dare not, my soul, to murmur against him, though fires should go before him, and it should be very tempestuous round about him. Weeping may endure for a night, but joy cometh in the morning.

CHAP. VI. Ver. 1. God's strong hand, and stretched-out arm, denote the remarkable manifestations of his power, in plaguing the Egyptians, dividing the Red Sea, &c.

Ver. 3. God was not so much manifested to the patriarchs by this his name Jehovah, which denotes his self-existence, necessary existence, self-sufficiency, independency: and his being not only Being itself, but also the effectual and eminent giver of being to his promises and creatures; nor had he given actual being to his promises in the remarkable fulfilment thereof.

Ver. 7. He took them under his immediate government, that they might know and serve him, and receive from him his distinguished benefits, temporal and spiritual.

Before Christ
1491.Ch. 3. 19, 20.
& 11. 1. &
2. 31, 34. &
12. & 14.
16. Gen. 5.
34. & 35. &
6. 21. & 7. 8.
18. 63. 9, 12.
1 Cor. 17. 21.
22. Dan. 19.
15. Jer. 32.
20, 21. Acts
7. 36.Gen. 18. 14.
& 17. 1. Is.
42. 8. Mar.
19. 26. and so
able to do
what I prom-
ise.Ch. 14. 18. &
17. 1. & 29.
3. & 46. 3.
Job 11. 7.Is. 44. 6.
Acts 17. 25.
Ps. 63. 18.Gen. 6. 18. &
15. 13, 18. &
17. 8. & 22. 4.
2 Sam. 23. 5.
ch. 3. 6, 8.Gen. 17. 8. &
26. 3. Ps. 105.
13. Heb. 11.
13. Acts 7. 5.Ch. 2. 23, 24.
& 3. 7. Is. 63.
9. Ps. 34. 6.
15. Rom. 8.
26. 27.Gen. 8. 1.
Ps. 106. 4.
44, 45. & 105.
6.Ch. 3. 8, 16.
17. 20. Gen.
45. 14. & 46.
A. & 50. 24.
Ps. 68. 13. &
81. 6. ch. 20.
2. Deut. 4. 20.
Jer. 11. 4. &
32. 20, 21.Deut. 4. 34.
2 Kin. 17. 36.
Is. 9. 12, 17.
21. see ver. 1.
1 Chr. 17. 21.
22. Deut. 26
6, 9.Gen. 17. 7.
ch. 19. 5, 6.
Jer. 31. 33. &
30. 22. Zech.
13. 9. Rom. 9.
4. Deut. 32.
9. Ps. 135. 4.
with Tit. 2.
14. 1 Pet. 2. 9.Ch. 16. 12.
& 29. 46.
Deut. 29. 6.
Jer. 24. 7.Gen. 15. 18.
& 26. 3. &
28. 13. & 46.
4. ch. 3. 8, 17.
& 23. 23.Heb. lift up
my hand,
Gen. 14. 22.
Deut. 32. 40.Gen. 12. 7. &
13. 15. & 21.
7. & 22. 13. &
35. 12. & 17.
8. & 48. 4.ch. 20. 12. &
32. 13. & 33.
1. Deut. 2.
29. & 4. 1.
29. & 11. 17.
31. & 12. 1.
10. & 15. 4.7. & 16. 20.
& 17. 4. Josh.
1. 11, 15. &
vi—xxi. Neh.
9. 22, 24, 25.Ps. 66. 12. &
74. 54, 55. &
60. 8, 9, 10.
& 105. 44. &
135. 12. &
136. 17—22.Jer. 32. 20,
21.

Gen. 18. 14. Rom. 8. 31. Num. 23. 19. 1 Sam. 15. 29. Tit. 1. 2. 2 Tim. 2. 13. Heb. shortness, or straits, ch. 14. 12. Num. 21. 4. Job 21. 4. Prov. 4. 12. & 14. 29. Mat. 14. 31. Mark 5. 36.

As they thought their deliverance impossible, they could neither consider nor believe what Moses said concerning it. * Have a disagreeable manner of speech, ch. 4. 10. Is. 6. 5. Jer. 1. 6. Ver. 30. Mat. 14. 31. Mark 5. 36. * Ver. 26—29. Ps. 77. 20. Is. 63. 11, 12. Mic. 6. 4. Josh. 24. 5. 1 Sam. 12. 6. Hos. 12. 13. Acts 7. 35, 36.

Before Christ
191.

and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers' houses: "The sons of Reuben the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 *And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of the sons of Levi, according to their generations; Gershon, and Kohath, and Merari. And the years of the life of Levi *were* an hundred thirty and seven years.

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel. And the years of the life of Kohath *were* an hundred thirty and three years.

19 And the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations.

20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses. And the years of the life of Amram *were* an hundred and thirty and seven years.

21 And the sons of Izhar; Korah, and Nepheg, and Zichri.

22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba daughter of Aminadab, sister of Naashon, to wife; and she bare him Nadab and Abihu, Eleazar, and Ithamar.

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families.

26 These *are* that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

27 These *are* they who spake to Pharaoh king of Egypt to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

28 ¶ And it came to pass, on the day when the LORD spake unto Moses in the land of Egypt,

29 That he LORD spake unto Moses, saying, I am the LORD: "speak thou unto

Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

CHAP. VII.

Here (1) Moses and Aaron being further directed and encouraged of God, proceed to execute their commission without more disputing; 1—7. (2) By God's direction, Moses proves a divine authority for his demand of Israel's dismissal, by the miraculous turning of Aaron's rod into a serpent; but the magicians imitating the same, Pharaoh hardens himself against the conviction; 8—13. (3) After fair warning, he chastises Pharaoh and his Egyptians, by turning their water into blood for seven days: but the magicians imitating this also, Pharaoh hardens himself against the stroke, while his subjects, by digging new wells, attempt to avoid it; 14—25.

AND the LORD said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

5 And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

14 ¶ And the LORD said unto Moses,

CHAP. VII. Ver. 1. Moses was a God to Pharaoh: he dealt with him in the name and authority of God, and punished his disobedience with plagues, which none but God could inflict.

Ver. 6. They manifested the noblest courage in speaking to, or dealing with, proud Pharaoh, and the most exact fidelity in the execution of all God's commands.

Ver. 12, 22. Whether the magicians imposed upon the sight of the spectators, by artfully conveying away the rods, and putting serpents in their places; or whether Satan actuated the rods, and made them to appear as serpents; or whether, for the hardening of Pharaoh, God himself effected this change, is hard to determine. It was more easy to impose upon spectators, in turning the water into blood, or in bringing up frogs. But it is manifest that all which the magicians did increased the plagues, but could not remove them; and that the swallowing up of their rods by Aaron's, and their inability to produce lice, proved that Moses' miracles were effected by a power infinitely superior to what they had in command.

REFLECTIONS UPON CHAP. VI.—In our greatest extremity, God often interposes for our relief, and the hardest work is easily effected when he puts his hand to it. If his mighty arm of mercy or judgment be stretched out, when he begins he will make an end. Certain is that deliverance for which the character, the covenant, the pity, the purpose and the power, of God, are all engaged; and yet the objects thereof, through anguish of spirit, or through his delay of performance, put his strong consolations from them. The frowardness of gospel-hearers makes ministers to despair of success with others, and to repeat the excuses which God hath already answered, till he charge them on their peril to obey his appointments. O the perverseness of the human heart, and its enmity against God! Before he calls, what numbers run unsent! When he calls to his service, what averseness to comply!—Whatever my pedigree be, whether honourable or ignominious, let me reckon it my chief honour to be God's favourite, and to be made useful in doing good to souls.—Let me, without gainsaying, obey his voice, and provoke him not; and though my work be difficult or dangerous, as my days are, so shall my strength be.

Before Christ
1491.

Before Christ
1491.

Pharaoh's heart is hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water, and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, 'The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood.

18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, 'Takethy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in the vessels of stone.

20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood.

21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned, and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

CHAP. VIII.

Here, (1) The second plague, viz. of frogs, is threatened and inflicted by God, and is imitated by the magicians: is removed on Pharaoh's humble request; nevertheless he continues hardened; 1—15. (2) The third plague, viz. of lice, is inflicted; cannot be imitated by the magicians; nevertheless, Pharaoh still hardens himself against God; 16—19. (3) The plague of flies is denounced against the whole land of Egypt, except where the Israelites dwelt; this forces Pharaoh to humble himself, and allow the Hebrews to leave the country; but, on the removal of it, he again hardens his heart, and recalls his permission; 20—32.

REFLECTIONS UPON CHAP. VII.—How great is the condescension of God in putting some of his honour upon sinful men, and in speaking to us by them, that his dread may not make us afraid! But, amidst trials and discouragements, ministers have need to be fully satisfied that, whatever contradiction they meet with, God shall be glorified by their work, both in them that are saved, and in them that perish. Happy those who know the Lord to be God by his fulfilment of promises to them; but miserable indeed are they who know him to be God by the execution of his vengeance upon them! The contest between Almighty God and the strongest worms of mankind is greatly unequal; let the potsherd strive with the potsherd of the earth; for, if men will not bow before the sceptre of his

AND the LORD spake unto Moses, 'Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2 And if thou refuse to let them go, behold, I will smite all thy borders with frogs:

3 And the rivers shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, 'Entreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, 'Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only?

10 And he said, 'To-morrow. And he said, Be it according to thy word; that thou mayest know that there is none like unto the LORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD, because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses: and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps; and the land stank.

15 But, when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

grace, they must break beneath the rod of his judgment! But, in mercy, God often warns before he punishes them. Sinners frequently desire to see miracles, not for their conviction, but to strengthen their unbelief. And readily is Satan permitted to harden such in their sin by his lying wonders. Through his influence men harden themselves against warnings, against judgments, and deliverances; and, whatever other shifts they try for relief, they will not so much as cry to God when he bindeth them. But the cause of God and truth shall prevail at last, and reign without contradiction; and dreadful shall be the just miseries of them who oppressed his people and contemned his admonitions?

Ch. 5. 1—4. &
7. 1, 2, 15, 16.
Jer. 1. 8—10,
17, 18. Ezek.
2. 5, 6. Ps.
119. 46. 1 Cor.
4. 2. Acts 20.
27.

Or dough.

Ps. 107. 40. &
83. 10, 11.

Ps. 78. 45. &
105. 30. Rev.
16. 13, 14.

Ch. 7. 11, 22.
2 Tim. 3. 8.

Ch. 9. 28. &
19. 17. 1 Kin.
13. 6. Acts 8.
24. Num. 21.
7. Prov. 14.
19. Is. 49. 23.
& 60. 14.

Ver. 25. 28. &
10. 8. 24. Jer.
22. 23. Mat.
21. 30. Ps. 78.
34, 36.

Or, have this
honour over
me. Pre-
scribe you the
time when
this plague
shall be re-
moved, see
ver. 10.

Heb. to cut off.

He either
thought God
could not re-
move it im-
mediately, or
that it might
soon remove
of its own
accord.

Ps. 9. 16. &
83. 18. & 58.
11. Deut. 32.
31. See ch. 7.
17.

Ch. 32. 10, 11.
Ezek. 36. 37.
Jana. 5. 16, 17,
18.

Ver. 9—11.
Is. 45. 11.
Mat. 7. 7.
Mark 11. 24.

Joel 2. 20.
Ezek. 39. 11.
Is. 34. 3.

Ver. 32. Is. 26.
10. Eccl. 8. 11.
Zech. 7. 11,
12. See ch. 7.
14. & 4. 21.

Ps. 105. 31.

Before Christ
1491.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast: all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man and upon beast.

19 Then the magicians said unto Pharaoh, This is the ^afinger of God: and Pharaoh's heart was ^bhardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; (lo, he cometh forth to the water;) and say unto him, Thus saith the LORD, ^aLet my people go, that they may serve me:

21 Else, if thou wilt not let my people go, behold, I will send ^aswarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

22 And I will ^asever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou ^amayest know that I am the LORD in the midst of the earth.

23 And I will put ^aa division between my people and thy people: ||to-morrow shall this sign be.

24 And the LORD did so: and ^athere came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was ^acorrupted by reason of the swarm of flies.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, ^aIt is not meet so to do; for we shall sacrifice the ^aabomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days journey into the wilderness, and sacrifice to the LORD our God, as ^ahe shall command us.

28 And Pharaoh said, ^aI will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: ^bentreat for me.

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh ^adeal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and entreated the LORD.

31 ^aAnd the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh ^ahardened his heart at this time also, neither would he let the people go.

CHAP. IX.

Here other three plagues are inflicted upon Pharaoh and his kingdom. (1) After warning, the fifth plague, viz. of murrain, is inflicted on the cattle of the Egyptians, while those of the Hebrews are safe; but Pharaoh hardens himself; 1—7. (2) Without warning, the plague of boils is inflicted upon man and beast, particularly upon the magicians; but Pharaoh hardens his heart; 8—12. (3) After warning, and a sharp rebuke of Pharaoh's pride, the plague of thunder, hail, and rain, is inflicted: this terrifies him into a confession of his sin, and a promise to dismiss the Israelites; but no sooner is it removed, at Moses' request, than he again hardens his heart, and recalls his promise; 13—34.

THEN the LORD said unto ^aMoses, ^aGo in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if ^bthou refuse to let them go, and will hold them still,

3 Behold, the ^ahand of the LORD is upon thy cattle which is in the field; upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.

4 And the LORD shall ^asever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel.

5 And the LORD appointed a set ^atime, saying, To-morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and ^aall the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and behold there was not one of the cattle of the Israelites dead. And ^athe heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, ^bTake to you handfuls of ashes of the furnace, and let Moses sprinkle it ^atoward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be a ^aboil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man and upon beast.

11 And the magicians ^kcould not stand before Moses because of the boil; for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD ^ahardened the heart of Pharaoh, and he hearkened not unto

Before Christ
1491.

Jan. 5. 16.
Mat. 7. 7.
Mark 11. 24.

Zech. 7. 11.
12. Eccl. 8.
11. See ch. 4.
21. & 7. 3, 4.
13, 14, 22.
ver. 15, 19.
Rom. 2. 5.
Job 9. 4.

Ch. 8. 1, 20. &
5. 1, 3. & 7. 1,
15. Jer. 6. 8—
10, 17, 18.
Ezek. 2. 6. &
3. 17. Ps. 119.
46. Acts 20.
27. 1 Cor. 4. 2.

Rom. 2. 5, 8,
9. Lev. 26. 14
—16, 23, 24.

Ch. 8. 19, 24.
1 Sam. 5. 6—
11. Ps. 78. 50.
These cattle
they kept for
labour, milk,
or wool, for
the Egyptians
kept none for
slaughter.

Ch. 8. 22, 23.
& 10. 23. ver.
6. 26. ch. 12.
13.

Eccl. 3. 1, 1.
Job 24. 1.
Eccl. 9. 10. &
8. 11. Prov.
27. 1.

Ps. 78. 50.
ver. 19, 25.

Ch. 3. 19. &
4. 21. & 7. 14.
& 8. 32. Is.
49. 4. Eccl. 8.
11. Zech. 7.
11, 12.

Ch. 8. 19.
Amos 3. 7.

To mark that
God himself
inflicted the
plague.

Lev. 13. 12—
20. Deut. 28.
27. Rev. 16. 2.

Ch. 8. 18, 19.
2 Tim. 3. 8, 9.
Rev. 6. 16, 17.

Ps. 81. 12. ch.
4. 21. & 3. 19.
& 7. 3, 13, 14.
& 8. 19, 32. &
10. 1, 20, 27.
& 11. 10. &
14. 8. ver. 7.
35. Rom. 2. 3.
Ps. 21. 12.
2 Thes. 2. 9—
11.

REFLECTIONS UPON CHAP. VIII.—How terrible an enemy is God, who, even by frogs, flies, and lice, can subdue the most proud and potent of his human opposers:—can force them to their prayers, and to feigned compliances with his will! Great indeed is his power, who can, at his pleasure, restrain Satan and his agents; and marvellous his kindness to his people, in distinguishing them from their fellow-sinners of mankind, and hiding them from common calamities under the shadow of his wings. But, alas, how quickly unrepentant hearts return to

their wickedness; and reigning lusts break through every bond, and render men impudently presumptuous and scandalously perfidious!—Let me, with Moses and Aaron, be bold and faithful in every point in the service of God; neither fearing the wrath of kings nor the opposition of devils: and let me always be ready to pray for mine enemies when I have any encouragement to it, any hopes of their change of heart, or of a blessing from the Lord upon them.

Before Christ 1491. them; as the LORD had spoken unto Moses.

13 ¶ And the LORD said unto Moses, Rise up ^{early} in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon ^{thine} heart, and upon thy servants, and upon thy people; that thou ^{mayest} know that *there is none like me* in all the earth.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be ^{cut off} from the earth.

16 And in very deed for ^{this} cause have I ^{raised} thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet ^{exaltest} thou thyself against my people, that thou wilt not let them go?

18 Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 ^{Send} therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that ^{feared} the word of the LORD, amongst the servants of Pharaoh, made his servants and his cattle flee into the houses.

21 And he that ^{regarded} not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand ^{toward} heaven, that there may be hail in all the land of Egypt; ^{upon} man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the LORD sent ^{thun-}der and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt ^{since} it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast: and the hail smote every herb of the field, and brake every tree of the field.

26 ^{Only} in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses, and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people *are* wicked.

28 ^{Entreat} the LORD (for *it is enough*) that there be no *more* ^{mighty} thunders and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city I ^{will} spread abroad my hands unto the LORD; *and* the thunders shall cease, neither shall there be any more hail; that ^{thou} mayest know how that the ^{earth} is the LORD's.

30 But, as for thee and thy servants, I know that ye will ^{not} yet fear the LORD God.

31 And the flax and the barley were smitten; for the barley *was* in the ear, and the flax *was* balled.

32 But the wheat and the rie were not smitten; for they *were* ^{not} grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD; and the thunders and hail ^{ceased}, and the rain was not poured upon the earth.

34 And ^{when} Pharaoh saw that the rain, and the hail, and the thunders, were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken ^{by} Moses.

CHAP. X.

Here, (1) God declares that, in all the plagues of Egypt, he intended his own glory, and the instruction of Israel; 1, 2. (2) The plague of locusts being threatened, Pharaoh's servants instigate him to let the Hebrews depart; but as he would only allow the men to go, it is inflicted. Hereupon Pharaoh confesses his sin; but when the locusts are removed at Moses' request, he again hardens his heart; 3—20. (3) After warning, the ninth plague, of a total and terrible darkness over all the land, except where the Hebrews dwelt, is inflicted, and continues for three days. Hereupon Pharaoh offers to let all the Hebrews go, providing they leave their cattle behind them; and outrageously threatens Moses for refusing his terms; 21—29.

AND the LORD said unto Moses, Go in unto Pharaoh: ^{for} I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:

2 And that thou ^{mayest} tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye ^{may} know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, ^{How} long wilt thou refuse to humble thyself before me? ^{Let} my people go, that they may serve me:

4 Else, if thou refuse to let my people go, behold, to-morrow will I bring the ^{locusts} into thy coast:

5 And they shall cover the ^{face} of the earth, that one cannot be able to see the earth: and they shall eat the ^{residue} of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

prosperity the means of their ruin, to the praise of the glory of his justice. Though men may sport with his judgments, the indignation of the Almighty will most certainly overtake them, and fall most heavily on those who remain under the power of a proud hell-hardened heart; which neither warnings, however express, nor judgments, however terrible, can impress. But happy are they who have God for their friend and refuge! Effectual fervent prayer to him is the most powerful antidote against trouble, and under it the surest help and consolation

REFLECTIONS UPON CHAP. IX.—God can execute the most numerous, diversified, and extensive, judgments upon such as hate him. He can easily make what we have idolized, whether our cattle, our bodies, or fields, the immediate objects of our punishment; and how severe is the punishment which he hath laid up in store for such as have been most instrumental in deceiving and hardening others! Satan can delude men into sin, but he cannot preserve them from suffering. And in tremendous sovereignty God fixes on the objects of his wrath, and renders their

Before Christ
1491.

Ver. 14, 15.
ch. 9. 24. &
11. 6. Joel 2.
2. Dan. 12. 1.
No locusts
were like
them in num-
ber, shape, or
destructive
influence.

Means of de-
struction,
ch. 23. 33.
Josh. 23. 13.
1 Sam. 18. 21.
Prov. 29. 6.

Ps. 107. 34. &
89. 10. & 135.
9. & 105. 27—
36.

Ecc. 12. 1.
Josh. 24. 15.
Prov. 3. 9. ch.
5. 1. ver. 24—
26. We shall
need our cat-
tle for sacri-
fices to our
God, and for
food to our-
selves.

† Let your God
you so much
boast of take
care of you in
the best way
he can. It is
plain you are
hastening to
your ruin;
and if you
trouble me
farther you
shall smart
for it.

Ps. 52. 3.
2 Chr. 32. 15.

Ch. 5. 4. ver.
28. 2 Chr. 16.
10. & 25. 16. &
20. 26. & 36.
16.

† He shook it:
towards the
several quar-
ters of the
land of
Egypt.

Ch. 14. 21.
Gen. 41. 6.
Ps. 48. 7. Jer.
18. 17.

Ps. 105. 34.
35. & 78. 46.
Deut. 28. 38.
1 Kin. 8. 37.
Joel 2. 2—11.
ver. 6.

Joel 2. 2—
11. 20. & 1.
4. 6. 7. 10.
Ps. 105. 34.
35. & 78. 46.
Deut. 28. 38.
1 Kin. 8. 37.
Rev. 9. 2—10.

† Heb. hastened
to call.

Ch. 9. 27.
Num. 21. 7. &
22. 34. 1 Sam.
15. 24. & 26.
21. Mat. 27. 4.
Judg. 10. 10.
15. Ps. 78. 34.
36. 57.

Job 34. 31.
32. ch. 8. 8.
24. & 9. 28.
Acts 8. 24.

CHAP. X. Ver. 16. I have sinned against you Hebrews, in cruelly oppressing you: I have sinned against you, Moses and Aaron, in scornfully denying your just demands.

Ver. 19. The sea which runs along the east of Egypt, is called the Red Sea, either from the colour of the weeds in it; or, rather, because it anciently be- longed to the Edomites; Gen. xxv. 30. for Edom signifies Red.

Ver. 23. The Israelites could have marched away in this darkness; but God would have them brought forth, not as fugitives, but as triumphant conquerors.

Ver. 26. They were to leave nothing of their property behind them, that they might have no temptation to return.

Ver. 29. Moses saw Pharaoh no more; for he denounced the death of the first-born before he left his presence at this time; ch. xi. 4—8; and, when they were destroyed, Pharaoh only sent to him; ch. xii. 31.

REFLECTIONS UPON CHAP. X.—Let me, with holy awe, observe, that God intends the judgments which he executes as standing memorials of his supreme power and authority over all creatures, and of his victorious power over the king-

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; "which nei- ther thy fathers nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pha- raoh.

7 ¶ And Pharaoh's servants said unto him, How long shall this man be a 'snare unto us? Let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is ^kdestroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God; but who are they that shall go?

9 And Moses said, 'We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a feast unto the LORD.

10 And he said unto them, †Let the LORD be so with you, as I will let you go, and your little ones: "look to it, for evil is before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. "And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses †stretched forth his rod over the land of Egypt; and the LORD brought an °east-wind upon the land all that day, and all *that* night: and when it was morning, the east-wind brought the ^plocusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such.

15 "For they covered the face of the whole earth, so that the land was dark- ened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh †called for Moses and Aaron in haste; and he said, 'I have sinned against the LORD your God, and against you.

17 Now therefore °forgive, I pray thee, my sin only this once, and entreat the

LORD your God, that he may take away from me this 'death only.

18 And he went out from Pharaoh, and "entreated the LORD.

19 And the LORD turned a mighty- strong west-wind, which took away the locusts, and cast them into the 'Red sea: there remained not one locust in all the coasts of Egypt.

20 But ^ythe LORD hardened Pharaoh's heart, so that he would not let the chil- dren of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be ^zdarkness over the land of Egypt, even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: "but all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only ^blet your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give us also sacrifices and burnt-offerings, that we may sacrifice unto the LORD our God.

26 'Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and ^d'we know not with what we must serve the LORD until we come thither.

27 ¶ But the LORD 'hardened Pha- raoh's heart, and he would not let them go.

28 And Pharaoh said unto him, 'Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

29 And Moses ^esaid, Thou hast spoken well, I will see thy face again no more.

CHAP. XI.

Here, (1) Moses, threatened by Pharaoh, ch. x. 28, boldly warns him, that the death of all the first-born of the Egyptians in one night would oblige him to dismiss the Hebrews in safety; but Pharaoh contemns his admonition; 4—10. (2) Before Moses gave this warning, or immediately after, he, by God's appoint- ment, directs the Hebrews to ask of the Egyptians jewels of gold and silver; 1—3.

AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let

dom of Satan, in restraining the malice, and chastising the insolence, of his and his people's enemies. But there is nothing for which God more readily quarrels with men than for their pride. Whole nations are often ruined through the pride and obstinacy of their governors: and, when Satan has got sinners to the brink of ruin, he exerts all his might in pushing them down headlong. The early engage- ment of children in the service of God is exceedingly contrary to the inclinations and interests of Satan and his agents. But the proudest contemners of God's messengers will be obliged to stoop to them at last. Professions of repentance, extorted by punishment, are but hypocritical, and quickly issue in more obstinate relapses into wickedness: but such as baffle manifold convictions may expect to be given up to such hardness of heart, that nothing but the flames of hell will impress or awaken their conscience. The effectual fervent prayer of a righteous man availeth much; it often, for a time, diverts the just vengeance of God from his insolent enemies. The wicked need not therefore hasten the godly from among them; for, if once a full separation be made, the former will be irrecor- verably and inexpressibly miserable, and the just judgment of God will no longer tarry.

Before Christ
1491.

* Deathful
plague, 2 Kin.
4. 40. 2 Cor.
11. 23. Judg.
10. 15.

Ch. 8. 12, 30.
& 9. 29. Mat.
5. 44. Jam. 5.
16, 17, 18.

* On the east of
Egypt, ch. 13.
18. & 15. 4.
22. & 23. 31.
Num. 14. 25.
& 21. 14.
Deut. 1. 40. &
11. 4.

Ch. 3. 19. &
4. 21. & 6.
1. & 7. 2—4.
13, 22, 23. &
8. 15, 19, 32.
& 9. 7, 12, 21.
34, 35. Eccl.
8. 11. Rom. 2.
4. 5. 2 Chr. 28.
22. & 36. 13.

* Job 24. 13. &
18. 5. 6. Ps.
105. 28. Rev.
16. 10.

Ch. 8. 22. & 9.
4. 26. & 12.
13. Ps. 111. 9.
& 112. 4.

Gen. 34. 23.
1 Tim. 6. 10.

Deut. 12. 32.
Prov. 3. 9.
Gen. 31. 18.
Deut. 17. 16.
Hos. 2. 9.
See ver. 9.
Gen. 12. 1.
Heb. 11. 8.
Hos. 6. 3.

Ch. 3. 19. & 4.
21. See ver.
20. Rev. 9. 20.
& 16. 10, 11.

2 Chr. 25. 16.
& 16. 10. ver.
11.

Heb. 11. 27.
ch. 11. 4.

Before Christ 1491. **you go he shall surely thrust you out hence altogether.**

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

3 And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 ¶ And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:

5 And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel, shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee; and after that I will go out. And he went out from Pharaoh in a great anger.

9 ¶ And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh. And the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

CHAP. XII.

Contains, (1) The institution of the Hebrews' sacred year; 1, 2. (2) The institution of the passover for commemorating their deliverance; appointing the taking, killing, and roasting of the lamb; the sprinkling of the door-posts with its blood; the time and manner of eating it; pious conference thereat; and persons partaking; 3—14, 21—28, 43—50. (3) The institution of the feast of unleavened bread on the seven days following the passover; 14—20. (4) God's slaying the first-born of the Egyptians, while the Hebrews feasted themselves, forced Pharaoh and his courtiers to send away the Israelites, loaded as they were with Egyptian wealth, and in the very time which God had promised to Abraham. They march out in great order, and are attended by a mixed multitude; 29—42, 51.

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

CHAP. XI. Ver. 3. Moses was very great; was much honoured, as one who could bring upon them fearful judgments, and remove them at his pleasure.

Ver. 4. I will go out; manifest my powerful and just vengeance in an eminent and extensive manner.

Ver. 7. They shall not meet with the smallest opposition or disturbance in their departure from Egypt.

Ver. 8. Moses' great anger manifested his detestation of Pharaoh's incurable obstinacy: and represented the terrible displeasure of God against him.

REFLECTIONS UPON CHAP. XI.—How extensive is the indignation of God! He has still in life, one plague more to inflict, even death in sin, and damnation to attend it! Of this the guilty sinner has now warning; may the goodness of God lead him to repentance, lest his righteousness be manifested in his awful judgment. Meanwhile, by increasing his strokes of wrath, he can force men to fulfil his gracious purposes and kind promises to his people, if they refuse to do it willingly; and will make his favourites perfectly safe, even in the midst of their enemies. Nay, he will effectually redress the grievances, and repay the wages, of his people in his own time and manner, and maintain the honour of his faithful servants, in despite of whatever hell and earth can do to oppose them! But what a bitter grief to the ministers of Christ is the hardness and obstinacy of sinners against the Lord and his Christ! And when sin is the object of our indignation we may be angry and sin not.

CHAP. XII. Ver. 2. The month Abib, which nearly corresponds to our March,

2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it, according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep or from the goats:

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike it on the two side posts and on the upper door-post of the houses wherein they shall eat it.

8 And they shall eat the flesh in that night, roasted with fire, and unleavened bread; and with bitter herbs they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roasted with fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your genera-

Num. 33. 4. Is. 19. 1. Jer. 43. 13. 1 Sam. 5. 3. Ps. 82. 1. ch. 22. 28. Heb. 11. 28. 1 Thes. 1. 10. Col. 1. 14. Rom. 8. 1, 33, 34. Gal. 3. 13. 2 Cor. 5. 21. John 5. 24. Lev. 23. 5. Num. 9. 2—14. & 28. 16. Deut. 16. 1—7, 12, & 15. 15. Josh. 5. 10. 2 Chr. xxx. xxxv. ch. 13. 9. & 17. 14. Num. 16. 40. Josh. 4. 7.

was the seventh of the common year among the Egyptians and others, all along, I suppose, from the creation; but was made the first of the Jewish sacred year now established by God, according to which the ceremonial festivals were to be regulated: but they continued to reckon by the ancient year in their civil matters; and even the years of jubilee and release began in the ancient manner, about September, as then the crop was entirely off the ground.

Ver. 3. The taking of the lamb four days before the time prevented their neglect, and stirred them up to the consideration of and faith in their approaching deliverance.

Ver. 4. Every family of these, so joined together, paid their respective share of the lamb's price.

Ver. 6. The lamb was killed between three o'clock in the afternoon and sun-set.

Ver. 8. The bitter herbs were endive, succory, wild lettuce, thyme, or the like.

Ver. 9. The word rendered raw signifies not thoroughly roasted. It was to be roasted all in one piece.

Ver. 10. They were to leave none of it, lest the Egyptians should abuse it, or themselves make a superstitious use of it.

Ver. 11. These circumstances imported their holding themselves in readiness to leave the country, and march off, as the Lord's free-men; but these, as well as the taking of the lamb on the tenth day of the month, seem to have been required only with respect to the first celebration.

Ver. 14. This feast was to be a joyful commemoration of their deliverance, observed every year, and during the whole period of the ceremonial dispensation until the death of Christ, thereby prefigured.

Before Christ 1491.

Ch. 13. 4.

Deut. 16. 1.

Ps. 89. 19.

20. Heb. 5. 1

Prov. 8. 23.

Or, kid, ver.

5. 19. John 1.

29. 1 Cor. 5.

7. Rev. 5. 8,

9, 12, 13.

Is. 49. 5, 6.

& 11. 10.

Mat. 22. 2—

10. Luke 14.

21, 23. Eph.

3. 12—22. &

3. 6. & Col. 1.

27. Rev. 7. 4;

9. Rom. 15.

7—12. & 3. 21.

22, 29, 30, &

11. 11, 12, 15.

32. Rev. 11.

15.

Lev. 1. 3, 10.

& 22. 21—24.

Mal. 1. 14.

Heb. 7. 26. &

9. 13, 14.

1 Pet. 3. 18.

& 1. 18, 19. &

2. 22. 2 Cor.

5. 21.

1 Tim. 2. 5.

Ps. 80. 17.

Zech. 13. 7.

Is. 9. 6. & 7.

14.

Song 5. 10.

11. Rom. 5.

6. John 10.

18. & 19. 11.

Lev. 23. 5.

Prov. 8. 23.

Gen. 3. 15.

with Gal. 4. 4.

Rom. 5. 6.

John 7. 30.

& 13. 1.

2 Chr. 30. 15.

Deut. 16. 1.

Lev. 23. 5.

Num. 9. 3. &

22. 16. Mark

15. 1, 8—14.

Is. 53. 6. Mat.

20. 28. 1 Tim.

2. 6. Heb. 2.

9, 10. Rom. 5.

19.

Ch. 29. 39. &

30. 8. Deut.

16. 1, 6. 2 Chr.

35. 14. Num.

28. 4. Heb. 1.

2. & 9. 26.

1 Pet. 1. 19

20. Mat. 27.

46—50.

Ver. 22. Heb.

11. 28. & 9.

13, 14. 1 Pet.

1. 2. Eph. 1.

7. Col. 1. 14.

Ver. 18.

John 6. 53, 54.

Heb. 3. 13—

15. 2 Cor. 6. 2.

Ps. 22. 14.

John 12. 27.

Is. 53. 10.

Ver. 34. Deut.

16. 3. Mat. 16.

12. 1 Cor. 5. 8.

Ch. 34. 25. &

23. 18. & 29.

34. Deut. 16.

4. ch. 16. 19.

Lev. 7. 15. &

22. 30. & 19.

6, 7. Prov. 27.

1. 2 Cor. 6. 1.

2. Heb. 3. 13.

15. Eccl. 9. 10.

1 Pet. 1. 13.

Eph. 6. 14.

Ps. 23. 4.

Ver. 13, 23.

27. Num. 28.

16. Deut. 16.

5. 1 Cor. 5.

7.

Ch. 11. 4, 5.

ver. 29, 30.

Heb. 11. 28. 1 Thes. 1.

Lev. 23. 5. Num. 9.

Before Christ
1491.

Ch. 13. 6. &
23. 15. & 34.
18. Lev. 23. 6.
Num. 28. 17.
Deut. 16. 3.
15. Luke 12.
1. Mat. 16. 12.
1 Cor. 5. 6, 7,
8, 13.

Ver. 19. ch.
31. 14. Gen.
17. 14. 1 Cor.
5. 13. Mat.
18. 17.

Lev. 23. 2, 3,
4, 7, 8, 24, 27,
35, 36. Num.
26. 18, 25, 26.
& 29. 1, 7, 12.

Ch. 16. 23. &
35. 2, 3. Neh.
8. 1—18. Jer.
17. 21, 22.

For ever, in
the ceremonial
laws signifies,
till Christ
should come,
and be the
everlasting
antitype
thereof, ver.
14, 24. ch. 27.
21. & 28. 43.
& 30. 21. Lev.
6. 18. & 10. 9.
& 17. 7. & 23.
14, 21, 31, 41.
& 24. 3. Num.
18. 11, 19, 23,
&c.

See ver. 15.

Ch. 6. 26. &
3. 16, 18, 19.
& 4. 29. ver.
37.

Heb. 11. 28.
Lev. 14. 6.
Num. 19. 18.
Ps. 51. 7. Acts
15. 9. John 15.
3. & 17. 17.

Ezek. 9. 6.
Rev. 7. 3. &
9. 4. 2 Sam.
24. 16. Rom.
8. 1, 33, 34.
1 Thes. 1. 10.

1 Cor. 10. 10.
Heb. 11. 28.
2 Sam. 24. 16.
17. 8. 37, 36.
Ps. 35. 7.

Gen. 17. 8.
See ver. 17.

See ch. 3. 7.
& 6. 8.

See ver. 14.

Ch. 13. 8, 9,
14, 15. Deut.
6. 20—25. &
32. 7. Ps. 78.
5, 6. Josh. 4.
6, 7, 21, 22.
Is. 36. 19.

Ch. 34. 25.
Deut. 16. 2, 5.
1 Cor. 5. 7.
See ver. 11,
12, 13, 23, 29.
ch. 13. 14, 15.
Deut. 6. 21—
25.

See Gen. 24.
26. & 47. 31.
ch. 4. 31.
1 Chr. 29. 20.
Mic. 6. 6.
2 Chr. 20. 18.
Ps. 22. 29.
Phil. 2. 11.

Heb. 11. 28.
Deut. 12. 32.
Ps. 119. 4, 5.
6, 32. See ver.
50.

Ch. 11. 4.
1 Thes. 5. 2.
3. Job 34. 20.

tions; ye shall keep it a feast by an ordinance for ever.

15 ¶ Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, ^athat soul shall be cut off from Israel.

16 And in the first day *there shall be* an ^aholy convocation, and in the seventh day there shall be an holy convocation to you; no ^bmanner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance ^cfor ever.

18 In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be ^dcut off from the congregation of Israel, whether he be a stranger or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the ^eelders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip *it* in the blood that is in the bason, and strike the lintel and the two side-posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will ^epass over the door, and will not suffer the ^bdestroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons ^fforever.

25 And it shall come to pass, when ye be come to the land ^gwhich the LORD will give you, according as he hath promised, that ^hye shall keep this service.

26 ^mAnd it shall come to pass, when your children shall say unto you, What mean you by this service?

27 That ye shall say, It is the ⁿsacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people ^obowed the head and worshipped.

28 And the children of Israel went away, and ^pdid as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass that at mid-

night the LORD ^qsmote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that *was* in the dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a ^rgreat cry in Egypt; for *there was not* a house where *there was not* one dead.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, and get ye forth from among my people, both ye and the children of Israel; and go serve the LORD, as ye have said.

32 Also ^stake your flocks and your herds, as ye have said, and be gone; and ^tbless me also.

33 And the Egyptians were ^uurgent upon the people, that they might send them out of the land in haste; for they said, We be all ^vdead men.

34 And the people took their dough before it was leavened, their ^wkneading-troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and ^xthey ^yborrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 And the LORD ^zgave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians.

37 ¶ And ^bthe children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, besides children.

38 And ^aa mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were ^dthrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the ^{sojourning} of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, even the ^eself-same day it came to pass, that all the host of the LORD went out from the land of Egypt.

42 It is ^ha night much to be observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This is the ordinance of the passover; there shall no stranger eat thereof.

44 But every man's servant ^kthat is bought for money, when thou hast circumcised him, then shall he eat thereof.

Before Christ
1491.

Ch. 4. 23. &
11. 4. Num. 8.
17. & 33. 4.
Ps. 78. 51. &
105. 36. &
135. 8. & 136.
10. See ver.
12, 23, 27.
with ch. 1. 16,
22. Gen. 42.
21, 22. Judg.
1. 7. Jer. 2. 17,
19. & 4. 18.
Mat. 7. 2.
2 Thes. 1. 6.
Job 9. 4. Ps.
140. 11. Prov.
13. 21.

Ch. 11. 6.
Prov. 21. 13.
Jam. 2. 13.
Judg. 1. 7.
2 Thes. 1. 6.
with ch. 1. 16,
22.

Gen. 15. 14.
& 46. 4. & 50.
24. ch. 6. 1.
Ps. 105. 38.
See ch. 10. 9.

Ch. 10. 9, 26.
Ch. 8. 28. &
9. 28. & 10.
17.

Ch. 11. 1.
ver. 39.

Gen. 20. 3.
Is. 37. 36.

Or, *dough*.

Ch. 3. 21, 22.
& 11. 2, 3.
Gen. 15. 14.
Ps. 105. 37.

Heb. *asked*.

See Gen. 39.
21. Ch. 3. 2.

Num. 33. 9.
5. Gen. 42. 11.
ch. 36. 26.

Num. 1. x. with
Gen. 12. 2. &
13. 16. & 15.
5. & 17. 4, 5.
6. 16. & 18.
18. & 22. 17.
& 26. 4. & 28.
3. 14. & 35.
11. & 46. 3. &
48. 19, 20. &
47. 27. ch. 1.
7, 12.

Zech. 8. 23.
Num. 11. 4.

Ch. 6. 1. &
11. 1. ver. 33.

Acts 13. 17.
Heb. 11. 9.

Gen. 15. 13.
Acts 7. 6. Gal.
3. 17.

Heb. 2. 3. Ps.
102. 13. Ezek.
24. 2. Num.
23. 19. Heo.
10. 23. Tit. 1.
2. 2 Tim. 2.
13.

Deut. 16. 1.
6. Ps. 107. 1.
2. See ver. 14.

Eph. 2. 12.
Lev. 22. 10.
1 Cor. 11. 27,
28, 29. John
3. 3.

Gen. 17. 12.
13. Is. 35. 10.
Rev. 5. 9, 10.
Eph. 1. 7.

Ver. 15—21. The feast of unleavened bread immediately succeeded the passover. The holy convocation, on the fifteenth day of the month, commemorated their departure from Egypt; and that on the twenty-first commemorated their passage through the Red sea, by which their wonderful deliverance was completed.

Ver. 27. As offered to God, and attended with the shedding and sprinkling of blood, the passover was a *sacrifice*; but, as received and eaten by men, it was also a *sacrament*.—The Israelites bowed their heads in token of their thankful

acknowledgment of God's favours, and cheerful submission to his laws and ordinances.

Ver. 40. These four hundred and thirty years are to be reckoned from the call of Abraham to leave his native country; Gen. xi. 31. and xii. 1—5; during the first half of which, he and his promised seed sojourned in Canaan, and the other half they dwelt in the land of Egypt; Gen. xv. 13. and xvi.

Ver. 43, 45. No heathen, or uncircumcised person, was allowed to partake thereof.

Before Christ 1491.

45 ¹A foreigner and an hired servant shall not eat thereof.

46 In ^mone house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; ⁿneither shall ye break a bone thereof.

47 ^oAll the congregation of Israel shall keep it.

48 And when ^aa stranger shall sojourn with thee, and will keep the passover to the LORD, let all his ^amales be circumcised, and then [†]let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One ^llaw shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; ^aas the LORD commanded Moses and Aaron, so did they.

51 And it came to pass ^tthe self-same day, ^{that} the LORD did bring the children of Israel out of the land of Egypt by their ^uarmies.

CHAP. XIII.

Here we have, (1) God's commands to Israel to devote the first-born of man and beast to his service; and to inform their children that it was in remembrance of his preserving their firstlings when he destroyed all those of the Egyptians; 1, 2, 11—16; to observe the passover and feast of unleavened bread in their seasons; and to inform their children that it was in memorial of his quick and powerful deliverance of them from their Egyptian bondage. (2) God's care of Israel in chusing their way and conducting them by a cloudy pillar; 17—22. (3) The Israelites' care of Joseph's bones in bringing them along with them; 19.

AND the LORD spake unto Moses, saying,

2 ^aSanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, ^{both} of man and of beast: it is mine.

3 ¶ And Moses said unto the people, ^bRemember this day, in which ye came out from Egypt, out of the house of bondage; for by ^cstrength of hand the LORD brought you out from this ^{place}: there shall no ^dleavened bread be eaten.

4 ^eThis day came ye out in the month Abib.

5 And it shall be when the LORD ^fshall bring thee unto the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a

REFLECTIONS UPON CHAP. XII.—Come near, my soul, and behold what the Lord hath wrought for Israel! He had multiplied them amidst cruel bondage and murder: he had protected them amidst ruinous plagues; and now, after a solemn feast, he brings them forth with wealth, with honour, in health, in peace, in order, and in due time! Behold what things he, who sitteth on the throne, makes new! A new year; new festivals; new liberties; a new nation to himself! Behold how their enemies push them into liberty; how they enrich them; and what a mixed multitude take part with them in their journey! Behold the care with which God distinguishes his people from the rest of the world! But chiefly behold God's great work of the redemption of mankind, through the blood of his Son! O the strong hand! the stretched-out arm! the grace! the mercy, the sovereignty, the wisdom, the justice, the exact fidelity to his promise, which appears in this! How are violated commandments, enraged devils, and mighty hosts, made to let the ransomed of the Lord depart into liberty! With what initial wealth, what spoils of principalities and powers, nay, unsearchable riches and righteousness, they come forth! In what high honour, spiritual soundness, peace, and order, they are brought from Heathenism or Popery; nay, from their natural state of bondage and death in trespasses and sins; and all in the precise time of love, the day of espousals, the hour of grace, appointed of the Father! And how marvellously JEHOVAH here makes all things new! A new world is created on the earth—a virgin brings forth a child, whose name is IMMANUEL, God with us! a new testament is ratified in his blood! a new covenant is confirmed with many! a new gospel-period, a year of God's redeemed, is introduced! new festivals on the flesh and blood of his Son! new liberties!—freedom indeed, for those who are made heirs of God, and joint heirs with Christ! a new church of Jews and Gentiles, purified, by his oblation, a peculiar people to himself, zealous of good works!—But what a mixed multitude of empty professors attend and plague the church in every reformation on earth! What a multitude of remaining lusts and infirmities attend the choicest saints till they get to the Canaan above!

land flowing with milk and honey, that thou shalt keep this service in this month.

6 ^bSeven days shalt thou eat unleavened bread, and in the seventh day ^{shall be a} feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 And ^tthou shalt shew thy son in that day, saying, *This is done* because of that ^{which} the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a ^ksign unto thee upon thine hand, and for a memorial between thine eyes; that the LORD's law may be in thy mouth: for with a ^{strong} hand hath the LORD brought thee out of Egypt.

10 ^mThou shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 ⁿThat thou shalt ^{*set apart} unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males ^{shall be} the LORD's.

13 ^oAnd every firstling of an ass thou shalt redeem with a [†]lamb; and if thou wilt not redeem it, then thou shalt break his neck: and ^{all} the first-born of man among thy children shalt thou redeem.

14 And it shall be when thy ^{son} asketh thee ^{sin} time to come, saying, What is this? that thou shalt say unto him, By ^{strength} of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would ^{hardly} let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man and the first-born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem.

16 And it shall be for a ^{token} upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

In this *passover-feast* let me behold how Jesus, the all-excellent, the mighty, the unblemished, Son of God, who was set up from everlasting, and promised and typified four thousand years, in the *fulness of time* assumes our nature, partakes of flesh and blood, obeys the law, and suffers the most flaming and tremendous vengeance of God, without being crushed, broken, or ruined;—and all this that he might be our all-sufficient and everlasting covert from the wrath of God;—might be the means of destruction to sin, Satan, and death, for us;—and might, with unfeigned faith, sincere love, and bitter grief for sin, be fed upon by us, in holy fellowship, as the sweet, the heart-cheering, supporting, and strengthening food of our soul, by which we are enabled to go up from this evil world towards our everlasting inheritance in the Canaan above! And, blessed be the Lord, we, *strangers and foreigners*, sinners of the Gentiles, are admitted to feast on him, with Abraham, Isaac, and Jacob, in the kingdom of God, while the Jewish children of the kingdom are cast out!

In their *feast of unleavened bread* may I not discern Jesus' state of debasement on earth! his week fulfilled in holiness, in sorrows, and in sufferings; on the first day of which he assumed his holy manhood, was gathered with sinners, but without sin; and on the last of which he made his life a ransom for many? May I not discern the pure but afflicted state of the gospel-church, in her apostolical and millennial periods, noted for holy convocations of men to the Lord? May I not discern the festival-week of the Christian life, spent in purity and pressures, and noted for its first day of conversion to Christ, and its last of departure, to be with him for evermore? Let me in it feed upon him as the incorrupted nourishment of my soul, carefully avoiding and detesting the leaven of malice, hypocrisy, error, or corrupt practices! Let me in it improve Jesus, as the blessed first-fruit unto God which sanctifieth all my enjoyments, the cause and token of my deliverance into the glorious liberty of the gospel!

Before Christ
1491.

Before Christ
1491.

Ps. 105. 14.
1 Cor. 10. 13.
Gen. 19. 20.
21. Is. 6. 7—
18. 1 Chr. 7.
21.

Num. 14. 4.
Deut. 28. 68.
Neh. 9. 16.

Ch. 14. 2.
Num. 35. 8.
Ps. 107. 7. &
80. 1. & 77.
20. & 78. 52.
53. Is. 63. 12.
15. ver. 20.

As armies; or,
by fire in a
rank, ch. 14. 8.
& 12. 51.

Gen. 50. 24.
25. Ac's 7. 16.
Heb. 11. 22.
Josh. 24. 32.

Num. 35. 6.
Jer. 2. 2. Hos.
2. 14. Deut. 8.
2. 15.

Num. 14. 14.
Deut. 1. 33.
Neh. 9. 19. Ps.
78. 14. & 99.
7. & 105. 39.
1 Cor. 10. 1.

Ch. 14. 19, 20.
21. Num. 9.
19. Is. 4. 5.
Ps. 121. 5—8.

By this march
to the south-
east God tried
their faith,
carried them
off from the
Philistines,
who hated
them, 1 Chr.
7. 21. and
tempted Pha-
raoh to pursue
them.

Num. 33. 7.
ch. 13. 17, 18.
20. Jer. 44. 1.

Ps. 37. 23.
23. & 71. 11.
& 41. 5. 7, 8.
Their God
does not know
the way to
Canaan.

Ch. 5. 19. &
4. 21. & 7. 3.
4. 15. 14. 22.
& 8. 13, 19.
32. & 9. 7, 12.
34. 35. & 10.
1. 20. 27. &
11. 9. ver. 8.
17. Rom. 2. 4.
5. Ps. 81. 12.
2. Thes. 2. 11.
12.

Ch. 9. 16. ver.
17. 18. Ezek.
22. 22. Neh. 9.
10. Rom. 9.
22. 23.

Ch. 7. 5. 17.
& 8. 10. 22.
& 9. 14. Ps.
58. 11. & 9.
16. & 82. 13.

Ps. 105. 25.
ch. 12. 33. &
16. 7. Job 5.
2. Jam. 4. 5.
See ch. 1. 9.
10.

CHAP. XIII. Ver. 2. The Lord's preservation of the Hebrews' first-born, when he destroyed those of the Egyptians, gave him a peculiar right to them.

Ver. 9, 16. Their exact observation of these feasts, and the dedication of their firstlings, together with the repeated explication of the meaning thereof to their children, would make their deliverance from Egypt as fresh and evident to them and their seed as a thing hung or written on their foreheads.

Ver. 13. Unclean firstlings were either to be redeemed, or else killed, that they might not be put to any other use than for the Lord.

Ver. 17. The Philistines, who had originated from Lower Egypt; Gen. x. 13, 14, and dwelt in the south-west corner of Canaan, were a numerous, valiant, and fierce nation, whom the Hebrews, unarmed, and quite dispirited by their long bondage, durst not have encountered.

REFLECTIONS UPON CHAP. XIII.—Never forget, O my soul, the great things which God has done for his church, or for thyself, in his common or special providence! Let me carefully observe every mean of keeping them fresh on my

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, "Lest peradventure the people repent when they see war, and they return to Egypt."

18 But God led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up ^hharnessed out of the land of Egypt:

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, "God will surely visit you; and ye shall carry up my bones away hence with you."

20 ¶ And ^bthey took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And ^cthe LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He ^dtook not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAP. XIV.

Here, (1) While the Hebrews, by God's direction, march to the south-east, Pharaoh, as God had warned Moses, pursues them with a powerful army, to bring them back to their bondage; 1—9. (2) Shut in by the Red Sea before them, the Hebrews, overwhelmed with fear, chide with Moses for bringing them out of Egypt; but he encourages them quietly to hope for deliverance; 10—14. (3) While God, by his immediate power and his cloudy pillar, protects the rear of the Hebrew host, Moses, at his direction, divides the Red Sea by the stretching of his rod over it. Hereupon the Hebrews march through it on dry ground; but, while the Egyptians attempt to pursue them, the waters return on, and drown them; 15—29. (4) The Hebrews are at first much impressed with the miracle, believe God, and regard Moses as his agent; 30, 31.

AND the LORD spake unto Moses, ^asaying,

2 Speak unto the children of Israel, that they ^aturn and encamp before ^bPi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will ^csay of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

4 And I ^dwill harden Pharaoh's heart, that he shall follow after them; and I will be ^ehonoured upon Pharaoh, and upon all his host; ^fthat the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and ^gthe heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 ^hAnd the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out ⁱwith an high hand.

9 But the Egyptians ^kpursued after them, (all the horses and chariots of Pharaoh, and his horsemen, and his army,) and overtook them ^lencamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And, when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were ^msore afraid: and the children of Israel cried out unto the LORD.

11 And ⁿthey said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 ^oIs not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? for *it had been* better for us to serve the Egyptians than that we should die in the wilderness.

13 ¶ And Moses said unto the people, ^pFear ye not; stand still, and see the salvation ^qof the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14 The LORD shall ^rfight for you, and ye shall hold your peace.

15 ¶ And the LORD said unto Moses, Wherefore ^scriest thou unto me? speak unto the children of Israel, that they go forward:

16 But ^tlift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them; and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall ^uknow that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the ^vangel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

mind; and let me teach them diligently unto my children, that they may hear and fear the Lord for their good. What the Lord marvellously brings to me, or preserves for me, let me cheerfully surrender to his service, at his call. The life he rescues from imminent danger is doubly obliged to be devoted to his service; and they who truly love God will readily serve him with the best they have. But, if troubles and difficulties attend my path, conscious of my weakness and folly, let me trust in him who proportions his people's trials to their strength, and look up to him for direction in all my ways. In this pillar of cloud and fire I discern God's special care and protection of his people. Even, while clouds and darkness are round about him, justice and judgment are the habitation of his throne, and mercy and truth go before his face. Do I not behold Jesus likewise given to be an ever-attending light and leader, as well as protector and glory, to his people in this wilderness-world? Let me always follow his direction and example: so shall I, in due time, arrive safe at the promised Canaan which is above. And, though the way in which he leads me be very contrary to the will and wisdom of the flesh, let me rest assured that it is a right one to the fulfilment of all his glorious promises of grace and glory.

Ch. 13. 8. 9.
16. 18. & 3.
20. & 6. 1. 6.
Num. 33. 3.

Josh. 24. 6.
ch. 15. 9.

See ver. 2.

Mat. 6. 25—
34. & 14. 30.
31. Ps. 53. 5.
& 14. 5. Mat.
14. 31. Mark
5. 26. Is. 41.
10. 13. 14. &
43. 1. 2.

Ps. 106. 6—
8. ch. 15. 24.
& 16. 2. & 17.
2. Num. 11. 1.
& 14. 2. & 16.
41. & 20. 3.
4. 5. & 21. 5.

Ch. 6. 9. & 5.
21.

Wait upon
God with a
quiet and com-
posed frame of
spirit, and a
believing ex-
pectation of
deliverance,
Is. 41. 10, 13,
14. & 43. 1. 2.
& 30. 15. 2.
Chr. 20. 15.
17. 1 Pet. 5. 7.
Mat. 6. 34. &
14. 31. Mark
5. 36. Phil. 4.
6. Ps. 55. 22.

Ver. 30. Gen.
49. 18. Is. 43.
11. Hos. 13. 4.
Ps. 105. 35. &
105. 8.

Ver. 15. ch.
15. 3. Judg. 5.
20. Ps. 50. 3.
& 85. 1. Is.
50. 15.

Deut. 9. 13.
14. 20. ch. 17.
4. Neh. 9. 9.
Rom. 8. 26.

Ch. 4. 2. 17.
20. 21. & 7. 9.
See ver. 21—
20. Gen. 15.
14. & 46. 3. &
50. 24. ch. 3.
8. 17. & 6. 1.
6.

Ver. 4. Ps. 9.
16. & 58. 11.
& 85. 18.

Christ, ver.
24. ch. 13. 21.
22. & 23. 21.
Is. 63. 9—12.
Mal. 3. 1.
Josh. 5. 13.
14. Hab. 3. 8.
2.



THE GREEK GALLEYS LOST IN THE RED SEA

1798

By J. H. P. Esq.

Before Christ
1491.

* Ch. 3. 8. & 6.
8. Ps. 78. 54.
& 135. 12. &
136. 21. & 80.
8. 9. & 74. 2.
& 114. 2. ver.
17.

Num. 14. 14.
& 22. 3. Deut.
2. 25. & 11.
25. Josh. 2. 9.
Num. 20. 12.
—21. & 22. 3.
with Gen. 36.
49.

* Josh. 2. 11. &
5. 1. Ps. 68. 2.
& 48. 5. 6.
Rev. 18. 10.
Is. 13. 7. 8.
1 Sam. 14. 16.

* Ch. 19. 5. 6.
2 Sam. 7. 23.
Ps. 74. 2.
2 Pet. 2. 1.
1 Pet. 2. 9.
Tit. 2. 14.

* Ps. 44. 2. &
78. 54. 55. &
135. 12. &
136. 21. & 80.
8. Is. 5. 1—4.
Jer. 2. 21.

* Deut. 11. 11.
Ps. 78. 68. 69.
See ver. 13.

* Ps. 146. 10.
Rev. 11. 15.
17. Is. 57. 15.
& 9. 7.

* Prov. 21. 31.
ch. 8. 22. &
11. 7. & 14.
20—29.

* Judg. 4. 4.
Luke 2. 36.
Acts 21. 9.
1 Sam. 10. 5.

* Judg. 11. 34.
& 21. 21.
1 Sam. 18. 6.
2 Sam. 6. 14.
21. Jer. 31. 4.
13. Ps. 68. 11.
25.

* 2 Chr. 5. 13.
ver. 1.

* Num. 33. 8.
Gen. 25. 18.
& 16. 7.
1 Sam. 15. 7.
1 Chr. 3. 18.
Num. 10. 33.

* That is, bit-
terness, Ruth
1. 21.

* Ch. 14. 11. &
16. 2. & 17. 3.
Num. 11. 1, 4.
5, 6, 10. & 14.
1—4. & 16.
41. & 20. 2—
5. & 21. 5.

* Mat. 6. 25.
Ps. 4. 6.

* 2 Kin. 2. 21.
& 4. 41. Rom.
5. 1, 3. 2 Cor.
1. 5, 7. 1 Pet. 2.
21, 24.

* Ch. 16. 4.
Deut. 8. 2, 15.
1 Pet. 1. 6, 7.

* Lev. 26. 3—
13. Deut. 28.
1—15. & iv—
viii. xxx.

thou hast guided *them* in thy strength
unto *thy* holy habitation.

14 'The people shall hear, *and* be
afraid: sorrow shall take hold on the in-
habitants of Palestina.

15 Then the *dukes* of Edom shall
be amazed; the mighty men of Moab
trembling shall take hold upon them; all
the inhabitants of Canaan shall *melt*
away.

16 Fear and dread shall fall upon them;
by the greatness of thine arm they shall
be *as still* as a stone; till *thy* people pass
over, O LORD, till the people pass over,
which thou hast purchased.

17 Thou shalt *bring* them in, and
plant them in *the* mountain of thine in-
heritance, *in* the place, O LORD, *which*
thou hast made for thee to dwell in; *in*
the sanctuary, O LORD, *which* thy hands
have established.

18 The LORD shall *reign* for ever and
ever.

19 For the *horse* of Pharaoh went in
with his chariots and with his horsemen
into the sea, and the LORD brought again
the waters of the sea upon them; but the
children of Israel went on dry *land* in the
midst of the sea.

20 ¶ And Miriam the *prophetess*, the
sister of Aaron, took a *timbrel* in her
hand; and all the women went out after
her with timbrels and with dances.

21 And Miriam *answered* them, Sing
ye to the LORD, for he hath triumphed
gloriously; the horse and his rider hath
he thrown into the sea.

22 ¶ So Moses brought Israel from the
Red sea, and they went out into *the* wil-
derness of Shur; and they went *three*
days in the wilderness, and found no
water.

23 ¶ And when they came to Marah
they could not drink of the waters of Ma-
rah, for they *were* bitter: therefore the
name of it was called *Marah*.

24 And the people *murmured* against
Moses, saying, *What* shall we drink?

25 And he cried unto the LORD; and
the LORD shewed him a *tree*, *which* when
he had cast into the waters, the waters
were made sweet: there he made for them
a statute and an ordinance, and there he
proved them,

26 And said, *If* thou wilt diligently
hearken to the voice of the LORD thy God,

and wilt do that which is right in his
sight, and wilt give ear to his com-
mandments, and keep all his statutes, I
will put none of these *diseases* upon thee,
which I have brought upon the Egyp-
tians: *for I am* the LORD that healeth
thee.

27 ¶ "And they came to Elim, where
were twelve wells of water, and threescore
and ten palm-trees: and they encamped
there by the waters.

CHAP. XVI.

Contains an account of God's victualling the camp of Israel. Here
is, (1) Their outrageous murmuring for want of bread; 1—3.
(2) While Moses sharply reproves their murmurs, God graciously
promises them flesh and bread from heaven; 4—12. (3) Quails
and manna are sent for their provision; 13—15. (4) Laws and
orders are given concerning the manna; viz. that they should *gather*
and eat it daily; that they should gather a double portion on
the sixth day, but expect none upon the seventh; and that they
should preserve a potful of it for a memorial; 16—36.

AND they *took* their journey from
Elim; and all the congregation of
the children of Israel came into the wil-
derness of Sin, which is between Elim and
Sinai, on the fifteenth day of the second
month after their departing out of the land
of Egypt.

2 And the *whole* congregation of the
children of Israel murmured against Moses
and Aaron in the wilderness:

3 And the children of Israel said unto
them, *Would* to God we had died by the
hand of the LORD in the land of Egypt,
when we sat by the *flesh-pots*, *and* when
we did eat bread to the full; for ye
have brought us forth into this wilder-
ness to kill this whole assembly with
hunger.

4 ¶ Then said the LORD unto Moses,
Behold, I will rain bread from heaven
for you; and the people shall go out and
gather *a certain* rate every day, that I
may *prove* them, whether they will walk
in my law or no.

5 And it shall come to pass, that on the
sixth day they shall *prepare* *that* which
they bring in; and it shall be twice as
much as they gather daily.

6 And Moses and Aaron said unto all
the children of Israel, At even, then ye
shall know that *the* LORD hath brought
you out from the land of Egypt:

7 *And* in the morning, then ye shall
see the *glory* of the LORD; for that he
heareth your murmurings *against* the

Before Christ
1491.

Deut. 28. 27.
60. & 7. 15.

Ch. 23. 25.
Ps. 103. 3.
& 147. 3.
Heb. 7. 25.
Rev. 22. 2.
1 Pet. 2. 24.

Num. 33. 9.
Is. 12. 3.
Rev. 7. 17.

Num. 33. 10.
11. ch. 15. 27.

Gen. 19. 4.
Num. 11. 1—
10. & 14. 1—
4. & 16. 41. &
20. 2—5. &
21. 5. ch. 15.
24. & 14. 11.

Num. 14. 2. &
11. 4. 5. 6. &
20. 3. & 21. 5.
ch. 14. 11.
Lam. 4. 9.

Num. 11. 4,
5. ch. 2. 23.
Deut. 8. 3.
Jer. 2. 6. Ps.
107. 5. & 78.
19, 20. ch. 14.
11. Num. 11.
6. & 14. 3. &
20. 4, 5. & 21.
5. Deut. 8. 2,
3.

Rom. 12. 20,
21. Ps. 105.
40. & 78. 24.
Num. 11. 8.
John 6. 31, 32.
& 3. 16. 1 Cor.
10. 3. Rev. 2.
17.

Ver. 16. Mat.
6. 11, 31, 34.

Ch. 15. 25.
Deut. 8. 2. &
33. 6. Josh. 24.
15. Gen. 22. 1.

Ver. 23. ch.
35. 2, 3. Lev.
25. 21, 22.

Ver. 3. ch.
12. 51. & 13.
21. & 14. 30.
& 20. 2.

Ver. 13.

Ver. 10. Lev.
9. 6, 23. Num.
12. 5. & 14.
10. & 16. 42.
ch. 24. 10.

† It is chiefly
against God
that ye mur-
mur; we are
but his mini-
sters, who act
by his direc-
tion.

Ver. 14—16. All the nations about heard of God's delivering his people, and destroying the Egyptians: and then, but especially afterwards, when the Israelites approached their territories, they were filled with terror and dread.

Ver. 20, 21. Perhaps Miriam is here called the *sister of Aaron*, rather than of Moses, because she lived mostly with Aaron.—She and her companions seem to have repeated the whole song after Moses and his brethren.

Ver. 24. To murmur against God is to conceive unworthy and hard thoughts of his nature, word, or work; or to utter them with our tongue.

Ver. 25. God there *proved* their faith and obedience, and published his statutes, promising them future favours on condition of their obedience.

Ver. 26. God *heals*, and helps, in every case respecting either soul or body, and delivers from all evils, felt or feared, whether spiritual, temporal, or eternal.

REFLECTIONS UPON CHAP. XV.—Admire, my soul, the displayed perfections, the transacted works, the fulfilled promises, the endearing relations, of the Most High! How his feeble followers are encouraged and helped! How his proud opposers fall under him! Awake, awake, and utter this song of Moses and of the Lamb! Since the Lord hath brought me through fire and water to a goodly heritage, since he hath brought me out of a fearful pit, and out of the miry clay, let me believe his mighty works, and sing his praise. Let there be a new song in my heart, and in my mouth, even praises to our God: Let my meditation of him be sweet: and let my soul, which he hath redeemed, rejoice in God, my only Lord. With sweet astonishment, with heart-burning affection, and with enrapturing joy, let me sing, what JEHOVAH, Father, Son, and Holy Ghost, have done,

and will do, for me;—what they have given, and will give, to MEN—to ME;—what they are, and for ever will be, to men—to ME! And while I go up, through this wilderness-world, to my Canaan above, let me kindly accept the mixture of crosses and comforts which God allots to me. If parching thirst, if bitter gall, succeed my noted deliverances, let me never once doubt of his love; never once fear that all things are against me. If I am dear to God, it is proper that he make me smart for my sin. If he love me, let him not spare his rod of correction, which drives folly from my heart. If Jesus' presence sweeten my bitter draughts, it is enough. The cup, which my Father giveth me, shall I not drink it? If JEHOVAH be my God, that healeth me, let him make me wounds all over, that I may feel his word, his blood, his Spirit, applied, and his hands binding up and making me whole. If I get Elim refreshments here, let me adore his sovereign kindness. But let my last march be to the river of life, clear as chrystal; to the living fountains of waters, where God himself shall wipe all tears from mine eyes. Meanwhile, let me not be unaffected with the great deliverances which God hath wrought, and shall work, for his gospel-church; with his destruction of her heathenish and antichristian enemies; while exercised herself with a vicissitude of embarrassing troubles and joyful deliverances.

CHAP. XVI. Ver. 4. The manna fell from heaven in the manner of rain or dew; and by it God *proved* the Israelites; tried whether miraculous favours would induce them to an exact observation of his laws.

Ver. 5. It was the sixth day of the week on which the double portion of manna was gathered; but whether it was the sixth after the Hebrews murmured, and sixth of the fall of the manna, is not certain.



Murderer. Jov.

THE ISRAELITES GATHERING MANNA.

Exodus. Ch. 16. v. 25.

London Feb Aug. 24-25, by Richard Evans White row Springfield.

LORD : and what *are* we, that ye murmur against us ?

8 And Moses said, *This shall be* when the **LORD** shall give you in the evening flesh to eat, and in the morning bread to the full ; for that the **LORD** heareth your murmurings which ye murmur against him : and what *are* we ? your murmurings *are* not "against us, but against the **LORD**.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near "before the **LORD** ; for he hath "heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness ; and, behold, the glory of the **LORD** "appeared in the cloud.

11 ¶ And the **LORD** spake unto Moses, saying,

12 "I have heard the murmurings of the children of Israel : speak unto them, saying, "At even ye shall eat flesh, and in the morning ye shall be filled with bread ; and "ye shall know that I *am* the **LORD** your God.

13 ¶ And it came to pass, that at even "the quails came up, and covered the camp : and in the morning the "dew lay round about the host.

14 And when "the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, as small as the hoar frost on the ground.

15 And when the children of Israel saw *it*, they said one to another, "It is manna : for they wist not what it *was*. And Moses said unto them, "This *is* the bread which the **LORD** hath given you to eat.

16 ¶ This *is* the thing which the **LORD** hath commanded, Gather of it every man according to his eating ; an "omer "for every man, *according to* the number of your persons ; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, "he that gathered much had nothing over, and he that gathered little had no lack : they gathered every man according to his eating.

19 And Moses said, Let no man "leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses ; but some of them left of it until the morning, and it "bred worms and stank : and Moses was wroth with them.

21 And they gathered it "every morn-

ing, every man according to his eating : and when the sun waxed hot it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered "twice as much bread, two omers for one *man* : and all the rulers of the congregation came and told Moses.

23 And he said unto them, This *is that* which the **LORD** hath said, To-morrow is the "rest of the holy sabbath unto the **LORD** : "bake *that* which ye will bake *to-day*, and seethe that ye will seethe ; and that which remaineth over lay up for you to be kept until the morning.

24 And they "laid it up till the morning, as Moses bade : and it did not stink, neither was there any worm therein.

25 And Moses said, "Eat that *to-day* ; for *to-day is* a sabbath unto the **LORD** : *to-day* ye shall not find it in the field.

26 Six days ye shall gather it ; but on the seventh day, *which is* the sabbath, "in it there shall be none.

27 ¶ And it came to pass, *that* there "went out *some* of the people on the seventh day for to gather, and they found none.

28 And the **LORD** said unto Moses, "How long refuse ye to keep my commandments and my laws ?

29 See, for that the **LORD** hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days : "abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people "rested on the seventh day.

31 And the house of Israel called the name thereof Manna : and it *was* "like coriander-seed, white ; and the taste of it *was* like wafers *made* with honey.

32 ¶ And Moses said, This *is* the thing which the **LORD** "commandeth, Fill an omer of it to be kept for your generations ; that they may see the bread where-with I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, "Take a pot, and put an omer full of manna therein, and lay it up before the **LORD**, to be kept for your generations.

34 As the **LORD** commanded Moses, so Aaron laid it up before the "Testimony, to be kept.

35 And the children of Israel "did eat manna forty years, until they came to a land inhabited ; they did eat manna until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an ephah.

Ver. 10. While the cloud marched before them into the wilderness an extraordinary brightness appeared in it.

Ver. 16. Every man had about five English pints of it allotted him for his daily provision.

Ver. 18. The provision for a family was put into a common stock, and the master measured out to each his share.

Ver. 19. To prevent a superstitious keeping of it, and to cause them always to trust in God for more, none of it was to be kept over the night.

Ver. 22. The rulers *told Moses* ; observant of God's kindness, and that they might receive directions how to dispose of this double portion.

Ver. 23. They might not dress manna on the sabbath, as it required a great deal of labour to grind and bake it ; Numb. xi. 8.

Ver. 29. On the sabbath no one was allowed to travel, except to the public worship of God, or about works of necessity and mercy.

Ver. 34. It was not till about ten months after that this potful of manna was laid up before the tables of the law, on the foreside of the ark.

REFLECTIONS UPON CHAP. XVI.—Our comfortable glances of prosperity on earth soon change and pass away ; while fresh difficulties produce fresh murmurings ; and discontent vitiates what it has, and magnifies what it loseth or desires. But how criminal to distrust God's goodness and power, to despair of mercy and life, whenever we are brought into straits ! and to murmur desperately, as if God hath wrought wonders for our relief ! Observe, all abuse of his servant's strikes against God himself ; and noted displays of his glory shall effectually check the murmurs of presumptuous sinners, and vindicate the faithful messengers of Christ ! But for the children of God to disquiet their minds about temporal necessities, when their heavenly Father can with a word supply them with every thing useful, is both foolish and highly offensive. Bread shall be given them,

Before Christ
1491.

CHAP. XVII.

Contains the history of God's watering the camp of Israel, and his warring in their behalf. (1) Distressed with the murmurings of the people for want of water, Moses cries to God; who directs him to bring water out of a flinty rock, by smiting it with his rod; 1—7. (2) Attacked by the Amalekites in their march, the Israelites, commanded by Joshua, encouraged by the elevation of Moses' rod as their banner, and assisted by his prayers, defeat them; and record their victory, with the Lord's purpose of plaguing the Amalekites, till they should be utterly destroyed; 8—16.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place *Massah, and †Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us or not?

8 ¶ Then came Amalek, and fought with Israel in Rephidim.

Num. 33. 12—14. ch. 16. 1. ver. 7. still going south-east along the east side of the Red sea.

Jer. 2. 6. Deut. 8. 15. Ps. 107. 5.

Ch. 14. 11, 12. & 15. 24. & 16. 2, 3. Num. 21. 1—10. & 14. 1—4. & 16. 41. & 20. 2—5. & 21. 5.

Num. 14. 22. Deut. 6. 16. Ps. 78. 41. Mat. 4. 7. & 16. 1, 2, 3. Acts 15. 10. 1 Cor. 10. 9.

Ch. 14. 11, 12. & 15. 24. & 16. 3. Num. 14. 2. & 11. 4, 5, 6. & 20. 3. & 21. 5.

Ch. 14. 15. & 15. 25. Num. 11. 11, 15, 22. & 20. 10.

Num. 14. 10. 1 Sam. 30. 6.

Ezek. 2. 6. Acts 20. 23, 24. Jer. 1. 8—10, 17, 18.

Ch. 3. 16. & 4. 29. & 24. 1, 9, 14.

See ch. 42. 17, 20. & 7. 20. & 14. 16.

Num. 20. 8, 9. Ps. 78. 15, 16. & 114. 8. & 105. 41. Deut. 8. 15. Neh. 9. 15. Is. 48. 21. 1 Cor. 10. 4.

* That is, temptation.

† That is, chiding, or strife.

Num. 20. 13. Ps. 81. 7. & 95. 8. Heb. 3. 8.

Gen. 14. 7. Deut. 25. 17, 18, 19. 1 Sam. 15. 2, 3. Num. 24. 20.

and their water shall be sure. So transcendent is his kindness, that he bestows on wicked murmurers, not only necessities, but even delicacies. Amidst prudent care and diligent activity to make provision for myself, it becomes me to beware of covetousness or sinful distrust; to live always contented with bare necessities for the time, and depend upon God for what may be needful hereafter. Never let any earthly gain prevent my sanctification of the sabbath. If, from regard to its honour, I deny myself, the Lord of it will assuredly make up my loss, and be my exceeding great reward. But if the Lord hath shewed me his great kindness, let me treasure it up in my heart for grateful remembrance through all my life.—In this manna I contemplate Jesus the true bread—Jesus the bread of life. He is the free gift of God to murmuring and rebellious sinners, starving to eternal death. In the camp of the visible church he comes down from heaven, in the dewy ordinances and offers of the gospel, early, daily, and plentifully. Small, and contemned by many, and unknown to most, he is the divinely prepared, the mysterious, the pure, the sweet, the wholesome, the all-sufficient, and all-suitable nourishment of our souls; which God liberally and constantly distributes to us, and which we ought early, earnestly, and daily, to receive, each for ourselves; and the more so as we approach towards the eternal state, in which we shall have no further offers of his grace. And, as he was bruised in the mortar and mill of his Father's indignation, and baken in the oven of his wrath, let me receive him into a wounded conscience and a broken heart, as the grand restorative and nourisher to eternal life.

CHAP. XVI. Ver. 5. The elders of the people were to witness Moses' bringing forth water from the rock, and to report it to the people.

Ver. 6. God stood above the rock in the pillar of cloud, the token of his presence, to shew that it was his powerful influence, not Moses' stroke, that brought forth the water.—This rock, it is reported, remains visible till this day, as a kind of large stone, with twelve or twenty-four openings, in the valley of Rephidim.

Ver. 8. Whether these Amalekites were in league with the Egyptians, or were Canaanites, or Edomites; or whether they attacked them merely for the sake of the riches they had brought out of Egypt; we know not.

Ver. 9. Moses stood on the top of the hill, in view of the Israelites, with his wonder-working rod lifted up as their banner, and as a token of the Lord's presence with and assistance of them.

Ver. 11. This different success, answerable to Moses' elevation of his hands and

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill, with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it *JEHOVAH-nissi:

16 For he said, †Because the ‡LORD hath sworn, that the LORD will have war with Amalek from generation to generation.

CHAP. XVIII.

Contains the history of the visit which Jethro paid to Moses; but, whether before or after the giving of the law at Sinai, I cannot certainly determine. (1) Jethro brings to Moses his wife and two sons from the land of Midian; 1—6. (2) Upon Moses' welcoming of them, and rehearsal of what the Lord had done for Israel, Jethro rejoices, offers sacrifices of thanksgiving; and he and Moses, Aaron, and the elders of Israel feast upon them; 7, 12. (3) Observing the burden which Moses took upon himself, in judging the people, Jethro, with submission to the divine direction, advises him to appoint subordinate judges for the easier causes, and to reserve only the judgment of the more difficult to himself; 13, 23. (4) Moses, directed of God, complies with this advice; 24—27.

WHEN Jethro, the priest of Midian, Moses' father-in-law, heard of all that God hath done for Moses, and for

rod, marked the power and efficacy of prayer: and that they could do nothing but as God encouraged and strengthened them.

Ver. 12. This marked the human weakness of Moses; and that Christ, by his presence and Spirit, must help our infirmities in prayer.

Ver. 14. Joshua was to hear it, as he and his successors, who commanded the armies of Israel, were to watch every opportunity of destroying the Amalekites.

Ver. 15. The design of this altar was to commemorate the victory divinely bestowed, and to offer sacrifices of thanksgiving thereupon.

REFLECTIONS UPON CHAP. XVII.—The straits of the people of God frequently recur upon them; and how commonly do they afford occasion for repeated unbelief, and a sinful rage of spirit, under them, while the greatest kindnesses are forgotten, or ill-requited. Humble prayer is most effectual to compose the spirit under such injurious treatment. Did we then but recollect the circumstances of our sins, it would tend rather to our humiliation; and, did we but wait with humble patience, we should soon discover that God can open the most abundant supplies in our greatest distresses. How heartily wicked men hate the saints, and take all opportunities to distress them! But terrible is the vengeance that awaits them on account of it. The prayers of the saints, and the sword of JEHOVAH are effectual to accomplish their ruin. Let me then never murmur against, never distrust, my God of infinite power and grace! Let me, in every case, cry to him who can turn flinty rocks into water-springs! If I receive mercies amidst many provocations, I may expect new trials. But let me depend upon God, in all my warfare, and praise him for all my victories.—But in this smitten rock I behold Jesus, the firm, the unchangeable God, and Mediator of his people, who, from our deserts of hell and damnation, appeared in our nature!—Jesus, the stone smitten by Moses' fiery law, before the rulers and people of Israel, that stream of atoning blood and sanctifying virtue might issue forth, and run in this wilderness of our world, for the purification and refreshment of sinful men.—In this warfare I behold Jesus, MY ALL IN ALL, as the Captain of salvation, directing the Lord's host.—Jesus, the rod, the branch, lifted up as an ensign to the Gentiles!—Jesus, as my unwearied intercessor at the right hand of the Majesty on high!—Jesus, through whom I am more than a conqueror; and who hath sworn that he will have war with the enemies of his people, from generation to generation, till they be utterly destroyed!

Before Christ
1491.

Ch. 24. 13. & 32. 17. & 33. 11. Num. 13. 8, 16. & 14. 30. & 34. 17. Deut. 3. 28. & 31. 23. & 34. 9. Josh. 1. xiv. called Jesus, Acts 7. 45. Heb. 4. 8.

Ch. 4. 2, 17, 20. & 7. 20. & 14. 16.

Judg. 5. 15. with Num. 8. ver. 13.

Ps. 28. 1. & 56. 9. 1 Tim. 2. 8. Jam. 5. 16. Luke 18. 1. Is. 58. 9. & 65. 24. Ps. 50. 15. & 91. 15. Mark 11. 24.

Mat. 26. 41. 43. Rom. 12. 12. Gal. 6. 9. Eph. 6. 18. Col. 4. 2, 12.

John 14. 13. Rom. 8. 26, 27. Jam. 1. 6. 7. Mat. 24. 13. Heb. 7. 25.

Ch. 34. 27. Deut. 31. 9, 22. Is. 8. 1, & 30. 8. Hab. 2. 2, 3.

Num. 24. 20. Deut. 25. 17—19. 1 Sam. 15. 2, 3. & 14. 48. & 27. 8. 2 Sam. 1. 1. 1 Chr. 4. 43.

Gen. 8. 20. 12. 7, 8. & 13. 18. & 21. 33. & 22. 14. & 35. 20. Judg. 6. 24. Ezek. 48. 35.

The Lord my banner.

Or, Because the hand of Amalek is against the throne of the Lord; therefore the Lord &c.

Heb. the hand upon the throne of the Lord.

Ver. 14. Is. 11. Ps. 21. 9, 10, 11. 2 The. 1. 8, 9. Is. 14. 20, 21. ch. 2. 5. Mal. 1. 4.

Ch. 2. 16. & 3. 1. & 4. 18.

Ps. 44. 2, 3. ch. vi. xvii. 15. 14.

Before Christ
1491.

Israel his people, and that the LORD had brought Israel out of Egypt;

2 Then Jethro, Moses' father-in-law, took 'Zipporah Moses' wife, after he had sent her back,

3 And her two sons; of which the name of the one was 'Gershom; for he said, I have been an alien in a strange land:

4 And the name of the other was 'Eliezer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh:

5 And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

6 And *he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their ^kwelfare; and they came into the tent.

8 And Moses told his father-in-law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the LORD delivered them.

9 ¶ And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, 'Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD is greater than all gods; for in the thing wherein they dealt proudly he was above them.

12 And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou dost to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father-in-

law, Because the people come unto me to inquire of God:

16 When they have a matter they come unto me, and I judge between one and another, and I do make them know the statutes of God and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest is not good.

18 'Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

19 Hearken now unto my voice; I will give thee counsel, and God shall be with thee: be thou for the people to God-ward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place *in peace.

24 So Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people; rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And Moses let his father-in-law depart; and he went his way into his own land.

CHAP. XIX.

Contains an account of the preparation for God's giving of the law at mount Sinai. (1) On the forty-fifth or forty-seventh day of their departure from Egypt the Israelites arrive at the place; 1, 2. (2) God, by Moses, proposes to them the terms of their covenant-relation to him, and they too boldly accept them; 3-8. (3) Notice being given, that on the third day God intended to publish his law, orders for preparing the people to receive it are issued, and carefully executed; 9-15. (4) A most terrible appearance of the glory of God is exhibited on mount Sinai; 16-20. (5) The people are charged to observe a respectful distance while God speaks to them; 21-25.

should inquire after, and rejoice in, one another's welfare. It is necessary that, if married persons part for a time, they should meet again with the first convenience, that they may share in one another's honours and comforts, as well as in their troubles: and that children should be, as much as possible, under the immediate inspection of religious parents. When great honours from God are attended with due humility towards men; and when such as have seen much of the Lord's goodness readily communicate their experiences to their friends, especially when meeting together, they chiefly converse concerning the things of God, and sanctify their mutual friendship with joint prayer and praise: it is both pleasing and instructive. Those in office should always execute the same with fidelity and condescension, even to such as have deserved their disregard; and prefer public business to private civilities. But how profitable is wisdom to direct in every thing, that we may not overdo even in well-doing! Good counsel is helpful even to the wisest, and proper assistance to the ablest, in office; and it will be readily embraced by such as are wise and prudent. With great care and conscience should persons be chosen to offices of government either in church or state, that none may be admitted but such as are able men, men of truth, fearing God and hating covetousness. And dreadful is their guilt who help or hold in ignorant and profane persons, to the dishonour of God and the hurt of his people.

CHAP. XVIII. Ver. 6, 7. Jethro sent a messenger to inform Moses of his coming; and Moses hereupon went to meet him.

Ver. 11. Even in the Egyptians' haughty and insolent detaining of his people Israel, imagining it impossible for their God to deliver them, he shewed himself infinitely their superior in wisdom and might.

Ver. 12. They feasted before God, near to the symbol of his presence in the cloud, or on the mount, and in holy awe of him, and as in his sight.

Ver. 17, 18. What thou dost is not convenient either for thyself or the people. This tedious attendance will destroy thine own health and theirs.

Ver. 19. I make no doubt but God will bless thee in following the course to which I advise.

Ver. 20. Thou shalt deliver and explain to them God's Laws, which they may apply to their particular cases and occasions.

Ver. 21. Men of understanding, courage, piety, candour, faithfulness, and honesty, and who will discourage every wicked thing.

REFLECTIONS UPON CHAP. XVIII.—It is highly becoming that professed saints should mark every turn of providence that befalls them; and, in a dependence on God as their help, reckon themselves strangers on earth: and that they

Before Christ
1491.

Ver. 16, 19. Lev. 24. 12. Num. 15. 34. & 27. 5. 1 Sam. 9. 9. They inquire of me what is the will of God in doubtful cases.

† Heb. a man and his fellow

† Heb. fading, thou wilt fade.

Is. 40. 5, 7.

Ps. 39. 5 & 78. 39. & 49. 7. 9. & 89. 48.

& 103. 14—16. 1 Pet. 1. 24.

Deut. 1. 9, 12. Eccl. 4. 12.

Gen. 31. 3. & 32. 9. & 39. 2, 21.

Difficult cases, Num. 15. 33—35. & 27. 5, 6.

Mat. 28. 19, 20. Col. 1. 28, 29. 2 Tim. 4. 2. 1 Cor. 4. 2.

Deut. 1. 18. Ezek. 3. 17. Mat. 28. 20. Acts 20. 27.

Deut. 1. 13, 15. 2 Sam. 23. 3. 2 Chr. 19. 7, 9. Zech. 7. 9. Deut. 16. 19. Is. 33. 15. Deut. 1. 15—17.

Ver. 19, 26. Deut. 1. 12.

Approve of his course, Num. 11. 16.

* Having their minds quieted, and their controversies ended.

Gen. 16. 2. 1 Kin. 5. 13. 1 Sam. 25. 38. 1 Cor. 12. 21.

After God had commanded it, Num. 11. 16. and it had been proposed to the people, Deut. 1. 14—18.

Upon the people's recommendation, Deut. 1. 13, 14. Acts 14. 23. & 6. 3, 6.

Gen. 24. 59, 31, 55. Judg. 19. 9. But not, perhaps, till the law was given, and tabernacle erected, Num. 10. 29.

security of the

13 There shall not an hand touch it,

25 So Moses went down unto the people, and spake unto them.

Ver. 16. The thunders, lightnings, fire, and smoke, were intended to awaken their attention in hearing the law, to promote their careful observance of it, and to manifest how dangerous it was to be under it as a covenant.—The thick cloud signified the invisible, awful, and incomprehensible, nature of God, and the obscurity of the legal dispensation of the covenant of grace.

Ver. 22. Some think these *priests* were the first-born; but there is no evidence that birthright invested with any such office: they were persons, probably the most excellent, chosen by Moses for offering sacrifices, till God should assign that work to Aaron and his sons.

REFLECTIONS UPON CHAP. XIX.—Infinitely gracious and undeserved are the favours of God to men. But peculiarly kind his care of his people, and great the honour he bestows upon them. His condescension is most astonishing in admitting them into covenant with himself; his requirements most reasonable; and surely his distinguishing kindness ought to promote our cheerful obedience. But how apt are men to be hasty in promising obedience, and backward in performing it! Serious preparation for solemn intercourse with God is necessary and becoming; and a careful respect to every disposition and deportment of body, soul, and spirit. Never, O my soul, presumptuously intrude into those secrets over which God hath cast a veil! Never hazard thy life, by pushing over the bounds which he hath set for thy good. Let me have nothing to do with his fiery law, but as it is fulfilled by Christ as a covenant, and issued forth by him as a rule. Let me always approach unto his presence with reverence and godly fear: and never let vain curiosity, but humble faith and holy love, attend me in all my concerns with him.

Before Christ
1491.

CHAP. XX.

Contains, (1) God's public sermon to all the Israelites; including a solemn and gracious grant of himself to be their God, and an extensive law of ten commandments, directing and obliging them to accept this grant, and regularly to improve it in the performance of every duty towards God and man; 1—17. (2) The beginning of his private discourse to Moses, whom the terrified Israelites had requested to be as an inter-messenger or mediator between God and them. In it idols were discharged: the erection of altars of earth and stone is regulated, together with a gracious promise of God's special presence in his own ordinances; 18—26

• Deut. 5. 22.
Acts 7. 30, 33.

• Deut. 5. 6.
Ps. 81. 10.
& 50. 7. Jer.
31. 33. & 30.
22. Zech. 13.
9. Gen. 17. 7.
Rom. 3. 29.
Luke 24. 75.
Ps. 119. 32. &
116. 16.

• Ps. 81. 9.
1 John 5. 21.
1 Cor. 8. 4, 5.
1 Chr. 28. 9.
Deut. 26. 17.
Is. 43. 10.
Jer. 14. 22.
Ps. 95. 6, 7.
Mat. 4. 10.
Ps. 29. 2.
Mal. 3. 16.
Ps. 63. 6. &
71. 19. Eccl.
12. 1. Ps. 35.
10. ch. 15. 11.
Mal. 1. 6. Is.
45. 23. Josh.
24. 15—24.
Deut. 6. 5.
Ps. 73. 25.
Is. 26. 8. & 8.
13. ch. 14. 31.
Is. 26. 4. Ps.
130. 7. & 37.
4. & 32. 11.
Phil. 4. 4. 6.
Num. 25. 11.
Jer. 7. 23.
Jam. 4. 7.

• Lev. 26. 1.
Ps. 97. 7.
Acts 17. 29.
Rom. 1. 22.
23. Deut. 4.
15. 2 Chr. 25.
14. 1 Kin. 12.
28.

• Ch. 34. 14.
Deut. 6. 15.
Josh. 24. 19.
Nah. 1. 2. Is.
48. 11. Heb.
12. 29.

• Ch. 34. 7.
Num. 14. 18.
33. 1 Sam. 15.
3. 1 Kin. 21.
29. Job 5. 3.
4. & 21. 19.
Is. 14. 20, 21.
& 65. 6, 7.
Jer. 2. 9. & 32.
10. Mat. 23.

• Deut. 4. 19.
& 5. 29. Ps.
89. 34. &
103. 17.

• Lev. 19. 12.
Deut. 5. 11.
Mat. 5. 33.
Jam. 5. 12. Ps.
15. 4. Jer. 4.
2. Deut. 6. 13.
Acts 17. 23.
Mal. 1. 6, 7.
12. & 3. 14.
1 Sam. 4. 3—
5. Jer. 7. 4, 9.
10, 14. 2 Kin.
18. 30, 35.
Ps. 50. 16, 17.

• Deut. 5. 12.
ch. 23. 12, 14.
& 31. 14, 15.
& 34. 21. &
35. 2, 3. Lev.
23. 3, 7. Num.
28. 18. & 15.
32—36. Is. 58.
13. Jer. 17.
21—27. Ezek.
20. 12. Luke
13. 14.

• Ch. 31. 17.
Gen. 2. 1, 2.

• Deut. 5. 16. Mat. 15. 4. Eph. 6. 1—3. Deut. 27. 16. Lev. 19. 3, 32. Rom. 13. 5, 9. 1 Kin. 2. 19. Prov. 6. 20. Mark 7. 10—13. & 10. 19. 1 Tim. 5. 4. Gen. 9. 21, 22. 2 Kin. 5. 13. & 2. 12. & 13. 14. Gal. 4. 19. Is. 49. 23. 1 Tim. 5. 1, 2. Gen. 14. 20—22. & 45. 8. 2 Chr. 4. 16. 1 Cor. 11. 1. Heb. 13. 7. 1 Kin. 8. 25. Jer. 35. 6—19. Mat. 5. 21, 22. 1 John 3. 15. Eph. 4. 31, 32. Rom. 12. 15. & 13. 9. Mat. 19. 18. Jan. 2. 11. Rev. 13. 10. Eph. 5. 3. Col. 3. 5. 1 Thes. 4. 3, 4. Job 31. 1. Mat. 5. 27, 28. 2 Pet. 2. 14. Is. 3. 16. Prov. 5. 8. 1 Tim. 2. 9, 10. 1 Pet. 2. 11. 1 Thes. 4. 6. Eph. 4. 28. Rom. 13. 7, 8, 9. Mat. 7. 12. Phil. 4. 8. Mic. 6. 8. Ps. 15. 2—5.

AND God ^aspake all these words, saying,

2 ^bI am the LORD thy God, who have brought thee out of the land of Egypt, out of the house of bondage.

3 ¶ ^cThou shalt have no other gods before me.

4 ^dThou shalt not make unto thee any graven image, or any likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* ^ea jealous God, ^fvisiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

6 And ^gshewing mercy unto thousands of them that love me and keep my commandments.

7 ^hThou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

8 ⁱRemember the sabbath-day, to keep it holy.

9 Six days shalt thou labour, and do all thy work;

10 But the seventh day is the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

11 For ^kin six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the sabbath-day, and hallowed it.

12 ¶ ^lHonour thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee.

13 ^mThou shalt not kill

14 ⁿThou shalt not commit adultery.

15 ^oThou shalt not steal.

16 ^pThou shalt not bear false witness against thy neighbour.

17 ^qThou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

18 ¶ ^rAnd all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it they removed, and stood afar off.

19 And they said unto Moses, ^sSpeak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, ^tFear not: for God is come to ^uprove you, and that his ^vfear may be before your faces, that ye sin not.

21 And the ^ypeople stood afar off, and Moses drew near unto the thick darkness, where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have ^ztalked with you from heaven.

23 ^aYe shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An ^baltar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in all places where I ^crecord my name I will come unto thee, and I will ^dbless thee.

25 And, ^eif thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up ^fthy tool upon it thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that ^gthy nakedness be not discovered thereon.

CHAP. XXI.

Contains an explicatory appendix to the fifth and sixth commandments, recorded in the preceding chapter. Here we have judicial laws, (1) Regulating the release or retention of Hebrew bond-servants; 1—11. (2) Laws regulating the punishment of murderers; 12—14; of smiters and cursers of parents; 15, 17; of men-stealers, 16; of strikers of neighbours; 18, 19, 24, 25; of unmerciful strikers of servants; 20, 21, 26, 27; of such as hurt women with child; 22, 23; of pushing oxen, and masters who triflingly keep them; 28—32; of such as endanger others, by leaving pits open, or keeping oxen addicted to fighting; 33—36.

NOW these *are* the judgments which thou shalt ^aset before them.

2 ^bIf thou buy an Hebrew servant, six years he shall serve; and in the seventh he shall go out ^cfree for nothing

3 If he came in by himself, he shall

CHAP. XX. Ver. 1—17. Concerning this law it is evident, (1) That it was immediately published by God himself, in the hearing of all Israel. (2) That every command is delivered in the singular number, that every one may take it home to himself: (3) and to mark that God's grant of himself to men, as their God and Redeemer, is the foundation of all gospel-obedience: it is frequently repeated, ver. 25, 7, 10, 12: and in Lev. xviii. xix. it is connected with almost every particular command. The rules for the right understanding of these commandments, and the particular duties required, and sins forbidden in each, being so fully exhibited in the Assembly's Larger and Shorter Catechisms, with the various expositions thereof, it is sufficient to refer to these.

Ver. 20. Let not slavish fear make you to neglect your duty, for God is come to prove whether you be sincere or hypocritical.

Ver. 24, 25. These altars of turf and stone were only to be used for the present, before that of brass was made, or on extraordinary occasions; and were always to be most simple and unlike to those of the heathens.

REFLECTIONS UPON CHAP. XX.—Now, my soul let my religious principles, and my whole practice, follow the order of this divine sermon. Let the leading articles of my knowledge and belief be, that God, as in Christ, giveth himself to me, in the gospel-promise, for my God, my Redeemer, and my ALL IN ALL: and let my leading exercise be to receive him as such. Let his being JEHOVAH, my God and Redeemer, be the foundation, the great reason and motive of all that I do. Influenced by this, let me renounce and detest every idol

which robs him of his honour, or me of my enjoyment of him. Let me embrace every instituted ordinance as coming from my God, and observe it in the nearest fellowship with him. Having received JEHOVAH as my God, let me have grace from him to serve him with reverence and godly fear. Copying after his pattern, and desiring the enjoyment of him as my chief good, let me observe the appointed seasons of intercourse with him. Let me regard relations and property among men as the constitutions of my God: and, in all my dealings with them, let me act as a possessor of God, that needs nothing in an unlawful manner, and as a cordial imitator of God, who is gracious and merciful, long-suffering, and abundant in holiness, righteousness, goodness, and truth. But, having tasted the terrors of a broken law, and an angry God, let me rejoice that, without my request, I have one Mediator between God and me, the Man Christ Jesus. Detesting every species of false worship let me rejoice that Jesus, the fruit of the earth, Jesus, the chosen stone, is my all sanctifying altar, on which I must present all my services before God; and my unfailing security for the presence of God in ordinances: and God forbid that I should disgrace him with any light, licentious, or injurious behaviour!

CHAP. XXI. Ver. 2. (1) An Hebrew might sell himself or his children in extreme poverty; Deut. xv. 12. Lev. xxv. 39. Neh. v. 5. (2) Magistrates might sell a person for theft; ch. xxii. 3. (3) He might be sold by his creditors for debt; 2 Kings iv. 1. Mat. xviii. 25. To such bond-servants masters often gave heathen maid-slaves, as a kind of wives or concubines, to beget other slaves.

Before Christ
1491* Heathen,
Lev. 25. 14.* Deut. 15. 16,
17. Gal. 2. 20.
Eph. 5. 2.
Rev. 1. 5, 6.* Ch. 22. 28.
Deut. 16. 18.
Ps. 82. 1.* Deut. 15. 17.
Ps. 40. 6—8.
with Heb. 12.
5—7.* Till the jubi-
lee, or the
master's
death, Lev.
25. 40—46
55.* Neh. 5. 5.
Lev. 25. 39.

* Jer. 2. 3.

* Heb. *be evil
in the eyes of,*
&c.Ch. 22. 16, 17.
Deut. 22. 24,
25, 29, &
19. 30, 31.

* 1 Cor. 7. 3, 5.

* See ver. 2.
Is. 52. 3.* Wilfully, ver.
14, 20, 23.
Gen. 9. 6.
Lev. 24. 17.* 19, 21, 32, 33.
Num. 35. 15—
21, 31, 32.
35. Rev. 13.
10. Deut. 19.
11—13. Mat.
26. 52. Rev.
13. 10.* By some spe-
cial provi-
dence.* Num. 35. 25
—28. Deut.
19. 5—14. &
4. 41—43.
Josh. xx.* Num. 15. 30.
Deut. 19. 13.
1 Kin. 1. 50.
& 2. 28—34.
2 Kin. 11. 15.
Heb. 10. 26—
31. Ps. 19. 13.* Deut. 21. 18
—21. Prov.
30. 17.* Deut. 24. 7.
Gen. 37. 28.
1 Tim. 1. 10.* Lev. 20. 9.
Prov. 20. 80.
Mat. 15. 4.
Mark 7. 20.
Deut. 27. 16.

* Or, revileth.

* 2 Sam. 3. 29.
Zech. 8. 4.* Heb. *his ceas-
ing*, Mat. 7.
12. Rom. 13.
8. Phil. 4. 8.
Deut. 16. 19,
20.

* Slave ver. 21.

* Heb. *avenged*.* with death,
as he loses his
slave, whom
he did not
intend to kill.

go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him ^aa wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 And if ^ethe servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto ^fthe judges; he shall also bring him to the door, or unto the door-post; and his master shall ^gbore his ear through with an awl; and he shall serve him ^hfor ever.

7 ¶ And if a man ⁱsell his daughter to be a maid-servant, she shall ^knot go out as the men-servants do.

8 † If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another *wife*; her food, her raiment, and her ^mduty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out ⁿfree without money.

12 ¶ He that ^osmiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but God ^pdeliver him into his hand; then I will appoint thee a place whither he shall flee.

14 But if a man come ^qpresumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

15 ¶ And he that ^rsmiteth his father, or his mother, shall be surely put to death.

16 ¶ And he that ^sstealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

17 ¶ And ^the that ^ucurseth his father or his mother shall surely be put to death.

18 ¶ And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed:

19 If he rise again, and walk abroad upon his staff, then shall he that smote him be acquitted; only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

20 ¶ And if a man smite his ^vservant or his maid with a rod, and he die under his hand; he shall be surely ^wpunished.

21 Notwithstanding, if he continue a day or two, he shall not be punished^x; for he is his money.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow^y; he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.

23 And if *any* mischief follow, then thou shalt give life for life,

24 † Eye ^afor eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And ^bif a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

28 ¶ If an ox gore a man or a woman, that they die; then ^cthe ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be acquitted.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; ^dthe ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a man-servant, or maid-servant; he shall give unto their master ^ethirty shekels of silver, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make ^fit good, and give money unto the owner of them; and the dead *beast* shall be his.

35 ¶ And if one man's ox hurt another's that he die, then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his ^gown.

CHAP. XXII.

Contains, (1) Laws relating to the eighth commandment regulating the punishment of theft; 1—4; grazing in other men's vineyards or fields; 5; wilful or careless raising of fire; 6; losing or hurting of things intrusted; 7—13; or borrowed; 14, 15; (2) Laws connected with the seventh command, for the punishment of fornication and bestiality; 16, 17, 19. (3) Laws akin to the fifth command, as of kindness to strangers, widows, and fatherless; 21—24; of lending money to the poor, and taking pledges from them; 25—27; and of reverent speaking concerning rulers; 28. (4) Laws akin to the first and second commands, viz. of punishing witchcraft and forbidding idolatry; undue delay of offering the first-fruits, and eating flesh of animals torn by beasts; 20, 29—31.

bowels of mercy and long-suffering; put on charity, which is the bond of perfectness. * Meanwhile, in those voluntary bond-servants I may behold Jesus, the only begotten Son of God, from love to his Father, from love to his chosen people, solemnly surrendering himself to be his Father's bond-servant in our stead, till he should finish the whole obedience and suffering due from us;—and to be his honorary servant for ever for our good, that he might bestow upon us all his unsearchable blessings in time and eternity.

REFLECTIONS UPON CHAP. XXI.—How just, gracious, and condescending, must God, the giver of these laws, be! How mindful of the welfare of his kind! How profitable to be his voluntary servants! His providence extends even to that which appears accidental; and he exercises the most exact care to preserve the innocent, and at the same time punish the guilty. Let me therefore take heed that neither I, nor what pertains to me, prove hurtful to my neighbour, or to his property! Suppose no laws of men can punish me, the vengeance of God can overtake me. Let me rather, as an elect vessel, put on

Before Christ
1491.* to her own
body, ver. 23.† Perhaps this
law of retali-
ation took
place only
when the in-
jured party
could not
otherwise be
satisfied.Lev. 24. 19.
20. Deut. 19.
19, 21. Mat. 5.
38, 39. & 7. 2.
1 Sam. 15. 33.
Judg. 1. 6, 7.
Prov. 22. 23.
Is. 33. 1.
2 Thes. 1. 6.
Rev. 13. 10.
& 16. 6.Ps. 72. 12—
14. Col. 4. 1.
Eph. 6. 9. ver.
1. 11. Deut.
23. 15. & 21.
14. Ps. 82.
3, 4.
Gen. 9. 5, 6.
Ps. 5. 6. &
139. 19.* Gen. 9. 5, 6.
see ver. 12,
14.* Here the mas-
ter was
chargeable
with the
murder, in
keeping the
ox, Num. 35
31.* 37. 8s. ster-
ling, as the
price of a
slave, Zech.
11. 12, 13.
Mat. 26. 15.
Phil. 2. 7.* Mat. 7. 12.
Rom. 13. 8.
Phil. 4. 8.
Deut. 16. 19.* He shall bear
the whole
loss, as he
had wilfully
kept the
pushing ox.

Before Christ
1491.

IF a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

2 If a thief be found breaking up, and be smitten that he die, *there shall no blood be shed* for him.

3 If the sun be risen upon him, *there shall be blood shed* for him; for he should make full restitution: if he have nothing, then he shall be sold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his: the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it:

11 Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.

12 And if it be stolen from him he shall make restitution unto the owner thereof.

13 If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn.

14 If a man borrow ought of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good.

15 But, if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire.

16 And if a man entice a maid that

is not betrothed, and lie with her, he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

18 Thou shalt not suffer a witch to live.

19 Whosoever lieth with a beast shall surely be put to death.

20 He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.

21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

22 Ye shall not afflict any widow or fatherless child:

23 If thou afflict them in anywise, and they cry at all unto me, I will surely hear their cry;

24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

25 If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that is his covering only, it is his raiment for his skin; wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

28 Thou shalt not revile the gods, nor curse the ruler, of thy people.

29 Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the first born of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

Before Christ
1491.Judg. 15. 2.
Gen. 21. 21.
Deut. 7. 3.Deut. 22. 29.
& 19. 30. 31.
fifty shekels,
or 57. 14s.Lev. 20. 6, 27.
& 19. 31.Deut. 18. 10,
11. 1 Sam. 28.
9. Witchesare persons in
covenant with
the devil, who
by his help
delude men's
senses, and
hurt their
persons or
effects.Lev. 18. 23.
& 20. 15, 16.
Deut. 27. 21.Deut. 13. 1, 6,
13, 14, 15. &
17. 2-5. &
18. 20. ch. 32.
27, 28, 35.Lev. 20. 2.
Num. 25. 4.
& Josh. 22.
17. 1 Kin. 18.
40. 2 Kin. 10.
24, 25. & 11.
18.Ch. 23. 9.
Lev. 19. 33.
Deut. 10. 19.
Zech. 7. 10.
Jer. 22. 3.Deut. 10. 18.
& 24. 17. &
27. 19. Is. 10.
1, 2. & 1. 17.
Jer. 7. 6. &
22. 3, 17.
Jam. 1. 27.
Zech. 7. 10.
Ps. 62. 5. &
146. 9. Ezek.
22. 7. Mal. 3.
5.Ps. 146. 9. &
72. 12. Prov.
22. 22, 23. &
23. 10, 11.
Luke 18. 3.
Mat. 23. 14.Mat. 7. 2.
Judg. 1. 6, 7
Ps. 109. 9.
Jer. 15. 8. &
18. 21.Lev. 25. 36.
27. Deut. 23.9. 20. Ps. 15.
5. 2 Kin. 4. 1.
Neh. 5. 7, 10,
11. Prov. 28.
8. Ezek. 18.
8, 13, 17. &
22. 12. Jer.
15. 10.Deut. 24. 6.
10-13, 17.
Job 24. 3, 9.
& 22. 6. Prov.
20. 16. & 22.
27. Amos 2. 8.
Ezek. 18. 7.
12, 16. & 33.
15.See ver. 22,
23. Mat. 5. 44
—48. Luke 6.
35, 36.Eccl. 10. 20.
2 Pet. 2. 10
Jude 8. Acts
23. 5.Or, judges,
Ps. 62. 1. ch.
7. 1.

Ch. 23. 19. Prov. 3. 9. Deut. 26. 9, 10. Lev. 25. 23. Eccl. 9. 10.
* Heb. tear. Ch. 13. 2, 12. & 34. 19. Num. 18. 15. Lev. 22. 27. Deut. 15. 19.
† Nothing unclean is to be devoted to God. Ch. 19. 5, 6. Deut. 14. 21. Lev. 22. 7.
Num. 15. 40. Is. 62. 10. & 60. 21. 1 Pet. 1. 15, 16. & 2. 9. Tit. 2. 12. Mat. 5. 47, 48.
Lev. 22. 8. & 17. 15, 16. Ezek. 44. 31. & 4. 14.

§ Heb. thy fulness.

CHAP. XXIII.

We have here the rest of the laws, divinely intimated to Moses on his full ascent to the mount. (1) Laws of general obligation to all mankind; viz. Laws against slander, bearing false-witness, unjust judgment, and bribery, a common cause thereof; 1-3, 6-8; for kindness to enemies and strangers; 4, 5, 9; for observation of the weekly sabbath; 12. (2) Laws peculiar to the Jews; viz. to observe every seventh year as a sacred year of release; 10, 11; to observe the yearly feast of the passover, and its attending feast of unleavened bread, and of pentecost, and of tabernacles; 14-17; to bring the first-fruits to the Lord's tabernacle or temple; 19; and to avoid mentioning the names of idols; 13; offering leaven with the blood of sacrifices, or boil-

tion, all covetousness, injustice, and infidelity, should be far from my heart and hand. If God be my pleasure, never should I wallow in fleshly lusts, or render others disgraced and miserable by my means. If God be my new-covenant husband and Lord, I should, as under the sweetest and strongest obligation, resist the devil, and detest his influence. Let me therefore honour JEHOVAN with due worship, and with the first-fruits of all my increase; and regard magistrates as his deputies on earth, who are bound in the most exact manner to punish crimes against God or men. If God be my pattern, let me prepare, of my goodness, for the poor. It is more blessed to give than to receive. While I have new-covenant provision, let my soul never live on that which is corrupt, or can be torn from me; but despising the blessings of earth, shew myself fully satisfied with the rich provisions of divine grace.

CHAP. XXII. Ver. 29. The proportion of the first-fruits was between the fortieth and sixtieth part of the increase. By giving this they acknowledged themselves the Lord's tenants, and thus their crop was sanctified. These first-fruits also typified Jesus Christ and his people, who are dedicated to God, and bring blessings on mankind.

REFLECTIONS UPON CHAP. XXII.—Behold how the righteous Lord loveth righteousness, and beholdeth the upright with a pleasant countenance! Let therefore the grace revealed in the gospel teach me to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world, rendering unto God and men their respective dues. If God be my por-

Before Christ
1491.

ing of kids or lambs in their mother's milk; 18, 19. (3) Gracious promises of God's conducting the obedient Hebrews into Canaan; 20—24; blessing their substance; 25, 26; putting them into the possession of the whole country, from whence it behoved them to extirpate the native inhabitants and their idols; 27—33.

Ch. 20. 16.
Ps. 15. 3.
1 Sam. 24. 9.
Lev. 19. 16.
Prov. 25. 23.

* Or, receive.

Assist not, Ps.
35. 11. Deut.
19. 16, 19, 21.
ver. 1, 10.
Mat. 26. 54.
60. Acts 6.
11, 13.

Gen. 6. 12.
Rom. 12. 2.
Lev. 19. 15.
Deut. 1. 17.
& 16. 19. Eph.
5. 7, 11. Ps.
10. 1, 10—19.
Ps. 82. 2, 3.
& 58. 1. Lev.
19. 15. Zech.
8. 16. & 7. 9.
10. Deut. 16.
19.

Deut. 22. 1—
3. Job 24. 3.
& 31. 29.
Prov. 24. 17.
& 25. 21. Mat.
5. 44. Rom.
12. 20. Luke
6. 27. Phil.
2. 4.

Deut. 22. 4.
Gal. 6. 2.

Or, wilt thou
cease to help
him? or, and
wouldst cease
to leave thy
business for
him; thou
shalt surely
leave it to
join with
him.

Ps. 82. 4.
Deut. 16. 19.
& 24. 17. &
27. 19. 1 Sam.
8. 2. Prov. 14.
31. & 28. 3.

1 Thes. 5. 22.
Job 22. 23.
Prov. 4. 14.
15. ver. 2.

Ch. 34. 7.
Rom. 2. 1, 2.
Prov. 17. 15.

Deut. 16. 19.
Acts 24. 26.
Prov. 17. 23.
& 19. 6. Is. 1.
23. Eccl. 7. 7.

Heb. the see-
ing.

Ch. 22. 21.
Lev. 19. 33.
Deut. 10. 18.
19. & 24. 14,
17.

Heb. soul.
Lev. 25. 2, 3,
& 20. Deut.
15. 9.

Or, olive-trees.

Ch. 20. 8, 10.
& 16. 23, 26.
& 31. 15, 16.
& 35. 2, 3.
Deut. 5. 13,
14, 15. Neh.
13. 15—22.
Jer. 17. 21,
22. Is. 58. 13.
& 56. 2, 3, 6.
Luke 13. 11.
& 23. 56.

Eph. 5. 15.
Deut. 12. 32.

Deut. 12. 3.
Josh. 23. 7.
Hos. 2. 17.
Zech. 13. 2.
Ps. 16. 4.
1 John 5. 21.

Deut. 16. 16.
ver. 17. ch. 34.
23. Lev. 23. 5
—44. 2 Chr.
8. 13.

Ch. 13. 3. &
12. 18. & 34.
18. Lev. 23. 5
—8. Num. 28.
17. Deut. 16.
8.

Deut. 16. 16, 17. Prov. 3. 9. ch. 34. 20. 1 Sam. 6. 3.
34. 22. Deut. 16. 9, 10. Num. 28. 26. Acts 2. 1. & 20. 16. ch. 22. 29.

THOU shalt not raise a false report: but put not thine hand with the wicked to be an unrighteous witness.

2 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:

3 Neither shalt thou countenance a poor man in his cause.

4 ¶ If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him.

6 Thou shalt not wrest the judgment of thy poor in his cause.

7 Keep thee far from a false matter; and the innocent and righteous slay thou not; for I will not justify the wicked.

8 ¶ And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

9 ¶ Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

10 ¶ And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh year thou shalt let it rest and lie still: that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy olive yard.

12 ¶ Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 ¶ And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ Three times thou shalt keep a feast unto me in the year.

15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

16 And the feast of harvest, the first-fruits of thy labours, which thou hast

sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year all thy males shall appear before the LORD God.

18 ¶ Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

19 The first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not see the a kid in his mother's milk.

20 ¶ Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice; provoke him not; for he will not pardon your transgressions: for my name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the LORD your God, and he shall bless thy bread and thy water: and I will take sickness away from the midst of thee.

26 There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

Before Christ
1491.

Of taberna-
cles, ch. 34.
22. Lev. 23.
24—36. Num.
29. 12—38.
Deut. 16. 13.
1 Kin. 8. 62—
68. Neh. 8. 13
—18. Zech.
14. 16.

Deut. 12. 5—
7. & 16. 16.
ch. 34. 23.
21. ver. 14.

Ch. 34. 25.
Lev. 2. 11.
Deut. 16. 34.
Exod. 12. 9.
15.

Or, feast.
Ch. 12. 10. &
16. 19. & 29.
14. Lev. 7. 15
—16. 12.
Deut. 16. 4.

Ch. 34. 26. &
22. 29. Deut.
12. 5—7.
Prov. 3. 9. &
8. 17.

Deut. 14. 21.
ch. 34. 26.
Prov. 12. 1.
Jer. 10. 2, 3.
Ch. 32. 2. &
14. 19. 1 Cor.
10. 9, 10. Ps.
121. 4—8.
Josh. 5. 13, 14.
Is. 63. 9—13.

Gen. 12. 7. &
15. 18. John
14. 2. Mat.
22. 4. & 25.
34. Heb. 11.
16.

Ps. 2. 10—12
Mat. 17. 5.
Heb. 2. 3. &
10. 29. & 12.
25.

Num. 14. 35.
Heb. 3. 11.
19. & 10. 26
—29. 2 Kin.
24. 4.

Col. 2. 9.
John 10. 30.
& 5. 23, 24.
Acts 17. 31.

Ch. 19. 5. Ps.
81. 13.

Gen. 12. 2.
Num. 24.

Deut. 30. 7.
Jer. 30. 20.

Or, I will
afflict them
that afflict
thee.

Ver. 20. Is.
63. 9. & 42.
16. Josh. 24.
11. ch. 33. 2,
3. & 34. 11.
24. Gen. 12.
7. & 13. 15. &
15. 18—21.
ch. 3. 8. Deut.
7. 1.

Ch. 20. 5. Lev.
18. 3. Deut.
12. 31, 32. &
11. 16. 1 John
5. 21.

Ch. 34. 13.
Deut. 12. 2, 3.
& 7. 5, 25.
Num. 33. 52.
2 Kin. 10. 27.
& 23. 8, 12.

Deut. 28. 1—
14. Lev. 26. 1
—13. & 7. 15.
ch. 15. 26. Ps.
103. 3. & 147.
3. Is. 63. 9. &
61. 1—3. Jer.
30. 17.

Deut. 7. 14.
Job 42. 17. Ps.
144. 12, 13.
Job 21. 5—12.
& 22. 21.

Gen. 15. 15.
ch. 20. 12.
Deut. 5. 16.

Ch. 14. 24.
Deut. 2. 25. &
28. 10. Gen.
35. 5. Josh.
10. 10. & 2. 9.
& 5. 1. 2 Sam.
5. 24. 2 Kin.
7. 6. ver. 23.

Deut. 7. 22. Josh. 11.
18. & 14. 7, 10. Judg. i. & iv. with Job 17. 9. Prov. 4. 18.

Ver. 15, 16. The feast of unleavened bread was in March; the feast of harvest weeks, or pentecost, at Whitsunday: the feast of ingathering, or tabernacles, in September.

Ver. 17. Women were not required, but they might attend their solemn feasts if they pleased.

Ver. 19. This taught them to detest cruelty, and any imitation of idolatrous rites.

Ver. 20. Christ, the angel of the covenant.

Ver. 26.—Fulfil, in granting thee long life and prosperity.

Ver. 31. Had they been obedient they would all along have possessed this whole territory; but for their sin they were deprived of a great part of it, except in the days of David and Solomon.

CHAP. XXIII. Ver. 1. They were neither to invent a slander, nor to receive or report it, but to discourage and reprove every spreader of it.

Ver. 2. Neither the counsel nor example of multitudes in evil is to be followed; nor must either parties, friends, judges, witnesses, or vulgar opinions, move us to lessen great faults, aggravate small ones, vindicate offenders, accuse the innocent, or misrepresent any thing, to procure an unjust sentence.

Ver. 3, 6, 7. In judgment none must be favoured either for their poverty or their wealth.

Ver. 8. Bribes corrupt the minds of Judges; and wake them, though sensible, and ordinarily upright, to judge unjustly.

Ver. 11. The design of this rest of their land was to teach them that they and their land were the Lord's: this year of release, as well as their weekly sabbaths and other jubilees, were typical of the gospel,—the new covenant,—and the eternal rest.



ABRAHAM PURCHASING A BURIAL PLACE FOR SARAH

Before Christ
1491.

Ch. 3. 8.
Deut. 11. 24.
Gen. 15. 18—
21. Num. 34.
1—16. xxxii.
ver. 23. Josh.
1. 4. 1 Kings
4. 21, 24.
Ch. 34. 12.
15. Deut. 7. 5.
16, 25. Josh.
23. 7, 12. & 9.
6, 7.
Ch. 34. 12.
Num. 25. 1, 2.
Deut. 7. 16.
25. Josh. 23.
13. Judg. 2. 3.
Ps. 106. 36.
Prov. 13. 14.
20. 1 Sam. 18.
21.

† An occasion
of sin and
ruin.

31 And ^uI will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 ^xThou shalt make no covenant with them, nor with their gods.

33 ^yThey shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods it will surely be a [†]snare unto thee.

CHAP. XXIV.

Having received from God the laws mentioned in the end of the twentieth, and in the two following chapters, (1) Moses comes down and repeats them to the people, who consent thereto; 1—3. (2) He writes them in a book, and reads them to the people, who again declare their consent to them; and then, by sacrifice and sprinkling of blood, ratifies the covenant between God and them, according to the tenor of these laws; 4—8. (3) As directed of God, Moses, Aaron, Nadab, and Abihu, with seventy elders of Israel, ascend part of the mount, and there feast with in view of the manifested glory of God; 9—12. (4) Moses, attended part of the way by Joshua, ascends to the top of the mount, and remains there with God forty days; 13—18.

AND he said unto Moses, ^aCome up unto the LORD, thou and Aaron, Nadab and Abihu, and ^bseventy of the elders of Israel; and worship ye afar off.

2 And ^cMoses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 ¶ And Moses came and told the people ^dall the words of the LORD, and all the judgments: and all the people answered with one voice, and said, ^eAll the words which the LORD hath said will we do.

4 ¶ And Moses wrote all the words of the LORD, and ^frose up early in the morning, and ^gbuilded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, who offered ^hburnt-offerings, and sacrificed peace-offerings of oxen, unto the LORD.

6 And Moses ⁱtook half of the blood, and put it in basons; and half of the blood he sprinkled ^mon the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, ⁿAll that the LORD hath said will we do, and be obedient.

8 And Moses took the ^oblood, and sprinkled it on the people, and said, Be-

hold ^pthe blood of the covenant, which the LORD hath made with you concerning all these words.

9 ¶ Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel;

10 And they saw the ^qGod of Israel: and *there was* under his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in *his* clearness.

11 And upon the ^rnobles of the children of Israel he ^slaid not his hand: also ^tthey saw God, and did eat and drink.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there; and I ^vwill give the tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and his ^zminister Joshua: and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and behold Aaron and Hur *are* with you; if any man have any matters to do, let him come unto them.

15 ¶ And Moses went up into the mount, and ^aa cloud covered the mount.

16 And the ^bglory of the LORD abode upon mount Sinai, and the cloud covered it six days: and ^cthe seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD *was* like ^ddevouring fire, on the top of the mount, in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and ^eMoses was in the mount forty days and forty nights.

CHAP. XXV.

Contains, (1) God's demand of a voluntary collection from the Hebrews, for the erection of a tabernacle or tent for his residence among them; 1—9. (2) His directions how to frame; 1. An ark, or chest, for holding the tables of his law, covered with a mercy-seat, whence God, from between the cherubims, might converse with Israel; 10—22. 2. A table for holding the twelve loaves of shew-bread; 23—30. 3. A golden candlestick, for illuminating the outer apartment of the sanctuary;—all according to models shewn to Moses; 31—40.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel,

perhaps in human shape, appears as smiling on them; and they, with comfort and safety, feast in his presence.

Ver. 16. In these six days Moses is prepared to receive new commandments, as the people were in three days prepared for hearing the law.

REFLECTIONS UPON CHAP. XXIV.—One instance of fellowship with God ensures and prepares for another more remarkable, while believers are allowed to come even to his seat—for this purpose his oracles are revealed, and his ordinances dispensed to us. But how many rashly consent to God's covenant, and resolve on duty, who in the issue prove very unsteadfast! Let me then bless the Lord that our new covenant is made with all the elect, however hard-hearted in themselves; and that it is a new testament in Christ's blood. His finished atonement hath glorified his father's perfections to the highest; hath magnified the law; and pacifies and purges our conscience from dead works. By these means I am determined to receive his words into my heart, as indeed the word of God, since I am allowed the clear and amiable displays of a reconciled God, while in his presence I feast on the flesh and blood of his Son. But behold, likewise, how my Redeemer, having fulfilled the law, and by himself purged away our sins, ascends into the hill of God, sits down on the right hand of the Majesty in the heavens, and thence, in due time, he will return without sin unto salvation.

CHAP. XXV. Ver. 1. These, and other ceremonial institutes, are minutely described, because they flowed from the mere will of God. They were significant of great and important things; and were to be strictly observed in the adoration of a God, jealous with respect to his own worship.

REFLECTIONS UPON CHAP. XXIII.—Think, O my soul, have I taken heed to my ways, that I might not sin with my tongue? Have I always acted with conscience and impartiality in all my conduct? Have I always spoken only the truth, and that in due season, and with a good intent? Have I been a hater of bribery and all perverting of justice? Have I entertained strangers; done good to mine enemies; and prayed for them that despitefully use me? Do I in all things acknowledge God, the giver of my mercies? Am I careful to keep his sabbaths, and to observe every instituted opportunity of fellowship with him? Are even his most circumstantial laws hidden in my heart?—While I thus seriously examine myself, endeavour to conform myself to his will, and lament my infirmities and failings, let me rejoice that Jesus, the angel of the covenant, will safely lead me through this wilderness-world to the promised Canaan above, where no accursed inhabitant shall ever molest me, nor idols deceive me. Meanwhile, let him put out my inward corruptions, and the enemies of his people, by little and little; and let me keep myself from idols, and from voluntary intimacy with wicked men, cheerfully obeying his gracious voice, that I may not feel the rod of his chastisement, but in all my ways rejoice in his presence, blessing, and protection.

CHAP. XXIV. Ver. 4. The altar represented God the chief party in the covenant, and the twelve stony pillars the tribes of Israel, as having hard and stony hearts.

Ver. 6—8. The sprinkling of the blood on the altar, the book, the young men, the elders, and the pillars which represented the people, denoted the satisfaction of God's perfections, the fulfilment of the broken law, and the purification of men's consciences by the blood of Jesus. Hence, in ver 9, 10, God,

Before Christ
1491* Heb. take for
me, ch. 35
5-29.+ Or, heave-
offering.* Ch. 35. 5, 21.
& 36. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.* Wool. Heb. 9.
19. Rev. 1. 5.
& 7. 14.* Or silk, Rev.
19. 8, 14.
Ezek. 16. 10.* Ch. 35. 24.
Num. 25. 1.
Is. 41. 19. &
4. 2.* Ver. 37. & 40.
24, 25. ch. 27.
20. & 30. 23-
36. John 1.
14, 16.* Ch. 28. 9, 17.
-20. 1 Pet.
2. 4, 5.* Ch. 20. 45, 46.
Lev. 26. 12.
Num. 35. 34.
1 Kin. 6. 13.
Zech. 2. 10, &
8. 3. 2 Cor. 6.
16. Heb. 3. 6.
Rev. 21. 2, 3.* Ch. xxvi-
xxxi. xxxv-
xxxix. & 31. 6
-11. & 35. 10
-19. & 39.
32-42. & 40.
2-15. 17-
30. Num. 3.
25, 26, 31, 36,
37. & 4. 4-
33. Lev. viii.
ix.* Ch. 37. 1-9.
Num. 3. 31.
Josh. iii. iv. vi.
1 Sam. iv. v.
vi. 2 Sam. vi.
1 Kin. 8. 1-
11. 2 Chr. 8.
11. Heb. 9. 4.
Rev. 11. 19.* Its length was
four feet
seven inches,
and its
breadth two
feet nine
inches.* John 1. 14.
Col. 2. 9.
Rom. 9. 5.
Heb. 1. 3.* Cornice, Mat.
28. 19. Ps. 2.
6. Heb. 2. 9.
10. Ps. 21. 3.
5.* 1 Kin. 8. 8.
* Num. 4. 5-
15. & 7. 9.
2 Chr. 35. 3.
Acts 9. 15.
Eph. 3. 8.* Moral law,
ch. 16. 34. &
31. 18. Deut.
10. 2. Heb. 9.
4. See ver. 21.
1 Kin. 8. 9.
Ps. 40. 8. Mat.
3. 15. Gal. 4. 4.* A lid, ver. 22.
ch. 37. 6-9.
Rom. 3. 25.
1 John 2. 2. &
4. 9, 10. Gal.
3. 13. & 4. 4.
5. Heb. 4. 16.* 1 Kin. 6. 23.
Ezek. 1. 5. &
10. 1. 1 Tim.
3. 16. Mat. 4.
11. Col. 2. 10.
Heb. 1. 14. or
1 Cor. 12. 29.
& 4. 1, 11, 12.
& 2. 2. & 1.
23, 24.* Or, of the
matter of the
mercy-seat,
Col. 2. 10.
John 1. 51.
Gen. 28. 12.* 1 Kin. 6. 7. 1 Chr. 28. 18. Heb. 9. 5. & 1. 14. or 1 Cor. 1. 23, 24. & 2. 2. * 1 Pet. 1. 12.
Eph. 3. 10. or Acts 10. 43. Rom. 3. 21. 1 Cor. 2. 2. * Rom. 8. 3, 4. & 10. 4. Is. 42. 21.
& 53. 10, 11. 2 Cor. 5. 21.

Ver. 8. While this tabernacle was a sign of God's presence with, and protection of, his people, it was a type (1) of Christ's person; Heb. viii. 2; (2) of the gospel-church, the habitation of God by the Spirit; 2 Cor. vi. 16; (3) of every Christian in whose heart God dwells; 1 Cor. iii. 16. and vi. 19; (4) of the new covenant and heavenly state; Is. lxvi. 1: and according to these different significations may the furniture thereof be understood in different views.

Ver. 10. The ark was the chief of all the sacred furniture which peculiarly sanctified the tabernacle, and for which it was principally made.

Ver. 16. The two tables of stone upon which the law was written are called the *Testimony*, because they witnessed the covenant between God and the people; testified what God required of them; and testified against them if they observed it not.

that they ^abring me an ^boffering: of every man that giveth it ^bwillingly with his heart ye shall take my offering.

3 And this is the offering which ye shall take of them; gold, and silver, and brass,

4 And ^cblue, and purple, and scarlet, and ^dfine linen, and goats' ^ehair,

5 And rams' skins died red, and badgers' skins, and ^fshittim-wood,

6 ^gOil for the light, spices for anointing oil, and for sweet incense,

7 ^hOnyx stones, and stones to be set in the ephod, and in the breast-plate.

8 And ⁱlet them make me a sanctuary; that I may dwell among them.

9 According to all that I shew thee, ^jafter the ^kpattern of the tabernacle, and the pattern of ^kall the instruments thereof, even so shall ye make ^lit.

10 ¶ And they shall make an ark of shittim-wood: ^mtwo cubits and a half ⁿshall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with ^opure gold; within and without shalt thou overlay it; and shalt make upon it a ^pcrown of gold round about.

12 And thou shalt cast four rings of gold for it, and put ^qthem in the four corners thereof; and two rings ^rshall be in the one side of it, and two rings in the other side of it.

13 And thou shalt make ^sstaves of shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be ^tborne with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark the ^utestimony which I shall give thee.

17 ¶ And thou shalt make a ^vmercy-seat of pure gold: two cubits and a half ^wshall be the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two ^xcherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end: ^yeven ^zof the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And the ^{aa}cherubims shall stretch forth ^{ab}their wings on high, covering the mercy-seat with their wings, and their faces ^{ac}shall look one to another; ^{ad}toward the mercy-seat shall the faces of the cherubims be.

21 And thou shalt put the ^{ae}mercy-seat

above upon the ark; and in the ark thou shalt put the ^{af}testimony that I shall give thee.

22 *And ^{ag}there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which ^{ah}are upon the ark of the testimony, of all ^{ai}things which I will give thee in commandment unto the children of Israel.

23 ¶ Thou shalt also make a table of shittim-wood: two cubits ^{aj}shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with ^{ak}pure gold, and make thereto a ^{al}crown of gold round about.

25 And thou shalt make unto it ^{am}a border of an hand-breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof.

27 Over against the border shall the rings be, for places of the staves to ^{an}bear the table.

28 And thou shalt make the ^{ao}staves of shittim-wood, and overlay them with gold, that the table may be borne with them.

29 ^{ap}And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, ^{aq}to cover withal: ^{ar}of pure gold shalt thou make them

30 And thou shalt set upon the table ^{as}shew-bread before me alway.

31 ¶ And thou shalt make a candlestick of pure gold; of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And ^{at}six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, ^{au}with a knop and a flower in one branch; and three bowls made like almonds in the other branch, ^{av}with a knop and a flower; so in the six branches that come out of the candlestick.

34 And in the candlestick ^{aw}shall be four bowls made like unto almonds, ^{ax}with their knops and their flowers.

35 And ^{ay}there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches

Ver. 17. The lid, or mercy-seat, placed between the tables of the law, and the shechinah, or cloudy symbol of the divine presence, denoted Jesus' atonement; which answers to all the demands of the law, and interposes between it and *Jehovah*, that he may deal mercifully with us in Christ.

Ver. 18. The cherubims signified angels, as prying into the mysteries of redemption, and ministering to Christ and his people; or ministers, as founded on Christ, admiring his work, and attending on God and his service.

Ver. 23. This table typified Christ, as having all fulness in him, and supporting and presenting before God all his people; and also the gospel-church and the ordinances of it.

Ver. 31. This candlestick typified Christ himself, or his gospel-church and ordinances thereof.

Before Christ
1491.* See ver. 16.
ch. 40. 3, 20.* Moses had-
access at all
times into
the most
holy place.* Ch. 29. 42. &
30. 6, 36. Lev.
1. 1. & 16. 2.
Num. 7. 89. &
17. 4. & 12. 5.
Ps. 80. 1. &
93. 1. 1 Sam.
4. 4. 2 Kin.
19. 15. 2 Cor.
5. 19, 20. & 4.
6. Eph. 1. 3* Ch. 37. 10-
16. & 40. 4.
22, 23. Num.
3. 31. 1 Kin.
7. 48. 2 Chr.
4. 4. Col. 1.
19. John 1. 14.
16. Phil. 4. 19.* Col. 2. 9. Rom.
9. 5. Phil. 2.
6-11.* Or, cornice.
See ver. 11.* To keep the
bread from
falling, 1 Pet.
1. 5. Col. 2. 3.
Is. 49. 6.* Acts 9. 15.
Eph. 3. 8.
2 Thes. 3. 1.
2 Tim. 4. 2.
Rom. 15. 19.* Ministers and
ordinances,
Ezek. 43. 12.
Is. 52. 11.* Lev. 24. 5-7.
Num. 4. 7. &
7. 13. Jer. 52.
18, 19.* Or, to pour
out withal.* Ps. 93. 5.
Ezek. 43. 12.* 1. 1. 2. 2. 3. 3.
Num. 4. 1. 2. 2.
Mark 2. 2. 2.
Heb. 2. 2. 2.
John 6. 12.* Ch. 37. 17-
24. & 40. 4.
24, 25. Num.
3. 31. & 8. 4.
1 Kin. 7. 49.
Zech. 4. 2.
Rev. 1. 12, 20.
& 2. 5. Ps.
119. 105.
Prov. 6. 23.* Rev. 1. 4. &
4. 5. & 5. 6.
with Ps. 22.
27, 29. & 72.
8-11. & 59.
3. Is. 11. 10.
& 43. 6. & 49.
12. & 54. 1-
5. Mat. 2. 11.
Acts ii-xix.
Rev. 11. 15
Is. 9. 7.

Before Christ
1491.Before Christ
1491.

shall be of the same: all of it *shall be* one beaten work of pure gold.

37 And thou shalt make the seven lamps thereof: and they shall [†]light the lamps thereof, that they may give light [°]over against it.

38 And [°]the tongs thereof, and the snuff-dishes thereof, *shall be* of pure gold.

39 Of a talent of pure gold shall he make it, with all these vessels.

40 And [°]look that thou make *them* after their pattern, ||which was shewed thee in the mount.

CHAP. XXVI.

Contains directions from God concerning, (1) The inner curtains of the tabernacle, and their coupling with taches of gold; 1—6. (2) The second curtains of goats' hair, and their coupling with taches of brass; 7—13. (3) The third covering of rams' skins died red; and the fourth, or uppermost, of badgers' skins; 14. (4) The boards of shittim-wood, to be erected for supporting the curtains, with their cross-bars and sockets; 15—30. (5) The vail, or hanging, between the holy and most holy place of the tabernacle; 31—35. (6) The vail, or hanging, at the door of the tabernacle, separating the holy place from the court; 36, 37.

MOREOVER, thou shalt make the [°]tabernacle with ten curtains of [°]fine twined linen, and blue, and purple, and scarlet: with [°]cherubims [°]of cunning work shalt thou make them.

2 [†]The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be [°]coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make [°]loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty [°]taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains of goats' hair, to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 ||The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be* all of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty [°]loops on the edge of the one curtain *that is*

outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make [°]fifty taches of brass, and put the taches into the loops, and couple the ^{*}tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back-side of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side, [†]of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle, on this side and on that side, to cover it.

14 And thou shalt make [°]a covering for the tent of rams' skins died red, and a covering above of badgers' skins.

15 ¶ And thou shalt make [°]boards for the tabernacle of shittim-wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two [°]tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south-side southward.

19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north side *there shall be* twenty boards;

21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be [°]coupled together beneath, and they shall be coupled together above the head of it unto one ring; thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets of silver sixteen sockets; two sockets under one board, and two sockets under another board:

26 And thou shalt make [°]bars of shittim-wood; five for the boards of the one side of the tabernacle.

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst

The couplings signified the close connection of every thing in Christ and his church, ver. 3, 6, 10.

Or, coverings.

Heb. in the remainder, or surplusage.

Num. 4. 5. ch. 36. 19. Is. 4. 6. & 25. 4. & 32. 2. Ps. 27. 5. & 121. 5. 6. Seng 3. 10.

Ch. 36. 20—30. Num. 3. 36, 37. 1 Cor. 3. 11. Eph. 2. 6, 20, 21.

Heb. hands. These boards may denote the mediatorial strength of Christ, and the principal truths, ordinances, and members of his church, all founded in the perfections and purposes of God; ch. 36. 32.

Heb. twined. Ps. 133. 1. 1 Cor. 1. 10. Col. 2. 2, 19.

Ch. 36. 31—34. Num. 3. 36. Rom. 15. 1. 1 Cor. 9. 19. 20. Gal. 6. 2. Is. 35. 3. Heb. 12. 13. & 10. 24, 25. Phil. 1. 27. 2 Cor. 13. 11. 1 Cor. 1. 10. Eph. 4. 12, 13. Col. 2. 2, 19. & 3. 12—15.

REFLECTIONS UPON CHAP. XXV.—Since, in deep compassion to human poverty, JEHOVAH hath freely taken upon himself the whole expense of the work of redemption; the infinite expense of raising up a Saviour, erecting a church, and preparing a new covenant and an heavenly state, as means of his residence amongst us;—since he has made Jesus an ARK for holding and fulfilling his law: a propitiatory or MERCY-SEAT, whence, to the everlasting astonishment of angels and men, and by their ministration, he may declare his oracles, promises, and laws;—a TABLE, to feed his people, and on which the tribes of the redeemed are, in their successive generations, safely and honourably presented before God;—and a LIGHT to his church, by his word and Spirit:—may

I, many thousands more, be the willing members of his church! Let us surrender ourselves, and all that we have, whether more or less valuable, to the service of Christ! Following with care the prescriptions of heaven, let us come boldly to the throne of his grace, and commune with our God! Let us feast from day to day, especially from one sabbath to another, upon Jesus, the bread indeed,—Jesus, the finest of the wheat; that we may be to God a sweet savour of Christ! And, even in this earthly tabernacle and militant church, let us walk in the light of the Lord; so shall we shine as lights in the world, holding forth the word of life!

Before Christ
1491.

of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

31 ¶ And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made.

32 And thou shalt hang it upon four pillars of shittim-wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.

34 And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place.

35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 ¶ And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

37 And thou shalt make for the hanging five pillars of shittim-wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

CHAP. XXVII.

Contains directions from God, concerning, (1) The brazen altar upon which the sacrifices were to be offered; 1—8. (2) The court of the tabernacle, with the hanging for the door of it; 9—19. (3) The oil for the lamps of the candlestick; 20, 21.

AND thou shalt make an altar of shittim-wood, *five cubits long and five cubits broad: the altar shall be four-square; and the height thereof shall be three cubits.

2 And thou shalt make the horns of it upon the four corners thereof; his horns shall be of the same; and thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make of brass.

4 And thou shalt make for it a grate of net-work of brass; and upon the net shalt thou make four brazen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the

net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves of shittim-wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.

9 ¶ And thou shalt make the court of the tabernacle for the south side southward: there shall be hangings for the court of fine twined linen of an hundred cubits long for one side.

10 And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver.

11 And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass: the hooks of the pillars and their fillets of silver.

12 And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward shall be fifty cubits.

14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.

15 And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.

16 And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four.

17 All the pillars round about the court shall be filleted with silver: their hooks shall be of silver, and their sockets of brass.

18 ¶ The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass.

19 All the vessels of the tabernacle in all the surface thereof, and all the pins thereof, and all the pins of the court, shall be of brass.

20 ¶ And thou shalt command the children of Israel, that they bring thee pure oil-olive beaten for the light, to cause the lamp to burn always.

21 In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.

Before Christ
1491.

Ch. 25. 14, 28. & 30. 4. Acts 9. 15. Eph. 3. 8. 1 Cor. 1. 23. & 2. 2 Cor. 4. 5. 2 Thes. 3. 1. This altar, squared and horned, typified Christ in his humiliation as an atonement for sin.

Ch. 25. 9, 40. & 26. 30. Acts 7. 44. Heb. 8. 5. 1 Chr. 28. 11—19. Col. 2. 23. Mat. 15. 9.

† Heb. he shewed.

Ch. 38. 9—20. & 40. 8, 33. Ps. 100. 4. & 116. 17—19.

Almost sixty-one yards. This court typified the debased state of Christ, and the visible church. By divine ordinances and protection Christ and his church are separated from the world.

† Nine and one fourth yards.

Twelve yards. This court was sixty one yards long, and thirty and an half broad, see ch. 26. 31, 36.

† Heb. fifty by fifty.

Ch. 30. 8. Lev. 24. 2, 3. Rev. 11. 4. 1 Cor. 1. 4. & 2. 4. & 12. 7.

Heb. to ascend up.

Ch. 25. 21. & 26. 31—33. Is. 8. 20.

Ch. 30. 8. Lev. 24. 3, 4. 1 Sam. 3. 3. 2 Chr. 13. 11. Mal. 2. 7. Eph. 3. 8, 9. This oil denotes the Holy Ghost in his gifts, graces, and oracles.

REFLECTIONS UPON CHAP. XXVI.—How graciously God suits the tokens of his favour to our circumstances, as he formed a moveable residence, and furniture for himself, to the wandering condition of his chosen people. But herein may I contemplate Jesus, mean and debased in the view of carnal beholders, but inwardly decked with all the golden glories of Godhead, and the pure graces of manhood! I see how every thing about him, as Mediator, is founded and fixed in, erected and joined together, according to the purpose, and by the infinite wisdom and power of God. Let me behold, likewise, the Christian church,

outwardly despicable in the view of a carnal world, but inwardly decked, established, and knit together, by every precious ordinance, spiritual grace, faithful minister, or true saint! Let my entrance into her be by Jesus Christ, the door, the way, the truth, and the life: and amidst all my outward infirmities, let me be all-glorious within, a meet habitation of God through the Spirit! Thus shall I have access with boldness, by the blood of Jesus, into the sanctuary of fellowship with God on earth, and in due time into the heavenly state, the holiest of all.

Before Christ
1491.

CHAP. XXVIII.

Contains divine prescriptions concerning the priests who were to minister in the tabernacle, and their sacred vestments; 1—5: particularly, (1) The rich garments of the high-priest, including the ephod, or short jacket without sleeves, and girdle; 6—14: the breast-plate, with its precious stones, and Urim and Thummim; 15—30: the robe of the ephod, somewhat like a woman's gown; 31—35: and the mitre, with its golden plate; 36—39. (2) The plain vestments of the common priests, including their linen coats, breeches, bonnets, and girdles; 40—43.

Lev. 8. 2.
Heb. 5. 4, 5.

AND ^atake thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* ^bAaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 ¶ And thou shalt make ^choly garments for Aaron thy brother, for glory and for beauty.

3 And thou shalt speak unto all *that are* ^dwise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments which they shall make; ^ea breast-plate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take ^fgold, and blue, and purple, and scarlet, and fine linen.

6 ¶ ^gAnd they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together.

8 And the ^hcurious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; *even* of gold, of blue, and purple, and scarlet, and fine twined linen.

9 ⁱAnd thou shalt take two onyx-stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, ^kaccording to their birth.

11 With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt ^lput the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and Aaron shall ^m†bear their names before the LORD upon his two shoulders for a memorial.

13 And thou shalt make ouches of gold;

14 And two chains of pure gold at the ends: of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the ⁿbreast-plate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.

16 Four-square it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17 And thou shalt ^o†set it in settings of stones, *even* ^p"four rows of stones: *the first row shall be* a ^q†sardius, a topaz, and a carbuncle: *this shall be* the first row.

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their ^r†enclosings.

21 And the stones shall be ^s"with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be ^t"according to the twelve tribes.

22 ^u"And thou shalt make upon the breast-plate chains at the ends of wreathen work of pure gold.

23 And thou shalt make upon the breast-plate two rings of gold, and shalt put the two rings on the two ends of the breast-plate.

24 And thou shalt put the two wreathen chains of gold in the two rings *which are* on the ends of the breast-plate.

25 And *the other* two ends of the two wreathen chains thou shalt ^v†fasten in the two ouches, and put *them* on the shoulder-pieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breast-plate in the border thereof, which is in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, towards the forepart thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breast-plate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod.

29 And Aaron shall ^w"bear the names of the children of Israel in the breast-plate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

30 ¶ And thou shalt put in the breast-plate of judgment the ^x"Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

Before Christ
1491.

^m Ver. 29, 30.
ch. 39. 8—29.
Lev. 8. 8.
Is. 59. 17.
Ps. 89. 26. &
111. 5.

† Heb. fill it in
fillings of stone.

ⁿ Rev. 21. 19,
20. Mal. 3. 17.
ch. 39. 10, &c.

† Or, ruby.

This breast-plate denoted the church in which all the elect are ranked, and the covenant of grace by which they are immovably fixed on Jesus' heart, that he may be ever mindful of them.

† Heb. fillings.
^o See ver. 9, 12,
29.

^p Ver. 10. ch. 1.
1—3. Num. i.
ii. x. xxvi.
1 Cor. 14. 31.
Col. 2. 5.

^q Ch. 39. 15—
21. Song 1.
10. & 5. 14.

† These fastenings denoted how firmly, closely, and divinely, the new covenant and the church are connected with Jesus' heart.

^r Song 8. 6.
Is. 49. 15, 16.
1 Pet. 5. 7.
Heb. 7. 25. &
9. 24. Rom. 8.
34. See ver. 9
—12, 21.

^s What the Urim and Thummim, or lights and perceptions, were, I cannot certainly tell: perhaps God himself formed it, and by it the priest knew the mind of God, Lev. 8. 7. Num. 27. 18. 21. Deut. 33. 8. Judg. 1. 1. & 20. 18, 23, 28. 1 Sam. 23. 9—12. Ezra 9. 63. Neh. 7. 63. Is. 11. 2, 3. Col. 2. 3.

REFLECTIONS UPON CHAP. XXVIII.—Since I have the once debased, the all-atoning, all-perfect, powerful, and all-accessible, Jesus for my altar;—since I have his church and ordinances for a court and place of worship, divinely bounded and protected;—the oracles, gifts, and graces of his Spirit, for my illuminating oil;—let me, conscious of crimes unnumbered, flee to him as my refuge, and by faith lay hold on his horns of saving power and authority.

Let me give up myself, and all that I have, to God through him; that in his courts I may behold his person and work, and worship him in fear. Let me, whether minister or private Christian, exert myself, that the word of the Lord may have free course and be glorified; and with exercised gifts and graces, let me shine forth as a light in the house of my God.

Before Christ
1491.Ch. 39. 22—
24. Lev. 8. 7.
John 4. 14.
Heb. 7. 26.
2 Cor. 5. 21.
& 10. 4.John 19. 23.
1 Cor. 1. 10.
15. 1 Tim. 1.
3. Gal. 1. 8, 9.
Eph. 4. 3—16.

† Or, skirts.

* Ch. 39. 24—
26. Song 4. 3.
& 6. 7. & 2. 3.† Heb. 5. 7. &
7. 25. Ps. 69.
15. 1 Thes. 1.
5. & 2. 13.* Heb. 5. 7.
John 11. 40.
Ps. 89. 15.
2 Thes. 3. 1.* Ch. 39. 30.
Lev. 8. 9.
Heb. 7. 26.
2 Cor. 5. 21.
1 Cor. 1. 30.
Zech. 14. 20.
Ps. 93. 5.
Ezek. 43. 12.† It was a kind
of crown made
of rolled
linen, some-
what in the
form of a gre-
nadier's cap.

* Lev. 10. 17.

Num. 18. 1.
Is. 64. 6. &
53. 6, 11, 12.
John 1. 29.
2 Cor. 5. 21.
1 Pet. 2. 24.
& 3. 18. Eph.
1. 6, 7. 1 John
1. 7. & 2. 1, 2.* See ver. 4, 6,
8, 31, 37. ch.
39. 2, 18, 41.
Heb. 7. 26.
John 1. 14.
John 19. 8.
Is. 61. 10. Ps.
132. 9, 16.* Ezek. 21. 26.
1 Cor. 4. 20.
21. 2 Cor. 10.
4, 6.* Is. 11. 5. &
22. 21. Eph. 6.
14. 1 Pet. 1.
13.* Ch. 39. 27—
29. Lev. 8. 13.
Is. 61. 10.
Ps. 132. 9.
2 Cor. 5. 21.
1 Cor. 1. 30.* Ch. 27. 9. &
30. 23. 30. &
40. 15. Lev.
10. 7. Is. 61.
1. John 3. 34.
1 John 2. 20.
27. 2 Cor. 1.
21, 22.* Heb. fill their
hand.* Ch. 39. 28. &
20. 26. Rev. 3.
18. & 16. 15.
Rom. 6. 21. &
13. 14.† Heb. flesh of
their naked-
ness.* 1 Cor. 12. 23.
24. 2 Cor. 5.
21. 1 Cor. 1.
30.

† Heb. be.

* Ps. 5. 5, 6.
Hab. 1. 13.
Mat. 22. 12,
13.* Gen. 17. 7.
ch. 12. 17.31 ¶ And thou shalt make 'the robe
of the ephod all of blue.32 And there shall be an hole in the
top of it, in the midst thereof; it shall
have a binding of woven work round
about the hole of it, as it were the hole
of an habergeon, that it be "not rent.33 And *beneath* upon the †hem of it
thou shalt make *pomegranates of blue,
and of purple, and of scarlet, round about
the hem thereof; and †bells of gold be-
tween them round about :34 A golden bell and a pomegranate,
a golden bell and a pomegranate, upon
the hem of the robe round about.35 And it shall be upon Aaron to
minister : and his †sound shall be heard
when he goeth in unto the holy place
before the LORD, and when he cometh
out, that he die not.36 ¶ And thou shalt make a *plate of
pure gold, and grave upon it, *like* the
engravings of a signet, HOLINESS TO
THE LORD.37 And thou shalt put it on a blue
lace, that it may be upon the †mitre ;
upon the forefront of the mitre it shall
be.38 And it shall be upon Aaron's fore-
head, that Aaron may †bear the iniquity
of the holy things, which the children of
Israel shall hallow in all their holy gifts ;
and it shall be always upon his forehead,
that they may be accepted before the
LORD.39 ¶ And thou shalt embroider the
coat of fine linen, and thou shalt make
the †mitre of fine linen, and thou shalt
make the †girdle of needlework.40 ¶ And for Aaron's sons thou shalt
make coats, and thou shalt make for
them girdles, and bonnets shalt thou
make for them, for glory, and for
beauty.41 And thou shalt put them upon
Aaron thy brother, and his sons with
him ; and shalt †anoint them, and *con-
secrate them, and sanctify them, that
they may minister unto me in the priest's
office.42 And thou shalt make them linen
breeches to cover †their nakedness ;
from the loins even unto the thighs they
shall †reach.43 And they shall be upon Aaron, and
upon his sons, when they come in unto
the tabernacle of the congregation, or
when they come near unto the altar to
minister in the holy place ; that they †bear
not iniquity, and die. *It shall be a sta-
tute for ever unto him, and his seed after
him.*

CHAP. XXIX.

Contains, (1) Divine directions concerning the consecration of the
priests ; which consisted in washing their bodies, arraying them
with the sacred robes, anointing them with blood and oil, and
the oblation of a sin-offering, burnt-offering, and consecration-
offering, for them ; 1—35. (2) Directions for the consecration
of the altar with the priests, by sin-offerings and sacred unction
for the space of seven days ; 36—37. (3) Laws directing the
oblation of their daily sacrifice ; 38—41. (4) Promises of God's
presence in his tabernacle and ordinances, and blessings of his
obedient people ; 42—46.AND this is the thing that thou shalt
do unto them to hallow them, to
minister unto me in the priest's office :
*Take one young bullock, and two rams
without blemish,2 And †unleavened bread, and cakes
unleavened tempered with oil, and wafers
unleavened anointed with oil : of wheaten
flour shalt thou make them.3 And thou shalt put them into one
basket, and bring them in the basket,
with the bullock and the two rams.4 And Aaron and his sons thou shalt
bring †unto the door of the tabernacle of
the congregation, and shalt †wash them
with water.5 And thou shalt take the †garments,
and put upon Aaron the coat, and the
robe of the ephod, and the ephod, and
the breast-plate, and gird him with the
curious girdle of the ephod :6 And thou shalt †put the mitre upon
his head, and put the holy crown upon
the mitre.7 Then shalt thou take the †anointing
oil, and pour *it* upon his head, and
anoint him.8 †And thou shalt bring his sons, and
put coats upon them.9 And thou shalt gird them with
girdles, (Aaron and his sons,) and *put
the bonnets on them : and the priest's
office shall be theirs for a perpetual
statute : and thou shalt †consecrate Aaron
and his sons.10 And thou shalt cause a †bullock to
be brought before the tabernacle of the
congregation : and †Aaron and his sons
shall put their hands upon the head of
the bullock.11 And thou shalt †kill the bullock
before the LORD, *by* the door of the
tabernacle of the congregation.12 And thou shalt †take of the blood
of the bullock, and put *it* upon the
†horns of the altar with thy finger, and
pour all the blood beside the bottom of
the altar.13 And †thou shalt take all the fat
that covereth the inwards, and †the
caul *that is* above the liver, and the two
kidneys, and the fat that *is* upon them,
and burn *them* upon the altar.all things he must have the pre-eminence, let me, and all his children, be ar-
rayed in our priestly robes of righteousness imputed, grace implanted, and of
an holy conversation ; and let me ever remember that it is death, eternal death,
to all, but chiefly to ministers, if they attempt to serve God without putting on
the Lord Jesus as made of God to them righteousness, sanctification, and
redemption.CHAP. XXIX. Ver. 1, 2, 4. Their oblations signified that they and their
services should be holy, gracious, and excellent. Their washing signified justi-
fication and regeneration by the blood and Spirit of Christ.Ver. 7. The common priests were, at least at first, anointed by sprinkling ;
but the high priest had oil poured out plentifully upon his head ; Ps. cxxxiii. 3.Ver. 12. The brazen altar was thus solemnly sanctified that it might sanctify
the offerings of the people.Before Christ
1491.Lev. 8. 2—
& 9. 2. &
4—32. ch.
5. Mal. 1. 13
Heb. 7. 26.
1 Pet. 1. 19.
2 Cor. 5. 21.* Ch. 12. 8.
Lev. 2. 1. &
6. 20. 1 Pet.
22. John 3. 34
1 Cor. 5. 7.
2 Cor. 1. 21,
22.* Lev. 8. 3—5.
Num. 8. 9—
11. Lev. 1. 3.
5. & 4. 4. &
12. 6.* Lev. 8. 6.
14. 9. xv.
Num. 8. 7.
Luke 1. 35.
John 1. 14.
Rev. 1. 5.
Heb. 9. 13, 14
& 10. 22.
Tit. 3. 5. Rev.
1. 5, 6.* Ch. 28. 2—41.
Lev. 8. 7, 8,
9. Jer. 31. 22.
Heb. 10. 5.
Is. 42. 1, 6.
1 Tim. 2. 5.
Jer. 23. 6.* Ch. 28. 36—
38. Lev. 8. 9.
Heb. 1. 3. &
2. 8, 9. Phil.
2. 8—11. Ps.
21. 3, 4.* Lev. 8. 12.
ch. 30. 25. Is.
61. 1. & 11.
2. John 3. 34.* Lev. 8. 13.
ch. 28. 30—
42. & 39. 27
—29. 2 Cor. 5.
21. Rom. 5. 1.
19. Is. 61. 10.
Ps. 132. 9, 16.* Heb. bind.
Heb. fill the
hand of, Ch.
28. 41. Heb.
10. 5. Is. 61.
1. John 3. 34.
Heb. 7. 28.Rev. 1. 5, 6.
Lev. viii. ix.
Num. viii.
Zech. 13. 7.
Ps. 80. 17.* Lev. 4. 3, 4.
& 8. 2, 14.
Num. 8. 8—
10.* Lev. 1. 4. &
8. 14. Is. 53.
6—8. 2 Cor. 5.
21.* Lev. 1. 3. &
4. 4, 15. & 16.
11. Num. 8.
11. Heb. 9. 14,
28. Mat. 20.
28. 1 Pet. 2.
24. & 3. 18.* Lev. 8. 15. &
4. 7. & 16. 14.
John 17. 19.
Heb. 5. 8. &
2. 10.* Ch. 27. 2. &
30. 2.* Lev. 3. 3. &
4. 3—12. & 8.
16. Ps. 22. 14.
John 12. 27.
Mat. 26. 38.

† Or, midriff.

REFLECTIONS UPON CHAP. XXVIII.—Come, my soul, is not the smell of
my Redeemer's garments, his unspotted manhood, his mediatorial office, and
his everlasting righteousness, as of a field which the Lord hath blessed ! Are not
these for glory and for beauty to himself and to his people ! Is he not every
way fitted to attract the admiration of angels and of men ! every way qualified
to atone for, to remember, his people, and present them before God ! Are not
even the appearances and actions of his debased state calculated to promote his
own and his Father's honour, and our everlasting happiness ! Let me then be-
hold and receive him as the Great High Priest of my profession ; behold how,
in his manhood, in his mediatorial office, and finished righteousness, he bears
the names of all his chosen in all their diversified conditions, and supports and
presents them before God ? What sweet fruits, and joyful sounds, of gospel-
grace issue from his incarnation, righteousness, and intercession ! In what a
dignified manner hath he put away our sins that we die not ! And, though in

before Christ
1491.Lev. 4. 2. 11,
21. & 16.
7. & 8. 17.
Heb. 13. 11—
3.Lev. 1. 2—
3. & 8. 18.
Ver. 10. Gal.
4. 5. Is. 53.
5. & 45. 24.
See ver. 11,
2.Lev. 1. 8, 9,
12, 13. John
17. 19. Heb.
2. 18. & 4. 15.
9. 26. & 9.
14.
Or, upon.Lev. 1. 9. 13.
Mat. 20. 28.
Tit. 2. 14.
1 Pet. 2. 24.
& 18. 18.
33. 10. Eph. 5.
2.Ver. 3. Lev.
8. 22. & 3. 1
—16.Ver. 10. 15.
Lev. 3. 2, 8,
16. Mic. 5. 5.
Eph. 2. 14. 15.Lev. 8. 23, 24.
& 14. 14, 17,
23, 29. Heb.
5. 8 & 2. 10.
1 Thes. 5. 23.
1 Cor. 1. 30.Lev. 8. 30. ch.
20. 25—31.
This purification
by blood
and oil, signi-
fying the
righteousness
and blood of
Christ, im-
ported that
their whole
man was ded-icated to, and
dedicated for, the
immediate
service of God,
Is. 11. 2—4.
& 61. 7—3.
John 3. 34.
Ezek. 36. 26,
27.Heb. 9. 22. &
10. 29. John
17. 19.Lev. 8. 25.
26, 27. & 9.
14. ver. 2, 3.Heb. shake to
and fro, ver.
26, 27. L-v. 8.27, 29. & 9.
22. & 10. 15.
& 14. 12, 14.
& 7. 30. & 23.
20. Num. 6.
20.Lev. 8. 28.
& 1. 9, 13, 17.
Ps. 23. 13, 14.
Is. 53. 4. 5. &
42. 21. Eph.
5. 2.Lev. 8. 29. &
7. 14, 34. ver.
28. Ps. 99. 6.Lev. 7. 30—
32. Num. 15.
19, 20. & 18.
19, 26, 27, 28,
32. & 31. 29,
41. Deut. 12.
& 18. 3.Lev. 7. 30—
34. See ver.
27.Ver. 19. This was a kind of *peace-offering*, to thank God for calling them to the office, and to solicit his assistance in the discharge of it.Ver. 24. *Wave-offerings* were either tossed from one hand to another, or shaken to and fro, towards the several quarters of the world, to denote, (1) God's dominion over all places and people; (2) the extensive virtue of Christ's

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin-offering.

15 Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head.

18 And thou shalt burn the whole ram upon the altar: it is a burnt-offering unto the LORD; it is a sweet savour, an offering made by fire unto the LORD.

19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments, with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD:

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave-offering before the LORD.

25 And thou shalt receive them of their hands, and burn them upon the altar for a burnt-offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave-offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaped up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons:

28 And it shall be Aaron's and his sons' by statute for ever from the children of Israel; for it is an heave-offering:

and it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, even their heave-offering unto the LORD.

29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

30 And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

31 And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire; it shall not be eaten, because it is holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock for a sin-offering for atonement: and thou shalt cleanse the altar when thou hast made an atonement for it, and thou shalt anoint it to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

38 ¶ Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually.

39 The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil, and the fourth part of an hin of wine for a drink-offering.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 This shall be a continual burnt-offering throughout your generations at the door of the tabernacle of the congregation before the LORD; where I will meet you, to speak there unto thee.

43 ¶ And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.

before Christ
1491.Ver. 5; 6. ch.
28. 2—39. &
39. 1—26.
Lev. 8. 7. &
16. 24.Ch. 30. 36. &
40. 15. Num.
18. 8. & 35.
25. & 20. 28.
Heb. 2. 10.
& Cor. 5. 21.Heb. he of his
sons.
Num. 20. 28.
Heb. 7. 26.
John 8. 29.
Phil. 2. 8.
Luke 1. 74,
75.Lev. 8. 31. &
10. 13—15. &
24. 9.Lev. 8. 31. &
7. 15, 16. Mat.
12. 4. John 4.
34. Gal. 2. 20.
John 6. 53—
57.One not of the
priest's stock,
Num. 1. 51.
& 3. 10, 38. &
16. 40. & 18.
4. 7.Ch. 12. 10. &
16. 19. Lev. 7
18, 19.

See ver. 30.

37. Lev. 8. 33.

Ch. 40. 12.

Lev. 8. 33, 34.

Ezek. 43. 26.

& 45. 18. John

17. 19. Heb. 2.

10. & 9. 14.

Ch. 30. 29. &

40. 10.

Mat. 23. 19.

Hag. 2. 13.

ch. 30. 29.

Heb. 7. 26. &

10. 10. 14. &

9. 14. 1 Cor.

1. 30.

Ver. 42.

Num. 28. 3—

6, 10, 15, 23,

24, 31. & 29.

11, 16, 19, 22,

23, 31, 34, 38.

Dan. 9. 27. &

12. 11.

Ch. 12. 6.

1 Pet. 1. 20.

Heb. 9. 26.

The annexing

of meat-offer-

ing and drink-

offering un-

ported that

Christ's obla-

tion of himself

for us brings

not only re-

demption, but

a fulness of

spiritual pro-

vision and

comforts.

Ch. 16. 36.

Num. 28. 5. &

15. 5. John 6.

55, 56.

Num. 15. 5.

John 6. 55.

Ch. 30. 8.

Dan. 8. 11. &

9. 21. & 12.

11. Heb. 13. 8.

& 10. 10, 14.

Gal. 2. 20.

Ch. 25. 22. &

30. 38. & 40.

34. Lev. 1. 1.

Num. 17. 4.

2 Cor. 5. 19.

Eph. 2. 18. &

3. 12.

Or, Israel.

Ch. 40. 34—

38. Num. 9.

15—29.

1 Kin. 8. 10.

Is. 6. 1, 3 &

60. 3.

sacrifice; (3) the general publication thereof in the gospel; (4) the offerers giving themselves to God as the universal sovereign.

Ver. 27. The *heave-offerings* were thrown up and caught with the hand, to denote that these things were devoted to God, and received back from him, as the portion of the priests who offered them.

Before Christ
1491.John 10. 36.
Jude i. Rev. 1.
5, 6. Lev. 20.
8. 1 Thes. 5.
23.Lev. 26. 12.
2 Cor. 6. 16.
ch. 25. 8. Ps.
78. 60. Rev.
21. 3. Zech. 2.
10. & 13. 9.
2 Cor. 5. 19.
John 14. 21—
24.See ch. 6. 7. &
16. 12. Ezek.
28. 26. & 33.
29. & 34. 27.
& 36. 38. &
39. 28.Ch. 20. 2. Ps.
50. 7. & 81.
10. Jer. 30.
22. & 31. 33.
& 24. 7. & 32.
38. Zech. 13.
9.Ch. 37. 23—
28. & 40. 5.
1 Kin. 7. 48.
ver. 10. Lev.
4. 7. 18. Rev.
8. 3. Ps. 141.
2. John 16. 25.
2 Chr. 50. 27.Is. 41. 19.
Num. 25. 1.
Ch. 27. 3, 10.
23. & 27. 1. &
30. 1.i. e. near
twenty-two
inches.Ch. 25. 11, 24.
Heb. 4. 14.
Col. 2. 9. Rev.
8. 3.

* Heb. roof.

† Heb. walls.

Or, cornice.

Heb. 2. 8, 9.

Ps. 21. 3, 5.

Rev. 19. 12.

Ch. 25. 12.

26. & 27. 4.

Acts 9. 15.

Eph. 3. 8.

Rom. 15. 19.

2 Thes. 3. 1.

† Heb. ribs.

Acts 9. 15.

Eph. 3. 8.

2 Thes. 3. 1.

Ch. 25. 13.

27. & 27. 6.

Ch. 26. 35. &
40. 5, 26. ver.
36.Ch. 25. 17, 21,
22.Heb. incense
of spices. Luke
1. 9. Rev. 8. 3.

Ps. 141. 2.

Jam. 5. 16.

John 16. 23.

Ch. 27. 11.

Lev. 24. 3, 4.

Num. 8. 2, 3.

1 Sam. 3. 3.

Or, setteth up.

Heb. causeth
to ascend.

Heb. 7. 25.

Rom. 8. 34.

1 Thess. 5. 17.

Ver. 34—36.

Lev. i. ii. Gal.
1. 8, 9.

Lev. 16. 18.

29. 30. & 23.

27. Num. 29.

7. Rom. 8. 34.

Heb. 1. 3. &
9. 12, 24, 28.

44 And ^dI will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 ^eAnd I will dwell among the children of Israel, and will be their God.

46 ^fAnd they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: ^gI *am* the LORD their God.

CHAP. XXX.

Here Moses is further instructed concerning, (1) The altar of incense, its situation and use; 1—10. (2) The half-shekel of ransom-money required for the use of the tabernacle; 11—16. (3) The laver which stood beside the brazen altar for the priests to wash in; 17—21. (4) The making and use of the anointing oil; 22—33. (5) The incense and perfume to be burnt on the golden altar; 34—38.

AND thou shalt make ^aan altar to burn incense upon; of ^bshittim-wood shalt thou make it.

2 A ^c†cubit shall be the length thereof, and a cubit the breadth thereof; four-square shall it be; and two cubits shall be the height thereof: the horns thereof shall be of the same.

3 And thou shalt overlay ^dit with pure gold, the ^e*top thereof, and the ^f†sides thereof round about, and the horns thereof; and thou shalt make unto it a ^g†crown of gold round about.

4 And ^htwo golden rings shalt thou make to it under the crown of it, by the two ⁱ†corners thereof; upon the two sides of it shalt thou make ^jit: and they shall be for places for the staves to ^kbear it withal.

5 And thou shalt make the ^lstaves of shittim-wood, and overlay them with gold.

6 And thou shalt put it ^mbefore the vail that is by the ark of the testimony, before ⁿthe mercy-seat that is over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon ^osweet incense every morning; when he ^pdresseth the lamps he shall burn incense upon it.

8 And when Aaron ^q§lighteth the lamps at even he shall burn incense upon it, ^r†a perpetual incense before the LORD throughout your generations.

9 Ye shall offer ^sno strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And Aaron shall ^tmake an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 ^uWhen thou takest the sum of the children of Israel after ^v*their number, then shall they give every man a ^wransom for his soul unto the LORD, when thou numberest them; that there be no plague among ^xthem when *thou* numberest them.

13 This they shall give, every one that passeth among them that are numbered^y; half a shekel after the shekel of the sanctuary; (a shekel ^z*is twenty gerahs;) an half-shekel shall be the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 ^{aa}The rich ^{ab}†shall not give more, and the poor shall not ^{ac}†give less, than half a shekel, when *they* give an offering unto the LORD, to make an atonement for your souls.

16 And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for ^{ad}the service of the tabernacle of the congregation; that it may be a ^{ae}*memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make ^{af}a laver of brass, and his foot ^{ag}also of brass, to wash ^{ah}withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein:

19 For Aaron and his sons shall ^{ai}wash their hands and their feet thereat:

20 ^{aj}When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute ^{ak}bfor ever to them, *even* to him and to his seed throughout their generations.

22 ¶ Moreover the LORD spake unto Moses, saying,

23 Take thou also unto thee ^{al}principal spices, of pure myrrh ^{am}*five hundred shekels, and of sweet cinnamon half so much, *even* two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels,

24 And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil-olive an ^{an}†hin:

25 And thou shalt make it an oil of holy ointment, an ointment compound

Before Christ
1491.Ch. 38. 25.
26 Num. i.
xxvi. & 31. 50.* Heb. them
(that are to be
numbered).

Ver. 13.

2 Kin. 11. 16.

2 Chr. 24. 6.

1 Tim. 2. 6.

Mat. 20. 28.

2 Sam. 24. 9.

15. 1 Chr. 21.

1—15. 27.

24.

Gen. 23. 15.

1 Chr. 23. 29.

Mat. 17. 24.

Lev. 27. 25.

Num. 3. 47.

Ezek. 45. 10.

12.

* A shekel is
twenty-seven
pence three
farthings.

Joh 34. 19.

Gal. 3. 28.

Col. 3. 11.

† Heb. multiply.

† Heb. diminish.

Ch. 38. 27.

28.

Ch. 28. 12.

29. & 39. 7.

Lev. 2. 9. 16.

& 5. 12. & 6.

15. & 24. 7.

Num. 10. 10.

& 31. 54.

Zech. 6. 14.

Ch. 38. 8.

1 Kin. 7. 23—

39. 2 Chr. 4.

2—6. 14. 15.

Zech. 13. 1.

1 John 1. 7.

Ezek. 36. 25.

26.

Rev. 4. 6. &

15. 2. & 1. 5.

Ps. 20. 6. Tit.

3. 5. John 13.

8, 10. Heb. 10.

22. Is. 52. 11.

15.

Lev. 10. 1, 3.

ch. 12. 15.

Heb. 12. 28.

29. Ps. 89. 7.

Ecc. 5. 1.

See ver. 19.

While the
ceremonial
dispensation
lasts, ch. 12.

14, 17. & 27.

41. & 28. 43.

Lev. 6. 18. &

10. 9. & 17. 7.

& 23. 14, 21.

31. 41. Lev. 7.

34. 36. & 10.

15. & 16. 31.

Num. 18. 11.

19. 23. & 10.

10.

Ps. 45. 8.

Song 1. 13. &

4. 14. Ezek.

27. 19. 22.

* Near sixteen
pounds aver-
dupoise.

Ch. 29. 40.

Lev. 19. 36. &

23. 13. Num.

15. 4, 5, 6, 9.

& 28. 14.

Ezek. 4. 11.

& 45. 24. &

46. 5, 7. 11.

14. about six
pints.

REFLECTIONS UPON CHAP. XXIX.—Through these dark shadows of good things to come, these washings, arrayings, oblations, and unctions, I look to Jesus and his ransomed offspring. I see his solemn call to his work, and theirs to their station. The infinite purity of his Godhead; the perfect holiness of his manhood; the complete humanity which he assumed; the extensive office which he undertook; the humble obedience which he fulfilled; the unbounded influences of the Holy Ghost which he received; fully qualified him to offer himself in his death, and to make continual intercession for us. Predestinated before the foundation of the world, promised and typified at the fall, and manifested in the evening and end of the world, to put away sin by the sacrifice of himself, he is the daily, the continued salvation, provision, and comfort, of our souls; and, as reconciled in him, God dwells with and blesses us with all spiritual blessings.—Let none then approach to the sacred ministry without being

washed in Jesus' blood, regenerated by his Spirit, endowed with his gifts and graces, and, at the same time, using due care and deliberation to prepare for their awful work. In the exercise of that ministry let them daily exhibit Jesus as the atonement, food, and consolation, of sinners; so shall God be present in his ordinances, and bless the attenders.—Let every Christian likewise, as a redeemed priest unto God, always improve Jesus as made of God unto him wisdom, righteousness, sanctification; and redemption: that, being purged in his atoning blood, clothed with his imputed righteousness, and endowed with his Spirit, he may daily live by faith on the Son of God, and offer up the spiritual sacrifices of prayer, praise, and good works; nay, his whole self, as acceptable to God through him; and let him constantly hold fellowship with a sanctifying God as his God, and his ALL in ALL.

Before Christ 1491. after the art of the 'apothecary: it shall be an 'holy anointing oil.

Or perfumer, 1 Ch. 9. 30. 26 And thou shalt 'anoint the tabernacle of the congregation therewith, and the ark of the testimony,

1 John 2. 20. 27. Mat. 25. 4. Rom. 8. 9. 27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

Lev. 8. 10. Num. 7. 10. Is. 61. 1. John 5. 34. Acts 10. 38. Ps. 45. 7. 8. Song 3. 6. 2 Cor. 1. 21. 22. Zech. 18. 10. Ezek. 36. 27. John 14. 26. & 15. 26. & 16. 9—14. 28 And the altar of burnt-offering with all his vessels, and the laver and his foot:

Ch. 29. 37. Hag. 2. 13. Heb. 9. 14. Mat. 7. 6. 29 And thou shalt sanctify them, that they may be most holy; 'whatsoever toucheth them shall be holy.

Ch. 40. 15. Lev. 4. 3, 5, 10. & 8. 12. 30. & 16. 32. & 21. 10. ch. 29. 7, &c. Is. 11. 2, 3. & 61. 1. John 3. 34. Ezek. 36. 27. Ps. 45. 7. Song 3. 6. 2 Cor. 1. 21. 22. See ver. 26. 30 And thou shalt 'anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.

Lev. 21. 10. Mat. 7. 6. Jude 19. 31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

Ver. 33, 37. 38. 1 Kin. 12. 31—33. Mat. 15. 2 Tim. 3. 5. 32 Upon man's 'flesh shall it not be poured, 'neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.

Ch. 23. 6. & 37. 29. Song 3. 6. Rev. 8. 3. Heb. 7. 25. Lev. 16. 12. Heb. 5. 7. Mos. 5. 15. Ps. 51. 17. Ver. 6. Ch. 25. 22. & 29. 37, 42. Lev. 1. 1. & 16. 2. 2 Cor. 5. 19. Ver. 32, 33. 33 Whosoever compoundeth any like it, or whosoever putteth any of it upon a 'stranger, shall even be cut off from his people.

Gen. 17. 14. ch. 31. 14. Lev. 7. 20—27. & 17. 4, 9. & 19. 8. & 23. 29. & xviii. xx. Num. 15. 30, 31. & 19. 13, 20. 34 ¶ And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweetspices with pure frankincense: of each shall there be a like weight:

Ch. 25. 6. & 37. 29. Song 3. 6. Rev. 8. 3. Heb. 7. 25. Lev. 16. 12. Heb. 5. 7. Mos. 5. 15. Ps. 51. 17. Ver. 6. Ch. 25. 22. & 29. 37, 42. Lev. 1. 1. & 16. 2. 2 Cor. 5. 19. Ver. 32, 33. 35 And thou shalt make it a 'perfume, a confection after the art of the apothecary, 'stempered together, pure and holy:

Gen. 17. 14. ch. 31. 14. Lev. 7. 20—27. & 17. 4, 9. & 19. 8. & 23. 29. & xviii. xx. Num. 15. 30, 31. & 19. 13, 20. 36 And thou shalt 'beat some of it very small, and put of it 'before the testimony in the tabernacle of the congregation, where 'I will meet with thee: it shall be unto you most holy.

Gen. 17. 14. ch. 31. 14. Lev. 7. 20—27. & 17. 4, 9. & 19. 8. & 23. 29. & xviii. xx. Num. 15. 30, 31. & 19. 13, 20. 37 And as for the perfume which thou shalt make, 'ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

Gen. 17. 14. ch. 31. 14. Lev. 7. 20—27. & 17. 4, 9. & 19. 8. & 23. 29. & xviii. xx. Num. 15. 30, 31. & 19. 13, 20. 38 Whosoever shall make like unto that, to smell thereto, shall even 'be cut off from his people.

CHAP. XXXI.

Here, (1) God appoints what particular workmen should be employed in the erection and furnishing of his tabernacle; 1—11. (2) He repeats the law of the sabbath, and the religious observation of it; 12—17. (3) After forty days conference he dismisses Moses, with the two tables of the moral law divinely inscribed; 18.

AND the LORD spake unto Moses, saying,

2 See, I have 'called by name Beza-

REFLECTIONS UPON CHAP. XXX.—In this golden altar surely I discern Jesus, the God-man, crowned with glory and honour, and set down at the right hand of the Majesty on high, as the great intercessor for his people, and the mean of the acceptance of all their prayers, praises, and religious services! In this ransom-money was not Jesus pre-figured as giving himself equally for every one of his numbered, his chosen people, that no plague may be found among them! In this laver was not Jesus typified as the fountain opened for sin and for uncleanness, in which all his people and ministers ought to wash their conscience and heart before and after every approach to God! In this sacred oil, I behold the Holy Ghost in his precious and manifold, but well-connected, gifts and graces, with which Jesus, his people, his ordinances, and none else, are anointed of God! In this sacred incense I discern the precious and acceptable intercessions of my Redeemer, together with the cordial prayers, praises, and services of his people. Let me then, by faith, depend on his advocacy, since he presents

Before Christ 1491. leel the son of Uri, the son of Hur, of the tribe of Judah:

Is. 28. 26. & 11. 2, 3. & 61. 1. 1 Cor. 12. 4, 8. Acts 2. 4. Eph. 4. 8, 9. 3 And I have 'filled him with the spirit of God in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

Ch. 35. 34. 1 Kin. 7. 14. 4 To 'devise cunning works, to work in gold, and in silver, and in brass.

Ch. 28. 11. & 35. 38. 5 And in 'cutting of stones to set them, and in carving of timber, to work in all manner of workmanship.

Ch. 4. 14, 15. & 6. 26. Ezra 5. 1, 2. Mat. 10. 2, 3. Luke 10. 1. Acts 13. 2. Eccl. 4. 9. 6 And I, behold, I have given 'with him Aholiab the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are 'wise-hearted I have put wisdom, that they may make 'all that I have commanded thee:

Ch. 35. 10. & 36. 1. ver. 3. Ch. xxv—xxxix. xl. ver. 7—11. ch. 35. 10—19. & 59. 32—42. & 40. 2—13. 17—33. Num. 3. 25. 31, 36, 37. & iv. Ch. 35. 11, 12. & 39. 33—35. & 40. 2, 3. 17—21. & 27. 9—19. & 25. 10—22. & xxxvi—xxxix. xxvii. Num. 3. 25—37. 7 The 'tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that is thereupon, and all the *furniture of the tabernacle,

Ch. 25. 23—40. & 30. 1—10. & 37. 10—29. & 35. 13—15. & 39. 56, 37, 38. & 40. 2, 4, 22—27. Num. 3. 31. 8 And the 'table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

Ch. 25. 23—40. & 30. 1—10. & 37. 10—29. & 35. 13—15. & 39. 56, 37, 38. & 40. 2, 4, 22—27. Num. 3. 31. 9 And the 'altar of burnt-offering, with all his furniture, and the laver and his foot,

Ch. 25. 23—40. & 30. 1—10. & 37. 10—29. & 35. 13—15. & 39. 56, 37, 38. & 40. 2, 4, 22—27. Num. 3. 31. 10 And the 'clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office:

Ch. 27. 1—8. & 30. 17—21. & 38. 1—8. & 35. 16. & 59. 59. & 40. 6, 7, 29, 30. Num. 3. 31. & 4. 13. 11 And 'the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do.

Ch. xxviii. xxxix. Num. 4. 6. ch. 35. 19. & 39. 41. & 40. 13, 14. Lev. 8. 7, 8, 9, 13. 12 And the LORD spake unto Moses, saying,

Ch. 30. 23—28. 34—38. & 35. 15. & 39. 38. & 37. 9. Lev. 8. 10—12. Ch. 20. 8, 10. & 23. 11—17. ver. 14—17. Ezek. 20. 12. 20. Deut. 5. 15. Lev. 19. 3. 30. & 26. 2. xxiii. xxv. Num. xxviii. xix. Ch. 20. 8. Is. 56. 24. 6. & 58. 13. Deut. 5. 12. 14. Ezek. 20. 12. Num. 15. 32—36. ch. 35. 2. Neh. 9. 14. ver. 15. 13 Speak thou also unto the children of Israel, saying, Verily 'my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.

Gen. 30. 23—28. 34—38. & 35. 15. & 39. 38. & 37. 9. Lev. 8. 10—12. Ch. 20. 8. Is. 56. 24. 6. & 58. 13. Deut. 5. 12. 14. Ezek. 20. 12. Num. 15. 32—36. ch. 35. 2. Neh. 9. 14. ver. 15. 14 'Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doth any work therein, that soul shall be 'cut off from among his people.

Gen. 30. 23—28. 34—38. & 35. 15. & 39. 38. & 37. 9. Lev. 8. 10—12. Ch. 20. 8. Is. 56. 24. 6. & 58. 13. Deut. 5. 12. 14. Ezek. 20. 12. Num. 15. 32—36. ch. 35. 2. Neh. 9. 14. ver. 15. 15 'Six days may work be done; but in the seventh is the sabbath of rest, 'holy to the LORD: whosoever doth any work in the sabbath-day, he shall surely be put to death.

Gen. 30. 23—28. 34—38. & 35. 15. & 39. 38. & 37. 9. Lev. 8. 10—12. Ch. 20. 8. Is. 56. 24. 6. & 58. 13. Deut. 5. 12. 14. Ezek. 20. 12. Num. 15. 32—36. ch. 35. 2. Neh. 9. 14. ver. 15. 16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for 'a perpetual covenant.

Gen. 17. 7. 10, 11, 13. ch. 12, 14, 17. See Gen. 1. 1—31. & 2. 1, 2. ch. 20. 11. & 23. 12. Heb. 4. 10. 17 It is a sign between me and the children of Israel for ever: for 'in six days the LORD made heaven and earth; and on the seventh day he rested, and was 'refreshed.

Took pleasure and delight in viewing his works, Ps. 104. 31. Gen. 1. 31.

his infinite merits before God, answerable to the circumstances of every particular member of his mystical body. Let all the Israel of God rest and rejoice in him as the redemption-price to the justice of God, while we daily wash in the fountain of his blood and Spirit, till we be without spot or wrinkle, or any such thing: and let the genuine spirit and grace of Christ dwell in us, and not the counterfeit appearance; for dreadful is the hazard of turning his grace into licentiousness, pretending the possession of the Spirit, or counterfeiting the work of God.

CHAP. XXXI. Ver. 15. Notwithstanding the work of the tabernacle was holy, and to be speedily and diligently done, yet nothing of it must be done on the sabbath-day.—The sabbath was a sign of God's acknowledging them for his people; and their observation of it was a sign of their acknowledging him for their God, Creator, Redeemer, and Sanctifier.

A A

Before Christ
1491.

18 ¶ And he gave unto Moses, when he had made an ^aend of communing with him upon mount Sinai, ^btwo tables of testimony, tables of stone, written with the ^cfinger of God.

CHAP. XXXII.

Exhibits a most shocking interruption of God's favours, and a delay of the erection of the tabernacle by Israel's sin.
(1) *Weary of waiting for the promised land, for Moses' return from the mount, and for an institution of ceremonial worship among them, they make and worship a golden calf; 1—6.*
(2) *Intimating their wickedness to Moses, God threatens utterly to destroy them; but Moses intercedes for them; 7—14.*
(3) *Returning from the mount, he observes their crime; and, in detestation of it, breaks the tables of the law which he had brought with him, and burns their idol-calf; 15—20.* (4) *After examining Aaron concerning his part therein, he orders the ring-leaders in guilt to be slain by the faithful Levites; 21—29.*
(5) *Upon Moses' further intercession, God grants the Hebrews a reprieve, but denounces an after-reckoning with them; 30—35.*

AND, when the ^apeople saw that Moses ^bdelayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, ^cUp, make us gods which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.

2 And Aaron said unto them, Break off ^dthe golden ear-rings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And ^eall the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf*: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw *it* ^fhe built an altar before it; and Aaron made proclamation, and said, ^gTo-morrow is a feast to the LORD.

6 And ^hthey rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, ⁱGo, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*:

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses,

^mI have seen this people, and behold *it is* a stiff-necked people:

10 Now therefore ⁿlet me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11 ¶ And Moses besought ^othe LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 ^pWherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and ^qrepent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, ^rand all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD ^srepented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and ^twent down from the mount, and the two tables of ^uthe testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the ^vtables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when ^wJoshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.*

18 And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome; but the ^xnoise of them that sing do I hear.*

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that ^yhe saw the calf, and the dancing: and Moses' ^zanger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 ^aAnd he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink of *it*.

21 ¶ And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger

scribing a typical representation of those. But the most remarkable visits of God to men upon earth quickly come to an end; though he wisely frames every thing about his ordinances so as that it may be instructing and comforting. In these typical architects I may therefore behold Jesus, called of God to finish a work of redemption, and rear up a gospel-church.—Jesus, qualified of God, by the unmeasured unction of the spirit of wisdom and understanding, the spirit of counsel and might, to fulfil the arduous task, and actually completing his design, to his own glory and the salvation of his people.

CHAP. XXXII. Ver. 9. *Stiff-necked* signifies stubborn and disobedient, like unruly and unbroken bullocks, that will not submit their neck to the yoke.

Ver. 19. Moses brake the tables, not in rage, but in holy zeal, to mark that their sin might justly provoke God to give up his covenant-relation to them, and deprive them of his precious laws.

* Ch. 24. 18.
Deut. 9. 9, 11.
Ch. 25. 21.
Deut. 5. 22. &
9. 10. ch. 24.
12. & 32. 16.
& 34. 1. 4.
Ezek. 11. 19.
2 Cor. 3. 3.
Ch. 8. 19. &
32. 16. Jer.
31. 33. 2 Cor.
7. 7. 8.

^a Most of them,
ver. 3. 26.
1 Cor. 10. 7.

^b Ch. 24. 18.
Mat. 24. 48.

^c Acts 7. 40. Is.
41. 6. 7. & 44.
9—20. & 46.
1, 2, 6, 7. Jer.
10. 3, 4. 9. 11.
13. Ezek. 20.
7, 8. ch. 20. 5.
4. They
wanted a visi-
ble repre-
sentation of
God; and it
was made in
the form of a
calf or ox, in
imitation of
the Egyp-
tians, who, for
many ages,
worshipped
one of these
animals for a
deity.

^d Ch. 12. 35.
36. Ezek. 16.
11, 12, 17.

^e Is. 46. 6. Hos.
2. 8. Ezek. 16.
17.

^f 1 Kin. 19. 28.
Ps. 108. 19—
21. Neh. 9.
18. Rom. 1.
23. Ezek. 40.
3. Acts 7. 41.
Amos 5. 25.

* The calf was
intended not
as a Deity, but
as a represen-
tation of
JEHOVAH.

^g See ch. 17.
15. & 24. 4.
& 20. 24, 25.

^h Eccl. 8. 11.
Prov. 4. 16.

ⁱ Acts 7. 41.
Lev. 17. 7.
1 Cor. 10. 7.
ver. 18, 19.

^k Deut. 9. 8.
12. & 32. 5.
Gen. 6. 11—
13. ch. 33. 1.
God, as it
were, re-
nounces his
relation to
them, and
calls them
Moses' people,
to prompt him
to the greater
solitude for
their preser-
vation and
wellfare.

^l Ps. 106. 13.
ch. 19. 8. &
24. 7. ver. 4.
1 Kin. 12. 28.
with ch. 20. 3.
4.

Ver. 20. The stony matter of these tables marked the perpetual obligation of the moral law, and the hardness of men's hearts, in which the Spirit of God alone can write it.

REFLECTIONS UPON CHAP. XXXI.—Nothing, even of natural excellency, but cometh from God. How easily and completely he can furnish his instruments for whatever service he calls them to; and therefore with courage and comfort may such as have once his call venture on the hardest work! But commonly we may observe, for the honour of Christ, who needed no assistant, and especially for the comfort of his servants, God sends forth his noted agents by twos! Great is the danger of sabbath profanation; and yet how much are men disposed to it, especially if they can pretend the sacredness or the necessity of their work as an excuse! What exalted account God makes of Jesus Christ and his church! He, who spent but six days in creating a world, spends forty in pre-

Before Christ
1491.

^m Ch. 33. 3.
34. Deut. 9.
13. & 10. 16.
& 31. 20.
Prov. 29. 1.
Is. 48. 4.
Jer. 7. 26. &
16. 19. Ezek.
20. 43. 44.
Neh. 9. 17. &
Acts 7. 51.
Hos. 4. 16.
Jer. 5. 3, 5.

ⁿ Gen. 32. 26.
Num. 14. 11.
12. Ezek.
30. Jer. 7.
& 11. 14.
Deut. 9. 14.
32. 21—24.
Mat. 3. 9, 1.

^o Ps. 106. 23.
Deut. 9. 18.
25, 26, 29.
Gen. 18. 23—
32. Ps. 10. 1.
& 44. 24. Is.
64. 12.

* Heb. the fa-
vor of the LORD

^p Num. 14. 13.
—16. Josh. 7.
9. Deut. 9.

^q Ver. 14. Gen.
6. 6. Ps. 90.
13. & 135. 14.
& 106. 44, 45.
Deut. 32. 36.

^r Deut. 9. 27.
29. Gen. 12.
7. & 13. 16.

^s 17. 4—6.
18. 18. & 15.
7. & 26. 4. &
22. 16—18.

^t 28. 13, 14. &
48. 16. & 46.
3, 4.

^u See Gen. 12.
7. & 13. 13.
17. & 15. 18.

^v —21. & 17. 8.
ch. 3. 8.

^w Ps. 106. 44.
45. & 78. 32.
Jon. 3. 10.
ver. 12. 28.

^x Ch. 24. 18.
Deut. 9. 15.

* The moral
law, ch. 16.
34. & 25. 21.
& 30. 6. 36.

^y & 31. 18. &
34. 29. Ps. 78.
5. Is. 8. 16.
20.

^z Ch. 31. 18. &
34. 1. Deut. 9.
10. & 10. 24.

^a 2 Cor. 3. 3. 7.
Ch. 17. 9. &
24. 13.

† Heb. weak-
ness.

^b Ver. 6, 19.
1 Cor. 10. 7.

^c Deut. 9. 16.
Ps. 119. 53.
158.

^d Eph. 4. 26.
Num. 12. 3.
Mark 3. 5.

^e Deut. 9. 17.
Ps. 69. 9. &
119. 139.

^f Ezra 9. 3.
Zech. 11. 10.

^g Deut. 9. 21.
& 7. 5. 25.
Prov. 14. 14.

^h ver. 24. Jer. 2.
17. 19. & 4.
18. & 5. 25.

Before Christ
Chr. 149.
1 Sam. 15. 24.
1 John 5. 19.
Prov. 4. 16.
Ps. 36. 4. Jer.
17. 9. Acts 7.
40.
Ver. 1—4, 8.

of my lord wax hot: thou knowest the people, that they *are set* on mischief.

23 For they said unto me, Make us gods who shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and *there* came out this calf.

25 ¶ And when Moses saw that the people *were* ^bnaked, (for Aaron had made them naked unto *their* ^bshame among [†]their enemies,)

26 Then Moses stood in the gate of the camp, and said, Who is on the LORD's side? *let him come* unto me. And ^ball the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and go in and out* from gate to gate throughout the camp, and slay every man ^bhis brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand ^bmen.

29 ¶ For Moses had said, § Consecrate yourselves to-day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will ^bgo up unto the LORD; peradventure I shall make an atonement for your sin.

31 And Moses ^breturned unto the LORD, and said, Oh, this people have sinned ^aa great sin, and have made them gods of gold.

32 Yet ^bnow, if thou wilt, forgive their sin: and if not, ^bblot me, I pray thee, out of thy book which thou hast written.

33 ¶ And the LORD said unto Moses, ^bWhosoever hath sinned against me, him will I blot out of my book.

34 Therefore now ^bgo, lead the people unto *the place* of which I have spoken unto thee: behold, mine angel shall go before thee; nevertheless, in the day

when I visit I will ^bvisit their sin upon them.

35 And the LORD plagued the people, because they ^bmade the calf which Aaron made.

CHAP. XXXIII.

Here, (1) To the grief and humiliation of Israel, God refuses to attend them to Canaan, but offers them an angel for their guide; 1—6. (2) By means of the intercessions of Moses and his attendants at the new tent, the correspondence between God and the people is renewed, he manifesting his glory to them, and they worshipping him; 7—10. (3) By earnest supplication, perhaps of forty days continuance, (Deut. ix. 18, 25.) Moses obtains a promise of God's presence with the people, and a noted manifestation of his glory for himself; 11—23.

AND the LORD said unto Moses, ^aDepart, *and go up hence*, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I ^bsware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a ^aland flowing with milk and honey: for I will ^bnot go up in the midst of thee, for thou *art* a stiff-necked people, lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings they ^bmourned: and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* a ^bstiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now ^bput off thy ornaments from thee, that I may ^bknow what to do unto thee.

6 And the children of Israel ^bstript themselves of their ornaments by the mount Horeb.

7 ¶ And Moses took the tabernacle, and pitched it without the camp, ^aafar off from the camp, and ^bcalled it the Tabernacle of the congregation. And it came to pass, *that every one* which sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, *that all the people* rose up, and ^bstood every man *at* his tent-door, and looked after Moses, until he was gone into the tabernacle.

9 ¶ And it came to pass, as Moses entered into the tabernacle, the ^bcloudy

Before Christ
1491.
Ch. 20. 5. Jer.
5. 2. 20. & 9.
9. 16. 17. &
23. 2. Lev. 13.
2. Ps. 59. 5.
& 89. 32.
2 Sam. 12. 10.
Hos. 2. 13. &
8. 13. Amos
3. 14. Prov.
13. 21.
2 Sam. 12. 9.
Acts 7. 42. See
ver. 1—5.

Ch. 32. 34. &
xii. xiv. & 32. 7.

Gen. 12. 7. &
15. 7. 18—21.
& 22. 16—18.
& 26. 3. & 28.
13—15. & 35.
12. & 46. 4.

Ch. 32. 34. &
23. 20. Deut.
7. 22. Josh.
4. 11.

Ch. 5. 8. 17.
& 13. 5. Num.
13. 27. & 14.
8. & 16. 13.
Deut. 6. 10.
11. & 8. 7—9.
& 11. 9—12.
& 32. 13. 14.

Ch. 32. 9.
Deut. 9. 13.
Amos 3. 1.
14. ch. 23. 21.

2 Sam. 14. 2.
Dan. 10. 2. 3.
Jon. 3. 5. 6.
Is. 37. 11. 12.
Num. 14. 39.
Judg. 10. 10.
15. Joel 1. 13.
& 2. 16. Jon.
3. 8. ver. 6.

Ch. 32. 9.
Luke 13. 3. 5.
2 Sam. 12. 20.
Is. 32. 12. see
ver. 4, 6.

Gen. 18. 21.
& 22. 12. with
Acts 15. 18.

Ch. 32. 2.
Jer. 2. 17. 19.
& 3. 25. & 4.
18. & 5. 25.
Prov. 3. 35.
Rom. 6. 21.
1 Sam. 2. 30.

Is. 59. 1. Prov.
15. 29. Ps. 10.
1. & 35. 12.
Ch. 29. 42.
43. This was
not the taber-
nacle that was
to remain the
typical resi-
dence of God's
worship, and
of the symbols
of his pre-
sence.

Luke 18. 13.
Jon. 3. 9.
Amos 5. 15.

Ch. 13. 21.
22. P. 99. 7.
Num. 12. 8.
Deut. 34. 10.

Ver. 25. They were deprived of their innocency, and of the favour and protection of their God, exposed to danger, and stained with the reproach of inconstancy among their enemies.

Ver. 29. This holy service, for the Lord's honour, prepared them for their sacred office.

Ver. 32. God hath his *book* of unfailing remembrance; Rev. xx. 12; his book of special providential care and regard; Ps. lvi. 8. and cxxxix. 16. and lxi. 28. and lxxxvii. 6; and his book of unalterable election to everlasting life; Dan. xii. 1. Luke x. 20. Phil. iv. 3. Rev. iii. 5. and xiii. 8. and xx. 12.—Moses does not here wish that he might be reprobated, accursed, or damned, rather than his people should perish; but refuses to survive them, or to have his seed raised up in their stead.

REFLECTIONS UPON CHAP. XXXII.—It is highly necessary that magistrates and ministers should attend to their charges closely, lest their absence occasion mischief: for those, who reckon God's counsels slow, readily rush headlong into ruin by their own; and most men are much readier to serve the devil than God, and to sacrifice one lust, pride itself not excepted, for the promoting of another still more sordid and absurd. Yea, even after the most solemn transactions with God, men quickly and fearfully stumble into sin; and the choicest saints are too apt to follow a multitude to do evil. But surely it is highly shameful when professed Christians imitate these idolaters in their mad revelling and mirth! All our wickedness is obvious and odious before God. And let professors of the

true religion beware how they so corrupt themselves, lest God be ashamed to acknowledge them as his people! What a mercy is it for a guilty nation when they have powerful intercessors at the throne of grace! They have to do with a gracious God, who takes pleasure to repent himself of the evil. Holy zeal for God, when prudently manifested on proper occasions, is highly becoming: but backsliders in heart shall be filled with their own ways, and have their idols broken before their eyes. And O, what misery and shame do good men bring on nations by joining them in their wickedness! The best excuse which they can make for their conduct is pitiful and absurd: and therefore it deeply concerns all men, in an evil day, to know whether they be on the Lord's side or on that of his enemies. It is both necessary, honourable, and useful, to employ the strictest impartiality in the matters of God, and to use the most earnest intercessions with God, to avert, even for a time, his just vengeance from falling upon a nation which is ripened for destruction. And we have here the greatest encouragement to expect a gracious answer to our prayers.

CHAP. XXXIII. Ver. 5.—*That I may try* whether thou wilt repent of or persist in thy sin, and act towards thee accordingly.

Ver. 7.—This tabernacle was a tent erected by Moses for the worship of God till the appointed one should be finished; and the removal of it from the camp intimated the Lord's displeasure with them, and departure from them.

Ver. 9. 11. God's familiar talking with Moses was a public approbation of what he had done against the calf, and the worshippers thereof.

Before Christ
1491.

pillar descended, and stood at the door of the tabernacle, and the **LORD** talked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle-door: and all the people ^prose up and worshipped, every man in his tent-door.

11 And the **LORD** ^aspake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his ^sservant Joshua the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the **LORD**, See, thou sayest unto me, ^sBring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I ^tknow thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now ^uthy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is ^xthy people.

14 And he said, My ^ypresence shall go *with thee*, and I will give thee rest.

15 And he said unto him, If ^zthy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *Is it* not in that thou goest with us? so shall we be ^aseparated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the **LORD** said unto Moses, ^bI will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 ¶ And he said, I ^cbeseech thee, shew me thy glory.

19 And he said, I will make all my ^dgoodness pass before thee, and I will proclaim the name of the **LORD** before thee; ^eand will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, ^fThou canst not see my face; for there shall no man see me and live.

21 And the **LORD** said, Behold, *there* is a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee ^gin a cleft of the rock; and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my ^hback parts: but my face shall not be seen.

CHAP. XXXIV.

In the preceding chapter God had intimated his reconciliation with Israel. Here he gives proof of it, (1) In ordering up Moses

Ver. 18. The highest manifestations of *thy glory* that I am capable of bearing.
Ver. 19. God reckons the display of his *goodness* his distinguished glory.
Ver. 20. God's face here denotes the brightness of majesty and glory which attended the external shape he now assumed.

REFLECTIONS UPON CHAP. XXXIII.—Fearful is the danger and woe that attend apostasy from God, and the worshipping of idols in his room! His eye beholds the inward hardness and obstinacy of our hearts. And painful indeed are the convictions of an awakened conscience when God displays his terrors, and appears as an enemy! There is need of uncommon humiliation and prayer when God's wrath is once kindled against a people, and he has begun to remove his ordinances from them. But when a gracious God, and a multitude of groaning hearts, meet together at the throne of grace, it is a token of his merciful designs, for he is ready to return to his praying people, and indulge them with the most astonishing familiarity. Their desire of fellowship and boldness

again to the mount with hewn tables of stone to receive a new copy of the moral law; 1—4. (2) In meeting him there, and proclaiming his gracious character—upon which Moses founds further supplication for Israel; 5—9. (3) In his converse with Moses, he renews his promise of Canaan to the people, and his charge to extirpate the Canaanites and their idols, and to make no marriages with them; to dedicate every firstling, to observe the weekly and ceremonial sabbaths, offer the first-fruits; &c. 10—27. (4) In dismissing him at the end of forty days, with an honourable splendour in his countenance; 28—34.

Before Christ
1491.

AND the **LORD** said unto Moses, ^aHew thee two tables of stone like unto the first: and I will write upon *these* tables the ^bwords that were in the first tables, which thou brakest.

2 And be ready in the morning, and ^ccome up in the morning, unto mount Sinai, and present thyself there to me in the top of the mount.

3 And no man shall ^dcome up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone like unto the first; and Moses rose up ^eearly in the morning, and went up unto mount Sinai, as the **LORD** had commanded him, and took in his hand the two tables of stone.

5 And the **LORD** ^fdescended in the cloud, and stood with him there, and proclaimed the name of the **LORD**.

6 And the **LORD** passed by before him, and proclaimed, The ^g**LORD**, The **LORD** God, merciful and gracious, long-suffering, and abundant in goodness and truth,

7 ^hKeeping mercy for thousands, forgiving iniquity and transgression and sin, and that ⁱwill by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

8 ¶ And Moses made haste, and ^kbowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O **LORD**, let ^lmy **LORD**, I pray thee, ^mgo among us; for it is a ⁿstiffnecked people; and pardon our iniquity and our sin, and take us for thine ^oinheritance.

10 ¶ And he said, Behold, ^pI make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the **LORD**; for it is a terrible thing that I will do with thee.

11 ^qObserve thou that which I command thee this day; ^rBehold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebu-site.

of faith increases in his presence: and he will not refuse them any thing they ask, though it were to the whole of his kingdom. What blessing of direction, presence, or spiritual manifestation, can he deny us, who have Jesus our advocate within the veil! Come then, my soul, be no more a trifer in prayer, but make intercession with groans which cannot be uttered. Whatever I ask, believing, for myself, or my family, or the Church, God will give it. Let me, adoring the sovereignty of his grace, press after clearer and clearer displays of his glory, his goodness, till at last I see him as he is! Awake, ye prayerless wasters of time!—Base and unprofitable are your fellowships with men, if compared to this of Moses with his God!

CHAP. XXXIV. Ver. 1. Thus God left a mark of their rebellion on the tables in their not being hewn by himself; yet nevertheless he made his law to retain the same force; and manifested, that it is not grsciously inscribed in our hearts till once they be hewn and broken by Moses' covenant form of it.

Ver. 7. It is a part of goodness to hate and punish evil.

Before Christ
1491.

Ch. 23. 32, 33.
Deut. 7. 2, 16.
Josh. 23. 7.
12. & 9. 6, 7.
Judg. 2. 2.
2 Cor. 6. 14.

See ch. 23. 24.
Deut. 12. 2, 3.
Judg. 6. 25.
2 Kin. 18. 4.
& 23. 14.

Heb. statues.

Ch. 20. 3—5.
Deut. 5. 7, 8.
& 6. 13, 14.
& 8. 19, & 11.
16. xiii. & 32.
16, 17. Judg.
2. 12, 13.
Mat. 4. 10.

Exod. 20. 5.
Deut. 4. 24. &
6. 15. Josh. 24.
19. Nah. 1. 2,
3.

Ver. 12.

Lev. 17. 7. &
20. 5, 6. Num.
15. 39. Deut.
31. 16. Judg.
2. 12, 13, 17.
Ps. 106. 34—
39. Ezck. 6. 6.

Num. 25. 2.
1 Cor. 10. 20.
Rev. 2. 20.
Ps. 106. 28.
Ezek. 18. 6.

See Gen. 6. 2.
& 26. 34. &
28. 1. ch. 23.
32. Deut. 7.
3. 4. Ps. 106.
35—39. 1 Kin.
11. 2. Ezra 9.
2. Neh. 13. 25.
Num. 25. 1, 2.

Ch. 20. 3, 4.
23. Lev. 19. 4.
ch. 32. 4.

Ch. 12. 19.
20. & 13. 4.
6. 7. & 23. 15.
Deut. 16. 1—
3. Lev. 23. 6
—8. Num. 28.
15—25. 1 Cor.
5. 7, 8.

Ch. 13. 12.
Num. 18. 15.

Or kid.

Ch. 23. 15.
Deut. 16. 16.
17. 1 Sam. 9.
7, 8. & 6. 3.
2 Sam. 24. 24.

See Gen. 2.
2. ch. 20. 9.
& 23. 12. &
31. 15, 16. &
35. 2. Deut. 5.
13. Lev. 23. 3.
Is. 56. 2, 4.
6. & 58. 13.
Jer. 17. 21—
27. Luke 13.
14.

Ch. 23. 16.
Lev. xxiii.
Deut. 16. 10.
Num. 28. 16
—31. & 29.
13—39.

Heb. revolution
of the year.

Ch. 23. 14.
17. Deut. 16.
16. & 12. 5.
ver. 24.

Ver. 11. ch.
23. 27—31.

Gen. 35. 5.
Prov. 16. 7.
Ezek. 2. 5.
Acts 18. 10.
2 Chr. 17. 10.

Ch. 23. 18.
Deut. 16. 3.
1 Cor. 5. 7, 8.

Ch. 23. 18. &
12. 10. & 16.
19. & 29. 34.
Lev. 7. 15.
Num. 9. 12.
Deut. 16. 4.

Ch. 23. 19.
& 22. 29.
Deut. 12. 5—
7. & 26. 2. Prov. 3. 9. & 8. 17. Rev. 14. 4. * Ch. 23. 19. Deut. 14. 21. Prov. 12. 10. Jer. 10. 2, 3.
Deut. 4. 13. ch. 17. 14. Is. 30. 8. Hab. 2. 2. Deut. 27. 8. * Ch. 19. 5, 6. & 24. 3, 8. Deut. 5. 2, 3.

Ver. 13. For privacy and solemnity, to prevent interruption, and perhaps in imitation of the patriarchs, the heathens planted groves, in which they worshipped their idols.

Ver. 13. For privacy and solemnity, to prevent interruption, and perhaps in imitation of the patriarchs, the heathens planted groves, in which they worshipped their idols.

Ver. 13. For privacy and solemnity, to prevent interruption, and perhaps in imitation of the patriarchs, the heathens planted groves, in which they worshipped their idols.

Ver. 13. For privacy and solemnity, to prevent interruption, and perhaps in imitation of the patriarchs, the heathens planted groves, in which they worshipped their idols.

Ver. 13. For privacy and solemnity, to prevent interruption, and perhaps in imitation of the patriarchs, the heathens planted groves, in which they worshipped their idols.

Ver. 13. For privacy and solemnity, to prevent interruption, and perhaps in imitation of the patriarchs, the heathens planted groves, in which they worshipped their idols.

Ver. 13. For privacy and solemnity, to prevent interruption, and perhaps in imitation of the patriarchs, the heathens planted groves, in which they worshipped their idols.

12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

13 But ye shall destroy their altars, break their images, and cut down their groves.

14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice;

16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods.

18 The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

19 All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male.

20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem: and none shall appear before me empty.

21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.

22 And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of in-gathering at the year's end.

23 Thrice in the year shall all your men-children appear before the LORD God, the God of Israel.

24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in a year.

25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

26 The first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the LORD forty days and forty nights: he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

29 And it came to pass, when Moses came down from mount Sinai, with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And till Moses had done speaking with them he put a vail on his face.

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

CHAP. XXXV.

The sad interruption of the settlement of God's worship among the Israelites being happily ended, (1) Moses reports to them the divine directions which he had received concerning the sabbath; their voluntary collection for the rearing and furnishing of the tabernacle, and the framing and furniture of it; 1—19. (2) The people with great cheerfulness bring in their directed contributions; 20—29. (3) Bezaleel and Aholiab are nominated and qualified to be principal artists in framing them; 30—35.

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them.

2 Six days shall work be done; but on the seventh day there shall be to you a holy day, a sabbath of rest to the LORD: whosoever doth work therein shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the sabbath-day.

4 And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: Whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass.

repeat his promises, warnings, and laws, to us, who are so ignorant, heedless, and forgetful. How great is their safety who live in close fellowship with him! He takes pleasure to honour such as honour him; and clear views of the glory of God beget in his people the most glorious conformity to him, and elevate above all the fears or hopes of nature.—But it is very becoming when those, who are most distinguished with gifts and graces, are, through lowliness of mind, scarcely conscious of their own excellencies! when others are more sensible of our spiritual beauty than we ourselves are!—and when ministers, who have the deepest insight into divine things, accommodate their instructions to their people's capacity!—In the whole of this breach and reconciliation between God and Israel, let me behold how the law entered that the offence might abound; but, where sin abounded, grace did much more abound; that, as sin had reigned unto death, grace might reign, through righteousness, unto eternal life, by Jesus Christ our Lord!

REFLECTIONS UPON CHAP. XXXIV.—It is a great mercy to have God's law manifested to us; but especially written on our hearts when hewn by convictions of sin; and the necessity of reconciliation with God, through Christ, discovered thereby. Ministers must labour to hew men's hearts: but it is only God who can write divine truths in them. The most ready and believing dispatch is necessary in making up the breaches between God and our soul. But pleasant and transporting indeed are remarkable discoveries of the glory and grace of God! His new covenant name is exactly suited to our sinful and destitute condition! Clear and distinct views thereof produce the boldest pleadings of faith at his throne of grace; and we cannot sufficiently admire that God should so often

Before Christ
1491.* Wool, ch. 26.
1. & 28. 5, 6,
8, 15.

* Ch. 26. 7, 14.

* Ch. 27. 20.

* Ch. 30. 23—
38.* Ch. 28. 9,
17—21. & 38.
6—14.* Ch. 31. 6. &
36, 2, 4.* Ch. xxxv—
xxxvi. xxxvi—
xl. Num. 3.
25, 31, 36, 37.
& 4. 4—33.
ver. 11—19.
ch. 39. 32—
43. see on ch.
25. 9. & 31. 6.
& 39. 32.* Ch. 31. 7—11.
& xxvi. & 27.
9—19. &
xxxvi. & 38.
9—20. Num.
4. 25, 36, 37.* Ch. 25. 10—
20. & 37. 1—
9. & 26. 33—
35. & 36. 35.
36. Num. 4.* Ch. 25. 23—
40. & 27. 20.
& 37. 10—24.* Ch. 30. 1—9.
22—38. & 37.
25—29.* Ch. 26. 36,
37. & 36. 37,
38.* Ch. 27. 1—8.
& 30. 17—21.
& 38. 1—8.* Ch. 27. 9—
19. & 38. 9—
20.* Ch. xxviii.
xxxix. Lev. 8.
7—9. & 16.
4, 23, 24.* See ver. 5.
Judg. 5. 9.
2 Sam. 7. 27.
Jer. 30. 21.
Ps. 110. 3.
2 Cor. 9. 7.* Prov. 3. 9.
with ch. 32. 3.
Is. 23. 18.
1 Chr. 22. 14
—16. & 28. 14
—18. & 29.
2—8. ver. 27.

* 2 Cor. 8. 12.

* Gal. 3. 28.
Luke 8. 2, 3.
Prov. 31. 19.
Phil. 4. 3.
Rom. 16. 3,
6, 12.6 And ^fblue, and purple, and scarlet,
and fine linen, and ^ggoats' hair,7 And rams'skins died red, and bad-
gers' skins, and shittim-wood,8 And ^hoil for the light, and ⁱspices
for anointing oil, and for the sweet in-
cense,9 And ^konyx stones, and stones to be
set for the ephod, and for the breast-
plate.10 And every ^lwise-hearted among
you shall come, and make ^mall that the
LORD hath commanded ;11 ⁿThe tabernacle, his tent, and his
covering, his taches, and his boards, his
bars, his pillars, and his sockets,12 The ^oark, and the staves thereof,
with the mercy-seat, and the vail of the
covering,13 The ^ptable, and his staves, and all
his vessels, and the shew-bread,14 The candlestick also for the light,
and his furniture, and his lamps, and the
oil for the light,15 ^qAnd the incense-altar, and his
staves, and the anointing oil, and the
sweet incense, and ^rthe hanging for the
door at the entering in of the tabernacle,16 ^sThe altar of burnt-offering, with
his brazen grate, his staves, and all his
vessels, the laver and his foot,17 The ^thangings of the court, his
pillars, and their sockets, and the hang-
ing for the door of the court,18 The pins of the tabernacle, and
the pins of the court, and their cords,19 The ^uclothes of service, to do ser-
vice in the holy *place*, the holy garments
for Aaron the priest, and the garments
of his sons, to minister in the priest's
office.20 ¶ And all the congregation of the
children of Israel departed from the pre-
sence of Moses.21 And they came, every one whose
^vheart stirred him up, and every one
whom his spirit made willing, *and* they
brought the LORD's offering to the work
of the tabernacle of the congregation,
and for all his service, and for the holy
garments.22 And they came, both men and
women, as many as were willing-hearted,
and brought ^wbracelets, and earrings, and
rings, and tablets, all jewels of gold :
and every man that offered *offered* an
offering of gold unto the LORD.23 And every man, with whom ^xwas
found blue, and purple, and scarlet, and
fine linen, and goats' hair, and red skins
of rams, and badgers' skins, brought
them.24 Every one that did offer an offer-
ing of silver and brass brought the LORD's
offering: and every man, with whom was
found shittim-wood for any work of the
service, brought *it*.25 And all the ^ywomen that werewise-hearted did spin with their hands,
and brought that which they had spun,
both of blue, and of purple, *and* of scar-
let, and of fine linen.26 And all the women whose heart
stirred them up in wisdom spun goats'
hair.27 And ^bthe rulers brought onyx-
stones, and stones to be set, for the
ephod, and for the breast-plate ;28 And spice, and oil for the light,
and for the anointing oil, and for the
sweet incense.29 The children of Israel brought a
^cwilling offering unto the LORD, every
man and woman, whose heart made them
willing to bring for all manner of work
^dwhich the LORD had commanded to be
made by the hand of Moses.30 ¶ And Moses said unto the chil-
dren of Israel, See, ^ethe LORD hath
called by name Bezaleel the son of Uri,
the son of Hur, of the tribe of Judah :31 And he hath filled him with the
spirit of God ^fin wisdom, in understand-
ing, and in knowledge, and in all manner
of workmanship ;32 And to devise curious works, to
work in gold, and in silver, and in brass,33 And in the cutting of stones, to
set *them*, and in carving of wood, to make
any manner of cunning work.34 And he hath put in his heart that
he may teach, *both* he, and Aholiab, the
son of Ahisamach, of the tribe of Dan.35 Them hath he filled with wisdom
of heart, to work all manner of work,
of the engraver, and of the ^gcunning
workman, and of the embroiderer, in
blue, and in purple, in scarlet, and in
fine linen, and of the weaver, *even* of
them that do any work, and of those that
devise ^hcunning work.

CHAP. XXXVI.

Here, (1) The collected materials are delivered to Bezaleel and Aholiab, and their work is begun; 1—4. (2) The people offer so liberally that a necessary restraint is put upon them; 5—7. (3) We have a particular account of making the appurtenances of the tabernacle itself; its fine inner curtains, 8—13; its three outer coverings, 14—19; its boards, 20—30; cross bars, 31—34; its partition-vail, 35, 36; and vail or hanging for the door, 37, 38.

THEN wrought ^aBezaleel and Aho-
liab, and every wise-hearted man,
in whom the LORD put wisdom and
understanding to know how to work all
manner of work for the service of the
sanctuary, ^baccording to all that the
LORD had commanded.

2 And Moses ^ccalled Bezaleel and
Aholiab, and every wise-hearted man,
in whose heart the LORD had put
wisdom, *even* every one whose heart
stirred him up to come unto the work to
do it.

3 And they received of Moses all the
offering which the children of Israel
^dhad brought, for the work of the service
of the sanctuary, to make it *withal*. And

Before Christ
1491.* See ver. 8, 9.
1 Chr. 22. 14
—16. & 28.
14—18. & 29.
2—8.* 2 Cor. 9. 7.
1 Chr. 29. 3.
6, 9, 14, 17.
Judg. 5. 9.* Deut. 12. 32.
& 4. 2. & 11.
32. Is. 8. 20.
Mat. 28. 20.
Gal. 6. 16.
2 Pet. 1. 19.
2 Tim. 3. 15
—17.* Ch. 31. 2—6.
1 Kin. 7. 14.
1 Cor. 12. 5.
& 3. 10. Jam.
1. 17. Is. 28.
26.* They were
typical of
Christ, as the
skilful builder
of his church,
Is. 11. 2—5.
& 61. 1—3.
Col. 2. 3.* Typical of
Christian
teachers,
1 Cor. 1. 5, 7.
& 12. 4, 8, 12.
Gal. 3. 2, 5.
Acts 19. 6, 8.
Tim. 3. 15. &
4. 16. 2 Tim.
2. 15.
† This curious
work signified
the marvel-
lous gifts and
graces of
Christ and
his church.* Ch. 31. 2—11.
& 35. 10—19.
30—35.* Ch. 23. 21,
22. & xl. &
39. 1—43.
Ps. 119. 6.
Mat. 28. 20.
Luke 1. 6.* Heb. 5. 4.
Acts 6. 3, 4.
& 14. 23.
ch. 35. 20, 21.* Ch. 35. 5—9,
21—29.

REFLECTIONS UPON CHAP. XXXV.—As this, and the following chapters, generally relate no more but the execution of what was directed in chapters xxv. xxvi. xxvii. xxviii. xxx. xxxi. the notes and reflections there found are referred to. Only let me observe, that the glory of God, and happiness of men, are deeply interested in the exact observation of the sabbath; and that God will either have *voluntary* service, or will not accept of it at all. Sincere repentance always issues in hearty dedications to God: and it is comely when pro-

fessors, according to their respective abilities, concur in promoting the honour and service of God. In such a work he graciously accepts, not according to what they have not, but according to what they have, if there be first a willing mind. And, since God liberally furnishes such as he calls to public offices in his church, the greater our gifts or grace, or the higher our station, the more earnest ought to be our labour in the service of Christ, and in helpfulness to our fellow-members.

Before Christ
1491.

• Ps. 5. 3. &
101. 8. Prov.
8. 15. Is. 50.
4. Jer. 21. 12.
† Mat. 24. 45.
1 Cor. 3. 10.

they brought yet unto him free offerings every morning.

4 ¶ And all the ^f wise men, that wrought all the work of the sanctuary, came every man from his work which they made.

• 2 Cor. 8. 2. 3.
Phil. 2. 21.

5 And they spake unto Moses, saying, The people bring ^e much more than enough for the service of the work which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

• Ch. 26. 1—
37. & 31. 6. &
35. 10.

8 ¶ ^h And every wise-hearted man among them, that wrought the work of the tabernacle, made ten curtains of fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.

• Ch. 25. 18.

9 The length of one curtain *was* ^{*} twenty and eight cubits, and the breadth of one curtain [†] four cubits: the curtains *were* all of one size.

• Seventeen
yards.

† Near two
yards and an
half.

• Eph. 4. 3, 4,
13. & 1. 23. &
2. 21, 22.
1 Cor. 1. 10.
& 12. 12, 20.
27. Phil. 2. 2.
& 3. 15. Zeph.
3. 9. Acts 2. 1.
Col. 2. 19.

10 And he ^k coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

14 ¶ And he made curtains of goats' hair, for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* [‡] thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

‡ Eighteen
yards and a
quarter.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches of brass, to couple the tent together, that it might be one.

19 ¶ And he made a covering ^{*} for the tent of rams' skins died red, and a covering of badgers' skins above *that*.

20 ¶ And he made boards for the tabernacle of ¹shittim-wood, standing up.

21 The length of a board *was* ^{*} ten

• The fine
covering sig-
nified the in-
ternal glory of
Christ and
his church;
and the course
covering sig-
nified their
meanness in
the view of
carnal men.

• Ch. 25. 5.
Num. 25. 1.
Deut. 10. 3.

• Six yards.

REFLECTIONS UPON CHAP. XXXVI.—How honourable is it when agents in the church are men faithful, and to be trusted!—when private members are so liberal that they need to be restrained!—and when rulers dare allow

cubits, and the breadth of a board [†]one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side south-ward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were ^mcoupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

• Ps. 133. 1.
Eph. 2. 15, 19,
21. & 3. 12,
19. & 4. 15,
16. 1 Cor. 1.
10. & 12. 13.
Acts 2. 46. &
4. 32.

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, [†]under every board two sockets.

† Heb. two
sockets, two
sockets under
the board.

31 ¶ And he made ⁿbars of shittim-wood; five for the boards of the one side of the tabernacle,

• Ch. 25. 28. &
30. 5.

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with [‡]gold, and made their rings of gold *to be* places for the bars, and overlaid the bars with gold.

† With respect
to Christ, the
gold in the
tabernacle,
and its furni-
ture, may de-
note what is
divine, and
shittim-wood
his manhood.

35 ¶ And he made ^aa vail of blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

• Ch. 26. 31. &
40. 21. The
vails denote
Christ's man-
hood, the
ceremonial
law, and
the visible
heaven.

36 And he made thereunto four pillars of shittim-wood, and overlaid them with gold: their hooks *were* of gold; and he cast for them four sockets of silver.

37 ¶ And he made an ^phanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, ^{||}of needle-work;

• Ch. 26. 36. &
40. 28.

|| Heb. the work
of a needle-
worker or em-
broiderer.

38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were* of brass.

CHAP. XXXVII.

Here Bezaleel and his workmen are still busy in making (1) The ark, with its mercy-seat and cherubims; 1—9. (2) The table of shew-bread, with its vessels; 10—16. (3) The golden candlestick, with its appurtenances; 17—24. (4) The golden altar for incense; 25—28. (5) The anointing oil and sacred incense; 29.

• Ch. 25. 10—
16. The ark
signified
Christ God-
man, as the
fulfiller of the
broken law
and rest of a
reconciled
God.

AND Bezaleel made ^a the ark of shittim-wood: two cubits and a

nothing to be taken but what is sufficient! And hopeful is the building of the church when men's first care is about that which is most secret and inward!

Before Christ
1491.

Ch. 30. 3.

half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

* Num. 4. 14, 15. Acts 9. 15. Staves are gospel-ordinances in which Christ's name is borne.

4 And he made ^cstaves of shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

* Ch. 25. 17—20. 1 John 2. 2. Rom. 3. 25. Gal. 4. 4. Tit. 2. 14.

6 ¶ And he made the ^dmercy-seat of pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

* Ps. 80. 1. & 104. 4. Cherubims denote angels and ministers.

7 And he made two ^echerubims of gold, beaten out of one piece made he them, on the two ends of the mercy-seat:

* Or, out of, &c.

† Or, out of, &c.

8 One cherub ^{*} on the end on this side, and another cherub [†] on the other end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.

* 1 Tim. 3. 16. John 1. 51. Heb. 1. 14. 2 Cor. 3. 18. Phil. 3. 8.

9 And the ^fcherubims spread out *their* wings on high, and covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seat-ward were the faces of the cherubims.

* Ch. 25. 23—29. John 1. 14. 16. Col. 1. 27. It signified Christ and his gospel.

10 ¶ And ^ghe made the table of shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

* The crown imported royal dignity, as in ver. 2. The rings and staves are the ordinances of the gospel, on which Christ and his church are borne through this world.

11 And he overlaid it with pure gold, and made thereunto a crown ^{*} of gold round about.

12 Also he made thereunto a border of an hand-breadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves of shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers [‡] to cover withal, of pure gold.

* Or, to pour out withal.

* Ch. 25. 31—39. Zech. 4. 2. Rev. 1. 20. Mat. 5. 15. Phil. 2. 15. The candlestick signifies Christ as the light of the world; and his church in which his light is manifested.

17 ¶ And he made the ^hcandlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops, and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one ⁱbeaten work of pure gold.

Is. 5. 4, 5, 10. Ps. 51. 17.

23 And he made his ^jseven lamps, and his snuffers, and his snuff-dishes, of pure gold.

* Seven, imports diversity and perfection.

24 Of a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the incense-altar of shittim-wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* four-square; and two cubits *was* the height of it; the horns thereof were of the same.

* Ch. 30. 1—5. Heb. 7. 25. & 13. 10. Rev. 8. 3. 1 Pet. 2. 5. Mat. 23. 19. This altar signified Christ, in his exalted state, as our intercessor within the veil.

26 And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves of shittim-wood, and overlaid them with gold.

29 ¶ And he made ^kthe holy anointing oil, and the ^mpure incense of sweet spices, according to the work of the apothecary.

* Ch. 30. 23—33. Is. 61. 1. & 11. 2. 2 John 3. 34. 2 Cor. 1. 21. 22. 1 John 2. 20, 27.

* Heb. 5. 6. & 7. 25. Ps. 14. 1, 2. Rev. 8. 3, 4. The oil signified the spirit in his gifts and grace, and the incense the intercession of Christ, and worship of his people.

CHAP. XXXVIII.

Here is an account of (1) The making of the brazen altar for sacrifices, and the laver which stood by it; 1—8. (2) Of the making of the pillars and hangings for the court of the tabernacle, in which this altar and laver were to be placed; 9—20. (3) A summary account of the gold and brass voluntarily collected; and the silver, raised by a poll-tax of ransom-money, and the use to which it is put; 21—31.

AND ^ahe made the altar of burnt-offering of shittim-wood: ^{*} five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* ^bfour-square; and three cubits the height thereof.

* Ch. 27. 1—8. Heb. 13. 10. & 9. 14. & 3. 1. Rom. 8. 3, 4. 1 Pet. 2. 5.

* Three yards two inches.

Ezek. 43. 16. Rev. 21. 16. Heb. 13. 8. John 6. 37. This altar signified Christ in his humiliation, as fulfilling all righteousness for us.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the flesh-hooks, and the fire-pans: all the vessels thereof made he of brass.

4 And he made for the altar a brazen grate of net-work under the compass thereof beneath unto the midst of it.

5 And he cast four rings for the four

REFLECTIONS UPON CHAP. XXXVII.—How unbounded is the excellency and usefulness of Christ, that so many things are necessary to represent him! Pleasant is the work of ministers and Christians where he is ALL and IN ALL, the FIRST and the LAST! And it becomes them regularly to proceed from the inward to the outward concerns thereof, May I ever embrace Jesus as my pro-

pitiation! feed on him as my provision; walk in him as my light; depend on him as my interceding advocate; and, being anointed with his Spirit, offer up my supplications, intercessions, and thanksgivings, kindled by the holy fire of his love shed abroad in my heart!

Before Christ
1491.

ends of the grate of brass, to be places for the staves.

6 And he made the staves of shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the ^dlaver of brass, and the foot of it of brass, of the ^elooking glasses of the women ^fassembling, which assembled at the door of the tabernacle of the congregation.

9 ¶ And he made the ^ecourt: on the south side southward the hangings of the court were of fine twined linen, an ^{*}hundred cubits.

10 Their pillars were twenty, and their brazen sockets twenty; the hooks of the pillars and their fillets were of silver.

11 And for the north side the hangings were an hundred cubits, the pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver.

12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver.

13 And for the east side eastward [†]fifty cubits.

14 The hangings of the one side of the gate were fifteen ^bcubits; their pillars three, and their sockets three.

15 And for the other side of the court-gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about were of fine twined linen.

17 And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver.

18 And the hanging for the gate of the court was needlework of blue, and purple, and scarlet, and fine twined linen: and ^{*}twenty cubits was the length, and the height in the breadth was [†]five cubits, answerable to the hangings of the court.

19 And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapiters and their fillets of silver.

20 And all the pins of the tabernacle, and of the court round about, were of brass.

21 ¶ This is the sum of the tabernacle, even of the tabernacle of ^ktestimony, as it was counted, according to the commandment of Moses for the service of the Levites, by the hand of Ithamar, son of Aaron the priest.

22 And ^mBezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was [†]twenty and nine talents, and seven [†]hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation was an ^{*}hundred talents, and a thousand seven ^{*}hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26 A bekah for ⁿevery man, that is, half a shekel, after the ^oshekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for [†]six hundred thousand and three thousand and five hundred and fifty men.

27 And of the hundred talents of silver were cast the ^psockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering was ^{*}seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets [†]to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

Contains (1) An account of the making the priests' sacred apparel, viz. the ephod and its curious girdle, and onyx stones for buttoning together its shoulder-pieces; 1—7; the breast-plate of judgment, with its twelve precious stones fixed in it; 8—21; the robe of the ephod; 22—26; the mitre, with its plate, for the high priest; 30, 31; and the coats, bonnets, breeches, and girdles, for the inferior priests; 27—29. (2) A summary account of the whole work presented to Moses when finished, and exactly corresponding to the divine prescriptions concerning it in chap. xxv. xxx. xxxv. 32—43.

AND of the blue, and purple, and scarlet, they made ^aclothes of service, to do service in the ^bholy place, and made the holy garments for Aaron; as the LORD commanded Moses.

2 ¶ And he made the ^cephod of gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.

4 They made shoulder-pieces for it, to couple it together: by the two edges was it coupled together.

blood for spiritual purification. What a small enclosure is the Church of Christ! Happy the period when death shall draw aside the curtains, and allow us free access to the house eternal in the heavens! But great and important things might be done for God in his church below, were but all her ministers and members, however weak, hearty and unanimous.

Before Christ
1491.

Before Christ
1491.

^e 1 Cor. 1. 24.
& 2. 2. Acts 9.
15.

^d Ch. 30. 18—
21. 1 John 3.
7. Rev. 1. 5.
Zech. 13. 1.

^f Or brazen
glasses, Jam.
1. 23, 24.

[†] Heb. assem-
bling by troops.

^e Luke 2. 37.
1 Tim. 5. 5.
Prov. 8. 34.
1 Sam. 2. 22.

^{*} Ch. 27. 9—19.
Ps 100. 4. &
89. 7.

^{*} Sixty-one
yards. The
court typified
the visible
church, and
the state of
Christ's de-
basement.

[†] Thirty yards
and a half.

^{*} Nine yards.
The hangings
ground the
court import-
ed religious
profession,
and divine
separation

and protec-
tion. But the
hanging at
the entry of
the court sig-
nified much
the same
thing as the
vails, ch. 36.
35—38.

^{*} Twelve yards.

[†] Three yards.

^e Ezra 9. 8. 1
Eccl. 12. 11.
Is. 33. 20. &
22. 23. Eph. 2.
21, 22. Col. 2.
19.

^{*} Ch. 25. 16.

[†] Num. 4. 29,
33.

^{*} Ch. 31. 2—9.
& 35. 30—35.
& 36. 1—3.

[†] 159,107½
sterling.

^{*} 34,421½ 4s. 2d.
halfpenny.

^{*} Num. 1. 46.

^{*} Ch. 30. 13, 15.

[†] Heb. a poll.

^{*} Ch. 26. 19, 21,
25, 32.

^{*} Six thousand
six hundred
thirty-seven
and a half
pounds weight
avoirdupoise.

[†] The sockets
might signify
the perfec-
tions pur-
poses, and
promises of
God, in which
every thing
relative to
Christ and
his church
are founded.

1490.

^{*} Ch. 31. 10. &
26. 2—4. &
35. 19.

^{*} Ps. 93. 5.
Ezek. 43. 12.

^{*} Ch. 28. 6—
12. These fine
robes repre-
sented the
manhood,
mediatorial
office, and
finished
righteousness
of Christ.

Before Christ
1490.

5 And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof: of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

Ch. 28. 9.
Thus Christ
supports and
governs his
people, and
presents them
before God.

6 And they wrought onyx-stones enclosed in ouches of gold, graven as signets are graven, with the names of the children of Israel.

Ch. 28. 12.

7 And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the LORD commanded Moses.

Ch. 28. 13—
29. Is. 59. 17.
Ps. 89. 28.
This signified
the church
and covenant
of grace.

8 ¶ And he made the breast-plate of cunning-work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square; they made the breast-plate double; a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

Or ruby.
These pre-
cious stones
represented
the elect in
their various
circumstan-
ces, placed in
comely order
in the church
and covenant
of grace.

10 And they set in it four rows of stones: the first row *was* a ^ssardius, a topaz, and a carbuncle: This *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper; they *were* enclosed in ouches of gold in their enclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes.

Joh. 10. 23.
& 17. 12.
1 Pet. 1. 5.
Jude 1. These
chains repre-
sent how fast
the elect are
stationed in
the church
and new cove-
nant, are
fixed on
Christ's heart.

15 And they made upon the breast-plate ^cchains at the ends, of wreathen work of pure gold.

16 And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breast-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put them on the two ends of the breast-plate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the fore-part of it, over against the other coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breast-plate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breast-plate might not be loosed from the ephod; as the LORD commanded Moses.

Ch. 28. 31—
35. As the
ephod was a
kind of short
coat without
sleeves, so
this robe was
somewhat in
the form of a
long shirt
under the
ephod.

22 ¶ And he made the robe of the ephod of woven work, all of blue.

23 And *there was* a hole in the midst of the robe, as the hole of an habergeon,

with a band round about the hole that it should not rent.

Before Christ
1490.

24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.

Gal. 5. 22.

25 And they made ^bbells of pure gold, and put the bells between the pomegranates upon the hem of the robe round about between the pomegranates:

Ch. 28. 33,
34. Ps. 89. 15.
The bells sig-
nified Christ's
intercession,
and the
preaching of
the gospel;
and the pome-
granates sig-
nified their
good fruits
and effects.

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the LORD commanded Moses.

27 ¶ And they made coats of fine linen, of woven work, for Aaron and for his sons,

Ch. 28. 39—
42. Phil. 2.
6—8. These
coarser robes
signified what
is common to
Christ and
his people.
The mitre
prefigured
Christ's dig-
nity as an
high-priest.

28 And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen,

29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needle-work; as the LORD commanded Moses.

30 ¶ And they made the ^mplate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.

Ch. 28. 36—
38. Heb. 7.
26. & 1. 3.
2 Cor. 5. 21.
1 Cor. 1. 30.

31 And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was ^aall the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

Ver. 33—42.
& 31. 6. &
35. 10—2.
& 40. 2—6—
30. Num. 3.
25, 26, 31, 36,
37. & 4. 4—
32. ch. xxv—
xxx. xxxv—
xl. Lev. viii.
ix.

33 ¶ And they brought the tabernacle unto Moses, the ^ttent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

Deut. 12. 32.
Mat. 28—20.
1 Sam. xv. 22.
The phrase
as the LORD
commanded
Moses, is so
often repeat-
ed in this and
the following
chapter to
put honour
on their obe-
dience, and to
teach us that
every thing
done in the
church should
be exactly
correspondent
with the law
of God.

34 And the covering of rams' skins died red, and the covering of badgers' skins, and the vail of the covering,

35 The ark of the testimony, and the staves thereof, and the mercy-seat,

36 The table, and all the vessels thereof, and the shew-bread,

37 The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light,

Ch. 31. 7—
11. & 35. 11
—19. xxv—
xxx. xxxvi—
xxxix. xl.

38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,

† Heb. the in-
cense of sweet
spices.

39 The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

41 The clothes of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments to minister in the priest's office.

Ch. xxv—
xxx. & 23.
21, 22. Deut.
12. 32. Mat.
28. 20. 2 Tim.
2. 15. & 4. 7.

42 According to all that the LORD commanded Moses, so the children of Israel made all the work.

Gen. 1. 31.
Ps. 104. 31.

43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it. And Moses blessed them.

Gen. 14. 19.
2 Tim. 4. 7. 8.
1 Tim. 4. 7. 8.
1 Chr. 16. 2.
2 Chr. 6. 3.
Ps. 19. 11.
1 Cor. 15. 58.

Before Christ
1490.

CHAP. XL.

The parts being all finished, here (1) God commands to erect the tabernacle on the three hundred and forty-first day from their leaving Egypt, and to consecrate it and the priests who were to serve in it; 1—15. (2) The tabernacle is reared up on the day appointed, being the first of their sacred year, and all its furniture exactly placed in it according to God's directions; 16—33. (3) God takes possession of it by the SHECHINAH, or cloud of glory, hovering above, and entering into it; 34—38.

AND the LORD spake unto Moses, saying,

^a 2 On the first day of the ^afirst month shalt thou set up the ^btabernacle of the tent of the congregation.

^a 3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail

^a 4 And ^dthou shalt bring in the table, and set in order ^ethe things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

^a 5 And thou shalt set the ^faltar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

^a 6 And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

^a 7 And thou shalt set the ^glaver between the tent of the congregation and the altar, and shalt put water therein.

^a 8 And thou shalt ^hset up the court round about, and hang up the hanging at the court-gate.

^a 9 And thou shalt ⁱtake the anointing oil, and anoint the tabernacle and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

^a 10 And thou shalt ^kanoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar ^lmost holy.

^a 11 And thou shalt anoint the laver and his foot, and sanctify it.

^a 12 And thou shalt ^mbring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

^a 13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

^a 14 And thou shalt bring his sons, and clothe them with coats:

^a 15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an ⁿeverlasting priesthood throughout their generations.

^a 16 Thus did Moses: ^paccording to

all that the LORD commanded him, so did he.

^a 17 And it came to pass, in the first month, in the second year, on the first day of the month, that the ^qtabernacle was reared up.

^a 18 And Moses ^rreared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

^a 19 And he ^sspread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

^a 20 And he took and put the ^ttestimony into the ark, and set the staves on the ark, and put the ^umercy-seat above upon the ark:

^a 21 And he brought the ark into the tabernacle, and ^vset up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

^a 22 And he ^wput the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

^a 23 And he set the bread in order upon it, before the LORD; as the LORD had commanded Moses.

^a 24 And he put the ^xcandlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

^a 25 And he lighted the lamps before the LORD, as the LORD commanded Moses.

^a 26 And he ^yput the golden altar in the tent of the congregation before the vail:

^a 27 And he burnt sweet incense thereon; as the LORD commanded Moses.

^a 28 And he set up the ^zhanging at the door of the tabernacle.

^a 29 And he ^{aa}put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering and the meat-offering; as the LORD commanded Moses.

^a 30 And he set ^{ab}the laver between the tent of the congregation and the altar, and put water there to wash ^{ac}withal.

^a 31 And Moses, and Aaron, and his sons, ^{ad}washed their hands and their feet thereat.

^a 32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

^a 33 And he ^{ae}reared up the court round about the tabernacle and the altar, and set up the ^{af}hanging of the court-gate. So Moses finished the work.

Before Christ
1490.Num. 7. 1. &
9. 1.See ver. 2.
Gal. 4. 4.
John 1. 14.
Mat. 16. 18.
1 Pet. 1. 5.
1 Tim. 3. 15.Put on the
four coverings,
ch. 26. 1—14.
& 36. 8—19.Tables of the
law, ch. 25.
16, 21. Ps. 40.
8. Mat. 3. 15.Rom. 10. 4.
& 3. 25. ver.
3.Ch. 35. 12.
ver. 3. Heb.
10. 19, 20.Ver. 4. Epp.
3. 8. John 6.
53—57.Ver. 4. John
1. 1, 5, 9. &
8. 12. Ps. 119.
105. Rev. 1.
20. & 2. 5.Ver. 5. Rev. 5.
3. 4. Heb. 7.
25. John xvii
& 11. 42.
1 John 2. 1.
Mat. 23. 19.Ver. 5. Heb.
10. 19, 20.
Eph. 2. 18.
John 14. 6. &
10. 9.Ver. 6. Rom.
3. 24—26.
Heb. 9. 12. &
13. 10. Mat.
23. 19.See ver. 7.
Zech. 13. 1.
1 John 1. 7.
1 Cor. 6. 11.
Ezek. 36. 25.
Heb. 10. 19—
22.Ps. 26. 6. &
51. 6, 7. 1 John
1. 7, 9.Ver. 8. Mat.
16. 8. Eph. 4.
11, 12, 13.
1 Cor. 12. 12,
23.John 10. 9. &
14. 6. Heb. 4.
14—16. & 10.
19—22. Eph.
2. 18.

REFLECTIONS UPON CHAP. XXXIX.—How honourable is the livery of ministers and believers—but how much more the glory of Immanuel, our Great High Priest! Great things may quickly be done in the church when ALL hearts and hands are active. And it is pleasant and profitable when every thing answers to the commandments of God: it is necessary therefore to try our whole work after it is finished, as well as while it is carrying forward; so shall our labour not be in vain in the Lord.

CHAP. XL. Ver. 1—33. The form of the tabernacle when erected was as follows: The court was sixty-one yards long, and half as much in breadth. It was inclosed by a linen hanging of about nine feet in height, suspended by silver hooks, on fifty-six brazen pillars, filleted with silver, and fixed in large sockets of brass. The only entrance, from the east, was twelve yards wide, and hung

over with a fine vail of embroidered linen, suspended on four pillars. Here, under the open sky, stood the brazen altar and laver; and hither every clean Hebrew or proselyte might come with his oblations. At the west end of this court stood the tabernacle itself; a close tent, in the form of a house, standing with its end towards the east. It was about eighteen and one-fourth yards long, six and one-twelfth broad, and as much in height. It was reared with forty-eight boards of shittim-wood, overlaid with gold, and fixed at bottom in ninety-six large sockets of silver, and bound together with five cross bars of the same materials. On this frame was suspended a fourfold covering.—The innermost consisted of ten embroidered linen curtains, each about seventeen yards in length, and about two and one half yards in breadth, coupled with taches, or buttons of gold. Over this was a covering of eleven curtains of goats' hair, coupled with taches of brass; the next was of rams' skins dyed red; the upper-

Before Christ
1490.

Num. 9. 15.
ch. 13. 21, 22.
1 Kin 8. 10.
12. Ezek. 43.
4—7. ch. 25.
8, 21, 22. Lev.
16. 2. 2 Cor. 5.
19. Zech. 2. 5.
Is. 4. 5. 6. Rev.
21. 3, 23, 24.
2 Chr. 5. 14. &
7. 2. Rev. 15.
8. Is. 6. 4.

* Num. 9. 17—23. Neh. 9. 19. Ps. 78. 14. & 105. 39. ch. 13. 21, 22. 2 Cor. 5. 19, 20.

most was of a strong leather, called badgers' skins. The whole east end was an entrance, and hung over with a fine vail of embroidered linen, suspended on five pillars, or boards, by golden hooks; and just before it, in the court, stood the brazen altar and laver. This tent was distinguished into two apartments: The first, or *holy place*, was in length twelve yards and six inches; into which only the clean priests might enter. At the inner or west end of it stood the golden candlestick, altar of incense, and table of shew-bread. The second, or *most holy place*, or *oracle*, was at the west end of the former, and separated from it by a fine vail of embroidered linen, suspended on four pillars, fixed erect in large sockets of silver. It was a square of ninety-six yards and three inches. Here, amidst gross darkness, at the west end, was set the ark covered by the mercy-seat, and overshadowed by the golden cherubims; between which hovered the *shechinah*, or cloud of the divine presence. The tables of the law were put into the ark. The golden pot of manna, Aaron's rod that budded, and a copy of the law of Moses, were afterwards repositied at the east or foreside of the ark. Into this apartment the high-priest alone entered, and he only upon the fast of geaeral expiation, and perhaps four times that day.

REFLECTIONS UPON CHAP. XL.—It is comely when new years are commenced with remarkable transactions for God, and when every thing is per-

dren of Israel went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

Before Christ
1490.

† Heb. journey-
ed.

formed and placed in due order; for God is ready to meet such as are occupied in his service, and remember him in all their ways. Desolate and dreary are ordinances if without the presence of God; but if the Spirit of God and of glory rest upon us we may be well comforted, for God is with us and for us; and who then can be against us? But was not this reared tabernacle a type of our vnce apparently mean but truly glorious Redeemer, in his manhood and mediatorial office; devised of God, and reared up with infinite skill; consecrated by the oil of the Holy Ghost, and his own bloody sufferings! In him dwells all the fulness of the Godhead. He is the mean of all our fellowship with God; and the treasury of all that atonement, purification, light, food, intercession, and acceptance, which is necessary for our souls. In his debased state he was made the atonement, the laver of purification; in his exalted state he is the eternal rest of JEHOVAH, and the enlightener, advocate, and feeder, of his people. Was it not likewise a figure of the gospel-church, planned by the wisdom of God, and reared up by inspired ministers of Christ! Outwardly mean, but inwardly glorious, she is the residence of God in Christ; and in her he is worshipped in an acceptable manner. In her a fulness of atonement, purification, spirit, light, and provision, of acceptable prayers, praises, and services, are to be found. Was it not a figure of heaven itself, where all its emblems are realized, and in which Jesus, JEHOVAH, and every thing substantial, are to be found in the most eminent degree!

THE THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

This book, so called from its connection with the Levitical tribe, contains the laws which God intimated to Moses from off the mercy-seat during the first month after the tabernacle was erected; viz. (1) *Laws relative to sacred oblations, burnt-offerings, meat-offerings, peace-offerings, sin-offerings, trespass-offerings*; i—vii. (2) *The history of the consecration of Aaron and his sons, and the death of the two eldest; laws concerning priests' mourning, and abstinence from liquor*; viii—x. (3) *Laws of purifications from ceremonial uncleanness, contracted by means of unclean beasts, child-birth, leprosy, running issues, public and national sins*; ix—xvi. (4) *Miscellaneous laws, prohibiting the eating of blood, sacrificing to devils, alliance with Canaanites, imitation of heathenish superstition and idolatry, theft, perjury, incest, sodomy, bestiality; or requiring abstinence from fruit of trees newly planted; leaving of gleanings to the poor; regulating the priests' mournings and marriages; marking the blemishes which disqualified them for their work, and partaking of the more sacred victuals, or which rendered animals unfit for sacrifice*; xvii—xxii. (5) *Laws directing the observation of their sacred solemnities; sabbath, passover, pentecost, feast of trumpets, feast of expiation, feast of tabernacles, release, jubilee; intermixed with some regulations relative to the lighting of the lamps, shew-bread, punishment of blasphemy, murder, &c. lending to or buying of poor Hebrews*; xxiii—xxv. (6) *After promises of great favour to the obedient and penitent, and threatenings of manifold punishments to the disobedient, are subjoined laws regulating the dedication of things to the Lord, and redeeming them back*; xxvi. xxvii.

Whatever this book, or some parts thereof, may appear to an ignorant and carnal mind,—to such as are truly sensible and evangelical, it is a rich, though obscure, mine of the gospel of Christ, typically exhibiting him as the Great High-priest, called and prepared of God for his work; exhibiting his sacrifice in its nature and form; and its influence, as appeasing the wrath of God, expiating the curse of sin, procuring peace to the mind, quieting the guilty conscience, nourishing the soul, and purifying the heart;—exhibiting the gospel-method of cleansing ourselves from all filthiness of the flesh or spirit, inherent or contracted, by due applications of his blood and Spirit: and, in fine, exhibiting the necessity of abstaining from sin, in all its forms, appearances, and temptations: of exact attendance on instituted means of grace, and of perfecting holiness in the fear of the Lord.

Before Christ
1490.

CHAP. I.

Begins with the burnt-offering, as it had been the most ancient, and was now to be the most frequent: and prescribes the matter, viz. bullocks, sheep, goats, doves, with the manner of presenting, killing, cleansing, burning the flesh, and sprinkling the blood of (1) The bullock-offering; 1—9. (2) The sheep or goat-offering; 10—13. (3) The bird-offering for the poor, the work of which was most difficult; 14—17.

* Exod. 29. 42.
& 25. 22.

AND the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

EXPLANATORY NOTES. CHAP. I. Ver. 2—9. The Jewish oblations, in their matter and ceremonies, were not only typical of Christ, but most of them also emblems of the moral duties of Christians, whether ministers or people.—The matter of the offerings pointed at qualities in Christ, or in his people and their service. The male sex figured out the excellency of these; the being without blemish their purity; the voluntariness, the willingness and cheerfulness with which God must be served. The presenting at the door of the tabernacle in ordinary cases, (for in extraordinary ones it might be otherwise, 1 Sam. vii. 9. and xi. 15. 2 Sam. xxiv. 18. 1 Kings viii. 64. and xviii. 32. Judg. vi. 26.)

2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock.

3 ¶ If his offering be a burnt-sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the taber-

Before Christ
1490.

Ch. 22. 18, 19.
Ps. 89. 19.
1 Pet. 1. 19.
20. & 2. 5. 9.
Rom. 12. 1.

* See Exod. 12.
5. ver. 10. ch.
4. 23. & 22.
19. Jer. 31. 22.
Is. 7. 14. & 9.
6. Zech. 13.
7. Ps. 40. 17.
Luke 1. 35.
1 Pet. 1. 18.

19. & 2. 22, 24. 4 Exod. 25. 2. 1 Chr. 29. 5, 9, 14, 17. 2 Cor. 9. 7. Ps. 40. 6—8. Jer. 30. 21. John 10. 11, 18. Ps. 110. 3. * Exod. 40. 6, 29. ch. 17. 4. Deut. 12. 5, 6, 13, 14, 26, 27. & 14. 23, 26. Ezek. 20. 40. John 14. 6. & 10. 7, 9. Heb. 9. 11. & 10. 19, 20, 22. Eph. 2. 18. & 3. 12.

imported the acceptableness to be through the person and mediation of Christ. The laying on of the offerer's hand imported the transferring of guilt on the sacrifice, and devoting it to God. The sprinkling of the blood round about the altar imported the divinity of Christ's atonement, and the extensive virtue of it, to all the church and ordinances thereof. The washing of the inwards and legs imports the perfect holiness of heart and life in Christ, and which ought to be in his people. The burning of the whole flesh imported that Christ was, and his people ought to be, wholly devoted to God. The holy fire denoted the wrath of God on Christ, and holy love in him and in his people.

Before Christ
1490.

Ch. 4. 4, 15,
29, 33, & 16.
21. & 3. 2, 8,
13. Num. 8.
12. Exod. 29,
10, 15. Is. 53.
4, 5, 6, 11, 12.
2 Cor. 5. 21.
1 Pet. 2. 24.

Ch. 4. 20—35.
& 5. 6. & 6. 7.
&c. Gen. 8. 21
Eph. 5. 2.
Rom. 4. 25.
2 Cor. 5. 19.
Col. 1. 14, 19,
20. Dan. 9. 24.

Ver. 11. & 3.
2, 8, 13, & 4.
4, 15, 24, 29.
16. 15. Mat.
20. 28. & xxvi.
xxviii. Is. lii.
Ps. 22. 1—21.
Zech. 13. 7.
John 10. 11,
15, 17, 18.
1 Thes. 5. 10.

Ver. 11. ch. 3.
2, 8, 13. Num.
18. 17. Heb.
12. 24. 1 Pet.
1. 2. Is. 52. 15.

Mat. xxvi.
xxviii. Ps. 22. 1
—21. & 24. 1
—21. John 12.
27. & xxviii.
xix. Is. lii.

Ch. 6. 12, 13.
Zech. 13. 7. Is.
53. 4, 5, 6, 10.
Eph. 5. 2.
Mat. 26. 38.
1 Pet. 2. 24. &
c.

20. 21.
9. 13. Exod.
2. 7, 48.
Kip. 18. 23.
Gal. 4. 4.
c. 5. 21.
Is. 53. 10. Tit.
2. 14.

Ver. 13, 16, &
8. 21. Exod.
29. 17. Heb.
7. 26. 1 Pet. 2.
23. 2 Cor. 5.
21.

Ver. 13, 15,
17. ch. 2. 2, 9.
& 3. 5, 11, 16.
Heb. 2. 10. &
13. 11, 12.
1 Pet. 4. 1.
Zech. 13. 7, 9.
Eph. 5. 2. & 1.
6.

See ver. 2, 3.
Is. 53. 6, 7.
John 1. 29.
Rom. 8. 3.
2 Cor. 5. 21.
See ver. 5.
Ver. 6—8.
See ver. 2.

Ch. 5. 7, & 12.
8. Heb. 7. 26.
Mat. 11. 29.
Or, pinch off
the head with
the nail, ch. 5.
8. Is. 53. 4, 5,
10. Ps. 22. 1—
21. & 69. 1—
21. John 12.
27. Mat. xxvi.
xxviii.

Or, the filth
thereof, 1 Pet.
2—22. Luke 1.
33.
Ch. 4. 12, 21.
& 5. 11, & 16.
27. Heb. 13.
11—13, 14.
Gen. 15. 10.
Mat. 27. 50.
John 12. 30.

Ps. 16. 10.
Rom. 4. 25.
1 Pet. 3. 18.
& 1. 19—21.

Ver. 16. ch. 5.
12. & 6. 15. &
24. 7. & 25.
24. Exod. 50.
16. & 28. 12,
29. Num. 5.
18. Ps. 34. 9.
& 20. 3. Eph.
5. 2. Acts 10.
4. Neh. 13. 14,
22.

Num. 18. 9,
10. ch. 6. 16,
17, 26. & 10.
22. & 7. 6. &
21. 22. Is. 49.
5, 6. Deut. 32.
9.

Exod. 29. 27,
37. ch. 6. 17,
29. & 7. 6. &
21. 22. ver. 10.
Num. 18. 9.
1 Ch. 23. 28,
29. Ezek. 36.
20. Ps. 22. 14.
Mat. 26. 38.
John 12. 27.

Exod. 12. 8.
ver. 1, 11. ch.
6. 17. & 10.
12. Heb. 7. 26.
1 Cor. 5. 7, &
1 Pet. 2. 1, 22.
Exod. 29. 2.
John 3. 34. Is.
42. 1. & 61. 1.
& 44. 3—5.

Or on a flat
plate, or slice.
Ch. 1. 6. Ps.
22. 1—21.
Mark xiv. xv.
John xviii. xix.

Exod. 29. 19.
ver. 2. Is. 55.
10. Ps. 22. 13,
14. Eph. 5. 2.
Zech. 13. 7, 9.
Rom. 15. 16.
Exod. 29. 18.
31. See ver. 9.

Ch. 6. 14. & 9.
17. Num. 15.
1—21. &
xxviii. xxix.
John 6. 35—
57. Mal. 1. 11.
Is. 66. 20.

Exod. 29. 2,
Num. 7. 13,
&c. John 12.
24. & 6. 35. &
3. 34. 1 John 2.
1. Rev. 8. 3.

Ver. 16. ch. 5.
12. & 6. 15. &
24. 7. & 25.
24. Exod. 50.
16. & 28. 12,
29. Num. 5.
18. Ps. 34. 9.
& 20. 3. Eph.
5. 2. Acts 10.
4. Neh. 13. 14,
22.

Num. 18. 9,
10. ch. 6. 16,
17, 26. & 10.
22. & 7. 6. &
21. 22. Is. 49.
5, 6. Deut. 32.
9.

Exod. 29. 27,
37. ch. 6. 17,
29. & 7. 6. &
21. 22. ver. 10.
Num. 18. 9.
1 Ch. 23. 28,
29. Ezek. 36.
20. Ps. 22. 14.
Mat. 26. 38.
John 12. 27.

Exod. 12. 8.
ver. 1, 11. ch.
6. 17. & 10.
12. Heb. 7. 26.
1 Cor. 5. 7, &
1 Pet. 2. 1, 22.
Exod. 29. 2.
John 3. 34. Is.
42. 1. & 61. 1.
& 44. 3—5.

Or on a flat
plate, or slice.
Ch. 1. 6. Ps.
22. 1—21.
Mark xiv. xv.
John xviii. xix.

Exod. 29. 19.
ver. 2. Is. 55.
10. Ps. 22. 13,
14. Eph. 5. 2.
Zech. 13. 7, 9.
Rom. 15. 16.
Exod. 29. 18.
31. See ver. 9.

Ch. 6. 14. & 9.
17. Num. 15.
1—21. &
xxviii. xxix.
John 6. 35—
57. Mal. 1. 11.
Is. 66. 20.

Exod. 29. 2,
Num. 7. 13,
&c. John 12.
24. & 6. 35. &
3. 34. 1 John 2.
1. Rev. 8. 3.

Ver. 16. ch. 5.
12. & 6. 15. &
24. 7. & 25.
24. Exod. 50.
16. & 28. 12,
29. Num. 5.
18. Ps. 34. 9.
& 20. 3. Eph.
5. 2. Acts 10.
4. Neh. 13. 14,
22.

Num. 18. 9,
10. ch. 6. 16,
17, 26. & 10.
22. & 7. 6. &
21. 22. Is. 49.
5, 6. Deut. 32.
9.

Exod. 29. 27,
37. ch. 6. 17,
29. & 7. 6. &
21. 22. ver. 10.
Num. 18. 9.
1 Ch. 23. 28,
29. Ezek. 36.
20. Ps. 22. 14.
Mat. 26. 38.
John 12. 27.

Exod. 12. 8.
ver. 1, 11. ch.
6. 17. & 10.
12. Heb. 7. 26.
1 Cor. 5. 7, &
1 Pet. 2. 1, 22.
Exod. 29. 2.
John 3. 34. Is.
42. 1. & 61. 1.
& 44. 3—5.

Or on a flat
plate, or slice.
Ch. 1. 6. Ps.
22. 1—21.
Mark xiv. xv.
John xviii. xix.

nacle of the congregation before the LORD.

4 And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him.

5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

6 And he shall flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

10 ¶ And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar:

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar:

13 But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if the burnt-sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar:

16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east-part, by the place of the ashes:

17 And he shall cleave it with the wings thereof, but shall not divide it

asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

Before Christ
1490.

See ver. 9.
Gen. 8. 21.

CHAP. II.

Here God (1) prescribes the matter and manner of those meat-offerings which were offered by themselves, and not as appendages of animal oblations; viz. that they should consist of raw flour, with incense, oil, and salt; or of flour, oil, and salt, baked or fried; but never have honey or leaven in them: and that, a little of them being burnt on the altar to the Lord, the rest should be given to the officiating priest for food; 1—13. (2) Directs concerning the appointed or voluntary offering of first-fruits; 12—16.

AND when any will offer a meat-offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:

2 And he shall bring it to Aaron's sons the priests: and he shall take thereof his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire of a sweet savour unto the LORD.

3 And the remnant of the meat-offering shall be Aaron's and his sons: it is a thing most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat-offering baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 ¶ And if thy oblation be a meat-offering baked in a pan, it shall be of fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it is a meat-offering.

7 ¶ And if thy oblation be a meat-offering baked in the frying-pan, it shall be made of fine flour with oil.

8 And thou shalt bring the meat-offering that is made of these things unto the LORD: and when it is presented unto the priest he shall bring it unto the altar.

9 And the priest shall take from the meat-offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire of a sweet savour unto the LORD.

10 And that which is left of the meat-offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

11 No meat-offering, which ye shall bring unto the LORD, shall be made with

Lord, as an holy sacrifice, acceptable through Jesus Christ. Washed in every part, may my whole soul be inflamed with the sacred fire, the love of God shed abroad in my heart by the Holy Ghost! May an holy and prudent zeal for the Lord consume and burn up every selfish care and inward corruption; and influence me earnestly to lay out all my gifts and graces in winning poor sinners to a God in Christ!

CHAP. II. Ver. 2. This memorial put God, as it were, in mind of his covenant, to accept Christ, and his people's services through him. And it put them in mind that all their store came from God, and ought to be dedicated to his service.

Ver. 3. The most holy provision allotted for the priests was to be eaten by themselves in the sacred courts; but the less holy things, as tithes, first-fruits, &c. might be eaten by them and their families elsewhere in Canaan; Num. xviii. 9, 10. Deut. xii. 5—7. &c.

Ver. 11. Leaven was forbidden in voluntary meat-offerings; (1) To put them in remembrance of their hasty redemption from Egypt; (2) To teach them to avoid human inventions in the worship of God; (3) To mark the perfect purity of Christ, and the sincerity of his people's services. Honey was prohibited for much the same reason; for it hath a leavening virtue, and may signify carnal pleasures.

REFLECTIONS UPON CHAP. I.—In the oblation of these valuable, social, patient, pure, and peaceful animals, let me behold my all-excellent, social, patient, peaceful, and holy Redeemer, as presented before God in the council of peace, brought into this world, and in due time presented at Jerusalem; as having our sins imputed to him by his Father; and as offered by himself a sweet-smelling sacrifice, without spot, unto God, to vindicate and glorify his injured perfections, and to expiate our sin! How willingly he presented himself! How painful and dolorous were his sufferings, and chiefly those of his soul, while his love to us made him to lie in the flames of his Father's wrath, bearing our sins! He expired on a cross, on the north-west of Jerusalem, and extends the virtue of his death chiefly to the north-west parts of the world! For us, poor and destitute criminals, he exerted all his care; suffered his soul and body to be divided asunder; but neither separated from his Godhead! And, after lying in his grave, he put off every mark of mortality and guilt, and ascends to his throne on the right hand of God. What precious meat and drink-offerings of blessings and comfort to himself and to my soul do attend this oblation!—Let me therefore, all inflamed with his dying love, cheerfully render to the Lord the best that I have. Acknowledging myself the servant of death, and rejoicing that Jesus has borne my sins and guilt, let me, though unworthy to enter into God's house, offer my whole self and all that I have to the

Before Christ
1490.

See ver. 4.
Exod. 34. 25.
Heb. 7. 26. Is.
53. 5. 1 Pet. 2.
1. 1 Cor. 5. 7.
8. Gal. 5. 9.
Luke 21. 34.
with Prov. 25.
16.

Exod. 22. 29.
& 23. 19.
Deut. 26. 9.
10. Lev. 23.
17. 2 Chr. 31.
5. 1 Cor. 15.
20. Rev. 14. 4.

It was not to
be burnt on
the altar, as
there might be
honey and
leaven in it.

Num. 18. 19.
2 Chr. 1. 5.
Ezra 7. 22.
Mark 9. 49.
Ezek. 43. 24.
John 1. 14, 16.
Col. 4. 6.

Ch. 22. 29.
Is. 53. 2—10.
1 Cor. 15. 20.
Mal. 1. 11.
Rev. 14. 4.

Ver. 1. 4—7.
12. Is. 61. 1.
& 11. 2—4.
Heb. 5. 7.
Rom. 8. 26.
27. Ps. 141. 2.

Ver. 2. 9.
Heb. 9. 14. &
5. 7. 8. Ps.
22. 14. John
12. 27. Mat.
26. 38. Luke
22. 44.

Ch. 7. 11—
29. & 22. 18.
21. & 19. 5.
Judg. 20. 26.
& 21. 4.

1 Kin. 8. 63.
1 Chr. 21. 26.
Mic. 5. 5.
Eph. 2. 13, 14.
Col. 1. 20.
2 Cor. 5. 19.
20. John 14.
27.

Zech. 13. 7.
Is. 9. 6, 7. Ps.
80. 17. Gal. 3.
28.

Gen. 3. 15. Is.
7. 14. Jer. 31.
22. Gal. 4. 4.
Col. 3. 11.

Ch. 1. 3. &
22. 18—25.
Exod. 12. 5.
2 Cor. 5. 21.
1 Pet. 2. 22.
Heb. 7. 26.

Ch. 1. 4.
Exod. 29. 10.
Is. 53. 6.
2 Cor. 5. 21.
1 Pet. 2. 24.

Ch. 1. 5. Acts
4. 26—28.
Phil. 2. 7. 8.

See ch. 1. 5.
Is. 42. 21. &
52. 14, 15. &
53. 11.

Exod. 29. 13.
22. ver. 9, 10.
14, 15. ch. 4.
8—10. 19, 26.
31, 35. & 8.
25—27. Is. 53.
10. John 12.
27. Prov. 29.
26.

Ch. 1. 9, 13.
ver. 3, 11, 16.
Is. 53. 4, 5, 10.
Ch. 4. 35. &
5. 12. & 6. 12.
Is. 42. 21. with
2 Cor. 5. 19,
21.

Ver. 13. Salt was an emblem of sincerity and soundness in grace; purity, perseverance, and friendship; and of the perpetuity of God's covenant.

REFLECTIONS UPON CHAP. II.—While in these meat-offerings I contemplate Jesus Christ as the fruit of the earth, prepared by the anointing influence of the Holy Ghost, and by dolorous sufferings, to be, as *Mediator*, the eternal delight of *JEHOVAH*, and the delicate provision of his ransomed people, in a state of sacerdotal and holy fellowship with him, and the everlasting remembrancer of both, let me, receiving of the Spirit of Christ, with solemn prayer, and heart-burning affection, surrender myself to God through him, as a memorial that I was chosen from everlasting, and shall to eternity enjoy God as my *ALL* and *IN ALL*! Let me avoid infectious corruptions, carnal pleasures, and human inventions, in the worship of God; and have always my thoughts, my speech, and my practice, seasoned with the purifying salt of spiritual grace! And, while I take care to allow the ministers of the Lord their due, let me, in an especial manner, consecrate the days of my youth, and the first-fruits of all my increase, unto Jesus Christ their Master!

CHAP. III. Ver. 1. Peace-offerings were offered; (1) To obtain some blessing desired; or (2) To thank God for some mercy received. And, as they respected the offerer's own advantage, he was allowed to offer either male or female.

Ver. 3. Here only the fat or tallow was the Lord's portion; the officiating

leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ As for the oblation of the first-fruits, ye shall offer them unto the LORD; but they shall not be burnt on the altar* for a sweet savour.

13 ¶ And every oblation of thy meat-offering shalt thou season with salt: neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

14 ¶ And if thou offer a meat-offering of thy first-fruits unto the LORD, thou shalt offer for the meat-offering of thy first-fruits green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: it is a meat-offering.

16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD.

CHAP. III.

(1) Prescribes the matter of peace-offerings; viz. bullocks, heifers, sheep, goats, male or female; and gives rules for presenting, killing, sprinkling the blood or burning the fat, in offerings from the herd; 1—5; or from the flock of sheep or goats; 6—16. (2) Prohibits the eating of fat or blood; 17.

AND if his oblation be a sacrifice of a peace-offering, if he offer it of the herd, whether it be a male or female, he shall offer it without blemish before the LORD.

2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall burn it on the altar upon the burnt-sacrifice, which is upon the wood that is on the fire: it is

an offering made by fire of a sweet savour unto the LORD.

6 ¶ And if his offering for a sacrifice of peace-offering unto the LORD be of the flock, male or female, he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about the altar.

9 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD: the fat thereof, and the whole rump, it shall he take off hard by the back-bone; and the fat that covereth the inwards, and all the fat that is upon the inwards;

10 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD.

12 ¶ And if his offering be a goat, then he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards,

15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the LORD's.

17 It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

CHAP. IV.

Prescribes the matter of sin-offering for crimes committed through ignorance; and directs how to present, kill, sprinkle the blood, or burn the flesh or fat of (1) The bullock for a priest, or the occasional sin of the congregation; 1—12, 13—21. (2) The male kid for a ruler; 22—26. (3) A female kid for a private person; 27—35.

priest had the breast, the right shoulder, the cheeks, and the maw; chap. vii. 30 to 32. Deut. xviii. 3; and the offerer had the rest to feast upon with his friends; chap. vii. 15, 16.

Ver. 5. It was to be burnt upon the burnt-sacrifice, to mark that we are first to be reconciled to God by the death of Christ, before any of our services can be accepted.

Ver. 17. They were prohibited to eat fat or blood; (1) To teach them to beware of inhuman cruelties; (2) To exercise them in obedience, self-denial, and mortification, of their appetites; (3) To direct them to consider their redemption as obtained only by the blood, and their sanctification effected by the Spirit, of Christ, and not of themselves.

REFLECTIONS UPON CHAP. III.—Still in these peace-offerings I behold Jesus, the Son of God and seed of the woman, making peace for men with God, by the blood of his cross, the travail of his soul; and obtaining eternal redemption for us. Let me learn then to thank God for every mercy received, and seek every blessing which I need, through Jesus' atonement, surrendering my soul wholly to his service and honour; so shall I at once be a sweet savour to my God, the rejoicing of ministers, and a comfort to myself and my friends. But never let me dare to make use of any thing relating to the Lord, and exhibiting his Christ, as if it were a common thing, or forget the smallest of his injunctions; but receive his truth in love, and diligently observe his precepts.

Before Christ
1490.

See ch. 1. 9,
15. Gen. 8. 21.
Eph. 5. 2.
Rom. 12. 1.
1 Pet. 2. 5.

Ver. 1. Eph.
1. 10 & 2. 13
—22. Gal. 4.
4.

Acts 4. 27.
Rom. 12. 1, 2.
Tit. 2. 11, 12.

Ver. 1. 12.
Heb. 9. 14.
Eph. 5. 2.

Ver. 2. 13. Is.
53. 6, 11, 12.
2 Cor. 5. 21.
1 Pet. 2. 24.

Ver. 2. Heb.
10. 19—22.
Eph. 2. 13. &
3. 12.

Ch. 1. 5, 11.
ver. 2, 13.
Mar. 3. 17.
2 Cor. 5. 19.

Ver. 3. 4. Is.
53. 10. Prov.
23. 26.

See ver. 5. 16.
Rom. 8. 13. 32.
53. 4—10. Ps.
22. 14.

Num. 28. 2.
Ezek. 44. 7.
Lev. 21. 6, 8,
17. 21, 22 &
22. 25. Mal. 1.
7, 12.

Ch. 1. 2. ver.
1. 6. & 22. 19.
—27. Rom. 8.
3. 2 Cor. 5. 21.
Is. 53. 2, 6.

Ch. 1. 4. ver.
2. 8. 1 Pet. 2.
24. & 3. 18.
Is. 53. 6, 11,
12. 2 Cor. 5.
21.

See ver. 2. &
1 Pet. 1. 2.
Rom. 5. 6—
11, 15—21.
Heb. 12. 24.
Is. 52. 15.

Ver. 3. 4, 5,
9—11. Jer.
30. 21. Mat.
26. 38. Ps. 22.
14, 15. Prov.
23. 26. Mat.
22. 37. Rom.
12. 1, 2.

Ver. 3. 4. 5.
9—11, 14, 15.
Exod. 29. 13,
22. ch. 7. 23,
25. & 4. 8—
19, 26, 31. &
8. 25. & 9. 24.
& 17. 6.

1 Sam. 2. 15.
16. Is. 53. 10.
Mat. 22. 37.

See ver. 16.
Gen. 9. 4.
1 Sam. 14. 32
—34. ch. 7.
23, 25—27.
17. 10, 12, 14.
Deut. 12. 16,
23. & 15. 23.

Eph. 1. 7. & 5.
26. Heb. 10.
10. Mat. 16.
24.

Before Christ
1490.Before Christ
1490.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin ^athrough ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them :

3 If the ^bpriest that is anointed do sin according to the sin of the people ; then let him bring for his sin, which he hath sinned, a ^cyoung bullock without blemish unto the LORD for a sin-offering.

4 And he shall ^dbring the bullock unto the door of the tabernacle of the congregation before the LORD ; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall ^etake of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times ^fbefore the LORD, before the vail of the sanctuary.

7 And the priest shall put ^gsome of the blood ^hupon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation ; and shall ⁱpour all the blood of the bullock at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

8 And he shall take off from it all the ^jfat of the bullock for the sin-offering ; the fat that covereth the inwards, and all the fat that is upon the inwards,

9 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away ;

10 As it was taken off from the bullock of the sacrifice of peace-offerings : and the priest shall burn them upon the altar of the burnt-offering.

11 ^kAnd the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth ^lwithout the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire : ^mwhere the ashes are poured out shall he be burnt.

13 ¶ And if the whole congregation of Israel sin ⁿthrough ignorance, and the thing be hid from the eyes of the assembly, and they have done ^osome what against any of the commandments of the LORD, concerning things which should not be done, and are guilty ;

14 When the sin which they have sinned against it is known, then the congregation shall offer a ^pyoung bullock for the sin, and ^qbring him before the tabernacle of the congregation.

15 And ^rthe elders of the congregation shall lay their hands upon the head of the bullock before the LORD : and

the bullock shall be killed before the LORD.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation :

17 ^sAnd the priest shall dip his finger ^tin some of the blood, and sprinkle it seven times before the LORD, even before the vail.

18 And he shall put ^usome of the blood upon the horns of the altar ^vwhich is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

19 And he shall take all his ^wfat from him, and burn it upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this : and ^xthe priest shall make an atonement for them, and ^yit shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock : it is a ^zsin-offering for the congregation.

22 ¶ When a ^{aa}ruler hath sinned, and done ^{ab}some what through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty ;

23 Or if his sin, wherein he hath sinned, come to his knowledge ; he shall bring his offering, a ^{ac}kid of the goats, a male without blemish :

24 And ^{ad}he shall lay his hand upon the head of the goat, and kill it in ^{ae}the place where they kill the burnt-offering before the LORD : ^{af}it is a sin-offering.

25 And the priest shall take of the blood of the sin offering with his finger, and put it ^{ag}upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as the ^{ah}fat of the sacrifice of peace-offerings : and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And if ^{ai}any one of the ^{aj}common people sin through ignorance, while he doth ^{ak}some what against any of the commandments of the LORD concerning things which ought not to be done, and be guilty ;

28 Or if his sin, which he hath sinned, come to his knowledge : then he shall bring his offering, a ^{al}kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall ^{am}lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put it

See ver. 6, 7.

The altar of incense, ver. 7.

Ver. 8—10, 26, 31, 35, & 5, 6, & 6, 7, & 12, 8, & 14, 18, Num. 15, 25, with Ps. 22, 14, Heb. 1, 3, & 9, 14. See ver. 26.

Num. 15, 24—26, ver. 26, 31, 35, Eph. 1, 7, Col. 1, 14, & 2, 15, Rom. 3, 24, 2 Cor. 5, 21, Rom. 4, 25, & 5, 15—21.

Is. 53, 4—6, 11, 12, Mat. 20, 28, 1 Tim. 2, 5, 6, 2 Cor. 5, 21, John 11, 50.

Exod. 18, 21, 22, Num. 16, 2.

Num. 7, 16, 22, 28, & c. Rom. 8, 3, 2 Cor. 5, 21, Gal. 4, 4, 5, & 3, 15.

See ver. 15.

Ch. 1, 5, 11, & 3, 2, 8, 13, & 4, 4, 15, 29, 33, & 16, 15, & 6, 25, Exod. 29, 38.

See ver. 21, 31, 35.

Ver. 30, 34, Heb. 2, 10, Is. 40, 21, Rom. 8, 3, 4, & 10, 4, & 3, 24—26.

Ch. 3, 5, 11, 16, ver. 8, 31, 35.

Num. 5, 6, & 15, 16, 27—29, Exod. 12, 40, with ver. 2, 13, 22, Eccl. 7, 20, Jam. 3, 2.

People of the land.

Ver. 23, 32, ch. 5, 6, Gen. 3, 15, Is. 7, 14, Jer. 31, 22, Gal. 4, 4, 5, Rom. 8, 3.

See ver. 4, 15, 24, 33.

Before Christ
1490.

upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 ^kAnd he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a ^mlamb for a sin-offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put it ⁿupon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar:

35 ^oAnd he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, ^paccording to the offerings made by fire unto the LORD: and ^qthe priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

CHAP. V.

Prescribes the matter, and directs the management, of trespass-offerings, which perhaps related to particular cases, excepted from the general rules of sin-offerings. (1) In several cases the offering was to be a lamb or kid; 1—6. (2) If the offender was poor, two doves were required; 7—10; or, if he was very poor, only an omer of fine flour; 11—13. But, (3) for sacrifice, committed through ignorance, it was to be a ram; 14—17.

AND if a ^asoul sin, and ^bhear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear ^chis iniquity.

2 Or if a soul ^dtouch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be ^ehidden from him; he also shall be ^funclean, and guilty.

3 Or if he touch the ^guncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

4 Or if a soul ^hswear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these things, that he shall ⁱconfess that he hath sinned in that thing:

6 And he shall bring his ^ktrespass-offering unto the LORD for his sin which

he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him concerning his sin.

7 ¶ And if ^lhe be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, ^mtwo turtle-doves, or two young pigeons, unto the LORD; one ⁿfor a sin-offering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall offer ^othat which is for the sin-offering first, and ^pwring off his head from his neck, but shall not divide it asunder:

9 And he shall ^qsprinkle of the blood of the sin-offering upon the side of the altar; and ^rthe rest of the blood shall be wrung out at the bottom of the altar: it is a sin-offering.

10 And he shall ^soffer the second for a burnt-offering, according to the manner: and the priest shall make an atonement for him, for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons, then he that sinned shall bring for his offering the ^ttenth part of an ephah of ^ufine flour for a sin-offering; he shall put ^vno oil upon it, neither shall he put ^wany frankincense thereon; for it is a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, ^xeven a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD: it is a sin-offering.

13 ^yAnd the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and ^zthe remnant shall be the priest's, as a meat-offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin ^athrough ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ^bram without blemish out of the flocks, ^cwith thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering:

16 ^dAnd he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 ¶ ^eAnd if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he ^fwist it not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ^gram without

Before Christ
1490.

¹ Ch. 4. 28, 32.
² Gal. 4. 4. Gen.
3. 15. Is. 7. 14.
Jer. 31. 22.
Rom. 8. 3.

³ See ch. 4. 35.

⁴ Ch. 12. 8. &
14. 21. 2 Cor.
8. 12. Jam. 2.
5.

⁵ Ch. 1. 14, 15.

⁶ Heb. 7. 26.

⁷ 1 Pet. 2. 22.

⁸ 24. 2 Cor. 5.

⁹ 21.

¹⁰ Ver. 6. see

ch. iv.

¹¹ Ch. 1. 15.

¹² 1 Pet. 3. 18.

¹³ Rom. 4. 25.

¹⁴ Ch. 4. 25, 30.

¹⁵ 34. Heb. 2. 10.

¹⁶ Is. 42. 21.

¹⁷ Ch. 4. 7, 18,

30, 34.

¹⁸ Ch. 1. 14—17.

¹⁹ Eph. 5. 2.

²⁰ Ver. 6, 13,

16. & ch. 4.

²¹ 20, 26, 31, 35.

²² Rom. 5. 11.

²³ 1 John 2. 2.

²⁴ Five pints,

Exod. 16. 18,

36.

²⁵ Ch. ii. Num.

xv. vii. John

12. 24. Is. 4.

2.

²⁶ Ch. 2. 1.

²⁷ Num. 5. 15.

²⁸ Is. 53. 2—10.

²⁹ Ps. 22. 1—21.

³⁰ & 69. 1—21.

³¹ Ch. 2. 2, 9. &

6. 15. & 4. 35.

³² Ps. 22. 13, 14.

³³ John 1. 27.

³⁴ Mat. 26. 38,

39. Luke 22.

44.

³⁵ See ch. 4. 35.

³⁶ Ch. 2. 3. & 7.

³⁷ 9. John 4. 34.

³⁸ Is. 53. 10, 12.

³⁹ 1 Cor. 9. 13.

⁴⁰ Ch. 4. 2, 13,

22, 27. ver. 17.

⁴¹ 1 Tim. 1. 13.

⁴² Mat. 22. 29.

⁴³ Heb. 5. 2. & 9.

7.

⁴⁴ Ch. 22. 14.

⁴⁵ Exod. 29. 1.

⁴⁶ ver. 18. ch. 6.

⁴⁷ 6. 1 Tim. 2.

5, 6.

⁴⁸ Ch. 27. 8, 12

—18. & 6. 4,

5. & 22. 14.

⁴⁹ Num. 5. 7.

⁵⁰ Ch. 22. 14. &

6. 5. & 27. 13,

15, 19, 27.

⁵¹ Num. 5. 7.

⁵² Rom. 3. 24—

26. Ps. 69. 4.

⁵³ See ver. 15.

⁵⁴ Ps. 19. 13.

⁵⁵ Luke 12. 48.

⁵⁶ Heb. 5. 2.

⁵⁷ Ver. 15.

⁵⁸ Exod. 20. 1.

⁵⁹ ch. 6. 6. 1 Tim.

2. 5, 6. Zech.

13. 7. Ps. 80.

17.

REFLECTIONS UPON CHAP. IV.—In these offerings Jesus is yet represented as the strong and patient fatling; as the Lamb of God, and yet in the likeness of sinful flesh; laden with my imputed transgressions, and suffering the punishment thereof in his whole man, but chiefly in his soul, that I through him may obtain forgiveness. While I here discover how sin is aggravated, according to the station or number of the offenders, let me especially reflect how criminal

and odious that must be which cannot be remitted without shedding of blood—the blood of God! How tremendous the justice of God, that can by no means clear the guilty! Let me, with the priests, never attempt to gain pleasure or profit by my sins; but, whenever I find myself guilty of evil, let there be an immediate application to Jesus, as made sin for me that I might be made the righteousness of God in him.

blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.

19 It is a trespass-offering: he hath certainly trespassed against the LORD.

CHAP. VI.

Prescribes (1) Restitution, with a ram for a trespass-offering, in cases of common dishonesty; 1—7.—[This ought to have been placed in the preceding chapter.] (2) Returns to prescribe further laws concerning the offerings formerly directed; as, (1) That the ashes of the burnt-offerings should be removed from the brazen altar, and the sacred fire be perpetually kept burning on it; 8—13. (2) That the part of the people's meat-offerings, which was not burnt to the Lord, should be food for the priests; and the priests' meat-offering wholly burnt; 14—23. (3) That the flesh of sin-offerings of particular persons, except of priests, or of goat sin-offerings for the people, except of that on the day of expiation, should be food for the priests; the utensils in which it was boiled should be purified, and nothing of the blood carried without the court; 24—30.

AND the LORD spake unto Moses, saying,

2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doth, sinning therein;

4 Then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, || §in the day of his trespass-offering.

6 And he shall bring his trespass-offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest:

7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This is the law of the burnt-offering. It is the burnt-offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ And this is the law of the meat-offering: the sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar for a sweet savour, even the memorial of it unto the LORD.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire: it is most holy, as is the sin-offering, and as the trespass-offering.

18 All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.

19 ¶ And the LORD spake unto Moses, saying,

20 This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; and when it is baken thou shalt bring it in: and the baken pieces of the meat-offering shalt thou offer for a sweet savour unto the LORD.

22 And the priest of his sons that is anointed in his stead shall offer it: it is a statute for ever unto the LORD; it shall be wholly burnt:

23 *For every meat-offering for the priest shall be wholly burnt; it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This is the law of the sin-offering: In the place where the burnt-offering is killed shall the sin-offering be killed before the LORD: it is most holy.

Before Christ 1490.

Ezek. 44. 19. ch. 4. 12, 21. & 14. 40, 41. & 16. 27. Heb. 13. 11—13. Luke 24. 53.

Ver. 9, 13, 14, 22. Luke 22. 44. Zech. 13. 7. Heb. 9. 14. Col. 1. 20. Is. 53. 14.

Ch. 1. 8, 9, 12, 13, 17. See ch. 3. 3—5, 9—11, 14—16.

Ver. 9, 12, 13. 14. 1 Thes. 1. 10. Rev. 14. 10, 11. Mark 9. 43—49.

Ch. 2. 1—11. Num. 15. 4, 9. John 6. 32—58. Gal. 2. 20.

Ch. 2. 3. Num. 18. 9, 10. John 6. 33, 35. Gal. 2. 20. Eph. 3. 19. 1 Cor. 9. 13, 14.

Exod. 12. 8. 1 Cor. 5. 8.

Ch. 2. 3, 10. & 10. 12, 13. & 7. 6. & 24. 9. ver. 21.

Ch. 2. 11. 1 Pet. 2. 22.

Num. 18. 9, 10.

Exod. 29. 37. ch. 2. 3, 10. ver. 29. & 7. 1, 6, 7. & 21. 22. Heb. 7. 26. Luke 1. 35. 1 Pet. 2. 22. 2 Cor. 5. 21.

Exod. 29. 33. ver. 29. ch. 7. 6. & 24. 9. & 22. 4—7. & 10. 12, 13. John 6. 53—56. Song 5. 1. Ps. 65. 4. & 132. 5.

Exod. 29. 37. ver. 27. ch. 22. 4—6. Ezra 2. 63.

See ch. 1. 1. Exod. 25. 22. Num. 12. 8. Heb. 1. 1. Rev. 1. 1.

Exod. xxix. ch. viii. ix.

Exod. 16. 10, 26. ch. 5. 11. five pints.

Exod. 29. 35, 39. This was offered every day along with the daily meat-offering for the Jewish nation, Heb. 7. 27.

Ch. 2. 5, 7.

Perhaps six cakes in the morning, and other six at night.

See ch. 1. 9. & 2. 3, 9, 12.

Ch. 4. 3. to be his successor.

Exod. 29. 15, 18. Mat. 20. 28. Dau. 9. 26.

* Priests never got the priest's share of their own offerings, at least of such as were offered for the high-priest.

Ch. 1. 3, 5, 11. & 4. 4, 14, 24, 29, 35. Mat. 16. 21. & 20. 18. & xxvi. xxvii. See ver. 17, 18, 29. & 7. 1, 67.

REFLECTIONS UPON CHAP. V.—How necessary it is to have a particular sight and sense of our sins! It therefore becomes us to keep an universal guard over all the powers of our soul and members of our body; and over none more than our tongue. Grievous is the crime of robbing God and his ministers! And, however mortifying, an honest restitution is necessary. Nor have we any reason to believe our crime pardoned while we retain the wages of unrighteousness; for all sin is unsavoury to the truly penitent soul! But bless the Lord, O my soul,

that the oblation of Jesus Christ, the Lamb of God,—of Jesus, the corn of wheat,—suits every trespass which I can be guilty of! Bless him that herein provision is made for the vilest sinner of mankind, and the poorest mortal upon earth; and that poverty is no bar in our way to heaven through him, nor our access to the God of heaven. Meanwhile, let me take heed to my ways, that I sin not with my heart, my hand, or my tongue; since nothing less than the blood of God can expiate the most unwitting and involuntary mistake!

Before Christ
1490.

* Ch. 21. 22. &
10. 17. Ezek.
44. 29. Exod.
29. 33. Num.
18. 9. 10. Hos.
4. 8. Gal. 2.
20. John 6. 53.
57.

† See ver. 16.

* Ver. 18. 26.
ch. 22. 3—7.
Exod. 29. 37.

* Ch. 11. 32. 33.
2 Cor. 7. 1, 11.
Mat. 7. 6.
Heb. 10. 29.

* Ch. 11. 33. &
15. 12. Num.
31. 23. Heb. 9.
10. 11. 2 Cor.
5. 1—7.

† See ver. 17.
18. & Exod.
29. 33.

* Ch. 4. 5—21.
& 16. 11—27.
Heb. 9. 9. 15.
& 10. 1—14.
& 13. 11.

26 The °priest that offereth it for sin shall eat it: °in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 °Whatsoever shall touch the flesh thereof shall be holy: and, when there is sprinkled of the blood thereof upon any garment, thou shalt °wash that whereon it was sprinkled in the holy place.

28 °But the earthen vessel wherein it is sodden shall be broken: and, if it be sodden in a brazen pot, it shall be both scoured and rinsed in water.

29 °All the males among the priests shall eat thereof: it is most holy.

30 And no °sin-offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

CHAP. VII.

Prescribes (1) °The priests' share of trespass and sin-offerings for particular persons, and of meat-offerings and burnt-offerings, and by whom and where what was to be eaten should be used; 1—10. (2) The priests' and officers' shares of the peace-offerings; and where, when, and by whom, they should be eaten; 11—21, 28—34. (3) A repeated prohibition of eating the fat of animals proper for sacrifice, or of any blood, under the pain of death; 22—27. (4) An intimation that all the preceding laws were immediately prescribed by God; 35—38.

* Ch. 5. 1—19.
& 6. 1—7. &
14. 13. & 21.
22. 1 Pet. 2.
22. 24.

† See ch. 6. 17.
25. 29. & 21.
22.

* Ch. 1. 3. 5.
11. & 6. 25. &
4. 14. 29. 33.
Mat. 20. 18.
19. & 16. 21.
& xxvi. xxvii.

* Ch. 1. 5. 15.
& 3. 2. 8. 13.
with ch. 4. 7.
18. 25. 30. 34.
& 5. 9. John
17. 19. Heb.
2. 10. Is. 42.
21. 2 Cor. 5.
19.

* Ch. 3. 3. 4. 5.
9. & 4. 8. 9.
Exod. 29. 13.
Jer. 30. 21.

† Ps. 40. 3. 18.
53. 10. Tit. 2.
14. Ps. 51. 6.
17. Jer. 4. 14.
Prov. 23. 26.

* Ch. 3. 5. 11.
16. & 4. 26.
31. 35. & 1. 9.
13. & 5. 12. &
6. 12. Luke
24. 26.

* Mat. 23. 19.
& 3. 17. Heb.
1. 3. Tit. 2. 14.
Eph. 1. 6.
1 Pet. 2. 5.

* Ch. 6. 16. 18.
26. 29. & 14.
13. & 21. 22.
& 22. 4—7.
Num. 18. 9.
10.

† See ver. 1.

* Ch. 6. 26. 29.
2 Cor. 5. 21.
Is. 53. 10. 11.
1 Pet. 2. 24. &
3. 18. & 1. 18.
19. Phil. 2. 6
—11. Is. 53.
10. 12. Luke
24. 26. John
17. 4. 6.

† Gen. 3. 21.
Rom. 13. 13.
14. Phil. 3. 9.

* Ch. 2. 2. 5. 6.
9. & 5. 11. Is.
53. 10. 1 Cor.
15. 58. & 9. 7.
Gal. 6. 6.

LIKEWISE this is the °law of the trespass-offering: °it is most holy.

2 In the °place where they kill the burnt-offering shall they kill the trespass-offering: and the blood thereof shall he °sprinkle round about upon the altar.

3 And he shall offer of it °all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away:

5 And the priest shall °burn them upon the altar for an offering made by fire unto the LORD: it is a trespass-offering.

6 °Every male among the priests shall eat thereof: it shall be eaten in the holy place: °it is most holy.

7 As the °sin-offering is, so is the trespass-offering: there is one law for them: the priest that maketh atonement there-with shall have it.

8 And the priest that offereth any man's burnt-offering, even the priest shall have to himself the °skin of the burnt-offering which he hath offered.

9 And all the °meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offereth it.

10 And every meat-offering, mingled with oil, and dry, shall all the sons of Aaron have, °one as much as another.

11 ¶ And this is the °law of the sacrifice of peace-offerings, which he shall offer unto the LORD.

12 If he offer it °for a thanksgiving, then he shall offer with the sacrifice of thanksgiving °unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer for his offering °leavened bread with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation for an °heave-offering unto the LORD, and it shall °be the priest's that sprinkleth the blood of the peace-offerings.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten °the same day that it is offered: he shall not leave any of it until the morning.

16 But if the sacrifice of his offering be a °vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the °third day shall be burnt with fire.

18 And if any of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, °it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it °shall bear his iniquity.

19 And the flesh °that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and, as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth of the flesh of the sacrifice of peace-offerings, that pertain unto the LORD, having his uncleanness upon him, even that soul shall °be cut off from his people.

21 °Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace-offerings which pertain unto the LORD, even that soul shall be cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, °Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that °dieth

Before Christ
1490.

* Exod. 16. 18.
Col. 2. 10. &
3. 11. 1 Cor. 1.
30. & 3. 21.
Rom. 8. 30—
33.

* Ch. 3. 1—16.
& 22. 18. 21.
29. Deut. 18.
3. Gen. 28.
20.

* Ch. 22. 29.
Ps. 50. 14.
1 Kin. 8. 63.
2 Chr. 29. 31.
& 33. 16. Ps.
116. 17.

* Ch. 2. 4. & 6.
21. Num. 6.
15. 1 Cor. 5.
8. 1 Pet. 2. 1.
2 Cor. 7. 1.
Luke 1. 74.
75.

* Ch. 23. 17.
Mat. 13. 33.
1 Cor. 5. 7. 8.

* Exod. 29. 27.
Num. 15. 20.
& 18. 9. 11.
19. 29—31.

* Ch. 6. 17. 26.
ver. 8. 33. ch.
10. 14. 15.

* Ch. 19. 6—8.
& 22. 30. & 8.
31. 32. Exod.
12. 10. & 16.
19. Eccl. 9. 10.

2 Cor. 6. 2.
Prov. 27. 1.
Heb. 3. 7. 8.
13.

* Num. 30. 2.
ch. 22. 23. &
19. 5—7. &
27. 9.

* Gen. 22. 4.
Exod. 19. 11.
1 Cor. 15. 3. 4.
Rom. 6. 3.

1 Cor. 10. 16.
lest it should
putrify, be-
come con-
tempible, or
be used super-
stitiously, &c.

* Num. 18. 27.
ch. 19. 7. 8. 15.
1. 11—15. &
65. 4. & 66. 3.
G n. 4. 13. 15.
I shall not
avail him for
good.

* See ch. 5. 1.
Prov. 5. 22. &
9. 12. Gen. 4.
13. Rom. 2. 8.
9.

* Ch. 22. 2—
15. & xi. xiii.
xv. Num. xix.
Gen. 17. 14.
1 Cor. 11. 27
—29. Heb.
10. 29. 31. Ps.
68. 21.

* See ver. 25.
21. 27. Shall
be excommu-
nicated from
the Jewish
church, if not
deprived of
life.

* Ch. xi—xiv.
Deut. xiv.
Num. xix.
Eph. 5. 7. 11.
2 Cor. 6. 14—
17.

* Ch. 3. 16. 17.
& 4. 8—10.
& 17. 6. Deut.
32. 38. 1 Sam.
2. 15. 17. ver.
24. 25. Eph.
1. 7. & 5. 26.
Heb. 10. 10—
14.

* Ch. 17. 15. &
22. 8. Exod.
22. 31. Deut.
14. 21. Ezek.
4. 14. & 44.
31.

REFLECTIONS UPON CHAP. VI.—Behold the criminal and odious nature of dishonesty in God's sight! No forgiveness thereof even through the blood of Jesus, is to be expected, but in the way of restoring that which hath been unjustly acquired. While, therefore, I take heed to put far away my corruptions, and to put due honour upon the ordinances of God, let love to him perpetually burn in my heart, as the effect of his everlasting love to me; nor let any human invention be ever mixed with my worship of him. The Lord's ministers should be always duly, though not nicely, supported. But let them never expect profit or subsistence by their sins, or attempt to expiate them; let the whole guilt thereof terminate upon Jesus, who finished transgression, and made an end of sin: and let them gratefully serve him as their great High Priest. While I perceive the insufficiency of these legal oblations, which even produced and transmitted uncleanness, I would reverence the blood of my Redeemer, and

hope that, when my earthly tabernacle shall be dissolved, by the effectual application thereof I shall be presented without spot or wrinkle, or any such thing, in the presence of his heavenly Father.

CHAP. VII. Ver. 13. The prohibition of leaven, in chap. ii. 11. related only to things burnt upon the altar; but did not prohibit the offering of leavened bread for the priest's food. (2) This was a thank-offering to God for blessings, of which leavened bread was one. And it might denote that God rejects not the grateful services of his people, though tainted and mingled with corruption.

Ver. 15. This intimated that Christ and his grace should be received without delay, and with thanksgiving speedily returned; and it also prompted them to invite the poor, or strangers, to share in the entertainment.



AARON THE HIGH PRIEST BEFORE THE TABERNACLE.

Leviticus C 8 & 9. v. 8 & 9.

London, Printed for Tho. Kelly, 17 Paternoster Row.

Before Christ
1490.

of itself, and the fat of that which is torn of beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people.

26 ^aMoreover ye shall eat no manner of blood*, *whether it be of fowl or of beast, in any of your dwellings.*

27 Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace-offerings.

30 His own hands shall bring the offerings of the LORD made by fire, the fat with the breast; it shall he bring, that ^kthe breast may be waved for a wave-offering before the LORD.

31 And the priest shall burn the ^lfat upon the altar: but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest for an ^mheave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the ⁿright shoulder for his part.

34 For the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

35 ¶ This is the portion of the ^oanointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire in the day when he presented them to minister unto the LORD in the priest's office;

36 ^pWhich the LORD commanded to be given them of the children of Israel in the day that he anointed them, by a statute for ever throughout their generations.

37 ^qThis is the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings;

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their ^roblations unto the LORD in the wilderness of Sinai.

Gen. 17. 14.
ver. 20. 21.
ch. 17. 10. 14.
Rom. 9. 31.
32. & 10. 3.
Heb. 10. 29.
Gen. 9. 4. ch.
3. 17. 17.
10. 12. 14.
Deut. 12. 16.
25. & 15. 23.
1 Sam. 14. 33.
24. Acts 15.
29.
That fat and
blood repre-
sented the pre-
cious life-giv-
ing obedience
and sufferings
of Christ.

Ch. iii. & 22.
29. P. 40. 7.
8. & 110. 3.

Ver. 32-34.
Exod. 29. 24.
—28. ch. 3. 5
& 8. 27. & 9.
21. & 10. 14.
15.

Ch. 3. 3-5, 9
—11, 16. See
ver. 5. Ps. 22.
13. 14. Is. 53.
10. Phil. 3.
10. Rom. 6. 3,
4. Prov. 23.
26.

Exod. 29. 17.
Prov. 15. 24.
Phil. 3. 20.
Jam. 1. 17.

Ch. 10. 14,
15. Num. 18.
18. Deut. 18.
3. Exod. 29.
22-28. Is.
53. 10. John 6.
33. 35. 55-
58. Gal. 2. 20.
Phil. 3. 9, 10.
1 Cor. 9. 13,
14.

Exod. xxix.
ch. viii. Is. 10.
27. 11. 2-
4. & 61. 1.
John 3. 34.
1 John 2. 20,
27.

Ch. 6. 16, 18,
26. ver. 6-8,
14. 30. 32-
34. & 10. 12
—15. Exod.
29. 26-33.
Num. xviii.
Deut. 18. 3. 4.

Ch. i-vii.
Exod. xxix.
Num. xv.
xxviii. xxix.

Heb. 10. 1-
14. Is. 53.
2-12.

Before Christ
1490.

CHAP. VIII.

Records the consecration of Aaron and his sons to their priestly office, as prescribed in Exod. xxix. 1-37. (1) The candidate's vestments, oil, and oblations, are got ready; and the Hebrews are assembled to witness it; 1-5. (2) Aaron and his four sons are washed, and dressed in sacred robes; 6-9, 13. (3) The tabernacle, with its utensils, and then the priests to serve in it, are anointed with sacred oil; 10-12. (4) A sin-offering, the flesh of which was burnt without the camp, and a burnt-offering, are offered for them; 14-21. (5) A consecration-ram, or peace-offering, being offered, the blood thereof, along with sacred oil, is sprinkled on the tip of their right ears, thumbs, and toes, and on their garments: the offerer's part of the flesh is given them to feast upon; while Moses, who for the occasion officiated as priest, hath the priest's portion; 22-32. (6) These ceremonies and oblations are repeated seven days successively; 33-36.

AND the LORD spake unto Moses, saying,

2 Take Aaron and his sons with him, and ^athe garments, and ^bthe anointing oil, and a bullock for the sin-offering, and ^ctwo rams, and a basket of unleavened bread:

3 And gather thou all the congregation together unto the ^ddoor of the tabernacle of the congregation.

4 And Moses did ^eas the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, ^fThis is the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, ^gand washed them with water.

7 And ^hhe put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

8 And he ⁱput the breast-plate upon him: also he put in the breast-plate the Urim and the Thummim.

9 And he ^kput the mitre upon his head; also upon the mitre, *even* upon his fore front, did he put the golden plate, the holy crown; as the LORD commanded Moses.

10 And Moses took the ^lanointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he ^mpoured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 And Moses ⁿbrought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

14 ¶ And he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering.

15 And he ^pslew it; and Moses ^qtook the blood, and put it upon the horns of

^a See Exod. xxviii. xxix.

^b Exod. 30. 24, 29.

^c Ver. 18, 22, 26.

^d Ch. 1. 3.

^e Exod. 29. 4.

^f Mat. 20. 18.

^g xxvii. xxviii.

^h Ver. 9, 13,

ⁱ 17, 21, 29, 35.

^j Exod. 39. 42,

^k 43. Dent. 12.

^l 32. & 11. 32.

^m Mat. 28. 20.

ⁿ Is. 8. 20. Ps.

^o 119. 4-6,

^p 115.

^q Exod. 29. 4-57.

^r Exod. 29. 4.

^s John 17. 17,

^t 19. Rev. 1. 5,

^u 6. Heb. 10. 22.

^v Tit. 3. 5.

^w Exod. 29. 5.

^x & 28. 4.

^y 1 Tim. 2. 5.

^z Heb. 9. 15.

^{aa} Exod. 28. 15

^{ab} —30. Song 8.

^{ac} 6. Is. 49. 15.

^{ad} Col. 2. 3.

^{ae} Exod. 29. 6,

^{af} & 28. 36-38.

^{ag} Zech. 6. 11,

^{ah} 13. Phil. 2. 6

^{ai} —11. Heb. 2.

^{aj} 8, 9.

^{ak} Exod. 29. 7,

^{al} & 28. 41. &

^{am} 30. 26-30.

^{an} John 3. 34. &

^{ao} 1. 16. 1 John

^{ap} 2. 20, 27.

^{aq} 1 Thes. 1. 5.

^{ar} & 5. 23. Rom.

^{as} 8. 9. Tit. 3. 5,

^{at} 6.

^{au} Exod. 29. 7.

^{av} Ps. 133. 2. Is.

^{aw} 61. 1. & 11. 2.

^{ax} & 42. 1.

^{ay} Exod. 29. 8.

^{az} Ps. 132. 9, 16.

^{ba} Is. 61. 10.

^{bb} Luke 12. 35.

^{bc} Rom. 13. 14.

^{bd} Rev. 19. 8. Is.

^{be} 45. 24. Gal. 5.

^{bf} 22, 23.

^{bg} Exod. 29. 1,

^{bh} 10. ch. 1. 4.

^{bi} & 4. 4, 15, 24,

^{bj} 29, 33, & 6.

^{bk} 25. 1 Pet. 2.

^{bl} 22-24.

^{bm} Ch. 1. 5, 11.

^{bn} & 3. 2, 8. Heb.

^{bo} 9. 18, 22.

^{bp} Exod. 29. 12,

^{bq} 36. ver. 19, 20.

^{br} ch. 4. 25, 30,

^{bs} 34. & 14. 49

^{bt} —55. Heb. 2.

^{bu} 10. & 5. 8.

^{bv} John 17. 19.

REFLECTIONS UPON CHAP. VII.—Ministers of the gospel ought to be plentifully supplied with every thing necessary and agreeable. And the more diligent any are in the services of religion, the more abundantly will they reap the advantages thereof. What glorious reward to himself, and redemption to his people, doth Jesus procure by his all-comprehending oblation! What robes! what delicious provision! May I and my friends share with him in his abundant nourishment and consolation! And let me not only timely perform my vows, but, where I am left most at liberty, let me with cheerfulness give to the Lord. As there is no medium between God's acceptance and abhorrence of my works,

let me examine myself, and take heed to my steps. Let my receiving and feeding upon Jesus be as early, and earnest, and social, as possible; and let me, by an after-improvement of divine ordinances, obtain the real benefit thereof. Never let me attempt to live in sinful pollutions along with feasting on Christ! But always beware of a licentious appetite after things prohibited of God. And, while I manifest the utmost regard to Jesus and his atonement, let me, as a ransomed priest, feed upon him as my portion; feed upon his dearest love and choicest supports; always eyeing the grant, appointment, and command, of God as the rule and reason of my conduct.

Before Christ
1490.Before Christ
1490.

the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.

17 But the bullock and his hide, his flesh and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

18 ¶ And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed it; and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt-sacrifice for a sweet savour, and an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons; and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder:

27 And he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave-offering before the LORD.

28 And Moses took them from off their hands, and burnt them on the altar upon the burnt-offering: they were consecrations for a sweet savour: it is an offering made by fire unto the LORD.

29 And Moses took the breast, and waved it for a wave-offering before the

LORD: for of the ram of consecration it was Moses' part; as the LORD commanded Moses.

30 And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.

31 ¶ And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

34 As he hath done this day, so the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAP. IX.

Here, (1) Moses, directed by God, calls the priests and elders of the people to meet together, with their offerings, before the Lord on the eighth day, in hopes of a visit from him; 1-7. (2) The assembly being convened, Aaron, as appointed, offers a sin-offering and burnt-offering for himself and his sons; and a sin-offering, burnt-offering, meat-offering, and peace-offering, for the people, whom he then blessed; 7-22. (3) While Moses and Aaron return out of the tabernacle, and again bless the people, the glory of the Lord appears, and a fire from heaven consumes the burnt-offerings, and the fat of the other offerings which lay on the brazen altar; 23, 24. This fire was to be preserved for use in all their after-oblations.

AND it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin-offering; and a calf and a lamb, both of the first year, without blemish, for a burnt-offering;

4 Also a bullock and a ram for peace-offerings, to sacrifice before the LORD; and a meat-offering mingled with oil: for to-day the LORD will appear unto you.

Exod. 29. 13. ch. 3. 5-5. & 4. 8-10, 19, 26. 31, 33. John 12. 27. Is. 53. 10. Ps. 22. 14. Mat. 26. 58. John 12. 27.

Exod. 29. 14. ch. 4. 11, 12, 21. & 16. 27. Heb. 13. 11. 13. 2 Cor. 8. 9. Zech. 13. 7.

Exod. 29. 15-18. ch. 1. 10-18. Tit. 2. 14. 1 Pet. 1. 18, 19. Eph. 5. 2.

Exod. 29. 19-31. ch. 7. 37. 2 Cor. 5. 21. Rev. 1. 5, 6. John 17. 19. 1 Cor. 1. 30. 1 Ph. 5. 25, 27.

Exod. 29. 20. ch. 14. 28. Heb. 5. 8. & 2. 10. 1 Thes. 5. 23. 1 Cor. 1. 2, 30. This represented the universal sanctification of Christ and his people to bear God's law, receive his gifts, and act and walk in his way.

Ch. 5. 5-5, 9-11, 14-16. Exod. 29. 22-25. Is. 53. 10. Prov. 23. 26.

Exod. 29. 23. 1 Tim. 2. 5. Acts 5. 12. John 1. 14.

Exod. 29. 24, & c. Jer. 30. 21. Heb. 9. 14.

Exod. 29. 25. Zech. 13. 7. Ps. 22. 13, 14. Heb. 10. 14-22.

Exod. 29. 26. ch. 7. 30-34. 1 Cor. 10. 31. 1 Pet. 4. 11.

Exod. 29. 21. & 30. 30. 1. 61. 1, 2. Heb. 2. 11. Gal. 5. 22-25. Rev. 7. 14.

Exod. 29. 3. 32. 1 Sam. 2. 13, 14. ch. 7. 15. Deut. 12. 6, 7. Gal. 2. 20. John 6. 33, 35, 53.

Let it should corrupt, appear contemptible, or be superstitiously used. Exod. 12. 30. & 29. 34. ch. 7. 17. Prov. 27. 1. Heb. 5. 13, 14. 2 Cor. 6. 2. Eccl. 9. 10.

Exod. 29. 35. ch. 14. 8. Ezek. 43. 25. Num. 19. 12. John 17. 19. 2 Cor. 7. 1. Col. 2. 9, 10. Heb. 7. 28. & 9. 23, 24.

Deut. 11. 1. Num. 9. 19. ch. 8. 30. & 10. 1.

Exod. 40. 16. Mat. 23. 20. Deut. 4. 2. & 12. 32. 1 Sam. 15. 22.

Ch. 8. 33. & 14. 23. & 15. 14, 29. Num. 6. 10. Ezek. 43. 26, 27. Mat. 28. 1.

Ver. 7. ch. 4. 3. & 8. 14. Heb. 7. 27. & 9. 7. & 5. 3. Exod. 29. 1. Heb. 10. 10, 12, 14. 2 Cor. 5. 21.

Ch. 4. 23. Ezra 6. 17. ch. i-v. Heb. 9. 26, 28. Tit. 2. 14. Rev. 5. 9.

Exod. 19. 11. & 16. 10. & 24. 16. & 40. 34, 35. ver. 6. Num. 14. 10. & 16. 19. Ezek. 43. 2. ver. 6, 23. 1 Kin. 8. 10-12.

REFLECTIONS UPON CHAP. VIII.—Behold how exactly every thing in Jesus Christ, and his gospel-church, answers to the purposes of God, declared in the promises and predictions of his word! Before angels and men he is called to, prepared for, and solemnly set apart to, his Mediatorial work! Holy, harmless, and undefiled, he steps forth, vested by his Father in a marvellous manhood and Mediatorial function. Anointed with the Holy Ghost above measure, sanctified by his own blood, and made perfect through suffering, he himself and his Father rejoice in his office and his execution of it. And the tabernacle of his body the church, and all instituted ordinances, are, together with him, conse-

crated to the service of God by his oblation, blood, and Spirit. Let ministers of the gospel learn with what solemn and deliberate preparation they ought to enter on their work. Let every saint observe what solemn washing in the fountain opened for sin and for uncleanness, what putting on of the Lord Jesus, what sprinkling of his blood and Spirit, what feasting on his flesh as meat indeed, what self-dedication, what mortification of inward lusts during their whole week of life, are necessary to prepare them for their sacerdotal service in the house eternal in the heavens!

Before Christ
1490.

Before Christ
1490.

5 And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

6 And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering and thy burnt-offering, and make an atonement for thyself and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin-offering, which *was* for himself.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar.

10 But the fat, and the kidneys, and the caul above the liver, of the sin-offering, he burnt upon the altar; as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt-offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head; and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the people's offering, and took the goat, which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt-offering, and offered it according to the manner.

17 And he brought the meat-offering, and took an handful thereof, and burnt it upon the altar, beside the burnt-sacrifice in the morning.

18 He slew also the bullock and the ram for a sacrifice of peace-offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved for a wave-offering

ing before the LORD; as Moses commanded.

22 And Aaron lifted up his hand towards the people, and blessed them, and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings,

23 ¶ And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

24 And there came a fire out from before the LORD, and consumed upon the altar the burnt-offering and the fat: which when all the people saw they shouted, and fell on their faces.

CHAP. X.

The making and worshipping of an idol calf, in opposition to JEHOVAH, newly manifested as their God, and to his law as their rule, had lately retarded the erection of the tabernacle. Now the preference of strange or common fire to the newly-granted sacred fire interrupts the Levitical institutions. Here is, (1) The sin and fearful death of Aaron's two eldest sons, their father's composure of spirit, and the divine orders given and observed about the funerals and mourning; 1—7. (2) To prevent such profanation for the future, the priests are forbidden to drink any intoxicating liquor while they attend their sacred work; 8—11. (3) Moses repeats the orders for Aaron and his remaining sons to eat their share of the late oblations; and receives Aaron's excuse for burning instead of eating their share of the people's sin-offering; 12—20.

AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

3 Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 ¶ And Moses said unto Aaron, and unto Eleazar and unto Ithamar his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink wine nor strong

Num. 6. 23—27. Deut. 10. 8. & 21. 5. 1 Chr. 23. 13. Luke 24. 50. Acts 2. 26. Ps. 72. 17.

Heb. 9. 28.

Gen. 4. 4. 1 Kin. 18. 38. 2 Chr. 7. 1. Judg. 6. 21. & 13. 19. 20. ch. 6. 13. Ps. 20. 3, 4. 2 Kin. 19. 15. 2 Chr. 6. 2. Ps. 80. 1. See Gen. 17. 3. 17. 2 Chr. 7. 3. Num. 14. 5. & 16. 22. 1 Kin. 18. 39. Mat. 26. 39. Rev. 4. 10. & 7. 11. & 5. 8.

Num. 3. 4. & 26. Cl. 1 Chr. 24. 2.

Not that. ch. 9. 24.

Jer. 7. 31. & 19. 5. & 32. 35. 2 Sam. 7. 7. Deut. 17. 3. & 4. 2. & 12. 32. Is. 29. 13. Mat. 15. 9.

Num. 16. 35. Heb. 12. 29. Deut. 4. 24. 1 Chr. 13. 10. Prov. 13. 21. Is. 3. 11.

Ch. 8. 35. Exod. 19. 22. Is. 5. 16. & 52. 11. Ezek. 20. 41. & 28. 22. & 38. 16. 23. Num. 14. 21.

Ps. 39. 9. Ezek. 24. 17. 1 Sam. 3. 18. Job 1. 20, 21. Exod. 6. 18. 20.

Ch. 21. 1—12. & 13. 45. Job 1. 20. Jer. 7. 29. & 41. 5. Num. 6. 6. Ezek. 24. 16. & 44. 20. Mic. 1. 16. Gen. 37. 34.

Josh. 7. 1. & 20. 20. 2 Sam. 24. 1, 15, 17.

Ch. 21. 12, Luke 9. 60.

Ch. 8. 2. 12. 30. Exod. 30. 31. & 28. 41. 1 Cor. 12. 4—11. 1 John 2. 20, 27. 2 Cor. 1. 21, 22.

Prov. 31. 4, 5. Is. 28. 7. Ezek. 44. 21. 1 Tim. 3. 3. 8. Is. 56. 12. Mic. 2. 11.

REFLECTIONS UPON CHAP. IX.—Here also I behold my Redeemer offering up himself a sacrifice without spot unto God, to expiate sin, glorify God, and procure provision and peace to his people, I behold him, again and again, blessing his chosen: I discern the Almighty Father kindling his indignation against him and kindly accepting his oblation in our stead. While I adore his grace and kindness, let me learn likewise a lesson of diligence and obedience. If I desire the benefit and comfort of divine appearances I must attend upon divine ordinances: there no religious service can be acceptable to God till the guilt of my

sin be removed by an actual interest in the great propitiation; and all therefore, but especially ministers, ought to begin their religion at themselves. God's presence in ordinances effectually attests them to be his. Displays of his divine glory ought to be entertained with joyful gratitude and holy reverence; and the fire of God's Spirit being once granted, to inflame our affections and consume our corruptions, must be cherished and supported with the daily fuel of meditation and prayer.

Before Christ
1490.

drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

^a Ch. 20. 25. Ezek. 44. 23. & 22. 26. Jer. 15. 19. 10 And that ye may ^aput difference between holy and unholy, and between unclean and clean:

^a Deut. 33. 10. Mal. 2. 7. Mat. 24. 20. Acts 20. 27. 2 Tim. 4. 2. Col. 1. 28, 29. 11 And that ye may ^ateach the children of Israel all the statutes which the LORD had spoken unto them by the hand of Moses.

^a Ch. 9. 17. & 6. 16—18. & 2. 3—11. & 7. 9. & 21, 22. Ezek. 44. 29. 1 Cor. 5. 7, 8. 1 Pet. 2. 1—4. Mat. 16. 12. 12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar his sons that were left, Take the ^ameat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy:

13 And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

^a Ch. 9. 21. & 7. 30—34. Num. 18. 18. Deut. 18. 3. Exod. 29. 24. 28. ch. 7. 29. 34. John 4. 34. Gal. 2. 20. John 6. 27—57. 14 And ^athe wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15 The heave-shoulder and the wave-breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

^a Ch. 7. 34. Gen. 13. 15. & 17. 8, 13. 17. 1 Cor. 9. 13, 14. 16 ¶ And Moses diligently sought the ^agoat of the sin-offering, and behold it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were left alive*, saying,

^a Ch. 6. 26. 29. & 7. 6, 7. 17 ^aWherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God [†]hath given it you to ^abear the iniquity of the congregation, to make atonement for them before the LORD?

^a Exod. 28. 38. Num. 18. 1. Is. 53. 6—11. John 1. 29. 2 Cor. 5. 21. 18 Behold, ^athe blood of it was not brought in within the holy *place*: ye should indeed have eaten it in the holy *place*, as I commanded.

^a Ch. 6. 30. 26. & so the flesh was to be eaten. 19 And Aaron said unto Moses, ^aBehold, this day have they offered their sin-offering and their burnt-offering before the LORD; and such things have befallen me: and *if* I had eaten the sin-offering to-day, should it have been ^aaccepted in the sight of the LORD?

^a Deut. 12. 7. & 26. 14. Hos. 9. 4. 20 And when Moses heard *that*, he was ^acontent.

CHAP. XI.

The Israelites being rendered *a* holy people, separated to the service of God, and yet but babes, here, (1.) God prescribes their

diet; what cattle, fishes, fowls, and creeping things, they might eat of, and what not; all which figuratively pointed out what manner of persons they might or might not safely make their patterns and intimate companions. Such cattle only as chewed the cud and divided the hoof were clean; 1—8: such fishes only as had fins and scales were clean; 9—12: fowls, ravens, solitary, impure feeders, and such as the heathens had judged ominous, were unclean; 13—19: all flying insects, except those of the locust-kind, and all creeping things, were unclean; 20—24, 28, 29, 41, 42. (2) He prescribes how far the carcasses of unclean animals extended their ceremonial pollution, and the manner of purification therefrom by washing; 24—40. (3) He declares their relation to himself as a leading reason of their cleanliness in diet and holiness in conversation; 43—47. Compare Deut. xiv.

Before Christ
1490.

AND the LORD spake unto ^aMoses, and to Aaron, saying unto them,

2 Speak ^aunto the children of Israel, saying, ^aThese *are* the beasts which ye shall eat among all the beasts that *are* on the earth.

3 ^aWhatsoever parteth the hoof, and is cloven-footed, *and* cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless, ^athese shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud but divideth not the hoof; he is unclean unto you.

5 And the coney, because he cheweth the cud but divideth not the hoof; he is unclean unto you.

6 And the ^ahare, because he cheweth the cud but divideth not the hoof; he is unclean unto you.

7 And ^athe swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you.

8 Of ^atheir flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

9 ¶ These shall ye eat of all that *are* in the waters: ^awhatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all ^athat have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they *shall be* an abomination to you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: ^athe eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the ^aowl, and the night-hawk, and the cuckow, and the hawk after his kind,

grace my spiritual unction with carnal cares, or the sorrow of the world, which worketh death. While my soul trembles at God's righteous judgments, never let my confusion occasion mistakes in any part of my duty: and, if I desire more of intimate fellowship with God, let me hearken to the voice of his messengers, and, after all interruptions, re-apply myself to my work.—Let ministers seriously ponder how dangerous it is to change God's ordinances even in the smallest circumstance; or to be animated to their work from earthly and carnal motives! Base and dangerous is it, especially for them, to be overcharged with surfeiting or drunkenness, and the cares of this life, in a work of such importance and concern, which requires the most faithful attention to reprove the sinner, to comfort the believer, and tenderly to regard the reasonable excuses of such whose minds are distressed!

REFLECTIONS UPON CHAP. X.—Stand in awe, my soul, and sin not! Let no honours, no gifts, no graces, render thee proud or inattentive to God's institutions. Who can stand before this holy Lord God, the fire of whose zeal for his own institutions burns hottest the nearest to his altar! His noted favours and his tremendous judgments are often most closely connected: and, for the warning of others, he sometimes punishes the first transgressors with the most fearful severity, and deeply marks their sin in their punishment. How insufficient were the giving of the law, the typical tabernacle, or the ceremonial priesthood, to prevent either sins or judgments! When God severely afflicts me or mine, let me draw my heart-composing considerations from the word, the providence, the glory, of God as concerned in it; and never may my indulgence of private affection interfere with the honour or sovereign will of God, nor lead me to dis-

Before Christ
1490.

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that "creep, going upon all four, shall be an abomination unto you.

21 Yet these may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth;

22 Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all other flying creeping things, which have four feet, shall be an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth "the carcase of them shall be unclean until the even.

25 And whosoever beareth ought of the carcase of them shall "wash his clothes, and be unclean until the even.

26 The carcasses of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever "goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they are unclean unto you.

29 ¶ These also shall be unclean unto you among the "creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole:

31 These are unclean to you among all that creep: "whosoever doth touch them when they be dead shall be unclean until the even.

32 And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be "put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it.

34 Of "all meat which may be eaten, that on which such water cometh shall be

unclean; and all drink that may be drunk in every such vessel shall be unclean.

35 And every thing whereupon any part of their carcase falleth shall be unclean; whether it be oven, or ranges for pots, "they shall be broken down; for they are unclean, and shall be unclean unto you.

36 Nevertheless, a "fountain or pit, wherein there is "plenty of water, shall be clean; but that which toucheth their carcase shall be unclean.

37 And if any part of their carcase fall upon any "sowing-seed which is to be sown, it shall be clean;

38 But if any water be put upon the seed, and any part of their carcase fall thereon, it shall be unclean unto you.

39 And if any beast of which ye may eat die, he that "toucheth the carcase thereof shall be unclean until the even.

40 And he that "eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And every "creeping thing that creepeth upon the earth shall be an abomination; it shall not be eaten.

42 Whatsoever "goeth upon the belly, and whatsoever goeth upon all four, or whatsoever "hath more feet among all creeping things that creep upon the earth, them ye shall not eat, for they are an abomination.

43 Ye shall not make "yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For "I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I am the LORD that bringeth you up out of the land of Egypt, to be your God: "ye shall therefore be holy, for I am holy.

46 "This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To "make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

CHAP. XII.

Here (1) God states the ceremonial uncleanness of women in childbirth; 1—5. (2) Prescribes the manner of purification from it, by a burnt-offering for thanksgiving, and a sin-offering for expiation; 6—8.

AND the LORD spake unto Moses, saying,

and protected with Jesus' righteousness and grace, let me, by faith and love, swim against the tides of corruptions and troubles, avoiding intimacy with cruel, self-seeking, sensual, superstitious, and earthly-minded men, and even the most distant approaches and temptations to it. But, if at any time I be defiled therewith, without delay should I apply the cleansing blood and Spirit of Jesus Christ to my soul; bitterly lament that the infection will not be wholly extirpated till the evening-tide of my death; and, if I am the Lord's, diligently aim to be holy, as he is holy; and perfect, as my Father who is in heaven is perfect.

Before Christ
1490.Ver. 33. ch. 6.
28. & 15. 12.
Heb. 7. 18. &
9. 11. 2 Cor.
5. 1—7.Zech. 13. 1.
1 John 1. 7.
John 4. 14.
Heb. a gathering together of waters.1 Cor. 15. 37.
1 Pet. 1. 23.
1 John 3. 9. &
5. 18.Ver. 24, 28, 31.
40. ch. xv.
Num. 19. 11.
16. 18. 52. 11.
2 Cor. 6. 17.
Col. 2. 20.Exod. 22. 31.
ch. 17. 15, 16.
& 22. 8.
Ezek. 4. 14.
& 44. 31. Deut.
14. 21.Ver. 25, 28.
ch. 14. 8, 9.
& 15. 5—10.
27. & 16. 26.
28. Num. 19. 7.
8, 19. 18. 1.
16. Rev. 1. 5.
& 7. 14.Ver. 20, 23.
29. Ps. 17. 14.
Col. 3. 2. Rom.
8. 6. Phil. 3.
19. Jam. 3. 15.Gen. 3. 14.
Tit. 1. 12. Gal.
2. 14. Ps. 17.
14.

Heb. doth multiply feet.

Ch. 20. 25.
Heb. souls.Gen. 17. 17.
Exod. 20. 2.
ch. 19. 2. &
20. 7. 1 Pet. 1.
15. & 2. 1. 9.
16. Mat. 5. 16.
48. Luke 1.
74, 75. Rom.
14. 17. 1 Thes.
4. 3. 7. 2 Cor.
7. 1. Phil. 2.
15. 16.Exod. 20. 2. &
6. 6, 7. & 19. 4.
—6. Deut. 4.
20. & 7. 6. &
26. 18. 19. &
13. 9. Ps. 21.
8, 10.

See ver. 44.

Ver. 1—43.
Deut. 14. 3—
21. ch. 7. 37.
& 14. 53. &
12. 32.Ch. 10. 10. &
20. 25. Jer. 15.
10. Mal. 3. 12.

REFLECTIONS UPON CHAP. XI.—Highly it becomes me, as the servant of God, to live as one separated from the world to his service, always to follow his directions, whether with respect to soul or body, and to eat for health, not from lust. Let even my body therefore be carefully preserved as a temple of the Holy Ghost, while, in a becoming manner, I imitate these clean animals, and become not almost, but altogether, a Christian. Let me be addicted to meditation on the truths of God, which I have received for my spiritual food; and be steady in my steps, and inclined to render unto God and men their respective dues.—Cloathed

Before Christ
1490.Ch. 15. 19, 20.
Ps. 51. 5.
Rom. 5. 12,
19. Job 14. 4.
& 25. 4.

2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man-child, then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

Gen. 17. 11,
12. Luke 2.
21. & 1. 59.
John 7. 22.
Col. 2. 11.
Deut. 30. 6.

3 And in the eighth day the flesh of his foreskin shall be circumcised.

Luke 2. 22.
Hag. 2. 13.

4 And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purification be fulfilled.

Luke 3. 23. &
xxii. xxxiii.Ver. 2, 4. with
1 Tim. 2. 14.
Gen. 3. 13.

5 But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.*

* Thus the female sex was marked with dishonour till Christ came.

¶ 6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest;

Ch. 1. 10-13.
& 5. 7, 10. &
15. 14. 29. &
14. 22. ver. 8.
Num. 6. 10.
John 1. 29.
1 Pet. 1. 18,
19. Heb. 7. 26.
2 Cor. 5. 21.* Heb. a son of
his year.

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female.

See ch. 4. 20,
26, 31, 35.
Heb. 9. 12-14.
1 Cor. 7.
14. Joh. 14. 4.
Rom. 3. 23-26.

Gal. 3. 23.

Ch. 5. 7. & 1.
14. & 14. 22.
& 15. 14. 29.
Num. 6. 10.
Luke 2. 24.
Col. 3. 11.
2 Cor. 8. 9.* Heb. her hand
find not sufficiency of.

8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean.

CHAP. XIII.

Here God prescribes (1) Rules by which the priests should judge whether persons were leprous or not. A swelling with a white spot bright and reddish, gave ground of suspicion, and required a second inspection: if, on the second inspection, the hair in the sore was become white or yellow; if the sore appeared deeper than the skin, and continued to spread; or if it had quick raw flesh in it; or if there was a white reddish sore in the bald head; the person was to be declared leprous.—But if, on the second inspection, the sore was not, in appearance, deeper than the skin; if it did not continue spreading, and had not turned the hair in it white or yellow; or if it had overspread the whole body with a leprous scurf; the person was to be held ceremonially clean; 1—44. (2) Rules for the behaviour and residence of lepers; 45, 46. (3) Rules for judging of, and extirpating, the leprosy from garments, a plague peculiar to the Hebrews; 47—59.

AND the LORD spake unto Moses and Aaron, saying,

* Or, swelling.

2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

Num. 12. 19.
2 Kin. 5. 27.
2 Sam. 3. 29.
2 Chr. 26. 19.
Ps. 41. 8. &
38. 5. Mat. 8.
2, 3. Dent. 32.
5. Is. 1. 6. &
64. 6.

Acts 4. 12.

Job 33. 23, 24.

Rev. 2. 23.

Acts 20. 28.

Heb. 13. 7.

Rom. 3. 19.

20. & 7. 7.

Hos. 7. 9.

Ezek. 16. 30.

2 Tim. 2. 16.

17. & 3. 13.

Gen. 13. 13.

Rom. 3. 19.

20. Mat. 16.

19. & 16. 18.

John 20. 23.

3 And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy; and the priest shall look on him, and pronounce him unclean.

4 If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair there-

of be not turned white; then the priest shall shut up him that hath the plague seven days:

5 And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin, then the priest shall shut him up seven days more.

6 And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And if the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest:

10 And the priest shall see him: and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising,

11 It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean.

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest:

17 And the priest shall see him: and, behold, if the plague be turned into white, then the priest shall pronounce him clean that hath the plague: he is clean.

18 ¶ The flesh also in which, even in the skin thereof, was a bile, and is healed,

19 And in the place of the bile there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white, the priest shall pronounce him unclean:

Before Christ
1490.Ezek. 44. 10.
1 Cor. 4. 5.
1 Tim. 5. 24.1 Kin. 8. 38.
46. Eccl. 7.
20. Jam. 3. 2.
1 John 1. 8.
19 Gal. 5. 17.Zeck. 13. 1.
Rev. 7. 14. Is.
1. 16. Ps. 26.
6. & 51. 7.Ver. 27. 35.
51. 2 Tim. 2.
16. & 3. 13.
Is. 1. 6. Ps.
38. 3. Rom.
6. 12, 20. Mat.
12. 43. -45.Ver. 14. 24.
Num. 12. 12.
Prov. 12. 1. &
29. 1. Amos 5.
10. Rom. 10.
3. 1 John 1. 9.* Heb. the
quickenings of
living flesh.John 16. 8, 9.
1 Kin. 8. 38.
Job. 40. 4. &
42. 6. Is. 64.
6. Rom. 7. 14.Rom. 7. 14-24.
Gal. 1. 14.
Phil. 3. 6. with
1 Tim. 1. 13.
15.Mat. 13. 15.
& 12. 45.
John 5. 14.
2 Pet. 2. 20-22.

REFLECTIONS UPON CHAP. XII.—What alarming stigmas the Lord put upon that sex by which sin entered into our race, till Jesus the woman's seed, had finished transgression! But, alas! sinful uncleanness cleaves to all, yea even to our most natural and necessary actions, and would for ever exclude us from fellowship with God in his ordinances, and in heaven, had not he sent forth his Son to be the propitiation for our sins, and the fountain opened to purge away our sin and our uncleanness. So infectious is original corruption; and so infinitely

necessary is it to improve Jesus' atonement and purifying influence, while we thank him for his mercies, and devote ourselves to his service.—Let parents consider what gratitude, what thanksgiving, what solemn dedication of themselves and seed to God, ought to attend safe deliveries in child-birth; and how desirable, comfortable, and edifying, to have children early circumcised with the circumcision which is of Christ!

Before Christ 1490. it is a plague of leprosy broken out of the bile.

21 But if the priest look on it, and behold, *there be* no white hairs therein, and *if it be* not lower than the skin, but *be* somewhat dark, then the priest shall shut him up seven days :

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean : it is a plague.

23 But if the bright ^pspot stay in his place, *and* spread not, it is a burning bile ; and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* a † hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white,

25 Then the priest shall look upon it : and, behold, *if* the hair in the bright spot be ^qturned white, and it *be* in sight deeper than the skin, it is a leprosy broken out of the burning ; wherefore the priest shall pronounce him unclean : it is the plague of leprosy.

26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark, then the priest shall shut him up seven days :

27 And the priest shall look upon him the seventh day : *and*, if it be spread much abroad in the skin, then the priest shall pronounce him unclean : it is the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark, it is a rising of the burning ; and the priest shall pronounce him clean ; for it is an inflammation of the burning.

29 ¶ If a man or woman have a plague upon the ^rhead or the beard,

30 Then the priest shall see the plague : and, behold, if it *be* in sight ^sdeeper than the skin, and *there be* in it a yellow thin hair, then the priest shall pronounce him unclean : it is a dry scall, *even* a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it, then the priest shall shut up *him that hath* the plague of the scall seven days :

32 And in the seventh day the priest shall look on the plague : and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin,

33 He shall be ^tshaven, but the scall shall he not shave ; and the priest shall shut up *him that hath* the scall seven days more :

34 And in the seventh day the priest shall look on the scall : and, behold, *if* the scall be ^unot spread in the skin, nor *be* in sight deeper than the skin, then the priest shall pronounce him clean ; and he shall wash his clothes, and be clean :

35 But if the scall ^vspread much in the skin after his cleansing,

36 Then the priest shall look on him : and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair ; he is unclean.

37 But if the scall be in his sight ^wat a stay, and *that* there is black hair grown up therein, the scall is healed, he is clean ; and the priest shall pronounce him clean.

38 ¶ If a ^xman also or a woman have in the skin of their flesh bright spots, *even* white bright spots,

39 Then the priest shall look : and, behold, *if* the bright spots in the skin of their flesh *be* darkish white, it is a freckled spot *that* groweth in the skin ; he is clean.

40 And the man whose ^yhair is fallen off his head, he is bald ; *yet* is he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald ; *yet* is he clean.

42 And if there be in the ^zbald head, or bald forehead, a white reddish sore ; it is a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it : and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh,

44 He is a leprous man, he is unclean : the priest shall pronounce him utterly unclean ; his plague is in his head.

45 And the leper in whom the plague is, ^ahis clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, ^bUnclean, unclean.

46 All the days wherein the plague shall be in him he shall be defiled ; he is unclean : he shall dwell alone ; ^cwithout the camp shall his habitation be.

47 ¶ The garment also that the plague of leprosy is in, *whether it be* a woollen garment or a linen garment ;

48 Whether *it be* in the warp or woof, of linen or of woollen, whether in a skin, or in any thing made of skin ;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp or in the woof, or in any thing of skin, it is a plague of leprosy, and shall be shewed unto the priest :

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days :

51 And he shall look on the plague on the seventh day : if the plague be ^dspread in the garment, either in the warp or in the woof, or in a skin, *or* in any work that is made of skin, the plague is a ^efretting leprosy ; it is unclean.

52 He shall therefore ^fburn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is ; for it is a fretting leprosy ; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the

Before Christ 1490.

2 Pet. 2. 20
—22. Mat. 12.
43—45.
2 Tim. 2. 16.
& 3. 13.

Ver. 5, 6, 23,
28, 32, 34.
Job 40. 4, 5.
&c. Rom. 7.
24.

Gal. 3. 28.
Rom. 2. 6, 7.
Jam. 3. 2.
Lev. 7. 20.
Rom. 7. 14—
25. Ps. 103.
10.

1 Kin. iii. viii.
with xi. Ps.
lxiii. with
2 Sam. xi.
Rev. 2. 5.

Mic. 3. 1, 11.
Is. 9. 15.
2 Thess. 2. 10,
11. 2 Chr. 28.
22.

Gen. 37. 29.
Job 1. 20. Jer.
3. 25.

Lam. 4. 15.
Is. 52. 11. &
64. 6. & 6. 5.
Luke 17. 12.
Job 40. 4. &
42. 6. Rom. 7.
14, 24.

Num. 5. 2. &
12. 14. 2 Kin.
15. 5. & 7. 3.
Luke 17. 12.
1 Cor. 5. 6.
11. 13. 2 Thes.
3. 6. 14. Heb.
12. 15. Lam.
1. 8. & 3. 22.

Ps. 14. 2—4.
Is. 59. 3—15.
Rom. 1. 21—
31. & 3. 10—
18. Tit. 3. 3.
Eph. 2. 2, 3.
& 4. 17—19
1 Cor. 6. 9, 10

2 Chr. 28. 22.
2 Tim. 2. 16,
17. & 3. 13.

Ch. 14. 44.
Ezek. 16. 43.

Deut. 7. 25.
Is. 30. 22.
Jude 23. Act.
19. 19. Col. 3.
5. 1 Cor. 3. 15.

Before Christ
1490.

garment, either in the warp or in the woof, or in any thing of skin;

Rev. 7. 16. Is.
1. 15. Ps. 51.
7.

54 Then the priest shall command that they wash *the thing* wherein the plague is, and he shall shut it up seven days more:

See ver. 53.

55 And the priest shall look on the plague after that it is washed; and, behold, ^mif the plague have not changed his colour, and the plague be not spread, it is unclean; thou shalt burn it in the fire; it is fret inward, [†]*whether* it be bare within or without.

† Heb. whether it be bald in the head... thereof or in the forehead thereof.

56 And if the priest look, and, behold, the plague be somewhat dark after the washing of it, then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp or in the woof, or in any thing of skin, it is a spreading plague: thou shalt ⁿburn that wherein the plague is with fire.

Is. 33. 14. Mat. 22. 7. & 25. 41. Rev. 14. 10, 11.

58 And the garment, either warp or woof, or whatsoever thing of skin *it be* which thou shalt wash, if the plague be departed from them, ^othen it shall be washed the second time, and shall be clean.

2 Cor. 7. 1. Rev. 1. 5. & 7. 14. 2 Chr. 33. 12, 13. Ps. 51. 2. 1 Cor. 9. 27. 2 Cor. 12. 8.

59 ^pThis is the law of the plague of leprosy in a garment of woollen or linen, either in the warp or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

Ver. 2—58.

CHAP. XIV.

Contains (1) Rules for the ceremonial purification of lepers, by a sevenfold sprinkling of birds' blood mingled with fresh water; washing of their whole body, and shaving off all the hair on it; and on the eighth day after by the oblation of a burnt-offering, a sin-offering and a trespass-offering, suited to the rich or to the poor; and the touching the tip of the right ear, thumb, and foot, with the blood of the trespass-offering mingled with oil; 1—32. (2) Rules for discerning the leprosy of a house, extirpating it, and ceremonially purifying from it; 33—53. (3) A summary conclusion of the laws relative to leprosy; 54—57.

AND the LORD spake unto Moses, saying,

2 ¶ This shall be the law of the leper in the day of his cleansing: He ^ashall be brought unto the priest:

Mat. 8. 2, 4. Mark 1. 40. Luke 5. 12, 14. & 17. 14. Mat. 11. 28. 1 Tim. 1. 15.

3 And the priest shall go forth out of the camp; and the priest shall look; and, behold, *if* the plague of leprosy be ^bhealed in the leper,

Luke 17. 19. 1 Cor. 6. 11. Exod. 15. 26. Is. 57. 18, 19.

4 Then shall the priest command to take for him that is to be cleansed ^ctwo birds alive and clean, and ^dcedar-wood, and scarlet, and hyssop:

Ch. 1. 14. & 12. 8. Rom. 9. 5. & 4. 25. 1 Pet. 3. 18.

5 And the priest shall command that one of the birds be killed in an ^eearthen vessel over running water:

Or sparrows. Exod. 12. 22. Num. 19. 6. 13. Heb. 9. 19. Ps. 51. 7.

6 As for the ^fliving bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:

1 Pet. 3. 18. 2 Cor. 13. 4. Heb. 19. 14. 2 Cor. 4. 7.

7 And he shall sprinkle upon him that

Rev. 1. 18. 1. 2 Cor. 13. 4. Heb. 1. 3. Phil. 2. 9—11.

is to be cleansed from the leprosy ^gseven times, and shall pronounce him clean, and shall ^hlet the living bird loose [†]into the open field.

Before Christ
1490.

2 Kin. 5. 10. Ps. 51. 2, 7. Bph. 5. 27. Col. 2. 10.

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

Heb. 1. 3. & 4. 14, 15. & 9. 24. & 7. 25, 26.

† Heb. upon the face of the field.

9 But it shall be on the seventh day that he shall shave all his hair off his head, and his beard, and his eye-brows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

Exod. 19. 12. Num. 8. 7. & 12. 15. Is. 7. 20. ch. 9. 25. & 11. 25, 26. 40. & 15. 5—28. Rev. 7. 14. 1 John 1. 7. Col. 3. 8. Rom. 8. 13. Gal. 5. 24. Eph. 5. 25—27.

10 And on the eighth day he shall take ^ktwo he-lambs without blemish, and one ewe-lamb [†]of the first year without blemish, and three tenth deals of fine flour for a meat-offering, mingled with oil, and one log of oil.

Ch. 1. & 3. 4. 23. & 2. 1. Num. 15. 4. John 1. 29. & 6. 33. 35. & 3. 34. 1 Cor. 6. 11.

† Heb. the daughter of her year.

11 And the priest that maketh *him* clean shall present the man that is ^lto be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation:

Eph. 5. 26, 27. 1 John 3. 3. Rev. 1. 5. & 7. 14.

12 And the priest shall take ^mone he-lamb, and offer him for a trespass-offering, and the log of oil, and wave them for a wave-offering before the LORD:

Ch. 5. 6. Exod. 29. 24. Is. 53. 10, 11. Tit. 3. 5—7.

13 And he shall slay the lamb ⁿin the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for as the sin-offering is the priest's, so is the trespass-offering: it is most holy:

Ch. 1. 11. & 7. 1, 2, 6, 7. & 3. 8. & 4. 4. 24. Exod. 29. 11. Mat. 20. 18. & 21. 38.

14 And the priest shall ^otake some of the blood of the trespass-offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

Ch. 8. 23, 24. Exod. 29. 20. 2 Cor. 7. 1. 1 Pet. 1. 14. & 15. 50. 5. & 52. 11. Ps. 90. 17. Phil. 3. 17. Ps. 85. 8. & 116. 16. 1 Cor. 15. 58. Ps. 119. 32, 59, 60.

15 And the priest shall take some of the ^plog of oil, and pour *it* into the palm of his own left hand:

John 4. 34. Joel 2. 28. Is. 44. 3, 4, 5.

16 And the priest shall dip his right finger in the oil that is in his left hand, and shall ^qsprinkle of the oil with his finger seven times before the LORD.

Luke 2. 14. & 17. 18. 1 Cor. 10. 31. 1 Pet. 4. 11. Eph. 3. 21.

17 And of the ^rrest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering:

Ezek. 36. 27. Tit. 3. 5, 6. 2 Cor. 3. 1, 17. John 1. 16. with Exod. 29. 20. ch. 8. 3.

18 And the remnant of the oil that is in the priest's hand he shall ^spour upon the head of him that is to be cleansed: and the priest shall ^tmake an atonement for him before the LORD.

Ch. 8. 12. Exod. 29. 7. Ps. 133. 2. 2 Cor. 1. 21. 22. 1 John 2. 20, 27. Eph. 1. 17. & 3. 16—19.

19 And the priest shall ^uoffer the sin-offering, and make an atonement for him that is to be cleansed from his unclean-

Exod. 30. 16. ch. 4. 35. 1 John 2. 1, 2. Rom. 5. 10, 11.

Ch. iv. Is. 53. 10. 2 Cor. 5. 21. 1 John 2. 2. & 4. 9, 10. Rom. 3. 24. 25. & 4. 25. & 8. 3, 33, 34. 1 Pet. 1. 18. 19. & 2. 24. & 3. 12.

REFLECTIONS UPON CHAP. XIII.—In this filthy distemper, for which no cure but the power of God is prescribed, with shame and confusion of face I behold the penal, the dreadful, the defiling, the spreading and obstinate, nature of reigning corruptions; and how they exclude from fellowship with God and his people! Jealous of myself, it becomes me to present my heart and my ways before my all-seeing High Priest, that he may search and try me. If he find me pining away in mine iniquity; wilfully increasing unto more ungodliness; depending on self-righteousness as the ground of my acceptance with God; habitually disposed to rage at reproof; fixed in gross heresy, or given to boast of that which is plainly sinful; I am certainly a leper, a servant of sin: and let

me, with the deepest agony and grief, bewail my condition, while by faith I apply to him, for his word only can effect the cure, and his grace relieve the misery. If he find in me the opposite marks of real grace, particularly a deep sense of universal filthiness in heart and life, still let me wash myself in Jesus' blood, on account of my remaining corruptions and daily infirmities.—Let me submit to his trial the garments of my conversation, that he may purge out what is amiss; and save my soul, though my works should be burnt up.—Let ministers learn with what tenderness and exact attention to God's prescriptions they should judge of the states of others, in order either to admit them to, or exclude them from, the seals of God's covenant.

Before Christ
1490.

ness; and afterward he shall kill the burnt-offering:

* Ch. i. ii. Eph. 5. 2. Heb. 10. 8, 14.

20 And the priest shall offer the burnt-offering and the meat-offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

See ver. 18. ch. 4. 20, 35.

Ch. 5. 7, 11. & 12. 8. & 15. 14, 29. & 27. 2. & 1. 14. Num. 6. 10.

21 And if he be poor, and cannot get so much, then he shall take one lamb for a trespass-offering to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil;

Heb. his hand reach not.

Heb. for waving.

22 And two turtle doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering and the other a burnt-offering.

See from ver. 10—20.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them for a wave-offering before the LORD:

Exod. 29. 20. ch. 8. 24. ver. 14, 17. Acts 13. 39. 1 Thes. 5. 23. Ps. 40. 6. Ezek. 3. 17. Duet. 33. 11. Gal. 2. 14. Eccl. 5. 1.

25 And he shall kill the lamb of the trespass-offering, and the priest shall take some of the blood of the trespass-offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:

The purification of a leper was much like to the consecration of an high-priest.

26 And the priest shall pour of the oil into the palm of his own left hand:

27 And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD:

28 And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering:

Exod. 29. 7. ch. 8. 12. Is. 44. 3, 4. John 1. 16. 1 John 2. 20, 27. Eph. 1. 17. & 3. 16, 19.

29 And the rest of the oil that is in the priests's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

Exod. 30. 16. 1 John 2. 1, 2. Rom. 5. 10, 11.

30 And he shall offer the one of the turtle-doves, or of the young pigeons, such as he can get;

31 Even such as he is able to get; the one for a sin-offering, and the other for a burnt-offering, with the meat-offering:

See ch. 4. 20. 35. Mat. 3. 17. John 17. 19. Eph. 1. 6. Rom. 5. 8. 1 John 2. 1, 2. Heb. 9. 14.

and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.

Ver. 21—31. Ps. 72. 12—14. 2 Cor. 2. 9. Ps. 136. 23. & 68. 10. 1 Cor. 1. 27, 28. Jam. 2. 5.

33 And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

Gen. 12. 7. & 13. 15. & 15. 18. Num. 21. 32, 35.

Mat. 2. 9. Is. 45. 5. 7. with 10. 15. 26. Amos 3. 6. Deut. 7. 15.

35 And he that owneth the house shall come and tell the priest, saying, It seem-

eth to me there is as it were a plague in the house:

Before Christ
1490.

36 Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:

Or prepare.

1 Cor. 15. 33. 1 Tim. 5. 22. Eph. 5. 7, 11. Rev. 18. 4. 2 Cor. 6. 14—18. 2 Thes. 2. 6, 14. 2 Tim. 3. 5.

37 And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall;

This plague represented corruptions in families, nations, and churches.

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:

39 And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house,

40 Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city;

1 Cor. 5. 4—8, 11, 13. Tit. 3. 10. Rev. 2. 2, 6, 14, 20, 22. Mal. 3. 3. Is. 1. 25, 26.

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:

42 And they shall take other stones and put them in the place of those stones; and he shall take other mortar, and shall plaster the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered,

44 Then the priest shall come and look; and, behold, if the plague be spread in the house, it is a fretting leprosy in the house; it is unclean.

45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth, out of the city into an unclean place.

2 Kin. 17. 20, 23. Rom. 11. 7—11. 2 Thes. 2. 10, 11. Rev. 11. 2. Mat. 22. 7.

46 Moreover, he that goeth into the nouse all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house after the house was plastered; then the priest shall pronounce the house clean, because the plague is healed.

Heb. in coming in, shall come in, &c

49 And he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop:

Ver. 4—7. 1 Pet. 3. 18. 2 Cor. 13. 4. Rom. 4. 25.

50 And he shall kill the one of the birds in an earthen vessel over running water:

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and

Before Christ
1490.

with the cedar-wood, and with the hyssop; and with the scarlet :

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house; and it shall be clean.

54 ⁿThis is the law for all manner of plague of leprosy, and scall.

55 And for the leprosy of a garment, and of an house,

56 And for a rising, and for a scab, and for a bright spot;

57 To ^oteach ||when *it is* unclean, and when *it is* clean: this is the law of leprosy.

CHAP. XV.

Represents the ceremonial infectious nature of running issues, and the manner of purification from them, in (1) Men, 1—18. (2) Women, 19—33.

AND the LORD spake ^aunto Moses and to Aaron, saying,

2 Speak ^bunto the children of Israel, and say unto them, When any man hath a ^crunning issue out of his flesh *because of* his issue he is unclean.

3 And this shall be his uncleanness in his issue; whether his ^dflesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

4 ^eEvery bed, whereon he lieth that hath the issue, is unclean; and every ^fthing whereon he sitteth shall be unclean.

5 And whosoever toucheth his bed ^fshall wash his clothes, and bathe *himself* in water, and be ^gunclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue ^hspit upon him that is clean, then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any* of those things shall ^hwash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, ^hhe shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the ⁱvessel of earth, that he toucheth which hath the issue, shall be broken; and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue, then he shall number to himself ^kseven days for his cleansing, and ^lwash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him ^mtwo turtle-doves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:

15 And the priest shall offer them, the one *for* a sin-offering, and the other *for* a burnt-offering; and the ⁿpriest shall make an atonement for him before the LORD for his issue.

16 And if any man's ^oseed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The ^pwoman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

19 ¶ And if a woman ^qhave an issue, and her issue in her flesh be blood, she shall be ^rput apart seven days; and whosoever toucheth her shall be unclean until the even.

20 And ^revery thing that she lieth upon in her separation shall be unclean; every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed ^sshall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it he shall be unclean until the even.

24 And if any man ^tlie with her at all and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman ^uhave an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation; and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those

Before Christ
1490.

Exod. 29. 35, 37. ch. 14. 8, 10. Num. 19. 11, 12. & 12. 14.

Ver. 5, 10, 11. Rev. 1. 5. & 22. 1. Ezek. 36. 25, 29. Jer. 33. 8. 2 Cor. 7. 1. Jam. 4. 8.

Ch. 12. 6, 8. & 14. 22, 23. ver. 29. 30. & 1. 14. & 12. 8. & 14. 22. Num. 6. 10. Heb. 7. 26. & 10. 10, 12, 14. 2 Cor. 5. 21.

Ch. 4. 20, 26, 31, 35. & 12. 8. & 14. 18. Num. 15. 25. Mat. 3. 17. Eph. 1. 6. Heb. 1. 3.

Ch. 22. 4. Deut. 23. 10. 1 Pet. 2. 11. 2 Cor. 7. 1. 1 John 1. 7. see ver. 5.

Eph. 4. 17—19. & 5. 3—11. 1 Pet. 2. 11. 2 Tim. 2. 22. ver. 5.

Ch. 20. 18. & 12. 2, 4. Ezek. 36. 17. Mark 5. 25. Mat. 13. 19.

† Heb. in her separation.

Ver. 4—9. 1 Cor. 15. 33. Prov. 2. 16—19. & 5. 3—13. & 6. 24—35. & 7. 10—27. & 9. 13—18. & 22. 27. Eccl. 7. 26.

2 Cor. 7. 1. Rev. 7. 14. Heb. 9. 26. 1s. 22. 14. see ver. 5, 6.

Ezek. 18. 6. & 22. 10. ch. 20. 18. 1 Pet. 2. 11. Heb. 13. 4. 1 Thes. 5. 22.

Mat. 9. 20—Mark 7. 20. 23. ver. 19—24.

Ch. 11. 1. & 13. 1. Heb. 1. 1. Ps. 25. 14. Amos 3. 7.

Ch. 11. 1. Neh. 9. 13. 14. Rom. 3. 2. Deut. 4. 7, 8. Ps. 78. 5. & 147. 19, 20.

Or running of the reins, ch. 22. 4. Num. 5. 2. Mark 7. 20—23.

Ch. 12. 3. Ezek. 16. 26. & 23. 20.

Tit. 1. 15. 1 Cor. 15. 33. Eph. 5. 7, 11.

† Heb. vessel.

Ch. 11. 25, 28. 32. & 13. 6. 34. & 14. 8. 27. & 16. 26. 28. Num. 19. 10. 22. Heb. 14. Heb. 9. 14. 26. 1s. 22. 14. Jam. 4. 8. 1s. 1. 16. Ps. 26. 6. & 51. 2. 7. Ezek. 36. 25, 29.

* Uncleanness till the even, means, that the effects of the defilement of sin are never perfectly removed till death.

1 Tim. 4. 1—3. Tit. 1. 9. 19. 2 Pet. 2. 1—3. Gal. 1. 8, 9. Jude 4.

See ver. 5. Jam. 4. 8. Ps. 26. 6.

Ch. 6. 28. & 11. 33. 2 Cor. 5. 1. Phil. 1. 21, 23. & 3. 21.

REFLECTIONS UPON CHAP. XIV.—No human endeavours, but God alone, can cure my spiritual plagues. By his grace, through the application of the blood and Spirit of Jesus, the God-man—of Jesus, the once slain, but now alive and ascended Saviour—I must be cleansed from my reigning corruptions. Thus shall I have access into God's camp, his church below; and, as a bird escaped, fly away towards heaven, rejoicing in my deliverance. But not till, through the Spirit, I repeatedly wash myself and my performances in the fountain of his blood; till I search out and mortify my corruptions, the deeds of my body, and receive the full efficacy of Jesus' righteousness, and the influences of his blessed Spirit, for the sanctification of my whole powers and members; shall I be ad-

mitted to my real habitation, or enter into unreserved and immediate fellowship with divine persons, holy angels, and glorified saints. But blessed be the Lord, that my all-comprehending offering, Christ Jesus, suits me, whether I be poor or rich, and renders my person and all my services constantly acceptable before God.—In this plague of the house, let me observe how sin worketh the dissolution not only of human bodies, but of families, nations, and churches; and that no human projects, but Jesus and his Spirit preached and applied, can prevent their destruction; and that, where there is a continued obstinacy in sinning, notwithstanding mercies and judgments, inevitable ruin must necessarily ensue.

Before Christ
1498.

things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall ^ynumber to herself seven days, and after that she shall be clean.

29 And ^zon the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 ^aThus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them.

32 ^bThis is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the men and of the woman, and of him that lieth with her that is unclean.

CHAP. XVI.

Contains the divine institution of the great fast of expiation, or annual purification of the Jewish nation; the whole sacerdotal work of which was committed to the high-priest. (1) Upon that day of the year only durst he enter into the oracle, or most holy place; 1, 2. (2) He must perform the principal service of the day dressed in his plain linen garments, like those of the common priests, not in his golden robes; 4. (3) Sin-offerings and burnt-offerings must be presented both for himself and for the people: 3, 5. (4) Having offered his own bullock for a sin-offering, he must carry part of the blood of it into the most holy place; and having entered with his hands full of incense, with a censer full of burning coals from the altar of burnt-offering, he must burn the incense before the mercy-seat, and sprinkle the blood towards it; 6—14. (5) Of the two goats, provided for a sin-offering for the people, one, according to the direction of the lot, must be slain, and part of the blood sprinkled before the mercy-seat in the most holy place; and another part of it, together with part of the bullock's blood, sprinkled on the golden altar, if not also on the brazen one. The other goat, having all the sins of the Hebrew nation transferred on him by the high priest's confession of them over his head, must be dismissed into the wilderness; 15—22. (6) The burnt-offerings for the high priest and people being slain, and laid on the altar, the fat of the sin-offerings must be burnt above them, and the flesh of it burnt without the camp; 23—28. (7) The conductor of the scape-goat into the wilderness, the high priest, and the man who burnt the flesh of the sin-offering, must wash themselves from the ceremonial pollution contracted in their work; 24, 26, 28. (8) The people must observe the day in holy resting from their labours and in bitter mourning for their sins; 29—34.

AND ^athe LORD spake unto Moses after ^bthe death of the two sons of Aaron, when they offered before the LORD and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy-seat, which is upon the ark; that he die not: for I will ^dappear in the cloud upon the mercy-seat.

3 Thus shall Aaron come into the holy place: ^ewith a young bullock for a sin-offering, and a ram for a burnt-offering.

4 He shall ^fput on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre

shall he be attired: these *are* holy garments; therefore shall he ^gwash his flesh in water, and so put them on.

5 And he shall take of the congregation of the children of Israel two ^hkids of the goats for a sin-offering, and one ram for a burnt-offering.

6 And Aaron shall offer ⁱhis bullock of the sin-offering, which is for himself, and make an atonement for himself, and for his house.

7 And he shall take the two goats, and ^jpresent them before the LORD at the door of the tabernacle of the congregation.

8 And Aaron shall cast ^klots upon the two goats; one lot for the LORD, and the other lot for ^lthe scape goat.

9 And Aaron shall ^mbring the goat upon which the LORD's lot ⁿfell, and offer ^ohim for a sin-offering.

10 But the ^pgoat, on which the lot fell to be the scape goat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scape-goat into the wilderness.

11 ¶ And Aaron shall bring the bullock of the sin-offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself:

12 And he shall ^qtake a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail:

13 ^rAnd he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not:

14 And ^she shall take of the blood of the bullock, and sprinkle it with his finger ^tupon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then shall he ^ukill the goat of the sin-offering that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it ^vupon the mercy-seat, and before the mercy-seat:

16 And he shall ^wmake an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that ^xremaineth among them ^yin the midst of their uncleanness.

17 And there shall be ^zno man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

as well as my soul, be kept pure for the Lord. Let me, with the most earnest care, avoid the company of apostate, erroneous, unchaste, frothy, and wicked, persons; and have no fellowship in thought, word, or deed, with the unfruitful works of darkness, but rather reprove them. Without this circumspection and care, I shall certainly contract guilt, stains, infamy, and hurt, which will not be purged away, but follow me, till I die.

H H

Before Christ
1499.

Exod. 30. 29.
Heb. 7. 26.
Luke 1. 35.
2 Cor. 5. 21.

Ch. iv. 1.
Num. vii.
xxviii. xxiix.
Rom. 8. 3.
Ps. 69. 19.

Ch. iv. & 8.
14—17. Heb.
9. 7. & 7. 27.

Ch. 1. 3. &
12. 6. 7. &
15. 14. 29.
Gal. 4. 4.
Mat. 10. 21.
& 20. 18.

Prov. 16. 33.
& 8. 23. Rom.
3. 25. & 8. 3.
Is. 42. 1—7.
Acts 2. 23. &
4. 28. 1 John
4. 9. 10. John
10. 8. 1 Cor.
15. 3. 4.

* Heb. *Azazel*.

Ch. iv.
1 Pet. 2. 24.
& 3. 18. Is.
53. 4—10.
2. Cor. 5. 21.

† Heb. *went up*.

Ch. 4. 23. &
5. 6. & 23. 19.
Num. 7. 16.
22. 28. & 15.
24. & 28. 15.
30. & 29. 5.
11. 16. 19. 25.
&c.

1 John 2. 1.
2. & 4. 10.
Is. 53. 11. 12.
Rom. 4. 25.
1 Pet. 3. 18.
& 1. 18—21.
Heb. 1. 3. &
10. 14.

Ch. 10. 1.
Exod. 30. 34.
36. Rom. 12.
11. Heb. 5. 7.
& 7. 25. Rev.
8. 3. 4. Heb.
9. 24. Rom. 8.
34.

Heb. 9. 24.
& 7. 25.
1 John 2. 1, 2.

Ch. 4. 6. 17.
Heb. 9. 7. &
10. 4. 10. 12.
14. 19. 20.
Is. 42. 21.
2 Cor. 5. 19.
Rom. 3. 24—
26.

Towards.

Heb. 9. 7. &
1. 3. & 13. 20.
& 6. 19. 20.
& 10. 19. & 4.
14. 15. ver. 6.
11.

Towards.

Ver. 18—20.
ch. 4. 35. & 8.
15. & 14. 49.
52. 53. Exod.
29. 36. 1 John
2. 1. 2. & 4.
10. Mat. 20.
28. Is. 53. 4
—6. 10—12.
Dan. 9. 24.
1 Pet. 1. 18.
19. & 2. 24. &
3. 18.

* Heb. *dwelleth*.

Ezek. 23. 38,
39.

Luke 1. 10.
Acts 4. 12.
Is. 53. 6.
1 Pet. 2. 24.
Heb. 1. 3.
Col. 1. 20.
Dan. 9. 24.

REFLECTIONS UPON CHAP. XV.—In these things, as in a figure, I behold how shameful and infectious are the scandalous outcroakings of original and inward corruption, and particularly those which are any way connected with fleshly lusts. Neither the corrupters nor the corrupted can have fellowship with God or his people but in a believing improvement of Jesus' blood and Spirit, and in bitter and unfeigned repentance of their sin. Let my body, therefore,

Before Christ
1490.Exod. 30. 10.
ch. 4. 7, 18.
John 17. 19.
Heb. 2. 10. &
5. 8. 1 John 2.
1, 2. Heb. 7.
25.† The golden
altar, and
probably af-
terwards he
put of the
blood upon
the horns of
the brazen
altar.Heb. 13. 10.
1 Pet. 2. 5.
Rev. 8. 3, 4.Ver. 11—19.
Acts 20. 28.
Col. 1. 20.
Eph. 1. 10. &
2. 14. & 5.
25—27. Rom.
5. 10. Mic. 5.
5.Rev. 1. 18.
John 11. 25.
1 Cor. 15. 45.Is. 53. 6, 11,
12. 2 Cor. 5.
21. 1 Pet. 2.
24. 2 Cor. 5.
21.† Heb. *aman of*
*opportunity.*1 Pet. 2. 24.
Is. 53. 4, 5,
11, 12. Ps.
103. 12. Jer.
50. 20. Zech.
3. 9. 2 Cor. 5.
19, 21. Is. 41.
18. Ezek. 20.
35.† Heb. *of se-*
*paration.*Ezek. 44. 19.
Phil. 2. 6—
11. Rom. 8.
3. with Heb. 9.
28.Exod. 29. 3, 4.
& 30. 19, 20.
Heb. 9. 10—
22. Dan. 9. 24.Exod. 29. 13.
ch. 4. 8, 19,
26, 31, 35.
John 12. 27.
Ps. 22. 13.
14. Tit. 2. 14.
Gal. 2. 20.
Eph. 5. 2, 25.Ch. 15. 5, 8.
& 10. 19. ver.
19. Num. 19.
8. Heb. 7. 19.
& 9, 10. & 10.
1, 4.Ch. 4. 12, 21.
& 6. 30. Heb.
9. 12. & 13.
11, 14. Zech.
13. 7. Ps. 22.
12—21. Mat.
xxvi. xxvii.

Ver. 26.

Gen. 17. 7, 8.
Exod. 21. 6.
ver. 34.Ch. 23. 27.
Exod. 30. 10.
Num. 29. 7.
1 Kin. 8. 2.
Acts 27. 9.Ver. 31.
2 Cor. 7. 10.
11. 1 Cor. 11.
31. Ezek. 6. 9.
Ps. 35. 13. &
51. 17. Is. 57.
15, 16. & 66.
2. Prov. 28.
13. Rom. 6. 6.Ver. 31.
Heb. 4. 10.
John 6. 29.Ch. 23. 27—
32. Heb. 4. 2.
Eph. 1. 7.
Dan. 9. 24.
Tit. 2. 14.
1 Pet. 1. 18.
19.

18 And he shall ^ygo out unto the altar that is before the LORD, and make an atonement for it, and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and ^hhallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of ^areconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the ^blive goat :

21 And Aaron shall ^lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand [†]of a fit man into the wilderness.

22 And the goat shall ^dbear upon him all their iniquities unto a land [‡]not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall [†]put off the linen garments, which he put on when he went into the holy place, and shall leave them there:

24 And he shall [†]wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

25 And the ^efat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scape goat shall ^bwash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock *for* the sin-offering, and the goat *for* the sin-offering, whose blood was brought in to make atonement in the holy place, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them ^kshall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute [†]for ever unto you: *that* in ^mthe seventh month, on the tenth *day* of the month, ye shall ⁿafflict your souls, and do ^ono work at all, *whether it be* one of our own country, or a stranger that sojourneth among you.

30 For on ^pthat day shall *the priest* make an atonement for you, to cleanse

you, *that* ye may be clean from all your sins before the LORD.

31 ^qIt shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And ^rthe priest, whom he shall anoint, and whom he shall ^{||}consecrate to minister in the priest's office in his father's stead, shall make the atonement and shall put on the linen clothes, *even* the holy garments :

33 And he shall make an atonement for the ^sholy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an ^teverlasting statute unto you, to make an atonement for the children of Israel for all their sins ^uonce a year. And he did as the LORD commanded Moses.

CHAP. XVII.

Here, to preserve the honour of the tabernacle, priests, ceremonial atonements, and purifications, G. d. forbids. (1) The offering of any sacrifices, in ordinary cases, any where but at his altar, or by any other than his priests, and also the sacrificing to devils, under pain of excommunication or death: 1—5. (2) The eating of blood under the same penalty: and the eating of animals which died of themselves, or had been torn by beasts, under pain of ceremonial washing, 10—16.

AND the ^aLORD spake unto Moses, saying,

2 ^bSpeak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This is the thing which the LORD hath commanded, saying,

3 What man soever *there be* of ^cthe house of Israel, that ^dkilleth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp,

4 And bringeth it not ^eunto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; ^fblood shall be imputed unto that man; he hath shed blood; and that man shall ^gbe cut off from among his people :

5 To the end that the children of Israel may ^hbring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace-offerings unto the LORD.

6 And the priest shall ⁱsprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and ^jburn the fat for a sweet savour unto the LORD.

7 And they shall no more ^koffer their sacrifices unto devils, after whom they have gone a ^lwhoring. This shall be a

Before Christ
1490.

See ver. 29.

Exod. 29. 9.
ch. 7. 37. & 4.
3, 5, 16. &
21. 10. Heb.
7. 28. Rom. 8.
3, 4.Heb. *fill his*
*hand.*Ver. 16. 19,
20. Acts 20.
28. Mat. 20.
28. Rev. 1.
5, 6. Is. 53.
4—11.Gen. 17. 7, 8.
Exod. 12. 14,
17.Exod. 30. 10.
Heb. 9. 7.
Dan. 9. 24.
Heb. 7. 18,
19. 8. 10. 1, 4.
& 9. 12. &
10. 10, 12, 14.Ch. 1. 1.
Exod. 25. 22.
Num. 7. 89.Ezek. 3. 17.
& 2. 7. John
3. 2. Mat. 23.
20. Acts 20.
27. Mat. 7.
28. Jer. 23.
26. 21. 1 Cor.
4. 2.Ver. 8. 12,
13, 15.Ver. 4. 5, 8.
Deut. 12. 5.
15, 21.Ch. 1. 3, 11.
& 3. 2, 4, 13.
& 4. 4, 15, 24,
29, 33. Deut.
12. 13, 14, 26,
27. Ezek. 20.
40. Heb. 9. 11.
& 10. 19—22.
John 10. 7, 9.Is. 66. 3.
Heb. 2. 3. &
10. 29.Gen. 17. 14.
Exod. 12. 15,
19. & 31. 14.
& 30. 33, 38.
ch. 7. 20, 21,
25, 27. & 18.
29. & 19. 8. &
20. 3, 6, 18.
& 23. 29.
Num. 15. 30.
31. & 19. 13.
& 9. 13. ver.
9, 10, 14.
Shall be ex-
communicated.Ch. 1. 3. & 8.
3, 4. & c.
Deut. 12. 5, 6.
Mat. 20. 18.
& 16. 21.Exod. 29. 16,
20. Lev. 1. 5,
11. & 3. 2, 6,
13. Mat. 23.
19.Exod. 29. 12.
ch. 4. 31. &
16. 25. & 3. 5,
11, 16. Num.
18. 17.Deut. 32. 17.
Ps. 106. 37.
1 Cor. 10. 20.
2 Chr. 11. 15.
Rev. 9. 20. i.e.
to idols, in
which devils
are repre-
sented and
honoured.Exod. 34. 15.
Judg. 2. 12,
13, 17, 19.
Ezek. 23. 8.
Jer. 3. 1. & 2.
13.

REFLECTIONS UPON CHAP. XVI.—In these ceremonial observances I am still directed to Jesus as appointed by God, and fully qualified to make atonement for all the sins of an elect world. I behold, in his debasement, strip of his glorious robes of light and majesty, clothed with a mean but a pure manhood; and at once standing as the laborious High Priest, and as the God-honouring and sin-expiating sacrifice. He needed not to offer for himself; but the Lord lays upon him the iniquities of us all. As our slain goat he atones for them, and as our scape goat he carries them all into the land of forgetfulness; dying for our offences, but raised again, and ascending to glory, for our justification. Behold him entering into the celestial oracle in the virtue of his own blood! There he appears in the presence of God for us, pleading his own merits, and offering up the incense of continual intercession for us; putting off his robes of debasement, laying aside every vestige of the likeness of *sinful* flesh, and clothed

and crowned with glory and honour. The sprinkling of his blood sanctifies the church, and all the ordinances of it: and renders our sacrifices and incense of grateful obedience, of fervent prayer and praise, acceptable to his Father. He returns also in the Spirit from within the vail to bless all nations in the gospel: and at last will return personally in the clouds, without sin, unto our eternal salvation. But while, in the purification of these agents after their sacred work, I perceive the imperfections of the most noted ceremonies for purging the conscience, let me diligently observe what pollution I contract in my most religious, my most solemn, services: and let me live by faith, looking to Jesus whom I have pierced, and mourning bitterly over my transgressions as the cause of his sufferings! Nor let me ever forget what infinite glories must dwell in Christ, who answers, nay, infinitely more than answers, to all these sacrifices, these oblations, these priests, these means of purification, of which I have hitherto read!

Before Christ 1490. statute for ever unto them throughout their generations.

8 And thou shalt say unto them, ^aWhatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a ^oburnt-offering or sacrifice,

9 And bringeth it not unto ^pthe door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be ^qcut off from among his people.

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that ^reateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh is in the blood; and I have given it to you ^supon the altar to make an atonement for your souls: for it is the blood *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, ^tNo soul of you shall eat blood; neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, ^uwhich hunteth and catcheth any beast or fowl that may be eaten; he shall ^veven pour out the blood thereof, and cover it with dust.

14 ^wFor it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for ^xthe life of all flesh is the blood thereof: whosoever eateth it shall be cut off.

15 ¶ And every soul that eateth ^ythat which died of itself, or that which was torn with beasts, *whether it be* one of your own country or a stranger, he shall both ^zwash his clothes, and bathe himself in water, and be unclean until the even; then shall he be clean.

16 But ^aif he wash *them* not, nor bathe his flesh, then he shall bear his iniquity.

CHAP. XVIII.

Contains (1) A general prohibition of conformity to the corrupt usages of the heathen; 1—5. (2) Particular laws against incest of various forms; 6—18; and against beastly lusts and barbarous idolatries; 19—23. (3) An enforcement of these laws, from the ruin of the Canaanites by the sins prohibited; 24—30.

AND the LORD spake unto Moses, ^asaying,

2 Speak unto the children of Israel, and say unto them, I am the ^bLORD your God.

3 ^cAfter the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye

not do: neither shall ye walk in their ordinances.

4 Ye shall ^ddo my judgments, and keep mine ordinances, to walk therein: I am the LORD your God.

5 Ye shall therefore keep my statutes and my judgments; ^ewhich if a man do, he shall live in them: I am the LORD.

6 ¶ ^fNone of you shall approach to any that is ^gnear of kin to him, to uncover *their* nakedness: I am the LORD.

7 The ^hnakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

8 ⁱThe nakedness of thy father's wife shalt thou not uncover; it is thy father's nakedness.

9 ^jThe nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home or born abroad, *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for their's is thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.

12 ^kThou shalt not uncover the nakedness of thy father's sister; she is thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister; for she is thy mother's near kinswoman.

14 ^lThou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

15 ^mThou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness.

16 ⁿThou shalt not uncover the nakedness of thy brother's wife; it is thy brother's nakedness.

17 ^oThou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for they are* her near kinswomen: it is wickedness.

18 Neither shalt thou take ^pa wife to her sister, to vex *her*, to uncover her nakedness, beside the other in her lifetime.

19 ¶ ^qAlso thou shalt not approach unto a woman to uncover her nakedness as long as she is put apart for her uncleanness.

20 Moreover, ^rthou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

private. In this blood of animals, so noted because made an atonement for men, I behold the blood of the new covenant enjoined to me—the blood of Jesus Christ shed for me. Let me, therefore, impressed with the repeated commandments of Heaven, maintain the deepest reverence for it, and every thing connected with it, and detest every thing murderous or cruel. And let a thing deathful, dead, or dying, nothing that can be torn to pieces, or torn from me, but the ever-living Jesus, and JEHOVAH in him, be the provision of my soul and portion of my heart! If I am defiled by such things, either I must wash in Jesus' fountain opened, or perish in my sin.

Before Christ
1490.Ch. 20. 2.
Deut. 18. 10.
2 Kin. 23. 10.
Jer. 32. 35. &
7. 31. & 19. 5.
Ps. 106. 37.
38. Ezek. 23.
37, 39.Amos. 5. 26.
Acts 7. 43. Jer.
8. 2. 1 Kin. 11.
33.Exod. 20. 7.
ch. 22. 32.
Rom. 2. 24. &
1. 23.Ch. 20. 13.
Gen. 19. 5.
1 Kin. 14. 24.
Rom. 1. 27.
1 Cor. 6. 9, 10.
1 Tim. 1. 10.
Jude 7.Ch. 20. 15.
16. Deut. 27.
21. Exod. 22.
19.Or an horri-
ble crime.See ver. 3. 30.
ch. 20. 22, 23.
Jer. 44. 4.
Rom. 12. 2.
Eph. 5. 7, 11.Is. 24. 5. Rom.
8. 22. Rev. 19.
2. ver. 27.Is. 26. 11, 21.
Jer. 5. 9, 29.Ch. 20. 22.
Is. 24. 6. Jer.
9. 19. Ezek.
38. 13. ver.
27, 28.Ver. 4. 5. ch.
10. 22. Deut.
4. 1, 9, 40. &
6. 1, 2. & 8. 1.
& 12. 32. &
11. 32. & 5.
32, 33.By such abomi-
nations the
Canaanites
filled up the
measure of
their iniquity
and ripened
themselves
for destruc-
tion, Gen. 15.
16. Rom. 1.
21—32.Gen. 17. 14.
See ch. 17. 4.
10. 14. & 20.
6. & 7. 25, 27.Ver. 3. 4.
Num. 3. 7.
ch. 20. 23.And therefore
ye ought to be
holy, as my
peculiar peo-
ple, 1 Pet. 1
15, 16. & 2.
5, 9.Ch. 11. 44.
45. & 20. 7.
26. 1 Pet. 1.
15, 16. Mat.
5. 48. 2 Cor.
7. 1.Exod. 20. 12.
Prov. 1. 8.
ver. 32. Eph.
6. 1.Exod. 20. 8.
& 31. 13, 15.
ch. 23. 32. Is.
58. 13. & 56.
2. i. 6.Exod. 20. 3.
4. 23. 32. 8.
31. & 34. 17.
Deut. 27. 15.
Hab. 2. 18.
1 John 5. 21.

21 And thou shalt not let any of thy seed pass through *the fire* to Molech, neither shalt thou profane the name of thy God: I am the LORD.

22 Thou shalt not lie with mankind as with womankind: it is abomination.

23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;)

28 That the land spue not you out also when ye defile it, as it spued out the nations that were before you.

29 For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

30 Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God.

CHAP. XIX.

Here we have, (1) Jewish laws; concerning their peace-offerings, 5—8; gleanings of fields and vineyards, 9, 10; forbearance, and sanctification of their fruit trees, 23—25; against mixtures of cattle, seeds, or cloth, 19; superstitious eating with the blood, trimming their heads, or marking their flesh; 26—28. (2) Moral laws obligatory on all men in their foundation, as from the authority of God, and our relation to him; in their sum, as comprehending universal holiness and love, 2, 18; and in many particular branches: as, against enchantment, divination, and witchcraft, 26, 30; idolatry, 4; profanation of God's name, 12; for sanctification of the sabbath, 3, 30; in correspondence with the first table:—and for honouring parents and aged persons, 3, 32; against neglect of brotherly admonition, hatred, revenge, adultery, whoredom, 17, 18, 20—22, 29; unjust judgment, theft, withholding of dues, oppression of strangers, false weights, 11, 13, 15, 32, 34—36; lying, slander, contempt of natural infirmities, tale-bearing, false-witnessing, 11, 14, 16;—in correspondence with the second table.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I the LORD your God am holy.

3 Ye shall fear every man his mother and his father, and keep my sabbaths: I am the LORD your God.

4 Turn ye not unto idols, nor make

to yourselves molten gods: I am the LORD your God.

5 ¶ And if ye offer a sacrifice of peace-offerings unto the LORD, ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.

8 Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9 And when ye reap the harvest of your land thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.

11 Ye shall not steal, neither deal falsely, neither lie one to another.

12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.

13 Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

14 Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God: I am the LORD.

15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

16 Thou shalt not go up and down as a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbour: I am the LORD.

17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

18 Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind. Thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

20 And whosoever lieth carnally with a woman that is a bond-maid,

ments inflicted on others would tend to deter us from their sins. As God seldom leaves men to the rage of their lusts till they forsake him and his institutions, let me, conscious of my own inward readiness to commit the worst of crimes, and in the firm faith of God's infinite excellency, high dignity and authority over me, of his new covenant grant of himself, and delightful relation to me, as the Lord my God, cleave closely to his commandments, as an effectual preservative from them. And, while I live solely on Jesus' perfect fulfilment of the law, in gratitude for his goodness, let me always abound in the work of the Lord.

Before Christ
1490.Ch. 3. 1. & 7.
16.Ch. 7. 16—18.
2 Cor. 6. 2.
Rom. 6. 3, 4.
1 Cor. 10. 16.
Col. 2. 17, 20.
Is. 66. 3.Gen. 17. 14.
ch. 7. 25, 27.
& 17. 4, 9, 10.
14.Ch. 23. 32.
Deut. 24. 19.
—22. Ruth 2.
2, 7, 8, 15, 16.Deut. 24. 19.
—22.Exod. 23. 11.
25. ch. 23. 22.
Ps. 112. 9.
Prov. 22. 9. &
19. 17. & 28.
27. & 31. 20.
& 14. 21, 31.
& 29. 7, 14.
Deut. 10. 18.
& 26. 11. 14.
Mat. 5. 46.Ch. 6. 2. Exod.
20. 15, 17. &
22. 1, 7, 10.
Acts 5. 3. Eph.
4. 25, 29.
Zech. 8. 16,
17.Exod. 20. 7.
Deut. 5. 11.
Jer. 4. 2.
Zech. 5. 4.
Mat. 5. 34.
Jam. 5. 12.Luke 3. 14.
1 Thes. 4. 6.
Ezek. 22. 29.
Jer. 22. 3, 13.Jam. 5. 4.
Deut. 24. 14.
15. Jer. 22.
15. Mat. 3. 5.
Job 31. 39.Deut. 27. 18.
Rom. 12. 14.
& 14. 13.
1 Cor. 9. 9.
13. Rev. 2. 14.Ver. 35, 36.
Deut. 25. 16.
Ps. 82. 2.
Exod. 23. 3.
Deut. 1. 17.
& 16. 19. &
27. 19. 2 Chr
19. 6, 7, 9.
Prov. 24. 23.
Jam. 2. 9.Exod. 20. 16.
& 23. 1. Prov.
11. 13. & 29.
19. Jer. 6. 28.
& 9. 4. Ezek.
22. 9. 2 Tim.
3. 3. 1 Tim. 3.
11. Ps. 15. 3.
& 140. 11.1 John 2. 11.
& 3. 15. Mat.
22. 39.Mat. 18. 15.
—17. Gal. 6.
1. 1 Tim. 5.
20. Eph. 5. 11.
Luke 17. 3.Or that thou
bear not sin
for him, Rom.
1. 32. 1 Cor. 5.
2. Eph. 5. 11.
1 Tim. 5. 22.
2 John 10. 11.Rom. 12. 19.
Prov. 20. 22.
2 Sam. 13. 22.
Mat. 5. 43. &
22. 39. Rom.
13. 9. Gal. 5.
14. Jam. 2. 6.
ver. 34.Deut. 22. 9—
11. & 12. 32.
2 Cor. 6. 14—
17. Gal. 3. 9
—11. Mat. 9.
16, 17.Ch. 18. 22.
Gen. 4. 1. &
38. 16.

REFLECTIONS UPON CHAP. XVIII.—What a sink of shocking pollution is our world! Sinful and dangerous is conformity to the men of it; and yet is it little avoided, nay, often much studied, by many professors of the true religion! With infinite wisdom has God framed his rules of marriage for avoiding uncleanness, and for spreading of love and friendship among mankind; and yet sinners debase themselves, and violate the dictates of nature, in order to fulfil their filthy and furious lusts, arising from the abominable source of a desperately wicked heart. What need to distrust ourselves, and abstain from every, even the smallest appearance of evil; for filthy lusts and absurd idolatries ripen, not only individuals, but nations, for ruin; and to observe the judg-

Before Christ 1490.
§ Or abused by any.
† Heb. reproached by or for man.
|| Or they.
* Heb. there shall be a scourging.
Deut. 22. 24. Exod. 21. 20. 21.
Ch. v. vi. Is. 53. 10, 11. 2 Cor. 5. 21.
See ch. 4. 35.
Exod. 4. 25. with 22. 29, 30, & 29. 30, 35, 37. ch. 22. 27, & 8. 33. & 12. 2.
Heb. holiness of praises to the LORD, Num. 18. 12. 13. Deut. 18. 4. & 14. 24. It was all to be given to the priests and poor.
Ch. 26. 3, 4. Prov. 3. 9, 10. & 19. 17. Eccl. 11. 1, 2.
Gen. 9. 4. ch. 3. 17. & 7. 26. & 17. 10, 14. Deut. 12. 23. 1 Sam. 14. 33, 34.
Deut. 19. 10, 11. Exod. 22. 18. ch. 20. 27. ver. 2. 2 Kin. 17. 17. & 21. 6. 1 Sam. 15. 23.
Ch. 21. 5. Is. 15. 2. Jer. 16. 6. & 49. 37. Ezek. 7. 14. & 21. 6. 7. & 44. 20. Rom. 12. 2. Jer. 10. 5.
Deut. 14. 1, 2. Jer. 16. 6, 7. & 48. 37. & 41. 7. & 47. 5. 1 Kin. 18. 26. 1 Thes. 4. 13. Rom. 12. 2.
1 Cor. 6. 15. & 3. 16. 17. ch. 21. 7. Deut. 23. 17. Hos. 4. 13, 14. 11. Heb. 13. 1. 1 Cor. 6. 9, 10. Col. 3. 5.
Heb. profane.
Ver. 3. ch. 26. 2.
Gen. 22. 16. 47. Eccl. 5. 1. John 2. 15, 16. Ps. 29. 7.
Ver. 26. ch. 29. 6, 27. Deut. 18. 11. 1 Sam. 28. 3. 2. Acts 16. 16. 2 Chr. 33. 6. Is. 8. 19.
1 Kin. 2. 19. Prov. 20. 29. & 31. 29. Deut. 24. 50. Lam. 5. 12.
See Exod. 22. 21. & 23. 4, 9, 12. & 12. 42. 49. ch. 25. 35. Deut. 10. 19. & 1. 16. & 24. 14. Mat. 22. 39.
Or oppress.
Exod. 12. 19. 49. Ch. 24. 16. 22. Num. 9. 14. & 15. 15. 16. 29. & 19. 10. & 35. 15. Deut. 31. 11. & 29. 11.
Gen. 15. 13. Exod. 23. 9. & 22. 21.
Ver. 15. Exod. 23. 15. Deut. 25. 13—15. Ezek. 22. 7, 12, 13. Amos 8. 5, 6. Mat. 7. 2. Prov. 14. 1. & 16. 11. & 20. 10.
Heb. stones.
Exod. 20. 2. & 16. 6. & 29. 46. ch. 26. 13. Deut. 5. 6. & 13. 5, 10. & 20. 1. Judg. 2. 12.

§† betrothed to an husband, and not at all redeemed, nor freedom given her; ||* she shall be scourged; they shall not be put to death, because she was not free.

21 And he shall bring his trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, even a ram for a trespass-offering.

22^b And the priest shall make an atonement for him with the ram of the trespass-offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 And when he shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be holy to praise the LORD withal.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the LORD your God.

26 Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times.

27^b Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

29 Do not *prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

32 Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.

33 And if a stranger sojourn with thee in your land ye shall not vex him.

34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

35 Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, who brought you out of the land of Egypt.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

CHAP. XX.

Requires (1) That such as will not abstain from sin out of love to God, and regard to his authority, be deterred by the fear of punishment; and some leading sins prohibited in the two preceding chapters are declared punishable by death, viz. the giving of children to Molech, 1—5; consulting with witches, 6, 27; cursing of parents, 9; adultery, 10; incest, 11, 12, 14, 17, 19, 20, 21: unnatural lusts, 13, 15, 16, 18. (2) Contains general requirements of universal holiness; enforced from what God was to them, and had done or would do for them; and from the danger of disobedience; 7, 8, 22—26.

AND the LORD spake unto Moses, saying,

2 ¶ Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech*, he shall surely be put to death: the people of the land shall stone him with stones.

3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not;

5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7 ¶ Sanctify yourselves therefore, and be ye holy; for I am the LORD your God.

8 And ye shall keep my statutes, and do them: I am the LORD who sanctify you.

9 ¶ For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.

10 ¶ And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 ¶ And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

12 And if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought confusion: their blood shall be upon them.

13 ¶ If a man also lie with mankind

Before Christ 1490.
Ch. 18. 4, 5. Mat. 24. 14. 20. 2 Tim. 3. 16, 17. Dent. 4. 1, 2. & 6. 1. 2 & 8. 1 & 11. 32. & 5. 32. 33. 1

Ch. 17. 10 13, 15.

Ch. 18. 21. Deut. 18. 10, & xiii. & 17 2—7. 2 Kin. 17. 17. & 23. 10. Jer. 32. 35.

Molech was an idol of the Ammonites, to whom children were burnt in sacrifice, or caused to pass through the fire, in order that the rest of the family might prosper.

Ver. 27. ch. 24. 14, 16, 23. Num. 15. 35. 36. Deut. 13. 10. & 17. 5. & 21. 21. & 22. 21, 24.

Ch. 17. 10. & 18. 21. Ps. 34. 16. & 68. 1, 2.

Rev. 2. 14, 20. 1 Sam. 3. 13. 14. 1 Kin. 20. 42.

Ezek. 7. 8, 9. Exod. 20. 5. Jer. 32. 34—36. Exod. 34. 14—16. ch. 17. 7.

Judg. 2. 12, 17, 19. Jer. iii. Ezek. xvi. xx. xxiii. 2 Kin. 17. 7—23.

Ver. 27. ch. 26. 31. Sam. 28. 3. 7. 1 Chr. 10. 13. Is. 8. 19. Exod. 22. 18. Deut. 18. 10, 11.

Ch. 11. 44. & 15. 2. 1 Pet. 1. 15, 16. Mat. 5. 48. Heb. 12. 14. Phil. 2. 15, 16.

Dent. 12. 32. & 5. 32. & 4. 2. & 11. 32.

Ch. 21. 8. Ezek. 20. 12. Exod. 19. 5, 6. 1 Thes. 5. 23. Jude 1. 1 Cor. 1. 30.

Exod. 21. 17. Dent. 27. 16. Prov. 20. 20. Mat. 15. 4.

Josh. 2. 19. Judg. 9. 24. 2 Sam. 1. 16. Mat. 27. 25. ver. 11—13, 16, 27.

Dent. 22. 21, 24. John 8. 4 5. ch. 18. 20. Job 31. 9—11. Prov. 6. 26, 29, 32—35. Jer. 29. 22, 23.

Ch. 18. 8. Dent. 27. 20. & 22. 30. Gen. 35. 22. 1 Cor. 5. 1. Amos 2. 7. Ezek. 22. 10.

Gen. 38. 16, 17. ch. 18. 15. Dent. 27. 23.

Or an horrible crime.

Ch. 18. 22. Rom. 1. 27. Jude 7. Gen. 19. 5. Judg. 19. 22.

REFLECTIONS UPON CHAP. XIX.—In these peace-offerings let me behold Jesus, my peace-maker with God, and speedily receive and live on him by faith. In these gleanings let me observe what care God takes of the poor: nor can I have any true religion without a similar temper. Yea, let me think what gleanings of promises, and deeds of grace, for us poor strangers of the Gentiles, are left in every corner of the Jewish scriptures. In these forlorn trees, let me learn to avoid all rash desires of created enjoyments, or even honouring the Lord with first-fruits not arrived at their perfection. Let me never attempt to alter God's frame of creatures; never attempt to mix works and grace; Jesus'

righteousness and my own; his Spirit and my natural abilities; his truths and my own fancies; his ordinances and my own inventions. If I enjoy the directions of God's word and Spirit, let me be ashamed to copy after heathen superstition; but let me carefully observe the positive institutions of my God, and never neglect the weightier matters of the law. If God has delivered his moral precepts so briefly, let me extend my meditations on them: and, in all my obedience, let me be influenced by the firm faith that the lawgiver is JEHOVAH, my God in Christ. Whatsoever is not of this faith is sin. Nor can my obedience be sincere without being universal to all his commandments.

Before Christ
1490.

as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

* Ch. 18. 17.
Deut. 27. 23.
Ezek. 22. 11.

14 ¶ And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

* Ch. 18. 23.
Exod. 22. 19.
Deut. 27. 21.

15 ¶ And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death; their blood *shall be* upon them.

* Ch. 18. 9.
2 Sam. 13. 12.
Ezek. 22. 11.
Deut. 27. 22.

17 ¶ And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness, it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

* Ch. 5. 1. ver. 19.
Be charged with and punished for their sin.* Ch. 12. 19. &
15. 19, 24, 25.
Ezek. 22. 10.

18 ¶ And if a man shall lie with a woman having her sickness, and shall uncover her nakedness, he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

* See ch. 17. 4.
9, 10, 14. &
19. 8.* Ch. 18. 12, 13.
Exod. 6. 20.

19 ¶ And thou shalt not uncover the nakedness of thy mother's sister or of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

* Ch. 18. 14.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

* Ver. 21.

* Ch. 18. 16. 1
Mat. 14. 4.

21 And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

* Heb. a separation.

* Ch. 18. 4, 5.
26. & 19. 37.
Deut. 4. 1, 2.
& 5. 32. & 12.
32. & 30. 15,
16.

22 ¶ Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land whither I bring you to dwell therein spue you not out.

* Ch. 18. 25—
28. & 26. 33.
Deut. 8. 19,
20. & 28. 25,
36, 63, 64. &
31. 29.

23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.

* Deut. 9. 5.
ch. 18. 27.* Exod. 3. 8. &
13. 5. & 33. 2,
3. & 23. 23—
31. & 34. 11.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, who have separated you from other people.

* Exod. 6. 7. &
19. 5, 6. Deut.
7. 6. & 11. 2.
& 4. 20. Num.
27. 9. 1 Pet.
2. 9. Tit. 2. 14.* Ch. 11. 2—
43. Deut. 14.
3—21. Eph. 5.
7, 11. Jam. 4.
4. Rom. 12. 2.

25 ¶ Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you is unclean.

* Or moveth.

* Ver. 7. ch. 19.
2. 1 Pet. 1. 16.
Tit. 2. 14. & 3.
8, 14.* Ver. 24. Ps.
135. 4. Deut.
32. 9. & 7. 6.
& 26. 19. &
14. 2. Exod.
19. 4, 6. 1 Pet.
2. 9.

26 And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine.

27 ¶ A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

Before Christ
1490.* Dent. 18. 10,
11. 1 Sam. 28.
7. 8. Exod. 22.
18. ch. 19. 26,
31.

* See ver. 2.

CHAP. XXI.

Contains (1) Restrictions of the priests, and especially of the high-priest, with respect to their mourning and their marriage; 1—15. (2) A list of the corporal blemishes which excluded Aaron's male descendants from the priestly work, but not from the sacred food.

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

* Mal. 2. 1, 4.
Col. 4. 17.
1 Tim. 1.—
Tit. 14.* Ch. 10. 6, 7.
Num. 19. 14,
16. & 24.
25. Luke 9. 59
—62. 2 Tim.
4. 2. 1 Tim. 4.
15, 16.

2 But for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 But he shall not defile himself, being a chief man among his people, to profane himself.

* Or being an
husband
among his
people, he
shall not de-
file himself
nor his wife,
&c. Ezek. 24.
16, 17.

5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

* Ch. 19. 27,
28. Deut. 14.
1. Ezek. 44.
20. 1 Thes. 4.
13. Rom. 12.
2.

6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, and the bread of their God, they do offer: therefore they shall be holy.

* Exod. xxix.
ch. viii. & 18.
21. ver. 8, 21.
1 Pet. 2. 1, 5,
9. 2 Cor. 7. 1.
Luke 1. 74,
75. Tit. 2. 11,
12. & 3. 2, 14.
1 Thes. 2. 10.
Phil. 2. 15, 16.

7 They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

* Ezek. 44. 22.
Deut. 25. 11.
12. 2 Cor. 11.
2. 1 Tim. 3.
11.

8 Thou shalt sanctify him therefore, for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD who sanctify you am holy.

* Ver. 6. ch.
29. 7, 8. John
10. 36. & 17.
17, 19. Heb. 7.
26. 1 Pet. 1.
15, 16. Mat. 5.
16, 43. 1 Thes.
2. 10.

9 And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

* Ver. 6. ch. i—
vi. viii—x.
Num. xv.
xxviii. xxix.
See ch. 22. 25.

10 And he that is the high-priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes:

* Is. 33. 14.
Mat. 11. 20—
24. & 12.
Rom. 2. 24.
2 Sam. 12. 14.* Exod. 29. 7.
& 30. 22—31.
ch. 2. 12. &
10. 6. & 16.
32.

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother.

* Num. 19. 14.
Luke 9. 59, 60.
& 14. 26. Mat.
10. 37.

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD.

* Ch. 10. 6, 7.
Exod. 28. 36.
Luke 9. 60.
John 4. 31. &
3. 34. 18. 61.
1.

13 And he shall take a wife in her virginity.

* Ezek. 44. 22.
Rev. 14. 4.
2 Cor. 11. 2.

14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take; but he shall take a virgin of his own people to wife.

REFLECTIONS UPON CHAP. XX.—At what a terrible expence do Satan's votaries readily serve him!—and shall I count any thing too dear for the Lord! Miserable is the state of a nation when the vilest idolatries, inhumanities, and abominations, break out; and especially when they pass unpunished: but corrupt nature is prone to evil; the commands of God are therefore enforced with the most awful penalties, and threatenings of death; and filthy pleasures infallibly issue in fearful punishments: nor are any more exposed to the severe in-

dignation of God than those professors who wilfully imitate the profane world. But honourable, pleasant, and profitable, is a course of universal holiness; especially amidst a multitude of temptations and examples to the contrary: and delightful is the study of it when God as our own God sanctifies us wholly, soul, body, and spirit; and thus forms us for himself, that we may dwell alone and shew forth his praise.

Before Christ 1490.

15 Neither shall he ^{profane} his seed among his people: for I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that ^{hath} any blemish, let him not approach to offer the ^{bread} of his God:

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous.

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backed, or ^a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the ^{bread} of his God.

22 He shall eat the bread of his God, both ^{of} the most holy and of the holy.

23 ^{Only} he shall not go in unto the vail, nor come nigh unto the ^{altar}, because he hath a blemish; that he profane not my sanctuaries; for I the LORD do ^{sanctify} them.

24 And Moses told *it* ^{unto} Aaron, and to his sons, and unto all the children of Israel.

CHAP. XXII.

For the honour of his sanctuary, God here further prescribes (1) That no priests should eat their share of the sacred offerings while under any ceremonial uncleanness; 1—9. (2) That none but priests should ever eat thereof; and, if any did it unwittingly, he should make restitution; 10—16. (3) That no animals but such as were unblemished, and these at least eight days old, should be offered in sacrifice; and that the dam and her young should never be offered on the same day; 17—28. (4) That the late command of eating the flesh of thank-offerings on the day it was offered should be punctually observed; 29—33.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they ^{separate} themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they ^{hallow} unto me: I am the LORD.

3 Say unto them, ^{Whosoever} *he be* of all your seed, among your generations, that goeth unto the holy things which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be ^{cut off} from my presence: I am the LORD.

4 ^{What} man soever of the seed of Aaron is a leper, or hath a running issue, he shall not eat of the holy things until he be clean. And whoso toucheth any

thing that is unclean by the dead, or a man whose seed goeth from him;

5 Or ^{whosoever} toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The ^{soul} which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down he shall be clean, and shall afterward eat of ^{the} holy things, because it is his food.

8 That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith: I am the LORD.

9 They shall therefore keep mine ordinance, lest they ^{bear} sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 ¶ There shall no ^{stranger} eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

11 But if the priest ^{buy} any soul ^{with} his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

12 If the priest's daughter also ^{be} married unto ^a stranger, she may not eat of an offering of the holy things.

13 But if ^{the} priest's daughter be a widow, or divorced, or have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof.

14 ¶ And if a man eat of the holy thing ^{unwittingly}, then he shall ^{put} the fifth part thereof unto it, and shall give it unto the priest with the holy thing.

15 And they shall not ^{profane} the holy things of the children of Israel which they offer unto the LORD;

16 Or ^{suffer} them to bear the iniquity of trespass when they eat their holy things: for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron and to his sons, and unto all the children of Israel, and say unto them, ^{Whosoever} *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering;

19 Ye shall offer ^{at} your own will a male without blemish of the beeves, of the sheep, or of the goats.

20 ^{But} whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you.

REFLECTIONS UPON CHAP. XXI.—In these ceremonial figures I behold Jesus, my priest for ever, untainted with selfish affections, or immoderate passions—I behold him holy, harmless, and undefiled—perfect as his Father who is in heaven is perfect; personally united with an unspotted manhood; graciously united to virgin-churches; and spiritually married to washed and sanctified souls; nor ever decoyed from attending his work, no not by the most powerful temptations. Let me learn likewise what noted examples gospel-ministers ought to be of holiness and purity; what close and earnest attention they ought to give to their work; with what patience and resignation they ought to bear the loss of worldly comforts; how circumspect they ought to be with respect to their marriage and family; and how, as servants, they ought to labour to be perfect and unblemished, even as their Master. Yea, if I name the name of Christ, whatever be my place in his church, let me depart from iniquity, and follow after holiness in all manner of conversation. While God is my portion, as well as my master, on no account should I desert or neglect his worship; and, while my God liveth, never should I sorrow for deceased relations, or withdrawn comforts, as those who have no hope. Since I am a child of Jesus, let me never by whorish pollutions or apostacy discredit him, or endanger myself. Since I am betrothed to him, let me never willingly lay his enemy, an heir of hell, in my bosom. And, since God hath promised to supply all my wants, let me cast my cares on him, and firmly trust that he will perfect his work which concerneth me, rendering me perfect, even as my Father which is in heaven is perfect. And let me bless the Lord that, though my infirmities should disqualify me for office in the church, they do not debar me from partaking of Jesus, my sacred provision, in the courts and ordinances of his grace.

Before Christ 1490.

Ch. 3. Num. 15, 3, 8, & vii. xxviii. xxix.

Or goats, see ver. 19.

Ch. 21. 18—21. Christ and his oblation had no blemish or imperfection, and those of his people ought to have none.

Or kid.

Ch. 7. 16. The imperfect services of gratitude are accepted through Christ.

Exod. 12. 43. ch. 19. 34. Ezra 6. 8—10. ch. 21. 6.

Sacrifices were with is pleased. ch. 21. 6, 8, 17, 21.

Exod. 22. 30. & 23. 19. & 34. 26. Deut. 24. 21. ch. 19. 22. 24. Exod. 29. 30, 43, 37. ch. 8. 33, 35. & 9. 1. & 14. 8—10. Num. 19. 11, 12, 19.

Or, she-goat.

Deut. 22. 6.

Ch. 7. 12.

Ch. 7. 15—18. with Exod. 12. 10. & 16. 19, 20. & 23. 18. & 29. 34. Num. 9. 12. Deut. 16. 4.

Ch. 18. 4, 5. 26, 30. Deut. 12. 32. & 4. 1, 2. & 6. 1, 2. & 8. 1.

Ch. 28. 21. & 10. 3. Exod. 20. 7. Is. 5. 16. Mat. 6. 9.

Ch. 11. 44, 45. & 20. 8. & 21. 8, 15. Exod. 19. 5. 6. 1 Cor. 6. 11. Tit. 2. 14. 1 Pet. 2. 9.

Exod. 12. 51. with 19. 5, 6. & 6. 7. ch. 11. 45. & 26. 45.

21 And whosoever offereth a sacrifice of peace-offerings unto the LORD, to accomplish his vow, or a free-will-offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed; ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a free-will-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you.

26 And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28 And whether it be cow or sewe, ye shall not kill it and her young both in one day.

29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will.

30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I am the LORD.

31 Therefore shall ye keep my commandments, and do them: I am the LORD.

32 Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I am the LORD who hallow you,

33 That brought you out of the land of Egypt, to be your God: I am the LORD.

CHAP. XXIII.

Contains (1) An account of the Jewish festivals, and part of the ordinances thereof; 1, 2. (1) The weekly sabbath; 3. (2) The passover, feast of unleavened bread, and oblation of the first-fruits of barley; 4—14. (3) Pentecost, or feast of weeks, fifty days after the passover; 15—21. (4) The feast of trumpets on the first day of the seventh sacred month, and first civil one; 23—25. (5) The fast of universal atonement on the tenth; 26—32. (6) The feast of tabernacles on the fifteenth, and seven following days; 33—44. (2) A repetition of the law relative to gleanings, with some additions; 22.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.

3 Six days shall work be done; but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

4 These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

5 In the fourteenth day of the first month at even is the LORD's passover.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 In the first day ye shall have an holy convocation; ye shall do no servile work therein:

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation; ye shall do no servile work therein.

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest:

11 And he shall wave the sheaf before the LORD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day, when ye wave the sheaf, an he-lamb without blemish of the first year for a burnt-offering unto the LORD.

13 And the meat-offering thereof shall be two tenth-deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink-offering thereof shall be of wine, the fourth part of an hin.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offerings; seven sabbaths shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the LORD.

17 Ye shall bring out of your habitations two wave-loaves of two tenth-deals: they shall be of fine flour; they shall be baken with leaven; they are the first-fruits unto the LORD.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the LORD, with their meat-offer-

Before Christ 1490.

Exod. 20. 9. & 16. 23. & 23. 12. & 31. 13—17. & 34. 21. Deut. 5. 13. ch. 19. 3. Is. 56. 2, 4, 6. & 58. 13. Acts 15. 21. Luke 13. 14. see Gen. 2. 1, 2.

Sacred meetings for the worship of God, ver. 2, 3, 7, 8, 21, 24, 27, 35, 36. Exod. 12. 16. Num. 28. 18, 25, 26. & 29. 1, 7, 12.

Exod. 12. 2—12. & 13. 3, 4. & 23. 15. & 34. 18. Num. 9. 2. & 28. 16. Deut. 16. 1. Josh. 5. 10. 2 Chr. xxx. xxxv. Mat. 26. 2. 1 Cor. 5. 7, 8.

Exod. 12. 15 —20. & 13. 6, 7. Num. 28. 17. Deut. 16. 3—8.

Exod. 12. 16. Deut. 16. 8. Heb. 4. 9—11.

i. e. plowing, sowing, and the like, ver. 8, 25, 35, 36.

Ch. 1. 9. Num. 28. 19 —25. Deut. 16. 8. 2 Chr. 36. 21—23. & 35. 17.

Exod. 23. 16. & 34. 22. Deut. 16. 9. Josh. 3. 15. Num. 28. 26. ch. 2. 12—16. Ezek. 44. 30. Prov. 3. 9, 10. 1 Cor. 15. 20, 23. Rom. 11. 26. & 15. 16.

Or, handful.

Heb. omer.

Exod. 29. 24. ch. 9. 21. & 10. 14. Is. 49. 3. Eph. 3. 10. Num. 28. 19, 24. ch. i. Heb. 10. 10, 12, 14.

Num. 15. 4. c. ch. ii. John 10. 10. 1 Cor. 1. 30. Rom. 5. 8—11.

Ch. 25. 23. & 2. 14. & 19. 23—25. Exod. 13. 2, 12. & 23. 19. & 34. 19, 26. Josh. 5. 11. Ruth 2. 14. 1 Cor. 3. 21, 22. Prov. 3. 9, 10. Mat. 6. 33.

Gen. 17. 7. Exod. 12. 17.

Deut. 16. 9, 10. & 26. 2—11. ch. 25. 8. Exod. 23. 16. & 34. 22. Num. 28. 26, 31.

Weeks, Luke 18. 12. Acts 30. 7. 1 Cor. 16. 2.

Acts 2. 1. 1 Cor. 16. 8. Num. 28. 26.

Ver. 10, 11, 13.

Ch. 7. 13. Mat. 13. 33. 2 Thes. 3. 1. Acts 2. 37—47.

Exod. 23. 16, 19. & 22. 29. & 34. 26. Num. 15. 19 —21. & 28. 26—31. Deut. 26. 1—11. & 16. 9, 10.

Ver. 12, 13. Num. 28. 26 —30. ch. i. Is. Num. xv.

REFLECTIONS UPON CHAP. XXII.—Beholding, in these figures, the perfect and permanent purity of my Redeemer's person and nature; the persevering exactness of his obedience; the absolute perfection of his sacrifice of himself, and its unfailing virtue for preventing the destruction of his spiritual seed; we may observe that it is altogether necessary to exclude wicked persons, and even scandalous saints, from the more sacred provision of the church, the seats of God's covenant; that every person or work, dedicated to the service of God,

should be devoted to him in holiness; and the greatest care be used in meddling with holy things; for cursed is the deceiver that offereth unto the Lord things corrupt or unripe. But especially must we remember that all delay of the cordial reception and improvement of Jesus Christ, and his fulness, offered for our comfort in the gospel, is infinitely sinful and dangerous; for thus only can we secure access to God; and nothing can powerfully influence us to obedience but a firm faith and deep sense of his redeeming love.

Before Christ
1490.

Ch. 4. 23—
28. & 16. 15.
& 3. 1—16.
Num. xxxviii.
ix.

Ver. 11. Exod.
29. 24. Eph.
3. 21. 1 Cor.
10. 31. Is. 49.
3. Luke 2. 14.

Most holy,
Num. 18. 8—
12. Deut. 18.

Num. 10. 8—
0. Deut. 16.
1. Exod. 19.
11. 16.

Ver. 14. Gen.
7. 7. Exod.
2. 17. & 29.
& 31. 16.
& 27. 21. &
8. 43. & 30.
1. ch. 6. 18.
& 10. 9. & 17.
& 24. 3.
Num. 18. 23.

Ch. 19. 9, 10.
Deut. 24. 19.
—21. & 26.
1—14. Ruth
2, 7, 8.

Num. 29. 1—
& 10. 10.
zra 3. 6. Ps.
1. 1—3.
Chr. 15. 28.
Thes. 3. 1.
Thes. 4. 16.

um. 10. 10.
en. 9. 14—
5.

er. 7, 8, 21,
& 36. Gal. 5.
Luke 1. 74,
Ps. 116.

Heb. 4. 3.
10. Mat. 11.
, 29.

h. 16. 1—
Num. 29.
—11. Dan.
24. Is. liii.

eb. 9. 12, 14.
eb. 12. 10.
ets 2. 36, 37.
zek. 16. 62.

h. 16. 29—
Dan. 9.
Eph. 1. 7.
il. 1. 14.
il. 3. 9—11.
at. 11. 28.

ets 20. 21.
ch. 12. 10.
ake 13. 3, 5.
hn 3. 36.
m. 6. 6.
l. 5. 24.

Ver. 2. 28.
2. Exod.
12. & 31.
15.

en. 17. 14.
20. 3, 5, 6.

er. 28. 30.
Heb. 4. 3.
10. Mat.
28—30.

REFLECTIONS UPON CHAP. XXIII.—While I consider these sacred festivals as
memorials—of the finished work of creation—of Israel's deliverance from Egypt
of the giving of the law at Sinai—of the provocation of the golden calf, and
of the Hebrews dwelling in tents—let me also
view them as typical figures of the gospel rests in the apostolic, millennial,
eternal, periods. Jesus' person work, and fulness, appear as the end, and
the substance of them all; and the oblations then offered represent to me Jesus, my
burnt-offering, who satisfied justice, and glorified all the divine perfec-
tions in my stead; Jesus, my sin-offering, who expiates every crime; Jesus,
peace-offering, whose blood pacifies an offended God, quiets my conscience,
comforts my heart; Jesus, my meat-offering, who is meat indeed for the
nourishment of my soul. Yea they represent to me how his people, and their
sacrifices offered through him, are the delight of his Father, and the joy of his
heart. In the *first fruits* of barley and flour let me behold Jesus, in his
ascension and glory, as having in all things the pre-eminence, sanctifying the
harvest of elect men, and all their fruits of righteousness; and as offered
the present and endless nourishment of my soul. Let them also figure out
called of God, who are first-fruits to God and the Lamb; and their ready
acceptable service. In the *passover* I discern him as our passover sacrificed
for us. In the feast of *unleavened bread* I see him as through his whole life a
man of sorrows; but holy, harmless, and undefiled. In *pentecost* I behold him

rest, and ye shall afflict your souls in the
ninth day of the month at even: from
even unto even shall ye celebrate your
sabbath.

33 ¶ And the LORD spake unto Moses,
saying,

34 Speak unto the children of Israel,
saying, 'The fifteenth day of this seventh
month shall be the feast of tabernacles
for seven days unto the LORD.

35 On the first day shall be an holy
convocation: ye shall do no servile work
therein.

36 'Seven days ye shall offer an offer-
ing made by fire unto the LORD: 'on the
eighth day shall be an holy convocation
unto you; and ye shall offer an offering
made by fire unto the LORD: it is a
solemn assembly; and ye shall do no
servile work therein.

37 These are the feasts of the LORD,
which ye shall proclaim to be holy con-
vocations, to offer an offering made by
fire unto the LORD, a burnt-offering,
and a meat-offering, a sacrifice, and
drink-offerings; every thing upon his
day:

38 Beside the 'sabbaths of the LORD,
and beside your gifts, and beside all
your vows, and beside all your free-
will-offerings, which ye give unto the
LORD.

39 Also in the fifteenth day of the
seventh month, when ye have 'gathered
in the fruit of the land, ye shall keep a
feast unto the LORD seven days: on the
first day shall be a sabbath, and on the
eighth day shall be a sabbath.

40 And ye shall take you on the first
day the 'boughs of goodly trees, bran-
ches of palm-trees, and the boughs of
thick trees, and willows of the brook;
and ye shall 'rejoice before the LORD
your God seven days.

41 And ye shall keep it a feast unto
the LORD seven days in the year: 'it
shall be a statute for ever in your gene-
rations; ye shall celebrate it in the seventh
month.

42 Ye shall 'dwell in booths seven
days; all that are Israelites born shall
dwell in booths:

43 'That your generations may know
that I made the children of Israel to
dwell in booths when I brought them
out of the land of Egypt: I am the
LORD your God.

44 'And Moses declared unto the chil-
dren of Israel the feasts of the LORD.

Before Christ
1490.

Ver. 29—4.
Num. 29. 12
—38. Deut.
16. 13, 14. &
3. 10. Exod.
34. 22. & 23.
16. 1. 8.
1. 62—66.
Neh. 8. 14.
John 7. 2. &
1. 14. Zech.
14. 16—21.

See ver. 4.
Nhm. 29. 12.
—38. Heb. 2.
10. & 5. 7, 8.
Luke 1. 75.
John 7. 37.
Is. 35. 10.
Heb. day of
restraint,
2 Chr. 7. 9

Exod. 20. 8.
Deut. 12. 6. &
16. 10, 16, 17.
2 Chr. 35. 7.
8. ch. i—iii.

Exod. 23. 16.
& 34. 22. ver.
34—36.

Heb. fruit,
Neh. 8. 15—
18. Mat. 21.
8. John 12. 13.
Is. 41. 19. &
44. 4.

Ver. 43.
Deut. 16. 11,
14, 15. & 12.
7. Zech. 14. 16.
2 Cor. 2. 14.
Rom. 5. 11.
See ver. 21.

Gen. 33. 17.
Neh. 8. 16—
18. Num. 24.
2, 5. with
Exod. 12. 17.

Exod. 12. 14.
24—28. & 1.
9. 14—16.
Deut. 16. 1—8.
& 11. 18—20

Exod. 16. 32,
33. Num. 17.
10 & 16. 38.
40. Josh. 4. 7

Num. 12. 7.
Ezek. 3. 17.
Mat. 28. 20.
1 Cor. 11. 2.
23. Heb. 1. 1.
& 3. 2. 1 Cor.
4. 2.

exhibited as the law-fulfiller in the apostolic period for the salvation of multi-
tudes. In the *feast of trumpets* I hear the gospel-sound, from morning to even-
ing of the Christian period, proclaiming a full salvation through a crucified
Redeemer to all the ends of the earth. In the *fast of expiation* I again behold
him finishing transgression, and making an end of sin, the sin of a whole elect
world, in one day; and, having by himself purged away our sins, sitting down
at the right hand of the Majesty in the heavens, there to appear in the presence
of God for us. And in the *feast of tabernacles* he is prefigured as tabernacling
in our nature and world, that we might have familiar fellowship with him, par-
ticularly in the apostolic and millennial, but chiefly in the eternal, period. Let
me bless the Lord for such manifold memorials of Jesus; and especially that
our privileges under the gospel are still more excellent, our enemies themselves
being judges. Let me observe holy seasons in an holy manner. Let the sab-
baths of the Lord be kept in all our hearts, in all our dwellings, and by all
under our care. Let us honour the Lord with the first-fruits of all our sub-
stance. While kind to strangers, to the poor and destitute, let us hearken to the
joyful sound of salvation to miserable sinners; and, looking on Jesus Christ as
crucified for us, let us afflict our souls till God himself wipe away all tears from
our eyes: and when our harvest and vintage of labours are ended, then shall we
commemorate with pleasure our hardships by the way, and rejoice to change
them for an eternal weight of glory.

Before Christ
1490.

CHAP. XXIV.

Here is (1) A repetition of some laws, for the execution of which there was present need; viz. that the lamps in the sanctuary should be kept burning every night, and the golden table always covered with shew-bread, renewed every sabbath; 1—9: and that murder, or striking of persons, and destroying their beasts, should be impartially punished; 17—22. (2) A blasphemer having, for the third time, interrupted God's giving of his ceremonial institutes, [compare Exod. xxii. Lev. x.] a solemn stoning to death is appointed as the punishment of every blasphemer; 10—16.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel that they bring unto thee pure oil-olive beaten for the light, *to cause the lamps to burn continually.

3 ^bWithout the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *It shall be* a statute for ever in your generations.

4 He shall order the lamps upon ^athe pure candlestick before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake ^atwelve cakes thereof: two tenth-deals shall be in one cake.

6 And thou shalt ^aset them in two rows, six on a row, upon the ^apure table before the LORD.

7 And thou shalt put ^bpure frankincense upon *each* row, that it may be on the bread ^afor a memorial, *even* an offering made by fire, unto the LORD.

8 Every sabbath ye shall ^aset it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And ^ait shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

10 ¶ And the son of an Israelitish woman, ^awhose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp;

11 And the Israelitish woman's son ^ablasphemed the name of *the LORD*, and cursed. And they ^abrought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they ^aput him in ward, ^athat the mind of the LORD might be shewed them.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed ^awithout the camp; and let all that heard ^ahim ^alay their hands upon his head, and let all the congregation ^astone him.

15 And thou shalt speak unto the children of Israel, saying, ^a'Whosoever curs-eth his God shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger as he that is born in the land, when he blasphemeth the name of *the LORD*, shall be put to death.

17 ^aAnd he that ^akilleth any man shall surely be put to death.

18 ¶ And he that ^akilleth a beast shall make it good; ^abeast for beast.

19 And if a man cause a blemish in his neighbour; as he hath done so shall it be done to him:

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have ^aone manner of law, as well for the stranger as for one of your own country: for ^a'I am the LORD your God.

23 ¶ And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and ^astone him with stones. And the children of Israel did as the LORD commanded Moses.

CHAP. XXV.

To mark the land of Canaan as his peculiar property, and to secure time for religious instruction, to try their faith in his providential provisions, and to prevent their hastening to be rich, or their oppression of the poor, God here (1) Appoints every seventh year to be a year of release, in which no fields should be cultivated, or spontaneous product claimed by the masters, and no debts demanded; 1—7, 18—22. (2) Appoints every forty-ninth or fiftieth year to be a jubilee, in which not only the land should lie untilled, and debts be forborne or remitted, but every family should return to the fields of their ancient possession, and every bond-servant of the Hebrew nation have his liberty granted; 8—17. (3) Prescribes laws for the sale and redemption of lands and houses as connected with the jubilee, 14—16, 23—34; and concerning the sale and redemption of Hebrew bond-servants sold to Israelites or to proselytes; 39—55. (4) Commands clemency to poor debtors; 35—38.

AND the LORD spake unto Moses ^ain mount Sinai, saying,

2 ^aSpeak unto the children of Israel, and say unto them, When ye come into ^athe land which I give you, then shall the land ^akeep a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruits thereof:

4 ^aBut in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field nor prune thy vineyard.

5 That which ^agroweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes ^aof thy vine undressed: for it is a year of rest unto the land.

6 And the sabbath of the land shall be ^ameat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

^a Exod. 27. 20.
ver. 8. Num.
8. 2. 1 Sam. 3.
3. Zech. 4. 6,
11, 12. Is. 11.
2—4. & 61.
1—3. John 3.
34. Col. 2. 3.
Eph. 1. 17, 18.

^a Heb. to cause
to ascend.

^b Exod. 27. 21.
& 40. 4, 24,
25. & 25. 31.
Num. 8. 2, 3.
1 Sam. 3. 3.

^c See ch. 23. 21.
Exod. 12. 17.

^d Exod. 31. 8.
& 25. 31. &
40. 4, 24, 25.
Num. 8. 2—4.
Rev. 1. 20.

^e Exod. 25. 30.
Num. 4. 7.
Acts 26. 7.
Gal. 6. 16.
John 6. 35.
Deut. 32. 9.
Ps. 135. 4.

^f 1 Cor. 14. 33.
Eph. 2. 12—
18. 1 Cor. 12.
12. & 14. 40.

^g Exod. 25. 24.
1 Cor. 1. 30.
Heb. 9. 24.

^h Heb. 7. 25.
Rev. 8. 3, 4.
Eph. 1. 6.

ⁱ Ch. 2. 2. &
23. 24. Gen.
9. 14—16.
Exod. 28. 12,
29. & 30. 16.
Num. 10. 10.

^j Num. 4. 7.
Neh. 10. 32,
33.

^k Exod. 29. 33.
ch. 8. 31.
Mat. 12. 4.
1 Sam. 21. 6.
Is. 53. 10. 11.
John 6. 53—
57.

^l Exod. 12. 38.
Num. 11. 4.

^m Exod. 20. 7.
ver. 15, 16.

ⁿ Num. 27. 5.
& 15. 34, 35.
Exod. 18. 22,
26.

^o Num. 15. 34.

^p Heb. to ex-
pound unto
them according
to the mouth of
the LORD.

^q Ch. 13. 46.
Num. 5. 2, 3.
& 15. 35.

^r Deut. 13. 9.
& 17. 7.

^s Ch. 20. 2, 27.
Num. 15. 35,
36. Deut. 13.
10. & 17. 5. &
21. 21. & 22.
21. 24. ver.
16. Exod.
12. 13.

^t Num. 15. 39,
31. & 20. 13.
1 Kin. 21. 10.
—13. Mat. 26.
65, 66.

Before Christ
1490.

^a Gen. 9. 6.
Exod. 21. 12.
23. Num. 35.
13, 31. Deut.
19. 21. ver.

^b Heb. smite
the life of a
man.

^c Exod. 21. 18.
—36. & 22.
5, 6. Deut. 19.
21. Mat. 5.
38, 39. & 7. 2.

^d Heb. life for
life.

^e Exod. 12. 19.
49. Num. 9.
14. & 15. 15,
16, 29. ch. 17.
12, 13, 15. &
19. 34.

^f See Gen. 17.
7. Exod. 20. 2.

^g Deut. 17. 5.
7. Josh. 7. 25.
Num. 15. 35,
36. see ver. 14.

^a Exod. 19. 1.
ch. 1. 1. Num.
1. 1. & 10.
11, 12.

^b Ezek. 2. 7. &
3. 17. Mat. 28.
20. Col. 1. 28
29. Acts 20.
27.

^c Is. 8. 8. Ho.
9. 3. ver. 23.
ch. xxvi.

^d Heb. rest,
Exod. 23. 10.
Heb. 4. 3. 9.
10.

^e Deut. 15. 1,
2. & 31. 10.

^f 2 Kin. 19. 29.
Is. 37. 30.

^g Heb. of thy
separation.

^h Gal. 3. 28.
Col. 3. 11.
Acts 2. 44.
Eph. 2. 12—
22. & 3. 6—9.
Rom. 3. 29, 30.

REFLECTIONS UPON CHAP. XXIV.—While in Jesus' light I see light, and feed upon him, especially from sabbath to sabbath, let me essay to give light in his church, and be a good savour of Christ, in the feeding of his people with the true bread which cometh down from heaven. Let such as desire to enjoy gospel light never grudge the necessary expenses of it. And never let the pure oil of divine truth be adulterated with the fancies of men. What a mercy is it that they who come to God find a table spread for them in the wilderness: and that on every sabbath ministers are to provide fresh provision for the souls of their people! That the saints, in one generation after another, are set upon the table

of the church, and especially on Christ, to the honour and delight of JEHOVAH! Let me further observe that a graceless offspring is often the fruit of an unhal- lowed marriage: that quarrels usually end ill; and that judges ought to act with deliberation, and yet with impartiality and zeal. I tremble therefore at the load of uncontrolled blasphemy which lies unpardoned on Britain; since men have spared the heaven-daring miscreants till they are so common that stones would almost be wanting to cast at them all! Let my soul weep in secret places for their crimes! Shall not God visit for these things? Shall not his soul be avenged on such a nation as this?

Before Christ
1490.

Before Christ
1490.

Ch. 23. 15.

Heb. louder
sound.

Ch. 27. 17.
Num. 36. 4.
Is. 61. 2.
Luke 4. 19.
Is. 63. 4.

Ch. 23. 24.
27. s.vi. Heb.
2. 12—15.
Acts 13. 38.
39. 1 Cor. 2.
2. & 1. 23. 24.
31. Eph. 3. 9.
2 Thes. 3. 1.
Rom. 10. 19.
& 15. 19.
2 Cor. 5. 19—
21.

Ver. 39—41.
Exod. 21. 26.
Jer. 34. 8, 9.

Ver. 4—7.
Is. 61. 2. &
63. 4.

Ver. 10. 28.
41. Rev. 5. 9.
Eph. 2. 13—
18. 1 Pet. 2.
24, 25.

Ch. 19. 33.
ver. 17.
1 Thes. 4. 6.
Mat. 7. 12.

Rom. 13. 12
—14. Phil. 4.
5. Luke 21.
34. 2 Pet. 3.
9—14.

The buyer
had no right
until the
jubilee.

Ver. 43.
Deut. 25. 18.
Gal. 3. 5.
Rom. 3. 18.

h. 26. 3—
2. Deut. 28.
—14. & 12.
7. & 33. 12.
3. Ezek. 34.
7, 28.

h. 26. 4. Ps.
7. 6. & 85.
2.

Mat. 6. 25.
3. Luke
34. 1 Cor.
32.

ent. 28. 8.
133. 3. &
7. 14. 15. &
28. Is. 37.
& 32. 16.

Kin. 21. 3.
zek. 48. 14.
os. 9. 3. Is.
8. Zech. 11.
Heb. 11.

10. 13. 14.
Pet. 1. 4, 5.
m. 8. 38.
John 10.
29.

to be quite
off.
eb. for cut-
ting off.

Chr. 29. 15.
39. 12. &
9. 1 Pet.
11.

th 4. 4. 6.
an 3. 16.
b. 9. 12, 15.

th 3. 9. &
20. & 4. 6.
5. 3—5.
or. 8. 9.
7. 5. 9.

er. 3. 18.
18. 19.
2. 14.
1. 14.

7 And for thy cattle, and for the beasts that *are* in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number ^bseven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet [†]of the jubilee to sound, on the ^ktenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim [†]liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: ye ^mshall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 ⁿIn the year of this jubilee ye shall return every man unto his possession.

14 ¶ And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye ^oshall not oppress one another:

15 ^pAccording to the number of years after the jubilee thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee*:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *accord-*ing to the number of *the years* of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt ^qfear thy God: for I *am* the LORD your God.

18 ¶ Wherefore ye ^rshall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19 And the land ^sshall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, ^tWhat shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I ^uwill command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

23 ¶ The land ^vshall not be sold ^{||} [‡]for ever: for the land *is* mine; for ye *are* ^wstrangers and sojourners with me.

24 And in all the land of your possession ye ^xshall grant a redemption for the land.

25 If thy brother be ^ywaxen poor, and hath sold away *some* of his possession,

and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and ^zhimself be able to redeem it;

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he ^bshall return unto his possession.

29 ¶ And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

30 [†]And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages which have no walls round about them shall be counted as the fields of the country: [†]they may be redeemed, and they shall go out in the jubilee.

32 ^cNotwithstanding, the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if ^{||}a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubilee: ^dfor the houses of the cities of the Levites *are* their possession among the children of Israel.

34 But the field of the suburbs of their cities may ^enot be sold, for it *is* their perpetual possession.

35 ¶ And if ^fthy brother be waxen poor, and [§]fallen in decay with thee; then thou shalt ^{*}relieve him: *yea, though* *he be* a stranger or a sojourner; that he may live with thee.

36 ^gTake thou no usury of him or increase: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 ^hI *am* the LORD your God, who brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And ⁱif thy brother *that dwell-*eth by thee be waxen poor, and be sold unto thee, thou shalt not [†]compel him to serve as a bond-servant:

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubilee:

41 And *then* ^kshall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his father shall he return.

42 For they are ^lmy servants, which

* H-b. his hands
hath attained
and found out
science.

† See ver. 13.
Eph. 1. 10.
Col. 1. 12—14.
& 3. 24.

† Such houses
quickly under-
went great
alterations,
and did not so
effectually
mark out the
distinction of
families.

† Heb. redemp-
tion recaptiva
unto it.

c Num. 35. 2—
8. Josh. 21.
1—42. 1 Chr.
6. 54—81.
Jer. 32. 6—
16. Ps. 73. 1,
28.

|| Or one of the
Levites redeemed
them.

d Num. 18. 20,
23, 24. Deut.
18. 1, 2. Num.
35. 2—8.
Josh. 21. 1—
42. 1 Chr. 6.
54—81.

e Ver. 23. Acts
4. 36, 37.
1 Pet. 1. 4, 5.

f Deut. 15. 7, 8.
1 Thes. 5. 14.
Jam. 2. 15, 16.
1 John 3. 6,
17.

§ Heb. his hand
faileth.

* Heb. strength-
en.

g Exod. 22. 25.
Deut. 23. 19.
Prov. 28. 8.
Ezek. 18. 8.
13. 17. & 22.
12. Neh. 5. 5.
—9. Ps. 15. 5.

h Ch. 19. 36.
Exod. 20. 2.
Num. 15. 41.
Deut. 13. 5.
10. & 20. 1.
Judg. 2. 12.
Exod. 3. 8. &
6. 7. Jer. 30.
22. & 31. 30.

i Exod. 21. 2. &
22. 3. Deut.
15. 12. Jer. 34.
14. 2 Kin. 4.
1. 1 Kin. 9. 22.
ver. 35, 43, 46.

† Heb. serve
themselves with
him with the
service, &c.

k Exod. 21. 1—
6. ver. 10.
Tit. 2. 14. Ps.
68. 22. The
jubilee freed
him and his
whole family,
whether it was
at the end of
six years: not.

l Ver. 35. 1 Cor.
7. 23. Rom. 6.
23. Ps. 116.
10. Tit. 2. 12
—14.

Before Christ
1490.

I brought forth out of the land of Egypt : they shall not be sold [†]as bond-men.

I brought forth out of the land of Egypt : I am the LORD your God.

Before Christ
1490.

CHAP. XXVI.

Here, after a general demand of due regard to God, to his sabbaths and sanctuary; 1, 2. (1) Obedience to God's laws is enforced with manifold promises of plenty, peace, victory, increase in number, God's special favour, presence, and continued covenant-relation; 3—13. (2) Disobedience to them is threatened with divine opposition, bodily distempers, famine, war, harassment by wild beasts, captivity, desolation of their land, destruction of their idols, faintness of heart, and pining away, in their sins; 14—39. (3) Repentance, amidst the deepest afflictions, is encouraged by promises of God's merciful regard and deliverance; 40—46.

YE shall make you ^ano idols nor graven image, neither rear you up a ^{*}standing image, neither shall ye set up [†]any [†]image of stone in your land, to bow down unto it: for I am the LORD your God.

2 ^bYe shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

3 ¶ ^cIf ye walk in my statutes, and keep my commandments, and do them;

4 Then ^dI will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And your ^ethreshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye ^fshall eat your bread to the full, and dwell in your land safely.

6 And ^gI will give peace in the land, and ye shall lie down and none shall make you afraid: and I will ^hrid evil beasts out of the land; neither shall the sword go through your land.

7 And ye shall ⁱchase your enemies, and they shall fall before you by the sword.

8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will ^khave respect unto you, and make you fruitful, and multiply you, and ^lestablish my covenant with you.

10 And ye shall eat ^mold store, and ⁿbring forth the old because of the new.

11 And ^oI will set my tabernacle among you: and my soul shall not abhor you.

12 ^pAnd I will walk among you, and will be your God, and ye shall be my people.

13 ^qI am the LORD your God, who brought you forth out of the land of Egypt, that ye should not be their bond-men; and I have broken the bands of your yoke, and made you go upright.

14 ¶ ^rBut if ye will not hearken unto

a summary of the oracles and providences of God relative to the Jewish nation. In the first part of it we have a summary of much of the contents of those promises already met with, and of those hereafter contained in the Bible, with respect to the Jewish nation. All the prosperity they met with in the days of Joshua, the judges, the kings, the deputies of the Persian, Grecian, or Roman powers, were but the fulfilment of these predictions. In the second part of it we have a summary of all the threatenings which relate to their nation, whether denounced by Moses, the prophets, Christ, or his apostles. All the miseries which that nation endured under the judges, kings, Chaldeans, Persians, Greeks and Romans, for about fifteen hundred years; and all the miseries they have endured in their present dispersion among the Gentiles, which have already continued above seventeen hundred years without any interruption is but a literal accomplishment of them. The third part has been in some measure verified in some of their former deliverances; especially in the mercies which they received in their return from Babylon, and afterwards until the time of Christ. But we expect a more full accomplishment of it in the latter days, when the Jews shall be converted to the Christian faith, and replaced in their own land.

† Heb. with the sale of a bond-man.

^m Eph. 6. 9. Col. 4. 1. Neh. 5. 9.

ⁿ Is. 14. 1, 2. Ps. 2. 8. Is. 56. 3—8. They were allowed to buy heathens for slaves; and these were their perpetual property.

¶ Heb. ye shall serve yourselves with them.

§ Heb. his hand obtain, &c.

^p Neh. 5. 8. H. b. 2. 11—15. Gal. 4. 4, 5. & 3. 13. Rev. 5. 9.

^q Ver. 15, 16. The prices, whether of lands or Hebrew servants, were always to be stated according to the distance of the year of jubilee; and the less the distance the less was to be the price.

^r Or by these means.

^s Ver. 40, 41. John 8. 34. 36. Rom. 6. 11—14. 23. Ver. 42. Exod. 13. 3. & 20. 2. Is. 43. 3. Ps. 116. 16. Luke 1. 74, 75.

REFLECTIONS UPON CHAP. XXV.—While in these sabbatical years I call to mind the happiness of Adam in Paradise, and by faith discern the rest, the liberty, the happiness, the common salvation of a new covenant state, of the gospel period, and of the celestial state, all purchased by Jesus' atoning blood, and published and offered to us in the gospel, may I be disengaged from all undue affection to created comforts, and never hasten to be rich, but depend on God for daily bread, in following the ways of religion and charity. In view of my eternal jubilee let me consider wisely the cases of the poor; study equity in all my dealings: and stand fast in the liberty wherewith Christ has made me free. Blessed be his glorious name—though I have forfeited all my happiness—though I have sold myself a bond servant to Satan and my lusts—my Kinsman-Redeemer Christ has paid all my debt; all my ransom! And whom the son hath made free, they are free indeed! Let me adore his sovereignty, that, while almost all the world are detained in everlasting bondage, the seed of Abraham, according to the Spirit, are made the Lord's free men.

CHAP. XXVI. This chapter, which mostly corresponds with Deut. xxviii. is

me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high-ways shall be desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 And, when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat and not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies land; even then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths when ye dwelt upon it.

36 And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

40 ¶ If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity;

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them: for I am the LORD their God.

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD.

46 These are the statutes and judgments and laws which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

Before Christ 1490.

Ver. 43.

2 Kin. 17. 15.

Jer. 6. 19. &

32. 23. Ezek.

5. 6. & 20. 13.

24.

Gen. 17. 14.

Deut. 31. 16.

20. Is. 24. 5.

Jer. 11. 10.

Ezek. 16. 59.

Ps. 109. 6. &

78. 33. Jer. 15.

3. Deut. 28.

22. 36. 51. 65.

Sam. 2. 33.

Jer. 31. 25. &

5. 17. & 12.

13. Job 31. 8.

Heb. xij. 1.

Ch. 17. 10. &

20. 5. 6. Ps.

21. 9. & 34.

6. & 68. 1. 9.

Ezek. 15. 7.

Judg. 2. 14.

& iii. iv. vi. x.

Sam. iv. 31.

Chr. xii.

iii. xxi. xxviii.

xxvi. Neh. 9.

18. Ps. 106.

1. 42.

Ps. 53. 5.

Prov. 28. 1.

Job 15. 20.

1.

Often, ver.

1. 24. 28.

Sam. 4. 11.

Ezek. 7. 24.

Judg. iii. iv.

& c.

Deut. 28. 23.

Jer. 3. 3. &

4. 1—6. Joel

4—20. & 2.

—11. 1 Kin.

6. 1. 7. &

8. 1. Jam. 5.

7. Heb. 3.

7. Hag. 1.

0. 11. & 2.

9. Mal. 3.

—11.

Or at all ad-

venture with

me; and so

Jer. 24. 27.

Deut. 32. 24.

Ezek. 5. 17.

Jer. 15. 3.

Sam. 21. 6.

2 Kin. 2. 24.

& 17. 25.

Judg. 5. 6.

2 Chr. 15. 5.

Is. 33. 8.

Ezek. 14. 15.

Lam. 1. 4.

Mic. 3. 12.

Ver. 18.

2 Sam. 22. 27.

Ps. 18. 26.

Amos 4. 6—

12. Job 9. 4.

& 40. 2. 11.

12.

Ezek. xiv.

xvii. Isa. xxiv.

Judg. iii. iv.

vi. x. 2 Kin.

viii. & 10. 32.

& 13. 3. 7.

xv—xvii. xxiv.

xxv. 2 Sam.

24. 15. Jer.

15. 2—4. &

16. 4. & 9. 21.

29.

Is. 3. 1. Ezek.

4. 16. & 5. 16.

& 10. 13. Hos.

4. 10. Jer. 36.

9. & 52. 6.

Mic. 6. 14. 15.

Hag. 1. 6.

Their food

shall be so

scanty.

Ver. 18. 21.

23.

Ver. 18. 21.

24. Is. 42. 24.

25. with 43.

11. 25. & 51.

12.

Deut. 28. 53.

—55. Ezek. 5.

10. 2 Kin. 6.

29. Lam. 4.

10.

Ezek. 20.

29. Jer. 32.

35. 2 Chr. 14.

3. 5. & 31. 1.

Ezek. 6. 4—

6. 2 Chr. 34. 4.

& 23. 17. Is.

27. 9.

Jer. 8. 1. 2.

2 Chr. 34. 5.

Ps. 79. 1—3. Ezek. 6. 4. 5. 15.

Jer. 9. 11. Neh. 2. 17. Lam. i. & 2. 7. Ezek. ix. & 21. 7.

Amos 5. 21. Is. 1. 11—13. & 66. 3. Prov. 15. 8. & 21. 27. & 28. 29.

Before Christ 1490.

Ezek. 33. 28.

29. Is. 1. 7. 8.

Deut. 29. 22

—24. Lam. 5

12.

Deut. 4. 27.

& 28. 62. 54.

& 32. 21—26.

Ps. 44. 11.

Zech. 7. 14.

Jer. 9. 16.

Ezek. 12. 14.

Luke 21. 24.

& 19. 43. 44.

Ch. 25. 2. 4.

10. Deut. 15.

1. 2 Chr. 36.

21.

Is. 25. 5. 6.

Jer. 23. 10.

Rom. 8. 22.

Job 15. 21.

22. Prov. 28.

1. Is. 10. 4. &

30. 17. Deut.

32. 30. & 28.

65—67. Luke

21. 35. 26.

with Exod. 23.

27.

1. 27. 13.

Jer. 50. 6.

Hos. 9. 6.

Mat. 21. 44.

& 24. 28.

Luke 19. 27.

42. & 21. 21.

1 Thes. 2. 16

Deut. 30. 1.

Neh. 1. 3.

Jer. 3. 25. &

22. 12. 13.

Ezek. 4. 17

& 6. 9. & 20.

44. & 24. 25.

& 33. 10. Hos.

5. 15. & 3. 4.

Exod. 20. 5.

Mat. 23. 35.

36. Rom. 11.

8—10.

Dan. ix. Neh.

ix. Jer. 3. 12

—14. 1 Kin.

8. 33—53.

Hos. 5. 15. &

6. 1. 2. Ezek.

7. 16. and 16.

63. & 36. 31.

Jer. 6. 10. &

9. 26. & 29.

11—13. & 50.

11. Ps. 51. 4.

Dan. 9. 7.

2 Chr. 6. 37.

& 7. 14. & 32.

26. & 30. 17.

Rom. 2. 29.

& 11. 26. Col.

2. 11.

Deut. 4. 31.

Ps. 106. 45.

& 136. 23.

Ezek. 16. 60.

Luke 1. 73.

Deut. 30. 1—

9.

Ezek. 36. 33.

34. Ps. 85. 1,

2.

Ezek. 13. 10.

Zech. 11. 8.

2 Kin. 17. 7—

17. 2 Chr. 36.

14—16. Deut.

32. 15—21.

Deut. 4. 29—

31. Ezek. 14.

22. 23. Jer. 4.

27. & 5. 10.

& 30. 11. &

46. 28. Neh.

9. 31. Rom.

11. 26.

Ver. 42. Rom.

11. 24. 29.

Exod. 3. 6. &

19. 5. 6. & 2.

24. Deut. iv—

xxxi.

Before Christ
1490.

CHAP. XXVII.

Contains the laws of the dedication of persons, 1—8; cattle, clean and unclean, 9—13; houses and lands, 14—25; and of other things to God; 26—34. The general rules were, (1) That nothing which was the Lord's by an antecedent claim, as firstlings of animals, or first-fruits, or tithes, could be devoted at all; 26, 27, 30—34. (2) To render persons deliberate in devoting to the Lord, and redeeming back from him, nothing could be redeemed back without paying a fifth part more than the estimated value of the person or thing dedicated by a vow; 2—25. (3) No firstlings of animals fit for sacrifice, or any person or thing devoted under a curse, could be redeemed at all; 9, 10, 28, 29.

a Ch. I. 1.
Exod. 25. 22.

AND the LORD spake unto Moses, saying,

b Gen. 28. 20.
Num. 21. 2.
xxx. Deut. 23.
21—23. 7. e.
devotes him-
self, or one of
his children,
to the sacred
service of God.

2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the person shall be for the LORD by thy estimation.

c 5l. 14s. Exod.
20. 13.

3 ¶ And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

d 3l. 6s. 5d.
Exod. 21. 32.
Mat. 27. 9. &
26. 15. Zech.
11. 12.

4 And if it be a female, then thy estimation shall be thirty shekels.

* 2l. 5s. 7d.

5 And if it be from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

e Num. 18. 10.
& 3. 40. about
11s. 5d. half-
penny.
† 6s. 10d.

6 And if it be from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.

† 1l. 14s. 2d.
halfpenny.
§ 1l. 2s. 9d.
halfpenny.

7 And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

f Ch. 5. 7. &
14. 21. 22.
Mark 14. 7.
2 Cor. 8. 12.

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

|| Shall be sa-
crificed.

g Ver. 10.

9 ¶ And if it be a beast whereof men bring an offering unto the LORD, all that any man giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

h Deut. 23. 13.
with Exod. 13.
13. & 34. 20.

11 And if it be any unclean beast of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

i Heb. accord-
ing to thy esti-
mation, O
priest, &c.

12 And the priest shall value it, whether it be good or bad: as thou valuest it, who art the priest, so shall it be.

j Ch. 5. 16. &
6. 4. 5. & 22.
14. ver. 15,
19.

13 But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.

k Ver. 21.
Num. 18. 14.
A house in a
city was prob-
ably devoted
for ever, if it
was not re-
deemed within
a year; ch.
25. 29. 30.

14 ¶ And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

quished in him, and the covenant of God stands fast with them for ever and ever. But how dreadful the punishment of such as are obstinate in wickedness! While they wickedly proceed from evil to worse, the judgments of God justly increase in their number and degree; and such as remain, unhumiliated under afflictions from God, and convictions from their own conscience, have nothing to expect but wrath to the uttermost. Such as dare to contend with their Maker will find the struggle most unequal. Disappointments, diseases, evil beasts, sword, famine, pestilences, captivity; and, in fine, death and hell; wait his call to destroy them. How dreadful then is the nature of sin! How certain the ruin of impenitent sinners! Aggravated is their guilt whom mercies cannot engage or corrections deter: and God will be just to give up those to despair and death in sin, who give up themselves to work wickedness with greediness.

Before Christ
1490.

15 And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

16 ¶ And if a man shall sanctify unto the LORD some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley-seed shall be valued at fifty shekels of silver.

† Or the land
of an homer,
&c.
† 5l. 14s.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

l Ch. 25. 15, 16,
27, 51, 52.
Fields could
only be de-
voted till the
year of jubi-
lee, as they
could be sold
till then, ch.
25. 10—16.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it goeth out in the jubilee, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

22 And if a man sanctify unto the LORD a field which he hath bought which is not of the fields of his possession;

23 Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubilee; and he shall give thine estimation in that day, as a holy thing unto the LORD.

24 In the year of the jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong.

25 And all thy estimation shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

m Exod. 30. 13.
Num. 3. 47.
Ezek. 45. 12.

26 ¶ Only the firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether it be ox or sheep: it is the LORD's.

† Heb. first-
born, &c.n Exod. 13. 2.
& 22. 29, 30.
& 34. 19.
Deut. 15. 19.
Num. 18. 17.

27 And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

o Ver. 11,
p Josh. 6. 19.
ch. 2. 3. The
things and
persons men-
tioned in this
and the next
verse were
devoted under
a curse as the
penalty of
claiming them
back.

28 ¶ Notwithstanding, no devoted thing, that a man shall devote unto the LORD of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD.

q Persons, Josh.
6. 17. Deut.
7. 1, 2. & 20.
16, 17. & 25.
19. 1 Sam. 15.
3. Num. 21.
2, 3. Exod. 22.
20. Thus the
Canaanites
and the Amale-
kites were
devoted to
destruction.

29 None devoted, which shall be de-

But behold how all who return to God, even though late, are graciously received by him! It is his grace, concurring with his afflictive providences, that softens the stupid and hardened heart, and humbles the sinner; that renders him patient under his troubles, but earnestly anxious to escape from his sins;—renders him more solicitous to have the end of afflictions answered than to have the burden of them removed; and then marvellously God remembers mercy in the midst of judgments; and opens to the believing mind a firm foundation of hopes, and gracious source of blessings, in Jesus and his covenant of grace! Amidst such fulness of merit, and freedom of promise, none need despair, relying thereon. Blessing God for my pious ancestors, and the benefits I enjoy through them, following in their steps, let me deny ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world.

Before Christ 1490. voted of men, shall be redeemed ; but shall surely be put to death.

30 ¶ And 'all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the LORD's : it is holy unto the LORD.

31 And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.

32 And concerning the tithe of the herd, or of the flock, even of whatsoever

passeth under the rod, the tenth shall be holy unto the LORD.

33 'He shall not search whether it be good or bad, neither shall he change it : and if he change it at all, then both it and the change thereof shall be holy ; it shall not be redeemed.

34 "These are the commandments which the LORD commanded Moses for the children of Israel in mount Sinai.

REFLECTIONS UPON CHAP. XXVII.—While in these devoted things I, with under, behold Jesus voluntarily devoted, irredeemably devoted to his Father's vice, in our stead, and ransoming us by his precious blood, let me be always cheerful and liberal in his work ; but let me never be hasty in my vows, lest I involve myself in difficulties, and repent of my rashness. Never let me covet, for my selfish purposes, that which belongs to the Lord ; but cheerfully pay my

vows, without reserve or change. And, though I need not sell my house for his service, yet must I sanctify it to him by his constant worship and fear in the midst of it. And, since I myself have been solemnly devoted to his service, let me never be weary of it, or desire a change of my proprietor ; but, whether I live or die, let me be wholly and only the Lord's.

THE FOURTH BOOK OF MOSES,

CALLED

NUMBERS.

This book is so called because it so largely represents the repeated numbering of the Hebrew warriors, Levites, spies, punished transgressors ; their oblations, booty, and their journies, &c. in the wilderness. It contains, (1) The principal articles of their history for thirty-nine years ; particularly of the numbers, stations, and marching-order, of their tribes ; i. ii. iii. iv. ix. x. : the oblations of their princes at the dedication of the tabernacle ; vii. : the consecration of the Levites ; viii. : observation of the second passover ; ix. : departure from Sinai ; x. : destruction of the murmurers by a fiery pestilence, and the flesh for which they had tasted ; appointment of seventy elders to assist Moses ; xi. : Miriam's leprosy and cure ; xii. : the search of Canaan by spies, and their punishment for a contempt of that promised land ; xiii. xiv. : the punishment of Korah and his companions, and of the people who murmured at it ; xvi. : the budding of Aaron's rod ; xvii. : the behaviour of Moses and Aaron when the people murmured at Kadesh ; refusal of a passage by the Edomites ; and the death of Miriam and Aaron ; xx. : the victory over Arad ; plague of fiery serpents, and cure of their bites ; conquest and division of the kingdoms of Sion and Og ; xxi. xxxii. : the repeated attempts of Balak and Balaam to curse the Israelites, and God's defeating of them ; xxii--xxiv. : the enticement of the Israelites to whoredom and idolatry by Midianitish women, and the revenge thereof in the death of twenty-four thousand Israelites, and the almost utter destruction of the Midianites ; xxv. xxxi. : a third numeration of the Israelites ; xxvi. : a rehearsal of their journies ; xxxiii. : a delineation of their territory in Canaan, and an appointment of twelve princes to divide it ; xxxiv. : (2) With these narratives is intermingled a variety of laws concerning the ejection of unclean persons from the camp ; suspicious of wives for adultery, v. ; Nazariteship, priests' blessing the people, vi. ; lighting of sacred lamps, viii. ; observance of the passover in the second month, ix. ; making and blowing of silver trumpets, x. ; and concerning meat-offerings, drink-offerings, heave-offerings, sin-offerings, stoning for breach of the sabbath, fringes on the borders of their garments, xv. ; sacred portion of the priests and Levites, xviii. ; purification by the ashes of the red heifer, xix. ; inheritance, and marriage of heiresses, xxvii. xxxvi. ; oblations at sacred festivals, xxviii. xxix. ; vows, xxx. ; manslaughterers and cities of refuge, xxxv.

Before Christ 1490.

CHAP. I.

The Israelites had been numbered a few months before, when the ransom-money was collected for the service of the tabernacle ; Exod. xxxviii. 26. Now (1) Moses, Aaron, and the twelve princes of their tribes, are appointed of God to number them again, in order to rank them into proper divisions in their camp, to distinguish them from others, and to manifest God's fulfilment of his promises to the patriarchs in the multiplication of their seed ; 1--16. (2) The number of fighting men in every tribe, and the sum of the whole are stated ; 17--46. (3) The Levites are not numbered among them, as they were not to fight but to serve at the tabernacle ; 47--54.

AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

2 "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls ;

3 From twenty years old and upward, all that are able to go forth to war in Israel : thou and Aaron shall number them by their armies.

4 And with you there shall be 'a man of every tribe ; every one head of the house of his fathers.

5 ¶ And these are the names of the men that shall stand with you : 'Of the tribe of Reuben ; Elizur the son of She-deur.

6 Of Simeon ; Shelumiel the son of Zerushaddai.

7 Of Judah ; 'Nashon the son of Aminadab.

8 Of Issachar ; Nethaneel the son of Zuar.

9 Of Zebulun ; Eliab the son of He-lon.

10 Of the children of Joseph : of Ephraim ; Elishama the son of Ammi-

Before Christ 1490.

Ch. 26. 2. Deut. 24. 5. 2 Sam. 24. 9. 2 Chr. 26. 11. & 17. 13--18. Ver. 5--15. & 2. 3--31. & 7. 10--83. & 10. 14--27. & 34. 18--28. 2--15. 1 Chr. 27. 1--22. Ch. 2. 3--31. & 7. 10--83. & 10. 14--27. & 34. 18--28. with Gen. 29. 32--35. & 30. 5--20. & 35. 17--26. & 46. 8--24. & xix. Exod. 1. 2--5. Deut. xxxiii. Rev. 7. 4--8. Ruth 4. 26. 1 Chr. 2. 10. 11. Mat. 1. 4. Luke 3. 39.

Before Christ
1490.

hud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideon.

12 Of Dan; Ahiezer the son of Amishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of

^a Or Reul, ch. 2.
14.

Deuel.

15 Of Naphtali; Ahira the son of Enan.

^a Ch. 2. 3—31.
& 7. 10—83.
& 10. 14—27.
ch. 16. 2. &
26. 9. & 11. 17.
Exod. 18. 21.
Judg. 6. 15.
Mic. 5. 2.
1 Chr. 27. 16
—22.
^b Ver. 5—15.

16 These *were* the ^brenowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

17 ¶ And Moses and Aaron took ^cthese men which are expressed by *their* names:

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

^m Ver. 2. ch.
26. 1, 2. with
2 Sam. 24. 1
—10.

19 ^mAs the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

ⁿ Ch. 2. 10, 11.
& 26. 5—7.
with Gen. 46.
9.

20 ¶ And the ⁿchildren of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of their names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

^e Ch. 2. 12, 13.
& 26. 12—14.
with Gen. 46.
10.

22 ¶ Of the ^echildren of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

^f Ch. 2. 14, 15.
& 26. 15—18.
with Gen. 46.
16.

24 ¶ Of the ^fchildren of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

^g Ch. 2. 3, 4. &
26. 19—22.
2 Sam. 24. 9.
2 Chr. 17. 14
—16. with
Gen. 49. 8. &
46. 12. No
tribe was so
numerous.

26 ¶ Of the ^gchildren of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand six hundred.

^h Ch. 2. 5, 6. &
26. 23—25.
with Gen. 46.
13.

28 ¶ Of the ^hchildren of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them,

even of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the ⁱchildren of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph, *namely*, of the ^jchildren of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 ¶ Of the ^kchildren of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the ^lchildren of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the ^mchildren of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the ⁿchildren of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the ^ochildren of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand, and four hundred.

44 ¶ These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were num-

Before Christ
1490.

^a Ch. 2. 7, 8. &
26. 26, 27.
with Gen. 46.
14.

^b Ch. 2. 18, 19.
& 26. 35—37.
with Gen. 46.
19, 20. & 46.
20. This tribe
was more nu-
merous and
honoured than
that of Ma-
nasseh.

^c Ch. 2. 20, 21.
& 26. 28—34.
with Gen. 48.
19, 20. & 46.
20.

^d Ch. 2. 22, 23.
& 26. 38—41.
2 Chr. 17. 17.
18. with Gen.
46. 21.

^e Ch. 2. 25, 26.
& 26. 42, 43.
with Gen. 46.
23.

^f Ch. 2. 27, 28.
& 26. 44—47.
with Gen. 46.
27.

^g Ch. 2. 29, 30.
& 26. 48—50.
with Gen. 46.
24.

Before Christ
1490.
Ch. 2. 32. &
23. 10. & 26.
51. Exod. 12.
37. & 38. 26.
1 Chr. 21. 5.
2 Sam. 24. 9.
2 Chr. 13. 3.
& 17. 14—19.
Deut. 10. 22.
1 Kin. 4. 20.
Heb. 11. 11.
12. with Gen.
12. 2. & 13.
16. & 15. 5. &
17. 6. & 22. &
17. & 26. 3. &
29. 14. & 46.
3. 4. Rev. 7. 4.
—9.

bered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

47 ¶ But the Levites after the tribe of their fathers were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

51 And when the tabernacle setteth forward the Levites shall take it down: and when the tabernacle is to be pitched the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony; that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of the testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

CHAP. II.

Contains (1) The divine appointment for marshalling the numbered Israelites into four squadrons of three tribes each, to pitch their camps round about the tabernacle of God as their centre; 1, 2, 17: viz. (1) The tribes of Judah, Issachar, and Zebulun, in the vanguard or front, on the east of the tabernacle; 3—9. (2) The tribes of Reuben, Simeon, and Gad, on the right wing, southward of the tabernacle; 10—16. (3) The tribes of Ephraim, Manasseh, and Benjamin, in the rear, westward behind the tabernacle; 18—24. (4) Those of Dan, Asher, and Naphtali, in the left wing, on the north side of the tabernacle; 25—31. (2) It contains the Israelites' ready obedience to God's appointments; 32—34.

AND the LORD spake unto Moses and unto Aaron, saying,

2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

3 ¶ And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch through-

out their armies: and Nahshon the son of Amminadab shall be captain of the children of Judah.

4 And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him shall be the tribe of Issachar: and Nethaneel the son of Zuar shall be captain of the children of Issachar.

6 And his host, and those that were numbered thereof, were fifty and four thousand and four hundred.

7 Then the tribe of Zebulun: and Eliab the son of Helon shall be captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah were an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.

10 ¶ On the south side shall be the standard of the camp of Reuben, according to their armies: and the captain of the children of Reuben shall be Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, were forty and six thousand and five hundred.

12 And those which pitch by him shall be the tribe of Simeon: and the captain of the children of Simeon shall be Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, were fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad shall be Eliasaph the son of Reuel.

15 And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben were an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank.

17 ¶ Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 ¶ On the west side shall be the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim shall be Elishama the son of Ammihud.

19 And his host, and those that were

Before Christ
1490.
Ch. 1. 28, 29.
& 10. 15. &
26. 23—25.

Ch. 1. 30, 31.
& 10. 16. &
26. 26, 27.

Ch. 1. 20—
25. & 10. 18
—20. & 26. 5.
—7.

Ch. 1. 22, 23.
& 10. 19. &
26. 12—14.

Ch. 1. 24, 25.
& 10. 20. &
26. 15—18.

Or Deuel, ch
1. 14. & 7. 42,
47. & 10. 20.

Ver. 2. ch. 10.
17, 21. & 3.
35. 1 Cor. 14.
40. Col. 2. 5.

Ch. 1. 32—
37. & 10. 22
—24. & 26.
35—37. Ps.
80. 1, 2.

REFLECTIONS UPON CHAP. I.—In this numbered people I discern the true Israel of God, numerous as the sand by the sea-shore; all numbered of Jesus, and written in his book of life; all under his government and laws, declared by his prophets and apostles; all ranked in goodly order in their respective generations, for the wars of the Lord; and all honourably distinguished from the world, that lieth in wickedness, and from the mixed multitude of hypocrites. Here likewise I may observe that ministers and magistrates ought to take heed to every one of the flocks over whom the Lord hath made them overseers: that the more honour any one hath conferred upon him, the more active he ought to be in well-doing, according to his station; and to do without delay whatever the Lord requires of him. When I see the numbers of the respective tribes so little proportioned to their families at their entrance into Egypt, about two hundred and fifteen years before, I cannot but think how little even outward things go by common probabilities, and how unstable all created comforts are. When I

read the sum total, I see how truly and marvellously God, in a few years, fulfilled his promises in multiplying the patriarchs' posterity, notwithstanding all that the Egyptians could do to diminish them. Who likewise but must admire the liberal kindness of God, in forty years' miraculous maintenance of such multitudes of sinners; while he discerns the destructive nature of sin, which, in forty years, buried them all but two in the earth, and most of them in hell! When I see the Levites distinguished from the rest, let me think how honourably God rewarded their honest zeal against the worshippers of the golden calf; and that ministers ought to be more holy than ordinary saints, to exert themselves to the utmost to prevent the sins of others; and that, though they are not to entangle themselves in worldly business, or in intimacy with carnal men, yet they are not to be idle, but spiritual, soldiers of Christ, set for the defence of his church and gospel.

Before Christ
1490.Ch. 1. 34, 35.
& 10. 23. &
26. 28—34.

numbered of them, *were* forty thousand and five hundred.

20 ¹And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

Ch. 1. 36, 37.
& 10. 24. &
26. 38—41.

22 ^mThen the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideon.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.

Ch. 1. 38—
43. & 10. 25.
—27. & 26.
42, 43.

25 ¶ ⁿThe standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

Ch. 1. 40, 41.
& 10. 26. &
26. 44—47.

27 ^oAnd those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

Ch. 1. 42, 43.
& 10. 27. &
26. 48—50.
These three
tribes were
the descend-
ants of Ja-
cob's concu-
bines, and
so less
honourable.

29 ^pThen the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.

See ch. 1. 46.
& 26. 51.
Exod. 12. 37.
& 36. 26. If
to this number
we add the
Levites, and
all the women
and children
below twenty
years of age,
it will make
about three
millions of
Israelites, be-
sides the mixt
multitude.

32 ¶ ^qThese *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

Exod. 23. 21.
& 39. 42.
Ps. 119. 6.
Luke 1. 6.

34 And the children of Israel did *'ac-* according to all that the LORD commanded Moses: so they pitched by their stand- ards, and so they set forward, every one after their families, according to the house of their fathers.

See ver. 2. ch.
23. 9, 10, 21.
& 24. 5, 6.
Song 6. 4.
Col. 2. 5, 6.
Phil. 1. 27.
1 Cor. 14. 33,
40.

CHAP. III.

Contains (1) A genealogy of the priests and Levites; 1—4, 17—20: (2) God's donation of the Levites to Aaron and his priestly offspring, as their assistants, instead of the first-born of Israel, whom he had claimed as his property at the departure from Egypt (Exod. xiii.); 5—13. (3) The numbering of the male Levites from a month old and upwards, and the stations and

charge assigned to their different families; the Gershonites to pitch just behind the tabernacle westward, and to take care of the curtains and coverings; 14—26: The Kohathites to pitch on the south side; and to have charge of the ark, table, candlestick, altars, and other sacred utensils; 27—32. The Merarites on the north side; and to take care of the boards and bars of the tabernacle; 33—37: and Moses and the priests to pitch eastward at the door of the tabernacle; 38, 39. (4) The actual exchange of the Levites for the first-born, and the redemption of the supernumerary first-born with money; 40—51.

Before Christ
1490.

THESE also *are* the ^agenerations of Aaron and Moses in the day *that* the LORD spake with Moses in mount Sinai.

2 And these *are* ^bthe names of the sons of Aaron; Nadab the first-born, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, ^cthe priests which were anointed, ^{*}whom he consecrated to minister in the priest's office.

4 ^dAnd Nadab and Abihu died before the LORD when they offered strange fire before the LORD in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying,

6 ^eBring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep ^fall the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 ^gAnd thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they ^hshall wait on their priest's office: and ⁱthe stranger that cometh nigh shall be put to death.

11 ¶ And the LORD spake unto Moses, saying,

12 And I, behold, I have ^ktaken the Levites from among the children of Israel, instead of all the first-born that openeth the matrix among the children of Israel: ^ltherefore the Levites shall be mine;

13 Because ^mall the first-born *are* mine; ⁿfor on the day that I ^osmote all the first-born in the land of Egypt I hal- lowed unto me all the first-born in Israel, both man and beast: ^pmine shall they be: I *am* the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their fami- lies: every male ^qfrom a month old and upward shalt thou number them.

16 And Moses numbered them accord-

Historical ac-
count of their
tribe, Gen. 2.
4. & 5. 1. &
10. 1. Mat. 1.
1. Aaron is
here put be-
fore Moses,
on account of
the priestly
dignity of
himself and
his posterity
while those
of Moses
were but
common Le-
vites.Exod. 6. 23.
ch. 26. 60.
1 Chr. 6. 3. &
24. 1.Exod. xxix.
Lev. viii. ix.Heb. whose
hand he filled.Lev. 10. 1. &
16. 1. ch. 26.
61. 1 Chr. 24.
2.Exod. 32. 26.
—29. Deut.
33. 8, 9. ch. 1.
50. 51, 53. &
8. 11—15, 22.
—26. & 18. 2
—7.Exod. 31. 6—
11. & 35. 10
—19. & 40. 2
—16—30. &
39. 33—42. &
xxvi—xxxvi.
xxxv—xxxix.
ver. 25, 26, 31,
36, 37. ch. 4.
4—32.Ch. 8. 19. &
18. 2—6.Ezek. 44. 8.
ch. 12. 7.
Rom. 12. 7, 8.
1 Tim. 4. 13.
15. 2 Tim. 4.
2.None other
doing the
work of it,
ch. 1. 51. &
16. 32, 40.
& 18. 3.
1 Sam. 6. 19.
2 Sam. 6. 7.
see Lev. 22.
10—13.Ch. 8. 16, 18.
& 18. 6. ver.
45.Ch. 8. 16, 17.
Exod. 13. 2,
12. & 22. 29.
& 34. 19. Lev.
27. 26. Ezek.
44. 30. Luke
2. 23. Heb. 12.
23.Exod. 12. 29,
30. & 13. 15.Dedicated
and set apart
to my service.Ch. 18. 15.
16. & 26. 62.
Jer. 2. 2. & 31.
3. Prov. 8. 17.
Mark 10. 14.
2 Tim. 3. 15.

REFLECTIONS UPON CHAP. II.—What a God of order is our God in all the churches! With unreserved submission ought we to refer to him the choice of our inheritance for us, and the fixing of the bounds of our habitation. Our life on earth is a moveable as well as warlike condition. Here we have no continuing city; let us seek for one to come, which hath foundations, and whose builder and maker is God. But surely it is an high honour to have the presence and ordinances of God amongst us here below. Happy are all his ransomed

tribes; they have equal access to him; they are all so marshalled in the church as best answers their abilities; and have God's tabernacle and ordinances placed among them. And it is pleasant and amiable when magistrates, and every one beside in their stations, become protectors and encouragers of the church; and when every thing, both in church and state, is regulated exactly according to the command of God.

Before Christ
1490.

Heb. mouth.

Gen. 46. 11.
Exod. 6. 16—
19. ch. 26. 57.
58. 1 Chr. 6.
1. 2. 16—19.
& 15. 5—23.
& 23. 6—23.
xxiv—xxvi. ix.
Neh. xi. xii.
Josh. xxi. ;Exod. 6. 17.
ver. 21. 1 Chr.
6. 17. 20. 21.
& 23. 7—11.
& 25. 3. 30—
43. & 15. 7. &
16. 5.Exod. 6. 18.
ver. 27. 1 Chr.
6. 2—13. 22—
34. 50—53. &
15. 5. & 10.
17—21. & 23.
12—20. xxii.
& 25. 4. xxvi.
& 9. 10—22.
Neh. 12. 1—
26. ;Exod. 6. 19.
ver. 33. 1 Chr.
6. 19. 44—47.
& 15. 6. & 23.
21—23. & 24.
27—30. & 25.
3.

See ver. 18.

Ch. 2. 18.

Ch. 4. 24—
26. & 10. 17.
& 7. 7. Exod.
26. 1. 7. 14.
36. & 27. 9—
16. & 36. 8—
19. 37. 38. &
38. 9—18. &
31. 7. & 35.
11. & 39. 34—
40.

See ver. 19.

Ch. 2. 10.

Ch. 4. 14—
16. & 10. 21.
Exod. xxv.
xxvi. xxxvii.
& 34. 1—8. &
36. 35. 36. &
31. 6—11. &
40. 2—16—
30. & 39. 33—
42.Ch. 4—16.
2 Kin. 25. 18.
1 Chr. 9. 20.
He was next
to the high-
priest, and
when neces-
sity required
supplied his
place.

ing to the word of the LORD, as he was commanded.

17 And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And these are the names of the sons of Gershon by their families; Libni, and Shimei.

19 And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Mushi. These are the families of the Levites according to the house of their fathers.

21 Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael.

25 And the charge of the sons of Gershon, in the tabernacle of the congregation, shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the curtain for the door of the court which is by the tabernacle and by the altar round about, and the cords of it for all the service thereof.

27 And of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.

28 In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites shall be Elizaphan the son of Uzziel.

31 And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

33 Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And those that were numbered of them, according to the number of all the males from a month old and upward, were six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari was Zuriel

the son of Abihail: these shall pitch on the side of the tabernacle northward.

36 And under the custody and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel: and the stranger that cometh nigh shall be put to death.

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, were twenty and two thousand.

40 And the LORD said unto Moses, Number all the first-born of the males of the children of Israel from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me (I am the LORD) instead of all the first-born among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males, by the number of names from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 And the LORD spake unto Moses, saying,

45 Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the LORD.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, which are more than the Levites;

47 Thou shalt even take five shekels apiece by the poll; after the shekel of the sanctuary shalt thou take them: (the shekel is twenty gerahs:)

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites;

50 Of the first-born of the children of Israel took he the money; a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary:

51 And Moses gave the money of them that were redeemed unto Aaron

Before Christ
1490.

Ch. 2. 25.

Heb. the office
of the charge.Ch. 4. 20—
33. & 7. 8.
Exod. 26. 15.
—30. & 27.
9—15. & 36.
20—34. & 32.
10—20. & 35.
11. 18. & 39.
33.

Ch. 2. 3

See ver. 10.

Ch. 26. 62. &
4. 47. 49Besides Aaron
and his sons,
and the first-
born of the
Levites, which
made three
hundred
more,
ch. 26. 62.2 Tim. 2. 19.
Luke 10. 20.
Ps. 87. 6.
Is. 4. 3. Rev.
3. 5. & 11. 4.
Heb. 12. 23.
Phil. 4. 3.Ver. 12. ch.
18. 15. & 8.
16. Exod. 24.
5. 6. with 32.
26—29. Mar.
20. 28. 1 Tim.
2. 6.But Aaron
and his sons,
and all the
first-born of
the Levites,
numbered he
not, as they
were already
the Lord's pec-
uliar prop-
erty.Ch. 18. 16.
Lev. 27. 6.
25. Exod. 30.
13. Ezek. 45.
12.Exod. 30. 13.
Lev. 26. 25.
ch. 18. 6.
Ezek. 45. 12.
About 27 pence
halfpenny.1557. 14s.
Tit. 2. 14.
Heb. 9. 12.
1 Tim. 2. 5.
6. Mat. 20.
24. 1 Pet. 1.
13. 19. & 3.
18.Ch. 16. 15.
Acts 20. 33.
1 Cor. 4. 1. 2.
1 Pet. 5. 2

Before Christ
1490.

and to his sons, according to the word of the LORD, as the LORD commanded Moses.

CHAP. IV.

Contains (1) The appointment of God for mustering all the serviceable men of the tribe of Levi from thirty to fifty years of age; for their bearing of their respective shares of the tabernacle, and its furniture, when the Israelites should march in the wilderness; particularly of the Kohathites and their charge which, being most holy, was all, except perhaps the brazen laver, to be covered, and not to be touched by them under pain of death; 1—20: of the Gershonites and their charge; 21—28: and of the Merarites and their charge; 29—33. (2) The actual numbering of them in obedience to this command, with the particular and total sums; 34—49.

AND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

3 From ^athirty years old and upward even until fifty years old, all that enter into the ^bhost to do the ^cwork in the tabernacle of the congregation.

4 This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things.

5 ¶ And when the camp setteth for ward Aaron shall come, and his sons, and they shall take down the ^dcovering vail, and cover the ark of testimony with it:

6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall ^eput in the staves thereof.

7 And upon the ^ftable of shew-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to ^gcover withal: and the ^hcontinual bread shall be thereon:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a ⁱcovering of badgers' skins, and shall put in the staves thereof:

9 And they shall take a cloth of blue, and cover the ^jcandlestick of the light, and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it:

10 And they shall put it and all the vessels thereof, within a covering of badgers' skins, and shall put it upon a bar.

11 And upon ^kthe golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

12 And they shall take all the ^linstruments of ministry, wherewith they minister in the sanctuary, and put ^mthem in a cloth of blue, and cover them with a covering of badgers' skins, and shall put ⁿthem on a bar:

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it ^oall the vessels thereof, wherewith they minister about it, even the censers, the flesh-hooks, and the shovels, and the ^pbasons, all the

vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of ^qcovering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it: but they shall not ^rtouch any holy thing, lest they die. These ^sthings are the burden of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar, the son of Aaron the priest, ^tpertaineth ^uthe oil for the light, and the sweet incense, and the daily meat-offering, and the anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 ^vCut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But this do unto them, that they may live, and not die, when they approach unto the most holy things; Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

20 But they should not go in to see when the holy things are covered, lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families:

23 From ^wthirty years old and upward until fifty years old shalt thou number them; all that enter in ^xto perform the service, to do the work in the tabernacle of the congregation.

24 This is the service of the families of the Gershonites, to serve, and for ^yburdens:

25 And they shall bear ^zthe curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 ^{aa}At the ^{ab}appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This is the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge shall

Before Christ
1490.Rom. 16. 25.
26. Col. 1. 26.
27.Ch. 3. 38.
Exod. 19. 12.
Heb. 12. 18.
2 Sam. 6. 6, 7.
1 Sam. 6. 19.Ch. 3. 32.
Exod. 27. 29.
21. & 30. 23.
34. & 37. 29.
& 29. 40.
Heb. 3. 1, 6.
Luke 4. 18.
1 Tim. 2. 5.
1 Pet. 2. 25.
Acts 20. 28.
1 Cor. 4. 1.Suffer them
not to lose
their life by
touching the
holy things,
Lev. 10. 1.
2 Sam. 6. 6,
7. 1 Sam. 6.
19. Exod. 19.
21. ch. 16. 32.

See ver. 3.

Heb. to war
the warfare.
Is. 63. 1—4.
& liii. Col. 2.
14. 2 Cor. 10.
4, 5. Eph. 6.
10—19. Gal.
5. 17, 24.
Rom. 7. 14—
24.

Or carriage.

Ch. 3. 25, 26.
Exod. 26. 1.
14, 36. & 27.
9—16. & 36.
8—19. 37, 38.
& 38. 9—19.
& 9. 34. & 40.
19.Ver. 16. 33.
Mat. 28. 18—
20. 1 Cor. 11.
2, 23. & 4. 8.
Tit. 1. 5.
1 Tim. 1. 3. &
3. 1, 15.
Heb. mouth.

REFLECTIONS UPON CHAP. III.—I bless the Lord, who made an exchange of his only begotten Son for an elect world of first-born men, and caused him to redeem them with his hard service, extending to the whole church, and all the concerns of it. But let the awful punishment of such as have profaned the service of God, as if it had been a common thing, excite me to the utmost reverence, care, and diligence, regulated by the divine command. If my work be hard God will supply me with proper help. If God hath saved my life he

hath a right to dispose of me as he pleases, with respect to my station and work: and it is my duty cheerfully to comply, whether my work be more or less hard or honourable: but the greater the honour, the greater is the danger if I mistake. And while I bless God that he hath a tribe of ministers and people, and lament that it is in general by far the smallest, let me, with Moses, shew no ambition to have my own family distinguished in honour, but only in holiness and virtue.

Before Christ 1499.

be under the hand of Ithamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them, after their families, by the house of their fathers;

* See ver. 3.

30 From ^athirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the ^yservice, to do the work of the tabernacle of the congregation.

31 ^zAnd this is the charge of their burden, according to all their service in the tabernacle of the congregation: the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron, and the chief of the congregation, numbered the sons of the Kohathites after their families and after the house of their fathers;

* Ver. 3, 23, 30, 39, 43, 47. with ch. 8, 24. —26. 1 Chr. 28. 13. & 23. 21, 26, 27. Luke 3. 23. 1 Tim. 3. 6.

35 ^aFrom thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

* With ch. 3. 22.

36 And those that were numbered of them by their families were ^btwo thousand seven hundred and fifty.

37 These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38 ¶ And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation;

* With ch. 3. 22.

40 Even those that were numbered of them, throughout their families, by the houses of their fathers, were ^ctwo thousand and six hundred and thirty.

41 These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari,

throughout their families, by the house of their fathers;

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation;

44 Even those that were numbered of them, after their families, were ^dthree thousand and two hundred.

45 These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers;

47 From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden, in the tabernacle of the congregation;

48 Even those that were numbered of them, were ^eeight thousand and five hundred and fourscore.

49 ^fAccording to the commandment of the LORD they were numbered by the hand of Moses, ^gevery one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

CHAP. V.

(1) The camp of the Israelites being now formed and sanctified, by the erection of the tabernacle in its centre, divine orders are issued to exclude from it all persons polluted with leprosy or running issues or by dead bodies; 1—4. (2) The laws for restitution of things unjustly gotten, and for appropriation of the hallowed presents to the priests, are repeated; 5—10. (3) A new law is given for the trial of wives suspected of adultery, by water of purification; 11—31.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel that they ^aput out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: ^bas the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, ^cWhen a man or woman shall commit any sin ^{*}that men commit, to do a trespass against the LORD, and that person be guilty;

7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part

Before Christ 1499.

With ch. 3. 34. They whose work was the hardest were most numerous, and able-bodied men, Deut. 33. 25. 1 Cor. 10. 13. & 12. 8—12. 2 Cor. 12. 9, 10.

With ch. 3. 39. Luke 12. 32. Mat. 7. 14. & 20. 16. & 22. 15.

* Ch. 1. 54. & 2. 33. & 3. 51. ver. 37, 41, 45. Is. 11. 2—4. & 42. 1—7. & 49. 1—8. 1 Cor. 12. 4—6, 28. Rom. 12. 4—8. Eph. 4. 11—13. 2 Tim. 2. 3.

Lev. 13. 3, 46. & 15. 1—33. & 21. 1. ch. 9. 6, 10. & 19. 11. & 31. 19. & 12. 14, 15. Deut. 23. 10. 2 Kin. 5. 27. & 7. 3. 2 Chr. 26. 20. 21. Luke 17. 12. Is. 52. 11. 2 Cor. 6. 17. 1 Cor. 5. 7, 11, 13. Heb. 12. 15, 16. Tit. 3. 10. 2 Thes. 3. 6, 14.

Ch. 4. 49. Exod. 39. 42. & 40. 16. & 23. 21, 22. 1 Sam. 15. 22. Mat. 28. 20. Ps. 119. 5, 6, 9, 11, 115.

Lev. 6. 1—7. Josh. 7. 19. Jer. 3. 12. 13. Prov. 28. 13. Job 33. 27, 28. & 34. 31. 32. 1 John 1. 9. Luke 19. 8.

* Any sin of common frailty.

REFLECTIONS UPON CHAP. IV.—God's service, especially in the ministry, is a warfare. He deserves and he requires the best of our time and strength. His ministers ought not to be novices either in knowledge or experience. Apparently insignificant mistakes in their work may cost one his life, nay, his eternal salvation: it is therefore necessary that we should give the strictest attention to the directions of scripture. Distressful is the paucity of God's faithful servants: yet are they in his hand, and he proportions their number and ability to their work. But let me especially rejoice that the whole care of the churches, and of the elect, is upon our Redeemer: not Levites, in the power of their might, but the Almighty Jesus bears and carries us, and all our concerns: not the prudent

sons of Aaron, but the only wise Son of God rears and dissolves particular churches on earth; rears and dissolves the particular frames of our spirit; dissolves our bodies in death, and again rears them up in the resurrection. He hath destroyed the veil and face of the covering cast over all people; that it is not now death, but life, for us sinful men to behold, and even enter by faith into the holiest of all! Let us therefore, whether ministers or private Christians, draw near with boldness, and behold, as in a glass, the glory of the Lord, that we may be changed into the same image, from glory to glory, as by the Spirit of the Lord.

Before Christ
1490.

thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside ^dthe ram of the atonement, whereby an atonement shall be made for him.

9 ¶ And every [†]offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man ^elie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*:

14 And the ^hspirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley-meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and ^kset her before the LORD:

17 And the priest shall take ^lholy water in an earthen vessel; and of the ^mdust that is in the floor of the tabernacle the priest shall take, and put *it* into the water:

18 And the priest shall set the woman before the LORD, and ⁿuncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy-offering: and the priest shall have in his hand ^othe bitter water that causeth the curse:

19 And the priest shall ^pcharge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness ^qwith *another* instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside to *another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband;

21 Then the priest shall charge the woman with an oath of cursing, and the

priest shall say unto the woman, The LORD make thee a ^rcurse and an oath among thy people, when the LORD doth. ^smake thy thigh to rot, and thy belly to swell;

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: and the woman shall say, *Amen, amen.*

23 And the priest shall write these curses ^tin a book, and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and *become* bitter.

25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall ^uwave the offering before the LORD, and offer it upon the altar:

26 And the priest shall take an handful of the offering, *even* the ^vmemorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that* if she be defiled, and have done trespass against her husband, ^wthat the water that causeth the curse shall enter into her, and *become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be ^xa curse among her people.

28 And if the woman be not defiled, but be clean; ^ythen she shall be free, and shall conceive seed.

29 ^aThis is the law of jealousies, when a wife goeth aside to *another* instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be ^bguiltless from iniquity, and this woman shall ^cbear her iniquity.

CHAP. VI.

Contains (1) The law of the Nazarites, prescribing (1) What they were obliged to by their vow; 1—8. (2) What was to be done if the vow should be broken by an inadvertent touch of a dead body or the like; 9—12. (3) What solemnity was proper for their discharge when the vow should be fulfilled; 13—21. (4) Instructions for the priests how to bless the people; 22—27.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When ^deither man or woman shall ^eseparate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD:

3 He shall ^fseparate himself from wine and strong drink, and shall drink no vine-

^a Lev. 6. 6, 7.
& 7. 6.

^b Or, *have* offering.

^c Ch. 12. 8.
Deut. 18. 3.
Lev. 10. 13. &
xxvii. 8. 6. 18.
26. & 7. 6. 32.
Ezek. 41. 30.
Ps. 110. 3. &
2. 8. 1 Cor. 9.
7—14.

^d Prov. 2. 16,
17. & 7. 10—
27. Hos. 4. 13

^e Lev. 15. 13.
Prov. 7. 18.
19. & 30. 20.
with Lev. 20
10.

^f Is. 19. 14.
Prov. 6. 34.
Song 8. 6.

^g Lev. 5. 11.
Is. 53. 2—11.
Rom. 5. 8. &
2. 2. 2 Cor. 5.
21. Zech. 12.
10. Her offering,
like the sin she was
suspected of,
and nothing agreeable;
nay, almost every thing
in the process represented
the baseness of that sin.

^h Lev. 1. 3.
Jer. 17. 19.
& 16.
Heb. 13. 4.
Rom. 6. 21.

ⁱ Exod. 30. 18.
ch. 19. 9.

^j Job 2. 12.
Lam. 3. 29.

^k Lev. 13. 45.
1 Cor. 4. 5.
Heb. 4. 12, 13.

^l Ver. 17, 22,
24.

^m Josh. 6. 26.
1 Sam. 14. 24.
Mat. 26. 63.

ⁿ Or *being in the power of thy husband.*

^o Heb. *under thy husband.*

Before Christ
1490.

^a Jer. 29. 22.
& 15. 16. &
21. 5. & 42.
18. & 44. 12.
Zech. 8. 13.
Is. 65. 15.
Prov. 10. 7.

^b Heb. 13. 4.
Judg. 1. 7.
Jer. 2. 17, 19.

^c Heb. *fall.* 1

^d Deut. 27. 15
—26. Is. 63.
15. Ps. 7. 4.
5. Job 31. 1—
40. 1 Cor. 16
22.

^e On a piece of paper.

^f Exod. 29. 24.
Lev. 5. 12.

^g What was presented to the Lord as a sign that the trial was referred to him, ver. 15.

^h Heb. 13. 4.
Eccl. 7. 26.
Prov. 5. 4—
12. Heb. 10.
26—31, 38.
& 6. 4—6.
2 Pet. 2. 1—
10. 2 Cor. 2.
16.

ⁱ Ver. 21.
Deut. 23. 37.
Ps. 63. 9, 11.
Jer. 24. 9. &
29. 18, 22. &
42. 18. Zech.
8. 13.

^j Ver. 10. Mic.
7. 7—10.
1 Pet. 1. 7.
Rom. 5. 3—3.
2 Cor. 4. 17,
18.

^k Ver. 11—28.
ch. 6. 21.
Lev. 7. 37. &
11. 46. & 13.
59. & 14. 54.
57. & 15. 32.

^l Job 17. 8, 9.
& 27. 5, 6.
Ps. 37. 6.

^m Lev. 5. 1, 17.
& 7. 18. & 19.
8. & 20. 17.
19. ch. 18. 23.
& 14. 34. &
9. 13. Ezek.
23. 49. & 18.
4. 20. Rom. 2.
8, 9. Prov. 5.
22. & 9. 12.

ⁿ Judg. 13. 5.
& 16. 17.
1 Sam. 1. 11.
28. Luke 1.
15. Acts 21.
24. Lev. 27. 2.
Lam. 4. 7.
Amos 2. 11.
Heb. 7. 26.
1 Thes. 2. 10.
2 Cor. 6. 17.

^o Or *make themselves Nazarites.*

^p Judg. 13. 14.
Lev. 10. 7.
Luke 7. 33.
Is. 53. 3, 4.
Luke 21. 34.
1 Pet. 2. 11.
1 Thes. 5. 22.

REFLECTIONS UPON CHAP. V.—In these figures I discern that the church of God on earth ought carefully to be purged from scandalous persons and crimes; and that polluted and dishonest sinners shall be excluded from the celestial mansions. How necessary then to put away all filthiness of the flesh and spirit; and to avoid even the most distant approaches towards dishonesty, particularly with respect to Jesus Christ and his ministers! For those who preach the gospel must live by the gospel. Yea, let me avoid every thing which may beget dishonourable suspicions; and, on the contrary, beware of indulging them without sufficient ground. But innocence is the surest comfort and support under the most malignant accusations. How dreadful it is when God's curse is the seasoner of sensual pleasures! Vain is every attempt to conceal our transgressions, for

though waters of jealousy are no more, the eye of God can see, and the voice of conscience will speak out. Yea, often God most strangely brings to light the hidden things of darkness; and, however they may escape present censure or punishment, whoremongers and adulterers God will judge, and dreadfully punish! Let me therefore abstain from fleshly lusts, which war against the soul: and, if I am unjustly accused, let me commit my cause to God, who judgeth righteously, that he may bring me to the light, and cause me to behold his righteousness. Meanwhile, let me, with the utmost accuracy examine how far I am chargeable with spiritual whoredom or apostasy; and particularly observe whether the cross of Christ, and the afflictions of the gospel, are to me a savour of death unto death or of life unto life.

Before Christ
1490.

† Or Nazarite-
ship.

† Heb. vine of
the vine.

Judg. 13. 5.
& 16. 17.

1 Sam. I. 11.
Thus his hair
was a perpet-
ual token of
his consecra-
tion to God.

Lev. 21. 10,
11. & 19. 28.
ch. 19. 11.

1 Pet. 2. 22.

Heb. 7. 26.

Eph. 5. 7, 11.

Rev. 18. 4.

1 Cor. 5. 11.

13. 2 Cor. 6.

11—17. 2 Tim.

3. 2—5. This
taught him to
moderate his
affection to,
and sorrow
for, the loss of
relations; and
that God re-
quired the
most exact
spiritual
purity.

† Heb. separa-
tion.

§ Dedicated to
his most spec-
ial service.

Acts 21. 23.

Phil. 3. 8, 9.

Lev. 9. 1—21.

& 14. 10—31.

& 15. 14, 29.

& 12. 6, 8, &

1. 14. Rom. 4.

25. 1 John 2.

1, 2.

Lev. 6. 6. &
14. 24.

Gal. 3. 10.

Ezek. 18. 24.

2 John 8. with

Mat. 3. 15.

John 8. 29.

Mat. 24. 13.

Job 17. 9.

Prov. 4. 18.

Acts 21. 26.

Lev. 1. 10—
15. & 1. 27—
35. & 8. 2, 22.
& 9. 4. & 19.
10. ch. 15. 3
—11. Heb. 10.
10, 12, 14. &
9. 12. 2 Cor.
5. 21. Eph. 2.
13—15. & 1.
3. 6, 7. John
6. 53—57.

Lev. 1. 10—
15. & 1. 27—
35. & 8. 2, 22.
& 9. 4. & 19.
10. ch. 15. 3
—11. Heb. 10.
10, 12, 14. &
9. 12. 2 Cor.
5. 21. Eph. 2.
13—15. & 1.
3. 6, 7. John
6. 53—57.

Lev. 1. 10—
15. & 1. 27—
35. & 8. 2, 22.
& 9. 4. & 19.
10. ch. 15. 3
—11. Heb. 10.
10, 12, 14. &
9. 12. 2 Cor.
5. 21. Eph. 2.
13—15. & 1.
3. 6, 7. John
6. 53—57.

Lev. 1. 10—
15. & 1. 27—
35. & 8. 2, 22.
& 9. 4. & 19.
10. ch. 15. 3
—11. Heb. 10.
10, 12, 14. &
9. 12. 2 Cor.
5. 21. Eph. 2.
13—15. & 1.
3. 6, 7. John
6. 53—57.

Lev. 1. 10—
15. & 1. 27—
35. & 8. 2, 22.
& 9. 4. & 19.
10. ch. 15. 3
—11. Heb. 10.
10, 12, 14. &
9. 12. 2 Cor.
5. 21. Eph. 2.
13—15. & 1.
3. 6, 7. John
6. 53—57.

Lev. 1. 10—
15. & 1. 27—
35. & 8. 2, 22.
& 9. 4. & 19.
10. ch. 15. 3
—11. Heb. 10.
10, 12, 14. &
9. 12. 2 Cor.
5. 21. Eph. 2.
13—15. & 1.
3. 6, 7. John
6. 53—57.

Lev. 1. 10—
15. & 1. 27—
35. & 8. 2, 22.
& 9. 4. & 19.
10. ch. 15. 3
—11. Heb. 10.
10, 12, 14. &
9. 12. 2 Cor.
5. 21. Eph. 2.
13—15. & 1.
3. 6, 7. John
6. 53—57.

Lev. 1. 10—
15. & 1. 27—
35. & 8. 2, 22.
& 9. 4. & 19.
10. ch. 15. 3
—11. Heb. 10.
10, 12, 14. &
9. 12. 2 Cor.
5. 21. Eph. 2.
13—15. & 1.
3. 6, 7. John
6. 53—57.

Lev. 1. 10—
15. & 1. 27—
35. & 8. 2, 22.
& 9. 4. & 19.
10. ch. 15. 3
—11. Heb. 10.
10, 12, 14. &
9. 12. 2 Cor.
5. 21. Eph. 2.
13—15. & 1.
3. 6, 7. John
6. 53—57.

Lev. 1. 10—
15. & 1. 27—
35. & 8. 2, 22.
& 9. 4. & 19.
10. ch. 15. 3
—11. Heb. 10.
10, 12, 14. &
9. 12. 2 Cor.
5. 21. Eph. 2.
13—15. & 1.
3. 6, 7. John
6. 53—57.

Lev. 1. 10—
15. & 1. 27—
35. & 8. 2, 22.
& 9. 4. & 19.
10. ch. 15. 3
—11. Heb. 10.
10, 12, 14. &
9. 12. 2 Cor.
5. 21. Eph. 2.
13—15. & 1.
3. 6, 7. John
6. 53—57.

Lev. 1. 10—
15. & 1. 27—
35. & 8. 2, 22.
& 9. 4. & 19.
10. ch. 15. 3
—11. Heb. 10.
10, 12, 14. &
9. 12. 2 Cor.
5. 21. Eph. 2.
13—15. & 1.
3. 6, 7. John
6. 53—57.

Lev. 1. 10—
15. & 1. 27—
35. & 8. 2, 22.
& 9. 4. & 19.
10. ch. 15. 3
—11. Heb. 10.
10, 12, 14. &
9. 12. 2 Cor.
5. 21. Eph. 2.
13—15. & 1.
3. 6, 7. John
6. 53—57.

Lev. 1. 10—
15. & 1. 27—
35. & 8. 2, 22.
& 9. 4. & 19.
10. ch. 15. 3
—11. Heb. 10.
10, 12, 14. &
9. 12. 2 Cor.
5. 21. Eph. 2.
13—15. & 1.
3. 6, 7. John
6. 53—57.

Lev. 1. 10—
15. & 1. 27—
35. & 8. 2, 22.
& 9. 4. & 19.
10. ch. 15. 3
—11. Heb. 10.
10, 12, 14. &
9. 12. 2 Cor.
5. 21. Eph. 2.
13—15. & 1.
3. 6, 7. John
6. 53—57.

Lev. 1. 10—
15. & 1. 27—
35. & 8. 2, 22.
& 9. 4. & 19.
10. ch. 15. 3
—11. Heb. 10.
10, 12, 14. &
9. 12. 2 Cor.
5. 21. Eph. 2.
13—15. & 1.
3. 6, 7. John
6. 53—57.

Lev. 1. 10—
15. & 1. 27—
35. & 8. 2, 22.
& 9. 4. & 19.
10. ch. 15. 3
—11. Heb. 10.
10, 12, 14. &
9. 12. 2 Cor.
5. 21. Eph. 2.
13—15. & 1.
3. 6, 7. John
6. 53—57.

Lev. 1. 10—
15. & 1. 27—
35. & 8. 2, 22.
& 9. 4. & 19.
10. ch. 15. 3
—11. Heb. 10.
10, 12, 14. &
9. 12. 2 Cor.
5. 21. Eph. 2.
13—15. & 1.
3. 6, 7. John
6. 53—57.

gar of wine, or vinegar of strong drink,
neither shall he drink any liquor of grapes,
nor eat moist grapes or dried :

4 All the days of his separation shall
he eat nothing that is made of the vine-
tree, from the kernels even to the husk :

5 All the days of the vow of his separa-
tion there shall no razor come upon
his head: until the days be fulfilled, in
the which he separateth himself unto the
LORD, he shall be holy, and shall let the
locks of the hair of his head grow.

6 All the days that he separateth him-
self unto the LORD he shall come at no
dead body:

7 He shall not make himself unclean
for his father, or for his mother, for his
brother, or for his sister, when they die;
because the consecration of his God is
upon his head.

8 All the days of his separation he is
holy unto the LORD.

9 And if any man die very suddenly by
him, and he hath defiled the head of his
consecration, then he shall shave his head
in the day of his cleansing, on the seventh
day shall he shave it.

10 And on the eighth day he shall
bring two turtles, or two young pigeons,
to the priest, to the door of the tabernacle
of the congregation :

11 And the priest shall offer the one
for a sin-offering, and the other for a
burnt-offering, and make an atonement
for him, for that he sinned by the dead,
and shall hallow his head that same
day.

12 And he shall consecrate unto the
LORD the days of his separation, and shall
bring a lamb of the first year for a tres-
pass-offering: but the days that were be-
fore shall be lost, because his separation
was defiled.

13 ¶ And this is the law of the Naza-
rite: when the days of his separation
are fulfilled, he shall be brought unto the
door of the tabernacle of the congrega-
tion :

14 And he shall offer his offering unto
the LORD, one he-lamb of the first year
without blemish for a burnt-offering, and
one ewe-lamb of the first year without
blemish for a sin-offering, and one ram
without blemish for peace-offerings,

15 And a basket of unleavened bread,
cakes of fine flour mingled with oil, and
wafers of unleavened bread, anointed with
oil, and their meat-offering, and their
drink-offerings.

16 And the priest shall bring them
before the LORD, and shall offer his sin-
offering and his burnt-offering :

17 And he shall offer the ram for a
sacrifice of peace-offerings unto the LORD,
with the basket of unleavened bread: the

priest shall offer also his meat-offering
and his drink-offering.

18 And the Nazarite shall shave the
head of his separation at the door of the
tabernacle of the congregation, and shall
take the hair of the head of his separa-
tion, and put it in the fire which is under
the sacrifice of the peace-offerings.

19 And the priest shall take the sodden
shoulder of the ram, and one unleavened
cake out of the basket, and one unleavened
wafer, and shall put them upon the hands
of the Nazarite, after the hair of his
separation is shaven :

20 And the priest shall wave them for
a wave-offering before the LORD: this is
holy for the priest, with the wave-breast
and heave-shoulder: and after that the
Nazarite may drink wine.

21 This is the law of the Nazarite
who hath vowed, and of his offering unto
the LORD for his separation, besides that
that his hand shall get: according to the
vow which he vowed, so he must do after
the law of his separation.

22 ¶ And the LORD spake unto Moses
saying,

23 Speak unto Aaron and unto his sons,
saying, On this wise ye shall bless the
children of Israel, saying unto them,

24 The LORD bless thee, and keep
thee :

25 The LORD make his face shine
upon thee, and be gracious unto thee :

26 The LORD lift up his countenance
upon thee, and give thee peace.

27 And they shall put my name
upon the children of Israel, and I will
bless them.

CHAP. VII.

God having fixed his residence in the midst of the Hebrew camp, the twelve princes of their tribes acknowledge him as their Sovereign, with proper presents. (1) When the tabernacle or pavilion of God is dedicated, they present six covered waggons, for the easy transporting of it; 1—9. (2) When the altar for God's service is dedicated, they each, on his day, offer utensils and oblations correspondent to it; 10—88. (3) The Lord testifies his acceptance of their presents by familiar converse with Moses immediately after; 89.

AND it came to pass on the day that
Moses had fully set up the taberna-
cle, and had anointed it, and sanctified it,
and all the instruments thereof, both the
altar and all the vessels thereof, and had
anointed them, and sanctified them ;

2 That the princes of Israel, heads
of the house of their fathers, who were
the princes of the tribes, and were over
them that were numbered, offered :

3 And they brought their offering be-
fore the LORD; six covered waggons,
and twelve oxen; a waggon for two of
the princes, and for each one an ox: and
they brought them before the taber-
nacle.

REFLECTIONS UPON CHAP. VI.—In these Nazarites let me behold the blessed Jesus solemnly separated by himself and his Father to the service of God in our redemption:—Jesus, never defiled with carnal comforts or pleasures, nor intoxicated with sinful lusts or worldly cares, nor polluted by his connection with sinners naturally dead in trespasses and sins:—Jesus, who, for Nazarine hair, hath the most noted graces and good works; yea, hath his people growing up into him as their head:—Jesus, never failing, but persevering in his work, and finishing it in all his all-comprehensive offering of himself for us; and, in his resurrection, laying aside every token of continued subjection to an angry God or broken law. Let these Nazarites let ministers also, let saints, separated to the service of God, learn to deny themselves, mortify the deeds of the body, renounce this world, and the pleasures of sin or sense, and behave as solemnly

consecrated to God alone. Let every breach of their vows, through fellowship with dead and unfruitful works of darkness, occasion repeated application to Jesus's purifying blood, and to more diligence in duty. And, after finishing their course, let them thank God for his gracious assistance, account themselves unprofitable servants, and trust only to Jesus's all-sufficient sacrifice of himself as the ground of their hope and joy.—In this priestly benediction of the Hebrews, let me behold Jesus, appointed of God to bless sinful men; yea, becoming blessings to them;—and God discovering his grace, by rendering his ordinances, apparently simple in themselves, effectual for blessing us with all spiritual blessings in Christ. Let me therefore look only to God for what blessings I need; and by faith hold communion with Father, Son, and Holy Ghost, in order to the enjoyment of them.

Before Christ
1490.

4 ¶ And the LORD spake unto Moses, saying,

* Exod. 25. 1—11. & 35. 4—10. Is. 42. 1—7. & 49. 1—2. Eph. 4. 11—13.

5 ^dTake it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the waggons and the oxen, and gave them unto the Levites.

* Ch. 3. 25. 26. & 4. 25. 26.

7 ^eTwo waggons and four oxen he gave unto the sons of Gershon, according to their service :

* Ch. 3. 36. 37. & 4. 31. 32.

8 And ^ffour waggons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

* 2 Sam. 6. 6. 13. 1 Chr. 15. 3. 13.

9 But unto the sons of Kohath he gave none: because the ^gservice of the sanctuary belonging unto them *was that* they should bear upon their shoulders.

* 2 Chr. 7. 5. 9. Ezra 6. 16. 17. Neh. 12. 27. 43. Deut. 20. 5. John 10. 22.

10 ¶ And the princes offered for ^hdedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

* 1 Cor. 14. 33. 40. Col. 2. 5.

11 And the LORD said unto Moses, They shall offer their offering ⁱeach prince on his day, for the dedicating of the altar.

* Gen. 49. 8. 10. ch. 2. 3. & 10. 14. Mat. 1. 4. Ruth 4. 20.

12 ¶ And ^khe that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah :

* 1 Kin. 7. 43. 45. 2 Kin. 25. 14. 15. Zech. 14. 20. Exod. 25. 29. & 37. 16. The silver charger was in value 147. 16s. 7d.; the silver bowl about 2l.; and the golden spoon 18l. 5s. sterling.

13 And his offering *was* ^lone silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* ^mfull of fine flour mingled with oil, for a meat-offering :

* Lev. ii.

14 ⁿOne spoon of ten *shekels* of gold, ^ofull of incense :

* Exod. 30. 7. 8. 34—38. & 35. 8.

15 ^pOne young bullock, one ram, one lamb of the first year, for a burnt-offering :

* Lev. i. & 4. 23. & iii. ch. xxviii. xxix. xv. John 17. 19. Heb. 2. 10. Is. 53. 4. 10. 11. Mat. 20. 28. Rom. 3. 24—26. & 5. 6—11. 16—21. & 8. 34. & 10. 4. 1 Pet. 1. 18. 19. & 2. 24. & 3. 18. 1 Tim. 2. 6. Tit. 2. 14.

16 One kid of the goats for a sin-offering :

17 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nahshon the son of Amminadab.

* For the honour of each prince, God thus particularly marks their oblations.

18 ¶ On the second day ^{*}Nethaneel the son of Zuar, prince of Issachar, did offer :

19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering :

20 One spoon of gold of ten *shekels*, full of incense :

21 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

22 One kid of the goats for a sin-offering :

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nethaneel the son of Zuar.

Before Christ
1490.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer* :

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering :

26 One golden spoon of ten *shekels*, full of incense :

27 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

28 One kid of the goats for a sin-offering :

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer* :

31 His offering *was* one silver charger, of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering :

32 One golden spoon of ten *shekels*, full of incense :

33 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

34 One kid of the goats for a sin-offering :

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer* :

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering :

38 One golden spoon of ten *shekels*, full of incense :

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering :

40 One kid of the goats for a sin-offering :

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered* :

43 His offering *was* one silver charger, of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering :

44 One golden spoon of ten *shekels*, full of incense :

45 One young bullock, one ram, one

lamb of the first year, for a burnt-offering:

46 One kid of the goats for a sin-offering:

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered*:

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekels of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

52 One kid of the goats for a sin-offering:

53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh:

55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

58 One kid of the goats for a sin-offering:

59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Gamaliel the son of Pedahzur.

60 ¶ On the ninth day Abidan the son of Gideon, prince of the children of Benjamin, *offered*:

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

64 One kid of the goats for a sin-offering:

65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Abidan the son of Gideon.

66 ¶ On the tenth day Ahiezer the son of Ammishaddai: prince of the children of Dan, *offered*:

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

70 One kid of the goats for a sin-offering:

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered*:

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

76 One kid of the goats for a sin-offering:

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered*:

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

82 One kid of the goats for a sin-offering:

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahira the son of Enan.

84 This *was* the ^pdedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* *two thousand and four hundred *shekels*, after the shekel of the sanctuary.

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.

^p 1 Chr. 29. 6—
8. Ezra 2. 68,
69. Neh. 7. 70
—72. Is. 60. 6
—10. Rev. 21.
24.

* The whole
value of the
silver vessels
was 273l. 15s.
sterling; and
of the golden
spoons about
199l. sterling.

thren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites, touching their charge.

CHAP. IX.

Contains (1) A repetition of the law for the observance of the passover, now to be kept the second time. (2) A new law for observing it in the second month by such as could not attend it in the first; 6—14. (3) An account of the residence of the pillar of cloud on the tabernacle, and its use for directing the Hebrews in their journeys and rests; 15—23.

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep the passover at his appointed season.

3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even, in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

7 And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD.

11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

13 But the man that is clean, and is

not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger and for him that was born in the land.

15 ¶ And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was always: the cloud covered it by day, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in the tents.

19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

20 And so it was when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed.

22 Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up they journeyed.

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

Before Christ 1490.

Ch. 15. 30.
31. Exod. 12.
15. Gen. 17.
14. Lev. 17. 4,
10, 14, 16. ch.
19. 13. Heb.
10. 26—29. &
6. 6. & 2. 3.

Exod. 12. 49.
Lev. 24. 22. &
19. 34. ch. 15.
15. 16, 29. &
19. 10. & 35.
15. Deut. 29.
11. & 31. 12.
Eph. 2. 12—
22. Is. 56, 6,
7.

† Proselyte.

Exod. 40. 34,
& 13. 21. &
14. 20. 24. ch.
14. 14. & 10.
34. Ezek. 10.
3, 4.

‡ The most holy place where the law was.

Ver. 18—22.
Exod. 13. 21.
& 40. 38.
Neh. 9. 19.
Ps. 105. 39.
& 78. 14. Is.
4. 5, 6. 1 Cor.
10. 1. 2 Cor.
5. 19. Rev. 21.
3.

Ch. 10. 33, 34,
36. Ps. 80. 1,
2. & 105. 39.
& 78. 14. Is.
49. 10. John
10. 3—5, 9.
Ps. 73. 24. &
32. 8. 1 Cor.
10. 1.

§ Heb. prolonged.

* Heb. was.

Exod. 40. 36,
37.

See ch. 1. 54.
& 8. 20. Exod.
59. 42. & 40.
16. & 23. 21.
22. Mat. 28.
20. Prov. 3. 5,
6. Ps. 32. 8.
& 48. 14. &
73. 24. & 107.
7. & 143. 10.
Is. 55. 4. & 63.
12—14. Mat.
16. 24. 1 Cor.
11. 1.

REFLECTIONS UPON CHAP. VIII.—In these lighted lamps I behold Jesus endowed with the fulness of the spirits of God, and set up to be the light of the world, the light of the church;—and ministers enlightened in themselves, and set up for lights to others, that they may see to perform the service of the tabernacle. In these Levites I behold Jesus, holy, harmless, and undefiled, solemnly set apart as the surety of elect sinners, to the hard service of his debasement; which being finished, and atonement thus made for his people, and every plague averted from them, he retired to his heavenly rest, to minister, without fatigue, in the sanctuary above.—But with what holiness, and solemn dedication to God, ought ministers to be prepared for their work! How voluntary their call by their people; and how solemn their ordination to their office! Honourable indeed is their service for Jesus and his ransomed people if faithful; they become a remarkable mean of turning away God's wrath from nations and churches; and, if faithful and diligent, while their strength continues, their people ought to support them decently when they become old and infirm; and Jesus Christ will for ever reward them in the heavenly state.

REFLECTIONS UPON CHAP. IX.—We need repeated excitements to the most pleasant and solemn services of God; though it is an infinite favour that, in these deserts of trouble, we may keep the Lord's solemn feasts. Those who know their value will delight in the observance, and rejoice to see others hungering and thirsting after God's ordinances, even when hinderances are laid in their way. Ministers ought ever to be careful in debarring scandalous sinners from the seals of the covenant; yet, on the contrary, ever cautious, and attentive to God's word, in determining particular cases. But here let me reflect on the mercy that, though we Gentiles were of old afar off, and in our uncleanness, God hath brought us nigh by the blood of his Son, and hath provided a second, a gospel passover for us! If then we be unavoidably disappointed of public ordinances, let us take the first opportunity of approaching his house or table. Providential hinderances may disappoint us of the means, but cannot, if our hearts be right, deprive us of the grace thereof; God will amply supply our wants some other way: while such as reject God's ordinances will be rejected by him. Habitual neglect of the Lord's supper is a fearful sign of a naughty heart.—Let Jesus, and JEHOVAH in him, be our pillar of cloud, to direct our motions

Before Christ
1490.Before Christ
1490.

CHAP. X.

Exhibits (1) God's injunctions for the making and use of the silver trumpets; 1—10. (2) The orderly march of the Israelites from mount Sinai into the wilderness of Paran; 11—28. (3) Moses' entreaty of Hobab, his brother-in-law, to continue with them; 29—32. (4) Moses' prayer at the removal and resting of the ark, according to the direction of the cloudy pillar; 33—36.

AND the LORD spake unto Moses, saying,

2 Make thee ^atwo trumpets of silver; of ^ba whole piece shalt thou make them; that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them ^call the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *who are* ^dheads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then ^ethe camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the ^fcamps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

7 ^gBut when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And ^hthe sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye ⁱgo to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be ^kremembered before the LORD your God, and ye shall be saved from your enemies.

10 Also ^lin the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets ^mover your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for ⁿa memorial before your God: I *am* the LORD your God.

11 ¶ And it came to pass on the ^otwentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel ^ptook their journeys out of the wilderness of Sinai: and the cloud rested in the wilderness of Paran.

13 And they first took their journey ^qaccording to the commandment of the LORD by the hand of Moses.

14 ¶ In the first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was* Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And the tabernacle ^rwas *taken* down; and the sons of Gershon and the sons of Merari set forward, ^sbearing the tabernacle.

18 ¶ And ^tthe standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Koathites set forward, ^ubearing the sanctuary: and ^vthe other ^wdid set up the tabernacle against they came.

22 ¶ And the ^xstandard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasse *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25 ¶ And the ^ystandard of the camp of the children of Dan set forward, ^zwhich ^{aa}was the rereward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 ^{ab}Thus *were* the journeyings of the children of Israel according to their armies when they set forward.

29 ¶ And Moses said unto ^{ac}Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my ^{ad}kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us ^{ae}instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the ^{af}mount of the LORD three days' journey: and the ^{ag}ark of the covenant of the LORD went before them in the three days' journey, to ^{ah}search out a resting-place for them.

34 And the ^{ai}cloud of the LORD *was*

* More trumpets were afterward made, 2 Chr. 12. 13. Joel 2. 15, 16. Ps. 81. 3. & 89. 15. Is. 58. 1. Hos. 8. 1. Is. 27. 13. Rom. 10. 15, 18.

* Exod. 25. 18, 31. Eph. 4. 5. Is. 11. 10. Zech. 2. 11.

* Prov. 8. 4. & 9. 4, 5. Is. 55. 1—4. Rev. 22. 17. Mat. 11. 28. Gen. 49. 10.

* Exod. 18. 21. Deut. 1. 15. ch. 1. 5—16.

* Ch. 2. 3—9. ver. 14—16.

* Ch. 2. 10—16. ver. 18—21.

* Ver. 3. Ps. 40. 9, 10. Prov. 8. 4. & 1. 21, 22. & 9. 4, 5. Rom. 10. 15, 18. Ps. 81. 3. & 89. 15.

* 1 Chr. 15. 24. 2 Chr. 13. 12. Jer. 23. 32. Joel 2. 15. Rom. 10. 15. Heb. 5. 4.

* Ch. 31. 6. 2 Chr. 13. 12. —15. Josh. 6. 5, 6. Deut. 20. 1—3.

* Gen. 8. 1. Ps. 136. 23.

* Ch. 29. 1. p. xxviii. xxix. Joel 2. 15. 1 Chr. 15. 24. 2 Chr. 7. 6. & 29. 26. & 5. 12, 13. Neh. 12. 35. Ezra 3. 10. Deut. 16. 5, 14. Ps. 81. 3.

* 2 Chr. 29. 25. —28. & 5. 12, 13. Ezra 3. 10.

* Exod. 23. 29. & 30. 16. Lev. 23. 24. ch. 5. 15, 18. & 16. 40. Josh. 4. 7.

* Ch. 1. 1. & 9. 1.

* Ch. 33. 16. Deut. 33. 2. & 1. 19. ch. 2. 9, 16, 24, 31. with Exod. 19. 1. They had continued almost a year at Sinai.

* Ch. 9. 17. —22. Prov. 3. 6. Ps. 32. 8.

* Gen. 49. 8—10. ch. 2. 3—9. & 1. 7, 26. —31. & 26. 9—27. ver. 5.

Ch. 1. 51. Heb. 12. 27, 28. & 7. 18. & 9. 10, 11. 2 Cor. 5. 1, 4. 2 Pet. 1. 14. Ch. 7. 5—9. & 3. 25, 26, 36, 37. & 4. 22—32. Ch. 2. 10—16. & 1. 20, 25. & 26. 5—18. ver. 6.

Ch. 2. 17. & 3. 27—32. & 4. 4—16. & 7. 9. 1 Chr. 15. 2. The most holy furniture.

* That is, The Gershonites and the Merarites: see ver. 17.

* Ch. 2. 18—24. & 1. 32—37. & 26. 28. —41. Ps. 80. 1, 2.

* Ch. 2. 25—31. & 1. 38—43. & 26. 42. —50. Gen. 49. 16, 17. Deut. 25. 18. Josh. 6. 9.

* Heb. These, ver. 35, 36. ch. ii. & 24. 5. Ps. 80. 1, 2. & 68. 2, 8, 9. Song 6. 10. Col. 2. 5. 1 Cor. 14. 33, 40.

* Exod. 2. 18. & 3. 1. & 18. 1—27.

* Judg. 1. 16. & 4. 11, 17. 1 Sam. 15. 6. Jer. 35. 2.

* Job 29. 15. Zech. 2. 9. Gal. 4. 15. Ps. 32. 8.

* Exod. 3. 1. & 19. 3. & 24. 17, 18.

* Exod. 25. 21, 22. with Deut. 9. 9. & 10. 5. Is. 55. 4. Heb. 3. 1. & 10. 20.

* Deut. 1. 33. Jer. 31. 2. Ezek. 20. 6. Mat. 11. 28, 29.

* Exod. 13. 21, 22. ch. 9. 16. —22. Ps. 105. 39. & 99. 7.

and rests; and let us be always obedient to his tokens: no safety can be had in going before him; and no comfort can be had in loitering behind him. Let me be ready, with comfort to see this cloud remove into the eternal state, where I

expect a more abiding habitation; that when death comes I may have nothing to do but to remove; and, even by the way, let God fix my residence and lot as he pleases; and there let me contentedly pitch my tent.

upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, ^kRise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested he said, ^kReturn, O LORD, unto the many thousands of Israel.

CHAP. XI.

Since the affair of the golden calf (Exod. xxxii. xxxiii.) the Hebrews had been generally dutiful and happy: but now, (1) By their unreasonable murmuring, they draw a fiery plague upon themselves, which is removed by Moses' intercession; 1-3. (2) Immediately after, the people are dissatisfied at the manna, and for want of flesh; which last, God, in wrath, bestows on them for a whole month, and renders a destructive plague to them; 4-9, 16-23, 31-35. (3) Provoked by the people's murmuring, Moses grieves for want of help to govern them; and has seventy elders promised, who should be qualified by the Spirit of God, and given to him for his assistants; 10-17, 24-30.

AND when the people ^acomplained it [†]displeased the LORD: and the LORD heard it; and his anger was kindled; and the ^bfire of the LORD burnt among them, and consumed them that were in the ^cuttermost parts of the camp.

2 And the people ^dcried unto Moses; and when Moses ^eprayed unto the LORD the fire [‡]was quenched.

3 And he called the name of the place [¶]Taberah; because the fire of the LORD burnt among them.

4 ¶ And the ^fmixt multitude that was among them fell a lusting: and the children of Israel also [§]swept again, and said, ^gWho shall give us flesh to eat?

5 We remember ^hthe fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul ⁱis ^jdried away; there is nothing at all, besides this manna, before our eyes.

7 And ^kthe manna was as coriander-seed, and the ^{*}colour thereof as the colour of bdellium.

8 And the people went ^labout, and gathered it, and ground it in mills, or beat it in a mortar, and ^mbaked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the ⁿdew fell upon the camp in the night the manna fell upon it.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the ^oanger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, Wherefore hast thou ^pafflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest

say unto me, ^qCarry them in thy bosom, as a nursing-father beareth the sucking child, unto the land which thou swearest unto their fathers?

13 Whence ^rshould I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because ^sit is too heavy for me.

15 And if thou deal thus with me, ^tkill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

16 ¶ And the LORD said unto Moses, Gather unto me ^useventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them ^vunto the tabernacle of the congregation, that they may stand there with thee.

17 And I will ^wcome down and talk with thee there: and I will ^xtake of the spirit which ^yis upon thee, and will put it upon them; and they shall ^zbear the burden of the people with thee, that thou bear it not thyself alone.

18 And say thou unto the people, ^aSanctify yourselves against to-morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, ^bWho shall give us flesh to eat? for ^cit was well with us in Egypt: therefore the LORD ^dwill give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 But even a ^ewhole month, until it come out at your nostrils, and it be loathsome unto you; because that ye have ^fdespised the LORD who ^gis among you, and have wept before him, saying, ^hWhy came we forth out of Egypt?

21 ¶ And Moses said, The people among whom I ⁱam are ^jsix hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month:

22 ^kShall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, ^lIs the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

24 ¶ And Moses went out, and told the people the words of the LORD, and ^mgathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD ⁿcame down in a cloud, and spake unto him, and ^otook of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass ^pthat, when the spirit rested upon them, they ^qprophesied, and did not cease.

Before Christ
1490.

26 But there remained two of the men in the camp; the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle; and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, and that the LORD would put his spirit upon them.

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

32 And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp.

33 And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

34 And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.

35 And the people journeyed from Kibroth-hattaavah unto Hazeroth; and ſabode at Hazeroth.

CHAP. XII.

Here (1) Moses hath his patience further tried, by his own brother and sister quarrelling with his marriage and government; 1—3. (2) God calls them to account for their conduct, vindicates Moses, and punishes Miriam, who had been first in the transgression, with a leprosy; 4—10. (3) Aaron submits; and, upon Moses' intercession, Miriam is healed, but is exposed to shame seven days; 11—16.

AND *Miriam and Aaron spake against Moses, because of the Ethiopian woman whom he had married; for he had married an *Ethiopian woman.

¹ Exod. iii. iv.
¹ Sam. 10. 22.
Jer. 1. 6.
² Heb. iii. 14.

³ Ver. 29.
Mark 9. 38,
39. Luke 9.
49, 50. John
3. 26.

⁴ 1 Cor. 14. 5.
Phil. 1. 18.
Acts 26. 29.

⁵ Exod. 16. 13.
Ps. 78. 26. &
105. 40.

[†] Heb. as it
were the way of
a day.

^{||} One yard one
quarter.

⁶ Exod. 16. 16.
36. Ps. 78. 27.
about three
pecks.

⁷ Ps. 78. 30, 31.
& 106. 14, 15.
Deut. 28. 17.
ch. 16. 49. &
25. 9. Prov. 1.
31, 32. & 14.
14. Jer. 2. 17,
19. & 4. 18. &
5. 25. & 6. 19.

⁸ That is, The
graves of lust,
Deut. 9. 22.
1 Cor. 10. 6.

⁹ Ch. 33. 17.
Deut. 1. 1.

[§] Heb. they were
in, &c.

* It seems they
thought he had
polluted the
holy seed in
marrying Zip-
porah; and
that he had
followed her
advice in the
appointment
of the seventy
elders, and not
theirs.

^a Or Cushite,
Exod. 2. 16,
21. & 4. 20,
21. & 18. 2, 5,
6.

REFLECTIONS UPON CHAP. XI.—How often men sin outrageously, immediately after the most solemn exercises; and make the very commandments of Heaven the occasions of such sinning! We often murmur against the dispensations of providence, even without any shadow of reason; nay, in direct contradiction to every reason; for ingratitude is the basest vice. Discontented persons loathe their very blessings, and seem solicitous to make themselves miserable; readily preferring the worst things which God withholds to the best which he bestows; and even the filthy pleasures of sin and sense to his unspeakable gift of grace.—It is a fearful mark of the curse of God upon the heart when men repine amidst plenty! Those, who follow the people of God for base and carnal ends, quickly become murmurers when they meet with disappointments. A mixture of carnal and self-seeking men are ruinous to the church; and a mixture of carnal affections are the plague of the renewed heart. Through these it is that even the greatest saints are apt to lose their temper, extol their service, quarrel with the disposals of providence, and distrust the power and kindness of God, when they meet with great provocations from their fellow-creatures—and to have fellowship with the unfruitful works of darkness, when they are especially called to reprove them by a contrary conduct. But God often tries his people, chiefly in respect of their most eminent graces, to humble them and to prove them, when he finds them wanting; for the meekest are ready to wish themselves freed from trials, rather than to glorify God under them; nay, to wish death when their temper is very unfit for it! But how richly God qualifies men for work when he calls them to it! Let me then never grudge to

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.

3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

7 My servant Moses is not so, who is faithful in all mine house.

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them, and he departed.

10 And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.

16 ¶ And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

Before Christ
1490.

^b Prov. 13. 10.
Exod. 4. 30. &
5. 1. & 7. 10.
& 15. 20. Mic.
6. 4.

^c Gen. 29. 33.
Ps. 94. 7—9.
& 90. 8. Jer.
16. 19.

^d 2 Cor. 11. 5,
6. Ps. 106. 23,
32. Mat. 11.
29. & 21. 5. &
5. 5. 2 Tim. 2.
10, 24. 25.
1 Tim. 6. 11.

^e Ps. 76. 9. & 7.
9. Is. 30. 13.
Eccl. 8. 11.
ch. 16. 16.
Mat. 24. 42,
44.

^f Gen. 11. 5.
Exod. 34. 5.
& 40. 38. Ps.
99. 7.

^g Gen. 15. 1. &
20. 3. & 46. 2.
Heb. 1. 1. Job
33. 15. & 4.
12—19. Ezek.
1. 1. Dan. 8.
2. & 10. 8, 16,
17. Gen. 31.
10, 11. 1 Kin.
3. 5.

[†] Not an ordi-
nary prophet.

^h Heb. 3. 2.
1 Cor. 4. 2.
1 Tim. 3. 15.
Mat. 25. 21,
23.

ⁱ Exod. 33. 11.
ch. 14. 14.
Deut. 34. 10.

^k Ezek. 17. 2.
3. Ps. 49. 5.
& 78. 2. 1 Cor.
13. 12.

^l Exod. 33. 23.
& 34. 5—7.
with Deut. 4.
15.

^m 2 Pet. 2. 10.
Jude 8.

ⁿ Ch. 11. 1, 10.
Hos. 5. 15.
ver. 10.

^o Ver. 1. Deut.
24. 9. 2 Kin. 5.
27. 2 Chr. 26.
16—21. Lev.
xiii. Jer. 2. 17,
19. & 4. 18.
& 5. 25. & 6.
18.

^p 2 Sam. 24. 10.
Ps. 25. 11. &
38. 5. & 40.
11—13. Jer. 9.
12, 13, 23—
25.

^q Ch. 5. 2.
Lev. 13. 7—
46.

^r Ps. 35. 13, 14.
Luke 23. 34.
Mat. 5. 44, 45.
see ch. 11. 2.
Exod. 8. 12,
30. & 9. 29,
33. & 10. 18.

^s Job 30. 10.
Is. 50. 6.

^t Lev. 13. 45,
46. & 14. 8.
ch. 5. 2. 2 Chr.
26. 20, 21.

^u Mic. 6. 4. &
7. 8. Hab. 5.
2. Lam. 3. 32.

^v Ch. 10. 12. &
11. 35. & 33.
18. & 15. 3.
Deut. 1. 1. &
33. 2. Hab. 3.
3. Gen. 21. 21.

any the honours for which God hath fitted him; never condemn the government which God hath appointed; never forbid those who act for the honour of God, even though they follow not with us; nor ever neglect to accept the assistance which God affords me in my work, though it should eclipse my renown! But let me always remember that a curse or frown attends even God's granting of that which men ask in a murmuring and peremptory manner, and that he can easily render created comforts a tremendous and destructive plague!

REFLECTIONS UPON CHAP. XII.—Too common, but very sinful, are contentions among saints; nor doth any thing produce hotter disputes than jealousy of power. Grace, natural affection, duty, and safety, are all trampled under foot when men strive for grandeur and rule. But God takes a peculiar pleasure in vindicating and honouring his faithful ministers or people. He remarks exactly, and severely avenges, the injuries done to those who, from a meek regard to his law, will not avenge themselves. It is dangerous therefore to revile God's servants: they who do it shall at last be obliged to bow to them, and confess their sin. Yea, often God deals most sharply with his principal favourites when they offend him; and marks the abominable nature of their sin in the filth, pain, or shame of their punishment. But it is becoming when offending saints make the deepest submissions. And acceptable to God, honourable to us, and effectual for our neighbour's advantage, are sincere and affectionate intercessions for those who have injured us. But, even while our sins hinder our heavenly journeys, the Lord will take care of our honour and comfort, if once we be penitent and humble.

Before Christ
1490.

CHAP. XIII.

The Hebrews had just come to the south border of Canaan; and here (1) God, provoked by their distrust of his promise and care, commands them to spy out the land by some of their principal men; 1, 2. (2) Moses nominates twelve spies, and instructs them how to search it; 3—20. (3) In forty days they review the whole country, and bring back a remarkably fruitful cluster of grapes; 21—25. (4) All the spies, except Caleb and Joshua, report that, however fruitful the land was, it was impossible for them to conquer the powerful inhabitants and strong cities thereof; 26—33.

AND the LORD spake unto Moses, saying,

2 *Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ^bruler among them.

3 And Moses, by the commandment of the LORD, sent them from the wilderness of Paran: all those men *were* ^cheads of the children of Israel.

4 And these *were* their names: Of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, ^dCaleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, ^eOshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun ^fJehoshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* ^gsouthward, and go up into the mountain:

18 And see the ^hland, what it is; and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land is that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents or in strong holds;

20 And what the land is, whether it *be* fat or lean, whether there be wood therein or not. And be ye of ⁱgood courage, and bring of the fruit of the land. (Now the time *was* the time of the first-ripe grapes.)

21 ¶ So they went up, and searched the land from the wilderness of ^kZin unto Rehob, as men come to Hamath.

22 And they ascended by the south, and came unto ^lHebron; where Ahiman, Sheshai, and Talmai, the children of Anak, *were*. (Now Hebron was built seven years before ^mZoan in Egypt.)

23 And they came unto the ⁿbrook of Eshcol, and cut down from thence a ^obranch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook ^pEshcol because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after ^qforty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to ^rKadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with ^smilk and honey; and this *is* the fruit of it.

28 Nevertheless, the people *be* ^tstrong that dwell in the land, and the cities *are* walled, *and* very great: and moreover, we saw the children of Anak there.

29 The ^uAmalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb ^vstilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, ^wWe be not able to go up against the people, for they *are* stronger than we.

32 And they brought up an evil ^xreport of the land which they had searched unto the children of Israel, saying, The land through which we have gone to search it, *is* a land that ^yeateth up the inhabitants thereof; and all the people that we saw in it *are* ^zmen of a great stature.

33 And there we saw ^athe giants, the sons of Anak, *which come* of the giants: and we were in our own sight as ^bgrasshoppers, and so we were in their sight.

CHAP. XIV.

Represents the final breach between God and that generation of Israelites, for their unbelief and contempt of the promised land. (1) Crediting the report of the wicked spies, the whole congregation bitterly murmurs against God, and propose returning to Egypt: nor could all that Moses and Aaron, Caleb and Joshua, say, still their tumult; 1—10. (2) God having threatened them with utter and immediate destruction, Moses intercedes for them, and earnestly supplicates mercy and forgiveness; 10—19.

Before Christ
1490.

^k Ch. 34. 3, 4.
Josh. 19. 28.
& 13. 5. Judg.
18. 28. 2 Sam.
8. 9. Amos 6.
2.

^l Gen. 35. 27.
Josh. 14. 9—
14. & 11. 21,
22. & 15. 14.
Judg. 1. 10.
ver. 28, 33.

^m Ps. 78. 12.
43. Is. 19. 11,
13. & 30. 4.
Ezek. 50. 14.

ⁿ Valley, Deut.
1. 24, 25.

^o Is. 4. 2. &
11. 1. & 53. 2.
Jer. 23. 5, 6.
Zech. 3. 8. &
6. 12. Rev. 22.
2.

^p That is, a
cluster of
grapes.

^q Exod. 24. 18.
with 34. 28.
ch. 14. 33, 34.

^r Gen. 14. 7. &
21. 1. ch. 20.
1. 16. & 32. 8.
& 35. 36.
Deut. 1. 19.
Josh. 14. 6.

^s Exod. 33. 3.
& 3. 8. Deut.
1. 25. & 6. 10,
11. & 8. 7—9.
& 11. 9. Ezek.
20. 6, 15.

^t Deut. 1. 28. &
2. 10, 21. & 3.
5. & 9. 12.
Acts 14. 22.
2 Tim. 3. 12.

^u Gen. 14. 7.
Exod. 17. 8—
16. Judg. 6. 3.
1 Sam. 15. 7.
Gen. 10. 15—
19. ch. 34. 3
—12. Josh.
13. 2—6.

^v Ch. 14. 6, 7.
9. Josh. 14. 7.
Ps. 60. 12. &
118. 10—12.
Rom. 8. 31.
Is. 41. 10, 15,
16.

^w See ch. 11.
13. 22, 23.
1 Sam. 27. 1.
Ezek. 37. 11.
Jer. 2. 25.
Luke 24. 25.
Is. 7. 9. 13.

^x Prov. 10. 18.
ch. 14. 36, 37.

^y Ezek. 36. 13.
Perhaps there
was then a
plague in the
country.

^z Heb. men of
statures.

^a 2 Sam. 21. 20.
1 Chr. 11. 23.
Amos 2. 9.

^b Josh. 14. 12,
15. & 15. 14.
Judg. 1. 10,
20. Deut. 2.
10. & 9. 2.

^c Is. 40. 22.
1 Sam. 17. 42.
Deut. 9. 2.

REFLECTIONS UPON CHAP. XIII.—It is hazardous to indulge our own senses and reasonings rather than simply to submit to the revelations of God; for often the Lord chooses men's delusions, and permits them to be ensnared by their own believing devices. How often are most of those, who are employed in the most important transactions, evil and wicked; and get themselves remarked, chiefly to their lasting dishonour! Yea, the manifold experience of the power of God, and the frequent repetition of his promises, are of little avail with such as have abandoned themselves to the rage of their unbelief. The cowardly heart

magnifies every object, and increases every difficulty; and unbelief obstinately concludes every enemy too mighty for us: while zeal for God dares every danger, and faith makes men confident of success. Credit therefore, O my soul, what the Lord hath spoken concerning the heavenly Canaan and my entrance into it. Let me live by faith, not by sight. Let not unbelief and carnal sense, but faith and hope, be my spies, to enter within the vail. And let repeated tastes of grapes from Eshcol, repeated tastes of intimate fellowship with God, make my heart desire to depart, and be with Christ, which is far better.

Before Christ
1490.

(3) At Moses' request, God mitigates the sentence; swears that none of that generation, except Caleb and Joshua, should ever enter Canaan; but promises to give it to their children, after their wandering forty years in the wilderness; 20—35. (4) The public and immediate death of the wicked spies, and the discomfiture of such as, contrary to God's command, attempted directly to invade Canaan, confirmed the threatening, and presaged the ruin of the other mutineers; 36—45.

16 Because the LORD was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

18 The LORD is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now.

20 And the LORD said, I have pardoned according to thy word:

21 But, as truly as I live, all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice;

23 Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoke me see it:

24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To-morrow turn you, and get you into the wilderness by the way of the Red-sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

29 Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But as for you, your carcases, they shall fall in this wilderness.

33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

34 After the number of the days in which ye searched the land, even forty

AND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us return into Egypt.

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not.

10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

13 ¶ And Moses said unto the LORD, Then the Egyptians shall hear it; (for thou broughtest up this people in thy might from among them;)

14 And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying,

Before Christ
1490.

Ver. 19. Ps.
25. 11. Exod.
34. 9, 10.

Exod. 34. 6.
7. & 20. 5.
Ps. 103. 8. &
86. 5, 15. Ne.
1. 3. Mic.
18.

Ps. 51. 1, 2.
Jer. 4. 2. Ps.
145. 8. Rom.
5. 20, 21.
Eph. 2. 7.
Ezek. 20. 8,
Or, hitherto.

Ps. 106. 7.
2 Sam. 12. 13.
Jon. 3. 10.
Ezek. 20. 9,
14, 17, 22.
Lev. 10. 3. &
5. 16. Ezek.
18. 3. & 20.
33. & 5. 11.
Deut. 32. 40.
Ps. 9. 16. &
58. 11. & 83.
18.

Exod. 17. 2.
Ps. 95. 9.
Mal. 3. 15.
Often, Gen.
31. 7. Job 19.
3.

Heb. if they
see the land,
Deut. 1. 35.
Ps. 95. 11. &
106. 26. Heb.
3. 17. Ezek.
20. 15. ver. 21.
Josh. 14. 6, 9,
14. Deut. 1.
36. 1 Sam. 10.
6. ch. 32. 11,
12.

Ver. 4. Ps.
106. 14. & 81.
12, 13. Deut.
1. 40.

Ver. 11. Is. 7.
13. & 43. 24.
& 59. 1, 2.
Jer. 4. 14. &
13. 27. Prov.
1. 22. Ps. 94.
8. & 95. 8.

Ver. 2. 21. ch.
26. 64, 65. &
32. 11. Deut.
1. 35. 1 Cor.
10. 10. Heb. 3.
17. Ps. 95. 11.
Ezek. 20. 15.
P. 90. 8, 9, &
78. 33. Prov.
1. 31. & 14.
14. Jer. 2. 17,
19. & 4. 18. &
5. 25. & 6. 18,
19.

Heb. lifted up
my hand.

Deut. 1. 39.
ch. xxvi. Josh.
iii—xx. Ps.
78. 54, 55, &
105. 44. &
135. 12. &
136. 21, 22.
Neh. 9. 23—
25.

Possess, ver.

23. Ps. 106.
24—27.

See ver. 28—
30.
Ch. 33. 38. &
13. 25. Deut.
1. 3. & 2. 14.
ver. 54. Neh.
9. 21.
Lev. 20. 19.
ch. 5. 31. &
18. 23.
Ps. 95. 10.
Ezek. 4. 6.
Rev. 11. 3.
Dan. 9. 24.

* Exod. 15. 24.
& 14. 11.
16. 2, 3. & 17.
2. 3. ch. 11. 1,
2. & 16. 41. &
20. 2—5. &
21. 5. ver. 25.
Deut. 1. 27.
Is. 106. 25.
Jude 16.

* Ch. 11. 5, 15.
& 20. 3.
Exod. 16. 3.
1 Kin. 19. 4.
Jon. 4. 3, 8.
Job 3. 11. & 7.
15. ver. 28.
29.

* Exod. 14. 11,
12. & 16. 3. &
17. 3. ch. 11.
5, 6. & 20. 4.
5. & 21. 5.
with Exod. 1.
13. 14, 22. &
2. 23.

* Neh. 9. 16,
17. Deut. 28.
68. & 17. 16.

* See Gen. 17.
3, 17. ch. 16.
4, 22. 1 Kin.
18. 39. Mat.
26. 59. Rev. 4.
10. & 5. 8. &
7. 11. Ps. 109.
4.

* Ch. 13. 6, 7,
16, 30. ver.
30.

* Gen. 37. 29.
& 44. 13.
2 Sam. 3. 31.
Josh. 7. 6.
Judg. 11. 35.
Mat. 26. 65.

* Deut. 8. 7—9.
& 6. 10, 11. &
11. 9. ch. 13.
27.

* 2 Sam. 15. 25.
Ps. 37. 5.
Rom. 8. 31.

* Ch. 24. 8.
Deut. 32. 42.
Ps. 14. 4. &
74. 14. Deut.
7. 16.

* Rom. 8. 31.
37. 1. 41. 10.
Ps. 27. 1—3.
& 18. 29—45.
& 118. 10—
12. & 144. 1,
9. Deut. 20. 3,
4.

* Exod. 17. 4.
1 Sam. 30. 6.
Mat. 23. 37.
Acts 7. 57, 58.

* Exod. 16. 7.
& 24. 16, 17.
& 40. 34. ch.
12. 5. & 16.
19. 42. & 20.
6. Lev. 9. 23.

* Ps. 94. 8. &
95. 8. Deut. 1.
32. Heb. 3.
18. John 12.
37.

* Exod. 5. 3. &
32. 9, 10.
Deut. 9. 14.
Ps. 106. 23.
26, 27. Ezek.
20. 8, 13, 15,
21.

* Exod. 32. 12.
Deut. 32. 27.
Josh. 7. 8, 9.

* Exod. 15. 14.
Josh. 2. 9. &
5. 1. ch. 12. 8.
Exod. 13. 21,
22. & 53. 11.
& 40. 38. ch.
9. 15—21.
Neh. 9. 19.
Ps. 78. 14. &
105. 39.

* Exod. 32. 12.
Deut. 9. 28.

fore Christ
1490.interruption,
ch. 11. 10.
ent. 31. 16.Cor. 10. 11.
ch. 3. 19.

h. 13. 32.

Cor. 10. 10.
ch. 3. 17.
de 5. ver.
ch. 12. ch. 26.
Prov. 13.
ch. 21.ch. 12. 17.
at. 8. 12.
ov. 19. 3.
ent. 1. 41.
m. 8. 7. 8.
r. 4. Acts
ch. 13.ent. 1. 42.
s. 9. 12.
40. 2. &
4. Prov. 1.
32. Is. 59.
2. Jer. 2.
19. & 4.
& 5. 25. &
19. ver. 42.ent. 1. 41.
ch. 15. 30.
9. 15. &
33.ut. 1. 44.
Cor. 10. 11.
63. 10.
21. 3.
v. 13. 21.
140. 11.
21. 3.
g. 1. 17.
m. 30. 30.

days (each day for a year) shall ye bear your iniquities, *even* forty years, and ye shall know ^omy breach of promise.

35 I the LORD have said, ^pI will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 ¶ And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him by bringing up a ^slander upon the land,

37 Even those men that did bring up the evil report upon the land ^died by the plague before the LORD.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel: and the people ^mourned greatly.

40 ¶ And they ^rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the LORD hath promised; for we have sinned.

41 And Moses said, "Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.

42 Go not up, for the LORD is not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they ^presumed to go up unto the hill-top: nevertheless ^the ark of the covenant of the LORD and Moses departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and ^discomfited them, *even* unto ^aHormah.

CHAP. XV.

To prefigure Jesus' receiving gifts for men, yea, for the rebellious, God here manifests his reconciliation to the Hebrews, by giving them new laws, part of which were to be observed only in Canaan; appointing (1) The stated quantities of the meat-offerings and drink-offerings which were to attend the burnt-offering or peace-offering of a sheep, goat, lamb, or, bullock, presented by an Hebrew or proselyte; 1—16. (2) The heave-offerings of their dough; 17—21. (3) Sacrifices for the sins of ignorance committed by the congregation, or by a particular person; 22—29. (4) The infallible punishment of presumptuous sinners; an instance of which is given in a sabbath-breaker; 30—36. (5) The wearing of fringes on the borders of their garments, as memorials to excite them to an exact obedience to God's laws; 37—41.

AND the LORD spake unto Moses, saying,

REFLECTIONS UPON CHAP. XIV.—The headstrong and unmortified passions hurry them furiously on to their own ruin: and such as are discomfited with God's providence, and resolve to mend themselves, always make their case worse and worse. Unbelieving murmurers are prone to charge God himself with the most base and malicious designs, and to wish for misery under a pretence of care to avoid it. What an infinite advantage is God's presence and favour! but if he leave us we become an easy prey to every invader. How easy is it when the abused servants of Christ in meekness instruct them that use themselves, if God, peradventure, will give them repentance, to the acknowledging of the truth! Though often they draw upon themselves barbarous treatment from such as they labour to save. But God tenderly remarks the labours of his faithful servants, and interferes for their relief in the critical moment. What a blessing to a nation are those who can effectually plead their case at a throne of grace; wrestle for mercy and forgiveness; and fill their hearts with arguments, from God's own honour, power, declared mercy, and grace, and their own former experience thereof! God is ready graciously to

2 Speak unto the children of Israel, and say unto them, ^aWhen ye be come into the land of your habitations, which I give unto you,

3 And will make an ^boffering by fire unto the LORD, a burnt-offering, or a sacrifice, in ^{*}performing a vow, or in a free-will-offering, or in your solemn feasts, to make a ^csweet savour unto the LORD, of the herd or of the flock;

4 Then shall he that offereth his offering unto the LORD bring a ^dmeat-offering of ^ea tenth-deal of flour mingled with the fourth *part* of an hin of oil.

5 And the fourth *part* of an hin of wine for a ^drink-offering shalt thou prepare with the burnt-offering or sacrifice for one lamb.

6 Or for a ram, thou shalt prepare for a meat-offering two tenth-deals of flour mingled with the third *part* of an hin of oil.

7 And for a drink-offering thou shalt offer the third *part* of an hin of wine, for a sweet savour unto the LORD.

8 ^{*}And when thou preparest a bullock for a burnt-offering, or for a sacrifice in performing a vow or peace-offerings unto the LORD;

9 Then shall he bring with a bullock a meat-offering of three tenth-deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink-offering half an hin of wine, for an offering made by fire of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire of a sweet savour unto the LORD.

14 ¶ And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire of a sweet savour unto the LORD, as ye do so he shall do.

15 ^gOne ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One law and one manner shall be for you and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

hear and answer such intercessions, even when he will not forbear shewing his indignation at the sins which have provoked him! He keeps an exact account of men's conduct, that he may reward or punish it in due time. Terribly offensive to him is the contempt and discrediting of his promises, and most effectual for provoking him to abandon the guilty to irretrievable and everlasting ruin! But ringleaders in guilt and presumptuous adventurers, in opposition to God's express command, often fall under distinguished marks of his wrath, and are made pledges of the final destruction of those whom they have seduced to, or encouraged in, sin. Take heed, therefore, O my soul, lest I be hardened through the deceitfulness of sin; lest there be in me an evil heart of unbelief, departing from the living God: and fear, lest, a promise being left me of entering into his rest, I should seem to come short of it through unbelief! But let me be a man of another spirit than the world; and let me singly cleave to and fully follow after, the Lord. If for so doing men revile and persecute me, God will amply reward me with an inheritance incorruptible, undefiled, and that fadeth not away.

before Christ
1490.Lev. 23. 10.
Ezek. 20. 34
— 37. ch. 34.
2. & 35. 10.
Lev. 7. 1 &
12. 1. 9 &
197. 1. & 21. 1.
& 26. 1 & 27.
1. & 31. 1.Lev. i. iii. &
27. 2 & 7. 16.
& 22. 21. &
XXIII. ch. XXVIII.
XXIX. Deut. 16.
10.* Heb. separat-
ing.Exod. 29. 18.
Gen. 8. 21.
Mat. 3. 17.
Eph. 5. 2.Lev. ii. Exod.
24. 40. Gal. 2.
20. Eph. 5. 2.
Is. 66. 20.
Mal. 1. 11.
Rom. 15. 16.
Heb. 13. 16.Exod. 16. 16.
3. & 29. 40.
Lev. 14. 21.
ch. 28. 13, 21,
29. & 29. 4,
10, 15. ver. 6,
9.Mat. 26. 28.
John 6. 55.
1 Hil. 2. 17.
2 Tim. 4. 6.

* Here is stated the quantity of those meat-offerings and drink-offerings which necessarily attended other offerings; but not the quantity of such as were offered by themselves. Lev. i—vi. ch. xxviii. xxix.

Exod. 12. 40.
Lev. 19. 34.
ch. 9. 14. ver.
29. Gal. 3. 28.
Col. 3. 11.
Eph. 2. 11—
22.

Before Christ
1490.

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be that, when ye eat of ^bthe bread of the land, ye shall offer up an heave-offering unto the LORD.

20 Ye shall offer up a cake of the ^cfirst of your dough for an heave-offering; as ye do ^dthe heave-offering of the threshing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave-offering in your generations.

22 ¶ And if ye have ^eerred, and not observed all these commandments which the LORD hath spoken unto Moses,

23 *Even* ^fall that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and henceforward among your generations;

24 Then it shall be, if ^gought be committed by ignorance ^hwithout the knowledge of the congregation, that all the congregation shall ⁱoffer one young bullock for a burnt-offering, for a sweet savour unto the LORD, with his meat-offering and his drink-offering, according to the ^jmanner, and one kid of the goats for a sin-offering.

25 And the ^kpriest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.

27 ¶ And ^lif any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

28 And the ^mpriest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 Ye ⁿshall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel and for the stranger that sojourneth among them.

30 ¶ But the soul that doth ^oought ^ppresumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

31 Because he hath ^qdespised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.

32 ¶ And, while the children of Israel

were in the wilderness, they found a man that gathered sticks upon the ^rsabbath-day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him ^sin ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, The man shall be ^tsurely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and ^ustoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and ^vbid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and ^wremember all the commandments of the LORD, and do them; and that ye seek not ^xafter your own heart and your own eyes, after which ye use to go a whoring:

40 That ye may remember and do all my commandments, and be holy unto your God.

41 ^yI am the LORD your God, who brought you out of the land of Egypt, to be your God: I am the LORD your God.

CHAP. XVI.

Here we have God's giving of laws again interrupted by a most terrible mutiny in the congregation. (1) Korah, Dathan, and Abiram, with their accomplices, raise a rebellion against Moses and Aaron. Korah and his Levites contend for the priesthood. Dathan and Abiram refuse to obey the orders of Moses as a leader. Moses appeals in both causes to God's determination; 1—15. (2) While Korah, and his fellow-pretenders to the priesthood, make their presumptuous appearance at the tabernacle for the Lord's decision, he discovers his glory; and had consumed the whole congregation which had taken part with them, had not Moses and Aaron interceded for them; 16—22. (3) God, in a most awful manner, gives judgment against these rebels. Such as continued in their tents were swallowed up alive by the earth: such as presented themselves at the tabernacle were consumed with fire from heaven! Their censers were afterwards formed into plates, as a second covering for the brazen altar, and for a memorial to deter others from invading the priests' office; 23—40. (4) On the morrow after the people upbraided Moses and Aaron as murderers of these rebels, and the Lord punished their sin by a terrible plague; but, by Moses' intercession, and Aaron's offering of incense, it was quickly stopped; 41—50.

NOW ^zKorah the son of Izhar, the son of Kohath, the son of Levi; and Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took men:

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, ^{aa}famous in the congregation, men of renown:

3 And they gathered themselves together ^{ab}against Moses and against Aaron, and said unto them, ^{ac}Ye take too much

lation of the sabbath! Is it not shameful that we should need memorials of obedience to the laws of God, so great and gracious—nay, God, even our own God! Enter then, my soul, into the spirit of these things. While I live on Jesus' flesh and blood, and rely on his atonement alone, let me cheerfully give myself, and all that I have, to the Lord. Never dare to sin against light and love; to violate the sabbath of the Lord my God, by thinking my own thoughts, speaking my own words, doing my own ways, or finding my own pleasures. But let his law be written on my heart; and every providence, every enjoyment, be improved by me as an excitement to holy obedience!

Before Christ
1490.Exod. 16. 23.
& 20. 8. 9. &
31. 14, 15. &
35. 2.Lev. 24. 12.
with Exod. 31.
14. & 35. 2.Exod. 31. 14.
15. & 35. 2.
Lev. 24. 14.
23. Acts 7. 58.
1 Kin. 21. 12.
Heb. 13. 11.Lev. 24. 14.
16, 23. Exod.
19. 13. Deut.
13. 10. & 17.
5. & 21. 25. &
22. 21, 24.
Josh. 7. 25.
1 Kin. 21. 12.
Acts 7. 58.Deut. 22. 12.
Mat. 23. 5. &
9. 20.Exod. 13. 9.
Deut. 6. 6—9.
& 11. 18, 22.Prov. 28. 26.
Deut. 29. 19.
Job 31. 7.
Ezek. 6. 7.
Ecc. 11. 9.
2 Kin. 16. 10.
Exod. 34. 15.
Ps. 106. 39. &
73. 27. Jam.
4. 4.Gen. 17. 7.
Exod. 20. 2.
& 19. 5, 6.
Lev. 22. 33. &
25. 38. & 11.
45.Ch. 27. 3. &
26. 9. Jude 11.
Korah and his
Levites hated
subjection to
Aaron and his
family; and
these sons of
Reuben
thought the
principal rule
in the state
belonged to
them, as de-
scended from
Jacob's eldest
son.Ch. 26. 9.
Gen. 6. 4.Ps. 106. 16.
Exod. 16. 4.
ch. 12. 1, 2.
Jude 11.Heb. It is
much for you.
They pretend
to humble
Moses and
Aaron, but
meant to exalt
themselves.
The whole
congregation
are fit to offer
sacrifices for
themselves;
and the Lord
is ready to ac-
cept them at
their own
hands.

Before Christ
1490.

A twenty-
fourth part of
it. Prov. 3. 9,
10. Ezek. 44.
30. Neh. 10.
37. besides ch.
18. 12, 26.
Exod. 23. 19.
Lev. 23. 22.
1 Cor. 15. 20.
23. Rev. 14. 4.
Rom. 11. 16.

Lev. 2. 14. &
23. 10, 16, 17.

Lev. 4. 2, 3,
13, 14. & 5. 3
—10. Ezra 8.
35. ver. 8—10.
Lev. 16. 15.
ch. 23. 15, 22,
30. & 29. 4,
11, 16, 19, 22.
25, 28. &c.
ver. 24.

Exod. xii.
Deut. xxvii.

Heb. from the
eyes. This law
is different
from that in
Lev. iv.

See on ver.
22.

Or ordinance.

Lev. 4. 20, 26,
31, 35. Mat.
3. 17. Eph. 1.
6. 7. 1 Tim. 1.
13. Rom. 3.
29. Acts 13.
39. Luke 23.
34. 1 John 2.
2. See ver. 27,
28.

See Lev. 4. 27.
ver. 30. Ps. 19.
13.

Lev. 5. 6. &
6. 7. & 12. 8.
& 14. 18. ver.
25. 18. 42. 21.
2 Cor. 5. 19—
21. 1 John 1. 7.
& 2. 1, 2. See
ver. 25.

See ver. 15.
Lev. 16. 29. &
17. 15. & 24.
22. Rom. 3.
29, 30. Acts
15. 29. & 13.
39.

Heb. with an
high hand.

Deut. 17. 12.
Ps. 19. 13.
Ezek. 20. 27.
Gen. 17. 14.
Lev. 20. 3, 6,
10. Ps. 51. 16.
Mat. 15. 32.
Heb. 10. 29.

Prov. 13. 13.
Ezra 9. 14.
Ps. 119. 126.
Heb. 10. 28,
29, 38. Mat.
12. 31, 32.
Job 9. 4. &
40. 2.

REFLECTIONS UPON CHAP. XV.—Behold the propriety of a just proportion in our religious services, and the care of God to have his ministers decently provided for! But chiefly behold the agreeable nourishment and heart-cheering consolations of the Holy Ghost, which attend the offering of our Redeemer once for all! Behold the kindness of God, in inviting Gentiles to his church, and pressing their entrance into it in due time, in such a multitude of laws, favourable to *strangers*! Behold how the Lord must be honoured with the first-fruits of all our substance. But especially behold the indispensable necessity of Christ, as our propitiation for sin, however inadvertently it be committed; and the infinite danger of wilful and presumptuous sinning exemplified in this vio-

Before Christ
1490.

upon you, seeing all the congregation are holy every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?

4 ¶ And when Moses heard it he fell upon his face:

5 And he spake unto Korah, and unto all his company, saying, Even to-morrow the LORD will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him.

6 This do; Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to-morrow: and it shall be that the man whom the LORD doth choose, he shall be holy: ye take too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 Seemeth it but a small thing unto you that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause both thou and all thy company are gathered together against the LORD: and what is Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab; who said, We will not come up:

13 Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

14 Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

16 ¶ And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to-morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of

the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 Separate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up, and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, then the LORD hath not sent me.

30 But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the LORD.

31 ¶ And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

33 They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also.

35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hal-
lowed.

38 The censers of these sinners a-

Before Christ
1490.

Ver. 45. Gen. 19. 15, 17, 22. Jer. 51. 6. Acts 2. 40. Rev. 18. 4.

Exod. 30. 5. Dan. 4. 31. See ver. 4.

Ch. 27. 16. Eccl. 12. 7. Is. 57. 16. Zech. 12. 1. Heb. 12. 9. Job 12. 10.

See ver. 21, 26, 45.

Ver. 12. ch. 11. 16, 17.

2 Cor. 6. 17. Is. 52. 11. Rev. 18. 4. Gen. 19. 15, 17, 22. Jer. 51. 6.

Is. 28. 15. Prov. 16. 18. Job 33. 5. & 41. 10. & 9. 4. & 40. 2. & 15. 25, 26. P. 73. 9. 1 Cor. 10. 22.

Exod. vii—xli. Lev. i—xxvii. ch. i—xv.

1 Kin. 12. 35. Ezek. 13. 17.

Hub. as every man dieth.

Punished Exod. 20. 5. & 32. 34. Lam. 4. 22.

Heb. create a creature.

Job 31. 3. Ps. 55. 15, 23.

Ch. 27. 3. & 26. 10, 11. Deut. 11. 6. Ps. 106. 17. & 109. 15. & 55. 15. & 73. 18. —20. ver. 29, 30. Jer. 20. 3, 4. 1 Thes. 5. 2, 3. Job 9. 4. & 40. 2. Prov. 13. 17. Ps. 140. 11.

Some of Korah's sons were not slain, ch. 16. 11. 1 Chr. 6. 22, 37.

Is. 33. 14. Jer. 49. 21. Prov. 21. 11.

Lev. 10. 1. Ps. 106. 17, 18. ver. 2, 17, 18.

Lev. 27. 10. ch. 26. 10.

1 Kin. 2. 23. Prov. 20. 2. Gen. 13. 13.

Before Christ
1490.

gainst their own souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be ^aa sign unto the children of Israel.

39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar:

40 To be ^aa memorial unto the children of Israel, that no ^astranger, which is not of the seed of Aaron, came near to offer incense before the LORD; that he be not as Korah and as his company: as the LORD said to him by the hand of Moses.

41 ¶ But ^aon the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the ^aglory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 ^aGet you up from among this congregation, that I may consume them as in a moment. And they ^afell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and ^aput on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he ^aput on incense, and made an atonement for the people.

48 And he ^astood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron ^breturned unto Moses unto the door of the tabernacle of the congregation; and the plague was stayed.

CHAP. XVII.

Enough had been done to deter every Levite from any competition with Aaron and his sons for the priesthood; but perhaps some princes of the other tribes still inclined to be priests to those under their authority: this point is therefore here divinely settled. (1) All the chief princes stand candidates, in their respective rods lying before the ark of the Lord for one night; 1—7. (2) By the miraculous budding of Aaron's rod on the morrow, while the rest continued in their dry and withered state, God marked out Aaron and his family alone to enjoy the priesthood; 8, 9. (3) To commemorate this decision, Aaron's blossoming rod is laid up before the ark, to be exhibited afterwards if need were; 10, 11. (4) The Israelites, not without murmuring, acquiesce in the divine determination, and resolve not to come near God's holy things; 12, 13.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod according to the house of ^atheir fathers; of ^aall their princes according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod ^ashall be for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation ^bbefore the testimony, where I will meet with you.

5 And it shall come to pass, ^athat the man's rod whom I ^cshall choose shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

6 ¶ And Moses spake unto the children of Israel; and ^aevery one of their princes gave him ^aa rod apiece, for each prince one, according to their father's houses, ^aeven twelve rods: and the rod of Aaron was among their rods.

7 And Moses laid up the rods [†]before the LORD in the tabernacle of witness.

8 And it came to pass that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was ^cbudded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, ^aBring Aaron's rod again before the testimony, to be kept for a token against the [†]rebels; and thou shalt quite take away their murmurings from me, that they die not.

11 ^aAnd Moses did so: as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, ^bBehold, we die, we perish, we all perish.

Ch. 17. 10. &
26. 10. Ezek.
14. 8. 1 Cor.
10. 11. 2 Pet.
2. 6. Jude 7.
ver. 40.

Exod. 12. 14.
& 13. 9. & 17.
14. ch. 5. 15.
18.

Lev. 22. 10—
13. ch. 1. 51.
& 3. 10, 38.
& 18. 4, 7.

Ps. 106. 13.
Exod. 15. 24.
Is. 26. 11.
Jer. 17. 9.
Rom. 8. 7, 8.
see ch. 14. 1,
2. 1 Kin. 18.
17. 2 Kin. 6.
30, 31.

Exod. 16. 7,
10. & 24. 16,
17. & 40. 34,
35. Lev. 9. 6,
23.

See ver. 21,
24, 26.

Ver. 4, 22.
ch. 20. 6. &
14. 5. 1 Chr.
21. 16. Mat.
26. 39, see
Gen. 17. 3,
7.

With ver. 17,
25. Ps. 141. 3.
Rev. 8. 3, 4.
Heb. 7. 25.
Rom. 5. 10,
11.

Deut. 33. 10,
11. Is. 53. 10
—12.

Jam. 5. 16—
18. 1 John 5.
14. 2 Sam. 24.
16. 1 Tim. 2.
5, 6.

2 Sam. 24.
25. 1 Chr. 21.
26.

Before Christ
1490.

Ch. 1. 5—
16. & 2. 3—
30. & 10. 14
—27.

Exod. 25. 16,
22. & 30. 36.
Moses had
access at all
times into the
most holy
place.

Ch. 16. 5.

Ver. 1. ch. 1.
5—16.

Heb. a rod
for one prince
a rod for one
prince.

Aaron's
blossoming
rod typified
Christ and the
gospel-rod of
his strength.

Gen. 40. 10.
Ezek. 17. 24.
John 5. 30.
Is. 4. 2. & 9.
7. Ps. 132. 18.
& 110. 2, 3.
Song 3. 3.
Rev. 22. 2.

Heb. 9. 4.
Exod. 16. 32.
Deut. 31. 19
—26.

Heb. children
of rebellion.

See ch. 8. 32.
& 9. 23.

Is. 26. 11.
Prov. 19. 3.
Jude 16.
Ezek. 18. 25.
ch. 14. 1. &
16. 19.

REFLECTIONS UPON CHAP. XVI.—It is hard for the best of characters to stand before envy. Unsanctified honours often puff up men to their own destruction: and, if God exalt them above most of their brethren, they can endure to be in subjection to none. Yea, God permits unsanctified professors, especially ministers and magistrates, to go often the most fearful lengths in sin. Every act of disobedience to, or contempt of, God's vicegerents in the church or state, is by him accounted rebellion against himself: and often would sinful nations be utterly ruined, were it not for the intercession of those saints whom they abuse and persecute. But God can, and sometimes does, execute upon presumptuous sinners the most terrible correspondent vengeance. And though, with care, he distinguishes between the more and the less guilty, yet he sets up proper memorials of his judgments, that others may hear, and fear to do so wickedly. But, notwithstanding, hardened sinners, who survive, forget the most awakening alarms, and return to their persecution of God's servants! Yet still, in the most endearing manner, ought we to promote the welfare and salvation of those who have injured us: and, when we are maliciously accused, the greatest comfort is the testimony of a good conscience. How like unto their master Christ do ministers act, when they expose their very lives to prevent the ruin of

such as abuse them! And quickly the Lord repents him of the evil, when earnestly entreated by such as, along with himself, are abused by sinners. Let me now, with trembling, remember my faults this day.—How often have I, as these rebels, gone about to establish my own righteousness, and refused to submit to the laws of Christ; and thus attempted to thrust him from his office of priest and king over the people of God, in order that I might usurp his place! How often have I refused to come at his call, and offered strange incense before him! How often, the moment in which I had witnessed the awful vengeance of heaven, and obtained a distinguished deliverance, have I returned to my former iniquities! And remarkably is it of the Lord's mercies that I am not consumed! not swallowed up alive into hell by an opening earth! not burnt with fire from heaven! But here let me admire the wonderful zeal and love of my great High Priest, when he ran from his throne of glory, when he came among dying sinners—himself exposed to all their miseries—to stop the plague of sin, already begun in the woes of life, the stings of conscience, and the sentence of death, and to bring in everlasting righteousness and redemption. How superior his Priesthood! If they did not escape who despised Moses and Aaron, how shall I escape if I despise Jesus the great High Priest, Jesus the King in Zion!

Before Christ
1490.

13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die. Shall we be consumed with dying?

CHAP. XVIII.

Having fully confirmed the priesthood to Aaron and his sons, God here reminds them (1) *What should be their work and charge, and what assistance the Levites should give them in the more servile part of it; 1-7.* (2) *What should be their wages; what the peculiar perquisites of the priests; what the property of the Levites, and what the priest's share out of it; 8-32.*

AND the LORD said unto Aaron, Thou and thy sons, and thy father's house with thee, shall ^abear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy ^bbrethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle; ^conly they shall not come nigh the vessels of the sanctuary and the altar, that neither they nor ye also die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a ^dstranger shall not come nigh unto you.

5 And ^eye shall keep the charge of the sanctuary, and the charge of the altar; that there be ^fno wrath any more upon the children of Israel.

6 And I, behold, I have ^gtaken your brethren the Levites from among the children of Israel: to you *they are given* as a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you* as a service of gift: and ^hthe stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee ⁱthe charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them ^jby reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the ^kmost holy things, *reserved* from the fire: every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons.

10 In the ^lmost holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this is thine; the ^mheave-offering of their gift, with all the wave-offerings of the children of Israel: I have

given them unto thee and to thy sons, and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

12 ⁿAll the ^obest of the oil, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the LORD, them have I given thee.

13 And whatsoever is ^pfirst ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat of it.

14 ^qEvery thing devoted in Israel shall be thine.

15 ^rEvery thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless, the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And ^sthose that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, ^twhich is twenty gerahs.

17 But the ^ufirstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the ^vwave-breast and as the right shoulder are thine.

19 All ^wthe heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a ^xcovenant of salt for ever before the LORD unto thee and to thy seed with thee.

20 And the LORD spake unto Aaron, ^yThou shalt have no inheritance in their land, neither shalt thou have any part among them: ^zI *am* thy part and thine inheritance among the children of Israel.

21 ¶ And, behold, I ^{aa}have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth ^{ab}come nigh the tabernacle of the congregation, lest they bear sin ^{ac}and die.

23 But the Levites shall ^{ad}do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall* be a statute for ever throughout your generations, ^{ae}that among the children of Israel they have no inheritance.

24 ^{af}But the tithes of the children of Israel, which they offer as an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

Before Christ
1490.Deut. 18. 4.
Neh. 10. 35.
59. ch. 15.
19-22. Lev.
23. 38. Exod.
23. 15.Heb. fat.
Deut. 26. 2.
Exod. 23. 19.
& 34. 26.
Lev. 2. 14.
ch. 15. 19.

Lev. 27. 28.

Exod. 13. 2.
12, 13. & 34.
2, 20. & 22.
29. Lev. 27.
26. ch. 3. 13.Lev. 27. 6, 25.
29. ch. 3. 47.Exod. 30. 13.
Lev. 27. 25.
ch. 3. 47.
Ezek. 45. 12.
Exod. 34. 19.
Lev. 27. 26.
Deut. 15. 19.Exod. 29. 20.
26. ver. 8, 9,
11.Neh. 13. 10.
2 Chr. 31. 4.
Is. 53. 10-
12. John 16.
13, 14. 1 Cor.
3. 21, 22.A perpetual
covenant, Lev.
2. 12. 2 Chr.
13. 5.Deut. 18. 1, 2.
& 10. 9. & 14.
27, 29. Josh.
13. 14. 53. &
14. 3. ch. 26.
62. ver. 23, 24.
with ch. xxxv.
Josh. xxi.Deut. 12. 12.
& 18. 1, 2, 19.
Josh. 13. 14.
33. Ezek. 44.
28. Ps. 73. 26.
& 142. 5.Deut. 12. 17.
-19. & 14.
22-29. Lev.
27. 30, 32.
2 Chr. 31. 5.
6, 12. Neh.
13. 12.Ch. 3. 10. &
1. 51. ver. 4.
1 Sam. 6. 19.Heb. to die.
Ch. iii. iv. viii.
ver. 2-5. ch.
1. 53.Ver. 20. Deut.
10. 9. & 14.
27. & 18. 1.
ch. xxxv. Josh.
xxi.Deut. 12. 17-
19. & 14. 22.
-29. Lev. 27.
30, 32. 2 Chr.
31. 5, 6, 12.
Neh. 13. 12.

Mal. 3. 8, 10.

REFLECTIONS UPON CHAP. XVII.—It is very desirable to prevent all disputes among the people of God; but often very difficult to extinguish some men's enmities to what was never theirs. Abundant is the grace of God, who will work miracles to prevent the sin and ruin of such as have rebelled against him; and what a mercy is it when a minister's call to his office is manifested by success therein; and if sinners, even at the last, be brought to repentance! Nothing surely but a remarkable bestowal of gracious influence will effectually all murmurings against the dispensations of God, and bring sinners to sub-

mit to them. But in this budding rod let me not only behold the fruitfulness of the Aaronic priesthood, in its usefulness to the people, and the certain succession of priests, while the ceremonial period continued, with the speedy vengeance which overtook the invaders thereof; but let me chiefly remark the eternal, the sole High Priesthood of our Lord Jesus, manifested by the blessed effects of the gospel rod of his strength in the conversion, sanctification, and comfort, of sinful men.

Before Christ
1490.Before Christ
1490.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up ^aan heave-offering of it for the LORD, *even a tenth part* of the tithe.

27 And *this* your heave-offering shall be reckoned unto you [†]as though *it were* the corn of the threshing floor, and as the fulness of the wine-press.

28 Thus ye also shall offer an heave-offering unto the LORD of all your tithes which ye receive of the children of Israel; and ye shall give thereof the LORD's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the LORD, of ^aall the ^{||}best thereof, *even the hallowed part* thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the winepress.

31 ¹And ye shall eat it in every place, ye and your households: for it is ^myour reward for your service in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye ^apollute the holy things of the children of Israel, lest ye die.

CHAP. XIX.

Here God prescribes the method of purification from the defilement contracted from dead corpses. (1) Sacred ashes were to be formed from the burning of a red heifer, cedar wood, hyssop, and scarlet wool, with much ceremony; 1—10. (2) To purify from the extremely infectious pollution contracted from dead bodies, water, impregnated with a small quantity of these ashes, was to be sprinkled on the third and seventh day upon an unclean person, besides his washing of himself; and once upon unclean things; under pain of destruction; 11—20. (3) The priest who killed the heifer, and sprinkled her blood; the man who burnt her flesh; he who gathered the ashes; and he that sprinkled or even touched the water of purification; were thereby rendered unclean, and were to wash their clothes; 7, 8, 10, 21.

AND the LORD spake unto Moses and unto Aaron, saying,

2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a ^ared heifer ^bwithout spot, wherein is no blemish, *and upon which ^cnever came yoke*:

3 And ye shall give her unto Eleazar the priest, that he may bring her ^dforth without the camp, and *one* shall slay her before his face:

4 And Eleazar the priest shall take of her blood with his finger, and ^esprinkle of her blood directly before the tabernacle of the congregation seven times:

5 And *one* shall ^fburn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

6 And the priest shall take ^gcedar-

wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 Then ^hthe priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a ⁱman *that is* clean shall gather up the ashes of the heifer, and ^klay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: for it *is* a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be ^lunto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that ^mtoucheth the dead body of any ^{*}man shall be unclean seven days.

12 He shall ⁿpurify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever ^otoucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.

14 This is the law when a man dieth in a tent: ^pall that come into the tent, and all that *is* in the tent, shall be unclean seven days.

15 And every open vessel, which hath no covering bound upon it, *is* unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And ^qfor an unclean person they shall take of the ^rashes of the burnt heifer of purification for sin, and [†]running water shall be put thereto in a vessel:

18 And ^sa clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that toucheth a bone, or one slain, or one dead, or a grave:

19 And the ^tclean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

^b N. b. 10, 38.
Heb. 7, 4, 5.
Rev. 5, 8—10.
Song 8, 11.
12, 1 Cor. 9.
10—14.

[†] The priests might eat of it as freely as if their own fields had produced it.

ⁱ See ver. 11, 12.

^k Prov. 3, 9.
10, Phil. 2, 7.
—11, & 3, 8, 9.

^{||} Heb. fat.

¹ Deut. 14, 22, 23.
^m 1 Tim. 5, 17.
18, Luke 10, 7.
Mat. 10, 10.
Gal. 6, 6.
¹ Thes. 5, 12.
13, 1 Cor. 9.
10—14.

^a By eating them in an improper place or time, Lev. 19, 7, 8, & 22, 2—16.
1 Tim. 4, 16.

^d Gal. 4, 4, Is. 53, 4—6.
Rev. 1, 5.
Heb. 9, 13, 14.

^b Exod. 12, 5.
Lev. 22, 20—25.
Luke 1, 35.
Heb. 7, 26.
1 Pet. 1, 19, & 2, 22.

^c Deut. 21, 3.
John 10, 17.
18, Ps. 40, 7.
8, Jer. 30, 21.

^e Lev. 13, 45.
46, & 24, 14.
ch. 5, 2, & 15.
^o Heb. 13, 11—13.

^f Lev. 4, 6, 17, & 16, 14, 19.
Heb. 9, 13, 14.

^g Exod. 29, 14.
Lev. 4, 12, 21, & 16, 27, Is. 53, 10, Ps. 22, 14, Mat. 26, 38, John 12, 27.

^h Lev. 14, 4, Is. 1, 18.

^h Exod. 19, 10.
Lev. 16, 26, 28, & 11, 25, 40, & 14, 8, 9, 47, & 15, 5, 8, 11, 22, & 16, 26, 28, ver. 8, 10, 21.

^h Ver. 18, Heb. 7, 26, 2 Cor. 5, 21, 1 Pet. 3, 18, & 2, 22.
^k Ver. 17, Heb. 9, 13, 14.

^l Exod. 12, 49.
Lev. 24, 22, & 19, 34, ch. 15, 15, 16, 29.
1 John 2, 1, 2, Rom. 3, 29, 30, Col. 3, 11.

^m Lev. 11, 24, & 21, 1, ch. 5, 2, & 31, 19, Lam. 4, 14, Hag. 2, 13, 2 Cor. 6, 17, Eph. 5, 11, & 2, 1, 5.

^{*} Heb. soul of man.

ⁿ Acts 15, 9.
Phil. 3, 9, 10, Rom. 4, 25.

^o Ch. 15, 30, with Lev. 5, 3, 6, 17, & 15, 21, Heb. 2, 3, & 10, 29.
Rev. 21, 8, & 22, 11, 15.
Leprosies, issues, and touching of dead bodies, produced the most infectious and lasting pollution.

^p Rom. 8, 20.
Is. 24, 5.
1 Cor. 15, 33.
Prov. 9, 6, & 13, 20.

^q Heb. 9, 13, 14, 1 Cor. 6, 10, 11, 1 Pet. 1, 18, 19, Tit. 2, 14.

[†] Heb. dust.
[†] Heb. living water shall be given.

^r Ezek. 36, 25—27, John 17, 17, & 15, 3, Acts 15, 9, & 13, 38, 39, Zech. 13, 1.

^s Ch. 31, 19, 20, Rev. 1, 5, 6, Eph. 5, 25—27, Jude 23, 2 Cor. 7, 1, 1 John 3, 2, 3.

REFLECTIONS UPON CHAP. XVIII.—The ministerial work is necessary and important; and the greatest care and diligence is necessary to render a person faithful in it. He must not only put away sin from himself, but take all care to prevent it in others. And extensive is the account that must be given to God, not only for himself, but for others under his care. How needful then is it that all in their stations, particularly parents, masters, and magistrates, should exert themselves to render the ministry comfortable and successful! God will have his servants decently provided for in the church, and in the heavenly state!

nor will ever a godly people fail to make a liberal provision for a gospel ministry. But base are the minds of those ministers, who, having a competency, entangle themselves with the affairs of this life, or desire to excuse themselves from being charitable out of what God hath brought to their hand! And may I not also, in all this, discern the extensive charge, faithful labours, and glorious rewards, of my Redeemer; and his improvement of all to his Father's honour, and his people's good!

Before Christ
1490.

Gen. 17. 14.
h. 15. 30.
with Lev. 5. 3.
17. & 17.
4. & 18. 29.
Lev. 2. 3. &
0. 29. Rev.
21. 8. & 22.
1. 15.

Lev. 16. 26.
28. & 11. 25.
10. & 14. 8, 9.
& 15. 5. ver.
7-10.

Lev. xv. xl.
Mat. 15. 19.
Mark 7. 21.
22. 22. Tit. 1.
15. 1 Cor. 15.
53 Heb. 12.
15 Ps. 1. 1.
Prov. 1. 10-
19. & 9. 6. &
3. 20. Rom.
8. 20-22. Is.
24. 5.

Of the fortieth
year, ver. 29.
with ch. 33.
38.

Ch. 13. 26. &
32. 8. Deut. 1.
46. & 9. 23.
Josh. 14. 6, 7.

Exod. 17. 2.
14. 11, 12.
& 16. 2, 3. &
15. 24. ch. 11.
1-4. & 14. 1.
2. & 16. 3, 41.
& 21. 5.

Ch. 11. 33. &
16. 49. Lam.
4. 9.

Exod. 14. 11.
12. & 16. 3. &
17. 3. ch. 11.
5. 6. & 14. 3.
& 16. 13, 14.
41. & 71. 12.
& 21. 5.

Deut. 8. 15.
Neh. 9. 21.
Jer. 2. 2.
Ezek. 20. 36.

Ps. 109. 3, 4.
ch. 14. 5. &
16. 4, 45.
Exod. 17. 4.
see Gen. 17. 3.
17.
Ch. 12. 3. &
14. 10. & 16.
19. 42. Exod.
16. 10.

See Exod. 4.
2, 17, 20. &
17. 5.

Jer. 22. 29.
Gen. 18. 14.
Ps. 33. 9.

20 But 'the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean.

21 And it shall be a perpetual statute unto them, that "he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And *whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

CHAP. XX.

For about thirty-seven years we have almost nothing recorded of Israel's travels, or God's providences towards them. Now, in the beginning of the fortieth, (1) Miriam dies, and the Israelites murmur for water; 1-5. (2) While God engages his power and pity to supply them, Aaron and Moses, by their unbelief, and other misbehaviour in procuring it, provoke him to exclude them from Canaan; 6-13. (3) Notwithstanding the Israelites' humble and repeated requests, the Edomites refuse them a passage through their country into Canaan; 14-21. (4) Aaron dies upon mount Hor; his son Eleazar succeeds him, and the Israelites lament his death; 22-29.

THEN came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

2 ¶ And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes, and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

14 ¶ And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us:

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us and our fathers:

16 And when we cried unto the LORD he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border:

17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's highway, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the high-way: and if I and my cattle drink of thy water, then I will pay for it: I will only (without doing any thing else) go through on my feet.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

22 ¶ And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of

Before Christ
1490.

Ver. 8. 12.
Ps. 106. 32.
33. ch. 11. 22.
23. 2 Kin. 3.
14.

Ver. 8. 12.
Jam. 1. 20.

Ps. 78. 15. &
105. 41. &
114. 8. Neh. 9.
15. 20. Deut.
8. 15. Is. 48.
21. & 43. 20.
& 53. 4, 5.
John 4. 14.
1 Cor. 10. 4.

Ch. 11. 21-
23. ver. 24.
ch. 27. 14.
Deut. 32. 51.
& 1. 37. & 3.
26. Lev. 10. 3.

Deut. 3. 13-
23. & 34. 4.
Gal. 2. 18. &
3. 10, 13, 14.
Heb. 7. 18, 19.
& 10. 1.

Ps. 106. 22.
& 81. 7.
Exod. 17. 7: &
16. 8. Dent.
33. 8. Luke
10. 16.

That is, strife.
Ezek. 38. 16.
& 22. 23. Lev.
10. 3. Is. 5.
16. Ps. 9. 16.
& 58. 11. &
53. 18. ch. 14.
21.

Judg. 11. 17.
Deut. 2. 1. &
23. 7. Mal. 1.
2. Obed. 10.
12.

Gen. xlvii.
Exod. 12. 40.
& i. ii. v.

Exod. 2. 23.
24. & 3. 7. &
14. 9. & 23.
20.

See ver. 1.

Ch. 21. 23.
Deut. 2. 8.
ver. 19. Rom.
14. 19. & 12.
18. & 13. 8.
Phil. 4. 8.
Heb. 12. 14.

Deut. 2. 6,
27. 28.

Ch. 21. 23.
33. Gen. 3.
15.

Jude. 41. 18.
Deut. 2. 4, 5.
29. & 21. 4.
Rom. 12. 18.

Ver. 1. 16. cl

Is. 57. 1. c.
Heb. 12. 23.
Gen. 23. 8. &
15. 16. & 35.
29. & 49. 33.

REFLECTIONS UPON CHAP. XIX.—Behold, how polluted are men, dead in trespasses and sins—much more abominable than the beasts that perish! To carnal reasoning some of God's ordinances appear absurd. How strange is it to make ashes, mingled with water, the mean of purification from the deepest defilement! But it is infinitely dangerous to contemn the least of his institutions. These ceremonies are indeed insufficient to take away sin, for the most remarkable of them for atonement or purification spread the defilement! But the meaning here is concerning Christ and his church. Being apprehended by the chief priests and elders of Israel, slain without the camp, burnt in the furnace of his

Father's wrath; and his blood, his life, offered to God for the satisfaction of his justice; the virtue of his death, connected with the clean water, the pure influences of his Spirit, doth, in all generations, purge his people's consciences, and all their concerns, from dead works to serve the living God. Let it be then the care of my soul to begin, continue, and end my life, with a believing application thereof. It is death; it is damnation, if I neglect it. Having fellowship with him in his resurrection, by justification and regeneration, I shall, in due time, enter on his eternal sabbath, without spot or wrinkle, or any such thing.

Before Christ
1490.Before Christ
1490.

* Ver. 11, 12.

† Heb. mouth.

* Ch. 33. 38.
Deut. 32. 49,
50.* Exod. 29. 39,
30. & 28. 1—
39. Is. 22. 21,
24. Jer. 33.
18. Heb. 10.
1. & 7. 11, 18,
19.* Seech. 1. 54.
& 4. 49. & 9.
23.

* Job 19. 9.

* Exod. 28. 1—
39. ch. 3. 32.
& 19. 4.* Deut. 10. 6.
& 32. 49, 50.
ch. 33. 38.
Heb. 7. 24, 25.* Deut. 34. 8.
Gen. 50. 3, 10.
1 Sam. 25. 1.

Israel, because ye rebelled against my
word at the water of Meribah.

25 Take Aaron and Eleazar his son
and bring them up unto mount Hor:

26 And strip Aaron of his garments,
and put them upon Eleazar his son: and
Aaron shall be gathered unto his people,
and shall die there.

27 And Moses did as the LORD com-
manded: and they went up into mount
Hor in the sight of all the congrega-
tion.

28 And Moses stripped Aaron of his
garments, and put them upon Eleazar his
son; and Aaron died there in the top of
the mount: and Moses and Eleazar came
down from the mount.

29 And when all the congregation saw
that Aaron was dead, they mourned for
Aaron thirty days, even all the house of
Israel.

CHAP. XXI.

Here (1) The Israelites are attacked by Arad, a Canaanitish king; against whom, by means of a vow, they at last prevail: 1—3. (2) For murmuring at their way, and their food, they are plagued with fiery serpents; but on their repentance, have a brazen serpent erected, as an effectual mean of cure: 4—9. (3) They march forward several stages; and at Beer find excellent water: 10—20. (4) Entering Canaan, taken in its largest signification, they conquer the kingdoms of Sihon and Og on the east of Jordan, and take possession thereof: 21—35.

AND when king Arad the Canaanite,
who dwelt in the south, heard tell
that Israel came by the way of the spies,
then he fought against Israel, and took
some of them prisoners.

2 And Israel vowed a vow unto the
LORD, and said, If thou wilt indeed de-
liver this people into my hand, then I will
utterly destroy their cities.

3 And the LORD hearkened to the
voice of Israel, and delivered up the Ca-
naanites; and they utterly destroyed them
and their cities: and he called the name
of the place Hormah.

4 ¶ And they journeyed from mount
Hor by the way of the Red Sea, to compass
the land of Edom: and the soul of
the people was much discouraged be-
cause of the way.

5 And the people spake against God,
and against Moses, Wherefore have ye
brought us up out of Egypt to die in the
wilderness? for there is no bread, neither
is there any water; and our soul loatheth
this light bread.

6 And the LORD sent fiery serpents
among the people; and they bit the peo-
ple; and much people of Israel died.

7 ¶ Therefore the people came to
Moses, and said, We have sinned, for

we have spoken against the LORD, and
against thee: pray unto the LORD, that
he take away the serpents from us. And
Moses prayed for the people.

8 And the LORD said unto Moses,
Make thee a fiery serpent, and set it
upon a pole: and it shall come to pass,
that every one that is bitten, when he
looketh upon it, shall live.

9 And Moses made a serpent of brass,
and put it upon a pole; and it came to
pass, that if a serpent had bitten any
man, when he beheld the serpent of brass,
he lived.

10 ¶ And the children of Israel set
forward, and pitched in Oboth.

11 And they journeyed from Oboth,
and pitched at Ije-abarim, in the wil-
derness which is before Moab, toward the
sun-rising.

12 From thence they removed, and
pitched in the valley of Zared.

13 From thence they removed, and
pitched on the other side of Arnon, which
is in the wilderness that cometh out of
the coasts of the Amorites: for Arnon
is the border of Moab, between Moab
and the Amorites.

14 Wherefore it is said in the book
of the wars of the LORD, *What he
did in the Red sea, and in the brooks of
Arnon,

15 And at the stream of the brooks
that goeth down to the dwelling of Ar,
and lieth upon the border of Moab.

16 And from thence they went to Beer:
that is the well whereof the LORD spake
unto Moses, Gather the people together,
and I will give them water.

17 Then Israel sang this song, Spring
up, O well; sing ye unto it:

18 The princes digged the well, the
nobles of the people digged it, by the
direction of the lawgiver, with their
staves. And from the wilderness they
went to Mattanah:

19 And from Mattanah to Nahaliel:
and from Nahaliel to Bamoth:

20 And from Bamoth in the valley,
that is in the country of Moab, to the
top of Pisgah, which looketh toward
Jeshimon.

21 ¶ And Israel sent messengers unto
Sihon king of the Amorites, saying,

22 Let me pass through thy land: we
will not turn into the fields, or into the
vineyards; we will not drink of the waters
of the well: but we will go along by the
king's high-way until we be past thy bor-
ders.

* Ch. 33. 40.
Josh. 12. 14.
Judg. 1. 16.* Ch. 13. 21. &
14. 45.* Ps. 44. 3. 4.
Deut. 9. 4.* Gen. 28. 20.
1 Sam. 1. 11.
Judg. 11. 30.
Ps. 76. 11.* Lev. 27. 29.
Josh. 6. 17.* Ps. 10. 17. &
102. 17. & 91.
15. & 50. 15.
Mat. 7. 7.* That is, utter
destruction, ch.
14. 45. Judg.
1. 17. Josh.
12. 14. 2 Chr.
14. 10.* Ch. 20. 18,
20. 21, 22. &
33. 40. Deut.
2. 5—8. ver.
5. Acts 14. 22.
John 16. 33.

† Or, grieved.

† Heb. shorten-
ed.* Exod. 14. 11.
& 15. 24. &
16. 2, 3. & 17.
2. 3. ver. 7.
ch. 11. 1—5
& 14. 1—3 &
16. 13, 14, 41.
& 17. 12. &
20. 3—5.
1 Cor. 10. 9.
Ps. 106. 25.* Deut. 8. 15.
Is. 14. 29.
Amos 9. 3, 4.
1 Cor. 10. 9.* Ps. 78. 34.
Exod. 9. 27.
28. 1 Sam. 12.
19. 23. 1 Kin.
13. 6. Act. 8.
24.* 2 Kin. 18. 4.
John 3. 14—
6. Rom. 8. 3.
John 12. 32.
Gal. 3. 1 Is.
45. 22 John 8.
24. Act. 9. 15.
Rom. 10. 15.
—19. 1 Pet. 1.
12.* 2 Kin. 18. 4.
John 3. 14, 15.
Ezek. 40. 3.
Dan. 10. 6.* 1 John 3. 8.
& 1. 7. 2 Cor.
12. 7—9.
John 3. 14—
17. Zech. 12.
10. Hag. 2. 6.
P Ch. 33. 43—
45.* Or, heaps of
Abarim.

* Deut. 2. 13.

* Judg. 11. 18.
26. ver. 14.
ch. 22. 36.
Deut. 2. 24. &
3. 8. Is. 16. 2.
Jer. 48. 20.* Probably
some history
not inspired of
God.* Or, Faheh in
Suphah.

* Deut. 2. 18.

* Heb. leanneth.

* Judg. 9. 21.

* Ch. 20. 8.
Gen. 49. 10.
Is. 11. 10. &
49. 10. John 7.
37—39 & 4.
10. 14. Rev.
22. 17. Prov.
9. 4, 5.* Ps. 106. 12.
Jam. 5. 13.
Is. 12. 1—4.

† Heb. ascend.

† Or, answer.

* Ch. 34. 18—
28. 2 Chr. 17.
7. 9. 1 Tim. 5.
17.* Deut. 33. 4. 5.
21. Is. 3. 22.
Jam. 4. 12.* Ch. 33. 45—
47.

* Heb. field.

* Or the hill,
ch. 23. 14.
Deut. 3. 27. &
4. 49. 5. 34. 1.* Or the wilder-
ness, ch. 23.
28. & 33. 49.* Deut. 2. 26.
27. Judg. 1.
19. ch. 20. 17,
19.

REFLECTIONS UPON CHAP. XX.—Much of our time is spent as a tale that is told, passed away in God's wrath, without any thing worth remarking. And death at length makes quick and repeated inroads in families which have been long forborne. Miriam, Aaron, and Moses, now die all in one year. And, as it was with them, so God often writes indignation upon the death of his own people, who are saved in the Lord their God: for in the chastisement of his choicest saints he is severely strict, as, indeed their sins dishonour him in a distinguished manner. Children readily imitate their parents in their wickedness. Bad customs and tempers cleave close to men, and shew themselves whenever an occasion presents itself: and those are often ready to wish for death who are very unfit for it. Men's principal friends are often treated the worst; but the mercy and power of God are exerted for the relief of sinful rebels against him. Yet, alas! how prone are the best of men to unbelief under long or repeated trials, and to passion under great provocations! And often reproaches, just in their matter, may be very sinful in their manner. How lasting are quarrels between families and nations; and how inveterate the hatred of Edomites of the world against the church and people of God! Little of earthly comforts can we hope for in our way to the Canaan above! But when believers look most beautiful on the borders of the grave, and when faith disarms death

of all its terrors—when they depart deliberately and cheerfully into the joy of our Lord—how comely and how comfortable! And it is a peculiar joy to dying ministers to see the cause of God transmitted into the hands of zealous and faithful successors.

But let me not bid adieu to Aaron, the saint of God, till I behold in him, as in a figure, Jesus, the great High Priest of my profession! Seasonable and divinely solemn was his call to his work! With an unmeasurable unction of the Holy Ghost, and perfect purity of nature, was he prepared for it. By his miracles; his destruction of his Jewish and Gentile opposers; by the marvellous influence of the gospel-rod of his strength: is his office confirmed and ratified of God! He delivers his chosen tribes from spiritual slavery; justifies and sanctifies them; leads them up through this wilderness world; and he can well speak to their respective cases and doubts. He is our sole High Priest, and the spiritual Father of all such as are made priests unto God; and with amazing holiness, courage, labour, patience, and pity, he executes his work. At the expense of his life he averted the plague of infinite vengeance from his unreasonable abusers: and, having finished his work of obedience, he publicly and willingly, upon mount Calvary, resigned himself unto death, leaving his robes of finished righteousness to his spiritual seed.

23 And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

24 And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in *§*proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is a *§*fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.

29 Wo to thee, Moab! thou art undone, O people of *h*Chemosh! he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.

31 Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out *l*Jaazer, and they took the villages thereof, and drove out the Amorites that were there.

33 ¶ And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he and all his people, to the battle at Edrei.

34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, who dwelt at Heshbon.

35 So they smote him and his sons, and all his people, until there was none left him alive: and they possessed his land.

CHAP. XXII.

Here (1) Balak, king of Moab, afraid lest the Israelites, now encamped on his border, should also seize on his country, calls Balaam, a noted sorcerer of Mesopotamia, to implicate ruin upon them, that they might be destroyed: but God prohibits Balaam from going with his messengers; 1—14. (2) Balak, by more honourable messengers, and larger proffers of reward, again invites Balaam, who goes with them; but, by the speech of his ass, and by an express intimation of his mind, God checks him in the way, and charges him to take heed what he did; 15—35. (3) Balak gives Balaam an hearty and solemn reception; but is informed by him that perhaps God might not permit him to curse the Israelites, even when he had come for that purpose; 36—41.

REFLECTIONS UPON CHAP. XXI.—Continued courage and dependance upon God are highly necessary, that at last we may prove more than conquerors. Religious vows, when properly conducted, are likewise sometimes profitable. But upon what inconsiderate temptations, prevailing lusts, formerly punished, again break forth! Often the long continuance of God's mercies with men render them cheap in their eyes. But let us remember it is hazardous to offend God, who hath so many instruments of vengeance at his beck; and that sufferings for sin should lead us to repentance for it; especially since God is so ready to forgive the penitent, and to turn away his wrath. But, O unspeakable mercy! as Moses lifted up the serpent in the wilderness, so Jesus Christ, the

AND the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

2 ¶ And Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel.

4 And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.

5 He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:

6 Come now therefore, I pray thee, curse me this people, for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

9 And God came unto Balaam, and said, What men are these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying,

11 Behold, there is a people come out of Egypt, which covereth the face of the earth: Come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get ye into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zip-

Son of man was lifted up on a cross, and is now lifted up in the gospel, for the cure of all those deadly maladies contracted from the seduction of the old serpent the devil—when we look to him by faith! In all our wanderings on earth God can grant us wells of comfort, and fill our mouths with his praise; he can bestow noted victories in favour of his people, even on this side death. And what easy work it is to conquer the strongest enemies when God's time is come, and he performs all things for us! Yet in these victories let me observe, that they, who intend mischief to others, often fall into the pit which themselves have digged; that worldly possessions are changeable and frail; and especially that ill-gotten gain is seldom long enjoyed!

Before Christ
1452.

Heb. Be not
thou letted
from, &c.

Mat. 4. 8, 9.
Ps. 4. 6. & 17.
14. Esth. 5.
11. Deut. 16.
19. Prov. 28.
21.

Ch. 24. 13.
Ps. 12. 2.
Ezek. 33. 31.
with 2 Pet. 2.
15. Jude 11.
1 Kin. 22. 14.

2 Pet. 2. 15.
Gal. 1. 8, 9.
Mal. 1. 6.
Ezek. 33. 31.

Ps. 81. 12.
Ezek. 14. 3—
5. 2 Kin. 2. 17.
2 Thes. 2. 10,
11.
Is. 37. 29. Ps.
33. 10, 11.
ver. 35. ch.
23. 12, 26.

Is. 59. 7.
Prov. 1. 16. &
4. 16. 1 Tim.
6. 10.

Ver. 20, 32.
Christ, ver.
35. Gen. 16. 7
—13. Exod.
23. 20, 21. Is.
63. 9—13. &
48. 21.

1 Cor. 1. 19,
27. 1 Chr. 21.
16. 2 Kin. 6.
17. Josh. 5.
13, 14. Dm.
10. 7. Acts 22.
9.

Jer. 48. 43.
44. Is. 16. 8—
13.

Job. 5. 13—15.
Is. 47. 12.

Is. 28. 11. &
28. 18. Hos. 2. b
6.

Jam. 1. 26.
Prov. 12. 10.
& 27. 3, 4. &
14. 16.

2 Pet. 2. 16.
1 Cor. 1. 19,
27.

Prov. 12—16.
& 14. 16. &
27. 3, 4. Ps.
92. 6. & 94. 8.

Heb. who hast
ridden upon
me.
Or ever since
thou wast, &c.

Luke 24. 16.
1 Chr. 21. 16.
Gen. 21. 19.

por, || Let nothing, I pray thee, hinder thee from coming unto me.

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.

23 And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall being on this side and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD opened the mouth of the ass; and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD opened the eyes of Balaam, and he saw the angel of

the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? Wherefore camest thou not unto me? Am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak; and they came unto Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

CHAP. XXIII.

Unknown to Moses and his people, Balak and Balaam are here labouring to ruin them, while God exerts his power to preserve them. (1) Altars are built, and sevenfold sacrifices offered, in order to promote the destructive cursing of them; but God, to Balaam's great grief, compels him to bless them; 1—12. (2) Balaam and Balak make a second attempt, in the same manner, to curse them; but God again compels Balaam to bless them, extol their God, and foretell their subduing of all their opposers; 13—26. (3) At Balaam's advice, the wonted preparations are made for a third attempt to curse them; 27—30.

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken: and Balak and Balaam offered on every altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy burnt-offering, and I will go:

most presumptuous claims to God, and pretence of high regard to his will, are used when they would gladly counteract it. Wicked messengers indeed rarely report the whole of the truth as it really is: and the Lord often apparently indulges dissemblers in their own way, and permits them to follow the course which he had once prohibited: and how fond are they with eagerness to follow his permission, and even go beyond it! The brute creation are often endangered, and suffer for man's sin; even by the wickedness of those to whom they have been assistant. But vain is every attempt to destroy the church while her God can so easily check it. In the most unexpected form he can rebuke such as think to oppose him, however hearty sinners may be in their evil work, or liberally kind to such as they hope will assist them in it.

REFLECTIONS UPON CHAP. XXII.—Relations by blood are sometimes the bitterest enemies to one another; and seek to ruin those who might expect kindness from them. The most awful things in religion, imprecations of divine wrath not excepted, are often transformed into ordinances of the devil: and sinners, with great expense and toil, court the assistance of hell, when they might have freely from heaven whatever they need. Yea, great men, who scorn to worship their Maker, frequently cringe as slaves to the very slaves of the devil! What inestimable value do carnal men put upon earthly riches and honours, as if these were sufficient to determine to any thing! And there is great need to realize eternal things, that nothing temporal may be able to decoy us. But religion is sometimes put on as a cloke by those who have no real regard to it. And the

Before Christ
1452.

Or bowed him-
self, Gen. 17.
3.

Ps. 36. 6.
1 Cor. 9. 9,
10. Prov. 12.
10, 16. & 27.
3, 4.

Or to be an
adversary
unto thee.

2 Pet. 2. 14,
15. Jude 11.
Deut. 23. 4.
Mic. 6. 5.

1 Kin. 13. 24.
ch. 16. 31—
35. & 14. 37.

Exod. 9. 27.
& 10. 16, 17.
Ps. 78. 34, 37.
1 Sam. 15. 23,
24. Mat. 27. 4.

Heb. be evil
in thine eyes.

Ver. 20. Ps.
81. 12. 2 Thes.
2. 10, 11.
Is. 37. 26, 29.

Gen. 14. 17,
18. & 46. 29.
Exod. 18. 7.

Ch. 21. 13.
Judg. 11. 18.
Deut. 3. 8.

Ch. 24. 11.
Mat. 4. 8, 9.
ver. 17.

Is. 44. 25. &
47. 12. & 46.
10. & 14. 24.
Ps. 33. 10, 11.
Prov. 19. 21.
& 18. 9. ver.
8, 18, 35.

Or a city of
streets.

Ch. 23. 2, 14,
30. Gen. 31.
54. Exod. 13.
12.

All of them,
ch. 23. 13.

2 Pet. 2. 14,
15. Jude 11.
Ezek. 33. 31.
1 Tim. 6. 10.
Mat. 23. 14.

1 Chr. 15. 26.
2 Chr. 29. 21.
Job. 42. 8.
This was
offered to
procure
God's per-
mission to
curse Israel.

Lev. i. Gen.
4. 4, 5.



Printed by The Kelly & Latimer Press

Before Christ
1452.

peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place.

4 And God met Balaam; and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.

5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, he stood by his burnt-sacrifice, he and all the princes of Moab.

7 ¶ And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel.

8 How shall I curse whom God hath not cursed? or how shall I defy whom the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold thou hast blessed them altogether.

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar.

15 And he said unto Balak, Stand here by thy burnt-offering while I meet the LORD yonder.

16 And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 ¶ And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God is not a man that he should lie, neither the son of man that he should

repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

20 Behold, I have received commandment to bless: and he hath blessed, and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them.

22 God brought them out of Egypt; he hath as it were the strength of an unicorn.

23 Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh that I must do?

27 And Balak said unto Balaam, Come I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

CHAP. XXIV.

Here (1) Notwithstanding all preparations to the contrary, Balaam, directed by God, again blesses the Israelites, and foretells their fruitfulness, honour, conquests, dominion, courage, and safety; 1—9. (2) Balak, now quite enraged, dismisses Balaam from his service; 10, 11. (3) Balaam having offered his excuse for his conduct, leaves with Balak some predictions of Israel's and the Messiah's glory, and of the destruction of the Moabites, Edomites, Amalekites, Assyrians, Greeks, and Romans; 12—25

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him.

3 And he took up his parable, and said, Balaam the son of Beor hath said,

their God till they who hate the life will wish to die the death of the righteous. But, alas! how obstinate and unwearied are sinners in their wicked courses, and in running from one refuge of lies to another! And it is always necessary for the saints to watch and pray, since, unknown to them, their enemies may be adding one attempt after another to destroy them.

EXPLANATORY NOTES. CHAP. XXIV. Ver. 1. He would not again, in his magical and superstitious manner, consult God, but resolved to curse them without asking God's leave.

Ver. 3, 4. Balaam, whose power to curse was so much relied on, whose will was so much inclined to it, and whose knowledge and manifestations of God are so remarkable, must and will confirm it, that Israel shall be blessed.

Before Christ
1452.

Rom. 8. 32, 39. John 10. 27—29. 1 Pet. 1. 5. Gen. 27. 34. Rom. 8. 1, 33.

Jer. 50. 20. with Hab. 1. 13. He beheld no sin in Israel at that time which would provoke him to destroy them; nor as an angry Judge does he see any sin, against the law as a covenant of works, in believers.

Exod. 34. 9. Ps. 23. 4. & 91. 15. Judg. 6. 13. Ps. 47. 7. Is. 8. 10. 2 Chr. 13. 12. Heb. 13. 5, 6. Rev. 21. 3.

Ch. 24. 9. with 22. 5. Israel. Deut. 33. 17. Ps. 22. 21. & 92. 10. Job 39. 11.

Mar. 16. 18. Rom. 16. 20. & 8. 1. 33. 39. 1 Pet. 3. 13.

Or in. Ps. 44. 2, 3. & cv. Is. 26. 12. Phil. 2. 13. & 1. 6.

Gen. 49. 9. Josh. vi. xxii. 2 Sam. viii. x. Mic. 5. 6, 9. Rom. 8. 37. Zech. 10. 4, 5. & 12. 6.

Ch. 22. 38. see ver. 12. 1 Kin. 22. 14.

Ch. 25. 18. & 31. 16. Josh. 22. 17.

Ch. 21. 20. & 33. 49.

2 Pet. 2. 14, 15. Ezek. 33. 31. Jude 11. ver. 1, 14.

Ver. 2. 14. Is. 46. 6. & 2. 7, 8. & 1. 11. —15. & 66. 3.

Ch. 23. 3, 15.

Heb. to the meeting of enchantments, Is. 8. 19. & 44. 25. & 47. 12.

Ch. ii. Song 6. 4, 10.

Ch. 11. 26—29. 1 Sam. 19. 19—24. ver. 4, 16.

Ch. 23. 7, 18.

REFLECTIONS UPON CHAP. XXIII.—What a costly parade in religion will the worst of men make, in order to obtain their wicked ends! But fearful is their disappointment who think to make God their debtor by their services. All instruments are in his hands, and he can indulge to hypocrites the most amazing manifestations of himself, when it is for the advantage of his people; or make use of the worst of instruments to carry on his most excellent works. But beautiful is the appearance of God's church when every thing therein is regulated according to his prescriptions. Happy and safe are they who have the gracious, the almighty, and faithful, God for their protector and portion: though troops overcome them, they shall overcome at the last; and be more than conquerors through him that loved them: he will make their enemies to acknowledge the sovereign dominion unchanging care, and almighty power of

Before Christ
1452.

and the man whose eyes are open hath said :

† Heb. who had his eyes shut, but now open.

Gen. 15. 12.
Dan. 8. 17.
18. 27. Acts
10. 10. Rev. 1.
17. Ezek. 1.
28. 1 Sam. 19.
24.

Ch. ii. Song 6.
4. 10. 11. Col.
2. 5.

Ch. ii. Rev.
11. 15. Is. 11.
9. 10.

Song 4. 12.
Is. 58. 11. Ps.
1. 3. & 46. 4.
Joel 3. 18.
Jer. 31. 12.

Ezek. 47. 12.
& 31. 3. 4. Ps.
92. 12. 13. &
104. 16.

Gen. 22. 17.
Prov. 5. 16—
18. Is. 48. 1.
His seed shall
increase.

Ps. 18. 43.
Ezra 4. 20.
1 Chr. 14. 9.
1 Kin. 4. 21.
Is. 2. 2. Dan.
2. 44. Rev. 11.
15. Mat. 28.
18.

Ch. 23. 22. &
14. 9. Deut. 7.
1. Josh. vi—
xxii. 2 Sam.
viii. x. 2 Chr.
xiv. xx. Ps. 2.
9. & 45. 5.

Is. 60. 12. Ps.
110. 1. 5. 6.
& 21. 8—12.

Gen. 49. 9.
1 Kin. 4. 25.

Gen. 12. 3. &
27. 29.

Prov. 11. 18.
& 16. 9.

Ch. 22. 18.

Ch. 31. 16.
Rev. 2. 14.

Gen. 49. 1.
Is. 24. 22.

Ch. 23. 7. 18.
ver. 3. Job
27. 1.

Gen. 15. 12.
Dan. 8. 17. 18.
& 10. 16.
Rev. 1. 17.
1 Sam. 19. 24.
Acts 10. 10.

Ver. 6—8. These predictions not only respect the glorious state of the Jews under Joshua, David, Solomon, Asa, Jehoshaphat, &c.; but also represent the extent, flourishing state, remarkable increase, and marvellous power, of the spiritual kingdom of Christ.

Ver. 17—19. These predictions had their accomplishment in the victories and conquests of the Hebrews over the Moabites or Edomites, and neighbouring nations, in the days of Ehud, Gideon, and Jephthah; Judg. iii. vii. xi. David, 2 Sam. v. viii. x. Jehoshaphat, 2 Chron. xx. 2 Kings iii. Uziah, 2 Chron. xxvi.; and after the Chaldean captivity, in the time of Hyrcanus and Alexander Jannæus; and perhaps may have a further literal accomplishment when the Jews take possession of Canaan. They may also relate to the conquests of the heathen nations to Jesus Christ under the New Testament.

Ver. 20. The Amalekites were once one of the principal nations around Canaan, and were the first who attacked the Israelites; and therefore gradually destroyed by them in the days of Gideon, Saul, David, Hezekiah, and Esther.

Ver. 21. Perhaps these Kenites were not the posterity of Jethro, but rather an Arabian tribe, who were neighbours to the Amalekites, and were at last carried captives by the Assyrians, about the time of Hezekiah or Manasseh.

Ver. 24. This was fulfilled when first the Greeks, and afterwards the Romans, invaded Asia, subdued Assyria, Canaan, and the places about; and when their respective empires were, not long after, brought to ruin; the Greeks about one hundred years before Christ, and the Romans about A.D. 476; and

of the Most High, who saw the vision of the Almighty, falling into a trance, but having his eyes open :

17 I shall see him, but not now : I shall behold him, but not nigh : there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession ; Seir also shall be a possession for his enemies ; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek he took up his parable, and said, Amalek was the first of the nations, but his latter end shall be that he perish for ever.

21 And he looked on the Kenites ; and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock :

22 Nevertheless, the Kenites shall be wasted, until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doth this !

24 And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place : and Balak also went his way.

CHAP. XXV.

Because God would not suffer Balaam to hurt the Israelites by his curse, before his departure he counselled Balak how he might cause them to ruin themselves. Hence (1) By the Moabitish and Midianitish women, who frequented their camp, the Israelites are seduced into whoredom and idolatry ; 1—3. (2) Their sin is punished with the hanging of a thousand by the magistrates, and with the death of about twenty-three thousand more by a plague from God ; 4, 5, 9. (3) The zeal of Phinehas in slaying two impudent transgressors, stops the plague, and procures to himself honour from God, and a lasting grant of the High Priesthood ; 6—15. (4) God commands the Hebrews to destroy the Midianitish nation, whose women it seems had been the principal seducers ; 16—18.

AND Israel abode in Shittim, and the people begun to commit whoredoms with the daughters of Moab.

2 And they called the people unto the sacrifices of their gods : and the people did eat, and bowed down to their gods.

3 And Israel joined himself unto Baal-peor : and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses,

will be more fully accomplished in the ruin of the Popish and Turkish empires.

REFLECTIONS UPON CHAP. XXIV.—Wretched indeed are those who are, by their conscience, excluded from the carnal enjoyments of this world, and notwithstanding live in those lusts which will exclude them from heaven : for great light may abound in the head when there is nothing but naughtiness in the heart. Often sinners are proud of those gifts which God bestows upon them for the benefit of his people : and their knowledge, being cursed, is an effectual hindrance of true wisdom. But numerous and large are the blessings which God bestows upon his chosen people ! they may be an eye-sore to Satan and his agents ; yet God lays an effectual restraint upon their most inveterate enemies ; and he will at last convince his opposers of the emptiness and folly of all their devilish devices for thwarting his purposes or annoying his people. What infinite knowledge is there in God ! he perfectly discerns every circumstance of nations and persons, ages unnumbered, before there is the smallest appearance thereof. He sees all changes to the end, all the destruction and havoc which sin will make in the world of one nation after another. But blessed be the Lord, who hath raised up an Horn of salvation in the house of his servant Jacob ;—a Star to enlighten the Gentiles, and be the glory of his people Israel ; a Captain of salvation, to go forth conquering and to conquer. But let me not dismiss this eastern sorcerer Balaam, with his high pretences to religion, his glorious speeches, and his noted intimacy with God, without seriously inquiring, What am I—what have I—what do I—what desire I—more than He ?

Before Christ
1452.

Gen. 49. 10.
Ps. 78. 70—
72. & 60. 8.
2 Sam. viii.
2 Kin. iii. 15.
11. 14. Zech.
10. 11. John 1.
9. Rev. 22. 16.

Or smite through the princes of Moab.

Gen. 27. 29.
40. Ps. 60. 8
—12. Amos 9.
12. Is. 63. 1.
2. see Obad.
Isa. xxxiv. Jer.
xlix. Ezek. 25.
12—14. xxxv.

Ps. 108. 7—
13. 2 Sam.
viii. x. xli.
Dan. 2. 44.
Ps. 110. 1, 5, 6.

The first of the nations that warred against Israel. Exod. 17. 8.

Judg. 6. 4 &
vii. viii.
1 Sam. 14. 48.
& 15. 3, 7, &
27. 8. & 30.
1. 17. 1 Chr.
4. 43. Esth.
viii. ix. with
Exod. 17. 16.

Or shall be even to destruction.

Job 29. 18.
Hab. 2. 19.
with Judg. 1.
16. Jer. 49.
16. Amos 9. 2,
3.

Heb. Kain.

Or how long shall it be ere Asshur carry thee away captive ?

Is. 23. 1.
Dan. 7. 6, 7,
19. & 8. 5—8.
& 10. 20. &
11. 3, 30.

Began to set off. ch. 31. 8.
Josh. 13. 22.

Ch. 33. 49. &
36. 13. Josh.
3. 1.

Deut. 4. 3, 4.
ver. 6, 17, 18.
Ch. 31. 15, 16.
Eccl. 7. 26.
1 Cor. 10. 6.
Exod. 20. 14.

Ch. 31. 16.
Rev. 2. 14.
1 Cor. 10. 2.
Ps. 106. 28.
Exod. 34. 15.
Prov. 1. 10,
16.

Hos. 9. 10.
Ps. 106. 28,
29.

Baal-peor, or Peor, was an idol of the Moabites and Midianites

Exod. 20. 5.
Deut. 32. 21,
22.

Before Christ
1452Deut. 4. 3.
Josh. 22. 17.
2 Sam. 21. 6.
9. 1 Tim. 5.
20. Prov. 21.
3.

Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.

7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

9 And those that died in the plague were twenty and four thousand.

10 ¶ And the LORD spake unto Moses, saying,

11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

12 Wherefore say, Behold, I give unto him my covenant of peace:

13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

14 Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri the son of Salu, a prince of a chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain was Cosbi the daughter of Zur; he was head over a people, and of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

17 Vex the Midianites, and smite them:

18 For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cosbi, the daughter of a prince of Midian, their sister, who was slain in the day of the plague for Peor's sake.

CHAP. XXVI.

The plague just mentioned having finished the ruin of the unbelieving despisers of the promised land, (1) God commands Moses and Eleazar the high priest to number the Israelites a third time; and a register of the families, and numbers of each tribe, (some-increased, some decreased, since last reckoned) and of the

sum total, is inserted; 1—51. (2) God directs them to divide the promised land, when conquered, by lot, and in proportion to the numbers in tribes and families; 52—56. (3) The Levites, who were to have no inheritance, are numbered and registered by themselves; 57—62. (4) Express notice is taken that God's threatening (chap. xiv.) had been fulfilled in the death of all those who had been numbered at Sinai, about thirty-nine years before; 63—65; and the terrible death of Dathan, Abiram, Korah, Nadab, and Abihu, is particularly commemorated; 9, 10, 61.

Before Christ
1452.

AND it came to pass, after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their father's house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho, saying,

4 Take the sum of the people, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 ¶ Reuben, the eldest son of Israel: the children of Reuben; Hanoch, of whom cometh the family of the Hanochites: of Pallu, the family of the Pal-luites:

6 Of Hesron, the family of the Hesronites: of Carmi, the family of the Carmites.

7 These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the son of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

11 Notwithstanding the children of Korah died not.

12 ¶ The sons of Simeon after their families: of Nemuel the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarahites: of Shaul, the family of the Shaulites.

14 These are the families of the Simeonites, twenty and two thousand and two hundred.

15 ¶ The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the

Ch. 25. 9.
This was the third time they were numbered, Exod. 38. 26, 26. ch. 1. 11.Ch. i. ii.
Exod. 38. 26, 26. & 30. 12.

Ch. 22. 1. & 33. 48.

Ch. 1. 1. ver 2.

Gen. 46. 8, 9, & 29. 32. & 49. 3, 4. Exod. 6. 14. 1 Chr. 5. 1—10. & 2. 1.

Ch. 1. 20, 21. & 2. 10, 11. decreased since last numeration, 2770.

Ch. 16. 2—40. Jude 11. Ps. 105. 17.

1 Cor. 10. 11. Jude 7. 2 Pet. 2. 6.

Exod. 6. 24. Ps. xlii. xlii. xlv. & c. title, 1 Chr. 6. 22—37.

Gen. 46. 10. & 29. 33. & 49. 5—7. 1 Chr. 4. 24—43.

Or Jemuel, Gen. 46. 10.

Jarib, 1 Chr. 4. 24.

Zohar, Gen. 46. 10.

Ch. 1. 22, 23. & 2. 12. 13. decreased 37,100.

Gen. 46. 16. & 30. 11. & 49. 19. 1 Chr. 2. 2. & 5. 11—26.

Ziphion, Gen. 46. 16.

are the more aggravated and hurtful is their offence. A well-timed and prudent zeal for the honour of God, in opposition to prevailing abominations, is a remarkable blessing to nations and churches. And God greatly honours and rewards such as dare to be bold and impartial in his cause for ridding a land of sin, and rescuing it from plagues. But friendship in sin quickly issues in mutual hatred and ruin: and tempters to sin are tormented with trouble. But in Phinehas may I not discern Jesus, whose zeal for his Father's house, and for the destruction of sin, and the salvation of men, did as it were consume him who, for destroying the works of the devil, hath everlasting honours bestowed upon him and his spiritual seed: and an everlasting covenant of priesthood established with him as the reward of his work?

REFLECTIONS UPON CHAP. XXV.—If the devil's agents prevail not against the church one way, they will try another. But let us remember that no enchantment can hurt us but that of our own lusts; that one sin leads to another; and that few temptations are more dangerous than the lustful love of women. If once the heart be ensnared, the miserable slave of lust and beauty may be enticed to any thing sinful. Nothing more endangers the soul's final apostasy from God than yielding to the solicitation of fleshly lusts; nor doth any thing more effectually secure the vengeance of God, and damnation of hell. Yea, general distempers and loathsome diseases are the fruit of general and loathsome iniquities; and such sinners quickly become impudent in their crimes. It is necessary therefore to punish sins with great impartiality, as the higher men

Before Christ
1452.

Haggites: of Shuni, the family of the Shunites:

* Or Ezbon,
Gen. 46. 16.

16 Of 'Ozni, the family of the Oznites: of Eri, the family of the Erites:

* Or Arodi,
Gen. 46. 16.

17 Of 'Arod, the family of the Arodites: of Areli, the family of the Arelites.

* Ch. 1. 24, 25.
& 2. 14, 15.
decreased
5150.

18 These are the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

* Gen. 29. 35.
& 49. 8-11.
& 38. 2-30.
& 46. 12.
1 Chr. II-iv.

19 ¶ The sons of Judah were Er and Onan: and Er and Onan died in the land of Canaan.

20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites:

21 And the sons of Pharez were; of Hesron, the family of the Hesronites: of Hamul, the family of the Hamulites.

* Ch. 1. 25, 27.
& 2. 3, 4. in-
creased 1900.
Gen. 49. 8-10.

22 *These are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

* Gen. 46. 13.
& 30. 13. &
49. 14, 15.
1 Chr. 7. 1-5.

23 ¶ Of the sons of Issachar after their families: of Tola, the family of the Tolaïtes: of 'Pua, the family of the Punites:

* Or Phuvah,
Gen. 46. 13.

24 Of 'Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

* Ch. 1. 23, 29.
& 2. 5, 6. in-
creased 9900.

25 These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

* Gen. 46. 14.
& 30. 19, 20.
& 49. 13.
1 Chr. 2. 2.

26 ¶ Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

* Ch. 1. 30, 31.
& 2. 7, 8. in-
creased 3100.

27 These are the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

* Gen. 46. 20.
& 41. 50, 51.
& 49. 5, 21. &
49. 22-26.
1 Chr. 5. 23-26.
& 7. 14-29.

28 ¶ The sons of Joseph after their families were Manasseh and Ephraim.

* Josh. 17. 1.
1 Chr. 7. 14-19.

29 Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead came the family of the Gileadites.

* Or Ahlezer,
Josh. 17. 2.
Judg. 6. 11,
24, 34. & 5. 2.

30 These are the sons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemidaïtes: and of Hephher, the family of the Hephherites.

* Ch. 27. 1. &
36. 11.

33 And Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

* Ch. 1. 34, 35.
& 2. 20, 21.
increased
20,500.

34 These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 ¶ These are the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher,

the family of the Bachrites: of Tahan, the family of the Takanites.

36 And these are the sons of Shuthelah: of Eran, the family of the Eranites.

37 These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.

Before Christ
1452.* Ch. 2. 32, 33.
& 2. 18, 19.
decreased
8000.

38 ¶ The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of 'Ahiram, the family of the Ahiramites:

* Gen. 46. 21.
& 35. 18. &
49. 27. 1 Chr.
7. 6. & viii.

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

* Muppim,
Huppim, Gen.
46. 21.

40 And the sons of Bela were 'Ard and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of the Naamites.

* Or Addar,
1 Chr. 8. 3.

41 These are the sons of Benjamin after their families: and they that were numbered of them were forty and five thousand and six hundred.

* Ch. 1. 36, 37
& 2. 22, 23.
increased
10,200.

42 ¶ These are the sons of Dan after their families: of Shuham, the family of the Shuhamites. These are the families of Dan after their families.

* Gen. 46. 23.
& 30. 6. & 49.
16, 17. 1 Chr.
7. 12.

43 All the families of the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred.

* Ch. 1. 38, 39.
& 2. 25, 26.
increased
1700.

44 ¶ Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

* Gen. 46. 17.
& 30. 13. &
49. 20. 1 Chr.
7. 30.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sons of Asher according to those that were numbered of them; who were fifty and three thousand and four hundred.

* Ch. 1. 40, 41.
& 2. 27, 28.
increased
11,500.

48 ¶ Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

* Gen. 46. 24.
& 30. 7, 8. &
49. 21. 1 Chr.
7. 13.

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 These are the families of Naphtali according to their families: and they that were numbered of them were forty and five thousand and four hundred.

* Ch. 1. 42, 43.
& 2. 29, 30.
decreased
8000.

51 These were the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

* Ch. 1. 46. &
2. 32. de-
creased of the
sum total
1220.

52 ¶ And the LORD spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance according to the number of names.

* So Canaan
was to be
divided into
601,730 por-
tions, and
each might
have 15 acres.

54 To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance, to every one shall his inheritance be given according to those that were numbered of him.

* Ch. 33. 54.
with Exod. 12.
4. & 16. 16.
Josh. xv-xix.

55 Notwithstanding, the land shall be divided by lot: according to the names

* Heb. multiply
his inherit-
ance, ver. 56.
* Heb. diminish
his inherit-
ance, ver. 56
* Ch. 33. 54.
Josh. 11. 25.
& 14. 2. & 17.
14. & 16. 6.
10, 11. & 19.
1, 9, 17, 24
32, 40.

Before Christ
1452.

of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

Gen. 46. 11.
& 29. 34. &
49. 5—7.
Exod. 6. 16—
19. ch. iii. iv.
1 Chr. 6. 1,
6.

57 ¶ And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

Exod. 2. 1, 2.
& 6. 20.

59 And the name of Amram's wife was *Jochebed*, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

Lev. 10. 2. ch.
3. 4. 1 Chr. 24.
2.

61 And *Nadab* and Abihu died when they offered strange fire before the LORD.

Ch. 3. 39. &
4. 47. & 8. & 1.
49. increased
1000.

62 And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was *no* inheritance given them among the children of Israel.

Ch. 18. 20—
24. Deut. 10.
9. & 14. 27.
29. & 18. 1,
2. Josh. 13.
14. 43. & 14.
3. with ch.
xxxv. Josh.
xxi.

63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan *near* Jericho.

Ch. 1. ii. Deut.
2. 14, 15.

64 But among these there was not a man of them whom Moses and Aaron the priest numbered when they numbered the children of Israel in the wilderness of Sinai.

Ch. 14. 28,
38. 1 Cor. 10.
5, 6. Ps. 90. 3,
5—7. & 95. 8
—11. Heb. 3.
47—19.

65 For the LORD had said of them, *They shall surely die in the wilderness.* And there was not left a man of them, save Caleb the son of Jephunneh and Joshua the son of Nun.

CHAP. XXVII.

No mention having been made of females in the late directions for the division of Canaan, here (1) The daughters of Zelophehad insist that they, as heirs to their father, may have a portion: and God enacts a law in their favour, constituting the daughters as heirs where no sons are surviving; 1—11. (2) God warns Moses that his death, on account of his sin at Meribah Kadesh, was at hand; 12—14. (3) In consequence of Moses' prayer, Joshua is, by God's appointment, solemnly ordained his successor to govern the Israelites, and to put them in possession of Canaan; 15—22.

Ch. 26. 33. &
36. 1, 11.
Josh. 17. 3.

THEN came the daughters of *Zelophehad*, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

Josh. 17. 4.

2 And *they* stood before Moses, and before Eleazar the priest, and before the

princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,

Before Christ
1452.

3 *Our father* died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

Ch. 14. 35. &
26. 64, 65.
with ch. 16. 1,
2.

4 Why should the name of our father be *done away* from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

Heb. *diminished*.Exod. 32. 11.
2 Sam. 14. 7.
Ps. 109. 13.
Prov. 13. 9.

5 And Moses *brought* their cause before the LORD.

Exod. 25. 23.
ch. 15. 34.
Lev. 24. 12.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: *thou shalt surely* give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

Ch. 36. 2. Ps.
68. 5. Jer. 49.
11. Josh. 17.
4. Gal. 3. 28.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter:

9 And if he have no daughter, then ye shall give his inheritance unto his brethren:

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren:

11 And if his father have no brethren, then ye shall give his inheritance unto his *kinsman* that is next to him of his

Lev. 16. 6. &
28. 25.

family, and he shall possess it: and it shall be unto the children of Israel *a* statute of judgment, as the LORD commanded Moses.

Ch. 35. 29.

12 ¶ And the LORD said unto Moses, *Get thee up* into this mount Abarim, and see the land which I have given unto the children of Israel.

Deut. 32. 49.
& 31. 14. &
34. 1.

13 And when thou hast seen it thou also shalt be gathered unto thy people, as *Aaron* thy brother was gathered.

Ch. 20. 24,
28. & 31. 2.
Deut. 10. 6.
Gen. 15. 15.
& 25. 8.

14 For ye *rebelled* against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin.

Ch. 20. 10—
13. Deut. 1.
37. Ps. 106.
32.

15 ¶ And Moses spake unto the LORD, saying,

16 *Let the LORD, the God of the spirits of all flesh, set a man over the congregation,*

Ch. 16. 22.
Zech. 12. 1.
Heb. 12. 9.
Mat. 9. 38.
Deut. 31. 2.
1 Kin. 3. 7.
John 10. 3, 4,
9.

17 *Who may go out before them, and who may go in before them, and who may lead them out, and who may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.*

2 Chr. 1. 10.
2 Sam. 5. 2.
1 Kin. 22. 17.
Zech. 10. 2.
Mat. 9. 36.
Mark. 6. 34.

18 ¶ And the LORD said unto Moses, *Take thee* Joshua the son of Nun, a man *in whom is* the spirit, and lay thine hand upon him;

Deut. 3. 28.
& 31. 7, 8, 23
& 34. 9. see
Exod. 17. 9.
ch. 13. 8, 16.
& 14. 6, 30.
Gen. 41. 38.
Judg. 3. 10. &
11. 29. 1 Sam.
16. 13, 14.

REFLECTIONS UPON CHAP. XXVI.—It is safe to number the people, or to do any thing else, when God requires it. Sin only is dangerous: it is this that ruins and destroys, yea, brings lasting and public infamy upon such persons as might otherwise have been of great usefulness and fame. What alteration providence makes in families, tribes, and nations, and what havock death makes of mankind, in a short time! Exactly, though gradually, are the threatenings of

God's word accomplished; but, amidst, all the changes of this world, his faithfulness abides the same: yea, with care and wisdom, he fixes even the outward lot of his people; and the promises of his grace are sure to all the seed; and in the enjoyment of them we ought therefore to be attentive to his sovereign disposal.

Before Christ
1452.

* 1 Chr. 29. 23,
25. ch. 11. 27,
28. 1 Sam. 10.
6, 9. Deut. 34.
9, 10. Josh. 1.
16. 2 Kin. 2.
10, 15.

Josh. 9. 14.
Judg. 1. 1. &
20. 18. 1 Sam.
23. 9. & 28. 6.
& 30. 7. with
Exod. 28. 30.

Deut. 3. 28.
& 31. 7, 8, 14,
23. Is. 48. 16.
& 55. 4.

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

20 And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

CHAP. XXVIII.

The Hebrews were now mustered for conquering Canaan; the laws were given for the division of it; the governor, to conduct them in both, was appointed. In this and the following chapters orders are given for always carrying their religion along with them. Here we have brief prescriptions concerning the sacrifices and oblations to be offered. (1) Every day, morning and evening, and which were in no case to be omitted; 1—8, 10, 15, 23, 31. (2) Every weekly sabbath; 9, 10. (3) At every new moon, or on the first day of every month; 11—15. (4) Every year, at the passover and feast of unleavened bread; 16—25; and at pentecost; 26—31.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire,

for a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 ¶ And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot †day by day, for a continual burnt-offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at †even;

5 And a tenth part of an ephah of flour for a meat-offering, mingled with the fourth part of an hin of beaten oil.

6 It is a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink-offering.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer it, a sacrifice made by fire of a sweet savour unto the LORD.

9 ¶ And on the sabbath-day two lambs of the first year without spot, and two tenth-deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof:

10 This is the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering.

11 ¶ And in the beginnings of your months ye shall offer a burnt-offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And three tenth-deals of flour for a meat-offering mingled with oil, for one bullock; and two tenth-deals of flour for a meat-offering mingled with oil, for one ram;

13 And a several tenth-deal of flour mingled with oil for a meat-offering unto one lamb, for a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt-offering of every month throughout the months of the year.

15 And one kid of the goats for a sin-offering unto the LORD shall be offered, beside the continual burnt-offering and his drink-offering.

16 ¶ And in the fourteenth day of the first month is the passover of the LORD.

17 And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

18 In the first day shall be an holy convocation; ye shall do no manner of servile work therein:

19 But ye shall offer a sacrifice made by fire for a burnt-offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

20 And their meat-offering shall be of flour mingled with oil: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram;

21 A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat for a sin-offering; to make an atonement for you.

23 Ye shall offer these beside the burnt-offering in the morning, which is for a continual burnt-offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire of a sweet savour unto the LORD: it shall be offered beside the continual burnt-offering and his drink-offering.

25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

26 ¶ Also in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work:

Before Christ
1452.

Ver. 3, 6, 15,
23, 24, 31. ch.
29. 6, 11, 19,
22, 25, 28, 31,
34, 38.
1 Sam. 20. 5.
6. Amos. 8. 5.
2 Kin. 4. 23.
Ps. 81. 3. Gal.
4. 4, 5. Rom.
8. 3. Ps. 40.
6—8.

Ver. 19, 27.
Ezek. 45. 18.
Heb. 10. 10—
14. Rev. 5. 9
2 Cor. 5. 21.
See ch. 15. 3
—15.

Lev. 16. 15.
ch. 15. 24.
Rom. 8. 3.
2 Cor. 5. 21.
1 Pet. 2. 24.
Is. 53. 6, 11,
12.

See Exod. 12.
2—11, 43—
49. Deut. 16.
1. Lev. 23. 5
—8. ch. 9. 3.
Ezek. 45. 21.
1 Cor. 5. 7.

Lev. 23. 6.
Exod. 12. 15.
—20. & 13. 6.
& 34. 18.
Deut. 16. 3, 4.
8. 1 Cor. 5. 8.
1 Pet. 2. 1.
2 Cor. 1. 12.
Phil. 4. 8.
Acts 24. 16.

Lev. 23. 7.
Exod. 12. 16.
Heb. 4. 3, 10.
& 10. 25. &
12. 22—24.

Ver. 11, 27.
Ezek. 45. 23,
25.

Ver. 3, 9, 11,
31. ch. 29. 2,
8, 13, &c.
Exod. 12. 5.
Lev. 1. 3. &
22. 19—25.
Luke 1. 35.
2 Cor. 5. 21.
1 Pet. 2. 22.
Heb. 7. 26.

See ver. 10.

Lev. 23. 8.
Exod. 13. 6.
Heb. 4. 9. &
12. 22—24. &
10. 25. Is. 52.
1, 2.

Exod. 23. 16.
& 34. 22.
Deut. 16. 7—
11. Acts 2. 1.
1 Cor. 16. 8.
Lev. 23. 15—
21. Acts 11—
xix. Joel 2.
28—32.

REFLECTIONS UPON CHAP. XXVII.—With these daughters of Zelophehad let me manifest a strong faith in the promises of God, a strong desire after the better country, and a tender regard to my parents' honour; so shall my labour not be in vain in the Lord. While I observe that it is appointed for all men once to die; that God's principal favourites are often most severely chastised for their sin: but that in death believers retire to their best friends, to their unchanging and eternal rest;—while I profit by the death of others, whom I have

seen depart before me in peace and comfort;—let me, with Moses, kindly accept God's warnings of my own death.—Let me manifest a deep concern for the welfare of the church after I am gone; and rejoice that Jesus liveth, and is appointed of God as her Governor, to put all her true members in possession of the promised rest.—And let me, with Joshua, cheerfully comply with God's call to the hardest work, and always act according to his inspired directions.

Before Christ 1452.

Ver. 11, 19.

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD; ²two young bullocks, one ram, seven lambs of the first year;

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth deals unto one ram,

29 A several tenth-deal unto one lamb, throughout the seven lambs;

30 And one ^akid of the goats; to make an atonement for you.

31 Ye shall offer *them* ^bbeside the continual burnt-offering, and his meat-offering, (they shall be unto you without blemish) and their drink-offerings.

Lev. 16. 15. ch. 15. 24. Rom. 8. 3. 2 Cor. 5. 21. 1 Pet. 2. 24. & 3. 18. 1s. 53. 4—6. 11, 12.

See ver. 10.

CHAP. XXIX.

Here God prescribes the sacrifices and oblations to be offered on the festivals of the seventh sacred month, viz. (1) At the feast of trumpets; 1—6. (2) On the fast of expiation; 7—11. (3) At the feast of tabernacles; 12—40. (4) That no extraordinary oblations should ever supersede the ordinary ones; 6, 11, 16, 19, 22, 25, 28, 31, 34, 38.

Lev. 23. 24. 25. ch. 10. 10. Ezra 3. 6. 1 Chr. 15. 28. Ps. 81. 1—3. Rom. 10. 14 —18. & 15. 16. 19. & 10. 15. 18. Eph. 3. 8. 9. Acts 1. 8. Mark 16. 15. Ps. 89. 15.

Ver. 8, 36. with ch. 28. 11, 19, 27. Heb. 10. 10, 12, 14. & 9. 12, 14.

See ver. 9.

AND in the ^aseventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt-offering for a sweet savour unto the LORD; ^bone young bullock, one ram, *and* seven lambs of the first year without blemish:

3 And their ^cmeat-offering *shall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the seven lambs.

5 And ^done kid of the goats *for* a sin-offering; to make an atonement for you:

6 Beside the ^eburnt-offering of the month, and his meat-offering, and the ^fdaily burnt-offering, and his meat-offering and their drink-offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶ And ^gye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls; ye shall not do any work *therein*:

8 But ye shall offer a burnt-offering unto the LORD *for* a sweet savour; ^hone young bullock, one ram, *and* seven lambs of the first year; ⁱthey shall be unto you without blemish:

9 ^kAnd their meat-offering *shall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10 A several tenth-deal for one lamb, throughout the seven lambs:

11 ^lOne kid of the goats *for* a sin-offering; beside the ^msin-offering of atonement, and the ⁿcontinual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And on ^othe fifteenth day of the seventh month ye shall have an holy con-

Lev. 16. 15. ch. 15. 24. & 28. 15, 22, 30. ver. 11, 16, 19, 22, 25, 28, 31, 34, 38. Gal. 4. 4. Rom. 8. 3. 1s. 53. 4—6, 11, 12. 2 Cor. 5. 21. 1 Pet. 2. 24. & 3. 18.

Ch. 24. 11—15.

Ch. 28. 3—8. Exod. 29. 38 —42. Lev. 6. 9.

Lev. 16. 29, 30, 31. & 23. 27. Acts 27. 9. Ps. 35. 13. 1 Cor. 9. 27. Zech. 12. 10. Rom. 6. 6. Gal. 5. 24. Luke 13. 3, 5.

See ver. 2.

Ver. 2, 13, 17, 20. & ch. 26. 19.

Ch. 15. 3—12. & 28. 11 —14, 20, 21. ver. 3, & John 6. 32—38. Gal. 2. 20.

See ver. 5, 6.

Lev. 16. 3—34. Heb. 7. 27. & 9. 12—15, 26, 28. & 10. 10, 12, 14, 20. Dan. 9. 24, 26.

Ver. 6. ch. 23. 3—8. Heb. 7. 3, 16 & 13. 15.

Exod. 23. 16. & 34. 22. Lev. 23—43. 34. Deut. 16. 13, 14. Neh. 8. 14 —18. John 7. 2. & 1. 14. Luke 2. 1—14. Acts ii—xix. Zech. 14. 16—21.

Before Christ 1452.

vocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

13 And ye shall offer a burnt-offering, a sacrifice made by fire of a sweet savour unto the LORD; ^pthirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:

14 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a several tenth-deal to each lamb of the fourteen lambs:

16 And ^qone kid of the goats *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the second day *ye shall offer* ^rtwelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, ^safter the manner:

19 And one kid of the goats *for* a sin-offering; beside the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish:

21 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

22 And one goat *for* a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:

24 Their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs *shall be* according to their number, after the manner:

25 And one kid of the goats *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

26 And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

27 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat *for* a sin-offering beside the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

30 And their meat-offering and their drink-offerings for the bullocks, for the

Ezra 3. 4. with ver. 2, 8, 36. ch. 28. 11, 19, 27. Heb. 7. 27. & 9. 12 —15, 26, 28. & 10. 10, 12, 14.

See ver. 5, 6.

Heb. 7. 1s, 19. & 8. 13. a. 10. 1. with Dan. 9. 24. Heb. 10. 10—14.

Ch. 15. 3—12. Lev. ii. Deut. 12. 8. ver. 3, 4, 9, 10, 14, 15. Perhaps the gradual decrease of the bullocks denoted the gradual abolition of the ceremonies.

Before Christ
1452.

rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish

33 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat *for* a sin-offering; beside the continual burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the eighth day ye shall have a solemn assembly; ye shall do no servile work *therein*:

36 But ye shall offer a burnt-offering, a sacrifice made by fire of a sweet savour unto the LORD; one bullock, one ram, seven lambs of the first year without blemish:

37 Their meat-offering and their drink-offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin-offering; beside the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These things ye shall *do unto the LORD in your set feasts, "besides your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moses *told the children of Israel according to all that the LORD commanded Moses.

CHAP. XXX.

Here God directs, to the heads of the tribes, the laws concerning vows, as it became them to instruct the people, and call them to account for breach of vows or oaths. (1) In general every vow was to be punctually fulfilled; 1, 2. But (2) The vows of daughters under age are declared not binding, if at the time of hearing them they are disallowed by their father; 3—5; and the vows of wives, if in the same manner disallowed by their husbands; 6—16.

AND Moses spake unto the ^aheads of the tribes concerning the children of Israel, saying, ^bThis is the thing which the LORD hath commanded.

2 If a man ^cvow a vow unto the LORD, or swear an oath to bind his soul with a bond: he shall not *break his word, he shall do according to all that proceedeth out of his mouth.

3 ¶ If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if ^dher father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her because her father disallowed her.

6 ¶ And if she had at all an husband when ^eshe vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9 ¶ But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void, and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, ^fher husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day, then he establisheth all her vows, or all her

Before Christ
1452.

Is. 61. 8.
Hos. 6. 6.
Eph. 6. 1. &
5. 22, 23. If
he did not dis-
allow the vow
on the day he
first heard
it, he was
reckoned a
consenter to
it.

+ In vows, or
promissory
oaths, a per-
son as it were
pledges his
soul for the
performance
of the things
vowed or
sworn.

† Heb. *her vows*
were upon her

Luke 2. 37.
Rom. 7. 2.
Lev. 21. 7. P.
50. 14. & 66.
13, 14. & 116
16—18.

Eph. 5. 23.
1 Cor. 11. 3, 8,
9. 1 Pet. 3. 5,
6.

reproach, distress, persecution by men, temptation and harassment by devils, and under an infinite load of sins imputed, curses of God fixed, and wrath inflicted on him.—Thus all my sins, all the sins of an elect world, were transferred on the Son of God, satisfied for by him, removed from him and from us, in our respective justification, destroyed in us by sanctification, marvellously improved by Providence for our good, and their fruits shall be finally and perfectly abolished in our glorification. Thus a great and everlasting salvation was effected for sinful men,—for ME,—devised in God's ancient counsel of peace, purchased with the blood of his Son, freely offered in the gospel, powerfully applied by the Holy Ghost, and in time and eternity is enjoyed in full right of marriage, law, and sonship, and in the most delightful possession. Thus the spirituality, self-existence, infinity, eternity, unchangeableness, independency, sovereignty, wisdom, power, holiness, justice, goodness, and truth, of the most High, the great JEHOVAH, are vindicated from all reproach, all the injury done to them by sin is fully resented, and themselves glorified to the highest; and in consequence hereof they all appear smiling and breathing forth unbounded love and mercy to sinful men,—to sinful me. Thus a redeeming Godhead in all his persons, perfections, purposes, works, fulness, and property, is offered to bestowed on, enjoyed, and to be for ever enjoyed, by rebellious men, by rebellious me, as my ALL and in ALL.—Let me then observe that my whole life whether I fast, or whether I feast, whether I weep, or whether I rejoice, ought to be a life of faith on the Son of God, who loved me, and thus gave himself for me; and that, while I study to have as many solemn feasts on *his* death as I can, I ought never, morning or evening, to neglect the daily service of God in my closet and my family.

Lev. 23. 36.
John 7. 37.
Mat. 28. 1.
Ps. 47. 5, 6.
Heb. 1. 3. & 4.
9, 10. Is. 11.
10. Rev. 11.
15. Mat. 25.
30—34, 46.
Rev. 7. 9—17.
xxi. xxii. Is.
liv. lx. Ezek.
xi—xlviii.

• Or offer.
Lev. 23. 38.
& 7. 11. & 22.
23. ch. 6. 21.
& 18. 11.
Deut. 16. 10.
16, 17 & 12.
6. 1 Cor. 10.
31. Rom. 12.
1, 2. & 15. 16.
1 Pet. 2. 5.
Heb. 13. 16.

Ch. 12. 7.
Heb. 3. 2.
1 Cor. 4. 2.
Mat. 24. 20.
1 Cor. 11. 2,
23.

• Ch. 1. 4, 16.
& 34. 17—28.
Deut. 1. 13,
14. Exod. 18.
25.

Is. 8. 20.
Deut. 5. 32. &
11. 32. & 12.
32. Mat. 23.
20.

Gen. 22. 20.
ch. 21. 2. Lev.
27. 1—29. Jer.

4. 2. Eccl. 5.
4, 5. Deut. 23.
24, 22. Prov.
20. 25. Ps. 76.
11. & 119.
106. & 116.
14, 14. & 66.
13. & 50. 14.
& 56. 12. &
61. 5, 8. A
vow is a so-
lemn promise
to God, by
which we
bind ourselves
to do or for-
bear such and
such things.

• Heb. *profane*.

REFLECTIONS UPON CHAP. XXIX.—In these numerous and complex oblations, and their often repeated occasions, I remark the insufficiency of the Jewish ceremonies. Yet I cannot but behold and admire the one oblation of the Redeemer himself, so fully satisfying to justice, expiating sin, procuring peace, and purchasing life and comfort, for every believer. In virtue and usefulness so answerable to, but in glory so infinitely transcending, them all,—But while I travel through such groups of typical feasts and oblations, let me, illuminated by gospel light, stop to behold in them the blessed new covenant of grace; let me view it in its gracious origin, glorious parties, wonderful construction, important parts, condition and promise; its wise, effectual, and infinitely useful administration, and its delightful properties; as all my salvation and all my desire! Here let me contemplate Jesus in his savoury and saving names, his wonderful natures, his glorious person as God-man, his endearing excellencies and qualifications, his saving offices of Mediator, Saviour, Redeemer, Prophet, Priest, and King, and his heart-captivating relations to God and men; let me consider his infinitely diversified, but necessary, states of humiliation and exaltation, his delightful labours of love in undertaking for us, assuming our nature, obeying and suffering in our stead, rising from the dead, ascending to glory, appearing in the presence of God as our advocate, and returning to judge the world, to complete and carry to the highest our eternal salvation; while I admire all his fulness, natural or communicative, as lodged in him for sinful men. Let me behold the ten commandments as a broken covenant of works fulfilled, magnified, and made honourable for me, in having the Lawgiver himself, its obedient subject, fulfilling at once both its precept and penalty in the highest degree, and in the most disadvantageous circumstances, amidst poverty,

Before Christ
cir. 1452.

bonds, which *are* upon her; he confirmeth them, because he held his peace at her in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them*, then he shall ^ebear her iniquity.

16 These *are* the statutes which the LORD commanded Moses between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

CHAP. XXXI.

Contains the history of the Israelites' sacred war with the Midianites. (1) At God's command a thousand men of war out of each tribe are mustered, and marched under the command of Phinehas the zealous priest; 1—6. (2) By God's assistance they easily cut off most of the Midianites; but spare the women; for which Moses chides them on their return; and appoints all the women, except virgins, to be put to death; 7—18. (3) According to God's direction the warriors purify themselves before their return into the camp; 19—24. (4) By his order the great spoil they had taken is divided; half to the warriors, half to their brethren of the congregation; and a part of each share to the Lord; 25—47. (5) The officers in this expedition, finding that not one of their troops had been lost, devote a part of their share of the spoil for a thank-offering to the Lord; 48—54.

AND the LORD spake unto Moses, saying,

2 ^aAvenge the children of Israel of the Midianites: afterward shalt thou ^bbe gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and ^cavenge the LORD of Midian.

4 ^dOf every tribe a ^dthousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and ^ePhinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and ^fthey slew all the males.

8 And they slew ^gthe kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba; five kings of Midian:

^hBalaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they ⁱburnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they took all the ^jspoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, ^kwent forth to meet them without the camp.

14 And Moses was ^lwroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the ^mbattle.

15 And Moses said unto them, ⁿHave ye saved all the women alive?

16 Behold, ^othese caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

17 Now therefore ^pkill every male among the little ones, and kill every woman that hath known man by lying ^qwith him.

18 But ^rall the women children, that have not known a man by lying with him, keep alive for yourselves.

19 And ^sdo ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And ^tpurify all *your* raiment, and all ^uthat is made of skins, and all work of goats' *hair*, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war who went to the battle, This is the ordinance of the law which the LORD commanded Moses;

22 ^vOnly the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Everything that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless, it shall ^wbe purified with the water of separation: and all that abideth not the fire ye shall make go through the water.

24 ^xAnd ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey ^ythat was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And divide the prey into ^ztwo parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a ^{aa}tribute unto the LORD of the men of war who went out to battle: one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and give *it* unto Eleazar the priest, for ^{ab}an heave-offering of the LORD.

30 And of the children of Israel's half thou shalt take one portion of fifty, of

Before Christ
cir. 1452.Gen. 14. 17.
2 Chr. 28. 12
ver. 19.Ch. 12. 3.
Exod. 32. 19.
Lev. 10. 16.
Eph. 4. 26.† Heb. *Host of*
*war.*Deut. 20. 16
—18. 1 Sam.
13. 3.Ch. 25. 1—3,
9, 17. 2 Pet. 2.
15. Rev. 2. 14.
Prov. 23. 27.
& 5. 3—5.
Eccl. 7. 26.Judg. 21. 11.
Heb. 13. 4.
Lev. 20. 10.† Heb. *a male*.¶ Such as ap-
peared vir-
ginsCh. 5. 2. &
19. 11—19.
Gen. 17. 13,
14.Gen. 35. 2.
Exod. 19. 10.
ch. 19. 9, 14,
16, 22. Rev.
21. 8. Luke
12. 3, 5.§ Heb. *instru-*
ments, or ves-
*sels of skins.*Lev. 6. 28.
Mat. 3. 11,
12. & 9. 16,
17. 1 Cor. 3.
13. 1 Tim. 4.
4. 18. 43. 1, 2.
Mat. 3. 2, 3.Ch. 19. 9, 13.
& 8. 7.Lev. 11. 25.
& 14. 9. & 15.
13. ch. 19. 19.Heb. *of the*
*captivity.*Josh. 22. 8.
1 Sam. 20. 24,
25.2 Sam. 8. 11,
12. 1 Chr. 26.
27. 18. 7.
Prov. 3. 9, 10.
Mat. 22. 21.
Rom. 13. 7.Ch. 18. 19—
32. & 15. 19
—21. Lev. 7.
14. Exod. 29.
27. Deut. 12.
11, 19. Rom.
15. 36. 1 Cor.
10. 31. 1 Pet.
4. 11. Eph. 3.
21. Luke 2.
14.

REFLECTIONS UPON CHAP. XXX.—In order to our more perfectly obeying what the Lord requires of us by his sovereign authority, it is often useful and necessary that we bind ourselves by new bonds of self engagement: and the obligation of such engagements is solemn and awful, and therefore should be made with great deliberation, and care be taken that the fulfilment thereof no way interfere with any relative duty. God hates robbery for burnt-offering, and

pays the strictest attention to the peace and order of families. Let therefore all my vows be well considered, and important. Let them proceed from a serious consulting with Jesus Christ as my father and husband, in solemn prayer and careful searching of his word. In all my religious concerns let me pay the strictest regard to relative duties; and, having opened my mouth unto the Lord, never dare to go back again from my vows.

Before Christ
1452.

+ Or goats.

Ch. 8. 15, 22,
26. & 18. 1—
6, 23. & iii. iv.
John 17. 12. &
10. 28, 29.
Acts 20. 18.
1 Cor. 12. 28.
Eph. 4. 11—
13. Col. 4. 17.
2 Tim. 4. 1, 2.
Heb. 13. 7, 17.

Thus the Lord
furnished the
Israelites
with cattle
and bond-
maids.

the persons, of the beeves, of the asses,
and of the †flocks, of all manner of beasts,
and give them unto the Levites, who
keep the charge of the tabernacle of the
LORD.

31 And Moses and Eleazar the priest
did as the LORD commanded Moses.

32 And the booty, *being* the rest of the
prey which the men of war had caught,
was six hundred thousand and seventy
thousand and five thousand sheep,

33 And threescore and twelve thou-
sand beeves,

34 And threescore and one thousand
asses,

35 And thirty and two thousand per-
sons in all, of women that had not known
man by lying with him.

36 And the half, *which was* the por-
tion of them that went out to war, was
in number three hundred thousand and
seven and thirty thousand and five hun-
dred sheep :

37 And the LORD's tribute of the
sheep was six hundred and threescore
and fifteen.

38 And the beeves *were* thirty and six
thousand; of which the LORD's tribute
was threescore and twelve.

39 And the asses *were* thirty thousand
and five hundred; of which the LORD's
tribute *was* threescore and one.

40 And the persons *were* sixteen thou-
sand; of which the LORD's tribute *was*
thirty and two persons.

41 And Moses gave the tribute, *which*
was the LORD's heave-offering, unto
Eleazar the priest, as the LORD com-
manded Moses.

42 And of the children of Israel's half,
which Moses divided from the men that
warred,

43 (Now the half *that pertained unto*
the congregation was three hundred
thousand, and thirty thousand *and* seven
thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five
hundred,

46 And sixteen thousand persons;)

47 Even of the children of Israel's
half Moses took one portion of fifty,
both of man and of beast, and gave them

unto the Levites, who kept the charge
of the tabernacle of the LORD; as the
LORD commanded Moses.

48 ¶ And the officers who *were* over
thousands of the host, the captains of
thousands, and captains of hundreds,
came near unto Moses :

49 And they said unto Moses, Thy
servants have taken the sum of the men
of war who *are* under our *charge, and
there lacketh not one man of us.

50 We have therefore brought an
oblation for the LORD, what every man

hath †gotten, of jewels of gold, chains,
and bracelets, rings, earrings, and tablets,
to make †an atonement for our souls be-
fore the LORD.

51 And Moses and Eleazar the priest
took the gold of them, *even* all wrought
jewels.

52 And all the gold of the †offering^b
that they offered up to the LORD, of the
captains of thousands, and of the captains
of hundreds, was sixteen thousand seven
hundred and fifty shekels.

53 †(For the men of war had taken^c
spoil, every man for himself.)

54 And Moses and Eleazar the priest
took the gold of the captains of thousands
and of hundreds, and brought it into the
tabernacle of the congregation, for a^d
memorial for the children of Israel be-
fore the LORD.

CHAP. XXXII.

Here (1) The tribes of Reuben and Gad humbly supplicate a settle-
ment for themselves on the east of Jordan, where the Israelites
were encamped; 1—5. (2) Moses, suspecting that they in-
tended to remain at home, and give themselves no further trouble
in the conquest of Canaan, remonstrates against their request,
as extremely unbrotherly and dangerous; 6—15. (3) They
explain and state their proposals, to the full satisfaction of
Moses and their brethren; and engage that all their warriors
shall attend and assist their brethren till the whole promised land
be conquered; 16—32. (4) Upon this express condition, they
and the half tribe of Manasseh have the kingdoms of Sihon and
Og parted among them, and repair the cities thereof; 33—42.

NOW the †children of Reuben and^e
the children of Gad had a very
great multitude of cattle: and when they
saw the land of †Jazer, and the land of^f
Gilead, that, behold, †the place *was* a^g
place for cattle;

2 The children of Gad and the chil-
dren of Reuben came and spake unto
Moses, and to Eleazar the priest, and unto
the princes of the congregation, saying,

3 †Ataroth, and Dibon, and Jazer,^h
and †Nimrah, and Heshbon, and Ele-
aleh, and †Shebam, and Nebo, andⁱ
†Beon,

4 †Even the country which the LORD^j
smote before the congregation of Israel, *is*
a land for cattle, and thy servants have^k
cattle:

5 Wherefore, said they, if we *have*
†found grace in thy sight, let this^l *land* be
given unto thy servants for a possession,
and †bring us not over Jordan.

6 ¶ And Moses said unto the children^m
of Gad and to the children of Reuben,
Shall your brethren go to war, and shallⁿ
ye sit here?

7 And wherefore †discourage ye the^o
heart of the children of Israel from going
over into the land which the LORD hath
given them?

8 Thus did your fathers, when I sent
them from Kadesh-barnea to see the
land.

9 For †when they went up unto the^p
valley of Eshcol, and saw the land, they

Before Christ
1452

† Heb. found.
Exod. 30. 12

† Heb. heave-
offering, ver.
50.

Deut. 26. 14.

Exod. 28. 12.
29. & 39. 7.
& 30. 16. Lev.
2. 2. & 9. 16.
& 23. 24. &
24. 7. ch. 10.
13. Zech. 6.
14. Acts 10. 4.
Ps. 115. 1. &
18. 29—40.

Gen. 29. 32.
& 30. 11. &
46. 9. 16. ch.
26. 5—7, 15
—18.

Ch. 21. 32.
Josh. 13. 25.
2 Sam. 24. 5.

Mic. 7. 14.
Jer. 50. 19.
Gen. 13. 10.
Deut. 32. 14.

Ver. 33—42.
Deut. 3. 12—
17. Josh. 13.
9—23. Is. 15.
2—6. Jer. 48.
19—24.

† Beth-nimrah,
ver. 36.

† Shihmah, ver.
38.
† Baal-meon,
ver. 38.

Ch. 21. 24—
34.

Gen. 6. 8. &
19. 19. & 32.
5. & 30. 16.
& 39. 4. & 47.
29. & 50. 4.
Exod. 23. 12,
13, 17, &c.

With Deut. 1.
37. & 3. 25,
26.

Phil. 2. 4, 21.
1 John 3. 16.
Gal. 6. 2.

† Heb. break.

Deut. 1. 28.
& 20. 8. Acts
21. 13.

Ch. 13. 3, 23
—33. Deut. 1.
22—28.

REFLECTIONS UPON CHAP. XXXI.—Short-lived is success in sinning, and at
last most dearly bought. Enticers to sin therefore ought to be held as our
worst enemies, and treated accordingly: especially since God takes the greatest
delight in comforting and honouring those who have been singularly zealous for
his cause. And it is easy for him to accomplish great exploits, whether by
many or by few. Our humane tenderness, carried to an excess, often spares our
most dangerous enemies and the most guilty criminals. But every thing, even
in war, ought to be conducted with a sacred regard to religion, strict equity, and
brotherly kindness; and the whole success thankfully ascribed to God. And
after every action we have need to purify ourselves in Jesus' blood; as, even in

the best, there is enough of sin to damn us, if God deal not with us according
to his great mercy, and his Son's infinite atonement. Let then every enticement
of my indwelling corruptions provoke my resentment against them, and animate
me to put on the whole armour of God; that, directed by Jesus, my Captain of
salvation, I may exert myself for their utter destruction. And, since the Lord
and I have one common cause, let me, however weak, hope for certain victory.
Let me never spare an enticing lust. And let him have the honour; and let the
church and my own soul have the advantage of whatever spoil the Lord shall
bring to my hand.

ore Christ
1452.

14. 10.
21—34.
ut. 1. 34—
Heb. 3. 8
9 Ps. 95.
Ezek. 20.

14. 13.
& 26. 65.
ut. 1. 35. &
4. 15.

b. fulfilled
er me.

14. 24.
& 26. 65.
ut. 1. 35.

1. 4. Mat.
33.

7. 26. 14—
Deut. 28.
& Gal.
0.

1. 33. 17.
34—41.

h. 4. 12.
& 22. 34.
t. 3. 18.

13. 10.
12. with
a. 10. 32.
Chr. 5.

1. 13—
4. 12. &
—4—
3. 18—

m. 3. 28.
33. Deut.
20.

26. 14—
Deut. 28.
38. Ezek.

Rom. 2.
3. 11.
40. 11.
4. 7. &
4. 18. 59.
Jer. 2.
9. & 4.
5. 25. &

REFLECTIONS UPON CHAP. XXXII.—The love of the world, and the pride of frequently hasten men in their earthly settlements. Though such, even in world, often issue in early and frequent disasters: and it is a fearful symptom when the rising generation tread in their father's sinful steps, and grow and worse. How base is it to desire our own rest and ease, when God's are in hardships, and need our assistance! But how wise to improve past sciences as means of preventing future iniquities. Yea, it is prudent to ve every monument of idolatry, lest it should entice us to offend. Au holy

discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me;

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun; for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was consumed.

14 And, behold, ye are risen up in your father's stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

15 For, if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.

18 We will not return unto our houses until the children of Israel have inherited every man his inheritance:

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

24 Build ye cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our

flocks, and all our cattle, shall be there in the cities of Gilead:

27 But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But, if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan may be our's.

33 And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about.

34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities; and folds for sheep.

37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baalmeon, (their names being changed) and Shibmah: and gave other names unto the cities which they builded.

39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it.

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAP. XXXIII.

Contains a record of the different encampments of the Israelites, from their departure out of Egypt till they entered Canaan, forty-two in all; with some remarkable events, which happened at several of these stations; 1—49. (2) A strict charge to drive out the inhabitants, and destroy the idols of Canaan, into which they were quickly to enter, otherwise they themselves would be ruined; 50—56.

indignation against sin, in whatever form it appears, is commendable and useful. But, since the best of men often uncharitably mistake their neighbours' words or designs, and judge before they hear, it is therefore proper that every body be allowed to explain himself; that every article of our agreements be precisely stated, and fully understood, at the making of them, that there may be no disputing afterward; and that the strictest equity and the tenderest affection may be maintained among the people of God, who are all brethren in Christ Jesus.

Better Christ
1452.

Ver. 17, 20,
21. 32. Josh.
4. 12—18. &
1. 15—18. &
2. 3—4.
2 Cor. 10. 4.
1. Eph. 6. 10
—13. Tim.
4. 7, 8.

These tribes obtained their settlement about seven years before their brethren; but they were much exposed to the attacks of Ammonites, Moabites, and were carried into captivity before the other tribes, 2 Kin. 10. 32, 33. 1 Chr. 5. 25.

Deut. 3. 12—
17. Josh. 13.
8—23. & 21.
4.

Ch. 21. 24—
33.

Repaired and fortified.

Ch. 21. 30. &
33. 45, 46.

Deut. 2. 56.
Is. 17. 2.

Ver. 1, 3. Is.
16. 9.

Ver. 3. Is. 15.
6.

Ch. 21. 27.
Is. 15. 4.

Exod. 23. 13.
Ps. 16. 4.

Gen. 26. 18.

Heb. they called by names the names of the cities.

Gen. 50. 23.
ch. 26. 29. &
27. 1. & 36. 1.

Deut. 3. 15.
Josh. 17. 1.

Judg. 5. 14.
ver. 40.

Half of it,
Deut. 3. 12.

13. Josh. 13.
29—31.

Deut. 3. 14.
Judg. 10. 3, 4.

Josh. 13. 30.
1 Chr. 2. 21.

22. 1 Km. 4.
13.

Before Christ
1452.Deut. 12. 9.
ch. 4. 1.
Exod. 12. 92.
Num. 10. 6. &
11. 3.Exod. 12. 97.
33. 31. & 13.
18. Ps. 77. 20.Ch. 9. 17—
23.Gen. 47. 11.
Exod. 1. 11.
& 12. 31, 37,
38.Is. 52. 11.
Mic. 2. 13.
Ps. 105. 38.Exod. 12. 12.
23, 29—34.Exod. 12. 12.
& 18. 11. 13.
19. 1. Rev. 12.
8.

Exod. 13. 20.

Exod. 14. 2, 3.

Exod. 14. 21,
22, 29. & 15.
22—26.

Exod. 15. 27.

Exod. 16. 1—
31.Exod. 17. 1—
16. & 19. 1.Exod. xix—xl.
Lev. i—xxvii.
ch. i—x.Ch. 11. 4—
34.That is, the
graves of lust.Ch. 11. 35. &
xiii.

Ch. xiii. xiv.

THESE are the ^ajournies of the children of Israel, who went forth out of the land of Egypt with their ^barmies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their ^cjournies by the commandment of the LORD: and these *are* their journies according to their goings out.

3 And they ^ddeparted from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out ^ewith an high hand in the sight of all the Egyptians.

4 For ^fthe Egyptians buried all *their* first-born, which the LORD had smitten among them: ^gupon their gods also the LORD executed judgments.

5 And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they ^hdeparted from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And they ⁱremoved from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they ^kdeparted from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they ^lremoved from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they ^mremoved from the Red sea, and encamped in the wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at ⁿRephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the ^owilderness of Sinai.

16 And they ^premoved from the desert of Sinai, and pitched at ^qKibroth-hattaavah.

17 And they departed from Kibroth-hattaavah, and ^rencamped at Hazeroth.

18 And they departed from Hazeroth, and ^spitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahiath.

27 And they departed from Tahiath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched at Hashuramah.

30 And they departed from Hashuramah, and encamped at Moseroth.

31 And they departed from Moseroth, and ^tpitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at ^uHor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbatha.

34 And they removed from Jotbatha, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at ^vEzion-gaber.

36 And they removed from Ezion-gaber, and pitched in the ^wwilderness of Zin, which *is* Kadesh.

37 And they ^xremoved from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And ^yAaron the priest went up into mount Hor, at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt; in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

40 And ^zking Arad the Canaanite, who dwelt in the south of the land of Canaan, heard of the coming of the children of Israel.

41 And they ^{aa}departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they ^{ab}departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in ^{ac}Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from ^{ad}Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched ^{ae}in the plains of Moab, by Jordan *near* Jericho.

49 And they pitched by Jordan, from Beth-jesimoth *even* unto ^{af}Abel-shittim, in the plains of Moab.

50 ¶ And the LORD spake unto Moses in the plains of Moab, by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, ^{ag}When ye are passed over Jordan into the land of Canaan,

52 Then ye shall ^{ah}drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

53 And ye shall dispossess *the inhabi-*

Before Christ
1452.Deut. 10. 6.
7. Gen. 36.
27. 1. Ch. 1.
42.
Or Gudegah.
Deut. 10. 7.Deut. 2. 8.
1. Kin. 22. 48.
& 9. 26.Ch. 20. 1. &
27. 14. & 33.
3. 4.Ch. 21. 21—
23. & 21. 4.Ch. 20. 23—
29. Deut. 32.
50. & 10. 6.Ch. 21. 1—
Judg. 1. 16.
17.

Ch. 21. 4.

Ch. 21. 16—
20.Or heaps of
Abarim.Ch. 32. 34.
Ezek. 6. 14.Ch. 22. 1. &
25. 1. ver. 30.Mourful
Shittim, ch. 2.
1—9. Josh.
4.Deut. 7. 2.
Josh. 11. 12.Exod. 23.
31—33. &
12—17. De
7. 3—5. 16
25. & 12. 2
3. 30. 31. 2
20. 16—18
9. 3. Josh. 2.
7.

459. *tants of the land, and dwell therein: for*
I have given you the land to possess it.

26. 53—
Josh. xv—
b. multiply
inheritance.
b. diminish
inheritance.
54 And ye shall divide the land by
lot for an inheritance among your fami-
lies: and to the more ye shall give the
more inheritance, and to the fewer ye
shall *give the less inheritance: every
man's inheritance shall be in the place
where his lot falleth; according to the
tribes of your fathers ye shall inherit.

55 But, if ye will not drive out the
inhabitants of the land from before you,
then it shall come to pass, that those
whom ye let remain of them shall be
pricks in your eyes, and thorns in your
sides, and shall vex you in the land
wherein ye dwell.

56 Moreover, it shall come to pass
that I shall do unto you as I thought to
do unto them.

CHAP. XXXIV.

Here we have (1) The boundaries of Canaan, on the west of
Jordan, pointed out, that they might know how far they should
carry their conquests, and what was given them to divide. It
was about one hundred and sixty miles long and fifty broad;
1—15. (2) Twelve commissioners appointed to divide it, when
it should be conquered, to the nine tribes and half, who yet want-
ed their portion; 16—29.

15. 2—
en. 12. 7. &
15. 17. &
16—21. &
8. & 26. 3.
28. 13. 14.
35. 12. &
3. 24. Heb.
3. Ps. 16.
6. Jer. 3.
Acts 26.
Eph. 1.
18.
Ch. 20. 1. &
7. 14. & 33.
Josh. 15.
3—12. &
3. Ezek.
7. 19. Exod.
3. 31. Gen.
5. 18.
Gen. 14. 3. &
2. 24. 28.
Josh. 3. 16. &
4. 2. Ezek.
7. 8. 18. ver.
2. the sea of
Edom.
Josh. 15. 3.
Judg. 1. 36.
a. 20. 1. &
7. 14. & 33.
6. ver. 3.
See ch. 13.
5. & 20. 1.
33. 36.
Josh. 15. 3.
See Gen. 15.
8. Josh. 15.
47. 1 Kin.
65. Is. 27.
2.
Mediterra-
nean, or Great
sea, ver. 6. 7.
Josh. 1. 4. &
5. 12. Ezek.
47. 20.
Josh. 13. 5. 6.
Ezek. 47. 15
—17.
Not mount
Hor in the
land of Edom,
but one in or
about Leba-
non.
Ch. 13. 21.
Fed. 3. 3.
2 Kin. 14. 25.
2 Sam. 8. 9.
Amos 6. 2.
Ezek. 47. 16.
17. 20.
Ezek. 47. 17.
perhaps En-
hazer. Josh.
19. 37.
Ezek. 47. 18.

AND the LORD spake unto Moses,
saying,

2 Command the children of Israel, and
say unto them; When ye come into the
land of Canaan, (this is the land that
shall fall unto you for an inheritance,
even the land of Canaan with the coasts
thereof;)

3 Then your south quarter shall be
from the wilderness of Zin along by the
coast of Edom, and your south border
shall be the outmost coast of the salt sea
eastward:

4 And your border shall turn from the
south to the ascent of Akrabbim, and
pass on to Zin: and the going forth thereof
shall be from the south to Kadesh-
barnea, and shall go on to Hazar-addar,
and pass on to Azmon:

5 And the border shall fetch a compass
from Azmon unto the river of Egypt,
and the goings out of it shall be at the
sea.

6 And as for the western border, ye
shall even have the great sea for a border:
this shall be your west border.

7 And this shall be your north bor-
der: from the great sea ye shall point out
for you mount Hor:

8 From mount Hor ye shall point out
your border unto the entrance of Ha-
math; and the goings forth of the border
shall be to Zedad:

9 And the border shall go on to Zi-
phron, and the goings out of it shall be
at Hazar-enan: this shall be your north
border.

10 And ye shall point out your east
border from Hazar-enan to Shepham.

11 And the coast shall go down from
Shepham to Riblah, on the east side of
Ain; and the border shall descend, and
shall reach unto the side of the sea of
Chinnereth eastward:

12 And the border shall go down to
Jordan, and the goings out of it shall
be at the salt sea: this shall be your land
with the coasts thereof round about.

13 And Moses commanded the chil-
dren of Israel, saying, This is the land
which ye shall inherit by lot, which the
LORD commanded to give unto the nine
tribes and to the half tribe:

14 For the tribe of the children of
Reuben according to the house of their
fathers, and the tribe of the children of
Gad according to the house of their fa-
thers, have received their inheritance, and
half the tribe of Manasseh have received
their inheritance:

15 The two tribes and the half tribe
have received their inheritance on this
side Jordan near Jericho eastward, toward
the sun-rising.

16 And the LORD spake unto Moses,
saying,

17 These are the names of the men
which shall divide the land unto you;
Eleazar the priest, and Joshua the son
of Nun.

18 And ye shall take one prince of
every tribe, to divide the land by inheri-
tance.

19 And the names of the men are
these: Of the tribe of Judah, Caleb the
son of Jephunneh.

20 And of the tribe of the children
of Simeon, Shemuel the son of Ammi-
hud.

21 Of the tribe of Benjamin, Elidad
the son of Chislon.

22 And the prince of the tribe of
the children of Dan, Bukki the son of
Jogli.

23 The prince of the children of Jo-
seph, for the tribe of the children of Ma-
nasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the
children of Ephraim, Kemuel, the son of
Shiphtan.

25 And the prince of the tribe of the
children of Zebulun, Elizaphan the son
of Parnach.

26 And the prince of the tribe of the
children of Issachar, Paltiel the son of
Azzan.

27 And the prince of the tribe of the
children of Asher, Ahihud the son of
Shelomi.

28 And the prince of the tribe of the
children of Naphtali, Pedahel the son of
Ammihud.

29 These are they whom the LORD
commanded to divide the inheritance
unto the children of Israel in the land of
Canaan.

REFLECTIONS UPON CHAP. XXXIII.—It is useful to remember and record
God's providences, for the after-direction or comfort of ourselves and others in
future trials and temptations; for this world is but a waste-howling wilderness,
and the condition of churches and saints therein always changing and unsettled.
—But the believing recollection of God's dispensations will enable us cheerfully
to pass on, while we discover how he preserves his people in all, and sets their
mercies and judgments the one over against the other,—guides them with his
counsel while here, and afterwards brings them to glory! But dangerous and

infectious is intimacy with wicked men, and with the unfruitful works of dark-
ness! Carefully then ought professors of the true religion to avoid it, and to
remove out of the way whatever might occasion temptation or stumbling.

REFLECTIONS UPON CHAP. XXXIV.—It is necessary to bring our mind to
our lot, since God sets the bounds to it: and though a small portion of this
world may be allotted to the people of God, yet is that small portion fertile,

Before Christ
1452.

CHAP. XXXV.

Here (1) In order that God's ministers might be properly accommodated, and his people have equal access to their instructions, forty-eight cities, and their suburbs, and a field on each side of them, are appointed out of the portions of the twelve tribes for the Levites; 1—8. (2) Six cities, at proper distances, are appointed for places of refuge to such as should accidentally and undesignedly kill their neighbour; 9—15, 22—28. But (3) Every wilful murderer is peremptorily appointed to be punished with death; 16—21, 29—34.

AND the LORD spake unto Moses in the plains of Moab, by Jordan near Jericho, saying,

2 ^a Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in: and ye shall give also unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 ^b And the suburbs of the city, which ye shall give unto the Levites, shall reach from the wall of the city and outward ^a a thousand cubits round about.

5 And ye shall measure from without the city on the east side [†] two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities.

6 And ^c among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the manslayer, that ye may flee thither: and [†] to them ye shall add forty and two cities.

7 So all the cities which ye shall give to the Levites shall be ^d forty and eight cities: them shall ye give with their suburbs.

8 And the cities which ye shall give shall be ^e of the possession of the children of Israel: ^f from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which [†] he inheriteth.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, ^g When ye be come over Jordan into the land of Canaan,

11 Then ^h ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, who killeth any person ^{||} at unawares.

12 And they shall be unto you cities of refuge from the avenger; that the manslayer die not until he stand before the congregation in judgment.

13 And of these cities which ye shall give, ⁱ six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan, and three cities shall ye give

in the land of Canaan, which shall be cities of refuge.

15 These six cities shall be a refuge, ^j both for the children of Israel, and for the stranger, and for the sojourner among them: ^k that every one that killeth any person unawares may flee thither.

16 ^l And if he smite him with an instrument of iron, so that he die, he is a murderer; the murderer shall surely be put to death.

17 And if he smite him ^m with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

18 Or ⁿ if he smite him with an hand-weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

19 The ^o revenger of blood himself shall slay the murderer: when he meeteth him he shall slay him.

20 But ^p if he thrust him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; ^q for he is a murderer: the revenger of blood shall slay the murderer when he meeteth him.

22 But if he thrust him suddenly ^r without enmity, or have cast upon him any thing without laying of wait,

23 Or with any stone wherewith a man may die, seeing him not, and cast it upon him that he die, and was not his enemy, neither sought his harm:

24 Then the ^s congregation shall judge between the slayer and the revenger of blood according to these judgments.

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled; and he shall ^t abide in it unto the death of the high priest, who was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; ^u he shall not be guilty of blood:

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these things shall be for a ^v statute of judgment unto you throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the ^w mouth of witnesses: but one witness shall not testify against any person to cause him to die.

31 ¶ Moreover, ^x ye shall take no satis-

Before Christ
1452.Josh. 20. 7, 8.
Deut. 19. 8, 9.
Exod. 12.
49. Lev. 19.
34. ch. 15. 15.
16, 29.Exod. 12. 49.
Gal. 3. 28.
Col. 3. 11.
John 6. 37.
Rom. 3. 29.
50. 1 Tim. 1.
13.Exod. 21. 1.
14. ver. 22, 23.
Deut. 19. 12.
Gen. 9. 5, 6.
Lev. 24. 17.
ver. 17—21.
30, 31, 33.

Heb. with a stone of the hand.

Ver. 21, 31.
Deut. 19. 12.Deut. 19. 11.
1 Sam. 24. 11.
Luke 4. 29. &
11. 54. Acts
28. 21. Gen. 4.
5, 8. Prov. 26.
24. see ver.
16.Exod. 21. 13.
Deut. 19. 5.
Josh. 20. 2, 3.

Magistrates of the city where the man was, ver. 12. Josh. 20. 6.

Josh. 20. 6.
Rom. 2. 24—
26. Eph. 1. 7.
Heb. 7. 25.
Eph. 2. 16—
18. Heb. 4. 14
—16. & 10.
19—22. & 9.
12, 25.

Heb. no blood shall be to him.

Exod. 22. 2.
with Deut. 19.
6, 10. Is. 28.
16. & 30. 15.
John 15. 4.
Phil. 3. 9.
Rev. 14. 13.

Ch. 27. 11.

Deut. 17. 6. &
19. 15. Mat.
18. 16. 2 Cor.
13. 1. Heb. 10.
28. John 8. 17.
Gen. 9. 6.
Exod. 21. 12.
14. Lev. 24.
17. Deut. 19.
11—13.

and well protected. How instructive the boundaries of this promised land! The memorial of heaven's vengeance on Sodom at the south-east; the memorial of Egyptian bondage on the south-west; the wilderness of their wandering on the south; the goodly mountain Lebanon on the north; the great sea, that emblem of eternity, on the west; and Jordan, that river of God, on the east. Thus

are we surrounded with mementos of our state. But, in all, infallible is the accomplishment of God's promises, whatever hard warfare and wearisome waiting may be necessary to precede it. Let me therefore, even now, raise up my weary spirit—Jesus, the prince of all the tribes of ransomed men, shall quickly assign me my share in his celestial Canaan!

Before Christ
1452.* Heb. faulty
to die.

faction for the life of a murderer which is [†]guilty of death: but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

* Ps. 106. 38.
Jer. 3. 2, 9.
Mic. 4. 11.† Heb. there
can be no ex-
piation for
the land.

33 So ye shall not pollute the land wherein ye *are*: for ²blood it defileth the land: and ^{||}the land cannot be cleansed of the blood that is shed therein but on the blood of him that shed it.

* Ch. 5. 3. Hos.
9. 3. Ps. 135.
21. Is. 57. 15.
John 14. 2.
2 Cor. 6. 16.
17. Rev. 21. 3.

34 Defile not therefore the land which ye shall inhabit, wherein I ^adwell: for I the LORD dwell among the children of Israel.

CHAP. XXXVI.

God having appointed (chap. xxvii.) that the daughters in a family should inherit their father's portion when there were no sons, here (1) A difficulty is started, that these heiresses, by their marriage, might carry off their portion into the inheritance of another tribe; 1—4. (2) To prevent this, God appoints that heiresses should marry only with husbands of their own tribe; 5—9. (3) The daughters of Zelophehad readily comply with this appointment, and marry their own cousins; 10—13.

* Ch. 27. 1. &
26. 29. & 32.
39, 40.

AND the chief fathers of the families of the children of ^aGilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

* Ch. 27. 1—7.
& 26. 52—55.
& 33. 54.
Josh. 17. 3, 4.

2 And they said, ^bThe LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

* Heb. unto
whom they
shall be.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe ^{*}whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when the jubilee of the children

REFLECTIONS UPON CHAP. XXXV.—What care God takes to arrange his ministers in the church and world as best promotes the edification of his people! Often, for that purpose, as in the case of the Levites, he turns a curse into a blessing. At the same time it is his will that his ministers should be suitably provided for, that they may not be embarrassed with carnal care or labour: and to provide a gospel minister ought to be the great care of every people. Such as minister to us in spiritual things have a right to reap our carnal things: and such as are engaged in gospel administrations should, as far as possible, disengage themselves from every worldly care. Never therefore should we receive worldly portions without devoting a part of them to the Lord, or the benefit of his church. How heinous is the guilt of hating and murdering our neighbours! And it is presumptuously wicked for such as are in power to permit wilful murderers to pass without the due punishment of death. But if men sinfully indulge their escape, God's sword will in due time reach them. Yet, on the contrary, care ought to be taken that none be punished but upon sufficient examination and full proof; and that none be punished with death for any thing done contrary to his intention. But what a lively type of Jesus are these cities of refuge! What murder of God—of Christ—of our souls—of our neighbour—of time—of ordinances—of mercies and judgments—we commit ignorantly, and in unbelief! And if death overtake us loitering in our sins, we must perish in

Before Christ
1452.

* Lev. 25. 10.

of Israel shall be, then ^cshall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 ¶ And Moses commanded the children of Israel according to the word of the LORD saying, ^dThe tribe of the sons of Joseph hath said well.

† Heb. be wives.

* Gen. 24. 57,
58.

6 This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them [†]marry to whom they think best; ^eonly to the family of the tribe of their fathers shall they marry:

7 So shall not the inheritance of the children of Israel remove from tribe to tribe; for every one of the children of Israel shall ^fkeep himself to the inheritance of the tribe of his fathers.

† Heb. cleave to
the, &c. ver. 9.

* 1 Kin. 21. 3.

* 1 Cor. 14. 33,
40. Col. 2. 5.

* 1 Chr. 23. 22.

8 ^gAnd every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 ¶ Even ^has the LORD commanded Moses, so did the daughters of Zelophehad:

* Lev. 24. 12.
ch. 15. 34. &
27. 7—11. see
Exod. 39. 42.
& 40. 16.

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brother's sons:

* Ch. 27. 1.
Josh. 17. 3.

12 And they were married ^{||}into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

† Heb. to some
that were of
the families.

13 These ^kare the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab, by Jordan near Jericho.

* Ch. xxvi.—
xxxvi. Lev.
27. 34. & 7.
37. 38. & 11.
46. & 13. 59.
& 14. 54—57.
& 15. 31—33

them! But Jesus, in his person, covenant, blood, power, and grace, is a safe and comfortable refuge set before us in the gospel. He is every where near to flee too; and the way to him is plain and clear. Strangers, Gentiles as well as Jews, have equal access to him. Him that cometh to him he will in no wise cast out: and in him we must abide for ever, that we may be safe.—But how shall we escape if we neglect so great salvation!—if we sin wilfully, after we have received the knowledge of the truth!—if we tread under foot the Son of God, count the blood of the covenant an unholy thing, and do despite unto the Spirit of grace!

REFLECTIONS UPON CHAP. XXXVI.—It is prudent to foresee difficulties, that we may avoid them: and in laws, covenants, and other affairs, to have every point so fixed that no disorder or dispute may arise in after-times. But let us remember that it is most profitable to acknowledge the Lord in all our ways; for often he defers his directions till men perceive the necessity of them: and a ready obedience to his command and will, when known, yea, even to those of our superiors, is necessary and becoming. But, whatever power parents have in the marriage of children, none ought to be forced into marriage connections contrary to their inclination.

THE FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

This book is so called because it contains a repetition of many laws formerly delivered. It records the history of Israel during one month before Moses' death, and another after it. Here we have scarcely any new history, but what relates to Moses' renewal of the covenant between God and Israel, his charge to Joshua, and his death. Never, except in ch. xxxi. 14—21. and xxxiv. 4, is God exhibited as speaking to Moses or the Israelites as in the three preceding books. But Moses, just going to leave them by death, in the most affecting manner rehearses to them what God had done for them; and the laws which he had given them, with several explications and additions. This rehearsal was extremely necessary and kind. (1) Many of the laws in respect of their matter, and all of them in respect of their author and intent, were very important, and worthy to be again and again inculcated. (2) The weakness of the Israelites made it necessary that the laws which immediately concerned them should be represented separately from those which concerned the priests and Levites. (3) The persons to whom these laws had been originally published were now almost all dead, and a new generation was grown up, to whom God would leave his laws repeated by Moses himself, that, if possible, it might make a lasting impression upon them. (4) They were just going to take possession of Canaan; it was therefore proper that they should be expressly admonished of the conditions upon which they were to hold it. In this his last speech and dying words, (1) Moses gives a summary rehearsal of what events had happened to them in the wilderness; ch. i. ii. iii. ix. 7—29. x. 1—7. (2) He rehearses the moral laws which had been given from mount Sinai; and, by a variety of motives, drawn from the kindness of God toward them, and from the danger of disobedience, charges and calls upon them to obey them; iv.—xi. (3) With a mixture of moral institutes he inculcates manifold ceremonial and judicial observances: some of which; as of extirpating false prophets and idolatrous cities; making battlements around the roofs of houses; expiating uncertain murder; taking down hanged malefactors in the evening; punishing of rebellious children; distinguishing apparel of the sexes; marriage of captive women, and wives of deceased brethren; of divorcing of wives, and trial of virginity; of runaway servants; &c.; had not before been plainly established; xii.—xxvi. (4) To enforce obedience to these laws, he charges them to surrender themselves solemnly to God at Ebal and Gerizzim, as his dutiful servants, who regarded his blessings, and stood in awe of his curses. He solemnly announces the blessings annexed to their obedience, and denounces the curses which would befall them if disobedient; xxvii.—xxxi. (5) After encouraging Joshua, his successor, and leaving a song for the people, warning them of their future sins, miseries, and deliverances, and a testamentary benediction for their encouragement, he views the promised land from mount Pisgah, where he dies, and is buried by God, and lamented by the Israelites; xxxi.—xxxiv.

Before Christ
1452.

CHAP. I.

After marking the time and place of his discourse, 1—5, Moses, in his farewell-sermon, reminds the Israelites (1) Of the promise of Canaan, which God had made to them; 6—8. (2) Of the provision of inferior judges he had made for them; 9—18. (3) Of their unbelief and murmuring upon the report of the wicked spies; 19—33. (4) Of the wrathful sentence which God had passed upon them for their sin, and the ratification thereof; 34—46.

THESE are the words which Moses spake unto all Israel ^aon this side Jordan in the wilderness, in the plain over against ^{*}the Red sea, between ^bParan, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (There are ^celeven days' journey from Horeb, by the way of mount Seir, unto Kadesh-barnea.)

3 And it came to pass ^din the fortieth year, in the eleventh month, on the first day of the month, ^ethat Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 ^fAfter he had slain Sihon the king of the Amorites, who dwelt in Heshbon, and Og the king of Bashan, who dwelt at Ashtaroth in Edrei:

5 On ^gthis side Jordan, in the land of Moab, began Moses to declare this law, saying,

6 ¶ The LORD our God spake unto us

in Horeb, saying, Ye have dwelt ^hlong enough in this mount:

7 Turn ye, and take your journey, and ⁱgo to the mount of the Amorites, and unto [†]all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have [‡]set the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

9 ¶ And I spake unto you at that time, ^ksaying, I am not able to bear you myself alone:

10 The LORD your God hath ^lmultiplied you, and, behold, ye ^mare this day as the stars of heaven for multitude.

11 (The LORD God of your fathers, ⁿmake you a thousand times so many more as ye ^oare, and ^pbless you, as he hath promised you!)

12 How can I myself alone ^qbear your cumbrance, and your burden, and your strife?

13 ¶ Take ye wise men and understanding, and known among your tribes, and I will make them rulers over you.

Before Christ
1452.

^e Exod. xix. to Num. x.

^h Gen. 15. 18—21. Exod. 23. 31. Num. 34. 3—12.

[†] Heb. all his neighbours.

[‡] Heb. given.

^k Gen. 12. 7. & 13. 14. 15. & 15. 16. & 17. 8. & 26. 3. 4. & 28. 13. 14. & 35. 12.

^l Exod. 18. 18. Num. 11. 24. Jethro advised the constitution of inferior governors; God approved it; and last of all, the people consented to it when proposed to them by Moses.

^m Gen. 15. 5. 6. & 22. 17. & 28. 14. Exod. 12. 37. Num. 26. 51.

ⁿ 2 Sam. 24. 3. Ps. 115. 14.

^o Gen. 22. 17. & 26. 4. Exod. 32. 13.

^p 1 Kin. 3. 8. 9. 2 Cor. 11. 22. Exod. 18. 18. Num. 11. 24.

^q Heb. give.

^r Acts 1. 15. 23. & 6. 3. 5. 6. Exod. 18. 25.

Before Christ
1452.

14 And ye answered me and said, The thing which thou hast spoken is good for us to do.

* Exod. 18. 25.
ch. 16. 18.
§ Heb. gave. 15 So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

* Ps. 58. 1. &
82. 3, 4. John
7. 24. Exod.
23. 3, 6, 7.
Lev. 19. 15.
ch. 16. 19.
Prov. 24. 23.
2 Chr. 19. 6—
10. 2 Sam. 8.
15. 16 And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

* Heb. acknow-
ledge faces. 17 Ye shall not respect persons in judgment, but ye shall hear the small as well as the great: ye shall not be afraid of the face of man, for the judgment is God's; and the cause that is too hard for you bring it unto me, and I will hear it.

* Heb. 3. 2.
Num. 12. 7.
John 15. 15.
Mat. 24. 20—
Acts 20. 27.
1 Cor. 4. 1, 2. 18 And I commanded you at that time all the things which ye should do.

* Ch. 8. 15. &
32. 10. Num.
10. 12. Jer. 2.
6. 19 ¶ And when we departed from Horeb we went through all that great and terrible wilderness which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

* Num. 14. 44.
ver. 7. i. e.
hill-country. 20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

* Ver. 8. 21.
Num. 13. 30.
& 14. 8, 9. Is.
41. 10. & 43.
1, 2. ch. 31. 7.
8, 23. & 20. 1.
3, 4. 21 Behold, the LORD thy God hath set the land before thee: go up, and possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

† It was their
doubting of
God's promise
that made
them incline
to send spies. 22 ¶ And ye came near unto me every one of you, and said, † We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

* Num. 13. 2—
25. Josh. 2. 1,
2. 23 And the saying pleased me well: and I took twelve men of you, one of a tribe:

* Num. 13. 23
—27. 24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the LORD our God doth give us.

* Num. 14. 1—
3. Is. 63. 10.
Acts 7. 51. 26 Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:

* Ch. 9. 28.
Num. 14. 1—
3. Exod. 16. 3. 27 And ye murmured in your tents, and said, Because the LORD hated us he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

Heb. melted. 28 Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and, moreover, we have seen the sons of the Anakims there.

* Ver. 21. Is.
41. 10, 14, 15.
& 43. 1, 2.
Rom. 8. 31. 29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God, who goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did not believe the LORD your God,

33 Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day.

34 ¶ And the LORD heard the voice of your words, and was wroth, and sware, saying,

35 Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.

37 Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 But Joshua the son of Nun, who standeth before thee, he shall go in thither: encourage him; for he shall cause Israel to inherit it.

39 Moreover, your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But as for you, turn ye, and take your journey into the wilderness by the way of the Red sea.

41 Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And, when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, Go not up, neither fight; for I am not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.

44 And the Amorites, who dwelt in that mountain, came out against you, and chased you as bees do, and destroyed you in Seir, even unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode there.

Before Christ
1452.

Exod. 14. 14,
25. Neh. 4.
20. ch. 3. 22.
& 20. 4. Is.
31. 4.

Exod. vii—
xiv. Ps. 78.
11—13, 43—
51. & 105. 24
—36. Neh. 9.
9—11.

Exod. xv—
xxiv. Is. 63.
9—14. Hos.
11. 3. Num.
xi. Acts 13. 18.
Neh. 9. 12—
22. Ezek. 20.
10—22.

Ps. 78. 22. &
106. 24. Heb.
3. 12, 18, 19.

Exod. 13. 21,
22. & 40. 36.
37. Num. 10.
33, 34. Ezek.
20. 6, 10.
Neh. 9. 19.
Ps. 78. 14. &
105. 39.

Num. 14. 23,
24, 29. & 32.
8, 13. ch. 2.
14, 15. Ps. 95.
11. Heb. 3. 8
—19.

Josh. 14. 8, 9,
14.

Heb. fulfilled.
to go after.

Num. 20. 12.
& 27. 13, 14.
ch. 3. 26. &
4. 21. & 34. 4.
Ps. 106. 32,
33.

See Exod. 17.
9, 10, 13. ch.
3. 28. & 31. 7.
14. Num. 27.
18—23. Josh.
1. 1—8.

Num. 14. 2,
31. Is. 7. 15.
16. Rom. 9.
11.

Num. 14. 25.
Ezek. 20. 12.

Ps. 78. 34—
37. Num. 14.
39, 40. Prov.
19. 3. Lev. 26.
14, 18, 23, 27.
Rom. 8. 7, 8.
Jer. 17. 9.

Num. 14. 42.
Hos. 9. 12. Is.
59. 1, 2. & 9.
9, 10.

Num. 14. 44.
Jer. 17. 9.
Rom. 8. 7.
Is. 63. 10.
Acts 7. 51.

Heb. you were
presumptuous
and went up.

Ps. 118. 12.
Num. 14. 45.
Is. 7. 18. ch.
28. 25. & 32.
30. Is. 30. 17.

Ps. 78. 34, 37.
Heb. 12. 17. &
3. 11, 18, 19.

Num. 14. 25
—34.

Before Christ
1452.

CHAP. II.

Here after passing untouched the wanderings of thirty-eight years, which the Israelites had spent under the manifest tokens of God's wrath, Moses reminds them of (1) The charge which God gave them not to disturb the Edomites, Moabites, and Ammonites, their kinsmen, to whom he had given the lands of the ancient Horims, Emims, and Zamzummims, the heathen posterity of Ham; 1—23. (2) The care which God took of them in the wilderness; and his complete fulfilment of his threatening, in destroying the unbelieving contemners of the promised land; 13—16. (3) The order they received from God to conquer the kingdom of Sihon the Amorite; their just quarrel with him, and seizure of his country; 24—37.

* Ch. 1. 40.
Num. 14. 25.

THEN we ^aturned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we ^bcompassed mount Seir many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain

* Ch. 1. 6. ver.
7, 14.

^clong enough: turn ye northward.

* Ch. 23. 7.
Num. 20. 14.
Exod. 15. 15.
Gen. xxxvi.
1 Chr. 1. 35—54.

4 And command thou the people, saying, ^dYe are to pass through the coast of your brethren the children of Esau, who dwell in Seir; and they shall be afraid of you: ^etake ye good heed unto yourselves therefore.

* Ch. 23. 7.
2 Chr. 20. 10.
Rom. 12. 18.
Gen. 36. 8.
Josh. 24. 4.

5 ^fMeddle not with them; for I will not give you of their land, ^gno not so much as a foot-breadth, because I have given mount Seir unto Esau ^hfor a possession.

* Num. 20. 19.
ver. 28. Mat.
7. 12. Rom.
13. 8. Phil. 4. 8.

6 Ye shall ⁱbuy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

* Gen. 30. 27.
& 39. 5. & 24.
35. & 12. 2.
ch. 2. 2, 3.

7 For the LORD thy God hath ^jblessed thee in all the works of thy hand: he ^kknoweth thy walking through this great wilderness: these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.

* John 10. 27.
Ps. 31. 7. & 1.
6. Amos 3. 2.

8 And when we ^lpassed by from our brethren the children of Esau, who dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned, and passed by the way of the wilderness of Moab.

* Num. 20. 21.
22. & 33. 35.
36. Judg. 11.
18. 1 Kin. 9.
26. 2 Kin. 14.
22. & 15. 6.

9 ¶ And the LORD said unto me, ^mDistress not the Moabites, neither contend with them in battle; for I will not give thee of their land ⁿfor a possession, because I have given ^oAr unto the children of Lot ^pfor a possession.

† Or use no
hostility
against Moab.* Gen. 19. 37.
Judg. 11. 17.
Num. 21. 15.
25. 26. 2 Chr.
29. 10.

10 The ^qEmims dwelt there in times past, a people great, and many, and tall, as the Anakims;

* Ver. 18.
Num. 21. 13.
15. 28. Is. 15.
1. Judg. 11.
18.

11 Who also were accounted giants, as the Anakims; but the Moabites call them Emims.

* Gen. 14. 5. &
36. 24. Num.
13. 32, 33.

12 ^rThe Horims also dwelt in Seir beforetime; but the children of Esau

* Ver. 22. Gen.
14. 6. & 36.
20—43. 1 Chr.
1. 38—54.

^ssucceeded them, when they had destroyed them from before them, and dwelt in their ^tstead; ^uas Israel did unto the land of his possession, which the LORD gave unto them.

* Heb. inherit-
ed them.

¶ Or room.

* Num. 21. 21.
—35. ver. 26.
—36. & 3. 1—
17. Josh. vi—
xxi.

13 Now rise up, *said I*, and get ye over ^vthe ^wbrook Zered. And we went over the brook Zered.

* Num. 21. 12.
& 33. 45.

§ Or valley.

forth new expressions of gratitude and praise: and it is beautiful when all the kindness of God is enjoyed as founded on his new-covenant promises. What a mercy is it to a nation when they have judges able, patient, pious, and impartial! But heinous is the guilt when, notwithstanding God's gracious promises and kind providences, we wickedly rebel against him; when, discrediting God's love and care, we obstinately lean to our own understanding; and when we credit every thing said in opposition to God's record, and disregard

14 And the space in which we came from ^xKadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were ^ywasted out from among the host, as the LORD sware unto them.

Before Christ
1452.* Num. 13. 26.
ch. 1. 19, 46.* Ch. 1. 34, 35.
Ps. 78. 33. &
90. 3. 4. Num.
14. 28—32. &
32. 11, 13. &
26. 64, 65.
Ezek. 20. 15.
Heb. 3. 8—
19.

15 For indeed the hand of the LORD was against them, to destroy them from among the host until they were consumed.

16 ¶ So it came to pass, when ^zall the men of war were consumed and dead from among the people.

* Num. 26. 64.

17 That the LORD spake unto me, saying,

18 Thou art to pass over through ^{aa}Ar, the coast of Moab, this day:

* Ver. 9. Is. 15.
1. Num. 21.
13. 28. Judg.
11. 18.

19 And, *when* thou comest nigh over against the children of Ammon, ^{ab}distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession, because I have given it unto the children of Lot ^{ac}for a possession.

* Ver. 5, 9.
Gen. 19. 38.
2 Chr. 20. 10.

20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them ^{ad}Zamzummims:

* Perhaps the
same as the
Zuzims, Gen.
14. 5. see ver.
10, 11. ch. 1.
28. & 3. 11.
Num. 13. 22,
33.

21 A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 ^{ae}As he did to the children of Esau, who dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

* Ver. 12. Gen.
36. 20—43.
1 Chr. 1. 38—
54.

23 And the ^{af}Avims, who dwelt in Hazerim, *even* unto ^{ag}Azzah, the ^{ah}Caph-torims, who came forth out of Caphtor, destroyed them, and dwelt in their stead.)

* Josh. 13. 3.
2 Kin. 17. 24.
Gen. 10. 19.
1 Kin. 4. 24.
Jer. 25. 20.

24 ¶ Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: ^{ai}begin to possess it, and contend with him in battle.

* Amos 9. 7.
Jer. 47. 4.
Gen. 10. 9, 14.

25 ^{aj}This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

† Heb. begin,
possess.* Ch. 11. 25. &
28. 10. Exod.
23. 27. Josh.
2. 9—12. &
10. 10. Ps.
105. 38. & 48.
6.

26 And I sent messengers ^{ak}out of the wilderness of Kedemoth unto Sihon king of Heshbon, with words of peace, saying,

* Josh. 13. 18.
& 21. 37.

27 ^{al}Let me pass through thy land: I will go along by the high-way, I will neither turn unto the right hand nor to the left.

* Judg. 11. 19.
Num. 21. 21.
22. with 20.
17—19. ver. 6.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet:

* It appears
that the
Edomites and
Moabites sold
them victuals,
though they
did not permit
them a passage
through their
country, ch.
23. 3, 4. Judg.
11. 17, 18.

29 ^{am}(As the children of Esau, who dwell in Seir, and the Moabites, who dwell in Ar, did unto me:) until I shall

every encouragement to believe it! And men's wilfulness frequently manifests itself in such diversified contradictions to God's will! The most eminent saints share along with the wicked in their temporal miseries. And often they are forced to weep for their sufferings who would not weep for their sins. But, alas! to no purpose is weeping when the door of mercy is once shut. It is but the sorrow of the world, which worketh death.

Before Christ
1452.Num. 21. 23.
Exod. 4. 21.
Josh. 11. 20.
Judg. 11. 20.

pass over Jordan into the land which the LORD our God giveth us.

30 But ^bSihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

Ch. 1. 8, 24.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit, his land.

Num. 21. 23,
24. Ps. 120. 7.
Judg. 11. 20.
—23. Ps. 135.
11. & 136. 19.
Neh. 9. 22.

32 ^kThen Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.

Ch. 20. 16—
18. & 7. 2, 16.
Josh. 11. 14.
Num. 21. 2.
Lev. 27. 28.

34 And we took all his cities at that time, and utterly destroyed **||**the men, and the women, and the little ones, of every city; we left none to remain:

Heb. every
city of men
and women,
and little
ones.

35 ^mOnly the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

Num. 31. 9,
11. ch. 20. 14.
Josh. 8. 27. &
11. 11, 14.

36 ⁿFrom Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there ^owas not one city too strong for us: the LORD our God delivered all unto us:

Ch. 3. 12. &
4. 48. Josh.
13. 9. Num.
21. 24. & 32.
34. 2 Sam. 24.
5. Is. 17. 2.
1 Chr. 5. 8.

37 Only ^punto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, ^qnor unto whatsoever the LORD our God forbade us.

Josh. 1. 5.
Num. 13. 30.
& 14. 8, 9. Ps.
44. 3. Rom. 8.
31. Is. 41. 10,
15, 16.Ver. 5, 9, 19.
Judg. 11. 15.
ch. 3. 16.
Gen. 32. 22.Ch. 12. 32. &
4. 2. & 5. 32.
& 11. 32.
Mat. 23. 20.
1 Sam. 15. 22.

CHAP. III.

Here Moses reminds his people (1) Of their victory over the gigantic Og, king of Bashan, and their seizing of his country; 1—11. (2) The distribution of this and the former conquests to the tribes of Reuben, Gad, and the half tribe of Manasseh, on certain conditions; 12—20. (3) Of his encouragement of Joshua to carry on the war which had been so gloriously begun with the Canaanites; 21, 22. (4) Of his own earnest petition for admission into Canaan, westward of Jordan; with God's determinate refusal thereof, only allowing him a sight of the country; 23—29.

They went still
northward on
the east of
Jordan.

THEN we turned, and went up the way to Bashan: and ^aOg the king of Bashan came out against us, he and all his people, to battle at Edrei.

Num. 21. 33.
&c. ch. 29. 7.
& 1. 4.

2 And the LORD said unto me, ^bFear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto ^cSihon king of the Amorites, who dwelt at Heshbon.

Num. 21. 34.
ch. 2. 31. Is.
41. 10, 14—
16. Josh. 1. 5.
Num. 13. 30.
& 14. 8. Ps.
44. 3. Rom. 8.
31. Prov. 21.
30.

3 So the LORD our God ^ddelivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

Num. 21. 23
—25. ch. 2.
24—37. Ps.
136. 19. Judg.
9. 18, 11—23.

4 And we took ^eall his cities at that time; there was not a city which we took not from them; threescore cities, all the region of Argob, the kingdom of Og in Bashan.

Num. 21. 35.
Ps. 135. 11. &
136. 19, 20.
Josh. 12. 4. &
13. 12, 30.
Neh. 9. 22.

5 All these cities *were* fenced with high walls, gates, and bars; beside unwalled towns a great many.

Num. 32. 33
—42. Josh.
12. 4, 5. & 13.
11, 12. 1 Kin.
4. 13.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

Before Christ
1452.Ch. 2. 34. &
20. 16—18.
Josh. 11. 14.
Num. 21. 2.
Lev. 27. 28.

7 ^fBut all the cattle, and the spoil of the cities, we took for a prey to ourselves.

Num. 31. 9,
11. ch. 20. 14.
& 2. 35. Josh.
8. 27. & 11.
11, 14.

8 And we took at that time, out of the hand of the two kings of the Amorites, ^gthe land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;

Num. 32. 33
—42. Josh. 12.
2—6. & 13. 9
—12.

9 ⁱ(Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir:)

Ch. 4. 48. Ps.
133. 3. & 29.
6. Song 4. 8.

10 ^kAll the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

Ch. 4. 49.
Josh. 13. 5—
11.

11 For only Og king of Bashan remained of the remnant of ^lgiants: behold, his bedstead *was* a bedstead of iron: *is* it not in ^mRabbath of the children of Ammon? ⁿNine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

Rephaim. Gen.
14. 5. Amos 2.
9. Is. 17. 5.2 Sam. 23.
26. Jer. 49. 2.
Ezek. 21. 25.
Amos. 1. 14.† It was sixteen
feet and a half
long, and
seven and a
third broad.

12 ^oAnd this land, *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

Num. xxxii.
Josh. 13. 8—
32. & 12. 6. &
22. 7—10.
Judg. 5. 15—
17. 2 Kin. 10.
33. 1 Chr. 5.
26.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

1 Chr. 2. 22.
Num. 32. 41
42. Jer. 13.
13. 2 Sam. 10
6.

14 ^pJair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name; Bashan-havoth-jair, unto this day.

15 ^qAnd I gave Gilead unto Machir.

Num. 32. 39,
40. Josh. 13.
29—31. & 17.
5.

16 ^rAnd unto the Reubenites and unto the Gadites I gave from Gilead, even unto the river Arnon, half the valley, and the border even unto the river Jabbok, *which is* the border of the children of Ammon;

Num. 32. 33
—38.Gen. 32. 22.
Num. 21. 24.
Josh. 12. 2.

17 ^sThe plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt sea, ^tunder Ashdoth-pisgah eastward.

Num. 34. 11,
12. Gen. 13.
10, 11. & 14.
3. ch. 4. 49. &
33. 23. & 34.
1.

18 ^uAnd I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are* **||**meet for the war.

Or, under the
springs of
Pisgah, or the
hill, see Num.
20. 20. Josh.
12. 3. & 13.
20.Num. 32. 20
—24. Josh. 1.
12—16. & 4.
12, 13. & 22,
1—10.Heb. sons of
goiter.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your brethren as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan; and *then* shall ye ^xreturn every man unto his possession which I have given you.

Josh. 22. 4.
Num. 32. 22.

REFLECTIONS UPON CHAP. II.—What regard God bears to his noted favourites; and what temporal favours he bestows, even on their wicked posterity, for their sake! But he hath appointed times for exercising his people's faith, and permitting his enemies' prosperity. He plants and plucks up nations; keeps them in, or turns them down from, their property as he pleases; and the race is not to the swift, nor the battle to the strong. Thus the cursed offspring of Ham, after many ages, perish under the patriarch's curse. But the people of God ought to be always generous, forgiving, and disinterested; neither injuring their enemies, nor laying unnecessary burdens on their friends. And the more

vain and changeable the possessions of this world are, the more solicitous we ought to be to secure a kingdom which cannot be moved. When nations are ripe for ruin, God permits their proud lusts to plunge them headlong into it: and their barbarous refusals of common kindness issue in their own and their neighbour's destruction. Let me be always content with such things as I have; always tender of dispossessing others of what the Lord has given them. Let my portion be the Lord himself, from which neither hell nor earth can turn me out, or mar my enjoyment, while I live in the hopes of exchanging all my wanderings, fightings, and fears, for that city of God, that house eternal in the heavens.

Before Christ
1452.Num. 27. 18
—23. Ps. 9.
10. 1 Sam. 17.
36, 37. 2 Tim.
4. 17. 18.
2 Cor. 12. 8.
9. Phil. 4. 6.See ch. 1. 30.
Num. 21. 34.
2 Chr. 13. 12.
Is. 63. 1 Rev.
19. 11. 12. Ps.
17. 24—40. &
114. 9—14.Ch. 11. 2.
Exod. 15. 11.
Ps. 35. 10.
2 Sam. 7. 22.
Ps. 86. 8. &
147. 5. & 92.
5. & 89. 8. &
145. 4. Exod.
14. 11. Jer.
10. 6. & 32.
18. 19.Ezek. 20. 6.
Exod. 3. 8. ch.
11. 11. 12. &
8. 7—9.Num. 20. 12.
& 27. 14. Ps.
106. 32. 33.
ch. 1. 37. &
4. 21.2 Cor. 12. 8.
9. Heb. 13. 5.Num. 27. 12.
ch. 34. 1—4.
& 4. 21. 22.
Or, the hill.Num. 27. 12.
ch. 31. 23. &
1. 34. ver. 21.
John 1. 17.
Heb. 7. 18.
19. & 10. 1.
Gal. 3. 13. 14.Num. 22. 1.
& 25. 1. & 33.
48. 49. ch. 34.
1. 6.

21 ¶ And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: for the LORD your God he shall fight for you.

23 ¶ And I besought the LORD at that time, saying,

24 O LORD God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there, in heaven or in earth, that can do according to thy works, and according to thy might?

25 I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

26 But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27 Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

28 But charge Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.

CHAP. IV.

Here (1) Moses solemnly charges the Israelites to attend to God's statutes, and preserve his ordinances pure and entire: to avoid idolatry; to instruct their children in the truths and ways of God; and never to forget his covenant themselves. To enforce these duties, he urges the greatness and goodness of God; their relations and obligations to him; the wisdom of real religion; the singular glory and advantage of their theocratical establishment; the affecting appearance of God upon mount Sinai; the merciful deliverances which God had wrought for them, and his severe corrections of them; the advantages their obedience, and the punishment their apostasy, would entail upon them; 1—40. (2) He appoints three cities of refuge on the east of Jordan; 41—43. (3) He particularly describes the place where he delivered this repetition of the law; 44—49.

Lev. 19. 37.
& 20. 8. & 22.
31. ch. 7. 12.
& 11. 13. &
15. 5. & 28.
13. & 27. 9.
Exod. xx—
xxiii. Lev. i—
xxvii. Num. v.
vi. xv. xviii.
xix. & c.See Gen. 12.
7. & 13. 15. &
15. 18. Exod.
3. 8. & 12. 25.
Lev. 14. 34. &
23. 10. & 25.
2. Num. 15. 2.
ch. 2. 29. ver.
21. 40. & 11.
17. 31. & 12.
1. 10. & 15. 4.
7. & 16. 20. &
17. 14.Ch. 5. 1.
Rom. 2. 13. &
10. 5. Gal. 3.
12. Lev. 18. 5.
ch. 12. 32.
Josh. 1. 7. 8.
Prov. 30. 6.
Rev. 22. 18.
19. Mat. 15. 9.
& 5. 18.Num. 25. 1—
9. Josh. 22.
17. Ps. 106.
28—30. with
Num. 31. 3, 7,
8, 17.

REFLECTIONS UPON CHAP. III.—Haughty sinners scorn to be warned by their neighbours' fall, and dare to provoke their own judgments, in which they perish. But, amidst the strongest enemies, all slavish fears are altogether groundless when we have the Lord on our side: he kindly proportions his encouragements to his people's fears, and the terrible appearances of their enemies. There is no might nor counsel against him. The race is not to the swift, nor the battle to the strong. Created force is of little avail when God is the opposer. He can deal with giants as with grasshoppers.—It highly becomes those, who by faith have entered into their new-covenant rest, to look not on their own things, but every man also on the things of others; and to labour till their brethren, and especially Zion, enjoy rest along with them.—Every experience of God's power and kindness ought to be improved as an antidote against slavish fears, and an encouragement to follow God in the hardest service: and every glimpse of God's glory quickens the desires after more abundant displays

Before Christ
1452.Ch. 10. 20. &
13. 4. Josh. 22.
5. & 23. 8.
Ruth 1. 14.
16. Acts 11.
23. Rom. 12.
9. Ezek. 9. 4.
6. Is. 26. 20.
& 3. 10. Ps.
91. 9. 10. Job
5. 19. 29. &
22. 29.Job 28. 28.
Ps. 19. 7. &
111. 10. &
119. 98. 99.
Prov. 1. 7. &
4. 5. 7. & 2.
2. 5. 6. 2 Tim.
3. 15. Mal. 3.
12.2 Sam. 7. 23.
Ps. 46. 1. &
145. 18. &
148. 14. Is. 55.
6. Heb. 10. 22.
Jam. 4. 8.
Is. 41. 10. &
43. 1. 2. Heb.
13. 5. 6. Rom.
8. 31.Ps. 19. 7—9.
& 147. 19. 20.
2 Tim. 3. 16.
17. Exod. xii.
to chap. xxxi.Ver. 15. 23.
Prov. 4. 21—
23. & 3. 1. 3.
ch. 7. 18. & 8.
2. & 32. 7.
Ps. 105. 5. &
77. 11.See ch. 6. 7. &
11. 19. Ps. 78.
5. 6. Prov. 22.
6. Eph. 6. 4.
Gen. 18. 19.
Is. 38. 19.Exod. xix. xx.
Heb. 12. 18.
ch. 5. 2.Exod. 19. 17
18. & 20. 21.
& 24. 17. ch.
5. 23. Neh. 9.
13. Heb. 12.
18. 21.

Heb. heart.

Ver. 15. 33.
36. ch. 5. 4.
Exod. 19. 18.
& 20. 1—19.
& 24. 16. 17.
Heb. 12. 19.Ver. 15. Is.
40. 18. Acts
17. 29. Exod.
20. 22. 23.
John 4. 24.
1 Tim. 1. 17.
& 6. 16.

Heb. save a voice.

Ch. 5. 1—22.
Exod. 20. 1—
17. & 24. 12.
& 31. 18. &
34. 28. Neh.
9. 13. 14.See ver. 1.
Exod. xxi—
xxiii.Ver. 9. 23.
Josh. 23. 11.
Jer. 17. 21.
Mal. 2. 15.Ver. 12. 33.
36. John 4.
24. 1 Tim. 1.
17. & 6. 16.
Is. 40. 18.
Acts 17. 29.Exod. 20. 4.
5. ch. 5. 8.
Rom. 1. 22.
23. Ps. 106.
19. 20. Is. 44.
9—19. & 40.
18. 19. Ps.
115. 4—8.
Jer. 10. 3—9.
14. Ezek. 8. 10.

4 But ye that did cleave unto the LORD your God are alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

7 For what nation is there so great, who hath God so nigh unto them as the LORD our God is in all things that we call upon him for?

8 And what nation is there so great, that hath statutes and judgments so righteous as all this law which I set before you this day?

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

10 Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

11 And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude, only ye heard a voice.

13 And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

14 And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 ¶ Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire;

16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air,

of it. Thankfulness for former mercies is an excellent mean to obtain what blessings we need: and contentment under disappointments is a good evidence that our prayers were not rejected, though we obtain not what we ask. One single slip in the conversation of a saint sometimes renders his most earnest supplications unsuccessful; for God makes his own principal favourites the most distinguished examples of his righteous judgments. Often, for their own faults, as well as for the punishment of others, he removes them by death in a wrathful-like manner, when the continuance of their life seems to be most necessary; and yet readily he gratifies their innocent desires, as far as his own honour permits, whenever he finds them penitent. What a comfort is it for dying rulers, in church or state, to leave the flock of God in the hands of faithful successors: and it is pleasing to see aged saints on their death-beds encourage their younger brethren.

Before Christ
1452.

Ch. 17. 3.
2 Kin. 21. 3.
& 17. 16.
Amos 5. 25.
26. Job 31. 26.
27. Jer. 8. 2.
Or imparted.
1 Kin. 8. 51.
Jer. 11. 4.
Exod. 13. 14.
& 1. 11. 14.
Ps. 81. 6. &
68. 13. i. e.
cruel bondage.

Ch. 9. 26, 29.
& 32. 9. Exod.
19. 5. 6. ch. 7. 6.
& 14. 2. Ps. 28.
9. & 33. 12.
& 135. 4.
Tit. 2. 14.
1 Pet. 2. 9.
Gen. 17. 7.

Ch. 1. 37. &
3. 26. & 31. 2.
Num. 20. 12.
& 27. 13. 14.
Ps. 106. 32.
33.
See ver. 1.
Gen. 17. 8.

2 Pet. 1. 13.
15. Num. 14.
30. Amos 3. 2.
Heb. 12. 6—
10.

Ver. 9. 15—
19. Ps. 59. 11.
& 103. 2.
Exod. 19. 8.
& 20. 4. 23.
& 34. 13—17.
& 32. 8. Lev.
19. 4. ch. 5.
7. 8. & 6. 12
—14. & 7. 5.
6. 25. & 12.
1—4. xiii. &
17. 1—7.

Ch. 9. 3. & 5.
9. & 32. 22.
Ps. 21. 9. 10.
& 78. 21. 18.
33. 14. & 27.
4. & 42. 8.
Jer. 21. 12.
14. Zeph. 1.
18. Nah. 1. 2.
Heb. 12. 29.
Exod. 20. 5.
& 34. 7.

Ch. 31. 16—
18. & 32. 14
—21. Judg. 2.
8—15. 2 Kin.
17. 7—23.
Neh. 9. 26.
Ezek. 16. 15
—43. & 20.
28. 31. xiii.

Ch. 30. 14.
19. & 31. 29.
& 32. 1. 18. 1.
2. Jer. 1. 12.
& 6. 19. & 22.
29. Ezek. 36.
4. Mic. 6. 1.
2.

See Lev. 26.
14—39. ch. 8.
19. & 28. 15.
—68. & 29.
18—28. & 30.
19. & 31. 16.
17. & 32. 19
—26. 2 Kin.
xvii. xxiv. xxv.

Ch. 28. 64.
Lev. 26. 33.
Neh. 1. 8.
Luke 21. 24.
Ch. 28. 36. 64.
Jer. 16. 13.
Acts 7. 42.
1 Sam. 26. 19.

Ps. 115. 4—7.
& 135. 15—
17. Jer. 10. 3.
—9. 18. 45. 20.
& 46. 7. & 44.
9—19. & 40.
19.

Ch. 30. 1—
10. 2 Chr. 15.
15. Neh. 1. 9.
Jer. 29. 12.
Amos 5. 4. 6.
8. 14. 15.
Zech. 2. 3.
Mat. 7. 7. 11.
Mark 11. 24.

Lev. 26. 39
—45. 1 Kin.
8. 46—53.
Gen. 17. 7.
Zech. 13. 9.

Heb. have
found thee.
Exod. 34. 6. 7.
Neh. 1. 5. Ps.
86. 5. 15.
Num. 14. 18.
Ps. 103. 11.
17. & 145. 4.
& 130. 7.

Lev. 26. 40—
45. ch. 30. 1
—10. & 32.
36—43. 1 Kin.
8. 46—53. ch.
7. 9. 12. Ps.
111. 5. 2 Kin.
13. 23. 18. 54.
10. & 49. 15.
16.

Job 8. 9. Ps.
44. 1. ch. 32.
7. Ps. 145. 4
—12. & 79.
3—6.

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth :

19 And lest ^athou lift up thine eyes unto heaven, and, when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath ^ddivided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of ^ythe iron furnace, *even* out of Egypt, to be unto him a ^zpeople of inheritance, as *ye are* this day.

21 Furthermore, the LORD ^awas angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land ^bwhich the LORD thy God giveth thee for an inheritance :

22 But ^cI must die in this land ; I must not go over Jordan : but ye shall go over, and possess that good land.

23 Take ^dheed unto yourselves, lest ye forget the covenant of the LORD your God which he made with you, and make you a graven image, *or* the likeness of any *thing* which the LORD thy God hath forbidden thee.

24 For ^ethe LORD thy God is a consuming fire, *even* a jealous God.

25 ¶ When thou ^fshalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger :

26 I ^gcall heaven and earth to witness against you this day, that ^hye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it : ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall ⁱscatter you among the nations, and ye shall be left few in number among the heathen, whether the LORD shall lead you.

28 And there ^kye shall serve gods, the work of men's hands, wood and stone, which ^lneither see, nor hear, nor eat, nor smell.

29 But ^mif from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.

30 When ⁿthou art in tribulation, and all these things ^oare come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice ;

31 (For ^pthe LORD thy God is a merciful God ;) he ^qwill not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

32 ¶ For ^rask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the ^sone side of heaven

unto the other, whether there hath been *any such thing* as this great thing is, or hath been heard like it ?

33 Did *ever* people ^thear the voice of God speaking out of the midst of the fire, as thou hast heard, and live ?

34 Or hath God essayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes ?

35 Unto thee it was shewed, that thou mightest ^uknow that the LORD he is God : *there is* none else beside him.

36 ^vOut of heaven he made thee to hear his voice, that he might instruct thee : and upon earth he shewed thee his great fire ; and thou heardest his words ^wout of the midst of the fire.

37 And ^xbecause he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt ;

38 ^yTo drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land for an inheritance, as *it is* this day.

39 ^zKnow therefore this day, and consider *it* in thine heart, that the LORD he is God in heaven above, and upon the earth beneath ; *there is* none else.

40 Thou shalt ^bkeep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee ; and that thou mayest prolong *thy* days upon the earth, ^cwhich the LORD thy God giveth thee, for ever.

41 ¶ Then Moses ^dsevered three cities on this side Jordan toward the sun-rising ;

42 That the slayer might flee thither who should kill his neighbour unawares, and hated him not in times past ; and that fleeing unto one of these cities he might live :

43 *Namely*, ^eBezer in the wilderness, in the plain country of the Reubenites ; and ^fRamoth in Gilead, of the Gadites ; and Golan in Bashan, of the Manassites.

44 ¶ And this *is* the law which Moses set before the children of Israel :

45 These *are* the ^gtestimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On ^hthis side Jordan in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel ⁱsmote after they were come forth out of Egypt :

47 And they possessed his land, and the land ^kof Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sun-rising ;

48 ^lFrom Aroer, which *is* by the bank of the river Arnon, even unto mount ^mSion, which *is* Hermon ;

Before Christ
1452.

Ch. 30. 4.
Mat. 24. 31.
Mark 13. 27.

Exod. 20. 19.
& 33. 20. ch.
9. 10. Judg.
13. 22. & 6.
22.

Ch. 7. 19. &
29. 3. & 26. 8.
Exod. 3. 19. &
6. 6. & 9. 20.
27. & 10. 7. &
12. 30. Ps. 78.
12. 49—53. &
105. 26—39.
& 136. 10—
15. ch. 11. 2
—4. & 26. 8.
Josh. 24. 5—7.
17. Neh. 9. 10.
11. Jer. 32.
20. 21. Ezek.
20. 9. 10. Acts
7. 36. 2 Sam.
7. 23.

Ps. 83. 18. &
58. 11. Is. 45.
5. Mark 12.
29. 32. ch. 32.
39. see Exod.
16. 11. 2 Sam.
7. 22.

Exod. 19. 9.
19. & 20. 18.
22. & 24. 16.
17. Neh. 9. 13.
Heb. 12. 18.
see ver. 12.
15. 33.

Ch. 7. 7. 8.
Exod. 32. 13.
& 3. 6—8.
2 Chr. 16. 9.
Exod. vii—
xiv. Ezek. 20.
5—22. Ps.
105. 6—12. 24
—38. & 78.
12. 13. 43—
54. & 136. 10
—26. ver. 34.
Is. 63. 7—13.
& 51. 9—11.

Ch. 7. 1. & 9.
1. 2. Exod. 33.
27—31. & 34.
11. Num. xxi.
Josh. vi—xxi.
Ps. 44. 2. &
78. 55. & 68.
12. & 80. 8. 9.
& 105. 44. &
136. 21. 22.
Neh. 9. 24. 25.

1 Chr. 28. 9.
ch. 30. 1.
Josh. 2. 11.
Dan. 4. 35.
see ver. 35.
Ps. 46. 19. Is.
46. 9.

Lev. 26. 1—
13. ch. 28. 1—
14. & 5. 16.
Ps. 19. 11. Is.
1. 19. & 3. 10.
Ps. 34. 11—
15. Jer. 22.
15. Mat. 6. 33.
2 Cor. 4. 17.
18. Eph. 6. 3.
1 Tim. 4. 8.
Heb. 11. 26.
1 Cor. 15. 58.

See ver. 1.
Gen. 17. 8.
Num. 35. 9—
15. ch. 19. 1
—8. Exod. 21.
12.

See Josh. 20.
8. & 21. 36.
36. 1 Chr. 6.
7. 71. 78. 80.

1 Kin. 4. 13.
& 22. 3. 4. 6.
12. 2 Kin. 8.
28. & 9. 1. 14.

Ch. 6. 17. &
10. 7. 1 Kin.
2. 3. ver. 1.
Lev. 27. 34.
Num. 36. 13.

Num. 32. 19.
32. & 34. 15.
& 35. 14. ch.
1. 1. 5. i. e. on
the east side
of it, ver. 47.

Num. 21. 24.
ch. 1. 4. & 3.
8.

Num. 21. 33.
ch. 3. 1—14.
& 29. 7. 8.
Josh. 13. 24—
32. & 12. 1—
6. Neh. 9. 22.
Ps. 135. 11. &
186. 19. 20.

Josh. 13. 16.
Num. 21. 24.
Ch. 3. 9. Ps.
133. 3.

Before Christ
1452.

* See ch. 3. 10,
17. & 34. 1.
Josh. 13. 20.

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the "springs of Pisgah.

CHAP. V.

Here (1) Moses represents that the ten commandments, published at Horeb, were given to this present generation in the form of, and as the rule in, a covenant between God and Israel; 1—5. (2) He repeats these commandments themselves, subjoining some new enforcements to the fourth and fifth; and reminds them that they were delivered both by the word and the writing of God; 6—22. (3) He reminds them how, upon their request, God graciously settled an amicable correspondence with them, through his mediation and ministry; 23—31. (4) From the whole he infers what deep obligations they were under to the most exact obedience; 32, 33.

* Ver. 23. ch.
29. 10. & 31.
1. Exod. 20.
19. Josh. 23.
2. & 24. 1.

* See ch. 4. I.

* Heb. *Keep to do them.*

* Exod. 19. 5,
6. & 24. 8. ch.
4. 23.

* Gen. 17. 7—
14 ch. 29. 10
—15. Gal. 3.
17. 21. Heb.
8. 9. Ps. 105.
8. 10. Jer. 50.
5.

* Exod. 20. 22.
& 33. 11. &
19. 9. 19.
Num. 12. 8.
ch. 4. 12, 15,
33, 36. Neh. 9.
13, 14. Heb.
12. 18, 19.
ver. 24—26,
22.

* Exod. 20. 18,
19, 21. & 19.
16. Gal. 3. 19.
Heb. 12. 18—
21. ver. 24—
27.

* Exod. 20. 2,
&c. Lev. 26.
1 ch. 6. 4.
Ps. 81. 10.

* Heb. *servants.*

* Exod. 20. 3.
1 John 5. 21.
Mat. 4. 10.

* Exod. 20. 4—
6. Lev. 26. 1.

* Exod. 34. 7.
& 20. 5. Nah.
1. 2. ch. 4. 24.
Heb. 12. 29.

* Jer. 32. 18.
John 15. 15.
ver. 31. ch. 8.
2. & 28. 1—
14. Lev. 26. 1
—13.

* Exod. 20. 7.
ch. 6. 13. Jer.
4. 2. Jam. 5.
12. Mat. 5.
33. Lev. 19.
12.

* Exod. 20. 8—
11. & 16. 23
—26. & 31.
13—17. & 35.
2. Is. 58. 13.
& 56. 6. Mat.
24. 20.

* Gen. 2. 2.
Heb. 4. 4.
Neh. 13. 15.
Lev. 25. 44.
Is. 58. 13.
Exod. 16. 29,
31. & 35. 2.
& 31. 14—17.

* See Exod. 12.
49. Lev. 19.
34. Num. 15.
15, 16, 29, 30.

REFLECTIONS UPON CHAP. IV.—Blind and hardened indeed are the hearts of men, which need such earnest and repeated inculcation of the plainest duties. And greatly important are the statutes and testimonies of God, which are worthy of all these enforcements. Oh with what solemnity and fervour ought ministers then to preach the truths of God! His glory, and the eternal salvation or ruin of mankind, are deeply concerned in them. Let me receive every article of their divine message with the deepest awe and the most solemn regard: and, while I have an ear to hear, let me hear what the Spirit saith to the churches as said to myself. Let me walk in all the commandments of the Lord blameless. Let every carnal representation of the true God, every deviation to idols, be the

Before Christ
1452.

* Ch. 15. 15. &
16. 12. & 24.
18, 22. Exod.
i—xiv. Is. 63.
9. Luke 1. 74,
75. Ps. 116.
16. 2 Cor. 5.
14, 15.

* Eph. 6. 1, 2.
Exod. 20. 12.
ch. 27. 16.
Lev. 19. 3, 32.
Mat. 19. 19.
Col. 3. 20.

* See ch. 4. 1,
40. & 6. 2, 3.
& 8. 1. & 11.
8, 9.

* See Exod. 20.
13—17. Mat.
5. 21. & 7. 12.
& 19. 18.
Rom. 13. 9.
Jam. 2. 11.
Gal. 5. 14.
Eph. 4. 31, 32.
& 6. 3—5.

* Rom. 7. 7.
Heb. 13. 5.
1 Tim. 6. 10.
Tit. 2. 10.
1 Thes. 4. 6.
Col. 3. 5.

* Ch. 4. 12—
15, 33, 36.
Exod. 19. 18,
19. & 20. 18,
19. Heb. 12.
18—21. see
ver. 4, 24, 26.

* Exod. 31. 18.
& 24. 12.

* Exod. 20. 18,
19. Heb. 12.
18—21.

* Ch. 1. 15.
Exod. 18. 21,
25.

* Exod. 19. 19.
Ch. 4. 10, 15.
33, 36. with
Gen. 16. 13. &
32. 30. Judg.
13. 22. & 6.
22, 23. Gen.
32. 30.

* Ch. 33. 2.
2 Cor. 3. 6, 7.
Gal. 3. 10.
Exod. 19. 18.
& 20. 18, 19.
& 24. 17.

* Heb. *add to hear.*

* Gen. 6. 12.
Is. 40. 6. ch.
4. 33. Josh. 3.
10. 1 Thes. 1.
9. Jer. 10. 10.
see ver. 24,
25.

* Exod. 20. 19.
& 19. 8, 19.
ch. 18. 16, 17.
Heb. 12. 19.
John 1. 18. &
3. 13. & 8. 28.
Gal. 3. 19.
Acts 7. 38, 53.
ch. 33. 2, 4.

* Ch. 18. 17.
Num. 27. 7. &
36. 5.

* Ch. 32. 29. &
4. 9. Ps. 41.
13. Is. 48. 18.
Jer. 4. 14. &
6. 9. & 44. 4.
Mat. 23. 37.
Prov. 4. 23. &
23. 26.

thy man-servant and thy maid-servant may rest as well as thou.

15 And "remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the sabbath-day.

16 ¶ "Honour thy father and thy mother, as the LORD thy God hath commanded thee, *that* thy days may be prolonged, and that it may go well with thee in the land which the LORD thy God giveth thee.

17 "Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 "Neither shalt thou desire thy neighbour's wife: neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that is thy neighbour's.

22 ¶ "These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

23 And it came to pass, *when* ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the "heads of your tribes, and your elders:

24 And ye said, Behold, the LORD our God hath shewed us his glory, and his greatness, and *we* have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

25 Now therefore why should we die? *for* this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.

26 For *who is there* of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it.

28 And the LORD heard the voice of your words when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people which they have spoken unto thee: *they* have well said all that they have spoken.

29 "O that there were such an heart

detestation of my soul. And, remembering God's covenant with me, and relation to me, let me exert all my care and skill in raising up a seed to the honour of Jesus Christ, my elder brother. Let every manifestation of God's character or providence encourage and animate me to close walking with him. And, if I choose not that sin should become my punishment, let me never make it my pleasure. But let the immutability of God's love, and his readiness to shew mercy to returning prodigals, lead me to a speedy and a hearty repentance for sin. And, recollecting the manifold, the distinguishing, manifestations of God to me and to his people, let me never forget my superior obligations; but, while I enjoy his peculiar blessing, return him peculiar honour.

Before Christ
1452.

in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will ^bspeak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I gave them to possess it.

32 Ye ⁱshall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

33 Ye shall ^kwalk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be well with you, and that ye may prolong your days in the land which ye shall possess.*

CHAP. VI.

Here (1) Moses inculcates obedience to God's law from the advantage of it to the present and succeeding generations; 1—3, 17—19. (2) He warmly inculcates a strict attention to the principal duties of religion; such as faith in God the only true God, and a superlative love to him, a mindfulness of him even amidst prosperity, a filial fear of him, a serving of him, and swearing by him alone, a care not to tempt him; 4, 5, 10—16. (3) He prescribes proper means for maintaining true religion in their hearts and families; viz. frequent reading and meditation upon God's word, pious conference, and careful instruction of children; 2, 6—9, 20—25.

Ch. 4. 1, 40, 45. & 5. 31. Lev. 27. 34. Num. 36. 13.

Heb. *pass over.*

Ch. 10. 12, 20, & 13. 4. & 4. 1, 2, 9, 40. & 5. 16, 33. Ps. 111. 10. Prov. 16. 6.

Mat. 4. 10. Is. 29. 13. Gen. 18. 19. Ps. 78. 4—8.

Ch. 5. 16. & 22. 7. Prov. 3. 2. 1 Pet. 3. 10. 1 Tim. 4. 6. Ps. 34. 15.

Ch. 4. 1, 5, 6, 40. & 5. 33. & 8. 1. Gen. 12. 2. & 15. 5. & 22. 17. & 26. 4. & 28. 14. 2 Sam. 24. 9. 2 Chr. 17. 14—18.

1 Cor. 8. 6. Mark 12. 29. Jer. 10. 6—11. Is. 42. 8. & 45. 22. 1 John 5. 20. John 17. 3.

Ch. 10. 12. Mat. 22. 37. Mark 12. 30. Luke 10. 27. 1 Tim. 1. 5.

Ch. 11. 18. Ps. 37. 31. & 40. 8. Prov. 3. 3. & 7. 3. Is. 51. 7. 2 Cor. 3. 3. Ps. 119. 11.

Ch. 4. 9. & 11. 19. Prov. 6. 22, 23. & 22. 6. Acts. 8. 28. Ps. 78. 4. —8. Gen. 18. 19. Is. 34. 19. Exod. 12. 26, 27. & 13. 8. 14. 15. ver. 20—25.

† Heb. *whet, or sharpen.*

Exod. 13. 9, 16. Num. 15. 39, 40. Prov. 3. 3. & 6. 21. & 7. 3. ch. 11. 12.

REFLECTIONS UPON CHAP. V.—Sinful men must have God's will declared to them, line upon line, precept upon precept. But the covenant of grace made with Jesus Christ is the great foundation of all our holy obedience: and there can be no happy covenant of duty between God and a soul but through his mediation. Public covenants of duty between God and parents bind the children to all generations; and it is at their peril if they become ashamed of them. But all obedience to God's law must be immediately founded on what God is, and is to us, and hath done for us. And Oh what great pleasure God takes in granting himself to be our God in Christ! Often he repeats this grant even in the short abridgment of his law; and many hundred times in the Bible; that wherever we read, hear, or meditate, we may be constrained to believe that he is

8 And thou ⁱshalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

Before Christ
1452.

Ch. 11. 20. Is. 30. 8. Exod. 12. 7. Hab. 2. 2.

Gen. 12. 7. & 13. 17. & 26. 3. & 28. 13. Exod. 3. 8. ch. 8. 7—9. & 11. 10—12. & 26. 3. 9. & 32. 13. 14. Josh. 24. 13. Neh. 9. 25. Ps. 105. 44. & 44. 2, 3. & 78. 55. & 135. 11, 12. & 136. 21, 22. & 80. 8—10. & 66. 12.

Ch. 8. 10—18. & 32. 15. Prov. 30. 8, 9. Judg. 3. 7. Ps. 44. 20. & 106. 21. Jer. 3. 21. & 18. 15. & 2. 32. Heb. 13. 6.

† Heb. *bondmen, or servants.*

See ver. 2. ch. 10. 12, 20. & 13. 4. Mat. 4. 10. Luke 4. 8. Ps. 63. 11. Is. 45. 23. & 65. 16. Jer. 4. 2. & 5. 7. & 12. 16. Ps. 119. 106.

See Exod. 20. 3, 4, 23. & 34. 14—16. ch. 4. 16, 19, 23. & 7. 5, 25. & 8. 19. xii. & 17. 1—7. & 32. 15—21. 1 John 5. 21.

See Exod. 20. 5. ch. 4. 24. & 7. 4, 25, 26. & 8. 19, 20. & 32. 21—26.

Mat. 4. 7. Exod. 17. 2, 7. Num. 20. 3, 4. & 21. 4. Ps. 95. 9. 1 Cor. 10. 9.

Ch. 4. 1, 2, 9, 40, 45. & 5. 32, 33. & 10. 12, 13. & 11. 13, 22. 32. & 12. 32. Is. 8. 20. Mat. 28. 20. Ps. 119. 4. Exod. 25. 26. 1 Cor. 15. 58. Tit. 2. 11, 12. & 3. 8, 14. 1 Sam. 15. 22.

Ch. 8. 12, 25. Exod. 15. 26. John 8. 29. Rom. 12. 2. Ps. 19. 11. Is. 3. 10. & 1. 19. ch. 4. 1, 2. & 5. 33. ver. 2, 3, 10.

Judg. 2. 1—3. & 3. 1—4. Num. 33. 52. Exod. 23. 28—30. & 34. 11, 24. ch. 7. 20—24. Ps. 44. 2, 3.

Exod. 12. 26. & 13. 14. Ps. 44. 1. & 78. 5. 6. Eph. 6. 4. Prov. 22. 6. Is. 38. 19. ver. 7.

† Heb. *to-morrow.*

Ch. 26. 5—9. Exod. i. ii. v—xiv. Ps. 105. 25—38. & 78. 42—55. & 135. 8—12. & 136. 10—21. Neh. 9. 9, 10. Jer. 32. 20, 21. see ch. 4. 34.

† Heb. *evil.*

Ps. 91. 8. & 58. 10. Exod. 6. 6, 7.

Ver. 1, 17, 18. Job 35. 8. Prov. 9. 12. Rom. 6. 18, 22. Is. 3. 10. Ps. 19. 11. Mat. 6. 33. 1 Cor. 15. 58. 1 Tim. 4. 8. Tit. 3. 8. Lev. 18. 5. Ezek. 20. 11. Mat. 19. 17. Rom. 10. 5, 6. Gal. 3. 12. Jam. 2. 10. or Ps. 119. 6. 1 Cor. 15. 58. 2 Tim. 4. 7, 8.

9 And thou shalt ^kwrite them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God ⁱshall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive-trees, which thou plantedst not; ^mwhen thou shalt have eaten and be full;

12 Then beware lest thou forget the LORD, who brought thee forth out of the land of Egypt, from the house of [†]bondage.

13 Thou ⁿshalt fear the LORD thy God, and serve him, and shalt swear by his name.

14 Ye ^oshall not go after other gods, of the gods of the people which *are* round about you;

15 ^p(For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 ^qYe shall not tempt the LORD your God, as ye tempted *him* in Massah.

17 Ye ^rshall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And ^sthou shalt do *that which is* right and good in the sight of the LORD; that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

19 To ^tcast out all thine enemies from before thee, as the LORD hath spoken.

20 ¶ And ^uwhen thy son asketh thee ^{||}in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, ^vWe were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD shewed signs and wonders, great and [§]sore, upon Egypt, upon Pharaoh, and upon all his household, ^ybefore our eyes:

23 And he brought us out from thence, that ^zhe might bring us in, to give us the land which he sware unto our fathers.

24 And the ^aLORD commanded us to do all these statutes, to fear the LORD our God for our good always, that he [;]might preserve us alive, as *it is* at this day.

25 And ^bit shall be our righteousness

See Exod. 3. 8. ch. 4. 37, 38. ver. 10, 11. & 7. 7, 8. & 8. 5. ver. 10, 11. 35. 8. Prov. 9. 12. Rom. 6. 18, 22. Is. 3. 10. Ps. 19. 11. Mat. 6. 33. 1 Cor. 15. 58. 1 Tim. 4. 8. Tit. 3. 8. Lev. 18. 5. Ezek. 20. 11. Mat. 19. 17. Rom. 10. 5, 6. Gal. 3. 12. Jam. 2. 10. or Ps. 119. 6. 1 Cor. 15. 58. 2 Tim. 4. 7, 8.

God, even our own God, by his new covenant grant of himself to us. Indeed every peculiar circumstance which men can be in hath its own peculiar enforcements of duty to God and our neighbour. In what a solemn manner was God's law delivered! and it is a mercy that we have his word written for us, for the greater certainty and the better spreading thereof. But it is still a greater mercy that we have one Mediator between God and men, the man Christ Jesus; and so receive the law as fulfilled in Christ. And it is most acceptable to God when sinful men, terrified by the holy law, kindly flee to Jesus and his mediation; when our hearts are right with him; and especially when the views of his covenant, his law, and the mediation of Christ, and our own vows, concur in animating us to the greatest exactness in all holy obedience.

Before Christ
1452.

if we observe to do all these commandments before the LORD our God, as he hath commanded us.

CHAP. VII.

Here, besides general exhortations to obedience to God's law, (11, 12,) Moses (1) Particularly charges the Israelites to avoid communion with idolaters. 1. They must utterly destroy the seven devoted nations of Canaanites, and make no leagues or marriages with them; 1—4, 16, 24. 2. They must destroy all their altars and images; and not so much as to take the metal thereof to their own use; 5, 25, 26. (2) He enforces these charges, 1. From God's gracious choice of the Israelites to be his peculiar people; 6—8. 2. His readiness to reward their obedience, and revenge their disobedience; 9, 10. 3. His promises to bless them if they served him faithfully; and to drive out the Canaanites from before them if they earnestly attempted it; 12—15, 17—24.

WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hast cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites; seven nations greater and mightier than thou; 2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 ¶ For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

9 ¶ Know therefore that the LORD thy God he is God, the faithful God, who keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee.

17 If thou shalt say in thine heart, These nations are more than I; how can I dispossess them?

18 Thou shalt not be afraid of them: but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt:

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover, the LORD thy God will send the hornet among them, until they that are left and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them; for the LORD thy God is among you, a mighty God and terrible.

22 And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee until thou have destroyed them.

Before Christ
1452.

Ch. 4. 1, 9. &
6. 1. & 5. 32,
33. & 8. 1. &
10. 12, 13. &
11. 32. & 12.
32. Tit. 3. 8.
Mat. 22. 20.
1 Sam. 15. 22.
1 Cor. 15. 56.

† Heb. because.

Lev. 26. 3—
13. ch. 28. 1
—14. ver. 8, 9.
Ps. 105. 8, 9.
Mic. 7. 20.
Luke 1. 72.
73. 1 Tim. 4.
8. 1 Cor. 15.
58.

Ver. 7. John
14. 21, 23. ch.
28. 4. Prov.
20. 7. Exod.
23. 25. Ps. 11.
7. & 1. 3. &
144. 12—15.

Ch. 28. 1—14.
Lev. 26. 3—
13. Exod. 23.
25, 26. Ps.
144. 12—15.

Exod. 9. 14. &
15. 26. Ps.
105. 37. ch.
28. 27, 60.

Gen. 12. 3.
Ps. 37. 12—
16.

See ver. 2.
Exod. 23. 33.
& 34. 12—16.
Num. 33. 55.
Josh. 23. 12,
13, 16. Judg.
2. 3, 12. & 3.
6. Ps. 106. 34
—39.

Ch. 8. 17.
Num. 13. 32.
Josh. 17. 16.
Mat. 14. 31.

Is. 41. 10, 14
—16. Mark 5.
36. Heb. 13. 6.
Rom. 8. 31.
Ps. 78. 11, 42
—51. ch. 4.
34. Exod. vii
—xiv.

Gen. 15. 14.
Exod. 3. 8. &
6. 1, 5—7. vii
—xiv. ch. 11.
2—4. & 10.
21. Josh. 24.
5—7. 1 Sam.
12. 8. Neh. 9.
10, 11. Ps. 78.
11, 42—51. &
105. 27—32.
Jer. 32. 20.
21. Ezek. 20.
6, 9.

Exod. 23. 28
—30. Josh.
24. 12.

Gen. 17. 1. &
18. 14. Jer. 32.
17, 27. & 20.
11. 1 Sam. 4.
7, 8. Ps. 89. 7.
ch. 10. 17.
Neh. 1. 5. &
4. 14. Ps. 47.
2. & 66. 3, 5.
& 45. 4.

† Heb. pluck off.

Exod. 23. 29,
30. Josh. 15.
63. Judg. 2.
21—23. & 31.

† Heb. before
the face.

Ch. 2. 15. &
8. 20. Exod.
14. 24. Josh.
10. 24. & 12.
7, 9—24. & 1.
5. see ver. 16.

REFLECTIONS UPON CHAP. VI.—God's law is profitable for all things—it hath the promises of this life and of that which is to come! and unbounded is the happiness of all those who have the one only God for their all and in all. But in the important business of religion it is necessary to lay a good foundation, by faith in God as our God, and to attend to the various duties thereof according to the degree of their importance. In this respect the word of God is a most precious treasure and useful instructor; and contains the most extensive ground of holy meditation and heavenly discourse. With awful reverence should God be regarded and enjoyed, particularly in swearing of oaths. And it is alto-

gether inconsistent with the truth of religion to entertain sloth and unconcern for the glory of God, or the lasting welfare of his church. What an important and laborious work out we to make of the religious education of our children and servants! It is very necessary to instruct them in the knowledge of God's remarkable appearances for his church, as well as in the doctrinal principles or laws of revelation; and that no obedience can be accepted of God but what is performed in regard to him as our God in Christ, and is universal respecting all his commandments!

Before Christ
1452.

25 ¶ The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

CHAP. VIII.

To fasten his admonitions upon the consciences of the Israelites, Moses still insists upon his former topics. (1) He gives them general exhortations to universal obedience to God's laws; 1, 6. (2) He charges them to remember the favours and rebukes they had met with from God in the wilderness, as an incitement to obedience; 2—5, 15, 16. (3) To improve the excellency of Canaan also, into which they were going, to the same purpose; and to beware of making their prosperity an occasion of, or temptation to, impiety; 7—14, 17, 18. (4) He solemnly warns them of the fatal consequences of their apostasy or idolatry; 19, 20.

ALL the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna; which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart that, as a man chasteneth his son, so the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land; a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive, and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack

any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

10 When thou hast eaten, and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest when thou hast eaten, and art full, and hast built goodly houses, and dwelt therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be lifted up, and thou forget the LORD thy God, who brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

CHAP. IX.

Having formerly mentioned their enemies, and their goodly inheritance in Canaan, Moses here (1) Assures the Israelites of victory over their enemies, however powerful; 1—3. (2) He charges them to remember that, though these Canaanites were to be cast out for their impieties, they themselves were not to obtain the country for their righteousness; 3—6. (3) To impress their consciences with this humbling truth, he reminds them of their making and worshipping the golden calf, and of their repeated murmurings and contempt of the promised land; 7—24. (4) He represents God's reconciliation to them as the fruit of his own repeated and solemn intercession; 18—20, 25—29.

providences every way, to lead men to Jesus, the tree of life. To mortify our pride, commemorate our peevishness, and render the wisdom, holiness, and mercy of God familiar, let us observe the frowns and smiles of God's providence towards us. Trials are as necessary as deliverances; nor can any thing hinder God from supplying us in the greatest straits. If the enjoyment of an earthly Canaan, much more should the faith of the heavenly inheritance, animate to an earnestness in universal holiness and gratitude. But how difficult is it to maintain humility of mind amidst remarkable prosperity! or fellowship with God amidst a flow of earthly enjoyments! For this purpose, let me always remember that forgetfulness of God, ingratitude, and pride, bring into the prosperity by which they are occasioned the most fearful curse; and let me wisely observe the providences of God in my lot. To humble me, and discover my own naughtiness, let me remember the wilderness straits to which I have been reduced. To recommend JEHOVAH to my heart, let me consider what he hath done for me, and promised to me. Let every peculiar excellency in my lot be a mean of elevating my heart to God himself, my goodly inheritance. In the day of my adversity let me be joyful in him; and in the day of my prosperity let me consider that all comes from him, and may be withdrawn at his pleasure: and, while the loving-kindness of God allures me to holiness, let his terrors awe me and deter me from sin.

REFLECTIONS UPON CHAP. VII.—God sovereignly disposes of mankind, even with respect to their life or death, they having all forfeited whatever they have into the hands of his justice. It is dangerous to contract marriage, or cultivate intimacy with wicked persons, particularly such as are of a false religion; and absurd is the expectation, that by such means we shall convert them, when God hath warned us that they will corrupt and seduce us. The faith of God's free love and mercy, in choosing and redeeming us, most effectually constrains to holy obedience: and what profit and pleasure is there in the faithful service of God! The most difficult duties are easily performed when we attempt them in the faith of God's promised presence and assistance. Why should we fear our strongest enemies, though greater and mightier than we are? If God be for us, who or what can be against us? Though our conquest be gradual, it shall be complete at last. And in all our strugglings let us beware of covetousness; for to enrich ourselves, even with the spoils of a false religion, may issue in our ruin: and it is therefore very important to remove and avoid every temptation to sin.

REFLECTIONS UPON CHAP. VIII.—With great care and skill should ministers promote holiness among their people: and there is need to turn promises and

Before Christ
1452.

Ch. 33. 25.
Job 28. 2.

Ch. 6. 11, 12.
Ps. 103. 2.
2 Chr. 17. 5.
6. 1 Thes. 5.
16. 1 Tim. 4.
5. Rom. 14. 6.
Mat. 14. 19.
20. Ps. cv.
cxxxv. cxxxvi.

Ver. 14. see
ch. 6. 12. & 4.
9, 23. Jer. 2.
36. Hos. 13.
6.

Ch. 28. 47. &
31. 20. & 32.
15. Prov. 30.
9. Hos. 13. 6.
Ezek. 16. 48.
Jer. 5. 8. Ps.
73. 3—9. Job
21. 7—15.

Ch. 32. 15. &
17. 20. & 6.
12. Hos. 1. 6.
1 Cor. 4. 7.
Jer. 2. 31.
Exod. i—xiv.

Jer. 2. 6. Is.
63. 15. Ps.
136. 16.
Exod. 13. 21.
ch. 1. 19.

Num. 21. 6.
Hos. 13. 5. Is.
35. 7. Exod.
17. 6. Num.
20. 11. ch. 32.
13. Ps. 114. 7.

Ver. 2. 3.
Exod. 16. 15.
Neh. 9. 20, 21.
Ps. 78. 24, 25.
Heb. 12. 10.
11. Jer. 24. 5.
& 29. 11.
1 Pet. 1. 7.
Jam. 1. 12.
Ps. 94. 12.
Rom. 8. 28.
2 Cor. 4. 17.

Ver. 14. Is.
10. 13. Dan.
4. 30. Prov. 1.
13.

Prov. 10. 22.
& 17. 2. Hos.
2. 8. Is. 24.
26. Ps. 144. 1.
& 127. 1. 2.
& 122. Gen.
21. 35. Mat.
6. 33. 1 Tim.
4. 2. 1 Cor. 29.
12. 1. Chr. 1.
12. Ps. 75. 6.
7. Jam. 1. 17.

Ch. 4. 25, 26.
& 31. 16, 17.
& 32. 15—26.
& 28. 15—68.
Lev. 26. 14—
39. & 30. 19.
Zeph. 1. 18.
Dan. 9. 12.
Amos. 3. 2.
Luke 12. 47.
48. & 13. 3.
1 Sam. 12. 2

Before Christ
1452.

Shortly, ch.
11. 23. & 1.
28.

Ch. 1. 28. &
3. 5. Josh. 14.
1. Num. 13.
22, 28, 33. ch.
2. 10. Josh.
11. 22. & 14.
15. & 15. 14.

Exod. 23. 20.
& 33. 14—17.
& 34. 9.
Num. 14. 9.
ch. 4. 24.
Heb. 12. 29.
Nah. 1. 2. Is.
27. 4. & 33.
14. & 30. 27.
30.

Exod. 23. 29.
30. & 34. 11.
ch. 7. 1, 2, 16.
Is. 41. 10, 15,
16. Rom. 8.
31. Prov. 21.
30.

Ch. 7. 7, 8. &
8. 17. Ezek.
36. 22, 32.
Tit. 3. 5. Rom.
11. 6, 20.
1 Cor. 4. 7.
Ps. 115. 1.

Gen. 15. 16.
Lev. 18. 25.
ch. 18. 9—14.
1 Tim. 1. 9.
10. Prov. 13.
17. Is. 3. 11.
Jer. 2. 17, 19.
Rom. 2. 8, 9.

Gen. 12. 7. &
13. 15. & 15.
18. & 26. 3, 4.
& 28. 13, 14.
Rom. 15. 8.

Ezek. 36. 32.
Exod. 32. 9. &
33. 3. & 34. 9.
Rom. 5. 20.
21. ver. 4, 5.
Tit. 3. 5. Ps.
115. 1. ver.
13.

Ch. 32. 5, 6.
Exod. 14. 11.
& 16. 2. & 17.
2. Num. 11. 4.
& 14. 1—4.
xvi. & 20. 2.
& 21. 5. & 25.
3. Neh. 9. 16.
—18. Ps. 95.
8—11. & 106.
7—33. & 78.
8—58. Is. 63.
10. Ezek. 20.
5—26. Neh. 9.
16—18.

Ps. 106. 19—
22. Exod. 32.
4—10. Neh.
9. 18.

Exod. 24. 12
—18. ver. 17.

Exod. 31. 18.
& 20. 2—16.
ch. 10. 4. & 5
6—21.

1 Kin. 8. 9.
Heb. 9. 4.
Num. 10. 33.
ch. 3. 2—21.

Exod. 32. 7.
& Gen. 6. 11.
12. ch. 32. 5.

Exod. 32. 9—
12. ver. 6. ch.
10. 16. & 31.
27. 2 Kin. 17.
14.

Exod. 32. 10.
Num. 14. 11.
12. Jer. 14.
11. ch. 29. 20.
Ps. 9. 5. &
119. 116, 119.
Prov. 10. 7.

HEAR, O Israel: thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great, and fenced up to heaven;

2 A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!

3 Understand therefore this day that the LORD thy God is he who goeth over before thee: as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land; but for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD swore unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people.

7 Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

9 When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights; I neither did eat bread nor drink water:

10 And the LORD delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

11 And it came to pass, at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant.

12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people, whom thou hast brought forth out of Egypt, have corrupted themselves: they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore, the LORD spake unto me, saying, I have seen this people, and, behold, it is a stiff-necked people:

14 Let me alone, that I may destroy

them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands.

16 And I looked, and, behold, ye had sinned against the LORD your God, and had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned in doing wickedly in the sight of the LORD, to provoke him to anger.

19 For I was afraid of the anger and hot displeasure wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and said, O LORD God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched-out arm.

Before Christ
1452.

Exod. 32. 11,
14, 15.

Exod. 19. 18.
& 20. 18. &
21. 17. ch. 4.
2. 15, 33, 36.
& 5. 22—26.
Heb. 12. 18.

Exod. 32. 8,
19. Ps. 106.
19, 20. Neh.
9. 18. Acts. 7.
40, 41.

Exod. 32. 19.
Ps. 69. 9. &
119. 139.
Eph. 4. 26.
Zech. 11. 10.

Ver. 9. Exod.
32. 31. 2 Sam.
12. 16. 2 Chr.
20. 18. Ps.
106. 23.
Mat. 4. 1.

Exod. 32. 11
—14. Ps. 76.
7. & 119. 120.
Hab. 3. 16.
Neh. 1. 2—7.

Ps. 50. 15. &
91. 15. & 65.
2. & 34. 4, 6.
Exod. xxxii.
xxxiii. Heb.
12. 29.

Exod. 32. 2—
4. Heb. 12. 6.
Rev. 3. 19.
Jam. 5. 15,
16. Job 42. 8.
Gen. 20. 17.

Is. 31. 7. &
30. 22. & 2.
18—21. Exod.
32. 20.

Num. 11. 1,
3, 5. Exod.
17. 7. Num.
11. 34.

Num. 13. 3,
26. & 20. 1.
& 32. 18, 37.
ch. 1. 19, 46.

Num. 13. 3.
& 14. 2—4.
ch. 1. 32, 33.
Ps. 106. 24.
25. & 78. 22.
Is. 63. 10.

Ver. 6, 7. ch.
31. 27. Is. 63.
10, 31. Acts 7.
51.

See ver. 18.

Exod. 32. 9,
11—13. ver.
29. Exod. vii.
—xiv. Ps. 74.
1, 2, 18—23.
Num. 14. 13
—19. Josh. 7.
7—9.

Exod. 32. 13.
& 3. 6, 16. &
6. 3—8. &
34. 9. Ps. 25.
11. with Rom.
5. 20, 21.

Exod. 32. 12.
Num. 14. 15.
16. Josh. 7. 7
—9. i. e. lest
the Egyptians
should re-
proach thee
on our ac-
count, ch. 32.
27.

Ps. 95. 7. &
100. 3. Jer. 14.
9. Exod. 32.
11. & 33. 16.
& 34. 9. ch. 4.
9—34. Ps. 119.
94. ver. 26.
27. Gen. 17. 7.
Exod. 6. 6. &
19. 5, 6. ch. 7.
6, 18, 19. &
14. 2. & 32.
9. Ps. 135. 4.
Exod. i—xiv.

Before Christ
1452.

CHAP. X.

Having declared to the Israelites their unrighteousness and rebellion against God, Moses here (1) Reminds them of the undeserved tokens of God's reconciliation to them; such as 1. The renewal of the tables of the law or covenant; 1—5. 2. The new orders for their marching onward to Canaan; 6, 7, 11. 3. His continuing of the priesthood after Aaron's death, and choice of the Levites for his ministers; 6, 8, 9. 4. His accepting of Moses' intercession for the people; 10, 11. (2) From these; from the greatness, equity, and goodness, of God; and from his peculiar kindness to Israel; he urges the fear and service of God, and the due love of their neighbours; 12—22.

AT that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark of shittim-wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.

6 ¶ And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God promised him.

10 ¶ And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, and the LORD would not destroy thee.

11 And the LORD said unto me, Arise, take thy journey before the people, that they may go in and possess the land which I swore unto their fathers to give unto them.

12 ¶ And now, Israel, what doth the LORD thy God require of thee, but to

fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

14 Behold, the heaven and the heaven of heavens is the LORD's thy God; the earth also, with all that therein is.

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you, above all people, as it is this day.

16 Circumcise therefore the foreskin of your heart, and be no more stiff-necked.

17 For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, who regardeth not persons, nor taketh reward:

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things which thine eyes have seen.

22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

CHAP. XI.

To inculcate constancy in the love of God, and obedience to his laws, Moses here (1) Reminds them of the marvellous acts of God in destroying Pharaoh, Dathan, Abiram, &c. for their pride and disobedience; 1—7. (2) He represents what plenty, what victory, and what enlargement of their country, would attend their obedience; and what curses would follow on their disobedience; 8—17, 22—25. (3) He directs them to proper means for maintaining a due sense of religion in themselves and their families; 18—21. (4) While he directs a solemn intimation of the blessings and curses from mount Gerizzim and Ebal, he solemnly puts it to their choice, whether they would have the blessing or the curse; 26—32.

THEREFORE thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

2 ¶ And know ye this day: for I speak not with your children who have not known, and who have not seen, the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched-out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

Before Christ
1452.

Ch. 4. 1, 40.
& 5. 16, 29.
33. & 6. 1, 3.
12, 24. & 7.
12—14. Prov.
9. 12. Jer. 32.
39.

1 Kin. 8. 27.
2 Cor. 12. 2.
Jer. 51. 19.
Neh. 9. 6.
Is. 66. 1. Ps.
115. 16. & 24.
1. & 89. 11.
1 Chr. 29. 11.
1 Cor. 10. 26.

Ch. 7. 7, 8. &
4. 37. Exod.
33. 18. Rom.
9. 11—23.
Eph. 2. 4—8.

Jer. 4. 4, 14.
Rom. 2. 28.
Col. 2. 11. &
3. 5. Eph. 4.
21—24. ch.
30. 6. & 9. 6.

Exod. 18. 11.
ch. 7. 21. Ps.
136. 2—4.

Josh. 22. 22.
Dan. 2. 47. &
11. 36. 1 Chr.
16. 25, 26.
Rev. 17. 14.
& 19. 16.

2 Chr. 19. 7.
Job. 34. 19.
Acts 10. 34.
Rom. 2. 11.
Gal. 2. 6.
Eph. 6. 9.
Col. 3. 25.
1 Pet. 1. 17.

Ps. 103. 6. &
68. 5. & 146.
7. 9. & 82. 3.
Is. 1. 7. Jer.
49. 11.

Lev. 19. 33.
34. Jam. 2.
15. 16. 1 Joh.
8. 17, 18.
Exod. 22. 21.
& 3. 7.

Ch. 6. 13. & 1
13. 4. Mat. 4.
10. Luke 4. 8.

Exod. 16. 2.
Is. 12. 2. &
60. 19. & 64.
3. Ps. 22. 3.
4. & 106. 22.
& 118. 29.

Jer. 17. 14. &
32. 20, 21.
Exod. 1—xx.
Num. xi. xiv.
xvi. xxi. ch. 4.
34. & 11. 1—
7.

Gen. 46. 27.
Exod. 1. 5.
Acts 7. 14.

Gen. 45. 5.
ch. 1. 10.
Num. 26. 51.
62. Neh. 9. 23.
Heb. 11. 12.

Luke 1. 74.
75. ch. 10. 12.
& 6. 5, 13.
& 12. 1. Lev.
8. 35. & 19.
30.

Ch. 4. 9, 23.
36.

Lev. 26. 18.
ch. 8. 2, 3, 5.
& 3. 24. & 4.
34. & 9. 26.

Exod. vii—
xiv. Ps. 78.
11—15. & 105.
25—38. &
136. 10—15.
Neh. 9. 10.
ch. 7. 18, 19.

Josh. 24. 5—
7. Judg. 10.
11. 1 Sam. 12.
2. Is. 63. 9—
14. Jer. 32.

20, 21. Acts
7. 36. & 13.
17.

REFLECTIONS UPON CHAP. IX.—The greater our enemies and impediments in the way of our duty, the more shall the power of God be magnified in our overcoming them. God can easily find instruments to execute his vengeance upon a people devoted to destruction; and his promises and threatenings are most certainly performed in their due time. Though judgment may be delayed, yet sin will at last make the most fearful havock in nations and families, however great and powerful. And yet it is hard to keep the very worst of men from trusting and glorying in their own fancied works of righteousness. But, to keep us humble amidst many and great mercies, let us search the records which conscience keeps of our sins. Nothing but obstinate blindness can support us in a good opinion of ourselves. But thanks be to God that, where sin abounded, grace doth much more abound; thanks for that infinite mercy, that such a wicked generation have a most prevailing intercessor to stand in the gap to turn away the Lord's wrath and indignation from them.

REFLECTIONS UPON CHAP. X.—What a mercy is it that the law, as a covenant, is fulfilled and hid in Christ, our gospel ark! And what a sure token of divine favours yet in store for a people when God raises up faithful ministers and earnest wrestlers at a throne of grace! Marvellous indeed are God's returns of love for hatred—of mercies for rebellion and provocation; and inexpressible therefore is disobedience to a God so great and gracious! But it is honourable and becoming to walk in love as God himself walketh! It is a most fearful proof of the corruption of our nature, and the necessity of a gracious change, that we need so much urging to that which is so remarkably at once our great duty and interest. But let me always retain in mind the wonderful character and the peculiar mercies of my God, the God of Israel; esteem it my glory to belong to him; and make him the only object of my fear, my praise, and joy.

Before Christ
1452.

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And what he did unto you in the wilderness, until ye came into this place;

6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben; how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the ^{*}substance that *was* in their possession, in the midst of all Israel:

7 But your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land whither ye go to possess it;

9 And that ye ^bmay prolong *your* days in the land which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

10 ¶ For the land whither thou goest in to possess it is not as the land of Egypt from whence ye came out, where thou sowedst thy seed, and wateredst it with [†]thy foot, as a garden of herbs:

11 But the land whither ye go to possess it is a land of hills and valleys, and drinketh water of the rain of heaven:

12 A ^kland which the LORD thy God ^{||}careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.

13 ¶ And it shall come to pass, ^mif ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

14 That ⁿI will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And ^oI will [§]send grass in thy fields for thy cattle, that thou mayest eat and be full.

16 ^pTake heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And *then* the LORD's wrath be kindled against you, and he ^qshut up the heaven, that there be no rain; and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall ye ^rlay up these

my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door-posts of thine house, and upon thy gates:

21 That your ^udays may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

22 ¶ For ^vif ye shall diligently keep all these commandments, which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then ^wwill the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be.

25 There shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 ¶ Behold, ^bI set before you this day a blessing and a curse:

27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day;

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizzim, and the curse upon mount Ebal.

30 Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the [†]champaign [§]over against Gilgal, beside the plains of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.

Before Christ
1452.Ch. 4. 10. &
6. 7. 9. Ps. 78
5. 6. Prov. 22.
6. & 4. 1—10.
& 3. 1. & 2. 1.
Eph. 6. 4. Is.
38. 19.Constantly
remember
them, ch. 6. 9.
Exod. 12. 7.
Is. 30. 8. Hab.
2. 2.Ver. 9. Exod.
20. 12. ch. 5.
16. Prov. 4.
10. Ps. 89. 29,
30. & 72. 5.Ver. 13. ch.
4. 2. & 6. 1. 3.
Mat. 22. 37.
& 4. 10. Acts
11. 23. Tit. 2.
11, 12. 1 Tim.
4. 8.Exod. 3. 8. &
23. 27—31. &
34. 11, 24. ch.
7. 1, 2, 22, 23.
& 9. 1—3.Josh. 1. 3. &
14. 9. Gen. 15.
18—21. Exod.
23. 23, 31. &
34. 11—13.
Judg. 2. 1—3.
2 Chr. 9. 26.
Num. 34. 3—
12. 1 Kin. 4.
21, 24.Ch. 2. 25.
Josh. 1. 5. &
2. 9. & 5. 1.
Exod. 23. 27.Ch. 30. 15—
20. Lev. xxvi.
ch. xxvii—
xxxii.Ch. 28. 1—
14. Lev. 26. 3
—13. Is. 3. 10.
& 1. 19. Rom.
2. 7, 10. Ps. 19.
11. 1 Tim. 4.
8. 1 Cor. 15.
58.Ch. 28. 15—
68. & 27. 14—
26. Lev. 26.
14—39. Is. 1.
20. & 3. 11.
Rom. 2. 8, 9.
Gal. 3. 10.
Prov. 13. 21.
Jer. 2. 17, 19.
& 4. 18. & 5.
25. & 6. 19. &
16. 19. Ezek.
xvi. xx. xxiii.Ch. 27. 12—
26. Josh. 8.
30—35.West side of
it, see ch. 1. 1.
& 5. & 3. 8. ver.
31.Plain coun-
try.Josh. 5. 9.
Gen. 12. 6, 7.
Judg. 7. 1.Deut. 9. 1.
Josh. 3. 13—
17. xv—xix.
Ps. 44. 2, &
78. 55. & 66.
6. 12. & 105.
43. 44. & 135.
12. & 136. 21,
22.Ch. 4. 2. 40.
& 5. 29, 32. &
12. 32. Rom.
2. 13. Ps. 15.
5. & 119. 6.
Mat. 28. 20.

REFLECTIONS UPON CHAP. XI.—Thus let my love to the Lord always work in holy obedience to all his commandments. Let the remembrance of his early kindness to me and mine, and his awful judgments on others around me, stir me up to the utmost circumspection in my conduct. God's mercies should leave an impression on us which neither time nor age should ever efface. And while sin shorten men's days, and cause countries to spue out their inhabitants, yea, often into hell fire, let me carefully observe God's kindness, even in outward things. Mercies coming from the immediate hand of God are doubly sweet. Godliness hath the promise of the life that now is as well as of that which is to come. But, if we refuse to be influenced by God's mercies, we must sink under his judgments. When the heart is filled with the knowledge and love of God's word, the

tongue will be as the pen of a ready writer in speaking of divine things. Let me therefore, by all means, labour to fix a deep sense of spiritual things upon my own soul, and be careful to transmit the knowledge of them unto my seed: for true religion stamps a reverence on its professors, which keeps even their enemies in awe of them: and godliness, transmitted with our possessions, is the surest way to perpetuate them in our families. How plain and evident, in God's word, is the way to happiness and misery! And if men will not see, will not walk aright, their blood must be on their own head. Since, then, the blessings and curses of time and eternity are set before me in the gospel, let me choose Jesus, and his inexhaustible fulness of blessings, as my portion, and my everlasting ALL.

Before Christ
1452.

CHAP. XII.

Having at length inculcated the leading and general duties of religion common to all men, Moses now proceeds to inculcate the positive institutions, which God had given in charge to Israel, to be observed in Canaan. (1) In general, they must destroy all monuments of idolatry, and keep close to God's tabernacle, and form of worship instituted by him; 1—5. (2) They must bring all their oblations to God's altar and residence; 6, 7, 11, 12, 14, 18, 26, 27, 28; and always regard and support God's ministers: 18, 19. (3) They must neither do as they now did in the wilderness, nor as the Canaanites had done in their worship; 8—11, 29—32. (4) They are allowed to eat flesh, but not any blood, at their respective homes, and are appointed to eat their share of the sacred oblations only at the Lord's special residence; 1—18, 20—25.

THESE are the statutes and judgments, which ye shall observe to do in the land which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

2^d Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree:

3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods and destroy the names of them out of that place.

4 ¶ Ye shall not do so unto the LORD your God.

5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation, shall ye seek, and thither thou shalt come:

6 And thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings, of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds and of your flocks:

7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance which the LORD your God giveth you.

10 But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety;

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the LORD:

12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you.

13 Take heed to thyself, that thou

offer not thy burnt-offerings in every place that thou seest:

14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 ¶ Notwithstanding, thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thine hand:

18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maid-servant, and the Levite that is within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 ¶ Take heed to thyself, that thou forsake not the Levite as long as thou livest upon the earth.

20 ¶ When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh; because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen, to put his name there, be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike.

23 Only be sure that thou eat not the blood; for the blood is the life, and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the LORD.

26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that it may go

Ver. 5, 6, 11, 13, Ps. 78, 60, 69, 69, ch. 14, 23, & 15, 20, & 16, 2—16, & 17, 8, & 18, 16, & 26, 2, & 31, 11, Josh. 18, 1, 1 Kin. 8, 13, 29, & 9, 3.

Ver. 22, ch. 15, 22, & 14, 5, all may eat it as common food.

Ch. 15, 23, Gen. 9, 4, Lev. 17, 10, 12, 13, & 3, 17, & 7, 26, 27, & 19, 26, 1 Sam. 14, 32, Ezek. 33, 25, ver. 23—25.

Ver. 6, 7, 11—14, ch. 14, 22, 24, i.e. the second tithe and firstlings.

Ver. 5—7, 11, 12, ch. 14, 23, & 15, 20.

See ch. 10, 9, ver. 19.

Ch. 14, 27, Neh. 10, 39, 1 Cor. 9, 10—14, Gal. 6, 6, 1 Tim. 5, 17, Mal. 3, 8, 9.

Heb. all thy day.

Gen. 28, 14, & 15, 18—21, ch. 19, 8, & 11, 24, Exod. 23, 31.

It seems that in the wilderness they killed all their animals for food at the door of the tabernacle: but that was not required in Canaan.

See ver. 15, ch. 14, 5, & 15, 22.

Heb. bestrong

Ver. 16; Gen. 9, 4, Lev. 3, 17, & 7, 26, & 17, 10—14, ch. 15, 23, 1 Sam. 14, 32, Ezek. 33, 25.

Is. 3, 10, & 1, 19, & 48, 18, 19, Ps. 112, 2, ver. 28, ch. 13, 18.

Ver. 6, 7, 11, 15.

Lev. 1, 5, 8, 13.

Peace offering, Lev. i. iii. & 7, 15, Num. vii. 1 Kin. 8, 63, ver. 7.

Mat. 28, 20, 1 Cor. 15, 58, ver. 1, 25, Ps. 19, 11, Is. 3, 10, & 1, 19, Tit. 2, 11, 12, & 3, 8, 1 Tim. 4, 8.

Before Christ
1452.

well with thee, and with thy children after thee for ever, when thou dost *that which is good and right* in the sight of the LORD thy God.

Gen. 15. 18
—21. Exod.
23. 31. & 34.
11, 24. Ps. 78.
55. & 44. 3.
& 135. 10—
12. & 136. 17
—22. ch. 7. 1.
16, 24. & 9. 3.
& 11. 23—25.
Josh. vi.—xxi.

† Heb. *inherit-
est, or pos-
sessed them.*

Ch. 7. 4, 16,
25, 26. Exod.
23. 13, 33.
Lev. 18. 3.
Judg. 2. 2, 3.
Num. 33. 52.
Ps. 106. 34—
38. Ezek. 20.
28. 1 John 5.
21. 1 Thes. 5.
26. Ps. 16. 4.
ver. 3, 4.

† Heb. *after
them.*

• See ver. 4.

† Heb. *abomi-
nation of the.*

Lev. 18. 21.
& 20. 2. Jer.
7. 31. & 32.
35. Ezek. 20.
31. & 23. 37.
Mic. 6. 7. ch.
18. 10.

Ch. 4. 2. &
13. 18. & 5.
29. 32. & 11.
32. 33. Josh.
1. 7. Prov. 30.
6. Rev. 22. 18,
19. Mat. 28.
20.

29 ¶ When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;

30 Take heed to thyself, that thou be not snared by following them after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD which he hateth have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

CHAP. XIII.

Having warned the Israelites against the peril of idolatry, arising from their Canaanitish predecessors, he now guards them against the rise of idolatry from among themselves; charges them to resist the temptation, and inflict the punishment of death upon such as attempted to seduce them to it; whether (1) By pretence of inspired direction from God, and foretelling future events; 1—5; or (2) Of friendship and relation; 6—11; or (3) Of the numbers who had already practised it; 12—18.

IF there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder;

2 And the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods, (which thou hast not known,) and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, who brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

6 ¶ If thy brother, the son of thy

mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, (which thou hast not known, thou, nor thy fathers;

7 Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth,)

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him;

9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, who brought thee out of the land of Egypt, from the house of bondage.

11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 ¶ If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee, to dwell there, saying,

13 Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, (which ye have not known,)

14 Then shalt thou inquire, and make search, and ask diligently: and, behold, if it be truth, and the thing certain, that such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shall burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

17 And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.

Before Christ
1452.

Col. 2. 4.
Eph. 4. 14
2 Tim. 3. 6.
Jude 4. 1 John
5. 19. Ps. 147.
19, 20.

Ch. 32. 16—
18. Judg. 5. 8.
& 2. 13. & 10.
6. 1 Kin. 11.
5, 7. 2 Kin. 17.
30, 31.

2 John x.
Exod. 20. 3.
Prov. 1. 10.
15. Gal. 1. 8,
9. 1 John 5.
21.

Ch. 7. 16. &
19. 13, 21. &
17. 2—7.

Ch. 17. 7.
Lev. 24. 23.

Lev. 20. 2,
27. & 24. 14,
16, 23. Num.
15. 35, 36. ch.
17. 5. & 21.
21. & 22. 21,
24. Josh. 7.
25. 2 Chr. 24.
21. Acts 7.
58.

† Bondmen.

Ch. 17. 13. &
19. 20. & 21.
21. Prov. 21
11. & 19. 25.
1 Tim. 5. 20.

Josh. 22. 11,
& c. Judg. 20.
1, 2.

Lawless
naughty men.
Judg. 19. 22.
1 Sam. 1. 16.
& 2. 12. & 10.
27. & 25. 25.
2 Sam. 16. 7.
& 20. 1.
1 Kin. 21. 10.
Prov. 19. 28.
2 Cor. 6. 15.

1 John 2. 19.
Jude 19. ch. 4.
19. 2 Kin. 17.
21.

Ch. 17. 4. &
19. 18. Job
29. 16.

Ch. 7. 2, 16.
& 2. 34. Rev.
17. 16. & 18.
18. & 19. 3.
Josh. 6. 21,
24, 26. Exod.
22. 20. Lev.
27. 28.

Or devoted.
Lev. 27. 29.
ch. 7. 26.
Josh. 6. 17,
18. & 7. 1.
11, 12. & 22.
20. Is. 30. 22.
Lev. 26. 40—
45. ch. 30. 2,
3. Gen. 18. 25.
Is. 1. 19. & 3.
10. Rom. 2. 7.
10. 1 Cor. 15.
58. ch. 12. 15,
32. Ps. 19. 11.
Tit. 3. 8. 14.
1 Tim. 4. 8.
Mat. 6. 33—

REFLECTIONS UPON CHAP. XII.—Abominable to God is all will worship. And it is impossible to reconcile the worship of God and mammon—of Christ and Belial. But in the best ordered churches on earth, something will still be defective. Perfect purity is reserved for the heavenly Canaan: and therefore in cases of necessity, some ordinances of worship may be omitted, which in other circumstances would render us highly culpable. The excellency of worship lies not in any pompous form, but in its exact correspondence with God's prescriptions. Let me then not merely cease from evil, but learn to do well. Let me attend to, and improve, every instituted ordinance of fellowship with God. Let his institutions, not any customs or law of men, whether under the best or the worst of governments, be the standard of my religious observances. Let not only my solemn eating and drinking at his table, but even my ordinary refreshments, be conducted according to his prescriptions, and intended chiefly for his glory. And never should his ministers be straitened, or his poor starved, while I am able to relieve them.

REFLECTIONS UPON CHAP. XIII.—Provoking to God, and dangerous to men, is the sin of idolatry, with respect to the object or means of worship; yet sinners are much set upon it, and need to be held back by the greatest restraints. With what care, what zeal, what impartiality, ministers and magistrates ought therefore to oppose the very first appearances of it! No testimony, however strongly supported, is admissible against the revealed truths of God. No pretence of inspiration from God, no semblance of miracles, no tie of natural affection, ought to make us connive at the seducers. Though temptations be doubly bewitching which come through those whom we love, and hope of secrecy and security in sin is a great snare to lead men into it, yet let us remember that to conceal or protect such criminals is to render ourselves partakers in their crimes. If they are become obstinate in their evil way, they ought no longer to be reckoned as conscientiously mistaken persons, but as children of Belial, who are perfectly lost to all manner of virtue, and become nuisances and plagues to both church and state. If their quality or multitude protect them from human

Before Christ
1452.

CHAP. XIV.

Here Moses teaches them (1) To distinguish themselves as the children and people of God from their heathen neighbours, in their humane and moderate mourning for their dead; 1, 2; and in the purity of their food, eating nothing of unclean beasts, or even of clean ones which had died of themselves; and to prepare nothing in an inhuman or superstitious manner; 3—21. (2) To mark themselves, and whatever they had, to be the Lord's property, by their exact payment of the tithes, whether the yearly ones, or that of the third year, for the use of the religious festivals, the Levites, or the poor; 22—29.

YE are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

3 Thou shalt not eat any abominable thing.

4 These are the beasts which ye shall eat: the ox, the sheep, and the goat,

5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless, these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it is unclean unto you.

11 Of all clean birds ye shall eat.

12 But these are they of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckoo, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And every creeping thing that flieth is unclean unto you: they shall not be eaten.

20 But of all clean fowls ye may eat.

21 Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee;

25 Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou and thine household.

27 And the Levite that is within thy gates, thou shalt not forsake him; for he hath no part nor inheritance with thee.

28 At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates:

29 And the Levite (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, who are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

CHAP. XV.

In this chapter Moses gives orders (1) That all debts, owing by the Hebrews to one another, should be released on the seventh or sabbatical year; 1—6; and yet that none, for fear of losing their money, should deny lending to their poor brethren; 7—11. (2) That, after six years' service, all Hebrew bond-servants should be dismissed free, and with some gratuitous donations, as a stock to enable them to set up for themselves, unless they should refuse to accept their freedom; 12—18. (3) That all their firstlings, male or female, should be devoted to the Lord alone, and offered in sacrifice, if unblemished; but none of the blood, even of the blemished, eaten; 19—23.

or deform it. If I live on meat which cometh down from heaven, let me never dishonour my Provider and Portion by a base lusting after, or catching at, any thing earthly and vile. Such as are not satisfied with the lawful gratifications which God allows them, will never be satisfied in the gratification of their lawless lusts. And, though under the gospel I am not so restricted from the flesh or animals, yet I am no less restricted from intimacy and fellowship with unclean sinners, and their works of darkness and death. Here likewise I may learn that there is need of frequent and diligent assembling before God, to render us faithful in his service; that the ways of religion abound with joys and pleasures, and afford the surest grounds of thankfulness; and that there is the greatest advantage in kindness to God's ministers, the poor, the fatherless, and widows. Let him therefore demand what he will for his service out of my outward estate, and may I give it cheerfully and seasonably! God loveth a cheerful giver; and will supply all my need, according to his riches in glory by Christ Jesus.

Before Christ
1452.

Lev. 11. 20.
Phil. 3. 18.
19. 2 Kin. 17.
28—41. Tit.
1. 16. 2 Tim.
3. 5.

Ver. 11. all
that are not
prohibited,
ver. 12—19.
Lev. 11. 13—
30.

Lev. 11. 39.
& 17. 15. Is.
52. 11. Eph.
5. 7, 11.

Exod. 12. 43,
45.

See ver. 2.
ch. 7. 6. Dan.
8. 24. & 12. 7.
Is. 62. 12. &
60. 21.

Exod. 23. 19.
& 34. 26.
1 Thes. 5. 22.
Rom. 12. 2.

Lev. 27. 30—
33. Num. 18.
21. ch. 18. 1.
& 12. 17, 18.
ver. 28, 29. &
26. 12.

Ch. 12. 6, 7,
11, 12, 17, 18.
& 15, 19, 20.
i. e. second
tithe and
firstling.

Gen. 15. 13.
Exod. 23. 2.
ch. 12. 21. &
11. 24.

Shiloh. Josh.
18. 1. Ps. 78.
60. Jer. 7. 12.
and after-
wards Jeru-
salem, Ps.
78. 68, 69.
2 Chr. 6. 6.

Mat. 21. 12.
ch. 12. 12, 18.

Heb. asketh
of thee.

Ch. 12. 12,
18, 19. ver.
29. Neh. 10.
39. Gal. 6. 6.
1 Cor. 9. 13.
14. 1 Thes. 5.
12, 13. 1 Tim.
5. 17.

Ch. 26. 12.
Amos 4. 4.
i. e. a third
tithe, or the
second tithe
on the third
year.

Num. 18. 20.
ch. 10. 9. &
18. 1.

Exod. 22. 22.
ch. 24. 19—
21. & 26. 12,
13. & 16. 11,
14. & 10. 19,
20.

Prov. 3. 9, 10
& 11. 24, 25.
Ezek. 44. 3.
Mal. 3. 10.
11. 2 Cor. 9.
6—10. Gen.
22. 17. & 30.
27, 30. & 39.
3. ch. 28. 2—
14. Lev. 26.
3—12. Prov.
10. 22.

John 1. 12.
Gal. 3. 25.
1 John 3. 1—3.
2 Cor. 6. 18.

Lev. 19. 27,
28. & 21. 5.
1 Kin. 18. 28.
Jer. 16. 6, 7.
& 41. 5. & 47.
5. & 48. 37.
1 Thes. 4. 13.

Ch. 7. 6. &
26. 18, 19. &
4. 7. & 28. 9.
& 32. 9. Jer.
2. 3. Amos 3.
2. Ps. 135. 4.
ver. 21.

2 Sam. 7. 24.
Exod. 19. 5.
6. 1 Pet. 2. 9.
Tit. 2. 14.

Lev. 11. 10—
12, 20, 23, 41.
42. Ezek. 4.
14. Is. 65. 4.
Acts 10. 13.

Lev. 11. 2—20.

Or, dison.

Heb. dishon.

Lev. 11. 3.
1 Cor. 2. 15.
Luke 1. 6.
Acts 1. 11. &
24. 16. Ps. 1.
2.

Lev. 11. 4—
8. Tit. 1. 16.
2 Tim. 3. 2—
5. Rev. 21. 8.
27. 2 Pet. 2.
18—22.

Lev. 11. 9.
Rom. 13. 14.
Acts 20. 21.
Gal. 5. 6.

Lev. 11. 10.
Gal. 6. 15.
John 3. 3, 5.
Luke 13. 3, 5.

Lev. 11. 13—
15. Ps. 14. 1—
5. Rom. iii.
xviii. Tit. 3. 3.
Eph. 2. 2, 3.
2 Tim. 3. 2—
5.

Lev. 11. 16—
19. Is. 27. 11.
1 Thes. 5. 7.
Eph. 5. 8. &
4. 18, 19.

Lev. 11. 13—
15. Ps. 14. 1—
5. Rom. iii.
xviii. Tit. 3. 3.
Eph. 2. 2, 3.
2 Tim. 3. 2—
5.

Lev. 11. 16—
19. Is. 27. 11.
1 Thes. 5. 7.
Eph. 5. 8. &
4. 18, 19.

Lev. 11. 13—
15. Ps. 14. 1—
5. Rom. iii.
xviii. Tit. 3. 3.
Eph. 2. 2, 3.
2 Tim. 3. 2—
5.

Lev. 11. 16—
19. Is. 27. 11.
1 Thes. 5. 7.
Eph. 5. 8. &
4. 18, 19.

Lev. 11. 13—
15. Ps. 14. 1—
5. Rom. iii.
xviii. Tit. 3. 3.
Eph. 2. 2, 3.
2 Tim. 3. 2—
5.

Lev. 11. 16—
19. Is. 27. 11.
1 Thes. 5. 7.
Eph. 5. 8. &
4. 18, 19.

Lev. 11. 13—
15. Ps. 14. 1—
5. Rom. iii.
xviii. Tit. 3. 3.
Eph. 2. 2, 3.
2 Tim. 3. 2—
5.

Lev. 11. 16—
19. Is. 27. 11.
1 Thes. 5. 7.
Eph. 5. 8. &
4. 18, 19.

Lev. 11. 13—
15. Ps. 14. 1—
5. Rom. iii.
xviii. Tit. 3. 3.
Eph. 2. 2, 3.
2 Tim. 3. 2—
5.

Lev. 11. 16—
19. Is. 27. 11.
1 Thes. 5. 7.
Eph. 5. 8. &
4. 18, 19.

Lev. 11. 13—
15. Ps. 14. 1—
5. Rom. iii.
xviii. Tit. 3. 3.
Eph. 2. 2, 3.
2 Tim. 3. 2—
5.

Lev. 11. 16—
19. Is. 27. 11.
1 Thes. 5. 7.
Eph. 5. 8. &
4. 18, 19.

Lev. 11. 13—
15. Ps. 14. 1—
5. Rom. iii.
xviii. Tit. 3. 3.
Eph. 2. 2, 3.
2 Tim. 3. 2—
5.

Lev. 11. 16—
19. Is. 27. 11.
1 Thes. 5. 7.
Eph. 5. 8. &
4. 18, 19.

Lev. 11. 13—
15. Ps. 14. 1—
5. Rom. iii.
xviii. Tit. 3. 3.
Eph. 2. 2, 3.
2 Tim. 3. 2—
5.

Lev. 11. 16—
19. Is. 27. 11.
1 Thes. 5. 7.
Eph. 5. 8. &
4. 18, 19.

Lev. 11. 13—
15. Ps. 14. 1—
5. Rom. iii.
xviii. Tit. 3. 3.
Eph. 2. 2, 3.
2 Tim. 3. 2—
5.

justice, the vengeance of God will shortly find them out; for all that depart from him shall surely perish. But, in our zeal for the pure worship of God, we must at once testify our detestation of idolatry or superstition, and plainly manifest that in our zeal we have no eye to promote our own carnal advantage. And whatever power magistrates may have from God to punish such evil-doers, for the preservation of the true religion where it is, they can shew no warrant for the exertion of force in the propagation of it.

REFLECTIONS UPON CHAP. XIV.—If I am the Lord's; if, by his choice, his blood, his grace, his power, he hath distinguished me from the world; let me never affect conformity to the foolish, sinful, and barbarous customs of it. If God himself be my God and my ALL, let me never idolatrously mourn for the death of relations, as if I had nothing left, or had no hope. If my body be the temple of the Holy Ghost, bought with Jesus' blood, let me never disfigure

Before Christ
1452.

At the end of ^aevery seven years thou shalt make a release.

2 And this is the manner of the release: Every ^{*}creditor that lendeth *ought* unto his neighbour shall release *it*; he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD's release.

3 ^bOf a foreigner thou mayest exact *it again*: but *that* which is thine with thy brother thine hand shall release;

4 [†]Save when there shall be no poor among you; for the LORD shall ^ggreatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:

5 ^dOnly if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee; and ^ethou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the LORD thy God giveth thee, thou ^fshalt not harden thine heart, nor shut thine hand from thy poor brother;

8 ^eBut thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need *in that* which he wanteth.

9 ^hBeware that there be not a [†]thought in thy ^{||}wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be ⁱsin unto thee.

10 Thou shalt ^ksurely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For the poor shall never cease out of the land: therefore I command thee, saying, ^mThou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ And ⁿif thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee thou ^oshalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith

the LORD thy God hath blessed thee thou shalt give unto him.

15 And thou ^pshalt remember that thou wast a bond-man in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.

16 And it shall be ^qif he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

17 Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant ^rfor ever. And also unto thy maid-servant thou shalt do likewise.

18 It shall not seem ^shard unto thee when thou sendest him away free from thee; for he hath been worth a ^tdouble hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou dost.

19 ¶ All the firstling males that come of thy herd, and of thy flock, thou shalt sanctify unto the LORD thy God: thou shalt do no work with the ^ufirstling of thy bullock, nor shear the firstling of thy sheep.

20 Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

21 ^vAnd if there be *any* blemish there-in, *as if it be* lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat ^wit within thy gates: the unclean and the clean *person shall eat it* alike, [†]as the roebuck, and as the hart.

23 ^xOnly thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

CHAP. XVI.

Here we have a repetition of the laws concerning the three yearly feasts of the passover, 1—8; pentecost, 9—12; and tabernacles, 13—15; and the people's attendance on them; 16, 17. (2) Orders given for the appointment of inferior magistrates, and for the righteous manner of their administrations; 18—20. (3) A prohibition of groves near God's altar, and of images; 21, 22.

OBSERVE the ^amonth of Abib, and keep the passover unto the LORD thy God: for ^bin the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore ^csacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

3 ^dThou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for ^ethou camest forth out of the land of Egypt in haste; that thou

Before Christ
1452.

Ch. 16. 12.
Lev. 25. 42.
Exod. 20. 2,
&c. Eph. 2,
1—22. Tit. 2.
11—14. Luke
1. 74, 75.

Exod. 21. 5—
11. Ps. 40.
6—8.

Lev. 25. 39—
42. till death,
or the year of
jubilee.

Ver. 14.

Luke 17. 7, 8.
with Is. 16.
14. & 21. 16.
Hired ser-
vants staid
three years,
and this staid
six.

Exod. 13. 2,
12. & 34. 19.
Lev. 27. 26.
Num. 3. 10. &
18. 17. Col. 1.
15, 18. Rev.
14. 4.

Second first-
lings, ch. 12.
5—7, 17, 18.
& 14. 23.
Num. 18. 15.

Ch. 17. 1.
Lev. 22. 20—
25. & 1. 3, 10.
& 3. 1. 6. &
4. 3, 28. & 9.
3. & 14. 10. &
5. 5, 18. & 6.
6. Num. 19. 2.
Mal. 1. 8, 13.
14. Heb. 7. 26.
1 Pet. 1. 19.

Ch. 12. 21,
22.

† As common
food.

Ch. 12. 16, 23.
Gen. 9. 4.
Lev. 3. 17. &
7. 26. & 17.
10, 12, 14.
1 Sam. 14. 32.
Ezek. 33. 25.

Exod. 12. 2—
11, 43—49.
&c. Lev. 23.
5. Num. 9. 2
—5. & 28. 16.
1 Cor. 5. 7, 8.

Exod. xii. xiii.
& 34. 18. &
23. 15.

Num. 28. 16
—23. Exod.
12. 5. 2 Chr.
35. 7. ch. 12.
5, 6. ver. 5—
7.

Exod. 12. 15,
18, 19. & 13.
6, 7. & 34. 18.
& 23. 15.
Lev. 23. 6.
Num. 28. 17.
1 Cor. 5. 8.
Zech. 12. 10.
Exod. 12. 33,
34, 39. & 11.
8.

REFLECTIONS UPON CHAP. XV.—In this year of release I behold the acceptable, the evangelical, and the eternal, year of God's redeemed; in which we, infinite debtors to the law and justice of God, are justified from all things; and we, bond-sinners of mankind, are restored to our liberty, and enriched by his grace with blessings innumerable and everlasting. But let me think also how irreligious and inhumane is severity towards poor but honest debtors; it entails a curse upon our property. And it is base to make God's kindness to the poor an occasion of our unkindness to them. To refuse lending to them, if industrious, when we have God to be their surety, who will repay us with usury, is absurd; but especially is it dangerous to have their cry ascending to heaven

against us. And often will it be found what we call prudence, in withholding from them, is held extremely sinful and criminal before God. He knows and remarks every thought of our hearts; and it is not so much the gift, as the temper of the giver, that he regards. Servants likewise ought to be treated with tenderness and kindness, especially if found faithful.—It is important to watch against every suggestion which may divert us from our duty, or discourage us in it.—But while in these firstlings I see Jesus, and all his redeemed, devoted to the honour of God, according to their respective purity and stations, let me think with what exactness every thing belonging to the Lord ought to be used in his service in the very manner prescribed by himself.

Before Christ
1452.

mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 And thereshall be unleavened bread seen with thee in all thy coasts seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat it in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days shalt thou eat unleavened bread; and on the seventh day shall be a solemn assembly to the LORD thy God; thou shalt do no work therein.

9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time* as thou beginnest to put the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a free-will offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee:

11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bond-man in Egypt: and thou shalt observe and do these statutes.

13 Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine.

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose; because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

16 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose;

in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

17 Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.

18 Judges and officers shalt thou make thee in all thy gates which the LORD thy God giveth thee throughout thy tribes: and they shall judge the people with just judgment.

19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

21 Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 Neither shalt thou set thee up any image; which the LORD thy God hateth.

CHAP. XVII.

Here Moses gives orders (1) Concerning the perfection and purity of the animals offered in sacrifice; 1. (2) Concerning the manner of punishing such Hebrews as worshipped idols; 2—7. (3) Concerning the bringing of appeals from inferior courts to the great council or sanhedrim; 8—13. (4) Concerning the choice and duty of their kings; 14—20.

THOU shalt not sacrifice unto the LORD thy God any bullock, or sheep, wherein is blemish, or any evil-favouredness: for that is an abomination unto the LORD thy God.

2 If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard of it, and inquired diligently, and behold it be true, and the thing certain, that such abomination is wrought in Israel;

5 Then shalt thou bring forth that man or that woman, who have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones till they die.

6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So

Before Christ
1452.

Exod. 23. 15. & 34. 20. Prov. 3. 9, 10. Rom. 12. 1.

Lev. 27. 8. Ezra 2. 69. 1 Pet. 4. 11. 1 Cor. 16. 2. 2 Cor. 8. 12—14.

Heb. according to the gift of his hand.

Exod. 18. 25. 2 Chr. 19. 8. ch. 20. 5. 1 Chr. 23. 4. & 26. 29. John 7. 24. Ps. 82. 2, 3. & 58. 1, 2.

Exod. 23. 6. 8. Lev. 19. 15. ch. 24. 17. & 27. 19. 1 Sam. 8. 3. Acts 24. 26. Prov. 17. 23. & 19. 6. Is. 1. 23. Eccl. 7. 7.

Or, matters.

Ch. 25. 16. Ps. 82. 2, 3. Mic. 6. 8. Phil. 4. 8. Rom. 13. 7, 8. Mat. 7. 12.

Heb. justice, justice.

Judg. 3. 7. 1 Kin. 14. 23 & 16. 33. ch. 12. 4, 30, 31.

Lev. 26. 1. Exod. 20. 4. & 34. 13. ch. 5. 8. & 27. 15. Acts 17. 29.

Or statue, or a pillar.

Ch. 15. 21. Exod. 12. 5. Lev. 1—viii. & 22. 20—25. Mat. 1. 8, 13, 14.

Or, goat.

Ch. 13. 6. ver. 3.

Ch. 4. 19. Job 31. 26. Ezek. 8. 16. 2 Kin. 17. 16. & 21. 3. Is. 34. 4. Jer. 8. 2. & 33. 22. & 7. 22, 23.

Ch. 13. 14. & 19. 18. John 7. 51.

Ch. 22. 24. & 13. 10. Lev. 24. 14, 16. Josh. 7. 25.

Num. 35. 30. ch. 19. 15. Mat. 18. 16. John 8. 17. 2 Cor. 13. 1. 1 Tim. 5. 15. Heb. 13. 28.

Ch. 13. 5, 9. & 19. 19. Acts 7. 58. This made witnesses cautious in their testimony, and afraid to imitate what they had seen.

REFLECTIONS UPON CHAP. XVI.—Is it not shameful that even the most solemn ordinances of our fellowship with God should need to be so frequently inculcated upon us! But since Jesus, our passover, hath been sacrificed for us, and our pentecost, the effusion of the Holy Ghost, by an ascended Saviour, is fully come, and the tabernacle of God is in manhood, and is with men upon earth, with holy joy and gladness, let us, and others instigated by us, observe our solemn feasts, and keep our eyes always fixed upon the Lamb of God. And while we ourselves are comforted of Christ, let us remember, it is both ho-

nourable and God-like to follow his example, and to manifest a tender regard to the poor and afflicted. Let us observe likewise that magistrates are necessary for the regulation of mankind; and should be so placed that people may have easy access to them, and it is becoming that, in all their ministrations, they shew themselves of proper abilities and remarkable integrity. But dangerous is it, in the worship of God, to copy after the example of wicked and idolatrous men; his worship is pure and spiritual; he regards not the external appearance, but they who worship him must worship him in spirit and in truth.

Before Christ
1452.

thou shalt put the evil away from among you.

Exod. 18. 26.
& 21. 13, 20.
& c. 2 Chr. 19.
2—10. Num.
35. 10—33.
1 Kin. 3. 16.
& c. ch. 19. 4,
10, 11.

Ch. 12. 5. &
19. 17. 2 Chr.
19. 2—10. Ps.
122. 5.

Ver. 12. ch.
21. 5. & 19.
17. Jer. 18. 18.
Mal. 2. 7.
2 Chr. 19. 8—
11. Hag. 2.
11.

Mat. 23. 2, 3.
ch. 3. 32, 33.

8 ¶ If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment:

10 And thou shalt do according to the sentence which they of that place, which the LORD shall choose, shall shew thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand nor to the left.

Num. 15. 30.
Ezra 10. 8.
Hos. 4. 4. ch.
10. 8. & 13. 5.
11. Heb. 10.
26—29. Mat.
10. 14.

Heb. not to
hearken.

Ver. 7. ch. 15.
11. & 10. 20.
& 21. 21. &
13. 11. Prov.
21. 11. & 19.
25. 1 Tim. 5.
20.

Num. 15. 2,
18. ch. 7. 1. &
18. 9. & 26. 1.
9. Josh. 1. 13.

1 Sam. 8. 5—
7.

12 And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me;

15 Thou shalt in any wise set him king over thee whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, who is not thy brother.

Kin. 4. 26.
& 10. 26, 23.
Ps. 20. 7. Is.
31. 1—3. Jer.
42. 10. & c.
Ezek. 17. 15.

Exod. 14. 13.
Num. 14. 3.
4. ch. 28. 68.
Hos. 11. 5.
Jer. 42. 15.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

Prov. 30. 8.
9 & 24. 22.
Mat. 6. 24. &
13. 22. 1 Tim.
6. 10, 19.

Ch. 31. 9, 26.
2 Kin. 22. 8.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites:

Josh. 1. 8.
Ps. 119. 24,
97—100. ch.
6. 6. 9. & 11.
18. 2 Tim. 3.
15—17. John
20. 31.

19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his

God, to keep all the words of this law, and these statutes, to do them:

Before Christ
1452.

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment to the right hand or to the left: to the end that he may prolong his days in his kingdom; he, and his children, in the midst of Israel.

Ps. 131. 1, 2.
ver. 11. ch. 4
2. & 12. 25,
28, 32. & 5.
29, 32. & 11.
32, 33.
Ps. 19. 11. &
132. 12. 1 Kin.
11. 12, 13,
34, 36. 2 Kin.
10. 30. with
1 Sam. 13. 13,
14. & 15. 23.

CHAP. XVIII.

Contains (1) Rules for settling the revenues of the church, and the maintenance of the priests and Levites, especially when attending upon the service of the temple; 1—8, (2) Prohibitions of heathenish customs, idolatrous and magical; 9—14. (3) A promise of the spirit of prophecy to continue among them, and at last centre in Christ the great Prophet; 15—18. (4) A denunciation of God's wrath against despisers and counterfeiters of prophecy; with a rule whereby to try them; 19—22.

THE priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

Num. 18. 9—
21, 23, 24. &
26. 62. Josh.
13. 33. & 18.
7. & 14. 7. ch.
10. 9. & 12.
9. & 14. 27.
29. 1 Tim. 5.
17. 2 Tim. 4.
7, 8. 1 Pet. 5.
3, 4.

2 Therefore shall they have no inheritance among their brethren: the LORD is their inheritance, as he hath said unto them.

The offerings
of the Lord,
Josh. 13. 14,
33. & 18. 7.

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

Peace-offer-
ings, ch. 12.
6, 27. Exod.
10. 25. & 29.
22—26. Lev.
10. 14, 15. &
7. 30—34.
Num. 18. 18.

4 The first-fruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

Exod. 22. 29.
& 23. 19.
Lev. 25. 13.
ch. 26. 9, 10.
Num. 18. 12,
24.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD; him and his sons for ever.

Exod. 28. 1.
& 29. 1, & c.
Lev. viii. ix.
Num. 3. 10. &
xvi. xvii.
1 Cor. 9. 11—
14. Heb. 5. 4.
Num. 25. 13.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;

Num. 35. 2.
Ps. 27. 4. &
26. 8. ch. 12.
5, 6. & 16. 2.
Some Levites
rendered
themselves
constant at-
tendants at
the tabernacle
or temple.

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites do, who stand there before the LORD.

1 Chr. 24. 1,
2.

8 They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

Heb. his sales
by the fathers,
Lev. 25. 32.
He might sell
what property
he had in his
own city.

9 ¶ When thou art come into the land, which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

Lev. 18. 21. &
19. 26, 31. &
20. 2, 6, 27.
Exod. 22. 18.
1 Sam. 28. 7.
ver. 11—14.
Is. 8. 19.

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12 For all that do these things are an abomination unto the LORD: and be-

Lev. 18. 24—
30. ch. 9. 4.

REFLECTIONS UPON CHAP. XVII.—We ought to honour the Lord with the best that we have—the best of our time and abilities, the best of our age and strength. But apostasy from the true religion to the worship of idols is extremely wicked and ruinous. It is necessary that the execution of malefactors be as public and solemn as possible, that others may hear and fear. But, in matters of life and death, nothing less than the clearest evidence should be admitted. Great care must be taken at once to maintain the just rights of subjects, and the lawful authority of magistrates: and we must obey, not only for wrath, but also for conscience sake. To rebel against the lawful orders of government, is to commit treason against the Majesty of heaven. But, in order to secure

respect to their government, magistrates ought to be deliberately set up; they ought to avoid whatever gratifies their lust, or tends to corrupt them. God's word should be the supreme standard of their determinations. Piety, prudence, humble condescension, and equity, should run through the whole of their conduct. No day should pass without reading of God's word. The fear of God powerfully induces to an obedience to his commands. And the higher our station is, the more exemplary and humble our conversation ought to be. Religion is the best security of thrones, and every other honour: and, even in this world, there is a great reward in keeping God's commandments.

Before Christ
1452.Or upright, or
sincere. Gen.
6. 9. & 17. 1.
Mat. 5. 48.
1 Cor. 2. 7.
2 Cor. 1. 12.
Tit. 2. 12.Or, inherit.
Acts 14. 16.
ver. 15. Ps.
147. 17, 20.John 1. 45.
Acts 3. 22. &
7. 37. Heb. 3.
1. Col. 2. 3.
Is. 61. 1. Heb.
1. 1.Ch. 5. 5.
1 Tim. 2. 5.
John 1. 17.
Heb. 3. 2-6.
Luke 24. 19.
John 6. 40.Mat. 17. 5.
Luke 10. 16.
Heb. 2. 3. &
12. 25.Exod. 20. 19.
ch. 5. 24-28.
& 9. 10. Heb.
12. 19.

Ch. 5. 28.

John 1. 45.
Acts 3. 22. &
7. 35. Heb. 3.
1. & 1. 1. ver.
15. Christ was
like to Moses
in respect of
personal ex-
cellencies, in-
timacy with
God, power
over the
church, and
erection of a
whole system
of worship.Is. 50. 4. &
51. 16. & 49.
2. & 61. 1, 2.
Ps. 45. 2-5.
John 4. 25. &
8. 28. & 12.
49, 50. & 15.
15.John 7. 16.
Luke 10. 16.
Acts 3. 23.
1 Thes. 2. 16.
Heb. 2. 3. &
10. 26, 27. &
12. 25, 26.
Mat. 11. 20-24.Ch. 13. 5.
Ezek. 13. 6.
Jer. 14. 14. &
27. 15. Zech.
13. 3.
Jer. 2. 8. &
23. 13. & 13.
1. 1 Kin. 18.
19. Jer. 23. 13,
14.Ch. 13. 5, 9.
& 17. 5.See ch. 7. 17.
& 8. 17. & 9.
4. Jer. 13. 22.Jer. 28. 8, 9.
Heb. 2. 3.
Zech. 1. 5, 6.
with ch. 13. 2.
2 Kin. 20. 1.
Jon. 3. 4. But
the happen-
ing of the
foretold event
did not in
some cases
prove the
foreteller to
have been in-
spired by
God, ch. 13. 2.Ch. 6. 10, 19.
& 7. 1. 2. &
17. 14. Num.
15. 2.Heb. inherit-
est, or pos-
sessesst.Exod. 21. 13.
Num. 35. 10,
11. Josh. 20.
2. with ch. 4.
41-43.The way to
them was to
be kept al-
ways clear,
and marked
with direc-
tive signs.Ver. 4. Num.
35. 15, 20.
Exod. 21. 13.
Josh. 20. 3, 5.
ch. 4. 42.
Heb. 6. 18.
1 Tim. 1. 13.
John 6. 37.
Mat. 11. 28.

cause of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be perfect with the LORD thy God

14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.

15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

16 According to all that thou desiredst of the LORD thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well spoken that which they have spoken.

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.

20 ¶ But the prophet, who shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

21 ¶ And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

CHAP. XIX.

Hitherto Moses had chiefly repeated and enforced the laws relative to the worship of God; now he inculcates the duties we owe to our neighbours. (1) He repeats the law for the appointment of cities of refuge to involuntary man-slayers, and for the punishment of wilful murder; 1-13. (2) He prohibits the removal of land-marks. (3) He fixes the extent of proof necessary in criminal cases, 15; and (4) appoints the punishment of perjury; 16-21.

WHEN the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses;

2 Thou shalt separate three cities for thee in the midst of thy land which the LORD thy God giveth thee to possess it.

3 ¶ Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ¶ And this is the case of the slayer, who shall flee thither that he may live; Whoso killeth his neighbour ignorantly, whom he hated not in time past:

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head slippeth from the shelve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

6 Lest the avenger of the blood pursue the slayer while his heart is hot, and overtake him; because the way is long, and slay him; whereas he was not worthy of death, in as much as he hated him not in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three:

10 That innocent blood be not shed in thy land which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:

12 Then the elders of his city shall send and fetch him thence, deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

14 ¶ Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 ¶ One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness rise up against any man to testify against him that which is wrong;

17 Then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges which shall be in those days;

18 And the judges shall make diligent inquisition: and, behold, if the witness be

Before Christ
1452.Heb. from
yesterday the
third day.

Heb. iron.

Heb. wood.

Heb. findeth.

Num. 35. 25.
Josh. 20. 2-
6. John 10. 27
-29. 1 Tim.
1. 13. Is. 45.
17. 22.Num. 35. 12.
Josh. 20. 5.
Gal. 3. 10, 13.
Heb. 2. 3.Heb. smite
him in life.Ch. 21. 22.
Jer. 26. 11, 16.
Luke 24. 20.
1 Tim. 1. 13.Heb. from
yesterday the
third day.Ch. 12. 20. &
11. 24, 25.
Gen. 15. 18-
21. & 28. 14.
Exod. 23. 31.Ch. 12. 32. &
6. 25. & 10.
12. Mic. 6. 4.
Luke 1. 6.Whether
these last
three were
ever added
is uncertain.Ver. 6. Exod.
21. 13. Josh.
20. 3-6.Num. 35. 16
-21. 30-32
Exod. 21. 12,
14, 23. Gen. 9.
6. see ver. 13.
ch. 27. 24.
Heb. in life.Exod. 21. 14.
1 Kin. 2. 28-
34.Gen. 9. 6.
Exod. 21. 12,
14, 23. Lev.
24. 17, 20.
Num. 35. 30,
33. Rom. 13.
4. Mat. 26.
52. Rev. 13.
19. see ver. 11.Ch. 27. 17.
Job. 24. 2.
Prov. 22. 28.
Hos. 5. 10.
& 23. 10.Num. 35. 30.
ch. 17. 6.
Mat. 18. 16.
John 8. 17.
2 Cor. 13. 1.
Heb. 10. 28.
1 Tim. 5. 19.Or, falling
away.Ch. 17. 8, 9.
Ps. 82. 1, 2.
2 Chr. 19. 6.Ch. 13. 14. &
17. 4. 1 Kin.
8. 31, 32.
2 Chr. 19. 6,
7.

REFLECTIONS UPON CHAP. XVIII.—Since God hath provided subsistence for ministers, they ought never willingly to entangle themselves in worldly business; farming, merchandise, or the like: for those, who love God's ordinances as they ought, will not grudge to contribute to their support. None ought to supplant another with respect to what the Lord hath allotted him. But a worldly-minded minister is a SCANDAL to his profession—a LIVING LIE! God indeed most highly regards such ministers as leave their worldly all, and follow him, and do more in the church than men could desire of them. But it is shocking to find in countries, privileged with gospel light, affectors of fellowship with devils in

charms, fortune-telling, witchcraft, and the like! and what a mercy it is if God has preserved us from these abominations! But oh! infinite grace! in order to destroy the work, and deliver us from the delusions of the devil, God raises up his Son, a Prophet, who knows the whole mind of God, and who reveals a complete system of worship! Blessed are those, who hear his voice; and infinite is the hazard and ruin of such as refuse to regard him! But, since seducers arise in the church of God, it is necessary to try all, and to censure and punish such as are found notorious impostors.

Before Christ
1452.

a false witness, *and* hath testified falsely against his brother;

• Prov. 19. 5, 9.
Dan. 6. 24.
Exod. 21. 24.
25. Mat. 7. 2.
ver. 21. ch. 13.
5. & 18. 20. &
17. 7. & 21.
21. & 24. 7.
Jer. 14. 15.
Zech. 13. 3.

19 Then shall ye do unto him as he had thought to have done unto his brother: so shalt thou put the evil way from among you.

• Ch. 13. 11. &
17. 13. & 22.
21. 22. 24. &
21. 21. Prov.
21. 11. & 19.
25. 1 Tim. 5.
20.

20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

• Gen. 9. 6.
Exod. 21. 12,
14, 23—25.
Lev. 24. 20.
Mat. 5. 38.

21 And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAP. XX.

Contains the laws and ordinances of the Hebrew wars. (1) Relating to the soldiers; how they must be encouraged when drawn up to the battle, 1—4; and how those must be dismissed whose private affairs call for their attendance at home, or whose weakness and cowardice disqualify them for fighting; 5—9. (2) Relating to their conduct in war; what treaties they might make with distant cities or nations, 10—15; what destruction they must make of the Canaanites into whose land they were going; 16—18; and what care they must take not to destroy fruit-trees, when they should besiege cities; 19, 20.

• Ch. 2. 21. &
7. 1. & 25. 17.
19. Judg. 3.
12. 28. & 11.
4. 12. 2 Sam.
10. 2. 6. Ps.
33. 16. 17.

WHEN thou goest out to battle against thine enemies, and seest horses and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God is with thee, who brought thee up out of the land of Egypt.

• Ver. 3. 4, 8.
2 Chr. 13. 7.
12. & 32. 18.
Is. 7. 4. & 41.
10—16. Ps.
118. 6. & 28.
7. & 20. 7.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

• Num. 10. 9.
& 31. 6. Judg.
20. 27. 28.
1 Sam. 14. 18.
2 Chr. 13. 12.

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them:

• Heb. be tender.

† Heb. make hearts.

• See ver. 1. ch.
1. 30. & 3. 22.
Is. 41. 10. 15.
16. Ps. 27. 3.
& 3. 6. Heb.
13. 6. Rom. 8.
31. Prov. 21.
30. Exod. 14.
14. Nch. 4. 20.

4 For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you.

• Ch. 16. 18.
i. e. general
officers of the
army.

5 ¶ And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

• Neh. 12. 27.
Ps. xxx. title.
2 Sam. 11. 25.
Acts 20. 22.

6 And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it.

• Heb. made it common, see
Lev. 19. 23,
24. ch. 28. 30.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in battle, and another man take her.

• Ch. 24. 5.
Prov. 5. 18,
19

8 And the officers shall speak further unto the people; and they shall say, What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.

• Judg. 7. 3.
Pa 103. 13,
14.

• Heb. melt. Thus, only such as were hearty and courageous went to the battle.

REFLECTIONS UPON CHAP. XIX.—While in these cities of refuge I again view a crucified Redeemer, as my near and all-sufficient protection, and his ministers as assisting and directing me in my flight to it, plain and open is my way to it, and my warrant to enter. Yet so great is our ignorance, our unconcern, our unbelief, that we need many and repeated descriptions of him, and encouragements to flee to him: and God graciously affords them in his word; happy are they who embrace the promise. But desperate is their case who sin presumptuously, and refuse this great salvation! Nay, how criminal in God's sight must wilful murder be, when nothing less than the blood of the offender can be admitted as the punishment of it! Every thing that marks out and ascertains men's property should be exactly preserved, that so disputes and unjust invasions may be prevented: and witnesses should be examined in the courts of judicature with accuracy and care, that none may suffer unjustly through false witnessing, and none that dare to bear false witness may escape condign punishment.

REFLECTIONS UPON CHAP. XX.—While we remark how carefully piety towards God, tenderness towards others, and prudence towards ourselves, should be carried into war itself, let us ponder how necessary it is that armies and

Before Christ
1452.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

• Inferior officers.

10 ¶ When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

• Heb. to be in the head of the people,
2 Chr. 13. 12.
• Ver. 15.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.

• 2 Sam. 20. 18,
19. Zech. 9.
10. Eph. 2.
17. Is. 57. 19.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

• Judg. 1. 28,
37. Josh. 16.
10. 1 Kln. 9.
21. 22. Lev.
25. 42, 44.

13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword.

• Ps. 120. 7. &
68. 30.

14 But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself: and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

• Ps. 44. 2—4.
& 18. 37—42.
& 118. 10—
12. Exod. 23.
33. ch. 7. 2, 4.
Prov. 13. 14.
ver. 18.

15 Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

• Josh. 8. 2. &
22. 8. & 11.
14. Num. 31.
11. 2 Chr. 20.
25. & 14. 13,
15.

16 ¶ But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:

† Heb. spoil.

17 But thou shalt utterly destroy them; namely the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:

• All cities of the nations which lay around Canaan, of Edomites, Moabites, Ammonites, Syrians, &c.

• The cities of Canaan, Num. 21. 2. ch. 7. 1—3. 16. Exod. 22. 20. Josh. 6. 17. & 8. 24. & 10. 28. 40. & 11. 11, 12. with 6. 25. & 9. 15.

18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

• Num. 33. 55.
Josh. 23. 13.
Judg. 2. 3. ch.
7. 4. Ps. 106.
34—38.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them; for thou mayest eat of them: and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege:

• In these times cities often stood a siege of several years as the besiegers had no cannon, mortars, bombs, &c.

• Or, for, O man, the tree of the field is to be employed in the siege.

20 Only the trees which thou knowest that they be not trees for meat thou shalt destroy, and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

• Heb. to go from before thee.

† Heb. is come down.

CHAP. XXI.

Contains directions (1) For purging the land from blood-guiltiness when the murderer remained unknown; 1—9. (2) For pre-

churches should be furnished with faithful ministers, to encourage them in the Lord their God! Hopeful is the most difficult work when we are assured of God's presence in it, and encouraged with the former experience of what he hath done for us! Then we can triumph, in hopes of being more than conquerors through him that loved us. But there is little hope of men's prospering in their duty when their affections are engaged elsewhere: and therefore carnal worldlings, who are intoxicated with pleasure in temporal enjoyments, or the fearful and unbelieving, are unfit to fight with principalities and powers. God must be served heartily and willingly, or not at all. And, though every saint ought to be courageous, yet ministers who go before the host in fighting the Lord's battles, need distinguished boldness. Amazing is the mercy and long-suffering of God; he is not willing that any should perish, but that all should come to repentance! And surely then we ought to be forward in accepting, or even offering, terms of peace to such as have offended us! But dreadful is the case if men will not hear the calls of God's mercy, or if the preservation of his people make it necessary to ruin them: for infallibly certain is the success of those enterprizes in which God is the director! It is necessary to remove all occasions and temptations to idolatry, or other wickedness, and to preserve every means of comfort, as God pleases to direct us.

Before Christ
1452.

serving the honour of captive maids with respect to their marriage, and their mourning for the loss of their parents; 10—14. (3) For preserving the rights of an eldest son, though not born of a favourite wife; 15—17. (4) For the restraint and public punishment of rebellious children; 18—21. (5) For the decent interment of malefactors; 22, 23.

• Ps. 9. 12.
& 5. 6.

• See ch. 4. 1.

• Ch. 16. 18.
Rom. 13. 3, 4.

IF ^aone be found slain in the ^bland which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

2 Then ^cthy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

3 And it shall be *that* the city which is next unto the slain man, even the elders of that city, shall take an ^dheifer which hath not been wrought with, *and* which hath not drawn in the yoke:

4 And the elders of that city shall bring down the heifer unto a ^erough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and ^fby their ^g*word shall every controversy and every stroke be *tried*:

6 And all the elders of that city, *that are* next unto the slain man, shall ^hwash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, 'Our hands have not shed this blood, neither have our eyes seen *it*.'

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and ⁱlay not innocent blood ^junto thy people of Israel's charge. And the blood shall be forgiven them.

9 So shalt thou put away the *guilt* of innocent blood from among you, when thou shalt do *that which* is right in the sight of the LORD.

10 ¶ When thou goest forth to war against ^kthine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a ^mdesire unto her, that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thine house: and she shall ⁿshave her head, and ^o¶pare her nails;

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and ^pbewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou ^qshalt let her

go whither she will; but thou shalt **not** sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

15 ¶ If a man ^rhave two wives, one beloved and another hated, and they have born him children, *both* the beloved and the hated; and *if* the first born son be her's that was hated;

16 Then it shall be, when he ^smaketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved first-born before the son of the hated, *which is indeed* the first-born:

17 But he ^tshall acknowledge the son of the hated *for* the first-born, by giving him a double portion of all ^uthat he hath: ^vfor he *is* the beginning of his strength; the right of the first-born *is* his.

18 ¶ If a man ^whave a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out ^xunto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice: ^y*he is* a glutton, and a drunkard.

21 And ^zall the men of his city shall stone him with stones, that he die: so ^{aa}shalt thou put evil away from among you; and all Israel shall hear and fear.

22 ¶ And if a man have committed a sin ^{ab}worthy of death, and he be to be put to death, and thou ^{ac}hang him on a tree;

23 His body shall not ^{ad}remain all night upon the tree, but thou shalt in any wise bury him that day; (for ^{ae}he that is hanged *is* ^{af}*accursed of God;) that ^{ag}thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

CHAP. XXII.

Contains laws (1) For the preservation of kind neighbourhood with respect to straying or fallen cattle; 1—4. (2) For preserving a due difference in the apparel of the human sexes, and avoiding other needless mixtures; 5, 9—11. (3) For a humane preservation of the dam when the eggs or young are taken; 6, 7. (4) For preventing falls from the flat roofs of houses; 8. (5) For regarding God's commandments by fringes; 12. (6) For establishing the reputation of a wife if slandered by her husband, and for punishing her if guilty of fornication before marriage; 13—21. (7) For punishing adultery with a wife or betrothed virgin, 22—24: rape, 25—27; fornication, 28, 29; and against incest, 30.

THOU ^{ah}shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek

Before Christ
1452.• Gen. 4. 19. &
29. 27, 28, 31.
1 Sam. 1. 4, 5.
ch. 17. 17. It
is here sup-
posed, not al-
lowed, that a
man should
have two
wives.• 2 Chr. 11. 21.
22. 1 Cor. 14.
40. Phil. 4. 8.
Mat. 16. 24.• 1 Chr. 5. 1.
Gen. 49. 3. &
25. 5, 6, 33.• Heb. *that is*
found with
him.• Prov. 28. 24.
& 30. 17. &
23. 20. & 10.
1. & 15. 20. &
17. 2, 25.• Ch. 16. 18.
ver. 2. & 25. 7.
& 17. 5. & 22.
15. 24. Gen.
23. 10, 18. &
34. 20. Exod.
21. 6. Judg. 5.
11. Ruth 4. 1.
Job 29. 7.
Lam. 5. 14.
Prov. 24. 7.• Prov. 23. 20.
Luke 21. 34.
1 Cor. 6. 9, 10.• Lev. 24. 16.
Num. 15. 25.
ch. 13. 10. &
17. 5. Many
were employ-
ed in these
executions,
that they
might be the
more affected
with the
crime, and
hate it the
more.• Ch. 13. 11. &
22. 21—24. &
19. 19, 20.
1 Tim. 5. 20.
Prov. 19. 25.
& 21. 11.• Ch. 19. 6.
1 Sam. 26. 16.
Josh. 10. 26.
2 Sam. 4. 12.
& 21. 9.• Josh. 8. 29. &
10. 26. John
19. 31.• Num. 25. 4.
Gal. 3. 13.• Heb. *the curse*
of God.

• See ch. 4. 1.

• Exod. 23. 4.
Lev. 20. 4.
1 Thes. 4. 6.
ver. 3, 4.
Ezek. 34. 4.
16. 1 Pet. 2.
25. Jam. 5.
19, 20.

REFLECTIONS UPON CHAP. XXI.—Murder ought by all means to be rendered as horrible and detested as possible: and every mean should be used to discover and bring murderers to condign punishment, and to avoid being partakers with other men in their sins: but, at the same time, no selfish affection ought to be regarded, either in the giving or executing justice. However secretly sin be committed, God will discover and punish it at last: and if we cannot put away sin from our land, let us labour to pray it away.—Converts from idolatry ought not too rashly to be admitted into close connection with us: and, before we take a partner for life, it is of infinite moment that we agree in religion.—Sudden passions ought to be restrained, till grace be given, and time taken for reflection: and we should labour to wear our affections from that which we inordinately love.—Kindness ought to be shewn to such as God has sovereignly

reduced to misery and trouble; and indulgence be allowed to sorrows which flow from natural affection.—Our engagements ought never to be rashly formed, lest our honour or conscience be afterwards wounded by them: and such as have been any ways wronged by us are entitled to all possible satisfaction. But surely still greater regard ought to be shewn to human souls, and care taken to prevent men's everlasting infamy and woe. But in these figures let me behold Jesus, the seed of the woman, brought down to our world, and slain by the rulers of Israel as an expiation for our murderous crimes!—Jesus reserving a bride for himself, a glorious church of the Gentiles, and betrothing her to himself for ever in loving-kindness and in mercies!—Jesus, with whom there is no respect of persons, redeeming us from the curse of the law, and, by his crucifixion in our stead, removing the iniquity of the land in one day!

Before Christ
1452.

after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

Exod. 23. 5.
Mat. 5. 44.

4 Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.

1 Cor. 11. 4,
5. & 14. 34.

5 ¶ The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones or eggs, and the dam sitting upon the young or upon the eggs, thou shalt not take the dam with the young:

Lev. 22. 28.
Gen. 33. 13,
14. Prov. 12.
10. with Gen.
32. 11. Hos.
10. 14.

7 But thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest prolong *thy* days.

2 Sam. 11. 2.
Is. 22. 1. Jer.
19. 13. Mar.
10. 27. Acts
10. 9. 1 Cor.
10. 32. 1 Thes.
5. 22.

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

Lev. 19. 19.
Mat. 9. 16.Heb. fulness
of thy seed.

9 ¶ Thou shalt not sow thy vineyard with divers seeds; lest the **fruit* of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

Lev. 19. 19.
2 Cor. 6. 14—
16.

10 Thou shalt not plow with **an* ox and an ass together.

Lev. 19. 19.
R. m. 3. 23.
Tit. 2. 5. Phil.
3. 9.

11 Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

Num. 15. 28.
Mat. 23. 5.

12 ¶ Thou shalt make thee **fringes* upon the four *†quarters* of thy vesture, wherewith thou coverest *thyself*.

Mat. 1. 18.
Judg. 14. 10.
& 15. 1. Eph.
5. 28.

13 ¶ If any man **take* a wife, and go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her I found her not a maid;

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens* of the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens* of my daughter's virginity: and they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him.

117. 86.

19 And they shall amerce him in an **hundred shekels* of silver, and give *them*

REFLECTIONS UPON CHAP. XXII.—What love, what decency, what humanity, what order, the laws of God inculcate! Surely it highly becomes us to remember and observe them. In what detestation God holds slanderers, whoremongers, adulterers, and unclean persons! Let them then be detestable among all Christians, especially in my heart. Let me be ever ready for friendly offices towards my neighbour. Let me never retain any thing of his that came secretly into my hands. Let it be my care to please God in my apparel: for indecency in dress is not the less sinful because it is fashionable. And, while I regard the

Before Christ
1452.

unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

With ch. 24.
1. Mat. 19. 8.

20 But if this thing be true, *and the tokens* of virginity be not found for the damsel;

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall **stone* her with stones that she die; because she hath wrought **folly* in Israel, to play the whore in her father's house: **so* shalt thou put evil away from among you.

Lev. 24. 16.
Num. 15. 35.
ch. 13. 10. &
17. 5. & 21.
21.Gen. 34. 7.
2 Sam. 13. 13.
Lev. 21. 9.Ch. 13. 5, 11,
& 17. 13. &
19. 19, 20. &
21. 21. Prov.
21. 11. & 19.
25. 1 Tim. 5.
20. ver. 22.Lev. 20. 10.
John 8. 4, 5
ver. 21.

22 ¶ If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: *so* shalt thou put away evil from Israel.

23 ¶ If a damsel *that is* a virgin be **betrothed* unto an husband, and a man find her in the city, and lie with her;

Mat. 1. 18.
Gen. 34. 2.
Lev. 20. 10.

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel; because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: **so* thou shalt put away evil from among you.

John 8. 4, 5.
ver. 21, 22.
ch. 13. 10. &
17. 5. & 21.
21. Num. 15.
35. It was
supposed that
she had not
cried so as
that she
might be
heard.Ver. 21, 22.
ch. 21. 21. &
13. 5. 1 Tim.
5. 20.

25 ¶ But if a man find a betrothed damsel in the field, and the man **force* her, and lie with her; then the man only that lay with her shall die.

Or take strong
hold of her,
2 Sam. 13. 14.
It was sup-
posed that
she had cried
for relief, out
had not been
heard.

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin

worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27 For he found her in the field, *and* the betrothed damsel **cried*, and *there* *was* none to save her.

1 Cor. 13. 7.
Mat. 7. 1, 2.

28 ¶ If a man find a damsel *that is* a virgin, who is not betrothed, and lay hold on her, and lie with her, and they be found;

Exod. 22. 16.

29 Then the man that lay with her shall give unto the damsel's father **fifty shekels* of silver, and she shall be his wife; because *he* hath humbled her, he may not put her away all his days.

57. 14s. Exod.
22. 17. ver.
19.Ver. 19, 24.
ch. 21. 14.
Judg. 19. 24.

30 ¶ A man shall not take his father's wife, nor discover his father's skirt.

Lev. 18. 8. &
20. 11. ch. 27
20. 1 Cor. 5. 1

CHAP. XXIII.

Contains laws (1) For preserving the honour of the Israelitish nation, in excluding from it such as would be a disgrace to it; 1—8. (2) For preserving their camps from all apparent filthiness; 9—14. (3) For protecting such servants as fled from cruel masters; 15, 16. (4) For restraining sodomy and whoredom; 17, 18. (5) For directing from whom interest on money lent might or might not be taken; 19, 20. (6) For the speedy and exact fulfilment of vows; 21—23. (7) For marking out what freedom one might use with his neighbour's vineyard or corn field; 24, 25.

HE that is wounded in the stones, or hath his privy member cut off, shall not **enter* into the congregation of the LORD.

Be admitted
to any public
office, sacred
or civil, ver.
2, 3, 8.

life of my neighbour, let me shun every unhallowed mixture of works with grace; of nature with the Spirit of God; of my own righteousness with that of Jesus Christ: but never be ashamed to wear the distinguished badge of a true Christian. Let me reckon chastity a very precious jewel; and yet a tender plant that can easily be blasted; and the loss of which is very infamous and sinful. Always let me use every mean of resisting temptation, and particularly crying to Jesus for relief. And if I wrong any, let me repair the injury as far as lies in my power, according to the law of God.

Before Christ
1452.

With Gal. 3.
28. Col. 3. 11.
Gal. 6. 15.

Neh. 13. 1.
2 Cor. 6. 14—
18.

Zech. 2. 8.
Is. 63. 9. Mat.
25. 45. Acts 9.
4.

Num. 22. 5, 6.
Mat. 25. 42.
43. Josh. 24.
9.

Num. xxii—
xxiv. Josh. 24.
10. Mic. 6. 5.
Rom. 8. 32.
2 Cor. 4. 17.

Ezra 9. 12.
2 Sam. 8. 2. &
11. 31. Neh.
13. 23, 25.

† Heb. good.

Gen. 25. 30.
Obad. 10. 12.
Num. 20. 14.
Mal. 1. 2, 3.

Gen. 46. 7. &
47. 6, 12, 27.
Ps. 105. 23.

Rom. 3. 29.
30. Eph. 2. 12.
13, 19, 20. &
3. 7, 8.

Nuta. 5. 2, 3.
Luke 3. 14.

Lev. 15. 16.
Num. 5. 3.
1 Cor. 5. 11,
13.

Lev. 11. 25.
& 15. 16, 27.
1 Cor. 13. 12.
Eph. 5. 26, 27.

† Heb. turns
toward.

† Heb. sitst
down.

Is. 4. 4.
Ezek. 24. 12.
Phil. 3. 9.

Lev. 26. 12.
Ps. 5. 4—6. &
44. 10. Jer. 32.
40. Hos. 9. 12.
Is. 59. 1, 2.

† Heb. naked-
ness of any
thing.

Exod. 21. 26.
27. 1 Sam. 30.
15. Is. 49. 24
—26.

† Heb. is good
for him.

Exod. 22. 21.
ch. 24. 14.

Or sodomites,
ch. 22. 21, 29.
Gen. 19. 15.
Lev. 19. 20.
2 Kin. 23. 7.
Prov. 2. 16.
Rom. 1. 26,
27.

Ezek. 16. 33.
Is. 61. 8. Hab.
1. 13. Ps. 5.
4—6.

2 A ^bbastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

3 ¶ An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever;

4 ^dBecause they met you not with bread and with water in the way when ye came forth out of Egypt; and ^ebecause they hired against thee Balaam, the son of Beor of Pethor of Mesopotamia, to curse thee:

5 Nevertheless, ^fthe LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 Thou ^gshalt not seek their peace nor their ^hprosperity all thy days for ever.

7 ¶ Thou shalt not abhor an Edomite, for he is ⁱthy brother: thou shalt not abhor an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten of them shall ^kenter into the congregation of the LORD in their third generation.

9 ¶ When the host goeth forth against thine enemies, then ^lkeep thee from every wicked thing.

10 ¶ If there ^mbe among you any man that is not clean, by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp; he shall not come within the camp:

11 But it shall be, ⁿwhen evening cometh on, he shall wash ^ohimself with water: and when the sun is down he shall come into the camp again.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon: and it shall be, when thou ^pwilt ease thyself abroad, thou shalt dig therewith, and shalt turn back, and ^qcover that which cometh from thee:

14 For the LORD thy God ^rwalketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy; that he see no ^sunclean thing in thee, and turn away from thee.

15 ¶ Thou shalt ^tnot deliver unto his master the servant who is escaped from his master unto thee:

16 He shall dwell with thee, ^ueven among you, in that place which he shall choose in one of thy gates, where it ^vliketh him best: thou ^wshalt not oppress him.

17 ¶ There shall be no ^xwhore of the daughters of Israel, nor a sodomite of the sons of Israel.

18 ¶ Thou shalt not bring the ^yhire

of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these ^zare abomination unto the LORD thy God.

19 ¶ Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:

20 ^aUnto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: ^bthat the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 ¶ When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But, ^cif thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou ^dshalt keep and perform; ^eeven a free-will-offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou ^fmayest eat grapes thy fill, at thine own pleasure; but thou shalt not put ^gany in thy vessel.

25 When thou comest into the standing corn of thy neighbour, ^hthen thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

CHAP. XXIV

Contains (1) A toleration of divorce, and some regulations of it; 1—4. (2) A discharge of new-married men from the service of war; 5. (3) A law for taking and restoring of pledges; 6, 10—13, 17. (4) A law for punishing of man-stealers; 7. (5) A law requiring to observe the ordinances of the leprosy; 8, 9. (6) Laws prohibiting the injustice of masters to servants, and of judges in deciding capital and other causes; 14—18. (7) A law appointing the gleanings of fields and vineyards to be left to the poor; 19—22.

WHEN a ^aman hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found ^bsome uncleanness in her; then let him write her a bill of ^cdivorcement, and give ^dit in her hand, and ^esend her out of his house.

2 And, when she is departed out of his house, she may go and ^fbe another man's wife.

3 And ^gif the latter husband hate her, and write her a bill of divorcement, and giveth ^hit in her hand, and sendeth her out of his house; or if the latter husband die, who took her ⁱto be his wife;

4 ^jHer former husband, who sent her away, may not take her again to be his wife after that she is defiled; for that is abomination before the LORD: and thou shalt not ^kcause the land to sin, ^lwhich the LORD thy God giveth thee ^mfor an inheritance.

5 ¶ When a man hath taken a new

Before Christ
1452.

Exod. 22. 25.
Lev. 25. 35—
37. Ps. 15. 5.
Neh. 5. 2—4.
Luke 6. 34,
35. ver. 20.

Ch. 14. 21. &
15. 3.

See ch. 4. 2.
& 28. 1—4. &
24. 19. Is. 1.
19. Ps. 15. 5.
Prov. 19. 17.
1 Cor. 15. 58.

Ecd. 5. 4—6.
Num. 30. 2.
Lev. 27. 1, 2.
Gen. 28. 28.
Ps. 76. 11. &
119. 106. &
56. 12. & 61.
5. 8. & 66. 13.
& 116. 14, 18.
Prov. 20. 25.

Ecd. 5. 5.
Acts 5. 4. i. e.
in matters of
indifference.

Unless it be
sinful con-
trary to God's
law, Jer. 44.
25—27. Acts
23. 12, 21.
1 Sam. 14. 24.

1 Cor. 9. 7. &
10. 26. Heb.
13. 5.

Mat. 12. 2.
Mark 2. 23.
Luke 6. 1.

Mat. 5. 30,
31. & 19. 7—
9. Mark 10. 4.

† Heb. matter
of nakedness.

† Heb. cutting
off.

‡ Divorce is not
here com-
manded, but
permitted,
and the man-
ner of it pre-
scribed; and,
to prevent
rashness, it
was to be
transacted
very solemnly.

1 Cor. 7. 15.

Jer. 3. 1. Mal.
2. 16.

Josh. 22. 17.
Jer. 3. 1, 8.

See ch. 4. 1.
Jude 4.

Ch. 20. 7.
Prov. 5. 18,
19. Thus
their affection
was fixed.

REFLECTIONS UPON CHAP. XXIII.—It is unseemly for saints to connect themselves in intimacy or marriage with profane persons: but whoremongers unnaturally mark their innocent posterity with shame and disgrace. God severely resents the injury done to his people in the day of their distress. But we ought quickly to forget the evil done to us by our relations or others; and carefully to remember the favours which we have received. Purity and cleanliness should be studied together with godliness, as they are both healthful and honourable, especially that of the heart and life, before God. How becoming is

a tender compassion towards the afflicted, especially young converts to Christ! For great is the mercy of God to such—he will never deliver up a poor fugitive, that flees to him from the servitude of sin, or of the broken law. Let me admire his grace, and imitate his goodness—let me carefully abstain from fleshly lusts, which provoke God, and war against my soul. In all my dealings, let brotherly love continue. And, if I have vowed unto the Lord, let me in no wise go back. Let me be kind to strangers, ready to distribute, and never insist upon trifling rights and claims.

Before Christ
1452.Heb. not any
thing shall
pass upon
man.Exod. 22. 26,
27. They
used hand-
mills for
grinding.Means of it,
Gen. 9. 4.Exod. 21. 16.
ch. 21. 14.
1 Tim. 1. 10.Lev. xiii. xiv.
Acts 17. 11.
Heb. 13. 7.
17. Here the
people are
commanded
to abide by
the decision
of the priests.Num. 12. 10.
Luke 17. 32.
1 Cor. 10. 6—
11. How God
punished her,
and she hum-
bled herself.Heb. lend the
loan of any
thing to, &c.
The giver of
the pledge had
it in his power
to give what
he could best
spare.Exod. 22. 26.
Job 31. 20.
2 Tim. 1. 16—
18. 2 Cor. 9.
8—14.Ps. 106. 31.
ch. 6. 25. &
15. 9, 10. Ps.
12. 5, 9.Ver. 15. Jam.
5. 4. Prov. 14.
31. & 22. 16.
Ezek. 22. 7.Lev. 19. 13.
Jer. 22. 13.
Prov. 3. 27,
28. Mal. 3. 5.
Jam. 5. 4.Heb. lifteth
his soul unto
it, Ps. 25. 1.
& 86. 4.2 Kin. 14. 5, 6.
2 Chr. 25. 4.
Jer. 31. 29,
30. Ezek. 18.
20. with Exod.
29. 5. Mat.
23. 32, 35.
Lev. 26. 39.Exod. 22. 21,
26. & 23. 2, 6.
Prov. 22. 22,
& 23. 10. Ps.
82. 3. ch. 16.
19. & 27. 19.
Jer. 5. 28. &
22. 3. Ezek.
22. 29. Zech.
7. 10. Is. 1.
23. Jam. 1. 27.Ver. 22. ch. 5.
15. & 16. 12.
& 7. 8. Is. 51.
1.Lev. 19. 9,
10. & 23. 22.
Ruth 2. 16.
ver. 20, 21.Ch. 23. 20. &
28. 1—14.
Prov. 11. 25,
26. & 14. 21.
& 19. 17.
Mat. 25. 40.
45.Heb. thou
shalt not
bought it after
thee.

wife he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife whom he hath taken.

6 ¶ No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or sell-eth him; then that thief shall die; and thou shalt put away evil from among you.

8 ¶ Take heed, in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

9 Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou dost lend thy brother any thing thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man be poor thou shalt not sleep with his pledge:

13 ¶ In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

14 ¶ Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates:

15 At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

16 ¶ The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge.

18 But thou shalt remember that thou wast a bond-man in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

20 When thou beatest thine olive-tree thou shalt not go over the boughs again:

it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bond-man in the land of Egypt: therefore I command thee to do this thing.

CHAP. XXV.

Contains laws (1) For moderating the stripes of scourged malefactors; 1—3. (2) For not muzzling oxen while treading out the corn. (3) For disgracing such unmarried men as refused to marry their deceased brother's childless widow; 5—10. (4) For the punishment of immodest women; 11, 12. (5) For just weights and measures; 13—16. (6) For the destruction of the Amalekites; 17—19.

IF there be a controversy between men, and they come unto judgment, that the judges may judge them, then they shall justify the righteous and condemn the wicked.

2 And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him, and not exceed: lest if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

4 ¶ Thou shalt not muzzle the ox when he treadeth out the corn.

5 ¶ If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be, that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel; he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and the wife of the one

Before Christ
1452.

Lev. 19. 9.

Heb. after
thee.Is. 51. 1. ch
15. 15. & 16.
12. & 7. 8.
ver. 18.Ch. 16. 12,
20. & 17. 8.
Exod. 23. 6, 7.
Ps. 58. 1, 2. &
82. 2, 3.
2 Chr. 19. 6—
13.Mat. 10. 17.
Luke 12. 47.
Acts 5. 40. &
16. 37. 2 Cor.
11. 25.2 Cor. 11. 24,
25.Being used as
a slave or
beast.Prov. 12. 10.
1 Cor. 9. 9.
1 Tim. 5. 17,
18.Heb. thresh-
eth; which
they did,
either by
treading on it
or drawing a
cart over it.
Is. 28. 27.Mat. 22. 24.
Mark 12. 19.
Luke 20. 28.Or next kins-
man, Gen. 38.
8. Ruth 4. 12,
13.Ch. 9. 14. &
29. 20. Ps.
109. 13.
2 Sam. 14. 7.
Ruth 4. 10.Or next kins-
man's wife.Ch. 21. 19. &
22. 17, 24.
Ruth 4. 1—7.
Thus the refu-
sal was to be
deliberate,
solemn, and
obstinate, and
attended with
great shame
to the refuser.Ps. 60. 8.
Num. 12. 14.
Is. 50. 6. Mat.
25. 30. & 22.
2, 7. Luke 19.
12—27. Rom.
6. 21.Dan. 12. 2.
Is. 45. 24. &
65. 15. Mic. 7.
10. Rom. 6.
21. 1 Sam. 2.
30.Rom. 3. 8.
Prov. 7. 13.
1 Tim. 2. 9.

REFLECTIONS UPON CHAP. XXIV.—Harmony in sin often issues in mutual hatred and angry separation. And it is mournful to observe that, for the cruelty and hatred of husbands to wives, or other injurious effects of sin, God should see it necessary to permit the divorcement of them. But such a separation ought to be taken with great deliberation, as there is such hardship connected with it, and no recalling of it. Happy is it when the mutual affection of married persons is fixed at first, and remains with prudent tenderness. How necessary is it to observe God's ordinances, however shameful they may be to

us! It is better now to confess our sin and be pardoned, than to conceal it and be damned. Superiors, and especially judges, who are the substitutes of God, ought to conduct themselves in every case with equity and truth. And with great compassion ought we to treat our neighbours, especially the poor, as their circumstances may require: though they cannot recompense us with their wealth or labour, they may do it with their prayers. And let us consider the great compassion God has towards them. But how great his kindness in leaving to us, sinners of the Gentiles, in his word such plentiful gleanings of divine truth!

Before Christ
1452.

draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets;

12 Then thou shalt cut off her hand; thine eye shall not pity her.

13 ¶ Thou shalt not have in thy bag divers weights, a great and a small.

14 Thou shalt not have in thine house divers measures, a great and a small.

15 But thou shalt have a perfect and just weight; a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God.

17 ¶ Remember what Amalek did unto thee by the way when ye were come forth out of Egypt:

18 How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary: and he feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

CHAP. XXVI.

With this chapter Moses concludes the particular charges he gave to Israel before his parting from them. Here (1) He prescribes a form of confession to be used by them when they offered the basket of their first-fruits at pentecost; 1—11. (2) He prescribes a protestation to be made by them when they offered their tithe of the third year; 12—15. (3) He concludes with an enforcement of all the injunctions mentioned in this book, from the consideration of the divine authority imposing them; and that they were the rule of that obedience to which God had bound them, and to which they had bound themselves by solemn covenant; 16—19.

AND it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein;

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there:

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day, unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a

few, and became there a nation, great, mighty, and populous:

6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

7 And, when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an out-stretched arm, and with great terribleness, and with signs, and with wonders:

9 And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.

10 And now, behold, I have brought the first-fruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:

11 And thou shalt rejoice in every good thing which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them:

14 I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me.

15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And the LORD hath avouched thee

Before Christ
1452.Exod. 1. 8—
22. & 2. 23—
25. & 3. 6—
17. & v. & 6.
5—9.Exod. vii—
xiv. & 3. 19,
20. & 6. 6. ch.
4. 34. Neh. 9.
9—11. Is. 63.
9—13. Ps. 78.
42—54. &
105. 27—44.
& 114. 1—8.
& 106. 8, 9. &
135. 8—12. &
136. 10—22.
Jer. 32. 20—
22. & 2. 6, 7.
Ezek. 20. 5—
28. 2 Chr. 17.
21, 22. Acts 7.
34—36. & 13.
17. ch. 6. 10,
11. & 8. 9,
& 11. 10, 11.Exod. 3. 7, 8.
Neh. 9. 12, 22.
Ps. cv. & 78.
55. & cvi.
cxxxv. cxxxvi.
Exod. xv. to
Josh. xx.Ver. 2, 4. ch.
18. 4. Num.
18. 11, 13.
Exod. 22. 29.
& 34. 22, 26.Ch. 12. 7, 17
—19. & 14.
22—29. & 18.
4. & 28. 1—
14. Lev. 7. 11
—16. Mat. 7.
11. & 6. 33.
Rom. 8. 28.
31. Ps. 84. 11.
& 85. 12.
Phil. 4. 19.Ch. 14. 28.
29. Prov. 14.
21. The Jews
had at least
two yearly
tithes, the first
belonged only
to the Levites,
the second
was used by
the giver and
Levites. Per-
haps this on
the third year
was entirely
given to Le-
vites and poor,
to be eaten
at home.Lev. 7. 20.
Hos. 9. 4. or.
16. 11.Is. 63. 15. &
64. 1. Zech. 2.
13. Ps. 90. 17.
& 28. 9. & 29.
11. & 115. 12
—15.Hos. 12. 4.
ch. 5. 1—3. &
4. 1, 5, 6, 9,
30. & 6. 1, 5.
& 11. 1. & 12.
1. 32.Ch. 5. 29. &
6. 5. & 10. 12.
& 11. 13, 18.
& 30. 2, 10.
& 13. 3. Ps.
119. 34, 69.Ch. 5. 2, 3.
Exod. 19. 3.
4, 8. & 15. 2.
Is. 12. 2. Ps.
31. 14. & 91.
2. & 118. 24.
Zech. 13. 9.See ver. 16.
Ps. 119. 5, 6,
11. & 106. &
116. 16. Luke
1. 6.Ch. 7. 6. &
14. 2. Exod.
19. 5. 6. &
7. 2 Sam. 7.
24. Gen. 17.
2. Jer. 31—
34. & 38. 38
—40. Ezek.
36. 25—27.

REFLECTIONS UPON CHAP. XXV.—Inhuman cruelty, even towards evil doers, may, towards brute beasts, especially when serviceable to us, is very unbecoming the professors of Christianity. It is impossible to force affection, or to render a marriage happy without it. But the Christian in every situation must attend to the path of duty: and they deserve reproach themselves who give occasion to cast reproach on others. What fearful shame and dishonour must then await those ministers and Christians who reproach, and attempt to ruin, Christ and

his church, by refusing to exert themselves in winning souls to them! Nothing is more shocking in a woman than immodesty, whether it be in the outrage of passion or in wanton lewdness. When once the hedge of modesty is broken through, the grossest unchastity may soon follow. Detestable to God, and hurtful to the user at last, is every art of fraud and dishonesty: and terrible and lasting, though often slow in the execution, is God's vengeance against the unprovoked injuries of his people.

Before Christ
1452.

this day to be his peculiar people, as he hath promised thee, and that *thou* shouldst keep all his commandments;

19 And to make thee ^{high} above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

CHAP. XXVII.

To promote the observation of the laws which he had already inculcated, Moses here prescribes outward means (1) For helping their memories. That they might never be forgotten or become as strange things, they must, at their very entrance into Canaan, write them on plastered stones; and on that occasion erect an altar, and with peace-offerings celebrate a feast to the Lord; 1—10. (2) For moving their affections. That they might never be indifferent to these laws as light things, the blessings and curses, with which they were sanctioned, must be solemnly pronounced from Gerizzim and Ebal, and all the people say AMEN to them; 11—26.

AND Moses, with the elders of Israel, commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be, on the day ^{when} ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up ^{great} stones, and plaster them with plaster:

3 And thou ^{shalt} write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be, when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster.

5 And there ^{shalt} thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up *any* iron tool upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer ^{burnt}-offerings thereon unto the LORD thy God:

7 And thou shalt offer ^{peace}-offerings, and shalt eat there, and rejoice before the LORD thy God.

8 And thou ^{shalt} write upon the stones all the words of this law very plainly.

9 ¶ And Moses, and the priests the Levites, spake unto all Israel, saying, ^{Take} heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.

10 ^{Thou} shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon ^{mount} Gerizzim to bless the people when ye are come over Jordan; ^{Simeon}, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And these shall stand upon ^{mount} Ebal ^{to} curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 ¶ And ^{the} Levites shall speak, and say unto all the men of Israel with a loud voice,

15 ^{Cursed} be the man that maketh *any* graven or molten image, an ^{abomination} unto the LORD, the work of the hands of the craftsmen, and ^{putteth it} in a secret place. And ^{all} the people shall answer and say, Amen.

16 Cursed ^{be} he that ^{setteth} light by his father or his mother. And all the people shall say, Amen.

17 Cursed ^{be} he that ^{removeth} his neighbour's land-mark. And all the people shall say, Amen.

18 Cursed ^{be} he that ^{maketh} the blind to wander out of the way. And all the people shall say, Amen.

19 Cursed ^{be} he that ^{perverteth} the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

20 Cursed ^{be} he ^{that} lieth with his father's wife: because he uncovereth his father's skirt. And all the people shall say, Amen.

21 Cursed ^{be} he ^{that} lieth with *any* manner of beast. And all the people shall say, Amen.

22 Cursed ^{be} he ^{that} lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.

23 ^{Cursed} be he that lieth with his mother-in-law. And all the people shall say, Amen:

24 Cursed ^{be} he that ^{smiteth} his neighbour secretly. And all the people shall say, Amen.

25 Cursed ^{be} he that ^{taketh} reward to slay an innocent person. And all the people shall say, Amen.

26 ^{Cursed} be he that confirmeth not *all* the words of this law to do them: And all the people shall say, Amen.

CHAP. XXVIII.

To make what he had said sink deep into the consciences of the people, Moses again, more largely than ever, declares what blessings would attend their obedience, and what curses their disobedience. (1) What safety and ease, what increase of their families, what wealth and honour, what success in their employments, what victory over their enemies, and what near relation to God, would attend their obedience; 1—14. (2) What curses

REFLECTIONS UPON CHAP. XXVII.—Such as are in authority ought to exert all their influence in promoting the service of God. And, when ministers and magistrates shew themselves zealous in their station for God, people are ready to follow their example. Every privilege that we enjoy ought to be an incitement to universal holiness: and God's law is so plain, that every one may attain a moderate knowledge of it: but to become effectual, it must be written on our hard hearts by the Spirit of God; and all obedience to it must be founded on the atoning and peace-procuring blood of Jesus Christ. In this order, what solid peace and joy are found in believing, and in cordial dedication of ourselves to God's service! In keeping his commandments a blessed reward of grace is to be expected: but most terrible curses await those who, after professed subjection to God, and solemn acquiescence in his law and sanctions of it do voluntarily apostatize from his ways, and indulge themselves in secret or open wickedness.

Before Christ
1452.

Ch. 11. 29.
30. Josh. 8. 33.
Judg. 9. 7.

These were the most honourable tribes, all descended of free women.

Ver. 4. ch. 11.
29. Josh. 8.
30, 31.

Heb. for a cursing, Dan. 9. 11, 13.

Ch. 33. 10.
Mal. 2. 7.

Gal. 3. 10.
Exod. 20. 4.
23. & 34. 17.

Lev. 19. 4. & 26. 1. ch. 4.
16. 23. & 5. a.

2 Kin. 23. 13.
Is. 44. 19.
Ezek. 7. 20.

Ps. 44. 20, 21.
Ezek. 8. 12. & 14. 4. 2 Chr. 15. 16.

Ver. 13, 16—26. Num. 5. 22. Jer. 11. 5. 1 Cor. 14. 16.

Exod. 20. 12. & 21. 15, 17.
Lev. 19. 3.
Prov. 30. 17.

Ch. 19. 14.
Prov. 22. 28.
& 23. 10. Job 24. 2. Hos. 5. 10.

Lev. 19. 14.
Prov. 28. 10.
Job 29. 15.
Rev. 2. 14.

Ch. 10. 18. & 24. 17. Exod. 22. 21, 22.
Ps. 82. 3.

Lev. 18. 8. & 20. 11. ch. 22. 30. 1 Cor. 5. 1. Amos 2. 7. 2 Sam. 16. 21. 22. Gen. 35. 22. Ezek. 22. 10.

Lev. 18. 23. & 20. 15.
Exod. 22. 19.

Lev. 18. 9—17. & 20. 14. 2 Sam. 13. 4. 11, 12. 14. Ezek. 22. 11.

Lev. 18. 17. & 20. 14. with Gen. 38. 16. Ezek. 22. 11.

Exod. 20. 13. & 21. 12, 14. Lev. 24. 17. Num. 35. 31. ch. 19. 11.

Ezek. 22. 12. Mic. 3. 11. Ps. 15. 5. ch. 10. 17. & 16. 19. Exod. 23. 8. & 22. 12. Gen. 9. 6. Num. 35. 31.

Gal. 3. 10. Jer. 11. 3. Ezek. 18. 24. Rom. 3. 19. 20. & 2. 8, 9.

REFLECTIONS UPON CHAP. XXVI.—God faithfully and exactly fulfils his promises, even to the most unworthy. And a grateful acknowledgment thereof, and of our own meanness and guilt, is but a just tribute to him for his goodness. Past deliverances, granted to ourselves or others, ought never to be forgotten: and all our gifts of providence, as well as of redemption, must be acknowledged as coming from God's hand. The first and best therefore of all that we have ought to be offered up to his service; and our earthly blessings will then be doubly sweet to us when we receive them as coming to us from God's mercy and love. Let our distributions to the Lord's ministers and poor be such as we can answer for at the judgment seat of God. Faithfulness in these will draw his blessing on our enjoyments; but, if we rob him in them, we may expect his curse on our basket and on our store. Let us then be hearty friends and well-wishers to the welfare of his church and people. Let our covenant relation to God, our solemn obligation to him, and the honours which he has given or promised to us, excite us to the most exact and universal obedience to his laws.

Before Christ
1452.

on themselves and property, what bodily diseases, what famine, what defeats in war, what infatuation of counsels, what pillage of property, what tyrannical usage by oppressors, what invasions of their country, what slaughter, what captivity, what dispersion among the nations, and what reproach, contempt, madness, and misery in it, should attend their disobedience; 15—68.

• Lev. 26. 3.
Exod. 15. 26.
Is. 55. 2. 3.
Ps. 19. 11.
Is. 1. 19. & 3.
10. ch. 11. 13.
22. Mat. 6. 33.
1 Cor. 15. 58.
1 Tim. 4. 8.

• See ch. 26.
19. Phil. 3. 14.
Col. 3. 1. 2.

• Ver. 15. 45.
Zech. 1. 6.
1 Tim. 4. 8.
see ver. 1.

• Ps. 122. 1. 2.
& 107. 38. &
144. 12—15.

• Gen. 49. 25.
Ps. 128. 3. 6.
& 144. 12—
15. & 112. 2.

• Ch. 26. 2.
Exod. 23. 25.

• Or dough, or
kneading
troughs.

• 2 Chr. 1. 10.
12. Ps. 121. 8.
ch. 31. 2.
Num. 27. 17.
2 Sam. 3. 25. *

• Ver. 25.
2 Sam. 22. 38
—43. Lev. 26.
7. 8. Josh. 23.
10. ch. 32. 30.

Lev. 25. 21.
Prov. 3. 10.
Lev. 26. 4. 5.
10. Ps. 28. 9.
& 29. 11. &
112. 1. 3. &
28. 1. 2. Prov.
10. 22.

† Or horns.

Gen. 17. 7. 8.
Exod. 19. 5. 6.
ch. 7. 6. & 14.
2. & 26. 18.
19. 2 Sam. 7.
24. Rom. 11.
29. Tit. 2. 14.
Is. 62. 12. &
1. 26. 27. &
30. 21.

See ver. 1. 2.
13. ch. 4. 1.
49. & 6. 3.
Exod. 15. 26.

• Ch. 14. 1. 2.
& 26. 18. & 2.
25. & 11. 25.
& 4. 7. 8.
1 Sam. 18. 12.
15. 29. Is. 44.
5. & 61. 6. 9.
& 64. 11. 12.
& 41. 5. Josh.
5. 1.

Ch. 30. 9.
Ps. 128. 3. &
144. 12—15.
& 112. 3.
Prov. 10. 22.
ver. 3—8. &
3. 10. Lev.
26. 9.

† Or for good.

• Heb. belly.

• Ch. 4. 1. &
27. 3.

• Job 38. 22.
Ps. 135. 7.
Lev. 26. 4.
ch. 11. 14. &
15. 6. Ps. 65.
9—13. Hos. 2.
21. 22. Joel 2.
23. ch. 15. 6.
Ps. 37. 21. 26.
Prov. 22. 7.

AND it shall come to pass, 'if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee 'on high above all nations of the earth:

2 And all these blessings shall 'come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 'Blessed shalt thou be in the city, and blessed shalt thou be in the field.

4 Blessed shall be 'the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 'Blessed shall be thy basket and thy store.

6 Blessed shalt thou be when 'thou comest in, and blessed shalt thou be when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be 'smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD 'shall command the blessing upon thee in thy †storehouses, and in all that thou settest thine hand unto: and he shall bless thee in the land which

the LORD thy God giveth thee.

9 The LORD shall 'establish thee an holy people unto himself, as he hath sworn unto thee, 'if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall 'see that thou art called by the name of the LORD, and they shall be afraid of thee.

11 And 'the LORD shall make thee plenteous †in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, 'in the land which the LORD sware unto thy fathers to give thee.

12 The LORD 'shall open unto thee his good treasure; the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou

shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD 'shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; 'if that thou hearken unto the commandments of the LORD thy God, which I command thee this day to observe and to do them:

14 And thou shalt 'not go aside from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to serve them.

15 ¶ But it shall come to pass, 'if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that 'all these curses shall come upon thee, and overtake thee.

16 'Cursed shalt thou be in the city, and cursed shalt thou be in the field.

17 'Cursed shall be thy basket and thy store.

18 'Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine and the flocks of thy sheep.

19 'Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

20 'The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto †for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings whereby thou hast forsaken me.

21 The LORD 'shall make the pestilence cleave unto thee, until he have consumed thee from off the land whither thou goest to possess it.

22 'The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the *sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.

23 And thy 'heaven that is over thy head, shall be brass, and the earth that is under thee shall be iron.

24 'The LORD shall 'make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

Before Christ
1452.

• Lev. 26. 19.
ch. 15. 6.
Prov. 22. 7.
Num. 24. 18.
19. Is. 9. 14.
15.

• See ver. 1. 9.
ch. 4. 1. 40. &
6. 3. & 30. 16.
1 Tim. 4. 8. &
6. 6. 1 Cor.
15. 58.

• Ch. 4. 2. & 5.
32. & 11. 16.
28. & 17. 20.
& 29. 18. &
32. 15—21. &
31. 29. Josh.
23. 6. & 1. 7.

• Lev. 26. 14.
18. 21. 23. 27.
ch. 4. 25. 26.
& 8. 19. 20.
Prov. 1. 24—
32. ch. 30. 17.
18. & 31. 16.
17. 20. 21. 29.
& 32. 15—26.
Josh. 23. 15.
16. Lam. 2.
17. Mal. 2. 2.
Dan. 9. 11.
15. see ver.
45. 48.

• Gal. 3. 10.
Is. 3. 11. ch.
27. 15—26.
Rom. 2. 8. 9.

• Hos. 9. 12.
1 Cor. 16. 22.
Gal. 3. 10.
Jer. 19.

• Hag. 1. 6. 9.
Zech. 5. 3. 4.
Ps. 69. 22.
Rom. 11. 9.
Prov. 1. 32.

• Hos. 9. 13.
Mal. 2. 2. &
3. 9.

• Mal. 1. 14. &
3. 8. 9. Judg.
2. 15. 2 Chr.
15. 5. Gal. 3.
10. John 3. 18.
36. Ps. 7. 11.
ver. 16.

• Mal. 2. 2. ch.
7. 23. & 4. 26.
& 8. 19. 20.
see ver. 15.
2 Chr. 15. 5.

• Is. 37. 3. &
30. 17. & 51.
20. & 66. 15.
1 Sam. 12. 25.
1 Thes. 2. 16.

• Heb. which
thou wouldst
do.

• Exod. 5. 3.
Amos 4. 10.
2 Sam. 24. 15.
Jer. 15. 2. &
16. 4. Mat. 24.
7.

• Ver. 27. 35.
Lev. 26. 15.
25. Amos 4.
9. Hag. 2. 17.
2 Chr. 6. 28.

• Or, drought.

• Lev. 26. 19.
20. 1 Kin. 17.
1. & 18. 2.
Jer. 3. 3. & 14.
1—6. Amos 4.
7. Joel 1. 17—
20. ch. 11. 17.

• Ver. 12. with
Is. 5. 24.
Gen. 19. 24.
Job 18. 15.

EXPLANATORY NOTES. CHAP. XXVIII.—This chapter is nearly allied to Lev. xxvi. 3—39: only it more largely insists upon the mercies, and especially the judgments that were to befall the Israelites after their entrance into Canaan till the end of the world. It is not to be considered as a mere sanction of the laws formerly declared, but also as a real prediction of future events. The first fourteen verses had their accomplishment in the various mercies which the Jews met with before their last dispersion by the Romans; particularly in the days of Joshua; chap. iii.—xxiv. in the Rests under the Judges; Judg. iii. 11, 30, 31. and viii. 28; and under Samuel; 1 Sam. v. 2. David; 2 Sam. v. x. 1 Chron. xii.—xxix. Solomon; 1 Kings i. x. 2 Chron. i.—ix. Asa; 1 Kings xv. 9—15. 2 Chron. xiii.—xvi. Jehoshaphat; 2 Chron. xvii.—xx. Joash; 2 Kings xi. xii. 2 Chron. xxiii. xxiv. Uzziah and Jotham; 2 Chron. xxvi. xxvii. Hezekiah; 2 Kings xviii. xix. Isa. xxxvi. xxxvii. 2 Chron. xxx. to xxxii. Josiah; 2 Kings xxii. xxiii. 2 Chron. xxxiv. xxxv.; and in the days of Ezra; i.—x. and of Esther; i.—x. and of Neh. i.—x; and under the Maccabees, Judas, Jonathan, Simon Hircanus, and Alexander Jannaeus, from about one hundred and sixty to about eighty years before Christ's birth.—From ver. 15 to the end are delineated the various and manifold miseries which their sin should bring upon them, from their entrance into Canaan till their future restoration; i. e. for the space of three thousand three hundred years; particularly in the days of Joshua; Josh. vii. the Judges; Judg. i.—iii. iv. vi. ix. x. xii.—xxi. Samuel; 1 Sam. iv. xi. xiii. xiv. xvii. xxxi. David; 2 Sam. ii. iii. xv.—xxi. xxiv. Solomon; 1 Kings xi. Rehoboam, Abijah, Jehoshaphat; 1 Kings xii.—xxi. 2 Kings i.—vi. Jehoram, Ahaziah, Joash, Amaziah, Uzziah, Ahaz, Hezekiah, Manasseh; 2 Kings viii.—xxi. 2 Chron. xxi. xxii. xxv. xxviii. xxxii. xxxiii.; and Jehoikim, Jehoiah, Zedekiah, and in Babylon; 2 Kings xxiv. xxv. 2 Chron. xxxv. xxxvi. Jer. xiv.—xxix. xxiv. to xli. The body of the ten tribes of Israel were gene-

rally miserable after the death of Solomon. They were carried captive and dispersed among the heathens, about seven hundred and twenty years before Christ, whence few of them ever returned to Canaan. Such of them, or of the tribes of Judah and Benjamin, who returned to their own land, by order from Cyrus, Ezra i. were not only harassed by the neighbouring nations of Ammonites, Moabites, Edomites, Arabians, Philistines, and others, but also by the Persian and Grecian emperors; but most terribly by Ochus the Persian, about three hundred and fifty; and Antiochus Epiphanes; Dan. viii. 23—25. and xi. 28—35, about one hundred and sixty years before Christ.—But their most fearful calamities began to come upon them, from the Romans, about sixty-five years after Christ. They invaded their country; and, after manifold calamities, about A. D. 70, rendered it a desolate wilderness, burning their cities, slaying the inhabitants, it is probable to the number of some millions, and selling such as remained to the Egyptians and others for slaves. About A. D. 136, the Romans repeated their terrible slaughter of such Jews as they found in Canaan, and even in other places of their empire; and annual fairs were held for the sale of the captives. Since which, hated of all nations in Europe, Asia, or Africa, among which they have been dispersed, and often deluded by pretenders to Messiahship, they have, for these seventeen hundred years, been distressed with the most fearful calamities, persecutions, and massacres, from the Persians, Saracens, Turks, and Christians; but chiefly the Greeks, Spaniards, French, English, and Germans. Thus every promise or threatening respecting the Jewish nation is but a repetition or enlargement of what we have in this chapter and the first part of the xxx. 1—9; and every event of providence respecting that nation, from their entrance into Canaan till the end of time, is the accomplishment thereof. See Introduction.

Before Christ
1452.

Ver. 7. ch. 32.
30. Lev. 26.
17, 25, 33.
Judg. 2. 14.
Is. 30. 17.
Jer. 15. 4, 9.
& 29. 18. &
34. 17. Hos.
11. 6. Ezek.
23. 46. Luke
24. 24.

Heb. for a re-
moving, see
ver. 61, 36.
ch. 32. 26.

Jer. 7. 33. &
14. 16. & 16.
4. & 19. 7. &
34. 20. Ps. 79.
1-3. Amos
8. 3.

Exod. 9. 9-
11. 1 Sam. 5.
9. Ps. 78. 66.
with Exod. 15.
26. ver. 22,
35.

1 Sam. 16. 14.
Is. 42. 19.
Jer. 4. 9.
Luke 21. 25,
26. ver. 32,
34, 67.

Job 4. 14. &
12. 25. Is. 59.
10. Ps. 69. 23,
24. Rom. 11.
10. 1 Thes. 2.
16. ver. 32,
33.

Jer. 8. 10. &
12. 13. Job
31. 8. Amos 5.
11. Zeph. 1.
13. ch. 20. 6.

Heb. profane,
or use it as
common meat.

Heb. shall not
return to thee.

Ver. 41.
Amos 5. 27.
Mic. 4. 10.
Jer. 15. 2.
Joel 3. 6.

Power to res-
cue, or money
to ransom
them.

Is. 1. 7. Jer.
5. 17. & 8. 16.
Lev. 26. 16.
Hos. 7. 9. ver.
51.

Ver. 28, 67.
Is. 33. 14.
Rev. 16. 10.
Luke 21. 25,
26.

Ver. 22, 27.
Joh. 2. 7. Is. 1.
6. & 3. 17, 24.

Ver. 25, 64.
2 Kin. 17. 6.
& xxiv. xxv.
Lam. 4. 20.
2 Chr. 33. 11.
ch. 4. 27, 28.
Jer. 15. 4.
Luke 21. 24.

1 Kin. 9. 7.
Ps. 44. 13, 14.
Is. 65. 15. Jer.
24. 9. & 25. 9.
& 42. 18. &
44. 12. & 18.
16. & 19. 8.
Zech. 8. 13.
ch. 4. 22. &
29. 22-28.

Mic. 6. 15.
Joel 1. 4. & 2.
1. 16, 17. Hag.
1. 6. Amos 4.
9. & 7. 1. Hab.
3. 17. Is. 5.
10. Exod. 10.
5, 15. ver. 42.

Ch. 20. 6.
ver. 30.

Jim. 4. 7.
Joel 1. 4-7.
& 2. 3-4.
Exod. 10. 5,
15. ver. 38, 42.

Ps. 23. 5. &
104. 115.

Ver. 32. Is.
39. 7.

Heb. they
shall not be
thine.

25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth.

26 And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth; and no man shall fray them away,

27 The LORD will smite thee with the botch of Egypt, and with the emerald rods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and astonishment of heart:

29 And thou shalt grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

31 Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

32 Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no sight in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall bring thee, and thy king, which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37 And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the LORD shall lead thee.

38 Thou shalt carry much seed out into the field, and shalt gather but little in; for the locusts shall consume it.

39 Thou shalt plant vineyards and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worm shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts; but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.

41 Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

42 All thy trees and fruit of thy land shall the locusts consume.

43 The stranger that is within thee shall get up above thee very high: and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever:

47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things:

48 Therefore shalt thou serve thine enemies whom the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;

50 A nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land which the LORD thy God hath given thee.

53 And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, whom the LORD thy God hath given thee, in the siege and in the straitness wherewith thine enemies shall distress thee:

54 So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them the flesh of his children whom he shall eat: because he hath nothing left him in the siege and in the straitness wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, who would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her

Before Christ
1452.

Joel i. ii. ver.
38. Amos 7. 1,
2.

Or possess.

Lam. 1. 5. Ps.
44. 9-12. &
66. 12. Rom.
11. 10. Judg.
iv.

Ver. 12, 13.
Prov. 22. 7.

Lev. 26. 18.
Is. 3. 11. & 1.
20. & 59. 1, 2.
1 Thes. 2. 16.
Rom. 2. 8, 9.
Ezek. 18. 4.
see ver. 15.
Prov. 13. 21.
& 1. 31. & 14.
14. Jer. 2. 17,
19. & 4. 18. &
5. 25. & 6. 19.
& 16. 18, 19.

Ver. 37, 59.
ch. 29. 20-
28. Luke 21.
24. Jer. 19. 8.
Rom. 11. 10,
25. 1 Thes. 2.
16.

Neh. 9. 35,
36. ch. 32. 13
-15.

Judg. 2. 14.
& 3. 8, 12, 14.
& 4. 2, 3. & 6.
1. & 10. 7, 8.
& 13. 1. 2 Chr.
12. 8. Jer. 28.
13, 14. with
27. 6-8, 12.
Luke 21. 22-
26. 1 Thes. 2.
16.

Is. 5. 26-30.
& 8. 7, 8. Hab.
1. 6-9. & 3.
16. Jer. 5. 15.
& 6. 22. Luke
19. 43. Hos. 8.
1 Lam. 4. 19.

Heb. hear.

Heb. strong
of face.

Is. 5. 27-30.
& 13. 18. Hab.
1. 7-9. Ezek.
7. 21, 24. Jer.
1. 15. & 4. 7.
& 6. 22. Amos
1. 13. Lam. 5.
11, 12. & 4.
4-10. Hos.
13. 16. ch. 32.
25. Dan. 7. 7.
& 8. 23. Luke
19. 43.

Lev. 26. 26.
Is. 1. 7. Hab.
3. 16, 17.
Luke 21. 22-
26. ver. 33.
Lev. 26. 25.
2 Kin. 17. 5.
& 18. 13. &
24. 10, 11. &
25. 1-4.
Luke 19. 43,
44.

Lev. 26. 29.
2 Kin. 6. 29.
Lam. 4. 10. &
2. 20. Jer. 19.
9. Ezek. 5. 10.

Heb. belly.

Ch. 13. 6.
Mic. 7. 5.
Mark 13. 12.
with Prov. 23.
6. Mat. 20. 15.

Ver. 53. Jer.
5. 10. & 34. 2
2 Chr. 36. 17

Ver. 54. Lev.
26. 29. 2 Kin.
6. 29. Lam. 2.
20. & 4. 3-6,
10. Ezek. 5.
10.

Before Christ
1452.

* Heb. after
birth.

* Ver. 15. Lev.
26. 14. ch. 6.
13. Jer. 5. 22.
Ps. 83. 18. 18.
42. 8. ch. 32.
15—21.

Ver. 46. Lam.
1. 9. & 4. 12.
Dan. 9. 12.
ch. 29. 20—
24. & 31. 17.
18. & 32. 22.
—26. 1 Kin. 9.
7—9. Luke
21. 22—26.
2 Thes. 2. 16.
Hos. 3. 4.

Exod. 8. 9. &
15. 26. ch. 7.
15. ver. 22.
27. 35.
Jer. 15. 1—9.
Luke 21. 22—
26.

+ Heb. cause to
ascend.

* Lev. 26. 22.
2 Kin. 10. 32.
& 13. 7. ch. 4.
27. & 10. 22.
Is. 1. 9. 2 Kin.
24. 14. Jer.
52. 28—30.
with Exod. 12.
37. 2 Chr. 17.
14—18.

* Ch. 30. 9.
Jer. 32. 41.

* Is. 1. 24.
Prov. 1. 26.

* Neh. 1. 8.
Jer. 16. 13.
Luke 21. 22—
24. Lev. 26.
33. ver. 25.
36. ch. 4. 27.
28. & 32. 26.

* Amos 9. 4.
Lev. 26. 36.
Is. 1. 5.
1 Sam. 2. 33.
Luke 21. 26.
Rom. 11. 10.
1 Thes. 2. 16.

* Job 7. 3, 4.
ver. 34. Luke
21. 26. & 19.
43. 44. 1 Thes.
2. 16. with
Rev. 9. 6.

* Jer. 44. 7.
Hos. 8. 13. &
9. 3. ch. 17.
16.

bosom, and toward her son, and toward her daughter,

57 And toward her *young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, **THE LORD THY GOD**;

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be

sold unto your enemies for bond-men and bond-women, and no man shall buy you.

Before Christ
1452.

CHAP. XXIX.

For the further enforcement of the laws which he had taught them, Moses here brings the Israelites under a new and solemn covenant engagement to keep them. Here is (1) An introductory rehearsal of God's remarkable favours to them, as an incitement to keep the covenant; 2—9. (2) A solemn charge to fulfil this covenant now made with all of them, and their posterity, for their advantage; 9—15. (3) An intimation that the great end of the covenant was to preserve them from that idolatry which they had seen practised among the heathen; 16—18. (4) A most dreadful denunciation of God's vengeance against those who should presumptuously promise themselves peace in idolatry or other sinful courses; 18—28. [This is a kind of abridgment of the last part of the preceding chapter.] (5) A declaration of the general end of God's revelations to men; 29.

THESE are the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The great temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness; your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the LORD your God.

7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, with all the men of Israel,

11 Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water:

12 That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

13 That he may establish thee to-day for a people unto himself, and that he

Ch. 1. 5. & 5.
2, 3. Exod. 19.
4—6. & xx—
xxiv. Lev. 26.
46.

Exod. 19. 4.
& vii—xiv. ch.
4. 20. & 10. 3.
4. & 26. 7. 8.
Josh. 24. 5, 7.
2 Sam. 7. 23.
Neh. 9. 10, 11.
Is. 63. 9—13.
Jer. 32. 21.
22. see ch. 26.
6.

Ch. 4. 34.
Neh. 9. 9—23.
Ps. lxxviii. cv.
cvi. cxxxvi.

Is. 6. 9, 10.
Mat. 13. 11—
14. 2 Cor. 4.
3, 4. & 3. 15.
Is. 63. 17.
John 8. 43.
Eph. 4. 18.
2 Thes. 2. 11,
12.

Ch. 8. 4. & 1.
3. Neh. 9. 21.
Mat. 6. 31, 32.
Num. 14. 33,
34. & 33. 8 &
20. 1. Josh. 5.
6. & 14. 10.

Ch. 8. 3.
Exod. xvi.
xvii. Num. xxx.
Neh. 9. 15, 20.
Ps. 78. 15—
25. & 105. 40,
41.

Num. 21. 24,
33. & xxxii.
ch. 2. 24—37.
& 3. 1—17.

Ch. 4. 1, 9. &
6. 1, 3. & 11.
13, 22. & 27.
1. Josh. 1. 7.
8. 1 Kin. 2. 3.

Ch. 4. 10. Acts
10. 33.

Exod. 12. 38
—49. Num.
11. 4. Col. 3.
11.

Josh. 9. 21,
27. Gal. 3. 28.
Col. 3. 11.

* Heb. pass.

Exod. 19. 5,
6. xxiv. ch. 5.
2, 3. Neh. 10.
29. Josh. 24.
25. 2 Kin. 11.
17. 2 Chr. 15.
12—15. & 29.
10. & 34. 31,
32. Jer. 50. 5.

Ch. 7. 6. &
28. 9. Gen. 17.
7. & 26. 3, 4.
& 28. 13—15.
Exod. 3. 6—8.
& 6. 7. & 19.
5. 6. 2 Sam. 7.
4. 2 Kin. 13.
23. ch. 6. 18.
& 28. 9.

REFLECTIONS UPON CHAP. XXVIII.—Behold, with affecting wonder, what numerous blessings a God in Christ, reconciling the world to himself, can heap on sinful men!—What blessings on soul and body!—What blessings, in time and in eternity, his love can bestow! Let us therefore be steadfast, immovable, always abounding in the work of the Lord. In keeping his commandments there is a great and gracious reward. But who can stand before this holy, this jealous, this great and dreadful Lord God, if once he be angry! Deep and large is the cup of indignation that is in his right hand; the dregs of which the wicked must wring out and drink. Let the sinners in Zion be afraid. Let fearfulness surprise the hypocrites. Who among us shall dwell with devouring fire? who shall dwell with everlasting burnings? In this dreadful cluster of threatenings, let us observe that sin is the only deserving cause of trouble; and that God

in innumerable forms can execute his vengeance on the bodies, the minds, the families, the nations, the property, of his opposers. Let the tremendous condition of the Jewish nation, when oppressed by Mesopotamians, Moabites, Canaanites, Midianites, Ammonites, Philistines, Syrians, Persians, Greeks, and others; and when harassed, murdered, and carried into captivity, by the Assyrians, Chaldeans, and Romans; and all the miseries which they have suffered in their present dispersion, of more than seventeen hundred years continuance; establish my faith in God's word: and let it warn the British nation, and those connected with her, to take heed to themselves, lest their contempt of Christ, their breach of covenant with God, and other abounding wickedness, entail upon them similar judgments.

Before Christ
1452.

may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that is ^{not} here with us this day:

16 (For ye know ^{how} we have dwelt in the land of Egypt, and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which *were* among them:)

18 ^{Lest} there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth [†]gall and wormwood;

19 And it come to pass, when he ^{heareth} the words of this curse, that he ^{bless} himself in his heart, saying, I shall have peace, though I walk ⁱⁿ the ^{imagination} of mine heart, to ^{add} ^{*drunkenness} to thirst;

20 The LORD will ^{not} spare him; but then the anger of the LORD and his jealousy shall smoke against that man, and all the ^{curse}s that are written in this book shall lie upon him, and the LORD ^{shall} blot out his name from under heaven.

21 And the LORD shall ^{separate} him unto evil out of all the tribes of Israel, according to all the curses of the covenant that ^{are} written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses [†]which the LORD hath laid upon it;

23 *And that* the whole land thereof is ^{brimstone}, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the LORD overthrew in his anger and in his wrath:

24 Even all nations shall say, ^{Wherefore} hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men shall say, ^{Because} they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 ^{For} they went and served other

gods, and worshipped them, gods whom they knew not, and ^{whom} he had not ^{given} unto them:

27 And the anger of the LORD was kindled against this land, to bring upon it all the ^{curse}s that are written in this book:

28 And the LORD ^{rooted} them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The ^{secret} things *belong* unto the LORD our God: but those *things* which *are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

CHAP. XXX.

The judgments mentioned in the two preceding chapters would render the case of the Jewish nation fearfully miserable, but not desperate. Here mercy rejoices against judgment. (1) Moses announces gracious promises for encouraging and enabling them to repent; particularly in the latter days, after their present dispersion; 1—10. (2) Intimates that the righteousness of faith was set before them in the plainness and easiness of the injunctions given them; 11—14. (3) He in a solemn manner refers it to their choice, whether they would have death or life, blessing or cursing, for their portion; 15—20.

AND it shall come to pass, when all these things are come upon thee, the ^{blessing} and the curse which I have set before thee, ^{and} thou shalt call *them* to mind among all the nations whither the LORD thy God hath driven thee,

2 ^{And} shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, ^{with} all thine heart, and with all thy soul;

3 That ^{then} the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the LORD thy God hath scattered thee.

4 If *any* of thine be driven out unto the utmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God ^{will} bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God ^{will} circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses ^{upon} thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt ^{return} and obey the voice of the LORD, and do all his commandments which I command thee this day.

Before Christ
1452.

Or who had not given to them any portion.

Heb. divided.

Lev. 26. 14—39. ch. 27. 15—26. & 28. 15—68. Dan. 9. 11. ver. 20, 24.

Ch. 28. 25, 32, 36, 64. 2 Kin. 17. 18, 23. Luke 21. 23, 24.

Acts 1. 7. Mat. 14. 36. Rom. 11. 33. with John 5. 39. & 20. 31. Acts 17. 11. Is. 8. 20. Ps. 147. 19, 20.

Ch. xxviii. & 27. 15—26. & 29. 18—28. & 11. 26. ver. 15, 19.

1 Kin. 8. 47. Luke 15. 17. Is. 46. 8. Lev. 26. 40.

Ch. 4. 29, 30. Lam. 3. 40. Hos. 5. 5. & 6. 1, 2.

Ch. 11. 13. & 10. 12. & 65. 13, 3. & 26. 16. Ps. 119. 34, 69. ver. 6, 10.

Lev. 26. 42. Ps. 106. 45. & 126. 1. Lam. 3. 28. Jer. 31. 10. Ps. 147. 2. Neh. 1. 8, 9. Rom. 11. 26. Is. 56. 8.

Ps. 69. 35, 36. Jer. xxxi. xxxiii. Ezek. xxxiv. xxxvi. xxxvii.

Ch. 10. 16. Jer. 32. 39. Ezek. 11. 19, 20. & 36. 26, 27. Rom. 11. 26. Col. 2. 11, 12. Mat. 22. 37. ch. 6. 5.

Lam. 3. 64—66. Amos i. 11. Nah. i. iii. Is. xlii. xiv. Jer. xlii. li. Ezek. xvi. xxxii. xxxviii. xxxix. Rev. viii. ix. xvi. xviii. xix.

Ezek. xxxiv—xxxvii. Is. xlviii. xlix. lx. lxi. Hos. 3. 5. & xiv. Mic. iv. v.

REFLECTIONS UPON CHAP. XXIX.—Unbelief and unconcern are so deep rooted within us, that, till God himself enlighten and renew our heart, we can never know, love, or serve him. Many of the most affecting providences pass unheeded by ignorant and unbelieving men: and yet a right observation of providence would powerfully induce us to a solemn surrendering of ourselves to God, and a careful fulfilment of our vows. Holy obedience is so contrary to the heart of man, that notwithstanding we are already bound by the infinite authority of God's law, we need to be also bound by solemn vows and covenants, and these again and again repeated. But every thing in public covenanting with God ought to be made with great plainness and solemnity; that every one concerned, whether present or absent, may understand, and be duly affected with it: and especially must all our covenanting with him be founded on his grant of himself to us as our God, and his claim of us for his people. How ready are men to copy after bad examples, and to defile themselves with idols! And who

knows what indwelling lusts may lead us to in our practice; for followers of iniquity often become presumptuous at last, and bless themselves, while the curse of God hangs over their heads, and his wrath abideth on them! and to what terrible and shameful judgments are such presumptuous sinners exposed! The greater the mercies we sin against, the greater judgments we may expect. The obstinate abuse of God's mercies will at length deprive men of them. And heathen beholders are sometimes sooner awakened by God's judgments than the hardened professors who endure them. Men's inquiries into religious concerns are frequently rather curious than practical; and many sinfully pry into futurities, and things which he hath concealed, rather than search and practise what he hath revealed in his word, and manifested in his providence. But may I and my children always search and practise the scriptures, as the only effectual means of averting the plagues appointed for the ungodly!

Before Christ
1452.Before Christ
1452.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart and with all thy soul.

11 ¶ For this commandment, which I command thee this day, it is not hidden from thee, neither is it far off.

12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it?

13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 ¶ See, I have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods and serve them;

18 I denounce unto you this day that ye shall surely perish, and that ye shall not prolong your days upon the land whither thou passest over Jordan to go to possess it.

19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAP. XXXI.

Having finished his long and affecting sermon, Moses here (1) Encourages the Israelites, and Joshua, their future general, to proceed to the conquest of Canaan, westward of Jordan; 1-8. (2) Having written a copy of his whole laws and revelations, he delivers it to the priests to keep; 9-24-27; and orders them to read it publicly to the people at the feast of tabernacles on the year of release; 10-13. (3) God informs Moses and Joshua of the future apostasy of the Israelites, and the judgments they should procure to themselves thereby; and orders a warning song to be left with them, and committed to their memories as a wit-

ness against their wickedness; 14-21. (4) Moses writes the song, and leaves it with them; intimating the design thereof; 22, 28-30.

AND Moses went and spake these words unto all Israel.

2 And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.

3 The LORD thy God he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua he shall go over before thee, as the LORD hath said.

4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them whom he destroyed.

5 And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be strong and of a good courage; fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee nor forsake thee.

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 ¶ And Moses wrote this law, and delivered it unto the priests the sons of Levi, who bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,

11 When all Israel is come to appear before the LORD thy God, in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

12 Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And that their children, who have not known any thing, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the LORD said unto Moses, Behold thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses

to all holy obedience. We shall run in the way of his commandments when he shall enlarge our heart. But now let us consider how great a mercy it is that the laws and the gospel of Christ are set before us in so plain, affecting, and applicable a manner. And, since eternal life is so exhibited, so offered to, so urged upon us, God forbid that we should entail redoubled damnation on ourselves by a contemptuous rejection of it. Not Moses, but Jesus, sets before us life and good.—Let us see that we refuse not him that speaketh from heaven,

REFLECTIONS UPON CHAP. XXX.—In returning to the Lord, and resting in him, men must be saved. Our gracious God is always ready, not only to receive repenting prodigals, but to qualify them with faith and repentance. And great is the happiness and honour that is to be found in fellowship with a reconciled God. The future return of the Jewish nation to the Lord shall be a delightful and glorious season to them; and even to us Gentiles it will be as life from the dead; we shall share and rejoice in their mercies. God's manifestation of his special love, and his renovation of our heart, shall qualify and induce us

Before Christ
1452.

and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land whither they go to be among them, and will forsake me, and break my covenant which I have made with them.

17 Then "my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, 'Are not these evils come upon us because our God is not among us?'

18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye "this song for you, and teach it the children of Israel: "put it in their mouths, that this song may be a witness for me against the children of Israel.

20 For when I shall have brought them into the land which I swore unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for "I know their imagination which they go about, even now before I have brought them into the land which I swear.

22 Moses therefore wrote this song the same day, and taught it the children of Israel.

23 ¶ And he gave Joshua the son of Nun a charge, and said, "Be strong and of a good courage: for "thou shalt bring the children of Israel into the land which I swear unto them; and I will be with thee.

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, who bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 Gather unto me "all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

29 For I know that "after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and "evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

CHAP. XXXII.

Contains (1) Moses' instructive song, in which, after a short preface, solemnly marking its importance, 1, 2. We have 1. The honourable character of God, contrasted with the infamous one of the Israelites; 3—6; 2. The past and future kindness of God contrasted with their contemptuous, rebellious, and idolatrous carriage towards him; 7—21; 3. Predictions of fearful judgments to be inflicted upon them for their sins, and of God's gracious limitation thereof; 19—33; 4. Promises of their deliverance, and of their enemies' destruction at last; 34—43. [This song corresponds much with chap. xxviii. xxx. or Lev. xxvi.; and is a compendious view of the prosperity, sins, judgments and deliverances, of the Jewish nation, from the time of Moses till the end of the world.] (2) The solemn exhortation with which Moses delivered this song into the hand of the elders of Israel; 44—47. (3) That very day God reminds Moses of his sin at Meribah, and orders him to ascend mount Nebo, and die there; 48—52.

GIVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall drop as the rain; my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

3 "Because I will publish the name of the LORD: "ascribe ye greatness unto our God.

4 He is "the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

5 "They have corrupted themselves; "their spot is not the spot of his children: they are a perverse and crooked generation.

6 "Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

7 ¶ Remember the days of old; consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set "the bounds of the people according to the number of the children of Israel.

9 For the "LORD's portion is his peo-

Before Christ
1452.Exod. 32. 9.
Is. 48. 4. Acts
7. 51. ch. 9.
24. & 32. 20.Ch. 9. 7.
Judg. 2. 10—
18.Ch. 29. 10.
Num. 11. 16,
17. Exod. 18.
25. ch. 1. 15.Ch. 4. 26. &
8. 19. & 30.
19. & 32. 1.
Is. 1. 2. Jer.
22. 29. Mic. 6.
1, 2.Ver. 27. Josh.
24. 31. Judg.
2. 10—18.
Acts 20. 30.Ver. 17. Lev.
26. 14—39.
ch. 28. 15—
68. & 29. 18
—28. & 32.
15—34 Judg.
ii—iv. vi. ix.x. 1 Sam. iv.
xi. xxvi. 1 Kin.
xi—xxiii.2 Kin. viii—
xxviii. xxi. xxiv.
xxv. Mal. 3.
7—9 Prov. 1.
25—33. Luke
19. 43, 44. &
21. 22—26.Ch. 4. 26. &
50. 19. & 51.
28. Ps. 50. 4.
Is. 1. 2. Jer.
2. 12. & 6. 19.
& 22. 29.
Mic. 6. 1, 2.Ezek. 20. 46.
& 21. 2. Mic.
2. 6. Is. 55.
10. 11. 1 Cor.
3. 6—8.Ps. 145. 1—
21. & 29. 1, 2.
4. & 105. 1—
5. & 106. 1, 3.
& 40. 9, 10.Exod. 18. 11.
& 15. 2—20.
1 Kin. 8. 23.
1 Chr. 29. 11.
12. & 16. 24
—30. Ps. 147.
5. Dan. 4. 34.
35. Job 11. 7.
Ps. 145. 3—
13.Ver. 18, 30,
37. 1 Sam. 2.
2. 2 Sam. 23.
2. 32. 47. Job
35. 14. & 34.
10. Ps. 92. 15
Is. 26. 4.
1 Cor. 10. 4.
Rev. 15. 3.Heb. He hath
corrupted to
himself.Or that they
are not his chil-
dren, that is,
their blot,
Is. 1. 4. Acts
7. 51. ch. 9. 6.
24. & 31. 29.Ps. 116. 12.
13. Is. 1. 2.Exod. 15. 16.
1 Cor. 6. 20.
1 Sam. 12. 6.
Ps. 95. 6. Is.
43. 7. 2 Pet. 2.
1. ch. 28. 9.Jer. 2. 20. Ps.
77. 5. 6. &
119. 52. Is. 46.
9. Judg. 6. 13.
Ps. 44. 1, 2.
ch. 4. 32. Is.
38. 19. Ps.
145. 4—12. &
78. 3—6.Heb. genera-
tion and gene-
ration.Gen. x. xi.
Gen. 10. 15—
19. with 15.
18—21. 1 Chr.
1. 13—16.Exod. 19. 5,
6. Ps. 135. 4.
ch. 7. 6. & 14.
2. & 26. 19. &
28. 9. Tit. 2.
14.

REFLECTIONS UPON CHAP. XXXI.—It highly becomes ministers, or others, to exert themselves to their utmost, that their church and nation may be happy after their death: and when they become more active in the Lord's work as their end approaches, and wish others the happy enjoyment of that comfort and honour which God hath denied to themselves, it is both honourable to the cause of God, and strengthening to his people. Great pains ought to be taken to make those of the present or rising generations to understand, believe, and obey, God's word: and certain is our success when God is our assistant, and we do nothing but what he has commanded. And, the more experience we have of

gospel liberty, the more shall we delight to hear and obey him. God graciously warns men of their sin and danger before it come upon them; yet so desperate is the wickedness of men, that they ruin themselves by their apostacy from God, after their own vows, and the most solemn and often-repeated warnings of God and his faithful ministers. These exactly correspond together in discovering the sure consequences of sin, and leave the blame of their ruin entirely upon themselves. It is necessary therefore that God's truths be laid up in men's heart and conscience, that they may hear, and fear, and do no more wickedly.

Before Christ
1452.

Heb. cord.

Ps. 107. 4. 5.
er. 2. 6. &
1. 2. ch. 8.
5. Neh. 9.
3-20.

Or compassed.

Ps. 17. 8.
Ezek. 2. 8.

Ps. 31. 5. &
6. 4. & 63. 9.
Exod. 19. 4.
h. 1. 31. Hos.
1. 3.

Ps. 78. 14. 52.
3. & 80. 1. &
36. 16. Neh.
12. Is. 63.
2-14. & 48.
1.

Ps. 58. 14. ch.
3. 29. Ezek.
6. 1. 2. Neh.
25. ch. 6.
0. 11. & 8.
-10.

Ps. 31. 16.
Exod. 3. 8.
Ezek. 20. 6.
e. have
great plenty
honey and
oil.

Ps. 147. 14. &
1. 16. Ezek.
7. 17. i. e.
ne flour.

Gen. 49. 11.
2. i. e. wine.
Israel, ch. 33.
26. Is. 44.

ch. 31. 20.
eh. 9. 25.
er. 5. 7. 28.
os. 2. 7. &
3. 6.

Jer. 21.
Sam. 2. 29.
cts 9. 5.

ob 15. 27.
s. 17. 10. &
3. 7. & 119.
O. Rom. 2. 4.
Jude 4.

Ps. 78. 58.
Kin. 14. 22.
3. ch. 7. 25.
ev. 18. 26.
2 Kin. 23.
Jer. 2. 12.
3. 27. 28.

Jer. 17. 7.
s. 106. 37.
Cor. 10. 20.
ev. 9. 20.
ev. 10. 15.
Judg. 2. 12.
9. 2 Kin. 17.
-17.

Or which
ere not God.
Jer. 4. 15.
er. 2. 32. &
21. & 13.
5. & 18. 15.
23. 27.
os. 4. 6. &
14. & 13. 6.
a. 4. 9. 23.
12. & 8. 11.
b. 19.

Tab. 1. 13.
s. 5. 4. 5.
mos 3. 2.
ech. 11. 8.
ev. 3. 19.

Or despised.
h. 31. 17.
57. 17.
er. 18. 17.
os. 9. 12.

s. 65. 2-5.
30. 9. & 1.
4. & 59.
-15. Hos. 4.
2.

Sam. 12. 21.
Kin. 16. 13.
14. 22. Ps.
58. 2 Kin.
7-18.
r. 16.

om. 10. 19.
11. 11. 12.
& 9. 25.
a. 21. 9. &
7. 33. 34.
er. 15. 14.
mos 2. 5.
m. 2. 1-3.
4. 11. Is. 8.
& xxiv.

uke 19. 43.
& 21. 20.
26. 1 Thee.
16.

er hath burn-
hath con-
ned.

28. 15-68. Lev. 26. 14-39. Ps. 7. 13. Ezek. 5. 16. Is. 66. 6. & 26. 15. Ch. 28.
-57. Hab. 3. 5. Ps. 76. 4. Lam. 4. 9. Heb. burning coals. Lev. 26. 22. Jer. 15.
& 16. 4. Ezek. 5. 17. & 14. 21. Gen. 49. 17. Ezek. 7. 15. Lam. 1. 20. Jer. 9. 21.
28. 50. Heb. from the chambers. Heb. bereave. Lev. 26. 32-39. &
25. 36. 64. & 4. 27. & 8. 19. 20. & 29. 20-28. Jer. 15. 4. Luke 21. 24. & 19. 44.

ple; Jacob is the ||lot of his inheritance.

10 He ^hfound him in a desert land, and in the waste howling wilderness: he ^sled him about, he instructed him, he kept him as the ^aapple of his eye.

11 ^pAs an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

12 So ^tthe LORD alone did lead him, and *there was* no strange god with him.

13 He made him ^ride on the high places of the earth, that he might eat the increase of the fields; and he made him to ^ssuck honey out of the rock, and oil out of the flinty rock:

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the ^ffat of kidneys of wheat; and thou didst drink the ^ppure blood of the grape.

15 ¶ But ^sJeshurun ^wwaxed fat, ^zand kicked: thou art waxed fat, thou art grown thick, thou art ^acovered with fatness; then he forsook God *who* made him, and lightly esteemed the Rock of his salvation.

16 They ^bprovoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

17 They sacrificed unto ^cdevils ⁿnot to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 Of ^tthe Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

19 ¶ And ^when the LORD saw *it* he ^tabhorred *them*, because of the provoking of his sons and of his daughters.

20 And he said, ⁱI will hide my face from them, I will see what their end *shall be*: for they *are* a ^svery froward generation, children in whom *is* no faith.

21 They have ^mmoved me to jealousy with *that which* is not God; they have provoked me to anger with their vanities: and ⁱI will move them to jealousy with *those which* are not a people; I will provoke them to anger with a foolish nation.

22 For a ^kfire is kindled in mine anger, and ^tshall burn unto the lowest hell, and ^sshall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will ^hheap mischiefs upon them; I will spend mine arrows upon them.

24 *They shall be* ^mburnt with hunger, and devoured with ^sburning heat, and with bitter destruction: I will ^aalso send the teeth of beasts upon them, with the poison of serpents of the dust.

25 The ^sword without, and terror ^within, shall ^tdestroy both the young man and the virgin, the suckling *also*, with the man of gray hairs.

26 I said, ^pI would scatter them into

corners, I would make the remembrance of them to cease from among men;

27 Were it not ^tthat I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, ^tOur hand *is* high, and the LORD hath not done all this.

28 For they *are* a ^rnation void of counsel, neither *is there any* understanding in them.

29 ^o That they were wise, *that* they understood this, *that* they would consider their latter end!

30 How should ^one chase a thousand, and two put ten thousand to flight, except their rock ^had sold them, and the LORD had shut them up?

31 For ^ttheir rock *is* not as our Rock, even our enemies themselves *being* judges.

32 For their vine ⁱs of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

33 Their wine *is* the poison of dragons, and the cruel venom of asps.

34 *Is* ⁿot this laid up in store with me, *and* sealed up among my treasures?

35 ^tTo me *belongeth* vengeance and recompense; their foot shall slide in *due* time; for the day of their calamity *is* at hand, and the things that shall come upon them ^make haste.

36 For ^tthe LORD shall judge his people, and repent himself for his servants, when he seeth *that* ^ttheir ^spower is gone, and *there is* none shut up or left.

37 And he shall say, ^where *are* their gods, *their* rock in whom they trusted,

38 Who did eat the fat of their sacrifices, *and* drank the wine of their drink-offerings? let them rise up and help you, *and* be ^your protection,

39 See now that I, *even* I, *am* ^hhe, and *there is* no god with me: ^sI kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For ⁱI lift up my hand to heaven, and say, I live for ever.

41 If I ^whet my glittering sword, and mine hand take hold on judgment; ⁱI will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows ^drun with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

43 ^tRejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

44 ¶ And Moses came and ^spoke all the words of this song in the ears of the people, he and ^hHoshea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, ^sSet your hearts unto all the words which I testify

Before Christ
1452.

Ezek. 20. 13,
14. Is. 37. 28,
29. & 47. 7.
Lam. 1. 9.
Zech. 1. 14,
15. Job 40. 11.
12 Num. 14.
13-16. ch. 9.
28. Josh. 7. 9.

† Or, Our high
hand, and not
the LORD,
hath done all
this.

† Ps. 81. 8-13.
Is. 27. 11. &
1. 4. Jer. 4.
22. & 10. 8.
14. 21. Hos. 4.
6. Ps. 94. 8.

† Ps. 107. 43.
Hos. 14. 9.
Lam. 1. 9. ch.
5. 29. & 30.
19. 20. Ps. 81.
13. Luke 19.
41. 42.

† Lev. 26. 7, 8.
ch. 28. 25.
Josh. 23. 10.
2 Chr. 24. 24.
Is. 30. 17. Jer.
37. 13.

† Ps. 44. 12. &
78. 62. Is. 50.
1. & 52. 3.
Judg. 2. 14. &
3. 8. 12. & 4.
2. & 6. 1. &
10. 7. & 13. 1.

† Exod. 1. 25.
Num. 23. 8.
12. 19. 1 Sam.
4. 3. Dan. 2.
47. Jer. 40. 3.

† Or is worse
than the vine of
Sodom, &c. Is.
1. 10. Ezek.
16. 45, 46, 55.
Lam. 4. 6. Is.
5. 4. ch. 29.
18. Heb. 12.
15. Is. 1. 22.
23. Hos. 4. 18.

Judg. 2. 12.
17. 19. 2 Kin.
17. 7-18. Is.
59. 7. 12-15.

† Jer. 2. 27.
Hos. 13. 12.
Job 14. 17.
Rom. 2. 5.
Amos 8. 7.

† Ver. 43. Ps.
94. 1. Rom.
12. 19. Heb.
10. 30. Gen.
15. 16.

† 2 Pet. 2. 3.
Is. 30. 12, 13.
Mal. 3. 5.
Ezek. 12. 27,
28.

† Ps. 135. 14.
& 26. 1. & 7.
8. & 10. 18.
Judg. 2. 18.
Is. 1. 27. &
11. 4. Jer. 5.
28. Ps. 106.
45. Jer. 51. 20.
Amos 2. 2, 3.

† Ps. 78. 65. &
112. 4. 1 Kin.
14. 10. & 21.
21. 2 Kin. 9.
8. & 14. 25.
26. Is. 33. 9.
10. & 59. 16.
Zech. 14. 7.

† Heb. hand.
† Jude 10. 14.
Jer. 2. 28.

† Heb. an hid-
ing for you.
† Ps. 102. 27.
Heb. 1. 12.
John 8. 23. Is.
41. 4. & 48.
12. & 46. 4. &
45. 5. 22.

† 1 Sam. 2. 6.
Rev. 1. 18.
Job 5. 18.
Mos. 6. 1. Is.
43. 13. Ps. 68.
20. 2 Kin. 5. 7.

† Gen. 14. 22.
Jer. 4. 2. Heb.
6. 13-18.
Rev. 10. 5, 6.
Jer. 10. 10.
1 Tim. 1. 17.
& 6. 16.

† Is. 27. 1. &
34. 5. & 63. 2.
3. & 66. 16.
Ezek. 21. 14.
20.

† Ps. 68. 23. Is. 34.
Mat. 23. 35, 36.
Rom. 15. 9, 10.
Ch. 31. 22. 30.

† Ch. 6. 6, 7. & 11. 18. Ezek.
40. 4. ver. 29. 1 Chr. 22. 19. Luke 9. 44.

Before Christ
1452

among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it is ^anot a vain thing for you; because it is your life: and through this thing ye shall prolong *your* days in the land whither ye go over Jordan to possess it.

48 ¶ And the LORD spake unto Moses that self-same day, saying,

49 'Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

50 And die in the mount whither thou goest up, and be ^agathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Because ^aye trespassed against me among the children of Israel at the waters of ^aMeribah-kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt ^asee the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.

CHAP. XXXIII.

After preaching to the Israelites a long farewell sermon, and giving them a long admonitory psalm, Moses here finally dismisses them with a solemn blessing. (1) He declares them blessed in what God had already done for them; particularly in his love to them, his protection of them, and giving them his law: 1—5. (2) He pronounces a particular blessing upon each tribe, the Simeonites excepted; which was at once a prayer for them, and a prediction of what should befall them; 6—25. (3) He declares them blessed in what God would be to them, and do for them, while they continued obedient; 26—29.

AND this is the ^ablessing wherewith Moses the ^bman of God blessed the children of Israel before his death.

2 And he said, ^cThe LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came ^dwith ten thousands of saints: from his right hand went ^ea fiery law for them.

3 Yea, he ^floved the people; all his saints ^gare in thy hand: and they sat down ^hat thy feet; every one shall receive of thy words.

4 Moses commanded us a law, even the inheritance of the congregation of Jacob.

5 And he was ⁱking in ^jJeshurun when the heads of the people and the tribes of Israel were gathered together.

6 ¶ Let Reuben live, and not die; and let ^knot his men be few.

7 ¶ And this is the blessing of Judah: and he said, ^lHear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.

8 ¶ And of Levi he said, ^mLet thy Thummim and thy Urim be with thy ⁿholy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

9 Who ^osaid unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10 ^pThey shall teach Jacob thy judgments, and Israel thy law: ^qthey shall put incense before thee, and whole burnt-sacrifice upon thine altar.

11 Bless, LORD, his ^rsubstance, and accept the work of his hands: ^ssmite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ And of Benjamin he said, The beloved of the LORD shall ^tdwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, ^uBlessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits brought forth by the sun, and for the precious things ^vsput forth by the ^wmoon,

15 And ^xfor the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and for the ^ygood will of him that dwelt in the bush: let the blessing come upon the head of

^zGen. 49. 22—26. & 27. 28. 29. Lev. 26. 4. ch. 28. 9. Ps. 65. 9—13. with Gen. 46. 20, 27. Num. 1. 32—35. & 10. 22—24. & 2. 18—24. & 26. 2—37. 1 Chr. v. vii. Josh. xvi. xvii. ¹ Heb. thrust forth. ² Heb. moons. ³ Vines and olives, and mines of metal, Gen. 49. 26. Hab. 3. 6. ⁴ Luke 2. 14. Exod. 3. 2, 4. Josh. 18. 1. His tabernacle being settled at Shiloh.

Is. 45. 19.
1 Cor. 15. 58.
Luke 10. 28.
ch. 30. 12.
4. 1. & 40. &
6. 1, 8. & 11.
13—23. Is. 3.
10. 1 Tim. 4.
8 & 6. 8.
Mat. 6. 33.

Num. 27. 12.
& 33. 47. ch.
9. 26, 27. &
34. 1. Is. 33.
17. 2 Cor. 5. 1.

Gen. 25. 8.
Num. 20. 25.
28. & 33. 38.
Heb. 12. 22—
24.

Num. 20. 12,
13. & 21. 14.
Lev. 10. 3. Is.
5. 16.

Or strife at
Kadesh.

Ch. 3. 26, 27.
& 34. 1—3.

Gen. 27. 4. &
49. 1—26.

Josh. 14. 6.
1 Sam. 2. 27.
& 9. 6, 7.
Judg. 13. 6.
2 Kin. 4. 9.
1 Tim. 6. 11.
2 Tim. 3. 17.

Exod. 19. 18.
Hab. 3. 3.
Judg. 5. 4.
Num. 13. 3.
ch. 1. 1.

Acts 7. 53.
Gal. 3. 19.
Heb. 2. 2.
Ps. 68. 17.

Heb. a fire of
laws.

Ch. 5. 22.
Exod. 19. 18,
19. & 20. 18.
2 Cor. 3. 7, 9.

Ch. 7. 7, 8.
Ps. 147. 19.
20. Exod. 19.
5, 6.

Num. 4. 28,
33. John 10.
28, 29. Ps. 50.
5. 1 Pet. 1. 5.
Jude 1. ver.
27.

Acts 22. 3.
Exod. 19. 24.

Before Christ
1452

Ps. 119. 73,
111. & 19. 10.

Gen. 36. 31.
Exod. 18. 19,
26. ver. 21.

See ch. 32. 15.
Is. 44. 2. ver.
26.

Gen. 46. 9. &
49. 3, 4. Exod.
6. 14. Num. 1.
20. 21. & 2.
10. 11. & 26.
5—11. 1 Chr.
5. 1—10.
Num. xxxii.

Gen. 49. 8—
11. Jer. 30. 3.
with Gen. 46.
12. Num. 1.
27. 28. & 2.
3—9. & 26. 19
—21. 1 Chr.
ii—iv. Josh.
xv. Judg. 1.
1 Chr. xi—
xxix. 2 Chr.
i—xxxv. Ezra
i—vi. Esth. x.

Exod. 28. 30.
Lev. 8. 8.
Ezra 2. 63.
Num. 27. 21.

Ps. 106. 16.
Num. 20. 13.
Exod. xxviii.
xxx. Lev. viii.
ix. Num. xvi
—xviii.

Exod. 32. 26
—29. Lev. 10.
2. Mal. 2. 5.
6. Jer. 18. 18.

Or, Let them
teach &c.

Ch. 17. 9—11.
Lev. 10. 11.
Ezek. 44. 23.
Mal. 2. 7.
John 21. 15,
16. with Gen.
46. 11. & 49.
5—7. Num.
iii. iv. viii.
xviii. xxv.
Josh. xxi.
1 Chr. vi. xv
xxiii—xxvi.
2 Chr. 17. 8, 9.

Or let them put
incense.

Exod. 30. 7.
2 Chr. 26. 18.
Lev. 6. 22, 23.

Heb. at thy
nose.

Num. 18. 9—
32. Lev. xxvii.
ch. 18. 1—8.

Ezek. 43. 27.
Amos 5. 10.
Is. 29. 21. Jer.
15. 10.

Ps. 132. 14.
Is. 37. 22, 35.
Judg. 1. 21.
with Gen. 46.
21. & 49. 27.

Num. 1. 36,
37. & 26. 38
—40. & 2. 22,
23. 1 Chr. 7.
6—12. & vii.
Josh. xviii.
2 Chr. 11. 12.

REFLECTIONS UPON CHAP. XXXII.—In the most serious and solemn manner ought ministers to deliver the truths of God to their people: and terrible will be the judgment of despisers of them when both heaven and earth shall witness against them. How great, how unalterable, how faithful, holy, and just, is God! and how perfect, wise, and righteous, are all his works! But how ungrateful, disobedient, and apostatizing, are many of his professed children! It is necessary therefore to ponder both the character of God and our own to prevent our sinning, to draw instructions from ancient records, and that children should receive information from their fathers, who are more acquainted with them. But while I behold God preparing a country for the Israelites as his peculiar people, marvellously conducting them to it through the Arabian deserts, subduing the land before them, and enriching them with the product of it, let me think of the great wonder of redemption, of God's preparing it for men, and bringing them now to the begun and hereafter to the full enjoyment of it. But surely most vile is the ingratitude of men who render him hatred for his love, cursing for his blessing! Yet much more aggravated is the wickedness of professors, and especially saints, than that of mere heathens. The Lord highly abominates all sin. And righteous are all his judgments of desertion, sword, famine, or pestilence, nay, of utter and everlasting destruction. But his mercy waits long: he is unwilling to inflict judgments on his people, and to give his enemies any cause of triumph over them, even when they have provoked him to the most shocking degree. And earnestly he wills that their serious consideration should prevent their ruin. Seasonable, gracious, and wonderful, have, and shall be, God's deliverances of his ancient people from the nations which harassed, murdered, or carried them captive: and terrible his judgments on their destroyers, particularly the Assyrians, Chaldeans, Greeks, Romans, Antichristians, and others. But how much more remarkable the new covenant deliverances of the saints, and terrible the destruction of their implacable enemies! How remarkable the joy of their souls, whether they be Jews or Gentiles, when they behold it! Happy is it when ministers, young and old, fully harmonize in the

work of the Lord; and when they are so intent upon commending Jesus and his ways, that they must be as it were half forced from it, even into the joy of their Lord! But God finds it frequently necessary to remind his people of their sins, and warn them of their death, while he assures them of his reconciliation to their souls.

CHAP. XXXIII. Ver. 6—25. In Lev. xxvi. and chap. iv. 25—31. xxviii. xxix. 18—28. xxx. xxxi. 16—21, 29. and xxxii. the general fate of the Israelites has been predicted: here that of the particular tribes is foretold, in a manner answerable to the blessings of the patriarch Jacob; Gen. xlix. viz. that, notwithstanding internal weakness, and much harassment from enemies, the Reubenites should be preserved; that the descendants of Judah should have their prayers heard, their warfare successful, their labours prosperous, and should enjoy peace and safety: that the Levites, who had acted so disinterestedly in punishing the principal worshippers of the golden calf, should be the honoured ministers of God, and useful instructors and judges of the people: that the Benjamites should enjoy much divine protection, and live near to the temple of God: that the descendants of Joseph should enjoy great favour from God, noted plenty from their fields, and great power and authority among their brethren: that the men of Zebulun in their sea-faring trade, and those of Issachar in their husbandry, should enjoy much comfort to themselves, and be remarkable promoters of a religious attendance on God's solemn feasts: that the Gadites should enlarge their territory, punish their enemies, and faithfully assist their brethren in conquering Canaan: that the Danites should unexpectedly seize on Laish, near the springs of Jordan, and under Samson molest the Philistines: that the Naphtalites, when stationed on the west of the sea of Tiberias, should have most fertile fields, and their country be peculiarly blessed with the ministrations of Christ: and that the Asherites should mightily increase, live in noted friendship with their brethren, and have valuable mines of iron and brass in their territory.

Before Christ
1452.

Gen. 49. 26.
& xxxvii. xii.
i. e. in debasement and honour.

Num. 23. 22.
Gen. 48. 19.
Ps. 92. 10.

Num. 1. 32—
35. & 2. 18—
21. & 26. 28—
—37.

Gen. 49. 13—
15. Judg. 5.
13. with Gen.
46. 13. 14.
Num. 1. 28—
31. 2. 5—8.
& 26. 23—28.
Josh. 19. 10—
23.

Is. 2. 3. Ps.
5. Is. 60. 5.
16.

By fishing
and sea trade.

Gen. 46. 16.
& 49. 19.
Num. 1. 24.
25. & 2. 14.
15. & 26. 15—
17. Num.
xxxv. 1 Chr.
5. 11—25.

Josh. 13. 8—
12. 1 Chr. 4.
10. Ps. 18. 19.
36.

1 Chr. 12. 8.
& 5. 18—21.

Num. 32. 1—
3. 33.

Josh. 1. 14. &
22. 1. 2. 5.
Num. 32. 23.
29. 33. 1 Kin.
17. 1. 18.
2 Kin. ix. x.
Gen. 49. 19.

Heb. ceiled.

Josh. 19. 40
—47. J. d. g.
18. 27. 29. &
xii—xvi. Gen.
49. 16. 17. &
46. 23. Num.
1. 38. 39. & 2
25. 26. & 26.
42. 43.

Gen. 49. 21.
Josh. 19. 2—
39. Mat. 4. 13
—16 & 9. 1.
& 11. 23. with
Gen. 46. 24.
Num. 1. 42.
43. & 2. 29.
30. & 26. 48.
49.

Ps. 128. 3.
Gen. 49. 20.
Job 29. 5. 6.
ch. 32. 14.
with Gen. 46.
17. Num. 1.
40. 41. & 2.
27. 28. & 26.
44—46. Josh.
19. 24—31.

Under thy
shoes.

Ex. d. 15. 11.
Ps. 35. 10. ch.
32. 39. Ps. 68.
4. 33. 34.
2 Sam. 22. 11.
Hab. 3. 8.

See ver. 5.
i. e. Israel as
seeing, or per-
fect.

Ps. 55. 19. 22.
& 74. 12. &
90. 1. 2. & 91.
1. 2. 9. 15.
46. 1. 7. 11. &
46. 3. Is. 46. 3. 4. & 63. 9. ch. 32. 10. 11.

Ezek. 34. 25. Num. 23. 9. ver. 29.
9—13. ch. 11. 11. 14. & 28. 12.
ch. 4. 7. 2 Sam. 7. 23. Ps. 46. 1—5.

Ch. 7. 1. & 9. 3. & 11. 23.

Jer. 23. 6.

Prov. 5. 15. 18. Is. 48. 1. Ps. 68. 26. or 104. 10. & 65.

Ps. 33. 12. & 144. 15. Num. 23. 20—24. & 24. 5—9.

Joseph, and upon the top of the head of him that was separated from his brethren. 17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

18 ¶ And of Zebulun he said, 'Rejoice, Zebulun, in thy going out; and Issachar in thy tents.

19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

20 ¶ And of Gad he said, 'Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, 'satisfied with favour, and full with the blessing of the LORD; possess thou the west and the south.

24 ¶ And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 ¶ Thy shoes shall be iron and brass; and as thy days so shall thy strength be.

26 ¶ There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.

28 Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

29 Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and

thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.

CHAP. XXXIV.

In the preceding part of this book we have had an account of Moses' dying word. Here we have an account of his dying work, and which was probably written by Joshua, or Eleazar the high-priest, or by Samuel. Here is (1) The view which Moses obtained of Canaan just before his death; 1—4. (2) An account of his death, burial, age, and character; 5—7, 10—12. (3) Of the Israelites' mourning for him, and Joshua's succeeding him; 8, 9.

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the LORD shewed him all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

4 And the LORD said unto him, 'This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 ¶ And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 ¶ And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8 ¶ And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face;

11 In all the signs and the wonders which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

Before Christ
1452.

Ps. 81. 13. &
18. 44. ch. 52.
13.

Or shall he
subdued.

Num. 21. 20.
& 23. 14. &
27. 12. ch. 3.
27. & 4. 49. &
32. 49.

Or the hill.

Ver. 4. ch. 3.
27. Ezek. 40.
2. Rev. 21.
10. Num. 27.
12. & 32. 33—
40. & 34.
2—15.

Judg. 18. 28.
29. Gen. 14.
14. Josh. 19.
47.

Num. 34. 6.
Exod. 23. 31.
Josh. 15. 12.
i. e. the Medi-
terranean.

Judg. 1. 16.
& 3. 13. 2 Chr.
28. 15.

Gen. 19. 22.
& 14. 2. 3.
Num. 34. 3.

Gen. 12. 7. &
15. 18. & 26.
3. 28. 13.
14. & 35. 12.
Ps. 105. 9—
11.

Num. 20. 12.
ch. 32. 52.
2 Kin. 7. 2.
Heb. 3. 19
Gal. 3. 24. 25.
John 1. 17.

Josh. 1. 1. 15.
Mal. 4. 4.
Rev. 15. 3.

Ch. 32. 50. &
1. 37. & 51.
14. & 3. 26.
27.

Christ; Jude
9. This was
done to pre-
vent the
Israelites from
making an
idol of him
after his
death.

Ch. 31. 2.
Acts 23. 30.
36.

Josh. 14. 10.
11. Gen. 27. 1.

Heb. moisture
fled.

Num. 20. 29.
Gen. 50. 3. 10.
1 Sam. 25. 1.

Exod. 31. 3.
1 Kin. 3. 9. 12.
Luke 4. 1. 15.
11. 2. John 3.
34. Col. 2. 3.

Num. 27. 18.
20. 23. Josh.
1. 13—18.

Num. 12. 6, 8.
ch. 5. 4. with
ch. 18. 15, 18.
Acts 3. 22. &
7. 37.

Ch. 4. 34. & 7.
15. Exod. vii
—xiv. Ps. 78.
45. 23. &
105. 26—38.
& 135. 9.
136. 10—15.

Exod. iv. to
Num. xxv.

REFLECTIONS UPON CHAP. XXXIII.—The people of God are a peculiar and chosen generation: safe in the hand of their God, from whence none can pluck them; taught of God, and sweetly constrained to receive and obey his instructions; and privileged with the law of God, sounded in their ears, and written on their hearts. Unbounded blessings are with God for them; blessings suited to every tribe, every station in life, whether warriors, ministers, sailors, husbandmen, miners; blessings suited to every relation, and to every change of circumstance. And who can express their blessedness who have God's law for their rule, God's land for their residence, and God himself for their helper, refuge, Saviour, shield, portion, and infinite ALL! It is happy to be separated from the world, in order to enjoy him. But it is ravishing to leave this world quite transported with the glorious excellencies of God in Christ, and of our new covenant interest in him, to behold his face, and to enter upon the unaviled, uninterrupted, enjoyment of him in glory.

REFLECTIONS UPON CHAP. XXXIV.—Happy and honoured is the last end of such as have been active and faithful for God in their generation; and their death would be an irremediable loss to churches and nations if the all-sufficient Jesus did not supply their room. But precious in the sight of the Lord is the death of his saints, and he makes it pleasant and joyful to them, when ushered in with views of the King in his beauty, and of the land that is afar off.

But let me not dismiss this wonderful man of God; this deliverer and leader of his people; this mediator between God and Israel; this extraordinary prophet, occasional priest; this lawgiver, and king in Jeshurun; till I consider him as a noted figure in my infinitely more glorious and useful Redeemer. He was a proper, a divine child, early and often exposed to danger. O the exile, the reproach, the contradiction of sinners, the persecution even unto death, which he endured! and how divine his support under his unnumbered trials! How amiable his qualities!—his contempt of the world, in its pleasures, honours, or riches!—his compassion and tender regard to his injurious brethren!—his amazing meekness!—his distinguished fidelity!—his prudence, boldness, and holy zeal! Solemn and express was his call to his work: and by a multitude of miracles in favour of his people, and with the most tremendous destruction of his Jewish, heathen, Antichristian, and other enemies, has that call been confirmed. Extensive is the office to which God has appointed him. He is the almighty Deliverer, who rescues us from the worse than Egyptian slavery of sin, Satan, and the world; and of heathenism and popery. He is the all-sufficient Provider, who bestows upon us spiritual entertainment, hidden manna, living water, and unchanging robes of righteousness. He is the leader given to the people, who opens a safe passage through every Red sea of difficulty; and by power and prayer subdues every opposer; and brings us not merely to the borders, but to the full enjoyment, of our promised, evangelical, new covenant, and eternal rest. Nor can their murmuring, unbelief, or rebellion, ever

THE BOOK

OF

J O S H U A.

By whom this book was written; whether by Joshua, Phinehas, or some other; we cannot determine: but it represents God's fulfilment of his promises to the patriarchs and their descendants, in giving them the land of Canaan; and the fulfilment of Noah's curse upon Canaan, in the destruction and slavery of his descendants. It relates what was transacted by Joshua, as governor of Israel; particularly how God confirmed his call, and encouraged him to his work; his sending spies to view Jericho; the miraculous passage through Jordan, and erecting memorials of it; his sanctification of the people, by their circumcision and eating the passover, i.—v.; his miraculous conquest of Jericho, and severe punishment of Achan's theft of the spoil, vi. vii.; his conquest of Bethel and Ai, and league with the Gibeonites, viii. ix.; his conquest of the south part of Canaan, and causing the sun to stand still, x.; his conquest of the northern parts of that country, xi.; an account of Canaan, xii.—xiv.; his division of it to the nine tribes and an half; his appointment of cities of refuge, and of cities to the Levites, xv.—xxi.; his kind dismissal of the Reubenites and Gadites, xxii.; his solemn admonitions to the people, and renewal of their covenant with God; and, in fine, his death and burial, xxiii. xxiv.

Before Christ
1451.

CHAP. I.

Here (1) God confirms Joshua as Moses's successor in the government of Israel; gives him an ample commission, full instruction, and abundant encouragement, to put the Israelites in possession of Canaan; 1—9. (2) Joshua cheerfully accepts the charge, and appoints the officers of the people to prepare them for the passage through Jordan; and that the Reubenites, Gadites, and Manassites, fit for war, should go along with them, and assist in the conquest of Canaan; 10—15. (3) All the tribes declare their acceptance of him for their governor, and solemnly promise subjection; 16—18.

NOW, after the death of Moses the servant of the LORD, it came to pass that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3 ¶ Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

5 ¶ There shall not any man be able to stand before thee all the days of thy life: as I was with Moses so I will be with thee: I will not fail thee, nor forsake thee.

6 ^hBe strong and of a good courage: for ^{*}unto this people shalt thou divide for an inheritance the land which I swear unto their fathers to give them.

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: ^{*}turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

8 ^mThis book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

9 ⁿHave not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for ^othe LORD thy God is with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for ^pwithin three days ye shall pass over this Jordan, to go in to possess the land which ^qthe LORD your God giveth you to possess it.

20. 5. Hos. 6. 2. Jon. 3. 17. Mat. 12. 40. 1 Cor. 15. 4. Ver. 15. Exod. 32. 13. & 33. 1. Gen. 13. 15. & 24. 7. & 28. 13, 14. & 35. 12.

Before Christ
1451.

ⁿ Deut. 31. 6, 7.
23. ver. 7, 9.
& 10. 25.
1 Chr. 22. 13.
& 28. 20.
2 Chr. 32. 7.

^{*} Or thou shalt cause this people to inherit the land, &c.
ⁱ Num. 34. 17
—29. ch. xv—xxi.

ⁿ Deut. 5. 32. & 12. 32. & 18. 14.
Prov. 4. 27. Gal. 2. 14.

ⁱ Or do wisely, Ps. 1. 3. Eph. 5. 15.

ⁿ Deut. 31. 11. Col. 3. 16. Mat. 12. 34. Deut. 6. 6—9. & 11. 18, 19. & 17. 18, 19. Ps. 1. 2, 3. & 119. 11. 1s. 3. 19. 1 Cor. 15. 58. 1 Tim. 4. 8. Is. 3. 10.

[†] Or do wisely.

ⁿ Deut. 31. 6—8. Judg. 6. 14. Gen. 17. 1. Acts 4. 19. Eph. 6. 10. 2 Tim. 2. 1. Mark 5. 36. ver. 6, 7, 13.

ⁿ Jer. 1. 8. Ps. 27. 1—3. Rom. 8. 31. 97. Is. 41. 10. 15. 16. & 43. 2. Heb. 13. 5. 6. Prov. 21. 50.

^p Ch. 2. 1. & 3. 2. Exod. 19. 11. Gen. 22. 4. 14. 2 Kin. 4. 14. 2 Kin. 4. 14. 2 Kin. 4. 14. 2 Kin. 4. 14.

provoke him to forsake those who have been given to him by his father. He is the Mediator between God and men, with whom the covenant of grace is made; and who confirms it with many by the shedding and sprinkling of his blood. He had his Father's law in his heart, fulfilled it for us, and gives it to us as our rule. He not only fasted and prayed, but died for a stiff-necked and rebellious people. He infallibly prevents our utter rejection. He is the incomparable Prophet, who knows the full mind of God, and can teach us by the Holy Ghost sent down from heaven, and make us wise unto salvation. He speaks as never man did. He is the brightness of his Father's glory, and the express image of his person, which we can behold, and be familiar with, only as veiled with our nature. He is our glorious Priest, who shed his blood, and sprinkled it on the

altar, to satisfy JEHOVAH's justice; and on the book of the law as a covenant, fulfilling it in our stead; and he sprinkles it on his people's conscience, to purge them from dead works to serve the living God. He authorises all the true ministers of the church, and consecrates the saints as spiritual priests, and all the ordinances thereof, unto the service of God. He is King and Lawgiver to his Israel indeed, appointing the whole form and ordinances of his church; and to him is the whole government thereof committed by God. His whole life was remarkable for fidelity in the service of God, and his death was marvellous and voluntary. His grave was appointed of God, but in it he saw no corruption; and with him were buried all the ancient ceremonies, the law as a covenant, and all the sins of his people.

Before Christ
1451.

Num. 32. 6—
32. ch. 32. 4.

Heb. marshalled
by five,
Exod. 13. 18.

Is. 13. 3. Rev.
17. 14. ch. vi
—xxii.

Num. 32. 17,
18. 22. 1 Cor.
12. 26. Phil. 2.
4.

Gen. 12. & 7.
13. 15. 17. &
15. 7. 18—21.
Exod. 3. 8.

Deut. 4. 1. 40.
& 5. 16. & 11.
17. 31. & 12.

1. 10. & 15. 4.
7. & 16. 20. &
17. 14. & 18.

9. & 19. 1. 2.
10. 14. & 21.
1. 23. & 24. 4.

& 26. 1. 2. &
27. 2. 3. & 28.
5.

Num. 32. 25.
Rom. 13. 1.
5. Eph. 6. 1.
Tit. 3. 1.

Ver. 5. Ps. xx.
Rom. 8. 31.
1 Tim. 2. 1, 2.

Heb. 10. 28,
29. & 12. 25.
Rom. 13. 1—
4.

Ver. 6. 7. 9.
Ezra 10. 4.
Col. 4. 19.

Num. 25. 1.
& 33. 49. ch.
3. 1.

Mat. 10. 16.
Eph. 5. 15.

Heb. 11. 31.
Jam. 2. 25.
Mat. 1. 5.

Ps. 127. 1.
Prov. 21. 50.

Exod. 1. 17,
Feb. 11. 31.
am. 2. 25.

Sam. 17. 18,
9.

Rom. 5. 7. 8.
Col. 3. 9.
Ech. 8. 19.

33. 1.

REFLECTIONS UPON CHAP. I.—God keeps up an honourable remembrance of faithful servants. And it is a comfort to the church that, though her ministers die, Jesus her Redeemer lives to provide others in their room. But those who have behaved well in an inferior station, will in general, and ought to be advanced to an higher. Certainly and seasonably, however slowly, the promises of God are fulfilled at last, with respect to every thing temporal or eternal; nor need we fear to proceed in the most difficult work if God promise to us his presence and assistance. When he is pleased to work, none can let it. But, as

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember 'the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren ^aarmed, all 'the mighty men of valour, and help them;

15 "Until the LORD hath given your brethren rest, as *he hath given* you, and they also have possessed ^xthe land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sun-rising.

16 ¶ And they answered Joshua, saying, 'All that thou commandest us we will do, and whithersoever thou sendest us we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: ^zonly the LORD thy God be with thee, as he was with Moses.

18 ^aWhosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only ^bbe strong and of a good courage.

CHAP. II.

Relates (1) How Joshua sent spies to view Jericho; and how Rahab received and protected them, and told her countrymen a lie for their safety; 1—7. (2) The account she gave of the panic wherewith the Canaanites were seized upon the Israelites' approach; 8—11. (3) The agreement she made with the spies for her own and her friends' preservation when the city should be destroyed; 12—21. (4) The safe return of the spies to Joshua and report of their travels; 22—24.

AND Joshua the son of Nun sent out of ^aShittim two men to ^bspy secretly, saying, Go view the land, even Jericho. And they went, and ^ccame into an harlot's house named Rahab, and lodged there.

2 And it was ^dtold the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house; for they be come to search out all the country.

4 And the ^ewoman took the two men, and hid them, and said thus, There came men unto me, but ^fI wist not whence they *were*:

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly, for ye shall overtake them.

6 But she had brought them up to ^gthe roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan unto the fords: and, as soon as they who pursued after them were gone out, they ^hshut the gate.

8 ¶ And before they were laid down she came up unto them upon the roof;

9 And she said unto the men, I know that ⁱthe LORD hath given you the land, and that your ^kterror is fallen upon us, and that all the inhabitants of the land ^lfaint because of you:

10 For we have heard ^mhow the LORD dried up the water of the Red Sea for you when ye came out of Egypt; and what ye did unto the two kings of the Amorites that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard *these things* ⁿour hearts did melt, neither ^odid there remain any more courage in any man, because of you: for the LORD your God ^phe is God in heaven above and in earth beneath.

12 Now therefore, I pray you, swear unto me by the LORD, since ^qI have shewed you kindness, that ye will also shew kindness ^runto my father's house; and give me a token:

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have; and deliver our lives from death.

14 And the men answered her, Our life ^sfor yours, if ye utter not this our business. And it shall be, ^twhen the LORD hath given us the land, that we will deal kindly and truly with thee.

15 Then she ^ulet them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall.

16 And she said unto them, ^vGet ye to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* ^wblameless of this thine oath which thou hast made us swear.

18 Behold, *when* we come into the land, thou shalt bind this line of scarlet thread, in the window which thou didst let us down by; and thou shalt ^xbring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, *that* whosoever ^yshall go out of the doors of thy house into the street, ^zhis blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house,

we must live by the word of God, so we must work and war by it; and, being once called and encouraged of God, we ought with the utmost readiness to set about our work. God can quickly bow the hearts of all such as are necessary to assist us therein. And it is delightful when magistrates, ministers, and people, concur in their regard to, and dependence on, God; and when subjects are no less cheerful in their obedience than rulers are exact in commanding what is lawful.

Before Christ
1451.

Deut. 22. 8.
2 Sam. 17. 19.
Mat. 5. 7.
Exod. 1. 17.

Prov. 21. 30.
Ps. 127. 1, 2.

Gen. 12. 7. &
13. 18. & 15.
18. & 26. 3 &
28. 13. Exod.
3. 8. see Deut.
4. 11. 40. ch.
1. 15. ver. 14.

Gen. 35. 5.
Exod. 23. 27.
Deut. 2. 15. &
11. 25. & 28.
10. Song 6. 4.
ver. 11. 24.
ch. 5. 1.

Heb. melt.

Exod. 14. 21.
ch. 4. 23.
Num. 21. 24.
—35. Deut. ii.
iii. Neh. 9.
9—22. ch. 24.
5—9.

Ver. 9. ch. 5.
1. & 7. 5.
Exod. 15. 14.
Is. 13. 7.
Deut. 1. 23.
& 20. 8.

Heb. rose up.

Deut. 4. 39.
Dan. 4. 34, 35.
Is. 66. 1. Ps.
89. 11. Exod.
18. 11. 1 Chr.
29. 11.

1 Sam. 20. 13
—16. & 30.
15. Prov. 18.
24. 2 Tim. i.
16—18.

Ch. 6. 23.
1 Tim. 5. 8.

Heb. instead
of you to die.

Num. 10. 29.
32. 2 Sam. 9.
1. Mat. 5. 7.
2 Tim. 1. 16—
18.

Acts 9. 25.
2 Cor. 11. 33.
1 Sam. 19. 12.

Ver. 22. Eccl.
9. 18. 1 Sam.
23. 14. 29.

Exod. 20. 7.
Gen. 24. 3—8.

Heb. gather,
Gen. 7. 1.
Acts 27. 24.
Mat. 23. 37.
ver. 12. 13.

Acts 27. 31.
Num. 35. 26
Exod. 13. 13.

Lav. 20. 9.
2 Sam. 1. 16.
4. 3. 28. Lav.
20. 9. 11. 16.
1 Kin. 2. 44.

Before Christ
1451.

^ahis blood shall be on our head if any hand be upon him.

^bMat. 27. 25.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, ^abut found them not.

^a 1 Sam. 19. 10.
12. 2 Sam. 17.
20. Ps. 32. 6.
7.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them:

^b Ch. 1. 8.
Num. 13. 32.
Prov. 25. 13.

24 And they said unto Joshua, ^bTruly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do ^cfaint because of us.

^c Heb. mel.
Ver. 9. 11.
Exod. 15. 15.
Ps. 48. 4.
Rev. 6. 16. ch.
5. 1.

CHAP. III.

Relates the miraculous passage of the Israelites from Shittim to Gilgal. (1) By Joshua's order they march close up to the east side of the river Jordan; 1. (2) After three days rest they are commanded to sanctify themselves, and to march after the ark, which the priests were to carry along before them; 2-6. (3) Encouraged of God, Joshua animates the people with a hope of a miraculous passage into Canaan, as a pledge of their possessing it; 7-13. (4) While the ark of the Lord is carried before the tribes, the river Jordan, though now overflowing all its banks, divides its streams, and opens a free passage into Canaan; 14-17.

AND Joshua ^arose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

^a Gen. 21. 14.
& 22. 3. Ps.
119. 60. Eccl.
9. 10. Prov. 8.
27. 2 Cor. 6. 2.

2 ¶ And it came to pass after ^bthree days that the officers went through the host;

^b Ch. 1. 10, 11.
^c Exod. 25. 10.
—22. Num. 4.
15. 2 Sam. 6.
3. 1 Chr. 15.
12. ch. 6. 6.
Deut. 31. 25.

3 And they commanded the people, saying, When ye see ^cthe ark of the covenant of the LORD your God, and the priests the Levites bearing it, ^dthen ye shall remove from your place, and go after it.

^d Num. 10. 33.
Exod. 13. 21.
22. Rev. 14. 4.
Mat. 16. 24.
1 Cor. 11. 1.
Eph. 5. 1, 2.

4 Yet there ^eshall be a space between you and it, about ^ftwo thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed ^gthis way theretofore.

^e About three-fourths of a mile, Num. 35. 4, 5.

^f H b. since yesterday, and the third day.

5 ¶ And Joshua said unto the people, ^hSanctify yourselves; for to-morrow the LORD will do ⁱwonders among you.

^g Exod. 19. 10, 14, 15. Lev. 20. 7. Num. 11. 19. ch. 7. 13. 1 Sam. 16. 5. Joel 2. 16.

6 And Joshua spake unto the priests, saying, ^jTake up the ark of the covenant, and pass over before the people. And they

^h Ver. 13. 15. ch. 6. 6.

ⁱ Ver. 3. Num. 4. 15. & 10. 32. Heb. 6. 20. Rev. 11. 19. Mic. 2. 13.

took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, ^kas I was with Moses, so I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall ^lstand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and ^mhear the words of the LORD your God.

10 And Joshua said, ⁿHereby ye shall know that ^othe living God is ^pamong you, and ^qthat he will without fail ^rdrive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of ^sthe LORD of all the earth ^tpasseth over before you into Jordan.

12 Now therefore take ye ^utwelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the LORD of all the earth, shall rest in the waters of Jordan, ^vthat ^wthe waters of Jordan shall be cut off from the waters that come down from above; and they ^xshall stand upon an heap.

14 ¶ And it came to pass, when the people removed from their tents to pass over Jordan, and the priests ^ybearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and ^zthe feet of the priests that bare the ark were dipped in the brim of the water, (for ^aJordan overfloweth all his banks all the time of harvest,)

16 That the waters which came down from above stood, and ^brose up upon an heap very far from the city Adam, that is beside ^cZaretan; and those that came down toward ^dthe sea of the plain, ^eeven the salt sea, failed, and ^fwere cut off: and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD ^gstood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

Before Christ
1451.

^k Ch. 1. 5, 17.
1 Sam. 2. 33.
^l Ver. 17. Exod. 14. 13. Is. 50. 15. Ps. 32. 6.

^m Deut. 4. 1. & 12. 8. Is. 55. 3. Rom. 10. 17.

ⁿ Is. 7. 14. Ps. 9. 16. Gen. 1. 8. Exod. iv. Judg. 6. 17. 36-40. 2 Kin. 20. 8. Luke 1. 13. Ps. 86. 17.

^o Deut. 5. 26. Jer. 10. 10. 1 The. 1. 10. Heb. 10. 31.

^p Exod. 17. 7. Deut. 31. 17. ch. 22. 31.

^q Exod. 3. 8. & 21. 27-30. & 34. 11, 24. Deut. 7. 20-24. & 9. 1-3. & 11. 23, 25. Gen. 15. 18-21. ch. vi-xii. Is. 44. 2, 3. & 78. 54, 55.

^r Ver. 13. Is. 37. 16. Mic. 4. 13. Zeb. 4. 14. P. 24. 1. & 89. 11. & 50. 12. & 47. 3. Dan. 4. 35. Is. 54. 5.

^s Ver. 6. Heb. 6. 20. Mic. 2. 13. Is. 52. 12.

^t Ch. 4. 2, 9. 20. Num. 1. 5-16. & 13. 4-15. & 34. 17-23. Mat. 10. 1-5. Acts 1. 25. & 10. 39.

^u Ver. 16. ch. 4. 7. Ps. 114. 3. & 66. 6. & 74. 15. Is. 23. 8. Hos. 13. 14.

^v Exod. 15. 18. P. 114. 3. & 78. 13. ver. 16.

^w Acts 7. 45. ch. 6. 6. Acts 9. 15. 1 Cor. 1. 23, 24.

^x Ver. 13.

^y 1 Chr. 12. 15. Jer. 12. 5. & 49. 19. & 18. 14. ch. 4. 19. with 5. 10. This overflow was occasioned by the melting of the snow on Lebanon.

^z Ps. 29. 10. & 77. 19. ver. 13.

^a 1 Kin. 4. 12. & 7. 46.

^b Num. 34. 3. Gen. 14. 3. c. 15. 2. They had a passage of eighteen or twenty miles opened for them.

^c Ver. 13. ch. 4. 7. 2 Kin. 2. 8, 11.

^d Exod. 14. 22. 29. Ps. 66. 6. Eph. 2. 18. Hos. 13. 14.

^e Is. 25. 8. John 17. 12. & 10. 28, 29. & 6. 39, 40. Ps. 84. 7. Is. 35. 10. & 51. 11.

ungodly, will urge us to save ourselves from among them: and the lives that are jeopardied for Christ's service shall be secured by his mercy. But the most prudent means ought to be used for our safety, even while we trust our all to God and his redeeming grace. And God can easily make such as are weak encouragers of his strong saints.

REFLECTIONS UPON CHAP. III.—Let us always press forward in the way of our duty, notwithstanding foreseen difficulties attending it. And, when we have done our utmost, the Lord can step in and clear our passage. Let us follow his word as our guide, and our way will be right. But let us always set Jesus the ark of the covenant, before us, by faith depend on him, and with due reverence follow his example; and, if we cannot get rid of our sins, let us detest them. Let ministers go before others, as he-goats before the flock; and, though they should be more exposed than others, that Christ, whose name they bear in their ministrations, shall be their protection: for God highly honours those that honour him: and those who are comforted and encouraged of God should encourage and strengthen their brethren. In the moment of difficulty the Lord will be seen. The greatness of the difficulty shall but the more magnify the power of God in overcoming it. And Christ will be the protection of his people in trouble or death, till they be all clean passed over into Canaan above! 1

REFLECTIONS UPON CHAP. II.—Proper means and prudent caution must never be neglected, when we trust God with the success of our enterprises. Even the best and greatest rulers must see with other people's eyes. And it is a great mercy to a nation when those to whom interesting affairs are committed are persons of fidelity and diligence. The grace of God can easily change the most scandalous sinner into a choice saint and a strong believer; and such as firmly believe will risk all for God. Nor must we reject them as reprobates who are guilty of some very condemnable actions: there may be true and justifying faith where much corruption still works. But it is hard to get rid of a bad character when once fixed, even by repentance and amendment: and that remaining budge of our shame ought to excite us to frequent and bitter sorrow for the sin which occasioned it. God can easily send his terrors to the hearts of his enemies, so that the boldest shall tremble: and often sinners' frights are presages of their fall. But the faith of God's promises will powerfully influence a person to a regard for the people of God, even at the expence of natural affections. And, when we cannot prevent the ruin of our city or nation, we ought cautiously to provide for the safety of ourselves and kindred. And all agreements, especially such as concern life and death, ought to be made with the greatest exactness. We must never mingle with the world, which lieth in wickedness, if we would not be condemned with it. Faith, which foresees the ruin of the

Before Christ
1451.

CHAP. IV.

Here we have (1) Orders given to the twelve men whom Joshua had prepared to carry twelve stones out of the midst of Jordan's channel, where the ark had rested; and other twelve are set up in that spot, as a memorial of the Lord's dividing the river; 1-9. (2) The people having marched through Jordan, the Reubenites and Gadites in the front, when the priests who bare the ark come out, the waters flowed again in their wonted manner; 10-19. (3) The twelve stones brought up out of Jordan are erected at Gilgal, as a monument of this marvellous passage; 20-24.

AND it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

2 Take ye twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take ye hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging-place where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man;

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 For the priests who bare the ark stood in the midst of Jordan until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened and passed over.

then I expect a noted appearance of God for my relief, let me make solemn preparation for it, separating myself from every sinful lust and carnal care. Always seeking the honour which cometh from above, let me improve God's present manifestations of power and love as pledges of more, nay, of eternal and immediate enjoyment of him. Let no occasional advantage, gained by the opposition made to my happiness, or to the church of God, dismay me; for the Lord sits King upon the floods, and is mightier than the noise of many waters.

REFLECTIONS UPON CHAP. IV.—No care or labour of our own should ever hinder us from that which tends to the immediate honour of God, and the commemoration of his wonderful works. And, if not one Israelite, however feeble, perish in trouble or in death, surely it becomes all to keep his mighty works in everlasting remembrance. Never let us hunt after pomp or finery in our me-

Before Christ
1451.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests in the presence of the people.

12 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them;

13 About forty thousand, prepared for war, passed over before the LORD unto battle, to the plains of Jericho.

14 On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.

19 And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.

20 And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones?

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us until we were gone over:

24 That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever.

CHAP. V.

The Israelites having just entered Canaan, in order to conquer it, the Lord (1) Dispirits their Canaanitish enemies; 1. (2) Animates the Israelites, by renewing the long-interrupted covenant of circumcision; 2-9. (3) By feasting them with his passover, which had not been kept during the preceding thirty-eight years; 10. (4) By victualling their camp with corn of Canaan, and

morials, for God has chosen the weak and foolish things of this world to confound all earthly glory. Let every accommodation, even in outward things, render us forward and exemplary in duty. If we be called forth to God's work, we may cheerfully leave all our worldly concerns behind us: and if we have God's presence with us we need not be weary, nor doubt but we shall safely land at last: for, though the years of our pilgrimage should be many and sorrowful, they have an appointed end: let us therefore never hurry out of danger till our work in it be finished. But, whatever perilous work God allots to us, let us go through it with proper dispatch, never with unbelieving haste: and let us always honour those whom God honours by his providence. The religious inquiries of young people should be encouraged and gratified to the uttermost. If we wish them wise when they are old, they ought to be inquisitive when they are young. But, if we wish our present mercies to be doubly sweetened, let us compare them with our former ones.

Before Christ
1451

withdrawing the manna. (5) By appearing to Joshua, as their great general, ready to sheathe his sword in the blood of their enemies: 13—15.

Ch. 12. 9—24.
Gen. 15. 18—
21, & 10. 15
—19. Num.
13. 29. Exod.
3. 8. & 23. 23,
28. & 34. 11.
Deut. 7. 1. &
9. 1—3.
Exod. 15. 14,
15. & 34. 24.
& 23. 27. ch.
2. 9. 11. Ps.
48. 4—6. 8.
Rev. 18. 10.

Knives of flint,
Exod. 4. 25.
Gen. 17. 7—
14. Rom. 4.
11. & 2. 29.
Deut. 10. 16.
& 30. 6. Col.
2. 11.

† Or Gibeah-
hawalath.

Num. 14. 23,
29. 38. & 26.
64. 65. Deut.
2. 14. 15.
1 Cor. 10. 7.
Heb. 3. 17—
19. Ps. 10. 3.
5. 6. & 95.
8—11.

† Thus for
thirty-eight
years they
were held as
aliens to the
covenant of
promise. Hos.
1. 9. or 6. 7.
Gal. 6. 15.

Hos. 1. 9. or
6. 6. Mar. 12.
7. Num. 14.
33.

Num. 14. 32
—35. & 33.
34. & 32. 13.
Deut. 1. 3. &
2. 7. & 8. 2. 5.
& 29. 5. Exod.
16. 35. Neh. 9.
21.

Num. 14. 23.
Ps. 95. 10. 11.
Heb. 3. 17, 18.

Gen. 12. 7. &
13. 15. & 15.
7. 18—21. &
17. 8. & 26. 3.
4. & 23. 13.
14. & 35. 12.
Exod. 3. 8.
Deut. 4. 1. &
6. 10. 11. & 8.
10. 11.

Num. 14. 31.
Eph. 2. 14.
Col. 3. 11.

Heb. when the
people had
made an end to
be circumcised.

Gen. 34. 14.
1 Sam. 17. 26.
Eph. 2. 11, 12.
ch. 24. 14.
Ez-k. 20. 7. &
23. 3. 8. Jer.
9. 25.

That is rolling,
ch. 4. 19. & 9.
6. & 10. 6.

1 Sam. 7. 16.
& 10. 8. & 11.
14. Hos. 4. 15.
& 9. 15. & 12.
11. Amos 4. 4.

Exod. xii.
Num. ix.
2 Chr. xxx.
xxxv.

Lev. 23. 6—
14. Exod. 12.
18—20. & 13.
6. 7.

Exod. 16. 35.
Neh. 9. 20, 21.
with Rev. 21.
22. 23. & 7.
16. 17.

Prov. 13. 22.
John 4. 38.
Deut. 6. 10.
11. Neh. 9. 25.

AND it came to pass, when ^aall the kings of the Amorites which *were* on the side of Jordan westward, and all the kings of the Canaanites which *were* by the sea, ^bheard that the LORD had dried up the waters of Jordan from before the children of Israel until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee ^csharp knives, and ^dcircumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at ^ethe hill of the foreskins.

4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt, *that were* males, *even* ^fall the men of war, died in the wilderness by the way after they came out of Egypt.

5 Now all the people that came out were circumcised: but ^gall the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they ^hhad not circumcised.

6 For the children of Israel walked ⁱforty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD swore that ^jhe would not shew them the land which the LORD ^kswore unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* ^lhe raised up in their stead, *them* Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, ^mwhen they had done circumcising all the people, that they abode in their places in the camp till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away the ⁿreproach of Egypt from off you. Wherefore the name of the place is called ^oGilgal unto this day.

10 ¶ And the children of Israel encamped in Gilgal, and ^pkept the passover on the fourteenth day of the month at even in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover ^qunleavened cakes, and parched *corn* in the self-same day.

12 ¶ And the manna ^rceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more: ^sbut they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to pass, when Joshua was by Jericho, that he ^tlifted up his eyes and looked, and, behold, there stood ^ua man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us or for our adversaries?

14 And he said, Nay; but *as* ^vcaptain of the host of the LORD am I now come. And Joshua ^wfell on his face to the earth, and did worship, and said unto him, ^xWhat saith my LORD unto his servant?

15 And the captain of the LORD's host said unto Joshua, ^yLoose thy shoe from off thy foot, for the place whereon thou standest *is* holy. And Joshua did so.

CHAP. VI.

The Canaanites of Jericho trusting their safety to the strength of their walls, we have here (1) The direction which Christ, as Captain of the Hebrew host, gave to Joshua for the extraordinary siege of that city, and Joshua's report of it to the people; 1—7. (2) The trial of the Israelites' patience in walking round it six days, and six times on the seventh, without any apparent success; 8—15. (3) The miraculous delivery of it into their hands on the seventh day; and a direction to use it, and every thing in it, as a thing devoted under a curse to the Lord; 15—21, 24. (4) The preservation of Rahab and her relations, according to her late agreement with the spies; 22—25. (5) Joshua's denunciation of a curse upon the man who should dare to rebuild this city; 26, 27.

NOW Jericho ^zwas straitly shut up ^{aa}because of the children of Israel: none went out, and none came in.

2 ¶ And the ^bLORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye shall ^ccompass the city, all *ye* men of war, *and* go round about the city once: thus shalt thou do six days.

4 And seven priests shall bear before the ark ^dseven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that, ^ewhen they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, ^fall the people shall shout with a great shout; and the wall of the city shall fall down ^gflat, and the people shall ascend up every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, ^hTake up the ark of the covenant, and let seven priests bear ⁱseven trumpets of rams' horns before the ark of the LORD.

7 And he said unto ^jthe people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on ^kbefore the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 And the armed men went before

must prepare his people for their spiritual warfare. Such then as would courageously fight his battles should first solemnly devote themselves to him, and act faith upon him, in the use of his sacraments, but let us use the gospel manna while we have it; the time is at hand when it shall be no more offered; and let us never expect extraordinary supplies when ordinary can be had. But, if Jesus appear for our direction or encouragement in doubtful or perilous circumstances, let us entertain his visits with the utmost reverence, purity, and the readiest obedience.

REFLECTIONS UPON CHAP. V.—Sad is the case of those against whom the Lord is come up as an enemy. How can their hearts be courageous, or their hands be strong? Even his secret terrors can bring them into the agonies of death. The sins of parents, often in a fearful manner, bereave their children of the seals of God's covenant, or their happy virtue: but his mercy can remove the reproach and plague in his time. And by circumcision of their hearts, by feasting them on the flesh and blood of his Son, by giving them foretaste of the heavenly joys, and manifestations of himself as their leader and protector, he

Before Christ
1451

Gen. 18. 2. &
35. 1. 5. D. a.
8. 3. & 10. 5.

See Exod. 23.
25. Zech. 1. 8.
Dan. 10. 5.
Gen. 3. 24.
Rev. 1. 13.
ch. 6. 1. Deut.
9. 3. Mic. 2.
13.

Or prince.
Exod. 23. 22.
Dan. 10. 13.
21 & 12. 1.
Is. 53. 4. Rev.
12. 7. & 19.
11, 14.

See Gen. 17.
3. 17. Lev. 9.
24. Num. 16.
22. 1 Chr. 21.
16.

1 Sam. 3. 9.
Acts 9. 6.

Exod. 3. 5.
Acts 7. 33.
1 Cor. 2. 14.
1 Pet. 2. 1.
2 Pet. 1. 18.
Ps. 69. 7. &
& 93. 5. & 20.
6.

Heb. did shut
up, and was
shut up.

Ch. 4. 19. &
2. 9. 14. Ps.
27. 1.

Ch. 5. 13—
15.

Dan. 2. 21,
44. ch. 2. 11.
& 1. 3. & 8. 2,
8. 18. & 10. 8.

Num. 14. 9.
2 Cor. 4. 7. &
10. 4. 5. & 12.
9. 1 Cor. 1.
21—25.

2 Chr. 20. 17.
Jude. 7. 16.
22. Zech. 4. 6.
1 Cor. 1. 23.
24. 27. 2 Cor.
4. 7. & 10. 4.
5.

Exod. 19. 19.
1 Cor. 1. 23.
24. 2 Cor. 10.
4. 5.

Ver. 16. 20.
1 Kin. 18. 43.
Judg. 7. 22.
2 Chr. 13. 15.

Heb. under it.

Exod. 25. 14.
Num. 10. 9.
Deut. 20. 2.
&c. ch. 4. 18.
ver. 4. Acts 9.
15. Eph. 3. 8.

Ver. 3. & 1.
14. & 4. 13.

i. e. before
the ark. ch. 4.
13. ver. 7.
Num. 32. 20.

Before Christ 1451.

† Heb. gathering host.

|| Heb. make your voice to be heard.

1 2 Sam. 5. 23, 24. Acts. 1. 7, 10. Luke 24. 49.

2 Ch. 3. 1. Gen. 22. 3. Ps. 112. 5. & 119. 60. Eccl. 9. 10.

3 Ver. 6. 1 Chr. 15. 26. 1 Kin. 18. 3. 12. Gal. 6. 9. Mat. 24. 13.

4 1 Kin. 20. 29.

5 Ver. 5. 20. Judg. 7. 20—22. 2 Chr. 13. 14, 15. & 20. 22, 23.

6 Or devoted, Lev. 27. 28, 29. Deut. 7. 26. & 2. 34. Jer. 46. 10. Mic. 4. 13. Is. 31. 6. Ezek. 39. 17.

7 Ch. 2. 4. 6. ver. 22, 23. Mat. 10. 41. Heb. 6. 10. & 11. 31. Jam. 2. 25.

8 Rom. 12. 9. 1 Thes. 5. 32. Eph. 5. 11.

9 Ch. 7. 25. Deut. 7. 26. Jon. 1. 12. Eccl. 9. 18.

10 Heb. holiness, Mic. 4. 13. Is. 23. 18.

11 Ver. 5. Heb. 11. 30. 2 Cor. 4. 7. & 10. 4, 5. 1 Cor. 1. 23, 24. Rev. 8. 7—9. 21.

12 Deut. 7. 2, 3, 16. & 20. 16. 17. & 2. 34. 1 Kin. 20. 42. Rev. 18. 21.

Before Christ 1451.

13 Ch. 2. 14. Heb. 11. 31. Ps. 15. 4. Prov. 20. 25.

14 Heb. families, Deut. 21. 10. & c. Num. 5. 9, 3. & 31, 19. 1 Cor. 5. 12. Eph. 2. 12. Ver. 19. Mic. 4. 13.

15 Judg. 1. 24, 25. Heb. 11. 31. Jam. 2. 25. ch. 2. 14. Mat. 1. 5.

16 Num. 5. 19, 21. 1 Sam. 14. 27. 1 Kin. 22. 16. Mat. 20. 63. 1 Kin. 16. 34. Mal. 1. 4.

17 Deut. 31. 6, 8. ch. 1. 5, 9. 1 Sam. 2. 30. 2 Sam. 7. 9. Mat. 14. 1.

18 Ch. 22. 20. 1 Chr. 2. 7.

19 Or Achar.

20 Devoted, ch. 6. 17, 18.

21 Exod. 4. 14. Num. 11. 1, 10. & 25. 3. & 32. 10, 13. Deut. 6. 15. & 7. 4. ch. 22. 20.

22 Gen. 12. 8. & 13. 3. ch. 12. 9. & 8. 1. Is. 10. 28.

23 1 Sam. 14. 23. Hos. 4. 15. & 5. 8. & 10. 5. Prov. 20. 18. & 21. 6. Mat. 10. 16. Eph. 5. 15. ch. 2. 1. Jer. 17. 5. Is. 2. 22.

24 Heb. about 2000 men, or about 3000 men.

the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.

12 And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And seven priests, bearing seven trumpets of rams' horns before the ark of the LORD, went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, the priests going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

17 And the city shall be accursed, even it and all that are therein, to the LORD: only Rahab the harlot shall live; she and all that are with her in the house, because she hid the messengers that we sent.

18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD.

20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him; and they took the city.

21 And they utterly destroyed all that was in the city, both man and woman,

young and old, and ox, and sheep, and ass, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that was therein: only the silver and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers which Joshua sent to spy out Jericho.

26 And Joshua adjured them at that time, saying, Cursed be the man before the LORD that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it.

27 So the LORD was with Joshua; and his fame was noised throughout all the country.

CHAP. VII.

Often the most promising appearances had been blasted to the Israelites by their own wickedness: the golden calf at Horeb; the murmuring at Kadesh-barnea; the rebellion of Korah and his accomplices; and the iniquity of Peor; had broken their measures, and given them great disturbance. Here the sin of one man stops their conquests, and discourages their spirits. (1) Achan's covetous intermeddling with the devoted spoils of Jericho occasions a defeat by the men of Ai, whom they, through sloth or self-confidence, made but little account of; Israel is dismayed; 1—5. (2) Joshua, not without a mixture of murmuring, humbly remonstrates to God as to the danger which this defeat might occasion to Israel, and dishonour to himself; 6—9. (3) God intimates the sinful cause of his frown, and directs him to purge the congregation from it; 10—15. (4) Achan, the sacrilegious transgressor, is discovered by lot; and is tried, convicted, condemned, and executed, with all that pertained to him, for the expiation of his guilt; 16—26.

BUT the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Bethel, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few.

perstitutions, supported by all the principalities and powers of hell and earth! What in us is natural he purifies for his service; and what is sinful he devotes to irreparable ruin. Now must we murmur at the severity wherewith God executes his judgments; he is just and righteous in all his works. They that will harden their heart against him must, when too late, find their ruin inevitable. But certain and extensive is that salvation which is marked with the blood of the Son of God! In virtue hereof, such as were once infamous in wickedness become as noted in gifts and grace. Such as in this time of his grace submit to his terms of peace he will in no wise cast out; and their relations shall share of manifold mercies on their account. But dreadful and inevitable is the ruin of such as attempt to rear up what God in anger hath cast down,

REFLECTIONS UPON CHAP. VI.—God takes a peculiar pleasure in honouring his ministers and ordinances; in trying the faith and patience of his people at their setting forth in their spiritual warfare; and in shewing them that their success is not by human might or power, but by his Spirit. There is need therefore of patient perseverance in using the means of grace, though we see not their immediate good effect: for, if we follow God's ark, we shall speed at last, and see his salvation: and he can accomplish the most remarkable events by the weakest of instruments. By the bearing of Jesus' name, and proclaiming his gospel before sinful men, particularly on his sabbaths, what destruction is made of strong holds of inward corruptions, and high imaginations, deep-rooted customs, and laws of iniquity; of heathen and popish errors, idolatries, and su-

Before Christ
1451.1. 59. 2. &
30. 17. Deut.
32. 30.

† Or in Morad.

1 Lev. 26. 36.
ch. 2. 11. & 5.
1. Is. 13. 8.2 Gen. 39. 29.
2 Sam. 12. 16.
& 13. 31. Ps.
50. 15. Ezra 9.
3—5. Job 1.
20.1 Esth. 4. 1.
1 Sam. 4. 12.
2 Sam. 13. 19.
Job 2. 12.
Ezek. 27. 30.
Jon. 3. 6.
Mic. 1. 10.1 Job 21. 7.
Jer. 12. 1. 2.
& 32. 24. Ps.
116. 11. Gen.
25. 22. ch. 1.
3. 4.1 Exod. 14. 11.
12. & 16. 2, 3.
& 17. 2. Num.
11. 1—4. &
14. 1, 2. & 21.
5. & 20. 3.1 Hab. 2. 1. ch.
1. 5. Ps. 61. 2.

† Heb. necks.

1 Ps. 124. 2, 3.
& 83. 4.1 Exod. 32. 12.
Num. 14. 17.
Deut. 32. 27.
Joel 2. 17. Ps.
106. 6, 9. &
79. 10. Jer.
14. 7, 9. 21.
Ezek. 20. 9.
14. 22. Mat. 6.
9. John 12. 28.1 Exod. 14. 15.
1 Sam. 15. 22.
& 16. 1.

† Heb. fallest.

1 Ch. 6. 18, 19.
ver. 20, 21.
Is. 59. 2. Hos.
6. 7. Acts 5. 1.
2. Heb. 4. 13.
Ps. 43. 21. &
90. 8. Jer. 16.
19.1 Deut. 32. 30.
Lev. 26. 17.
Num. 14. 45.
ch. 6. 18. Ps.
5. 4, 5. Hab.
1. 13. Is. 5.
11. & 59. 2.1 Exod. 19. 10.
ch. 3. 5. 1. am.
3. 40. Zeph. 2.
1, 2.1 Ver. 1. 11, 12.
2 Chr. 28. 10.
Jer. 2. 17, 19.
& 4. 18. & 5.
25. & 6. 19.1 Ch. 3. 1. & 6.
12. Ps. 119.
60. Prov. 8.
17. Eccl. 9. 10.
Prov. 27. 1.1 By Job, Prov.
16. 33. 1 Sam.
14. 41, 42.
Jon. 1. 7. Acts
1. 24, 26. Lev.
16. 8. ch. 18.
6. & 21. 4.1 Ver. 25. ch.
6. 17, 24.
Deut. 13. 15.
16. & 7. 26.1 Gen. 34. 7.
Judg. 20. 6.
2 Sam. 13. 13.
with Exod. 19.
5. 6. Deut. 7.
6. 7. & 14. 2.
& 26. 18.

* Or wickedness.

1 Ver. 14. Ps.
101. 8.

4 So there went up thither of the people about three thousand men; and they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas, O LORD God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side Jordan!

8 O LORD, what shall I say when Israel turneth their backs before their enemies!

9 For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore sleepest thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

12 Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, sanctify the people, and say, Sanctify yourselves against to-morrow: for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies until ye take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the LORD taketh shall come according to the families thereof; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.

16 ¶ So Joshua rose up early in the

morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarahites: and he brought the family of the Zarahites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 ¶ And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

22 So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.

24 ¶ And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them to the valley of Achor.

25 And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger: wherefore the name of that place was called The valley of Achor unto this day.

CHAP. VIII.

Their camp being purged, the Israelites return to their conquering work. (1) Directed and encouraged by God, Joshua takes Ai by ambuscade and by force; kills the inhabitants; hangs the king; and divides the spoil to his warriors; 1—29. (2) In obedience to the repeated charges of Moses his predecessor, the law is written on plastered stones at mount Ebal; and after diversified offerings to God, the blessings and curses are solemnly read by the priests, while the assembled tribes, from mount Gerizim and Ebal, solemnly declare their belief of and consent to the same; 30—35.

heart, a proper sorrow in such a state is highly becoming. With impartial care, and proper expedition, should ruinous scandals and crimes be inquired into, and animadverted upon, for the preservation of churches and nations. If we do not destroy sin it will destroy us. And it is mad to indulge ourselves in secret wickedness, when God can so easily bring it to light in the most public and shameful manner. It is desirable, yea, even hopeful, when criminals are brought to a candid and kindly confession of their sin: and yet it is necessary to have their punishment as public and striking as possible, that others may see, and hear, and fear to do such things: yea, in some cases to keep up the standing memorials of it.

REFLECTIONS UPON CHAP. VII.—How terrible a sin is sacrilege, especially when it is presumptuously committed! It brings the most tremendous plagues upon persons and nations. One sinner often destroys much good; and becomes a plague to himself, and to the societies with which he is connected. But terrors of conscience will at last most surely attend indulged wickedness: and the attempts begun in sloth or self-confidence often issue in shame and despair. It is becoming, therefore, for the most courageous and intrepid to humble themselves under the mighty hand of God, and to tremble for fear of his displeasure. The choicest saints are too ready to be overmuch discouraged by the alarming frowns of God's providence; and in their anguish to utter words unadvised! and yet, when the honour of God, and the safety of his people, lie nearest their

Before Christ
1451.1 Ch. 2. 3—
7. Num. 26.
20.1 Num. 32. 23.
Gen. 4. 7. &
44. 34. Acts 5.
1—10.1 Luke 16. 25.
2 Tim. 2. 25.
26. Jer. 13.
16. & 3. 12.
13. 1 Sam. 6.
5. Prov. 28.
13. Ps. 51. 3.
& 32. 5.1 Job 7. 20. &
33. 27. Ps. 51.
2. 4. & 38. 18.
& 25. 11. Jer.
2. 21, 25.1 1 John 2. 16.
P. ov. 28. 16.
22. Job 20. 15.
Eccl. 5. 13.
1 Tim. 6. 10.

* 221. 16s.

† Heb. tongue.

† 911. 5s.

† Heb. poured.

1 Gen. 18. 25.
Exod. 20. 5.
Job 20. 23.
Probably they
had consented
to his theft.1 1 Chr. 2. 7.
Prov. 15. 27.
Hab. 2. 9. ch.
6. 18. ver. 1.
2 Thes. 1. 6.1 Lev. 20. 2, 27.
& 24. 14.
Deut. 13. 10.
& 17. 5. & 21.
21. & 22. 21.
24.1 Ch. 8. 29.
Lam. 3. 53.
2 Sam. 18. 17.
ch. 3. 7. & 10.
27. Num. 16.
40.1 2 Sam. 21. 14.
Zech. 6. 8.
Prov. 21. 3.
Joel 2. 13, 18.1 That is, trouble,
ver. 25.
Is. 65. 10.
Hos. 2. 15.

Before Christ
1451.Before Christ
1451.

AND the LORD said unto Joshua, "Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, ^bI have given into thy hand the king of Ai, and his people, and his city, and his land:

2 And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only ^dthe spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee ^ean ambush for the city behind it.

3 ¶ So Joshua arose, and ^fall the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away ^gby night.

4 And he commanded them, saying, Behold, ye shall lie ^hin wait against the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, ⁱthat we will flee before them.

6 (For they will come out after us) till we have ^jdrawn them from the city; for ^kthey will say, They flee before us as at the first: therefore we will flee before them.

7 Then ^lye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall ^mset the city on fire: according to the commandment of the LORD shall ye do. "See, I have commanded you.

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode between ⁿBeth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua ^orose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about ^pfive thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side ^qof the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and ^rtheir liers in wait on the west of the city, Joshua went that night into the midst of the valley.

14 ¶ And it came to pass, when the king of Ai saw *it*, that they hastened and rose up early, and ^sthe men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he ^tknew not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel made as

if they were beaten before them, and fled ^uby the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were ^vdrawn away from the city.

17 And there was not a ^wman left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua ^xstretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hastened and set the city on fire.

20 And when the men of Ai looked behind them they saw, and, behold, the ^ysmoke of the city ascended up to heaven; and they had no ^zpower to flee this way or that way: and the ^{aa}people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they ^{ab}let none of them remain or escape.

23 ¶ And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword until they were consumed, that all the Israelites ^{ac}returned unto Ai, and smote it with the edge of the sword.

25 And so it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of ^{ad}Ai.

26 For Joshua ^{ae}drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 ^{af}Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua.

28 And Joshua burnt Ai, and made it an heap ^{ag}for ever, *even* a desolation unto this day.

29 And the king of Ai he ^{ah}hanged on a tree until eventide: and as soon as the sun was down Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and ^{ai}raise thereon a great heap of stones, *that remaineth* unto this day.

30 ¶ Then Joshua ^{aj}built an altar unto the LORD God of Israel in mount Ebal,

^a Ch. 18. 12. & 15. 6. 1. Mat. 3. 1. & 4. 1.

^b Ps. 9. 16. Judg. 20. 31. Exod. 14. 3. 4. Ps. 11. 6. Exod. 38. 11. 14. ver. 5. 6. S. Hier. ver. 23. 25. Job. 13.

^c Exod. 17. 11. ver. 7. 8. 19.

^d Gen. 19. 28. Rev. 18. 9. & 19. 3.

^e Heb. *hand*. Ps. 48. 5. & 76. 5. 104. 35. J. 11. 20. Am. 2. 14.

^f Ver. 15.

^g Deut. 7. 2. ch. 6. 21. 10. 28-40. & 11. 11. 12. Amos 2. 13. Job 20. 5. & 24. 24.

^h Ch. 10. 22. 25. 1 Sam. 15. 8. Rev. 19. 20.

ⁱ Num. 21. 24. 24. 25. ch. 10. 28. 30. 32. 35. 37. 39. & 11. 12.

^j And Bethel, ver. 17. Ver. 18. Exod. 17. 11.

^k Num. 31. 22. 26. ver. 2.

^l A long time, Neh. 11. 3. Ezra 2. 28.

^m Ps. 107. 40. & 110. 5. 6. Esth. 7. 10. Deut. 21. 23. Acts 12. 23. Rev. 19. 17. 18.

ⁿ Ch. 7. 26. 2 Sam. 18. 17. Lam. 3. 53.

^o Gen. 8. 20. & 12. 7. 8. Deut. 11. 29. & 27. 5. 6. Exod. 20. 24. 26.

Before Christ
1451.

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lifted up *any* iron: and they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, who bare the ark of the covenant of the LORD, as well the stranger as he that was born among them; half of them over against mount Gerizzim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

34 And afterwards he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

CHAP. IX.

Here, (1) While most of the Canaanites form a confederacy against Israel, the Gibeonites, pretending to have come from a far country, and to have a remarkable regard for their God, obtain a covenant of safety, if not of friendship, with them; 1—15. (2) Having discovered the fraud, the common people of Israel are displeased with their princes for making the league: but the matter is adjusted to the satisfaction of all parties, by sparing the lives of the Gibeonites, according to the covenant made with them, and yet depriving them of their liberty, and condemning them to the most servile employment of God's tabernacle or temple, to punish their fraud; 16—27.

AND it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof;

2 That they gathered themselves together to fight with Joshua and with Israel with one accord.

3 And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;

5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

6 And they went to Joshua unto the

camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?

8 And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye?

9 And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us.

12 This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine which we filled were new, and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And the men took of their victuals, and asked not counsel at the mouth of the LORD.

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

16 And it came to pass, at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, lest wrath be upon

Before Christ
1451.Deut. 20. 11
—15.

Ch. 11. 19.

Exod. 23. 51

—33. 34.

12. Deut. 7. 2

& 20. 16.

Num. 33. 52.

Deut. 20. 11.

Esth. 7. 4.

Gen. 9. 25, 26.

Deut. 20. 15.

Is. 55. 5. Neh.

9. 5. Ps. 86. 9.

& 83. 18. &

148. 13.

Ch. 2. 9, 10.

Exod. vii—xiv.

Num. 21. 24

—35. Rom.

16. 26. Col. 1.

26, 27. Their

submission

was typical of

the gathering

of the Gentiles

to Christ.

† Heb. in your

hand.

† Or they re-

ceived the men

by reason of

their victuals.

m Exod. 28. 30.

Num. 27. 21.

Deut. 27. 21.

1 Sam. 23. 9.

& 50. 7, 8.

Ezra 8. 21.

1 Chr. 10. 11.

Is. 30. 2.

n Ch. 2. 12—

19. & 6. 22—

25. Deut. 20.

10. 2 Sam. 21.

2—14. Jer.

18. 7, 8.

|| The princes

being repre-

sentatives,

their oath

bound the peo-

ple as well as

themselves.

o Prov. 12. 19.

p Ch. 15. 60. &

10. 2, 4, 12. &

18. 25, 26.

2 Sam. 2. 13.

& 20. 8.

1 Chr. 8. 29. &

21. 23. 1 Kin.

3. 5.

q Ch. 15. 9, 60.

& 18. 14.

1 Sam. 7. 1.

1 Chr. 13. 5.

r 2 Sam. 21. 7.

Ecc. 9. 2.

Ps. 15. 4.

Prov. 20. 25.

s Rom. 10. 2.

ch. 22. 12.

John 12. 5.

t 2 Sam. 21. 1.

2. Ezek. 17.

13. 19. Ps. 15.

4. Prov. 20.

25. Jaug. 11.

35. & 21. 5, 7.

u Prov. 20. 25.

Zech. 3. 3, 4.

Mal. 3. 5. Jer.

4. 2. Eccl. 9.

2. Ezek. 17.

13. 19.

o Lev. i. iii.

Deut. 27. 6.

7. Exod. 20.

24.

p Deut. 27. 2.

3, 8. & 17. 18.

Exod. 34. 1.

q Deut. 27. 12.

13. & 11. 29.

r Exod. 12. 49.

Lev. 24. 22.

Num. 15. 16,

29.

s Neh. 8. 1—3.

t Deut. 27. 14

—27. & 28.

1—68.

v Deut. 31. 12.

& 29. 10, 11.

Neh. 8. 2.

† Heb. walked.

w To the west-

ward of it.

Ch. 3. 17. &

12. 7.

x Gen. 15. 18—

21. Exod. 23.

23, 31. & 34.

11. Deut. 7. 1.

ch. 3. 10.

y Ps. 85. 2—8.

2 Chr. 20. 1.

Ps. 2. 1, 2.

Rev. 16. 14.

Luke 16. 8.

z Heb. mouth.

aa And other

cities, ver. 17.

ch. 10. 2.

2 Cor. 2. 16.

ab Luke 16. 8.

Mat. 10. 16.

with Gen. 34.

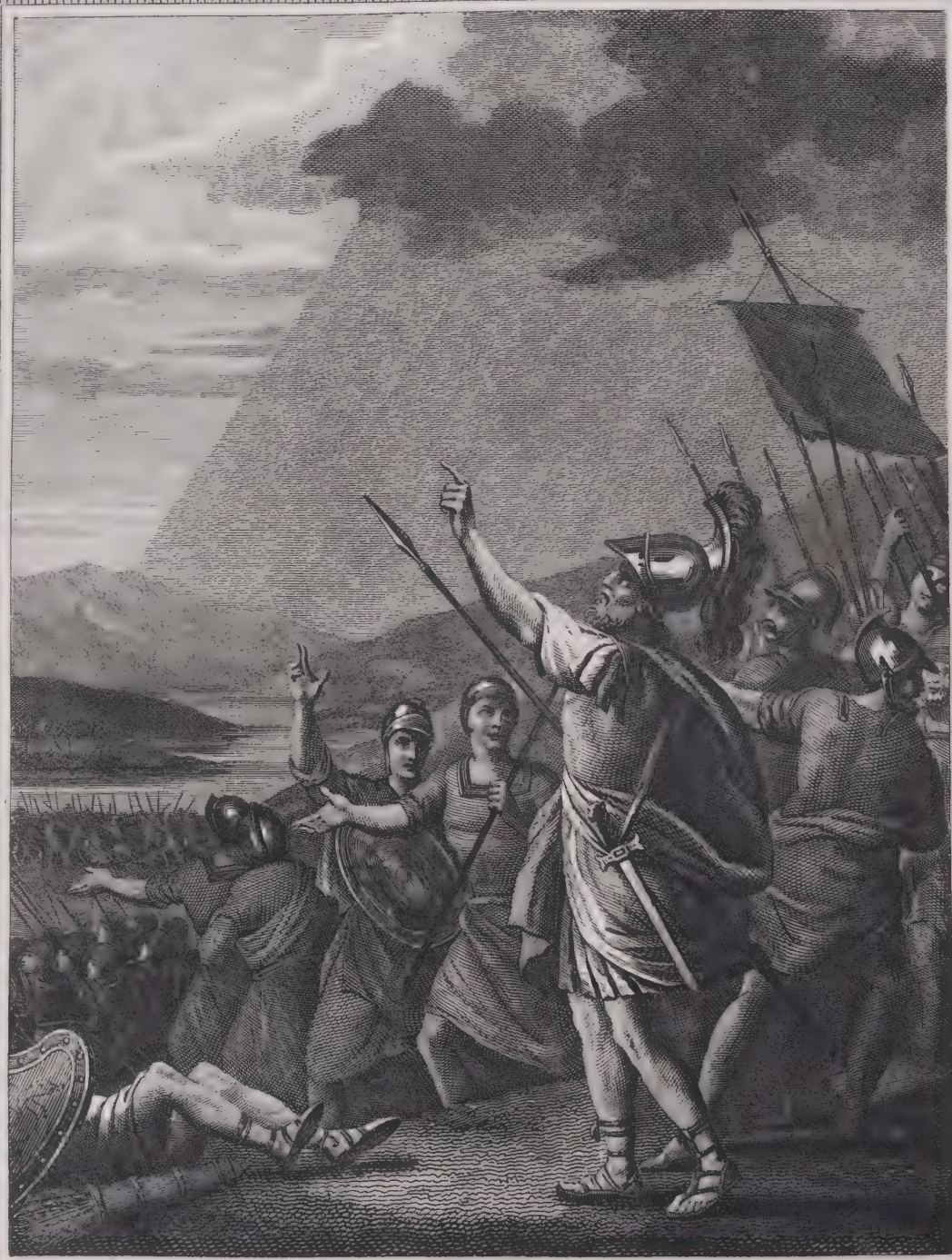
2. 13. 1 Kin.

20. 31. Luke

9. 44, 47.

REFLECTIONS UPON CHAP. VIII.—Learn, my soul, that whenever I put away the accursed thing I may expect comfort from God: and that such as honour God with the first-fruits of their substance are gainers at last; while those who greedily grasp the Lord's share become inconceivable losers: that all the people of God ought to strive together in their spiritual warfare: that prudence and caution are as necessary as strength to ensure success: that well-timed yielding procures victory, as well as pacifies great offences: and that divine assurances of success inspire men with courage and boldness, notwithstanding former disappointments. Let me here behold how God qualifies his armies, and infatuates his enemies. Short is the rejoicing of the wicked; and the prosperity of fools will destroy them. But they who fight the Lord's battles receive their glorious

reward, when the end of ringleaders in presumptuous rebellion against the Lord is in shame and confusion.—Whatever then God requires me to do, let me do it with all my might. Never let my covenanting with God be deferred till I am settled in the world: and let no carnal concern hinder my regard to the one thing needful. If I am in the way of my duty God will grant me special protection. While I serve God with his own, and depend on the atonement of his Son as the foundation of all my reconciliation and relation to him, and fellowship with him—while I heartily believe and consent to his will—let me do every thing in his worship exactly according to his prescriptions; and be careful that my wife, children, and servants, be acquainted with his word, and attending on his worship, as well as myself.



JOSHUA COMMANDED THE SUN TO STAND STILL.

Joshua X. 12.

London, Pub. Feb. 6. 1813. by Rich^d Evans, White row Sp. 11. 11. 16.

Deut. 29. 11.

us, because of the oath which we swore unto them.

21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us?

23 Now therefore ye are cursed, and there shall none of you be freed from being bond-men, and hewers of wood and drawers of water for the house of my God.

24 And they answered Joshua and said, Because it was certainly told thy servants how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

CHAP. X.

(1) No sooner have the Gibeonites become Israel's servants, than five of the most powerful kings in the southern parts of Canaan enter into a league to destroy them; 1-5. (2) At the Gibeonites' request, Joshua marches to their relief, and, assisted by a terrible hail-storm, easily routs the forces of the confederate kings; 6-11. (3) While the sun and moon at his request miraculously stand still, he pursues and kills the Canaanites, and, after marks of disgrace, he hangs their kings; 12-27. (4) He takes six royal cities; Makkedah, Libnah, Lachish, Eglon, Hebron, and Debir; slays all their inhabitants, and the Gibeonites who came to the assistance of Lachish, and brings the whole country around under the power of Israel; 28-42.

NOW it came to pass, when Adonizedeck king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

3 Wherefore Adonizedeck king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.

10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

11 And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more who died with hailstones than they whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

15 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 ¶ But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The

REFLECTIONS UPON CHAP. IX.—While the people of God are busied in their sacred devotions, the wicked of the world are often occupied in plotting or attempting their destruction. And, while infatuated with malice and revenge, they are generally unamiable against God, his cause and people. But God, in great wisdom and kindness, commonly restrains the more formidable attacks of his enemies till he has prepared his people to receive them. When alarmed by God's mighty works in favour of his chosen, men are sometimes ready to solicit their friendship, even by hypocrisy and deceit; while those, who pretend to do us most honour, are inwardly the readiest to impose upon us. Pretences to religion and antiquity are extremely deceiving; and, when persons have once begun to lie, it is hard to say where they may stop. Good men may often be deceived by such pretences: for the wisdom of the serpent, even in them, is not always joined with the harmlessness of the dove. And those who are honest themselves

and forward in their actions, are more apt to be imposed on by solemn pretences to religion, and appearances of simple honesty, especially when they do not acknowledge the Lord, that he may direct their paths. Covenants once made should be fulfilled with tenderness: and great care ought to be taken that peace and fidelity may go hand in hand. But how amazing are the dispensations of providence, in the superabounding of grace where sin did much abound! By fraud Jacob obtained the blessing, which consecrated him and his seed to be the peculiar people of God: and by fraud these accursed Gentiles of Gibeon obtained a covenant, which issued in their attendance on the courts of God, as figures of the gathering of the nations to Christ and his gospel-church. Him that cometh to Christ he will in no wise cast out: and if he receive us we need never complain of the cross which he lays on us. If we serve him we may bless the day in which carnal liberty is exchanged for spiritual subjection.

Before Christ
1451.

five kings are found hid in a cave at Makkedah.

^b Ver. 22.
Amos 9. 1—3.
Job 21. 30.
Prov. 1. 31. &
13. 21. Ps.
140. 11.

18 And Joshua said, ^bRoll great stones upon the mouth of the cave, and set men by it for to keep them :

^c Jer. 48. 10.
Ps. 18. 37—
41.

^{||} Heb. cut off
the tail.

19 And ^cstay ye not, *but* pursue after your enemies, and ^{||}smite the hindmost of them ; suffer them not to enter into their cities : for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace : ^dnone moved his tongue against any of the children of Israel.

^e Exod. 11. 7.
Judg. 11. 15.

22 ¶ Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave ; the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, ^eput your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

^f Judg. 8. 20.
Ps. 15. 4. &
91. 13. & 149.
8. 9. Is. 26. 6.
Mal. 4. 3.
Rom. 16. 20.

^g 1 Sam. 17.
37. Ps. 63. 9.
& 77. 11.
2 Cor. 1. 10.
2 Tim. 4. 17.
with ch. 1. 6.
9. & 6. 12. &
8. 1. Deut. 31.
7. 23.

25 And Joshua said unto them, ^fFear not, nor be dismayed ; be strong and of good courage : for thus shall the LORD do to all your enemies against whom ye fight.

^h Ch. 8. 29.
Deut. 21. 23.
Ps. 149. 8. &
107. 40. Lam.
5. 12.

26 And afterward Joshua smote them, and slew them, and ^hhanged them on five trees : and they were hanging upon the trees until the evening.

27 And it came to pass, at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid ^hgreat stones in the cave's mouth, *which* remain until this very day.

ⁱ Ch. 7. 26. &
8. 29. 2 Sam.
18. 17. Lam.
3. 53.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, ⁱthem, and all the souls that *were* therein ; he let none remain : and he did to the king of Makkedah as he did unto the king of Jericho.

^j Ch. 6. 21.
ver. 30, 32,
35, 37, 39, 40.
Deut. 20. 16,
17. & 7. 2, 16.

29 ¶ Then Joshua passed from Makkedah, and all Israel with him, unto ^kLibnah, and fought against Libnah :

^k Ch. 15. 42.
& 21. 13.
2 Kin. 8. 22.
& 19. 8. not
that Num. 33.
20, 21.

30 And the LORD delivered it also, and the king thereof, into the hand of Israel ; and he smote it with the edge of the sword, and all the souls that *were* therein :

he let none remain in it : but did unto the king thereof as he did unto the king of Jericho.

Before Christ
1451.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto ^lLachish, and encamped against it, and fought against it :

^l Ver. 3, 5.
ch. 12. 11. &
15. 9. 2 Chr.
11. 9. 2 Kin.
19. 8.

32 And the LORD delivered Lachish into the hand of Israel, who took it on the ^msecond day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

^m After they
laid siege to it.

33 ¶ Then Horam king of ⁿGezer came up to help Lachish ; and Joshua smote him and his people, until he had left him none remaining.

ⁿ Ch. 12. 12. &
16. 3, 10.
Judg. 1. 19.
1 Chr. 20. 4.
1 Kin. 9. 16,
17.

34 ¶ And from Lachish Joshua passed unto ^oEglon, and all Israel with him ; and they encamped against it, and fought against it :

^o Ver. 3, 5, ch.
12. 12. & 15.
39.

35 And they took it on that day, and smote it with the edge of the sword ; and all the souls that *were* therein he utterly ^pdestroyed that day, according to all that he had done to Lachish.

^p Pulled down
as men do
buildings.
Lev. 26. 44.
Job 19. 10.

36 ¶ And Joshua went up from Eglon, and all Israel with him, unto ^qHebron ; and they fought against it :

^q Ver. 3, ch. 14.
13. & 15. 54.
& 21. 13. Gen.
13. 18. Num.
13. 22. 2 Sam.
5. 1, 5. & 15.
9, 10.

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein : he left none remaining ; according to all that he had done to Eglon ; but destroyed it utterly, and all the souls that *were* therein.

38 ¶ And Joshua returned, and all Israel with him, to ^rDebir ; and fought against it :

^r Ch. 15. 15,
49. & 12. 13.
& 21. 15.

39 And he took it, and the king thereof, and all the cities thereof ; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein ; he left none remaining : as he had done to Hebron, so he did to Debir, and to the king thereof ; as he had done also to Libnah, and to her king.

40 ¶ So Joshua ^ssmote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings : he left none remaining, but utterly destroyed all ^tthat breathed, ^tas the LORD God of Israel commanded.

^s He conquered
what fell to
the lot of Ju-
dah, Simeon,
Benjamin,
and Dan, ch.
15. 21—63. &
18. 21—28. &
19. 1—8, 40
—48.

41 And Joshua smote them from ^uKadesh-barnea even unto ^vGaza, and all the country of ^wGoshen even unto Gibeon.

^t Of mankind.
Ps. 9. 17.
2 Thes. 1. 7—
9. Jude 15.
^u Deut. 20. 16,
17. & 7. 2. 16.
Exod. 23. 31
—33. & 34.
12.

42 ^xAnd all these kings and their land did Joshua take at one time ; because the LORD God of Israel fought for Israel.

^v Num. 13. 17,
26. & 32. 8. &
34. 4.

43 And Joshua returned, and all Israel with him, unto ^ythe camp to Gilgal.

^w Gen. 10. 19.
Deut. 2. 23.
ch. 13. 3.
Judg. 16. 1,
21. Amos 1. 6,
7. Jer. 47. 1,
7. Zech. 9. 5.
Acts 8. 26. ch.
15. 47.
^x Not Goshen
in Egypt, ch.
11. 16. & 15.
51.

CHAP. XI.

The southern parts of Canaan being subdued, here (1) The kings of the north enter into a confederacy against Israel ; 1—5. (2) Encouraged by God, Joshua routs their forces, takes their

^y Ps. 80. 8. &
118. 6. Is. 43.
4. Rom. 8. 31.
^z Ch. 4. 19, ver.
15. 1 Sam. 11.
14.

REFLECTIONS UPON CHAP. X.—Inveterate is the enmity of Satan and his seed against Jesus Christ, and even against those who are in a hopeful way of becoming converts to him : and, like their great leader, the wicked likewise are unanimous and hearty in their wickedness, and in persecuting the people of God. But, when spiritual or temporal enemies thrust sore at us, then we feel the necessity of looking up to Jesus, the Captain of the Lord's host, for salvation. If we have given up ourselves to him, we may be cast down, but cannot be destroyed : Jesus and his angels will fly to our relief : his powers, his prayers, shall concur for our protection and deliverance ! But how terrible is the danger of his enemies ! Both heaven and earth conspire to effectuate their ruin ! Every

assistant, every retreat, shall prove but a refuge of lies ; the meanest saint shall tread them under foot ! And when the sun shall be turned into darkness, and the moon into blood, Jesus shall come in flaming fire, to take vengeance upon all them who know not God, and obey not the gospel ;—who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power ! Oh, unparalleled day ! then all the haters of the Lord shall go into everlasting punishment ; and the righteous, after finishing their fight of faith, and enriched with spoils, shall, with Jesus at their head, return, and enter into life eternal in the camp of God above !

Before Christ
1448.

cities, slays the inhabitants, and seizes on their spoil; 6—15. (8)* Together with a narrative of the destruction of the Anakims, we have a general account of the country west of Jordan, imparting that Joshua had in the war acted according to God's direction, and God had granted him success, according to his promise to Moses; 16—23.

AND it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph;

2 And to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west;

3 And to the Canaanite on the east and on the west; and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh.

4 And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many.

5 And, when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, ^kBe not afraid because of them: for tomorrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Mizrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left to breathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword; and he utterly destroyed them, as Moses the servant of the LORD commanded.

13 But, as for the cities that stood still in their strength, Israel burned none of

them, save Hazor only; that did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD commanded Moses.

16 ¶ So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

17 Even from the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.

18 Joshua made war a long time with all those kings.

19 There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon; all other they took in battle.

20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

23 ¶ So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions, by their tribes. And the land rested from war.

CHAP. XII.

Is a proper conclusion to the conquests of Canaan, and preface to the history of the division of it, relating (1) What kingdoms Moses had conquered and divided on the east side of Jordan; 1—6. (2) What countries Joshua had reduced, and what kings he had subdued on the west of Jordan, thirty-one in all; 7—24.

NOW these are the kings of the land which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun; from the river Arnon unto mount Hermon, and all the plain on the east:

2 Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer,

Before Christ
1448.

* Ver. 1, 10, 11.
Ch. 8, 27.
Deut. 6, 10, 11, & 20, 14.
Num. 31, 9.

Exod. 34, 11—13. Num. 27, 12, & 33, 52. Deut. 7, 1, 5, & 31, 7.

Heb. he removed nothing. Ch. 1, 7. Deut. 4, 22, & 5, 32, & 11, 32, & 12, 32.
1 Sam. 15, 22.

Between 1451 and 1445.

Gen. 15, 18—21. Num. 34, 1—15. Deut. 34, 2, 3.

See ch. 10, 41, & 15, 51.

Ezek. 17, 23, & 20, 40. Perhaps so named from Jacob.

Or the smooth mountain.

Ch. 3, 10, & 13, 5. Deut. 3, 8, 9, & 4, 48. Judg. 3, 3, i. e. from the south to the north end of Canaan.

Six years, ch. 14, 7, 10.

Ch. 9, 3—27.

Exod. 4, 21. 1 Kin. 12, 15. Ps. 69, 15. Rom. 9, 18.

Deut. 7, 2, 16, & 20, 16, 17, ver. 15.

Num. 14, 22, 33. Deut. 9, 1—3. Jer. 3, 23. Amos 9, 2, 3. ch. 14, 12, 14.

Heb. 2, 8. Rev. 6, 2. Ps. 21, 8—12, & 110, 5, 6. Rom. 8, 37.

Ch. 13, 3. Judg. 3, 3. 1 Sam. 17, 4, & 5, 8, & 6, 17. 2 Sam. 21, 16—22.

Deut. 11, 23—25, & 7, 1, & 9, 1—3. Exod. 23, 27—31, & 34, 11, 24.

Num. 26, 53, ch. xv—xxi.

Ch. 14, 15. Job 34, 20. Ps. 46, 9. 2 Tim. 4, 7, 8. Heb. 2, 8, 9, & 4, 8, 9.

Num. 21, 13. Judg. 11, 12.

Deut. 3, 8, 9. Ps. 133, 3. ch. 11, 3.

Num. 21, 24—32. Deut. 3, 6—16, & 2, 36. Neh. 9, 22. Ps. 135, 11, & 136, 19, 20.

REFLECTIONS UPON CHAP. XI.—How madly do sinners rush headlong into ruin, notwithstanding repeated warnings by the destruction of others! The strength and multitude of their confederacy do but make their ruin the more notorious. But, the greater the dangers which surround his people, the greater supports should they ask and expect from God: and the more entirely their heart is fixed on him as their strength, the more certainly shall their spiritual enemies be subdued before them. That to which sinners flee for help is often but a trap

to ensnare them: and their destruction is certain, though sometimes slow; and always just and wise, however severe; the most powerful not excepted. But sure is the victory of his people over all their enemies; and happy is it when God's exact fulfilment of his promises and our upright performance of our duty unite together. And blessed indeed must that warfare be which issues in eternal triumph and rest to Christ and his people!

Before Christ
1445.

which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is the border of the children of Ammon*;

3 And from the plain to the sea of Chinneroth on the east, and into the sea of the plain, *even the salt sea on the east, the way to Beth-jeshimoth*; and from the south, under Ashdodth-pisgah:

4 And the coast of Og king of Bashan, *which was of the remnant of the giants that dwelt at Ashtaroth and at Edrei,*

5 And reigned in Mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it for a possession unto the Reubenites, and Gadites, and the half tribe of Manasseh.

7 ¶ And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions;

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 The king of Jericho, one; the king of Ai, *which is beside Bethel*, one;

10 The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of Geder, one;

14 The king of Hormah, one; the king of Arad, one;

15 The king of Libnah, one; the king of Adullam, one;

16 The king of Makkedah, one; the king of Bethel, one;

17 The king of Tappuah one; the king of Hopher, one;

18 The king of Aphek, one; the king of Lasharon, one;

19 The king of Madon one; the king of Hazor, one;

20 The king of Shimron-meron, one; the king of Achshaph, one;

21 The king of Taanach, one; the king of Megiddo, one;

22 The king of Kedesh, one; the king of Jokneam of Carmel, one;

23 The king of Dor, in the coast of Dor, one; the king of the nations of Gilgal, one;

24 The king of Tirzah, one. All the kings thirty and one.

CHAP. XIII.

To enable the Israelites to keep their inheritance distinct, and for assisting us to understand some passages of scripture, we have in this and the eight subsequent chapters a minute account of the division of Canaan to the tribes. Here (1) God informs Joshua what part of the promised territories remained yet unconquered; 1—6. (2) He orders him to make an immediate division of the whole, though he would not live to subdue it all; 1—7. (3) To complete our view of the country, the division made by Moses to the Reubenites, Gadites, and the half tribe of Manasseh, is again represented; 8—33. (4) It is repeatedly hinted that the Levites had no inheritance but the offerings of the Lord; 14, 33.

NOW Joshua was old and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed.

2 This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

3 From Sihor, which is before Egypt, even unto the borders of Ekron northward, *which is counted to the Canaanite*: five lords of the Philistines; the Gathites, and the Ashdodites, the Ekronites, the Gittites, and the Ekronites; also the Avites:

4 From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites:

5 And the land of the Gibrilites, and all Lebanon, toward the sun-rising, from Baal-gad under mount Hermon unto the entering into Hamath.

6 All the inhabitants of the hill-country from Lebanon unto Misrephoth-maim, and all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide this land for an inheritance unto the nine tribes and the half tribe of Manasseh,

8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, *even as Moses the servant of the LORD gave them*;

9 From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon;

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 And Gilead, and the border of the Geshurites, and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.

13 Nevertheless, the children of Israel expelled not the Geshurites, nor the

Before Christ
1445.

1 Kin. 16. 23.
2 Kin. 15. 14.
Song 6. 4.

Ch. 14. 10. &
24. 29. about
100 years of
age.

Deut. 31. 23.
ch. xii.

Heb. to possess it.

Num. 34. 2—
14. Gen. 15.
18—21. Deut.
11. 23, 24.
Ezod. 23. 31.

Gen. 26. 14.
1 Sam. 27. 8.
Deut. 2. 23.

1 Sam. 27. 8.
not 2 Sam. 3.
3. & 15. 8. ch.
12. 5. ver. 11.

Gen. 10. 15—
—19. ch. 15.
4. Num. 34. 15.
Jer. 2. 18.

Judg. 3. 3.
Zeph. 2. 5.
with Deut. 2.
23. 1 Sam. 6.
17.

Ch. 11. 3. &
10. 40. & 12.
7, 8.

Or the cave.

Ps. 83. 7.
Ezek. 27. 9.

Deut. 1. 7. &
3. 25.

Ch. 11. 3, 17.
Deut. 3. 8, 9.
& 4. 48. Ps.
89. 12. & 13.
3.

Num. 34. 8.
& 13. 21.

Judg. 3. 3. Is.
10. 9. Amos 6.
2. 1 Kin. 8. 65.
2 Kin. 4. 25.

Ch. 11. 8.

Gen. 15. 18.
21. Exod. 23.
30. 31. Deut.
7. 1, 22. & 11.
23, 24.

Prov. 16. 33.
& 18. 18.

Num. 26. 55.
Acts 13. 19.
ch. xv—xxi.
1 Chr. xxiii—
xxvi.

Num. 34. 2—
14. & 26. 54.
55. & 33. 54.
Ezek. 47. 13
—23. ch. xv—
xix.

Num. 32. 33.
—42. Deut. 3.
12. 17. ch.
22. 4. & 4. 12.
& 12. 1—6.

1 Chr. 2. 23.
2 Sam. 13. 27.
& 15. 8. & 3.
3.

Ch. 12. 4, 5.
Deut. 3. 1—
14. & 4. 47,
48.

Deut. 3. 11.
ch. 12. 4.

2 Sam. 3. 3.
& 13. 37. &
10. 6. & 15. 8.

Num. 33. 55.
ch. 23. 13.
Judg. 2. 3.

REFLECTIONS UPON CHAP. XII.—Former mercies from God, or services from men must never be forgotten for the glare of present ones. How happy the saints who have possession of manifold blessings on this side the Jordan of death, even while their principal inheritance lies beyond it! How fruitful then was the promised land which could support such multitudes of men! How fearful the guilt,

and tremendous the curse, which for many ages have rendered it one of the most barren and useless spots on the earth! How confined was the ancient ambition of kings! and how good was God to Israel, who gave so many nations for their ransom, and people for their life!

Before Christ 1445. Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

Deut. 10. 9. & 18. 2. Num. 18. 20—24. 1 Cor. 9. 12—14. ch. 14. 3, 4. 14 Only unto the tribe of Levi he gave none inheritance: the sacrifices of the LORD God of Israel made by fire are their inheritance, as he said unto them.

1451. 15 ¶ And Moses gave unto the tribe of the children of Reuben inheritance according to their families.

Deut. 3. 12. Num. 21. 30. & 32. 33, 37. 38. 1s. xv. xvi. Jer. 48. 21—24. 16 And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba;

Or the high places of Baal, and house of Baal-meon. Num. 22. 41. 17 Heshbon and all her cities that are in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon,

18 And Jahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zereth-shahar in the mount of the valley,

Num. 25. 3. Deut. 3. 17. ch. 12. 4. Ezek. 25. 9. 20 And Beth-peor, and Ashdodpishgah, and Beth-jeshimoth,

Or springs of Pishgah, or the hill. Num. 21. 24—35. & 31. 8. Deut. 2. 30—35. 21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, who were dukes of Sihon, dwelling in the country.

Num. 22. 5—7. & 24. 1. & 3. 8. Rev. 2. 14. 2 Pet. 2. 15. 2 Thes. 2. 8. Rev. 19. 20. Jude 11. 22 Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.

Num. 32. 34—36. 24 ¶ And Moses gave inheritance unto the tribe of Gad, even unto the children of Gad according to their families.

Num. 21. 32. & 32. 1, 2. ch. 21. 30. 25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah;

The Moabites and Ammonites retook their cities from the Reubenites and Gadites. 1s. xv. xvi. Jer. 48. 21—24. Ezek. 25. 9. 26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

Which Sihon had taken. Judg. 11. 15. Deut. 2. 19. 2 Sam. 12. 26. Amos 1. 14. 27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, even unto the edge of the sea of Chinnereth on the other side Jordan eastward.

Ch. 20. 8. Gen. 31. 49. 1 Kin. 22. 3. 28 This is the inheritance of the children of Gad after their families, the cities, and their villages.

Num. 32. 3, 36. Gen. 33. 17. Judg. 8. 5—7, 14—16. 29 ¶ And Moses gave inheritance unto the half tribe of Manasseh: and this was the possession of the half tribe of the children of Manasseh by their families.

Num. 34. 11. Deut. 3. 17. ch. 11. 2. & 12. 3. Luke 5. 1. John 6. 1. 30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which are in Bashan; threescore cities:

Num. 32. 39—41. Deut. 3. 13—15. 31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og

Num. 32. 39—41. 1 Chr. 2. 21, 22. ch. 2. 27. ver. 12. in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one half of the children of Machir by their families.

32 These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan by Jericho eastward.

33 But unto the tribe of Levi Moses gave not any inheritance: the LORD God of Israel was their inheritance, as he said unto them.

Before Christ 1444. in Bashan, were pertaining unto the children of Machir the son of Manasseh, even to the one half of the children of Machir by their families.

32 These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan by Jericho eastward.

33 But unto the tribe of Levi Moses gave not any inheritance: the LORD God of Israel was their inheritance, as he said unto them.

CHAP. XIV.

Here we are informed (1) That Canaan was divided by immediate direction from God through casting of the lot, and not by any human sagacity or prudence; and how one of the two tribes, descended from Joseph, obtained the Levites' twelfth part; 1—5. (2) Of Caleb's demand of Hebron, as granted to him by the promise of Moses, and which, by God's assistance, he hoped to wrest out of the hand of the gigantic Anakims who possessed it; and Joshua's compliance with his request; 6—10.

Num. 34. 17—29. 1 Cor. 7. 10. Heb. 5. 4. John 17. 2. Mat. 20. 23. AND these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

Num. 26. 55. & 33. 54. & 34. 13. ch. 13. 6. xv—xxi. Prov. 16. 33. & 18. 18. Ps. 16. 5, 6. Mat. 25. 34. 2 By lot was their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and for the half tribe.

Num. 32. 29—41. ch. 13. 8—33. Deut. 3. 12—17. 3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

See ch. 13. 14, 33. Gen. 48. 5. 1 Chr. 5. 1. And so there were twelve tribes besides the Levites. Num. 35. 2—8. ch. xxi. 1 Chr. 6. 54—61. 4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

Ver. 2. Gen. 7. 5. Exod. 7. 6. & 10. 20. & 12. 28, 50. & 16. 34. & 34. 4. & xxxix. xl. Lev. 8. 4, 9. & 9. 10 Num. 20. 27. & 27. 12. 1 Sam. 15. 22. 5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

Ch. 4. 19. & 10. 43. Num. 32. 12. & 13. 6, 30. & 14. 24, 30. & 35. & 34. 19. ver. 13, 14. & 15. 14, 16. 6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb, the son of Jephunneh the Kenezite, said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea.

Ps. xc. with Deut. 33. 1. & 34. 5, 10. Num. 12. 7, 8. Heb. 3. 2. Num. 13. 6, 17, 26, 27—33. & 14. 1—10. 7 Forty years old was I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart.

Num. 13. 31, 33. & 14. 1—4. 8 Nevertheless, my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.

Num. 14. 24. ver. 9, 14. Rev. 14. 4. 9 And Moses swore on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

Deut. 1. 34—36. Num. 13. 22. & 14. 23, 24. 10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake

leaving all things in good order at their death. With what pleasure God repeatedly mentions the honourable deeds of his favourites as an example and inducement to others to copy after them. But unhappy is the end of false prophets and seducers of mankind, like Balaam; and often when and where they least expected it. While those, who have God to be their portion, have little reason to envy others even their wealthiest lots in this changing world.

REFLECTIONS UPON CHAP. XIII. — The most successful conquerors must quickly bow and pay their tribute to death, the king of terrors; and the best have need to be reminded of their latter end. God graciously and wisely considers the frame of his people, and will not burden them with work beyond their strength. But pleasant are extensive views of what God has promised, though we should never see it accomplished. And it is prudent and necessary that such as rule in church or state should exert themselves to the utmost for

Before Christ 1444.

* Heb. walked.

Deut. 33. 25, 27. & 34. 7. & 31. 2. Ps. 122. 8.

Ch. 11. 21.

Num. 13. 29—34. & 14. 8. & 21. 33. 1 Sam. 14. 7. Rom. 8. 31. Ps. 27. 1—3. & 118. 10—12. Phil. 4. 13.

Ch. 22. 6. 1 Sam. 1. 17. Song 6. 9.

Ch. 15. 13. Judg. 1. 20. with ch. 21. 11, 12. 1 Chr. 6. 55, 56.

Ch. 10. 37. ver. 8, 9. 1 Cor. 15. 58. Ps. 19. 11.

Ch. 15. 13, 54. & 20. 7. Gen. 23. 2.

Open war, ch. 11. 23. Judg. 3. 11, 30. & 5. 31. & 8. 28.

this word unto Moses, while *the children of Israel* *wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old.

11 *As yet I am as strong this day as I was* in the day that Moses sent me: as my strength *was* then even so *is* my strength now for war, both to go out and to come in.

12 Now therefore give me this *mountain*, whereof the LORD spake in that day; for thou heardest in that day *how* the Anakims *were* there, and *that* the cities *were* great and fenced: if so be the LORD *will be* with me, then I shall be able to drive them out, as the LORD said.

13 And Joshua *blessed* him, and *gave* unto Caleb, the son of Jephunneh, Hebron for an inheritance.

14 *Hebron* therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.

15 And *the* name of Hebron before *was* Kirjath-arba; *which Arba* was a great man among the Anakims. And the land had rest from *war*.

CHAP. XV.

The division of Canaan being now begun in the camp at Gilgal, we have here (1) The boundaries of the tribe of Judah marked out; 1—12. (2) A particular grant of Hebron and the country round to Caleb; with an account of his daughter's marriage, petition, and portion; 13—19. (3) A particular enumeration of most of the cities which fell by lot to the tribe of Judah, in all one hundred and fourteen, those afterwards given to the Simeonites excepted; 20—63.

THIS then was the *lot* of the tribe of the children of Judah by their families; *even* to the border of Edom the wilderness of Zin southward *was* the uttermost part of the south coast.

2 And their south border was from the shore of *the* salt sea, from the *bay* that looketh southward:

3 And it went out to the south side to *Maaleh-acrabbim*, and passed along to Zin, and ascended up on the south side unto *Kadesh-barnea*, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 *From thence* it passed toward Azmon, and went out unto the *river* of Egypt; and the goings out of that coast were at *the* sea: this shall be your south coast.

5 And *the* east border *was* the salt sea, *even* unto the end of Jordan. And *their* border in the north quarter *was* from the bay of the sea at the uttermost part of Jordan:

6 And the border went up to *Beth-hogla*, and passed along by the north of *Beth-arabah*; and the border went up to the stone of *Bohan* the son of Reuben:

7 And the border went up toward *Debir* from *the* valley of Achor, and so northward looking toward *Gilgal*,

that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of *En-shemesh*, and the goings out thereof were at *En-rogel*:

8 And the border went up by the *valley* of the son of Hinnom unto the south side of *the* Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end of the valley of the *giants* northward:

9 And the border was drawn from the top of the hill unto the fountain of the water of *Nephtoah*, and went out to the cities of mount *Ephron*; and the border was drawn to *Baalath*, which *is* Kirjath-jearim:

10 And the border compassed from Baalath westward unto *mount Seir*, and passed along unto the side of mount Jearim, which *is* Chesalon, on the north side, and went down to *Beth-shemesh*, and passed on to *Timnah*:

11 And the border went out unto the side of *Ekron* northward: and the border was drawn to Shicron, and passed along to *mount Baalath*, and went out unto *Jabneel*; and the goings out of the border were at *the* sea.

12 And the west border *was* to the great sea, and the coast *thereof*. This *is* the coast of the children of Judah round about according to their families.

13 ¶ And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* *the* city of Arba the father of Anak, which *city is* *Hebron*.

14 And *Caleb* drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And he *went* up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

16 ¶ And Caleb said, *He* that smiteth Kirjath-sepher, and taketh it, to him will I *give* Achsah my daughter to wife.

17 And *Othniel*, the son of Kenaz, the brother of Caleb, took it: and he gave him *Achsah* his daughter to wife.

18 And it came to pass, as she came unto him, that she moved him to ask of her father a field: and *she* lighted off *her* ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a *blessing*; for thou hast given me a south land; give me also springs of water. And he gave her the *upper* springs and the nether springs.

20 *This is* the inheritance of the tribe of the children of Judah according to their families.

Before Christ 1444.

Ch. 18. 17.

Fullers fountain. 1 Kin. 1. 9. 2 Sam. 17. 17. Is. 7. 3.

Ch. 18. 16. 2 Kin. 23. 10. 2 Chr. 28. 3. Jer. 7. 31—33. & 19. 11—14.

Ver. 63. & 18. 28. Judg. 19. 10. & 1. 8. see ch. 10. 1.

Or Rephaim. 2 Sam. 5. 18, 22. & 23. 13. ch. 18. 16. 1 Chr. 11. 15. & 14. 9, 13. Is. 17. 5.

Ch. 18. 15.

Ch. 17. 15. & 20. 7.

Ch. 9. 17. Judg. 18. 12. 2 Sam. 6. 2.

Not that Gen. 36. 8.

Ch. 21. 16. 1 Sam. 6. 12—21. 2 Kin. 14. 11, 13.

Judg. 14. 1, 5. Gen. 38. 12. ver. 57.

Ch. 19. 43. 1 Sam. 5. 10. ver. 45.

Ch. 19. 44.

Not ch. 19. 33.

Num. 34. 6. Deut. 11. 24. & 34. 2. ch. 1. 4. & 9. 1. & 23. 4. Ezek. 47. 15, 19. & 48. 28. Joel 2. 20. Zech. 14. 8.

Ch. 14. 6—15. Num. 13. 22. & 14. 23. 24. Deut. 1. 34—36.

Or Kirjath-arba. Ch. 9. 3.

Num. 13. 23. Judg. 1. 10—15. ch. 10. 36, 37. & 11. 21.

Ch. 10. 38. Judg. 1. 11. or Kirjath-sannah, ver. 49.

Judg. 1. 12. 1 Cor. 1. 19. 25. Heb. 11. 26. & 12. 2.

Gen. 24. 51. 57. 1 Cor. 7. 37, 38.

Judg. 3. 9. & 1. 15. 1 Chr. 4. 13.

Ver. 16. 1 Chr. 2. 48, 49.

Gen. 24. 64. 1 Sam. 25. 23. Judg. 1. 14.

Gen. 33. 11. 1 Sam. 25. 18, 27. Judg. 1. 15.

Higher and lower ground well watered.

Gen. 49. 8—12. Deut. 33. 7.

REFLECTIONS UPON CHAP. XIV.—Such as refer themselves to God to choose for them will never find cause to repent of their lot. Yea, it is not only useful, but necessary, to acknowledge God in all our ways, that he may direct our paths, and prosper the work of our hands; and to view every thing that we obtain lawfully as coming from him.—How edifying is it to observe aged professors strong in the faith, giving glory to God! It is not pride, but due acknowledgment, to declare what a gracious God has done for us and by us. The more singular our fidelity has been towards God, it is the more commendable. And, if we have served God in godly simplicity in our youth, we shall find the comfort and blessing of it when we grow old. The issues of our life are in God's hand.

Neither age, nor sickness, nor sword, can cut those off whom he determines to preserve. Every year therefore through which we are spared is a new call for thankfulness to him who preserves our soul in life; and the death of others around should make us the more sensible of the mercy which preserves us. But indeed wonders of mercy and of judgment will God work for performing his promise in the most honourable manner to such as by faith remarkably glorify him in an hour of temptation. Such as trust in him will never find themselves disappointed of their hopes. And with the utmost boldness we may insist upon having what he has promised, and dare to engage the most powerful opposer in order to obtain it.

Before Christ 1445.
• Neh. 11. 25.
• Gen. 35. 21.
• Neh. 11. 25.
• Not that ch. 19. 22, but Gen. 14. 7.
• ver. 3. Num. 33. 37. Deut. 1. 19.
• Not ch. 11. 1. ver. 25.
• Not ver. 55.
• 1 Sam. 15. 4.
• Ch. 19. 2.
• 1 Chr. 4. 28.
• Neh. 11. 26.
• Neh. 11. 26.
• Ch. 19. 3.
• 1 Chr. 4. 28.
• Ch. 19. 2.
• Gen. 21. 14.
• Ch. 19. 3.
• 1 Chr. 4. 29.
• Judg. 1. 17.
• Num. 14. 45.
• ch. 12. 14. & 19. 4.
• 1 Sam. 27. 6.
• & 30. 1. ch. 19. 5.
• Not ch. 19. 7.
• Num. 34. 11.
• Neh. 11. 29.
• with Judg. 20. 47. & 21. 13.
• Ch. 19. 41.
• Judg. 13. 2.
• 25. & 16. 31.
• & 18. 2. 11.
• 2 Chr. 11. 10.
• Not ch. 19. 21.
• Ch. 12. 17.
• not ch. 16. 8.
• & 17. 8.
• Ch. 10. 3. 5.
• & 12. 11.
• Neh. 11. 29.
• Ch. 12. 15.
• 1 Sam. 22. 1.
• Mic. 1. 15.
• Ch. 10. 10.
• 1 Sam. 17. 1.
• 1 Sam. 17. 52.
• Or, or.
• Not ch. 11. 3.
• Gen. 31. 49.
• or ch. 18. 26.
• 2 Kin. 14. 7.
• Ch. 10. 3. & 12. 11. 12.
• 2 Kin. 22. 1.
• Ch. 10. 3. & 12. 12.
• Ch. 13. 21. 23.
• & 12. 16.
• Ch. 10. 29. & 12. 15. 2 Kin. 8. 22.
• Ch. 19. 7.
• 1 Sam. 23. 1.
• Neh. 3. 17. 18.
• Gen. 38. 5.
• Mic. 1. 14.
• not ch. 19. 29.
• Mic. 1. 15.
• Ch. 13. 3.
• 1 Sam. 5. 10.
• & 19. 45. ver. 11. & 7. 14.
• 2 Kin. 1. 2.
• Amos 1. 8.
• Zeph. 2. 4.
• Zech. 9. 5. 7.
• Heb. by the place of.
• Ch. 13. 3.
• 1 Sam. 5. 1. 6.
• 2 Chr. 26. 6.
• Amos 1. 8. & 3. 9. Is. 20. 1.
• Jer. 25. 20.
• Ch. 10. 31. & 11. 22. Amos 1. 6. 7.
• Gen. 45. 18.
• ver. 4. Num. 34. 6. ch. 13. 3. & 15. 4.
• Deut. 11. 24.
• Exod. 23. 31.
• See ver. 12. 4. 6.
• Not Judg. 10. 1.
• Ch. 21. 14.
• Ver. 15. ch. 21. 15. Judg. 1. 11.
• Ch. 10. 41. & 11. 16.

21 ¶ And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were ^aKabzeel, and ^aEder, and Jagur,
22 And Kinah, and ^aDimonah, and Adadah.
23 And ^aKedesh, and ^aHazor, and Ithnan.
24 ^aZiph, and ^aTelem, and Bealoth,
25 And Hazor, Hadattah, and Kerioth, and Hezran, which is Hazor,
26 Aman, and ^aShema, and Moladah,
27 And Hazar-gaddah, and Heshmon, and ^aBeth-palet,
28 And ^aHazar-shual, and ^aBeer-sheba, and Bizjothjah,
29 ^aBaalath, and Iim, and ^aAzem,
30 And Eltolad, and Chesil, and ^aHormah,
31 And ^aZiklag, and Madmannah, and Sansannah,
32 And Lebaoth, and Shillim, and ^aAin, and ^aRimmon: all the cities are twenty and nine with their villages:
33 And in the valley, ^aEshtaol, and Zoreah, and Ashnah,
34 And Zanoah, and ^aEngannim, ^aTappuah, and Enam,
35 ^aJarmuth, and ^aAdullam, Socoh, and ^aAzekah,
36 And ^aSharaim, and Adithaim, and Gederah, § and Gederothaim; fourteen cities with their villages:
37 Zenan, and Hadashah, and Migdalgad,
38 And Dilean, and ^aMizpeh, and ^aJoktheel,
39 ^aLachish, and ^aBozkath, and ^aEglon,
40 And Cabbon, and Lahnam, and Kithlish,
41 And Gederoth, Beth-dagon, and Naamah, and ^aMakkedah; sixteen cities with their villages:
42 ^aLibnah, and ^aEther, and Ashan,
43 And Jiphtah, and Ashnah, and Nezib,
44 And ^aKeilah, and ^aAchzib, and ^aMareshah; nine cities with their villages:
45 ^aEkron, with her towns and her villages:
46 From Ekron even unto the sea all that lay ^anear ^aAshdod, with their villages:
47 Ashdod with her towns and her villages, ^aGaza with her towns and her villages, unto the ^ariver of Egypt, and the ^agreat sea, and the border thereof:
48 And in the mountains, ^aShamir, and ^aJattir, and Socoh,
49 And Dannah, and ^aKirjath-sannah, which is Debir,
50 And Anab, and Eshtemoh, and Anim,
51 And ^aGoshen, and ^aHolon, and ^aGiloh; eleven cities with their villages:

Before Christ 1415.
• Or Janus.
• Not ch. 19. 30.
• Ch. 14. 15.
• Gen. 23. 2.
• see ch. 10. 3.
• 1 Sam. 23. 25. & 25. 2.
• 1 Sam. 23. 14. 15. & 26. 1. 2.
• Not that 2 Kin. 8. 29.
• Not that Judg. 19. 12. & 14. 1.
• Perhaps not that 1 Chr. 4. 39. but 1 Chr. 4. 4. 18.
• Ch. 9. 17. & 18. 14. 1 Sam. 7. 1. 2.
• Not that Deut. 3. 11.
• Ch. 18. 22. ver. 6.
• 1 Sam. 23. 29. 2 Chr. 20. 2. Song 1. 14.
• Judg. 1. 8. 21. 2 Sam. 5. 6. The lot of Judah contained an hundred and fourteen cities, besides those given to the Simeonites afterwards.
• Ch. 10. 1.

52 Arab, and Dumah, and Eshean,
53 And ^aJanum, and Beth-tappuah, and ^aAphekah,
54 And Humtah, and ^aKirjath-arba, which is Hebron, and Zior; nine cities with their villages:
55 ^aMaon, Carmel, and ^aZiph, and Juttah,
56 And ^aJezreel, and Jokdeam, and Zanoah,
57 Cain, ^aGibeah, and Timnah; ten cities with their villages:
58 Halhul, Beth-zur, and ^aGedor,
59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:
60 ^aKirjath-baal, which is Kirjath-jearim, and ^aRabbah; two cities with their villages:
61 In the wilderness, ^aBeth-arabah, Middin, and Secacah,
62 And Nibshan, and the city of Salt, and ^aEn-gedi; six cities with their villages.
63 ¶ As ^afor the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at ^aJerusalem unto this day.

CHAP. XVI

In this and the following chapter, which ought to be joined into one, we have a description of the inheritance of the children of Joseph in the midst of the country westward of Jordan. Here is (1) A general view of the lot of the two tribes; 1—4. (2) A particular account of the borders of the children of Ephraim; 5—9. (3) A brand of infamy put upon them for neglecting to expel the Canaanites from part of their lot; 10.

AND the lot of the children of Joseph ^afell from Jordan by ^aJericho unto the water of Jericho on the east, to the ^awilderness that goeth up from Jericho throughout mount Beth-el,
2 And goeth out from ^aBeth-el to Luz, and passeth along unto the borders of ^aArchi to ^aAtaroth,
3 And goeth down westward to the coast of Japhleti, unto the coast of ^aBeth-horon the nether, and to Gezer: and the goings out thereof are at the ^asea.
4 ^aSo the children of Joseph, Manasseh and Ephraim, took their inheritance.
5 ¶ And the border of the children of Ephraim according to their families was *thus*: even the border of their inheritance on the east side was ^aAtaroth-addar, unto Beth-horon the upper;
6 And the border went out toward ^athe sea to Michmethah on the north side; ^aand the border went about eastward unto ^aTaanath-shiloh, and passed by it on the east to Janohah;
7 And it went down from Janohah to ^aAtaroth, and to ^aNaarath, and came to ^aJericho, and went out at Jordan.
8 The border went out from ^aTappuah westward unto the ^ariver Kanah; and the goings out thereof were at the ^asea. This is the inheritance of the tribe of the children of Ephraim by their families.

REFLECTIONS UPON CHAP. XV.—It is very necessary to have every thing relating to property exactly fixed and distinguished, in order to prevent after contentions. The Lord greatly delights to honour such as have honoured him in a day of general apostasy; to reward such as have followed him fully; and to assist such as have firmly trusted in him. Happy is that marriage where the union of hearts, the consent of parents, and the blessing of God, remarkably meet. And, if children may ask the necessities or conveniences of life from natural parents in hopes to succeed, with what boldness may we come to God's

throne of grace, to ask grace and mercy to help us in a time of need—to ask all the new covenant blessings of heaven and earth! Yes, large and delightful is the portion of such as are connected with Christ: and his spiritual brethren are blessed for his sake with the most extensive and everlasting blessings. But let us remember that, the larger our mercies are, the more abundant is our work and warfare to improve and defend the same. And have we not reason to lament that our sinful sloth and cowardice should deprive us of part of that which the Lord our God giveth us to possess?

Before Christ
1445.

* Ch. 17. 9.

* Judg. 1. 29.
1 Kin. 9. 16.
ch. 15. 53.
with Deut. 7.
2, 16. Num.
33. 52, 55.* Ver. 3. ch. 10.
33. & 21. 21.

9 And the ^useparate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 ¶ And ^xthey drave not out the Canaanites that dwelt in ^yGezer; but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

CHAP. XVII.

Contains (1) An account of the families of the Manassites which remained to be portioned on the west of Jordan; 1—6. (2) A description of the country which fell to their share, and from part of which the Canaanites kept them for a time; 7—13. (3) A conjunct petition of these Manassites and Ephraimites for an enlargement of their territory; and Joshua's refusal thereof, in order to oblige them to clear the woods and expel the Canaanites from what had been allotted them; 14—18.

THERE was also a lot for the tribe of Manasseh; for he *was* the ^afirst-born of Joseph; *to wit*, for ^bMachir, the first-born of Manasseh, the father of Gilead; because he was a man of war, therefore he had Gilead and Bashan.

2 There was also *a lot* for ^cthe rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hephher, and for the children of She-mida: these *were* the male children of Manasseh the son of Joseph by their families.

3 ¶ But ^dZelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters; Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near ^ebefore Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, ^fThe LORD commanded Moses to give us an inheritance among our brethren. Therefore, according to the ^gcommandment of the LORD, he gave them an inheritance among the brethren of their father.

5 And there fell ^hten portions to Manasseh ^bbeside the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and ⁱthe rest of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Asher to Michmethah, that *lieth* before ^kShechem; and the border went along on the right hand unto the inhabitants of En-tappuah.

8 Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim;

9 And the coast descended unto the ^mriver Kanah, southward of the river: these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river,

and the outgoings of it were at the sea:

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And Manasseh had in Issachar and in Asher ⁿBeth-shean and her towns, and ^oIbleam and her towns, and the inhabitants of ^pDor and her towns, and the inhabitants of ^qEndor and her towns, and the inhabitants of ^rTaanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 ¶ Yet ^sthe children of Manasseh could not drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were ^twaxen strong, that they put the Canaanites to tribute; but ^udid not utterly drive them out.

14 ¶ And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a ^vgreat people, forasmuch as the LORD hath blessed me hitherto?

15 And Joshua answered them, ^xIf thou *be* a great people, *then* get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the ^ygiants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley ^zhave chariots of iron, *both they* who *are* of Beth-shean and her towns, and *they* who *are* of the valley of ^aJezreel.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, ^bThou *art* a great people, and hast great power: thou shalt not have one lot *only*:

18 But the ^cmountain shall be thine; for it *is* a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou ^dshalt drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.

CHAP. XVIII.

Here we have (1) The tabernacle of God fixed in the middle of Canaan in Shiloh, a city of the Ephraimites, Joshua's own tribe; 1. (2) The seven unportioned tribes are reproved for their unconcern, and directed to a proper method for immediately fixing their settlements; 2—7. (3) The remaining territory being divided into seven parts, these tribes have their respective shares assigned them by lot; 8—10. (4) The borders of the Benjamites' inheritance are marked out, and twenty-six of their principal cities mentioned; 11—28.

AND the whole congregation of the children of Israel assembled together at ^aShiloh, and set up the ^btabernacle of the congregation there. And the land was subdued before them.

2 ¶ And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

one another in neglecting the Lord's work, and seem more anxious to enlarge their property than to improve what they have. But unbelief strangely heightens every difficulty, and often discourages from the good fight of faith, which necessarily lies in the way to the crown!

Before Christ
1445.* 1 Sam. 31.
10, 12. 2 Sam.
21. 12. ver. 16.
1 Chr. 7. 29.* 1 Chr. 6. 70.
Bileam.

* Ch. 12. 23.

* 1 Sam. 28. 7.
Ps. 83. 10.

* Ch. 12. 21.

* Judg. 5. 19.

* 2 Kin. 9. 27.

* & 23. 29.

* Zech. 12. 11.

* Judg. 1. 27.

* 28. ch. 15.

* 63. & 16. 10.

* with Exod. 23.

* 29—33. Num.

* 33. 52, 55.

* Rom. 7. 14—

* 25.

* Judg. 1. 28.

* 2 Sam. 3. 1.

* Heb. driving,

* they drove

* them not out.

* Gen. 48. 22.

* Num. 26. 34,

* 37. Deut. 33.

* 17.

* Luke 12. 48.

* 1 Pet. 4. 10.

* Ruth 4. 11.

* Or Rephaims,

* Gen. 6. 4. &

* 14. 5.

* Judg. 1. 19.

* & 4. 3. 1 Sam.

* 27. 1. 2.

* 2 Cor. 12.

* 7—9.

* Ch. 19. 18.

* Judg. 6. 33.

* 1 Kin. 18. 45,

* 46. & 21. 1,

* 23. 2 Kin. 8.

* 29. & 9. 16.

* & 10. 6, 7.

* Hos. 1. 4, 5.

* Ver. 15.

* Deut. 33. 25.

* Ver. 15. &

* 20. 7. & 15. 9.

* Ch. 13. 6. &

* 11. 4. 6.

* Exod. 23. 29—

* 33. Deut. 7.

* 2, 5, 16. Is.

* 41. 10, 15, 16.

* Ch. 19. 51. &

* 22. 9. Judg.

* 18. 31. & 21.

* 19. Ps. 78. 60.

* Jer. 7. 12, 14.

* & 26. 6.

* Exod. xl. It

* continued

* there about

* 349 years.

* 1 Sam. iv.

* Jer. 7. 12, 14.

* & 26. 6.

REFLECTIONS UPON CHAP. XVII.—What a fruitful bough is Joseph now become, and planted in a goodly soil! The promise of God is a firm foundation of claim; and, if in this wilderness we secure such a title to glory, we shall, when the warfare is over, enjoy the portion for ever. It is good for brethren to dwell together in unity: yet unhappy is the union when they encourage

Before Christ
1445.

Judg. 18. 9. 1
Prov. 15. 19.
& 12. 13. 14.
& 27. 1. Mat.
20. 6. Eccl. 9.
10. 2 Cor. 6. 2.

Ver. 5, 6, 8,
9. Phil. 4. 6.
1 Thes. 4. 6.

Ch. 19. 1—9.
& xv—xvii.
Rom. 15. 1.
1 Thes. 5. 14.

Ver. 8. Prov.
16. 33. Num.
26. 54. 55. &
34. 13—29.
ch. 14. 2.

Lev. 22. 14.
ch. 13. 14.
Deut. 10. 9.
& 18. 1, 2.

Num. 32.
29—41. Deut.
3. 1—17. &
4. 47. 48. ch.
13. 8—31.

Ver. 10. ch.
15. 1. & 13.
7. & 14. 1, 2.
Num. 26. 54
—56. Phil. 2.
4. Rom. 14.
19. 1 Cor. 10.
31. Prov. 16.
33. with ch. 7.
16—18. 1 Sam.
10. 20. 21. &
14. 41. Acts 1.
24. 26.

Ch. 15. 1.
Col. 1. 12.
John 17. 2.

Deut. 33. 12.
Ps. 103. 13.
14. 1 Cor. 10.
13. Rom. 15.
1.

Ch. 2. 1, 16,
22. & 3. 15.
15. & 6. 1, 24.

Ch. 7. 2. &
8. 20.

Bethel, so
called, from
the idols wor-
shipped there.
Ch. 7. 2.
Hos. 4. 5.

Ch. 16. 2, 5.
Judg. 1. 22—
26. Gen. 28.
19. & 48. 3.

Ch. 8. 9.
ver. 22.]

Ch. 16. 5. &
10. 10.

The pool of
Gibson. Jer.
41. 2. 2 Sam.
2. 13.

Ch. 9. 17. &
15. 3, 6.
1 Sam. 7. 1.
2. 2 Sam. 6. 2.

3 And Joshua said unto the children of Israel, 'How long are ye slack to go to possess the land which the LORD God of your fathers hath given you?

4 Give out from among you three men for each tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come again to me.

5 And they shall divide it into seven parts: 'Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

6 'Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the LORD our God.

7 But the 'Levites have no part among you; for the priesthood of the LORD is their inheritance: and 'Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here 'cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh.

10 ¶ And Joshua ^k cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth 'between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan; and the border went up to the side of 'Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the 'wilderness of 'Beth-aven.

13 And the border went over from thence toward 'Luz, to the side of Luz, which is 'Beth-el, southward; and the border descended to 'Ataroth-addar, near the hill that lieth on the south side of the nether Beth-horon.

14 And the border was drawn thence, and compassed the corner of 'the sea southward, from the hill that lieth before Beth-horon southward; and the goings out thereof were at 'Kirjath-baal, which is Kirjath-jearim, a city of the children of Judah. This was the west quarter.

15 And the south quarter was from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of 'Nephtoah:

16 And the border came down to the end of the 'mountain that lieth before the valley of the son of Hinnom, and which is in the 'valley of the giants on the north, and descended to the 'valley of Hinnom, to the side of 'Jebusi on the south, and descended to En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward 'Geliloth, which is over against the going up of Adummim, and descended to 'the stone of Bohan the son of Reuben,

18 And passed along toward the side over against 'Arabah northward, and went down unto Arabah:

19 And the border passed along to the side of 'Beth-hoglah northward: and the outgoings of the border were at the north 'bay of 'the salt sea at the south end of 'Jordan. This was the south coast.

20 And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 ¶ Now the cities of the tribe of the children of Benjamin according to their families were 'Jericho, and 'Beth-hoglah, and the valley of Keziz,

22 'And Beth-arabah, and Zemaraim, and 'Beth-el,

23 And Avim, and Parah, and 'Ophrah,

24 And Chephar-haammonai, and Ophni, and 'Gaba; twelve cities with their villages:

25 'Gibeon, and 'Ramah, and 'Beer-oth,

26 And 'Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And 'Zelah, Eleph, and 'Jebusi, which is Jerusalem, Gibeath, and Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

CHAP. XIX.

In the lot of Judah the borders were marked, and cities mentioned: in those of Ephraim and Manasseh only the borders were marked. Here is (1) The lot of Simeon taken out of the inheritance of Judah, with cities mentioned, but no boundaries marked; 1. (2) Of Zebulun; 10—16. (3) Of Issachar; 17—23. (4) Of Asher; 24—31. (5) Of Naphtali; 32—39. (6) Of Dan; 40—48. All with boundaries marked, and principal cities mentioned. (7) Last of all, Joshua, upon his request, hath an inheritance assigned him; 49—51.

AND the 'second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was 'with-

Before Christ
1445.

Ch. 15. 9.

2 Chr. 3. 1.
Gen. 22. 2.

1 Chr. 14. 9.
ch. 15. 8. Is.
17. 5.

See ch. 15. 8.
Is. 30. 33.
Jer. 7. 31. 32.
& 19. 11.

Ch. 15. 63.
Judg. 1. 8. 21.
& 19. 10.
ver. 28. 2 Sam.
5. 8.

Gilgal.
Ch. 15. 7.

Ch. 15. 6.
It was erected
to his honour,
or by him.

Or the plain.

Ch. 15. 6.
Gen. 50. 10.
ver. 21.

Heb. tongue.

Gen. 14. 3.
& 19. 25.
Num. 34. 3.
ch. 3. 16. i. e.
sea of Sodom.

Ch. iii. iv.

Ch. 2. 1. & 6.
1, 24.

Gen. 50. 10.
ch. 15. 6.

Ch. 15. 6, 61.
2 Chr. 13. 4.

Ch. 7. 2. &
8. 9. ver. 13.

1 Sam. 13. 17.
not that Judg.
6. 11.

Judg. 19. 12
—16. Is. 10.
29. 1 Sam. 13.
15, 16.

See ch. 9. 17.

Judg. 4. 5.
1 Sam. 1. 19.
& 7. 17. & 19.
18. 1 Kin. 15.
17. Jer. 3. 15.
Neh. 2. 33.

Ch. 9. 17.
2 Sam. 4. 2.

Not that ch.
15. 38. nor
that ch. 11. 3.
Judg. 10. 17.
but 1 Kin. 15.
22. Jer. xl. xli.

2 Sam. 21. 14.

Ch. 15. 63.
2 Sam. 5. 8.
ver. 16. Je-
rusalem be-
longed partly
to Judah, and
partly to Ben-
jamin.

Acts 17. 26.
Num. 26. 54.
& 33. 54.

Ch. 18. 6, 11.

Gen. 49. 7.

REFLECTIONS UPON CHAP. XVIII.—It is highly becoming when a serious regard to the worship of Christ and the church of God is intermingled with our most engaging earthly concerns: and it is dangerous to form families or kingdoms without the true worship of God. But what a blessing is it for a church or nation when the Lord is a wall of fire round about them, and the glory in the midst of them! What mercies then are ours!—We have his ordinances, not merely in the midst of our land, but near at hand, in every corner of it; and safely may we, in the midst of enemies, go about the Lord's work. Let us beware then how we are unconcerned about promised enjoyments, or commanded duties, lest the sweets of present comforts, or the difficulties in our way to the Canaan above, should weaken our desire, or hinder our attempts, to obtain it.

Blessed be God that though the enjoyment of it be not equally soon obtained, yet it is equally sure to all believers; and that there, as well as here, each is placed in a station answerable to his abilities and powers of enjoyment.

EXPLANATORY NOTES. CHAP. XIX. Ver. 1—48. From this and the seven preceding chapters it appears that the land of Canaan, into the possession of which Moses and Joshua put the Israelites, was pleasantly diversified with mountains and valleys, and well watered with a multitude of small rivers and brooks, which emptied themselves into the Mediterranean sea on the west; or into Jordan, which, taking its rise in mount Lebanon, at the north of the promised land, ran southward; and, after forming the two lakes of Merom and

Before Christ
445.

in the inheritance of the children of Judah.

2 And they had in their inheritance Beer-sheba, and Shebah, and Moadah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Bethmarkaboth, and Hazor-susah,

6 And Beth-lebaoth, and Sharuhem ; thirteen cities and their villages :

7 Ain, Remmon, and Ether, and Ashan ; four cities and their villages :

8 And all the villages that were round about these cities to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah was the inheritance of the children of Simeon ; for the part of the children of Judah was too much for them : therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun according to their families ; and the border of their inheritance was unto Sarid :

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam ;

12 And turned from Sarid eastward toward the sun-rising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah ;

14 And the border compasseth it on the north side to Hannathon : and the outgoings thereof are in the valley of Jiphthah-el :

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem : twelve cities with their villages,

16 This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ And the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward Jezreel, and Chesulloth, and Shunem,

19 And Haphraim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and En-gannim, and En-haddah, and Beth-pazzez ;

22 And the coast reached to Tabor, and Shahazimah, and Beth-shemesh ; and the outgoings of their border were at Jordan : sixteen cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal ; and reacheth to Carmel westward, and to Shihor-libnath ;

27 And turneth toward the sun-rising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, even unto great Zidon ;

29 And then the coast turneth to Ramah, and to the strong city Tyre ; and the coast turneth to Hosah ; and the outgoings thereof are at the sea from the coast to Achzib :

30 Ummah also, and Aphek, and Rehob : twenty and two cities with their villages.

31 This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali, even for the children of Naphtali according to their families.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum ; and the outgoings thereof were at Jordan :

34 And then the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sun-rising.

35 And the fenced cities are Kiddim,

Before Christ
1445.

Ch. 21. 29.
1 Chr. 6. 73.
i. e. Jarmuth.

Ps. 29. 12.
Hos. 5. 1. Jer.
46. 14. 1 Chr.
6. 77. Judg. 4.
6. 12. & 8. 18.
1 Sam. 10. 11.

Not ch. 15.
10. & 21. 16.
2 Kin. 14. 11.
1 Sam. 6. 9—
19.

Ch. 18. 6. 11.
ver. 1, 10, 17,
Gen. 49. 20.
Deut. 33. 24,
25.

Hukkok.
1 Chr. 6. 75.
ver. 34.

Ch. 11. 1. &
12. 20.

1 Chr. 6. 74.
Jer. 46. 18.
1 Kin. 18. 20.
Gen. 49. 20.
Is. 33. 9. & 35.
2. not that
ch. 15. 55.

Not that ch.
15. 41.

Ver. 14.

1 Kin. 9. 13.

Abdon, ch. 21.
30. not that
ch. 15. 54.

Jehu 2. 1, 11.
& 4. 46.

Ch. 11. 8. Is.
23. 1—12.

Not 18. 25.
Heb. Tzor,
i. e. the Rock.
2 Sam. 24. 7.
1 Kin. 7. 13.
14. Joel 3. 4.
Amos 1. 9, 10.

Jer. 25. 22. &
47. 4. Ezek.
xxvi—xxviii.
Zech. 9. 2, 3.
Is. xxii.

Not that ch.
15. 44.

Ch. 12. 18. &
13. 4. 1 Sam.
4. 1. & 28. 4.
& 29. 1. 1 Kin.
20. 30.

Num. 13. 2.
ch. 21. 31.
1 Chr. 6. 71.

Gen. 49. 20.
Deut. 33. 2,
25.

Ch. 18. 6. 1.
ver. 24. Gen.
49. 21. Deut.
33. 23.

Judg. 4. 11.
Not ch. 3. 16.

Not that ch.
15. 11.

A city, not a
tribe.

Chinnereth, or Tiberias, in its course, at last emptied itself into the Dead sea, into which the country about Sodem was transformed, and which had no visible outlet. The length of Canaan, from Beersheba on the south to Dan on the north, was about one hundred and eighty miles. Its greatest breadth, from the Mediterranean sea to the river Jordan, was about fifty miles ; and about thirty more to the eastern boundary of the Reubenites, Gadites, and Manassites. On the east of Jordan, over against the territory of Benjamin and Ephraim, the Reubenites had their inheritance in a tract, including the mountains of Peor, Nebo, and Pisgah. On their north side lay the inheritance of the Gadites, in a soil more plain and fertile. Northward of Gad was seated the half tribe of Manasseh, in that which was afterwards called Upper Galilee, or Galilee of the Gentiles, which was almost as large as both the two former portions. On the west side of Jordan, or rather the Dead Sea, lay the extensive inheritance of Judah. On the south-west hereof was the lot of Simeon ; and on the north-west the lot of Dan. Eastward of the Danites, and northward of Judah, was the inheritance of Benjamin. The lot of the Ephraimites lay all along on the north of these of Dan and Benjamin. Next was the lot of the other half tribe of Manasseh ; and northward of them the inheritance of Issachar ; and next to them was that of Zebulun. Each of these four last portions extended from Jordan on the east to the Mediterranean sea on the west. Northward of Zebulun the tribe of Asher had their inheritance, in the north-west of Canaan. The Naphtalites had their portion between the lot of Asher and the north end of the river Jordan. The Tyrians and Zidonians kept possession of a part of Canaan

on the north-west of the Asherites. The Philistines kept possession of a narrow strip of territory on the west of the Simeonites and Danites. Egypt lay to the south-west of Canaan ; Idumea on the south border of the lot of Judah ; and still more southward was the country of the Amalekites and Arabians. On the east of the Dead sea, and southward of the Reubenites, was the territory of the Midianites and Moabites. North-east of the Moabites, and eastward of the Reubenites, Gadites, and Manassites, dwelt the Ammonites and the Hagarenes ; and still eastward of these, beyond a large desert, and by the river Euphrates, the Chaldeans on the south, and Mesopotamia on the north. Persia was on the east and south-east of Chaldea, and Assyria on the east of Mesopotamia. North-east of Persia lay Media ; and north of Assyria were Armenia, Cappadocia, Pontus, &c. On the north-east of Canaan lay Syria ; on the north of which was Lesser Asia, which contained Mysia, Lydia, Ionia, and Caria, on the east shore of the Mediterranean sea ; on the east of which were Bithynia, Phrygia, Pisidia, Pamphylia, Lycia ; and, still further east, Paphlagonia, Galatia, and Lyconia, which bordered on the east, with Pontus, Cappadocia, and Armenia. To the north-west of Lesser Asia, but on the north side of the Mediterranean sea, lay the countries of Greece and Rome ; the former of which is about eight hundred and fifty, and the latter one thousand two hundred miles north-west of Jerusalem.

A careful attention to this note will be of use to assist the reader in understanding the parts of scripture history.

Before Christ 1445. **Zer, and ^aHammath, Rakkath, and ^bChinnereth,**
• Gen. 10. 18. **36 And Adamah, and ^cRamah, and**
Num. 13. 21. **Hazor,**
& 34. 8. ch. 21. 32. 1 Kin. 8. 65.
• Ch. 11. 2. & 17. 11. Mark 6. 53. Luke 5. 1. John 6. 1.
• Not ch. 18. 25. ver. 29.
• Ch. 11. 1.
• Ch. 20. 7. & 12. 22. & 21. 32.
• Not Num. 21. 23. ch. 13. 12.
• Perhaps that ver. 22.
• Ch. 18. 6. 11. ver. 1. 10. 17. 24. 32. Gen. 49. 16. 17. Deut. 33. 32.
37 And ^cKedesh, and ^dEdrei, and En-hazor,
38 And Iron, and Migdal-el, Horem, and Beth-anath, and ^eBeth-shemesh: nineteen cities with their villages.
39 This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.
40 ¶ ^bAnd the seventh lot came out for the tribe of the children of Dan according to their families.
41 And the coast of their inheritance was ⁱZorah, and Eshtaol, and Ir-she-mesh,
Ch. 15. 33. Judg. 13. 2. 25. & 16. 31. & 18. 2. 11. 2 Chr. 11. 10.
42 And ^kShaalabbin, and Ajalon, and Jethlah,
1 Sam. 14. 31. Judg. 1. 35. ch. 10. 12. & 21. 24.
43 And Elon, and ^mTimnathah, and Ekron,
Not that ch. 15. 10. 57.
• Ch. 15. 11. 45. 1 Sam. 5. 10.
44 And Eltekeh, and ⁿGibbethon, and Baalath,
• Ch. 15. 59. & 21. 23. 1 Kin. 15. 21. & 16. 15. ch. 21. 23.
45 And Jehud, and Bene-berak, and Gath-rimmon,
• 1 Kin. 9. 18.
• Ch. 21. 24.
† Or over against.
• Or Joppa.
2 Chr. 2. 16. Acts 9. 36. 38. 42. Jon. 1. 3. Ezra 3. 7.
• Judg. 1. 31. 35. & 18. 1—29.
• Gen. 49. 16. 17. Deut. 33. 22.
• Judg. 18. 29. & 20. 1. Gen. 14. 14. 2 Sam. 24. 2. 1 Kin. 4. 25.
• See ver. 1. 16. Acts 17. 26. Num. 26. 54. & 33. 54. Exod. 12. 4. & 16. 16.
• 2 Cor. 8. 9. Phil. 2. 6—11. Ps. 2. 8. Is. 53. 12.
46 ^pAnd Me-jarkon, and Rakkon, with the border †before ^qJapho.
47 And ^rthe coast of the children of Dan went out *too little* for them: there fore the children of Dan ^swent up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein: and called Leshem ^tDan, after the name of Dan their father.
48 This is the inheritance of the tribe of the children of Dan ^uaccording to their families, these cities with their vil-lages.
49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel ^xgave an inheritance to Joshua the son of Nun among them.
50 According to the word of the LORD, they gave him the city which he asked, *even* ^yTimnath-serah in mount Ephraim: and he built the city, and dwelt therein.
Ch. 24. 30. Judg. 2. 7.
51 ^zThese are the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country

CHAP. XX.

The twelve tribes of Israel being now fixed in their respective inheritance, we have here (1) God's law concerning cities of refuge repeated; 1—6. (2) Six cities appointed for places of refuge; all of them cities of the Levites; all of them situated on high or

REFLECTIONS UPON CHAP. XIX.—It is useful and becoming when men look upon, and care for, the things of others as well as their own, and give to such as lack a share out of their superfluity, or even sufficiency. And it is a mercy to be connected with those who are in covenant with God, and closely devoted to his service, though our outward accommodations should be smaller. For rare is that lot on earth in which there is not somewhat remarkable by an accurate observer of providence. But it is honourable when rulers, who do most for their people, covet least from them, and prefer the happy settlement of their subjects to their own.

REFLECTIONS UPON CHAP. XX.—In these cities let me behold Jesus, God's Holy One, made of God unto us sanctification; Jesus, on whose shoulder the government is laid, and who bears and carries his people on his everlasting arms;

open places; and most of them near the borders of the heathen; and so separated, that a manslayer might escape to one or other of them in about twelve hours or less; 7—9.

THE ^aLORD also spake unto Joshua saying,
2 Speak to the children of Israel, say- ing, ^bAppoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer, that killeth *any* person unawares *and* unwittingly, may flee thither: and they shall be your re- fuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand ^cat the en- tering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall ^dtake him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not before time.

6 And he shall dwell in that city ^euntil he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 ¶ And they †appointed ^fKedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah.

8 And on the other side Jordan by Jericho eastward ^gthey assigned Bezer^h in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Ma- nasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at un- awares might flee thither, and not die by the hand of the avenger of blood †until he stood before the congregation.

CHAP. XXI.

Their brethren being all settled, here (1) The Levites demand their share of cities and suburbs, as the Lord had commanded Moses; 1, 2. (2) By lot the priests have thirteen, the other Kohathites ten, the Gershonites, thirteen, and the Merarites twelve, cities assigned them out of the portions of the other tribes; 3—8; and which are particularly mentioned; 9—42. (3) It is remarked that God had given Canaan to the Israelites for their property, success in war, and rest after it, exactly according to his re- peated promises to Abraham and his Hebrew descendants; 43—45.

THEN came near the heads of the fathers of the Levites unto ⁱEleazar^j the priest, and unto Joshua the son of

Jesus, through whom we have access to, and fellowship with, God, even the Father; Jesus, our Strong Hold to such as trust in him; Jesus, our elevated Propitiation and exalted Prince and Saviour; Jesus, who was made manifest in the flesh, that he might be our Joy and Consolation. Let me behold him as a divinely-appointed, a near, an accessible, ever open, large, well-furnished, and eternally safe, refuge from the just vengeance of a broken law, the destructive wrath of an angry God, the fury of a raging devil, and the ruinous challenges of a guilty conscience—a refuge to sinners of mankind, who have ignorantly, and in unbelief, spiritually murdered themselves, their neighbours, and even the great God their Saviour! And oh, what profitable instruction and complete peace we have in him! Haste then, my soul; escape to him for thy life; tarry not in all the plain, lest the avenger of blood overtake thee. And never, never, while Jesus our great High-priest lives, dare to be found without.

Before Christ 1445.

Ch. 5. 14. & 1. 1. 2. & 6. 2. & 7. 10. & 13. 1. 7.

Exod. 21. 13. 14. Num. 35. 6. 11. 12. 14. Dent. 19. 2—6. Heb. 6. 18. 19. 1 Tim. 1. 13. Rom. 8. 1. 33. 34.

Job 5. 4. Jer. 38. 7. He was tried by the elders of the city of refuge, and, if need were, also by those of his own city.

Heb. gather. Num. 11. 16. Ps. 26. 9.

Num. 35. 12. 24. 25. Heb. 7. 24. 25. Ps. 110. 4. Is. 45. 17. John 8. 36.

† Heb. sancti- fied.

Deut. 19. 3. 7. ch. 21. 21. 32. 13. Gen. 33. 19. Luke 1. 39.

Deut. 4. 43. 1 Chr. 78. 80. ch. 21. 36. 38. 27. Their names signify Kedesh holiness, Shechem shoulder, Hebron fellow- ship, Bezer fortress, Ramoth eleva- tion, Golan manifestation or joy.

† And was con- demned as a murderer.

Num. 34. 17. —29. ch. 14. 1.

Before Christ
1445.

Before Christ
1445.

Ch. 18. 1.

Num. 35. 2-10.
Rom. 15. 2. 1 Cor. 9. 7-14. Mat. 10. 10. Gal. 6. 1 Tim. 5. 17.

Gen. 49. 7. Deut. 33. 10. Num. 35. 7. 1 Chr. 6. 54-61.

Num. 35. 8. ver. 8-19. 1 Chr. 6. 54-60. Gen. 46. 11.

Num. 3. 27. & 16. 9. & 26. 11. & 35. 8. ver. 20-26. 1 Chr. 6. 61. 66-70.

Ver. 27-33. 1 Chr. 6. 62. 70-76.

Ver. 34-40. 1 Chr. 6. 63. 77-81.

Prov. 16. 33. & 18. 18. Gen. 49. 7. Num. 35. 2, 7.

Ver. 11, 13-16. 1 Chr. 6. 64, 65.

Heb. called.

Or Kirjath-arba. Ch. 14. 15. & 15. 13-15. 54. 1 Chr. 6. 55. Num. 35. 5.

Ch. 14. 6, 14 & 15. 13. 1 Chr. 6. 56.

Ch. 15. 51. 4. & 30. 7. & 19. 24, 30. 1 Chr. 6. 57.

Ch. 15. 48, 50. 1 Sam. 30. 27. 28. 1 Chr. 6. 57.

Ch. 15. 49. 51. 1 Chr. 6. 58.

Ch. 15. 32, 55. 1 Sam. 6. 9. 12. 1 Chr. 6. 59.

1 Chr. 6. 60. ch. 18. 24, 25. & 9. 3, 17.

Jer. 1. 1. Is. 10. 30. 1 Kin. 2. 26.

Aleloth. 1 Chr. 6. 60, 64, 65.

Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at ^bShiloh, in the land of Canaan, saying, ^cThe LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites ^dout of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the ^elot came out for the families of the Kohathites: and the children of Aaron the priest, *who were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And ^fthe rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, ^gand out of the half tribe of Manasseh, ten cities.

6 And ^hthe children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 ⁱThe children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, ^kthese cities which are *here* ^lmentioned by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for their's was the first lot.

11 And they gave them ^mthe city of Arba, the father of Anak, which *city is* Hebron, in the hill *country* of Judah, with the suburbs thereof round about it.

12 But ⁿthe fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 Thus they gave to the children of Aaron the priest ^oHebron with her suburbs, *to be* a city of refuge for the slayer; and ^pLibnah with her suburbs,

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And ^qHolon with her suburbs, and Debir with her suburbs,

16 And ^rAin with her suburbs, and Juttah with her suburbs, *and* Beth-she-mesh with her suburbs; nine cities out of those two tribes.

17 And out of the tribe of Benjamin, ^sGibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and ^tAlmon with her suburbs; four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them ^uShechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And ^vKibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

23 And out of the tribe of Dan, ^yEltekeh with her suburbs; Gibbethon with her suburbs,

24 Ajalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half tribe of Manasseh, ^zTaanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

26 All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon, ^{aa}of the families of the Levites, out of the *other* half tribe of Manasseh *they gave* ^{ab}Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and ^{ac}Beeshterah with her suburbs; two cities.

28 And out of the tribe of Issachar, ^{ad}Kishion with her suburbs, Daberath with her suburbs,

29 ^{ae}Jarmuth with her suburbs, Engannim with her suburbs; four cities.

30 And out of the tribe of Asher, ^{af}Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

32 And out of the tribe of Naphtali, ^{ag}Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.

33 All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, ^{ah}Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, ^{ai}Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, ^{aj}Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, *were by* their lot twelve cities.

41 All the cities of the Levites ^{ak}within the possession of the children of Israel

Ch. 20. 7. & 16. 10. Gen. 33. 18. & 12. 6. & 34. 1. 1 Kin. 12. 1. & 9. 16, 17. 1 Chr. 6. 67.

1 Chr. 67. 68. ch. 16. 3, 5.

Ch. 19. 42, 44, 45. 1 Chr. 6. 69.

Ch. 17. 10. 1 Chr. 6. 70.

Deut. 4. 43. & 1. 4. 1 Chr. 6. 71.

Or Ashtaroth.

Ch. 19. 12, 20. Kedesh 1 Chr. 6. 72.

Ch. 19. 21. 1 Chr. 6. 73.

Ch. 19. 26, 25. 28. 1 Chr. 6. 74, 75.

Ch. 20. 7. & 19. 35. 1 Chr. 6. 76.

Ch. 12. 22. & 19. 11, 15. 1 Chr. 6. 77.

Ch. 20. 8. Num. 21. 23. ch. 13. 18. 1 Chr. 6. 78, 79. Deut. 4. 43.

Deut. 4. 43. 2 Sam. 2. 4. & 17. 27. ch. 20. 8. Gen. 32. 1, 2. Num. 21. 26. & 32. 37. ch. 13. 17, 21. 25. 1 Chr. 6. 80, 81.

Gen. 49. 7. Deut. 33. 10. Num. 35. 2-8.

Before Christ
1445.

were forty and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them: thus were all these cities.

43 ¶ And the LORD^k gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.

44 And the LORD gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 ^mThere failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

CHAP. XXII.

Their brethren on the west side of Jordan being settled in their respective portions, here (1) Joshua dismisses the Reubenites, Gadites, and Manassites, to their inheritance beyond Jordan, with an honourable commendation, a good counsel, and their share of the spoil; 1—9. (2) In their return home, these warriors erect an altar on the bank of Jordan, as a standing testimony of their communion with the other Israelites and the God of Israel, which occasions great offence to, and a very sharp remonstrance, but attended with fair offers, from, their brethren on the west of Jordan; 10—20. (3) By a solemn declaration of their true design in erecting that altar, the Reubenites, Gadites, and Manassites, perfectly satisfy their offended brethren; 21—34.

THEN ^aJoshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the LORD^b commanded you, and have obeyed my voice in all that I commanded you:

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God^d hath given rest unto your brethren, as he promised them: therefore now return ye, and get ye unto your tents, and unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.

5 But take diligent heed to do the commandment and the law which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

6 So Joshua^e blessed them, and sent them away. And they went unto their tents.

7 Now to^h the one half of the tribe of Manasseh Moses had given possession in Bashan; but unto the other half thereof gave Joshua among their brethren on this side Jordan westward. And, when Joshua

sent them away also unto their tents, then he blessed them;

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

9 And the children of Reuben, and the children of Gad, and the half tribe of Manasseh, returned, and departed from the children of Israel out of^k Shiloh, which is in the land of Canaan, to go unto the country of Gilead, to the land of their possession whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben, and the children of Gad, and the half tribe of Manasseh, ^mbuilt there an altar by Jordan, a great altar to see to.

11 ¶ And the children of Israelⁿ heard say, Behold, the children of Reuben, and the children of Gad, and the half tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And, when the children of Israel heard of it, the^p whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel^q sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one was^s an head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar that ye might rebel this day against the LORD?

17 ^rIs the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it will be,

Before Christ
1445.Num. 31. 27.
1 Sam. 30. 24.
Ps. 68. 12. &
19. 11. 1 Cor.
15. 58. Heb. 6.
10.

Ch. 18. 1.

Num. 32. 29
—41. ch. 13.
8—32. Deut.
3. 15, 16. & 4.
47, 48. & 29.
8.Ver. 25—28.
Gen. 28. 18.
1 Sam. 7. 12.
Exod. 20. 24.
with Lev. 17.
8, 9. Deut. 12.
5—7.
Lev. 17. 8, 9.
Deut. 13. 12
—14.Ch. 3. 14—
16. John 1. 22.Judg. 20. 1.
Deut. 13. 15.
Gal. 4. 18.
Acts 11. 2, 3.
Rom. 10. 2.Deut. 13. 14.
Judg. 20. 12.
Prov. 20. 18.
Mat. 18. 15.Num. 25. 7.
Prov. 25. 9—
13.Heb. house of
the father.
Exod. 18. 25.
Num. 1. 5—
16. & 34. 16—
28.Ver. 12. 1 Cor.
1. 10. & 12.
12. Phil. 1. 27.
Eph. 4. 3—6.Exod. 34. 14.
15. Deut. 12.
4—6. 1 Sam.
15. 23. 1 Cor.
13. 7.Num. 25. 3,
4, 9. Deut. 4.
27. Ezra 9. 13,
14. Ps. 106.
28.

God, who cannot lie: and it is pleasant, profitable, and dutiful, to trace out in providence the exact fulfilment thereof.

But was not this Canaan, now disposed of to the Hebrew tribes, a figure of the gospel rest in the New Testament church; a figure of a new covenant state, and of our better country above? These are the lands which are chosen and provided by God for us; remarkably, under his inspection and care, watered with his heavenly rains and dews, and fertile of the choicest blessings, flowing with milk and honey. How holy! how pleasant! how inhabited by God and his favourites! And by what marvellous grace, wisdom, and power, are we brought into them, through much tribulation! Not our bow, nor our sword, but JEHovah's arm, favour, and countenance, gets us the land: and he that truly enters in shall in no wise, nor ever, be cast out.

REFLECTIONS UPON CHAP. XXI.—Those pleadings are ever successful at a throne of grace which are founded on God's promises. God largely provides for his ministers, that they may attend on his service disentangled from the cares of this life. And yet it becomes them to be modest and reserved in seeking for themselves. It is prudent indeed that ministers' incomes should be connected with the welfare of the church: but it is likewise proper that all such as are taught should communicate to their teachers in all good things. God can easily turn a well-deserved curse into a distinguished honour and blessing; and make the scattering of the Levites in Israel an honour to themselves, and a certain mean of instruction to the other tribes. How commodiously the priests are settled for their future attendance at Jerusalem, where God did not place his name till about four hundred years after! But inviolable are the promises of

Before Christ
1444.

* Ch. vii.
2 Sam. xxiv.
1 Chr. xxi.

* Acts 10. 14.
& 11. 9.

* Ch. 18. 1.
Deut. 12. 5, 6.
Lev. 17. 8, 9.

* Jer. 44. 4.
Ps. 51. 4.

* Ch. 7. 1, 5,
18. 1 Cor. 10.
6. 2 Pet. 2. 6.
Jude 5, 6.

* Acts 11. 4.
1 Pet. 3. 15.
Prov. 15. 1, 2,
23. & 18. 17.

* Exod. 18. 21,
25. Mic. 5. 2.
ver. 13, 14.

* Exod. 18. 11.
Deut. 10. 17.
Ps. 82. 1.
1 Tim. 6. 15.
Rev. 19. 16.
Heb. 4. 13.
Ps. 7. 4, 5.
Rom. 9. 1, 2.
2 Cor. 11. 31.

* Acts 11. 2—
18. 1 Pet. 3.
15.

* Ps. 7. 5. &
10. 13, 14.
Gen. 9. 12.

* Gen. 18. 19.
Acts 20. 22,
29.

† Heb. *to-mor-
row*.

* 1 Sam. 26. 19.
2 Sam. 20. 1.
1 Kin. 12. 16.
Neh. 2. 20.

* Gen. 31. 48.
ch. 4. 5—9. &
24. 27. ver.
34. 1 Sam. 7.
12.

* Rom. 3. 6. &
6. 2. & 9. 14.
1 Sam. 12. 13.

seeing ye rebel to-day against the LORD, that ^yto-morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* ^unclean, *then* pass ye over unto the land of the possession of the LORD, wherein the ^aLORD's tabernacle dwelleth, and take possession among us: but ^brebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 ¶ Then the children of Reuben, and the children of Gad, and the half tribe of Manasseh, ^danswered and said unto the ^eheads of the thousands of Israel,

22 The ^fLORD God of gods, the LORD God of gods, he knoweth, and ^gIsrael he shall know; if *it be* in rebellion, or if in transgression against the LORD, (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering or meat-offering, or if to offer peace-offerings thereon, ^hlet the LORD himself require *it*;

24 And if we have not *rather* done it ⁱfor fear of *this* thing, saying, ^jIn time to come your children might speak unto our children, saying, What have you to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ^kye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering nor for sacrifice;

27 But *that it may be* a ^lwitness between us and you, and our generations after us, that we might do the service of the LORD before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices, but *it is* a witness between us and you.

29 ^mGod forbid that we should rebel against the LORD, and turn this day

from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, beside the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh, spake, ⁿit pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* ^oamong us, because ye have not committed this trespass against the LORD: ¶ ^pnow ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead unto the land of Canaan, to the children of Israel, and ^qbrought them word again.

33 And the thing pleased the children of Israel; and the children of Israel ^rblessed God, and did not intend to go up against them in battle to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, and the children of Gad, called the altar ^sEd: ^tfor it *shall be* a witness between us that the LORD *is* God.

CHAP. XXIII.

Here Joshua, finding his end approaching, assembles the Israelites, or at least their rulers, to put in order what was wanting, 1, 2; and, in a solemn speech to them, (1) He reminds them of what God had done, and was ready to do, for them; 3—5, 9, 10, 14. (2) Exhorts them carefully and resolutely to persevere in their duty to God; 6, 8, 11. (3) Cautions them against all familiarity with the Canaanites, 7; and warns them of the fatal consequences of apostasy from God to idols; 12—16.

AND it came to pass, ^{*a}long time after that the LORD ^ahad given rest unto Israel from all their enemies round about, that Joshua waxed old *and* [†]stricken in age.

2 And ^bJoshua called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have ^cseen all that the LORD your God hath done unto all these nations because of you; for the LORD your God *is* he that hath fought for you.

4 Behold, ^dI have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the ^egreat sea [†]westward.

smarted for sin may justly dread the thoughts of renewing their provocation. In this state of imperfection, even in zeal for God, heavy charges are often brought against the innocent; and therefore with great meekness and candour, and, if need be, with solemnity, ought we to explain our conduct, for the satisfaction of our brethren who have mistaken it; and be concerned, not only that our intentions be innocent, but that our brethren may have no occasion to mistake us. And with readiness and pleasure should we receive men's candid exculpation of themselves, and thank God for it. Happy would it be for churches and nations, if all their differences were conducted with so much prudent zeal for the glory of God that it should be, as here, hard to find fault with either party.

Before Christ
1444.

* Heb. *it was good in their eyes*. Ver. 33. Prov. 15. 1. Acts 11. 18. 1 Sam. 25. 32, 33. Judg. 8. 3.

* 2 Chr. 15. 2. Lev. 26. 11, 12.

† Heb. *then*. Gen. 4. 7. 1 Sam. 25. 32—34.

* Prov. 25. 13. Acts 15. 12, 31.

* 1 Sam. 25. 32. Ps. 103. 1, 2.

† That is, A witness.

* Ch. 24. 27. 1 Kin. 18. 39. Mat. 4. 10. Is. 43. 10. ver. 27.

* About ten, or perhaps twenty years.

* Ch. 11. 23. & 21. 4. Ps. 46. 9.

† Heb. *come into days*.

* Acts 20. 17. Deut. 31. 28. Exod. 18. 21. 25. ch. 24. 1.

* Mal. 1. 5. Ps. 44. 2. Exod. 14. 14. ch. vi—xi.

* Ch. 18. 10. & 13. 7. & 15. 1. & xv—xxi.

* See ch. 15. 12. & 9. 11.

† Heb. *at the sun-set*.

REFLECTIONS UPON CHAP. XXII.—However desirable our home be, God's work must be preferred to it. Yea, we ought to stay contentedly out of heaven itself till our work on earth be finished, and Jesus dismiss us from our warfare with his blessing. And O! what abundant honour, and extensive happiness, shall we then obtain, as the gracious reward of our exact fulfilment of our dangerous but dutiful engagements! Our right to fellowship with God and his people should be clearly but prudently attested and commemorated, that neither we nor our posterity may lose or neglect the means of grace. And with godly jealousy professors should watch over one another. But all, especially ministers and magistrates, ought to manifest a warm but charitable zeal against every appearance of evil, particularly false worship; for who knows how far and wide, if once admitted, it may spread its baleful influence. And such as have

Before Christ
1435.

Num. 33. 52.
Exod. 23. 29
—31. Deut.
7. 1, 2, 16, 20
—24. & 9.
1—3. & 11.
23. ver. 12, 13.

Ch. 1. 6, 7, 9.
1 Cor. 16. 13.
Ezek. 6. 10.
2 Tim. 2. 1.
Deut. 5. 32.
& 28. 14.

Exod. 23. 13,
24, 32, 33. &
34. 11—16.
Lev. 18. 24—
30. & 20. 22,
23. & 26. 1.
Num. 33. 52.
53, 55. Deut.
7. 1—5, 25. &
12. 2, 3, 29—
31. & 20. 16—
18. Ps. 106.
34—40. ver.
12. Eph. 5. 11.
2 Cor. 6. 14.
Ps. 16. 4.
Hos. 2. 17.
Zeph. 1. 5.

Or For if you
will cleave,
&c. Deut. 4.
4. & 10. 20.
Acts 11. 23.

Ch. 24. 31.
Judg. 2. 7.

Or then the
LORD will
drive. Ver. 3.
& 21. 43, 44.
& 1. 5, 8, 9.
& 15. 14.

Lev. 26. 8.
Deut. 32. 30.
& 10. 20.
Exod. 14. 14.
& 23. 27.
Judg. 3. 31.
& 15. 15.

Deut. 4. 1, 9.
& 6. 5—12.
& 11. 13, 22.
& 10. 12. &
12. 30—32.
Prov. 4. 23.
Mat. 22. 37.

Heb. souls.

Prov. 14. 14.
& 1. 31. & 13.
21. Heb. 10.
38. 2 Pet. 2.
20. 21. Exod.
34. 12—16.
Num. 33. 55.

Judg. 2. 2, 3.
Judg. 2. 5, 21.
Exod. 23. 33.
Num. 33. 55.
Deut. 7. 16.
1 Kin. 11. 4.
Ps. 106. 35—
39.

1 Kin. 2. 2.
Heb. 9. 27.
Job 30. 23.
Eccl. 12. 5, 7.
2 Sam. 14. 14.
Ps. 49. 7, 9. &
89. 47, 48.

Ch. 21. 43—
45. Exod. 3. 8.
& 23. 27—30.
Lev. 26. 3—
13. Deut. 28.
1—14. 1 Sam.
3. 19. 1 Kin.
8. 56. Num.
23. 19. Tit. 1.
2. Heb. 10. 23.

Lev. 26. 14—
39. Deut.
xxvii—xxxii.
Judg. 2. 3—
22. & 3. 8, 12.
& 4. 1, 2. &
6. 1. & 10. 6.
7. & 13. 1.
1 Kin. xi—
xxii. 2 Kin.
i—xxv. Hos.
i—xiv. & c.
Jer. ii—xlv.

Deut. 4. 25—
28. & 19.
20. & 29. 15
—28. & 30.
17. 18. & 31.
16—18. 29. &
32. 15—26.
ch. 24. 20.
Judg. 2. 10—
19. 2 Kin. 17.
7—23. Judg.
iii. iv. vi. xi.
1 Sam. iv.
xiii. xxxi.
1 Kin. xi—
xxii. 2 Kin. i
—xxv. Amos ii—ix. Hos. iv—xiii. Mic. i—iii. vi. Is. i. iii. v. ix. x. xxii—xxv. xxix. xxx. lix. Jer. i—xxiii. Ezek. ii—xxiv. Zeph. i. ii. Luke 21. 20—26. & 19. 42—44.

CHAP. XXIV.

Here (1) Joshua again convenes the Israelites, and gives them another farewell sermon; in which, after recounting the great things

REFLECTIONS UPON CHAP. XXIII.—Happy is that nation, the rulers of which not only establish the true religion, but also mightily promote it with their example and advice. Accurate observers of providence may in every age remark manifold grounds of thankfulness, and reasons for exactness in holy obedience; and God's kind favours, as well as his fearful judgments, whether past, present, or future, ought powerfully to influence us to holiness and circumspection of life. But while we are surrounded with temptations, we had need constantly to watch and pray; and to maintain a constant love to God as a mean of preservation

that God had done for them and their fathers, 1—13, he solemnly charges them to make the fear and service of God their deliberate and determinate choice, to which they would cleave at all hazards; 14—24. (2) Having engaged them by treaty, he brings them under solemn covenant engagements to serve the Lord, and none other; 25—28. (3) Joseph's bones, brought out of Egypt, are solemnly interred; and soon after Joshua and Eleazar the high priest, under whose direction religion continued flourishing, die, and are buried; 29—33.

Before Christ
1435.

Gen. 12. 6, 7.
& 33. 18, 19.
ch. 17. 7. &
21. 21. & 23.
2.

Gen. 11. 31.
& 12. 1. & 31.
53. Deut. 27.
5. Ezek. 16. 3.
Is. 51. 2.

Gen. 11. 26,
28. xxii—xxi.
Neh. 9. 7, 8.
Ps. 105. 8—
11. Acts 7. 2,
3.

Gen. 25. 25,
26. & 36. 8—
43. 1 Chr. 1.
34—54. Ps.
73. 5—14.

Gen. xlv. Ps.
105. 23—25.
Acts 7. 6—15.

Ex. iii—xiv.
Neh. 9. 9—11.
Ps. 81. 5, 6. &
105. 26—38.
& 106. 7—11.
& 135. 8, 9. &
136. 10—14.
& 78. 11—55.
& 77. 15—20.
Jer. 32. 20—
22. Mic. 6. 4.

Exod. xii. xiv.
xv. Acts 7.
34—36. &c.

Num. 14. 33,
34. Ps. 95. 9,
10. Acts 7. 36.
Neh. 9. 12—
22. Is. 63. 9.

Num. 22. 5.
Deut. 23. 4,
5. Judg. 11.
25.

Num. xxii—
xxiv. Deut.
23. 5. Mic. 6.
5.

Ch. iii. vi.
viii. x. xi.
Neh. 9. 24,
25. Ps. 78. 54,
55. & 105. 44.

Exod. 23. 28.
Deut. 7. 20.
Num. 21. 24
—3. Ps. 41.
3. c.

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

2 ¶ And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I brought your fathers out of Egypt: and ye came unto the sea: and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the LORD he put darkness between you and the Egyptians, and brought the sea upon them, and covered them: and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then Balak, the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you; the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.

from evil. Scarcely any snare is more fatal than affinity or intimacy with unbelievers; and often God makes our tempters to sin our punishers for it; and causes our knowledge and remembrance of the mercies which we rejected a mean of tormenting us when we are deprived of them. It is therefore greatly unbecoming for professed Christians to regard so little the religion of those whom they marry or make their intimates; or to lard their speeches or writings with the names of idols, or even to deck their houses or gardens with their images for ornament.

Before Christ
1434 or 1424.Before Christ
1434 or 1424.

* Deut. 6. 10,
11. & 9. 7—
18. Neh. 9.
25. Prov. 13.
22. Eccl. 8.
7. Dan. 7. 25.
Mat. 11. 28.

* Ps. 116. 8. 9.
2 Kin. 20. 3.
John 4. 23.
24. ver. 23.
Ezek. 20. 18.
Amos 5. 25.
26. Exod. 20.
3. 4. Ezek.
28. 7. 8.
Ezra 9. 11—
14.

* Ruth 1. 15. *
Ezek. 20. 39.
1 Kin. 18. 21.
Deut. 30. 15
—20.

* Mat. 26. 33.
35. John 6.
68. Gen. 6. 9.
& 18. 19.
Rom. 12.
2. Ps. 116. 16.
Tit. 2. 11, 12.
Ps. 101. 2—8.

* 1 Sam. 12. 23.
Rom. 3. 6. &
6. 2. Heb. 10.
38, 39.

* See on ver. 5
—13. Exod.
19. 4. Deut.
32. 11, 12. Is.
46. 4. & 63.
7—14. Ezek.
20. 5—28.
Amos 2. 9, 10.
Acts 7. 30—
45. & 13. 17,
18.

* Num. xxi. ch.
vi—xiii.

* Exod. 10. 2—
16. & 15. 2.
Luke 1. 74.
75. Ps. 116.
16. & 118. 28.
2 Cor. 6. 18.
& 7. 1. John
6. 68.

* Mat. 6. 24. *
Luke 14. 28.
ver. 23.

* Exod. 15. 11. *
& 20. 5. & 23.
21. Is. 6. 3, 5.
Hab. 1. 13.

* Ch. 23. 12—
15. Ezek. 18.
24. 2 Cor. 11.
2. Lev. 26. 14
—39. Deut.
28. 15—63. &
32. 15—27.

* Exod. 19. 8.
& 20. 19. &
24. 3, 7. Deut.
5. 27, 28.

* Luke 19. 22.
Job 15. 5. Ps.
119. 173.
Isa. 43. 10.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them: of the vineyards and olive-yards which ye planted not do ye eat.

14 ¶ Now therefore ^pfear the LORD, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

15 And, if it seem evil unto you to serve the LORD, ^qchoose you this day whom ye will serve; whether the gods which your fathers served, that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but, ^ras for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD to serve other gods;

17 For ^sthe LORD our God he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and who did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 ^tAnd the LORD drave out from before us all the people, even the Amorites who dwelt in the land; *therefore* ^uwill we also serve the LORD, for he is our God.

19 And Joshua said unto the people, Ye cannot serve the LORD; for he is ^van holy God: he is a jealous God; he will not forgive your transgressions nor your sins.

20 If ye ^wforsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, ^xNay, but we will serve the LORD.

22 And Joshua said unto the people, ^yYe are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We are witnesses.*

23 Now therefore ^zput away, *said he*, the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, ^aThe LORD our God will we serve, and his voice will we obey.

25 So Joshua ^bmade a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua ^cwrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, ^dBehold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So ^eJoshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass ^fafter these things that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in ^gTimnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel ^hserved the LORD all the days of Joshua, and all the days of the elders that ⁱoverlived Joshua, and which had known all the works of the LORD that he had done for Israel.

32 ¶ And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a ^jparcel of ground which Jacob bought of ^kthe sons of Hamor the father of Shechem for an hundred ^lpieces of silver; and it became the inheritance of the children of Joseph.

33 ¶ And Eleazar the son of Aaron died; and they buried him in a hill ^mthat pertained to Phinehas his son, which was given him in mount Ephraim.

* Ver. 14. Gen.
35. 2. Exod.
20. 23. 2 Cor.
6. 15, 17.
Amos 5. 14,
15, 25, 26.
Acts 7. 43.

* See ver. 18,
21. Ps. 119
106, 115.

* Exod. 15. 25.
& 24. 3, 7, 8.
Deut. 5. 2, 3.
& 29. 1—15.
2 Chr. 15. 12.
—15. & 23.
16. & 29. 10.
& 34. 29—32.
Neh. 9. 38.

* Ch. 4. 3.
Exod. 24. 4.
Deut. 31. 24.
—26. Gen.
28. 18. & 31.
45. & 35. 14.

* Deut. 32. 1.
& 4. 26. & 30.
19. Gen. 31.
52. ch. 22. 34.
Is. 1. 2. Luke
19. 40.

* Judg. 2. 6.

* Judg. 2. 8, 9.
Deut. 34. 5.
2 Tim. 4. 7.
8. Ps. 116. 15.
Rev. 14. 13.
ch. 23. 14.

* Ch. 19. 50.
Judg. 2. 9.
2 Sam. 23. 30.

* Judg. 2. 7.
2 Kin. 12. 2.
Acts 20. 29.
Mat. 13. 25.

* Heb. *prolonged*
their days
after Joshua.

* Gen. 50. 25.
Exod. 13. 19.

Acts 7. 16.

* This Jacob
first bought
and after-
ward reco-
vered by
force. Gen.
48. 22.

* Gen. 33. 19.

* Or *lambs*.

About 1425.

* Exod. 6. 23,
25. Num. 3.
32. & 20. 26,
28. ch. 14. 1.
& 23. 14.
Zech. 1. 5.
Job 30. 23.
Heb. 7. 24. &
9. 27. Ps. 49.
7, 9, 10. & 89.
47, 48.

REFLECTIONS UPON CHAP. XXIV.—Faithful ministers and magistrates are loth to leave this world without spending their last breath in the service of God, and manifesting a deep concern to have religion flourish among their friends after their death. Marvellous and sovereign are the transactions of God with respect to his people; and great cheerfulness and gratitude ought to take place in our service of him, and in cleaving to him alone. And the most solemn engagements, with a deep sense of the purity, power, and profitableness, of religion, should always be maintained, to render us duly diligent and constant in it. It is pleasing to see those who inculcate religion upon others from choice become noted patterns of it themselves and in their families, and daring to be singular therein: and when people, the greatest not excepted, seem fond of attending solemn opportunities of fellowship with God, and edification to their souls. The glory indeed and influence of the great and good on earth is quickly stopt by death. But when our fathers fail, and since our prophets do not live for ever, what a mercy is it that our Redeemer liveth, and will be with us always, even unto the end of the world!

And was not Joshua a noted type of him, our Captain of salvation, who brings many sons and daughters to glory! God solemnly called him to, and fitted him for, his mediatorial office: and, in his baptism at Jordan's banks, began to magnify him before the people; nor did he ever fail him or forsake him. Made

under, and trained up in servitude to Moses' broken law, he became fit for his work; and even his name is pregnant with manifold and everlasting salvation. Through what Jordans of trouble and death does he bring his church into her gospel form, and her true members into their new covenant and celestial state! He circumcises their hearts, and feasts them on his flesh and blood, to prepare them for their spiritual warfare on earth. He powerfully intercedes for them, and makes up all breaches between God and them. Miraculously and effectually he conquers all their enemies, treads them under their feet, and enriches them with their spoil. He purchased and prepares for them the promised, the heavenly Canaan! and in due time puts them into the full and quiet possession thereof, according to his Father's purpose and promise. Having brought them into the bond of the covenant, he weans them from their idolatry, and makes them serve the Lord, and walk as he also walked. Readily he receives returning harlots and prodigals—accursed sinners of the Gentiles—and consecrates them to the service of God. But no obstinate and hardened opposer is able to stand before him all the days of his life. Fire, hail, and furious storms, he did and will rain upon his Jewish, heathen, antichristian, or other implacable enemies. Nor till his victories be finished shall the luminaries of heaven, or those of his church, withdraw their shining.

THE BOOK OF JUDGES

Was probably compiled by Samuel the prophet; and relates the transactions of fourteen Hebrew judges, who, under God, the King of the nation, were occasional governors of Israel; and who, Abimelech excepted, were typical of Jesus Christ, as called to, qualified for, and occupied in, delivering his chosen people. It contains the history of about three hundred years; and particularly narrates the Israelites' behaviour towards the Canaanites; whom Joshua had left in the country; the Lord's reproof of their conduct, and their repentance for it; what nations were left to chastise them for it; their frequent relapses into idolatry; and their punishment on account of it; by terrible oppressions from the Mesopotamians, Moabites, Canaanites, Midianites, Abimelech, Ammonites, and Philistines; and their deliverances by Othniel, Ehud, Deborah, and Barak, Gideon, Jephthah, and Samson; and their protection by Shamgar, Tola, Jair, Ibzan, Elon, and Abdon: i.—xvi. The five last chapters are an appendix, informing us of events which happened not long after the death of Joshua; particularly the idolatry of Micah; the conquest and idolatry of the Danites; the horrible lust of the Gibeathites; and the almost utter destruction of the Benjamites for protecting them; xvii.—xxi. The scope of this, and of the following histories of the Old Testament, is to represent the sinful backslidings of Israel, and the holiness, equity, mercy, sovereignty, and power of God, in his dispensations of mercy and judgment towards them, in exact correspondence with his promises and threatenings; Lev. xxvi. Deut. xxviii.—xxxii.

Before Christ
1434 or 1424.

CHAP. I.

Inform us of the activity or sloth of the tribes of Israel in extirpating the Canaanites from their respective territories. (1) Judah, directed of God, and assisted by the Simeonites, takes Bezek, cuts off the thumbs and great toes of its king, as he had done to seventy of his fellow princes; takes Jerusalem, Hebron, Debir, Hormah, Gaza, and other places; but dares not attack the Canaanites of the low country who had chariots of iron; 1—20. But (2) the other tribes acted still worse. The Ephraimites did nothing to expel the Canaanites; 21. The Ephraimites and Manassites began well against Bethel, but soon stopt short: they, however, as well as the Zebulunites and Naphtalites, as quickly as they could, rendered the Canaanites tributary to them; 22—30, 33. The Asherites did not so much as require tribute; 31, 32: and the Danites yielded up part of their territory which they had possessed to the Amorites; 34—36.

NOW, ^aafter the death of Joshua, it came to pass that the children of Israel ^basked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?

^c2 And the LORD said, ^cJudah shall go up: behold, I have delivered the land into his hand.

^d3 And Judah said unto ^dSimeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

^e4 And Judah went up; and the ^eLORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in ^fBezek ten thousand men.

^g5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

^h6 But Adoni-bezek fled; and they pursued after him, and caught him, and ⁱcut off his thumbs and his great toes.

^j7 And Adoni-bezek said, Threescore and ten kings, having ^ktheir thumbs and their great toes cut off, ^lgathered *their meat* under my table: ^mas I have done so God hath requited me. And they brought him to Jerusalem, and there he died.

ⁿ8 Now the children of Judah ⁿhad fought against ^oJerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

^p9 ^pAnd afterward the children of Judah went down to fight against the Canaanites that dwelt in the mountain, and in the south, and in the ^qvalley.

^r10 ¶ And Judah went against the Canaanites that dwelt in ^rHebron: (now the name of Hebron before was Kirjath-arba:) ^sand they slew Sheshai, and Ahiman, and Talmi.

^t11 ¶ And from thence he went against the inhabitants of Debir: (and the name of Debir before was Kirjath-sepher:)

^u12 And ^uCaleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

^v13 And ^vOthniel, the son of Kenaz, Caleb's younger brother, took it; and he gave him Achsah his daughter to wife.

^w14 And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou?

^x15 And she said unto him, Give me a ^xblessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

^y16 ¶ And the ^ychildren of the Kenite, Moses' father-in-law, went up out of the ^ycity of palm trees with the children of Judah into the ^ywilderness of Judah, which *lieth* in the south of Arad; and they went and dwelt among the people.

^z17 ¶ And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called ^zHormah.

^{aa}18 Also Judah took ^{aa}Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

^{ab}19 ^{ab}And the LORD was with Judah; and ^{ab}he drave out *the inhabitants* of the mountain; but ^{ab}could not drive out the

Before Christ
1434 or 1424.

^a Josh. 10. 36. & 11. 21. & 15. 13—15.

^b Or low country.

^c Josh. 10. 3.

^d Num. 13. 22. Josh. 15. 14. Ps. 33. 17. Eccl. 9. 11.

^e Josh. 15. 16—19. 1 Sam. 17. 25. & 18. 25.

^f Ch. 3. 9. Josh. 15. 17. 1 Chr. 4. 13. Gen. 48. 20. 1 Sam. 16. 11. This affair of Caleb and Othniel happened ten years before this war of Judah and Simeon.

^g Or present. Gen. 33. 11. 1 Sam. 25. 18, 27. & 30. 26. Josh. 15. 19. & 22. 7. 2 Kin. 5. 15. Heb. 6. 7.

^h Exod. 3. 1. & 18. 1 Num. 10. 30. ch. 4. 17. 1 Sam. 15. 6. 1 Chr. 2. 55. Jer. 35. 2. Deut. 34. 3. Num. 24. 21. & 21. 1. Josh. 12. 14.

ⁱ 2 Chr. 14. 10. Num. 21. 1, 3. & 14. 45.

^j Josh. 13. 3. & 15. 45—47. 1 Sam. v. Exod. 23. 34. ch. 3. 1, 3.

^k Is. 41. 10, 14. 15. Rom. 8. 31. Josh. 15. 48.

^l Or he possessed the mountain.

^m Josh. 7. 11. & 13. 6. & 17. 18. Mat. 17. 19. & 13. 28.

Before Christ
1434 or 1424.

inhabitants of the valley, because they had chariots of iron.

Num. 14. 24.
Josh. 14. 13.
& 15. 13. 8.
21. 11. 23. 8.
1. 14. Num.
13. 22. ver.
10.

20 ^a And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

Josh. 14. 11.
2 Sam. 5. 6.
9. ch. 19. 10.
12. with ver.
8. Josh. 10. 1.

21 ¶ And ^bthe children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

Josh. 16. 1, 4.
& 8. 17.
2 Kin. 18. 7.
Gen. 12. 8. &
28. 19. Josh.
8. 9.

22 ¶ And the ^chouse of Joseph, they also went up against ^dBethel: and the LORD *was* with them.

Josh. 2. 1. &
7. 2. ch. 18.
2. Ps. 112. 5.
Mat. 10. 16.

23 And the house of Joseph sent to ^edescry Beth-el. (Now the name of the city before *was* ^fLuz.)

Gen. 28. 19. &
48. 3.

24 And the spies saw a man come forth out of the city; and they said unto him, Shew us, we pray thee, the entrance into the city, and ^gwe will shew thee mercy.

Josh. 2. 14. &
1 Sam. 30. 15.
ver. 25.

25 And, when he shewed them the entrance into the city, ^hthey smote the city with the edge of the sword; but they let go the man and all his family.

Josh. 6. 22—
25.

26 And the man went into the ⁱland of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.

Gen. 15. 20. &
23. 2. 10. 7.
& 14. 10.
It was proba-
bly in Arabia.

27 ¶ Neither did Manasseh drive out ^jthe inhabitants of Beth-shean and her towns, nor ^kTaanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

Josh. 17. 11
—13. & 21.
25. ch. 3. 4.

28 And it came to pass, when Israel was strong, that they ^lput the Canaanites to tribute, and did not utterly drive them ^mout.

Ps. 106. 34.
35. Exod. 23.
32. Deut. 7.
2. 1 Sam. 15.
9. Jer. 48. 10.

29 ¶ Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

Heb. driving
he drove them
not out.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

Josh. 16. 10.
1 Kin. 9. 16.
17. Ps. 106.
34, 35.

31 ¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

Josh. 19. 24.
—30. Ps. 106.
24, 35.

32 But the Asherites ⁿdwelt among the Canaanites, the inhabitants of the land; for they did not drive them out.

Ps. 106. 35.
& 120. 5.

33 ¶ Neither ^odid Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless, the inhabitants of Beth-shemesh and of Beth-anath became tributaries among them.

Josh. 19. 38.
Gen. 49. 13.
Jer. 48. 10.
Ps. 106. 34,
35.

34 ¶ And the Amorites forced the children of Dan into the ^pmountain;

Josh. 15. 10. &
11. & 19. 48.

for they would not suffer them to come down to the valley:

Before Christ
1434 or 1424.

35 But the Amorites would dwell in ^qmount Heres in Ajalon, and in Shaal-bim: yet the hand of the ^rhouse of Joseph ^sprevailed, so that they became tributaries.

Josh. 19. 42.
ch. 12. 12.
1 Kin. 4. 9.

† Who assisted
the Danites.

‡ Heb. *was*
heavy.

36 And the coast of the Amorites *was* from ^tthe going up to Akkrabbim, from the rock, and upward.

Or Maaleh-
akrabbim,
Josh. 15. 2,
3. Num. 34. 3.

CHAP. II.

Contains (1) *A solemn message, which God sent to the Israelites by an angel, (viz. Christ,) reproving them for not driving out the Canaanites, and the humbling impression it made upon them; 1—5. (2) A general view of the state of the Israelites during the government of the judges. 1. They adhered to the Lord their God while Joshua and the elders contemporary with him lived; 6—10. 2. They soon after revolted to idolatry; 11—13. 3. God punished them for their apostasy, by delivering them into the hands of their enemies; 14, 15: 4. In compassion to them, he raised them up deliverers; 16—18: 5. They always relapsed into idolatry when the judgments were removed; 19: 6. God in wrath, put a full stop to their extirpation of the Canaanites; 20—*

AND an ^uangel of the LORD came up from Gilgal to Bochim, and said, ^vI made you to go up out of Egypt, and have brought you unto the land which I swear unto your fathers; and I said, I will never break my covenant with you.

Christ, as
Gen. 16. 7. &
22. 11. Exod.
3. 2. & 14. 19.
& 23. 20. &
33. 14. Josh.
5. 13. 14. ch.
6. 12. & 13. 3.

2 And ^wye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

Exod. 33. 1—
xiv. Josh. iii
—xxi. Gen.
17. 7. 8. Exod.
3. 7. 8. & 6.
8.

3 Wherefore ^xI also said, I will not drive them out from before you; but they shall be *as thorns* in your sides, and their gods shall be a snare unto you.

Exod. 23. 13,
32. 33. & 34.
12—16. Num.
33. 52. 53.
Deut. 7. 2—4.
16—25. & 12.
2. 3. & 20. 16
—18. 2 Cor.
6. 14—17.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the ^ypeople lifted up their voice, and wept.

Ver. 20. Josh.
23. 13. Exod.
23. 13. & 34.
12. Num. 33.
55. Deut. 7.
16. 1 Kin. 11.

5 And they called the name of that place ^zBochim: and they ^asacrificed there unto the LORD.

1. 7. Ps. 106.
34—40.

6 ¶ And, when ^bJoshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

1 Sam. 7. 6.
Ezra 10. 1.
Prov. 17. 19.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that ^coutlived Joshua, who had seen all the great works of the LORD that he did for Israel.

That is, *weep-
ers*. Josh. 7.
26. Gen. 35.
8.

8 ^dAnd Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

Ch. 6. 24. &
13. 19. 1 Sam.
7. 9. i. e. for
expiation of
their sin.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

Josh. 24. 28—
31. 2. Kin.
12. 2.

10 ¶ And also all that generation were ^egathered unto their fathers: and there arose another generation after them, which ^fknew not the LORD, nor yet the works which he had done for Israel.

Josh. 24. 29,
30. Job 30.
23. Ps. 49. 7.
9. 10. & 89.
48. Zech. 1.
5. Eccl. 12. 5.
7. Job 5. 26.

About 1434,
or 1424.

11 And the children of Israel ^gdid evil in the sight of the LORD, and served Baalim:

Gen. 15. 15.
& 25. 8. & 49.
33. Num. 27.
13.

Exod. 5. 2. Is.
5. 12. Hos. 4.
6. ch. 3. 1.
Ps. 92. 6. Tit.
1. 16.

Ch. 3. 7. & 4.
1. & 6. 1. &
10. 6. & 13. 1.
Gen. 13. 13.
& 38. 7.
2 Kin. 20. 3.

REFLECTIONS UPON CHAP. I.—Difficult and extensive is the work which the people of God and the rulers of nations and churches have to go through with, after one would think every thing was rectified. There is need to acknowledge the Lord in all our ways, that being animated by him to our proper work, we may prosecute it with courage and success. And the more honour or ability God gives to men, the more difficult work he assigns them. But God most fearfully humbles the proud, marks their sins in their judgments, and metes out to them the measure which they had meted out to others; while such as share with

the people of God in their wilderness sufferings, share also in their eternal inheritance. Our own unbelief, sloth, and cowardice, frequently hinder our performance of duty, and prevent or mar much of our happiness. Yea, many secret enemies, still abiding in our hearts, prevent our fully entering into the rest and peace of the gospel; and are causes of daily disquietude and anxiety. But, in following bad examples, things readily go on to worse and worse. And yet how great is the goodness of God—instead of casting off his chosen people, he multiplies his pardons and mercies to them.

Before Christ
1430, or 1420.

^a Deut. xiii. xx.
& 29. 18. &
31. 16. 17. &
32. 15—21.
Exod. 20. 5.

12 And they forsook the LORD God of their fathers, who brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger.

^a 1 Kin. 11. 5.
38. 2 Kin. 23.
13. 1 Sam. 31.
10. 1 Cor. 8. 5.
Gen. 35. 2.

13 And they forsook the LORD, and served Baal and Ashtaroth.

^a Nah. 1. 6. Lev.
26. 14—39.
Deut. 28. 15—
68. & 29. 19—
21. & 31. 17.
18. & 32. 22—
30. & 8. 19. &
30. 18. ch. 3.
8. & 6. 1—6.
44. 12. 13.
2 Kin. 17. 20.
2 Chr. 15. 5.

14 ¶ And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

^a Ch. 3. 9. 15.
& 4. 5. & 6.
14. & xi. xiii.
1 Sam. vii.

16 ¶ Nevertheless, the LORD raised up judges, which delivered them out of the hand of those that spoiled them.

^a Heb. saved.

^a 2 Chr. 36. 15.
16. 2 Kin. 17.
7—17. Ps. 106.
43. Lev. 17. 7.
Hos. 2. 2.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so.

^a Ver. 7. Josh.
24. 24. 31.

18 And when the LORD raised them up judges then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge; for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.

^a Josh. 1. 5. ch.
iii. iv. vii. xi.
xv. 1 Sam. vii.
Rom. 8. 31.

19 And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

^a Ch. 10. 16. Ps.
106. 44. 45.
Exod. 2. 24.
Ps. 12. 5. &
102. 17.

^a Ps. 106. 43.
Ch. 3. 12. & 4.
1. & 6. 1. & 10.
6. & 13. 1.
Josh. 24. 31.
2 Chr. 24. 17.
18.

20 ¶ And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

^a Or were corrupt.

^a Ch. 3. 8. & 6.
13. & 10. 7.
Deut. 32. 22.
& 29. 20. & 31.
17. & 7. 4. &
6. 15. Josh. 23.
16. Is. 5. 25.
Jer. 15. 14. &
17. 4. 2 Kin.
17. 18. & 21.
15.

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

^a Ver. 3. Ps. 81.
11. Ezek. 20.
24—26. ch. 3.
3. Prov. 1. 31.
Jer. 2. 17. 19.
& 4. 18. & 5.
25. & 6. 19.

22 That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not.

^a Ch. 3. 1—4.
Gen. 22. 1.
Deut. 13. 3.
Josh. 23. 13.

23 Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

^a Or suffered.
See ver. 3. 21.
ch. 4. 2. 3.

CHAP. III.

Here we have an account (1) Of the enemies left in Canaan to prove or punish the Israelites, as occasion required; 1—5. (2) Of the Israelites' intermarrying with these heathens, and apostatizing to

REFLECTIONS UPON CHAP. II.—Inexcusable are the sins of such as enjoy the oracles of God: and it is but madness and self-deceiving to expect advantage from friendship with the enemies of God around us, or our own corruptions within us; for, in offending God by one sin, we provoke him to give us up to a greater, with the misery which attends it. And none know how brutish in sin they may become if once given up to their heart's lusts; nor what plagues and misery they may meet with in their course. What pains God uses to check his people's sinful rebellion against him, or revolting from him! And deep are the impressions of his rebukes when effectually blessed. But even then not our ears, however sincere and penitential, but the atoning sacrifice of Jesus Christ, can make us pure from our iniquity. Faithful ministers and magistrates are a

their idolatries; of the punishment of their wickedness by eight years' oppression from the Mesopotamians, and the deliverance from it by Othniel; 5—11. (3) Their relapse into idolatry punished with eighteen years' servitude under the Moabites, and their deliverance by Ehud; 12—30. (4) Shamgar protects them from the oppression of the Philistines, of whom he slays six hundred with an ox-goad; 31.

Before Christ
1430, or 1420.

^a John 2. 24.
ver. 4. ch. 2.
22. Deut. 8.
2. & 13. 3.

^b Ch. 2. 10.
Josh. vi—xii.

^c Ps. 81. 13.
Josh. 23. 10.
Ps. 41. 13. &
59. 11.

^d Josh. 13. 2.
1 Sam. 4. 1, 2.
& 6. 17. ch.
16. 5. & 23. &
10. 7. & 12.
13. 1. Sam. iv.
xiii. xxxi.

^e Num. 13. 29.
Gen. 10. 15.

^f Deut. 1. 7. &
3. 9. Josh. 11.
3. 17. & 13. 5.
ch. 4. 2. Num.
34. 8. Ezek.
47. 16. 17. 20.

^g Exod. 15. 25.
Deut. 8. 2. &
13. 2. & 33. 8.
1 Cor. 11. 19.
see ver. 1. ch.
2. 22.

^h Ps. 106. 34—
38. & 120. 5.
ch. 1. 29—32.
& 2. 3. 21. 25.
with Gen. 15.
18—21. Exod.
3. 8. & 34. 11.
Deut. 7. 1.

ⁱ Exod. 34. 16.
Deut. 7. 3.
1 Kin. 17. 1.
5. Ezek. 16. 3.

^k Ver. 12. 13. &
4. 1. & 6. 1.
Jer. 2. 32. ch.
2. 11—13.

^l Deut. 16. 21.
& 31. 17. 18.
29. & 32. 15—
21. Exod. 34.
13.

About 1425,
or 1415.

^m Ch. 2. 14. 20.
Deut. 28. 47.
48.

ⁿ Heb. Aram-
nathaim. Ps.
60. title Acts
7. 2.

^a Ps. 78. 34. &
106. 44. & 30.
15. Lev. 2.
40—44. Deut.
4. 30. 31. ch.
4. 3. & 6. 6. &
10. 10. 12. 25.
& 2. 16. ver.
15. Ps. 78. 34
—37. Jer. 22.
23. 1 Sam. 12.
10.

^b Heb. saviour.

^c Josh. 15. 17.
ch. 1. 13.
1 Chr. 4. 13.

^d Ch. 6. 34. &
11. 29. & 13.
25. & 14. 6.
1 Sam. 10. 6.
& 16. 13.
2 Chr. 20. 14.
Num. 27. 18.
Mic. 7. 8.

^e Josh. 11. 23.
Esth. 9. 22.
30. ch. 5. 31.
& 8. 28.

About 1377,
or 1375.

Whether the
rests under
Othniel, Ehud,
Barak, and
Gideon, in-
cluded the
years of the
preceding ca-
lamities; or
whether, after
Jair, the judg-
es were con-
temporary, is
uncertain; and
therefore dates
correspondent
to both are
marked.

Ch. 2. 11, 17,
19. Ps. 78. 52.
Hos. 6. 4.

NOW these are the nations which the LORD left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;

3 Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from Mount Baal-hermon unto the entering in of Hamath.

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves.

8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia. And the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel cried unto the LORD the LORD raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother.

10 And the spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land had rest forty years. And Othniel the son of Kenaz died.

12 ¶ And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.

14 So the children of Israel served Eglon the king of Moab eighteen years.

^a 1 Sam. 12. 9. John 19. 11. Ps. 140. 8 Deut. 32. 30. ^b Deut. 34. 3. ch. 1. 16.
^c Lev. 26. 23—25. Deut. 28. 47, 48.

beneficial restraint upon nations and churches: yet we may commonly observe that the power and life of religion rarely flourish in a place for more than one generation at a time. And it is an awful sign to this effect when young ones grow up in ignorance and forgetfulness of God and his mighty works. But how infinite the extent of God's mercy and patience! he bears with, and even pardons and delivers, transgressors in the moment of their greatest extremity; and calls and blesses instruments for that end. But, Lord, what are men! they often become more hardened under such mercies and judgments—at the hazard of provoking thee to the uttermost, they return again and again to the very abomination for which they had formerly smarted! No wonder then that they are given up to uncommon rage of lusts, or of lasting punishment.

Before Christ
1359, or 1353.

* Ps. 50, 15. &
105. 44. ver. 9.

Or the son of
Jemini.

Heb. shut of
his right hand.
Ch. 20. 16, 47.
1 Chr. 12. 2.

Prov. 21. 14.
& 18. 16. &
19. 6.

Ps. 149. 6.
Rev. 1. 16. &
2. 12.

1359, or 1353.

Or graven
images. Josh.
4. 20. It seems
they worshiped
the twelve
stones erected
there.

Heb. a partur
of cooling.
Amos 3. 15.

Mic. 6. 9.
Amos 1. 2.

Ps. 29. 1.
1 Thes. 2. 13.

Nam. 25. 7, 8.
1 Sam. 15. 33.
Job 20. 25.
Zech. 13. 3. &
2. 7.

Or it came out
at the funda-
ment.

Mat. 10. 16.
Eccl. 9. 10.
Zech. 2. 7.

Or cave's na-
ture. 1 Sam.
24. 3.

Ch. 6. 34.
2 Sam. 20. 22.
Num. 10. 3.

Josh. 15. 9.
& 17. 15, 18.
& 20. 7. ch. 2.
9. & 7. 14. &
17. 1. & 18.
13. & 19. 1.
1 Sam. 1. 1. &
9. 4. Jer. 4.
15. & 31. 6. &
50. 19.

Ch. 7. 17. & 4.
10. 1 Sam. 17.
47. Ps. 115. 1.

Josh. 2. 7.
ch. 7. 24. &
12. 5.

Heb. sat. Ps.
17. 10. Deut.
32. 15. Job 15.
27. Ps. 92. 29.
& 119. 70.

15 But, when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, † a Benjamite, a man † left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had † two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon was a very fat man.

18 And, when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the † quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in a † summer parlour, which he had for himself, alone. And Ehud said, I have a † message from God unto thee. And he † arose out of his seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and † thrust it into his belly:

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the † dirt came out.

23 Then † Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he † covereth his feet in his summer chamber.

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he † blew a trumpet in † the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the † fords of Jordan toward Moab, and suffered not a man to pass over.

29 And they slew of Moab at that time about ten thousand men, all † lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. † And the land had rest fourscore years.

31 ¶ And after him was † Shamgar the son of Anath, who slew of the Philistines six hundred men with an ox-goad: and he also delivered Israel.

CHAP. IV.

Here (1) The Israelites again revolt from God, and are punished with twenty years' terrible oppression by the Canaanites, whom they had sinfully left in the land; 1—3. (2) Deborah, as the judge of Israel, calls for Barak, and concert's their deliverance: but, to punish his unbelieving cowardice, the glory of the victory is assigned to a woman; 4—9. (3) Barak, attended by Deborah and ten thousand untrained men, defeat the mighty army of the Canaanites; and Sisera, their general, is slain by Jael, the wife of Heber; 10—24.

AND the children of Israel † again did evil in the sight of the LORD when Ehud was dead.

2 And the LORD † sold them into the hand of Jabin king of Canaan, that reigned in † Hazor; the captain of whose host was Sisera, who dwelt in † Harosheth of † the Gentiles.

3 And the children of Israel † cried unto the LORD: for he had nine hundred † chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 ¶ And † Deborah a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under † the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

6 And she sent and called † Barak the son of Abinoam out of † Kedesh-Naphtali, and said unto him, Hath not the † LORD God of Israel commanded, saying, Go and draw toward † mount Tabor, and take with thee † ten thousand men of the children of Naphtali and of the children of Zebulun?

7 And I † will draw unto thee, to the † river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go; but, if thou wilt not go with me, then I will not go.

9 And she said, I will surely go with thee: † notwithstanding, the journey that thou takest shall not be for thine honour; for the LORD † shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to † Kedesh.

10 ¶ And Barak called † Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at † his feet; and Deborah went up with him.

11 Now † Heber the Kenite, who was of the children of Hobab the father-in-law of Moses, had severed himself from the Kenites, and pitched his tent unto the † plain of Zaanaim, which is by Kedesh.

Before Christ
1279, or 1293.

See note on
ver. 11.

Ch. 2. 16, 18.
& 15. 15.
1 Cor. 1. 27.

1279, or 1293.

Ch. 2. 19, 20.
Lev. 26. 23—
25. Jer. 5. 5.

See ch. 2. 14,
15. & 10. 7.
Is. 50. 1.
1 Sam. 12. 9.
Ps. 44. 12.
Deut. 32. 20.

Josh. 11. 1,
10. & 19. 56.

Ver. 13.

Josh. 12. 23.
i. e. nations of
Gilgal.

Ch. 3. 9, 15.
& 10. 16. & 6.
6. Ps. 78. 34
—57. Jer. 22.
23. 1 Sam. 12.
10.

Josh. 17. 16.
D. ut. 28. 33,
47, 48.

1 Cor. 1. 27.
Gal. 3. 28.
Col. 5. 11.

Gen. 35. 8.
Josh. 16. 9. &
18. 22, 25.

cir. 1239,
or 1273.

Heb. 11. 32.
ch. 5. 1. 19,
15.

Josh. 19. 32,
37. & 21. 32.
v. 9, 10.

Deut. 4. 1, 2.
& 12. 32. ch.
2. 16.

Josh. 19. 22,
12, 34. ch. 8.
18. 1 Sam. 10.
5. Ps. 89. 12.
Jer. 46. 13.

Hos. 5. 1.

Ch. 5. 14—
18.

Ch. 1. 3.
Josh. 11. 20.
Exod. 14. 4.

Mat. 6. 13.
Ps. 115. 1.
Prov. 21. 30,
31.

Ch. 5. 21. Ps.
83. 9. 10.
1 Kin. 18. 40.

Exod. 4. 10,
11. Mat. 14.
30, 31. Mark
5. 36.

Ps. 99. 8. &
69. 31—33.

Ch. 2. 14. ver.
17—22.

Ver. 6, 10, 11.
Ver. 6. ch. 5.
18.

Ch. 3. 28.
Exod. 11. 8.

Ch. 1. 16.
Num. 24. 21.
& 10. 29.

Exod. 9. 18. &
3. 1. & 18. 1.

Josh. 19. 33,
37.

REFLECTIONS UPON CHAP. III.—While men are on earth, inward corruptions and outward enemies will be still left, to prove their steadfastness or exercise their graces. One of the most dangerous snares is an irreligious partner in marriage, which is ruinous in its consequences, as it opens a wide inlet to every abomination, and generally leads to forgetfulness of God. But God can easily find instruments to punish us, far or near, even among our own relations. And yet how light, especially at first, are his strokes of vengeance in comparison of what our iniquities deserve. God also can easily find and qualify instruments for the deliverance of his people: and ordinarily he employs such as have been most

courageous and faithful in his work, or such as seem naturally most unfit for it. But, if we, after deliverances, return to our own sins, we may expect that God will return to judgment: and, if lighter corrections have been ineffectual, God will make them longer and heavier. Nor is any instrument so despicable, but he can make it the rod of his anger. Wicked men, kings not excepted, are often fattened up to their own shame and destruction, and find their message from God, in a ruinous stroke of his wrath. But easy work is the ruin of the strongest enemies when we are called, directed, and assisted by God!



JAEI AND SISERA.

Judges Chap. IV. Verse 2.

London Printed for Tho: Kelly, 17 Paternoster Row.

Before Chr t
1259 or 1275

Ps. 89. 12.
Josh. 19. 12.
25. 34. Jer.
46. 18. see
ver. 6. 14.

Heb. gathered
by an, or
proclamation.

Ver. 2.

About 1259.
or 1275.

See ver. 7.

Is. 52. 12. &
24. 23. ch. 5.
98. 24. 2 Sam.
5. 24. Is. 41.
10. 15. 16.
Rom. 8. 31.

Ps. 83. 9. 10.
Josh. 10. 13.
11. ch. 5. 20.
21. 2 Kin. 7.
6. 2 Chr. 15.
15—17.

Lev. 26. 7. 8.
Josh. 10. 19.
20. & 11. 8.
Ps. 104. 35.
Rom. 2. 12.
Jam. 2. 15.
Jer. 48. 10.

Heb. unto one.

Ps. 107. 40.
Job 12. 23. &
18. 7—12. &
40. 11. 12.

Ver. 2. 11.

Or rug or
blanket.

Ch. 5. 25.
Jer. 35. 8.

Ch. 3. 21. 31.
& 5. 15. 520.
1 Sam. 17. 49.
1 Cor. 1. 27.
It seems that
Jael at first
intended kind-
ness to Sisera;
but the Lord
directed her
to kill him, as
an open
enemy and
murderer of
the Israelites.

Heb. put.

Neb. 9. 24.
Ps. 18. 47. &
89. 9. 10.

Heb. going,
went, and was
hard. Deut. 28.
50. Ps. 140.
8—11. Z. ch.
1. 15. 2 Tim.
3. 9. 1 Sam. 3.
12.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera *gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: 'is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.

17 ¶ Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And, when he had turned in unto her into the tent, she covered him with a mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink, for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent; and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary: So he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And, when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

23 ¶ So God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan until they had destroyed Jabin king of Canaan.

CHAP. V.

Is an hymn composed by Deborah and Barak, upon occasion of their victory over the Canaanites. (1) It begins with high praises

to God their deliverer, and compares his present appearances for them with those at Sinai; 1—5. (2) It magnifies their deliverance from the calamitous condition in which the country had been, having no safety in walking by the way, or living in their villages, and being destitute of arms; 6—8. (3) It calls those who had shared in the benefit, whether nobles, common people, leaders, or soldiers, to join in thanksgiving; 9—13. (4) It reflects honour upon the tribes of Ephraim, Issachar, Benjamin, and Manasseh, which had contributed leaders or assistants; and chiefly on Zebulun and Naphtali, which had borne the principal burden in the war; 13, 15, 18: and dishonour upon the Reubenites, Gadites, Manassites, beyond Jordan, Danites, and Asherites; but especially on the inhabitants of Meroz, who had declined engaging in it; 15, 17, 33. (5) It celebrates God's fighting against the Canaanites by stars and rivers, as well as by the Israelites; 19—22. (6) It largely celebrates the slaughter of Sisera by Jael, and the disappointment of his impious mother; 24—30. (7) It concludes with a prayer for a similar destruction of all God's enemies; 31.

THEN sang Deborah and Barak the song of Abinoam on that day, saying,

2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel.

4 LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The mountains melted from before the LORD, even that Sinai, from before the LORD God of Israel.

6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through by-ways.

7 The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel?

9 My heart is toward the governors of Israel that offered themselves willingly among the people. Bless ye the LORD.

10 ¶ Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

11 They that are delivered from the noise of archers in the place of drawing water, there shall they rehearse the righteous acts of the LORD, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the LORD go down to the gates.

12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of

Before Christ
1259 or 1275

Exod. 15. 1.
1 Sam. 2. 1.
Luke 1. 45—
79. Is. xii.
xxx. xxxi.
Rev. 19. 1, 4.

Ps. 48. 11. &
94. 1. & 97. 9.

Ver. 9. Ps.
116. 2.

Ps. 2. 10—
12. & 99. 1, 2.
Eccl. 5. 8.

Ps. 24. 1—3.
& 18. 49. &
59. 16. & 71.
101. & 104. &
101. 1. & 104.
33. & 108. 2.
& 145. 5. 21.
& 146. 2.

Deut. 4. 11.
& 33. 2. Hab.
2. 3. 1—64. 3.
Num. 20. 21.
& 21. 4. Ps.
68. 8. & 18.
7—15. Exod.
15. 14. 15.

Hab. 3. 10.
Exod. 19. 18.
Ps. 97. 5. &
77. 17. & 114.
4. & 68. 8.

Heb. shewed.

Ch. 3. 31. &
4. 18. Lev. 24.
22. 2 Chr. 19.
5. Lam. 1. 1.
Mic. 7. 11. 12.

Heb. walker
of paths.

Heb. crooked
ways.

Esth. 9. 19.
Jer. 35. 10,
11.

Ch. 3. 4. 6.
Is. 49. 23.

Ch. 2. 12. &
xvii. xviii.
Deut. 32. 16
—22.

1 Sam. 15.
19. 22. Lev.
26. 36. ch. 20.
24. 25.

Or Meditate.

Nobles. Ps.
145. 5. 11.
ch. 10. 4. &
12. 14. Ps.
107. 32.

Lam. 5. 4. 9.
1 Sam. 9. 11.
Gen. 24. 11.
The soldiers
robbing peo-
ple of their
water.

Heb. righte-
ousnesses of the
LORD. 1 Sam.
12. 7. Mic. 6.
5. 1. 68. 7.

Ch. 4. 16.
Is. 28. 6.

Ps. 37. 8. &
104. 1. 2. &
107. 2.

Ps. 68. 18.
Eph. 4. 8.
Ps. 149. 8. 9.
& 49. 12. 20.
Rev. 2. 20.
Is. 41. 15. 16.
Eph. 1. 22.
1 Cor. 1. 26—
29.

Ch. 4. 5. 6.
Josh. xvi.
xxx.

Ch. 4. 10. 14.
These four
tribes assisted
a little.

REFLECTIONS UPON CHAP. IV.—Long-continued peace and prosperity are often made the occasion of great wickedness, which issues in heavier and sharper punishments than any formerly met with. But a merciful God readily hears the cries of his people under the distress which they have provoked him to lay upon them: and in his work of deliverance there is neither male nor female, but he himself is ALL and in ALL! Such, as through unbelief are too eagerly desirous of human help or encouragement, are often punished with a loss of part of that honour which they might otherwise have had. But fearful, irresistible, and

unavoidable, is the ruin which proud sinners shall meet with when and where they expected nothing but safety, victory, and triumph. When God attacks there is no standing: when he pursues there is no escaping: when he begins he will also make an end: but such as trust in him shall never be disappointed. They who go forth in faith shall return victorious. Even the weak things of the world shall confound the mighty. And happy is it for us even when dark-bought experience animates us at last to mortify our conceptions, and purge out the Canaanites from the church of Christ.

Before Christ
1259 or, 1273.

Num. 32. 39,
40. Josh. 17.
1.

* Heb. draw
with the pen.

1 Chr. 12. 32.

† Heb. his feet.

* Or in the divi-
sions, &c.
Acts 15. 38.

* Heb. impres-
sions. Prov. 22.
13. 2 Cor. 11.
2.

* Num. 32. 1.
Phil. 1. 21. &
3. 19. These
four tribes
gave no assist-
ance.

† Or in.

* Or port.

† Or creeks.

* Ch. 4. 10.

* Heb. exposeth
to reproach.

* Rev. 12. 11.

Esth. 4. 16.
Acts 20. 24.
1 John 3. 16.

* Ch. 4. 6, 12,
14.

* Ps. 48. 4. &
118. 8—12.
Rev. 17. 14.
& 16. 16.

* Josh. 12. 21.
& 17. 11.
Zech. 12. 11.

* Ps. 77. 17, 18—
Josh. 10. 11.
1 Sam. 7. 10.

† Heb. paths.

* Ch. 4. 7, 13.
Ps. 83. 9, 10.
1 Kin. 18. 40.

† See ver. 13.

* Ps. 33. 17. &
20. 7. Prov.
21. 31.

† Or trappings,
or plungings.

* Ch. 2. 1. & 6.
11. & 4. 6. &
13. 3. Josh. 5.
14. Exod. 23.
20, 23. 1z. 63.
9.

* Neh. 3. 5.
1 Sam. 17. 46.
Rev. 17. 14.
Jer. 48. 10.

* Gen. 14. 19.
Luke 1. 28.
Prov. 31. 31.

* Ch. 4. 19, 20.

* Heb. she
hammered.

* Heb. Be-
tween.

* Heb. destroy-
ed. Ps. 52. 7.
Mat. 7. 2.
Jam. 2. 13.

† Heb. her
words.

* Exod. 15. 9.
Job 20. 5.
The victory
and spoil him-
der them.

† Heb. to the
head of a man.

Machir came down governors, and out of Zebulun *they that handle the pen of the writer.

15 And the *princes of Issachar were with Deborah; even Issachar, and also Barak; he was sent on †foot into the valley. *For the divisions of Reuben there were great ^bthoughts of heart.

16 Why abodest thou *among the sheepfolds, to hear the bleatings of the flocks? §For the divisions of Reuben there were great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in *ships? Asher continued on the sea shore, and abode in his †breaches.

18 ^dZebulun and Naphtali were a people that †jeopardied their lives unto the death in ^tthe high places of the field.

19 The ^skings came and fought; then fought the kings of Canaan in ^bTaanach by the waters of Megiddo; they took no gain of money.

20 ⁱThey fought from heaven; the stars in their ||courses fought against Sisera.

21 ^kThe river Kishon swept them away, that ancient river, the river Kishon. ^lO, my soul, thou hast trodden down strength.

22 ^mThen were the horse-hoofs broken by the means of the §prancings, the prancings of their mighty ones.

23 Curse ye Meroz, said the ⁿangel of the LORD, curse ye bitterly the inhabitants thereof; because they ^ocame not to the help of the LORD, to the help of the LORD against the mighty.

24 ^pBlessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent.

25 ^qHe asked water, and she gave him milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workman's hammer; and *with the hammer she smote Sisera; she smote off his head when she had pierced and stricken through his temples.

27 †At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed there he fell down ^rdead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her; yea, she returned ||answer to herself,

30 ^sHave they not sped? have they not divided the prey; §to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work

on both sides, ^tmeet for the necks of them that take the spoil?

31 ^uSo let all thine enemies perish, O LORD: but let them ^vthat love him be as the sun when he goeth forth in his might. And the land had rest ^wforty years.

CHAP. VI.

Here (1) The Israelites' repeated apostasy to their idols is punished with seven years' terrible harassment by the Midianites and other Arabians; 1—6. (2) To prepare them for deliverance, God convinces them of their sin by a prophet; 7—10. (3) Notwithstanding his evasion, Gideon is solemnly called by God to be their deliverer, and hath his call confirmed by a sign; 11—24. (4) By God's direction, he begins his government in the extirpation of idolatry and establishment of the true worship of God in his own city; 25—32. (5) Having levied an army, their success is confirmed to them by the alternate fall of the dew on the fleece and on the ground; 33—40.

AND the children of Israel ^adid evil in the sight of the LORD: and the LORD delivered them into the hand of ^bMidian seven years.

2 ^cAnd the hand of Midian ^dprevailed against Israel: and because of the Midianites the children of Israel made them ^ethe dens which are in the mountains, and caves, and strong holds.

3 And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and ^fthe children of the east, even they came up against them;

4 And they ^gencamped against them, and destroyed the increase of the earth, till thou come unto ^hGaza, and left no sustenance for Israel, neither †sheep, nor ox, nor ass.

5 For they came up with their cattle and their ⁱtents, and they came as ^jgrasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and ^kthe children of Israel cried unto the LORD.

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent †a prophet unto the children of Israel, who said unto them, ^lThus saith the LORD God of Israel, ^mI brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;

10 And I said unto you, ⁿI am the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: ^obut ye have not obeyed my voice.

11 ¶ And there came an ^pangel of the LORD, and sat under an oak which was in ^qOphrah, that pertained unto Joash the

Before Christ
1219 or 1253.

* Ps. 83. 9—
18. & 43. 4—
11. & 58. 10.
11. & 97. 8. &
92. 7, 9. & 68.
1. 2.

* Eph. 6. 24.
Ps. 19. 5. &
37. 6. 2 Sam.
23. 4. Prov. 4.
18. Job 17. 9.
Is. 40. 31.

* Ch. 3. 11, 31.
with Josh. 11.
23.

† It ended
Before Christ
about 1219,
or 1253.

* Ch. 2. 14. &
3. 7, 12. & 4.
1. Lev. 26. 14
—39. Deut.
28. 15—68.
Neh. 9. 26—
29. 2 Pet. 2.
20—22.

* Gen. 25. 2.
Num. 25. 18.
* Lev. 26. 17.
Deut. 28. 47,
48.

* Heb. was
strong.
† 1 Sam. 13. 6.
Heb. 11. 38.

* Ch. 8. 10, 11.
Job 1. 3.
1 Chr. 5. 19,
20.

† Deut. 28. 30
—43. Lev. 26.
25, 26.

* Gen. 10. 19.
Deut. 3. 23.
Josh. 10. 41.
& 11. 22. &
15. 47. ch. 1.
18.

† Or goat.

* Is. 13. 20.

† Ch. 7. 12. &
8. 10.

* Ch. 3. 9. 19.
& 4. 3. & 10.
10, 15. Ps. 78.
34. & 106. 44.
Hos. 5. 15.
Is. 26. 16.
Jer. 22. 23.
Ps. 50. 15. &
102. 17. & 34.
6, 15.

† Heb. a man,
a prophet.

† Ch. 4. 6. & 2.
1—3.

* Exod. i—xiv.
Num. 21. 24
—35. Josh.
vi—xxi. Neh.
9. 7—30. Ps.
cv. cvi. cxviii.
cxxxvi. lxxxiii.
Is. 63. 9—13.
Ezek. 20. 5—
28. Jer. 32.
20—22.

* Exod. 20. 2,
3. 2 Kin. 17.
35—38. Jer.
10. 2.

* Ch. 2. 12, 17.
19. Deut. 32.
15—21. 2 Kin.
17. 7—17.

† See ch. 1. 2.
& 5. 23. ver.
14, 16. ch. 13.
2. Is. 63. 9.

* Ver. 24. & 8.
27, 32. not
Josh. 18. 25.
1 Sam. 1. 17.

REFLECTIONS UPON CHAP. V.—God must have all the glory of his work; whoever be the instruments, the success is entirely owing to him. His new favours should occasion an affecting remembrance of former ones, and of our relation to him as our God: and the heights of his mercy should be compared with the depths of distress into which our apostasy from him hath brought us.—Oh! What woes befall people in every place and station when God departs from them! They have no comfort, no safety, no protection left. And, though the enemies of the Lord are unanimous and hearty against him and his interests, yet certain is their final destruction, since even the irrational creation stands ready armed to destroy them. Eminent and lasting honours await those who heartily espouse the cause of Christ when it is in great danger, and who are

determined to conquer or to die; but shame and curses shall descend on those who, for their ease or carnal advantage, remain neutral and unconcerned. Such as would save their lives by their cowardice or carnal fears shall lose them; and such as are afraid or ashamed to join God's people in an evil day shall be held as deserters from God's camp and treated accordingly. Death makes easy work with the mightiest heroes: and bitter is the meeting with terrible disasters, when our vain hopes of success, glory, and wealth, are wound up to the highest. But how bright and lasting the glory of such as fight the good fight of faith, and work by love to the Lord! Their path is like the rising sun, shining brighter and brighter to the perfect day.

Before Christ
1212, or 1246.
Josh. 17. 2.
Heb. 11. 32.
ch. 8. 2, 32.
ver. 34.

Abi-ezrite: and his son Gideon threshed wheat by the wine press, ||to hide it from the Midianites.

12 And the angel of the LORD appeared unto him, and said unto him, ^aThe LORD is with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh, my lord, if the LORD be with us, ^awhy then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, "Did not the LORD bring us up from Egypt? ^abut now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, ^aGo in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, Oh, my lord, ^awherewith shall I save Israel? behold, ^amy family is poor in Manasseh, and I *am* the least in my father's house.

16 And the LORD said unto him, ^aSurely I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, ^athen shew me a sign that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth ^amy ^apresent, and set it before thee. And he said, I will tarry until thou come again.

19 And Gideon went in, and made ready ^aa kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and ^apour out the broth. And he did so.

21 Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and ^athere rose up fire out of the rock, and consumed the flesh and the unleavened cakes. ^aThen the angel of the LORD departed out of his sight.

22 And, when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas, O LORD God! ^afor because I have seen an angel of the LORD face to face!

23 And the LORD said unto him, ^aPeace *be* unto thee; fear not; thou shalt not die.

24 ^aThen Gideon built an altar there unto the LORD, and called it ^aJehovah-shalom: unto this day it is yet in ^aOphrah of the Abi-ezrites.

25 ¶ And it came to pass, the same night, that the LORD said unto him, ^aTake thy father's young bullock, ||even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the ^agrove that is by it:

26 And ^abuild an altar unto the LORD

thy God upon the top of this ^arock, ^ain the ordered place; and take the second bullock, and offer a ^aburnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and ^adid as the LORD had said unto him: and so it was, because he ^afear'd his father's household, and the men of the city, that he could not do it by day, that he did it by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar that was built.

29 And they said one to another, Who hath done this thing? And, when they inquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, ^aBring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, ^aWill ye plead for Baal? will ye save him? he that will ^aplead for him, let him be put to death whilst it is yet morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called him ^aJerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ ^aThen all the Midianites, and the Amalekites, and the children of the east, were gathered together, and ^awent over, and pitched in the valley of Jezreel.

34 But ^athe spirit of the LORD ^acame upon Gideon, and ^ahe blew a trumpet; and ^aAbi-ezer ||was gathered after him.

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, ^aIf thou wilt save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor; and if the dew ^abe on the fleece only, and it *be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water.

39 And Gideon said unto God, ^aLet not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be ^adry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

Before Christ
1212, or 1246.

§ Heb. place.

* Heb. man.

¶ Lev. i.

Mat. 16. 24.
Gal. 1. 16.
Deut. 4. 1, 2.

Ps. 112. 5.
John 3. 1.
Thus he first reformed religion, and afterwards engaged in war.

John 16. 2.
Acts 26. 9.
Phil. 3. 6.
Prov. 1. 16.
Is. 59. 7.

Exod. 23. 2.
Num. 14. 6.

Ver. 30. Prov. 30. 9. Deut. 17. 2—7. & 13. 1—17. Exod. 20. 3, 4, 23. & 22. 20.

Exod. 23. 2.
Num. 14. 6.

Ver. 30. Prov. 30. 9. Deut. 17. 2—7. & 13. 1—17. Exod. 20. 3, 4, 23. & 22. 20.

Exod. 23. 2.
Num. 14. 6.

Ver. 30. Prov. 30. 9. Deut. 17. 2—7. & 13. 1—17. Exod. 20. 3, 4, 23. & 22. 20.

Exod. 23. 2.
Num. 14. 6.

Ver. 30. Prov. 30. 9. Deut. 17. 2—7. & 13. 1—17. Exod. 20. 3, 4, 23. & 22. 20.

Exod. 23. 2.
Num. 14. 6.

Ver. 30. Prov. 30. 9. Deut. 17. 2—7. & 13. 1—17. Exod. 20. 3, 4, 23. & 22. 20.

Exod. 23. 2.
Num. 14. 6.

Ver. 30. Prov. 30. 9. Deut. 17. 2—7. & 13. 1—17. Exod. 20. 3, 4, 23. & 22. 20.

Exod. 23. 2.
Num. 14. 6.

Ver. 30. Prov. 30. 9. Deut. 17. 2—7. & 13. 1—17. Exod. 20. 3, 4, 23. & 22. 20.

Exod. 23. 2.
Num. 14. 6.

Ver. 30. Prov. 30. 9. Deut. 17. 2—7. & 13. 1—17. Exod. 20. 3, 4, 23. & 22. 20.

Exod. 23. 2.
Num. 14. 6.

Ver. 30. Prov. 30. 9. Deut. 17. 2—7. & 13. 1—17. Exod. 20. 3, 4, 23. & 22. 20.

Before Christ
1212, or 1246.

CHAP. VII.

By converse with God, by conquest of Baal, and by lemying an army, Gideon was prepared for the war. Here, (1) By dismissing the cowards, and such as drank on their knees, his army of thirty-two thousand is, by God's direction, reduced to three hundred; 1—8. (2) By sending Gideon into the camp of the Midianites, to hear the relation of a dream, and his companions interpretation of it, God further encourages his hopes of success; 9—15. (3) By an unarmed attack, Gideon and his few forces throw the Midianites into a terrible panic, in which they kill one another, or flee for their life; 16—22. (4) The disbanded troops, and other Israelites, fall upon the fugitives, and kill two of their kings; 23—25.

^a Ch. 6. 32.

^b Josh. 3. 1. & 6. 12. Eccl. 9. 10. Ps. 119. 60.

^c Trembling. Ch. 6. 3. 33. 1 Sam. 14. 15. & 15. 7.

^d Gen. 12. 6.

^e Zech. 4. 6. 1 Cor. 1. 27. 2 Cor. 10. 4. 5. Deut. 32. 27.

^f Deut. 20. 8. Mat. 16. 21. Rev. 21. 8. & 17. 14.

^g Heb. separate, purify; Mal. 3. 2, 3. 1 Sam. 15. 6, 7. I will give thee a sign who are fit for service.

^h Perhaps lapping marked timidity, and kneeling posture.

ⁱ Ch. 18. 9. 1 Sam. 14. 6. Is. 41. 14—16. Lev. 26. 7. 8. Josh. 23. 10.

^j Lev. 25. 24. ch. 3. 27. ver. 19. It seems they took no arms.

^k 1. 1. 1. 1.

THEN ^aJerubbaal, who is Gideon, and all the people that were with him, ^brose up early, and pitched beside the well of ^cHarod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the ^dvalley.

2 And the LORD said unto Gideon, The people that are with thee are ^etoo many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, ^fWhosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will ^gtry them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, this shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, ^hEvery one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, ⁱBy the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

8 So the people took victuals in their hand, and ^jtheir trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was ^kbeneath him in the valley.

9 ¶ And it came to pass the same night, that the LORD said unto him, ^lArise, get thee down unto the host; for I have delivered it into thine hand.

10 But, if ^mthou fear to go down, go thou with Phurah thy servant down to the host:

11 ⁿAnd thou shalt hear what they say; and afterwards shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the ^oarmed men that were in the host.

12 And ^pthe Midianites, and the Amalekites, and all the children of the east, lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude.

13 And when Gideon was come, behold, ^qthere was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and lo ^ra cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his ^sfellow answered, and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.

15 And it was so, when Gideon heard the telling of the dream, and ^tthe interpretation thereof, that he ^uworshipped, and returned into the host of Israel, and said, ^vArise, for the LORD hath delivered into your hand the host of Midian.

16 ¶ And he divided the three hundred men into three companies; and he put ^wa trumpet in every man's hand, with ^xempty pitchers, and ^ylamps within the pitchers.

17 And he said unto them, ^zLook on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be ^{aa}that as I do so shall ye do.

18 When I blow with the trumpet, I and all that are with me, then ^{ab}blow ye the trumpets also on every side of all the camp, and say, ^{ac}The sword of the LORD, and of Gideon.

19 ¶ So Gideon, and the hundred men that were with him, came unto the outside of the camp ^{ad}in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and ^{ae}brake the pitchers that were in their hands.

20 And the three companies ^{af}blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow

Isa. 41. 13. Gen. 15. 1. Mat. 1. 20.

^l Josh. 1. 5—9. Gen. 46. 2, 3. Is. 43. 1, 2. & 41. 10, 14—16. Heb. 12. 5, 6.

^m Ch. 4. 8, 9. Exod. 4. 10, 14. ⁿ Gen. 24. 14. ver. 13, 14. ch. 6. 36—40.

^o Or ranks by furs. Exod. 13. 15.

^p Ch. 6. 5, 33. & 8. 10. Is. 8. 9, 10. & 48. 19. Ps. 33. 16. & 5. 1. & 118. 10—12.

^q Ch. 6. 15. 1 Cor. 1. 27. Is. 41. 14, 15. ch. 3. 15, 31. & 4. 9, 21.

^r Num. 23. 5. & 24. 10—13. Rev. 12. 16.

^t Heb. the breaking their of.

^u Gen. 24. 26, 27. Exod. 4. 30, 31. Ps. 34. 1, 2.

^v Ch. 4. 14. 2 Cor. 10. 4—6. Josh. 1. 5. 9. 1 Chr. 20. 13. Deut. 31. 1, 6, 7.

^w Heb. trumpets in the hand of all of them.

^x 1. 26. 12. John 15. 5. 2 Cor. 3. 5. & 4. 7. & 10. 4, 5.

^y Or firebrands, or torches. Ch. 9. 48. 1 Cor. 11. 1. Mat. 16. 24.

^z Ver. 20. 1 Sam. 17. 47. 2 Chr. 20. 15, 17.

^{ad} Exod. 14. 24. Rev. 16. 15. 1 Thes. 5. 3. Mat. 24. 42. 44. Prov. 27. 1.

^{ae} Ps. 2. 9. Jer. 13. 13, 14. & 19. 11.

^{af} Josh. 6. 4, 16, 20. 2 Cor. 10. 4, 5. & 4. 7.

REFLECTIONS UPON CHAP. VI.—Neither judgments nor mercies, however often repeated, can restrain revolting and rebellious hearts from the most abominable crimes. But they, who abuse God's common benefits in prodigality and luxury, live often to feel the want of them in hunger and nakedness. What arant cowards men are often made by their own guilty and accusing consciences! And, after all, in the day of distress, there is no hope but in God himself: and, when his service is so reasonable, ingratitude to him, the God of mercy and grace, cannot fail highly to aggravate our transgressions. It is the indispensable duty of ministers to deal plainly and closely with their hearers' consciences, as conviction of sin is an hopeful token of approaching deliverance; and God often chuses that time for delivering us when our case appears most desperate. But how hard is it to reconcile our afflictive experiences with the promises of God to us—to believe either what God has done, or what he will do, when present providences appear just the reverse! Yet God delights to honour such as are humble.

Let not his saints therefore consider their weakness, when felt, as any reason for evading the great work which God puts into their hands. With infinite condescension God gives not only unalterable promises, but even miraculous signs, for the encouragement of his faint-hearted servants. And such as enjoy noted communion with him eagerly desire to prolong the visit, and to testify their grateful regard to him and to his messengers. If God call us to extraordinary work, we must, without delay, and regardless of the will of wicked men, begin reformation at home. Nor, however zealous we have been in the cause of wickedness, must we be ashamed to change our conduct, or to protect the innocent. When God calls men to hard work he can easily furnish them with assistants, even where they could least have been expected. And yet, after all, their unbelieving jealousies render necessary new tokens of God's presence and assistance in it.

Before Christ
1212, or 1246.

Exod. 14. 13.
2 Chr. 20. 17.
Is. 30. 7, 15, &
26. 12.

Prov. 28. 1.
2 Kin. 7. 6, 7.
Exod. 14. 25.

Ps. 83. 9. Is.
9. 4. 1 Sam.
14. 15, 20.
2 Chr. 20. 23.

† Or towards.

† Heb. lip.

1 Kin. 4. 12.
& 19. 16.

Ch. 6. 33. &
7. 3.

Ch. 3. 28. &
8. 1—3. Rom.
15. 30. Phil.
1. 27.

Ch. 3. 28. &
12. 5. Josh.
2. 7.

Perhaps. John
1. 28.

Ps. 83. 11. Is.
10. 26.

Ch. 8. 4. i. e.
the east side
of it.

withal: and they cried, The sword of the LORD, and of Gideon.

21 And they ^dstood every man in his place round about the camp: and ^eall the host ran, and cried, and fled.

22 And the three hundred blew the trumpets: and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah [†]in Zererath, and to the [†]border of ^gAbel-meholah, unto Tabbath.

23 And the ^hmen of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon ⁱsent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and ^ktake before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto ^lBeth-barah and Jordan.

25 And they took ^mtwo princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine press of Zeeb, and pursued Midian; and brought the heads of Oreb and Zeeb to Gideon ⁿon the other side Jordan.

CHAP. VIII.

Contains the sequel of Gideon's history; and relates (1) How prudently he pacified the offended Ephraimites; 1—3. (2) How bravely he pursued the fugitive Midianites; 4, 10—12. (3) How justly he chastised the men of Succoth and Penuel, who insolently abused him, and refused refreshment to his troops; 5—9, 13—17. (4) How honourably he slew the two kings of Midian when his son declined it through fear; 18—21. (5) How modestly he declined the government of the delivered Israelites when it was offered to him; 22, 23. (6) How foolishly he gratified the people in setting up a kind of sacred ephod in his own city, which induced them to idolatry; 24—27. (7) With what honour he died, after forty years of prosperity, and left a numerous family; 28—32. (8) How quickly both he and his God were forgotten by the ungrateful Israelites; 33—35.

AND the men of Ephraim said unto him, ^aWhy hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites? And they did chide with him sharply.

2 And he said unto them, ^bWhat have I done now in comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?

3 ^cGod hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their [†]anger was abated toward him when he had said that.

4 ¶ And Gideon came to Jordan, and passed over, he, and the three hundred men that *were* with him, ^dfaint, yet pursuing *them*.

5 And he said unto the men of ^eSuccoth, Give, I pray you, ^floaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said,

Are the hands of Zeba and Zalmunna now in thine hand, that we should give bread unto thine army?

7 And Gideon said, Therefore, when the LORD hath delivered Zeba and Zalmunna into mine hand, then I will [†]tear [†]your flesh with the thorns of the wilderness and with briers.

8 And he went up thence to ^hPenuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him*.

9 And he spake also unto the men of Penuel, saying, When I ⁱcome again in peace, I will break down this tower.

10 ¶ Now Zeba and Zalmunna *were* in ^lKarkor, and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for ^kthere fell [§]an hundred and twenty thousand men that drew sword.

11 And Gideon went up by the way of them that dwelt in tents on the ^least of Nobah and Jogbehah, and ^msmote the host; for the host was ⁿsecure.

12 And, when Zebah and Zalmunna fled, he pursued after them, and ⁿtook the two kings of Midian, Zebah and Zalmunna, and ^{*}discomfited all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun *was* up,

14 And ^ocaught a young man of the men of Succoth, and inquired of him: and he [†]described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary?

16 And ^phe took the elders of the city, and thorns of the wilderness and briers, and with them he [†]taught the men of Succoth.

17 And he ^qbeat down the tower of Penuel, and slew the ^rmen of the city.

18 ¶ Then said he unto Zebah and Zalmunna, what manner of men *were* *they* whom ye slew at ^sTabor? And they answered, ^tAs thou *art*, so *were* they; each one ^uresembled the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive I would not slay you.

20 And he said unto Jether his first-born, ^vUp, and slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said,

his promise when he lays aside almost every apparent mean of accomplishing it. But reasonable and sympathizing are the consolations of God to his favourites. By the most inconsiderable incidents he can promote and encourage to the greatest exploits. With great ease he can rout and destroy his most presumptuous and numerous enemies, and make them to kill one another, or flee when none pursued, while his people behold his salvation. But it is proper for us to assist the people of God against their enemies, and to mark the distinguished providences of God as a mean of awakening our thankfulness, or confirming our faith on after occasions.

REFLECTIONS UPON CHAP. VII.—When God affords remarkable encouragement his service should be undertaken with the greatest earnestness: and let us remember that God is apt to try his people's faith thoroughly in the progress of their work, who insisted too much in trying him in their entrance on it. When multitudes flock to God's standard, many of them are ordinarily unfit for his service: many never weigh the consequences, and therefore quickly start aside. And such as are enslaved by the fear of men are better out of God's camp than in it; for God will take every means to convince his people that they ought to have no dependence on an arm of flesh. And happy are they who can believe

Before Christ
1212, or 1246.

1 Kin. 20. 11.
1 Sam. 25. 10.
11. ch. 5. 3.
Phil. 2. 21.
Prov.
& 21. 23, 24.
H. b. thresh.

Gen. 32. 30.
1 Kin. 12. 25.
see ver. 6.

Ver. 7. 1 Kin.
22. 27, 23.

A place about
the south-east
border of the
Gadites or
Reubenites.

Ch. 7. 12, 22.
& 20. 2, 15.
46. 2 Sam. 24.
9. 2 Kin. 3. 26.

Or an hundred
and twenty
thousand, every
one drawing a
sword.

Num. 32. 35.
42.

Ch. 18. 27.
1 Sam. 15. 32.
1 Thes. 5. 3.

Ps. 83. 11, 12.
Amos 2. 14.
Rev. 6. 15, 16.

Heb. terrified.

Ch. 1. 24, 25.
1 Sam. 30.
11—15.

Heb. teri.
This chastise-
ment of the
rulers of Suc-
cuth and Pe-
nuel was justly
due to their
haughty, un-
brotherly, and
barbarous
conduct.

Ver. 7. Prov.
10. 13. & 29.
15. & 1. 31. &
12. 13. & 19.
29. & 22. 10.
& 26. 3.

Heb. made to
know.

1 Kin. 12. 25.
ver. 9.

Ver. 14, 16.
2 Sam. 20. 20.
i. e. the elders.

Ch. 4. 6. & 6.
33.

Ps. 12. 2. Jude
16.

Heb. according
to the form, &c.

Josh. 10. 24.
Ps. 149. 9. He
wished to
beaten him,
and inure
him to destroy
the enemies of
God's people.

Before Christ
1212, or 1213.

* Ch. 9. 54.
1 Sam. 31. 3.
Rev. 9. 6.

* Ps. 83. 11. &
149. 9.

§ Ornaments
like the moon.

* 1 Sam. 8. 5.
& 12. 12, John
6. 15.

* 1 Sam. 8. 6, 7.
& 10. 19, &
11. 12, ch. 2.
16. 1 Cor. 7.
20—24. 2 Cor.
1. 24. 1 Pet.
5. 3.

* Exod. 32. 4
& 12. 35. Gen.
24. 22. & 37.
25. & 16. 10.
11. 1 Pet. 3.
3, 4.

* Three thou-
sand one hun-
dred and two
pounds ten
shillings.

† Or sweet
jewels.

* Is. 8. 20. Rom.
10. 2. Gal. 4.
18. Exod. 28.
6—8. 1 Sam.
23. 9, 10. ch.
17. 6, ver. 33.
Deut. 7. 16.
Exod. 23. 33.

* Is. 9. 4. &
10. 26. Ps. 83.
9—12. Is. 41.
14—16.

* Ch. 3. 11, 30.
& 5. 31. see
the note on ch.
3. 11.

* Neh. 5. 14, 15.

* Gen. 46. 26.
Exod. 1. 5. ch.
9. 2. 5.

† Heb. going
out of his thigh.

* Gen. 22. 24.
& 16. 13.

|| Heb. set.

* Gen. 15. 15.
& 23. 8. J. b.
5. 26. Josh. 24.
29, 30.

1172, or 1213.

* Ch. 6. 11.

* Josh. 24. 31.
2 Kn. 12. 2.
ch. 2. 7, 10.
11. 2 Chr. 24.
17, 18.

* Exod. 34. 15.
16. Jer. 3. 9.
Mos. 2. 16.
Jam. 4. 4.

* Ps. 78. 11. &
106. 13. 21.
Jer. 2. 32.
Eccl. 12. 1.

* Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you; the LORD shall rule over you.

24 And Gideon said unto them, I would desire a request of you; that ye would give me every man the earrings of his prey. For they had golden earrings, because they were Ishmaelites.

25 And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the earrings of his prey.

26 And the weight of the golden earrings that he requested was a *thousand and seven hundred shekels of gold; beside ornaments, and †collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks.

27 And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had †threescore and ten sons of his body begotten; for he had many wives.

31 And his concubine, that was in Shechem, she also bare him a son, whose name he called Abimelech.

32 ¶ And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel remem-

bered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither shewed they kindness to the house of Jerubbaal, namely, Gideon, according to all the goodness which he had shewed unto Israel.

CHAP. IX.

Here Israel's ingratitude to God and to Gideon is punished in the tyranny of Abimelech, his bastard. (1) By subtlety, and by the murder of sixty-nine of his father's lawful sons, he intrudes himself into the government at Shechem; 1—6. (2) Jotham, his youngest and only surviving brother, in his parable of the trees setting a king over themselves, foretells the doom of Abimelech and his assistants; 7—21. (3) After three years' mutual enmity and strife arise between him and his Shechemite friends, fomented by Gaal on the one hand, and by Zebul on the other; 22—41. (4) This contention issues in the destruction of the Shechemites, and soon after of Abimelech; 42—57.

AND Abimelech, the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh.

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, He is our brother.

4 And they gave him threescore and ten pieces of silver, out of the house of Baal-berith; wherewith Abimelech hired vain and light persons, which followed him.

5 And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding, yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the house of Millo, and went and made Abimelech king, by the plain of the pillar that was in Shechem.

7 ¶ And, when they told it to Jotham, he went and stood in the top of mount Gerizzim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 The trees went forth on a time to anoint a king over them; and they said

Before Christ
1172, or 1213.

* Ch. 9. 5, 16
—18, 24, 56.
Eccl. 9. 14, 15.

* Ch. 8. 31. Gen.
33. 18. &
xxxiv.

* Ps. 83. 2, 4,
11, 12. Jer. 18.
18. 1 Kin. 12.
28.

* Heb. What is
good, whether,
&c.

* Gen. 29. 14.
2 Sam. 19. 13.
1 Chr. 11. 1.

* Ps. 10. 3.
Prov. 1. 11—
14. & 10. 23.
& 7. 21—23.

† Heb. after.

* Ch. 11. 3.
2 Chr. 13. 7.
Job 30. 8.
Giddy headed
and unsettled.

* 2 Kin. 10. 7.
& 11. 1. 2 Chr.
21. 4. Mat. 2.
51.

* Ver. 20, 22.
2 Sam. 5. 9.
2 Kin. 12. 20.

* 1 Sam. 8. 5,
19, 20. & 10.
24. & 11. 15.
Hos. 8. 4. &
13. 10, 11.

* Or by the oak
of the pillar.
See Josh. 24.
26. 1 Kin. 12.
1, 20, 25.

* Deut. 11. 29.
Josh. 8. 33.
John 4. 20.

* 2 Kin. 14. 9.
By this para-
ble, Jotham
hints, that as
Abimelech, the
basest of the
family, had
thrust himself
into power,
which his wor-
thy father and
brethren refus-
ed, it should
issue in a
plague to him-
self and his
assistants.

REFLECTIONS UPON CHAP. VIII.—Only by pride cometh contention. Evil persons are extremely jealous of their carnal honours, and apt to reckon the just exaltation of every body else an injury done to themselves. It is common for cowards to pretend valour when the danger is over or distant; but humility disposes a man to think meanly of his own works, and to put honour from himself to his neighbour; and meanwhile adds a double lustre to all his gifts, graces, or attainments. Soft words most effectually turn away wrath: nor must we count it strange to be abused by the tongues of those whose lives we have saved at the hazard of our own. Having begun a good work, we must go on with it: notwithstanding the most heavy and unnatural discouragements, perseverance will be infallibly crowned with success. The security of sinners most certainly proves their ruin; and it meets them when and where they thought it was quite over: for men's pride brings them low; and the insolence of their tongues renders them miserable.—It is just and proper for magistrates sharply to correct those who are barbarous or abusive; and men's distress often occasions new discoveries of their guilt. Though hand should join in hand, sinners shall not pass unpunished. If one agent fear, another will dare to execute the vengeance of God upon them. It is much better to be of an humble spirit with the lowly, than to divide the spoil with the proud. Ambition to exalt one's family is ordinarily a ruinous snare. But it is very dangerous for rulers, in church or state, to humour people in matters of religion, or to indulge their carnal ease or honour in

that point. What appears innocent at first may soon become a dangerous snare. Small beginnings of superstition or idolatry lead to still greater abominations: and, when God removes the restraints, men will quickly relapse to their wonted or worse idolatries. It is hard to make base minds grateful, either to God or to their human benefactors; but it is easy to decoy them into one form of wickedness after another.

But in this Hebrew judge let Jesus, the great deliverer, be discerned. His condition on earth was mean and debased; his call to his work express, solemn, seasonable, and necessary; and miraculous the repeated confirmations of it. Being the mighty God, and endowed with the Spirit above measure, he, with burning zeal, offered his sacrifice of himself, overthrew idolatry, and restored the true worship of God, beginning in his own country of Judea. By a few weak and unarmed preachers, sounding the gospel trumpet, and displaying its light and fire from their earthen vessels, he did, and shall, foil Satan, the world, and death, with their innumerable agents. And at the last day, being revealed in flaming fire, and attended with the trump of God, he shall spread terror and ruin among all his opposers. Kindly he invites his brethren of mankind to share in his victories, and to follow after him only to spoil. Meekly he pacifies his proud and unreasonable friends: but the most terrible vengeance he did and will execute upon his despisers of Judah and of Rome, and upon all such as refuse his people or ministers their necessary supplies.

Before Christ
172, or 1213.
Ch. 8. 22.

unto the "olive tree, Reign thou over us.

Lev. 2. 1.
Exod. 29. 2,
7. & 35. 14.
1 Kin. 19. 15.
Ps. 104. 15.
The oil anoint-
ed God's
priests, served
for light in his
tabernacle,
and was used
in meal-offer-
ings; and the
wine cheered
God, as used
in drink-offer-
ings.

9 But the olive tree said unto them, Should I leave my fatness, wherewith by me they "honour God and man, and go to be promoted over the trees?

10 And the trees said to the fig tree, Come thou, *and* reign over us.

11 But the fig tree said unto them, "Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

Heb. goup and
down for other
trees.

12 Then said the trees unto the vine, Come thou, *and* reign over us.

Deut. 17. 20.
& 32. 15.
Nun. 15. 5, 7.
10. Ps. 104.
15. Prov. 31.
6.

13 And the vine said unto them, Should I leave my wine, which "cheereth God and man, and go to be promoted over the trees?

Or thistle.
2 Kin. 14. 9.

14 Then said all the trees unto the "bramble, Come thou, *and* reign over us.

Dan. 4. 12.
Is. 30. 2. 3.
Ezek. 17. 23.
& 31. 6. 17.
Lam. 4. 20.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in "my shadow: and, if not, "let fire come out of the bramble, and devour the cedars of Lebanon.

Ez. k. 19. 14.
Dan. 3. 22.
Exod. 15. 9,
10. ver. 20,
49.
The bramble,
ver. 14.

16 Now therefore, if ye have done truly and sincerely in that ye have made "Abimelech king, and if ye have dealt well with "Jerubbaal and his house, and have done unto him according to the deserving of his hands;

Ver. 8, 10,
12.

17 (For my father fought for you, and "adventured his life far, and delivered you out of the hand of Midian:

Heb. cast his
life. Esth. 4.
16 R m. 16.
4. Rev. 12. 11.
ch. vii. viii. &
12. 5. 1 Sam.
19. 5.

18 And ye "are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made "Abimelech, the son of his maid servant, king over the men of Shechem, because he *is* your brother;)

Ver. 3—5. Ps.
109. 4.
Ch. 8. 31. ver.
6, 14.

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* "rejoice ye in Abimelech, and let him also rejoice in you.

Ps. 28. 4. &
52. 1—6.

20 But, if not, "let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

Ver. 15, 23.
* 7. 22. 2 Chr.
20. 22, 23.
Ps. 28. 4. &
21. 9, 10. &
52. 5. & 120.
3. 4. & 140.
10. 11. Prov.
1. 31. & 13.
21.

21 And Jotham ran away, and fled, and went to "Beer, and dwelt there, for fear of Abimelech his brother.

Josh. 19. 8.
or Num. 21.
16.
1169, or 1210.

22 ¶ When Abimelech had reigned three years over Israel,

Ver. 15. 20.
2 Chr. 10. 15.
& 18. 19, 20.
1 Sam. 16. 14.
Is. 19. 14. &
53. 1. 2 Thes.
2. 11, 12. Mat.
7. 2.

23 Then "God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

1 Sam. 15. 33.
Esth. 9. 25.
Mat. 23. 34.
Rev. 16. 4. &
13. 10.

24 That the "cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother who slew them, and upon the men of Shechem who "aided him in the killing of his brethren.

Heb.
strengtheneth his
hands to kill.

25 And the men of Shechem set "liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

Josh. 8. 4, 12.
ch. 20. 29, 37.
Prov. 1. 11,
12.

26 And Gaal the son of Ebed came with his "brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

before Christ
1169, or 1210.
Kinsmen.
Gen. 13. 8. &
19. 7. It seems
Gaal was a
Canaanite.
Ver. 28.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and "made merry, and went into the "house of their God, and did eat and drink, and "cursed Abimelech.

Ps. 4. 7. Is.
16. 10. Amos
6. 1, 3. 5. 6.
ch. 16. 25. &
18. 20. & 19.
6. 9. 2 Sam.
13. 28.

28 And Gaal the son of Ebed said, "Who is Abimelech, and who is Shechem, that we should serve him? *is not he* the son of Jerubbaal, and Zebul his officer? serve "the men of Hamor the father of Shechem: for why should we serve him?

Ver. 4. ch. 16.
23. Exod. 32.
6, 19.
1 Sam. 17. 43.
Lev. 24. 11.
Prov. 24. 24.
Is. 8. 21.

29 And "would to God this people were under my hand; then would I remove Abimelech. And he said to Abimelech, "Increase thine army, and come out.

Exod. 5. 2.
1 Sam. 25. 10.
1 Kin. 12. 10.
ver. 1, 30, 36,
46.

30 ¶ And, when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was †kindled.

" Descendants.
Gen. 34. 2, 6.
Deut. 5. 29.
2 Sam. 15. 4.
1 Kin. 20. 11.
Rom. 1. 30.
Ps. 10. 3.

31 And he sent messengers unto Abimelech "privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

3 Kin. 14. 8.
& 18. 23. Is.
36. 8, 9.

32 Now therefore "up by night, thou and the people that *is* with thee, and lie in wait in the field:

† Or hot.
Heb. craftily,
or to Tormah.
Ver. 41.

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, when he and the people that *is* with him come out against thee, then mayest thou do to them "as thou shalt find occasion.

Prov. 4. 16.
& 1. 16. Is. 8.
21. Ps. 36. 4.
Rom. 3. 15.
16. Prov. 10.
11—16. ver. 1
34.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

Heb. as thine
hand shall find.
Lev. 25. 28.
1 Sam. 10. 7.
& 25. 8. Eccl.
9. 10.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and "the people that *were* with him, from lying in wait.

One of the
four compa-
nies. Ver. 44.

36 And, when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou "seest the shadow of the mountains as *if they were* men.

Mark 8. 24.
This he speaks
in derision, as
well as in order
to deceive.

37 And Gaal spake again, and said, See there come people down by the †middle of the land, and another company come along by the plain of †Meonenim.

† Heb. navel.

38 Then said Zebul unto him, "Where *is* now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him? *is not* this the people that thou hast despised? go out, I pray now, and fight with them.

† Or the regard-
ers of times,
soothsayers.
" Where is now
your courage
and boasting?
2 Kin. 14. 8—
14. ver. 28, 29.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

§ Waiting for
an opportunity
to surprise
Shechem.

41 And Abimelech §dwelt at Arumah: and "Zebul thrust out Gaal and his bre-

Ver. 30, 28.

Before Christ
1169, or 1210.

thren, that they should not dwell in Shechem.

42 And it came to pass, on the morrow, that the people ^{*}went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and behold the people *were* come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, ^yrushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city, and slew the people that *was* therein, and ^zbeat down the city, and sowed it with salt.

46 ¶ And, when all the men of the tower of Shechem heard *that*, they entered into ^aan hold of the house of the god Berith.

47 And it was told Abimelech that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount ^bZalmon, he and all the people that *were* with him: and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, ^cWhat ye have seen [†]me do, make haste, *and* do as *I have done*.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and ^dput *them* to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ ^eThen went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city; and thither fled all the men and women, and all they of the city; and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman ^fcast a piece of a millstone upon Abimelech's head, and all to break his skull.

54 Then he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, ^gA woman slew

him. And his young man thrust him through, and he died.

55 And, ^hwhen the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ ⁱThus God rendered the wickedness of Abimelech, which he did unto his father, in slaying seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and ^kupon them came the curse of Jotham the son of Jerubbaal.

CHAP. X.

Here we have (1) Israel at peace, at least for a time, under the government of Tola of Issachar, and Jair the Manassite; the last of whom had a numerous family; 1—5. (2) Israel relapsing into idolatry, and punished with eighteen years of terrible oppression by the Ammonites on the east, and the Philistines on the west; 6—9. (3) When the Israelites begin crying to God for relief, he upbraids them with their repeated ingratitude, and refuses to deliver them, but at last appears more favourable; 10—16. (4) While the Ammonites raise an army to ravage the country, the Israelites, animated by God, resolve to oppose them; 17, 18.

AND after Abimelech there ^aarose, to ^{*}†defend Israel, Tola the son of Puah, the son of Dodo. a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose ^{*}Jair, a Gileadite, and judged Israel twenty and two years.

4 ^bAnd he had thirty sons that rode on thirty ass-colts; and they had thirty cities, which are called ^cHavoth-jair unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 And ^dthe children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

7 And ^ethe anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that ^fyear they vexed and ^goppressed the children of Israel eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which *is* in Gilead.

9 ^hMoreover, the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 ¶ ⁱAnd the children of Israel cried unto the LORD, saying, We have sinned

murder, treason, and every other evil work: but insolent boastings of valour, in the fumes of wine, ordinarily issue in cowardice and shame. Nor can they, who are rebels themselves, justly expect fidelity from their associates; for rebellions, even against evil princes, usually issue in the ruin of the traitors. Civil wars are usually the most inhumane, in which the innocent and guilty perish without distinction. But what miseries wicked rulers entail upon their poor subjects! And how terrible is their end at last, when God returns their murder and other wickedness on their heads! When God hath finished his work with them, he debases and destroys them. They die in their sins; and the methods they took to secure their fame do but serve to perpetuate their disgrace. But let us remember that there is no refuge for us amidst all our spiritual enemies, and from the hand of an angry God, but in Christ the Saviour of sinners, and the strong-hold of his chosen people.

Before Christ
1169, or 1210.

^h 1 Kin. 22. 35.
ⁱ 2 Sam. 18. 16.

ⁱ Ver. 24. Ps.
11. 6. Prov. 5.
22. 8. 1. 31. &
13. 21. Rev. 9.
20. 21. & 16.
5. 6. Ps. 9. 12.
16. & 140. 11.
Acts 28. 4.

^k Ver. 15. 20.
Josh. 6. 26.
1 Kin. 16. 34.

^a Ch. 3. 9, 15.
& 4. 6. & 2.
16. 18. Heb. 5.
4.

^{*} Or deliver.
[†] Heb. save.

^{*} Perhaps Jair began to rule on the east of Jordan not long after Tola began to govern on the west of it.

^b Ch. 12. 14. &
5. 10. Prov. 17. 6.

^c Or the villages of Jair. Num. 32. 41.

^d Ch. 2. 11, 12. & 5. 7. & 4. 1. & 6. 1. & 13. 1. 1 Kin. 11. 53. 1 Sam. 5. 2. Ezck. 16. 25. 26. Jer. 2. 13. Perhaps this was not long after Tola and Jair began to judge.

^e Ch. 2. 14, 15. 20. Deut. 32. 16—22. 30. Is. 50. 1. Lev. 26. 24. 25. 1 Sam. 12. 9.

^f Ver. 5. Is. 50. 13. 1 Thes. 5. 3.

^g Heb. crushed.

^h Ch. 5. 13. & 6. 3. 5. 2 Chr. 15. 5. Deut. 28. 65.

ⁱ Ch. 3. 9, 15. & 4. 3. & 6. 6. 1 Sam. 7. 2, 6. & 12. 10. Ps. 106. 44. & 107. 13, 19. 28.

^{*} About their business, or to do honour to Baal-berith their idol.

^y Ver. 15, 20.

^z 1 Kin. 12. 25. Deut. 29. 23. Zeph. 2. 9. Ps. 107. 34. ver. 6. ch. 1. 7. Jam. 2. 13. Sowing a place with salt marked it out for perpetual desolation and barrenness.

^a Ch. 8. 33. ver. 4. 27. Ps. 115. 8. 1 Kin. 18. 26. Is. 28. 15. 2 Kin. 1. 2—4.

^b Ps. 68. 14.

^c Ch. 7. 17, 18. Prov. 1. 11, 12.

[†] Heb. I have done.

^d Ver. 15; 20.

^e 2 Kin. 14. 10. & 15. 16. 2 Sam. 11. 21.

^f Ver. 15, 20. 2 Sam. 11. 21. Jer. 50. 45. & 49. 20. Job 31. 3.

^g Ch. 4. 21. & 5. 26, 27. with 1 Sam. 31. 4. 5. 2 Sam. 17. 23. 1 Kin. 16. 18. Mat. 27. 5.

REFLECTIONS UPON CHAP. IX.—For the transgression of a land, many and base are the princes thereof. Such as have wicked purposes stick at nothing to gain their end; and, being conscious of their own bad designs, are apt to suspect, or at least accuse, others who are innocent of the same ill intentions; and instruments are never wanting to assist in the most bloody and ruinous conduct. —Proud and evil men push after that elevation which wise and humble persons shun: nor is any one more overbearing and insolent than a low mind raised above his station. Such as enter into rule as foxes in craft often rule like lions in cruelty, and die like dogs in disgrace. Accomplices in wickedness readily become plagues and murderers to one another: and none are nearer to ruin than those upon whom fair warnings are lost. When kingdoms are once disjointed, one base villain readily sets up against another, and traitors mutually distrust and betray each other. When men are intoxicated with wine they are fit for

Before Christ
1146, or 1165.

Ch. 2. 1—3.
& iii. iv. vii.
Exod. vii—
xiv. 1 Sam. 12.
7—11. Neh. 9.
26—30.
Ezek. 20. 5—
23.

Dent. 32. 15.
Jer. 2. 13. &
18. 7. 8. Jon.
3. 4. & 2. 4.

Dent. 32. 37.
58. 1 Kin. 18.
27. 28. 2 Kin.
3. 13. Jer. 2.
28. Prov. 1.
24—32.

Jon. 2. 4.
Job 33. 27. &
34. 31. 32.
Jer. 3. 13.
1 Sam. 3. 18.
2 Sam. 10. 12.
& 15. 26. &
24. 10. 14.
Luke 13. 8. 9.

Heb. is good
in thine eyes.

2 Chr. 7. 14.
Hos. 14. 1—3.
8.

Heb. gods of
strangers.

Is. 63. 9—14.
Hos. 11. 8.
Zech. 2. 8.
Joel 2. 13. Ps.
106. 45. &
135. 14. Deut.
32. 36. Jer.
31. 20. Lam.
3. 32.

Heb. was
shortened.

Heb. cried
together.

Gen. 31. 49.
ch. 11. 11, 29,
34. Josh. 11.
3. 8.

Ch. 11. 5—8.
Deut. 20. 5, 6.
Ps. 44. 14, 15.
Is. 54. 12. &
3. 6, 7. 2 Sam.
5. 8. Josh. 15.
16. 1 Sam. 17.
25, 26.

Heb. 11. 32.
ch. 3. 10.
Gen. 31. 25,
48. 2 Kin. 5. 1.
Heb. a two-
man, an harlot.

Gen. 21. 10.
ver. 7. Deut.
23. 2.

Prov. 2. 16. &
5. 19. i. e. a
whore.

Heb. from the
face.

2 Sam. 10. 6.

Ch. 9. 4.
1 Sam. 22. 2.

Heb. after
days. Ch. 10.
8.

Ch. 10. 9—
14. Prov. 24.
10.

against thee, both because we have for-
saken our God, and also served Baalim.

11 And the LORD said unto the chil-
dren of Israel, *Did not I deliver you from*
the Egyptians, and from the Amorites,
from the children of Ammon, and from
the Philistines?

12 The Zidonians also, and the Ama-
lekites, and the Maonites, did oppress
you; and ye cried to me, and I delivered
you out of their hand.

13 Yet ye have forsaken me, and
served other gods; wherefore I will deli-
ver you no more.

14 Go and cry unto the gods which
ye have chosen; let them deliver you in
the time of your tribulation.

15 ¶ And the children of Israel said
unto the LORD, We have sinned: do
thou unto us whatsoever seemeth good
unto thee; deliver us only, we pray thee,
this day.

16 And they put away the strange
gods from among them, and served the
LORD: and his soul was grieved for
the misery of Israel.

17 ¶ Then the children of Ammon were
gathered together, and encamped in
Gilead. And the children of Israel assem-
bled themselves together, and encamped
in Mizpeh.

18 And the people and princes of Gi-
lead said one to another, What man is
he that will begin to fight against the chil-
dren of Ammon? he shall be head over
all the inhabitants of Gilead.

CHAP. XI.

Here (1) Jephthah, the once-expelled son of an harlot, is elected
by his brethren of Gilead to head them against the Ammonites;
and he, with solemn prayer, accepts the charge; 1—11.
(2) By repeated remonstrances to the king of the Ammonites, he
unsuccessfully attempts to compose matters without bloodshed;
12—28. (3) He enters on the war with a solemn but rash vow;
he prosecutes it with bravery, and finishes it in a glorious vic-
tory; 29—33. (4) After his return from conquest his vow
greatly distresses him, and issues in the sacrificing of his daugh-
ter; 34—40.

NOW Jephthah the Gileadite was a
mighty man of valour, and he was
the son of an harlot: and Gilead begat
Jephthah.

2 And Gilead's wife bare him sons;
and his wife's sons grew up, and they
thrust out Jephthah, and said unto him,
Thou shalt not inherit in our father's
house, for thou art the son of a strange
woman.

3 Then Jephthah fled from his bre-
thren, and dwelt in the land of Tob:
and there were gathered vain men to
Jephthah, and went out with him.

4 ¶ And it came to pass, in process
of time, that the children of Ammon
made war against Israel.

5 And it was so that, when the chil-
dren of Ammon made war against Israel,
the elders of Gilead went to fetch Jeph-
thah out of the land of Tob:

6 And they said unto Jephthah, Come,
and be our captain, that we may fight
with the children of Ammon.

7 And Jephthah said unto the elders of
Gilead, Did not ye hate me, and expel
me out of my father's house? and why
are ye come unto me now when ye are
in distress?

8 And the elders of Gilead said unto
Jephthah, Therefore we turn again to
thee now, that thou mayest go with us,
and fight against the children of Ammon,
and be our head over all the inhabitants
of Gilead.

9 And Jephthah said unto the elders
of Gilead, If ye bring me home again
to fight against the children of Ammon,
and the LORD deliver them before me,
shall I be your head?

10 And the elders of Gilead said unto
Jephthah, The LORD be witness be-
tween us, if we do not so according to
thy words.

11 Then Jephthah went with the elders
of Gilead, and the people made him head
and captain over them: and Jephthah
uttered all his words before the LORD
in Mizpeh.

12 ¶ And Jephthah sent messengers
unto the king of the children of Ammon,
saying, What hast thou to do with me,
that thou art come against me to fight in
my land?

13 And the king of the children of Am-
mon answered unto the messengers of
Jephthah, Because Israel took away my
land when they came up out of Egypt,
from Arnon even unto Jabbok, and unto
Jordan: now therefore restore those lands
again peaceably.

14 And Jephthah sent messengers
again unto the king of the children of
Ammon:

15 And said unto him, Thus saith
Jephthah, Israel took not away the land
of Moab, nor the land of the children of
Ammon:

16 But when Israel came up from
Egypt, and walked through the wil-
derness unto the Red sea, and came to
Kadesh;

17 Then Israel sent messengers unto
the king of Edom, saying, Let me, I
pray thee, pass through thy land: but the
king of Edom would not hearken thereto.
And in like manner they sent unto the
king of Moab: but he would not consent.
And Israel abode in Kadesh.

18 Then they went along through
the wilderness, and compassed the land
of Edom, and the land of Moab, and
came by the east side of the land of
Moab, and pitched on the other side of
Arnon, but came not within the border
of Moab: for Arnon was the border of
Moab.

19 And Israel sent messengers unto

Gen. 37. 27.
& 45. 4. ver.
Prov. 17.
17.

Luke 17. 3.
ver. 18. Exod.
8. 8, 28. & 9.
28. & 10. 17.
1 Kin. 13. 6.

Num. 32. 29
—22. Gen. 24.
5.

Heb. be the
bearer between
us. Deut. 1.
16. 1 Kin. 3.
11. Gen. 16. 5.
1 Sam. 24. 12.
Gen. 31. 53.

Ver. 7, 9.
ch. 10. 17.
1 Sam. 11. 14,
15.

Prov. 25. 8, 9.
Num. 21. 21.
& 20. 14.
Deut. 20. 10,
13.

Ps. 27. 12.
Prov. 19. 3, 9.
Num. 21. 26
—30.

Ps. 120. 7.
Rom. 12. 18.
Heb. 12. 14.
Mark 9. 50.

Deut. 2. 9, 19.
Neh. 6. 8.
Acts 24. 12.

Exod. xii—
six. Num. x—
xx. & 33. 3—
36.

Num. 20. 14
—21. Deut. 2.
4—8, 29.

Num. 20. 1,
16.

Num. 20. 22.
& 21. 10, 12,
13. & 33. 57
—44.

Num. 21. 13.
& 22. 36.

Num. 21. 21
—25. Deut. 2.
26—37. & 3.
1—17. Jo h.
13. 8—32.

REFLECTIONS UPON CHAP. X.—God can easily heap wealth on families, or
render them happy with a moderate share: and it is a great mercy to a country
when God raises up one impartial administrator of justice after another. Those
whose hearts were never changed, soon relapse into the very sins for which they
had often severely smarted, and even become more and more wicked: and, when
under the rods of wrath are quickly contemned, God will, in justice or in love,
apply his double strokes;—strokes on every hand! But if at last they bring us
a kindly sense of sin, and cordial crying to God, we must esteem them
amongst his greatest mercies; and, though sharp the trial, and God refuse to

hear our distresses, yet let not the soul that is even frowned out of doors despair.
If he makes us plead guilty at his bar, renounce our idols, and submit to his
mercy, there is hope in our end. His fatherly heart is touched with our wretched-
ness, and ready to receive the returning prodigals. He is loath to give up his
people to utter destruction: and, when he restores his favourable smiles, they
powerfully animate our hearts against every foe. But it is of great importance,
in our spiritual warfare, to have proper leaders and directors; and especially that
we cleave close to Christ, the great Captain of his people.

Before Christ
1146, or 1165.

Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land unto my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed ^aall the coasts of the Amorites, from ^{*}Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldst thou possess it?

24 Wilt not thou possess that which ^aChemosh thy god giveth thee to possess? So ^bwhomsoever the LORD our God shall drive out from before us, them will we possess.

25 ^cAnd now *art* thou any thing better than Balak the son of Zippor king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, ^dthree hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou dost me wrong to war against me: ^ethe LORD the Judge be judge this day between the children of Israel and the children of Ammon.

28 ^fHowbeit, the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then ^gthe spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over ^hMizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah ⁱvowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that ^jwhatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, ^kand I will offer it up for a burnt-offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them;

and the LORD delivered them into his hands.

33 And he smote them from ^lAroer even till thou come to Minnith, *even* twenty cities, and unto [†]the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to Mizpeh unto his house; and, behold, ^mhis daughter came out to meet him with timbrels and with dances; and she *was* his only child; [†]beside her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he rent ⁿhis clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me; ^ofor I have opened my mouth unto the LORD, and I cannot go back.

36 And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and ^pbewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass, at the end of two months, that she returned unto her father, who ^qdid with her *according* to his vow which he had vowed: and she knew no man.

40 And it was a ^rcustom in Israel, *that* the daughters of Israel went ^syearly ^{*}to lament the daughter of Jephthah the Gileadite four days in a year.

CHAP. XII.

Here (1) Jephthah severely punishes the quarrelsome Ephraimites for their threatening and abusive language to him and his troops; 1-6. (2) Perhaps heart-broken for his daughter's death, he soon after dies; 7. (3) Ibzan, Elon, and Abdon, judge Israel; and the first and last have numerous families; 8-15.

AND the men of Ephraim ^agathered themselves together, and went northward; and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, ^bI and my people were at a great strife with the children of Ammon; and, when I

God for success in it. For it is reasonable that such as delight in war should be ruined by it. Unjust men are ready to insist upon the most antiquated claims; and, however many practise injustice, few choose to be reckoned unjust. But when the Lord hath given us any thing by special grant, we may insist upon the possession of it. To receive it from him, use it to his glory, keep it for his sake, and return it to him when he calls for it, is part of the duty which we owe to him. What care ought to be taken in contracting a solemn vow, that it may never prove a snare to our soul! And, having engaged to any thing lawful, we must in no wise go back. But it is mournful when parents by their rashness involve their obedient children in sin, in misery, or in death; and kind and comforting to make the joys and griefs of our neighbours our own. In this world, how is our wine mixed with water; our triumphs with distress; our joys with grief! Let these things make me long for the better country above.

^a Dent. 2. 36, 37. & 3. 1-17. Num. 32. 33-41. Josh. 13. 8-32. Gen. 32. 22.

^b From Arnon on the south to Jabbok on the north, and from the Arabian desert on the east to Jordan on the west.

^c Num. 21. 29. 1 Kin. 11. 7. 2 Kin. 23. 13. Jer. 48. 13.

^d Gen. 15. 18-21. Num. 21. 21-35. Josh. 12. 1-24. Ps. 44. 2, 3. & 78. 55. Jude 3.

^e Num. 22. 2. Dent. 23. 4. Josh. 24. 9. Mic. 6. 5.

^f Josh. 11. 18. & 23. 1. with ch. 3. 11, 30. & 5. 31. & 8. 28. & 9. 22. & 10. 2, 3, 8. i. e. between 1452 and 1153.

^g Gen. 18. 25. Ps. 50. 6. 1 Sam. 24. 12. Gen. 31. 53. & 16. 5.

^h Prov. 21. 29. & 16. 18. Ps. 120. 7. & 68. 50. 2 Thes. 3. 2.

ⁱ Ch. 3. 10. & 6. 34. 1 Chr. 12. 18. Heb. 11. 32.

^j See Ch. 10. 17.

^k Gen. 28. 20. Ps. 76. 11. Num. xxx. Eccl. 5. 1, 2. Gal. 4. 18.

^l Heb. that which cometh forth, which shall come forth.

^m It might be rendered, or I will offer it up.

ⁿ See Lev. 27. 11. Is. 66. 3. Deut. 23. 18.

before Christ
1146, or 1165.

^o Num. 32. 34. Dent. 2. 36. & 3. 12. Is. 17. 2. Ezek. 27. 17.

^p Or Abel.

^q Exod. 15. 20. 1 Sam. 18. 6. Ps. 68. 25.

^r Heb. of himself.

^s Gen. 37. 29, 34. & 44. 13. Num. 14. 6. 2 Sam. 3. 21. 1 Kin. 21. 27. 2 Kin. 19. 1. Esth. 4. 1. Acts 14. 14. Job 1. 20. Ezra 9. 5.

^t Lev. 27. 28. 29. Ps. 15. 4. Num. 30. 4, 5. Eccl. 5. 2. Ps. 119. 106.

^u 1 Sam. 1. 6. Luke 1. 25. It was a reproach in Israel for a woman to die childless.

^v Ver. 31. Lev. 27. 28, 29. Is. 66. 3. There is too much reason to believe that he really offered her in sacrifice.

^w Or ordinance.

^x Heb. from year to year.

^y Or to talk with, i. e. to celebrate her praises, and bewail her untimely end.

^z Heb. were called. Ch. 8. 1. Eccl. 4. 4. Ps. 109. 4. John 10. 32. Prov. 18. 5, 6, 7. & 21. 23, 24. Jam. 3. 6, 8.

^{aa} Ch. 11. 12-33.

REFLECTIONS UPON CHAP. XI.—The indulgers of lawless lust ordinarily entail both misery and shame upon the unhappy fruit of their guilty amours. But it is unreasonable for us to reproach a man with the unhappiness of his birth, when his practice deserves a more honourable relation. God often first debases those whom he intends to exalt, and marks men's sins, not only in their distress, but also in the means of their deliverance. Whorish Israel must be now delivered and governed by the bastard son of an harlot, lately an exile: but no man ought to be trampled on, or despised; we may need his help ere we die. And if we have injured any, it is proper to entreat their pardon as quickly as possible. No injuries should render us implacable. Agreements ought to be very explicit and distinct; and, if important, ought to be ratified with solemn prayer. Before entrance on war, the most solemn acknowledgments should be made to God, and repeated endeavours peaceably to compose every difference; that so, if war cannot be avoided, we may prosecute it with a good conscience, and depend on

Before Christ
1146, or 1165.

called you, ye delivered me not out of their hands.

Ch. 9. 17.
1 Sam. 19. 5.
& 28. 21. Job
13. 14. Ps. 119.
109. Rom. 16.
4. Rev. 12. 11.

3 And, when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day to fight against me?

Ch. 11. 10.
Deut. 4. 47,
48.

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites and among the Manassites.

Neh. 4. 4.
1 Sam. 25. 10.
Prov. 15. 1. &
12. 15. Ye are
the very scum
and refuse of
these two
tribes.

5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites who were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay;

Mat. 26. 73.
Mark 14. 70.
Mat. 12. 36.
37. Ps. 64. 8.

6 Then said they unto him, Say now, Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

Prov. 18. 19.
& 12. 15. &
29. 23. & 17.
20. Eccl. 10.
12.

7 ¶ And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

cir. 1140,
or 1159.

8 ¶ And after him Ibzan of Bethlehem judged Israel.

Gen. 35. 19.
Mic. 5. 2.
Mat. 2. 1.

9 And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

Ch. 10. 4.
ver. 13.

10 Then died Ibzan, and was buried at Beth-lehem.

133, or 1152.

11 ¶ And after him Elon a Zebulonite judged Israel; and he judged Israel ten years.

123, or 1147.

12 And Elon the Zebulonite died, and was buried in Ajalon in the country of Zebulon.

13 ¶ And after him Abdon the son of Hillel a Pirathonite judged Israel.

1. b. sons' sons.
Prov. 17. 6.
Ch. 10. 4. &
10.

14 And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight years.

115, or 1134.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

Gen. 14. 7.
Exod. 57. 8.
Sam. 15. 7.

CHAP. XIII.

Here, (1) Israel having again relapsed into idolatry, and thereby fallen under forty years' oppression of the Philistines, the birth of Samson, a partial deliverer, is foretold to his mother; and he is devoted of God to be a perpetual Nazarite; 1—5. (2) Informed hereof by his wife, Manoah supplicates a second visit of the divine Messenger, for confirming his former declaration, and directing how to educate the child; 6—8. (3) God grants them both a visit; repeats his former directions relative to Nazariteship; is kindly entertained; refuses to declare his name; but, by his inflaming their sacrifice, and ascending to heaven, shews

REFLECTIONS UPON CHAP. XII.—Quarrels between brethren are often the most bitter and violent; for the most causeless wrath is the most outrageous and cruel. The most spotless characters are the fairest marks for envy; and the most signal services often expose men to the most virulent abuse of those whom they have saved from misery. But disregard of a calm self-vindication frequently forces the injured to harder measures. How mischievous is an insolent abusive tongue! It sets on fire the whole course of nature, and is set on fire of ill, and often issues in the ruin of the proprietor. They, who are most in fault, would often save themselves by being clamorous against the innocent: at the greatest boasters are usually the greatest cowards. Both God and men

himself to be angel, i. e. the Angel JEHOVAH; 9—20. (4) His appearance makes a deep and awful impression upon Manoah and his wife; 21—23. (5) Samson is born, and at times is favoured with uncommon influences of the Spirit of God; 24, 25.

Before Christ
1135, or 1155.

AND the children of Israel* did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.

* Heb. added to commit, &c. Perhaps this servitude under the Philistines commenced about the tenth year of that under the Ammonites, ch. 10. 8 or under Ibbzan, ch. 12. 9.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

* Ch. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 10. 6. 1 Sam. 12. 9.

3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not; but thou shalt conceive and bear a son.

* Ch. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 10. 6. 1 Sam. 12. 9.

4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing:

* Gen. 16. 1. & 25. 21. & 29. 31. 1 Sam. 1. 7. Luke 1. 7.

5 For, lo, thou shalt conceive and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

* Christ. Ch. 2. 1. & 6. 11. Gen. 17. 16. & 18. 10. Is. 63. 9. Luke 1. 13, 31.

6 ¶ Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name:

* Gen. 17. 16. & 25. 23. & 30. 22. 1 Sam. 1. 20. Luke 1. 13, 31.

7 But he said unto me, Behold, thou shalt conceive and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.

* Num. 6. 2, 3. Ch. 16. 17. Num. 6. 5. 1 Sam. 1. 11. Luke 1. 15. Lam. 4. 7. Amos 2. 11, 12.

8 ¶ Then Manoah entreated the LORD, and said, O my LORD, Let the man of God whom thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

* With 1 Sam. 7. 13. 2 Sam. 8. 1. Mat. 1. 21.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her.

* Deut. 33. 1. 1 Kin. 17. 18. 2 Kin. 4. 9. Josh. 14. 6. 1 Tim. 6. 11.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me that came unto me the other day.

* i. e. as she conceived, a holy prophet; but it was the angel Jehovah or Christ.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am.

* Ps. 65. 2. Mat. 7. 7—11.

12 And Manoah said, Now let thy words come to pass: How shall we order the child, and how shall we do unto him?

* Eccl. 9. 10. & 4. 10. John 1. 42. & 4. 29.

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

* Gen. 19. 19. Prov. 4. 4. & 22. 6. Eph. 6. 4.

14 She may not eat of any thing that

* Heb. What shall be the manner of the, &c.

* Or what shall he do?

* Heb. what shall be his work?

* Ver. 4. Num. vi. Lev. xi. Deut. 12. 32. Mat. 28. 20.

take pleasure in abasing the proud. These Ephraimites had gloried in their tribe; now they deny it. Lately they went over Jordan to burn Jephthah's house upon him; now they sneak homeward, and are cut off from their own. Lately they reviled the Gileadites as fugitives; now, from an infirmity peculiar to their own country, they are discerned, and slain in their flight.—God sometimes calls men to an office without putting any remarkable work in their hand; and the days of the saints' honour or life are often but few and evil. Death's shafts fly thick—let us therefore so number our days as to apply our hearts unto wisdom.

Before Christ
1135, or 1155.

cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing : all that I commanded her let her observe.

Ch. 6. 18, 19.
Gen. 18. 5.
Luke 24. 30,
51, 41—43.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee until we shall have made ready a kid for thee.

Ch. 6. 26.
ver. 23. Heb.
11. 6. Lev. i.

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread : and, if thou wilt offer a burnt-offering, thou must offer it unto the LORD. For Manoah knew not that he was an angel of the LORD.

1 Sam. 9. 8.
1 Kin. 14. 3.

17 And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour ?

Gen. 32. 29.
Is. 9. 6.

18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret ?

Or wonderful.

Ch. 6. 26.
1 Sam. 7. 9.
1 Kin. 18. 30.
—38.

19 So Manoah took a kid with a meat-offering, and offered it upon a rock unto the LORD : and the angel did wondrously ; and Manoah and his wife looked on.

Josh. 5. 13.
ch. 6. 21.
1 Kin. 18. 38.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.

See ch. 6. 21.
1 Kin. 2. 11.
Ps. 47. 5.
Heb. 1. 3.
Rev. 8. 3, 4.

21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the LORD.

Gen. 17. 3.
Mat. 17. 6.
Ezek. 1. 28.
Dan. 10. 9.

22 And Manoah said unto his wife, We shall surely die, because we have seen God.

Exod. 33. 20.
Deut. 3. 26.
ch. 6. 22.

23 But his wife said unto him, If the LORD were pleased to kill us he would not have received a burnt-offering and a meat offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these.

1 Cor. 12. 21.
2 Kin. 5. 13.
Gen. 4. 4, 5.
Ps. 86. 17.

24 ¶ And the woman bare a son, and called his name Samson. And the child grew, and the LORD blessed him.

Ps. 25. 14.
Prov. 3. 32.
John 14. 22.

25 And the spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

Serving like the sun.

1 Sam. 3. 19.
Luke 2. 52.

Ch. 3. 10. &
6. 34. & 11.
29. John 3. 34.

Ch. 18. 12. &
16. 31. & 18.
2. 11. Josh.
19. 41. & 15.
33.

CHAP. XIV.

Here we have (1) Samson's courtship of a daughter of the Philistines, and marriage of her with his parents' consent ; 1—5, 7, 8. (2) His conquest of a roaring lion, and the prize of honey which he afterwards found in the carcase ; 5, 6, 8, 9. (3) The riddle he proposed to his Philistine companions at the marriage-feast, which was explained by the treachery of his wife ; 10—18. (4) To pay the prize for expounding the riddle, and to punish his wife's treachery, he kills thirty Philistines, and breaks off his new alliance ; 19, 20.

Gen. 38. 12—
14. Josh. 15.
57. & 19. 43.
Gen. 6. 2. &
34. 2.

AND Samson went down to Timnath, and saw a woman in Tim-

REFLECTIONS UPON CHAP. XIII.—Where there is the greatest danger and the least prospect of relief, it often comes. Mercies, long waited for are rendered remarkably valuable, for the encouragement of others to wait on the Lord. And, to support the sinking spirits of his people, God often issues promises of salvation long before they are fulfilled. Those, whom God honours to be deliverers of churches and nations, ought to be remarkably holy themselves, and devoted to the service of God. Parents ought to beware of infecting their children with any thing of fleshly lusts ; and married persons ought to communicate their spiritual experiences one to another.—Divine instructions animate our desire after further fellowship with God : and how ready is God to satisfy such longing desires ! Such as enjoy real communion with him wish all their relations to share of it. And such as know the real importance of children will be earnestly desirous of God's direction and assistance in their education, for his honour. Mercies are mercies indeed only when they are rightly managed. But so treacherous

Before Christ
1135, or 1155.

nath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines ; now therefore get her for me to wife.

Gen. 21. 21.
& 24. 3—5. &
28. 1, 2.

3 Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines ? And Samson said unto his father, Get her for me, for she pleaseth me well.

Gen. 13. 8. &
24. 27. i. e.
k n-men.

Ch. 13. 18.
Gen. 34. 14.
1 Sam. 14. 6.
& 17. 26. 30.
Exod. 34. 12.
Deut. 7. 2.

4 But his father and his mother knew not that it was of the LORD that he sought an occasion against the Philistines : for at that time the Philistines had dominion over Israel.

Heb. she is
right in mine
eyes.

2 Chr. 10. 15.
& 22. 7. & 25.
20. Ps. 115. 3.
Exod. 3. 22.

Ch. 10. 7. &
13. 1. & 15.
11.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath : and, behold, a young lion roared against him.

Heb. in meet-
ing him. This
was an em-
blem of the
Philistines and
the devil.

Ch. 3. 10. &
11. 29. 1 Sam.
11. 6.

6 And the spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand : but he told not his father or his mother what he had done.

1 Sam. 17. 34.
with ch. 15. 8,
15. & 16. 30.
1 John 3. 8.
Col. 2. 15.
Zech. 4. 6.

Is. 42. 2.
Mat. 11. 29.

7 And he went down, and talked with the woman ; and she pleased Samson well.

8 ¶ And after a time he returned to take her, and he turned aside to see the carcase of the lion : and, behold, there was a swarm of bees and honey in the carcase of the lion.

Mat. 1. 20.
Gen. 29. 21.

What com-
fort to Christ
and his peo-
ple, and what
honour to his
father, is in
his victory
over sin, Sa-
tan, death, and
hell !

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat : but he told not them that he had taken the honey out of the carcase of the lion.

Mat. 1. 20.
Gen. 29. 21.

10 ¶ So his father went down unto the woman, and Samson made there a feast ; for so used the young men to do.

Gen. 29. 22.
John 2. 1—9.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

1 Sam. 10. 29.
& 16. 6.

1 Sam. 18. 20.
21. Mat. 9. 15.

12 ¶ And Samson said unto them, I will now put forth a riddle unto you : if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments :

1 Kin. 10. 1.
Ezek. 17. 2.
Mat. 13. 11.
ver. 13, 16.

Gen. 29. 27.
ver. 17.
Or shirts.

13 But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

Gen. 45. 22.
2 Kin. 5. 22.

John 6. 51—
56. 2 Cor. 4.
17.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they

1 Cor. 2. 14.
15. Mat. 13.
11. John 6. 33
—60.

are our memories and hearts, that we need line upon line, and precept upon precept ; and to have always at hand a loving and careful remembrancer. Gratitude to God, and to his ministers for his sake, is highly agreeable : but let us never tempt the one nor the other with our curious enquiries. What God conceals we may be holy without the knowledge of : and, if we ask in prayer what is not for our real advantage, it is a great mercy to have our suit denied. But how animating is it to behold an ascending Redeemer carrying our hearts and services, all inflamed with his love, along with him ! Let not his saints through unbelief be afraid of their signal mercies, or afraid to die in the Lord ; but ever put a just and favourable construction on the providences of God, and ever look to Jesus's sacrifice as the great foundation of their hopes and comforts. God's promises shall most certainly be fulfilled. And how pleasant to observe the early impressions of God's Spirit upon our children !

Before Christ
1115, or 1135.

could not in three days expound the riddle.

15 And it came to pass, on the seventh day, that they said unto Samson's wife, ^uEntice thy husband, that he may declare unto us the riddle, ^{*}lest we burn thee and thy father's house with fire: have ye called us [§]to take that we have? *is it not so?*

16 And Samson's wife ^vwept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him ^{*}the seven days, while their feast lasted: and it came to pass on the seventh day that he told her, because she lay sore upon him: and ^zshe told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day, before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not plowed with my ^aheifer, ye had not found out my riddle.

19 ¶ ^bAnd the spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their [†]spoil, and gave change of garments unto them which expounded the riddle. And his ^canger was kindled, and he went up to his father's house.

20 But Samson's wife was *given* to his companion, whom he had used as his ^dfriend.

Before Christ
1115, or 1135.

hundred foxes, and took [‡]firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And, when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks and also the standing corn, with the vineyards *and* olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and [§]burnt her and her father with fire.

7 ¶ And Samson said unto them, ^bThough ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them ⁱhip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in ^kLehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, ⁱTo bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah ^{*}went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* ^mrulers over us? what is this *that* thou hast done unto us? And he said unto them, As they did unto me so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may ⁿdeliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me that ye will not ^ofall upon me yourselves.

13 And they spake unto him, saying, No; but we will ^pbind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ And when he came unto Lehi the ^qPhilistines shouted against him: and the ^rspirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands [†]loosed from off his hands.

15 And he found a [‡]new jaw-bone of an ass, and put forth his hand and took it, and ^sslew a thousand men *there* with.

16 And Samson said, With the jaw-bone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast

CHAP. XV.

By courting an alliance with the Philistines, Samson had sought occasions against them. Here he finds several. (1) From the perfidiousness of his wife and her father, he takes occasion to burn their standing corn with foxes and firebrands; 1-5. (2) From the Philistines' punishment of his wife and her father, he takes occasion to kill multitudes of them, perhaps with his feet; 6-8. (3) From the unnatural delivery of him by his countrymen to the Philistines, he takes occasion to slay a thousand of the latter with the jaw-bone of an ass; 9-17. (4) To correct his pride, God distresses him with thirst; and then, at his request, miraculously supplies him with water; 18-20.

BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with ^aa kid; and he said, I will ^bgo in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, ^cI verily thought that thou hadst utterly hated her, therefore ^dI gave her to thy companion; *is not* her younger sister fairer than she? ^{*}take her, I pray thee, in stead of her.

3 ¶ And Samson said concerning them, ^eNow shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught ^fthree

REFLECTIONS UPON CHAP. XIV.—It is dangerous to be guided by the eye in the choice of our marriage companions: but it is needful and proper to submit ourselves to the authority of parents, who are over us in the Lord, as their property and parts of themselves. And nothing ought they to object to so urgently, as to children's marrying with such as seem irreligious. God often indeed carries on his great purposes by means which cannot be justified in us; for when people are wandering out of God's way they have reason to expect dangers, and even devils, to meet with and oppose them. It is glorious when great exploits are attended with great humility; and highly becoming when persons keep up

an affecting remembrance of what God has done for them, and cheerfully allow their parents a share of what they acquire by their labour. And it is prudent to amuse ourselves and others at cheerful entertainments with something instructive and useful. God often brings the sweetest mercies out of the severest trials: but the treacherous pretences of affection speedily issue in dislike and mischief. Secrets, once trusted out of our own breasts, seldom continue long such. Rash marriages often issue in sudden separations: and if women's affections once stray from their husbands, their persons will soon follow. Nor are any more apt to defile the bed than false pretenders to friendship.

Before Christ
1110, or 1130.

That is, the
lifting up, or
casting away of
the jaw-bone.

Ch. 8. 5.
2 Cor. 4. 8, 9.
John 19. 28.
Ps. 22. 14.

Ps. 3. 7, 8. &
18. 50—44.

Heb. 11. 32.
1 Sam. 17. 36.
2 Sam. 1. 20.
Mat. 14. 30,
31.

Lehi. Ver. 17.
It is the name
of the place.

That is, the
well of him
that cried. As
Sam. 16. 15. &
22. 14. & 28.
19. & 35. 15.
Ps. 54. 6. &
120. 1.

Ch. 13. 5. &
16. 31. & 11.
7.

away the jaw-bone out of his hand, and called that place || Ramath-lehi.

18 ¶ And he was 'sore athirst, and called on the LORD, and said, "Thou hast given this great deliverance into the hand of thy servant: and now * shall I die for thirst, and fall into the hand of the uncircumcised?"

19 But God clave an hollow place that was in 'the jaw, and there came water thereout; and when he had drunk his spirit came again, and he revived: wherefore he called the name thereof 'Enhakore, which is in Lehi unto this day.

20 And he 'judged Israel in the days of the Philistines twenty years.

CHAP. XVI.

Here we have (1) Samson almost ruined by an harlot in Gaza, had not God enabled him to carry off the gates of their city; 1—3. (2) Betrayed by his lusts to another harlot near Sorek, who betrays him to the Philistines, and robs him of his strength, by cutting off his consecrated hair; 4—20. (3) The Philistines put out his eyes; imprison and enslave him; and, at their solemn festival, expose him as a spectacle for diversion; 21—25. (4) By pulling down the theatre upon them, he avenges himself, and dies along with a multitude of them, and is buried by his friends; 26—31.

Ch. 15. 1.
Gen. 38. 16,
18. Ezra 9. 1,
2.

Gen. 10. 19.
Josh. 15. 47.
& 13. 3. ch. 3.
2, 3.

Heb. a woman
an harlot.

1 Sam. 23. 26.
Ps. 127. 1, 2.
& 22. 16.
Mat. 27. 1.

Heb. silent.

Ch. 15. 18.
Mat. 21. 34.

Ps. 127. 2.
Jer. 5. 10. Is.
63. 1—5. Hos.
13. 14. Ps. 68.
18. & 107. 16.
Is. 25. 8. Heb.
2. 14, 15.
Mark 16. 4.

Heb. with the
bar.
1095, or 1115.

Ps. 144. 3.
Neh. 13. 26.
1 Cor. 10. 6.
Prov. 22. 14.
& 23. 27.
Eccl. 7. 26.

Or by the
brook.

A consumer.
Prov. 5. 11. &
6. 26.

Ch. 14. 15.
Prov. 7. 26.

Or humble.

Num. 22. 17.
Mat. 26. 15.
1 Tim. 6. 10.

About 6271.
in all. Ch. 17.
2. Mat. 26. 15.

Ps. 12. 2.
Prov. 23. 27.
& 26. 28. &
29. 14. & 6.
26. & 7. 21.
Eccl. 7. 26.

Rom. 5. 8.
Gal. 6. 7. Ps.
25. 21. & 119.
8. Col. 3. 9.

Or new cords.

Heb. moist.

Heb. one.

Prov. 6. 26. &
21. 22. Eccl.
7. 26.

THEN 'went Samson to 'Gaza, and saw there *an harlot, and went in unto her.

2 And it was told the Gazites, saying, Samson is come hither. And they 'compassed him in, and laid wait for him all night in the gate of the city, and were † quiet all the night, saying, In the morning, when it is day, we shall 'kill him.

3 And Samson lay till midnight, and arose at midnight, and 'took the doors of the gate of the city, and the two posts, and went away with them, †bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

4 ¶ And it came to pass afterward, that he 'loved a woman ||in the valley of Sorek, whose name was 'Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, "and by what means we may prevail against him, that we may bind him to § afflict him: and we 'will give thee every one of us *cleven hundred pieces of silver.

6 And Delilah said to Samson, 'Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, "If they bind me with seven * †green withs that were never dried, then shall I be weak, and be as †another man.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she "bound him with them.

9 (Now there were men lying in wait,

abiding with her in the chamber.) And she said unto him, The Philistines be upon thee, Samson. And he brake the withs as a thread of tow is broken when it °toucheth the fire. So his strength 'was not known.

10 And Delilah said unto Samson, Behold thou hast mocked me, and told me lies: now 'tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, "If they bind me fast with new ropes §that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore 'took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. (And there were liers in wait abiding in the chamber.) And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, 'If thou weavest the seven locks of my head with the web.

14 And she *fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and "went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, *How canst thou say, I love thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was 'vexed unto death;

17 That he told her 'all his heart, and said unto her, There hath not come 'a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

18 And, when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and 'brought money in their hand.

19 And 'she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he knew not that 'the LORD was departed from him.

21 ¶ But the Philistines took him,

Before Christ
1095, or 1115.

Heb. smelleth.
Ps. 58. 9.
P John 5. 14.

Prov. 6. 26. &
7. 15. & 26.
28. Ps. 12. 2.
& 55. 21.

Ps. 25. 21.
Eph. 4. 25.
Rom. 3. 8.

H-b, where-
with work hath
not been done.

Prov. 6. 26. &
7. 22. Eccl. 7.
26.

Ver. 7, 11,
17.

Having wove
his locks
in the web that
was in the
loom, she rolled
it up on the
beam, and
then fastened
the beam that
it might not
turn back-
ward.

Ezra 9. 13,
14. Dan. 9. 7,
8. Jer. 3. 25.

Ch. 14. 16.
ver. 6, 10, 13.
Prov. 2. 16. &
5. 3—14. & 6.
25, 26. & 7.
13, 21, 22. &
22. 14 & 23.
27. & 26. 28.
Eccl. 7. 26.

Heb. shortened.
Job 21. 4.
Prov. 7. 26.

2 Chr. 15. 2.
Prov. 18. 2.
with Ps. 62. 8.

Ch. 13. 5.
Num. 5. 6.
1 Sam. 1. 11.
Lam. 4. 7.

Num. 22. 7.
ver. 5. 1 Tim.
6. 10. Mat. 26.
15.

Prov. 7. 21,
23. Eccl. 7.
26. Prov. 5.
8—11. & 6.
26. & 26. 28.
& 22. 14. &
23. 27. Heb. 3.
13.

Hos. 9. 12.
Josh. 7. 12.
Jer. 9. 23, 24.
Mat. 17. 16,
20. Is. 59. 1,
2. Jer. 2. 17,
19. & 4. 18.

REFLECTIONS UPON CHAP. XV.—An alliance into prophane and graceless families, or giving way to unreasonable jealousies, are sources of great unhappiness: but when we have done our duty to prevent a quarrel, we cannot be charged with the consequences of it. Passion is terrible to all around, but it is glorious when the offended party is the first in coveting reconciliation. God often makes use of his people's enemies to avenge their quarrel. And such as, by sin, seek to avoid suffering, only bring upon themselves more terrible destruction. The people of God indeed have need to expect but little repose in this world. One conflict closely succeeds to another: and those, whom God raises

up to be deliverers in church or state, frequently receive the most base and treacherous abuse from their friends, for whose sake they spend their pains and risk their life. But, if God be for us, no matter what or who may be against us, or how small our assistance be: for, though humbling providences closely follow after the most exalting, that we may know that we are but flesh, frail flesh; and may be constrained to a constant dependance on God, and fervent supplication to him; yet will he supply all our wants, and fill our mouths with his praise.

Before Christ 1430. and [†]put out his eyes, and brought him down to Gaza, and [†]bound him with fetters of brass; and he [§]did grind in the prison-house.

²² ^hHowbeit the hair of his head began to grow again ^{||}after he was shaven.

²³ ¶ Then the lords of the Philistines gathered them together for to offer a great sacrifice unto [†]Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

²⁴ And when the people saw him they ^kpraised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, [§]who slew many of us.

²⁵ And it came to pass, when their [†]hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made ^{*}them ^msport: and they set him between the pillars.

²⁶ ¶ And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

²⁷ Now the house was full of men and women; and all the lords of the Philistines were there; and there were ⁿupon the roof about three thousand men and women, that beheld while Samson made sport.

²⁸ And Samson ^ocalled unto the LORD, and said, O LORD GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

²⁹ And Samson took hold of the two middle pillars upon which the house stood, and [†]on which it was borne up, of the one with his right hand, and of the other with his left.

³⁰ And Samson said, Let [†]me die with the Philistines. And he bowed himself with *all his* might: and the house ^pfell upon the lords, and upon all the people that were therein. So the ^qdead which he slew at his death were more than *they* which he slew in his life.

³¹ Then his brethren, and all the house of his father, came down, and took him, and brought *him* up, and [†]buried him between [†]Zorah and Eshtaol, in the burying-place of Manoah his father. And he judged Israel twenty years.

CHAP. XVII.

In this and the four following chapters are represented to us the terrible disorders of the Israelites when they had no judges, not

REFLECTIONS UPON CHAP. XVI.—Dangerous is it to ramble into the company of such as are lewd or frothy. The wrath of God hangs over the bed of unwedness: and the more secure sinners are, the nearer is their destruction. How impossible is it to preserve in safety the persons who are infatuated with fleshly lust! They are fixed in the basest slavery: nor can repeated warnings awaken them to consideration. Where the love of money is rooted in the heart, it will not hesitate to betray soul and body at once, for a supposed competent bribe. And, indeed, they who trust either honour or life to a base woman deserve to be betrayed. God justly gives up men to suffer who give up themselves to sin; and sensual lusts especially bring men at last to the most fearful misery. But dreadful is their ruin who ensnare and make sport with the falls and sufferings of God's people or servants; for God will graciously return to his penitent children, and renew their strength, in order that before and in death they may be avenged of their spiritual enemies.

But this Jewish hero illustriously typifies our almighty Redeemer. Express and seasonable were the predictions concerning him, and supernatural the manner of his birth. Solemn was his separation to the service of God. Invigorating the spiritual influence which he received. And early and marvellous his ex-

long after the death of Joshua. Here we are informed (1) How Micah, an Ephraimite, furnished himself with an image for his god, of the silver which he stole from his mother; 1—6: and with a vagabond Levite of Beth-lehem-judah for his priest; 7—13.

AND there was a man of ^amount Ephraim whose name was Micah.

² And he said unto his mother, ^bThe eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears; behold, the silver is with me; I took it. And his mother said, ^cBlessed be thou of the LORD, my son.

³ And, when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, ^dI had wholly dedicated the silver unto the LORD from my hand for my son, to ^emake a graven image and a molten image: now therefore I will restore it unto thee.

⁴ Yet he restored the money unto his mother: and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

⁵ ¶ And the man Micah had an house of gods, and made an ^fephod and teraphim, and ^gconsecrated one of his sons, who became his priest.

⁶ ^hIn those days there was no king in Israel, but every man did that which was right in his own eyes.

⁷ ¶ And there was a young man out of ⁱBeth-lehem-judah, of the family of Judah, who was a Levite; and he sojourned there.

⁸ And the man ^jdeparted out of the city from Beth-lehem-judah to sojourn where ^khe could find a place; and he came to ^lmount Ephraim to the house of Micah [†]as he journeyed.

⁹ And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Beth-lehem-judah, and I go to sojourn where I may find a place.

¹⁰ And Micah said unto him, Dwell with me, and be unto me ^ma father and a priest, and I will give thee ⁿten *shekels* of silver by the year, and [†]||a suit of apparel, and thy victuals. ^oSo the Levite went in.

¹¹ And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

¹² And Micah ^pconsecrated the Levite: and the young man became his priest, and was in the house of Micah.

¹³ Then said Micah, ^qNow know I that the LORD will do me good, seeing I have a Levite to my priest.

plots. By obedience and death he fulfilled the broken law; and conquered sin, Satan, the world, and death; and sweet is the provision provided by it for himself and his friends; nay, for sinners of mankind, even the chief! Important are his parables, and known only to such as have fellowship with him. Basely was he betrayed by Judas and his countrymen, and delivered to the Gentiles, that he might be crucified. His enemies rejoiced to shut his eyes in death, and to imprison him in a grave. Making him the object of their derision, they sealed him up, and watched him in his tomb; but he brake the bands, and carried off the gates and bars of death; and, ascending up on high, led captivity captive. All alone he performed his wonderful exploits. By a voluntary death, according to his Father's will, he destroyed thousands of principalities and powers. By the contemned preaching of the gospel he conquers thousands of souls, and kills ten thousands of lusts.—But how dreadful is his vengeance! By the Romans, like fire-branded foxes, he spread destruction among his Jewish opposers, and burnt up their cities; by furious and ravaging Goths, Saracens, Tartars, Turks, &c. he resented, and will resent, the injuries done to his Christian cause; and how tremendously shall his fiery indignation for ever prey on the damned!

Before Christ
1425.

CHAP. XVIII.

Here the idolatry, which had taken rise in the house of Micah, spreads itself into a city of the Danites. (1) Some Danites, straitened for territory in the south-west of Canaan, send spies to bring them accounts of Laish, a city on the north-east; and they by the way get acquaintance with Micah's priest; 1-6. (2) Encouraged by the report of the spies, six hundred warriors march against Laish; and by the way rob Micah of his gods and his priest. (3) Having easily conquered Laish, they there set up Micah's idols, and consecrate his priest and his descendants to the service of them; 27-31.

About 1425.

^a Ch. 17. 6. &
21. 25. & 19.
1. Ps. 12. 4.

^b Ch. 1. 34.
Josh. 19. 47.
They suffered
the Canaanites
to keep it from
them.

^{* Heb. sons.}

^c Ch. 13. 2. 25.
& 16. 31.
Josh. 19. 41.
& 15. 33.
2 Chr. 11. 10.
ver. 8. 11.

^d Ch. 17. 1. 8.
Josh. 15. 9. &
17. 15. 18.
ver. 13.

^e Ch. 12. 6.
Mat. 26. 73.

^f Ch. 17. 10. 12.
Ezek. 13. 19.
2 Tim. 4. 10.
1 Tim. 6. 10.

^g Hos. 4. 12.
Acts 8. 10.
1 Kin. 22. 5. 6.
Ezek. 21. 21.

^h Neh. 6. 8.
Jer. 23. 21.
1 Kin. 22. 12.

ⁱ Deut. 11. 12.
Ps. 33. 18. &
34. 15. Ye
shall prosper.

^j Josh. 19. 47.
ver. 27. 28.
Rev. 18. 7. Ps.
12. 4. Jer. 44.
17.

<sup>† Heb. possessor
or heir of re-
straint.</sup>

¹ Ver. 2. ch. 13.
2. 25. Josh.
19. 41. & 15.
33. 2 Chr. 11.
10.

^m Exod. 14. 14.
ch. 16. 2. Josh.
18. 3. Prov.
21. 25.

ⁿ 1 Sam. 4. 9.
Josh. 18. 3.

^o Josh. 6. 16.
Deut. 2. 29. &
4. 1.

^p Exod. 3. 8.
Deut. 8. 7—
10. & 11. 11.
12. Neh. 9. 25.
Ezek. 20. 6.

^{† Heb. girded.}

REFLECTIONS UPON CHAP. XVII.—Covetousness most frequently besets people in their old age; and churlish parents and thievish children often meet together. It is dreadful when those losses, which should make men pray, cause them to curse and blaspheme. Hasty imprecations light unexpectedly where the curser least intended them. Reconciliation in sin is quickly effected: and the most covetous wretches liberally devote their idolized substance to the service of the devil. From what small beginnings are the vilest corruptions introduced into nations and churches! The grossest idolatries are often varnished

^q Kirjath-jearim in Judah: wherefore they called that place 'Mahaneh-dan unto this day: behold, it is behind Kirjath-jearim.

13 And they passed thence unto^r mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that 'there is in these houses an ephod and teraphim, and a graven image and a molten image? now therefore "consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and ^ssaluted him.

16 And the six hundred men appointed with their weapons of war, which ^twere of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land went up, ^uand came in thither, ^vand took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men ^wthat were appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, ^xlay thine hand upon thy mouth, and go with us, and be to us ^ya father and a priest: ^zis it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the ^{aa}priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage, before them.

22 ¶ And, when they were a good way from the house of Micah, the men that ^{ab}were in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, ^{ac}that thou comest with such a company?

24 And he said, Ye have taken away ^{ad}my gods which I made, and the priest, and ye are gone away: and what have I more; and what ^{ae}is this that ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest ^{af}angry fellows run upon thee, and thou ^{ag}lose thy life, with the lives of thy household.

with high pretences to religion. But sad are the times when faithful ministers are almost starved for want! And what an easy prey for Satan and his agents are unsettled professors, and especially rambling clergymen; God readily leaves those to debase themselves who have once abandoned themselves to a neglect of his worship and service; and permits those, who should be reprovers of sin, to be principal countenancers of it, for the sake of their belly. And upon what slight, nay, damnable grounds, do hardened sinners reckon themselves entitled to the favour of God.

Before Christ
1425, or 1415.

^q Josh. 9. 17. &
15. 60. 1 Sam.
7. 1. 5.

^r Or camp of
Dan. Ch. 13.
25.

^s Ch. 17. 1. &
19. 1. Josh. 15.
9. & 17. 15.
18. 1 Sam. 1.
2.

^t Ver. 3. 4. ch.
17. 4. 5.

^u Ver. 5. Prov.
19. 27. Is. 8.
20.

^v Heb. asked
him of peace.
Gen. 27. 14.
2 Kin. 4. 26.

^w Exod. 32. 20.
ch. 17. 3. 1.
46. 1. 2.

^x Job 21. 5. &
29. 9. & 40. 4.
Prov. 30. 32.
Mic. 7. 6.

^y Ch. 17. 10.
2 Kin. 6. 21.
& 8. 8. 9. &
13. 14.

^z Ch. 17. 10. 11.
Prov. 30. 15.
Is. 56. 10.
Jer. 3. 6.
Ezek. 13. 19.
Acts 20. 33.
1 Tim. 6. 10.
2 Pet. 2. 3. 15.
Phil. 3. 19. &
2. 21.

^{aa} Heb. that thou
art gathered
together.

^{ab} Ps. 115. 7. 8.
Jer. 50. 38. &
51. 17. Ezek.
23. 5. Rev. 17.
2. Hab. 2. 18.
19. Is. 44. 9—
20.

^{ac} Heb. bitter of
soul, 2 Sam. 17.
8.

^{ad} Heb. gather
thy soul and the
soul of, &c.
Ps. 26. 9.
Num. 27. 13.

Before Christ
1405, or 1415.

Before Christ
1405, or 1415.

Heb.
Strengthen.
Gen. 18. 5. Ps.
108. 15. 1 Kin.
13. 7.

Ver. 10. Josh.
19. 47. & 11.
11.

Their protec-
tors. Josh. 11.
8. Is. 23. 4. 12.

Nam. 13. 21.
Josh. 19. 28.
30. & 21. 31.
1 Chr. 6. 75.

Josh. 19. 47.
Gen. 14. 14.
ch. 20. 1.

Heb. set up
before them.
Exod. 20. 4.
Lev. 26. 1.
Deut. xii. &
17. 2-7. &
27. 15. & 31.
16. 29. & 32.
16. 17. 21.

1 Sam. 4. 10.
Ps. 78. 60. 61.
or 2 Kin. 15.
29. & 17. 6.
23.

About 310, or
330 years.
Josh. 18. 1.
with 1 Sam. iv.
Ps. 78. 60.

26 And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back unto his house.

27 ¶ And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.

28 And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that lieth by Beth-rehob. And they built a city, and dwelt therein.

29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first.

30 ¶ And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

CHAP. XIX.

In this and the two following chapters we have a most shocking story of the lewdness of a Levite's concubine, and of the men of Gibeah with her; which happened not long after the death of Joshua, while Phinehas was high priest, and issued in the almost utter destruction of the tribe of Benjamin. [ch. 20. 28. and 21. 25.] Here (1) A Levite's concubine makes an adulterous elopement from him; 1, 2. (2) When he goes to fetch her back, her father, by his kind entreaties and entertainment, detains them too long; 3-9. (3) Benighted by the way, the Benjamite inhabitants of Gibeah neglect them, but an Ephraimite sojourner invites them to his lodging; 10-21. (4) Some lewd Benjamites attack the Levite in his lodging, in order to abuse his body in unnatural lust; and his concubine being exposed to gratify their passion, they abuse her till she dies; 22-28. (5) By sending pieces of her divided body to all the tribes of Israel, the Levite awakens their resentment against the abominable deed; 29, 30.

AND it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her father's house, to Beth-lehem-judah, and was there four whole months.

3 And her husband arose, and went after her, to speak friendly unto her, and to bring her again, having his servant with him and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day,

when they arose early in the morning, that he arose up to depart: and the damsel's father said unto his son-in-law, Comfort thine heart with a morsel of bread, and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And, when the man rose up to depart, his father-in-law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

9 And, when the man rose up to depart, he and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold, now the day draweth towards evening, I pray you tarry all night: behold, the day groweth to an end; lodge here, that thine heart may be merry; and to-morrow get you early on your way, that thou mayest go home.

10 But the man would not tarry that night; but he rose up and departed, and came sover against Jebus, which is Jerusalem; and there were with him two asses saddled; his concubine also was with him.

11 And when they were by Jebus the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in unto this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

14 And they passed on and went their way. And the sun went down upon them when they were by Gibeah, which belongeth to Benjamin.

15 And they turned aside thither, to go in and to lodge in Gibeah: and when he went in he sat him down in a street of the city: for there was no man that took them into his house to lodging.

16 ¶ And, behold, there came an old man from his work out of the field at even, who was also of mount Ephraim; and he sojourned in Gibeah; but the men of the place were Benjamites.

17 And, when he had lifted up his eyes, he saw a way-faring man in the street of the city: and the old man said, Whither goest thou, and whence comest thou?

Ch. 19. 25.
& 2. 27. 1 Sam.
23. 30. 3 Sam.
1. 10. 1 Kings.
12. 19. 1 Thes.
5. 8. Rev. 11.
10. 12. ver. 9.
22.

Heb. till the
day declined.

Heb. is weak.
Heb. it is the
pitching time of
the day.

Prov. 27. 1.
Jam. 4. 13, 14.

Heb. to thy
tent.

Heb. to over
against.

Josh. 15. 63.
& 15. 16. 29.
ch. 1. 8.
2 Sam. 5. 6.

Gen. 10. 16.
Josh. 15. 61.
& 18. 24. ch.
1. 8. 2 Sam.
5. 6.

Josh. 18. 25.
26. ver. 14.
16. ch. xx.
1 Sam. 13. 2.
16. 14. 10. 29.
1105. 5. 8. & 9.
9. & 10. 9.

Heb. gathered.
Heb. 13. 2.
Mat. 25. 25,
43.

Gen. 3. 19.
Ezek. 1. 1.
2 Thes. 3. 10.
Eph. 4. 28.
Ps. 104. 23.
& 128. 2.

Sons of Jemini.
Gen. 35.
15.

REFLECTIONS UPON CHAP. XVIII.—Outward straits will push men to great diligence for obtaining the comforts of this life; and often they go far to seek that which, by attending to God's direction, they might have had near home. Very often such are permitted of God to fall into ruinous snares: and, however earnestly they shun outward wants or hazards, they rush headlong into the most sinful temptations. When men are ignorant or negligent of consulting God and his word, they readily apply to the devil for direction and encouragement; and receive answers to their wish. But accomplices in wickedness ordinarily prove unfaithful to one another. And none is more apt to be treacherous than a clergyman who is ambitious of preferment, and chiefly concerned for his

honour and his salary. Deplorable is the case of those who have gods which can be taken from them, and hearts which cannot part with them, though they be the means of their ruin. But hard is their state when men dare not complain of injustice or robbery without risking their life; and unhappy is the condition of those who are destitute of proper government, especially if they are also plunged into carelessness and carnal security: for prosperity in an evil way encourages men to persevere in it. And the most sinful customs, when once they are established, are the most permanent: it is far easier to keep them out than to root them out.

Before Christ
1425, or 1415.

Before Christ
1425, or 1415.

* Ch. 13. 31. &
20. 18. 26. &
21. 12. Josh.
18. 1. 1 Sam.
3. 1.

* Heb. gathereth.
Ver. 15.

* Jam. 2. 15.
16. 1 John 3.
17. Mat. 10.
10. 1 Cor. 3.
14. & 9. 14.

* Ch. 6. 23;
Gen. 43. 23.
1 Sam. 25. 6.
1 Chr. 12. 18.
Gal. 6. 16.

* Gen. 19. 2, 3.
& 18. 3. & 24.
31.

* Gen. 18. 4. &
19. 2. & 24. 32.
2 Sam. 11. 8.
1 Tim. 5. 10.

* Deut. 13. 13.
1 Sam. 1. 16.
& 2. 12. & 10.
27. & 25. 25.
&c.

* Gen. 19. 4.
Hos. 9. 9. &
10. 9.

* Gen. 4. 1. &
19. 5. Rom. 1.
27. 1 Cor. 6.
9. Jude 7.

* 2 Sam. 13.
12. Gen. 19.
6—8.

* Gen. 34. 7.
Deut. 21. 21.
Josh. 7. 15.
2 Sam. 13. 12.
13. ch. 20. 6.

* Gen. 19. 8.
Rom. 3. 8.

* Heb. the mat-
ter of this folly,
i. e. Sodom.

* Gen. 4. 1. Jer.
5. 7. 8. Hos. 7.
4—7. & 9. 9.
& 10. 9.

* Gen. 18. 12.
1 Pet. 3. 6.

* Ch. 20. 5.

* 1 Sam. 11. 7.
Gal. 4. 18.
Rom. 10. 2.

18 And he said unto him, We are passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but *I am now* going to the house of the LORD; and there is no man that receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which* is with thy servants; *there is* no want of any thing.

20 And the old man said, *Peace be with thee: howsoever, *let* all thy wants *lie* upon me; ^yonly lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses: and they ^zwashed their feet, and did eat and drink.

22 ¶ Now, as they were making their hearts merry, behold, the men of the city, certain ^asons of Belial, beset ^bthe house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may ^cknow him.

23 And the man, the master of the house, went out unto them, and said unto them, ^dNay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, do not this ^efolly.

24 Behold, ^fhere is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them; and do with them what seemeth good unto you: but unto this man do not ^gso ^hvile a thing.

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and ⁱthey knew her, and abused her all the night until the morning: and when the day began to spring they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her ^jlord was till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way; and, behold, the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold.

28 And he said unto her, Up, and let us be going: ^kbut none answered. Then the man took her ^lup upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And, when he was come into his house, he took a knife, and laid hold on his concubine, and ^mdivided her, *together*

with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 ¶ And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: ⁿconsider of it, take advice, and speak *your minds*.

CHAP. XX.

Here we have (1) *The Levite's cause heard in a general convention of the tribes of Israel; 1—7.* (2) *An unanimous resolution to avenge his quarrel upon the criminal inhabitants of Gibeah, 8—11.* (3) *The Benjamites refuse to deliver up the criminals to justice, and take arms in their defence; 12—17.* (4) *The Israelites, attempting to punish their brethren's wickedness without first repenting of their own, are defeated in the two first battles; 18—25.* (5) *Having at last humbled themselves before God, they attack the Benjamites a third time, give them a complete rout, and cut off the whole tribe, except six hundred men; 26—48.*

THEN ^aall the children of Israel went out; and the congregation was gathered together as one man, ^bfrom Dan even to Beer-sheba, with the land of Gilead, ^cunto the LORD in Mizpeh.

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that ^ddrew sword.

3 (Now the children of Benjamin ^eheard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell us, how was this wickedness?

4 And ^fthe Levite, the husband of the woman that was slain, answered and said, ^gI came into Gibeah that *belongeth* to Benjamin. I and my concubine, to lodge.

5 And ^hthe men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: *and* my concubine have they ⁱforced, that she is dead.

6 And ^jI took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed ^klewdness and folly in Israel.

7 Behold, ^lye are all children of Israel; give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, ^mWe will not any of us go to his tent, neither will we any of us turn into his house:

9 But now this *shall be* the thing which we will do to Gibeah; *we will go up* ⁿby lot against it;

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

is but gathering. To what horrible lengths in wickedness will not apostate professors go! and what barefaced impudence contumacious in lewdness begets! When sinners are once given up to their own hearts' lust, they easily sink into the most unnatural crimes; and, when they are become desperate in wickedness, they will neither bear restraint nor hear admonition. When we commit one sin to avoid a greater, we ordinarily plunge ourselves into further snares: and God fearfully marks sin in its punishment. The fleshly lust, which had been this woman's sin, is now made her punishment. And in justice never will he extenuate men's wickedness. With the most deliberate concern, unanimity, and faithfulness, ought the important affairs of churches and nations to be transacted. And such as would obtain God's blessing on a land must seek to purge it by the execution of justice on notorious criminals.

REFLECTIONS UPON CHAP. XIX.—How great is the sovereignty of God in honouring Beth-lehem, which lately furnished an idolatrous priest, and now an adulterous concubine, with the birth of his distinguished King, and of his Only Son! Worthless clergymen and evil women are the greatest plagues to society: and parents' indulgence of their children and infidelity to marriage vows often issue in wide-spread ruin. Frequently the intended kindness of friends is a real injury; and what was designed for our welfare becomes a trap to ensnare us. Where we might reasonably expect distinguished kindness we often meet with the most abominable neglect and most ruinous abuse. Apostates from God are often void of humanity and natural affection; while truly charitable sojourners on earth are patterns of hospitality and brotherly kindness; look out for, and are happy in finding, opportunities of doing good, particularly to ministers of Christ. We are apt to hope that our troubles are at an end when the worst storm

* Josh. 9. 14.
1 Sam. 25. 13.
ch. 20. 13. Ps.
112. 5. Prov.
13. 10. & 20.
18. & 11. 14.
& 15. 28. &
24. 6.

* Ver. 2, 8, 11.
1 Sam. 11. 7.
2 Sam. 19. 14.
Ezra 3. 1.

* 1 Sam. 3. 20.
2 Sam. 3. 10.
& 24. 2. & 17.
11. 1 Kin. 11.
4. 25. Dan
being the city
north most,
and Beer-she-
ba the most
south, the
phrase from
Dan to Beer-
sheba denotes
the whole
country.

* Josh. 18. 21.
ch. 11. 11.
1 Sam. 10. 17.
& 7. 5. 2 Kin.
25. 22. It was
near Shiloh.
Ver. 18. 26.

* Ch. 8. 10.
ver. 15. 16.
2 Sam. 24. 9.
2 Kin. 3. 26.

* Prov. 22. 3.
Mat. 5. 25.

* Heb. the man
the Levite.

* Ch. 19. 15—
21.

* Ch. 19. 22—
28.

* Heb. humbled.

* Ch. 19. 26.

* Ch. 19. 23.
Gen. 34. 7.
Josh. 7. 15.
2 Sam. 13.
12, 13.

* Exod. 19. 5, 6.
Deut. 14. 1, 2.
ch. 19. 30.

* Eccl. 9. 10.
Prov. 21. 3.
with ch. 21.
1, 5.

* Josh. 14. 2.
1 Chr. xxiv.—
xxvii. Neh. 11.
1. ch. 1. 1, 2.

Before Christ 1425, or 1415.
Heb. fellows.

11 So all the men of Israel were gathered against the city, [†]knit together as one man.

12 ¶ And the tribes of Israel [°]sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

13 Now therefore [°]deliver *us* the men, the [°]children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not [°]hearken to the voice of their brethren the children of Israel :

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities [°]twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men [°]left-handed ; every one could sling stones at an hair-breadth, and not miss.

17 And the men of Israel, beside Benjamin, were numbered [°]four hundred thousand men that drew sword ; all these *were* men of war.

18 ¶ And the children of Israel arose, and went up to the [°]house of God, and [°]asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin ? And the LORD said, [°]Judah *shall go up* first.

19 And the children of Israel [°]rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin ; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and [°]destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 ¶ And the people, the men of Israel, [°]encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and [°]wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother ? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and [°]destroyed down to the ground of the children of Israel again eighteen thousand men ; all these drew the sword.

26 ¶ Then all the children of Israel, and all the people, went up, and came unto the house of God, and [°]wept, and sat there before the LORD, and fasted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

33

Before Christ 1425, or 1415.
Num. 27. 21.
ver. 18. 23.
Josh. 18. 1.
Ps. 73. 60.
Jer. 7. 12.
Num. 25. 7—13.
Deut. 10. 8. & 18. 5.
Josh. 24. 33.
Prov. 3. 5. 6.
Jer. 10. 23.
1 Sam. 14. 37. & 23. 4.
2 Sam. 5. 19, 23. ver. 18.
Ch. 1. 2. & 7. 9. 2 Sam. 5. 19, 24. 2 Ch. 20. 17.
Ver. 34. Josh. 8. 4. 2 Sam. 5. 23.

27 And the children of Israel inquired of the LORD, (for the [°]ark of the covenant of God *was* there in those days.

28 And [°]Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease ? And the LORD said, [°]Go up ; for to-morrow I will deliver them into thine hand.

29 ¶ And Israel set [°]liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah as at other times.

31 And the children of Benjamin went out against the people, and [°]were drawn away from the city ; and they began [°]to smite of the people, and kill as at other times, in the highways, of which one goeth up to [°]the house of God and the other to [°]Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us as at the first. But the children of Israel said, [°]Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel [°]rose up out of their place, and put themselves in array at Baal-tamar : and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah [°]ten thousand chosen men out of all Israel ; and the battle was sore : but they [°]knew not that evil *was* near them.

35 And the LORD smote Benjamin before Israel : and the children of Israel destroyed of the Benjamites that day [°]twenty and five thousand and an hundred men ; all these drew the sword.

36 So the children of Benjamin saw that they were smitten ; for [°]the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hastened, and rushed upon Gibeah ; and the liers in wait [°]drew *themselves* along, and smote all the city with the edge of the sword.

38 Now there was an appointed [°]sign between the men of Israel [°]and the liers in wait, [°]that they should make a great [°]flame with smoke rise up out of the city.

39 And, [°]when the men of Israel retired in the battle, Benjamin began [°]to smite and kill of the men of Israel about thirty persons : for they said, Surely they are smitten down before us as *in* the first battle.

40 But, when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and behold, [°]the flame of the city ascended up to heaven.

41 And, when the men of Israel turned again, [°]the men of Benjamin were amazed ; for they saw that evil [°]was come upon them.

42 Therefore they turned *their backs*

3 U

Before Christ
1425, or 1415.

before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them.

^c Josh. 8. 20—
22. Hos. 10. 9.
& 9. 9.

[§] Or from *Men-
nachach*, &c.

[¶] Heb. *unto over
against*.

43 Thus they enclosed the Benjamites round about, and chased them, and trode them down [§]with ease, ^{*}over against Gibeah toward the sun-rising.

44 And there fell of Benjamin eighteen thousand men; all these *were* men of valour.

^a Not that
1 Chr. 6. 77.
but perhaps
that 1 Sam.
14. 2. ver. 47.
ch. 21. 13.

45 And they turned and fled toward the wilderness unto the rock of ^aRimmon: and they gleaned of them in the high-way five thousand men: and pursued hard after them unto Gidom, and slew two thousand men of them.

^e Ver. 15. The
other 1100
were either
slain in the
former battles,
or fled their
country.

^f Ch. 21. 13.
Ps. 103. 9, 10.
Is. 1. 9. Jer.
14. 7. Lam. 3.
32. Hab. 3. 2.

46 So that all which fell that day of Benjamin were ^etwenty and five thousand men that drew the sword; all these *were* men of valour.

47 But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

^g Deut. 13. 15
—17. & 7. 25,
26. 2 Chr. 25.
13. & 28. 6, 9.

48 And the men of Israel ^gturned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city as the beast and all that [†]came to hand: also they set on fire all the cities that [‡]they came to.

[†] Heb. *was
found*.

[‡] Heb. *were
found*.

CHAP. XXI.

Here (1) The Israelites bitterly bewail the ruin of their Benjamite brethren; 1—4, 6, 15. (2) For a reparation of that ruin, they provide wives for the six hundred who remained, 1. The virgins of Jabesh-Gilead, whose city they utterly destroyed for neglecting to attend their late general rendezvous at Mizpeh; 5, 7—14. 2. The daughters of Shiloh, whom they permit the Benjamites to apprehend at a public dance; 16—25.

^a Ch. 29. 8.
Jer. 4. 2.

^b Ch. 20. 1, 3.
ver. 5, 8.

^c Exod. 34. 12
—16. Deut. 7.
2, 3.

^d Ch. 20. 18.
23, 26. Josh.
18. 1. ver. 12,
15.

NOW the men of Israel ^ahad sworn in ^bMizpeh, saying, There ^cshall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the ^dhouse of God, and abode there till even before God, and lifted up their voices, and wept sore;

^e Deut. 29. 24.
Ps. 74. 1. Is.
63. 17. Jer. 22.
8. ver. 6. 15.

3 And said, O LORD God of Israel, ^ewhy is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

^f Ps. 78. 34, 35.
ch. 6. 24.
1 Sam. 7. 17.
& 11. 15. &
16. 2. 5.

4 And it came to pass on the morrow, that the people ^frose early, and built there an altar, and offered burnt-offerings and peace-offerings.

^g 2 Sam. 24. 18,
25. 1 Kin. 18.
50. Exod. 20.
24.

5 And the children of Israel said, Who ^gis *there* among all the tribes of Israel that came not up with the congregation unto the LORD? For they ^hhad made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

^h Ch. 20. 4, 8.
ver. 1, 18.
Gal. 4. 18.

6 And the children of Israel ^hrepented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day:

ⁱ Luke 19. 41,
42. 2 Cor. 11.
28, 29. ver. 2,
4. 15.

7 How shall we do for wives for them

that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?

8 ¶ And they said, What one ⁱis *there* of the tribes of Israel that came not up to Mizpeh to the LORD? and, behold, there came none to the camp from ^kJabesh-gilead to the assembly.

9 For the people were numbered, and, behold, ^kthere *were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, ^lGo and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this ^lis the thing that ye shall do; ^mYe shall utterly destroy every male, and every woman that ⁿhath lain by man.

12 And they found among the inhabitants of Jabesh-gilead four hundred ^oyoung virgins that had known no man by lying with any male: and they brought them unto the camp ^oto Shiloh, which is in the land of Canaan.

13 And the whole congregation sent ^osome [†]to speak to the children of Benjamin that ^pwere in ^pthe rock Rimmon, and to ^qcall peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead; and yet so they ^rsufficed them not.

15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, ^sThere *must* be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit, we may not give them wives of our daughters: for the children of Israel ^thave sworn, saying, Cursed ^tbe he that giveth a wife to Benjamin.

19 Then they said, Behold, ^uthere *is* a ^ufeast of the LORD in Shiloh ^u*yearly in a ^uplace which is on the north side of Bethel, ^u†on the east side ^u†of the highway that goeth up from ^uBethel to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see; and, behold, if the daughters of Shiloh come out to ^vdance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to com-

Before Christ
1425, or 1415.

ⁱ Ver. 1. 18.
Ecd. 5. 2.
1 Sam. 25. 22.
P. 15. 4.
Prov. 20. 25.
ch. 11. 35.

^k 1 Sam. 11. 1,
5. & 31. 11.
2 Sam. 2. 5, 6.
& 21. 12. ver.
10, 12.

^l Lev. 27. 24.
29. Deut. 13.
15. Josh. 7. 24.

^m Num. 31. 17.
Deut. 2. 34.

ⁿ Heb. *knoweth
the lying with
man*. Mt. 1.
25. Luke 1. 34.

^o Heb. *young
women virgins*.

^p Josh. 18. 1.
ch. 20. 18, 23,
26. & 18. 31.
ver. 2. Ps. 78.
60. Jer. 7. 12.
1 Sam. 1. 3.
24. & 2. 14. &
3. 21. & 4. 3.
& 14. 3.

^q Heb. *and spoke
and called*.

^r Ch. 20. 47.
not that
1 Chr. 6. 77.

^s Or *proclaim
peace*. Ps. 78.
38. Is. 12. 1.

^t Num. 11. 23.
Josh. 17. 16.

^u The Benja-
mites must
have their
whole inheri-
tance, and
therefore all of
them need to
have wives.

^v Ver. 1. 7.
Ecd. 5. 2. Ps.
15. 4. Prov.
20. 25.

^u Exod. 23. 14
—17. Num.
10. 10. & 28.
16. 26. & 29.
12. Lev. xxiii.

^u Heb. *from
year to year*.

[†] Or *towards the
sun rising*.

[†] Or, *on*.

^u See Gen. 12.
8. & 33. 18.

^v Exod. 15. 20.
ch. 11. 34.
2 Sam. 6. 14.
1 Sam. 18. 6.
In this they
but eluded
their oath;
and rapine
and fraud were
added to per-
jury.

REFLECTIONS UPON CHAP. XX.—It is comely when professors of the true religion are unanimous and hearty in their zeal against enormous crimes; and when, with prudent deliberations and proper dispatch, they proceed to the punishment of them. But infatuated are they who patronize and protect the vicious, especially when at the expence of their own liberties and lives. Proud self-dependance is the ruin of sinners; and such as draw the sword in a bad cause may expect to see it bathed in their own blood. The dispensations of providence appear very mysterious in thus calling men to work, and yet frowning upon them in the execution of it. But let us not be so inconsiderate as to judge

of a cause from the prosperity or adversity which attends it. There is need to wait patiently for the issue of things: and such as punish others should be innocent or at least penitent, themselves. Short is the triumphing of the wicked, and fatal to them at last. It is vain to fight where God is our enemy, or to flee when he pursueth. What desolation sin makes in the earth! But dreadful indeed will be the case of sinners at the last day, when there shall be no rock to hide them, nor mountain to cover them. And who knows what extensive and everlasting woe may proceed from one moment of indulged lust!

Before Christ
1425, or 1415.

Or gratify us
in them. Col. 3.
12. Heb. 13.
1.

Ver. 1. 7, 18.
Prov. 20. 25.

plain, that we will say unto them, 'Be favourable unto them for our sakes; because we reserved not to each man his wife in the war: for ye did not 'give unto them at this time, *that* ye should be guilty.

23 And the children of Benjamin did so, and took *them* wives according to their number, of them that danced, whom they caught: and they went and returned unto

REFLECTIONS UPON CHAP. XXI.—Rash oaths are ordinarily ensnaring. True zeal may be carried too far. And there is often an over-doing in well-doing.—War may be ill ended that was well begun. Even necessary justice ought to be executed with deliberation and deep compassion; for strong passions prepare work for an after repentance. And one rash step, or even rash word, sometimes draws after it the most terrible consequences. In perplexities and distress, it is proper to have recourse to God, and the atoning blood of his Son. He can ex-

their inheritance, and 'repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

25 'In those days *there was no king* in Israel: every man did *that which was* 'right in his own eyes.

Before Christ
1425, or 1415.

Ch. 20. 48.

Ch. 17. 6. &
18. 1. & 19. 14
Ps. 12. 4.
Hab. 1. 14.

Dent. 12. 8
Prov. 3. 5. &
14. 12. Jer. 10.
23. Luke 10.
15.

tricate us in a decent and honourable manner. But, amidst violent fits of repentance, men are often readier to support their own authority than to consult God, and to extirpate brethren rather than Canaanites. Dancing, even without mixture of sexes, often renders persons an easy prey. And who knows how often the ambuscades of evil spirits transport souls from the dancing-floor into everlasting destruction! How great the confusion of an unsettled government! It is a great mercy for a land to have proper rulers in church or state.

THE BOOK OF

RUTH

Is another appendix to the history of the Judges; calculated to represent the marvellous providence of God, the propriety of constant dependence thereon; and to shew the happy issue of patience, humility, and industry. It was probably penned by Samuel, and relates to events which happened about the time of Ehud or Barak, Judg. iii. or iv.; particularly the afflictions of Naomi and Ruth, chap. i.: their industry and humility, ii.; their alliance with Boaz, iii.; and happy settlement by means thereof; iv.

Before Christ
1520.

CHAP. I.

Here we have Naomi, (1) As a distressed housekeeper, forced by a famine from Beth-lehem-judah into the land of Moab with her family; 1, 2. (2) As a distressed widow, bewailing the death of Elimelech her husband, and of Mahlon and Chilion her sons; 3—5. (3) As a distressed mother-in-law, returning to her own country; parting, in sorrow, with Orpah, one of her daughters-in-law; and reluctantly taking Ruth, the other, along with her, in fear and perplexity; 6—18. (4) As a poor destitute woman, remitted by providence to her former abode, a spectacle of wretchedness, to live on the bounty of her friends; 19—22.

About 1320,
in the time of
Ehud. Judg.
iii.

Heb. judged.

Gen. 12. 10.
& 43. 10.
Judg. 6. 4. 6.
2 Kin. 8. 1.
Ps. 33. 18, 19.
107. 34. with
Dent. 28. 23,
24.

Ps. 120. 5.
ver. 4.

Gen. 35. 19.
Mic. 5. 2.
Judg. 17. 7, 8.
& 19. 1, 2. 18.
1 Sam. 17. 12.
1 Chr. 4. 4.

Heb. were.

Ps. 34. 19.
Is. 27. 8, 9.
2 Kin. 4. 1.

Dent. 7. 3. &
23. 3. Neh.
13. 1. 1 Kin.
11. 1, 2.

Ver. 14.

Mat. 1. 5.
ch. ii—iv.

Lev. 26. 16.
Dent. 32. 35.
36. Ps. 34. 19.
Jer. 2. 19.
Ps. 89. 30—
32.

Hos. 2. 6—14.
& 13. Ps.
75. 27. 28.
Hos. 14. 1—3.
Ps. 68. 5.

Gen. 21. 1.
Exod. 3. 16.
1 Sam. 2. 21.
Luke 1. 68.
Ps. 103. 8, 9.

Mat. 6. 11.
Prov. 30. 8.
1 Tim. 6. 8.

Exod. 18. 27.
ver. 10. 14.
Prov. 17. 17.

NOW it came to pass, 'in the days when the judges *ruled, that there 'was a famine in the land. And a certain man of Beth-lehem-judah went to 'sojourn in the country of Moab, he and his wife, and his two sons.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, 'Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and †continued there.

3 And 'Elimelech, Naomi's husband died; and she was left, and her two sons.

4 And they 'took them wives of the women of Moab; the name of the one was 'Orpah, and the name of the other 'Ruth: and they dwelled there about ten years.

5 And 'Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

6 ¶ Then 'she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had 'visited his people 'in giving them bread.

7 Wherefore she 'went forth out of the place where she was, and her two daughters-in-law with her: and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters-in-law, Go, 'return each to her mother's house: 'the LORD deal kindly with you, as ye have dealt with the dead and with me.

9 The LORD grant you that ye 'may find rest, each of you in the house of her husband. Then 'she kissed them: and they lifted up their voice, and wept.

10 And they said unto her, Surely we will 'return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet *any more* sons in my womb, that they 'may be your husbands?

12 Turn again, my daughters, go *your way*; for I am 'too old to have an husband. If I should say, I have hope, †if I should have an husband also to-night, and should also bear sons;

13 Would ye ||tarry for them till they were grown? would ye stay for them from having husbands? Nay, my daughters; for 'sit grieveth me much for your sakes *that the hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah 'kissed her mother-in-law, but Ruth 'clave unto her.

15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: 'return thou after thy sister-in-law.

16 And Ruth said, *bEntreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest I will lodge: thy people *shall be* my people, and thy God my God:

17 Where thou diest will I die, and there will I be buried: 'the LORD do so

Before Christ
about 1310.

Ch. 2. 11.
Phil. 4. 8.

2 Tim. 1. 17.
18. Eph. 5. 22.
Col. 3. 18.

Ch. 3. 1.
Eph. 5. 22.

Gen. 29. 11.
& 31. 28, 55.
ver. 14.

Ps. 16. 3. &
119. 62.

Dent. 25. 5.
Gen. 38. 11.

1 Tim. 5. 9.
Gen. 17. 17. &
18. 11, 12.

Or if I were
with an hus-
band.

Heb. hope.

Heb. I have
much bitterness.

Job 19. 21.
Ps. 39. 9.

Ver. 9. Gen.
31. 28. 1 Kin. 19.
20. 2 Tim. 4.
19. Phil. 3. 19.
Heb. 10. 38.

Prov. 17. 17.
Heb. 10. 39.
Mat. 16. 24.

& 10. 37. &
19. 27. 29.
1 Kin. 19. 20.

Josh. 24. 15.
2 Kin. 2. 2.
Luke 24. 23.

Or be not
against me.

Acts 21. 13.
Mat. 16. 23.
24. 1 Thes. 1.
6. 9. 2 Cor. 6.
14—15.

1 Sam. 3. 17.
& 25. 22.
2 Sam. 3. 9.

2. 1 Kin. 2.
23. & 19. 2.
& 20. 10.
Gal. 2. 20.
Acts 11. 20.

Before Christ
about 1310.

to me, and more also, *if ought* but death part thee and me.

† Heb. strengthened herself.
Acts 21. 14.
Mat. 4. 11.

18 When she saw that she [†]was steadfastly minded to go with her, [†]then she left speaking unto her.

* Ver. 1, 2. Gen. 35. 19. Judg. 12. 8. & 17. 7—9. 1 Sam. 16. 1, 4. 2 Chron. 11. 6. Mic. 5. 2. Mat. 2. 1, 16. John 7. 42.

19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, *'Is this Naomi?*

† Lam. 2. 15. Job 2. 12.

20 And she said unto them, Call me not [†]Naomi; call me || Marah: for the Almighty hath [†]dealt very bitterly with me.

† That is, pleasant.
|| That is, bitter.
Heb. 12. 11. Lam. 3. 1—20. Ps. 73. 14. & 88. 1—18. Job xix. xxx.

21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

† Job 10. 17. & 13. 26. & 16. 8. Mal. 3. 5. Jam. 5. 3. Deut. 19. 15.

22 So Naomi returned, and Ruth the Moabitess her daughter-in-law with her, which returned out of the country of Moab: and [†]they came to Beth-lehem in the beginning of barley-harvest.

CHAP. II.

Here we are informed, (1) Of Ruth's humility, industry, regard to Naomi her mother-in-law, and dependance on, and direction by, the providence of God; 2, 3. (2) Of Boaz's wealth; his pious courtesy to his reapers; his particular care about Ruth, and her humble and respectful carriage towards him; 1, 4—16. (3) Of Ruth's return home with her gleanings to Naomi, and report of what had befallen her; 17—23.

* Ch. 3. 9, 12, 13. ver. 3. 1 Chr. 2. 11. 12. Mat. 1. 5. Job 19. 25. Prov. 7. 4.

AND Naomi had a ^{*}kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

† Lev. 19. 9, 10. & 25. 22. Deut. 24. 19. 20. Eph. 4. 28.

2 And Ruth the Moabites said unto Naomi, Let me now go to the field, and [†]glean ears of corn after *him*, in whose sight I shall find grace. And she said unto her, Go my daughter.

* Heb. hap, happened. Mat. 10. 29. 1 Sam. 23. 27. Esth. 6. 1, 2. 2 Kin. 3. 5, 6. 29. Prov. 16. 9.

3 And she went, and came, and gleaned in the field after the reapers: and her [†]hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

† Judg. 6. 12. Ps. 129. 8. & 118. 26. Col. 4. 6.

4 ¶ And, behold, Boaz came from Beth-lehem, and said unto the reapers, *'The LORD be with you.* And they answered him, The LORD bless thee.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is this?*

* Gen. 24. 2. & 59. 4.

6 And the servant that was ^{*}set over the reapers answered and said, It is [†]the Moabitish damsel that came back with Naomi out of the country of Moab:

† Prov. 15. 33. Ps. 138. 6. 1 Pet. 5. 5, 6. Jam. 4. 6, 7. 10.

7 And she said, ^{*}I pray you, let me glean and gather after the reapers among the sheaves. So she came, and hath [†]continued even from the morning until now, that she tarried a little in the house.

† Prov. 27. 23. & 28. 19. Eccl. 9. 10. Rom. 12. 11. Gal. 6. 9.

8 Then said Boaz unto Ruth, Hearest thou not, [†]my daughter? [†]Go not to glean in another field, neither go from

1 Sam. 3. 6, 9. 2 Kin. 3. 13. Heb. 13. 2, 3. Phil. 4. 8. 1 John 3. 18. Lev. 19. 9. Deut. 24. 19.

hence, but abide here fast by my maidens:

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall [†]not touch thee? and when thou art athirst [†]go unto the vessels, and drink of *that* which the young men have drawn.

Before Christ
about 1310.

Job 29. 12. Ps. 105. 15. Gen. 26. 18. Mat. 10. 42. John 4. 7, 11. Gen. 24. 18—20.

10 Then ^{*}she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing *I am* a stranger.

Gen. 17. 3. 1 Sam. 25. 23. Luke 1. 48. 2 Sam. 9. 8. & 19. 28.

11 And Boaz answered and said unto her, ^{*}It hath fully been shewed me all that thou hast done unto thy mother-in-law since the death of thine husband; and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

Ps. 37. 5, 6. Prov. 31. 31. Ps. 45. 10. Heb. 11. 8, 9.

12 The LORD ^{*}recompence thy work, and a full reward be given thee of the LORD God of Israel, under whose ^{*}wings thou art come to trust.

Heb. 6. 19. 2 John 8. 2 Tim. 1. 18. & 4. 8. 1 Tim. 4. 8.

13 Then she said, [†]Let me [†]find favour in thy sight, my lord, for that thou hast comforted me, and for that thou hast spoken [†]friendly unto thine handmaid, though I be ^{*}not like unto one of thine handmaidens.

Ps. 17. 8. & 91. 4. & 36. 7. & 61. 4. & 57. 1. Mat. 23. 37.

14 And Boaz said unto her, ^{*}At meal time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her ^{*}parched corn, and she ^{*}did eat, and was sufficed, and left.

† Or I find favour.

Gen. 33. 8, 10. & 43. 14. Prov. 11. 27. & 13. 15. & 22. 1.

15 And, when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and [†]reproach her not:

† Heb. to the heart.

1 Sam. 25. 41. Prov. 15. 33.

16 And ^{*}let fall also *some* of the handfuls of purpose for her, and leave *them* that she may glean *them*, and rebuke her not.

† Prov. 11. 27. Luke 14. 11. & 1. 52. Is. 32. 8.

1 Sam. 17. 17. & 25. 18. 2 Sam. 17. 28.

17 So she ^{*}gleaned in the field until even, and beat out that she had gleaned: and it was about an ^{*}ephah of barley.

Prov. 11. 25. & 8. 10. John 6. 12, 13.

† Heb. shame her not.

Is. 32. 8.

18 ¶ And she took *it* up, and went into the city: and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her ^{*}that she had reserved after she was sufficed.

Ps. 112. 9. Prov. 11. 25. 26. & 14. 21. 31. & 29. 7. & 22. 9. & 28. 27. & 31. 20.

Deut. 15. 7, 9. 11. Job 30. 25. & 31. 16, 19.

Prov. 31. 27. 2 Thess. 3. 10. Prov. 11. 25, 26.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day *is* Boaz.

† About three pecks. Exod. 16. 36.

† That meat. Ver. 14. John 6. 12, 13. 1 Tim. 5. 4.

20 And Naomi ^{*}said unto her daugh-

Ch. 3. 10. Job 20. 12, 13. 2 Tim. 2. 16—18. Prov. 17. 17. & 19. 17.

REFLECTIONS UPON CHAP. I.—Numerous and diversified are the arrows in God's quiver for the punishment of men's sins: and often, while his enemies riot in plenty, his people are pinched with scarcity and want. A diligent care to provide for our family is highly commendable: but it is seldom safe to flee from God's land, though he frown on it; or to suffer scarcity of bread to draw us from the ordinances of God. It is not in fleeing from God's mighty hand, but in humbling ourselves under it, that safety lies. It is not in outrunning crosses, but in taking them up, and following Christ, that true comfort is to be had. Young people often mistake in their marriage, through want or neglect of their parents' advice. But marriages and deaths are near neighbours; and one death in a family is but the forerunner and warning of another. Both comforts and crosses are often nearer us than we suspect: and, if we are shut up into the society of the wicked, we should escape for our life as soon as our hindrances are removed. It is a mercy when God embitters our condition of distance from himself, that we may be weaned from it, and hastened to our

heavenly home: but yet it is pleasant to see near relations knit together in love, and loth to part. With the most strong and fixed resolution should we set out in the Lord's way, as we know not what repeated and strong temptations we may have to turn back: but the difficulties of the way which discourage the temporary believer will but bind the faithful soul the more closely to Jesus Christ. Nothing, no not death, can separate them from him and his people. Poverty and age make great alterations on mankind: and it is proper that all around should remark it with solemn awe and cordial sympathy: for surely it is but madness to set our heart on that comeliness and wealth which so quickly fade. Let us therefore keep waiting on God in the way of his judgments; in patience possessing our souls; eyeing the Lord's hand in all that we meet with; humbling ourselves under humbling providences; mourning, but never murmuring, under his hand; and ever remarking how the minutest circumstances of our lives are directed by the overruling providence of God.



Rubens pinx.

BOAZ AND RUTH.

Ch. II. 8.

London: Printed by J. Smith, in the Strand, 1794.



Before Christ 1310.
\$ Us, my husband and two sons.
Or one that hath right line, degen. Lev. 25. 25. Deut. 25. 5—7. Job 19. 25.
Ver. 8, 9.
Tit. 2. 4.
Prov. 27. 10. & 22. 6. & 3. 21—24. Gen. 34. 1. Song 1. 8. Jo. n 15. 6.
Or full upon thee.
1 Tim. 5. 13. Prov. 6. 8. & 13. 1. & 31. 49. & 14. 1.

ter-in-law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.

21 And Ruth the Moabitess said, 'He said unto me also, Thou shalt keep fast by my young men until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, It is 'good, my daughter, that thou go out with his maidens, that they †meet thee not in any other field.

23 So she *kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat-harvest; and dwelt with her mother-in-law.

CHAP. III.

Naomi had just informed Ruth that Boaz was her near kinsman. Here (1) She gives her directions, somewhat odd to us, how to claim him for her husband; 1—5. (2) Ruth, all obedient to her mother-in-law, confident of the untainted virtue of Boaz, and especially of the watchful providence of God, punctually observes these directions; 6, 7. (3) Boaz treats Ruth with great kindness and respect, and promises her marriage, if the nearer kinsman to whom she belonged, declined it; 8—13. (4) Ruth being dismissed with a present, reports to Naomi what she had met with, and is by her encouraged to expect a speedy and happy issue of the affair; 14—18.

THEN Naomi her mother-in-law said unto her, 'My daughter, shall I not seek rest for thee, that it may be well with thee?

2 And 'now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing-floor.

3 'Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet; and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, 'All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and 'his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 ¶ And it came to pass at midnight that the man was afraid, and †turned himself; and, behold, a woman lay at his feet.

9 And he said, Who art thou? And she answered, I am Ruth 'thine hand-

maid: 'spread therefore thy skirt over thine handmaid, for thou art a near kinsman.

10 And he said, 'Blessed be thou of the LORD, my daughter: for thou hast shewed 'more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest; for all the ||city of my people doth know that thou art 'a virtuous woman.

12 And now it is true that I am thy near kinsman: howbeit, 'there is a kinsman nearer than I.

13 Tarry this night: and it shall be 'in the morning, that, 'if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but, if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth; lie down until the morning.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, 'Let it not be known that a woman came into the floor.

15 Also he said, Bring the \$vail that thou hast upon thee, and hold it. And, when she held it, 'he measured six measures of barley, and laid it on her: and she went into the city.

16 And when she came to her mother-in-law she said, Who art thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother-in-law.

18 Then said she, 'Sit still my daughter, until thou know how the matter will fall: for the man will not be in rest until he have finished the thing this day.

CHAP. IV.

Here (1) Boaz quickly and honourably gets clear of his rival the kinsman that was nearer than he; 1—8. His marriage with Ruth is publicly solemnized, and attended with the good wishes of his neighbours; 9—12. (3) The happy issue from the marriage is attended with the congratulations of neighbours to Naomi; 12—17. (4) The genealogy of Boaz and his son is carried down from Pharez, the son of Judah, to king David; 18—22.

THEN went Boaz up 'to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took 'ten men of the elders of the city, and said, Sit ye down here. And they 'sat down.

fortably may even the poorest live together if they have but godliness with contentment, which is great gain.

REFLECTIONS UPON CHAP. III.—It is often safest for young widows to marry. And it is the duty of parents to promote the settlement of their children in a comfortable marriage: for it is no small mercy when the married state fixes the affections at a rest, in which it is well with the parties. Dress and cleanliness are commendable, so far as they are calculated to engage proper affections. But in courtship and marriage there ought always to be a strict attention to the commands of God. It is not enough that we do no evil:—we must indulge ourselves in no appearance of it. But what an advantage is it when we have to do with such as have the deepest regard to our chastity and honour; who are disposed to think no evil, but to interpret our innocent familiarities in the best sense; and who, in matters of importance, will certainly be faithful and diligent! Yea, hopeful is the match which is made up in dependance on God and regard to the authority of parents. But we cannot be too ready to start at temptations, which steal softly upon us; nor too careful to remove every occasion from the envenomed tongue of slander, (What is liable to be misinterpreted had best never be known. And, when we circumspectly proceed in the way of our duty, we may comfort our minds in the hope of God's salvation in due time.

REFLECTIONS UPON CHAP. II.—How infinite is the condescension of God in taking notice of a poor Moabitish gleaner! Let me then never be proud; for I know not to what straits I may be reduced in life: and never let me be ashamed of honest industry. If the Lord debase me, it is my honour to concur with his providence, and to be content with the least and coarsest crumbs from his hand. In caring for my poor or aged friends, let me with diligence depend on his kindness, and thank him for every circumstance thereof. Whether I am master or servant, let a savour of Christ and religion always attend me; and the law of kindness be in both heart and mouth. If I am a stranger, let me be always humble, mannerly, and thankful. If I am not, let me shew kindness to strangers, especially to those who are such from a love to Christ. Who knows how they may bless, or even reward, me? For the poorest, by their earnest prayers, may return the richest rewards to the most wealthy. The more highly others think of me, let me think the more humbly of myself: and let me always regard my benefactors, and with the utmost care make choice of my companions. A modest, humble, and respectful behaviour, accompanied with a tender regard to parents in age and poverty, is commendable even in the meanest. And, when we go out in the way of duty, depending on God, who knows with what rich blessings we may return loaded? Happy is that family where parents and children mutually vie in deep concern for one another's real welfare. And com-

Before Christ
1310.Ps. 112. 5.
Prov. 13. 10.
& 14. 8.* Heb. I said I
will reveal in
thine ear.Jer. 32. 7, 8.
Rom. 12. 17.
Phil. 4. 8.
2 Cor. 8. 21.
Prov. 21. 3.

Lev. 25. 25.

Gen. 38. 8.
Deut. 25. 5, 6.1 Tim. 5. 8.
Prov. 27. 23.
He was not
inclined to
have the poor
young widow.

Deut. 25. 7, 9.

† This signified
the transfer of
the property.Ch. 3. 13.
Jer. 32. 7, 8.Ps. 112. 5.
Mat. 10. 16.
& 18. 16. Jer.
32. 10—12.Hos. 12. 12.
Gen. 29. 18,
19. 27.Ps. 128. 3—
5. Jer. 22. 23.
Deut. 25. 5, 6.

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's.

4 And I thought to advertise thee, saying, 'Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it; but, if thou wilt not redeem it, then tell me, that I may know, for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself, for I cannot redeem it.

7 Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

8 Therefore the kinsman said unto Boaz, 'Buy it for thee. So he drew off his shoe.

9 ¶ And Boaz said unto the elders, and unto all the people, Ye are witnesses this day that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem:

12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.

14 And the women said unto Naomi, Blessed be the LORD who hath not left thee this day without a kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter-in-law, who loveth thee, who is better to thee than seven sons, hath born him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

18 ¶ Now these are the generations of Pharez: Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

Before Christ
1310.Gen. 24. 60.
1 Sam. 2. 20.
& 127. 3—5.
& 128. 3—5.Gen. xlv.
with Num. 1.
ii. xxvi.† Or get thee
riches, or
power.Heb. proclaim
thy name.Gen. 46. 12.
Num. 26. 21,
20. 1 Chr. ii.
iv.Gen. 35. 29.
1 Chr. 2. 4.
Mat. 1. 3.
Ch. 3. 11.
Ps. 15. 4.
1309.Gen. 30. 2. &
33. 5. & 23.
21. 1 Sam. 1.
27. & 2. 5. 6.
Ps. 113. 9. &
127. 1. 3.Rom. 12. 15.
Luke 1. 48.
58.Ps. 23. 3.
1 Sam. 1. 8,
11.Gen. 45. 11.
& 47. 12.
1 Kin. 18. 4.
Ps. 55. 22.1 Sam. 1. 8.
Prov. 17. 17.
& 18. 24.Gen. 24. 59.
& 35. 8.Luke 1. 58.
52. Rom. 12.
11, 12, 15.Serviceable.
Ver. 15, 21.
29. 1 Chr. 2.
11. 1 Chr. 2.
12. 15. Mat. 1.
5. 6. Luke 1,
31, 22.

1706.

1 Chr. 2. 4—
15. Mat. 1.
3—6. Luke 3.
31—33. Num.
1. 7. Gen. 49.
10.

1544.

Or Salmah.
1 Chr. 2. 11,
51, 54.

1480.

1410.

1309.

1298.

1 Sam. 16. 1.
Ps. 75. 6. &
113. 7.
1086.

REFLECTIONS UPON CHAP. IV.—It is pleasant indeed to behold a man diligent in business, and the providence of God succeeding his endeavours:—to see in marriage the principal regard paid to the holiness and virtue of the partner, not to beauty or wealth; to see persons of honest intentions risking the most strict and public cognizance:—to see the professed followers of Christ using the most fair and open dealings in all their agreements;—to see affectionate lovers depending wholly on God to make them comfortable to one another;—to see humility, virtue, prudence, and honesty, issuing in remarkable honour and happiness;—to see God raising up the poor, and causing them to sit with princes; and making up the loss of those relations, from whom they expected much comfort, in the enjoyment of those from whom they expected nothing;—to see neighbours rejoicing in one another's welfare;—and to see the providences of God, in every circumstance, leading and directing us to Jesus, David's Lord.—But, in fine, in Boaz the Beth-lehemite I discern Jesus our Kinsman Re-

deemer, who remembered us in our low estate:—pitying our poor and miserable condition, and moved, not indeed by any respectful behaviour in us, but his own infinite compassion, he hath allowed us sinners of the Gentiles to glean in the field of his oracles and ordinances. For our encouragement he hath appointed handfuls of precious promises, and offers of grace and salvation, for our use. At infinite expense, and with infinite care and equity, he hath espoused our race, and raised up a seed of servants to God. Let us, conscious of our poverty, and affected with his kindness, return him the most humble and thankful acknowledgments.—Let us glean for our souls only in his field.—Let us abide by his maidens, the faithful ministers of his word.—Let us approach his throne of grace in the full assurance of faith, pleading that he, as our nearest Kinsman, would spread his robes of righteousness, and garments of salvation, over our naked souls. And let us commit our way to him: he will bring it to pass, and perfect that which concerns us.

THE FIRST BOOK OF

SAMUEL.

This book and the following are denominated from the prophet SAMUEL, perhaps, because he wrote the first twenty-four chapters of this; at least, from his being the subject of much of it: and whatever relates to David, the subject of the other, is but the issue of his unction to the kingdom by Samuel. This book contains the history of at least eighty years, and exhibits an account (1.) Of Eli's negligence, and the wickedness of his sons; with the terrible calamities occasioned by these to the Israelites, and even to the Philistines, who took captive the ark; ii.—vi. (2.) Of Samuel's birth; education; call to be a prophet; deliverance and government of Israel; resignation of his government; and death; i. ii. iii. vii.—xii. xiii. xv. xvi. xix. xxv. (3.) Of the Israelites' resolute demand of a king; and the instalment, prosperity, mal-administration, and unhappy end of Saul; viii.—xxvi. xxviii. xxxi. (4.) Of the unction of David to be king; his diverting of Saul when melancholy with his music; his conquest of Goliath; friendship with Jonathan; persecution by Saul; marriage with Michal the daughter of Saul, and with Abigail the widow of Nabal: his retreat into the land of the Philistines; discharge from their army; and his slaughter of the Amalekites who had burned Ziklag: xvi.—xxvii. xxix. xxx.

Before Christ
1135, or 1155.

CHAP. I.

Before Christ
1131, or 1151

Relates to the parents of Samuel; chiefly to Hannah his mother. Here is (1) Her affliction through want of children; and this aggravated by the insolent reproaches of Peninnah, Elkanah's other wife; but in some measure mitigated by his kindness; 1-8. (2) Her fervent prayer and vow to God under her trouble; in which Eli, the high priest, at first censured, but afterwards encouraged her; 9-18. (3) Her bearing and nursing of Samuel; 19-23. (4) Her presenting him to the Lord as one peculiarly devoted to his service; 24-28.

14 And Eli said unto her, "How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, "No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but I have poured out my soul before the LORD:

NOW there was a certain man of Ramathaim-zophim, of the mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

16 Count not thine handmaid for a daughter of Belial; for out of the abundance of my complaint and grief have I spoken hitherto.

17 Then Eli answered and said, "Go, in peace: and the God of Israel grant thee thy petition that thou hast asked of him.

2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

18 And she said, "Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah. And Elkanah knew Hannah his wife; and the LORD remembered her.

3 And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

20 Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, "Because I have asked him of the LORD.

21 And the man Elkanah, and all his house went up to offer unto the LORD the yearly sacrifice, and his vow.

4 ¶ And, when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

22 But Hannah went not up; for she said unto her husband, "I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever.

23 And Elkanah her husband said unto her, "Do what seemeth thee good; tarry until thou hast weaned him; only the LORD establish his word. So the woman abode and gave her son suck until she weaned him.

5 But unto Hannah he gave a worthy portion; for he loved Hannah; but the LORD had shut up her womb.

24 ¶ And, when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine; and brought him unto the house of the LORD in Shiloh: and the child was young.

25 And they slew a bullock, and brought the child to Eli.

6 And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb.

26 And she said, "O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here praying unto the LORD.

27 For this child I prayed; and the LORD hath given me my petition which I asked of him:

7 And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

28 Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.

8 Then said Elkanah her husband to her, Hannah, "why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. (Now Eli the priest sat upon a seat by a post of the temple of the LORD.)

10 And she was in bitterness of soul, and prayed unto the LORD, and wept sore.

11 And she vowed a vow, and said, "O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

12 ¶ And it came to pass, as she continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

REFLECTIONS UPON CHAP. I.—A divided family is most unhappy: and they bring upon themselves redoubled trouble and vexation who dare transgress God's institution of marriage in order to obtain redoubled pleasures. Rarely do we behave aright under either remarkable prosperity or remarkable adversity: under the former the heart swells with pride; under the latter it sinks and reeds with discontent and murmuring. The fretfulness of our temper often lays us open to continual uneasiness; and the unthankfulness of our heart doubles our affliction by overlooking our mercies. But sinful and hurtful is that grief which diverts us from our duty to God, and inhibits the comfort which we have in him. Our most deserved crosses are abundantly mixed with undeserved mercies; and religion and reason will afford us a cure. Distress ought to make us double our diligence in attending on the ordinances of God. Fervent prayers and solemn vows are often means of relief to broken spirits; yea, it is peculiarly becoming, under sore trials, and amidst general apostasy and profaneness, to be punctual and earnest attenders on the ordinances of God. But base and devilish must that spirit be which can take pleasure to vex the distressed in mind, even when they are attending upon God's solemn worship. It is more becoming to balance others abuse with our tender affection, and do all that we can to comfort those who are cast down. For peculiarly afflicting is it to perplexed souls to have the godly, and even ministers, misinterpreting their wrestlings with God as hypocrisy and wickedness. Yet, however distressing, injurious reproach should always be answered with the greatest candour and meekness. And men, convinced of their mistake, should turn their sinful censures into fervent prayers for the persons injured. Devotions towards God ought to be preferred to every convenience of our own. Early and earnest devotions are the best presages of happy days and successful undertakings; and nothing but works of necessity and mercy ought to detain us from the solemn worship of God. With the most distinguished expressions of gratitude ought we to com-

CHAP. II.

Exhibits (1) Hannah's high song of praise at the presentation of Samuel her child to God; in which she celebrates the holiness, power, wisdom, and equity, of God, and the changes made by his providence on persons, families, and nations; 1—10. (2) The growth and early religious improvement of Samuel her son; 11, 18, 21, 26, and the care his mother took to clothe him; 19. (3) The great wickedness of Eli the high priest's sons, in defiling the women who assembled for worship in the courts of the tabernacle, and in taking by force what part of the Lord's offerings they pleased; 12—17, 22. (4) The over-mild reproof which their father gave them for their conduct; 23—25. (5) God's dreadful message to Eli by a prophet, charging home their guilt, and denouncing the destruction of the whole family, and the translation of the priesthood to another, on account of it; 27—36.

AND Hannah ^aprayed, and said, My heart rejoiceth in the LORD; ^bmine horn is exalted in the LORD; my ^cmouth is enlarged over mine enemies; because I ^drejoice in thy salvation.

2 ^eThere is none holy as the LORD; for there is none beside thee; neither is there any rock like our God.

3 ^fTalk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is ^ga God of knowledge, and by him actions are weighed.

4 The ^hbows of the mighty men are broken, and they that stumbled are girded with strength.

5 ⁱThey that were full have hired out themselves for bread; and they that were hungry ceased: so that the ^jbarren hath born seven; and ^kshe that hath many children is waxed feeble.

6 ^lThe LORD killeth, and maketh alive: ^mhe bringeth down to the grave, and bringeth up.

7 The LORD ⁿmaketh poor, and maketh rich: he bringeth low, and lifteth up.

8 ^oHe raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the ^ppilars of the earth are the LORD's, and he hath set the world upon them.

9 He ^qwill keep the feet of his saints, and the wicked shall be ^rsilent in darkness; for ^sby strength shall no man prevail.

10 ^tThe adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD ^ushall judge the ends of the earth; and he shall ^vgive strength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his house. And the child did ^wminister unto the LORD before Eli the priest.

12 ¶ Now ^xthe sons of Eli were sons of Belial; they knew not the LORD.

13 And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand;

14 And he struck it into the pan, or kettle or cauldron, or pot; ^yall that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before ^zthey burnt the fat

the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And if any man said unto him, Let them not fail to burn the fat ^apresently, and then take as much as thy soul desireth; then he would answer him, Nay, but thou shalt give it me now: and if not I will take it by force.

17 Wherefore the sin of the young men was ^bvery great before the LORD: for men abhorred the offering of the LORD.

18 ¶ But Samuel ^cministered before the LORD, being a child, girded with a linen ephod.

19 Moreover, his mother made him a little coat, and brought it to him ^dfrom year to year when she came up with her husband to offer the yearly sacrifice.

20 ¶ And Eli ^eblessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the ^floan which is lent to the LORD. And they went unto their own home.

21 And the LORD ^gvisited Hannah, so that she conceived and ^hbare three sons and two daughters. And the child Samuel ⁱgrew before the LORD.

22 ¶ Now Eli ^jwas very old, and heard all that his sons ^kdid unto all Israel; and how they lay with the women that ^lassembled at the door of the tabernacle of the congregation.

23 And he said unto them, ^mWhy do ye such things? for ⁿI hear of your evil dealings ^oby all this people.

24 Nay, my sons; for ^pit is ^qno good report that I hear: ye make the LORD's people ^rto transgress.

25 If ^sone man sin against another, the judge shall judge him: but ^tif a man sin against the LORD, who shall entreat for him? Notwithstanding, they ^uhearkened not unto the voice of their father, because the LORD would slay them.

26 And the child Samuel ^vgrew on, and was in favour both with the LORD and also with men.

27 ¶ And there came ^wa man of God unto Eli, and said unto him, Thus saith the LORD, ^xDid I plainly appear unto the house of thy father when they were in Egypt in Pharaoh's house?

28 And ^ydid I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and ^zdid I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore ^akick ye at my sacrifice and at mine offering which I have commanded ^bin my habitation, and ^chonourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, ^dI said indeed that thy house and

1. before Christ
11. 7. or 1147.

Phil. 4. 6. 4.
& 5. 3. Luke 1.
46. 17.
P. 92. 10. &
112. 9. & 149.
14. & 18. 2. &
8. 17.
Exod. 15. 2.
Judg. 5. 1. 2.
Ps. 71. 8.
Rev. 13. 20.
Is. 12. 2. 7.
Luke 1. 47.
Ps. 118. 14.
Exod. 15. 11.
Ps. 73. 23. &
80. 8. & 89. 6.
8. Is. 40. 17.
Josh. 24. 19.
Deut. 3. 24. &
32. 4. 30. 31.
39. 1 Cor. 10. 4.
Mat. 3. 9. 10.
Jude 13. Prov.
29. 23. & 8.
13. Luke 14.
11.

Ps. 147. 5.
Jer. 17. 10. &
16. 19. Heb.
4. 12. 13.
Ps. 76. 3. &
46. 9. Heb. 11.
34. Judg. 4.
15. Is. 41. 10.
14—16. Amos
5. 9.

Luke 1. 53. &
14. 11. Jam.
4. 6. & 5. 1—
7. Luke 6. 20.
21. 24. 25.
Ch. 1. 20. ver.
21. Ps. 113. 9.
Ruth 4. 11.
Ch. 1. 6. Jer.
15. 9.

Deut. 32. 39.
Job 5. 18.
Hos. 6. 1. Rev.
1. 18.
Ch. 20. 3. Is.
26. 19. Is. 18.
5. & 116. 3.
& 130. 1.
2 Co. 1. 9. 10.

Job 1. 21. &
42. 12. Ps.
102. 10. &
107. 35—41.
& 75. 5. 6.
Ps. 113. 7.
Job 36. 11. &
42. 10. 12.
Luke 1. 52.
1 Kin. 16. 2.
Is. 22. 20—24.
Lam. 3. 32.
Ps. xvii. xxi.
xviii. cxvii.

Job 38. 4. 5.
Ps. 102. 25. &
104. 5. & 24.
2. & 75. 3.
Gal. 2. 9.
Ps. 91. 11. &
121. 5. 8. &
24. 18. Prov.
16. 9.
Ps. 94. 17.
Job 5. 10. Is.
15. 1. Jer. 8.
14. Eccl. 5. 17.
Zeph. 1. 15.
Mat. 22. 12.
Ps. 9. 17.
Ps. 33. 16.
Prov. 21. 31.
Eccl. 9. 11.
ch. 17. 49.
Zech. 4. 6. Job
9. 4. & 40. 2.
11. 12.

Ch. 7. 10. &
12. 18. 2 Sam.
21. 14. 15. Ps.
2. 9.
Ch. vii. xvii.
2 Sam. v. viii.
Ps. 2. 8. 9. &
22. 27. 29. Is.
45. 22.
Ps. 18. 32—
48. 2 Sam. viii.
x. Ps. 89. 3. &
21—37. Mat.
28. 18.

Ver. 13. ch. 7.
28. & 3. 1. 15.
Deut. 13. 13.
Judg. 19. 22.
ch. 10. 27. &
25. 17. 2 Sam.
16. 7. & 23. 6.
1 Kin. 21. 10.
1 Cor. 6. 15.
Ti. 1. 16.
1 John 2. 3. 4.
Jer. 9. 3. Hos.
4. 1. 6. Mal. 2.
8. Rom. 1. 28.
— 0.

Is. 56. 11.
with Exod. 29.
27. 28. Lev. 7.
31.
Lev. 3. 3. 4.
with Is. 56. 11.
Phil. 3. 19.

Ver. 11. ch. 7.
28. & 3. 1. 15.
Deut. 13. 13.
Judg. 19. 22.
ch. 10. 27. &
25. 17. 2 Sam.
16. 7. & 23. 6.
1 Kin. 21. 10.
1 Cor. 6. 15.
Ti. 1. 16.
1 John 2. 3. 4.
Jer. 9. 3. Hos.
4. 1. 6. Mal. 2.
8. Rom. 1. 28.
— 0.

Is. 56. 11.
with Exod. 29.
27. 28. Lev. 7.
31.
Lev. 3. 3. 4.
with Is. 56. 11.
Phil. 3. 19.

Is. 56. 11.
with Exod. 29.
27. 28. Lev. 7.
31.
Lev. 3. 3. 4.
with Is. 56. 11.
Phil. 3. 19.

Is. 56. 11.
with Exod. 29.
27. 28. Lev. 7.
31.
Lev. 3. 3. 4.
with Is. 56. 11.
Phil. 3. 19.

Is. 56. 11.
with Exod. 29.
27. 28. Lev. 7.
31.
Lev. 3. 3. 4.
with Is. 56. 11.
Phil. 3. 19.

Before Christ
1127. or 1147.

Heb. as on the
day.

Gen. 10. 10.
& 13. 13. Mal.
2. 8. Hos. 4. 1.

Ver. 11. ch.
3. 1. Exod. 28.
4. ch. 22. 18.
2 Sam. 6. 14.

Ch. 1. 3. 21.
Exod. 23. 14
— 17. & 34.
23. Deut. 16.
16.

Gen. 14. 19.
& 27. 27. 29.
& xlviii. xlix.
† Or, petition,
which she ask-
ed, &c.

Gen. 21. 1.
ch. 1. 19. 20.
Eph. 8. 20.
ver. 5. Ps.
113. 9.

Ver. 26. ch.
3. 19. Luke 1.
80. & 2. 40. 52.

Ch. 8. 1.
Ver. 13—17.
Jer. 3. 3. Hos.
7. 4. & 6. 9.

Heb. assembled
by troops.
Exod. 38. 9.

Judg. 15. 10.
Acts 9. 4.
Or I hear evil
words of you.

Is. 3. 9. Jer.
3. 3. & 8. 12.
Hos. 4. 6. &
5. 1.

1 Tim. 3. 7.
ver. 17. 22.
Or to cry out.

Deut. 25. 1—
3. & 17. 8—
11.

Num. 15. 30.
ch. 3. 14. Gen.
13. 13.

2 Chr. 25. 16.
Prov. 15. 10.
Ps. 69. 27.
1 John 2. 11.
19. John 12.
39. 40.

Prov. 3. 6.
Luke 1. 80. &
2. 52. Acts 2.
47. Rom. 14.
13.

Ch. 9. 6. 2 Pet.
1. 21. 1 Tim.
6. 11.

Exod. 4. 14.
27.
1106. or 1126.

Exod. 29. 4—
35. Num. 17.
5. 8. 2 Sam.
12. 7.

Lev. 2. 3. 10.
& 6. 16. & 7.
7. 8. & 10. 24.
Deut. 18. 1.

Deut. 32. 15.
ver. 13—17.
Mal. 1. 12. 13.

Josh. 18. 1.
Judg. 21. 2.
Lev. 19. 15.
Mat. 10. 37.
Luke 14. 26.

Exod. 28. 43.
& 29. 9.

memorate the mercies which we have received in answer to our prayers. Children ought to be carefully trained up, not merely with an eye to the law of nature, as they are ours, but chiefly with an eye to the covenant of grace, as

they are given to God. And with great care and expedition ought we to perform our vows, particularly in the solemn surrender of our children to God.

Before Christ
1106, or 1126.

* I. e. Ithamar.
2 Chr. 15. 2.
Ps. 91. 14.
John 12. 26.
Num. 11. 20.
Mat. 2. 2.
1 Cor. 9. 9. Ps.
17. 4. 4.
11. 2. 18.
2. 1 Kin. 2.
26. 27.

† Heb. men.
1 Kin. 13. 3.
ch. 7. 12. & 4.
11. 17. Num.
14. 37. Ps. 50.
21.

1 Ezek. 44. 15.
1 Chr. 29. 22.
1 Kin. 1. 8.
45. & 2. 27.
35. Heb. 7.
1-28.
Ch. 25. 28.
Exod. 1. 21.
1 Kin. 2. 24.
Num. 25. 13.
Ezek. 44. 15.
1 Chr. 6. 8-
15. Neh. 12.
10. 11.

2 Ezek. 44. 10
-12. 1 Kin.
2. 27.

|| Heb. join.
§ Or somewhat
about the
priesthood.

About 1100,
or 1120.

* Ch. 2. 11. 18.
ver. 15. Serv-
ed as a priest
in the lower
employments.
Ps. 74. 9 Mic.
3. 7. Amos 8.
11. 12. Is. 13.
12.
Heb. broken.
Judg. 7. 15.
Gen. 27. 1. &
48. 8. 10. ch.
4. 15.
Exod. 28. 20.
21. & 30. 7. 8.
Lev. 24. 2. 3.
2 Chr. 13. 11.

† Ps. 99. 6.
1 Cor. 12. 28.
Gal. 1. 15.
Heb. 5. 4.

the house of thy *father should walk be-
fore me for ever: but now the LORD
saith, 'Be it far from me; for ⁵them that
honour me I will honour, and they that
despise me shall be lightly esteemed.

31 Behold, the days come that I ^hwill
cut off thine arm, and the arm of thy
father's house, that there shall not be an
old man in thine house.

32 And thou shalt see 'an enemy in
my habitation, in all *the* wealth which
God shall give Israel: and there shall not
be an old man in thine house for ever.

33 And the man of thine, *whom* I shall
not cut off from mine altar, *shall be* to
consume thine eyes, and to grieve thine
heart: and all the increase of thine house
shall die †in the flower of their age.

34 And this *shall be* ^ka sign unto thee,
that shall come upon thy two sons, on
Hophni and Phinehas; in one day they
shall die both of them.

35 And 'I will raise me up a faithful
priest, *that* shall do according to *that*
which *is* in mine heart and in my mind:
and I will ^mbuild him a sure house; and
he shall walk before mine Anointed for
ever.

36 And it shall come to pass, *that* every
one that ⁿis left in thine house shall
come *and* crouch to him for a piece of
silver and a morsel of bread, and shall
say, ||Put me, I pray thee, into §one of
the priest's offices, that I may eat a piece
of bread.

CHAP. III.

Already we have had young Samuel ministering before the Lord as
a dedicated priest; here he is constituted a prophet. (1) *In a*
time of great ignorance and calamity, God manifests himself
to Samuel in an extraordinary manner, by a fourfold call;
1-10. (2) By him God sends an awful message of destructive
ruin to Eli and his family; 11-14. (3) With reluctance
Samuel relates the message to Eli, who submits to the righteous-
ness of God therein; 15-18. (4) Samuel is publicly established
a prophet in Israel; 19-21.

AND the child Samuel ^aministered
unto the LORD before Eli. And
^bthe word of the LORD was precious in
those days; *there was* no 'open vision.

2 And it came to pass at that time,
when Eli *was* laid down in his place, and
^dhis eyes began to wax dim, *that* he could
not see;

3 And 'ere the lamp of God went out
in the temple of the LORD, where the ark
of God *was*, and Samuel was laid down
to sleep;

4 That the LORD 'called Samuel; and
he answered, Here *am* I.

5 And he ran unto Eli, and said, Here
am I; for thou calledst me. And he said,
I called not; lie down again. And he
went and lay down.

6 And the LORD called yet again, Sa-
muel. And Samuel arose and went to
Eli, and said, Here *am* I; for thou didst

call me. And he answered, I called not,
my son; lie down again.

7 ⁵Now Samuel did not yet know the
LORD, neither was the word of the LORD
yet revealed unto him.

8 And the LORD ^hcalled Samuel again
the third time. And he arose and went
to Eli, and said, Here *am* I; for thou didst
call me. And Eli perceived that the LORD
had called the child.

9 Therefore Eli said unto Samuel, Go,
lie down: and it shall be, if he call
thee, that thou shalt say, 'Speak, LORD,
for thy servant heareth. So Samuel went
and lay down in his place.

10 And the LORD came, and stood and
called as at other times, Samuel, Samuel.
Then Samuel answered, Speak, for thy
servant heareth.

11 ¶ And the LORD said to Samuel,
Behold, ^k'I will do a thing in Israel, 'at
which both the ears of every one that
heareth it shall tingle.

12 In that day. ^m'I will perform against
Eli all *things* which I have spoken con-
cerning his house: †when I begin I will
also make an end.

13 ¶ⁿFor I have told him that I will
judge his house for ever for the iniquity
which he knoweth; because his sons
made themselves §vile, and he ^orestrain-
ed them not.

14 And therefore I have sworn unto
the house of Eli ^pthat the iniquity of
Eli's house shall not be purged with
sacrifice nor offering for ever.

15 ¶ And Samuel lay until the morn-
ing, and opened the doors of ^qthe house
of the LORD. And Samuel ^rfeared to
shew Eli the vision.

16 Then Eli called Samuel, and said,
Samuel my son. And he answered, Here
am I.

17 And he said, What *is* the thing that
the LORD hath said unto thee? I pray
thee hide it not from me: ^s'God do so to
thee, and †more also, if thou hide *any*
‡thing from me of all the things that he
said unto thee.

18 And Samuel told him every whit,
and hid nothing from him. And he said,
'It is the LORD: let him do what seem-
eth him good.

19 ¶ And Samuel grew, and ^tthe LORD
was with him, and ^udid let none of his
words fall to the ground.

20 And all Israel, ^vfrom Dan even to
Beer-sheba, knew that Samuel *was* ||esta-
blished *to be* a prophet of the LORD.

21 And the LORD ^wappeared again in
Shiloh: for the LORD revealed himself
to Samuel in Shiloh by the word of the
LORD.

Before Christ
1100, or 1120.

* Or, Thus did
Samuel before
he knew the
LORD, and
before the word
of the LORD
was revealed
unto him. Acts
19. 2.

† Job 31. 13,
14.

1 Acts 9. 6. Is.
6. 8. Ps. 85.
8. ver. 10.

k Amos 3. 6, 7.
Is. 45. 7.

l 2 Kin. 21. 12.
Jer. 19. 3. Ps.
119. 120.

m Ch. 2. 27-
36. Zech. 1. 6.
Luke 21. 33, 35.

† Heb. begin-
ning and end-
ing.

|| Or, and I will
tell him, &c.

n Ch. 2. 27-
36. Gen. 19.
13. 2 Chr. 20.
12. Zech. 1. 6.
Joel 3. 12.

§ Or accursed.

* Heb. frowned
not upon them.

o Ch. 2. 22-
25. 1 Kin. 1.
6. Prov. 29. 15.

p Ch. 2. 25.
Num. 15. 30.
Jer. 15. 1. &
7. 16. Ezek.
24. 15. Is. 22.
14. Heb. 10.
26-31.

q See ch. 1. 9.
Josh. 18. 1.

r Dan. 4. 19.
Jer. 1. 6-8.

s Ruth 1. 17.
1 Kin. 22. 16.
Mt. 26. 63.

† Heb. so add.
‡ Or word.

t Judg. 10. 15.
2 Sam. 16. 10.
Ps. 39. 9. Job
1. 21. Is. 50.
8. Ps. 119. 75.

u Gen. 39. 2, 21.
ch. 18. 14.
Acts 7. 9, 10.
Dan. 6. 21. 22.
Is. 41. 2. Rom.
8. 31. Heb.
13. 5, 6.

v 1 Kin. 8. 56.
Is. 44. 26.
Judg. 20. 1.
2 Sam. 3. 10.
& 17. 11. &
24. 2, 7, 15.
1 Kin. 4. 25.

|| Or faithful.

† Heb. 1. 1. Gen.
12. 7. & xv
Num. 12. 6.
Amos 3. 5.

REFLECTIONS UPON CHAP. II.—We owe to God the most exalted praises upon
receipt of his favours. Yea, pleasant and valuable mercies should always lead to
an affecting contemplation of the excellencies which are in God himself. The
secret of the Lord is with them that fear him; and he often shews them things
to come. Nothing is returned with such certainty and interest as that which is
lent to the Lord: and early activity in God's service is an hopeful presage of an
eminently useful life. But dreadful and threatening is the appearance when
those who fill the highest offices in church or state become absolute monsters in
impiety, lust, and rapacity: it is criminal to administer to such only a soft re-
buke: and their contempt of reproof is an awful prelude of near and certain
destruction. God permits such contemnors to proceed in their wickedness till
they have ripened themselves for ruin. Parents' indulgence of their children in
sin may occasion fearful distresses to their family and nation. And the most
tremendous judgments appear marked out for those who disregard even the

mildest reproofs of their parents. The more remarkable the favours which have
been abused, the more tremendous the judgments which may be expected; and
sharers in sin shall share in correspondent punishment. But God's work and
cause will never fall to the ground for want of hands to carry it on. Though
ministers' wickedness may destroy themselves, it cannot destroy the ministry.
The church is founded on a Rock, which the gates of hell cannot prevail against.
Jesus, the faithful priest on his throne, is her principal governor; who can
turn out her wicked officers, and fill their room with such as will be faithful
unto death.

REFLECTIONS UPON CHAP. III.—Dreadful is the case of a church when her
fellowship with God is interrupted: but great the mercy that God raises up new
instruments in his church to carry on his work when others have proved unfaith-
ful. Early piety is often honoured with special intimacy with God; when

Before Christ
1096, or 1116.

CHAP. IV.

Already the threatenings of the preceding chapters begin to be executed. Here is (1) The disgrace and loss which the Israelites sustained in a rencounter with the Philistines; 1, 2. (2) Their foolish project to strengthen themselves by the presence of the ark; which made them secure, and occasioned the Philistines to animate one another; 3-9. (3) The fatal consequences;—the Israelites are routed with great slaughter, the young priests slain, and the ark taken prisoner; 10, 11. (4) The news of the defeat coming to Shiloh terrifies the people; causes Eli to faint, fall, and break his neck; and brings the pains of childbirth on his daughter-in-law, who dies as soon as she is delivered; 12-22.

AND the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when they joined battle Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.

3 ¶ And when the people were come into the camp the elders of Israel said, Wherefore hath the LORD smitten us to-day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that when it cometh among us it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp all Israel shouted with a great shout, so that the earth rang again.

6 And, when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid; for they said, God is come into the camp. And they said, Wo unto us! for there hath not been such a thing heretofore.

8 Wo unto us! who shall deliver us out of the hand of these mighty gods? these are the gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

10 ¶ And the Philistines fought. And Israel was smitten, and they fled every man into his tent: and there was a very

great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken: and the two sons of Eli, Hophni and Phinehas, were slain.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the way-side watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out.

14 And when Eli heard the noise of the crying he said, What meaneth the noise of this tumult? and the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

16 And the man said unto Eli, I am he that came out of the army, and I fled to-day out of the army. And he said, What is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died; for he was an old man, and heavy: and he had judged Israel forty years.

19 ¶ And his daughter-in-law, Phinehas' wife, was with child, near to be delivered: and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains came upon her.

20 And about the time of her death the women that stood by her said unto her, Fear not, for thou hast born a son. But she answered not, neither did she regard it.

21 And she named the child I-chabod, saying, The glory is departed from Israel: (because the ark of God was taken, and because of her father-in-law and her husband.)

22 And she said, The glory is departed from Israel; for the ark of God is taken.

CHAP. V.

While the Israelites appear to be totally unconcerned about God's ark, no man proposing either to fight or to pay for its recovery, God takes care of it, and paves the way for its honourable return. (1) The Philistines triumph over it, and place it as the prisoner

REFLECTIONS UPON CHAP. IV.—Lesser judgments only exasperate hardened sinners against the Lord, instead of making them search their ways and return to him, while those, who are most destitute of the power of godliness, glory in, and trust to, their external forms and privileges.—Sinners are often perfectly secure when their destruction comes upon them as a whirlwind. And a good cause may fearfully suffer for the wickedness of those who espouse it. But, very justly, the first and sorest judgments light on the heads of wicked and unfaithful ministers: and quickly they, who refused to shed the tears of godly sorrow, are made to shriek under the strokes of judgment. How near the heart of exercised saints do the ark and church of God lie! Yet God pursues his offending servants to the very brink of eternity, with awful frowns and fearful strokes; and, if they will be unfaithful, they must die without comfort. Pregnant women have need to be in readiness for death: for in an hour which they think not the Son of man may require their soul. But how great is the misery of a nation when the ordinances and presence of God, which are the glory thereof, are taken from it! Draw near, ye careless, ye indulgent parents, and tremble; behold in what ruin to your family and nation your conduct may issue!

1096, or 1116.

Or came to pass. Ch. 3. 21. Samson had killed many Philistines. Judg. 16. 30.

Ch. 7. 12. & 5. 1.

Josh. 15. 53. or 19. 30. 1 Kin. 20. 30.

Heb. the battle was spread.

Josh. 7. 4, 5. 12. Ps. 106. 41. & 73. 62.

Deut. 29. 24. Josh. 7. 7, 8. Jer. 22. 8. Lam. 3. 40.

Ch. 14. 18. Num. 14. 44, 45. & 31. 6. Josh. 5. 15—17. & 6. 4, 5. 2 Sam. 15. 25. Jer. 7. 4, 8—15.

Heb. take unto us.

See ch. 1. 3. Josh. 18. 1. Judg. 18. 31. Ps. 78. 60. Jer. 7. 12, 14.

Num. 10. 33. Exod. 34. 28. Deut. 10. 1—5.

2 Sam. 6. 12. 2 Kin. 19. 15. Ps. 80. 1. & 99. 1. Exod. 25. 20—22. Num. 7. 89.

Num. 4. 15. & 10. 33. Deut. 31. 26. Judg. 20. 2. 2 Sam. 15. 24. Heb. 9. 4. ver. 3.

Jer. 7. 4. Mic. 2. 11. Amos 6. 3. Judg. 15. 14. Job 15. 21.

Ver. 3—5.

Exod. 14. 25. & 15. 14. Deut. 32. 30, 31.

Heb. yesterday, or the third day.

See Exod. vii. xiv. Josh. 2. 10. & 9. 10.

When he brought Israel into the wilderness.

Deut. 28. 47, 48. Judg. 13. 1. & 10. 7.

Heb. be men.

2 Sam. 20. 1. 1 Kin. 12. 16. & 22. 36. 2 Kin. 14. 12.

Lev. 26. 25. Deut. 28. 25. Ps. 78. 62. Is. 10. 3—6. Jer. 7. 12, 32.

Before Christ
1095, or 1115.

Ps. 78. 61, 64. ch. 2. 34. 14. 2. 11. Prov. 1. 31. & 14. 1. Ps. 146. 1.

Heb. died.

Gen. 37. 20. Josh. 7. 6. 2 Sam. 13. 12. & 15. 1. & 1. 2. Job 2. 12.

Ch. 1. 9. Ps. 137. 5, 6. & 69. 9. & 117. 159. 2 Cor. 11. 27, 28.

Ps. 90. 10. ch. 2. 2. Gen. 27. 1—7.

Heb. stood.

Heb. is the thing.

Ver. 10, 11.

Ps. 137. 5, 6. 2 Cor. 11. 27, 28. Ps. 26. 8. and 42. 3, 10. Phil. 3. 9, 9.

Ch. 1. 9. ver. 1.

Ch. 2. 21, 32. & 3. 12, 15. 2 Kin. 23. 90. Eccl. 9. 1, 2. Ps. 36. 6. Rom. 11. 33.

Or to cry out.

Heb. were turned.

Gen. 35. 17. 18. John 16. 20.

Heb. set not her heart. Ps. 77. 2. Prov. 25. 20.

Thais. H' is is the ark of God there is no glory, ch. 14. 5.

Ps. 78. 11. & 106. 20. Jer. 2. 11. Ezek. 7. 20. & 24. 21. Hos. 9. 12.

Ver. 18. Neh. 2. 3. Ps. 137. 5, 6. Phil. 2. 4. 2 Cor. 11. 27, 28. John 2. 17. Ps. 10. 8. & 69. 9. & 117. 159.

Before Christ
1095, or 1115.

Ps. 78. 61.
Ch. 4. 1. & 7.
Josh. 11. 22.
& 15. 46.
Acts 8. 40.
As a trophy of
victory.
Judg. 16. 23.
Hab. 1. 11, 16.
Dan. 5. 2, 3.
ver. 3, 4, 7.
ch. 6. 5.
Exod. 7. 12.
Ps. 97. 7.
Mark 3. 11.
Luke 10. 18.
20. 2 Cor. 6.
14, 15.

Ps. 115. 4—7.
Is. 2. 18, 19.
& 41. 23, 24.
& 46. 1. Jer.
10. 11.

Or the fishy
part. It is said
the upper part
of Dagon re-
sembled a
man, and the
lower a fish.

Zeph. 1. 9.
Josh. 5. 15.

Exod. 9. 3.
Acts 13. 11.
Dan. 5. 3, 5.

Ps. 78. 66.
Job 31. 3.
ver. 9, 11. ch.
6. 5.

Is. 26. 11.
Exod. 8. 8.
& 9. 23, &
10. 7. & 12.
33. ch. 4. 3.
Ver. 3, 4.
Jer. 46. 25.
Is. 19. 1.
Exod. 12. 12.

Prov. 21. 50.
Is. 8. 10.

Josh. 11. 22.
ch. 6. 17. &
17. 4. & 27. 4.
2 Sam. 21. 22.
1 Chr. 8. 13.
& 18. 1.
2 Chr. 26. 6.
ch. 17. 4.
Amos 6. 2.

Ver. 6, 11.
12. Amos 2.
14. & 5. 19.
& 9. 1—4.

Bowels, Ps.
78. 66.

See Josh. 15.
45. Judg. 1.
18. & 3. 3.
2 Kin. 1. 2.
Amos 1. 8.

Heb. me, to
slay me and my
people.

Jer. 48. 42—
44. Is. 13.
7—9.

Jer. 48. 44.
Amos 5. 19.
1 Kin. 19. 17.
Exod. 12. 50.
Is. 15. 3—5.
Jer. 25. 34. &
48. 3.

Before Christ
1095, or 1115.

Ps. 78. 61.
ch. v.

Exod. 7. 11.
Dan. 2. 2. &
4. 6, 7. & 5. 7.
Is. 8. 19.

Exod. 23. 15.
& 34. 20.
Deut. 16. 16.

Heb. render-
ing, render.

Lev. v. vi.
Ver. 9.

Jer. 46. 25.
Is. 24. 2, Job
34. 19.

Heb. them.

Exod. 8. 5,
17, 24. & 10.
14, 15. Joel i.
ii. It seems
their fields
were plagued
with mice.

Josh. 7. 19.
Jer. 13. 16. &
3. 13. John 9.
24. Rev. 16. 9.

Ch. 5. 3, 4, 7.
Exod. 12. 12.
Num. 35. 4.
Is. 19. 1.

Exod. 7. 13.
& 8. 15. & 14.
17. & 9. 34.
35. Job 9. 4. &
40. 2.

Or reproach-
fully.

Heb. them.
2 Sam. 6. 3.
Mark 11. 2.

Heb. golden
vessels. Ver. 5,
11.

This was a
city of the
priests; Josh.
21. 16; and
on the straight
way to Shiloh,
the former re-
sidence of the
ark.

Or, it.

See ver. 9.
Josh. 15. 10.
& 11. 16.

Heb. in a
street they
went.

of Dagon their idol; 1, 2. (2) God in it triumphs over Dagon and his worshippers: and, by smiting the inhabitants of Ashdod, Gath and Ekron, with emrods, renders them urgent to part with the ark as a terror and burden to them; 3—12.

AND the Philistines took the ark of God, and brought it from ^bEben-ezer unto ^cAshdod.

2 When the Philistines took the ark of God, they brought it into the house of ^dDagon, and set it by Dagon.

3 ¶ And when they of Ashdod arose early on the morrow, behold, ^eDagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD: and ^fthe head of Dagon and both the palms of his hands were cut off upon the threshold; only ^gthe stump of Dagon was left to him.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6 ¶ But the ^hhand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof.

7 And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us; for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto ⁱGath. And they carried the ark of the God of Israel about thither.

9 And it was so, that, after they had carried it about, the ^jhand of the LORD was against the city with a very great destruction: and he smote the men of the city both small and great, and they had emerods in their ^ksecret parts.

10 ¶ Therefore they sent the ark of God to ^lEkron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

CHAP. VI.

Observe here (1) How the Philistines, advised by their priests, dismissed the ark, viz. with rich presents to the God of Israel,

to make atonement for their sin; and yet in a manner which secured their possession of it, unless God should by a miracle direct the kine who drew it, contrary to their natural instinct, into the land of Israel; 1—11. (2) How the Israelites received the ark with great joy, and sacrifices of praise; 12—18. (3) How their curious and unwarrantable looking into it brought immediate death upon the Bethshemites, which struck the survivors with such terror that they begged the people of Kirjath-jearim to send for it; 19—21.

AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass-offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.

4 Then said they, What shall be the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords:

5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

7 Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to Beth-shemesh, then she hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us.

10 ¶ And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines

more eager to get rid of God's judgments than to get rid of their sins which procured them: and, when they smart under his stroke, they are solicitous to have God put from them, rather than to enter into friendly connexions with him. But such as tempt God shall find every essay more and more embittered by his curse and heavy hand upon them. And what has been gotten by fraud or sacrifice must be thrown back again before the sinner feel quietness within him.

REFLECTIONS UPON CHAP. V.—The interest of religion sometimes sinks very low; but God will in due time, and often when it is least expected, make it to triumph. No power of devils or men can withstand him, or even prevent their own ruin. It is very dangerous to profane his holy things. If men will not glorify God by due reverence, he will glorify himself in taking just vengeance: and such as contend with him shall be infallibly ruined at last. Men indeed are often

Before Christ
1095, or 1115.

went after them unto the border of Beth-shemesh.

13 And *they* of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua a Beth-shemite, and [†]stood there, where *there was* a great stone: and they clave the wood of the cart, and [‡]offered the kine a burnt-offering unto the LORD.

15 And the [§]Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt-offerings, and sacrificed sacrifices, the same day unto the LORD.

16 And, when the five lords of the Philistines had seen *it*, they returned to Ekron the same day.

17 And these *are* the golden emerods which the Philistines returned *for* a trespass-offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;

18 And the golden mice, *according to* the number of all the cities of the Philistines *belonging to* the five lords, *both of* fenced cities and of country villages, even unto the ^{*}great stone of Abel, whereon they set down the ark of the LORD: *which stone remaineth* unto this day in the field of Joshua the Beth-shemite.

19 ¶ And he [†]smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people ^{*}fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, "Who is able to stand before this holy LORD God? and to whom shall he go up from us?"

21 ¶ And they sent messengers to the inhabitants of ^{*}Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you.

CHAP. VII.

Here is (1) The glory of God's ark long eclipsed by its private residence at Kirjath-jearim, while the Israelites mourn; 1, 2. (2) The glory of Samuel, God's prophet and deputy judge, shining forth in its meridian brightness; 1. In his zeal he extirpates idolatry, and re-establishes the true worship of God in Israel; 3—6: 2. By his prayer he obtains a glorious victory over the Philistines, where they had given the Israelites the fatal defeat twenty years before, and erects a monument in remembrance of it; 7—12. (3) By his care he improves his victory, in clearing the country of the Philistines, and retaking the cities which they had seized; 13, 14. (4) By an annual circuit through the country he restores the administration of justice, and mean while takes particular care of God's worship at his own house; 15—17.

AND the men ^{*}of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was [‡]long; for it was twenty years: and all the house of Israel [§]lamented after the LORD.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye [†]do return unto the LORD with all your hearts, *then* [‡]put away the strange gods and Ashtaroth from among you, and [§]prepare your hearts unto the LORD, and serve him [†]only: and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel [§]did put away Baalim and Ashtaroth, and served the LORD only.

5 And Samuel said, Gather all Israel to [†]Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and [†]drew water, and poured *it* out before the LORD, and [‡]fasted on that day, and said there, [§]"We have sinned against the LORD. And Samuel [†]judged the children of Israel in Mizpeh.

7 ¶ And, when the Philistines [†]heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And, when the children of Israel heard *it*, they were [†]afraid of the Philistines.

8 And the children of Israel said to Samuel, ^{*}"Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel [†]took a sucking lamb, and offered *it* for a burnt-offering wholly unto the LORD: and [‡]Samuel cried unto the LORD for Israel; and the LORD [†]heard him.

10 And, as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the LORD [†]thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them until *they came* under Beth-car.

12 Then Samuel [†]took a stone, and set *it* between Mizpeh and Shen, and called the name of it [‡]"Eben-ezer, saying, [§]"Hitherto hath the LORD helped us.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the [‡]LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from [†]Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And

alone can deliver his church, and restore his ordinances, when all others lie by unconcerned. And with great joy and thanksgiving, even to the interruption of the most urgent earthly concerns, ought his returns and revivals of religion to be welcomed. But what fear and reverence are due to him, and his ordinances, in the meetings of his saints! He is a holy Lord God! and it is dangerous to indulge a vain curiosity in our concerns with him; and infinitely destructive to come near to behold the broken law but as fulfilled in Christ. How miserable is that nation in which no common care is taken about the ordinances of Christ; but one place yields them to another, and forfeits those blessings which God has connected with them. Let us learn properly to value the privileges which God graciously bestows; and so to improve them, that they may not become a curse but a blessing to us.

Lev. 23. 16.
Exod. 23. 16.

† It was proper that the priests only should now take care of it.

† Judg. 21. 4. ch. 7. 9, 17. & 11. 15. & 15. 15. & 20. 6. 2 Sam. 24. 18. 25. 1 Kin. 18. 30—38. with Exod. 20. 24.

† Priests. Num. 4. 15. 2 Sam. 6. 6, 7.

† Or great Abel, i.e. mourning. Ver. 19. Gen. 50. 11.

† Exod. 19. 21. Num. 4. 5. 20. D. ut. 29. 29. & 4. 24. Josh. 24. 19. 2 Sam. 6. 7. Ps. 131. 1. Rom. 12. 5. Prov. 11. 31. 1 Pet. 4. 17.

† Perhaps seventy—fifty out of a thousand.

† 2 Sam. 6. 8, 9. Mal. 3. 2. Gen. 4. 13. Luke 5. 8.

† Josh. 9. 17. & 15. 60. & 18. 14. with Jer. 7. 12, 14. Ps. 78. 60. ch. 7. 1, 2. 2 Sam. 6. 2. Ps. 132. 6.

† See ch. 6. 21. Judg. 18. 12. 2 Sam. 6. 2, 4. 1 Chr. 14. 1. 1073, or 1095.

Before Christ
1073, or 1095.

† With 2 Sam. 6. 4. 1 Chr. 14. 1. Ps. 132. 1—6.

† Jer. 3. 13, 22. —23. Judg. 10. 10, 15.

† Joel 2. 12. 1 Kin. 18. 21. 2 Kin. 17. 35.

† Josh. 24. 14. 23. Gen. 35. 2. Judg. 2. 13. & 10. 6.

† Amos 4. 12. Dent. 6. 13. & 10. 20. Mat. 4. 10. Luke 4. 8. Is. 5. 10.

† Judg. 10. 15. 16. Hos. 14. 3. 8. Gen. 55. 4.

† Judg. 20. 1. 2 Kin. 25. 30. not that Gen. 31. 49. Judg. 11. 11.

† Judg. 2. 4, 5. Ps. 6. 6. & 119. 136. & 42. 5. Job 16. 20. Jer. 9. 1. Lam. 2. 11. 18. & 3. 49.

† 2 Chr. xx. Ezra ix. x. & 8. 21. Neh. ix. Dan. ix. Jon. iii. Prov. 28. 13.

† Ezra 9. 5—10. Job 40. 4. & 42. 6. Ps. 38. 5—8. ch. 12. 10. Jer. 31. 19. Luke 15. 18.

† Judg. 2. 16. & 3. 10. Neh. 9. 27. Ezek. 20. 4.

† Ch. 22. 13. Amos 7. 10.

† Exod. 14. 10. ch. 13. 6. & 17. 11. 2 Chr. 20. 3.

† Heb. Be not silent from us from crying.

† Ch. 12. 19. Is. 37. 4. & 62. 1, 6, 7.

† Ch. 6. 14, 15. Judg. 21. 4. 1 Kin. 18. 30—38.

† Ps. 50. 15. & 99. 6. ch. 12. 23. Jer. 15. 1.

† Or answered.

† Ch. 2. 10. Josh. 10. 10. 11. Judg. 4. 15. & 5. 20.

† Zech. 4. 6.

† Gen. 28. 18. & 31. 45. & 35. 14. Is. 19. 19. Josh. 7. 26. Judg. 15. 19.

† That is, the stone of help. Ch. 4. 1. & 5. 1.

† Acts 26. 22. Ps. 71. 6, 15. Is. 46. 3, 4. & 63. 7—13.

† During Samuel's government alone.

† Josh. 15. 45. 46. ch. 5. 8.

REFLECTIONS UPON CHAP. VI.—To be deprived of God's ordinances, though it be only for a time, is very alarming; yet much more so to have them made a plague to us. By holding fast their sins, men only prolong their sorrows. God can easily make the stoutest of his enemies to bow down to him, and even cause them to become, to his honour, lasting memorials of their own shame. But it is much happier to be warned by other men's experience than by our own. And, when we have repented of our sins, we may hope for a removal of our miseries. Wicked men would fain shift their convictions, and ascribe their sufferings to any cause rather than to the hand of God. And God often patiently suffers himself to be tempted and put to the trial; but the issue shall tend to his own glory; and the very means, which men had taken to confirm themselves in infidelity, shall turn out to their more unanswerable conviction of the truth. He

Before Christ
1095, or 1065.

Ps. 106. 34.
Judg. 4. 17.
Deut. 7. 2, 16.

Judg. 3. 10,
11. with ch.
25. 1. Acts 13.
21.

Ps. 75. 2. &
82. 3, 4. & 45.
6, 7.

Heb. and he
circumcised.

Gen. 12. 8.
Josh. 8. 9. &
5. 9. & 4. 19.
Judg. 20. 1.

Josh. 18. 25.
Judg. 4. 5. ch.
1. 19. 8. 4.
& 15. 34. &
16. 13. & 19.
18. & 22. 6. &
25. 1. 1 Kin.
15. 17. Jer.
31. 15.

Judg. 21. 4.
ch. 11. 15.
2 Sam. 24. 25.
1 Kin. 18. 30
—36. Gen. 12.
7. 8. & 53. 20.
& 35. 7.

1095, or 1065.

Judg. 8. 23.
1 Tim. 5. 22.
Neh. 7. 2.

Or *Vashim*.
1 Chr. 6. 28,
33.

See Gen. 21.
14. 31.

Ecd. 2. 19.
Jer. 22. 15, 17.
Exod. 18. 21.
Deut. 16. 19.
1 Tim. 6. 10.
Ps. 15. 5. &
26. 10. Is. 33.
15.

See ch. 7. 17.
Ver. 1. 3.

Hos. 8. 4. &
13. 10, 11.
Acts 13. 21.
Deut. 17. 14.
Lev. 20. 24.
Exod. 19. 5, 6.

Heb. *was evil*
in the eyes of
Samuel.

Ch. 12. 17.
Ps. 50. 15.

Prov. 3. 5, 6.
Jam. 1. 5. &
5. 16. Phil. 4.
6. Ps. 109. 4.

Mat. 7. 7.
Ps. 81. 12.

Is. 66. 4.
Hos. 13. 11.
Num. 22. 20.
Exod. 16. 8.
ch. 10. 19. &
12. 17, 19.

John 13. 16.
Mat. 10. 24.
25. Luke 19.
14. 27. Hos.
13. 10, 11.

Exod. xiv—
xvii. xxxii.
Num. xi. xiv.
xvi. xxv.
Judg. i—iv.
vi. x. xviii.
xix. 2 Tim. 3.
13. Num. 32.
14. Is. 1. 4.

Or *obey*.
Or *notwith-*
standing when
thou hast so-
lemnly protest-
ed against
them, then thou
shalt shew, &c.

Ch. 2. 13. &
12. 13. but not
lawful, Deut.
17. 14—20.

Ezek. 46. 18.
& 45. 7, 8.

there was peace between Israel and the Amorites.

15 ¶ And Samuel judged Israel all the days of his life.

16 And he went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the LORD.

CHAP. VIII.

Here, (1) Through Samuel's decay of strength, and his sons' degeneracy, the affairs of Israel work towards an unhappy revolution; 1—3. (2) Weary of the government of judges, the Israelites, expecting to be more happy, demand a king, in order to be like the nations around them; 4, 5. (3) Samuel complains of this to God, and is directed to reprove them for their dislike of God's government; and to represent to them how unhappy they would be under such a king as the nations around them had; 6—18. (4) They, notwithstanding, insist on their demand; and a speedy gratification of their desire is promised them; 19—22.

AND it came to pass, when Samuel was old, that he made his sons judges over Israel.

2 Now the name of his first-born was Joel, and the name of his second Abiah; they were judges in Beer-sheba.

3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

6 ¶ But the thing displeased Samuel when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore hearken unto their voice: howbeit, yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

14 And he will take your fields, and your vineyards, and your olive yards, even the best of them, and give them to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16 And he will take your men servants, and your maid servants, and your goodliest young men, and your asses, and put them to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

19 ¶ Nevertheless, the people refused to obey the voice of Samuel; and they said, Nay, but we will have a king over us;

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

CHAP. IX.

Of these Israelites, so intent on kingly government, no one (I suppose through meanness of spirit) daring to appear candidate for the station, God provides them with one. Here is (1) A short history of Saul's parentage and person; 1, 2. (2) A large account of God's bringing him to Samuel. Sent to seek his father's asses, and not finding them, the servant advises him to consult Samuel about them; and, by the direction of the maidens of Ramah, he finds him out; 3—14. (3) Warned of God that Saul was to be king, Samuel receives him with kindness, and treats him with great respect, in the gate, in the dining-room, and in private conference; 15—27.

NOW there was a man of Benjamin, whose name was Kish, the son of

Before Christ
1095, or 1065.

Ch. 14. 52.
In these verses
Samuel repre-
sents not the
duty of kings,
but the real
conduct of
Saul, &c.

1 Kin. 21. 7.
ch. 22. 7.

Heb. *eunuchs*
whom they
castrated to
attend their
ladies, &c.

Is. 8. 21. & 1.
15. Prov. 1.
26. 27. Mic.
3. 4. Job 27. 9.

Ps. 81. 11.
Is. 66. 4. Jer.
7. 13. & 44.
16. Ezek. 33.
31.

Ver. 5. Rom.
12. 2. Phil. 3.
19.

1 Cor. 4. 2.
2 Cor. 5. 19,
20. Dert. 5. 5.

See ver. 7.

Ch. 14. 51.
1 Chr. 8. 30—
33. & 9. 36—
39.

REFLECTIONS UPON CHAP. VII.—God's ordinances will still find a place somewhere; and, if priests neglect them, pious Levites or Israelites will take care of them. The church may continue long in a wilderness state: but, when men begin to lament after an hiding God and departed ordinances, their deliverance is nigh. If we wish remarkable interposals of providence for our relief, we must put away our idols, and apply ourselves to solemn repentance, fasting, and supplication. God saves men from their sins, not in them. But it is a great mercy to have a noted favourite of heaven with us on critical occasions.—The effectual fervent prayer of a righteous man availeth much. And a minister's other labours, without earnest prayers, seldom avail to the reformation of the world, or the edification of souls. The first struggles for glory are often the hardest. Scarcely can men begin to repent, but hell and earth will be in arms against them. But the prayer of faith, fixed on Jesus' atoning sacrifice, will make things easier than could have been expected. Whatsoever we ask, believing, we shall receive; and, when God arises, his enemies must be scattered. But let us remember that noted answers of prayer deserve memorials of gratitude: and, while we gratefully acknowledge past help, we may depend on future protection. When a man's ways please the Lord, he makes his enemies to be at peace with him. Prayer and penitence can do more for a nation than the mightiest armies. And every blessing may be expected in that land where magistrates or ministers unite remarkable diligence, equity, and faithfulness, with exemplary holiness and ardent devotions.

REFLECTIONS UPON CHAP. VIII.—We had need to be busy in our proper work while we are able; old age will quickly indispose us for it. Neither the piety of parents, nor the best education, can render a person gracious. All men transmit corruption to their posterity; no man his virtues or graces. Many children, awed by their parents' inspection, conceal the vices which afterwards appear when the restraint is taken off. Yea, many, after promising beginnings, turn out a disgrace to their parents, and a plague to their country. The love of money is a prolific root of evil; a most dangerous plague to the soul; and renders the public administrations of church and state a public nuisance and pest. It is a common thing for people to be harmonious in casting off the government of God, discovering the vilest ingratitude to his faithful servants, and studying conformity to the world: but abusive vexation from men should drive us to our prayers for ourselves and for them. God will grant us direction and comfort when others condemn and abuse us. To punish men for their sin, God often grants them what they wish: and things, good in themselves, become a curse when they are obtained in a wrong way. But rejection of God, when we are at ease, assuredly issues in his rejection of us when we are in trouble. However great a curse unsanctified relations may be, most men are set on obtaining them. And no reproofs or warnings will restrain the obstinate sinner; but the kindest advice is frequently misrepresented, as selfish and designing.

Before Christ
1065, or 1095.

* Or the son of
a man of Jo-
mini.

† Or substance.

Gen. 6. 2. ch.
10. 23. 2 Sam.
14. 25. Jer. 9.
23. ch. 16. 7.

Job 1. 3.
Gen. 32. 15.
Judg. 5. 10. &
10. 4. ver. 16.

Josh. 15. 10.
& 17. 15. 18.
Judg. 17. 1. &
19. 1.

2 Kin. 4. 42.
John 4. 24.
Gen. 33. 18.
& 14. 18.

Ch. 1. 1.

Ch. 2. 27.
Deut. 33. 1.
Judg. 13. 6.
1 Kin. 13. 1.

1 Thes. 2. 10.
& 5. 13.

Ch. 5. 19, 20.
Is. 44. 26.
Zech. 1. 5, 6.

1 Kin. 14. 2.
2 Kin. 4. 42.
& 8. 8. & 5. 5.
Judg. 6. 18. &
13. 17.

† Heb. is gone
out of, &c.

† Heb. is with
us.

† Heb. there is
found in my
hand.

* About seven
pence.

Gen. 25. 26.
Judg. 1. 1.
Probably Ezra
inserted this
whole verse.

2 Sam. 24. 11.
2 Kin. 17. 13.
Amos 7. 12.
Is. 29. 10. &
30. 10.

† Heb. Thy
word is good.

Job 31. 13.
Eccl. 4. 9, 10.

† Heb. in the
ascent of the
city.

Gen. 24. 11.
Judg. 5. 11.

Or feast. Ch.
16. 2. Lev. 26.
30. 1 Chr. 16.
39. 1 Kin. 3.
2, 5.

Deut. 8. 10.
Mat. 26. 26.
Luke 24. 30.
1 Tim. 4. 4.
with ch. 1. 4.
Lev. 7. 15, 16.

† Heb. to-day.

Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, *a Benjamite, a mighty man of †power.

2 And he had a son, whose name was Saul; ^aa choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: from his shoulders and upward *he was* higher than any of the people.

3 And the ^casses of Kish, Saul's father, were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through ^dmount Ephraim, and passed through the land of ^eShalisha; but they found *them* not: then they passed through the land of ^fShalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.

5 And, when they were come to the ^gland of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us.

6 And he said unto him, Behold now *there is* in this city ^ha man of God, and *he is* an ⁱhonourable man; ^kall that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, But, behold, *if* we go, ^lwhat shall we bring the man? for the bread ^mis spent in our vessels, and *there is* not a present to bring to the man of God: what ⁿhave we?

8 And the servant answered Saul again, and said, Behold, ^oI have here at hand ^pthe fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man went to ^qinquire of God thus he spake, Come, and let us go to the seer: for *he that is now called* a prophet was beforetime called ^ra seer.)

10 Then said Saul to his servant, ^sWell said; come, let us go. So they went unto the city where the man of God *was*.

11 ¶ And as they went up ^tthe hill to the city they found young maidens going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to-day to the city; for *there is* a ^usacrifice of the people to-day in the high place:

13 As soon as ye be come into the city ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth ^vblesthe sacrifice; and afterwards they eat that be bidden. Now therefore get you up, for about ^wthis time ye shall find him.

14 And they went up into the city: and, when they were come into the city,

behold, Samuel came out against them, for to go up to the high place.

15 ¶ Now the LORD had ^xtold Samuel in his ear, ^ya day before Saul came, saying,

16 To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him ^zto be captain over my people Israel, that he may save my people out of the hand of the Philistines: for ^aI have looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul ^bthe LORD said unto him, Behold the man whom I spake to thee of! the same shall ^creign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*.

19 And Samuel answered Saul, and said, *I am* the seer: go up before me unto the high place, for ye shall eat with me to-day; and to-morrow I will let thee go, and will tell thee all that *is* in thine heart.

20 And, as for thine asses that were lost ^dthree days ago, set not thy mind on them, for they are found. And ^eon whom *is* all the desire of Israel; *is it* not on thee, and on all thy father's house?

21 And Saul answered and said, *Am* not I a ^fBenjamite of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? Wherefore then speakest thou ^gso to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and ^hmade them sit in the chiefest place among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, Bring the ⁱportion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the ^jshoulder, and *that* which *was* upon it, and set *it* before Saul. And Samuel said, Behold that which is ^kleft! set *it* before thee, and eat; for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And, when they were come down from the high place into the city, Samuel communed with Saul ^lupon the top of the house.

26 And they arose early. And it came to pass, about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And ^mSaul arose, and they went out both of them, he and Samuel, abroad.

27 And, as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still ⁿa while, that I may ^oshew thee the word of God.

Before Christ
1065, or 1095.

Ch. 15. 1.
Acts 13. 21.

† Heb. revealed
the ear of
Samuel.

2 Sam. 7. 27.
Job 33. 16.
Is. 22. 14.
Amos 3. 7.

Acts 15. 18.
Is. 43. 12. &
44. 7. & 45.
21. & 46. 10.
& 48. 6.

Gen. 29. 32.
Ex d. 3. 7, 9.
Deut. 32. 36.
Ps. 106. 44.

Ver. 15. ch.
16. 8, 12.
Prov. 3. 5, 6.

† Heb. restrain.
Neh. 13. 19.
25. Rom. 13.
3, 4.

† Heb. to-day
three days.

Ch. 8. 5, 19.
ver. 2.

Ps. 68. 27.
Judg. 20. 46.
48. & 6. 14.
15. ch. 15. 17.

† Heb. accord-
ing to this word.

Gen. 43. 33.

Ch. 1. 5.
Gen. 43. 34.

Lev. 7. 32, 33.

† Or reserved.
Ver. 15.

Deut. 22. 8.
2 Sam. 11. 2.
Mat. 10. 27.
Jer. 19. 13.
Acts 10. 9.
Neh. 8. 16.
Judg. 16. 27.

Nam. 20. 3.
Judg. 3. 20.

* Heb. to-day.
† Heb. cause
to hear.

REFLECTIONS UPON CHAP. IX.—When nations provoke God to give them magistrates or ministers according to their heart, they are like to have portly figures, but little piety or sense. If men have much of this world, they may lay their account with frequent losses. Persons may be affectionate children, and yet destitute of grace. How sadly many mistake the ministerial office and work,

and look on the messengers of God as but cunning diviners that need to be hired; and are more solicitous about outward trifles than about their eternal salvation! But it is shameful when handmaids know more of Christ and his ministers than the sons of the great; and when men, like beasts, feast on their daily provision, and attend the ordinances of God, without first asking his

Before Christ
1065, or 1095.

CHAP. X.

Samuel had informed Saul of the Lord's choosing him to be king of Israel. Here (1) He anoints him with a vial of oil, marking his scanty qualifications for, and the weakness of, his government; 1. (2) He gives him three tokens of his divine call to, and establishment on, the throne, with some instructions; 2—8. (3) The tokens given take place in Saul's return to his father's house; 9—14. (4) After a divine remonstrance against Israel's wickedness in desiring a king, he is publicly elected by lot, sought out, and inaugurated to his royal office with proper instructions; 17—25. (5) Not without some contempt, he returns home, attended by a guard of volunteers; 26, 27.

THEN Samuel took ^aa vial of oil, and poured it upon his head, and ^bkissed him, and said, *Is it not because the LORD hath anointed thee to be captain over his inheritance?*

2 When thou art departed from me to-day, then thou shalt find two men by ^cRachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath ^{*}left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up ^fto God to Beth-el; ^eone carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they ^hwill salute thee, and give thee two *loaves* of bread, which thou shalt receive of their hands.

5 After that thou shalt come to the hill of God, where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a ^kcompany of prophets coming down from the high place ⁱwith a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy:

6 And the ^mSpirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into ⁿanother man.

7 And let it be, when these signs are come unto thee, *that* thou do as ^ooccasion serve thee, for ^pGod *is* with thee.

8 And thou shalt ^qgo down before me ^rto Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, *and* to sacrifice sacrifices of peace-offerings: ^sseven days shalt thou tarry till I come to thee, and shew thee what thou shalt do.

9 ¶ And it was so, that, when he had turned his ^tback to go from Samuel, God ^ugave him ^vanother heart: and all ^wthose signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him before time saw that, behold, he prophesied among the prophets, then the people said ^xone to another, *What is this that is come unto the son of Kish? Is Saul also among the prophets?*

12 And one ^yof the same place answered and said, But ^zwho is their father? Therefore it became a proverb, *Is Saul also among the prophets?*

13 And, when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's ^{aa}uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But ^{ab}of the matter of the kingdom whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together ^{ac}unto the LORD to Mizpeh;

18 And said unto the children of Israel, ^{ad}Thus saith the LORD God of Israel; I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:

19 And ye have this day ^{ae}rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD ^{af}by your tribes, and by your thousands.

20 And, when Samuel ^{ag}had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him he could not be found.

22 Therefore they ^{ah}inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath ^{ai}hid himself among the stuff.

23 And they ran and fetched him thence: and, when he stood among the people, he ^{aj}was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that *there is* none like him among all the people? And ^{ak}all the people shouted, and said, *God save the king.*

25 Then Samuel told the people ^{al}the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to ^{am}Gibeah, and there went with him a band of men, whose hearts God had touched.

27 But the ^{an}children of Belial said, How shall this man save us? And they despised him, and ^{ao}brought him no presents. But ^{ap}she held his peace.

And whom God honours we must respect for his sake; never envying those whom he is pleased to advance, though we ourselves should be eclipsed by them.

Ch. 16. 13.
2 Kin. 9. 1, 3.
Acts 13. 21.
Gen. 41. 40.
Ps. 2. 12.

Ch. 8. 5, 19.
Exod. 19. 5, 6.
Deut. 32. 9. &
14. 2. & 26.
18. Ps. 135. 4.

Gen. 35. 19,
20. Jer. 31.
15.

Heb. the business.

Gen. 28. 19,
22. & 35. 6, 7.
Josh. 8. 9.
Where was an
high place.

Lev. i. ii.
Num. 15. 5,
11.

Heb. ask thee
of peace.
Judg. 18. 15.

Ver. 10. ch.
13. 2, 3, 5.
Here was an-
other high
place.

Ch. 19. 20.
2 Kin. 2. 3, 5,
15. & 4. 38. &
G. 1.

They used
these musical
instruments
to raise and
compose their
spirits. 2 Kin.
3. 15.

Judg. 3. 10.
Num. 11. 25.
Mat. 7. 22.

Ver. 9. not
John 3. 3, 5.
2 Cor. 5. 17.
Eph. 4. 24.

Judg. 9. 33.
Gen. 21. 20.
Rom. 8. 31.

Ch. 12. 15. &
11. 14, 15.
with 13. 7—
13.

Perhaps this
relates to the
event about
two years
after.

On every
occasion.

Heb. shoulder.

Heb. turned.

Ver. 6. not a
new one.
Ezek. 36. 26.
John 3. 3, 5.

Ver. 2—6.
Judg. 6. 21,
36—40. & 7.
11. Is. 38. 7,
8.

Heb. a man to
his neighbour.
Mat. 13. 55.
& 21. 9, 10.
15. John 7.
15. Acts 7.
5. & 4. 13.
9. 21. ch. 13.
24.

Heb. Christ
1065, or 1095.

Ps. 6. 2.
John 3. 8.
Acts 10. 34. &
4. 13. Jam. 1.
17. Is not God
their inspiring
instructor?

Abner Ch.
14. 50, 51.

Prov. 29. 11.
Exod. 4. 18.
ch. 9. 27.

Judg. 20. 1, 3.
ch. 7. 6. Josh.
18. 26. not
that Judg. 10.
17. & 11. 11.

Judg. 2. 1. &
6. 8. Exod.
vii—xiv. Judg.
iii. i. vii. xi.
ch. vii. & 12.
11. Neh. 9. 27.
28. Ezek. xx.

Ch. 8. 6, 7,
19. & 12. 17,
19.

Josh. 7. 14.
Num. 17. 4,
3, 6. Mic. 5. 2.

Josh. 7. 16,
17. A. ts. 1. 26.
ch. 14. 41, 42.

Judg. 1. 1. &
20. 18, 23, 28.
Num. 27. 21.

Ch. 9. 21. &
15. 17. Luke
14. 11.

With ver. 17.
Heb. Let the
king live.
1 Kin. 1. 25.

Either a pre-
diction of
what their
kings would
be, ch. 8. 10
—18; or
rather rules of
government,
Deut. 17. 14—
17. Ezek. 43.
9, 10. & 46.
16. Rom. 13.
1—4. 1 Tim.
2. 2. Zech. 11.
5.

Josh. 18. 28.
Judg. 19. 12
—16. & 20.
13. Is. 10. 29.

Deut. 13. 13.
ch. 2. 12. &
11. 12.

1 Kin. 10. 29.
2 Chr. 17. 5.
Mat. 2. 11.

Or he was as
though he had
been deaf.

blessing thereon! With what deep designs are the most fortuitous circumstances ordered by God; and the most trivial beginnings issue in the most important events! Humility is the most direct road to distinguished honour.

Before Christ
1065, or 1095.

CHAP. XI.

Here God, in high sovereignty, begins to honour that government which the Israelites had so sinfully requested. Observe (1) The great extremity to which Jabesh-gilead, on the east of Jordan, was reduced by the Ammonites; 1—3. (2) Saul's prudent and expeditious raising of an army for their relief, and signal success against the enemy; 4—11. (3) His tenderness towards those who had opposed his advancement to the kingdom; 12, 13. (4) A public confirmation and recognition of his election to the crown; 14, 15.

* Judg. 10. 7.
& 11. 8—33.
with 21. 10.

THEN ^aNahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, ^bMake a covenant with us, and we will serve thee.

^b Deut. 20. 1,
3. & 23. 3.

2 And Nahash the Ammonite answered them, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel.

^c Prov. 12. 10.
Dan. 3. 6.
Rev. 13. 17.
Esth. 3. 6.

3 And the elders of Jabesh said unto him, *Give us seven days respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee.

* Heb. Forbear
us.

4 ¶ Then ^dcame the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people ^elifted up their voices, and wept.

^d Ch. 5. 20. &
10. 26. & 12.
12. & 4. 13.
Judg. 21. 2.

5 And, behold, Saul came ^fafter the herd out of the field; and Saul said, What aileth the people that they weep? And they told him the tidings of the men of Jabesh.

^e Rom. 12. 15.
1 Cor. 12. 26.
Heb. 10. 33. &
13. 3. Gal.
6. 2.

6 And the ^gSpirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.

^f Ch. 9. 1. Ps.
78. 71. After
his election,
he had retired
to his private
business.

7 And he took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out ^hwith one consent.

^g Judg. 3. 10.
& 13. 25. &
14. 19. ch. 10.
10. & 16. 13.

8 And, when he numbered them in ⁱBezek, the children of Israel ^jwere three hundred thousand, and the men of Judah thirty thousand.

^h With Exod.
32. 19. Num.
12. 3. ver. 2.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, Tomorrow, by that time the sun be hot, ye shall have ^khelp. And the messengers came and shewed it to the men of Jabesh; and they were glad.

ⁱ Heb. as one
man.

10 Therefore the men of Jabesh said, ^lTo-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

^j Judg. 1. 5.

^k Ch. 15. 4.
with Judg. 1.
2. Num. 2. 3.
Gen. 49. 8—
10.

11 And it was so on the morrow, that ^mSaul put the people in ⁿthree companies; and they came into the midst of the host in the ^omorning watch, and slew the

^l Or deliver-
ance.

^m Ver. 2. 9.

ⁿ Ch. 31. 11—
13.

^o Judg. 7. 16.
& 9. 43.

^p Exod. 14. 24.
Josh. 8. 9.
Judg. 7. 19.
Ps. 101. 8.

Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that ^qtwo of them were not left together.

Before Chris
1065, or 1095.

^q Exod. 14. 30.
Jam. 2. 13.

12 ¶ And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.

^r Ch. 10. 27.
Luke 19. 27.

13 And Saul said, There shall not a man be put to death this day; for to-day the LORD hath wrought salvation in Israel.

^s 2 Sam. 19. 22.

14 ¶ Then said Samuel to the people, Come, and let us go to Gilgal, and ^trenew the kingdom there.

^t Ch. 10. 24.
2 Sam. 5. 3.
1 Chr. 12. 38.
39. Hos. 8. 4.
& 13. 10, 11.

15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there ^uthey sacrificed sacrifices of peace-offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

^u Gen. 8. 20. &
31. 54. Exod.
18. 12. & 24.
6. 1 Chr. 29.
21—24.

CHAP. XII.

While the Hebrew states are assembled at Gilgal, Samuel fully resigns the government of Israel into the hands of Saul. (1) He solemnly purges himself from every suspicion of mal-administration while he had the government of them, and the people assent thereto; 1—5. (2) He reminds them of the great things which God had done for them and their fathers; 6—13. (3) He sets before them the blessing annexed to their obedience, and the curse annexed to their disobedience; 14—15. (4) To awaken their regard to what he had said, and convince them of their sin in desiring a king, he calls for thunder and rain at an unusual season; 16—19. (5) The people being convinced, he encourages them that things should yet go well if they took heed to their way; but, if they did not, they might look for ruin to themselves and to their king; 20—25.

AND Samuel said unto all Israel, Behold, I have ^vhearkened unto your voice in all that ye said unto me, and have made a king over you.

^v Ch. 8. 9, 22.
& 10. 1, 24. &
11. 14, 15.

2 And now, behold, the king ^wwalketh before you: and ^xI am old and gray-headed; and, behold, my sons are with you: and I have walked before you from my childhood unto this day.

^w Num. 27. 16.
17. ch. 8. 20.

^x Ps. 71. 18.
2 Pet. 1. 14.
2 Tim. 4. 6.

3 Behold, here I am: witness against me before the LORD, and before his anointed: ^ywhose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or ^zof whose hand have I received ^aany ^bbribe ^cto blind mine eyes therewith? and I will restore it to you.

^y Num. 16. 15.
Rev. 14. 5.
1 Thes. 2. 10.
Acts 23. 1. &
24. 16. 2 Cor.
1. 12. 1 Thes.
2. 10.

^z Acts 20. 33.
Deut. 16. 19.
Is. 33. 15.
ch. 8. 3.

^a Heb. ransom.

^b Or that I
should hide
mine eyes at
him.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

^c Dan. 6. 4.
Acts 22. 12.
3 John 12.

5 And he said unto them, ^dThe LORD is witness against you, and ^ehis anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness.

^d 1 Thes. 2. 10.
Acts 24. 16.
Gen. 31. 53.
& 16. 5.

^e Ver. 1. ch. 10.
1. & 24. 6. &
26. 9, 11, 16.

^f Exod. iii—xiv.
Neh. ix. Ps.
lxxvii. lxxviii.
cv. cvi. cxxxv.
cxxxvi. Ezek.
xx.

6 ¶ And Samuel said unto the people, It is the LORD that ^gadvanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

^g Or made.

^h Is. 1. 18. Mic.
6. 3. 4. Deut.
i—xi. Ezek.
xx. Is. 63. 7—
13.

7 Now therefore stand still, that I ^hmay

that patience and forbearance often heal those breaches which would otherwise have been irreparable.

REFLECTIONS UPON CHAP. XI.—Inheritances, hastily gotten at the beginning, are often marked with terrible vexations: and God remarkably displays his wrath against some cities or nations. What a plague is it to live beside bad neighbours! But inhuman barbarity often issues in men's own ruin. Kind sympathy with others in their trouble, and holy indignation against deeds of cruelty and wickedness, are highly commendable. Deep humility, a hearty concern for their subjects, zeal for the interests and honour of God, proper courage and authority, prudence, and confidence in God for success, attended with activity and dispatch in business, are truly ornamental in magistrates: and the fear of God ought to influence subjects to their duty. Never ought men to be more forward in forgiving others than when the Lord hath done great things for themselves. And, with hearty thanksgivings to God, and increasing regard to his appointments, ought we to acknowledge the deliverances which he grants, or the honours which he confers.

REFLECTIONS UPON CHAP. X.—God should be always viewed as the author of all our promotions; and the tokens for good, which he gives in his providence carefully observed. He works many wonderful changes on the heart, as well as on the station. Sudden changes indeed are not always to be trusted. We may get a new tongue, new company, new stations, and new manners, and yet want the new heart. It is not prudent to be forward in proclaiming our own honours, or in rushing on great works: but to wait till the Lord, by his word and providence, clear up our way: thus will our path be secure and happy. It is not enough that we obtain the things which we desire: we should consider whether we get them in love or in wrath; whether in answer to the cravings of our lust, or in fulfilment of the gracious promises of God. In all elections to government, in church or state, God's direction should be earnestly consulted and attended to. If the Lord call to important work, no meanness of spirit, or earthly consideration, should ever make us to evade it. He who gives the call will give furniture for the work. Let the directions of God's word be our constant rule: and then neither weakness in ourselves, nor contempt in others, should dismay or provoke us in the way of duty. And let us always remember

Before Christ
1065, or 1095.

Heb. righte-
ousnesses, or
benefits.

Heb. with.

Gen. xlv.
Exod. i—xiv.
Num. xxxii.
Josh. iv—xxi.
Ps. lxxviii.
cv. cxxv.
cxiv. cxxvii.
Neh. 9. 7—25.

Judg. iii. iv.
x. xii. Deut.
32. 15—25.
Neh. 9. 26—
30. Is. 65. 10.
Ezek. 20. 28.

Judg. 3. 9. &
4. 3. & 6. 6.
& 10. 10. 15.
ch. 7. 2. 6.
Ps. 78. 34. 35.
Is. 26. 10.
Jer. 22. 23.
Hos. 5. 15.

Judg. vi—viii.
& 10. 5. xi.
ch. vii.

Ch. xi. viii.
Hos. 13. 10.
11. & 8. 4.
Judg. 8. 23.

Num. 23. 21.
Gen. 17. 7.
Exod. 19. 5. 6.
Is. 33. 22.
Ps. 74. 12.
Hos. 13. 10.

Ch. 10. 24. &
11. 15. & 8. 7.
Hos. 13. 11.
Mat. 19. 8.

Lev. 26. 1—
39. Deut. 10.
12. & 28. 1—
14. Josh. 24.
14. Is. 3. 10.
& 1. 16—19.
Rom. 2. 7. 10.

Heb. mouth.

Heb. as after.

Lev. 26. 15—
39. Deut. 28.
15—68. Is. 3.
11. & 1. 20.
Rom. 2. 8. 9.
Ps. 81. 11. 12.
Ezek. 18. 4.
10—15.

Ver. 18.

Prov. 26. 1.
Ps. 99. 6. Jer.
15. 1. Jam. 5.
16—18.

Ch. 8. 17.
Hos. 13. 10.
11.

Ezra 10. 9.
10. Exod. 9.
23.

Exod. 14. 31.
& 4. 31. Ps.
106. 12. 13.

Ps. 78. 34. 35.
Judg. 10. 10.
15. Exod. 9.
23.

reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, who brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgot the LORD their God he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And, when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay, but a king shall reign over us; when the LORD your God was your king.

13 Now, therefore, behold the king whom ye have chosen, and whom ye have desired! and, behold, the LORD hath set a king over you.

14 If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye, and also the king that reigneth over you, continue following the LORD your God:

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers.

16 Now therefore stand and see this great thing which the LORD will do before your eyes.

17 Is it not wheat-harvest to-day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins this evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver, for they are vain.

22 For the LORD will not forsake his people for his great name's sake; because it hath pleased the LORD to make you his people.

23 Moreover, as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way:

24 Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you.

25 But, if ye shall still do wickedly, ye shall be consumed, both ye and your king.

CHAP. XIII.

Here Saul begins to reign alone, and appears (1) Infatuated in his counsels and management of his army; 1—4. (2) Invaded by his powerful enemies; 5. (3) Deserted by his soldiers; 6, 7. (4) Disordered in his spirit, and sacrificing in confusion; 8—10. (5) For his conduct he is rebuked by Samuel, and rejected from being king by God; 11—14.—His subjects, who had so keenly insisted for a king, to make them like the nations around, appear (1) Disheartened and scattered; 6, 7. (2) Diminished in number; 15, 16. (3) Plundered in property; 17, 18. (4) Disarmed of weapons for their own defence; 19—23.

SAUL reigned one year; and, when he had reigned two years over Israel,

2 Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 ¶ And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it: and Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

6 ¶ When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And some of the Hebrews went over

Before Christ
cir. 1064.
or 1094.

Jer. 3. 19—
13. 22. Deut.
6. 5. & 10. 12.
Mat. 22. 37.

Deut. 32. 21.
Jer. 2. 5. 13.
& 10. 8. 15.
Jon. 2. 8.
Hab. 2. 18.
1 Cor. 8. 4.
Is. 44. 9—19.
& 45. 20. &
46. 1. 2. 7.

Exod. 32. 12.
Num. 14. 15
—19. Ps. 94.
14. Ezek. 20.
9. Josh. 7. 9.

Exod. 19. 5. 6.
Deut. 7. 6—8.
& 9. 5. & 14.
2. & 26. 18.
Mat. 11. 26.
Mal. 1. 2.
Rom. 5. 21.

1 Cor. 9. 16.
Rom. 1. 9.
1 Thes. 3. 10.
Mat. 5. 44.
2 Tim. 1. 5.

Heb. from
ceasing.

Col. 1. 28.
Acts 20. 20,
27.

Ecc. 12. 10,
13. Ps. 34.
8—15. Deut.
6. 15. & 10.
12.

Ezra 9. 13,
14. Ps. 105.
1—45. &
lxxviii.

Heb. what a
great thing,
&c.

Is. 3. 11.
Lev. 26. 14—
39. Deut. 28.
15—68. & 32.
15—30. & 4.
26. & 8. 19.
20. & 10. 17
—19.

Heb. the son
of one year in
his reigning.

Ch. 10. 24. &
11. 15.

Ch. 8. 11. &
23. 23.

Ch. 14. 5. Is.
10. 28. ver. 5,
23. 11. Neh. 7.
21. & 11. 31.

Josh. 18. 28.
Judg. 19. 12.
1. 10. 29.

Ch. 10. 5.

Or The hill.
Josh. 18. 24.

Judg. 3. 27.
& 6. 34. 2 Sam.
2. 28. & 20. 2.

Heb. did
stink. Gen. 34
30. & 46. 34.

Josh. 5. 9. 10.
& 4. 19. ch. 10.
8. & 11. 14.
15.

Chariots of
war and carts
for baggage.

Gen. 23. 17.
Josh. 11. 4.
Judg. 7. 12.
2 Chr. 1. 9.

Jer. 15. 8. Is.
43. 19. It
seems the ex-
pelled Egypt-
ian shepherds
had joined
them.

Josh. 18. 12
7. 9.

Exod. 14. 10
—12. Judg.
10. 9. & 6.
ch. 14. 11.

Lev. 26. 17.
Deut. 28. 25.

REFLECTIONS UPON CHAP. XII.—To vindicate our character from calumny is a debt which we owe to God and to ourselves: and such as are conscious of their integrity will not fear the strictest scrutiny of their conduct. But it is the greatest comfort to have God the witness of our uprightness. To resign a station on account of age, with a conscience uncorrupted, and with a character which malice itself dares not to calumniate, is glorious indeed; yet good men scarcely ever leave either church or state in so good a condition as they would wish. Hence they are so earnest in God's work when he is taking it out of their hand: and it is honourable to die with a savoury testimony for God and his ways. But, whatever changes take place on earth, it will be always well with the righteous, and ill with the wicked. The careful remembrance of God's former mercies and judgments, and the observation of his awful providences, are both too little to

make us active and constant in the service of God: and how terrible is the case of his enemies, who can arm all nature against them! How dangerous to have the prayers of his ministers turned against us! But for nations and churches to enjoy the fervent prayers, and the faithful admonitions and encouragements, of JEHOVAN's favourites is one of the greatest mercies; and will be much prized by such as are truly penitent. Nor must any ill usage provoke them to give over. If they be faithful and compassionate to the death, whatever be their success, they have delivered their own soul. In high sovereignty God distributes his special favours; and these, when enjoyed, should strongly animate us to faithfulness and constancy in his service. But no mercy in God, nor pleadings of his people shall prevent the everlasting ruin of such as are obstinate in their wickedness.

Before Christ
cir. 1063,
or 1093.

Num. 21. 23.
—35. & xxxii.

Judg. 7. 3.

Heb. trembled
after him.

Ch. 10. 8.

Deut. 12. 6.

ch. 15. 22. Is.

28. 17. Prov.

3. 5. 6. with

ch. 1. 5. & 14.

18. 1 Kin. 3. 4.

Ps. 37. 7.

Prov. 20. 22.

Heb. bless him.

Ruth 2. 4. Ps.

129. 8.

Gen. 3. 13. &

4. 10. Josh. 7.

19. 2 Kin. 5.

25.

Ver. 2. 5. 16.

23. ch. 14. 5.

Is. 10. 28.

1 Kin. 12. 26.

Ps. 14. 1.

Heb. entreat-

ed the face.

Jam. 1. 14.

Rom. 2. 1.

Prov. 19. 3.

Deut. 3. 6.

Sam. 12. 7.

1 Kin. 18.

18. 2 Chr. 16.

9. & 19. 2.

Mat. 14. 3.

Ch. 2. 30. &

15. 26. 28.

Hos. 13. 10.

11. with Ps.

11. 20.

Acts 13. 22

ch. 16. 1. 12.

Ps. 78. 70. &

5. 3.

Is. 3. 11. &

59. 1. 2. Lam.

3. 39. ch. 12.

25. Jer. 2. 17.

19. & 4. 18. &

5. 25. & 6. 19.

Prov. 1. 31. &

13. 21. Ps. 9.

15. 16. & 140.

11.

Heb. found.

Ver. 2. 6. 7.

ch. 14. 2.

Josh. 18. 23.

not that Judg.

5. 11. & 8. 27.

22.

Josh. 10. 10. &

16. 3. 5. & 15.

13. 2 Chr. 8.

5. 1 Chr. 7. 24.

Neb. 11. 34.

Or serpents.

Judg. 5. 8. &

15. 15. 2 Kin.

24. 14. Jer.

24. 1. ch. 17.

45. Zech. 4. 6.

Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.

8 ¶ And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal. And the people were scattered from him.

9 And Saul said, bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that, as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.

11 ¶ And Samuel said, "What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash;

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt-offering.

13 And Samuel said to Saul, "Thou hast done foolishly: thou hast not kept the commandments of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were present with him, about six hundred men.

16 And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin; but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual;

18 And another company turned the way to Beth-horon; and another company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness.

19 ¶ Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears:

20 But all the Israelites went down to the Philistines, to sharpen every man his

share, and his coulter, and his ax, and his mattock.

21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.

22 So it came to pass, in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

23 And the garrison of the Philistines went out to the passage of Michmash.

CHAP. XIV.

The Lord will not forsake his people, but will repent himself concerning them, when their power is gone, and there is none shut up or left. Here (1) The prodigious army of the Philistines is routed by the faith and courage of Jonathan and his armour-bearer; 1—16: and pursued by Saul and the Israelites; 16—23. (2) The host of Israel is troubled by the rashness of Saul, in adjuring them to eat no food till night; by which means Jonathan's life is brought into danger, and the people tempted, in their hunger, sinfully to eat with the blood; 24—46. (3) We have a general account of Saul's exploits and family; 47—52.

NOW *it came to pass upon a day that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines garrison, that is on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron: and the people that were with him were about six hundred men;

3 And Ahiah the son of Ahitub, Icha-bod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

4 And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh.

5 The forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few.

7 And his armour-bearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto these men, and we will discover ourselves unto them:

9 If they say thus unto us, Tarry until we come to you; then we will

REFLECTIONS UPON CHAP. XIII.—God quickly renders men miserable in the enjoyment of their own inventions for safety: and leaves such as trust to their own understanding to the most impolitic, if not treacherous, conduct. It is easy for him to awaken the resentment of nations, or to levy prodigious armies, when he hisses for them, and musters the host to the battle. And the greatest nations and most flourishing churches, when God has deserted them, appear pitiful and contemptible. In perplexing straits, men often entangle themselves more and more by using sinful means of relief. Impatience to help ourselves, and unwillingness to leave our concerns in God's hands, serve only to involve us in new troubles. It is infinitely dangerous for the greatest to invade the ministerial office, and run when God has not sent them: it may cost them a kingdom, nay,

their everlasting damnation. Disobedience against God's positive precepts can admit of no excuse. Every attempt to extenuate our guilt is a proof of an unhumbled spirit. The more we sin against conviction, the more aggravated is our transgression: and pretences to religion, whilst we act in opposition to God's commands, are but barefaced hypocrisy. Want of true sense always accompanies want of grace. Sins, which to us appear very little, have dangerous consequences: and plain and faithful rebukes become God's ministers. How unstable is earthly grandeur—to-day we may be enthroned, and to-morrow deposed! Miserable is a guilty, a defenceless, nation—and much more they who are destitute of the whole armour of God.

before Christ
cir. 1063,
or 1093.

Heb. a file
with mouths.

Heb. to set.

Judg. 5. 8. chi-
17. 47. 1 Cor-
1. 27.

Or standing
camp.

A narrow pas-
sage between
two hills. Ch.
14. 4. 5.

Or there was
a day.

Judg. 3. 10. &
13. 25. Is. 40.
29. 51. & 41.
14. 15.

Judg. 14. 6.
Ps. 112. 5.
Mic. 7. 5.

Ch. 13. 15, 16.
Is. 10. 28, 29.

Or Abimelech.
Ch. 22. 9, 12.
& 4. 21.

Exod. 28. 30.

Heb. tooth.

Ver. 1. Judg.
13. 25. & 3.
10.

Ch. 17. 36.
Eph. 2. 12.
Gen. 17. 7. 10.

Deut. 32. 36.
Judg. 7. 7.
2 Ch. 14. 41.
Ps. 115. 3.

Mat. 19. 26.
Zech. 4. 6.
Rom. 8. 31.

Heb. 13. 5. &
Is. 41. 10. 14.
—16. see ch.
17. 47.

Gen. 24. 13.
14. & 15. 8.
Judg. 6. 36.
37. & 7. 10.

15. Exod. 4. 2.
—8. 2 Sam. 5.
24. 2 Kin. 13.
16—19. & 19.

29. & 20. 9—
11.

Heb. be still.

Before Christ
cir. 1063,
or 1093.

stand still in our place, and will not go up unto them:

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and this *shall be* a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth ^kout of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, 'Come up to us, and we will shew you a thing. And Jonathan said unto his armour-bearer, Come up after me; for the LORD hath delivered them into the hand of Israel.

13 And Jonathan ^mclimbed up upon his hands and upon his feet, and his armour-bearer after him: and they ⁿfell before Jonathan; and his armour-bearer slew after him.

14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were [§]an half acre of land, *which a yoke of oxen might plow.*

15 ¶ And ^othere was trembling in the host, in the field, and among all the people: the ^pgarrison, and the spoilers, they also trembled, and the earth quaked: so it was ^qa very great trembling.

16 And the watchmen of Saul in Gibeon of Benjamin looked; and, behold, the multitude melted away, and they went on beating down *one another.*

17 ¶ Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And, when they had numbered, behold, Jonathan and his armour-bearer *were* not *there.*

18 And Saul said unto Ahiah, 'Bring hither the ark of God: (for ^rthe ark of God was at that time with the children of Israel.)

19 And it came to pass, while Saul talked unto the priest, that the [†]noise that *was* in the host of the Philistines went on and increased: and 'Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that ^{||}were with him ^{||}assembled themselves, and they came to the battle: and, behold, ^uevery man's sword was against his fellow, *and there was* a very great discomfiture.

21 ^{*}Moreover, the Hebrews *that were* with the Philistines before that time, who went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which had ^vhid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the LORD ^zsaved Israel that day: and ^zthe battle passed over unto Beth-aven.

24 ¶ And the men of Israel were distressed that day: for ^zSaul had adjured

the people, saying, Cursed *be* the man that eateth *any* food until evening; that I may be avenged on mine enemies. So none of the people tasted *any* food.

25 And all *they of* the land came to a wood; and there was ^choney upon the ground.

26 And, when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people ^dfeared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in [§]an honeycomb, and put his hand to his mouth; and ^ehis eyes were enlightened.

28 Then answered one of the people, and said, Thy father ^{*}straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were [†]faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened because I tasted a little of this honey:

30 How much more if haply the people had eaten freely to-day of the spoil of their enemies which they found? [‡]for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to 'Ajalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people ^edid eat *them* with the blood.

33 Then they told Saul, saying, Behold, the people sin against the LORD in that they eat with the blood. And he said, Ye have ^htransgressed: roll ^aa great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox [§]with him that night, and slew *them* there.

35 And Saul ^kbuilt an altar unto the LORD: the same was the first altar that he built unto the LORD.

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, 'Let us draw near hither unto God.

37 ¶ And Saul asked counsel of God; Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But ^mhe answered him not that day.

38 ¶ And Saul said, Draw ye near hither all the ⁿchief of the people: and ^oknow and see wherein this sin hath been this day.

39 For *as* the LORD liveth, who saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a

cor. 1063.
or 1093.

^c Exod. 3. 8
^d Mat. 3. 4.
Num. 13. 27.

^d Eccl. 9. 2.

[§] Or wood-honey
^e Ch. 30. 12.

^{*} Heb. adjuring,
adjured.

[†] Or weary.

[‡] But now that
the defeat of
the Philistines
is not great.

[†] Perhaps not
that Josh. 10.
12. & 19. 42.
or Judg. 12.
12. but that
2 Chr. 11. 10
about twelve
miles west-
ward from
Michmash.

^h Gen. 9. 4.
Lev. 7. 26. &
3. 17. & 19.
26. & 17. 10.
11. 14. Deut.
12. 16.

^h Or dealt trea-
cherously.
Mat. 7. 5.
Rom. 2. 1.
ⁱ Ver. 34. 35.

[§] Heb. in his
hand.

^k Judg. 21. 4.
ch. 7. 9. 17.
with 11. 11.
Gen. 8. 20. &
12. 7. 8.

^l Jam. 4. 8.
Num. 27. 21.
Judg. 1. 1. &
20. 13. ver.
18. 19. ch. 23.
2. 9. 11. 12. &
20. 7. 8.

^m Ch. 28. 6.
with ver. 18,
19. 24.

ⁿ Heb. corners.
2 Sam. 18. 3.
Judg. 20. 2.
Ps. 47. 9.
Zech. 10. 4.

^o Josh. 7. 1, 2,
14. ch. 10. 19.

<sup>Ch. 13. 6. ver.
22. Judg. 6. 2.</sup>

<sup>Judg. 8. 16.
ch. 17. 43.</sup>

<sup>Ps. 18. 29.
Heb. 11. 34.
ch. 17. 51, 52.</sup>

<sup>Lev. 26. 7, 8.
Rom. 8. 31.
2 Chr. 14. 11.</sup>

[§] Or half a fur-
row of an acre
of land.

<sup>Josh. 2. 9. &
23. 10. Ps. 27.
2. & 48. 5, 6.
& 118. 10—
12. Job 18. 11.
2 Kin. 7. 6.
Exod. 15. 15.
16.</sup>

<sup>Ch. 13. 16—
18, 23.</sup>

<sup>Heb. a trem-
bling of God.
Gen. 35. 5.
Lev. 26. 36.
37. 2 Sam. 5.
25. Dan. 5. 6.
Ps. 48. 5, 6.</sup>

<sup>Exod. 28. 30.
Num. 27. 21.
Judg. 1. 1. &
20. 18, 23, 28.</sup>

<sup>Not with the
Philistines, as
ch. 5. 1.; nor
lost as in
Ezra's time.</sup>

[†] Or tumult.

<sup>Josh. 9. 14.
ch. 13. 11.
ver. 24. Ps.
106. 13.</sup>

<sup>Heb. were cried
together.</sup>

<sup>Judg. 7. 22.
2 Chr. 20. 23.</sup>

^{Ch. 29. 4.}

<sup>Ch. 13. 6. ver.
11. Judg. 6. 2.
ch. 31. 7.</sup>

<sup>Judg. 2. 18. &
6. 14. 2 Kin.
14. 27. Ps. 44.
12. Hos. 1. 7.</sup>

<sup>Ch. 13. 5. with
ver. 2. Josh.
7. 2.</sup>

<sup>Judg. 11. 30. &
21. 2. 5. ver.
27, 29, 30.
Prov. 11. 9.
Gal. 4. 18.
Rom. 10. 2.
3 Sam. 21. 2.</sup>

Before Christ
cir. 1063.
or 1093.

man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, ^rGive a perfect *lot*. And Saul and Jonathan were taken: but the people [†]escaped.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, ^rI did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die.

44 And Saul answered, ^rGod do so, and more also: for ^rthou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath ^rwrought this great salvation in Israel? God forbid: *as* the LORD liveth, ^rthere shall not one hair of his head fall to the ground; for ^rhe hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul ^rtook the kingdom over Israel, and fought against all his enemies on every side, against ^rMoab, and against the children of Ammon, and against Edom, and against the kings of ^rZobah, and against the Philistines: and whithersoever he turned himself he vexed *them*.

48 And he ¶ gathered an host, and ^rsmote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 ¶ Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these*; the name of the first-born Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and ^rthe name of the captain of his host *was* Abner the son of Ner, Saul's uncle.

51 And ^rKish *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and ^rwhen Saul saw any strong man, or any valiant man, he took him unto him.

CHAP. XV.

By his own wars and victories, Saul hoped to magnify himself, and perpetuate his fame; but, by mismanagement of what God committed to him, he ruined himself, and laid his honour in the dust. Here is (1) The express charge which God gave him, utterly to destroy the Amalekites for their injurious attack upon the Israelites in the wilderness, and for their idolatry; 1—3.

REFLECTIONS UPON CHAP. XIV.—Carnal men are often more anxious for the presence of God's ministers than for his own. But how reasonable are God's interpositions for the deliverance of his people! He makes the faith of his servants strong, and then delights to crown their strong faith with signal victories and honours. The proud derision of their enemies issues in terrible destruction. Yea, the mightiest armies, in the hand of such an angry God, make a most pitiful appearance. And it is easy for the weakest cowards to pursue those whom the Lord hath routed. In all our ways it is best to consult God's word. But how ready are wicked consulters, like Saul, to take their own way, without waiting for an answer! Yet rash expedients, to obtain carnal ends, are often the noted hindrances of these ends. And such as cast abroad curses, firebrands, and

(2) The preparations which Saul made for their destruction; raising an army, and advertising the Kenites to retire; 4—6. (3) His partial execution of his commission; Agag the king, and the best of the flocks, being spared; 7—9. (4) His examination by Samuel, and sentence of dethronement, notwithstanding his many frivolous excuses; 10—31. (5) Having hewed Agag in pieces, Samuel, in great grief, bids Saul a final adieu; 32—35.

SAMUEL also said unto Saul, ^rThe LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the ^rLORD of hosts; ^rI remember *that* which Amalek did to Israel, how he laid *wait* for him in the way when he came up from Egypt.

3 Now go and ^rsmite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, ^rinfant and suckling, ^rox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in ^rTelaim, ^rtwo hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and ^rlaid wait in the valley.

6 ¶ And Saul said unto the ^rKenites, Go, ^rdepart, get you down from among the Amalekites, lest I destroy you with them: for ye ^rshewed kindness to all the children of Israel when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 ¶ And Saul ^rsmote the Amalekites from Havilah *until* thou comest to ^rShur that is over against Egypt.

8 And he ^rtook Agag the king of the Amalekites alive, and utterly destroyed ^rall the people with the edge of the sword.

9 But Saul and the people spared Agag, and ^rthe best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It ^rrepenteth me that I have set up Saul *to be* king; for he ^ris turned back from following me, and hath not performed my commandments. And it ^rgrieved Samuel; and he cried unto the LORD all night.

12 And, when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to ^rCarmel, and, behold, he ^rset him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, Blessed *be* thou of the LORD: ^rI have performed the commandment of the LORD.

14 And Samuel said, What *meaneth*

death, endanger themselves and families; and entangle their children, who are far better than themselves. When God refuses to answer it is an evidence that he is angry, and it is time to think seriously in what we have offended him. Violent tempers are prone to sacrifice their nearest relations to their angry passions. In such a case we ought to resist them, kings not excepted; and to protect such as are not only innocent, but honoured of God. Wicked men's zeal often flames in trifling matters, while it languishes in things important: and rash cursing bids fair to end in profane perjury. The comforts and honours of royalty are dearly bought, by the constant care, danger, and toil, which attend them. And often men's earthly glory makes a blaze just before the dark night of ignominy and woe seizes upon them.

Before Christ
cir. 1063.
or 1093.

^a Ch. 9. 16. &
10. 1. & 11.
14. 15. & 13.
13.

^r Or Shew the
innocent.
Prov. 16. 33.
Acts 1. 24.

[†] Heb. went
forth.

^a Ver. 27—30.

^r Ruth 1. 17.
ch. 17. 43. &
25. 22. 2 Sam.
3. 9. 55. & 19.
13.

^a Gen. 38. 24.
2 Sam. 12. 5.

^a Ver. 23.

^a 2 Sam. 14. 11.
Mat. 10. 30.
Luke 21. 28.
Acts 27. 34.

^a Is. 13. 3. Rev.
17. 14. & 19.
14. 2 Cor. 6. 1.

^a Ch. 13. 1.
Dan. 1. 27.
2 Kin. 14. 27.

^a See Gen. 19.
37. 38. xxxvi.
Exod. 15. 14.
15. Deut. 4. 4
—23. & 23.
3—7. Judg. 3.
12—14. & 10.
7. 11. & xiii—
xvi. ch. iv. vii.
xi.

^a 2 Sam. 6. 3. 5.
12. & 10. 6. 8.

¶ Or wrought
mightily.

^a Exod. 17. 14.
16. Deut. 25.
19. ch. 15. 3. 7.

^a Ch. 31. 2. &
18. 17—21.
1 Chr. 8. 33—
40. & 9. 39—
44.

^a Ch. 17. 55. &
10. 14. 15.
2 Sam. 2. 8.

^a Ch. 9. 1. 1 Chr.
3. 33. & 9. 39.

^a Ch. 8. 11.

^b Ch. 1. 11.
2 Sam. 6. 2. &
7. 26. Ps. 24.
10.

^c Rev. 18. 3.
Exod. 17. 8—
16. Num. 24.
20. Deut. 25.
12—19.

^d Exod. 17. 14.
Num. 14. 20.
Deut. 25. 19.
Rev. 18. 8.

^e Exod. 20. 5.
Is. 14. 21.

^f Gen. 3. 17. 18.
Rom. 8. 20—
22.

^g Josh. 15. 24.

^h Ch. 11. 8.
2 Sam. 24. 9.

^{*} Or fought.

ⁱ Num. 24. 21.
& 10. 29—32.
Judg. 1. 16. &
4. 11.

^k Gen. 19. 12.
Is. 52. 11.
2 Cor. 6. 17.
Rev. 18. 4.

^l Exod. 18. 9.
10. 19. Num.
10. 29. 31.

^m Job 21. 30.
Eccl. 8. 13.
Rom. 9. 22.

ⁿ Gen. 16. 7. &
25. 18. ch. 27.
8.

^o 1 Kin. 20. 31
—35. Num.
24. 7. 20.

^p With ch. 27.
8. & 30. 1.

^q Ver. 3. 19.
1 Tim. 6. 10.
Josh. 7. 21.
Phil. 2. 21. &
5. 19.

^r See Gen. 6. 6.
ver. 35. Amos
7. 3.

^s Heb. 10. 38.
with Num. 14.
24. ch. 16. 13.
14. ver. 3.

^t Ver. 35. ch.
16. 1. Ps. 35.
13. 14. Exod.
14. 15. & 17.

^u 4. & 15. 25. &
32. 11. Num.
11. 2. & 14.
5. & 16. 4. &
20. 6. & 21. 7.

^v Josh. 7. 6.
Josh. 15. 55.
ch. 25. 2.

^w Ch. 7. 12.
Josh. 4. 8. 9.
2 Sam. 13. 18.

^y Luke 18. 11.
Prov. 27. 2. &
31. 31. ver. 9,
11.

Before Christ
cir. 1062.

then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

Gen. 3. 12, 13.
Exod. 32. 22,
23. ver. 9.

15 And Saul said, They have brought them from the Amalekites: for ^athe people spared the best of the sheep and of the oxen ^ato sacrifice unto the LORD thy God, and the rest we have utterly destroyed.

Mat. 2. 8.
Ps. 12. 2.
Eccl. 5. 1. &
6.

16 Then Samuel said unto Saul, Stay, and I will tell thee ^bwhat the LORD hath said to me this night. And he said unto him, Say on.

Ver. 11.

17 And Samuel said, When thou wast ^clittle in thine own sight, wast thou not ^cmade the head of the tribes of Israel, and the LORD anointed thee king over Israel?

Ch. 9. 21. &
10. 22. Judg.
6. 15. 2 Sam.
7. 8. & 12. 7.
8. 1 Kin. 14.
7. & 16. 2.

18 And the LORD sent thee on a journey, and said, Go, and utterly destroy the ^dsinners the Amalekites, and fight against them until ^dthey be consumed.

Ver. 2. 3.
Gen. 13. 13.
Mat. 9. 10.
John 9. 24, 31.

19 Wherefore then didst thou not obey the voice of the LORD, but didst ^efly upon the spoil, and didst evil in the sight of the LORD?

Heb. they
consume them.

Prov. 15. 27.
& 23. 5. Jer.
2. 12. Jer. 17.
11. 1 Tim. 6.
10.

20 And Saul said unto Samuel, Yea, I have ^fobeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

Mat. 19. 20.
Luke 18. 11.
& 19. 22.
1 Kin. 20. 31
—42.

21 But ^gthe people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

Gen. 9. 10,
13. Exod. 32.
22, 23. ver.
15.

22 And Samuel said, ^hHath the LORD as great delight in burnt-offerings and sacrifices as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

Ps. 50. 8, 9.
Is. 1. 11, 13.
& 66. 3. Jer.
7. 22, 23.
Prov. 15. 8. &
21. 3, 27.
Eccl. 5. 1.
Hos. 6. 6.
Mat. 9. 13.

23 ⁱFor rebellion is as the sin of ⁱwitchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

Josh. 22. 19.
ch. 12. 15, 25.

Heb. divina-
tion. See
Exod. 22. 18,
20.

24 ¶ And Saul said unto Samuel, ^jI have sinned; for I have transgressed the commandment of the LORD, and thy words; because I ^jfeared the people, and obeyed their voice.

Exod. 9. 27.
Num. 22. 34.
Prov. 23. 13.
Mat. 27. 4.
ver. 30.

25 Now therefore, I pray thee, ^kpardon my sin, and turn again with me, that I may worship the LORD.

Ver. 9, 15,
21. Jer. 13.
23. Prov. 29.
25. Gen. 3.
12, 13. Exod.
32. 22, 23.

26 And Samuel said unto Saul, ^lI will not return with thee; for thou hast rejected the word of the LORD, and the LORD ^lhath rejected thee from being king over Israel.

Exod. 9. 27.
Ps. 78. 34.
Is. 26. 16.
Jer. 22. 23.

Ps. 15. 4.
ver. 31.

27 And, as Samuel turned about to go

Ch. 2. 30. &
13. 14. & 16.
1. Hos. 8. 4.
& 13. 10, 11.

away, he laid ^mhold upon the skirt of his mantle, and it rent.

Before Christ
cir. 1062.

28 And Samuel said unto him, The LORD ⁿhath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, ⁿthat is better than thou.

1 Kin. 11. 30,
31.
Ch. 13. 14. &
18. 17. 1 Kin.
11. 31. Hos.
13. 10, 11.

29 And also the ^oStrength of Israel ^owill not lie nor repent: for he is not a man that he should repent.

Or eternity, or
victory. Ps. 29.
11. Zech. 10.
12.

30 Then he said, ^pI have sinned; yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

Num. 23. 19.
2 Tim. 2. 19.
Tit. 1. 2.
Heb. 6. 18.

Ver. 24, 25.
John 5. 44.
Hab. 2. 4. Ps.
138. 6.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me ^qAgag the king of the Amalekites. And Agag came unto him delicately. ^qAnd Agag said, Surely the bitterness of death is past.

Ver. 8, 33.
Num. 24. 7,
20.

Jer. 48. 44.
1 Thes. 5. 3.
Rev. 18. 7.

33 And Samuel said, ^rAs thy sword hath made women childless, so shall thy mother be childless among women. And Samuel ^rhewed Agag in pieces before the LORD in Gilgal.

Exod. 17. 11.
Num. 14. 45.
Gen. 9. 6.
Mat. 26. 52.
Rev. 13. 10.
& 16. 6.

1 Kin. 18. 40.
2 Kin. 1. 10.
12. Num. 25.
7. Is. 54. 6.

34 ¶ Then Samuel went to ^sRamah; and Saul ^swent up to his house to Gibeah of Saul.

See ch. 7. 17.
Ch. 11. 4.

35 And Samuel ^tcame no more to see Saul until the day of his death: nevertheless, Samuel mourned for Saul: and the LORD ^trepented that he had made ^tSaul king over Israel.

Ch. 19. 24.
Ps. 119. 156,
158. Jer. 9. 1,
2.

See ver. 11.
Gen. 6. 6.

CHAP. XVI.

Represents the small beginnings of David. (1) To comfort Samuel, the Lord appoints him, under covert of offering sacrifice, to anoint one of Jesse the Bethlehemite's sons to be Saul's successor on the throne of Israel; 1—5. (2) While seven elder sons are passed by, David is fetched from the flock and anointed king; 6—13. (3) Saul becoming melancholy, David is sent for, to relieve him with his excellent music; 14—23.

AND the LORD said unto Samuel, ^uHow long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine ^uhorn with oil, and go: I will send thee to ^uJesse the Beth-lehemite; for I have provided me a king among his sons.

Ch. 15. 11,
26, 35.

Ch. 10. 1.
2 Kin. 9. 1, 6.

Ruth 4. 18—
22. 1 Chr. 2.
10—15. Ps.
78. 68, 70, 71.
Gen. 49. 10.

ch. 13. 14. &
15. 23. Acts
15. 23.

2 And Samuel said, ^vHow can I go? If Saul hear ^vit he will kill me. And the LORD said, Take an heifer with thee, and say, ^vI am come to sacrifice to the LORD.

Luke 1. 34.
Exod. 3. 11.
Jer. 1. 6. Ps.
112. 5. Mat.
10. 16.

3 And call Jesse to ^wthe sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me ^whim whom I name unto thee.

Ch. 9. 12.
Jer. 38. 27.
He told no-
thing but the
truth, though
not the whole
of it.

4 And Samuel did that which the LORD spake; and came to Beth-lehem. And the elders of the town ^xtrembled at his ^xcoming; and said, ^xComest thou peaceably?

Or feast.

Ch. 13. 17. &
21. 1. Hos. 11.
10. Song 6. 4.
Prov. 14. 19.
Ps. 55. 5.

Heb. meeting.

1 Kin. 2. 13.
2 Kin. 9. 22.

REFLECTIONS UPON CHAP. XV.—Injuries done to God's Israel will, sooner or later, be resented by him. He often bears long with the vessels of his wrath fitted for destruction: but the longer judgments are foreborn, they will only be the more severe when they come; and bloody instruments will be chosen for bloody work. How dangerous is it to live among the devoted enemies of God! But kindness to God's people often procures safety to men's offspring many ages afterward. A covetous and hypocritical heart makes men do the work of God by halves: and men's sins often make God change his methods of providence, though he never changes his mind or purpose. While the ruin of sinners is the grief of God's faithful ministers, the most deceitful men are most ready to boast of their exact obedience to his law: but hypocritical protestations of obedience are often contradicted by the most undeniable proofs. Such as are most forward to justify themselves, are ordinarily the readiest to condemn others: and throwing of the blame on our partners in, or tempters to, sin, is a shrewd evidence of an unhumiliated heart. Those, whom God hath highly exalted from low beginnings, ought to remember it as an excitement to do great things for God their

exalter. Ministers of Christ ought to deal faithfully with the greatest: and to hunt them out of all their lying refuges and ill-grounded excuses. Next to Jesus' atonement, nothing is more pleasing to God than true holiness of heart and life. But to live in disobedience to the true God is as bad as to set up false gods, the devil not excepted: and those are unworthy to rule over men who are unwilling to be ruled by God. Fear of man causeth a snare. To confess the sins which we cannot conceal, and to be chiefly afraid of their shame, is no more than may be expected even from an unhumiliated heart. But such repentance comes too late when God hath passed a sentence of rejection. So little are hardened sinners affected with God's threatenings, that honour before the people is dearer to their hypocritical hearts than reconciliation with him. But bloody murderers will at last be reckoned with by God. And never is the destruction of most sinners nearer than when they have no apprehension of it. Let us therefore withdraw from intimacy with such, but never neglect to mourn over their deplorable condition; for it is truly bitter to see those whom we love in the ways of death and hell.

Before Christ
cir. 1062.

^a Josh. 3. 5. &
7. 13. Exod.
19. 10, 14, 15.
Lev. 20. 7.
Num. 11. 18.
Job 1. 5. Joel
2. 16.

^b Ch. 17. 15.
1 Chr. 2. 13.
or Elihu,
1 Chr. 27. 18.

^c By secret in-
spiration. Ch.
9. 17. ver. 12.

^d Ch. 9. 2. & 10.
23. 2 Sam. 14.
25.

^e Job 10. 4.
1 Chr. 28. 9.
2 Chr. 6. 50.
Ps. 7. 9. & 94.
1. & 139. 2.
Prov. 15. 11.
& 16. 2. Jer.
11. 20. & 17.
10. & 20. 12.
Ezek. 11. 5.
Luke 16. 5.
Acts 1. 24. &
15. 8. Heb. 4.
13. Rev. 2. 23.

^f Heb. eyes.

^g Ch. 17. 13.
1 Chr. 2. 13.

^h Shimeah,
2 Sam. 15. 3.
& 21. 21. or
Shimma,
1 Chr. 2. 13.

ⁱ Ch. 17. 12, 13.
1 Chr. 2. 15—
16.

^j 2 Sam. 7. 8.
Ps. 78. 70, 71.
1 Kin. 14. 19.
Amos 1. 1.
Exod. 3. 1.

^k Heb. round.

^l Lam. 4. 7.
Song 5. 10.
John 1. 14.

^m Heb. fair of
eyes.

ⁿ Ps. 89. 19, 20.
& 2. 6. 2 Sam.
2. 4. & 5. 2.

^o Ver. 1, 2. As
secretly as
possible.

^p Num. 27. 18.
Judg. 3. 10. &
13. 25. & 14.
6. ch. 10. 6,
10. ver. 18.

^q Ch. 7. 17.

^r Ch. 11. 6. &
28. 19, 20.
Mat. 13. 12.
Hos. 9. 12.

^s Ch. 18. 10. &
19. 9, 10.
Judg. 9. 23.
1 Kin. 22. 23.
Acts 19. 15.
Is. 19. 14.
Ps. 81. 11, 12.

^t Or terrified.

^u 2 Kin. 3. 15.
ver. 23.

^v Ch. 17. 32.
37. 49. Ps. 89.
19—21. ver.
12.

^w Or speech.

5 And he said, Peaceably: I am come to sacrifice unto the LORD: ^bsanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on Eliab; and said, Surely the LORD's anointed is before him.

7 But the LORD ^csaid unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD ^dseeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

8 Then Jesse called ^eAbinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made ^fShammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again Jesse made ^gseven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 ¶ And Samuel said unto Jesse, Are here all ^hthy children? And he said, There remaineth yet the youngest; and, behold, ⁱhe keepeth the sheep. And Samuel said, unto Jesse, Send and fetch him; for we will not sit ^jdown till he come hither.

12 And he sent and brought him in. Now ^khe was ruddy, and withal ^l*of a beautiful countenance, and goodly to look to. And the LORD said, ^mArise, anoint him; for this is he.

13 Then Samuel took ⁿthe horn of oil, and anointed him in the midst of ^ohis brethren. And ^pthe Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to ^q*Ramah.

14 ¶ But the ^rSpirit of the LORD departed from Saul, and an ^sevil spirit from the LORD ^ttroubled him.

15 And Saul's servants said unto him, Behold now an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, ^uwhich are before thee, to seek out a man ^vwho is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that ^whe shall play with his hand, and thou shalt be well.

17 And Saul said unto his servants, Provide me now a man that can play well, and bring ^xhim to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, ^ythat is cunning in playing, ^zand a mighty valiant man, and a man of war, and prudent in ^{aa}†matters, and a comely person, and the LORD is with him.

19 Wherefore Saul sent messengers

unto Jesse, and said, Send me David, thy son which is ^awith the sheep.

20 And Jesse took an ass ^bladen with bread, and a bottle of wine, and ^ca kid, and sent ^dthem by David his son unto Saul.

21 And David came to Saul, and ^estood before him: and he ^floved him greatly; and he became his armour-bearer.

22 And Saul sent to Jesse, saying, Let David, I pray thee, ^gstand before me; for he hath found favour in my sight.

23 And it came to pass, when the ^hevil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul ⁱwas refreshed, and was well, and the evil spirit departed from him.

CHAP. XVII.

Providence had rendered David famous at court as a musician: here it renders him famous in the camp as a warrior. Observe (1) What a great figure the gigantic Goliath made, and how daringly he defied the armies of Israel; 1—11. (2) What a mean figure David the young shepherd made, when providence brought him to the camp to visit his brethren; 12—30. (3) The unparalleled bravery with which David undertook to encounter this monstrous giant; 31—39. (4) The pious resolution and courage with which he attacked him, notwithstanding his contemptuous and profane boasting; 40—47. (5) The glorious victory he obtained over him with a sling and a stone, and the advantage which the Israelites by means of it gained over the Philistines; 48—54. (6) The particular notice which was hereupon taken of David at Saul's court; 55—58.

NOW the Philistines gathered together their armies to battle, and were gathered together at ^aShochoh, which ^bbelongeth to Judah, and pitched between Shochoh and Azekah, in ^cEphes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and ^dset the battle in array against the Philistines.

3 And ^ethe Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and ^fthere was a valley between them.

4 ¶ And there went out a ^gchampion out of the camp of the Philistines, named Goliath, of Gath, whose height ^hwas ⁱ†six cubits and a span.

5 And he ^jhad an helmet of brass upon his head, and he ^kwas ^larmed with a coat of mail; and the weight of the coat ^mwas ⁿ§five thousand shekels of brass.

6 And ^ohe had greaves of brass upon his legs, and a ^p*target of brass between his shoulders.

7 And the staff of his spear ^qwas like a weaver's beam; and his spear's head ^rweighed ^s†six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set ^tyour battle in array? ^uam not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but, if I prevail against him, and kill him, then shall ye be our servants, and serve us.

Before Christ
cir. 1062.

^c Ver. 11. ch.
17. 15. Ps.
113. 7, 8. &
78. 71. 2 Sam.
7. 8.

^d It was a com-
mon present.
Gen. 38. 17.
Judg. 15. 1.
Luke 15. 29.

^e Deut. 1. 38.
& 10. 8. Prov.
22. 29.

^f Ps. 62. 9. &
113. 9. & 146.
3.

^g Continue
waiting upon
my person.
Ver. 21.

^h 2 Kin. 3. 15.
Mat. 12. 43—
45. ch. 18. 10.
& 19. 9.

ⁱ Josh. 15. 35.
& 10. 10.
2 Chr. 11. 7.

^j Or The coast
of bloods.
1 Chr. 11. 13.

^k Heb. ranged
the battle.

^l 1 Kin. 20. 29.
ver. 16. 2 Chr.
13. 3, 4.

^m A dueller, or
treader down.
Josh. 11. 21.
ver. 8—10.
1 Chr. 20. 5.
Jer. 9. 23.
Zech. 4. 6.

ⁿ About eleven
feet and a half.
|| Heb. clothed.

^o § 156 1-4th
pounds avoird-
upois.

^p Or gorget.

^q † Eighteen
pounds and
three quarters.

REFLECTIONS UPON CHAP. XVI.—God tenderly sympathizes with his people's griefs; and yet what fear of man remains in the most noble hearts! How awful are the faithful ministers of Christ to all around; and what need have we to prepare ourselves for God's noted favours by solemn repentance, application to Jesus' blood, and surrender of ourselves to his service! The choicest saints are apt to dote too much on external appearances, even after they have, to their grief, got proof of its vanity. For God in sovereign authority distributes his

favours and honours; yea, often to those who seem least likely to manage them aright. But where he sends on his work he abundantly qualifies for the employ. How quickly the devil takes possession of those whom God has deserted! Yet, notwithstanding the numerous expedients which carnal men devise for the removal of their inward troubles, they will all at last prove only ruinous and deceitful.

Before Christ
1060.

* Num. 23. 7, 8.
2 Sam. 21. 21.
Neb. 2. 19.

Ruth 4. 18—
22. Mat. 1. 6.
Luke 3. 31,
32. ch. 16. 1,
10. Gen. 35.
19. Mic. 5. 2.
1 Chr. 2. 13—
15. Ps. 132. 6.
with Mat. 2.
1, 6.

Ch. 16. 6—9.
1 Chr. 2. 13.

Shimeah.
2 Sam. 13. 3.
& 21. 21. see
ch. 16. 9.

Ch. 16. 11, 12.
1 Chr. 2. 15.
Gen. 25. 23.
Mat. 19. 30.
Ch. 16. 19,
22.

Luke 4. 2.
Mat. 4. 2.

Heb. cheeses
of milk.

Heb. captain
of a thousand.

Bring a token
of their wel-
fare.

Skirmishing.

Or place of
the carriage.
Ch. 26. 5.

Or battle-
array, or place
of fight. Eccl.
5. 12. Ps. 46.
1. Phil. 4. 4.
13. 2 Cor. 2.
14.

Load of provi-
sions.

Heb. asked his
brethren of
peace. Gen. 37.
14. & 41. 16.
Mat. 10. 12,
13. Luke 19.
42.

Ver. 9—10.

Heb. from his
face. Ch. 13.
6, 7. Deut. 32.
30. Is. 30. 17.

Josh. 15. 16.
ch. 18. 25.
Heb. 12. 1, 2.
Rev. 2. 7. 17.
& 3. 5, 12, 21.

1 Kin. 19. 4.
Num. 14. 15,
16. Josh. 7. 8,
9.

Deut. 5. 26.
1 Thes. 1. 9.
Jer. 10. 10.
John 5. 26.
1 John 5. 20.

10 And the Philistine said, 'I defy the armies of Israel this day: give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David was 'the son of that Ephrathite of Beth-lehem-judah whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.

13 And 'the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third 'Shammah.

14 And David 'was the youngest: and the three eldest followed Saul.

15 But David went and returned 'from Saul to feed his father's sheep 'at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself 'forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten †cheeses unto the †captain of 'their thousand, and look how thy brethren fare, and ||take their pledge.

19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, *fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him: and he came to the 'trench as the host was going forth to the 'fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left †his carriage in the hand of the keeper of the carriage, and ran into the army, and came and °saluted his brethren.

23 And, as he talked with them, behold, there came up the champion (the Philistine of Gath, Goliath by name) out of the armies of the Philistines, and spake according to the same words: and David heard them.

24 And all the men of Israel, when they saw the man, fled 'from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and 'it shall be that the man who killeth him the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the 'reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of 'the living God?

27 And the people answered him after

this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men: and Eliab's 'anger was kindled against David; and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? *I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? 'Is there not a cause?

30 ¶ And he turned from him toward another, and spake after the same *manner. And the people answered him again after the former manner.

31 And, when the words were heard which David spake, they rehearsed them before Saul: and he †sent for him.

32 ¶ And David said to Saul, 'Let no man's heart fail because of him; thy servant °will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou art but †a youth, and he 'a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a ||lamb out of the flock:

35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me I caught him by his beard, °and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, 'The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

38 ¶ And Saul *armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he essayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David °put them off him.

40 And he took 'his staff in his hand, and chose him five smooth stones out of the *brook, and put them in a shepherd's †bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

41 And the Philistine came on, and drew near unto David; and the man that bare the shield went before him.

42 And, when the Philistine looked about and saw David, he °disdained him; for he was but a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, Am I a dog, that thou comest to me with

Before Christ
1060.

* Ch. 1. 14.
Mark 3. 21
Mat. 16. 22
Prov. 18. 19
Eccl. 4. 4.

* Ch. 16. 7.
1 Tim. 6. 4, 5.
1 Pet. 3. 11.
Jude 10.

† Ver. 17, 32.
Prov. 15. 1.
1 Pet. 2. 9.

* Heb. word.

† Heb. took him.

* Is. 55. 3.
Rom. 15. 1.
Gal. 6. 2.
Heb. 12. 12.
* Ch. 14. 6.
Esth. 4. 16.
2 Cor. 5. 7.
Phil. 4. 13.

† Unacquaint-
ed with war.
* Num. 13. 31
Rev. 13. 4.

|| Or, hid

* Judg. 14. 6.
1 John 3. 8.
Col. 2. 14, 15
Heb. 2. 14.

* 2 Cor. 1. 10.
2 Tim. 4. 17.
Ps. 63. 7. &
77. 11. & 9.
10.

* Heb. clothed
David with his
clothes.

* Hos. 1. 7.
Zech. 4. 6.
2 Cor. 10. 4, 5.

* Ps. 23. 4.
Judg. 20. 16.
& 3. 31. & 7.
16. ch. 14. 6.
1 Cor. 1. 27.
2 Cor. 10. 4, 5.
& 4. 7.

* Or valley.
† Heb. vessel.

* Ch. 14. 11,
12. & 16. 12.
ver. 33.

Before Christ
1060.1 Kin. 19. 2.
Acts 23. 12.

staves? And the Philistine ^bcursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

46 ^kThis day will the LORD [†]deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran towards the army to meet the Philistine.

49 And ^mDavid put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone [‡]sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and ⁿslew him, and cut off his head therewith. And, when the Philistines saw their champion was dead, they fled.

52 ¶ And the men of Israel and of Judah arose, and shouted, and pursued the Philistines until thou ^pcome to the valley and to the gates of Ekron. And the wounded of the Philistines fell down by the way to ^{*}Shaaraim, even unto Gath and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 ¶ And David ^qtook the head of the Philistine, and brought it to ^rJerusalem, but he put his armour in ^shis tent.

55 ¶ And, when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, ^{*}whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.

56 And the king said, Inquire thou whose son the stripling is.

57 And, as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand.

58 And Saul said to him, Whose son art thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Beth-lehemite.

CHAP. XVIII.

Here we have (1) The agreeable fruits of David's victory. He becomes Saul's attendant, Jonathan's covenanted friend, and the common darling of the Hebrew nation; 1—7, 16. (2) The disagreeable consequences of it. 1. Saul, provoked with David's praise, hates him, and seeks to murder him; 8—11: 2. Observe his prudent conduct, and the people's love to him, he is afraid of him; 12—16: 3. To ensnare him, he offers him to wife Merab his eldest daughter; and then, to provoke him, gives her to another; 17—19: 4. To have him slain by others, he gives him Michal his younger daughter, upon the most dangerous terms; 20—25: But, (3) Having, with great bravery and safety, performed these conditions, David becomes more and more esteemed among the people; 26—30.

AND it came to pass, when he had made an end of speaking unto Saul, that ^athe soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go ^bno more home to his father's house.

3 Then Jonathan and David ^cmade a covenant, because he loved him as his own soul.

4 And Jonathan ^dstripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, and ^ehe behaved himself wisely. And Saul set him over the ^fmen of war; and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 ¶ And it came to pass, as they came, when David was returned from the slaughter of the [†]Philistine, that the women came out of all the cities of Israel, ^gsinging and dancing, to meet king Saul, with tabrets, with joy, and with [‡]instruments of music.

7 And the women ^hanswered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and the saying ⁱdispleased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and *what* can he have more but the kingdom?

9 And Saul ^jeyed David from that day and forward.

10 ¶ And it came to pass on the morrow that the evil ^kspirit from God came upon Saul, and he prophesied in the midst

Ps. 20. 7. &
33. 16. & 3. 3.
& 118. 10—
12. Prov. 18.
10. 2 Chr. 32.
8. Gen. 15. 1.
Rom. 8. 31.
Phil. 4. 13.

Mat. 17. 20.
Rom. 4. 19.
20. Rev. 19.
17. Deut. 28.
26. Ps. 58. 11.
& 115. 3.
Dan. 2. 47. &
6. 26. 2 Kin.
13. 5.
Heb. shut up.

Ps. 44. 6. &
33. 16. 17.
Hos. 1. 7.
2 Chr. 20. 15.
Zech. 4. 6.
ch. 14. 6.

Judg. 3. 31.
& 15. 15.
Jer. 9. 23.
Zech. 4. 6.
Mat. 19. 26.
1 Cor. 1. 27.
Heb. sunk as
a stone in the
water.

Esth. 7. 10.
Heb. 2. 14.
Dan. 9. 24.

Ch. 14. 21, 22.
2 Sam. 23. 10.

Josh. 15. 35.
36. 45—47.
ch. v. & 6. 17.
They chased
them about 24
miles.

Exod. 16. 33.
Josh. 4. 7—9.
ch. 7. 12. &
31. 9. with
2 Sam. 4. 7, 8.
& 1. 10.

See Josh. 10.
1. & 13. 63.

In God's ta-
bernacle at
Nob. Ch. 21.
1. 9.

Great men
quickly forget
their ser-
vants; and
David, by fur-
ther age, and
his shepherd's
dress, made a
different ap-
pearance from
what he had
done before
Saul.

Deo e Christ
1060.

Ch. 16. 1, 18.
19. Ruth 4.
18—22.
2 Chr. 2. 13—
15.

Gen. 44. 30.
ch. 20. 17.
2 Sam. 1. 26.
Prov. 17. 17.
& 18. 24.

Ch. 17. 15.
ver. 5.

Gen. 21. 27.
& 26. 28. &
31. 44. ch. 20.
8—17. & 19.
2.

Gen. 41. 42.
Esth. 6. 8, 9.

Or prospered.
Dan. 6. 5, 6.
Mat. 10. 16.
Eph. 5. 15.
Col. 4. 5. Is.
52. 13.
His guard.
Ch. 13. 2.

Or Philis-
tines.

Exod. 15. 20.
21. Judg. 11.
34. Rev. 19.
1, 2. & 18. 20.

Heb. three-
stringed in-
struments.

Exod. 15. 21.
Rev. 7. 9, 10,
12.
Ch. 21. 11. &
29. 5.

Esth. 3. 5.
Prov. 13. 10.
Eccl. 4. 4.
3 John 9, 10.

Ch. 13. 14. &
15. 28. & 16.
13.

Gen. 4. 5, 6.
Job 24. 16.
Ps. 10. 8, 9.
Mat. 20. 15.

Ch. 16. 14.
1 Kin. 22. 22.
23. Acts 16.
16.

REFLECTIONS UPON CHAP. XVII.—It was a great mercy that God suspended this invasion till Saul had recovered from his distraction, and David was prepared to encounter this giant. And often, though unnoticed, God manifests peculiar mercy in the timing of our troubles. Pride naturally establishes itself upon bulk, bodily strength, and other weak endowments of human nature: and, relying upon these, the enemies of God earnestly watch for advantages against his people. But when God leaves them to themselves, not only individuals but armies become mean spirited and terrified on every approach of danger: their strength is turned into weakness, and their courage into shame. If we would be good soldiers of Jesus Christ, it is necessary that we endure hardness: and it bodes well when God endows us with a deep regard for his honour. Yet how often those, whom God calls out to glorious exploits, meet with much discouragement from a carnal world; particularly their own relations. But let them in patience possess their souls, and in meekness instruct those that

oppose themselves.—A soft answer turneth away wrath. And we must not be discouraged in well-doing because our good intentions are misrepresented and abused. What God has done for us ought to be improved, as an encouragement to do more and more for him at his call. They are well armed that go forth with a good conscience in a good cause. The righteous are bold as a lion; but they need never be ashamed of an honest calling, however mean. Pride goes before destruction, and a haughty spirit before a fall. The curse that is causeless falls on the head of him that utters it; and the presumption of the proud destroys him. How vain is the arm of flesh against the power of God! The mightiest enemies are easily defeated when we go forth against them strong in the Lord, and in the power of his might! while they who trust in man find their dependance at last but as a broken reed. It is not high birth, but deeds of high desert that constitute true nobility. But of how little avail is the notice of earthly courts, where one may be so soon forgotten, or so quickly hated!



Cochard puz

DAVID'S VICTORY OVER GOLIATH.

I. Sam. C. XVII v. 52

London. Pub. July 20 1812 by Rich^d Evans White's Row. Spitalfields



of the house. And David ^{played} with his hand as at other times. And *there* was a ^{javelin} in Saul's hand.

11 And Saul ^{cast} the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

12 ¶ And Saul was ^{afraid} of David, because the LORD was with him and was departed from Saul.

13 Therefore Saul ^{removed} him from him, and made him his captain over a thousand: and he ^{went} out and came in before the people.

14 And David ^{behaved} himself wisely in all his ways: and the LORD was with him.

15 Wherefore, when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And ^{Saul} said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou ^{valiant} for me, and fight the LORD's battles. For Saul said, Let not mine hand be upon him, ^{but} let the hand of the Philistines be upon him.

18 And David said unto Saul, ^{Who} am I? and what is my life, or my father's family in Israel, that I should be son-in-law to the king?

19 But it came to pass, at the time when Merab Saul's daughter should have been given to David, that she was given unto ^{Adriel} the Meholathite to wife.

20 ¶ And ^{Michal} Saul's daughter loved David. And they told Saul, and the thing ^{pleased} him.

21 And Saul said, I will give him her, that she may be a ^{snare} to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son-in-law in *the one* of the twain.

22 ¶ And Saul ^{commanded} his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law.

23 And Saul's servants spake those words in the ears of David. And David said, ^{Seemeth it to you} a light thing, to be a king's son-in-law, seeing that I am a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, ^{On this manner} spake David.

25 And Saul said, Thus shall ye say to David; The king desireth not any ^{dowry}, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make

David fall by the hand of the Philistines.

26 And, when his servants told David these words, it ^{pleased} David well to be the king's son-in-law. And the days were not ^{expired}.

27 Wherefore David arose, and went, he and his men, ^{and slew} of the Philistines two hundred men: and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him ^{Michal} his daughter to wife.

28 ¶ And Saul saw and knew that the LORD was with David, and *that* Michal Saul's daughter loved him.

29 And Saul was yet ^{the more} afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth. And it came to pass, after they went forth, *that* David behaved himself ^{more} wisely than all the servants of Saul: so that his name was much ^{set} by.

CHAP. XIX.

David's new relation to Saul but increases his troubles. Here we have him four times in hazard of his life from Saul and his agents; but always providentially delivered: (1) By the prudent mediation of Jonathan; 1-7: (2) By his own quickness; 8-10: (3) By Michal his wife's fidelity and craftiness; 11-17: (4) By Samuel's protection, and God's turning Saul into a kind of temporary prophet; 18-24.

AND ^{Saul} spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan Saul's son ^{delighted} much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out, and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see that I will tell thee.

4 ¶ And Jonathan ^{spake} good of David unto Saul his father; and said unto him, Let not the king ^{sin} against his servant, against David; because he hath not sinned against thee, and because ^{his works} have been to thee-ward very good:

5 For he ^{did} put his life in his hand, and slew the Philistine; and the LORD ^{wrought} a great salvation for all Israel: thou sawest *it*, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto ^{the voice} of Jonathan: and Saul sware, *As the LORD liveth*, he shall not be slain.

7 And Jonathan called David; and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence as ⁱⁿ times past.

8 ¶ And there was war again: and

his people from many a mortal blow secretly aimed at them. How base is it to devise hurt against those who dwell securely by us—to lay snares for our neighbour under pretence of regard to him—and to cover hatred with lying lips! But, if we are hated on earth, and snares laid for our life, let us behave with the more prudence, humility, and true bravery. Let us count it all joy when we fall into divers temptations, and through much tribulation enter into the kingdom of God! God can overrule the most wicked designs of our enemies for our good, and to their confusion. And modest worth will shine with double lustre at last. God will confound the wise in their own craftiness; and in spite of every danger, exalt the man whom he delights to honour.

REFLECTIONS UPON CHAP. XVIII.—Never let me envy the honour of others. If the Lord delight to honour, even my inferiors, it becomes me heartily to join with him. Let me love the virtuous, though it should be at the expense of losing all that I have in the world for their sake: and let me count a faithful friend among the greatest of human blessings. If friendship be true, it will be constant, and will not startle at giving the strongest assurances. But how difficult to act so, in a high station, as to procure honour without provoking envy! even the due praises of merit are grating to the ears of the envious; and often their malignant eye betrays the rancour of their heart, while indulgence of their evil thoughts invites the devil to take possession of their souls. Jealousy is cruel as the grave, and thirsts for the precious life. But God guards

Before Christ
1059.Ps. 18. 32—
42. & 27. 2, 3.
& 118. 10—
12.

† Heb. his feet.

Ch. 16. 14. &
18. 10. 1 Kin.
22. 22, 23.
Acts 19. 16.See ver. 1. ch.
18. 11. Prov.
26. 25. with
ver. 6. Hos. 6.
4.Job 5. 14, 15.
Prov. 21. 30.
Is. 46. 3, 4. &
43. 1, 2.2 Cor. 1. 10.
Ps. 34. 19. &
59. title.Ch. 18. 20,
21.Josh. 2. 15.
Acts 9. 24. 25.
2 Cor. 11. 33.
Is. 54. 17.Heb. Tera-
phim. Gen. 31.
19. Judg. 18.
17.Josh. 2. 5.
(perhaps
Exod. 1. 19.)
Rom. 3. 8.
Zech. 8. 16.Ch. 22. 17.
Exod. 1. 17.
Mat. 2. 16.
Acts 4. 19. &
5. 29.

2 Sam. 2. 22.

Ps. 116. 11.
Mal. 2. 7.
Jam. 5. 16.
see ch. 7. 17.
& 15. 34. He
fled to Samuel
for advice,
comfort,
strengthening
of faith, and
for security
from Saul.Ch. 22. 9, 10.
& 23. 19. &
26. 1. Prov.
29. 12.Ver. 22, 23.
ch. 20. 1.

Ver. 11, 14.

Ch. 10. 5, 10.
John 7. 45, 46.
Num. 11. 25.Jer. 13. 23.
Prov. 27. 22.
2 Kin. 1. 9,
11, 15.Prov. 21. 1. &
16. 9. Num.
xxii—xxiv.
Gen. 31. 24.
John 11. 51.
Mat. 7. 22.Upper gar-
ments. 2 Sam.
6. 20. Mic. 1.
& Is. 20. 2.

David went out, and fought with the Philistines, and slew them with a great slaughter: and they fled from him.

9 And the evil spirit from the LORD was upon Saul as he sat in his house with his javelin in his hand: and David played with his hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 ¶ Saul also sent messengers unto David's house to watch him, and to slay him in the morning. And Michal David's wife told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

12 ¶ So Michal let David down through a window: and he went, and fled, and escaped.

13 And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

14 And, when Saul sent messengers to take David, she said, He is sick.

15 And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And, when the messengers were come in, behold, there was an image in the bed, with a pillow of goats' hair for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David is at Naioth in Ramah.

20 And Saul sent messengers to take David. And when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And, when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah.

23 ¶ And he went thither to Naioth in Ramah. And the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

24 And he stripped off his clothes

also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?

CHAP. XX.

Still Saul persecutes David, and Jonathan befriends him.

(1) David complains to Jonathan of Saul's murderous designs, and engages him to be his friendly informer; 1—8. (2) Jonathan solemnly promises to procure him proper intelligence of his father's designs; and they renew their covenant of friendship; 9—23. (3) Jonathan, to his extreme grief, and not without danger and virulent abuse, discovers that his father is implacably determined to murder David; 24—34. (4) According to their mutual agreement, Jonathan prudently informs David; and they part in deep concern; 35—42.

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so.

3 And David swore moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly, as the LORD liveth, and as thy soul liveth, there is but a step between me and death.

4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.

5 And David said unto Jonathan, Behold, to-morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

6 If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Beth-lehem his city; for there is a yearly sacrifice there for all the family.

7 If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for, if I knew certainly that evil were determined by my father to come upon thee, then would I not tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David,

our relief. Women justly cleave to their husbands rather than to their parents. But how dangerous is it to begin wandering out of God's way! One lie, or other act of sin, hardens the conscience for another. God can easily disarm the rage of the most furious, and turn persecutors into preachers and praisers. In danger let me therefore always cleave close to the Lord's faithful ministers and people: over all the glory shall be a defence. And let me take heed lest my spiritual gifts or experiences should, like Saul's, be merely occasional, intended for the good of others, not for my own.

Before Christ
1059.

Heb. fell.

Ch. 10. 11.
Acts 9. 21.Ch. 19. 23. &
23. 26. 2 Pet.
2. 9. Is. 30.
15. Mat. 10.
23.Ch. 12. 3.
Judg. 11. 12.
Prov. 28. 1.
ver. 32.Gen. 44. 7.
Josh. 22. 29.
& 24. 16.Heb. uncover
mine ear.Heb. 6. 16.
Jer. 4. 2.
Deut. 5. 13.Ch. 25. 26.
2 Sam. 15. 21.
2 Kin. 2. 2.
ch. 1. 26.Deut. 28. 66.
1 Cor. 15. 50.
Ps. 116. 3, 11.
ch. 27. 1.Ch. 18. 3. &
19. 2. Prov.
17. 17. & 18.
24. ver. 17.Num. 10. 10.
& 28. 11. Ps.
81. 3. 2 Kin.
4. 23.Ver. 6, 19, 55.
Prov. 29. 2. &
27. 12.Ch. 16. 1.
John 7. 42.
Or feast.
Judg. 21. 4.Gen. 24. 49.
& 47. 29.Josh. 2. 14.
Prov. 5. 3. &
17. 17. & 18.
24.Ch. 18. 3. &
23. 18. ver. 20.Josh. 22. 22.
Ps. 7. 4, 5.
ver. 1.

10 LORD God of Israel, when I have sounded my father about to-morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee;

13 The LORD do so, and much more, to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not;

15 But also thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies.

17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

18 ¶ And Jonathan said to David, To-morrow is the new moon; and thou shalt be missed, because thy seat will be empty.

19 And, when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel.

20 And I will shoot three arrows on the side thereof, as though I shot at a mark.

21 And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away.

23 And, as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever.

24 ¶ So David hid himself in the field. And when the new moon was come the king sat him down to eat meat.

25 And the king sat upon his seat as at other times, even upon a seat by the wall. And Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless, Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean.

27 And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat neither yesterday nor to-day?

28 And Jonathan answered Saul, David earnestly asked leave of me to go to Beth-lehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city, and my brother he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table,

30 Then Saul's anger was kindled against Jonathan; and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die.

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?

33 And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning that Jonathan went out into the field, at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran he shot an arrow beyond him.

37 And, when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his artillery unto this lad; and said unto him, Go, carry them to the city.

41 ¶ And as soon as the lad was gone David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

Before Christ 1059.

Ver. 6. Zech. 8. 16. Col. 3. 2. Eph. 4. 25.

Or, Thou perverse rebel.

Heb. Son of perverse rebellion. Mat. 5. 22. Eph. 6. 4.

Heb. is the son of death.

Ver. 17. Prov. 31. 9. & 24. 11, 12. John 7. 25, 51.

Ch. 18. 11. & 19. 10, 11.

Ver. 19.

Heb. to pass over him. By these tokens David was warned of his danger.

Heb. instrument.

Heb. that was his.

Ruth 1. 9, 14. Gen. 31. 28, 55. & 29. 11.

Ps. 27. 4. & 42. 1. & 65. 1. & 84. 1, 2.

Nam. 6. 26. Is. 26. 12. Hos. 2. 13. Luke 2. 14. Phil. 4. 7.

Or the LORD be witness of that which we have sworn.

Ch. 23. 18.

REFLECTIONS UPON CHAP. XX.—How great is the value and usefulness of a true friend, especially in a time of distress and danger! The greatest disinterestedness of affection is implied in cordial friendship—it extends to posterity as well as to its immediate objects. When influenced by it, we cannot endure the shadow of what might produce a separation; and can more readily be abused ourselves than have our friend ill treated. Great patience, meekness, and pru-

dence, are necessary when we have to deal with foul-mouthed, malicious, and unreasonable men. And with what tender and solemn concern should friends part, in view of having their next meeting in eternity! But most necessary is a constant cleaving to Jesus Christ, and his everlasting covenant, as all our salvation, and all our desire.

Before Christ
1059.

CHAP. XXI.

Alas! that, when David has taken his final leave of Saul's court, and is become a distressed outlaw, we should find him (1) Imposing upon Ahimelech the high-priest in order to obtain sacred victuals for himself and his attendants, and Goliath's sword for himself; 1—9. (2) Imposing upon Achish the Philistine, king of Gath; and feigning himself mad, in order to escape danger; 10—15.

^a Ch. 22. 9, 19.
^b Neh. 11. 32.
^c Is. 10. 32.

^b Mark 2. 20.
^c 2 Sam. 8. 17.
^d ch. 22. 10—13.

^c Ch. 16. 4.
^d Mat. 12. 3.

^d Ch. 22. 22.
^e Ps. 119. 29.
^f Col. 3. 9. Eph. 4. 25. Zech. 8. 16.

THEN came David to ^aNob ^bto Ahimelech the priest. And Ahimelech ^cwas afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

2 And David ^dsaid unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

^e Heb. found.

3 Now therefore what is under thine hand? give *me* five loaves of bread in mine hand, or what there is ^epresent.

^f Exod. 25. 30.
^g Lev. 24. 5.
^h Mat. 12. 4.
ⁱ ver. 6.

4 And the priest answered David, and said, *There is* no common bread under mine hand, but there is ^hhallowed bread; if the young men have kept themselves at least ⁱfrom women.

^f Exod. 19. 15.
^g Lev. 15. 18.
^h 1 Cor. 7. 5.

5 And David answered the priest, and said unto him, Of a truth, women *have been* kept from us about these three days, since I came out, and the ^gvessels of the young men are holy, and *the bread is* ^hin a manner common, yea, though it were sanctified this day in the vessel.

^g Bodies. Acts 9. 15. 2 Cor. 4. 7. 1 Thes. 4. 3. 4. 1 Pet. 3. 7. 2 Tim. 2. 21.

^h Mat. 12. 3, 4.

ⁱ Mark 2. 25.
^j Luke 6. 3.
^k Mat. 12. 4.

6 So the priest ^jgave him hallowed bread; for there was no bread there but the shew-bread that was taken from before the LORD, to put ^khot bread in the day when it was taken away.

^k Lev. 24. 8.
^l Exod. 25. 30.

7 Now a certain man of the servants of Saul *was* there that day, ^ldetained before the LORD; and his name *was* ^mDoeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul.

^l Jer. 7. 9, 10.
^m Is. 1. 15. Tit. 1. 16. Mat. 15. 8. He was detained at the tabernacle to be purified; but he had no love to God's ordinances.

ⁿ Ps. 52. title. 1—7. & cxx.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

^o Ch. 17. 2—51, 54.

9 And the priest said, The ⁿsword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it *is here* wrapt in a cloth behind the ephod: if thou wilt take that, take *it*: for *there is* no other save that here. And David said, *There is* none like that; give it me.

^o 1 Kin. 19. 3.
^p Ps. 34. title. Mat. 10. 23. ch. 27. 2. & 20. 1.

10 ¶ And David arose, and ^ofled that day for fear of Saul, and went to Achish the king of Gath.

^p Ps. 56. title. ch. 18. 7. & 29. 5.

11 And the ^pservants of Achish said unto him, *Is not this David the king of the land?* did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

^q Luke 2. 19, 51.

12 And David ^qlaid up these words in

his heart, and ^rwas sore afraid of Achish the king of Gath.

Before Christ
1059.

13 And he ^rchanged his behaviour before them, and feigned himself mad in their hand, and ^sscrabbled on the doors of the gate, and let his spittle fall down upon his beard.

Gen. 26. 7. Ps. 34. 4. Ps. 34. title. Pr. v. 29. 25. Or made marks.

14 Then said Achish unto his servants, Lo, ye see the man ^tis mad: wherefore *then* have ye brought him to me?

Or playeth the madman.

15 Have I need of madmen, that ye have brought this *fellow* to play the madman in my presence? shall this *fellow* come into my house?

CHAP. XXII.

Driven from Achish, David escapes to the cave of Adullam, where he forms a small army of his relations and others for his defence; 1, 2. (2) Retiring still eastward into the land of Moab, he commits his aged parents to the protection of the king of it; 3, 4; while himself, directed by God, returns to the land of Judah, and lurks in a wood; 5. (3) Hearing where he was, Saul complains to his courtiers and guards that none of them had informed him of a treasonable plot between David and Jonathan; 6—8. (4) Doeg, the Edomite, immediately informs him that Ahimelech the high-priest had prayed for David, given him victuals, and the sword of Goliath; 9, 10. (5) Ahimelech is sent for, and, notwithstanding his manifest innocence, is condemned; and Doeg, by Saul's order, murders him and eighty-five other priests, with all the inhabitants of Nob, except Abiathar, who escaped to David; 11—23.

DAVID therefore ^rdeparted thence, and escaped to the ^bcave Adullam: and, when his brethren and all his father's house heard *it*, they went down thither to him.

Ps. 34. title. 1. 2. & 56. 3. Josh. 12. 15. 2 Sam. 23. 13. 14. Ps. 142. title. Heb. 11. 38.

2 And every one ^tthat was in distress, and every one that ^uwas in debt, and every one *that was* ^vdiscontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

Judg. 11. 3. Mat. 11. 28. Heb. had a creditor. Mat. 18. 27.

3 ¶ And David went thence to ^wMizpeh of Moab: and he said unto the ^xking of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

Heb. bitter of soul. Ps. 38. 5. & 55. 8. Ch. 25. 15, 16. Heb. 2. 10. Ps. 72. 12—14. Mat. 11. 28. & 18. 11. John 7. 48. 1 Cor. 1. 26, 27.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

Not ch. 7. 5. nor Gen. 31. 49.

5 ¶ And the ^yprophet Gad said unto David, Abide not in the hold; ^zdepart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

Ruth 1. 4. & 4. 10, 22. ch. 14. 47. Gen. 47. 11, 12. Exod. 20. 12.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a ^{aa}tree in Ramah, having his spear in his hand, and all his servants *were* standing about him,)

2 Sam. 24. 11. 1 Chr. 21. 9. & 29. 29. Phil. 4. 8. Ps. 84. 10. & 73. 25. Deut. 8. 2.

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; Will ^{bb}the son of Jesse give every one of you fields and vineyards, *and* make you all captains of thousands and captains of hundreds;

Or grove in a high place. With ch. 7. 17. & 19. 18.

8 That all of you have conspired against me, and *there is* none that sheweth me ^{cc}that my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my

Ch. 20. 27. 30. & 25. 10. & 3. 14.

Ch. 18. 3. & 19. 2. & 20. 7—17, 41, 42.

are sent by him for mischief. Oppression sometimes makes a wise man mad; and the fear of man causeth a snare. But in every trial God can open a way for our escape, and make even our enemies instruments of our deliverance. In distress let me flee to God's sanctuary, where I may have spiritual armour, comfort, and direction. However providence alter my lot, let me always retain my Christian candour: and, if my troubles be great, let strong faith and prudent circumspection attend me, not craftiness or dissimulation.

REFLECTIONS UPON CHAP. XXI.—High stations are slippery places. Often a person is scarcely fixed in when he is driven from them. How weak are the best of men when left to themselves; and how unreasonable therefore to be secure or self-confident! We know not what temptations are before us, or how weak we are to resist them. God will have mercy, and not sacrifice: and what we have devoted to his honour may become the means of our protection. But, even in the house of God Satan has his spies, who come pretending to worship, but

Before Christ
1058.

servant against me to lie in wait as at this day?

Ps. 52. title,
1—4. & 120.
2—1. & 140.
3, 11. Jer. 9.
3. Ezek. 22. 9.
Prov. 29. 12.
& 19. 5, 9. ch.
21. 1—9.

9 ¶ Then answered Doeg the Edomite, who was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob to Ahimelech the son of Ahitub.

Num. 27. 21.
Judg. 1. 1. ch.
21. 2, 4, 12. &
30. 8.

10 And he inquired of the LORD for him; and gave him victuals, and gave him the sword of Goliath the Philistine.

Rom. 3. 15.
Ps. 5. 6, 9.
Is. 59. 7.
Prov. 1. 15
16. & 4. 16.

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob: and they came all of them to the king.

Heb. Behold
me.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, || Here I am, my lord.

Ver. 8—10.
Ps. 119. 69.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread and a sword, and hast inquired of God for him, that he should rise against me to lie in wait as at this day?

Ver. 7—9.
ch. 20. 27, 30.
& 25. 10.

14 Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, who is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house?

Prov. 31. 9. &
21. 11, 12.
Luke 23. 41.

15 *Did I then begin to inquire of God for him? be it far from me: let not the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less or more.

No, I have
often done it
when he was
occupied in
your service.

16 And the king said, Thou shalt surely die, Ahimelech, thou and all thy father's house.

Exod. 1. 12,
13. Esth. 3. 8,
9. Mat. 2. 16.
Acts 12. 1, 2.
Prov. 28. 15.
Zeph. 3. 3.

17 ¶ And the king said unto the footmen that stood about him, Turn and slay the priests of the LORD; because their hand also is with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD.

Ch. 2. 30—
33. & 3. 12,
14. Exod. 20.
5.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

Or guard.

Heb. runners.

Ver. 13.
1 Kin. 21. 10
—15.

19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children, and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

Exod. 1. 17.
Acts 4. 19. &
5. 29. Rom.
13. 5.

20 ¶ And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.

Ps. 52. 1—4. &
cxxx. ch. 2.
31, 32.

21 And Abiathar shewed David that Saul had slain the LORD's priests.

Exod. 28. 40.
ch. 2. 28.

22 And David said unto Abiathar, I knew it that day, when Doeg the Edom-

Ver. 9. ch. 21.
1. Neh. 11. 32.
Is. 10. 32.

Ch. 15. 9.
2 Kin. 15. 16.

Ch. 2. 32, 33.
1 Kin. 2. 32.
ch. 23. 6.

Ver. 21. 22.
ch. 23. 6, 9. &
30. 7. 2 Sam.
8. 17. & 20.
25. 1 Kin. 1.
7. & 2. 22, 26,
27. Mark 2. 26.

ite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house.

Before Christ
1059.

Ps. 44. 22.
ch. 21. 1—7.

23 Abide thou with me; fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard.

Heb. soul.

CHAP. XXIII.

Drunk with the blood of the priests, Saul continues to persecute David. (1) Directed by God, but discouraged by his attendants, David serves Saul and his kingdom, in delivering Keilah from the Philistines; 1—6. (2) While Saul attempts to seize him, the Keilites had ungratefully betrayed him if the Lord had not warned him to leave their city; 7—13. (3) Jonathan visits him in the wood of Ziph, and encourages him in the Lord; 14—18. (4) The Ziphites inform Saul concerning David, and he marches in pursuit of him; 19—25. (5) When Saul was upon the point of apprehending David, an invasion of the Philistines diverts his pursuit, and David escapes; 26—29.

THEN they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshing-floors.

Josh. 15. 44.

2 Therefore David inquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

Num. 27. 21.
Judg. 1. 1.
1 Chr. 14. 10.
Ezra 8. 21.
Jer. 10. 23.
Prov. 3. 5, 6.
Ps. 32. 2.

3 And David's men said unto him, Behold, we be afraid here in Judah; how much more then if we come to Keilah against the armies of the Philistines?

Ver. 15, 23,
26.

4 Then David inquired of the LORD yet again. And the LORD answered him, and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

See ver. 2.
Judg. 6. 39.
2 Sam. 5. 19,
23. with ch. 8.
26. By the
Lord's readi-
ly answering
David, and
not Saul, he
marked the
one as his
elected king,
and the other
as rejected.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod in his hand.

Ch. 22. 20.
Exod. 28. 30.
Num. 27. 21.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in by entering into a town that hath gates and bars.

Which, it
seems, had
the Urim, and
the Thummim.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

Exod. 15. 9.
& 14. 3. Ps.
71. 11.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

Num. 27. 21.
ch. 30. 7. see
ver. 2, 4.

11 Will the men of Keilah deliver me up into his hand? will Saul come down as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

Ch. 22. 19.
Esth. 3. 6.
Prov. 28. 15.
Ps. 44. 22.
John 9. 22.
Acts 5. 41.

12 Then said David, Will the men of Keilah deliver me and my men into the

Heb. shut up.

REFLECTIONS UPON CHAP. XXII.—What terrible disasters attend earthly promotions! But God will certainly take care that his persecuted people may always have some friends; and such as suffer with them shall be glorified together! Yea, God often puts the greatest honour upon the most unlikely objects. And Jesus will in no wise cast out any that come to him. How unsettled is the life of the saints on earth! and often their trials are reserved for old age, when there is least strength to endure them. But it bodes well when children prefer the safety of their parents to their own; and when in trials we expect good at the Lord's hand, and readily take the advice of his servants. How jealousy torments a man's self with its groundless suspicions! It represents the most faithful as seditious, and accuses them of meditating the worst designs. It is very

unsafe to trust to wicked men: our most benevolent actions may by them be turned into the worst of crimes; and truth may be reported in a manner more malignant than gross calumny and falsehood. But generous is that mind which will not hurt the character of another, even when truth admits and safety requires it. What a terrible plague is a tyrannical king! What barbarous monsters do some render themselves! But it is painful to a good man to be in any wise the occasion of mischief to others. Here likewise let us observe that, even through this wickedness and rage of Saul, God exactly fulfils his threatenings against Eli; and destroys the remnant of his house. Let us wonder at the depths of his providence, and the faithfulness of his word!

Before Christ
1058.

hand of Saul? And the LORD said, They will deliver thee up.

* Ch. 22. 1, 2.
A 27. 13, &
25. 14, & 27.
2. & 30. 9.

13 ¶ Then David and his men, ^kwho were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

† Josh. 15. 21,
55. Ps. 11. 1.
Obad. 3.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And ^mSaul sought him every day, ⁿbut God delivered him not into his hand.

* Ch. 27. 1.
Prov. 1. 16, &
4. 16. Is. 59. 7.

15 And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.

† Rom. 8. 31.
Ps. 32. 7.
Prov. 21. 30.
Is. 46. 3, 4.
2 Cor. 1. 10.

16 And Jonathan Saul's son arose, and went to David into the wood, and ^ostrengthened his hand in God.

* Ver. 17. Eph.
6. 10. 2 Tim.
2. 1. Heb. 12.
12, 13.

17 And he said unto him, Fear not; for the hand of Saul my father ^pshall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also ^qSaul my father knoweth.

† Ps. 91.
2 Cor. 1. 10.
Is. 46. 4. Ps.
64. 1.

18 And ^rthey two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

* Acts 5. 39, &
7. 51. ch. 20.
30, 31, & 24.
20.

19 ¶ Then ^scame up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is ^ton the south of ^uJeshimon.

† Ch. 26. 1. Ps.
54. title 3. 4.
with ch. 22. 7.
Mic. 7. 5.

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and ^vour part shall be to deliver him into the king's hand.

† Heb. on the
right-hand.
‡ Or, The wil-
derness.

21 And Saul said, ^wBlessed be ye of the LORD; for ye have compassion on me.

† Heb. it be-
cometh us.

22 Go, I pray you, prepare yet, and know and see his place where his ^xhaunt is, and who hath seen him there: for it is told me ^ythat he dealeth very subtilly.

* Mic. 3. 11.
Is. 66. 5. ch.
22. 8.

23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I ^zwill search him out throughout all the thousands of Judah.

* Heb. foot
shall be. Job
5. 13. Is. 8.
9, 10.

24 And they arose, and went to Ziph before Saul: but David and his men were in the ^awilderness of Maon, in the plain on the south of Jeshimon.

* Prov. 1. 16.
& 4. 16. Rom.
3. 15, 16.

25 Saul also and his men went to seek him. And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon. And, when Saul heard ^bthat, he pursued after David in the wilderness of Maon.

† Josh. 15. 55
ch. 25. 2.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men ^ccompassed David and his men round about to take them.

* Ch. 20. 12.
2 Cor. 1. 8.
Ps. 50. 15, &
91. 15.

I. SAMUEL.

27 ¶ ^aBut there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have ^dinvaded the land.

Before Christ
1058.

* Gen. 22. 14.
Deut. 32. 36.
Rev. 12. 16.
Ps. 116. 3, 4.
Luke 4. 29,
30.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place ^eSela-hammahlekoth.

* Heb. spread
themselves
upon, &c.

29 ¶ And David went up from thence, and dwelt in strong holds at ^fEn-gedi.

† That is, The
rock of dis-
ensions.

* Gen. 14. 7.
2 Chr. 20. 2.
Song 1. 14.
Josh. 15. 62.
Ezek. 47. 10.
ch. 24. 1, 2.

CHAP. XXIV.

Observe here, (1) How maliciously Saul, notwithstanding his former disappointments, still seeks David's life; 1, 2. (2) How generously, notwithstanding manifold provocations, David saves Saul's life; and only cuts off his skirt, as a token that he had him in his power; 3—7. (3) How pathetically David reasons with Saul, manifesting his own fidelity and affection, in order to bring him to a better temper; 8—15. (4) How deeply Saul is convinced of his own wickedness, and of David's virtue and future honour; 16—22.

AND it came to pass, when Saul was returned from ^afollowing the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi.

* Ch. 23. 28, 7.
19. Ezek. 22.
9. Hos. 7. 3.
* Heb. after.

2 Then Saul ^btook three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

* Ch. 13. 2. &
22. 8. 2 Sam.
27. 1. Ps. 38.
12.

3 And he came to the sheepcotes by the way, where ^cwas a cave; and Saul went in to cover his feet: and ^dDavid and his men remained in the sides of the cave.

* Judg. 3. 24.
† Ps. lvii. &
142. title.
ver. 7.

4 And the men of David said unto him, ^eBehold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of ^fSaul's robe privily.

* Ch. 26. 8.

5 And it came to pass afterward, that ^gDavid's heart smote him because he had cut off Saul's skirt.

† Heb. the robe
which was
Saul's.

6 And he said unto his men, ^hThe LORD forbid that I should do this thing unto my master the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD.

* 2 Sam. 12. 9.
& 24. 10.
2 Kin. 22. 19.

7 So David ⁱstayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on ^jhis way.

† Heb. cut off
Ch. 26. 9. &
25. 33.

8 ¶ David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king! And, when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, ^kWherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

* Prov. 16. 28.
& 17. 9. & 25.
23. Ps. 101. 5.
1 Cor. 13. 4.

10 Behold, this day thine eyes have seen how that the LORD hath delivered thee to-day into mine hand in the cave: and ^lsome bade me kill thee; but mine eye spared thee; and I said, I will not put forth mine hand against my lord, for he is the LORD's anointed.

* Ver. 4. ch. 26.
8. ver. 4, 6.

11 Moreover, ^mmy father, see, yea,

* Prov. 15. 1.
2 Tim. 2. 25.
Mat. 11. 29.

REFLECTIONS UPON CHAP. XXIII.—No wonder that God's enemies invade his land when his people are persecuted in it. God wisely directs his favourite servants where he has work for them: and never are men so likely to prosper as when they consult the Lord in all their ways. If he direct us, no ill usage from the distressed, or discouragement from our friends, must make us withhold our help. The worst designs are often covered with fair pretences; and the appearances of providence are imagined tokens of God's approbation; while even good men are hated for their most useful services, and evil-minded wretches are ready to betray their most cordial and noted benefactors. But God knows how to deliver the godly out of temptation, and to disappoint the secret purposes of their

enemies. And what a mercy is it to have a pious, self-denying, and constant friend, to visit and comfort us in our distress! But what must Jesus be, when Jonathan is so kind and faithful! And what must heaven be, where we shall meet with all the kind angels, and kind spirits of just men made perfect; and with the infinitely kinder Father, Son, and Holy Ghost! Let my new covenant friendship with these be renewed day by day! Behold, how men's malice renders them miserable; and how ready brethren of the same tribe are to betray us! But God in his providence interposes for the relief of his people when their danger is at the greatest. Fear not then, my soul—only believe, and thou shalt see the glory of God.

Before Christ
1058.Before Christ
1058.

see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that ^mthere is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou ⁿhuntest my soul to take it.

12 The ^oLORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, ^pWickedness proceedeth from the wicked: but ^qmine hand shall not be upon thee.

14 After whom is ^rthe king of Israel come out? after whom dost thou pursue? after ^sa dead dog, after a flea.

15 The LORD therefore ^tbe judge, and judge between me and thee, and see, and plead my cause, and [‡]deliver me out of thine hand.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, ^uIs this thy voice, my son David? and Saul lifted up his voice, and ^vwept.

17 And he said to David, ^wThou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as, when the LORD had ^xdelivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.

20 And now, behold, ^yI know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 ^zSwear now therefore unto me by the LORD that thou wilt not cut off my seed after me; and that thou wilt not destroy my name out of my father's house.

22 And Davidswore unto Saul. And Saul went home; but David and his men gat them up ^bunto the hold.

CHAP. XXV.

While to Israel's grief Samuel dies, David is troubled by Nabal. Here is (1) The character of Nabal and his wife; 2, 3. (2) David's supplication for part of the victuals which Nabal had prepared for his sheep-shearing feast; 4—9. (3) The churlish and provoking answer Nabal returned to David's messengers; 10—12. (4) The high resentment which David in his rage vowed against Nabal and his family; 13, 21, 22, 34. (5) Informed by her servants, Abigail, by her sensible address and agreeable present, pacifies David; 14—35. (6) Nabal dies; and Abigail and Ahinoam are married to David.

AND ^aSamuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the ^bwilderness of Paran.

2 ¶ And ^cthere was a man in Maon, whose ^dpossessions were in ^eCarmel; and

the man ^fwas very great: and he had three thousand sheep and a thousand goats; and he was shearing his sheep in Carmel.

3 Now the name of the man ^gwas Nabal, and the name of his wife Abigail: and she ^hwas a woman of good understanding, and of a beautiful countenance; but the man ⁱwas churlish and evil in his doings; and he ^jwas of the house of ^kCaleb.

4 ¶ And David heard in the wilderness that Nabal did ^lshear his sheep.

5 And David sent out ten young men; and David said unto the young men, Get you up to Carmel, and go to Nabal, and ^mgreet him in my name.

6 And thus shall ye say to him that liveth in prosperity, Peace ⁿbe both to thee, and peace ^obe to thine house, and peace ^pbe unto all that thou hast.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us we ^qhurt them not, neither was there ought missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will shew thee: wherefore let the young men find favour in thine eyes: for we come in ^ra good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9 And when David's young men came they spake to Nabal according to all those words in the name of David, and ^sceased.

10 ¶ And Nabal answered David's servants, and said, ^tWho is David? and who is the son of Jesse? There ^ube many servants now-a-days that break away every man from his master.

11 Shall I then take ^vmy bread and my water, and my ^wflesh that I have killed for my shearers, ^xand give it unto men whom I know not whence they ^ybe?

12 So David's young men ^zturned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, ^aGird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: ^band there went up after David about four hundred men; and two hundred abode by the stuff.

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he ^ctrailed

on them.

15 But the men ^dwere very good unto us, and we were not ^ehurt, neither missed we any thing as long as we were conversant with them, when we were in the fields

16 They were ^fa wall un us both by

signs alledged, there was nothing but the ^gmost cordial friendship. And observe—soft words are most effectual to break the bones, and turn away strong wrath. What a plague to kings are flattering and deceitful courtiers! And how shameful and galling to find that through them we have been persecuting our principal friends! But there may be confession and remorse where there is no real repentance. Love to our enemies, and a mild and generous behaviour under great provocations, are glorious tokens of future greatness. But how mad is the malicious injuring of those, at whose mercy we and all that we have may soon lie! And how prudent to keep on our guard against a known enemy! Fits of partial repentance will not last long.

REFLECTIONS UPON CHAP. XXIV.—Restless is the malice of wicked men: but God can bring us very near to danger, and yet keep us in perfect safety. And easily can he deliver up his enemies into the hand of the weakest of his people. How falsely rash men misinterpret the promises and providences of God! But we must not avenge our own quarrels, nor take all the advantages against our enemies which providence puts in our hand; but rather seek to overcome them with patience and kindness. If temptations come to us in a pleasing form, we must flee from them: our conscience must start, not only at evident crimes, but at the most distant appearance of evil. It is honourable when not only there is innocence, but providence clearly manifests it; and that, instead of ill de-

Before Christ
1057.

night and day all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he *is such* ^ason of Belial that *a man* cannot speak to him.

18 ¶ Then Abigail ^ymade haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred [†]clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

19 And she said unto her servants, Go on before me; behold, I come after you. But she ^ztold not her husband Nabal.

20 And it was *so*, *as* she ^arode on the ass, that she came down by the covert of the hill; and, behold, David and his men came down against her; and she met them.

21 (Now David had said, Surely in vain have I kept all that ^bthis *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him: and he ^chath requited me evil for good.

22 ^dSo, and more also, do God unto the enemies of David, if I leave of all that *pertain* to him, by the morning light, any ^ethat pisseth against the wall.)

23 And, when Abigail saw David, she hasted, ^fand lighted off the ass, and fell before David on her face, and bowed herself to the ground,

24 And ^gfell at his feet; and said, Upon me, my lord, ^hupon me *let this iniquity be*: and let thine handmaid, I pray thee, speak in thine ⁱaudience; and hear the words of thine handmaid.

25 Let not my lord, I pray thee, ^jregard this man of Belial, *even* Nabal: for as his name *is so is* he; ^kNabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord whom thou didst send.

26 Now therefore, my lord, ^las the LORD liveth, and *as* thy soul liveth, seeing the LORD hath withholden thee from coming to shed blood, and from ^mavenging thyself with thine own hand, now ⁿlet thine enemies, and they that seek evil to my lord, be as Nabal.

27 And now this ^oblessing, which thine handmaid hath brought unto my lord, let it even be given unto the young men that ^pfollow my lord.

28 I pray thee, forgive the ^qtrespass of thine handmaid: for the LORD ^rwill certainly make my lord a sure house; because my lord fighteth ^sthe battles of the LORD, and ^tevil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be ^ubound in the bundle of life with the LORD thy God; and the souls of thine enemies them shall he ^vsling out, *as out* of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath

spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be ^wno grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then ^xremember thine handmaid.

32 ¶ And David ^ysaid to Abigail, Blessed *be* the LORD God of Israel, who sent thee this day to meet me:

33 And blessed *be* thy advice, and blessed *be* thou, who hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

34 For in very deed, *as* the LORD God of Israel liveth, who hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any ^zthat pisseth against the wall.

35 So David received of her hand *that* which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

36 ¶ And Abigail came to Nabal; and, behold, he held ^aa feast in his house like the feast of a king; and Nabal's heart *was* merry within him, for he ^bwas very drunken: wherefore she ^ctold him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him ^dthese things, that ^ehis heart died within him, and he became *as* a stone.

38 And it came to pass, about ten days *after*, that the LORD smote Nabal that he died.

39 ¶ And, when David heard that Nabal was dead, he said, ^fBlessed *be* the LORD that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for ^gthe LORD hath returned the wickedness of Nabal upon his own head. And David sent, and communed with Abigail, ^hto take her to him to wife.

40 And, when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, ⁱlet thine handmaid *be* a servant to wash the feet of the servants of my lord.

42 And ^jAbigail hasted, and arose, and rode upon an ass, with five damsels of her's that went ^kafter her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam, ^lof Jezreel; and they were also ^mboth of them his wives.

44 ¶ But Saul had given ⁿMichal his daughter, David's wife, to Phalti the son of Laish, which *was* of ^oGallim.

Before Christ
1057.

^a Heb. *no stumbling*. Prov. 5. 12. Mat. 27. 4. Rom. 14. 21. 2 Cor. 1. 12.

^b Gen. 40. 14. ver. 40.

^c 2 Sam. 12. 13. & 24. 13. Ps. 141. 5. 2 Kin. 5. 13, 14. Prov. 25. 12. & 28. 23.

^d This phrase being now indelicate might every where be read *male*.

^e 2 Sam. 13. 23. Luke 16. 19. Deut. 32. 14. 15. Job 15. 27.

^f Ver. 11. Prov. 20. 1. & 23. 29-35. Eccl. 2. 2. Rom. 13. 13. 1 Thes. 5. 7.

^g Ver. 19. Mat. 7. 6. & 10. 16. Ps. 112. 5. 5. 15.

^h Ver. 10, 11, 21, 34.

ⁱ Deut. 28. 28. Job 15. 9.

^j Ps. 58. 10, 11. Prov. 24. 17. 18. Mic. 7. 9, 10. Jer. 50. 34.

^k 1 Kin. 2. 44. Ps. 52. 7. Jam. 2. 13. Esth. 7. 10.

^l Prov. 31. 10. & 18. 22. & 19. 14. ver. 31.

^m Ruth 2. 10. Prov. 15. 33. & 18. 12.

ⁿ Gen. 24. 61. 67. see ver. 20, 23.

^o Heb. *at her feet*.

^p Josh. 15. 56. 2 Sam. 3. 2.

^q Gen. 2. 24. Mat. 19. 5, 6.

^r 2 Sam. 3. 14, 15. with ch. 18. 20.

^s Is. 10. 30.



ABIGAIL BRINGING PRESENTS TO DAVID.

1 Samuel 25. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

Before Christ
cir. 1057.

CHAP. XXVI.

Notwithstanding Saul's late acknowledgment of his wickedness in persecuting David, whom God had appointed his successor, he here basely revives it. (1) Informed by the Ziphites where David was, he marches with an army to apprehend him; 1—3. (2) Informed of his motions, David views their camp; and, finding them all asleep, he and Abishai his cousin enter it. Pressed by Abishai to take away Saul's life, he refuses; but brings off his spear, and the cruse of water at his head, as a token that heagain had him in his power; 4—12. (3) By producing these, and reasoning from them, he once more convinces Saul of his wickedness in persecuting him; 13—25.

AND the ^aZiphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?

2 Then ^bSaul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore ^csent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the ^ctrench, and the people pitched round about him.

6 Then answered David and said to ^fAhimelech the Hittite, and to ^eAbishai the son of Zeruiah, brother to Joab, saying, Who will go ^hdown with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night; and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath ^kdelivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear, even to the earth at once, and I will not ^{smite} him the second time.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless?

10 David said furthermore, As the LORD liveth, the LORD ^mshall smite him; or ⁿhis day shall come to die; or ^ohe shall descend into battle, and perish.

11 The ^pLORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

12 So David ^qtook the spear and the cruse of water from Saul's bolster: and they gat them away, and no man saw it, nor knew it, neither awaked; for they were all asleep; because ^ra deep sleep from the LORD was fallen upon them.

13 ¶ Then David went over to the other side, and stood on the top of an hill afar off; a great space ^sbeing between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who ^tart thou that criest to the king?

15 And David said to Abner, Art not thou a ^uvaliant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? ^vfor there came one of the people in to destroy the king thy lord.

16 This thing is not good that thou hast done. As the LORD liveth, ye ^ware worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear is, and the cruse of water that ^xwas at his bolster.

17 And Saul knew David's voice, and said, ^yIs this thy voice, my son David? And David said, It is my voice, my lord, O king.

18 And he said, ^zWherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him ^{aa}accept an offering: but, if ^{ab}they be the children of men, ^{ac}cursed be they before the LORD; for ^{ad}they have driven me out this day from ^{ae}abiding in the inheritance of the LORD, saying, Go, serve other gods.

20 Now, therefore, ^{af}let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to ^{ag}seek a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then ^{ah}said Saul, I have sinned: return, my son David; for I will no more

Before Christ
cir. 1057.

Ch. 24. 6, 7.
2 Sam. 1. 14.
16.

Ch. 24. 4.

Gen. 2. 21. &
15. 12. with
Esth. 6. 1.

Ver. 8.

Heb. the sons
of death. Ver.
9, 11. ch. 24.
6. 2 Sam. 1. 14.

Ch. 24. 16.
Prov. 26. 25.

Ch. 24. 13.
12. & 12. 3. &
20. 1. Ps. 35.
7. & 7. 3, 11.
Acts 23. 1. &
24. 16.

2 Sam. 16. 11.
& 24. 1.

Heb. smell.
Lev. iv—vi.
Gen. 8. 21.

Gal. 5. 12.
Prov. 6. 16,
19.

Ps. 42. 1, 2.
& 84. 2. &
120. 5. Rom.
14. 15. Josh.
22. 25, 27.

Heb. cleaving.

Ch. 2. 9. &
25. 29.

Ch. 24. 14.

Exod. 9. 27.
ch. 24. 17. &
27. 4. Mat.
27. 4.

Josh. 15. 55.
ch. 23. 19, 20.
Ps. 54. title.
Rom. 3. 15.
Ezek. 22. 9.
Lev. 19. 16.
Prov. 18. 8. &
26. 20, 22.

Ch. 23. 25.
Ps. 140. 9. &
38. 12. & 15.
4. ch. 24. 17,
2.

Ps. 112. 5.
Eph. 5. 15.
Mat. 10. 16.
Josh. 2. 1. &
8. 1.

Ch. 14. 50. &
17. 55.

Or midst of
his carriages.
Ch. 17. 20.

Gen. 10. 16.
& 15. 20.

1 Chr. 2. 16.
2 Sam. 2. 18.
& 23. 18. &
16. 9. & 10.
10.

Judg. 7. 9—
11. ch. 14. 6.

1 Thes. 5. 2,
3, 7. ver. 12.

Heb. shut up.
Ch. 24. 4. with
2 Sam. 23. 18.

Ch. 24. 6, 7.
2 Sam. 1. 14,
16.

Ch. 25. 36.
39. Ps. 54. 1.
Deut. 32. 35.
Luke 18. 7.
Rev. 18. 8.

Job 7. 1. &
14. 5. Ps. 37.
10, 13.

Deut. 32. 35.
ch. 31. 6. Ps.
49. 11.

REFLECTIONS UPON CHAP. XXV.—Was not Samuel a figure of Jesus Christ, our great Priest, Prophet, Deliverer, and Judge? How earnestly desired, and how supernatural was his birth! Early was he devoted and called to, prepared for, and employed in, his Father's service. How extensive is his office! He is the illuminated Prophet that renders our dark earth a valley of vision. He is the unparalleled Priest, who, by his once offering of himself, made peace between God and men. He is the great Deliverer, that makes us free indeed. He is the sovereign judge of all, particularly the Israel of God. How wretched the case in which he finds his church and people when he appears for their help! His sacrifice and intercession procure lasting friendship with heaven, and noted victories and mercies on earth. How marvellous his conquest of enemies, and restoration of the treacherously abandoned worship of God! Gracious are his instructions, sharp his reproofs, and certain his predictions! By him kings reign, and princes decree justice. Candid, upright, and generous, are his whole administrations; though wickedly, and to their lasting ruin, He and his Father were rejected by his brethren of Judah, who desired a temporal deliverer; and still are by carnal professors. But how distressed their condition till they seek the Lord, and David their king! But, lo, the righteous are taken away from the evil to come! Nations have reason to mourn when those who stood in the gap, to prevent the Lord's wrath, are removed by death. Alas! how often the best of men are disgraced by their children, and the best of women by their husbands! There is little happiness in wealth enjoyed by fools; and as little comfort in marriage which is made for the sake of it. It becomes the poor to use entreaties. While we feast we should distribute our bread to the hungry. One good turn deserves another: but a foul tongue is the sign of a wicked heart. Scurrilous invectives are too commonly the fare of God's precious

saints in this world. They have puny, if not thievish hearts, who grudge to bestow their superfluities for the relief of such as are in want. How deadly dangerous, and deeply sinful, are violent passions! Some one provocation may quickly exasperate that mind which has calmly borne many such in other forms: but sensible and faithful servants are a great mercy to a family, and especially that one head of it hath sense and grace when the other is destitute of both. Soft words turn away anger; and a gift in the bosom pacifies strong wrath. But what we do in passion will afterwards be a grief to us: and it is a far greater satisfaction to forgive an offence than to revenge it. Nor ought any to be more ready to forgive injuries than those whom the Lord has marvellously protected. What thanks they deserve who keep us back from sin! And great is the mercy of God, which prevents our sin when we are upon the very point of committing it. If we have sworn to commit wickedness, it is sinful to keep our oath, but our duty bitterly to repent the taking of it. Those who are churlish to God and his people are often abundantly liberal to the devil and his agents, in drunkenness, costly apparel, or the like. Sinners lost in luxury and mirth, are insensible of the wrath of God, which hangs over their head; while beastly drunkards render themselves incapable of profiting either by advice or correction. But quickly will death turn their riotous joys into eternal sorrows, and tear the churl from his idolized portion of earth. Saints need not avenge their own wrongs; God will do it for them in a speedy and awful manner, and render them thankful that he kept them back from usurping his prerogative. Pacific prudence and sense are excellent means to pave our way to a more exalted station: and such as are content to suffer with the people of God shall reign with them at last. But they who sinfully multiply their wives must not expect to enjoy much of family pleasures.

Before Christ
cir. 1057.

do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered, and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to-day, but I would not stretch forth mine hand against the LORD's anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

CHAP. XXVII.

Here (1) To David's honour, he manifests a prudent care of himself and family; 2-4: and fights the Lord's battles against the Canaanites and Amalekites; 8-9. But (2) To his dishonour, he despairs of God's protection in the land of Israel, deserts his country and retires into the land of the Philistines, where Ziklag is given him; 1, 5-7: and equivocates concerning his warlike expedition; 10-12.

AND David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maach, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day. Wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And the time that David dwelt in the country of the Philistines was a full year and four months.

8 ¶ And David and his men went up, and invaded the Geshurites, and the Gezrites and the Amalekites: for those

nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive; and took away the sheep, and the oxen, and the asses, and the camels, and the apparel; and returned, and came to Achish.

10 And Achish said, Whither have ye made a road to-day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

11 And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever.

CHAP. XXVIII.

New preparations are made for that war which will ruin Saul and his family, and pave the way for David's royalty. Here (1) The Philistines, having David their destroyer with them, prepare to invade the Israelites' country; and king Achish makes David his confident; 1, 2, 4. (2) Samuel being dead, and the Lord refusing to answer Saul, he is reduced to despair, while he prepares an army to withstand them; 3-6. (3) Contrary to his conscience, Saul employs a witch at Endor to bring him up the devil in Samuel's likeness; 7-14. (4) The devil, pretending to be Samuel's ghost, upbraids him with his sin and his distress; and foretels his and his army's approaching ruin; 15-19. (5) Saul is so disheartened by this, that the witch, lately encouraged by him, can scarcely make him eat; 20-25.

AND it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, therefore will I make thee keeper of mine head for ever.

3 ¶ Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards out of the land.

4 ¶ And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboah.

5 And when Saul saw the host of the Philistines he was afraid and his heart greatly trembled.

6 And when Saul inquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

7 ¶ Then said Saul unto his servants,

have any saving issue. God's dispensations do all concur to prove him a righteous judge. They who shew mercy may hope to find mercy. And God will make his enemies to bow at the feet of his persecuted saints, and know that he hath loved them, and will promote them to honour.

REFLECTIONS UPON CHAP. XXVII.—It is hard to withstand repeated and strong temptations to unbelief. It is prudent to withdraw from temptation, and especially for strangers to live as retired from courts as possible. And never shall we be losers by parting with earthly accommodations for the sake of God and our souls. But surely nothing can be more foolish, especially after warning given, than to expect safety out of the Lord's land rather than in it. It is good to be always zealous against the Lord's devoted enemies. But we have need of grace, not only to make us do well, but to make us honestly stand to what we have done: otherwise strong temptation will involve us in the guilt of the basest equivocation.

Before Christ
cir. 1057.

Exod. 15. 22.
Gen. 16. 7. &
25. 18. Num.
33. 8.

Ch. 15. 13.
Deut. 25. 17,
19. & 7. 2.

Or, Did you
not make a
road, &c.

Josh. 2. 16.
2 Kin. 5. 25
Col. 3. 9.
Eph. 4. 25.
Ps. 119. 29.

Josh. 15. 21.
1 Chr. 2. 9.
25-42. Judg.
1. 16. ch. 30.
29.

Deut. 7. 2.
Ps. 112. 5.
Eph. 5. 15.
Mat. 10. 16.

Heb. made
himself to
stink to his
people Israel.

cir. 1056.

Lev. 26. 25.
Deut. 28. 25.
Judg. 3. 2. ch.
iv. vii. xiii.
xiv. xvii. &
23. 28.

Heb. know-
ing, know.
Ch. 27. 12. &
29. 3-11.

Ch. 27. 10.
Rom. 12. 9.

Ch. 25. 1. Is.
57. 1.

Exod. 23. 18.
Deut. 18. 11.
Lev. 19. 31.
& 20. 27.

Ch. 31. 1.
2 Sam. 1. 21.

Job 15. 21.

Is. 57. 20. &
7. 2.

Joh. 9. 31.
1 Chr. 10. 14.
Prov. 1. 28.
ch. 14. 37.
Lam. 2. 9. &
Jam. 4. 3.

Num. 12. 6.
Exod. 28. 29.
Num. 27. 21.
ch. 22. 5.

REFLECTIONS UPON CHAP. XXVI.—One sin usually involves men in another, lest they should suffer for the former: and none are more restless in promoting mischief than treacherous neighbours and unfaithful kinsmen. Unsansctified hearts soon lose the impressions made by convictions of sin: and a little instigation will revive the old grudge, where the reconciliation is not sincere: but God can easily disarm the mighty, and leave them a prey to the feeble. It is dangerous for a wicked heart to meet with an engaging temptation. But what an honour is it to resist strong temptations, and to neglect repeated opportunities of avenging ourselves! And it highly becomes the Christian thus to commit his cause into the hand of God, and to wait his time and way of advancing him to honour. But what malicious enemies are they, who tempt us to apostatize from God by driving us from his worship and people! How severe a reckoning awaits those who shed innocent blood! and woe to the men against whom the people of God bring their just complaints! Sin is the greatest folly, and will appear so at last to the most hardened sinner, even though their convictions should never

Before Christ
cir. 1056.

Lev. 19. 31.
Deut. 18. 11.
2 Kin. 1. 2, 3.
Acts 16. 16.
Is. 8. 19.

1 Kin. 14. 2.
& 22. 30.
1 Chr. 10. 13.
Is. 8. 19, 20.
John 3. 19, 20.
Eph. 5. 11.

¹ Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servant said to him, Behold, *there is a woman that hath a familiar spirit at Endor.*

⁸ And Saul ¹disguised himself, and put on other raiment; and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up whom I shall name unto thee.

⁹ And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

¹⁰ And ²Saul swore to her by the LORD, saying, *As the LORD liveth, there shall no punishment happen to thee for this thing.*

¹¹ Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

¹² And when the woman saw ³Samuel she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou ⁴art Saul.

¹³ And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw ⁵gods ascending out of the earth.

¹⁴ And he said unto her, ⁶What form is he of? And she said, An old man cometh up: and he *is* covered with a mantle. And Saul ⁷perceived that it *was* Samuel: and he ⁸stooped with *his* face to the ground, and bowed himself.

¹⁵ ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am ⁹sore distressed; for the Philistines make war against me and God is departed from me, and answereth me no more, neither by ¹⁰prophets, nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do.

¹⁶ Then said Samuel, Wherefore then dost thou ask of me, ¹¹seeing the LORD is departed from thee, and is become thine enemy?

¹⁷ And the LORD hath done to ¹²him as he spake by ¹³*me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David.

¹⁸ Because thou ¹⁴obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

¹⁹ Moreover, the LORD will also deli-

ver Israel with thee into the hand of the Philistines; and ¹⁵to-morrow *shalt* thou and thy sons *be* with me: ¹⁶the LORD also shall deliver the host of Israel into the hand of the Philistines.

²⁰ Then Saul ¹⁷*fell straightway all along on the earth, and ¹⁸was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

²¹ ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and ¹⁹I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me:

²² Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way.

²³ But he refused; and said, ²⁰I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice: so he arose from the earth, and sat upon the bed.

²⁴ And the woman had a fat calf in the house; and she hasted and killed it; and took flour, and kneaded *it*, and did bake unleavened bread thereof:

²⁵ And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

CHAP. XXIX.

While Saul was embarrassing himself with his infernal inventions of relief, God here extricates David from the greatest danger of sinning. (1) While he marches with the Philistines against Israel, their lords except against him as a dangerous ally; 1—5. (2) Notwithstanding David's apparent reluctance, king Achish dismisses him from that service which so ill became him, but which he knew not how to avoid; 6—11.

NOW the Philistines gathered together all their armies to ¹Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.

² And the lords of the Philistines passed on by hundreds, and by thousands: but ²David and his men passed on in the rereward with ³*Achish.

³ Then said the princes of the Philistines, What *do* these Hebrews *here*? And Achish said unto the princes of the Philistines, *Is* not this David the servant of Saul the king of Israel, who hath been with me ⁴these days or these years, and I have found ⁵no fault in *him* since he fell *unto me* unto this day?

⁴ And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, ⁶Make this fellow return, that he may go again to

Before Christ
cir. 1056.

Exod. 13. 14.
Mat. 6. 34.
Ch. 12. 25. &
xxxii.

Heb. made haste and fell with the fulness of his stature.

Ch. 25. 37.
Ps. 48. 5, 6.
Job 15. 20—22, 24. & 20.
5. Ps. 50. 21, 22.

Judg. 9. 17. & 12. 3. ch. 19. 5. ver. 9. Job 13. 14.

Prov. 25. 20. 1 Kin. 20. 43. & 21. 4.

Josh. 19. 18, 30. 1 Kin. 20. 30. ch. 28. 4. & 4. 1.

Ch. 28. 2.

Who was chosen general of the army.

Ch. 27. 7.

Dan. 6. 4, 5. Rom. 12. 17. Phil. 2. 15. Col. 4. 5. 1 Pet. 3. 15, 16.

1 Chr. 12. 19. ch. 14. 21.

REFLECTIONS UPON CHAP. XXVIII.—The enemies of the church craftily seize their opportunity when their principal opponents are out of the way. And when God has left a country it is easy for enemies to penetrate into the very heart of it. How hard it is for saints to act honestly when they have wandered out of God's way! Whether they take part with friends or foes, they are apt to be ensnared. But dreadful is the case of men who are abandoned by God, and deprived of his prophets and ministers. And they who refuse to seek God, while he may be found, will cry in vain when he refuses to answer, and have their troubles doubly aggravated by the terrors of an evil conscience. When men throw off their cloak of religion, they ordinarily abandon themselves to the very abominations against which they had professed much zeal. Works of darkness hate the light: and many, who have cast off the fear of God, are ashamed to appear so bad as they are before men. But it is shocking for persons amidst gospel light to enter into leagues or fellowship with devils;—absurd to profess

hatred to Satan in others, and yet indulge him in our heart;—dangerous to flee to the devourer for relief, when the God of grace hath cast us off;—and stupid to fear the laws of men, and the wrath of a wicked king, more than the authority and eternal vengeance of Almighty God. But God often gives up to strong and devilish delusions the men who have no pleasure in his truth; and those who undervalue the Lord's prophets at last get devils in their stead. Cold comfort indeed will the devil administer to his servants even in their greatest distress. But they have themselves only to blame for all the miseries to which they are reduced; for vain is their knocking when the door of mercy is once shut. Having departed from God, they have forsaken their own mercies. A miserable life, and more miserable death, are all the portion they can expect. And, when once a man is given up to despair, he rushes on to his own destruction as the horse rushes into the battle.

Before Christ
1056.† No doubt he
would have
fought on the
side of the
Hebrews.Ch. 18. 7. &
21. 11.* Ch. 6. 2. &
28. 10. & 20.
3.* Mat. 5. 16.
1 Pet. 3. 15.
Ps. 121. 8.
Jer. 9.* Heb. *thou art
not good in
the eyes of
the lords.** Heb. *do not
evil in the
eyes of the
lords.** Ch. 20. 8. &
26. 18. & 12.
3.* Heb. *before
thee.** Ps. 34. 13, 14.
& 25. 21. &
119. 29. 2 Sam.
14. 17. Cel. 3.
9. Eph. 4. 25.* 2 Sam. 14. 17.
20. & 19. 27.* Thus God
delivered him
from the
snare in
which he
had rashly
entangled
himself.* Gen. 22. 14.
1 Cor. 10. 13.
1 Chr. 12. 19.
20. ch. 30. 1.
2. Ps. 37. 23.
& 46. 1.* Ch. 29. 11.
2 Sam. 1. 1.* Ch. 15. 7. &
27. 8, 9. Ezek.
25. 15. Exod.
17. 8. ver. 14.* Is. 10. 5. &
27. 8. Hab. 3.
2. Job. 38. 11.* Ps. 34. 19. &
42. 7. Acts 14.
22. Job 14. 1.* Num. 14. 1.
39. Judg. 24.
& 20. 23, 26.
& 21. 2. & ch.
4. 13. Ezra 10.
1.* Ch. 25. 42, 43.
& 27. 3.
2 Sam. 3. 2, 3.

his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he †reconcile himself unto his master? *should it not be* with the heads of these men?

5 Is not this David, of whom they sang one to another in dances, saying, 'Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, *as* ^{the} LORD liveth, ^{thou} hast been upright, and thy going out and thy coming in with me in the host *is* good in my sight; for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless †the lords favour thee not.

7 Wherefore now return, and go in peace, that thou ||displease not the lords of the Philistines.

8 And David said unto Achish, 'But what have I done? and what hast thou found in thy servant so long as I have been *with thee unto this day, ^{that} I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou *art* good in my sight, ^{as} an angel of God: notwithstanding, the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore *now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to ^{depart} in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

CHAP. XXX.

Dismissed by the Philistines, and banished by Saul, David returns to his city Ziklag, resolved to observe a neutrality. But (1) To his and his warriors' extreme grief, they find their city burned, and their wives and goods carried off by the Amalekites, whose territories David had lately ravaged; 1—6. (2) Directed by God, and conducted by an Egyptian, they pursue the Amalekites, cut off most of them, and recover all the prisoners and spoil; 7—20. (3) Returning back he wisely divides the additional spoil among his warriors and his friends in the country about; 21—31.

AND it came to pass, when David and his men ^{were} come to Ziklag on the third day, that ^{the} Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;

2 And had taken the women captives that *were* therein: they ^{slew} not any, either great or small, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David, and the people that *were* with him, ^{lifted} up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was ^{greatly} distressed; for the people spake of ^{stoning} him, because the soul of all the people was ^{grieved}, every man for his sons and for his daughters: but David ^{encouraged} himself in the LORD his God.

7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, ^{bring} me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David inquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? ^{And} he answered him, Pursue; for thou shalt surely overtake *them*, and without fail recover *all*.

9 ¶ So David went, he and the ^{six}-hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: (for two hundred abode behind, which were so faint that they could not go over the brook Besor.)

11 And they ^{found} an Egyptian in the field, and brought him to David, and gave him bread, and he did eat, and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and ^{when} he had eaten his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite, and my master left me, ^{because} three days ago I fell sick.

14 We made an invasion upon ^{the} south of the Cherethites, and upon *the* coast which *belongeth* to Judah, and upon the south of Caleb; and we burned Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, ^{Swear} unto me by God that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, ^{eating} and drinking and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David ^{smote} them from the twilight even unto the evening of ^{the} next day: and there escaped not a man of them, save four hundred young men, who rode upon camels, and fled.

18 And David ^{recovered} all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any

than they do themselves; and often gives them a decent escape from the nets in which they had sinfully entangled themselves. That which is intended for our disgrace often proves a distinguishing mercy; and it is honourable if the messengers of our disgrace are able and ready to witness for our uprightness.

REFLECTIONS UPON CHAP. XXIX.—Unbelieving fears often plunge the people of God at last into the most perplexing circumstances. David is now upon the point of either proving a murderer of the Israelites, whom God had anointed him to save, or a traitor to the Philistines, who had so kindly protected him. But God takes more care to preserve his people's integrity and honour

Before Christ
1056.* Ps. 6. 1—4. &
42. 7. & 69. 1.
& 130. 1.* Exod. 17. 4.
Num. 14. 10.
John 8. 59.
with ch. 27. 1.
Ps. 39. 9. &
62. 8.* Heb. *bitter.** Ps. 56. 3.
Rom. 4. 18—
20. & 8. 31.
Hab. 3. 17.
18. Heb. 13.
5, 6.* Ch. 23. 2, 9,
11. Num. 27.
21. Judg. 1. 1.
& 20. 18, 23.
18. 2 Sam. 5.
19, 23.* Ps. 50. 15. &
22. 4, 5. with
28. 6.* Ch. 22. 1, 2.
& 23. 13. &
25. 13. & 27.
2.* Ps. 111. 2. &
32. 8. Prov.
3. 5, 6. Rev.
12. 16. Rom.
8. 28.* Ch. 14. 27.
Judg. 15. 19.
Is. 40. 29.* Prov. 12. 10.
with Zeph. 3.
5.* Ver. 16. Ezek.
25. 15, 16.
Josh. 14. 13.
& 15. 13.* Gen. 21. 23.
& 24. 3. & 25.
33. & 26. 3.
& 31. 53. &
47. 31. Josh.
2. 12. Judg.
15. 12. ch. 19.
6. & 20. 3.
2 Sam. 19.
23. Heb. 6.
16.* Luke 12. 19.
20. & 17. 27.
—29. & 21.
34. 35. 1 Thes.
5. 3. Is. 22.
13. Dan. 5. 1.
30. Rev. 11.
10, 13.* Job. 20. 5.
Acts 12. 22.
23. Dan. 5. 6.
Luke 17. 26—
29.* Heb. *their
morrow.** Gen. 14. 16.
Mat. 6. 33.
Ps. 34. 9, 10.
& 37. 4, 5.
Job 1. 10.

Before Christ
1056.

thing that they had taken to them: David recovered all.

20 And David took all the flocks, and the herds, *which* they drave before those *other* cattle and said, This is ^{*}David's spoil.

21 And David came to the [†]two hundred men, who were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when ^{*}David came near to the people he [†]saluted them.

22 ¶ Then answered all the wicked men, and ^amen of Belial, of ^{||}those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, ^bmy brethren, with that which the LORD hath given us, ^cwho hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but, ^das his part is that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.

25 And it was so from that day [‡]forward, that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag he sent of the spoil unto the elders of Judah, *even* ^eto his friends; saying, Behold a ^fpresent for you of the spoil of the enemies of the LORD!

27 To *them* who *were* in ^gBeth-el, and to *them* who *were* in south Ramoth, and to *them* who *were* in Jattir,

28 And to *them* who *were* in ^hAroer, and to *them* who *were* in Siphmoth, and to *them* who *were* in Eshtemoa,

29 And to *them* who *were* in Rachal, and to *them* who *were* in the cities of the Jerahmeelites, and to *them* who *were* in the cities of the Kenites,

30 And to *them* who *were* in ^kHormah, and to *them* who *were* in Chorashan, and to *them* who *were* in Athach,

31 And to *them* who *were* in ^lHebron, and to all the places where David himself and his men were wont to haunt.

CHAP. XXXI.

While David triumphs over the Amalekites on the south-west of Canaan, dreadful is the misery of Saul and his affairs in the north part or middle of it. (1) His army is routed; 1. (2) His sons are slain; 2. (3) He and his armour-bearer fall on their swords;

Ver. 26. Is.
53. 12. Rev.
19. 19, 17, 18.

Ver. 9, 10.

Mat. 7. 12.
Heb. 13. 1, 3.
1 Pet. 3. 8.

Or asked them
how they did.

Deut. 13. 13.
Judg. 19. 22.
1 Kin. 21. 10.
Prov. 19. 28.
2 Cor. 6. 15.
2 Tim. 3. 2—5.

Heb. men.

Gen. 19. 7.
Judg. 19. 23.

Ps. 44. 2—5.
& 115. 1, 3.

Num. 31. 27.
Josh. 22. 8.
Gen. 45. 23.
with Ps. 68.
12.

Heb. and forward.

Ps. 35. 27.
Chr. 12. 1.
Prov. 18. 16.
Ps. 68. 18.

Heb. blessing.
Gen. 33. 11.
ch. 25. 27.
2 Kin. 5. 15.

Gen. 12. 8.
Josh. 8. 9.
Judg. 1. 23.
Josh. 19. 8. &
15. 48.

Ch. 22. 3.
Josh. 13. 16.
& 15. 50.

Ch. 27. 10.
Judg. 1. 16.
1 Chr. 2. 9, 42.

Num. 14. 45.
& 21. 3. Josh.
19. 4, 17.

Josh. 10. 3. &
15. 54. & 21.
13. & 14. 13.
14. Num. 13.
22. Gen. 23. 2.
2 Sam. 2. 1. &
15. 10.

and murder themselves; 3—6. (4) His country is possessed by the enemy; 7. (5) His head and armour are exposed as a subject of triumph to the Philistine idols, and his body fastened on the wall; 8—10. (6) With difficulty the men of Jabesh-Gilead recover his and his sons' corpses, and honour them with a decent funeral; 11—13.

Before Christ
1056.

NOW ^athe Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down ^{*}slain in mount Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew ^bJonathan, and Abinadab, and Melchi-shua, Saul's sons.

3 And the ^cbattle went sore against Saul; and the archers hit him; and he was sore wounded of the archers.

4 Then ^dsaid Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and ^eabuse me. But his armour-bearer would not; for he was sore afraid. Therefore Saul ^ftook a sword, and fell upon it.

5 And, when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul ^gdied, and his three sons, and his armour-bearer, and all his men, that same day together.

7 ¶ And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, ^hthey forsook the cities and fled: and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And ^kthey cut off his head, and stripped off his armour, and sent into the land of the Philistines round about to publish *it* in the house of their idols, and among the people.

10 And they put his armour in the house of ^lAshtaroth: and they fastened his body to the wall of Beth-shan.

11 ¶ And, when the inhabitants of ^mJabesh-gilead heard [‡]of that which the Philistines had done to Saul,

12 All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh, and ⁿburned them there.

13 And they took ^otheir bones, and buried *them* under a tree at Jabesh, and fasted seven days.

Ch. 29. 1. &
12. 25. 1 Chr.
10. 1—12.
Deut. 26. 15.
Lev. 26. 25.
36.

Heb. thrust
through.

2 Kin. 23. 27.
Eccl. 9. 1, 2.
Deut. 32. 49
—52. ch. 14.
49. 1 Chr. 8.
33. & 9. 39. &
10. 2.

2 Sam. 1. 4—
10 Amos 2.
14. Jer. 48. 44.

Judg. 9. 54.
1 Chr. 10. 4.

Or mock me.
Judg. 16. 21.
& 9. 54.

1 Chr. 10. 4.
13, 14. ver. 6.
Mat. 27. 4.
2 Sam. 17. 23.

Rom. 6. 23.
1 Chr. 10. 6.
Eccl. 9. 1, 2.
& 12. 7. Heb.
9. 27. Job. 30.
23. ch. 12. 25.
Hos. 13. 10.
11. Ps. 78. 62.

Judg. 6. 2.
ch. 13. 6. Lev.
26. 32, 36.
Deut. 28. 33.
1 Chr. 10. 7.

1 Chr. 10. 8.
2 Chr. 20. 25.

Ver. 4. ch. 17.
51, 54. 1 Chr.
10. 9. Judg.
16. 23, 24.
2 Sam. 1. 20.

1 Chr. 10. 10.
Judg. 2. 13.
2 Sam. 21. 12.
Judg. 1. 27.

Ch. 11. 1—
11. 2 Sam. 2.
4—7. Judg.
21. 8—14.

Or concerning
him.

Jer. 34. 5.
2 Chr. 16. 14.
Amos 6. 10.
2 Sam. 2. 4, 5.
& 21. 12.
Gen. 35. 8.

REFLECTIONS UPON CHAP. XXX.—Saul's sparing of the Amalekites did but entail murder and ravage on his own subjects. When we go abroad we know not what scenes of mourning may meet us at our return. And, the more comfort we promise ourselves in the creature, the more bitter will be our disappointment. We had need to be always in the way of our duty, as it is only in that we can expect God's protection to ourselves and families. He can marvellously restrain the rage of the most barbarous, and save his people alive in their hands. How hard is it to bear heavy trials without fretting against the Lord, and raging against those who imprudently occasion them! But circumstances can never be so bad but there is ground for faith in the promises of God. To encourage ourselves in him as our God is the surest and shortest method of relief from our troubles: and they are generally great saints indeed who become such by means of great sufferings. If, by neglecting to consult God, we have formerly plunged ourselves into trouble, we ought the more earnestly to ask his direction, in order to get out of them. He can at once arrest the adversary, and conduct us to them. Even discouraging providences in our way should but excite and animate our faith to press forward. Cruelty, even to servants, entails misery on the guilty, while compassion and charity usually brings its own reward. We know not how much good or evil the weakest instruments may do us. Great events often depend on small and unexpected accidents. Carnal security is the great mean of a sinner's destruction. The dance and song often hand them forward into everlasting fire; when destruction cometh upon them suddenly in an instant.

Such followers of Christ as are willing, but weak, ought to be comforted under their infirmities: but the heart of the covetous is hardened against the sufferings of the needy: and it is neither the best companions, nor the best instructions, that will change the hearts of men of Belial: but rulers must oblige such to comply with the ministrations of equity. Such as have shewn us kindness deserve a recompence when God puts it in our power; nay, liberality in compliments is, on some occasions, great prudence, and an urgent letter of recommendation. But in a time of need it will require all engagements to constrain us to our duty.

REFLECTIONS UPON CHAP. XXXI.—In what fearful destruction Israel's desire of a king, and Saul's disobedience to God, issue at last! Dreadful is the case of professors when once the Lord has abandoned them. He turns our comforts into crosses; and the death of our children in our punishment, may render our own doubly miserable. In what awful sovereignty God slays the righteous with the wicked! All things here come alike to all; but eternity will make the difference. God in righteous vengeance suffers them to be their own murderers, who had murdered his priests, or attempted to murder his favourites. But horrid indeed is that pride which makes men rush into eternal misery, in order to escape a little infamy. In what shame, and disgrace, and misery, do unsanctified honours terminate! And fearful is the fate of those who court the devil's friendship and direction. But gratitude, even to the wicked, must never be neglected.

THE SECOND BOOK OF SAMUEL

Contains the history of forty years; exhibiting the troubles and triumphs of the man according to God's own heart; particularly his concern for the death of Saul and Jonathan; i. His struggles against, and prevalence over, the house of Saul; ii.—iv. His instalment on the throne of Israel; bringing up the ark to Jerusalem, and resolution to build a temple for it; v.—vii. His kindness to Mephibosheth; ix. His conquest of the Philistines, Moabites, Edomites, Syrians, and Ammonites; v. viii. x. xii. xxi. His adultery with Bathsheba, and murder of Uriah; with the punishment of it in the death of his adulterous child; in the incest and murder of Amnon; in the rebellion, incest, and death of Absalom; and in the revolt of Sheba; xi.—xx. His removal of the famine inflicted for Saul's murdering of the Gibeonites; xxi. His song of praise for his deliverances; xxii. His last words, and the list of his noted warriors; xxiii. And his stopping of the plague which he procured by his numbering of the people; xxiv.

Before Christ
1056.

CHAP. I.

Here (1) An Amalekite brings Saul's crown and bracelet to David, and pretends to give a particular account of the battle, and of the death of Saul and his sons; 1—10. (2) Overwhelmed with grief, David orders this Amalekite to be killed upon the spot, as one who boasted of helping Saul to dispatch himself; 11—16. (3) He draws up an honourable elegy on Saul and Jonathan; 17—27.

1 Sam. 30. 17.
Ps. 9. 18. &
27. 14.

2 Sam. 27. 6.
1 Chr. 12. 1.

Gen. 22. 4. &
31. 22. Exod.
19. 11, 15.
Esth. 5. 1.
Hos. 6. 2.
Mat. 16. 21.
& 20. 19.
Gen. 37. 29.
Josh. 7. 6.
1 Sam. 4. 12.

NOW it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;

2 It came even to pass on the third day that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

Neh. 1. 2, 3.
1 Sam. 4. 16,
17.

Heb. *what was, &c.*

1 Sam. 31.
1—6. 1 Chr.
10. 1—6.

4 And David said unto him, *How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

Prov. 14. 15.
& 25. 2.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

Heb. *meeting, I met.*

1 Sam. 31.
1—6. 1 Chr.
10. 1—6.

6 And the young man that told him said, As †I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

Heb. *Behold me.*

7 And when he looked behind him he saw me, and called unto me. And I answered, †Here am I.

8 And he said unto me, Who art thou? And I answered him, I am an Amalekite.

Gen. 14. 7.
Exod. 17. 8—
16. Num. 24.
20. Deut. 25.
17—19.
1 Sam. 15. 3.
& 27. 8. & 30.
17.

Or my coat of mail, or my embroidered coat hindereth me, that my, &c.

1 Sam. 31. 4.
& 22. 18.
Mat. 7. 2.
Judg. 9. 54.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.

10 So I stood upon him, and ^kslew him; because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

11 ¶ Then David took hold on his

clothes, and rent them; and likewise all the men that were with him:

12 And they mourned and wept, and fasted until even, for Saul and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite.

14 And David said unto him, ⁿHow wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed?

15 And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died.

16 And David said unto him, ^pThy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

17 ¶ And David lamented with this lamentation over Saul and over Jonathan his son:

18 (Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book *of Jasher.)

19 The beauty of Israel is slain upon thy high places: how are the mighty fallen!

20 *Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 ^zYe mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with

Before Christ
1056.

Ch. 3. 31. &
13. 31. Gen.
37. 29. Josh.
7. 6.

Mat. 5. 44.
1 Pet. 3. 8.
Amos. 6. 6.
Rom. 12. 15.
Jer. 9. 1.
Lam. 1. 1.
Ps. 35. 13, 14.
Prov. 24. 17.
18. 1 Cor. 12.
26. 2 Cor. 11.
29. Heb. 13.
1, 3.

Num. 12. 8.
Ps. 105. 14.
15. 1 Sam. 24.
6. & 26. 7, 9,
16. & 10. 1. &
31. 4.

Ch. 4. 10, 12.
Judg. 8. 20.
1 Sam. 22. 18.
1 Kin. 2. 25,
34, 46.

Lev. 20. 9.
Judg. 9. 24.
Gen. 9. 6.
1 Sam. 26. 9.
Job. 15. 6.
Prov. 6. 2.
Luke 19. 22.

Gen. 50. 11.
2 Chr. 35. 25.

Gen. 49. 8.
Deut. 33. 7.
1 Sam. 31. 3.

Josh. 10. 13.
An uninspired history of the Hebrews.

Or of the upright.

Deut. 4. 4, 7,
8. ver. 23.
1 Sam. 31. 8.

Ver. 25, 27.
Lam. 5. 16.
Is. 1. 31. Ps.
78. 62.

Mic. 1. 10.
Judg. 16. 23.
1 Sam. 31. 9.

1 Sam. 18. 6.
Exod. 15. 20,
21.

Judg. 5. 26.
Job. 3. 3, 4.
Jer. 20. 14.
Mat. 21. 19.

Ch. 10. 1. or
Is. 21. 5.

Or sweet.
1 Sam. 9. 1. &
18. 1.

Ch. 2. 18. &
23. 20. 1 Chr.
12. 8. Is. 5.
26. 29. Hab.
1. 8.

1 Pet. 3. 3.
1 Tim. 2. 9.
Ps. 68. 12.
Jer. 2. 32.
with Job. 30.
9. Rev. 11. 10.

Before Christ
1056.* Ver. 19, 27.
Lam. 5. 16.* 1 Sam. 18.
1-3. & 19, 2,
4. & 20, 7-
17. & 23, 16
- 18.* 2 Kin. 2. 12.
& 13. 14.
Lam. 5. 16.
Ps. 89. 42, 43.

other delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast slain* in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

CHAP. II.

Having paid his due respects to the memory of Saul and Jonathan, (1) David, directed by God, goes up to Hebron to be anointed king; 1-4. (2) He solemnly thanks the inhabitants of Jabesh-gilead for the grateful and laudable respect which they had shewn to the dead bodies of Saul and his sons; 5-7. (3) Abner sets up Ish-bosheth, the most insignificant of Saul's sons, in opposition to David; and almost all the Israelites, except the tribe of Judah, submit to his government; 8-11. (4) A civil war is kindled in Israel between the partizans of the two kings. Abner causes twelve men of each party to engage hand to hand, who all fall down slain together; 12-16. Abner's party is beaten; and Asahel, the brother of Joab, through his obstinacy, is slain by Abner; 17-23. At last Joab, at Abner's request, sounds a retreat, and Abner marches off; 24-29. The slain on both sides are reckoned; 30-32.

AND it came to pass after this that David inquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2 So David went up thither; and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

3 And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 And the men of Judah came: and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabesh-gilead were they that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the LORD, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.

6 And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim;

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth Saul's son was forty years old when he began to reign over

Israel, and reigned two years. But the house of Judah followed David.

11 And the time that David was king in Hebron over the house of Judah was seven years and six months.

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.

13 And Joab the son of Zeruiah, and the servants of David went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim, which is in Gibeon.

17 And there was a very sore battle that day: and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was as light of foot as a wild roe.

19 And Asahel pursued after Abner: and in going he turned not to the right hand - nor to the left from following Abner.

20 Then Abner looked behind him, and said, Art thou Asahel? And he answered I am.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit, he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died, stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giah by the way of the wilderness of Gibeon.

Before Christ
1054.* Before the
war. Ver. 12.
Ch. 5. 5.
1 Kin. 2. 11.
1 Chr. 29. 27.
& 3. 4.* To fight
David's party.
Josh. 9. 3. &
10. 12. ver. 24.* 1 Chr. 2. 16.
ver. 16, 22, 24.
ch. 3. 29, 30.
& 8. 16. & 20.
23. viii-xxiv.
1 Kin. 1. 7. &
2. 5, 28, 29.* Heb. them to-
gether. See
Jer. 41. 12.* Ver. 7, 16,
17, 26. Prov.
12. 10. & 10.
23. & 26. 18.* Ver. 8. 1 Chr.
8. 33. ch. 3. 8,
14. & iv.* That is, the
field of strong
men, or
rocks.* Ver. 9. Ps. 2.
1-5. Acts 5.
40.* 1 Chr. 2. 16.
ch. 3. 30.* Ch. 1. 23.
1 Chr. 12. 8.
Eccl. 9. 11.
Amos 2. 14.+ Heb. as one of
the roes that
is in the field.* Heb. from
after Abner,
Eccl. 6. 10.* Garment, or
spoils. Judg.
14. 19.* Eccl. 6. 9, 10.
Gen. 4. 23.* Ch. 3. 27. &
4. 6. & 20. 10.* Josh. ix. &
10. 2, 4, 12. &
18. 25. & 21.
17. ver. 13. ch.
20. 8. Jer. 41.
12.1055.
* Num. 27. 21.
Judg. 1. 1, 2,
& 20, 18, 23,
27. ch. 5. 19,
23. 1 Sam. 23.
2, 4, 9. & 30.
7, 8. Ezek. 36.
37. Ezra 8. 21.* Gen. 23. 2.
Num. 13. 22.
Josh. 10. 3. &
14. 14, 15.
Luke 1. 39.
1 Sam. 30. 31.* 1 Sam. 25. 42,
43. & 30. 5. &
27. 3. 2 Tim.
2. 12. Luke
22. 28, 29.* 1 Chr. 12. 1.
& c. 1 Sam. 22.
4. & 27. 2. &
30. 10* Josh. 21. 11,
12. i. e. the
suburbs, or
cities around.* Gen. 49. 8-
10. ch. 19. 11,
42. 1 Sam. 30.
26-31.* 1 Sam. 31. 11.
-13. with 11.
1-11. 1 Chr.
10. 11, 12.* Ruth 1-8. &
2. 20. & 3. 10.
Gen. 24. 31.* Mat. 5. 7.
2 Tim. 1. 16-
18.* Philom. 18.
Mat. 5. 44.
Ps. 112. 5.
Mat. 10. 16.
Eph. 5. 15.* Ch. 10. 12.
1 Sam. 4. 9.
1 Cor. 16. 13.
Eph. 6. 10.
2 Tim. 2. 1.* 1 Sam. 14.
50. & 17. 55.
& 26. 14, 15.
ch. 3. 12.* Eshbaal.
1 Chr. 8. 33.
see ver. 15.* Gen. 32. 2.
Josh. 21. 38.
ch. 17. 26, 27.* Num. 21. 24,
35. & xxxii.
Deut. 3. 12-
17. Josh. 13.
9-21.* Gen. 25. 3.
Ps. 83. 8.
Ezek. 27. 6.* All except
the tribe of
Judah.

REFLECTIONS UPON CHAP. I.—How glorious is it to be thoroughly mortified to all worldly advancements, even when a kingdom is promised! He that believeth does not make haste. But base minds readily measure others by themselves; who, for the sake of favour or gain, will blemish their character, if not endanger their life. How striking are the judgments of God! Saul spared the Amalekites when God commanded him to kill them, and thereby forfeited his crown. An Amalekite now boasts that he had killed Saul, and brings his crown and bracelet to David. How often are men so fond of their marks of dignity as thereby to endanger their life! But sad anguish seizes on departing sinners!

And it is mad to flee to death as a relief, when hell follows after. It is proper to lament the death of our relations, however wicked some of them have been; and to punish murderers, whatever friendship they may pretend. Death should wipe out the injuries which have been done to us. And let us speak nothing, but in commendation, unless when duty forces us to it. But let the triumphing of the wicked over the cause of God be always grievous to us. In fine, let this song teach us generosity towards our injurers; gratitude towards our steady friends; and a deep concern for the honour of our God, and the welfare of our country.

Before Christ
1054.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then ere thou bid the people return from following their brethren?

27 And Joab said, *As* God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all ¹Bithron, and they came to ^mMahanaim.

30 ¶ And Joab returned from following Abner: and, when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David ^ahad smitten of Benjamin and of Abner's men, so that three hundred and three-score men died.

32 ¶ And they ^otook up Asahel, and buried him in the sepulchre of his father, which *was* in Beth-lehem. And Joab and his men went ^pall night, and they came to Hebron at break of day.

CHAP. III.

Here (1) While David's interest prevails against that of Ish-bosheth, his family is built up with children by his six wives; 1—5. (2) After supporting Ish-bosheth about seven years, Abner quarrels with him concerning one of Saul's concubines; 6—11. (3) Abner revolts, restores to David Michal his wife, and enters into agreement with him to render the Israelites his subjects; 12—21. (4) Joab, in revenge of his brother Asahel's death, and perhaps afraid of losing his post, treacherously murders Abner in his return from his interview with David; 22—27; (5) David discovers great concern for the murder; but durst not punish it, on account of Joab and his brother's influence in the army; 28—39.

NOW there was ^along war between the house of Saul and the house of David: but ^bDavid waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David ^cwere sons born in Hebron: and his first-born was ^dAmnon, of Ahinoam the Jezreelitess;

3 And his second, ^eChileab, of Abigail, the wife of Nabal the Carmelite; and the third, ^fAbsalom the son of Maacah, the daughter of ^gTalmai king of ^hGeshur;

4 And the fourth, ⁱAdonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;

5 And the sixth, Ithream, by Eglah David's ^jwife: these were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made ^khimself strong for the house of Saul.

7 And Saul had a concubine whose name *was* ^lRizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner, Wherefore hast thou ^mgone in unto my father's concubine?

8 Then was Abner ⁿvery wroth for the words of Ish-bosheth; and said, *Am* I a ^odog's head, who against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

9 ^pSo do God to Abner, and more also, except as the LORD hath ^qsworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel, and over Judah, ^rfrom Dan even to Beer-sheba.

11 And he could not answer Abner a word again because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, ^sWhose *is* the land? saying *also*, ^tMake thy league with me, and behold, my hand *shall* be with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well, I will make a league with thee: but one thing I require of thee; ^uthat is, ^vThou shalt not see my face except thou first bring Michal Saul's daughter when thou comest to see my face.

14 And David sent messengers to Ish-bosheth, Saul's son, saying, Deliver *me* ^wmy wife Michal, whom I espoused to me for an hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from *her* husband, *even* ^xfrom Phaltiel the son of Laish.

16 And her husband went with her along ^yweeping behind her to ^zBahurim. Then said Abner unto him, Go, return. And he returned.

17 And Abner had communication with the elders of Israel, saying, Ye sought for David ^{aa}in times past to ^{ab}be king over you:

18 Now then do *it*; for the ^{ac}LORD hath spoken of David, saying, ^{ad}By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of ^{ae}Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him. And ^{af}David made Abner and the men that *were* with him a feast.

their heavenly throne. But how inhuman the heart to which murder and bloodshed are a sport! False notions of honour are part of the wiles which Satan uses for the destruction of mankind. And they who are forward to rush on bloodshed and war have ordinarily reason to repent their rashness before it is concluded. The qualifications that render us proud and wilful are commonly the means of our ruin. And often, when we seem ready to grasp the prize of happiness, death stops our career, and lays our big swollen hopes and honour in the dust. But even in war human blood should be spared as much as possible.—Life, once lost, can never be recovered.

Before Christ
1049.

Ch. 21. 10.

Ch. 16. 21.
1 Kin. 2. 21.
22. This was considered as a step to usurp the throne.Mark 6. 19.
2 Tim. 4. 3.Deut. 23. 18.
ch. 9. 8. & 16.
9. 1 Sam. 24.
14. 2 Kin. 8.
13.Ruth 1. 17.
1 Sam. 25. 22.
1 Kin. 19. 2.1 Sam. 16.
13. Ps. 89. 3.
4, 19, 20.Judg. 20. 1.
ch. 17. 11. &
24. 2. 1 Kin. 4.
24. i. e. over the whole of the Israelites.1 Sam. 13. 14.
& 15. 28.Luke 16. 5—
8. Ps. 62. 9.Heb. saying.
Gen. 43. 3.1 Sam. 18. 20
—22. & 18.
11, 12.1 Sam. 25. 44.
Phalti.Heb. going and weeping.
Prov. 9. 17. &
20. 25.Ch. 16. 5. &
19. 16.

Heb. yesterday and the third day.

1 Sam. 13. 14.
& 15. 28. with
ch. 2. 8, 9.Num. 24. 10.
Ps. 89. 19—
24. Gen. 49.
8—10. 1 Sam.
16. 1, 13.1 Sam. 10. 20,
21. 1 Chr. 12.
29.Gen. 26. 30.
& 31. 54.
Esth. 1. 3.
Gen. 31. 46. &
43. 16. Exod.
18. 12. 1 Sam.
25. 26.Ver. 19. Acts
7. 26. Judg.
21. 2.Ver. 14. Prov.
17. 14. & 15.
1. & 6. 18, 19.Heb. from the
morning.

Song 2. 17.

See Gen. 32.
2. Josh. 21. 38.
ver. 8, 12.
Ch. 17. 24, 26,
27.Ch. 3. 1.
1 Kin. 20. 11.
Prov. 16. 9.
Is. 5. 12. &
26. 11.1 Sam. 25. 1.
2 Chron. 16.
14. & 21. 1.
ch. 3. 32. &
4. 12. & 21.
14.2 Chr. 15. 2.
Ps. 112. 5.
Eccl. 9. 10.
Prov. 22. 29.1 Kin. 14. 30.
& 15. 16.
Gen. 3. 15.
Gal. 5. 17.
Eph. 6. 12.Job 8. 7. &
17. 9. Prov. 4.
18, 19. Dan. 2.
34. Esth. 6.
13.1 Chr. 3. 1—
4.Ch. xiii. Gen.
49. 3, 4.Or Daniel
1 Chr. 3. 1.Ch. 13. 20—
38. & xiv—
xviii.

Ch. 13. 37.

Josh. 13. 11,
13. Deut. 3.
14. 1 Chr. 3. 2.1 Kin. 1. 5—
53. & 2. 13—
25. 1 Chr. 3. 2.His first or
best beloved
wife.Ver. 7. Phil.
2. 21. Prov.
21. 30. Is. 8.
9, 10.

REFLECTIONS UPON CHAP. II.—It is proper to commence every important project with a solemn prayer to God. Such as wait upon God for direction shall be led in the right way to their kingdom; but ordinarily their advancement is gradual. Such as shared with us in our sufferings should share with us in our honours. If we suffer with Christ we shall also reign with him. Kindness to our friends, or even injurious predecessors in office, ought to be considered as an obligation conferred on ourselves. It is not enough to praise such as have well deserved; they should, if possible, be recompensed. And to have those for our friends, whose fidelity to others hath been tried, is a valuable acquisition. Through great tribulation saints must arrive at their honours, and especially

Before Christ
1043.

Ch. 2. 9. Mat.
3. 5. Phil. 2.
21.

Of Ish-bosheth's forces; or rather of Philistines, Arabians, Amalekites, &c.

Heb. going, gone.

Judg. 14. 15.
& 16. 5—17.
Num. 27. 17.
Deut. 28. 6.
Ps. 121. 8.

1 Kin. 2. 5.
ch. 2. 23. &
20. 9. 10. Ps.
55. 21. & 12.
2. Prov. 5. 3.
4.

Or peaceably.

Gen. 31. 53.
Job 31. 2. 4.
Deut. 21. 7.
Ps. 7. 3. 4.

Heb. bloods.

Gen. 4. 9. 10.

Judg. 9. 24.
Rev. 16. 6. &
13. 10. 1 Sam.
2. 31. 36.
2 Kin. 5. 27.
Ps. 109. 8—
19. & 140. 11.
& 55. 23.

Ch. 2. 23.
Gen. 9. 6.
Exod. 21. 12.
Prov. 25. 5.

Gen. 37. 29.
34. Josh. 7. 6.
2 Kin. 19. 1.
ch. 1. 11.
Judg. 11. 35

Heb. bed.
Luke 7. 14.
In it dead bodies were carried to the grave.

Job 31. 29.
Prov. 24. 17.
Rom. 12. 15.
Ps. 35. 13. 14.

He died, not by his own cowardice, but by Joab's treachery.

Heb. children of iniquity.

Gen. 50. 10.
Num. 20. 29.
Deut. 34. 6.
1 Sam. 25. 1.
ch. 1. 12.

Ch. 12. 17.
Jer. 16. 7.

21 And Abner said unto David, I will arise and go, and will gather 'all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 ¶ And, behold, the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why is it *that* thou hast sent him away, and he is **quite* gone?

25 Thou knowest Abner the son of Ner, that he came to **deceive* thee, and to know thy **going* out and thy coming in, and to know all that thou dost.

26 And when Joab was come out from David he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron Joab took him aside in the gate to speak with him *†quietly*; and smote him there under the fifth *rib*, that he died, for the blood of Asahel his brother.

28 ¶ And afterward, when David heard *it*, he said, I and my kingdom *are* **guiltless* before the LORD for ever from the blood of Abner the son of Ner:

29 **Let* it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother **slew* Abner, because he had slain their brother Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, **Rend* your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed the **bier*.

32 And they buried Abner in Hebron: and the king lifted up his voice, and **wept* at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, *†Died* Abner as a fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before *†wicked* men, so fellest thou. And all the people **wept* again over him.

35 And when all the people came to **cause* David to eat meat, while it was

Before Christ
1043.

Ver. 9. ch. 1.
12. 1 Sam. 31.
13.

Heb. *was good in their eyes.*

For Exod. 21.
12. 2 Chr. 19.
6. Prov. 25. 5.
& 21. 3. Rom.
13. 4. Gen. 9.
6. ch. 19. 7.

1 Kin. 2. 5, 6,
33, 34. Ps. 62.
12. Prov. 21.
3. & 20. 8.
Ps. 101. 8. &
75. 2, 10. Is.
3. 11. Mat. 7.
2. Judg. 1. 7.
Prov. 1. 31. &
13. 21. Jer. 2.
17, 19. & 4.
18. & 5. 25.
& 6. 19. Rom.
2. 8, 9.

Ch. 17. 2.
Ezra 4. 4.
Neh. 9. 6.
Zeph. 3. 16.
Is. 13. 17. &
7. 2. Ps. 53. 5.

Ch. 3. 22.
2 Kin. 6. 23.

Heb. *served.*

Josh. 18. 25.
& 9. 17.

Neh. 11. 33.
Its inhabitants were called Gittites.

Ch. 9. 3. &
19. 26.

1 Sam. 29. 1
& 31. 1—9.

Or Meribaal.
1 Chr. 8. 34.
& 9. 40.

1 Tim. 6. 10.
Jude 11.
2 Chr. 24. 25.
& 25. 27. &
33. 24. Mat.
26. 15.

Prov. 24. 33,
34. ch. 11.
2—4. Mat.
24. 50. 1 Thes.
5. 2, 3.

Ch. 2. 23. &
3. 27. & 20
10.

1 Sam. 17. 54.
& 31. 9. Job
18. 5. Ps. 1. 4.
& 37. 2.

Ch. 1. 10.
2 Kin. 10. 7.
Mat. 14. 14.

Ps. 12. 2. &
55. 21. 1 Sam.
20. 1. & 23.
15. Prov. 29.
10. Mat. 2. 20.

yet day, David sware, saying, 'So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

36 And all the people took notice of *it*, and *||it* pleased them: as whatsoever the king did, pleased all the people.

37 For all the people, and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I *am* this day **weak*, though anointed king; and these men the sons of Zeruiah *be* too hard for me: the LORD **shall* reward the doer of evil according to his wickedness.

CHAP. IV.

Ish-bosheth's death follows that of Abner. (1) Two of his servants and relations murder him, and bring his head to king David, expecting a reward; 1—8. (2) After shewing them the horrid nature of their conduct, David orders them to be slain as murderers, and their hands and feet hung up as monuments of their detestable deed; 9—12. (3) Providence had disabled Mephibosheth, the son of Jonathan; 3, 4.

AND when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

2 ¶ And Saul's son had two men *that* were captains of **bands*: the name of the one *was* Baanah, and the name of the **other* Rechab, the sons of Rimmon, a Beerothite, of the children of Benjamin: (for **Beeroth* also was reckoned to Benjamin:

3 And the Beerothites fled to **Gittaim*, and were sojourners there until this day.)

4 And Jonathan, Saul's son, had **a* son *that was* lame of *his* feet. He was five years old *when* the tidings came of Saul and Jonathan out of Jezreel; and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame: and his name *was* **Mephibosheth*.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, **went*, and came about the heat of the day to the house of Ish-bosheth, who *lay* on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat; and they **smote* him under the fifth *rib*: and Rechab and Baanah his brother escaped.

7 For when they came into the house he lay on his bed in his bed-chamber; and they smote him, and slew him, and beheaded him, and *took* his head, and gat them away through the plain all night.

8 And they **brought* the head of Ish-bosheth unto David to Hebron; and said to the king, **Behold* the head of Ish-bosheth the son of Saul thine enemy, who sought thy life: and the LORD hath

humour, not conscience, reduces us to our duty. It is indeed our duty to undeceive those whom we have imposed upon. But wicked suppressors of the truth, fighters against their conscience, and traitors to those who have trusted them, have seldom either the grace or honour to be distinguished instruments in the great works of God. While wicked men are proud enough to overbear their superiors, they are often base enough to stoop to the most detestable treachery, in order to gratify their revenge, or destroy their suspected rivals. How hard it is when kings can only mourn over crimes committed, but dare not punish them because of the power of the guilty! Long impunity makes sinners confident. But, though murder may pass unpunished for a while, the vengeance due to it will come at last; and God will not suffer the transgressor to escape.

REFLECTIONS UPON CHAP. III.—It is vain to struggle against the purpose and promise of God; for sure, though gradual, are the honours and triumphs which come from above. How often might men have had as many children, and much more comfort in them, in keeping close to God's ordinance of one wife! For those things frequently prove our greatest scourges in which we promised ourselves the greatest comfort. Wicked men's folly and sin are made subservient to the fulfilment of God's promises or purposes. But rash accusation seldom issues well; and proud men can as seldom bear a reproof from those whom they have greatly obliged. Weak kings are but slaves to their own servants. And there is but little dependance to be placed on those whose zeal for our service is but to gratify their own ambition. It reflects little honour upon us when

Before Christ
1047.

avenged my lord the king this day of Saul, and of his seed.

• Gen. 49. 15.
Ps. 31. 5. &
13. 14. & 71.
23.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the LORD liveth, who hath redeemed my soul out of all adversity,

• Ch. 1. 1—16.

10 ¶ When one told me, saying, Behold, Saul is dead, (thinking to have brought good tidings,) I took hold of him, and slew him in Ziklag, †who thought that I would have given him a reward for his tidings:

† Or which was the reward I gave him for his tidings.

11 How much more when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?

• Gen. 9. 6.
Exod. 23. 12.
Num. 35. 30.
31. Ps. 9. 12.
Ezek. 3. 19.
20. Rev. 13.
10. & 16. 4.

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

Mat. 7. 2.
Ps. 55. 23.
Judg. 1. 7.

• Deut. 21. 23.
ch. 21. 9.

• Ch. 3. 22.

CHAP. V.

Ish-bosheth being dead, (1) David is here anointed king at Hebron by all the tribes of Israel. The time and places of his reign; 1—5. (2) He makes himself master of Jerusalem, notwithstanding the Jebusites' proud defiance; 6—10. (3) Observing that God had established him on the throne, he, assisted by Hiram king of Tyre, builds himself a palace; 11, 12. (4) He increases his family with new wives and children; 13—15. (5) Directed by God, he gains repeated victories over the Philistines; 16—25.

THEN came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

• Ver. 3. 1 Chr. 11. 1—3, & 12. 23—40.
Ps. 97. 1.
Rev. 11. 15.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel; and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

• Ch. 19. 13.
Deut. 17. 15.
Is. 52. 7.
Judg. 9. 2.

3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

• Num. 27. 17.
1 Sam. 18. 13.
16. Is. 55. 4.
Heb. 2. 10.
Mic. 2. 13.

4 ¶ David was thirty years old when he began to reign, and he reigned forty years.

• Judg. 11. 11.
1 Sam. 23. 18.

5 In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

• Luke 3. 22, 23.

6 ¶ And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land; which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking David cannot come in hither.

• Ch. 2. 11.
1 Kin. 2. 11.
1 Chr. 3. 4. & 29. 27.

7 Nevertheless, David took the strong hold of Zion: the same is the city of David.

• 1 Chr. 11.
4—9. & 12. 24—40.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame, and the blind, that are hated of David's soul, he shall be chief and captain. *Wherefore

Judg. 1. 2, 21. & 19. 10, 11.
Josh. 10. 1. & 15. 63. & 18. 28.

• Jer. 37. 10.

• Ver. 9.
1 Kin. 2. 10.
1 Chr. 11. 5, 7, 8.

• 1 Chr. 11. 6.
Josh. 15. 15.
17. 1 Sam. 18. 25. & 17. 25.

• Or because they had said, even the blind and the lame, He shall not come into the house.

they said, The blind and the lame shall not come into the house.

Before Christ
1047.

9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

10 And David went on, and grew great; and the LORD God of hosts was with him.

11 ¶ And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 ¶ And David took him more concubines and wives out of Jerusalem after he was come from Hebron: and there were yet sons and daughters born to David.

14 And these be the names of those that were born unto him in Jerusalem; Shammuah, and Shobab, and Nathan, and Solomon,

15 Ibhar also, and Elishua, and Nepheg, and Japhia,

16 And Elishama, and Eliada, and Eliphalet.

17 ¶ But, when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of it, and went down to the hold.

18 The Philistines also came and spread themselves in the valley of Rephaim.

19 And David inquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up; for I will doubtless deliver the Philistines into thine hand.

20 And David came to Baal-perazim; and David smote them there, and said, The LORD hath broken forth upon mine enemies before me as the breach of waters. Therefore he called the name of that place Baal-perazim.

21 And there they left their images, and David and his men burned them.

22 ¶ And the Philistines came up yet again, and spread themselves in the valley of Rephaim.

23 And when David inquired of the LORD he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees.

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself; for then shall the LORD go out before thee to smite the host of the Philistines.

25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer.

• 1 Kin. 9. 15, 24. & 11. 27.
2 Chr. 32. 5.
not Judg. 9. 6, 20, 40.

• Heb. went going and growing. Job 17. 9.
2 Chr. 1. 1.
Luke 2. 52.
Prov. 4. 18.

• Gen. 21. 22.
Rom. 8. 31.
Is. 41. 10—16. & 46. 3, 4.

• 1 Chr. 14. 1.
1 Kin. 5. 1.

• 1 Chr. 14. 2. & 17. 7. ch. 7. 16. Is. 1. 26.
Ps. 75. 6. & 127. 1.

• Is. 45. 4. & 43. 14.

• 1 Chr. 14. 3—7. with Deut. 17. 17. Gen. 25. 5, 6.
2 Chr. 11. 18—21. & 13. 21.

• 1 Chr. 3. 5—9. & 14. 4—7.

• Shimea. 1 Chr. 3. 6.

• Elishama. 1 Chr. 3. 6.

• Beelada. 1 Chr. 14. 7.

1047.

• 1 Chr. 11. 16. & 14. 8, 9.
Ps. 2. 1—5.
Rev. 11. 15, 18.

• Ver. 9.
1 Chr. 11. 2.

• Gen. 14. 5.
Is. 17. 5.

• Josh. 15. 2. ch. 23. 13. ver. 22.

• Num. 27. 21.
Judg. 1. 1.
1 Sam. 23. 2, 4, 11. & 30. 7.
ch. 2. 1. Ps. 73. 28. Prov. 3. 5, 6. 1 Chr. 14. 16.

• Prov. 3. 6.
Ps. 37. 5, 6. with 1 Sam. 28. 6.

• 1 Chr. 14. 1. Is. 28. 21. Ps. 44. 3. & 118. 10—12. & 27. 2, 3.

• That is, The Lord of breaches.

• 1 Chr. 14. 12. Deut. 7. 5, 25.

• Or took them away.

• 1 Chr. 14. 13. 1 Kin. 20. 22. Is. 26. 11.

• Exod. 14. 8.

• Or giants. See ver. 18.

• Ver. 19. ch. 23. 1. 1 Sam. 23. 2, 4, 10—12.

• 1 Chr. 14. 14. Josh. 8. 2.

• 2 Kin. 7. 6. Acts 2. 2.

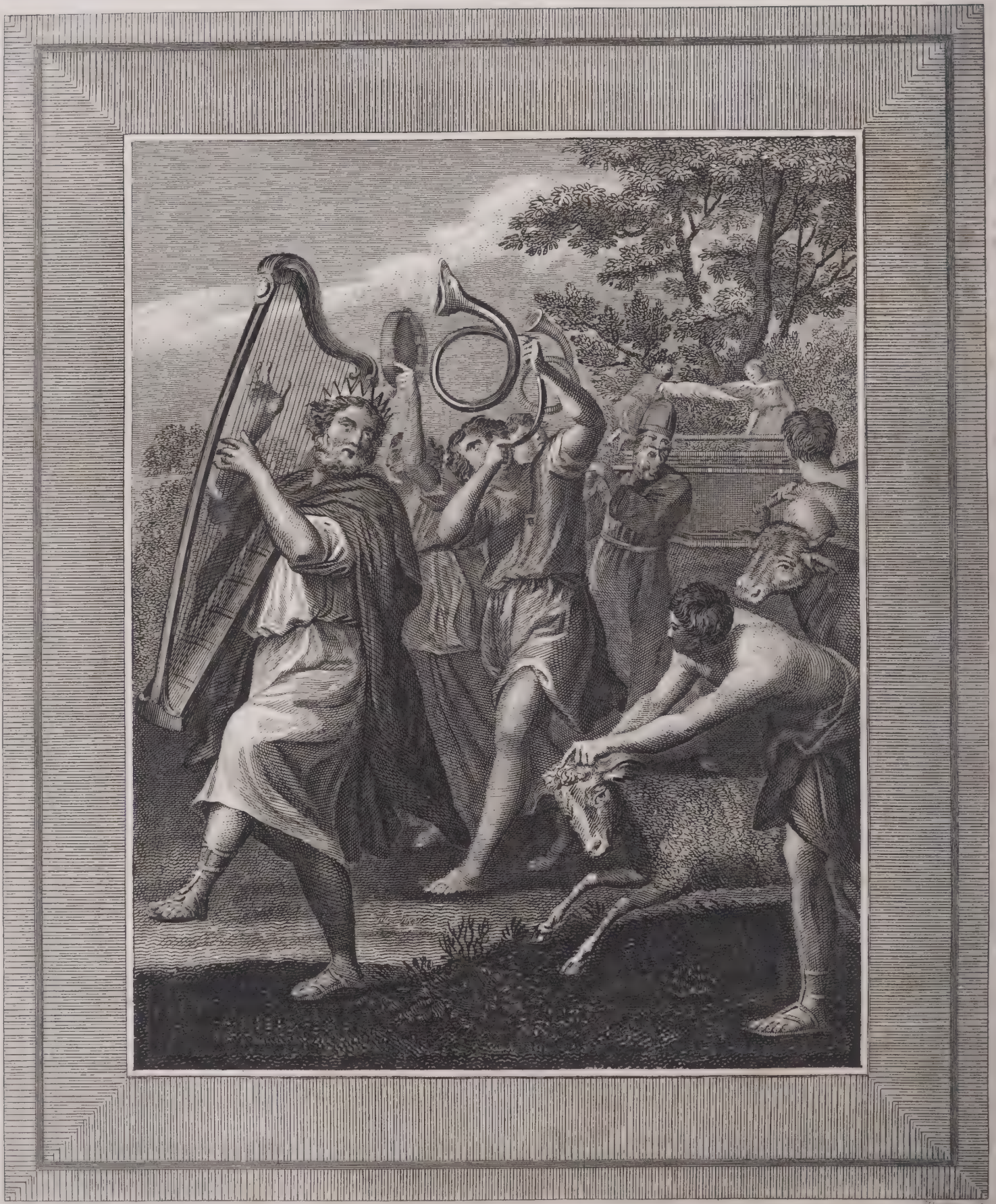
• 1 Sam. 14. 9—12. Judg. 4. 14. & 7. 15.

• 1 Chr. 14. 16, 17.

• Josh. 18. 24. & 16. 10. & 21. 17, 21.
Judg. 1. 29.
1 Kin. 9. 15—17.

REFLECTIONS UPON CHAP. IV.—Dreadful are the effects of war; numerous and great the perils of infancy; to have escaped them unhurt is a singular mercy. God soon removes every obstacle to the fulfilment of his purpose and promise; and the most flourishing families are quickly reduced to the most weak and abject conditions. The higher men's station is, the more dangerous it is: and when once they begin to fall, every pretended friend is ready to hasten forward

their ruin, and make religion a pretext for their conduct. Very precarious is their life who have only wicked men for their guardians: but sinners' hands make the snares wherewith themselves are caught. And it is proper that magistrates should think the best of their opposers; and that they should punish treachery and murder, even when it seems calculated to promote their own interests.



THE ARK REMOVED FROM THE HOUSE OF OBEDEDOM.

II. Samuel Ch. vi. 12.

London: Printed and sold by Rich^d Evans, & Walter Bown, Spitalfields.

Before Christ
1045.

CHAP. VI.

For about fifty, if not seventy years, the ark of God had continued at Kirjath-jearim in an obscure condition. Now (1) David and his subjects attempt to bring it to Jerusalem on a cart, instead of the Levites' shoulders. The Lord, provoked herewith, strikes Uzzah dead for touching it. This terrifies David, and stops his procedure; 1—11. (2) With great joy David brings it up in due form a short time after; 12—15. (3) On that occasion David testifies his abundant joy in the Lord, and kindness to his subjects; 17—19. (4) Michal his wife reproaching him with the humble manner in which he had expressed his joy before the ark, he vindicates himself; and God punishes her with barrenness; 16, 20—23.

About 1045.

Ch. 5. 1.
1 Chr. 13. 1—14.

1 Chr. 13. 6.
1 Kin. 8. 1—4. Ps. 132. 1—6.

Josh. 15. 9.
1 Sam. 7. 1. Ps. 132. 6.

Or at which the name, even the name of the LORD of hosts, was called upon. Lev. 24. 11.

1 Kin. 8. 15. Ps. 90. 1.
1 Sam. 4. 4. Exod. 25. 22.

With Num. 4. 14. & 7. 9. Deut. 12. 8. Mat. 28. 20. with 1 Sam. 6. 7. 1 Chr. 13. 7.

The hill of Kirjath-jearim, 1 Sam. 7. 1, 2.

1 Chr. 14. 8. 2 Kin. 3. 15. Ps. 47. 5, 6. & 68. 25—27.

1 Chr. 13. 9, 10.

Or Chidon. 1 Chr. 13. 9. i. e. destroying stroke.

Or stumbled.

1 Chr. 13. 2, 13. Num. 4. 15. with ver. 3. Lev. 10. 1. 1 Sam. 6. 19. 1 Cor. 11. 30. Ps. 50. 16.

Or rashness.

Jon. 4. 1. 9. Jer. 20. 10—18. Job 3. 1—26. & 9. 2, 3. & 4. 17.

Heb. broken.

That is, The breach of Uzzah.

Ps. 119. 120. 1 Sam. 6. 2, 20. & 5. 10. Luke 5. 8, 9. Prov. 12. 3.

Job 25. 6. Jam. 1. 6. Mat. 7. 7. Prov. 3. 5, 6.

1 Chr. 14. 13, 14. & 15. 18. & 26. 4—8. Josh. 21. 24. or ch. 4. 3.

Mat. 6. 33. Mal. 3. 10. Prov. 3. 9, 10. 1 Tim. 4. 8. 2 Cor. 2. 16. 1 Pet. 2. 6—8. Eph. 1. 3. Ps. 72. 17.

A GAIN David gathered together all the chosen men of Israel, thirty thousand.

2 And David arose, and went with all the people that were with him, from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts, that dwelleth between the cherubims.

3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

4 And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God. And Ahio went before the ark.

5 And David and all the house of Israel played before the LORD on all manner of instruments made of fir wood; even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to Nachon's threshing floor Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.

7 And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.

8 And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day.

9 And David was afraid of the LORD that day; and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that pertaineth unto

him, because of the ark of God. So David went, and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was so, that, when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the LORD with all his might: and David was girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And, as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

17 ¶ And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it. And David offered burnt-offerings and peace-offerings before the LORD.

18 And, as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed the people in the name of the LORD of hosts.

19 And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

20 ¶ Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!

21 And David said unto Michal, It was before the LORD, who chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight: and of the maid-servants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child unto the day of her death.

Before Christ
1046.

1 Chr. 15. 1—25. Ps. 132. 1—18. & 24. 7—10. & 68. 1—35. & xcv. —c. cv. 1 Chr. xv. xvi.

Ver. 3. with 1 Chr. 15. 2, 15—26. Num. 7. 9.

Exod. 15. 20. Judg. 11. 34. & 21. 19, 21.

1 Chr. 15. 27. 1 Sam. 2. 18. & 22. 18.

1 Chr. 15. 16—25. 28. see ver. 12. Ps. 68. 25—27. & 47. 5, 6. & 132. 7—18.

1 Sam. 18. 20, 27. ch. 3. 14. 1 Chr. 15. 29. Acts 2. 13. 1 Cor. 2. 14. Jude 10.

1 Chr. 15. 1. & 16. 1, 2 Chr. 1. 4. Dan. 7. 10, 13, 14. Heb. 1. 3. & 8. 1.

Heb. stretched.

1 Chr. 16. 2. Acts 3. 26. Eph. 1. 3.

1 Chr. 16. 3. Ps. 68. 18. Eph. 4. 8. Acts 20. 35.

Ver. 18. Gen. 18. 19. Josh. 24. 15. Ps. 101. 2.

Ver. 16. Ps. 69. 7, 9, 19. 20. Mat. 12. 34.

How base. Eccl. 7. 16. Is. 59. 15. Zech. 9. 9. & 11. 12, 13. Is. 49. 7. & 52. 14. & 53. 2—10. Ps. 22. 6. Phil. 2. 7, 8.

Ver. 14. 1 Chr. 10. 31. 1 Sam. 13. 14. & 15. 28. & 16. 13. Ps. 78. 70—72. ch. 7. 11.

Acts 13. 45. & 5. 41. & 21. 13. Phil. 3. 7—14. 1 Sam. 2. 30. Gen. 32. 10. Job 40. 4. 1 Tim. 1. 15. 1 Pet. 5. 6.

Is. 3. 11. Hos. 9. 14.

Never. 1 Sam. 15. 35. Mat. 1. 25. Is. 22. 14.

REFLECTIONS UPON CHAP. V.—Though God's promise tarry long, it is fully accomplished at last. He can produce unanimity in the largest societies whenever the ends of his glory require it. The duties of magistrates and subjects are reciprocal, the one being as much bound as the other. What victory, honour, and happiness, attend the peculiar presence of God with men! and to him the glory of all our success ought to be ascribed. But alas! that God's favours should be used in the lustful addition of wives and concubines! If by one wife Adam and Noah peopled a world, what need for so many to furnish one throne! But what is sweet in the mouth will become bitter in the belly. Meanwhile, behold how the enemies of God assemble themselves to their own destruction! How little care false gods can take of themselves or their votaries! And how men prosper in war when they make God their director!

REFLECTIONS UPON CHAP. VI.—Perpetual visibility and splendour are no marks of a true church. The ark, the most noted symbol of God's presence, continued long in obscurity. God can be graciously present with his people, even when they want his solemn ordinances; and it is his presence that renders his ordinances truly glorious. Such as have high thoughts of him will reverence all his institutions. The greatest need think it no disparagement to join with the meanest before the great God, their common Maker and Saviour. Singing of psalms to his praise is always esteemed when God revives a spirit of religion. God's laws relative to the manner, as well as to the matter, of his worship ought

to be exactly observed: and the authority of men, or bad precedents, should never weigh more with us than the express word of God. By rashness and intemperate zeal we are apt to give wrong touches to God's ark: and no good intention will atone for our irreverence or presumption. Men are never in greater danger of ruinous mistakes than in dealing with God. How apt are the best to be displeased with God's judgments, rather than with their own sins which procured them! The awful strokes of providence should move us to repentance and heedfulness, but never terrify us from our duty. None ever lost by their fidelity and kindness to God and his ordinances. It is a happiness to be in the family or place where God is duly respected. Duty may happily succeed at last, though our first attempts have been marred. Let us therefore search out and repent of our errors, apply Jesus' propitiatory sacrifice for remission of sins, feast on him as our provision, and set about it anew with proper circumspection. Only base minds reckon God's service mean or indecent: and ridicule, not reason, is the common weapon of the enemies of truth. But we must not be laughed out of our religious profession; but the more opposition we meet with, the more resolutely persevere. If God knows our heart to be upright before him, the censures of others may lie light upon us. We can never sufficiently humble ourselves before him. And if, in our service of him, we have the regard of good men, we need not fear the contempt of the irreligious or the great. While God shall mark the despisers of his service with infamy and wrath, we shall be had in glory and honour.

Before Christ
1042.

CHAP. VII.

Having fixed the ark near him, David resolves to build a magnificent temple for it; and Nathan the prophet encourages him in it; 1—3. (2) God, by Nathan, approves the resolution; but countermands the present execution of it, assigning it to his son; and promises an entail of blessings on his family; chiefly to be fulfilled in the person and government of the Messiah; 4—17. (3) In a solemn prayer, David acknowledges his own meanness, admires the greatness and mercy of God, accepts his promises, and pleads for the fulfilment of them; 18—29.

1 Chr. 17. 1—27.
Josh. 21. 44.
1 Kin. 5. 4.
2 Chr. 14. 6.

AND it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies,

2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee.

4 ¶ And it came to pass that night that the word of the LORD came unto Nathan, saying,

5 Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now, therefore, so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:

9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

10 Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as beforetime:

11 And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

12 ¶ And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. If he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the LORD; and he said, Who am I, O LORD God? and what is my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O LORD God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O LORD God?

20 And what can David say more unto thee? for thou, LORD God, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

22 Wherefore thou art great, O LORD God: for there is none like thee; neither is there any God beside thee, according to all that we have heard with our ears.

23 And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemest to thee from Egypt, from the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever; and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts is the God over Israel: and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house; therefore hath thy servant found in his heart to pray this prayer unto thee.

28 And now, O LORD God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O LORD God, hast spoken it, and with thy blessing let the house of thy servant be blessed for ever.

Before Christ
1042.Ps. 89. 28.
Acts 13. 34.
Is. 55. 3.Gen. 49. 10.
1 Kin. 9. 5. &
11. 36. 2 Kin.
19. 34. Ps. 45.
6. & 89. 36.
37. & 132. 11.
12. Is. 9. 7.
Dan. 2. 44. &
7. 14. John 12.
34. Mat. 16.
18.Jer. 23. 28.
Ezek. 3. 17.
Mat. 23. 20.
1 Chr. 17. 15.
1 Cor. 4. 2.
Acts 20. 27.Gen. 32. 10.
Judg. 6. 15.
Job 7. 17.
1 Sam. 18. 18.
Ps. 8. 4. &
144. 3. 4.
Eph. 3. 8.Ver. 8. 9, 11,
12, 16. 1 Kin.
3. 13. Eph. 3.
20. 1 Chr. 17.
17Ps. 35. 10. &
36. 7. Mic. 7.
18. Zech. 9.
17. Is. 55. 8.
Eph. 2. 7.1 Sam. 16. 7.
Ps. 132. 1—5.
Mat. 11. 26.
Luke 12. 32.1 Chr. 17. 19.
Eph. 4. 32.
Rev. 19. 13.
Deut. 9. 5.
Mat. 11. 26.
Eph. 1. 11.Deut. 3. 24.
& 4. 35. & 32.
39. 1 Sam. 2.
2. Ps. 86. 8.
& 89. 6, 8. &
35. 10. Exod.
15. 11. & 18.
11. Is. 45. 5,
18, 22. Job 11.
7. Ps. 145. 3.
& 147. 5.1 Chr. 17. 21.
Deut. 4. 7. &
33. 29. Ps.
147. 20. Amos
3. 2. Rom. 3.
1. & 9. 3—5.Exod. 3. 7, 8.
& 19. 5, 6.
Num. 14. 13
—21. Is. 63.
7—14. Deut.
4. 30—34.
Jer. 32. 20.
21. Tit. 2. 14.
Rev. 5. 9, 10.1 Chr. 17. 22.
Gen. 17. 7, 8.
Exod. 19. 5, 6.
& 20. 2. Deut.
7. 6. & 14. 2.
& 26. 17, 18.
& 28. 9. Jer.
31. 33. Zech.
13. 9. Is. 12.
2. Ps. 48. 14.Ezek. 36. 37.
Is. 45. 11.
Gen. 32. 12.
Ps. 119. 49.
Jer. 11. 4, 5.Mat. 6. 9.
Ps. 72. 18, 19
John 12. 28.Ver. 13, 15,
16. 2 Chr. 7.
18. Jer. 33.
17, 20, 21,
25, 26.Heb. opened
the ear. 1 Chr.
17. 25. Ruth
4. 4. 1 Sam.
9. 15.Ps. 10. 17. &
73. 28. Rom.
8. 26, 27.John 17. 17.
Heb. 6. 18.
Num. 23. 19.
Tit. 1. 2.
1 Cor. 1. 9.
1 Thes. 5. 24.
Heb. 10. 23.
& 11. 11.1 Chr. 17. 27.
ver. 25. Num.
6. 24—26.
Eph. 1. 3.
Ps. 72. 17.
Is. 45. 17.

and blood! And how dreadful their case who disdain to concur in that solemn work!

REFLECTIONS UPON CHAP. VII.—Gracious souls are never weary of working for the Lord; nor can they, with pleasure, enjoy their own conveniences while

But let me here think of that solemn joy and triumph wherewith Jesus, our great ark of God's testament, was carried up into heaven, and set down at the right hand of God: and of that joy and triumph with which his name is carried through the world by the gospel, in the times of his love and days of his power! O then what harmony and peace in churches—what familiar feasting on his flesh

CHAP. VIII.

Before Christ 1040.

Having first sought the kingdom of God, and the righteousness of it, David has other things added to him. Here (1) He conquers and triumphs over the mighty nations around; the Philistines, Moabites, Syrians, and Edomites; 1—8, 12—14. (2) In presents, in spoil, and in tribute, he receives great wealth, which he dedicates to the service of God; 9—12. (3) Having fixed his principal officers, he, with great equity and honour, governs his subjects; 15—18.

AND after this it came to pass that David smote the Philistines, and subdued them: and David took ^bMetheg-ammah out of the hand of the Philistines.

2 And he smote Moab, and measured them with a line, casting them down to the ground^d; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's servants, and brought gifts.

3 ¶ David smote also Hadadezer the son of Rehob, king of Zobah, as ^{*}he went to recover his border at the river Euphrates.

4 And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and David ^ehoughed all the chariot horses, but reserved of them for an hundred chariots.

5 And, when the ^bSyrians of Damascus came to succour ^kHadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. And the LORD preserved David whithersoever he went.

7 And David took ^mthe shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And ⁿfrom Bethah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

9 ¶ When ^oToi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent ^pJoram his son unto king David, to ^qsalute him, and to bless him, because he had fought against Hadadezer, and smitten him: (for Hadadezer had wars with Toi). And Joram brought with him vessels of silver, and vessels of gold, and vessels of brass;

11 Which also king David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer son of Rehob king of Zobah.

his ordinances are in distress. It is good to strengthen the hands of such as have at heart to build up the church of God: but all our success depends on God's presence and assistance. Even prophets may be too rash: they are no further infallible than as inspired by the Holy Ghost. God may approve a work, and yet not the doing of it by a particular person. Nay, he may accept his purpose, and yet not allow him to execute it. All true honour and happiness come from God. Yet the good purposes of ministers, magistrates, and parents, sometimes entail upon churches, nations, and families, the most remarkable mercies. But how great things God hath laid up for them that fear him! How abundant, free, sovereign, and lasting, are the blessings of his covenant! Yea, pleasant, fervent, and successful, are those supplications now, which are animated by, and do reduplicate upon, the promises of God impressed on our heart; particularly those respecting Jesus Christ and his grace. Let us then boldly ask what God hath promised. Let us never stagger at the greatness of the mercy, but pray in faith, nothing doubting. Let it be our constant desire that God, in all things may be glorified. If we find in our hearts to pray, God will not fail to hear and answer.

13 And David ^rgat him a name when he returned from smiting of the Syrians, in the valley of Salt, being eighteen thousand men.

14 ¶ And ^she put garrisons in Edom; throughout all Edom put he garrisons; and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

15 ¶ And David ^treigned over all Israel; and David executed judgment and justice unto all his people.

16 And ^vJoab the son of Zeruiah was over the host: and Jehoshaphat the son of Ahilud was ^urecorder;

17 And ^wZadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the ^vscribe;

18 And Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were ^{||}chief rulers.

CHAP. IX.

Amidst his glorious prosperity, David calls to mind Jonathan, his old friend, and the covenant made with him. We have here

(1) His kind inquiry after some remains of the family of Saul, and discovery of Mephibosheth, Jonathan's lame son; 1—4. (2) His kind reception of Mephibosheth when brought to him, and his appointing him to live at his own table; 5—8, 10, 11. (3) The kind provision he made for his family, giving him whatever had pertained to Saul his grandfather; 9—13. (4) The modest and thankful manner in which Mephibosheth received these favours; 6, 8.

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for ^aJonathan's sake?

2 And ^bthere was of the house of Saul a servant, whose name was Ziba. And, when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.

3 And the king said, Is there not yet any of the house of Saul, that I may shew ^cthe kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, ^dwho is lame on his feet.

4 And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of ^eMachir, the son of Ammiel, in Lo-debar.

5 ¶ Then king David sent, and ^ffetch'd him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he ^gfell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant.

7 ¶ And David said unto him, ^hFear not: for I will surely shew thee kindness, for Jonathan thy father's sake; and will restore thee all the land of Saul thy father;

REFLECTIONS UPON CHAP. VIII.—Faithful is he who hath promised. Now, after many ages, he put Israel into the full enjoyment of all their promised territory, from the river of Egypt on the south-west to the Euphrates on the north-east. No mighty nations, or powerful corruptions, can withstand when God's time of humbling them arrives. The awful threatenings denounced against them take fast hold on them; and the more they have oppressed the people of God, the worse fate may they expect. While the associated enemies of the church are broken in pieces, those armies are safe with whom the Lord goes out to the battle. In all wars, the glory of God ought to be our principal end; and to him our whole success ought to be ascribed. Wars abroad ought never to hinder mildness, good order, and equity, at home. And such as have been faithful friends in adversity deserve preferment in prosperity. But lo! when God has a temple to build, how he brings under such as would incline to oppose it, and provides for its expense!

Before Christ
1037.

¹ Mat. 6. 11.
Jer. 52. 33.
34. Is. 33. 16.
² Ver. 6. Ruth
2. 10. ch. 19.
28. & 3. 8. &
16. 9. 1 Sam.
24. 14. & 26.
20.
³ Is. 32. 8. ch.
16. 1—4. &
19. 24—30.
1 Sam. 9. 1.
Acts 20. 35.

and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.

10 Thou therefore, and thy sons, and thy servants shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth, thy master's son, shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba were servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

CHAP. X.

Here (1) David sends a friendly message of condolence to Hanun king of the Ammonites: but his messengers, taken for spies, are abused, to his no small concern; 1—5. (2) While the Ammonites prepare for war, and hire thousands of Syrians to assist them, David appoints Joab and Abishai his generals to invade their country. They, with great conduct and bravery, attack the Ammonites and Syrians, and totally rout them; 6—14. (3) The Syrians, having recruited their troops, rally again, and are again totally routed; 15—19.

1036.

AND it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him, by the hand of his servants, for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away.

5 When they told it unto David he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then return.

6 ¶ And when the children of Ammon

saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of it he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field.

9 When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me: but, if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good.

13 And Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled before him.

14 And, when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And, when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that were beyond the river; and they came to Helam; and Shobach the captain of the host of Hadarezer went before them.

17 And, when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.

19 And, when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

Before Christ
1036.

¹ Chr. 19. 6.
7. Gen. 34. 30.
Exod. 5. 21.
1 Sam. 13. 4.
& 27. 12.
Is. 8. 9, 10.
ch. 8. 5. Ps.
83. 1—4. with
Num. 13. 21.
Josh. 13. 11,
13.

¹ Chr. 19. 8.
ch. 23. 8. Is.
13. 2, 3.

¹ Chr. 19. 9—
19.

¹ Chr. 8. 3, 5.
Num. 13. 21
Judg. 11. 3.
ver. 6.

Heb. 13. 1, 3.
Neh. 4. 20.
Rom. 15. 1.
Gal. 6. 2.
Luke 22. 32.

¹ Sam. 14. 6,
12. & 17. 32.
2 Chr. 32. 7.
1 Cor. 16. 13
Neh. 4. 14.
Eph. 6. 10.
2 Tim. 2. 1.

¹ Judg. 10. 15.
1 Sam. 3. 18.
ch. 16. 10, 11,
Job 1. 21.

¹ Mic. 4. 11—
13. Ps. 2. 1. &
118. 10—12.
& 27. 2, 3. Is.
8. 9, 10.

¹ Chr. 19. 16
Ps. 60. title.
ch. 8. 3, 5.
1 Kin. 11. 23.

¹ Chr. 19. 17

⁺ To the east-
ward.

¹ Chr. 19. 18.
ch. 8. 4. Ps.
18. 38. & 33.
16. Is. 26. 11,
& 31. 2, 3.

Gen. 14. 4.
Josh. 11. 10.
Judg. 1. 7.
1 Kin. 20. 1,
Dan. 2. 37.

Ps. 48. 4—6.
Rev. 18. 10.
Is. 26. 11.

Advancement to high stations should make us remember poor friends and poor objects with more readiness and tender care. Unexpected favours ought to be received with the warmest gratitude, and the most self-denying humility of mind and behaviour. Honours sit most gloriously on the most humble and modest. But how amazing is it that, for Jesus' sake, God should seek out us deformed sinners of mankind, restore to us our eternal inheritance, and appoint us to feast continually on, and with, Jesus at his table!

REFLECTIONS UPON CHAP. IX.—How quickly sin nearly extirpates the most flourishing families! How often good men, amidst the hurry of business, are too long forgetful of their former friends! But we should not only be ready to do good to such as need, but even seek out opportunities, and inquire after proper objects. Yea, we should be peculiarly earnest in shewing kindness to such as have injured us, or to such as have befriended us in our distress. Nor should our kindness die with our friends, but extend to their relations and posterity.

Before Christ
1035.

CHAP. XI.

Before Christ
1035.

Hitherto David has generally shone as a saint, as a warrior, and as a king ; but now, for our awful warning, the gold becomes dim. (1) While his troops struggle in war with the Ammonites, he indulges himself in sloth and lewdness ; commits adultery with Bath-sheba, the wife of one of his valiant commanders ; 1—5. (2) To conceal his wickedness, he stnfully attempts to have his spurious child fathered on Uriah, her husband ; 6—13. (3) Defeated in this project, he contrives and effects the murder of Uriah by the hand of the Ammonites ; 14—25. (4) He marries Bath-sheba ; 26, 27.

AND it came to pass, ^aafter the year was expired, at the time when kings go forth to battle, that David sent Joab and his servants with him, and all Israel ; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

2 ¶ And it came to pass, in an evening-tide, that David ^barose from off his bed, and walked ^cupon the roof of the king's house : and from the roof he ^dsaw a woman ^ewashing herself ; and the woman was very beautiful to look upon.

3 And David ^fsent and inquired after the woman. And *one* said, *Is* not this Bath-sheba, the daughter of ^gEliam, the wife of Uriah the Hittite ?

4 And David ^hsent messengers, and took her ; and she came in unto him, and he lay with her ; for she was ⁱpurified from her uncleanness : and she returned unto her house.

5 ¶ And the woman conceived, and sent and told David, and said, ^k*I am* with child.

6 And David sent to Joab, *saying*, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And, when Uriah was come unto him, David demanded of *him* ^lhow Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, ^mGo down to thy house, and wash thy feet. And Uriah departed out of the king's house, and ⁿthere [†]followed him a mess of meat from the king.

9 But Uriah slept at the door of the king's house, with all the servants of his lord, and went not down to his house.

10 And, when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey ? why *then* didst thou not go down unto thine house ?

11 And Uriah said unto David, ^oThe ark, and Israel, and Judah, abide in tents ; and ^pmy lord Joab, and the servants of my lord, are encamped in the open fields ; shall I then go into mine house, to eat and to drink, and to lie with my wife ? *as* ^qthou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day and the morrow.

13 And when David had called him

he did eat and drink before him ; and he ^rmade him drunk : and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning that David ^swrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the ^thottest battle, and retire ye ^ufrom him, that he may be smitten, and die.

16 And it came to pass, when Joab observed the city, that ^vhe assigned Uriah unto a place where he knew that valiant men were.

17 And the men of the city went out and fought with Joab. And there fell *some* of the people of the servants of David ; and Uriah the Hittite died also.

18 ¶ Then Joab sent, and told David all the things concerning the war ;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king ;

20 And if so be that the king's ^wwrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight ? knew ye not that they would shoot from the wall ?

21 Who smote ^yAbimelech the son of Jerubbesheth ? did not a woman cast a piece of millstone upon him from the wall, that he died in Thebez ? why went ye nigh the wall ? then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them, even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants ; and *some* of the king's servants be dead ; and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing [†]displease thee, for ^zthe sword devoureth one as well as another : ^amake thy battle more strong against the city, and overthrow it : and encourage thou him.

26 ¶ And, when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past David sent, and ^bfetches her to his house, and she became his wife, and bare him a son. But the thing that David had done ^cdispleased the LORD.

that in battle usually prevails. Great dangers call for the greater fortitude.—Love of God, and of their country, makes the bravest soldiers. Mutual assistance is a duty incumbent in every difficulty ; and dependance upon God, in the use of the means, is the sure way to be crowned with success. What a mercy is it that inclement winters interrupt the grievous trade of war, and force the combatants to an unwilling rest ! But sinners, by their obstinate opposition to Christ and his cause, often bring upon themselves redoubled destruction. It is happy if they submit before they are totally ruined.—Meanwhile, let mankind beware of abusing Jesus' ministers and messages of grace ; for the inflamed vengeance of Almighty God awaits such wickedness as its just reward.

Hab. 2. 15.
Rev. 17. 2.
Eph. 5. 11.Ps. 19. 13.
1 Kin. 21. 8.
Jer. 9. 1—4.
Hos. 9. 12.
Mic. 7. 3—5.Ps. 51. 4, 14.
ch. 12. 9. Jer.
10. 23.¶ Heb. strong.
¶ Heb. from
after him.¶ Ver. 15, 17,
21. 1 Sam. 22.
17. Acts 5.
29. Prov. 29.
12.¶ Prov. 19. 12.
& 16. 14.
Acts 12. 20Judg. 9. 53.
& 7. 1. Be-
sheth, *shame*,
is put for
Baal.† Heb. be evil
in thine eyes.¶ Eccl. 9. 1, 2.
1 Sam. 6. 9.
Ch. 12. 26.Judg. 19. 15.
1 Sam. 25.
39—42. with
ch. 3. 2—5. &
5. 13—16.¶ Heb. 13. 4.
Ps. 5. 6. Mal.
3. 5.¶ Heb. at the
return of the
year. Exod.
12. 2. 1 Kin.
20. 22, 26.
2 Chr. 36. 10.
1 Chr. 20. 1.
Eccl. 3. 8.¶ Ch. 4. 5, 7.
Prov. 24. 33,
34. & 19. 15.Deut. 22. 8.
1 Sam. 9. 27.
Neh. 8. 16.
Judg. 16. 27.
Mat. 10. 27.
Acts 10. 9.
Jer. 19. 13.Gen. 6. 2.
Job 31. 1. Ps.
119. 37. Mat.
5. 28.Lev. 15. 19.
Prov. 31. 30.
1 Pet. 3. 2, 3.¶ Jam. 1. 14.
Mat. 5. 28.¶ 1 Chr. 3. 5.
ch. 23. 34.
Perhaps Abi-
thophel's
son.¶ Gen. 39. 7.
Lev. 19. 17.
Ps. 50. 18.
Job 31. 9—11.¶ Lev. 15. 19—
28. & 12. 2. &
18. 19.¶ Which ex-
posed her to
death. Lev.
20. 10. Deut.
22. 22. Prov.
6. 34. John 8.
4, 5.Ps. 51. title,
4, 10, 14. Job
20. 12—14.
Prov. 9. 17.¶ Heb. of the
peace of, &c.¶ Job 20. 12.
Ps. 44. 21. &
55. 21. Prov.
10. 18. & 26.
25.¶ Exod. 1. 10.
Prov. 28. 13.
Ps. 55. 21. &
12. 2. Is. 28.
20.† Heb. went out
after him.¶ 1 Sam. 4. 4.
& 14. 18.¶ Mat. 10. 24,
25.¶ 1 Sam. 1. 26.
& 17. 55. &
20. 3. ch. 14.
19.

REFLECTIONS UPON CHAP. X.—It is good to return a kindness even to the wicked, and to mourn with the afflicted. Wicked princes are ordinarily attended by wicked flatterers. Base minds are always the most suspicious : and evil suspicions hurry men into the most rash and ruinous conduct. It is exceedingly criminal to violate the person of an ambassador. But little pleasure, profit, or honour, must be expected from courting or complimenting the inveterate enemies of God and his people. Calumny often drives men into obscurity ; but patience will gradually wear off the reproach. War had need to be made with good advice. No numbers will be found able to support those who fight against God.—Nor is it unwieldy strength, but a prudent disposition and application of forces,

Before Christ
1034.

CHAP. XII.

But, though David fell, he was not cast down utterly. Here, (1) By Nathan's parable, he is made to condemn himself; and, in the explication, he is convinced and condemned by Nathan in God's name; 1—12. (2) Upon his repentance, divine remission is intimated; but with a reserve of much temporal judgment to be inflicted; 13, 14. (3) To begin the fearful chastisement, the adulterous child sickens and dies. David behaving as a deeply affected penitent; 15—23. (4) To comfort his broken spirit, Bath-sheba's birth of Solomon is attended with a declaration of the Lord's special kindness to the child; 24, 25. (5) Perhaps before all these events Rabbah, the chief city of the Ammonites, is taken, and at least the principal men treated with great severity; 26—31.

• Ps. 51. title.
ch. 14. 14.
Ps. 89. 35.
Is. 57. 17, 18.

• 1 Kin. 20. 35
—41. ch. 14.
4—20. Judg.
9. 7—16. Is.
5. 1—6. Mat.
xiii. Luke xv.
&c.

• Ch. 3. 2—5.
& 5. 13—16.
David had
many wives
and children. d

• Ch. 11. 3.
Mic. 7. 5.
Prov. 5. 19.
Uriah had
but one wife.

• Job 1. 7.
1 Pet. 5. 8.
Mat. 12. 43.
Jam. 1. 14.
i. e. the devil
and fleshly
lust.

• Ch. 11. 3, 4.

• Gen. 38. 24.
Gal. 4. 18.
Rom. 10. 2.
Heb. is a child
of death.

• Or is worthy
to die. Gen.
20. 3. & 38.
24.

• Exod. 21. 1.
Luke 19. 8.
Prov. 6. 31.

• 1 Sam. 13. 13.
Mat. 14. 4.
Luke 19. 26.
Rom. 2. 1.

• 1 Sam. 16. 13.
& xviii—xxvi.
ch. ii. v. vii.
Is. 5. 4.

+ Eastern kings
counted the
wives of their
predecessors
their property.

• Ch. 11. 4, 14.
Exod. 20. 13.
14. Ps. 51. 4,
14.

• Mat. 26. 52.
& 7. 2. Rev.
13. 10. & 16.
6. Judg. 1. 7.
ch. xiii—xxi.

AND the LORD ^asent Nathan unto David. And he came unto him, and ^bsaid unto him, There were two men in one city; the one rich, and the other poor.

2 The rich man had ^cexceeding many flocks and herds;

3 But the poor man had nothing save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a ^etraveller unto the rich man; and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but ^ftook the poor man's lamb, and dressed it for the man that was come to him.

5 And ^gDavid's anger was greatly kindled against the man; and he said to Nathan, ^hAs the LORD liveth, the man that hath done this ⁱthing ^jshall surely die:

6 And he shall ^krestore the lamb four-fold, because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, ^kThou art the man. Thus saith the LORD God of Israel, ^lI anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives ^minto thy bosom, and gave thee the house of Israel and of Judah; and, if ⁿthat had been too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou ^odespised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife ^pto be thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore ^qthe sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, ^rI will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give ^sthem unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst ^tit secretly: but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, ^uI have sinned against the LORD. And Nathan said unto David, ^vThe LORD also hath put away thy sin; thou shalt not die.

14 Howbeit, because by this deed ^wthou hast given great occasion to the enemies of the LORD to blaspheme, the child also ^xthat is born unto thee shall surely die.

15 ¶ And Nathan departed unto his house. And the LORD ^ystruck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore ^zbesought God for the child; and David fasted, and went in, and lay all night upon the earth.

17 And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive we spake unto him, and he would not hearken unto our voice; how will he then ^{aa}vex himself if we tell him that the child is dead?

19 But, when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David ^{ab}arose from the earth, and washed and anointed ^{ac}himself, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and, when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child while it was alive, but when the child was dead thou didst rise and eat bread.

22 And he said, ^{ad}While the child was yet alive I fasted and wept: for I said, Who can tell ^{ae}whether God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back

Before Christ
1034.

• Amos 7. 9. &
3. 2. Deut. 28.
30. ch. xiii—
xviii & 16.
22. Mat. 7. 2.
Judg. 1. 7.
Ps. 9. 15, 16.
Prov. 1. 31.
Jer. 2. 17, 19.
& 4. 18. & 5.
25. & 6. 19.

• Ps. 51. title,
1—16. ch. 24.
10. Acts 2.
37. Luke 15.
21.

• 1 Cor. 11. 32.
Prov. 28. 13.
Ps. 32. 1.
Mic. 7. 18.
Zech. 3. 4.
Is. 44. 22. &
38. 17. Lam.
3. 32, 33.

• Is. 52. 5.
Ezek. 36. 20.
23. Rom. 2.
24. Mat. 18.
7 Neh. 5. 9.

• Gen. 4. 7.
Amos 3. 2.
Heb. 12. 6.
Exod. 20. 5.
Deut. 5. 9.

• Jer. 18. 8. &
50. 4. Is. 26.
16. with ver.
22. ch. 13. 31.
Zech. 12. 10.
11. 1 Pet. 5.
6.

† Heb. do hurt.

• Ruth 3. 3. ch.
6. 17. Job. 1.
20. & 2. 10.
Ps. 39. 9. &
119. 67, 71.
Mic. 7. 7—9.

• Jon. 3. 9. &
1. 6. Joel 1.
14. & 2. 12.
13. Is. 38. 1—
3. Amos 5. 15.
Ps. 50. 15.
Jam. 4. 9, 10.

REFLECTIONS UPON CHAP. XI.—Lord, what is man when left to himself! On this side the grave no man is secure from presumptuous sin. The lusts of the flesh are most powerful and deceitful evils, and the last to be subdued; and such as make provision for the flesh, by sloth and sensuality, are prepared for every temptation. When we are out of God's way of duty we cannot expect his protection. If our eyes be suffered to wander, our hearts and feet will soon follow. To indulge sinful lust is but to increase its cravings. And a heart given up to lewdness will sacrifice honour, interest, friends, nay, God himself, to the idol of its hateful passions. Often it requires double care to conceal sin than what would have been necessary to prevent it. One sin ordinarily requires another to hide it. And such as have defiled their neighbour's bed will not stick to destroy his soul by drunkenness, or even his life by the sword. When sin has hardened the heart, the strongest warnings of providence are disregarded.—When the devil has once got a soul before the wind of his temptations, he can drive it to the very brink of hell—to deliberate malice and murder. God, however highly displeased, may permit men for a time to prosper in their wicked-

ness, till their particular branches of guilt have become almost innumerable.—But stand still, my soul, and tremble to behold the man according to God's heart, the royal deputy of heaven—negligent in business, indulgent of sloth, wandering in eye, and lustful in heart; in old age debauching a lady of good reputation, and the wife of a faithful hero: labouring to impose a spurious issue upon an injured friend; robbing his faithful servant of his senses by drink, to promote the base design; deliberately contriving murder, and making the intended victim the bearer of the murderous mandate; using Uriah's fidelity and valour as the means of his ruin; involving Joab, and the deserters of their post, and the Ammonites, as partners in his guilt: and, in fine, charging his murder on the providence of God! Oh, what fearful depths of corruption must be in my heart! How astonishing is it that Jesus and his Spirit should dwell in so polluted a residence! How much I am indebted to God for his restraining grace! Let me then daily commit the keeping of my soul to God; and, if overtaken in a fault, immediately apply to Jesus Christ for repentance and forgiveness of my sins.

Before Christ
1034.Gen. 3. 19.
Job 30. 23.
Heb. 9. 27.
Job 7—10. &
14. 10—12.
1033.Mat. 1. 6.
1 Chr. 22. 9.
& 3. 5. Is. 9.
6, 7.† i. e. peace-
ableness and
perfection.Ch. 7. 1, 2, 4.
ver. 1—15.
1 Kin. 1. 10—
44.That is, Be-
loved of the
LORD. Mat.
3. 17. & 17. 5.
Col. 1. 13.Ch. 11. 25.
Ps. 127. 1, 2.
Perhaps in
1034.That part
where the
wells and cis-
terns were.† Heb. my
name is called
upon it.

1 Chr. 20. 2.

Or value.
Prov. 13. 22.
& 27. 24.
Dan. 2. 21.† Heb. very
great.† Perhaps he
only made
them saw
wood and
stones, dig
iron mines,
fell timber,
and labour
about fur-
naces.Furnace of
Moloch.
2 Kin. 16. 3.
& 23. 10, 11.

again? I shall go to him, but he shall not return to me.

24 ¶ And David comforted Bath-sheba his wife; and went in unto her, and lay with her: and she bare a son, and he called his name ||Solomon: and the LORD loved him.

25 And he sent by the hand of ^aNathan the prophet; and he called his name Jedidiah, because of the LORD.

26 ¶ And Joab fought against Rabbah of the children of Ammon; and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of ^{*}waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and fit be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he ^dtook their king's crown from off his head, the ^eweight whereof was a talent of gold with the precious stones; and it was set on David's head. And he brought forth the spoil of the city [†]in great abundance.

31 And he brought forth the people that were therein, and ||put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

CHAP. XIII.

Here, by unnatural lust and murder in his family, God carries on the punishment of David's sin. (1) Amnon his son lusts after Tamar his sister; and Jonadab his cousin helps him to a method of gratifying his detestable inclination; 1—5. (2) Pretending to be sick, he obtains from his father that Tamar should wait upon him; and, having got his opportunity, he forces her, notwithstanding her remonstrances; 6—14. (3) He immediately after hates her; and, to her further grief and shame, expels her publicly from his lodging; 15—19. (4) Provoked herewith, Absalom, her brother-german, resolves to slay Amnon; and, inviting him and his other brethren to a feast, he effects it by his servants; 20—29. (5) The news of the murder, exceedingly aggravated, greatly afflicts David, till the truth appears; 30—36. (6) Absalom escapes, and lives with his grandfather, while David is pained for his absence; 37, 38.

AND it came to pass after this, that ^aAbsalom the son of David had ^ba fair sister, whose name was Tamar, and Amnon the son of David ^cloved her.

2 And Amnon was so ^dvexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do any thing to her.

3 But Amnon had ^ea friend, whose name was Jonadab, the son of Shimeah, David's brother: and Jonadab was a very ^fsubtle man.

Ch. 3. 2, 3. &
xiv—xviii.Gen. 6. 2. &
39. 6. Prov.
31. 30.Gen. 34. 2, 3.
Mat. 5. 28.
2 Pet. 2. 14.1 Kin. 21. 4.
Job. 5. 2.Prov. 27. 6. &
28. 23. Mic. 7.
5. with 1 Sam.
16. 9. 1 Chr.
2. 13.Ps. 58. 5 Jer.
4. 22. Gen. 3.
1.

EXPLANATORY NOTES. CHAP. XII. Ver. 23.—David's consolation could not arise from the idea that he should die too; a consideration unworthy of such a man; but from a firm persuasion that his child was gone to glory, and that he should meet him there: and so it affords us the surest consolation under the death of infants.

REFLECTIONS UPON CHAP. XII.—It is dreadful to behold noted saints continue long impenitent in their sins: and prudent reproof is always necessary, especially for great transgressors; and when wisely administered it is doubly effectual. Every wife has a right to her husband's most endeared affection.—Multiplying of wives never cures concupiscence, but inflames it. Great sinners are often most severe in their censures of others. Reprovers ought to deal plainly and closely with the consciences of sinners, and lay before them the aggravating circumstances of their guilt; for unbelief is the great source of all our wickedness. They must pay dear for their lusts who dare indulge them. The only way to escape the judgment which we have deserved, is by returning to God, through Jesus Christ, with humble acknowledgment of our guilt. Nothing causes more reproach to God, and his cause, than the scandalous falls of professors: especially of eminent saints, high stationed in church or state. And God will make those sins bitter to his people at last, in which they sought

4 And he said unto him, Why art thou, being the king's son, ^{*}lean from day to day? wilt thou not tell me? And Amnon said unto him, ^eI love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, ^bLay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.

6 ¶ So Amnon lay down, and made himself sick. And, when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was ^klaid down. And she took [†]flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And, when she had brought them unto him to eat, he ^mtook hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not ||force me; for ⁿno such thing ought to be done ^oin Israel: do not thou this ^pfolly.

13 And I, whither shall I cause my shame to go? and, as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

14 Howbeit, he ^qwould not hearken unto her voice; but, being stronger than she, forced her, and lay with her.

15 ¶ Then Amnon hated her [†]exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

16 And she said unto him, There is no

Before Christ
1032.

* Heb. thin.

† Heb. morning
by morning.Is. 3. 9. Jer.
3. 3. & 8. 12.
Lev. 18. 9. &
20. 17.Ps. 50. 18.
Prov. 19. 27.
Jer. 9 2—6.Gen. 18. 6.
Mat. 13. 33.
Lev. 26. 26.
Prov. 31. 13.

* Ver. 5.

† Or paste.

Ps. 14. 1. &
50. 20, 21.
John 3. 20.
Jer. 23. 23.
24. Job. 24.
13—17. & 34.
22.Gen. 39. 12.
Prov. 7. 13.
Rom. 1. 27.
Lev. 18. 9. &
20. 17. Deut.
27. 22.† Heb. humble
me.* Heb. it ought
not so to be
done.† Lev. 18. 9. &
20. 17. Job
31. 1.Gen. 34. 7.
Deut. 22. 21.
Judg. 19. 23.
24. & 20. 6.
10. Ps. 93. 5.Gen. 34. 7.
Prov. 7. 7.Prov. 18. 2.
Gen. 34. 2.
ch. 12. 10.Rom. 6. 21.
Jer. 6. 15.
Ezek. 23. 17.
Heb. 3. 13.† Heb. with
great hatred,
greatly.

lasting pleasure, even though others should seem to escape unpunished. Yea, God sometimes quickly marks his people's sin in their punishment; and often children are afflicted in their parent's punishment. The sickness of our relations demands our earnest wrestlings with God on their behalf: and none more than that of distressed children, who cannot pray for themselves. We brought them into the world heirs of wrath; let us labour to pluck them as brands out of the burning, and bring them to Jesus the Saviour. If we must part with them, let us do it as Christians; and let their death fill us with the most serious impressions of our own. At the same time, let us fortify our patience by the comforting consideration of this pious king: let us return them into the hand of God, assured that "their angels do always behold the face of our Father which is in heaven," and that, "of such is the kingdom of heaven:" and let it be our only concern that we meet them again in his presence.—Meanwhile let us remember that submission to God's strokes is the way to obtain the restoration of his comforts; and that he will not chide for ever, but will in wrath remember mercy.—Alas! that, while Joab was so zealous for David's honour, David, in his fondness for the heathen crown, and his severity to the prisoners, should have so little consulted the honour of God! But, when men lie hardened in their lust, what evil are they not capable of committing!

Before Christ
1032.

cause: this evil, in sending me away, is greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her.

18 And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother: regard not this thing. So Tamar remained desolate in her brother Absalom's house:

21 ¶ But when king David heard of all these things he was very wroth.

22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass, after two full years, that Absalom had sheep-shearers in Baal-hazor, which is beside Ephraim: and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now thy servant hath sheep-shearers; let the king, I beseech thee, and his servants, go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit, he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine; and, when I say unto you, Smite Amnon, then kill him; fear not: have not I commanded you? Be courageous, and be valiant,

29 And the servants of Absalom did unto Amnon as Absalom had commanded, Then all the king's sons arose, and every man gat him up upon his mule, and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

31 Then the king arose and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.

32 And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar.

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead; for Amnon only is dead.

34 But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also, and all his servants, wept very sore.

37 ¶ But Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And David mourned for his son every day.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

CHAP. XIV.

Absalom's return is here brought about by a contrivance of Joab.

(1) Knowing how much David desired it, he suborns a widow of Tekoah to make a feigned complaint, and draw from the king a promise of pardon for her son, who had slain his brother; 1—11. (2) By an application of this to Absalom's case, an order is procured for his return; but he is forbidden to appear at court; 12—24. (3) After an account of Absalom's beauty and family, he, after some repulses, is introduced to David by Joab, and the reconciliation perfected; 25—33.

NOW Joab the son of Zeruiah perceived that the king's heart was toward Absalom.

2 And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that hath a long time mourned for the dead:

3 And come to the king, and speak on

REFLECTIONS UPON CHAP. XIII.—Righteous, but awful, are the judgments of God; especially when he punishes sin with sin, and that remarkably similar! Children are apt to imitate their parents' sins without imitating their repentance. And near relatives should be cautious that their tender affection does not degenerate into lawless lust. How unbridled is lust when once indulged! the body often suffers through vile affections: and no station can render the man happy whose lusts rage within him. A wicked and subtle friend, who leads to or flatters in sin, is a dreadful curse. Such as harbour no ill designs themselves are often made instruments of iniquity by the crafty sinner, as they are most unsuspicious. Deeds of filthiness seek for secrecy. It is therefore extremely dangerous for those who have youth and beauty to be alone with the wanton. But nothing can be more barbarous and foolish than, for a momentary gratification, to ruin a character, render a companion infamous and miserable, and rush into everlasting ruin. Yet where lust rages men are insensible of fear or shame, and

deaf to all the remonstrances of reason and religion: though the pleasures of lust are quickly turned into loathing and hatred; and nothing is reckoned too shameful or cruel to be done to the object of it. The neglect of magistrates to punish infallibly occasions more, if not worse, crimes: and yet how hard for them to punish, in their children, crimes copied after their own! Revenge is often deep rooted, and masked with pretences of friendship; yea, the longer it is concealed, it often burns the more fiercely: and drunkenness remarkably exposes sinners to death, and ripens them for hell. None are more ready to imbrue their hands in our blood than our companions in luxury. What certain griefs, but uncertain comforts, are the children of the best and greatest! How kind is it to sympathize with the afflicted, and to comfort them the best way we can! And how strong is parental affection, which cannot be extinguished by the most horrid and unnatural crimes!

Before Christ
1027.

this manner unto him. So Joab put the words in her mouth.

Exod. 4. 15.
Num. 23. 5.1 Sam. 28. 14.
ch. 9. 6, 8.
Ruth 2. 10.
Gen. 19. 1. &
33. 3. & 18. 2.Heb. Save.
Is. 1. 17.
Deut. 27. 19.Job 29. 12—
14. Jer. 22.
16. Ps. 82. 3,
4.Ch. 12. 1—4.
Judg. 9. 8—
15. 1 Kin. 20.
35—41. Is. 5.
1—6.Acts 7. 26.
Deut. 17. 6.
& 19. 15.Num. 35. 19.
Deut. 19. 12.Gen. 27. 45.
Deut. 25. 6—
10. Ruth 4.
4, 5, 10. Is. 14.
21, 22. Job 18.
16, 17, 19.Ver. 11. ch.
16. 4. Prov.
18. 13. Acts
25. 26, 27.Mat. 27. 25.
Gen. 27. 13.
1 Kin. 2. 44,
45.Ps. 119. 49.
Num. 35. 11.
12. Exod. 34.
6. Mat. 5. 44.
48. Ps. 103.
13.Num. 35. 19.
27. Josh. 20.
3—6. Deut.
19. 4—10.
Exod. 21. 13.1 Sam. 14. 45.
1 Kin. 1. 52.
Acts 27. 34.Ch. 12. 7.
Rom. 13. 8.
Lev. 19. 35.Ch. 13. 38.
with ver. 6,
16, 11. ch. 8.
18.Heb. 9. 27.
Job 39. 23.
ch. 18. 7, 8.
Ps. 49. 7, 9,
10. & 59. 47,
48. Gen. 3.
19. Eccl. 12. 7.Or because
God hath not
taken away
his life, he
hath also de-
vised means,
&c.Job 34. 19.
Acts 10. 34.
Rom. 2. 11.
2 Chr. 19. 7.
Gal. 2. 6.
Eph. 6. 9. Col.
3. 25. 1 Pet. 1.
17.Exod. 21. 13.
Num. 35. 15.
Josh. xx.
Deut. 19. 1—
10. Mat. 18.
32, 33.I fear they
will sustain
great loss, or
they will be
provoked to
rebel against
thee.

Heb. for rest.

1 Sam. 29. 9.
ver. 20. ch.
19. 27. Acts
12. 22, 23.

4 ¶ And, when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king.

5 And the king said unto her, What aileth thee? And she answered, I am indeed a widow woman, and mine husband is dead.

6 And thy handmaid had two sons; and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him.

7 And, behold, the whole family is risen against thine handmaid: and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband neither name nor remainder upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity be on me, and on my father's house: and the king and his throne be guiltless.

10 And the king said, Whosoever saith ought unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, As the LORD liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, speak one word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one who is faulty, in that the king doth not fetch home again his banished.

14 For we must needs die, and are as water spilt on the ground, which cannot be gathered up again: neither doth God respect any person; yet doth he devise means that his banished be not expelled from him.

15 Now, therefore, that I am come to speak of this thing unto my lord the king, it is because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid:

16 For the king will hear, to deliver his handmaid out of the hand of the man that would destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be comfortable: for, as an angel of God, so is my lord the king to discern good

and bad: therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, Is not the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab he bade me, and he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.

21 ¶ And the king said unto Joab, Behold now I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and thanked the king: and Joab said, To-day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.

23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

25 ¶ But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head, there was no blemish in him.

26 And when he polled his head (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight.

27 ¶ And unto Absalom there were born three sons and one daughter, whose name was Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and, when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come

Before Christ
1027.

See ver. 4.

Heb. blessed.
Ch. 13. 25.
Ruth 2. 4.Gen. 6. 8. &
19. 19. & 33.
10. & 39. 4. &
47. 29. & 50.
4. Ruth. 2. 10.
1 Sam. 20. 3.See ch. 13. 37.
& 3. 3. Deut.
3. 14. Josh. 12.
5.Gen. 43. 3.
Ver. 28.Heb. And as
Absalom,
there was not
a beautiful
man in all
Israel to
praise great-
ly. Prov. 31.
36. 1 Sam. 16.
7. & 9. 2. Mat.
23. 27.Is. 1. 6. Prov.
11. 22.

Ch. 18. 9.

Six pounds
and a quarter
avoirdupoise.
Gen. 23. 16.
Lev. 19. 36.Ch. 18. 18.
Job 18. 16—
19. Is. 14. 23.
Jer. 22. 30.Ver. 24.
Gen. 43. 3.Heb. near my
place.Ch. 13. 28.
29. Judg. 15.
5. Prov. 29.
12.

Before Christ 1021. ^kCarry back the ark of God into the city. If I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it and his habitation:

26 But if he thus say, I have no delight in thee; behold, ^mhere am I, let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art not thou* ⁿa seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness until there come ^oword from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem; and they tarried there.

30 ¶ And David went up by the ascent of ^rmount Olivet, and swept as he went up, and had his head covered, and he went barefoot, and all the people that was with him covered every man his head; and they went up, weeping as they went up.

31 ¶ And one told David, saying, ^tAhithophel is among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that, when David was come to the ^utop of the mount, where he worshipped God, behold, ^vHushai the Archite came to meet him with ^whis coat rent, and earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me.

34 But, if thou ^xreturn to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant; then mayest thou for me defeat the counsel of Ahithophel.

35 And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that, what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests.

36 Behold, they have ^ythere with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son: and by them ye shall send unto me every thing that ye can hear.

37 So Hushai, David's ^zfriend, came into the city, and Absalom came into Jerusalem.

CHAP. XVI.

Here (1) David in his flight is basely cheated by Ziba, Mephibosheth's servant, and induced to transfer his master's property to him; 1—4. (2) Outrageously stoned and cursed by Shimei, a

friend of Saul; but bears it with marvellous patience and resignation to the will of God; 5—14. (3) Absalom, at his entry into Jerusalem, is 1, outwitted by Hushai's pretences of friendship; 15—19. And 2, persuaded by Ahithophel publicly to defile his father's concubines, in order to render a reconciliation with his father impossible; 20—23.

AND, when David was a little past ^athe top of the hill, behold, ^bZiba, the servant of Mephibosheth, met him ^cwith a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's household to ^dride on; and the bread and summer fruit for the ^eyoung men to eat; and the wine, that such as be faint in the wilderness may drink.

3 And the king said, And ^fwhere is thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for ^ghe said, To-day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, ^hthine are all that pertained unto Mephibosheth. And Ziba said, I ⁱthumbly beseech thee that I may find grace in thy sight, my lord, O king.

5 ¶ And, when king David came to ^jBahurim, behold, thence came out a man of the family of the house of Saul, whose name was ^kShimei, the son of Gera: ^lhe came forth, and ^mcursed still, as he came.

6 And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou ⁿbloody man, and thou ^oman of Belial:

8 The LORD hath ^preturned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, ^qbehold, thou art taken in thy mischief, because thou art a bloody man.

9 ¶ Then said Abishai, the son of Zeruiah, unto the king, Why should this ^rdead dog curse my lord the king? ^slet me go over, I pray thee, and take off his head.

10 And the king said, What have I to do with you, ye sons of Zeruiah? ^tso let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which

large families are great incumbrances: and, though terrible revolutions are great trials for young converts, yet strangers are often more faithful than our kindred and countrymen: and, the more distressful our case, they cleave to us the more resolutely. So let us, sinners of the Gentiles, cleave to David's Lord. Let neither the trials of life, nor the torments of death, separate us from him. The Lord's ministers ought to be patterns of fidelity when others are inclined to rebel against their rightful sovereigns. It is hard for gracious persons to bear at once the stings of conscience, the base rebellion of children, and a want of the public ordinances of God: such, if any, require our deepest sympathy and fellowship in grief. Bitter grief for our sin, and resignation to God's afflicting hand, must be attended with the diligent use of proper means for our relief: but none that trust in the Lord shall perish. Often our friends, and especially our Jesus, helps us most when unseen. It is not the craft of politicians, but the God of heaven, that governs the world. He can easily turn the counsels of the crafty into foolishness, and cause the traitors to be betrayed. Let us commit our way to God, and he will bring it to pass.

REFLECTIONS UPON CHAP. XV.—Indulged children often become the plague, if not the murderers of parents. Young fools are fond of making a pompous figure in the world. And they who are least fit to rule are ordinarily the most ambitious of it. Zeal for the public welfare, and care to redress grievances, are the ordinary cloaks of the vilest ambition and treachery. Nor is the most upright administration able to escape the malignant aspersions of a discontented faction. But none are more apt to play the tyrant, when they have obtained power, than those who have paved their way to it by the basest condescensions. Gracious parents easily credit their children's pretences to reformation and devotion. But the vilest designs are ordinarily masked with a cloak of pretended religion: and they never want carnal prudence who have the devil to be their director. Slippery and tottering are the exalted stations and honours of this world. Our fortified abodes may soon become too weak or too hot for us, whilst our intimates, yea, almost all beside, go over to our enemy. Our severest strokes often come from hands which we least suspected; and fear of God's wrath, in our sufferings, sinks the spirits, and makes men cowards. In suffering times,

Before Christ
1021.

came forth of my bowels, seeketh my life; how much more now *may* this Benjamite *do it*? let him alone, and let him curse; for the LORD hath bidden him.

12 It may be that the LORD will ^alook on mine affliction, and that the LORD will ^arequite me good for his cursing this day.

13 And, as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and ^acast dust.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves ^athere.

15 ¶ And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, ¶ God save the king, God save the king.

17 And Absalom said to Hushai, *Is* this thy kindness to thy friend? why wentest thou not with thy ^afriend.

18 And Hushai said unto Absalom, Nay; but ^awhom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? ^ashould I not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.

20 ¶ Then said Absalom to Ahithophel, ^aGive counsel among you what we shall do.

21 And Ahithophel said unto Absalom, ^aGo in unto thy father's concubines, whom he hath ^aleft to keep the house, and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon ^athe top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.

23 And the ^acounsel of Ahithophel, which he counselled in those days, *was* as if a man had inquired at the ^aoracle of God; so *was* all the counsel of Ahithophel, both with David and with Absalom.

CHAP. XVII.

The contest between David and Absalom hastens to a crisis.

(1) Absalom calls a council of war; in which Ahithophel advised him to use the utmost dispatch, before David and his friends could recover from their consternation; and that himself should direct the troops employed to pursue them; 1—4. But Hushai advised to slow, but pompous, and seemingly sure, measures; and that Absalom should have the honour of commanding the huge army himself. This, suiting the vanity of Absalom and his friends, was preferred; 5—14. For vexation at which, Ahithophel hanged himself; 23. (2) With no small difficulty, Hushai, by means of Jonathan and Ahimaaz, conveys information of their counsels to David; 15—21. (3) David and his forces immedi-

ately march over Jordan into the land of Gilead, where his friends seasonably supply them with provisions; 22, 24, 27—29. (4) Absalom, with Amasa, his general, and his forces, marches after him; 25, 26.

Before Christ
1021.

MOREOVER, Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David ^athis night:

2 And I will come upon him while he is ^aweary and weak-handed, and will make him afraid: and all the people that *are* with him shall flee; and I will smite the king only:

3 And I will bring back all the people unto thee: the man whom thou seekest is as if all returned so all the people shall be ^ain peace.

4 And the saying ^apleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now ^aHushai the Archite also, and let us hear likewise what he saith.

6 And, when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his ^asaying? if not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath ^agiven is ^anot good at this time.

8 For (said Hushai) thou knowest thy father and his men, that they *be* ^amighty men, and they *be* chafed in their ^aminds ^aas a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people.

9 Behold, he ^ais hid now in some pit, or in some ^aother place: and it will come to pass, ^awhen some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And ^ahe also *that is* ^avaliant, whose heart is as the heart of a lion, shall ^autterly melt: for all Israel knoweth that thy father is ^aa mighty man, and *they* which *be* with him *are* valiant men

11 Therefore I counsel that ^aall Israel be generally gathered unto thee, from Dan even to Beer-sheba, as ^athe sand that is by the sea for multitude; and ^athat thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that *are* with him, there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will ^adraw it into the river, until there be not one small stone found there.

vilest reproaches should make us to search our ways, and condemn ourselves for our real faults. To see God's hand in every trial is the way to bear it aright. Patience under reproaches will issue in our full vindication at last. And happy are they who can thus withstand the strongest temptations to revenge when they meet with the most insolent abuse. What an easy prey are proud men to every subtle flatterer! They take all those for friends whom they would wish to be such. It is hard for crafty politicians to confine themselves to untainted veracity and candour. Nay, such will often stick at nothing, however infamous or wicked, to secure their own purposes. But let us here observe how this most abominable conduct fulfils the righteous threatenings of God. He, who murdered his friend to conceal his adultery, has now ten of his concubines publicly debauched by his son on the same top of the house where he began his crime.

Before Christ
1021.

Before Christ
1021.

• Heb. com-
manded. Ps.
33. 9. & 111.
9. & 147. 5.
Amos. 6. 11.
& 9. 3. Nah.
1. 14.

• Ch. 15. 31, 34.
Ps. 33. 10, 11.
& 82. 1. &
111. 7. 1 Cor.
1. 19, 20. & 3.
19. Joh. 5. 11
—13. Prov.
21. 30. & 19.
21. Is. 8. 9,
10.

• Ch. 15. 35.

• Ch. 15. 17,
27, 36.

• Josh. 15. 7. &
16. 16. 1 Kin.
1. 9. i. e. the
fuller's well.

• Ch. 3. 16. &
16. 15. & 19.
16.

• Josh. 2. 4.
Ps. 37. 5.

• Josh. 2. 4, 5.
Exod. 1. 19.
Rom. 3. 8.
Eph. 4. 25,
Col. 3. 9.
Zech. 8. 16.

• Ver. 1—3.

• Prov. 27. 12.
Mat. 10. 16.
Acts 27. 31.
ver. 24. ch. 18.
C. Num. 31.
49. John 17.
12. & 10. 27
—29.

• Prov. 16. 18.
& 29. 3.

• Heb. gave
charge con-
cerning his
house. Ch.
15. 12. 2 Kin.
20. 1.

• Job. 31. 3. Ps.
59. 12. & 55.
23. Prov. 10.
28. & 11. 7.
Mat. 27. 5.
1 Sam. 31. 4,
5.

• See ch. 2. 8.
Gen. 32. 2.

• 1 Chr. 2. 16,
17. & 12. 18.
ch. 19. 13.

• Perhaps he
had not mar-
ried her.

14 And Absalom and all the men of Israel said, the counsel of Hushai the Archite is better than the counsel of Ahithophel. For the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.

15 ¶ Then said Hushai unto Zadok and to Abiathar the priest, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.

17 Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city; and a wench went and told them: and they went and told king David.

18 Nevertheless, a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court, whither they went down.

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon: and the thing was not known.

20 And, when Absalom's servants came to the woman to the house, they said Where is Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought, and could not find them, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water; for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And, when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son whose name was Ithra an Israelite, that went into Abigail,

the daughter of Nahash, sister to Zeruiah, Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

28 Brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness.

CHAP. XVIII.

Here (1) David's small army marches to attack Absalom's, but is charged to spare his life; 1—5. (2) Absalom's forces are totally routed and dispersed; 6—8. (3) Absalom being hung on a tree by his fine hair, Joab and his servants kill him, and he is disgracefully buried; 9—18. (4) Ahimaaz and Cushie carry the tidings to David; 19—32. (5) David bitterly bewails Absalom's death; 33.

AND David numbered the people that were with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai, the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth: for if we flee away they will not care for us; neither if half of us die will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the wood of Ephraim;

7 Where the people of Israel were slain before the servants of David: and there was there a great slaughter that day of twenty thousand men.

8 For the battle was there scattered over the face of all the country: and

• Num. 32. 1,
40. Judg. 5.
16. 17. & 10.
17. & 11. 5.
29. & 12. 7.
Deut. 3. 10—
15. Josh. 13.
25, 31.

• 1 Sam. 11. 1.
ch. 10. 1. &
12. 30.

• Ch. 9. 4.

• Ch. 19. 31.
1 Kin. 2. 7.
Ezra 2. 61.

• Prov. 11. 25.
Mat. 5. 7.
|| Or cups.

• Gen. 22. 14.
Ps. 34. 8—10
& 84. 11. Is.
33. 16. Deut.
33. 26.

• Is. 21. 14. &
58. 7. Eccl.
11. 1, 2.

• Exod. 17. 9.
Ps. 37. 3, 5.
1 Chr. 22. 16

• Judg. 7. 20.
& 9. 43.
• Ch. 10. 9, 10.
& 15. 19.

• Ch. 17. 11.
Ps. 3. 6.

• Ch. 21. 17. &
17. 2. 1 Kin.
22. 31.

• Heb. set their
heart on us.

• Heb. as ten
thousand of
us. Lam. 4.
20.

• Exod. 17. 9.
Ps. 3. 1—8. &
50. 15. & 91.
15.

• Deut. 32. 12.
Ps. 3. 6—8.

• Deut. 21. 20,
21. ch. 12. 10,
11. Luke 23.
34. Ps. 103.
13.

• Judg. 12. 5,
8. near to
which Jeph-
thah slew the
Ephraimites

• Prov. 11. 21.
& 24. 21, 22.

REFLECTIONS UPON CHAP. XVII.—Some men have large capacities for contriving or executing mischief, or for imposing on their neighbours: yea, when men are once involved in sin, they drive deeper and deeper, till the most horrid crimes become, as it were, necessary for their own safety. Dangerous is the case of those princes who have rebellious subjects and unnatural children: but vain is their counsel who aim at the ruin of God's church and people. By the most secret ways He can divert their blows, and make them unanimously to alter their mind, and applaud what is for his glory and their own ruin: and the weakest instruments in his hand can answer the greatest of purposes. Good intelligence in war is as necessary as good advice. In my spiritual warfare, let the all-knowing Jesus, whose dispatches neither hell nor earth can stop, communi-

cate to me my necessary informations. While we depend on God's protection, we must give all diligence to save ourselves. But not one follower of Jesus Christ shall be lost in the Jordan of trouble or death. The prayers of his saints are often indeed answered in a more awful manner than they could have wished.—Disappointed pride produces self-murder to such as sought their life. But how much more terrible is their disappointment, who meet with everlasting shame and destruction by fleeing to death as their refuge from present contempt or hazard! In the time of their greatest trouble God unexpectedly provides for his people. And it is very honourable to assist a sovereign or a saint when almost every body is become his enemy.

Before Christ
1021.

the wood ^adevoured more people that day than the sword devoured.

^a Ps. 3. 7. &
41. 1. Judg. 5.
24. 21. Exod.
15. 10. Josh.
10. 14.

eb. multi-
plied to de-
stroy.

Ps. 77. 37.
11. 26. &
23. Deut.
21. 23. Job
12. 9. 10.
Prov. 30. 17.
Eccl. 46. 44.

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his ^ahead caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee [†]ten *shekels* of silver, and a girdle.

+ About 23s.

12 And the man said unto Joab, Though I should [‡]receive a ^{||}thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: for in our hearing the king ^bcharged thee and Abishai and Ittai, saying ^{*}Beware that none *touch* the young man Absalom.

[‡] Heb. weigh upon mine hand.

|| About 115*l*.

^b Ver. 5.

^{*} Heb. Beware whosoever ye be of, &c.

13 Otherwise I should have wrought falsehood ^aagainst mine own life: for there is no matter hid from the king: and thou thyself wouldest have set thyself against *me*.

Exod. 20. 13. & 21. 12, 14.
Gen. 9. 5, 6.
Num. 35. 31, 33.

14 Then said Joab, I may not tarry thus [‡]with thee. And he took three darts in his hand, and ^bthrust them through the heart of Absalom, while he *was* yet alive in the ^amidst of the oak.

^a Heb. before thee.

^b Judg. 5. 31. Ps. 45. 5. with ver. 5.

Heb. heart. Deut. 4. 11. Mat. 12. 40.

15 And ten young men, that bare Joab's armour, compassed about and smote Absalom, and slew him.

16 And Joab ^bblew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

Ch. 2. 28. & 20. 22.

17 And they took Absalom, and cast him into a great pit in the wood, and ^alaid a very great heap of stones upon him: and all Israel fled every one to his tent.

^a Deut. 21. 21—23. Jer. 22. 18, 19. Josh. 7. 26. & 8. 29. & 10. 27. Lam. 3. 55.

18 ¶ Now Absalom in his life time had taken and reared up for himself a pillar, which *is* in ^athe king's dale: for he said, ^bI have no son to keep my name in remembrance: and he ^ccalled the pillar after his own name; and it is called unto this day, Absalom's place.

^a Gen. 14. 17.

^b Ch. 14. 27. Job 13. 17. Is. 14. 20, 21. Jer. 22. 30.

^c Ps. 49. 11. 1 Sam. 15. 12.

19 ¶ Then said ^aAhimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath ^bavenged him of his enemies.

^a Ch. 15. 36. & 17. 17.

20 And Joab said unto him, Thou shalt not ^cbear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

^b Heb. judged him from the hand, &c. Judg. 2. 16. 1 Sam. 32. 35. 40. Ps. 9. 4.

^c Heb. be a man of tidings. Ch. 4. 4.

21 Then said Joab to ^dCushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

^d The Ethiopian. Num. 12. 4. Jer. 13. 23.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But [‡]howsoever

[‡] Heb. be what way.

let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son; seeing that thou hast no tidings ^{||}ready?

Before Christ
1021.

|| Or convenient.

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

24 And David sat ^abetween the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

^a Ver. 4. 1 Sam. 4. 13.

^c Deut. 20. 8.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, ^{*}Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, ^bHe *is* a good man, and cometh with good tidings.

^{*} Heb. I see *the* running.

^b 1 Kin. 1. 42. Col. 4. 14.

28 And Ahimaaz called, and said unto the king, ^{††}All is well. And he ^bfell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, who hath ^bdelivered up the men that lifted up their hand against my lord the king.

[†] Or Peace be to thee.

[‡] Heb. Peace.

^b Ch. 14. 4, 22.

^b Heb. shut up. Ps. 44. 3. & 115. 1. 1 Sam. 24. 18. & 26. 8.

29 And the king said, Is the young man Absalom safe? And Ahimaaz answered, when Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside and stood still.

31 And, behold, Cushi came; and Cushi said, ^{||}Tidings, my lord the king: for the LORD hath ^bavenged thee this day of all them that rose up against thee.

|| Heb. Tidings is brought.

^a Ver. 19, 28. Ps. 55. 18. & 27. 2. 3. & 118. 10—12. Deut. 32. 36.

32 And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.

33 And the king was much moved, and went up to the chamber over the gate and wept: and as he went thus he said, O my son Absalom, my son, my son Absalom! ^bwould God I had died for thee, O Absalom, my son, my son!

^b Ch. 19. 4. with ch. 12. 10, 23. Prov. 10. 1. & 17. 25.

CHAP. XIX.

We have here (1) David restrained from his immoderate grief, by the rough but honest remonstrance of Joab; 1—8. (2) The men of Israel of their own accord, and those of Judah, instigated by David's messengers, discovering their desire of his return to his throne; 9—14. (3) In his return he meets the men of Judah at Gilgal; 15. Pardons Shimei, now professing the deepest sorrow for his treasonable abuse; 16—23. Excuses Mephibosheth's non-attendance in his flight; and in part revokes the unjust grant made of his property to Ziba; 24—30. Thankfully acknowledges Barzillai's kindness, and rewards it to Chimham his son; 31—40. (4) The men of Israel quarrel with the men of Judah for not calling them to join in the king's restoration; 41—43.

serve only to perpetuate the disgrace of the erectors. Fearful is the guilt, and dreadful the end, of rebellious children. But success, whether in work or warfare, should be wholly ascribed to the Lord; and messages of evil cannot be too tenderly delivered. Yet, is it not astonishing to find so great and good a man neglecting to praise God for his wonderful salvation; quarrelling with his kind providence; opposing the justice of the nation; uttering things unadvisedly with his lips; and so immoderately bewailing a son abandoned of heaven to every thing vile and hateful!

REFLECTIONS UPON CHAP. XVIII.—In dangerous times great care ought to be taken for the security and honour of princes: and good advice from inferiors ought to be readily complied with. No undutifulness can root out or obliterate strong parental affection. What then must be the affection of God to his children! How quickly, how easily the enemies of God are overthrown, and that by means the most unexpected! Both the hopes and joys of the wicked soon issue in misery and shame: and they who flee from God's arm only rush into his net. Pride proves men's shame at last. A head trimmed, at the expence of neglecting the soul, is like to prove ruinous to both. Monuments of fame often

Before Christ
1021.

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the ^avictory that day was ^bturned into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king ^ccovered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast ^dshamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 *In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day [†]that thou regardest neither princes nor servants: for this day I perceive that if Absalom had lived, and all we had died this day, then [‡]it had pleased thee well.

7 Now therefore arise, go forth, and speak [§]comfortably unto thy servants: for I swear by the LORD, if thou go not forth there [¶]will not tarry one with thee this night; and that will be worse unto thee than all the evil that befel thee from thy youth until now.

8 Then the king arose, and ^bsat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for [†]Israel had fled every man to his tent.

9 ¶And all the people were at ^kstrife throughout all the tribes of Israel, saying, The king [†]saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.

10 And Absalom, whom we ^manointed over us, is dead in battle; now therefore why ⁿspeak ye not a word of bringing the king back?

11 ¶And king David sent to ^oZadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the ^plast to bring the king back to his house, seeing the speech of all Israel is come to the king, *even* to his house?

12 Ye *are* ^qmy brethren, ye *are* my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye ^rto Amasa, *Art* thou not of my bone and of my flesh? ^sGod do so to me, and more also, if thou be not captain of the host before me continually ^tin the room of Joab.

14 And he bowed the heart of all the men of Judah, even ^uas *the heart of one man*; so that they sent *this word* unto the king, Return thou and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to ^vGilgal, to

go to meet the king, to conduct the king over Jordan.

16 ¶And ^wShimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted, and came down with the men of Judah, to meet king David.

17 And *there were* a thousand men of Benjamin with him, and ^xZiba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry-boat to carry over the king's household, and to do ^ywhat he thought good. And Shimei the son of Gera fell down before the king as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember ^zthat which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come ^{aa}the first this day of all the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, ^{ab}Shall not Shimei be put to death for this, because he cursed the LORD's anointed?

22 And David said, ^{ac}What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? ^{ad}shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore the king said unto Shimei, ^{ae}Thou shalt not die. And the king ^{af}swore unto him.

24 ¶And ^{ag}Mephibosheth the son of Saul came down to meet the king; and had neither ^{ah}dressed his feet nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, my lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

27 And ^{ai}he hath slandered thy servant unto my lord the king: but my lord the king *is* as an ^{aj}angel of God; do therefore *what is* good in thine eyes.

28 For ^{ak}all of my father's house were but ^{al}dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table: what right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, ^{am}Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, ^{an}Yea, let him take all, forasmuch

Before Christ
1021.

Ch. 16. 5-9.
1 Kin. 2. 8, 36
—46. Job. 2.
4. Mat. 5. 25.

Ch. 16. 1-4.
& 9. 2, 10, 11.
ver. 26, 27.

† Heb. *the good*
in his eyes.

Ch. 16. 5-9.
Prov. 28. 13.
Mat. 5. 25.
Job 2. 4.

Mat. 5. 25.
Hos. 5. 15. Ps.
78. 34-37. Is.
7. 2. & 11. 15.
Jer. 22. 23. &
31. 9.

Exod. 21. 17.
& 22. 18.
1 Kin. 21. 10,
11.

Ch. 16. 10. &
2. 30.

1 Sam. 11. 13.

At this time.
1 Kin. 2. 9, 10.

Gen. 14. 22.
Heb. 6. 16.
1 Sam. 30. 15.

Ch. 4. 4. & ix.
& 16. 3. 1 Chr.
8. 34. & 9.
40-44.

Deut. 21. 12.
Rom. 12. 15.
Heb. 13. 3.

Ch. 16. 3.
Ps. 15. 3.

Ch. 14. 17, 20.
1 Sam. 29. 9.

Gen. 32. 10.
ch. 9. 7, 8.
Luke 17. 10.

† Heb. *men of*
death.

Deut. 19. 19.
Ps. 62. 2. &
101. 5. Prov.
29. 4.

1 Sam. 18. 1.
3. ch. 1. 20.

Before Christ
1021.Ch. 17. 27.
1 Kin. 2. 7.
Ezra 2. 61.
Neh. 7. 63.

as my lord the king is come again in peace unto his own house.

31 ¶ And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, even fourscore years old; and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem?

35 I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother: but behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require of me, that will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren, the men of Judah, stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more right in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

CHAP. XX.

Still the sword cleaves to David's house. (1) Before he reaches Jerusalem in his return home, ten tribes of Israel, provoked with the harsh words of the men of Judah, again rebel, and are headed by Sheba, a Benjaminite; 1, 2. (2) Having condemned his ten debauched concubines to perpetual confinement, he orders Amasa, Absalom's late general, to arm the tribe of Judah; but, his motions being too slow, he orders Abishai after the rebels with the life-guards; 3-7. (3) Amasa, the new general, had no sooner come up with his army than Joab his cousin murdered him, and resumed the command of the troops; 8-13. (4) Sheba, the commander of the rebels, shuts himself up in Abel-beth-maachah, a strong city of Naphtali; where, by the mediation of a wise woman, his head is cut off, and so the war is ended; 14-22. (5) The kingdom being again settled, we have a new list of the principal officers; 23-26.

AND there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjaminite; and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

4 ¶ Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble the men of Judah; but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities and escape us.

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem to pursue after Sheba the son of Bichri.

8 When they were at the great stone which is in Gibeon Amasa went before them: and Joab's garment that he had put on was girded unto him, and upon

Before Christ
1021.Ch. 5. 1.
Mat. 21. 9.
with 27. 23.
Judg. 18. 1.
Prov. 13. 10.
& 15. 1.† Heb. set us at
light.Judg. 8. 1. &
12. 1, 2. ch. 20.
1. Acts 15. 39.Ch. 12. 10. &
19. 41. Ps. 34.
19. Acts 14.
22.Deut. 13. 13.
Judg. 19. 22.
1 Sam. 2. 12.
ch. 16. 7.Judg. 3. 27.
& 6. 34. 1 Sam.
13. 3.1 Kin. 12. 16.
Acts 8. 21.
Mat. 22. 5. 6.
Luke 19. 14.Ch. 19. 41.
1 Kin. 12. 16.
Prov. 17. 14.
John. 6. 66.

Phil. 2. 21.

Josh. 11. 12.
1 Kin. 12. 17.
20. John 6. 66
—68.Ch. 15. 16. &
16. 22.Heb. a house
of ward.
Gen. 40. 3.Gen. 6. 4. &
38. 26.

Heb. bound.

† Heb. in
widowhood of
life.Ch. 19. 13.
with John 13.
27. Eccl. 9. 10.
Rom. 12. 11.Ps. 118. 9. &
62. 9.Ch. 16. 2. &
23. 18. 1 Chr.
2. 16.Ch. 11. 11. &
15. 18.Heb. deliver
himself from
our eyes.Ver. 23. ch. 8.
18. & 15. 18.
& 23. 8—39.
1 Kin. 1. 32.

Josh. 10. 27.

REFLECTIONS UPON CHAP. XIX.—The productions of unbridled passions are always unseasonable and dangerous. Few will risk their life for such as, after all, will look down upon them with neglect. And, if we foolishly bring ourselves into danger, we shall justly be upbraided with it. Good counsel, though bluntly and even roughly given, should be thankfully received. And, when we have done ill, we cannot too soon seek to amend it: but, when many are guilty, it is too common to cast the blame on their neighbours. Ministers ought to be principal promoters of loyalty. It is shameful when those, who ought to be most forward in duty, need instigation to it. Clemency is one of the noblest qualities of princes: and professions of deep sorrow for faults committed powerfully pacify the injured. But let us rejoice that Jesus will never condemn penitent sinners, though Satan stand at their right hand to accuse them. Our rash reception of evil reports concerning our friends turns to our shame, when they manifest their innocence. Wicked servants do their masters inexpressible injuries: but good men, like Mephiboseth, make times of distress seasons of mourning

and grief, and disregard their own interests in comparison of those of God's church and people. Riches are truly blessings when possessed by generous minds, and liberally ministered for the support of the indigent. Grateful hearts count themselves happy to have it in their power to recompense their friends: and noble minds count little of all the services they can do to their friends. But observe, courts, feasting, and mirth, are poor preparations for death; and old men especially would do well often to decline all intercourse with them, that they may contemplate the more important concerns that now so closely press upon them, and cheerfully leave the more active employments for those whose age and capacities are more suitable to such a task. With what caution ought public affairs to be conducted! By pride cometh contention. A small evidence of respect might often prevent, not only angry altercation, but much murder and bloodshed. It is best to yield, and to leave off strife before it be meddled with: for when men are once in a passion they are sure to speak wrong, even though they have truth on their side.

Before Christ
1021.

it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, *Art thou in health, my brother?* And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that *was* in Joab's hand: so he smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, *He that favoureth Joab, and he that is for David, let him go after Joab.*

12 And Amasa *wallowed* in blood in the midst of the highway. And, when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And *he* went through all the tribes of Israel unto *Abel*, and to Bethmaachah, and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they *cast* up a bank against the city, and *it* stood in the trench: and all the people that *were* with Joab *battered* the wall, to throw it down.

16 ¶ Then cried *a wise woman* out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art thou Joab?* And he answered, *I am he.* Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, *They* were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*.

19 *I am one of them that are peaceable and faithful* in Israel: thou seekest to destroy a city and *a mother* in Israel; why wilt thou *swallow up* the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter *is* not so: but *a man* of mount Ephraim (Sheba the son of Bichri by name) hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto

Joab, *Behold*, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people *in* her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he *blew* a trumpet, and they retired from the city, every man to his tent: and Joab returned to Jerusalem unto the king.

23 ¶ Now *Joab* was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites:

24 And *Adoram* was over the tribute: and Jehoshaphat the son of Ahilud was *recorder*:

25 And Sheva was scribe: and *Zadok* and Abiathar were the priests:

26 And *Ira* also the Jairite was *chief ruler* about David.

CHAP. XXI.

Almost forty years ago Saul had slain many of the Gibeonites in his pretended zeal for the children of Israel. Here (1) God punishes that violation of the national oath, and effusion of innocent blood, by a three years' famine; 1, 2. (2) By the delivery of seven of Saul's offspring to the Gibeonites, who hanged them before the Lord, the plague of famine is stopt; 2—9. (3) Affected with Rizpah's care of the hanged bodies, David orders them to be taken down, and decently buried along with the bones of Saul and Jonathan, now brought from Jabesh-gilead; 10—14. (4) In four different battles the Philistines are defeated, and their giants slain, by the hand of David and his servants; 15—22.

THEN there was a *famine* in the days of David three years, year after year; and David *inquired* of the LORD. And the LORD answered, *It is* for Saul, and for *his bloody house*, because he slew the Gibeonites.

2 And the king called the Gibeonites, and said unto them: (now the Gibeonites were not of the children of Israel, *but* of the remnant of the Amorites, and the children of Israel had sworn unto them: and Saul sought to slay them *in* his zeal to the children of Israel and Judah:)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may *bless* the inheritance of the LORD?

4 And the Gibeonites said unto him, *We* will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that *devised* against us *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let *seven men* of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, *whom* the LORD did choose. And the king said, I will give *them*.

7 But the king spared *Mephibosheth*, the son of Jonathan the son of Saul, because of *the LORD's oath* that *was*

Before Christ
1021.

2 Kin. 10. 7.

Ecc. 9. 18.

Ch. 2. 28. &
18. 16. & 15.
10. Prov. 24.
21. & 25. &
10.Ch. 8. 16, 18.
1 Chr. 18. 15,
17.Ch. 8. 16.
1 Kin. 4. 3, 6.
& 12. 18.† Or remem-
brancer.Ch. 8. 17.
Num. 3. 32.
1 Chr. 18. 16.Ch. 23. 38.
Judg. 10. 4.

‡ Or a prince.

Lev. 26. 16.
1 Kin. 18. 1.
& 17.

About. 1018.

Heb. sought
the face. &c.
Num. 27. 21.
Judg. 1. 1.
1 Sam. 23. 2,
4, 11, ch. 5.
19, 23. Ps. 50.
15. & 91. 15.Josh. 7. 1, 2.
1 Sam. 22. 16.
Rev. 6. 10.
Exod. 20. 5.Josh. 9. 3,
16, 17. Judg.
11. 35. Prov.
20. 25. Heb.
6. 16.Deut. 7. 16.
1 Sam. 14. 44.
with 15. 8.
Gal. 4. 18.
Rom. 10. 2.Jer. 29. 7.
Exod. 20. 24.
with Deut. 32.
9. Ps. 135. 4,
14. Exod. 19.
5, 6. Gen. 17.
7.Or it is not
silver nor
gold that we
have to do
with, Saul or
his house,
neither per-
tains it to us
to kill, &c.
Esth. 9. 10.
16. Num. 35.
31—33.Or cut us off.
Mat. 7. 2.
Prov. 3. 29.
Esth. 9. 24.Esth. 9. 10.
Deut. 21. 22.
Num. 25. 4, 5.
Prov. 21. 3.1 Sam. 10. 1.
& 9. 16, 17.
Acts 13. 21.1 Chr. 8. 34.
ch. 4. 4. ix. &
19. 24—30.1 Sam. 18. 3.
& 20. 8, 42.
& 23. 18.

REFLECTIONS UPON CHAP. XX.—We must not expect to enjoy long peace on earth. Foolish, and even trifling quarrels have often dangerous consequences; and all of a sudden our most zealous friends may become our bitterest enemies. Objects of unlawful pleasure are often turned into standing memorials of our grief and shame: and an obscure retirement is fittest for those who have made themselves publicly scandalous. Kings seldom find that rash changes of the commanders in their army turn out to their satisfaction. Hardened murderers

cannot be restrained by law. Impunity in one act encourages them to another. But let them outbrave their sovereign, or cover their bloodshed; yet God will punish them at last. One daring sinner often involves many in his punishment. But what a mercy, amidst the ravages of war, is a fit mediator! The terms of peace may often be very easy, would the parties but once confer together and understand one another.

Before Christ
1021.

between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of ^aRizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of ^aMichal the daughter of Saul, whom she ^abrought up for Adriel the son of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites; and they hanged them in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first days, ^ain the beginning of barley-harvest.

10 ¶ And ^aRizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah the concubine of Saul had done.

12 ¶ And David went and took the bones of Saul, and the bones of Jonathan his son, from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the ^aPhilistines had hanged them when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, ^ain the sepulchre of Kish his father: and they performed all that the king commanded. And after that ^aGod was entreated for the land.

15 ¶ Moreover, the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines; and David waxed faint.

16 And Ishbi-benob, who *was* of the sons of ^athe giant, the weight of whose ^aspear weighed ^athree hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David.

17 But Abishai the son of Zeruiah ^asuccoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, ^aThou shalt go no more out with us to battle, that thou

^aquench not the light of Israel.

18 ^aAnd it came to pass after this, that there was again a battle with the Philistines at ^aGob: then Sibbechai the Hushathite slew Saph, who *was* of the sons of ^athe giant.

19 And there was again a battle in Gob with the Philistines, where ^aElhanan, the son of Jaare-oregim, a Beth-lehemite,

slew *the brother of Goliath* the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And ^athere was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

21 And, when he ^adefied Israel, Jonathan the son of ^aShimea the brother of David slew him.

22 ^aThese four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

CHAP. XXII.

Is much the same as Psalm xviii. After the title we have (1) *Exulting professions of faith in, and love to, God, as related to him*; 2—4. (2) *High praises of God for those marvellous deliverances from distress*; 5—21: *and advancements in conquests and power he had bestowed upon him*; 30—49: *and for what he would do for him and for others*; 26—29, 50, 51. (3) *Sweet comfort in the review of his own integrity*; 21—25.

AND David ^aspake unto the LORD the words of this song in the day that the ^aLORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he said, ^aThe LORD is my rock, and my fortress, and my deliverer;

3 The God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

4 ^aI will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 When the ^awaves of death compassed me, the floods of ^aungodly men made me afraid;

6 The ^asorrows of hell compassed me about; the snares of death prevented me;

7 ^aIn my distress I called upon the LORD, and cried to my God; and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 ^aThen the earth shook and trembled; the foundations of heaven moved, and shook because he was wroth.

9 ^aThere went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

10 ^aHe bowed the heavens also, and came down; and darkness *was* under his feet.

11 And ^ahe rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

12 And he made ^adarkness pavilions round about him, ^adark waters, and thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The ^aLORD thundered from heaven, and the Most High uttered his voice.

15 And he ^asent out arrows, and scat-

ing from God. Thus they, who maliciously designed the ruin of others, bring themselves and families to misery: and how unsearchable are the judgments of God in ruining the families of his wrath! Severe executions for the public good are sometimes necessary. Many parents are long spared to meet with sad scenes of anguish and grief: and often survivors, by taking pains to revive the memory of lost friends, prove their own self-tormentors. Fidelity to sovereigns in moments of danger is extremely honourable. Strength of body is of no use to resist God or withstand death. But, let God's people be attacked as often as they may by their enemies, they will come off more than conquerors through him who loveth them.

Before Christ
1017.

1 Chr. 20, 6, 7.

Or reproach-
ed.

1 Sam. 16, 9. Shammah, or Shamma. 1 Chr. 2, 13.

1 Sam. 17, 50. 1 Chr. 20, 4—8. Is. 14, 20, 21. Jer. 9, 23. Eccl. 9, 11. 1 Cor. 1, 27. Rom. 8, 31, 37.

Ps. 18, title. & 50, 14. & 103, 1—5. & 116, 1—18. Exod. 15, 1—22.

Ps. 34, 19. 2 Tim. 4, 18. 2 Cor. 1, 10. Is. 46, 4. Job 5, 19, 20.

Ps. 18, 2, &c. & 91, 2, & 3. 3, 8, & 142, 4, 5, & 144, 2. Prov. 18, 10. Gen. 15, 1. Ps. 46, 1, 7, 11, & 32, 7. Mat. 1, 21, & 18, 11.

Ps. 55, 16. 1 Pet. 1, 17. Ps. 116, 4, 13, & 65, 1, 2. Rom. 10, 13.

Ps. 18, 5, & 22, 16, & 3, 1, & 142, 3, 4, & 140, 2—5, & 118, 10—13.

Or pangs.

† Heb. Belial.

Or cords. Ps. 116, 3, & 18. 5, 1 Sam. 18, 21.

Acts 12, 5. Jon. 2, 2. Ps. 34, 6, & 50, 5, & 91, 15, & 116, 1—5, & 102, 17, 19. Hos. 5, 15, & 6, 1, 2.

Judg. 5, 4. Job 26, 11. Acts 4, 31. Ps. 18, 7, & 77, 18, & 99, 1, & 68, 8, & 114, 7. Exod. 19, 18. Hab. 3, 6.

Deut. 4, 24. Heb. 12, 29. Exod. 24, 17, & 19, 18. Ps. 18, 8, & 50, 3, 4, & 97, 3. 2 Thes. 1, 8.

Ps. 144, 5. Is. 64, 1, 2. Ps. 97, 2, & 77, 16—19. Exod. 19, 18, & 20, 19, & 24, 15. Heb. 12, 18.

Ps. 18, 10, & 68, 17, & 103, 20, 21, & 104, 3, 4. Gen. 3, 24. Heb. 1, 14.

Ps. 97, 2. 1 Kin. 8, 12. P. 77, 16—19 & 18, 11.

† Heb. binding of waters.

Ps. 29, 3—9, & 77, 17, 18, & 50, 3. Job 32, 7—9.

Josh. 10, 11. Judg. 5, 20, 21. 1 Sam. 7, 10. Ps. 18, 15, & 68, 1, 2, & 118, 13. Hab. 3, 5—13.

REFLECTIONS UPON CHAP. XXI.—The obligations of public oaths and covenants are lasting and solemn; and the breaches of them, be the pretenses what they will, are highly provoking to God. Wicked and murderous magistrates are a great plague to nations. God may long defer his judgments without averting them: but old sins are not forgotten by him. The time of recompense will come at last; and may soon turn a fruitful land into barrenness. God's judgments should therefore make us search out and bewail our own and our fathers' iniquities. The sins of parents often entail misery on their posterity. And, though the poor oppressed should have no power to relieve themselves, God will plead their cause: nor, till satisfaction be made them, can we hope for a bless-

Before Christ
1017.

tered them; lightning, and discomfited them.

16 And ^pthe channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his nostrils.

17 ^qHe sent from above, he took me; he drew me out of ^rmany waters:

18 ^sHe delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

19 ^tThey prevented me in the day of my calamity; but the LORD was my stay.

20 He ^ubrought me forth also into a large place: he delivered me, because he delighted in me.

21 The ^xLORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me.

22 For I have ^ykept the ways of the LORD, and have not wickedly departed from my God.

23 For all his ^zjudgments *were* before me: and *as for* his statutes, I did not depart from them.

24 I ^awas also upright || before him, and have kept myself from mine iniquity.

25 ^bTherefore the LORD hath recompensed me according to my righteousness; according to my cleanness in his eyesight.

26 ^cWith the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright.

27 ^dWith the pure thou wilt shew thyself pure; and with the froward thou wilt ^eshew thyself unsavoury.

28 And ^fthe afflicted people thou wilt save: but thine ^geyes *are* upon the haughty, *that* thou mayest bring them down.

29 For thou ^hart my lamp, O LORD: and the LORD will lighten my darkness.

30 For by thee I have ⁱrun through a troop: by my God have I leaped over a wall.

31 *As for* God, ^jhis way is perfect; the word of the LORD is tried: he is a buckler to all them that trust in him.

32 For ^kwho is God, save the LORD? and who is a rock, save our God?

33 ^lGod is my strength *and* power; and he maketh my way perfect.

34 He ^mmaketh my feet like hinds' feet: and setteth me upon my high places.

35 ⁿHe teacheth my hands to war: so that a bow of steel is broken by mine arms.

36 ^oThou hast also given me the shield of thy salvation; and thy gentleness hath ^pmade me great.

37 ^qThou hast enlarged my steps under me; so that my ^rfeet did not slip.

^s1 Sam. 2. 9. Ps. 18. 36. & 94. 18. & 121. 3. 8. ^tHeb. ancles.

REFLECTIONS UPON CHAP. XXII.—Such as God has intended for great honour, or who follow Jesus into his kingdom, may be assured of meeting with many enemies by the way. But what was in the promise the object of our faith, will, in the fulfilment, become the matter of our praise. Behold what God is to his people! Every thing they can need; every thing they can enjoy. Happy those who can claim this infinite ALL, in every form, as their own. To awaken their importunity, and to magnify God's love and power in their deliverances, God's people are often reduced to the deepest distresses: and those whom he most delights in have the severest exercises of their faith and patience. But the sharper

38 ^uI have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And ^vI have consumed them, and wounded them that they could not arise; yea, they are fallen under my feet.

40 For ^wthou hast girded me with strength to battle; them that rose up against me hast thou ^xsubdued under me.

41 Thou ^yhast also given me the necks of mine enemies, that I might destroy them that hate me.

42 They ^zlooked, but *there was* none to save; *even* unto the LORD, but he answered them not.

43 Then ^adid I beat them as small as the dust of the earth; I did stamp them as the mire of the street, *and* did spread them abroad.

44 Thou ^balso hast delivered me from the strivings of my people; thou hast kept me *to be* ^chead of the heathen: a people *which* I knew not shall serve me.

45 ^dStrangers shall ^esubmit themselves unto me: as soon as they hear they shall be obedient unto me.

46 Strangers shall fade away, and they shall be ^fafraid out of their close places.

47 The ^gLORD liveth; and blessed *be* my rock; and exalted be the God of the rock of my salvation.

48 It is ^hGod that avengeth me, and that ⁱbringeth down the people under me,

49 And that bringeth me forth from mine enemies: ^jthou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.

50 Therefore ^kI will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.

51 *He* ^lis the tower of salvation for his king; and sheweth mercy to his anointed, unto David, and to his seed for evermore.

CHAP. XXIII.

Contains (1) Some of David's last words, intimating what magistrates ought to be and do, and what Jesus would be and do; what comfort he found in the fulness and stability of God's covenant; and what misery should befall the enemies of his seed, and especially of Jesus Christ; 1—7. (2) A list of his principal warriors, and their most remarkable exploits; 8—39.

NOW these ^abe the last words of David. David the son of Jesse said, and ^bthe man *who was* raised up on high, the anointed of the God of Jacob, and the ^csweet psalmist of Israel, said,

2 The ^dSpirit of the LORD spake by me, and his word *was* in my tongue.

3 The ^eGod of Israel said, the Rock of Israel spake to me, ^fHe that ruleth over men *must be* just, ruling in the fear of God:

4 And ^ghe shall be as the light of the morning *when* the sun riseth, *even* a morning without clouds; *as* ^hthe tender

our trials, let us call the more earnestly upon God. Perseverance in prayer will assuredly be crowned with deliverance—amazing deliverance! What a mercy is it to receive grace to watch and wrestle against the sins which do so easily beset us—to have the testimony of a good conscience—and to have God freely rewarding his own grace in us! Great is the advancement of God's people. And it is reasonable that God should have the glory of all that strength, success, or honour, with which he hath blessed us: yea, the more God has done for us, the more good we may expect at his hands. And the more confidently should all our faith, our thanksgiving, and our joy, centre in Jesus Christ our Lord.

Before Christ
1015.

grass springing out of the earth by clear shining after rain.

¹ Ver. 3, 4. ch. 7. 18.
² Ch. 7. 12-17. Jer. 31. 31. & 33. 21. Is. 9. 6, 7. Ps. 89. 3, 4, 28, 35. Mat. 16. 18. Rom. 4. 16.
³ Ps. 16. 5, 6. & 73. 25, 26. & 142. 5. 1 Cor. 2. 2. Gal. 6. 14. Phil. 3. 8.
⁴ Is. 4. 2. & 7. 14. & 9. 6, 7. & 11. 1.
⁵ Deut. 13. 13. 1 Sam. 2. 12. Luke 19. 14. 27. Is. 27. 4. Ps. 21. 8-10. & 68. 1, 2. & 110. 2, 5, 6. & 92. 7, 9. & 58. 9. & 37. 17, 20, 38.

5 Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation and all my desire, although he make it not to grow.

6 But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man that shall touch them must be fenced with iron and the staff of a spear, and they shall be utterly burned with fire in the same place.

8 ¶ These be the names of the mighty men whom David had: the Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite: he lifted up his spear against eight hundred, whom he slew at one time.

9 And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away.

10 He arose, and smote the Philistines until his hand was weary and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil.

11 And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground and defended it, and slew the Philistines: and the Lord wrought a great victory.

13 And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.

14 And David was then in an hold, and the garrison of the Philistines was then in Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem which is by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem that was by the gate, and took it, and brought it to David: nevertheless, he would not drink thereof, but poured it out unto the Lord.

17 And he said, Be it far from me, O Lord, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would

not drink it. These things did these three mighty men.

18 And Abishai the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, and slew them, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit, he attained not unto the first three.

20 And Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts, he slew two lion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:

21 And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These things did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was more honourable than the thirty, but he attained not to the first three. And David set him over his guard.

24 Asahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Beth-lehem,

25 Shammah the Harodite, Elikah the Harodite,

26 Helez the Paltite, Ira the son of Ikkeish the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the brooks of Gaash.

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite; of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Nahari the Beerothite, armour-bearer to Joab the son of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: thirty and seven in all.

Before Christ
1017.

1 Chr. 12. 20, 21. & 2. 16. 1 Sam. 26. 6.

Heb. slain.

Mat. 13. 8. 1 Cor. 15. 41, 42.

Ch. 20. 23. 1 Kin. 2. 35. 1 Chr. 11. 22, 25.

Josh. 15. 21.

Heb. great of acts. Luke 24. 19.

Heb. lions of God. Exod. 15. 15.

Heb. a man of countenance or sight, called 1 Chr. 11. 23. a man of great stature.

1 Sam. 17. 51. The names of these mighty men are somewhat different here from what they are in 1 Chr. xi. See there.

Or honourable among the thirty.

Or council.

Heb. at his command.

Ch. 2. 18. 1 Chr. 11. 26.

Not as ver. 9.

1 Chr. 11. 27, 28.

1 Chr. 11. 29.

1 Chr. 11. 30.

1 Chr. 11. 30, 31.

Judg. 12. 15. Josh. 24. 30.

Or valleys.

1 Chr. 11. 32, 33.

1 Chr. 11. 34.

1 Chr. 11. 35.

Ch. 11. 3. & 15. 12.

1 Chr. 11. 37.

1 Chr. 11. 38.

1 Chr. 11. 39.

Josh. 15. 48. 1 Chr. 11. 40. & 2. 50, 53.

Ch. 11. 3. 1 Chr. 11. 41 1 Kin. 15. 5.

REFLECTIONS UPON CHAP. XXIII.—It is an high honour to be endowed with gifts, and invested with offices, by the God of Israel, for the benefit of his people: for his gifts and graces are necessary for the faithful discharge of every office in church or state. What a mercy to mankind is Jesus and his new covenant! It is pleasant to die in his arms, beholding his glory, resting on his atonement, and cleaving to his promise: but great is the wickedness, and dreadful the end of those that oppose him and the interests of his church. God distributes in a most sovereign manner his endowments even in natural things, rendering men weak

or strong, cowardly or brave, as he pleases. And it is sinful, for self-indulgence, or to please a superior's humour, to hazard human life: and very necessary to repent bitterly of such conduct. But let me, refreshed with the living water which flows from Jesus the Bethlehemite, be strong in the Lord, and in the power of his might; so shall I put to flight the heroes and the armies of the aliens. No powers of hell or earth shall be able to withstand me; and with honour shall my deeds be recorded in the Lamb's book of life.

Before Christ
1017.

CHAP. XXIV.

Here (1) Permitted of God, and tempted by Satan, David, contrary to Joab's remonstrance, gratifies his pride in numbering his Hebrew subjects; 1—9. (2) Convicted of his sin, by means of Gad the prophet, he bitterly repents of it; but is obliged to choose what punishment God should inflict for diminishing their number; 10—14. (3) By his humble and fervent intercession, the pestilence is stopped, when it had continued about nine hours, and destroyed seventy thousand; 15—17. (4) By erecting an altar in Araunah's threshing-floor, and offering sacrifices upon it, the reconciliation between God and Israel is confirmed; 18—25.

AND again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go number Israel and Judah.

2 For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.

3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundred fold, and that the eyes of my lord the king may see it. but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host: and Joab and the captains of the host went out from the presence of the king to number the people of Israel.

5 And they passed over Jordan, and pitched in Aroer, on the right side of the city that lieth in the midst of the river of Gad, and toward Jazer:

6 Then they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon,

7 And came to the strong hold of Tyre, and to all the cities of the Hivites and of the Canaanites: and they went out to the south of Judah, even to Beer-sheba,

8 So, when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

10 And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.

11 For, when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying,

12 Go and say unto David, Thus saith the LORD; I offer thee three things; choose thee one of them, that I may do it unto thee.

13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy

land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies are great; and let me not fall into the hand of man.

15 So the LORD sent a pestilence upon Israel, from the morning even to the time appointed: and there died of the people, from Dan even to Beer-sheba, seventy thousand men.

16 And, when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough; stay now thine hand. And the angel of the LORD was by the threshing place of Araunah the Jebusite.

17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me and against my father's house.

18 And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the threshing-floor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up, as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on towards him: and Araunah went out, and bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant, And David said, To buy the threshing-floor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.

22 And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood.

23 All these things did Araunah, as a king, give unto the king, The LORD thy God accept thee.

24 And the king said unto Araunah, Nay, but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshing floor and the oxen for fifty shekels silver.

25 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. So the LORD was entreated for the land, and the plague was stayed from Israel.

Before Christ
1017.

* 2 Kin. 6. 19.
John 12. 27.
Mic. 7. 8, 9.
Heb. 12. 5, 8

* Or many, Ps.
103. 11—14.
& 66. 5, 15, &
145. 9, & 40.
5. Exod. 34.
6, 7.

* Prov. 12. 10.
Is. 47. 6.
Zech. 1. 15.
2 Kin. 13. 3, 7
2 Chr. 28. 6,
9.

* Is. 37. 36.
Num. 16. 49.
& 25. 9.
1 Sam. 6. 19.

* Gen. 6. 6. Ps.
78. 38. & 94.
14. & 106. 45.
& 135. 14. &
90. 13. Lam.
3. 32. Hos. 11.
8. Hab. 3. 2.
1 Chr. 21. 15.

* Or, Ornan.

* 1 Chr. 21. 15.

* 1 Chr. 21. 16, 17.

* Ver. 10. Is. 6.

5, & 64. 6.

Ps. 25. 11.

Job 7. 20.

* 1 Kin. 22. 17.

Ps. 44. 11.

er. 12. 3.

* 1 Chr. 21. 18.

Gen. 22. 14.

2 Chr. 20. 12.

Ps. 46. 1.

2 Cor. 5. 19.

21. Col. 1. 20.

ver. 25.

* 1 Chr. 21. 19.

Deut. 12. 32.

Ps. 119. 60.

* 1 Chr. 21. 20,

21.

* Gen. 18. 2. &

19. 1 ch. 9. 8.

Ruth 2. 10.

* 1 Chr. 21. 22.

Gen. 23. 8—

10. Jer. 32.

6—14.

* Num. 16. 48.

Ps. 106. 30.

* Gen. 23. 11.

1 Kin. 19. 21.

1 Chr. 21. 23.

* 1 Chr. 21. 16.

Ps. 20. 3.

Jam. 5. 16.

Rom. 15. 16.

30. 1 Tim. 2.

1, 2. 1 Pet.

2. 5.

* 1 Chr. 21. 24.

Gen. 23. 13.

Rom. 12. 17.

* 1 Chr. 21. 25.

He gave this

for the mere

floor, and the

oxen treading

upon it.

Gen. 8. 20. &

22. 9. 1 Sam.

7. 9, 17.

2 Chr. 3. 1.

Gen. 22. 2, 8,

14.

* 1 Chr. 21. 26.

ch. 21. 14.

ver. 14.

put them in mind of the promises of God and of their own duty. The pleasures obtained by sinful methods are quickly turned into the gall of asps within us; and bitter are the griefs, and great the straits, when we have no choice but of destructive judgments allowed us by God! Alas! our sin, our folly, makes it so! But let a sense of guilt put an edge of importunity upon our prayers:—it may be the Lord will be gracious. He often smites where he means not to destroy. And though, in his just judgment, he will abase our pride by smiting our idol, he will mingle mercy with judgment. While, therefore, we tremble

at his judgments, let us beware of provoking him by our sins. How it stings a generous mind to have neighbours, and especially a Saviour, suffering for his sins! But under all our guilt, and all our plagues, let Jesus, our altar, our sacrifice, and ransom, be applied to as the means of our reconciliation to God. Let sacrifices of praise attend our pardon, and every manifestation of it. And, however generous our friends may be, let us never willingly come under needless obligations to them; and never let us wish to serve God at the expense of others.

THE FIRST BOOK OF KINGS.

Perhaps this and the following book were written by the prophets who lived in the respective periods; and the whole connected together by Jeremiah or Ezra. They contain the history of the Jewish church and nation for about four hundred and twenty-seven years, from the coronation of Solomon to the burning of the temple by the Chaldeans. The alternate changes of mercies and judgments therein represented are an exact fulfilment of Lev. xxvi. Deut. xxviii. xxxii.

Forty years the kingdom of Israel continued united under Solomon, whose instalment, wisdom, wealth, erection of the temple, and idolatrous apostasy, are largely described; i.—xi. After the division, the kingdom of the ten tribes continued two hundred and fifty-four years, under nineteen kings, descended from nine different families; viz. Jeroboam I. Nadab;—Baasha, Elah;—Zimri;—Omri, Ahab, Ahaziah, Jehoram;—Jehu, Jehoahaz, Jehoash, Jeroboam II. Zachariah;—Shallum;—Menahem, Pekahiah;—Pekah;—Hoshea; all of them idolaters. The kingdom of Judah continued three hundred and eighty-seven years, under nineteen kings of the line of David; viz. Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah, (Athaliah was an usurper) Joash, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah; of whom Asa, Jehoshaphat, Jotham, Hezekiah, and Josiah, were pious, and Manasseh a penitent. The history of these thirty-nine sovereigns, with that of the prophets Elijah and Elisha, is the subject matter of these books. The scope is to shew how righteousness exalts a nation, and sin is the reproach of any people.

Before Christ
1016.

CHAP. I.

Here (1) Abishag, a young woman, is procured to assist the declining health of king David; 1—4. (2) His son Adonijah attempts to seize the kingdom, and feasts his party for that purpose; 5—10. (3) Nathan and Bath-sheba contrive to secure the succession for Solomon, and obtain an order from David for his instalment; 11—31. (4) Solomon is publicly anointed king, to the great joy of the people; 32—40. (5) The news hereof stops Adonijah's usurpation, and disperses his party; 41—49. (6) Solomon pardons Adonijah on condition of his good behaviour; 50—53.

2 Sam. 5. 4.
Ps. 90. 10.

NOW king David was ^aold and stricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his ^bservants said unto him, Let there be sought for my lord the king a young virgin; and let her ^cstand before the king, and let her cherish him, and ^dlet her lie in thy bosom, that my lord the king ^emay get heat.

3 So they ^fsought for a fair damsel throughout all the coasts of Israel; and found ^gAbishag a Shunamite, and brought her to the king.

4 And the damsel ^hwas very fair, and cherished the king, and ministered to him: but the king ⁱh^knew her not.

5 ¶ Then ^jAdonijah the son of Haggith ^kexalted himself, saying, I will be king. And ^lhe prepared him chariots and horsemen, and fifty men to run before him.

6 And his father ^mhad not displeased him at any time in saying, Why hast thou done so? and he also ⁿwas a very goodly man; and his ^omother bare him after Absalom.

7 And ^phe conferred with ^qJoab the son of Zeruiah, and with Abiathar the priest: and they, following Adonijah, helped him.

8 But ^rZadok the priest, and Benaiah

the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the ^smighty men who belonged to David, were not with Adonijah.

9 And Adonijah ^tslew sheep, and oxen, and fat cattle, by the stone of Zoheleth, which is by ^uEn-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 ¶ Wherefore Nathan ^vspake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth ^wit not?

12 Now therefore come, ^xlet me, I pray thee, give thee counsel, that thou ^ymayest save thine own life and the life of thy son Solomon.

13 Go, and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, ^zAssuredly Solomon thy son shall reign after me, and he shall ^{aa}sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and ^{ab}confirm thy words.

15 ¶ And Bath-sheba went in unto the king into the chamber: and the ^{ac}king was very old; and Abishag the Shunamite ministered unto the king.

16 And Bath-sheba ^{ad}bowed, and did obeisance unto the king. And the king said, What wouldest thou?

17 And she said unto him, ^{ae}My lord,

Before Christ
1016.

* 2 Sam. 23.
8—39. 1 Chr.

11. 10—47.

* Num. 23. 1.

Prov. 15. 8.

Is. 1. 11—15.

* 2 Sam. 15. 17.

& 17. 17. 1. e.

the fuller's

well. Is. 7. 3.

* 2 Sam. 7. 12—

15. & 12.

24. 1 Chr. 22.

9. & 3. 5. Ps.

37. 3.

* Prov. 17. 2.

& 11. 14. &

24. 6. & 12.

15. 20. & 15.

22. & 27. 9.

* Ver. 21. Gen.

19. 17. Acts

28. 31.

* 2 Chr. 22. 9.

10. 2 Sam.

12. 24. 25.

* Deut. 17. 18.

1 Chr. 29. 23.

& 28. 5. & 22.

9. 10.

* Heb. fill up.

Ver. 17—27.

* Ver. 1. 4.

* Gen. 18. 2. &

19. 1. Ruth 2.

10. 2 Sam. 9.

6. 8. & 14. 4.

22. 33.

* 1 Pet. 3. 1.

Gen. 18. 12.

Eph. 5. 32.

Before Christ
1016.

2 Sam. 7. 13.
1 Chr. 29. 1,
9, & 22. 9, 10.
ver. 13.

Ver. 11, 13,
25.

Ver. 7, 9, 25.

thou swarest by the LORD thy God unto thine handmaid, *saying*, 'Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne:

18 And now, behold, ^bAdonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 And he ^hhath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall ^ksleep with his fathers, that I and my son Solomon shall be counted ^loffenders.

22 ¶ And, lo, while she yet talked with the king, ^mNathan the prophet also came in.

23 And they told the king, saying, Behold Nathan the prophet. And, when he was come in before the king, he ⁿbowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For ^ohe is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, ^pGod save king Adonijah.

26 But me, ^qeven me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not ^rshewed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba. And she came ^sinto the king's presence, and stood before the king.

29 And the king sware, and said, ^tAs the LORD liveth, that hath ^rredeemed my soul out of all distress,

30 Even as ^uI sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba ^vbowed with her face to the earth, and did reverence to the king, and said, ^wLet my lord king David live for ever.

32 ¶ And king David said, Call me ^xZadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ^yride upon mine own mule, and bring him down to ^zGihon:

34 And let Zadok the priest and Nathan the prophet ^aanoint him there king over Israel: ^band blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and ^cI have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, ^dAmen: the LORD God of my lord the king say so *too*.

37 ^eAs the LORD hath been with my lord the king, even so be he with Solomon, and ^fmake his throne greater than the throne of my lord king David.

38 ¶ So ^gZadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an ^hhorn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon.

40 And ⁱall the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

41 ¶ And Adonijah and all the guests that ^jwere with him heard *it* as they had made an ^kend of eating. And when Joab heard the sound of the trumpet he said, Wherefore ^lis *this* noise of the city being in an uproar?

42 And, while he yet spake, behold ^mJonathan the son of Abiathar the priest came; and Adonijah said unto him, Come in; for thou ⁿart ^oa valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, ^pVerily our lord king David hath made Solomon king.

44 ^qAnd the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come ^rup from thence rejoicing, so that the city rang again. This ^sis the noise that ye have heard.

46 And also Solomon ^tsitteth on the throne of the kingdom.

47 And, moreover, the king's servants came to ^ubless our lord king David, saying, ^vGod make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king ^wbowed himself upon the bed.

48 And also thus said the king, ^xBlessed ^ybe the LORD God of Israel, who hath given ^zone to sit on my throne this day, mine eyes even seeing *it*.

49 And ^aall the guests that ^bwere with

Before Christ
1016.

1 Sam. 10. 1.
& 16. 13.
2 Kin. 9. 3. &
11. 12. & 23.
30. Ps. 45. 7.
Acts 10. 38.
1 John 2. 27.

2 Kin. 9. 13.
& 11. 12-14.
2 Sam. 15. 10.
ver. 25. Ps. 97.
1. & 72. 17.
Mark 11. 9,
10.

Ps. 2. 6.
2 Sam. 19. 41.
ch. 12. 19.

Jer. 11. 5.
Deut. 27. 15
—26. Ps. 33.
9. Mat. 6. 13.

Josh. 1. 5, 17.
2 Kin. 2. 9.
Heb. 13. 5.
Is. 41. 10.
1 Chr. 22. 16.

Ver. 47. Ps.
72. & 2 Kin. 2.
9. Dan. 7.
14. Mat. 28.
18. Phil. 2.
10, 11.

Ver. 8, 26, 32,
33. 2 Sam. 15.
18. & 8. 18.
ver. 44.

1 Sam. 10. 1.
& 16. 1. Exod.
25. 6. 1 Chr.
29. 22.

1 Sam. 10. 24.
& 11. 15.
2 Kin. 11. 20.
1 Chr. 12. 10.
Zech. 9. 9.
Ps. 97. 1. &
47. 5-9.
Rev. 11. 15-
18.

1 Thes. 5. 2.
Prov. 14. 13.
Job. 20. 5.
Luke 17. 26.
Phil. 3. 19.
Acts 21. 31,
32.

2 Sam. 15.
36. & 17. 17.

2 Sam. 18. 27.
1 Kin. 22. 6.
Jer. 12. 6.
1 Thes. 5. 2,
3.

Ver. 32-40.
See ver. 39,
39.

1 Chr. 11. 5.
2 Chr. 5. 2.

Ver. 13. Ps.
132. 11. 1 Chr.
22. 10. & 28.
5. & 29. 23.

2 Sam. 2. 10.
& 21. 3. Exod.
12. 32.

Ver. 37.
Gen. 47. 31.
Heb. 11. 21.
Ps. 103. 1-6.
Gen. 24. 26.

Ps. 72. 18, 19
1 Chr. 29. 10
—20. Prov.
17. 6.

Prov. 28. 1.
Ps. 53. 5.
Job 20. 5.
Dan. 5. 4-6.
Acts 12. 23.

Before Christ
1016.

Adonijah were afraid, and rose up, and went every man his way.

* Exod. 38. 2.
& 21. 14.
ch. 24. 28.
Ps. 118. 27.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day that he will not slay his servant with the sword.

* 1 Sam. 14. 45.
2 Sam. 14. 11.
Acts 27. 34.

52 And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but, if wickedness shall be found in him, he shall die.

* Lev. 19. 15.
Deut. 1. 17.
2 Chr. 19. 7.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

* Prov. 24. 21.
Ezra 7. 13, 14.
John 15. 14.
1 Cor. 7. 20.

CHAP. II.

Here, (1) Having charged Solomon to fear God, and to take proper notice of Joab, Barzillai, and Shimei, David dies, and is buried, after a reign of forty years; 1—11. (2) Solomon begins his reign with executing justice; 1. Upon Adonijah, who, by asking Abishag his father's concubine to wife, made a new attempt on the crown; 12—25: 2. Upon Abiathar the high priest, whom he thrust from his office, and confined to Anathoth, for his siding with Adonijah; thus fulfilling God's threatening against Eli's family; 26, 27: 3. Upon Joab, whom he put to death for his late treason and former murders; 28—35. 4. Upon Shimei, whom he confined for his cursing of David, and put to death for his perjury and breach of confinement; 36—46.

NOW the days of David drew nigh that he should die; and he charged Solomon his son, saying,

Gen. 49. 1.
& 27. 1.
Deut. 33. 1.
Josh. xxiii.
xxiv. 2 Pet.
1. 13, 14.

2 I go the way of all the earth: be thou strong therefore, and shew thyself a man:

* Josh. 1. 7. &
23. 6. 1 Chr.
29. 20. Prov.
16. 32. 1 Tim.
4. 2. 2 Tim.
2. 1. 1 Cor.
16. 13.

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou dost, and whithersoever thou turnest thyself:

* Josh. 1. 7.
Deut. 4. 1. &
29. 9. & 6. 2.
& 17. 18.
Mal. 4. 4.
1 Chr. 22. 6—
16. & 23. 9—
21.

4 That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart, and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

* 2 Sam. 7. 25,
11—16. Ps.
132. 11, 12.
1 Chr. 22. 13.
& 28. 8, 9.
2 Tim. 4. 5.
Luke 1. 6.
Deut. 6. 5.
2 Kin. 23. 3.
25. 1 Thes. 2.
10.

5 Moreover, thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.

* 2 Sam. 19. 5,
& 3. 27. &
18. 14, 15. &
20. 10.

6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

* Ver. 9. ch. 3.
12. Prov. 20.
26. Eccl. 8. 11.
13. Is. 65. 20.

REFLECTIONS UPON CHAP. I.—The strongest constitution of men quickly wastes of itself, and every project for retaining of strength or vigour is foolish and ineffectual. A burden of infirmities attends old age; and happy they who, in the views of it, have all things ready for an eternal state! Indulgent parents are commonly in their old age contemned and plagued by their children, especially such as they most indulged. Ambition of reigning leads many to trample on the ordinances of both God and men. And they are in general most fond of high stations who neither know the duties of them, nor consider the labour and vexation which attend them. Such as make their belly their god will side with any party that will feast them best. But how easily God defeats every project inconsistent with his promise, even when it seems fully secured! In times of danger every prudent mean ought to be used for averting it. And they who know God's will should be zealous for the accomplishment of it.—While kings are often kept ignorant of things nearly concerning their kingdom and interest, usurpers will stick at no cruelty to fix themselves on a throne. But, if the enemies of God's people be alert and vigorous,

7 But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

Before Christ
1016.

2 Sam. 19.
37, 38, 32. &
9. 10. & 17.
28, 29. Luke
22. 28—30.
Prov. 27. 10.

8 And, behold thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, who cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swore to him by the LORD, saying, I will not put thee to death with the sword.

2 Sam. 16.
5—8. ver. 36
—46.

* Heb. strong.

* 2 Sam. 19.
16—23.
with Heb. 6.
16. Jer. 4. 2.

9 Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.

* Exod. 20. 7. &
22. 28. Job 9.
28. 2 Sam. 19.
23.

* Ver. 6. ch. 3.
12.

10 ¶ So David slept with his fathers, and was buried in the city of David.

* Ch. 1. 21.
Acts 2. 29. &
13. 36. & 2.
29. 2 Sam. 5.
7. 1 Chr. 29.
28.

11 And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

* 2 Sam. 5. 4.
& 2. 11. 1 Chr.
29. 26—30.
& 3. 4.

12 ¶ Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

* Ch. 1. 46.
2 Sam. 7. 12,
13. Ps. 132.
12. 1 Chr. 29.
23—35.

13 ¶ And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, Comest thou peaceably? And he said, Peaceably.

* Ch. 1. 5—11,
51—53.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

* 1 Sam. 16. 4.
2 Kin. 7. 17,
18, 22.

15 And he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.

* Ch. 1. 5, 25.
Jer. 42. 15.
Luke 9. 53.
Prov. 21. 30.
Dan. 2. 21.

16 And now I ask one petition of thee; deny me not. And she said unto him, Say on.

* Ch. 1. 11—
40. 1 Chr. 22.
10. & 28. 5.
Ps. 12. 2. &
55. 21.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunamite to wife.

* Heb. turn not
away my
face. Ver. 17,
20.

18 And Bath-sheba said, Well, I will speak for thee unto the king.

* Ch. 1. 2, 4.
2 Sam. 12. 8.
& 3. 7. & 16.
21.

19 Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

* Prov. 14. 15.
& 22. 3. Mat.
10. 16.

20 Then she said, I desire one small petition of thee; I pray thee say me not nay. And the king said unto her, Ask on, my mother, for I will not say thee nay.

* Exod. 20. 12.
Lev. 19. 32.
Prov. 23. 22.
& 31. 28.

* Ps. 45. 9. &
110. 1. Mat.
25. 23. & 20.
21.

* If it be proper
to grant
it.

* Ch. 1. 2, 4.
with 2 Sam.
3. 7. & 12. 8.
& 16. 21.

21 And she said, Let Abishag the

their friends ought to be active and vigilant: and such as are weak, through infirmity, should be stirred up and encouraged. Our oaths should be ever remembered, and our consciences bound to fulfil them. Hearts truly grateful never forget God's mercies, nor allow themselves to neglect opportunities of thankfully mentioning them. And it is extremely pleasant when aged saints take every opportunity of witnessing for God. What is right and reasonable should be done without delay: and that is most likely to prosper which is begun with dependance on God, and fervent prayer for his blessing. It is affection, not force, that can make dutiful subjects: and to leave church and state in a prosperous condition is the joy of a dying saint. What discouragement and danger attend a bad cause! And blustering traitors are often cowards when matters come to a crisis. How becoming is it when kings are ready to forgive those who have injured them. But much more astonishing is the pardoning mercy of our Lord Jesus to the guiltiest sinners who flee to his atonement, and prostrate themselves at his throne of grace.

Before Christ
1015.

Shunamite be given to Adonijah thy brother to wife.

* 2 Sam. 3. 7. & 12. 8. & 16. 21. To get the late king's wife, or concubine, was a step to the throne.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunamite for Adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

* Ruth 1. 17. 1 Sam. 14. 44. 2 Sam. 3. 9. 35. & 19. 13. ch. 20. 10. 2 Kin. 6. 31.

23 Then king Solomon swore by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

* Ch. 1. 29. ver. 12.

24 Now therefore, as the LORD liveth, who hath established me and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day.

* Ch. 10. 9. 1 Chr. 22. 10. & 28. 5. & 29. 23.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

* Exod. 1. 21. 1 Sam. 25. 28. 2 Sam. 7. 12. 13. 27. Ps. 127. 1.

26 ¶ And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou art worthy of death; but I will not at this time put thee to death, because thou barest the ark of the LORD God before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

* Prov. 21. 30. Eccl. 8. 11. 13. 2 Sam. 1. 15. & 4. 12. Judg. 8. 20. 21. ver. 34. 46.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

* Ch. 1. 53. Josh. 21. 16. Jer. 1. 1.

28 ¶ Then tidings came to Joab; for Joab had turned after Adonijah, though he turned not after Absalom: and Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

* 2 Sam. 12. 5. Mat. 26. 66.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, he is by the altar: then Solomon sent Benaiah the son of Jehoiada, saying, Go fall upon him.

* 2 Sam. 15. 24. 29. 1 Chr. 15. 11, 12.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay, but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

* 1 Sam. 22. 20, 22, 23, & 23. 6, 9. 2 Sam. 15. 24. Mat. 10. 42.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me and from the house of my father.

* See Josh. 18. 1. Ps. 78. 60. Jer. 7. 12, 14.

32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof; to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

* Ch. 1. 7. with 2 Sam. 18. 2, 14, 15.

* See ch. 1. 50. Exod. 21. 14.

* Ver. 25, 46. 2 Sam. 1. 15. & 4. 12. Judg. 3. 20, 21.

* Gen. 9. 5, 6. Deut. 19. 12. 13. Exod. 21. 14. 2 Kin. 9. 34. Num. 35. 33.

* Ps. 7. 16. & 9. 15, 16. & 140. 11. Gen. 4. 11. & 9. 6. Judg. 9. 24, 27. ver. 44.

* 2 Sam. 3. 27. & 20. 10.

Before Christ
1015.

* 2 Sam. 3. 29. 2 Kin. 5. 27. Ps. 109. 6—19.

* Ver. 4. 2 Sam. 3. 28. Prov. 16. 7. & 25. 5. Hos. 2. 18. Jer. 33. 21, 26. Is. 9. 6, 7. & 11. 6. Luke 2. 14. Rom. 5. 1. Phil. 4. 7.

* Ver. 25, 46.

* Mat. 3. 1.

* Josh. 15. 61.

* Ps. 109. 8.

* Num. 25. 11, 13. 1 Sam. 2. 35. 1 Chr. 6. 50. & 24. 3.

* ver. 27. But Abiathar was still called priest.

* Ch. 4. 4.

* 2 Sam. 16. 5—9. ver. 8, 9.

* Prov. 20. 8, 26. & 21. 3.

* 2 Sam. 15. 23.

* 2 Kin. 23. 6. John 18. 1.

* Josh. 2. 19.

* 2 Sam. 1. 16. Ezek. 18. 13.

* Mat. 27. 25.

* Ch. 20. 4.

* 2 Kin. 20. 19.

1012.

* 1 Sam. 27. 2. & 21. 10.

* Prov. 15. 27.

* Luke 12. 15.

* 1 Tim. 6. 10.

* Ver. 36—38.

* Ps. 15. 4.

* Heb. 6. 16.

* Judg. 11. 35.

* Prov. 20. 25.

* Exod. 22. 11.

* Eccl. 8. 2.

* Ezek. 17. 19.

* John 8. 9.

* Rom. 2. 15.

* 2 Sam. 16. 5—9. ver. 8.

* Ver. 33.

* Prov. 5. 22. & 1. 31. & 13. 21.

* Num. 25. 11, 12. Ps. 106. 30. & xxxii. Is. 9. 6, 7.

* ver. 33.

* 2 Chr. 1. 1. ver. 12, 33, 45. Prov. 25. 5. & 29. 4.

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host; and Zadok the priest did the king put in the room of Abiathar.

36 ¶ And the king sent and called for Shimei; and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, that, on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass, at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath: and they told Shimei, saying, Behold, thy servants be in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that I have heard is good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head.

45 And king Solomon shall be blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; who went out, and fell upon him that he died. And the kingdom was established in the hand of Solomon.

REFLECTIONS UPON CHAP. II.—Happy are they who die in the Lord, encouraging their survivors to their proper duty! But none can be faithful to God without holy courage answerable to their station. In the way of obedience to God's precepts we may expect the fulfilment of his promises. And all, especially magistrates, ought to be careful in executing justice upon offenders, and discharging the obligations of gratitude. Some, however happy their lot, cannot rest till they ruin themselves: and the most dangerous designs have often fair pretences. While such as mean no ill themselves are, by the craft of others, rendered instruments of ambition. Such therefore, who have the ear of princes,

ought carefully to consider their requests, lest they abuse their influence to the hurt of their benefactor. No station should protect criminals from justice. And often the awakening of their guilty conscience, and punishment of their sins, meet them in a time and manner which they never expected. But, while kindness to God's suffering saints ought to be remembered even in criminals, nothing must satisfy for murder but the blood of the guilty. Wicked men entail a curse on their posterity; and negligent magistrates must bear the sin of those crimes which they are not duly careful to avenge: for the due execution of justice is the establishment of their throne. Men ruin themselves by sinning against

Before Christ
1015.

CHAP. III.

Here is an account (1) Of Solomon's marriage with Pharaoh's daughter, and of the state of religion in the beginning of his reign; 1—4. (2) Of God's appearance to him at Gibeon; his petition for wisdom as the principal thing; and God's grant of it, attended with riches and honour; 5—15. (3) A remarkable display of his wisdom, in deciding concerning the two harlots' right to the living child; 16—28.

AND ^aSolomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into ^bthe city of David, until he had made an end of ^cbuilding his own house, and the house of the LORD, and the wall of Jerusalem round about.

2 ¶ Only the people sacrificed in high places, because there ^cwas no house built unto the name of the LORD, until those days.

3 And Solomon ^cloved the LORD, walking in ^ethe statutes of David his father: only he sacrificed and burnt incense in high places

4 And the king went to ^bGibeon to sacrifice there; for that *was* the great high place: ⁱa thousand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon ^kin a dream by night: and God said, ⁱAsk what I shall give thee.

6 And Solomon said, Thou hast shewed unto ^mthy servant David my father great mercy, ⁿaccording as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

7 And now, O LORD my God, ^othou hast made thy servant king instead of David my father: and I *am* but a ^plittle child: I know not *how* to ^qgo out or come in.

8 And thy servant *is* in the midst of ^rthy people which thou hast chosen, a ^sgreat people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may ^udiscern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked ^xfor thyself ^ylong life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy ^zwords: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, nei-

ther after thee shall any arise like unto thee.

13 And I have also ^agiven thee that which thou hast not asked, both riches and honour: so that there shall not be any among the kings like unto thee all thy days.

14 And ^bif thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon ^cawoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood ^dbefore the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made ^ea feast to all his servants.

16 ¶ Then came there two women ^fthat were ^gharlots unto the king, and stood before him.

17 And the one woman said, ^hO my lord, I and this woman dwell in one house, and I was delivered of a child with her in the house.

18 And it came to pass the third day, after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house save we two in the house.

19 And this woman's child died in the night, because she overlaid it.

20 And she arose at ⁱmidnight, and took my son from beside me while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I arose in the morning, ^kto give my child suck, behold, it was dead: but, when I had considered it in the morning, behold, it was not my son which I did bear.

22 And the other woman said, Nay, but the living *is* my son, and the dead *is* thy son. And this said, No, but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay, but *thy son is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, ^lDivide the living child in two, and give half to the one and half to the other.

26 Then spake the woman whose the living child *was* unto the king, for her bowels ^myearned upon her son; and she said, O my lord, give her the living child, and in no ways slay it. But the other said,

Before Christ
1015.2 Chr. 1. 12.
Mat. 6. 33.
ch. iv. ix. x.
Eph. 3. 20.
with 2. 20—
23. Phil. 2.
8—11.Ch. 9. 4. 5.
1 Chr. 28. 9.
Ps. 132. 12.
ch. 15. 5.
Phil. 3. 17.
Heb. 13. 7.
Deut. 5. 16.
Ps. 91. 16.
Prov. 3. 16.
1 Tim. 4. 8.Gen. 41. 7. &
28. 16. Jer.
31. 26.Exod. 40. 3.
20. 2 Sam. 5.
17. Lev. i. ix.
see ver. 4.Ps. 116. 12—
18. 2 Sam. 6.
18, 19. Esth.
1. 3.

Ver. 12, 28.

Deut. 23. 17.
Josh. 2. 1.Ver. 26. Gen.
43. 20. Rom.
13. 7. 1 Pet. 2.
17.Job. 24. 15, 17.
John 3. 20Gen. 21. 7.
1 Sam. 1. 23.
Lam. 4. 3.
1 Tim. 5. 14.
Is. 49. 15.

Prov. 25. 3.

Heb. were
hot. Gen. 43.
38. Jer. 31.
20. Is. 49. 15.
Hos. 11. 8.

their own mercies. Our heart contains much wickedness, to which only God and our conscience are privy. And dreadful is the account to which God will call men at last for their perjury and other sins.

But in David I behold a lively figure of Jesus, God's chosen one; the man according to his own heart, born in Beth-lehem, and who fulfils all his counsels. How amazing his fidelity, meekness, humility, faith in God, love to him, zeal for his honour, and devout intimacy with him! Thrice—in his conception, at his baptism, and in his ascension—he was plentifully anointed with the Holy Ghost to his arduous and extensive office. He is the covenant head of all his spiritual seed, the chosen people, kings and priests unto God. He is our sweet Psalmist, who tunes our hearts and indites our songs of praise. He is our great Prophet, and King, who instructs, forms, and governs his church, the Israel of God. Through debasement, labour, reproach, and temptations on every side—

and all endured with holy courage, steady regard to his Father's honour, full resignation to his will, and firm confidence of an happy issue—he entered into his kingdom and glory. How skilful, prudent, kind, and righteous, is he in governing his subjects! and how active in framing and fixing the worship of God, preparing the temple above for his people, and them for it! All his faithful soldiers are such as, convinced of their spiritual guiltiness, pollution, poverty, and debt, have been obliged to enlist in his service. His mighties, prophets, apostles, evangelists, pastors, and teachers, by the whole armour of God, particularly the sword of the Spirit, do marvellous exploits. He himself defeated the lions, the bears, the giants of hell. He fulfilled the law, destroyed death and the grave: a d by the gospel he conquers the nations to the obedience of faith, and puts his chosen people in the full possession of their promised blessings.



SOLOMON'S WISDOM IN JUDGING.

1 KINGS II. 19.

Before Christ
1014.

Let it be neither mine nor thine, *but divide it.*

27 Then the king answered and said, Give her the living child, and in no wise slay it: she is ^{the} mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* in him to do judgment.

CHAP. IV.

Still the Lord adds riches and honour to the wisdom of Solomon. We have here (1) The magnificence of his court; comprehending his ministers of state, 1—6; his purveyors of provision from different parts of his dominions, 7—19; and their office, 27, 28; the kinds and quantity of provision made for his table; 22, 23. (2) The extent of his dominion, 21, 24. (3) The number, ease, and peace, of his subjects; 20—25. (4) The multitude of his horses and stables; 26. (5) The discoveries he made of his wisdom in philosophy, poetry, &c.; and fame on account of it; 29—31.

SO king Solomon was king over ^{all} Israel.

2 And these *were* the ^{princes} which he had; Azariah the son of Zadok ^{the} priest;

3 Elihoreph and Ahiah, the sons of ^{Shisha}, ^{scribes}; Jehoshaphat, the son of Ahilud, the ^{recorder}:

4 And ^{Benaiah} the son of Jehoiada *was* over the host: and ^{Zadok} and Abiathar *were* the priests:

5 And Azariah the son of Nathan *was* over the officers: and Zabud the son of Nathan *was* principal officer, and the king's ^{friend}:

6 And Ahishar *was* over the household: and ^{Adoniram} the son of Abda *was* over the ^{tribute}.

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these *are* their names: ¶ The son of Hur in ^{mount} Ephraim:

9 ^{The} son of Dekar in Makaz, and in ^{Shaalbim}, and Beth-shemesh, and Elonbeth-hanan:

10 ^{The} son of Heseb in ^{Aruboth}; to him *pertained* Sochoh and all the land of Hephher.

11 ^{The} son of Abinadab in all the region of ^{Dor}; who had Taphath the daughter of Solomon to wife:

12 Baana the son of Ahilud; to him *pertained* ^{Taanach} and Megiddo, and all Beth-shean which is by ^{Zartanah} beneath Jezreel, from ^{Beth-shean} to Abel-meholah, even unto the place that is beyond Jokneam:

13 ^{The} son of Geber in ^{Ramoth-gilead}; to him *pertained* the towns of Jair the son of Manasseh which *are* in Gilead; to him *also pertained* the region of Argob which is in Bashan, threescore great cities with walls and brazen bars:

14 Ahinadab the son of Iddo had ^{Mahanaim}:

15 Ahimaaz *was* in ^{Naphtali}; he

also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai *was* in ^{Asher} and in Aloth:

17 Jehoshaphat the son of Paruah in ^{Issachar}:

18 Shimei the son of Elah in ^{Benjamin}:

19 Geber the son of Uri *was* in the ^{country} of Gilead, in the country of Sihon king of the Amorites and of Og king of Bashan; and *he was* the only officer which *was* in the land.

20 ¶ Judah and Israel *were* many, as the sand which is by the sea in multitude, ^{eating} and drinking, and making merry.

21 And ^{Solomon} reigned over all kingdoms, from the river unto the land of the Philistines, and unto the border of Egypt: they ^{brought} presents, and served Solomon all the days of his life.

22 ¶ And Solomon's provision for one day was thirty ^{measures} of fine flour, and threescore measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts, and roebucks, and fallow deer, and fatted fowl.

24 For he had dominion over all the region on this side the river, from Tiphshah even to Azzah, over all the kings on this side the river: and he had peace on all sides round about him.

25 And Judah and Israel dwelt ^{safely}, every man under his vine and under his fig tree, ^{from} Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And ^{Solomon} had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and ^{dromedaries} brought they unto the place where the officers were, every man according to his charge.

29 ¶ And ^{God} gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.

30 And Solomon's wisdom excelled the wisdom of all the children of ^{the} east country, and all the wisdom of Egypt.

31 For he was ^{wiser} than all men; than ^{Ethan} the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And he ^{spake} three thousand proverbs: and his songs were a thousand and five.

Before Christ
1014.

* Ver. 11.

1 Sam. 18. 18.

* Josh. 19. 24

—31.

* Josh. 19. 17

—23.

* Josh. 18. 21

—28.

* Num. 32. 33

—38. Deut. 3.

12—17. Josh.

13. 9—12.

* Gen. 12. 2. &

13. 16. & 15.

5. & 22. 17.

1 Chr. 12. 39.

Job 1. 18. 19.

22. 13. 1 Sam.

30. 16. Rom.

14. 17.

* 2 Chr. 9. 26.

Ps. 72. 8.

Gen. 15. 18.

Exod. 23. 31.

Deut. 11. 24.

Josh. 1. 4.

* 2 Kin. 17. 3.

2 Chr. 17. 5. &

32. 23. Ps. 72.

10.

¶ Heb. cors, i.e.

near 59,000

pound weight

of meal,

which might

serve 29,000

men.

* Gen. 10. 19.

Judg. 16. 1.

Deut. 2. 23.

* Heb. conf-

dently. 2 Kin.

18. 31. Ahe. 4.

4 Jer. 23. 6.

Is. 60. 18.

Zech. 3. 10.

* Judg. 20. 1.

2 Sam. 24. 2.

& 17. 11. ch.

8. 65.

* 2 Chr. 9. 25.

& 1. 14. ch.

10. 25. 26.

Deut. 17. 16.

* Heb. conf-

dently. 2 Kin.

18. 31. Ahe. 4.

4 Jer. 23. 6.

Is. 60. 18.

Zech. 3. 10.

* Judg. 20. 1.

2 Sam. 24. 2.

& 17. 11. ch.

8. 65.

* 2 Chr. 9. 25.

& 1. 14. ch.

10. 25. 26.

Deut. 17. 16.

* Jam. 1. 5. 17.

ch. 3. 10. 28.

2 Cor. 6. 11—

13. Ps. 119.

32. John 3.

34. & 5. 24.

Col. 2. 3.

* Job iv—

xxxvii. Mat.

2. 1. Dan. 4.

7. & 5. 11.

12.

* Acts 7. 22.

Is. 19. 11. 12.

* Ch. 3. 12.

Col. 2. 3.

John 3. 34.

* Ps. lxxxix.

lxxxviii. title.

1 Chr. 15. 17.

19. & 2. 6.

* Eccl. 12. 9.

Prov. 1. 1.

Song 1. 1.

REFLECTIONS UPON CHAP. III.—Happy are the children who walk in the steps of their pious parents; and highly honoured are they to whose unfeigned faith and love God himself bears witness. How infinitely bountiful is God!—he even encourages us to ask his favours! and such as wait upon him in prayer and praise will find him speedy in his returns of blessing. Happy are they whose devout turn of mind, when awake, tinctures their very dreams with serious devotion. Godly children will always pay great regard to their parents' memory. None are so sensible of their own insufficiency as they who seriously ponder the weight of public offices: and hopeful is their administration who earnestly ask wisdom and direction from God. The disinterested prayer of faith is always acceptable to God: and, when we seek first the kingdom of God, all things shall

be added to us. He will give us exceeding abundantly above what we can ask or think: and quickly he gives opportunity for the exercise of the gifts which he bestows. How helpless and perilous is our infantine state! by the most marvellous providence we escape the dangers of it. How tender is the affection of a mother's breast; and monsters of brutality must they be who can neglect or destroy the fruit of their own womb. Magistrates, before whom such difficult causes come, have great need of their subjects' fervent prayers, and of God's special direction. And the greater abilities men have, they are the more indebted to God who bestowed them. But alas! oftentimes the fear of detection and punishment from men is a greater restraint upon evil doers than all the terrors of God's everlasting wrath.

Before Christ
1014.

33 And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

Ver. 21, 31.
ch. 10. 1-8,
24. 2 Chr. 9.
22, 23. Is. 50.
15. & 55. 5.

34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth which had heard of his wisdom.

CHAP. V.

It had been promised that Solomon should build a temple for God. He had received wisdom and wealth to fit him for it. David his father had left him gold, silver, brass, and iron, in abundance: now wood and stones must be had. Here, (1) Upon Hiram king of Tyre's congratulation of his accession to the throne, Solomon informs him of his design to build a temple, and requests some of his most skilful artificers;—to which Hiram agrees; 1-9. (2) Hiram's servants being well paid, they, with thirty thousand Israelites, and an hundred and fifty-three thousand and six hundred Gentile slaves, proceed with the utmost diligence and dexterity in the work; 10-18.

2 Sam. 9. 11.
& 10. 1, 2. &
8. 10. 16. 39. 1.

AND Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram, was ever a lover of David.

1 Chr. 14. 1.
2 Sam. 5. 11.
Amos 1. 9.

2 Chr. 2. 3.

2 And Solomon sent to Hiram, saying, 3 Thou knowest how that David my father could not build an house unto the name of the LORD his God, for the wars which were about him on every side, until the LORD put them under the soles of his feet.

Josh. 10. 24.
Ps. 8. 6. &
110. 1. Mal. 4.
3. Eph. 1. 22.

1 Chr. 22. 9,
18. Mat. 11.
28-30. Acts
9. 31. 2 Chr.
2. 1.

Heb. say.

2 Sam. 7. 12,
13. 1 Chr. 22.
10. & 28. 6,
20, 21. Mat.
16. 18.

4 But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent.

Heb. say.

2 Sam. 7. 12,
13. 1 Chr. 22.
10. & 28. 6,
20, 21. Mat.
16. 18.

5 And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

Ps. 29. 5. &
92. 12. Song 5.
15. ch. 6. 9,
10, 16, 20.

Rom. 12. 17.
Phil. 4. 8.

Heb. say.

Ezra 3. 7.
Gen. 10. 15.

6 Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants; and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.

Ch. 10. 9.
2 Chr. 2. 10.
Deut. 32. 31.
2 Kin. 5. 16.
Ps. 58. 11.
Dan. 3. 28.

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD this day, who hath given unto David a wise son over this great people.

Heb. heard.

Ch. 6. 15, 34.
2 Sam. 6. 5.
2 Chr. 3. 5.

8 And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for; and I will do all thy desire concerning timber of cedar, and concerning timber of fir.

Deut. 3. 25.
Judg. 3. 3.
Josh. 11. 17.

9 My servants shall bring them down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and

REFLECTIONS UPON CHAP. IV.—Great men should appear great, answerably to their stations. And it is often prudent for kings to continue most of their predecessor's officers in their respective places. But it is necessary for all men to provide for their household in the manner that is best for their own and the nation's advantage. God wisely balances men's honour and wealth with proportionate burdens of expence and care. He can give great happiness on earth, but infinitely greater is the happiness of Jesus' kingdom, which fills both heaven and earth; and unbounded are his provisions of new covenant blessings. How sovereign is God in the bestowal of his gifts and grace! But let us never envy such as outshine us. It is the Lord; let him give as seemeth him good! If we lack wisdom, let us ask it of God! and out of Jesus' fulness, in whom are hid all the treasures of wisdom and knowledge, let us receive, and grace for grace.

REFLECTIONS UPON CHAP. V.—Condolence with the afflicted is truly kind: and faithful friends love the children for their parents' sake. It is good for

will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire in giving food for my household.

Before Christ
1012.

1 Tim. 5. 8.
Acts 12. 20.
Ezra 3. 7.
Ezek. 27. 17.

10 So Hiram gave Solomon cedar trees and fir trees, according to all his desire.

1012

11 And Solomon gave Hiram twenty thousand measures of wheat for food, to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

Heb. cors.
2 Chr. 2. 10.
i. e. about
42,500 bolls.

About 1560
gallons, wine
measure.

Ch. 4. 29. &
3. 12. 2 Chr. 1.
12.

12 And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

Ch. 15. 19.
Gen. 21. 32.
Amos 1. 9.

13 ¶ And king Solomon raised a levy out of all Israel: and the levy was thirty thousand men.

Ch. 9. 15.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home. And Adoniram was over the levy.

Ch. 4. 6.

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains:

2 Chr. 2. 2,
17, 18. ch. 9.
20-22.

16 Beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work:

2 Chr. 2. 2.
ch. 9. 23.

17 And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house.

Ch. 7. 9. & 6.
7. 1 Cor. 3. 10,
11. 1 Pet. 2.
7. 1. 28. 16.
Rev. 21. 14, 27.

18 And Solomon's builders and Hiram's builders did hew them, and the stone squarers: so they prepared timber and stones to build the house.

Or Giblites,
as Ezek. 27. 9.
Ps. 83. 8.

CHAP. VI.

After an almost infinity of preparations, the temple is built. We have here (1) The time when the building was begun, and when finished; 1, 37, 38. (2) The encouraging message from God to Solomon while he was building it; 11, 14. (3) The dimensions of it, and silence in building it; 2, 3, 7. (4) The principal parts of it: the windows, 4; chambers, 5-10; walls and flooring, 14-18; holy of holies, 19-22; cherubims, 23-30; doors, 31-35; and inner court, 36.

1011.

AND it came to pass, in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.

2 Chr. 3. 1.
Acts 7. 47. with
John 2. 21.
Col. 2. 9.
1 Cor. 6. 19.
1 Pet. 2. 5.
Eph. 2. 20-22.

Num. 1. 1.
with Exod. 12.
2, 3.

Of the sacred
year, i. e.
about the end
of April.

2 And the house which king Solomon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

Ezra 6. 3.
Ezek. 41. 8.
Rev. 21. 16,
17. Its length
was 109 1-half,
its breadth 36
1-half, its
height 54
3-4ths feet.

3 And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the

Luke 1. 10.
John 10. 23.
Acts 3. 10, 11.

kings to cultivate peace with their neighbours, especially such as fear God. The more outward rest we have, the more earnestly we should lay out ourselves in promoting the worship and honour of God: and, when we have God's promise to encourage us, we need never doubt of our success. They have often most of natural ingenuity who have no real knowledge of God. And frequently God employs those in building his church who have no spiritual interest in her. But it is highly honourable to assist in promoting her welfare. In all bargains, the conditions ought to be clear, that after disputes may be prevented. And labourers' wages should be always paid with the greatest punctuality. When God hath a temple to build, he can easily provide workmen: and in his work every one ought to have his particular allotment. But great is the mercy that thousands numbered of Gentile sinners have been brought into the gospel church, and built up a spiritual temple, a meet habitation of God, through the Spirit.

Before Christ
1010.

house; and ten cubits *was* the breadth thereof before the house.

4 And for the house he made ^cwindows of narrow lights.

5 ¶ And against the wall of the house he built ^cchambers round about, *against* the walls of the house round about, *both* of the temple and of the ^eoracle: and he made chambers round about:

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad; for without *in the wall* of the house he made [†]narrowed rests round about, that *the beams* should not be fastened in the walls of the house.

7 And the house, when it was in building, *was* ^bbuilt of stone made ready before it was brought thither: so that there *was* neither ⁱhammer, nor ax, *nor* any tool of iron, heard in the house while it *was* in building.

8 The door for the middle chamber *was* in the right [‡]side of the house: and they ^kwent up with winding stairs into the middle chamber, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house || with beams and boards of cedar.

10 And *then* he built ⁱchambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, ^mif thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:

13 And I ⁿwill dwell among the children of Israel, and will not forsake my people Israel.

14 ¶ So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, ^{*}both the floor of the house and the walls of the ceiling, *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he ^obuilt twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the ^pmost holy place.

17 And the house, that *is*, the temple before it, *was* forty cubits long.

18 And the cedar of the house within *was* carved with [†]knops and [‡]open flowers: all *was* cedar: there *was* no stone seen.

19 ¶ And the oracle he prepared in the house within, to ^qset there the ark of the covenant of the LORD.

20 And the oracle in the fore part *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it

with || pure gold; and so covered the altar *which was* of cedar.

21 So ^sSolomon overlaid the house within with pure gold: and he made a partition by the ^cchains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle he made ^utwo cherubims of ^volive tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

26 The height of the one cherub *was* ten cubits, and so *was* it of the other cherub.

27 And he set the cherubims within the inner house: and ^ythey stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved ^zfigures of cherubims and palm trees and ^aopen flowers, within and without.

30 And the ^bfloor of the house he overlaid with gold, within and without.

31 ¶ And for the ^centering of the oracle he made doors of olive tree: the lintel *and* side posts *were* ^aa fifth part of the wall.

32 The ||two doors also *were* of olive tree; and he carved upon them carvings of cherubims and palm trees and ^{*}open flowers, and overlaid *them* with gold, and spread gold upon the cherubims and upon the palm trees.

33 So also made he for the door of the temple posts of olive tree, [†]a fourth part of the wall.

34 And the two doors *were* of ^cfir tree: the ^ftwo leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims and palm trees and open flowers; and covered *them* with gold fitted upon the carved work.

36 ¶ And he built the inner ^ecourt with three rows of hewed stone and a row of cedar beams.

37 ¶ In ^hthe fourth year *was* the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year, in the month Bul, which *is* the eighth month, *was* the house finished [‡]throughout all the parts thereof, and according to all the fashion of it. So *was* he seven ||years in building it.

Before Christ
1004.

|| Heb. shut up.

Of incense.
Ch. 7. 48. ver.
2. Exod. 30. 1.2 Chr. 3. 6—
10. Rev. 21.
18, 21.2 Chr. 3. 14,
16. Exod. 26.
33.2 Chr. 3. 10—
13. Exod. 25.
18—22. Heb.
1. 14. Gen. 3.
24.|| Heb. trees of
oil. Exod. 25.
18. Neh. 8. 16.
These cheru-
bims repre-
sented angels
& ministers,
as wondering
at, & serving
in, the work
of our re-
demption.|| Or the cheru-
bims stretch-
ed forth their
wings. Exod.
25. 20, 22.
2 Chr. 3. 11.
Ps. 17. 8. &
31. 20. & 91. 1.|| Heb. 1. 14.
Ps. 34. 7.
Luke 2. 14.
Ps. 92. 13—
15.|| Heb. opening
of flowers.
Ver. 18, 32.|| Rev. 21. 18,
21.|| John 10. 7, 9.
& 14. 6. Is. 4.
2. & 11. 1.
Heb. 10. 19.
20. Eph. 2. 18.
& 3. 12.|| Or five-square.
Ver. 16, 22,
23. Ezek. 41.
23, 24.|| Or leaves of
the doors.|| Heb. opening
of flowers.

|| Ch. 5. 8.

|| Ezek. 41. 23.

|| Of the priests.
2 Chr. 4. 9.
Rev. 11. 2.

|| Ver. 1.

1011.

1004.

|| About the end
of October.|| Zech. 4. 7, 9.
Luke 14. 28.|| Or with all
the appurte-
nances there-
of, and with
all the ordi-
nances there-
of.

|| And all half.

Before Christ
1004.

CHAP. VII.

Here we have (1) Solomon fitting up stately houses for his family and court; 1—12. (2) Furnishing the temple of God with 1. Two brazen pillars to ornament the porch, 13—22. 2. A brazen sea, or large laver, supported by twelve brazen oxen, 23—26. 3. Ten lavers of brass, supported by ten bases, 27—39. 4. With pots, shovels, and basons, for the service of the altar of burnt-offering:—ornamental pomegranates, bowls, net work, all of brass; 40—47. 5. The altar of incense, ten tables of shew-bread, and ten candlesticks, with their respective utensils; and hinges for doors, all of pure gold; 48—51. (3) Enriching the temple, by depositing in it the dedicated treasures which had not been used in building it; 57.

• Ch. 9. 10.
Eccl. 2. 4, 5.
• Ch. 9. 10. &
10. 17. Mat. 6.
33. Col. 3. 1.
991.

BUT Solomon was building ^ahis own house ^bthirteen years, and he finished all his house.

2 ¶ He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

3 And it was covered with cedar above upon the ^{*}beams, that lay on forty-five pillars, fifteen in a row.

• Heb. ribs.

4 And there were windows in three rows, and [†]light was against light in three ranks.

† Heb. sight against sight.

‡ Or spaces and pillars were square in prospect.

5 And all the [‡]doors and posts were square with the windows: and light was against light in three ranks.

6 ¶ And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was ^{||}before them: and the other pillars, and the thick beam were ^{*}before them.

¶ Or according to them.

• Or according to them.

990.

• Ch. 10. 18.
Ps. 122. 5.
Is. 9. 7. Ps.
110. 1. & 45. 6.

• Ch. 3. 16.
Prov. 20. 8.

† Heb. from floor to floor.

2 Kin. 20. 4.

Ch. 3. 1.
2 Chr. 8. 11.

• Ch. 5. 17.

7 ¶ Then he made a porch for ^cthe throne where he might judge, even the porch ^dof judgment: and it was covered with [†]cedar from one side of the floor to the other.

8 ¶ And his house where he dwelt had ^eanother court within the porch, which was of the like work. Solomon made also an house for Pharaoh's daughter, ^fwhom he had taken to wife, like unto this porch.

9 ¶ All these were of ^gcostly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court.

• Is. 28. 16.
1 Cor. 3. 30.
14. Rev. 21.
19. 20.

10 And the ^hfoundation was of costly stones, even great stones; stones of ten cubits, and stones of eight cubits.

EXPLANATORY NOTES. CHAP. VI. Ver. 37, 38. Never was such a magnificent structure on earth as this temple of Solomon. God himself had given the plan of it to David; 1 Chron. xxviii. 19. David and his princes prepared, for the erection of it, about 46,000 ton weight of gold and silver: amounting, in all, to about 942,719,750*l.* sterling. About 183,600 Canaanites and Hebrews were employed in building it. It took above seven years to finish it. The whole top of mount Moriah was enclosed within a wall, to be a court for it. This court was divided into two; the outer for the clean Hebrews, which had an entrance from every side, but the principal one was from the east; and that of the royal family from the south-west: the inner court separated from the outer by a low wall, was appointed for the priests and Levites. Here, just before the east end of the temple, stood the brazen altar, 36½ feet square, and 18½ high, with the brazen sea, ten lavers, five on each side of the entrance of the temple. Immediately westward from these was the porch of the temple, 36½ feet from north to south, and 18½ from east to west, and about 219 feet high: on each side it had an ornamental pillar of brass about 33 feet high. This served as a magnificent steeple, and as a place of shelter and prayer for the serving priests. Passing through this porch, you entered into the sanctuary, an apartment about 73 feet long, 36½ broad, and 54½ high. This was illuminated by at least ten golden candlesticks; each of which had seven curiously adorned branches for lamps: five of those were placed on the north, and as many on the south side of the house. An equal number of golden tables, furnished each with 12 loaves of shew-bread, stood on each side of the house, probably between the candlesticks. Close to the west end, in the middle, stood the golden altar of incense, passing by it, through a door-way, hung with a fine veil, and having leaves for shutting it, the high priest, on the day of atonement, entered into the Oracle, or most holy place. It was an apartment 36½ feet in length, and as much in breadth, and 54½ in height. Here, amidst perpetual darkness, was placed the ark, with its golden cherubims overshadowing it and the whole furniture. Solomon added two new cherubims of olive trees, which stretched their wings over

Before Christ
990.

1 Pet. 2. 5.
Eph. 2. 20—
22.

Ch. 6. 36.

1011.

2 Chr. 4. 11.
& 2. 14. ver.
40.

Heb. the son of a widow woman.

• Exod. 31. 3.
& 35. 35.
Dan. 1. 17.
Luke 2. 40.
Job 35. 11.

• Heb. fashion-
ed. 2 Chr. 3.
15. 2 Kin. 25.
16, 17. Jer. 52.
21.

1004.

2 Kin. 25. 17.
These pillars might denote Christ, his prophets, and apostles, as ornamental and supporting pillars in the church.

11 And above were ⁱcostly stones, after the measures of hewed stones, and cedars.

12 And the great court round about was ^kwith three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD and for the porch of the house.

13 ¶ And ^lking Solomon sent and brought Hiram out of Tyre.

14 He was ^ma widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was ⁿfilled with wisdom and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

15 ¶ For he ^ocast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

16 And he made two chapiters of molten brass to set upon the tops of the pillars; the height of the one chapter was ^pfive cubits, and the height of the other chapter was five cubits.

17 And nets of checker work, and wreaths of chain work, for the chapiters which were upon the top of the pillars; seven for the one chapter, and seven for the other chapter.

18 And he made the pillars, and two rows round about upon the one net work, to cover the chapiters that were upon the top, with pomegranates: and so did he for the other chapter.

19 And the chapiters that were upon the top of the pillars were of lily work in the porch, four cubits.

20 And the chapiters upon the two pillars had ^qpomegranates also above, over against the belly which was by the net work: and the pomegranates were ^rtwo hundred in rows round about upon the other chapter.

21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof ^sJachin: and he set up the left pillar, and called the name thereof ^tBoaz.

22 And upon the top of the pillars was lily work: so was the work of the pillars finished.

Jer. 52. 22.
23. 2 Chr. 3.
16. & 4. 13.
2 Kin. 25. 17.

2 Chr. 3. 17:
Rev. 3. 12.
Song 3. 10.
Gal. 2. 9.

That is, He shall establish.
2 Sam. 7. 12.
Is. 9. 7.

That is, in it is strength.
Mat. 16. 18.
Zech. 10. 12.
Is. 45. 24.

it, and to the whole breadth of the house, each wing extending about 18 feet. The wall of this temple consisted of alternate rows of cedar planks and hewn stone, probably polished marble. The whole inside of the house was overlaid with fine gold, and curiously ornamented with figures of cherubims and palm trees. On the outside of the wall were erected ninety chambers in three stories, for the accommodation of the priests who served at it. After Solomon had dedicated it to the service of God, by solemn prayer and sacrifices, and God had taken possession of it, by the entrance of the cloud of glory, the priests, singers, and porters, attended it, in the order prescribed by king David. After it had stood about four hundred and sixteen years, and had been frequently pillaged, it was burnt by Nebuchadnezzar. About seventy years after it was rebuilt, with inferior glory, by the captives who returned from Babylon. This had stood about five hundred years, when it was rebuilt with far more magnificence by Herod the Great; and a new court for the Gentiles was added; but, in little more than eighty years after, it was finally destroyed by the Romans, A. D. 72. 1 Chron. xvii. xxii.—xxix. 2 Chron. ii.—viii. 2 Kings xxv. Jer. iii. Ezra ii.—vi. John i.

REFLECTIONS UPON CHAP. VI.—How little God regards pomp in his worship, who wanted a temple so long in his holy nation! But, when he calls for our substance, we ought cheerfully to give in proportion to our greatness and wealth. What we do in God's church should be done diligently, orderly, and peaceably. But a hearty obedience to his law is more valuable than the most expensive donations to his church. They, who go forth with a desire to his glory, may confidently expect some tokens of his approbation. And, wherever God by his grace begins a good work, he will finish it in his time. But great is our mercy that, instead of a magnificent but carnal temple, we have now an incarnate, an ascended Redeemer! a glorious gospel church, planned, prepared for, erected, fashioned, and furnished, by God!—that every believer is made a living temple for the Lord! and that in heaven we have an house eternal, immovable, incorruptible, and that fadereth not away!

Before Christ
1004.

* 2 Chr. 4. 2.
Jer. 52. 17.
Exod. 30. 19.
20. Zech. 13.
1. 1 John 1.
7.

¶ Sixty-four
3-4ths feet.

* 2 Chr. 4. 3.

* 2 Chr. 4. 3.
4. Jer. 52. 20.
Acts 9. 15.
Rev. 21. 14.
These were
figures of the
twelve apos-
tles preach-
ing Christ.

* 2 Chr. 4. 5.
Jer. 52. 21.
1 John 1. 7.
It had ordi-
narily but
2000 in it; but
would hold
3000 when
quite filled;
or it and its
undersetters
held 3000.
2 Chr. 4. 5.
i. e. 15, 140
corn; or
22, 210 En-
glish wine
gallons.

* Heb. shootings.
ver. 29, 36.

* Rev. 4. 6-8.
Gen. 3. 24.
Ps. 18. 10.
ch. 6. 27.
These figures
represented
the courage,
patience, la-
bour, holi-
ness, activity,
and heav-
enly-minded-
ness, of
Christ and
his members.

23 ¶ And he made a 'molten sea, ten cubits from the one brim to the other: *it was round all about, and his height was five cubits: and a line of || thirty cubits did compass it round about.*

24 And under the brim of it round about *therewere* knops compassing it, ten in a cubit, "compassing the sea round about: the knops *were* cast in two rows when it was cast.

25 'It stood upon twelve oxen; three looking toward the north, and three look- ing toward the west, and three looking toward the south, and three looking to- ward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

26 And it *was* an 'hand-breadth thick, and the brim thereof was wrought like the brim of a cup with flowers of lilies: it contained two thousand baths.

27 ¶ And he made ten bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this manner: they had 'borders, and the borders *were* between the ledges:

29 And on the borders that *were* be- tween the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten at the side of every addition.

31 And the mouth of it within the chapter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* grav- ings with their borders, four-square, not round.

32 And under the borders *were* four wheels; and the axletrees of the wheels *were* *joined to the base; and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their fel- loes, and their spokes, *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself.

35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof, and the borders thereof, *were* of the same.

36 For on the plates of the † ledges thereof, and on the borders thereof, he graved 'cherubims, lions, and palm trees, according to the † proportion of every one, and additions round about.

37 After this manner he made the ten

bases: all of them had one casting, one measure, *and* one size.

38 ¶ Then made he ten 'lavers of brass: one laver contained || forty baths: *and* every laver was four cubits: *and* upon every one of the ten bases one laver.

39 And he put five bases on the right *side of the house, and five on the left *side of the house: and he set the sea on the right side of the house eastward over against the south.

40 ¶ And 'Hiram made the lavers, and the shovels, and the basons. So Hi- ram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The 'two pillars, and the *two* bowls of the chapters that *were* on the top of the two pillars; and the two net works, to cover the two bowls of the chapters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two net works, *even* two rows of pomegranates for one net work, to cover the two bowls of the chapters that *were* upon the pillars:

43 And the 'ten bases, and ten lavers on the bases;

44 And 'one sea, and twelve oxen under the sea.

45 And the 'pots and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were* of † bright brass.

46 In the plain of Jordan did the king cast them, 'in the clay ground between Succoth and Zarthan.

47 And Solomon left all the vessels *unweighed*, ^kbecause they were exceed- ing many: neither was the weight of the brass || found out.

48 ¶ And Solomon 'made all the ves- sels that *pertained* unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shew-bread *was*,

49 And the "candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold.

50 And the bowls, and the snuffers, and the basons, and the spoons, and the *censers of pure gold; and the hinges of gold, *both* for the doors of the inner house, the most holy *place*, *and* for the doors of the house, *to wit*, of the temple.

51 So was ended all the "work that king Solomon made for the house of the LORD. And Solomon brought in the † things which 'David his father had de- dicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

CHAP. VIII.

The materials, structure, and furniture of the temple, were glo- rious; but the dedication of it was much more so. Here (1) All the chiefs of Israel assemble, to keep a solemn feast of fourteen

honest, and faithful. But great is our mercy that, instead of these material uten- sils, we have the blessed Jesus as our pillar of stability and strength. We have him as the great propitiation—and full of grace and truth—to be our sea, our laver, for washing our hearts and hands in our approaches to, and dealings with, God.—We have him to be our altar of incense, our light, and our true bread, which cometh down from heaven.

REFLECTIONS UPON CHAP. VII.—Great men may lodge and live in a manner becoming their station. But great builders had need to beware of neglecting to build up their own souls in their most holy faith, and of forgetting the building not made with hands, the house eternal in the heavens. If therefore we wish to be honoured, let our great and earliest care be to honour God. It is an agree- able thing to have instruments employed in the church who are at once active,

Before Christ
1003.

days; 1, 2, 65. (2) The priests, with great solemnity, bring up the ark of God, and fix it in the holy of holies, under the large cherubims which Solomon had made; 3—9. (3) The Lord, in a cloud of glory, enters into, and takes possession of, the temple; 10, 11. (4) With thankful acknowledgments to God, Solomon informs the assembly of the occasion of their meeting; 12—21. (5) In a long and solemn prayer, he dedicates the temple to God, and recommends to his gracious regard the prayers which should be made in or towards it; 22—53. (6) He pronounces a solemn blessing on the assembly, attended with an earnest exhortation to obedience; 54—61. (7) After vast oblations, and when the solemn feast was ended, he and his people part with joy and gladness; 62—66.

1 Chr. 15. 3.
2 Chr. 5. 2—
10. & 30. 1.

Heb. princes.

Ch. 3. 15.
Num. 10. 33.
ch. 3. 1.
2 Sam. 5. 7,
9. & 6. 12, 17.
1 Chr. 13. 3.
& 15. 3.

Ler. 23. 34.
Deut. 16. 13.
About eleven
months after
the temple
was finished.

2 Chr. 5. 4.
2 Sam. 6. 1—
19. 1 Chr. xv.
xvi.

1 Chr. 15. 2,
14. Josh. 3.
15. & 6. 4.

Exod. 37. 1—
5. 2 Sam. 6.
17.

Exod. xxvi.
xxvii. xxxvi.
—xl Num.
iii. iv.

2 Sam. 6. 13.
1 Chr. 16. 1.
2 Chr. 5. 6.
ver. 62, 63.
ch. 3. 4, 15.

2 Chr. 5. 7.
ch. 6. 19.
Exod. 26. 33,
34. & 40. 3,
20, 21. ver.
21.

Exod. 25. 15,
20. & 37. 5, 9.
ch. 6. 23—27.

Heb. heads.

Or ark, as
2 Chr. 5. 9.

2 Chr. 5. 10.
Exod. 25. 21.
Deut. 10. 5.
Heb. 9. 4.
Exod. 16. 33.
Num. 17. 10.

Exod. 40. 34.
& 16. 10. &
24. 15, 16.
Lev. 16. 2.
Num. 9. 15.
2 Cor. 5. 19.
Col. 1. 19.

1 Cor. 13. 12.
2 Cor. 3. 18.
Exod. 40. 35.
Lev. 9. 23.
Ezek. 10. 4.
2 Chr. 5. 14.
Rev. 15. 8.

2 Chr. 6. 1.
Exod. 13. 21,
22. & 24. 16.
& 40. 35.
Deut. 4. 11.
& 5. 22. Ps.
18. 11, 12. &
97. 2.

2 Chr. 6. 2.
2 Sam. 7. 13.
Ps. 102. 13,
14.

Josh. 22. 6.
1 Chr. 16. 2.
Num. 6. 23.
26. Ps. 118.
26. ver. 55,
56.

1 Chr. 29. 10.
—13. Ps. 115.
17. & 72. 19,
19. Luke 1.
70. 1 Tim. 1.
17.

THEN^a Solomon assembled the elders of Israel, and all the heads of the tribes, the ^{*}chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might ^bbring up the ark of the covenant of the LORD out of the city of David, which is Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the ^cfeast in the month Ethanim, which is the seventh month.

3 And all the ^delders of Israel came, and the priests ^etook up the ark.

4 And they brought up the ^fark of the LORD, and the ^gtabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

5 And ^hking Solomon, and all the congregation of Israel that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.

7 For the ^kcherubims spread forth ^{their} two wings over the place of the ark, and the cherubims covered the ark, and the staves thereof above.

8 And they drew out the staves, that the ^ltends of the staves were seen out in the ^{holy} place before the oracle, and they were not seen without: and there they are unto this day.

9 There ^mwas nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the holy place, that ⁿthe cloud filled the house of the LORD,

11 So that the ^opriests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 ¶ Then spake Solomon, The LORD ^psaid that he would dwell in the thick darkness.

13 I have ^{surely} built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and ^qblessed all the congregation of Israel: (and all the congregation of Israel stood:)

15 And he said, ^{Blessed} be the LORD God of Israel, who spake with his mouth

unto David my father, and hath with his hand ^rfulfilled it, saying,

16 ^sSince the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but ^tI chose David to be over my people Israel.

17 And ^uit was in the heart of David my father to build an house for the name of the LORD God of Israel.

18 And the LORD ^vsaid unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart:

19 Nevertheless, thou ^wshalt not build the house, but thy son, that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD ^xhath performed his word that he spake; and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And ^yI have set there a place for the ark, wherein is the ^dcovenant of the LORD, which he made with our fathers when he brought them out of the land of Egypt.

22 ¶ And Solomon ^zstood before the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23 And he said, ^{LORD} God of Israel, ^{there is} no God like thee, in heaven above, or on earth beneath, who ^{keep}est covenant and mercy with thy servants that ^bwalk before thee with all their heart:

24 Who hast kept with thy servant David ^{my} father that thou promisedst him: thou spakest also with thy mouth, and hast ^rfulfilled it with thine hand, as ^{it is} this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying,

^k† There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, O God of Israel, ^{let} thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But ^{will} God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee, how much less this house that I have builded?

28 Yet have ^{thou} respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee to-day:

29 That ^{thine} eyes may be open toward this house night and day, ^{even} toward the place of which thou hast said, ^{My} name shall be there: that thou mayest hearken unto the prayer which thy servant shall make ^{toward} this place.

30 And hearken thou to the supplica-

Before Christ
1003.

Josh. 23. 14.
Is. 38. 15.

2 Chr. 6. 5, 6.
2 Sam. 7. 6—
8. Deut. 12.
11. Ps. 132.
13, 14. 1 Chr.
17. 5, 6.

1 Sam. 13. 14.
& 15. 28. &
16. 1—13.
2 Sam. 7. 25,
27. Acts 13.
22. Ps. 89. 20.
& 78. 70.

2 Sam. 7. 2, 3.
1 Chr. 17. 1,
2. & 22. 7. &
28. 2. Acts 7.
46.

2 Sam. 7. 4,
11. 2 Cor. 8.
12. 2 Chr. 6.
8.

Ch. 5. 3.
2 Sam. 7. 5,
12, 13. 1 Chr.
22. 8—10. &
17. 12. & 28.
6, 10, 20.

Ch. ii. v—
viii. with
2 Sam. 7. 12,
13. 1 Chr. 17.
11, 12. & 28.
5, 6, 20.

Ver. 5, 6.
Exod. xx.
Deut. 5.

2 Chr. 6. 12,
13. 2 Kin. 11.
14. & 23. 3.
Is. 1. 15. Job
11. 13. Ps. 63.
4. 2 Tim. 2. 8.

Exod. 15. 11.
Ps. 35. 10. &
86. 8—10. &
89. 6—8.
1 Chr. 29. 10
—13.

Neh. 1. 5. &
9. 32. Ps. 89.
2—4. 28, 33,
34. Dan. 9. 4.
Exod. 20. 6.
Deut. 7. 9, 12.

Ch. 2. 4. & 6.
12. Gen. 17.
1. 2 Kin. 20.
3. Deut. 10.
12. Luke 1. 6.
2 Cor. 1. 12.

Exod. 20. 6.
1 Sam. 7. 12.
2 Cor. 1. 10.
Is. 46. 3, 4.
ver. 15.

2 Sam. 7. 12.
ch. 2. 4. Ps.
132. 12. Jer.
33. 20—26.
Luke 1. 32,
33.

Heb. There
shall not be
cut off unto
thee a man
from my
sight.

2 Sam. 7. 28,
29. 2 Chr. 1.
9. Ezek. 36.
36, 37. 1 Chr.
17. 23—27.
Jer. 11. 5.

Ps. 113. 4.
Jer. 23. 24.
Is. 66. 1. Acts
7. 49. 2 Chr.
2. 6. & 6. 18.
Deut. 10. 14.
Acts 17. 24.
Job. 11. 7, 8.

Eph. 6. 18.
Phil. 4. 6.
1 Tim. 2. 1.
Dan. 9. 17—
19. Ps. 4. 1.
& 5. 1. & 141.
2. & 130. 1, 2.

2 Chr. 6. 40.
Ps. 33. 18. &
34. 15. & 132.
13, 14. ch. 9.
3.

Deut. 12. 11.
Dan. 6. 10.
John 14. 13,
14.

Or in this
place, wan.
10.

Before Christ
1003.

tion of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place; and, when thou hearest, forgive.

31 ¶ If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them;

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land which thou hast given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be;

38 What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give, to every man according to his ways, whose heart thou knowest: (for thou, even thou only, knowest the hearts of all the children of men;)

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 Moreover, concerning a stranger that is not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm;) when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house which I have builded is called by thy name.

44 ¶ If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name;

45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.

46 If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

47 Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

48 And so return unto thee with all their heart and with all their soul, in the land of their enemies which led them away captive, and pray unto thee toward their land which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name;

49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause.

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them.

51 For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt from the midst of the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant when thou broughtest our fathers out of Egypt, O LORD God.

54 ¶ And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees, with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed be the LORD that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise which he promised by the hand of Moses his servant.

57 The LORD our God be with us as he was with our fathers: let him not leave us nor forsake us:

58 That he may incline our hearts

Before Christ
1003.2 Chr. 6. 34.
& 14. 11. &
20. 3—14.Ps. 78. 67, 69.
& 132. 13, 14.

+ Or right.

2 Chr. 6. 36.
Eccl. 7. 20.
1 John 1. 8.
10. Prov. 2.
9. Jam. 3. 2.Lev. 26. 40.
Deut. 4. 29—
31. & 30. 2, 3.
2 Chr. 32. 12,
13. Dan. 6. 10.
1 Tim. 2. 8.
Prov. 28. 3.
1 John 1. 9.
2 Sam. 12. 13.
Ps. 32. 5.
Ezra 9. 6.
Neh. 9. 26.
Dan. ix. Luke
15. 18.Deut. 30. 1, 2
Neh. 1. 9, ch
2. 4. Jer. 29.
12—14. Dan.
6. 12.Ver. 45. Is.
10. 6, 7. Zech.
1. 16.Ps. 106. 46.
Dan. 1. 9, 10.
Ezra 7. 6, &
9. 8, 9. Neh.
2. 8. Esth. 2.
9, 17. & 6. 10.
Jer. 24. 5—7.Exod. 19. 5,
6. & 32. 11,
12. Neh. 1. 10.
Is. 64. 9. &
63. 18.Deut. 4. 20.
Jer. 11. 4.
Exod. 1. 11,
14. & 13. 14.
Ps. 68. 13. &
81. 6. i. e.
cruel bond-
age.
See ver. 29,
30.Exod. 19. 5,
6. Deut. 4. 31
—37. & 7. 6,
8. & 32. 9. &
26. 18. & 28.
9. & 9. 26. &
14. 2. Tit. 2.
14. 1 Pet. 2. 9.Luke 22. 41.
Eph. 3. 14.
Ps. 95. 6.Ver. 14.
2 Chr. 16. 2.
Num. 6. 23—
26. Ps. 118.
26.Josh. 21. 44.
2 Chr. 14. 6.
Heb. 4. 3, 9.
Rev. 3. 21.Josh. 21. 45.
& 23. 14, 15.
Luke 1. 68—
70. 2 Kin. 10.
10. Deut. 12.
10—12. Heb.
10. 23. Tit. 1.
2.Deut. 31. 6,
8. Josh. 1. 5.
1 Chr. 28. 20.
2 Chr. 32. 7,
8. Is. 41. 10.
& 46. 3, 4.
Rom. 8. 31.
Heb. 13. 5.Ps. 119. 36.
Jer. 10. 23.
2 Cor. 3. 5.
Gen. 9. 27.
Ps. 110. 3.
Song 1. 4.
Hos. 2. 14.
2 Cor. 5. 14.

Before Christ
1003.Gen. 17. 1.
Deut. 4. 1. &
6. 1. Josh. 24.
14. 1 Sam. 7.
3. & 12. 24.
Ps. 147. 19,
20.Mal. 3. 16.
Ps. 65. 2. &
18. 6. & 102.
1. 2. & 116. 2.
& 118. 5. &
130. 2. & 141.
2. Heb. 7. 25.Heb. the thing
of a day in
his day.See ver. 43.
Deut. 4. 35,
39. Ps. 67. 2.
ver. 58, 59.
Is. 45. 22. &
44. 6, 8, 23.1 Chr. 28. 9.
& 29. 19.
Deut. 10. 12.
ch. 2. 2, 3.
2 Kin. 20. 3.
Gen. 17. 1.
Phil. 2. 12—
15. & 3. 12—
17. & 4. 8.2 Chr. 7. 4.
2 Sam. 6. 17.
1 Chr. 16. 1.Lev. iii.
1 Chr. 29. 21.
2 Chr. 15. 11.
& 29. 32. &
30. 24. & 35.
7—9. Ezra 6.
16, 17. Mic.
6. 7.2 Chr. 7. 7.
Exod. 13. 2,
12.

2 Chr. 4. 1.

Ch. 3. 15.
1 Chr. 16. 1.
ver. 2. 2 Chr.
7. 9.Ch. 4. 21, 24.
25. Num. 13.
22. Gen. 15.
18. Exod. 23.
31. Amos 6.
14.2 Chr. 7. 10.
Lev. 23. 34.
1 Chr. 15. 26.
ch. 1. 47. & 3.
6.

Or thanked.

991.

1 Chr. 7. 11.
& 6. 6. Eccl.
2. 20.

1003.

Ch. 3. 5. &
11. 9. 2 Chr.
7. 11, 12.Ps. 10. 17. &
65. 2. Is. 58.
9. & 65. 24.
Dan. 9. 23.
Mic. 7. 7.
John 11. 42.

unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words, where-with I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel, at all times, as the matter shall require :

60 That all the people of the earth may know that the LORD is God, and that there is none else.

61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a sacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.

64 The same day did the king hallow the middle of the court that was before the house of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings; because the brazen altar, that was before the LORD, was too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 ¶ And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, even fourteen days.

66 On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant and for Israel his people.

CHAP. IX.

We have here (1) The answer which God, in a vision, gave to Solomon's prayer; and his settlement of the rewards of obedience and disobedience to him, his subjects, and seed; 1—9. (2) The interchanging of grateful kindnesses between Solomon and Hiram; 10—14. (3) An account of Solomon's workmen and buildings, and the property and residence of Pharaoh's daughter; 15—24. (4) Of his stated solemn devotions; 25. (5) Of his trading navy and profits; 26—28.

AND it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do.

2 That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.

3 And the LORD said unto him, I have heard thy prayer and thy supplica-

tion that thou hast made before me: I have hallowed this house: which thou hast built to put my name there for ever, and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments;

5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 But if thou shalt at all turn from following me, you, or your children, and will not keep my commandments and my statutes, which I have set before you but go and serve other gods, and worship them;

7 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word among all people:

8 And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land and to this house?

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

10 ¶ And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD and the king's house,

11 (Now Hiram the king of Tyre had furnished Solomon with cedar trees, and fir trees, and with gold, according to all his desire), that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.

13 And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day.

14 And Hiram sent to the king six score talents of gold.

15 ¶ And this is the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazer, and Megiddo, and Gezer.

Before Christ
991.Ch. 8. 10, 11,
13, 16, 29.
Deut. 11. 12.
Ps. 132. 13.
14. Prov. 15.
3. 2 Chr. 7.
15, 16.Ch. 2. 4. & 3.
14. & 8. 25.
Job 2. 3. & 27.
5. Ps. 15. 2.
& 26. 1, 11.
Prov. 20. 7.
Luke 1. 6.
Deut. 28. 1.
1 Sam. 15. 8,
9. 2 Chr. 7.
17.2 Sam. 7. 12.
1 Chr. 22. 10.
& 17. 12—14.
Jer. 33. 20—
26. ch. 6. 12.
& 8. 15. Ps.
132. 12.
2 Chr. 7. 18.2 Sam. 7. 14.
Ps. 89. 30—
34. 1 Sam. 2.
30. & 12. 21.
25. 2 Chr. 15.
2. & 7. 19.2 Kin. 17. 20.
& 25. 9. Jer.
7. 14, 15. &
24. 9. & 26. 6.
Ezek. 7. 20—
22. Deut. 28.
37.2 Chr. 7. 21.
& 29. 8. Dan.
9. 12. Lam. 2.
15. Jer. 19. 8.
& 49. 17. &
50. 13.Deut. 29. 24.
Jer. 22. 8, 28.
& 5. 9.Deut. 29. 25
—27. Lam. 4.
13, 14. & 2.
17. Jer. 2. 10
11, 19. & 5.
19. & 16. 0.
11. & 22. 9. &
50. 7.2 Chr. 8. 1
ch. 6. 37, 38.
& 7. 1.
991.Cities con-
quered, but
inhabited by
Canaanites,
2 Chr. 8. 2.Heb. were not
right in his
eyes. 2 Chr. 8.
2.Ch. 20. 32. &
5. 1. 2. Amos
1. 9.That is, dis-
pleasing, or
dirty, or the
border.Six hundred
fifty-four
thousand and
eighty-four
pounds.Ver. 21. ch. 5.
13.Ver. 10. ch. 6.
38. & 7. 1.2 Sam. 5. 9.
ver. 24. ch.
11. 27. 2 Chr.
32. 5.Josh. 11. 1. &
19. 36.Josh. 17. 11.
Judg. 5. 19.Josh. 16. 10.
Judg. 1. 29.
ver. 16, 17.

REFLECTIONS UPON CHAP. VIII.—When religion prospers it is the subject of general joy to God's people: and, when kings become nursing fathers to the church, courtiers will pretend much zeal for her interests. But it is pleasant to observe all ranks concur in the solemn worship of God. He rejoices to meet them who work righteousness and remember him in all their ways, and to take up his abode with them. Though clouds and darkness be round about him, justice and judgment are the habitation of his throne, and mercy and truth go before his face. When God is present, and his Spirit poured out, with what liveliness do men observe the fulfilment of God's promises, and pour forth their prayers to him. The fervent petitions which are then presented to God, in the

name of Christ our true temple, are always effectual, and available to nations, families, and individuals. What pardon—what healing—what purification—what victory—what deliverance, may they obtain! The grateful sense of God's special favours thus enjoyed, the influences of his presence and grace, and the faith of his Son's mediation, most powerfully determine and constrain to an holy obedience to his laws. Such real and lively religion would make our meetings and partings on earth pleasant and happy. But how much more so shall our gathering to Jesus be, never to part, but to feast eternally on him, as our great atonement, our only peace-offering, and our ALL and in ALL!

Before Christ
991.

16 For Pharaoh king of Egypt had gone up and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, ¹Solomon's wife.

17 And ²Solomon built Gezer, and Beth-horon the nether,

18 And ³Baalath, and Tadmor in the wilderness, in the land,

19 And all ⁴the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 ¶ And all the people *that were* left of the Amorites, Hittites, Perizzites, Hivites, and Jebuzites, which *were* not of the children of Israel,

21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond service unto this day.

22 But of the children of Israel did Solomon make no bond-men: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These *were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But ⁵Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: then did he build Millo.

25 ¶ And ⁶three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that *was* before the LORD. So he finished the house.

26 ¶ And king Solomon made a navy of ships ⁷in Ezion-geber, which is beside Eloth, on the shore of the Red sea, in the land of Edom.

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, ⁸with the servants of Solomon.

28 And they came to ⁹Ophir, and fetched from thence gold, ¹⁰four hundred and twenty talents, and brought *it* to king Solomon

CHAP. X.

Here (1) The wisdom and glory of Solomon are manifested in the visit given him by the queen of Sheba, and the great satisfaction she obtained; 1—13: and by others; 24. (2) His wealth appears in the gold and other fineries imported from abroad, or presented by his neighbouring princes; 14, 15, 22, 25, 28, 29: in the golden targets, shields, vessels, and stately throne, which he made; 16—21: and in the chariots and horsemen which he provided; and the plenty of gold, silver, and cedar wood, which he made to be in Jerusalem; 26, 27.

AND, when the ¹¹queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

2 And she came to Jerusalem with a

¹²very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon she communed with him of all that was in her heart.

3 And Solomon ¹³told her all her questions: there was not *any* thing hid from the king, which he told her not

4 And, when the queen of Sheba had seen all Solomon's ¹⁴wisdom, and the house that he had built,

5 And ¹⁵the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ¹⁶ascent by which he went up into the house of the LORD, there was no more spirit in her.

6 And she ¹⁷said to the king, It was a true report that I heard in mine own land of thy ¹⁸acts and of thy wisdom.

7 Howbeit, I believed not the words until I came and mine eyes had seen *it*: and, behold, the half was not told me: ¹⁹thy wisdom and prosperity exceedeth the fame which I heard.

8 ²⁰Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9 ²¹Blessed be the LORD thy God, who delighteth in thee to set thee on the throne of Israel: ²²because the LORD loved Israel for ever, therefore ²³made he thee king, to do judgment and justice.

10 ¶ And she gave the king ²⁴an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram, that brought gold from ²⁵Ophir, brought in from Ophir great plenty of almug trees and precious stones.

12 And the king made of the almug trees ²⁶pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen, unto this day.

13 And king Solomon gave unto the queen of Sheba all ²⁷her desire, whatsoever she asked, besides *that* which Solomon gave her of his royal bounty. So ²⁸she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was ²⁹six hundred threescore and six talents of gold,

15 Besides *that* he had of the merchantmen, and of the traffick of the spice merchants, and of all the kings of ³⁰Arabia, and of the governors of the country.

16 ¶ And king Solomon made ³¹two hundred targets of beaten gold; ³²six

Before Christ
990.

Esth. 1. 4, 7.
Acts 26. 23.
Ezek. 27. 22.
Ps. 72. 10, 15.
Is. 60. 6.

Prov. 1. 5. &
13. 20. Is. 50.
4. & 48. 17.
Col. 2. 3.
1 Cor. 1. 30.

Ch. 4. 7. 22—
33. & vi. vi.
& 9. 15. Col.
2. 3.

John 6. 59
Rev. 3. 21
Heb. 1. 14.
John 1. 51.
1 Tim. 3. 16;

2 Kin. 16. 18.
1 Chr. 9. 18.
Ezek. 44. 3.
& 46. 2.

2 Chr. 9. 64

Or saying

John 20. 29
1 Cor. 2. 9.
Zech. 9. 17.
Song 5. 9—16.
1 Cor. 2. 9.

Heb. thou
hast added
wisdom and
goodness to
the same.

Prov. 1. 5. &
8. 34. & 13.
20. & 22. 29
Luke 11. 28.

Ch. 5. 7. & 8.
15. Ps. 72.
17—19.

2 Chr. 2. 11.
Deut. 7. 7, 8.
& 33. 3. 1 Chr.
17. 22.

Prov. 8. 15.
16. 2 Sam. 8.
15. Rom. 13.
1—4. Is. 9. 7
Luke 1. 32.

See ch. 9. 14.
ver. 2. Ps. 72.
10, 11. Mat.
2. 11. i. e. six
hundred and
fifty-four
thousand and
eighty four
pounds sterling.

Ch. 9. 28.
2 Chr. 2. 8. &
9. 10, 11.

Or rails. Ver.
5.

Heb. a prop.
Ch. 7. 15.

Ver. 2. ch. 8.
17. & 9. 1.
Eph. 3. 20.
John 14. 13.
14. & 15. 7.
Mark 11. 24.
Acts 20. 35.

With John 6.
66. 2 Tim. 4.
10.

i. e. above 27
tons weight,
and three
million six
hundred and
thirty-four
thousand
three hundred
and eighty-two
pounds value.

2 Chr. 9. 14.
23. 24. & 17.
11. Ps. 72.
10, 15.

2 Chr. 9. 15
& 12. 9.

One thousand
and ninety-
five pounds
value.

REFLECTIONS UPON CHAP. IX.—The Lord bears the greatest regard to his people's hearty and solemn worship of himself. Every where his eyes are on the righteous, and his ears are open to their cry. If we would secure to our children the entail of God's blessings, we must leave them the examples of our fidelity. But, if our growth in grace does not correspond with our privileges, the best forms of religion will but delude and destroy us. How gracious are God's rewards of his people's obedience; and how severe his corrections of their transgressions! While we tremble at the ruin of Israel and their temple, let our care be to take fast hold of the better covenant, which is established upon better

promises, and in which men are kept, by the power of God, through faith unto salvation. Generous minds are forward to discharge their obligations, if it be in their power. But very diversified are the sentiments of men concerning worldly things. Nothing but Jesus Christ, and God in him, is answerable to every need, every state, every mind. And it is glorious when great activity in secular business is attended with a proportionate ardour in religion. They who make God's glory their first concern, may expect his blessing upon the work of their hands; for at his command both earth and sea shall concur to enrich them.

Before Christ
985.

hundred *shekels* of gold went to one target.

17 And he made ^ythree hundred shields of beaten gold; *three pounds of gold went to one shield: and the king put them in the house of the forest of Lebanon.

18 ¶ Moreover, the king ^zmade a great throne of ^aivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round †behind: and *there were* †stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not ||the like made in any kingdom.

21 ¶ And ^ball king Solomon's drinking vessels *were* of gold, and all the vessels of the house of the forest of Lebanon *were* of pure gold; *none *were* of silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of ^cTarshish with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold, and silver, ^divory, and apes, and peacocks.

23 So king Solomon ^eexceeded all the kings of the earth for riches and for wisdom.

24 ¶ And ^fall the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And ^gthey brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And ^hthe king made silver *to be* in Jerusalem as stones, and cedars made *he to be* as the sycamore trees that *are* in the vale for abundance.

28 ¶ And Solomon had horses brought out of Egypt, and ⁱlinen yarn: the king's merchants received the linen yarn at a price.

29 And ^ma chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out ⁿby their means.

REFLECTIONS UPON CHAP. X.—So respectable is true wisdom, that one cannot purchase it too dear, or fetch it too far: nor hath God confined it to one sex more than another. And such as have real knowledge should delight in the communication of it. But especially let us observe that God on every occasion has taken delight to prefigure the gathering of the Gentiles to Jesus Christ, in whom are hid all the treasures of wisdom and knowledge. Good order in families, courts, and kingdoms, is extremely amiable and useful: and to enjoy the converse of such as are wise in the things of God is a great and unspeakable mercy: but God, who is the author of all our mercies, deserves the praise of them all. Mutual presents are pledges of friendship: but happiest of all is friendship with God. Prosperity in earthly enjoyments shall attend the active honouring of him, if for the real good of his people, but the most certain prosperity of soul. The Almighty himself is their gold; and they shall have plenty of silver. But in these labours, these glories of Solomon, let me contemplate the infinitely greater one, even Jesus Christ, our Prince of peace. He is JEDIDIAH, the darling of the Lord. His birth is our consolation against griefs and woes

CHAP. XI.

Before Christ
983.

Hitherto Solomon has appeared great and good: but, alas! here his sun sets under a dark cloud. (1) His piety and wisdom, are fearfully stained in his marrying idolatrous women, adoring their gods, and building temples for them; 1—8. (2) On this account God threatens him with a fearful rending of the kingdom from his family; 9—13. (3) He stirs up against him foreign enemies; Hadad the Edomite, and Rezon the Syrian; 14—25. (4) By the ministry of Ahijah, the Shilonite, he assigns ten Hebrew tribes to Jeroboam the Ephraimite, whom Solomon suspecting, sought to murder; 26—40. (5) Without mention of his repentance, Solomon dies, and is buried; 41—43.

BUT king Solomon loved ^amany strange women together with the daughter of Pharaoh; women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

2 Of the nations *concerning* which the LORD said unto the children of Israel, ^bYe shall not go in to them, neither shall they come in unto you; *for* surely they will turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives ^cturned away his heart.

4 For it came to pass, when Solomon was ^dold, *that* his wives turned away his heart after other gods: and ^ehis heart was not perfect with the LORD his God, as *was* the heart of David his father.

5 For Solomon went after ^fAshtoreth the goddess of the Zidonians, and after ^gMilcom the abomination of the Ammonites.

6 And Solomon ^hdid evil in the sight of the LORD, and went ⁱnot fully after the LORD, as *did* David his father.

7 Then did Solomon build an ^khigh place for ^lChemosh, the abomination of Moab, in ^mthe hill that *is* before Jerusalem; and for ⁿMolech, the abomination of the children of Ammon.

8 And likewise did he for ^oall his strange wives, who burnt incense and sacrificed unto their gods.

9 ¶ And the LORD was ^pangry with Solomon, because ^qhis heart was turned from the LORD God of Israel, ^rwho had appeared unto him twice.

10 And had commanded him *concerning* this thing, ^sthat he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou ^thast not kept my covenant and my statutes which I have commanded thee, ^uI will surely rend the kingdom from thee and will give it to thy servant.

12 Notwithstanding, ^vin thy days I will not do it for David thy father's sake: *but* ^wI will rend it out of the hand of thy son.

13 Howbeit, I will not rend away all the kingdom; *but* will give ^xone tribe

unnumbered. He is infinitely peaceful, prudent, and wise; and to him every thing is naked and open. Notwithstanding oppositions innumerable, he was solemnly chosen, anointed, and enthroned, by his Father. Justly he punishes the guilty and rewards the virtuous, particularly such as have favoured his cause in distress. Wisely he judges his subjects, and will judge the world. In infinite wisdom he endites and applies his revelations of truth. At infinite expense he builds the temple of his church, and consecrates her to God by his great sacrifice of himself, and his prevalent intercession. Plentifully he enriches and prudently he governs his people in his extensive dominions. Great is the peace, the safety, the glory, of his reign; and no report can sufficiently describe his glory and wisdom. Happy they who are his servants, behold his beauty, and for ever inquire reverently in his temple! And blessed be the Lord that multiplies, chiefly of Gentile sinners, are brought to him, admire his excellency, and labour in his service: nay, captivated with his love, grace, and beauty, abide in his house for ever.

Before Christ
977.

* Exod. 32. 13.
Deut. 9. 5.
2 Kin. 13. 23.
2 Sam. 7. 12—
16. ver. 12, 32,
36.

* Ch. 12. 15.
1 Sam. 26. 19.
2 Sam. 24. 1.
1 Chr. 5. 26.
Is. 10. 5, 6.
2 Sam. 7. 14.
Ps. 89. 34—
32.

* 2 Sam. 8. 14.
1 Chr. 18. 12.
13. Num. 24.
19. Deut. 20.
23. Ps. 60.
title. & 108.
107.

1037.

* Gen. 44. 20.
ch. 3. 7.

* Gen. 25. 2, 6.
Exod. 2. 15,
16. Num. 22.
4. & 23. 1. &
31. 2. Judg.
vi—viii.

* Gen. 14. 6. &
21. 21. Num.
13. 3, 26.
Deut. 1. 1. &
33. 2. Hab. 3.
3.

* Gen. xii. xi—
xvii. ch. 3. 1.

* Gen. 18. 3. &
39. 4, 21.
Ruth 2. 11.

* Household-
mistress. Ch.
15. 13. Jer.
13. 18. & 29. 2.

* Gen. 21. 7.
1 Sam. 1. 24.

* Mat. 2. 20.
Exod. 4. 19.

* Heb. Send
him away.

* Heb. Not.

* 2 Sam. 8. 2.
Ps. 60. title.
1 Sam. 14. 47.
2 Chr. 18. 3.

* 2 Sam. 8. 3.
& 10. 18.
1 Chr. 18. 3. &
19. 7, 16—19.

* After his apo-
tasy. Ch. 5. 4.
2 Chr. 15. 2.
Ps. 89. 32.
2 Sam. 7. 14.

* 2 Chr. 13. 6.
ver. 11, 28.
ch. 9. 22. ver.
40. 2 Sam. 20.
21. ver. 26—
39. ch. xii—
xv. 2 Chr. x.
xi. xiii.

* Ch. 9. 15.

* Heb. closed.

* Prov. 14. 35.
& 22. 29. ver.
11.

* Heb. burden.
Exod. 5. 15.
ch. 12. 4.

to thy son ^afor David my servant's sake,
and for Jerusalem's sake which I have
chosen.

14 ¶ And the LORD ^bstirred up an
adversary unto Solomon, Hadad the
Edomite: he *was* of the king's seed in
Edom.

15 ^cFor it came to pass, when David
was in Edom, and Joab the captain of the
host was gone up to bury the slain, after
he had smitten every male in Edom;

16 (For six months did Joab remain
there with all Israel, until he had cut off
every male in Edom;)

17 That Hadad fled, he and certain
Edomites of his father's servants with
him to go into Egypt; Hadad *being* yet
a ^dlittle child.

18 And they arose out of ^eMidian,
and came to ^fParan; and they took men
with them out of Paran, and they came
to Egypt, unto Pharaoh king of Egypt;
who gave him an house, and appointed
him victuals, and gave him land.

19 And Hadad found ^ggreat favour in
the sight of ^hPharaoh, so that he gave
him to wife the sister of his own wife, the
sister of Tahpenes the ⁱqueen.

20 And the sister of Tahpenes bare
him Genubath his son, whom Tahpenes
^kweaned in Pharaoh's house; and Genu-
bath was in Pharaoh's household among
the sons of Pharaoh.

21 And when Hadad ^lheard in Egypt
that David slept with his fathers, and that
Joab the captain of the host was dead,
Hadad said to Pharaoh, ^mLet me depart,
that I may go to mine own country.

22 Then Pharaoh said unto him, But
what hast thou lacked with me, that,
behold, thou seekest to go to thine own
country? And he answered, ⁿNothing:
howbeit, let me go in any wise.

23 ¶ And God stirred him up *another*
adversary, Rezon the son of Eliadah,
which fled from his ^olord Hadadezer
king of Zobah.

24 And he gathered men unto him,
and became captain over a band ^pwhen
David slew them *of Zobah*: and they
went to Damascus, and dwelt therein,
and reigned in Damascus.

25 And he was an adversary to Israel
^qall the days of Solomon, beside the mis-
chief that Hadad *did*: and he abhorred
Israel, and reigned over Syria.

26 ¶ And ^rJeroboam the son of Nebat,
an Ephrathite of Zereda, Solomon's ser-
vant, (whose mother's name *was* Zeruah,
a widow woman), even he lifted up *his*
hand against the king.

27 And this *was* the cause that he lifted
up *his* hand against the king: Solomon
^sbuilt Millo, and ^trepaired the breaches
of the city of David his father.

28 And the man Jeroboam *was* a
mighty man of valour: and Solomon,
^useeing the young man that he was
industrious, he made him ruler over all
the ^vcharge of the house of Joseph.

29 And it came to pass, at that time
when Jeroboam went out of Jerusalem,
that the prophet ^wAhijah the Shilonite
found him in the way, and he had clad
himself with a new garment; and they
two *were* alone in the field:

30 And Ahijah caught the new gar-
ment that *was* on him, and ^xrent it *in*
twelve pieces:

31 And he said to Jeroboam, Take
thee ten pieces: for thus saith the LORD,
the God of Israel, Behold, ^yI will rend
the kingdom out of the hand of Solomon,
and will give ten tribes to thee:

32 (But ^zhe shall have one tribe for
my servant David's sake, and for Jeru-
salem's sake, the city which I have chosen
out of all the tribes of Israel:)

33 ^aBecause that they have forsaken
me, and have worshipped Ashtoreth the
goddess of the Zidonians, Chemosh the
god of the Moabites, and Milcom the
god of the children of Ammon, and have
not walked in my ways, to do *that which*
is right in mine eyes, and to *keep* my
statutes and my judgments, as *did* David
his father.

34 Howbeit, ^bI will not take the whole
kingdom out of his hand: but I will make
him prince all the days of his life for
David my servant's sake, whom I chose,
because he kept my commandments and
my statutes:

35 But ^cI will take the kingdom out
of his son's hand, and will give it unto
thee, *even* ten tribes.

36 And unto his son will I give one
tribe, that David my servant may have
a ^dlight alway before me in Jerusalem,
^ethe city which I have chosen me to put
my name there.

37 And I will take thee, and thou
shalt reign ^faccording to all that thy soul
desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken
unto all that I command thee, and wilt
walk in my ways, and do *that is* right in
my sight, to keep my statutes and my
commandments, as David my servant
did; that I ^gwill be with thee, and build
thee a sure house, as I built for David,
and will give Israel unto thee.

39 And I will for this ^hafflict the seed
of David, but ⁱnot for ever.

40 Solomon sought therefore to kill
Jeroboam. And Jeroboam arose, and
fled into Egypt, unto ^jShishak king of
Egypt; and was in Egypt until the death
of Solomon.

41 ¶ And ^kthe rest of the acts of So-
lomon, and all that he did, and his wis-
dom, *are* they not written in the book of
the acts of Solomon?

42 And the time that Solomon reigned
in Jerusalem over all Israel *was* forty
years.

43 And Solomon ^lslept with his fa-
thers, and was buried in the city of
David his father: and Rehoboam his
son reigned in his stead.

Before Christ
977.

Ch. 12. 15. &
14. 2. Josh.
12. 1.

Ch. 14. 30. &
15. 27. & 16.
10—15.

2 Kin. 10. 30.
& 15. 13.
1 Sam. 15. 27.
28. & 13. 14.
& 24. 5. 20.

* Ver. 11—13,
32, 34—36.
ch. 12. 1, 16,
19, 20. 2 Chr.
10. 15, 16, 19.

* Ver. 13. ch.
12. 17, 20.

Ch. 3. 14. & 9.
6, 7. & 15. 5.
& 22. 43. & 2.
3. with 2 Kin.
21. 22. & 20.
3. ver. 1—11.

* Ver. 12, 13,
31. Hab. 3. 2
Ps. 103. 10.
Job 11. 6.
Lam. 3. 32.
Hos. 11. 8.

* Ver. 12, 13.
ch. 12. 15—
20. 2 Chr. 10.
15—19.

* Heb. lamp,
candle. 2 Sam.
21. 17. 2 Kin.
8. 19. 2 Chr.
21. 7. Ps. 132.
17. ch. 15. 4.
Jer. 23. 20—
26.

* 1 Chr. 17. 24.
ch. 8. 16, 44.

* Ver. 26.

* Exod. 19. 5.
Deut. 4. 1. &
15. 5. ch. 3.
14. & 9. 4, 5.

* Deut. 31. 8.
Josh. 1. 15.
ch. 9. 5.
1 Sam. 2. 30.
35. 2 Sam. 7.
16, 27—29.
Jer. 33. 20—
26.

* Ch. xii. xv.
2 Kin. xiv.
xvi. & 17. 21.
Ps. 89. 30—
32, 38—46.

* Luke 2. 33.
Is. 7. 14. & 9
6, 7.

* Ch. 14. 25.
Who hated
Solomon.
Perhaps for
some injury
done to his
sister. Ver. 1.
ch. 3. 1.

* 2 Chr. 9. 29,
30. ver. 4. ch
14. 19, 29, &
15. 7, 23, 31.
& 16. 5, 14,
20, 27. & 22.
39, 45. 2 Kin.
1. 18. & 4. 23.
& 10. 34. &
15. 19. & 13
8, 12. & 14.
15. 18, 28. &
15. 6, 11, 15,
21, 26, 31, 36.
& 21. 17, 25.

975.

* Ch. 2. 10.
Is. 57. 2.
Gen. 15. 15. &
25. 8. & 41.
34.

Before Christ
975.

CHAP. XII.

For almost eighty years under David and Solomon, the kingdom of Israel, had gloriously flourished; now it becomes divided, weakened, and corrupted. (1) Rehoboam accedes to the throne of Solomon his father, and Jeroboam returns from his exile in Egypt; 1; 2. (2) The Israelites supplicate redress of their grievances. And Rehoboam, rejecting the advice of his aged counsellors, and taking that of the younger, irritates them with a rough and threatening answer; 3—15. (3) Ten of the tribes, provoked thereby, revolt, and make Jeroboam their king; 16—20. (4) By raising an army out of his two tribes of Judah and Benjamin, Rehoboam intends to reduce the revolters; but the Lord, by a prophet, forbids him, and he obeys; 21—24. (5) To establish himself in his kingdom, Jeroboam introduces an idolatrous worship, like to that which he had seen in Egypt: 25—33.

* 2 Chr. 10. 1.
Mat. 1. 7.
1 Chr. 3. 10.

* Josh. 24. 1.
Judg. 9. 1.
Gen. 12. 6. &
23. 19.

* Ch. 11. 40,
43. 2 Chr. 10.
2—5.

AND ^aRehoboam went to ^bShechem: for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in ^cEgypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt,)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came and spake unto Rehoboam, saying,

^d With ch. 4. 7,
22. 23. & 5.
14. & 9. 15.
It seems he
had laid taxes
on them to
build his ido-
latrous tem-
ples. Ch. 11.
7, 8, 33.

4 Thy father made our ^dyoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

* Jer. 42. 2, 5.
& 43. 2. with
Job 12. 12, 13.
& 32. 7. ^e
2 Chr. 10. 6, 7.

6 ¶ And king Rehoboam ^econsulted with the old men that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

* Ver. 6, 7, 9—
11. 2 Chr. 10.
8—11.

8 But he ^fforsook the counsel of the old men which they had given him, and consulted with the young men that were grown up with him and which stood before him:

9 And he said unto them, What counsel give ye, that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us: thus shalt thou say unto them, ^hMy little finger shall be thicker than my father's loins.

Ch. 3. 7. &
14. 21. Prov.
18. 6, 7. & 10.
6, 11, 14.
2 Chr. 22. 4,
5. & 10. 10.
Ps. 7. 16. &
140. 11. ver.
13.

11 And now, whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you

with whips, but I will chastise you with scorpions.

Before Christ
975.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly, and forsook the old men's counsel that they gave him:

ⁱ Heb. hardly.
Prov. 15. 1. &
10. 14. & 18.
6, 7. Jer. 43.
4.

14 And spake to them after the counsel of the young men, saying, ^kMy father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions

^k Ver. 10.
Prov. 12. 13.
& 18. 6, 7.

15 Wherefore the king hearkened not unto the people; for the cause was ^lfrom the LORD, that ^mhe might perform his saying which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

^l Judg. 14. 4.
2 Chr. 10. 15.
& 22. 7. & 25.
20. 2 Sam. 24.
1. Amos 3. 6.
Deut. 29. 4.
ch. 22. 23.
Judg. 9. 23.

^m 1 Sam. 15.
29. ch. 11. 29
—38. 2 Kin. 9.
36. & 10. 10.

16 ¶ So, when all Israel saw that the king hearkened not unto them, the people answered the king, saying, ⁿWhat portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

ⁿ Prov. 15. 1.
& 18. 6, 7.
2 Sam. 20. 1.
1 Sam. 22. 7.

17 But, as ^ofor the children of Israel: who dwelt in the cities of Judah, Rehoboam reigned over them.

Ch. 11. 13, 32,
35. ver. 20.

18 Then king Rehoboam sent ^pAdoram, who was over the tribute; and ^qall Israel stoned him with stones, that he died: therefore king Rehoboam ^rmade speed to get him up to his chariot, to flee to Jerusalem.

^p Ch. 4. 6. & 5.
14.
^q Acts 7. 57, 58.

^r Heb. strength-
ened himself.

19 So Israel rebelled against the house of David ^sunto this day.

^s Or fell away.
2 Kin. 17. 21.
Prov. 5. 11—
14.

20 And it came to pass, when all Israel heard that Jeroboam was come again, that they ^tsent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David but the tribe of Judah only.

^t To the time
of Ezra.

1 Sam. 10. 24.
Hos. 1. 10, 11.
& 8. 4. Ps. 75.
6, 7. Dan. 2.
21. & 4. 34,
35.

No whole
tribe. ch. 11.
13, 32, 36.
Eccl. 10. 16.
ver. 17.

21 ¶ And, when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, who were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

2 Chr. 11. 1—
4. Ps. 33. 16.
& 146. 3.
Prov. 21. 30,
31.

22 But ^uthe word of God came unto Shemaiah the ^vman of God, saying,

^u 2 Chr. 11. 2—4.

^v Ch. 13. 1.
1 Sam. 9. 6.
2 Chr. 12. 5, 7.
15.

23 Speak unto Rehoboam the son of Solomon king of Judah, and unto all the house of Judah and Benjamin, and to the ^wremnant of the people, saying,

^w Ver. 27
2 Chr. 11. 13,
16.

24 Thus saith the LORD, ^xYe shall not go up, nor fight against your bre-

^x Num. 14. 42.
2 Chr. 11. 4. &
25. 7, 8. & 28.
13.

remarkable reproach to it. Never let me expect that base ingratitude and wilful disobedience will pass unpunished. But God never deals with his people in such severity as they deserve. For Jesus' sake he defers his anger, and in wrath remembers mercy. But, alas! how sin turns peace into war! From the most abject and low condition God can raise up the most terrible instruments of his wrath: and when he intends to chastise he never wants a rod, but makes men's sinful ambition the means of his just but awful rebukes. Diligence paves the way to advancement, and advancement inflames ambition. But hopeless is the case when God gives men kings in his anger: and it is impossible to keep down the scourge which the Lord stirs up. God generally renders sinners inexcusable by the fair warnings which he gives them of their danger. But it is shameful, and very depressing, when his people die under divine frowns. To what a tremendous length and degree God may carry the just chastisement of his dearest saints!

akes the heart brutish, and stupifies the conscience: and even sumptuous fare so fearfully pampers our lusts. No present attainment of gifts or grace, without continued watchfulness, will secure us against the most shameful falls. How sad, how stumbling, when the old age of once famous saints becomes a long continued scene of profligacy! Alas! how Solomon's inordinate love of horses issues in an inordinate love of base women; and this in a multiplication of abominable idols! How the aged saint is ensnared by youthful lusts! How the wisest sage is made an arrant fool by silly women! How the man, who so often warned others against lechery and whoredom, turns out a monster of villainy! How the man, once so familiar with his God, is plunged into the vilest depths of fellowship with Satan and his most abominable agents! Let me then always suspect my corruptions, and depend on the grace that is in Christ Jesus. Let me never covet great prosperity, which hath so great snares attending it. Nay, if I have made a great profession of religion, let me take heed lest Satan render me a

Before Christ
974.

threw the children of Israel: return every man to his house; ^bfor this thing is from me. They ^chearkened therefore to the word of the LORD, and returned to depart according to the word of the LORD.

25 ¶ Then Jeroboam ^dbuilt ^eShechem in mount Ephraim, and dwelt therein; and went out from thence, and built ^fPenuel.

26 ¶ And Jeroboam ^gsaid in his heart, Now shall the kingdom return to the house of David:

27 If this people ^hgo up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they ⁱshall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king ^ktook counsel, and made two calves of gold, and said unto them, ^lIt is too much for you to go up to Jerusalem: behold thy gods, O Israel, who brought thee up out of the land of Egypt.

29 And he set the one in ^mBeth-el, and the other put he in ⁿDan.

30 And this thing ^obecame a sin: for the people went to *worship* before the one, *even* ^punto Dan.

31 And he made an ^qhouse of high places, and made priests ^rof the lowest of the people, who were not of the sons of Levi.

32 And Jeroboam ordained a ^sfeast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Beth-el, ^tsacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he ^uoffered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had ^vdevised of his own heart; and ordained a feast unto the children of Israel: and he ^woffered upon the altar, ^xand burnt incense.

CHAP. XIII.

¶ Heb. to burn incense. Here (1) By a man of God from Judah, a solemn testimony, confirmed by a sign, is given against Jeroboam's false worship; and the ruin of his altar, and disgrace of his priest, by Josiah, a descendant of David, is foretold; 1—3, 5. (2) While Jeroboam attempts to lay hold on the prophet, his hand withers, but is healed by the prophet's prayer: thus he himself is made another sign; 4—6. (3) Gratefully invited to Jeroboam's house, the prophet, directed by God, absolutely refuses either to eat or drink in the idolatrous city; 7—10. But, (4) Deceived by a false prophet, he returns to Beth-el, and eats and drinks in his house; 11—19. (5) For his disobedience to God's command, he is first threatened by his deceiver, and soon after is slain by a

REFLECTIONS UPON CHAP. XII.—Sin is but a bad way of building families. By all his wives Solomon seems to have had but one son, and he a fool. Neither wisdom nor grace run in the blood. And often the best instructions are thrown away upon children; especially if the parent has practically disregarded them himself. Some factious spirits are always ready to blow up the coals of sedition; and often their vile designs lurk under the most specious appearances. It is astonishing that we hear no complaint of Solomon's idolatry, when we hear so much of his oppressive servitude. But most men seek their own, not the things of Jesus Christ. They are more concerned to save their money than their souls. That government is but in a tottering condition which subsists by severity, and where the king does not reign in the hearts of his subjects. They are our best friends who dissuade us from our rash designs, and they our worst enemies who soothe our folly and flatter our pride. It is mad to give true causes of provocation to those who are already provoked without cause. But it is common at courts to study the pleasure of the king more than the profit of the kingdom. And God fulfils his purposes, promises, and threatenings, by the follies as well as by the crimes of mankind. When people once become unreasonable they will not stick to condemn and calumniate the best of kings, and

lion, and buried at Beth-el; 20—32 (6) Notwithstanding these alarming admonitions, Jeroboam proceeds in his impieties, to the ruin of himself and his family; 33, 34.

Before Christ
974.

AND, behold, there came a man of ^aGod out of Judah ^bby the word of the LORD unto Beth-el: and Jeroboam stood by the altar to ^cburn incense.

2 And he ^dcried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, ^eJosiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And he ^fgave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 ¶ And it came to pass, when king Jeroboam heard the saying, of the man of God, which had cried against the altar in Beth-el, that he ^gput forth his hand from the altar, saying, Lay hold on him. And his hand which he put forth against him ^hdried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, ⁱEntreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God, ^kbesought the LORD, and the king's hand was restored him again, and became as *it was* before.

7 ¶ And the king said unto the man of God, Come home with me, and ^lrefresh thyself, and I will give thee a ^mreward.

8 And the man of God said unto the king, ⁿIf thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For ^oso was it charged me by the word of the LORD, saying, ^pEat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt ^qan old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

the best of governments. And they, who by oppression drive men into rebellion, must blame themselves for the mischiefs which they incur. Princes, once infatuated in their counsels, readily add one blunder to another, running to the various extremes of haughtiness, silly compliance, and open violence. We often see the miseries which our follies occasion when it is too late to remedy them. Hasty words often produce endless mischiefs. But love to our brethren should make us put up with many injuries, rather than seek to redress them in a manner which may be ruinous to both: and, when God's will contradicts our designs, we must submit without delay. If we fight against him there can be no hope of success. Wicked princes soon forget the express conditions on which God granted them their power. And with infinite infamy, guilt, and danger, to themselves and their subjects, they model the worship of God after patterns of human invention which they have seen, or as they hope will best answer their carnal purposes; or which, by contrariety to what God has appointed, most gratifies their enmity against him. But to secure our safety by sin is only to hasten our ruin. Great men's examples are grievously infectious: and most subjects are ready to comply with any form of religion which their rulers please to appoint.

Before Christ
974.

Before Christ
974.

12 And their father said unto them, What way went he? for his sons had seen what way the man of God went which came from Judah.

13 And he said unto his sons, 'Saddle me the ass. So they saddled him the ass; and he rode thereon,

14 And went after the man of God, and found him sitting under an oak: and he said unto him, 'Art thou the man of God that camest from Judah? And he said, I am.

15 Then he said unto him, 'Come home with me, and eat bread.

16 And he said, 'I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For it was said to me by the word of the LORD, Thou shalt eat no bread, nor drink water, there, nor turn again to go by the way that thou camest.

18 And he said unto him, I am a prophet also as thou art: and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, 'Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place of the which the LORD did say to thee, Eat no bread, and drink no water; thy carcass shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back.

24 And when he was gone a lion met him by the way, and slew him: and his carcass was cast in the way, and the ass stood by it; the lion also stood by the carcass.

25 And, behold, men passed by, and saw the carcass cast in the way, and the

lion standing by the carcass: and they came and told it in the city where the old prophet dwelt.

26 ¶ And, when the prophet that brought him back from the way heard thereof, he said, It is the man of God who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled him.

28 And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass, nor torn the ass.

29 And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city to mourn, and to bury him.

30 And he laid his carcass in his own grave, and they mourned over him, saying, Alas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones:

32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

CHAP. XIV.

Concerning Jeroboam, king of Israel, we are here informed, (1) How he sent his wife in disguise to Ahijah the prophet, to inquire whether their sick son should recover; 1—4. (2) How Ahijah, divinely informed of the deceit, denounced to her the death of her son, and the ruin of the rest of the family; 5—16. (3) How the child died, and soon after Jeroboam himself, as an earnest of the approaching ruin: 17—20. Concerning Rehoboam, king of Judah, we are informed (4) How he and his subjects apostatized to idolatry, &c. 21—24. (5) How Shishak, king of Egypt, ravaged their country, and took away the shields of gold from the temple, instead of which were made shields of brass; 25—28. (6) How Rehoboam concluded his life, after an almost continued warfare with Jeroboam; 29—31.

AT that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself,

and every thing which contributes to the support of it: and we should rather deny ourselves the common comforts of life than have fellowship with the unfruitful works of darkness. How dangerous enemies to God's people are false prophets and unfaithful ministers, who pretend intercourse with God! Men may be seduced to evil by appearances of piety, when no fears of suffering can drive them to it. And none are more ready to upbraid and torment us than those who have seduced us. God severely punishes the disobedience of his dearest saints! and yet how marvellously he bounds their trouble! How great his sovereignty, in permitting the tempter to escape while the seduced is so awfully punished! How necessary is constant readiness for death! But hypocrites in vain claim kindred to, and connection with, the people of God, and wish their last end to be like theirs.—God will never want witnesses for his cause. If the man of God be dead, the false prophet must attest his warnings. And how desperate those sinners who, after repeated warnings, corrections, and mercies, continue impenitent! For, sooner or later, the vengeance of God will overtake the sinner, and he shall perish in his own deceivings.

REFLECTIONS UPON CHAP. XIII.—God warns men before he strikes. And his prophets must, without fear of the greatest or the worst, faithfully declare his messages. Nothing, however contingent, or distant in futurity, is unknown to God: his purpose is fixed and unchangeable, with respect to even the smallest circumstances of our lot. Shame and disgrace attend sin and sinners at last. Most daring is their presumption who persecute the faithful messengers of God: but faithful rebukes will often provoke proud wrath. Faithful preachers are the butt of wicked men's malice: but God will protect them. In the way of duty we need fear no danger. But it is infinitely dangerous to condemn God's warnings, when he can so easily make us monuments of his vengeance. They, who in prosperity condemn the messengers of God, may soon be obliged by their troubles to have recourse to their prayers. Nor must saints ever be averse to pray even for them who despitefully use them.—Impenitent sinners are in general more affected with their sufferings than with their sins: neither mercies nor judgments will make any lasting impression upon reprobates. And men are often more ready to thank the instruments of their deliverance than to thank God, the author of them. God and his faithful servants detest false worship,

Before Christ
956.

Josh. 18. 1.
Ps. 72. 60, 67.
Jer. 7. 12, 13.
& 26. 6.
Ch. 11. 29—
38.
1 Sam. 9. 7, 8.
Judg. 13. 17.
2 Kin. 5. 5,
15. ch. 13. 7.

* Or cakes.
† Or bottle.

2 Kin. 8. 9. &
1. 6. 2 Sam.
12. 14. Amos
3. 7. Ps. 25. 14.

Heb. stood for
his hoariness.
Gen. 27. 1.
Eccl. 12. 3.

Prov. 21. 30.
Amos. 3. 7.
Ps. 25. 14.

Ps. 33. 10.
Job. 5. 13.

Heb. hard Jer.
23. 28. Is. 3.
11. Ezek. 2. 7.
ver. 10, 11.

Ch. 11. 31,
37. & 12. 24.
& 16. 2. 2 Sam.
12. 7, 8. Ps.
75. 6, 7.

Ch. 11. 11—
13. 31—38. &
12. 1—20.

Ch. 2. 4. ch.
15. 5. Acts 13.
22. 36.

Ch. 12. 27—
33. & 13. 33,
34. with ch.
11. 9, 33.
Deut. 32. 21.

Ezek. 23. 35.
Neh. 9. 26.
Ps. 50. 17.

Ch. 15. 29. &
16. 3, 4. & 21
21. Amos 3. 6.

Or every male.
2 Kin. 9. 8.
1 Sam. 25. 22.
ch. 16. 11.
Deut. 32. 36.
2 Kin. 14. 26.

2 Kin. 21. 13.
Is. 14. 23.
Ezek. 26. 4.
ch. 15. 29. Ps.
83. 10.

Ch. 16. 4. &
21. 24. Is. 66.
24. Jer. 15. 3.
& 16. 4. Eccl.
6. 3. 4. Rev.
19. 17.

Ver. 17.

Jer. 22. 18.
Num. 20. 29.
Deut. 34. 8.
ch. 22. 37.

2 Chr. 19. 3.
Phil. 4. 22.
2 Pet. 2. 8, 9
Gen. 42. 18.

Ch. 15. 27—
30.

Ezek. 12. 22
25. Eccl. 8.
11. i. e.
speedily.

1 Sam. 12. 25.
2 Kin. 17. 6. &
15. 29. Ps. 52.
5. Deut. 8. 7.
& 28. 16—
68. Lev. 26.
15—39. Amos
8. 27.

that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that *I should be king over this people.*

3 And take with thee ten loaves, and *cracknels, and a †cruse of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see, for his eyes ^hwere set by reason of his age.

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son, for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman.

6 And it was so, when Ahijah heard the sound of her feet as she came in at the door, that he said, Come in, ^kthou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And rent the kingdom away from the house of David, and gave it thee; and yet thou hast not been as my servant David, ^owho kept my commandments, and who followed me with all his heart to do that only which was right in mine eyes;

9 But ^phast done evil above all that were before thee: for thou hast gone and made thee other gods and molten images, to provoke me to anger, and ^qhast cast me behind thy back:

10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam ^rhim that will pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it.

12 Arise thou therefore, get thee to thine own house: and ^swhen thy feet enter into the city the child shall die.

13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found ^tsome good thing toward the LORD God of Israel in the house of Jeroboam.

14 Moreover, the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? ^ueven now.

15 For the LORD shall smite Israel as a reed is shaken in the water, and he shall root up Israel out of this good land which he gave to their fathers, and shall

scatter them beyond the river, because they have made their groves, provoking the LORD to anger.

16 And he shall give Israel up because of the sins of Jeroboam, ^vwho did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to Tirzah: and ^wwhen she came to the threshold of the door the child died:

18 And they buried him; and all Israel mourned for him, according to the word of the LORD which he spake by the hand of his servant Ahijah the prophet.

19 ¶ And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel.

20 And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel to put his name there. And his mother's name was Naamah an Ammonitess.

22 And Judah did evil in the sight of the LORD; and they provoked him to jealousy with their sins which they had committed above all that their fathers had done.

23 For they also built them high places, and images, and groves, on every high hill, and under every green tree.

24 And there were also Sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 ¶ And it came to pass, in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem:

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all; and he took away all the shields of gold which Solomon had made.

27 And king Rehoboam made in their stead brazen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house.

28 And it was so, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all their days.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess.

Before Christ
956.

In Assyria,
Media, Chal-
dea, &c.

Is. 42. 24.
Hos. 9. 12.

Ch. 12. 28—
33. & 13. 32.
34. & 15. 26,
34. & 16. 2,
26. 2 Kin. 3. 3.
& 10. 29, 31.
& 13. 2, 11.
& 14. 24. &
15. 9, 18, 24,
27. Hos. 5. 11.
Mat. 18. 7.
Rom. 1. 32.

Josh. 12. 24.
ch. 16. 6, 8,
15, 25. Song
6. 4.

1 Sam. 2. 30
—34. ver. 12,
13.

2 Chr. 13. 2—
20. ch. 15. 31.
& 16. 5, 14,
20, 27. see ch.
11. 41.

954.

975.

2 Chr. 12. 13.
and yet very
foolish. Eccl.
4. 13.

Ch. 11. 36. &
8. 16, 44. Ps.
78. 68, 69. &
132. 13, 14. &
87. 1, 2. & 48.
1, 2. 2 Chr. 6. 6.
972.

Ch. 11. 1, 2.
ver. 31.

2 Chr. 11. 17.
Judg. 3. 7, 12.
& 4. 1.

Ver. 9. Deut.
4. 24. & 29.
28. & 32. 16
—21. Prov. 6.
34. 35. Is. 45
2—5.

Ezek. 16. 47
48. Exod. 32
1—6. Num.
xiv. xvi. xxi
xxv. Judg. i
iii. iv. vi. x.

Deut. 12. 2.
ch. 3. 2. 2 Chr.
28. 4. 2 Kings
17. 9, 10. Jer.
2. 28. & 11. 13.
Hos. 4. 12, 13.
& 8. 11. & 12.
11. Is. 57. 5
Rom. 1. 21—
24

Or standing
images or
statues.

Ch. 15. 12. &
22. 46. Gen.
19. 5. Judg.
19. 22. Rom.
1. 24, 26, 27.

Deut. 23. 17.
& 18. 10.
2 Kin. 23. 7.
Lev. 18. 24.

2 Chr. 12. 2.
ch. 11. 40

Ch. 7. 51. &
15. 18. Ps.
127. 1, 2.

Ch. 10. 16.
2 Chr. 9. 15. &
12. 9. Prov. 23.
5. Eccl. 2. 18.

2 Chr. 12. 10,
11.

Heb. runners
1 Sam. 22. 17

958.

2 Chr. 12. 15.
ver. 19. ch. 11.
41. & 15. 23.
& 22. 45.

Ch. 15. 6, 16
32. with ch. 12.
24.

2 Chr. 12. 13,
16. ch. 11. 43.
ver. 20. ch. 15.
8. 24. & 23. 30.

Before Christ
952.

And Abijam his son reigned in his stead.

CHAP. XV.

Concerning Judah, we are informed (1) How short, evil, and full of war, the reign of Abijam was; and how the Lord preserved the kingdom for David's sake; 1—8. (2) How piously Asa, his successor, reformed his kingdom; sinfully leagued with the Syrians against Israel; politically built cities to secure his frontiers; and, after a long reign, died of a disease in his feet; 9—24. Concerning Israel, we are informed (3) Of Nadab's wicked reign, and of the ruin of him and all Jeroboam's family; 25—31. (4) Of the wicked reign of Baasha, Nadab's murderer and successor; 32—34.

NOW in the eighteenth year of king Jeroboam the son of Nebat reigned

Abijam over Judah.

2 Three years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God as the heart of David his father.

4 Nevertheless, for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 ¶ Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.

11 And Asa did that which was right in the eyes of the LORD, as did David his father.

12 And he took away the Sodomites out of the land, and removed all the idols that his fathers had made.

13 And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove, and Asa destroyed her idol, and burnt it by the brook Kidron.

14 But the high places were not removed: nevertheless, Asa's heart was perfect with the LORD all his days.

15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD; silver and gold, and vessels.

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold that were left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Benhadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

19 There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold: come and break thy league with Baasha king of Israel, that he may depart from me.

20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt at Tirzah.

22 Then king Asa made a proclamation throughout all Judah; none was exempted; and they took away the stones of Ramah, and the timber thereof, where-with Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpeh.

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah? Nevertheless, in the time of his old age he was diseased in his feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

25 ¶ And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him: and Baasha smote him at

Before Christ
951.

1 Chr. 26. 28.
ch. 7. 51.
2 Chr. 13. 15.
& 14. 13. &
15. 18.

939.

Ch. 14. 30.
ver. 6,
with 2 Ch
14. 1. t. e.
after.

2 Chr. 16. 1.
& 11. 13—7.
ch. 12. 27.
Josh. 18. 25.
Jer. 31. 15.
1 Sam. 7. 17.

2 Chr. 16. 2.
2 Kin. 18. 15,
16. with 1 Kin.
7. 51. 2 Chr.
15. 18.

Ch. 20. 34. &
xxii. 2 Kin.
8. 7.

Exod. 23. 22.
Judg. 2. 2. Is.
31. 1. 2 Chr.
16. 3.

935.

2 Chr. 16. 4.
2 Kin. 15. 29.
1 Tim. 6. 10.

2 Kin. 15. 29.
Judg. 18. 27—
31. ch. 12. 29.
2 Sam. 20. 15.
Josh. 11. 2. &
19. 32—39.
2 Chr. 16. 5.

See ch. 14. 17.
Song 6. 4.

2 Chr. 16. 6.

Josh. 21. 17. &
18. 23, 26.
1 Sam. 7. 5, 7,
16. Jer. 40. 6, 8.

2 Chr. xiv—
xvi. ch. 11. 41
—43. & 14.
29—31. ver.
7, 8.

2 Chr. 16. 12,
13. Eccl. 12.
1, 2. Ps. 90.
10. Heb. 12.
6—10. Rev.
3—19.

914.

2 Chr. 17. 1.
1 Chr. 3. 10.
Joel 3. 12.
Mat. 1. 8. ch.
22. 41—40.

954.

Ch. 12. 30—
33. & 13. 33.
& 14. 16. &
16. 2, 9, 26.

Not ch. 11.
29. & 14. 2.

Ch. 16. 9.
2 Kin. 12. 20
& 15. 10, 25,
30.

REFLECTIONS UPON CHAP. XIV.—When God visits our family with his rod, we ought to search out the sinful cause. And as sickness and death are equally the lot of young and old, we should always expect and prepare for it. It is common for sinners to be more anxious about the removal of their troubles than of their sins; and under trouble to apply for the assistance of God's ministers, whom they heartily hate. But it is absolute folly for those who do evil to expect from God's faithful ministers an answer of peace. It is daring to attempt imposing upon them; however aged and blind. But, as no covering can hide the hypocrite from the eye of God, no presents, nor compliments, nor flattery, must ever divert a minister from a bold and free declaration of the mind of God. Fearfully confounded will such impostors appear when he discovers them, especially at his awful bar. And ingratitude for singular favours, and seduction of others to sin, entail upon the transgressors the most terrible ruin. God sovereignly

bestows his grace upon some in the very worst of families. He takes of such the greatest care, and often removes them from the evil to come by an honourable death. How amiable is early religion! and happy is it to be early ripe for, and transported to, the joy of the Lord! At the same time it is a fearful prelude of destruction to families or nations when the godly die out from among them. Alas! that, notwithstanding warnings and judgments upon the wicked, their pattern should be so greedily followed! Even amidst weakness and distress men will become more and more wicked; while God, to punish former sins, gives them up to their hearts' lusts, till they have ripened themselves for his judgments. God's instruments are always ready at hand for chastising even his professed people: and sin quickly reduces the wealthiest to poverty and debasement. Jerusalem is now emptied of her gold and silver; yet not chiefly Shishak, but sin, hath done it.

Before Christ
954.

Josh. 19. 44.
& 21. 23. ch.
16. 15, 17.

Ch. 14. 14.
Deut. 32. 35.
Job 20. 5.

953.

Ch. 14. 10, 11,
14. 16. & 12.
26—33. & 13.
33.

Gibbethon, which belonged to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD which he spake by his servant Ahijah the Shilonite:

30 Because of the sins of Jeroboam which he sinned, and which he made Israel to sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 ¶ Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

32 ¶ And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

CHAP. XVI.

Here the kingdom of Israel appears most miserable. (1) Jehu the prophet foretells Baasha the terrible ruin of his family, for his ingratitude, idolatry, &c. 1—7. (2) Elah, Baasha's son and successor, with all the family, are murdered by Zimri, his servant; 8—14. (3) After a reign of seven days, Zimri, besieged by Omri, burns his palace upon himself and his family; 15—20. (4) After five years of civil war, Omri prevails, reigns, builds Samaria, and becomes worse than any of his wicked predecessors; 21—28. (5) Ahab his son succeeds, who, instigated by Jezebel his wife, is still worse, and introduces the worship of the Zidonian Baal; 29—33. (6) In his days Hiel dares to rebuild accursed Jericho, but his family is ruined in the attempt; 34.

THEN the word of the LORD came to Jehu the son of Hanani against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.

4 Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 ¶ Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet Jehu, the son of Hanani, came the word of the LORD against Baasha, and

against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years:

9 And his servant Zimri, captain of half his chariots, conspired against him as he was in Tirzah, drinking himself drunk in the house of Arza steward of his house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one that pisseth against the wall, neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD which he spake against Baasha by Jehu the prophet,

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

14 ¶ Now the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people were encamped against Gibbethon, which belonged to the Philistines.

16 And the people that were encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did to make Israel to sin.

20 ¶ Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath,

Before Christ
930.

Ps. 115. 4.
Is. 2. 8. & 44.
9—20. Deut.
32. 21. ch. 14.
9, 22, 23. & 9.
6, 7. & 11. 10.

Ch. 15. 27—
29. Hos. 1. 4.
Ps. 140. 11.

930.

Ch. 15. 27.
2 Kin. 12. 23.
& 15. 10, 25,
30.

2 Sam. 13.
23, 29. Dan. 5.
2, 30. Luke
24. 34.

Ver. 15. Job
20. 5. Hos. 8.
4. & 13. 10, 11.

Ver. 1—4, 7.
Judg. 1. 7.
Mat. 7. 2. ch.
15. 29.

1 Sam. 25. 22.
ch. 14. 10.
i. e. males,

Ver. 1—4, 7.

Heb. by the
hand of.

Is. 3. 11. Ps.
18. 26, 27. ch.
15. 29, 30. Is.
10. 6, 7. Jer. 2.
19. ver. 2, 7.
Prov. 1. 31. &
13. 21. & 5.
22. Ps. 9. 15,
16.

Deut. 32. 21.
2 Kin. 17. 15.
Is. 41. 28, 29.
Jon. 2. 8. Jer.
10. 3—16.
1 Cor. 8. 4. &
19. 19, 20.

Ch. 14. 19. &
15. 31. & 16.
5, 20, 27. &
22, 39. see ch.
11. 41.

929.

Job 20. 5. Ps.
37. 35, 36.
2 Kin. 9. 31.

Ch. 15. 27.
Josh. 19. 44.

Mic. 6. 16.

2 Sam. 20. 15.
Judg. 9. 45.
50. Luke 19.
43.

Judg. 9. 54.
1 Sam. 31. 4.
5. 2 Sam. 17.
23. Mat. 27.
5.

Ch. 15. 30.
ver. 7, 13. Ps.
9. 16. Is. 3. 11.
Jer. 2. 19.
Rom. 2. 8, 9.
Prov. 1. 31. &
5. 22. & 13.
21.

Ver. 5, 14, 27.
ch. 14. 19. &
15. 31. & 22.
39. 2 Kin. 1.
18. & 10. 34.
& 13. 8, 12. &
14. 15, 28. &
15. 11, 15, 21,
26, 31. ch. 11.
41.

Judg. 5. 8.
Prov. 23. 2.
The civil war
lasted about
five years.

REFLECTIONS UPON CHAP. XV.—How few great men, especially kings, have any real piety! And what a plague to their subjects is their want of it! Parents' ill example is very pernicious to their children: and it is a double reproach on those who degenerate from the piety of their ancestors. Sin often shortens men's days, and hastens them to an untimely end. But what a remarkable blessing to nations and families are God's noted favourites! Even after their death God often pities, from regard to them, and to his promises made to them. It is a

mercy when God shortens the reign of wicked rulers to make way for better, and who will begin reformation at themselves and their court. Many defects are in the best, much imperfection in their works of reformation; and great proneness to rely upon an arm of flesh in the time of trouble. But God generally imbibes to his people the success of their own sinful projects. How wretched are nations when one wicked prince still follows another! when successors murder their wicked sovereigns, but continue clearing to their ruinous wickedness!

Before Christ
926.

to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

From the
death of Elah.
Ver. 8.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

† Six hundred
eighty-four
pounds seven
shillings and
sixpence.

24 And he bought the hill Samaria of Shemer for †two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

† Heb. *Shome-
ron*, Ch. 18. 2.
& 20. 1. & 22.
37. 2 Kin. 17.
1. 6. Mic. 1. 5.
Amos 4. 1.

25 ¶ But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him.

† He establish-
ed the idolatry
by a law.
Mic. 6. 16.
Hos. 5. 11.

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

† Ver. 2, 7, 13,
19. ch. 12. 26
—33. & 13.
33, 34. & 14.
9, 16.

27 ¶ Now the rest of the acts of Omri which he did, and his might that he shewed, are they not written in the book of the chronicles of the kings of Israel?

† Ver. 5, 14, 20.
ch. 14. 19. &
15. 31.

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

918.
† Ver. 10, 15,
23.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

† Ch. 14. 9. ver.
33. & 21. 25.

30 And Ahab the son of Omri did evil in the sight of the LORD above all that were before him.

† Heb. *was it a
light thing, &c.*

31 And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

† Ch. 18. 4. &
21. 7, 25. &
11. 6. Gen. 6.
2. Prov. 23. 2.
† Judg. 2. 11.
13. & 3. 7. &
10. 6.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

† 2 Kin. 10. 21.

33 And Ahab made a grove: and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

† Exod. 34. 13.
2 Kin. 13. 6.
& 17. 16. &
21. 3.

34 ¶ In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the LORD which he spake by Joshua the son of Nun.

† Ver. 31, 32.
ch. 22. 6, 8.
& 21. 4, 19.
20, 25. & 20.
42.

† Gen. 28. 19.
& 35. 1. ch.
12. 29, 33.

† Josh. 6. 26.
Num. 15. 30.
Job 9. 4.
1 Cor. 10. 22.
Zech. 1. 6.
Dan. 9. 11.
Ps. 50. 21, 22.
Jer. 44. 26.

CHAP. XVII.

While the Israelites are governed by the worst of kings, God, for their awakening, raises up among them Elijah, a wonderful prophet, in whom the great honours of Enoch and Moses were united. (1) He by his prayer procures, and foretells to Ahab, a famine, occasioned by a drought of three years and six months. (2) While Ahab sought to murder him, God makes the ravens feed him by the brook Cherith, till it dried up; 2—7. (3) God nourishes him during the rest of the dearth by a poor Zidonian widow, whose meal and oil he multiplied, and whose dead child he restored to life; 8—24.

REFLECTIONS UPON CHAP. XVI.—For the wickedness of a land, many and bad are the princes thereof: and they multiply their murders and massacres one of another. But short-lived and troublesome is the power and honour procured by murder. How eagerly do men follow the very sins, or worse, which ruined their predecessors before their eyes! But, if thus they hardened themselves in their ingratitude, their blood must be on their own heads. God indeed sometimes permits wicked men to die in their beds, and leave their wicked children to pay off their awful reckoning. Drunkards fearfully expose themselves to death in a

AND Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

Before Christ
910.

Luke 1. 17. &
4. 24, 25.

2 Kin. 3. 14.
Deut. 10. 8.
Jam. 5. 17.
Rev. 11. 6.
Luke 4. 23.
Is. 45. 11.

2 And the word of the LORD came unto him, saying,

Jer. 7. 1. &
11. 1. & 18. 1.
& 21. 1. & 26.
1. & 27. 1. &
30. 1. &c.

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

Jer. 36. 26.
John 8. 59.
Heb. 11. 38.
Mat. 10. 23.

4 And it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

† Eastward
it.

Ps. 78. 23.
Job 38. 41.
Ps. 37. 3, 19.
Rev. 12. 6, 14.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.

Prov. 3. 5, 6.
Mat. 16. 24.
ch. 19. 9.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

Mat. 19. 26.
& 16. 25.
Hab. 3. 17, 18.
Prov. 30. 8—
10. Judg. 14.
14. Ps. 37. 3.
& 34. 9, 10.

7 And it came to pass after a while that the brook dried up, because there had been no rain in the land.

909.
† Heb. *at the
end of days.*

8 ¶ And the word of the LORD came unto him, saying,

Ver. 2. Gen.
22. 14. Is. 41.
17. Ps. 46. 4.
Judg. 15. 19.

9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

Obad. 20.
called *Sarepta*.
Luke 4. 26.

10 So he arose and went to Zarephath. And, when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

Ver. 4. Is. 33.
16. Ps. 24. 1.
Luke 4. 25.
26. Gen. 18.
4. & 21. 15.
Heb. 11. 37.

11 And as she was going to fetch it he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

† Gen. 21. 15.
Heb. 11. 37.
Mat. 10. 42.

12 And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die.

† Ver. 1.
1 Sam. 25. 26,
34.
† Gen. 18. 6.
2 Kin. 42.

13 And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

† Gen. 21. 15,
16.

14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.

† 1 Tim. 4. 8.
Is. 33. 16.
† 2 Kin. 4. 2—7.
John 6. 9—13.
Mat. 15. 32—
38. & 14. 13
—21.

15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.

† 2 Chr. 20. 20.
Is. 7. 9. Mnt.
15. 28. Mark
12. 43.

16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD which he spake by Elijah.

† Or a full year.

† Ver. 14. ch.
13. 5. 2 Kin.
14. 25. Num.
23. 19. Tit. 1.
2. Heb. 10. 23.
Jer. 23. 17, 27

17 ¶ And it came to pass, after these

† Heb. *by the
hand of.*

thousand forms. And it is terrible to be hurried drunk to the tribunal of an holy God! Rebellious projectors often perish in the flames which they have kindled; and revenge and envy attend them in death. And it is terrible when God punishes men's harmony in wickedness with civil wars and discords. Dreadful is his case who is married to a wicked and abandoned woman: nothing is so base or horrid but she can persuade him to it. When kings are monsters in wickedness, the subjects will strive to outdo them in contempt of God. But such as despise his curse shall feel the weight of it.

Before Christ
909.

2 Kin. 4. 18.
20. 1 Pet. 4.
12. & 1. 7.
Jam. 1. 2-4.
John 4. 49, 50.

Luke 5. 8.
2 Sam. 16. 10.
Rom. 2. 4.

Deut. 33. 1.
Judg. 13. 6.
1 Sam. 9. 6, 8.
ch. 13. 1.

Ch. 18. 9.
Luke 5. 8.
Mat. 14. 26.

Acts 9. 39. &
1. 13. Mark
4. 15.

Exod. 14. 10.
Jam. 5. 13, 16.
Phil. 4. 6.
Mat. 7. 7. &
21. 22. Is. 45.
11. John 14.
13, 14. & 16.
23. & 15. 7.
1 John 5. 14.

Ver. 9. Prov.
14. 21. Josh.
7. 9.

2 Kin. 4. 34.
Acts 20. 19.

Ps. 65. 2.
Jam. 5. 15, 16.
see ver. 19.

Deut. 32. 39.
2 Kin. 4. 35.
Luke 7. 14, 15.
& 8. 54, 55.
John 11. 43.
44. Acts 9. 40.
& 20. 11.
Heb. 11. 35.

John 3. 2. &
2. 11. & 15.
24.

things, that the 'son of the woman, the mistress of the house, fell sick; and his sickness was so sore that there was no breath left in him.

18 And she said unto Elijah "What have I to do with thee, O thou 'man of God? 'art thou come unto me to call my sin to remembrance, and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a 'loft where he abode, and laid him upon his own bed.

20 And he 'cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he 'stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

22 And the LORD 'heard the voice of Elijah; and the soul of the child came into him again, and he 'revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, 'Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

CHAP. XVIII.

For more than three years Elijah had concealed himself from the persecuting rage of Ahab. Now, (1) By God's direction, he goes to present himself to him; 1, 2. (2) While Ahab, and Obadiah, a pious officer in his family, take different routs, to procure pasture for their horses and mules, Elijah presents himself to Obadiah, and bids him inform his master that he desired to see him. After some remonstrances concerning his danger, Obadiah complies; 3-16. (3) Ahab being come, Elijah orders him to assemble the Israelites; and the idolatrous prophets at mount Carmel, which is done; 17-20. (4) Before the assembled Israelites, and the prophets of Baal and the groves, he demands a solemn trial, whether Baal or JEHOVAH was the true God, by their calling upon each to inflame the sacrifices presented to him; 21-24. (5) The idolatrous prophets failing, while JEHOVAH with fire consumed Elijah's sacrifice and altar of stones, all drenched with water, Elijah ordered them all to be slain; 25-41. (6) These impostors and ringleaders in idolatry being slain, at Elijah's repeated request, a plentiful rain falls; of which he forewarns Ahab, that he might first get home; 41-46.

AND it came to pass, after 'many days, that the word of the LORD came to Elijah in the 'third year, saying, 'Go, shew thyself unto Ahab; and I 'will send rain upon the earth.

2 And Elijah went 'to shew himself unto Ahab. And there was a sore famine in Samaria.

3 ¶ And Ahab called Obadiah, who was 'the governor of his house. (Now Obadiah 'feared the LORD greatly:

4 For it was so, when Jezebel 'cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them

by fifty in a cave, and fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find 'grass to save the horses and mules alive, †that we lose not all the beasts.

6 So they divided the land between them to pass throughout it. Ahab went one way by himself, and Obadiah went another way 'by himself.

7 ¶ And as Obadiah was 'in the way, behold, Elijah met him: and he knew him, and 'fell on his face, and said, Art thou that my lord Elijah?

8 And he answered him, I am: go, tell thy 'lord, Behold, Elijah is here.

9 And he said, 'What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab to slay me?

10 'As the LORD thy God liveth, there is no nation or kingdom, 'whither my lord hath not sent to seek thee: and when they said, He is not there, he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go tell thy lord, Behold, Elijah is here.

12 And it shall come to pass, as soon as I am gone from thee, that the Spirit of the LORD 'shall carry thee whither I know not; and so, when I come and tell Ahab, and he cannot find thee, he shall slay me; but I thy servant fear the LORD 'from my youth.

13 Was it not told my lord "what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go tell thy lord, Behold, Elijah is here: and he shall slay me.

15 And Elijah said, As the 'LORD of hosts liveth, before whom 'I stand, I will surely shew myself unto him to-day.

16 So Obadiah went to meet Ahab and told him: and Ahab went to meet Elijah.

17 ¶ And it came to pass when Ahab saw Elijah, that Ahab said unto him, Art thou he that 'troubleth Israel?

18 And he answered, I 'have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel unto mount Carmel; and the 'prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

Before Christ
906.

Ver. 13. Mat
10. 40-42. &
25. 35. Is. 33.
16.

Job 8. 11, 12
Ps. 104. 14.

† Heb. that we
cut not of
ourselves
from the
beasts.

1 Gen. 32. 4

Ch. 11. 29.
2 Kin. 1. 8.

Gen. 18. 2. &
50. 18. 1 Sam.
20. 41. 2 Sam.
19. 18. 1 Tim.
5. 17.

Anab. Ver. 3.

Ver. 12. ch.
17. 18. Luke
5. 8. Mat. 14.
31. Mark 5.
36.

Judg. 8. 19
Ruth 3. 13.
1 Sam. 14. 39.
& 19. 6. & 29.
6. ch. 1. 29. &
2. 24. & 7. 1.
12. ver. 15.
Ps. 10. 2. &
69. 26. Jer. 26.
20-23. John
5. 16.

2 Kin. 2. 11,
16. Ezek. 3.
14. Acts 3. 29.

2 Chr. 34. 3.
2 Tim. 3. 15.
1 Sam. 1. 27.
28. Ps. 71. 17.

Ver. 4. Mat.
10. 40-42. &
25. 35.

Gen. 2. 1.
Deut. 4. 29.
Ps. 103. 21. &
148. 2. & 24.
9, 10.

Ch. 17. 1.
Gen. 18. 22.
Deut. 1. 38. &
18. 5.

Josh. 7. 25.
Luke 23. 2.
Acts 16. 20. &
17. 6. & 24. 5.
Amos 7. 10.
Acts 2. 36, 37.

Acts 24. 13,
Mat. 14. 4.
Ezek. 3. 8.
2 Sam. 12. 7.
1 Sam. 12. 45.
Prov. 11. 19.
& 13. 21. Is. 3.
11. Rom. 2. 8,
9.

2 Pet. 2. 1.
ch. 16. 33. &
15. 13. & 22.
6. 2 Kin. 13.
6. & 10. 19.

REFLECTIONS UPON CHAP. XVII.—God will have his witnesses in the worst of times, and will endue them with gifts and graces proportionable to the difficulties with which they are called to struggle. Great and inexpressible is the power of fervent prayer with God. But it bodes ill for a people when God's prophets are driven into corners, and when obscurity becomes their duty by the call of God. They who dare to be bold for God may trust him with their protection; he will take care that they shall not starve. He can make the most ravenous or the most destitute creatures on earth to provide for them. When one created source runs dry, he can make another to break forth. And plentifully he rewards those who cheerfully supply the wants of his servants. Yet to what straits and perplexity may those who fear his name, or their children, be reduced before he appear for their relief. But, in our deepest distresses, God is nearer to relieve us than we think: and faith must silence all objections. A promise of God is instead of a thousand arguments. They, who can trust God with

their all, will find themselves no losers by him: and works of piety and charity bring us again our own with usury. God often exercises his people with the heaviest trials after they have met with remarkable favours. And, the more unexpected the stroke, the harder it is to be composed under it at first. In our troubles, how apt are we to quarrel with our best friends, and in our haste to speak unadvisedly with our lips! But it is more decent and becoming humbly to search out, confess, and acknowledge our sin, which is the cause of them. And, if others be in trouble, our business is to sympathise with them, and intercede with God in their favour. And great is the mercy when troubles and deliverances concur to strengthen our faith and increase our knowledge. But how great the condescension of God—he hath chosen the poor, rich in faith and heirs of his kingdom! How great his sovereignty in selecting the monuments of his special kindness! A Canaanitish widow is regarded, is honoured with miracles, when multitudes in Israel, as destitute as her, are overlooked!

Before Christ
906.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

• Mat. 6. 24.
2 Cor. 6. 14.
Rev. 3. 15.
Josh. 24. 15.

21 ¶ And Elijah came unto all the people, and said, 'How long halt ye between two opinions? if the LORD be God, follow him; but if Baal, then follow him. And the people answered him not a word.

Rom. 3. 19.
20. & 6. 21.
Gen. 44. 16.
Job 40. 4. &
9. 3. Mat. 22.
12.

22 Then said Elijah unto the people, I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men.

• Ch. 19. 10, 14.
Ver. 19, 20.
ch. 22. 6. Rev.
9. 3.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under:

• Lev. 9. 24.
1 Chr. 21. 26.
2 Chr. 7. 1.
Judg. 6. 20.
21. & 13. 19,
20.

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

25 ¶ And Elijah said unto the prophets of Baal, Choose ye one bullock for yourselves, and dress it first; for ye are many: and call on the name of your gods; but put no fire under.

† Or answer.

26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.

• a. 44. 17. &
45. 20. Jer. 10.
5. 14, 15.
Hab. 2. 13, 19.
1 Cor. 12. 2.
& 8. 4.

27 And it came to pass at noon that Elijah mocked them, and said, Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked.

• Or heard.
• Or leaped up and down at the altar.

• Ch. 22. 15.
2 Chr. 25. 8.
Eccl. 11. 9.
Lam. 4. 21.
Amos 4. 4, 5.
Ezek. 20. 30.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

• Or he meditated.

• Ps. 121. 4.
Lev. 19. 28.
Deut. 14. 1
Mic. 6. 7.
Ezek. 16. 36.

29 And it came to pass, when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

• 1 Sam. 13. 10.
ch. 22. 10.
Acts 16. 16,
17.

• Jer. 10. 5. Ps.
115. 4—7. &
135. 15—18.
2 Tim. 3. 9.
1 Cor. 8. 4. &
12. 2. Is. 45.
29. & 46. 1, 2.
Hab. 2. 19.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down.

• Ch. 19. 10, 14.
2 Kin. 16. 17.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:

• Josh. 4. 20.
Ezra 6. 17.
Exod. 24. 4. &
1. 2—5. 1 Cor.
1. 10. Eph. 4.
3—6.
• Gen. 32. 28.
2 Kin. 17. 34.

32 And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed.

• Judg. 21. 4.
1 Sam. 7. 9.
17. 1 Cor. 10.
31. Col. 3. 17.
1 Pet. 4. 11.
Mic. 4. 5. ver.
36.

33 And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

Before Christ
906.

Gen. 22. 9.
Lev. 1. 6, 7.
Judg. 6. 20.

34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35 And the water ran round about the altar; and he filled the trench also with water.

† Heb. went.
Ver. 32, 38.

36 And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

Ezra 9. 5.
Exod. 29. 39,
41.

37 Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.

Gen. 26. 24
Exod. 3. 6.
1 Chr. 29.

38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

Gen. 26. 24
Exod. 3. 6.
1 Chr. 29.
Ps. 9. 16. &
58. 11. & 83.
18. Josh. 24.
17, 23. Exod.
32. 16. John
3. 2. Heb. 2. 4.

39 And, when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.

Ver. 24, 29,
36. Phil. 4. 6.
John 14. 13,
14. Ps. 65. 2.
Jer. 10. 23. &
31. 18. 1 Thea.
1. 9.

40 And Elijah said unto them, Take the prophets of Baal: let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

Lev. 9. 24.
Judg. 6. 21.
1 Chr. 24. 26.
2 Chr. 7. 1.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain.

Lev. 9. 24.
Judg. 13. 20.
1 Chr. 21. 16.

42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees,

Jer. 48. 10.
2 Kin. 10. 25.
Deut. 13. 5. &
18. 20. Song 2.
15. Rev. 2. 2.
See Judg. 4.
7, 13. & 5. 21.
Ps. 83. 9, 10.

43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times.

Ver. 24. Hos.
6. 4. John 5.
35.

44 And it came to pass, at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.

Jer. 7. 6.
2 Sam. 21. 14.
Acts 27. 34.
Eccl. 9. 7.

45 And it came to pass, in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

Mat. 17. 1.
Acts 10. 9.
2 Sam. 7. 27.
Dan. 9. 2, 3.
Ezek. 36. 36.
37. Ps. 50. 15.
& 91. 15. Phil.
4. 6.

46 And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

Ps. 5. 3.
Luke 12. 1—6,
& 11. 8.

Gen. 32. 26.
Hab. 2. 3.
Luke 18. 1.
Eph. 6. 18.
Heb. 10. 38,
37.

Zech. 4. 10. &
10. 1. Job 8. 7.
Is. 60. 22.

Heb. The or
vind.

Nim. 16. 50.
& 25. 8.

2 Sam. 21. 14.
ver. 39, 40.
Jam. 5. 16.
Mal. 3. 10.
Joel 2. 23.
Jer. 10. 13. &
51. 16. Job 37.
6.

Josh. 19. 18.
ch. 21. 1.

2 Kin. 3. 15.
Ezek. 1. 3. &
3. 14.

2 Kin. 9. 1.
Jer. 1. 17.
1 Pet. 1. 13.
Heb. 12. 1.

REFLECTIONS UPON CHAP. XVIII.—God can turn a fruitful land into barrenness for the sins of them that dwell therein: but judgments, instead of humbling, enrage the impenitent. When persecutors cannot wreck their malice and fury on God, they do it upon his servants. But what a mercy is it that God, even in wicked courts, hath those who fear him and protect his ministers. It is very honourable when saints are so faithful in relative duties, that such who hate their religion cannot but show them distinguished regard; and when persons in high station lay out their influence or wealth for the support of God's faithful ministers and people. But God often, when his people's condition is seemingly des-

perate, raises up helpers where they could be least expected. It is proper that saints be cautious in dealing with enraged persecutors: but sometimes they are apt to overdo in their caution. The faithful servants of Christ are often calumniated as enemies to the state; and, even when they bring the best of tidings, the impenitent brand them as their troublers. But they, who by their sins provoke God against a nation, are the real troublers of it, and ought faithfully to be told it. God can overrule the hearts of his most inveterate enemies, and make them to grant what his servants demand for his honour. Unsettled notions of religion lead to unchristian practices: and there can be no communion betwixt



THE ANGEL APPEARING TO ELIJAH.

I. Kings. c. xix. v. 5.

London, Pub. May 18-1812, by Rich^d Evans, 8 White Row, Spitalfields

Before Christ
906.

CHAP. XIX.

To punish the Israelites' insincerity and inconstancy in their reformation, God again drives Elijah, their great instructor, into corners. (1) Frighted by the threatenings of Jezebel, his sworn enemy, he flees far southward to the Arabian desert; 1—3. (2) Amidst his wandering and weariness of life, the Lord wonderfully strengthens him by miraculously feeding him at Beer-sheba; 4—8. (3) At mount Sinai God meets him; rebukes him for deserting his work in Israel; appoints him to anoint Hazael, Jehu, and Elisha; and assures him that there yet remained seven thousand worshippers of the true God in Israel; 9—18. (4) He is scarcely returned to the land of Israel when Elisha joins him as an assistant; 19—21.

Ch. 18. 13—40.

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

Ruth 1. 17.
ch. 2. 23. &
20. 10. Acts
23. 12. Exod.
15. 9.

2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

Prov. 1. 16. &
4. 16. & 2. 14.
15. Is. 59. 7.
Rom. 3. 15.

3 And, when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

1 Sam. 27. 1.
Mat. 26. 56.
2 Cor. 12. 7.Gen. 21. 31.
Judg. 20. 1.
ch. 4. 25.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.

He was afraid
to continue in
Judea, be-
cause Jeho-
shaphat was
Ahab's friend.Ch. 13. 14.
Gen. 21. 15.
John 4. 6.Ver. 3. Jon.
4. 3. Num. 11.
15. Job 3. 2.
Jam. 3. 2.

5 And, as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.

Gen. 28. 11—
16. Heb. 1. 14.
& 13. 5.

6 And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

Heb. 13. 5. Is.
33. 16. Ps. 37.
3. & 34. 9, 10.
& 111. 5.
Mat. 6. 26—
33.

† Heb. bolster.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

Ps. 103. 13.
14. Deut. 39.
25. 1 Cor. 9. 7.
& 10. 13.
2 Cor. 12. 9.

8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

Dan. 1. 15.
Hab. 3. 19.
Mat. 4. 4. m.
Phil. 4. 13.
2 Cor. 12. 9.Exod. 34. 28.
Mat. 4. 2.
Mal. 4. 2.

9 ¶ And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What dost thou here, Elijah?

Exod. 3. 1. &
19. 18.Exod. 33. 21.
22. Jer. 9. 2.
Heb. 11. 38.Ver. 13. Gen.
16. 8.

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away.

Num. 25. 11.
Ps. 69. 9. &
119. 139. John
2. 17.Jos. 5. 11.
Mic. 6. 16. ch.
18. 4. 30. ver.
4.Rom. 11. 3. ch.
18. 22. ver. 14.

11 And he said, Go forth, and stand upon the mount before the LORD. And,

Exod. 19. 29.
& 24. 18. &
34. 2. & 33. 21.

Christ and Belial. Let us then never in inclination, profession, or practice, halt between God and his rivals. Nor must the ministers of Christ be discouraged when they see multitudes against them: it is enough that God is on their side. He can take the wise in their own craftiness, and turn the counsel of the froward headlong; and the hope of the hypocrite perishes. It is a poor religion that consists chiefly in externals; and a devilish one that requires inhuman severities. Nothing, neither disappointment nor public shame, will undeceive those whom God hath given up to strong delusions. But how condescending was it in God to put his own pre-eminence, or rather Godhead, to the trial! Graciously he answers the fervent prayers of his zealous servants; and gloriously he overcomes when he is judged. Dreadful is the ruin of such as obstinately dispute his supremacy. But, when false prophets and evil ministers are removed from a land, God will return and refresh it. Secret, importunate, and repeated prayers must indeed be used to draw down the promised blessings; and great mercies may arise from the very smallest beginnings. But distinguished humility and dependence upon an all-strengthening God ought to attend upon, and flow from, the receipt of such most distinguishing honours.

REFLECTIONS UPON CHAP. XIX.—The promoters of false worship desperately hate those who zealously oppose their designs. And no persecutor is more

behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake:

Before Christ
906.Exod. 33. 21.
22. & 34. 6.
Ps. 50. 3. &
57. 2—5. Nah.
1. 3—6.Exod. 19. 18.
Ezek. 3. 12. &
37. 9. Ps. 50.
3—5.

12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice:

Zech. 4. 6.
Acts 2. 37—
39. Job 4. 16.
Exod. 34. 6.

13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave: and, behold, there came a voice, unto him, and said, What dost thou here, Elijah?

Gen. 16. 13. &
18. 27. Exod.
3. 6. & 33. 23.
Is. 6. 2, 5.Ver. 9. Gen.
16. 8. John
21. 15—17.

14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away.

Ver. 10. Rom.
11. 3. Ps. 69.
9. & 119. 139.
Is. 62. 1, 6.
John 2. 17.

15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and, when thou comest, anoint Hazael to be king over Syria:

Gen. 14. 15.

Jer. 1. 10.
2 Kin. 8. 13.

16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat, of Abel-meholah, shalt thou anoint to be prophet in thy room.

2 Kin. 9. 1, 2, 4.

Luke 4. 27.
called Eli-
sua. Ver. 19
—21.
Ch. 4. 12.

17 And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay.

2 Kin. 8. 12.
& 10. 32. &
12. 17, 18. &
13. 3, 7, 22.2 Kin. ix. x.
Amos 2. 14.
Is. 24. 18. Jer.
48. 41.

18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

Jer. 1. 10.
Hos. 6. 5.
2 Kin. 14. 17.
& 10. 32. &
13. 3. Is. 11. 4.Rom. 11. 4.
Is. 1. 9. & 10.
20—22.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

Job 31. 27.
Hos. 13. 2.Amos 7. 14.
Ps. 78. 70, 71.
Exod. 3. 1.
Judg. 6. 11.
Mat. 4. 18, 21.2 Kin. 2. 8,
13. ver. 13.

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again; for what have I done to thee?

Mat. 4. 20. &
9. 9. & 8. 21.
22. & 19. 27.
Luke 9. 61, 62.

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat: then he arose, and went after Elijah, and ministered unto him.

2 Sam. 24. 22.

Luke 5. 29.
2 Sam. 6. 19.

malicious or furious than a profane woman. How weak and spiritless are the greatest zealots for God when left to themselves! Elijah had just commanded both king and subjects: now he shrinks for fear of a dignified harlot. But it is mean to desire death as a refuge from distress: and to seek to die, like a wandering sheep, in the wilderness, while shunning the honourable death of a martyr for God at Jezreel! When men impatiently wish for death they are ordinarily in a frame very unfit for it; and would be ready to recal their wish if God were to grant it. We ought never to desert the path of duty, though it lead us through the valley of the shadow of death. However dark providences appear, we must never despair. We know not what further work God may have for us. To desire to be with Christ is laudable; but to be weary of our warfare is sinful. But God kindly overlooks the infirmities of his people; visits them when on the brink of despair; and lays meat before them when they shamefully desert his service. Such as are travelling to Horeb, to the mount of God in heaven, will find strength ministered to them for their journey, and angels to be their ministering spirits. To encourage their own peevish frowardness, saints are apt to think matters in the church worse than they really are. But whom the Lord loves he will rebuke and chasten, he will direct and further employ. No place can exclude his gracious manifestations. It is the folly of human weakness to be discouraged for want of success in God's work. The sufficiency of the power is

Before Christ
901.

CHAP. XX.

While Elijah and Elisha, his new assistant, were occupied in founding and directing colleges of young prophets for reforming the nation, Ahab, having ceased his persecution, is favoured with remarkable victories over the Syrians, but abuses them. Here (1) Ben-hadad invades the land of Israel, and insolently demands to have whatever he or his servants should require of Ahab or his people; and being refused, threatens immediate destruction; 1—12. (2) Encouraged and directed by a prophet, Ahab and an handful of Israelites defeat the huge hosts of the Syrians; 13—21. (3) The Syrians, imagining that the God of Israel could not assist his people in the plains, again invade the country; but, to punish their blasphemy, are almost entirely cut off: 22—30. (4) By humble supplication, Ben-hadad procures from Ahab a covenant of friendship; 31—34: for which (5) A prophet, perhaps Micah, first in a parable, and afterwards more plainly, denounces almost utter destruction to Ahab and his kingdom by the Syrians; 35—43.

About 901.

Ch. 15. 20.
2 Kin. 8. 15.Gen. 14. 1, 2.
Josh. 12. 7—
24. Judg. 1. 7.Lev. 26. 25.
Deut. 28. 52.
2 Kin. 6. 24,
25. & 17. 5, 6.Is. 36. 2, 3,
& 37. 9, 10.
2 Kin. 18. 4
& 19. 9.Exod. 15. 3.
ver. 5. Prov.
16. 18. & 13.
12.Ver. 7. Deut.
28. 48.Deut. 28. 29—
43. 2 Sam. 24.
14. Prov. 12.
10. & 13. 10.
& 16. 18. &
18. 6, 7, 12.
& 17. 8, 14. &
11. 2, 24. &
12. 3. & 13.
3, 20, 21. &14. 16. & 15.
25.

Heb. desirable.

Lev. 4. 15.
ch. 8. 1. Prov.
11. 14. & 15
22. & 24. 6.
1 Chr. 13. 1.
& 28. 1.
Prov. 1. 19. &
4. 16. 1 Tim.
6. 10. Rom. 3.
13—18. Is.
59. 7.Heb. I kept
not back from
him. Ver. 4.

Ver. 6.

Ch. 19. 2.
Acts 23. 12.Is. 36. 12.
2 Sam. 17. 13.
We will carry
off every
thing.Heb. are at
my feet.
Exod. 11. 8.
Judg. 4. 10.Eccl. 7. 8. &
9. 11. 1 Sam.
14. 6. Prov. 21.
30. & 27. 1.

AND ^aBen-hadad the king of Syria gathered all his host together: and there were ^bthirty and two kings with him, and horses, and chariots. And he went up and ^cbesieged Samaria, and warred against it.

2 And he ^dsent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy ^esilver and thy gold is mine; thy wives also and thy children, ^feven the goodliest, are mine,

4 And the king of Israel answered and said, My lord, O king, according to thy saying, ^gI am thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, ^hThou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, ⁱthat whatsoever is ^j*pleasant in thine eyes, they shall put ^kit in their hand, and take ^lit away.

7 Then the king of Israel called ^mall the elders of the land, and said, Mark, I pray you, and see how this ⁿman ^oseeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I ^pdenied him not.

8 And all the elders, and all the people said unto him, ^qHearken not ^runto him, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, all that thou didst send for to thy servant at the first I will do; but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, ^sThe gods do so unto me, and more also, if the dust of Samaria shall ^tsuffice for handfuls for all the people that ^ufollow me.

11 And the king of Israel answered and said, Tell ^vhim, ^wLet not him that girdeth on ^xhis harness boast himself as he that putteth it off.

12 And it came to pass, when Ben-

hadad heard this ^ymessage, (as he was ^zdrinking, he and the kings in the ^{aa}pavilions,) that he said to his servants, ^{ab}Set yourselves in array. And they set themselves in array against the city.

13 ¶ And, ^{ac}behold, there ^{ad}*came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and ^{ae}thou shalt know that I am the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, ^{af}Even by the ^{ag}young men of the princes of the provinces. Then he said, Who shall ^{ah}order the battle? And he answered, ^{ai}Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, ^{aj}even all the children of Israel, ^{ak}being ^{al}*seven thousand.

16 And they went out at noon. ^{am}But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first: and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, ^{an}Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew ^{ao}*every one his man: and the Syrians ^{ap}fled; and Israel ^{aq}pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Israel ^{ar}went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the ^{as}prophet came to the king of Israel, and said unto him, Go, ^{at}*strengthen thyself, and mark, and see what thou dost; for ^{au}at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, ^{av}Their gods are gods of the hills, therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, ^{aw}Take the kings away, every man out of his place, and put captains in their rooms:

25 And number thee an army, like the army ^{ax}*that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they.

Before Christ
901.

Heb. word.

Ch. 16. 9. Dan.
5. 2, 30. ver.
16. Prov. 31.
4, 5.

Or tents.

Or Place the
engines. And
they placed
engines.Ps. 46. 1, 7.
11. Is. 33. 22
—24. Gen. 22.
14. Deut. 32.
36.Heb. ap-
proached.Ver. 28. Ps. 7.
16. & 9. 15.
16. & 83. 18.
Is. 8. 9, 10.

Or servants.

Judg. 7. 2.
1 Cor. 1. 27, 28.Heb. bind, or
tie.2 Sam. 17. 1—
3, 11.2 Kin. 13. 7.
withch. 19. 18
Ps. 106. 40—
43.Eccl. 10. 16.
Prov. 23. 2—
32. & 31. 4, 5.
ver. 12. ch.
16. 9. Dan. 5.
2. 20. Luke 21
34.1 Sam. 2. 3.
4. Ps. 75. 5—
7. Prov. 1. 32
& 16. 18. &
18. 12.

1. e. 7232.

Ver. 15.
Ps. 33. 16.
Lev. 26. 8.
Josh. 23. 10.Judg. 5. 28.
1 Sam. 14. 22,
23. 2 Kin. 3.
18, 24.Ver. 13, 28.
Perhaps Mi-
caiah; ch. 22.
8.Ps. 46. 1. &
27. 1. Rom. 8.
31. Prov. 18.
10. & 20. 18.2 Sam. 11. 1.
1 Chr. 20. 1.
2 Chr. 26. 10.
Is. 26. 11.
Prov. 29. 9.Ch. 14. 23.
Is. 42. 8.
Ps. 50. 21, 22.
& 121. 1, 2.Job 5. 12, 13.
Prov. 21. 30.
Ps. 33. 10, 16.
& 20. 7.Heb. that was
fallen.

of God, not of ourselves. They, that would be faithful for God in bad times, must put their lives in their hands, and be ready to die for him.—In the most terrible manner God often introduces his most mild and gracious intimations. God's saints are generally few; but they are often more numerous, in times of general apostacy, than good men think; and all of them are under the special knowledge and care of God. It bodes ill when God's favourites become inter-

cessors against a people. We may expect quickly to see or hear of instruments of God's wrath raised up to destroy them; for in his due time God will avenge his people, and that speedily. Never can he want agents for his work, whether of mercy or judgment. None can resist his effectual and heart-touching call: and no earthly cares can detain them from his service.

Before Christ 900. And he hearkened unto their voice, and did so.

26 And it came to pass, at the return of the year, that Ben-hadad numbered the Syrians, and went up to Aphek to fight against Israel.

27 And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, "Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the LORD.

29 And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city into an inner chamber.

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings; let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel; peradventure he will save thy life.

32 So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother.

33 Now the men did diligently observe whether any thing would come from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And Ben-hadad said unto him, "The cities which my father took from thy father I will restore, and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 ¶ And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, "Smite me, I pray thee. And the man refused to smite him.

36 Then he said unto him, "Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me a lion shall slay thee. And as soon as he was departed from him a lion found him, and slew him.

37 Then he found another man, and said, "Smite me, I pray thee. And the man smote him, so that in smiting he wounded him.

38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

39 And as the king passed by he cried unto the king: and he said, Thy servant went out into the midst of the battle, and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.

40 And, as thy servant was busy here and there, he was gone. And the king of Israel said unto him, "So shall thy judgment be; thyself hast decided it.

41 And he hasted and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets.

42 And he said unto him, Thus saith the LORD, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house heavy and displeased, and came to Samaria.

CHAP. XXI.

By neglecting to enlarge his kingdom, Ahab had brought one curse upon himself. By a covetous attempt to enlarge his garden, he entails another. (1) He covets Naboth's vineyard, and sickens on account of the refusal given him; 1-4. (2) By Jezebel's plot Naboth is condemned and executed as a traitor and blasphemer, that his property might fall to the king; 5-14. (3) While Ahab goes to take possession, Elijah meets him, and denounces the judgments of God upon him and his wife for their injustice; 15-24. (4) Upon his humiliation a reprieve is granted by God; 25-29.

AND it came to pass, after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had

that fight against him will at last be covered with confusion and despair. Malicious persecutors are in general extremely indulgent to horrid murderers and blasphemers. But sinful indulgence issues in men's own ruin. God's servants have need of great boldness and zeal, that they may declare his mind to the most powerful transgressors. And it is peculiarly stinging when men are condemned out of their own mouth.

Learn, O my soul, notwithstanding all my emptiness, to be strong in the Lord and in the power of his might. If my spiritual enemies compass me about like bees, let me attack them in the name of the Lord. If I obtain one victory, let me prepare for another assault. But let me never shew mercy to the most humble and suppliant lust: to pity those is to be careless of God's honour, and cruel to myself.

REFLECTIONS UPON CHAP. XX.—Weak and defenceless are those who have provoked God to forsake them, however former successes may make them proud or insolent. There is no satisfying the covetous mind: and mean spirits delight to tyrannize over those who they think dare not resist them. But pride and insolent boasting go before destruction. The greatest talkers are seldom the greatest actors. And, the more secure men are, the more certain is their ruin. God often heaps mercies on his sinful people when they are almost ripe for destruction. Inadequate means must be used when God directs, but no means ever trusted to. By the weakest instruments God can abase the proud, and defeat the most powerful armies, even when flushed with victory and success. But we must never on earth think the danger over. Earth and hell cannot long lie quiet. Atheistical apprehensions of God effectually plunge men headlong into misery. For they

Before Christ
899.Ver. 5. 2 Sam.
13. 2. 4.Ch. 16. 31. &
18. 4. & 19. 2.
ver. 25. Gen.
3. 6. ch. 11. 4.
Eccl. 7. 26.
Prov. 22. 14.
& 23. 27.er. 2. Job 5.
2. Prov. 14.
30. 1 Tim. 6.
9, 10.1 Sam. 8. 14.
Dan. 5. 19.

Esth. 3. 12.

Deut. 21. 2.
Judg. 8. 14.
ch. 16. 1.Or call an
assembly.Is. 58. 4.
Luke 20. 47.
John 18. 28.
Mat. 2. 8.
with Num. 25.
7. 8. Ps. 106.
30. Gen. 34.
22.Heb. in the top
of the people.Deut. 13. 13.
1 Sam. 2. 12.
2 Sam. 23. 6.
ver. 13.Deut. 13. 15.
Lev. 24. 14—
16. Acts 6. 11,
13.Josh. 7. 24.
Mark 15. 20.Exod. 1. 17.
1 Sam. 22. 18.
& 23. 20.
Prov. 29. 12.
Acts 5. 20.
Lev. 19. 15.
Deut. 27. 19.Deut. 19. 18.
19. Prov. 19.
9. Mark 14.
56—58.Job 1. 5. & 2.
9. Acts 6. 11,
13. Luke 23. 2.And his sons.
2 Kin. 9. 26.
Josh. 7. 24.
25. Num. 15.
32. 36. & 16.
32, 33.Eccl. 8. 14. &
9. 1, 2.

Ver. 7, 13.

spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king: and then carry him out, and stone him, that he may die.

11 And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king

of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee; because thou hast sold thyself to work evil in the sight of the LORD.

21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel;

22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha, the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 ¶ But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.

26 And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel.

27 ¶ And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

CHAP. XXII.

The punishment of Ahab, for sparing Ben-hadad, now comes upon him. Here (1) Ahab consults with his privy council concerning the renewal of the war with the Syrians, for recovering of Ramoth-gilead: and engages Jehoshaphat, king of Judah, to assist him; 1—4. (2) At Jehoshaphat's desire, he consults not only his false prophets, who flatter him with hopes of success, but also Micaiah, a true prophet; 5—12. (3) Notwithstanding advice to flatter Ahab, Micaiah upbraids him with his fond belief of the false prophets; foretells his fall in the expedition; and informs him in a figurative manner, how God had permitted Satan, by his false prophets, to seduce him into ruin; 13—23. (4) For his faithfulness, Micaiah is abused by Zedekiah, a leading prophet of Baal, and imprisoned by Ahab; 24—28. (5) To punish Jehoshaphat's helping of Ahab, he is treacherously exposed to great hazard of his life; but Ahab is slain, and his troops scattered; 29—40. (6) Jehoshaphat in the main reigns well; but sinfully joins in an adventure of trade with Ahaziah king of Israel who reigns very wickedly; 41—53.

to shame. But that which is unlawfully gotten frequently proves a burden instead of a comfort. The very presence of faithful ministers, who cannot endure to see the wicked perish in their iniquities, is a terror to such, and their faithful rebukes torment them: but how much more, and how often even in this life, does the distinguished vengeance of God perplex and pursue them! Legal terrors may produce strong professions of repentance, but only a sense of God's pardoning love can convert the heart. And, if God mark such regard to apparent repentance, how great is his mercy, and how great is his regard to those who sorrow after a godly sort!

REFLECTIONS UPON CHAP. XXI.—Nearness to great men often exposes to oppression: and there is need of steadfast adherence to the Lord's command when we meet with strong temptations. How insatiable is a covetous heart! Many great men, in all that they have, can enjoy but small pleasure, because of some fancied want: and proud and discontented spirits terribly torment themselves. What a plague to nations are covetous and tyrannical rulers! Having their heart set on wickedness, the devil quickly furnishes the means: and nothing is too base and hypocritical, or even horrid or blasphemous, for them to stick at. When sin has hardened their heart, men glory in their wickedness, and are lost

Before Christ
899.2 Sam. 12. 9.
Gen. 4. 9—11.
Hab. 2. 9, 12.2 Sam. 12. 11.
ch. 22. 38.
2 Kin. 9. 25,
26. Ps. 9. 12,
15, 16. & 7.
15, 16.Ch. 18. 17. &
22. 8. Amos 5.
10. Gal. 4. 16.2 Kin. 17. 17.
Eph. 4. 19.
Gen. 13. 18.
ver. 25.Ch. 14. 10. &
15. 29. & 16.
3. 11. & 22.
34—38.
2 Kin. 1. ix. x.2 Kin. 9. 35.
Ps. 9. 15, 16.
& 7. 16. &
140. 11. Prov.
1. 31. & 5. 22.
& 13. 21. Is.
3. 11. Rom. 3.
8, 9.Or ditch.
Ch. 14. 11. &
16. 4. Jer. 15.
3. ver. 21. 22.Ch. 16. 33.
ver. 20.
2 Kin. 3. 2.Gen. 3. 6. &
6. 2, 5. ch. 11.
1. 4. 2 Cor. 6.
14. Eccl. 7.
26. Prov. 22.
14. & 23. 27.Or incited.
Lev. xviii. xx.
2 Kin. xvi. xxi.Gen. 37. 29,
34. 2 Kin. 18.
37. & 22. 11.
Jon. 3. 6. Is.
38. 15. & 37.
1. Acts 24. 25.
2 Cor. 7. 10.Ps. 78. 34—
37. Jon. 3.
6—11.2 Kin. 1. vi.
ix. x. ch. 11.
42, 35.

Before Christ
597.

From ch. 20.
29-34.

2 Chr. 18.
2-34 Jehoshaphat's son had married Ahab's daughter.

Deut. 4. 43.
Josh. 20. 8. &
21. 38. 2 K n.
3. 28. & 9. 1.
ch. 4. 13.

Heb. silent
from taking it.

2 Chr. 18. 3.
& 19. 2.

2 Kin. 3. 7.
Prov. 13. 20.
Eph. 5. 11.

1 Cor. 15. 33.

We are all
willing and
ready.

Num. 27. 21.

Judg. 1. 1. &
20. 18. 23. 28.

1 Sam. 23. 4.
10. 11. 2 Sam.
2. 1. & 5. 19.

Of the groves.
Ch. 18. 19.

Ezek. 13. 7.
Jer. 23. 1-4.
9. & 14. 13.
14. ver. 22, 23.

2 Kin. 3. 11.
2 Chr. 18. 6.

Ch. 18. 4. &
19. 10. ver. 27.
Rev. 2. 10.

* Jer. 42. 5. 6.
& 43. 2, 3.

Ch. 20. 43. &
21. 20. Gen.
27. 8. Ps. 38.

19. Amos 5.
10. John 7. 7.
& 15. 18. 19.

Gal. 4. 16.
2 Tim. 4. 3.

* Jer. 38. 4.
Mic. 2. 11. Is.
58. 1. Hos. 8.
1. ch. 20. 35

-42.

† Or eunuch.

Acts 12. 21.

Esth. 6. 8. 9.

2 Chr. 18. 9.

Heb. floor.

Ch. 18. 29.

1 Sam. 18. 10.

Ezek. 13. 2-
5. Is. 30. 10.

Jer. 27. 2. &
28. 13. Zech.
1. 18. 19.

Jer. 14. 13.
14. & 23. 25-
32. & 28. 2. 3.
& 29. 21.

Ezek. 13. 2-8.

Ver. 6, 15, 22,
23, 32-36.

Hos. 7. 3. Is.
30. 10. Ezek.
3. 19. 22.

Mic. 2. 11.

Jer. 23. 28. &
42. 4. 1 Cor.
11. 23. & 4. 1.

2. Ezek. 2. 7.
& 3. 17. Acts
20. 27.

Ch. 18. 27.

Ecc. 11. 9.

Judg. 10. 14.

Mat. 26. 45.

2 Chr. 18. 14.

AND they continued ^a three years without war between Syria and Israel.

2 And it ^bcame to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

3 And the king of Israel said unto his servants, Know ye that ^cRamoth in Gilead is our's, and we ^dbe ^estill, and take it not out of the hand of the king of Syria?

4 And he said unto Jehoshaphat, ^fWilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, ^gI am as thou art, my people as thy people, my horses as thy horses.

5 ¶ And Jehoshaphat said unto the king of Israel, ^hInquire, I pray thee, at the word of the LORD to-day.

6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; ⁱfor the LORD shall deliver ^jit into the hand of the king.

7 ¶ And Jehoshaphat said, ^kIs there not here a prophet of the LORD besides, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, ^lThere is yet one man Micaiah the son of Imlah, by whom we may ^minquire of the LORD; but ⁿI hate him, for he doth not prophesy ^ogood concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an officer, and said, ^pHasten ^qhither Micaiah the son of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having ^rput on their robes in a ^svoid place in the entrance of the gate of Samaria; and all the prophets ^tprophesied before them.

11 And Zedekiah the son of Chenaanah made him ^uhorns of iron: and he said, ^vThus saith the LORD, With these shalt thou push the Syrians until thou have consumed them.

12 And all the prophets prophesied so, ^wsaying, Go up to Ramoth-gilead, and prosper; for the LORD shall deliver ^xit into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now ^ythe words of the prophets ^zdeclare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak ^{aa}that which is good.

14 And Micaiah said, ^{ab}As the LORD liveth, ^{ac}what the LORD saith unto me that will I speak.

15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, ^{ad}Go, and prosper; for the LORD shall deliver ^{ae}it into the hand of the king.

16 And the king said unto him, How

many times shall I ^{af}adjure thee that thou tell me nothing but ^{ag}that which is true in the name of the LORD?

17 And he said, ^{ah}I saw all Israel ^{ai}scattered upon the hills, as sheep that have not a shepherd: and the LORD said, ^{aj}These have no master; let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did ^{ak}I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: I saw the LORD ^{al}sitting on his throne, and all the ^{am}host of heavens standing by him on his right hand and on his left.

20 And the LORD said, Who shall ^{an}persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth ^{ao}a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Where-with? And he said, I will go forth, and I ^{ap}will be a lying spirit in the mouth of all his prophets. And he said, Thou ^{aq}shalt persuade ^{ar}him, and prevail also: go forth, and do so.

23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 ¶ But Zedekiah the son of Chenaanah went near, and ^{as}smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into ^{at}an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, ^{au}Put this ^{av}fellow in the prison, and feed him with ^{aw}bread of affliction and with water of affliction until I come in peace.

28 And Micaiah said, ^{ax}If thou return at all in peace, the LORD hath not spoken by me. And he said, ^{ay}Hearken, O people, every one of you.

29 ¶ So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, ^{az}I will disguise myself, and enter into the battle; ^{ba}but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

31 ¶ But the king of Syria commanded his ^{bb}thirty and two captains that had rule over his chariots, saying, ^{bc}Fight neither with small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of

Before Christ
597.

* Mat. 26. 63.

1 Sam. 14. 24.

I charge thee as thou shalt answer to God.

* Ezek. 1. 4.

Acts 10. 11.

17. Jer. 1. 11

-15.

* Zech. 13. 7.

Jer. 23. 28.

Mat. 9. 36.

ver. 34, 36.

* Ver. 8.

* Is. 6. 1. & 66.

1. Rev. 4. 2.

3. Dan. 7. 9,

10.

* Ps. 103. 20.

21. & 68. 17.

& 104. 3. 4.

Dan. 7. 10.

Job 1. 6. & 2. 1.

* Or deceive.

This is to be understood figuratively.

* Ver. 22. Job

1. 6. & 2. 1.

2 Thess. 2. 11.

John 8. 14.

1 John 4. 6.

Rev. 12. 9.

2 Thes. 2. 11.

Judg. 9. 23.

Job 12. 16.

Ps. 109. 17.

Ezek. 14. 9.

2 Thes. 2. 11,

12.

* 2 Chr. 18. 23.

Jer. 20. 2.

Job 16. 2.

Lam. 3. 30.

Acts 23. 2.

Mark 14. 65.

* 2 Chr. 18. 10.

Jer. 20. 2. &

29. 26. & 32.

2. & 37. 15.

* Deut. 16. 7.

P. 8. 5. &

127. 2. Is. 50.

20.

* Num. 16. 29.

Jer. 28. 8. 9.

Deut. 18. 18.

22. Is. 44. 26.

* Mic. 1. 2.

Jer. 22. 29.

Is. 1. 2. Amos

3. 1. & 4. 1.

Hos. 8. 1.

* Ver. 2.

2 Chr. 18. 28.

† Or when he was to disguise himself, and enter into the battle.

* Ch. 14. 2 & 20. 38. Ps. 19. 2. ver. 31, 32

* Ch. 20. 4.

* Jer. 16. 6.

2 Chr. 35. 22.

w. to ch. 20.

33, 42. So ungratefully Benhadad rewarded his un-
failing kindness.

Before Christ
897.

^a 2 Chr. 18. 31.
ver. 31. Prov.
13. 20.

^b 2 Chr. 18. 31.
ch. 17. 20, 21.
Ps. 130. 1. &
34. 6. & 40.
17. & 142. 4.
5: & 140. 1. &
143. 7. Exod.
14. 15.

^c Heb. in his
saddle.
2 Sam. 15. 11.

^d Heb. joints
and the breast-
plate.

^e Heb. made
sick.

^f Ch. 20. 42.
ver. 17. 28.
2 Chr. 18. 34.

^g Heb. ascend-
ed.

^h Heb. bosom.

ⁱ Ver. 17.
2 Kin. 14. 12.
2 Sam. 18. 16.
ch. 12. 16.

^j Heb. came.

^k Ch. 21. 19.

^l Ch. 14. 19. &
15. 31 & 16.
5. 20. 27.
2 Kin. 1. 18. &
10. 34. & 13.
8. 9. 12. 13. &
14. 15. 16. 28.
29.

^m Amos 3. 15.
Ps. 45. 8. ch.
10. 18.

ⁿ 2 Chr. 20. 31.
914.

^o 2 Kin. 1. 17.
& 8. 16.

^p Ch. 14. 21. &
15. 2. 10.

Israel. And they turned aside to fight against him: and Jehoshaphat cried out.

33 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

34 ¶ And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host, for I am wounded.

35 And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

36 And there went a proclamation throughout the host, about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 ¶ So the king died, and was brought to Samaria; and they buried the king in Samaria.

38 And one washed the chariot in the pool of Samaria, and the dogs licked up his blood, and they washed his armour, according unto the word of the LORD which he spake.

39 ¶ Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities which he built, are they not written in the book of the chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat was thirty and five years old when he began to reign; and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.

43 And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the LORD; nevertheless, the high places were not taken away; for the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the Sodomites, which remained in the days of his father Asa, he took out of the land.

47 There was then no king in Edom: a deputy was king.

48 Jehoshaphat made ships of Tharshish to go to Ophir for gold; but they went not, for the ships were broken at Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin.

53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

Before Christ
914.

^a 2 Chr. 15. 10.
& 17. 3. see
2 Chr. xvii—
xx. with xiv.
xv.

^b Ch. 15. 14.
2 Kin. 14. 3, 4.
& 15. 3, 4, 34.
35. Lev. 26.
30. But it was
to God, not to
idols.

^c 2 Chr. 19. 2.
2 Cor. 6. 14.
Heb. 12. 14.
Eph. 5. 11.
1 Cor. 15. 33.

^d Ch. 11. 41. &
14. 29. & 15.
7, 23. 2 Kin.
8. 23, 24. &
1. 19. & 14.
18. & 13. 6 7,
36, 38. & 16.
19, 20. & 20.
20, 21. & 21.
17, 18, 25. &
23, 28.

^e Ch. 15. 12.
Gen. 13. 13.
Jude 7. Rom.
1. 26, 27.
Dent. 23. 17.

^f Gen. 25. 23.
& 27. 40.
2 Sam. 8. 14.
2 Kin. 3. 9. &
8. 20.

^g Or had ten
ships.

^h 2 Chr. 20. 35.
36. ch. 10. 22.
& 9. 28.

ⁱ See ch. 9. 26.
Num. 33. 35.
36. & 14. 25.

^j 2 Chr. 20. 37.
Prov. 9. 6. &
13. 30. & 1.
10, 14. 2 Chr.
25. 7.

889.

^k Ch. 2. 10. &
11. 43. & 14.
24. Is. 57. 2.
Rev. 14. 13.
Phil. 1. 23.

897.

^l Ch. 15. 25.
2 Kin. 1. 17.

^m Ch. 16. 30—
32. & 21. 23.
& 12. 26—33.
& 13. 33.

ⁿ Judg. 2. 11.
ch. 16. 31. &
21. 25.

REFLECTIONS UPON CHAP. XXII.—Wicked sovereigns pay little regard to the laws either of gratitude or of solemn treaties. It is taking hold of the opportunities which God puts in our hand, not leagues with perfidious princes, that will secure our rights; and least of all ought leagues extorted by distress to be trusted to. The worst of men, from selfish motives, will court the friendship of the godly; but, whenever opportunity serves, are sure to expose them to danger. The conscience, the life of saints, yea, and all that they have, are endangered by sinful compliances to evil men: but tender saints can never delight in evil and flattering ministers, nor fail to regard the faithful servants of God. Unity and multitude are poor proofs of a good cause. Nothing is a surer sign of an evil minister than his encouraging wicked and hypocritical men to sleep on in their sin: nor is any thing a more dreadful plague to persons or nations than the united flattery of unfaithful ministers. When flatterers abound the men of God ought to be the more bold and faithful in opposition to them. Hardened sinners will indeed hate them for dealing faithfully with their conscience, but God will stand by them, when he gives up the lovers of flattery to

be imposed on by it to their own ruin; and multitudes of evil spirits are always waiting his permission to delude into destruction their own most hearty votaries. Faithful ministers are commonly rewarded with persecution and abuse: and none are more bitter enemies than the teachers of lies. But God will quickly vindicate his servants in accomplishing the threatenings which they have denounced. Such as are guileless themselves are unsuspicious of others; but wicked men, to compass their own ends, will not stick to betray their best friends. And indeed, when the godly are out of the way of their duty, they need not wonder that they fall into mischief. But, if they cry unto the Lord, they will find him a present help in the time of trouble. When the hour of men is come, there is no avoiding their destiny. By events, which to us are purely accidental, God will execute his purpose and accomplish his word. No character on earth, except Christ's is perfectly spotless. Even good men are apt to indulge long rooted customs of sinning. But how unwise is it for them to cultivate familiarity with the wicked, even after they have smarted for it! and it is a mercy if repeated strokes make them amend their error at the last.

THE SECOND BOOK OF KINGS.

The second book of Kings is but a continuation of the former, from the death of Ahab to the death of Jehoiachin, which is about three hundred and forty years. The principal events recorded are, (1) The miracles of Elijah and Elisha; i.—vii. xiii. (2) The destruction of the family of Ahab by Jehu; viii.—x. (3) The misery of Israel under Jehu and Jehoahaz, from the oppressions of the Syrians, and their restoration by Joash and Jeroboam; xiii. xiv.; and, in fine, their civil wars, harrassment and captivity by the Assyrians; xv. xvii. (4) The history of Judah under fifteen kings; of whom Jehoram, Ahaz, Manasseh, and Amon, were most wicked, and Hezekiah and Josiah most pious and reforming; and, in fine, of their harrassment and captivity by the Chaldeans; viii. xxv.

Before Christ
896.

CHAP. I.

Here (1) While the Moabites revolt from under his authority, Ahaziah king of Israel falls dangerously ill, and in his sickness sends to Baalzebub, god of Ekron, to ask whether he should recover; 1, 2. (2) Elijah, directed of God, meets his messengers, and turns them back with a denunciation of certain death; 3—8. (3) Highly enraged, Ahaziah repeatedly orders a troop to apprehend Elijah, that he might be punished; but, by fire from heaven, he destroys the two first companies; and on their captain's humble request, spares the third; 9—14. (4) Directed by God, he goes with him to Ahaziah, and denounces his approaching death, which quickly follows; 15—18.

* 2 Sam. 8. 2.
1 Kin. 12. 19.
ch. 3. 3—5. &
8. 20, 22.

THEN ^aMoab rebelled against Israel, after the death of Ahab.

* 1 Kin. 22. 34.
2 Chr. 21. 14,
15.

2 ¶ And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was ^bsick: and he sent messengers, and said unto them, Go, inquire of ^cBaal-zebub the god of ^dEkron whether I shall recover of this disease.

* Master of
flies. Mat. 12.
24—27.

* Josh. 15. 45.
1 Sam. 5. 10.
* 1 Kin. 17. 1.
& 18. 1. & 21.
17—19. & 14.
5, 12.

3 But the angel of the LORD said to ^eElijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, ^fIs it not because *there is* not a God in Israel *that* ye go to inquire of Baal-zebub the god of Ekron?

* Jer. 2. 10—
13. Jon. 2. 8.
Is. 8. 19.

+ Heb. The bed
whither thou
art gone up,
thou shalt not
come down from
it.

4 Now therefore thus saith the LORD, [†]Thou shalt not come down from that bed on which thou art gone up, [‡]but shalt surely die. And Elijah departed.

* Is. 14. 20, 21.
Prov. 11. 19.
& 13. 21. & 1.
31. & 14. 32.
Job 18. 11—
19. ver. 6. 16,
17.

5 ¶ And, when the messengers turned back unto him, he said unto them, Why are ye now turned back?

* See ver. 3, 4,
16, 17.

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, ^hIs it not because *there is* not a God in Israel *that* thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

* Heb. What
was the manner
of the man?
Judg. 8. 18.

7 And he said unto them, ⁱWhat manner of man *was* he who came up to meet you, and told you these words?

* 1 Sam. 28. 14.
Mat. 3. 4.
Zech. 13. 4.

8 And they answered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.

* 1 Kin. 19. 2.
Mat. 14. 8.
Acts 23. 12.
13. 2 Kin. 6.
13, 14.

9 Then the king ^jsent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat ^mon the top of an hill. And he spake unto him,

* Judg. 15. 11.
1 Kin. 18. 42.
ch. 4. 25.

ⁿThou man of God, the king hath said, Come down.

Before Christ
895.

10 And Elijah answered and said to the captain of fifty, If I ^obe a man of God, then ^olet fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

* In derision.
Mat. 27. 29.
1 Chr. 16. 22.
Ps. 105. 15.

* Num. 11. 1.
1 Kin. 18. 39.
Job 1. 16.
Luke 9. 54.
Acts 5. 3—10.
Rev. 11. 5.
2 Cor. 10. 6.
Jam. 5. 17.
Ps. 106. 18.

11 ^pAgain also he sent unto him another captain of fifty with his fifty. And he ^qanswered and said unto him, O man of God, thus hath the king said, Come down quickly,

* Num. 11. 4.
Is. 26. 11.
2 Tim. 3. 13.
Jer. 5. 3.
* Ch. 13. 6.
Jer. 9. 3.

12 And Elijah answered and said unto them, ^rIf I ^rbe a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

* Ver. 10.
This fearful
punishment
they deserved
as they were,
idolaters,
murderers of
the saints, and
insulters of a
prophet whom
God had
marked with
singular au-
thority.

13 ¶ And he sent ^sagain a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and ^tfell on his knees before Elijah, and besought him, and said unto him, ^uO man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

* Ver. 9—12.
Jer. 5. 3. Is. 1.
5. & 26. 11.

* Heb. bowed.
Acts 10. 25.
1 Thes. 5. 18.
* Ps. 72. 14. &
102. 17. & 10.
17. Luke 14.
11. & 18. 19.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him; ^vbe not afraid of him. And he arose, and went down with him unto the king.

* Jer. 1. 17.
Ezek. 2. 6. Is.
41. 10, 14, 15.
Rom. 8. 31.
Heb. 13. 6. &
56. 4.

16 And he said unto him, ^wThus saith the LORD, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, (*is it* not because *there is* no God in Israel to inquire of his word?) therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

* Exod. 4. 22.
1 Sam. 2. 27.
2 Sam. 12. 11.
1 Kin. 12. 24.
& 14. 6, 7.
ver. 3, 4, 6.
Ezek. 2. 7. &
3. 17. Jer. 23.
28.

17 ¶ So he died, according to the word of the LORD which Elijah had spoken. And ^xJehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah, because he had no son.

* The second
year that Je-
horam was
Prorex, and
the eighteenth
of Jehoshaphat,
Ch. 3. 1.
1 Kin. 22. 51.

18 Now ^ythe rest of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Israel?

* 1 Kin. 14. 19.
& 15. 31. &
16. 5, 14, 20,
27, & 22, 39.

Before Christ
896.

CHAP. II.

Here is (1) The miraculous translation of Elijah to heaven without tasting of death. He takes his leave of the young prophets, and especially of Elisha, who adheres to him till the last, when angels carry him up into heaven; and Elisha laments Israel's loss for want of him; 1-12. (2) The miraculous manifestations of Elisha to be his successor in office, by his dividing of Jordan, 13, 14; by the respect paid to him by the young prophets, 15-18; by his healing the unwholesome waters of Jericho; 19-22; and by the destruction of the children of Bethel, who mocked him, by two bears; 23-25.

AND it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said unto him, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither; so that they two went over on dry ground.

9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but, if not, it shall not be so.

11 And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 And Elisha saw it, and he cried,

My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back and stood by the bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? And, when he also had smitten the waters, they parted hither and thither; and Elisha went over.

15 And when the sons of the prophets, who were to view at Jericho, saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 And they said unto him, Behold now there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon some mountain or into some valley. And he said, Ye shall not send.

17 And, when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And, when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.

20 And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 And he went up from thence unto Beth-el: and, as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head!

24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she-bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

monstrations of the wickedness of it, richly deserve death for their punishment: and, if they will harden their heart against the terrors of God, it is just that their destruction be uncommonly terrible. The way to prevail with God is not to insult him, but humbly to bow before him; and the sufferings of others should be our warning. God can endow his servants with such honourable boldness that captains and kings look contemptible before them. And those who consult the devil, if superabounding mercy prevent not, may expect soon to have their lodging with him in hell.

Gen. 5. 24.
Heb. 11. 5.
Acts 1. 9.

1 Kin. 19. 21.

Josh. 4. 19.
& 5. 9. 1 Sam.
11. 15.Ruth 1. 15.
John 6. 67.
Luke 24. 28.Judg. 8. 19.
Ruth 3. 13.
2 Sam. 15. 21.
ver. 4. 6. ch. 4.
30.See ch. 4. 30.
Ruth 1. 16, 17.
John 6. 68.
Acts 11. 23.
Luke 24. 29.Gen. 28. 19.
& 12. 8. & 13.
3. & 31. 13.
& 35. 1. 3. 6.
7. 15. Josh. 8.
9. 1 Kin. 12.
29. & 13. 11.1 Kin. 18. 4.
& 20. 35.
1 Sam. 19. 20.
ver. 5. 7. 15.
ch. 4. 1. & 9.
1. 18. 8. 18.Deut. 33. 3.
ch. 4. 38. Acts
22. 3.Josh. 2. 1. &
vi. & 18. 21.
1 Kin. 16. 34.
Which it was
lawful to in-
habit, though
not to rebuild.

See ver. 2.

Heb. in sight,
or over against.
Acts 1. 9.1 Kin. 19. 13,
19.Exod. 14. 21.
22. Josh. 3.
17. ver. 14.Ch. 13. 14-
19. 1 Kin. 3.
5. Mat. 7. 7.
John 16. 24.
& 14. 13. &
15. 7. Mark
11. 24.Num. 11. 17.
25. John 16.
7. & 4. 34.Heb. Thou
hast done hard
in asking.

Acts 1. 10.

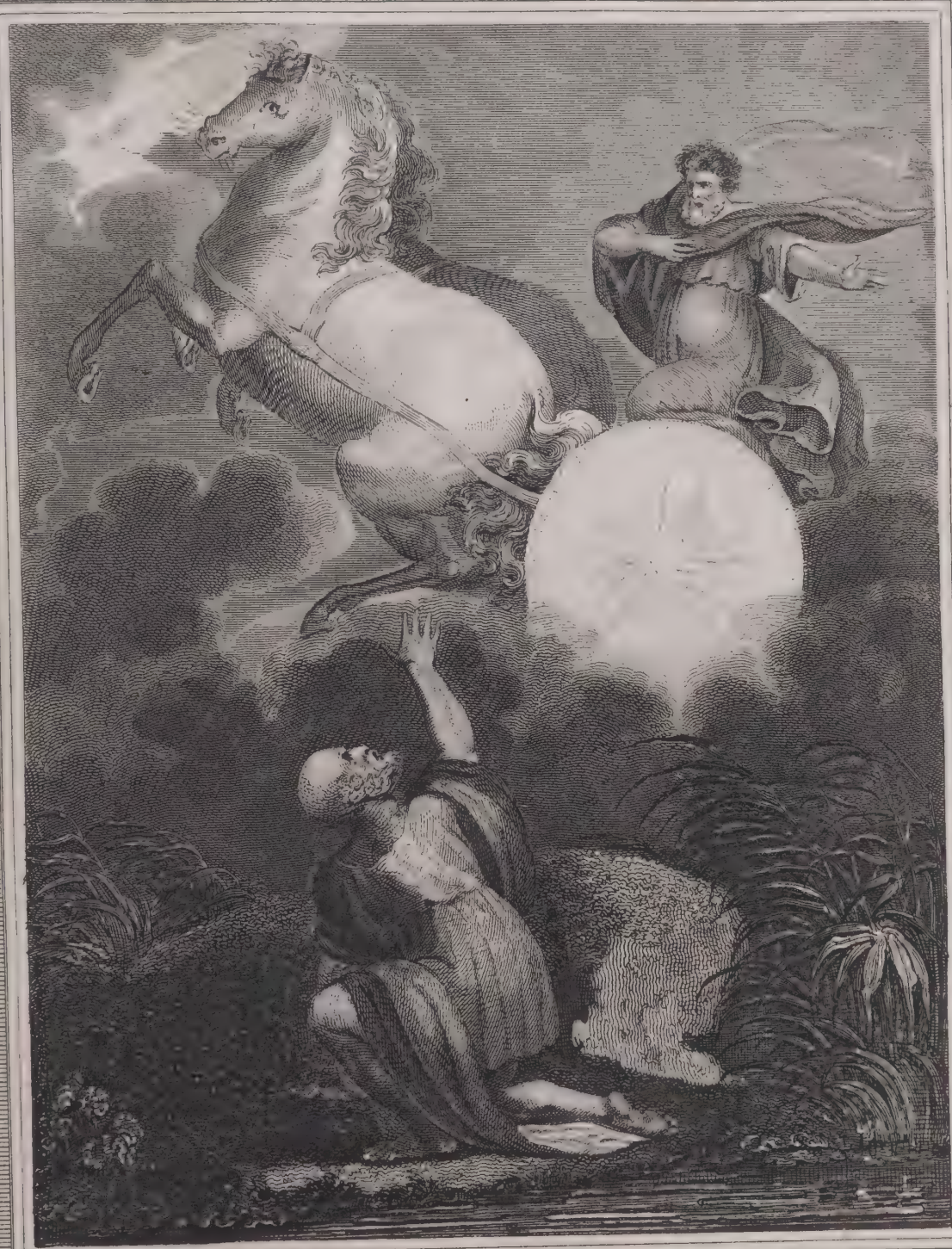
Ch. 6. 11.
Ps. 68. 17. &
103. 4. Heb.
1. 14. Mark
16. 19. Luke
24. 51. Acts
2. 9.Before Christ
596.Ch. 5. 13. &
8. 9. & 6. 20.
& 13. 14.
Job 22. 10.
Prov. 11. 11.
& 8. 18, 19.
Ps. 106. 23.
Ezek. 32. 30.Heb. 11. 5.
Acts 1. 3. 9.See Gen. 37.
29. 34. Josh.
7. 6. 1 Sam. 4.
12.1 Kin. 19. 13.
19. ver. 8.Heb. tip.
See ver. 8.
John 14. 12.

Ver. 7.

Gen. 18. 2. &
19. 1. ch. 4.
37.Heb. sons of
strength.Heb. one of
the mountains.
1 Kin. 18. 12.
Ezek. 8. 3.
Acts 8. 39.Rom. 10. 2.
Gal. 4. 18.
1 Cor. 9. 24.
Tit. 3. 14.
2 Tim. 2. 14.Josh. 6. 26.
1 Kin. 16. 34.Heb. causing
to miscarry.Judg. 9. 45.
Zeph. 2. 9.
2 Chr. 13. 5.Exod. 15. 25.
26. ch. 4. 41.
& 6. 6 Prov.
14. 22.Ver. 2. 1 Kin.
12. 29. Amos
5. 5. Hos. 4.
15. Jer. 7. 18.
Prov. 20. 11.
& 22. 6. 15.Gen. 21. 9.
Gal. 4. 29.
Heb. 11. 36.
1 Chr. 16. 22.
2 Chr. 36. 16.

Ver. 11.

2 Chr. 14. 11.
& 20. 12. &
36. 15. 16.
ch. 1. 10. 12.
2 Cor. 10. 6.
Acts 23. 3. &
13. 9-11.
Jer. 20. 3-6.
xxviii. & 29.
24-32. & 36.
29-31. & 11.
21-23.1 Kin. 18. 19.
ch. 4. 25. Jer.
46. 18. Josh.
19. 26.1 Kin. 16.
24. 29. ch. 3.
1. & 17. 9. 10.



ELIJAH TAKEN UP INTO HEAVEN.

CHAP. III.

Here is (1) The character of Jehoram, the second son of Ahab, who reigned after Ahaziah; bad, but better than his parents; 1-3. (2) His preparation to reduce the Moabites, who had rebelled and withdrawn their tribute ever since Ahab's death; and his engaging the assistance of the Jews and Edomites; 4-9. (3) The distress of their army, through want of water, in their march; and Elisha's miraculous supply of it from regard to Jehoshaphat, and his promise of success; 9-20. (4) Their easy victory over the deceived Moabites; their destruction of the country; and the barbarous stratagem used by the king of Moab to make them raise the siege of his capital: 21-27.

NOW Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the LORD; but not like his father and like his mother; for he put away the image of Baal that his father had made.

3 Nevertheless, he cleaved unto the sins of Jeroboam the son of Nebat, who made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a sheep master, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses.

8 And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

10 And the king of Israel said, Alas, that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, Is there not here a prophet of the LORD, that we may inquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, who poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel, and Jehoshaphat, and the king of Edom, went down to him.

13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay; for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, Make this valley full of ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink; both ye, and your cattle, and your beasts.

18 And this is but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

20 ¶ And it came to pass in the morning, when the meat-offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.

21 And, when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood:

23 And they said, This is blood: the kings are surely slain, and they have smitten one another; now therefore, Moab, to the spoil.

24 And, when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country.

But stop, thou ascending Elijah, till, in thy character and work, I contemplate the glories of my Redeemer. His call to his mediatorial office was solemn; and was remarkably confirmed by miracles of mercy and judgment. His condition on earth was mean, afflicted and persecuted. His holy zeal was ardent; his rebukes pungent; his denunciations of wrath terrible and effective; his prayers for mercy to his friends, or destruction to his foes, were always prevalent; his fast was long and afflicting; his great sacrifice was inflamed by infinite and unquenchable love from within, and by infinite wrath from above: and by means of it he shewed the Lord to be God, restored the true worship of God in the world, and made the unclean spirits and false prophets to pass out of the land. By him kings are appointed to death or dominion; and prophets, apostles, and ministers, called to, and furnished for, their office. In high sovereignty he removed his ordinances from the Jews, that he might dwell with raven-like publicans and sinners; dwell with long-widowed Gentiles, and restore to life their children, dead in trespasses and sins. Baptized in Jordan, and travelling through trouble and death, he ascended to heaven without seeing corruption. In vain have the Jews ever since searched for a promised Messiah. And dreadful and lasting vengeance has or shall overtake his Jewish, heathen, antichristian, or other obstinate enemies, according to the predictions of his mouth.

Before Christ 895
1 Sam. 3. 20.
ch. 2. 14, 21, 24.
Ps. 78. 34-38.
Jer. 22.
23. ch. 5. 9. &
8. 7-9. & 13
14. 1 Sam. 2
30.
John 2. 4.
Judg. 10. 14.
1 Kin. 18. 19.
Ezek. 14. 3.
Deut. 32. 39
Hos. 6. 1. ver. 10.
1 Kin. 17. 1
& 18. 15. ch.
5. 16.
2 Chr. 17. 3
-9. & 19.
3-11. Ps.
15. 4.
1 Sam. 10.
5 & 16. 23.
Eph. 5. 18.
Ezek. 1. 3. &
3. 22. & 8. 1.
1 Kin. 18. 46.
Dan. 2. 17.
Ch. 4. 3.
Gen. 14. 10.
1 Kin. 18.
58. Ps. 36. 6.
& 84. 6.
1 Kin. 3. 13.
Eph. 3. 20.
1 Sam. 15. 5.
1 Kin. 20. 28.
Deut. 20. 19.
ver. 25.
Heb. grievous.
Exod. 29. 39.
1 Kin. 15. 36.
Is. 35. 6. &
41. 17. 18.
& 48. 21. Ps.
78. 15. 16. 20.
& 105. 41. &
114. 8. & 107.
35.
Heb. were
cried together.
Heb. gird
himself with a
girdle.
Heb. de-
stroyed.
Or they smote
in it even
smiting.

REFLECTIONS UPON CHAP. II.—What honour God delights to put upon his faithful servants! The least of them shall lack nothing of Elijah's happiness, at that they must lodge a little in the grave on the way to their perfect felicity above. Faithful saints have the good of the rising generation much on their heart; and we should make the most of their conversation while we can have it. It is very distressing, though hopeful, to part with dear friends, high in favour with God. And how easy and majestic is their composed retirement to the heavenly state, even in their passage through Jordans of trouble and of death! The removal of such is indeed a great loss to churches and nations; especially if they be come to a great height. But when God removes one eminent servant he can raise up another equally endowed with the Holy Ghost. And when an animating pattern, a powerful prayer of faith, and the distinguished presence of God, concur, there is great ground of hope. They whom God honours ought to be honoured; and the strong must bear with the infirmities of the weak. A people ought to make all the profitable improvement of their ministers they can while they have them: for what bitterness, barrenness, and death, can God cure their gospel ministrations! They often bring, even to accursed places, the most distinguished mercies where providence orders their lot. But how terrible are the consequences of idolatry, and of careless education of children! For parents are often punished for their neglect or bad example in the loss, the etchedness, or ruin of their seed!

Before Christ
895.

Ver. 19.

Heb. until he
left the stones
thereof in Kir-
haraseth. Is.
16. 7, 11. Jer.
48. 36.Perhaps the
king of Edom's
son. Amos 2. 1.As they saw
the Moabites
desperately
resolute.

25 ⁸ And they beat down the cities; and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: ⁹ only in Kir-haraseth left they the stones thereof; howbeit, the slingers went about it, and smote it.

26 ¶ And, when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not.

27 Then he took his eldest son that should have reigned in his stead, and offered him for a burnt-offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land.

CHAP. IV.

By his prayers, Elisha had saved three armies from ruin, and had procured them an easy triumph; yet no man rewarded him: but God here magnifies him exceedingly in working five illustrious miracles. (1) To enable a poor prophet's widow to pay her debt and maintain her family, he multiplies her potful of oil; 1—7. (2) In gratitude to his kind hostess, a Shunamite, he obtains for her a son in her old age; 8—17. (3) When the child dies he restores him to life; 18—37. (4) By a little meal he prevents the deadly influence of pottage of wild gourds; 38—41. (5) He feeds an hundred men with twenty small loaves of barley meal; 41, 42.

NOW there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD; and the creditor is come to take unto him my two sons to be bondmen.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels: *borrow not a few.

4 And, when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her, and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

8 ¶ And it fell on a day that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that, as oft

as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold, now, I perceive that this is an holy man of God, who passeth by us continually.

10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And, when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

14 And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And, when he had called her, she stood in the door.

16 And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And, when the child was grown, it fell on a day that he went out to his father to the reapers.

19 And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother.

20 And, when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

21 And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men and one of the asses, that I may run to the man of God and come again.

23 And he said, Wherefore wilt thou go to him to-day? it is neither new moon nor sabbath. And she said, It shall be well.

24 Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee.

Before Christ
892.Prov. 31. 10.
11. 1 Pet. 3. 1.Judg. 13. 6.
2 Cor. 1. 12.
Acts 24. 16.
1 Thes. 2. 10.
1 Tim. 6. 11,
12.Josh. 2. 15.
Rom. 12. 13.
Heb. 13. 1.
1 Pet. 4. 9.
Mat. 10. 40,
41.Luke 10. 40.
1 Thes. 5. 12,
13. Rom. 16.
2. 6. Mat. 10.
40, 41.As ch. 3. 15
—18. & 8. 5.1 Tim. 6. 8.
Heb. 13. 5.
I am content
with my station.Gen. 15. 2. &
30. 1. & 17.
17. & 25. 21.
1 Sam. 1. 2, 6.
Luke 1. 7.Gen. 18. 10—
14. ver. 28.Heb. set time,
i. e. nine
months after
this.1 Sam. 1. 17,
19. Mat. 10.
41. Heb. 11.
11. Gen. 25.
21. Judg. 13.
24. Luke 1. 7,
57.

892,

Job 14. 1. &
5. 7. Jer. 4. 19.
1 Kin. 8. 38.1 Tim. 5. 19,
14.Gen. 22. 2. &
37. 3. 35.
1 Kin. 17. 17.
Ezek. 24. 16,
21.1 Kin. 17. 19.
Heb. 11. 17.
ver. 10.1 Kin. 17. 21.
ver. 26. Jer.
51. 31.Num. 28. 9,
11. Ps. 81. 3.
1 Chr. 23. 31.
Prov. 8. 34.
2 Tim. 4. 2.Heb. peace.
Ver. 36.Exod. 4. 20.
Judg. 5. 10. &
10. 4. 1 Kin.
13. 13, 23.1 Sam. 25. 20.
Heb. restrain
not for me to
ride. Eccl. 9.
10.

REFLECTIONS UPON CHAP. III.—To be better than monsters in crimes is no evidence of real goodness: and a partial reformation is often made without real conversion. To forbear the sins which we no longer love, while we cleave to those which are more pleasing and profitable, shews the insincerity of our pretended repentance. Sinners prefer the recovery of outward losses to all the advantages of real godliness; and they readily court the friendship of such saints as are remarkably prosperous in outward things. Rash counsels generally drive men into great straits; and these into murmuring against the providence of God. And, if we keep company with sinners, we are in danger of smarting under their rod. Afflictions often drive those to God who in their prosperity neglected him. His mercies are not only beyond our desert, but beyond our expectation; and

others fare the better for their connections with his people; for he will not leave his own who cry unto him, even in the straits into which their folly has plunged them. What a remarkable blessing are pious commanders and faithful ministers to armies! and the effectual fervent prayer of a righteous man availeth much. How composed ought our minds to be in all our approaches to God! And never must we expect a gracious answer to our requests, but only through Jesus' offering of himself a sacrifice for sins. How strangely men fancy what they wish! for God often infatuates those whom he intends to destroy; and makes them to rush headlong upon their own destruction. What inhuman and bloody courses will people take to procure the favour of their idol, or to mar themselves desperately obstinate!



ELISHA, RAISING THE SHUNAMITES SON.

II Kings, Ch. IV. v. 36.

London, Printed for Tho. Kelly 17, Paternoster Row.

Before Christ
892.

Josh. 19. 26.
ch. 2. 25.
1 Kin. 18. 19
—43. Jer. 46.
18. Is. 35. 2.
& 33. 9.

Ver. 22.
Zech. 2. 4.
Mat. 15. 21,
24.

Heb. by his
feet. Mat. 28. 9.

Mat. 15. 23.
Luke 7. 38, 39.
John 4. 27.

Heb. bitter.
1 Sam. 1. 10.
Prov. 14. 10.
& 18. 14.

2 Sam. 7. 3.
with ch. 6. 12.
Gen. 30. 1.
ver. 16.

Exod. 12. 11.
1 Kin. 18. 46.
ch. 9. 1.

Exod. 4. 17.
ch. 2. 8. 14.
Acts 19. 12.

Luke 10. 4.
ver. 24. i. e.
run with all
possiblespeed.

1 Sam. 1. 26.
Ruth 1. 16—
18. Gen. 19. 3.
Luke 24. 29.
Exod. 33. 13
—17. ch. 2. 2.

Mat. 17. 19.
20. Is. 26. 18.
Heb. attention.

Ver. 4. 5.
1 Kin. 17. 20.
Mark 5. 40.
Jam. 5. 13—
18. Acts 9. 40.
& 20. 10.

Acts 9. 40. &
20. 10. 1 Kin.
17. 21.

Rom. 12. 11.
15. Eph. 4. 32.

Heb. once
hither and once
thither.

Ch. 8. 1. 5. &
13. 21. 1 Kin.
17. 22. Luke
7. 15. & 8. 55.
John 11. 44.
Acts 9. 40. &
20. 11.

1 Kin. 17. 23.
Luke 7. 15.
Heb. 11. 35.

Ch. 2. 15.
1 Kin. 1. 23.
ver. 27.

REFLECTIONS UPON CHAP. IV.—Parents ought carefully to avoid dying in debt, as it may render their children miserable. Yet, when persons are involved in debt, not by their own rashness, prodigality, or sloth, but by the afflicting providence of God, they deserve our pity, not our censure. Unforeseen providences may involve the most honest man in debts which he cannot pay. And how grievous is it (though not unjust) when providence obliges a faithful minister to die indebted to rigid creditors! But, if providence distress a good man, it will also relieve him. Let husbands then fear God, and he will take care of their widows and children. Let poor distressed widows and fatherless children cast all their care upon him: he is ready to relieve them in the most destitute case. And, if we wish or expect God to do for us, we must do all that is in our own power. It is only in our diligent endeavours that we can rightly expect his blessing: and then let us believe, and we shall quickly find, that God is more ready to give than we are to receive. To our utmost let us endeavour to clear our debts, though what remains should prove a very scanty livelihood: for nothing is properly our own till this be done. Acquaintance and friendship with God's servants is a principal ornament of the great: and happy are those families where both heads agree in it. Happy and wise those rich persons who desire no advancement. And nothing is more comely than for those who receive favours to

feet, and bowed herself to the ground, and took up her son, and went out.

38 ¶ And Elisha came again to Gilgal. And there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not.

40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out and said, O thou man of God, there is death in the pot. And they could not eat thereof.

41 But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

42 ¶ And there came a man from Baal-shalisha, and brought the man of God bread of the first fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat.

43 And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave thereof.

44 So he set it before them, and they did eat, and left thereof, according to the word of the LORD.

CHAP. V.

Records two more of Elisha's miracles. (1) He cures Naaman the Syrian's leprosy: concerning which observe, 1. Naaman's high honour and loathsome distemper, 1: 2. How the information of a captive maid, a letter from the king of Syria to the king of Israel, and an invitation from Elisha, brought him for his cure, 2—8: 3. Elisha declines speaking to him, but orders him to wash seven times in Jordan; to which, by the entreaty of his servants, he submits, and is healed, 9—14: 4. Naaman's grateful acknowledgments to Elisha, and resolutions to serve the true God, 15—19: (2) He inflicts the leprosy upon Gehazi his own servant. Here, 1. Gehazi belies his master to Naaman, and again lies to his master when calling him to account, 20—25: 2. To punish his dissimulation and falsehood, Naaman's leprosy is entailed on him and his seed; 26, 27.

NOW Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria; he was also a mighty man in valour; but he was a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid, and she waited on Naaman's wife.

3 And she said unto her mistress,

be earnest in expressing their gratitude: but effectual fervent prayers are the best returns that we can make. How welcome and dear are children to such as have long wanted them! and yet how quickly they may be lost! We need always to stand ready for a sudden stroke. Death often seizes at a short warning. But in every affliction the view of God's hand should silence us. If he who gives takes away, we are called to be thankful for the length of the loan; and not to murmur that God resumes his gift. And we have need to be careful attendants on the ordinances of God, and to secure abiding comforts there, since the joys of earth so ebb and flow, and are but born and die. What sympathy do tender mothers, bereaved of their children, need at our hand! But the effectual fervent prayers of faith are prevalent even over death: for in his sovereign authority God kills and makes alive. Such as God sends to awaken dead sinners had need to be men of prayer and patience. Prophets should be content with common fare;—examples of mortification while they preach it to others; and they should be ready to communicate to others who are in need. But alas! how sin has rendered our tables snares and traps, and our provision poisonous! It is of the Lord's mercies that our meat nourisheth us. And he can easily make a little coarse, or even bitter, food a plentiful and pleasant feast.

Before Christ
892.

Heb. 11. 35.
1 Kin. 17. 23.
Ch. 2. 1. Acts
10. 38. & 15.
36.

Deut. 28. 22
—24. 38—40
Lev. 26. 26.
Jer. 14. 1—6.
Is. 3. 1. ch. 8. 1.

See ver. 1.

Luke 10. 39.
Acts 22. 3. ch.
2. 3. Prov. 8.
34.

1 Tim. 1. 7.
Mat. 15. 14.

Josh. 14. 6.
Judg. 13. 6. 8.
1 Kin. 12. 22.
& 13. 1. &
17. 24.

Exod. 10. 17.

Exod. 15. 25.
John 9. 6. ch.
2. 28. & 5. 10.

Heb. evil
thing.

1 Sam. 9. 4.

Ver. 38. 1 Cor.
9. 11. Gal. 6.
6. Prov. 3. 9.
Exod. 23. 16.

Or in his scrip.

Luke 9. 13.
John 6. 9.
Num. 11. 13.
22. Mat. 14.
31. Mark 5.
36.

Ver. 44. Mat.
14. 20. John
6. 11. 13.

895.

Luke 4. 27.
Exod. 11. 3.
ch. 4. 8. Prov.
22. 29. & 14.
35. & 17. 2.

Heb. before.

Or gracious.

Heb. lifted up
or accepted in
countenance.

Or victory.

Is. 10. 5.

Lev. 13. 8.
Num. 5. 2. ch.
7. 3. Mat. 8.
2. Luke 17. 12.
2 Cor. 12. 7.

Ch. 6. 23.
Judg. 9. 34.

Heb. go be-
fore.

Ps. 123. 2.

1 Cor. 1. 27, 28.

Would God my lord were [†]with the prophet that is in Samaria! for he would recover him of his leprosy.

4 And *one* went in, and told his lord, saying, Thus and thus said [†]the maid that is of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now, when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 ¶ And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and said, Behold, *†I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and †strike his hand over the place, and recover the leper.

12 Are not || Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth but in Israel: now there-

fore, I pray thee, take a blessing of thy servant.

16 But he said, As the LORD liveth, before whom I stand, I will receive none. And he urged him to take it, but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and ||I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, Go in peace. So he departed from him a little way.

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman the Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman. And, when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well?

22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound †two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

24 And, when he came to the tower, he took them from their hand, and bestowed them in the house; and he let the men go, and they departed.

25 But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

26 And he said unto him, Went not mine heart with thee when the man turned again from his chariot to meet thee? is it a time to receive money, and to receive garments, and olive yards, and vineyards, and sheep, and oxen, and men servants, and maid servants?

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow.

Gen. 33. 11.
Josh. 18. 19.
1 Sam. 25. 27.
ver. 5. 7. e. a present.
Ch. 2. 2. & 3. 14.
Gen. 14. 23.
1 Kin. 13. 8.
Mat. 10. 8.
Acts 20. 35.
2 Cor. 11. 9. & 12. 13. 1 Cor. 6. 12. & 10. 32.
Rev. 22. 17.
Gen. 49. 10.
1 Thes. 1. 9.
Hos. 14. 3. & 5.
Exod. 4. 13.
Judg. 18. 6.
1 Sam. 1. 17.
20. 42. & 25. 55. & 29.
7. 2 Sam. 15.
9. Luke 7. 50.
A little piece of ground.
Gen. 35. 16.
1 Tim. 6. 10.
2 Pet. 2. 3. 14.
15. 2 Tim. 4.
10. Ezek. 32.
31. Col. 3. 5.
Phil. 3. 18. 19.
Heb. Is there peace? Ch. 9. 17—22. & 4. 26.
1 Kin. 13. 18.
Jer. 9. 3. 5.
1 Tim. 6. 10. 11.
Heb. not hither or thither. Sec ver. 22.
1 Thes. 2. 17.
1 Cor. 5. 3.
Col. 2. 5. ch. 6. 12.
Jer. 20. 10. & 45. 5. Mat. 5. 14. 16. 1 Cor. 9. 12. 2 Cor. 11. 12.
1 Sam. 2. 29.
20. 2 Sam. 3. 29. Jer. 20. 4.
Amos 7. 17.
1 Tim. 6. 9.
10. Prov. 28. 22.
Exod. 4. 6.
Num. 12. 10.
Lev. 13. 13.

REFLECTIONS UPON CHAP. V.—Greatness and wealth avail so little to make men happy, that they cannot preserve them from the sorest and most loathsome calamities. God can make the captivity and distress of his people an useful mean for spreading the knowledge of himself; and even out of the mouths of babes and sucklings he can perfect praise. It is a great privilege to have servants who know God, and seek the welfare of the family. Men are generally willing to try every expedient, and bestow the utmost expense and trouble, to obtain a cure of their bodily distempers: but how few regard the worth or welfare of

their souls! and how readily carnal men fancy that supernatural benefits must be purchased by carnal profits! Men who are conscious of their ill deserts often tremble at every shadow, and disquiet their minds, by misinterpreting the most innocent intentions of their neighbours. But God, in mercy, oftentimes helps the wicked far beyond what they have reason to expect. And ministers ought to seize upon every opportunity of manifesting the power and grace of God: but never ought they to sully their character by a complaisant crouching to the pride of great men. Proud spirits readily interpret the least suspected slight

Before Christ
893.

CHAP. VI.

Still Elisha continues working miracles. (1) He makes an iron ax-head to swim in behalf of a young prophet; 1—7. (2) He discloses the secret counsels of Ben-hadad king of Syria to Jehoram king of Israel; 8—12. (3) Syrian troops being sent to apprehend him on this account, he smites them with blindness; and, having led them to Samaria, restores their sight by his prayer; 13—23. Yet, (4) When Samaria is besieged by the Syrians till the famine obliged women to eat their own children, Jehoram in vain attempts to murder him for not raising the siege or supplying the inhabitants with food; 24—38.

890.

AND the sons of the prophets said unto Elisha, Behold, now, the place where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam; and let us make a place there where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan they cut down wood.

5 But, as one was felling a beam, the ax-head fell into the water: and he cried, and said, Alas, master, for it was borrowed!

6 And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither, and the iron did swim.

7 Therefore said he, Take it up to thee. And he put out his hand and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place, for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 ¶ Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel?

12 And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.

13 And he said, Go, and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15 ¶ And, when the servant of the

man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for they that be with us are more than they that be with them.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes that he may see. And the LORD opened the eyes of the young man, and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

18 ¶ And, when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the word of Elisha.

19 And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them?

22 And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and, when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

24 ¶ And it came to pass, after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and, behold, they besieged it until an ass's head was sold for four-score pieces of silver, and the fourth part of a cab of doves' dung for five pieces of silver.

26 ¶ And, as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king!

27 And he said, If the LORD do not help thee, whence shall I help thee? out of the barn floor, or out of the wine press?

into an heinous affront: and the wise in their own conceit often ruin themselves by contempt of the simple dictates and ordinances of God. But O the riches of his grace, that stops our course when we forsake our own mercy! It is happy for proud and passionate masters to have servants faithful, calm, and prudent, to offer them an advice: and we see here the happy consequences of sometimes attending to it. Hopeful is our case if we once submit to God's method of relief: for by what simple means can he effect the most wonderful deliverance. Never then let me, through the pride of my heart, reject his means of salvation, or stumble at the simplicity of a crucified Redeemer: his blood and spirit can cleanse the foulest leprosy of sin, and restore the most diseased sinner; and I am bid only to wash and be clean. Never let me wish to prescribe to him, in the paths of his providence, who can thus, by the weakest means, produce the

greatest ends, and manifest his power and glory. That knowledge of God which is obtained by such an experience of his goodness will always be most fruitful, while holy gratitude disposes us to a careful performance of duty both towards God and men; leads us to regard the prayers of God's people, to remember past transgressions with grief, and to resolve for the future to abstain from all appearance of evil. But alas! that those, who have most and best instructions and examples, should have all lost upon them! Parents and masters cannot convert their children or servants. Covetousness tempts to lying, and almost every other evil; and one sin always leads on to another. Hope of concealment and impunity is a great encouragement to do evil. But short-lived, transitory, and bitter in the end, is prosperous wickedness: and how often men, by their covetousness and falsehood, entail plagues on themselves and their posterity!

Before Christ 892.
tude of the Israelites that are consumed,) and let us send and see.

14 They took therefore two *chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan; and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, "according to the word of the LORD.

17 ¶ And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

18 And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, if the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

CHAP. VIII.

Here, (1) Elisha's Shunammite friend, having, by his advice, retired from the famine into the land of the Philistines, returns after seven years; and, on his account, is by king Jehoram reinstated in her property; 1-6. (2) Elisha having gone to Damascus, Ben-hadad, by Hazael his general, consults him whether he should recover. Hazael, hearing that himself should be king, murders his master, and seizes the crown; 7-15. (3) Jehoram of Judah, after reigning about seven years with his father Jehoshaphat, reigns alone over Judah most wickedly; and the Edomites and Libnites revolt; 16-24. (4) Ahaziah begins his short and wicked reign; and attends Joram his uncle, king of Israel, to the war with the Syrians; and comes to visit him when he returned wounded; 25-29.

THEN spake Elisha unto the woman whose son he had restored to life, saying, Arise, and go, thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass, at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.

4 And the king talked with Gehazi

the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.

6 And, when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was her's, and all the fruits of the field since the day that she left the land, even until now.

7 ¶ And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.

8 And the king said unto Hazael, Take a present in thine hand, and go meet the man of God, and inquire of the LORD by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit, the LORD hath shewed me that he shall surely die.

11 And he settled his countenance steadfastly until he was ashamed: and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13 And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou shalt be king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldest surely recover.

15 And it came to pass, on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

16 ¶ And in the fifth year of Joram, the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram

REFLECTIONS UPON CHAP. VII.—Remarkable relief is often near when there is no appearance of it. But sinners, and especially idol courtiers, are bent to discredit and ridicule God's promises and purposes, to their own ruin. Nothing more provokes God against men than an unbelieving contempt of his gifts and promises. But the terrors of God can soon make the stoutest to tremble, and to flee when no man pursueth, in order to work deliverance for his people.—Hard necessity will compel men to the most dangerous adventures; and, if God grant us relief, we ought to publish our mercies, that others may share with us in our comforts. But how terrible is their destruction who have

contemned the promises of God! The means of deliverance to others prove ruinous to them. No human greatness, or favour of kings, can protect them from the arm of God: nay, nor even from being victims of popular rage. Stand in awe, my soul; always believe that it shall be unto thee as God hath said; for is there any thing too hard for the Lord? In depths of distress cast thyself on his mercy. None perish that trust in him. Comfort others with the consolations wherewith thou art comforted of Christ. And God forbid that I should see the glories of redemption, and yet never share thereof.

Before Christ 891. the son of Jehoshaphat king of Judah began to reign.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

19 Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, and to his children.

20 In his days Edom revolted from under the hand of Judah, and made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him; and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.

23 And the rest of the acts of Joram, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

25 In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as did the house of Ahab: for he was the son-in-law of the house of Ahab.

28 And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

29 And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah, the son of Jehoram, king of Judah, went down to see Joram the son of Ahab in Jezreel, because he was sick.

CHAP. IX.

Hazael, the Syrian destroyer of Israel, being fixed on his throne, Jehu, the destroyer of Ahab's house, is now advanced. (1) By Elisha's order, a young prophet anoints Jehu to be king of Israel, and delivers him God's commission to destroy the family

of Ahab; 1—10. (2) Jehu communicates his order to his fellow captains at Ramoth-gilead; 11—15. (3) To prevent resistance, he rides instantly to Jezreel, attended with some trusty friends, kills Joram king of Israel, Ahaziah king of Judah, and Jezebel widow of Ahab their mother; 16—37.

Before Christ 884.

AND Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead:

2 And, when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber;

3 Then take the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

4 So the young man, even the young man the prophet, went to Ramoth-gilead.

5 And, when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, even over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.

8 For the whole house of Ahab shall perish; and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel:

9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah.

10 And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.

11 Then Jehu came forth to the servants of his lord; and one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, It is false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted and took every man his garment, and put it under him

REFLECTIONS UPON CHAP. VIII.—How severely God corrects apostate professors! His providences make us sometimes glad to leave the most commodious settlement on earth. And how ready are most to take advantage against, and to seize on, the property of the absent or distressed. But it is a mercy if we have magistrates to whom we may safely appeal from the injustice of friends or neighbours. God in his providence remarkably connects things for the welfare of those who fear him and have shewn kindness to his servants. He can raise us up friends in our difficulties where we least expected them. And it is the glory of a government to administer justice impartially to the oppressed. Diseases and death, without ceremony, attack the most great and powerful: and affliction often changes men's minds, and makes them to regard ministers and prayers, which they had formerly contemned and hated. But ah! the bloody and bar-

barous rage of war! Enraged pride sticks at nothing. In high stations men will, without remorse, perpetrate what would have shocked them when in low conditions: and nothing is too horrid for the human heart left to itself, and violently tempted. Few courtiers report the naked truth to their sovereigns: and flatterers are most to be suspected for enemies. They who flatter us with hopes of life hinder our serious preparation for death. The inordinate desire of power will prompt men to villany and murder. And the sinful indulgence of children, or too early trusting them with power, and especially their unequal marriages with wicked women, entail upon families and nations the most certain misery. But death and hell infallibly meet with tyrants at last. And alas! in their way to it, how often are the wounds of their body taken care of, while those of their soul are neglected.

on the top of the stairs, and ^ablew with trumpets, saying, Jehu [†]is king.

14 So Jehu the son of Jehoshaphat the son of Nimshi ^aconspired against Joram. (Now Joram had ^akept Ramoth-gilead, he and all Israel, because of Hazael king of Syria:

15 But ^aking [†]Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him when he fought with Hazael king of Syria.) And Jehu said, If it be your minds, ^athen ^alet none go forth ^anor escape out of the city to go to tell ^ait in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And ^aAhaziah king of Judah was come down to see Joram.

17 And there stood ^aa watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it peace?*

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it peace?* And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, who came to them, and said, Thus saith the king, *Is it peace?* And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the ^adriving is like the driving of Jehu the son of Nimshi; for he driveth ^a*furiously.

21 And Joram said, [†]Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and [†]met him ^ain the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it peace, Jehu?* And he answered, What peace, so long as the ^awhoredoms of thy mother Jezebel and her witchcrafts ^aare so many?

23 And Joram ^aturned his hands, and fled, and said to Ahaziah, *There is treachery, O Ahaziah.*

24 And Jehu ^adrew a bow with his full strength, ^aand smote Jehoram between his arms, and the arrow went out at his heart, and he ^a*sunk down in his chariot.

25 Then said Jehu to Bidcar his captain, Take up, and cast him in the portion

of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, ^athe LORD laid this burden upon him.

26 Surely I have seen yesterday the ^ablood of Naboth, and the blood of his ^asons, saith the LORD; and I will requite thee in this ^aplat, saith the LORD. Now, therefore, take and cast him into the plat of ground, according to the word of the LORD.

27 ¶ But, when ^aAhaziah the king of Judah saw ^athis, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by ^aIbleam. And he ^afled to Megiddo, and died there.

28 And his ^aservants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the ^aeleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 ¶ And, when Jehu was come to Jezreel, Jezebel heard of ^ait; and she ^apaintred her face, and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate she said, *Had ^aZimri peace, who slew his master?*

32 And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three ^a*eunuchs.

33 And he said, Throw her down. So they threw her down; and ^asome of her blood was sprinkled on the wall, and on the horses: and he ^atrode her under foot.

34 And when he was come in he did eat and drink, and said, Go, see now this ^acursed woman, and ^abury her; for she is ^aa king's daughter.

35 And they went to bury her; but they found no more of her than the scull, and the feet, and the palms of ^aher hands.

36 Wherefore they came again, and told him. And he said, This is the word of the LORD, which he spake ^a†by his servant Elijah the Tishbite, saying, *†In the portion of Jezreel shall dogs eat the flesh of Jezebel:*

37 And the carcase of Jezebel shall be as ^a†dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.

CHAP. X.

Here (1) Jehu proceeds in his work against the house of Ahab; causes the elders of Samaria to murder seventy of his children or grandchildren; 1—10: kills his kinsfolk and priests of the family; 11—14. 17. After meeting Jehonadab the Kenite, he invites the worshippers of Baal to a feast, and massacres them; 15—25; and extirpates the worship of Baal; 26—28. (2) While

REFLECTIONS UPON CHAP. IX.—God's ministers must communicate their labours and honours one with another; and must discharge their office in a faithful, prudent, active, and disinterested manner, let men account them mad, or any thing they please. To what terrible lengths professors of the true religion go before God entirely rejects them from being his people! But such as rule ought to consider God as the source of their power, and to use it humbly for his glory. To what fearful work God sometimes appoints magistrates! and there is need of great singleness and steadiness in executing it. To ask advice from our equals or inferiors is the most effectual method to procure their consent: and matters of importance ought to be transacted with proper secrecy and dispatch. Tottering is the throne of wicked kings; and terrible destruction hangs over the sinner's head! But persecutors of God's people are reckoned by him the most heinous offenders; and they who persist in their impenitence shall be rooted out at last; and companions of fools shall be destroyed along

with them. Solid peace can never consist with wilful sinning, let sinners wish and expect it as they will; and whoredoms, which are now men's pleasure, will shortly issue in everlasting pain. Providence strangely connects the circumstances of men's punishment with those of their crimes and his own threatenings; and all things work for their overthrow whom he hath devoted to destruction. Themselves are made to rush on their ruin: and God's instruments of wrath may be insulted, but will not be intimidated. Wickedness and wretchedness are really inseparable, and at last meet in fearful forms. Painting and pampering do but ripen for tremendous woe. And, though for a time sinners may lift their heads high, they will shortly be brought low in death, and still lower in hell: and not only their corpse, but their memory, shall rot and perish. And, whether instruments intend it or not, the word of the Lord shall have its full accomplishment.

Before Christ
884.

God assigns him the crown of Israel for five generations, as his reward, he continues adhering to the idolatry of the golden calves; 29—31. (3) To punish his and his subjects' sin, they are terribly distressed and murdered by Hazael, king of Syria, before Jehu's own death; 32—36.

And they took them alive, and slew them at the pit of the shearing house, even two and forty men; neither left he any of them.

Before Christ
884.

* 1 Kin. 21. 21.

AND Ahab had ^aseventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto ^bthe rulers of Jezreel, to the elders, and to ^{*}them that brought up Ahab's children, saying,

Deut. 16. 18.
1 Kin. 21. 8—14.

* Heb. nourish-ers.

Ch. 5. 6. Eccl. 9. 10. John 13. 27.

2 Now, ^cas soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour;

Deut. 17. 14, 15. 1 Sam. 11. 15. 2 Sam. 2. 8. 9. 1 Kin. 2. 24.

3 Look even out ^dthe best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house.

Ch. 9. 24, 27. Luke 14. 31.

4 But they were exceedingly afraid, and said, Behold, ^etwo kings stood not before him; how then shall we stand?

1 Kin. 20. 4. Josh. 9. 11, 24. 25. ch. 18. 14. Jer. 38. 17. Eccl. 10. 4.

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up *of the children*, sent to Jehu, saying, *'We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes.*

† Heb. for me.

6 Then he wrote a letter the second time to them, saying, If ye *be* ^fmine, and *if* ye will hearken unto my voice, take ye ^gthe heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now the king's sons, *being* seventy persons, *were* with the great men of the city which brought them up.

Exod. 20. 5. Josh. 7. 24. Rev. 2. 23. Is. 14. 20. 21. 1 Kin. 21. 21. Jer. 48. 10. Job 18. 17, 19. & 20. 27. & 21. 19.

7 And it came to pass, when the letter came to them, that they took the king's sons, and ^hslew seventy persons, and put their heads in baskets, and sent *him* *them* to Jezreel.

Rev. 2. 23. Mat. 14. 8, 11. ver. 6.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, *'Lay ye them in two heaps at the entering in of the gate until the morning.*

Deut. 22. 15. Ps. 9. 15, 16. & 50. 21, 22.

9 And it came to pass, in the morning, that he went out, and stood, and said to all the people, Ye *be* ⁱrighteous: behold, I conspired against my master, and slew him; but who slew all these?

1 Sam. 25. 22. 1 Kin. 21. 21. Prov. 21. 3. ch. 9. 14.

10 Know now ^jthat there shall fall unto the earth nothing of the word of the LORD which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake ^kby his servant Elijah.

Zech. 1. 6. 1 Sam. 3. 19. ch. 9. 7, 8. 1 Kin. 21. 21—24, 29. 1 Sam. 15. 29.

† Heb. by the hand of.

11 So Jehu slew ^lall that remained of the house of Ahab in Jezreel, and all his great men, and his ^mkinsfolks, and ⁿhis priests, until he left him none remaining.

1 Kin. 21. 21—24. ch. 9. 7—10.

† Or acquaintance.

Chaplains. 1 Kin. 18. 17. Song 2. 15.

12 ¶ And he arose and departed, and came to Samaria: *and*, as he *was* at the ^oshearing house in the way,

* Heb. house of shepherds binding sheep.

† Heb. found.

Gen. 13. 8. 2 Chr. 22. 8. & 21. 17. i. e. cousins, or nephews.

† Heb. to ask the peace of, &c.

Ver. 6. 10, 11. 2 Chr. 22. 8. Ps. 50. 21, 22. Prov. 13. 20. & 1. see ver. 6.

13 Jehu ^pmet with ^qthe brethren of Ahaziah king of Judah, and said, Who *are* ye? and they answered, *We are the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen.*

14 And he said, ^rTake them alive.

15 ¶ And, when he was departed thence, he ^slighted on ^tJehonadab the son of Rechab, *coming* to meet him, and he ^usaluted him, and said to him, *'Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand.* And he gave *him* his hand; and he took him up to him into the chariot.

† Heb. found.

1 Chr. 2. 55. Judg. 4. 11. Jer. 35. 6.

† Heb. blessed.

Gen. 31. 55. 1 Chr. 12. 17, 18. Gal. 2. 9. & 4. 12.

16 And he said, Come with me, and see ^vmy zeal for the LORD. So they made him ride in his chariot.

1 Kin. 19. 17. ch. 9. 7—9.

Prov. 27. 2. Mat. 6. 2. Rom. 10. 2, 3.

17 And when he came to Samaria he slew all that remained unto Ahab in Samaria, till he had ^wdestroyed him, according to the saying of the LORD which he spake to Elijah.

1 Kin. 21. 21. Mal. 4. 1, 3. 2 Chr. 22. 8. ver. 6, 11.

18 ¶ And Jehu gathered all the people together, and said unto them, ^xAhab served Baal a little, *but* Jehu shall serve him much.

1 Kin. 16. 31, 32. Job 13. 7. Rom. 3. 8. Phil. 4. 8.

19 Now therefore call unto me all ^ythe prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* ^zin subtlety, to the intent that he might destroy the worshippers of Baal.

1 Kin. 22. 6. ch. 3. 13. ver. 21.

2 Cor. 12. 16. & 4. 2. Mat. 10. 16.

20 And Jehu said, ^aProclaim a solemn assembly for Baal. And they proclaimed *it*.

† Heb. sanctify. 1 Kin. 21. 12. & 18. 19.

21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And ^bthey came into the house of Baal; and the house of Baal was ^cfull from one end to another.

Joel 3. 2, 11, 12. Rev. 16. 16. ver. 19.

† Or so full, that they stood mouth to mouth.

22 And he said unto him that *was* over the vestry, Bring forth ^dvestments for all the worshippers of Baal. And he brought them forth ^evestments.

Exod. 28. 2. 2 Cor. 11. 14, 15.

† Sacred robes,

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And, when they went in to offer sacrifices, and burnt offerings, Jehu appointed fourscore men without, and said, ^fIf any of the men whom I have brought into your hands escape, *he that letteth him go, his life shall be for the life of him.*

1 Kin. 20. 39, 40.

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, ^gand slay them; let none come forth. And they smote them with ^hthe edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

Ezek. 9. 5, 6. 1 Kin. 18. 40.

† Heb. the mouth.

26 And they brought forth the ⁱimages out of the house of Baal, and burned them.

† Heb. statues.

27 And they ^jbrake down the image of Baal, and brake down the house of

1 Kin. 16. 31, 32. Deut. 7. 5. 25. Ezra 6. 11. Dan. 2. 5. & 3. 29. Lev. 26. 30.

Before Christ 884. Baal, and made it a draught house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit, from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Beth-el, and that were in Dan.

30 And the LORD said unto Jehu, ^hBecause thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.

31 But Jehu ^{*}took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.

32 ¶ In those days the LORD ^mbegan to cut Israel short: and Hazael smote them in all the coasts of Israel;

33 From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan.

34 ¶ Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the chronicles of the kings of Israel?

35 And Jehu slept with his fathers; and they buried him in Samaria. And Jehoahaz his son reigned in his stead.

36 And ^{*}the time that Jehu reigned over Israel in Samaria was twenty and eight years.

CHAP. XI.

Having seen one terrible revolution in Israel, we have now a merciful one in Judah. (1) Athaliah, daughter of Ahab and mother of Ahaziah, enraged by the ruin of her son and friends, murders every descendant of king David she could find, her own grandchildren not excepted; and seizes on the crown for herself; 1, 2, 3. (2) Joash, an infant son of Ahaziah, is wonderfully preserved by his aunt; and after six years is publicly produced by Jehoiada his uncle; 2, 4—12. (3) Alarmed by the noise of the solemnity, Athaliah repairs to the court of the temple, and is slain by Jehoiada's order; 13—16. (4) By means of solemn covenanting with God, and with one another, idolatry is extirpated, and true religion and liberty restored; 17—21.

AND, when ^aAthaliah the mother of Ahaziah saw that her son was dead, she arose, and ^bdestroyed all the ^{*}seed royal.

2 But ^cJehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the ^dbed chamber from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years. And Athaliah did ^ereign over the land.

REFLECTIONS UPON CHAP. X.—Obstinate sinners lay up terrible judgments for themselves and their seed: and loads of guilt extirpate numerous and flourishing families. But none are more ready to imbrue their hands in the blood of a sovereign's children than those who have been his instruments in murdering the innocent. No regard to their prince will afterwards restrain those whose hands have by his order been drenched in blood. They who debase men's consciences will find the effects of it return on their own heads. Guilt makes men spiritless cowards when brought to a trial; they will be always ready to side with the strongest; and, when they want an excuse to cover their shame, any shadow of argument will stand. It is common for wicked men to lessen their guilt by comparing it with that of others. But friendship and intimacy with sinners involves us in their punishment: and such as have been instruments in wickedness share in the ruin of their wicked encouragers. How righteous are the judgments of God, even when the executors act wickedly! But it is ill-boding when pretended reformers are proud of their work, and indulge themselves in hypocrisy

4 ¶ And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a ^ecovenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

5 And he commanded them, saying, This is the thing that ye shall do; A third part ^hof you that enter in on the sabbath shall even be keepers of the watch of the king's house;

6 And a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.

7 And two [†]parts of all you that ^kgo forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.

9 And the captains over the hundreds did according to all things that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give king ^mDavid's spears and shields, that were in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right ^{*}corner of the [†]temple to the left corner of the temple, along by the altar and the temple.

12 And he brought forth ^othe king's son, and put the crown upon him, and gave him the ^ptestimony; and they made him king, and ^aanointed him; and they clapped their hands, and said, ^sGod save the king.

13 ¶ And, when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the LORD.

14 And, when she looked, behold, the king stood by a ^upillar, as the manner was, and the princes and the trumpeters by the king, and ^xall the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, ^yTreason, treason!

and falsehood to accomplish it. They who boast of their zeal give ground to suspect their sincerity. And though the godly, whom they caress for their selfish interests, cannot but approve what is apparently good, the Lord will at last discover their hypocrisy and evil. False religion ought to be extirpated, and obstinate idolaters slain: and, if men overlook them, Jesus will at last convene them to execute his vengeance upon them. It shews the great evil of the heart when the wisdom of the serpent meets with its poison in our work; and when with severity we extirpate one form of false worship, yet cleave at the same time to another. Real converts must put away all sin without reserve. For how awful will be our state, if, when we have done good to the souls of others, we should lose our own by our negligence in the service of God! If hypocrites receive their temporary reward of good deeds on earth, how much more glorious the reward of the diligent saint! And, while God rewards men for what they do well, it is just that he should severely punish them for what they do amiss.

Before Christ 878.

Levites. Ver. 9. 2 Chr. 23. 1, 2, 6. 1 Chr. 9. 13. Gen. 21. 32. & 26. 28. & 31. 44. 1 Sam. 18. 2. Heb. 6. 16.

1 Chr. 23. 3—6. & 24. 3—31. Luke 1. 8, 9. 1 Chr. 9. 25.

2 Chr. 23. 4, 5. 1 Chr. 26. 16, 17. Acts 4. 1.

Or from breaking up.

Or companies.

Heb. bands. Ver. 5. 1 Chr. 26. 25. 2 Chr. 23. 6.

Exod. 21. 14. 1 Kin. 2. 31. 2 Chr. 23. 7—21.

1 Sam. 28. 9. 2 Sam. 8. 7.

Heb. shoulder.

Great court.

2 Chr. 3. 1.

Ver. 2. 2 Chr. 23. 11.

Exod. 24. 16. Ps. 78. 5. 1s. 8. 16. 20. Deut. 17. 18—20.

1 Sam. 10. 1. & 16. 13. 1 Kin. 1. 39. Lam. 4. 20.

Ps. 47. 1.

Heb. Let the king live. 1 Kin. 1. 34. 2 Sam. 16. 16. Ps. 72. 15, 17.

2 Chr. 23. 12—15.

2 Chr. 6. 13. & 34. 31. ch. 23. 3.

1 Kin. 1. 39. 40. 1 Chr. 12. 40. ver. 12. Prov. 22. 2.

Ver. 1. 2. 1 Kin. 18. 17. 18. Mat. 7. 5. Rom. 2. 1—3.

Before Christ
878.Ver. 4, 9, 10.
2 Chr. 23, 9,
14.Ezek. 30, 8.
Rev. 19, 20.
ch. 10, 21—
25, Jer. 48, 10.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges; and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house, and there ^bwas she slain.

17 ¶ And Jehoiada made a covenant between the LORD and the king, and the people, that they should be the LORD's people; between ^athe king also and the people.

18 And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed [†]officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword beside the king's house.

21 ^bSeven years old was Jehoash when he began to reign.

CHAP. XII.

Inform us (1) How well Jehoash reigned while Jehoiada lived to direct him, though the reformation he made was not complete; 1—3. (2) How active both were in repairing the temple of God, which, during the late idolatries, had been going to ruin; 4—16. (3) How, after a mean composition with Hazael king of Syria, Jehoash was murdered by his own servants; 17—21.

IN ^athe seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beer-sheba.

2 And Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But ^dthe high places were not taken away: the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, All the money of the dedicated ^{*}things that is brought into the house of the LORD, *even* the money of every one that [†]passeth the account, [†]the money that every man is ^eset at, and all the money that [†]cometh into any man's heart to bring into the house of the LORD.

5 Let the priests take *it* to them, every man of his acquaintance; and let

them repair the breaches of the house wheresoever any breach shall be found.

6 But it was *so, that*, in the three and twentieth year of king Jehoash, the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore ^kreceive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests ^lconsented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest ^mtook a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money *that was* brought into the house of the LORD.

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's ^pscribe and the high priest came up, and they ^{||}put up in bags, and told the money *that was* found in the house of the LORD.

11 And they ^qgave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they ^{*}laid it out to the carpenters and builders that wrought upon the house of the LORD,

12 And to masons and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that ^{*}was laid out for the house to repair *it*.

13 Howbeit, ^rthere were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD.

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover, ^sthey reckoned not with the men into whose hand they delivered the money to be bestowed on workmen; for they dealt faithfully.

16 The ^ttrespass money and sin money was not brought into the house of the LORD: it was the priests'.

17 ¶ Then ^uHazael king of Syria went up, and fought against ^{*}Gath, and took it: and Hazael ^vset his face to go up to Jerusalem.

18 And Jehoash king of Judah ^wtook all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the

Ver. 1, Judg.
1, 7, Mat. 7, 2.
Rev. 16, 5—7.
& 18, 6.Deut. 5, 2, 3.
& 29, 1, 12.
Josh. 24, 25.
2 Chr. 15, 12.
14, & 29, 10.
& 34, 31.
Ezra 10, 3.
Neh. 5, 12, &
9, 38.Deut. 17, 16.
2 Sam. 23, 3.
Ps. 122, 9.
Rom. 13, 1—
5.Ch. 10, 25—
27, 2 Chr. 23,
18, Is. 2, 18,
Zech. 13, 2.
1 Thes. 1, 9.

Heb. offices.

Ver. 5, 2 Chr.
23, 5, 19.Prov. 11, 10,
ver. 14.2 Chr. 23, 1.
ver. 4, ch. 22,
1, & 21, 1, &
15, 2.2 Chr. 22, 1.
ch. 11, 14.
1 Chr. 3, 11.Gen. 21, 14,
31—33, Judg.
20, 1.1 Sam. 10, 9.
2 Chr. 24, 2,
17—25.1 Kin. 15, 4.
& 22, 43, ch.
14, 4, & 15, 4.
35, 2 Chr. 33,
17, i. e. high
places where
God was wor-
shipped.Or holy things.
Heb. holinesses.
ver. 18, ch.
22, 4.

Exod. 30, 12.

Heb. the
money of the
souls of his esti-
mation.

Lev. xxvii.

Heb. ascend-
eth upon the
heart of a man.Exod. 35, 5, &
25, 2, 1 Chr.
xxiii, xxix.2 Chr. 24, 5.
1 Chr. 29, 6—
9, Ezra. 7, 16.
& 8, 25.Before Christ
878.Ver. 4, 5.
2 Chr. 24, 5, 6.
& 29, 4, 5.Phil. 2, 21.
2 Tim. 4, 10.2 Chr. 24, 8,
Mark 12, 41.Of burnt-off-
fering, 2 Chr.
4, 1, Exod. 40,
6.Heb. threshold.
Ps. 84, 10.Or secretary.
2 Sam. 8, 17,
& 20, 25, ch.
19, 2.
Heb. bound
up.2 Chr. 24, 12,
ch. 22, 5, 6.
Is. 58, 19.Heb. brought
it forth.Heb. went
forth.2 Chr. 24, 14.
1 Kin. 7, 50.
Num. 10, 2.
i. e. they were
not then, but
afterwards
made.Ch. 22, 7.
Phil. 4, 8.
1 Thes. 2, 19.
Neh. 7, 2.Lev. 5, 15,
18, & 4, 3, 50.
7, 7, Deut. 14,
25, Num. 18,
9.Ch. 8, 12, &
10, 32, & 13,
3, 7, 1 Kin. 19,
17.1 Chr. 8, 13.
1 Sam. 27, 1, 2.2 Chr. 24, 23.
Jer. 42, 15.
Luke 9, 51.1 Kin. 15, 18,
ch. 16, 8, &
18, 15, 16.
840.

REFLECTIONS UPON CHAP. XI.—Mad ambition to reign steals the heart against the most natural affections: and men would be devils incarnate, were it not for the restraining grace of God. Even women would do every thing horrid to secure their unlawful power, or wreak their malice against God and his favourites. What terrible bloodshed and ruin to a family, does the introduction of one wicked woman produce! [Comp. 2 Chron. xxi. 4. and xxii. 1, 2 Kings x. 14. and xi. 1.] But, however sinners triumph in their wickedness, their judgment lingers not; and believers shall be plucked as brands out of the burning. The promise of God shall be fulfilled, let Satan and his agents do their worst; and all the activity of sinners shall but hasten their own ruin. God shall hunt out

the remains of accursed families, till they be utterly destroyed: and neither wicked calumnies nor loud cries shall avail them. But what a blessing is one great man to a church or nation, when he is active, prudent, and pious! They, who first give themselves to the Lord, may comfortably hope for his blessing upon their undertakings: and civil establishments are best founded in a due care of true religion. That kingdom will be truly happy where God's word is made the rule of the monarch's government, and of the people's obedience: and, when religion comes in fashion, every man will appear zealous; and religion, liberty, and order, will support one another.

Before Christ
855.

Heb. went up.

839.

1 Kin. 11. 41.
& 14. 29. &
15. 23. & 22.
45. ch. 8. 23.

2 Chr. 24. 25.
26. ch. 14. 5.

Or Beth-millo.
2 Sam. 5. 9.
1 Kin. 11. 27.
Not Judg. 9.
6.

house of the LORD, and in the king's house, and sent it to Hazael king of Syria; and he went away from Jerusalem.

19 ¶ And the rest of the acts of Joash, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

20 And his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla.

21 For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David. And Amaziah his son reigned in his stead.

CHAP. XIII.

Returns to the kings of Israel descended from Jehu. (1) Jehoahaz his son reigns as wickedly as himself; his kingdom is almost ruined by Hazael king of Syria; 1—3, 7, 22: but, humbling himself, and crying to God, he obtains some relief; 4, 5, 23; yet at last dies obstinate in his idolatries; 6, 8, 9. (2) Jehoash his son succeeds him, and reigns wickedly; but gains several advantages over the Syrians; 10, 13, 24, 25. (3) Elisha, now very aged, is, in his last sickness, visited by Jehoash, whom, by the symbolical shooting of an arrow, and smiting thrice with others on the ground, he assures of three victories over the Syrians; 14—19: he dies, and is buried; and a dead man is restored to life by touching his bones; 20, 21.

IN the three and twentieth year of Joash, the son of Ahaziah king of Judah, Jehoahaz the son of Judah began to reign over Israel in Samaria, and reigned seventeen years.

2 And he did that which was evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat which made Israel to sin; he departed not therefrom.

3 ¶ And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad the son of Hazael, all their days.

4 And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents as beforetime.)

6 Nevertheless, they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked therein: and there remained the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

10 ¶ In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years.

11 And he did that which was evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin; but he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might where-with he fought against Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof!

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek till thou have consumed them.

18 And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.

20 ¶ And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

22 ¶ But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compassion on them, and

Before Christ
839.

1 Kin. 14. 13.
Job 5. 14.

Alone.

841.

In concert
with his father.
Ch. 14. 1.

See ver. 2.
1 Kin. 12. 26
—35. & 17.
33. ch. 3. 5. &
10. 29.

See ver. 8. 9.
23. ch. 14. 8 —
16. 2 ch. 25.
17—24.

Ver. 9. ch. 10.
35. & 14. 29.
1 Kin. 1. 13.
& 2. 24.
825.

839.

Ps. 12. 1. &
89. 47. Is. 57.
1. Zech. 1. 5.

Ch. 2. 12. &
6. 21. Job 22.
30. Prov. 11.
11. Ezek. 21.
30. Is. 6. 13.
Ps. 106. 23.
30.

Heb. Make
thine hand to
ride.

Gen. 49. 23.
Ps. 127. 1, 2.
& 144. 1.
John 15. 5. Is.
26. 12.

Exod. 4. 2—
9. Judg. 7.
9—15. 2 Sam.
5. 24.
1 Kin. 20. 26
—30. 1 Sam.
4. 1. ver. 19,
25.

Exod. 17. 11.
ch. 20. 8—11.
Is. 20. 2—4.
& 58. 21, 22.
Ver. 25.

Heprophesied
about 60
years.

839.

Ch. 5. 2. & 6.
23. & 24. 2.
Is. 57. 1.
Ps. 12. 1.

838.

So Chr'st:
chiefly quick-
ened sinners
after his death.

Heb. went
down.

Ver. 23. 25.
ch. 14. 25—
27. Ezek. 37.
10. Rev. 11.
11. John 11.
25. & 5. 25.

Ch. 8. 12. &
10. 22. ver. 3.
4. 7. Ps. 106.
40—42. Deut.
28. 48.

Ezek. 20. 9.
14. 17, 22.
Judg. 10. 16.
Exod. 2. 24.
28. & 3. 6, 7.
& 32. 11, 13.
Lev. 2. 42.

Deut. 32. 36.
Ps. 118. 8. &
106. 45, 46.

REFLECTIONS UPON CHAP. XII.—Old and evil customs are hard to root out; and rarely is the reformation of religion exactly answerable to the divine standard of God's word. Fear of men, or hopes that corruptions will die away of their own accord, often make good men to stop short. What a mercy it is for youth, particularly princes, to have pious, prudent, and faithful tutors! And often young hypocrites, under such care, manifest for a time more forwardness in the work of reformation than the aged servants of God. How hopeful it is when liberality, in contributing for sacred purposes, meets with prudence and fidelity

in the disposal. But, when men are only restrained from evil by the influence of others, their wickedness readily breaks out at last, and they destroy what they have built. Hypocrites will not always call on God, but will become foolish in their imaginations, and hasten their own ruin by the means which they use to prevent it. And upon none does God more readily imprint distinguished marks of his vengeance than upon apostate hypocrites, who chiefly dishonour his cause.

Before Christ
838

* Heb. face.

* Ps. 125. 5.
Luke 18. 7, 8.* Ver. 5, 18, 19.
ch. 14. 25.
Deut. 32. 35,
36. Gen. 22.
14.* Of his reign
alone.* 2 Chr. 25. 1.
1 Chr. 3. 12.* Ch. 12. 2.
2 Chr. 25. 2.
& 24. 17, 18.
2 Tim. 3. 5.
He reigned
hypocriti-
cally.* 1 Kin. 15. 4. &
21. 43. ch. 12
3. & 15. 4.
35. 2 Chr. 21.
17.* 1 Kin. 2. 12.
with ch. 12.
20, 21.* Ch. 12. 20.
Gen. 9. 6.
Num. 35. 33.
2 Chr. 25. 3.
1.* Deut. 24. 16.
Lev. 18. 4.
20.
827.* Ch. 8. 20, 22.
2 Chr. 25. 11.
2 Sam. 8. 13.
Ps. 60. title.

had respect unto them, because of his covenant with Abraham, Isaac, and Jacob; and would not destroy them; neither cast he them from his *presence as yet.

24 So Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.

CHAP. XIV.

Here we have (1) Amaziah, king of Judah, reigning well in part, 1-4: punishing the murderers of his father Jehoash, 5, 6: routing the Edomites, 7: proudly pushing a ruinous war with Jehoash king of Israel, 8-14: murdered by his servants, and succeeded by his son; 17-22. (2) Jeroboam II. king of Israel, succeeding his father Jehoash, after being his partner about twelve years, recovering the territory, and restoring the national glory of Israel; but still adhering to the golden calves; 15, 16, 23-29.

IN the *second year of Joash, the son of Jehoahaz king of Israel, reigned Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

3 And he did that which was bright in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

4 Howbeit, the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.

6 But the children of the murderers he slew not. According unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, "The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin."

7 ¶ He slew of Edom in the valley

of salt ten thousand; and took †Selah by war, and called the name of it Joktheel unto this day.

8 ¶ Then Amaziah sent messengers to Jehoash, the son of Jehoahaz, son of Jehu king of Israel, saying, Come, let us look one another in the face.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon, sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of this, and tarry †at home: for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?

11 But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah.

12 And Judah was put to the worse before Israel; and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.

14 And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel: and Jeroboam his son reigned in his stead.

17 ¶ And Amaziah, the son of Joash king of Judah, lived after the death of Jehoash, son of Jehoahaz king of Israel, fifteen years.

solemn was his call to his offices, which was confirmed by numerous and diversified miracles! Coming after the New-Testament Elijah, John Baptist, he was solemnly initiated to his work on Jordan's bank. By his complete robe of righteousness he divided the depths of wrath and Jordan's of trouble. By his right covenant of salt, and the grace thereof, he rectifies the bitter waters and barren soil of law precepts and curses, and of multiplied troubles. By him streams of gospel truths, ordinances, and influences, break forth in the wilderness for perishing sinners; and the barren Gentile world he makes a joyfulness for perishing sinners; and the barren Gentile world he makes a joyfulness for perishing sinners, and these fruitful in good works. To destitute souls and churches he multiplies their oil of grace, till there be no more room to receive it. By his word he often quickened the dead; and many such his death discharged from their graves. By his death and intercession he quickens millions dead in trespasses and sins. By his word he sweetens our bitter lots of temptations and troubles; he restores our sinking spirits, and supplies our famished souls. Multitudes of Gentile sinners he freely cures of their sinful leprosy, by complete purification in the river of his blood and spirit; and renders them hearty worshippers of the true God. He is the strength and protector of his church, who gives his people victories, ruins their enemies, and manages the nations around for their good. How terrible is the resentment of heaven against his injuries! They that mock him are rent in pieces, while there is none to deliver them. Those ministers, who preach for filthy lucre, or who by error and falsehood wound his honour, shall infamously perish in their sin. They who attend his ordinances with malignant intentions shall be smitten with spiritual blindness and delusion. They who discredit his word, or despise his promises, shall see it with their eyes, but never share of its benefits. Tremendous vengeance befell Judas who betrayed him: and awful is the curse that has fallen on the Jews who reviled, disbelieved, and persecuted him; and which shall at last fall on all his obstinate despisers.

REFLECTIONS UPON CHAP. XIII.—How obstinately do men cleave to that which is evil! When idolatry is once rooted in a nation, nothing but the power of God can extirpate it; and, when men make themselves wicked, God will make them base and miserable. But he is ready to hear the prayer of distress. His mercy abounds even to the chief of sinners. But they, who after both judgments and mercies continue in their sin, may expect to have at last judgment without mercy. How sovereignly God magnifies his servants, or renders them obscure, as he pleases! In what diversified forms they leave this world! Evident marks of God's favour and image are impressed upon some ministers and saints, that even wicked magistrates or others are in conscience constrained to honour them, and lament the loss of them: and what instruction, deliverance, and victory, might kings obtain by an intimacy with such! The death-beds of the noted ministers are useful schools of important wisdom: but the removal of the few faithful is a great weakening to the defence of a nation. Their loss is felt in death, who when alive were neglected. God himself, however, liveth as our protector and deliverer; and, when his everlasting arms are employed in our favour, nothing can detain or withstand us. But alas! our confined desires and expectations often cramp our distinguished mercies. We improve not the offers and advantages which God puts into our hands, and often we grieve him and his servants, by losing our mercies for want of desire to obtain them. The death of God's eminent servants is frequently marked with tokens of wrath against their nation or church. And even a prospect of victory over one enemy is attended with trouble from another. But what blessings are good men, by their former examples, instructions, and prayers, even after they are dead! And quickly is the fate of the most powerful and conquering nations reversed when God pleases.

But does not this Elisha present before us a figure of the great God our Saviour! How abundant his fitness for his work! He was endowed with the Spirit above measure. Ardent was his zeal for God, and tender his compassion towards destitute, grieved, fainting, and endangered men. How express and

Before Christ
1827.† Or the rock.
826.* 1 Sam. 14.
12. 2 Chr. 25.
17. ch. 23. 29.
Jer. 11. 12.
Prov. 17. 14.
& 18. 6. 12.
& 13. 10. &
16. 18.* Judg. 9. 8—
15. 2 Sam. 12.
1—4. 1s. 55.
13.
The thistle
denotes Ama-
ziah as weak
and con-
temptible,
though mis-
chievous; and
the cedar
Joash, power-
ful and peace-
able.* Ver. 7.
2 Chr. 32. 25.
& 25. 19.
Habi. 2. 4.
Prov. 16. 18.† Heb. at thy
house.* Luke 14. 31.
Prov. 26. 17.
& 17. 14. &
18. 6. & 20. 8.
2 Chr. 35. 21,
22.* 2 Chr. 25. 20.
Exod. 14. 4.
1 Sam. 2. 25.* Ver. 8. 2 Sam.
2. 14. 1 Sam.
14. 12.* Josh. 21. 16.
not 19. 35.
nor Jer. 43. 13.* Heb. was
smitten. 2 Chr.
25. 22.* Prov. 16. 18.
& 18. 12.
Luke 14. 11.
Job 40. 11, 12.
Prov. 29. 23.

* 1 Pet. 5. 5.

* Neh. 8. 16. &
12. 39. Jer. 31.
38. Zech. 14.
10. 2 Chr. 25.
23.* 1 Kin. 7. 41.
51. & 14. 26.
& 15. 18.
ch. 18. 15.
2 Chr. 25. 24.* 1 Kin. 14. 19.
20. & 16. 5, 6,
14, 20, 27, 28.
ch. 10. 34, 35.
& 13. 8, 9,
13.* Ch. 13. 13.
Hos. 1. 1.
Amos 1. 1. &
7. 9.* 2 Chr. 25. 25.
ch. 13. 10.
ver. 1, 2.

Before Christ 810.
See ch. 16. 6.
& 10. 34.
810.
2 Chr. 25. 14.
27. ch. 12. 20.
21. & 15. 10.
14. 25. 30. &
21. 23.
Josh. 10. 1.
31. Is. 36. 2.
Mic. 1. 13.
1 Kin. 2. 10.
& 10. 43. &
14. 31. & 15.
8. 24. & 22.
50. ch. 8. 24.
& 9. 28. & 12.
21.
1 Chr. 3. 12.
or Uzziah.
2 Chr. 26. 1.
Or Ozias.
Mat. 1. 8.
Deut. 2. 8.
K. 9. 26.
ch. 16. 6.
2 Chr. 26. 2.
It was a port
on the Red
Sea.
825.

Now he began
to reign alone,
having reigned
twelve years
with his fa-
ther.
Ch. 10. 31. &
13. 2. 11. &
3. 3. 1 Kin.
12. 26—33.
& 15. 26. 34.
& 16. 26.
Num. 24. 7, 8.
Ezek. 47. 16—
18. Deut. 3.
17. Gen. 14.
3. & 15. 18.
Exod. 23. 31.
Amos 6. 14.
1 Kin. 8. 65.
Mat. 12. 39.
40. Jon. 1. 1.

Ch. 13. 4.
Deut. 32. 36.
Exod. 3. 7. &
2. 25. Ps. 12.
5. & 106. 44.
—46. Judg.
10. 16. Hos.
11. 8.

As yet, ch. 13.
23. but soon
after did, Hos.
1. 6, 9. ch. 17.
18.

See ver. 15,
16, 18.

784.

After an in-
terregnum of
11, if not 22
years.
Ch. 15. 8.
773.

* Perhaps the
twenty-
seventh year
of Jeroboam's
partnership in
the kingdom
with his fa-
ther, who
made him
consort at his
going to the
Syrian wars.
But the 16th
year of Jero-
boam's mo-
narchy.

2 Chr. 26. 1.
3. 4. ch. 14.
21. 3. 4. & 12.
2. 3. Is. 56.
9. 10.

18 And the rest of the acts of Ama-
ziah, are they not written in the book of
the chronicles of the kings of Judah?

19 Now they made a conspiracy
against him in Jerusalem: and he fled to
Lachish; but they sent after him to
Lachish, and slew him there.

20 And they brought him on horses;
and he was buried at Jerusalem with his
fathers in the city of David.

21 ¶ And all the people of Judah took
Azariah, which was sixteen years old,
and made him king instead of his father
Amaziah.

22 He built Elath, and restored it
to Judah, after that the king slept with
his fathers.

23 ¶ In the fifteenth year of Amaziah,
the son of Joash king of Judah, Jero-
boam the son of Joash king of Israel
began to reign in Samaria, and reigned
forty and one years.

24 And he did that which was evil in
the sight of the LORD: he departed not
from all the sins of Jeroboam the son of
Nebat, who made Israel to sin.

25 He restored the coast of Israel from
the entering of Hamath unto the sea of
the plain, according to the word of the
LORD God of Israel, which he spake by
the hand of his servant Jonah the son of
Amittai, the prophet, who was of Gath-
hepher.

26 For the LORD saw the affliction
of Israel, that it was very bitter: for there
was not any shut up, nor any left, nor
any helper for Israel.

27 And the LORD said, not that he
would blot out the name of Israel from
under heaven: but he saved them by the
hand of Jeroboam the son of Joash.

28 ¶ Now the rest of the acts of Jero-
boam, and all that he did, and his might,
how he warred, and how he recovered
Damascus, and Hamath which belonged to
Judah, for Israel, are they not written in
the book of the chronicles of the kings of
Israel?

29 And Jeroboam slept with his fa-
thers, even with the kings of Israel;
and Zachariah his son reigned in his
stead.

CHAP. XV.

Concerning Judah, we have here (1) The partially good reign and
leprosy of Azariah son of Amaziah: 1—7. (2) The good reign
of Jotham, (but under both the high places still remain); 32—38.
Concerning Israel, we have five kings, all but the worst mur-
dered, and succeeded by their murderers. (1) Zachariah, the
fourth descendant of Jehu, after an interregnum of eleven years,
reigns six months, and is slain; 8—12. and succeeded by
(2) Shallum, who reigns one month, and is slain; 13—15. and
succeeded by (3) Menahem, who, after ten years of barbarous
cruelty and oppressive exaction dies; 16—22. and is succeeded
by his son (4) Pekahiah, who after two years is slain; 23—26;
and succeeded by (5) Pekah, who reigns twenty years, and is
slain; and succeeded by Hoshea; 27—31.

IN the twenty and seventh year of
Jeroboam king of Israel began Aza-
riah son of Amaziah king of Judah to
reign.

2 Sixteen years old was he when he
began to reign, and he reigned two and

fifty years in Jerusalem. And his mother's
name was Jecholiah of Jerusalem.

3 And he did that which was right in
the sight of the LORD, according to all
that his father Amaziah had done;

4 Save that the high places were not
removed: the people sacrificed and burnt
incense still on the high places.

5 ¶ And the LORD smote the king,
so that he was a leper unto the day of his
death, and dwelt in a several house. And
Jotham the king's son was over the house,
judging the people of the land.

6 And the rest of the acts of Azariah,
and all that he did, are they not written
in the book of the chronicles of the
kings of Judah?

7 So Azariah slept with his fathers;
and they buried him with his fathers in
the city of David: and Jotham his son
reigned in his stead.

8 ¶ In the thirty and eighth year of
Azariah king of Judah did Zachariah
the son of Jeroboam reign over Israel in
Samaria six months.

9 And he did that which was evil in
the sight of the LORD, as his fathers had
done: he departed not from the sins of
Jeroboam the son of Nebat, who made
Israel to sin.

10 And Shallum the son of Jabesh con-
spired against him, and smote him before
the people, and slew him, and reigned in
his stead.

11 And the rest of the acts of Zacha-
riah, behold, they are written in the
book of the chronicles of the kings of
Israel.

12 This was the word of the LORD
which he spake unto Jehu, saying, Thy
sons shall sit on the throne of Israel unto
the fourth generation. And so it came to
pass.

13 ¶ Shallum the son of Jabesh began
to reign in the nine and thirtieth year of
Uzziah king of Judah; and he reigned
a full month in Samaria.

14 For Menahem the son of Gadi went
up from Tirzah, and came to Samaria,
and smote Shallum the son of Jabesh in
Samaria, and slew him, and reigned in
his stead.

15 And the rest of the acts of Shallum,
and his conspiracy which he made, be-
hold, they are written in the book of the
chronicles of the kings of Israel.

16 ¶ Then Menahem smote Tiphseh,
and all that were therein, and the coasts
thereof from Tirzah: because they
opened not to him, therefore he smote
it: and all the women therein that were
with child he ripped up.

17 ¶ In the nine and thirtieth year of
Azariah king of Judah began Menahem
the son of Gadi to reign over Israel, and
reigned ten years in Samaria.

18 And he did that which was evil

Before Christ 810.

1 Kin. 15. 14.
& 22. 43.
ch. 12. 3. &
14. 4. ver. 35.

2 Chr. 26.
16—21. Job
34. 19. Lev.
13. 46. Num.
12. 10.
768.

1 Kin. 11. 41.
42. & 14. 29.
31. & 15. 7, 8.
23. 24. & 21.
45. 20. ch. 8.
23. 24.

768.

There having
been an in-
terregnum of
eleven years.
Ch. 14. 29.
773.

Ch. 10. 31. &
13. 2. 11. &
14. 24. & 3.
3. 1 Kin. 12.
26—33. & 15.
26. 34. & 16.
26.

As prophe-
sied, Amos 7.
9. Hos. 1. 4.
1 Kin. 16. 9.
2 Chr. 21. 20.
ver. 14, 25, 30.

Ch. 10. 30.
Tip. 1. 2.
2 Tim. 2. 13.
Heb. 10. 23.
Num. 23. 19.
ch. 13. 1. 10.
& 14. 23, 29.

Heb. a month
of days.
1 Kin. 16. 15.
Ps. 55. 23.
Prov. 28. 2.

1 Kin. 14. 17.
& 15. 21, 53. &
16. 8, 9, 15.
1 Kin. 16. 24.
28, 29. ch. 13.
1. 9. 10. ver.
8, 13.

Judg. 8. 5—
17.

Ch. 8. 12.
Amos 1. 13.
Hos. 13. 16.

772.
1 Kin. 12. 26
—33. & 13.
53. & 15. 26.
& 16. 2. 9.
ch. 3. 3. ver. 9.
28.

REFLECTIONS UPON CHAP. XIV.—It is an easy thing to be a formalist in re-
ligion—but God tries the heart. How short-lived is the prosperity of traitors
and murderers! Vain minds are proud of little, and are obstinate against good
advice. But others will be found proud enough to mortify them, and strong
enough to render them miserable. It is madness for the people of God to
weaken themselves before their common enemy by their mutual contentions.
They who are least fond of war have ordinarily the best success in it: and they

who govern ill raise discontents among their subjects, that issue in their ruin.
But, whatever refuge sinners flee to, it will be found incapable to protect them.
God will take care that his providence shall exactly correspond with his purpose
and word. Often indeed wicked persons, families, or nations, are allowed a
transient blaze of prosperity just before their final fall into lasting misery and ruin:
but death and hell shall quickly overtake the most prosperous transgressors.

Before Christ
752.

in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

759.
* 1 Chr. 5. 26.
Deut. 28. 25
—32. Is. 9. 1.

19 ¶ And Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.

† About
342, 1851. 15s.
sterling.* Ver. 14. ch.
14. 5. Jer.
17. 5.¶ Heb. caused to
come forth.

* 51. 4s.

20 And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

* 1 Kin. 14. 19.
20. & 15. 30.
& 16. 5. 6, 20.
7. 28. & 12.
39. 40. ch. 1.
18. & 10. 34.
35. ver. 11.
15. 26. 31.

21 ¶ And the rest of the acts of Menahem, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

761.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years.

* Job 20. 5.
1 Kin. 15. 25.
& 16. 8. & 21.
51. Prov. 28. 2.

24 And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

* Is. 7. 1. 2 Chr.
28. 6.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieah, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

* 1 Kin. 15. 27.
& 16. 9. ch. 9.
14. ver. 10, 30.

759.

26 *And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

* See ver. 21.

27 ¶ In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years.

* 1 Kin. 12. 26
—33. & 13. 33.
& 15. 26. &
16. 2. 9. ch. 9.
3. ver. 9, 18,
24.

28 *And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

740.

29 ¶ In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

* 2 Chr. 28. 16.
20. 1 Chr. 5.
26. with 1 Kin.
15. 20. Lev.
xvii. Deut.
xxviii. Is. i—
v. vii—ix.

739.

30 ¶ And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah.

* See ver. 25.

† After an anarchy of nine
years. Ch. 17.
1. Hos. 10. 3.
7. 15.

31 And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

† In the fourth
year of Ahaz,
in the twen-
tieth year
after Jotham
had begun to
reign.

32 ¶ In the second year Pekah the son of Remaliah king of Israel began

Jotham the son of Uzziah king of Judah to reign.

Before Christ
878

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of Zadok.

* 2 Chr. 27. 1.
8. Mat. 1. 9.
1 Chr. 2. 12.

34 *And he did that which was right in the sight of the LORD: he did according to all that his father Uzziah had done.

* Ver. 3. 4.
2 Chr. 24. 17.
& 25. 14. &
26. 16. & 27.
2. 6.

35 ¶ Howbeit, the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD.

* Ver. 4. ch. 1.
3. & 14. 4.
1 Kin. 15. 14.
& 22. 43.
2 Chr. 27. 9.

36 ¶ Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

* Ver. 6. 7.
1 Kin. 11. 41.
43. & 14. 29.
31. ch. 8. 23.
24. & 12. 19.
2 Chr. 27. 7.

37 In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.

At the end
of Jotham's
reign.
* Is. 7. 1. & 9.
21. Hos. 5. 12.
14. Amos 4.
13. 2 Chr. 28.
6. ch. 16. 5.
742.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

CHAP. XVI.

Relates the shameful history of Ahaz king of Judah. (1) He abandons himself to the most horrid and base idolatry; 1—4. (2) Distressed by an invasion of the Syrians and Israelites, he with his own and the treasures of God's temple, hires the Assyrians to invade their country; 5—9. (3) He causes Urijah the high priest to form a new altar for the temple, after the pattern of the idolatrous one at Damascus; 10—16. (4) He abuses and misplaces the furniture of the temple; 17, 18. (5) He dies to make way for good Hezekiah; 20, 21.

IN the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign.

2 *Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the LORD his God, like David his father.

* 2 Chr. 28. 1.
4. 1 Kin. 11.
4—8. & 15. 3.
& 12. 28—33.
& 13. 33. &
16. 25—33.
Lev. 18. 21.
Deut. 12. 2.
Ps. 106. 37.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

5 ¶ Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him.

* Ja. 7. 1—9.
2 Chr. 28. 5—
15. ch. 15. 37.
Is. 3. 11. & 7.
14. & 9. 6, 7.
1 Kin. 11. 36.

6 At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath. And the Syrians came to Elath, and dwelt there unto this day.

* Ch. 14. 22.
Deut. 2. 8.
1 Kin. 9. 26.
2 Chr. 26. 2.

7 ¶ So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

* Ch. 15. 29.
1 Chr. 5. 26.
2 Chr. 28. 16.
20. Is. 7. 17.
18. Jer. 17. 5.

REFLECTIONS UPON CHAP. XV.—Formality in religion, and imperfections in reformation, continue often from generation to generation: and even the best of periods are marked with some token of the Lord's displeasure. He abases them that walk in pride; and by one stroke of disease can make the mightiest monarchs loathsome to others, and a burden to themselves; and, after all their glory, bring them with shame to the grave. For the transgression of a land, how many are the princes thereof! But few traitors and murderers die in their beds. Wicked men are generally fond of power; and in the worst of times

will push themselves into it by perjury and murder, and to the perpetual hazard of their own life. And often the most cruel are the most cowardly. But what a mercy is it to enjoy religion, liberty, peace, and safety, under a mild government! By civil wars, murders of princes, and by occasional ravages, God hurries wicked nations into lasting ruin. And often they, who were most forward in securing their settlements, share with the first in desolating judgments. And no less frequently godly magistrates and ministers are taken away from the evil to come, just when the storm is gathering against hypocritical professors.

Before Christ
732.1 Kin. 15. 18
—20. ch. 12.
17, 18. 2 Chr.
28. 21.

740.

2 Chr. 28. 5.
Judg. 1. 7. Ps.
7. 15, 16.Is. 22. 7.
Amos 9. 5. i. e.
Media.2 Chr. 29. 20.
Jer. 17. 5.
Gen. 3. 6.
Josh. 7. 21.
Ezek. 2. 14. &
11. 9.Is. 8. 2. Mal.
2. 7. Hos. 7. 7.
& 4. 6. 2 Tim.
4. 10. Gal. 1.
10.2 Chr. 28. 23.
& 26. 16—19.
2 Tim. 3. 13.

Lev. i—iii.

* Heb. which
were his.2 Chr. 4. 1.
Exod. 40. 6,
29.* Which Uri-
jah had made.* Newly made.
Exod. 29. 39,
40. Ezek. 43.
8. Ps. 106. 39.* Is. 2. 6. Hos.
4. 12. A means
of divination.* Acts 5. 29. &
4. 19. 1 Thes.
2. 4. Gal. 1.
10. Jude 11.* 1 Kin. 7. 23,
25, 27, 28.† Probably a
shade where
the royal fa-
mily attended
at public wor-
ship in the
court of the
temple.* Ch. 15. 6, 7,
36, 38. & 20.
22, 21. & 21.
17, 18, 25. &
23, 28. & 24.
5.

8 And ^eAhaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent *it* for a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria ^fwent up against Damascus, and took it, and carried *the people* of it captive to ^gKir, and slew Rezin.

10 ¶ And king Ahaz went to Damascus ^hto meet Tiglath Pileser king of Assyria, and ⁱsaw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And ^kUrijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus.

12 And, when the king was come from Damascus, ^lthe king saw the altar; and the king approached to the altar, and offered thereon.

13 And ^mhe burned his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood of ⁿhis peace-offerings, upon the altar.

14 And he brought also ^othe brazen altar, which *was* before the LORD, from the fore front of the house, from between the altar and the house of the LORD, and put it on the north side of the ^paltar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the ^qgreat altar burn the morning burnt-offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brazen altar shall be for me to ^rinquire *by*.

16 Thus did Urijah the priest ^saccording to all that king Ahaz commanded.

17 ¶ And king Ahaz ^tcut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brazen oxen that *were* under it, and put it upon a pavement of stones.

18 And the ^ucovert for the sabbath that they had built in the house, and the king's entry without turned he from the house of the LORD for the king of Assyria.

19 ¶ ^vNow the rest of the acts of Ahaz which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the

city of David: and Hezekiah his son reigned in his stead.

CHAP. XVII.

Finishes the history of the Israelites in their Assyrian captivity, from which few have ever been brought back. Here is (1) A short narrative of repeated invasions of their country by the Assyrians; and of their final ruin and dispersion, occasioned by the treacherous revolt of Hoshea, their last and best king; 1—6. (2) A general view of the causes of it; particularly their and Judah's ingratitude, wilful disobedience, and obstinacy in idolatry; 7—23. This is inserted for the justification of God in their ruin, and for the warning of others. (3) An account of the nations which the king of Assyria placed in their land; and of the mongrel religion occasioned by the Lord's killing them by lions, for continuing in their former idolatries; 24—41.

IN the twelfth year of Ahaz king of Judah began ^aHoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did *that which was* evil in the sight of the LORD, ^bbut not as the kings of Israel that were before him.

3 ¶ Against him came up Shalmaneser ^cking of Assyria; and Hoshea became his servant, and ^dgave him ^epresents.

4 And the king of Assyria found ^fconspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and ^gbound him in prison.

5 ¶ Then ^hthe king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 ⁱIn the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the ^jMedes.

7 For *so* it was, ^kthat the children of Israel had sinned against the LORD their God, who ^lhad brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And ^mwalked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did ⁿsecretly *those things* that *were* not right against the LORD their God, and they built them high places in all their cities ^ofrom the tower of the watchmen to the fenced city.

10 And they ^pset them up images and groves on every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, ^qwhereof the LORD had said unto them, *Ye shall not do this thing.*

13 Yet the LORD testified against Israel, and against Judah, ^rby all the prophets, *and by* all the seers, saying, Turn ye from your evil ways, and keep my

Before Christ
740.

730.

* After an in-
terregnum of
nine years.
Ch. 15. 30. &
18. 9. Hos. 10.
5, 7, 15. & 8.
4. & 13, 10, 11.* Ch. 3. 2. with
10. 31. & 13.
2, 11. & 15.
9, 18, 24.* Ch. 15. 19, 29.
& 16. 7. & 18.
13. & 19. 36.
Hos. 5. 13. &
12. 1.

* Heb. rendered.

† Or tribute.

* Ch. 24. 20.
Ezek. 17. 13
—15. Hos. 12.
1. & 7. 11.* 2 Chr. 33. 11.
Ps. 149. 8.* Ch. 13. 9. Lev.
26. 17, 25, 31.
Deut. 4. 26. &
8. 19. & 28.* 49—57. Is. 7.
18—20. & 8. 7.
& 10. 5. 6. &
17. 3—5. Mic.
1. 5—7. Amos
ii—ix. with
Exod. 34. 24.* Ch. 18. 10, 11.
1 Chr. 5. 26.
Lev. 26. 32.* Hos. 1. 6, 9.
Deut. 4. 27.
28. & 28. 25.
36, 41, 64, 65.* Amos 3. 11.
12. & 5. 27.

* Ch. 16. 9.

* Gen. 10. 2. Is.
13. 17. & 21.
2. & 22. 6.

* Jer. 51. 27, 28.

* Deut. 32. 15
—21. & 31. 16.* & 4. 25. & 8.
19. Lev. 18.
26—28. Judg.* i—xxi. 1 Kin.
xi—xxii. ch.
i—xv. Hos. i—* xiii. Amos ii—
ix. Mic. i—iii.

* Exod. i—xiv.

* Lev. 18. 3, 26.
30. & 20. 21.
ch. 16. 3.* 1 Kin. 12. 28
—33. & 16.
25. 30—33.

* Mic. 6. 16.

* Ezek. 8. 12.

* 1 Pet. 2. 16.

* Rev. 17. 4.

* i. e. through
the whole
country. Ch.

* 18. 8. Jer. 3.

* 2. Ezek. 7. 28.

* & 9. 9.

* Exod. 34. 13.

* Lev. 26. 1. &
18. 27, 28.

* Judg. 2. 11—

* 19. & iii—xix.

* Deut. 29. 25

* —28. Hos. iv

* —xiii. Amos 4.

* 4, 5. & 5. 5.

* 26. Mic. 1. 5—

* 7. 1 Kin. xi—

* xxii. ch. i—xv.

* D. ut. 5. 7, 8.

* & 4. 19. & 12.

* 2—4. see

* Exod. 20. 3.

* 23. & 23. 24.

* & 34. 12—16.

* Lev. 26. 1.

* Josh. 24. 14.

* 20. 1 Sam.

* 12. 21.

* Heb. by the
hand of all.* Jer. 18. 11. &
25. 5. & 26.

* 4. 5. & 44. 4.

* & 35. 15. Hos.

* 14. 1. Ezek.

* 18. 21. 1 Sam.

* ii. iii. vii. xii.

* Josh. 23. 7.

* 1 Kin. 11. 9—

* 11. 31—38. &

* 13. 1, 2. & 14.

* 7—15. & 16.

* 1—4. xvii. xi.

* Hos. i—xiv.

* Mic. i—vii.

* Amos ii—ix.

* Joel i—iii. Is.

* i—xxxiii. xxxv.

REFLECTIONS UPON CHAP. XVI.—What monsters of children have some of the best of saints! Grace must be infused by God, not conveyed by parents. Who can know the desperate wickedness of the human heart, if left to itself! It can extinguish natural affections, and turn men into monsters: it can make them rush headlong into the very sins which ruined their neighbours before their eyes. In the day of distress, sinners are bent upon turning themselves every way for relief, but from God alone can they have it. They will stick at nothing slavish,

dishonest, or shameful, to obtain that from men which they might have from him in the most honourable manner. Yea, they will choose those very idols for saviours, whose insufficiency to save has been manifested as with a sun-beam. What a plague to princes are those ministers who flatter them in their impiety, and readily comply therewith! And the most abandoned profligates are often very fond of that devotion which themselves have devised.

Before Christ
721.

commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding, they would not hear, but 'hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and 'they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them that they should not do like them.

16 And they left all the commandments of the LORD their God, and 'made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and used 'divination and enchantments, and 'sold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but 'the tribe of Judah only.

19 Also 'Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of 'spoilers, until he had cast them out of his sight.

21 For he 'rent Israel from the house of David; and they made Jeroboam the son of Nebat king; and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

22 For the children of 'Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, as he had said by 'all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

24 ¶ And the king of Assyria brought men 'from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead 'of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

25 And so it was, at the beginning of their dwelling there, that 'they feared not the LORD; therefore the LORD sent 'lions among them, which slew some of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath

sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the 'priests whom ye brought from thence, and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests, whom they had carried away from Samaria, came and dwelt in 'Bethel, and taught them how they should fear the LORD.

29 Howbeit, every nation 'made gods of their own, and put them in the houses of the high places which the 'Samaritans had made, every nation in their cities wherein they dwelt.

30 'And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they 'feared the LORD, and made unto themselves of the 'lowest of them priests of the high places, who sacrificed for them in the houses of the high places.

33 They feared the LORD, and served their own gods, after the manner of the nations 'whom they carried away from thence.

34 Unto this day they do after 'the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, 'whom he named Israel;

35 With whom the LORD had 'made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, 'who brought you up out of the land of Egypt with great power, and a stretched-out arm, him shall ye 'fear, and him shall ye worship, and to him shall ye do sacrifice.

37 'And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and 'ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit, 'they did not hearken, but they did after their former manner.

41 So these nations 'feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

Before Christ
678.Judg. 17, 12,
1 Kin. 12, 31,
2 Chr. 11, 13,
Rom. 16, 16.1 Kin. 12, 29,
32, Amos 7,
13, & 4, 4, &
5, 5, Gen. 12,
8, Josh. 8, 9.Ver. 30, 31,
Rom. 1, 23,
1 Cor. 8, 5,
Is. 44, 9—20,
Ps. 115, 4—8,
Mic. 4, 5.Mat. 10, 5,
Luke 9, 52,
John 4, 9.See ver. 24,
ch. 18, 34.Zeph. 1, 5,
Is. 29, 13.1 Kin. 12, 31,
& 12, 33.Or who carried
them away
from thence.Deut. 28, 64,
ver. 8, 12, 16,
17, ver. 41.Gen. 32, 24,
& 35, 10,
1 Kin. 18, 31.Gen. 17, 1, 7,
Exod. 19, 5, 6,
& 20, 3, 4, 25,
& 23, 32, &
34, 12—16,
Judg. 6, 10,
see ver. 12.1 Kin. 8, 9,
Exod. 6, 6,
Deut. 5, 15,
Jer. 32, 21,
Exod. vii—
xiv, Neh. 9,
10, 11.Deut. 6, 13,
& 10, 12,
Lev. 19, 32,
Exod. 20, 3, 4,
23.Exod. xx—
xxiv, Lev. i—
xx, ii, Num.
iv—vi, viii, ix,
xv, xviii, xix,
xxviii—xxx,
xxxv, Deut.
iv—xxvii.See ver. 12,
Lev. xxvi,
Deut. iv, v—
xvii, xxvi—
xxix, 1 Kin. 9,
4—9, 2 Chr.
xiv, xv.Ver. 14,
2 Chr. 36, 16.Ver. 25, 32,
Zeph. 1, 5,
Josh. 24, 19,
Rev. 3, 15, 16.

Before Christ
726.

CHAP. XVIII.

Though Israel be scattered among the nations, God has not cast off the seed of Abraham; Judah yet ruleth with God. Here we have (1) Pious Hezekiah reforming his kingdom; 1—6. (2) Prospering in his attempts against its enemies at the very time when the Israelites were led captive for their sins; 7—12. (3) Soon after invaded by Sennacherib, king of Assyria, whose yoke he had cast off; his country reduced and laid under contribution, to pay off which the temple is impoverished; 13—16. (4) Contrary to treaty, the Assyrians continue ravaging the nation, and prepare to besiege Jerusalem; and Rab-shakeh, in a most virulent speech, reviles Hezekiah, blasphemes God, and solicits the inhabitants to revolt, to the great grief of Hezekiah's messengers, who had been sent to treat with him; 17—37.

NOW it came to pass, in the third year of Hoshea son of Elah king of Israel, that ^aHezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zechariah.

3 And he did that which was right in the sight of the LORD, according to all that David his father did.

4 ¶ He removed the high places, and brake the ^{*}images, and cut down the groves, and brake in pieces the ^abrazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it [†]Nehushtan.

5 He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.

6 For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses.

7 And the LORD was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.

8 He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

9 ¶ And it came to pass, in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it.

10 And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken.

11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes:

12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear them, nor do them.

13 ¶ Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou putteth on me I will bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

15 And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

17 ¶ And the king of Assyria sent Tartan, and Rabsaris, and Rab-shakeh, from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And, when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.

18 And, when they had called to the king, there came out to them Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

20 Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean it will go into his hand and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: is not that he whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it?

26 Then said Eliakim the son of Hil- kiah, and Shebna, and Joah, unto Rab-

Before Christ
713.

Ver. 7. Prov.
29. 25

† In all
266,906! 3s.
sterling.

* 1 Kin. 15. 18
ch. 12. 18.
ver. 17.

* 1 Kin. 6. 35:
2 Chr. 293.

† Heb. them.

* Mark 6. 26.
Prov. 6. 35.
2 Chr. 32. 9—
20. Is. 36. 2.
710.

¶ Heb. heavy.

* Is. 7. 3. & 22.
9. Neh. 3. 15.
16. 2 Chr. 32.
4. 30. ch. 20.
20.

* Is. 22. 20—
24. & 36. 3.

* Or secretary.

* Jude 16. ch.
19. 23—26.
Is. 17. 10—14.
& 37. 10—13.
23—27. 2 Chr.
32. 10—16.

* Is. 36. 4, 5.
ver. 5. Ps. 42.
3. & 17. 11.
& 78. 19.

† Or talkest.

† Heb. word of
the lips.

* Prov. 21. 30.
Job 20. 5.

¶ Heb. trusted
thee.

* Is. 36. 6. &
30. 1—7. &
31. 1—3.
Ezek. 29. 6, 7.

* Ver. 4. 2 Chr.
31. 1. & 32.
12. Is. 36. 7—
10.

* Or hostages.

* 1 Kin. 18. 18.
ch. 19. 6, 7,
32—37. with
Is. 10. 5, 6. &
7. 17, 18. & 8.
6—8.

2 Chr. 28. 27.
& 29. 1.
1 Chr. 3. 13.
Mat. 1. 9.

1 Kin. 15. 5.
11. & 21. 43.
ch. 20. 3.
2 Chr. xvi.
xix.

Deut. 7. 5.
1 Kin. 15. 12.
14. ch. 23.
4—20.

Heb. statues.
Num. 21. 9.
Jer. 10. 5.

Brass-work.
Ch. 19. 10.
Job 13. 15.
Ps. 13. 5. Is.
26. 4. Ps. 2.
12. & 84. 12.

Ch. 19. 15. &
20. 3.

Deut. 6. 4. &
10. 12, 20.

Josh. 23. 8.

Acts 11. 23. &
24. 16. Luke
1. 6. 2 Cor. 1.
12. 1 Thes. 2.
10.

Heb. from
after him.

Gen. 21. 22.
Num. 24. 18.

1 Sam. 18. 14.
Ps. 60. 12. Is.
41. 10. 14—
16. Rom. 8.

31. Heb. 13. 6.

Ch. 16. 7.
To whom Ahaz
had made the
kingdom tribu-
tary.

Is. 14. 29.

2 Chr. 28. 18.

¶ Heb. Azrah.

Ch. 17. 9.

Ezek. 9. 9.
i. e. both vil-
lages and
cities.

Ch. 17. 3.

2 Pet. 2. 9.

Ch. 17. 6.

Hos. 13. 16.

Amos 3. 12. &
4. 1, 2, 4. & 6.
7. Mic. 1. 6—
9.

1 Chr. 15. 26.

ch. 17. 6.

Hos. 8. 8, 9. &
9. 3. Amos 5.

27. 1 Kin. 9.

7. & 14, 15,
16.

Ch. 17. 7—
23. Is. i—iii.

v. ix. xxiv.

xxviii. Amos
ii—ix. Mic.

i—iii. Hos.

i—xiii. Deut.

29. 24—28.

1 Kin. 9. 6—9.

& 14. 15, 16.

Is. 24. 5, 6.

Jer. 22. 7—9.

Hos. 4. 1, 2.

2 Chr. 32. 1.

Is. 36. 1.

* Heb. Sannacherib.

Compare what
follows in this
and the two
next chapters
with Is. xxxvi.
—xxxix.
where the pa-
rallel texts are
more largely
quoted.

He marks against what mercies, warnings, and judgments, it has been committed; and in what different forms: and what influence it has had in the seduction of others. And certain, however slow, is the destruction of apostates from God; and even at distant periods God is preparing for it.—Great is the instability of earthly settlements: and who knows whither the Lord may toss us in life? Yet men carry their sins closely with them, go where they will. And easily can God punish those who pollute what belongs to him with their wicked-

ness. Lions, and all other creatures, are at his call. Satan and men's lusts often quit a part, that they may not be obliged to give up their whole power and honour. But no external instructions, warnings, mercies, or judgments, will reform sinners from the false or medley religions which themselves have invented. While the religion of Jesus scarcely continues pure for an age, the religion of the devil can flourish with most for many ages together.

Before Christ
710.

shakeh, Speak, I pray thee, to thy servants in the Syrian language, for we understand it; and talk not with us in the Jews' language in the ears of the people that are on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he not sent me to the men which sit on the wall, that they may eat their own dung and drink their own piss with you?*

28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you; for ^h he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Harken not to Hezekiah: for thus saith the king of Assyria, ⁱ Make an agreement with me by a present, and come out to me, and *then* eat ye ^k every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his [†] cistern:

32 Until I come and take you away to a land like your own land, ^a a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live and not die: and hearken not unto Hezekiah when he ^{||} persuadeth you, saying, The LORD will deliver us.

33 Hath any of the ^m gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where are the gods of Hamath and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who are they among all the gods of the countries ⁿ that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, ^o Answer him not.

37 Then came Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with *their* ^p clothes rent, and told him the words of Rab-shakeh.

CHAP. XIX.

Here (1) Hezekiah, in great distress, begs the assistance of Isaiah's prayers for his people; 1—5: and receives an assurance of pro-

tection and deliverance; 6, 7. (2) Sennacherib, informed of Tirhakah's march against him, sends a threatening letter to Hezekiah, to terrify him into a surrender of Jerusalem; 8—13. (3) In a very solemn manner Hezekiah recommends the safety of his kingdom to God, and supplicates his help; 14—19. (4) God, by Isaiah, returns him a comfortable answer; representing the vanity of the Assyrian boasts, and assuring him of protection, deliverance, and plenty of provision, for himself and his subjects; 20—34. (5) That same night an angel cuts off most of the Assyrian forces; and soon after Sennacherib is slain by his sons in his idolatrous temple; 35—37.

AND it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent ^b Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to ^c Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is ^d a day of trouble, and of rebuke, and ^e blasphemy: for the ^e children are come to the birth, and *there* is not strength to bring forth.

4 It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore ^f lift up thy prayer for the remnant that are ^h left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, ⁱ Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a ^k blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against ^l Libnah: for he had heard that he was departed from Lachish.

9 And, when ^m he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee; he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, ⁿ Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 ^o Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; as ^p Gozan, and ^q Haran, and Rezech, and the children of ^r Eden which were in Thelasar?

we seek to avoid. The most solemn treaties, or largest ransoms, make little impression on conquering tyrants. Never then let any rob God to procure temporal advantages. What an unruly evil is an insolent tongue! It casts forth firebrands, arrows, and death, against God and men; and readily it upbraids the people of God with their greatest honours. Little reason has one power to vaunt against another; for soon may they be equally weak as well as equally treacherous. Great boasters are seldom even ordinary actors: and flattering tongues and pompous promises ought never to be trusted. How affecting is to hear, though often improper to answer, virulent reproaches of God and his people! Silence is the best answer to insolent abuse. It but exasperates a foe to answer him according to his folly.

Before Christ
710.Is. 37. 1.
2 Chr. 32. 20.
& 20. 3—9. &
7. 15.Is. 22. 20—
24. & 37. 2—
5. ch. 18. 18,
37. Jou. 3. 5.Is. 1. & 13.
1. Luke 3. 4.
ch. 3. 11.
1 Chr. 52. 20.Ps. 50. 15. &
39. 11. Hos. 5.
9. 15. Ps. 128.
3. ch. 18. 29,
30.

*Or provocation.

Is. 26. 17, 18.
Deut. 32. 36.
Gen. 22. 14.
Hos. 13. 3.Num. 22. 33.
Josh. 14. 12.
1 Sam. 14. 6.
2 Sam. 16. 12.
Ps. 50. 21.Jam. 5. 16.
Ps. 50. 15. &
106. 23, 30.
Is. 37. 4. &
45. 11. 1 Sam.
12. 19, 23.Ch. 17. 5. 6.
& 18. 13.
2 Chr. 28. 5, 6.Exod. 14. 13.
ch. 6. 16.
2 Chr. 20. 15.17. Mark 5.
36. Mat. 14.
31. Is. 37. 6,
7.Ps. 11. 6. &
48. 5. 6. & 50.
3. ver. 35. 37.
ch. 7. 6.Is. 37. 8. ch.
8. 22. & 14. 9.
Josh. 12. 11,
15.1 Sam. 23.
27. Is. 37. 9.Ch. 18. 29,
30. 2 Chr. 32.
15—19. Is. 37
10.Is. 37. 11. &
10. 7—14. ch.
18. 33, 34.
2 Chr. 32. 13.Ch. 17. 6. &
18. 11. Is. 37
12.Gen. 11. 31.
& 29. 4.
Gen. 2. 8.
Ezek. 27. 22.Ch. 6. 25.
Deut. 28. 35
—57. Exod.
15. 9. 1 Kin.
20. 10. Ps. 73.
8. Is. 36. 10
—15.† Heb. the water
of their feet.Ver. 19. Is.
36. 13—20.
2 Chr. 32. 16,
18. 19.Dan. 3. 15.
17. & 6. 27.
John 19. 10,
11. Rev. 13. 6.† Heb. Make
with me a bless-
ing. Gen. 33.
11. ver. 14—
16.1 Kin. 4. 25.
Is. 56. 16.
Mic. 4. 4.
Zech. 3. 10.

† Or pit.

Exod. 3. 8.
Deut. 32. 13,
14. Job 20. 17.

|| Or deceiveth.

Is. 36. 18—
20. & 37. 10.
—12. 18, 19.
& 10. 7—11.
Deut. 32. 31.
ver. 34, 35.
Ps. 115. 3—8.
Jer. 10. 2—16.
Is. 44. 9—19.
& 115. 21. ch.
19. 10—14. &
17. 6, 7, 23,
29, 31.Jer. 49. 23.
ch. 17. 24, 30,
31. & 19. 12,
13. Is. 10. 7—
11.Mat. 7. 6.
Prov. 26. 4.
Amos 5. 13.
Ps. 38. 13, 14.
& 39. 1. 2.Ver. 18. Gen.
37. 29, 34.
Mat. 26. 65.
1 Sam. 4. 12.
2 Sam. 1. 11.
& 4. 13.

REFLECTIONS UPON CHAP. XVIII.—God never makes a full end of his people, however sinful; but provides them relief in one part of the world when he almost extirpates them in another. Nay, in the darkest times he can raise up the most burning and shining lights. His grace can enable them to overcome the strongest obstacles, and to persevere to the end. Never therefore need they fear who boldly trust on God in the path of duty. No length of custom can ever consecrate an evil practice. If our parents have dishonoured God, it is our honour to be unlike them. And fidelity in God's service will be ever accompanied with his blessing. And yet to prove their faith and constancy, and to punish an hypocritical generation, they who are most zealous for God may be reduced to such difficulties as will make them stagger, and sinfully yield. But flying to human confidences instead of God will but bring on us the ruin which



THE ASSYRIAN ARMY DESTROYED.

by Rich^d Evans. *Illustration.*

3 Fore Christ
710.
Sam. 8. 9.
um. 13. 21.
h. 18. 34. 1s.
6. 19. & 37.
5.

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, who dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.

21 This is the word that the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

23 By thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots I am come up to the height of the mountains to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

25 † Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought

it to pass that thou shouldest be to lay waste fenced cities into ruinous heaps.

26 Therefore their inhabitants were of small power; they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house tops, and as corn blasted before it be grown up.

27 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For I will defend this city to save it, for mine own sake, and for my servant David's sake.

35 ¶ And it came to pass that night that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and, when they arose early in the morning, behold, they were all dead corpses.

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and, they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

CHAP. XX.

Represents (1) Hezekiah's deadly sickness, and his recovery from it—in answer to his prayer, in performance of God's promise, in the use of means prescribed by God, and in consequence of a miraculous sign; 1—11. (2) Hezekiah's sin in shewing the Chaldean ambassadors his treasures, his punishment in the future captivity and slavery of his family in Babylon, and his re-

Before Christ
710

Ps. 127. 1, 2.
Jer. 5. 10. Ps.
129. 6. & 92.
7. 9. & 76. 5.
6. & 83. 13—
15. & 75. 5—
7. & 48. 5, 6.
& 46. 8, 9.
Dan. 4. 34, 35.
& 2. 21.

Ps. 139. 2, 3.
& 10. 11—14.
Deut. 28. 6,
19.

Ps. 76. 10. &
7. 6. & 2. 1.
& 46. 6. Prov.
14. 16. & 29.
9. & 27. 3, 4.
& 18. 3, 6, 7.
Ezek. 29. 4.
Job 41. 2. Ps.
32. 9. Jam. 3.
3. ver. 56. Is.
30. 28.

Of fulfilling.
Ver. 21, 30.
31, 34. Is. 37.
30. & 7. 14. &
38. 8. 22.

Lev. 25. 4, 5.
with 1 Kin. 3.
13. Eph. 3. 20.

Ver. 4. Is. 1.
9. & 10. 20.
21. Ps. 80. 9.

Is. 10. 22. &
1. 9. Rom. 9.
27. Jer. 4. 10.
& 46. 28.
Is. 9. 7. & 37.
32. & 59. 17.
& 63. 4, 5.

Ver. 7. 28.
Is. 37. 34. &
10. 12, 24—
27, 32, 33.

Is. 10. 32. &
31. 5. & 37.
35. & 26. 1.

Ch. 20. 6. Is.
48. 9. 11.
Ezek. 36. 22.

1 Thes. 5. 2.
3. Job 20. 5.
& 34. 20.
Exod. 12. 29.
Is. 37. 36.

2 Sam. 24. 16.
2 Chr. 32. 21.
22. Is. 10. 12.
16—19, 24—
34. & 14. 25.

& 17. 12—14.
& 24. 21, 22.
& 25. 4, 5.
9—12. & 27.

1. & 29. 5—8.
& 30. 27—33.
& 31. 4, 8, 9.
& 33. 1. 3—5.

11, 12, 33.
Ver. 7. 28.
Is. 37. 7, 29.

Gen. 10, 11,
12. Jon. 1, 2.
Nah. 2. 8.

709.
Is. 33. 1. Jer.
5. 2. Ezek. 6.
9. Lev. 26. 30.
Nah. 3. 15.

Heb. Ararat.
Gen. 8. 4. Is.
37, 38 Jer. 51.
27.

REFLECTIONS UPON CHAP. XIX.—Sore troubles should deeply affect us, and render us earnest in calling upon God for relief. But, while our helper is mighty, we ought never to despair. Let us, however, always interest in our behalf the prayers of Jesus Christ and his ministers and people. Thus trusting in God, we shall never be confounded; while those, who lift up their tongues against him, shall bring down swift vengeance on their own heads. Wicked men are to defy God, and are fond of trumpeting forth their own praise. Just before their ruin their blasphemy and pride ordinarily swell to the highest. But, while we have a prayer-hearing God to address in our trouble, let us always be confident. If the great object of our requests be the manifestation of his glory, we shall certainly be heard: and often God's returns to the prayers of

faith are speedy as well as comfortable. How honourable, in God's view, are his people in their greatest distress! and contemptible in his sight are the greatest of his opposers—an empty noise, a proud puff, and no more! Nor hell nor earth can rage any further than his limits permit them. He protects, delivers, and provides for, his people above what they think or ask, and all for Jesus' sake. But what a speedy regard to his promise! What terrible majesty is with him! How fearful to fall into his hands! How great the power of his angels! and how safe those who have millions of such guardians and protectors! But miserable is the end of blasphemers! Often their very gods or children, from whom they expected support, become the instruments of their ruin.

Before Christ
11.

penance : 12—19. In both Isaiah was God's messenger to him.
(3) A summary account of his reign and death ; 20, 21.

Before Christ
713.

2 Chr. 32. 24.
Is. 39. 1.

2 Sam. 17. 22.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

Is. 39. 1.
Is. 39. 1.

IN those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, 'Set thine house in order ; for 'thou shalt die, and not live.

2 Then he 'turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, 'remember now how I have walked before thee in 'truth, and with a perfect heart, and have done *that which is good* in thy sight. And Hezekiah 'wept *sore.

4 And it came to pass, 'before Isaiah was gone out into the middle †court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, 'I have heard thy prayer, I have seen thy tears : behold, I will heal thee ; on the third day 'thou shalt go up unto the house of the LORD.

6 And I will 'add unto thy days fifteen years ; 'and I will deliver thee and this city out of the hand of the king of Assyria ; and I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a 'lump of figs. And they took and laid *it* on the boil, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What *shall be* the 'sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day ?

9 And Isaiah said, 'This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken : shall the shadow go forward ten degrees, or go back ten †degrees ?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees : nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet 'cried unto the LORD : and 'he brought the shadow ten degrees backward, by which it had gone down in the †dial of Ahaz.

12 ¶ 'At that time Berodach-baladan, the son of Baladan king of Babylon, sent letters and a present unto Hezekiah : for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and 'shewed them all the house of his *precious things, the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his †armour, and all that was found in his treasures : there was *nothing in his house,

nor in all his dominion, that Hezekiah shewed them not.

14 ¶ Then 'came Isaiah the prophet unto king Hezekiah, and said unto him, 'What said these men ? And from whence came they unto thee ? And Hezekiah said, They are come from a far country, *even* from Babylon.

15 And he said, What have they seen in thine house ? And Hezekiah answered, 'All *the things* that *are* in mine house have they seen : there is nothing among my treasures that I have not shewed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, 'shall be carried into Babylon : nothing shall be left, saith the LORD.

18 And of 'thy sons that shall issue from thee, which thou shalt beget, shall they take away ; and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, 'Good *is* the word of the LORD, which thou hast spoken. And he said, 'Is it not *good*, if peace and truth be in my days ?

20 ¶ 'And the rest of the acts of Hezekiah, and all his might, and how 'he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah ?

21 And Hezekiah slept with his fathers : and Manasseh his son reigned in his stead.

CHAP. XXI.

Lately we saw Israel ruined. Here treacherous Judah ripens for destruction under two wicked kings. (1) Manasseh early and obstinately abandons himself to idolatry, witchcraft, murder, and every thing horrid : 1—9, 11, 16. On account of which, God, by his prophets, devotes him and his kingdom to misery and ruin : 10—16. (2) He dies ; 17, 18. (3) Amon his son succeeds him in government, and imitates him in wickedness : and is murdered by his servants who are punished by the people ; 19—26.

MANASSEH 'was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzibah.

2 And 'he did *that which was evil* in the sight of the LORD, after the abomination of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places 'which Hezekiah his father had destroyed ; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel ; and worshipped all the host of heaven, and served them.

4 And 'he built altars in the house of the LORD, of which the LORD said, 'In Jerusalem will I put my name.

5 And he built 'altars for all the host

to be well improved. In sickness we ought to use proper remedies, otherwise we but tempt God in desiring or expecting recovery : and the prayers and advice of God's prophets do us more good than the prescriptions of our physicians. How God condescends to the weakness of his saints ! He will work wonders to strengthen their faith. Prosperous favourites of heaven are ordinarily courted into friendship by the wicked : and the best of men are apt to be thus ensnared especially by their own pride. But, if we walk in pride, God will certainly abase us or our seed. And what has ministered to our vanity and self-confidence will ere long cover us with confusion. May God then make us to accept of the punishment of our iniquity ! We have cause of thankfulness if we are but out of hell. But outward quietness and gospel preaching are singular mercies which we can never sufficiently acknowledge.

REFLECTIONS UPON CHAP. XX.—Neither greatness nor goodness can exempt from sickness or death. Not a moment of life but the present is certain. And often God lays men aside from their work when we think there is most need of them. But oh ! the vast preparation of state, frame, and exercise, that is necessary for a comfortable entrance into eternity ! There is need for ministers to inculcate this in the most earnest and solemn manner. In dying moments it is the greatest mercy, and should be our greatest desire, to have all our hopes founded on Jesus' blood, and attended with the testimony of a good conscience : and to have the consolations of God enabling us to triumph over the natural fears and pains of death. How useful is prayer : it can prepare us for death, and recover us from distempers which are in themselves deadly. And God grants with pleasure his people's requests, and bestows on them exceedingly above what they ask or think. At best, our life is limited : it is short and had need

2 Chron. 33.
6. ch. 16. 3.
Lev. 18. 21.
& 19. 16. 31.
Deut. 18. 10—
14. Is. 8. 19.
Gen. 13. 13.
ch. 23. 3. 4.
Jer. 15. 3.
2 Tim. 3. 16.
Deut. 32. 21.
2 Chron.
36. 14. Amon
4. 7.
Ch. 23. 6.
2 Chron. 33. 7.
2 Chron. 6. 6.
1 Kin. 8. 13.
29. 44. & 9. 3.
ch. 23. 27.
2 Sam. 7. 10.
Ps. 132. 13. &
68. 69.
1 Chr. 17. 9.
ch. 18. 11.
2 Chr. 33. 8.
Lev. 26. 1
to 14. Deut.
28. 1—15. &
iv—xxvi. Is. 1.
19. Ps. 37. 3.
Ch. 17. 14, 15.
Zech. 7. 11.
12. 2 Chron.
36. 13—16.
Jer. 44. 4, 5.
Prov. 29. 12.
Rev. 2. 20.
1 Kin. 14. 13.
16. Hos. 5. 11.
Mic. 6. 16.
John 15. 22.
Jam. 4. 17.
Ezek. 16. 47.
51. Ps. 12. 8.
688.
Jer. 15. 4.
ch. 23. 26. &
24. 3, 4.

of heaven in the two courts of the house of the LORD.

6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke him to anger.

7 And he set a graven image of the grove that he had made in the house of which the LORD said to David and to Solomon his son, "In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever;

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not. And Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And the LORD spake by his servants the prophets, saying,

11 "Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols:

12 Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down.

14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the LORD.

17 ¶ Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are they not written in the book of the chronicles of the kings of Judah?

18 And Manasseh slept with his fa-

thers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

19 ¶ Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did that which was evil in the sight of the LORD, as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he forsook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And the servants of Amon conspired against him, and slew the king in his own house.

24 And the people of the land slew all them that had conspired against king Amon: and the people of the land made Josiah his son king in his stead.

25 ¶ Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

CHAP. XXII.

In this chapter and the following we have Judah's blaze of reformation and prosperity after a most shocking apostacy, and just before their tremendous ruin. (1) Josiah comes early to the crown, and reigns well; 1, 2. (2) He manifests his regard to God's temple in repairing it; 3—7. (3) He marks his esteem of God's law, by hearing it read to him with great concern and lively fear of its denunciations; 8—11. (4) He marks his regard to God's prophets, in consulting Huldah on what he had heard; 12—14. (5) God by her returns him an answer, denouncing inevitable destruction to his kingdom; but promising protection and peace while he lived, on account of his piety; 15—20.

JOSIAH was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath.

2 And he did that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

3 ¶ And it came to pass, in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

4 Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people:

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house,

REFLECTIONS UPON CHAP. XXI.—It is extremely dangerous to arrive too early at dignity and power; so many are lying in wait to flatter such to their ruin. And novices, being lifted up with pride, fall into the condemnation of the devil. None are apt to be more abandoned profligates than those who trample on a religious education. Irreligion, and a violent attachment to devilish devices and false worship, are often closely connected. The bad example of great men, particularly kings, is often extremely infectious; and those who set it will, in the last judgment, have to answer for thousands or millions of souls which they have seduced or destroyed: for the greatest kings must shortly stand on a level with the meanest criminals at God's bar. When men abandon them-

selves to sins, the former public sins of their nation are all brought into their account, as approved and reacted by them. And nothing sooner fills up the measure of a nation's sins than the persecution of God's people. Terrible are the miseries which wicked magistrates and ministers bring on those under their charge. And they who imitate them in their wickedness must share in their punishment. They who forsake God must expect to be forsaken by him. But great must be the strength of that inward corruption which renders men daring in wickedness, notwithstanding the most awful warnings and judgments. Of a man's forwardness in sinning hurries them into hell. And it is a great mercy for a nation when the career of a wicked king is short.

2 Chron. 33.
6. ch. 16. 3.
Lev. 18. 21.
& 19. 16. 31.
Deut. 18. 10—
14. Is. 8. 19.
Gen. 13. 13.
ch. 23. 3. 4.
Jer. 15. 3.
2 Tim. 3. 16.
Deut. 32. 21.
2 Chron.
36. 14. Amon
4. 7.
Ch. 23. 6.
2 Chron. 33. 7.
2 Chron. 6. 6.
1 Kin. 8. 13.
29. 44. & 9. 3.
ch. 23. 27.
2 Sam. 7. 10.
Ps. 132. 13. &
68. 69.
1 Chr. 17. 9.
ch. 18. 11.
2 Chr. 33. 8.
Lev. 26. 1
to 14. Deut.
28. 1—15. &
iv—xxvi. Is. 1.
19. Ps. 37. 3.
Ch. 17. 14, 15.
Zech. 7. 11.
12. 2 Chron.
36. 13—16.
Jer. 44. 4, 5.
Prov. 29. 12.
Rev. 2. 20.
1 Kin. 14. 13.
16. Hos. 5. 11.
Mic. 6. 16.
John 15. 22.
Jam. 4. 17.
Ezek. 16. 47.
51. Ps. 12. 8.
688.
Jer. 15. 4.
ch. 23. 26. &
24. 3, 4.

2 Chron. 33.
6. ch. 16. 3.
Lev. 18. 21.
& 19. 16. 31.
Deut. 18. 10—
14. Is. 8. 19.
Gen. 13. 13.
ch. 23. 3. 4.
Jer. 15. 3.
2 Tim. 3. 16.
Deut. 32. 21.
2 Chron.
36. 14. Amon
4. 7.
Ch. 23. 6.
2 Chron. 33. 7.
2 Chron. 6. 6.
1 Kin. 8. 13.
29. 44. & 9. 3.
ch. 23. 27.
2 Sam. 7. 10.
Ps. 132. 13. &
68. 69.
1 Chr. 17. 9.
ch. 18. 11.
2 Chr. 33. 8.
Lev. 26. 1
to 14. Deut.
28. 1—15. &
iv—xxvi. Is. 1.
19. Ps. 37. 3.
Ch. 17. 14, 15.
Zech. 7. 11.
12. 2 Chron.
36. 13—16.
Jer. 44. 4, 5.
Prov. 29. 12.
Rev. 2. 20.
1 Kin. 14. 13.
16. Hos. 5. 11.
Mic. 6. 16.
John 15. 22.
Jam. 4. 17.
Ezek. 16. 47.
51. Ps. 12. 8.
688.
Jer. 15. 4.
ch. 23. 26. &
24. 3, 4.

Ver. 2—7. 16.
2 Chron. 33.
22. Num. 32.
14.

1 Kin. 11. 33.
Judg. 2. 12.
15. Jer. 2. 13.
Jon. 1. 8.
Deut. 32. 15—
21.

Ch. 12. 20. &
14. 19. & 15.
9. 25. 30.
1 Kin. 15. 27.
& 16. 9.

1 Kin. 16. 16.
17. 18. ch. 14.
5. & 15. 14.

1 Sam. 11. 15.
2 Sam. 5. 4.
1 Kin. 12. 20.
& 16. 16.
ch. 11. 17.

See ver. 17.
1 Kin. 11. 41.
43. & 14. 20.
31. ch. 3. 23.
24. & 15. 6, 7.
36. 38.
641.

2 Chr. 34. 1.
2. 1 Chron. 3.
14. Mat. 1. 10.
Jer. 1. 1.
Zeph. 1. 1.
2 Kin. 13. 2.
Is. 3. 4.
Josh. 15. 39.

Ch. 18. 3.
1 Kin. 11. 38.
& 3. 6. & 15.
5. Deut. 5. 32.
Josh. 1. 7.
Ezek. 18. 14.
Jer. 22. 15.
16.

2 Chron. 34.
3. 8. i. e. the
eighteenth
year of his
reign.
622.

2 Chr. 34. 9—
13. ch. 12. 4.
9—15.

Heb. threshold.
Ps. 64. 10.
2 Chron. 8. 14

2 Chron. 34.
12. ch. 12. 11.
12

Before Christ
623.

6 Unto carpenters, and builders, and masons; and to buy timber and hewn stone to repair the house.

Ch. 12. 19.

7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

Neh. 7. 2. &
13. 13. Dan. 6.
4. Prov. 23.
20. 2 Tim. 2.
2. 1 Cor. 4. 2.
Hab. 3. 2. 5.

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.

2 Chron. 34.
14. Deut. 31.
26. It seems
to have been
the original
copy written
by Moses.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

Heb. melted.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.

Jer. 36. 21.
ver. 8. 11.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

With Deut.
17. 17. 19.
2 Chron. 34.
19. Jer. 36. 24.
Joel 2. 13.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying,

2 Chr. 34. 20.
Ch. 19. 2. 3.
Jer. 26. 22. 24.
& 36. 12.

13 Go ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

Prov. 3. 6.
Amos 3. 7.
Ps. 25. 14.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college); and they communed with her.

2 Chr. 34. 22.
Ex. 15. 20.
Judg. 4. 4.
Luke 2. 36.

15 ¶ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

Heb. garments.
Neh. 7. 72.

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read:

Or, in the
second part.

17 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

Jer. 23. 28.
ch. 1. 6. 16.

18 But to the king of Judah, who sent you to inquire of the LORD, thus shall ye say to him, Thus saith the LORD

Dan. 9. 12.
Lev. 26. 15—
39. Deut. 28.
15—68. & 29.
18—28. & 30.
17. 18. & 31.
16—18. & 32.
15—26. with
ch. xxiv. xxi.

Exod. 32. 34.
Judg. 3. 7. 12.
& 4. 1. & 6. 1.
& 10. 6.

1 Kin. 9. 6—9.
& 11. 6. 7. 8.
& 14. 22. Jer.
ii—xxvi.

Ps. 115. 4—
7. Is. 2. 8.
Jer. 7. 16.
Mic. 5. 13.

Is. 33. 14.
Deut. 32. 22.
Zeph. 1. 16—
18.

Is. 3. 10. & 1.
19. Eccl. 8. 12.
Mal. 3. 16.

God of Israel, As touching the words which thou hast heard;

Before Christ
623.

19 Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the LORD.

1 Sam. 24. 5.
Ps. 51. 17. Is.
57. 15. 16. &
66. 2. Lev. 26.
40. 44. Mic.
6. 8.

20 Behold, therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

Ch. 19. 20. &
20. 5.

Gen. 25. 8.
Is. 57. 1. 2.
Ps. 37. 37. ch.
23. 29. 30.

In peace with
God, and be-
fore the ruin-
ous war break
out.

CHAP. XXIII.

Here is (1) Josiah's progress in his reformation; acquainting himself and subjects with God's law; 1, 2. (2) Renewing the covenant between God and them; 3. (3) Cleansing the temple; 4. (4) Extirpating idols and reliques of idolatry in the land of Canaan; 5—20: and witches; 24. (5) Observation of a solemn passover; 21—23: and all with great spirit and vigour; 25. (6) His untimely death in a battle with Pharaoh-necho, as a token of the Lord's wrath still hanging over the kingdom; 26—30. (7) His sons Jehoahaz and Jehoiakim succeed him; and by their wicked reigns overturn his reformation, and ripen the kingdom for misery; 31—37.

AND the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 Chr. 34. 29.
30. Deut. 31.
23. ch. 6. 32.
& 19. 2.

2 Sam. 6. 1.
2 Chr. 29. 20.
& 30. 2.

2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

2 Chr. 34. 29.
30. Deut. 31.
23. ch. 6. 32.
& 19. 2.

2 Sam. 6. 1.
2 Chr. 29. 20.
& 30. 2.

Neh. 8. 1. 2.
Jer. 1. 1.
Zeph. 1. 1.

3 ¶ And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

1 Kin. 8. 9.
ch. 22. 8.
Deut. 31. 26.

Ch. 11. 14. 17.
2 Chron. 34.
31. 32. Deut.
5. 1. 2. 3. &
29. 1. 10—15.
Josh. 24. 25.
2 Chr. 15. 13
—14. & 23.
16. & 29. 10.
Ezra 10. 3.
Neh. 9. 38. &
x. 2 Cor. 8. 5.

Exod. xx—
xxiii. Lev. i—
xxv. i. Deut.
i—xxvii.

4 ¶ And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el.

2 Chron. 34.
32. Eccl. 8. 2.
Jer. 4. 2.

1 Chron. 24.
4—7. & 26.
1—19.

Ch. 21. 4. 7.
& 17. 16.
2 Chron. 34.
3—7.

Ver. 10. Jer.
7. 31. 32.

1 Kings 12.
29. Amos 4. 4.
Hos. 4. 15.

Heb. caused
to cease.

Heb. Chema-
rim. Hos. 10.
5. Zeph. 1. 4.

5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven.

Ch. 21. 2—7.
21. 17. 16.
Jer. 44. 17—
25.

Or twelve
signs of con-
stellations.

Ch. 21. 7.

6 And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned

REFLECTIONS UPON CHAP. XXII.—God can easily raise up eminent patterns of piety in the most profane family. And sovereign is the display, and abundant the riches, of his grace. It bodes well when princes begin their cares with the reformation of religion. And it is extremely honourable when the most untainted honesty prevails in the management of public funds and general affairs. But how dreadful is it when the oracles of God are thrust into corners! and much more so when they are little known or regarded by those who have them daily in their hands! It is very unbecoming for great men to live ignorant of, and unconcerned about, their Bibles. For the time is at hand when their contents shall make the most careless and hardened despisers and neglecters tremble: and God's word, when blessed by his Spirit, is quick and powerful to the piercing and conviction of men's consciences. And, when we see the wrath

of God hanging over our heads, it is full time to think how to prevent it. Such as are under deep convictions, or oppressive fears, ought to consult the Lord's prophets. Holy men or women are the fittest to be our friends and advisers. And it is a great benefit to courts when they have heaven's favourites at hand. How dreadful is it for a nation to be loaded with crimes which the Lord will not pardon! Obstinate and wilful sinning must end in remediless and eternal misery. But it is a great mercy to have our hearts early and deeply affected with the things of God. Such as tremble under apprehensions of God's wrath are in a fair way to escape it. And happy are those who, being at peace with God and their own conscience, are taken away before the infliction of public and awful judgments.

Before Christ
623.

it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people.

1 Kin. 14. 24.
& 15. 12. &
22. 46. 2 Chr.
34. 33. Deut.
23. 17. Jude
7. Rom. 1. 26,
27.

7 And he brake down the houses of the Sodomites that were by the house of the LORD, where the women wove hangings for the grove.

Or shrines,
Acts 19. 24.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

Ver. 8. Mal.
2. 8. 9. 1 Sam.
2. 30. 36.
Ezek. 44. 10
—14. 29—31.

9 Nevertheless, the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

Ver. 4. Jer. 7.
31. 32. & 19.
5. 11. Josh.
15. 8.

10 And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

Lev. 18. 21.
Deut. 18. 10.
ch. 16. 3. &
21. 6. Ezek.
23. 37, 39.

11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech, the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire.

Ezek. 8. 16.

Or eunuch, or
officer.

12 And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron.

Deut. 22. 3.
Jer. 19. 13.
Zeph. 1. 5.

13 And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

That is, the
mount of Olives.
See 2 Sam. 15.
30.

1 Kin. 11. 7.
Neh. 13. 26.
Or Molech,
Kin. 11. 5, 7.

14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

Exod. 23. 24.
Deut. 7. 5, 25.
Is. 2. 18, 20.
& 30. 22.

Heb. statues.

Ver. 16. 20.

15 Moreover, the altar that was at Beth-el, and the high place, which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

1 Kin. 12. 29,
31. & 13. 2.
Thus the man
of God's pre-
dication was
fulfilled.

16 And, as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words.

Kin. 13. 1, 2.

Above 300
years before.

17 Then he said, What title is that that I see? And the men of the city told

him, It is the sepulchre of the man of God, who came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

Before Christ
623.

1 Kin. 13. 2,
31. 1 Sam. 3.
18, 19. 2
1. 18. Amos
3. 7.

18 And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.

Heb. to escape.
Is. 57. 2.
Rev. 14. 13.

19 ¶ And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

1 Kin. 13. 11
—32.

1 Kin. 12. 31.
ch. 17. 9.
2 Chr. 34. 6.

20 And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

Or sacrificed.
Exod. 22. 20.
Is. 34. 6. ch.
10. 25. & 11.
18. Deut. xiii.
xvii. 1 Kin. 18.
40.

21 ¶ And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant.

2 Chr. 35.
1—19. Exod.
12. 3. Deut.
16. 2. 1. v. 22.
5. Num. 9. 2,
3. & 28. 16.

22 Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

2 Chr. 35.
7—9. 18, 19.
with 30. 1—
27 Not one
so exactly ob-
served in
every respect.

23 But in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover, the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD.

Ch. 21. 3, 6.
Lev. 20. 27.
Deut. 18. 11,
12. ch. 22. 8.
2 Chron. 34.
3—7. 33. Is.
8. 19.

* Or teraphim.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

1 Kin. 15. 5.
2 Kin. 18. 5.
None so
blameless.
1 Kin. 2. 4.
Mat. 21. 37.
Deut. 6. 5. &
10. 12.

26 ¶ Notwithstanding, the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

Ch. 24. 4. &
21. 13. 17.
Jer. 15. 1, 4.
& 3. 10.

† Heb. angers.

27 And the LORD said, I will remove Judah also out of my sight as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.

Ch. 17. 6, 18,
24. 25. & 24.
9. & 25. 11.
Jer. 3. 11. &
15. 4. Deut.
28. 49—68. &
4. 35. 27. & 8.
19.

1 Kin. 8. 29.
& 9. 3. ch. 51.
4, 7.

28 ¶ Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

See 1 Kin. 11.
41, 43. & 14.
29, 31. & 15.
23, 24. & 22.
45, 50. ch. 15.
6, 7, 36, 38.
& 20. 20, 21.

29 ¶ In his days Pharaoh-necho king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him: and he slew him at Megiddo, when he had seen him.

2 Chron. 35.
20.

Ver. 25.
Ecc. 8. 14. &
9. 1, 2. Ps. 36.
6. Rom. 11.
33. Is. 57. 1.
2. & 54. 10.
Rev. 14. 13.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah,

Ch. 14. 8, 11.
2 Chr. 36.
1—4. 1 Chr. 3.
15. Jer. 22. 11.

† Or Shallum,
a younger son.

Before Christ
610.

and anointed him, and made him king in his father's stead.

31 ¶ Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

32 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-necho put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of $\text{\$}$ an hundred talents of silver and a talent of gold.

34 And Pharaoh-necho made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

35 ¶ And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-necho.

36 ¶ Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah.

37 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

CHAP. XXIV.

Still matters rush headlong unto the destruction of the kingdom of Judah. (1) Jehoiakim, whom Pharaoh-necho, king of Egypt, had placed on the throne, is subjected by Nebuchadnezzar king of Babylon, and severely corrected for attempting to revolt; and his ally the king of Egypt is much weakened; 1-7. (2) Jehoiachin, his son and successor, is, after three months, obliged to surrender; and he and his great men are carried captives to Babylon; 8-16. (3) Zedekiah, brother of Jehoiakim, is made king by Nebuchadnezzar; and, by his wickedness and treachery, ripens the nation for immediate ruin; 17-20.

IN his days Nebuchadnezzar king of Babylon came up; and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD which he spake by his servants the prophets.

3 Surely at the commandment of the LORD came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did;

4 And also for the innocent blood that he shed; (for he filled Jerusalem with innocent blood;) which the LORD would not pardon.

5 ¶ Now the rest of the acts of Jehoi-

akim, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7 ¶ And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

8 ¶ Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did that which was evil in the sight of the LORD, according to all that his father had done.

10 ¶ At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

13 And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon.

16 And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

18 Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

19 And he did that which was evil in

Before Christ
599.

599.

2 Chr. 36. 8.
Jer. 22. 18, 19.
& 36. 30.Jer. 37. 6, 7.
& 46. 2.1 Chr. 3. 16.
Mat. 3. 12.
Jer. 22. 24, 25.
2 Chr. 36. 9.
Mat. 1. 12.
His father had made him prince ten years before.

Ch. 23. 37.

2 Chr. 36. 10.
Deut. 28. 49.
Lev. 26. 25.Heb. came into siege. Lev. 26. 25, 26.
Deut. 28. 52.—57. see ch. 17. 5, 6. Hab. 1. 5-10.Jer. 27. 17, 18.
38. 17. & 22. 24-30.

Or eunuchs.

Nebuchadnezzar's. Jer. 25. 1. & 52. 8.

Ch. 20. 17, 18.
14. 14. Is. 59. 6. 1 Kin. 14. 26. Jer. 20. 5.
For ch. 25. 1.—15. Jer. 27. 18-21. Dan. 5. 2, 3. & 1. 2.Jer. 24. 1, 5. & 52. 23.
2 Chr. 36. 6, 7.
Ezek. 1. 2.1 Sam. 13. 19.
22. ch. 25. 19.
Ch. 25. 12.
Jer. 40. 7. & 52. 16.2 Chr. 36. 1.
Esth. 2. 6.
Ezek. 1. 2.
Jer. 22. 24-30. ver. 12.
ch. 25. 27, 28.
Or eunuchs.Jer. 52. 28.
Ps. 76. 5, 6.
ch. 25. 12.
1 Sam. 13. 1. 22.2 Chr. 36. 1.
Jer. 37. 1. & 52. 1. 1 Chr. 15. ch. 23. 3.

Ch. 23. 31.

REFLECTIONS UPON CHAP. XXIII.—When God's wrath hangs over our head it is high time to attend to and learn his law; and to concur in hearty and cheerful covenanting with God in Christ. But it is principally God's love and covenant of grace that binds men fast to him, not their most solemn vows and promises. Nothing tends more to the welfare of princes than their zealous promoting of the true knowledge and worship of God. But alas! what fearful abomination may be found among people who have not entirely abandoned the worship of the true God! And shameful discoveries of these are made whenever reformation is thoroughly attempted. There is therefore need of much knowledge, prudence, courage, and zeal, to carry reformation to a proper pitch. God's promises and threatenings are all fulfilled at last, notwithstanding the

longest delays. Such a truly covenant with God must not only remove corruptions, but restore the purity and strict observation of the ordinances of God and particular regard must be had to the exact observation of the instituted seal of his covenant. God takes a peculiar pleasure to perpetuate their honour who have been sincere and active for him in their generation. But irreversible is the doom of nations when once ripened by wickedness. Often the best of princes must taste a little of their cup, especially if they attempt to help their ungodly neighbours. When those who stood in the gap to retard deserved judgments are removed by death, with what tremendous speed do those judgments hasten to ruin the guilty! And when neither warnings restrain, nor good example influence, destruction is evidently near.

Before Christ 590.
the sight of the LORD, according to all that Jehoiakim had done.
20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

CHAP. XXV.
For about four hundred and sixty years Jerusalem had been the residence of God, the palace of the king, and joy of the whole land. Here is (1) The destruction of it by the Chaldeans; the city is besieged, famished, and taken; 1-4; the houses burnt; 8, 9; the wall broken down; 10; the inhabitants carried into captivity; 11, 12; the king made a miserable prisoner and his children murdered before his eyes, and his eyes then put out; 5-7; the principal officers slain in cold blood; 18-21; the temple burnt; 9; and the sacred vessels which remained carried to Babylon; 13-17. (2) The destruction and dispersion of those Jews which were left in the country under the government of Gedaliah, he being treacherously murdered by Ishmael, a prince of the blood; 22-26. (3) The enlargement and favour which Evil-merodach shewed to king Jehoiachin after he had lain in prison thirty-seven years; 27-30.

AND it came to pass, in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

4 ¶ And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about): and the king went the way toward the plain.

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 ¶ And in the fifth month, on the seventh day of the month, which is the nineteenth year of Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:

9 And he burned the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burned he with fire.

10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

11 Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon

with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land to be vine dressers and husbandmen.

13 ¶ And the pillars of brass that were in the house of the LORD, and the bases, and the brazen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

15 And the fire pans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

16 The two pillars, one sea, and the bases, which Solomon had made for the house of the LORD; the brass of all these vessels was without weight.

17 The height of the one pillar was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.

18 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:

19 And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, who were found in the city, and the principal scribe of the host, who mustered the people of the land, and threescore men of the people of the land that were found in the city:

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

22 ¶ And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah, the son of Ahikam the son of Shaphan, ruler.

23 And, when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Kareah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

REFLECTIONS UPON CHAP. XXV.—By their own means God infatuates those whom in his purpose or threatening he has marked out for ruin. Multitudes of wicked men, for their own selfish purposes, are always ready to execute the threatened vengeance of God: and all resistance is vain when God will destroy. If men mourn not for their fathers' iniquities, they shall smart for them; and not one jot or tittle of God's threatenings shall fail. In a day of wrath, the vain confidence of sinners shall utterly fail them; and the mightiest arm of flesh will be a weak support against an angry God. In his sovereign power he nips wicked princes in the bud, and lifts them up, that their fall may be the more ruinous and miserable. How craftily conquerors weaken the nations which they purpose to keep enslaved! But there is no evil in the city which the Lord hath not done. Hardened indeed must men be in wickedness when the repeated miseries of their fellow transgressors deter them not at all from treading in their steps. And a nation is on the verge of ruin when God gives up her rulers to infatuation; and when for the sin of a land many and wicked are the princes thereof.

Before Christ
588.

Jer. 40. 9.
Heb. 6. 16.
2 Sam. 14. 11.
& 19. 23.

Jer. 27. 12.
17. & 38. 17.
20.

Zech. 7. 5. &
8. 19. Jer. 40.
13—16. & 41.
1—10.

Heb. of the
kingdom.

Not Gen. 31.
49. Judg. 10.
17. & 11. 11.
not Josh. 11.
3. or 15. 38.
but Josh. 18.
26. 1 Sam. 7.
5—16. Judg.
20. 1. 3.

Jer. 41. 17.
18. & xlii. xliii.
Deut. 28. 68.

24 And Gedaliah ^{swore} to them, and to their men, and said unto them, ^{Fear not} to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon, and it shall be well with you.

25 But it came to pass, in the ^{seventh} month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed ^{royal}, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

REFLECTIONS UPON CHAP. XXV.—How dreadful are the fruits of sin, in persons, cities, and nations! And fearful is the case of those in cities which are long besieged, or taken by force. But no contrivance for safety will at last avail them who have contemned the counsels of God. The final doom of impenitent sinners is to be bound with chains of darkness unto the judgment of the great day! How terribly the ordinances of God suffer for the sin of their attendants! And woe to that city or kingdom from which they are removed! Dreadful is

27 ¶ And it came to pass, in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison:

28 And he spake ^{kindly} to him, and set his throne above the throne of the kings that were with him in Babylon;

29 And changed his prison garments: and he did eat bread continually before him all the days of his life.

30 And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

the universal overthrow that surely follows: and men of rank, in the time such public calamities, are exposed to the most distinguished miseries, answerable to their distinguished influence in the sinful causes thereof. But observe here how exactly the threatenings of God by Moses and the prophets are fulfilled. Notwithstanding Nebuchadnezzar's intentions, not a remnant of Judah is left in the land of Canaan: and yet, in the very midnight of their captivity, he grants them a token of their future deliverance.

THE FIRST BOOK OF CHRONICLES.

This and the following book were probably written by Ezra, the noted reformer, after the captivity. They comprehend a history about 3500 years from the creation till after the Jews returned from Babylon. Their manifest scope is to fix the genealogies of the Jewish nation, and to narrate the noted transactions of David and his royal descendants. As the ancient names of persons and places are sometimes altered in whole or in part, and a number of circumstances, not formerly mentioned, inserted, there is sometimes a seeming, but not a real, contradiction between them and the preceding book; particularly, II. Samuel, and the two books of Kings. If we are at any loss to reconcile some of these passages, let us blame our own weakness, but never the oracles of God. Things relative to these mere circumstances might be obvious to the ancient Jews, which are now to us obscure or unknown. The first book contains (1) A collection of sacred genealogy for about 3600 years from Adam till long after the captivity mingled with some shreds of history not formerly inserted; i.—ix. This genealogy was of great use to the Jews, who returned from Babylon, to fix them in their respective tribes and families; and is of use to us, to manifest our Redeemer to be the promised seed of David, Judah, Abraham, and Eve, according to the flesh. And now that he is come, for whose sake the register was chiefly preserved, no genealogy of the Jews, for more than 1700 years backwards, is in the least to be depended on. (2) A repeated view of the translation of the kingdom of Israel from Saul to David, and of the triumphs of the latter, with several additions; x. xi. xii. xviii. xix. xx. (3) An account of David's settling the ark at Jerusalem; fixing the orders of the priests, Levites, singers, porters, and other ecclesiastical officers; appointing the officers of his property and trained bands; of the preparations he made for building the temple; and the directions he gave to Solomon and others concerning it; most of which were not before narrated; xiv.—xvii. xxi.—xxix.

Before Christ
4004.

CHAP. I.

Gen. 5. 1—9.
Luke 3. 38.

Gen. 5. 10—
18. Luke 3. 37.

Gen. 5. 18—
25. Luke 3.
36, 37.

Gen. 5. 32. &
10. 1.

2446.

Gen. 10. 2.

Ezek. 38. 2. &
27. 13. & 32.

26. Is. 66. 19.

Gen. 10. 3.

Jer. 51. 27.

Ezek. 38. 6.
& 27. 14.

Or Diphath.

Gen. 10. 4.

Ezek. 27. 7.

12, 25. Is. 60.
19. From Ja-
pheth sprang
the Come-
rians, Tatars,
Turks, Medes,
Greeks, Ita-
lians, &c.

Or Rodanim.

Gen. 10. 6.

2346.
Gen. 10. 7.

Contains a genealogy of about 2300 years; particularly, (1) The descents from Adam to Noah and his sons, correspondent to Gen. v.; 1—4. (2) The posterity of Noah's sons, by whom the earth was repopled after the flood, correspondent to Gen. x.; 5—23. (3) The descents from Shem to Abraham, out of Gen. xi.; 24—27. (4) The posterity of Ishmael, and sons of Abraham by Keturah, out of Gen. xxv.; 28—33. (5) The posterity of Esau and Seir, out of Gen. xxxvi.; 34—54.

ADAM^a, Sheth, Enosh,
2 ^bKenan, Mahalaleel, Jered,
3 ^cEnoch, Methuselah, Lamech,
4 ^dNoah, Shem, Ham, and Japheth.

5 ¶ The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

6 And the sons of Gomer; Ashchenaz, and ^eRiphath, and Togarmah.

7 And the sons of Javan; Elishah, and Tarshish, Kittim, and ^fDodanim.

8 ¶ The sons of Ham; Cush, and Mizraim, Put, and Canaan.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and

Sabtecha. And the sons of Raamah; Sheba, and Dedan.

10 And Cush ^gbegat Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtu- him,

12 And Pathrusim, and Casluhim, (of whom came the Philistines), and ^hCaphthorim.

13 And Canaan begat Zidon his first-born, and Heth,

14 The Jebusite also, and the Amorite, and the Girgashite,

15 And the Hivite, and the Archite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and ⁱMeshech.

Before Christ
562.

562.

Jer. 52. 34.

Prov. 21.

Dan. 5. 11.

Gen. 40. 14.

Heb. good things with him.

Gen. 41. 4.

2 Sam. 9.

ch. 24. 12.

Gen. 49. 10.

Dan. 1. 9.

2. 48. & 3.

Gen. 41. 4.

2 Sam. 9.

ch. 24. 12.

Gen. 49. 10.

Dan. 1. 9.

2. 48. & 3.

Gen. 41. 4.

2 Sam. 9.

ch. 24. 12.

Gen. 49. 10.

Dan. 1. 9.

2. 48. & 3.

Gen. 41. 4.

2 Sam. 9.

ch. 24. 12.

Gen. 49. 10.

Dan. 1. 9.

2. 48. & 3.

Gen. 41. 4.

2 Sam. 9.

ch. 24. 12.

Gen. 49. 10.

Dan. 1. 9.

2. 48. & 3.

Gen. 41. 4.

2 Sam. 9.

ch. 24. 12.

Gen. 49. 10.

Dan. 1. 9.

2. 48. & 3.

Gen. 41. 4.

2 Sam. 9.

ch. 24. 12.

Gen. 49. 10.

Dan. 1. 9.

2. 48. & 3.

Gen. 41. 4.

2 Sam. 9.

ch. 24. 12.

Gen. 49. 10.

Dan. 1. 9.

2. 48. & 3.

Gen. 41. 4.

2 Sam. 9.

ch. 24. 12.

Gen. 49. 10.

Dan. 1. 9.

2. 48. & 3.

Gen. 41. 4.

2 Sam. 9.

ch. 24. 12.

Before Christ
2311.

2311.
Gen. 10. 24.
& 11. 12-14.
Gen. 10. 25.
That is, *Dan-
ion*.

2247.
Gen. 10. 26-
30.
2200.

These settled
in the south
and east of
Arabia.

Luke 3. 30.
35. Gen. 11.
10-12.

Gen. 11. 14-
18. Luke 3. 35.
Gen. 11. 20-
24. Luke 3. 34.

Gen. 17. 5.
1896.

Gen. 22. 2.
& 16. 12, 15.
& 27. 13.

See Gen. 35.
13-17, ch. 5.
19.

1670.

Or *Hadar*.
Gen. 25. 15.
1854.

See Gen. 25.
1-6. & 37.
28. Num. 22.
3. 7. & 25. 17.
18. & 31. 2, 8.
16, 17. Judg.
vi-viii. 15. 60
6.

These, and
the Ishmael-
ites, settled in
the north and
east parts of
Arabia, and
became great
nations.

1836.

Gen. 25. 26.
& 35. 29.

Gen. 36. 9, 20.
1796.

They settled on
the south-east
border of Can-
naan.

Or *Zeph*.
Gen. 35. 11.
1700.

Gen. 36. 20-
30. They
dwelt in mount
Seir, and in-
termingled with
the off-
spring of
Esau.

cir. 1900.

Or *Homan*.
Gen. 36. 22.

Or *Alvan*.
Gen. 36. 23.

Or *Shepho*.
Gen. 36. 23.

Or *Hemdan*.
Gen. 36. 26.

Or *Achan*.
Gen. 36. 27.

About 1900,
or 1670.

Gen. 36. 31-
39.

These kings
probably all
reigned before
the Hebrews
came out of
Egypt, and
perhaps were
Horites, who
reigned before
the posterity
of Esau took
possession of
the country
from them.

18 And ^aArphaxad begat Shelah, and Shelah begat Eber.

19 And unto ^aEber were born two sons: the name of the one was [†]Peleg; because in his days the earth was divided; and his brother's name was Joktan.

20 And ^aJoktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab. *¶* All these were the sons of Joktan.

24 *¶* ^aShem, Arphaxad, Shelah,

25 ^aEber, Peleg, Reu,

26 ^aSerug, Nahor, Terah,

27 ^aAbram; the same is Abraham.

28 ^aThe sons of Abraham; Isaac, and Ishmael.

29 *¶* These are their generations: ^aThe first-born of Ishmael, Nebaioth;

then Kedar, and Adbeel, and Mibsam,

30 Mishma, and Dumah, Massa, ^aHadad, and Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 *¶* Now the ^asons of Keturah, Abraham's concubine: she bare Zimran,

and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian; Ephah, and Ephraim, and Henoah, and Abida, and Eldaah. **All these are the sons of Keturah.*

34 *¶* And Abraham begat Isaac. The ^asons of Isaac; Esau, and Israel.

35 The sons of ^aEsau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; Teman, and Omar, ^aZephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 *¶* And the sons of ^aSeir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.

39 And the sons of Lotan; Hori, and Homam: and Timna was Lotan's sister.

40 The sons of Shobal; ^aAlian, and Manahath, and Ebal, ^aShephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

41 The sons of Anah; Dishon. And the sons of Dishon; ^aAmram, and Eshban, and Ithran, and Cheran.

42 The sons of Ezer; Bilhan, and Zavan, and ^aJakan. The sons of Dishan; Uz, and Aran.

43 *¶* Now these are the kings ^athat reigned in the land of Edom before any king reigned over the children of Israel; [†]Bela the son of Beor: and the name of his city was Dinhabah.

44 And, when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And, when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And, when Husham was dead, Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

47 And, when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 And, when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

49 And, when Shaul was dead, Baalhanan the son of Achbor reigned in his stead.

50 And, when Baalhanan was dead, ^aHadad reigned in his stead: and the name of his city was ^aPai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 *¶* Hadad died also. And the ^adukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. These are the dukes of Edom.

CHAP. II.

Being come to the register of the people destined to dwell alone, and not to be numbered among the nations, we have here, after the names of the twelve sons of Jacob, or Israel, 1, 2, a large register of the tribe of Judah; not so much for the honour of David the king, as for that of Jesus the Saviour. Here are (1) The descendants of Judah by Ram the son of Hezron down to Jesse the father of David; 3-12. (2) The posterity of Jesse; 13-17. (3) The posterity of Hezron, Judah's grandson, by his other sons, viz. by Caleb, 18-20, 42-49; by Segub, 21-24; by Jerahmeel, 25-41; and by Caleb, son of Hur, and grandson of the former Caleb, 50-54. (4) Some Kenites who dwelt at Jabez; 55.

THESE are the sons of ^aIsrael; ^aReuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 *¶* The sons of ^aJudah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of Shua the Canaanitess. And Er, the first-born of Judah, was evil in the sight of the LORD; and he slew him.

4 And ^aTamar his daughter-in-law bare him Pharez and Zerah. All the sons of Judah were five.

5 The sons of ^aPharez; Hezron, and Hamul.

6 And the sons of Zerah; ^aZimri, ^aand Ethan, and Heman, and Calcol, and [†]Dara; five of them in all.

7 And the sons of Carmi; [†]Achar, the troubler of Israel, who transgressed in the thing ^aaccursed.

8 And the sons of Ethan; Azariah.

9 The sons also of ^aHezron, that were

Before Christ
about 1900,
or 1670.

^a Or *Hadi*.
Gen. 26. 39.

^a Or *Par*. Gen.
36. 9.

^a Gen. 36. 40-
43. Exod. 15.
15.

About 1500.

^a Or *Jacob*.

^a Gen. 29. 32
-35. & 50.

5-24. & 35.
13-22. & 46.

5-26. & xlix.
Exod. 1. 7-8.

Num. 1. ii. x.
xiii. xxvi.

xxiv. Josh.
xiii-xxi. ch.
ii-ix. & 12.

23-40. & 27.
16-22. Ezek.
xlviii.

1755.

^a Gen. 38. 1-
10. & 46. 12.

Num. 26. 19-
21.

1720.

^a Gen. 38. 11-
30. Mat. 1. 3.

Num. 26. 20.

^a Ruth 4. 13.
Gen. 46. 12.

Num. 26. 21.
1706.

^a Or *Zabdi*.
Josh. 7. 1.

[†] 1 Kin. 4. 31.

[†] Or *Darda*.

[†] Or *Achan*.
1480.

^a Josh. 6. 19. &
7. 1-26.

1680.

^a Ruth 4. 13-
22. Mat. 1.

3-6. Luke 3.
24-31.

REFLECTIONS UPON CHAP. I.—What ground have all men to be humble, when they are sprung of Adam, the covenant breaker! and it is necessary to love all as our neighbours and brethren, since God has made of one blood all nations of the earth. How contemptible and short the years of all generations appear before the everlasting God! Quickly men pass into death and eternity: and scarcely are they born into God's reckoning when they die. How marvellous is the providence of God in keeping up the degenerate race of mankind in the world, and in such equality between the sexes, amidst such a multitude of

changes! Remarkably trodden are the paths of death, though still unknown. What multitudes have gone before us, as there are innumerable that follow: and how great and awful will be that assembly in which all the dead, small and great, shall stand before God! Not one existing, from the foundation of the world till Christ's second coming, shall then be missing! But of little account with God are all nations in respect of his chosen people and church. Their genealogy comes in merely as incidental to that of his favourite family.

Before Christ
1650.

born unto him; Jerahmeel, and ¹Ram, and ²Chelubai.

¹ Or Aram.
Mat. 1. 3.
² Or Calub.
Ver. 18.

10 And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;

1650.
1544.

11 And Nahshon begat ¹Salma, and Salma begat Boaz,

¹ Salmon. Ruth
4. 21. Mat. 1.
4. ver. 51.

12 And Boaz begat Obed, and Obed begat Jesse,

1480.
1410.
1309.
1198.

13 ^mAnd Jesse begat his first-born ^mEliab, and Abinadab the second, and

^m 1 Sam. 16.
6—11. & 17.
12.

^mShimma the third,

^m Or Elihu.
Ch. 27. 18.

14 Nethaneel the fourth, Raddai the fifth,

^m Or Shumma.
1 Sam. 16. 9.
or Shimea.
Ch. 20. 7.

15 Ozem the sixth, David the seventh:

1086.

16 Whose sisters were Zeruiah and Abigail. ^pAnd the sons of Zeruiah; Abishai, and Joab, and Asahel; three.

^p 2 Sam. 2. 18.
& 3. 30. & 17.
25.

1080.

17 And ^aAbigail bare Amasa: and the father of Amasa was Jether the Ish-meelite.

^a 2 Sam. 17. 25.
& 19 13. &
20. 4—10. ch.
11. 18. Jether
was an Ish-
maelite by
birth, and an
Israelite by
religion.

18 ¶ And ^rCaleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her sons are these; Jeshur, and Shobab, and Ardon,

^r Ver. 9.
1650.

19 And, when Azubah was dead, Caleb took unto him ^rEphrath, who bare him Hur.

^r Ver. 5. 50.
ch. 4. 4.

1630.
1580.

20 And Hur begat Uri, and Uri begat ^rBezaleel.

^r Exod. 31. 2. &
35. 22.

21 ¶ And afterward Hezron went in to the daughter of ^mMachir, the father of Gilead, whom he ¶married when he was threescore years old; and she bare him Segub.

^m Num. 27. 1.
¶ Heb. took.

1510.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

^m Num. 32. 41,
42. Deut. 3.
14. 15. Josh.
13. 30. 31.
Judg. 10. 4.
1451, or 1443.

23 And ^she took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, even threescore cities. All these belonged to the sons of Machir the ^rfather of Gilead.

^r Ver. 21. 24.
42. 49—52.
ch. 4. 4. 11.
12. 14. &c.
To be father of
a city or coun-
try, is to be
the father of
its inhabitants,
or the founder
or chief ruler
of it.

24 And, after that Hezron was dead in Caleb-ephratah, then Abiah, Hezron's wife, bare him Asher the father of ^rTekoa.

^r Ch. 4. 5.
2 Sam. 14. 2.
Jer. 6. 1.
1650.

25 ¶ And the sons of ^aJerahmeel the first-born of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, and Abijah.

^a Ver. 9. 26. 27;
33. 42. 1 Sam.
27. 10. & 30.
29.

26 Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam.

1610.

27 And the sons of Ram, the first-born of Jerahmeel, were, Maaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur was Abihail; and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of ^bSheshan; Ahlai.

^b Ver. 34. 35.

32 And the sons of Jada the brother of

Shammnai; Jether, and Jonathan: and Jether died without children.

Before Christ
1610.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters: and Sheshan had a servant, an Egyptian, whose name was Jarha.

35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.

1500.

36 And Attai begat Nathan, and Nathan begat ^cZabad,

^c Ch. 11. 45.

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 ¶ Now the sons of ^dCaleb the brother of Jerahmeel were, Mesha his first-born, who was the father of Ziph; and the sons of Mareshah the father of Hebron.

^d Ver. 9. 16.
1630.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai was Maon: and Maon was the father of Beth-zur.

46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

1540.

49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeah: and the daughter of Caleb was ^eAchsa.

^e Not Josh. 15.
17.

50 ¶ These were the sons of Caleb the son of Hur, the first-born of Ephratah; Shobal the father of Kirjath-jearim,

1536.

51 Salma the father of ^fBeth-lehem, Hareph the father of Beth-gader.

^f Or Ephrah.
Ver. 19.

52 And Shobal the father of Kirjath-jearim had sons; ^hHaroeh, and ¶half of the Manahethites.

^h Or Reaiah.
Ch. 4. 2.

53 And the families of ⁱKirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites: of them came the Zareathites, and the Esh-
taulites.

ⁱ Or half of the
Menuchites, or
Harsiham-me-
uchoth.

ⁱ Ver. 32. Josh.
9. 17.

54 The sons of Salma; Beth-lehem, and the Netophathites, ^jAtaroth, the house of Joab, and half of the Manahethites, the Zorites.

^j Or Atarites,
or crowns of the
house of Joab.

1000.

55 And the families of ^kthe scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the ^lKenites that came of Hemath, the father of the house of ^mRechab.

^k Jer. 8. 8.
Ezra 7. 6.

^l Judg. 1. 16.
4. 11.

^m Jer. 35. 2.
2 Kin. 10. 1.
23.

Before Christ
about 1055.

CHAP. III.

No family in Israel was so illustrious as that of king David. Here is an account (1) Of his sons; 1—9. (2) Of his successors while the kingdom of Judah continued, 10—16. (3) Of the remains of his family in and after the captivity; 17—24.

About 1055.

2 Sam. 3. 2. & xiii.

Josh. 15. 56. 1 Sam. 25. 43.

Or Chitab. 2 Sam. 3. 3.

2 Sam. 13. 20 —29. xiv.—xviii.

Kin. i. ii.

2 Sam. 3. 5. His beloved wife.

2 Sam. 2. 11. & 5. 5. 1 Kin. 2. 11. ch. 29. 27.

About 1048.

2 Sam. 5. 14 —16. ch. 14. 3—7.

Or Shammua. 2 Sam. 5. 14. ch. 14. 4.

Or Bathsheba. 2 Sam. 11. 3. Or Elion.

2 Sam. 11. 3. 1033.

Or Elishua. 2 Sam. 5. 15. ch. 14. 5.

Or Beeliada. Ch. 14. 7.

2 Sam. 13. 1—19.

1016.

Mat. 1. 7—16. 1 Kin. 11. 43. & 15. 6. 24. & 22. 41. 50.

Or Abijam. 921.

Or Azariah, or Jehoahaz. 2 Chr. 22. 6. & 21. 17. & 24. 1. & 25. 1.

584.

Or Uziah. 2 Kin. 15. 1. 38.

762.

2 Kin. 16. 1. 20. & 21. 1. 19. 26.

665.

635.

Or Eliakim. 2 Kin. 23. 34.

Or Mattaniah. 2 Kin. 24. 17.

Or Jehoahaz. 2 Kin. 23. 30. 2 Chr. 36. 1. Jer. 22. 11.

Mat. 1. 11.

Or Jehoachin. 2 Kin. 24. 6. or Coniah. Jer. 22. 24. Mat. 1. 12.

2 Kin. 24. 17. Being his successor.

Heb. Shealtiel. Mat. 1. 12. 570.

Ezra 2. 2. & 3. 1. & 5. 2. Hag. 1. 1. 12. 14. & 2. 2. 4. 21. 23. Zechar. 3. 6. 9. Mat. 1. 12. Luke 3. 27. It seems Pedahiah adopted him, or became his father-in-law.

Ezra 2. 2. & 3. 1. & 5. 2. Hag. 1. 1. 12. 14. & 2. 2. 4. 21. 23. Zechar. 3. 6. 9. Mat. 1. 12. Luke 3. 27. It seems Pedahiah adopted him, or became his father-in-law.

Ezra 2. 2. & 3. 1. & 5. 2. Hag. 1. 1. 12. 14. & 2. 2. 4. 21. 23. Zechar. 3. 6. 9. Mat. 1. 12. Luke 3. 27. It seems Pedahiah adopted him, or became his father-in-law.

Ezra 2. 2. & 3. 1. & 5. 2. Hag. 1. 1. 12. 14. & 2. 2. 4. 21. 23. Zechar. 3. 6. 9. Mat. 1. 12. Luke 3. 27. It seems Pedahiah adopted him, or became his father-in-law.

Ezra 2. 2. & 3. 1. & 5. 2. Hag. 1. 1. 12. 14. & 2. 2. 4. 21. 23. Zechar. 3. 6. 9. Mat. 1. 12. Luke 3. 27. It seems Pedahiah adopted him, or became his father-in-law.

Ezra 2. 2. & 3. 1. & 5. 2. Hag. 1. 1. 12. 14. & 2. 2. 4. 21. 23. Zechar. 3. 6. 9. Mat. 1. 12. Luke 3. 27. It seems Pedahiah adopted him, or became his father-in-law.

Ezra 2. 2. & 3. 1. & 5. 2. Hag. 1. 1. 12. 14. & 2. 2. 4. 21. 23. Zechar. 3. 6. 9. Mat. 1. 12. Luke 3. 27. It seems Pedahiah adopted him, or became his father-in-law.

Ezra 2. 2. & 3. 1. & 5. 2. Hag. 1. 1. 12. 14. & 2. 2. 4. 21. 23. Zechar. 3. 6. 9. Mat. 1. 12. Luke 3. 27. It seems Pedahiah adopted him, or became his father-in-law.

Ezra 2. 2. & 3. 1. & 5. 2. Hag. 1. 1. 12. 14. & 2. 2. 4. 21. 23. Zechar. 3. 6. 9. Mat. 1. 12. Luke 3. 27. It seems Pedahiah adopted him, or became his father-in-law.

Ezra 2. 2. & 3. 1. & 5. 2. Hag. 1. 1. 12. 14. & 2. 2. 4. 21. 23. Zechar. 3. 6. 9. Mat. 1. 12. Luke 3. 27. It seems Pedahiah adopted him, or became his father-in-law.

Ezra 2. 2. & 3. 1. & 5. 2. Hag. 1. 1. 12. 14. & 2. 2. 4. 21. 23. Zechar. 3. 6. 9. Mat. 1. 12. Luke 3. 27. It seems Pedahiah adopted him, or became his father-in-law.

Ezra 2. 2. & 3. 1. & 5. 2. Hag. 1. 1. 12. 14. & 2. 2. 4. 21. 23. Zechar. 3. 6. 9. Mat. 1. 12. Luke 3. 27. It seems Pedahiah adopted him, or became his father-in-law.

Ezra 2. 2. & 3. 1. & 5. 2. Hag. 1. 1. 12. 14. & 2. 2. 4. 21. 23. Zechar. 3. 6. 9. Mat. 1. 12. Luke 3. 27. It seems Pedahiah adopted him, or became his father-in-law.

Ezra 2. 2. & 3. 1. & 5. 2. Hag. 1. 1. 12. 14. & 2. 2. 4. 21. 23. Zechar. 3. 6. 9. Mat. 1. 12. Luke 3. 27. It seems Pedahiah adopted him, or became his father-in-law.

Ezra 2. 2. & 3. 1. & 5. 2. Hag. 1. 1. 12. 14. & 2. 2. 4. 21. 23. Zechar. 3. 6. 9. Mat. 1. 12. Luke 3. 27. It seems Pedahiah adopted him, or became his father-in-law.

Ezra 2. 2. & 3. 1. & 5. 2. Hag. 1. 1. 12. 14. & 2. 2. 4. 21. 23. Zechar. 3. 6. 9. Mat. 1. 12. Luke 3. 27. It seems Pedahiah adopted him, or became his father-in-law.

Ezra 2. 2. & 3. 1. & 5. 2. Hag. 1. 1. 12. 14. & 2. 2. 4. 21. 23. Zechar. 3. 6. 9. Mat. 1. 12. Luke 3. 27. It seems Pedahiah adopted him, or became his father-in-law.

Ezra 2. 2. & 3. 1. & 5. 2. Hag. 1. 1. 12. 14. & 2. 2. 4. 21. 23. Zechar. 3. 6. 9. Mat. 1. 12. Luke 3. 27. It seems Pedahiah adopted him, or became his father-in-law.

Ezra 2. 2. & 3. 1. & 5. 2. Hag. 1. 1. 12. 14. & 2. 2. 4. 21. 23. Zechar. 3. 6. 9. Mat. 1. 12. Luke 3. 27. It seems Pedahiah adopted him, or became his father-in-law.

Ezra 2. 2. & 3. 1. & 5. 2. Hag. 1. 1. 12. 14. & 2. 2. 4. 21. 23. Zechar. 3. 6. 9. Mat. 1. 12. Luke 3. 27. It seems Pedahiah adopted him, or became his father-in-law.

Ezra 2. 2. & 3. 1. & 5. 2. Hag. 1. 1. 12. 14. & 2. 2. 4. 21. 23. Zechar. 3. 6. 9. Mat. 1. 12. Luke 3. 27. It seems Pedahiah adopted him, or became his father-in-law.

Ezra 2. 2. & 3. 1. & 5. 2. Hag. 1. 1. 12. 14. & 2. 2. 4. 21. 23. Zechar. 3. 6. 9. Mat. 1. 12. Luke 3. 27. It seems Pedahiah adopted him, or became his father-in-law.

NOW these were the sons of David, which were born unto him in Hebron; the first-born ^aAmnon, of Ahinoam the ^bJezreelitess; the second, ^cDaniel, of Abigail, the Carmelitess; 2 The third, ^dAbsalom the son of Maachah the daughter of Talmai king of Geshur; the fourth, ^eAdonijah the son of Haggith;

3 The fifth, Shephatiah of Abital; the sixth, Ithream by ^fEglah his wife.

4 These six were born unto him in Hebron; and ^gthere he reigned seven years and six months; and in Jerusalem he reigned thirty and three years.

5 ^hAnd these were born unto him in Jerusalem; ⁱShimea, and Shobab, and Nathan, and Solomon; four; of ^kBathshua the daughter of ^lAmmiel:

6 Ibhar also, and ^mElishama, and Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and ⁿEliada, and Eliphelet; nine.

9 These were all the sons of David, beside the sons of the concubines, and ^oTamar their sister.

10 ¶ And Solomon's son was ^pRehoboam, ^qAbia his son, Asa his son, Jeho-shaphat his son,

11 Joram his son, ^rAhaziah his son, Joash his son,

12 Amaziah his son, ^sAzariah his son, Jotham his son,

13 ^tAhaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son,

15 And the sons of Josiah were, the first-born Johanan, the second ^uJehoiakim, the third ^xZedekiah, the fourth ^yShallum.

16 And the sons of ^zJehoiakim; ^aJechoniah his son, ^bZedekiah his son.

17 ¶ And the sons of Jechoniah; Assir, ^cSalathiel his son,

18 Malchiram also, and Pedaiiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiiah were, ^dZerubbabel, and Shimei; and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed; five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah,

the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; She-maiah: and the sons of ^eShemaiah; Hat-tush, and Igeal, and Bariah, and Nea-riah, and Shaphat; six.

23 And the sons of Neariah; Elioenai, and ^fHezekiah, and Azrikam; three.

24 And the sons of Elioenai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani; seven.

CHAP. IV.

Contains (1) A further genealogy of the tribe of Judah; viz. The posterity of 1. Shobal the son of Hur, and grandson of Carmi, Chelubai, or Caleb; 1—4: 2. Of Ashur, a posthumous son of Hezron, [chap. 2, 24.]; and with a hint of the remarkable piety and prosperity of Jabez, a son of Aharhel; 5—10: 3. Of Chelub, brother of Shuah; 11—20: 4. Of Shelah, third son of Judah; 21—23. (2) An account of the posterity of Simeon and their habitations, and of their conquest of Gedor, and of the Amalekites who dwelt in mount Seir; 24—43.

THE sons of Judah: ^aPharez, Hez-ron, and ^bCarmi, and Hur, and Shobal.

2 And ^cReaiah the son of Shobal be-gat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the ^dZorathites.

3 And these were of the father ^eof Etam; Jezreel, and Ishma, and Idbash; and the name of their sister was Hazelel-poni.

4 And Penuel the father of ^fGedor, and Ezer the father of Hushah. These are the sons of ^gHur, the first-born of Ephratah, the father of Beth-lehem.

5 ¶ And ^hAshur the father of Tekoa had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hephher, and Temeni, and Haahashtari. These were the sons of Naarah.

7 And the sons of Helah were, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 ¶ And Jabez was more honourable than his brethren: and his mother called his name ⁱJabez, saying, Because ^kI bare him with sorrow.

10 And Jabez ^lcalled on the God of Israel, saying, ^mO that thou wouldest bless me indeed, and ⁿenlarge my coast, and that thine hand might be with me, and that thou wouldest ^okeep me from evil, that it may not grieve me! And God ^pgranted him that which he re-quested.

11 ¶ And Chelub the brother of Shuah begat Mehir, who was the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of ^qIrnahash. These are the men of Re-^rchah.

13 And the sons of Kenaz; ^sOthniel,

REFLECTIONS UPON CHAP. III.—Even good men may have large families with little appearance of piety or wisdom among most of them, while there is plenty of crosses: and often children die and leave their names to others. But it is highly becoming when we so love our reprovers, and especially our God, as to commemorate them * in the names of our children. What distinguished respect God pays to his promise, and to the noted piety of his servants! Never perhaps, but in David's family, did a crown go directly from father to son for seventeen generations! But great indeed is our mercy that we now have Jesus, the King eternal, immortal, and invisible, to complete and crown the list.

* David called one of his sons Nathan; and many of them had Eli (My God) in their names.

Before Christ
570.

Ezra 9. 9.

* Heb. Hezhi-jahu.

430.

1720.

Gen. 38. 29. & 46. 12.

Or Chelubai. Ch. 2. 9. or Caleb. Ch. 2. 18.

Or Haroeh. Ch. 2. 52.

Josh. 15. 33.

Judg. 13. 25.

2 Chr. 11. 6.

Judg. 15. 11.

Ver. 18. 59.

Josh. 15. 36.

58. ch. 1. 7.

Ch. 2. 50.

Or Asher.

Ch. 2. 24. ver.

5—5.

Ver. 10. Prov.

10. 26. Acts

17. 11. Is. 43.

4.

* That is, Sur-

rowful.

Gen. 3. 16.

ch. 7. 23.

Ps. 55. 16. &

50. 15.

† Heb. If thou

wilt, &c.

Ps. cxii.

caviii. & 72.

17. Eph. 1. 5.

Ps. 127. 1.

Prov. 10. 22.

† Heb. do me.

Ps. 65. 2. &

21. 4. & 91.

15. Is. 58. 9.

& 65. 24. &

50. 19. Job 22.

27. 28. Ps. 19.

15. Mat. 7. 7.

Eph. 3. 20.

Or the city of

Nahash.

Josh. 15. 17.

Judg. 3. 9.

Before Christ 1510. and Seraiah: and the sons of Othniel; *Hathath.

* Or Hathath and Meonothai, who begat, &c. 14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen.

† Or inhabitants of the valley. 15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah; even Kenaz.

† Or craftsmen. 16 And the sons of Jehaleleel; Ziph, and Ziphah, Tirea, and Asareel.

† Or Uknaz. 1490. 17 And the sons of Ezra were, Jether, and Mered, and Ephraim, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.

† Or the Jewess, Ver. 19. 18 And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took.

† Or Jehudijah, mentioned before, Ver. 18. 19 And the sons of his wife Hodiah, the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

About 1200. 20 And the sons of Shimon were, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi were, Zoheth, and Ben-zoheth.

† Or the Jewess, Ver. 19. 21 ¶ The sons of Shelah the son of Judah were, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

* Perhaps in David's time. 2 Sam. 8. 2. 1040. 22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubilehem. And these are ancient things.

Now they were debased and impoverished. 23 These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

† Or Jemuel, Gen. 46. 10. Exod. 6. 15. Num. 26. 12—14. 24 ¶ The sons of Simeon were, Nemuel, and Jamin, *Jarib, †Zerah, and Shaul:

* Or Jarib. 25 Shallum his son, Mibsam his son, Mishma his son.

† Or Zerah. Gen. 46. 10. 26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

† Heb. wife. Gen. 49. 7—10. Num. 1. 23, 27. & 26. 14, 22. Prov. 1. 6. 27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah.

† Or Bilhah. 28 And they dwelt at Beersheba, and Moladah, and Hazar-shual,

† Or Bilhah. 29 And at Bilhah, and at Ezem, and at Tolad,

† Or Bilhah. 30 And at Bethuel, and at Hormah, and at Ziklag,

† Or Bilhah. 31 And at Beth-marcaboth, and Hazar-susim, and at Beth-birei, and at Sharamaim. These were their cities unto the reign of David.

Before Christ 1048. 32 And their villages were, Etam, and Ain, Rimmon, and Tochen, and Ashan; five cities.

† Or Bilhah. 33 And all their villages that were round about the same cities, unto Baal. These were their habitations, and their genealogy.

† Or as they divided themselves by nations among them. 34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshoah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah.

38 These mentioned by their names were princes in their families: and the house of their fathers increased greatly.

39 ¶ And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good; and the land was wide, and quiet, and peaceable: for they of Ham had dwelt there of old.

41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because there was pasture there for their flocks.

42 And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

CHAP. V.

Contains an account (1) Of the Reubenites; why they lost their birthright;—who were their principal chiefs; and how they seized the territory of the Hagarites; 1—10. (2) Of the Gadites and their residence; 11—17. (3) Of the eastern half tribe of Manasseh; 18—23, 24. (4) How these three tribes conquered the Hagarites; 18—22. (5) How they were all first conquered and captivated by the Assyrians, because of their apostasy from God; 23—26.

NOW the sons of Reuben the first born of Israel, (for he was the first-born; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

2 For Judah prevailed above his brethren, and of him came the chief ruler, but the birthright was Joseph's.)

3 The sons, I say, of Reuben the firstborn of Israel, were, Hanoch, and Pallu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

the meanest employments, as seemeth good in his sight. This world is a changing scene; nothing substantial or enduring is to be expected in it. Let it quicken our diligence to secure a better, where our dignity will be secure, without tribulation or shadow of turning. Behold how God rewards the Simeonites, who cleaved to the family of David! They are provided with new habitations; while their brethren, who joined the kingdom of Israel, are carried into captivity. I firmly adhere to God and my duty, he will always provide for me what I need, and that which appears an afflictive separation shall at last prove a comfortable deliverance. But the curse of God shall hunt out the sinners as it did the Amalekites, till they are utterly destroyed.

REFLECTIONS UPON CHAP. IV.—How often have parents most comfort in those children from whom they at first expected least of it! What honour doth learning, and especially piety put upon men! But it is a singular mercy to have a new covenant God to address in our prayers. To set out in the world with much earnest supplication to God is a hopeful beginning; and the most extensive and substantial blessings may boldly be asked at his throne of grace, who takes pleasure in hearing and answering the fervent prayers of faith. They that wait upon him shall renew their strength, and be protected from all their enemies. How differently God disposes of men in respect of their callings and stations on earth! He advances them to honour and power, or degrades them to

From Christ
1740.
Tiglath-
Pileser, 2 K. n.
5. 29. 16.
740.

Ver. 17.

Or Shemaiah,
er 4
Gen. 3. 15,
3. Num. 32.
7. 38. Deut.
12. 16. 17.
er. 48. 19—
4. Ezek. 25.

1060.
Gen. 21. 9.
er. 19. 20.

Heb. upon all
the face of the
east.

Josh. 13. 11,
4—28. Deut.
1. 19, 12, 16,
7. Num. 32.
4—36.

Ch. 27. 29.
Is. 35. 2. &
53. 9. & 65.
10. Song 2. 1.
not Acts 9. 37.
Several places
had this name.

Heb. their
goings forth.

2 Kin. 15. 5,
32. & 14. 16,
28.

er. 790, or 750.
Heb. sons of
valour.
Perhaps about
800.

Gen. 25. 14,
15. ch. 1. 31.

Ver. 29. Ps.
46. 1. Exod.
17. 11. 1 Kin.
22. 32. 2 Chr.
14. 11.
Rom. 8. 31.
Heb. 13. 5, 6.

Heb. led cap-
tive.

Num. 31. 32
—35. Job 1. 3.
& 42. 12.
2 Kin. 3. 4.
Deut. 9. 7. &
20. 14.

Heb. sons of
men, as Num.
31. 35.

REFLECTIONS UPON CHAP. V.—Behold how sin degrades men, and thrusts them down from their excellency! And one false step often leaves an indelible stain upon their memory. But God does not utterly cast off those who fall guiltily at first, and are severely punished in the flesh. Behold how he divides the honours which had been sinfully forfeited, that no flesh may glory in his presence!—how he casts out the enemy from before his people by little and little, and gives them residence and substance as they have need of it! Behold these Gadites in their pride; and see how God, in his wisdom, to mark them not utterly cast off, takes up their names just before their removal into a long captivity! But what mighty things the people of God can do when they take him

5 Micah his son, Reaiah his son, Baal his son,

6 Beerah his son, whom Tiglath-pileser king of Assyria carried away captive: he was prince of the Reubenites.

7 And his brethren by their families, when the genealogy of their generations was reckoned, were the chief, Jeiel and Zechariah.

8 And Bela, the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east land of Gilead.

11 ¶ And the children of Gad dwelt over against them, in the land of Bashan unto Salcah:

12 Joel the chief, and Shaphan the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren of the house of their fathers were Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber; seven.

14 These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.

17 And all these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.

20 And they were helped against them; and the Hagarites were delivered into their hand, and all that were with them; for they cried to God in the battle, and he was entreated of them, because they put their trust in him.

21 And they took away their cattle: of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.

22 For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity.

23 ¶ And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baalhermon and Sehir, and unto mount Hermon.

24 And these were the heads of the house of their fathers; even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel; mighty men of valour, famous men, and heads of the house of their fathers.

25 ¶ And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tiglath-pileser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

CHAP. VI.

Contains a register of the Levites, whom God, perhaps for Moses' sake, had set apart for himself. We have (1) Their pedigree, including an account of their principal ancestors; 1—3; and of the succession of the priesthood from Aaron to the Chaldean captivity; 4—15, 50—53; and of some other families; particularly of Heman a descendant of Samuel, Asaph, and Ethan, or Jeduthan, chief musicians; 16—30, 33—47. (2) Their work;—of the singers, 31—32; of the Levites, 48; and priests, 49. (3) Their habitations;—of the priests, 54—56, 65; of the other Kohathites, 61, 66—70; of the Gershonites, 62, 71—76; and of the Merarites, 63, 77—81.

THE sons of Levi; ^a Gershon, Kohath, and Merari.

2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerariah, and Zerariah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he it is that executed the priest's office in the temple that Solomon built in Jerusalem,)

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat Shallum.

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

Before Christ
800.

2 Chr. 32. 8.
Rom. 8. 31.
Exod. 14. 25.
Prov. 21. 30.
2 Kin. 17. 6.
or 15. 29.
ver. 26.

Deut. 3. 8, 9.
& 4. 48. Josh.
11. 17. & 12.
5. & 13. 29—
31. Ps. 42. 6.
& 89. 11. &
135. 2.

Heb. men of
names. Gen. 6.
4. ch. 4. 38.

Deut. 31. 16,
29. & 32. 15.
21. Judg. 2.
12, 17, 19.
2 Kin. 17. 7—
17. Hos. iv—
xiii. Ezek. xvi.
xx. xxiii.

2 Sam. 24. 1.
2 Kin. 25. 19.
29. & 17. 6.
Is. 10. 5, 6.
770.
740.

740.

740.

740.

740.

740.

740.

740.

740.

740.

740.

740.

740.

740.

740.

740.

740.

740.

740.

740.

740.

740.

740.

740.

740.

740.

740.

740.

Before Christ

1720.

630.

^a 2 Kin. 25. 16.
Ezra 7. 1.^b Ezra 5. 2.
Hag. 1. 2, 12.
& 2. 2.^c 2 Kin. xxv.
2 Chr. xxxvi.
Jer. xxxix. lii.
588.^d Or Gershom.
Ver. 1.^e Exod. 6. 16.
ver. 1.^f Exod. 6. 17.
ch. 23. 7.

1760.

^g See ver. 2. ch.
23. 12. Exod.
6. 18.^h Exod. 6. 19.
Num. 3. 33.
ch. 23. 21. &
24. 26. ver. 29.ⁱ Ver. 43—39,
17.

1650.

^j Or Elcan.
Ver. 42. not
Ps. 89. title.^k Or Adaiab.
Ver. 41.^l Or Ethni.
Ver. 41.^m Or Izhar.
Ver. 2, 18, 33
—38. Exod. 6.
21, 24.

1350.

ⁿ Or Zephaniah,
Azariah, Joel,
Ver. 36.^o See ver. 35,
36.^p Or Zuph.
1 Sam. 1. 1.
ver. 35.^q Or Eliel.
Ver. 34.^r 1 Sam. 1. 1.

1095.

^s Called also
Joel, ver. 35.
1 Sam. 8. 2.^t Ver. 19, 44—
47.

1045.

^u Ch. 16. 1.
2 Sam. 6. 17.
2 Kin. 8. 4—6.^v Ch. 16. 37—
42. & 24. 30.
& xxv.^w Stood. Ps.
134. 1, 2. ch.
25. 9. ver. 22
—28.^x Ch. 15. 17, 19.
& 23. 4. ver.
28. Ps. 88.
title.^y Or Elcan.
Nolath. Ver.
26, 27.^z Or Zuph.
Ver. 26, 27.^{aa} Stood. Uss.
—1. 1. ch.
Ver. 24.^{ab} Num. 16. 1—
37. & 26. 10,
11. Ps. xiii.
xlv—xlv.
lxxiv, lxxxv.
title.^{ac} Ch. 15. 17, 19.
& 23. 2. ver.
20, 21. Ps. 1.
lxxiii—lxxxiii.
title, ver. 20,
21.

14 And Azariah begat "Seraiah, and Seraiah begat Jehozadak;

15 And "Jehozadak went *into captivity*, when the LORD "carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

16 ¶ The sons of Levi; "Gershom, Kohath, and Merari.

17 And these *be* the names of "the sons of Gershom; Libni, and Shimei.

18 And the "sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The "sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers.

20 ¶ Of Gershom; "Libni his son, Jahath his son, Zimmah his son,

21 "Joah his son, "Iddo his son, Zerah his son, Jeaterai his son.

22 ¶ The sons of Kohath; "Aminadab his son, Korah his son, Assir his son.

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, "Uriel his son, Uzziel his son, and Shaul his son.

25 And the sons of Elkanah; "Amasai, and Ahimoth.

26 *As for* Elkanah: the sons of Elkanah; "Zophai his son, and Nahath his son,

27 "Eliab his son, Jeroham his son, "Elkanah his son.

28 And the sons of Samuel; the first-born "Vashni, and Abiab.

29 ¶ The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

31 ¶ And these *are they* whom David set over the service of song in the house of the LORD, after that the "ark had rest.

32 And they "ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem; and *then* they waited on their office according to their order.

33 And these *are they* that "waited with their children: of the sons of the Kohathites; "Heman a singer, the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of "Eliel, the son of Toah,

35 The son of "Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of "Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of "Korah.

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother "Asaph, who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of "Ethni, the son of Zerah, the son of Adaiab,

42 The son of "Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi,

44 And their brethren the sons of Merari *stood* on the left hand: "Ethan the son of "Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiab,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites *were* appointed unto all manner of service of the tabernacle of the house of God.

49 ¶ But "Aaron and his sons offered upon the altar of the burnt-offering, and on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 And these *are* "the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 ¶ Now "these *are* their dwelling places throughout their castles in their coasts of the sons of Aaron, of the families of the Kohathites: for theirs was the lot.

55 "And they gave them Hebron in the land of Judah, and the suburbs thereof of round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 "And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron the city of refuge, and Libna with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

58 And "Hilen with her suburbs, Debir with her suburbs,

59 And "Ashan with her suburbs, and Beth-shemesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and "Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities.

61 And "unto the sons of Kohath, *which were* left of the family of that tribe, *were* cities given out of the half tribe, *namely*, out of the half tribe of Manasseh, *†*by lot, ten cities.

62 And "to the sons of Gershom throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

Before Christ
1444.Josh. 21. 7, 34
—40. ver. 77
—81.Josh. xxi.
Num. 35. 1—
8.1444.
Ver. 57—60.
Josh. 21. 9—
19.Josh. 21. 5,
20—26.Josh. 21. 6,
27—33.Josh. 21. 7,
34—40.

The Levites.

Some of the
cities men-
tioned in this
chapter had
changed their
names, or been
exchanged for
other cities
after the time
of Joshua.

63 Unto the ^asons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 And the children of Israel gave to the Levites *these* cities with their suburbs.

65 And they ^mgave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are called by *their* names.

66 ⁿAnd *the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 And they gave unto them *of* the cities of refuge, Shechem in mount Ephraim with her suburbs: *they* gave also Gezer with her suburbs,

68 And Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto ^othe sons of Gershom *were given*, out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 ^pUnto the rest of [†]the children of Merari *were given*, out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given them*, out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And, out of the tribe of Gad, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

CHAP. VII.

Contains some account of the genealogy of (1) Issachar; 1—5. (2) Benjamin; 6—11. (3) Perhaps of Dan; 12. (4) Of Naphtali; 13. (5) Manasseh; 14—19. (6) Ephraim to Joshua; and their disasters and dwellings; 20—29. (7) Of Asher; 30—40. Perhaps the Danites are admitted, at least as to express mention, to disgrace them for their early introduction of idolatry: but why Zebulun is omitted, whether because none of them returned to Canaan after the Chaldean captivity, I know not.

REFLECTIONS UPON CHAP. VI.—If God so care for the remembrance of Levites, singers, and ceremonial priests, how fixed in his book of life must be the names of those who are loved, and washed in Jesus' blood, and made kings and priests to him and his Father! With exact care ought every one in the church, particularly ministers, to see to the regular observation of the ordinances

NOW the sons of Issachar *were*, Tola, and ^a^bPuah, Jashub, and Shimron; four.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; ^cwhose number *was*, in the days of David, two and twenty thousand and six hundred.

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishaiah; five: all of them chief men.

4 And with them, by their generations after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men*; for they had many wives and sons.

5 And their brethren among all the families of Issachar *were* valiant men of might, reckoned in all by their genealogies ^dfourscore and seven thousand.

6 ¶ The sons of ^eBenjamin; Bela, and Becher, and Jediael; three.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri; five; heads of the house of *their* fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, ^fwere seventeen thousand and two hundred *soldiers*, fit to go out for war *and* battle.

12 ^gShuphim also, and Huphim, the children of ^hIr, and Hushim, the sons of ⁱAher.

13 ¶ The ^ksons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

14 ¶ The sons of Manasseh; Ashriel, whom she bare; (*but* his concubine the Aramitess bare Machir the father of Gilead;

15 And ^mMachir took to wife *the sister* of Huphim and Shuphim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad: and ⁿZelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh;

Before Christ
1714.See Gen. 46.
13. Num. 26.
23, 24.^b Phuvab, Job.
Gen. 46. 13.^c 2 Sam. 24.
1—9. ch. 21.
1—5. & 27.
23, 24.

1017.

^d This was the
whole number
of their fight-
ing men. Ch.
21. 5. 2 Sam.
24. 9.^e Gen. 46. 21.
Num. 26. 38.
—41. ch. 8. 1.

1680.

1017.

1017.

^f They amount-
ed to 50,430,
exclusive of
those mention-
ed ver. 12.
who perhaps
were not num-
bered. Ch. 27.
24.^g Or Shupham,
Muphim.
Num. 26. 39.
Gen. 46. 21.^h Or Iri. Ver. 7.
ⁱ Or Abiram.
Num. 26. 38.^k Gen. 46. 24.
Num. 26. 43—
50.^l Num. 26. 28
—34. & 27. 1.

1670.

^m Hezron, a
grandson of
Judah, mar-
ried his daugh-
ter, and their
child was
reckoned to
the tribe of
Manasseh.
Ch. 2. 21—23.

1480.

ⁿ Num. 27. 1—
11. & 36. 1—
12. Josh. 17.
3, 4.

of God. These Levites were most commodiously stationed for the instruction of the Israelites, when they were thus, according to Jacob's threatening, divided and scattered. But what comfortable provision God requires for his ministers; and what joint concurrence of his people in procuring it according to their several abilities!

Before Christ
1630.* Perhaps the
judge men-
tioned 1 Sam.
12. 11.

and the name of his brother was Sheresh;
and his sons were Ulam and Rakem.

17 And the sons of Ulam; °Bedan.
These were the sons of Gilead, the son of
Machir, the son of Manasseh.

18 And his sister Hammoleketh bare
Ishod, and Abiezer, and Mahalah.

19 And the sons of Shemidah were,
Ahian, and Shechem, and Likhi, and
Aniam.

20 ¶ And the sons of Ephraim; Shut-
helah, and Bered his son, and Tahath
his son, and Eladah his son, and Tahath
his son,

21 And Zabad his son, and Shuthelah
his son, and Ezer, and Elead, whom the
men of Gath that were born in that land
slew, because they came down to take
away their cattle.

22 And Ephraim their father mourn-
ed many days, and his brethren came to
comfort him.

23 ¶ And, when he went in to his
wife, she conceived and bare a son, and
he called his name Beriah, because it
went evil with his house.

24 (And his daughter was Sherah, who
built Beth-horon the nether, and the
upper, and Uzzan-sherah.)

25 And Rephah was his son, also Re-
sheph, and Telah his son, and Tahan, his
son,

26 Laadan his son, Ammihud his son,
Elishama his son,

27 °Non his son, Jehoshua his son.

28 ¶ And their possessions and habita-
tions were Beth-el and the towns thereof,
and eastward °Naaran, and westward
Gezer with the towns thereof; Shechem
also and the towns thereof, unto °Gaza
and the towns thereof:

29 And, by the borders of the children
of °Manasseh, Beth-shean and her towns,
Taanach and her towns, Megiddo and
her towns, Dor and her towns. °In these
dwelt the children of Joseph the son of
Israel.

30 ¶ °The sons of Asher; Imnah, and
Isuah, and Ishuai, and Beriah, and Serah
their sister.

31 And the sons of Beriah; Heber,
and Malchiel, who is the father of Bir-
zavith.

32 And Heber begat Japhlet, and
°Shomer, and Hotham, and Shua their
sister.

33 And the sons of Japhlet; Pasach,
and Bimhal, and Ashvath. These are the
children of Japhlet.

34 And the sons of Shamer; Abi, and
Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem;
Zophah, and Imna, and Shelesh, and
Amal.

36 The sons of Zophah; Suah, and
Harnepher, and Shual, and Beri, and
Imrah,

37 Bezer, and Hod, and Shamma, and
Shilshah, and °Ithran, and Beera.

38 And the sons of Jether; Jephunneh,
and Pispah, and Ara.

39 And the sons of Ulla; Arah, and
Haniel, and Rezia.

40 All these were the children of Asher,
heads of their father's house, choice and
mighty men of valour, chief of the
princes. And the number, throughout
the genealogy of them that were apt to
the war and to battle, was twenty and six
thousand men.

CHAP. VIII.

For the honour of Saul the first king of Israel, and of the Ben-
jamites, who clave so close to the tribe of Judah, and went to
and returned from Babylon along with them, we have here
a larger register of that tribe. (1) A list of some of the most
eminent persons who had appeared among them; 1—32. (2) A
more particular account of the family and descendants of Saul;
33—40.

NOW Benjamin begat °Bela his first-
born, Ashbel the second, and Aha-
rah the third,

2 Nohah the fourth, and Rapha the
fifth.

3 And the sons of Bela were, °Addar,
and Gera, and Abihud,

4 And Abishua, and Naaman, and
Ahoah,

5 And Gera, and °Shephuphan, and
Huram.

6 And these are the sons of Ehud:
these are the heads of the fathers of the
inhabitants of Geba, and they removed
them to °Manahath:

7 And Naaman, and Ahiah, and Gera,
he removed them, and begat Uzza, and
Abihud.

8 And Shazaraim begat children in
the country of Moab, after he had sent
them away; Hushim and Baara were his
wives.

9 And he begat of Hodesh his wife,
Jobab and Zibai, and Mesha, and Mal-
cham,

10 And Jeuz, and Shachia, and Mir-
ma. These were his sons, heads of the
fathers.

11 And of Hushim he begat Ahitub,
and Elpaal.

12 The sons of Elpaal; Eber, and
Misham, and Shamed, who built °Ono
and Lod, with the towns thereof.

13 Beriah also and Shema, who were
heads of the fathers of the inhabitants of
Aijalon, who drove away the inhabitants
of Gath:

14 And Ahio, Shashak, and Jerimoth,
15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha,
the sons of Beriah;

17 And Zebadiah, and Meshullam, and
Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and
Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,
20 And Elienai, and Zilthai, and Eliel,

* The Philis-
tines came
down to Gu-
shen to rob the
Hebrews of
their cattle.
Judah and
Ephraim, who
were intended
to have the
largest tribes,
have most of
their children
at first cut off.
Compare Gen.
38. 1—10.

* Gen. 37. 34,
35. Job 2. 11.

* Gen. 35. 18.
1 Sam. 4. 21.
ch. 4. 9. i. e.
evil.

* Josh. 16. 3, 5.
& 18. 13, 14.
& 21. 22. &
10. 10. 1 Sam.
13. 18. 1 Kin.
9. 18. 2 Chr. 8.
5. i. e. her
posterity built
these cities.

1560.

* Or Nun.
Num. 13. 8.
16. see Exod.
17. 9, 10, 13.

1444.

* Naarath.
Josh. 16. 5—9.
Judg. 1. 29.

† Heb. daugh-
ters.

* Not Gaza of
the Philistines.
Judg. 16. 1.

* Josh. 17. 7,
11.

* Josh. xvi. xvii.
& 21. 21, 25.
Judg. 1. 22—
29.

* Gen. 46. 17.
Num. 26. 44
—46.

1270.

* Or Shamer.
Ver. 34.

Before Christ
1714.* Or Jether.
Ver. 38.

1017.

* 2 Sam. 24.
1—9. ch.
1—5. & 27.
23, 24.

1714.

* Gen. 46. 21.
Num. 26. 3.
—41. ch. 7.* Or Ard. G.
46. 21.* Or Shaphan.
Num. 26. 3.
ch. 7. 12.

* Ch. 2. 52.

* Settled out
the family.
Ver. 6. Gen.
25. 6.* Ruth 1. 1.
Perhaps a
name of his
him to sojourn
there.* Ezra 9. 39.
Neh. 11. 3.
7. 37. & 6.* Josh. 10.
& 19. 42.
21. 24. &
42. ch. 7.* Perhaps
1630.
Ch. 7. 21.
or 1300.
Judg. 3. 3.

REFLECTIONS UPON CHAP. VII.—How God multiplies a people amidst hard
country labour, as he did that of Issachar! he can multiply families after they
have been almost utterly extirpated, as were the Benjamites; Judg. xx. How
early the Hebrews, even in Egypt, began to contract marriages with the hea-
then! We go astray from the womb, speaking lies. The families and nations
for which God intends peculiar honour often meet with singular breaches and
discouragements in their way to it. Providence often seems to contradict pro-
mises: but the counsel of the Lord, that shall stand. We are no where safe

from danger: nor are good causes always successful. Children are certain
and griefs to parents, but uncertain pleasures. They who live long only live
and their sorrows multiplied, and to bury the choicest of their worldly comfo-
To soothe the griefs of the afflicted is to act a kind and brotherly part.
what a mercy is it when God compensates the breaches which he hath made
families! And virtuous women are an honour and blessing to families, as
as mighty and illustrious men.

Before Christ
1500.Or Shema.
Ver. 13.

21 And Adaiah, and Beraiah, and Shimrath, the sons of 'Shimbi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak;

26 And Shamsheraï, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These were heads of the fathers, by their generations, chief men. These dwelt in Jerusalem.

29 And 'at Gibeon dwelt the "father of Gibeon; whose wife's name was Maachah:

30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and "Zacher.

32 And Mikloth begat °Shimeah. And these also dwelt with their brethren in Jerusalem over against them.

33 ¶ And 'Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab, and 'Eshbaal.

34 And the son of Jonathan was 'Merib-baal; and Merib-baal begat Micah.

35 And the sons of Micah were Pithon, and Melech, and 'Tarea, and Abaz.

36 And Ahaz begat 'Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Mozah;

37 And Moza begat Binea; "Rapha was his son, Eleasah his son, Azel his son;

38 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel.

39 And the sons of Eshek his brother were, Ulam his first-born, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, *archers, and had 'many sons, and sons' sons, an hundred and fifty. All these are of the sons of Benjamin.

CHAP. IX.

Now it appears that one end of recording these genealogies was to direct the Jews in their settlements after their return from Babylon. Here is an account (1) Of the first settlers at, and rebuilders of Jerusalem after the captivity; viz. Israelites, 2-9; priests, 10-13; and Levites, 14-21. (2) Of the work and station of these priests and Levites; 18-34. (3) A repeated account of the family of Saul; (which ought to stand in the beginning of the next chapter, as an introduction to what follows;) 35-44.

SO all Israel were reckoned by genealogies; and, behold, they were written in the 'book of the kings of Israel and Judah, who were "carried away to Babylon for their transgression.

2 ¶ Now the 'first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and the 'Nethinims.

3 ¶ And in "Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, °of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the first-born, and his sons.

6 And of the sons of Zerah; Jeuel, and their 'brethren, six hundred and ninety.

7 And °of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

10 ¶ And °of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And 'Azariah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; *very able men for the work of the service of the house of God.

14 °And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the 'Netophathites.

17 And the "porters were, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief:

18 Who hitherto waited in "the king's gate eastward: they were porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren of the house of his father, the °Korahites were over the work of the service, keepers of the †gates of the tabernacle: and their fathers, being over the host of the LORD, were keepers of the entry.

20 And 'Phinehas the son of Eleazar was the ruler over them in time past, and the LORD was with him.

Before Christ
About 445.Neh. 11. 1—
19. with 2 Chr.
11. 16. & 30.
11. 18.Num. 26. 93.
Gen. 46. 12.
& 38. 5. 29, 30.
Neh. 11. 4—6.Ezra 10.
Ver. 9. Gen.
13. 5.Neh. 11. 7—
9.Neh. 11. 10
—14.Ch. 6. 12—14.
or Seraiah.
Neh. 11. 11.In scripture-
genealogies
several gene-
rations are
sometimes
omitted, on
account of
their idolatry,
&c.* Heb. mighty
men of valour.* i. e. singers.
Neh. 11. 15—
19. ch. 6. 19,
39, 44.Ch. 2. 54.
Neh. 12. 28,
29.Ch. xxvi.
Neh. 12. 25.
26. & 11. 19.1 Kin. 10. 5.
2 Kin. 11. 19.Ps. 42. title.
Num. 26. 11.
ch. xxvi. & 6.
33—38.

† Heb. threshold.

Num. 25. 7, 8.
& 31. 6. & 3.
32.

1420.

Before Christ
444.

21 And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation.

22 All these *who were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office.

23 So they and their children had the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after seven days from time to time with them.

26 For these Levites, the four chief porters, were in their set office, and were over the chambers and treasures of the house of God.

27 And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them.

28 And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale.

29 Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And some of the sons of the priests made the ointment of the spices.

31 And Mattithiah, one of the Levites, who was the first-born of Shallum the Korahite, had the set office over the things that were made in the pans.

32 And other of their brethren, of the sons of the Kohathites, were over the shewbread, to prepare it every sabbath.

33 And these are the singers, chief of the fathers of the Levites, who, remaining in the chambers, were free; for they were employed in that work day and night.

34 These chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah:

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan,

and Malchi-shua, and Abinadab, and Eshbaal.

40 And the son of Jonathan was Merib-baal; and Merib-baal begat Micah.

41 And the sons of Micah were Pithon, and Melech, and Tahrea, and Ahaz.

42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names are these: Az-rikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. These are the sons of Azel.

CHAP. X.

Except the two last verses, is a repetition of 1 Sam. xxxi.; and the design of it is to introduce the accession of David to the throne of Israel. Here is (1) The fatal rout which the Philistines gave to Saul's army, and the fatal stab which he gave to himself; 1—7. (2) The Philistines triumph in publishing their victory, and consecrating Saul's head and armour as trophies of it; 8—10. (3) The honourable interment which the grateful inhabitants of Jabesh-gilead gave to the bodies of Saul and his sons; 11, 12. (4) The reasons of Saul's rejection and ruin.

NOW the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul.

3 And the battle went sore against Saul; and the archers hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armour-bearer would not, for he was sore afraid. So Saul took a sword, and fell upon it.

5 And, when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And, when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled; and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And, when they had stripped him, they took his head and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols and to the people.

10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

11 ¶ And, when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men,

God: and, if they begin with God, they may hope to prosper in their undertakings. Happy is it for the church when every one knows and waits on his proper work, and when the meanest offices and services are reckoned truly honourable. Better be doorkeepers in the house of God than dwell in palaces of wickedness. It is pleasant to be always rejoicing in and praising God, who is continually doing us good, and loading us with his benefits; for it is a blessed token that we shall praise him without ceasing in the temple above.

Ch. xxvi.

Heb. founded.

Or trust.

Ch. 26 14—18.

2 Kin. 11. 5. 7. 2 Chr. 23. 8. They served from sabbath to sabbath at a time.

Or trust. Ver. 31.

Or storehouses.

Rom. 12. 7. Heb. 13. 17. 2 Tim. 4. 2.

Neh. 12. 44. ch. 25. 28—32. Num. 3. 25—36.

Heb. bring them in by tale, and carry them out by tale.

Or vessels.

Exod. 30. 23.

Or trust.

Or on flat plates or slices. Lev. 2. 5. & 6. 21.

Heb. bread of ordering. Exod. 25. 30. & 40. 4. 23. Lev. 24. 8. Num. 4. 7. Mark 2. 26. Heb. 9. 2, 23. John 6. 32.

Ch. 6. 31—47. & xv. xxv.

Heb. upon them was.

Ps. 134. 1, 2.

Ch. 8. 29—40. Probably what follows is repeated as an introduction to Saul's history, and ought to be part of ch. x.

1300.

Ch. 8. 32—34.

1098.

REFLECTIONS UPON CHAP. IX.—God never distresses or unsettles men but for their sin. And it is comely and joyful when the once discordant tribes of God harmoniously unite in asking and travelling the way to Zion; and when the Priests and Levites, the ministers of Christ, are remarkable in their attachment to, and zeal for, re-establishing the worship of God, and order of his church! God graciously proportions men's strength for the work to which he calls them. But residence, labour, and zeal, are indispensably required from every minister of

Before Christ
444.

1063.

Ch. 9. 35, 38.

Before Christ
1056.

1 Sam. xxvii. xxxi. 2 Sam. 1—10.

Heb. thrust through.

1 Sam. 31. 2. 2 Kin. 23. 29. Eccl. 9. 1.

Or Ishui. 1 Sam. 14. 4.

Heb. shooter with bows.

Heb. found him. 1 Sam. 31. 3.

Or mock me. Judg. 16. 21. & 9. 54. 1 Sam. 31. 4.

1 Sam. 31. 6. 7. Exod. 20. 5. & 34. 7. Num. 14. 11.

1 Sam. 31. 6. —10. 2 Sam. 1. 20.

Judg. 16. 2. 2 Sam. 1. 20. Is. 48. 5.

1 Sam. 5. 2. 1 Kin. 11. 5. Is. 48. 5.

1 Sam. 11. 1. 11. & 31. 11. —13. 2 Sam. 2. 5. 6. with Judg. 21. 8. 12.

Before Christ
1048.Gen. 35. 8.
Gen. 50. 10.
2 Sam. 1. 12.
& 9. 35.1 Sam. 13.
13. & 15. 3.
23.1 Sam. 28. 7.
—20. 2 Kin.
21. 6. & 1.
2. Exod. 22.
18. Lev. 19.
26. 31. & 20.
6. Deut. 18.
10—14. Is. 8.
19.1 Sam. 13.
4. & 15. 28.
& 28. 17.
2 Sam. ii—v.
ch. xi. xii.2 Sam. 3. 1—
3. ch. 12. 23
—39. Is. 11.
10.Gen. 2. 23.
& 29. 14.
Judg. 9. 2.
Eph. 5. 30.
1 Sam. 18.
13. 16. 30.

Or rule.

2 Kin. 11. 17.
& 14. 21. &
23. 30. Judg.
11. 11.1 Sam. 13. 14.
& 15. 28. &
16. 13. 2 Sam.
2. 4. Ps. 2. 6.
& 18. 19. 20.Heb. by the
hand of.2 Sam. 5. 6—
10. Josh. 15.
63. Judg. 1.
21. & 19. 11,
12.1047.
2 Sam. 5. 6—
7. 1 Sam. 17.
9. 10.Heb. head.
Ch. 18. 5. &
27. 34. 2 Sam.
8. 16. & 20.
23. 1 Kin. 1.
7.† That is, 200.
2 Sam. 5. 7.
Ps. 2. 6.1 Kin. 9. 15.
& 11. 27.

Heb. ravined.

* Heb. went in
going and in-
creasing.* Rom. 8. 31.
Is. 41. 10. 14,
15.2 Sam. 23. 8.
—39. Ps. xv.
ii. cxliv.
cxlviii.† Or held
strongly with
him.1 Sam. 13.
14. & 15. 28.
& 16. 1, 13, 14.
1048 to 1015.* Or Adino the
Eznite. 2 Sam.
23. 8.2 Sam. 23. 8.
On the same
occasion he
slew or wound-
ed other 500,
or 800 at an-
other time.2 Sam. 23. 9.
10. ch. 8. 4. &
27. 4.* Or Ephes-
damim.

1 Sam. 17. 1.

and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 ¶ So Saul died for his transgression which he committed against the LORD, *even* against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it;

14 And inquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

CHAP. XI.

Mostly coincides with 2 Sam. v. and xxiii. Here we have, (1) David advanced to the throne of Israel, by the common consent of the people, some years after Saul's death; 1—3. (2) His forcing the castle of Zion, and city of Jerusalem, by the bravery of Joab, from the Jebusites, and waxing greater and greater; 4—9. (3) An account of his principal warriors, and their most remarkable exploits; 10—47.

THEN ^aall Israel gathered themselves to David unto Hebron, saying, Behold, we are ^bthy bone and thy flesh.

2 And moreover in time past, ^ceven when Saul was king, thou wast he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt ^dfeed my people Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, ^eaccording to the word of the LORD ^fby Samuel.

4 And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land.

5 And the inhabitants of Jebus said to David, ^gThou shalt not come hither. Nevertheless, David took the castle of Zion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be ^hchief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called ⁱit the city of David.

8 And he built the city round about, even from ^jMillo round about; and Joab repaired the rest of the city.

9 So David ^kwaxed greater and greater; ^lfor the LORD of hosts was with him.

10 ¶ These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, ^maccording to the word of the LORD concerning Israel.

11 And this is the number of the mighty men whom David had; ⁿJashobeam an Hachmonite, the chief of the captains: he lifted up his spear ^oagainst three hundred slain by him at one time.

12 And after him was Eleazar the son of Dodo the ^pAhohite, who was one of the three mighties.

13 He was with David at ^qPasdam-mim, and there the Philistines were ga-

thered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.

14 And they set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the LORD saved them by a great deliverance.

15 ¶ Now ^rthree of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.

16 And David was then in the hold, and the Philistines' garrison was then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, ^sbut poured it out to the LORD.

19 And said, My God forbid it me that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

20 And ^tAbishai the brother of Joab, he was chief of the three: for, lifting up his spear against three hundred, he slew them, and had a name among the three.

21 Of the three he was more honourable than the two; for he was their captain: howbeit, he attained not to the first three.

22 ^uBenaiah the son of Jehoiada the son of a valiant man of Kabzeel, ^vwho had done many acts, he slew two lion-like men of Moab; also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, ^wa man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him ^xwith his own spear.

24 These things did Benaiah the son of Jehoiada, and had a name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the first three: and David set him over his guard.

26 ^yAlso the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo in Beth-lehem,

27 Shamoth the Harorite, Helez the Pelonite,

28 Ira the son of Ikkish the Tekoite, Abi-ezer the Antothite,

29 ^zSibbecai the Hushathite, ^{aa}Ilai the Ahohite,

30 Maharai the Netophathite, ^{ab}Heled the son of Baanah the Netophathite.

Before Christ
1047.As 1 Sam. 17.
24. & 31. 1.
Lev. 26. 17.† Or stood.
Ps. 3. 8. Prov.
21. 30. 31.
|| Or salvation.* Or three cap-
tains over the
thirty.

2 Sam. 23. 12.

* Or Giants.
Josh. 15. 8.
Is. 47. 5. 2 Sam.
5. 18. 22.
ch. 14. 9. 13.* Ver. 15.
1 Sam. 22. 1.
& 23. 25. or
2 Sam. 5. 9.* 1 Sam. 10. 5.
& 15. 23.* With Song 4.
15. John 4.
10. 14. Is. 12.
3.* 2 Sam. 23. 16,
17. As a
thank-offering
for his preser-
vation of the
men.† Judg. 9. 17.
& 12. 3.
1 Sam. 19. 5.
23. 21. Esth.
4. 16.* Heb. with
their lives.
Rom. 16. 4.
2 Cor. 12. 15.
with Ps. 72.
14. & 116. 1.* 2 Sam. 23.
18. 19. ch. 2.
16. 1 Sam. 26.
6. 2 Sam. 2.
18. & 10. 10.
& 18. 2.* 2 Sam. 23.
20—23. & 20.
23. 1 Kin. 1. 8.
38. & 2. 35.† Heb. great of
deeds.† Heb. a man of
measure.* Ch. 20. 5.
1 Sam. 17. 7.* 1 Sam. 17.
51. 2 Sam.
23. 21.

|| Or council.

* 2 Sam. 2. 18.
& 23. 24—39.
About sixteen
of the names
here are differ-
ent from what
they are in
Samuel, and
sixteen other
mighty men of
less account
are added
after Uriah.
Ver. 51.† Shammah the
Harodite.
2 Sam. 23. 25.* Or Pallite.
2 Sam. 23. 26.

* Or Mebunnai.

† Or Zalmon.

† Or Heleb.
2 Sam. 23. 29.

REFLECTIONS UPON CHAP. X.—Behold how God stains the pride of human glory! He is sovereign, but righteous and terrible in all his judgments! The hands of sinners often make the snares with which themselves are caught. And

disobedience to God, and intimacy with the devil, most certainly bring to ruin persons, families, and nations.

Before Christ
1048 to 1015.

Before Christ
1056.

* Or Hiddai.
2 Sam. 23. 30.
† Or Abialbon.
2 Sam. 23. 31.

* Or Jushem.
2 Sam. 23. 32.

† Or Eliphelet.

† Or Ahasbhel.
2 Sam. 23. 34.

* Or Paarai.
2 Sam. 23. 35.

* Or Igal.
2 Sam. 23. 36.

† Or the Haggerite.

* Josh. 15. 48.
eh. 2. 50, 53.
2 Sam. 23. 38.

* 2 Sam. 11. 3.
& 24. 39.
1 Kin. 15. 5.

|| Perhaps these
last sixteen
were of less
note, and so
are not added
in Samuel, or
were dead be-
fore that roll
was formed.

* Or Shimrite.

31 Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaiah the Pirathonite,
32 ^mHurai of the brooks of Gaash, ^mAbiel the Arbathite,
33 Azmaveth the Baharumite, Eliahba the Shaalbonite,
34 The sons of ^oHashem the Gizonite, Jonathan the son of Shage the Hararite,
35 Ahiam the son of Sacar the Hararite, [†]Eliphal the son of ^pUr,
36 Hephher the Mecherathite, Ahijah the Pelonite,
37 Hezro the Carmelite, ^qNaarai the son of Ezbai,
38 ^rJoel the brother of Nathan, Mibhar the [†]son of Haggeri,
39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruiah,
40 Ira the ⁱIthrite, Gareb the Ithrite,
41 ⁱUriah the Hittite, ||Zabad the son of Ahlai,
42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,
43 Hanan the son of Maachah, and Joshaphat the Mithnite,
44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,
45 Jedaiel the ^{*}son of Shimri, and Joha his brother the Tizite,
46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,
47 Eliel, and Obed, and Jasiel the Mesobaite.

CHAP. XII.

David had patiently waited for the vacancy of the throne of Israel by Saul's death; and by two steps, at seven years distance, he ascended it. Here we are informed (1) What help came to him at Ziklag, from the tribes of Benjamin, Gad, Judah, and Manasseh, to make him king of Judah; 1—22. (2) What help came to him at Hebron, from all the tribes, to make him king over all Israel; 23—40; about 350,000 in all.

eh. 1056.
* 2 Sam. 27. 2, 6.

* Heb. being yet shut up.

* 1 Sam. xviii—xxvii.

NOW ^athese are they that came to David to Ziklag* while he yet kept himself close ^bbecause of Saul the son of Kish: and they were among the mighty men, helpers of the war.

* Judg. 20. 16.
1 Sam. 17. 49.

2 They were armed with bows, and could use both the ^cright hand and the left in *hurling* stones and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

† Or Hasmeah.

* Josh. 18. 23.
1 Sam. 11. 4.

* See Josh. 21. 18.

3 The chief was Ahiezer, then Joash, the sons of [†]Shemaah the ^dGibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the ^eAnthothite.

* See Josh. 9. 3.
& 18. 29.

4 And Ismaiah the ^fGibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Jozabad the ^gGederathite,

* Josh. 15. 26.

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the ^hHaruphite;

* Neh. 7. 27.

6 Elkanah, and Jesiah, and Azareel,

and Joezer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of ⁱGedor.

8 And of the Gadites there separated themselves unto David, into ^kthe hold to the wilderness, men of might, and men of [†]war fit for the battle, that could handle shield and buckler, whose ^lfaces were like the faces of lions, and were ||as swift as the roes upon the mountains:

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These were of the sons of Gad, captains of the host: ^mone of the least was over an hundred, and the greatest over a thousand.

15 These are they that went over Jordan in the first month, when it ⁿhad ^{*}overflowed all his banks; and they put to flight all *them* of the valleys, both toward the east and toward the west.

16 And there came of the children of Benjamin and Judah ^oto the hold unto David.

17 And David went out [†]to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall ^pbe knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is no* ^qwrong in mine hands, the God of our fathers look thereon, and ^rrebuke it.

18 Then ^sthe spirit came upon ^tAmasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle; but they helped them not; for ^uthe lords of the Philistines, upon advisement, sent him away, saying, He will fall to his master Saul [†]to the jeopardy of our heads.

20 As he ^vwent to Ziklag there fell to him, of Manasseh, Adnah, and Jozabad, and Jedaiel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh.

21 And they helped David ^wagainst the band of the rovers: for they were all ^xmighty men of valour, and were captains in the host.

22 For at *that time* ^yday by day there

* Josh. 15. 36, 58. eh. 4. 4, 19, 39.

About 1058.
* 1 Sam. 23. 14, 29. & 24. 22.

† Heb. of the host.

Prov. 28. 1.
2 Sam. 17. 10. & 23. 20. & 1. 23. & 2. 18.

† Heb. as the roes upon the mountains to make haste.

* Or one that was least could resist an hundred, and the greatest a thousand. Lev. 26. 8.

* Josh. 3. 15. & 4. 18. Jer. 12. 5. & 49. 19. with Song 8. 7. Rom. 8. 35.
* Heb. filled over.

* Ch. 11. 16. ver. 8. 1 Sam. 23. 14, 29. & 24. 22.

† Heb. before them.

* Heb. be one. 2 Kin. 10. 15. Phil. 1. 27. 2 Cor. 13. 11. 1 Cor. 1. 10.

* Or violence. 1 Sam. 24. 11, 17. & 26. 18.

* Zech. 3. 2. Jude 9. Gen. 16. 5. 1 Sam. 24. 12, 15.

* Jude 3. 10. & 6. 34. & 13. 25.

* Ch. 2. 17. 2 Sam. 17. 25. & 19. 13. & 20. 4—12.

1056.

* 1 Sam. 29. 2—4.

† Heb. on our heads.

* 1 Sam. 29. 11. Gen. 22. 14. Deut. 33. 25.

* 1 Sam. 30. 1—17. i. e. Amalekites.

|| Or with a band.

* Ch. 5. 24.

* 2 Sam. 2. 34. & 3. 1. Heb. 11. 34. Job 17. 9.

REFLECTIONS UPON CHAP. XI.—Here let me observe that God's counsels will be fulfilled, whatever difficulties lie in the way; that pride goeth before destruction; and that men, after long wearying themselves in vain, are sometimes made to understand the things which belong to their peace, and return to their own mercy. There is a real contract between kings and their subjects, which both parties ought religiously to observe. Hopes of preferment strongly induce carnal men to their duty; and the strength and prosperity of kings depend, under God, chiefly upon their servants. But the providential or spiritual presence of God with men is the true cause of their strength and for-

titude; and the way to be great and famous is to do remarkable services to our God, our king, and our country. Great men ought never to be prodigal of the lives of their subjects; but, if their rashness hath brought others into danger, they ought bitterly to repent of it, and to study more self-denial: and if we have any thing super-excellent, the Lord ought to be honoured with it. But were not these chiefs typical of Jesus Christ's apostles, faithful ministers and followers, who by faith do marvellous exploits, wrestle with principalities and powers, and are more than conquerors through him that loved them?

Before Christ 1048.
came to David to help him, until it was a great host, like the host of God.

23 ¶ And these are the numbers of the *bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.

24 The children of Judah, that bare shield and spear, were six thousand and eight hundred, ready armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi four thousand and six hundred.

27 And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred.

28 And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.

31 And of the half tribe of Manasseh eighteen thousand, who were expressed by name, to come and make David king.

32 And of the children of Issachar, who were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred, and all their brethren were at their commandment.

33 Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, who could keep rank: they were not of double heart.

34 And of Naphtali a thousand captains, and with them, with shield and spear, thirty and seven thousand.

35 And of the Danites, expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.

39 And there they were with David three days eating and drinking; for their brethren had prepared for them.

40 Moreover, they that were nigh them, even unto Issachar, and Zebulun, and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly; for there was joy in Israel.

CHAP. XIII.

Coincides with 2 Sam. vi. The civil government being happily settled, David here takes care for religion. (1) He, and the representatives of his people, consult and resolve on bringing the ark of God out of the obscurity in which it had long continued, at Kirjath-jearim, to a more public place at Jerusalem; 1-4. (2) The Israelites being assembled, they bring it away; but on a cart, instead of the Levites's shoulders; 5-8. (3) For touching it, Uzza, who drove the cart, is struck dead; which, for the present, spoils the solemnity, and stops their proceedings; 9-14.

AND David consulted with the captains of thousands and hundreds, and with every leader.

2 And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the LORD our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us:

3 And let us bring again the ark of our God to us: for we inquired not at it in the days of Saul.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to Baalah, that is to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called on it.

7 And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drove the cart.

8 And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And, when they came unto the threshing-floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.

10 And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day.

12 And David was afraid of God that

REFLECTIONS UPON CHAP. XII.—The Lord can easily bow the hearts of men, and turn them whithersoever he pleases, to accomplish his promises. And, when we are in the way to Jesus and our duty, no high-swelled Jordans of difficulty ought to hinder or discourage us. Swiftly ought we to flee from evil, and boldly to maintain the cause of truth. Such as have once been endangered by false friends had need to be cautious. And with great prudence, and the kindest affection, should great men receive and entertain those who come to their help in a time of distress. With prudent earnestness ought we to join those whom the Lord plainly favours, helps, and protects; and much more to join with Jesus

Christ in whom his soul delights, and who exalts all his servants to high and eternal honours. How often God raises up help for his people in the very moments in which they most need it! And hopeful is the state of a kingdom when kings ascend their throne, to the universal satisfaction of their subjects, especially the most pious and prudent. Thus may the nations quickly flock to Jesus, when he takes to himself his great power and reigns! May all the ends of the earth remember, and turn to the Lord;—and the kingdoms of this world become the kingdoms of our Lord and of his Christ!

Before Christ
1047.

day, saying, 'How shall I bring the ark of God home to me ?

13 So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed the house of Obed-edom, and all that he had.

CHAP. XIV.

Coincides with 2 Sam. v.; 11—25. Here we have (1) David's kingdom established and palace built; 1, 2. (2) His family increased; 3—7. (3) His enemies the Philistines routed in two campaigns, managed by God's direction; 8—17.

NOW Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 ¶ And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

3 ¶ And David took more wives at Jerusalem; and David begat more sons and daughters.

4 Now these are the names of his children which he had in Jerusalem; Shammua, and Shobab, *Nathan, and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and Beliada, and Eliphalet.

8 ¶ And, when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of it, and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.

10 And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto them, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, 'God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim.

12 And, when they had left their gods there, David gave a commandment, and they were burned with fire.

13 And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David inquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle; for God is gone forth before thee to smite the host of the Philistines.

16 David therefore did as God commanded him. And they smote the host of the Philistines from Gibeon even to Gazer.

17 And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.

CHAP. XV.

Partly coincides with 2 Sam. vi.; 12—25, and informs us how the ark was brought up to Jerusalem. (1) It was done more regularly than before; for a place was prepared for it; and the priests, the chief of whom are mentioned, were ordered to carry it; 1—15: and the singers, and other Levites, had their office assigned them in attending it; 16—24. (2) It was done more successfully than before; for the Levites made no mistake in their work, being helped of God, 26; and David and his subjects met with no damp of their joy; 25, 27, 28. Yet (3) It was not done without some contempt from Michal, David's wife; 29.

AND David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, *None ought to carry the ark of God but the Levites; for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem to bring up the ark of the LORD unto his place which he had prepared for it.

4 And David assembled the children of Aaron and the Levites:

5 Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty:

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:

7 Of the sons of Gershon; Joel the chief, and his brethren an hundred and thirty:

8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred:

9 Of the sons of Hebron; Eliel the chief, and his brethren fourscore:

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites; for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab;

12 And said unto them, Ye are the

Before Christ
1047.Job 4. 17. &
25. 6. Ps. 119.
120.

¶ Heb. removed.

2 Sam. 6. 10

1 Sam. 15. 15.

1 Sam. 24. & 26.

4. 8. 15.

Ch. 16. 5.

2 Sam. 6. 10.

Gen. 30. 27. &

39. 5. ch. 26.

4—8. Mat. 6.

35. 2 Cor. 2.

16.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

REFLECTIONS UPON CHAP. XIII.—To have God with us, as the foundation of all true felicity, should be our first and principal desire. But respect paid to those whom we command engages their consent, and is the way to be obeyed with cheerfulness. In the multitude of counsellors there is much, but not all, safety. In the settlement of true religion magistrates ought to manage so as to recommend it to the approbation of all their subjects, and to act as nursing parents, not as ravening wolves. All who fear God ought to rejoice when religion is countenanced and promoted; and, when princes are active, ministers should heartily correspond with their godly designs. Great care ought to be taken in correcting the mistakes of former times, which have passed unpunished. But not the least commandment of God ought ever to be overlooked; for the ignorance of those, who minister before God's ark is especially criminal and dangerous. With all our joys we had need to join trembling. For a seemingly small miscarriage God may quickly turn our temple songs into howlings; and discouragements are apt to cool our zeal in the way of duty. But how profitable may the ark, the Christ, the gospel, of God, be to some, while it is the savour of death unto others!

REFLECTIONS UPON CHAP. XIV.—No man hath such sufficiency of his own as not to need the help of his neighbours. Let me therefore be thankful for the assistance: but let my sufficiency be of God. It is pleasant for the godly to discern God's hand, even in their earthly settlements. And all advancement ought to be considered as intended for usefulness,—for the glory of God, and good of mankind. Rarely do even good men prosper in worldly things, without waxing secure and too indulgent to the flesh. Little ease indeed must be expected in this world to the church of Christ, or to the souls of his people. But if we acknowledge the Lord in all our ways, he will direct our paths, and make us more than conquerors. Carefully must we attend to the directions of his word, or even motions of his Spirit and providence: and, depending on his conduct and strength, we may gird up our loins, gird on our armour, resist the devil, and make him to flee from us. If God deliver my corruptions into my hand, let me be all inflamed with holy zeal, burn them up, and mark the strongest detestation of idolatry, and every monument of it. And let Jesus have all the glory:—his name only be exalted, and his glory fill the whole earth.

Before Christ
1047.

2 Kin. 7. 6. &

19. 7. Hab. 3.

6—15. Judg.

7. 9—15.

Lev. 26. 7. &

36.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

2 Sam. 5. 11.

12. 1 Kin. 5. 1.

chief of the fathers of the Levites: ¹sanc-
tify yourselves, *both* ye and your bre-
thren, that ye may bring up the ark of
the LORD God of Israel unto *the place*
that I have prepared for it.

13 For, ¹because ye *did it* not at the
first, the LORD our God made a breach
upon us, for that we sought him not
after the due order.

14 So the priests and the Levites sanc-
tified ^mthemselves to bring up the ark of
the LORD God of Israel.

15 And the children of the Levites
bare the ark of God upon their shoulders
with the staves thereon, as ^mMoses com-
manded, according to the word of the
LORD.

16 And David ^ospake to the ^pchief of
the Levites to appoint their brethren to
be the singers with instruments of music,
psalteries, and harps, and cymbals, sound-
ing, by lifting up the voice with joy.

17 So the Levites appointed ^aHeman
the son of Joel; and of his brethren,
Asaph the son of Berechiah; and of the
sons of Merari their brethren, Ethan the
son of Kushaiah;

18 And with them their brethren of
the second degree, Zechariah, Ben, and
^rJaaziel, and Shemiramoth, and Jehiel,
and Unni, Eliab, and Benaiah, and Maa-
seiah, and Mattithiah, and Elipheleh, and
Mikneiah, and Obed-edom, and Jeiel,
the porters.

19 So the singers, Heman, Asaph, and
Ethan, *were appointed* to sound ^awith
cymbals of brass;

20 And Zechariah, and Aziel, and
Shemiramoth, and Jehiel, and Unni, and
Eliab, and Maaseiah, and Benaiah, with
psalteries on ^aAlamoth;

21 And Mattithiah, and Elipheleh,
and Mikneiah, and Obed-edom, and
Jeiel, and Azariah, with harps on the
^aSheminith to excel.

22 And Chenaniah chief of the [†]Le-
vites *was* for ^{||}song: he instructed about
the song because he *was* skilful.

23 And Berechiah and Elkanah *were*
door keepers for the ark.

24 And Shebaniah, and Jehoshaphat,
and Nethaneel, and Amasai, and Zecha-
riah, and Benaiah, and Eliezer, the
priests, did blow with the ^atrumpets be-
fore the ark of God: and Obed-edom
and Jehiah *were* door keepers for the ark.

25 ¶ So ^rDavid, and the elders of Is-
rael, and the captains over thousands,
went to bring up the ark of the covenant
of the LORD out of the house of Obed-
edom ^awith joy.

26 And it came to pass, when God
helped ^athe Levites that bare the ark of
the covenant of the LORD, that they of-
fered ^bseven bullocks and seven rams.

27 And David *was* clothed with ^aa
robe of fine linen, and all the Levites

that bare the ark, and the singers, and
Chenaniah the master of the ^asong with
the singers: David also *had* upon him an
ephod of linen.

28 Thus all Israel ^dbrought up the ark
of the covenant of the LORD with shout-
ing, and with sound of the cornet, and
with trumpets, and with cymbals, mak-
ing a noise with psalteries and harps.

29 ¶ And it came to pass, *as* ^cthe ark
of the covenant of the LORD came to the
city of David, that Michal the daughter
of Saul, looking out at a window, ^csaw
king David dancing and playing; and
she despised him in her heart.

CHAP. XVI.

In its three first and last verses, coincides with 2 Sam. vi.; 17—20.
We have, (1) With what solemnity of sacrificing, blessing, feast-
ing, and high praising, the ark was fixed in Jerusalem; 1—6.
(2) The psalm which David penned to be sung on the occasion;
7—36. It is taken out of Psal. ev. xvi. cxxxvi. and cvi.; chief-
ly the two former. (3) David's settling the order of God's daily
worship before the ark, with respect to priests, porters, and sing-
ers; 37—43.

SO ^athey brought the ark of God, and
set it in the midst of the tent that
David had pitched for it: and they offer-
ed burnt-sacrifices and peace-offerings
before God.

2 And, when David had made an end
of offering the burnt offerings and the
peace-offerings, ^bhe blessed the people
in the name of the LORD.

3 And he ^cdealt to every one of Israel,
both man and woman, to every one a loaf
of bread, and a good piece of flesh, and a
flagon of wine.

4 ¶ And he appointed *certain* of the
Levites to minister ^dbefore the ark of the
LORD, and to record, and to thank, and
praise the ^cLORD God of Israel:

5 ^aAsaph the chief, and next to him
Zechariah, Jeiel, and Shemiramoth, and
Jehiel, and Mattithiah, and Eliab, and
Benaiah, and Obed-edom: and Jeiel with
psalteries ^eand with harps; but Asaph
made a sound with cymbals:

6 Benaiah also and Jehaziel the priests
^bwith trumpets continually before the ark
of the covenant of God.

7 ¶ Then on that day David ⁱdeliver-
ed first *this psalm*, to thank the LORD, into
the hand of Asaph and his brethren.

8 ^kGive thanks unto the LORD, call
upon his name, make known his deeds
among the people.

9 ^lSing unto him, sing psalms unto
him, ^mtalk ye of all his wondrous works.

10 ⁿGlory ye in his holy name: let
the heart of them rejoice that seek the
LORD.

11 ^oSeek the LORD and his strength;
seek his face continually.

12 Remember ^phis marvellous works
that he hath done, his wonders, and the
judgments of his mouth;

13 O ^qye seed of Israel, his servant, ye
children of Jacob, his chosen ones.

14 He *is* ^rthe LORD our God; his
judgments *are* in all the earth.

Before Christ
1045.

* Or carriage.

^d 2 Sam. 6. 12,
15. Neh. 8. 10.
Ps. 47. 1—9.
& 68. 1—35.
& xciv—c. ver.
16.

^e Exod. 25. 16,
21. & 40. 3.
20. Deut. 31.
26. Num. 18.
33. Josh. 11.
7. Josh. 20. 2.
1 Sam. 4. 3.
2 Sam. 15. 24.
ch. 17. 1. Heb.
9. 4.

^f 2 Sam. 6. 16.
20—23. Acts
2. 13. 1 Cor.
2. 14. 1 Pet.
4. 4.

^a 2 Sam. 6. 19.
ch. 29. 20.
1 Kin. 8. 64.
Rom. 12. 1.
2 Cor. 8. 5.

^b Deut. 33. 1.
1 Kin. 8. 55.
56. Luke 24.
50.

^c 2 Sam. 6. 19.
Neh. 8. 10.
Esth. 9. 22.
Matt. 14. 16.
Gal. 3. 26.
Col. 3. 11.

^d Num. 18. 1—
7. Ps. 100.
1—5. & 134.
1—3.

^e Ps. 144. 15.
1 Kin. 8. 15.
Gen. 17. 7.
Exod. 49. 5, 6.
Deut. 14. 2.
& 26. 18. &
23. 9.

^f Ch. 15. 17,
18.

^g Heb. with in-
struments of
psalteries and
harps, Ch. 15.
16, 19, 20, 21,
28. & 25. 1,
6. ver. 42.
Neh. 12. 27.

^h Num. 10. 8.
Ps. 41. 1—3.
2 Chr. 6. 12:
ch. 15. 24.

ⁱ 2 Sam. 23. 1.
2 Chr. 29. 25.
Neh. 12. 24,
46.

^k Ps. 105. 1—
15. & 145.
1—21. ver. 9,
12.

^l Ps. 100. 1—4.
& cxlviii. cl.

^m Ps. 40. 10. &
22. 28. & 145.
5—7.

ⁿ Is. 45. 25.
Ps. 34. 2, 3.
& 104. 34. &
105. 3. 1 Cor.
1. 31.

^o Amos 5. 6,
14. Mat. 7. 7.
2 Chr. 6. 41.
Ps. 27. 8. &
105. 4.

^p Ps. 111. 2, 3.
Rev. 15. 4.
Ps. 105. 5.
& 119. 11, 93.

^q Ps. 105. 6. Ex.
19. 5, 6. Deut.
7. 7, 8. Mat.
11. 26.

^r Ps. 105. 7.
Exod. 15. 1, 2.
Ps. 118. 28.
Psal 48. 10.
11. & 97. 8, 9.

REFLECTIONS UPON CHAP. XV.—Good works must also be well done, and
all our sufferings for our mistakes should teach and stir us up to be more regu-
lar. The greatest reformers, being men, have some faults. But it is a mercy
when we see our errors and amend them. Even such as know the word of God
better than others may, on particular occasions, forget the directions which they
are peculiarly bled to remember. But readiness to correct former mistakes is an
evidence of true wisdom and goodness. Such as are above others in dignity ought
to go before them in duty. Many, who are very remiss in their duty, if they were

but faithfully told of it, would reform and do better. Whatever gifts God be-
stows upon us should be employed in his service: and in all religious work we
should derive our help from heaven, and thank God for it. If we escape his
judgments while we are serving him, we owe it to his favour, not to our own ex-
actness: and to him we owe the praise of all that is good in our work. God de-
lights in the prosperity of his servants; and we ought to serve him with cheer-
fulness and joy. But in the very best of times there will be some evil murmurers,
who think God's service too mean for them.

Before Christ
1045.

* Ps. 105. 8. &
20. 7. Song 1.
4. John 11. 26.
Ps. 45. 17. &
119. 93.
* Gen. 17. 2—
8. & 26. 3. &
28. 13, 14.

* See Gen. 12.
7. & 13. 15. &
17. 8. & 26. 3.
4. & 28. 13.
14. & 35. 12.
& 46. 4.
Ps. 105. 11.

* Heb. the cord.
† Heb. men of
number.

* Ps. 105. 12.
Gen. 34. 30.
Heb. 11. 13.

* Gen. 12. 1.
14. & 15. 1. &
20. 1. & 46. 4.

* Gen. 12. 17.
& 20. 3. Exod.
7. 15. Ps. 105.
14. 15.

* Ps. 96. 1—13.
& 47. 1.

* Ver. 8, 9. Is.
12. 4. 5. Ps.
96. 3. 4. &
145. 5—7, 21,
& 71. 8, 15,
17. 18.

* Ps. 89. 6—8.
& 86. 8—10.
Rev. 4. 11.
Is. 40. 12—28.

* 1 Cor. 8. 4, 5.
Jer. 10. 3. Ps.
cxv. cxxxv.
Is. 44. 9—19.
& 45. 20—22.
& 42. 5.

* Ps. 27. 4. & 8.
1. x 96. 6.
Exod. 15. 11.
Neh. 8. 10.

* Ps. 96. 7. &
29. 1. & 66. 1.
& 100. 1.
Is. 11. 10.

* Ps. 115. 1.
Dm. 9. 7, 9,
15.

* Ps. 96. 89. &
9. 5—8. &
110. 3. Rom.
12. 1.

* Ps. 96. 9, 10.
& 97. 1. & 99.
1. Gen. 49. 10.
Rev. 11. 15.

* Mat. 6. 18.
1 Pet. 1. 5.
Ps. 125. 1, 2.

* Is. 35. 10.
Luke 2. 10.
14. & 21. 27.
28. Rev. 14. 2.
& 15. 3. Ps.
93. 1. & 96.
11. & 98. 4, 5.

* Ps. 96. 11—
13. & 98. 7—
9. & cxlviii.
Is. 44. 23. &
42. 10—12. &
53. 12, 13.
Rev. 11. 15—
19. & 15. 3, 4.
& 18. 20. &
19. 1—9.

* Ps. 106. 1. &
107. 1. & 118.
1. & 136. 1.

* Hos. 14. 2.
Is. 1. 18. & 45.
17. Ps. 68. 18.
19. & 106. 47.
Hos. 14. 2, 3.

* 1 Kin. 8. 15.
56. Ps. 73. 18.
19. & 106. 48.

* Deut. 27. 15.
Neh. 8. 6.
2 Chr. 20. 21.
26. ch. 29. 20.

15 Be ye mindful always of his covenant: the word *which* he commanded to a thousand generations:

16 *Even of the "covenant* which he made with Abraham, and of his oath unto Isaac:

17 And hath confirmed the same to Jacob for a law, *and* to Israel for an everlasting covenant;

18 Saying, *Unto thee will I give the land of Canaan, *the lot of your inheritance:

19 When ye were but †few, ^yeven a few, and strangers in it;

20 And *when* they ^zwent from nation to nation, and from *one* kingdom to another people;

21 He ^asuffered no man to do them wrong: yea, he reprov'd kings for their sakes;

22 *Saying*, Touch not mine anointed, and do my prophets no harm.

23 ^bSing unto the LORD, all the earth: shew forth from day to day his salvation.

24 ^cDeclare his glory among the heathen; his marvellous works among all nations.

25 For ^dgreat is the LORD, and greatly to be praised: he also *is* to be feared above all gods.

26 For ^eall the gods of the people *are* idols: but the LORD made the heavens.

27 ^fGlory and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, ^gye kindreds of the people, give unto the LORD ^hglory and strength.

29 Give unto the LORD ⁱthe glory *due* unto his name: bring an offering, and come before him; worship the LORD in the beauty of holiness.

30 Fear before him, ^kall the earth: the world also shall be ^lstable, that it be not moved.

31 Let ^mthe heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

32 ⁿLet the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 ^oO give thanks unto the LORD, for *he is good*; for his mercy *endureth* for ever.

35 And ^psay ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.

36 ^qBlessed *be* the LORD God of Israel for ever and ever. And all ^rthe people said, Amen, and praised the LORD.

37 ¶ So he left there, before the ark

of the covenant of the LORD, ^sAsaph and his brethren, to minister before the ark continually, as every day's work required:

38 And ^tObed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah *to be* porters:

39 And ^uZadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place ^xthat *was* at Gibeon,

40 To offer ^yburnt-offerings unto the LORD upon the altar of the burnt-offering continually, morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel;

41 And with them ^zHeman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, ^abecause his mercy *endureth* for ever:

42 And with them Heman and Jeduthun, with trumpets and cymbals, for those that should make a sound, and with ^bmusical instruments of God. And the sons of Jeduthun *were* †porters.

43 And all the people departed every man to his house: and David returned to ^cbless his house.

CHAP. XVII.

Is the same as 2 Sam. vii.; and contains (1) God's gracious acceptance of David's purpose to build him a temple, and the promise he made to him and his family thereupon; 1—15. (2) David's hearty acceptance of God's promise to build him an house, and the prayer he made thereupon; 16—27.

NOW ^ait came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell ^bin an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then Nathan said unto David, ^cDo all that *is* in thine heart; for God *is* with thee.

3 ¶ And ^dit came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, ^eThou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but ^fhave gone from tent ^gto tent, and from *one* tabernacle *to another*:

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges ^hof Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, ⁱI took thee from the sheep cote, *even* †from following the sheep, that thou shouldest be ruler over my people Israel:

acquaintance with him. The sovereign choice which God has made of his people; the covenant he has established with them; the wonderful works he done for them; and the statutes he has given them; as well as his almighty power, goodness, and glory; and his being the Creator and Governor of things; should be matter of our praise. And while we enjoy his favours, ought to intercede for salvation, and every other promised blessing, to them that want them. But, however solemn our occasional worship of God may be, must never supersede our daily and ordinary service of him.

REFLECTIONS UPON CHAP. XVI.—God's ordinances and truths may remain long in obscurity; but their glory will shine forth at last. And the hungry, who wait on him, will at length be filled with good things. Grateful praise is a most acceptable sacrifice to God. All our rejoicings ought to express thankfulness to him, from whom we receive all our comforts; and all our praises to center in ascribing glory to him. We ought to shew ourselves generous to others as God is gracious to us. And such as know God should endeavour by their triumph in him, and all other fruits of grace, to bring their neighbours into

Before Christ
1045.

* Ver. 4—
ch. 15. 17.
22.

* Ch. 13. 1
26. 4—9.

* Ch. 15. 1
& xxiv. 1.

* Ch. 2. 1
2 Chr. 1.
with 1 Sam.
22. 19. Jo.
9. 17. & 2
17. & 18.

* Heb. in the
morning and
the evening.
Exod. 29.
—42. Nu.
28. 3—7.
6. 20.

* Ch. 15. 1
22. & 25.
6. & 6. 31
47.

* 2 Chr. 5.
& 7. 3. &
21. Ezra 3.
Jer. 33. 11.

* Ch. 15. 16
20. 21, 28
25. 1. 6. 1
68. 25. &
3—5. & 3
Neh. 12. 2

* Heb. for
gate.

* 2 Sam. 6.
Josh. 24.
Gen. 18. 1

1042.

* 2 Sam. 7.
1 Kin. 4.

* Hag. 1. 7
Acts 7. 46
2 Sam. 6.
& 7. 2. ch.
1.

* Josh. 9. 1
ch. 14. 10
1 Cor. 13.

* Is. 55. 8.
Ps. 33. 10.
Jer. 10. 23
Is. 30. 21.

* 2 Sam. 7.
ch. 22. 8
1 Kin. 8. 1
& 5. 3.

* Heb. have
been.

* Exod. 40.
2 Sam. 6.
1 Kin. 8. 4

* Judg. 2. 1
1 Sam. 12.
Acts 13. 20
1 Kin. 6. 1
2 Sam. 7.

* 2 Sam. 7.
1 Sam. 16
13. Ps. 78.
—72. & 11
7. 8. & 39.
20. Acts 1.
22.

* Heb. from
after.

Before Christ
1942.

Sam. xviii.
xix. 2 Sam.
v. Ps. 13.
8. & 75. 6.
ch. 14. 17.

er. 31. 19.
zek. 34. 14.
ex. 26. 6.

Chr. 15. 2.
ith Exod. i.
3. Judg. ii.
vi. 1 Sam.
xiii. Ps.
9. 22.

Exod. 1. 21.
Sam. 127. 1.
Sam. 7. 11.
2 Sam. 7. 12.
Kin. 8. 20.
Acts 13. 36.
Gen. 25. 8.

2 Sam. 7. 12.
Ps. 132. 1. &
9. 4. 29.
Rom. 1. 3.
s. 9. 6. 7.

Ch. 22. 10.
Kin. v. viii.
Mat. 16. 18.
s. 9. 6. 7.
s. ch. 6. 12.
3.

2 Sam. 7. 14.
Ps. 89. 26.
28. Heb. 1. 5.
Ps. 2. 7. & 45.
5. Dan. 2. 44.
Cor. 15. 25.
John 12. 34.

Jer. 23. 28.
Ezek. 3. 17.
Mat. 23. 20.
Cor. 11. 23.
& 4. 1. 2.
Acts 20. 27.

2 Sam. 7. 13.
—23. Gen. 32.
10. Job 7. 17.
Ps. 8. 4. &
144. 3. 1 Cor.
15. 9. 10.
Eph. 3. 8.

Ver. 7. 8.
2 Sam. 7. 19.
& 12. 8.
Is. 49. 6.

Ps. 89. 19—
29. & 78. 70.
71. 1 Kin. 3.
13. Eph. 3. 20.
s. 49. 6—9.
Phil. 2. 8—11.
Mat. 28. 18.

Ps. 159. 1.
John 21. 17.
1 Sam. 16. 7.
Is. 49. 3. 6.
Mat. 12. 18.
Mat. 11. 26.
Eph. 1. 11.
Is. 63. 7.
Hos. 11. 8.

Heb. great-
nesses.

Ps. 35. 10. &
36. 7. Exod.
15. 11. & 18.
11. Deut. 3.
24. 1 Sam. 2.
2. Ps. 43. 1—
3. & 47. 3—8.
& 86. 8—10.
& 89. 6—8.
Is. 43. 5, 6, 18,
21, 22.

2 Sam. 7. 23.
Deut. 33. 29.
& 4. 7. 32—
40. Ps. 147.
20. Amos 3. 2.
Exod. 3. 8.
Is. 63. 7—13.
Ezek. 16. 8—
14. Neh. 9.
6—25. Exod.

vii—xiv. Josh.
vii—xxi. Tit. 2.
14.

Gen. 17. 7.
Deut. 7. 6. &
14. 2. & 26.
18. & 28. 9.
Exod. 19. 5. G.
& 6. 7. John
6. 37. 44. Acts
20. 28. 1 Tim.
2. 15. 16.
2 Tim. 2. 19.

Gen. 17. 7.
Is. 48. 14.
Zech. 13. 9.
Tit. 2. 14.
Mat. 7. 7.
Ezek. 36. 37.
Is. 45. 11. Ps.
74. 20. & 119.
49.

REFLECTIONS UPON CHAP. XVII.—Every true fearer of God is solicitous to have his glory set forth. And God's ministers especially ought to encourage every good word and work. Gracious desires, even where ineffectual, are highly regarded of God. But outward pomp in his worship and service is little esteemed in his sight. Earnest desires and endeavours to build an house to the Lord, are the best methods to raise up our own. Blessings on our children are mercies to ourselves. But in Christ himself, as our ALL and IN ALL, the promises have

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

10 And since the time that I commanded judges to be over my people Israel. Moreover, I will subdue all thine enemies. Furthermore, I tell thee that the LORD will build thee an house.

11 ¶ And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me an house, and I will stablish his throne for ever.

13 I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took it from him that was before thee:

14 But I will settle him in mine house and in my kingdom for ever; and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat before the LORD, and said, Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto?

17 And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.

18 What can David speak more to thee for the honour of thy servant? for thou knowest thy servant.

19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things.

20 O LORD, there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears.

21 And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, let the thing that thou hast spoken concerning

thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts is the God of Israel, even a God to Israel: and let the house of David thy servant be established before thee.

25 For thou, O my God, hast told thy servant that thou wilt build him an house; therefore thy servant hath found in his heart to pray before thee.

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant;

27 Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and it shall be blessed for ever.

CHAP. XVIII.

In this and the two next chapters David's great piety is rewarded with great prosperity. Here, as in 2 Sam. viii. we have (1) His prosperity abroad. He conquers the Philistines; 1: the Moabites; 2: the king of Zobah; 3, 4; and other Syrians; 5—8: and the Edomites; 12, 13: the king of Hamath becomes his tributary ally; 9, 10: and he dedicates the spoil, and presents of gold, silver, and brass, to the service of the temple; 11. (2) His prosperity at home, in the equity of his government and flourishing order of his court; 14—17.

NOW after this it came to pass that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

2 And he smote Moab: and the Moabites became David's servants, and brought gifts.

3 ¶ And David smote Hadarezer king of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots.

5 And, when the Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brazen sea, and the pillars, and the vessels of brass.

9 ¶ Now, when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah,

10 He sent Hadoram his son to king David, to inquire of his welfare, and to congratulate him, because he had fought

their complete fulfilment. With what deep humility we ought to approach unto God! Those are the truly honourable of the earth, whom he regards: and it is the glory of the highest monarch to be his servants. As there is none like him, so there is no happiness like to a sense of his favour. With ravishing wonder, and believing confidence, we may plead his promises. And if we share in his covenant of grace we shall partake of his everlasting glory.

Before Christ
1040.

Mat. 6. 9.
John 12. 28.
1 Pet. 4. 11.
Prov. 16. 4.
Is. 44. 23. &
23. 15. 16.
1 Cor. 10. 31.

Heb. hast re-
warded the ear
of thy servant.
1 Sam. 9. 15

Ps. 10. 17.
Ezek. 36. 37.
Rom. 8. 26.

Gen. 32. 12.
Tit. 1. 2. Heb.
6. 17. 18. &
10. 23. Num.
23. 19. 1 Thess.
5. 24.

Or it hath
pleased thee.

Gen. 27. 33.
M c. 7. 18—
20. Eph. 1. 3.
Rom. 1. 29.
P. 72. 17.

2 Sam. 8. 1.
&c.

1 Sam. 17. 4.
ch. 20. 6.

Num. 24. 17.
Ps. 60. 8. &
108. 9.

1033.

Hadadazer.

2 Sam. 8. 3.

* David.

Gen. 15. 18.
Judg. 11. 24
with Ps. 60.
title.

1 Kin. 9. 19.
& 10. 26. Ps.
20. 7. & 33.
16. 17.

2 Sam. 8. 4.

Josh. 11. 9.
with Deut. 17.
16. Ps. 20. 7.
& 33. 16. 17.

† Heb. Dam-
mesek.

Is. 8. 9. Job 9.
13. Is. 31. 3.
ch. 19. 6. 18.
Ps. 110. 5. 6.
& 2. 9.

2 Sam. 8. 6.

Ps. 91. 14. &
121. 7. Prov.
21. 31.

Ch. 22. 14.

1 Kin. 10. 17.

† Called in the
book of Sam-
uel, B-rah
and Berothai.

1 Kin. 7. 23.
2 Chr. 4. 15.

Or Toi.

2 Sam. 8. 9

Or Joram.

2 Sam. 8. 10.

Or to salute.

Or to bless.

Before Christ
1037.† Heb. *was the man of wars.*† Mic. 4. 13.
ch. 22. 14.
Ps. 72. 10, 15.
& 60. 8, 9.
Exod. 17. 16.
A prelude of
the Gentiles
being brought
to Christ.

against Hadarezer and smitten him; (for Hadarezer †had warred with Tou;) and with him all manner of vessels of gold, and silver, and brass.

11 Then also king David †dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 ¶ Moreover, Abishai the son of Zeruiah slew of the Edomites in the valley of salt †eighteen thousand.

13 And he put †garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned †over all Israel, and executed judgment and justice among all his people.

15 And †Joab the son of Zeruiah was over the host, and Jehoshaphat the son of Ahilud †recorder.

16 And Zadok the son of Ahitub, and †Abimelech the son of Abiathar, were the priests; and †Shavsha was scribe;

17 And †Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief †about the king.

CHAP. XIX.

Coincides with 2 Sam. x. Here is (1) David's civility (perhaps too great) to Hanun king of the Ammonites, in sending him an embassy of condolence after his father's death; 1, 2. (2) Hanun's incivility to David, in abusing his ambassadors as spies, to his great grief; 3-5. (3) The war which this incivility occasioned; in which the Ammonites took the lead, and called the Syrians to their help; 6-7. But by the bravery of Joab and Abishai; 8-13: the Ammonites are once, and the Syrians twice, routed; 14-19.

NOW †it came to pass after this, that Nahash the king of the children of Ammon died; and his son reigned in his stead.

2 And David said, I †will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, †Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? Are not his servants come unto thee for to search, and to overthrow, and to †spy out the land?

4 Wherefore †Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went *certain*, and told David how the men were served. And he sent to meet them; for the men were greatly ashamed; and the king said, Tarry at Jericho until your beards be grown, and then return.

6 ¶ And, when the children of Am-

mon saw that they had made themselves odious †to David, Hanun and the children of Ammon sent †a thousand talents of silver to hire them chariots, and horsemen out of Mesopotamia, and out of Syria-maacha, and out of Zobah.

7 So they †hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before †Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And, when David heard of it, he sent †Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the †city: and †the kings that were come *were* by themselves in the field.

10 Now, when Joab saw that †the battle was set against him before and behind, he chose out of all the †choice of Israel, and put *them* in array against the Syrians.

11 And the rest of the people he delivered unto the hand of †Abishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, †If the Syrians be too strong for me, then thou shalt help me: but, if the children of Ammon be too strong for thee, then I will help thee.

13 †Be of good courage, and let us behave ourselves valiantly for our people and for the cities of our God: and let the LORD do *that which* is good in his sight.

14 So Joab and the people that *were* with him drew nigh before the Syrians unto the battle; and they fled before him.

15 And, when the children of Ammon saw that the Syrians were fled, they likewise †fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And, when the Syrians saw that they were put to the worse before Israel, they sent messengers, †and drew forth the Syrians that *were* beyond the †river: and Shophach †the captain of the host of Hadarezer *went* before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and †set *the* battle in array against them. So, when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians †fled before Israel; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And, when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David,

frequently hurt themselves, by attempting to help their neighbours. And sinners, contrary to their own inclinations, lay up wealth for the just, and make preparations for building the temple of God. But it is prudent to make God our favourites our friends; and proper to honour God with that which he remarkably blesses us. They cannot but succeed in their enterprises, who take God along with them. And where he gives great power men should be careful to look great, but to do good with it.

REFLECTIONS UPON CHAP. XVIII.—Intimate fellowship with God makes men bold and active; and, however numerous and mighty the enemies of God's people are, they shall be brought down at last. The associated forces of hell and earth in vain oppose his church; she shall stand triumphant over them all in the end. It is not shields of gold, but the shield of faith, that will prove an un-failing defence. Nay, so uncertain are worldly things, that men often lose their power and wealth, by seeking to establish them. The enemies of God's people

Before Christ
1036.Heb. *to sink.*
2 Sam. 10. 6.
Gen. 34. 30.
Exod. 5. 21.
Luke 10. 16.
* i. e. 342, 185 l.
15s. sterling.2 Sam. 10. 6.
ch. 18. 3, 4.Num. 21. 30.
Josh. 13. 9.
Is. 15. 2.Ch. xi. Is. 13.
3.Rabbah.
2 Sam. 11. 1.m In a separate
army. 1 Sam.
10. 8.† Heb. *the face*
of the battle
was.

† Or young men

Heb. *Abishai*
2 Sam. 10. 10.
ch. 11. 20.2 Sam. 10. 11.
Neh. 4. 20.
Luke 22. 32.
Rom. 15. 1.
Gal. 6. 2.
Heb. 13. 1.Deut. 31. 6.
Josh. 1. 6, 7.
1 Sam. 4. 9.
2 Sam. 15.
Ps. 3. 8.
1 Cor. 16. 15.
Neh. 4. 14.Lev. 26. 7.
ver. 13. Ps. 3.
5. & 20. 7, 8.
Prov. 21. 30.
31. Is. 41. 1.
16. Rom. 8.
31.Mic. 4. 11-
13. Is. 8. 9.
& 31. 1-3.Euphrates.
Or Shobach.
2 Sam. 10. 1.2 Sam. 10. 1.
Is. 13. 4. &
6. Jer. 51.
28.2 Sam. 10.
Ps. 33. 16.
Prov. 21. 3.
31. & 26. 1.
Is. 8. 9, 10.
41. 14-16.

Before Christ
1034.
Ch. 14. 17.
Rev. 18. 10.
Ps. 48. 4.

and became his servants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

Contains a repeated account of David's wars, (1) With the Ammonites; and taking Rabbah their capital; 1—3. [from 2 Sam. xi. 1. and xii. 26—31.] (2) With the Philistines; 4—8. [from 2 Sam. xxi.; 15—22.]

Heb. at the
return of the
year.
1035.

AND it came to pass that, *after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah; (but David tarried at Jerusalem;) and Joab smote Rabbah, and destroyed it.

His adultery
and murder
are not men-
tioned.
2 Sam. 12. 26
—31.

2 And David took the crown of their king from off his head, and found it to weigh †a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

1034.
† Heb. the
weight, or
worth.

3 And he brought out the people that were in it, and †cut them with saws, and with harrows of iron, and with axes: even so †dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

† Or made them
sawers of
stone, diggers
of iron, and
cutters of
wood.
Ch. 19. 2. 4.
Amos 1. 13.
Judg. 8. 6, 7.

4 ¶ And it came to pass, after this, that †there || *arose war at †Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai that was of the children of †the giant; and they were subdued.

1020.

5 And there was war again with the Philistines; and Elhanan the son of †Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam.

2 Sam. 21. 18
—22.

† Or continued.
* Heb. stood.
† Or Gob.
† Or Rapha.

6 And yet again †there was war at Gath, where was ||a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was *the son of the giant.

1019.

† Called also
Jaaregim.
2 Sam. 21. 19.

7 But, when he †defied Israel, Jonathan the son of †Shimea, David's brother, slew him.

1018.
* 1 Sam. 21. 20.
† Heb. a man of
measure.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

* Heb. born to
the giant, or
Rapha.

† Or reproached.
1 Sam. 17. 10.
* 2 Sam. 13. 3.
32. Called
Shammah.
1 Sam. 16. 9.
or Shamma.
Ch. 2. 13.

CHAP. XXI.

David's adultery and murder, and the fatal consequences of it, are concealed in the preceding chapter; nor is his numbering of the people here inserted, but as it occasioned the marking out of the proper spot for the temple to be built on. Here, as in 2 Sam. xxiv. we have (1) David's sin in forcing Joab to number the people; 1—4: the account of whom is given; 5, 6. (2) His grief for his conduct when he perceived the sinfulness of it; 7, 8. (3) His strait, what he should choose for the punishment of it; 9—13. (4) The havoc made in Israel; and the narrow escape of Jerusalem, by means of his intercession; 14—17. (5) The plague stayed, and reconciliation made, by David's erecting an altar, and offering sacrifice thereon, in Ornan's threshing floor; 18—30.

1017.

AND †Satan stood up against Israel, and provoked David to number Israel.

* 2 Sam. 24. 1.
&c. Job 1. 6.
Zech. 3. 1.
Rev. 12. 9.
John 8. 44.
Mat. 4. 3.
2 Cor. 2. 11.

2 And David said to Joab and to the

rulers of the people, Go, number Israel, from †Beer-sheba even to Dan; and bring the number of them to me, that I may know it.

Before Christ
1017.

† Heb. 20. 1.
1 Km. 4. 25.
2 Sam. 17. 11.
& 24. 2.

3 And Joab answered, †The LORD make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

* Josh. 9. 14.
Deut. 8. 13.
14. Prov. 18.
12.

* Ps. 115. 14.
Is. 26. 15.

4 †Nevertheless, the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

* Gal. 1. 10.
Acts 5. 29. &
4. 19.

5 ¶ And Joab gave the sum of the number of the people unto David. And all they of Israel †were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword.

† Here the
288,000 train-
ed bands,
mentioned ch.
27. 2—15, are
added to the
Israelites
reckoned,
2 Sam. 24. 9.

* Ch. 27. 23, 24.

6 But †Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 ¶ And God was displeased with this thing; therefore he †smote Israel.

* Ver. 14.
Josh. 7. 1, 5.
1 Sam. 6. 19.

8 And David said unto God, †I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

† 2 Sam. 24. 10.
& 12. 13. Jer.
3. 13. Josh. 7.
19. Ps. 38. 4.
& 40. 11, 12.
& 32. 5. & 25.
11.

9 ¶ And the LORD spake unto Gad, David's †seer, saying,

* 1 Sam. 9. 9.
2 Sam. 24. 11.

10 Go and tell David, saying, Thus saith the LORD, I †offer thee three things: choose †thee one of them, that I may do it unto thee.

* Heb. stretch
out.

11 So †Gad came to David, and said unto him, Thus saith the LORD, †Choose thee

† Prov. 16. 1. &
21. 1. Heb. 12.
6—11. Rev. 3.
19. Prov. 3.
12. Ps. 94. 12.

* Ezek. 2. 7. &
3. 17. Jer. 1.
7, 17. 1 Cor.
4. 1. 2 Acts
20. 27.

12 †Either three years famine, or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee, or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

† Heb. take to
thee.

* 2 Sam. 24. 13.
Lam. 4. 9.
Rev. 3. 10.

13 And David said unto Gad, I am in a great strait: let †me fall now into the hand of the LORD; for very †great are his mercies; but let †me not fall into the hand of man.

* Or many.
Ps. 130. 7.
Lam. 3. 32.
33. Hab. 3. 2.

* 2 Chr. 28. 9.
Prov. 12. 10.

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel †seventy thousand men.

* 2 Sam. 24. 15.
Num. 16. 47.
49. & 25. 9.

1 Sam. 6. 19.
Ps. 91. 6, 7.

15 And God sent an angel unto Jerusalem to destroy it: and, as he was destroying, the LORD beheld, and he repented †him of the evil, and said to the angel that destroyed, It is enough, stay

* Exod. 32. 14.
Judg. 2. 18.
Ps. 78. 38. &
106. 45, 46. &
94. 14. & 90.
13. & 79. 8—
11. Hos. 11. 8.
Lam. 3. 32.

those who meddle with strife, not belonging to them, know not what to do in the end of it: and it is wise if at last they learn to forbear.

REFLECTIONS UPON CHAP. XX.—We should conceal the faults of the godly with candour, if we can do it with faithfulness. Nay, if we cannot say good of persons, we had generally best say nothing of them. But, however long the powerful enemies of God and his church stand their ground, they shall be brought down at last, whether outward or inward. Nor need the saints be ever disheartened by their enemies' insolence and pride, while they have the Almighty God on their side. Yea, ordinarily those are marked for visible ruin who reproach and defy God and his people.

REFLECTIONS UPON CHAP. XIX.—Saints ought to be neighbourly and grateful, as far as religion admits. But the kindest actions may be misinterpreted, the most friendly concern be repaid with ingratitude, and the most innocent character may suffer reproach. Wickedness naturally proceeds from the wicked; and they who do ill dread ill; and where whisperers are heard firm friends are separated. They who receive shame and damage in our service ought to be tenderly taken care of and provided for: and the courage of brave men is increased and invigorated by difficulties. But sinners, whom God hath marked for ruin, harden themselves to their own destruction. Vain are the utmost efforts of art and strength against justice and equity: and to little purpose do those rally and reinforce themselves who have God for their enemy. How often

Before Christ
1017.

^a Or Araunah.
2 Sam. 24. 18.

^c Is. 37. 36.
Acts 12. 23.

^a Jon. 3. 5.
Ps. 35. 13, 14.
Num. 14. 5.

^a 2 Sam. 24.
17. Ps. 51. 4.
& 13. 11.
1 Chr. 21. 15.
15. 22.

^a 1 Kin. 22. 17.
Ps. 44. 11.
Jer. 12. 3.

^c 2 Sam. 24.
18. 2 Chr. 3. 1.
Gen. 22. 2,
14.

^c Deut. 12. 32.
Mat. 28. 20.
2 Cor. 11. 23.
Ps. 119. 59,
60.

[†] Or, When
Ornan turned
back and saw
the angel, then
he and his
four sons with
him hid them-
selves.

^b Heb. Give,
with 1 Kin. 21.
2. 2 Sam. 24.
21.

^c Num. 16. 48.
& 25. 8.
Ps. 106. 30.
Col. 1. 20.

^a 2 Sam. 24. 22.
Gen. 25. 21.
1 Kin. 19. 21.

^a Gen. 14. 23.
& 23. 15.
Rom. 12. 17.

^c 2 Sam. 24. 24.
This was far
above the price
of the spot;
or perhaps
was given for
the whole
ground about
the spot of the
altar. It is
10951 sterling.

^c Lev. 9. 24.
2 Chr. 7. 1.
1 Kin. 18. 38.

now thine hand. And the angel of the LORD stood by the threshing floor of Ornan the Jebusite.

16 ¶ And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.

17 And David said unto God, ^aIs it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but, as for these sheep, what have they done; let thine hand, I pray thee, O LORD my God, be on me and on my father's house, but not on thy people, that they should be plagued.

18 ¶ Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshing floor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 ¶ And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.

21 And, as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with his face to the ground.

22 Then David said to Ornan, ^bGrant me the place of this threshing floor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

23 And Ornan said unto David, ^aTake it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt-offerings, and the threshing instruments for wood, and the wheat for the meat-offering; I give it all.

24 And king David said to Ornan, ^cNay; but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer burnt-offerings without cost.

25 So David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt-offering.

27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28 ¶ At that time, when David saw that the LORD had answered him in the threshing floor of Ornan the Jebusite, then he sacrificed there.

29 For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt-offering, were at that season in the high place at Gibeon.

30 But David could not go before it to inquire of God; for he was afraid, because of the sword of the angel of the LORD.

CHAP. XXII.

Awakened by the late pestilence, and directed of God where the temple should be built, David here (1) Makes great preparations for the building of it; 1-5, 14-16. (2) He gives Solomon his son encouraging instructions, and a solemn charge, relative to the building of it; 6-16. (3) He charges the princes of Israel to assist him in it; 17-19.

THEN David said, ^aThis is the house of the LORD God, and this is the altar of the burnt-offering for Israel.

2 And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;

4 Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.

5 And David said, ^aSolomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death.

6 ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, ^bThou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

9 Behold, a son shall be born to thee who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon; and I will give peace and quietness unto Israel in his days.

10 He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, the LORD be with thee, and prosper thou, and build the

Before Christ
1017.

^a 1 Kin. 9. 4.
ch. 16. 30.
2 Chr. 1. 3.

^a Ps. 119. 120.
Ezek. 9. 6.
11. 12. 28,
29.

^a Deut. 12. 5-7.
2 Sam. 24.
18. Ps. 72. 68,
69. & 132. 13,
14. 2 Chr. 6. 6.

^b 1 Kin. 9. 20,
21. & 5. 15.
16. Gen. 49.
10. Is. 11. 10.
Eph. 3. 6, 8.

^c Ver. 14.
1 Kin. 7. 14-17.
2 Chr. 4.
1-18.

^d Ch. 29. 1.
1 Kin. 3. 7.

^e 2 Chr. 2. 4, 5.
1 Kin. 9. 8.
Ezek. 7. 20.

^f Eccl. 9. 10.
John 9. 4.
Gen. xlix.
Deut. i-xxxiv.
Josh. xxiii. xxiv.

^g 2 Sam. 7. 2.
ch. 28. 2. &
17. 1, 2. Ac's
7. 46. 1 Kin.
8. 17, 18.

^h Ch. 28. 3.
1 Kin. 5. 3. &
8. 19. 2 Sam.
7. 5, 9. ch. 17.
4.

ⁱ 1 Sam. 17. 50.
& 18. 27. &
30. 17. 1 Sam.
ii. v. ch. xiv.

^k That is,
Peaceable and
perfection.
2 Sam. 12. 24.

^l 1 Kin. 4. 20,
25. & 5. 4.

^m 2 Sam. 7. 12.
13. ch. 17. 12.
13. & 28. 6.
& 29. 1.

ⁿ 1 Kin. 5. 5.
Ps. 89. 20-35.
Is. 9. 6, 7.

^o Ver. 16.
2 Tim. 4. 22.
Rom. 8. 31.
Is. 26. 12.
Phil. 2. 12,
13. Mat. 16.
18. ch. 28. 10,
20, 21.

REFLECTIONS UPON CHAP. XXI.—While the saints remain on earth Satan never lets them alone, nor despairs of success in his temptations. And to nothing does he more tempt men than to pride; though there is nothing that God more hates, or more severely punishes. Yea, he will use the strangest methods to do the people of God an injury. Sometimes the wicked are wiser in some things of God than the saints. And always, when the heart is averse, the work goes on heavily, and is left imperfect. It is a great mercy to be quickly brought to a sense of our sins. But, even when the Lord enables to repent, he does not always turn away the external punishment which his saints must suffer in their flesh, even when their spirit is saved. Our folly and rashness often reduce us to the most fearful straits and perplexities, when we have none but ourselves to blame. It is an evil and bitter thing to depart from the living God.

Spreading is the influence of sin: and, if God's mercy were not infinite, it should be utterly consumed. Under the judgments which we have deserved, it is therefore our only resource to flee to that God whom we have offended. He can not only stop short the execution of his judgment, but bring good out of evil, and make even sin itself an occasion of planting his church, and of a more vigorous preparation for his service. How pleasant is it all along to observe the providence of God marking his intended favours to the accursed sinners of the Gentiles! When his temple is to be built, the gold, silver, and brass, must be procured from Gentiles: the place of it must be purchased from a Gentile: and almost all the workmen must be Gentiles, Tyrians, Canaanites, &c. And now to us Gentiles are preached, are given, the unsearchable riches of Christ!

house of the LORD thy God, as he hath said of thee.

12 Only the LORD °give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 ¶Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: °be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, in my*trouble I have prepared for the house of the LORD †an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover, there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, there is no number.

Arise therefore, and be doing, and the LORD be with thee.

17 ¶David also commanded all the princes of Israel to help Solomon his son, saying,

18 °Is not the LORD your God with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

19 Now °set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built y to the name of the LORD.

CHAP. XXIII.

The Levitical ordinances had not been exactly observed in the preceding periods. Here therefore David, who was a prophet as well as a king, by the direction of God, sets in order the things which were wanting; and, having given orders for building the temple, regulates the offices and orders of the temple service. (1) Having fixed Solomon on his throne, he numbers the Levites from thirty years old and upward, and appoints them their respective stations and work; 1—5. (2) He takes an account of their respective families and chiefs; 6—23. (3) Having again numbered them, from twenty years old and upward, he assigns them their particular work at the tabernacle and temple; 24—32.

SO, when David was old and full of days, he °made Solomon his son king over Israel.

2 ¶And °he gathered together all the princes of Israel, with the priests and the Levites.

3 Now the Levites were numbered from the age of °thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

4 Of whom twenty and four thousand

• Or to oversee. were °to set forward the work of the house of the LORD; and six thousand were officers^d and judges:

5 Moreover, °four thousand were porters, and four thousand praised the LORD with the instruments which °I made, said David, to praise therewith.

6 And David divided them into †courses among the sons of Levi; namely, °Gershon, Kohath, and Merari.

7 ¶Of the °Gershonites were °Laadan and Shimei.

8 The sons of Laadan; the chief was Jehiel, and Zetham, and Joel; three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran; three. These were the chief of the fathers of Laadan.

10 And the sons of Shimei were, Jahath, °Zina, and Jeush, and Beriah: these four were the sons of Shimei.

11 And Jahath was the chief, and Zizah the second; but Jeush and Beriah had not †many sons; therefore they were in one reckoning, according to their father's house.

12 ¶The sons of Kohath; Amram, Izhar, Hebron, and Uzziel; four.

13 The sons of °Amram; Aaron and Moses; and °Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

14 Now, concerning Moses °the man of God, °his sons were named of the tribe of Levi.

15 The sons °of Moses were Gershom and Eliezer.

16 °Of the sons of Gershom, Shebuel was the chief.

17 And the sons of Eliezer were Rehabiah || the chief. And Eliezer had none other sons; but the sons of Rehabiah °were very many.

18 Of the sons of °Izhar; Shelomith the chief.

19 Of the sons of °Hebron; Jeriah the first, Amariah the second, Jehaziel the third, and Jekameam the fourth.

20 Of the sons of °Uzziel; Micah the first, and Jesiah the second.

21 ¶The sons of °Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish.

22 And Eleazar died, and had no sons, but daughters: and their °brethren the sons of Kish took them.

23 °The sons of Mushi; Mahli, and Eder, and Jeremoth; three.

24 ¶These were the sons of Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of °twenty years and upward.

25 For David said, the LORD God of Israel °hath given rest unto his people,

REFLECTIONS UPON CHAP. XXII.—Very different is the appearance of men when ruled by their pride, and when governed by the humbling grace of God. Such as have been highly favoured by God, ought to be singularly careful and active in promoting his glory, and the welfare of his church. And, the nearer our death approaches, we ought to be the more earnest in his work. Let us do all that we can in his service, when we are not allowed to do all that we would: and let us kindly assist others in the work which God hath denied us the honour of accomplishing. And as the church of Christ is not built up by the sword of war, but by the gospel of peace, let us, as we have leisure from other avocations, employ it in the immediate service of God. Whatever difficulties lie in the way, God's clear call to a work, his affording us an opportunity, and his promise to invigorate and quicken our spirits, are sufficient encouragements.

5 K

Before Christ 1016.
 that they may dwell in Jerusalem for ever;

* Or he dwell-
eth in Jeru-
salem, &c.

26 And also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof.

† Heb. numbers. 27 For by the last words of David the Levites were † numbered from twenty years old and above:

† Heb. their sta-
tion was at
the hand of
the sons of
Aaron, Neh.
11. 24. Num.
3. 6, 9. & 8.
19. & 18. 2—
6.

* Num. 3. 6, 9.
ver. 29, 32.

† Exod. 25. 30.
Lev. 6. 20. ch.
9. 29—32.
Lev. 2. 4, 5, 7.
& 24. 5—9.

† Or flat plate.

* Exod. 29. 39.
—42. Num.
18. 6. ch. 16.
37—42.

† Num. xxviii.
xxix. & 10. 10.
Ps. 81. 3.
Lev. xxiii.

† Num. 1. 53. &
18. 6. 1 Kin.
8. 4.

28 Because^d their office *was* to wait on the sons of Aaron ^efor the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both ^ffor the shew-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for *that which is baked* in the †pan, and for that which is fried, and for all manner of measure and size;

30 And to stand ^gevery morning to thank and praise the LORD, and likewise at even;

31 And to ^hoffer all burnt-sacrifices unto the LORD, in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they should ⁱkeep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

CHAP. XXIV.

Here we have (1) The priests; 1—9. (2) The Levites; 20—31: distributed by lot into a variety of classes, for the more regular discharge of their work, according to their families.

NOW these are the divisions of the sons of Aaron. ^aThe sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

* Lev. 10. 1, 6.
Exod. 28. 1.
ch. 6. 3.

* Num. 3. 4. &
26. 61. Lev.
10. 2.

2 But ^bNadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

* Ver. 6. 31.
2 Sam. 8. 17.
ch. 18. 16.

3 And David distributed them, both Zadok ^cof the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided: Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.

* Josh. 18. 10.
Prov. 16. 33.
& 18. 18.
Acts 1. 26.

* Ch. 9. 29.

5 Thus were they divided ^dby lot, one sort with another; for the governors of the sanctuary^e, and governors of the house of God, were of the sons of Eleazar and of the sons of Ithamar.

* 1 Kin. 4. 3.
Neh. 8. 1.

6 And Shemaiah the son of Nethaneel the ^fscribe, *one* of the Levites, wrote them before the king and the princes, and

Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one principal ^ghousehold being taken for Eleazar, and *one* taken for Ithamar.

Before Christ 1016.

* Heb. house of
the father.

7 Now the first lot came forth to Jehoiarib, the second ^hto Jedaiah,

* Ezra 2. 36.
Neh. 7. 39.

8 The third ⁱto Harim, the fourth to Seorim,

* Ezra 10. 21.
& 2. 39. Neh.
7. 42.

9 The fifth to Malchijah, the sixth to Mijamin,

10 The seventh to Hakkoz, the eighth to Abijah,

* Luke 1. 5.
Neh. 12. 4, 17.

11 The ninth to Jeshuah, the tenth to Shecaniah,

12 The eleventh to Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to Immer,

* Ezra 10. 20.
& 2. 37. Neh.
7. 40.

15 The seventeenth to Hezir, the eighteenth to Apses,

16 The nineteenth to Pethahiah, the twentieth to Jehezkel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* the ^jorderings of them in their service to come into the house of the LORD, ^kaccording to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

* Num. 24. 5.
1 Cor. 1. 10.
& 14. 40
Col. 2. 5.

* A new order
entered every
Sabbath,
2 Kin. 11. 5, 7.
ch. 9. 25.

20 ¶ And the rest of the sons of Levi *were these*: ^lOf the sons of Amram; Shubael^m: of the sons of Shubael; Jeh-
deiah.

* Ch. 23. 14—
17. & 26. 23—
28.

* Or Shevuel.

21 Concerning Rehabiah: of the sons of Rehabiah, the first *was* Isshiah.

22 ⁿOf the Izharites; †Shelomoth: of the sons of Shelomoth; Jahath.

* Ch. 23. 18. &
26. 20.

* Or Shilomith

23 And the sons of ^pHebron; Jeriah *the first*, Amariah the second, Jahaziel the third, Jekameam the fourth.

* Ch. 6. 2. &
15. 9. & 23.
19. & 26. 31.

24 ^qOf the sons of Uzziel; Micah: of the sons of Micah; Shamir.

* Ch. 23. 20. &
15. 10. Exod.
6. 18.

25 The brother of Micah *was* Isshiah: of the sons of Isshiah; Zechariah.

26 ¶ The ^rsons of Merari *were* Mahli and Mushi: the sons of Jaaziah; Beno.

* Ch. 23. 21—
23. & 6. 19.
Exod. 6. 19.
Num. 3. 20,
33.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, ^swho had no sons.

* Ch. 23. 22.

29 Concerning Kish: the son of Kish *was* Jerahmeel.

30 ^tThe sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites after the house of their fathers.

* Ch. 23. 23.

31 These likewise ^ucast lots over against their brethren the sons of Aaron, in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even

* These Levites
cast lots, to
determine
which order
of the priests
each should
assist. Ver.
5, 6.

REFLECTIONS UPON CHAP. XXIII. It is an honour to God, and an advantage to his church, to have a proper number of faithful ministers; and pleasing is the prospect when their number remarkably increases. It is necessary and honourable to enter on God's service as early as possible. Church affairs are likely to prosper when every one knows and attends to his particular work. And in whatever station a person is fixed, it is always his duty to be zealous and dili-

gent in God's service. But what sovereignty God manifests in men's stations! While the offspring of Aaron are dignified priests, those of Moses are but ordinary Levites; yet he always proportions men's burdens to their strength. And it is comely when every one in the church cheerfully applies himself to the meanest service to which he is called; and when the officers thereof heartily harmonize in working to one another's hands.

Before Christ
1016.Before Christ
1016.

the principal fathers over against their younger brethren.

CHAP. XXV.

The order of the priests and their attendant Levites being fixed, David here constitutes the order of the temple musicians. Here are (1) The persons to be employed in temple music, Asaph, Heman, and Jeduthun, or Ethan, with their sons and others; 1—7. (2) The order in which they were to attend determined by lot; 8—31.

MOREOVER, David and the captains^a of the host separated to the service of the sons of ^bAsaph, and of Heman, and of Jeduthun, ^cwho should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen, according to their service, was:

^a Ch. 23. 2. & 24. 6. & 12. 28. Chr. 23. 1, 9.

^b Ch. 6. 33, 39, 44. & 15. 17. & 16. 5, 41, 42.

^c Ch. 23. 5. & 16. 4, 37. & 6. 33, 39, 44. ver. 2. 1 Cor. 14. 24.

^d Otherwise called *Jesharelah*. Ver. 14.

^e Heb. *by the hands of the king*. Ver. 6.

^f Or *Izri*. Ver. 11.

^g With *Shimei*, mentioned ver. 17.

^h Or *Azareel*. Ver. 18.

ⁱ Or *Shubael*. Ver. 20.

^k Ch. 21. 9. 1 Sam. 9. 9.

^l Or *matters*. 1 Pet. 4. 11.

^m Gen. 33. 5. Ps. 127. 3.

ⁿ Ch. 23. 5. & 6. 31. & 15. 16. —22. & 15. 5, 41, 42. Ps. 150. 1—5. & 68. 25. Eph. 5. 19. Col. 3. 16.

^o Heb. *by the hand of the king*. Ver. 2.

^p Ch. 24. 5, 31. Acts 10. 34. 35. Gal. 3. 22. Col. 3. 11.

^q It is probable, in allusion to the 24 orders of priests, of assistant Levites, and of the sacred musicians in the temple-service, that the members of the Christian church are represented as four and twenty elders; Rev. 4. 4, 10, & 5. 8. & 11. 16.

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and ^dAzarelah, the sons of Asaph under the hands of Asaph, who prophesied ^eaccording to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and ^fZeri, and Jeshaiiah, Hashabiah, ^gand Mattithiah; six; under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, ^bUzziel, ⁱShebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romanti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth:

5 All these were the sons of Heman the ^kking's seer in the ^lwords of God, to lift up the horn. And ^mGod gave to Heman fourteen sons and three daughters.

6 All these were under the hands of their father for ⁿsong in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, ^oaccording to the king's order to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, was two hundred fourscore and eight.

8 ¶ And they cast lots, ^pward against ward, as well the small as the great, the teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph; the second to Gedaliah, who with his brethren and sons were twelve;

10 The third to Zaccur; *he*, his sons, and his brethren, were twelve:

11 The fourth to Izri; *he*, his sons, and his brethren, were twelve:

12 The fifth to Nethaniah; *he*, his sons, and his brethren, were twelve:

13 The sixth to Bukkiah; *he*, his sons, and his brethren, were twelve:

14 The seventh to Jesharelah; *he*, his sons, and his brethren, were twelve:

15 The eighth to Jeshaiiah; *he*, his sons, and his brethren, were twelve:

16 The ninth to Mattaniah; *he*, his sons, and his brethren, were twelve:

17 The tenth to Shimei; *he*, his sons, and his brethren, were twelve:

18 The eleventh to Azareel; *he*, his sons, and his brethren, were twelve:

19 The twelfth to Hashabiah; *he*, his sons, and his brethren, were twelve:

20 The thirteenth to Shubael; *he*, his sons, and his brethren, were twelve:

21 The fourteenth to Mattithiah; *he*, his sons, and his brethren, were twelve:

22 The fifteenth to Jerimoth; *he*, his sons, and his brethren, were twelve:

23 The sixteenth to Hananiah; *he*, his sons, and his brethren, were twelve:

24 The seventeenth to Joshbekashah; *he*, his sons, and his brethren, were twelve:

25 The eighteenth to Hanani; *he*, his sons, and his brethren, were twelve:

26 The nineteenth to Mallothi; *he*, his sons, and his brethren, were twelve:

27 The twentieth to Eliathah; *he*, his sons, and his brethren, were twelve:

28 The one and twentieth to Hothir; *he*, his sons, and his brethren, were twelve:

29 The two and twentieth to Giddalti; *he*, his sons, and his brethren, were twelve:

30 The three and twentieth to Mahazioth; *he*, his sons, and his brethren, were twelve:

31 The four and twentieth to Romamtiezer; *he*, his sons, and his brethren, were twelve.

CHAP. XXVI.

From the days of Moses the Levites had made no remarkable figure in Israel. None of the judges, but Eli and Samuel, pertained to their tribe. Now they make a most splendid appearance. Here we have (1) Four thousand of them distributed into twenty-four classes of sacred porters for the temple; 1—19. (2) Others appointed treasurers of the wealth belonging to the temple; 20—28. (3) Four thousand and four hundred appointed officers and judges in Israel, especially in religious matters, along with the princes and elders of the several tribes; 29—32.

CONCERNING the divisions of the porters^a: Of the Korhites was Meshelemiah ^bthe son of Kore, of the sons of ^cAsaph.

^a Ch. 9. 17. John. 10. 3.

^b Or *Shelemiah*. Ver. 14.

^c Or *Ebiasaph*. Ch. 6. 27. & 9. 29.

2 And the sons of Meshelemiah were, Zechariah the first-born, Jediel the second, Zebadiah the third, Japhniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover, the sons of ^dObed-edom were, Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

^d Ch. 13. 14. & 15. 18. & 16. 38.

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth; for God blessed ^ehim.

^e That is, *Obed-edom*. As. ch. 13. 14. Ps. 127. 3. & 128. 1—5. 1 Cor. 15. 58.

6 Also unto Shemaiah his son were sons born that ruled throughout the house of

REFLECTIONS UPON CHAP. XXIV.—Nothing ought to be done in the ordering of ecclesiastical offices but according to God's direction. What solemnity ought to take place in the settlement of ministers; and what order should be observed in the discharge of their work! But great will be the solemnity of the admission, and comely the orders, of the ransomed priests in their new covenant state, particularly in the temple above! How happy their blessed equality! No difference is made between bond or free, old or young; but Christ is all and in all!

REFLECTIONS UPON CHAP. XXV.—Great cheerfulness ought to be exercised

in the worship and service of God; and great attention should be paid to the praising of God, as a leading business of his saints. And it is comely when those in power concur in promoting religion; the latter in perfecting what others before had begun. Of how little account are human distinctions before God! Before him master and scholar, elder and younger, stand on an equal level. And, when we find the lot so much used in deciding in the great things of God, as an immediate appeal to himself, how sinful and profane it must be to use it in trifles, or in what merely relates to diversion! As I regard JEHOVAH'S honour, let me never dare to recreate myself with cards or dice, or cast lots in matters of small value.

Before Christ
1916.

Ver. 7-9.
2 Kin. 24. 14.
ch. 15. 24.
Prov. 24. 1.
It required
both strength
and courage
to render
them fit to
guard the
temple and
its treasures,
and to keep
order among
the assembled
multitude.

Ver. 1.

Ch. 16. 38.

Gen. 4. 7.
Deut. 21. 16.

Or as well for
the small as
for the great.
Ch. 25. 8.
& 24. 5, 13.
Acts 10. 34.
Gal. 3. 28.
Col. 3. 11.

Called Meshe-
lemiah. Ver.
1, 3, 9.

Ver. 4-8.

Heb. Gather-
ings.

1 Kin. 10. 5.
& 12. 28.
2 Chr. 9. 4.
ver. 18.
Neh. 12. 24.

Or out part.
2 Kin. 23. 11.

Num. 27. 11.
ver. 1, 10.

Ver. 22, 26-
28. 1 Kin. 7.
51. & 14. 26.
& 15. 18.
2 Kin. 18. 15.
Mal. 3. 10.
Deut. 12. 6,
11.

Heb. holy
things.

Or Libni.
Ch. 6. 17. &
23. 7.

Or Jehiel.
Ch. 23. 8. &
29. 8.

Ver. 20.
1 Kin. 7. 51.

Ch. 23. 12-
20. Num. 3.
19, 27. Exod.
6. 18.

Ch. 23. 15,
16.

Ch. 23. 15,
17, 18.

1 Kin. 7. 51.
ch. 18. 11. &
22. 14. & 29.
2-9. ver. 27,
28.

their father : for they were mighty men of valour.

7 The sons of Shemaiah ; Othni, and Rephael, and Obed, Elzabad ; whose brethren were strong men ; Elihu and Semachiah.

8 All these of the sons of Obed-edom : they, and their sons, and their brethren, able men for strength for the service, were threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also Hosah, of the children of Merari, had sons ; Simri the chief, (for, though he was not the first-born, yet his father made him the chief ;

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth : all the sons and brethren of Hosah were thirteen.

12 Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the LORD.

13 ¶ And they cast lots, as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots, and his lot came out northward.

15 To Obed-edom southward, and to his sons the house of Asuppim.

16 To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going up, ward against ward.

17 Eastward were six Levites ; northward four a day, southward four a day, and toward Asuppim two and two.

18 At Parbar westward, four at the causeway, and two at Parbar.

19 These are the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 ¶ And, of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things.

21 As concerning the sons of Laadan ; the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were Jehieli.

22 The sons of Jehieli ; Zetham, and Joel his brother, which were over the treasures of the house of the LORD.

23 Of the Anramites, and the Izharites, the Hebronites, and the Uzzielites :

24 And Shebuel the son of Gershon, the son of Moses, was ruler of the treasures.

25 And his brethren by Eliezer ; Rehabiah his son, and Jeshaiiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

26 Which Shelomith and his brethren were over all the treasures of the dedicated things ; which David the king, and the chief fathers, the captains over

thousands and hundreds, and the captains of the host, had dedicated.

27 Out of the spoils won in battles did they dedicate to maintain the house of the LORD.

28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated ; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges.

30 And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were officers among them of Israel on this side Jordan westward, in all the business of the LORD, and in the service of the king.

31 Among the Hebronites was Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead.

32 And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God and affairs of the king.

CHAP. XXVII.

Here we have the civil list of Israel, including the military. (1) The twelve captains for the several months of the year, with 24,000 trained bands under each ; 1-15. (2) The princes of the several tribes ; 16-24. (3) The overseers of the king's substance and attendants on his person ; 25-34. (4) A short hint concerning the numbering of the people, which happened just before these settlements were made ; 23, 24.

NOW the children of Israel, after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand.

2 Over the first course for the first month was Jashobeam the son of Zabdiel : and in his course were twenty and four thousand.

3 Of the children of Perez was the chief of all the captains of the host for the first month.

4 And over the course of the second month was Dodai an Ahohite, and of his course was Mikloth also the ruler : in his course likewise were twenty and four thousand.

5 The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief priest : and in his course were twenty and four thousand.

5 This is that Benaiah who was mighty among the thirty, and above the thirty :

Before Christ
1916.

Heb. Out of
the battles
and spoils.
Num. 31. 50.
Judg. 8. 21,
24, 27.

2 Kin. 12. 14.
Neh. 10. 32.

1 Sam. 9. 9.
& 11. 11. &
15. 15. & 17.
52. & 14. 50.
2 Sam. 8. 16

Ch. 23. 12,
18.

2 Chr. 34. 13.
Neh. 11. 16.
ch. 23. 4.

Ch. 23. 12,
19. & 24. 23.
& 27. 17.

Heb. over the
charge. 2 Chr.
19. 8. 11. &
17. 8. Deut.
16. 18. Ps. 45.
16. ver. 30.

Ch. 24. 23. &
23. 19.

2 Sam. 5. 4.
ch. 29. 27, 29.
1 Kin. 2. 11.

Josh. 21. 39.
Is. 16. 9.

Ver. 6-9, 30.

Num. 32. 33.
ch. 12. 37.

Josh. 13. 1-6.

Ver. 30.

2 Chr. 19. 11.

Heb. thing.

These officers
did not live
all at once.

1 Sam. 25. 30.
2 Chr. 17. 19.
Ps. 72. 11. &
22. 29

Or Ezri.
2 Sam. 23. 8.
ch. 11. 11.

Or Phares.
Gen. 38. 29.
& 49. 8, 10.

Or Dodo.
2 Sam. 23. 9.
ch. 11. 12.

2 Sam. 8. 18.
1 Kin. 1. 8. &
2. 35. ch. 11.
22.

Or principal
officer. 1 Kin.
14. 2.

2 Sam. 23.
20, 22, 23.
ch. 11. 22-
25.

REFLECTIONS UPON CHAP. XXVI.—Great order ought to take place in Christ's church ; and great care with respect to the admission or dismissal of members, or approaches to and returns from solemn work. What distinguished blessings attend those, who, like Obed-edom, are careful of God's ark and interests in a day of distress ! It is proper to bestow on works of piety and charity what God bestows upon us in extraordinary favours ; and to preserve care

fully whatever is dedicated to the Lord. While our life continues there is always something to be done for God. And, the nearer our end approaches, the greater ought to be our industry in doing good. They bid fair to be a happy nation who are taught to fear God and honour the king. And those parts of nations and churches which are weakest and most exposed ought to be taken particular care of.

^{Before Christ 1016.} and in his course was Ammizabad his son.

^{2 Sam. 23. 20. & 2. 19-23. ch. 11. 25.} 7 The fourth captain for the fourth month was ^hAsahel the brother of Joab, and Zebadiah his son after him : and in his course were twenty and four thousand.

^{2 Sam. 23. 25. ch. 11. 27.} 8 The fifth captain for the fifth month was ⁱShamhuth the Izrahite : and in his course were twenty and four thousand.

^{2 Sam. 23. 26. ch. 11. 28.} 9 The sixth captain for the sixth month was ^kIra the son of Ikkesh the Tekoite : and in his course were twenty and four thousand.

^{2 Sam. 23. 26. ch. 11. 27.} 10 The seventh captain for the seventh month was ^lHelez the Pelonite, of the children of Ephraim : and in his course were twenty and four thousand.

^{2 Sam. 23. 27. & 21. 13, 27. ch. 11. 2. & 20. 4.} 11 The eighth captain for the eighth month was ^mSibbecai the Hushathite, of the Zarahites : and in his course were twenty and four thousand.

^{2 Sam. 23. 27. ch. 11. 28.} 12 The ninth captain for the ninth month was ⁿAbiezer the Anetothite, of the Benjamites : and in his course were twenty and four thousand.

^{2 Sam. 23. 29. ch. 11. 30.} 13 The tenth captain for the tenth month was ^oMaharai the Netophathite, of the Zarahites : and in his course were twenty and four thousand.

^{2 Sam. 23. 30. ch. 11. 31.} 14 The eleventh captain for the eleventh month was ^pBenaiah the Pirathonite, of the children of Ephraim : and in his course were twenty and four thousand.

^{Or Heleb. ch. 11. 30. H. 1. 2. 2 Sam. 23. 29. Jude. 3. 9. ch. 4. 13.} 15 The twelfth captain for the twelfth month was ^qHeldai the Netophathite, of Othniel : and in his course were twenty and four thousand.

^{See ch. 2. 1, 2. Exod. 1. 1-5. Gen. 29. 32-35. & 30. 5-24. & 35. 18-22. & 46. 8-26. Num. 1. 11. x. xlii. xxvi. xxxiv. ch. ii. ix. & 12. 23-40. Rev. 7. 5-8. 1 Kin. 4. 7-19.} 16 ¶ Furthermore, over the tribes of Israel : the ruler of the Reubenites was Eliezer the son of Zichri : of the Simeonites, Shephatiah the son of Maachah :

^{17 Of the Levites, Hashabiah the son of Kemuel : of the Aaronites, Zadok :}

^{18 Of Judah, Elihu one of the brethren of David : of Issachar, Omri the son of Michael :}

^{19 Of Zebulun, Ishmaiah the son of Obadiah : of Naphtali, Jerimoth the son of Azriel :}

^{20 Of the children of Ephraim, Hoshea the son of Azaziah : of the half tribe of Manasseh, Joel the son of Pedaiiah :}

^{21 Of the half tribe of Manasseh in Gilead, Iddo the son of Zechariah : of Benjamin, Jaasiel the son of Abner :}

^{22 Of Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel.}

^{23 ¶ But David took not the number of them from twenty years old and under ; because the LORD had said he would increase Israel like to the stars of the heavens.}

^{24 Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel ; neither was the number put in the account of the chronicles of king David.}

^{25 ¶ And over the king's treasures was Azmaveth the son of Adiel : and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziah :}

^{26 And over them that did the work of the field for tillage of the ground was Ezri the son of Chelub :}

^{27 And over the vineyards was Shimei the Ramathite : *over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite :}

^{28 And over the olive trees and the sycamore trees that were in the low plains was Baal-hanan the Gederite : and over the cellars of oil was Joash :}

^{29 And over the herds that fed in Sharon was Shitrai the Sharonite : and over the herds that were in the valleys was Shaphat the son of Adlai :}

^{30 Over the camels also was Obil the Ishmaelite : and over the asses was Jehdeiah the Meronothite :}

^{31 And over the flocks was Jaziz the Hagerite. All these were the rulers of the substance which was king David's.}

^{32 Also Jonathan David's uncle was a counsellor, a wise man, and a scribe : *over the scribes, and Jehiel the son of Hachmoni was with the king's sons :}

^{33 And Ahithophel was the king's counsellor, and Hushai the Archite was the king's companion :}

^{34 And after Ahithophel was Jehoiada the son of Benaiah, and Abiathar : and the general of the king's army was Joab.}

CHAP. XXVIII.

In this and the following chapter we have David's farewell to Solomon his son and his subjects. Here, in a general convention of the states, summoned for that purpose, (1) David declares God's appointment of Solomon to inherit the crown, and build his temple for him ; 2-7. (2) He solemnly charges the people and Solomon to make religion their principal business, if they wished to prosper ; 8-10. (3) He delivers up the divine model of the temple, and the materials for building it, to Solomon ; 11-19. (4) He strongly encourages him to the work, since God, the priests, people, and princes, would assist him in it ; 20, 21.

AND David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people : As for me, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building.

3 But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood.

4 Howbeit, the LORD God of Israel chose me before all the house of my father to be king over Israel for ever ;

have been guilty, let me shew a lasting detestation of my sin. It will never turn to any good account, or to any future comfort. Let me guide my civil affairs with discretion ; for more religion lies in the right management of temporal concerns than is generally imagined.

Before Christ
1015.* Gen. 49. 8,
10. 1 Sam. 16.
13. Ps. 78. 68,
79. & 108. 8.
& 60. 2.

for he hath chosen ^kJudah to be the ruler; and of the house of Judah the house of my father; and among the sons of my father he liked me to make *me* king over all Israel:

¹² Sam. 3. 2—5. & 5. 14—16. ch. 3. 1—9. & 14. 4—7. Ch. 22. 9, 10. & 29. 1. 2 Sam. 12. 24, 25. 1 Kin. 1. 17. Ch. 17. 14. & 29. 23. Is. 9. 6, 7. Rev. 3. 21.

5 And of all ^lmy sons, (for the LORD hath given me many sons,) he hath chosen ^mSolomon my son to sit upon the throne ⁿof the kingdom of the LORD over Israel.

6 And he said unto me, ^oSolomon thy son, he shall build my house and my courts; for I have chosen him to be my son, and I will be his father.

7 Moreover, ^pI will establish his kingdom for ever, if he be ^qconstant to do my commandments and my judgments, as ^rat this day.

8 Now therefore, ^rin the sight of all Israel the congregation of the LORD, and in the audience of our God, ^skeep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, ^tknow thou the God of thy father, and serve him ^uwith a perfect heart and with a willing mind: for ^vthe LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: ^wif thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

10 ^xTake heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do *it*.

11 ¶ Then David gave to Solomon his son ^ythe pattern of the ^zporch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat.

12 And the pattern ^aof all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of ^bthe treasuries of the house of God, and of the treasuries of the dedicated things:

13 Also for ^cthe courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 † *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver* also for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the ^dcandlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps

thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the ^etables of shew-bread, for every table; and *likewise* silver for the tables of silver:

17 Also ^fpure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basons *he gave gold* by weight for every bason; and *likewise silver* by weight for every bason of silver:

18 And for the ^galtar of incense refined gold by weight; and gold for the pattern of the ^hchariot of the cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.

19 All *this*, said David, ⁱthe LORD made me understand in writing by *his* hand upon me, *even* all the works of this pattern.

20 ¶ And David said to Solomon his son, ^jBe strong, and of good courage, and do *it*: fear not, nor be dismayed: for the LORD God, *even* my God, *will be* with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And, behold, ^kthe courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee, for all manner of workmanship, ^levery willing skilful man, for any manner of service: also ^mthe princes and all the people *will be* wholly at thy commandment.

CHAP. XXIX

Here (1) David continues his directions to his subjects, pressing them, from his own example, to contribute towards the building and furnishing of the temple; 1—5. (2) They accordingly make very generous presents; 6—9. (3) Animated with the sight, David offers up solemn prayers for them, admiring God's excellency and kindness, and begging his continued favour; 10—19. (4) He and the people join in solemn praise to God, sacrifices, and sacred feasting; 20—22. (5) Solomon is here-upon again enthroned with great joy and magnificence, and universal submission; 22—24. (6) David dies, after having reigned forty years, and done much; 26—30.

FURTHERMORE, David the king said unto ⁿall the congregation, Solomon my son, whom God alone hath chosen, *is yet* ^oyoung and tender, and the work *is* great: for the ^ppalace is not for man, but for the LORD God.

2 Now I ^qhave prepared with all my might for the house of my God the gold for *things* to be made of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; ^ronyx-stones, and *stones* to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, ^sbecause I have set my affection to the house of my God, I have of ^tmine own proper good, of gold and

hearts, rewarder of piety, and punisher of apostasy, and a knowledge of our divine call, are necessary to excite us to his service. Every thing in God's church and worship ought to be framed exactly according to his inspired model, without the smallest intermixture of the inventions of men: and in executing designs for his honour we should be benevolent and cheerful. God's owning our fathers in his work, and especially the promises of his presence with us, should make us to renounce every unbelieving fear and every degree of insolence. And, when princes, priests, and people, heartily concur in God's work, the spiritual building rises gloriously.

REFLECTIONS UPON CHAP. XXVIII.—It is honourable to be removed and exalted to the church eternal, while we are earnestly exerting ourselves to leave all things well in the church below. Public settlements of religion and kingdoms ought to be conducted with the utmost prudence, that (if possible) all concerned may be satisfied. Rulers in church and state should deal with those under them in the most affectionate and engaging manner. Respectful kindness has a powerful tendency to secure their cheerful service. And, even when the settlement is divine and cannot be altered, care ought to be taken to convince every one of its divinity. God puts his honourable work into what hands he pleases. But a solid knowledge of God, holy awe of him as the searcher of

Before Christ
1015.

Ver. 2. ch.
22. 14-16.
Is. 49. 23. &
60. 14.

About 125
tons of gold,
and 293 of
silver, in
value 18 mil-
lions 82 thou-
sand and
312½ 10s.
sterling.

1 Kin. 9. 28

Exod. 25. 2-
9. & 35. 5-
19. 2 Cor. 8.
12.

Heb. to fill his
hand.

Ch. xxvii. xi.
Ps. 110. 3.
Is. 60. 3-10.

About 209
ton of gold,
and 418 of
silver, in va-
lue 39 mil-
lions 807
thousand and
875½ sterling.

753 ton.
About 4185
ton.

Ch. 26. 21
22.

Judg. 5. 9.
1 Kin. 8. 61.
Ezra 2. 68-
72. Ps. 110. 3.
Jer. 3. 22.
2 Cor. 8. 12.
ver. 5.

Ps. 72. 18, 19.
1 Kin. 8. 15.
2 Chr. 20. 6.
Ezek. 3. 12.
Ps. cxlv-cl.

Mat. 6. 13.
Tym. 1. 17.
& 6. 15, 16.

Rev. 5. 12, 13.
Neh. 9. 5, 6.
& 1. 5. Ps. 8.
1. 9. & 29. 1.
2. & 24. 1. &
47. 2, 8, 9. &
48. 1. & 86.
8-10. & 89.
5-8. & 145.
3. & 148. 1-
14. Dan. 4.
34, 35. Mat.
11. 25. Acts
4. 24.

Deut. 8. 18.
Prov. 10. 22.
Ps. 75. 6, 7.
Jam. 1. 17.

Dan. 4. 34.
35. & 6. 26.
Rev. 5. 13. &
11. 17. & 15.
3, 4. & 19. 1.
6.

Ps. 105. 1. &
106. 1. cxxxv.
cxxxvi. cxlv-
-cl.

Ps. 115. 1.
2 Cor. 3. 5.
Phil. 2. 13.
1 Cor. 15. 10.

Jam. 1. 17.
Rom. 11. 36.
ver. 14.

Ps. 39. 12. &
119. 19. Heb.
11. 13. 1 Pet.
2. 11. Gen.
47. 9.

Job 14. 2. Ps.
90. 9. & 102.
11. Eccl. 6.
12. Jam. 4.
14.

Jam. 1. 17.
Rom. 11. 36.
ver. 14.
Ps. 24. 1.

1 Sam. 16. 7.
ch. 28. 9. Ps.
7. 9. Heb. 4.
13.

Ps. 51. 6. &
11. 7. Prov.
11. 20.

Before Christ
1045.

Before Christ
1045.

Exod. 3. 6,
15, 16. & 4. 5.
Mat. 22. 32.
Acts 3. 13.

Jer. 10. 23.
ch. 28. 9. Acts
11. 23.

Prov. 16. 1.
Ps. 119. 5. or
establish.
Phil. 1. 6. &
2. 13.

Prov. 16. 1, 9.
& 21. 1.
Ezek. 36. 26,
27. & 11. 19.
20. Jer. 32. 39.
40. Ps. 51. 7,
10.

Ch. 21. 25. &
22. 14. ver.
2-8.

Ps. 103. 1, 2.
20. & 134. 1.
& 145. 10. &
148. 13, 14.

Gen. 24. 26.
Exod. 4. 31.
Ps. 23. 1.
Gen. 47. 31.
Heb. 11. 21

2 Chr. 7. 4-
7. 1 Kin. 8.
62-65. Ezra
6. 17.

Exod. 24. 11.
Lev. 7. 15, 16.
Neh. 8. 10.

With ch. 23.
1. 1 Kin. 1.
38, 39.

1 Kin. 2. 35.
1 Sam. 2. 36.

Ch. 28. 5. &
17. 14. Ps. 92.

1. Prov. 8. 15.
Rom. 13. 1.

Ch. 22. 11. &
18. 14. 1 Kin.
li-x. 2 Chr.
i-ix

Heb. gave the
hand under
Solomon.

Gen. 24. 2. &
47. 29. Ezek.
17. 18.

1 Kin. 3. 13.
& 1. 37, 47.
2 Chr. 1. 1.
12. Eccl. 2. 9.
Ps. xlv. lxxii.
ex. Heb. 2. 8,
19.

Ch. 48. 14.
Ps. 78. 71, 72.

1 Kin. 2. 11.
2 Sam. 5. 5.
& 2. 11. ch.
3. 4.

Gen. 15. 15.
& 25. 8. Job.
5. 26. Prov.
16. 31. Acts
13. 36.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42. & 14. 29.
& 15. 23.

ch. xi-xxix.
1 Sam. xvi-
xxx. 2 Sam.
i-xxiv. Ps.
i-cl. Acts 13.
22, 36. & 7.
46. Heb. 11,
32-34.

1 Kin. 11. 41,
42

indebted to him for employing and enabling us, and ought to walk the more humbly with him. And, though our good works ought never to encourage our pride, yet should they be the matter of our praise. If we would retain good impressions on our spirit, we must commit the keeping of them to God. A heart sincerely fixed upon him is the greatest blessing we can here enjoy: and a holy rejoicing should enliven every act of our fellowship with him; particularly our

feasting by faith on the sacrifice of his Son. For great is the honour God gives to those whom he calls to his work, while they serve him faithfully therein. But how short a step there is between a throne and a grave! The brightest stars that appear in the church must quickly set in death, and leave their room to others.—Let therefore the divinely anointed, the no more dying Jesus, be all my joy and consolation!

THE SECOND BOOK OF CHRONICLES.

This book greatly coincides with the first and second book of Kings, and contains a history of about 480 years, till the return from Babylon: only there we had the history of Israel and Judah mixed together; in this we have scarcely any thing but the history of David's descendants, much of which we had not before. In general, the good kings were successful, and the wicked severely punished, as Moses had predicted, Lev. xxvi. Deut. xxviii—xxxii. and iv. 25—30. Here we have the peaceable reign of Solomon, ch. i—ix.; the blemished reign of Rehoboam, x—xii.; the short but busy reign of Abijah, xiii.; the long and happy reign of Asa, xiv—xvi.; the pious and prosperous reign of Jehoshaphat, xvii—xx.; the infamous reigns of Jehoram and Ahaziah, xxi. xxii.; the unsteady reigns of Joash and Amaziah, xxiii—xxv.; the long, prosperous, but ill-concluded reign of Uzziah, xxvi.; the regular reign of Jotham, xxvii.; the idolatrous, profane, and miserable, reign of Ahaz, xxviii.; the reforming and glorious reign of Hezekiah, xxix—xxxii.; the deforming and wicked reigns of Manasseh and Amon, xxxiii.; the pious and reforming reign of Josiah, xxxiv. xxxv.; and the reigns of Jehoahaz, Jehoikim, Jehoiahin, and Zedekiah, destructive to the nation, xxxvi.

Before Christ
1015.

CHAP. I.

Coincides with 1 Kings iii.; 5—13; and x. 26—29. God and Israel had begun to magnify Solomon exceedingly. Here (1) Solomon honours God by solemn sacrifices to him, and by supplications for necessary wisdom from him; 1—10. (2) God honours Solomon, by granting him his request in extraordinary wisdom and knowledge, attended with unparalleled riches and honour; 11, 12. (3) Solomon honours Israel, by their astonishing increase of their warlike force, grandeur, wealth, and trade; 13—17.

* 1 Kin. 2. 12,
46. 1 Chr. 29.
24. & 11. 10.
* Gen. 21. 22.
2 Kin. 18. 7.
2 Sam. 5. 10.
Rom. 8. 31.
Is. 41. 10.

* 1 Chr. 29. 25.
& 17. 8.
Eph. 1. 20—
22. Phil. 2.
9—11. 1 Tim.
6. 15. Rev. 5.
11. Dan. 7.
14.

* 1 Chr. 13. 1.
& 15. 3. &
28. 1. & 29. 1.
& xxvii. xi.
ch. 29. 20. &
30. 2. & 34.
29. 30.

* 1 Kin. 3. 4.
1 Chr. 16. 39.
& 21. 20. with
Jesh. 9. 3. 17.
& 16. 26. &
21. 17.

* Exod. 26. 1.
Lev. 1. 1.

* Exod. xxxvi
—xl. with
xxv—xxxii.

* 2 Sam. 6. 2,
17. 1 Chr. 13.
5. 6. & 15.
28. & 16. 1.
Ps. 132. 5. 6.

* Exod. 38. 1—
7. & 27. 1—8.

* Or was there.

* 1 Chr. 29. 21.
1 Kin. 3. 4. &
8. 63. Lev. 1.
3. ch. 7. 7.

* 1 Kin. 3. 5—
13. Prov. 3.
5. 6. Is. 58. 9.
& 65. 24.
Mat. 7. 7. 11.
John 16. 23.
& 15. 7.

* Ps. 105. 1—
3. & 107. 1,
8. 15. &
cxxxv.
cxxxvi.

* 1 Chr. 28. 5,
& 29. 23.
Jer. 1.

* 2 Sam. 7. 12
—16. 25—29.
1 Chr. 17. 11
—14. 23—27.
Ps. 132. 13,
1

AND Solomon the son of David was ^astrengthened in his kingdom, and the LORD his God ^{was} with ^bhim, and ^cmagnified him exceedingly.

2 Then Solomon ^dspake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place that ^{was} at ^eGibeon; for there was the tabernacle ^fof the congregation of God, which Moses the servant of the LORD ^ghad made in the wilderness.

4 ^hBut the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover, ⁱthe brazen altar, that Bezaleel the son of Uri, the son of Hur, had made, ^jhe put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

6 And Solomon went up thither to the brazen altar before the LORD, which ^{was} at the tabernacle of the congregation and offered ^ka thousand burnt-offerings upon it.

7 ¶ In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, ^mThou hast shewed great mercy unto David my father, and hast made me ⁿto reign in his stead.

9 Now, O LORD God, ^olet thy promise unto David my father be established;

for thou ^phast made me king over a people like the dust of the earth in multitude.

10 ^qGive me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, ^rthat is so great?

11 And God said to Solomon, Because this ^swas in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge is ^tgranted unto thee; and I will give thee riches, and wealth, and honour, such as ^unone of the kings have had that ^{have been be-}fore thee, neither shall there any after thee have the like.

13 ¶ Then Solomon came from ^vhis journey to the high place that ^{was} at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned ^wover Israel.

14 ^xAnd Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

15 ^yAnd the king ^zmade silver and gold at Jerusalem as ^{plenteous} as stones, and cedar trees made he as the ^{aa}sycamore trees that ^{are} in the vale for abundance.

16 ^bAnd ¶ Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt, a chariot for six hundred ^{shekels} of silver, and an horse for an hundred and fifty: and so brought they out ^{cc}horses for all the kings of the Hittites,

Before Christ
1015.

* 1 Kin. 3. 7.
Gen. 13. 16.
& 22. 17.
Ps. 72. 8.
Dan. 7. 14.
Mat. 28. 19.

† Much as the
dust.

* 1 Kin. 3. 9.
Num. 27. 17.
Prov. 3. 13—
16 & 4. 7, 8.

* 1 Sam. 16. 7.

* 1 Kin. 8. 18.
& 3. 11.
Ps. 10. 17.
Prov. 16. 1.
& 21. 1.

* 1 Kin. 3. 12,
13. & 4. 21,
29—34. & x.
Ps. 65. 2.
Mat. 6. 33.
1 John 5. 15.
Eph. 3. 20.
1 Chr. 29. 26.
ch. 9. 22.
Eccl. 2. 9.

* Ver. 3, 5, 6.

* 1 Kin. 4. 24,
25. Rev. 11.
15, 17.

* 1 Kin. 4. 26.
& 10. 26, 29.
ch. 9. 25.
ver. 16, 17.
with Deut. 17.
16. Ps. 33. 16,
17. & 20. 7.
Prov. 21. 31.

* Ver. 12.
1 Kin. 10. 27.
ch. 9. 27.
Ps. 72. 7.
Is. 60. 17.
Job 22. 24.

† Heb. gave.
* 1 Chr. 28. 28.
Is. 9. 10.
Amos 7. 14.

* Ver. 14.

* 1 Kin. 10. 28.
ch. 9. 28.
† Heb. the go-
ing forth of
the horses
which were
Solomon's.

Before Christ
1014.

and for the kings of Syria, *by their means.

CHAP. II.

Coincides with 1 Kings v. Here is (1) Solomon's determination to build a temple for God, and a palace for himself, and his appointment of workmen for it: 1, 2, 17, 18. (2) His request to Hiram king of Tyre to furnish him with artists and materials; 3—10. (3) Hiram's obliging answer and ready compliance; 11—16.

AND Solomon determined to build an house ^afor the name of the LORD, and an house ^bfor his kingdom.

2 And Solomon ^ctold out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 ¶ And Solomon sent to ^dHiram the king of Tyre, saying, As thou didst deal with David my father, and ^edidst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, ^fI build an house to the name of the LORD my God, to ^gdedicate it to him, and to burn before him ^hsweet incense, and for the continual shew-bread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts, of the LORD our God. This is an ordinance for ever to Israel.

5 And the house which I build is greatⁱ: for ^jgreat is our God above all gods.

6 ^kBut who ^lis able to build him an house, seeing the heaven and heaven of heavens cannot contain him? ^mwho am I then, that I should build him an house, save only to burn sacrifice before him?

7 Send me now therefore a man cunningⁿ to work in gold, and in silver, and in brass, and in iron, and in purple, and in crimson, and blue, and that can skill to grave^o with the cunning men that are with me in Judah and in Jerusalem, whom ^pDavid my father did provide.

8 ^qSend me also cedar trees, fir trees, and ^ralgum trees, out of Lebanon: (for I know that thy servants can skill to cut timber in Lebanon:) and, behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* ^swonderful great.

10 And, behold, I ^twill give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 ¶ Then Hiram the king of Tyre answered in writing, which he sent to Solomon, ^uBecause the LORD hath loved his people, he hath made thee king over them.

12 Hiram said moreover, ^vBlessed be

the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, ^wendued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Hiram my ^xfather's,

14 The son of a woman of the daughters of ^yDan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, ^zwhich my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, ^{aa}as much as thou shalt need; and we will bring it to thee in flotes by sea to ^{ab}Joppa; and thou shalt carry it up to Jerusalem.

17 ¶ ^{ac}And Solomon numbered all the strangers that *were* in the land of Israel, after the numbering wherewith David his father had numbered them: and they were found an hundred and fifty thousand and three thousand and six hundred.

18 And he set ^{ad}threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

CHAP. III.

Coincides with 1 Kings vi. and vii. 15—22. Here are (1) The time and place of the temple's erection; 1, 2. (2) The dimensions and ornaments of it; 3—9. (3) The additional pair of cherubims for the most holy place; 10—13. (4) The veil before the most holy place; 14. (5) The two pillars in the porch of the sanctuary; 15—17.

THEN ^{ae}Solomon began to build the house of the LORD at Jerusalem ^{af}in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshing floor of ^{ag}Ornan ^{ah}the Jebusite.

2 And he began to build ^{ai}in the second day of the second month, in the fourth year of his reign.

3 ¶ Now these *are the things wherein* ^{aj}Solomon was ^{ak}instructed for the building of the house of God. The length by cubits after the first measure *was* ^{al}threescore cubits, and the breadth ^{am}twenty cubits.

4 And the ^{an}porch that *was* in the front of the house, the length of it *was* according to the breadth of the house, twenty cubits, and the height *was* ^{ao}an

turned into a curse. And he that increaseth horses, chariots, or trade, often spreads snares and temptations for souls.

REFLECTIONS UPON CHAP. II.—We should always prefer the honour of God, and the welfare of his church, to our own accommodations. It is very desirable to make our father's creditable friends our own: and, if we have the knowledge of the true God, we should labour to make others acquainted with it. Revelation will recommend itself, on trial, to every wise man. But whatever we do for God is in itself unworthy of his regard. And we ought to avoid giving others any ground to misapprehend his greatness and glory: yea, should bring all that we can to admire and adore him, and use their help in promoting his honour. And let us now rejoice that the Gentiles are no more strangers and foreigners, but fellow heirs of God, and joint heirs with Christ.

Before Christ
1014.

Heb. knowing
prudence and
understand-
ing.

Ch. 4. 16.

1 Kin. 7. 14.
Exod. 31. 3—
5. ver. 7.
Is. 60. 10.

Ver. 10. 1 Kin.
5. 11.

Heb. accord-
ing to all thy
need.

Heb. Japha.
Josh. 19. 46.
Ezra 3. 7.
Jon. 1. 3.
Acts 10. 32.

As ver. 2.
1 Kin. 9. 20—
23. & 5. 13—
16. ch. 6. 7.
1 Chr. 22. 2.
The building
of the temple
by accurses
Gentiles, w
typical of
their chiefly
constituting
the New
Testament
church.

Ver. 2. 1 Kin.
5. 15, 16. But
here 300 su-
perior over-
seers are also
mentioned.

1011.

1 Kin. 6. 1,
&c.

Gen. 22. 2.
2 Sam. 24. 16.
1 Chr. 21. 15.

1 Chr. 21. 18.

Or Araunah.
2 Sam. 24. 18.

1 Kin. 6. 1.
Just 2993
years after
the creation.

1 Kin. 6. 2.
1 Chr. 28. 11
—19.

Heb. founded.

+ 109 feet 6
inches.

+ 36 feet 6
inches.

1 Kin. 6. 3—
22.

+ 219 feet. It
was a very
high steeple.

REFLECTIONS UPON CHAP. I.—The more God does for us, the more we ought to do for him, in order to testify our affection and gratitude. A reign, or an undertaking, begun with the solemn service of God, and with earnest prayer for his direction and assistance, is likely to turn out happily. And great is the influence of a good magistrate's example. It is not outward appearances, but inward desires, that most certainly characterize persons. And, if we have faith, we shall count all things but loss for the excellency of the knowledge of Christ, and for skill to serve him in our station. And, as the eminency of our predecessors or stations render remarkable qualifications necessary, so the infinite mercy of our God, and his promise, encourage us to seek such things. God readily gives his people exceedingly above what they ask or think: and the most disinterested prayers turn out most to our advantage: while those, who eagerly pursue the things of this world, are apt to lose them, or to have them

Before Christ
1010.

hundred and twenty: and he overlaid it within with pure gold.

* Less holy place.

1 Kin. 6. 15, 21, 22.

5 And the ^{*}greater house he ^hceiled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

† Heb. covered.

6 And he [†]garnished the house with precious stones for beauty: and the gold was gold of Parvaim.

1 Kin. 6. 20—23, 30. Ezek. 7. 20. 1 Chr. 29. 1. & 22. 5.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

1 Kin. 6. 5, 19, 20.

† House of holiness, or oracle.

† 36 feet 6 inches.

* About 25 ton in value 3 million 255 thousand pounds sterling.

† Each nail, i. e. near one pound eleven ounces.

1 Kin. 6. 23—26.

† Or (as some think) of moveable work.

1 Kin. 6. 23—24. These two cherubims of olive trees were added to the golden ones formed by Moses. Exod. 25. 18. & 37. 7—9. They represented angels and ministers, wondering at, and serving in, the work of our redemption.

8 ¶ And he ^hmade the [†]most holy house, the length whereof was according to the breadth of the house, ^{||}twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to ^{*}six hundred talents.

9 And the weight of [†]the nails was fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And in the most holy house he made two cherubims [†]of image work, and overlaid them with gold.

11 And the ^mwings of the cherubims were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house: and the other wing was likewise five cubits, reaching to the wing of the other cherub.

12 And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were ⁿinward.

* Or toward the house, Exod. 25. 20.

Exod. 26. 31—35. & 36. 35, 36. Mat. 27. 51. 1 Kin. 6. 21.

† Heb. caused to ascend.

1 Kin. 7. 15—22. Jer. 52. 21—23. 2 Kin. 25. 13. ch. 4. 12, 13.

† Heb. long, taken together, and each was near eighteen cubits.

1 Kin. 7. 20. Jer. 52. 22. 2 Kin. 25. 17.

1 Kin. 7. 21.

† That is, He shall establish.

† That is, In it is strength. They represented Christ, his word, ordinances, and ministers, as the establishers and strength of his church.

CHAP. IV.

Much coincides with 1 Kings vii. Here we have (1) The brazen furniture for the temple; viz. the altar for burnt-offering; 1: the sea, and lavers to hold water for washing: 2—6, 10, 14, 15: the plates with which the doors of the court were overlaid; 9: the utensils for the brazen altar; 11, 16: the two pillars of brass, with their ornaments; 12, 13: and the place where they were cast; 17. (2) The golden furniture; viz. the ten new candlesticks; ten new tables of shew-bread; 7, 8: the altar of incense; 19: the appurtenances; 20—22: and the covering of the doors of the sanctuary and oracle; 22.

MOREOVER, he made an ^aaltar of brass; twenty cubits the length thereof, and twenty cubits the breadth

thereof, and ten cubits the height thereof.

2 ¶ ^bAlso he made a molten sea of ten cubits from brim to brim round in compass, and five cubits the height thereof, and a line of thirty cubits did compass it round about.

3 ^aAnd under it was the similitude of oxen, which did compass it round about: ten in a cubit compassing the sea round about. Two rows of oxen were cast when it was cast.

4 It stood ^uupon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

5 And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, ^{*}with flowers of lilies; and it received and held three thousand baths.

6 ¶ He made also ^eten lavers, and put five on the right hand, and five on the left, to wash in them: [†]such things as they offered for the burnt-offering they washed in them; but the sea was for the priests to wash in.

7 And he made ^eten candlesticks of gold according to their form, and set them in the temple, five on the right hand, and five on the left.

8 He made also ^tten tables, and placed them in the temple, five on the right side, and five on the left. And he made an hundred [†]basons of gold.

9 ¶ Furthermore, he made ^tthe court of the priests, and the great ^kcourt, and doors for the court, and overlaid the doors of them with brass.

10 And he ^set the sea on the right side of the east end, over against the south.

11 ¶ And Hiram made ^mthe pots, and the shovels, and the ^{||}basons. And Hiram ^{*}finished the work that he was to make for king Solomon for the house of God;

12 To wit, ⁿthe two pillars, and the pommels, and the chapters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters, which were on the top of the pillars;

13 ^aAnd four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters which were upon the pillars.

14 He ^pmade also bases; and [†]lavers made he upon the bases:

15 ^aOne sea, and twelve oxen under it.

16 The ^pots also, and the shovels, and the flesh-hooks, and all their instruments, did Hiram his father make to

Before Christ
1066.

1 Kin. 7. 23—26. Exod. 30. 17—21. & 38. 8. Zech. 13. 1. Rev. 1. 5. & 7. 14. Tit. 3. 5—7. 1 John 1. 7.

1 Kin. 7. 23—25. Rev. 21. 14. Eph. 2. 20. Acts 9. 15. Mark 16. 15.

Ver. 3. Mark 16. 15. Is. 49. 6. & 45. 22—25. Ps. 22. 27. & 98. 2, 3. This sea and the lavers typified Jesus' blood and Spirit, carried about in the gospel, to the various parts of the earth.

* Or like a lily flower.

Exod. 30. 17. & 38. 8. 1 Kin. 7. 39. 14. 1. 2, 18. Is. 4. 4. Ezek. 40. 38. 1 John 1. 7.

† Heb. the work of burnt-offering.

Ver. 2. 1 Kin. 7. 26. Rev. 1. 5, 6. Heb. 9. 14. 1 John 1. 7.

Exod. 25. 31—37. & 37. 17—24. 1 Chr. 28. 11—15.

1 Kin. 7. 49. 50. Rev. 1. 20. Is. 42. 6, 7. & 49. 6. & 61. 1.

2. 1 Cor. 1. 30. John 8. 12.

Exod. 26. 23—30. & 37. 10—16. 1 Kin. 7. 48. Is. 25. 6.

† Or bowls.

1 Kin. 6. 36. & 7. 12.

* For the people, ch. 7. 7. & 20. 5. Ps. 100. 4.

1 Kin. 7. 39.

1 Kin. 7. 40. & 45. & 46. & 47.

† Or bowls.

† Heb. finished to make.

1 Kin. 7. 41. ch. 3. 15—17.

1 Kin. 7. 42. Ps. 1. 3. & 92. 13. Song 4. 13. 1 Cor. 4. 12. 13. 2 Cor. 4. 11—18.

† Heb. upon the face.

1 Kin. 7. 43. & 46. ver. 2—6, 11.

† Or caldrons.

Ver. 2—5.

Exod. 27. 3. 1 Chr. 28. 17. Zech. 14. 20. 1 Sam. 2. 13, 14.

Exod. 27. 1—8. & 38. 1—7. 1 Kin. 8. 23, 64. & 9. 25. It represented Christ in his debased and suffering state.

REFLECTIONS UPON CHAP. III.—Every circumstance in the worship of God must be ordered according to his appointment: and, if God meet with us in a place or ordinance, let us hope that he will do it again, if it be for his glory and our good. Meanwhile, let me consider Jesus, who came in the promised time and spot, as the great temple of our fellowship with God. The dignity, glory, fulness, and usefulness, of his person, particularly in his exalted state, infi-

nately transcends this astonishing structure of Solomon: and angels, ministers, and saints shall always admire his glory. With respect to the temple of his church, of his saints, and of heaven, he is the foundation, the wall, the door, the pillars, the ark, the table, the altars, the light, the sea, the laver, yea, the ALL in ALL!

Before Christ
1005.Heb. made
bright, or
scoured.Heb. thick-
nesses of the
ground.
Gen. 33. 17.1 Kin. 7. 47.
1 Chr. 22. 14.
& 29. 7.1 Kin. 7. 42—
50.Ch. 26. 16, 18.
Exod. 30. 1—
16.Ver. 8. Lev.
24. 6—8.Ver. 7. Exod.
25. 31—37. &
27. 20, 21.Heb. perfec-
tions of gold.

† Or bowls.

i. e. overlaid
with it.
1 Kin. 6. 31.

king Solomon for the house of the LORD of bright brass.

17 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.

18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 ¶ And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the shew-bread was set;

20 Moreover, the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;

21 And the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold;

22 And the snuffers, and the basins, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple were of gold.

CHAP. V.

Coincides with 1 Kings vii.; 51: and viii.; 1—11. The temple being finished and furnished, (1) Possession of it is given to God, by carrying in the dedicated things; and especially the ark, the chief symbol of his presence; 1—10. (2) He takes possession of it, entering into it in the symbol of a glorious cloud, which settled over the ark, between the cherubims, in the ORACLE OF MOST HOLY PLACE; 11—14.

THUS all the work that Solomon made for the house of the LORD was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his

place, to the oracle of the house, into the most holy place, even under the wings of the cherubims:

8 For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day,

10 There was nothing in the ark save the two tables which Moses put therein at Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests were come out of the holy place: (for all the priests that were present were sanctified, and did not then wait by course:

12 Also the Levites who were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)

13 It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals, and instruments of music, and praised the LORD, saying, For he is good, for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD;

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

CHAP. VI.

Coincides with 1 Kings viii.; 12—53. The glory of the Lord having entered the temple, (1) Solomon blesses and encourages the people: and solemnly blesses God for the exact fulfilment of his promise to David; 1—11. (2) Solemnly supplicates that God would hear, and graciously answer, all the prayers which should be regularly made in or towards this temple, whether in case of OATHS, DEFEATS, FAMINES, PESTILENCES, OR CAPTIVITY; 12—42.

THEN said Solomon, the LORD hath said that he would dwell in the thick darkness.

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel; (and all the congregation of Israel stood;)

4 And he said, Blessed be the LORD God of Israel, who hath with his hands

Before Christ
1003.1 Kin. 6. 27.
ch. 3. 10—13.
Exod. 25. 18
—22. i. e. the
inmost, and
altogether
dark apart-
ment.Exod. 25. 12,
15. Num. 4.
6.Or they are
there, as
1 Kin. 8. 8.1 Kin. 8. 9.
Num. 10. 2.
Deut. 10. 2.
5. Heb. 9. 4.

Or where.

Heb. found.

Gen. 35. 2.

Exod. 19. 10.

1 Chr. xxiv.

1 Chr. xxv. &
6. 12—47. &
15. 16—24. &
16. 4—6, 41
42. Rev. 14.
1—4.Num. 10. 1—
10. Lev. 25.
9, 10.Ver. 12. Is.
52. 9. Acts 2.
42, 46. Rom.
15. 6. 1 Cor.
1. 10.Ps. 150. 2—4.
& 68. 25, 26.
1 Chr. 15. 16
—21, 28. &
16. 5, 42. &
25. 1—6.Ps. 136. 1—
26. ch. 20. 21.Exod. 40. 34,
35. ch. 7. 1—
3. 1 Kin. 8.
11. Rev. 15.
8. Josh. 24.
19. 1 Tim. 6.
16.1 Kin. 8. 12—
50.Lev. 16. 2.
Exod. 25. 22.
Ps. 97. 2. & 8.
9, 11.Ch. 2. 4, 6.
1 King. 8. 13.
Ps. 132. 5, 13,
14. Rev. 21.
13. Mat. 16.
18. Rev. 21.
3. 2 Cor. 6.
16.1 Kin. 8. 14.
2 Sam. 6. 18.
Ps. 134. 3.
Luke 24. 50.
Num. 6. 23.Judg. 3. 20.
Ps. 89. 7.1 Kin. 8. 15.
16. Gen. 9.
26. Ps. 72. 18.
19.

REFLECTIONS UPON CHAP. IV.—What a mercy is it that Jesus, his church, and heavenly state, are suited to his people's condition! As the great atonement, and as the fountain which cleaves from all sin, he is openly exhibited before us, and accessible to us, in the ordinances of the gospel. By him, as such, we have access to dwell in God's house, enjoy his light, feed on his fulness, and live by his intercession, through which our services are accepted. Yea, under the gospel we have more than a tenfold exhibition of Christ, in his cleansing virtue, his illuminating and soul-nourishing influence. He can make all tempers, gifts, and graces, useful in his church, brass as well as gold. And great is their honour who lay out their eminent gifts in the service of Christ.

• There were ten times as many lavers, candlesticks, and tables of shew-bread, in the temple as in the tabernacle.

REFLECTIONS UPON CHAP. V.—If we would inherit our godly parents' blessings, we must religiously pursue their intentions. Dedicated things must never be alienated from the Lord's service. The most regularly framed and furnished churches are but desolate if they want the presence of Jesus Christ, the ark of God's strength, and the glory of his Father in him. But his faithful people, according to his promise shall have him with them always unto the end of the world. And, if God favour us with his Christ, and himself in him, we ought exceedingly to rejoice in and thank him; as then we shall taste joys unspeakable and full of glory. When every thing else is put out of God's room, and we become hearty and unanimous in our prayers and praises, we may expect astonishing discoveries of his glory in our second, our great temple, *Christ* in whom dwelleth all the fulness of the Godhead bodily!

Before Christ
1003.Ver. 15.
Ps. 12. 6.
Josh. 23. 14,
15.
2 Sam. 7. 6,
7. 1 Chr. 17.
5, 6.Ch. 12. 13. &
7. 12. 16. &
33. 4. 7.
Deut. 12. 5.
11. Ps. 48. 1.
& 78. 68—70.
& 76. 1, 2.
& 132. 13, 14.
Gen. 49. 8, 20.2 Sam. 7. 2, 3.
1 Chr. 28. 2.
& 17. 1, 2.
1 Kin. 5. 3. &
8. 17.2 Cor. 8. 12.
1 Kin. 11. 4.
& 8. 18.1 Kin. 5. 3.
& 8. 19.
2 Sam. 7. 5,
12. 13. 1 Chr.
17. 12. & 22.
8—10. & 28.
6. 10, 20.1 Kin. i. ii.
1 Chr. xxii.
xxix. ch. i. 1.2 Sam. 7. 12,
15. 1 Chr. 28.
5. Ps. 132. 12.1 Kin. vi. vii.
ch. iii. iv.Ch. 5. 5, 7—
10. 1 Kin. 8.
3, 6, 9. Heb.
9. 4.1 Kin. 8. 22—
52. Ps. 29. 1—
10. & xciii.
xcvi.2 Kin. 11. 14.
Neh. 8. 4.1 Kin. 7. 9.
12. ch. 4. 9.Ps. 95. 6. &
99. 5. Dan. 6.
10. Mark 1.
40. Luke 22.
41.Ezra 9. 5.
1 Tim. 2. 8.
Exod. 9. 29.
ver. 12, 29.Exod. 15. 11.
& 18. 11.
Ps. 35. 10. &
86. 8—10. &
89. 6—8.
1 Chr. 29.
10—13.Dan. 9. 4.
Neh. 1. 5. &
9. 32. Ps. 89.
28. Exod. 20.
6. & 34. 6, 7.
Deut. 7. 9,
12.Gen. 5. 24.
Exod. 20. 6.
Ps. 116. 9,
11. 32. Luke
1. 6. 2 Cor. 1.
12. 1 Thes. 2.
16.1 Kin. 8. 25.
Ezek. 36. 37.
Is. 45. 11.
Mat. 7. 7—
11. 1 John 5.
14.2 Sam. 7. 12.
1 Kin. 2. 4. &
6. 12. Ps. 132.
12.Ps. 26. 3. &
119. 1. 5. 6.
Luke 1. 6.
2 Cor. 1. 12.
2 Pet. 1. 4—
10.See 1 Kin. 8.
26.1 Kin. 8. 27.
Ps. 113. 5, 6.
Acts 7. 49.
1 Tim. 3. 16.]Ch. 2. 6.
La. 66. 1.
Acts 17. 24.
Jer. 23. 24.1 Kin. 8. 28.
—30. Ps. 4. 1.
& 130. 2.
Dan. 9. 17—
19.

fulfilled that which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

7 Now it was in the heart of David my father to build an house for the name of the LORD God of Israel.

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding, thou shalt not build the house; but thy son, which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.

11 And in it have I put the ark, wherein is the covenant of the LORD that he made with the children of Israel.

12 And he stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands;

13 (For Solomon had made a brazen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven;)

14 And said, O LORD God of Israel, there is no God like thee in the heaven, nor in the earth, who keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts;

15 Thou who hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.

16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

17 Now then, O LORD God of Israel, let thy word be verified which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

19 Have respect therefore to the

prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, even from heaven; and, when thou hearest, forgive.

22 If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

24 And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house;

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be;

29 Then what prayer, or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house:

30 Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest: (for thou only knowest the hearts of the children of men:)

31 That they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

Before Christ
1003.Ps. 20. 1—3.
1 Kin. 8. 22.
Ps. 33. 18. &
34. 15. Dan.
9. 18.Or in this
place.
Ver. 21. Dan.
6. 10.Heb. pray.
2 Chr. 20. 6.Ps. 85. 2, 3.
Is. 43. 25. &
44. 22. 2 Cor.
5. 19. Mic. 7.
18, 19.Heb. and he
require an
oath of him.
1 Kin. 8. 31,
32.

Mat. 23. 18.]

1 Kin. 8. 32.
Is. 3. 11.
Rom. 2. 8, 9.
Prov. 11. 32.
& 13. 21. &
5. 22.Deut. 25. 1.
Lev. 26. 7—
14. Rom. 3.
10. Is. 3. 10.Or be smitten.
1 Kin. 8. 33,
34.Deut. 32. 15—
25. Ps. 51. 4.Lev. 26. 40,
41. Ps. 130. 1
—4. Prov. 28.
13. Jer. 3. 12,
13.

Or towards.

Lev. 26. 42—
45. Deut. 4.
29. 30. & 30.
2—6. 2 Sam.
7. 12.Deut. 28. 23.
1 Kin. 8. 35,
36 & 17. 1. &
18. 45. Jer.
14. 1—6. Mal.
3. 10. Joel 1.
10, 19, 20.
Lev. 26. 19,
20.Ch. 33. 12.
Hos. 5. 15. &
6. 1. Jer. 31.
18, 19.1 Kin. 8. 36.
Ps. 94. 12. Is.
26. 9. Prov.
6. 23. 2 Pet.
2. 21.Jam. 5. 18.
Joel 2. 23.
Zech. 10. 1.
Jer. 14. 22.
Job 37. 11,
13. 1 Kin. 17.
14. & 18. 41,
45.Ruth 1. 1.
2 Kin. 8. 1.
Jer. 14.
1 Lev. xxvii.
Deut. xxviii.
1 Kin. 8. 37
—40.Deut. 28. 52
—57. Lev. 26.
25. ch. 12. 2.
& xx. & 32.
1. & 33. 11.Ezek. 22. 30.
1 Kin. 8. 38.
Ps. 106. 23.Pray, see ver.
12.Or toward
this house.
Ch. 20. 6.1 Chr. 28. 9.
Ps. 11. 4.
Jer. 17. 18.
Heb. 4. 13.
Rev. 2. 23.
1 Sam. 16. 7.Luke 7. 47. &
1. 74, 75.
Ps. 116. 16.
Deut. 6. 13.
& 10. 12, 21.
& 4. 2. & 5.
29, 32.Heb. all the
days which.Heb. upon
the face of the
land.

Before Christ
1003.

1 Kin. 8. 41—
3. Exod. 12.
9. Num. 15.
19. Lev. 19. 34.
Ruth 2. 10, 11.
Mat. 2. 1.
John 12. 20.
Acts 8. 27.
Eph. 2. 13.
Josh. 2. 9.
Esth. 8. 17.
Zech. 8. 22, 23.
Ps. 23. 27—
31.
Ps. 67. 2.
Is. 11. 9, 10.
Ps. 138. 4, 5.
Is. xlix. lv. lx.
Zech. xiv.
Acts ii—vix.
Heb. thy name
is called upon
this house.
1 Kin. 8. 44,
45.
Ezek. 36, 37.
Dan. 6. 10.
Ps. 50. 15. &
91. 15.

Is. 37. 21, 36.
Ps. 7. 9, 10, &
72. 12—14.
Or right, Ps. 9.
4. Rev. 19. 11.
1 Kin. 8. 46
—55.
Prov. 20. 9.
Eccl. 7. 20.
Jam. 5. 2.
1 John 1. 8.
Heb. they that
take them cap-
tives carry
them away.
Deut. 1. 29,
30. & 30. 1, 2.
Lev. 26. 41.
Luke 15. 18.
Jer. 31. 18, 19,
& 3. 12—14,
22. & 29. 12,
13. Prov. 28.
13. Ps. 32. 5.
Heb. bring
back to their
heart.
Jer. 29. 12—
14. Joel 2. 11.
Ps. 78. 36, 37.
Deut. 6. 5.
Jer. 3. 14—14.
22. Dan. ix. &
6. 10.

Or right, Ver.
35. Zech. 1. 15.
y Ps. 150. 2. &
4. 1. Dan. 9.
17—19. ch. 7.
15.
† Heb. to the
prayer of this
place.

Ps. 131. 8—
10. 2 Sam. 7.
6. 12. 1 Chr.
28. 2. & 22. 5.
Josh. 3. 15. &
6. 11—20.
1 Sam. v.
Neh. 9. 25.
Is. 61. 10.
1 Tim. 4. 16.
Is. 63. 7, 9. &
65. 18, 19. &
66. 10—13.
1 Kin. 1. 39.
Ps. 2. 2. & 84.
9. & 18. 50.
Is. 61. 1.
Ps. 132. 1.
Is. 58. 8.
Acts 13. 34.
Eph. 1. 3.

32 ¶ Moreover, concerning ^k the stranger, who is not of thy people Israel, but is come from a far country ^l for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house;

33 Then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for; that all ^m people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that ⁿ this house which I have built is called by thy name.

34 ¶ "If thy people go out to war against their enemies by the way that thou shalt send them, and they ^o pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and ^p maintain their ^q cause.

36 ¶ "If they sin against thee, (for ^r there is ^s no man which sinneth not,) and thou be angry with them, and deliver them over before ^t their enemies, and ^u they carry them away captives unto a land far off or near;

37 Yet, if ^v they ^w bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee ^x with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gavest unto their fathers, and ^y toward the city which thou hast chosen, and toward the house which I have built for thy name;

39 Then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their ^z cause, and forgive thy people which have sinned against thee.

40 ¶ Now, ^a my God, let, I beseech thee, thine eyes be open, and ^b let thine ears be attent ^c unto the prayer that is made in this place.

41 Now ^d therefore arise, O Lord God, into thy resting place, thou, and the ^e ark of thy strength: let thy priests, O LORD God, be clothed with ^f salvation, and let thy saints ^g rejoice in goodness.

52 O LORD God, turn not away the face of ^h thine anointed: ⁱ remember the mercies of David thy servant.

CHAP. VII.

Coincides with 1 Kings viii. ; 62—66. and ix. ; 1—9. It contains God's answer to Solomon's prayer. (1) His public answer in the descent of fire from heaven to burn the sacrifices; and in the filling of the house with his glory, which affected both priests and people with solemn awe and gratitude; 1—3: and made them observe a sacred festival of fourteen days; 4—11.

(2) His private answer to Solomon; in which he testified his acceptance of his prayer, and stated the blessings which would attend his and his subjects obedience, and the curses which would attend their rebellion and apostasy; 12—22.

Before Christ
1003.

NOW, ^j when Solomon had made an end of praying, the ^k fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the ^l glory of the LORD filled the house.

2 And the priests ^m could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they ⁿ bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, ^o For he is good, for his mercy endureth for ever.

4 ¶ Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon ^p offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

^q And the priests waited on their offices: the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised ^r by their ministry: and the priests ^s sounded trumpets before them, and all Israel stood.

7 Moreover, ^t Solomon hallowed the middle of the court that was before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ Also at the same time Solomon kept ^u the feast seven days, and all Israel with him, a very great congregation, ^v from the entering in of Hamath unto the river of Egypt.

9 And on the ^w eighth day they made ^x a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the ^y three and twentieth day of the seventh month he sent the people away into their tents, ^z glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 Thus ^a Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 ¶ And the ^b LORD appeared to Solomon by night, and said unto him, I have ^c heard thy prayer, and ^d have chosen

1 Kin. 8. 54.
Dan. 9. 20.
Is. 58. 9. &
63. 24.
Lev. 9. 24.
Judg. 6. 21.
1 Kin. 18. 33.
Lev. 40. 34.
35. 1 Kin. 8.
11. ch. 5. 13.
14. Rev. 15. 8.
Ver. 1. 3.
Exod. 24. 17.
Rev. 15. 8.

Exod. 4. 31.
Num. 16. 22.
& 14. 5.
Ps. 95. 6.

Ch. 5. 13.
1 Chr. 16. 7.
36. Ps. cxxvi.
& 107. 1, 2.
ch. 20. 21. 8.
15, 22. Is. 63.
7. Ps. cxi. cl.

1 Kin. 8. 62.
63. 1 Chr. 16.
1. 2. & 29. 21.
Ezra 6. 17.
ch. 30. 24. &
35. 7. 8. ch. 1.
6. & 5. 6.
Mic. 6. 7. Eph.
5. 2. Rom. 12.
1. Ps. 110. 3.

1 Chr. 15. 16.
& 6. 31, 32. &
16. 41. & 23.
4, 5, & xxv.

Heb. by their
hand.
Ch. 5. 12.
Num. 10. 1—
10. Ps. 89. 15.
Mark 16. 15.
1 Kin. 8. 64.
Mark 16. 15.
1 John 2. 2.
Eph. 5. 2.
Heb. 10. 10,
14. & 13. 10, 12.

Of taberna-
cles, Lev. 23.
34 Num. 29.
13—38. 1 Kin.
8. 65, 66.
Gen. 15. 18.
Josh. 13. 3—5.
Num. 34. 5—8.
Lev. 23. 36.
Num. 29. 35—
39. John 7. 37
† Heb. restraint.

Lev. 23. 34.
Num. 29. 13,
35.

Ps. 105. 1—5.
& 107. 1—32.
& 136. 1—26.
& csl.—140.
5. Is. 63. 7.

1 Kin. 9. 1.
& c Ps. 127. 1.
991.

1 Kin. 9. 2.
Gen. 12. 7. &
17. 1. & 18. 1.
Heb. 1. 1.
Ps. 17. 3. &
65. 2. Is. 58. 9.
& 65. 24.
Dan. 9. 21.
Mat. 7. 7—11.
Acts 10. 4.

Deut. 12. 5, 11.
Ps. 78. 68. &
132. 13, 14.
ch. 6. 6. & 33.
4, 7. ver. 16.

REFLECTIONS UPON CHAP. VI.—How honourable is it when we perform great enterprises, not from pride, but in prosecution of our parents' gracious purposes, and to fulfil the promise, obey the command, and honour the name, of the Lord! And while we view this temple as a figure of Christ, let us, whether Jews or Gentiles, deal with God only through him. Let us have fixed views of God's infinite perfection, power, faithfulness, omnipresence, omniscience, and of our own meanness and vileness before him! Let us trust in, love, fear, and honour, this God of infinite excellencies. In a regard to his holiness, and heart-searching eye, let us indulge no secret pollution. And, conscious of

our sinfulness, let us make solemn prayer our first and our last resource in all our straits. Even when distress has driven us to him, he will in no wise cast us out. His unbounded forgiveness will make way for all necessary mercies to us. For, though we may not expect to be heard for the sake of our prayers, yet must we not expect to be heard without them. And thanks be to God that Gentile strangers have an open and free access to him, even to his seat. Happy is that church where all ranks, princes, ministers, and people, are under the special influence of God, as their own and their father's God in Christ. Great is their salvation, and sweet their joy.

Before Christ
991.

this place to myself for an house of sacrifice.

13 If "I shut up heaven that there be no rain, or if I command the locust to devour the land, or if I send pestilence among my people;

14 If my people, who are called by my name, shall ^{*}humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now ^ymine eyes shall be open, and mine ears attent [‡]unto the prayer *that is made* in this place.

16 For now have ^{*}I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

17 And as for thee, ^{*}if thou wilt walk before me as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then will I stablish the throne of thy kingdom, ^baccording as I have covenanted with David thy father, saying, There shall not fail thee a man *to be* ruler in Israel.

19 ^cBut, if ye turn away, and forsake my statutes and my commandments which I have set before you, and shall go and serve other gods, and worship them;

20 Then will I ^dpluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it ^eto be a proverb and a by-word among all nations.

21 And this house, which is high, shall be an astonishment to ^fevery one that passeth by it; so that he shall say, ^gWhy hath the LORD done thus unto this land and unto this house?

22 And it shall be answered, Because they ^bforsook the LORD God of their fathers, who brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them; ⁱtherefore hath he brought all this evil upon them.

CHAP. VIII.

Mostly coincides with 1 Kings ix.; 10-28. We are informed (1) What cities Solomon built; 1-6. (2) What workmen he employed; 7-10. (3) What care he took to settle his Egyptian queen; 11. (4) By what religious example and injunctions he established the temple worship; 12-16. (5) What profitable trade he carried on with foreign countries; 17, 18.

AND ^{*}it came to pass, at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

2 That the cities which Hiram ^bhad restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to ^cHamath-zobah, and prevailed against it.

4 And he built ^dTadmor in the wilder-

ness, and all the store cities which he built in Hamath.

5 Also he built ^eBeth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And ^fBaalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and ^gall that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ ^hAs for all the people *that were* left of the ^bHittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel;

8 ⁱBut of their children who were left after them in the land, ^jwhom the children of Israel consumed not; them did Solomon make ^kto pay tribute until this day.

9 But ^lof the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* ^mtwo hundred and fifty, that bare rule over the people.

11 ¶ And Solomon ⁿbrought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* ^{*}holy where-
unto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt-offerings unto the LORD on ^othe altar of the LORD, which he had built before the porch;

13 Even after a certain rate every ^pday, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, ^qthree times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the ^rcourses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for ^sso had David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning ^tthe treasures.

16 ¶ Now all the work of Solomon was ^uprepared unto the day of the foundation of the house of the LORD, and until it was finished: *so* the house of the LORD was perfected.

17 ¶ Then went Solomon to ^vEzion-geber, and to ^wEloth, at the sea side in the land of Edom.

18 And Hiram ^xsent him, by the

Before Christ
990.

* 1 Kin. 9. 17.
—19. 1 Chr. 7.
24. Josh. 16.
3, 5.

* Josh. 15. 11,
60. & 18. 14.
2 Sam. 6. 2.

* Heb. all the
desire of Solo-
mon which he
desired to build
1 Kin. 9. 19.
Ecl. 2. 4—
10.

* Gen. 10. 15,
16. & 15. 19.
—21. Exod. 3.
8. & 23. 23.
Deut. 7. 1.
Ps. 106. 34.
Judg. 1. 19,
21, 27—36.
2. 3, 21.

* Ps. 106. 34.
Judg. 1. 19—
36.

* 1 Kin. 5. 13,
14. & 9. 21.
ch. 2. 17, 18.
Judg. 1. 28,
30, 33.

* 1 Kin. 9. 22.
Exod. 19. 5, 6.
Gal. 3. 26—
29. & 4. 26.
John 3. 36.

* 1 Kin. 9. 23.
The 300 added
ch. 2. 18, are
omitted here.

* 1 Kin. 3. 1.
7. 8. & 9. 24.

* Heb. holi-
nesses.

* Ch. 4. 1.
1 Kin. 8. 64.

* Exod. 29. 38.
—42. Deut.
16. 16. Num.
xxviii. xxix.
Lev. xliii.
1 Kin. 9. 25.
1 Chr. 16. 40.

* Exod. 23. 14.
17. & 34. 23.

* 1 Chr. xxiv—
xxvi. & 9. 17.
& 6. 31—33.

* Heb. so was
the command-
ment of David
the man of God
2 Sam. 23. 2
Acts 13. 22,
36.

* 1 Kin. 7. 57.
1 Chr. 26. 20
22, 26. & 9.
29.

* 1 Kin. 5. 18.
& 6. 7.

* 1 Kin. 9. 26.
& 22. 48.
Num. 33. 35.
ch. 20. 36.

* 2 Kin. 14. 2.
& 15. 6.
Deut. 2. 8.

* 1 Kin. 9. 27.
28. ch. 9. 10,
13.

990.

* 1 Kin. 9. 10.

* 1 Kin. 9. 11.

* Num. 12. 21.

* 2 Sam. 8. 3.

* 1 Kin. 9. 18.

* 2.

* 3.

* 4.

* 5.

* 6.

* 7.

* 8.

* 9.

* 10.

* 11.

* 12.

* 13.

* 14.

* 15.

* 16.

* 17.

* 18.

* 19.

* 20.

* 21.

* 22.

* 23.

* 24.

* 25.

* 26.

* 27.

* 28.

* 29.

* 30.

* 31.

* 32.

* 33.

* 34.

* 35.

* 36.

* 37.

* 38.

* 39.

* 40.

* 41.

* 42.

* 43.

* 44.

* 45.

* 46.

* 47.

* 48.

* 49.

* 50.

* 51.

* 52.

* 53.

* 54.

* 55.

* 56.

* 57.

* 58.

* 59.

* 60.

* 61.

* 62.

* 63.

* 64.

* 65.

* 66.

* 67.

* 68.

* 69.

* 70.

* 71.

* 72.

* 73.

* 74.

* 75.

* 76.

* 77.

* 78.

* 79.

* 80.

* 81.

* 82.

* 83.

* 84.

* 85.

* 86.

* 87.

* 88.

* 89.

* 90.

* 91.

* 92.

* 93.

* 94.

* 95.

* 96.

* 97.

* 98.

* 99.

* 100.

before Christ
990.Gen. 10. 29.
Kin. 9. 28. &
O. 11. & 22.
S. 1 Chr. 29.
Job 22. 24.
k. 28. 16. Ps.
5. 9. Is. 13.
2.Of which 420
were clear
rain. 1 Kin. 9.
28.1 Kin. 10. 1—
23. Mat. 12.
22. Luke 11.
31. Ps. 72. 10.
Prov. 1. 5. &
15. 20.

Heb. words.

1 Kin. 3. 12.
& 4. 29—53.
Col. 2. 3.
Prov. 8. 12—
14. 1 Cor. 1.
24. 30. John 5.
20. & 1. 18.
1 Kin. 4. 29
—34.1 Kin. 6. 38.
& 7. 1.1 Kin. 4. 29.
25. Prov. 9. 5.
John 6. 53—
57.1 Kin. 10. 5.
Rev. 3. 21.Heb. stand-
ing.

Or butlers.

1 Kin. 10. 5.

Heb. word.

Or sayings.

1 Kin. 10. 7.
John 20. 27.Heb. had
added to.1 Cor. 22. 9.
1 John 3. 1.
Zech. 9. 17.
Song 5. 9—
16. Prov. 30.
4.1 Kin. 10. 8.
Ps. 84. 4. & 9.
1. Deut. 33.
27—29.1 Kin. 10. 9.
ch. 5. 12. Ps.
72. 18, 19.
Eph. 1. 3. Is.
9. 6. Luke 1.
31. 32. 2 Cor.
9. 15. 1 Tim. 1.
17.1 Chr. 17. 14.
& 28. 5. & 29.
23. ch. 13. 8.1 Kin. 10. 10.
Ps. 72. 10, 13.
i. e. 654,084l.
sterling.

Ch. 2. 8.

1 Kin. 10. 11,
12.

Or stays.

1 Kin. 10. 12.

Heb. high-
ways.

REFLECTIONS UPON CHAP. VIII.—In the most profound peace we had need

to prepare for war, spiritual or temporal. It is an honour for kings to manifest

the utmost regard for their subjects. How certainly, however slowly, Noah's

curse of servitude fixes at last upon the descendants of Canaan! They become

slaves to the offspring of Shem, through the influence of the Lord his God.

It is necessary to set bounds to our desires after created things, as they are apt

to become inordinate and insatiable. It is no less necessary to keep up proper

hands of his servants; ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to ^aOphir, and took thence four ^bhundred and fifty talents of gold, and brought *them* to king Solomon.

CHAP. IX.

Coincides with 1 Kings x. and iv.; 25. and xi.; 41—43. Here is (1) The honour which the queen of Sheba did to Solomon, in visiting him to hear his wisdom; and her satisfaction therein; 1—12. (2) Many instances of his riches, splendour, and fame; his sacred terraces, and instruments of music; his golden targets and shields; his ivory throne, and golden footstool; his drinking vessels of gold; his rich and curious traffic; his fine horses and horsemen; the rich presents brought him; his wide-spread fame for wisdom; 10, 11, 13—28. (3) Death puts an end to this glory of him and his kingdom; 29—31.

AND, ^awhen the queen of Sheba heard of the fame of Solomon, she came to ^bprove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and, when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her ^{*}questions: and there was nothing ^chid from Solomon which he told her not.

3 And, when the queen of Sheba had seen the ^dwisdom of Solomon, and the ^ehouse that he had built,

4 And ^fthe meat of his table, and the ^gfitting of his servants, and the ^hattendance of his ministers, and their apparel; his ⁱcup-bearers also, and their apparel; and his ^jascent by which he went up into the house of the LORD; there was no more spirit in her.

5 And she said to the king, *It was* a true ^kreport which I heard in mine own land of thine ^{*}acts, and of thy wisdom:

6 Howbeit, I ^lbelieved not their words until I came, and mine eyes had seen *it*: and, behold, the one half of the greatness of thy wisdom was not told me; *for* thou [†]exceedest the fame that I heard.

7 [†]Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom.

8 ^mBlessed be the LORD thy God, who delighted in thee to set thee on ⁿhis throne, *to be* king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And ^oshe gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir, brought ^palgum trees and precious stones.

11 And the king made ^qof the algum trees ^rterraces to the house of the LORD, and to the king's palace, and

harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 ^rAnd king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

13 ¶ Now the ^sweight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Beside *that which* chapmen and merchants brought. And all the ^tkings of Arabia, and ^ugovernors of the country, brought gold and silver to Solomon.

15 ¶ And king Solomon made two hundred targets of beaten gold: ^{*}six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made* ^vof beaten gold: [†]three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.

17 ¶ Moreover, ^{*}the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and [‡]stays on each side of the sitting place, and two lions standing by the stays:

19 And ^ytwelve lions stood there on the one side and on the other, upon the six steps. There was not the like made in any kingdom.

20 ¶ And ^zall the drinking vessels of king Solomon *were* of gold, and all the vessels of the house of the forest of Lebanon *were* of ^{||}pure gold: ^{*}none *were* of silver; it was *not* any thing accounted of in the days of Solomon.

21 For the king's ships went to Tarshish with the servants of Hiram: every three years ^aonce came the ships of Tarshish, bringing gold, and silver, [†]ivory, and apes, and peacocks.

22 And king Solomon ^bpassed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth ^csought the presence of Solomon, to hear his wisdom that God had put in his heart.

24 And they brought every man his ^dpresent, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon ^ehad four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

26 ¶ And he ^freigned over all the kings, from the [‡]river even unto the

Before Christ
990.See 1 Kin. 10
19.1 Kin. 10. 14.
Ps. 72. 10, 15.
i. e. about
3,634,382l.
sterling.Is. 60. 7, 8.
Ps. 68. 29. &
72. 10.

|| Or captains.

1 Kin. 10. 16,
17. & 14. 26.
ch. 12. 9.* About nine-
teen pounds
weight.† Nine pounds
weight.1 Kin. 10. 18
—20. Ps. 45.
6. Rev. 5. 21.
& 20. 11.
Ps. 9. 7.

† Heb. hands.

y Rev. 21. 12.
Mat. 19. 28.
These might
represent
Christ's twelve
apostles.1 Kin. 10. 21
—23. Is. 60.
17. 2 Pet. 1. 4.

Heb. shut up.

* Or there was
no silver in
them.1 Kin. 10. 22.
Job 28. 16—
19.† Or elephants'
teeth.1 Kin. 10. 23.
& 3. 12, 13. &
4. 30, 31.
Num. 24. 7.
ch. 1. 12.
Ps. 69. 27.1 Kin. 4. 34.
& 10. 24. Is.
11. 10. Gen.
49. 10. Is. 52.
15. Ps. 16. 11.
& 17. 15.d Ps. 72. 10, 15.
with 1 Kin. 10.
25.1 Kin. 4. 26.
& 10. 26. ch.
1. 14, 16, 17.
Deut. 17. 16.
Ps. 33. 16, 17.
& 20. 7.
Prov. 21. 31.1 Kin. 4. 24.
& 8. 65. Gen.
15. 18. Exod.
23. 31. Deut.
11. 24. Josh.
13. 2—7.
Dan. 7. 14.
Rev. 11. 15.
Mat. 28. 18.† That is,
Euphrates.

distinctions between things sacred and common. And we shall find difficulty therein, if we ally ourselves in marriage, or in any other way, with the ungodly. What an excellent foundation, for even external prosperity, is a prudent and active zeal for, and constant attendance on, the worship of God! But alas! how great the folly that, while men will risk and do so much for earthly treasures, so little is done to obtain the riches which endure for ever!

Before Christ
960.

land of the Philistines, and to the border of Egypt.

^a Heb. gave.
^b 1 Kin. 10. 27.
ver. 20, 21.
ch. 1. 12, 13.

27 And the king ^amade silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that *are* in the low plains in abundance.

^b 1 Kin. 10. 25.
ch. 1. 16. with
Deut. 17. 16.

28 ^bAnd they brought unto Solomon horses out of Egypt, and out of all lands.

^c 1 Kin. 11.
41-43.

29 ¶ Now the rest of the ^aacts of Solomon, first and last, *are* they not written in the ^abook of ^aNathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of ^aIddo the seer against Jeroboam the son of Nebat?

¶ Heb. words.
^a 1 Kin. 1. 8.
38. & 11. 29.
2 Sam. 7. 2-4.
& 12. 1-15.
25.
^b Ch. 12. 15. &
13. 22.

30 And Solomon reigned in Jerusalem over all Israel forty years.

975.

31 And Solomon slept with his fathers; and he was buried in the city of David his father: and ^aRehoboam his son reigned in his stead.

^a i. e. the enlargement of the people.
Ch. 10. 16.

CHAP. X.

Coincides with 1 Kings xii.; 1-19: where we find (1) How wickedly the Israelites complained of Solomon's oppression; 1-4. (2) How foolishly Rehoboam, misled by his young counsellors, treated their complaint, and threatened to oppress them more; 5-15. (3) How basely the Israelites forsook Rehoboam; 16-19. (4) How God, by Rehoboam's folly, and the Israelites' rebellion, fulfilled his purpose and promise; 15.

AND ^aRehoboam went to Shechem: for to Shechem were all Israel come to make him king.

^a 1 Kin. 12.
1-19. with
1 Chr. 3. 10.
Mat. 1. 7.

2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, ^bwhither he had fled from the presence of Solomon the king, heard *it*, that Jeroboam returned out of Egypt.

^b 1 Kin. 11. 40.
& 12. 2.

3 And they sent and called him. So Jeroboam and all Israel came, and spake to Rehoboam, saying,

^c 1 Kin. 4. 7.
15. 22. & 9.
22. & 10. 7.
& 12. 4.

4 Thy ^afather made our yoke grievous; now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

^d 1 Kin. 12. 5.
Ps. 112. 5.

5 And he said unto them, ^aCome again unto me after three days. And the people departed.

^e Job 32. 7. &
8. 5, 9.

6 ¶ And king Rehoboam took counsel with ^athe old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to return answer to this people?

^f Heb. for good.
^a 1 Kin. 12. 7.
Neb. 5. 19.
Ps. 86. 17.
Prov. 15. 1.

7 And they spake unto him, saying, If thou be ^akind to this people, and please them, and speak good words to them, they will be thy servants for ever.

^g Eccl. 10. 16.
Is. 3. 4, 5.
Prov. 13. 20.
& 9. 6.

8 But ^ahe forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What ad-

vice give ye that we may return answer to this people which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, ^aMy little *finger* shall be thicker than my father's loins.

11 For, whereas my father ^aput a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them ^aroughly; and king Rehoboam forsook the counsel of the old men;

14 And answered them ^aafter the advice of the young men, saying, My father made your yoke heavy, but I *will* add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the people; for the ^acause was of God, that the LORD might perform his word, which he spake by the ^ahand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And, when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, ^aWhat portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. So all Israel went to their tents.

17 But, *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent ^aHadoram, that *was* over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam ^amade speed to get him up to his ^achariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David ^aunto this day.

CHAP. XI.

Partly coincides with 1 Kings xii.; 21-24. Here is (1) Rehoboam's rash attempt to reduce the ten revolted tribes, and his

Israel—chosen through the love of the eternal Father—and placed to do justice and judgment, and to establish his people in eternal glory.

REFLECTIONS UPON CHAP. X.—The best of rulers cannot give every one content. Men are readier to complain of the expense of government than to acknowledge the benefit which they receive from it: and turbulent and ungateful spirits will find fault where they can scarcely find the shadow of a reason. Young heads are ordinarily too hot to be wise counsellors: and many ruin their own interests by trampling on and provoking their inferiors. Moderate counsels are generally the most safe and prudent. Soft answers disarm men's passions, when harsh ones render them furious: and, when the affairs of church or state are in a ferment, rough proceedings do but make them worse and worse. Most men need no more to ruin them than to be given up to their own pride and passion. But O the wisdom and power of God, who can fulfil his counsels by men's folly and fury! Very uncertain are all earthly enjoyments, nor can the wisest secure them to his next heir. God often visits the iniquity of the fathers upon the children: but, amidst all the heat of his anger, he never breaks his promise.

REFLECTIONS UPON CHAP. IX.—God honours such as honour him. They, who know the value of divine wisdom and truth, will grudge no pains to search for it. They only are truly great, whose piety and zeal for God distinguish them. And whatever gifts we enjoy, they are but lent us for the edifying of the body of Christ, and ought to be employed with diligence and care. How comely is good, and especially religious, order in families, particularly those of princes! Happy are they who have constant access to, and intimacy with, the intelligent and zealous fearers of God! And we ought to be thankful for the gifts and graces of God to others; especially if made instrumental for our good. Great souls are ever generous; and ought to be so, according to their stations and ability. But not the most engaging things on earth ought long to detain us from that home, in which God calls us to act for his glory. What a transient blaze is all the glory and wealth of earth! Ere it be long, Solomon's family shall be poor and condemned. Yet God seems, as it were, unwilling to remember those sins against Solomon, or any of his people, of which they have sincerely repented. What a sudden gloom death spreads over the brightest honours on earth! But rejoice, my soul, that Jesus has wisdom, has wealth, has glory, and fame, which neither death nor eternity can ever sully or consume! Of him it may truly be said, the half has not been told us. Happy are they that wait around this exalted King of

Before Christ
975.

^b 1 Kin. 12. 10.
Prov. 13. 17.
& 14. 16. &
15. 1. & 18.
12.

^c Your taxes shall be heavier, your services more burdensome, and your punishment more severe.

^d Prov. 15. 1. &
14. 16. Eccl.
2. 18, 19.

^e Eccl. 10. 16.
Is. 3. 4, 5.
ch. 13. 7.

^f Prov. 12. 13.
& 13. 7. &
29. 11, 23.
ver. 11.

^g Heb. wheeling about.

^h Ch. 25. 20.
Ps. 81. 12.
Amos 3. 6.
Is. 45. 7.

ⁱ 1 Kin. 11.
29-32.

^j 1 Kin. 11.
11-13. 30-
36. & 12. 16.
2 Sam. 20. 1.
1 Sam. 22. 7.
John 6. 66.
Phil. 3. 18, 19.
& 2. 21.
2 Tim. 1. 15.

^k 1 Kin. 12. 16.
and perhaps
4. 6. & 5. 13,
14.

^l Heb. strengthened himself.

^m i. e. till the time of Ezra.

Before Christ
975.

ready desisting from it at the command of God; 1—4. (2) His wise and successful endeavour to preserve the two tribes which adhered to him, building and fortifying their cities; 5—12. (3) The resort of priests and Levites to his kingdom from that of Jeroboam, from regard to the true worship of God; 13—17. (4) An account of his wives and children; 18—23.

974.
1 Kin. 12. 21—24.

AND, when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen men, who were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

Prophet.
Deut. 33. 1.
Judg. 13. 6. 8.
1 Sam. 2. 27.

2 But the word of the LORD came to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon king of Judah, and to all Israel in Judah and Benjamin, saying,

Exod. 2. 11.
Lev. 10. 6.
Rom. 9. 3.
Heb. 13. 1.
Gen. 50. 20.
Amos 3. 6.
1 Kin. 12. 15.
Is. 45. 7.

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

Repaired,
enlarged, and
fortified.
Ch. 14. 6.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

Gen. 35. 19.
Mat. 2. 1.

6 He built even Beth-lehem, and Etam, and Tekoa,

1 Chr. 4. 31.
Judg. 15. 8.

7 And Beth-zur, and Shoco, and Adullam,

2 Sam. 14. 2.
Jer. 6. 1. ch. 20: 20.

8 And Gath, and Mareshah, and Ziph,

Josh. 15. 35.
58. Mic. 1. 15.

9 And Adoraim, and Lachish, and Azekah,

1 Chr. 18. 1.
& 20. 8.

10 And Zorah, and Aijalon, and Hebron, which are in Judah and in Benjamin, fenced cities.

Josh. 15. 44.
Mic. 1. 15.

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

Josh. 15. 33.
& 19. 41, 42.

12 And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

Gen. 23. 2.
Josh. 10. 3. & 14. 11.

13 ¶ And the priests and the Levites that were in all Israel resorted to him out of all their coasts.

Josh. 21. 20.
—32. 1 Chr. 6. 66—b1.

14 For the Levites left their suburbs and their possessions, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD.

Ch. 13. 9.
Rev. 13. 16.
1 Kin. 12. 28—33. & 13. 33.

15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

1 Kin. 12. 31.
Rev. 17. 17.
Hos. 13. 2.

16 And after them, out of all the tribes of Israel, such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

Ps. 106. 37, 38.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

i. e. Those
Levites, ver.
14. ch. 15. 9.
& 30. 11, 18.
Ps. 69. 32, 36.

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse;

Ch. 12. 1, 2.
Hos. 6. 4.
Mat. 13. 19—22. Ps. 78. 34—37.

19 Who bare him children; Jeush, and Shamariah, and Zaham.

1 Kin. 15. 2.
ch. 13. 2. not
of Absalom;
2 Sam. 14. 27.

20 And after her he took Maachah the daughter of Absalom; who bare him Abijah, and Attai, and Ziza, and Shelomith.

Deut. 17. 17.
1 Kin. 11. 1, 3.
Gen. 22. 24.
1 Kin. 11. 3.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives and threescore concubines, and begat twenty and eight sons and threescore daughters.)

Deut. 21. 15—17.

22 And Rehoboam made Abijah the son of Maachah the chief to be ruler among his brethren: for he thought to make him king.

Deut. 25. 6.
ch. 21. 3.
ver. 11.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin unto every fenced city: and he gave them victual in abundance. And he desired many wives.

Heb. a multitude of wives.
Deut. 17. 17.
1 Kin. 11. 3.

CHAP. XII.

Partly coincides with 1 Kings xiv.; 25—28. (1) Upon account of Rehoboam's and his subjects' wickedness, God gives them up into the hand of Shishak king of Egypt, who ravages the country and oppresses them; 1—4. (2) Upon the prophet Shemaiah's shewing them the design of the judgment, they repent, and justify the Lord's procedure; 5, 6. (3) Upon their repentance, God abates their punishment; but permits Shishak for a time to oppress and impoverish them; as a mark of which, shields of brass are made instead of golden ones; 7—12. (4) After a reign of unworthiness and war, Rehoboam dies; 13—16.

AND it came to pass, when Rehoboam had established the kingdom and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

Ch. 11. 11, 17.
1 Kin. 14. 22.
Deut. 32. 15.
Prov. 2. 13.
Jer. 2. 13.

2 And it came to pass, that, in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem (because they had transgressed against the LORD)

1 Kin. 12. 17. & 14. 22.
Prov. 29. 11.
The two tribes over which he reigned, as the other ten had done before.

3 With twelve hundred chariots and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.

1 Kin. 14. 25, 26. Judg. 2. 13.

4 And he took the fenced cities which pertained to Judah, and came to Jerusalem.

Judg. 4. 13.
1 Sam. 13. 5.
2 Sam. 10. 18.
1 Chr. 17. 18.

5 ¶ Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

Ezek. 30. 5.
Nub. 3. 9.
All Africans.

6 Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD is righteous.

Jer. 5. 10.
Nah. 3. 12.
ch. 11. 5—10.

7 And, when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

Ch. 11. 22.
1 Kin. 12. 22.

Ver. 1—4.
ch. 15. 2.
Deut. 28. 25, 48, 52. Jer. 2. 13, 19. & 4. 18. & 5. 19. & 16. 10, 11.
Amos 3. 2.

Ps. 78. 34—38. 1 Kin. 21. 29. ver. 12. ch. 33. 12, 13. & 32. 26.
Exod. 9. 27.
Lev. 26. 40.
1 Kin. 8. 37.
99. Hos. 5. 15.
Ps. 50. 15.

* Or a little while.
† All my wrath.

REFLECTIONS UPON CHAP. XI.—How often is war too rashly undertaken! But it is in vain to withstand the purposes of God. And it is honourable to drop our darling attempts when he requires it. It is more prudent to make the best we can of what we have, and to take all lawful pains to secure it, than to fight for more. When nations are forsaking God, his faithful ministers are often singularly distressed; and yet none are more useful for strengthening a kingdom that deals kindly with them. It is proper that those who fear God should leave their country when his ministers and worship are expelled from it. No secular advantage ought to carry or keep us where we must make shipwreck of faith and a good conscience. That is really best for us which is best for our

souls. And, in all our choices, religion should take the lead of outward advantages. If for God's sake we forsake our worldly all, we shall one day find ourselves great gainers. Such as suffer for righteousness' sake ought to be received by us with open arms. And never should we cleave more closely to Christ's faithful ministers than when they are persecuted. Seasons of persecution especially distinguish the precious from the vile. Nothing so strengthens a nation as when all ranks concur to walk in the way of the Lord. But alas! how often do princes weaken their kingdoms, by their indulgence of sinful lust and following of long-rooted customs! And happy is it if those, who begin foolishly, would but end wisely in the right disposal of their children or their property!

Before Christ
973.

8 Nevertheless, they shall be his servants; that they may know ^{my} service, and the service of the kingdoms of the countries.

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all; he carried away also the shields of gold which Solomon had made.

10 Instead of which ^{king} Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house.

11 And, when the king entered into the house of the Lord, the guard came and fetched them, and brought them again into the guard chamber.

12 And ^{when} he humbled himself the wrath of the Lord turned from him, that he would not destroy him altogether: ^{and} also in Judah things went well.

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

14 And he did evil, because he ^{pre-}pared not his heart to ^{seek} the Lord.

15 Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer, concerning genealogies? ^{And} there were wars between Rehoboam and Jeroboam continually.

16 And Rehoboam ^{slept} with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

CHAP. XIII.

Here Abijah, who was no better than his father, succeeds to the crown, and is more successful in his war with Jeroboam.

(1) Huge armies are brought into the field on both sides, in order to decide the quarrel; 1—3. (2) Before the battle Abijah remonstrates to the Israelites as to the injustice and danger of their cause, and the equity and hopefulness of his own; 4—12. (3) Meanwhile, Jeroboam, having a double number of troops, surrounds Abijah's army, and puts them into great terror and distress; 13, 14. (4) In their distress they cry unto the Lord for help, and obtain a most remarkable victory, with part of the Israelites' territory; 14—19. (5) In consequence of this, Jeroboam's spirits continued under a depression till he died; Abijah waxed mighty, and his family increased; 20—22.

¹ Kin. 15. 1, 2. NOW ^ain the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem. His mother's name also was ^bMichaiah the daughter of Uriel of ^cGibeah. And

REFLECTIONS UPON CHAP. XII.—They, who in adversity appear faithful for God, often forsake him in their prosperity. Nay earthly prosperity is a common occasion of ruin to the soul.—Human supports and fenced cities prove but refuges of lies when God withdraws or becomes our destroyer. And, to punish men's sins, he often turns their old friends, or even relations, into inveterate enemies. God's word comes to men with peculiar advantage when awakening providences concur with it: and stupid and self-conceited sinners must have the plainest providences explained to them before they understand them. They, whom the Lord hath left, ought to blame themselves as the guilty cause, and to humble themselves under his mighty hand: for it is vain to project means of defence if we continue unhumiliated for our sins. The greatest kings and princes must either be humbled or ruined: and we are never humbled aright till we justify God in our sufferings. But how God's bowels yearn towards repenting prodigals! How forward he is to meet them with merciful deliverances who humble themselves before him! Whenever we have hearts humbled under troubles, they have done their work, and shall either be removed, or have their na-

there was war between Abijah and Jeroboam.

3 And Abijah ^{*set} the battle in array with an army of valiant men of war, ^{even} four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, ^{being} mighty men of valour.

4 ¶ And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, [¶]Hear me, thou Jeroboam, and all Israel;

5 Ought ye not to know that the Lord God of Israel ^{gave} the kingdom over Israel to David for ever, ^{even} to him and to his sons by ^acovenant of salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath ^{rebelled} against his lord.

7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was ^{young} and tender hearted, and ^{could} not withstand them.

8 And now ye think to withstand ^{the} kingdom of the Lord in the hand of the sons of David; and ye ^{be} ^agreat multitude, and ^{there} are with you golden calves, which Jeroboam made you for gods.

9 [¶]Have ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and have ^{made} your priests after the manner of the nations of ^{other} lands? so that, whosoever cometh ^{to} consecrate himself with a young bullock and seven rams, ^{the same} may be a priest of ^{them} that are no gods.

10 But as for us, ^{the} Lord is our God, and we have not forsaken him; and the priests which minister unto the Lord are ^{the} sons of Aaron, and the Levites ^{wait} upon ^{their} business:

11 [¶]And they burn unto the Lord every morning and every evening burnt-sacrifices and sweet incense: the ^{shew-}bread also ^{set} ^{they} in order upon the pure table; and ^{the} candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the Lord our God; but ye have forsaken him.

12 And, behold, God himself is with us ^{for} ^{our} captain, and his priests with ^{sounding} trumpets to cry alarm against you. O children of Israel, ^{fight} ye not against the Lord God of your fathers; for ye shall not prosper.

13 ¶ But Jeroboam caused ^{an} ambushment to come about behind them:

ture altered into tokens of kindness. And it is a great mercy to a sinful people if God but grant a partial deliverance. It is well if the guilt be removed though we should smart in the flesh for it. They, who reckon God as a master, and his service burdensome, will find the slavery and wages of lusts but a miserable exchange. It is far more honourable and safe to end the utmost hardships in obeying God than to risk the punishments of disobedience. But how easily God can restrain the fury of the most outrageous conquerors by his invisible arm, and set limits to their ravages! And happy is when, in evil times, he preserves a remnant for himself. Judgments, which make us to learn righteousness, are mercies in disguise. But if our heart is not engaged in the service of God, all is naught. They, who never had their heart fixed to him, and never made real religion their principal business, are easily drawn to any thing evil. Though God's judgments may force men to their prayers, nothing but almighty grace can convert them to himself. Alas! how many in his church do but cumber the ground while they live, in a moment go down to their grave!

Before Christ
945.

^a See ch. 12. 15.
^b Heb. bound together.

^c Ch. 14. 9. &
17. 14—18.
^d 1 Chr. 21. 3.

^e Josh. 18. 25.

^f Gen. 10. 18.

^g Judg. 9. 7.

^h 2 Sam. 20. 17.

ⁱ Ps. 20. 7.

^j Rom. 12. 13.

^k 1 Sam. 16. 12.

^l 12—16.

^m Ps. 152. 12.

ⁿ Num. 18. 19.

^o Ezk. 43. 24.

^p i. e. a perpetual one, of friendship.

^q 1 Kin. 11. 26.

^r & 12. 20, 27.

^s ch. x.

^t Judg. 9. 4. &

^u 11. 3. Job 30.

^v 8. Dent. 19.

^w 15. Prov. 13.

^x 20.

^y Ch. 12. 13.

^z Eccl. 10. 16.

^{aa} Is. 3. 4.

^{ab} 1 Cor. 14. 20.

^{ac} Eph. 4. 14.

^{ad} Ch. 11. 1—

^{ae} Ch. 9. 8.

^{af} 1 Chr. 17. 14.

^{ag} & 28. 5. & 2

^{ah} 23. Ps. 82. 1

^{ai} Is. 31. 1. &

^{aj} Ps. 33. 10.

^{ak} 1 Sam. 4. 3.

^{al} 1 Kin. 12. 28

^{am} Hos. 8. 6.

^{an} Ch. 11. 14.

^{ao} 1 Kin. 12. 3

^{ap} & 13. 33.

^{aq} Heb. to fill the

^{ar} hand. Exod.

^{as} 29. 1. Lev. 8

^{at} 2.

^{au} Exod. 19. 3.

^{av} 7. ch. 11. 16

^{aw} 17. & 12. 6.

^{ax} Exod. xxix.

^{ay} Num. 18. 14.

^{az} 7. & 11. iv.

^{ba} viii. 1 Chr.

^{bb} xxiii—xxvi.

^{bc} Ch. 2. 4.

^{bd} Exod. 29. 3

^{be} —42.

^{bf} Lev. 24. 6.

^{bg} Exod. 25. 30

^{bh} Exod. 27. 2

^{bi} 21. Lev. 24.

^{bj} Deut. 20. 4

^{bk} Ps. 20. 7.

^{bl} Exod. 15. 3

^{bm} Rom. 8. 31.

^{bn} Is. 41. 10.

^{bo} Num. 10. 9

^{bp} & 31. 6.

^{bq} Acts 5. 59.

^{br} Job 9. 4. &

^{bs} 40. 2. 1 Cor.

^{bt} 10. 22.

^{bu} Josh. 8. 4.

^{bv} Judg. 20. 2

^{bw} 53. 37. Pro

^{bx} 21. 30, 31.

^{by} Jer. 4. 22.

Before Christ
955.

so they were before Judah, and the ambushment *was* behind them.

Exod. 14. 10.
15. ch. 14. 9.
Ps. 50. 15.
1 Kin. 12. 32.

14 And, when Judah looked back, behold, the battle *was* before and behind: and they *cried* unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and, as the men of Judah shouted, it came to pass that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

Ch. 13. 12. &
20. 22. Ps. 3.
8. & 53. 16.
Is. 10. 16—
19.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel *five* hundred thousand chosen men.

Heb. *humbled*.
Judg. 8. 2.
Ps. 106. 42.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they *relied* upon the LORD God of their fathers.

1 Chr. 5. 20.
2 Kin. 18. 5.
Ps. 22. 4.
Dan. 3. 28.
Rev. 26. 7, 8.
Deut. 28. 7.

19 And Abijah *pursued* after Jeroboam, and took cities from him; *Bethel* with the towns thereof, and *Jeshanah* with the towns thereof, and *Ephraim* with the towns thereof.

Gen. 12. 8.
Josh. 8. 9.
1 Kin. 12. 29.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD *struck* him, and he died.

2 Sam. 25.
38. Ezek. 24.
1 Kin. 14.
20. & 15. 9.

21 ¶ But Abijah waxed mighty, and married *fourteen* wives, and begat twenty and two sons and sixteen daughters.

Deut. 17. 17.
ch. 11. 21.

955.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the *†*story of the prophet *Ido*.

† Or *common-
story*.

Ch. 12. 15. &
9. 29.

CHAP. XIV.

Here (1) Asa begins his reign in peace, piety, and zealous reformation; 1—5. (2) To protect his kingdom, he fortifies his cities, and recruits his army; 6—8. (3) Chiefly by the influence of his prayers, he obtains a glorious victory over a prodigious host of Ethiopians, and finds a great spoil; 9—15.

1 Kin. 9. 10.
ch. 9. 31. &
12. 16.

SO Abijah *slept* with his fathers, and they buried him in the city of David: and *Asa* his son reigned in his stead. In his days the land was quiet ten years.

1 Kin. 15. 8—
14.

1 Kin. 15. 11.
& 11. 33. ch.
25. 2.

2 And Asa did *that which* *was* good and right in the eyes of the LORD his God:

1 Kin. 11. 7.
8. & 14. 22—
24. Ezek. 20.
18. 1 Pet. 1.
18.

3 For he took away *the* altars of the strange gods, and the *high* places, and brake down the *images*, and cut down the groves;

Of strange
gods. 1 Kin.
15. 14. ch. 15.
17.

Heb. *statues*.

4 And *commanded* Judah to seek the LORD God of their fathers, and to do the law and the commandment:

Josh. 22. 5.
Gen. 18. 19.
ch. 31. 21. &
25. 32, 33.
Ezra x. Neh.
v. viii—xiii.

5 *Also* he took away, out of all the

Ver. 3. 1.

cities of Judah, the high places and the *images*: and the kingdom was quiet before him.

Before Christ
about 945.

† Heb. *high-
images*.

6 ¶ And *he* built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

Ch. 8. 2—6.
& 11. 6—12.
Ver. 1. 5.
Judg. 3. 11,
30. & 5. 31.
Ps. 127. 1, 2
& 46. 9. ch.
15. 15.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls and towers, gates and bars, *while* the land is yet before us; *because* we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side. So they built and prospered.

8 ¶ And Asa had *an* army of men that bare targets and spears; out of Judah three hundred thousand, and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand; all these *were* mighty men of valour.

Lev. 26. 1—
13. Deut. 28.
1—14. & iv—
vi.

9 ¶ And there came out against them Zerah the Ethiopian with an host of a *thousand* thousand and three hundred chariots; and came unto Mareshah.

Ch. 11. 1. &
13. 3. & 25. 5.
But all this
strength was
soon tried.

10 Then Asa went out against him, and they set the battle in array in the valley of *Zephathah* at Mareshah.

Ch. 16. 9.
Is. 18. 1.
Ezek. 30. 5.
Who had
lately subdued
Egypt.

11 And Asa *cried* unto the LORD his God, and said, LORD, *it is* nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for *we* rest on thee, and in thy name we go against this multitude. O LORD, thou *art* our God; let not man prevail against thee.

Ch. 13. 3. &
17. 14—18.
Ps. 33. 16.

12 So the LORD *smote* the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

Josh. 15. 44
Mic. 1. 15.
Judg. 1. 17.

13 And Asa and the people that *were* with him pursued them unto *Gerar*: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed *before* the LORD, and before his host; and they carried away very much spoil.

Exod. 14. 15.
ch. 15. 14.
Ps. 50. 15. &
91. 15. & 130.
1.

14 And they smote all the cities round about Gerar; for the *fear* of the LORD came upon them: and they spoiled all the cities, for there was exceeding much spoil in them.

1 Sam. 14. 6.
Ps. 62. 11.
Rom. 8. 31.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

1 Sam. 17. 45.
Ps. 22. 4. & 2.
11. & 34. 8. &
118. 10—13.
ch. 20. 12. &
16. 8. Prov.
18. 10. Jer. 32.
17. Acts 9. 4.
Is. 41. 10—
16. Rom. 8.
31.

Ch. 15. 15. &
20. 22. Lev.
26. 7, 8.
Deut. 28. 7.
Josh. 23. 9, 10.
ch. 16. 8.

Gen. 20. 1. &
26. 1. South-
west of
Canaan.

Ps. 46. 9. ch.
13. 10. Job 4.
9. & 9. 4, 13.
& 5. 12—16.

Gen. 35. 5.
ch. 17. 10. &
20. 29. Josh. 5.
1. & 2. 9, 11.
Deut. 2. 25. &
11. 25. 1 Chr.
14. 17.

1 Chr. 4. 40.
41. & 5. 21.
Num. 31. 9.

CHAP. XV.

Here, (1) While Asa and his troops return triumphant, and laden with booty, the prophet Azariah instigates and encourages them to perfect their reformation; 1—7. (2) Animated therewith, Asa and his subjects remove the idols which remained in the

REFLECTIONS UPON CHAP. XIII.—What multitudes do wicked princes render subservient to their lusts! Before men proceed to the extremities of war, every peaceable method of accommodation ought to be tried; as, at least, all the death on the one side is murder, and often so on both. Many can talk finely of God and his service, who have no heart love to them, or any correspondent practice. What an advantage in war is it to have a righteous cause and a powerful and gracious God on our side; and when we evidence it by not forsaking him, but by cleaving to his ministers and ordinances! But dangerous is their case who have ambition that cannot be satisfied, and who are emboldened by mere success! Prosperous iniquity is but a short-lived joy. They, who have God their enemy, will find all human efforts in vain. And the fair warnings, that render them inexcusable in their obstinacy, will occasion their more distinguished ruin. How often princes are occupied in laying ambushments of war and death, when they should be treating of solid and lasting peace! But earnest supplications to God are more powerful than carnal stratagems: and he often lets his people fall into the most imminent danger, to awaken their cries, exercise their faith, and make their deliverance the more glorious. But, if we are enabled to trust in him, we shall not be moved. The prayer of faith and shouts of victory are inseparable. Civil wars and disputes among brethren are generally the most bitter and bloody: and what multitudes of souls doth a furious war hurry headlong and thoughtless into an eternal state, and most of them into the depths of hell! Nor can the mightiest escape the strokes of God's wrath and darts of death.

REFLECTIONS UPON CHAP. XIV.—What a mercy to a church and nation are pious and reforming princes! And it is comely and pleasing when those, who attempt to reform others, shew themselves proper patterns of virtue and devotion: when they act with due patience and prudence, as well as holy zeal; seeking to draw men from their abominations, without offering violence to their persons. However difficult or dangerous it may appear to repress the torrent of iniquity, zeal for God, and dependance on his assistance, will work wonders. Nay, when princes act with due steadiness and zeal in the suppression of profaneness and idolatry, they often find less difficulty than they at first imagined. Men's consciences side with the reforming laws, even while their inclinations are against them. Outward peace and prosperity must be considered as a great mercy. And this reward of fidelity to, and trust in, God, should be improved to promote true religion: yet in the most profound peace it is proper to prepare for war: the clouds will return after the rain. God often tries his people with great danger and distress while they are proceeding in their duty in the work of reformation; but there is no craft or might that can prevail against the Lord and his God. And in such cases he is ready to answer their prayer of faith, and grant them an easy victory over their enemies, spiritual or temporal. But how dreadful is the guilt of princes who rashly hurry multitudes of their subjects into ruin, death, and hell! Often they, who assist the Lord's enemies against his people, share in their just punishments: and the wealth of the sinner is laid up for the just.

Before Christ
945.

land; 8: and, having sacrificed part of their spoil; 9—11: dedicate themselves to God by solemn covenant; and agree that, according to God's law, obstinate idolaters shall be put to death; 12—15. The court is purged, and Maachah, the queen mother, deposed for her idolatry; 16. The dedicated things are laid up in the temple; 18. But still the high places, erected in Solomon's old age, remain; 17. (3) Great peace attends this reformation; 19.

AND the Spirit of God came upon Azariah the son of Oded:

2 And he went out *to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The **LORD** is with you while ye be with him; and, if ye seek him, he will be found of you; but, if ye forsake him, he will forsake you.

3 Now for a long season Israel hath been without the true God, and without a teaching priest, and without law.

4 But, when they in their trouble did turn unto the **LORD** God of Israel, and sought him, he was found of them.

5 And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries.

6 And nation was destroyed of nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak; for your work shall be rewarded.

8 ¶ And, when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the **LORD** that was before the porch of the **LORD**.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the **LORD** his God was with him.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the **LORD** at the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep.

12 And they entered into a covenant to seek the **LORD** God of their fathers with all their heart and with all their soul;

13 That whosoever would not seek the **LORD** God of Israel should be put to death, whether small or great, whether man or woman.

14 And they swore unto the **LORD** with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart,

and sought him with their whole desire; and he was found of them: and the **LORD** gave them rest round about.

16 ¶ And also concerning Maachah the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped it, and burned it at the brook Kidron.

17 But the high places were not taken away out of Israel: nevertheless, the heart of Asa was perfect all his days.

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated; silver, and gold, and vessels.

19 And there was no more war unto the five and thirtieth year of the reign of Asa.

CHAP. XVI.

Represents the latter end of Asa's reign as worse than the beginning. Here is (1) His foolish and sinful league with Ben-hadad king of Syria against Baasha and the Israelites; 1—6. (2) God's rebuke of him for this by Hanani, and his persecution of the prophet for his faithfulness; 7—10. (3) His sickness; bad behaviour in it; death, and honourable burial; 11—14.

IN the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come into Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the **LORD** and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying,

3 There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Tjon, and Dan, and Abel-maim, and all the store cities of Naphtali.

5 And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the **LORD** thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou

entered themselves and us. Public covenanting with God is of great use in times of reformation; and ought always to be grounded on the covenant of grace and the great sacrifice of Jesus Christ; performed with much knowledge, faith, integrity, delight, and cheerfulness: and nothing engaged to in it but what is plainly warranted by God. It is both an honour and happiness for nations to be under such vows. And great care, faithfulness, and impartiality, ought to be exercised in extirpating idolatry, and in punishing obstinate idolaters for their treasonable rebellion against God, the King of kings. National piety procures national happiness; yet none experience the real pleasures of religion but such as are sincere and upright in it: to such, though they be not sinless, God's service brings its own comfort and reward along with it.

Before Christ
940.

Ver. 2, 4.
Mat. 7. 7.
Is. 43. 19.
ch. 14. 6, 7.
1 Kin. 15. 13.
ch. 14. 3, 5.
Deut. 33. 9.
& 13. 6, 8.
Zech. 13. 3.

Grandmother.
1 Kin. 15. 2,
10.

Heb. horror.
2 Kin. 25. 4
& 6, 12.

For worship of
the true God.
Lev. 26. 30.
Deut. 12. 13,
14. 1 Kin. 22.
43. 2 Kin. 12.
3. & 14. 4.
ch. 33. 17.

1 Kin. 7. 51.
& 15. 15.

Till the end
of
Kingdom.
1 Kin. 15. 16,
32.

939.

Viz. From the
rending of the
ten tribes
from Judah,
over which
Asa was now
king.

1 Kin. 15.

17—22, & 12,
27. ch. 11. 16.

1 Sam. 7. 17.

2 Kin. 12. 18.

& 16. 8, & 18.
15.

Hob. Darne-
sek.

Judg. 2. 2.

Is. 31. 2, & 8.
12.

1 Tim. 6. 10.

Heb. which
were his.

1 Kin. 15. 20.

& 9. 19.

2 Kin. 15. 29.

935.

1 Kin. 15. 22.

Josh. 18. 24,
26. 1 Sam. 7.
6, 16.

1 Kin. 16. 1.

ch. 19. 2, &
20. 34.

Is. 31. 1.

Jer. 17. 5.

Ch. 14. 9—12.

Heb. in abun-
dant.

2 Sam. 23. 2.
Ezek. 3. 14.
2 Pet. 1. 21.

Heb. before
Asa.

Ch. 13. 12.

& 32. 8.

1 Chr. 22. 18.

Jam. 4. 8.

Ver. 4. 14.

Mat. 7. 7.

ch. 33. 12, 13.

Ps. 32. 6.

Jer. 29. 12—

14. Is. 55. 6.

1 Chr. 28. 9.

2 Kin. 21. 14.

ch. 24. 20, &

7. 19, 20.

Hos. 3. 4.

1 Kin. 12. 28

—33. & 15. 3.

Judg. 3. 9,

15. & 10. 10,

16. 1 Sam. 7.

4.

Judg. 5. 6.

& vi. x.

1 Sam. xiii.

ch. 12. 15. &

xiii.

Ch. 12. 15.

& 13. 17.

Is. 10. 5.

Amos 3. 6.

Heb. beaten
in pieces.

1 Cor. 16. 13.

Josh. 1. 6, 9.

& 23. 6. Is. 41.

10—15.

1 Chr. 22. 16,

19. & 28. 10,

20. Deut. 31.

7. 8. Hag. 2.

4. Zech. 4. 6.

9. 2 Tim. 2. 1.

Eph. 6. 10.

Ps. 58. 11.

1 Cor. 15. 58.

Heb. 6. 10.

Ps. 19. 11.

Gen. 15. 1.

Rom. 2. 7, 10.

Ver. 1.

Heb. abomi-
nations.

2 Kin. 23. 13.

Ch. 13. 19.

Ch. 4. 1. &

8. 12.

Ch. 11. 16. &

32. 9. Zech. 8.

23.

940.

Esth. 8. 9.

Num. 31. 28,

29. ch. 1. 6.

& 7. 5. 1 Chr.

26. 26, 27.

Heb. in that
day.

Deut. 5. 2, 3.

& 29. 1. ch. 29.

10. & 34. 31.

32. Neh. 9. 38.

& 10. 28.

Ps. 110. 3.

Jer. 50. 5.

2 Cor. 8. 5.

Exod. 22. 20.

Deut. 13. 9. &

17. 5. & 20. 17.

Neh. 5. 13.

& 10. 29.

Ps. 119. 106.

Neh. 8. 10.

2 Cor. 1. 12.

Prov. 3. 17.

Ps. 32. 11.

REFLECTIONS UPON CHAP. XV.—Let me observe that God grants peace and victory to his people to animate them to their duty; that none ever seek him in vain; but that the case of churches and nations is extremely bad when God forsakes them; and that the hurt which we or others have sustained by sin ought to deter us from it. God's work must be done with unanimity, cheerfulness, and resolution; and we must draw as many as we can into it. He must be served with the first and best of what providence brings to our hand. And all our religious performances are to no purpose except they be hearty and sincere. Notwithstanding the high obligations of God's law on our consciences to the whole of our duty, it is often necessary that we bind our souls to it by bonds, oaths, and covenants, with God, in order to fortify us against temptation, and engage us to holiness: or to renew those public covenants into which our fathers

didst rely on the LORD, he delivered them into thine hand.

9 For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

10 Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time.

11 And, behold, the acts of Asa, first and last, lo, they are written in the book of the kings of Judah and Israel.

12 And Asa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians.

13 And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him.

CHAP. XVII.

Here Asa is succeeded by Jehoshaphat, his pious son. Here is

(1) His accession to, and establishment on, the throne; 1, 2, 5. (2) His personal piety; 3, 4, 6. (3) His labour, by the princes and Levites, to promote piety in his kingdom; 7-9. (4) The mighty way he had among his neighbouring princes; 10, 11. (5) The prodigious strength of his kingdom in garrisons and other forces; 12-19.

AND Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah and the cities of Ephraim, which Asa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the LORD God of his father, and walked in his commandment, and not after the doings of Israel:

5 Therefore the LORD established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the LORD: moreover, he took

away the high places and groves out of Judah.

7 Also, in the third year of his reign, he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Mithai, to teach in the cities of Judah.

8 And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests.

9 And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

11 Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

12 And Jehoshaphat waxed great exceedingly; and he built in Judah castles and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, were in Jerusalem.

14 And these are the numbers of them according to the house of their fathers: Of Judah, the captains of thousands: Adnah the chief, and with him mighty men of valour three hundred thousand.

15 And next to him was Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him was Amaziah the son of Zichri, who willingly offered himself unto the LORD, and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, beside those whom the king put in the fenced cities throughout all Judah.

CHAP. XVIII.

Coincides with 1 Kings xxii.; 1-37: and represents (1) Jehoshaphat's sinful affinity with Ahab, feasting with him, and con-

withstanding all their sad blemishes, the godly die in Christ, and must be had in honour by their survivors.

REFLECTIONS UPON CHAP. XVII.—How glorious it is when remarkable piety and prosperity are so connected that they promote one another, and outward wealth and greatness lift up the heart to God!—when kings at the same time promote religion and advance the civil power of the nation!—when the personal piety of princes, and their zeal for reforming others, are equally conspicuous!—and when ministers and magistrates heartily concur in promoting the knowledge and fear of God! Religion is a reasonable service; and, in promoting reformation, we must begin with instruction in the truths of God as laid down in his word. No dictates of men, but the lively oracles of God must be produced as the ground of what we inculcate. What a powerful protection to nations is the terror of God impressed on their neighbours and enemies! No armed hosts are comparable to it. To what prodigious numbers had the Hebrews increased, had not their sin prevented it! and marvellous was the providence of God in maintaining such multitudes in so small a country as the lots of Judah and Benjamin!

Before Christ
897.

sending to assist him in taking Ramoth-gilead from the Syrians; 1-3. (2) Their consultation with false prophets, who encouraged the expedition; and with Micaiah, who, by representing his visions, foretold the ruinous consequences of it; 4-27. (3) The issue of the expedition is extreme danger to Jehoshaphat, death to Ahab, and a total rout to the Hebrew army; 28-34.

897.

^a Ch. 17. 5, 12.
& 1. 15.
1 Sam. 2. 30.
Mat. 6. 33.
1 Tim. 4. 8.
Prov. 10. 22.

^b 2 Kin. 8. 18.
2 Cor. 6. 14.
Gen. 6. 2.

^c 1 Kin. 22. 2.
Prov. 9. 6. &
23. 3. & 13.
20.

^d Heb. at the
end of years.

^a 1 Kin. 22.
4-35. ch. 19.
2. 2 Kin. 3. 7.

^e 1 Kin. 22. 4-
6. 1 Sam. 23.
2. 4. 9. 2 Sam.
2. 1. & 5. 19,
23.

^f 1 Kin. 18. 19.
& 22. 6.

^g Ezek. 13. 3-
10, 19, 22.
Jer. 23. 17.
Is. 50. 10.
Mic. 2. 11. &
3. 11.

^h Heb. yet, or
more. 1 Kin.
22. 7-27.

ⁱ 1 Kin. 20. 13.
22. 28, 35.

^k Mic. 2. 11.
Jer. 28. 9.
Gal. 4. 16.
with 1 Kin. 18.
17. & 21. 20.
& 22. 8.

^l Or eunuchs.
^m Heb. Ha-ten.
1 Kin. 22. 9.

ⁿ Or floor.
1 Kin. 22. 19.

^o Jer. 27. 2.
Is. 20. 2-4.
Ezek. iv. v.
1 Kin. 22. 11.

^p 1 Kin. 22. 12.
Prov. 24. 21.
23. ver. 32-
34. 2 Pet. 2.
1. Jude 16.
Rev. 16. 13.
14. & 22. 8.

^q Heb. with one
mouth. 1 Kin.
22. 13.

^r Jer. 23. 28. &
42. 4. 1 Cor.
11. 23. & 4. 2.
Mat. 28. 20.
Ezek. 2. 7. &
3. 17. Acts 20.
27. Is. 8. 20.

^s Lam. 4. 21.
Amos 4. 5.
Eccl. 11. 9.
1 Kin. 18. 27.
& 22. 15.

NOW Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.

2 And after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to day.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand.

6 ¶ But Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might inquire of him?

7 And the king of Israel said unto Jehoshaphat, There is yet one man by whom we may inquire of the LORD; but I hate him, for he never prophesieth good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah the son of Imla.

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one assent: let thy word therefore, I pray thee, be like one of their's, and speak thou good.

13 And Micaiah said, As the LORD liveth, even what my God saith, that will I speak.

14 And, when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 ¶ And the king said unto him, How

many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return therefore every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil?

18 Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake, saying, after this manner, and another saying after that manner.

20 Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the LORD said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so.

22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 ¶ Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, then hath not the LORD spoken by me. And he said, Harken, all ye people.

28 ¶ So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the

Before Christ
897.

^a 1 Sam. 14. 24.
& 3. 17.
Mat. 26. 63.

^b Zech. 13. 7.
ver. 33, 34.
1 Kin. 22. 17.
36. Jer. 23. 2.
Zech. 10. 2.

^c Or, but for
evil.

^d Dan. 7. 9, 10.
Ps. 103. 20.
21. Is. 6. 1-
4. Job 1. 6. &
2. 1. 1 Kin. 22.
19-22.

^e Job 1. 6. & 2.
1. 2 Cor. 12. 7.
& 2. 11.
2 Thes. 2. 9,
11.

^f Rev. 20. 8. &
12. 9. Hos. 4.
12. Zech. 13.
2. John 8. 44.

^g Ps. 109. 6, 17.
2 Thes. 2. 10.
11.

^h Job 12. 16.
Is. 19. 14.
Ezek. 14. 9.
Judg. 9. 23.
Amos 3. 6.
Rom. 1. 24.
Ps. 81. 12.

ⁱ Jer. 20. 2.
Mark 14. 65.
Acts 23. 2.
2 Cor. 12. 7.
1 Kin. 22. 24.

^j Is. 26. 11.
2 Kin. 7. 2.
Jer. 28. 15.

^k Heb. a cham-
ber in a cham-
ber. 1 Kin. 22.
30. & 22. 25.

^l 1 Kin. 19. 10.
& 22. 26.
Rev. 2. 10. 8.
ch. 25. 16.

^m Jer. 37. 15.
Mat. 14. 3.

ⁿ 1 Kin. 22. 2.
Is. 30. 20.
Ps. 80. 6.

^o Num. 16. 2.
Is. 44. 26. c.
25. 16.

^p Mic. 1. 2.
Rev. 2. 7, 1.
29. Jer. 22.
29. 1 Kin. 2.
28.

^q 1 Kin. 22. 3.
& 14. 2. & 2.
38. ch. 35. 2.
ver. 30, 31.
Ps. 12. 2. &
55. 21. Prov.
29. 5.

^r Horrid ingrati-
tude. 1 Kin.
20. 32-34.
Mat. 6. 6.
Prov. 12. 1.

ore Christ
897.
rov. 9. 6. &
20.
od. 14. 15.
14. 11.
50. 15.
n. 22. 14.
46. 1. &
15. & 91.
2 Cor. 1.

eb. from
er hom.

eb. in his
plicity.
Sam. 15. 11.
ov. 16. 9.
eb. between
e joints and
ween the
east-plate.
eb. made
ek.
Kin. 22. 35.

Ch. 18. 31,
2. Hab. 3. 2.
27. 8.
er. 10. 24.

Kib. 16. 1.
ch. 16. 7. &
0. 34. 37.

Ps. 15. 4.

rov. 1. 10—
9. & 9. 6. &
3. 20. ch. 20.
7. & 16. 7—
& 24. 20.
Kin. 11. 9—
1.

Ch. 17. 3, 4,
& 12. 12.
eh. 9. 8.
Luke 12. 43.

Ch. 12. 14. &
27. 6. Ezra 7.
0. Is. 38. 3.
Deut. 4. 29.
Jer. 29. 12—
14.

Heb. he re-
turned and
went out.

1 Kin. 19. 3.
& 4. 25. ch.
43. 19.

Ch. xiv. xv.
xvii. xlix—
xxii. xxxiv.
xxxv.

Deut. 16. 18,
19. ch. 17. 2,
19.

Deut. 1. 17.
Ps. 82. 1—6.
Eccl. 5. 8.
Neh. 5. 15.

Heb. in the
matter of judg-
ment.

Deut. 10. 17.
& 32. 4. Job
34. 17, 19.

Acts 10. 34.
Rom. 2. 11. &
9. 14. Eph. 6.
9. Col. 3. 25.
1 Pet. 1. 17.

Exod. 23. 8.
Deut. 16. 19.
Prov. 17. 21.
ch. 17. 8.

REFLECTIONS UPON CHAP. XVIII.—Marriages, founded on pride and worldly mindedness, bring dreadful miseries along with them: and the strongest expressions of friendship from wicked men are to be suspected as methods of serving themselves. Their feasts, as well as their kisses, are deceitful: and even the best men are apt to be ensnared by their caresses and flattery. Often, while such men ought, and profess, to consult the Lord, they do but really consult the devil and his agents. And they who are once become familiar with the wicked must involve themselves in great guilt and pollution; must often join in a patient hearing of the devil's preachers, and witness the injuries done to those who are faithful to Christ. But unhappy are those princes who are surrounded with flatterers and profane clergy! no plague is more ruinous. Let us therefore always encourage friends and ministers to deal faithfully with us. What astonishing power hath Satan, when God once gives up men to his awful delusions! Great multitudes, particularly of the clergy, he carries before him with great unanimity. But hard is the fate of God's faithful servants under rulers who are apostates from God, to be hated, reviled, buffeted, imprisoned, starved, or the like. Suffering for the truth is the hereditary portion of the honest servants of Christ. Yea, those godly persons who cultivate friendship with the wicked must not wonder if their lives are sought or endangered by their means, and their flatterers lay snares for their life. But righteous are the judgments of

8 ¶ Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the LORD shall be with the good.

CHAP. XX.

While Jehoshaphat labours in promoting religion and liberty, he meets with an alarming trial, attended with a glorious issue.

(1) He and his kingdom are in the most imminent danger from a foreign invasion; 1, 2. (2) Their first attempt to avert it is by solemn fasting and supplication to God; 3—13. (3) God, by the prophet Jahaziel, assures them of a glorious victory and deliverance; 14—17. (4) They accept the declaration with faith and thankfulness; 18—21. (5) Influenced by God, their enemies kill one another, and leave them great spoil; 22—25. (6) The deliverance is acknowledged by solemn thanksgiving to God, and followed by great peace to the country; 26—30. (7) Jehoshaphat concludes his reign without removing the high places; and, after another sinful alliance with Ahaziah, Ahab's son, he dies; 31—37.

IT came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazon-tamar, which is En-gedi.

3 And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD before the new court,

God, and exact his fulfilment of his predictions and threatenings. Men in vain contrive to escape when he has determined their fall.

REFLECTIONS UPON CHAP. XIX.—God often deals better with his people than they deserve; and brings them home in safety, when their apparently less endangered companions are sent into death and damnation! But they must expect if entering into friendship with the haters of God that it will expose them to manifold sufferings on earth, though not to hell. It is an honour when sufferings cannot discourage ministers or their children from faithfully reproving the greatest. And it is a great mercy for an offender to meet soon with a faithful reprover: and no less wise, to receive sharp reproofs as a singular kindness; and to improve them, and the just commendation mingled with them, in a speedy returning to the Lord, and an activity in his service. What a blessing to a nation is it to have proper courts of judicature every where established, and causes decided with the strictest impartiality! And great ability and integrity are necessary to qualify judges in either church or state, as they have to answer to God for all the crimes they connive at or overlook. Yea, it is needful to keep the affairs of church and state duly disengaged the one from the other. And to render judges upright in their administration, they ought to consider God as their pattern, witness, and rewarder; and his glory as the end of their work.

Before Christ
897.

Ver. 11.
Acts 6. 12, 15.
1 Chr. 26. 30.

2 Sam. 23. 3.
Exod. 18. 21.
Deut. 1. 16.
17. & 17. 8.
& 5. 31. & 10.
12. Ps. 82.
1—6. Eccl. 5.
8.

Nam. 16. 46.
Is. 5. 11.
Rom. 2. 8, 9.
Josh. 22. 20.
Ezek. 3. 18.
Hos. 5. 11.

1 Chr. 6. 11.
Ezra 7. 3.
1 Chr. 26. 30.
ver. 8.

Heb. take courage and do.
Josh. 1. 6, 9.
1 Chr. 22. 11,
16, 19. 1 Cor.
16. 13. 2 Tim.
2. 1. Eph. 6.
10.

Ps. 83. 5—8.
ch. 14. 3, 10.
& 32. 1. Is. 7.
1. & 8, 9, 10.

Ch. 19. 2.
Heb. 12. 6.
Rev. 3. 19.
Amos 3. 2.
Jer. 10. 24.
Is. 27. 8.

Gen. 14. 3.
Josh. 5. 16.
Num. 34. 12.

Gen. 14. 7.
Josh. 15. 62.
On the south-east border.

Ch. 19. 2.
Is. 7. 2.

H. b. his face.

Ch. 11. 16. &
19. 3. Ps. 34.
4, 6. & 50. 15.
Jon. 3. 5—9.
1 Sam. 7. 6.
Esth. 4. 16.

1 Sam. 7. 6.
Joel 1. 14. &
2. 12—18.
Ezra 8. 21—
23.

Ch. 6. 12.
2 Kin. 19. 14.

Before Christ
cir. 892.

6 And said, 'O LORD God of our fathers, *art* not thou God in heaven? And *rulest not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee?

7 *Art* not thou 'our God, †*who* didst drive out the inhabitants of this land before thy people Israel, and †gavest it to the seed of Abraham thy "friend "for ever?

8 And they dwelt therein, and have †built thee a sanctuary therein for thy name, saying,

9 'If, *when* evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon, and Moab, and mount Seir, whom thou †wouldest not let Israel invade when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, *I say*, *how* †they reward us, to come to cast us out of thy possession, which thou hast given us to inherit!

12 O our God, wilt thou not †judge them? for "we have no might against this great company that cometh against us; †neither know we what to do; but our eyes *are* upon thee.

13 And †all Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jehiel, the son of Mattaniah, a Levite of the sons of Asaph, †came the Spirit of the LORD in the midst of the congregation;

15 And he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, †Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not your's, but †God's.

16 To morrow go ye down against them: behold, they come up by the †cliff of Ziz; and ye shall find them at the end of the †brook, before the wilderness of Jeruel.

17 Ye †shall not *need* to fight in this battle: set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them, for the LORD *will be* with you.

18 And Jehoshaphat †bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And †the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 ¶ And they †rose early in the

morning, and went forth into the wilderness of †Tekoa: and, as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; †Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And, when he †had consulted with the people, he appointed singers unto the LORD, and †that should praise the †beauty of holiness as they went out before the army, and to say, †Praise the LORD, for his mercy *endureth* for ever.

22 ¶ And, when they began to sing and to praise, the LORD †set ambushments against the children of Ammon, Moab, and mount Seir, who were come against Judah; and †they were smitten.

23 For the children of Ammon and Moab †stood up against the inhabitants of mount Seir, utterly to slay and destroy *them*: and, when they had made an end of the inhabitants of Seir, every one helped †to destroy another.

24 And, when Judah came toward the watch tower in the wilderness, they looked unto the multitude; and, behold, they *were* †dead bodies fallen to the earth, and †none escaped.

25 And, when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and †precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of †Berachah; for there they blessed the LORD: therefore †the name of the same place was called, The valley of Berachah unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the †forefront of them, to go again to Jerusalem with joy; for the LORD †had made them to rejoice over their enemies.

28 And they came to Jerusalem, with psalteries, and harps, and trumpets, unto the house of the LORD.

29 And the †fear of God was on all the kingdoms of *those* countries when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet; for his God †gave him rest round about.

31 ¶ And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

32 And he †walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

33 Howbeit, the †high places were not taken away; for as yet the people †had

Before Christ
cir. 892.

2 Sam. 14. 2.

Jer. 6. 1.

1 Chr. 4. 5.

ch. 11. 6.

Is. 7. 9. & 23.

16. & 26. 3.

1 Chr. 22. 11.

Mark 5. 36.

1 Chr. 15. 1.

Prov. 11. 14.

& 24. 6.

Heb. praise.

Exod. 15. 11.

Ps. 27. 4.

Josh. 24. 19.

Deut. 32. 4.

1 Chr. 16. 41.

Ps. 150. 1—

26.

1 Kin. 6. 17.

Ps. 35. 5, 6.

with ch. 13.

13.

† Or they smote

one another.

Judg. 7. 22.

1 Sam. 14. 20.

Ezek. 38. 21,

22.

† Heb. for the

destruction.

Exod. 14. 13.

Ps. 50. 22. &

110. 5, 6.

Is. 37. 36.

† Heb. there was

not an escaping.

Vessels of de-

sire. 1 Chr. 18.

7. Prov. 3. 15.

That is, Bless-

ing, Exod. 15.

1—18. Rev. 19.

1, 2.

Gen. 28. 19.

& 32. 30.

Rev. 16. 16.

1 Sam. 7. 12.

2 Sam. 6. 15.

Mic. 2. 13.

Heb. 6. 20.

Neh. 12. 43.

Is. 35. 10. &

51. 11.

Ch. 14. 14.

Gen. 35. 5.

Josh. 5. 1.

Exod. 15. 14

—16.

Job 34. 29.

ch. 14. 6, 7.

1 Kin. 22. 41,

50.

914—

1 Kin. 15. 11.

ch. 14. 2. &

xvii. xix.

High places

for worshipping

the true God

were left

standing by

Asa and Jeho-

shaphat; but

those for wor-

shipping of

idols were de-

stroyed. 1 Kin.

15. 14. ch.

14. 5.

Ch. 25. 2.

Ps. 78. 37.

2 Tim. 3. 5.

Is. 29. 13.

not prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the * book of Jehu the son of Hanani, who †is mentioned in the book of the kings of Israel.

35 ¶ And after this 'did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly :

36 †And he joined himself with him to make ships to go to "Tarshish : and they made the ships in 'Ezion-geber.

37 Then Eliezer, the son of Dodavah of Mareshah, prophesied against Jehoshaphat, saying, Because thou hast *joined thyself with Ahaziah, the LORD 'hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

CHAP. XXI.

Partly coincides with 2 Kings viii. ; 17—24. Here Jehoshaphat's family is terribly plagued for their alliance with Ahab's, and his kingdom for their misimprovement of his reformation.

(1) Jehoram his son, whom he had married to Ahab's daughter, establishes himself on the throne by murdering all his brethren, and some other princes ; 1—4. (2) Taking Ahab's family for his pattern, he abandons himself to idolatry, and every thing horrid ; 5, 6, 11. (3) A letter left by Elijah, the prophet, rebukes his wickedness, and denounces his unhappy end ; 12—15. (4) The Edomites and Libnites revolt ; 8—10 : and the Philistines and Arabians ravage his kingdom, and murder or enslave his whole family, except his worst wife and her son ; 16, 17. (5) He dies of an horrible disease, and is disgracefully buried ; 18—20. (6) Yet the Lord, for his promise sake, preserves the house of David from utter destruction ; 7.

NOW †Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David : and Jehoram his son reigned in his stead.

2 And he had brethren, the sons of Jehoshaphat ; Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah : all these were the sons of Jehoshaphat king of Israel.

3 And their father †gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah : but the kingdom gave he to †Jehoram, because he was the †first-born.

4 Now, when Jehoram was risen up to the kingdom of his father, he †strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel.

5 ¶ Jehoram was thirty and two years old † when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in †the way of the kings of Israel, like as did the house of Ahab ; for he had the daughter of †Ahab to wife : and he wrought that which was evil in the eyes of the LORD.

7 Howbeit, the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he †promised to give a *light to him and to his sons for ever.

8 ¶ In his days the †Edomites revolted from under the †dominion of Judah, and made themselves a king.

9 Then Jehoram went †forth with his princes, and all his chariots with him : and he rose up by night, and smote the Edomites who compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day : The same time also did †Libnah revolt from under his hand ; because †he had forsaken the LORD God of his fathers.

11 Moreover, †he made high places in the mountains of Judah, and †caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.

12 ¶ And there came a †writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the †ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast †walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast †slain thy brethren of thy father's house, which were better than thyself ;

14 Behold, with †a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods :

15 And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

16 ¶ Moreover, †the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the †Ethiopians.

17 And they came up into Judah, and brake into it, and †carried away all the substance that was found in the king's house, and his sons also, and his wives ; so that there was never a son left him, save Jehoahaz †the youngest of his sons.

18 ¶ And after all this the LORD smote him in his bowels with †an incurable disease.

19 And it came to pass that, in process of time, after the end of two years, his bowels fell out by reason of his sickness : so he died of sore diseases. And his people made no †burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and †departed without †being desired : howbeit, they buried him in the city of David, but †not in the sepulchres of the kings.

Before Christ 884.

Gen. 27. 40. 2 Kin. 8. 20—92.

†Heb. hand. 2 Kin. 8. 21. & 3. 5, 18.

Josh. 21. 13.

& 15. 48.

Ch. 13. 10. & 15. 2. Heb. 10. 38. Is. 3. 11. Jer. 2. 17, 19. & 4. 18. & 5. 25.

Exod. 34. 13. Deut. 7. 5. & 12. 3. 2 Kin. 17. 9, 10, 19.

Rev. 2. 20. & 13. 16. 2 Kin. 21. 11.

Lev. 17. 17. 2 Kin. 9. 22. ver. 13. Ezek. xvi. xxiii.

Which was written before his translation. 2 Kin. 2. 11. 887.

1 Kin. 15. 11. & 22. 43. ch. xvii. xix. xiv. xv.

1 Kin. 16. 25. 30—33. ver. 6, 11. 2 Kin. 8. 12, 27.

Exod. 34. 15. Deut. 31. 16. ver. 11.

Ver. 4. Judg. 9. 5. 1 Kin. 2. 32, 33.

Heb. a great stroke. Exod. 20. 5. Prov. 15. 13. ver. 16 —19. Deut. 28. 15—48. Lev. 26. 14—39.

2 Sam. 24. 1.

Amos 3. 6. Is. 10. 5, 6. & 45. 7. with ch. 17. 11. & 28. 17, 18.

Or Medianites. Num. 12. 1.

Heb. carried captive. Job. 1. 15. & 5. 3—5. & xviii. xx. with ch. 24. 7.

Or Ahaziah. ch. 28. 1. or Azariah, ver. 6.

Prorex soon after, 2 Kin. 9. 29.

Ver. 14. 15. Deut. 28. 22, 27. ch. 16. 12. & 24. 25.

Ch. 16. 14. & 32. 33.

Josh. 23. 15.

1 Kin. 2. 2.

Heb. without desire. Prov. 10. 7. Jer. 22. 18.

Ch. 24. 25. & 28. 27. 2 Kin. 21. 26.

REFLECTIONS UPON CHAP. XX.—Numerous, active, and subtle, are the enemies of Christ's church : and danger is often at hand when we least expect it ; yea, even when we are most faithful, we are apt to be involved in great difficulties, for the trial and honour of our faith. In danger and distress, it is best to begin with solemn fasting and supplication to God for deliverance. The dangers which drive us to him will never ruin us. While we have a merciful God to flee to, we never need despair. The cries of the oppressed will enter into the ears of the righteous judge. And, the more entirely we are taken off from every self dependence in the view of our wants and wretchedness, we are the more sure to find help in the time of need. If faith and hope look upward, the everlasting arms will be underneath us. In our cries to God for deliverance, let us therefore plead his covenant relation to us, the grants he has made us, his ability to protect and deliver us ; and the ingratitude, injustice, and violence, of our

enemies : for readily does God bestow his answers of peace to his people : and happy are they who, renouncing their unbelieving fears, go forth, assured by faith that it shall be to them as he hath spoken. Unshaken faith is a certain cause of victory ; and even songs of praise are excellent weapons in our spiritual warfare. God can easily deliver his people, and employ their strongly confederated enemies to destroy one another : yea, he can turn his people's distress into means of their enrichment, honour, safety, and peace. And it becomes us in such noted deliverances, to join in solemn thanksgiving, and to set up some lasting memorials of his kindness.—But O, how hard is it to render reformation thoroughly complete ; and to wean the best of men from sins which easily beset them, even when they have before smarted for them ! But it is kind in God to continue a reproof to us ; and it is great gain if our providential losses turn us from the path of evil.

Before Christ
884.

CHAP. XXII.

Still the curse of God continues working in the family of Jehoram. (1) Ahaziah, his only son that remained, was a shame to it, being a partaker in the sin of Ahab's family, and in their destruction; 1-9. (2) Athaliah, his only wife that remained, was a plague to it; for she murdered all the seed royal she could find, her own grandchildren not excepted, and usurped the throne; 10-12. (3) God, for his promise sake to David, preserves Joash, an infant, by the care of his aunt; 11, 12.

AND the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD, like the house of Ahab: for they were his counsellors after the death of his father, to his destruction.

5 ¶ He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 And he returned to be healed in Jezreel, because of the wounds which were given him at Ramah when he fought with Hazael king of Syria. And Azariah, the son of Jehoram king of Judah, went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the destruction of Ahaziah was of God by coming to Joram: for when he was come he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

8 And it came to pass that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and, when they had slain him, they buried him; because, said they, he is the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 ¶ But, when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

11 But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bed chamber. So Jehoshabeath the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

CHAP. XXIII.

Coincides with 2 Kings xi. Here (1) Jehoiada the high priest prepares the people for their king; acquaints their chiefs with his intentions; arms the Levites, and appoints them to their respective posts; 1-10. (2) He produces young Joash, and crowns and anoints him king; 11. (3) He gives orders for slaying Athaliah, the wicked usurper; 12-15. (4) Making a solemn covenant with God, he reforms the kingdom, and restores religion and liberty; 16-21.

AND in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel; and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David.

4 This is the thing that ye shall do; A third part of you, entering on the sabbath, of the priests and of the Levites, shall be porters of the doors;

5 And a third part shall be at the king's house; and a third part at the gate of the foundation: and all the people shall be in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and they that minister of the Levites, they shall go in, for they are holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever else cometh into the house, he shall be put to death: but be ye with the king when he cometh in and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not the courses.

ungodly. Behold how the woman, for whose sake Jehoshaphat had cultivated friendship with Ahab, reduces his glorious kingdom and numerous family, nay, his blessed reformation, to the brink of ruin! She had doubtless advised her husband to murder his brethren and princes, and to hurry himself, through scenes of misery, into endless fire. Now she counsels her son to do wickedly. Advised by her, he cultivates intimacy with Jehoram her brother, and involves himself and relations in his ruin. Behold the infuriated monster murdering princes, and embroiling her hands in the blood of her innocent, her orphan babes! And, to the reproach of Judah, the savage murderer, the vile idolater, is permitted to fill the sacred throne without so much as a shadow of title! But, meanwhile, behold how God, for his promise sake, preserves in his house a young and helpless descendant of David to wear the crown, and even usher in the Messiah in his time! Vain is every attempt of earth and hell to defeat the word of truth; not one jot or tittle of it shall ever fail.

* 2 Kin. 8. 24.
Deut. 17. 14.
ch. 21. 16, 17.

* 2 Kin. 8. 26.
It was the 22d
of his age, but
42d of the
kingdom of his
mother's
family.

* Grandchild.
Ch. 21. 6.
2 Kin. 8. 18,
26, 27.

* Ch. 21. 6.
1 Kin. 16. 25,
30-33. Mic.
6. 16.

* Ps. 1. 1.
Prov. 9. 6. &
13. 20. 2 Kin.
9. 22. Prov.
28. 15-17. &
29. 2-12.

* 2 Kin. 8. 28.

* 2 Kin. 8. 29.
* Heb. where-
with they
wounded him.

* Otherwise
called Aha-
siah, ver. 1.
and Jehoshaphat,
ch. 21. 17.

† Heb. treading
down.

* 1 Kin. 12. 15.
Ps. 9. 16.
Prov. 9. 6. &
13. 20.

* 2 Kin. 9. 7.
1 Kin. 19. 16,
17. 2 Kin. ix.
x.

* 2 Kin. 10. 13,
14. ch. 21. 14.

* 2 Kin. 9. 27.

‡ He had fled
to both Me-
giddo and Sa-
maria; and
was buried at
Jerusalem.

* Ch. 17. 4, 6.
& 19. 3.

* Ver. 7.
2 Kin. 11. 1.
ch. 21. 4, 14.
Hab. 2. 12.

Before Christ
878.

* See ch. 21. 7.
1 Kin. 11. 56.
2 Sam. 7. 12,
13. Ps. 132.
11, 12. & 89.
28, 29. Jer. 33.
20-26.
* Ezek. 40. 46.
2 Kin. 11. 2.
* 2 Kin. 11. 4.
ch. 23. 1.

* 2 Sam. 7. 13.
1 Kin. 15. 4.
Is. 65. 8.
Job 5. 13, 14.
Ps. 27. 5.
Prov. 21. 30.
Ps. 38. 10.

* 2 Kin. 11.
4-16. ch. 23.
12.

* Gen. 26. 28.
1 Sam. 18. 3.

* Ps. 112. 5.
Mat. 10. 16.
Eph. 5. 15.

* 2 Kin. 11. 17.
2 Sam. 5. 3.
1 Chr. 11. 3.

* 2 Sam. 7. 17.
1 Kin. 2. 4. &
9. 5. ch. 6. 16.
& 7. 18.

* 2 Kin. 11. 5, 6.
1 Chr. 26. 13
-18. & 9. 25.

* Acts 3. 2.

* 2 Kin. 11. 6.

* 1 Chr. xxv.
xxvi. 1 Kin. 8.
10.

* Heb. holiness.
Num. 16. 5.
Ezra 8. 28.

* 2 Kin. 11. 8.
9.

* 1 Chr. 9. 27.
2 Kin. 11. 7,
9.

* 1 Chr. xxiv
-xxvi. So two
courses of
priests,
singers, and
porters, were
in the court of
the temple
together.

REFLECTIONS UPON CHAP. XXI.—What monsters are bred in the best of families; or, at least, are made so by unhallowed marriages! And none are such plagues to families and kingdoms as ungrateful heirs. Ambition is deaf to the cries of nature or humanity: and those, whom duty and interest require to protect us, become our destroyers. But how tormented are the minds of tyrants, and how tottering those thrones which are established in blood! God can take the most unthought of methods to threaten or to punish his inveterate enemies. And torment, misery, and disgrace, most surely await them. Dreadful is the situation, when tormenting agonies, an awakened conscience, and an opening hell, meet the sinner on his death-bed! But miserable are the happiest tyrants.—When alive they are hated; and when dead they are branded with infamy, and tormented in hell!

REFLECTIONS UPON CHAP. XXII.—Certain is their ruin whom God has doomed to it; and dreadful the consequences of unhallowed marriages with the

fore Christ
878.

9 Moreover, Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.

Kin. 11. 11.
Eph. 6. 10
19.
leb. shoulder.
leb. house.

10 And he set all the people, "every man having his weapon in his hand from the right *side of the †temple to the left side of the temple, along by the altar and the temple, by the king round about.

h. 22. 11.
s. 39. 39. &
22. 18.

11 Then they °brought out the king's son, and put upon him the crown, and *gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, "God save the king.

leb. Let the
ng live.
Kin. 1. 39.

12 ¶ Now, "when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

Kin. 11. 13
16.

13 And she looked, and, behold, the king stood at "his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes, and said,

Prov. 11. 10.
29. 2. Rev.
9. 1. 2. & 11.
5. & 14. 1—

"Treason, treason!
14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and "whoso followeth her, let him be slain with the sword. For the priest said, "Slay her not in the house of the LORD.

Kin. 18. 17.
8. Mat. 7. 5.
Rom. 2. 1, 3.

15 So they laid hands on her; and, when she was come to the entering of the horse gate, by the king's house, they slew "her there.

Ch. 22. 10.
Mat. 7. 2.
Gen. 9. 5, 6.

16 ¶ And Jehoiada "made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

2 Kin. 11. 17.
Neh. 9. 38.
Deut. 5. 2, 3.
& 29. 1, 14.
15. Josh. 24.
25. ch. 15. 12.
& 29. 10.
Ezra 10. 3.

17 Then all the people went to the house of Baal, and "brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

2 Kin. 10. 23.
& 11. 18.
Deut. 13. 9.
1 Kin. 18. 40.
Song 2. 15.
Zech. 13. 3.
Rev. 19. 20.

18 Also Jehoiada appointed "the officers of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD to offer the burnt-offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained †by David.

1 Chr. xxiv—
xxvi.

19 And he set the °porters at the gates of the house of the LORD, that none which was unclean in any thing should enter in.

Ezod. 29. 38
—42. Lev. i.
Num. xxviii.
xxix.

20 "And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

† Heb. by the
hand of David.
1 Chr. 26. 14
—18. & 9. 23,
24.

2 Kin. 11. 19.

21 And "all the people of the land rejoiced: and the city was quiet after that they had slain Athaliah with the sword.

Before Christ
878.

2 Kin. 11.
Esth. 8. 10. &
Ps. 58. 10. &
9. 16. Prov.
11. 10. & 29. 2.

CHAP. XXIV.

Partly coincides with 2 Kings xii. Here (1) Joash, tutored by his uncle Jehoiada, appears mighty zealous for God and for repairing the temple; 1—14. (2) After Jehoiada's death, instigated by his nobles, notwithstanding prophetic admonitions, he restores the worship of Baal; and murders his cousin Zechariah, a priest and prophet, for reproving him; 15—22. (3) The judgments of God come upon him for his wickedness; the Syrians ravage his kingdom; God strikes him with sore diseases; his servants murder him; and he is disgracefully buried; 23—27.

JOASH "was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibeah of Beer-sheba.

2 Kin. 11. 21.
& 12. 1, 21.

2 And "Joash did *that which was right* in the sight of the LORD all the days of Jehoiada the priest.

Ch. 25. 2.
2 Kin. 12. 2.
Ps. 78. 36. 37.
Josh. 24. 31.
Judg. 2. 7, 10.

3 And Jehoiada "took for him "two wives; and he begat sons and daughters.

Gen. 21. 21.
& 24. 4.
Gen. 5. 19.
Mat. 19. 4—8.

4 ¶ And it came to pass after this *that* Joash was minded "to repair the house of the LORD.

Heb. to renew.
Ver. 7.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to "repair the house of your God from year to year, and see that ye hasten the matter. "Howbeit the Levites hastened it not.

2 Kin. 12. 4.
ch. 29. 3. &
34. 8.
855.
2 Kin. 12. 6.

6 And the king called for Jehoiada the chief, and said unto him, "Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem "the collection, according to the commandment of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?

2 Kin. 12. 7, 8.

7 For the "sons of Athaliah that wicked woman had broken up the house of God; and also all the dedicated things of the house of the LORD "did they bestow upon Baalim.

Ch. 21. 17. &
22. 3, 4.
Ps. 12. 8.

8 And at the king's commandment they made "a chest, and set it without at the gate of the house of the LORD.

2 Kin. 12. 9.
Mark 12. 41.
ver. 10.

9 And they made a "proclamation through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

Heb. a voice.
Exod. 36. 6. &
30. 12—14.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, "that at what time the chest was brought into the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

2 Kin. 12. 10
—15.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired "masons and carpenters to repair the house

1 Kin. 5. 15
& 7. 40—47.
2 Kin. 22. 6.

REFLECTIONS UPON CHAP. XXIII.—God will not suffer the fulfilment of his promise to be too long interrupted. And it is a great mercy in critical times to have one of great prudence, piety, fidelity, courage, and influence, to be principal director. How astonishing is it to see religion and liberty all at once recovered from the wrecks of ruin! But is there any thing too hard for the

Lord? How mad for their opposers to rush headlong into immediate destruction! But hopeful is the view when idols are destroyed, idolaters ashamed, the true worship of God regularly established, and his worshippers first giving themselves to the Lord, and afterwards to magistrates and ministers, and to one another, by the will of God!

Before Christ
850.

of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished it they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, even vessels to minister, and *to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt-offerings in the house of the LORD continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God and toward his house.

17 ¶ Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

18 And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

20 And the Spirit of God †came upon Zechariah the son of Jehoiada the priest, who stood above the people, and said unto them, *b*Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died he said, *b*The LORD look upon it, and requite it.

23 ¶ And it came to pass, at the end of the year, that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of †Damascus.

24 For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken

the LORD God of their fathers. So they executed judgment against Joash.

25 And, when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.

27 ¶ Now, concerning his sons, and the greatness of the burdens laid upon him, and the repairing of the house of God, behold, they are written in the story of the book of the kings. And Amaziah his son reigned in his stead.

CHAP. XXV.

Partly coincides with 2 Kings xiv.; 1-4. Here we have Amaziah (1) Justly revenging his father's death on the murderers; 1-4. (2) Wisely obeying the command of God in dismissing the hundred thousand Israelites whom he had hired into his army; 5-10. (3) Cruelly conquering the Edomites while the dismissed Israelites wasted his own country; 11-13. (4) Wickedly worshipping the idols of the conquered Edomites, and impatient of reproof for it; 14-16. (5) Proudly challenging Jehoash king of Israel to a war, which almost ruined himself and his kingdom; 17-24. (6) Shamefully pursued and murdered by his subjects; 24-28.

AMAZIAH was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.

2 And he did that which was right in the sight of the LORD, but not with a perfect heart.

3 ¶ Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but did as it is written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ Moreover, Amaziah gathered Judah together, and made them captains over thousands and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD is not

to a church or nation is the death of a pious or faithful counsellor! and what plague are complaisant and wicked flatterers! But in times of great degeneracy God never wants some faithful witnesses, that they who hate to be reformed may be left without excuse: and great zeal for God is then needful, to oppose the torrent of ungodliness, and to render ministers duly faithful to souls: for ingratitude, injustice, and barbarity, generally attend hatred of reproof and worshipping of idols. And God's prophets, if faithful, are sure to be marked with suffering or death: but quickly shall God resent the injuries done to the quickly, and in manifold forms, his vengeance shall overtake the obstinate transgressors: and, when he forsakes men, they become an easy prey to every invader. Often he gives men blood to drink, who have embroiled their hands in the blood of his saints; while his vengeance pursues them into everlasting fire. And scarcely does any thing more fearfully spread destruction than marriage with wicked women.

Before Christ
850.1s. 10. 5, 6.
& 3. 11.1 Ch. 22. 6. &
35. 24. & 16.
12. & 21. 18.1 Ver. 21.
Pa. 10. 14.
Rev. 16. 6. &
13. 10. Gen. 9.
4, 6.1 Sam. 2. 30.
Prov. 10. 7.
ver. 16. ch. 33.
20. & 21. 20.Or Joazhar.
2 Kin. 12. 27.Or Shomer.
These traitors
were the chil-
dren of prohib-
ited mar-
riages.1 Kin. 12. 18.
ver. 25.Heb. founding.
Ver. 3-14.Or commen-
tary. Ch. 9.
29. & 16. 12.
& 20. 34.

1 Kin. 14. 1-6.

Ch. 24. 2. &
26. 4. Ps. 78.
36-38. Is. 29.
13. Rev. 3. 16.
Hos. 10. 2.
Jam. 1. 8.
2 Tim. 3. 5.
Is. 58. 2. &
29. 13.Heb. confirm-
ed upon him.Ch. 24. 25; 26.
& 33. 24, 25.
Gen. 9. 5, 6.
Exod. 21. 14.
Num. 35. 16.
-21, 31.Deut. 24. 16.
2 Kin. 14. 5.
Jer. 31. 30.
Ezek. 18. 4.
20.

1 Chr. 15. 2.

Ch. 11. 1. &
17. 14-18.Num. 1. 3, 1.
1 Chr. 21. 5.
ch. 11. 1. &
14. 8.24. 2181. 15.
stealing.2 Sam. 12.
ch. 15. 1. &
19. 2.1 Kin. 12. 9.
ch. 15. 2.
Is. 28. 1.
Hos. 5. 13.
15. & 9. 12.

REFLECTIONS UPON CHAP. XXIV.—It is a great advantage for young persons to be directed by those who are pious, prudent, and faithful. And the influence of education, the awe or example of friends, may often push those far into external appearances of religion who have no cordial regard to it: nay, in shews of devotion, empty hypocrites may outstrip real and noted saints. How many useful works in church and state would be utterly stopped, if God did not raise up a few active men to carry them forward! But it is an honour to do good in our time by promoting religion: and faithfulness is the great honour, and will be the lasting comfort, of such as are intrusted with public money, or employed in public business. The godly are often honourably interred with an appearance of distinguished respect and grief, and yet their example quickly disregarded. Pretended conversions, and hypocritical strictness, soon issue in fearful apostasy. Many conform to religion when it is fashionable, who are glad of an opportunity to throw off the restraint. What an unspeakable loss

Before Christ 837.

Is. 8, 9, 10. ch. 18. 14. 1 Kin. 22, 15. Eccl. 11. 9. Judg. 7. 11. ch. 14. 11. 1 Sam. 14. 6. Ps. 20. 7. & 33. 16—20.

Heb. band.

Prov. 10. 22. Deut. 8. 18. ch. 1. 12.

Heb. to their place.

2 Sam. 19. 42. Job 5. 2. Prov. 29. 22.

Heb. in heat of anger. Judg. 1. 12. & 8. 1. 2 Sam. 19. 44. Prov. 27. 3, 4. & 29. 9. & 22. 24.

827.

2 Sam. 8. 13. 2 Kin. 14. 7. Ps. 60. title.

1 Chr. 20. 3. & 18. 13. with ch. 20. 20. & 21. 8—10.

Heb. the sons of the band.

1 Kin. 16. 24. 28, 29. & 9. 17. ch. 8. 5.

The inhabitants.

Ch. 28. 23. Exod. 20. 3—5. Deut. 7. 5. 25. 2 Sam. 5. 21.

Ver. 7. ch. 19. 2. & 20. 37. & 16. 7. & 24. 20.

Ps. 115. 4—7. Jer. 10. 1—20. Is. 46. 1, 2. & 44. 9—20. & 45. 21.

2 Tim. 4. 3. Prov. 9. 7, 8. Is. 30. 10. Hos. 4. 17. ch. 36. 15, 16.

1 Sam. 2. 25. & 12. 25. ch. 36. 15, 16.

Heb. counselled.

826.

2 Kin. 14. 8—14. ver. 13. ch. 10. 14. Prov. 20. 3.

2 Sam. 2. 14. ver. 19, 20.

with Israel, *to wit*, with all the children of Ephraim.

8 But, if thou wilt go, *do it*; be strong for the battle: God shall make thee fall before the enemy: *for* God hath power to help and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, the LORD is *able* to give thee much more than this.

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go *home* again: wherefore their *anger* was greatly kindled against Judah, and they returned home *in* great anger.

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to *the* valley of Salt, and smote of the children of Seir ten thousand.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock; and cast them down from the top of the rock, that they all were *broken* in pieces.

13 ¶ But *the* soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from *Samaria* even unto Beth-horon, and smote three thousand *of* them, and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he *brought* the gods of the children of Seir, and set them up *to be* his gods, and bowed down himself before them, and burned incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him *a* prophet, who said unto him, Why hast thou sought after the gods of the people *which* could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? *forbear*; why shouldst thou be smitten? Then the prophet forbore, and said, I know that *God* hath *determined* to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then *Amaziah* king of Judah took advice, and sent to Joash the son of Jehoahaz, the son of Jehu king of Israel, saying, Come, let us *see* one another in the face.

Before Christ 826.

Or *Amaziah*, or *Joash*. Judg. 9. 8.

Heb. *a* beast of the field. Ps. 80. 13.

Ch. 26. 26. Prov. 13. 10. 28. 25. Jam. 4. 1.

Luke 14. 51. Prov. 18. 6, 7. & 22. 10. & 28. 15—18. & 29. 8, 9. & 25. 8. & 20. 18.

Ver. 16. 1 Sam. 2. 25. & 12. 23. ch. 22. 7. Ps. 81. 11, 12. 2 Thes. 2. 10 —12. Hos. 11. 2, 7. ver. 13. ch. 24. 24. 2 Kin. 14. 11.

1 Sam. 6. 9—20. not Josh. 19. 38.

Heb. *smitten*. 2 Kin. 14. 12 —14.

Prov. 16. 18. & 18. 12. & 29. 23. Luke 14. 11.

Heb. *the gate of it that looketh.*

Ch. 12. 9. 2 Kin. 14. 14. Prov. 20. 25. & 11. 4, 28. & 15. 7. & 22. 16. & 23. 5. & 27. 24. Is. 10. 14.

825.

Heb. *sons of pledge, or power.*

2 Kin. 14. 17. 1. & 13. 10.

Ch. 10. 29. & 12. 15. & 16. 11. & 20. 34. & 24. 27. & 27. 7. & 26. 22. & 28. 26. & 32. 32. & 33. 18. & 35. 26. 27.

Heb. *conspired a conspiracy.* 2 Kin. 14. 19. ch. 24. 25. & 33. 24.

That is, *the city of David* as 2 Kin. 14. 20.

810.

Or *Amaziah*. 2 Kin. 14. 21. & 15. 2—7.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The *thistle* that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passeth by *a* wild beast that *was* in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites, and thine heart *lifteth* thee up to boast: abide now at home; *why* shouldst thou meddle to *thine* hurt, that thou shouldst fall, *even* thou and Judah with thee?

20 But Amaziah *would* not hear; for it *came* of God, that he might deliver them into the hand *of their* enemies, because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at *Beth-shemesh* which *belongeth* to Judah.

22 And Judah was put to the *worse* before Israel, and they fled every man to his tent.

23 And Joash the king of Israel *took* Amaziah king of Judah the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to *the* corner gate, four hundred cubits.

24 And *he took* all *the* gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the *hostages* also, and returned to Samaria.

25 ¶ And Amaziah the son of Joash king of Judah lived after the death of Joash the son of Jehoahaz king of Israel fifteen years.

26 Now the *rest* of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

27 ¶ Now, after the time that Amaziah did turn away *from* following the LORD, they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in *the* city of *Judah*.

REFLECTIONS UPON CHAP. XXV.—What multitudes are mere dissemblers in their religious appearances! For some carnal end they apply their tongue and hand to religion while their heart hates it. But short-lived are the triumphs of murderers, particularly those of sovereigns. And strict equity ought to take place in the punishment of criminals, that the innocent may not be involved with the guilty. How fearfully sin diminishes and weakens nations! And rash undertakings, or alliances in war, make room for bitter repentance. Multitudes profit nothing when God is our enemy; and connection with his enemies but hastens the curse on our enterprises. But the loss of money goes very near the heart of worldlings, while they who trust in God find themselves gainers. How outrageous is the fury, and cruel the tender mercies, of the wicked! Such as are really unconcerned about piety, feel their pride hurt when treated as profane and wicked: and the proud, when baulked of their expected honours and booty, are greatly enraged. The conquests made by nations are often really to their own hurt: and those whom we imitated in wickedness become the instruments

5 R

Before Christ
810.

old, and made him king in the room of his father Amaziah.

^b Deut. 2. 8.
ch. 8. 17.
² Kin. 16. 6.
14. 22.

2 He built ^bEloth, and restored it to Judah after that the king slept with his father.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.

^c Ch. 25. 2. &
24. 2.
² Tim. 3. 5.

4 And he ^cdid *that which was* right in the sight of the LORD, according to all that his father Amaziah did.

^d Ch. 24. 2.
Judg. 2. 7—
15. Hos. 6. 4.

5 And he sought God ^din the days of Zechariah, who had understanding ^ein the visions of God: and ^fas long as he sought the LORD, God made him to prosper.

^e Gen. 41. 15.
Dan. 1. 17.

^f 1 Sam. 2. 30.
ch. 15. 2.
Deut. iv—viii.
& 28. 1—14.
Lev. 26. 1—
13. 1 Chr. 22.
11.

6 And he went forth, and warred against ^gthe Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

^g Gen. 10. 14.
Judg. 3. 3.
1 Chr. 18. 1.
ch. 21. 16.

7 And ^hGod helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

^h Ps. 3. 8. &
27. 1—3. &
20. 7. & 118.
10—12.
1 Chr. 5. 20.

8 And the ⁱAmmonites gave gifts to Uzziah: and his name spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.

ⁱ Gen. 19. 38.
Judg. xi.
1 Sam. xi.
1 Chr. xix. xx.
ch. xx. & 17.
11.

9 ¶ Moreover, Uzziah built towers in Jerusalem ^kat the corner gate, and at ^lthe valley gate, and at the turning of the wall, and ^mfortified them.

^k Ch. 25. 23.
² Kin. 14. 13.

^l Neh. 2. 13. &
3. 13.

^m Or repaired.

10 Also he built towers in the ⁿdesert, and ^odigged many wells: for he ^phad much cattle, both in the low country and in the plains: husbandmen *also* and vine dressers in the mountains, and in ^qCarmel: for he loved husbandry.

ⁿ Gen. 26. 18
—21.

^o 1 Chr. 27. 26
—31. 2 Kin. 3.
4.

^p Or fruitful
fields. 1 Sam.
25. 2. not

1 Kin. 13. 19,
20.

^q Ch. 17. 14—
19. & 25. 5.

11 ¶ Moreover, ^rUzziah had an host of fighting men, that went out to war by bands, according to the number of their account, by the hand of Jeiel the scribe and Maaseiah the ruler, under he hand of Hananiah *one* of the king's captains.

^r Heb. the power
of an army.
² Sam. 24. 9.
ch. 11. 1. &
13. 3. & 14. 8.
& 17. 13—19.
& 25. 5.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* ^san army, three hundred thousand and seven thousand and five hundred, that made war with mighty power to help the king against the enemy.

^s Judg. 20. 16.
1 Sam. 17. 49.

14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and ^tslings to cast stones.

^t Heb. went
forth.

^u Deut. 32. 10
—15. Ps. 30.
6.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name ^uspread far abroad; ^vfor he

was marvellously helped till he was strong.

Before Christ
760.

16 ¶ But ^wwhen he was strong his heart was lifted up to *his* destruction: for he transgressed against the LORD his God, and ^xwent into the temple of the LORD to burn incense upon the altar of incense.

^w Deut. 32. 15.
ch. 25. 19.
Hab. 2. 4.
Prov. 16. 18.
& 18. 12. &
29. 23. & 4.
23. Hos. 13. 6.
763.

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD *that were* valiant men;

^x 2 Kin. 16. 12.
13. Num. xvi.
xvii. 1 Sam. 6.
19. & 13. 12.
Num. 16. 40.
1 Kin. 9. 25.
& 13. 1—4.
Heb. 5. 4.

18 And they ^ywithstood Uzziah the king, and said unto him, ^z*It appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary: for thou hast trespassed; neither *shall it be* ^afor thine honour from the LORD God.

^y Mat. 14. 4.
2 Sam. 12.
1—12. Jer. 13.
18. ch. 16.
7—9. & 19. 2.
& 24. 20. &
25. 15. & 28.
9.

19 Then Uzziah was ^bwroth, and *had* a censer in his hand to burn incense; and, while he was wroth with the priests, the ^cleprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

^z Heb. 5. 4.
Num. 18. 7.
Exod. 30. 7.
1 Kin. 13. 1.
1 Cor. 7. 24.
Jam. 4. 6.
1 Sam. 2. 30.
Ch. 16. 10. &
25. 16.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* ^dleprous in his forehead, and they thrust him out from thence; yea, himself ^ehasted also to go out, because the LORD had smitten him.

^c Num. 11. 33.
& 16. 31—55.
& 12. 10.
2 Kin. 5. 27.
Dan. 4. 31.

21 ^fAnd Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

^d Num. 12. 10.
2 Kin. 5. 27.

22 ¶ ^gNow the rest of the acts of Uzziah, first and last, did Isaiah the prophet the son of Amoz write.

^e Lev. 13. 46.
Num. 5. 2, 3.
& 12. 15.
2 Kin. 7. 3. &
15. 5.

23 So Uzziah ^hslept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper. And Jotham his son reigned in his stead.

^f Lev. 13. 46.
Num. 5. 2, 3.
& 12. 15.
2 Kin. 7. 3. &
15. 5.

CHAP. XXVII.

Jotham, who had been his father's viceroy, succeeded him. (1) Having ascended the throne at full age, he behaved piously, and with activity; 1, 2, 6. (2) He prospered in his buildings and wars; 3—5. (3) He died with an untainted character, after reigning sixteen years; 1, 7—9.

JOTHAM ⁱwas twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah the daughter of Zadok.

ⁱ 2 Kin. 15. 32
—38.

2 And he ^jdid *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit, he ^kentered not into the temple of the LORD. And the people ^ldid yet corruptly.

^j Ch. 26. 4.
2 Kin. 15. 34
—38.

3 ¶ He built the high gate of the house of the LORD, and on the wall of ^mOphel he built much.

^k Ch. 26. 16—
21. Ps. 119.
120. Acts 5.
13.

4 Moreover, ⁿhe built cities in the

^l Or the tower
Neh. 3. 16. 3.
11. 21.
^m Ch. 26. 9. 10.
& 14. 7. & 17.
5—10. & 8.
2—6.

REFLECTIONS UPON CHAP. XXVI.—A godly, faithful, and prudent, instructor is a great advantage to a youthful king: and a noted regard to the laws and worship of God lays an excellent foundation for prosperity; for God honours those that honour him: and, as long as we cleave to him, he will be our assistant. And what extensive capacities God gives some men, that they can take care of a multitude of things at once! But how bewitching is pride! it can decoy men to their ruin in a thousand forms. And it is difficult to be prosperous and yet be humble! But seldom do men gratify their pride without bringing themselves to deserved shame. The offices and ordinances of God's church are sacred and appropriate: it is at our highest peril if we interfere with

them without his call. And when God's ministers magnify their office, and boldly withstand the sinful attempts of the greatest monarchs, it is honourable and becoming. But how impatient are the proud of faithful reproof or zealous opposition! The most wise and just rebuke exasperates the wilful. And the who will not submit to admonition rush on their own ruin. God marks them with disgraceful punishments, answerable to their crimes. And, when we feel his displeasure, it is madness to persist. Humiliation is our only door of escape. And sometimes, when sins are pardoned of God, they leave an indelible stain among men.

Before Christ 738.

Let. Christ 741.

* Ch. 26. 8. with 2 Kin. 3. 4. & 15. 19. ch. 2. 10.

* 34, 21 St. 15s. sterling.

† Heb. *This*.

* Or established. Ch. 19. 3.

* Ch. 20. 34. & 28. 26, 27. & 22. 32, 33.

1 Kin. 20. 59—42. ch. 19. 1, 2.

* Ps. 69. 26. Is. 10. 5. Ezek. 25. 12. Olad. 10. Zech. 1. 15.

* Ezra 9. 6. Gen. 4. 10. Rev. 18. 5.

* Lev. 25. 39, 42.

* Jer. 25. 29. 1 Pet. 4. 17, 18.

* Is. 58. 6. Heb. 13. 1, 3.

* Jam. 2. 13. Ps. 18. 26, 27. 2 Kin. 23. 26. Ezra 10. 14.

* 1 Chr. 13. 1. & 28. 1.

* Num. 32. 14. Josh. 22. 17. 18. Mat. 23. 32. Dan. ix. 2 Kin. 17. 7—23. Hos. iv—xiii. Is. i—iii. v, ix.

* Ver. 12.

* Jam. 2. 16. Mat. 25. 34—45. Job 31. 13—23. 2 Kin. 6. 22.

* Deut. 34. 3. 1 Kin. 16. 34.

741.

* 2 Kin. 16. 5, 7. Is. 7. 1—7. Jer. 17. 5.

* Lev. 26. 18. ch. 25. 11, 12.

† Heb. *a captivity*.

* Ezek. 16. 27. 57. Josh. 15. 22—41.

* Ch. 25. 21. & 11. 7, 10. Josh. 15. 41, 48, 57.

* Ps. 106. 41—43. Is. 1. 5—9. Exod. 32. 25.

* 2 Kin. 15. 29. Hos. 5. 13. Is. 7. 20. & 2. 22. Jer. 17. 5.

mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an *hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. †So much did the children of Ammon pay unto him both the second year and the third.

6 So Jotham became mighty, because he prepared his ways before the LORD his God.

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ¶ And Jotham slept with his fathers, and they buried him in the city of David. And Ahaz his son reigned in his stead.

CHAP. XXVIII.

Partly coincides with 2 Kings xvi. Here we have (1) Ahaz's monstrous and cruel idolatry, and other wickedness; 1—4. (2) The punishment of it in the Syrians' and Israelites' ravaging his kingdom, and murdering his subjects; 5—8. (3) God, in pity, by the prophet Oded, rebukes the Israelites for their cruelty, and makes them kindly to dismiss two hundred thousand prisoners; 9—15. But (4) The Edomites, Philistines, and even the Assyrians, whose friendship he had hired, distress the country more and more; 16—21. (5) In his distress, Ahaz grows still worse; introduces the Syrian idolatry; stops the true worship of God at the temple; fills his kingdom with idolatrous altars and high places; and at last dies in his sins; 22—27.

AHAZ ^awas twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father:

2 For he ^bwalked in the ways of the kings of Israel, and made also molten images for Baalim.

3 Moreover, he ^cburnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

4 He ^dsacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD ^ehis God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to ^fDamascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For ^gPekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *who were* all ^hvaliant men, ⁱbecause they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* ^jnext to the king.

8 ¶ And the children of Israel ^kcar-

ried away captive of their brethren two hundred thousand, women, sons, and daughters; and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded: and he ^lwent out before the host that came to Samaria, and said unto them, Behold, ^mbecause the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that reacheth* ⁿup unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for ^obond-men and bond-women unto you: *but are there* not ^pwith you, even with you, sins against the LORD your God?

11 Now hear me therefore, and ^qdeliver the captives again, whom ye have taken captive of your brethren; ^rfor the fierce wrath of the LORD is upon you.

12 Then certain of the ^sheads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for, whereas we have offended against the LORD *already*, ye intend ^tto add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men who ^uwere expressed by name rose up, and took the captives, and with the spoil ^vclothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to ^wJericho, the city of palm trees, to their brethren: then they returned to Samaria.

16 ¶ At that time did king Ahaz ^xsend unto the kings of Assyria to help him.

17 For ^yagain the Edomites had come and smitten Judah, and carried away ^zcaptives.

18 The ^{aa}Philistines also had invaded the cities of the low country and of the south of Judah, and had taken ^{ab}Bethshemesh, and Aijalon, and Gederoth, and Shchocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

19 For the LORD ^{ac}brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.

20 ^{ad}And Tilgath-pilneser king of As-

REFLECTIONS UPON CHAP. XXVII.—It is happy when children imitate their parents' goodness, and carefully avoid their faults. But hard is the task to bring an obdurate people off from their corrupt customs. And often magistrates and ministers, who are tender and circumspect in their own lives, have not courage and zeal enough for doing what they might in the reformation of others.

A fixed steadfastness in the truth is the most necessary, and at the same time the most excellent, mean for the resistance of evil and performance of good. What reward hath godliness?—it hath the promises of this life, and that which is to come! But alas! the best magistrates and ministers are often quickly removed, and that in order to make way for monsters to fill their place.

Before Christ
730.

syria came unto him, and distressed him, but strengthened him not.

Ch. 12. 9.
2 Kin. 18. 6.
Prov. 20. 25.

21 For Ahaz took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the king of Assyria : but he helped him not.

Is. 1. 5.
Jer. 5. 3. &
2 Tim. 3. 13.
Rev. 16. 11.
Ps. 52. 7.
Prov. 10. 7.
& 29. 1.

22 ¶ And in the time of his distress did he trespass yet more against the LORD. This is that king Ahaz.

2 Kin. 16. 12.
Ps. 113. 4—7.
Hab. 1. 11.
Jer. 2. 19.
ch. 25. 14, f5.
Is. 44. 9—20.
& 46. 1, 2.
45. 21. Deut.
32. 15—22.

23 For he sacrificed unto the gods of Damascus, which smote him : and he said 'Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.

2 Kin. 16. 8.
Prov. 20. 25.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD ; and he made him altars in every corner of Jerusalem.

Ch. 29. 3.
Ch. 33. 3—5.
Hos. 12. 11.
Jer. 2. 28.

25 And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

Or to offer.

Ch. 20. 34. &
27. 7, 9.

26 ¶ Now the rest of his acts, and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel.

726.

Ch. 21. 20. &
26. 23. & 35.
20. 2 Sam. 2.
30. Prov. 10.
7.

27 And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem : but they brought him not into the sepulchres of the kings of Israel. And Hezekiah his son reigned in his stead.

CHAP. XXIX.

Now follows the good and glorious reign of Hezekiah. Here is (1) His pious exhortation to the priests and Levites, when he replaced them in their temple service after he had opened and repaired it ; 1—11. (2) In compliance with his admonition, they with great care cleanse the temple, and put things into order ; 12—19. (3) The ordinances of the temple worship are solemnly revived ; and, while the priests, Levites, and singers, attend their respective functions, Hezekiah, his princes and subjects, with great cheerfulness, offer a solemn sacrifice for expiating the guilt of the nation ; 20—36.

2 Kin. 18.
1—8.

HEZEKIAH began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah the daughter of Zechariah.

Ch. 26. 5.
Is. 8. 2.

2 And he did that which was right in the sight of the LORD, according to all that David his father had done.

1 Kin. 15. 5.
& 11. 38.
ch. 34. 2.

3 ¶ He, in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.

Ecd. 9. 10.
Ps. 119. 59.
60. Prov. 8.
17. ch. 34. 3.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

Ch. 28. 24.
2 Kin. 16. 14.

5 And said unto them, Hear me, ye Levites ; sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.

Exod. 19. 10.
15. 1 Chr. 15.
12.

6 For our fathers have trespassed, and

2 Kin. 16. 12.
1. e. idols, &c.
Ch. 28. 2—4.
26—28. Jer. 2.
27.

done that which was evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned their backs.

Before Christ
726.

Heb. given
the neck.

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense, nor offered burnt-offerings in the holy place unto the God of Israel.

Ch. 28. 24.
with Lev. 24
1—8.

8 Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

Ch. 24. 18. &
28. 5, 6, 17—
19. 1 Kin. 9.
8. Lev. 26.
14—30. Deut.
28. 15—51.

9 For, lo, our fathers have fallen by the sword, and our sons, and our daughters, and our wives, are in captivity for this.

Lev. 26. 17.
ch. 28. 5—8.
17—19.

10 Now it is in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

1 Kin. 8. 17.
2 Kin. 11. 17.
ch. 15. 12. &
34. 30—32.
Ezra 10. 3.
N. h. ix. x.
2 Cor. 8. 5.

11 My sons, be not now negligent : for the LORD hath chosen you to stand before him to serve him, and that ye should minister unto him, and burn incense.

Or be not now
deceived.

1 Cor. 6. 10.

Num. 8. 14.
& 18. 2—6.
Deut. 10. 8.

Or offer sacri-
fice.

12 ¶ Then the Levites arose ; Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites : and of the sons of Merari ; Kish the son of Abdi, and Azariah the son of Jehalelel : and of the Gershonites ; Joah the son of Zimmah, and Eden the son of Joah :

1 Chr. 6. 1.
& 23. 6. 23.

13 And of the sons of Elizaphan ; Shimri, and Jehiel : and of the sons of Asaph ; Zechariah, and Mattaniah :

Lev. 10. 4.

1 Chr. 6. 31—
47. & 25. 2, 3,
9—31.

14 And of the sons of Heman ; Jehiel, and Shimei : and of the sons of Jeduthun ; Shemaiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD.

Or in the busi-
ness of the
LORD. Ch. 30.
12.

16 And the priests went into the inner part of the house of the LORD to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to carry it out abroad into the brook Kidron.

1 Kin. 6. 33.
i. e. the sanc-
tuary, and
holy of holies.

Deut. 9. 21.
1 Kin. 2. 37.
2 Kin. 23. 6,
12. ch. 15. 16.
& 30. 14.

17 Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD : so they sanctified the house of the LORD in eight days ; and in the sixteenth day of the first month they made an end.

1 Kin. 6. 3.
John 10. 23.
ver. 7.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the

REFLECTIONS UPON CHAP. XXVIII.—How amazing is the strength of men's inward corruption, that can so trample upon a pious education and pattern ! But fearful are the punishments which God has in store for such enormous transgressors : and miserable are the nations who have such monsters of impiety for their sovereigns. God makes the nations around concur to punish the apostasy of his professing people. Often the very persons or nations, whom we have made our pattern in wickedness, are made the instruments of our punishment. And dreadfully are the mightiest numbered to the slaughter when the Lord fighteth against them. But how tender his compassion towards his offending people, even while he smites them ! He observes and is provoked with those who inhumanly murder or abuse them, especially if they be brethren, or act from principles of hatred or revenge. And when he pleases he can, by his word and Spirit,

render their most outrageous enemies kind and generous to them. They who are made sensible of their own sins will sympathize with their brethren's sufferings. It is better to take warning late than never : and the victory of self-denial is more glorious than the necks of vanquished enemies. It is the greatest honour to the mighty to be merciful. But, when God lays aside one instrument of correction, he often takes another in his hand ; and turns the help which we sinfully secure into ruinous plagues. When we forsake God we must needs be disappointed in every other confidence. And desperately hardened must men be when both mercies and judgments render them worse and worse. Happy is that nation where their tyrannical monsters of wickedness are quickly cut off by death, to make way for better princes.

Before Christ
726.

Ch. 4. 1, 8,
16—22.
2 Kin. 16. 14.

Ch. 28. 14.
2 Kin. 16. 14,
17, 18.

Gen. 22. 3.
Exod. 24. 4.
Josh. 6. 12.
Eccl. 9. 10.
Ps. 119. 59,
60.

1 Chr. 15. 26.
Lev. 4. 3—14.
2 Cor. 5. 21.
Heb. 10. 10—
14. & 9. 13—
15. 1 Pet. 1.
18, 19. & 2.
24. & 3. 18.
1 John 2. 2. &
4. 10.

Lev. 8. 14,
15, 19, 24.
Heb. 9. 21.

† Heb. near.

Lev. 4. 15,
24. & 1. 4.

Lev. 6. 30. &
8. 15. Gal. 3.
13. Eph. 1. 13.
Col. 1. 20.
John 3. 16.
Rom. 5. 10,
11.

1 Chr. 16. 2.
& 25. 6. & 23.
5. & 25. 1.
ch. 8. 14.

† Heb. by the
hand of.

1 Chr. 23. 5.
Amos 6. 5.

Num. 10. 10.
ch. 5. 12.
Rev. 5. 9, 11.

Ch. 7. 3. & 20.
21. Ps. cxxxvi.
& 81. 1, 2. &
150. 3, 5.

Ch. 20. 18. &
7. 3. ver. 28,
30. Gen. 47.
31. Exod. 4.
31.

1 Chr. 16. 7—
56. Ps. xcv.
&c.

house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof.

19 Moreover, all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the LORD.

20 ¶ Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests, the sons of Aaron, to offer them on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he goats for the sin-offering before the king and the congregation; and they laid their hands upon them:

24 And the priests killed them; and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt-offering and the sin-offering should be made for all Israel.

25 And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the LORD by his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar. And, when the burnt-offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David king of Israel.

28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt-offering was finished.

29 And, when they had made an end of offering, the king, and all that were present with him, bowed themselves and worshipped.

30 Moreover, Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD, with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

REFLECTIONS UPON CHAP. XXIX.—What strange alterations the change of a sovereign may produce in a nation! And great is the mercy when God gives good men power after they have long been unwilling spectators of wickedness. It is highly honourable when those in high stations give to the Lord the first beginnings of their power and influence. And, when God gives opportunity, with earnestness, humble grief, and holy zeal, should men reform their neglects, and turn to the Lord. Corrupters of religion often leave the church and ordinances of God in the greatest confusion. And it is necessary to ponder the punishments of former sins, in order to render us hearty and active in our reformation. And much may be done in a short time if all concerned be diligent. Honourable are those ministers whom God stirs up to be leaders in

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near, and bring sacrifices and thank-offerings into the house of the LORD. And the congregation brought in sacrifices and thank-offerings, and as many as were of a free heart burnt-offerings.

32 And the number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burnt-offering to the LORD.

33 And the consecrated things were six hundred oxen and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt-offerings: wherefore their brethren the Levites did help them till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests.

35 And also the burnt-offerings were in abundance, with the fat of the peace-offerings, and the drink-offerings for every burnt-offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

CHAP. XXX.

Inform us of the solemn passover which Hezekiah and his subjects observed in the first year of his reign. (1) He, his princes and people, upon deliberate consultation, resolve to keep it in the second month, as they could not be ready to observe it in the first; 2—5. (2) He invites not only his own subjects, but also the Israelites, to keep it at Jerusalem; 1, 6—10. (3) The people of Judah, and even some Israelites, observe it with great gladness, and double their feast of unleavened bread; 11—16, 21—27. (4) Many of the observers had not duly prepared or managed themselves; but the Lord at Hezekiah's request, pardoned their mistakes; 17—20.

AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.

Before Christ
726.

Exod. 12. 27.
Lev. 3. 16.
Deut. 32. 38.
Lev. i—iii.

1 Kin. 8. 63.
& 3. 4.

Peace-offerings. Ver. 31.
ch. 7. 4, 5.

Sanctified ones. Ver. 5,
6. ch. 30. 6.

Ch. 35. 11. &
50. 17.

Heb. strengthened them.

Exod. 29. 13.
Lev. 3. 1.

Gen. 35. 14.
Lev. 23. 15.
Num. 15. 5—
10.

1 Chr. 29. 9.
18. ch. 15. 15.
& 23. 18, 21.
& 30. 21, 26.
2 Cor. 1. 12.
1 Thes. 2. 42,
20.

Ch. 11. 13,
16.

Ten tribes.
Ch. 25. 7.

Exod. xii.
Num. ix.
Deut. 16. 1—
6. 1 Cor. 5. 7.

1 Chr. 13. 1.
Prov. 11. 14.
& 15. 22. &
24. 6.

Num. 9. 10,
11.

Ch. 29. 3, 17.
Exod. 12. 3,
6, 18. Lev. 23.
5.

Ch. 29. 34.

Heb. was right
in the eyes of
the king.

Judg. 20. 1.
1 Kin. 4. 25.
1 Chr. 21. 2.
ch. 7. 8.
Hoshea did
not hinder his
subjects from
worshipping
the true God
at Jerusalem.
2 Kin. 17. 2.

the work of reformation, to provoke their brethren to jealousy: and glorious is the sight when they cheerfully work to one another's hands in reforming the church;—when kings, princes, priests, and people, vie with one another in improving Jesus Christ as the great propitiation for sins, and in serious repentance of former sins, and returning to the observance of all God's ordinances, grudging neither cost nor care! They will then find their work much more easy than they expected. But alas! that priests, who ought to be leaders, are often the most unqualified and careless; and need so repeatedly to be stirred up to that which is peculiarly their work! But they who love God's altar will delight to support the service; and past neglects will quicken them to more abundant diligence.

Before Christ
726.

† Heb. *from the hand.*

† Hos. 14. 1.
Ezek. 33. 11.
Joel 2. 12.
ch. 15. 2.
1 Sam. 2. 30.
Zech. 1. 3, 16.
Jer. 18. 6.

† 2 Kin. 15. 19.
29. ch. 23. 20.
Is. 1. 9.

† Ezek. 20. 18.
Ezek. 32. 9.
Ps. 78. 7, 8.

† Heb. *harden not your necks.*

† Ch. 36. 13.
Is. 48. 4.

† Heb. *give the hand.* 1 Chr. 29. 24.
Ezra 10. 19.

† Ch. 28. 11, 13.
2 Kin. 23. 26.
ver. 9.

† Ch. 7. 14.
1 Kin. 8. 50.
Ps. 106. 46.

† Lev. 26. 40—45.
Deut. 50. 45. & 32. 36.
& 4. 29—31.
Hos. 14. 1.
Jer. 3. 12—14, 22.
Lam. 3. 32.

† Exod. 34. 6.
2 Kin. 13. 23.
Ps. 145. 7, 8.
& 86. 5, 15. & exxvi. Jer. 3. 12, 13. & 31.
19, 20. Is. 55. 3, 7. John 6. 37.

† Gen. 19. 14.
ch. 36. 16.
Mark 5. 40.

† Acts 17. 34.
ch. 11. 16.
ver. 18.

† Ps. 110. 3.
Exod. 12. 6.
Acts 2. 46.
Jer. 32. 39.

† Num. 9. 10, 11. ver. 2, 3.
Exod. 23. 17.
ver. 15, 17, 18.

† Ch. 28. 14.
Is. 2. 17—21.
ch. 29. 16.

† Ch. 29. 34.
Is. 1. 29.

† Heb. *their standing.*

† Exod. 12. 3.
Lev. 1. 5.

† Ch. 29. 34. & 35. 11.

6 So the posts went with the letters †from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, 'turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria.

7 And be not ye 'like your fathers, and like your brethren, who trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see.

8 Now ‡ be ye not "stiff-necked as your fathers *were*, but "yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that "the fierceness of his wrath may turn away from you.

9 For, if ye "turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is 'gracious and merciful, and will not turn away *his* face from you if ye return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh, even unto Zebulun: but they laughed them to scorn, and mocked them.

11 Nevertheless, "divers of Asher, and Manasseh, and of Zebulun, humbled themselves, and came to Jerusalem.

12 Also in Judah the 'hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread "in the second month, a very great congregation.

14 And they arose and took away the *altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover on the fourteenth *day* of the second month: and the 'priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

16 And they stood in ||their place after their manner, "according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not sanctified: therefore "the Levites had the charge of the killing of the passovers for every one *that*

was not clean, to sanctify *them* unto the LORD.

18 For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, "had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah 'prayed for them, saying, The good LORD pardon every one

19 *That* "prepareth his heart to seek God, the LORD God of his fathers, though *he be* not cleansed according to the 'purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and 'healed the people.

21 And the children of Israel that were *present at Jerusalem kept ^s the feast of unleavened bread seven days "with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with †loud instruments unto the LORD.

22 And Hezekiah spake 'comfortably unto all the Levites that taught the "good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace-offerings, and 'making confession to the LORD God of their fathers.

23 And the whole assembly took counsel "to keep other seven days: and they kept *other* seven days with gladness.

24 For Hezekiah king of Judah "did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the "strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the "time of Solomon, the son of David king of Israel, *there was* not the like in Jerusalem.

27 ¶ Then the 'priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to 'his holy dwelling place, *even* unto heaven.

CHAP. XXXI.

Here (1) The observers of the late passover destroy the remainders of idolatry in their respective corners; 1. (2) Hezekiah settles the priests and Levites in their proper employments; and by his own bounty, and by levying the first-fruits and tithes from the people, makes sufficient provision for them; 2—10. (3) Proper storerooms and commissioners are appointed for the distribution of it; 11—19. (4) In all his undertakings, Hezekiah acts with great integrity; 20, 21.

NOW, "when all this was finished, all Israel *that were* *present went out to the cities of Judah, and ^b brake

through their inactivity, hinder the people in the service of God! But pleasant is the work when the worshippers of God have such delight in his service, that they grudge neither cost nor time for it, and can hardly bear its conclusion. And God in mercy will provide his people with useful ministers, when many, who ought to be such, are scandalously negligent. He is a God of infinite grace; ready to accept our sincere confessions of our sins, hear our prayers, and forgive our transgressions. If we are but sincerely desirous to honour him, he will, through the blood of his Son, readily pardon our manifold infirmities. Yea, we have an advocate with the Father, Jesus Christ the righteous; who presents our persons and our services, and renders all acceptable in his sight.

REFLECTIONS UPON CHAP. XXX.—God's ordinances ought not to be neglected on account of a mere circumstance. It is best to engage people to duty when they are in a proper temper. And we ought to stir up all whom we can to the worship and service of God, and that by the most engaging motives; representing to them the mercies and judgments of God, and his promises and threatenings. It is never too late for sinners to return while the calls of mercy are continued: and it is only impenitence persisted in that becomes fatal. If we do all that we can to encourage them, their blood must be on their own heads if they obstinately refuse. Better that our invitations should be derided than that God should be dishonoured, and one soul murdered by our sloth. And, though few are saved, a remnant shall hear, fear, and humble themselves, and return to the Lord. What a shame it is when, on the contrary, ministers,

Before Christ 726.
 the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also, and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned every man to his possession into their own cities.

2 ¶ And Hezekiah appointed the courses of the priests, and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

3 He appointed also the king's portion of his substance for the burnt-offerings, to wit, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the LORD.

4 Moreover, he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.

5 ¶ And, as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly.

6 And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid them by heaps.

7 In the third month they began to lay the foundation of the heaps, and finished them in the seventh month.

8 And, when Hezekiah and the princes came and saw the heaps, they blessed the LORD and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok answered him, and said, "Since the people began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left is this great store."

11 ¶ Then Hezekiah commanded to prepare chambers in the house of the LORD: and they prepared them.

12 And brought in the offerings, and the tithes, and the dedicated things, faithfully: over which Cononiah the Levite was ruler, and Shimei his brother was the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, the porter toward the east, was over the free-will offerings of God, to distribute the oblations of the LORD and the most holy things.

15 And next him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in their set office, to give to their brethren by courses, as well to the great as to the small:

16 Beside their genealogy of males, from three years old and upward, even unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites, from twenty years old and upward, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness:

19 Also the sons of Aaron the priests, which were in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought that which was good, and right, and truth, before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.

CHAP. XXXII.

Coincides with 2 Kings xviii—xx. and Is. xxxvi—xxxix.; and concludes the history of Hezekiah. Here are (1) The invasion which Sennacherib king of Assyria made upon him; and the care which he took to fortify himself and his capital, and the minds of the inhabitants; 1—8. (2) The insolent and blasphemous messages which Sennacherib sent to him; 9—10. (3) God's effectual answer to Sennacherib's railing and Hezekiah's prayers, in the destruction and total rout of the Assyrians, to Hezekiah's great honour; 20—23. (4) His mortal sickness and recovery; his sinful pride and ingratitude, and humiliation for it; 24—26, 31. (5) His wealth, activity, and success, when living; and his honours when dead; 27—33.

AFTER these things, and the establishment thereof, Sennacherib king of Assyria came and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

2 And, when Hezekiah saw that Sen-

minister according to his ability. And with great care ought sacred revenues to be preserved and managed, that none of Jesus' servants or their families may lack what is necessary: for it is scandalous that some should riot in luxury, while their brethren, more laborious and faithful, should be almost starved for want. But with great confidence may we expect, that God will honour and succeed our religious endeavours when we engage in them with our whole heart.

Before Christ 725, &c.
 † Heb. at the hand.

2 Kin. 11. 6. ch. 23. 5.

Heb. holiness of holiness. Lev. 2. 3, 10. & 6. 18, 23.

Heb. by the hand of.

Josh. 21. 9—19. 1 Chr. 6. 51—60.

* Or trust.

Heb. for the things of the day upon his day.

1 Chr. 23. 24, 27. Num. 8. 24. & 4. 3.

Or trust. 1 Chr. 9. 22. ver. 15.

Lev. 25. 34. Num. 35. 2.

2 Kin. 20. 9. 1 Kin. 15. 5. John 1. 17. Acts 24. 16. 2 Cor. 1. 12.

1 Kin. 2. 4. 1 Chr. 22. 19. Eccl. 9. 10.

Neb. 9. 20—22. Prov. 3. 9, 10. Hag. 1. 5—19. Mat. 6. 33. 1 Tim. 4. 8. Mal. 3. 10, 11.

Ch. xxix—xxxi.

2 Kin. 18. 19. &c. Is. 36. 1. &c. ch. 20. 1. & 14. 9.

Heb. to break them up. Is. 27. 24, 25.

1 Chr. 26. 26. Exod. 29. 33—42. Num. xxviii. xxix. &c.

1 Chr. 23. 19. Lev. 27. 30. Deut. 14. 28.

Or dates.

Heb. brake forth.

Exod. 23. 19. Lev. 27. 30. Deut. 14. 28.

Or dates.

Heb. brake forth.

Exod. 23. 19. Lev. 27. 30. Deut. 14. 28.

Or dates.

Heb. brake forth.

Exod. 23. 19. Lev. 27. 30. Deut. 14. 28.

Or dates.

Heb. brake forth.

Exod. 23. 19. Lev. 27. 30. Deut. 14. 28.

Or dates.

Heb. brake forth.

Exod. 23. 19. Lev. 27. 30. Deut. 14. 28.

Or dates.

Heb. brake forth.

Exod. 23. 19. Lev. 27. 30. Deut. 14. 28.

Or dates.

Heb. brake forth.

Exod. 23. 19. Lev. 27. 30. Deut. 14. 28.

Or dates.

Heb. brake forth.

Exod. 23. 19. Lev. 27. 30. Deut. 14. 28.

Or dates.

Heb. brake forth.

Exod. 23. 19. Lev. 27. 30. Deut. 14. 28.

Or dates.

REFLECTIONS UPON CHAP. XXXI.—It is comfortable to go home from solemn work with the blessing of God upon us, and our hearts inflamed with holy zeal against every thing sinful. And well bestowed is that labour or expense which we lay out in abolishing idolatry, or restoring the true worship of God. How comely is it when great men, by their generous presents, encourage others to bestow their respective dues upon the service and servants of God! The gospel ministry might be easily and comfortably maintained, did every one concerned

Before Christ
713.

^d Heb. *his face was to war.*
2 Kin. 12. 17.
^e Ver. 4. Is. 22.
9. 2 Kin. 20.
20.

^f Ver. 30.
1 Kin. 1. 33.
^{* Heb. over-flowed.}

^g Ch. 25. 23.
^h 2 Kin. 25. 4.
Jer. 39. 4.
ⁱ 2 Sam. 5. 9.
1 Kin. 11. 27.
& 9. 15.
^k Or *swords, or weapons.*
Ch. 26. 14, 15.

[†] Heb. *spoke to their hearts.*

^j Josh. 1. 6, 9.
1 Cor. 16. 13.
Ps. 33. 16.
2 Kin. 6. 16.
1 John 4. 4.

^m Jer. 17. 5, 7.
ch. 13. 12.
Rom. 8. 31.
Is. 2. 22. &
41. 10.
ⁿ Heb. *leaned.*
Ch. 20. 20.
Mark 5. 36.

710.

^o 2 Kin. 18. 17.
—35. Is. 36.
4—20.

[†] Heb. *dominion.*

^p Ps. 42. 3, 10.
& 71. 11.

^q Are ye sitting?
Gen. 49. 24.
2 Sam. 2. 13.
Josh. 1. 14.

^r Or *in the strong hold.*

^s Jer. 11. 2, 3.
Jer. 3. 23. &
52. 17, 27.
2 Cor. 1. 10.

^t 2 Kin. 18. 22.
ch. 31. 1.

^u Deut. 32. 31.
Ps. 115. 4—8.
2 Kin. 19. 12.
Jer. 10. 2—
16. Is. 44. 9—
29. & 45. 21.
1 Cor. 8. 4.

^v 2 Kin. 18. 29.
Is. 36. 14, 15.
& 10. 7—11.

^w Exod. 5. 2.
Ps. 12. 3.
Dan. 3. 15.
John 19. 10.
11. Rev. 13. 6.

^x 2 Kin. 18. 17.
—35. Ps. 73.
9. Job 21. 14,
15.

nacherib was come, and that ^d he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men, to ^e stop the waters of the fountains which *were* without the city; and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the ^f brook that ^{*} ran through the midst of the land, saying, Why should the kings of Assyria come and find much water?

5 Also he strengthened himself, and built up all the wall ^g that was broken, and raised *it* up to the towers, and ^h another wall without, and repaired ⁱ Millo in the city of David, and made ^k darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and [†] spake comfortably to them, saying,

7 Be ^j strong and courageous; be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* more with us than with him:

8 With him *is* an ^m arm of flesh; but with us *is* the LORD our God to help us, and to fight our battles. And the people ⁿ rested themselves upon the words of Hezekiah king of Judah.

9 ¶ After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all [†] his power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, ^p Whereon ^q do ye trust, that ye abide ^r in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, ^s The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah ^t taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? ^u Were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of those nations, that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore ^v let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: ^w how much less shall your God deliver you out of mine hand?

16 And his servants spake ^x yet more

against the LORD God, and against his servant Hezekiah.

17 He ^y wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they ^z cried with a loud voice in the Jews' speech unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake ^{aa} against the God of Jerusalem, as against the gods of the people of the earth *which were* the work of the hands of man.

20 ¶ And ^{ab} for this *cause* Hezekiah the king and the prophet Isaiah the son of Amoz prayed and cried to heaven.

21 And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And, when he was come into the house of his god, they that came forth of his own bowels ^{ac} slew him there with the sword.

22 Thus the LORD ^{ad} saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and ^{ae} guided them on every side.

23 And many ^{af} brought gifts unto the LORD to Jerusalem, and ^{ag} presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

24 ¶ In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he ^{ah} gave him a sign.

25 But Hezekiah ^{ai} rendered not again according to the benefit *done* unto him; for ^{aj} his heart was lifted up: therefore there was ^{ak} wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding, Hezekiah ^{al} humbled himself for [†] the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.

27 ¶ And Hezekiah had ^{am} exceeding much riches and honour: and he made himself treasures for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of ^{an} pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover, he provided him cities, and possessions of flocks and herds in abundance: for ^{ao} God had given him substance very much.

—30 This same Hezekiah also ^{ap} stopped the upper water course of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works

Before Christ
710.

^{2 Kin. 19. 14.}
Is. 37. 14.
Neh. 3. 11.

^{2 Kin. 18. 28.}
—35. 1 Sam.
17. 8.

^{2 Kin. 18. 34.}
35. Is. 10. 10
—15. ver. 13
—17.

^{2 Kin. 19. 4.}
15. Dan. 9. 2,
3. Ps. 50. 15.
Mat. 6. 9.

710.

^{2 Kin. 19. 35.}
—37. Is. 37.
36, 37. 2 Sam.
24. 16. Job 9.
4, 13. Is. 10.
12—19. 25—
34. & 29. 5—
8. & 30. 28—
33. & xxxiii.
& 17. 12—14.

[†] Heb. *made him fall.*

709.

^{Is. 10. 20—}
23. & 31. 3. &
—33. 20—22.

^{Ps. 77. 20. &}
23. 1.

^{2 Sam. 8. 10.}
1 Kin. 4. 21.
ch. 17. 11.
Is. 39. 1.

[†] Heb. *precious things.*

713.

^{2 Kin. 20. 1.}
Is. 38. 1. Ps.
34. 19. Job 4.
17—22.

[†] Or *wrought a miracle for him.*
Is. 38. 7, 8.
21. 2 Kin. 20.
7, 11.

^{Ps. 78. 11. &}
106. 13. &
116. 12, 13.
Luke 17. 18.

^{Ch. 25. 19.}
Heb. 2. 4.

^{Gen. 20. 7.}
2 Sam. 24. 1.
15. Ps. 99. 8.
Amos 3. 2.
Heb. 12. 6.
Rev. 3. 19.

^{Jer. 26. 19.}
1 Kin. 21. 29.
2 Kin. 20. 17.
—19. Lev. 26.
40, 41. Jer. 3.
12—14.

[†] Heb. *the lifting up.*

^{Ch. 17. 5, 12.}
15. 1 Chr. 27.
25—31. Prov.
10. 22. 2 Sam.
2. 30. Mat. 6.
33. 1 Tim. 4.
8.

[†] Heb. *instruments of desire.*

^{Deut. 8. 18.}
Prov. 10. 22.
Ps. 107. 38.
1 Chr. 29. 12.

^{Ver. 4. Is. 22.}
9. 1 Kin. 1.
33, 45. ch. 28.
14.

Before Christ 698.

31 ¶ Howbeit, in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.

32 ¶ Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet the son of Amoz, and in the book of the kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

CHAP. XXXIII.

Partly coincides with 2 Kings xxi. Here is (1) Manasseh's long reign, and terrible wickedness, idolatry, witchcraft, murder, &c. 1-9. (2) The Lord's rebuke of it by his prophets; 10: and punishment of it by captivity; 11. (3) Manasseh's return to God by repentance; his return to his kingdom, and prosperity in it; and his partial reformation of it; 12-17. (4) A summary account of his life and death; 18-20. (5) The great wickedness and speedy destruction of Amon his successor; 21-25.

MANASSEH was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2 But did that which was evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.

3 For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he set a carved image (the idol which he had made) in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law, and the statutes, and the ordinances, by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, and to

REFLECTIONS UPON CHAP. XXXII.—Never are Satan and his agents more ready to harass the people of God than when they are employed in the work of reformation: and thus God justly punishes his people for their hypocrisy and indifference in his service. Proud men hope to carry all to their mind, if their first attempts are successful. But, when war or danger is threatened, we must prepare for it by every proper mean, remembering after all to rest chiefly on the powerful protection and assistance of God. Strong faith in him will help us above the fear of man. If our adversaries discover their enmity to God and our souls, by boasting and blasphemy, let us give ourselves to mourning and prayer:

do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to the people; but they would not hearken.

11 Wherefore the LORD brought upon them the captains of the host of the king of Assyria, who took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

12 And when he was in affliction he besought the LORD his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him; and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.

14 ¶ Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace-offerings and thank-offerings, and commanded Judah to serve the LORD God of Israel.

17 Nevertheless, the people did sacrifice still in the high places, yet unto the LORD their God only.

18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they are written in the book of the kings of Israel.

19 His prayer also, and how God was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images before he was humbled; behold, they are written among the sayings of the seers.

20 ¶ So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

21 ¶ Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did that which was evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before

so shall the issue be terrible to them, and happy and honourable to us. But how criminal is ingratitude to God for his singular, his miraculous, favours! The pride of his own children is especially odious and provoking to him; and it becomes us carefully to guard against, and heartily to hate it. Astonishing is the wisdom of God, that can make sins, as well as sufferings, the means of his people's trial and humiliation. He delights to honour those whom his grace hath enabled remarkably to honour him. And noted piety and activity for God are the true way to be happy and prosperous in life, and to die revered and justly lamented.

Before Christ
643.

Before Christ
623.

the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more.

24 And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

CHAP. XXXIV.

Coincides much with 2 Kings xxii. xxiii. Judah and Jerusalem have been condemned to irrevocable destruction for their late wickedness; but, under Josiah, the mercy of God allows them a glorious reprieve. Here (1) That pious young sovereign, with great zeal, extirpates idolatry; 1—7, 33. (2) He repairs the temple of God; 8—13. (3) Alarmed by the reading of a book of the law found in the temple, he consults Huldah the prophetess; and receives an answer, denouncing destruction to the nation, but comfort to himself. (4) The law being read in a general meeting of his subjects, he and they renew their father's solemn covenant with God; 29—33.

JOSIAH was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did that which was right in the sight of the LORD, and walked in the ways of David his father, and declined neither to the right hand nor to the left.

3 ¶ For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his presence; and the images that were on high above them he cut down, and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them.

5 And he burned the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about.

7 And, when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now, in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And, when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of

Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house;

11 Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.

12 And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of music.

13 Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters.

14 ¶ And, when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD, given by Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it.

17 And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, inquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

But bitter are the griefs, and visible the fruits, of real repentance, particularly when the subjects were once remarkably wicked. What care to restore the worship of God which they have defaced, and to reform the persons whom they have seduced! Though God cast their sin behind his back, they never forget it themselves; nor think themselves worthy of ordinary honours, whether in life or in death. And it may be useful for us to remember that our sins, with their aggravating circumstances, as well as our returns to our duty, are exactly marked in the registers of heaven. But with what a dreadful career, and unrelenting obstinacy, do some men post to eternal ruin! They greedily copy their parents' wickedness, but never their repentance.

REFLECTIONS UPON CHAP. XXXIII.—What a grief it would be to many godly parents to return from death, and behold the abominations of their children! Nations and churches readily relapse into their wonted abominations, from which they had been reformed with infinite pains. They become inhuman, unnatural, and infatuated, when God gives them over to their own hearts' lusts. They turn from and provoke God, their best friend, and depend on Satan their worst enemy. How quickly Hezekiah's boasted treasures are carried to Babylon, and his son to attend them! But O the mercy of God in giving repeated warnings to the most vile and obstinate sinners; or in afflicting them, in order to awaken them! He can convert and forgive the greatest monsters of wickedness.

Before Christ
623.

Exod. 15. 20.
Judg. 4. 4.
Acts 21. 9.
Or Harhas.
2 Kin. 22. 14.
Heb. gar-
ments.

Or in the
school, or in
the second part.

2 Kin. 22. 15
—20.

Ch. 56. 6, 17.
Is. 5. 5. Deut.
xxviii—xxxii.
& 4. 25—28.
& 6. 14, 15. &
8. 19, 20.
Dan. 9. 12.
Lev. xxvi.

Ch. 12. 2. &
15. 2. ch. 33.
3—9. 22, 23.
Is. 28. Mic. 5.
13. 2 Kin. 23.
26, 27. & 24.
4. Jer. 15. 4.

Deut. 20. 3.
2 Kin. 22. 19.
Ps. 51. 16, 17.
Lev. 26. 40.
41. Prov. 28.
13. Ps. 34. 4.
6. with 1 Kin.
21. 27, 29.

Is. 57. 1, 2.
2 Kin. 22. 20.
Ps. 37. 37.
Jer. 34. 5.
ch. 35. 24.
He died in
peace with
God and his
own con-
science.

2 Kin. 23.
1—3. ch. 30.
2. Josh. 23. 2.
& 24. 1, &c.

623.

Heb. from
great, even to
small.

1 Kin. 11. 14.
& 23. 3. ch. 6.
13.

Deut. 5. 2, 3.
& 29. 1.
Josh. 24. 25.
ch. 15. 12. &
29. 10. Ezra
10. 3. Neh. 9.
38. 2 Cor. 8. 5.

Ch. 14. 4. &
53. 16. Eccl.
8. 2. 2 Kin. 23.
3.

Heb. found.

2 Kin. 23. 4—
20. ver. 3—7.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of ^aHasrah, keeper of the [†]wardrobe; (now she dwelt in Jerusalem [†]in the college;) and they spake to her to that *effect*.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, ^aI will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because [§]they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

27 Because thine heart was ^htender, and thou didst humble thyself before God when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace; neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ ^kThen the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD; and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, ^{||}great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

31 And the king stood in ^hhis place, and ^mmade a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he ^acaused all that were ^{*}present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah ^{*}took away all the abominations out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to

serve, *even* to serve the LORD their God. And ^aall his days they departed not [†]from following the LORD, the God of their fathers.

Before Christ
623.

Josh. 24. 31.
Judg. 2. 7.
† Heb. from
after.

CHAP. XXXV.

Partly coincides with 2 Kings xxiii. 21—30. Here we have Josiah (1) Zealously exerting himself to have the passover exactly and solemnly observed; 1—19. (2) Rashly engaging in a battle with Pharaoh-necho, king of Egypt to the loss of his life; 20—23. (3) Honourably interred, and bitterly lamented; 24—27.

MOREOVER, ^aJosiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the ^bfourteenth day of the first month.

2 And he ^cset the priests in their charges, and ^dencouraged them to the service of the house of the LORD;

3 And ^esaid unto the Levites that taught all Israel, who were holy unto the LORD, ^fPut the holy ark in the house which Solomon the son of David king of Israel did build; *it shall not be* a burden upon *your* shoulders: ^gserve now the LORD your God and his people Israel,

4 And prepare *yourselves* by the ^hhouses of your fathers after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.

5 And stand in the holy place according to the divisions of the ^{*}families of [†]the fathers of your brethren [†]the people, and *after* the division of the families of the Levites.

6 So kill the passover, and ⁱsanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And Josiah ^kgave to the people, of the flock, lambs and kids, all for the passover-offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.

8 And ^lhis princes [†]gave willingly unto the people, to the priests, and to the Levites; ^mHilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests for the passover-offerings two thousand and six hundred *small cattle* and three hundred oxen.

9 Conaniah also, and Shemaiah, and Nethaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, ⁿgave unto the Levites for passover-offerings five thousand *small cattle* and five hundred oxen.

10 So the service was prepared, and the priests ^ostood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover, and the priests ^psprinkled *the blood* from their hands, and the Levites ^qflayed *them*.

12 And they ^rremoved the burnt-offerings, that they might give according to the divisions of the ^{*}families of the people, to offer unto the LORD, as *it is*

2 Kin. 23.
21—23. ch.
xxx.

Exod. 12. 6.
Lev. 23. 5.
Num. 9. 3, 11.
& 28. 16.
Deut. 16. 1—8.

Nqm. 18. 5—
7. 1 Chr. xxiv.
Ch. 30. 22. &
31. 4. 1 Chr.
22. 19. & 28.
20.

Ch. 17. 8, 9.
& 29. 5. & 24.
5. Col. 4. 17.
Mal. 2. 7.
1 Tim. 5. 17.
Ch. 5. 7.
1 Chr. 23. 26.
It had been
taken out of
its place.

1 Chr. 23. 28.
—32.
1 Chr. 9. 10.
& xxiii—xxvi
ch. 8. 14.

Heb. the
house of the
fathers.

† Heb. the sons
of the people.

Ch. 29. 5, 13.
& 30. 3, 5.
Exod. 19. 10.
Gen. 35. 2.

Ch. 30. 21.
1 Chr. 22. 14.
& 29. 3, 4.
1 Kin. 8. 63.

1 Chr. 29. 6—
9. Ezra 2. 68,
69. 2 Cor. 9. 7.

Heb. offered.
2 Kin. 22. 4.
& 23. 4. ch. 34.
1.

Heb. offered.
In all 3800
bullocks and
37,600 small
cattle. Mic. 6.
7, 8. 1 Kin. 8.
63.

Ch. 30. 16.
1 Chr. xxiii—
xxvi. & 6. 31,
32, 43, 49. &
15. 14—24. &
16. 4—6, 37
—42.

Ch. 29. 22.
Heb. 9. 21, 22.

Ch. 29. 34.
Mic. 3. 3.

Lev. 3. 4, 10,
11.

Ver. 5, 7, 13.
Acts 10. 34.
Gal. 3. 28.

REFLECTIONS UPON CHAP. XXXIV.—Happy are they whom God by his grace effectually calls in the days of their youth! and indeed there are but few aged conversions. Happy is the nation whose sovereign sets before them the best example; zealously purges his dominion from temptations to destructive impieties; reforms the church in his station; trembles at the words of the God of Israel; and, under the apprehensions of his denounced wrath, humbles him-

self; and labours to have all his subjects taught divine truths, fixed in them, and preserved from wickedness. And it is pleasant, after great prevailing impiety, to behold kings, ministers, and people, harmoniously and heartily zealous for the instituted purity of God's worship, and solemnly devoting themselves, upon a New-covenant footing, to his service.

Before Christ
623.

Exod. 12. 8,
9. Deut. 16. 8.
P. 22. 14.
Is. 53. 10.

Heb. made
them run.
Ecc. 9. 10.
Rom. 12. 11.
Ps. 119. 32,
59, 60.

* Acts 6. 2, 4.
& 20. 24, 31.
2 Tim. 4. 2.
John 4. 34.

* Heb. station.
1 Chr. 25. 1—
31. & 23. 5. &
6. 31, 32. &
15. 16—24. &
16. 5. 41.
1 Chr. 9. 17,
18. & 26. 14
—19.

+ Heb. found.
Exod. 12. 6—
20. & 13. 6, 7.
& 23. 14.
Lev. 23. 5—8.
Deut. 16. 1—
8. Num. 28.
14—25. ch.
30. 21.
1 Cor. 5. 7, 8.
2 Kin. 23. 22.
with ch. 30.
26, 27. So ex-
actly ob-
served.

* Ver. 1.
Ch. 34. 8.
2 Kin. 23. 23.
610.
2 Kin. 23. 29.
Jer. 46. 2.
+ Heb. house.

* 2 Sam. 16. 10.
John 2. 4.
Mat. 8. 29.
+ Heb. the house
of my war.
Is. 10. 9.
2 Kin. 18. 25.
And it was
Josiah's duty
to obey.
Deut. 5. 32.

* Ch. 18. 29.
1 Kin. 14. 2.
1 Sam. 21. 12.

Ver. 21.
John 11. 50,
51.
2 Kin. 9. 27.
Zech. 12. 11.

* Heb. made sick.
1 Kin. 22. 34.
2 Kin. 8. 29.

written in the book of Moses. And so *did they* with the oxen.

13 And they roasted the passover with fire according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people.

14 And afterward they made ready for themselves and for the priests: because the priests the sons of Aaron were busied in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves and for the priests the sons of Aaron.

15 And the singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer: and the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war; for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.

22 Nevertheless, Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away, for I am sore wounded.

24 His servants therefore took him out of that chariot, and put him in the se-

cond chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

25 ¶ And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations.

26 ¶ Now the rest of the acts of Josiah, and his goodness, according to that which was written in the law of the LORD,

27 And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

CHAP. XXXVI.

Partly coincides with 2 Kings xxiv. xxv. Here we have (1) God punishing the Jews for their misimprovement of Josiah's good reign with the four bad ones of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah; under whom they ripened themselves for ruin by further wickedness, and gradually received the reward of it; 1—13. (2) Their iniquity completed in Zedekiah's obstinacy and treachery, and in their general obstinacy in idolatry and persecution of the prophets, who reprov'd them in God's name; 12—16. (3) Their ruinous punishment in the slaughter of the people; the pillage, and burning of their temple and city; their captivity, and the desolation of their country; 17—21. (4) The dawning of their deliverance, after seventy years captivity, in the proclamation of liberty by Cyrus, the Persian conqueror; 21, 22.

THEN the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his God.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon.

7 Nebuchadnezzar also carried off the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah. And Jehoiachin his son reigned in his stead.

9 ¶ Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem;

Before Christ
610.

* 2 Kin. 24. 30.
Ps. 56. 6.
Ecc. 9. 1, 2.
& 8. 14.
+ Heb. among
the sepulchres.
2 Zech. 12. 11.
Job 3. 8.
Ecc. 12. 5.
Jer. 9. 17—21.
Mic. 1. 8, 9.

* Heb. kind-
nesses. Ch. 32.
32.

* Ch. 9. 29. &
12. 15. & 13.
22. & 16. 11.
& 20. 34. &
53. 18.

* Or Shallum.
1 Chr. 3. 15.
Jer. 22. 11.
2 Kin. 23. 30
—34.

* Heb. removed
him. 2 Kin. 23.
33. Ezek. 19.
3, 4.

* Heb. mulcted.
† i. e. 37, 6931.
15s. sterling.

* Ezek. 19. 3, 4.
Jer. 22. 10—
12.

* 1 Chr. 3. 15.
Mat. 1. 11.
2 Kin. 23. 36.
37. Jer. 22.
13—17. & 26.
21—23. &
xxxvi.

* 2 Kin. 24. 1,
2. Jer. 22. 18,
19. & 36. 29
—31. Ezek.
19. 5—9.

† Or chains.
2 Kin. 24. 13.
Dan. 1. 1, 2.
& 5. 3.

* Ver. 5. ch. 33.
27.

* Or Jeconiah,
1 Chr. 3. 16.
or Coniah,
Jer. 22. 24.

* 2 Kin. 24. 8—
16.
599.

REFLECTIONS UPON CHAP. XXXV.—Alas! how often neither ministers nor people shew due forwardness in observing the solemn ordinances of God! Yet much might be done for the excitement of others by one in high station, who so loves him that he grudges no expense or labour in his service. And magistrates, by their example and zealous exertions, might effectually instigate and encourage even ministers to their duty; yea, where many difficulties are in the way. No one ought to become an hypocrite for the sake of carnal advantage: but certainly such as appear sincere ought to meet with peculiar encouragement. Care should be taken, by all concerned, that none be deprived of God's ordinances on account of their poverty; and that none by public service injure his

own soul's edification. But great labour and pains are necessary in reducing all ranks and things to due order, in the observation of God's ordinances, after they have been long neglected. The very best of men rarely leave the world without some visible blemish. How affecting it is to see this great man die in an unjust war, after he had received from God fair warning of his danger! But God, in his sovereign wisdom, often makes his people's sinful rashness the mean of their own happiness, and of their survivors' misery. Many lament the loss of their mercies, who never rightly improved them in the enjoyment; and grieve for the misery which they see coming on their nation, who will not take the proper methods of repentance to prevent it.

and he did *that which was* evil in the sight of the LORD.

10 And, *when the year was expired*, king Nebuchadnezzar sent, and brought him to Babylon, with the **goodly vessels* of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem.

11 ¶ *Zedekiah was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, and *humbled* not himself before Jeremiah the prophet, *speaking* from the mouth of the LORD.

13 And he also *rebelled* against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

14 ¶ Moreover, all the chief of the priests and the people transgressed *very much* after all the abominations of the heathen; and polluted the house of the LORD, which he had hallowed in Jerusalem.

15 *And the LORD God* of their fathers sent to them *†by* his messengers, rising up *†betimes*, and sending; because he had *compassion* on his people, and on his dwelling place:

16 But they *mocked* the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no *remedy*.

17 *Therefore* he brought upon them the king of the Chaldees, who slew their young men with the sword in the house

of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 And *all the vessels* of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; *all these* he brought to Babylon.

19 And they *burned* the house of God, and brake down the wall of Jerusalem, and burned all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And **them* that had escaped from the sword carried he away to Babylon, where they were servants **to* him and his sons until the reign of the kingdom of Persia:

21 To fulfil the word of the LORD by the mouth of *Jeremiah*, until the land *had* enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

22 ¶ *Now*, in the first year of Cyrus king of Persia, (that the word of the LORD *spoken* by the mouth of *Jeremiah* might be accomplished,) *the LORD* stirred up the spirit of Cyrus king of Persia, that he made *a proclamation* throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of *the earth* hath the LORD God of heaven given me; and he hath charged me to *build* him an house in Jerusalem, which *is* in Judah. *Who is there* among you of all his people? the LORD his God *be* with him, and let him go up.

REFLECTIONS UPON CHAP. XXXVI.—For the transgressions of a land, many and unprofitable are the princes of it. Quickly do things ripen for the ruin of nations when their day of punishment is at hand. But to what obstinate and aggravated wickedness are they permitted to arrive before the Lord pours out his destructive vengeance upon them! None are usually more deeply involved in it than the rulers in church and state: and none share more of their contempt, hatred, and persecution, than faithful ministers. But the righteous Lord at last

marks their sins in their punishments; and makes up the loss of his honour, which he ought to have had from them, in the form or duration of his executed judgments. And yet in wrath he remembers mercy. Strangely he preserves his people's property for them against their return, even when they have provoked him to cast them out of it. In his providence he exactly adheres to his word. Nor will he, in his pardoning goodness, contend for ever, even where his honour requires him to contend long.

THE BOOK OF E Z R A

Was probably written by himself. It contains an history of eighty years; and exhibits the divine fulfilment of all those predictions of Moses, Isaiah, Jeremiah, Ezekiel, Micah, or others, which respected the deliverance from Babylon. It particularly informs us (1) Upon what encouragement, and what numbers returned; i. ii. (2) How the temple was rebuilt and dedicated, notwithstanding repeated stops from their heathen neighbours; iii—vi. (3) How Ezra, as Artaxerxes' deputy, came to Jerusalem, mourned over, and dissolved, the marriages with heathen women; vii—x.

CHAP. I.

Here (1) Cyrus king of Persia, who had just before conquered the Chaldean empire, issues a proclamation for the Jews' release from captivity, and for their encouragement to return to their country and rebuild the temple of their God; 1—4. (2) Many of them, assisted by their neighbours, in virtue of this proclamation, prepare to return; 5, 6. (3) Cyrus, by his treasurer, delivers the sacred vessels belonging to the temple, which Nebuchadnezzar had brought to Babylon, and placed in his temple of Belus, to Sheshbazzar their prince; 7—11.

NOW, in the first year of Cyrus king of Persia, (that the word of the LORD *by* the mouth of Jeremiah *might* be fulfilled,) the LORD *stirred* up the

spirit of Cyrus king of Persia, that he *made* a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2 Thus saith Cyrus king of Persia, *The LORD* God of heaven hath given me all the kingdoms of the earth; and he hath *charged* me to build him an house at Jerusalem, which *is* in Judah.

3 *Who is there* among you of all his people? his God *be* with him, and let

Before Christ
536.^b Deut. 32. 31.
Dan. 2. 47. &
6. 46. Exod.
18. 11. Josh.
22. 22.ⁱ Heb. lift him
up. Gal. 6. 2.
Rom. 15. 1.
Exod. 3. 22.
Ps. 105. 37.
Is. 49. 22. &
60. 4.^k Ch. 6. 8, 9. &
7. 15—17.
Ps. 68. 29.ⁱ Neh. 2. 12.
Prov. 16. 1.
Zech. 10. 12.
Exod. 35. 5.
21. 1 Chr. 29.
2—9.^m That is, help-
ed them. Ver.
4. Exod. 12.
36. Rev. 12.
16.ⁿ Ver. 4. Exod.
25. 2. & 35. 5.
21. 1 Chr. 22.
14—16. & 28.
14—18. & 29.
2—9. Ps. 110.
3. 2 Cor. 9. 7.^o 2 Kin. 24. 13.
& 25. 16.
2 Chr. 36. 7.
18. Jer. 27.
21, 22. Dan. 1.
2. & 5. 3, 23.^p Zerubbabel.
Ch. 2. 2. & 3.
8. & 5. 14, 16.
Hag. 1. 1.^q Rom. 9. 23.
2 Tim. 2. 19,
20.^r Heb. the trans-
portation.
Mat. 1. 11, 12.
ch. ii.

him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel (he ^his the God) which is in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place ⁱhelp him with silver, and with gold, and with goods, and with beasts, besides ^kthe free-will-offering for the house of God that is in Jerusalem.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests and the Levites, with all *them* whose spirit ^lGod had raised to go up to build the house of the LORD which is in Jerusalem.

6 And all they that *were* about them ^mstrengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was ⁿwillingly offered.

7 ¶ Also Cyrus the king brought forth the vessels of the house of the LORD, ^owhich Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto ^pSheshbazzar the prince of Judah.

9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, and other vessels a thousand.

11 ^qAll the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them* of ^rthe captivity that were brought up from Babylon unto Jerusalem.

CHAP. II.

Contains (1) A catalogue of them who returned from Babylon; viz. 1. Their leaders; 1, 2: 2. Their different families, and the number in each; 3—35: and 3. The priests, Levites, and retainers to the temple; 36—63. (2) The sum total, and an account of their retinue; 64—67. (3) Their offerings for the service of the temple; 68—70.

NOW these *are* the children of the ^aprovince that went up out of the captivity, of those who had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Who came ^bwith Zerubbabel: Jeshua, Nehemiah, ^cSeraiah, Reelaiah, Mordecai, Bilshan, ^d* Mispar, Bigvai, ^e† Rehun, Baanah. The number of the men of the people of Israel:

3 The ^fchildren of Parosh, two thousand an hundred seventy and two.

4 The children of ^gShephatiah, three hundred seventy and two.

5 The children of ^hArah, seven hundred seventy and five.

6 The children of ⁱPahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve.

7 The children of ^jElam, a thousand two hundred fifty and four.

8 The children of ^kZattu, nine hundred forty and five.

9 The children of ^lZaccai, seven hundred and threescore.

10 The children of ^mBani, six hundred forty and two.

11 The children of ⁿBebai, six hundred twenty and three.

12 The children of ^oAzgad, a thousand two hundred twenty and two.

13 The children of ^pAdonikam, six hundred sixty and six.

14 The children of ^qBigvai, two thousand fifty and six.

15 The children of ^rAdin, four hundred fifty and four.

16 The children of ^sAter of Hezekiah, ninety and eight.

17 The children of ^tBezai, three hundred twenty and three.

18 The children of ^uJorah, an hundred and twelve.

19 The children of ^vHashum, two hundred twenty and three.

20 The children of ^wGibbar, ninety and five.

21 The children of ^xBeth-lehem, an hundred twenty and three.

22 The men of ^yNetophah, fifty and six.

23 The men of ^zAnathoth, an hundred twenty and eight.

24 The children of ^{aa}Azmaveth, forty and two.

25 The children of ^{ab}Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.

26 The children of ^{ac}Ramah and Gaba, six hundred twenty and one.

27 The men of ^{ad}Michmas, an hundred twenty and two.

28 The men of ^{ae}Beth-el and Ai, two hundred twenty and three.

29 The children of ^{af}Nebo, fifty and two.

30 The children of Magbish, an hundred fifty and six.

31 The children of ^{ag}the other Elam, a thousand two hundred fifty and four.

32 The children of ^{ah}Harim, three hundred and twenty.

33 The children of ^{ai}Lod, Hadid, and Ono, seven hundred twenty and five.

34 The children of ^{aj}Jericho, three hundred forty and five.

35 The children of ^{ak}Senaah, three thousand and six hundred and thirty.

36 ¶ The priests: the children of ^{al}Jedaiah, of the house of Jeshua, nine hundred seventy and three.

37 The children of ^{am}Immer, a thousand fifty and two.

Before Christ
536.^b Neh. 7. 11.
ch. 10. 30. &
8. 4, 9.^c Neh. 7. 12.
ch. 10. 26. &
8. 7.^d Neh. 7. 13.
ch. 10. 27.^e Neh. 7. 14.^f Or Binnui.
Neh. 7. 15.
ch. 10. 27, 34.^g Neh. 7. 16.
ch. 10. 28. &
9. 11.^h Neh. 7. 17.
ch. 8. 12.ⁱ Neh. 7. 18.
ch. 8. 13.^j Neh. 7. 19.
ch. 8. 14.^k Neh. 7. 20.
ch. 8. 6.^l Neh. 7. 21.^m Neh. 7. 23.ⁿ Or Hariph.
Neh. 7. 24.^o Neh. 7. 22.
ch. 10. 33.^p Or Gibeon.
Josh. 9. 17.
Neh. 7. 25.
1 Chr. 8. 29.^q Gen. 35. 19.
Judg. 17. 8. &
19. 1. Neh. 7.
26. Ruth 1.
19. 1 Sam. 16.
1. Mat. 2. 1, 6.
Mic. 5. 2.^r Neh. 7. 26.
2 Sam. 23. 23.
Jer. 40. 8.
1 Chr. 2. 51,
54.^s Neh. 7. 27.
Jer. 1. 1.
Josh. 21. 18.
Is. 10. 30.^t Or Beth-az-
maveth.
Neh. 7. 28.^u Neh. 7. 29.
Josh. 9. 17. &
15. 60. & 18.
23, 26.^v Neh. 7. 30.
Josh. 13. 24.
25. 1 Sam. 7.
17.^w Neh. 7. 30.
1 Sam. 13. 5.
23. Is. 10. 28.^x Neh. 7. 32.
Josh. 7. 1, 2.
& 8, 9, 17.
Gen. 12. 8. &
28. 19.^y Neh. 7. 33.^z Ver. 7.
Neh. 7. 34.^{aa} Neh. 7. 35.
ch. 10. 31.^{ab} Neh. 7. 30. &
11. 34, 35. &
6. 2.^{ac} Neh. 7. 37.
1 Kin. 16. 34.
with Josh. vi.^{ad} Neh. 7. 38.^{ae} 1 Chr. 24. 7.
Neh. 7. 39.
ch. 10. 18.^{af} 1 Chr. 24. 14.
Neh. 7. 40.
ch. 10. 20.

REFLECTIONS UPON CHAP. I.—Behold how God rules over the kingdoms of the earth, and turns the hearts of princes and others whithersoever he pleases, for the good of his church! God is here exactly fulfilling the predictions of his word concerning the name of the deliverer; and the occasion, time, and manner, of the deliverance. It is honourable for princes, and men in authority, to begin the exercise of their power in the service of God, as an acknowledgment of his bounty to them; and to overlook secular interests and customs of countries, in order to put honour on Christ and his people. But in every good word

and work the Lord must work in us to will and to do of his good pleasure. And he can procure from such as know him not the greatest kindness to his interests and people. What care he took to preserve the furniture of his temple, and maintain the princely dignity of Judah, even in Babylon! But much greater is his care of whatever pertains to Jesus and his people. And it is honourable when princes and ministers are peculiarly forward to rebuild God's temple and reform his church.

Before Christ
536.

1 Chr. 9. 12.
Neh. 7. 41.
ch. 10. 22.

1 Chr. 24. 8.
Neh. 7. 42.
ch. 10. 21.
Only four out
of the twenty-
four orders of
priests return-
ed. Comp.
1 Chr. 24. 7—
18.

Or Judah,
ch. 3. 9. or
Hodevah,
Neh. 7. 43.

Neh. 7. 44.
1 Chr. 25. 2.

Neh. 7. 45.
1 Chr. xxvi.

1 Chr. 9. 2.
Neh. 7. 46—
56.

Or Sia.
Neh. 7. 47.

Or Shalmi.
Neh. 7. 48.

Or Nephis-
sim. Neh. 7.
52.

Or Bazlith.
Neh. 7. 54.

Neh. 7. 57—
60. 1 Kin. 9.
21.

Or Perida.
Neh. 7. 56.

Or Amon.
Neh. 7. 59.

Josh. 9. 21.
27. 1 Chr. 9.
2. Neh. 7. 60.

Neh. 7. 61,
62.

38 The children of Pashur, a thou-
sand two hundred forty and seven.

39 The children of Harim a thousand
and seventeen.

40 ¶ The Levites: the children of
Jeshua and Kadmiel, of the children of
Hodaviah, seventy and four.

41 The singers: the children of
Asaph, an hundred twenty and eight.

42 The children of the porters: the
children of Shallum, the children of Ater,
the children of Talmon, the children of
Akkub, the children of Hatita, the chil-
dren of Shobai; in all an hundred thirty
and nine.

43 ¶ The Nethinims: the children
of Ziha, the children of Hasupha, the
children of Tabaoth,

44 The children of Keros, the chil-
dren of Siaha, the children of Padon,

45 The children of Lebanah, the
children of Hagabah, the children of
Akkub,

46 The children of Hagab, the chil-
dren of Shalmi, the children of Han-
nan,

47 The children of Giddel, the chil-
dren of Gahar, the children of Reaiah,

48 The children of Rezin, the chil-
dren of Nekoda, the children of Gaz-
zam,

49 The children of Uzza, the children
of Pasea, the children of Besai,

50 The children of Asnah, the chil-
dren of Mehunim, the children of Ne-
phusim,

51 The children of Bakbuk, the chil-
dren of Hakupha, the children of Har-
hur,

52 The children of Bazluth, the
children of Mehida, the children of Har-
sha,

53 The children of Barkos, the chil-
dren of Sisera, the children of Thamah,

54 The children of Nezhiah, the chil-
dren of Hatipha.

55 ¶ The children of Solomon's ser-
vants: the children of Sotai, the chil-
dren of Sophereth, the children of Pe-
rudah,

56 The children of Jaalah, the chil-
dren of Darkon, the children of Giddel,

57 The children of Shephatiah, the
children of Hattil, the children of Po-
chereth of Zebaim, the children of
Ami.

58 All the Nethinims, and the chil-
dren of Solomon's servants, were three
hundred ninety and two.

59 And these were they which went
up from Tel-melah, Tel-harsa, Cherub,
Addan, and Immer: but they could not

shew their father's house, and their seed,
whether they were of Israel:

60 The children of Delaiah, the chil-
dren of Tobiah, the children of Nekoda,
six hundred fifty and two.

61 ¶ And of the children of the
priests: the children of Habaiah, the chil-
dren of Koz, the children of Barzillai:
which took a wife of the daughters of
Barzillai the Gileadite, and was called
after their name:

62 These sought their register among
those that were reckoned by genealogy,
but they were not found: therefore
were they, as polluted, put from the
priesthood.

63 And the Tirshatha said unto them,
that they should not eat of the most holy
things till there stood up a priest with
Urim and with Thummim.

64 ¶ The whole congregation toge-
ther was forty and two thousand three
hundred and threescore;

65 Beside their servants and their
maids, of whom there were seven thou-
sand three hundred thirty and seven: and
there were among them two hundred sing-
ing men and singing women.

66 Their horses were seven hundred
thirty and six; their mules, two hundred
forty and five;

67 Their camels, four hundred thirty
and five; their asses, six thousand seven
hundred and twenty.

68 ¶ And some of the chief of the fa-
thers, when they came to the house of
the LORD which is at Jerusalem, offered
freely for the house of God to set it up
in his place:

69 They gave after their ability,
unto the treasure of the work, three-
score and one thousand drams of gold,
and five thousand pound of silver, and
one hundred priests' garments.

70 So the priests, and the Levites,
and some of the people, and the singers,
and the porters, and the Nethinims,
dwelt in their cities, and all Israel in their
cities.

CHAP. III.

Lately the Jews had returned to their ruined cities. Now (1) On
the seventh sacred month, they assemble at Jerusalem, and, in-
stigated by Jeshua their high priest, and Zerubbabel their chief
prince, rebuild God's altar of burnt-offering; observe the festi-
vals of trumpets, expiation, and tabernacles; re-establish the
daily sacrifice; and dispose of the money collected for the tem-
ple to proper artificers, to provide materials for building it; 1—7.
(2) Seven months after they lay the foundation of the temple,
amidst a mixture of solemn joy and grief; 8—13.

AND, when the seventh month was
come, and the children of Israel
were in the cities, the people gathered
themselves together as one man to Je-
rusalem.

2 Then stood up Jeshua the son of

Before Christ
536.

Or pedigree.

Neh. 7. 63—
65.

2 Sam. 17. 27.
& 19. 31—40.
1 Kin. 2. 7.

Heb. they
were polluted
from the priest-
hood.

Or governor.
Neh. 8. 9. &
10. 1.

Exod. 28. 30.
Lev. 8. 8.
Num. 27. 21.
Deut. 33. 8.
Neh. 7. 65.

Neh. 7. 66.
with Is. 10. 22.
Jer. 23. 3. ch.
9. 8.

Is. 14. 1, 2.
Jer. 27. 7.

Exod. 25. 2.
& 35. 5, 21.
1 Chr. 29. 3.
6, 9. 2 Cor. 8.
5, 12. & 9. 7.
Ps. 110. 5.

2 Chr. 3. 1.
1 Chr. 21. 18.
Gen. 22. 2, 14.

1 Cor. 16. 2.
Deut. 16. 17.
2 Cor. 8. 3, 13,
14.

1 Chr. 22. 14.
1 Kin. 7. 51.

In all 79,100l.
sterling.

Ch. 6. 16, 17.
Neh. xi.
1 Chr. ix.
Neh. 7. 72.

Lev. 23. 24.
34—41. Exod.
23. 14—17. &
34. 23. Deut.
16. 16. Num.
xxix.

Zeph. 3. 9.
Acts 4. 52. &
2. 46. 1 Cor. 1.
10.

Or Joshua.
Zech. 6. 11.
Hag. 1. 1, 12.
14. & 2. 2, 4.
1 Chr. 6. 15.

REFLECTIONS UPON CHAP. II.—Great is the honour God puts upon those
who prefer his glory, and the interests of his church, to their own ease! And
great are the privileges which those obtain who are enrolled in the Lamb's book
of life, and go up with Christ from their captivity to sin, Satan, and the
world. What care God took to keep clear the genealogies of his ancient peo-
ple till his Son was thereby manifested to spring of Judah and David! It is
reasonable that those be excluded from office in the church who undervalue that
honour, and want proper tokens of their spiritual birth. And there is need
always to consult God himself in every thing relating to his worship and ser-
vice. To what a small and poor company had sin reduced the once numerous
and wealthy tribes of Judah and Benjamin, at least such of them as were will-
ing to appear for their God! And yet it is pleasing to see them in their poverty
so willingly contributing to build a temple for God. And what is spent in God's
work shall be returned with interest.
But was not this release and return of the Jews typical of the gathering of

the nations to Christ, and of the church's deliverance from Antichrist, and the
saints' release from death at the last day?—Awakened and encouraged by the
joyful sound of the gospel trumpet, what multitudes, in the apostolic and after
ages, did, with mourning for sin, with hallelujahs of praise, and with the most
cordial affection, join themselves to Christ and his church, to be built up a spi-
ritual temple and meet habitation for God! With almighty power Jesus did,
and still does, go forth conquering and to conquer, and to overthrow our spi-
ritual enemies, who hold us in slavery; making us free indeed, and willing to
do whatever tends to his honour.—In due time the instruments of God's
wrath shall destroy the mystical Babylon, and restore the souls of men to the
ancient gospel liberty and rest.—In the resurrection, awakened by the tramp
of God, all the ransomed millions, who are written among the living in Jerusa-
lem, shall arise, and be gathered to the Lord, and quickly after follow him into
the celestial Canaan, to be built up as the everlasting habitation of God—Fa-
ther, Son, and Holy Ghost.

Before Christ
535.

* Or Zerubbabel
son of Sala-
thiel. Mat. 1.
12. Luke 3.
27. 1 Chr. 3.
17. 19. Hag. 2.
21, 23. Zech.
4. 6—10.

* Deut. 12. 5—
7. 2 Chr. 6. 6.
Ps. 48. 1, 2.
& 78. 68, 69.
& 132. 13, 14.
* Exod. 29. 38
—42. Num. 28.
8—8.

* Exod. 23. 16.
Deut. 16. 13
—10. Lev. 23.
34—36. Num.
xxviii. xxix.
Neh. 8. 15.
Zech. 14. 16,
17.

* Ch. 2. 68.
Exod. 25. 2.
& 35. 5, 21.
2 Cor. 8. 12.
& 9. 7.

* Lev. 23. 24.
25. Num. 29.
1—6.

* 2 Chr. 2. 8—
16. 1 Kin. 5.
1—9. 2 Kin.
12. 11, 12. &
12. 5, 6.

* Ch. 6. 3—5.

535.

* Ver. 2. 9.
ch. 2. 2—61.
& 3. 2, 3. &
5. 2. Hag. 1.
12, 14. & 2.
21, 23. Zech.
2. 1. & 4. 6—
5.

* 1 Chr. 23. 24,
27.

* Ch. 2. 40.
ver. 2.

* Or Hordaviah.
Ch. 2. 40.
* Heb. as one.

* 1 Chr. 6. 31.
& 16. 7. & 25.
1. & 23. 5.

* 2 Chr. 7. 5.
Exod. 15. 21.
Neh. 12. 24.
1 Chr. 16. 34,
41. Jer. 33.
11. Luke 2.
10—14. Zech.
9. 9. Ps. cxxxv.
cxxxvi. cxlv—
cl. xlvii.

Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the law of Moses the man of God.

3 And they set the altar upon his bases; for fear was upon them, because of the people of those countries: and they offered burnt-offerings thereon unto the LORD, even burnt-offerings morning and evening.

4 ¶ They kept also the feast of tabernacles, as it is written, and offered the daily burnt-offerings by number, according to the custom, as the duty of every day required;

5 And afterward offered the continual burnt-offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a free-will-offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid.

7 ¶ They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa; according to the grant that they had of Cyrus king of Persia.

8 ¶ Now, in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood Jeshua with his sons, and his brethren, Kadmiel and his sons, the sons of Judah together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.

10 And, when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph, with cymbals, to praise the LORD, after the ordinance of David king of Israel.

11 And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

CHAP. IV.

No sooner was the foundation of the temple laid, than the mongrel Samaritans, whom the Assyrians had placed in the land of Israel, set themselves to oppose it. (1) In order to have it in their power to retard the building, they offer to be sharers in it, but are refused; 1—3. (2) They next discourage the Jews, and dissuade them from it; 4, 5. (3) By their friends at court, and by memorials to the kings of Persia, they misrepresent the undertaking and its promoters, as treasonable and hurtful to the empire; 5—16. (4) Having obtained an order from Artaxerxes Magus, they stop the work by force; 17—24.

NOW, when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel,

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God, as ye do; and we do sacrifice unto him since the days of Esarhaddon king of Assur, who brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building.

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, and Apharsites, the Archevites, the Baby-

Before Christ
535.

* Hag. 2. 3.
Zech. 4. 10.
Job 8. 7.
Mat. 13. 31,
32. Is. 41. 19.
14—16. & 60.
22.

* Zech. 4. 7.
Ps. 5. 11.
Neh. 12. 43.

* The Sam-
aritans. Ver. 7
—9. 2 Kin. 17.
24. Mat. 41—
10.

* Heb. the sons
of the trans-
portation.
Ch. ii. Neh.
vii.

* Ch. 1. 5. & 2.
2. & 3. 2, 12.

* Esth. 8. 17.
* 2 Kin. 17. 24
—41. John 4.
20.

* Is. 37. 38.
2 Kin. 19. 27.
& 17. 24.

* Neh. 2. 23.
John 4. 9.
Prov. 1. 10.
Acts 8. 21.
1 John 2. 19.

* Ch. 1. 1—4.
& 6. 3—5.
with Mat. 10.
16.

534.
* Rev. 12. 13.
Ps. 2. 1, 2.
Acts 24. 1.
with Exod. 5.
5—23.

* Heb. Ahas-
uerus. i. e.
Cambyses.
529.

521.

* Magus.

* Or in peace.

* Heb. secretaries.
Ver. 9, 17.

* Or secretary.

* With Ps. 112.
6, 7. Zech. 1.
15—21. Rom.
8. 28. John
16. 33. Acts
14. 22. 2 Tim.
3. 12.

* Chald. socie-
ties. 2 Kin. 17.
24—41. ch. 5.
6. John 4. 9.
Luke 9. 52, 53.

REFLECTIONS UPON CHAP. III.—Let us learn to prefer the business of religion to our most pressing temporal affairs; and, in the worship of God, do what we can when we cannot do what we would. And let leaders in church and state be peculiarly active and zealous. Never should the fear of men hinder us from, but hasten us to, fellowship with God. The more enemies we have, the more need have we that God should befriend us. If we have been long secluded from the public or solemn ordinances of God, more readily should we improve opportunities when put into our hands; and by no means neglect the daily sacrifices of the closet and family. If God bring us out of the furnace of affliction, our hearts should burn with love to him: and never should we grudge to spare

from ourselves, that we may have wherewith to honour him, or to relieve his poor saints; always taking care to dispose of it to the best advantage. If a good work is to be done, let us set about it with all our might, and without delay, be the difficulties ever so great. Never should we despise the day of small things, but encourage ourselves in the everlasting power and mercy of God; praising him for the beginnings of his returning mercy; assured that they will issue in perfection at last. And, while we are in this world, where shouts of joy can scarcely be discerned from the groans of weeping, let us rejoice with them that rejoice, and weep with them that weep.

Before Christ
535.

Ionians, the Susanchites, the Dehavites, and the Elamites,

10 And the rest of the nations whom the great and noble Asnappar brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and "at such a time.

Chald. Cheen-
eth. Ch. 5. 11.
& 7. 12.

11 ¶ This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

Amos 7. 10.
Luke 23. 2.
Acts 24. 5.
with Ps. 48.
1, 2. & 52. 2.
& 120. 3.
Neh. 1. 2.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building ^othe rebellious and the bad city, and have ^pset up the walls *thereof*, and ^qjoined the foundations.

Chald. sowed
together.
Ps. 119. 69.

13 Be it known now unto the king, that, if this city be builded, and the walls set up *again*, then will they not ^rpay toll, tribute, and custom, and *so* thou shalt endamage the ^srevenue of the kings.

Chald. give.
Ch. 7. 24.
Neh. 5. 4.
Luke 23. 3.

* Or strength.

Chald. we are
sated with the
salt of the pa-
lance. 1 Tim. 6.
10. Phil. 2.
21. & 3. 19.

14 Now, because ^twe have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king,

Esth. 3. 8.
Acts 17. 6, 7.
Neh. 2. 19. &
6. 6. Dan. 6.
13.† Chald. made.
† Chald. in the
midst thereof.

15 That search may be made in the book of the records of thy fathers; so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and ^uhurtful unto kings and provinces, and that they have ^vmoved sedition ^wwithin the same of old time: for which cause was this city destroyed.

16 We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

* Chald. socie-
ties. Ver. 7, 9.

17 ¶ Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their ^xcompanions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

† Chald. by me a
decree is set.

19 And ¶I commanded, and search hath been made, and it is found that this city of old time hath ^ymade insurrection against kings, and *that* rebellion and sedition have been made therein.

* Chald. lifted
up itself. 2 Kin.
18. 7. & 24.
20. Ezek. xvii.† 1 Chr. 14. 9.
& 18. 1, 4.
1 Kin. 4. 21.
Gen. 15. 18.
2 Chr. 17. 11.
& 26. 8.

20 There ^zhave been mighty kings also over Jerusalem, who have ruled over all *countries* beyond the river; and toll, tribute, and custom, was paid unto them.

* Chald. make
a decree.

21 *Give ye now commandment to cause these men to cease, and that this city be not builded until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now, when the copy of king Artaxerxes' letter *was* read before Rehum

and Shimshai the scribe, and their companions, they went up ^ain haste to Jerusalem unto the Jews, and made them to cease ^bby force and power.

24 Then ceased the work of the house of God which *is* at Jerusalem. So it ceased ^cunto the second year of the reign of Darius king of Persia.

CHAP. V.

After a stop of about eight years, the building of the temple is again revived; not by might, nor by power, but by the Spirit of God. (1) The faint-hearted builders are encouraged, by the prophets Haggai and Zechariah, to return to their work; 1, 2. (2) The courage and malice of their new enemies are blunted; 3-5. (3) Overruled by the influence of God, these present a fairer remonstrance to Darius against it than had been done formerly; 5-17.

THEN the prophets, ^dHaggai the prophet, and Zechariah the ^eson of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem ^fin the name of the God of Israel, *even* unto them.

Before Christ
521.* Prov. 4. 16. &
1. 16. Is. 59. 7.
Rom. 3. 15.* Chald. by arm
and power,
Zech. 4. 6.* Job 20. 5.
Heb. 10. 37.
2 Cor. 4. 17.
Luke 18. 7, 8.

520.

* Hag. 1. 1.

* Grandson.
Zech. 1. 1.* Hag. i. ii.
Zech. i-iv.
Mic. 5. 4.
2 Cor. 5. 20.
Mat. 28. 20.* Ch. 3. 2.
Hag. 1, 12, 14.
& 2. 2, 4.* Ch. 4. 12.
Zech. 4. 6-9.* Eccl. 12. 11.
2 Cor. 1. 24.
3 John 8.

2 Then ^grose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and ^hbegan to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God ⁱhelping them.

3 ¶ At the same time came to them ^jTatnai, governor on ^kthis side the river, and Shethar-boznai, and their companions, and said thus unto them, ^lWho hath commanded you to build this house, and to make up this wall?

* Neh. 2. 7.
Mat. 27. 1.* Westward of
Euphrates.
* Ch. 3. 10.
ver. 10.

4 Then said we unto them after this manner, What are the names of the men that make this building?

5 But the ^meye of their God was upon the elders of the Jews, that they could not cause them to cease till the matter came to Darius: and then they ⁿreturned answer by letter concerning this *matter*.

* 2 Chr. 16. 9.
Phil. 1. 24.
Ps. 34. 15.
Is. 41. 10-
16. & 43. 1, 2.
Heb. 13. 5, 6.
* Ch. 6. 6-12.

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his ^ocompanions the Apharsachites, which *were* on this side the river, sent unto Darius the king:

* Societies.
Ch. 4. 7, 9, 17.

7 They sent a letter unto him, ^pwherein was written thus; Unto Darius the king, all peace.

† Chald. in the
midst whereof.

8 Be it known unto the king, that we went into ^qthe province of Judea, to the house of the ^rgreat God, which is builded with ^sgreat stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

* Ch. 2. 1.
Neh. 7. 6, &
11. 3.
* Dent. 32. 31.
& 10. 17.
Exod. 18. 11.
Dan. 2. 47. &
4. 2. 34, 35.
& 6. 26.

9 Then asked we those elders, *and* said unto them thus, ^tWho commanded you to build this house, and to make up these walls?

† Chald. stones
of rolling.
* See ver. 3, 4.

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are the ^uservants of the God of heaven and earth, and build the house

* Ps. 119. 46.
Mat. 10. 32.
Luke 12. 8.
Heb. 12. 14.
& 3. 14. & 10.
23.

REFLECTIONS UPON CHAP. IV.—God's temple can never be built but Satan and his agents will rage, and do all that they can to oppose it: and none are ordinarily more bitter opposers than pretended and mongrel professors. They will turn themselves into every shape to vent their malice; and will not spare money, labour, or villany to accomplish their purpose. Pretences of friendship, bribing of counsellors, flattery of princes, and boastful threatenings and reproaches, are their common methods of working. Saints had therefore need to avoid intimacy with them, and to encourage themselves in the Lord their God, and be strong in him and in the power of his might. It is common for the

faithful followers of Christ to be reproached as dangerous enemies to the state: and, if once professors have done an ill thing, their successors in the church are sure to be upbraided with it, although they themselves should heartily condemn it. When princes desire occasions of stumbling, the agents for hell will soon supply them therewith. And things, the most false or improbable, are often readily believed by most against Christ and his church. Most kings neither can, nor care to, know the truth with respect to their religious subjects. To their great joy, the attempts of persecutors are often successful for a time; and the friends of Christ and his truths are too easily checked in their reforming attempts.

Before Christ
520.

that was builded these many years ago, which a great king of Israel builded and set up.

12 But, after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But in the first year of Cyrus the king of Babylon, the same king Cyrus made a decree to build this house of God.

14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one whose name was Sheshbazzar, whom he had made governor;

15 And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem. And since that time even until now hath it been in building, and yet it is not finished.

17 Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

CHAP. VI.

Here, (1) Pursuant to the request of the Samaritan memorialists, the decree of Cyrus for rebuilding the temple is sought for, found, and reviewed; 1—5. (2) By a new decree, Darius enforces it; and, under a severe denunciation, requires the Samaritans not to hinder the work, but to give the builders, out of his revenues, whatever they needed to defray the expences, or to purchase oblations to be there offered; 6—12. (3) In consequence of this edict, the temple is finished in four years, and about twenty years and six months after it was founded; 13—15. (4) It is dedicated with solemn sacrifices and a re-establishment of the Levitical order; and the service is begun with a regular and unanimous celebration of the passover and feast of unleavened bread; 16—22.

THEN Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.

2 And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written:

3 In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits;

4 With three rows of great stones, and a row of new timber: and let the

expenses be given out of the king's house.

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.

6 Now therefore Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence:

7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

8 Moreover, I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expences be given unto these men, that they be not hindered.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail;

10 That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and, being set up, let him be hanged thereon; and let his house be made a dunghill for this.

12 And the God that hath caused his name to dwell there destroy all kings and people that shall put to their hand to alter and to destroy this house of God, which is at Jerusalem. I Darius have made a decree; let it be done with speed.

13 Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo: and they builded and finished it according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

Before Christ
519.

Ch. 1. 7, 8. & 5. 14. Jer. 27. 18—22. 2 Chr. 36. 8, 18. Dan. 1. 2.

Chald. go.

Ps. 76. 10. Prov. 21. 1. 50. Jer. 5. 22. Rom. 8. 28. 2 Chr. 4. 17. Chald. their societies.

Chald. by me a decree is made.

Ver. 4. Ps. 68. 29. Hag. 2. 8. Is. 60. 6. 9.

Chald. made to cease.

Lev. i—iv. Num. xv. xxviii. xxi. 1 Chr. 9. 29. & 10. 40.

Chald. of rest. Gen. 8. 21. Lev. 1. 9, 13. 17. & 4. 31. & 6. 15, 21. & 8. 28. & 17. 6. & 23. 13. Num. 15. 7. 24. & 23. 2.

Ch. 7. 23. Jer. 29. 7. 1 Tim. 2. 2. Ch. 7. 26. Dan. 3. 28. 29. & 6. 24, 26.

Chald. let him be destroyed.

Ps. 78. 68, 69. & 68. 16. & 132. 13, 14. & 26. 8. & 76. 1, 2. & 43. 12. 2 Chr. 6. 6. 2 Sam. 7. 16. Ps. 5. 10. & 83. 9—18. & 92. 9. & 21. 8—12. & 68. 12, 30. & 110. 5, 6.

Prov. 21. 1. ver. 2. Esth. 4. 14. Ver. 13. Eccl. 9. 10. Ps. 119. 59, 60.

2 Kin. 17. 24. —34. ch. 4. 9. John 4. 9. Luke 9. 52, 53. Esth. 6. 11. Job 5. 12, 13. Prov. 16. 7. Ps. 18. 44.

Ch. 3. 8. & 4. 3. Zech. 4. 6—9.

Ch. 5. 1, 2. Hag. i—ii. Zech. i—xiv. 2 Chr. 14. 7.

Is. 44. 28. Hag. 1. 8.

Chald. decree.

Ve. 2—12.

REFLECTIONS UPON CHAP. V.—It is highly desirable to have church and state concurring in the work of reformation: but the declaration of divine truths is always the principal mean. Faithful reprovers are profitable to obedient ears. When God raises up faithful ministers to animate sluggish or disheartened professors, there is hope that the church will be built up: and, if his eye be on us for good, we need not fear what man can do to us. His comfortable presence should animate us to the utmost diligence in his work: nor ought we to conceal

the just manifestations of his displeasure against us or our fathers. It is a great mercy when the people of God have to do with enemies that make some conscience of telling the truth. Christ's followers are never persecuted but when they are belied. Let their cause be but fairly stated and fairly heard, and it will stand its ground against every opposition. And it is often false information, and not malice, that makes magistrates to issue forth persecuting edicts and sentences.

Before Christ 516.
 1 Chr. xxii.—xxvii. ch. 2. 64, 70.
 Num. 7. 10, 88. 1 Kin. 8. 63.
 Ch. 3. 11, 12. 1 Chr. 15. 28. 2 Chr. 7. 10.
 Num. 7. 1—88. 1 Kin. 8. 63. & 18. 31. ch. 8. 35. 1 Chr. 16. 1. 2 Chr. 29. 22.

16 ¶ And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy,

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and, for a sin-offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem: as it is written in the book of Moses.

19 And the children of the captivity kept the passover upon the fourteenth day of the first month.

20 For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

22 And kept the feast of unleavened bread seven days with joy; for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

CHAP. VII.

When Jeshua the high priest and Zerubbabel had finished their course, and Haggai and Zechariah the prophets their testimony, God, who can never want instruments, raises up Ezra and Nehemiah in their room. Here is (1) A general account of Ezra himself, and of his expedition to Jerusalem for the good of his nation; 1—10. (2) A copy of his commission from Artaxerxes Longhand; empowering him to take along with him as many Jews as he pleased;—to carry the money, contributed by the king and his court, for the temple service;—to demand whatever more he needed from the king's treasurers on the west of the Euphrates;—to free all that served at the temple from public taxes;—and to appoint proper magistrates in Judea; 11—26. (3) Ezra's thanksgiving to God for inclining Artaxerxes' heart to order such things; 27, 28.

NOW after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerabiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.

REFLECTIONS UPON CHAP. VI.—Impartial search never hurts, but helps, the cause of truth: and God makes the attempts against his church the means of her advantage and honour. He raises up unexpected instruments to accomplish his gracious purposes. And often his spiritual work is carried on by their means, who have neither part nor lot in the matter. The prayers of the godly are, or ought to be, the great support of nations and their magistrates: and, if magistrates understood their own interests, they would carefully secure them in their favour. But dreadful is the curse which shall at last light upon all the enemies of Christ and his church. And it is high time to be active and bold in his work, when we are bound to it by his express command, shamed into it by repeated edicts of heathen magistrates, and encouraged in it by his faithful ministers. God will have his work finished at last, notwithstanding ten thousand

7 And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

9 For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments.

11 ¶ Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.

13 I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, who are minded of their own free will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent of the king, and of his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand;

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem,

16 And all the silver and gold that thou canst find in all the province of Babylon, with the free-will-offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem:

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat-offerings and their drink-offerings, and offer them upon the altar of the house of your God which is in Jerusalem.

18 And whatsoever shall seem good to thee and to thy brethren, to do with the rest of the silver and gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house.

obstructions. What a mercy is it when Christ's church is prepared for the exact observance of all his ordinances, the most solemn not excepted! And it is a matter of great joy to all his true friends, and an honour to a church, when ministers are remarkably holy and faithful. Yea, it is highly necessary that all of us solemnly dedicate ourselves for temples to God; and offer up the solemn prayers of faith for God's blessing on the ordinances of his grace, which we have, or expect to enjoy. Yet not upon our services in his church must our hopes and joys depend, but on Jesus, as our God-honouring and sin-expiating oblation, and our passover sacrificed for us. If we live on him as our all in all, and occupy ourselves diligently in his service, the Lord will provide friends for us, even where we least expected.

Before Christ 457.

Ch. 8. 1—28; Zech. 2. 6, 7.

Prov. 3. 6. Is. 43. 1, 2. & 41. 10. Ps. 68. 22. Heb. 13. 5. 6. Rom. 8. 31. Is. 46. 3, 4.

1 Sam. 7. 3. 2 Chr. 19. 5. & 27. 6. Prov. 4. 23. Mat. 7. 24.

Mal. 2. 7. 1 Tim. 3. 2. 2 Tim. 4. 2. 1 Kin. 2. 3.

Ezek. 26. 7. Dan. 2. 38. 2 Kin. 18. 19. Is. 10. 8.

Or, To Ezra the priest, a perfect scribe of the law of the God of heaven, peace, &c. Ch. 41. 7.

Ch. 1. 3. Is. 27. 13, 14. & 45. 15. Ps. 110. 3. Judg. 5. 2, 9.

Chald. from before the king. Esth. 1. 14.

Dan. 2. 47. & 6. 20, 26. & 3. 29.

Ch. 6. 4, 8—10. Ps. 68. 29. Is. 60. 6, 9. Rev. 21. 24, 26.

2 Chr. 6. 2, 6. & 29. 6. see ch. 6. 12.

Ch. 8. 25. & 2. 68, 69. Exod. 25. 2. & 35. 5, 21.

Ch. 6. 9. Dent. 14. 24. —26. Lev. i—vi. Num. xv. xxviii. xxix. 1 Chr. 9. 29, 30. 12. 40.

2 Kin. 12. 15. & 22. 7. 1 Cor. 4. 1, 2.

for Christ
Be 457.

Ch. 5. 3, 6.
Neh. 2. 7, 8.

† 342, 181, 15s.
sterling.

† Chald. cors.

|| Heb. *Whatso-*
ever is of the
decree.

* Ch. 6. 10.
Ps. 68. 29.

* Gen. 47. 22.
ch. 11. 23.

* Exod. 18. 21
—25. Deut.
16. 18. Ps. 118.
43. Is. 14. 1.
Zech. 2. 11.

* Mal. 2. 7.
Mat. 13. 52.
Col. 1. 28, 29.
2 Tim. 4. 2.
Mat. 28. 20.
Tit. 1. 9.
2 Chr. 17. 7.

* Ch. 6. 11.
Dan. 3. 28, 29.
& 6. 24.
Rom. 13. 1—
6. 1 Pet. 2. 13,
14.

* Chald. *to root-*
ing out.

* 1 Chr. 29. 10.
Jam. 1. 17.
Prov. 21. 1.

* Ch. 9. 9.
Gen. 42. 14.
Neh. 1. 11.

* Ps. 138. 3.
2 Tim. 4. 17.
Neh. 2. 8.
ver. 6.

* 1 Chr. 4. 35.
ch. 7. 7, 13.

* 1 Chr. 6. 4.

* 1 Chr. 6. 3.

* 1 Chr. 3. 1,
22.

* Ch. 2. 3, & 10.
—25. Neh. 7. 8.

21 And I, *even* I Artaxerxes the king, do make a decree to *all* the treasurers who *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily;

22 Unto *†*an hundred talents of silver, and to an hundred *†*measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

23 || Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for *²*why should there be wrath against the realm of the king and his sons?

24 Also we certify you, that, touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, *²*it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God that *is* in thine hand, set *²*magistrates and judges, who may judge all the people that *are* beyond the river, all such as know the laws of thy God; and *²*teach ye them that know *them* not.

26 And *²*whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or *²*to banishment, or to confiscation of goods, or to imprisonment.

27 ¶ *²*Blessed *be* the LORD God of our fathers, who hath put *such a thing* as this is in the king's heart, to beautify the house of the LORD which is in Jerusalem:

28 And *²*hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened *²*as the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

CHAP. VIII.

Here is an account of (1) The company who went with Ezra from Babylon to Jerusalem, seventeen hundred and fifty-four in all; 1—20. (2) The solemn fast which they kept by the way, for obtaining the presence of God to direct, protect, and comfort them in their journey; 21—23. (3) The care which Ezra took of the sacred treasure he had with him, and the charge with which he committed it to the priests; 24—30. (4) The care God took of them in their journey, and their safe arrival at Jerusalem; 31, 32. (5) There they delivered the money to the priests; 33, 34: and their commissions to the king's lieutenants; 36: and offered sacrifices of thanksgiving, and for atonement, to God; 35.

THESE are now the chief of their fathers, and *this is* the *²*genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of *²*Phinehas; Gershon: of the sons of *²*Ithamar; Daniel: of the sons of *²*David; Hattush.

3 Of the sons of Shechaniah, of the sons *²*of Pharosh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.

4 Of the sons of *²*Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of *²*Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of *²*Elam; Jeshaiiah the son of Athaliah, and with him seventy males.

8 And of the sons of *²*Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of *²*Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of *²*Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of *²*Azgad; Johanan *²*the son of Hakkatan, and with him an hundred and ten males.

13 And of the last sons of *²*Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of *²*Bigvai; Uthai, and *†*Zabbud, and with them seventy males.

15 ¶ And I gathered them together to *²*the river that runneth to Ahava; and there *†*abode we in tents three days: *†* and I *²*viewed the people, and the priests, and found there *²*none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief at the place Casiphia; and *²*I told them what they should say unto Iddo, *and* to his brethren the *²*Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And, by the *²*good hand of our God upon us, they brought us *²*a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and She-rebiah, with his sons and his brethren, eighteen;

19 And *²*Hashabiah, and with him Jeshaiiah of the sons of Merari, his brethren and their sons, twenty;

20 *²*Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

REFLECTIONS UPON CHAP. VII.—God richly endows men with proper gifts and grace when he intends them for distinguished work in his church. And that character is highly exalted in which great knowledge and activity meet with great holiness of heart and life. Yea very excellent is a knowledge of the scriptures, when it is reduced to practice and employed in the instruction of others. If God call us to a difficult service, he can make all things concur to our encouragement. If his people want magistrates of their own religion, he can make heathens to compensate the loss, doing honour to his word as the

rule; shewing at once generous hearts and open hands, and punishing contumacious despisers of him and his interests. But how thankful ought we to be when he thus makes the princes of this world nursing parents to his church: terrors to evil doers, and a praise to them that do well! Surely then it is but coming in us to depend on him alone as our strength and salvation, and ascribe the glory of all that we are or do in his service to his own power and grace.

Before Christ 457.

21 ¶ Then I proclaimed a fast there at the river Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him, but his power and his wrath is against all them that forsake him.

23 So we fasted, and besought our God for this; and he was entreated of us.

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered:

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents;

27 Also twenty basons of gold, of a thousand drams; and two vessels of fine copper, precious as gold.

28 And I said unto them, Ye are holy unto the LORD; the vessels are holy also; and the silver and the gold are a free-will-offering unto the LORD God of your fathers.

29 Watch ye, and keep them until ye weigh them before the chief of the priests, and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.

33 ¶ Now on the fourth day was the silver, and the gold, and the vessels, weighed in the house of our God by the hand of Merimoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number and by weight of every

Before Christ 457.

one. And all the weight was written at that time.

35 Also the children of those that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats for a sin-offering: all this was a burnt-offering unto the LORD.

36 ¶ And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river; and they furthered the people, and the house of God.

CHAP. IX.

Now the Persian government was kind to the Jews: they had no persecutions from without: nor do we hear of any idolatry, or neglect of the temple service, among them; but yet all is not right. Here (1) A complaint is brought to Ezra, that many of the people, priests and Levites, had married heathen wives; 1, 2. (2) Ezra, and others instigated by his example, are overwhelmed with grief on account of it, as it had been the original cause of their former sins and judgments; 3, 4. (3) At the time of the evening sacrifice he, with much godly sorrow, fear, and shame, makes a solemn confession of it to God, and of its aggravations, as it was a sin which the nation had long continued in, and had committed against God's express law, and his manifold mercies and judgments; 5-15.

NOW when these things were done the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themselves, and for their sons; so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

5 ¶ And at the evening sacrifice I arose up from my heaviness; and, having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.

7 Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings,

present help in trouble. Let us therefore by faith cast all the care of our persons, families, and estates, upon him. Only holy persons are duly qualified to take charge of holy things, and especially of precious souls. And the greatest accuracy and fidelity are necessary in every trust, as we must give account to God. But O how infinite is his goodness in bringing his chosen people safe through dangers, rendering their trustees honest and faithful, their companions devout, and their enemies friendly! And soon shall his gracious designs be complete, in bringing all the ransomed millions to the Canaan, the Jerusalem above, where they shall for ever behold, live on, and rejoice with, Jesus their all-comprehending sacrifice; and where they shall find none but furtherers of their work.

REFLECTIONS UPON CHAP. VIII.—How shameful it is to find such numbers of Jews still in Assyria, after they had had near eighty years' liberty of returning to Judea, where their brethren were, and their God, before them. And especially that the revenues for God's temple, even from heathens' hands, should be in more forwardness than Levitical ministers to bear or use them! But they who are backward to their duty must be stirred up. Every vacancy in the church ought to be speedily supplied with pastors according to God's heart. With the utmost care we ought to avoid every thing that looks like distrusting of our God, or dependence on an arm of flesh. We had better expose ourselves to difficulties than dishonour God, or give occasion of stumbling even to heathens. In perplexing circumstances let us apply to solemn fasting and fervent prayer. They, who in a humble and dependant manner seek him, will find him a very

Before Christ
457.

and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

^a Heb. moment.
Ch. i.—viii.
Hag. i. ii.
Zech. i.—iv.

8 And now for a ^alittle space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us ^aa nail in his holy place, that our God may ^alighten our eyes, and give us a little reviving in our bondage.

* Or a pin.
That is, a constant and sure abode.

^r 1 Sam. 14. 27, 29.

9 For ^awe were bond-men; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the ^asight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us ^aa wall in Judah and in Jerusalem.

^s Neh. 9. 36.
Ps. 136. 23,
24. & 106. 45,
46.

^t Ch. 1. 1—8.
& 6. 1—12. &
7. 6, 11—26.
Is. 14. 1—5.
xl—lii. Jer. iii.
xxx—xxxiii.
Mic. iv. vii.
Zeph. iii.

^u Is. 5. 2.
Zech. 2. 5.

10 And now, O our God, ^awhat shall we say after this? for we have forsaken thy commandments,

^v Lam. 3. 22.
Dan. 9. 4—
16. Job 9. 2, 3.
Ps. 130. 3. &
143. 2. Rom.
5. 19, 20.

11 Which thou hast commanded ^aby thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

^w Lev. xviii.
Deut. 7. 3.
Exod. 23. 32,
33. Josh. 23.
12. Judg. 2. 2.

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: ^athat ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

^x Deut. 6. 1, 2.
Is. 1. 19.
Ps. 103. 17.

13 And, after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God ^ahast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this;

^y Ps. 103. 10.
Lam. 3. 22,
32. Hab. 3. 2.
Ps. 106. 45,
46. Job 11. 6.

14 ^aShould we again break thy commandments, and join in affinity with the people of these abominations? ^awouldst not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping?

^z Rom. 6. 1, 2.
John 5. 14.

15 ^aO LORD God of Israel, thou *art* righteous; for we remain yet escaped, as *it is* this day: behold, we *are* before thee in our trespasses; for we cannot stand before thee because of this.

^{aa} Lev. 26. 18,
23, 24, 27—
39. Deut. 28.
15—68. & 32.
21—28.

^{ab} Dan. 9. 4—
16. Ps. 32. 5.

CHAP. X.

Here, (1) After solemn humiliation for their marrying strange wives, Shechaniah proposes that they should be put away, and the people present bind themselves to it by oath; and Ezra, after much solemn mourning, bestirs himself to put this in execution; 1—7. (2) A general assembly being held at Jerusalem, the guilty promise to put away these strange wives; but the excessive rain makes it impracticable for them to continue together; 8—13. (3) The rulers in the different cities, along with some appointed assistants, transact the affair, and in two months dissolve these unlawful marriages; 14—17. (4) We have a list of the guilty priests; 18—22: Levites; 23, 24: and Israelites; 25—44: about a hundred and thirteen in all.

^{ac} Zech. 12. 10.
Ps. 32. 5.
Prov. 23. 13.
1 John 1. 9.
10. Hos. 14. 1,
2.

NOW, when Ezra ^ahad prayed, and when he had confessed, weeping and casting himself down ^abefore the house of God, there ^aassembled unto him out of Israel a very great congregation of

^{ad} 1 K. 8. 30.
& 9. 3.

^{ae} Deut. 31. 12.
2 Chr. 20. 13.

men, and women, and children: for the people wept very sore.

Before Christ
457.

2 And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, ^aWe have trespassed against our God, and have taken strange wives of the people of the land: yet now ^athere is hope in Israel concerning this thing.

^{af} Neh. 13. 23.
Gen. 6. 2.
Exod. 34. 12.
Deut. 7. 2, 3.
2 Cor. 6. 14.

^{ag} Is. 55. 10.
Lam. 3. 24.
Exod. 34. 6, 7.

3 Now therefore let us ^amake a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that ^atremble at the commandment of our God: and let it be done ^aaccording to the law.

^{ah} 2 Kin. 11. 17.
Neh. 9. 38. &
13. 25—27.
Josh. 24. 25.
2 Chr. 15. 12.
& 29. 10. &
34. 31.

^{ai} Ch. 9. 4.
Is. 66. 2.

4 ^aArise; for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it*.

^{aj} Deut. 7. 3.
Josh. 23. 12.
Is. 8. 20.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to ^aswear that they should do according to this word. And they swear.

^{ak} Josh. 7. 10. &
1. 6. 9. 1 Chr.
19. 13. & 28.
10. Is. 55. 3.
4. Heb. 12. 12,
13. & 10. 24.
1 Thes. 5. 14.

6 ¶ Then Ezra rose up from before the house of God, and went into ^athe chamber of Johanan the son of ^aEliashib: and, *when* he came thither, he ^adid eat no bread, nor drink water: for he mourned because of the transgression of that that had been carried away.

^{al} Ver. 3. Neh.
5. 12. & 9. 33.
& 13. 25.
Heb. 6. 16.

7 And they made proclamation throughout Judah and Jerusalem, unto all the children of the captivity, that they should gather themselves together unto Jerusalem:

^{am} Neh. 13. 5, 7.

8 And ^athat whosoever would ^anot come within three days, according to the counsel of the princes and the elders, all his substance should be ^aforfeited, and himself ^aseparated from the congregation of those that had been carried away.

^{an} Neh. 3. 1. &
12. 18, 23. &
13. 4, 7, 28.

^{ao} Job 23. 12.
2 Sam. 12. 16.
Dan. ix. x.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It *was* the ninth month, and the twentieth day of the month; and all the people sat in the street of the house of God, ^atrembling because of *this* matter, and for ^athe great rain.

^{ap} Judg. 21. 5.
1 Sam. 11. 7.
ch. 7. 26.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to ^aincrease the trespass of Israel.

^{aq} Heb. devoted.
Lev. 27. 28.
Josh. 6. 19.

^{ar} Excommunicated. John 9.
22. Jude 19.
1 Cor. 5. 4, 5,
13. Mat. 18.
17.

11 Now therefore ^amake confession unto the LORD God of your fathers, and ^ado his pleasure: and ^aseparate yourselves from the people of the land and from the strange wives.

^{as} Ps. 119. 137.
1 Sam. 12. 17,
18.

* Heb. the showers.

12 Then all the congregation answered and said with a loud voice, As thou hast said, ^aso must we do.

^{at} Num. 32. 14.
1 Sam. 12. 19.
2 Chr. 28. 13,
22. Mat. 23.
32. 2 Tim. 3.
13.

^{au} Josh. 7. 19.
Jer. 3. 13.
Prov. 28. 13.

^{av} Rom. 12. 2.
Is. 1. 16, 17.

^{aw} 1 Cor. 7. 12.
Deut. 7. 3, 4.
2 Cor. 6. 14—
17. Is. 52. 11.

13 But the people *are* ^amany, and *it* is a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: ^afor we are many that have transgressed in this thing.

^{ax} Ver. 3. 4.
Deut. 5. 27—
29. Ps. 78. 37,
57.

^{ay} Mat. 7. 13.
ver. 13—44.

+ Or we have greatly offended in this thing.

REFLECTIONS UPON CHAP. IX.—It is vain to expect perfection in the militant church. And the comforts of saints on earth are quickly imbibed with a mixture of griefs. But how infatuated are many professed Christians, who think of no sin, no danger, in being unequally yoked with unbelievers! A little skin-deep beauty, or a little earthly wealth or honour, is often preferred to the image of Jesus Christ! And, when the most ruinous sins become fashionable, few are affected with them. But to such as are Israelites indeed the word of God appears awfully important. And that which seems light or lawful to carnal professors lies heavy on tender consciences. These take grief and shame to themselves for such as are hardened in their sins: and to join with

such, in their sorrow and zeal, is both our duty and honour: for the most fearful aggravations appear attending our sins, and those of our land, when we consider the matter as in the sight of God. It therefore becomes us faithfully and humbly to repent of, and acknowledge, our sins, over our great sacrifice, our great propitiation; once offered in the evening, the end of the world;—and, in the believing view of God's new covenant relation and pardoning mercy, to justify him, and condemn ourselves. But often-repeated provocations weary out the patience of God. And hopeless is their case whom neither corrections humble nor mercies constrain.

Before Christ
457.

^a Deut. 17. 9.
& 16. 18, 19.
² Chr. 19. 5.

[†] Or till this
matter be dis-
patched.

^{||} Heb. stood.
Perhaps these
were the only
opposers.

14 Let now our ^arulers of all the congregation stand, and let all them who have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God [†]for this matter be turned from us.

15 ^{||} Only Jonathan the son of Asahel and Jahaziah the son of Tikvah ^{||}were employed about this *matter*: and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 ^{||} And among the sons of the priests there ^bwere found that had taken strange wives: *namely*, of the sons of ^cJeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they ^dgave their hands that they would put away their wives; and, *being* ^eguilty, they offered a ram of the flock for their trespass.

20 And of the sons of ^fImmer; Hanani, and Zebadiah.

21 And of the sons of ^gHarim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uziah.

22 And of the sons of ^hPashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasa.

23 Also of the ⁱLevites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and

^kof the porters; Shallum, and Telem, and Uri.

25 Moreover, of Israel: of the sons of ^lParosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of ^mElam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of ⁿZattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of ^oBebai; Jehohanan, Hananiah, Zabbai, and Athlai.

29 And of the sons of ^pBani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of ^qPahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sons of ^rHarim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, and Shemaiah.

33 Of the sons of ^sHashum; Mattenai, Mattathah, Zabad, Eliphelet, Jermai, Manasseh, and Shimei.

34 Of the sons of ^tBani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 ^{*}Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, and Joseph.

43 Of the sons of ^uNebo; Jeiel, Matithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 ^{*}All these had taken strange wives: and some of them had wives by whom they had children.

Before Christ
457.

^k Ch. 2. 42.
Neh. 7. 45.
^l Ch. 2. 3.
Neh. 7. 8.

^m Ch. 2. 7.
Neh. 7. 1.

ⁿ Ch. 2. 8.
Neh. 7. 13.

^o Ch. 2. 11.
Neh. 7. 16.

^p Ch. 2. 10.
Neh. 7. 15.

^q Ch. 2. 6.
Neh. 7. 11.

^r Ch. 2. 32.
Neh. 3. 11. &
7. 35.

^s Ch. 2. 19.
Neh. 7. 22.

^t Perhaps not
ch. 2. 10.
ver. 29.

^{*} Or Machnade-
bai, according
to some copies.

^u Ch. 2. 29.
Neh. 7. 33.

^{*} Ver. 13.
Mat. 7. 13.
Rev. 13. 3.
Prov. 9. 17,
18.

REFLECTIONS UPON CHAP. X.—Wherever sin is seen and felt there is no ground for despair, yea, there may be good hope, through grace, where there is a burden of the most aggravated guilt. In mournful circumstances, we ought to observe what makes for us as well as what makes against us. And even weaker saints may be instructors to those who are far stronger in gifts and grace. Mourning and reforming sinners ought to be encouraged; and leaders in church or state ought to be most active in promoting reformation. Men's sins with the aggravations and danger of them, ought to be closely laid home to their consciences. For none will part with them till they perceive that they are undone if they persevere therein. Great men ought to take the good advice of their inferiors. Critical causes ought to be decided with great deliberation and caution.

And reformations begun and carried on with much fasting, prayer, and solemn covenanting with God, promise good success. When we truly return to God he will return to us: he will at last pluck his people as brands out of the burning. They, who have the cause of God at heart, spare neither time nor pains to serve it. But how shameful is it to find priests, whose marriages were peculiarly restricted of God, ringleaders in unhallowed connections with heathen women! and yet is it highly commendable in them to prove at last patterns of repentance and reformation to others. Alas, that so few clergymen are disposed to imitate their example; but rather endeavouring by every possible shift to extenuate, excuse, or defend, their own error and wickedness!

THE BOOK OF NEHEMIAH

Was probably written by himself. It commences twelve years after the dissolution of the unhallowed marriages; and, including at least twelve years of historical account, reaches to about the hundred and fourth after the return from Babylon. It represents (1) Nehemiah's deep concern for the desolations of Jerusalem, and the commission he obtained from king Artaxerxes to rebuild the wall of it; i. ii. (1) His building of the wall, and dedicating it, notwithstanding great opposition from the heathens around; iii. iv. vi. and xii. 27—43. (3) His redressing the people's grievances, their debts and mortgages; v. (4) His taking account of those who returned from Babylon; vii. (5) His care to promote the solemn reading of the law, fasting, and renovation of their covenant with God; viii—x. (6) His care to replenish Jerusalem, and settle the priests, Levites, singers, and porters, in their proper work; xi. xii. (7) His care to check unhallowed marriages, procure the Levites their provision, and restrain profanation of the sabbath; xiii.

Before Christ
445.

CHAP. I.

Here we meet with Nehemiah at the Persian court, and find him (1) Inquiring into the state of the Jews and Jerusalem; and informed of their deplorable situation; 1-3. (2) Employed in solemn fasting and prayer on their account;—confessing his and their iniquities; and pleading God's relation, promise, and former kindness, in order to obtain help in this time of need; 4-11.

THE words of Nehemiah the son of Hachaliah. And it came to pass, in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

2 That Hanani one of my brethren came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, who were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

4 And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.

5 ¶ And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments;

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandest thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations:

9 But if ye turn unto me, and keep my commandments, and do them, though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 Now these are thy servants and thy people, whom thou hast redeemed by thy great power and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cup bearer.

REFLECTIONS UPON CHAP. I.—Sad defects still remain in the militant church. But, whenever God has work to be done, he can easily find or qualify instruments for it. Lively saints may often be found where we could least expect them,—courts not excepted. And no dignity or distance can make such an one careless of the honour or the church of God. The poverty or persecution, which carelessly others, awakens his zeal and concern. In seasons of public or private distress, fasting and tears should accompany our prayers. It is a great relief for a sorrowful spirit to pour out its complaints into the bosom of a compassionate God. While we have a God in Christ to go to, our case is never des-

CHAP. II.

Before Christ
445.

Here Nehemiah receives the return of his prevalent prayer. (1) By a sorrowful countenance and humble representation, he obtains from king Artaxerxes a commission to build a wall about Jerusalem, and a grant of what was necessary for that purpose; 1-8. (2) By a steady courage he damps the enemies who would have obstructed his journey, or laughed him out of his undertaking; 9-11, 19, 20. (3) After surveying the ruinous state of the wall, he, by a moving remonstrance, animates the Jews to assist him in rebuilding it; 12-18.

AND it came to pass, in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him; and I took up the wine, and gave it unto the king. Now I had not been before-time sad in his presence.

2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid,

3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

7 Moreover, I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite, and Tobiah the servant the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three days.

12 ¶ And I arose in the night, I and some few men with me; neither told I any man what my God had put in my

perate. And, if he pour out upon us his Spirit of grace and supplication, he will certainly hear us. Let us then, with holy and believing awe of his greatness and grace, rest on the stability of his covenant. And let candid confessions of our sins and unworthiness attend our supplications for mercy. It is infinitely encouraging to us that we have to deal with a God who is our own God; a God who has done great things for us, and has pledged his promise to do more. Let us therefore put our own, and the hearts of all connected with the welfare of Zion, into his hand.

Deut. 16. 1.
Esth. 3. 7.
Ps. 102. 18.Ch. 1. 1.
Ezra 7. 1, 7.
i. e. of Artaxerxes' Long-hand.Ch. 1. 11.
Gen. 40. 11.Gen. 40. 7.
Prov. 15. 13.
Eccl. 7. 3.Ps. 94. 18, 19.
& 61. 2. & 55.
4, 5. As sadness was reckoned a token of some bad design.1 Kin. 1. 13.
Dan. 2. 4.
1 Sam. 4. 20.
21. Ps. 137.
5, 6. 2 Cor. 11. 28, 29.Ch. 1. 11.
1 Sam. 1. 13.
Exod. 14. 15.
Ps. 50. 15.Ezra 5. 17.
Esth. 1. 19. &
5. 4, 8. & 8.3.Hag. 1. 4.
ch. iii.

Heb. wife, perhaps Esther. Esth. 8. 1.

Ch. 1. 11.
Ja. 58. 9. &
45. 11. Ps. 65.
2. & 18. 6. &
34. 4, 5.Ch. 5. 14. &
13. 6.Ezra 6. 6. &
7. 21. ver. 9.

Temple. Ezra 10. 6, 9.

Ch. iii.

Ch. 5. 14—
16. & 7. 2.Ezra 7. 6, 22.
Prov. 3. 6. &
21. 1. Mat. 7. 7, 11.

Ezra 8. 22.

Moabite. Is. 15. 5.

Prov. 30. 22.

Prov. 27. 4.
Acts 13. 45.
Num. 22. 3, 4.
Deut. 23. 3, 4.
Ezek. 25. 6, 8.

Ezra 8. 23.

Ps. 119. 60.
Prov. 10. 4.
Rom. 12. 11.
Eccl. 9. 10.Mat. 10. 16.
Eph. 5. 15.
Amos 6. 13.
Eccl. 3. 7.



NEHEMIAH'S REQUEST TO REBUILD JERUSALEM.

Alfred J. G.

Engraved by J. G. G.

Before Christ
445.

heart to do at Jerusalem; neither *was there any beast with me, save the beast that I rode upon.*

2 Chr. 26. 9.
Jer. 31. 40.
Ch. 3. 13.

13 And I went out by night by the ^cgate of the valley, even before the dragon well, and to the ^ddung port, and viewed the walls of Jerusalem, which ^ewere broken down, and the gates thereof were consumed with fire.

Ch. 1. 3. Ps.
79. 1. Jer. 5.
10. & 39. 8. &
52. 13.Ch. 3. 15.
2 Chr. 33. 14.
Is. 3. 6.
2 Kin. 18. 17.
Is. 20. 20.
Is. 22. 9, 11.

14 Then I went on to the ^fgate of the fountain, and to the ^gking's pool: but *there was no place for the beast that was under me to pass.*

Kidron.
2 Sam. 15. 25.
2 Kin. 23. 6.
John 18. 1.

15 Then went I up in the night by the ^hbrook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so returned.*

Ver. 12. Mat.
10. 16. Eph.
5. 15. Amos 5.
13. Eccl. 3. 7.

16 ⁱAnd the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Lam. 3. 51.
ch. 1. 3. ver.
13. 2 Kin. 25.
9, 10. 2 Chr.
36. 19.

17 ¶ Then said I unto them, ^kYe see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: ^lcome, and let us build up the wall of Jerusalem, that we be no more ^ma reproach.

Ch. 1. 3. Ps.
80. 6. & 89.
41, 50, 51.
Ver. 1—9.
Ps. 105. 2.

18 Then I told them ⁿof the hand of my God, which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they ^ostrengthened their hands for *this good work.*

1 Chr. 11. 10.
& 19. 13.Ver. 10. ch. 6.
1, 6.

19 But when ^pSanballat the Horonite, and Tobiah the servant the Ammonite, and Geshem the Arabian, heard *it*, they

Job 30. 1. Ps.
44. 13, 14.
Jer. 20. 7, 8.
Heb. 11. 37.

^qlaughed us to scorn, and despised us, and said, What *is* this thing that ye do? will ye ^r'rebel against the king?

Ch. 6. 6.
Ezra 4. 15, 19.
Luke 23. 2.
Acts 24. 5.

20 Then answered I them, and said unto them, The God of heaven, he will ^sprosper us; therefore we his servants will arise and build: but ye ^t'have no portion, nor right, nor memorial, in Jerusalem.

Ps. 35. 27. &
122. 6. Is. 41.
10—16.
1 Chr. 22. 13,
16.
Ezra 4. 3.
Acts 5. 21.
Rev. 21. 27.

CHAP. III.

Already Nehemiah and his assistants apply themselves to their work in rebuilding the wall. Here are (1) The names of the builders recorded, for their honour and for the encouragement of others; 1—32. (2) The order in which the building was carried on, viz. from the sheep gate on the south-east near to the temple, northward to the fish-gate; 1, 2: thence to the old gate; 3—5: thence to the valley gate; 6—12: thence to the dung gate; 13: thence to the fountain gate; 14, 15: thence to the water gate; 16—25: thence to the house gate; 28: and thence to the sheep gate, where they had begun; 32.

Ver. 20, 21.
ch. 12. 10, 23.
& 13. 4, 7, 28.
as 2 Chr. 23.
1, 2.John 5. 2.
ch. 12. 39.
Jer. 31. 38.
Zech. 14. 10.Deut. 20. 5.
Ps. 50. title.
Prov. 3. 9.

Heb. at his hand.

Ezra 2. 34.
ch. 7. 36.
1 Kin. 16. 34.Ch. 12. 39.
Zeph. 1. 10.
2 Chr. 33. 14.

THEN ^uEliashib the high priest rose up with his brethren the priests, and they built ^vthe sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they ^w'sanctified it, unto the tower of Hananeel.

2 And ^xnext unto him builded the ^ymen of Jericho; and next to them builded Zaccur the son of Imri.

3 But the ^zfish gate did the sons of

REFLECTIONS UPON CHAP. II.—Strong grief can scarcely be concealed. And it becomes superiors or others to observe the appearances of distress in those around them, and to sympathize with them in it. Even Jesus marks his people's groans, and puts their tears into his bottle. There is therefore no reason either for fear or for shame when sorrow for sin, and for the affliction of God's people, burden our heart and sadden our countenance. Nothing is more comely than meek and humble answers, when given by distressed minds to great men. And pious ejaculations to God are proper to be intermingled with all our important dealings. The prayer of faith is never in vain. God will afford us friends, and help us where we scarcely ever expected it. It is easy with him to render the greatest on earth friendly and helpful to his church in a time of need.

Before Christ
445.

Hassenaah build, who *also* laid the beams thereof, and ^aset up the doors thereof, the locks thereof, and the bars thereof.

Ch. 6. 1. & 7.
1.
Ezra 8. 33
ver. 21.

4 And next unto them repaired ^bMeremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.

5 And next unto them the ^cTekoites repaired: but their nobles put ^dnot their necks to the work of their LORD.

2 Sam. 14. 2.
2 Chr. 11. 64.
Jer. 6. 1.
Amos 1. 1.Judg. 5. 9, 23.
1 Cor. 1. 26.
& 2. 8.

Ch. 12. 39.

6 Moreover, the ^eold gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodaijah: they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of ^fGibeon, and of Mizpah, unto the ^gthrone of the governor on this side the river.

Josh. ix. & 18.
25. 26. & Chr.
16. 6. Jer. 41.
1, 12.Ch. 2. 8. & 4.
16.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of ^hone of the apothecaries; and they ⁱ'fortified Jerusalem unto the broad wall.

Or left Jerusalem unto the broad wall.
2 Chr. 25. 23.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the ^jhalf part of Jerusalem.

Ver. 12.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

11 ^kMalchijah the son of Harim, and Hashub the son of ^lPahath-moab, repaired the ^mother piece, and the tower of the furnaces.

Ch. 10. 5.
Ezra 2. 32.
Ezra 2. 6. &
8. 4. & 10. 30.
ch. 7. 11.
+ Heb. second measure.

12 And next unto him repaired Shalum the son of Halohesh, the ruler of the half part of Jerusalem, he and ⁿhis daughters.

Exod. 35. 25.
Gal. 3. 28.
Phil. 4. 3.

13 The ^ovalley gate repaired Hanun, and the inhabitants of ^pZanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the ^q'dung gate.

Ch. 2. 13.
Josh. 15. 34.
Mic. 1. 11.

Ch. 2. 13

14 But the dung gate repaired Malchiah the son of Rechab, the ruler of part of ^rBeth-haccerem: he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

Jer. 6. 1

15 But the ^sgate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of ^tMizpah: he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of ^uthe pool of Siloah by the king's garden, and unto the stairs that go down from the ^vcity of David.

Ch. 2. 14.
2 Chr. 33. 14Josh. 18. 26.
Judg. 20. 1, 3.
1 Sam. 7. 6.
1 Kin. 15. 22.
Jer. 40. 6.John 9. 7.
Is. 8. 6.
Luke 13. 4.2 Sam. 5. 7.
1 Chr. 11. 7.
1 Kin. 11. 27.

But every favour shown to the servants of God awakens the envy and rage of the wicked. They so heartily hate the cause of God, that they are vexed exceedingly if any take it by the hand and zealously promote it; and are ready to attack them with every arrow of envenomed malice, derision, slander, and threatening. What strong faith in God, zeal for his glory, bold courage, and prudent discretion, are then necessary, in attempting any noted work for the Lord and his church. In this manner we bid fair to animate even cowards and sluggards to join with us in it. Many will second the labours of one that is zealous and active, who had no courage to lead. Let us therefore instantly begin, as delays are dangerous; and let us carefully observe and acknowledge the kind interposals of providence in all that we meet with.

Before Christ
445.

Josh. 15. 58.
2 Chr. 11. 7.
2 Chr. 16. 14.
Acts 2. 29.
2 Kin. 20. 20.
Is. 22. 11.
Song 3. 7.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of ^cBeth-zur, unto *the place* over against the ^dsepulchres of David, and to the ^epool that was made, and unto the ^fhouse of the mighty.

17 After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of ^gKeilah, in his part.

Josh. 15. 44.
1 Sam. 23. 1.
2.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

Josh. 13. 26.
Jer. 40. 6.
2 Chr. 16. 6.
see on ver. 15.

19 And next to him repaired Ezer the son of Jeshua, the ruler of ^hMizpah, another piece over against the going up to the armoury at the turning of *the wall*.

Or Zaccai.
Rom. 12. 11.
Eccl. 9. 10.
2 Chr. 26. 9.

20 After him Baruch the son of ⁱZabbai earnestly repaired the other piece, from the ^jturning of *the wall* unto the door of the house of Eliashib the high priest.

Ver. 4.
Ezra 2. 61.
ch. 7. 63.

21 After him repaired ^kMeremoth the son of Urijah, the son of ^lKoz, another piece, from the door of the house of Eliashib, even to the end of the house of Eliashib.

Ch. 6. 2. &
12. 28.

22 And after him repaired the priests, the men of ^mthe plain.

23 After him repaired Benjamin and Hashub, over against their house. After him repaired Azariah the son of Maaseiah, the son of Ananiah, by his house.

24 After him repaired Binnui the son of Henadad, another piece, from the house of Azariah unto the turning of *the wall*, even unto the corner.

1 Kin. 7. 1.
ch. 12. 39.
Jer. 32. 2. &
39. 15.

25 Palal the son of Uzai, over against the turning of *the wall*, and the tower which lieth out from ⁿthe king's high house, that *was* by the court of the prison. After him Pedaiah the son of Parosh.

Josh. 9. 23.
2 Chr. 9.
2. Ezra 2. 43.

26 Moreover, the ^oNethinims dwelt in ^pOphel, unto *the place* over against the ^qwater gate toward the east, and the tower that lieth out.

Or the tower.
2 Chr. 27. 3. &
33. 15. ver.
27.

27 After them the ^rTekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

Ch. 8. 1. & 12.
37.
See ver. 5.

28 From above the ^shorse gate repaired the priests, every one over against his house.

2 Kin. 11. 16.
Jer. 31. 40.

29 After them repaired Zadok the son of Immer, over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the ^teast gate.

Jer. 19. 2.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired ^uMeshullam the son of Berechiah, over against his chamber.

Ver. 4.

31 After him repaired Malchiah the goldsmith's son, unto the place of the

Nethinims and of the merchants, over against the gate Miphkad, and to the ^vgoing up of the corner.

Before Christ
445.Or corner
chamber.

32 And between the going up of the corner unto the ^wsheep gate repaired the goldsmiths and the merchants.

Ver. 1. ch. 12.
39. John 5. 2.

CHAP. IV.

Represents the opposition made to their building the wall, and how it was withstood. (1) Their heathen neighbours ridiculed their work: but their scoffs had no other answer than Nehemiah's fervent prayer to God, and the people's going on briskly with it: 1-6. (2) While some Jews were dispirited, these heathens formed a plot to murder the builders, and to stop their work by force; 7, 8, 10-12. But by Nehemiah's prayers, setting of guards, arming and encouraging the builders to fight, if needful, this design was frustrated, and the building went forward; 9, 13-23.

BUT it came to pass that, when Sanballat heard that we builded the wall, he ^xwas wroth, and took great indignation, and mocked the Jews.

Ch. 2. 10, 19.
Acts 5. 18.

2 And he spake before his brethren and the army of Samaria, and said, What do these ^yfeeble Jews? will they ^zfortify themselves? will they sacrifice? will they make an end in a day? will they ^{aa}revive the stones out of the heaps of the rubbish which are burned?

1 Cor. 1. 27.
1 Sam. 14. 11.
2. & 17. 43.
44.Heb. leave to
themselves.Pa. 85. 6. &
102. 13, 14.
Hab. 3. 2.
Ezek. 37. 3.

3 Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a ^{ab}fox go up, he shall even break down their stone wall.

Lam. 5. 18.
Mat. 8. 20.
Ps. 63. 10.
Judg. 15. 4.

4 Hear, O our God, ^{ac}for we are ^{ad}despised; and turn their reproach upon their own head, and give them for a prey in the land of captivity:

Ps. 123. 2, 3.
& 44. 13, 14.
Prov. 18. 3, 6.
& 27. 3, 4.

Heb. despise.

5 And ^{ae}cover not their iniquity, and let not their sin be blotted out from before thee; for they have provoked *thee* to anger ^{af}before the builders.

Ps. 109. 14-
18. Jer. 18. 23.
& 16. 19. Ps.
50. 21. & 90.
8. Prov. 1. 31.
& 13. 21. &
5. 21, 22.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the ^{ag}people had a mind to work.

Is. 36. 11, 12.

7 ¶ But it came to pass ^{ah}that, when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem ^{ai}were made up, and that the breaches ^{aj}began to be stopped, then they were ^{ak}very wroth,

Ps. 119. 3.
2 Chr. 29. 36.
ch. 6. 15.Ch. 2. 10, 19.
Ezra 4. 4-16.
& 5. 6-17.

Heb. ascended.

8 And conspired all of them together to come *and* to fight against Jerusalem, and to hinder it.

Gen. 3. 15.
Ps. 2. 1-4.
2 Chr. 20. 1.
Mark 5. 9.
Acts 5. 17. &
7. 54. & 13.
45. ver. 1-3.
ch. 2. 10, 19.

9 Nevertheless, we ^{al}made our prayer unto our God, and set a watch against them day and night, because of them.

Ps. 50. 15.
Mat. 26. 41.
Eph. 6. 18.
Luke 18. 1.
1 Pet. 5. 8.

10 And Judah said, ^{am}The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

Num. 13. 31.
& 32. Jer. 9.
3. Mic. 7. 1.

11 And our adversaries said, ^{an}"They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

Ps. 56. 6.
Prov. 1. 16. &
4. 16.

12 And it came to pass that, when the ^{ao}Jews who dwelt by them came, they said unto us ^{ap}ten times, ¶ From all places whence ye shall return unto us *they will be upon you*.

Mic. 7. 2, 5.
2 Cor. 11. 26.

Often.

Gen. 31. 7.

Or, that from
all places ye
may return to
us.

REFLECTIONS UPON CHAP. III.—It is a hopeful appearance when ministers are most forward in every good word and work; and when they undertake and go through their work with much solemn prayer and dependance on God. And it is very encouraging when multitudes of all ranks, tradesmen, ladies, nobles, and commons, unanimously concur in promoting the work of the Lord in an orderly manner. But how honourable is it if, like the men of Jericho, Gibeon, Mizpah, Zanoah, and the commons of Tekoah, we prefer the public interests

to our own private concerns! or if, like the Tekoites and Merimoth, we help our brethren after finishing our own share! When the work is the Lord's we cannot be too zealously affected; and every person, if he be but hearty, may do something in it. None are so little as to be useless; and none are so high as to be above it. And it is highly disgraceful, even for the greatest, to shift or neglect what God calls them to do in his church.

Before Christ
445.Ps. 112. 5.
Mat. 10. 16.
Is. 28. 29.Heb. from the
lower parts of
the places, &c.Ver. 17, 18.
Eph. 6. 10—
20. Song 3. 7,
8.Num. 14. 9.
Deut. 1. 21.
Is. 41. 14, 16.Ps. 20. 7.
Exod. 15. 3.
Is. 52. 12.2 Sam. 10. 12.
Ps. 122. 8.Job 5. 12—
16. Ps. 53. 9.Rom. 12. 11.
Eccl. 9. 10.
Ps. 144. 1.

Ver. 12.

1 Cor. 16. 13.
Eph. 6. 10—
20. Dan. 9. 25.
Acts 14. 22.Heb. on his
loins.Ch. 5. 16.
Mat. 11. 28,
29.Or, every one
went with his
weapons for
water. Judg. 5.
11.

13 ¶ Therefore ^aset I in ^{*}the lower places behind the wall, and on the higher places, I even set the people after their families with ^btheir swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, ^cBe not ye afraid of them: ^dremember the LORD, *who is* great and terrible, and ^efight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God ^fhad brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass, from that time forth, *that* the half of my servants ^gwrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of ^hJudah.

17 They who builded on the wall, and they that bare burdens, with those that laded, *every one* ⁱwith one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders every one had his sword girded ^jby his side, and so builded: and he that sounded the trumpet *was* by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: ^kour God shall fight for us.

21 So we ^llaboured in the work: and half of them held the spears, from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither ^mI, nor my brethren, nor my servants, nor the men of the guard who followed me, none of us put off our clothes, ⁿsaving *that* every one put them off for washing.

CHAP. V.

Nehemiah has no less hard work to redress grievances at home, and to keep the Jews from destroying one another. Here (1) The poor grievously complain of the great hardships put upon them by their rich brethren, from whom they had been obliged to borrow; 1—5. (2) After labouring to convince and reform the oppressors, Nehemiah orders a forbearance of usury, and a restitution of the poor's property; and solemnly engages the rich, under an awful curse, to perform it; 6—13. (3) He, as governor, enforces, by his own example, the greatest compassion and tenderness; 14—19.

REFLECTIONS UPON CHAP. IV.—God's faithful builders are sure to have a share of the world's ridicule and contempt; and one wicked man encourages another. But, though scoffers make their hands strong, God will shortly cover them with shame and confusion. Let saints then never discompose their souls on account of the most bitter or insolent contempt: God observes it, and will quickly resent it. Let them in patience possess their souls, commit their way to God, and go on more briskly with their Christian work. God's blessing will more than compensate men's revilings. And much may be done in a little time if all be hearty in lending their assistance. What a pity then is it that the people of God should scarcely ever be as harmonious and active in the Lord's work as the wicked are in their opposition to it! Nay, his more active servants have often as much trouble with the fears of their friends as with the terrors of

AND there was a ^agreat cry of the people and of their wives against their ^bbrethren the Jews:

2 For there were that said, We, our sons, and our daughters, *are* many; therefore we ^ctake up corn *for them*, that we may eat, and live.

3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, ^dbecause of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, and *that upon* our lands and vineyards.

5 Yet now our ^eflesh *is* as the flesh of our brethren, our children as their children: and, lo, ^fwe bring into bondage our sons and our daughters, to be servants, and *some* of our daughters are brought into bondage *already*; neither *is* it in our power *to redeem them*; for other men have our lands and vineyards.

6 ¶ And I was ^gvery angry when I heard their cry and these words.

7 Then ^hI consulted with myself, and I ⁱrebuked the nobles and the rulers, and said unto them, ^jYe exact usury every one of his brother. And ^kI set a great assembly against them.

8 And I said unto them, We, after our ability, have ^lredeemed our brethren the Jews, who were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then ^mheld they their peace, and found nothing *to answer*.

9 Also I said, ⁿIt *is* not good that ye do: ought ye not to walk in the ^ofear of our God because ^pof the reproach of the heathen our enemies?

10 ^qI likewise, *and* my brethren, and my servants, might exact of them money and corn: I pray you, ^rlet us leave off this usury.

11 ^sRestore, I pray you, to them, even this day, their lands, their vineyards, their olive yards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, We will restore *them*, and ^twill require nothing of them; so will we do as thou sayest. Then I called the priests, and ^utook an oath of them, that they should do according to this promise.

13 Also I ^vshook my lap, and said, So God ^wshake out every man from his house and from his labour, that performeth not this promise; even thus be he shaken out, and ^xtempted. And all the congregation said, ^yAmen, and praised the LORD. And the people did ^zaccording to this promise.

14 ¶ Moreover, from the time that I

their enemies. And false friends are more dangerous than open enemies. But, be the plots of enemies ever so well laid, or ever so secret, God can discover or defeat them. Let then his infinite power and unbounded goodness encourage us to go on with our work, notwithstanding all the craft and malice of our adversaries. In all our spiritual work, all our attempts of reformation, let us put on the whole armour of God, and watch and pray, that we enter not into temptation. Let us, in our respective stations, unanimously unite with heart and hand against the common enemy; and count neither ease nor life dear unto us, that we may finish our course with joy. Religion bids fair to prosper when the professors thereof make earnest work of it, and endure hardship as good soldiers of Jesus Christ.

Before Christ
445.Job 24. 12.
Is. 5. 7. Jam.
5. 4.Rich ones.
Lev. 25. 35.
Deut. 15. 7.
Jam. 6. 15.
16. 1 John 3.
17.2 Kin. 4. 1.
Hag. 1. 6.
Gen. 47. 19.Hag. 1. 9, 10,
with Mal. 3.
8—11. Jer. 14.
1—6. Job 2. 4.We are Jews
as well as they,
Is. 58. 7.
1 Cor. 6. 8.
2 Kin. 4. 1.
Mat. 18. 25.
with Lev. 25.
39.Exod. 11. 8.
& 32. 19.
Mark 3. 5.
Eph. 4. 26.Heb. my heart
contended in me.Lev. 19. 17.
Gal. 2. 14.
1 Tim. 5. 20.Exod. 22. 25.
Lev. 25. 35—
37. Deut. 23.
19, 20. Ps. 13.
5. Prov. 28. 8.
Jer. 15. 10.
Ezek. 18. 8,
13, 17, & 22.
12.1 Tim. 5. 20.
Prov. 27. 5.
Mat. 18. 17.
Prov. 26. 29.Lev. 25. 47—
49.
Mat. 22. 12.
Rom. 3. 19.
Job 9. 3.
Luke 14. 6.Prov. 16. 29.
& 17. 26. &
18. 5. & 19. 2.
& 24. 23.Gen. 42. 18.
& 40. 11.
Deut. 6. 13.
Prov. 23. 17.
& 1. 7. Heb.
12. 28.Rom. 2. 24.
2 Sam. 12. 14.
Gen. 13. 7.
1 Pet. 2. 12.Rom. 13. 7.
Ver. 7. Ps. 15.
5. Ezek. 18.
8. Exod. 22.
25.Lev. 6. 4. & 5.
16. & 22. 14.
Num. 5. 7. 8.
Exod. 18. 7.
12, 16, 18.Luke 19. 8.
Is. 5. 1.

Luke 6. 35.

2 Chr. 15. 12,
14. Jer. 38.
16. 1 Kin. 8.
31. Ezra 10. 5.
ch. 10. 29.
Heb. 6. 16.Mat. 10. 14.
Acts 13. 51. &
18. 6. 1 Kin.
11. 29, 30.Zech. 5. 4, 5.
H. b. empty,
or void.Deut. 27. 19
—27. Num. 5.
22. 1 Chr. 16.
36.Ps. 50. 14. &
119. 106.
Judg. 11. 35.

Before Christ
445.From 445 to
433.1 Cor. 9. 4.
15. Rom. 13.
9. 7.Prov. 16. 6.
& 23. 17.
Gen. 42. 18.
Job 31. 25.
Heb. 12. 28.
Deut. 6. 13. &
10. 12.2 Chr. 29. 28.
Gal. 6. 9.Acts 20. 33.
1 Cor. 9. 4, 15.
Rom. 12. 13.
1 Pet. 4. 9.
Is. 32. 8.1 Kin. 4. 22,
23.Ch. 13. 14, 22,
30. Ps. 18. 20,
24. & 19. 11.
1 Cor. 15. 58.
Gal. 6. 9.

was appointed to be their governor in the land of Judah[†], from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, ^cbecause of the fear of God.

16 Yea, also I ^dcontinued in the work of this wall, neither ^ebought we any land: and all my servants *were* gathered thither unto the work.

17 Moreover, *there were* ^fat my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that *are* about us.

18 Now *that* ^gwhich was prepared for me daily *was* one ox and six choice sheep; also fowls were prepared for me; and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

19 ^hThink upon me, my God, for good, *according* to all that I have done for this people.

CHAP. VI.

Still the building of the wall goes on, notwithstanding manifold plots to stop it. (1) When the heathens court Nehemiah to an interview, in order to murder him, he declines it; 1—4. (2) When they pretend that his designs were represented as treasonable, he contradicts and disregards their insinuations; 5—9. (3) When they hire false prophets to decoy him into the temple for his safety, he refuses to act with such cowardice; 10—14. (4) Notwithstanding their keeping up a treacherous correspondence with some Jews, the wall is happily finished in fifty-two days; 15—19.

NOW it came to pass, when ^aSanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no ^bbreach left therein; (though at that time I ^chad not set up the doors upon the gates;)

2 That Sanballat and Geshem sent unto me, saying, Come, let us ^dmeet together in *some one of* the villages in the ^eplain of Ono. But ^fthey thought to do me mischief.

3 And I ^gsent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease whilst I leave it and come down to you?

4 Yet they sent unto me ^hfour times after this sort; and I answered them after the same manner.

5 ¶ Then sent Sanballat his servant unto me in like manner the fifth time, with an open letter in his hand;

6 Wherein *was* written, ⁱIt is reported among the heathen, and ^kGashmu saith *it, that* thou and the Jews think to ^lrebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us ^mtake counsel together.

8 Then I sent unto him, saying, *There are* no such things done as thou sayest, but thou ⁿfeignest them out of thine own heart.

9 For they all made us ^oafraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, ^pO God, strengthen my hands.

10 ¶ Afterward I came unto the house of ^qShemaiah the son of Delaiah, the son of Mehetabeel, who *was* shut up; and he said, ^rLet us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

11 And I said, Should ^ssuch a man as I flee? and who *is there* that, *being* as I *am*, would go into the temple to save his life? I will not go in.

12 And, lo, I ^tperceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I should ^ube afraid, and do so, and sin, and *that* ^vthey might have *matter* for an evil report, that they might reproach me.

14 ^wMy God, think thou upon Tobiah and Sanballat according to these their works, and on the ^xprophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 ¶ So the wall was ^yfinished in the twenty and fifth *day of the month* Elul, in fifty and two days.

16 And it came to pass that, when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were ^zmuch cast down in their own eyes; for they perceived that this work was wrought of our God.

17 ¶ Moreover, in those days the nobles of Judah ^{aa}sent many letters unto Tobiah; and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah sworn unto him, because he *was* the son-in-law of Shechaniah the son of ^{ab}Arah; and his

Before Christ
445.Jer. 20. 10. &
9. 3, 4.Geshem.
Ver. 1. 2.
ch. 2. 19.Ch. 2. 19.
Ezra 4. 13.
Luke 23. 2.
Acts 24. 5.
John 19. 12.Prov. 20. 19.
& 1. 11. & 29.
5. Acts 23. 15.
Ps. 140. 2, 4,
5. & 142. 3. &
61. 2, 5. & 59.
3. & 57. 6. &
35. 7.Ps. 52. 2, 3.
Job 13. 4. see
ver. 10.Ps. 55. 3—5.
& 56. 3.
2 Tim. 1. 7.
ver. 14.Deut. 33. 25.
Ps. 138. 3.
Zech. 10. 12.
Phil. 4. 13.Ver. 12.
Mat. 7. 15.Prov. 26. 24.
—26. Ps. 37.
12, 32 & 19.
2. & 120. 2, 3.
& 55. 21. see
ver. 7, 8, 19.Prov. 28. 1.
Acts 21. 13.
1 Cor. 9. 15. &
16. 13. with
Exod. 21. 14.1 Cor. 2. 15.
Ezek. 13. 22.2 Tim. 1. 7.
Prov. 29. 25.
ver. 9.Prov. 22. 1.
Eccl. 7. 1.
Jer. 18. 18. &
20. 10.Ch. 13. 29. &
4. 4, 5. Ps.
140. 8—11.Ezek. viii.
Is. 56. 10—
12. Jer. 6. 13.
& 14. 14. &
23. 11—16.Mic. 3. 5.
Rev. 2. 20.
2 Pet. 2. 1.Prov. 21. 30.
Phil. 4. 13.
ch. 4. 1. Ps. 1.
3.Exod. 14. 25.
& 15. 15.
Josh. 2. 9, 11.
& 5. 1. Acts 5.
24. Ps. 126. 2.Heb. multi-
plied their let-
ters passing to
Tobiah. Mic. 7.
4—6. Lam. 1.
2. Jer. 9. 2—
6.Ezra 2. 5.
ch. 7. 10.

REFLECTIONS UPON CHAP. V.—Hard times and hard hearts, when met together, render the poor miserable indeed. And it is cruel to take advantage of our brethren's distress, and to make their yoke heavier by usurious exactions. Alas! how we bring hardship and famine on ourselves by our sins, and then complain of it! Those, who have great families and little substance, must learn to live by faith on God's promise and providence. And those, who have small families and much substance, should make their abundance a supply for their neighbours' wants; for often poor housekeepers are in much greater straits than the most wretched vagrants. But what a scandal to our holy religion is a worldly-minded and niggardly professor! And deliberate and aggravated is that theft which lies in retaining that which we have unjustly gotten. There can be no uprightness towards God without restitution to the oppressed. It is proper that rulers shew themselves angry at what is sinful, that their subjects

may be deterred from it and excited to duty. But reproofs ought to be given with great consideration and temper, lest otherwise they fail of their end. And warm and rough, though not furious, measures are to be taken with hardened and presumptuous transgressors. It is highly criminal to expose the people of God, and interests of religion, to the reproach of their enemies. And the strongest bonds are necessary to restrain worldlings from their covetous courses. But how scandalous is it for magistrates to enrich themselves, or indulge their servants, to the public hurt! Those, whether magistrates or others, in whose heart the fear and love of God remarkably reign, will discover it by the exemplariness of their lives. In times of public distress they will even remit what is their unquestionable due. But infallible are the gracious rewards of sincere piety and disinterested benevolence from God, even when men overlook it. And it is pleasant to have them as a mark of our new covenant relation to God.

Before Christ
445.

* Ch. 3. 4, 30.

* Or matters.

* Ver. 2, 6, 7,
10, 14.

* Ch. 3. 1—32.
& 6. 1.

* Ch. 12. 27.

* Ch. 1. 2.

* Governor's
house. Ch. 2.
8. & 3. 25.

* Ch. 13. 13.
1 Cor. 4. 2.

* Ch. 5. 15.

Exod. 18. 21.
1 Kin. 16. 3.
Rom. 15. 14.
Phil. 3. 14.
Eph. 4. 15.

* With ch. 13.
19. Ps. 127. 1.
& 119. 5.
Prov. 14. 15.
Mat. 10. 16.
Eph. 5. 15, 16.
1 Cor. 16. 13.

* Heb. broad in
spaces. Ch. xi.

* Is. 58. 12.
Heb. 4. 1.

* Prov. 3. 6.
2 Cor. 3. 5.
Ps. 52. 8.

* As this differs
from that in
Ezra ii, the one
might contain
the number
enrolled for
the journey,
and the other
those that ac-
tually return-
ed.

* Ezra 2. 1, &c.
Of Judea.

* Ezra 3. 2.
Hag. 2. 23.
1 Chr. 3. 17,
19.

* Zech. 3. 1.

* Or Sernaiah,
Reclaiiah.
Ezra 2. 2.

* Ezra 2. 3. &
8. 3. & 10. 25.
ch. 10. 14.

* Ezra 2. 4. &
8. 8.

* Ezra 2. 6.
ch. 6. 18.

* Ezra 2. 5. &
8. 4. & 10. 30.
ch. 10. 14.

* Ezra 2. 7. &
8. 7. & 10. 26.
ch. 10. 14.

* Ezra 2. 8. &
10. 27.

son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my *words to him: and Tobiah sent letters to put me in fear.

CHAP. VII.

Here (1) Nehemiah, having finished the wall of Jerusalem, and appointed the Levites their regular order of attendance at the temple, appoints right officers, and issues wise orders, for guarding the city, whose inhabitants were but few: 1—4. (2) In order to repopulate the city, by making the tenth man to live in it, he reviews and records a register of those who had actually returned from Babylon: 5—73.

NOW it came to pass, when the wall was built, and I had set up the doors, and the porters, and the singers, and the Levites, were appointed,

2 That I gave my brother Hanani and Hananiah the ruler of the palace charge over Jerusalem: (for he was a faithful man, and feared God above many:)

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and, while they stand by, let them shut the doors, and bar them: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.

4 Now the city was large and great: but the people were few therein, and the houses were not builded.

5 ¶ And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them who came up at the first, and found written therein,

6 These are the children of the province, that went up out of the captivity of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with Zerubbabel: Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, I say, of the men of the people of Israel was this;

8 The children of Parosh, two thousand an hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, seven hundred and threescore.

15 The children of Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

20 The children of Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Hashum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

24 The children of Hariph, an hundred and twelve.

25 The children of Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred fourscore and eight.

27 The men of Anathoth, an hundred twenty and eight.

28 The men of Beth-azmaveth, forty and two.

29 The men of Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of Ramah and Gaba, six hundred twenty and one.

31 The men of Michmas, an hundred and twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

34 The children of the other Elam, a thousand two hundred fifty and four.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of Senaah, three thousand nine hundred and thirty.

39 ¶ The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of Immer, a thousand fifty and two.

41 The children of Pashur, a thousand two hundred forty and seven.

42 The children of Harim, a thousand and seventeen.

43 ¶ The Levites: the children of Jeshua, of Kadmiel, and of the children of Hodevah, seventy and four.

Before Christ
445.

* Ezra 2. 9.
ch. 3. 20.

* Or Bani.
Ezra 2. 10. &
10. 29, 34.
ch. 10. 14.

* Ezra 2. 11.
& 8. 11. & 10.
28.

* Ezra 2. 12. &
8. 12.

* Ezra 2. 13. &
8. 15.

* Ezra 2. 14. &
8. 14.

* Ezra 2. 15. &
8. 6.

* Ezra 2. 16.
ch. 10. 17.

* Ezra 2. 19. &
10. 53.

* Ezra 2. 17.

* Or Jorah.
Ezra 2. 18.

* Or Gibeon.
Ezra 2. 20.
Josh. 9. 3.
2 Sam. 2. 13.

* Ezra 2. 21.
Mat. 2. 1, 6.
Gen. 35. 19.

* Ezra 2. 22.
Josh. 21. 18.
Jer. 1. 1.
Is. 10. 30.

* Or Azmaveth.
Ezra 2. 24.

* Or Kirjath-
arim. Ezra 2.
25. Josh. 9.
17. & 15. 60.
& 18. 23, 26.
1 Sam. 7. 1, 2.

* Ezra 2. 26.
Josh. 18. 24,
25.

* Ezra 2. 27.
1 Sam. 13. 2.
Is. 10. 18.

* Ezra 2. 28.
Josh. 8. 9.

* Ezra 2. 29.
Perhaps Nob,
ch. 11. 32.
Is. 10. 32.

* See ver. 12.
Ezra 2. 31.

* Ezra 2. 32. &
10. 31.

* Ezra 2. 33.
Josh. 6. 1.
1 Kin. 16. 34.

* Ezra 2. 34.
ch. 11. 34, 35.
& 6. 2. 1 Chr.
8. 12.

* Ezra 2. 35.

* 1 Chr. 24. 7.
Ezra 2. 36. &
10. 18.

* Ezra 2. 37. &
10. 20. 1 Chr.
24. 14.

* Ezra 2. 38. &
10. 22.

* Ezra 2. 39. &
10. 21. 1 Chr.
24. 8.

* Ezra 2. 40.
ch. 11. 15—
18. & 12. 8,
27.

* Or Hodevah,
Ezra 2. 40.
or Judah,
Ezra 3. 9.

REFLECTIONS UPON CHAP. VI.—O the infernal subtlety and restlessness of Satan and his agents; and the need of heavenly wisdom and steady circumspection for resisting all their ensnaring and repeated solicitations! But business of consequence ought always to be preferred to matters of civility and compliment. It is common for the church's enemies to pretend friendship in order to ruin her; and no less so to represent her faithful ministers and members as traitors to government. But no lies, or malevolent reports, should weaken our hands from the work of God. They who have almighty power engaged for them may look up to God and be comforted. He will uphold them; and, the more the enemies rage, the more shall JEHOVAH's strength be perfected in our weakness. Yea, they shall see to their grief that he cares for his people, and that when he works none can hinder it. However great the opposition, and weak the instruments, he can speedily effect his work. And much good may be done in a

short time if people are hearty in it, and have a good God and a pious man at the head of it. But a most dangerous plague are pretended and unfaithful ministers, treacherous magistrates, and villanous professors. The treachery of pretended friends is more to be feared than the malice of open enemies. And happy are those who, directed and encouraged of God, escape being ensnared in their nets. But for this we must walk circumspectly, and try the spirits; and be ready to risk every danger, rather than injure the cause of God, or even bring a reproach on our holy character or office. God marks the iniquities of his enemies, and will turn their deep-laid schemes against his people to their own confusion. Nor shall those, who have ensnared themselves by sinful connections, or who assist them in their purposes, long escape the judgment, which lingereth not.

Before Christ
445.Ezra 2. 41.
1 Chr. 25. 2.
ch. 12. 8, 9,
24, 28, 29. &
11. 17.Ezra 2. 42.
1 Chr. xxvi.
ch. 12. 25. &
11. 19. 1 Chr.
9. 14, 17.Ezra 2. 43—
54. 1 Chr. 9.
2. Josh. 9. 23.
27. Lev. 27.
2—8.Or Siah.
Ezra 2. 44.Or Shamlai.
Ezra 2. 46.Nephasim.
Ezra 2. 50.Bazluth.
Ezra 2. 52.Ezra 2. 55—
57. 1 Kin. 9.
21. ch. 11. 3.Or Ami.
Ezra 2. 57.Ezra 2. 58.
ch. 11. 3.
ver. 37.Ezra 1. 59,
60.

Or pedigree.

Ezra 2. 61—
63.2 Sam. 17. 27.
& 19. 31.
1 Kin. 2. 7.Or the go-
vernor. Ch. 8.
9. & 10. 1.
Ezra 2. 63.Exod. 28. 30.
Num. 27. 21.
& 7. 89.
John 1. 4, 9.
Col. 2. 3.

44 ¶ The singers: the 'children of Asaph, an hundred forty and eight.

45 ¶ The 'porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 ¶ The 'Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,

47 The children of Keros, the children of 'Sia, the children of Padon,

48 The children of Lebanah, the children of Hagaba, the children of 'Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Rehaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Besai, the children of Meunim, the children of 'Nephisim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of 'Bazlith, the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Sisera, the children of Tamah,

56 The children of Nezhiah, the children of Hatipha.

57 ¶ The 'children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of 'Amon.

60 ¶ All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.

61 ¶ And these were they who went up also from Tel-melah, Telharsa, Cherub, Addon, and Immer; but they could not shew their father's house, nor their *seed, whether they were of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of 'Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

65 And 'the Tirshatha said unto them that they should not eat of the most holy things till there stood up a priest with Urim and Thummim.

66 ¶ The 'whole congregation together was forty and two thousand three hundred and threescore,

67 Beside their 'man servants and their maid servants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.

68 Their horses, seven hundred thirty and six; their mules, two hundred forty and five;

69 Their camels, four hundred thirty and five; six thousand seven hundred and twenty asses.

70 ¶ And †some of the chief of the fathers gave unto the work. The 'Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

71 And some of the chief of the fathers †gave to the treasure of the work twenty thousand drams of gold and two thousand and two hundred pound of silver.

72 And that which 'the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and, when the 'seventh month came, the children of Israel were in their cities.

CHAP. VIII.

Here (1) Encouraged by Nehemiah, and the other Israelites, who had assembled at Jerusalem to keep the feast of trumpets, Ezra, assisted by twenty-six other priests, reads and explains Moses' law to them; and they offer solemn thanksgiving to God; 1—8. (2) Encouraged by Nehemiah, and deeply affected with what they had heard, the people spend the rest of the day in holy joy and mutual benevolence; 9—12. (3) Reading, on the second day, the law which appointed the observance of the feast of tabernacles, all the Jews were summoned to keep it fifteen days after, which they did; 13—18.

AND all 'the people gathered themselves together as one man into the street that was before 'the water gate; and they spake unto Ezra the 'scribe to bring the 'book of the law of Moses, which the LORD had commanded to Israel.

2 And Ezra the priest 'brought the law before the congregation, both of 'men and women, and all *that could hear with understanding, upon the 'first day of the seventh month.

3 And he 'read therein before the street that was before the water gate †from the morning until midday, before the men and the women, and those that could understand; and the 'ears of all the people were attentive unto the book of the law.

4 And Ezra the scribe stood upon a †pulpit of wood, which they had made for the purpose; and 'beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaijah, and Mishaël, and Malchiah, and

Before Christ
445.Ezra 2. 64—
70. with 1 Chr.
21. 5. 2 Chr.
17. 14—18.
Jer. 2. 3. &
31. 7.Is. 14. 1, 2. &
61. 5. Jer. 27.
7.What follows,
is different
from Ezra 2.
68—70.

† Heb. part.

1 Chr. 29. 3.
6, 9. 2 Cor. 8.
3, 12. & 7. 9.

Neh. 10. 1.

† The whole
oblation
amounted to
about 60,000 l.
sterling.Job 34. 10.
Rom. 2. 11.
Gal. 3. 28.
Col. 3. 11.
1 Pet. 1. 17.
1 Tim. 5. 17.Ezra 2. 70.
ch. 8. 9. & xi.
xii. Zech. 1.
11, 16. Is. 12.
1—6.Lev. 23. 24—
42. Num. xxix.Ezra 5. 1.
Judg. 20. 1.Ch. 3. 26.
ver. 16.Ezra 7. 6.
Mat. 23. 2, 34.2 Chr. 24. 15.
Mal. 4. 4.
Deut. 31. 11
—13.Deut. 31. 11
—13. Is. 8.
20.

1 Pet. 3. 7.

Gal. 3. 28.

† Heb. that un-
derstood in
hearing.

Lev. 23. 24.

Num. 29. 1—
6. 1 Kin. 8. 2.Acts 12. 15,
27. & 15. 21.† Heb. from the
light.Ps. 81. 13. &
85. 8. Luke 19.
48. Acts 16.
14. Is. 55. 3.† Heb. tower of
wood.

Gal. 2. 9.

Phil. 1. 1.

REFLECTIONS UPON CHAP. VII.—The worship and service of God ought always to be preferred to our civil concerns, however important; and with great care ought princes and other rulers to make choice of their deputies: if possible, they should fix upon such as are faithful and eminently fear God. Happy, even amidst dangers, are the cities and nations which have such to rule and protect them. Great caution is necessary, for our own and the church's safety, when we

have traitors amongst and within us: and every man's family ought to be his immediate concern. He has need to watch over them night and day, that he may preserve them from the destroyer. Important records should be preserved, as they may be of use afterwards. But woe to those, who, having given their names to the Lord, afterwards look back and return to the world; though God will compensate the loss of them to his church in the accession of others.

Before Christ
444.

1 Luke 4. 17.
1 Heb. eyes.

1 Judg. 3. 20.
1 Kin. 8. 14.

1 Chr. 29. 20.
41. 13. & 72.
19.

1 Lam. 3. 41.
Gen. 14. 22.
Ps. 28. 2. &
63. 4. & 154.
2. 1 Tim. 2. 8.

1 Gen. 24. 26.
Exod. 4. 31.
2 Chr. 29. 30.
& 20. 18. &
7. 3.

1 Ver. 7. Hab.
2. 2. Mal. 2. 7.
Mat. 24. 15.
Is. 30. 8. Mat.
28. 20. Acts
28. 23.

1 Or the gover-
nor. Ch. 10. 1.
Ezra 2. 63.

1 Lev. 23. 24.
Deut. 16. 10,
11, 14, 15.
Is. 12. 1-6.

1 Eccl. 3. 4.
with Is. 22. 12,
13.

1 2 Kin. 22. 11,
19. Is. 66. 2.
Acts 2. 37.
Hab. 3. 16.

1 Esth. 9. 22.
Deut. 16. 11,
14. Jam. 2.
15, 16. 1 John
3. 17.

1 Prov. 17. 22.
Ps. 119. 32.
Luke 1. 74,
75. Ps. 138. 5.

1 Is. 22. 4.
Exod. 14. 14.

1 Deut. 16. 10,
11, 14, 15.
Rom. 5. 2, 11.

1 Or that they
might instruct
in the words of
the law. Mat.
13. 52. 1 Pet.
4. 11.

1 Heb. in the
hand of.

1 Lev. 23. 34,
40, 42. Deut.
16. 13.

1 Lev. 23. 4.
Num. 10. 10.
Ps. 81. 3.
Deut. 16. 16.

1 Lev. 23. 40.
Is. 41. 19. &
55. 13. Rev.
22. 2.

Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it all the people stood up:

6 And Ezra blessed the LORD the great God. And all the people answered, Amen, amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azaria, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

9 ¶ And Nehemiah, who is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our LORD: neither be you sorry; for the joy of the LORD is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

14 And they found written, in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month;

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

16 ¶ So the people went forth, and brought them, and made themselves booths,

every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner.

CHAP. IX.

No doubt the fast of universal expiation had been observed on the tenth of this month: but, before they part, they keep another occasional fast. Here is an account of (1) The manner in which it was observed; 1-3. (2) The persons who led the public devotions; 4, 5. (3) The principal heads of the prayers on that occasion; comprehending, 1. A solemn address to God; 5, 6: 2. Thankful acknowledgments of his mercies towards their nation for almost fifteen hundred years: 3. Penitent confessions of their own and their fathers' sins: 4. Lamentations over God's righteous judgments: 5. Earnest petitions for pity and relief; 7-37. (4) Their solemn covenanting with God, in order to shew their gratitude for his mercies, and prevent like sins and like judgments for the future; 38.

NOW, in the twenty and fourth day of this month, the children of Israel were assembled with fasting, and with sackcloths and earth upon them.

2 And the seed of Israel separated themselves from all strangers; and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of the LORD their God one fourth part of the day; and another fourth part they confessed, and worshipped the LORD their God.

4 ¶ Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Stand up and bless the LORD your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise.

6 Thou, even thou art LORD alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

7 Thou art the LORD the God, who didst choose Abram, and broughtest him

Before Christ
444.

1 Deut. 22. 8.
2 Sam. 11. 2.
2 Chr. 20. 5.
& 33. 5.

1 Ch. 3. 26. &
11. 37.

1 2 Kin. 14. 13.
ch. 11. 39.
i. e. in all the
streets of the
city.

1 John 1. 14.
Heb. 11. 13.

1 With such
solemnity,
cheerfulness,
and devotion.
Ver. 18.

1 1 Chr. 29. 22.
2 Chr. 7. 10.
& 30. 21, 23.
Ezra 3. 4.

1 Deut. 31. 10
-13.

1 Lev. 23. 34-
41. Num. 29.
12-38.

1 Ch. 8. 2.

1 2 Sam. 12. 16.
1 Kin. 21. 27.
Is. 22. 12.
Jon. 3. 5, 8.
Joel 2. 12. &
1. 14.

1 Josh. 7. 6.
1 Sam. 4. 12.
Job 2. 12.

1 Ezra 10. 1-
12. ch. 13. 5,
23-30. 2 Cor.
6. 14-17.

1 Heb. strange
children.

1 Prov. 28. 13.
Jer. 3. 13. ch.
1. 6. Ezra 9.
6-15. Dan.
9. 3-16.

1 2 Chr. 30. 22.
Lev. 26. 40.
1 John 1. 9.

1 Ch. 8. 7, 8.
Deut. 31. 11,
12.

1 By prayer
and praise.

1 Or scaffold.
Ch. 8. 4.

1 Ps. 77. 1. &
130. 1. 1 John
11. 43. Acts 7.
60.

1 1 Kin. 8. 14,
22. 2 Chr. 20.
5, 13.

1 Ps. 103. 1, 2,
22. & 118.
1-4. & 131.
1. & 107. 1, 8.
& 115. 1.

1 1 Chr. 29. 13.
Acts 7. 2.
Ps. cxlv-cl.

1 Is. 42. 8. &
45. 10. & 44.
6. Ps. 83. 13.

1 Gen. i. ii.
Ex. d. 20. 11.
Ps. 33. 6. &
136. 5-9.

1 Col. 1. 16.
Rev. 4. 11.
Deut. 10. 14.
2 K. n. 17. 16.
Ps. 148. 1-
14.

1 Heb. 1. 3.
John 5. 17.
Col. 1. 17.

1 Gen. 11. 31.
& 12. 1. Deut.
7. 6, 7. & 10.
15. Josh. 24.
2. Gen. 17. 5.

REFLECTIONS UPON CHAP. VIII.—Not strong walls, but knowledge of, and obedience to, God, are the great safety of cities and nations. Nothing is more necessary, for the establishment or preservation of true religion, than a diligent study and thorough acquaintance with the word of God. Men, women, and children, ought to vie with each other in their study and knowledge of it. And it is a great pleasure to faithful preachers to have hearers who hunger and thirst after it. Not only ought God's word to be read, but also explained, and enforced on the conscience. And solemn prayers and praises should be joined with every public religious instruction. Sermons bid fair for success when the hearers are solemnly attentive. Nor will those, who relish the word of God, ever think the time long which is spent in hearing. Short sermons, and soon wearied hearers, are sad tokens of cold and careless hearts. O what a happy presage it is when God's law cuts men's consciences to the quick, and makes

them weep from the heart. Penitent mourning makes way for spiritual mirth. They who sow in tears shall reap in joy. And it is the pleasantest part of a minister's work to comfort, with the gospel of Christ, those that mourn. For the gospel explained and believed, and the consolations of Christ experienced, effectually rejoice the heart, and qualify for the performance of duty or resistance of enemies. And a sense of God's redeeming kindness powerfully instigates to charitable benevolence. But how often the institutions of God's word are unknown to the most of professors! What a multitude of things will diligent searchers of the scriptures find there, which they had forgotten, or had never duly considered! It will convince them of many negligences and ignorances. Well spent are those hours which are occupied in earnest conversing with God by his word. And happy is the effect when such as have access to it speedily and cheerfully practise whatever they find therein commanded.

Before Christ
444.Gen. 12. 7. &
15. 18. & 17.
7. 8. & 22. 16—
18. Ps. 105. 8
—12.Num. xxxii.
Josh. vi.—xxi.
& 23. 14.Num. 23. 19.
2 Tim. 2. 19.
1 Tit. 1. 2.
Heb. 6. 18. &
10. 23. Num.
23. 19.Exod. 3. 7.
& 2. 25. & 14.
10—31. Is. 63.
7—9. Acts 7.
19. 34.Exod. vii.—ix.
x. xii. xiv.
Deut. 11. 3. 4.
Ps. 78. 43—
53. & 105. 27
—37. & 136.
10—13. Jer.
32. 20—22.Exod. 18. 11.
& 1. 11. & 5.
2. 7. 8. Job 40.
12.Exod. 9. 16.
Rom. 9. 17.
Ps. 83. 18.Exod. 14. 21
28. & 15. 19.
21. Exod. 15.
10. Is. 63. 11.
12. Ps. 66. 6.
& 74. 13—15.
& 77. 14—20.
& 78. 13. &
106. 8. 9. &
114. 3. 5. &
95. 13—15.Exod. 13. 21.
22. & 40. 36.
37. Num. 9.
15—23. Ps.
78. 14. & 105.
39. Is. 48. 21.
& 63. 12. 13.Exod. xix. xx
—xxx. Lev. i
—xvii. Deut.
iv.—ix. Ezek.
20. 11. Ps.
147. 19. 28.
Acts 7. 38.Heb. laws of
truth. Ps. 19.
8—10. & cxix.
Rom. 7. 12.
14.Exod. 16. 23.
& 20. 8—11.
& 31. 14—17.
Lev. xxiii.
Num. xxviii.
xxix.Exod. 16. 14.
15. Deut. 8. 3.
Ps. 78. 24. 25.
& 105. 40. 41.Exod. 17. 6.
Num. 20. 9.
& c. 1 Cor. 10.
3. 4.Exod. 23. 23.
31. & 34. 11.
24. Deut. 1. 8.
Heb. 6. 17.Heb. which
thou hadst lift
up thine hand
to give them.Ps. 106. 6. 7.
13. Exod. 32.
9. 2 Kin. 17.
14.Ps. 106. 7. 13.
Exod. 15. 24.
& 16. 2. 3. &
17. 2. & xxxi.
Num. xi. xiv.Heb. a God of
pardon. Num.
14. 18. 19.
Exod. 34. 6. 7.
Mic. 7. 18.1 Kin. 6. 13.
& 8. 57. Ps.
94. 14. Hos. 9.
12.Exod. 32. 1
—6. Deut. 10.
12. 16. Ps.
106. 19. 20.
Ezek. 30. 6—
24. Acts 7. 40.
41.Ezek. 20. 9.
14. 22. Ps.
106. 8. ver. 17.Exod. 13. 22.
& 40. 38. Num.
14. 14. 1 Cor.
10. 1. ver. 12.Num. 11. 25
—27. Is. 63. 11.
Ps. 143. 10.Exod. 16. 15.
& 17. 6.
Josh. 5. 12.Ps. 78. 16. 20.
24. 25. & 105.
40. 41. ver. 15.Deut. 2. 7. &
8. 4. & 29. 5.
Ps. 34. 10.
Luke 22. 35.

forth out of Ur of the Chaldees, and gavest him the name of Abraham;

8 And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous:

9 And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea:

10 And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as it is this day.

11 And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover, thou leddest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments:

14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refused to obey; neither were mindful of thy wonders that thou didst among them; but hardened their necks; and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, when they had made them a molten calf, and said, This is thy god that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also thy good Spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

21 Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.

22 Moreover, thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers that they should go in to possess it.

24 So the children went in and possessed the land; and thou subduest before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and olive yards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

26 Nevertheless, they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets, who testified against them to turn them to thee, and they wrought great provocations.

27 Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest them from heaven; and, according to thy manifold mercies, thou gavest them saviours, who saved them out of the hand of their enemies.

28 But, after they had rest, they did evil again before thee; therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet, when they returned, and cried unto thee, thou heardest them from heaven; and many times didst thou deliver them according to thy mercies;

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which, if a man do, he shall live in them,) and withdrew the shoulder, and hardened their neck, and would not hear.

30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless, for thy great mercies' sake thou didst not utterly consume them, nor forsake them, for thou art a gracious and merciful God.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and

Before Christ
444.Ps. 44. 2. 3.
& 66. 12. & 78.
54. 55. & 68.
12. & 105. 44.
& 135. 10—
12. & 136. 17
—22. Josh. vi
—xii. Num.
21. 21—35.
Deut. 2. 26—
36. & 3. 1—
17. Acts 7. 45.Num. xxvi.
Gen. 15. 5. &
22. 17.

Ps. 44. 2. 3.

Josh. iii.—xxi.

Gen. 12. 7. &
13. 15. 17. &
15. 18. & 17. 8.
& 26. 3. & 28.
13—15. & 35.
12.Ver. 22. Num.
21. 21—35.
Josh. vi.—xii.Num. 12. 28.
Deut. 3. 5. &
8. 7—10. & 6.
10. 11. & 9.1. & 11. 9—
12. Exod. 3. 8.
Deut. 32. 13.

Or cisterns.

Ps. 78. 56—
58. & 106. 34
—43. Ezek.xvi. xxiii. Judg.
i.—1. x. & c.
2 Kin. 17. 7—
17.Ezek. 23. 35.
Ps. 50. 17.

1 Kin. 14. 9.

1 Sam. 22. 21.
1 Kin. 18. 10.
& 19. 2. 2 Chr.24. 22. & 36.
15. 16. Jer. 25.
20—23. Mat.21. 35. & 23.
34. 37. 1 Thes.
2. 15.Judg. 2. 14.
15. & iii. iv.
vi. x—xii.xvi. Ps. 106.
40—46. Lev.
26. 14—39.Deut. 28. 15—
68. & 32. 21
—26.2 Kin. 13. 5.
& 14. 27.
Obad. 21.Judg. 2. 18. &
3. 9. 15. & 4.
6. & 6. 14. &
11. 33. & 13.5. 1 Sam. 7. 10.
Josh. 14. 15.
Judg. 3. 11.30. & 5. 31.
& 8. 28.Deut. 32. 15
—26. Judg. 2.
18. 19. & iii—
xi.Ver. 17. 27.
Judg. 2. 18. &
10. 16. Lam. 3.22. Ps. 106.
43.2 Kin. 17. 13.
2 Chr. 36. 15.
Hos. 6. 5.Jer. 25. 3—7.
& 7. 25. & 26.
5. & 32. 33.Amos 3. 12.
Jer. 18. 7. 8.
2 Chr. 24. 19.Lev. 18. 5.
Ezek. 20. 11.
Luke 10. 28.Gal. 3. 12.
Rom. 10. 5.Rom. 2. 4.
2 Pet. 3. 9.
Ps. 86. 15.2 Kin. 17. 13.
2 Chr. 36. 15.1 Pet. 1. 11.
2 Pet. 1. 12.
Is. lxiii. Acts7. 31.
Ps. 106. 8.
Ezek. 30. 11.14. 22.
2 Kin. 13. 23.
2 Chr. 30. 9.Ps. 86. 15.
Exod. 34. 6. 7.
ver. 17. 19.Ch. 1. 5.
Dan. 9. 4.
Ps. 105. 8.2 Chr. xxviii.
& 32. 1—22.
xxviii. xxv.xxvi. 2 Kin.
xxiv. xxv.
Ezra iv. v.ch. iii.—vi.
Heb. weariness.Heb. that
hath found us.

Before Christ
444.

on all thy people, since the time of the kings of Assyria unto this day.

33 Howbeit, thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies wherewith thou didst testify against them.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them; neither turned they from their wicked works.

36 Behold, we are servants this day, and for the land that thou gavest unto our fathers, to eat the fruit thereof and the good thereof, behold, we are servants in it:

37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38 And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.

CHAP. X.

Is but a continuation of the former. Here is (1) A list of the priests, Levites, and nobles, who subscribed the above covenant; 1—27: and a general account of the adherents to it; 28, 29. (2) An account of the matter sworn to in it; viz. to keep God's commandments; to marry no heathens; to avoid profanation of the sabbath, and rigorous exaction of debts; 29, 30, 31: and carefully to pay their quotas for the temple service; 32—39.

NOW those that sealed were Nehemiah the Tirshatha, the son of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: these

were the priests.

9 And the Levites; both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.

14 The chief of the people; Parosh, Pahath-moab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hiskijah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge and having understanding;

29 They clave to their brethren, their nobles, and entered into a curse and into an oath to walk in God's law, which was given by Moses the servant of God; and to observe and do all the commandments of the LORD our Lord, and his judgments, and his statutes;

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:

31 And, if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day; and that we would leave the seventh year, and the exaction of every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

33 For the shew-bread, and for the continual meat-offering, and for the continual burnt-offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin-offerings to make an atonement for Israel, and for all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, for the wood-offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as it is written in the law:

35 And to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the first born of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37 And that we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the

Before Christ
444.Ezra 2. 42—
61. & x. ch. 7
45—63. & 13
3, 30. 2 Cor. 4
14—17.Jer. 4. 2.
Eccl. 5. 1, 2.Deut. 29. 12,
14, 19. ch. 5.
12, 13. Ps. 119.
105. 2 Chr. 15.
12. & 34. 31,
32.Heb. by the
hand of.Deut. 4. 2. &
5. 32. & 12. 32.
Ps. 119. 5, 6,
32. John 15.
14. Luke 1. 6.
1 Cor. 15. 58.
Tit. 2. 11—
14. Acts 24.
16. 2 Cor. 1.
12.Exod. 34. 16.
Deut. 7. 3.
see Gen. 6. 2.
Ezra 9. 1—3.
& 10. 10—12.Exod. 20. 10.
Lev. 23. 3.
Deut. 5. 12.
ch. 13. 15—
22. Jer. 17. 21.
Exod. 12. 16.
Lev. 16. 29. &
23. 21, 35.Exod. 23. 10.
11. Lev. 25. 4.Ch. 5. 7.
Deut. 15. 1, 2.
Is. 58. 6.Heb. every
hand.Gen. 28. 22.
Prov. 3. 9, 10.
2 Sam. 24. 24.Lev. 24. 5—
10. 2 Chr. 2. 4.
Num. xv.
xxviii. xxiix.
Lev. 4. 13—
21. and xvi.
2 Chr. 24. 5
—14.Prov. 18. 18.
& 16. 33.
1 Chr. xxiv—
xxvi.Ch. 13. 30.
Lev. 6. 12.
1 Sam. 2. 15.
2 Chr. 35. 13.
Is. 40. 16.
with Josh. 9.
27. 1 Chr. 9. 2.Lev. xxiii.
Num. xxviii.
xxix. Exod.
23. 14—17. &
34. 22.Exod. 23. 19.
& 34. 26.
Lev. 19. 23.
Deut. xxvi.Exod. 13. 2,
12, 13. Lev.
27. 27. Num.
18. 15, 16.
Deut. 12. 6.Num. 18. 8—
19. 1 Cor. 9.
6—14. Gal. 6.
6.Lev. 23. 17.
Num. 15. 19
—21. & 18.
12. & c. Deut.
18. 4. & 26. 2.1 Chr. 9. 26.
2 Chr. 31. 11,
& c.Lev. 27. 30,
32. Deut. 14.
22. 2 Chr. 31.
5, 6, 12.
ch. 13. 12.
Num. 18. 24
—30.Heb. at the
sealings.

Ch. 1. 2.

Or the go-
vernor. Ezra
2. 63. & 1. 8.
ch. 7. 56, 70.Ch. 11. 11. &
12. 1—7.Chief fathers
among them.Chief ones.
Ch. 12. 8, 9.Ch. 7. 8—24.
Ezra 2. 3—
19. Only the
chief of the
priests, Le-
vites, and
people, sub-
scribed it.

REFLECTIONS UPON CHAP. IX.—It is a great mercy when God's word burdens men's consciences with a sense of their sins; and when reformation from sin and fasting for it go hand in hand. Those fasts are most profitable in which men's souls are afflicted for their sins, the bands of wickedness are loosed, intimate fellowship with God enjoyed, and in which God's goodness leads to repentance. O what multitudes of mercies to us, and to our fathers, may a diligent observer of providence discover! What gracious calls and covenants! What deliverance, direction, provision, and establishment! What giving of the law and of the promises! What warnings against, and pardons of, our sins! What amazing patience and long suffering! What well timed and well-adjusted corrections! And it is necessary to confess our father's iniquities as well as our

own, or we make ourselves heirs to them, and shall share in the punishment of them. We must likewise search out the aggravations of our sins, and seek not to exculpate ourselves, but to justify God. O what a root of wickedness and woe is the pride of men's heart! Often by it we revolt from the free and honourable service of God unto the basest slavery. But God's infinite mercy, and his constant adherence to his new covenant with Christ, and in him with us, ought to encourage us to return to him under the deepest sense of our provocations. And solemn evangelical covenanting with God is peculiarly proper when we have notoriously departed from him, are sharply corrected by him, and earnestly desire to return to him.

Before Christ
444.

Levites, that the same Levites might have the tithes in all the cities of our tillage.

Num. 18. 24
—29.

38 And the priest the son of Aaron shall be with the Levites when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.

Deut. 12. 6,
11, 17, & 14.
23. Mal. 3. 8.

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers where are the vessels of the sanctuary, and the priest that minister, and the porters, and the singers: and we will not forsake the house of our God.

Heb. 10. 25.
Ps. 137. 5, 6,
& 122. 9, &
27. 4, & 84.
10. Deut. 12.
19. ch. 13. 10.

CHAP. XI.

Nehemiah, having encompassed Jerusalem with a wall, and sanctified it by solemn fasting and self-dedication to God, now fortifies it with a proper number of inhabitants. Here are (1) The methods taken to people it; the rulers shew themselves a pattern; the lot is cast for every tenth man; and such as offer themselves freely are blessed; 1, 2. (2) A list of the principal men of the tribes of Judah, Benjamin and Levi, who dwell there; 3—19. (3) An account where the rest of the Jews who returned from Babylon dwelt; 20—36.

Ch. 7. 4, 5.
Ps. 122. 5.

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities.

Prov. 18. 16.
ch. 10. 34.
Judg. 20. 9,
10. 1 Chr. 6.
61. & xxiv—
xxvi. Acts 1.
24, 25.

2 And the people blessed all the men that willingly offered themselves to dwell at Jerusalem.

Ver. 18. Is.
48. 2, & 52. 1.
Mat. 4. 5, &
27. 53.

3 ¶ Now these are the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

Commended,
thanked, and
prayed for
them. Deut.
24. 13. 1 Kin.
1. 47. 1 Chr.
16. 43.

4 And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;

Judg. 5. 9.
Ps. 110. 3.

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

Ch. 7. 60, 73.
Ezra 2. 43, 55,
58, 70. 1 Chr.
9. 2—19.

6 All the sons of Perez that dwelt at Jerusalem were four hundred threescore and eight valiant men.

Pharez.
Gen. 38. 29.
1 Chr. 9. 4.
Ruth 4. 18.
Num. 26. 20,
21.

7 And these are the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

Gen. 38. 5.
1 Chr. 9. 5.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

1 Chr. 9. 6.

9 And Joel the son of Zichri was their overseer: and Judah the son of Senuah was second over the city.

Men of activity.

10 Of the priests; Jedaiah the son of Joiarib, Jachin.

1 Chr. 9. 7—9.

11 Seraiah the son of Hilkiyah, the son

Gen. 19. 9.
2 Chr. 2. 18,
& 34. 12.
Acts 20. 28.1 Chr. 9. 10
—13.

of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was the ruler of the house of God.

Before Christ
444.

12 And their brethren that did the work of the house were eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

Or duke.
1 Chr. 9. 11.
2 Chr. 19. 11.
& 31. 13.
Num. 3. 32.

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai, the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was Zabdiel, the son of one of the great men.

In all 1192.
1 Chr. 9. 13.
Or the son
of Hagge-
dolim.

15 Also of the Levites; Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

1 Chr. 9. 14—19.

16 And Shabbethai and Jozabad, of the chief of the Levites, had the oversight of the outward business of the house of God.

Heb. were
over.
1 Chr. 26. 29.
ch. 10. 39.

17 And Mattaniah, the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda, the son of Shammua, the son of Galal, the son of Jeduthun.

Zichri. 1 Chr.
9. 15. ch. 7.
44.

18 All the Levites in the holy city were two hundred fourscore and four.

1 Kin. 11. 13.
Ezra 9. 8. 18.
48. 2, & 52. 1.
Dan. 9. 24.
Rev. 11. 2.
see ver. 1.

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept the gates, were an hundred seventy and two.

Heb. at the
gates.

20 ¶ And the residue of Israel, of the priests and the Levites, were in all the cities of Judah, every one in his inheritance.

1 Chr. 9. 17,
18.

21 But the Nethinims dwelt in Ophel: and Ziha and Gispa were over the Nethinims.

Ver. 3. 1 Chr.
9. 2. 2 Chr. 27.
3, & 33. 14.
ch. 3. 26, 27,
31.

22 The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers were over the business of the house of God.

Or the tower.

23 For it was the king's commandment concerning them, that a certain portion should be for the singers due for every day.

Ezra 6. 8, 9.
& 7. 20—24.

24 And Pethaiah the son of Meshezabeel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people.

Gen. 38. 30.
Num. 26. 20.
1 Chr. 18. 17.
& 23. 28.
A deputy in
civil causes,
or assistant
to the govern-
nor.

25 And for the villages, with their fields, some of the children of Judah dwelt at Kirjath-arba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof,

Gen. 23. 2.
Josh. 10. 3, &
11. 15, & 15.
44.

26 And at Jeshua, and at Moladah, and at Beth-phelet,

Dimonah.
Josh. 15. 22.

27 And at Hazur-shual, and at Beer-sheba, and in the villages thereof,

Kabzeel.
Josh. 15. 22.Josh. 15. 26,
& 19. 2.

Josh. 15. 27.

Josh. 15. 28,
& 19. 2, 3.Judg. 20. 1.
1 Kin. 4. 25.

REFLECTIONS UPON CHAP. X.—It is honourable to be solemnly and publicly bound in the service of God; and especially is it becoming when they, who have the lead in civil or sacred offices, or in solemn fasting, are correspondently forward in regular covenanting with God. But, in all our covenants of duty, a respect must be had to all God's commandments; and a peculiar guard be placed over those temptations which we have seen to be the occasion of other

men's falls, and to prove most dangerous to ourselves. They ought to be framed in direct opposition to that of which we have been guilty, or to which we are most likely to be tempted. And plainness and caution are indispensably necessary in the whole frame of them, that all who swear to them, or are bound by them, may readily know what obligations they come under.

Before Christ
444.

Josh. 15. 31.
& 19. 5.
1 Sam. 27. 6.
& 30. 1.

Josh. 15. 32.
Judg. 20. 45.

Josh. 15. 33.
& 19. 41.

Josh. 10. 3.
& 15. 35.

Josh. 15. 34.

Josh. 15. 35.
Mic. 1. 15.

Josh. 15. 39.
& 10. 3, 5.

Josh. 10. 10.
& 15. 35.

Josh. 15. 1.
see Judg. 20. 1.

Josh. 15. 8.
Jer. 7. 31, 32.
Is. 30. 33.

Josh. 18. 24.

Or of Geba.

1 Sam. 13. 2.
Is. 10. 28.

Josh. 7. 1. &
2. 9. Gen. 12.
8.

Or to Mich-
mash.

Ch. 7. 27.
Jer. 1. 1.

1 Sam. 21. 1.
& 22. 19.
Is. 10. 32.

Josh. 18. 25.
Mat. 2. 18.*

2 Sam. 4. 3.

1 Sam. 13. 18.

1 Chr. 8. 12.
ch. 7. 37.

1 Chr. 4. 14.

Gen. 49. 7.
Josh. xxi.

Ezra 2. 1.

Neh. 10. 2. &
8. 4, 7. & 9. 4.
5. ver. 12—21.

Or Melicu.

Or Shebaniah.

Or Harim.

Or Meraioth.

Or Ginnethon.

Or Miniamin.

Or Moadiah.

Or Sallai.

Ch. 10. 9—13.
& 8. 7. & 9. 4.

That is;
psalms of
thanksgiving.

Ch. 11. 22.

Ezra 2. 2. &
3. 2. & 10. 18.

Ch. 13. 7. &
28. 4. & 3. 1.
20, 21. ver. 22.

Ver. 1—7.

28 And at 'Ziklag, and at Mekonah,
and in the villages thereof,

29 And at ^kEn-rimmon, and at 'Za-
reah, and at ^mJarmuth,

30 ⁿZanoah, ^oAdullam, and in their
villages, at ^pLachish, and the fields there-
of, at ^qAzekah, and in the villages there-
of. And they dwelt from ^rBeer-sheba
unto the ^svalley of Hinnom.

31 The children also of Benjamin
^tfrom [†]Geba dwelt ^uat ^{||}Michmash,
and Aija, and Beth-el, and in their vil-
lages,

32 And at ^xAnathoth, ^yNob, Ananiah,

33 Hazor, ^zRamah, ^aGittaim,

34 Hadid, ^bZeboim, Neballat,

35 ^cLod, and Ono, the ^dvalley of
craftsmen.

36 ^eAnd of the Levites were divisions
in Judah and in Benjamin.

CHAP. XII.

Here we have recorded (1) The names of the most noted priests and
Levites who returned from Babylon with Zerubbabel; 1—9.

(2) The succession of the high priests after the captivity; 10, 11.

(3) A list of the next generation of the other chief priests or
heads of the orders; 12—21. (4) A list of the most eminent
Levites in Nehemiah's time; 22—26. (5) The solemn proces-
sion of the singers and priests at the dedication of the wall and
city of Jerusalem, and the sacrifices and joy; 27—43. (6) The
settlement of proper treasurers to collect the Levitical revenues,
and of the singers and porters; 43—47.

(7) The names of the most eminent
Levites in Nehemiah's time; 22—26. (8) The solemn proces-
sion of the singers and priests at the dedication of the wall and
city of Jerusalem, and the sacrifices and joy; 27—43. (9) The
settlement of proper treasurers to collect the Levitical revenues,
and of the singers and porters; 43—47.

NOW these are the ^apriests and the
Levites that went up with Zerub-
babel the son of Shealtiel and Jeshua:

^bSeraiah, Jeremiah, Ezra,

2 ^cAmariah, ^dMalluch, Hattush,

3 ^eShechaniah, ^fRehum, ^gMeremoth,

4 ^hIddo, ⁱGinnetho, Abijah,

5 ^jMiamin, ^kMaadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 ^lSallu, Amok, Hilkiah, Jedaiah.

These were the chief of the priests and of
their brethren in the days of Jeshua.

8 Moreover, the Levites; ^mJeshua,
Binnui, Kadmiel, Sherebiah, Judah, and
Mattaniah, who was over ⁿthe thanks-
giving, he and his brethren.

9 Also Bakbukiah and Unni, their
brethren, were over against them in the
watches.

10 ¶ And ^oJeshua begat Joiakim,
Joiakim also begat ^pEliashib, and Elia-
shib begat Joiada,

11 And Joiada begat Jonathan, and
Jonathan begat Jaddua.

12 And in the days of Joiakim were
priests, the chief of the fathers: ^qof
Seraiah, Meraiah; of Jeremiah, Hana-
niah;

13 Of Ezra, Meshullum; of Amariah,
Jehohanan;

14 Of Melicu, Jonathan; of Sheba-
niah, Joseph;

15 Of Harim, Adna; of Meraioth,
Helkai;

16 Of Iddo, Zechariah; of Ginnethon,
Meshullam;

17 Of Abijah, Zichri; of Miniamin;
of Moadiah, Piltai;

18 Of Bilgah, Shammua; of She-
maiah, Jehonathan;

19 And of Joiarib, Mattenai; of Je-
daiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;
21 Of Hilkiah, Hashabiah; of Je-
daiah, Nethaneel.

22 ¶ The Levites in the days of ^rElia-
shib, Joiada, and Johanan, and Jaddua,
were recorded chief of the fathers: also
the priests, to the reign of ^sDarius the
Persian.

23 The sons of Levi, the chief of the
fathers, were written in the book of the
^tchronicles, even until the days of Jo-
hanan the son of Eliashib.

24 And the chief of the Levites: ^uHa-
shabiah, Sherebiah, and Jeshua the son of
Kadmiel, with their brethren over against
them, to praise and to give thanks ^vac-
cording to the commandment of David
^wthe man of God, ^xward over against
ward.

25 ^yMattaniah, and Bakbukiah, Oba-
diah, Meshullam, Talmon, Akkub, were
porters, keeping the ward at the ^zthresh-
olds of the gates.

26 These were in the days of Joiakim
the son of Jeshua the son of Jozadak, and
in the days of Nehemiah the governor,
and of Ezra the priest the scribe.

27 ¶ And at the ^adedication of the
wall of Jerusalem they sought the Levites
out of all their places, to bring them to
Jerusalem to keep the dedication with
gladness, both ^bwith thanksgivings, and
with singing, with cymbals, psalteries,
and with harps.

28 And the sons of the singers gathered
themselves together, both out of the ^cplain
country round about Jerusalem and from
the villages of ^dNetophathi;

29 Also from the ^ehouse of Gilgal, and
out of the fields of ^fGeba and ^gAzma-
veth: for the singers had builded them
villages round about Jerusalem.

30 And the priests and the Levites
^hpurified themselves, and purified the
people, and the gates, and the wall.

31 Then I brought up ⁱthe princes of
Judah upon the wall, and appointed ^ktwo
great companies of them that gave thanks,
wherof one went on the right hand upon
the wall toward the ^ldung gate:

32 And after them went Hoshaiiah, and
half of the princes of Judah,

33 And Azariah, Ezra, and Meshul-
lam,

34 Judah, and Benjamin, and She-
maiah, and Jeremiah,

35 And certain of the priests' sons ^mwith
trumpets; namely, Zechariah the son of
Jonathan, the son of Shemaiah, the son
of Mattaniah, the son of Michaiah, the
son of Zaccur, the son of Asaph:

36 And his brethren, Shemaiah, and
Azarael, Milalai, Gilalai, Maai, Netha-

18 Of Bilgah, Shammua; of She-
maiah, Jehonathan;

19 And of Joiarib, Mattenai; of Je-
daiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Je-
daiah, Nethaneel.

22 ¶ The Levites in the days of ^rElia-
shib, Joiada, and Johanan, and Jaddua,
were recorded chief of the fathers: also
the priests, to the reign of ^sDarius the
Persian.

23 The sons of Levi, the chief of the
fathers, were written in the book of the
^tchronicles, even until the days of Jo-
hanan the son of Eliashib.

24 And the chief of the Levites: ^uHa-
shabiah, Sherebiah, and Jeshua the son of
Kadmiel, with their brethren over against
them, to praise and to give thanks ^vac-
cording to the commandment of David
^wthe man of God, ^xward over against
ward.

25 ^yMattaniah, and Bakbukiah, Oba-
diah, Meshullam, Talmon, Akkub, were
porters, keeping the ward at the ^zthresh-
olds of the gates.

26 These were in the days of Joiakim
the son of Jeshua the son of Jozadak, and
in the days of Nehemiah the governor,
and of Ezra the priest the scribe.

27 ¶ And at the ^adedication of the
wall of Jerusalem they sought the Levites
out of all their places, to bring them to
Jerusalem to keep the dedication with
gladness, both ^bwith thanksgivings, and
with singing, with cymbals, psalteries,
and with harps.

28 And the sons of the singers gathered
themselves together, both out of the ^cplain
country round about Jerusalem and from
the villages of ^dNetophathi;

29 Also from the ^ehouse of Gilgal, and
out of the fields of ^fGeba and ^gAzma-
veth: for the singers had builded them
villages round about Jerusalem.

30 And the priests and the Levites
^hpurified themselves, and purified the
people, and the gates, and the wall.

31 Then I brought up ⁱthe princes of
Judah upon the wall, and appointed ^ktwo
great companies of them that gave thanks,
wherof one went on the right hand upon
the wall toward the ^ldung gate:

32 And after them went Hoshaiiah, and
half of the princes of Judah,

33 And Azariah, Ezra, and Meshul-
lam,

34 Judah, and Benjamin, and She-
maiah, and Jeremiah,

35 And certain of the priests' sons ^mwith
trumpets; namely, Zechariah the son of
Jonathan, the son of Shemaiah, the son
of Mattaniah, the son of Michaiah, the
son of Zaccur, the son of Asaph:

36 And his brethren, Shemaiah, and
Azarael, Milalai, Gilalai, Maai, Netha-

themselves by zeal for his cause. And they, who for God's glory forego their
own advantage, shall never lose their reward; while those, who only commend
duty, but do not practise it, shall be ashamed. How commodiously God dis-
poses of men into their various habitations! In all situations therefore they ought
to accommodate their circumstances to his honour; and always live as strangers
and pilgrims on this earth, who have here no continuing city, but look for one to
come, the builder and maker of which is God.

Before Christ
444.

Ver. 10, 11.

The last of
that monar-
chy. Dan. 8.
21, 22.

1 Chr. 9. 14,
dc.

Ver. 8. ch. 9.
4. & 8. 7. &
10. 9—13.

1 Chr. xxix—
xxvi.

Judg. 13. 6.
2 Chr. 8. 14.

Ezra 3. 10,
11. 1 Chr. 25.
8.

Ver. 8. 9.
1 Chr. 9. 14,
17.

Or treasuries,
or assemblies.

Deut. 20. 5.
Ps. 30. title.

1 Chr. 25. 1,
6. & 15. 28.
& 16. 42.

Ch. 6. 2.

1 Chr. 2. 54.

Deut. 11. 30.
Josh. 4. 19.

Josh. 21. 17.
Ezra 2. 24.

Exod. 19. 10,
15. Gen. 35.
2. 2 Chr. 29.
5, 34. Ezra 6.
20, 21. Num.
19. 7, 9.

1 Chr. 13. 1.
& 28. 1.
2 Chr. 5. 2.

Ver. 31—38,
40—42.

Ch. 2. 13. &
3. 13.

Num. 10. 2,
8. 2 Chr. 5.
12. & 13. 12.
Josh. 6. 1.

REFLECTIONS UPON CHAP. XI.—The church of God, even on earth, ought to
be a holy city. And, since Jesus her great ruler, and his apostles and prophets,
dwell in her, men ought cheerfully to fix their residence there. But alas!
regard to carnal advantages or sinful liberties, or fear of persecution or expense,
often keep many from the church or cause of God! It reflects great honour on
magistrates and ministers when they take special care of the chief stations in
nations and churches, and readily shew themselves patterns of self-denial and
loly resolution. If God distinguish them with honour, they should distinguish

themselves by zeal for his cause. And they, who for God's glory forego their
own advantage, shall never lose their reward; while those, who only commend
duty, but do not practise it, shall be ashamed. How commodiously God dis-
poses of men into their various habitations! In all situations therefore they ought
to accommodate their circumstances to his honour; and always live as strangers
and pilgrims on this earth, who have here no continuing city, but look for one to
come, the builder and maker of which is God.

Before Christ
444.Ver. 24.
1 Chr. 16. 42.
& 23. 5.
2 Chr. 8. 14.Ezra 7. 1, 11.
ch. 8. 1—6.Ch. 2. 14. &
3. 15.Ch. 3. 15.
2 Sam. 5. 7.Ch. 3. 26. &
2. 1, 3, 16.

neel, and Judah, Hanani, with the musical instruments of David, the man of God, and Ezra the scribe before them.

37 And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward.

38 And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;

39 And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate.

40 So stood the two companies of them that gave thanks in the house of God; and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiiah, Elioenai, Zechariah, and Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah their overseer.

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy; the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

44 ¶ And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them, out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited,

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David and of Solomon his son.

46 For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel, in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters every day his portion; and they sanctified holy things unto the Levites; and the Levites sanctified them unto the children of Aaron.

CHAP. XIII.

Perhaps little more than eleven years had elapsed from our last account. Now Nehemiah, on his return from Babylon to Jerusalem, finds still need of reformation. (1) Upon hearing God's

law against heathenish connections, the people separate themselves from the Moabites, Ammonites, and others; 1—3. While Nehemiah by force turns out Tobiah the Ammonite from his lodging in the temple chambers, which had been basely allotted him by Eliashib the high priest; 4—9. (2) He secures to the Levites the better payment of their dues; 10—14. (3) He restrains the too common gross profanation of the sabbath; 15—22. (4) He effectually checks the growing mischief of marrying heathen women; and, on account thereof, banishes one of the high priest's grandsons; 23—31.

Before Christ
433.

ON that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever;

2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit, our God turned the curse into a blessing.

3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

4 ¶ And before this Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah:

5 And he had prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests.

6 But in all this time was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king:

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.

8 And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10 ¶ And I perceived that the portions of the Levites had not been given them: for the Levites and the singers that did the work were fled every one to his field.

11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place.

12 Then brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treasuries.

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe; and of the Levites, Pedaiah: and next to them was Hananiah the son of Zaccur, the son of Mattaniah: for they were counted faithful,

when all, even wives and children, share in the joys of the gospel, and are taught to sing God's high praise. How necessary, through the selfishness or unconcern of most professors, are fixed methods of collecting a proper maintenance for the ministers of the Lord! But it is highly becoming for them faithfully to attend to their work, and leave the supply of their needs to the care of their God.

Heb. there was
read. Ch. 8.
1—5. & 9. 3.
Deut. 31. 11
—13.Heb. ears.
Deut. 23. 3,
4. ch. 2. 10.Mat. 5. 42,
43.Num. 22. 5.
Josh. 24. 9.
Deut. 23. 4.
Mic. 6. 5.
2 Pet. 2. 15.
Jude 11.
Rev. 2. 14.Num. xxiii.
xxiv. Gen. 32.
6. & 33. 4. &
50. 20. Phil.
1. 12. Ps. 109.
28.Ps. 19. —11.
& 119. 9, 11.
Prov. 6. 23.Ch. 9. 2.
Ezra x.Ch. 3. 1, 20.
& 12. 10.
ver. 7. 28.Heb. being
set over.Ch. 2. 19. &
6. 18. ver. 7,
28.Ch. 10. 38.
39. & 12. 44.Heb. the com-
mandment of
the Levites.
Num. 18. 8—
28.Exod. 32. 1.
2 Chr. 24. 17.
Mat. 13. 25.Ch. 2. 6. & 5.
14.Heb. at the
end of daysOr earnestly
requested.1 Cor. 1. 11.
ver. 1, 5.1 Kin. 6. 36.
Ps. 84. 10.
ver. 4, 5, 8, 9.Ps. 69. 3.
John 2. 13—
17. Mat. 21.
12, 13.2 Chr. 29. 16.
ch. 12. 30, 44.
ver. 5.Mal. 3. 8.
with ch. 10.
37. 1 Tim. 5.
17, 18.Num. 35. 2.
Josh. xxi.Ver. 17, 25.
ch. 5. 7.
Gal. 2. 14.Ch. 10. 39.
Mal. 3. 8—11.Heb. stand-
ing.Ch. 12. 44, 47.
Lev. 27. 30.
Deut. 14. 22.
Num. 18. 24
—30.Or store-
houses.Heb. at their
hand.Ch. 7. 2.
1 Cor. 4. 2.† Heb. made
their voice to
be heard.2 Chr. 29. 21.
2 Chr. 20. 27.
& 7. 7. Exod.
15. 1—22.Ezra 3. 13.
Mat. 21. 9, 15.
Col. 3. 16.
Eph. 5. 19.
Jam. 5. 13.Ch. 10. 37.
2 Chr. 31. 11,
12. 1 Chr. 26.
21, 22, 26.
ch. 13. 5, 12.That is, ap-
pointed by the
law. See ch.
10. 32—39.Heb. for the
joy of Judah.Heb. that
stood.1 Chr. xxv.
xxvi.1 Chr. 25. 1,
& 2 Chr. 29.
30.Ch. 10. 35.
2 Chr. 31. 5.
6. Gal. 6. 6.
1 Cor. 9. 14.That is, set
apart.Num. 18. 20
—28. ch. 10.
38, 39.

REFLECTIONS UPON CHAP. XII.—Happy are those ministers, those saints, who are recorded in the Lamb's book of life! Notwithstanding the ravages of death, God will always keep up in his church a succession of servants and people, and shew them distinguished honours. It is highly proper, even in a most solemn manner, to devote the protection of our cities, and all that we have, upon our God, as reconciled through the sacrifice of Christ. And it is comely

Before Christ 433.
and ||their office *was* to distribute unto their brethren.
14 ^a Remember me, O my God, concerning this, and wipe not out my *good deeds that I have done for the house of my God, and for the †offices thereof.
15 ¶ In those days saw I in Judah ^bsome treading wine presses on the sabbath, and bringing in sheaves, and lading asses ; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day where-in they sold victuals.
16 There dwelt ^cmen of Tyre also therein, who brought fish and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.
17 Then I ^dcontended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?
18 ^eDid not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring ‡more wrath upon Israel by profaning the sabbath.
19 And it came to pass that, when the gates of Jerusalem began to be dark before the sabbath, ^fI commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day.
20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.
21 Then I testified against them, and said unto them, Why lodge ye ||about the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no more on the sabbath.
22 And I ^gcommanded the Levites

Before Christ 433.
^hthat they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. ⁱRemember me, O my God, *concerning* this also, and spare me according to the *greatness of thy mercy.
23 ¶ In those days also saw I Jews ^kthat ^lhad married wives of Ashdod, of Ammon, and of Moab :
24 And their children spake half in the speech of Ashdod, and †could not speak in the Jews' language, but according to the language of ‡each people.
25 And I contended with them, and ^mcursed them, and ⁿsmote certain of them, and plucked off their hair, and made them ^oswear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.
26 Did not Solomon king of Israel sin by these things? yet ^pamong many nations was there no king like him, who was beloved of his God ; and God made him king over all Israel: ^qnevertheless, even him did outlandish women cause to sin.
27 Shall we then hearken unto you to do ^rall this great evil, to transgress against our God in marrying strange wives?
28 And *one* of the sons of ^sJoiada, the son of Eliashib the high priest, *was* son in law to Sanballat the Horonite; therefore I ^tchased him from me.
29 ^uRemember them, O my God, because they have ^vdefiled the priesthood, and the covenant of the priesthood, and of the Levites.
30 Thus cleansed I them from all strangers, and appointed the ^wwards of the priests and the Levites, every one in his business ;
31 And for the ^xwood-offering, at times appointed, and for the first-fruits. ^yRemember me, O my God, for good.

others, ought to be faithfully rebuked for their profanation of the sabbath: And yet, alas ! they are often either ringleaders in this sin, or connivers at such as are guilty. But magistrates ought to exert themselves in preventing open profanation of the Lord's day. Though their laws, or the sanctions attending them, cannot convert souls, they may oblige vice to hide itself as ashamed. And, did magistrates and ministers but faithfully concur in this matter, according to God's law, much good might be done.—Nations and churches quickly relapse into their former corruptions ; and into none more readily than unhal-lowed connections in marriage. And none are more daring in wickedness than unsanctified clergymen. But nothing more effectually entails misery on our offspring than profane marriages : and yet no commands of God, no warnings of providence, are sufficient to restrain men. The sharpest rebukes, corrections, and brands of infamy, are necessary to check abominations which have once become fashionable. And it is a great mercy if, in critical conjunctures, a magistrate or minister is helped so to behave in his station as that he may look up to God for a gracious reward.

REFLECTIONS UPON CHAP. XIII.—It is strange to observe how unacquainted with God's law many are, who have daily access to study it ! and, while the common people are ready to comply with his mandates, often the principal leaders in the church are the most base and treacherous adherents to wickedness. But no dignity must plead exemption from rebuke. They who sin before all should be put to shame before all. The higher a man's station, and the holier his office, the more scandalous are his sins. Reformers have need therefore of great zeal, prudence, and fearlessness of man. But what vile robbery of God, and wicked injury to the church, is the withholding of ministers' dues from them ! —A scandalous maintenance makes a scandalous ministry. Few ministers are willing to serve Christ in hunger and nakedness, and amidst reproach, peril, and sword. Most are even ready to betake themselves to farming or merchandize, or like worldly cares, when they have scarcely a temptation to it : but, when they first shew themselves unworthy of their maintenance, no wonder the people grudge it. Sacred is God's claim to his holy sabbath ; and heinous their guilt who dare presumptuously to rob him of his property. Nobles, as well as

THE BOOK OF

ESTHER.

In the two preceding books we have seen God's marvellous preservation of those Jews who returned to their own country. In this probably written by Mordecai, we have an account of his marvellous preservation of those who continued in the eastern parts of the Persian empire. Particularly (1) How God brought Esther to be queen, and Mordecai to be great, at the Persian court, to prepare them to be instruments of the intended deliverance ; chap. i. ii. vi. (2) Upon what provocation, and by what arts, Haman obtained an irrevocable order from the Persian king for the destruction of all the Jews ; iii. (3) The great distress into which the publishing of this order cast the Jews, particularly Esther and Mordecai ; iv. (4) The defeating of Haman's particular plot against Mordecai's life ; v. vi. vii. (5) The defeating of his general plot against Jewish nation ; viii. ix. (6) The joyful commemoration and happy issue of the deliverance ; ix. x.

Before Christ
519, or 463.

CHAP. I.

Here, long before Haman's ruinous plot was projected, providence clears the way for Esther's advancement, that she might defeat it. (1) In his pride, Ahasuerus extravagantly feasts his nobles and other subjects in Shushan; 1—9. (2) In his passion, and by advice of his council, he divorces Vashti, his queen, because she came not to his presence, when he foolishly required it, to gratify his, perhaps, intoxicated, lords with a sight of her; 19—22.

* Not that Ezra 4. 6, Dan. 9. 1. but Darius-Hystaspes, or Xerxes, or Artaxerxes Longhand, Ezra vi. vii.

* Ps. 17. 14. & 37. 35. Dan. 6. 1. ch. 8. 9. & 9. 30.

* 2 Sam. 7. 1. Prov. 16. 16. Neh. 1. 1. Dan. 2. 2.

* Eccl. 10. 19. 2 Sam. 3. 20. 1 Kin. 3. 15. Dan. 5. 1. Mark 6. 21. Luke 14. 13.

* Is. 39. 2. Dan. 4. 30. 1 Sam. 25. 36.

* i. e. half a year.

† Heb. found.

† Or violet.

* Wherein they sat. Ch. 7. 8. Ezek. 23. 41. Amos 2. 8. & 6. 4. John 13. 23.

* Or porphyre, and marble, and alabaster, and stone of blue colour. 1 Kin. 7. 9.

|| Which the king used to drink.

* John 2. 6—10.

* Heb. according to the hand of the king.

* Or trouble. Dan. 4. 9.

* John 2. 8.

* 2 Sam. 13. 28. Eccl. 10. 19. & 7. 2, 3. Jude 12.

* Ch. 7. 9.

† Or eunuchs.

* Ver. 10. Prov. 20. 1. & 16. 9.

* Heb. good of countenance.

* Col. 3. 18. Eph. 5. 22—24. 1 Pet. 3. 1.

|| Heb. which was by the hand of his eunuchs.

NOW it came to pass, in the days of Ahasuerus, (this is Ahasuerus who reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces),

2 That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace,

3 In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces being before him:

4 When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days.

5 And, when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

6 Where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble.

7 And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

8 And the drinking was according to the law: none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

10 ¶ On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on.

12 But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king

very wroth, and his anger burned in him.

13 ¶ Then the king said to the wise men, who knew the times, (for so was the king's manner toward all that knew law and judgment:

14 And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who saw the king's face, and who sat the first in the kingdom);

15 "What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?"

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.

17 For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath.

19 ¶ If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

20 And, when the king's decree which he shall make shall be published throughout all his empire, (for it is great), all the wives shall give to their husbands honour, both to great and small.

21 And the saying pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and that it should be published according to the language of every people.

CHAP. II.

Records (1) The advancement of Esther to be queen of Persia instead of Vashti. According to the extravagant course taken to procure a queen, many stood candidates; 1—4: but Esther, a Jewish orphan, 5—7, recommended herself first to the chamberlain, 8—11, and then to king Ahasuerus; 12—17: who made her queen, 18, 19, 20. (2) The good service which Mordecai, Esther's cousin, did to the king, in discovering a plot laid for his life; 21—23.

to require what cannot be decently granted. And, when pride meets with pride, the issue is contention and ruin. It is easier to govern a kingdom than to rule our own proud spirit. But especially unhappy are those contentions between married persons which happen before company. The bad consequences of them may never be cured. It is indeed dangerous for kingdoms to indulge disobedience in the wives of rulers; but death or divorce ought to be the last means used to prevent it. Nor ought even the general welfare of kingdoms to be founded in injustice to particulars. But O the wisdom and power of God! he makes all the follies and wickedness, as well as the counsels, of mankind to work for his own glory and the good of his church and people.

Before Christ
519, or 463.

* Gen. 49. 7. Prov. 27. 3, 4. & 10. 14. & 19. 12. ch. 7. 7.

* Ch. 6. 13. Gen. 41. 8. Dan. 2. 12. Mat. 2. 1. 1 Chr. 12. 32. Mat. 16. 3.

* Ezra 7. 14. Prov. 11. 14. 2 Kin. 25. 19.

* Heb. What to do. Mal. 2. 14. Col. 3. 19.

* The youngest counsellor spoke first.

* 1 Cor. 6. 7, &

* 2 Sam. 6. 16. with Eph. 5. 33.

* Wives will contemn their husbands, and husbands will deal outrageously with their wives.

* Heb. If it be good with the king.

* Heb. from before him.

* Heb. that it pass not away.

* Prov. 18. 13. & 27. 4.

* Heb. unto her companion.

* Eph. 5. 22, 23, 33. 1 Pet. 3. 7. Col. 3. 18.

* Heb. was good in the eyes of the king.

* Heb. that one should publish it, according to the language of his people. Ch. 3. 12. & 8. 9. Luke 16. 8.

REFLECTIONS UPON CHAP. I.—Insatiable is the nature of covetousness and ambition, which gathers to itself all people and countries, yet is nothing nearer contentment. Yea kingdoms, when once they are overgrown, are near the brink of decay and ruin. What vast expences do many sacrifice to the idol of pride, expenses which might have relieved many helpless families. In what awful manner shall those heathens, who would urge none to drink, rise up in judgment against those professed Christians who send round their healths, their toasts, and send round sin and death along with them! Yea, ordinarily hard drinking, however unforced, issues in the misery or shame of those who occasioned it. If persons be once intoxicated with liquor, how imprudent their conduct! they are ready to dishonour themselves, or their nearest relations, and

Before Christ
515, or 459.

Before Christ
515, or 459.

AFTER these things, when the wrath of king Ahasuerus was appeased, he ^aremembered Vashti, and what ^bshe had done, and what was decreed against her.

² Then said the king's servants that ministered unto him, Let there be ^dfair young virgins sought for the king:

³ And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, ^{*}unto the custody of ^fHege the king's chamberlain, keeper of the women; and let their ^gthings for purification be given *them*:

⁴ And let the maiden which pleaseth the king ^hbe queen instead of Vashti. And the thing pleased the king; and he did so.

⁵ ¶ Now in Shushan the palace there was a certain ⁱJew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

⁶ ^kWho had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

⁷ And he [†]brought up Hadassah, that is ^lEsther, his uncle's daughter: for she had neither father nor mother; and the maid was [‡]fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

⁸ ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of ^mHegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.

⁹ And the maiden pleased him, and she ⁿobtained kindness of him; and he speedily gave her her things for purification, with ^{||}such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and ^{*}he preferred her and her maids unto the best *place* of the house of the women.

¹⁰ Esther had not shewed her people nor her kindred: for Mordecai had charged her that she ^oshould not shew *it*.

¹¹ And Mordecai ^pwalked every day before the court of the women's house, [†]to know how Esther did, and what should become of her.

¹² ¶ Now, when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished; *to wit*, six months with oil

of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women);

¹³ Then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

¹⁴ In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

¹⁵ ¶ Now when the ^qturn of Esther, the daughter of Abihail ^rthe uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she ^srequired nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther ^tobtained favour in the sight of all them that looked upon her.

¹⁶ So Esther was taken unto king Ahasuerus into his house royal in the ^utenth month, which is the month Tebeth, in the seventh year of his reign.

¹⁷ And the king loved Esther above all the women; and she obtained grace and [†]favour in his sight more than all the virgins; so that he ^vset the royal crown upon her head, and made her queen instead of Vashti.

¹⁸ Then the king ^wmade a great feast unto all his princes and his servants, *even* Esther's feast; and he made a ^{||}release to the provinces, and ^agave gifts according to the state of the king.

¹⁹ And, when the virgins were gathered together the second time, then Mordecai ^{*}sat in the king's gate.

²⁰ Esther had ^bnot *yet* shewed her kindred, nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai like as when she was brought up with him.

²¹ ¶ In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, ^cBigthan and Teresh, of those which kept [†]the door, were ^dwroth, and sought to lay hand on the king Ahasuerus.

²² And the thing was ^eknown to Mordecai, who told *it* unto Esther the queen; and Esther certified the king *thereof* in ^fMordecai's name.

²³ And, when inquisition was made of the matter, it was found out; therefore they were both ^ghanged on a tree: and it was ^hwritten in the book of the chronicles before the king.

CHAP. III.

Here a black and mournful scene opens, which threatens destruction to all the people of God. (1) Haman, a wicked Agagite, is

Yea, it is comely when near relations have a tender and fixed regard for one another. Great prudence is sometimes necessary to enable us to discern what truths may be told, and what concealed, without bordering on falsehood. And the guardians of virgins ought to take the greatest care of them, especially if they are brought into slippery and dangerous situations. How strangely God brings treasonable plots to light! And it is an advantage for courts to have faithful attendants; and very honourable to risk our own life for the sake of our sovereign, even when we have no prospect of reward.

REFLECTIONS UPON CHAP. II.—What is done in haste and passion issues in bitter repentance and grief. And what odd shifts crafty courtiers will take to avoid coming under the power of a female whom they have injured. Yea, men will practise the greatest extravagance and wickedness to gratify their fleshly lusts. Surely we may here observe the need there was of the gospel, in order to reduce men to the observance even of the plainest laws of nature: and at the same time we discern the sovereignty of God in carrying on his wise and holy designs by means of the most absurd extravagance. What care he takes of orphans and fatherless! And great is the care which men ought to take of them.

Before Christ
511, or 455.

made the king's favourite, and prime minister of state; 1. (2) Mordecai the Jew refuses to give him the honours which he demanded; 2—4. (3) To punish this affront, Haman, in his pride, resolves to destroy the whole Jewish nation; 5, 6. (4) Having, by casting of the lot, found out, as he thought, the most lucky day, he, by his malicious insinuations, obtains from king Ahasuerus an order to have them all massacred on it; 7—13. (5) This order is immediately dispersed through the whole Persian empire, to the great grief of the inhabitants of Shushan the metropolis, and of other Jews; 14, 15.

AFTER these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

2 And all the king's servants, that were in the king's gate, bowed, and revered Haman; for the king had so commanded concerning him: but Mordecai bowed not, nor did him reverence.

3 Then the king's servants, which were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai his matters would stand; for he had told them that he was a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone: for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

7 ¶ In the first month, that is the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar.

8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom, and their laws are divers from all people, neither keep they the king's laws; therefore it is not for the king's profit to suffer them.

9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.

11 And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province, according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink, but the city Shushan was perplexed.

CHAP. IV.

The Jewish nation was scarcely devoted to utter destruction when things here begin very orderly to work for their deliverance. (1) They and their friends lay to heart their danger, and bitterly lament it; 1—4. (2) Mordecai, refusing to be comforted, transmits to queen Esther an account of the plot, and urges her to intercede with the king for a revocation of the edict; and even to run the risk of addressing him uncalled upon so critical an occasion; 5—14. (3) After a solemn fast of three days, she promises to do so; 15, 16, 17.

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

2 And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

4 ¶ So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.

5 Then called Esther for Hatach, one of the king's chamberlains, to whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.

6 So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

to obtain their own ends. Some men are very lavish of their money in the service of the devil, who would be absolute churls in the service of God. And crafty courtiers often make princes believe what is for their unspeakable hurt to be for their inexpressible advantage. But miserable is the state of nations when flattering sycophants can sway the sovereign to every thing horrid at their pleasure. And it is absurd for princes or others to riot in mirth and pleasure when the church is in danger, and the public perplexed. But there is no counsel nor device effectual against the Lord.—Even Haman's appeal to the lot, for marking out a lucky day for the destruction of the Jews, places it at so great a distance as to render their deliverance more glorious, and his own and their enemies' ruin the more ignominious.

Before Christ
509, or 453.

Or secretaries.
Ch. 8, 9, & 1.
22.

Ch. 8, 9.
1 Kin. 21, 8.
Dan. 6, 8, 12,
15.

2 Chr. 30, 6.
ch. 8, 10, 14.
Rom. 3, 15.
Prov. 1, 16, &
4, 16, 18, 59.
7.

1 Sam. 22, 18.
Ps. 23, 4, 5.
Mat. 2, 16.
Exod. 1, 16,
22.

Job 39, 30.
Ps. 36, 4.
Jam. 2, 13.

Ch. 8, 11, 12,
& 9, 1, 16, 17.

Rom. 3, 15.
Prov. 4, 16, &
1, 16, 18, 59, 7.

Gen. 37, 25.
Mat. 14, 6.
John 16, 20.
Rev. 11, 10.

Ch. 4, 16, &
8, 15.

Ch. 3, 8—13.

Gen. 37, 29,
34, Josh. 7, 6.
Jon. 3, 4—9,
Job 2, 8.

Gen. 37, 34.
Is. 15, 4, & 16,
9, Mic. 1, 8.

1 Sam. 4, 13.
Is. 22, 4, 5,
12, Zech. 6,
19, Ps. 12, 5.

Heb. sackcloth
and ashes
were laid
under many.
Is. 58, 5.
Dan. 9, 3.

Heb. eunuchs.

Gen. 37, 35.
Jer. 31, 15.
Rom. 2, 7.

Heb. whom
he had set
before her.

Job 29, 16.
Rom. 12, 15.
Heb. 13, 3.

Tit. 2, 10.
Mat. 24, 45.
2 Tim. 1, 16,
17.

Ps. 12, 8.
Mat. 3, 15.
Prov. 29, 2.

Num. 24, 7.
1 Sam. 15, 8.

Gen. 41, 42.
Rev. 13, 2—
5, 12.

Exod. 17, 14.
Deut. 25, 19.
1 Sam. 15, 3,
with ver. 1.
Ps. 15, 4.

Exod. 1, 17.
Mat. 15, 2, 3.

Prov. 19, 27.
Acts 4, 19, &
5, 29.

Ezek. 22, 9.
Prov. 29, 12.
Phil. 1, 28, 29.
Prov. 21, 30.
Ps. 33, 10, 11.

Rom. 8, 31.
Is. 43, 1, 2, &
41, 10, 14—
16, & 46, 3, 4.

Ch. 1, 12.
Dan. 3, 19.
Prov. 27, 3, 4,
& 12, 16, &
21, 14, & 19,
19, Job 5, 2.

Ps. 83, 4.
Rev. 12, 12.
17, Gen. 3, 15.
John 8, 44.

509, or 453.

Exod. 12, 2.
& 13, 4, & 40,
2.

Ch. 1, 3, & 2,
16.

Ch. 9, 24.
Ezek. 21, 21.
He tried to
fix upon a
lucky day for
his project.

Ezra 4, 13—
15, Acts 16,
20, & 17, 6, &
28, 22, & 24.
5, Luke 23, 2.
Exod. 1, 10.

Heb. meet,
or equal.

Heb. to de-
stroy them.

Heb. weigh.
Perhaps coin-
ing of money
was not then
begun. It is
4½ cart
loads.

Gen. 41, 42.
ch. 8, 8.

Or oppressor.
Ch. 7, 6.

John 19, 10.
Ps. 73, 7.
Jer. 18, 23, &
7, 10.

REFLECTIONS UPON CHAP. III.—The very worst of men are often exalted to the highest honours: and exalted too to render their shame and ruin in the end the more conspicuous and dreadful. Often the cringing complaisance of others lays a snare for the truly godly. And there is need therefore of strong faith and ardent zeal to make us take a singular course at the hazard of all that is dear to us in this world. But no consideration must influence us to that which is evil. Of what intolerable pride, insatiable cruelty, and deep-rooted antipathy, to the people of God, are some men possessed! And often courtiers mark out the worthiest of the subjects as the objects of their resentments. The people of God are ordinarily loaded with the vilest calumnies, in order to encompass their ruin. And pride, malice, and revenge, met together, stick at nothing

Before Christ
509 or 453.

Ch. 3. 2-13.

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews to destroy them.

Is. 1. 24.
Nah. 3. 1.1 Thess. 5. 27.
2 Tim. 4. 3.
1 Tim. 6. 17.Eccl. 10. 4.
Prov. 15. 1. &
18. 23. & 16.
14. 15.Jer. 23. 28.
Acts 20. 27.
1 Cor. 4. 2.Heb. 12. 3.
Prov. 24. 10.
Is. 40. 29-31.

8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

Ch. 3. 1.

Dan. 2. 9. &
6. 7.Ch. 5. 2. &
8. 4.1 Cor. 7. 4. 5.
1 Pet. 3. 7.

11 All the king's servants, and the people of the king's provinces, do know that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

Phil. 2. 4.
Mat. 16. 24.
25. Prov. 29.
25. & 24. 10-12.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house more than all the Jews.

Gen. 22. 14.
Lev. 26. 42.
Deut. 32. 36.
Jer. 4. 27.
& 30. 11. &
46. 28.Heb. respira-
tion.Is. 49. 23.
Obad. 21.
2 Kin. 13. 5.
& 24. 27.

14 For, if thou altogether holdest thy peace at this time, then shall their enlargement and deliverance arise to the Jews from another place, but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

15 ¶ Then Esther bade them return Mordecai this answer,

Heb. found.

Jon. 3. 4-9.
Joel 1. 14. &
2. 12-18.2 Chr. 20. 3-17.
1 Sam. 7. 6-10.Acts 12. 5. Mat. 9.
15. Ezra ix.
Neh. ix.
Dan. ix.Gen. 18. 19.
Josh. 24. 15.Mat. 16. 24.
25. Gen. 43.
14. Heb. 11.
24.

Heb. passed.

16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law; and, if I perish, I perish.

17 So Mordecai went his way, and did according to all that Esther had commanded him.

CHAP. V.

We left Haman at his cups and mirth, and Esther at her prayers and tears. Here we have (1) Esther in her joys smiled upon by the king, when she approached him uncalled, and favoured with his consent to her petition, that he and Haman should attend her banquet; 1-8. (2) Haman, amidst all his honours, terribly fretted at Mordecai's repeated refusal of honours to him; and in his rage, advised by his friends, preparing a gallows for him; 9-14.

Ch. 4. 15.

Mat. 10. 16.
Ps. 112. 5.
1 Pet. 3. 3, 5.
Eph. 3. 15.Ch. 4. 11. &
6. 4.

NOW it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of

the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

Before Christ
509 or 453.

2 And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

Ps. 116. 1.
Acts 10. 4.
Prov. 21. 1.
ch. 4. 11. &
8. 4. Gen. 22.
14. Deut. 32.
26. 1 Cor. 10.
13.Col. 3. 18.
1 Pet. 3. 1-7.

3 Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom.

Ver. 6. ch. 7.
2. & 9. 12.
1 Kin. 2. 20.
Mark 6. 23.
so Zech. 1.
13. John 16.
24.

4 And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

Prov. 29. 11.
Eph. 5. 15.
Mat. 10. 16.
Ps. 112. 5.Mat. 9. 10. &
10. 16.
1 Thess. 5. 21.
Jam. 3. 13.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.

Ver. 3. ch. 7.
2. & 9. 12.

7 Then answered Esther, and said, My petition and my request is;

Jam. 3. 13.
Prov. 29. 11.
Mat. 10. 16.
Eph. 5. 15.
Ps. 112. 5.

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them. and I will do to-morrow as the king hath said.

Heb. to do.

Prov. 16. 9.
ch. vi.

9 ¶ Then went Haman forth that day joyful and with a glad heart: but, when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

Luke 6. 25.
Amos 6. 13.
Job. 20. 5.Ch. 3. 2.
Mat. 10. 28.
Ps. 15. 4.Ch. 3. 5.
Job 5. 2.
Eccl. 4. 4.
Prov. 27. 3, 4.

2 Sam. 13. 22.

Heb. caused
to come.

Ch. 6. 13.

10 Nevertheless, Haman refrained himself; and, when he came home, he sent and called for his friends, and Zeresh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

Dan. 4. 30.
ch. 9. 7-10.
& 3. 1. Ps. 49.
6. 16. 18. &
73. 4-8, 12.
& 37. 35. &
17. 14. Job 21.
7, 8, 11, 12.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow am I invited to her also with the king.

Prov. 27. 1.
1 Thess. 5. 3.
Is. 13. 8.
Luke 21. 34,
35.

13 Yet all this availeth me nothing so long as I see Mordecai the Jew sitting at the king's gate.

Job 5. 2.
1 Kin. 21. 4.
Ps. 52. 1, 2.
Eccl. 10. 1.Mark 6. 24.
2 Sam. 13. 2,
3. 1 Kin. 21.
25. 2 Chr. 22.
3, 4.

14 ¶ Then said Zeresh his wife and all his friends unto him, Let a gallows

opportunity of answering them. If we have faith to trust in God, he will never fail us. But, if through unbelief we decline the path of duty, we may expect the danger which we sinfully decline. In times of great distress, solemn fasting and supplication to God are leading means of deliverance. And such as are confined ought to join in the work as well as the attenders in public. In all our distresses there is a throne of grace open, and a God who heareth prayer. When we are truly humbled under our sins we may hope that God will deliver us from our afflictions. And, while we desire the prayers of others, let us never forget to be importunate for ourselves. And having by the prayers of faith committed our way to the Lord, we may, with the greatest courage and resolution, venture on the most dangerous work to which in providence we have a call.

REFLECTIONS UPON CHAP. IV.—A good man severely feels and laments the heavy strokes of providence, whilst with humble resignation he submits to the rod: and it is peculiarly grievous to him that others should suffer for his sake. How brave is it to espouse the cause of God when it seems desperate and sinking! But unhappy are those courts where all are so abandoned to gaiety, pleasure, and mirth, that nothing serious or mournful dare enter. Yea, the pride or base fear of princes has introduced the most unaccountable laws, hurtful to themselves, families, and subjects. But how friendly is it when all the members of Christ, however great, sympathize with one another in their distress! God sometimes permits the most discouraging circumstance to exercise the faith and brighten the crown of the redeemed. And it is necessary to consider well the ends of providence in putting us into our stations, and to labour to let slip no

Before Christ
509 or 453.* Ch. 3. 15.
Rev. 11. 10.
Ps. 52. 1, 7.* Prov. 4. 16. &
1. 16. Is. 59.
7. Rom. 3. 15.
ch. 7. 10.

be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet. And the thing pleased Haman, and he caused the gallows to be made.

CHAP. VI.

Now it begins to appear how wisely the providence of God had deferred queen Esther's request for her people. (1) In that very night, providence, by a wonderful series of things, recommends Mordecai to king Ahasuerus' high favour; 1, 2, 3. (2) Haman, who had come in to incense the king against him, and hasten his ignominious death, is, to his inexpressible grief, made the instrument of the high honours done to him; 4—11. (3) From this beginning Haman's friends justly predict his ruin; 12, 13, 14.

* Gen. 2. 14.
Deut. 32. 36.
1 Sam. 23. 26.
Ps. 46. 1.
Rom. 11. 33.
Ps. 33. 18, 19.* Heb. the
king's sleep
fled away.

* Ch. 2. 23.

* Ch. 2. 23.
Mal. 3. 16.* Or Bigthana.
Ch. 2. 21.† Heb. thresh-
old.* Gal. 6. 9.
Mal. 3. 16.

ON that night *could not the king sleep: and he commanded to bring the book of records of the chronicles; and they were read before the king.

2 And it was found written, That Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 ¶ And the king said, Who is in the court? (Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.)

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in: and the king said unto him, What shall be done unto the man whom the king delighteth to honour? (Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?)

7 And Haman answered the king, For the man whom the king delighteth to honour.

8 ¶ Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done

to the man whom the king delighteth to honour.

10 Then the king said to Haman, Make haste, and take the apparel, and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

11 Then took Haman the apparel, and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the king's gate: but Haman hasted to his house mourning, and having his head covered.

13 And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they were yet talking with him came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

CHAP. VII.

Here (1) Ahasuerus and Haman being set down to Esther's second banquet, she, encouraged by the king, presents her petition for the preservation of her own and her people's life; 1—4. (2) Upon the king's inquiry, she informs him that Haman, to the great hurt of the king, had fixed a plot for their utter destruction; 4, 5, 6. (3) Hereupon, after some further enagement, Ahasuerus gives orders to hang Haman upon the high gallows which he had prepared for Mordecai, which is done; 7—10.

SO the king and Haman came to banquet with Esther the queen.

2 And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:

4 For we are sold, I and my people, to be destroyed, to be slain, and to perish. But, if we had been sold for bond-men and bond-women, I had held my tongue, although the enemy could not countervail the king's damage.

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen,

granted to them: or, if their eyes be debarred from rest, can employ their minds in sweet surveys of the annals of redeeming love! The natural law of gratitude, even towards the meanest inferior, is binding upon the conscience. But how little notice earthly princes take of their mean servants and friends, when they often know not whether their important services have been rewarded or not! Nay, often the greatest merits and best services are least rewarded at courts. That modesty and self-denial, which are of so great price before God, hinder men's preferment in this world; whilst forward flatterers thrust themselves into honours. The longer we have neglected to recompense favours done us, we should the more abundantly reward them at last. But pride and ambition are never satisfied with the most accumulated honours. And it is dangerous for courtiers to have too high an opinion of their own merits, and of their interest with princes, or to presume on more than they really have. Kings ought always to delight in honouring the deserving, and encouraging those that do well. But how confounding is it to proud spirits to be obliged to confer that honour on the distinguished objects of their hatred and contempt which they had carved out for themselves! Miserable comforters, in a day of distress, are those who flatter us in the time of our prosperity: and it is in vain to fight against those whom God protects. But none hurry faster downwards than falling favourites at courts. And sad presages of approaching ruin often seize upon sinners before destruction comes upon them to the uttermost.

REFLECTIONS UPON CHAP. V.—Prudence and courage must be joined to our prayers if we would succeed in any work for God. And a plentiful harvest of joy shall they reap who sow in the tears and mourning of faith. They, who venture all for God, shall find him able to do for them unspeakably better than their most sanguine hopes. While himself is easily accessible, casting out none that come to him, he can dispose of the spirits of the haughtiest princes to whatever he pleases. But, in our dealing with great men, it is best first to conciliate their affection before we ask important favours; and to watch the favourable moment is the best way to ensure success. They, who are careful to please God, need neither fear nor care who are displeased with them for so doing. But pitiful and miserable is the condition of the proud. Easily they are puffed up with that which is intended to ruin them, and unmeasurably fretted at that which could never hurt them. Their pride and discontentment create them numberless miseries, and rob them of the enjoyment of their mercies; and the curse of God is often visible upon them in the midst of all their great possessions. But it is unhappy for proud spirits to have rash and imprudent advisers who spur them on to the most debasing resentment. And base are those minds which promote revenge, even the lowest, with alertness and pleasure.

REFLECTIONS UPON CHAP. VI.—How unsearchable are God's judgment and his ways past finding out! By the most insignificant trifles can he promote his most important purposes. Happy are those who have the sleep of his beloved

Before Christ
509 or 453.* Job 5. 11—13.
Mic. 7. 8.
Luke 14. 11.* Heb. suffer
not a whit to
fall.* Ezra 6. 13.
Luke 1. 51.
52. Ps. 30. 5.
& 31. 20 &
33. 18, 19 &
37. 39. & 92.
11.

* Ps. 131. 1, 2.

* 2 Sam. 15. 30.
Jer. 14. 4.
Job 20. 5.
Prov. 11. 8. &
1. 31. & 21.
16. Ps. 9. 15.
16.* Ch. 5. 10—14.
Ch. 1. 13.
Gen. 41. 8.
Dan. 2. 12.
Mat. 2. 1.* Dan. 6. 4—24.
1 Sam. 5. 3.
Amos 8. 14.
Zech. 12. 2—
9.* Jer. 22. 7.
Deut. 32. 35.
36.

* Heb. to drink.

* Ch. 5. 6. & 1.
12.* Job 2. 4.
2 Sam. 20. 19.* Ch. 3. 9—13.
& 4. 7—9.† Heb. that
they should
destroy, and
kill, and
cause to
perish.* Josh. 9. 23.
Neh. 5. 5.* Ch. 3. 9.
Ezra 6. 16.
Tit. 3. 2, 14.
Is. 6. 13.
Prov. 12. 26.

Before Christ
509 or 451.

* Heb. whose
heart hath
filled him.

* Eccl. 5. 8.
Ps. 139. 21,
22.

* Heb. the man
adversary.

* Job 29. 22. &
15. 21. 22. &
18. 5-12.
Ps. 62. 9.

* Ch. 1. 12.
Prov. 19. 12.
& 16. 14.

* Prov. 14. 19.
& 28. 17.

* Prov. 19. 12.
& 16. 14.

* Ch. 1. 6. & 8.
3. 15. 40. 14.
& 49. 23.

* Job 9. 24.
Is. 22. 17.

* Ch. 1. 10. &
6. 14.

* Heb. free.

* Ch. 2. 21—
23. & 6. 2.

* Ch. 9. 25.
Ps. 7. 15, 16.
& 9. 15, 16. &
35. 8. & 73.
19. Prov. 11.
6. & 11. 8. &
21. 18. Dan. 6.
7, 24.

* Ezek. 16. 63.
Zech. 6. 8.

* Ps. 37. 35, 36.
Job 27. 16, 17.
Prov. 17. 22.
& 20. 21.

* Ch. 1. 14.
with 2. 7, 15.

* Ch. 3. 10.

* Job 27. 16, 17.
Prov. 3. 22. &
20. 21.

* 1 Sam. 25. 24.
2 Kin. 4. 37.
Heb. 5. 7.
Neh. 1. 4.
Is. 38. 3.

* Heb. and she
sought, and be-
sought him.

* Ch. 3. 8—15.
& 7. 4. Job 5.
11—15.

* Ch. 4. 11. &
5. 2.

* Prov. 5. 19.
ch. 2. 17.

* Heb. the ad-
vice. Ch. 3.
12, 13.

* Or who
wrote.

Who is he, and where is he, †that durst presume in his heart to do so?

6 And Esther said, || The adversary and enemy is this wicked Haman. Then Haman was †afraid before the king and the queen.

7 ¶ And the king, arising from the banquet of wine in his †wrath, *went* into the palace garden: and Haman †stood up to make request for his life to Esther the queen; †for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine: and Haman was †fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they †covered Haman's face.

9 And †Harbonah, one of the chamberlains, said before the king, Behold also the †gallows, fifty cubits high, which Haman had made for Mordecai, who †had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they †hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath †pacified.

CHAP. VIII.

Haman himself being hanged, his plots to enrich himself and destroy the Jews, are defeated. (1) His estate being confiscated, is given to Esther and Mordecai; 1, 2. (2) Esther earnestly intercedes for the reversal of the murderous edict against her nation; 3—6. (3) Because the Persian laws did not admit of a reversal, a new edict is published, empowering the Jews to stand in their own defence; 7—14. (4) This occasions great joy to the Jews and all their friends; 15—17.

ON that day †did the king Ahasuerus give the house of Haman, the Jews' enemy, unto Esther the queen. And Mordecai †came before the king; for Esther had told what he *was* unto her.

2 And the king took off †his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther †set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and †fell down at his feet, †and besought him with tears to put away the †mischievous of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king †held out the golden sceptre towards Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* †pleasing in his eyes, let it be written to reverse †the letters devised by Haman the son of Hammedatha the Agagite, †which he wrote to destroy the Jews which *are* in all the king's provinces:

6 For how can I †endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, †I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, †in the king's name, and seal †it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, †may no man reverse.

9 Then were the king's scribes called at that time in the †third month, that is the month Sivan, on the three and twentieth *day* thereof; and it was written (according to all that Mordecai commanded) †unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote †in the king Ahasuerus' name, and sealed †it with the king's ring, and sent letters by post on †horseback, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews which *were* in every city to gather themselves together, and †to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people, and province that would assault them, *both* little ones and women, and *to* †take the spoil of them for a prey,

12 Upon †one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which is the month Adar.

13 The copy of the writing for a commandment to be given in every province *was* †published unto all people, and that the Jews should be ready against that day to †avenge themselves on their enemies.

14 So the posts that rode upon mules *and* camels went out, being †hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king in †royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan †rejoiced and was glad.

Before Christ
509 or 453.

* Heb. be able
that I may
see. Neh. 2.

* 3. Amos 6. 6.
Jer. 9. 1.
Luke 19. 41,
42. & 2. 35.

* Jer. 4. 19.
Mic. 1. 8, 9.

* Ver. 1. ch. 7.
10.

* Ch. 3. 12.

* See ch. 1. 19.
Dan. 6. 8, 12,
15.

* Ch. 3. 12.
Ps. 30. 5, 10;
Jer. 30. 17.

* Ch. 1. 1, 22.
& 3. 12.
2 Cor. 7. 6.

* Ch. 3. 12.
Eccl. 8. 4.
Dan. 5. 19.

* 1 Sam. 21. 8.
Is. 60. 6. &
66. 20. Jer. 2.
23.

* 1 Kin. 20. 22.
Ps. 94. 16.
Eccl. 9. 5.

* Ch. 9. 10, 15,
16. Deut. 2.
35. Josh. 11.
14.

* Ch. 3. 13. &
9. 1. Exod.
15. 9, 10.
Judg. 1. 6, 7.
Mat. 7. 2.

* Heb. reveal-
ed.

* Ps. 37. 14, 15.
& 92. 7, 9, 11.
& 68. 23.
Prov. 11. 8. &
21. 18.

* Ch. 3. 15.
1 Sam. 21. 8.
Eccl. 9. 10.

* Mat. 11. 8.
Gen. 41. 42.
1 Sam. 2. 30.

* Or violets.

* Ch. 3. 15.
Ps. 30. 5, 11.
Prov. 29. 2.

REFLECTIONS UPON CHAP. VII.—God often strangely animates his enemies in power to encourage his people's requests for favour. And a tender regard for natural life at stake makes us very earnest in supplicating deliverance: and surely then we ought to be much more earnest for the life of our own and others' souls. The most ruinous and wicked projects are often laid to gratify men's sinful lusts. And, though persecution of the people of God is not only impious, but even exceedingly detrimental to the state, where nothing can repair the loss of pious and industrious subjects, how often is it practised! Men are ready often to startle at the mention of that very wickedness to which they had given their consent! And sin generally becomes vexatious and burdensome at the last. That is often done thoughtlessly, with which, on a moment's cool reflection, we

cannot but be shocked. Many seem amazed at the wickedness of others, who overlook the same, or a greater, in themselves. And accomplices in guilt quickly become the bitterest enemies one to another. How dejected in adversity are those who were most proud in prosperity. The most insolent enemies of God's people may quickly be glad to bow at their feet. And every motion creates suspicion against a man whose character is once proved infamous and abandoned. All hands will eagerly help down with falling courtiers; and the ruin of the wicked comes upon them in an instant! Yea, the enemies of God's church are astonishingly taken in their own craftiness, and have their pride brought down, their persecution punished, and their mischief returned on their head.

Before Christ
509 or 452.

Ps. 97. 11. &
112. 4. 2 Sam.
22. 29. Job 18.
5, 6. Is. 43. 4.

Eccl. 10. 19.
Neh. 8. 10.
ch. 9. 17.
Ps. 68. 10.

Ps. 18. 43, 44.
Zech. 8. 23.

16 The Jews had ^blight, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever, the king's commandment and his decree came; the Jews had joy and gladness, a ^cfeast and a good day. And many of the people of the land ^dbecame Jews; for the fear of the Jews fell upon them.

CHAP. IX.

Now the critical day of the contrary edicts is come in the Persian empire! Here we are informed (1) What a glorious day of victory and triumph that and the day following were, that year, to the Jews at Shushan, where Haman's ten sons were hanged; and in all the rest of the king's provinces; 1—19. (2) What a memorable season of joy, generosity and benevolence, it was afterwards made, by the yearly feast of Purim, instituted to commemorate this great deliverance; 20—32.

Ch. 3. 7, 13.
Job 11. 20.

NOW in the ^atwelfth month, that is the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it ^bwas turned to the contrary, that the Jews had rule over them that hated them);

Ps. 7. 16. & 9.
15, 16. & 30.
11. & 126. 5.
Deut. 32. 35.
36. Gen. 22.
14. Eccl. 9.
12.

Ch. 8. 11.
ver. 15, 16.
Josh. 11. 20.
Prov. 11. 8. &
21. 18. Dan.
6. 7, 24.

Ch. 8. 17.
Gen. 35. 5.
Exod. 23. 27.
Deut. 11. 2.
Josh. 2. 9.
Gen. 21. 22.

Heb. those
which did the
business that
belonged to
the king.
Prov. 16. 7.

2 The Jews ^cgathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for ^dthe fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and ^eofficers of the king, ^fhelped the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai ^gwas great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai ^hwaxed greater and greater.

2 Sam. 3. 1.
Ps. 1. 3, 4. &
37. 37, 38. &
92. 7—12.
Prov. 4. 18.

2 Thes. 1. 6.
Deut. 32. 35.
36. Ps. 18. 31
—48.

Heb. accord-
ing to their
will.

5 Thus the ⁱJews smote all their enemies with the stroke of the sword, and slaughter and destruction, and did ^jwhat they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Ari-datha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

Exod. 17. 14.
Deut. 25. 17.
19. 1 Sam. 15.
3. Job. 27. 14.
Ps. 21. 10.

Ver. 15, 16.
Col. 4. 5.
1 Cor. 10. 32.
Rom. 12. 17.
Phil. 4. 8.
Gen. 14. 23.
with ch. 8. 11.

Heb. came.

10 ^kThe ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they, but ^lon the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace ^mwas brought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's

provinces? now ⁿwhat is thy petition? and it shall be granted thee: or what ^ois thy request further? and it shall be done.

Before Christ
509 or 453.

Ch. 5. 6. & 7.
2.

13 Then said Esther, 'If it please the king, let it be granted to the Jews who ^pare in Shushan to do to-morrow also according unto this day's decree, and ^qlet Haman's ten sons be hanged upon the gallows.

Ch. 5. 4, 8. &
7. 3. & 8. 5.

Heb. let men
hang. 2 Sam.
21. 6. ch. 5.
11, 13. ver.
10. Ps. 46. 8.
& 66. 5. &
109. 8. Exod.
20. 5. Is. 14.
20—22.

14 And the king commanded it so to be done: and the decree was given ^rat Shushan; and they hanged Haman's ten sons.

15 For the ^sJews that ^twere in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but ^uon the prey they laid not their hand.

Heb. 11. 33.
Ps. 118. 7—
13.

Ver. 10, 16.
Heb. 13. 5.
1 Cor. 6. 12.
1 Thes. 5. 22.

16 But the other Jews that ^vwere in the king's provinces gathered themselves together, and ^wstood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, (but they laid not their hands on the prey),

Ch. 8. 11.
Lev. 26. 7, 8.
Ps. 18. 34—
48.

17 On the thirteenth day of the month Adar: and on the fourteenth day ^xof the same rested they, and made it a day ^yof feasting and gladness.

Heb. in it.
Neh. 8. 10.
Eccl. 10. 19.
Gen. 21. 6.
Ps. 118. 11—
29. Exod. 15.
1—22. Deut.
16. 11, 14.

18 But the Jews that ^zwere at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof: and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar ^{aa}a day of gladness and feasting, and a good day, and of sending portions one to another.

Neh. 8. 10—
12. ver. 22.
ch. 8. 17.

20 ¶ And Mordecai ^{ab}wrote these things, and sent letters unto all the Jews that ^{ac}were in all the provinces of the king Ahasuerus, ^{ad}both nigh and far,

The history of
this memora-
ble deliver-
ance. 1 Chr.
16. 12. Ps.
145. 4—12. &
124. 1, 2. &
126. 1—5.
2 Cor. 1. 10.
11. Col. 1. 10.

21 To stablish ^{ae}this among them, that they ^{af}should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly;

Rom. 12. 15.
Exod. 13. 8.

22 ^{ag}As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should ^{ah}make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

Ch. 3. 12, 13.
with ver. 2—
16. Ps. 9. 1,
2. & 34. 1, 4.
& 103. 2. &
116. 13—18.

Neh. 8. 10—
12. ver. 17—
19. ch. 8. 17.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because ^{ai}Haman the son of Ham-medatha the Agagite, the enemy of all the Jews, had devised against the Jews

Ch. 3. 5—13.

REFLECTIONS UPON CHAP. VIII.—This world is but a changing scene. The favour even of kings is precarious; and riches make to themselves wings, and fly away. Men often lay up wealth, little thinking to whom it shall at last pertain, whether to a friend or a foe. The ten thousand talents, which were lately offered as the price of the Jews' blood, now become the property of them whose lives were marked out for a prey. How just is the judgment of God; and with what care should we make sure those riches which will not be left behind, but will go with us into another world! Surely then the lives and interests of God's people ought to lie the nearest to our hearts! And no advancement must make us to forget our poor relations. It is proper to present our petitions to God or

men with earnestness, and attended with the utmost modesty. Though we have justice on our side, it becomes us, as inferiors, to use entreaty. Men's mischief often survives them. They murder, even after their death, by the laws which they have made, the projects which they have set on foot, and the writings and sentiments which they have propagated. But absurd and entangling are those laws which have pride for their source and basis. And there is great need to hasten the relief when men's lives are in danger: for when we have done wrong we cannot too quickly prevent the mischievous consequences of it. God quickly turns his people's mourning into joy. And his alarming providences in their favour, effectually determine others to join them.

Before Christ
509, or 453.

* Ch. 3. 7.
ver. 26, 28.

* Heb. crush.

* Heb. when she
came. Ch. 7.
5-10. & 8.
1-14. & 9.
1-14.

to destroy them, and had cast ²Pur, that is the lot, to ^{*}consume them, and to destroy them:

25 But, ^awhen Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days ^bPurim, after the name of [†]Pur. Therefore, for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and ^ctook upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not [‡]fail, that they would keep these two days according to their writing, and according to their appointed time, every year;

28 And ^dthat these days should be remembered, and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not ^{||}fail from among the Jews, nor the memorial of them ^{*}perish from their seed.

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with [†]all authority to confirm this second letter of Purim.

* Heb. pass.

* Heb. be ended.

* Heb. all
strength.

REFLECTIONS UPON CHAP. IX.—How strangely sinners are infatuated to their own destruction; and obstinate revenge is deaf to all admonition. Fight they will, though both the hand of God and men be lifted up against them! But great numbers are friends or enemies to the people of God, just as the smiles of great men wind about: and pitiful is the work which the wicked have in hand when the terrors of God and the terrors of great men concur to dismay them. We may make the boldest attempts when not only great men favour us, but the great God fights for us. And it is glorious when, in the most desperate war, the laws of self-denial, humanity, and pity, are strictly regarded. Never should the people of God appear selfish, worldly, or covetous. And, if we receive signal mercies from God, our thankful returns ought to be quick and speedy: while they are yet fresh in our minds, and the impressions of them most sensible. Nor ought astonishing deliverances, and their circumstances,

30 And he sent the letters unto all the Jews, to ^ethe hundred twenty and seven provinces of the kingdom of Ahasuerus, with ^fwords of peace and truth,

31 To confirm these days of Purim in their times ^gappointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed [‡]for themselves and for their seed, the matters of the ^hfastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

Before Christ
508, or 452.

* Ch. 1. 1. & 2.
9.

* Is. 39. 8.

* Zech. 8. 19.
Rom. 15. 5.
Eph. 4. 3, 15.
1 Thess. 2. 10.
Heb. 12. 14.
Jam. 3. 17.

* Heb. for their
souls.

* Ch. 4. 16.
Jon. 2. 9. with
3. 8.

CHAP. X.

Here we are told (1) How great, powerful, and exacting, a king Ahasuerus was; 1, 2. (2) How great and useful Mordecai, his favourite, was; 3.

AND the king Ahasuerus ^alaid a tribute upon the land, and upon the ^bisles of the sea.

2 And ^call the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king ^dadvanced him, are they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew ^ewas next unto king Ahasuerus, and great among the Jews, and ^faccepted of the multitude of his brethren, ^gseeking the wealth of his people, and speaking peace to all his seed.

* Luke 2. 1.
ch. 1. 1. & 8.
9. Rom. 12. 7,
8.

* Lesser Asia
and its isles.
Dan. 11. 18.
Gen. 10. 5.

* 1 Kin. 11. 41.
& 14. 19, 29.
& 15. 7, 23.

* Heb. made
him great.
Ps. 18. 35.
Job. 29. 8, 9.

* Gen. 41. 40—
44. 2 Chr. 23.
7. 1 Sam. 23.
17.

* Ch. 3. 1.

* Luke 2. 52.

* Neh. 2. 10.
Ps. 137. 5. 6.
Rom. 9. 2, 3.
& 10. 1.

ever to be forgotten. Remembrance of such ought to encourage us in every subsequent distress. Yet there is great need to beware, lest what is well intended at first should, by degrees, become an occasion of wickedness. Nothing more purifies the heart, and adorns religion, than holy joy in God through our Lord Jesus Christ. And nothing more pollutes the heart, and reproaches religion, than carnal mirth and sensual pleasure.

REFLECTIONS UPON CHAP. X.—It is a great mercy, in an arbitrary government, when the weakness or wickedness of the monarch is balanced by the good qualities of the minister of state. They only are truly great whose power and dignity are employed for the public good. But alas! how unsubstantial the whole pomp, grandeur, and wealth, of this world, which so soon pass away!

THE BOOK OF JOB.

The book of Job was perhaps written by Elihu, or Moses, or rather by Job himself; and the first two chapters, and part of the last, by Moses or Samuel. It is, for the substance of it, a true history of real facts. Job is represented as really existent as Noah or Daniel; Ezek. xiv. 14. 20; and as a patient sufferer who obtained a joyful deliverance; Jam. v. 11. It is an ancient history. The length of Job's life; the rare use of the divine name of JEHOVAH, and frequent use of SHADDAI, or Almighty and All-sufficient; the remarkable remains of religion in the land of Uz and the places about; the mentioning of no other idolatry but that of worshipping the sun and moon; the never making any plain allusion to the dreading of the Red sea, or to the appearance of God to the Israelites in the wilderness, which lay at no great distance from the land of Uz; strongly tempt one to think that Job's distress might be about the time when Moses lived in the land of Midian, or perhaps an hundred years before. We have here (1) The history of Job's sufferings, and his remarkable patience under them, issuing in a sad mixture of human weakness, in his cursing the day of his birth, chap. i. ii. iii. (2) A hot dispute between him and Eliphaz, Bildad, and Zophar, his friends, Whether remarkable judgments be certain tokens of the wickedness of those upon whom they are inflicted. The aim of Job is to bewail his own affliction, complain of its weight, justify himself from gross wickedness or hypocrisy, and prove that wicked men often prosper in this world, while the godly are exposed to manifold calamities. The scope of his friends is to prove, that no good man is subjected to extraordinary calamities, but that the most wicked men ordinarily are; and hence to condemn Job as an hypocrite, because of his uncommon troubles; iv—xxxi. (3) A decision of the dispute; first by Elihu, another of Job's friends, and then by God himself. The aim of Elihu is to leave Job's state undetermined, or even to admit it to be good; and only to charge him with his misbehaviour under his trouble as too arrogant and self-justifying, especially when he had to do with a God of infinite sovereignty, greatness, power, wisdom, and justice. The scope of Jehovah's speech is to convince Job of his meanness, and of his own infinite power, greatness, and extensive influence; and thereby lead him into a sense of his iniquity, in insisting so much upon his own justification, and complaining so unguardedly of the providence of God:—and at last he justifies him, in opposition to his three friends, in his character and sentiments; xxxii—xlii. (4) The whole issues in Job's great honour and redoubled prosperity; xliii. In this book we have at once a most noted encouragement to patience, and a system of the most ancient believers' apprehensions and faith concerning the wisdom, power, holiness, justice, goodness, and sovereignty, of God; and concerning his works of creation and providence; concerning the original and actual corruption of mankind; concerning redemption by Christ, and the usefulness of good works; and, in fine, concerning the resurrection of the dead and eternal life.

Before Christ
cir. 1520.

CHAP. I.

* Gen. 10. 23.
or 22. 21. or
Lam. 4. 21.* Gen. 10. 29.
& 36. 33, 34.
Ezek. 14. 14.
Jam. 5. 11.* Gen. 6. 9.
Luke 1. 5. ch.
2. 3. Ps. 119.
6. 7. 1 Thes. 2.
10. Prov. 16.* 6. see ver. 8.
2 Cor. 1. 12.
Tit. 2. 11, 12.* Ps. 127. 3, 4.
& 128. 3—5.* Mat. 6. 33.
1 Tim. 4. 8.

* Or cattle.

* Gen. 13. 5—
7. & 36. 6, 7.
Num. 31. 32.
—34. Judg. 6.
5. 2 Kin. 3. 4.
2 Chr. 17. 11.

* Or husbandry.

* Gen. 25. 6.
Num. 23. 7.
Judg. 6. 3.* Ps. 133. 1.
Heb. 13. 1.
Prov. 18. 24.
Gen. 26. 30.

* & 31. 54.

* Exod. 19. 10,
14, 15. 1 Sam.
16. 5. John 11.
55. Neh. 12.
30.* Ps. 5. 3. & 63.
1. Eccl. 9. 10.
Rom. 12. 11.
Gen. 22. 3.
ch. 42. 8.
Lev. 1.

* 2 Cor. 11. 2.

* 1 Kin. 21. 10,
13. Mat. 15.
19.* Heb. all the
days. Gal. 6. 9.
Mat. 24. 13.* Ch. 38. 7.
Dan. 7. 10. or
Gen. 6. 2.
2 Cor. 6. 18.* 1 Kin. 22. 19
—21.* Heb. the
adversary.* Heb. in the
midst of them.

* 1 Pet. 5. 8.

* Gen. 3. 15.
with Zech. 1.
10. 11. & 6. 7.
2 Kin. 6. 25.* ch. 2. 2.
Mat. 12. 43.* Heb. Hast
thou set thy
heart on?

* Luke 24. 31.

* Num. 12. 6, 7.

* Deut. 34. 5.

* Ps. 89. 20. Is.
42. 1. & 49. 3.* Rem. 1. 1.
Rev. 1. 1.

* Num. 12. 3.

* 1 Cor. 15. 10.

* Song 5. 9—16.

* Heb. 2. 26.

* Ps. 18. 23. &
32. 2. John 1.

* 47.

* Ps. 15. 2. Is.
26. 7. Mat. 7.

* 12.

* 1 Kin. 18. 12.

* Neh. 5. 15. &
7. 2. Acts 10.

* 2.

* Ps. 34. 14. &
37. 27. Is. 1.

* 16. 1 Pet. 5.

* 41. 1 Thes. 5.

* 22.

* Ps. 80. 12, 13.

* & 5. 12. & 34.

* 7. Is. 5. 2, 5.

* Ps. 90. 17. &
107. 38. & 128.

* 5. Prov. 10.

* 22.

* Or cattle.

* Zech. 2. 8.

Inform us (1) Of Job's great piety in general, and in respect to his children; 1, 5. (2) Of his uncommon prosperity and wealth; 2, 3, 4. (3) Of the malice of Satan against him, and the permission granted him by God to try his constancy in religion; 6—12. (4) Of the surprising calamities which by Satan's agency, through robbers, lightning, and whirlwind, quite ruined his estate, and killed his servants and children; 13—19. (5) Of Job's patience and holy resignation to the will of God under these troubles; 20—22.

THERE was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil.

2 And there were born unto him seven sons and three daughters.

3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

4 And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all; for Job said, 'It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

6 ¶ Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 Hast not thou made an hedge about him, and about his house, and about all that he hath, on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

* Ch. 2. 5. Is. 5. 25. Ezek. 25. 7, 13, 16. * Gen. 26. 11. Ruth 2. 9. Ps. 105. 15.

† Heb. if he curse thee not to thy face.

12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

13 ¶ And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them,

15 And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he was yet speaking there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he was yet speaking there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away; yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he was yet speaking there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house;

19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

22 In all this Job sinned not, nor charged God foolishly.

CHAP. II

Under the former trial Job had proved his own integrity, and the falsehood of Satan's accusation of him. Here (1) Satan, again assembling with the saints, ministers, or angels of God, moves for another trial of Job, that might touch his person; 1—5. (2) Permitted by God, Satan smites Job with an universal, painful, and loathsome disease; 6, 7, 8. (3) Employed by Satan, Job's own wife tempts him to a desperate cursing of God: but he bravely resists the temptation; 9, 10. (4) His friends, who come to comfort him, are so shocked with his trouble that they cannot speak to him for seven days; 11, 12, 13.

declarations with curses and imprecations. And when God, for holy ends, lengthens Satan's chain against his own people, how inexpressibly forward is he in carrying on mischief to the utmost extent of his permission! There is need then, in our happiest estate, to rejoice with trembling. How heavy are sore troubles when they come from every quarter, and on every thing, one upon the neck of another; and the last the most dreadful. Happy is it when we are graciously weaned from created comforts, of which we may be so quickly, and in so awful a manner, deprived. But no affliction should indispose us for God's worship. The more trouble we feel, the more need we have of his grace to support us. And the views of our death should wean us from perishing things. All that we have is God's gift, lent or given to us; and, whatever we lose, enough is left to deserve our thankfulness. Nay, a spirit of meekness bestowed is a greater blessing than all that God can take from us. But, nevertheless, how powerful are the influences of God's grace, that can render his people composed, and heartily resigned to his will, under the sharpest trials! In all my troubles let me view God's hand, and acquiesce in his will: and let them all drive me into the arms, the bosom, of my God.

REFLECTIONS UPON CHAP. I.—God can easily raise up instances of remarkable piety, even among wild Arabs, and amidst wealth: and he delights to propagate the fame of such as are remarkably pious. It is a mercy for children to have parents deeply and constantly concerned for the glory of God and the good of their souls. However lawful feasting and mirth may be on some occasions, there is always need after it to examine our hearts and conduct, and to supplicate the pardon of our mistakes in it. How closely Satan attends saints, ministers, and angels, particularly when they present themselves before God! We have great need to be always sober and vigilant, when our adversary the devil goeth about as a roaring lion, seeking whom he may devour. And many, not less odious to God in their tempers and designs than Satan, thrust themselves into the assemblies of God's people, in their house of prayer. The noted favourites and servants of God are peculiarly the objects of Satan's malice. But precise are the limits by which he is restricted by God, who knoweth all his designs. And they, who approve themselves faithful servants to God, will find him faithful to them in preserving them from the snares of the devil. It is very common for Satan and his instruments to reproach the people of God as selfish and hypocritical in their religion: and almost as common to ascertain their

Before Christ
cir. 1520.* Mat. 8. 31.
John 19. 11.

* Heb. hand.

* 1 Cor. 10. 13.
Is. 27. 8.

* Rom. 3. 15.

* Prov. 4. 16. &
1. 16. Is. 59.* 7. 1 Pet. 5. 8.
ch. 2. 7.

* Ver. 4. ch. 9.

* 12. Prov. 27.
1. Luke 21. 34.* Gen. 10. 7, 28.
& 25. 3. i. e.
wild Arabs.* Ver. 16, 17,
19. 1 Pet. 5.
8. Prov. 12.
10.* Ver. 14, 15,
17, 18.* Or A great
fire, lightning.

* Gen. 19. 24.

* 1 Kin. 18. 38.

* Num. 11. 1.

* Rev. 13. 13.
with Eph. 2. 2.

* Is. 23. 13.

* Gen. 11. 28.

* Heb. rushed.

* Ver. 13—17.

* ch. 14. 1.

* Jam. 1. 2.

* Ps. 34. 19.

* Dan. 7. 2.

* Jer. 4. 11, 12.

* Mat. 7. 27.

* with Eph. 2. 2.

* Heb. from
aside, &c.

* Mat. 7. 27.

* Eccl. 9. 1, 2

* John 9. 3.

* Luke 13. 1—5.

* Acts 28. 3.

* Dent. 32. 29.

* Mat. 24. 42,
44.

* 2 Sam. 18. 33.

* Gen. 37. 29.

* 34. Josh. 7. 6.

* Ezra 9. 3.

* Is. 15. 2.

* Or robe.

* 1 Pet. 5. 6.

* Deut. 9. 18.

* Mat. 26. 39.

* Eccl. 5. 5.

* 1 Tim. 6. 7.

* Ps. 49. 17.

* Gen. 3. 19.

* Eccl. 12. 7.

* ch. 30. 23.

* Heb. 9. 27.

* Gen. 33. 5.

* 11. Josh. 24.

* 3. 4. Rom. 11.

* 36. 1 Chr. 29.

* 14; 16.

* Is. 42. 24.

* Amos 3. 6.

* 2 Sam. 16. 10.

* Gen. 45. 5.

* 1 Kin. 12. 15.

* Mat. 20. 15.

* Is. 24. 15.

* 1 Thes. 5. 18.

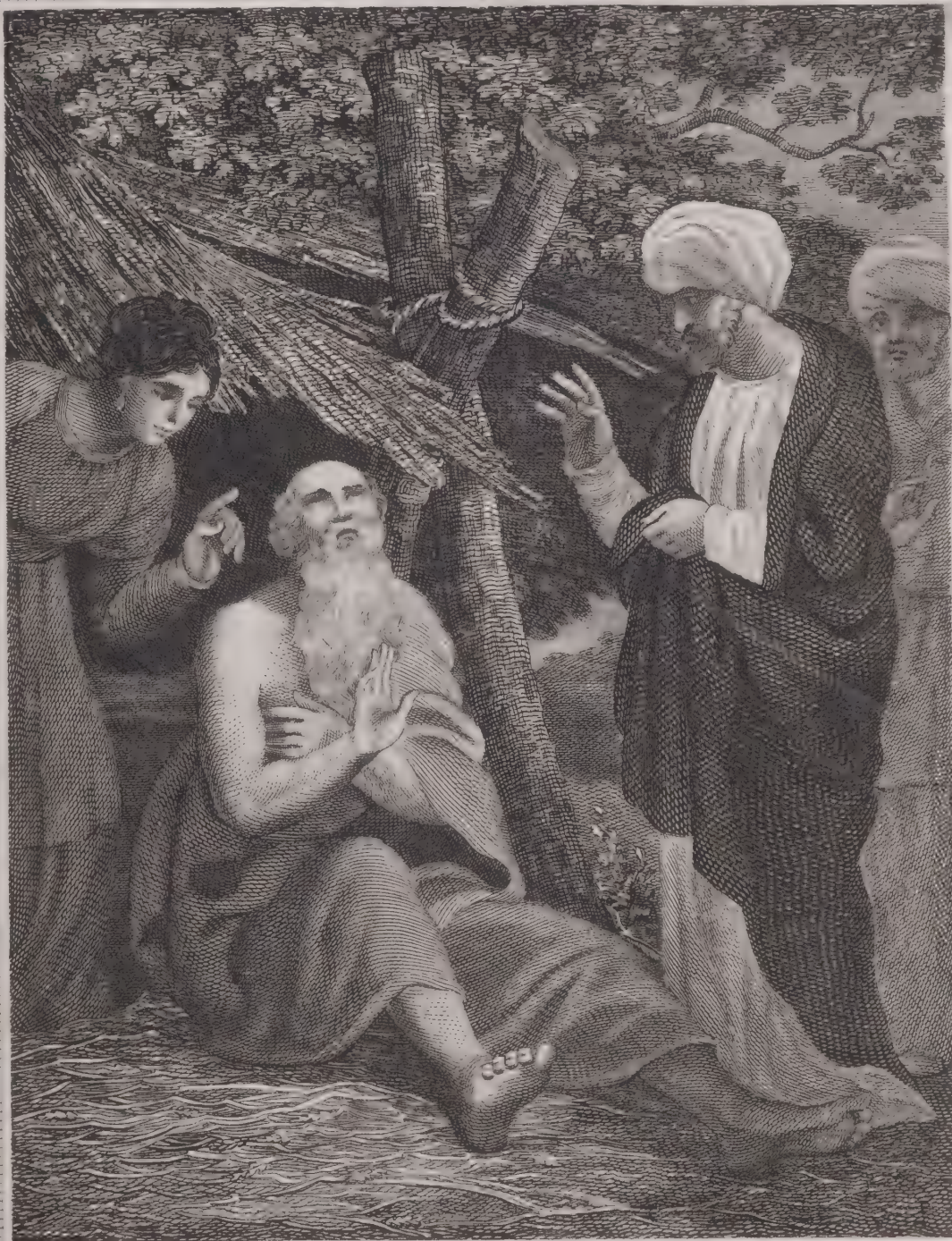
* Ps. 34. 1.

* Ch. 2. 10.

* Jan. 2. 4, 12.

* 1 Pet. 1. 7.

* Or attributed
folly to God.



JOB'S RESIGNATION.

J. B. C. L. 21

London: Printed for W. Kelly & Co. Paternoster Row.

Before Christ
cir. 1520.

A GAIN *there was a day when the *sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou? And *Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered *my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? and *still he holdeth fast his integrity, although thou movedst me against him †to destroy him *without cause.

4 And Satan answered the LORD, and said, *Skin for skin, yea, all that a man hath, will he give for his life.

5 But *put forth thine hand now, and touch his bone and his flesh, and he will *curse thee to thy face.

6 And the LORD said unto Satan, Behold, he is in thine hand; †but save his life.

7 ¶ So *went Satan forth from the presence of the LORD and smote Job with sore boils, from the sole of his foot unto his crown.

8 And he *took him a potsherd to scrape himself withal; and he *sat down among the ashes.

9 ¶ Then said *his wife unto him, Dost thou still retain thine integrity? *curse God, and die.

10 But he said unto her, Thou speakest as one of the *foolish women speaketh: what! shall we *receive good at the hand of God, and shall we not receive evil? *In all this did not Job sin with his lips.

11 ¶ Now, when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; *Eliphaz the Temanite, and *Bildad the Shuhite, and *Zophar the Naamathite: for they had made an appointment together *to come to mourn with him and to comfort him.

12 And, when they lifted up their eyes afar off, *and knew him not, they *lifted up their voice, and wept; and *they rent every one his mantle, and

sprinkled dust upon their heads toward heaven.

13 So they *sat down with him upon the ground seven days and seven nights, and none *spake a word unto him: for they saw that *his* grief was very great.

CHAP. III.

Hitherto we have heard of the piety and patience of Job. Now we must hear of his impatience, and find him in great passion.

(1) Complaining that ever he was born; and imprecating destruction, darkness, oblivion, sorrows, and curses on the day of his birth; 1—10. (2) Complaining that he did not die as soon as he was born, that so he might have rested in the grave, where nobles, prisoners, poor, and rich, find an equal repose; 11—19. (3) Complaining that his life was continued when he was now become extremely miserable, and longed earnestly for death.

A FTER *this opened Job his mouth, and *cursed his day.

2 And Job *spake, and said;

3 *Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.

4 Let that day be *darkness; let not *God regard it from above, neither let the light shine upon it.

5 Let darkness and the *shadow of death *stain it; let a cloud dwell upon it; *let the blackness of the day terrify it.

6 As for that night, let darkness seize upon it; †let it not be joined unto the days of the year; let it not come into the number of the months.

7 Lo, let that night be *solitary, let no joyful voice come therein.

8 Let them curse it *that curse the day, who are ready to raise up *their mourning.

9 Let the stars of the twilight thereof be dark; let it *look for light, but have none; neither let it see *the dawning of the day:

10 Because it *shut not up the doors of my mother's womb, nor hid *sorrow from mine eyes.

11 *Why died I not from the womb? why did I not give up the ghost when I came out of the belly?

12 Why *did the knees prevent me? or why the breasts that I should suck?

13 For now should *I have lain still, and been quiet; I should have slept; then had I been at rest,

14 *With kings and counsellors of the earth who built *desolate places for themselves;

15 Or with princes that had gold, who *filled their houses with silver;

Before Christ
cir. 1520.Is. 47. 1.
Lam. 2. 16.
Neh. 1. 4.

Ps. 77. 4.

Ch. 1. 22. &
2. 10.Jer. 20. 14.
Ps. 106. 33.Heb. answered.
Ch. 4. 1. &
6. 1. & 8. 1. &
11. 1. & 15. 1.
& 16. 1.Ch. 10. 18,
19. Jer. 20. 14.
& 15. 10.Exod. 10. 22,
23. Amos 5. 8.
Acts 27. 20.Deut. 11. 12.
Ps. 74. 16.Ch. 10. 21, 22.
& 24. 17. &
38. 17. Ps. 23.
4. & 44. 19.
Is. 9. 2.Or challenge
it.Or let them
terrify it, as
those who
have a bitter
day. Amos 8.
10.Or let it not
rejoice among
the days.Is. 13. 21. &
24. 8. Rev. 18.
22, 23. Jer. 7.
34.2 Chr. 35. 25.
Jer. 9. 17.
Amos 5. 16.Or a Leviathan.
Ch. 41. 1. Ps.
74. 14. & 104.
26.Ch. 30. 25.
Jer. 8. 15. &
13. 16. Mic. 1.
12.Heb. the eye-
lids of the
morning.
Ch. 38. 12.Gen. 20. 17,
18. & 29. 31,
32. & 30. 22.Ver. 24. ch.
6. 2, 3. & 10.
1. & 23. 2.Ch. 10. 8.
Jer. 15. 10. &
20. 17, 18.
Eccl. 6. 3—5.Gen. 30. 3.
Ezek. 16. 5.Is. 57. 2.
1 Kin. 2. 10.
& 11. 43.Ps. 49. 6—10,
14. & 89. 43.
ch. 30. 23.Tombs.
Ch. 15. 28.
Ezek. 26. 20.Ch. 22. 25. &
27. 16. Num.
22. 18. Prov.
8. 21. & 10.
22.

REFLECTIONS UPON CHAP. II.—How restless, impudent, steady, and active, is the devil in prosecuting his malice against the saints! Disappointment but sharpens his rage, and makes him return more furious to the attack: and, though proved a liar, he persists in his accusations. It is honourable and necessary to resist him stedfast in the faith. But, above all, great is the mercy that we have Jesus as our advocate to repel his bold accusations. To what astonishing extent doth God, for his own wise ends, permit Satan to afflict his dearest saints; nay, his Son! But glorious conquerors are they, whose mind, in humble abasement, corresponds with their lowest or most loathsome circumstances of body. Heavy indeed is the trial, when those, who ought to be our sympathizing directors in trouble, become our tempters to the most horrid sins;—to rage and disquiet;—to blasphemy;—to trespass more and more against the Lord; and when those, who come to comfort us, have their mouths shut! But happy is he who endureth temptation: when he is tried, he shall receive a crown of life! Happy is he who abhors to parley with vile suggestions, and who receives troubles as the love-messengers of his God! God can make our friends useless to us, even when they are so kind as to come to comfort us, and so wise as to prefer the house of mourning to the house of mirth. What frightful changes disease can make on us! Why then should we be proud of vile bodies? But worthless are those friends who hasten from the chamber of disease, and are glad to fly from the melancholy door: an awful proof that they are unmindful of, and unprepared for, death. Let then no health but what Christ is, no friend but God in him, be the trust, the boast, of my soul! In the time of need all others take to themselves the wings of the morning, and fly away. Miserable comforters, nay, ensnaring tormentors, are they all!

EXPLANATORY NOTES. CHAP. III. Ver. 1, 2. After these seven days were finished Job gave vent to that grief, which had so long stupified him, in the most bitter lamentations, and in imprecating mischiefs upon the day of his conception and birth. 3 Let, said he, the day of my birth, and the night of my conception, be utterly forgotten, as if they had never been. 4 Let that unhappy day be covered with horrible darkness, and turned into night. And never let one ray of day-light appear thereon. 5 Let the most frightful darkness, and the most extensive and thick clouds, wholly possess it. Let black burning vapours, and the most fearful disasters render it terrible to men. 6. Let gross darkness, or absolute extinction, seize upon the night of my conception. 7. Let that wretched night be as barren of every thing comfortable as a flinty rock: and let men never meet together on it for feasting or mirth: nor let a single whisper of joy be heard on it. 8. Let the most skilful mourners, who imprecate woe upon the days of uncommon disasters, effectually curse it by name as the direful mother of monsters, redoubled terrors, and mischiefs. 9. Let nothing but the most frightful darkness seize upon it, without a single glimmering of a star, or the smallest dawning of a long-looked for morning; 10. Because it did not bury me in my mother's womb, and thus secure me from those miseries which I now feel. 11. What a wretched misfortune was it that I did not die in the womb, in the birth, or immediately after! 12. What a misfortune that they, who received me from the womb, did not let me fall on the ground, and dash out my brains; or that the nurse did not refuse to give me suck! 13. For thus should I have lain still as a ship at anchor; I should have felt none of those miseries which I now endure: but had lain quiet and undisturbed in the grave; 14. Equal to kings and great men, who lie alone in the tombs which they built for themselves; 15. And to princes, who in

Before Christ
cir. 1520.Before Christ
cir. 1520.Ps. 58. 8.
Eccl. 6. 3-5.
Rev. 6. 13.Is. 57. 20.
Prov. 4. 16.Heb. wearied,
in strength.
Ch. 14. 1. with
Heb. 4. 9.
Rev. 14. 13.
Is. 57. 2.Exod. 5. 6.
Judg. 4. 3.
Esth. 7. 6.Jer. 5. 4, 5.
Ps. 49. 2, 10.
& 89. 48.
ch. 30. 23.Ps. 56. 13.
ch. 7. 15, 16.
& 14. 13. & 6.
9.Rev. 9. 6.
Num. 11. 15.
1 Kin. 19. 4.
Jon. 4. 3, 8.
ch. 6. 8, 9. &
7. 15, 16.

Is. 40. 27.

Ch. 19. 8. &
12. 14. Lam.
3. 7, 9.
Hos. 2. 6.Ch. 7. 19.
Ps. 102. 9.
80. 5.Heb. before
my meat.Ps. 22. 1, 2,
14. & 119.
136. Heb. 5. 7.Heb. I feared
a fear, and it
came upon me.Gen. 3. 19.
ch. 14. 1.
Acts 14. 22.
Heb. 12. 6—
11. Rev. 3. 19.
2 Tim. 3. 12.

16 Or 'as an hidden untimely birth I had not been; as infants which never saw light.

17 There the 'wicked cease from troubling, and there the 'weary be at rest.

18 There the prisoners rest together; they hear not the voice of the 'oppressor.

19 'The small and great are there, and the servant is free from his master.

20 Wherefore is 'light given to him that is in misery, and life unto the bitter in soul;

21 Who 'long for death, but it cometh not, and dig for it more than for hid treasures;

22 Who rejoice exceedingly, and are glad when they can find the grave;

23 Why is light given to a man whose way is hid, and whom God hath 'hedged in?

24 For 'my sighing cometh †before I eat, and 'my roarings are poured out like the waters.

25 For ||the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 'I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

CHAP. IV.

Job's patience under his troubles had obliged Satan to confess that he was an upright fearer of God. Now Job's friends, instigated by Satan, attempt to prove, from his uncommon troubles, that certainly he had been but an hypocrite. After they had, no doubt, conversed of the point among themselves, Eliphaz, who it seems was the eldest, or of chief quality, begins the attack in a kind of answer to what Job had said. (1) After bespeaking a patient hearing, he charges Job with being an hypocrite, because the instructions and comfort which he had formerly administered to others in trouble could not now direct or support himself; 1—6. (2) To make good his charge, he maintains that it is always distinguished wickedness, cruelty, oppression, or the like, which brings on distinguished judgments; 7—11. (3) He corroborates what he had said from a vision which he had had, reminding him of the incontestible purity and justice of God, and of the weakness and sinfulness of men; 12—21.

See ch. 2. 11.

Ch. 3. 1, 2, &
6. 1. & 8. 1,
&c.Heb. a word.
2 Tim. 4. 3.Heb. who can
refrain from
words?Gen. 18. 19.
Is. 35. 3, 4.
Heb. 12. 12.
1 Thes. 5. 14.

THEN 'Eliphaz the Temanite 'answered and said,

2 If we assay *to commune with thee, wilt thou 'be grieved? but †who can withhold himself from speaking?

3 Behold, 'thou hast instructed many,

their life had heaped up riches and wealth; 16. Or like a concealed abortive infant, which was never numbered among men. 17. There, in the grave, the most wicked can hurt no one; and they, who had been restlessly tossed and wearied with violence, enjoy the profoundest safety and rest. 18. There the condemned prisoners and enslaved captives enjoy the most perfect ease, and do not so much as hear the voice of an oppressor or exactor of labour. 19. There every person is on an equal level of power and greatness; and the servant is as free as his master. 20. Is it not strange that a man should be forced to live when his miserable condition makes him heartily abhor it; 21. Who in vain wishes for death, and seeks it more eagerly than the greatest riches; 22. And who would more gladly leap into his grave than the covetous miser can meet with a rich vein of silver; 23. Being so oppressed, and shut up with God's indignation, that he knows no other way to turn himself! 24. For my meat doth but sustain a miserable life, which is filled up with heart-sinking sobs, and loud roarings on account of my troubles. 25. For whatever dreadful things I fear, they immediately come upon me, notwithstanding all my care to prevent them. 26. In my prosperity I never securely trusted in my riches, nor indulged myself in carnal ease; yet that has not preserved me from being miserable. And in this distress I have had no rest; and yet further billows of tossing troubles are still coming upon me.

REFLECTIONS UPON CHAP. III.—How dreadful are the days, the ages, in hell, on which heaven frowns, and which earth forgets, joy forsakes, and curses attend! The best, when left to themselves, may fall into the greatest folly and guilt; become mad in their wishes, liberal of their curses, cruel to their friends, and unthankful to their God! But how much better is the never-cursed day of our spiritual and eternal birth than that of our natural! How helpless are men when they come into this world: But kind is the care of providence about them. How levelling are the strokes of death! None of our earthly honours dare enter the grave. Happy only those in it who die in the Lord! What relief from trouble, what rest, what liberty, they enjoy! But sad is the case when inflicted troubles, and want of prospect of deliverance, make even saints to long for death, and bid it welcome. To quarrel with the life which God bestows is to sin against our own mercies. Fretfulness and impatience at our lot can only aggravate our sufferings. And to reflect on God's providence is to accuse himself. It is our

and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened †the feeble knees.

5 But now 'it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 Is not this 'thy fear, thy confidence, thy hope, and the uprightness of thy ways?

7 'Remember, I pray thee, who ever perished being innocent? or where were the righteous cut off?

8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and 'by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken.

11 The 'old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now 'a thing was ||secretly brought to me, and mine ear received a little thereof.

13 In 'thoughts from the visions of the night, when 'deep sleep falleth on men,

14 'Fear *came upon me, and trembling, which made †all my bones to shake.

15 Then a 'spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image was before mine eyes, 'there was silence; and I heard a voice, saying,

17 Shall 'mortal man be more just ||than God? shall a man be more pure than his Maker?

18 Behold, 'he put no trust in his servants; *and his angels he charged with †folly:

19 How much less in them that dwell in 'houses of clay, whose foundation is

Heb. the bow-
ing knees.Ch. 3. 25, 26.
& 1. 11—19.
& 2. 5, 7.Ch. 1. 1.
Prov. 3. 26.
ch. 17. 15.
2 Kin. 20. 3.2 Sam. 16. 8.
Acts. 28. 4.
Ps. 7. 14. Jer.
2. 17, 19. & 4.
18. Gal. 6. 7.
8. Is. 3. 10, 11.
Rom. 2. 7—
10.That is, by his
anger. Is. 30.
33. Exod. 15.
8. ch. 1. 49. &
15. 30. Ps. 18.
8. & 68. 1, 2.
& 37. 20. Is.
11. 4. 2 Thes.
2. 8.Ps. 58. 6. & 3.
7. ch. 29. 17.Ps. 34. 10. &
57. 4. 2 Tim.
4. 17. Ezek.
xix. 4. e. pow-
erful oppres-
sors.Ps. 62. 11.
1 Cor. 13. 12.
ch. 26. 14.Heb. by
stealth.Ch. 33. 15.
16. Dan. 2. 19.
29. & 4. 5.
Num. 22. 19.
20. & 12. 6.
Gen. xl. xli.Gen. 2. 21.
Jon. 1. 5.
1 Sam. 26. 12.Ch. 7. 14. Is.
6. 5. Dan. 10.
8. Hab. 3. 16.
Rev. 1. 17.

Heb. met me.

Heb. the mul-
titude of my
bones.Ps. 104. 4.
Heb. 1. 14.Or I heard a
still voice.
1 Kin. 19. 12.Ch. 14. 1. &
9. 2. Ps. 130.
3. & 143. 2.
Eccl. 7. 20.
Jam. 3. 2.

Or before.

Ch. 15. 15. &
25. 5. Ps. 103.
21. & 104. 4.
2 Pet. 2. 4.Or, nor in his
angels, in
whom he put
light.Readiness to
slip.2 Cor. 5. 1.
ch. 10. 9. &
13. 12. & 33.
6. Eccl. 12. 7.
Gen. 3. 19.

happiness that our time is in God's hand. The more irksome this life is, we should be the more solicitous to prepare for a better. And they only are fit to die who are content to live; and, satisfied under every burden, wait cheerfully the Lord's pleasure.

CHAP. IV. Then Eliphaz, a descendant of Esau, replied, ver. 2. Thou wilt doubtless be incensed by the slightest attempts to offer a reply: but who can restrain himself from speaking the truth upon such a pressing occasion? 3. Behold, in former times thou hast, with great pains and success, instructed many under trouble, and corrected their mistakes; and by thy kind and pertinent advices, hast mightily encouraged the dispirited. 4. By thy discourse thou hast encouraged and supported those whose hearts were ready to sink; and hast settled them who trembled under the burdens of their adversity. 5. But now, when fallen into their condition, thou canst not practise thy own lessons, but faintest, and art struck with consternation. 6. Is not this the time to exercise thy piety, thy confidence in God, thy hope of blessings, and thy integrity of conversation? Or shall all thy religious appearances turn out a mere nothing? 7. Too good reason hast thou to suspect thyself an hypocrite: for think if thou canst remember one instance of an innocent and godly man who was ever punished with such remarkable strokes of divine vengeance as thou art. 8. For my part, aged as I am, I have always observed that it is the wicked devisers and practisers of horrible crimes who reap the fruit of their works in such a manner. 9. By the blasting and burning influence of God's fearful judgments, they are more suddenly, or more gradually, reduced to misery and ruin. 10. And though, like thee, and thy sons, they be oppressors, fierce and strong as lions, their power and influence are broken, and themselves afflicted. 11. The mightiest tyrants, and their posterity, are in due time stripped of their ill-gotten wealth and violently reduced to misery and servitude. 12—16. Moreover, in a vision, which exceedingly terrified me, I heard a spirit, whose form I could not comprehend, amidst profound silence all around, say, 17. Shall a wretched man be more righteous than God or justified before him? or even the most excellent man be pure before his Maker? 18. Behold! he put no firmness in his heavenly ministers, and can put no trust in them; and in his angels he has placed no ground of boasting, and can perceive defect of service and readiness to slide. 19. How then can he perceive perfection in mortal and sinful men,

Before Christ
cir. 1520.

in the dust, *which* are crushed before the moth?

20 They are "destroyed from morning to evening: they 'perish for ever without any regarding it.

21 Doth not *their excellency which is* in them go away? they die, even 'without wisdom.

• Heb. *beaten in pieces*. Ps. 90. 5, 6. Is. 24. 12.
• Ch. 14. 4. & 16. 22. Ps. 39. 13.
• Gen. 49. 3. Ps. 39. 11. & 49. 14.
• Ps. 49. 20. ch. 36. 12. Luke 12. 20.

CHAP. V.

Next, Eliphaz appeals to his own and other saints' experience, as testifying (1) That, though affliction be the common lot of mankind, 6, 7, (as our version reads), yet it is distinguished sins that brings on distinguished judgments; 1—5. (2) That in our trouble we ought, and if saints we shall, humbly apply ourselves to God, as our sovereign, almighty, and just Deliverer, able and ready to help us; 8—16. (3) That afflictions, rightly borne, in deep humility, and attended with prayer, issue happily, in respect of outward things; 17—27. In the two latter verses he advises Job to accept the punishment of his iniquity, and repent of his sin, which had occasioned it; and so to hope for a return of his temporal prosperity.

• Or *look*.
• Rom. 2. 8. Deut. 29. 20. & 32. 22.
• Ps. 107. 17. Prov. 1. 32. & 8. 5. & 9. 13. & 14. 30.
† Or *indignation*.
• Ps. 37. 35. 36. Jer. 12. 1—3. Ps. 73. 3, 18—20. Prov. 3. 33. Zech. 5. 3, 4.
• Ps. 119. 155. & 109. 7, 12, 13. & 50. 21, 22. Exod. 20. 5.
• Ch. 18. 9. & 1. 12, 13.
• Or *iniquity*.
• Amos 3. 6. Lam. 3. 39. Is. 45. 7. with Mat. 15. 19.
• Ch. 14. 1. 1 Cor. 10. 13.
• Or *labour*.
• Heb. *the sons of the burning coal lift up to fly*. Is. 24. 15. & 43. 2. 1 Pet. 4. 12.
• Ps. 50. 15. & 9. 10. & 34. 4. & 37. 5. & 91. 15.
• Ch. 9. 10. Ps. 72. 18. & 86. 10. & 145. 3. & 40. 5. & 104. 24. Rom. 11. 33.

CALL now, if there be any that will answer thee; and to which of the saints wilt thou *turn?

2 For 'wrath killeth the 'foolish man, and 'tenvy slayeth the silly one.

3 I 'have seen the foolish taking root: but suddenly I cursed his habitation.

4 His children are 'far from safety, and they are crushed in the gate, neither is *there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and 'the robber swalloweth up their substance.

6 Although † affliction 'cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet 'man is born unto || trouble, as the 'sparks fly upward.

8 I 'would seek unto God, and unto God would I commit my cause:

9 'Who doth great things and unsearchable; marvellous things without number:

whom he can crush as easily as, or before the face of, a moth! 20. They are pricked, and bruised in a mortar of trouble, through their whole life; and quickly perish for ever, without any oppressing them, or regarding their fall. 21. Is not all their power and excellency a *plucked-up nothing*, is it not destroyed together? They pine and melt away for want of, and without ever attaining, wisdom, or any solid and well-connected good. And, though their dignity be ever so great, and their posterity ever so numerous, they die like so many beasts, which have no understanding of their latter end.

REFLECTIONS UPON CHAP. IV.—Such as are in sore trouble ought to be spoken to and dealt with in great tenderness. But affection must not hinder, but promote, faithfulness in our reproofs and admonitions. We must not for fear of offending, suffer sins upon our brother. And it is very edifying, when such as are noted in their profession lay out themselves for the instruction and encouragement of others in the Lord's way; warning the unruly, supporting the weak, and comforting the feeble minded. Yet, through the corruption of our nature, it is far easier to give good counsel than to take it. Extremely trying is the situation when Satan employs the saints' godly friends to make them raise their hopes, and acknowledge themselves hypocrites. The charge of hypocrisy is most frequently laid against the people of God, and is one of the hardest to be borne. But exceeding sinful is the indulgence of a censorious spirit. We must never judge of a man's state from a particular failing, or from his outward lot. Though tyrannical oppressors, and other sinners, be recompensed in this life, yet no man knows either love or hatred by all that is before him. What singular intimacy with God might saints enjoy, if duly weaned and withdrawn from the things of this life! Were our tempers duly holy, even our dreams might be means of our noted fellowship with God. O how men's spirits shrink under visits from the other world! What then must be the terrible majesty, infinite holiness and equity, of God himself! Insignificant and impure are all creatures in comparison of him. Mean are men while they live; and wretched in death, if driven away in their sins. But for senseless, sinful, dying, worms to impeach the wisdom, goodness, or equity, of JEHOVAH's dispensations of providence, or to plead their own worth and excellency in his presence, is the boldest presumption. How strange is it that, amidst so many and remarkable warnings of an entrance into eternity, most men should live entirely unconcerned about it! And scarcely less strange that even good men should so often wrest God's oracles to serve their own humours. This oracle, which Eliphaz heard, gave ground to rebuke Job for his murmuring, but none to condemn him as an hypocrite.

CHAP. V. Call now, if there be indeed any that will answer this oracle in thy favour! And to which of the saints canst thou turn as an advocate for thy cause, or as an example of thy condition? 2. For the just vengeance and holy jealousy of God shall destroy foolish and wicked men: and their own rage at providence, and envy of other men's happiness, shall render them miserable. 3. Even when I have seen wicked men flourishing in apparently fixed prosperity I have judged them unhappy, and predicted their fall, and

Before Christ
cir. 1520.

10 'Who giveth rain upon the earth, and sendeth waters upon the *fields:

11 'To set up on high those that be low; that those which mourn may be exalted to safety.

12 'He disappointeth the devices of the crafty, so that their hands †cannot perform *their* enterprise.

13 'He taketh the wise in *their* own craftiness: and the counsel of the froward is carried headlong.

14 They †meet 'with darkness in the day time, and grope in the noon day as in the night.

15 'But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 'So the poor hath hope, and iniquity stoppeth her mouth.

17 'Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the almighty:

18 'For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 'He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee.

20 'In famine he shall redeem thee from death, and in war from the power of the sword.

21 'Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

23 'For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

24 And thou shalt know *b* that thy

• Ch. 38. 26. Jer. 5. 24. & 10. 13. & 14. 22. Amos 5. 8. Acts 14. 17. Ps. 65. 8—11.
• Heb. *out-places*.
• 1 Sam. 2. 7. Ps. 113. 7. Ezek. 17. 24. 1 Cor. 1. 26—29.
• Neh. 4. 15. Ps. 33. 10. & 76. 5. Ezech. 9. 24. 25. Is. 8. 10. & 14. 24. 25. Exod. 18. 11.
† Or *cannot perform any thing*.
• 1 Cor. 3. 19. Ps. 7. 15, 16. & 9. 15, 16. & 35. 7, 8. & 141. 10. & 17. 13.
• Or *run into*.
• Is. 19. 3, 13, 14. & 59. 9. 10. Amos 8. 9. ch. 12. 25. Deut. 28. 29. Acts 17. 27. 2 Cor. 4. 4.
• Ps. 72. 4, 13, 14. & 34. 6. & 109. 31.
• Ps. 9. 18. & 10. 14. Is. 14. 32. Ps. 107. 41, 42. Mic. 7. 9, 10.
• Prov. 3. 11, 12. Heb. 12. 5, 6, 10. Jam. 1. 12. & 5. 11. Rev. 3. 19. Ps. 119. 67, 71. & 94. 12. Jer. 31. 18—20.
• Deut. 32. 39. 1 Sam. 2. 6. Ps. 147. 3. Is. 30. 26. Ezek. 34. 16. Hos. 6. 1.
• Ps. 34. 19. & 91. 7. Prov. 24. 16. 2 Pet. 2. 7, 9. Rev. 3. 10. 1 Cor. 10. 13. 2 Cor. 1. 10.
• Ps. 33. 19. & 34. 10. & 37. 19. Prov. 10. 3. Hab. 3. 17, 18.
• Jam. 1. 2. Ps. 91. 12. Is. 11. 6—9. & 65. 25.
• Or *that peace is thy*

quickly seen them and their families rendered miserable. 4. Their posterity are exposed to great dangers and calamities: they are oppressed and ruined in their law-suits, or are openly punished, while there is none to deliver them. 5. The hungry vagabonds eat up their crop; and, notwithstanding all the means used to secure it, or the danger to the taker, the sweeping scourge, and savage robber, such as the Chaldeans or Sabeans, carry off their whole substance and wealth. 6, 7. Affliction never comes to men without the just influence of God, and the deserving influence of men's sin, even though it be altogether common and natural for men to meet with trouble. And men, outrageous in iniquity, and abandoned to gross impiety, shall not long flourish on the earth; but if, as born in it, a man be obstinate in gross wickedness, the flaming thunderbolts of God's vengeance shall fly aloft to destroy him. 8. Truly therefore, were I in thy case, I would humbly address myself unto God, and refer myself to his disposal. 9. I would refer myself to God, who works so many things, the nature, causes, and immediate ends of which we do not understand, and so is able to help or punish as he pleases. 10. To God, who waters the earth with rain, and who causes the fountains to spring and rivulets to run along the streets and fields; 11. That by plentiful crops he may enrich and dignify men of low condition, and exalt those that mourn in sordid baseness and misery to an extended happiness and safety; 12. To God, who defeats the craftiest designs of subtle men to raise or enrich themselves, that it is not in their power to execute the schemes which they have most cunningly contrived; 13. Who makes their own devices to produce what they studied to avoid, and to hurry them, contrary to their expectation, into dreadful ruin. 14. So that, when every thing seems plain and prosperous, they suddenly stumble into mistakes and misery; and, in the very midst of their wisdom and felicity, unexpected danger seizes upon them. 15. By which means God delivers those who fear his name from the open fury, and from the treacherous flatteries and calumnies of these powerful oppressors; 16. That, by observation and experience of this, the poor and oppressed may be encouraged to hope in God for help and deliverance, and wicked men may be confounded and silenced.—17. And, moreover, God makes all the afflictions of his people to work remarkably for their good; therefore never complain of his corrections, but esteem them as a distinguished favour. 18. For he not only makes us grieved, and pained with trouble, for our good, but quickly removes his rod, and bestows his comforts. 19. When manifold troubles are inflicted on others, thou shalt escape, if thou refer thyself to God's disposal. Nay, be thy own troubles as many as they will, they shall do thee no real hurt. 20. God shall supply thee with food in times of famine, and protect thee in the day of battle. 21. No malicious reproachers or false witnesses shall be able to hurt thee; and thou shalt be secure amidst the depopulations of countries. 22. No pestilence, nor famine, nor ravenous beast shall be allowed to hurt thee, or even mar thy cheerfulness. 23. The stones of the field, as if in league with thee, shall neither hurt thy person nor crop; and even the wild beasts shall submit to thee as thy conquered servants. 24. Thou shalt by experience, find thy dwelling, family, and substance, wherever it is, in safety and quietness: and thou shalt be enabled to manage thy household-affairs without any allowed iniquity; and

Before Christ
cir. 1520.Or be disap-
pointed.Ps. 123. 3. 6.
Gen. 12. 2. &
15. 5. & 22.
16. 17.

Or much.

Ecc. 12. 5.
Job 17. 13.
& 30. 23.

Prov. 10. 27.

Gen. 15. 15.
& 25. 8.

Deut. 34. 8.

Ps. 102. 24. &
91. 16. Eph.
6. 2. 3.John 12. 24.
Mat. 13. 30.

Ps. 111. 2.

Is. 55. 3.

Ps. 81. 11, 13.

Prov. 9. 12.

Ch. 3. 1. & 4.

Ch. 23. 2, 3.

Heb. lifted
up.

Prov. 27. 3.

Ps. 42. 7.

Or I want
words to
express my
grief. Exod.

6. 9. Ps. 77. 4.

Ps. 38. 2. &
88. 3—5, 15,
16. Deut. 32.

23. Ps. 7. 12.

13. ch. 7. 14,
15.

† Heb. at grass.

Ps. 104. 14.

Jer. 14. 6.

Joel 1. 18, 20.

Lam. 4. 4, 5.

5. Hos. 9.

4. Dan. 10. 3.

Ps. 102. 9.

Prov. 13. 12.

Heb. my ex-
pectation.

1 Kin. 19. 4.

Jon. 4. 3, 8, 9.

Rev. 9. 6.

ch. 7. 15, 16.

Gen. 30. 1.

Ch. 39. 25—
27. Is. 57. 2.

Rev. 14. 13.

Ps. 16. 10, 11.

Or though I
should be
burnt with
pain.

tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin.

25 Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth.

26 Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.

27 Lo this, we have searched it, so it is; hear it, and know thou it for thy good.

CHAP. VI.

Not convinced by what Eliphaz had said with such assurance, Job here proceeds to justify himself, and condemn his friend's reasoning. (1) He pleads that he had just reason to complain, when God's hand was so heavy upon him, and all his comforts were withdrawn, and such insipid hints suggested to him; 1—7. (2) He repeats his passionate wishes, that a sudden stroke of death might speedily deliver him from his miseries, under which he could not support himself; 8—13. (3) He reproves his friends for wretchedly disappointing his hopes of comfort by them; and for their uncharitable censures and unkind treatment of him; 14—30.

BUT Job answered and said, 2 Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!

3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.

4 For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.

5 Doth the wild ass bray, when he hath grass? or loweth the ox over his fodder?

6 Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?

7 The things that my soul refused to touch are as my sorrowful meat.

8 O that I might have my request, and that God would grant me the thing that I long for!

9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!

10 Then should I yet have comfort; yea, I would harden myself in sorrow:

let him not spare; for I have not concealed the words of the Holy One.

11 What is my strength, that I should hope? and what is mine end, that I should prolong my life?

12 Is my strength the strength of stones? or is my flesh of brass?

13 Is not my help in me? and is wisdom driven quite from me?

14 To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, and wherein the snow is hid:

17 What time they wax warm they vanish: when it is hot they are consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded, because they had hoped; they came thither, and were ashamed.

21 For now ye are nothing; ye see my casting down and are afraid.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?

27 Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.

Ps. 82. 3. Prov. 23. 10. Exod. 22. 22. Is. 29. 11. Jer. 18. 18, 20. Ps. 5. 6. & 64. 4, 5. & 142. 5.

Before Christ
cir. 1520.Ps. 40. 9, 10.
& 119. 13.
Acts 20. 20,
27. Rom. 1. 3.

1 Sam. 2. 2.

Hos. 11. 9.

Hab. 1. 12. &
3. 3. Exod. 15.

11. Is. 6. 3.

Ch. 7. 17, 18.

1 Kin. 19. 4.

Num. 11. 14,
15.Ps. 103. 14,
15. & 39. 5.

Heb. brazen.

Is. 6. 13.

2 Cor. 1. 12.

Gal. 6. 4.

Col. 1. 27.

2 Cor. 11. 29.

Heb. 13. 3.

Rom. 12. 15.

Jam. 1. 26.

Ps. 36. 1.

Gen. 20. 10.

11. 1 John 3.

17.

Jer. 15. 18.

Ps. 38. 11. &
88. 18. Luke

10. 30—32.

† Or mourn.

Heb. they are
cut off.Heb. in the
heat thereof.Heb. extin-
guished.

Gen. 25. 15.

Is. 21. 13, 14.

Jer. 25. 23.

Gen. 11. 28.

Jer. 14. 3. &
3. 23—25.Or For now
ye are like to
them.

Ver. 15.

Ps. 62. 9.

† Heb. not.

Ch. 2. 12, 13.

Ps. 38. 11. &
88. 18.

1 Sam. 12. 3.

Acts 20. 33.

Gen. 14. 14.

16. Josh. 10.

6. 1 Sam. 30.

16, 19.

Jam. 1. 19.

Ps. 39. 1. &
19. 12. Jam.

5. 19, 20.

Ecc. 12. 12.

Is. 41. 21.

Prov. 8. 6, 8,
9.

Ch. 13. 4, 5.

1 Tim. 1. 7.

Hos. 12. 1.

Eph. 4. 14.

† Heb. ye caused
to fall upon.

prosperity. But, if these animals complain in their distress, why should I be hindered? 6. Can ever such empty and unsavoury discourse as yours, without any seasoning of grace, prudence, and moderation, be either acceptable or edifying to one in such distress! 7. Those grievous afflictions, which I was once afraid to touch, I must now in anguish endure; and yet I have nothing afforded me for comfort but your loathsome and empty discourses. 8. O that God would quickly fulfil my request for death, and grant me that which I earnestly hope and long for! 9. Even that, without leaving me to languish in this miserable condition, he would, with one effectual stroke, put an end to my present life. 10. The near views of this would comfort my spirit, and strengthen me to endure the severest pains: to obtain this, I would gladly endure what he pleases; as I am conscious that I have not hypocritically denied, disregarded, or concealed, his truths. 11. My strength is so spent, that I can neither hold out nor expect recovery. I neither have, nor hope for, comfort in this life, that I should desire it; nor do I apprehend any hurt in death, that I should fear it. 12. My strength is quite incapable of bearing such troubles; nor can I but feel their terrible pressure. 13. And, though I cannot deliver myself, am I therefore destitute of solid reason and true virtue? Have not I the testimony of a good conscience? Do not I know my own integrity, and the nature and degree of my sufferings, better than you? 14. Surely he who is in distress should meet with pity and compassion! and he, who, instead of pitying a friend under great affliction, censures and reproaches him, shews that he has not the true fear of God, and is in a fair way to apostatize from his service. 15—20. My dearest friends promised me help and comfort; but failed me in a time of need; as torrents, which in winter make a great noise, and run with a violent stream, when the melted ice and snow fall thick into them; but in the summer, when water is much needed in these hot and parched countries, are quite dried up: the water is so diverted into other channels, exhausted by the dry desert, or exhaled into the empty air, that one can scarcely tell where they ran: and the Arabian travellers, who expected to refresh themselves with the water, find themselves shamefully and miserably disappointed. 21. Just so are ye deceitfully disappointing me in my adversity, when I most need your help. Instead of comforting me, you, seeing my distress, shrink from me, as if you were afraid I should prove burdensome or disgraceful to you. 22, 23. But, since I never asked ought of you for either my subsistence or deliverance, can you not afford me a few comfortable words? 24. If you can convince me of any mistake, I shall submit, cease my complaints and hearken to your counsels: 25. For solid arguments have a marvellous power to convince and persuade; but your reproofs are to no purpose, as they proceed wholly on mistakes. 26. To what purpose rail ye at words, or critically censure the speeches of a man desperate with trouble? 27. Mean ye to oppress me, when so helpless and destitute, with your bitter calumnies and revilings; and designedly to add to my

shalt take an account of them without disappointment. 25. And, however bare thou now appearest, as the earth in winter, thou shalt find thy posterity very numerous, prosperous, and beautifully connected. 26. And, when thou hast arrived at an uncommon age, thou shalt enter into thy grave with an easy smile, and shouts of joy, as one fully ripened for the glories of heaven. 27. Doubt not of this; for we have thoroughly examined the point, and find it as I have said. Hear, consider, and practise it, for thy present and everlasting advantage.

REFLECTIONS UPON CHAP. V.—The best of men quickly grow confident in their own mistakes. And it is the greatest discouragement to one in sore trouble to find no saint in his case or sentiment. But how foolish and silly are the greatest of sinners! Their own wickedness fearfully corrects them, and their backslidings ruin themselves, their families, or property. It is stupid and heathenish to think that any thing happens to us by chance. And, the more we are acquainted with the sinfulness of our nature, we shall see the less reason to murmur at our afflictions. Under sore troubles it is necessary to search out and remove the sinful cause, and to turn all our fretful murmurs into humble supplications. How encouraging is it to have an Almighty, condescending, and gracious, God to apply to! No craft, no strength, no plots of devils or men, need discourage us when we have him on our side. If our mind be brought down to our circumstances, let us never quit our hope: it is in a faithful promiser. Our malignant opposers may for a while open their mouths wide against us, and their oppressing hand may lie heavy on us, but quickly their arms shall be broken, and their lips sealed up in death. But great and holy caution is necessary under trouble, that we may neither be averse to it, nor think ill of it, nor overlook and disregard it. For when blessed of God they are remarkably advantageous. They but open God's way for bestowing his distinguished favours. And those who dwell under the shadow of the Almighty shall enjoy the surest protection, inward quietness, peace with God and his creatures, comfort in their families and seed, and joy and honour in their death. Let us then attend to, and profit by, every truth we hear.

CHAP. VI. But Job replied to Eliphaz. 2. O that my oppressive trouble, allotted me in God's indignation, and my extensive, unavoidable, and sinking, calamity and sorrow, were but impartially and thoroughly weighed! 3. It would be found so heavy as to hinder, and far surpass, complaints: therefore are my words full, of burning rage and tossing disquiet. 4. For grievous pains in my body, and impressions of God's wrath on my conscience, by their violence, quite dispirit my soul, and waste my life. His terrible judgments shut me up on every side, and set themselves as in battle array against me. 5. You do no more than brute beasts when you are easy and unconcerned amidst your

Before Christ
cir. 1520.Heb. before
your face.Is. 63. 8.
Col. 3. 9.Ch. 17. 10. &
27. 4-6.That is, in
this matter.Jam. 3. 13.
Heb. 5. 12.

1 Cor. 2. 15.

Heb. my
palate.

28 Now therefore be content, look upon me, for *it is evident* || unto you if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness is *in it*.

30 Is there iniquity in my tongue? cannot *†*my taste discern perverse things?

CHAP. VII.

Still justifying his request for death, here (1) Job complains of the useless, restless, and hopeless condition of his life, and the noisome state of his body; 1-6. (2) Expostulating with God for a sudden death, he pleads that his life was vanishing in a hopeless and useless manner; 6-10; that his misery was so great he could not support himself under it; 11-16: and that it was below God thus to contend with him; that he would act like himself in pardoning his iniquity and immediately slaying him; 17-21.

IS there *not* *†*an appointed time to man upon earth? *are not* his days also *like* the days of an hireling?

2 As a servant *earnestly* desireth *the* shadow, and as an hireling *looketh* for *the reward* of his work;

3 So am I made to possess *months* of vanity, and wearisome nights are appointed to me.

4 When I lie down I say, *When* shall I arise, and *†*the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My *†*flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 My days are swifter than a weaver's shuttle, and are spent *without* hope.

7 O remember that my life is *wind*: mine eye *†*shall no more *see* good.

8 The eye of him that hath seen me shall *see* me no more: *†*thine eyes *are* upon me, and *†*I am not.

9 As the cloud is consumed, and vanisheth away, *so* he that goeth down to the grave shall come up no more:

|| To see, that is, to enjoy. Ch. 20. 9. Eccl. 1. 4, 5. Rev. 12. 8. Ps. 80. 16. & 39. 11. Ezek. 14. 8. I can live no longer. Ps. 103. 16. & 39. 13. ver. 10. ch. 14. 10. & 16. 22. 2 Sam. 12. 23. & 14. 14. Is. 38. 11.

misery? 28-30. Consider therefore my case and words more deliberately and impartially: you can easily detect me if I speak false, or maintain a bad cause. Fairly try my cause over again, and you will find me innocent of the hypocrisy and wickedness which you have laid to my charge. Have I uttered aught that is false or wilfully wicked? or am I so stupid that I cannot distinguish that which is vain, false, or impious, from that which is true, gracious, and edifying.

REFLECTIONS UPON CHAP. VI.—How insupportable is inward trouble, either felt or feared; and, of all our evils, none more intolerable than a sense of God's wrath. They, in general, are partial judges of other men's troubles who live in ease and plenty themselves. And it adds greatly to afflictions to meet with nothing under them but uncharitable censures and insipid comforts from our Christian friends. It is difficult to keep either heart or lips aright under such complicated troubles. Ungoverned passion grows more violent when it meets with rebukes and checks. But it is most unbecoming when it gets into our very prayers to God, and by our folly turns them into sin. There is great need of always living faithful for God, since we know not how soon troubles may render us weary of our life. And those, who are by grace prepared for another world, can see little in this to make them fond of staying in it. But it is not self-hardening, but humility, under trouble that makes us ripe for deliverance. Alas! how often dejected spirits preach despair to themselves, and refuse to be comforted; forgetting how God can strengthen or recover for his own glory, as he pleases! It is a mercy then to have wisdom and grace, that will remain with us in the very worst of times. Unjust, yea impious, is the want of compassion to those who are under heavy afflictions. And it is bitter to find the friends on whom we depended prove faithless. Yet created comforts commonly disappoint us, and become gall and wormwood, when we come to have most need of their encouraging and supporting influence. Upright souls are averse to be a burden to their friends. And the importunity of want often provokes the abuse of the uncharitable. But how contrary to sense—to reason—to pity—to patience—to equity—to a desire after truth—do friends act when God makes them scourges to us! Truth is a mighty weapon when wielded by the weakest arm. And they who have truth on their side will never shun the light, but court inquiry: and nothing then can be more unreasonable than to refuse them a patient hearing.

CHAP. VII. Is there not a warfare of trouble, and the set time thereof appointed, for wretched man upon earth? Are not his days fixed and determined, and full of toil and labour? 2. As a servant wearied with the toils of the day desires a place of refreshment, and as an hireling looks for the end and reward of his work, so I long for death, to deliver me from my miseries, and bring me to my glorious reward: 3. For I have *now* allotted me for my por-

10 He shall return no more to his house, neither shall his place know him any more.

11 Therefore I *will* not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12 *Am* I a sea, or a whale, that thou settest a watch over me?

13 When I say, *My bed* shall comfort me, my couch shall ease my complaint;

14 Then thou *scarest* me with dreams, and terrifiest me through visions;

15 So that my soul *chooseth* strangling, and death rather than my *†*life.

16 I loathe it; I would not live away: *let* me alone, for my days *are* vanity.

17 *What* is man, that thou shouldest magnify him, and that thou shouldest set thine heart upon him?

18 And *that* thou shouldest *visit* him every morning, and *try* him every moment?

19 *How* long wilt thou not depart from me, nor let me alone, till I swallow down my spittle?

20 I *have* sinned; what shall I do unto thee, O thou *†*Preserver of men? *why* hast thou set me as a mark against thee, so that I am a burden to myself?

21 And *why* dost thou not pardon my transgression, and take away mine iniquity? for now shall I *sleep* in the dust; *and* thou shalt seek me in the morning, but I *shall* not be.

CHAP. VIII.

Lately Job's messengers had followed one another with evil tidings; now his friends follow one another with their harsh censures. Satan had employed those to deprive him of his integrity; now he employs these to deprive him of the comfort of it. Bildad proceeds upon the same plan as Eliphaz, and attempts to convince Job (1) That he and his children had certainly been punished for some distinguished wickedness; 1-4. (2) That, if he would now truly repent, God would quickly restore his prosperity; 5, 6, 7. (3) That it was common for God to extinguish the joys and hopes

tion months of wretchedness and vanity, without any solid comfort: and in the night, when others rest from their sorrows, I can but restlessly increase mine. 4. I am scarcely laid down on my bed when, through agony and pain, I wish to be up again; and I am continually tormented both in body and mind: 5. For my body is overspread with ulcers, filled with worms, and crusted over with scabs, which have made such clefts in my skin, that I am become loathsome to myself. 6. My happy days have quickly run over in a moment, and there is no hope that I shall recover them. 7. Remember, O God, how short and unsubstantial my life is, though once it was pleasant; and, when once dead, I shall never return to my possessions and worldly prosperity. 8. My friends shall never more see me in this mortal state. Thou dost but frown upon me, and I vanish out of this world. 11. Since there is no hope that my condition will be better in this world, therefore I will give some vent to the extremity of my sorrow, by complaining. 12. Am I so strong and unruly that nothing but such strong chains of affliction can tame, rule, or restrain me? 16. Either cease from afflicting me, or from preserving me in life; for my days have no need to be made more miserable and fading than they are of themselves. 17. What is man, that thou shouldest honour him so much as to contend with him, and set thyself against him, in rendering him so miserable? 18. And that thou shouldest visit him with new afflictions every morning, and try him with new strokes every moment? 19. If thou art so patient and kind to the generality of mankind, why wilt thou not turn away thy displeasure from me, and at least give me time to breathe? 20. I cannot satisfy thy justice for my sins, O thou Observer of men: yet why hast thou set me up as a mark for thy vengeance to shoot at and run against, so that I am a burden to myself and to thee? 21. Why wilt thou not forgive me my sin, and at least release me so far from its punishment, that I may die? for if thou come not speedily to help me it will be too late.

REFLECTIONS UPON CHAP. VII.—Our life hath its bounds and form unalterably fixed by God's decree. But how short-lived and hard is the condition of mankind on earth! Surely then we ought to be humble, whose bodies are so vile, and our days so empty and short! And sweet must the heavenly rest be to those who get thither through so much tribulation. It is proper therefore to die with affections quite weaned from this world, and set on things above. But if the saints' afflictions can be so terrible, so constant on earth, what must hell be to the wicked for evermore! How terrible to be driven thither in our wickedness! to fall into the hands of an angry God! The views then of our near approaching death ought to animate our confessions of sin, our cries for pardon of it, and deliverance from it. It is a mercy that the blood of Jesus Christ cleanses from all sin, the most unadvised and desperate expostulations with God not excepted: and, sprinkled with this, we may cheerfully bid adieu to this valley of tears and sorrows.

Before Christ
cir. 1520.Ecc. 12. 5.
ch. 8. 18. &
20. 9. Ps. 37.
36.Ps. 39. 3, 9. &
32. 3. ch. x. f.
16. 6. & 21.
3. & 23. 2.Ch. 6. 12.
Lam. 3. 7.Ch. 9. 27, 28.
Ps. 41. 3.Deut. 28. 34.
Ps. 88. 16.
Mat. 27. 19.Ch. 10. 1. &
6. 9. 1 Kin. 19.
4. Jon. 4. 3.
8. Rev. 9. 6.
Gen. 27. 46.

† Heb. bones.

Ch. 10. 20. &
14. 6. Ps. 39.
10, 13. & 89.
47, 48.Ps. 8. 4. &
144. 3. Heb. 2.
6. 1 Sam. 24.
14. Ruth 2. 16.
2 Sam. 7. 18.Ps. 106. 4. &
80. 14. Exod.
20. 5.Jer. 9. 7.
Zech. 13. 9.
Dan. 12. 10.
1 Pet. 1. 7. &
4. 12.Ps. 39. 10. &
13. 1-3.
ch. 9. 18.2 Sam. 24. 10.
Ps. 32. 5. Jer.
3. 13, 21.
Is. 64. 6.

Or observer.

Ps. 6. 6. & 7.
9. & 11. 4.Ps. 21. 12.
Lam. 3. 12.
ch. 6. 12. ver.
12, 14-16.

Is. 1. 18.

Exod. 34. 9.
Num. 14. 19.Ps. 25. 11. &
130. 3, 4.Is. 26. 19, 20.
Dan. 12. 2.

Rev. 14. 13.

See ver. 10.

Before Christ
cir. 1520.

of wicked hypocrites, such as he was; 8—19. (4) That, if God did not speedily appear for his relief, it would be uncontestedly evident that he had been but an hypocrite; 20—22.

- T**HEN answered Bildad the Shuhite, and said,
- 2 How long wilt thou speak these things? and how long shall the words of thy mouth ^{be} like a strong wind?
- 3 Doth God pervert judgment; or doth the Almighty pervert justice?
- 4 If thy children have sinned against him, and he have cast them away ^{for} their transgression;
- 5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;
- 6 If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.
- 7 Though thy beginning was small, yet thy latter end should greatly increase.
- 8 For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:
- 9 (For ^{we} are but of yesterday, and know nothing, because our days upon earth are a shadow):
- 10 Shall not they teach thee, and tell thee, and utter words out of their heart?
- 11 Can the rush grow up without mire? can the flag grow without water?
- 12 Whilst it is yet in his greenness, and not cut down, it withereth before any other herb.
- 13 So are the paths of all that forget God; and the hypocrite's hope shall perish:
- 14 Whose hope shall be cut off, and whose trust shall be a spider's web.
- 15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.
- 16 He is green before the sun, and his branch shooteth forth in his garden.
- 17 His roots are wrapped about the heap and seeth the place of stones.
- 18 If he destroy him from his place,

then it shall deny him, saying, I have not seen thee.

19 Behold, 'this is the joy of his way; and 'out of the earth shall others grow.

20 Behold, God 'will not cast away a perfect man, neither will he 'help the evil doers:

21 Till he fill thy mouth with laughing and thy lips with rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

CHAP. IX.

We have here Job's answer to Bildad, in which he speaks honourably of God, humbly of himself, and feelingly of his troubles, without any reflections upon his opponents. (1) He asserts the exact justice of God; and proves it from his infinite wisdom, power, and sovereignty; 1—13. (2) He acknowledges himself unable to contend with God, either in law or in battle; 14—21. (3) He maintains that men's characters are not to be judged of by their outward condition; 22, 23, 24. (4) He complains of the greatness of his trouble; and that his confusion of mind was such, that he knew not what to say or do before an infinite and frowning God; 25—35.

THEN Job answered and said,

2 I know it is so of a truth: but how should man be just ^{with} God?

3 If he will contend with him, he cannot answer him ^{one} of a thousand.

4 He is wise in heart and mighty in strength: who hath hardened himself against him, and hath prospered?

5 Who removeth the mountains, and they know not: who overturneth them in his anger.

6 Who shaketh the earth out of her place, and the pillars thereof tremble.

7 Who commandeth the sun, and it riseth not: and sealeth up the stars.

8 Who alone spreadeth out the heavens, and treadeth upon the waves of the sea.

9 Who maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

10 Who doth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see

+ Heights.
Cimah.

Ch. 38, 31, 32, &c. Amos 5, 8. Ps. 147, 1.
Ch. 5, 9. Ps. 71, 15. & 40, 5. & 145, 5, 6, & 72, 18.

Heb. Ash, Cesil, and
Ch. 23, 3, 6, 9, &

Before Christ
cir. 1520.Ch. 20, 5.
Is. 20, 5, 6.Ps. 113, 7.
1 Sam. 2, 8.
Ezek. 17, 24.
Ps. 75, 7.
ch. 27, 16, 17.Is. 1, 19, &
41, 9, & 3, 10.
Ps. 37, 24, 25.Heb. take the
ungodly by
the hand.
Is. 1, 20, & 3.
11. Ps. 55, 23.
& 140, 11, 12.Heb. shouting
for joy. Is. 65.
13. Ps. 65, 13.
& 126, 2.Ps. 132, 18.
& 35, 26, &
69, 7, & 109,
25, 29.Heb. not be.
Ver. 18. Prov.
3, 33. Zech. 5.
4. Ps. 69, 25,
27.Ch. 4, 17, &
25, 4, 6. Ps.
143, 2, & 130.
3. Rom. 3, 19.
20. Gal. 2, 16.
Is. 64, 6.Or before God.
Rom. 3, 19.
1 John 3, 20.
Ps. 40, 12.Ch. 36, 5, &
40, 9—14, &
37, 23. ver. 19,
32, 33.
Ps. 147, 5.Is. 27, 4.
1 Cor. 10, 22.
ch. 41, 10.
Mal. 3, 13.Ps. 68, 8, &
46, 2, & 114.
4. Hab. 3, 6.
Nab. 3, 6.
Amos 9, 5.
Zech. 14, 4, &
4, 7. Rev. 16,
20.Ps. 75, 3.
1 Sam. 2, 8.
Ps. 135, 6.
Dan. 4, 35.
Joel 2, 2.
Amos 4, 13, &
5, 8, & 8, 9.
Josh. 10, 13.Ch. 3, 4, 6.
Ezek. 32, 7.
Acts 27, 20.
Is. 13, 10.Gen. 1, 6.
Ps. 104, 2, 3.
ch. 37, 18.Hab. 3, 15.
Ps. 93, 3, 4.
& 65, 7, & 89.
9, & 107, 29.
Mark 6, 48.
Jer. 5, 22.

CHAP. VIII. Not without a mixture of mistake, rage, and pride, Bildad replied, 2. How long wilt thou outrageously pour forth what is dishonourable to God and unprofitable to men; and brutishly violent, noisy, and presumptuous? 3. Can God, who has no reason to fear the displeasure or court the favour of any, wretchedly and wickedly deal unjustly to man? 4. Suppose he has fearfully punished thy children for their wickedness, 5. Yet thy humble, speedy, and penitent, supplication to him for mercy would meet with due regard. 6. And wert thou thyself sincere in heart, and upright in conduct, he would all of a sudden bestir himself to help thee, and restore thee and thy family to its wonted peace and prosperity. 7. And, however low and contemptible thy condition is at present, he would render thy happiness and glory more eminent than ever. 8—10. And, as you look on us as mere ignorant upstarts, carefully inquire of the most aged and best informed, and they will assure you that God never punished but for sin, and never rejected a penitent person. 11, 12. And that, as rushes and flags, without abundant moisture, quickly wither of their own accord; 13, 14. So, without true piety and a real enjoyment of the divine favour, the highest professions of religion, and the greatest prosperity and most extensive hopes of happiness, will quickly issue in apostasy, infamy, disappointment, and self-wrought wretchedness. 15. The wicked man may attempt to rely on his friends, family, or wealth, and may exert himself to the utmost to retain what he has, but to no purpose. 16. The external smiles of providence may render his prosperity remarkable for a little time; and his family, wealth, and honour, may greatly flourish and increase. 17. He may appear deep-rooted amidst outward enjoyments; and, in height of glory and apparent stability, may vie with the loftiest buildings of marble; 18. But quickly shall his native soil swallow him up into ruin; and he, and all that he had, shall quickly disappear and be forgotten. 19. Such is the mad and unsubstantial joy of the wicked, and the issue of their flourishing prosperity, while others are exalted, from meanness and poverty, to fill their place in the world. 20. For—mark it as a certain and important truth—the mighty God will never despise, or loathe, or refuse to help and comfort, an upright saint; nor will he strengthen, support, or deliver, evil-doers. 21, 22. Wert thou perfect, or thoroughly penitent, he would bless thee till his favours had overwhelmed thee with raptures of thankful praise: they who hate thee, and rejoice at thy present troubles, should be confounded at thy restoration, while they and theirs should irrecoverably perish.

REFLECTIONS UPON CHAP. VIII.—Men readily follow one another in running down those who are singularly distressed. And much sooner do they perceive other men's sins marked in their judgments than their own. But in every affliction it is always wise to have recourse to God for help. His blessing can soon make a remarkable change for the better in our lot. And, if he knows our integrity, it matters little, though men esteem us as hypocrites. God often gives his people indirect hints of the kindness which he intends for them, by words never intended for that purpose by the speakers. And the knowledge and experience of others ought carefully to be improved for our instruction and comfort. What a common sin among professors is hypocrisy and dissimulation! What a sad source of it is forgetfulness of God! But the hope of hypocrites will put the most fearful cheat upon themselves. Though it flourishes awhile, it perishes at last. And the things of nature around us suggest the most important admonitions, did we but consider them aright. The most precious truths are often abused, through the misapplication of them, to make the heart of the righteous sad and the souls of the wicked to triumph. Let me therefore never be a harsh judge of others, and never too mild with respect to myself. Let me never judge of people's character by their outward lot. It is not time, but the last judgment and eternity, that will reduce all things to apparent order.

CHAP. IX. Immediately Job replied, 2. I know indeed that God is righteous, and that he ordinarily punishes the wicked and favours the godly. But what frail man can, in your sense, be just before God? 3. If God please to call him to a strict account, he cannot answer for one of a thousand of his thoughts, words, or actions. 4. And, while God is infinitely righteous, his knowledge, wisdom, and power, are so unbounded, that it is impossible for any to harden himself in rebellion against him and peacefully prosper. 5—10. Against him, who can in a moment remove and overturn the largest mountains,—who can shake the earth out of its place, and shatter its rocky foundations,—who can at pleasure forbid the rising of the sun or shining of the stars,—who at pleasure spreads out or dispels the clouds, and triumphantly treads upon the swelling waves of the sea, all being subject to his will,—who makes and governs all the starry constellations which appear in the north or south parts of our world; 10. And does works unsearchably marvellous and unnumbered. 11. In his providential dispensations he can pass before and

Before Christ
cir. 1520.

him not: he passeth on also, but I perceive him not.

12 °Behold, he taketh away, °who can hinder him? who will say unto him, What dost thou?

13 °If God will not withdraw his anger, the proud helpers do stoop under him.

14 °How much less shall I answer him, and choose out my words to reason with him?

15 Whom, °though I were righteous, yet would I not answer, but I would make supplication to my Judge.

16 If °I had called, and he had answered me, yet would °I not believe that he had hearkened unto my voice.

17 For he °breaketh me with a tempest, and multiplieth my wounds °without cause.

18 °He will not suffer me to take my breath, but filleth me with °bitterness.

19 If I speak of strength, lo, °he is strong: and if of judgment, who °shall set me a time to plead?

20 If I °justify myself, mine own mouth shall condemn me; If I say, I am perfect, it shall also prove me perverse.

21 Though °I were perfect, yet would I not know my soul: I would despise my life.

22 This is °one thing, therefore I said it, he destroyeth the perfect and the wicked.

23 If °the scourge slay suddenly, he will laugh at the °trial of the innocent.

24 °The earth is given into the hand of the wicked: he °covereth the faces of the judges thereof; if not, where and who is he?

25 Now my days are °swifter than a

Jer. 12. 1, 2. Ps. 73. 3, 7, & 17. 14. Dan. 7. 7, 25. Ps. 69. 23. & 81. 12. Esth. 7. 8. or Is. 29. 10. Ch. 7. 6. Ps. 39. 5. & 90. 6, 9. & 103. 15, 16. Jam. 4. 14. 1 Cor. 7. 31. Hab. 1. 2. Lam. 4. 19. ch. 39. 27—30.

attack me; can quickly pass by and rush upon me, and continually set his works before me; and yet I cannot perceive him, nor understand them. 12. Behold! he can suddenly or forcibly snatch away whatever a man has, and none can resist his infinite power, or make him to restore it, or even bring him to account for his conduct. 13. If he, the object of our adoration, continue the displays of his terrible majesty and almighty wrath in the infliction of just punishments, the most proud, powerful, and fierce, helpers and avengers must yield to his influence, and confess their inability to relieve us. 14. How then can I, a poor, weak, unbefriended wretch, answer him in judgment; or choose, give sense to, and order, my words in debating with him! 15. Though my case were ever so just, nothing would become me, but to make humble supplications to my tremendous and omniscient Judge, who contends with me. 16. And, if he had graciously accepted my supplication, and even promised to grant the request of such a poor and wretched creature as I am, I could not believe it. 17. Since, without my being conscious of any uncommon wickedness, he breaks me to pieces by a fiery whirlwind of his judgments, and multiplies my painful afflictions. 18. He allows me no interval from trouble, no ease under it, but fills me with the most tormenting troubles, and bitter griefs. 19. Should I be inclined to dispute with him by force, lo! he is infinitely more powerful than I. Should I be inclined to cite him at law, who, higher than he, could be our judge, and appoint us a time or place of hearing? 20. Though I am guilty of no allowed crime, yet his majesty and holiness would make me to condemn myself: and, though I be no hypocrite, my attempts to justify myself before him would prove me perverse. 21. Though I were ever so perfect, I durst not, on my own consciousness, debate the matter with him, nor insist that my soul were really such in his view; but I would undervalue, disapprove, and loathe, my practice before his infinite holiness; and would rather lose my life than dare to contend with one of boundless majesty. 22. All that I have affirmed and insist upon is this important truth, that God, in sovereignty, fearfully afflicts the righteous as well as the wicked. 23. When the most fearful calamities fall upon and suddenly kill men, he often, with seeming pleasure, for their trial, grievously afflicts the most innocent. 24. Who but he prospers the wicked, and gives the earth to be possessed and ruled by such as blind judges, by bribery or misinformation, or condemn them to death for their righteous decisions? 25, 26. I myself am an instance of his sovereign management. My days of prosperity have quickly passed away without substantial comfort; and my natural life, amidst inexpressible misery, posts on to an end, more swiftly than the boat of paper reeds is hurried down the rapid stream, or the hungry eagle alights upon his prey. 27, 28. If I attempt to forget my calamities, lay aside my mournful looks, pluck up my spirits, and cause my face to shine with a smile, my tormenting pains and sorrows terrify my mind: and I find by experience that thou, O God, wilt not remove my trou-

post; they flee away, they see no good.

26 They are passed away as the swift ships; as the eagle that hasteth to the prey.

27 °If I say, I will forget my complaint, I will leave off my heaviness, and °comfort myself;

28 I °am afraid of all my sorrows, I know that thou °wilt not hold me innocent.

29 If I be wicked, why then labour I °in vain?

30 If I °wash myself with snow water, and make my hands never so clean;

31 Yet shalt thou °plunge me in the ditch, and mine own clothes shall °abhor me.

32 For he is °not a man as I am, that I should answer him, and we should come together in judgment.

33 Neither is there ||any °day's-man betwixt us, that might °lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear °terrify me:

35 Then would I speak, and not fear him; †but it is not so with me.

CHAP. X.

Here Job, in great confusion, continues his complaint to God, perhaps hardly knowing all that he had said. (1) He complains that the hardships which God had put upon him did not well become his infinite goodness, knowledge, and power; 1—7. (2) He comforts himself that he was in the hands of that God who had formed him, and pleads for his pity; 8—13. (3) He again complains of God's severity towards him, in strictly marking his sins, and fearfully punishing him for them; and that his life seemed given him to render him miserable; 14—19. (4) He prays for death, in hopes that it would comfort him; 20—22.

MY soul is °weary of my life; I °will leave my complaint upon myself; °I will speak in the bitterness of my soul.

2 I will say unto God, Do not °condemn me; °shew me wherefore thou contendest with me.

ble, as if I were innocent. 29. I see that I shall be held and punished as one that is wicked.—Why then do I thus fatigue myself in vindicating my innocence? 30. Though I could wash myself by the most effectual vindications, and thoroughly purge my practice with purity itself, 31. Thou, O infinitely holy God, wouldst plunge me into depths of noisome afflictions and of filthy ulcers; and my discovered wickedness and manifest troubles should hold me forth as quite abominable. 32. For God is so infinitely above me, that I cannot, dare not, enter into a debate or plea with him. 33. Neither, indeed, is any umpire or arbiter to be found who could order us to silence, or oblige us both to stand to his award. 34, 35. If he would remove from off me this heavy trouble, and not terrify me with the dread of his power and majesty, then would I freely speak, without any slavish fear of him, in my own vindication; for I am not such an hypocrite as you allege. But, alas! sorrows and fears oppress my spirit.

REFLECTIONS UPON CHAP. IX.—O the infinite greatness of God! And what is man, so mean, so sinful, that he should be mindful of him! How incapable of advancing a justifying righteousness before him! Dreadful is the case of those devils and men who harden themselves against him. His excellencies are plainly marked in his works of creation and providence. Happy are they whose God is JEHOVAH! and inexpressibly miserable his most powerful and proud opposers! In incontestible sovereignty he often afflicts the righteous, and prospers the wicked. And it is hard to complain much of our troubles without mingling somewhat reproachful to God. Let therefore the thoughts of my own meanness, sinfulness, and mortality, keep my mind low and silent before him. It is his mercy, not my merits, that must be my only plea. Conceit of my sinless perfection, and of the worth of my righteousness, will but manifest my ignorance of the spirituality of his law, and of my own corruption. Let me always stand in awe of him and the power of his wrath. Let me tenderly pity such as are wounded in spirit, and earnestly pray for them, as they can sometimes scarcely pray for themselves. Let me always entertain kind and honourable thoughts of God; as hard thoughts of him are inlets to much sin and sorrow. But, above all, let me bless him that Jesus Christ is the Mediator between himself and me, and that my soul is not under extreme anguish and disquiet. And, while I walk in the light of the Lord, let me rejoice therein, but rejoice with trembling. Who knows what change a night or a day may bring forth!

CHAP. X. My soul bursts asunder with weariness of being detained in the cords of natural life. I will therefore permit my complaints to vent themselves freely, be the issue what it will. I will speak fervently in the bitter anguish of my soul. 2. I will say to God, Do not condemn and punish me as a wicked man, but cause me to know for what sin or reason I am so peculiarly afflicted,

Before Christ
cir. 1520.Num. 11. 15.
Ruth. 1. 29.
Lam. iii. Ps.
xxii. lxxvii.
lxxxviii.Ps. 138. 2.
ver. 1. Eph. 2.
10. & 3. 9.

† Heb. labour.

Ps. 73. 3—
12. Jer. 12.
1—3. ch. xxi.1 Sam. 16. 7.
Rev. 1. 14.Ps. 90. 2, 4.
2 Pet. 3. 8.Ch. 14. 16, 17.
Jer. 50. 20.
Ps. 10. 15.Ps. 17. 3. &
26. 1, 2. &
139. 1, 2, 23,
24. Is. 38. 3.Deut. 32. 39.
John 10. 29.
Ps. 50. 22.
ch. 9. 13.Ps. 139. 15,
16. & 119. 73.
Is. 43. 7. &
44. 2. Gen. 2.
7.† Heb. taken
pains about.Ch. 19. 10.
ver. 16. Is. 64.
8, 9. Jon. 4.
10.Is. 45. 9. &
64. 8. Jer. 12.
6. ch. 33. 6.Gen. 2. 7. &
3. 19. Ps. 90.
3. Eccl. 12. 7.Ps. 139. 14—
16.2 Cor. 5. 1, 4.
2 Pet. 1. 14.

† Heb. h'ged.

Gen. 2. 7.

Mat. 6. 26.
Acts 17. 25;
28. ch. 33. 4.
Ps. 22. 9, 10.Rom. 11. 33.
Eccl. 8. 7.Is. 40. 14.
Prov. 25. 2.Ch. 14. 16, 17.
& 13. 26. Ps.
139. 1. & 130.
3.Exod. 20. 7.
& 34. 7.

Amos 3. 2.

Is. 3. 11.

Rom. 2. 8, 9.

Ch. 9. 20, 21.
Luke 17. 10.
Phil. 3. 8, 9.
Is. 64. 6.Gen. 32. 10.
1 Tim. 1. 15,
16. Phil. 3. 8,
9.Exod. 3. 7.
Ps. 25. 16. &
119. 153.

Lam. 1. 20.

Is. 38. 13. Lam. 3. 10.

Hos. 5. 14. & 13. 7, 8. ch. 19. 6.

30. ch. 1. ii.

Acts 14. 22. Amos 3. 2. John 16. 33. 2 Tim. 3. 12. Rev. 3. 19. Heb. 12. 6.

3 Is it good unto thee that thou shouldest oppress, that thou shouldest despise, [†] the work of thine hands, and ^h shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or seest thou as man seeth?

5 Are thy ^k days as the days of man? are thy years as man's days,

6 That thou inquirest after mine iniquity, and searchest after my sin?

7 Thou ^m knowest that I am not wicked; and there is ⁿ none that can deliver out of thine hand.

8 Thine hands ^o have [†] made me and fashioned me together round about; yet thou dost ^p destroy me.

9 Remember, I beseech thee, that thou hast made me ^q as the clay; and wilt thou bring me into ^r dust again?

10 Hast thou not poured me out as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

12 Thou hast granted me ^s life and favour; and thy visitation hath preserved my spirit.

13 And these ^t things hast thou hid in thine heart: I know that this is with thee.

14 If I sin, then thou ^u markest me, and thou wilt ^v not acquit me from mine iniquity.

15 If I be wicked, wo unto me; and, if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction;

16 For it increaseth. Thou ^w huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.

17 Thou renewest thy ^x witnesses against me, and increasest thine indignation upon me; ^y changes and war are against me.

18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 Are not my days few? cease then, and let me alone, that I may take comfort a little,

21 Before I go whence I shall not return, even to the land of darkness and the shadow of death;

22 A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

CHAP. XI.

Job's wounds were still bleeding and sore running; but Zophar, another friend, proceeding on the same plan with the two former, pours more vinegar into them. (1) He exhibits a high charge against Job, as guilty of pride and falsehood in justifying himself; 1—4. (2) He appeals in this matter to God; and begs that he would take Job to task, and convince him of his unerring wisdom, inviolable justice, unsearchable perfection, uncontrollable power, and of his exact cognizance of mankind; 5—12. (3) He assures Job that, upon his repentance and reformation, God would restore him to his wonted prosperity and safety; 13—19: but, if he continued wicked, it was in vain to expect it; 20.

THEN answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should ^a a man full of talk be justified?

3 Should thy ^b lies make men hold their peace? and, when thou ^c mockest, shall no man make thee ashamed?

4 For thou hast said, ^d My doctrine is pure, and I am clean in thine eyes.

5 But, ^e O that God would speak, and open his lips against thee;

6 And that he would shew thee the secrets of wisdom, that they are double to that which is! know therefore that God exacteth of thee less than thine iniquity ^f deserveth.

7 Canst thou by searching ^g find out God? canst thou find out the Almighty unto perfection?

allowed a short reprieve from trouble. 21, 22. Before I go to the dark region of the grave, where there is no orderly succession of day and night, summer and winter, labour and rest, but one perpetual night of gross darkness?

REFLECTIONS UPON CHAP. X.—To be weary of life, before God send us our discharge, is to be unfaithful to the post which he hath given us to maintain. In suffering times we should inquire into their cause, that we may answer their end; and chiefly plead for the removal of our sin, and of the condemnation on account of it. But those, who are awed by the majesty of God, often attempt easing their mind in sinful resentments. And under extraordinary troubles it is hard to forbear impeaching the goodness or equity of God by sinful murmurings. The most humble prayers are often mingled with the most peevish and proud expostulations. Neither the views of his omniscient discernment of all our sins, nor the almighty power of his correcting hand, can awe our souls into quiet submission. Nothing but the largest supplies of grace can bridle the tongue in such a case. But, when God hides himself as a Saviour, his work, as a Maker and Preserver, should lead us to admiration and thankfulness. When he changes his way towards us we are to believe that he hath reasons hid for it in his heart, which will be shortly manifested. Alas! how sin stares the best of men in the face when God lays them under heavy troubles! Happy are they whose iniquities are pardoned, and in whom the fruit of afflictions is to take away the sin that procured them. But if sins be great, troubles heavy, life and its comforts short, death and its darkness near, let us give ourselves unto prayer. Every trouble is a call from God; and every moment of reprieve from death is an opportunity to prepare for it.

CHAP. XI. Then Zophar the Naamathite replied, 2. Dost thou think to stop our mouths with a multitude of words, or by thy talkativeness to persuade us thou art innocent? 3. Must no one confute thy false allegations concerning thine own innocence or God's dispensations of providence? And, when thou hast so insolently scoffed at God and thy friends, must none expose thee to shame by pointing forth thy wickedness? 4. Wilt thou dare pretend to God himself that thou art quite pure and unspotted in thy principles and practice? 5. Truly my earnest wish is, that he would fully and freely debate the cause with thee, and confute thy mistakes; 6. And that he would shew thee the hidden methods of his providence, and reasons of his wise counsels, which infinitely transcend thy conceptions, and make thee to know that thou hast deserved far more affliction than has been laid upon thee. 7. Darest thou pretend, by thy inquiries, fully to know the secrets of his providence, or the

3. Is it either pleasant, profitable, or honourable, to thee, or is it just and equal, that thou shouldst spoil me of all I had, and thus load me with tormenting troubles? or that, with an enraged mind, thou shouldst condemn the work of thine hands as good for nothing but to be a spectacle of misery? or that, by thy providential dispensations, thou shouldst appear to confirm the thoughts, or encourage the practices, of the wicked? 4—6. Are thy views of my conduct and state short-sighted, biassed, or malignant? Are thy days so short that thou must punish me in this sudden and severe manner all at once? Are thy researches after truth tedious, that thou shouldst thus by tortures attempt to force a confession of guilt from me? 7. Thou canst not but know that I am no hypocrite, and that if thou punish none can deliver me from thy judgments. 8. By thy creating power I have been curiously and elaborately bound together with sinews; bound together in my whole frame: and wilt thou, as a raging lion, utterly tear me asunder, and swallow me up? 9. Remember that thou, as my Potter, hast formed me out of the clay; and wilt thou, in this sudden and fearful manner, so quickly reduce me to dust by death? 10. Didst thou not, in the womb, purify my substance as milk, and curdle and compact the liquid matter of which my body was framed? 11. Didst thou not cover my inward parts with skin and flesh, and curiously fence and weave me together with bones and sinews? 12. Didst thou not grant me the entrance and continuance of life? And hath not thy providential care and kindness preserved me from dangers and death? 13. And, notwithstanding, hadst thou a secret purpose thus to afflict me?—I find, by experience, that it was then determined with thee, 14. That, if I should sin, thou wouldest watch over me to punish me, without the least patience, pardon, or pity. 15. That, if I should be wicked, fearful judgments should fall upon me; and, though I should live holy and innocent, I should nevertheless be oppressed with trouble. I am full of confusion and shame, on account of my uncommon circumstances; therefore look with pity on my inexpressible misery. 16. Shall my trouble still increase, and exalt itself over me? Wilt thou follow me close with plagues, as a fierce lion hunteth his prey? Wilt thou, by repeated strokes of vengeance, set me up as a distinguished spectacle of thy marvellous power and wrath to all around me? 17. Wilt thou bring fresh plagues upon me, as witnesses of thy continued displeasure? Wilt thou still afflict me more and more? Shall nothing but divers forms and multitudes of trouble assaunt me? 18. Why then didst thou bring me out of the womb at all? Why did not I die in the womb, without ever being seen on this wretched earth? 19. Or die in the birth, that I might have been carried from the womb to the grave? 20. Shall not the momentary duration of my life quickly cease? Shall I not then be

Before Christ
cir. 1520.

8 It is ^{as high} as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof is longer than the earth, and broader than the sea.

10 [†]If he ^{||} cut off, and shut up, or gather together, then [†]who can hinder him?

11 For he ^{||} knoweth vain men: he seeth wickedness also; will he not then consider it?

12 For ^{||} vain man would be wise, though man be born ^{||} like a wild ass's colt.

13 If thou ^{||} prepare thine heart, and stretch out thine hands toward him;

14 If iniquity ^{||} be ^{||} in thine hand, ^{||} put it far away, and let not wickedness ^{||} dwell in thy tabernacles.

15 For then shalt thou ^{||} lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:

16 Because thou shalt ^{||} forget thy misery, and remember it as waters that pass away:

17 ^{||} And ^{||} thine age ^{||} shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

18 And ^{||} thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make thee afraid; yea, ^{||} many shall ^{||} make suit unto thee.

20 But the eyes of the wicked ^{||} shall fail, and they ^{||} shall not escape, and ^{||} their hope ^{||} shall be as ^{||} the giving up of the ghost.

† Heb. *entreat thy face.* Ch. 31. 16. Jer. 14. 6.
† Heb. *fight shall perish from them.* Amos 2. 14. & 9. 1.
† Or a puff of breath.

CHAP. XII.

In this and the two following chapters Job replies to Zophar and, as formerly, first reasons with his friends and then expostulates with his God. Here, in his address to his friends

(1) He condemns the judgment which they had all given of his

reasons of his procedure! 8, 9. Thou mayest sooner measure the height of heaven, or fathom the depth of hell, and describe the surfaces and boundaries of the earth and sea. 10. If he attack a person or family, and shut them up in chains or nets of affliction, or bring them to his public tribunal, who can resist or refute him, or cause him to restore them to liberty? 11. For he knoweth the lovers of, and dealers in, falsehood and vanity. He exactly observes and understands what emptiness and wickedness takes place, however unimportant it appears to us, and thus hath reasons for inflicting trouble that men overlook. 12. Let then the dull and self-conceited pretender to knowledge, who just now spoke, be endued with solid wisdom; and let him, who appears as rude and blockish as an ass, be formed into a man of understanding. 13. If thou art truly wise, forbear disputing; and, in the exercise of faith and hearty repentance, apply thyself to humble supplication. 14. Reform thyself and family from whatever wickedness thou hast indulged. 15. Thus shalt thou be quickly delivered from thy loathsome disease and lamentable condition, and be firmly established in holiness and happiness. 16. The greatness of thy prosperity shall make thee forget all thy present trouble, as if it had never been. 17. The remainder of thy life shall be filled up with the most glorious and ever-increasing felicity. Thy present labour, under confounding trouble, shall issue in a fresh, clear, and pleasant, morning of prosperity. 18. Thy mind shall be quiet, and free from terrors, in the well-grounded confidence of God's favour and protection. Thou shalt dig thy wells of water, or entrench thyself for security, and nothing shall disturb thee or thine. 19. And, whilst thou art in perfect peace, without any thing to disquiet thee, many, even of the great, shall humbly court thy favour and friendship. 20. But wicked men shall never enjoy the happiness they desire or expect; their refuge from, help under, or escape out of, misery, is utterly perished. Their firmest hope of happiness is but as a noisy puff of breath, or giving up of the ghost, all on a sudden leaving them miserable and desperate.

REFLECTIONS UPON CHAP. XI.—It is highly indecent and sinful to be abusive and passionate in religious controversy; and cruel to deal harshly with them whose spirits the Lord has wounded. Harsh censures readily exceed the bounds of truth. Such as are forward in giving the lie to others are ordinarily too guilty of falsehood themselves: and none are more forward in making their appeals to God than they whose cause is bad. How little we know of God's unbounded excellencies, or of the mysteries of his wisdom and will! men often talk well concerning them to serve a bad purpose. But surely it is very unreasonable to complain under troubles, when we have not only a God of deep

character, and complains of the pride and cruelty with which they had given it; 1—5. (2) He contradicts what they had said of the certain misery of the wicked in this life; and shews, by the most glaring evidences, that they often prosper; 6—11. (3) He consents to that which they had said of God's wisdom, power, and sovereignty, over all men, and confirms and enlarges on it; 12—25.

Before Christ
cir. 1520.

AND Job answered and said, 2 No doubt but ye are the people, and wisdom shall die with you.

3 But I have understanding as well as you; † I am not inferior to you: yea, † who knoweth not such things as these?

4 I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn.

5 He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper and they that provoke God are secure; into whose hand God bringeth abundantly.

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this?

10 In whose hand is the soul of every living thing, and the breath of all mankind.

11 Doth not the ear try words, and the mouth taste his meat?

12 With the ancient is wisdom, and in length of days understanding.

13 With him is wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down and it cannot be built again: he shutteth up a man, and there can be no opening.

15 Behold, he withholdeth the wa-

Ch. 11. 12.
Prov. 28. 11.
1 Cor. 4. 8, 10.
Ch. 13. 2.
2 Cor. 11. 5,
16. & 12. 11.
Heb. an heart.
† Heb. I fall not lower than you.
† Heb. with whom are not such as these?
Ch. 16. 10, 20.
& 17. 6. & 21.
3. & 30. 1.
Heb. 11. 36.
Ps. 55. 12, 13.
Jer. 13. 1—3.
Ps. 73. 7. &
37. 7. 2 Chr.
11. 17.
Prov. 14. 2.
Mark 5. 40.
Deut. 32. 35.
Ps. 38. 16, 17
& 34. 18.
Jer. 13. 16.
Ps. 123. 4.
Luke 12. 19.
Ch. 21. 7.
Ps. 17. 10. &
37. 1, 35. &
73. 3, 12. &
92. 7. Jer. 5.
28. & 12. 1—
3. Hab. 1. 3.
4. Zech. 11. 5.
Mal. 3. 15.
Prov. 6. 6.
Is. 1. 3. Jer. 8.
7. Rom. 1. 20.
Ps. 19. 1, 2.
Hab. 1. 13, 14.
Heb. 1. 10.
13. Rom. 11.
36. Col. 1. 16,
17. Prov. 16.
4.
Num. 16. 22.
Dan. 5. 23.
Acts 17. 25.
28. Mat. 10.
29.
† Or life.
† Heb. all flesh of man.
Ch. 34. 3. &
6. 30. 1 Cor.
10. 15. Ps. 94.
9.
† Heb. palate.
Ch. 8. 8. &
32. 6, 7, 9.
God. Ch. 9. 4.
& 36. 5. & 37.
24. Ps. 147. 5.
Dan. 2. 20.
Is. 40. 12—29.
& 28. 29.
Prov. 8. 14.
Jam. 1. 5.
Ch. 9. 12. &
12. 10. Mal. 1.
4. Jer. 18. 7.
Is. 22. 22.
Gen. 20. 18.
Rev. 3. 7.
Ps. 88. 6, 8.
† Heb. upon.

† Gen. 8. 2. 1 Kin. 17. 1. Nah. 1. 4. Zech. 10. 11. Gen. 7. 11. 2 Pet. 3. 5, 6.

counsels and unsearchable perfections to deal with; but, in providence, have a mixture of undeserved mercy in the most severe afflictions we meet with. Men often proudly imagine they know much when they are amazingly ignorant: and, the more ignorant they are, so are they the more unsettled and ungovernable. But in trouble there is need of a thorough reformation of ourselves and families. Yea, to have our nature changed, our heart lifted up to God in holy desires and self dedication, and our practice rectified. And the most holy confidence towards God; holy composure in our own mind; comfortable reflection on troubles; and joyful expectation of peace, joy, and honour; attend upon sincere and gospel repentance. If God establish us we shall not fail; nor need we fear what all the powers of hell and earth can do against us. Though we may for a little suffer an eclipse, we shall at last, without spot, shine forth in the kingdom of our Father. If the anchor of our hope be fixed on the faithfulness of God, no storms can hurt or endanger our security.—But unavoidable misery awaits the impenitent: and, if not before, the hope of the wicked always expires in death.

CHAP. XII. To this Job replied, 2. No doubt, you think yourselves the only men upon earth who understand divine things, by whose death all solid knowledge will be rooted out from the world. 3. But, believe it, I, and even the weakest of mankind understood all that you have said of God's infinite wisdom, power, and justice. 4. I am indeed insolently mocked by you, my fellow professors, even while you promise me great prosperity in answer to my prayers. But it has been the common lot of upright men to be made the butts of derision by their wicked neighbours. 5. The best of men, when reduced to the point of perishing, are generally contemned and hissed at by those who wallow in worldly ease and affluence. 6. But it is certain that the most wicked and mischievous persons often prosper remarkably in this world. 7, 8. The beasts and fowls which they live upon, or are served by, can teach you pretenders to wisdom this: the earth, that affords them her plentiful and delicious fruits, and the fishes of the sea, which gratify their appetites, plainly manifest this. 9, 10. And even the most stupid of mankind must know that this is ordered by the providence of God, who is the Creator, Preserver, and Governor, of both animals and men. 11, 12. Cannot our mind distinguish truth from falsehood as exactly as the palate can do sweet from bitter? And the older we grow the more wise we ought to become. 13. Much more with the eternal God is there wisdom to know all, and strength to do every thing. He never mistakes in his conceptions, nor miscarries in his purposes. 14. Behold he destroys cities, families, persons, and things; and none can restore them. He shuts up men in prisons or troubles, and none can bring them out. 15. At one time he

Before Christ
cir. 1520.

ters, and they dry up: also he sendeth them out, and they overturn the earth.

* See ver. 13.

16 With him is strength and wisdom: the deceived and the deceiver are his.

* Ezek. 14. 9.
2 Thes. 2. 11.
1 Kin. 22. 22.
Is. 19. 14.
Mat. 24. 24.
Rev. 20. 2, 8.

17 He leadeth counsellors away spoiled, and maketh the judges fools.

* 2 Sam. 15. 31.
& 17. 14, 23.
Is. 19. 12, 13.
1 Cor. 1. 19.
20. & 3. 19.
20. ch. 5. 13, 14.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

* Ps. 2. 3.
Dan. 2. 21.

19 He leadeth princes away spoiled, and overthroweth the mighty.

* Ps. 66. 11.
Luke 17. 8.
Ps. 107. 10.

20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.

* Josh. xii.
2 Sam. viii. x.

21 He poureth contempt upon princes, and weakeneth the strength of the mighty.

* Ch. 32. 9. Is.
3. 2-4.
2 Sam. 15. 31.
Mat. 25. 28.
29. Zech. 11. 17.

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

* Heb. the lip
of the faithful.

* Ps. 107. 40.
Acts 12. 23.
Dan. 2. 21.

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again.

* Or looseth the
girdle of the
strong.

* 2 Kin. 6. 10.
—12. Dan. 2.
22. Mat. 10.
26. 1 Cor. 2.
10, 11. & 4. 5.
Eccl. 7. 24.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.

* Deut. 28. 4.
11. Ps. 107.
38, 39.

25 They grope in the dark without light, and he maketh them to stagger like a drunken man.

* Rom. 1. 21.
Ps. 107. 4, 40.
Gen. 20. 13.
18. 63. 17.
1 Cor. 1. 19.
20. Josh. 2. 9.
Num. 14. 33.
Gen. 19. 11.
16. 59. 10.
2 Kin. 6. 18.

CHAP. XIII.

Here Job continues his address to his friends, in which (1) He maintains that he was not their inferior in knowledge. (2) He condemns them as guilty of falsehood, rash judging, partiality, and deceitfulness, under pretence of pleading God's cause; 4-8: threatens them with the judgments of God on account of it; 9-12: and desires them to be silent; 13, 17. They complying with his wish, (3) He turns his address to God, in which, 1. His faith is sometimes very bold and strong; 15, 16, 18: 2. His passion is too warm in expostulating concerning his extreme distress; 14, 19: in complaining of the confusion he was in; 20, 21, 22: and of the rigour of God's procedure against him, who was so mean and unable to bear it; 23-28.

* Heb. wander.
Ps. 107. 27.
Is. 19. 14. &
24. 20.

LO, mine eye hath seen all this; mine ear hath heard and understood it.

* Ch. 32. 8, 10.
Ps. 75. 7. &
37. 35, 36.

2 What ye know, the same do I know also: I am not inferior unto you.

* Ch. 12. 3.
2 Cor. 11. 5.
16. 22, 23. &
12. 11.

withholds rain, or restrains the springs, and the waters dry up. Anon he sends forth the rains and fountains with unbridled liberty, and the torrents of water overturn the strongest banks: 16. Nor is his wisdom inferior to his power. The sin of the deceiver, and the sufferings of the deceived, are both ordered by him to his glory. 17. He defeats the projects of the wisest statesmen, and insatuates the ablest senators. 18. He deprives kings of their royal majesty and authority, and reduces them to slavery and imprisonment. 19. The most devout priests, or the noblest ministers of state, he renders captives; and overthroweth the most powerful armies of warriors. 20. Eloquence, fidelity, and prudence, gained by long experience, are rendered quite unavailable for the protection of princes or kingdoms. 21. He renders the greatest princes contemptible, and the strongest persons or armies weak. 22. He brings to light the most secret plots; makes plain the mysteries of doctrine or providence; and advances such as were poor, obscure, condemned, or imprisoned, to liberty and glory, to honour and wealth. 23. At his pleasure he increases nations in number, power, wealth, and honour; and anon diminishes them by famine, war, and pestilence. He enlarges their boundaries, and anon shuts them up into corners. 24. Princes, magistrates, and others, he deprives of courage and wisdom; and throws them into such confusion that they know not which way to turn themselves. 25. Without either sense or success, they seek for ways to help themselves and their people out of trouble; but, by his providential influence, they are quite uncertain in their counsels, and doubtful what course to take.

REFLECTIONS UPON CHAP. XII.—Nothing is more disgusting and offensive than proud boasting; and a high conceit of our own importance is extremely foolish and sinful: contempt is all that is ordinarily gained by it. It is but just to allow others a share of reason and wisdom as well as ourselves. But often they, who riot in prosperity, condemn and reproach the afflicted, especially if they be religious. And peevish minds are sometimes apt to take well-meant reproofs for ill-natured reproaches. Mankind are rarely able to give things of importance a fair trial. Those, who are fast running to hell, often get large portions of earthly things, even the most delicate, in their way to it. But their abuse of God's creatures in this world shall witness against them, and will but increase their torments in the next. The most instructive lessons concerning God are afforded us in the volumes of creation and providence. But how mad and criminal is it to attempt contending with Him who hath all possible excellency in possession, and doth according to his will in the armies of heaven, and among the inhabitants of the earth! No king is so high but he can bring down; no politician so crafty or eloquent, but he can insatiate; no plot so well laid, but he can frustrate; no nation so mighty, but he can destroy with his nod; no

3 Surely I would speak to the Almighty, and I desire to reason with God.

Before Christ
cir. 1520.

* Ch. 11. 5. &
9. 34, 35. &
23. 3-7. &
31. 35. Is. 1.
18. & 41. 21.
& 43. 26.

4 But ye are forgers of lies; ye are all physicians of no value.

* Ch. 42. 7, 8.
& 16. 2. & 21.
34. & 11. 3.
1 Tim. 1. 7.
Zech. 11. 17.

5 O that ye would altogether hold your peace, and it should be your wisdom.

* Prov. 17. 28.
Amos 5. 13.
Eccl. 5. 3.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

* Ch. 6. 13. &
33. 1, 3. & 34.
2. & 36. 2.
2 Chr. 13. 4, 5.

7 Will ye speak wickedly for God, and talk deceitfully for him?

* Ch. 17. 5. &
32. 21. & 36.
4. & 4. 7. &
8. 6, 20. Is.
66. 5.

8 Will ye accept his person? will ye contend for God?

* John 16. 2.
Prov. 24. 23.
Judg. 6. 31.

9 Is it good that he should search you out? or, as one man mocketh another, do ye so mock him?

* Jer. 17. 10.
Ps. 139. 23.

10 He will surely reprove you, if ye do secretly accept persons.

* 1 Sam. 15. 9.
11. Gal. 6. 7.
Hos. 11. 12.

11 Shall not his excellency make you afraid, and his dread fall upon you?

* Ch. 42. 7, 8.
Ps. 50. 21, 22.
Jam. 2. 9.
Deut. 1. 17.

12 Your remembrances are like unto ashes; your bodies to bodies of clay.

* Or height of
greatness.
Ch. 9. 34. &
31. 23. Ps. 4.
4.

13 Hold your peace, let me alone that I may speak, and let come on me what will.

* Prov. 10. 7.
ch. 4. 7. & 40.
11. & 9. 6.
Is. 40. 17.
Gen. 18. 27.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

* Heb. Be si-
lent from me.
Ch. 7. 11—
19. & 6. 10. &
10. 1.

15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

* Eccl. 4. 5.
Is. 9. 20. &
49. 26.

16 He also shall be my salvation: for an hypocrite shall not come before him.

* Judg. 12. 3.
1 Sam. 19. 5.
& 28. 21.
Ps. 119. 109.

17 Hear diligently my speech and my declaration with your ears.

* Ps. 23. 4. &
138. 7. Prov.
14. 32. Rom.
8. 38, 39.

18 Behold now, I have ordered my cause; I know that I shall be justified.

* Ch. 23. 4. &
27. 5, 6. & 31.
1-37.

19 Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost.

* Exod. 15. 2.
Is. 12. 1, 2.
Ps. 118. 5—
29. Hos. 14. 3.
ch. 19. 25—
27. Ps. 27. 1.

20 Only do not two things unto

* Ps. 1. 5.
Mat. 24. 51.
Is. 33. 14.

* Ch. 5. 6. &
33. 1.

* Ch. 23. 4.
Eccl. 12. 9.

* Is. 45. 24, 25. Rom. 8. 33, 34. 2 Cor. 1. 12. Acts 24. 16.

* Ch. 7. 11. & 32. 20. Ps. 39. 2, 3. & 32. 3, 4. Jer. 20. 9.

* Rom. 8. 33. 1 John 3. 21.

* Ch. 9. 34, 35. & 33. 7.

general so brave, but he can intimidate. Be thou wise, my soul, to observe these things; so shalt thou understand the loving kindness of the Lord.

CHAP. XIII. Behold, all these things I know from my own experience and observation, or have learned from others; whereby you may see that I need none of your instructions on these points. 3. It is with God himself that I wish to debate my own integrity, and to answer his objections against it; 4. For ye are all forgers of false doctrines and accusations against me; you unskillfully and unfaithfully prescribe bad remedies for my affliction, and misapply good ones. 5, 6. It would be more agreeable to me, and shew more wisdom in you, if ye would never speak a word more on the subject, but carefully listen to what I can say in my own behalf. 7. Doth God stand in need of your false doctrines, or your false accusations of me, contrary to the dictates of your own conscience, to justify his proceedings against me? 8. Hath he so little right on his side, that you must shew him favour, and oblige him by wronging me? 9. Would it be for your honour or advantage that he should narrowly examine your discourses, and the springs and motives of them? Do ye think that he will be deceived with your flatteries and high pretences to piety? 10. No; he will certainly, fearfully, and openly, chastise you for your hypocritical attempts to gratify him by condemning me. 11. Should not his infinite majesty, holiness, and awful justice, make you afraid to deal unjustly, even on his behalf, or to speak rashly of his ways and counsels? 12. Ye yourselves are but mean worms, sprung out of the dust before him; and your boasted remonstrances on his behalf, and your bulwarks of arguments, are worthless and weak, as heaps of dirt or clay. 13. Keep silence therefore, and do not interrupt my speech; let me but speak out my mind, be the penal issue of it what it will. 14. I am so conscious of my integrity, that I must wonder why I suffer such enraging miseries, and am exposed to such evils; and I could risk all danger to obtain a thorough reasoning with God. 15. Lo! should he utterly cut me off, and not leave me the least glimmering of hope, I would, to the last gasp, maintain mine integrity. 16. Nay, I am confident that he himself, with whom no hypocrite dare lodge his appeal, will in due time vindicate me, preserve me in, or deliver me from, trouble; and save me with an everlasting salvation. 17, 18. Hear me then with care and attention: I have formed a process against myself, and digested what I have to say for myself; and I know that, in the issue, I shall be cleared from every charge of hypocrisy, and manifested a righteous person. 19. What impartial person dare charge me with hypocrisy, or can prove his point? If he could, I should be silent, die with shame, and be strangled with grief. But, when it is otherwise, it is death to me to neglect my own just vindication. 20-22. Do thou, great Judge, remove thy oppressing rod from off me, and let not the overwhelming awe of

Before Christ
cir. 1520.

Ver. 3. ch.
23. 3-7.

Ch. 23. 4. &
38. 3. & 40. 4.
5. & 42. 3-6.

Ps. 139. 23. &
19. 12. ch. 36.
8. 9. & 40. 4.
& 42. 6. & 34.
31. 32. & 10.
2.

Deut. 32. 20.
Ps. 10. 1. &
13. 1. & 22. 1.
2. & 88. 14.
Is. 8. 17. ch.
29. 2. 3. & 23.
8. 9.

Ch. 16. 9. &
19. 11. & 33.
10. Lam. 3. 10.
& 2. 5.

Is. 42. 3. &
64. 6. Mat. 12.
20. 1 Sam. 24.
14.

Ruth 1. 20.
Ps. 88. 1-18.
ch. 20. 11.
Jer. 31. 19.
Ps. 25. 7.

Ch. 33. 11.
Ps. 88. 8.

Heb. ob-
servest.

Ps. 130. 3.
ch. 10. 6.
Zeph. 1. 12.

Heb. roots.

Ps. 39. 11.
Hos. 5. 12.
Lev. 27. 39.

me: then will I not ^{hide} myself from thee.

21 Withdraw thine hand far from me; and let not thy dread make me afraid.

22 Then ^{call} thou, and I will answer: or let me speak, and answer thou me.

23 ^{How many are} mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore ^{hidest} thou thy face, and ^{holdest} me for thine enemy?

25 Wilt ^{thou} break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For ^{thou} writest bitter things against me, and makest me to possess the iniquities of my youth.

27 Thou ^{puttest} my feet also in the stocks, and ^{lookest} narrowly unto all my paths: thou settest a print upon the ^{heels} of my feet.

28 ^{And} he, as a rotten thing, consumeth, as a garment that is moth-eaten.

CHAP. XIV.

In this continued address to God, Job, having mentioned the perishing state of his body, (1) Mournfully describes man's life as short and sorrowful; 1, 2: as sinful; 4: and as precisely limited by God; 5, 14. (2) Represents man's death as putting an end to present life; 7-12: as hiding us from its calamities; 13: finishing its hopes; 18, 19: dismissing us from its business; and keeping us in utter ignorance about our most endeared relations; 20, 21, 22. (3) In the view of both life and death, he pleads that God would not contend with him, but grant him some respite; 3, 6: and deal less severely with him: 16, 17: and engages himself to prepare for death, and the resurrection, in which he expected comfort; 14, 15.

MAN that is born of a woman is ^{of} few days, and full of trouble.

2 ^{He} cometh forth like a flower, and is cut down: he ^{fleeth} also as a shadow, and continueth not.

3 And dost thou ^{open} thine eyes upon such an one, and bringest me into judgment with thee?

thy majesty terrify me: then will I, in the most bold and free manner, debate my cause with thee. 23. What, and how many, O God, are those heinous sins which require such grievous punishments? Or, if I am thus afflicted for some particular crime, cause me to know it. 24. Why shouldst thou in anger thus withhold thy favours and comforts? Why shouldst thou hold and treat me as an enemy to thee? 25. How canst thou find in thy heart so violently to toss and grievously persecute me, who am so mean, weak, and contemptible, in thy sight? And what honour canst thou acquire by it? 26. Thou passest the most severe sentences against me; and, by afflicting me with the most tormenting troubles, bringest to my mind, and punishest me for, the crimes which were committed before I well knew what I did. 27. Thy fearful judgments compass me in so close and tormenting a manner that I cannot escape. They follow me at the very heels; the tokens of thy wrath are engraven on the very soles of my feet. 28. And under these my frail carcass gradually rots into death.

REFLECTIONS UPON CHAP. XIII.—Hot disputants generally magnify themselves and undervalue their opponents; and too seldom do they adhere to truth with proper exactness. There is great need then to pray that the Lord would mortify our pride, and keep us from the way of lying; and, so far as is for his glory, keep us out of temptation. Deliberate lying is of all things most infamous. But what insignificant physicians are all but Christ to a sin-sick or wrath-sick soul! It is singularly criminal to manage the cause of God in a wicked and deceitful manner. What men call pious frauds are with God impious cheats; and devout persecutions are but horrid profanations of his name. Strict will be the scrutiny, and severe the rebukes of God, with respect to those found guilty of these things! No good intentions, no pious pretence, will avail at his awful bar. Let us then stand in awe of his perfections. Never let us, who are so mean and mortal, dare to condemn or trample on our neighbour. Never let us dare to exhibit weak and carnal remonstrances on God's behalf. But how supporting is it under trouble to have the testimony of a good conscience! and it is relieving to get our minds vented in kindly complaints. It is glorious, in the extremity of trouble, to be strong in the faith, giving glory to God, and coming boldly to his throne of grace, to ask mercy and obtain grace to help us in the time of need. But how awful is it to find the greatest saints mingling their passions with their prayers! Lord, what is man, even in his best estate, if left to himself! And what an hell on earth sin sometimes forms for the chief favourites of God! Sins long before committed fall with an awful weight on their conscience, and cause them to roar through disquiet of spirit. If then I find myself deserted of God; if I find my sins of youth remembered by him, and my present miscarriages strictly annidverted

4 ^{Who} can bring a clean thing out of an unclean? not one.

5 Seeing his days ^{are} determined, the number of his months ^{are} with thee, thou hast appointed his bounds that he cannot pass;

6 ^{Turn} from him, that he may ^{rest}, till he shall accomplish, as an hireling, his day.

7 For there is ^{hope} of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 Yet through the ^{scent} of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and ^{wasteth} away: yea, man giveth up the ghost, and where is he?

11 ^{As} the waters fail from the sea, and the flood decayeth and drieth up;

12 So man ^{lieth} down, and riseth not: ^{till} the heavens ^{be} no more, they shall not awake, nor be raised out of their ^{sleep}.

13 O that thou wouldest ^{hide} me in the grave, that thou wouldest keep me secret, until thy wrath be past; that thou wouldest ^{appoint} me a set time, and remember me!

14 If a man die, ^{shall} he live ^{again}? all the days of my appointed time will I wait till my ^{change} come.

15 Thou shalt ^{call}, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 For now ^{thou} numberest my steps: dost thou not watch over my sin?

17 My transgression is ^{sealed} up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling

upon; if I find myself wasting away under his heavy hand; let me never murmur at his dispensations. Let me, holding fast his promise, believe him to be my friend, even when he puts on the appearance of an enemy. Let me firmly expect the performance of his promises, even when all the ways leading to it are seemingly shut up. Let me rejoice in the Lord when he hath left me nothing else; and in dying moments let me derive from him my everliving consolation.

CHAP. XIV. Man that is born of a poor, weak, frail, woman, through whom he derives guilt, curses, corruptions, and infirmities, is of few days, and so surfeited with troubles, that he needs pity, rather than a violent hand to cut him off. 2. He makes a sparkling and fair show for a few days or hours, and then is cut down by an untimely death, or gradually, and without substantial happiness, posts through age into the eternal state. 3. And wilt thou, O God, debase thyself to take notice of, frown on, or contend with, such an insignificant creature, or to hale to thy tribunal, and execute strict justice upon me! 4. How is it possible for such as are sinfully corrupted themselves to produce innocent children! Why then should I, who am by nature no worse than others, be so peculiarly punished? 5, 6. Since the period of every man's life is unalterably fixed by thy purpose and providence, why shouldst thou now torment, and not let me alone, till I have contentedly accomplished my appointed service, and obtained the wished-for evening of death? 7-12. And the rather, since there is no hope that men once dead will revive into life like the stumps of old trees in a well-watered soil; but will lie crumbled into dust, and quite insensible, till the last day. 13. Oh that thou wouldest hide me in the state of the dead, and cover me with a vail, till this storm of thy wrath blow over! or set some limit of time and degree to thy wrath, and in pity remember me! 14. Then, however impossible it be for men to rise from the dead before the last day, I should patiently, all the days of my troublesome warfare, wait for my dying hour; and no less patiently wait for my glorious change at the resurrection. 15. Then, in love to thy poor creature, thou shouldst by death call me to thy judgment seat, and I should readily come: and at the resurrection thou shalt, in love to me, call me up from the grave, and I will gladly obey. 16. But now thou wrathfully observest all the steps of my life, and, as it were, greedily markest the smallest trips of my conduct, in order to punish them. 17. The least of my sins of infirmity is as carefully preserved in thy remembrance against me as if it were a precious treasure; and thou huntest after forged calumnies to add to my sin, and punish me for it. 18, 19. But there is no more hope of men's recovery from death, or of me from this calamity, than that fallen mountains should raise themselves up, or removed rocks resume their place, or worn stones should grow again; or that which is carried away by a flood should be brought back, and the devastations repaired.

Before Christ
cir. 1520.

Heb. who
will give?

Gen. 5. 3. Ps.
51. 5. John 3.
6. Rom. 5. 12.
Eph. 2. 3.
Mat. 7. 16-
18. ch. 25. 4.
& 15. 14.

Ch. 7. 1. Ps.
39. 4. & 89.
46. 47. Heb. 9.
27.

Ch. 7. 16, 19.
& 10. 20. Ps.
39. 13. Is. 57.
2. ch. 7. 1-3.

Heb. cease.
Eccl. 1. 4, 5.

Moisture
coming near
it.

Heb. is weak-
ened or cut
off.

Ch. 7. 7-10.
& 19. 26.
Ps. 37. 36.

Ch. 30. 23.
Eccl. 12. 5, 7.
ver. 13. Is. 57.
2. Ps. 49. 14.

Ps. 102. 26. &
89. 29. Is. 65.
17. & 66. 22.
Acts 3. 21.
Rev. 20. 11. &
21. 1. 2 Pet. 3.
7, 10.

Ch. 3. 13.
Jer. 51. 39.
Dan. 12. 2.

Is. 57. 2. ch.
3. 13-19.
Is. 25. 20.

Acts 17. 31.
John 5. 28.
ver. 14.

Dan. 12. 2.
Is. 26. 19.
John 5. 28.
Acts 26. 8.
ch. 9. 25, 26.

Ps. 16. 10.
1 Cor. 15. 42
-44, 51.
Phil. 3. 21.

John 5. 28.

1 Thes. 4. 16.
Ps. 50. 4, 5.
Is. 26. 19.
John 14. 2, 3
& 17. 24.

Ch. 10. 3, 8.
& 13. 27. &
31. 4. & 34.
21. Ps. 56. 6.
& 139. 1-4.
Prov. 5. 21.

Deut. 32. 34.
Hos. 13. 12.
ch. 13. 26. &
10. 6, 14. &
21. 19. & 20.
27. Ps. 69. 27.

Before Christ
cir. 1520.

† Heb. *fadeth*.

† Heb. *over-
flowest*.

Jer. 17. 6.
Luke 12. 19.
20. ch. 11. 20.

Exod. 15. 3—
12. Rev. 17.
14. Eccl. 8. 8.
Ps. 37. 35, 36.

Eccl. 12. 3—
7. Ps. 90. 3—7.
ch. 30. 23.

Eccl. 9. 5.
Is. 63. 16.

Ch. 19. 26.
Ps. 49. 14.

Prov. 14. 32.
Luke 16. 23.
Mat. 8. 12. &
22. 13. & 24.
51.

† cometh to nought; and the rock is removed out of his place.

19 The waters wear the stones: thou † washest away the things which grow out of the dust of the earth; and thou destroyest the "hope of man.

20 Thou "prevailest for ever against him, and he passeth: thou "changest his countenance, and sendest him away.

21 His sons come to honour, and he "knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his "flesh upon him shall have pain, and "his soul within him shall mourn.

CHAP. XV.

Perhaps Job imagined that he had silenced, if not convinced, his friends; but they were too fond of their own sentiments to part easily with them. Still taking Job's uncommon trouble to be an evidence that he was a wicked hypocrite, Eliphaz here (1) *Angrily reproves Job for justifying himself; and charges him with absurdity, impiety, arrogance, contempt of good advice, and direct opposition to God, on that account; 1—13.* (2) *To render Job penitent and humble before God, he labours to convince him of his own and mankind's dreadful sinfulness; 14, 15, 16.* (3) *To awaken him, he represents how wicked men's defiance of God, carnal security, and self-enriching robbery, are attended with, or issue in, terror and agony of mind, and a providential crossing of all their attempts in favour of themselves and posterity; 17—35.*

THEN answered Eliphaz the Temanite, and said,

2 "Should a wise man utter *vain knowledge, and fill his belly with the east wind?

3 Should he reason with "unprofitable talk, or with speeches wherewith he can do no good?

4 Yea, "thou castest off fear, and restrainest †prayer before God.

5 For thy mouth "uttereth thine iniquity, and thou choosest the tongue of the crafty.

6 Thine own mouth "condemneth thee, and not I: yea, thine own lips testify against thee.

7 Art thou "the first man *that* was born? or wast thou made before the hills?

8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 What "knowest thou that we know not? *what* understandest thou which is not in us?

Ch. 13. 2. &
6. 26. & 11. 2.
3. Hos. 12. 1.

Heb. *knowledge of wind*.

Col. 4. 6.
Mat. 12. 36.
37. 1 Tim. 1.
6. 7. & 6. 4, 5.

Heb. *thou makest void*.
Ps. 36. 1.
ch. 27. 10.
1 Pet. 3. 7.
Jude 16. with
Eccl. 12. 13.
ver. 25, 26. &
27. 10.

† Or *speech*.

Heb. *teacheth*.
Ch. 9. 22—
24. & 12. 4, 6.
Prov. 15. 12.
Jam. 1. 26.

Mat. 26. 65.
Luke 19. 22.
John 5. 45.
ch. 9. 20.

Gen. 2. 7.
Ps. 90. 2.
Prov. 8. 25.

Rom. 11. 34.
Jer. 23. 18.
ch. 12. 2. &
13. 5, 6.

Ch. 12. 3. &
13. 2. & 26. 3.

20. None can resist thy deadly stroke, but must pass into eternity whenever thou requirest. Thou wrathfully changest his countenance, spoilest his beauty, and expellest him as a leper from thy camp on earth. 21. And then, whatever glory, power, or honour, or whatever debasement, disgrace, or misery, his posterity meet with, he neither knows nor regards it. 22. But his body, after pains in death, shall corrupt in the grave; and his soul, imbibed in death, often removes to an eternal anguish in hell.

REFLECTIONS UPON CHAP. XIV.—If human life be so short, so sinful, and so wretched; if death and an awful eternity be so near; why should any be proud! Why unconcerned about spiritual, about eternal happiness! Why not live on that gracious God who hath a feeling of our infirmities; and look and long for that rest which remaineth for the people of God! Awful and awakening though comfortable and heart-composing, are believing views of death and of the resurrection from the dead: and happy is the thought that, while my body, as precious dust, sleeps in Jesus' arms of kindly care, my soul shall retire to sit with him on his throne, and there wait, till my great, my last, change come! If grace has changed my heart, death has changed its nature to me: and the hope of a glorious resurrection is enough to support me under every human trouble. Every thing around admonishes me of death: and nothing can resist it when God gives it the commission. Sharp are its pains, and strange is the change it makes! It separates the chiefest friends! In view of it, to render me always content, let me maintain kind thoughts of God and a deep sense of my sin. And at last let it find me weaned from this perishing world, disengaged from all but a God in Christ; and singing, *O death, where is thy sting! O grave, where is thy victory!*

CHAP. XV. Filled with indignation at the contempt which Job had discovered for him and his friends, Eliphaz replied. 2. Shouldest thou, who pretendest to wisdom, presume to throw forth such unsubstantial and boisterous nonsense; or to satisfy thy own conscience with such pernicious fancies? 3. Shouldest thou, instead of solid arguments, pour forth unprofitable wranglings? 4. Nay, shouldest thou cast off, and break through, all reverential regard to God, and refuse to pour forth thy humble complaints and prayers before him; and even tempt

10 With us *are* both the grey-headed and very aged men, much elder than thy father.

11 *Are* the "consolations of God small with thee? is there any "secret thing with thee?

12 Why doth thine "heart carry thee away? and what do thine eyes wink at,

13 That thou "turnest thy spirit against God, and lettest "such words go out of thy mouth?

14 "What is man, that he should be clean; and *he which* is born of a woman, that he should be righteous?

15 "Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

16 "How much more abominable and filthy is man, which "drinketh iniquity, like water?

17 I will "shew thee; hear me; and that *which* I have seen I will declare;

18 Which wise men have told "from their fathers, and have not hid *it*:

19 "Unto whom alone the earth was given, and "no stranger passed among them.

20 The wicked man "travailleth with pain all *his* days, and the number of years is hidden to the oppressor.

21 "A dreadful sound is in his ears: "in prosperity the destroyer shall come upon him.

22 He "believeth not that he shall return out of darkness, and he is waited for of the sword.

23 He "wandereth abroad for bread, saying, Where is *it*? he "knoweth that the day of darkness is ready at his hand.

24 "Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he "stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He "runneth upon him, *even on his* neck, upon the thick bosses of his bucklers:

Before Christ
cir. 1520.

Ch. 8. 8—10.
& 32. 6, 7.
Deut. 32. 7.
Heb. 5. 12.

Ch. 5. 8—26.
& 11. 13—19.

1 Kin. 22. 24.
ver. 9.

Ch. 17. 2, 4.
Jam. 1. 4.
Prov. 6. 12,
14, 17, 18.

Rom. 8. 7, 8.
Zech. 11. 8.
Prov. 19. 3.

Ch. 9. 22. &
10. 3. & 12. 6.
& 13. 22—27.

1 Kin. 8. 46.
2 Chr. 6. 36.
ch. 14. 4. &
25. 4. Ps. 14.

3. Prov. 20. 9.
1 John 1. 8.
10. Ps. 51. 5.

Ch. 4. 18. &
25. 5.

Ps. 14. 3, 4.
Tit. 3. 3.

Eph. 2. 1—3.
Rom. 1. 28—
30. & 8. 7, &
3. 10—18.

Ch. 34. 7.
Prov. 19. 28.
Ps. 53. 1—4.
2 Pet. 2. 23.

Ch. 4. 7. & 8.
13.

Ch. 8. 8.
Gen. 18. 19.
Ps. 44. 1, 2, &
78. 2—8.
Is. 38. 19.

Joel 3. 17.
ch. 1. 15, 17.

Ch. 36. 16.
1 Tim. 6. 9.
10. Ps. 7. 14.
Jam. 1. 14, 15.

Heb. *a sound of fears*. Lev.
26. 36. Prov.
1. 26. ch. 31. 23.

1 Thess. 5.
3. Ps. 73.
18—20. ch. 1.
13—19. Exod.
vii—xiv. Is.
37. 36.

2 Kin. 6. 33.
Mat. 27. 5.

Rev. 13. 10.
Ps. 55. 15, 23.
Deut. 28. 66,
67.

Gen. 4. 12.
Ps. 59. 15. &
109. 10.

Ch. 18. 11, 12.
Heb. 10. 27.
Is. 33. 14.

Ch. 18. 5—
20. with Ps.
22. 1—21. &
77. 1—10. &
88. 1—18.

Rom. 2. 8, 9.

Mal. 3. 13.
Lev. 26. 14,
15, 21, 23.

Rom. 8. 7, 8.
Is. 28. 15, 22.

Exod. 5. 2, 3.
Is. 37. 4, 6,
29. Ps. 73. 8,
9. 2 Chr. 28.
22.

others to do the like? 5. Thy tongue proclaims the wickedness of thy heart, even while, by pretences of respect to God, thou attemptest to cover thy impious principles and practices. 6. I need produce no evidence of thy impiety; thy own words sufficiently manifest and prove it. 7. Wast thou formed before every other creature, that thou pretendest to be wiser and better than other men? 8. Hast thou been acquainted with the most secret counsels and mysteries of God, that thou shouldest engross all wisdom to thyself? 9. What secrets hast thou learned that we do not fully comprehend? 10. Among us, and on our side in this debate, we have the most aged and experienced men. 11. Darest thou to condemn the divine admonitions and comforting promises which we have suggested, and undervalue our kind and consoling discourses, as if thou knewest some better way of comfort? 12. Why do thy inward lusts thus violently transport thee into such pride, fury, and scornful contempt. 13. That thou shouldest dare to rage against the Most High, and insolently arraign the equity of his providence? 14. Can the corrupted child of a sinful parent be innocent or righteous before an infinitely holy God? 15, 16. When the loftiest angels are not without their mutability and comparative imperfections, how inexpressively and universally abominable must the man be who, with greediness and delight, commits the most criminal impieties? 17—19. Listen carefully while I clearly declare and demonstrate unto thee what I myself have observed, and which the wisest, most powerful and wealthy, princes of former ages have observed, professed, or believed, and informed their children of. 20. The wicked tyrant is never free from inward torment; he lives in continual dread of disasters, death, and damnation, never knowing how soon they may overtake him. 21. Consciousness of guilt keeps him in perpetual terror of approaching mischiefs. And never is the destroyer more ready to attack him than when he is in the height of his prosperity. 22. In trouble he desponds of deliverance; in the night he dreads being killed before morning; every where he fears; and is indeed exposed to the most certain and sudden destruction. 23. In the most destitute and vagabond manner he is obliged to wander for bread. He finds, by experience, that terrible and inevitable ruin is just ready to seize him. 24. Straiting distress and anguish shall terrify him; they shall quickly rush upon and prevail against him, as a strong and furious army commanded by a valiant prince: 25. As the punishment of his

Before Christ
cir. 1520.

27 Because he ^hcovereth his face with his fatness, and maketh collops of fat on his flanks.

28 And he dwelleth in ^hdesolate cities, and in houses which no man inhabiteth, which are ready to become heaps.

29 He ^hshall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He ^hshall not depart out of darkness; the flame shall dry up his branches; and ^mby the breath of his mouth shall he go away.

31 Let not him that is deceived trust in ⁿvanity: for, ^ovanity shall be his recompense.

32 It shall be ^paccomplished before his time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

34 ^qFor the congregation of hypocrites shall be desolate; and fire shall consume the tabernacles of bribery.

35 ^rThey conceive mischief, and bring forth ^tvanity, and their belly prepareth deceit.

CHAP. XVI.

Begins Job's reply to Eliphaz. (1) He upbraids his friends with their needless repetitions, their unskilful, their endless, impertinence, and obstinacy in their mistakes, and cruelty towards their distressed friend; 1—5, 9, 10, 11, 20. (2) He represents the extremity of his affliction; his family being destroyed or scattered; his body wasted in a loathsome manner; his God, and other enemies, a terror to, and tormentors of him; all around abusive; and, in fine, his honour and comfort quite gone; 6—16. (3) As a dying man, he appeals for his integrity to God against the unjust condemnation of his friends; 17—22.

THEN Job answered and said, 2 I have heard many such things: ^amiserable comforters are ye all.

3 Shall ^bvain words have an end? or what emboldeneth thee that thou answerest.

4 I also ^ccould speak as ye do: if your soul were in my soul's stead, I could heap

daring impiety, because he defied and set himself in opposition to the Almighty. 26. Daring to sin in the most insolent and presumptuous manner, even amidst the tokens of the divine indignation, inflicted or impending; 27. Because, grown rich, powerful, and successful, his only care is to pamper himself, and wallow in ease and luxury; 28. Dwelling in cities and stately houses, from whence he had driven or murdered the righteous proprietors; and which, by the curse of God, for his sake, shall be quickly reduced to heaps of ruins, and he be obliged to shift for himself in the most miserable manner. 29. The riches and glory which he hath gotten by violence and oppression shall neither be lasting, complete, nor firmly rooted. 30. Having once entered into terrible and confounding troubles, he shall never get out of them. The lightning, like flames of God's wrath, shall destroy his flourishing family and substance; and he himself shall be ruined and driven to hell by the threatened judgments of God amidst his proud boasting. 31. Let therefore no one, who is seduced to wickedness or carnal security, trust in the uncertain profits, pleasures, or honours, of this world; for vexations, losses, disappointments, and troubles, shall be all he will get by them. 32, 33. These shall come upon him far sooner than he thinks. His riches, hopes, or children, shall scarcely make their appearance, when, blasted by the vengeance of God, they shall all be reduced to ruin. 34. Thus suddenly and fearfully shall the stock and numerous family of hypocrites be utterly destroyed; and some terrible judgment of God shall consume the house built up by, or stored with, ill-gotten goods. 35. With no small pains such wicked men plot and practise mischief against others; but in the issue it usually brings ruin on themselves.

REFLECTIONS UPON CHAP. XV.—Men too often hold fast the false principles which they have once imbibed: and it is much easier to treat an adversary with contempt than to answer him with reason. Disputants often turn revilers rather than reasoners; and charge their opponents with things which they utterly abhor. And none are more ready to indulge pride and self-conceit in themselves than those who rage against it in their neighbours! Old men often rather boast of their knowledge and wisdom than possess it. But surely it is an humbling sight to see men so corrupt in nature, so abominable in practice; and amazing that God should love any such, and deliver them from the pit of corruption! In the study of true knowledge, the experience and observation of others, as well as our own, are an excellent help. But how unbounded is the patience of God, that can bear with wicked monsters so long! Yet little external happiness have they even in this world. Their seemingly purest prosperity is mingled with gall and wormwood. But, if they are miserable in this world, which is their heaven, what must they be in death, in judgment, in hell!

CHAP. XVI. To this Job replied, 2. Thou hast but repeated the senseless

up words against you, and ^dshake mine head at you.

5 But ^eI would strengthen you with my mouth, and the moving of my lips should assuage your grief.

6 Though I speak, ^fmy grief is not assuaged: and, though I forbear, ^gwhat am I eased?

7 But now he hath made me ^hweary: thou hast ⁱmade desolate all my company.

8 And thou ^jhast filled me with wrinkles, which is a witness against me: and my leanness, rising up in me, beareth witness to my face.

9 He ^kteareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

10 They ^lhave gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

11 God ^mhath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was ⁿat ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and ^oset me up for his mark.

13 His ^parchers compass me round about; he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He ^qbreaketh me with breach upon breach; he runneth upon me like a giant.

15 I have ^rsewed sackcloth upon my skin, and ^sdefiled my horn in the dust.

16 My face is foul with weeping, and on mine eyelids is the shadow of death?

17 Not ^tfor any injustice in mine hands: also my prayer ^uis pure.

and tormenting jargon which I had heard before. Instead of comforting, you plague, harass, and tempt me to despair. 3. When wilt thou make an end of such idle and impertinent discourse? What has instigated and emboldened thee to answer me in this censorious, scornful, and peremptory manner? 4. Were your condition and mine exchanged, I could easily insult you with a multitude of words, and deride you in a grave and scornful manner. 5. I could furiously bear you down with my mouth, and restrain my lips from uttering a single sentence of consolation;—though I hope I should rather attempt to encourage, strengthen, and comfort you. 6. But now, indeed, whether I boldly defend my innocence and pour forth my complaints, or whether I forbear, my frightful sores and griefs are nothing eased. 7. This terrible trouble has quite tired me out, and made my life a burthen to me. Thou, O God, hast with thy thunderbolts and fiery tempest, utterly destroyed my large family, and all that pertained to me. 8. While others murder my character, and torment my spirit, thou, by plagues and griefs, hast so wasted and disfigured my body, that it testifies my great affliction, and is employed against me as a witness of my great wickedness. 9. Meanwhile, my pretended friends, who indeed implacably hate me, tear my reputation, and torment my spirit with their speeches. They reproach me in the most spiteful and outrageous manner; and, while their eyes sparkle with anger, they cruelly set themselves to spy out every, even the least occasion to calumniate me. 10. They behave like wild beasts, gaping to devour or deride me: they treat me with the most cruel and abusive scorn and contempt; they have met together to satisfy their infernal malice in tormenting me. 11. And God hath quite abandoned me, chained me up, and dreadfully cast me down into the hands of these and other wicked men, to be abused by them as they please. 12. Great was my former happiness and prosperity; but now God has trodden and bruised me in the press of his wrath, and made me, as it were, to boil over with dregs of trouble and desperate complaints. In the most tormenting manner he has ruined my soul, my body, my children, and all that I had: he has set me up as a distinguished butt of his fearful indignation. 13. Devils, wicked men, calamities, and diseases, as the instruments of his vengeance, compass me round about. Without mercy he torments me with the most exquisite pains in my body, anguish of mind, and terrors of conscience. 14. As a battering ram he breaks through me with breach upon breach, still adding one dreadful plague to another: he furiously rushes upon me with the almighty force of his wrath, which I can, by no means withstand or support. 15. The sackcloth I had put on all over my body, to mark my deep mourning and humiliation under his mighty hand, sticks to my ulcers; and, exhausted with wounds of trouble, I have sat down on this dunghill, where all my former authority and honour are changed into contempt. 16. My face is terribly burnt, and fermented with trickling tears; and the very substance of my eyes is almost consumed with weeping, so that I look like one dead and rotting; 17. Although I was never a violent oppressor of men, or

Before Christ
cir. 1520.

2 Kin. 19. 21.
Ps. 22. 7, 8.
& 44. 14, &
109. 25. Jer.
18. 16. Lam.
2. 15.

Gal. 6. 1, 2.
ch. 42. 11.
Is. 35. 3, 4.
2 Cor. 1. 4.
ch. 4. 4.
Psal. 27. 14.

Ps. 22. 1, 2.
& 77. 1—10
& 88. 1—18.
Lam. iii. 7.

Heb. what
goeth from
me?

Ps. 88. 15.
ch. 10. 1.
Mat. 11. 28.
Is. 50. 4.

Ch. 1. 18, 19.
Prov. 17. 23.
ch. 10. 17.

Lam. 3. 4.
with 15. 27.
Ch. 10. 16.
17. Ps. 7. 2.
& 50. 22.
Is. 38. 13.

Hos. 5. 14.
Ps. 37. 12.
Lam. 2. 16, &
3. 10. ch. 13. 24.

Ps. 22. 13, &
35. 21. 2 Cor.
11. 20, 21.
1 Kin. 22. 24.

Mic. 5. 1.
Lam. 3. 30,
46, & 2. 15.
Ps. 35. 15, 16.
Acts 7. 54.

Heb. hath
shut me up.
Ch. 1. 13—
19, & 2. 7.

John 18. 11.
2 Cor. 12. 7.
with Ps. 22.
7—21, & 89. 38.

Acts. 4. 27, 28.
Ch. i. ii. xxix.
Ch. 7. 12, 20
Lam. 3. 12, 13.

Ch. 6. 4.
Gen. 49. 23,
24. Deut. 32.
23. Lam. 3.

11, 13. Ps. 7.
12, 13, & 22.
12—17. Rom.
8. 32.

Ch. 1. 13—
19, and 2. 1—
10, & 6. 4.
& 16. 16, 17.

1 Kin. 21. 27.
2 Kin. 6. 30.
Is. 22. 12.
Jon. 3. 5.

Ch. 30. 19.
Ps. 7. 5, with
75. 4, 10.
1 Sam. 2. 10.

Lam. 2. 11.
Is. 52. 14.
Ch. xxxi. &
27. 5, 6.

1 Sam. 12. 3.
1 Tim. 2. 8.
Ps. 26. 6.

Before Christ
cir. 1520.

Deut. 32. 1.
Is. 1. 2.
Jer. 22. 29.
Gen. 4. 11.
Is. 26. 21.
Ezek. 34. 17.

Ch. 27. 9.
Ps. 66. 18, 19.

Rom. 1. 9. &
9. 1. 2 Cor. 1.
23. & 11. 31.
1 Thes. 2. 10.
Phil. 1. 8.

Heb. in the
high places.

Heb. are my
scorners. Ch.
12. 4. 5. ver. 2.
3. Ps. 109. 4.
& 6. 6. 7. &
31. 10, 11.

Ch. 9. 34. 35.
& 13. 3. 22. &
31. 35. Eccl. 1.
6. 10. Is. 45. 9.

Or friend.

Heb. years of
number.

Ch. 7. 9. 10.
& 14. 5.
2 Sam. 12. 23.

Or spirit is
spent.

Ps. 88. 4.
2 Tim. 4. 6.
1 Sam. 20. 3.

Ch. 12. 4. &
13. 9. & 16.
20. & 21. 3.
1 Sam. 1. 7.

Heb. lodge.

Ch. 9. 33.
Heb. 7. 22.
Prov. 6. 1. &
17. 18. & 22.
26. Rom. 8.
33, 34.

Mat. 11. 25.
& 13. 11. ch.
13. 4. 5. & 21.
34. ch. 42. 7.

Ch. 32. 23.
Ps. 12. 2. 3.
1 Kin. 11. 12.
& 21. 29.
Exod. 20. 5.

Ch. 30. 9. Ps.
44. 13. 14. &
22. 6. 7.

Or before
them.

Ch. 16. 16.
Ps. 6. 7. & 31.
9. 10.

Or my
thoughts.

Rom. 11. 33.
1 Kin. 9. 8.

18 O 'earth, 'cover not thou my blood,
and let my 'cry have no place.

19 Also now, behold, 'my witness is
in heaven, and my record is 'on high.

20 My friends 'scorn me: but mine
eye poureth out tears unto God.

21 O that one might 'plead for a man
with God, as a man pleadeth for his
neighbour!

22 When *a few years are come, then
I shall go the way *whence I shall not
return.

CHAP. XVII.

Might well have been joined with the former. In it Job (1) Continues his address to God, and as a dying, despised, and grieved man, appeals to him for a vindication of himself against his uncharitable friends; 1—7. (2) Comforts himself that, though his treatment would surprise the godly, yet it would not stop their perseverance and growth in grace; 8, 9. (3) In expectation of a speedy death, he reflects on his friends as foolish in attempting to feed him with hopes of prosperity in this life; 10—16.

MY *breath is corrupt; my days are
extinct: 'the graves are ready for
me.

2 Are there not 'mockers with me?
and doth not mine eye 'continue in their
provocation?

3 Lay down now; 'put me in a surety
with thee: who is he that will strike hands
with me?

4 For thou hast 'hid their heart from
understanding: therefore shalt thou not
exalt them.

5 He that 'speaketh flattery to his
friends, even the eyes of his children shall
fail.

6 He hath made me also a 'by-word
of the people; and 'aforetime I was as a
tabret.

7 Mine eye also is 'dim by reason of
sorrow, and all ||my members are as a
shadow.

8 Upright men shall 'be astonished at

an hypocritical worshipper of God. 18. O earth, if I have been guilty of bloodshed or oppression, conceal it not: let the dogs lick my blood when I am dead, and let neither God nor men regard my complaints or cries for pity while I am alive. 19. But what need these imprecations, when even now the all-seeing God, who dwells in the lofty regions of heaven, is the ear and the eye-witness of my virtue and true piety. 20. My companions mock and scoff at me as an hypocrite; but my soul, with floods of tears, earnestly appeals to God, and begs, 21. That he would thoroughly and clearly examine my cause, and give a decision between me and my reproaching friends; 22. Since, if it be not done quickly, my troubles will soon make an end of me, and then it will be too late.

REFLECTIONS UPON CHAP. XVI.—Often much is said, and yet nothing to the purpose: and miserable comforters to a wounded spirit are all duties, all friends, if God continue his frowns! Nothing but Jesus' blood—nothing but JEHOVAH'S mercy—can grant any solid relief. Nay, alas! men are often most cruel and harsh when they ought to be most tender and compassionate; and those who riot in prosperity and ease seldom lay much to heart the case of their extremely distressed brethren. But though complicated and terrible are the troubles of saints in this world, unspeakably more so are the troubles of the wicked in hell, where there is nothing but curses—but torment in all its perfection! Happy are they who are here purged in God's furnace! They sow in tears, but shall reap in joy. And, however hard it be to bring down their mind to their lot, the testimony of their good conscience, sprinkled with Jesus' blood shall comfort them now. They have a good God to appeal to as their judge and friend. Their tears shall be put into his bottle, and marked in his book; and death, but destitute of his sting, shall soon set the prisoners free into a glorious eternity.

CHAP. XVII. My spirit is maimed, broken, and confounded with trouble; and my breath stinks as in dying persons: the days of my life are thunderstruck, shortened, and debased: nothing but the grave remains for me. 2. O God, do not my friends bitterly mock and deride me as a wicked hypocrite? And does not my mind so dwell and pore on their proud, insolent, and exasperating speeches, that I cannot sleep, or mine eyes refrain from tears? 3. Come, then, give me undoubted assurance that thou wilt take my cause in hand and do me justice; or give me an impartial man like myself, who in thy stead shall debate the matter with me. 4. For, as for these my friends, thou hast withheld from them a common capacity to understand thy providential dispensations, therefore they can never be honoured to judge my plea. 5. He who flatters friends in their wickedness because of their prosperity, or who manifestly makes a prey of them, his posterity shall pine away in disappointment and misery. 6. Alas! both God and my friends now combine to expose me to the common contempt of the people, though lately I was their darling and the matter of their praise. 7. My eyes are rendered dim, and my mind stupified with grief, and my body is wasted to a skeleton. 8. Upright saints in after times shall be astonished at the sovereign dispensations of God, and the cruel abuse of my friends, with respect to me; and shall be excited to the utmost

this, and the innocent shall 'stir up him-
self against the hypocrite.

9 The righteous also shall 'hold on his
way, and he that hath 'clean hands 'shall
be stronger and stronger.

10 But as for you all, do ye 'return,
and come now: for I cannot find 'one
wise man among you.

11 My days 'are past; my purposes
are broken off, even *the thoughts of my
heart.

12 They 'change the night into day:
the light is 'short because of darkness.

13 If I 'wait, the 'grave is mine
house: I have made my bed in the dark-
ness.

14 I have 'said to corruption, 'Thou
art my father; to the worm, 'Thou art
my mother and my sister.

15 And where is now my 'hope? as
for my hope, who shall see it?

16 'They shall go down to the bars of
the pit, when our rest together is in the
dust.

CHAP. XVIII.

Not convinced, but exasperated, by Job's reasonings, Bildad makes a second attack, more peevish and unmerciful than the first. Here (1) He upbraids Job with his talkativeness and disregard of the instructions given him, haughty contempt of his friends, outrageous passion, and arrogant inclination to give law to the providence of God; 1—4. (2) With a plain application to Job, he enlarges on his former doctrines concerning the certain misery of the wicked man in this life; hinting that God, devils, and men, would concur to ruin him, by calamities in life, terrors of mind, a wretched death, total extirpation of his family, and rendering his memory forgotten or odious; 5—21.

THEN answered Bildad the Shuhite,
and said,

2 How long will it be ere ye 'make an
end of words? mark, and afterwards we
will speak.

3 Wherefore are we counted 'as beasts,
and reputed vile in your sight?

4 He 'teareth *himself in his anger:
shall the earth be forsaken for thee?

detestation of hypocrites, who uncharitably censure the afflicted. 9. And, notwithstanding every scandal or discouragement, persons truly righteous shall persevere in their course of piety and virtue, and become more and more confirmed and active in it. 10. And, as for you, my friends, either repent of your rash censures, or examine my cause over again; for hitherto none of you have spoken to the point. 11. Whatever hopes you give me of recovering my wonted prosperity, I find I am a dying man, and all my designs, even the most fixed and dear, are at an end. 12. My tormenting pains and anxious thoughts keep me awake through the whole night; or if I get any moments of ease, it is but little, and soon over. 13. I expect, I wait for, nothing now but an entrance into the state of the dead; and I have prepared for, and expect speedily to lie down in, the grave. 14. In the form of my trouble, and in the exercise of my mind, I have contracted a relation to, and familiarity with death, corruption and worms. 15. The future prosperity with which you attempt to flatter me, and the temporal happiness you would have me expect, are a mere imagination: 16. These hopes shall quickly appear buried in the grave along with myself.

REFLECTIONS UPON CHAP. XVII.—Happy are those who have spiritual breath which cannot corrupt; life that can never fail; who have their portion in eternal blessedness, and are ready for their grave! If cruel friends exasperate my spirit, and drive sleep from mine eyes, let Jesus, as my surety and righteousness, be the ground of all my hope, and the source of all my joys.—God can easily infatuate the wisest when they abuse his gifts. And it is mad to pursue honour and advancements by sinful methods, particularly in employing the wisdom which he has given against his cause and interest. Vain is the unconstant applause of men. While we are great the world admire us; but when depressed and poor they contemn or abhor us. But, though we see things in providence which we cannot account for, we must not stagger through unbelief. And, if we are faithful to God, we must be zealous for his cause, and take part with his oppressed people, whose bitterest enemies are usually formal hypocrites. They who are once brought into God's new covenant way, Jesus Christ, and a course of holiness, never utterly faint or fail; nay, even difficulties and opposition quicken them. Many great pretenders to wisdom can give no profitable instructions in a day of trial; and empty are the promises, and vain the hopes of carnal minds. How debasing to proud men are death and the grave! And even good men are apt to despair of that which God really intends for them. Happy are they who rest in Christ here—they shall rest in death, and in heaven for ever and ever!

CHAP. XVIII. In no small heat of spirit, Bildad replied; 2. How long wilt thou cast forth such confused, double-meaning, and unintelligible words, as if you wanted to entrap us? Declare plainly what you intend, and after that we shall deliver our minds with the utmost clearness, freedom, and boldness. 3. For to what purpose is it to talk with one who looks upon us as a company of dull beasts, into whom nothing of wisdom can enter? 4. With impatient rage you tear and torment yourself. Must God, to humour thee, suspend or cease his government of the world, and leave every thing to chance: or must he

Before Christ
cir. 1520.

Acts. 13. 46.
ch. 42. 7.

1 Pet. 1. 5.
Prov. 4. 18.
Ps. 84. 7. &
92. 12—14.
2 Pet. 3. 18.

Ps. 24. 4.
Gen. 20. 5.

Heb. shall add
strength.
2 Sam. 3. 1.
Is. 40. 31.
Ps. 84. 7.
2 Cor. 4. 16.

Ch. 6. 29.
Prov. 25. 8—
10. Jer. 7. 3.

Ver. 4. ch. 32.
9. & 42. 7.
1 Cor. 6. 5.

Ch. 7. 6. & 9.
25. & 16. 22.

Heb. the pos-
session.

Deut. 28. 67.
ch. 7. 3, 4, 13.
& 11. 17.

Heb. near.

Ch. 8. 6. &
11. 15—17. &
5. 18—26.

Ch. 30. 23.
Eccl. 12. 5, 7.
Is. 57. 2.
Gen. 3. 19.
ch. 10. 21, 22.

Heb. cried, or
called.

Ps. 49. 14. ch.
21. 26, 32. &
24. 20. & 19.
26.

Ch. 5. 16. &
8. 6, 22. & 6.
11. & 19. 10.

My hopes.
Ver. 11, 15.
2 Cor. 1. 9.

Ezek. 37. 11.
ch. 18. 14. &
3. 17—19. &
30. 23.

Ch. 11. 2, 3.
& 32. 3. 5. &
13. 5, 6.

Ch. 12. 7. &
17. 4. 10. Ps.
73. 22. Eccl.
3. 18.

Ch. 13. 14. &
16. 9. & 17. 1,
11, 16.

Heb. his soul.

Before Christ
chr. 1520.

and shall the rock be removed out of his place?
5 † Yea, 'the light of the wicked shall be put out, and the spark of his fire shall not shine.
6 The 'light shall be dark in his tabernacle, and his ‡candle shall be put out with him.
7 The 'steps of his strength shall be straitened, and his 'own counsel shall cast him down.
8 For 'he is cast into a net by his own feet, and he walketh upon a snare.
9 The 'gin shall take him by the heel, and 'the robber shall prevail against him.
10 The snare is || laid for him in the ground, and a trap for him in the way.
11 'Terrors shall make him afraid on every side, and shall *drive him to his feet.
12 His strength shall be 'hunger-bitten, and destruction shall be ready at his side.
13 It shall devour the †strength of his skin: even the 'first born of death shall devour his strength.
14 'His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.
15 'It shall dwell in his tabernacle, because it is none of his: 'brimstone shall be scattered upon his habitation.
16 His 'roots shall be dried up beneath, and above shall his branch be cut off.
17 'His remembrance shall perish from the earth, and he shall have no name in the street.
18 'He shall be driven from light into darkness, and chased out of the world.
19 He 'shall neither have son nor nephew among his people, nor any remaining in his dwellings.
20 They that come after him shall be 'astonished at his 'day, as they that ‡went before ||were affrighted.

† Nevertheless.
Prov. 13. 9. & 20. 20. ch. 20. 5. Mat. 25. 29. Zech. 11. 17.
1 Kin. 13. 5. Rev. 18. 23. ch. 21. 17. Prov. 20. 20. Mat. 6. 23.
† Or lamp.
Prov. 4. 12. ch. 20. 22. His most resolute and vigorous attempts.
Ch. 5. 12, 13. Esth. 3. 9.
Prov. 5. 22. & 29. 6. ch. 22. 10. 1 Tim. 6. 9, 10.
Ezek. 12. 13. & 32. 5. Ps. 11. 6. Is. 8. 14. 15. 2 Tim. 2. 26.
Ch. 5. 5. & 1. 15, 17.
|| Heb. hidden.
Ch. 6. 4. & 16. 21. & 7. 14. & 9. 28. Jer. 6. 25. & 20. 3, 4. & 46. 5. & 49. 29. & 4. 19, 20.
* Heb. scatter him.
Ch. 15. 23. 24. 1 Sam. 2. 5, 36. Prov. 1. 27. Ps. 7. 12. —14. & 73. 18—20.
1 Thes. 5. 3.
† Heb. bars.
Some terrible trouble.
Rev. 6. 8.
Ch. 8. 14. & 11. 20. Ps. 52. 5. & 112. 10. Prov. 10. 28. Mat. 7. 26, 27.
Destruction.
Ver. 12. ch. 20. 19, 26, 28. & 33. 33. Zech. 5. 4.
Jer. 9. 21.
Gen. 19. 24. Ps. 11. 6. Is. 13. 19. & 24. 9. Deut. 29. 23.
Ch. 29. 19. Is. 5. 24. Jude 12. Ps. 37. 35. 36. Jer. 12. 2. Hos. 9. 16. Mal. 4. 1.
Prov. 10. 7. Ps. 109. 13. & 83. 4. & 9. 5. 6. & 49. 11. Eccl. 8. 10. & 9. 5.
Ver. 14. Prov. 14. 32. Luke 12. 20. ch. 10. 21, 22. & 20. 8, 9.
Jer. 22. 30. Is. 14. 22. Deut. 9. 24. 1 Kin. 9. 8. Ps. 37. 13. & 137. 7. Ezek. 21. 25. Obad. 12. ch. 1. 13—19.
* Deut. 9. 24. 1 Kin. 9. 8. Ps. 37. 13. & 137. 7. Ezek. 21. 25. Obad. 12. ch. 1. 13—19.
† Or lived with him. || Heb. laid hold on horror.

21 Surely 'such are the dwellings of the wicked, and this is the place of him that 'knoweth not God.

CHAP. XIX.

In answer to Bildad, Job (1) Complains, 1. That his pretended comforters, by their speeches, added to his affliction; 2—7. 2. That his God, whom he depended on as his great friend, had been the principal author of his manifold and sore troubles; 8—12. 3. That his friends and relations had become shy of him, or undutiful and cruel to him, in his great distress; 13—22. (2) He comforts himself with the assured expectation of happiness in the other world, when he had so little in this; and solemnly professes his faith in Christ and his salvation; 23—27. (3) He warns his friends to take heed how they persecuted one, who was a real though afflicted saint, lest it should issue in their own ruin; 28—29.

THEN Job answered and said,

2 'How long will ye 'vex my soul, and break me in pieces with words?

3 These 'ten times have ye reproached me: ye are not ashamed that ye *make yourselves strange to me.

4 And be it indeed that I have erred, mine error remaineth 'with myself.

5 If indeed ye will 'magnify yourselves against me, and plead against me my reproach;

6 Know now that 'God hath overthrown me, and hath compassed me with his net.

7 Behold, I 'cry out of †wrong, but I am not heard: I cry aloud, but there is no judgment.

8 He hath 'fenced up my way that I cannot pass; and he hath set darkness in my paths.

9 He hath stripped me of my 'glory, and taken the crown from my head.

10 He hath destroyed me 'on every side, and I am gone: and mine 'hope hath he removed like a tree.

11 He hath also 'kindled his wrath against me, and he 'counteth me unto him as one of his enemies.

12 His 'troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath 'put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My 'kinsfolk have failed, and my familiar friends have forgotten me.

makes them to misinterpret every thing said or done by their antagonist; nay, makes them to misapply the most precious or tremendous truths of God! They suspect affronts that were never intended. They even torment themselves—their pride and passion proving hurtful to both soul and body. But to what terrible judgments of God, in time, in death, and chiefly in eternity, are the wicked exposed! Short lived and unsubstantial is their prosperity, and heavy the curse that is upon them! Being abandoned of God, Satan first ensnares and afterwards torments them. Agitated by their lusts, they rush headlong into ruin; till death, in all his stings and terrors, devours them! Then friends, physicians, and all human supports, are vain! Their glorious prosperity is quickly turned into everlasting shame and contempt.

CHAP. XIX. Job replied, Will ye never cease tormenting my soul, and bruising me as in a mortar, with your senseless revilings! 3. Ye have too often wounded me with the vilest reproaches. Ye have been shamelessly obstinate in your rebukes and cruel usage of me. 4. If I indeed had been mistaken in my opinion or practice, I have sufficiently smarted for it in my own person and estate; and so am a fit object of pity rather than of your reproach. 5. If you will still insolently declaim against me, and allege my debasing calamities as a proof of my impiety. 6. Know that I am sensible that it is God who hath in this fearful manner cast me down from my prosperity, and compassed me about with unavoidable miseries. 7. And my case is the more pitiable that, while friends abuse me with reproach, God, to whom I have repeatedly committed my cause, refuses to redress my wrongs, or vindicate my innocence. 8. Nay, his plagues so surround me on every side that I can find no way of escape; and I am so overwhelmed with perplexity that I know not whither to turn myself. 9. He has deprived me of all my dignity, authority, wealth, and family. 10. In respect of children, wealth, honour, authority, and health, he has entirely destroyed me; and all my hopes of future comfort in this world he hath plucked up by the roots. 11. He has in the most violent and furious manner afflicted me, as if I had been one of his principal enemies. 12. Whole armies of troubles have, by his order, invaded me; and, as with raised batteries, so straitly besieged me that not the smallest comfort I had could escape their fury. 13. While friends and neighbours are alienated from me, and refuse to do me any office of kindness, my maidens and men servants treat me with the utmost disobedience and contempt.

Before Christ
cir. 1520.

Deut. 10. 18.
19. ch. 31. 32.
Ch. 12. 5.
Ps. 123. 3, 4.
Prov. 29. 19.
& 30. 22. with
1 Tim. 6. 1.
Eph. 6. 5.
Col. 3. 22.
Ch. 17. 1. &
2. 9, 10.
Ch. 1. 2, 19.
Heb. my belly.
Or the wicked.
Ch. 30. 1.
2 Kin. 2. 23.
Ps. 41. 9. &
55. 13, 14, 20.
& 109. 4.
Heb. the men
of my secret.
Lam. 4. 8.
Ps. 102. 5. ch.
30. 30. & 7.
5.
Or, as.
Gal. 6. 2.
Col. 3. 12.
Heb. 13. 3.
ch. 6. 14.
Rom. 12. 15.
Ch. 2. 10.
Ps. 38. 26.
Ps. 69. 26.
Zech. 1. 15.
ch. 10. 16.
Mic. 3. 3.
Rev. 17. 16.
Heb. who
will give, &c.
Jer. 17. 1.
Is. 8. 1. & 30.
8. Hab. 2. 2.
Rom. 8. 28.
38, 39.
2 Tim. 1. 12.
1 Cor. 15. 45.
Mat. 20. 28.
ch. 33. 23, 24.
Is. 49. 26.
Dan. 12. 1.
Acts 17. 31.
Mat. 26. 64.
John 5. 22,
28.
Or, after I
shall awake,
though this
body be de-
stroyed, yet
out of my
flesh shall I
see God.
Phil. 3. 21.
1 Cor. 15. 22.
& 13. 12. Ps.
16. 11. & 17.
15. Mat. 5. 8.
1 John 3. 2.
Rev. 22. 4.
Is. 26. 19.
1 Cor. 15. 53.
Heb. a
stranger.
Heb. in my
bosom.
Ver. 22. Gal.
4. 29. Heb. 11.
36. Ps. 69. 26.
Or, and what
root of matter
is found in
me?
Eccl. 11. 9.
Ps. 58. 11.
Mat. 7. 1.
Rom. 14. 4.
Jam. 4. 11.

15 They that dwell in mine house,
and my maids, count me for a stranger :
I am an alien in their sight.
16 I called my servant, and he gave
me no answer : I entreated him with my
mouth.
17 My breath is strange to my wife,
though I entreated for the children's sake
of mine own body.
18 Yea young children despised me ;
I arose, and they spake against me.
19 All my inward friends abhorred
me : and they whom I loved are turned
against me.
20 My bone cleaveth to my skin, *and
to my flesh ; and I am escaped with the
skin of my teeth.
21 Have pity upon me, have pity
upon me, O ye my friends, for the hand
of God hath touched me.
22 Why do ye persecute me as God,
and are not satisfied with my flesh ?
23 Oh that my words were now
written ! oh, that they were printed in a
book !
24 That they were graven with an
iron pen and lead in the rock for ever !
25 For I know that my Redeemer
liveth, and that he shall stand at the lat-
ter day upon the earth :
26 And, though after my skin worms
destroy this body, yet in my flesh shall I
see God :
27 Whom I shall see for myself, and
mine eyes shall behold, and not another ;
though my reins be consumed *within
me.
28 But ye should say, Why persecute
we him, seeing the root of the matter is
found in me ?
29 Be ye afraid of the sword : for
wrath bringeth the punishments of the
sword, that ye may know there is a
judgment.

CHAP. XX.

Nothing satisfied, or even mollified, by all that Job had said, Zo-
phar again attacks him with the utmost vehemence. (1) After a
short, but passionate, preface, he, in a kind of appeal to Job,

17. My wife regards my complaints and cries no more than if she were a mere stranger, though I have begged her sympathy for the sake of our dear children, who have been so dreadfully hurried into death. 18. The very children and ignorant people about, following the example of the rest, despise me, and treat me with the most abusive language. 19. The very men whom I had trusted with my secrets, and who had received the most distinguished tokens of my affection, abhor and hate me. 20. I am wasted with afflictions till I am little more than skin and bone ; I am bruised till the teeth have fallen out of my head ; and I have scarcely left me a mouth to complain. 21. O my friends, have pity upon me, when God's afflicting hand has so grievously smitten and wounded me ! 22. Why do ye persecute and harass me, as if ye were an avenging God ! Why, as if unsatisfied with my external calamities, do ye cruelly torment my spirit ? 23. O that my protestations of uprightness, and appeals to God, were in the most legible and indelible manner registered in a book of public records for my vindication, and for the encouragement of other upright persons under sore troubles ! 24. O that they were registered in the most indelible manner in some marble rock or pillar, to continue legible to all generations ! 25. For, notwithstanding these present miseries, I by faith know, and am firmly persuaded, that Jesus Christ, my Kinsman-Redeemer, liveth, having life in himself ; and shall victoriously stand as the last Adam, upon the dust of the earth, in his incarnation, resurrection, and appearance to judgment. 26. And, though these vermin, bred, or breeding, in my afflicted body, should quickly devour the whole of it, yet even in this body, when fashioned like unto his glorious body, shall I see God in my nature ! 27. Whom I shall see for my own particular comfort, in my own person, when raised from the dead. Though at present I am at the point of death through sore trouble, and earnestly longing for deliverance. 28. Ye should therefore say, Why do we persecute one in whom there is such soundness and strength of faith, and who hath the right cause in the present debate ? 29. Beware, lest God punish your inhuman cruelty to me with some terrible judgments. Such rage as yours deserves, and such wrath as God's, provoked by your sin, will bring fearful calamities upon you, that ye may know, to your cost, that God vindicates his own people and punishes their enemies.

REFLECTIONS UPON CHAP. XIX.—Hard is the trial when inward vexation and outward reproach meet together ; and distressing the situation when those who ought to comfort us again and again reproach and disquiet us ; and especially when men abuse us with revilings, and God shuts out our prayer, and

asserts, in general, that the prosperity of the wicked in this world is short, and their ruin certain and sudden ; 1—9. (2) He more particularly asserts, that, to punish their fleshly lusts, their love of the world, and their violent oppressions, their hopes shall be disappointed, their bodies diseased, their conscience disquieted, their estate ruined, and their family beggared ; 10—21. (3) He describes the form of their ruin ; that, springing from God's just wrath, it shall be inevitable, total, terrible, and ruinous, to themselves and families, however insensibly it may come on ; 22—29.

Before Christ
cir. 1520.

THEN answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for this I make haste.

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

4 Knowest thou not this of old, since man was placed upon earth,

5 That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment ?

6 Though his excellency mount up to the heavens, and his head reach unto the clouds ;

7 Yet he shall perish for ever, like his own dung : they which have seen him shall say, Where is he ?

8 He shall fly away as a dream, and shall not be found : yea, he shall be chased away as a vision of the night.

9 The eye also which saw him shall see him no more ; neither shall his place any more behold him.

10 His children shall seek to please the poor, and his hands shall restore their goods.

11 His bones are full of the sin of his youth, which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, though he hide it under his tongue ;

13 Though he spare it, and forsake it not, but keep it still within his mouth ;

14 Yet his meat in his bowels is turned, it is the gall of asps within him.

15 He hath swallowed down riches,

loads us with trouble ! But, when God strikes a saint, almost every person and thing is ready to second his blow ; and then the sparing of his relations becomes a heavier cross than the removal of them by death. It is hard to discern God's love and endeared affection amidst many and heavy strokes of paternal wrath. But happy are those who, when earth is turned into a kind of hell to them, can by faith solace themselves with the views of a future judgment, and of being for ever with Jesus Christ—their Relation, their Husband, their Deliverer, their Lord ! It is dangerous to persecute the saints while their Kinsman-Redeemer lives, and sees ; and shall quickly judge the world. But here let me stand still, and with pleasure remark that there is a Kinsman-Redeemer provided for fallen men ; that he is a living and divine Redeemer ; that I have a new covenant interest in him, and know that I have it ; that there will be a last day, when time shall be no more ; that then my Redeemer, who stood as the last Adam upon earth, shall appear without sin unto my salvation ! and so shall I be for ever with the Lord ! I shall be like him, for I shall see him as he is ! Let me blush to behold an ancient patriarch, amidst his darkest nights of trouble, with clearer views of Jesus and eternal things, and his happy interest therein, than I, upon whom the light of the glorious gospel hath so clearly shined.

CHAP. XX. Interrupting Job, Zophar the Naamathite, in no small fury, replied, 2. My thoughts make me burn and swell with matter of refutation, and oblige me to answer ; therefore, highly provoked with thy speech, I make haste to the dispute, as a person fully prepared. 3. I have indeed heard a most reproachful answer to my own and my friend's former speeches ; but my heart enables me to answer in the most prudent and considerate manner. 4, 5. Knowest thou not, that all along from the creation the prosperity of a wicked man and hypocrite has been very short-lived and momentary. 6. Though his high-towering excellency mount up to heaven, and his temporal honours and happiness be advanced to the highest pitch, 7—9. He shall quickly perish in the most disgraceful and contemptible manner, without any hope of recovery. 10. His children, in their wretchedness, shall court the favour of the meanest, or attempt to satisfy them for the wrongs done to them by their father ; and the works of his hands shall render him sorrow for his reward. 11. His youthful and secret wickedness shall bring such distempers upon him as shall hasten him to his grave, and shall attend him to hell. 12—14. If he with great fondness and pleasure indulged himself in his wickedness, it shall prove most bitter, unwholesome, painful, and destructive, to him, in the fear-

Rom. 10. 2.
Gal. 4. 18.

Heb. my haste
is in me.

2 Tim. 4. 3.
ch. 19. 29.

Ch. 34. 8, 18.

Ps. 44. 1. &
48. 8. ch. 4. 7.
& 8. 8. & 15.
10.

Ps. 37. 35, 36.
Dan. 4. 31.
Acts 12. 22,
23. Ps. 73. 18
—20. Eccl. 7.
6.

Heb. from
near.

Gen. 11. 4.
Is. 14. 13, 14.
Dan. 4. 11.
Ps. 37. 35, 26.
Mat. 11. 23.

Heb. cloud.

Ps. 83. 10.
1 Kin. 14. 10.
2 Kin. 9. 37.

Is. 14. 16, 17.
Ps. 37. 36.
ch. 14. 10.

Ps. 73. 20. &
90. 5. Is. 29.
7, 8. ch. 18.
18.

Ch. 7. 8, 10.
& 8. 18. Ps.
103. 15, 16.

Prov. 28. 3.
Ps. 109. 9, 10.
Prov. 14. 19.

Or, the poor
shall oppress
his children.
Prov. 28. 3.

Exod. 12. 36.
Lev. 6. 4, 5.
ver. 18.

Prov. 5. 11—
14. Ps. 25.
ch. 13. 26.

Ezek. 24. 13.
& 32. 27.
Prov. 14. 32.

Prov. 9. 17.
Ps. 10. 7.
Rom. 1. 32.
ch. 15. 16. &
34. 7.

Jer. 13. 23.
with Mat. 5.
29, 30. Rom.
8. 13. Prov.
28. 13.

Heb. in the
midst of his
palate.

Jer. 2. 19. &
4. 18. & 6. 26.
Mat. 26. 75.
Prov. 1. 32. &
14. 14. & 23.
31—35.

Before Christ
cir. 1520.

Prov. 23. 8.
Mat. 27. 3, 4.
ver. 10, 18.

Deut. 28. 16
—19. Mal. 2.
2. Prov. 23.
32. Acts 28.
3, 4. Is. 59. 4
—8.

2 Kin. 7. 2.
Jer. 17. 6.
Ps. 36. 6, 8,
9. Is. 48. 18.

† Or, stream-
ing brooks.

Ver. 10, 15.
Jer. 51. 44.
Prov. 6. 31.
Exod. 22. 1.

† Heb. accord-
ing to the
substance of
his exchange.

Prov. 23. 22,
23. Mat. 5. 42.
Jam. 2. 13.
Mic. 2. 2.

Heb. crushed.
Eccl. 5. 13,
14. Luke 12.
20. ch. 1. 13
—19, 21.

Heb. know.

† Or, There
shall be none
left for his
meat.

Luke 16. 24.
Jer. 17. 11. &
22. 19. ch. 18.
19. & 1. 21.

Luke 12. 19.
Rev. 18. 7.
ch. 18. 7.

Or trouble-
some. Ch. 1.
15. 17.

Nam. 11. 33.
Ps. 78. 30, 31.
ch. 1. 13—19.
Gen. 19. 24.
Ps. 11. 6.

Deut. 32. 34,
35. Luke 17.
28, 29.

Is. 24. 18.
Jer. 48. 43,
44. Amos 5.
19. & 9. 1—
3. Prov. 5. 22.

Deut. 32. 41.
ch. 16. 13.
& 18. 11.
Judg. 3. 21, 22.

Ch. 18. 5, 6.
Is. 8. 22. Jude
13. Deut. 32.
34, 35. Is. 30.
33. Mat. 3.
12. & 8. 12.

Exod. 20. 5.
Ps. 109. 9—
15. Is. 14. 21,
22. ch. 18. 19.

Rom. 1. 18.
Is. 26. 21.
1 Cor. 4. 5.

Rev. 18. 14.
2 Kin. 20. 17.
ch. 5. 5.

Ver. 23. ch. 5.
2. Deut. 29.
20, 21.

Ch. 27. 13. &
18. 21. & 31.
2. Mat. 24. 51.
Ps. 11. 5, 6.
Rom. 2. 8, 9.
& 6. 23.

† Heb. of his
decree from
God.

and he shall vomit them up again : God shall cast them out of his belly.

16 He shall suck the poison of asps : the viper's tongue shall slay him.

17 He shall not see the rivers, † the floods, the brooks of honey and butter.

18 That which he laboured for shall he restore, and shall not swallow it down : † according to his substance, shall the restitution be, and he shall not rejoice therein.

19 Because he hath † oppressed, and hath forsaken the poor ; because he hath violently taken away an house which he builded not ;

20 Surely he shall not * feel quietness in his belly, he shall not save of that which he desired.

21 † There shall none of his meat be left ; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits : every hand of the wicked shall come upon him.

23 When he is about to fill his belly God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.

24 He shall flee from the iron weapon, and the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body ; yea, the glittering sword cometh out of his gall : terrors are upon him.

26 All darkness shall be hid in his secret places : a fire not blown shall consume him ; it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity ; and the earth shall rise up against him.

28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

29 This is the portion of a wicked man from God, and the heritage appointed unto him by God.

CHAP. XXI.

Finding that his mournful complaints nothing moved the pity of his friends, Job, in this and the following replies, insists less upon

ful miseries attending it. 15. The riches which he has greedily and unjustly got into his possession he shall be forced to restore with great shame and torment. God shall so torment him with trouble and anguish of mind that he shall be sick of them. 16. That which he has been so eager in getting shall bring upon him the most terrible, painful, and destructive, judgments. 17. Never shall he enjoy the least real comfort in all his plenty of outward things. 18. He shall be obliged to restore the hire which he unjustly withheld ; nay, even what he laboured for shall be cursed to him, and quickly lost along with his unjust gain ; and he shall have no comfort in any thing he has. 19. Because he furiously oppressed the poor till he rendered them destitute, and violently seized houses which he built not. 20. Therefore shall he have no solid satisfaction in his own mind, but be in pain, as a travailing woman ; and shall be deprived of all his desirable things. 21. He shall scarcely have wherewith to sustain himself in life, and shall have no goods left for any to look after. 22. In the very height of his prosperity he shall be terribly distressed ; and even his fellows in impiety shall concur to render him miserable. 23. Whenever he shall attempt to satisfy himself in what he has, some extraordinary judgment shall of a sudden overtake him. 24. When he shall attempt to avoid one danger, another more dreadful shall overtake him. 25. And terribly shall the judgments of God torment and destroy him. Horrors of conscience shall seize upon him, as one who cannot live, and who dares not die. 26. Every kind of fearful calamities shall be reserved for him as his treasure, and shall follow him wherever he thinks to hide himself. Some awful judgment, which comes none knows how, shall consume him. His posterity and family shall, for his sake, be cursed of God, and entirely wasted and ruined. 27. God, by remarkable judgments of thunder, lightning, or the like, shall discover his notorious wickedness ; and all creatures on earth shall exert themselves for his ruin. 28. His estate, which he had got by the labour of his family, shall quickly be taken from him, or destroyed, in the day when God manifests his wrath against him. 29. This is the portion and reward which God has allotted to impious and insolent sinners.

REFLECTIONS UPON CHAP. XX.—Alas ! the most confident and forward in a dispute are seldom in the right ; and with such the kindest warning is interpreted into an affront, and returned with insolence ; and the dictates of passion pass for the arguments of reason. The truths of God are often, as here, excellently

them, and attempts more closely to prove that outward prosperity was no certain mark of piety, nor remarkable judgments of distinguished impiety. Here, after a preface calculated to move their pity and beg their attention, 1—6 ; he labours to convince their judgment and rectify their mistake, shewing that, though not always, yet most commonly, wicked men are permitted of God to live in prosperity, and to depart this life without any visible strokes of distinguished judgment. (1) He describes the great prosperity of wicked men ; 7—13. (2) Shews what great impiety they are hardened in by their prosperity ; 14, 15, 16. And (3) that from want of constant example, from the diversified forms of men's death, and from common experience, the discriminating destruction of wicked men is chiefly reserved for the future state ; 17—34.

Before Christ
cir. 1520.

Ch. 33. 1, 31.
& 34. 2. Jam.
1. 19.

Ch. 15. 11.

Ch. 12. 4, 5.
& 16. 9, 19.
& 17. 2.

2 Kin. 6. 26,
27. Ps. 22.
1—3. & 102.
title.

Heb. shorten-
ed.

† Heb. Look
unto me.

Ch. 17. 8.
Ps. 119. 120.
Rom. 11. 33.

Judg. 18. 19.
ch. 29. 9. &
40. 4. Ps. 39.
9. Amos 5. 13.

Ps. 119. 120.
Hab. 3. 16.

Ps. 17. 10. &
73. 3—12.
Jer. 12. 1—3.
Hab. 1. 16.
ch. 12. 6.
Eccl. 7. 15.

Rev. 13. 4.
& 17. 2—4.
Ps. 37. 35, 36.
Luke 12. 16—
20. & 16. 19,
22.

Prov. 17. 6.
with ch. 20. 5,
10, 21, 26, 28.

† Heb. are
peace from
fear.

Ps. 73. 5,
ch. 9. 34.

Ps. 144. 13,
14. Exod. 23.
26.

Ps. 107. 41.
& 127. 3—5.
& 128. 3, 6.
& 144. 12, 13.

Gen. 4. 21.
Amos 6. 5, 6
Is. 22. 13. &
5. 12.

Ch. 36. 11.
Mat. 24. 38,
39. Luke 12.
19. Ps. 73. 4.

Or to mirth.

Ch. 22. 17.
Luke 19. 14.
Mal. 3. 14.
15. & 1. 13.
Jer. 12. 2.

Exod. 5. 2.
Prov. 30. 9.
ch. 35. 3.
Mal. 3. 14.
with Is. 45.
11, 19. Mat.
7. 7.

Ps. 52. 7.
Deut. 8. 18.
ch. 1. 21.

Ps. 1. 1.
Gen. 49. 6.
Prov. 1. 10—
19. & 5. 8.

BUT Job answered and said, 2 Hear diligently my speech, and let this be your consolations.

3 Suffer me that I may speak ; and, after that I have spoken, mock on.

4 As for me, is my complaint to man ? and, if it were so, why should not my spirit be troubled ?

5 † Mark me, and be astonished, and lay your hand upon your mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 Wherefore do the wicked live, become old, yea, are mighty in power ?

8 Their seed is established in their sight with them, and their offspring before their eyes.

9 Their houses are safe from fear, neither is the rod of God upon them.

10 Their bull gendereth, and faileth not ; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days in wealth, and in a moment go down to the grave.

14 Therefore they say unto God, Depart from us ; for we desire not the knowledge of thy ways.

15 What is the Almighty, that we should serve him ? and what profit should we have if we pray unto him ?

16 Lo, their good is not in their hand : the counsel of the wicked is far from me.

explained, but miserably applied. Short lived is a wicked man's prosperity, and a hypocrite's profession. If not in this life, sin and ruin shall in the next appear certainly inseparable. And, the higher men tower in sinful prosperity, their fall into the pit of destruction shall be the more dreadful. What terrible consequences have the often unthought-of sins of youth ! Bitter are the issues of those sins which are reckoned sweet ; and inexpressible the loss of those which are reckoned gainful. Where God's curse lies there can be no real felicity. But dreadful shall it be to the wicked when all their dreams of happiness shall be disappointed, their secret sins revealed, and the wrath of God shall take an everlasting hold of them ! Let the sound of destruction—terrible destruction—everlasting destruction, that is in my ears, drive me to Jesus Christ, and the everlasting redemption through his blood, even the forgiveness of my sins, according to the riches of his grace

CHAP. XXI. Job immediately replied, 2. Instead of pretending to comfort me, patiently and attentively hear my speech. 3. Permit me freely to declare my mind, without interrupting me ; and, when I have finished my pertinent reasoning, mock on as long as you please. 4. I have made my appeal to God ; and, had it been to man, I could not but be vexed to find myself thus interrupted, reproached, and abused. 5. To see in me a religious and upright man so fearfully afflicted might overwhelm you with the most confounding astonishment at the awfully-sovereign providence of God, and at least make you willing to hold your peace while I speak. 6. For truly, when I think on it, I am filled with the most terrifying awe of his sovereign judgments. 7. But, if wicked men always meet with such fearful calamities as you have pretended, whence it is that many of them for a long time flourish in uncommon prosperity and power ; 8. Nay, live to see their children, and children's children, settled and prosperous ; 9. Their habitations and families live in peace and security, and are not loaded with any afflictions ; 10. While their cattle are extremely healthful, prosperous, and fruitful. 11, 12. Their wives with the greatest ease bring forth multitudes of children, who employ themselves in nothing but carnal joy and mirth. 13. Even unto old age they spend their days in earthly prosperity and carnal indulgence, and at last die very easily, without any sense of pain. 14, 15. Gratiified and puffed up with their prosperity, they, in the most daring manner, testify their dislike and contempt of the knowledge, service, and worship, of God. 16. It is God, however, not themselves, who renders

Before Christ
cir. 1520.

* Ch. 18. 5, 6,
12. Ps. 73. 18
—20.

* Or lamp.

* Ps. 32. 10.
Hos. 13. 13.
† Thes. 5. 3.
Luke 12. 46.

* Ps. 1. 4. Is.
17. 13. & 29.
5. Hos. 13. 3.

† Heb. *stealeth*
away.

* That is, the
punishment
of his iniqui-
ty. Exod. 20.
5. Ps. 109. 9.
—15. Rev. 18.
6. Is. 14. 21.

* Jer. 52. 10. &
25. 15. Ps. 73.
8. Rev. 14. 10.
& 20. 15.

* Ch. 14. 21.

* Ps. 55. 23. &
102. 24.

* Is. 40. 13, 14.
& 45. 9.
Rom. 11. 34.
1 Cor. 2. 16.

* Ch. 34. 17—
19. Gen. 18.
26. Eccl. 5. 8.

* Heb. in his
very perfec-
tion, or in the
strength of
his perfec-
tion. Ch. 20.
22. Eccl. 9.
1—3.

* Ps. 73. 4, 7.
& 17. 10. with
ch. 20. 17.

† Or milkpails.

* Mat. 27. 3—
5. Eccl. 6. 2.
Ruth 1. 20, 21.
ch. 3. 20.
Heb. 2. 15.

* Eccl. 9. 2.
ch. 3. 16.

* Is. 14. 11.
Ps. 49. 14.
ch. 17. 14. &
19. 25.

* Ch. 20. 5, 29.
& 4. 8—11.

* Ch. 1. 13—
19. Gen. 19.
24. & 6. 5—7.

* Ps. 49. 11.

* Heb. the tent
of the taber-
nacles of the
wicked.

* Ch. 31. 32.
Ps. 129. 8.

* Prov. 16. 4, 5.
& 11. 21.
2 Pet. 2. 9.
ch. 36. 6.

* Heb. the day
of wrath.

* Gal. 2. 11.

* Mat. 14. 3, 4.
2 Kin. 25. 6, 7.
Judg. 1. 7.
Mat. 7. 2.
Jam. 2. 13.

* Ch. 3. 13.
Luke 16. 22.
Heb. 9. 27. ch. 30. 23. Gen. 3. 19. Eccl. 12. 7.

17 How oft is the candle of the wicked put out? and how oft cometh their destruction upon them? God distributeth sorrows in his anger.

18 They are as stubble before the wind, and as chaff that the storm carryeth away.

19 God layeth up his iniquity for his children: he rewardeth him, and he shall know it.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?

22 Shall any teach God knowledge, seeing he judgeth those that are high?

23 One dieth in his full strength, being wholly at ease and quiet.

24 His breasts are full of milk, and his bones are moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.

28 For ye say, Where is the house of the prince? and where are the dwelling-places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens,

30 That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face? and who shall repay him what he hath done?

32 Yet shall he be brought to the grave, and shall remain in the tomb.

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

Before Christ
cir. 1520.

* Ch. 13. 4. &
16. 2.

|| Heb. *trans-*
gressions.

CHAP. XXII.

Job had spoken of the prosperity of the wicked as a mystery of providence. His friends understood him as maintaining that providence countenanced their wickedness; hence two of them give him a third attack. Here (1) Eliphaz rebukes Job for his complaints of God's severity, and shews that God neither would nor could do him wrong; 1—4. (2) Upon mere supposition, he exhibits a terrible charge of oppression, injustice, atheism, and infidelity, against him, as the causes of God's judgments upon him; 5—14. (3) To awaken Job's conscience, he compares his case to that of the old world destroyed by the flood; 15—18. (4) After remarking the joy and safety of the godly amidst the destruction of the wicked, 19, 20, he administers excellent advice to Job; importing, that, upon his knowledge of and correspondence with God, resignation to his will, obedience to his law, and turning to him by faith, repentance, and reformation, he would remove his afflictions, allow him intimacy with him, succeed his designs, and bless his labours; and even hear his prayers in behalf of others; 21—30.

* Ch. 35. 2. Ps.
16. 2. Luke
17. 10. 1 Chr.
29. 14. Rom.
11. 35, 36.

* Or if he may
be profitable,
doth his good
success de-
pend there-
on?

* Prov. 9. 12.
Deut. 10. 13.
1 Cor. 15. 58.
Gal. 6. 9.

* Is. 65. 5.
Luke 18. 9—
14. ch. 35. 6,
7.

* Ps. 39. 11. &
76. 6. & 80.
16. Heb. 12.
6, 7.

* Gen. 13. 13.
& 19. 13. Ps.
19. 13. & 25.
11. 2 Sam. 24.
10.

* Exod. 22. 26,
27. Deut. 24.
10—13. Ezek.
18. 16. ch. 31.
17, 19.

† Heb. *stripped*
the clothes off
the naked.

* Prov. 3. 27. &
24. 21. Jam.
2. 15, 16.
Is. 58. 7.

† Heb. *the man*
of arm.

* Ps. 12. 8. &
17. 14.
Jam. 2. 1—3.

|| Heb. *eminent*,
or *accepted*
for *counte-*
nance.

* Deut. 27. 19.
Ps. 94. 6. ch.
23. 3, 21. with
ch. 29. 12—
17. & 31. 16
—22.

* Ch. 18. 8—
10. & 19. 6.

* 1 Sam. 28. 20.
Heb. 10. 26,
27. ch. 9. 28.
& 31. 23.
Is. 24. 17, 18.

* Is. 8. 22.
Lam. 3. 1, 2.
ch. 18. 6—18.
& 20. 5—29.

* Ps. 69. 1, 2.
& 42. 7. & 32.
6. Is. 43. 1, 2.

* Ps. 115. 3.
Is. 66. 1. &
14. 13, 14.

THEN Eliphaz the Temanite answered and said,

2 Can a man be profitable unto God, as he that is wise may be profitable unto himself?

3 Is it any pleasure to the Almighty that thou art righteous? or is it gain to him that thou makest thy ways perfect?

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

5 Is not thy wickedness great, and thine iniquities infinite?

6 For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But, as for the mighty man, he had the earth; and the honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore snares are round about thee, and sudden fear troubleth thee;

11 Or darkness, that thou canst not see; and abundance of waters cover thee.

12 Is not God in the height of heaven?

REFLECTIONS UPON CHAP. XXI.—Those who are once engaged in hot disputes often lose their way, through want of attention to their opponents. But what a mercy it is that saints have a gracious God to complain to when their friends refuse to hear what they say, or to regard their distress! And, though the present dispensations of providence sometimes stagger the faith and hope of the best of men, the last judgment will make all clear and plain. What a certain fact, and often a sad stumbling-block to the godly, is the prosperity of wicked men! It often hardens them in presumptuous impiety, to their own destruction. But it will never reconcile a tender saint to their manner of life. It entails upon themselves and families at last the greatest misery. And, however different their lot on earth, or the manner of their death, or pompous their burial, everlasting punishment in hell shall be their final portion. Let therefore their heart, their counsel, their practice, be far from me. And, while I adore the high sovereignty of God in his providence, let me never comfort myself with vain words! Where there is no truth there can be no solid comfort.

CHAP. XXII. Imagining that Job had accused God of injustice, in suffering the wicked to prosper and the righteous to be afflicted, Eliphaz, in great anger, replied, 2. Darest thou imagine that God is a gainer by our virtue, as we ourselves are, and so bound to reward us for it? 3. Can it add anything to his joy or profit that thou art ever so righteous and perfect? 4. Dost thou imagine that he corrects thee out of reverence to thee, or for fear thou shouldst hurt him? Will he, for fear of thee, either punish thee, or give thee an account of his conduct? 5. Are not thy own monstrous and unnumbered iniquities the true cause of thy fearful sufferings? 6. For without any just cause thou hast taken pledges from thy very brethren, and hast in the cruellest manner deprived the poor of their small remains of the preservatives of life. 7. Most inhumanly thou hast withheld, from the weary and starving, the most cheap and common supports of their life. 8. But the man who was high born, wealthy, and honoured, was thy favourite, and had thy land and estate at his service, and was sure to carry his cause at thy tribunal. 9. Thou hast spoiled widows of their just property, and cruelly oppressed, broken, and crushed, the orphans, depriving them of all their supports and comforts. 10. Therefore entangling troubles and dangers are every where round about thee; and sudden fears and terrible judgments affright thee. 11. Fearful troubles and perplexities so overwhelm thee, that thou hast neither a comfortable sense nor hope of relief left; and multitudes of afflictions have with violence burst forth upon thee.

them wealthy and powerful. Yet far be it from me to join with them in their impiety: 17. But let facts speak for themselves. How often are wicked men's shining prosperity and honour extinguished by fearful judgments, and justly merited destruction? How often does God, as by lot, distribute to them entangling bonds of trouble and sorrow in his anger? 18. How often are they of a sudden fearfully carried away before the sweeping whirlwinds of his awful judgments? 19. How often are either wicked men's children or themselves rewarded with fearful punishments? 20. How often do wicked men on earth experience the distinguishing judgments and hot burning wrath of the Almighty? 21. And, though their children should prosper, what pain, care, or pleasure, can they have about their house and family after they are cut off by an early death? 22. Dare any of you pretend to teach God how to govern the world, and whom to prosper and whom not? or to prescribe rules by which he must judge men, who, even the highest, are in death but the food of worms? 23, 24. Some men, both good and bad, die in the very prime of their life and height of their prosperity, and in a very easy manner. 25. Others die amidst torments of body and anguish of mind, without ever partaking of earthly happiness or pleasure: 26. They lie down together in the same condition in the grave, and the vermin make an equal prey of both; so that none can tell who is good or who is bad by any external events. 27. I can indeed easily foresee what you, in your reproachful speeches and imaginations, will think and say. 28. You will ask, What is become of my own once princely family, and of the dwellings of my children? And if providence had not plainly marked us out for wicked, by the fearful judgments which have befallen us? 29, 30. But cannot even the most common passenger tell you, that they have observed that wicked men are often preserved, as in a secret place, amidst destructive judgments, and are carried forth with pomp in the day of overflowing wrath, and the punishment of their crimes reserved for the other world? 31. Their power is often so great on earth, that nobody dare reprove or can punish them for their crimes. 32. Nay, they are brought in pomp to the grave, and honourably and quietly rest in their tombs. 33. They sleep as quietly in their graves as the best; and all men, whether good or bad, by little and little, follow them into that state of the dead, without any visible difference betwixt them. 34. Why then attempt ye to comfort me with unsubstantial hopes of future happiness? And why doth the vilest prevarication, inconsistent with the cause of God or your duty, continue to be the whole sum of your discourses?

Before Christ
cir. 1520.

* Heb. the head
of the stars.
† Or, What.

Ps. 73. 11, 12.
& 94. 7. 10.
11. 14. Zeph.
1. 12. Ezek. 8.
12. & 9. 9.

Ps. 139. 12.
& 97. 2. ch.
34. 21, 22.

Ezek. 8. 12. &
9. 9. with Ps.
14. 3. & 33.
13. 14. Is. 40.
22.

Gen. 6. 5, 11
—13. or ch.
34. 7, 8.

Ch. 15. 32. Ps.
55. 23. & 37.
35. 36. & 129.
5. 6. Eccl. 7.
17.

* Heb. founda-
tion was a flood
poured out.
Gen. 7. 11—
24. 2 Pet. 2. 5.

Ch. 21. 14.
Mat. 8. 29, 34.

† Or to them.

Ps. 17. 14.
Acts 14. 17.
Jer. 12. 1, 2.

Ch. 21. 16.
Ps. 1. 1.

Ps. 107. 42. &
58. 10. Rev.
18. 20. & 19.
1—3. Ps. 48.
11. & 91. 8. &
97. 8.

† Or estate.

* Or their ex-
cellency.

Gen. 19. 24.
2 Pet. 2. 6, 7.
ch. 20. 26. &
1. 16.

1 Chr. 28. 9.
Ps. 46. 10.

† That is, with
God.

Mat. 5. 25.
Is. 27. 5.

Mat. 6. 33.
1 Tim. 4. 8.
Is. 1. 19. & 3.
10.

Ezek. 3. 16.
Deut. 4. 1, 2.

Ps. 119. 11.
Prov. 4. 21.
Mat. 13. 9.
Luke 2. 19, 51.
ch. 23. 12.

Ch. 8. 5, 6. &
11. 13. & 8.
18. & 9. 13.

2 Chr. 1. 15.
& 9. 27.

† Or on the dust.

* Or gold. Ps. 16. 5, 6. 1 Tim. 4. 8. Mat. 6. 33. Rev. 3. 18. Ps. 57. 4. Song 2. 3. ch. 27. 10. Ch. 11. 15. 1 John 3. 21. Ps. 50. 14, 15. & 91. 15. Is. 58. 9. Ps. 66. 15, 14. & cxvi. cxviii. & 56. 12, 13. & 61. 8. & 66. 15, 14.

and behold *the height of the stars, how high they are!

13 And thou sayest, †How doth God know? can he judge through the dark cloud?

14 Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have trodden?

16 Which were cut down out of time; whose foundation was overflown with a flood;

17 Which said unto God, *Depart from us; and what can the Almighty do †for them?

18 Yet he filled their houses with good things: but the counsel of the wicked is far from me.

19 The righteous see it, and are glad: and the innocent laugh them to scorn.

20 Whereas our substance is not cut down, but the remnant of them the fire consumeth.

21 Acquaint now thyself †with him, and be at peace: thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

12. Is not God higher in place and dignity than the loftiest stars which thou observest? 13, 14. But, like an Atheist, you seem to think that God cannot know, or doth not care, what is done upon earth, but merely amuses himself in walking round the heavens. 15. Hast thou not eagerly followed, rather than prudently observed, the conduct or fate of those companions of vanity and wickedness who lived before the flood? 16. To whose horrid impieties God put a stop, by destroying them before their time, and carrying them off the earth by an overflowing deluge; 17. Who, in the most insolent manner, wished to have nothing to do with God, and imagined that nothing he could do for them could really profit them? 18. Yet it was he who granted them their whole prosperity. But God forbid that I should ever join in either principles, purposes, or practices, with such abandoned wretches. 19. The righteous shall with pleasure behold the destruction of such men as a vindication of the honor, holiness, and justice of God; and shall deride their folly in taking such courses as issue therein. 20. While the estates of such as are truly pious and virtuous remain unhurt by the providence of God, those who imitate these ancient sinners, are consumed by thunder, lightning, or some other fearful judgment. 2. But, since God hath not entirely consumed thee, try, without a moment's delay, to get the spiritual knowledge of God; accustom thyself to him by repeated supplications; receive peace from him; and quietly submit to him, by an unfeigned repentance. Thus shall all manner of blessings, temporal and eternal, come to thee. 22. Receive, and duly meditate on, the instructive revelations which he may be pleased to afford thee. 23. If by a true faith and sincere repentance thou turn to the Lord, thou shalt be again advanced to thy former honours and prosperity; and the punishment which thy sins have brought upon thee shall be removed far from thee, and whatever belongs to thee. 24. Then shalt thou lay up gold, and fine gold, in such amazing plenty, and with such ease, as if they were the most common things. 25. For the all-sufficient and almighty God shall be thy portion, and the protector of thy treasures; and thou shalt have astonishing heaps of silver. 26. Thou shalt delight thyself in the enjoyment of God's love and favour; and shalt with confidence and comfort present thyself at his throne of grace; and hope for his eternal felicity. 27. With sweet pleasure shall he hear thy prayers; and thou shalt pay thy vows of gratitude to him with the warmest affection. 28. Whatever thou hast purposed shall be accomplished; and divine direction, success, and comfort, shall attend all thy proceedings. 29. When wicked men around thee are distressed or destroyed, thou shalt confidently expect honour and felicity; and God shall bring to eminent and extensive happiness the person who is cast down in his own eyes. 30. Nay, at thy request he shall marvellously deliver, not

28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29 When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person.

30 He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

CHAP. XXIII.

Perhaps pleased with Eliphaz' excellent advices, Job answers more calmly in an address to God, and another to his friends. Here, in his address to God, he (1) Complains of his calamitous condition, and especially of God's withdrawal from him, that he could not get his cause heard; 2—5: nor discern the meaning of God's dealings with him; 8, 9: nor conceive any hope of relief; 13, 14: which made a grievous impression on his spirit; 15, 16, 17. (2) He comforts himself with the views of God's mercy; 6, 7: and of his own integrity before him; 10, 11, 12.

THEN Job answered and said, 2 Even to-day is my complaint bitter: my stroke is heavier than my groaning.

3 O that I knew where I might find him! that I might come even to his seat!

4 I would order my cause before him, and fill my mouth with arguments.

5 I would know the words which he would answer me, and understand what he would say unto me.

6 Will he plead against me with his great power? No; but he would put strength in me.

7 There the righteous might dispute with him; so should I be delivered for ever from my judge.

8 Behold, I go forward, but he is not there; and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him:

10 But he knoweth the way that I take: when he hath tried me I shall come forth as gold.

11 My foot hath held his steps; his way have I kept, and not declined.

only many innocents, but even the guilty, and their country, by means of thy prayers, piety, and virtue.

REFLECTIONS UPON CHAP. XXII.—Nothing can be more absurd than to imagine that we can make God our debtor by any thing which we can do. We have nothing good in us, or done by us, but what is God's gift. None are too great for God to humble. And, if he spare the wicked, it is not for fear of them, but in patient pity towards them. Even good men, from a pretended regard to God, are apt to charge their neighbour with things which he heartily abhors. But, if God's greatness, omniscience, and equity, should deter men from crimes, they should also deter us from unjustly charging our neighbour with them. He that condemns the righteous is an abomination to the Lord. How tremendous are the judgments of heaven, and happy they who can safely rejoice amidst them; or who, in a Christian manner, take warning from them! Through ignorance of, and enmity against, God; through neglect and contempt of his word; and through obstinate continuance in sin; men lose the greatest blessings, and incur the greatest evils. But O the delight in God, the bold confidence towards him, the intimate fellowship with him, the satisfaction even in managing outward affairs, the safety in times of common calamity, and usefulness towards others,—that knowledge of and peace with God, spiritual improvement of God's word, and sincere repentance, do produce!

CHAP. XXIII. Job replied, 2. Notwithstanding all your pretended advices and comforts, I have as much reason for bitter complaints as ever; and my sufferings far exceed my expressions of grief. 3. O that I were admitted into God's own immediate presence, and allowed to present myself before his judgment-seat! 4. I would in an orderly manner set the justice of my cause before him, and fully support it with arguments, vindicating myself, and confuting your reproachful allegations. 5. I would insist for his decision whether I be an hypocrite or not; and that he would shew me plainly why he hath so afflicted me. 6. Would he employ his infinite power and majesty to bear me down? No; but would mercifully strengthen and encourage me to plead with him. And, suppose he should plead against me in the multitude of his strength, he certainly would lay no false charge against me, nor make any hostile attack upon me. 7. For at his throne of grace a righteous person, such as I am, may argue the matter with him; and by this means I should fully and for ever escape condemnation, being acquitted by him as my Judge. 8, 9. I have tried all methods to obtain a fair hearing of my cause before him, but have not hitherto been able to procure it. 10. But he knows the integrity of my

Before Christ
cir. 1520.

Ps. 20. 4. &
21. 4. Prov.
16. 3. Is. 45.
11. 2 Sam. 7.
29.

Ps. 1. 9. & 80.
3. 19. & 119.
105.

Ps. 9. 1—10.
ch. 5. 19—26.
Jam. 4. 6.
1 Pet. 5. 5.
Luke 14. 11.

* Heb. him that
hath low eyes.
Ps. 138. 6.
Is. 66. 2.

† Or, the inno-
cent shall de-
liver the island.
Ch. 42. 8.
Gen. 18. 32.
Jer. 5. 1.
Ps. 106. 33.
Ezek. 22. 30.

Ch. 10. 1. &
6. 2, 3. Lam.
3. 19, 20.

* Heb. hand.
Ch. 34. 35.
13. 3. & 16.
21. & 17. 3.
Ps. 77. 1. John
20. 15. Song 1.
2. & 3. 1—3.

Ch. 13. 3, 18.
Ps. 35. 1, 23.
& 43. 1. & 5.
3.

Ch. 10. 2. &
13. 22, 23.
1 Cor. 4. 3.

Is. 27. 4, 8. &
57. 16. ch. 9.
3. 9. 19. & 13.
21. Jer. 10. 24.
Hos. 12. 3; 4.

Heb. 4. 16. &
10. 22. Rom.
8. 33, 34. Is.
1. 18. Hos. 14.
2, 3.

Ch. 9. 11. &
34. 29. 1 Tim.
6. 16. Ps. 10.
1. & 13. 1—3.
& 44. 24. Is.
45. 15. ver. 3.

Ps. 139. 1, 2.
& 1. 6. Heb. 4.
13.

† Heb. the way,
that is with me.

Ps. 17. 3. &
66. 10. 1 Pet.
1. 7. Heb. 12.
6—11. Is. 49.
10. Mal. 3. 3.

Eph. 5. 1.
Ps. 18. 21. &
44. 17, 18.
Rev. 2. 10.

Before Christ
c. 1520.Job 22. 22.
Ps. 111. 11.
Job 19. 10.
Job 19. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.Job 19. 11.
Ps. 119. 11.

12 Neither have I gone back from the commandment of his lips; ¹⁴ I have esteemed the words of his mouth more than ¹⁵ my necessary food.

13 But he is in one mind, and ¹⁶ who can turn him? and ¹⁷ what his soul desireth, even that he doth.

14 For he performeth the thing that is ¹⁵ appointed for me: and ¹⁶ many such things are with him.

15 Therefore ¹⁶ am I troubled at his presence: when I consider, I am afraid of him.

16 For God ¹⁷ maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off ¹⁸ before the darkness, neither hath he covered the darkness from my face.

CHAP. XXIV.

Having vented his griefs to his God, Job here defends his character and sentiment against his friends. After hinting that the instances of God's ordinarily punishing the wicked in this life are not discernible to his favourites, he shews, (1) That those who most openly injure, oppress, and enslave, the poor, are not punished, nor the poor redressed, in this life; 2—12, 21, 22. (2) That many, who are secret practisers of mischief, murder, adultery, and theft, go both undiscovered and unpunished in this life; 13—17. (3) That, even when God punishes sinners with secret judgments in this life, he reserves the more visible ones till death and eternity; 18, 19, 20, 23, 24, 25.

WHY, seeing ¹ times are not hidden from the Almighty, do ² they that know him not see his days?

2 Some ³ remove the land marks; they violently take away flocks, and ⁴ feed thereof.

3 They ⁵ drive away the ass of the fatherless; they take the widow's ox for a pledge.

4 They ⁶ turn the needy out of the way; the poor of the earth hide themselves together.

5 Behold, as ⁷ wild asses in the desert, go they forth to their work, rising ⁸ betimes for a prey: the wilderness yieldeth food for them and for their children.

6 They reap every one his ⁹ corn in the field; and ¹⁰ they gather the vintage of the wicked.

7 They ¹¹ cause the naked to lodge without clothing, that ¹² they have no covering in the cold.

8 They are ⁹ wet with the showers of the mountains, and embrace the rock for want of a shelter.

9 They ¹⁰ pluck the fatherless from the breast, and take a pledge of the poor.

10 They ¹¹ cause him to go naked without clothing, and they take away the sheaf from the hungry;

11 Which make oil within their walls, and tread their wine presses, and suffer thirst.

12 ¹³ Men groan from out of the city, and the soul of the wounded crieth out: yet God ¹⁴ layeth not folly to them.

13 They are of those that ¹⁵ rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 ¹⁶ The murderer, rising with the light, killeth the poor and needy, and in the night is as a thief.

15 ¹⁷ The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and ¹⁸ disguiseth his face.

16 ¹⁹ In the dark they dig through houses, which they had marked for themselves in the day time: they ²⁰ know not the light.

17 For the morning is to them even ²¹ as the shadow of death: if ²² one know them, they are in the terrors of the shadow of death.

18 He is ²³ swift as the waters; their portion is cursed in the earth: he ²⁴ be- holdeth not the way of the vineyards.

19 Drought and heat ²⁵ consume the snow waters: so ²⁶ doth the grave those which have sinned.

20 The womb shall forget him; the worm ²⁷ shall feed sweetly on him; he ²⁸ shall be no more remembered; and wickedness shall ²⁹ be broken as a tree.

21 ³⁰ He evil entreateth the barren that beareth not; and doth ³¹ not good to the widow.

22 He ³² draweth also the mighty with his power: he riseth up, ³³ and no man is sure of life.

23 Though ³⁴ it be given him to be in safety, whereon he resteth, yet ³⁵ his eyes are upon their ways.

posing our minds. Let him do what he will, he cannot but do right. However terrible he is in himself, in Christ he is infinitely engaging. Let us therefore always acquiesce in his works, and delight in himself. There is no reason rashly to wish for death, when God can so quickly render life a comfort to us and a service to his church.

CHAP. XXIV. But if God always punishes the wicked in this world, as you pretend, why are not particular seasons of it fixed by him? and why do not those who are best acquainted with him observe those days of vengeance on their enemies? 2. Certain it is that in this world some are notoriously covetous and unjust, and even open robbers. 3. They cruelly oppress widows and fatherless children. 4. They harass, terrify, or even imprison, the meek, poor, and afflicted. 5. In the most unconcerned manner they carry on their oppressions; and by rapine and violence maintain themselves and families in the desert. 6. They reap fields and gather vineyards not their own. 7, 8. They force from the poor whatever they have, till they reduce them to absolute misery, in a state similar to that of wild beasts. 9—11. While they inhumanly deprive infants of their provision that the enslaved mothers may work, and deprive their poor underlings of the meanest necessities of life, they force them to labour in the hardest services. 12. Those whom they have oppressed, wounded, or unjustly condemned, mightily cry to God for vengeance against them; yet he punishes them not, even in the slightest manner. 13. They conspire impudently in the face of the sun, and against the light of nature, conscience, and revelation: they do not approve, delight in, or observe, God's laws; and, if at any time they stumble on a good action, they quickly give it over, however easy and reasonable. 14—17. Hating the light, robbers and unclean persons, in defiance of an all-seeing God, earnestly carry on their murder and whoredom in the night season. 18. Lighter than froth, they rush on every opportunity of uncleanness or bloodshed; their inheritance is spent in the most accursed manner; and they quite disregard the management of the vineyards, or other most profitable business. 19. After all, the grave, in a quick and easy manner, consumes these notorious sinners. 20. Their very mother easily forget their death, it is apparently so pleasant. Rottenness shall be sweet to them. They do not become infamous in the world, but their crimes are quickly and altogether forgotten. 21, 22. They abuse barren women, injure widows, and with great activity, craft, and cruelty, oppress every body around

heart and life; and whenever I am tried at his bar I shall come off sufficiently vindicated; and it is to render me more holy and pure that he tries me in this furnace of affliction. 11. I have always in the most fixed and steady manner, followed his pattern and guidance. I have stedfastly observed his commandments, without ever swerving from them. 12. I have never apostatized from his doctrines nor precepts; and have more earnestly sought, more highly prized, more heartily delighted in, and more carefully stored up, his words of revelation than my necessary food, or most valuable and precious things. 13. But his purposes are unchangeable, and he immovably persists in afflicting me, and does whatever he pleases, without giving to any a reason for his conduct. 14. Whatever trouble he has intended for me he will inflict: and in his purposes and providential conduct there are many instances of high sovereignty, of which, though both wise and just, we cannot see the reason. 15. In consideration of his infinite majesty, and sovereign and irresistible power, I am troubled at the tokens of his anger; and when I leisurely consider his hard dealings with me, I am afraid of him. 16. For, in his infinite power, he hath quite broken and melted my heart with fiery tribulations; and I am in perpetual terror of his inflicting still heavier strokes. 17. For he keeps me still alive under these terrible troubles and perplexities, and refuses me the favour of dying by his fearful and confounding strokes.

REFLECTIONS UPON CHAP. XXIII.—Our groanings should never be heavier than our strokes. God allows us to complain of our troubles, but never to murmur at them. It is becoming for saints to be earnestly desirous of close dealing with God; and to be particular and importunate in their requests at his throne of grace. However men abuse us, God will not only deal in equity, but even in great mercy, with his people. And it is proper always to keep up kind and exalted thoughts of him. They who fly to him in distress shall find their spiritual strength increased by every application; and, if he acquit us, we need neither fear nor care who condemn us. But O what dark and perplexing nights of desertion and perplexity are God's choicest saints often afflicted with! Happy are those who, amidst all, cleave to his commandments, walk uprightly in his way, and feed daily by faith on his word! Their trials shall issue to their lasting honour and advantage. But it is sad when the immutability of God's counsels, and the exact execution of them, the irresistibility of his power, and ordinary methods of providence, disquiet instead of com-

Before Christ
c. 1520.

Song 5. 2.

Lam. 4. 5.

Heb. 11. 38.

2 Kin. 4. 1.

Exod. 22. 26.

27. ch. 22. 6.

1 Ch. 22. 6. ver.

7. 1 John 3.

17. Jam. 2. 15.

16. & 5. 4.

Deut. 25. 4. &

23. 25. Jer. 22.

13. with Deut.

24. 19.

Lake 6. 1.

Ps. 12. 5.

Exod. 2. 23. &

3. 7. Eccl. 3.

16.

Ps. 50. 21.

Eccl. 8. 11.

Mal. 2. 17.

John 3. 20.

Tit. 1. 16.

Rom. 1. 32. &

2. 1—6. & 3.

10—18.

Ps. 10. 8.

Mic. 2. 1.

Prov. 4. 16.

Eph. 5. 7, 11.

Rom. 3. 15.

Prov. 7. 9—

27. & 9. 17.

Ps. 10. 11.

2 Pet. 2. 14.

Heb. setteth

his face in

secret. Gen.

38. 14, 15.

1 Kin. 14. 2.

& 20. 38. &

22. 30.

Exod. 22. 2.

Mat. 24. 43.

44. ch. 3. 15.

Jer. 8. 7.

John 3. 20.

Gen. 38. 23.

ch. 5.

Ps. 23. 10.

Ps. 73. 18—

20. Deut. 28.

16—19.

Prov. 3. 33.

Ps. 37. 36. &

103. 16.

Heb. violently

take.

Ch. 17. 14. &

21. 23. Ps. 58.

8. & 68. 2. &

49. 14. & 73.

4.

Ps. 49. 14. ch.

19. 26. & 21.

23.

Eccl. 8. 10.

Ps. 37. 35, 36.

& 104. 35. ch.

18. 16. 7.

Prov. 10. 7.

1 Sam. 1. 6, 7.

Obad. 12.

Ver. 3. ch. 29.

13.

Esth. 3. 8.

Rev. 16. 14. &

17. 2. 3. Prov.

4. 16. & 28.

28. Ps. 10. 9.

Deut. 28. 66.

Or he trusteth

not his own

life.

Ps. 73. 5.

Jer. 12. 1—3.

Gen. 6. 3.

God's. Heb.

4. 13. Amos 9.

8. & 8. 7.

Ps. 10. 13, 14.

Before Christ
cir. 1520.

24 They are 'exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn.

25 And, 'if it be not so now, who will make me a liar, and make my speech nothing worth?

CHAP. XXV.

Unable to confute the proofs which Job had advanced, Bildad, as one sick of the dispute, drops it, and only suggests that God was infinitely too high for Job to make such bold appeals to him; [chap. xxiii.] (1) He represents God as sovereign Lord of all creatures; adored and submitted to by all the heavenly hosts; and that his power is irresistible, and his providence extends to all; 2, 3, 5. (2) He represents man as exceeding mean and impure before God; 4, 6.

THEN answered Bildad the Shuhite, and said,

2 'Dominion and fear are with him; he maketh peace in his high places.

3 Is there any 'number of his armies? and upon whom doth not his light arise?

4 'How then can man be justified with God? or how can he be clean that is born of a woman?

5 Behold 'even to the moon, and it shineth not; yea, the stars are not pure in his sight.

6 How 'much less man that is a worm; and the son of man which is a worm?

CHAP. XXVI.

In answer to Bildad, Job (1) Ridicules his speech as nothing to the present purpose, however true it might be in itself; 1—4. (2) To shew Bildad how needless it was to instruct him in such things, he descants more largely on God's power and wisdom, as manifested on earth, in the sea, in hell, and in heaven; 5—13. (3) Suggests that it was but very little any of mankind knew or could speak concerning the excellencies of God; 14.

BUT Job answered and said,

2 How hast thou 'helped him that is without power? how savest thou the arm that hath no strength?

3 How hast 'thou counselled him that

23. And, though men give them presents, that they may have their protection and friendship, they still watch for opportunities to injure these dependants. 24. After being exalted a while, they come to their graves, as seasonably, in appearance, and as easily, as their neighbours. 25. But, if you will insist that the wicked are always fearfully punished in this life, I dare challenge the whole world to find me the person who can disprove the facts which I have now stated.

N. B. Ver. 18—20, 23, 24, may be interpreted as a representation of the miserable state of wicked men after all their prosperity.

REFLECTIONS UPON CHAP. XXIV.—God fixes his time and manner of punishing sinners as he pleases: and none can know either love or hatred by all that is before him in his outward lot. While the saints and poor, who are the special charge of God, are remarkably afflicted, the most daring sinners are often remarkably prosperous in this world. But the Lord has not forsaken the earth: he takes notice of every injury done to his children. And, however long his patience may bear with the presumptuous insults of sinners to his character and government, he will resent their wickedness at last. Even when they are most secure they are least safe. Though their success promise them impunity a while, and though their crimes should be concealed on earth, they will be openly discovered at last, and punished for ever. Amidst the perpetration of crimes, terror often seizes them; but how much more in sharing the certain, the fearful, the eternal, punishment of them!

CHAP. XXV. Bildad replied, 2. To God belongs that supreme authority over all things in heaven and earth, and that infinite majesty which strikes every beholder into solemn awe. In perfect quietness and order he rules all the luminaries in the firmament, and all the angels and glorified saints above. Why then darest thou pretend to find fault with him? 3. His creatures are absolutely innumerable to us, and every one shares of his light, his benefits of nature or grace;—why then contend with him? 4. And how then can a poor wretched man stand as righteous before God; and he that is born of a sinful woman be pure before him? 5. In his view the bright luminaries of heaven are spotted and dark. 6. How mean and vile then must the frail and dying children of a corrupted progenitor and covenant-head be in his sight!

REFLECTIONS UPON CHAP. XXV.—After long and hot disputing, people often come to see that there was less difference between them than they thought. Job's friends were obliged to acknowledge that wicked persons might prosper for a time, and Job owned that they would be destroyed at last. It were a great mercy for religious disputants to have their hearts always filled with awful thoughts of God and humble thoughts of themselves. But how infinite is the condescension of God to hold fellowship with men, so mean, so loathsome! Let me never forget how JEREMIAH assumed my nature, and in it for me became a worm and no man; a reproach of men, and despised of the people! What manner of love hath the Father bestowed on us in thus sending forth his own Son in the likeness of sinful flesh, that we sinful worms might, through his blood, become the sons of God!

hath no wisdom? and 'how hast thou plentifully declared the thing as it is?

4 'To whom hast thou uttered words? and whose spirit came from thee?

5 'Dead things are formed from under the waters, and the inhabitants thereof.

6 'Hell is naked before him, and destruction hath no covering.

7 He 'stretcheth out the north over the empty place, and hangeth the earth upon nothing.

8 He 'bindeth up the waters in his thick clouds, and the cloud is not rent under them.

9 He 'holdeth back the face of his throne, and spreadeth his cloud upon it.

10 He 'hath compassed the waters with bounds until the day and night come to an end.

11 The 'pillars of heaven tremble and are astonished at his reproof.

12 He 'divideth the sea with his power, and by his understanding he smiteth through 'the proud.

13 By 'his spirit he hath garnished the heavens; his hand hath formed 'the crooked serpent.

14 Lo, these are part of his ways; but 'how little a portion is heard of him! but the thunder of his power who can understand!

CHAP. XXVII.

Convinced of their mistake, or despairing of success, in persuading Job that he was an hypocrite, his three friends give up the dispute. He therefore proceeds in a long speech. Here, (1) In a solemn appeal to God, he protests his own integrity, and his resolution to hold it fast while he lived; 1—6. (2) He expresses his dread of that hypocrisy with which they charged him; 7—10. (3) He maintains, that, though wicked men may prosper for a time in their family, estate, or person, yet the curse of God, which blasts their glory, constantly attends them in all things, and will at last render them miserable in death or after it; 11—23.

CHAP. XXVI. To this Job, in a derisive manner, answered, 2, 3. To what purpose serve these hints, either to support the cause of the Almighty, or to direct him in his government of the world, or to comfort a dispirited, and instruct an ignorant, soul? Who can be a whit bettered by aught you have so confidently uttered, that is quite foreign to the point in hand? 4. Do you imagine that I need to be instructed in these points? or that you, as one inspired of God, can by such hints revive and refresh my spirit? 5. I myself can discourse to far better purpose concerning God. While terrible monsters, minerals, pearl, coral, and the like, are formed in the bottom of the sea, or heart of the earth, and fishes and animals on the surface of it, the departed ghosts tremble, and travail in pain, in the deep and dark regions of misery. 6. The whole state of the dead, whether of soul or body is perfectly obvious to God's all-seeing eye; and all the depths and miseries of hell are perpetually visible to him. 7. He spreads the heavens over the apparently empty regions of air; and so balances the earth by his power, that it hangs like a ball in the air, supported by nothing. 8. He binds up large collections of water in the clouds (by which he covers his glory, and on which he rides in majesty) as in firm bags, till he please to make them distil in dew, rain, snow, or hail. 9. He conceals his own glorious abodes; he firmly fixes the visible heavens, and spreads his vailing collection of clouds over them, to conceal his glory and restrain the scorching beams of the sun. 10. Every where, while the revolutions of day and night continue, he has fixed the shores and boundaries of the sea, that, rage as it will, it cannot exceed them. 11. The lofty mountains, which seem the supporting pillars of heaven, tremble and shake when he corrects men by earthquakes, thunders, or tempests. 12. By his power he tosses the sea into a terrible fury, and as it were divides it into ridges and mountainous billows; and, by his wise government, he again calms it at pleasure, and mortally wounds the crocodiles, and other proud monsters which inhabit it. 13. By the influence of his holy Spirit he at first adorned the heavens by his power; he formed the milky way, and all their winding constellations. By his wind he clears up the sky; and his almighty power strikes prostrate the most direful and destructive monsters of sea or land. 14. Nay, behold, these are but the outlines, and a very small parcel of his works. It is but very little that we either hear or know concerning him; but the thunder-like declarations of his prevailing, his infinite excellency, who can comprehend?

REFLECTIONS UPON CHAP. XXVI.—Sometimes self-conceited persons may be ridiculed out of their notions when reasoning is not effectual: and in disputes much is ordinarily said that is not to the present purpose; and not the edification of their neighbour, but victory over him, is the great aim of the disputants. Little is it remembered that not the displays of God's highness, but of his grace in Christ, can give ease to a wounded spirit. But it is happy when disputes end in men's glorifying God with one mind and one mouth. The perfections of the Deity are plainly marked in all his works of nature and grace; and all things must be well done where God himself is the sole or principal agent. Let me therefore in all behold his hand, his face. If he conceal the glories of his throne from this lower world, let me walk by faith, not by sight. If he has garnished the heavens, let me set my affections on things above, and not on

Before Christ
cir. 1520.* Heb. added to
take up.Num. 23. 7.
& 24. 3. 15.
Ps. 49. 4. &
78. 2. Prov.
26. 7.1 Sam. 25. 34.
2 Sam. 2. 27.
Rev. 10. 6.
Jer. 4. 2.Is. 40. 27.
ch. 34. 5.* Heb. *made my
soul bitter.*
Rom. 1. 20. 21.
2 Kor. 4. 27.
Ps. 39. 16.* That is, *he
breathes in his
God's name.*
Gen. 2. 7.
Is. 2. 22.Ps. 39. 1. &
141. 3. & 17.
3. Zeph. 3. 13.
Jam. 3. 2.Deut. 25. 1.
Prov. 17. 15.Ch. 2. 9. &
13. 15.

2 Cor. 1. 12.

Ch. 2. 3. Ps.
18. 21—23.Acts 24. 16.
2 Cor. 1. 12.

1 John 3. 20.

* Heb. *from my
days.*

1 Sam. 25. 26.

2 Sam. 18. 32.

Din. 4. 19.
ch. 42. 7.

Is. 55. 7.

Ch. 13. 15.

16. Mat. 16.

26. Luke 12.

20. Is. 23. 14.

ch. 8. 14. &
11. 20.Prov. 1. 28. &
28. 9. Is. 1. 15.

Ezek. 8. 18.

Mic. 3. 4.

John 9. 31.

Ps. 18. 41. &
109. 7. & 66.

18. Jam. 4. 3.

ch. 35. 12. 13.

Ps. 37. 4. &
78. 34. Is. 58.

2.

Ch. 4. 3. 4. &
6. 10. Acts 20.

20. 27.

* Or being in
the hand, &c.Ezek. 8. 14. &
9. 1—3.

Ch. iv. v. viii.

xi. xv. xviii. xx.

xxii. xxv.

Ch. 20. 29. &
31. 3. Ps. 11.

5. 6. Is. 3. 11.

Rom. 2. 8. 9.

Deut. 23. 32. Esth. 9. 10. Hos. 9. 13. Ps. 109. 10—12. Is. 14. 20—22. 1 Kin. 14. 10. & 16. 3. & 21. 21. Ps. 109. 9—16. & 73. 64. Jer. 22. 18. 30. Hab. 2. 6. Luke 12. 18. 19. 1 Kin. 10. 21. 25. 27. Ps. 39. 6. ch. 22. 24. 25. Zech. 9. 3.

MOREOVER, Job ^{2a}continued his parable, and said,

2 As ^bGod liveth, *who* ^chath taken away my judgment; and the Almighty, *who* ^dhath vexed my soul;

3 All the while my breath is in me, and ^ethe Spirit of God is in my nostrils,

4 My ^flips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should ^gjustify you: till I die I ^hwill not remove my integrity from me.

6 My ⁱrighteousness I hold fast, and will not let it go: my ^kheart shall not reproach *me* ^lso long as I live.

7 ^mLet mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 ⁿFor what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 ^oWill God hear his cry when trouble cometh upon him?

10 ^pWill he delight himself in the Almighty? will he always call upon God?

11 I will ^qteach you ^rby the hand of God; *that which is with the Almighty will I not conceal.*

12 Behold, all ye yourselves ^shave seen it, why then are ye thus ^taltogether vain?

13 ^uThis is the portion of a wicked man with God, and the heritage of oppressors, *which they shall receive of the Almighty.*

14 ^vIf his children be multiplied, *it is for the sword;* and his offspring shall not be satisfied with bread.

15 ^wThose that remain of him shall be buried in death; and his widow shall not weep.

16 Though he ^xheap up silver as the dust, and prepare raiment as the clay;

* Deut. 23. 32. Esth. 9. 10. Hos. 9. 13. Ps. 109. 10—12. Is. 14. 20—22. 1 Kin. 14. 10. & 16. 3. & 21. 21. Ps. 109. 9—16. & 73. 64. Jer. 22. 18. 30. Hab. 2. 6. Luke 12. 18. 19. 1 Kin. 10. 21. 25. 27. Ps. 39. 6. ch. 22. 24. 25. Zech. 9. 3.

things of the earth. If his perfections are unsearchable, let me always admire and adore him.

CHAP. XXVII. None offering to speak, Job continued his substantial, but dark and mysterious, discourse, saying, 2. I protest by the Almighty God, who refuses me an opportunity of clearing myself before him, and who has tormented me with all these fearful strokes of his vengeance, 3, 4. That, while I live, I will never utter an untruth, either to vindicate myself where I am guilty, or to condemn myself where I am innocent. 5, 6. God forbid that ever I should justify your opinions and censures, deny my own sincerity, and confess myself to be an hypocrite! 7. It is mine enemies and opposers whom God will condemn and punish as wicked. And indeed I could wish nothing worse to my greatest enemy and injurer than to be wicked.—So much I detest it. 8. For what avails the firmest hopes of an hypocrite in all his covetously-gained prosperity, or even inward tranquillity of soul, when he comes to die? 9. Will God always hear his prayers in the time of trouble and death? 10. Or will he find comfort in God when the world affords none? or will he in prosperity as well as in adversity continue in the earnest worship and service of God? 11. Attend therefore while, by God's assistance, I candidly inform you of some of the mysteries of his Almighty providence. 12. Certain it is that every one of you know from experience the truth of what I am to say. Why then should you thus absurdly attempt to prove the contrary? 13. Far be it from me to imagine that God loves hypocrites and oppressors. No; though for a time they prosper, the Almighty has reserved treasures of vengeance for them and their posterity, as the just reward of their wickedness. 14. The numerous and once-flourishing families are condemned to destruction by the sword of justice or war, or to be starved by famine. 15. Such as escape the sword and famine shall be cut off by the noisome pestilence. And, none adventuring to bury them, they shall lie unburied, or be interred in an ignominious manner; and their widows shall either want affection, or not be in life, to bewail their unhappy end. 16, 17. Though these wicked men should treasure up ever so much wealth or costly apparel, they shall only have the labour of procuring it; for God shall destroy them, and bestow their wealth upon such as will do more good with it. 18. They may build their houses as strong as they please, and settle their estates in the surest forms; but God will quickly shake them out of all, or render them useless to them. 19. In the twinkling of an eye death shall overtake these rich sinners, and carry them off, as wretchedly poor, into the eternal state; and even perhaps without an honourable burial or monument on earth. 20. Manifold terrors seize upon them; and some surprising calamity often hurries them unexpectedly into the other world, where

17 He may prepare it, but ^ythe just shall put it on, and the innocent shall divide the silver.

18 He buildeth his house ^zas a moth, and ^aas a booth *that the keeper maketh.*

19 The rich man shall ^blie down, but he shall not be ^cgathered: he ^dopeneth his eyes, and he is not.

20 ^eTerrors take hold on him as waters; ^fa tempest stealeth him away in the night.

21 ^gThe east wind carrieth him away, and he departeth; and as a storm hurleth him out of his place.

22 For God shall ^hcast upon him, and not spare: ⁱhe would ^jfain flee out of his hand.

23 ^kMen shall ^lclap their hands at him, and shall hiss him out of his place.

CHAP. XXVIII.

To shew that it is no wonder we cannot comprehend every dispensation of providence relative to the prosperity or punishment of men, Job here observes (1) Concerning worldly riches, what pains men have to take, what contrivances to frame, and what hazards to run, for them; 1—11. (2) Concerning true wisdom, that its value is far beyond all riches of this world; 12—19: and its residence more secret; 13, 14, 20, 21, 22. (3) That there are secret mysteries, which God hath reserved to himself alone; 23—27: and a wisdom relative to right knowledge and practice, revealed to men for their study and advantage; 28.

SURELY there is ^aa vein for the silver, and a place for gold, *where* ^bthey fine it.

2 Iron is taken out of the ^cearth, and brass is molten *out of the stone.*

3 He setteth an end to darkness, and ^dsearcheth out all perfection; the stones of darkness and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* ^eforgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, ^fout of it cometh bread; and under it is turned up as it were ^gfire.

6 The stones of it ^hare the place of ⁱsapphires; and it hath ^jdust of gold.

the terrors of God shall overwhelm them as the waters did the old world; and in that eternal night shall the sweeping tempest of infinite wrath unexpectedly seize on and ruin them. 21. Some violent and pestilential affliction, some raging and burning storm of God's just vengeance, hurls them out of their wonted felicity, residence, and life, and deprives them of all the good which they expected. 22, 23. While God pursues them with manifold forms of unmixed and unavoidable vengeance, men, who are thereby delivered from their oppressions, shall deride them, rejoice at their fall, and detest their memory.

REFLECTIONS UPON CHAP. XXVII.—Appeals to God ought to be necessary, deliberate, serious, and in matters of importance. Prevarication or concealment is as much perjury before God as direct falsehood asserted. But how often our high praises of God are mingled with something unkindly and disparaging! Not our most solemn vows, but Jesus' blood and Spirit, must chiefly maintain our purity of conscience and integrity of life. And, while he enables us to exercise a conscience void of offence towards God and men, we ought never to believe either devils or men suggesting that we are hypocrites. But it is best to refute the calumnies cast upon us by living well. Miserable indeed are hypocrites, whose hopes will never be crowned with enjoyment, their prayers never accepted nor graciously answered, and whose religion is neither comfortable nor constant! And yet, alas! how many such, amidst a glare of profession, continue with hearts unrenewed! Miserable is the condition of the wicked, even at its best, in this life; and what then must it be in hell? When once dead, their riches strangely vanish, and even fall into the hands of the godly, whom they hated: nor is any habitation secure and lasting but that which is not made with hands, eternal in the heavens. And in the most alarming forms of death God often ushers wicked men into eternal fire!

CHAP. XXVIII. No wonder that I cannot tell you the reasons why God punishes some wicked men in this world and not all, when, after all our researches, we have so scanty a knowledge of natural things.—There are secret mines for the silver, and a country for gold, which men melt and refine, 2. And iron is, with art and labour, dragged from the dust, and stones are melted into brass; 3. The miners, in the most earnest and daring manner dig till they have quite lost the light of day, and bring their ore from the dark caverns of the earth, where pestilential damps and other dangers often prove mortal. 4. While, with infinite labour, they drain off the springs that disturb them, they break into veins of metal about the bottom of mountains; and, unheeded by the men who walk above them, they wander in the dark bowels of the earth. 5, 6. While the surface of the ground produces herbs and corn for

Before Christ
cir. 520.Prov. 13. 22.
& 28. 8. Eccl.
2. 26. Exod.
12. 35.Ch. 8. 13—15.
Is. 51. 8. Mat.
7. 26. 27.Is. 1. 8. & 38.
12. Lam. 2. 6.Ch. 30. 23.
Eccl. 12. 7.Num. 20. 26.
2 Kin. 22. 20.
Jer. 8. 2. Ps.
49. 15. 16.

1 Tim. 6. 7.

Ps. 58. 9. &
73. 18—20. &
37. 36.Ch. 18. 11.
Is. 23. 14.
Amos 5. 24.

Ps. 42. 7.

Ps. 11. 5. 6.
Lu. 12. 20.Exod. 12. 29.
2 Kin. 19. 35.
Dan. 5. 30.
ch. 34. 20.Hos. 13. 15.
Ps. 90. 7. &
103. 16.Exod. 9. 14.
Deut. 32. 23.* Heb. *in flee-
ing he would
flee.*Exod. 14. 25.
Judg. 4. 17.
Amos 2. 14.Ezek. 25. 6.
Lam. 2. 15.
Rev. 18. 20.Nab. 5. 19.
1 Kin. 9. 8.
Mic. 6. 16.* Or a mine.
Gen. 2. 11. 12.Prov. 27. 21.
& 17. 3.* Or dust. Gen.
4. 22. Deut. 3.
9. & 33. 25.Exod. 1. 13.
1 Kin. 4. 33.

Ps. 137. 5.

Is. 104. 14.
15. Is. 28. 28.
John 12. 24.

Ezek. 28. 14.

Ver. 16.
Exod. 24. 10.
& 28. 18.Song 5. 14.
Is. 54. 11.
Lam. 4. 11.

* Or gold ore.

Before Christ
cir. 1520.

Comp. Is. 35.
8, 9. Rom. 3.
17. Mat. 11.
25. 1 Cor. 2.
14.

Or flint.
Comp. Song.
8. Is. 49. 11.
Zech. 4. 7. Is.
64. 1, 2.

Comp. Ps. 74.
15. Is. 41. 18,
19.

Heb. from
weeping.
Comp. ch. 38.
8—11. 1 Cor.
4. 5.

Ver. 20. Eccl.
7. 24. Rom.
11. 33. & 10.
6. 7. Ps. 51.
6. 2 Tim. 3.
15—17. ver.
24. Prov. viii.

Ver. 14—19.
1 Cor. 2. 14.

Ver. 14, 21, 22.
Rom. 11. 33,
34. ver. 22.

Heb. Fine
gold shall not
be given for it.
Prov. 3. 13,
14. & 8. 11,
19. & 16. 16.

Ch. 22. 24.
Exod. 28. 8—
10.

Or vessels of
gold.

Or Ramoth.
Ezek. 27. 16.
Prov. 8. 11,
18, 19.

Cush in
Arabia.

Ver. 12.
Eccl. 7. 24.

Matt. 13. 11,
44. 1 Cor. 2.
7, 9.

Or heaven.

Ver. 14. Ps.
88. 10—12.

Acts 15. 18.
Heb. 4. 13.
John 21. 17.

2 Chr. 16. 9.
Prov. 15. 3.
Zech. 4. 10.

Ps. 135. 7.
ch. 37. 9—17.
Is. 40. 12.

food to animals, lime, brimstone, and such other combustibles, are found in its bowels; nay, the most precious stones and gold in some parts of it. 7, 8. So mysterious are the passages of these miners, that the most quick-sighted fowls never looked into them, and the most fierce and courageous animals never dared to enter them. 9. But the miners artfully cut their way through rocks of flint, and dig to the bottoms of mountains, to come at the precious metals. 10. They make passages for draining off the water that breaks in upon them, and cleave asunder the veins of ore, and earnestly discover the precious stones and metals. 11. They stop the springs from overflowing their mine, turning them another way, and bring up these precious gems or metals, which had been long sealed up in the heart of the earth.—12. But to find out solid wisdom, or obtain the knowledge of God's reasons in his providential conduct, is still more difficult. 13. God hath so disposed it, that no man knows the order, method, or importance, of his procedure; and no man on earth can attain to it. 14. No search into the depths of the earth or sea can procure it. 15—19. Not all the precious metals or gems in the world can purchase it. 20, 21. No not the most quick-sighted creatures on earth can point out a method to obtain it. 22. The solid consideration of death and hell are a proper introduction to true wisdom; and yet in death and damnation there are manifold instances of God's wise procedure, which are not sufficiently comprehended in the reasons of them. 23—27. God alone; who is infinite in wisdom and knowledge, and who orders and disposes all things at his pleasure; who manages winds, waters, rains, and thunders, in all their circumstances, degree, time, place, or form; properly understands the reason of whatever he does, particularly his dealings with men. 28. But what he inculcates and bestows upon men, as their proper wisdom, is such a knowledge and filial awe of his unbounded excellencies as makes them to flee to him as their only refuge and portion; and, hating every thing sinful, to love him and keep his commandments.

REFLECTIONS UPON CHAP. XXVIII.—Alas! how men rack their wits, and toil their members, to obtain riches, which, while enjoyed, are unsubstantial, and which quickly take to themselves wings and fly away, as an eagle towards heaven! Why are we not more industrious in digging for Jesus' hidden treasures,

26 When he made a decree for the rain, and a way for the lightning of the thunder,

27 Then did he see it, and declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, the fear of the LORD, that is wisdom; and to depart from evil is understanding.

CHAP. XXIX.

None of his friends offering to speak, Job, to move their pity, and excuse, if not justify, his own complaints, in this chapter, represents the height of prosperity from which he had fallen, and in the next the depth of adversity he had fallen into. Here he shews (1) What abundant comfort he had at home, in his protecting and smiling God, his numerous family, and large estate; 1—6. (2) What distinguishing honour and power he had in his country, and what respect was paid to him by all sorts of people; 7—11. (3) What remarkable good he did in his station as a magistrate, helping the destitute, checking the oppressors, and administering justice to all; 12—17. (4) What an encouraging prospect he had of the continuance of his happiness at home; 18, 19, 20: and influence abroad; 21—25.

MOREOVER, Job continued his parable, and said,

2 Oh that I were as in months past, as in the days when God preserved me;

3 When his candle shined upon my head, and when by his light I walked through darkness;

4 As I was in the days of my youth, when the secret of God was upon my tabernacle;

5 When the Almighty was yet with me, when my children were about me;

6 When I washed my steps with butter, and the rock poured me out rivers of oil;

7 When I went out to the gate through the city, when I prepared my seat in the street!

8 The young men saw me, and hid themselves; and the aged arose, and stood up.

9 The princes refrained talking, and laid their hand on their mouth.

10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard me, then it blessed me; and, when the eye saw me, it gave witness to me:

12 Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

13 The blessing of him that was ready

Before Christ
cir. 1520.

Amos 4. 7.
Jer. 5. 92.
Zech. 10. 1.
ch. 38. 22—
26 & 37. 2—
22. & 56. 27
—33. Prov. 9.
27—31.

Or number it.
Ps. 19. 1.
Rom. 1. 20.

Deut. 29. 29.
2 Tim. 3. 15.
—17.

Ps. 111. 10.
4. 6. Prov. 1.
7. & 9. 10
Eccl. 12. 13.
Deut. 4. 6.

Ps. 34. 14. &
37. 27. Is. 1.
16. 3 John 11.
Prov. 8. 13. &
16. 6. ch. 1.
1. 8.

Heb. Job to
take up. Gen.
27. 1.

Ch. 1. 1—5.
Ps. 42. 6. &
77. 11. Jer. 2.
2. & 31. 3.
ver. 4.

Or lamp. Ch.
18. 5, 6. & 21.
17. Is. 2. 5.
Ps. 18. 28.

Ps. 91. 1. &
25. 14. Amos
3. 7. Ps. 42.
2—4. & 63. 2.

Judg. 6. 12.
Deut. 33. 27—
29. Song 2.
3—5.

Ch. 1. 2, 5.
Gen. 49. 11.
& 18. 4. & 19.

2. ch. 20. 17.
Deut. 32. 13.
& 33. 24. Ps.
81. 16.

Heb. with me.
Jer. 38. 7.
Zech. 8. 16.
Deut. 16. 18.
Ruth 4. 1, 2.
Neh. 8. 2, 3.
2 Chr. 32. 6.

Rom. 13. 1—
4. Tit. 3. 1.

Lev. 19. 32.
Rom. 13. 7.
ch. 12. 12.

Jam. 1. 19.
ch. 21. 5.

Judg. 18. 19.
† Heb. the voice
of the nobles
was hid.

Ps. 137. 6.
Ezek. 3. 26.
Prov. 29. 2.
Mark 7. 37.

Luke 11. 27.
& 1. 48.

Ps. 72. 12. &
82. 3. Prov.
21. 13. & 24.
11. with ch.

22. 5—9.
2 Tim. 1. 16.
Prov. 31. 8, 9.
& 24. 11, 12.

& 31. 5, 6. Ps.
80. 3. & 72.
12—14.

which answer all things, and endure for ever! Surely Jesus and his mysteries, Jesus and his grace, must be strangely mistaken when men can thus prefer created trifles and rareties of dust! But how great is that God whose eye overlooks all, whose power effects all, whose purpose fixes all things! Let me never dare to pry into his private counsels, whereby he regulates his conduct. Let me leave the secrets of other men's hearts, and the deep mysteries of providence to the Lord. And let me and my children study what he has revealed to us as the standard of our faith and practice. Let us learn the wisdom which comes from above, which is pure and peaceable, manifested in fearing the Lord, and departing from evil.

CHAP. XXIX. After another pause, Job proceeded in his spirited vindication of himself, saying. 2. O that God would re-establish me in my former prosperity of person, family, and estate, as in the days wherein he watched over and protected me! 3. When his blessing and favour directed and prospered me in all my affairs, and made me to pass untouched through all the troubles and inconveniences of life, and the various dangers, difficulties, and calamities, which befel others around me. 4. When I was in the days of my ripe prosperity, and had the authority, the oracles, and secrets, of God, with me. 5. When God Almighty continued so kind to and familiar with me, and my children and servants were round about me; 6. When, whithersoever I turned myself, I abounded in all sorts of the choicest blessings; 7. When I took my seat in the places of judicature and concourse, 8. The young men stood in the most profound awe of me, and the aged stood up in reverence, and ceased to speak. 9, 10. Nay, from regard to my superior authority, princes, the most noble not excepted, refrained from speaking. 11. They who heard me judge in a cause pronounced me highly favoured of God, and richly endowed with his gifts and grace, and prayed for his distinguished blessings upon me: and they who observed my just procedure, attested my pious, just, and blameless, conversation; 12. Because I never failed to redress the grievances of poor, fatherless, and destitute persons, who complained to me. 13. Many blessed me, as the instrument of delivering them when they were upon the point of being ruined by false accusations; and I caused the widow's heart to sing with

Before Christ
cir. 1520.

Deut. 24. 13.
Ps. 132. 9. Is.
59. 17. Eph.
6. 14. 1 Thes.
5. 8. 1 Sam.
12. 3—5. Eph.
4. 24. Col. 3.
10.

Nam. 10. 31.
Mic. 4. 6. with
Mat. 11. 5.
Acts 26. 18.

Ps. 72. 4. 12.
13. Jan. 1. 27.
Deut. 10. 18.

Deut. 13. 14.
Prov. 25. 2. &
29. 7. & 31. 8.

Ps. 3. 7. &
58. 6. with
Prov. 30. 14.

Heb. the jaw-
teeth, or the
gummers.

1 Sam. 17. 35.
Amos 3. 12.

Ps. 50. 6. 7.
ch. 42. 10—
17.

Gen. 41. 49.
& 32. 12.
Ps. 91. 16.

Ch. 18. 19.
Ps. 1. 3. Jer.
17. 8. Is. 44.
3. 4. Hos. 14.
6—8.

Heb. opened.

2 Sam. 1. 9.
Gen. 49. 24.
Is. 40. 31.
Ps. 103. 5.

Heb. new.

Heb. changed.

Rom. 13. 5. 7.
Tit. 3. 1. ver.
9. 10. 22.

Is. 52. 15.
Acts 10. 14. &
17. 11.

Deut. 32. 2.
Song 4. 11. &
7. 9. Amos 7.
16. Ezek. 20.
46.

Ps. 72. 6. ch.
8. 10. Prov.
16. 10.

Luke 24. 41.
Gen. 45. 26.
Ps. 126. 1.
with Gen. 4. 6.

Mat. 8. 9.
Gen. 41. 40.
44. Acts 14. 12.

Ch. 4. 3. 4. &
11. 9. Is. 35.
3. 4. & 61.
1—10. 2 Cor.
7. 4. 6. & 1.
3. 4. Rom. 12.
15. Gal. 6. 2.
Heb. 13. 3.

Heb. of fewer
days than I.

Ch. 19. 13—
19. 2 Kin. 2.
23. Is. 3. 5.

Ver. 2—8.

Tit. 1. 12.

to perish came upon me: and I caused the widow's heart to sing for joy.

14^a I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

15 I was 'eyes to the blind, and feet was I to the lame.

16 I was 'a father to the poor: and the 'cause which I knew not I searched out.

17 And I 'brake †the jaws of the wicked, and 'plucked the spoil out of his teeth.

18 Then 'I said, I shall die in my nest, and I shall multiply my days 'as the sand.

19 My 'root was ‖spread out by the waters, and the dew lay all night upon my branch.

20 My 'glory was *fresh in me, and my bow was †renewed in my hand.

21 'Unto me men gave ear, and waited, and kept silence at my counsel.

22 'After my words they spake not again; and my speech 'dropped upon them.

23 And 'they waited for me as for the rain; and they opened their mouth wide as for the latter rain.

24 If I laughed on them, they 'believed it not; and the light of my countenance they cast not down.

25 'I chose out their way, and sat chief, and dwelt as a king in the army, as one that 'comforteth the mourners.

CHAP. XXX.

But how is the fine gold changed! Here is (1) Job's great adversity, correspondent to his great prosperity. 1. He had lived in great honour, respected by the highest; but now he was fallen into great disgrace, and contemned and vilified by the meanest; 1—14: 2. He had enjoyed much inward comfort; but now he was become a terror and burden to himself; 15, 16: and overwhelmed with grief; 28—31: 3. He had enjoyed a confirmed state of health; but now he was sick and in pain; 17, 19, 29, 30: 4. Once the secret of God was with him; now God had shut him out from intimacy with him; 20—22: 5. Once he had promised himself long life; but now he saw death at his door; 23. (2) The aggravating and alleviating circumstances of his trouble. Two things made it more heavy; viz. that it had surprised him when he expected prosperity; 26, 27: and that the change was so very great; 31: and two things gave him some relief under it; viz. that his trouble would not follow him to the grave; 24: and that in his prosperity he had sympathized with those that were in misery; 25.

BUT now they that are *younger than I 'have me in derision, whose fathers I would have 'disdained to have set with the dogs of my flock.

2 Yea, whereto might the strength of their hands profit me in whom old age was perished?

3 (For want and famine they were †solitary; 'fleeing into the wilderness †in former time desolate and waste:

4 Who 'cut up mallows by the bushes, and juniper roots for their meat.

5 They 'were driven forth from among men, they cried after them as after a thief);

6 To dwell in the clefts of the valleys, in ‖caves of the earth, and in the rocks.

7 Among the bushes they 'brayed; under the nettles they were gathered together.

8 They were children of fools, yea, children of *base men: they were viler than the earth.

9 'And now I am their song, yea, I am their by-word.

10 They 'abhor me, they flee far from me, 'and spare not to spit in my face.

11 Because 'he hath loosed my cord, and afflicted me, they have also 'let loose the bridle before me.

12 Upon my 'right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They 'mar my path, they set forward my calamity, they have no helper.

14 They came upon me 'as a wide breaking in of waters: in the desolation they rolled themselves upon me.

15 'Terrors are turned upon me: they pursue †my soul as the wind: and my welfare passeth away 'as a cloud.

16 And now my 'soul is poured out upon me; the days of affliction have taken hold upon me.

17 My 'bones are pierced in me in the night season; and my sinews take no rest.

18 'By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat.

19 He hath 'cast me into the mire, and I am become like *dust and ashes.

20 'I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not.

Before Christ
cir. 1520.

† Or hard as a flint.

Heb. 11. 57.
38. with Prov.
23. 21.

† Heb. yesternight.

Amos 7. 14.
2 Kin. 4. 39.
Luke 15. 16.

Gen. 21. 10.
& 4. 12. 14.
Ps. 109. 10.

Heb. holes.

Jam. 4. 2.
Gen. 16. 12.
ch. 11. 12.
Luke 14. 23.

Heb. men of no name.

Ps. 35. 15, 14
& 69. 12.
Lam. 3. 14.
63. ch. 14. 60.
Rev. 11. 9, 1.

Ch. 19. 13.
14. Is. 3. 5.
Amos 5. 10.
Zech. 1. 8.
Is. 49. 7. &
53. 3.

Heb. and withheld not spittle from my face.

Num. 12. 14.
Deut. 25. 9.
Is. 50. 6. &
52. 14. Mat.
26. 67. & 27.
50.

Ch. 12. 18.
Ps. 39. 9.

Ps. 35. 15, 16.
19, 21.

Ps. 109. 6.
Zech. 3. 1. ch.
19. 15, 16, 18.
ver. 1. Is. 3.
5. 2 Kin. 2.
23.

Acts 13. 10.
Zech. 1. 15.
Ps. 69. 26.

Ps. 18. 4. &
22. 12, 13, 16.
& 61. 1, 2.
15. Is. 8. 7, 8.

Ch. 6. 4. &
9. 27, 28. &
7. 4. & 10.
16. Ps. 88. 15.
Jer. 17. 17.

Heb. my principal one.

Hos. 6. 4. &
13. 3.

1 Sam. 1. 15.
Ps. 22. 14. &
42. 4. & 40.
11—13.

Ch. 33. 19.
Ps. 6. 2, 6.
Is. 38. 13.

Ch. 2. 7. & 7.
15. & 9. 31.
Ch. 9. 31.

Ps. 40. 2. &
69. 1, 2.

Ch. 2. 8. Gen.
18. 27.

Jer. 15. 1.
Ps. 22. 2.

Mat. 15. 23.
Lam. 3. 8, 44
Ps. 80. 4, 5.

joy for her great and unexpected deliverances, and the favours which I granted her.

14. In all my sentences I fixed my attention on what was just and upright; and the decisions I gave were an honour to me.

15. I instructed, directed, and assisted, such as could not manage their own affairs; and was ever ready to help and comfort such as could not help themselves.

16. I was a kind teacher, provider, and protector, to the poor; and carefully inquired into their circumstances, as well as into their difficult and obscure pleas.

17. By proper punishments and restraints I rendered the wicked incapable of oppressing; and forced them to restore that which they had violently extorted.

18. Then I vainly imagined that, after a long life of amazing prosperity, I should die quietly in my own house, among my children and friends;

19. That my remarkable happiness should certainly continue, as I had every mean of preserving and securing it;

20. That the honour and respect which I had from others, and my abilities and powers, should still continue with me;

21, 22. That men should still regard my advices and decisions with the profoundest respect;

23. That they should always be exceedingly desirous to hear my opinion and judgment on a point;

24. That, though I carried myself familiarly towards them, they should still stand in awe, and carefully avoid every thing which might deprive them of my favour;

25. And that I should still be regarded as their principal director in their conduct, and affectionate comforter under their troubles.

N.B. Ver. 20—25 may also be read in the past time, as in our translation.

REFLECTIONS UPON CHAP. XXIX.—What holiness, comfort, and honour, God bestows upon his favourites when it is for his glory and their good! But those who prosper in youth know little what dark and cloudy days may be in reserve for them. It is pleasant, however, to commemorate our early intimacies with God, and his kind protection of us, or communications of light, life, and comfort to our heart: and, if they be lost, God allows us to pray for the restoration of our mercies, spiritual and temporal. Faith in God, and intimate fellowship with him, remarkably contribute to render men truly honourable and useful in this world. And it is comely in a state when judges are grave, solemn, and impartial, helpers to the poor, and terrors to the oppressors; and when people are modest, submissive, and grateful: but, when men have great wealth at home, and are regarded as the oracle, the darling sovereign, and comforter, of their

country, how apt are they to suppose their felicity secured, and to forget the evil day!

CHAP. XXX. But now, alas! the youths, who durst scarcely look me in the face, mock and deride me, even those whose infamous parents I would have disdained to have employed in attending my dogs, or in other of the vilest services;

2. Being indeed so lazy, listless, and weak, that it was in vain to employ them in any thing, after they had lived so long abandoning themselves to wickedness;

3—8. Base and beggarly fellows, who, ashamed of their poverty, and to prevent the punishment of their wickedness, had fled into deserts, and there, like wild beasts, lived upon roots and herbs, and lodged in dens, caves, and bushes.

9. But now they triumph over me, and make my calamities the subject of their songs and merry conversation.

10. Heartily abhorring me, they disdain to come near me, unless it be contemptuously to spit in my face.

11. Because God has deprived me of my authority, wealth, and honour, and has grievously afflicted me, they take an unrestrained liberty in their insolent behaviour towards me.

12. The very boys place themselves as my accusers; they insolently abuse me; and attempt, by different methods, to destroy me.

13. They endeavour to obstruct all means of comfort and relief to me. They so disturb my mind that I know not what to do. Without having or needing any assistance, they in the most presumptuous manner increase my calamities.

14. With the most furious and destructive violence, they assault me: and, when God has deprived me of my substance, family, and health, they insult me in the most noisy forms.

15. Terrors, directed by God against me, seize upon me in the most violent and irresistible manner; and my abundant prosperity is quickly, in a moment, over and gone.

16. By reason of my terrible afflictions my courage and resolution are quite exhausted, and the powers of my soul so wasted that I can do nothing but melt into tears, and faint away with grief.

17. In the night, when others rest, my bones are, as it were, pierced and bruised with pain; and the worms, terrors, and agonies, that torment me, never take rest.

18. By their fearful force my boils, which cover me all over, are like an outer garment to me, and gird me round about; and their filthy matter stains my clothes, and glues them fast to my skin, that I can scarcely get them changed.

19. I am fearfully plunged into filthy troubles. My foul sores render me like dust and ashes, and

Before Christ
cir. 1520.

21 Thou art ^abecome cruel to me: with [†]thy strong hand thou opposest thyself against me.

22 Thou ^aliftest me up to the wind; thou causest me to ride upon it, and dissolvest my ^{||}substance.

23 For I know *that* thou wilt bring me to death, and ^bto the house appointed for all living.

24 Howbeit, he will not stretch out his hand to the ^cgrave, though they cry in his destruction.

25 ^aDid not I weep ^{*}for him that was in trouble? was *not* my soul ^cgrieved for the poor?

26 ^aWhen I looked for good, then evil came unto me: and, when I waited for light, there came darkness.

27 My ^sbowels boiled, and rested not: the days of affliction prevented me.

28 I went ^bmourning without the sun: I stood up, and I cried in the congregation.

29 ^aI am a brother to dragons, and a companion to [†]owls.

30 ^kMy skin is black upon me, and my bones are burned with heat.

31 ^aMy harp also is turned to mourning, and my organ into the voice of them that weep.

CHAP. XXXI.

Already Job had often protested his integrity in general; but, as his friends had charged him with particular sins; chap. xxii. 6—14: without any proof, he here purges himself on oath; 6, 14, 23, 35, 36, 37: from a variety of gross and secret sins; particularly (1) Wantonness and uncleanness of heart; 1—4. (2) Fraud and injustice in commerce; 5—8. (3) Adultery; 9—12. (4) Haughtiness and severity towards his servants; 13—15. (5) Unmercifulness to the poor, widows, fatherless; 16—23: and strangers; 32. (6) Carnal confidence in his wealth; 24, 25. (7) Idolatry; 26—28. (8) Revenge, 29—31. (9) Hypocrisy, in concealing his own sin; or cowardice, in conniving at the sin of others; 33, 34. (10) Oppression of labourers, and other violent invasion of other people's rights; 38—40: and meanwhile he shews that he had avoided these evils upon good principles, making the fear of God the spring of his justice and charity; 2, 6, 14, 28, 35.

I ^aMADE a covenant with mine eyes; why then should I think upon a maid?

2 For ^bwhat portion of God is there from above? and *what* inheritance of the Almighty from on high?

3 ^cIs not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

4 ^aDoth not he see my ways, and count all my steps?

5 ^aIf I have walked with vanity, or if my foot hath hastened to deceit;

6 ^aLet me be weighed in an even balance, that God may know mine integrity.

7 ^sIf my step hath turned out of the

reduce me to the point of death. 20. When I present myself before thee, O God, and continue instant in the most fervent supplications, thou dost but contemn me. 21, 22. Acting as an implacable enemy to me, thou exercisest thy almighty power to destroy me. Thou liftest me up to the wind of thy vengeance, and makest me to ride upon it as stubble driven to and fro. My body is consumed by the violence of my trouble; and my firmest things are made to reel as the waters of the sea tossed with a storm. 23. Truly by thy thus dealing with me I see that I need look for nothing but death and the grave, that common sanctuary of mankind. 24. And I hope God will neither exert his almighty power to rescue me from the grave, nor let me in my passage cry out of pains; let friends entreat for my life as they will: nor use it to molest me there, but give me refreshing ease in the state of the dead. 25. Did not I always sympathize with others in their distress and poverty? And do not I now weep as one condemned to a period of trouble? Does not my soul, as a poor distressed object, pine away with grief? 26. For, when I firmly expected great and lasting prosperity, terrible miseries came upon me. 27. How insupportable are the inward torments of my body, and the anguish of my soul! Days of fearful affliction have rushed upon me before I was aware. 28. I spend my days without any comfort; and sadness makes me quite unconcerned about light, or any other agreeable object. My trouble forces me to cry out, be as many around me as will. 29. I can do nothing but seek to be alone, and hiss and howl over my dreadful case. 30. The hot moisture of my boils has rendered my skin black, and has

Before Christ
cir. 1520.

way, and mine heart walked after mine eyes, and if any blot hath cleaved to my hands;

8 *Then* ^blet me sow, and let another eat; yea, let my offspring be rooted out.

9 If ^amine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;

10 *Then* let my wife ^kgrind unto another, and let others bow down upon her.

11 For this is an ^aheinous crime; yea, it is an iniquity *to be punished by* the judges.

12 For it is a ^mfire *that* consumeth to destruction, and would root out all mine increase.

13 If I ^adid despise the cause of my man servant or of my maid servant, when they contended with me;

14 What then shall I do when ^cGod riseth up? and, when he visiteth, what shall I answer him?

15 ^aDid not he that made me in the womb make him? and ^{*}did not one fashion us in the womb?

16 If I have ^awithheld the poor from *their* desire, or have caused the eyes of the widow to fail;

17 Or have ^aeaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth ^ahe was brought up with me as *with* a father, and I have guided [†]her from my mother's womb);

19 If I have ^aseen any perish for want of clothing, or any poor without covering;

20 If ^ahis loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have ^alifted up my hand against the fatherless when I saw my help in the gate:

22 *Then* ^alet mine arm fall from my shoulder blade, and mine arm be broken from [†]the bone.

23 For ^adestruction *from* God was a terror to me, and by reason of his highness I could not endure.

24 If I ^ahave made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25 If I ^brejoiced because my wealth was great, and because mine hand had ^{||}gotten much;

inflamed all my bones. 31. All my joy and mirth are laid aside; and nothing but weeping and wailing are come in their stead.

REFLECTIONS UPON CHAP. XXX.—Unsubstantial, uncertain, and transient, are all things but God and the spiritual blessings of his new covenant. But sin, even on earth, makes many the most base and miserable of wretches: the youngest in age, the meanest in extraction, the poorest in property, and the most scandalous in character, are generally the most ready to contemn, insult, and abuse, the greatest and best, when Providence once frowns upon them. And it is hard for wounded spirits to bear up under complicated troubles, terrors of mind, loathsome and painful diseases of body, and frowns of God. But happy are they who can by faith take up the eternal enjoyment of God as a full balance to all the troubles which they can suffer on earth! Happy are they who have the testimony of a good conscience that in simplicity and godly sincerity they have had their conversation in this world!

CHAP. XXXI. Ver. 6. Let me be tried by an upright impartial judge, that God may acknowledge and approve mine integrity. 7, 8. If I have knowingly, willingly, and ordinarily, wandered out of the way of my duty, have indulged my heart in covetousness or lust, or my hands in bribery and injustice, let all that I have be bestowed on others, and my children, plants, and trees be rooted up. 9, 10. If I have been enticed to unclean lust by any woman, or if I have

Before Christ
cir. 1520.

Deut. 4. 19.
& 17. 3.
2 Kin. 21. 5.
Ezek. 8. 16.

Heb. the light.

Heb. bright.

Heb. my hand
hath kissed my
mouth.

Ps. 2. 12.

Hos. 13. 2.

1 Kin. 19. 18.

Ver. 11. Deut.

13. 1—17. &
17. 2—7.

2 Chr. 15. 13.

Rev. 21. 8.

Exod. 20. 3, 5.

Is. 42. 8.

Mat. 4. 10.

Prov. 24. 17.

& 17. 5. Ps.

33. 13, 14.

Heb. my pa-
laie.

Mat. 5. 44.

Rom. 12. 14.

Ver. 17, 18,

32. Heb. 13.

2. 1 Pet. 4. 9.

1 Tim. 3. 2. &
5. 10. Gen. 18.

2—3. & 19. 2.

3. Judg. 19.

20, 21.

Or to the way.

Or after the
manner of men.

Hos. 6. 7.

Gen. 3. 7, 8,

12. Prov. 28.

13. Acts 5. 8.

Exod. 23. 2.

Prov. 29. 25.

Ch. 9. 33—

35. & 10. 2. &
13. 3, 21, 22.

& 17. 3. & 23.

3—7. & 33. 6.

Or behold my
sign is, that the
Almighty will
answer me.

With Is. 9. 6.

& 22. 22.

1 Pet. 3. 15.

Prov. 28. 1.

ch. 23. 3, 4.

Hab. 2. 11.

Gen. 4. 10.

Heb. weep.

Jam. 5. 4.

Heb. the
strength
thereof.

Heb. caused
the soul of the
owners thereof
to expire, or
breathe out.

Gen. 3. 18.

Is. 7. 23.

Zeph. 2. 9.

Or noisome
ceeds.

His dispute
with his
friends.

26 If I beheld the sun when it shined, or the moon walking in brightness;

27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:

28 This also were an iniquity to be punished by the judge: for I should have denied the God that is above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

30 Neither have I suffered my mouth to sin by wishing a curse to his soul.

31 If the men of my tabernacle said not, O that we had of his flesh! we cannot be satisfied.

32 The stranger did not lodge in the street: but I opened my doors to the traveller.

33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:

34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?

35 O that one would hear me! behold, my desire is that the Almighty would answer me, and that mine adversary had written a book.

36 Surely I would take it upon my shoulder, and bind it as a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof complain;

39 If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life;

40 Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

CHAP. XXXII.

Job's friends had no more to say in opposition to his character and sentiments, and he had no more to say in his own vindication; Elihu, therefore, a younger friend, interposes betwixt them as mediator. Here is (1) Some account of him, and his reason for speaking; 1—5. (2) His apology for speaking on a question which had been so largely and learnedly debated by his superiors:—in which he suggests, 1. That, though he had not the experience of an old man, yet he had the understanding of a man; 6—10. 2. That he had with great patience heard all they had to say; 11—13. 3. That he had something new to offer on the point; 14—17. 4. That his mind was so full of this matter that it would be a refreshment to him to give it vent; 18—20. 5. That he would speak impartially; 21, 22.

watched for opportunities to defile my neighbour's bed, let my own wife be a slave and a whore to others.—26, 27. If I have beheld the sun or moon with any idolatrous regard, or have had any inward inclination to esteem them as deities, or have given them any external worship.—34. Did ever fear of men terrify me from candid confession of my sin, or from any other duty;—or, if I have concealed my faults, let me be overwhelmed with the terror and contempt of men till I be ashamed to be seen.—35—37. O that I had but an impartial judge, and that my accuser would give a written charge! I should prize it as an honour, since every article would then be proved false:—I would, with undaunted courage, and confidence of success, give a candid account of my past conduct, to see of what he could accuse me.

REFLECTIONS UPON CHAP. XXXI.—How diversified are the forms in which inward corruption breaks forth among mankind. And there is great need of purifying the heart, of solemn dedication to God, of watchfulness over both soul and senses, and of constant, awful, and engaging, impressions of God, to promote an holy and circumspect life. It is highly honourable to be followers of those ancient patriarchs, who through faith and patience inherited the promises. But, alas, that many things, by them held horrid and detestable, are now become common and fashionable!—What dangerous enemies to our souls are fleshly lusts; and they call for especial watchfulness! If we would keep our heart pure, our eye must be single. However unexceptionable our outward conduct appear, there is a God who marks our secret sins; and no impurity of temper can consist with the enjoyment of him. Such as will lodge sin in their heart now must lodge in hell for ever. How rare truly honest men are in this world! None are more to be suspected of fraud than such as are full of talk in

SO these three men ceased to answer Job, because he was righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer and yet had condemned Job.

4 Now Elihu had waited till Job had spoken, because they were elder than he.

5 When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.

9 Great men are not always wise: neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will shew you mine opinion.

11 Behold, I waited for your words; I gave ear to your reasons whilst ye searched out what to say.

12 Yea, I attended unto you; and, behold, there was none of you that convinced Job, or that answered his words:

13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

14 Now he hath not directed his words against me: neither will I answer him with your speeches.

15 They were amazed; they answered no more; they left off speaking.

16 When I had waited, (for they spake not, but stood still, and answered no more),

17 I said, I will answer also my part; I also will shew mine opinion.

18 For I am full of matter; the spirit within me constraineth me.

Before Christ
cir. 1520.

Heb. from
answering.

Ch. 6. 10. &
9. 29. & 10. 2,
7. & 13. 15,
13. & 17. 3. &
19. 25—27. &
27. 4—6. &
31. 1—40.
with ch. 7. 20.
& 9. 2, 20, 31
—33.

Gal. 4. 18.

Ps. 69. 9.

Gen. 22. 21.

Ch. 24. 3, 6.

& 35. 2. with
Prov. 30. 12.

Luke 16. 15.

Heb. his soul.

As a wicked
hypocrite.

Ch. 5. 1, 2. &
8. 6. & 15. 34.
& 20. 5.

Heb. expected
Job in words.

Heb. elder for
days. Ch. 15.

10.

Heb. few of
days.

Heb. feared.

Tit. 2. 4, 6.

1 Pet. 5. 5.

Ch. 8. 8, 9. &
12. Heb. 5.

12.

Ch. 38. 36. &
35. 11. Prov.

2. 6. Eccl. 2.

26. Dan. 1. 17.

& 2. 21. Jam.

1. 5. 1 Cor. 2.

10—12. & 12.

8—10. John

20. 21.

1 Cor. 1. 21,

26. Mat. 11.

25. John 7. 48.

& 3. 10.

Ver. 3. 12.

Heb. under-
standings.

Heb. words.

Prov. 18. 13.

with ch. 22.

5—9.

Jer. 9. 23. &
10. 23. ch. 28.

12, 13, 20, 28.

Ch. 5. 1—4.

& 8. 3—6. &
11. 5. & 15.

2—35. & xviii.

xx. xxii. with
2 Cor. 2. 6, 7.

Or ordered his
words.

Heb. they re-
moved speeches
from them-
selves.

Heb. words.

Heb. the spirit
of my belly.

2 Cor. 5. 14.

Ps. 39. 3. Jer.

20. 9. Acts 4.

20. & 17. 16.

their worldly dealings. Honesty needs no varnish. The gains of covetousness, however secret, leave a blot in the sight of God, which nothing but Jesus' atoning blood can wash away. The fruits of injustice must either be restored, or they will damn us: and they who are conscious of integrity never shun a trial. What a crying sin is adultery; and how damning!—Great humanity and tenderness is due to servants and the poor, who have the same Maker and God as ourselves: and there is great need of grace to wean our hearts from this world, and from every rival of God. It is a hard task to forgive injuries without reluctance. But to rejoice in the fall of an enemy is malicious and murderous. The greatest provocation will never justify our revenge. Hypocritically to hide our sins is destructive to our souls. And it is very dangerous to be partakers with other men in their sins. Let us therefore avoid the fear of man, which causeth a snare. Let us never hear a good cause run down without vindicating it; nor see injustice committed without remonstrating against it. In all our conduct let us study to approve ourselves unto God.

CHAP. XXXII. Ver. 1. He was resolutely bent to justify himself, let them say what they would. 2. He insisted too much upon his own vindication. Yea not without reflecting upon the severity of God. 7, 8. Old men ought to instruct their inferiors in age in the matters of God. But I find that, whatever advantage old age may give for knowledge and experience, it is chiefly men's own rational soul, and the inspiring Spirit of God, which qualify them to apprehend the mysteries of religion and providence. 13. Lest you should think you have said all that needs to be said in the cause, and that God's immediate strokes upon Job are an evidence that he is an hypocrite.—14. Job hath given me no provocation to speak; nor will I use such weak reasoning and pro-

Before Christ
cir. 1520.

† Heb. is not
opened.

Mat. 9. 17.

† Heb. that I
may breathe.
Rom. 15. 32.

Lev. 19. 15.
Exod. 23. 3.
Acts 12. 22.

Mat. 22. 16.
Acts 12. 22. &
24. 2, 3.

Acts 12. 23.
Ps. 12. 2, 3.

19 Behold, my belly is as wine which
† hath no vent, it is ready to burst like
new bottles.

20 I will speak, that I may be re-
freshed: I will open my lips and an-
swer.

21 Let me not, I pray you, accept
any man's person, neither let me give
flattering titles unto man.

22 For I know not to give flattering
titles: in so doing my Maker would soon
take me away.

CHAP. XXXIII.

Having finished his address to Job's friends, Elihu, in this and the four following chapters, addresses Job; and, admitting him to be a real saint, attempts to render him humble and penitent under God's mighty hand. Here (1) He bespeaks Job's favourable acceptance of what he should say, and begs that he would receive him as the deputy and agent for God, whom he had formerly wished; 1—7. (2) In God's name he charges him with a variety of sinful reflections upon the providence of God, which had escaped him while disputing with his friends; 8—11. (3) To convince him of his folly and guilt, he shews him that God, being an absolute Sovereign, might do with him as he pleased; 12, 13: That God's care of men is so great, that he takes various methods with them to do them good; 14: That, if Job had had uneasy dreams, God oftentimes makes those the channels of useful instructions; 15—18: That, if he had been sore afflicted, God had often made that a blessed mean to increase men's acquaintance with himself, and to work in them patience, experience, and hope; 19—30. (4) He requires Job either to answer him or give him leave to proceed; 31—33.

WHEREFORE Job, I pray thee,
hear my speeches, and hearken
to all my words.

2 Behold, now I have opened my
mouth, my tongue hath spoken in my
mouth.

3 My words shall be of the upright-
ness of my heart: and my lips shall utter
knowledge clearly.

4 The Spirit of God hath made me,
and the breath of the Almighty hath given
me life.

5 If thou canst answer me, set thy
words in order before me; stand up.

6 Behold, I am according to thy
wish in God's stead: I also am formed
out of the clay.

7 Behold, my terror shall not make
thee afraid, neither shall my hand be
heavy upon thee.

8 Surely thou hast spoken in mine
hearing, and I have heard the voice of
thy words, saying,

9 I am clean without transgression, I
am innocent, neither is there iniquity in
me.

10 Behold, he findeth occasions against
me, he counteth me for his enemy,

11 He putteth my feet in the stocks,
he marketh all my paths.

12 Behold, in this thou art not just:
I will answer thee, that God is greater
than man.

13 Why dost thou strive against him?
for he giveth not account of any of his
matters.

14 For God speaketh once, yea twice,
yet man perceiveth it not.

15 In a dream, in a vision of the
night, when deep sleep falleth upon men,
in slumberings upon the bed;

16 Then he openeth the ears of men,
and sealeth their instruction,

17 That he may withdraw man,
from his purpose, and hide pride from
man.

18 He keepeth back his soul from the
pit, and his life from perishing by the
sword.

19 He is chastened also with pain
upon his bed, and the multitude of his
bones with strong pain:

20 So that his life abhorreth bread,
and his soul dainty meat.

21 His flesh is consumed away, that
it cannot be seen; and his bones that were
not seen, stick out.

22 Yea, his soul draweth near unto
the grave, and his life to the destroyers.

23 If there be a messenger with him,
an interpreter, one among a thousand, to
shew unto man his uprightness;

24 Then he is gracious unto him, and
saith, Deliver him from going down to
the pit, I have found a ransom.

25 His flesh shall be fresher than a
child's: he shall return to the days of his
youth:

26 He shall pray unto God, and he
will be favourable unto him; and he shall
see his face with joy: for he will render
unto man his righteousness.

27 He looketh upon men; and if any
say, I have sinned, and perverted that
which was right, and it profited me not;

28 He will deliver his soul from going
into the pit, and his life shall see the
light.

* Jer. 3. 13. Prov. 25. 13. 2 Sam. 12. 13. Luke 18. 13. Rom. 6. 21.
my soul, &c. and my life.

* Be prolonged in prosperity and comfort.

Before Christ
cir. 1. 20.

Ch. 13. 17. &

13. 24. 26. &

16. 9. & 19.

11. & 10. 6.

Ch. 13. 27. &

10. 14. & 14.

16. & 31. 4.

Jam. 3. 2.

Ecc. 7. 20.

1 Kin. 8. 46.

1 John 1. 8.

Ps. 83. 18. &

135. 6. Dan.

4. 34. 35.

Is. 45. 9.

Rom. 9. 20.

† Heb. he an-
swereth not.

Ps. 115. 3.

Mat. 20. 15.

Mat. 4. 35.

Ps. 62. 11.

Gen. 20. 3. &

31. 24. Dan. 4.

5. Heb. 1. 1.

Num. 12. 6.

ch. 4. 12. 13.

† Heb. he reveal-
eth, or uncover-
eth. Ch. 36.

10. 15. Luke

24. 45. Ps. 94.

12.

Prov. 16. 9. &

19. 21. 2 Cor.

12. 7. Is. 2. 11.

† Heb. work.

1 Cor. 11. 32.

Hos. 2. 6. 7.

Ps. 94. 12.

† Heb. from
passing by the
sword.

Mic. 6. 9. Is.

27. 9. & 38.

13. Heb. 12.

6—11. Rev. 3.

19. Ps. 94. 12.

& 119. 67. 71.

ch. 7. 3. & 30.

Ps. 107. 18. &

102. 4. ch. 3.

24. & 6. 7.

† Heb. meat of
desire.

Prov. 5. 11.

Ps. 102. 3—5.

& 22. 17. ch.

19. 20.

Ch. 17. 1.

1 Sam. 20. 3.

2 Sam. 24. 16.

Ps. 88. 3. &

107. 17.

Mal. 3. 1.

John 1. 18. 1.

61. 1—3.

Song 5. 10.

2 Cor. 5. 20.

Mat. 13. 52.

Rom. 3. 24—

26. & 5. 20. 21.

Zech. 9. 11.

Mat. 20. 28. &

26. 28.

2 Cor. 5. 19.

* Or an alone-
ment.

† Heb. than
childhood.

Ps. 103. 5.

Hos. 2. 15.

Ps. 50. 14.

15. & 91. 15.

2 Chr. 33. 14.

Num. 6. 25.

Ps. 67. 1.

Rom. 5. 1, 5.

10, 11, 20, 21.

† Or, He shall
look upon men,
and say, I have
sinned, &c.

† Or he hath delivered

voking language as you have done.—21. Do not expect that I should flatter
you in your errors and mistakes out of respect to your age, gravity, or the like;
for I am resolved to deal freely, plainly, and impartially, with you.

REFLECTIONS UPON CHAP. XXXII.—In angry disputes there is ordinarily
much to reprove on both sides. But when the disputants are warm they are
loath to own that they have lost the cause. Yet it is much better to say nothing
than to talk error and nonsense. When we have fault to find, it should be done
before men, not behind their backs. A gracious heart is jealous for the honour
of God, and cannot, unmoved, see him slighted. And it is highly commendable
to shew an holy indignation against sin, and warmth in the cause of truth. In
disputes it is proper that each should speak in his own order, and that each be
animated by a true and discreet zeal for God. And it is extremely agreeable
when great sense and courage are directed by great humility and modesty. In
matters of doubtful disputation we ought to be diffident of our own judgment,
and to be more swift to hear than to speak. Yet, after we have given others a
long and patient hearing, it is but reasonable that we should be heard in our
turn. And by-standers, who hear without prejudice, often see further into a
dispute than those who have their minds blinded by passion. God deals very
sovereignly in the disposal of knowledge, or other gifts. Men may have
rational souls, and yet know little: but they ought to cultivate this distinguish-
ing privilege. All the wisdom of fallen men in spiritual matters is but dark-
ness, till the Spirit of God enlighten their mind.—And, alas, how often disputes
are closed before the question be rightly stated or impartially handled! And
hence the issue is so seldom a seeing eye to eye in the truth. They have there-
fore good right to speak who can set the cause of truth in a more convincing
and striking light than had been formerly done. And they who speak for God
ought to be earnest in their discourses, inflamed with zeal for his glory, and the
good of souls; and to be so impressed with his perfections and laws, as to
regard neither the fear nor the favour of men.

CHAP. XXXIII. Ver. 3. I shall not speak from passion or prejudice, as
others have done before me, but from a sincere desire of doing thee good, and
in such a clear manner that thou mayest be fully convinced of the truth of what
I say. 4—6. I am a man like thyself, fit to reason with thee on equal terms,
and inclined to plead the cause of God against thee. 7. There is nothing
about me to terrify or torment thee. 8—11. Nor do I intend to charge thee
with hypocrisy, but with uttering of self-justifying language, dishonourable to
God, as if he had dealt more severely than was just with thee. 12, 13. Let
thy former life be as holy and unblameable as it will, yet thou art certainly cul-
pable in quarrelling with the dispensations of God, who is infinitely superior to
thee in every respect, and accountable to none for his conduct. 14—18. Nay,
so dull are men, that, when God takes repeated pains in dreams, visions, or the
like, to instruct them effectually for their humiliation and eternal salvation, they
do not take notice of, or do not understand, his meaning. 16—22. Hence
for their awakening to a proper attention he severely afflicts them, till they are
brought to the very point of death. 23, 24. If then by the instruction of
some faithful minister, and especially by the instruction of Jesus Christ, the
unparalleled Angel and Interpreter of the new covenant, the afflicted man be
brought, not only to discern the equity of God in afflicting him, but to dis-
cern, and by faith apply, Jesus' imputed righteousness to himself, God inti-
mates to his soul a full and free redemption through that all-covering atone-
ment. 25, 26. In consequence hereof, not only the man's body and mind
recover their wonted health and alacrity, but he is enabled with boldness and
access to pour forth his requests before God, who allows him the comfortable
sense and gracious reward of that righteousness imputed to, or implanted in,
him. 27, 28. While God exactly observes, the man, all influenced by cor-
dial gratitude, shall publicly confess his sinfulness of heart and life, and that
the due reward of his deeds has never been rendered unto him; and shall profess
his full assurance of faith, that God has redeemed him by the mighty price of
his Son's blood, and will bestow his fulness of grace and glory upon him.

Before Christ
cir. 1520.

^a Heb. twice and
thrice. John 5:
17. & 8. 13.
Mic. 7. 18, 19.

^b Is. 38. 17.
Zech. 9. 11.
Ps. 40. 1—3.
& 86. 15. &
119. 17, 18. &
56. 13. & 112.
4.

^c Ch. 13. 5, 6.
& 21. 2, 3.

^d 2 Cor. 1. 24.
1 Pet. 3. 15.
Is. 41. 21.

^e Ps. 94. 11.
Prov. 2. 1—11.
& 3. 11—26.
& 4. 1—19. &
5. 1, 2. & 7.
1—4.

29 Lo, all these things worketh God
oftentimes with man,

30 To bring back his soul from the
pit, to be enlightened with the light of
the living.

31 Mark well, O Job, hearken unto
me: hold thy peace, and I will speak.

32 If thou hast any thing to say,
answer me: speak, for I desire to justify
thee.

33 If not, hearken unto me: hold
thy peace, and I shall teach thee wis-
dom.

CHAP. XXXIV.

After pausing a while, Elihu proceeds, and (1) Bespeaks the attention, and even the assistance, of the hearers, in his attempt to set Job right: 1—4. (2) He charges Job with other indecent expressions dropped in the heat of his dispute, and which, he insinuates, became none but a profligate: 5—9. (3) By shewing him the incontestible justice; 10, 12, 17, 19, 23: sovereign dominion; 13—15: almighty power; 20—24: omniscience; 21, 22, 25: severity against sinners; 26—28: and overruling providence of God; 29, 30: he attempts to convince him that he had spoken amiss. (4) After suggesting what he ought to say unto God, he leaves the matter to Job's own conscience, and concludes with a sharp reproof of his peevishness and discontent; 31—37.

FURTHERMORE, Elihu answered
and said,

2 Hear my words, O ye wise men;
and give ear unto me, ye that have
knowledge.

3 For the ear trieth words as the
mouth tasteth meat.

4 Let us choose to us judgment: let
us know among ourselves what is good.

5 For Job hath said, I am righteous,
and God hath taken away my judg-
ment.

6 Should I lie against my right? my
wound is incurable without transgres-
sion.

7 What man is like Job, who drinketh
up scorning like water?

8 Who goeth in company with the
workers of iniquity, and walketh with
wicked men.

9 For he hath said, It profiteth a man
nothing that he should delight himself
with God.

10 Therefore hearken unto me, ye
men of understanding: far be it from
God, that he should do wickedness; and
from the Almighty, that he should com-
mit iniquity.

11 For the work of a man shall he
render unto him, and cause every man to
find according to his ways.

12 Yea, surely God will not do wick-
edly, neither will the Almighty pervert
judgment.

13 Who hath given him a charge over
the earth? or who hath disposed of the
whole world?

14 If he set his heart upon man, if
he gather unto himself his spirit and his
breath;

15 All flesh shall perish together, and
man shall turn again unto dust.

16 If now thou hast understanding,
hear this: hearken to the voice of my
words.

17 Shall even he that hateth right
govern? and wilt thou condemn him
that is most just?

18 Is it fit to say to a king, Thou art
wicked? and to princes, Ye are ungodly?

19 How much less to him that accepteth
not the persons of princes, nor regardeth
the rich more than the poor? for they all
are the work of his hands.

20 In a moment shall they die, and
the people shall be troubled at midnight,
and pass away: and the mighty shall
pass away without hand.

21 For his eyes are upon the ways of
man, and seeth all his goings.

22 There is no darkness, nor shadow
of death, where the workers of iniquity
may hide themselves.

23 For he will not lay upon man
more than right, that he should enter into
judgment with God.

24 He shall break in pieces mighty
men without number, and set others in
their stead.

25 Therefore he knoweth their works,
and he overturneth them in the night, so
that they are destroyed.

26 He striketh them as wicked men in
the open sight of others;

27 Because they turned back from him,
and would not consider any of his ways:

28 So that they cause the cry of the
poor to come unto him, and he heareth
the cry of the afflicted.

29 When he giveth quietness, who
then can make trouble? and, when he
hideth his face, who then can behold
him? whether it be done against a nation,
or against a man only:

^a Jam. 5. 4, 8. Exod. 2. 23, 24. & 3. 7, 9. Ps. 12. 5. & 34. 6.
17. & 14. 5, 4. Rom. 8. 3. ^b Ps. 30. 7. & 27. 9. ch. 23. 8, 9.

Before Christ
cir. 1520.

^a Gen. 18. 25.
Exod. 15. 11.
Ps. 11. 7. &
143. 17. Hab.
1. 12, 13.
Zeph. 3. 5.
^b 1 Chr. 29. 11.
2 Chr. 36. 23.
Dan. 4. 34, 35.
+ Heb. all round.
^c Ps. 104. 29.
+ Heb. upon
him.

^d Gen. 3. 19.
Ecc. 7. 15. &
12. 7. ch. 30.
23. Is. 57. 1.
^e 1 Cor. 10. 15.
& 2. 12, 15.

^f 2 Tim. 3. 15—
17. Is. 54. 13.
John 6. 45.
Is. 42. 23.

^g 2 Sam. 23. 3.
Gen. 18. 25.
Rom. 3. 5, 6.

^h Heb. blind.
ⁱ Exod. 22. 28.
Acts 23. 5—5.
Rom. 12. 7.

^j Deut. 10. 17.
2 Chr. 19. 7.
Acts 10. 34.
Rom. 2. 11.

^k Gal. 2. 6.
Eph. 6. 9. &
Col. 3. 25.
1 Pet. 1. 17.

^l Ch. 31. 15.
1 Sam. 2. 7.
Prov. 22. 2.

^m Ps. 73. 18—
20. Luke 17.
26—29. Exod.
12. 29. Is. 57.
36.

ⁿ Heb. they
shall take away
the mighty.

^o Is. 30. 33.
Dan. 2. 34, 35.
& 8. 25. & 11.
20. ch. xviii.
xx.

^p 2 Chr. 16. 9.
ch. 31. 4.
Prov. 5. 21. &
15. 3. Jer. 16.
17. & 22. 19.

^q Ps. 139. 1—6.
^r Ch. 3. 5. Ps.
139. 12. Heb.
4. 13. Amos 9.
2, 3.

^s Jer. 12. 1.
Dan. 9. 7—9.
Ezra 9. 13.
Lam. 3. 39.
Ps. 119. 137.

^t Ps. 2. 9. & 75.
& 113. 7, 8.
Dan. 2. 35, 21.
+ Heb. without
searching out.

^u Ps. 50. 21.
Amos 8. 7.
Ver. 20.

^v 1 Thes. 5. 2.
Ps. 73. 19, 20.

^w Heb. crushed.

^x Heb. in the
place of be-
holders. Ps. 58.
10. & 43. 4—
9. + Heb. 14.
30. Is. 66. 24.
Rev. xviii.

^y Deut. 11. 16.
Ps. 40. 4. &
125. 5. & 78.
41. Jer. 11. 10.

^z Heb. from
after him.

^{aa} Ps. 28. 5. Is.
5. 12. & 1. 3.
& 42. 25.

^{bb} 1 Sam. 7. 1. Is. 26. 3. & 32.

REFLECTIONS UPON CHAP. XXXIII.—We ought seriously to hear out a dis-
course before we form a judgment on it. And they who speak for God ought
to speak with great deliberation and plainness. Those who are in great trouble
ought to be tenderly as well as convincingly, dealt with. And yet a faithful
testimony must be borne against the dishonours which we see or hear done to
God by even the greatest of saints. In the rage of temptation or dispute, or
in the depth of trouble, they often speak things very unadvisedly; and yet
their words are apt to be taken in a worse sense than they meant them. To
make us conceive aright of God's providence, we must carefully keep in view
his infinite greatness, sovereignty, grace, and wisdom. And there is great
need to keep our heart with all diligence, that even in our dreams we may en-
joy profitable fellowship with, and instruction from, God; which may humble
our pride, and secure the salvation of our soul. For God at his pleasure makes
the most fearful changes upon the bodies or minds of men. But honourable to
God, and profitable to men, are sanctified troubles. They lead to Jesus and
his word, as our instructors; to Jesus and his blood, as our atonement and
ransom; to Jesus and his law, as our way in which we must walk; in our
grateful returns for his mercies. They render our sins bitter and heavy, and
our deliverances admired, and instigate us to invite others to share of his good-
ness. And often God brings men through great tribulation to their comforts
on earth, as well as to their glories in heaven.—Departures from God issue in ruin,
unless he recover us by grace. And so manifold are his admonitions, that, if
we perish, our ruin lies at our own door.—The wiser men are, they are the more
humble and willing to learn; and the more desirous to be undeceived if they
have been mistaken.

CHAP. XXXIV. Ver. 2. I appeal to you, O men of sense, and I beseech you
seriously to consider what I say. 3. For the mind can judge of the truth or

falsehood of doctrines as well as the mouth can judge of the taste of food.
4. Let us, without any passion or prejudice, thoroughly examine this cause:
5, 6. For Job has uttered some very dangerous expressions in his own justifica-
tion, as if he could not vindicate himself, without accusing God of unjust severe-
ty towards him? 7, 8. Did ever a good man deride, not only his friends,
but even his God, with such greediness and delight? Did ever a good man
under trouble speak and act so like the wicked? 10—12. It is impossible
that God can deny justice to any, or punish without cause, or forbear to reward
men according to their deeds, either in this life or in that which is to come.
13—17. Without supposing him perfectly just, he could never govern the world;
and men are so far from being able to give him his charge or directions, that
their existence and life depend wholly upon his mere good pleasure and bounty.
18, 19. If it be improper rudely to charge earthly princes with wickedness and
impiety, how daring is it to accuse him, who formed all mankind equally sub-
ject to his power and pleasure, and therefore regards the greatest no more than
the least, and can never do any thing unjust, to gain their favour, or to avoid
their anger. 20. At his pleasure whole nations, in their midnight security,
are in a terrible manner, by earthquakes or the like, hurried into eternity; and
the mightiest princes or warriors are, by his immediate influence, displaced from
their station or deprived of their life. 21. His omniscient eyes discern
enough in men for which he may justly punish them. 25. He takes a full
and exact account of their works; and, because they are wicked, he rolls a
night of destructive vengeance upon them; and they are bruised, as in a mortar,
under the weight of it. 26. He suddenly, and with shame, hisses away these
eminent ones in the open view of unnumbered spectators. 27. Because of
their manifest apostasy from, and obstinate rebellion against, him: 28. That
he may encourage mean persons to apply to him for relief; and may graciously
hear the plaintive cries of the poor and afflicted. 29. And, if he give

Before Christ
cir. 1520.

Ver. 24. Ps.
0. 8 Prov.
9. 2, 4, 8, 12.
Jos. 5. 11.
Mic. 6. 16.

Lev. 26. 41.
Ps. 39. 9 Jer.
1. 19. Dan. 9.
7. Mic. 7. 9.
Jer. 3. 13, 14.

Ps. 19. 12. &
19. 27. 1 Cor.
13. 12. ch. 42.
—6. & 40. 4.

Heb. Should
it be from with
thee?

Amos 3. 2.
Ps. 89. 30—
32. Mat. 20.
15. Dan. 4. 34.
35. Ps. 135. 6.

Heb. of heart.
Ver. 2. 4, 10.

Ch. 35. 16. &
38. 2. & 42. 3.
& 40. 4, 5. &
42. 3.

Or My father,
let Job be tried.
Gen. 22. 1.

Ps. 17. 5. &
26. 1, 2. &
139. 23.

Ch. xii. xxi.
xxiv.

Ch. 27. 23. &
17. 8. Ps. 47.
1.

Ch. 13. 8—
12. & 35. 2, 3.
Ver. 5—7.

30 "That the hypocrite reign not, lest the people be ensnared.

31 Surely "it is meet to be said unto God, I have borne chastisement, I will not offend any more.

32 "That which I see not teach thou me; if I have done iniquity I will do no more.

33 "Should it be according to thy mind? he "will recompense it, whether thou refuse or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men "of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken "without knowledge, and his words were without wisdom.

36 "My desire is that Job may be tried unto the end, because of "his answers for wicked men.

37 For he addeth rebellion unto his sin, he "clappeth his hands amongst us, and multiplieth his words against God.

CHAP. XXXV.

Convinced that Elihu's charges were in the main too just, or at least that he meant well, Job continues silent, and Elihu proceeds to fix upon him a humbling conviction and refutation of his hard speeches. (1) That he had represented religion as unprofitable; whereas, though men's sins cannot hurt nor their righteousness profit God, yet they certainly do hurt or profit themselves or other men; 1—8. (2) That he had complained of God as deaf to the cries of the oppressed; whereas it is their own neglect of, or coldness or insincerity in, their prayers, their overlooking of mercies, and unhumiliated temper under their trouble, that occasion it; 9—13. (3) That, on account of delay, he had despaired of the restoration of God's favour in life; whereas God delayed it for wise ends, and to punish his sinful distrust; 14, 15, 16.

ELIHU spake moreover, and said, 2 "Thinkest thou this to be right, that thou saidst, "My righteousness is more than God's?

3 For thou saidst, "What advantage will it be unto thee? and, What profit shall I have *if I be cleansed from my sin?

4 †I will answer thee, and thy companions with thee.

5 "Look unto the heavens; and see, and behold the clouds which are higher than thou.

deliverance, rest, and comfort, none can make trouble. If he withhold his favourable smiles none can procure help from him. 30. He also punishes wicked men, that their insolence may be controlled, and that their subjects may not be encouraged to imitate their impieties, or be perpetually held in the fetters of tyranny and oppressions. 31, 32. Instead of quarrelling with God's afflictive providences, we should kindly submit to them, and, with holy resolution to avoid it, beseech him to discover to us the sinful cause of them, however secret. 33. Has not God inflicted these troubles upon thee, as a part of thy due reward, because thou hast grievously murmured against him! Since thou hast chosen what I never would, declare plainly thy reason for it.

REFLECTIONS UPON CHAP. XXXIV.—Mutual assistance is necessary in searching out truth, or convincing the mistaken. But often good men, in the heat of their spirit, speak worse than they mean; and reproach both themselves and their God, in speaking, or acting like the profane world. Just views of God's perfections are requisite, to prevent our sinful freedoms with him, or to render us penitent for them. The eye of God constantly observes our hearts and ways. How foolish is it then to hide our sin! Rejection of his warnings, and obstinate disregard of his will, fill up men's iniquity. And they who will not be guided by his word shall be smitten with his rod of judgment: and quickly will he resent the groans of the poor and oppressed, and redress their grievances. What God gives to nations or persons none but himself can take from them. If a soul enjoy a sense of his favour, through faith in Jesus, no accusation of sin, nor fears of death or hell, can any longer disturb him. And when God is our enemy the whole world cannot protect us. Let wicked men crouch as they will, and profess as they will, in order to obtain power, he can easily disappoint them in mercy to mankind. The more persons are humbled for sin, the less they will complain of their sufferings; but, conscious of the depth of iniquity in their heart, and the spread of it in their life, will search out the cause, and turn from it to God. Humble confessions of our ignorance and crimes, earnest supplications for necessary instructions and supplies of grace, and holy resolutions to walk in his way, are necessary in all our dealings with God. To struggle with him, who best knows how to manage us and does all things well, is at once extremely foolish and criminal. But, alas, how often the best of men, when left to their own passions, under heavy troubles, practically take part with God's enemies, insult his friends, and obstinately murmur against himself! And it is then distinguished kindness faithfully to reprove them, and to help them to see and be affected with their offence.

6 If thou sinnest, what dost thou against him? or, if thy transgressions be multiplied, what dost thou unto him?

7 "If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness may hurt "a man as thou art, and thy righteousness may profit the son of man.

9 "By reason of the multitude of oppressions they make the oppressed to cry: they cry out by reason of the arm of the mighty.

10 But "none saith, Where is God my "maker, "who giveth songs in the night;

11 Who "teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There "they cry, but none giveth answer, because of the pride of evil men.

13 Surely God will not hear "vanity, neither will the Almighty regard it.

14 Although thou sayest "thou shalt not see him, "yet judgment is before him; therefore trust thou in him.

15 But now, "because it is not so, "thou hath visited in his anger; yet || he knoweth it not in "great extremity:

16 Therefore doth Job "open his mouth in vain; he multiplieth words without knowledge.

CHAP. XXXVI.

Elihu, having reproved Job's passionate speeches, now endeavours to engage him to a patient submission; the want of which, and not his hypocrisy, as his other friends suggested, had prolonged his afflictions. Here is (1) His preface, begging attention, as || Job. his cause was good, his hints uncommon, his design honest, and his management upright; 1—4. (2) His account of the different methods of God's providence towards men, as they behave themselves well or ill; 5—15. (3) His warnings and counsels to Job how to forward his deliverance; 16—21. (4) His demonstration of God's sovereignty and omnipotence in a variety of instances in common providence; on account of which we ought always to adore and submit to him; 22—33.

ELIHU also proceeded, and said, 2 "Suffer me a little, and I will shew thee *that I have yet to speak on God's behalf.

CHAP. XXXV. Ver. 9—13. Many, under terrible troubles and inhuman oppressions, cry to God for relief, and for vengeance, on their oppressors: but as their prayers are mingled with no faith in God, or kind sense of his goodness, but merely forced from them by the pressure of their distress, and the haughty violence of their oppressors, God pays no regard to them. 14, 15. Therefore, although thou complainest that he hath not, and despairest that he will ever appear for thy relief, yet he still attends to wisdom and equity in every dispensation; therefore do thou patiently wait and earnestly look for him; and remember that it is because there is nothing of this in thy carriage that God has thus severely afflicted thee; and because of thy excessive pride he quite disregards thy former prosperity, and overlooks thy present extremity of trouble. 16. And it is owing to thy ignorance, or thoughtlessness of this, that so many foolish and wicked words have proceeded out of thy mouth.

REFLECTIONS UPON CHAP. XXXV.—There is great need to be well rooted in the knowledge and faith of God's infinite greatness and sovereignty, in order to prevent many fatal mistakes in principle or practice. We can never make him our debtor. The best we do is unworthy of his notice; and the worst he dispenses to us is less than our iniquities deserve. Whatever trouble now attends his service, it will appear infinitely profitable at last. But many groan under their troubles, who never shew any humiliation for sin or desire after God. Yet irreligious poverty and suffering is, of all human miseries on earth, one of the most deplorable. It cannot be expected that such men's selfish prayers, without any regard to God or the good of their soul, should issue in help from him. While they are insensible of the most distinguishing mercies they enjoy, they cannot reasonably expect deliverance from the evils they feel, or the experience of those divine joys which overbalance every sorrow and pain. While our unhumiliated hearts only murmur and groan under our troubles, it is a mercy to be denied the removal of them. But, when God corrects his saints severely for their humiliation, Satan is ever ready to drive them to despair. The greatness of their sufferings makes them to overlook their unbelief, impatience, and rashness; by which means they lose the comforts, and defer the removal, of them. It is only strong faith in God that can guide us aright through temptations and trouble. Despair of relief is as high a reflection upon his power and grace as impatience is on his goodness and wisdom. And, if our troubles are not removed, but increased, it becomes us to look well if we have not provoked God by our insolent behaviour under them.

Before Christ
cir. 1520.

Jer. 7. 19.
ver. 8. with
Ps. 51. 4.

Ch. 22. 3. Ps.
16. 2, 3. Rom.
11. 35.

1 Chr. 29. 11.
Prov. 9. 12.

Ecc. 9. 18.
Josh. 22. 18.
20. Gen. 6. 18.

Ps. 106. 23,
30. Gen. 18.
24—32. Ezek.

22. 30. 1 Tim.
4. 8. Tit. 3. 8,
14.

Ch. 24. 12.
Luke 18. 7.
Ps. 12. 5. &

43. 2. & 55. 2,
3, 9, 10. & 57.
4. & 56. 1, 2.

Hos. 7. 14.
ch. 36. 13.
Luke 17. 17.

Makers.
Is. 34. 5.
Ecc. 12. 1.

Ps. 42. 8. &
119. 62. &
149. 5. Acts

16. 25.
Ch. 32. 8.
Gen. 2. 7.

1 John 5. 20.
with Is. 1. 3,
4. Jer. 8. 7—
9.

Ch. 27. 9.
Prov. 1. 28. &
15. 29. Is. 1.

15. Jer. 11. 11.
John 9. 31.

Prov. 15. 8. &
21. 27. & 28.
9. Ecc. 5. 2.

Ps. 4. 6.
Jam. 4. 3.

Ch. 9. 11. &
23. 8, 9.

Ps. 37. 6. Is.
30. 18. & 50.
10. & 8. 17.

Mic. 7. 7—9.
Ps. 62. 5, 8.
Ps. 67. 5, 7.

Mic. 7. 9.
Num. 20. 12,
Zeph. 3. 2.

God.
Ps. 88. 16. ch.
4. 3, 4, 20. &
xxx.

Ch. 34. 35, 37.
& 33. 8—12.
& 34. 5, 6.

ver. 3. ch. 42.
3. & 40. 4, 5.

Ch. 21. 3.
Heb. 13. 22.

* Heb. that
there are yet
words for God.

Before Christ
cir. 1520.2 Cor. 3. 5.
ch. 32. 8. 18.
ver. 23—33.
ch. xxxvii.Deut. 32. 4.
Rev. 15. 3.
Dan. 9. 7.
Ps. 11. 7. &
145. 17.2 Cor. 2. 17.
Col. 3. 9.Ch. 37. 16. or
1 Cor. 2. 10.
12. with Prov.
25. 14.Ch. 10. 3.
with Ps. 138.
6. & 22. 24.
& 72. 12—14.Ch. 9. 4. &
12. 13. 14. &
37. 23. Ps. 92.
4. & 147. 5.

† Heb. heart.

2 Pet. 2. 9.
Ps. 55. 23. &
104. 35.Ps. 9. 4. 9. &
72. 2. 3. 12—
14.

† Or afflicted.

Ps. 34. 15. &
33. 18. & 11.
7. 2 Chr. 16.
9. Zeph. 3. 17.1 Sam. 2. 8.
Ps. 113. 7. 8.
Gen. 41. 40—
44. Esth. ii.
viii.Ps. 107. 10.
17. & 116. 3.
& 18. 4. 5.
Lam. 3. 7.
Hos. 2. 6.2 Chr. 33. 12.
Luke 15. 16—
19. Ps. 119.
67. 71.Ver. 15. ch.
33. 16. Acts
16. 14. Hos. 2.
2. 6. 7. 14.Is. 1. 19. Lev.
26. 3—13.
Deut. 28. 1—
14. ch. 42.
10—17. 2Chr. 33. 13.
Eccl. 3. 13.Lev. 26.
14—39. Deut.
28. 15—38.
Is. 1. 40. & 3.
11. 2 Chr. 35.
22—24.† Heb. they
shall pass away
by the sword.Is. 33. 14.
Rom. 2. 5.2 Chr. 28. 13.
22. ch. 15. 4.

† Heb. Their soul dieth.

Ps. 12. 5. & 23. 24. & 72. 4. 12—14.
† Or afflicted. Ver. 10. Hos. 2. 6. 14. Luke 15. 16—19.
† Heb. the rest of thy table. Ps. 23. 5. & 36. 8. ch. 42. 12. Ch. 34. 8. 36. Rev. 18. 4. Prov. 13. 20. Amos 3. 2.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly my words shall not be false: he that is perfect in knowledge is with thee.

5 Behold, God is mighty, and despiseth not any: he is mighty in strength and wisdom.

6 He preserveth not the life of the wicked; but giveth right to the poor.

7 He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth establish them for ever, and they are exalted.

8 And, if they be bound in fetters, and be holden in cords of affliction,

9 Then he sheweth them their work, and their transgressions that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve him, they shall spend their days in prosperity and their years in pleasures.

12 But, if they obey not, they shall perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 They die in youth, and their life is among the unclean.

15 He delivereth the poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set on thy table should be full of fatness.

17 But thou hast fulfilled the judg-

ment of the wicked: judgment and justice take hold on thee.

18 Because there is wrath, beware lest he take thee away with his stroke; then a great ransom cannot deliver thee.

19 Will he esteem thy riches? no, not gold, nor all the forces of strength.

20 Desire not the night when people are cut off in their place.

21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

24 Remember that thou magnify his work, which men behold.

25 Every man may see it; man may behold it afar off.

26 Behold, God is great, and we know him not, neither can the number of his years be searched out.

27 For he maketh small the drops of water: they pour down rain according to the vapour thereof:

28 Which the clouds do drop and distil upon man abundantly.

29 Also can any understand the spreadings of the clouds, or the noise of his tabernacle?

30 Behold, he spreadeth his light upon it, and covereth the bottom of the sea.

31 For by them judgeth he the people: he giveth meat in abundance.

32 With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt.

33 The noise thereof sheweth concerning it, the cattle also concerning the vapour.

1 Kin. 18. 41. Ps. 18. 11, 13. & 29. 3—9. & 104. 3, 7. Ch. 37. 3. Ps. 77. 18. 2 Sam. 23. 4. Ch. 38. 8—10. Is. 11. 9. Heb. the roots. Ch. 37. 13. & 38. 23. Judg. 5. 20. 1 Sam. 2. 10. & 7. 10. Gen. 19. 24. Acts 14. 17. Heb. 6. 7. 1 Kin. 18. 45. Ps. 135. 7. ch. 26. 9. Acts 27. 20. Ver. 29. 1 Kin. 18. 41. Ps. 18. 13. & 104. 7. Jer. 10. 13. Heb. that which goeth up.

Before Christ
cir. 1520.† Or judgment
and justice
should uphold
thee.Ps. 2. 12.
Zech. 2. 13.Ps. 49. 7, 8.
& 89. 48.
Eccl. 8. 8.
Mat. 16. 26.
Luke 12. 20.
Heb. 10. 26—
29.Heb. turn
thee aside.Prov. 10. 2.
& 11. 4. Ps.
33. 16. 17.
Is. 37. 36.Ch. 3. 20. 21.
& 6. 9. & 7.
15. 16. Jer.
17. 16.Ps. 66. 18.
Ezek. 14. 4—
8. Mat. 5.
29. 30.Ch. 33. 8. 9.
& 34. 5. 6. &
35. 3. Ps. 66.
18.Ps. 18. 18.
19. & 40. 1—
3. & 113. 7. 8.
Is. 48. 17.Is. 40. 13, 14.
Rom. 11. 34.
1 Cor. 2. 16.
ch. 34. 13.Ch. 3. 3. &
34. 10. Deut.
32. 4. 2 Chr.
19. 7. Rom. 9.
14. 1 John 1.
5. & 3. 5.Rev. 15. 3. 4.
Ps. 86. 8. 10.
& 72. 18. &
92. 5. & 104.
24.Ps. 19. 1—6.
Rom. 1. 19.
20. Acts 14.
17. & 17. 25.1 Kin. 8. 27.
ch. 11. 7. &
26. 14. Ps.
147. 5. ch. 37.
5. 1 Cor. 13.
12.Ps. 90. 2. &
102. 24. 27.
Heb. 1. 12.
2 Pet. 3. 8.Ps. 147. 8. &
65. 9. 10. &
68. 9. & 135.
7. Amos 5. 8.
ch. 38. 22—
29.Ps. 104. 2. 3.
1 Kin. 18. 44.
45. ch. 37. 16.
& 38. 9.

CHAP. XXXVI. Ver. 2. Patiently permit me to inform thee a little further, for I have yet something more to speak on God's behalf. 3. While I treat of distant matters, and fetch my arguments from the inspiration of God's Spirit, or from his wonderful works, I will maintain the justice of God in all his proceedings, and give him the glory thereof. 4. And assure thyself I will not attempt to baffle thee with sophistical arguments; but, as I have thoroughly studied the point, I will make use of no reasoning but what is sincere and solid. 5. Behold, such is the infinite power and wisdom of God, that he never despises any, however mean! 6. He will bestow no solid happiness upon wicked men, but will do justice to the humble, poor, and afflicted. 7. He never ceases his special care of the righteous; but sometimes advances them, however poor, to the highest stations; and continues, establishes, and exalts, them therein. 8—10. Or, if they be brought into and fixed in sore troubles, he by that means makes them to consider their ways, discern their sinfulness, and turn from it to himself. 11. If their afflictions effect their reformation to piety and virtue, great and manifold shall be the blessings and comforts bestowed upon them here and hereafter. 12. But, if, notwithstanding their troubles, they continue obstinate in wickedness, they shall be cut off by some fearful calamity, and shall perish in their ignorance, folly, and sin. 13, 14. Thus hypocrites heap up treasures of wrath for themselves; they neglect to implore God's help and deliverance in their troubles; therefore their life is early cut off, in a fearful storm of his wrath, by some exemplary judgment in death; and through eternity he reckons them with, and punishes them as, the cursed and abominable. 15. But he delivers the poor and humble in their affliction, and teaches them to know and practise their duty under it. 16. And, hadst thou behaved thyself aright under thy pressure, he would even now have delivered thee from thy pressing and tormenting troubles into a state of freedom and affluence, in which there should be nothing to straiten thee; and that which fell from heaven upon thy table should be full of fatness. 17. But thou hast earnestly pleaded the cause of the wicked, and justified their reproachful murmurings against the providence of God; therefore his just indignation has already seized thee, and holds thee fast in bonds of fearful affliction. 18, 19. Since he is manifesting his hot displeasure against thee, take heed lest he cut thee off without remedy; and then no ransom, however great, can redeem thy life again; nor will all the united power and virtue in the world be able to deliver thee if God resolve to destroy thee. 20. Never wish for a period of awful judgments, in which multitudes of men are often destroyed amidst all their comforts and enjoyments. 21. Never give way to sinning, particularly to rash and intemperate speeches concerning God's providential procedure. Thus shalt thou be chosen in, and plucked out of, the furnace of affliction. But alas! hitherto thou hast preferred rash censuring of God's ways to a patient bearing of thy afflictions. 22. It is God

alone who can effectually deliver and exalt men; and none can cast down, scourge, instruct, or govern, like him. Pretend not therefore to direct him. 23. None hath directed him how to govern the world, or can call him to account for his management. None can charge him with any thing unjust or imprudent. Never therefore rashly complain of him. 24. Instead of censuring, always admire and speak honourably of his works of creation and providence, which men cheerfully behold, and should cordially celebrate. 25. There are scarcely any so ignorant but they must observe these, and acknowledge his greatness and excellency in them. 26. Behold, such is the unbounded perfection of God, that we can never comprehend it; and such his eternal duration, that we cannot search it out. How unfit are we then to judge of and censure his conduct? 27, 28. It is he who exhales from the sea, and forms the drops of rain which fall from the clouds. 29. How incomprehensible are his spreadings of the thick clouds all along the face of the heavens, and the crashing thunder of his cloudy residence? 30. How marvellously he extends the flashing lightning all over the sky, makes it penetrate to the bottom of, or vails it with the rainy waters exhaled from, the sea! 31. By such rains, thunder, and lightning, he punishes wicked men for their sins; and, by rendering the earth fruitful, makes liberal and magnificent provision for his creatures. 32. By his hollow clouds he conceals the thundering flash as well as the bright and scorching sun; and restrains it by their interposing influence. 33. Its crashing noise informs concerning it; as a red flaming treasure of wrath, it hangs over the proud; or the noise of the clouds, as well as the motions of animals, portends the approach of the rain formed of vapours exhaled from the sea by the sun.

REFLECTIONS UPON CHAP. XXXVI.—Plain and important speeches for God deserve the most fixed attention. Faithful souls are always zealous to vindicate God's dispensations from men's foolish and sinful aspersions; and truth and simplicity of speech always become such as profess themselves teachers of God's good ways. It is proper that we should always retain exalted thoughts of God; that he thinks none below his notice, however mean; countenances none of the wicked, however great; is always ready to redress the injured; takes a peculiar pleasure to protect those that are good; and brings special ruin on hypocrites, as the treacherous enemies of his government. If God exalt me to honour, let me exert myself for the welfare of mankind, and prepare for giving my account to him. If he afflict me, let me thankfully believe it done to discover my past sins, and to dispose me to receive his sanctifying instructions; fully persuaded that deliverance and comfort shall appear whenever his merciful end is gained. If my deliverance be delayed, my continued sin is the cause. But, if I am not bettered by his rod, let me fear, lest my stupidity and dissimulation should issue, in the suffering of his everlasting vengeance. In affliction let me never be secure,

Before Christ
cir. 1520.

CHAP. XXXVII.

Is a continuation of the former. Here Elihu, perhaps alarmed with the thundering cloud in which God was just about to appear, (1) Extols the wonderful power of God in the formation and management of thunder and lightning, frost and snow, rains and wind; insinuating that, if we take the weather as God forms it, we should do the same with respect to our lot; 1—13. (2) To convince Job how incapable he was of judging as to the mysterious procedure of providence, he challenges him to explain a few common appearances relative to light, clouds, warmth, wind and sky, just before his eyes; 14—22. (3) He concludes summing up what he had proved, viz. the tremendous greatness, unsearchable excellency, power, wisdom, and justice, of God, as a reason for men's fearing him; 23, 24.

AT this also my heart ^atrembleth, and ^ais moved out of his place.

2 *Hear attentively the ^bnoise of his voice, and the sound ^cthat goeth out of his mouth.

3 He ^edirecteth it under the whole heaven, and his [†]lightning unto the [†]ends of the earth.

4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay ^dthem when his voice is heard.

5 God ^ethundereth marvellously with his voice; ^fgreat things doth he, which we cannot comprehend.

6 For ^ghe saith to the snow, Be thou ^hon the earth; ^{||}likewise to the small rain, and to the great rain of his strength.

7 He ^hsealeth up the hand of every man, that all men may ⁱknow his work.

8 Then the beasts ^kgo into dens, and remain in their places.

9 *Out of the south cometh the ^lwhirlwind; and cold out of the ^mnorth.

10 By ⁿthe breath of God frost is given; and the breadth of the waters is straitened.

11 Also by ^owatering he wearieth the thick cloud; he ^pscattereth [†]this bright cloud;

12 And it is ^rturned round about by his counsels; that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He ^rcauseth it to come, whether for [†]correction, or for his land, or for mercy.

14 Harken unto this, O Job: ^sstand

or make light of his stroke. Let me never hope to find out ways of my own to withstand or avoid it. Let me never dare to persevere in self-vindication or quarrelling with God;—never dare to prescribe to him, who is an absolute sovereign, an incomparable teacher, and unexceptionably just in all his procedure; and with whom neither riches can bribe nor darkness conceal. In the glory of his works let me discern the perfections of his nature. If he make the clouds fountains to the lower world, and vails to the upper, let me view every thing formed in them, rain, hail, snow, or thunder, as his workmanship. And, while I am here, let me live by faith, not by sight. Whom, having not seen, let me love; and in whom, though now I see him not, let me rejoice with joy unspeakable and full of glory.

CHAP. XXXVII. Just now my heart trembles, and is like to start out of its place, at the thought of hearing of the terrible thunder. 2. Hear attentively the roaring noise of JEHOVAH's voice, and the breathing murmur that proceeds from his lips. 3. By his providence he guides the forcible and straight darting of the thunderbolts along the whole extent of the sky, and makes the blaze of lightning to fly over the confines of the earth. 4. After the blazing flash of lightning the noise roars. He thunders with the voice of his Majesty: nor will he restrain the storm and rain when the roaring of his thunder is heard. 5. By thundering the mighty God produces many marvellous effects: he does many things in nature which we cannot comprehend. 6. At his command the snow falls, as also the gentle showers and the deluging rains, the impetuous showers and tempestuous storms. 7. By the winter storm he restrains men from labour, and keeps them within doors, that they may have opportunity to consider his works. 8. The very wild beasts are obliged to shut up themselves in their thickets and dens. 9. The whirlwind is generated in the moist clouds of the south as in a chamber; and cold proceeds from the scattering north winds. 10. By God's will and appointment the frost is produced, and the rivers are congealed that they cannot flow. 11. As by pouring down continual showers he wearieth the thick cloud, so his clear brightness dispels it; and by his light he disperses the transparent duskiess of the sky. 12. While the clouds are carried higher and thither at his pleasure, he himself on every side holds the reins of their motions, that he may accomplish his own purposes by them all over the world; 13. Whether it be for punishing the guilty by pestilential vapours and storms, or for rendering the earth fruitful, or for graciously rewarding his people with remarkable plenty. 14. Stop therefore thy censures of, and murmurings at, the dispensations of God's providence; seriously consider his won-

still, and consider the wondrous works of God.

15 'Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know ^athe balancings of the clouds, the wondrous works of him who is ^aperfect in knowledge?

17 'How thy garments ^aare warm when he quieteth the earth by the south wind?

18 Hast thou with him ^aspread out the sky, ^{which} is strong, and as a molten looking-glass?

19 'Teach us what we shall say unto him; ^{for} ^bwe cannot order ^{our} speech by reason of darkness.

20 Shall it be told him that I speak? If a man speak, surely ^che shall be swallowed up.

21 And now ^dmen ^asee not the bright light which is in the clouds: but the wind passeth, and cleanseth them.

22 ^{||}Fair weather cometh ^eout of the north: with God is ^fterrible majesty.

23 ^{Touching} the Almighty, ^gwe cannot find him out: ^{he} is ^hexcellent in power, and in judgment, and in plenty of justice: he ⁱwill not afflict.

24 Men do therefore ^kfear him: he ^lrespecteth not any ^{that} are wise of heart.

CHAP. XXXVIII.

As all parties had been desiring that God would appear to decide the controversy, now he speaks; and, taking up the thread of Elihu's discourse, in order to convince Job of his comparative ignorance and weakness, awfully calls him to answer his questions; 1, 2, 3. (1) Concerning the earth, in the forming and founding of it; 4, 7. (2) Concerning the sea, and its limitations; 8—11. (3) Concerning the making, management, motion, and influence, of the morning light; 12—15. (4) Concerning the fountains and dark recesses of the sea and earth; 16—21. (5) Concerning the waters in the clouds, and the direction of them; and concerning the production of rain, snow, hail, thunder, lightnings, and frost, by means of them; 22—30, 34—38. (6) Concerning the direction and influences of the stars; 31, 32, 33. (7) Concerning the formation of souls in men, and instincts in beasts; 36. (8) Concerning the provision made for beasts and birds, particularly lions and ravens; 39, 40, 41. And, if he appeared ignorant of, or incapable to act in, these common things, how could he presume to judge of the deep mysteries of God's government?

THEN the LORD answered Job out of the ^awhirlwind, and said,

2 ^bWho is this that darkeneth counsel by words without knowledge?

drous works; and think how little thou understandest of the most obvious of them. 15. Knowest thou how God lays his orders or impresses his powerful influence upon them? or how he makes the rainbow-light of the transparent cloud to shine? 16. Canst thou tell how, in his marvellous wisdom, he hangs the clouds in the air, as if balanced by one another? 17. Dost thou know how thy garments wax warm when the earth is calmed by the southern sun and the pleasant gale? 18. Hast thou assisted him in clearing the sky after rain; and in making it to stand fast by its own strength; as a mirror, in which we may behold his admirable wisdom, power, goodness, and glory? 19. Teach us, if thou canst, how to speak to or of God: for, by reason of his incomprehensible excellencies, and our great ignorance, we cannot speak of him to any purpose. 20. Nothing which I have said is worthy of his notice, or answerable to the subject. If any attempt to describe his excellencies, he will be quite confounded by their dazzling glory. 21. And just now men cannot look upon the bright shining of the sun in the sky, when the wind has dispelled every cloud. 22. The godlike glaucing sun shines clearly by the purifying north winds: and upon God is a robe of terrible majesty. 23. We cannot comprehend his essence, perfections, purposes, or works. His power indeed is infinite; but he will not afflict his people in strict judgment or severity of justice. 24. Men should therefore stand in awe of him, and beware of quarrelling with his conduct; for he regards none who are wise in their own conceit, or who dare contend with their Maker, or presume to censure his proceedings.

REFLECTIONS UPON CHAP. XXXVII.—O how much of God is to be seen in the works of nature, in the forms of clouds, and in the changes and forms of weather! If all creatures thus fulfil his pleasure, why should men be rebels, and refuse his direction and government! Why do not we improve his corrections and mercies! It is absurd for us to quarrel with him, when we understand so little of his nature, or even of his most obvious works. And it is highly necessary to maintain the most awful, kind, and honourable thoughts of him, and the most cordial submission to every thing which he does. But by what terrible harbingers doth he sometimes introduce himself to his people! If the clouds thicken, if thunders roar, if lightnings flash, if rains descend, and winds blow, let me hope that my God is near, my God that saveth me!

CHAP. XXXVIII. Ushered in by a terrible whirlwind, to make Job more humble and attentive, God himself next addressed him, saying, 2. Who art thou that hast sought to eclipse, misrepresent, and censure, the wisdom and justice

Before Christ
cir. 1520.

Is. 40. 13, 14.
Rom. 11. 34.
1 Cor. 2. 16.
Ps. 119. 90.
Ch. 36. 27, 32.
Jer. 10. 13.
Ps. 135. 7.
& 104. 3. ch. 26. 8.
Ps. 104. 24. & 147. 5. 1 Sam. 2. 3.
Hag. 1. 6.
ver. 9. Luke 12. 55.
Ch. 9. 8. Is. 44. 24. Gen. 1. 6. ch. 9. 8.
Ps. 150. 1. & 19. 1.
Ch. 13. 3, 6. & 12. 3.
Prov. 30. 3, 4.
Ps. 73. 21, 22.
Eccl. 3. 18.
ch. 38. 2. & 42. 3.
Ch. 11. 7. & 26. 14. Prov. 30. 2, 3.
Ch. 36. 32. & 26. 9. 1 Cor. 13. 9.
Heb. Gold.
Prov. 25. 23.
Deut. 4. 24. & 28. 58. Ps. 76. 12. Rev. 6. 15—17. Is. 2. 19. 2 Cor. 5. 11.
Ch. 11. 7. 1 Tim. 6. 16. Ps. 35. 10.
Ch. 9. 4. & 12. 13, 16. & 36. 5. Ps. 147. 5.
Lam. 3. 33, 39. Is. 27. 8, 9.
Mat. 10. 2.
Jer. 5. 22.
Eccl. 9. 11.
Mat. 11. 25. Is. 5. 21. Prov. 26. 12.
Ch. 37. 1, 2. 14. & 42. 5.
Ch. 42. 3. & 35. 16. & 34. 35, 37. 1 Tim. 1. 7.

Before Christ
cir. 1520.Ch. 40. 7.
Exod. 12. 11.
2 Kin. 4. 29.
& 9. 1. Jer. 1.
17. Acts 12. 8.
1 Pet. 1. 13.With ch. 13.
15, 22. & 23.
3-10. & 31.
35, 37.
Heb. make me
know.Ps. 104. 5. &
102. 25. Prov.
30. 4. & 8. 29.
Heb. 1. 3, 10.Heb. If thou
knowest under-
standing.Prov. 8. 27.
Is. 40. 12. 22.Ps. 24. 2. &
104. 3. ch. 26.
7. Zech. 12. 1.Heb. sockets.
Heb. made to
sink.Ps. 19. 1. &
148. 3. & 104.
4. Rev. 5. 11.
with Ezra 3.
10. Zech. 4. 7.Ch. 1. 6. & 2.
1.Ps. 104. 6, 9.
& 33. 7. Prov.
8. 29. Gen. i.
9. ch. 26. 10.Ch. 36. 29. &
37. 16. Gen. 1.
2.Or established
my decree upon
it. Gen. 1. 9.
10. Jer. 5. 22.

Ch. 26. 10.

Jer. 5. 22. Ps.
124. 5. & 104.
9. Prov. 8. 27.
29.Heb. the pride
of thy waves.Ps. 74. 16. &
136. 7, 8. &
148. 5. ch. 37.
3. Gen. 1. 3—
5. Is. 43. 13.Heb. wings.
Ps. 19. 4—6.Ps. 101. 8.
Jer. 21. 12.
Exod. 14. 27.
Ps. 104. 35.Eccl. 11. 7.
Ps. 65. 12, 13.
Heb. 6. 7.Ch. 18. 5. &
21. 26.Ps. 10. 15. &
37. 17. Ezek.
30. 22. Is. 14.
10, 12.Ps. 79. 19.
ch. 26. 5, 6.
Ps. 74. 13—
15. Prov. 8.
24.Ps. 9. 13. &
23. 4. ch. 3. 5.
& 10. 22.Ps. 89. 11, 12.
& 74. 17. Is.
40. 12, 22, 28.
ch. 26. 7.John 3. 8.
Ps. 74. 16, 17.
ver. 12, 13.

Or it.

Ps. 19. 4—6.

3 'Gird up now thy loins like a man ;
for I ^dwill demand of thee, and *answer
thou me,

4 'Where wast thou when I laid the
foundations of the earth ? declare, [†]if
thou hast understanding.

5 Who ^hhath laid the measures there-
of, if thou knowest ? or who hath stretch-
ed the line upon it ?

6 'Whereupon are the [†]foundations
thereof ||fastened ? or who laid the cor-
ner-stone thereof ;

7 When ^hthe morning stars sang to-
gether, and all the ^hsons of God shouted
for joy ?

8 ^kOr *who* shut up the sea with doors,
when it brake forth *as if* it had issued
out of the womb ?

9 When ⁱI made the cloud the gar-
ment thereof, and thick darkness a swad-
ling band for it,

10 And ^mbrake up for it my decreed
place, and set ⁿbars and doors,

11 And said, 'Hitherto shalt thou
come, but no further ; and here shall
^{*thy}proud waves be stayed.

12 ^pHast thou commanded the morn-
ing since thy days ; *and* caused the day-
spring to know his place,

13 That it might take hold of the
^eends of the earth, that the wicked [']might
be shaken out of it ?

14 [']It is turned as clay *to* the seal ;
and they stand as a garment.

15 And [']from the wicked their light
is withholden, and the ["]high arm shall
be broken.

16 ^{*}Hast thou entered into the springs
of the sea ? or hast thou walked in the
search of the depth ?

17 Have the [']gates of death been
opened unto thee ; or hast thou seen the
doors of the shadow of death ?

18 [']Hast thou perceived the breadth
of the earth ? declare, if thou knowest
it all.

19 Where *is* the way ["]*where* light
dwelleth ? and, *as for* darkness, where *is*
the place thereof,

20 That thou shouldest take it [†]to the
bound thereof, and that thou shouldest
know ^bthe paths *to* the house thereof ?

21 Knowest thou *it* because thou wast
then born, or *because* the number of thy
days *is* great ?

22 Hast thou entered into the [']treas-
ures of the snow ? or hast thou seen the
treasures of the hail,

23 [']Which I have reserved against the
time of trouble, against the day of battle
and war ?

24 By what way is the light parted,
which scattereth [']the east wind upon the
earth ?

25 [']Who hath divided a water course
for the overflowing of waters ; or a way
for the lightning of thunder :

26 [']To cause it to rain on the earth, [']*where*
no man *is* ; *on* the wilderness,
wherein there is no man ;

27 To [']satisfy the desolate and waste
ground ; and to cause the bud of the
tender herb to spring forth ?

28 [']Hath the rain a father ? or who
hath begotten the drops of dew ?

29 [']Out of whose womb came the ice ?
and the hoary frost of heaven, who hath
gendered it ?

30 The waters are hid *as with* a stone,
and the face of the deep [†]is frozen.

31 [']Canst thou bind the sweet in-
fluences of || ^{*}Pleiades, or loose the bands
of [†]Orion ?

32 Canst thou bring forth [†]Mazzaroth
in his season ? or canst thou ||guide Arc-
turus with his sons ?

33 Knowest thou the ["]ordinances of
heaven ? canst thou set the dominion
thereof in the earth ?

34 [']Canst thou lift up thy voice to the
clouds, that abundance of waters may
cover thee ?

35 Canst thou [']send lightnings, that
they may go, and say unto thee, ^{*}*Here*
we are ?

36 [']Who hath put wisdom in the in-
ward parts ? or who hath given under-
standing to the heart ?

37 Who [']can number the clouds in
wisdom ? or [†]who can stay the bottles
of heaven,

38 [†]When the dust ||groweth into
hardness, and the clods cleave fast toge-
ther ?

39 [']Wilt thou hunt the prey for the
lion ; or fill ^{*}the appetite of the young
lions,

40 When they [']couch in *their* dens,
and abide in the covert to lie in wait ?

41 [']Who provideth for the raven his

Before Christ
cir. 1520.Ps. 135. 7. &
33. 7. Jer. 10.
13.Ch. 36. 31.
Exod. 9. 18.
24, 25. Josh.
10. 11. Is. 30.
30. Rev. 16.
21.Gen. 41. 6.
Jon. 4. 8.Ch. 28. 26. &
36. 27, 28. &
37. 3—5.
Ps. 29. 3—9.Mat. 5. 45.
Is. 55. 10.Ps. 107. 35.
& 65. 12, 13.
& 104. 13, 14.
Heb. 6. 7.Jer. 14. 22. &
5. 24. & 10.
13. 1 Sam. 13.
17, 18. Ps.
110. 3. Mic. 5.
7.Ps. 147. 16.
17. ch. 6. 16.
& 37. 10.

Heb. is taken.

Ch. 9. 9.
Amos 5. 8.
Is. 40. 26.
Judg. 5. 20.Or the seven
stars.

Heb. Kimah.

Heb. Kesil.

Or, The twelve
signs.Heb. guide
Aish.Ps. 119. 91.
Jer. 31. 35, 36.
& 33. 25.Gen. 1. 16.
Jer. 14. 22. &
5. 24. & 10.
13. Zech. 10.
1. Amos 5. 8.
& 4. 7.Lev. 10. 2.
Num. 11. 1.
& 16. 35.
2 Kin. 1. 10.Heb. Behold
us.Ch. 32. 8.
Exod. 36. 1, 2.
Is. 28. 23—29. Eccl. 2. 26.
Ps. 51. 6, 7.
Jam. 1. 5. 17.Ps. 147. 4.
with Is. 60. 8.
Heb. 12. 1.Gen. 8. 1, 2. &
9. 15.Heb. who can
cause to lie
down ?Or, When the
dust is turned
into dust.

Heb. is poured.

Ps. 34. 10. &
104. 21. &
145. 15, 16.

Heb. the life.

Ps. 10. 8—10.
Nah. 2. 11, 12.Ps. 147. 9. &
104. 27, 28. &
145. 15, 16.

Mat. 6. 26.

Luke 12. 24.

of my providence, by discourses proceeding from ignorance, mistake, inconsi-
derateness, and passion ? 3. Now, according to thy proud challenges, pre-
pare thyself to debate the cause with me ; nay, to answer me a few plain ques-
tions ; that, convinced by these of the weakness of thy understanding, thou
mayest perceive how incapable thou art of judging as to my secret counsels or
mysterious providences. 4—7. If thou art so skilful as thou pretendest, tell
me how I laid the foundations of the earth : how I planned and adjusted the
whole form and boundaries of it : how, without any foundation to stand on, I
settled it upon its own centre, and firmly connected all the parts of it, while
angels, whom I had previously created to be my honorary guard, celebrated the
wisdom, goodness, and power, which I therein manifested ! 8—11. Tell me
how, with banks or even sand, I set bounds to the newly formed ocean, which
often rages as if it would cover the earth, from which its waters were separated ;
how I covered it with thick mists and fogs, restraining its fury ; how I made
hollow places in the earth for it ; and, notwithstanding its furious raging, con-
fined it in them ! 12. Hast thou, before or since thy birth, governed the
morning light, making it to observe its punctual time, and orderly to appear in
its ever-varying place ; 13. That it might suddenly spread itself over the
whole hemisphere, that wicked men, who rage in the night, being detected,
might by condign punishment be restrained or cut off : 14. That the earth,
as the wax beneath the seal, may put on a new form, and the things on it appear
as its adorning garment ; 15. And that by this light the wicked may be
deprived of that success and comfort which they promised themselves in their
crimes, and their tyrannical power may be repressed ? 16. Hast thou ever
personally surveyed the springs and rough places in the bottom of the ocean, or
walked, as in state, through the inmost corners of the deep, to know and direct
every thing there ? 17. Art thou fully acquainted with all the dark caverns

and inmost parts of the earth ; or with the whole nature and circumstances of
death and the grave, and of the eternal state ; 18. Are the dimensions of the
earth, with its whole substance and product, perfectly known to thee ?
19—21. Dost thou by the great experience and long observation fully under-
stand the orderly turns of light and darkness, day and night ? or canst thou
direct their motions in a proper manner ? 22, 23. Art thou fully acquainted
with the collections of snow and hail in the clouds ? and canst thou, like me,
regularly bring them forth in the winter season, or in the seasons of wrathful
calamities ? 24. How is the light of the sun, moon, or stars, so equally and
so widely diffused ? How is the way prepared for the overflowing rains, or for
the lightning and thunder ? and how are their motions so regularly directed ?
26, 27. Is it by thy direction that the rain waters those places of the earth where
no one lives to do it, or which without seasonable rains could produce nothing ?
28—30. Canst thou form drops of rain or dew ; or produce ice or hoar frost ;
or tell how they are formed ; and how the surface of the water is congealed
into a kind of stone ? 31. Canst thou alter the seasons of the year, by
restraining the influences of the heat and summer-boding stars ? or free the
earth from the tempestuous influence of the winter and sloth-boding stars ?
32. Canst thou make to appear, and lead round, the luminaries of the middle
region of heaven in their season ? Canst thou direct the round-whirling pole
stars, and their attendants ? 33. Knowest thou all the order and laws of the
heavenly bodies ? Couldst thou settle the whole government of them, and their
influence upon the earth ? 34, 35. Canst thou just now by a call bring down
an abundant rain on the place where thou art ; or make the thunder to dart
forth its flames over thine head ; or do whatever thou pleasest ? 36. Canst
thou direct the random darting of thunder and lightning to strike as regularly
as if it had solid wisdom and distinct perception ? or didst thou give thyself

Before Christ
cir. 1520. food? when his young ones cry unto God, they wander for lack of meat.

CHAP. XXXIX.

Is but a continuation of the former. Here God, to manifest his extensive government and bountiful care, and so make Job ashamed of his presumption, murmuring, and distrust, interrogates him further; (1) Concerning the wild goats and hinds, and the production and growth of their young; 1—4. (2) Concerning the wild ass, and his wildness, lodging, and pasture; 5—8. (3) Concerning the unicorn, and his untameableness and unfaithfulness; 9—12. (4) Concerning the peacocks and their feathers; 13. (5) Concerning the ostriches, their stupidity and swiftness; 13—18. (6) Concerning the horse, his strength, beauty, sportfulness, fearlessness, and fierceness; 19—25. (7) Concerning the hawks and eagles, and their quick sight, high flight, and ravenous instinct; 26—30.

KNOWEST thou the time when the ^awild goats of the rock bring forth? or canst thou mark when the ^bhinds do calve?

^a 1 Sam. 24. 2.
Ps. 104. 18.
^b Ps. 29. 9.
Thunder promotes their birth.

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves; they bring forth their young ones; they cast out their ^{*}sorrows.

^{*} Young ones born with much pain.

4 Their young ones are in good liking; they grow up with corn: they go forth, and return not unto them.

^c Jer. 2. 24.
with Gen. 49.
14. & 16. 12.

5 Who hath sent ^cout the wild ass free? or who hath loosed the bands of the wild ass?

^d Ch. 24. 5.
Jer. 2. 24.
Hos. 8. 9.

6 ^dWhose house I have made the wilderness, and the [†]barren land his dwellings.

[†] Heb. salt places.

7 He scorneth the multitude of the city, neither regardeth he the crying [‡]of the driver.

[‡] Heb. of the exactor.

8 The range of the mountains is his pasture, and he searcheth after every green thing.

^e Wild bull, or rhinoceros.
Num. 23. 22.
Ps. 22. 21. & 92. 10.
Deut. 33. 17.

9 Will the ^eunicorn be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?

12 Wilt thou believe him that he will bring home thy seed, and gather *it* into thy barn?

13 *Gavest thou* the goodly wings unto

rational understanding? Canst thou tell how a single thought is formed? 37, 38. Canst thou number and govern all the clouds of heaven; or restrain the rain when the earth is sufficiently watered? 39—41. Canst thou provide food even for the most ravenous creatures, particularly for the lioness and her whelps, or for old lions incapable of leaving their dens; or for the young ravens, when by the dam they are expelled from the nest?

REFLECTIONS UPON CHAP. XXXVIII.—How infinite the kindness and condescension of God, to appear himself, and catechise his obstinate friend for his humiliation, in order to prepare him for deliverance! And how much more difficult it is to converse with God than is generally thought by those who appeal to him! Infinite is his wisdom, who knows all things; and great his power, who can do, and has made, and manages, all things. All things around us are full of God: all monitors to teach us concerning him, and to stir us up to worship and glorify him! But the boasted knowledge of mankind is vain and scanty, which can every where be nonplussed in the most common things of nature. Let me then never contend with God;—never pretend to be a judge of his nature, purposes, or works;—but be always content with things as they are; and to be led by him, as one blind, in the ways which I know not. If he has made all things in nature so well, my new covenant portion and lot is certainly exactly wise and kind. And, if he take such care of the works of his hands, the most ravenous not excepted, it is impossible that he should forget, forsake, starve, or mismanage, his new covenant friends.

CHAP. XXXIX. Ver. 1—4. Is it by thy wisdom, power, care, and providence, that the wild goats and hinds are assisted in their painful births, or their young ones so well nourished? 5—8. Or that, while the tame ass is so dull and stupid, the wild ass is so nimble, untractable, regardless of mankind, and lodged and maintained in the desert mountains? 9—12. Art thou capable, by all thy power and skill, to tame a wild bull, and train him to the labours of the field performed by the ox? 13—18. Didst thou adorn with wings and feathers the ostrich, that is so careless of her eggs and young, that the sun must hatch the former, and Providence alone takes care of the latter, and so fleet in

the peacocks? or ^{||}wings and feathers unto the ostrich?

Before Christ
cir. 1520.

^{||}Or the feathers of the stork and ostrich

14 Which leaveth her eggs in the earth, and warmeth them in dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is [']hardened against her young [']Lam. 4. 3. ones, as though *they were* not her's: her labour is in vain without fear;

17 Because God hath [']deprived her [']Ch. 35. 11. of wisdom, neither hath he imparted to her understanding. Prov. 7. 23. & 27. 8. & 1. 17.

18 ^{*}What time she lifteth up herself ^{*}Using her wings as sails, on high she scorneth the horse and his rider. she runs swifter than a horse.

19 Hast thou given the horse ^bstrength? ^bExod. 15. 1—4. Jer. 8. 6. hast thou clothed his neck with thunder? Zech. 10. 3.

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils is [†]terrible.

[†] Heb. terrors.

21 [']He paweth in the valley, and rejoiceth in *his* strength: he goeth on to meet [‡]the armed men.

['] Or, His feet dig. Judg. 5. 22. Jer. 8. 6. with 1 Sam. 17. 2.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

[‡] Heb. the armour.

23 The ^{||}quiver rattleth against him, ^{||}Arrows of ^{||}the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the ^khawk fly by thy wisdom, *and* stretch her wings toward the south?

^k Lev. 11. 16. Deut. 14. 19.

27 Doth the [']eagle mount up ^{*}at [']Exod. 19. 4. thy command, and ^mmake her nest on high? Ps. 103. 5. Lev. 11. 13. Deut. 14. 12. Is. 40. 31.

28 She dwelleth and abideth on the rock, upon ⁿthe crag of the rock, and the strong place.

^{*} Heb. by thy mouth.

^m Jer. 49. 16. Obad. 4.

ⁿ Heb. loath. 1 Sam. 14. 4.

29 From thence she seeketh her prey, *and* her eyes behold afar off.

30 Her young ones also suck up blood: *and* [']where the slain *are* there is she.

['] Mat. 24. 28. Luke 17. 37.

running with extended wings? 19—25. Hast thou given strength and bravery to the horse? Dost thou produce the triumphant shaking of his mane, or the neighing and snorting of his throat, when he is bent upon the battle? Canst thou make him to bounce like a grasshopper? The disdainful and courageous snortings of his nostrils are terrible. When armies meet for battle, he paweth in the valley, fiercely priding himself in his strength: he springs forth to meet the armour of war, rushing into the battle without any fear of danger. Quite unaffrighted he laughs at the terror of the battle; he turns not back from the sword. Over him, regardless, rattle and hiss the arrows of the quiver, the flaming spear, and ruinous lance. With fierceness and rage he gallops over and tears up the ground. For joy he reckons the sound of the trumpet but an encouraging blast; and at the full blowing of the trumpet he dances and sports for joy. He smells the battle afar off, the thunder-like roaring of the princes, and the alarm of war. 26. Is it by thy direction that hawks fly away so strongly, steadily, swiftly, unweariedly, and cunningly, to catch their prey; and that they bask in the sun, or remove to warmer climates in the winter? 27—30. Is it by thy direction that eagles fly directly upward, or choose their rocky residence, or spy out and rush upon their prey?

REFLECTIONS UPON CHAP. XXIX.—Behold how all things mark the excellencies of their Maker, and depend on God! The eyes of all wait on him; and he giveth them their meat in due season. And surely it is absurd for men to boast of beauty, strength, swiftness, or other bodily endowments, when one or more of the brute animals excel them in all these. But, alas! how often are we like them in their worst qualities, like hinds in sinful cowardice; like wild asses in our unsettled temper; like unicorns or wild bulls in untameableness and rage in the net of affliction; like ostriches in stupidity and unconcern about the real welfare of children; like horses in pride and fury; like hawks and eagles in ambition, greediness, and cruelty!—But, if God feed these, he will never let the redeemed sheep of his pasture want. Lo, in what lofty manner he speaks of these animals! But how much sweeter to my soul are his descriptions of Jesus and his love, Jesus and his work, Jesus and his fulness!—All for men! all for me!

Before Christ
cir. 1520.

CHAP. XL.

Here (1) God expressly requires Job, who had so lately been quarrelling with the dispensations of providence, to answer the questions above put to him; 1, 2. But Job submits; owns himself an ignorant, vile, and guilty offender; and promises to avoid further presumption; 3, 4, 5. (2) To humble him farther, God challenges to vie with himself, if he durst, in justice, power, majesty, and dominion, over the proud; 6—14. (3) For the same end he exemplifies his power and dominion over two of the most strong and ungovernable animals; 15—24. [chap. xli.]

MOREOVER, the LORD answered Job, and said,

2 Shall he that ^acontendeth with the Almighty instruct *him*? he that ^breproveth God, let him answer it.

3 ¶ Then Job answered the LORD, and said,

4 Behold, ^cI am vile; what shall I answer thee? I will ^dlay mine hand upon my mouth.

5 Once have I spoken; but I will not answer: yea, twice; but I will ^eproceed no further.

6 ¶ Then answered the LORD unto Job ^fout of the whirlwind, and said,

7 ^gGird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 ^hWilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou ⁱan arm like God? or canst thou thunder with a voice like him?

10 ^kDeck thyself now *with* majesty and excellency; and array thyself with glory and beauty.

11 Cast abroad ^lthe rage of thy wrath: and ^mbehold every one *that is* proud, and abase him.

12 Look on every one *that is* proud, and bring him low; and tread down the wicked in their place.

13 ⁿHide them in the dust together, and ^obind their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

15 ¶ Behold now ^pbehemoth, which I made with thee; he eateth grass as an ox.

16 Lo, now, his strength *is* in his loins, and his force *is* in the navel of his belly.

17 ^qHe moveth his tail like a cedar:

^a Ch. 34. 37.
^b Is. 45. 9.
^c 1 Cor. 10. 22.
^d Ch. 3. 3—26.
& 6. 2—15. &
7. 1—21. & 9.
17—34. & 10.
1—22. &c.

^e Gen. 32. 10.
^f Sam. 24. 10.
Ezra 9. 6, 15.
Is. 64. 6. & 6.
5.

^g Ch. 29. 9.
^h Ps. 39. 9.
Zech. 2. 13.

ⁱ 1 Pet. 4. 3.
^j ch. 34. 31, 32.
Jer. 31. 18, 19.

^k Ch. 38. 1.
^l Ps. 50. 3.

^m Ch. 38. 3. with
13. 22. & 31.
35—37. & 23.
5, 4.

ⁿ Ps. 51. 4.
^o Rom. 3. 4.
ch. 32. 2.

^p Ps. 147. 5.
Gen. 18. 14.
ch. 37. 5.
Ps. 29. 3—9.

^q Ps. 104. 1. &
93. 1. & xcvi—
xcix.

^r Ch. 21. 30.
Deut. 32. 22.

^s Dan. 4. 37.
Mal. 4. 1.
Is. 2. 11, 12,
17. Luke 14.
11. Ezek. 17.
24. Is. 28. 3.
Mal. 4. 1.

^t Ps. 90. 3, 5,
7. & 49. 14.
^u Esth. 7. 8.
John 11. 44.
& 20. 7.
Acts 5. 6, 10.

^v Or the
elephant, or
river horse.

^w Or he settleth
up.

CHAP. XL. Ver. 2. Has there not been enough said to chastise and convince thee of thy mistakes, in contending with and censuring the providence of God? 3. Job replied to the Lord, 4. Behold, with grief and shame, I acknowledge my own meanness, folly, and filthiness. I have nothing to say against thee, or for myself. 5. I have too often desired a dispute with thee; but I dare not defend my conduct. I dare not proceed farther in such bold and presumptuous expressions and accusations of thy providence. 6. Job's acknowledgment of his sin, and profession of his repentance, not being sufficiently full, God further required him to pluck up his spirits if he could, and answer some further interrogation. 7. Wilt thou, in the manner of wicked men, arraign and attempt to overturn my sentence against thee, and my government of human affairs? Wilt thou censure me as unjust in afflicting thee, that thou mayest appear innocent? 8. Wilt thou, as God, scatter abroad the tokens of thine anger? or exhibit thy frowns for the debasement and destruction of thy most powerful and insolent enemies? If so, I will acknowledge thou canst uphold thyself, and hast some pretence to contend with me; but, if not, it becomes thee humbly to submit to my most afflictive providences, 15—24. But, that thou mayest be further convinced of thy inability to contend with me, behold how incapable thou art of contending with the elephant or river horse, which I formed along with thee as thy fellow creature, and not far from thy residence! He quietly feeds upon the herbs produced by the earth. Behold what strength is in his loins; what mighty force is in the warped sinews of his belly! His tail is large, stiff, and strong, as a cedar; and with it, or his trunk, he could rend cedars. The sinews of his thighs are interwoven and wrapped together: his smaller bones are as pipes of brass, and the larger ones as bars of iron for strength. He is a principal creature on earth. The mighty God, who made him and gives him his power, can easily subdue and destroy him. The mountains afford him pasture, while the other wild beasts securely sport themselves around him. His ordinary

the sinews of his stones are wrapped together.

18 His bones *are* as strong pieces of brass; his bones *are* like bars of iron.

19 He is the chief of the ^rways of God: ^she that made him can make his sword to approach unto him.

20 Surely the mountains ^tbring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reeds, and fens.

22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.

23 Behold, ^uhe drinketh up a river, and hasteth not: he trusteth that he can draw up ^vJordan into his mouth.

24 ¶ He taketh it with his eyes: *his* nose pierceth through snares.

CHAP. XLI.

Is a continuation of the former. Here, to convince Job further of his weakness and inability to stand before God, he is challenged to subdue the leviathan; 1—10. (2) To manifest the terrible power and majesty of God, his Maker and Governor, this animal is represented particularly; his face as terrible; 11—13: his scales as close and impenetrable; 15, 16, 17: his breath and neesings sparkling and fiery; 18—21: his flesh firm; 22—24: his strength and courage invincible; 25—30: his motions turbulent to the waters; 31, 32: and, in general, as a very monstrous and terrible creature, for which no man is an equal match; 33, 34.

CANST thou draw out ^aleviathan with an hook? or his tongue with a cord ^bwhich thou lettest down?

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft words unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall thy companions make a banquet of him? shall they part him among the merchants?

7 Canst thou ^cfill his skin with barbed irons; or his head with fish spears?

8 ^dLay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain:

residence is under the shadow of trees or reeds, growing in fens or on the banks of rivers. No outrageous overflowing of waters affrights him, or makes him to run off in haste. And while he dives into a river, or drinks excessively, no terror can make him leave off till his thirst be altogether quenched.

REFLECTIONS UPON CHAP. XL.—To what arrogant quarrelling with God afflicted saints sometimes proceed! but it always issues in great shame and grief at last. Communion with God himself effectually convinces and humbles a saint, and makes him glad to part with his most beloved sins. But there is need of thorough convictions and humiliation to prepare us for remarkable deliverance. And it is unsafe to heal wounded consciences slightly, or to catch at comforts to be rid of convictions. Men may be humbled, and yet not duly humbled. God takes pleasure in debasing the proud, who attempt to rival his honours. And woe to him that contends with his Maker! But easily can that God, who made, manages, feeds, lodges, and works, these monstrous animals, provide for and manage me and all my concerns!

CHAP. XLI. Ver. 1, 2. And, to give thee another evidence of thy weakness even to contend with one of my creatures, canst thou, by a hook fastened in his tongue, nose, or jaw, draw the crocodile, or the teetled whale, out of the water? 3—5. Canst thou force him to supplicate thy favour to let him go, or make him enter into an agreement to serve thee? or canst thou make him a mean of diverting thyself and children? 6. Wilt thou, and thy partners in catching him, make a feast upon his flesh, or part your shares of him among the merchants? 7. Where is the dart with which thou canst penetrate his skin, or the fish-spear that can wound his head? 8. Touch him if thou darest; immediate destruction will prevent thy remembrance of the conflict, or repeating thy blow. 9. The hope of taking him is quite vain. The very sight of him

Before Christ
cir. 1520.

^r Ps. 104. 24.
^s Ps. 104. 14.
& 147. 9.
ch. 39. 8.

^t Heb. he
oppresseth.

^u Gen. 13. 10.
Josh. 3. 17.

^v Or, Will any
take him in his
sight, or bore
his nose with a
gin?

^a That is, a
whale, or
crocodile.
Ps. 104. 26.
Is. 27. 1.

^b Heb. which
thou drownest.
Part of the
description
agreeing best
to whales, and
part of it to
crocodiles, it
has been long
uncertain
which of them
is meant;
perhaps it is
the teetled
whale which is
here intended.

^c Ezek. 29. 3,
4. ver. 9, 10.

^d Luke 14. 31.
2 Kin. 10. 4.
1 Kin. 20. 11.
Nah. 1. 9.

Before Christ
cir. 1520. shall not *one* be cast down even at the sight of him?

Jer. 12. 5. h. 40. 2. 9. & 1 Cor. 10. 22. 10 None is so fierce that dare stir him up: ^dwho then is able to stand before me?

Rom. 11. 35. h. 22. 2, 3. & 5. 6-8. Ps. 24. 1. & 50. 1. 1 Cor. 10. 26, 29. Deut. 10. 14. 11 Who hath prevented me that I should repay him? *whatsoever* is under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

Or within. 13 Who can discover the face of his garment? or who can come to him [†]with his double bridle?

14 Who can open the doors of his face? his teeth are terrible round about.

Heb. strong pieces of shields. Ezek. 29. 4. 15 His ^sscales are his pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another; they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes are like the eyelids of the morning.

19 Out of his mouth go burning lamps, and sparks of fire leap out.

20 Out of his nostrils goeth smoke, as out of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and [†]sorrow is turned into joy before him.

Heb. the fallings. 23 The flakes of his flesh are joined together: they are firm in themselves, they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether mill-stone.

25 When he raiseth up himself the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the ^{*}habergeon.

27 He esteemeth iron as straw, and brass as rotten wood.

28 The arrow cannot make him flee: sling stones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

Heb. Sharp pieces of the potsherd. 30 [†]Sharp stones are under him: he spreadeth sharp-pointed things upon the mire.

Is. 11. 15. Ezek. 32. 12. 31 He maketh the deep to boil like a pot: he maketh the ^bsea like a pot of ointment.

is enough to terrify and dispirit. 10. No, not the fiercest dare awake him when sleeping, or stir him up when resting himself. Who then is able to contend with me, who am infinitely more strong and terrible? 11. And, since every thing in the world is my sole property, who hath prevented me with favours, that I should repay them? or who, by first attacking me, hath forced me to submit to his terms of peace? — 12. But, to take a particular view of the strength and well-proportioned parts of the monster which I have mentioned; 13. Who dare strip him of his scaly skin, or put a bridle in his mouth? 14. Who dare open his jaws? The surrounding rows of his teeth are a terror itself. 15—17. They, as well as his scales, are closely and inseparably connected. 18. His sneezings, while he lies gaping in the sun, make a light to shine, and the water, which he spouts up into the air, reflects the sun-beams. His sparkling eyes emit a reddish and bright shining light. 19—21. How terribly hot is the stream of breath which proceeds from his mouth or nostrils? 22. In his neck strength lodges to an amazing degree. Before his face sorrow and desolation triumphantly leap, as, without fear or pity, he destroys every animal he meets with. 23. The flakes of his flesh are, as it were, soldered into a lump of metal, which cannot be moved or easily cut asunder. 24. His heart consists of the most solid flesh; and is quite destitute of every form of compassion. 25. When he appears above water the courageous mariners are rendered almost distracted with terror, and forced to their confessions and

Before Christ
cir. 1520. 32 He maketh a path to shine after him; *one* would think the deep to be hoary.

33 Upon earth there is not his like, [†]who is made without fear.

Or who be-
haves them-
selves without
fear. 34 He beholdeth all high things: he is a king over all the children of pride.

CHAP. XLII.

Having, with a mixture of pleasure and grief, seen the conduct of Job and his friends, we must here see the happy end of the Lord, in which every thing is set to rights again. Here (1) Holy Job, once so fretful and peevish, uneasy to himself, and indecently quarrelsome to his God, is brought to his right mind, deeply penitent and submissive; 1—6. (2) His and his friends' differences in opinion, hard words, and severe censures, are all adjusted; and all of them, sweetly joining in sacrifices and mutual prayers, are graciously accepted of God; 7—9. (3) Job's affliction, poverty, reproach, and want of children, issue in perfect health, redoubled honour and riches, a numerous family, and long life, attended with all their comforts; 10—17.

THEN Job answered the LORD, and said,

2 I know that ^athou canst do every thing, and that ^{* b}no thought can be withholden from thee.

3 Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things ^dtoo wonderful for me, which I knew not.

4 Hear, ^eI beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear; but now ^emine eye seeth thee.

6 Wherefore I abhor myself, and repent in dust and ashes.

7 And it was so, that, after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not ^kspoken of me *the thing that is* right, as my servant Job hath.

8 Therefore take unto you now ^lseven bullocks, and seven rams, and ^mgo to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall ⁿpray for you; for ^ohim will I accept: lest I deal with you ^pafter your folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, ^qwent, and did according as the LORD commanded them: the LORD also accepted ^rJob.

10 And the LORD ^sturned the captivity of Job, when he had prayed for his friends: also the LORD ^t'gave Job twice as much as he had before.

prayers, expecting nothing but present death. 20—29. No sword, spear, dart, javelin, arrows, or slinged stones, can be made to penetrate his body. 30. Without hurt or pain he makes his bed on sharp-pointed rocks, stones, or pieces of ice. 31. When he breathes and tumbles about in the water, he makes it to foam and rage, as if it were a boiling pot full of ointment. 32. When he swims along he leaves the furrows behind him, all marked with froth and foam, on the surface of the sea. 33. No animal on earth is equally fearless and terrible. 34. With contempt he beholds the highest animals or loftiest ships, and brings them down with a sweep of his tail, tearing and rending them at his pleasure. He is king of all the huge and fierce-looking monsters.

REFLECTIONS UPON CHAP. XLII.—If I am so unacquainted with animals, how scanty must be my knowledge of their infinite Maker! If these are a terror to me, how much more ought the Almighty, and his infinite Majesty! If I could not tame or manage some one of these, how dare I presume to attempt wresting the government of providence out of God's hand! Surely then, above all, I must not dare to imagine him my debtor, or to interrogate him concerning his conduct. And, if my God governs these monsters, I need not be afraid of either men or devils. But why should I indulge pride, when, after all my boastings, I am to have some ugly and ravenous monster my superior in it!

17 **So Job died, *being old and full of* days.**

to, and prayer for, injurious friends, are become remarkable. God can easily make all things concur for the welfare or enrichment of his people. And it is absurd therefore to despair in distress, when this very book was written for our encouragement in it.—But was not Job a type of our blessed Redeemer? He was infinitely rich and righteous; yet for our sakes he became poor, till he had not where to lay his head. Quickly was he reduced to the depths of abasement: and behold how he lay bearing our sins, and carrying our sorrows, in the stable—in the manger—in the garden—on the cross—and in the grave! stupendous and amazing were the troubles, the assaults, he suffered from God—from sinners—from saints! How tempted—how reproached—how afflicted and tormented! But marvellous was his faith, resignation, and patience; and undeserved and powerful his intercession; till at last he arose into illustrious and lasting glory and honour; and a numerous family of Jewish and Gentile saints succeeded and proceeded from his troubles.

THE BOOK OF
PSALMS.

the Jews at their different resting places in their return from Babylon; Lev. xxiii. Ezra ii.
The Hebrews divided this book into FIVE, ending with Psalms xli. lxxii. lxxxix. cvi. and cl.; the first four of which are concluded
with AMEN. Interpreters have attempted to range or class the Psalms into a variety of different forms. To me it appears not
improper to distinguish them into I. INSTRUCTIVE; which are either (1) HISTORICAL, relating what God had done for the
Psalmist, or for the Jewish nation, &c. as xviii. lxviii. lxxviii. civ. cv. cvi. cxiv. cxxxv. cxxxvi. Most of which are also
EUCCHARISTIC; or (2) DOCTRINAL; declaring and explaining the principles and duties of religion; as Psalms i. xiv. xv. xix.
xxxvi. xxxvii. xlix. l. liii. lxiv. lxxvi. lxxvii. lxxviii. lxxx. lxxxii. xc. ci. cxii. cxix. cxxvii. cxxxi. cxxxiii. cxxxix.—
II. PROPHETIC; foretelling events relative to Christ or his church; as Psalms ii. viii. xvi. xxi. xxii. xxiv. xxix. xl. xlv.
xlvii. xlviii. lxvii. lxviii. lxix. lxxii. lxxxvii. lxxxix. xciii. xcv. xevi. xevii. xeviii. c. cx. cxvii. cxxxii. cxlix.; not a few
of which are also EUCCHARISTIC. III. CONSOLATORY; in which the Psalmist comforteth himself and others in the promises,
perfections, or works, of God; as Psalms iv. xi. xxiii. xxvii. xxxi. xxxvii. xlvi. lviii. lxxiii. xci. cxi. cxxv. cxxviii. cxxx.
IV. PETITIONARY; in which he bewails his own or the church's condition, and supplicates deliverance; as Psalms iii. v. vi. vii.
x. xii. xiii. xvii. xx. xxv. xxvi. xxvii. xxviii. xxxv. xxxviii. xli. xlii. xliii. xliv. li. liv. lv. lvii. lix. lx. lxi. lxiii. lxiv. lxx.
lxxi. lxxiv. lxxix. lxxx. lxxxiii. lxxxv. lxxxvi. lxxxviii. cii. cix. cxx. cxxiii. cxxx. cxxxii. cxxxvii. cxl. cxli. cxlii. xviii.
Seven of these, in which the Psalmist makes confession of his sin, viz. Psalms vi. xxii. xxxviii. li. cii. cxxx. cxliii. are called
PENITENTIAL. V. EUCCHARISTIC; in which he stirs up himself and others to praise and thank the Lord for his favours; as
Psalms ix. xviii. xxx. xxxiii. xxxiv. lx. lxv.—lxviii. xiv—c. ciii—cviii. cxi. cxiii. cxv—cxviii. cxxii. cxiv. cxxvi. cxxxiv.
cxxxv. cxxxvi. cxxxviii. cxliv—cxlviii. cxlix. cl. But indeed historical narratives, doctrinal instructions, prophesies, consola-
tions, supplications, praises, and thanksgivings, are often so pleasantly and profitably connected in the same psalm, that it is
difficult to assign it to one class rather than to another. And what is HISTORICAL, as it relates to David and the Jewish church,
is often TYPICAL, and so PROPHETIC, as it relates to Jesus Christ and the gospel church or heavenly state. Many, too, of the
SUPPLICATIONS respecting deliverances from, or the destruction of, enemies, are to be considered as real PREDICTIONS of the
future, there being dictated by the inspiration of him who can declare the end from the beginning.



DAVID.

PSALM I

Engraved by THOMPSON from a Painting by STOTHARD.

London, Published by Tho' Kelly, 1, Astor's Gate, Rom, Mar 28 1826

Before Christ
cir. 450.

PSALM I.

Perhaps this psalm was added by Ezra, or whoever else was collector of the others into one book. We have in it (1) The character of the truly godly; how holy they are; abstaining from every temptation to or appearance of evil; and with pleasure meditating on and endeavouring to fulfil the whole law of God: 1, 2: and how happy: planted in the nearest fellowship with Jesus the River of Life, they prosper in their lawful attempts: they never fall from their grace or profession; and they shall stand with approbation at the judgment-seat of God: 3. (2) The sinfulness and misery of the wicked.—How different from, and contrary to, the godly, in their inclination, companions, exercises, and ends! How light and unsubstantial as chaff, and ready to be hurled by the storms of infinite wrath, into the depths of hell, as cast and condemned in the righteous judgment of God! 4, 5. (3) The great reason of the happiness of saints, and of the misery of sinners. The Lord loves the righteous, and observes and approves their inclinations and behaviour; but, as an enemy, he brings destructive vengeance upon the wicked; 6.

Gen. 49. 6.
2 Chr. 22. 3—
5. Prov. 1. 15.
& 4. 14, 15.
Mic. 6. 15.
Ps. 6. 8. & 26.
4. 5. & 119.
115. Jer. 15.
17.
Or wicked.
Ps. 119. 11,
16, 47, 24,
27, 103, 143.
& 19. 10. Jer.
15. 16. Rom.
7. 22. 1 John
5. 3. Acts 26
22.

Josh. 1. 8.
Ps. 119. 15,
55, 62, 97, 88.
Jer. 17. 8.
Ezek. 47. 12.
Is. 44. 3—5.
Ps. 52. 8. &
92. 12.
Heb. 1. 12.
Gen. 39. 2.
2 Chr. 31. 21.
& 32. 30. Ps.
128. 2. Is. 3.
10. Rom. 8.
28.

Ps. 35. 5. &
15. 4. Is. 17.
13. & 29. 5.
Hos. 13. 3.
Job 21. 18.

Ps. 5. 5. &
24. 3. Luke
21. 28, 36.
Mat. 13. 49.
Rev. 6. 16, 17.
& 22. 15.

Nah. 1. 7.
Jer. 23. 10.
Prov. 2. 8.
John 10. 14.
Prov. 14. 12.
& 11. 7. & 14.
21, 32. Mat.
25. 46. Is. 3.
11.

2 Sam. 5. 17.
& vii. x. xii.
xx. Acts 4.
25, 27, 28.
Luke 18. 32.
Is. 8. 9, 10.
Mat. 16. 18.
Rev. 17. 14. &
20. 9.
Or tumult-
uous y assem-
bled.
Heb. medita-
te.

Rom. 1. 30. &
7. 8. Prov.
21. 30. Job 9.
4, 13.

1 Sam. 2. 10.
Ps. 45. 7.
Is. 61. 1. John
1. 41. & 3.
34.

Jer. 5. 5.
Luke 19. 14.

Ps. 11. 4. &
115. 3. Is. 57.
15. & 66. 1.

Ps. 37. 13. &
59. 8. Prov. 1.
26. 2 Kin. 19.
21. Is. 37. 22.

Is. 11. 4. &
65. 14. Mat.
22. 7. Luke
19. 27, 43, 44.

BLESSED is the man that ^a walketh not in the counsel of the ungodly, nor standeth in the way of ^a sinners, nor sitteth in the seat of the scornful.

2 But ^b his delight is in the law of the LORD; ^c and in his law doth he meditate day and night.

3 And he shall ^d be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not ^e wither; and ^f whatsoever he doth shall prosper.

4 The ungodly ^g are not so: ^h but are like the chaff which the wind driveth away.

5 Therefore the ungodly ⁱ shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD ^j knoweth the way of the righteous: but the ^k way of the ungodly shall perish.

PSALM II.

Perhaps this psalm relates partly to David's instalment on his throne, and the victories over his enemies which attended it. [Compare Psal. xviii. 2 Sam. iii. v. viii. x. xviii. xx.] But the whole of it respects Jesus our Redeemer. Behold (1) The violent and harmonious, but unsuccessful, opposition which Jews and Gentiles of all ranks make to his person and work of redemption; and what ruin and wo they draw upon themselves by their attempts! 1—5. 9. (2) Notwithstanding all their raging malice, and furious opposition, JEHOVAH installs our Redeemer King in his church, and infallibly fixes him on his throne; avows him his only begotten Son, and gives unto him the Gentiles for his people: 6—8. (3) JEHOVAH's demand of serious consideration, fear of, joy and trust in, obedience and love to, his exalted Son; 9—12.

WHY ^a do the heathen ^b rage, and the people ^c imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, ^d against the LORD, and against ^e his anointed, saying,

3 Let us ^f break their bands asunder, and cast away their cords from us.

4 ^g He that sitteth in the heavens ^h shall laugh: the LORD shall have them in derision.

5 Then ⁱ shall he speak unto them in

his wrath, and ^j vex them in his sore displeasure.

6 Yet ^k have I ^l set my king ^m upon my holy hill of Zion.

7 I will declare ⁿ the decree: the LORD hath said unto me, ^o Thou art my Son; this day have I begotten thee.

8 ^p Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 ^q Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 ^r Serve the LORD with fear, and rejoice with trembling.

12 ^s Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled ^t but a little. ^u Blessed are all they that put their trust in him.

Heb. 12. 28, 29. Mat. 17. 5. John 5. 22, 23. Ps. 89. 7. & 95. 1—7. & xvi.—c. 10. 1. 1 Kin. 19. 18. Job 31. 27. Hos. 15. 2. Mat. 22. 7. Rev. 6. 12—17. & 16. 1—21. with 2 Thes. 1. 9. Rev. 14. 9—11. Prov. 16. 20. Is. 30. 18. & 26. 3, 4. Jer. 17. 7. Rom. 9. 33. & 10. 11. 1 Pet. 2. 6. Ps. 54. 8. & 40. 4. & 84. 12. & 146. 5.

PSALM III.

Having beheld the royal dignity of our Redeemer, let us here behold the joy, the peace, the safety of the redeemed, amidst their innumerable distresses. Here David, driven from his holy capital and high throne by his rebellious son Absalom, (1) Complains to his God of the number and malice of his enemies; 1, 2. (2) He encourages himself in his God, as the source and subject-matter of his safety, joy, and honour; 3. (3) He recollects how, on former occasions, his troubles had driven him to his prayers; how he had always found God ready to hear and grant his requests; how safe and easy he had lived under his protection; and how effectually he had broken the power, and restrained the malice of his enemies; 4, 5, 7. (4) Triumphantly trusting in God, as the salvation and blessing of his people, he silences all his fears, and pours forth his prayers for new protection and deliverance; 6, 8.

A psalm of David ^a when he fled from Absalom his son.

LORD, ^b how are they increased that trouble me?

2 Many ^c there be which say of my soul, ^d There is no help for him in God. Selah.

3 But thou, O LORD, art a ^e shield ^f for me; my ^g glory, and the ^h lifter up of mine head.

4 I ⁱ cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and slept; I awaked; for the LORD sustained me.

6 I will not be afraid of ten thousands of people, that have set themselves against me round about.

7 Arise, O LORD; save me, O my God; for thou hast ^j smitten all mine

from the dead, and the new covenant made with him, are their everlasting foundation. His intercession, and the saving power of his Spirit, subdue them to himself. But dreadful is the vengeance executed on his Jewish, heathen, antichristian, or other opposers! And if the great are not good they shall receive the deeper damnation. O how mixed is the service of Christ on earth! Whilst we rejoice in him and his fulness, we need to tremble on account of our own guilt and corruption, and the snares and dangers that attend us. But holy jealousy and filial fear produce joys unspeakable and full of glory. While the world contemns him, and riot in wantonness, let my soul kiss, receive, love, adore, and submit to, God's Son; so shall I be blessed in him with all spiritual blessings in time and eternity.

REFLECTIONS UPON PSALM III.—Whilst I here behold Jesus conflicting, crying and conquering, and entering into his glory, let me think how often the greatest trials spring from whence we least expected them! from our own house, our near relations! How numerous the seed of the serpent; and how furious their opposition to Christ and his people! But, if troubles drive us to our God and our duty, we shall be effectually protected and honourably exalted. Our cries of faith shall be speedily answered from his temple, his heaven, his Christ. Confederacies of foes unnumbered, and savage as wild beasts, shall but enhance and sweeten our salvation and blessing, and shall bring upon themselves fearful and lasting ruin.

Before Christ
cir. 450.

Or trouble.
Ps. 41. 6. &
110. 1—7.
Dan. 7. 10—
14. Mat. 28.
18. 1 Tim. 6.
15. Eph. 1. 22.

Heb. anointed.
* Heb. upon
Zion, the hill of
my holiness.

Or in the
tree.
Acts 15. 25.
Rom. 1. 4.
Heb. 1. 7. & 5.
5.

Ps. 22. 27—
31. 8. 72. 8. &
89. 21—37.
Dan. 7. 13, 14.
Heb. 7. 25.

Rev. 9. 9. &
13. 13. Dan. 7.
44. Mat. 24.
44. 13. & 12.
—17. & xvi.
xvi. with
Is. 53. 14.
Jer. 19. 11.

Is. 26. 9.
Jer. 6. 8. Is.
52. 15. & 60.
3, 10, 11, 16.
& 49. 23. Ps.
72. 10. 11. &
45. 12.

1 Sam.
10. 1. 1 Kin. 19. 18. Job 31. 27. Hos. 15. 2. Mat. 22. 7. Rev. 6. 12—17. & 16. 1—21. with 2 Thes. 1. 9. Rev. 14. 9—11. Prov. 16. 20. Is. 30. 18. & 26. 3, 4. Jer. 17. 7. Rom. 9. 33. & 10. 11. 1 Pet. 2. 6. Ps. 54. 8. & 40. 4. & 84. 12. & 146. 5.

2 Sam. 15. 14
—18, 23.

2 Sam. 15. 12.
& 17. 11, 24.

Ps. 71. 11.
2 Sam. 16. 8.

Ver. 4, 8.
Ps. 4. 2, 4.

Gen. 15. 1.
Deut. 28. 29.
Ps. 84. 2, 11.
& 81. 2, 5.

Or about.
Is. 40. 19. &
45. 25.

Ps. 27. 6. &
110. 7. Gen.
50. 15. 2 Kin.
25. 27.

Ps. 50. 15. &
91. 5. & 99.
6. & 18. 6. &
116. 1—8.

Ps. 4. 8. &
127. 1. Prov.
3. 21. Exod. 6.
6. 16. 11. 18.
19. Ezek. 34.
25.

P. 27. 1—3.
& 118. 6—12.

Is. 51. 9.
Deut. 32. 36.
Ps. 40. 17. &
43. 1. & 44.
26.

Job 16. 10.
1 Kin. 22. 24.
Mic. 5. 1.

Ps. 58. 6.
Lam. 3. 30.

Before Christ
cir. 1021.

Is. 43. 11.
Prov. 21. 31.
Hos. 13. 4.
Jon. 2. 9.
Rev. 7. 10. &
19. 1. 7. 9.
Acts 4. 12.
Ps. 72. 17. &
28. 9. Eph. 1.
5. Heb. 6. 14,
17. 18.

* Or overseer.

Is. 38. 20.
Hab. 3. 19.
Ps. vi. lv. lvi.
lxi.

John 1. 29.
2 Cor. 5. 21.
Is. 45. 24.
Ps. 26. 1, 2.

Job 36. 16.
Ps. 18. 19. &
40. 1-3. &
116. 16.

Or be gracious
unto me. Ps.
57. 1-3. &
56. 1. & 106.
4. 5.

Ps. 58. 1. &
82. 1, 6.

Ps. 3. 3. & 30.
12. Job 29. 20.

Jon. 2. 8.
Ps. 2. 1, 2.

2 Tim. 2. 19.
2 Sam. 7. 16.
2 Chr. 16. 9.

Exod. 35. 16.
Eph. 1. 4.

Ps. 3. 4. &
34. 15, 4, 6.

Eph. 4. 26.
Jer. 5. 22.

Ps. 77. 6. &
63. 6. 2 Cor.
13. 5. Zech. 2.
1.

Ps. 50. 14. &
51. 19. Deut.
33. 10. Mal. 1.

11. 14. Is. 61.
8.

Ps. 2. 12. &
115. 9-15.

Is. 26. 4.
Job 13. 15.

Phil. 2. 13.
19. 2. 21.

Ps. 17. 14.
Eph. 80. 3. 7.

19. & 119.
135. & 21. 6.

& 44. 3. & 67.
1. Num. 6. 25.

26. Job 29. 3.
1 Pet. 1. 8.

Is. 61. 10. Ps.
43. 4. with
Judg. 9. 27.

Is. 9. 3.
Jer. 48. 33.

Job 11. 18.
Ps. 8. 5. Lev.
25. 18. & 26.

5. Deut. 12.
10. Ezek. 34.

25. Hos. 2. 18.
Prov. 3. 24.

Deut. 33. 27
-29.

Ps. 3. 4. & 4.
1. & 19. 14. &
54. 2.

Exod. 14. 15.
1 Sam. 1. 13.

Is. 38. 9-20.
Rom. 8. 26.

Ps. 18. 1-3.
& 91. 2. & 44.

& 74. 12. &
31. 14.

Ps. 130. 1, 6.
& 55. 17. &
59. 16. & 88.

enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

8 "Salvation *belongeth* unto the LORD: thy blessing is upon thy people. Selah.

PSALM IV.

This psalm was perhaps composed on the same occasion as the former, when David fled from Absalom his son. Here (1) David, encouraged by former experience, casts his burden on the Lord, and supplicates a merciful deliverance. (2) Addressing himself to men, particularly to his persecutors, he reproves their contempt of God and religion, their delight in and practice of vanity, fraud, and falsehood. He represents the happiness of the saints in having God their protector, and ready to hear their requests. He recommends an holy filial awe of God; a careful abstinence from sin; a composed trial of, and converse with, their own heart; together with a devoting of themselves and their substance to the Lord; 2-5. (3) To encourage them to the study of practical religion, he remarks what superlative satisfaction and rest he himself had found in familiar fellowship with God, and in a believing dependance on him; 6-8.

To the *chief musician on a Neginoth,

A psalm of David.

HEAR me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

2 O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.

3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness, and put your trust in the LORD.

6 There be many that say, Who will shew us any good? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

8 I will both lay me down in peace, and sleep; for thou, LORD, only makest me dwell in safety.

PSALM V.

Here (1) David in the assured faith of God's hearing his prayers, and hating his sins, fixes a daily, an early, an earnest, a steady, a grace-founded, correspondence with God, in his own ordinances of meditation, prayer, praise, &c. 1-7. (2) He humbly requests God's special direction in duties, which his enemies had rendered difficult to perform; supplicates and predicts the ruin of his implacable foes; and, in the assured faith of obtaining it, implores comfort and prosperity to his fellow saints; 8-12.

To the chief musicians upon Nehiloth,

A psalm of David.

GIVE ear to my words, O LORD, consider my meditation.

2 Harken unto the voice of my cry, my King, and my God: for unto thee will I pray.

3 My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up.

4 For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.

7 But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face.

9 For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.

10 Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous: with favour wilt thou compass him as with a shield.

Or Make them guilty. Rom. 3. 19, 20. & 7. 9. 1 Kin. 12. 28. Ps. 9. 15. 16. & 7. 14-16. Or from their counsels. Is. 65. 13. Hab. 3. 17, 18. Ps. 7. 16. & 35. 27, 28. & 40. 16. Heb. thou coverest ever, or protectest them. Ps. 112. 1. & 128. 1. & 29. 11. & 115. 12-15. Heb. crown him. Ps. 22. 10. Zech. 2. 5.

PSALM VI.

Observe here (1) David, though eminently holy, under grievous and manifold troubles, sickness of body, charges of guilt in his conscience, vexation of mind, attended with desertion from God, and contemptuous insults from his enemies; 2, 3, 5, 6, 7. (2) His supplications, with strong cries and tears to God for mitigation of trouble, support under it, and deliverance from it: 1-4, 6. (3) His triumphant separation of himself from the wicked, in the full assurance of faith, that God had heard, and would graciously grant, his requests, and would either convert or destroy his opposers; 8-10.

To the chief musician on Neginoth upon Sheminith, A psalm of David.

O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD, for I am weak: O LORD, heal me, for my bones are vexed.

3 My soul is also sore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my soul: Oh save me for thy mercies' sake.

5 For in death there is no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

Before Christ
cir. 1021.

Ps. 1. 5.
Eccl. 5. 4.
Ps. 14. 1-5.
Zech. 1. 18.
* Heb. before
thine eyes.
Rev. 21. 8. &
22. 15.

Lies.
Ps. 55. 23.
Prov. 6. 16-18.

Heb. the man
of bloods and
deceits.

Josh. 24. 15.
Heb. 4. 16.
Rom. 5. 20,
21. Heb. 12.
28, 29. 1 Kin.
8. 30. Ps. 133.
2. & 65. 2.

Heb. the tem-
ple of thy
holiness.

Ps. 25. 5. &
143. 8, 10. &
86. 11.

Heb. those
which observe
me. 2 Sam. 12.
14.

Ps. 25. 4. &
27. 11.

Ps. 36. 1-4.
Mat. 15. 18,
19. Rom. 1.
28-31. & 3.

10-18. & 8.
7. 3. Ps. 12. 2,
3. & 14. 1-4.

Or steadfast-
ness.

Heb. in his
mouth, that is,
in the mouth of
any of them.

Heb. wicked-
nesses.

Ps. 140. 9, 10.
& 59. 5, 12,
13.

1 Kin. 12. 28. Ps. 9. 15. 16. & 7.
14-16. Or from their counsels. Is. 65. 13. Hab. 3. 17, 18. Ps. 7. 16. & 35. 27, 28. & 40. 16.

Heb. thou coverest ever, or protectest them. Ps. 112. 1. & 128. 1. & 29. 11. & 115. 12-15.

Heb. crown him. Ps. 22. 10. Zech. 2. 5.

Or upon the
egoth. 1 Chr.
15. 21. Ps. xii.
1. Ps. 38. 1.

Jer. 10. 24.
Heb. 12. 6.

Rev. 3. 19.
Is. 54. 8, 9. &
27. 8, 9.

2 Sam. 7. 14.
Ps. 38. 8. &
88. 4.

Hos. 6. 1.
Job 5. 18, 19.

Exod. 15. 26.
Job 33. 19.

Ps. 38. 2-3.
& 51. 8.

Ps. 22. 14. &
42. 4, 5. & 77.
2-9. Mat. 26.
39.

Is. 38. 17. Ps.
40. 1-3. &
116. 1-7. &
86. 13, 15.

Ps. 30. 9. &
88. 11. & 115.
17. Is. 38. 18.

Ps. 77. 2-9.
& 88. 1-18.

Lam. 1. 16. &
2. 11, 18, 19.
& 3. 43-50.

Or every
night.

Ps. 31. 9. &
38. 10. Job 17.
7. Lam. 2. 11.
& 5. 17.

Ps. 4. 2. 4. &
119. 115.

Luke 13. 27.

Ps. 31. 22. &
40. 1, 2. Dan.
9. 21-23.

REFLECTIONS UPON PSALM IV.—In every distress God is a safe refuge to flee to; and the more of his kindness we have experienced, the more bold ought to be our prayers, and the stronger our faith. But base is the work, contemptible the character, and vile the desires, of the wicked, when compared with those of the godly.—What fear of God and his judgments, what serious self-examination, what cordial dedication to God through Christ, are necessary in them that are saved!—The wishes of the unregenerated are senseless and sensual: but exalted are the desires, readily granted the felicity, and unmoved the rest, of them who firmly believe.

REFLECTIONS UPON PSALM V.—Meditation is the director, fervour the life, faith the presenter, and a reconciled God in Christ as our own the object, the morning a principal season, and patient expectation the attendant, of every true

prayer. And, while the holiness, justice, and mercy, of God in Christ demand our sincerity, and encourage our boldness, in approaching to his throne of grace, the wickedness and danger of sinners, the number and mischievous intentions of our enemies, the difficulty of our duty, and our need of immediate blessings, should keep us firmly in the exercise. Never should our brethren of mankind, and especially our fellow saints, lack our warm remembrance in it: and, from the prayer of faith, we may confidently expect the answer of peace. But alas! miserable are the sinners, the rebels, against God and his Christ! How universal their corruption of heart—of tongue—of practice! How fearful the ruin that awaits them! But their contrivances to dishonour Jesus Christ, and afflict his people, or to deliver themselves, shall be made the means of their aggravated wo.

Before Christ
cir. 1058.

Ps. 66. 19. &
116. 1. & 55.
16. & 56. 13.
118. 5. &
120. 1. & 34.
4. 6.
Ps. 7. 6. & 9.
8. & 39. 4. &
35. 26. & 40.
14. 15. & 109.
29. & 56. 9. &
37. 13.

Hab. 3. 1.
Or business.
Ps. 13. 5. &
42. 11. & 56.
1. & 57. 1. &
54. 1. 2 Cor. 1.
10. Job 13. 15.
4. 50. 10.
Prov. 19. 12.
Is. 38. 13. Ps.
35. 15. 16. &
50. 22.
H. b. not a
deliverer.
Job xxxi. &
16. 17—19.
Acts 23. 1. &
24. 16. 2 Cor.
1. 12. 2 Sam.
16. 7. 8.
Ps. 59. 3.
1 Sam. 24. 7.
& 26. 10. 17.
& 23. 5. 12.
Rom. 12. 17.
19—21.
Is. 10. 6.
Mal. 4. 1. 3.
Job 10. 9. &
31. 21. 22.
Hos. 9. 11.
Prov. 10. 7.
Ps. 91. 2. &
35. 1. & 44.
23. 26. & 12.
5. Is. 3. 13. 14.
& 33. 10. &
26. 21. & 54.
9. Exod. 3. 7.
8.
Ps. 48. 11. &
58. 10. 11.
Rev. 16. 5. &
18. 20. & 19.
1—8. & 11.
17. 18.
Is. 30. 18.
Ps. 43. 1. &
15. 7. 8.
Ps. 26. 1. &
35. 24. & 43.
1. & 18. 20.
24. & 17. 2. 3.
1 Sam. 24. 11.
Ps. 58. 6. &
50. 16—23. &
63. 11.

Job xxxi. &
16. 17—19.
Acts 23. 1. &
24. 16. 2 Cor.
1. 12. 2 Sam.
16. 7. 8.
Ps. 59. 3.
1 Sam. 24. 7.
& 26. 10. 17.
& 23. 5. 12.
Rom. 12. 17.
19—21.
Is. 10. 6.
Mal. 4. 1. 3.
Job 10. 9. &
31. 21. 22.
Hos. 9. 11.
Prov. 10. 7.
Ps. 91. 2. &
35. 1. & 44.
23. 26. & 12.
5. Is. 3. 13. 14.
& 33. 10. &
26. 21. & 54.
9. Exod. 3. 7.
8.
Ps. 48. 11. &
58. 10. 11.
Rev. 16. 5. &
18. 20. & 19.
1—8. & 11.
17. 18.
Is. 30. 18.
Ps. 43. 1. &
15. 7. 8.
Ps. 26. 1. &
35. 24. & 43.
1. & 18. 20.
24. & 17. 2. 3.
1 Sam. 24. 11.
Ps. 58. 6. &
50. 16—23. &
63. 11.

Job xxxi. &
16. 17—19.
Acts 23. 1. &
24. 16. 2 Cor.
1. 12. 2 Sam.
16. 7. 8.
Ps. 59. 3.
1 Sam. 24. 7.
& 26. 10. 17.
& 23. 5. 12.
Rom. 12. 17.
19—21.
Is. 10. 6.
Mal. 4. 1. 3.
Job 10. 9. &
31. 21. 22.
Hos. 9. 11.
Prov. 10. 7.
Ps. 91. 2. &
35. 1. & 44.
23. 26. & 12.
5. Is. 3. 13. 14.
& 33. 10. &
26. 21. & 54.
9. Exod. 3. 7.
8.
Ps. 48. 11. &
58. 10. 11.
Rev. 16. 5. &
18. 20. & 19.
1—8. & 11.
17. 18.
Is. 30. 18.
Ps. 43. 1. &
15. 7. 8.
Ps. 26. 1. &
35. 24. & 43.
1. & 18. 20.
24. & 17. 2. 3.
1 Sam. 24. 11.
Ps. 58. 6. &
50. 16—23. &
63. 11.

Job xxxi. &
16. 17—19.
Acts 23. 1. &
24. 16. 2 Cor.
1. 12. 2 Sam.
16. 7. 8.
Ps. 59. 3.
1 Sam. 24. 7.
& 26. 10. 17.
& 23. 5. 12.
Rom. 12. 17.
19—21.
Is. 10. 6.
Mal. 4. 1. 3.
Job 10. 9. &
31. 21. 22.
Hos. 9. 11.
Prov. 10. 7.
Ps. 91. 2. &
35. 1. & 44.
23. 26. & 12.
5. Is. 3. 13. 14.
& 33. 10. &
26. 21. & 54.
9. Exod. 3. 7.
8.
Ps. 48. 11. &
58. 10. 11.
Rev. 16. 5. &
18. 20. & 19.
1—8. & 11.
17. 18.
Is. 30. 18.
Ps. 43. 1. &
15. 7. 8.
Ps. 26. 1. &
35. 24. & 43.
1. & 18. 20.
24. & 17. 2. 3.
1 Sam. 24. 11.
Ps. 58. 6. &
50. 16—23. &
63. 11.

Job xxxi. &
16. 17—19.
Acts 23. 1. &
24. 16. 2 Cor.
1. 12. 2 Sam.
16. 7. 8.
Ps. 59. 3.
1 Sam. 24. 7.
& 26. 10. 17.
& 23. 5. 12.
Rom. 12. 17.
19—21.
Is. 10. 6.
Mal. 4. 1. 3.
Job 10. 9. &
31. 21. 22.
Hos. 9. 11.
Prov. 10. 7.
Ps. 91. 2. &
35. 1. & 44.
23. 26. & 12.
5. Is. 3. 13. 14.
& 33. 10. &
26. 21. & 54.
9. Exod. 3. 7.
8.
Ps. 48. 11. &
58. 10. 11.
Rev. 16. 5. &
18. 20. & 19.
1—8. & 11.
17. 18.
Is. 30. 18.
Ps. 43. 1. &
15. 7. 8.
Ps. 26. 1. &
35. 24. & 43.
1. & 18. 20.
24. & 17. 2. 3.
1 Sam. 24. 11.
Ps. 58. 6. &
50. 16—23. &
63. 11.

Job xxxi. &
16. 17—19.
Acts 23. 1. &
24. 16. 2 Cor.
1. 12. 2 Sam.
16. 7. 8.
Ps. 59. 3.
1 Sam. 24. 7.
& 26. 10. 17.
& 23. 5. 12.
Rom. 12. 17.
19—21.
Is. 10. 6.
Mal. 4. 1. 3.
Job 10. 9. &
31. 21. 22.
Hos. 9. 11.
Prov. 10. 7.
Ps. 91. 2. &
35. 1. & 44.
23. 26. & 12.
5. Is. 3. 13. 14.
& 33. 10. &
26. 21. & 54.
9. Exod. 3. 7.
8.
Ps. 48. 11. &
58. 10. 11.
Rev. 16. 5. &
18. 20. & 19.
1—8. & 11.
17. 18.
Is. 30. 18.
Ps. 43. 1. &
15. 7. 8.
Ps. 26. 1. &
35. 24. & 43.
1. & 18. 20.
24. & 17. 2. 3.
1 Sam. 24. 11.
Ps. 58. 6. &
50. 16—23. &
63. 11.

Job xxxi. &
16. 17—19.
Acts 23. 1. &
24. 16. 2 Cor.
1. 12. 2 Sam.
16. 7. 8.
Ps. 59. 3.
1 Sam. 24. 7.
& 26. 10. 17.
& 23. 5. 12.
Rom. 12. 17.
19—21.
Is. 10. 6.
Mal. 4. 1. 3.
Job 10. 9. &
31. 21. 22.
Hos. 9. 11.
Prov. 10. 7.
Ps. 91. 2. &
35. 1. & 44.
23. 26. & 12.
5. Is. 3. 13. 14.
& 33. 10. &
26. 21. & 54.
9. Exod. 3. 7.
8.
Ps. 48. 11. &
58. 10. 11.
Rev. 16. 5. &
18. 20. & 19.
1—8. & 11.
17. 18.
Is. 30. 18.
Ps. 43. 1. &
15. 7. 8.
Ps. 26. 1. &
35. 24. & 43.
1. & 18. 20.
24. & 17. 2. 3.
1 Sam. 24. 11.
Ps. 58. 6. &
50. 16—23. &
63. 11.

Job xxxi. &
16. 17—19.
Acts 23. 1. &
24. 16. 2 Cor.
1. 12. 2 Sam.
16. 7. 8.
Ps. 59. 3.
1 Sam. 24. 7.
& 26. 10. 17.
& 23. 5. 12.
Rom. 12. 17.
19—21.
Is. 10. 6.
Mal. 4. 1. 3.
Job 10. 9. &
31. 21. 22.
Hos. 9. 11.
Prov. 10. 7.
Ps. 91. 2. &
35. 1. & 44.
23. 26. & 12.
5. Is. 3. 13. 14.
& 33. 10. &
26. 21. & 54.
9. Exod. 3. 7.
8.
Ps. 48. 11. &
58. 10. 11.
Rev. 16. 5. &
18. 20. & 19.
1—8. & 11.
17. 18.
Is. 30. 18.
Ps. 43. 1. &
15. 7. 8.
Ps. 26. 1. &
35. 24. & 43.
1. & 18. 20.
24. & 17. 2. 3.
1 Sam. 24. 11.
Ps. 58. 6. &
50. 16—23. &
63. 11.

Job xxxi. &
16. 17—19.
Acts 23. 1. &
24. 16. 2 Cor.
1. 12. 2 Sam.
16. 7. 8.
Ps. 59. 3.
1 Sam. 24. 7.
& 26. 10. 17.
& 23. 5. 12.
Rom. 12. 17.
19—21.
Is. 10. 6.
Mal. 4. 1. 3.
Job 10. 9. &
31. 21. 22.
Hos. 9. 11.
Prov. 10. 7.
Ps. 91. 2. &
35. 1. & 44.
23. 26. & 12.
5. Is. 3. 13. 14.
& 33. 10. &
26. 21. & 54.
9. Exod. 3. 7.
8.
Ps. 48. 11. &
58. 10. 11.
Rev. 16. 5. &
18. 20. & 19.
1—8. & 11.
17. 18.
Is. 30. 18.
Ps. 43. 1. &
15. 7. 8.
Ps. 26. 1. &
35. 24. & 43.
1. & 18. 20.
24. & 17. 2. 3.
1 Sam. 24. 11.
Ps. 58. 6. &
50. 16—23. &
63. 11.

Job xxxi. &
16. 17—19.
Acts 23. 1. &
24. 16. 2 Cor.
1. 12. 2 Sam.
16. 7. 8.
Ps. 59. 3.
1 Sam. 24. 7.
& 26. 10. 17.
& 23. 5. 12.
Rom. 12. 17.
19—21.
Is. 10. 6.
Mal. 4. 1. 3.
Job 10. 9. &
31. 21. 22.
Hos. 9. 11.
Prov. 10. 7.
Ps. 91. 2. &
35. 1. & 44.
23. 26. & 12.
5. Is. 3. 13. 14.
& 33. 10. &
26. 21. & 54.
9. Exod. 3. 7.
8.
Ps. 48. 11. &
58. 10. 11.
Rev. 16. 5. &
18. 20. & 19.
1—8. & 11.
17. 18.
Is. 30. 18.
Ps. 43. 1. &
15. 7. 8.
Ps. 26. 1. &
35. 24. & 43.
1. & 18. 20.
24. & 17. 2. 3.
1 Sam. 24. 11.
Ps. 58. 6. &
50. 16—23. &
63. 11.

9 "The LORD hath heard my supplication; the LORD will receive my prayer.

10 "Let all mine enemies be ashamed, and sore vexed: let them return, and be ashamed suddenly.

PSALM VII.

Here, accused of traitorous conspiracy against his sovereign by king Saul, or by Cush one of his courtiers, David (1) Appeals to God concerning his innocency of that crime; 3—5. (2) He supplicates that God, as Governor of the world and King of Israel, would protect him from danger, plead his cause, and give judgment for him; 1, 2, 6—9. (3) In the exercise of faith, he depends on God to protect and deliver him, and to avenge the injuries which he had sustained upon his implacable adversaries; 10—16. (4) He resolves to ascribe the glory of all his deliverances to God alone; 17.

"Shiggaion of David, which he sang unto the LORD, concerning the *words of Cush the Benjamite.

O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

2 Lest he *tear my soul like a lion, rending it in pieces, while there is †none to deliver.

3 O LORD my God, †if I have done this; if there be iniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me; (yea, †I have delivered him that without cause is mine enemy);

5 Let the enemy persecute my soul, and take it; yea, let him †tread down my life upon the earth, and lay †mine honour in the dust. Selah.

6 Arise, O LORD, in thine anger, lift up thyself, because of the rage of mine enemies; and awake for me to the judgment that thou hast commanded.

7 So †shall the congregation of the people compass thee about: for their sakes therefore †return thou on high.

8 The LORD shall judge the people: †judge me, O LORD, according to my righteousness, and according to mine integrity that is in me.

9 "Oh let the wickedness of the wicked come to an end; but †establish the just: †for the righteous God trieth the hearts and reins.

10 †My †defence is of God, which saveth the upright in heart.

11 †God †judgeth the righteous; and †God is angry with the wicked every day.

12 If he turn not, he will †whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he †ordaineth his arrows against the persecutors.

14 "Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 *He made a pit, and digged it, and is fallen into the ditch which he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 †I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

PSALM VIII.

This psalm contains a pleasant, but solemn, meditation upon the glory, the greatness, and the grace, of God. Observe (1) How illustrious and wide-spread are his glory and renown; 1, 3, 9. (2) By how weak and insignificant instruments he manifests and spreads his superlative fame; 2. (3) His marvellous condescension and bounty to mankind, but chiefly to the man Christ, in uniting his human nature to his divine person, and in giving him all power in heaven and earth, for the benefit of his chosen people; 4—8.

To the chief musician upon †Gittith, A psalm of David.

O LORD our Lord, †how excellent is thy name in all the earth! who hast set thy glory above the heavens.

2 †Out of the mouth of babes and sucklings hast thou *ordained strength because of thine enemies, that thou mightest †still the enemy and the avenger.

3 When I †consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4 †What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 †For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 †Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

7 †All sheep and oxen, yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

9 O LORD our Lord, †how excellent is thy name in all the earth!

PSALM IX.

This psalm was perhaps composed on the occasion of his son Absalom's death; [2 Sam. xviii.] or on the occasion of the death of Goliath, the champion and duellist of Gath; [1 Sam. xvii.] We have in it (1) David's hearty thanksgivings to God for pleading his cause against his and his country's enemies, and for giving him a complete victory over them; 1—6: and his excitement of others to join with him therein; 11, 12. (2) His triumph in God, as the righteous Judge of the world, Protector of his people, and the terrible destroyer of his implacable enemies; 7—10, 15—18. (3) His requests for further grounds of praising God, as his own deliverer, and the confounder of his enemies; 13, 14, 19, 20.

be moved. However brutish and cruel our enemies may be, while we are weak we are strong! No false accusation need dismay us while we are conscious of our innocence, and have a gracious God to appeal to as our witness and judge. There is no kindness which he will not grant for the benefit of his people, and the glory of his own perfections. Out of his favour there is no safety, and in it there is no danger. If he justify us, none dare accuse or condemn us. And, though our uprightness is not the condition of our eternal happiness, dreadful and unavoidable is the ruin of impenitent sinners. Their contrivances and attempts against the godly shall prove means of their own destruction; when they, who trusted in the Lord and kept his way, triumph in notes of endless praise.

REFLECTIONS UPON PSALM VIII.—How glorious is the name of our exalted IMMANUEL, and of God in him! Quickly shall his kingdom fill both heaven and earth, however despicable its oracles, ordinances, and professors, now appear to a carnal world. By the weakest instruments he accomplishes his greatest purposes, displays his power and grace, and treads and triumphs over Satan and his votaries. The glories of nature, but especially the graces of redemption, should continually lead our hearts to the contemplation of their glorious Author. How astonishing is it to see so many creatures subjected to miserable man; and especially to behold them all subjected to the once-debased Christ!

To the chief musician upon Muth-labben,
A psalm of David.

I WILL praise thee, O LORD, with
my whole heart; I will shew forth
all thy marvellous works.

2 I will be glad and rejoice in thee: I
will sing praise to thy name, O thou
most High.

3 When mine enemies are turned
back, they shall fall and perish at thy
presence.

4 For thou hast maintained my right
and my cause; thou sittest in the throne
judging right.

5 Thou hast rebuked the heathen,
thou hast destroyed the wicked, thou
hast put out their name for ever and
ever.

6 O thou enemy, destructions are
come to a perpetual end: and thou hast
destroyed cities; their memorial is pe-
rished with them.

7 But the LORD shall endure for ever:
he hath prepared his throne for judg-
ment.

8 And he shall judge the world in
righteousness; he shall minister judg-
ment to the people in uprightness.

9 The LORD also will be a refuge
for the oppressed, a refuge in times of
trouble.

10 And they that know thy name
will put their trust in thee: for thou,
LORD, hast not forsaken them that seek
thee.

11 Sing praises to the LORD, who
dwelleth in Zion: declare among the
people his doings.

12 When he maketh inquisition
for blood he remembereth them: he
forgetteth not the cry of the humble.

13 Have mercy upon me, O LORD;
consider my trouble which I suffer of
them that hate me, thou that liftest me
up from the gates of death:

14 That I may shew forth all thy
praise in the gates of the daughter of
Zion: I will rejoice in thy salvation.

15 The heathen are sunk down in the
pit that they made; in the net which they
hid is their own foot taken.

16 The LORD is known by the judg-
ment which he executeth: the wicked
is snared in the work of his own hands.
Higgaion. Selah.

17 The wicked shall be turned into
hell, and all the nations that forget
God.

18 For the needy shall not alway be
forgotten: the expectation of the poor
shall not perish for ever.

19 Arise, O LORD; let not man pre-

vail: let the heathen be judged in thy
sight.

20 Put them in fear, O LORD; that
the nations may know themselves to be
but men. Selah.

PSALM X.

In this psalm of lamentation and wo we have (1) David's mournful
complaints of God's withdrawing his gracious and comfortable
presence; 1. (2) His mournful and striking representation of
the wicked men who persecuted him during God's absence; they
proudly gloried in themselves; they counteracted the laws, and
contemned the judgments, of God; they contradicted and defied
their opposers; they were malicious, treacherous, crafty, hypo-
critical, and atheistical, persecutors; 2—11. (3) His earnest
supplications for relief to the people of God, attended with the
firm faith of obtaining it; 12—18.

WHY standest thou afar off, O
LORD? why hidest thou thyself
in times of trouble?

2 The wicked in his pride doth per-
secute the poor: let them be taken in
the devices that they have imagined.

3 For the wicked boasteth of his
heart's desire, and blesseth the covet-
ous, whom the LORD abhorreth.

4 The wicked, through the pride of
his countenance, will not seek after God:
God is not in all his thoughts.

5 His ways are always grievous; thy
judgments are far above out of his sight:
as for all his enemies, he puffeth at
them.

6 He hath said in his heart, I shall
not be moved; for I shall never be in
adversity.

7 His mouth is full of cursing and
deceit and fraud: under his tongue is
mischief and vanity.

8 He sitteth in the lurking places of
the villages: in the secret places doth he
murder the innocent: his eyes are pri-
vily set against the poor.

9 He lieth in wait secretly as a lion
in his den: he lieth in wait to catch the
poor: he doth catch the poor when he
draweth him into his net.

10 He croucheth, and humbleth him-
self, that the poor may fall by his strong
ones.

11 He hath said in his heart, God
hath forgotten: he hideth his face; he
will never see it.

12 Arise, O LORD; O God, lift up
thine hand: forget not the humble.

13 Wherefore doth the wicked con-
temn God? he hath said in his heart,
Thou wilt not require it.

14 Thou hast seen it; for thou be-
holdest mischief and spite, to requite it
with thy hand: the poor committeth
himself unto thee; thou art the helper
of the fatherless.

15 Break thou the arm of the wicked
and the evil man: seek out his wicked-
ness till thou find none.

16 The LORD is King for ever and
ever: the heathen are perished out of
his land.

Ps. 29. 10. & 145. 13. & 146. 10. Jer. 10. 10. Lam. 5. 19. Dan. 4. 34. & 6. 26. 1 Tim. 1. 17. & 6. 15. Exod. 23. 27. Ps. 44. 2, 3. & 78. 55.

Ps. ciii.—cxviii. cxlv.—cl. cxvi. & 138. 1. & 22. 22, 25. & 35. 18. & 57. 9. & 109. 30. Ps. 7. 15, 16. & 57. 6. & 94. 23. Prov. 5. 22. & 22. 8. & 26. 27. Ps. 58. 10, 11. & 83. 13—18. & 46. 10. & 48. 10, 11. Exod. 9. 16. Ps. 7. 15, 16. & 37. 15. & 140. 9. Esth. iii. vii. ix. A most serious meditation. Ps. 19. 14. & 92. 3. Is. 3. 11. Rom. 2. 8, 9. 2 Thes. 1. 7—9. Mat. 25. 41—46. Ps. 50. 22. Ps. 12. 5. & 72. 4, 12—14. & 102. 17, 20. & 109. 31. Is. 51. 9. & 42. 13, 14. Ps. 44. 23—26. & 7. 6, 8. Zeph. 3. 8.

REFLECTIONS UPON PSALM IX.—All success, granted by God to us, ought to animate us to the most hearty praises and thanksgiving for that and all other deliverances. And, while prosperity renders us thankful, our chief joy must be in the God of our mercies. It is himself, as the Most High in Christ, that is our infallible security against fear or danger. And, though the wicked prosper for a time, they are marked for lasting destruction. And, when God begins, he will make an end. Thrice happy are they, however poor and oppressed, who have this God of Jacob, this high Sovereign, this righteous Judge, for the object of their knowledge and trust! The more they know of him, the more they will

trust in him. Sweet shall be their songs of deliverance in the church, in the ordinances below, but especially in the heavenly Zion above. But, while God remembers them in mercy, and grants their long-awaited-for requests, fearfully will he manifest his holiness, equity, and power, in the temporal and eternal ruin of his and their wicked enemies.—But ought we not here chiefly to contemplate, with joy and thankfulness, the blessings of redemption, and the victories of our Redeemer over sin, death, and hell, Jews, heathens, and antichristians, and all other incorrigible opposers; and to believe that we through him shall be more than conquerors!

Before Christ
cir. 1058.

Ver. 12, 14.
Ps. 9, 12, 18.
Lev. 26, 41.
2 Chr. 34, 27.
Jam. 4, 10.
1 Pet. 5, 5.

* Or establish.

Is. 65, 24.
Ps. 102, 17.
Ver. 14.
Ps. 94, 1, 2.
Luke 18, 1—7.

Ps. 17, 14.
Phil. 3, 18, 19.
Rev. 1, 7.
Luke 17, 8, &
12, 16—21.

† Or terrify.

2 Tim. 1, 12.
Is. 26, 3, 4.
Ps. 31, 14.
Job 13, 15.
Rom. 4, 18.

1 Sam. 26, 19.
& 23, 14, &
27, 1, & 21.
11, & 22, 1.
Ps. 64, 3, 4.
& 57, 4, 6, &
59, 3, & 10.
2—10.

* Heb. in darkness.

Ps. 75, 3, &
82, 5, & 58, 1,
2.

Hab. 2, 20.
Zech. 2, 13.
Is. 66, 1.
Ps. 115, 3.
† Heb. 4, 13.

Jer. 23, 24, &
17, 10. Ps. 34,
15, 16, & 66,
7, & 7, 9, &
17, 2.

Ps. 17, 3, &
26, 1, & 159.
23, 1 Pet. 1, 7.
Jam. 1, 12.

Ps. 5, 4, 5, &
10, 3. Rom. 1,
30. Prov. 6,
16—19.

Gen. 19, 24.
Job 18, 5—21,
& 20, 5—29.
& 27, 13—23,
& 22, 10, 15,
& 14, & 24,
17, 18.

Ezek. 38, 22.
† Or hot burning
coals.

† Or a burning
tempest.

Ps. 75, 8.
Ezek. 23, 33,
34, with Gen.
43, 34, 1 Sam.
1, 4, & 9, 23.

Gen. 18, 25.
Deut. 32, 4.
Ps. 45, 7.

Ps. 5, 12, &
34, 15. Is. 62,
5. Zeph. 3, 17.
2 Chr. 16, 9.

* Or upon the
eighth. Ps. 6,
title, 1 Chr.
15, 21.

* Or Save.
Is. 57, 1.
Mic. 7, 1, 2.
Gen. 6, 12.
Ps. 14, 1—4,
& 4, 2.

EXPLANATORY NOTES. PSALM XI. Ver. 3. If the foundations be destroyed, i.e. if all regard to the laws of God, all regard to order and justice, be gone, what safety can the most innocent or virtuous expect! 6. Snare, fire, and brimstone, &c. signify all the terrible and unavoidable judgments which God executes upon the wicked, in time and eternity; such as he executed upon Saul and his agents.

REFLECTIONS UPON PSALM X.—What a heavy burden to an exercised saint are the hidings and frowns of his God! and the greatest saints undergo the severest trials of their faith. Men's persecutions, or Satan's temptations, often unite with God's absence to distress the soul. Behold, into what dreadful monsters sins have transformed men—proud—persecutors—boasters—covetous—prayerless—careless of God and religion—disobedient—impenitent—insolent—secure—profane—treacherous—heretical—murderous—hypocritical—blasphemous! But their wickedness is all before the Lord. And, to revenge their affronting of himself, to honour his people's relation to, dependance on, and expectations from, him, and to manifest his wonted readiness to appear in their behalf, he will quickly arise to punish them. And, when God breaks the power, and in awful vengeance manifests the wickedness, of their enemies, he deals kindly with his people. When the wicked are cast down, they are lifted up to safety, holiness, and honour! And he usually pours out upon them a remarkable spirit of humility, and of earnest supplication, as the mean of ushering in their deliverance.

REFLECTIONS UPON PSALM XI.—The saints' sorest temptations come as often from carnal friends as from their inveterate enemies: and often the most upright and blameless meet with the greatest malignity on earth. When wicked rulers have once unhinged the fundamental laws of equity, the greatest virtue often exposes men to the greatest danger. But, while God is in Christ, in the church,

17 **LORD**, ^athou hast heard the desire of the humble: thou wilt ^{*}prepare their heart; ^bthou wilt cause thine ear to hear:

18 To ^cjudge the fatherless and the oppressed, that the ^dman of the earth may no more [†]oppress.

PSALM XI.

Let us behold here (1) David tempted by his timorous friends to escape to some mountain, and hide himself from the fury of Saul or of Absalom, as if that were his only safe course now that his enemies were exerting themselves to the utmost, and all things were in disorder and confusion; 1—3. (2) David's baffling the temptation by a resolute profession of his trust in God, as the observer of all men—as the holy and righteous punisher of the wicked, and friend of the godly; 4—7.

To the chief musician, A psalm of David.

IN ^athe **LORD** put I my trust: ^bhow say ye to my soul, Flee as a bird to your mountain?

2 For, lo, ^cthe wicked bend *their* bow, they make ready their arrow upon the string, that they may ^{*}privily shoot at the upright in heart.

3 If ^dthe foundations be destroyed, what can the righteous do?

4 ^eThe **LORD** is in his holy temple, the **LORD's** throne is in heaven: ^fhis eyes behold, his eyelids try, the children of men.

5 ^gThe **LORD** trieth the righteous: ^hbut the wicked and him that loveth violence his soul hateth.

6 ⁱUpon the wicked he shall rain [†]snare, fire and brimstone, and [†]an horrible tempest: *this shall be the* ^kportion of their cup.

7 ^lFor the righteous **LORD** loveth righteousness; ^mhis countenance doth behold the upright.

PSALM XII.

In this psalm, which was probably penned during the reign of Saul, observe (1) The times rendered extremely bad, by the almost universal death of the godly, the general decay of piety and honesty, the common prevalence of dissimulation and flattery; by the proud and daring contempt of God, and oppressing the poor; and by the protection and encouragement of wickedness by those that bare rule in church or state; 1—4, 8. (2) Enough in God to balance the evils of the worst of times. He is ready to help. He will in due time reckon with the wicked, and restrain their insolence. He will seasonably and effectually relieve his oppressed people. His words are pure, firm, and faithful; and he will always secure a remnant for himself; 1, 5—7.

To the chief musician ^aupon Sheminith, A psalm of David.

^{*}**H**ELP, **LORD**; for ^bthe godly man ceaseth; for the faithful fail from among the children of men.

2 ^cThey speak vanity every one with his neighbour: *with flattering lips, and with [†]a double heart, do they speak.*

3 ^dThe **LORD** shall cut off all flattering lips, and the tongue that speaketh [†]proud things:

4 ^eWho have said, With our tongue will we prevail; our lips ^{||}are our own: who is lord over us?

5 ^fFor the oppression of the poor, for the sighing of the needy, now will I arise, saith the **LORD**; I will set *him* in safety from *him* that ^{*}puffeth at him.

6 ^gThe words of the **LORD** are pure words: as silver tried in a furnace of earth, purified seven times.

7 ^hThou shalt keep them, O **LORD**; thou shalt preserve [†]them from this generation for ever.

8 ⁱThe wicked walk on every side when [†]the vilest men are exalted.

PSALM XIII.

Here we have the Psalmist sowing in tears, but reaping in joy. Observe (1) His extreme distress, occasioned by God's apparent unkindness, and by inward anguish of soul, and the insolence of enemies; 1, 2. (2) His fervent supplications that God would consider his case, strengthen his faith, direct his goings, and comfort his heart; 3, 4. (3) Sudden deliverance, flowing from a fixed trust in God, and inducing to a triumphant joy in him; 5, 6.

To the ^{*}chief musician, A psalm of David.

HOW long wilt thou forget me, O **LORD**! for ever? how long wilt thou hide thy face from me?

2 ^bHow long shall I take counsel in my soul, *having sorrow in my heart daily?* ^chow long shall mine enemy be exalted over me?

3 ^dConsider *and* hear me, O **LORD** my God: lighten mine eyes, lest I sleep the sleep of death;

4 ^eLest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.

5 ^fBut I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I ^gwill sing unto the **LORD**, because he hath dealt bountifully with me.

PSALM XIV.

This psalm represents the fearful sinfulness and misery of mankind, and the marvellous method of deliverance from it. Behold (1) All mankind fearfully infected with the malady of sinful corruption in heart and life; which in its exercise so vilely dishonours God, debases and defiles the soul, and disturbs the world around; 1—3. (2) Warm expostulations for the conviction, awakening, and reclaiming, of wicked men; 4—6. (3) Con-

and in heaven, they who trust in him need never despair. Nothing escapes his notice, and nothing shall escape, without a due reward. While in his afflicting the righteous he but tries them for their purification and honour, the holiness and equity of his nature demand that his unavoidable judgments should in a terrible manner destroy the wicked.

REFLECTIONS UPON PSALM XII.—It is fearfully ominous when those distinguished saints, who support nations or churches, are removed by death, while none are raised up to fill their room. Perilous are the times when piety towards God and integrity towards men cease—when all men seek their own, not the things of Jesus Christ—when hypocrites by fair speeches deceive the simple! But pride must have a fall; either before the throne of grace, or into the depths of hell! And, though God for a time may seemingly overlook his people, he will never forget, disregard, or cast them off. He best knows when to deliver; and, if we have but faith, he will never fail. When the saints' night of trouble is at the darkest, and their prayers fervent, their deliverance is near. While God's pure and precious promises stand fast in Christ, no increase, activity, or malice, of wicked men shall ever be able utterly to destroy or deceive his people.

REFLECTIONS UPON PSALM XIII.—How painful, to an exercised believer, is the sense of God's absence and frowns! An hour is an age without his love! But the most precious saints are often exercised with long and constant sorrows: and their anxiety and vain contrivances to help themselves will but add to their burden, entangle them more and more, and bring them to the brink of despair. But, though God hide, and frown, and smite, his new covenant relation cannot be broken. Let Satan and his agents triumph as they may in their fall, there is full hope of their recovery; nay, it is at hand. Trust in God's mercy, and prayers poured into his bosom will quickly issue in great deliverance and joy.

Before Christ
cir. 1058.

Ps. 10, 7, &
5, 9, & 36, 1—
4, & 28, 3.
Jer. 9, 3—6.

† Heb. an heart
and an heart,
Job 32, 22.

Dan. 8, 25, &
7, 8, 25. Prov.
6, 16—19.
Is. xxxvi.

xxviii, & 54.
17, Jude 15.
† Heb. great
things.

Exod. 15, 9.
Ps. 73, 8, 9.
Jer. 2, 31.
Exod. 5, 2.

† Heb. are with
us.
Exod. 2, 25—
25, & 3, 7, 8.

Ps. 125, 3. Is.
33, 10, & 25.
4, Luke 18, 7,
8, Mic. 7, 9,
10.

Or would en-
snare him.
2 Sam. 22, 31.
Ps. 19, 9, &
18, 30, & 119.

140. Prov. 30, 5.
Ps. 16, 1, &
121, 7, 8. Is.
27, 3, 1 Pet. 1,
5, Jude 1.

† Heb. him,
that is, every
one of them.

Hos. 5, 11.
Mic. 6, 16.
Prov. 29, 2,
12, Mal. 3, 15,
16.

† Heb. the vilest
of the sons of
men are exalt-
ed.

Or overseer.
Ps. 44, 23, &
89, 46, & 6, 3,
& 22, 1, 2, &
9, 18. Deut.

31, 17. Job 13,
24. Is. 8, 17,
& 54, 7—10.

Ps. 77, 2—9,
& 94, 18, 19,
& 88, 1—18.

Ps. 17, 9, &
22, 7—21, &
31, 11, 13, 18,
& 38, 12, &
43, 1, 2, & 44,
14—16.

Ps. 25, 18, 19,
& 119, 153, &
143, 7, 8.

Ezra 9, 8.
John 1, 4.

Prov. 29, 13.
Eph. 1, 18.
Jer. 51, 39.

Deut. 32, 27.
Ps. 25, 2.

Ezek. 35, 10
—15.

2 Chr. 20, 12.
2 Tim. 1, 12.

Ps. 42, 11, &
43, 5, & 130,
4—8. Is. 12,
1—6.

Ps. ciii. cxvi.
cxviii, & 40,
1—5.

Before Christ
1058.

solutions exhibited to the righteous, from God's being among them, and being a refuge to them, and from his sending his Son to save and redeem them; 5—7.

To the chief musician, A psalm of David.

Ps. 10. 4. &
55. 1.

Ps. 53. 1—5.
& civ. & 36.
1—4. Tit. 1.
16. Mat. 12.
34. & 15. 19.
Jer. 17. 9.
Gen. 6. 5.
Job 14. 4.
Rom. 1. 21—
31. Eph. 2.
1—3.

Ps. 11. 4. &
33. 15. Gen. 6.
12. Rom. 3.
10—19.

Ecc. 7. 29.
Jer. 2. 13.
Rom. 3. 23.

Heb. stinking.
Is. 1. 6. & 64.
6. Ps. 38. 5.
Rom. 3. 10.
Eph. 2. 1—3.
Tit. 3. 3.
2 Pet. 2. 13—
15.

Is. 27. 11.
2 Cor. 4. 3, 4.
Eph. 4. 17, 18.
Rom. 10. 2, 3.

Amos 6. 4.
Mic. 3. 1—3.
Ezek. 34. 2.
Jer. 10. 25.

Heb. they
feared a fear.

Is. 41. 10. &
45. 1, 2. Ps.
24. 6. & 73.
15. & 112. 2.
& 22. 30.

Ps. 22. 7, 8.
& 9. 9. Is. 37.
10. Ezek. 35.
10. Is. 25. 4.

Heb. who will
give, &c.

Ps. 25. 22. &
130. 8. Is. 45.
17. Zech. 9. 9.
Luke 2. 10.
11. Rom. 11.
11.

Job 42. 10.
Ps. 126. 1, 2.

1045, or 1020.

Ps. 24. 3, 4.
& 1. 5. & 2. 6.
Rev. 14. 1, 4.

John 35. 3.

2 Cor. 13. 5.

Heb. sojourn.

Is. 33. 15, 16.
Zech. 8. 16.
2 Cor. 1. 12.

Acts 24. 16.

Luke 1. 6.

Lev. 19. 16.

Ps. 34. 13.

Exod. 2. 1.

Jam. 4. 11.

Or receive, or endure.

2 Kin. 3. 14.

Esth. 3. 2.

Ps. 101. 4.

Luke 23. 9.

Ps. 119. 63.

115. & 16. 3.

Rom. 12. 11.

Exod. 20. 7.

Mat. 5. 31.

Exod. 22. 25.

Lev. 23. 36.

Deut. 23. 19.

Ezek. 18. 8. &
22. 12.

Exod. 23. 8.

Deut. 16. 19.

THE fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doth good.

2 The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God.

3 They are all gone aside; they are all together become filthy: there is none that doth good, no not one.

4 Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord.

5 There were they in great fear: for God is in the generation of the righteous.

6 Ye have shamed the counsel of the poor, because the Lord is his refuge.

7 Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

PSALM XV.

Here let us (1) With wonder observe the happy state of present fellowship with God in his church on earth, and of everlasting fellowship with him in the temple above; and how fixed the saints are in this their new covenant state; 1—5. (2) Let us, with self-examination, remark the discriminating characters of such as are admitted to that happy state. They are sincere, upright, and honest, in all their ways; are kind to neighbours; they esteem others in proportion to the appearance of Christ's image on them; and they prefer a good conscience to every earthly advantage; 2—5.

A psalm of David.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 He that backbiteth not with his tongue, nor doth evil to his neighbour, nor taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

5 He that putteth not out his money to usury, nor taketh reward against the

REFLECTIONS UPON PSALM XIV.—How desperately wicked are human hearts! If all their thoughts were manifested, how horrible and shameful the sight! Atheism in heart is the source of all corruption in life! Men are very similar in sin, particularly in inward corruption. And there is great reason to bless God for the riches of his grace if any thing good is implanted in us by his Spirit. How absurdly, and against conscience, must men act when they eat up, with pleasure hate, reproach, persecute, and oppress, the people of God; or neglect prayer to him! Or when they attempt to shame and banter poor saints out of their religion, and dependence on him! But, if God be for us, who can be against us? Secret terrors shall apprehend our most jovial persecutors. How fervent are right desires for salvation through Christ; and how ravishing our enjoyment of it! For now is come Jesus, and his salvation and strength; let Jews and Gentiles magnify the Lord, and rejoice in God their Saviour.

REFLECTIONS UPON PSALM XV.—Professors of religion have great need to examine themselves. Many have a place in God's church below, who will never be admitted into his holy heaven. And, if we would know our true state, God's word must be the sole standard, and his Spirit the great director and manager of our trial. It is not fair words, nor high pretences, but uniform obedience in heart and life to God's law, that will prove the reality of our grace. We must exercise ourselves to keep a conscience void of offence towards God and man; to keep good company; and to have no fellowship with the unfruitful works of darkness, but rather to reprove them. Though our holiness and virtue be not the foundation of our unchangeable happiness, they are the marks of our being rooted and grounded in Christ, our infallible establisher.

innocent. He that doth these things shall never be moved.

PSALM XVI.

This psalm is indeed a Michtam, a golden psalm. Here is the man according to God's heart, (1) Committing himself to God as his Preserver: 1. (2) Avowing his endeared love to the people, and strict adherence to the worship, of God; 3, 4. (3) With great confidence and joy claiming God for his satisfying portion; 2, 5—7. (4) Comforting himself in, and blessing God for, his present intimacy with him, and granting direction to him, and for his certain prospect of the eternal enjoyment of him; 8—11. But chiefly Jesus, the man of God's right hand, surrendering himself up to his Father's service, in room of, and for the everlasting advantage of, his elect! taking out his new covenant claim to God as his God and portion for ever, and as our God and portion in him! Behold how, supported of God, in his holy manhood he suffers unto a tremendous death and debased burial, in hope of eternal honours!

A Michtam of David.

PRESERVE me, O God; for in thee do I put my trust.

2 O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee;

3 But to the saints that are in the earth, and to the excellent, in whom is all my delight.

4 Their sorrows shall be multiplied that hasten after another god: their drink-offerings of blood will I not offer, nor take up their names into my lips.

5 The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

7 I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons.

8 I have set the Lord always before me: because he is at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

PSALM XVII.

Here, in the depth of distress, (1) David appeals to God concerning the integrity of his heart and the justness of his cause; 1—4. (2) He prays for establishment in grace within; for tokens of divine favour from above; and for preservation from his carnal, malicious, insolent, restless, and powerful, enemies around; 5—14. (3) He triumphs in the assured faith of his everlasting enjoyment of, and conformity to, God; 15.

PSALM XVI. Ver. 5. The Lord and his fulness, answerable to every need, every desire, is represented as a lot or portion, in allusion to the shares of Canaan, which were divided by lot, Num. xxxiv.; and to the shares of liquor in cups at feasts; importing how permanent, unalterable, refreshing, and strengthening he is to the enjoyers. 10. Hell, with respect to David or Christ, cannot signify the place of the damned; for thither they never went: but it may include great distress of spirit, the grave, and the state of the dead.

REFLECTIONS UPON PSALM XVI.—Trust in God does not merit, but it secures, divine preservation, as God cannot disappoint one who believes his word, or rests on his new covenant characters. Our holiness cannot profit God, but it marks us his, and tends to our advantage: and, next to fellowship with God, that with ourselves is the most excellent and useful. But, the more a believer advances in holiness, the more humble thoughts he will have of himself, in view of the pure and all sufficient JEHOVAH. They who delight in God will delight in those who bear his image, as the most excellent on earth. Such as have Jesus Christ as their atonement, and God in him, need no idols or other sacrifices. And, if we want to banish idolatry, the most distant appearances of it ought to be avoided and abhorred. But happy are they who have God as their portion, their wealth, and comfort, by his own gospel grant! This secures against want as well as against ruin. This secures direction in time, comfort in death, and glory through eternity. And O how pleasant death and eternity appear, when Christ is considered as our way, as our forerunner, and God in him as our everlasting ALL IN ALL!

Before Christ
1058.

2 Pet. 1. 4—
11. Jer. 32. 29.
40. Ps. 145. 1.
2. Mat. 7. 25.
Prov. 10. 25.

Or, A golden
psalm of
David. Ps. lvi
—ix. title.

Ps. 17. 5, 8. &
22. 8. Is. 42. 1.
& 50. 6—9.
Acts 2. 25. &
13. 35.

Zech. 13. 9.
Ps. 31. 14. &
91. 2. & 69.
26. & 22. 1.

Job 22. 2. &
35. 7. Ps. 50.
9, 10. Rom.
11. 35.

Eph. 1. 1.
Col. 1. 2.
Prov. 12. 26.
& 13. 20. & 8.
31. Is. 62. 4.
Ps. 119. 63.

Or give gifts
to another.

Ps. 32. 10. &
97. 7. Rev. 14.
9—11.

Exod. 23. 13.
Josh. 23. 7.
Hos. 2. 17.

Ps. 73. 26. &
142. 5. & 23.
5. & 119. 57.
Lam. 3. 24.
Rom. 8. 17.

Heb. of my
part.

Ps. 94. 18. &
89. 1—4, 21—
28. Is. 42. 1.
& 53. 10—12.

Prov. 3. 17.
Is. 53. 11.
Heb. 12. 2.

Jer. 3. 19.
1 Pet. 1. 4.
Eph. 3. 18, 19.
John 20. 17.
Rom. 8. 17.

Ps. 72. 17—
19. Mat. 11.
25, 26. Is. 11.
2—4. & 48.
17.

Acts 2. 25.
1 Cor. 10. 31.
Ps. 73. 23. &
119. 168. &
139. 18.

Ps. 109. 31.
Is. 42. 1. & 50.
6—9.

Gen. 49. 6.
Acts 2. 26.
Job 14. 14.
Heb. 11. 35.

Heb. dwell
confidently.

Acts 2. 27, 31.
& 13. 35.

Dan. 9. 24.
Luke 1. 35. &
4. 34. Mark 1.
24. Acts 3. 14.

Acts 2. 28.
Ps. 21. 4.

1 Pet. 1. 21.
Rom. 8. 11.

Ps. 21. 5, 6.
& 110. 1, 5.
Heb. 12. 2.
Is. 53. 10—12.
Mat. 23. 34.
1 Pet. 1. 4.

A prayer of David.

HEAR * the right, O LORD; ^a attend unto my cry; give ear unto my prayer, *that goeth* † not out of feigned lips.

2 ^a Let my sentence come forth from thy presence: let thine eyes behold the things that are equal.

3 ^a Thou hast proved mine heart; thou hast visited *me* in the night; thou hast tried me, *and* shalt find nothing: I ^a am purposed *that* my mouth shall not transgress.

4 Concerning the works of men, ^a by the word of thy lips I have kept *me* from the paths of the destroyer.

5 ^a Hold up my goings in thy paths, *that* my footsteps † slip not.

6 I ^a have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and* hear my speech.

7 Shew thy ^a marvellous loving kindness, O thou || that savest by thy right hand them which put their trust *in thee* from those that rise up *against them*.

8 ^a Keep me as the apple of the eye, hide me under ^a the shadow of thy wings.

9 From the wicked * that oppress me, *from* † my deadly enemies, *who* compass me about.

10 ^a They are enclosed in their own fat: ^a with their mouth they speak proudly.

11 ^a They have now compassed us in our steps: they have ^a set their eyes bowing down to the earth;

12 † Like as a lion *that* is greedy of his prey, and as it were a young lion || lurking in secret places.

13 ^a Arise, O LORD, * disappoint him, cast him down: deliver my soul from the wicked, † *who* is thy sword:

14 † From men *who* are thy ^a hand, O LORD, from men of the world, *who* have ^a their portion in *this* life, and whose belly thou fillest with thy hid *treasure*: || they are full of children, and leave the rest of their *substance* to their babes.

15 As for me, ^a I will behold thy face in righteousness: I shall be ^a satisfied, when I awake, with thy * likeness.

PSALM XVIII.

In this psalm of thanksgiving for manifold deliverances observe (1) David's ardent love to God in Christ, whom he believed to be his own in every gracious and saving revelation; and whom he had experienced his merciful, almighty, and seasonable Deliverer from depths of trouble: 1—19. (2) His comfortable reflections on the integrity which the Lord had enabled him to maintain, and on the gracious kindness of God consequent thereupon: 20—28. (3) His thankful ascription of all the glory of his noted exploits to God, as his director and strengthener: 29—42. (4) His triumphant faith and hope of further assistance and favour from God to himself, and to his seed for evermore: 43—50. In all these he was a type of Jesus Christ. [See 2 Sam. xxii.]

Or their children are full. ^a Job 19. 26, 27. 1 Cor. 13. 12. 2 Cor. 3. 18. & 4. 17. 1 John 3. 2. ^a Ps. 16. 11. & 43. 4. & 36. 8, 9. 1 Cor. 2. 9. Rev. xxi. xxii. ^a Col. 1. 15. Phil. 2. 6. or Gen. 1. 26, 27. 1 John 3. 2. Eph. 5. 27. Jude 14.

PSALM XVII. Ver. 1. Prayer is called *meditation*; because our requests ought to be seriously considered before we present them to God. It is called a *lifting up of our souls*, and *pouring out of our hearts*; because our requests must be the earnest desires of our soul. It is called *supplication*, *seeking*, *knocking*, *inquiring*, to denote the humility and earnestness of our petitions. It is represented as a *crying*, *sighing*, *groaning*, and *breathing*, to signify our great pressures and necessities, and the great earnestness of our desires after relief. It is represented as a *looking to*, *talking with*, and *taking hold of* God, to denote the humble familiarity, importunate earnestness, and patient resignation, necessary therein. From the gestures used in it, it is represented as a *bowing*, *kneeling*, *falling down*, or *standing* before God: and, from its acceptableness to God, it is represented as *odours*, or *incense*.

REFLECTIONS UPON PSALM XVII.—Happy are they who, when traduced by men, have the testimony of a good conscience to their uprightness before God: His providence will manifest injured innocence at last. And happy are they who in all their trials improve God's word as their preservative from evil; and who,

To the chief musician, ^a A psalm of David, ^b the servant of the LORD, who spake unto the LORD the words of this song in the day *that* ^c the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

I ^a WILL love thee, O LORD, my strength.

2 The LORD is my ^a rock, and my fortress, and my ^a deliverer; ^a my God, ^a my strength, in whom I will trust; my ^a buckler, and ^a the horn of my salvation, *and* my ^a high tower.

3 ^a I will call upon the LORD, *who* is ^a worthy to be praised: so shall I be saved from mine enemies.

4 ^a The sorrows of death compassed me, and the floods of † ungodly men made me afraid.

5 The † sorrows of hell compassed me about: the ^a snares of death prevented me.

6 ^a In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

7 Then ^a the earth shook and trembled: the foundations also of the hills moved, and were shaken, because he was wroth.

8 There went up a ^a smoke † out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9 He ^a bowed the heavens also, and came down: and darkness *was* under his feet.

10 And ^a he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 ^a He made darkness his secret place; his pavilion round about him *were* dark waters *and* thick clouds of the skies.

12 At ^a the brightness *that* was before him his thick clouds passed, hail stones *and* coals of fire.

13 ^a The LORD also thundered in the heavens, and the Highest gave his voice; hail stones *and* coals of fire.

14 Yea, ^a he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15 ^a Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 ^a He sent from above, he took me, he drew me out of ^a many waters.

17 He ^a delivered me from my * strong

^a Ps. 144. 7. & 69. 1, 2. & 130. 1. & 40. 1—3.

^b Or great waters. Ver. 43. Rev. 17. 15.

^c Title, 2 Cor. 1. 10. Heb. 13. 20.

^a Saul.

assisted by his gracious influence, watch over their heart, their tongue, their feet, cleaving to that which is good, and abhorring that which is evil! But not the strongest saint hath a fund of grace to support himself, without constant supplies from Jesus Christ, our living fountain. And a deep sense of our own weakness and insufficiency is the surest way to be strong in the Lord and in the power of his might. Every saint walks in a slippery path, where many watch for his halting. He ought therefore always to watch, and pray that he faint not. Our whole salvation is of God, and is of infinite love from first to last. In vain Satan rages against those whom God so tenderly, closely, and kindly, keeps. No luxurious, proud, active, crafty, or cruel, devourers shall ever pluck them out of his hand. They are but God's sword and hand, by which he corrects his people, or manages, in his providence as he pleases. And how wretched are they amidst all their affluence and wealth, as it is their portion, ripening them for everlasting misery! But happy are they who through their much tribulation enter into the kingdom of God! Happy they, whose transient views of God, and imperfect likeness to him, issue at last in endless and immediate vision of him, and in perfect conformity to his image!

Before Christ
cir. 1020.Ps. 38. 19. &
69. 4. & 59. 3.
Eph. 6. 11. 12.
2 Cor. 12. 7.2 Sam. 22. 6.
19. Ps. 22. 12.
16. & 118.
10—15. Is. 50.
10. & 42. 5.
6. 11.Ps. 31. 8. &
118. 5. & 40.
1—3. & 116.
1—7. 16. Job
36. 16. 2 Sam.
15. 25.Ps. 7. 8. Is. 3.
10. & 1. 16—
19. Ps. 19.
11. 1 Cor. 15.
58.Ps. 119. 6.
10. 11. Luke
1. 6. 2 Cor. 1.
12. Acts 24.
16. 2 Cor. 5.
9. 14. 15. &
7. 1.Ps. 119. 6. 15.
16. & c. Luke
1. 6. Is. 38. 3.Gen. 6. 9.
Job 1. 1. 8.
2 Kin. 20. 3.
Tit. 2. 12.
2 Cor. 1. 12.Heb. with.
Heb. 12. 1.
Mat. 5. 29.
30. & 18. 8. 9.Prov. 11. 31.
Gal. 6. 7. 8.
1 Cor. 15. 58.
1 Tim. 4. 3.Heb. before
his eyes.1 Kin. 8. 32.
Mat. 5. 7. 8.
Ps. 25. 8.Ps. 109. 17—
19. Rom. 2.
4. 5. 8. 9.
Jam. 2. 13.
Lev. 26. 23.
24. Ps. 125. 5.

Or wrestle.

Luke 1. 52.
53. Ps. 12. 5.
& 22. 24. &
34. 19.Ps. 37. 35.
26. & 73. 17.
18. Is. 2. 11.
Job 40. 11.
12.Job 29. 3. 4.
Ps. 37. 6.
Mic. 7. 8. 9.
Ps. 119. 105.
Prov. 6. 23.
Eph. 3. 17—
19. Is. 60. 19.

Or lamp.

Phil. 4. 13. &
2. 12. 13. Ps.
118. 10—12.
Zech. 10. 12.
Is. 40. 31.Deut. 32. 4.
Dan. 4. 37.
Rev. 15. 3.Ps. 12. 6. &
119. 140.
Prov. 30. 5.Or refined.
Gen. 15. 1.
Ps. 91. 4. &
17. 7. 8.Deut. 32. 30.
1 Sam. 2. 2.
Ps. 86. 8. Is.
45. 5. 22.Ps. 92. 10. 12.
& 99. 4. &
28. 7. Is. 45.
1—5. Ps. 133.
8. Phil. 1. 6.Hab. 3. 19.
Deut. 32. 13.
& 3. 29.
Is. 33. 16. &
58. 14.Ps. 144. 1.
Is. 45. 1—5.
13. & 46. 11.Gen. 15. 1.
Ps. 84. 11. &
5. 12. Eph. 6.
16. Ps. 94.
17—19.Or with thy meekness thou hast multiplied me.
Ps. 113. 6—8. & 21. 3—6. Job 18. 7.
& 36. 16. Prov. 4. 12. Ps. 94. 18. Heb. mine ankles. 2 Sam. v. viii. x. xviii. xx
1 Sam. xvii. xviii. xxiii. xxx. Gen. 49. 8—10. Ps. 110. 1—7. Is. 53. 10. 12. Rev. 17
14. & 19. 12—20. & 6. 17.

enemy, and from them which hated me;
for they were ^atoo strong for me.

18 ^aThey prevented me in the day of
my calamity; but the LORD was my
stay.

19 ^aHe brought me forth also into a
large place; he delivered me because he
delighted in me.

20 The LORD ^arewarded me accord-
ing to my righteousness; according to
the cleanness of my hands hath he re-
compensed me.

21 For ^aI have kept the ways of the
LORD, and have not wickedly departed
from my God.

22 ^aFor all his judgments *were* before
me, and I did not put away his statutes
from me.

23 I was also ^aupright [†]before him,
and I kept myself from ^amine iniquity.

24 ^aTherefore hath the LORD recom-
pensed me according to my righteous-
ness, according to the cleanness of my
hands [†]in his eye-sight.

25 ^aWith the merciful thou wilt shew
thyself merciful; with an upright man
thou wilt shew thyself upright;

26 With the pure thou wilt shew thy-
self pure; ^aand with the froward thou
wilt ^{||}shew thyself froward.

27 ^aFor thou wilt save the afflicted
people; ^abut wilt bring down high
looks.

28 ^aFor thou wilt light my ^acandle:
the LORD my God will enlighten my
darkness.

29 ^aFor by thee I have run through a
troop; and by my God have I leaped
over a wall.

30 *As for God*, ^ahis way is perfect:
^athe word of the LORD is [†]tried: ^ahe
is a buckler to all those that trust in him.

31 ^aFor who is God save the Lord?
or who is a rock save our God?

32 ^a*It is God* that girdeth me with
strength, and maketh my way perfect.

33 ^aHe maketh my feet like hinds'
feet, and setteth me upon my high
places.

34 ^aHe teacheth my hands to war, so
that a bow of steel is broken by mine
arms.

35 Thou hast also given me ^athe shield
of thy salvation: and thy right hand hath
holden me up, and [†]thy gentleness ^ahath
made me great.

36 Thou hast ^aenlarged my steps
under me, that ^{||}my feet did not slip.

37 ^aI have pursued mine enemies, and
overtaken them: neither did I turn again
till they were consumed.

38 I have wounded them that they
were not able to rise: they are fallen
under my feet.

39 For thou ^ahast girded me with
strength unto the battle: thou hast ^asub-
dued under me those that rose up against
me.

40 Thou hast also given me ^athe necks
of mine enemies; that I might destroy
them that hate me.

41 ^aThey cried, but *there was* none to
save *them*: *even* unto the LORD, but he
answered them not.

42 Then did I ^abeat them small as the
dust before the wind; I did cast them
out as the dirt in the streets.

43 Thou hast delivered me from ^athe
strivings of the people; ^aand thou hast
made me the head of the heathen: a
people *whom* I have not known shall serve
me.

44 [†]As soon as they hear of me they
shall obey me: [†]the strangers shall ^asub-
mit themselves unto me.

45 The strangers shall fade away, and
^abe afraid out of their close places.

46 The ^aLORD liveth; and ^ablessed
be my rock; and let the God of my sal-
vation be exalted.

47 *It is God* that ^aavengeth me, and
^asubdueth the people under me.

48 He delivereth me from mine ene-
mies: ^ayea, thou liftest me up above
those that rise up against me: thou
hast delivered me from the ^{||}violent
man.

49 ^aTherefore will I give thanks to
thee, O LORD, among the heathen, and
sing praises unto thy name.

50 ^aGreat deliverance giveth he to
his ^aking; and sheweth mercy to his
^aanointed, to David, and to his seed for
evermore.

PSALM XIX.

Now the books of God are opened, not for our trial and condem-
nation, but for our instruction. (1) The book of creation and
Providence, in which all the works of God instruct mankind in
general concerning the eternal wisdom, power, and goodness, of
their Maker; 1—6. (2) The book of Inspiration, the sure, the
right, the pure, the true, the perfect, and powerful, oracles of
which instruct, convert, comfort, and warn, the members of the
church; and in keeping of which there is an exceeding great
and everlasting reward of glory obtained; 7—11. (3) Observe
what conviction of sin—what supplication for pardon of it, and
preservation from it—and for the acceptance of our duties through
Jesus' blood—does or ought to ensue, upon a proper perusal of
these volumes of heaven; 12—14.

To the chief musician, a psalm of
David.

THE ^aheavens declare the glory of
God; and the firmament sheweth
his handy work.

2 ^aDay unto day uttereth speech, and
night unto night sheweth knowledge.

3 *There is* ^ano speech nor language
^awhere their voice is not heard.

4 [†]Their line is gone out through all
the earth, and their words to the end
of the world: in them hath he set a taber-
nacle for the sun,

5 Which is ^aas a bridegroom coming
out of his chamber, and rejoiceth as a
strong man to run a race.

Before Christ
cir. 1020.Is. 54. 17.
Ezek. 30. 24.
ver. 32.Heb. caused
to bow.Gen. 49. 8.
Josh. 10. 24.
Exod. 23. 27.1 Sam. 28. 6.
Job 27. 9. &
35. 12. Prov.1. 28. Is. 1.
15. Jer. 11.
11. & 14. 12.Ezek. 8. 18.
Mic. 3. 4.
Zech. 7. 13.Dan. 2. 34.
35. 44. Zech.
10. 5. Is. 10.6. Mic. 7. 10.
Mal. 4. 1. 3.
2 Sam. 3. 1.& xviii. xx.
2 Sam. v.
viii. x. Ps. 60.8. & 108. 9.
Is. 55. 5. Ps.
22. 27—31. &
ex. lxxii.† Heb. At the
hearing of the
ear.† Heb. the sons
of the stranger.Or yielded feign-
ed obedience.Ps. 66. 3. &
59. 11. 12.Deut. 33. 29.
Mic. 7. 17.Rev. 6. 16.
Jer. 10. 10.Rev. 1. 18.
John 14. 19.Ps. 91. 2. &
89. 26. Is. 12.
1—3. Exod.15. 1—20.
Heb. giveth
avengements
for me. Ps. 94.1. 2.
Or destroyeth.Ps. 47. 3. &
89. 23. & ex.
lxxii. & 22. 27—30.
Ps. 27. 6. &
59. 1. & 110.

1. Phil. 2. 9.

Heb. man of
violence, i. e.
Saul.Rom. 15. 9.
Exod. xv.Judg. v.
1 Sam. 2. 1—
10. 2 Chr. 20.26. Is. xii.
xxv. xxvi. Ps.
7. 17. & 13.6. & ix. xxx.
xxiii. xlvii.xcvii—c. ciii—
cxviii. cxv.cxviii. cxxxix
—cxxxvi.cxlv—cl.
Ps. 144. 10.Heb. 2. 3.
1 Sam. 2. 10.Ps. 2. 6. & 89.
3. 4.2 Sam. 7. 13.
Rom. 1. 3.Gal. 3. 16.
Jer. 30. 9.Ps. 89. 1—4.
28—36.

REFLECTIONS UPON PSALM XVIII.—How close and marvellous is the con-
nection between Christ and his people, that the same relations of God, the same
words and works of God, and exercises towards God! will apply to both! Let
Jesus then be at once my Saviour, my Forerunner, and my Pattern. Pleasant and
profitable is God to the souls that find him. He is their ALL and IN ALL! Sure
is their help in time of need who trust in and love him! though God may take the
most awful manner to answer the prayers of his people in delivering them out of
their distress, and exalting them to safety and joy. Those deliverances demand the
most solemn and hearty thanksgivings, which are from great and imminent danger,

and in exact answer to earnest prayers, and which are granted by wonderful ap-
pearances, in the midst of great difficulties, and of great and lasting good fruits.
Happy are they who, interested in Jesus' righteousness, have their corruptions
subdued by his grace, and are by his Spirit enabled to conquer every spiritual
foe! God fights for them! who can be against them! What knowledge and skill
—what strength—what activity—what courage—what protection—what success
and victory—what an high throne—is allotted them by the living, the faithful,
the powerful, and unparalleled, God of their salvation! With firm faith may such
expect the Lord's perfecting all that grace and glory which concerns them.

Before Christ
cir. 1040.

Ecc. 1. 5.
Mat. 24. 27.
Job 25. 5.
2 Tim. 3. 15.
—17. 2 Cor. 5.
17, 18. 1 Pet.
1. 23. Jam. 1.
21, 25. John
6. 63.

Or doctrine.
Or restoring.
John 5. 39.

Acts 10. 43.
1 John 5. 7—
12. 2 Tim. 3.
15—17. Ps.
111. 7. & 119.
98—105.

Neh. 9. 13.
Ps. 119. 57.
128, 49, 50,
54, 92, 111,
&c. & 94. 19.
Ps. 12. 6. &
18. 30. & 119.
140, 105.

2 Pet. 1. 19.
2 Cor. 2. 17.
1 Pet. 2. 2.
John 17. 17.
& 15. 3. Ps.
119. 9, 11.
Mat. 5. 18.
1 Pet. 1. 23.

Heb. truth.
Ps. 119. 143.
160, 138, 144,
172.

Ps. 119. 72,
111, 127, 169.
Prov. 8. 11,
19.

Ps. 119. 50,
103. Jer. 15.
16. Job 23. 12.
Heb. the drop-
ping of honey-
combs.

Prov. 6. 22,
23. 2 Pet. 1.
19. Ps. 119. 9,
11, 24.

Prov. 3. 16,
17. 1 Tim. 6.
6. & 4. 8.
1 Cor. 15. 58.

Ps. 40. 12, 13. Is. 64. 6. Ps. 25. 11. & 65. 3. & 51. 5, 6, 10, 14.
14. Ps. 119. 133. Rom. 6. 12, 14. 2 Cor. 1. 12. Acts 24. 16.
5. 1, 2. & 6. 9. Is. 65. 24. & 60. 7. 1 Pet. 2. 5. 1 John 3. 22. & 5. 14, 15. John 16. 28. * Heb. my
rock.

Ps. 50. 15. &
91. 15. Is. 49.
8. & 65. 24. &
58. 9.

Ps. 118. 10—
12. Is. 50. 10.
Prov. 18. 10.
ver. 5—7.
Is. 25. 4.

Heb. set thee
on an high
place.

Heb. thy help.
1 Kin. 8. 44, 45.

Heb. support
thee.

Heb. turn to
ashes, or make
fat. Lev. 9. 24.
1 Kin. 18. 38.
2 Chr. 7. 1.
Is. 60. 7.

1 Pet. 2. 5.
Ps. 21. 2.
1 John 5. 14,
15. John 16.
23. ver. 5.

Ps. 13. 5. &
21. 1. Is. 12.
1, 2. & 61. 10.
1 Sam. 17. 45.

Mic. 4. 5.
Exod. 17. 15.
Jer. 50. 2, 34.
Ps. 60. 4, 12.
& 118. 5—16.

Ps. 18. 50. &
28. 8. Is. 49.
8. Heb. 5. 7.
& 13. 20.

Heb. from the
heaven of his
holiness.

Heb. by the
strength of the
salvation of his
right hand.

6 'His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The ^slaw of the LORD is perfect, *converting the soul: ^hthe testimony of the LORD is sure, making wise the simple

8 The ^statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is ^pure, enlightening the eyes.

9 The fear of the LORD is ^clean, enduring for ever: the judgments of the LORD are ^t true and righteous altogether.

10 ^mMore to be desired are they than gold, yea, than much fine gold: ^ssweeter also than honey and ^tthe honeycomb.

11 Moreover, by them is thy servant ^warned: and in keeping of them there is ^great reward.

12 ^Who can understand his errors? cleanse thou me from secret faults.

13 ^Keepest back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from ^the great transgression.

14 ^Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, ^my strength and my Redeemer.

Ps. 40. 12, 13. Is. 64. 6. Ps. 25. 11. & 65. 3. & 51. 5, 6, 10, 14. * Gen. 20. 6. Exod. 21. 14. Ps. 119. 133. Rom. 6. 12, 14. 2 Cor. 1. 12. Acts 24. 16. || Or much. * Ps. 4. 1. & 5. 1, 2. & 6. 9. Is. 65. 24. & 60. 7. 1 Pet. 2. 5. 1 John 3. 22. & 5. 14, 15. John 16. 28. * Heb. my rock.

Ps. 50. 15. & 91. 15. Is. 49. 8. & 65. 24. & 58. 9. Ps. 118. 10—12. Is. 50. 10. Prov. 18. 10. ver. 5—7. Is. 25. 4. Heb. set thee on an high place. Heb. thy help. 1 Kin. 8. 44, 45. Heb. support thee. Heb. turn to ashes, or make fat. Lev. 9. 24. 1 Kin. 18. 38. 2 Chr. 7. 1. Is. 60. 7. 1 Pet. 2. 5. Ps. 21. 2. 1 John 5. 14, 15. John 16. 23. ver. 5. Ps. 13. 5. & 21. 1. Is. 12. 1, 2. & 61. 10. 1 Sam. 17. 45. Mic. 4. 5. Exod. 17. 15. Jer. 50. 2, 34. Ps. 60. 4, 12. & 118. 5—16. Ps. 18. 50. & 28. 8. Is. 49. 8. Heb. 5. 7. & 13. 20. Heb. from the heaven of his holiness. Heb. by the strength of the salvation of his right hand.

To the chief musician, A psalm of David.

THE LORD hear thee in the day of trouble; ^the name of the God of Jacob ^defend thee.

2 Send ^thee help ^from the sanctuary, and ^tstrengthen thee out of Zion.

3 Remember all thy offerings, and ^aaccept thy burnt-sacrifice. Selah.

4 ^Grant thee according to thine own heart, and fulfil all thy counsel.

5 We will ^rejoice in thy salvation, and ⁱn the name of our God we will set up our banners: the LORD fulfil all thy petitions.

6 Now know I that ^the LORD saveth his anointed; he will hear him from ^his holy heaven ^with the saving strength of his right hand.

REFLECTIONS UPON PSALM XIX.—How inexcusable are atheists and idolaters, when the ever obvious heavens, the regular succession of nights and days, and the enlightening and warming sun, teach men so much of God! But much more they, who enjoy the heavens, the firmament of the gospel church, all illuminated by Jesus Christ the sun of righteousness, and his oracles, ordinances, and ministers, if they offend! Happy those hearts in which his word, so pure, so perfect, so true, so righteous, so precious and pleasant, is hid; and in which its enlightening, instructing, converting, comforting, nourishing and healing, influence is felt! The more we look into this blessed glass, the more cause we shall see of deep humiliation before God, on account of the number and strength of our secret corruptions. But terrible are presumptuous sins—sins done against light and love! and yet the best need to watch and pray against them. Great then is the mercy that all our salvation from sin, and all the acceptance of our holy services, is in Christ the beloved, and his infinitely valuable righteousness.

REFLECTIONS UPON PSALM XX.—Neither piety nor power can exempt men from sore troubles. All then have need for prayer; and even the greatest need this assistance from the meaneast. But what an almighty helper, a kind acceptor, and a liberal bestower, is God in Christ as the God of his people! Such as make him the object of their trust shall soon have reason to make him the

7 ^Some trust in chariots, and some in horses: but we will ^remember the name of the LORD our God.

8 They ^are brought down and fallen; but we are risen, and stand upright.

9 ^Save, LORD; let the king hear us when we call.

PSALM XXI.

In this song of thanksgiving observe (1) All the joys, the honours, and happiness of King David, and of King Jesus, founded in the perfections and gracious works of God; 1—6. (2) Full assurance of the stability of David's and of Jesus' throne, and of the discovery and destruction of their implacable opposers; 7—12. (3) Earnest supplications to God for the exhilarating displays of his glory and power; 13.

To the chief musician, A psalm of David.

THE king shall joy in thy strength, O LORD; and ⁱn thy salvation how greatly shall he rejoice!

2 ^Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 ^For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

4 ^He asked life of thee, and thou gavest it him, even length of days for ever and ever.

5 ^His glory is great in thy salvation; honour and majesty hast thou laid upon him.

6 ^For thou hast ^made him most blessed for ever: thou hast ^made him exceeding glad with thy countenance.

7 ^For the king trusteth in the LORD; and through the mercy of the Most High he shall not be moved.

8 ^Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee.

9 ^Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee: they imagined a mischievous device, which they are not able to perform.

12 Therefore ^shalt thou make them turn their ^back when thou ^shalt make ready ^thine arrows upon thy strings against the face of them.

13 ^Be thou exalted, LORD, in thine own strength: so will we sing and ^praise thy power.

PSALM XXII.

Here the debasement and exaltation of David king of Israel are merely subservient to, and figurative of, the debasement and exaltation of Jesus Christ, our blessed AJELATH SHAHAR, Hind of the morning. In this deep debasement we find (1) Bitter,

ground of their praise. An assured trust in him is the best way to preferment and establishment. They who renounce all other confidences, and persevere in prayer to him, shall abide in his love and be assured of his protection.

REFLECTIONS UPON PSALM XXI.—Chiefly, my soul, behold here the everlasting honours, joys, happiness, and blissful influences, of thy Redeemer! Behold how fixed is his kingdom and dignity in the infinite, everlasting, and unchangeable, wisdom, power, mercy, equity, goodness, and truth, of the Most High! Behold the inexpressible vengeance which kindles upon and destroys his Jewish—his heathen—his antichristian—and other incorrigible enemies—But rejoice, my soul, in this God thy Saviour. Rejoice at the glory with which he is crowned—at the life granted to and lodged in him; and in his being made blessings for evermore to MEN—blessings for evermore to ME! And let the ruinous overthrow of his Jewish, or other enemies, make me to stand in awe of provoking him, by presumptuous refusals of him, or by rebellion against him. Rich is that salvation purchased by him—honourable and lasting is its benefits! God gives exceedingly above what we can ask or think! Crowns, and all other enjoyments, are God's gifts to men. All affliction or destruction of persons or nations is the work of God's hand, and the reward of their sin. And the ruin of the wicked, particularly of the despisers of Jesus Christ, contributes to the salvation and joy of his people.

Before Christ
cir. 1036.

Is. 31. 1.
Ps. 31. 16.
Prov. 21. 31.
Jer. 17. 5.
2 Chr. 14. 11.
& 20. 12, 20.
& 32. 8. Is. 50.
10. Ps. 34. 22.
Judg. 5. 31.
Ps. 146. 9. &
34. 21, 22.
Ps. 118. 25.
& 72. 4.

Ps. 72. 1. &
20. 6. & 28. 7.
& 99. 4. 7. 8.

Is. 50. 7. 9.
Ps. 13. 5. 6.
& 118. 14.

Heb. 12. 2. Is.
53. 10—12.

Ps. 20. 4. 5. &
66. 19, 20.
John 11. 42.

Heb. 7. 25.
1 Sam. 16. 13.
2 Sam. 2. 4. &
5. 3. Ps. 45. 3.

Acts 2. 28.
Heb. 2. 9.
Song 3. 11.

2 Sam. 7. 19.
Ps. 91. 16. &
61. 6. & 16.

10, 11. & 72.
15. Heb. 7. 25.
Rev. 1. 18.

2 Sam. 7. 8, 9,
16. Phil. 2.
7—11. Eph. 1.

20—22. 1 Pet.
3. 22. Mat. 28.
18. Ps. 110. 1.

Ps. 32. 1. &
119. 1. Acts 2.
28. & 3. 26.

Ps. 45. 3. &
72. 17.
Heb. set him
to be blessings.

Heb. gladden-
ed him with joy.
Acts 2. 28.

Ps. 16. 11.
Ps. 31. 14. &
91. 2. & 62.

1—8. & 50. 7.
9. & 39. 21—
36. & 110. 1.

2 Sam. 3. 1.
& v. viii. x.
xviii. xx. xxi.

Ps. 89. 23. &
72. 9. & 110.
5. 6. & 2. 9.

Deut. 32. 22.
Mal. 4. 1, 3.
Mat. 21. 41.

44. & 22. 7. &
23. 33—39. &
24. 2—51. &

25. 30, 41, 46.
Luke 19. 27,
42—44. & 21.

6—26. & 23.
28—30.
1 Thes. 2. 16

Rev. vi. viii.
ix. xiv. xvi—
xx. 2 Thes. 2.

8. 9. Ps. 2. 1—
5. 9. Prov. 1.
25—29. Job

xviii. xx. xxii.
Is. 3. 11.
Or thou shalt
set them as a
bull. Job 7. 20.

& 16. 12.
Eam. 3. 12.
Heb. shoulder.

Ps. 7. 11—16.
& 64. 6—10.
Ps. 57. 11. &
72. 19.

Rev. 11. 15—
17. & 19. 1—
6. & 18. 20. &
16. 5—7. Ps.

Before Christ
cir. 1021.

* Or, *The kind of the morning.*
* Mat. 27. 46.
* Mark 15. 34.
* Heb. 5. 7. Ps. 31. 14—16. & 40. 17.
† Heb. *from my salvation.*
* Lam. 1. 8, 12. with Heb. 5. 7. John 11. 42. Mat. 26. 38—44.
† Heb. *there is no silence to me.*
* Exod. 15. 11. Josh. 24. 19. Deut. 32. 4. Dan. 9. 7.
* Deut. 10. 21. Ps. 65. 1.
* Rom. 4. 18—20. Heb. 11. 13. Gen. xii. xiv. xix. xxvi. xxxi. xxxiii. Exod. vii—xiv. Judg. iii. iv. vii. x. 1 Sam. vii. Exod. 2. 23. & 14. 15. Ps. 107. 6, 13.
* Rom. 9. 33. Is. 28. 16. Ps. 25. 2, 3. & 69. 6, 7.
* Job 25. 6. Is. 41. 14. & 53. 2—4.
* Phil. 2. 7, 8.
* Ps. 31. 11. & 35. 15. & 41. 6. & 55. 12. 13. & 69. 7, 9. 10, 19, 20. & 89. 50, 51. Mat. 12. 24. & 11. 19. & 9. 11. Luke 23. 2, 5, & c.
* Mat. 9. 24. & 27. 29. Is. 57. 4. Job 16. 4. 10. Mat. 27. 29. 43. Is. 37. 22. Ps. 44. 14. & 109. 25.
|| Heb. *he rolled himself on the LORD.*
* Or *if he de-light in him.*
* Ps. 139. 15. 16. & 71. 6. Jer. 31. 22. Is. 7. 14. & 9. 6.
* Ps. 71. 5, 17. Is. 49. 1, 2. Luke 2. 40—52.
† Or *keep me in safety.*
* Is. 46. 3. & 49. 1, 2. Ps. 71. 6. & 89. 26. John 20. 17.
* Ps. 6. 5. & 10. 1. & 13. 1—3. & 88. 14. & 40. 13, 17. & 69. 1, 2, 18. & 109. 3. Heb. 5. 7.
* Heb. *not a helper.* Deut. 32. 36.
* Ps. 60. 38. Is. 34. 7. Jer. 46. 21. Ezek. 39. 18. Amos 4. 1, 3. Job 16. 10. Lam. 2. 16. & 3. 46. John 14. 20. Mat. 26. 3. 4. 46—68. & 27. 1—66.
† Heb. *opened their mouths against me.*
* 2 Sam. 14. 14. Josh. 7. 5. Mat. 26. 38. John 12. 27. Ps. 69. 1, 2.
|| Or *sundered.*
* Ps. 69. 21. Mat. 27. 34. John 19. 28. 29. Lam. 4. 4.
* Is. 53. 9, 10. Mat. 27. 50. 1 Cor. 15. 3. Ps. 2. 1, 2.

but tender and believing, complaints of God's withdrawalment,—attended with earnest attempts of faith, to quiet the complainer's soul under it,—drawn from the consideration of God's holiness and highness, and his seasonable deliverance of his people, in former times, when they cried to him; 1—5. (2) Bitter complaints of men's reproaches, and contemptuous derision,—attended with self-encouragements, drawn from the former experience of God's early and seasonable care and friendship; 6—10. (3) Bitter complaints of the number and rage of enemies,—attended with exquisite agonies of body and mind, and mingled with earnest prayers, for God's speedy support, assistance, and powerful deliverance; 11—21. By the typical exaltation of David, and the increase, happiness, honour, and duration, of his kingdom, is prefigured the glorious exaltation of our Redeemer, importing (4) That he should have a church among men;—that his Father should be glorified in them as well as in him;—that his true subjects should abound in prayer, praise, spiritual comfort, and everlasting life;—and that his church should be enlarged with multitudes of both Jews and Gentiles; and should, to his honour, and for his worship and service, continue to all generations; 22—31.

To the chief musician upon *Aijeleth, Shaha, A psalm of David.

MY God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

2 O my God, I cry in the day time, but thou hearest not; and in the night season, and I am not silent.

3 But thou art holy, O thou that inhabitest the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But I am a worm, and no man; a reproach of men, and despised of the people.

7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

8 He trusted on the LORD, that he would deliver him: let him deliver him, seeing he delighted in him.

9 But thou art he that took me out of the womb; thou didst make me hope when I was upon my mother's breasts.

10 I was cast upon thee from the womb: thou art my God from my mother's belly.

11 Be not far from me; for trouble is near; for there is none to help.

12 Many bulls have compassed me: strong bulls of Bashan have beset me round.

13 They gaped upon me with their mouths, as a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd; my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 For dogs have compassed me; the

assembly of the wicked have enclosed me; they pierced my hands and my feet.

17 I may tell all my bones; they look and stare upon me.

18 They part my garments among them, and cast lots upon my vesture.

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; my darling from the power of the dog.

21 Save me from the lion's mouth; for thou hast heard me from the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him he heard.

25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

28 For the kingdom is the LORD's: and he is the governor among the nations.

29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him: it shall be accounted to the LORD for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

* Ps. 78. 6. & 14. 5. & 24. 6. & 73. 15. * Is. 44. 3—5. & 38. 19. Ps. 145. 4—7. & 78. 6.
* Rom. 1. 16, 17. & 3. 22, 24. & 5. 19, 21. Is. 45. 24, 25. & 61. 10, 11. 2 Cor. 5. 21.

PSALM XXIII.

This is a short but noted song of the children of God. Here is, (1) New covenant relation to God, as a full and everlasting security against all our hurtful wants; 1. (2) Pleasant experience of God's acting up to his new covenant character, in disposing of, directing, assisting, feasting, and comforting his people; 2, 3, 5. (3) Well-grounded hopes of God's careful and seasonable supplies; of his comfortable presence and help amidst distress and death; and of the perpetual and everlasting manifestation of his mercy and grace to us-ward; and of our eternal nearness to, and immediate enjoyment of, him; 1, 4—6.

A psalm of David.

THE LORD is my shepherd; I shall not want.

what a debt of love and of praise the redeemed owe to their Lord, who so bare their sins, their griefs! And what ought they not cheerfully to suffer for his sake! What tidings—what supplies—what conquests—what continuance—what glories of grace, issue from the sufferings of our great IMMANUEL! Himself opens the triumphant song, and exhibits his experience for the comfort of his distressed brethren; and with joy declares his adherence to all his covenant engagements. Sweet is the entertainment of his flesh and blood—yea, of all the fulness of God, which he has prepared for the poor, the afflicted, and meek! Precious and lasting is their life who by faith feed upon him! He goes forth conquering the nations, high and low, to the obedience of faith. Let then his cause be oppressed as it may, in every age it will prove triumphant.

Before Christ 1045.
 2^c He maketh me to lie down in
 *green pastures he leadeth me beside
 †the still waters.
 3 He ^drestoreth my soul: he leadeth
 me in the paths of righteousness for his
 name's sake.
 4 Yea, though I walk through ^ethe
 valley of the shadow of death, ^fI will fear
 no evil: for thou ^{art} with me; thy rod
 and thy staff they comfort me.
 5 Thou ^gpreparest a table before me
 in the presence of mine enemies: thou
^hanointest my head with oil; my cup
 runneth over.
 6 Surely ^kgoodness and mercy shall
 follow me all the days of my life: ^land
 I will dwell in the house of the LORD
 †for ever.

PSALM XXIV.

Probably this psalm was penned for the use of the Hebrews when David brought up the ark of God to Jerusalem, or when Solomon brought it up to the temple; [2 Sam. vi. 1 Kings viii.] in order to raise their hearts above their external ceremonies to a reception of, and walking in, Christ, who was thereby prefigured. Observe (1) Christ's kingdom of nature, comprehending the whole world and all the inhabitants thereof; 1, 2. (2) His kingdom of grace, in the nature of it, the gracious character of its subjects, and their charter to their everlasting happiness above; 3-6. (3) Under the figure of a call to admit the ark, we have a solemn summons, issued forth by God, for the heavens to receive Jesus our glorious and almighty King, into their blissful abodes, in his ascension: and for us to receive him into our hearts, and societies below; 7-10.

A psalm of David.

THE ^aearth is the LORD's, and the
 fulness thereof; the world, and they
 that dwell therein.
 2 ^bFor he hath founded it upon the
 seas, and established it upon the floods.
 3 ^cWho shall ascend into the hill of
 the LORD? and who shall stand in his holy
 place?
 4 ^d*He that hath clean hands and a
 pure heart; who hath not lifted up
 his soul unto vanity, nor sworn deceit-
 fully;
 5 He shall receive ^ethe blessing from
 the LORD, and ^frighteousness from the
 God of his salvation.
 6 This is ^gthe generation of them that
 seek him; that seek thy face, †O Jacob.
 Selah.
 7 ^hLift up your heads, O ye gates; and
 be ye lift up, ye everlasting doors; and
 the ⁱKing of glory shall come in.
 8 Who is this King of glory? ^kThe
 LORD strong and mighty, the LORD
 mighty in battle.
 9 ^lLift up your heads, O ye gates;
 even lift ^mthem up, ye everlasting doors;
 and the King of glory shall come in.
 10 ⁿWho is this King of glory? The
 LORD of hosts, he is the King of glory.
 Selah.

PSALM XXV.

Here observe (1) What serious work prayer is:—what lifting up of soul—what directing of our hearts to God, and fixing them on him, must be in it; 1-15. (2) What mercies ought to be prayed for;—pardon of sin; 6, 7, 18: direction in duty; 4, 5:

familiar intimacy with God; 10: deliverance from trouble; 17-18: preservation from adversaries; 20, 21: and, in fine, safety and deliverance to the church; 22. (3) What pleas are proper to be used in prayer; as, the trust we have reposed in God; 2, 3, 5-21: our own divinely-affected sincerity in the Lord's way; 21: our distress, and the malice of our enemies; 2, 16-19: but chiefly the mercy that is in God, and the glory which redounds to his name, from his bestowing of new-covenant favours; 6, 7-11. (4) Strong encouragements to prayer, taken from the perfections of God's nature, and from his promises of instruction and direction; from the fulness and grace of his covenant, and from his delight in allowing men familiar intimacy and fellowship with himself; 8-14.

A psalm of David.

UNTO ^athee, O LORD, do I lift up
 my soul.
 2 O my God, I ^btrust in thee; let me
 not be ashamed; let not mine enemies
 triumph over me.
 3 Yea, ^clet none that wait on thee be
 ashamed: let them be ashamed which
 transgress without cause.
 4 ^dShew me thy ways, O LORD; teach
 me thy paths.
 5 ^eLead me in thy truth, and teach
 me: for thou ^{art} the God of my salva-
 tion; on thee do I wait all the day.
 6 ^fRemember, O LORD, ^gthy tender
 mercies and thy loving kindnesses; for
 they ^hhave been ever of old.
 7 ⁱRemember not the ^jsins of my
 youth, nor my transgressions: ^kaccord-
 ing to thy mercy remember thou me for
 thy goodness' sake, O LORD.
 8 ^lGood and upright is the LORD;
 therefore will he teach sinners in the
 way.
 9 ^mThe meek will he ⁿguide in judg-
 ment; and the meek will he teach his
 way.
 10 ^oAll the paths of the LORD ^pare
 mercy and truth unto such as keep his
 covenant and his testimonies.
 11 ^qFor thy name's sake, O LORD,
 pardon mine iniquity, ^rfor it is great.
 12 What man is he that feareth the
 LORD? him shall he ^steach in the way
 that he shall choose.
 13 His soul ^tshall dwell at ease; and
 his seed shall ^uinherit the earth.
 14 ^vThe secret of the LORD is with
 them that fear him; †and he will shew
 them his covenant.
 15 ^wMine eyes ^xare ever toward the
 LORD; for he shall ^ypluck my feet out
 of the net.
 16 ^zTurn thee unto me, and have
 mercy upon me; for I ^aam desolate and
 afflicted.
 17 ^bThe troubles of my heart are
 enlarged: O bring thou me out of my
 distresses.
 18 ^cLook upon mine affliction and my
 pain, and forgive all my sins.
 19 ^dConsider mine enemies, for they
 are many, and they hate me with ^ecruel
 hatred.

Before Christ
 cir. 1056.
 Ps. 31. 5. &
 86. 4. & 143.
 8. & 123. 1.
 Lam. 3. 41.
 Ps. 22. 5. &
 31. 1. & 34. 8.
 Is. 28. 16. &
 50. 10.
 Rom. 10. 11.
 2 Chr. 20. 20.
 Is. 26. 14.
 20. Ps. 41. 11.
 & 134. & 3. 2.
 Ps. 69. 6. &
 119. 78. & 59.
 3. 4. & 7. 4. 5.
 & 35. 26. &
 40. 14-16. &
 109. 28. 29. &
 31. 17.
 Ps. 27. 11. &
 86. 11. & 119.
 27. & 143. 10.
 & 5. 8. Exod.
 33. 13.
 Ps. 43. 3. 4. &
 86. 3. & 139.
 24. & 5. 8.
 Song 1. 4. Ps.
 130. 5. 6. &
 62. 1. 5.
 Is. 43. 26. Ps.
 103. 17. &
 106. 1. & 107.
 1. Jer. 33. 11.
 Heb. thy
 bowels.
 Is. 43. 25. &
 44. 22. & 64.
 9. Ps. 79. 8.
 Job 13. 26. &
 20. 11. Jer. 3.
 25.
 Ps. 51. 1.
 Is. 63. 7.
 Rom. 5. 20, 21.
 Ps. 106. 4.
 Ps. 119. 68.
 & 11. 7. Gal.
 1. 16. Eph. 1.
 17. 18. John 6.
 44, 45. Mat. 9.
 13.
 Mat. 5. 5.
 Ps. 22. 26. &
 76. 9. & 149.
 4. Is. 11. 4. &
 61. 1. Zeph. 2.
 3.
 Ps. 32. 8. &
 73. 24. & 37.
 5. Prov. 3. 5.
 6. 23.
 Gen. 24. 27.
 & 32. 10. Ps.
 89. 1. 2. & 33.
 4. & 103. 17.
 18. Is. 63. 7.
 Is. 43. 25. Ps.
 31. 3. Ezek.
 20. 9. & 36. 32.
 Exod. 34. 9.
 Num. 14. 17-
 19. Ps. 65. 3.
 Rom. 5. 20, 21.
 Ps. 37. 23.
 2 Thes. 3. 5.
 Ps. 48. 14. &
 73. 24.
 Heb. shall
 lodge in good-
 ness.
 Ps. 37. 11, 22.
 29. Mat. 5. 5.
 2 Pet. 3. 13.
 Prov. 3. 32.
 Gen. 18. 17.
 Amos 3. 7.
 1 Cor. 2. 16.
 John 7. 17. &
 15. 15.
 Mat. 13. 11.
 † Or, and his
 covenant to
 make them
 know it.
 Ps. 121. 1. 2.
 & 123. 1. 2.
 Heb. bring
 forth.
 Ps. 69. 16. &
 86. 16. & 60.
 1. & 70. 5.
 Mic. 7. 19.
 Luke 18. 13.
 Ps. 42. 7. 8.
 2 Cor. 1. 5, 10.
 Ps. 34. 19. &
 138. 7. 8.
 Exod. 3. 7. 8.
 Ps. 119. 153.
 Lam. 5. 1.
 Ps. 89. 50. &
 3. 1. 2. & 38.
 18. & 55. 3.
 Exod. 14. 24.
 Heb. hatred
 of violence.

REFLECTIONS UPON PSALM XXIII.—O the advantages, the pleasures, of experimental godliness! God, whose knowledge and care are infinite—God, who is ALL and giveth all, is his people's Shepherd! What can they then want, when all the fulness of God is opened for their supply! He makes them to rest and feed in the pastures of his ordinances and promises; and leads them, for their refreshment, to the still waters of his gospel truth, gracious influence, redeeming blood, and everlasting love. He restores their souls, when under disease or decay; and, moved by his own sovereign grace, leads them in Jesus and his word as their way, and enables them to perfect holiness in his fear. Amidst all the pains and the fears of death, his gracious presence, his drawing and sealing influence, and his supporting promises, are their sufficient encouragement. Amidst their unnumbered enemies of lusts, of devils, and of men, not only necessities, but even abundant comforts, are allowed them. The mercy and

goodness of God, in streams of spiritual and temporal blessings, inseparably attend them, till at last they are for ever filled with all the fulness of God in his heavenly temple.

REFLECTIONS UPON PSALM XXIV.—How great is Christ, who is Lord of all! Surely it is proper that all persons should praise and serve him; and that all things should be received as from his hand, and used to his honour. But what change of state and nature—what holiness in heart and life—is necessary to constitute us true members of his church on earth, or inhabitants of his heaven above! There is great need of serious self-examination, lest he at last reject us; for without holiness no man shall see the Lord. But, however sincere our hearts, blameless our lives, or fervent our prayers, not these, but Jesus' righteousness and JEHOVAH's grace, must found our title to eternal felicity. O how

Before Christ
cir. 1056.

Ps. 16. 1. &
17. 8. Is. 46.
4. Rom. 11.
26. 1 Pet. 1. 5.
Ver. 2. Joel 2.
26, 27. Ps. 31.
1, 17.
Ps. 7. 8. & 26.
11. Prov. 13.
6. Mat. 6. 22.
2 Cor. 1. 12.
Ps. 41. 12.
Ps. 14. 7. &
122. 6. & 137.
5, 6. & 34. 19.
& 51. 18.

20 ^bO keep my soul, and deliver me :
let me not be ashamed, for I put my trust
in thee.

21 ^dLet integrity and uprightness pre-
serve me ; for I wait on thee.

22 ^eRedeem Israel, O God, out of all
his troubles.

PSALM XXVI.

Here (1) David solemnly appeals to God concerning his integrity ; his constant regard to him and his grace ; his regular attendance upon instituted ordinances ; and his fixed aversion to sin and sinners ; 1—8. (2) He deprecates from himself the condemnation of the wicked, and his being shut up in society with them ; 9, 10. (3) Depending on the mercy of God, he resolves to hold fast his integrity, and maintain his confident hopes of eternal life ; 11, 12.

A psalm of David.

^aJUDGE me, O LORD ; for I have
walked in mine integrity : ^bI have
trusted also in the LORD ; therefore I shall
not slide.

2 ^cExamine me, O LORD, and prove
me ; try my reins and my heart.

3 ^dFor thy loving kindness is before
mine eyes ; and ^eI have walked in thy
truth.

4 ^fI have not sat with vain persons,
neither will I go in with dissemblers.

5 ^gI have hated the congregation of
evil doers ; and will not sit with the
wicked.

6 ^hI will wash mine hands in inno-
cency : ⁱso will I compass thine altar, O
LORD :

7 ^kThat I may publish with the voice
of thanksgiving, and tell of all thy won-
drous works.

8 LORD, ^lI have loved the habitation
of thy house, and the place ^mwhere thine
honour dwelleth.

9 ⁿGather not my soul with sinners,
nor my life with ^obloody men :

10 ^pIn whose hand is mischief, and
their right hand is ^qfull of bribes.

11 But, as for me, ^rI will walk in mine
integrity : ^sredeem me, and be merciful
unto me.

12 ^tMy foot standeth in an even place :
^uin the congregations will I bless the
LORD.

PSALM XXVII.

Behold here (1) The holy courage and undaunted bravery of true
faith amidst manifold dangers and enemies ; 1—3. (2) What
earnestness there ought to be, and what pleasure, profit, and
honour, there are, in the study of familiar fellowship with God ;
4—6. (3) Fervent desires, with strong cries and supplications,
for the gracious favour, spiritual presence, saving direction and
protection, of God ; 7—12. (4) Strong and encouraging ex-
pectations of help, favour, and strength, from God ; 10,
13, 14.

transcendently glorious is Jesus' entrance into manhood—his exaltation to
heaven—and his entrance into his people's hearts and assemblies on earth !
And, in fine, his solemn return to his celestial mansions, attended by all his
ransomed millions, after the last judgment !

REFLECTIONS UPON PSALM XXV.—An interest in God and his love is the
surest protection from shame and danger ; and the more our hearts and desires
are weaned from earthly vanities, and set upon God and things above, we are
the more sure that our hopes shall not be disappointed. He that believeth shall
not be ashamed. God never fails them that seek him. But the short-lived
triumphs of obstinate transgressors shall issue in everlasting misery and confu-
sion. When we pray for ourselves we must never forget our brethren. Being
by nature blind and impotent, our whole direction in, and strength for, duty
must come from God. And none who wait on him as the God of their salvation
shall ever wait in vain. Hopes fixed on his everlasting love can never be dis-
appointed : and what others have found an infallible support we may boldly
depend upon. Sins of youth, though pardoned by God, ought to be remem-
bered by us for our humiliation. And our only hope of God's favour must be
founded on his free grace through Jesus' blood. All true knowledge of God
and his ways, and wisdom to walk therein, spring from his own mercy and
faithfulness. Sense of sin must drive us to implore the forgiveness and destruc-
tion of it : but no sin, however great, ought to render us desperate. God, by
his infinite power and grace, can pardon the greatest as well as the least. And,
the more sin God forgives to us, the more we are obliged to love, fear, and
serve, him : and, the more we serve him, the greater shall be our happiness in
life and intimacy with him. Whatever God does, however afflicting, shall work
together for our good. Though God and men should concur to entangle us in

A psalm of David.

THE LORD is ^amy light and my
salvation ; whom shall I fear ? ^bthe
LORD is the strength of my life ; of whom
shall I be afraid ?

2 When the wicked, ^ceven mine ene-
mies and my foes, ^dcame upon me ^eto
eat up my flesh, they ^fstumbled and fell.

3 ^gThough an host should encamp
against me, my heart shall not fear :
though war should rise against me, in this
will I be confident.

4 ^hOne thing have I desired of the
LORD, that will I ⁱseek after ; that I
may dwell in the house of the LORD all
the days of my life, to behold ^jthe beauty
of the LORD, and to inquire in his
temple.

5 ^kFor in the time of trouble he shall
hide me in his pavilion : in the secret of
his tabernacle shall he hide me ; he shall
set me up ^lupon a rock.

6 ^mAnd now shall mine head be lifted
up above mine enemies round about me :
ⁿtherefore will I offer in his tabernacle
sacrifices ^oof joy ; I will sing, yea, I will
sing praises unto the LORD.

7 ^pHear, O LORD, ^qwhen I cry with
my voice : have mercy also upon me, and
answer me.

8 ^rWhen thou saidst, Seek ye my face ;
my heart said unto thee, ^sThy face,
LORD, will I seek.

9 ^tHide not thy face far from me ; put
not thy servant away in anger : thou hast
been my help ; ^uleave me not, neither for-
sake me, O God of my salvation.

10 When ^vmy father and my mother
forsake me, then the LORD ^wwill take
me up.

11 ^xTeach me thy way, O LORD, and
lead me in ^ya plain path, because of
^zmine enemies.

12 Deliver me not over unto the will
of mine enemies : ^afor false witnesses are
risen up against me, and such as breathe
out cruelty.

13 ^bI had fainted, unless I had believed
to see the goodness of the LORD in the
land of the living.

14 ^cWait on the LORD : be of good
courage, and he shall strengthen thine
heart : wait, I say, on the LORD.

Ps. 112. 7, 8. & 118. 17, 18. & 116. 9. & 143. 5. 2 Chr. 20. 20. John 11. 40.
& 62. 1, 5. & 33. 20, 21. Is. 25. 9. & 8. 17. & 30. 18. & 40. 31. & 26. 8. & 50. 10. Mic. 7. 7—9.
Zeph. 3. 8. 1 Chr. 16. 13. Mat. 13. 12.

Before Christ
cir. 1020.

Mic. 7. 8.
2 Sam. 22. 29.
John 8. 12.
Is. 60. 19, 20.
Ps. 118. 6. &
28. 8. & 99. 4.
& 84. 11. Is.
12. 2. & 41.
10. Rom. 8.
31—39.
* Heb. ap-
proached
against me.
Job 19. 22. &
31. 31. Ps. 14.
4. & 53. 4.
Is. 8. 9, 15.
Ps. 18. 38, 42.
* Ps. 3. 6. &
56. 4, 11. &
118. 6—14.
Phil. 1. 28.
1 Pet. 3. 14,
15.
Ps. 38. 9. &
42. 1—4. &
43. 3, 4. & 84.
1, 2, 10. &
122. 1, 2. &
23. 6. 1 Tim.
3. 15, 16.
2 Cor. 3. 18.
Phil. 3. 8.
* Luke 11. 8, 9.
& 18. 1.
Jam. 5. 16, 17.
† Or the delight.
* Ps. 83. 3. &
91. 1. & 32. 7.
& 119. 114. &
31. 20. Is. 26.
29. Song 1. 4.
* Ps. 40. 2. &
26. 12. Prov.
18. 10. John
10. 27—29.
* Ps. 3. 3.
2 Sam. iii. v.
viii. x. xviii.
xx—xxii.
* Ps. 26. 12. &
66. 13—15. &
22. 22, 25. &
145. 1, 2, 5,
21. & 42. 4.
† Heb. of shout-
ing.
* Ps. 4. 1. & 5.
1, 2. & 6. 2. &
31. 2. & 130.
1, 2. Is. 58. 9.
† Or my heart
said unto thee,
Let my face
seek thy face.
* Ps. 24. 6. &
42. 1, 2. & 63.
1, 2, 8.
* Ps. 13. 1. &
44. 24. & 69.
17. & 88. 14.
& 1 (2. 2. &
143. 7. Is. 8.
17. & 45. 15.
& 59. 2.
* Heb. 13. 5.
John 10. 27—
29. Jer. 32. 40.
* Is. 49. 15, 16.
2 Tim. 4. 16.
17. Is. 46. 3,
4.
* Heb. will
gather me.
* Ps. 25. 4, 5. &
86. 11. & cxix.
& 5. 8. & 143.
10. & 43. 3, 4.
† Heb. a way of
plainness.
† Heb. observers
of me.
* Ps. 35. 11.
Mat. 26. 59.
Acts 6. 11, 13.
& 9. 1. & 26.
11.
* Ps. 31. 24.
u Ps. 31. 24.
u Ps. 31. 24.

nets of trouble, and Satan distress our mind with his accusations, the fruit of
all is not to destroy us, but to purge away our sin. But our kindest resigna-
tion to afflictions must be attended with prayer for the removal of them.
Though we must love our enemies, we must pray against their wickedness.
And, while we earnestly study the utmost uprightness in our practice, the
church in general, and every member thereof, ought to share in our fervent
requests.

REFLECTIONS UPON PSALM XXVI.—While here we behold Jesus Christ, in a
figure, as holy, harmless, undefiled, and separated from sinners, and wash our
heart and hands in his blood and grace, let us observe how comfortable, under
calumny, it is to possess conscious innocence. They, who trust in God, are kept
by his mighty power through faith unto salvation : and the faith or sense of
Jesus' love, and a due regard to his word, will effectually restrain from sin.
But nothing is more dangerous to souls than fellowship with the ungodly. To
sit long amidst light, vain, and unprofitable, discourse, perhaps more deadens
the heart than that which is notoriously profane. No man appears really gra-
cious who does not study to avoid the company of the wicked. No man rightly
approaches God's ordinances but in the way of washing his heart and life in the
sin-expiating and subduing fountain of Jesus' blood and Spirit. None can love
God without loving his ordinances, and counting his service perfect freedom,
and his works of grace inexpressibly marvellous.—However joyous the assem-
blies of sinners may be now, it will be infinitely dreadful to be gathered with
them in death or in the last judgment. And even those, who walk in their
uprightness, must before God stand on the foundation of Jesus' redeeming
blood and infinite mercy ; and all their steadfastness in Christ, or his way, must
be thankfully ascribed to their God.

Before Christ
cir. 1020.

PSALM XXVIII.

Observe here (1) David, amidst great distress, earnestly supplicating deliverance from his God; 1-3. (2) His implacable enemies doomed to the just punishment of their sin; 4-5. (3) Himself triumphing in God as the hearer of his prayers, and as his protector, helper, and strength; 6-8. (4) His solemn supplication for salvation and blessedness, for nourishment, honour, and safety, to the people of God; 9.

A psalm of David.

UNTO thee will I cry, O LORD my rock; be not silent to me; lest, if thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications when I cry unto thee, when I lift up my hands toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity, who speak peace to their neighbours, but mischief is in their hearts.

4 Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

6 Blessed be the LORD, because he hath heard the voice of my supplications.

7 The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The LORD is their strength, and he is the saving strength of his anointed.

9 Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

PSALM XXIX.

This Psalm was probably composed on the occasion of a thunder storm. It is a solemn charge from heaven to great men to worship and glorify God; who, (1) In his magnificence, and power, thunders in the most terrible, alarming, and destructive manner; 1-9. (2) Who is supreme Governor of the world, and bestows strength and peace on his peculiar people; 10, 11.

A psalm of David.

GIVE unto the LORD, O ye mighty, give unto the LORD glory and strength.

2 Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

3 The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters.

4 The voice of the LORD is powerful; the voice of the LORD is full of majesty.

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

7 The voice of the LORD divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness: the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.

10 The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.

11 The LORD will give strength unto his people; the LORD will bless his people with peace.

PSALM XXX.

In this psalm, composed for the dedication of the new palace, which David had built for himself at Jerusalem, [2 Sam. v. 11.] or for the dedication of it, after it had been polluted by Absalom; [2 Sam. xvi. 22.] (1) He offers thanksgiving to God, for answering his prayers—overthrowing his enemies—and preserving his life; 1-3, 11, 12. (2) He calls and charges others to praise the Lord on account of the purity of his nature, the short duration of his frowns, and the sweetness of his favours; 4, 5. (3) He remarks how his carnal security, under prosperity, had occasioned his sudden fall under divine hidings and frowns; 6, 7. (4) He recollects what supplications he had made to God in his former distress; 8-10. (5) He triumphs in the kindness of God towards him; and resolves to praise and thank him for evermore on account of it; 11, 12.

A psalm and song at the dedication of the house of David.

I WILL extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, and thou hast healed me.

3 O LORD, thou hast brought up my soul from the grave: thou hast kept me alive that I should not go down to the pit.

4 Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.

5 For this anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

6 And in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made supplication.

Ps. 104. 29. & 6. 2, 3. & 10. 1. & 13. 1-3. & 42. 9. & 102. 10. & 143. 7.

Ps. 6. 2, 3. & 5. 2, 3. & 130. 1, 2. & 77. 1, 2.

their ruin must shun their ways.—But great are the thankful praises which saints owe to their God for the mercies which have been granted in answer to their prayer, and which faith assures them he will grant. And what almighty power and grace Jesus Christ, and every one of his true members, have engaged on their side to prevent their miscarriage! Clusters of well-connected and everlasting blessings are secured by God for his people. And great should be the joy they have in, and care for, one another's spiritual and eternal welfare.

REFLECTIONS UPON PSALM XXIX.—Alas! how shameful it is that we should need repeated calls to the solemn worship and service of God; and that great men are but seldom shining examples of devotion! Formal ceremony of words is too often the whole of our worship, which is neither performed in Jesus's holy name, nor in beautiful holiness of heart. But infinitely great is the glory of JEHOVAH! His voice in thunder, in stormy tempests, is not more awful and effective than his voice in his word is on my heart, and hath been, or shall be, in the gospel church. There he speaks to multitudes, numerous as the waters; he awakens, convicts, and converts, the sinner; humbles the proud, and draws the obstinate, fast rooted as the mountains; darts light and love into their heart, and brings forth many sons and daughters to glory, for the advancement of his own honour. He strengthens them against every danger and enemy, and blesses them with that peace which passeth all understanding.

Before Christ
cir. 1020.

Ps. 114. 4. & 18. 7-15.

Hab. 3. 6, 7.

Deut. 3. 9. & 4. 48. Ps. 133. 3.

† Heb. culleth out.

Exod. 9. 23. & 19. 18. Job 37. 3, 4. & 39. 35. Ps. 18. 14. & 144. 6. & 77. 18.

Neh. 9. 19, 21. Ps. 78. 40. 52. & 107. 35. Jer. 2. 2. Deut. 1. 19. & 32. 10.

Or to be in pain, and so bring forth.

Job 39. 1.

Ps. 48. 9. & 134. 1, 2. & 135. 1, 2.

Or every while it uttereth, &c.

Ps. 93. 4. & 10. 16. Dan. 2. 44. 1 Tim. 1. 17.

Ps. 28. 8, 9. Is. 40. 29, 31. Zech. 10. 12.

Ps. 72. 3, 7. & 37. 11.

Prov. 3. 17. Is. 9. 7. & 26. 12. Jer. 33. 6. & 29. 11.

Rom. 5. 1. & 14. 17. Phil. 4. 7.

Deut. 20. 5. 2 Sam. 5. 11. or 20. 3.

Ps. 34. 1-7. & 75. 1, 2. & 116. 1-7.

& 27. 6. & 25. 2. & 41. 11. & 28. 9.

Ps. 6. 2, 3. & 51. 8. & 55. 16. & 103. 3. & 116. 3-8.

Ps. 18. 16-18. & 40. 1, 2. & 71. 20. & 86. 13. Is. 38. 17. Jon. 2. 4, 6.

Ps. 33. 1. & 32. 11. & 107. 2. & 97. 12. Phil. 4. 4.

Exod. 15. 11. Hab. 1. 12, 13.

Or to the memorial.

Ps. 103. 9. Is. 57. 16. & 26. 20. & 54. 7, 8. & 12. 1-3. 2 Cor. 4. 17. Ps. 126. 5.

† Heb. there is but a moment in his anger.

† Heb. in the evening.

† Heb. singing.

Job 29. 18-20. Luke 12. 19.

Ps. 5. 12. & 44. 3. & 89. 17. & 40. 3.

† Heb. settled strength for my mountain.

Before Christ
cir. 1058.

Is. 38. 18. Ps.
6. 5. & 68.
11. & 115.
17. Eccl. 9. 3.
Ps. 4. 1. &
5. 1. & 51. 1.
& 56. 1. &
57. 1. & 40.
17. & 143. 1.
7—9.
2 Sam. 6. 14.
Ps. 126. 5. Is.
61. 3. Esth. 9.
22.
That is, my
tongue, or my
soul. Ps. 16. 9.
Ps. 7. 17. &
9. 1. & 13.
6. & 59. 16.
17. & 71. 14
—24. & ciii.
cxvi. cxviii.
cxlv. & c.

9 ¹What profit is *there* in my blood,
when I go down to the pit? shall the dust
praise thee? shall it declare thy truth?

10 ^mHear, O LORD, and have mercy
upon me: LORD, be thou my helper.

11 ⁿThou hast turned for me my
mourning into dancing: thou hast put
off my sackcloth, and girded me with
gladness;

12 To the end that ^omy glory may sing
praise to thee, and not be silent. ^pO
LORD my God, I will give thanks unto
thee for ever.

PSALM XXXI.

Observe here (1) David's solemn professions of his dependance upon God, and his prayers for support and deliverance: 1—8. (2) His sad complaints of inward grief, bodily weakness, unkindness of friends, unjust censures of enemies, and horror of death—attended with a solemn committing of himself to God's mercy and care, and earnest supplication for deliverance from enemies: 9—18. (3) Amidst admiration of God's kindness to his people, and thanksgiving for favours to himself, he encourages himself and others firmly to trust in God: 19—24.

To the chief musician, A psalm of David.

In ^athee, O LORD, do I put my trust;
let me never be ashamed: ^bdeliver
me in thy righteousness.

2 ^cBow down thine ear to me; deliver
me speedily: be thou ^{*}my strong rock,
for an house of defence to save me.

3 For thou *art* my rock and my fort-
ress; ^dtherefore for thy name's sake lead
me and guide me.

4 Pull me ^eout of the net that they
have laid privily for me; for thou *art* my
strength.

5 Into thine hand I commit my spirit:
thou hast redeemed me, O LORD ^fGod
of truth.

6 I ^ghave hated them that regard lying
vanities; but I trust in the LORD.

7 I will be glad and rejoice in thy
mercy: for thou hast ^hconsidered my
trouble; thou hast known my soul in
adversities;

8 And hast not shut me up into the
hand of the enemy: thou hast set my
feet in a large room.

9 ⁱHave mercy upon me, O LORD,
for I am in trouble; mine eye is con-
sumed with grief, *yea*, my soul and my
belly.

10 For my life is spent with grief, and
my ears with sighing: my strength fail-
eth because of mine iniquity, and my
bones are consumed.

11 ^jI was a reproach among all mine
enemies, but especially among my neigh-
bours; and a fear to mine acquaintance:
they that did see me without fled from me.

12 ^kI am forgotten as a dead man out
of mind: I am like ^la broken vessel.

13 For I have heard the ^mpsalms of
many: ⁿfear was on every side: while
they took counsel together against me,
they devised to take away my life.

14 ^oBut I trusted in thee, O LORD;
I said, Thou *art* my God.

15 ^pMy times *are* in thy hand: ^qde-
liver me from the hand of mine enemies,
and from them that persecute me.

16 ^rMake thy face to shine upon
thy servant: ^ssave me for thy mercies'
sake.

17 ^tLet me not be ashamed, O LORD;
for I have called upon thee: ^ulet the
wicked be ashamed, and ^vlet them be
silent in the grave.

18 ^wLet the lying lips be put to silence,
which speak ^xgrievous things ^yproudly
and contemptuously against the righ-
teous.

19 ^zOh how great is thy goodness,
which thou hast laid up for them that
fear thee, *which* thou hast wrought for
them that trust in thee before the sons of
men!

20 ^aThou shalt hide them in the secret
of thy presence from the pride of man:
thou shalt keep them secretly in a pavi-
lion from the strife of tongues.

21 Blessed *be* the LORD; ^bfor he hath
shewed me his marvellous kindness in a
^cstrong city.

22 For I said ^din my haste, I am cut
off from before thine eyes: ^enevertheless,
thou heardest the voice of my supplica-
tions when I cried unto thee.

23 ^fO love the LORD, all ye his
saints: *for* the LORD ^gpreserveth the
faithful, and plentifully rewardeth the
proud doer.

24 ^hBe of good courage, and he shall
strengthen your heart, all ye that hope in
the LORD.

ⁱPs. 17. 7. & 36. 7. Zech. 9. 17. Is. 63. 7. 9. Ps. 86. 13, 15. 1 Sam. xxiii.
^jPs. 116. 11. Jon. 2. 4. Is. 38. 10—12. & 49. 14. Lam. 3. 54. Ezek. 37. 11.
^kDeut. 6. 5. & 30. 6. Mat. 22. 37. 1 John 4. 19.
^lJude 1. Col. 3. 3. John 10. 27—29. Rom. 2. 8—10. 2 Thes. 1. 6—10.
^m5. 11. & 43. 5. & 27. 14. Is. 40. 29—31.

PSALM XXXII.

Perhaps this psalm was composed for the great day of the national
atonement, on the tenth day of the seventh month; [Lev. xvi.] In
it observe (1) The exceeding riches of the grace of God, mani-
fested in blessing men with forgiveness of sin, and with protec-
tion amidst dangers, and direction in duty; 1, 2, 7, 8. (2) The
indispensable duty of those who desire new covenant blessings—
viz. to acknowledge their offences to God—to implore his favours,
which they need—to walk humbly and circumspectly before him—
and to rejoice in him as God and their God; 3—6, 9—11.

A psalm of David, ^aMaschil.

BLESSED is he whose ^btransgres-
sion is forgiven, whose sin is co-
vered.

prayers in Jesus' name ensure a quick and comfortable answer. The more we
commit ourselves to God, the more we shall experience of his faithfulness in
performing his promises: and the more we know of his redeeming power and
grace, and of his faithfulness, the more fully we shall commit ourselves to his
care in life or in death. When God is our portion we may renounce every thing
else as lying vanities. And his unceasing mercies, his sympathy under trouble,
his protection from evils, and his increase of blessings, deserve our constant re-
turns of praise. But, though the sins of saints cannot damn them, yet they
often severely distress them on earth. And through much conformity to Christ,
in the enduring of hatred, reproach, and persecution, they must enter into the
celestial kingdom of God. The wicked often abandon themselves to the most
false and virulent reproach against Jesus Christ and his people; but distress,
death, and judgment, will quickly silence them. Meanwhile, God's present
protection of his people, and the unbounded happiness of heaven, are comforts
more than sufficient for the saints to balance all their troubles on earth. Often
his great and unexpected mercies shame their unbelief, and rebuke their carnal
fear. And O what reason the best have to bewail their repeated and deep des-
pondencies under trouble, and to encourage others to avoid them! For, when we
consider our God and his mercies, alas how cold is our love, how weak our faith,
and languid our hopes!

REFLECTIONS UPON PSALM XXX.—To what plagues and sickness the best of
saints are by sin obnoxious in this world! But the prayer of faith is always avail-
ing under every trouble. And there is great ground of praise and thanksgiving
in every deliverance which comes through Jesus Christ. How delightful to saints
is God's infinite and sanctifying holiness! His favours are greatly beneficial
and most loved, but precious fruitful, are his frowns, and his people's griefs.
Fellowship with him on earth, and chiefly in heaven, turns their mourning into
joys unspeakable and full of glory. Outward prosperity, or even ravishing
fruits of spiritual joy, quickly occasion security and pride; and become means
of casting us down into the depths of desertion and trouble. There is great need
then to be always humble and watchful amidst smiles of providence, and to be-
lieve and pray amidst depths of distress. And it is not our own advantages, but
the services we can render to God on earth, that should make us desire to live!
Quickly God changes the lot and frame of his people, and fills their lips with his
praise. And it is delightful when high songs of redeeming love are remarkably
begun on earth.

REFLECTIONS UPON PSALM XXXI.—Trust in God never issues in confounding
disappointments. Both Jesus and JEHOVAH's righteousness secure to believing
suppliants a speedy deliverance out of every trouble and snare; and fervent

Before Christ
1045.

• John 1. 47.
Rev. 14. 5.
2 Cor. 1. 12.
Tit. 2. 12.
• Prov. 28. 13.
Ps. 77. 1—10.
& 31. 9, 10.
• Ps. 31. 9, 10.
& 38. 2—8. &
22. 15.
• Jesh. 7. 19.
Job 33. 27.
Jer. 3. 13.
Dan. ix. Ezra
ix.
• Prov. 28. 13.
Is. 65. 24.
1 John 1. 9.
Job 33. 24.
28. Is. 1. 18.
& 44. 22.
• 1 Tim. 1. 16.
Ps. 69. 13.
Is. 49. 8. &
55. 6.
• Heb. in a
time of find-
ing.
Ps. 42. 7. &
69. 1, 2. Is.
43. 1, 2. Ps.
91. 7, 10.
• Ps. 9. 9. &
27. 5. & 31.
20. & 119.
114. & 91.
1—10.
• Ps. 40. 1—3.
& xviii. ciii.
cxvi. cxviii.
Exod. xv.
Judg. v. Is.
xii. xxv. xvi.
xxxviii.
• Ps. 51. 13. &
48. 14. Is. 48.
17.
† Heb. I will
counsel thee,
mine eyes shall
be upon thee.
• Not Prov.
26. 3. Jam. 3.
3. but Prov.
2. 1—10. & 4.
1, 5, 7. Deut.
32. 29. 1 Cor.
14. 20.
• Prov. 13. 21.
Rom. 2. 8, 9.
Is. 3. 11. &
57. 21.
• Ps. 2. 12. & 5.
12. Is. 63. 7.
9. Rom. 5. 20.
21. Tit. 3. 3.
—7. Eph. 2. 4, 7, 8.
5. 16. Rom. 5. 1—11. 2 Cor. 1. 12.
2 Cor. 1. 12.

2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.
3 When I kept silence my bones waxed old through my roaring all the day long.
4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.
5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.
6 For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.
7 Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.
8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.
9 Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.
10 Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about.
11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

PSALM XXXIII.

Contains a sweet, but solemn, summons to praise the Lord (1) For his justice, goodness, and truth, manifested in his word and works; 1—5. (2) For his power, manifested in the work of creation, and in his sovereign dominion over the world; 6—11, 13—17. (3) For his special and new-covenant relations, and merciful kindness towards his chosen people; 12, 18—22.

REJOICE in the LORD, O ye righteous; for praise is comely for the upright.
2 Praise the LORD with harp: sing unto him with the psaltery, and an instrument of ten strings.
3 Sing unto him a new song: play skilfully with a loud noise.
4 For the word of the LORD is right; and all his works are done in truth.
5 He loveth righteousness and judgment: the earth is full of the goodness of the LORD.
6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.
7 He gathereth the waters of the sea

REFLECTIONS UPON PSALM XXXII.—Dreadful is the nature of sin! It, and nothing else, renders us miserable. But rich is the grace of God, and efficacious the merit of Jesus' blood, which freely removes it. And justification through his imputed righteousness effectually promotes integrity and holiness of heart and life! But the remains of sin must be purged out by sore troubles and wounding convictions. For there is a close connection between gospel repentance and pardon of sin. It is not, however, our repentance, but God's mercy in Christ as the atonement, that is the cause of our pardon. Hopeful is a sinner's case when he is once brought to humble applications to a gracious God, who is more ready to pardon than we are to pray for it. They who seek him, even in trouble, shall surely find him; the more imminently terrible their danger, the more shall his grace and love be magnified in their salvation. And it is no small encouragement to their seeking of God in their distress, that others like themselves, have found mercy in like cases. But great is the protection, preservation, deli-

together as an heap: he layeth up the depth in storehouses.
8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.
9 For he spake, and it was done; he commanded, and it stood fast.
10 The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.
11 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.
12 Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance.
13 The LORD looketh from heaven; he beholdeth all the sons of men.
14 From the place of his habitation he looketh upon all the inhabitants of the earth.
15 He fashioneth their hearts alike; he considereth all their works.
16 There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.
17 An horse is a vain thing for safety: neither shall he deliver any by his great strength.
18 Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy;
19 To deliver their soul from death, and to keep them alive in famine.
20 Our soul waiteth for the LORD: he is our help and our shield.
21 For our heart shall rejoice in him, because we have trusted in his holy name.
22 Let thy mercy, O LORD, be upon us, according as we hope in thee.

PSALM XXXIV.

This psalm was composed by David, when Achish, or Abimelech, king of Gath, drove him from his court, as an idiot or madman; [1 Sam. xxi. 10—15.] Here are (1) David's high praises to God, for the favours which himself and others had received; 1—6. (2) His warm invitations and strong encouragements to others to seek after and fear the Lord, and to trust in him for all necessary supplies, in time or in eternity; 7—10. (3) Familiar advices to children and others to eschew every thing sinful, and make conscience of known duty, both towards God and men, as a mean of present and future happiness; 11—14. (4) A representation of the misery of the wicked, in having God against them, as an avenging enemy, and in having ruin before them as the just reward of their sins; and of the happiness of the godly in having God near to them in every case, ready to hear their requests, to protect them amidst dangers, and to deliver them from enemies and trouble; 15—22.

A psalm of David when he changed his behaviour before Abimelech: who drove him away, and he departed.
I WILL bless the LORD at all times; his praise shall continually be in my mouth.
2 My soul shall make her boast in the verance, instruction, and direction, which God bestows upon his pardoned ones, while the impenitent are loaded with sorrows everlasting and unnumbered. It is necessary then to receive his instructions, and to bend before his warnings, that we may rejoice in his mercy and triumph in his praise.

REFLECTIONS UPON PSALM XXXIII.—How great, glorious, and good, is our God! and as extensive is the matter, and reasonable the exercise, of our praise. All that God is in himself; all that he hath declared in his word; all that he hath done in his works; is the matter of his gift, and subject of our songs. Thrice happy are his peculiar people, to whom he is their Portion, their kind Observer, their powerful Protector, their almighty Deliverer, their gracious Provider, and constant Preserver! The thoughts of his universal power, influence, and operations, and the vanity of all things beside him, should effectually engage us to contented resignation of ourselves, and all that we have, into his hand.

Before Christ
cir. 1045.

Deut. 28. 58,
59. Ps. 64. 9.
Eccl. 5. 14.
Jer. 5. 22.
Rev. 14. 7. &
15. 4. & 19.
5.
Gen. 1. 3—24.
Heb. 11. 3.
Ps. 148. 5, 6.
Is. 19. 3. &
8. 10. Job 5.
12. 2 Sam. v.
viii. x. xviii.
xx. xxi.
† Heb. maketh
frustrate.
• Job 23. 13.
Dan. 4. 35.
Eph. 1. 11.
Prov. 10. 21.
& 20. 30. Is.
46. 10. & 14.
24. 27.
• Heb. to ge-
neration and
generation.
• Deut. 33. 9.
29. Ps. 65. 4.
& 144. 15. &
146. 5. & 136.
4. Exod. 19.
5. 6. Tit. 2.
14. 1 Pet. 2.
9. Ps. 72. 16,
17.
• 2 Chr. 16. 9.
Job 28. 24.
Ps. 11. 4.
Prov. 15. 3.
Heb. 4. 13.
• Ps. 115. 3. &
2. 4. & 123.
1. & 103. 19.
Is. 66. 1.
1 Kin. 8. 27.
Ps. 139. 2. &
102. 19, 20.
• Is. 64. 8.
Prov. 22. 2.
• Job 34. 21.
Jer. 32. 19.
• Ps. 44. 6.
Exod. xiv.
Josh. x. xi.
Judg. iii. iv.
vii. 1 Sam.
vii. xiv. xvii.
2 Sam. v. viii.
x. 2 Chr. xlii.
xiv. xx.
xxxii.
• Ps. 20. 7. &
147. 10.
Prov. 21. 31.
• 2 Chr. 16. 9.
Job 36. 7.
Ps. 34. 15. &
147. 11.
1 Pet. 3. 12.
Ps. 16. 1. &
21. 1.
• Job 5. 19—22.
• Ps. 34. 17—19. Prov. 10. 3. • Ps. 62. 1, 5. & 130. 5, 6. & 115. 9—12. Is. 40. 31. • Ps.
13. 5. & 28. 7. 1 Chr. 5. 20. 1 Sam. 30. 6. Ps. 118. 5—14. • Ps. 5. 12. & 32. 10. 2 Sam.
7. 25. Ps. 119. 41, 49, 76, 77.

Before Christ
cir. 1058.

LORD : ^athe humble shall hear *thereof*, and be glad.

3 ^cO magnify the **LORD** with me, and let us exalt his name together.

4 ⁱI sought the **LORD**, and he heard me, and delivered me from all my fears.

5 ^eThey [†]looked unto him, and were lightened : and their faces were not ashamed.

6 ^hThis poor man cried, and the **LORD** heard *him*, and saved him out of all his troubles.

7 ⁱThe angel of the **LORD** encampeth round about them that fear him, and delivereth them.

8 ^kO taste and see that the **LORD** is good : ^lblessed is the man that trusteth in him.

9 ^mO fear the **LORD**, ye his saints ; ⁿfor *there is* no want to them that fear him.

10 ^oThe young lions do lack, and suffer hunger : but they that seek the **LORD** shall not want any good *thing*.

11 Come, ye ^pchildren, hearken unto me : I ^qwill teach you the fear of the **LORD**.

12 ^rWhat man *is he that* desireth life, and loveth *many* days, that he may see good ?

13 ^sKeep thy tongue from evil, and thy lips from speaking guile.

14 ^tDepart from evil, and do good ; ^useek peace, and pursue it.

15 ^vThe eyes of the **LORD** *are* upon the righteous, and his ears *are open* unto their cry.

16 ^wThe face of the **LORD** *is* against them that do evil, to cut off the remembrance of them from the earth.

17 ^xThe *righteous* cry, and the **LORD** heareth, and delivereth them out of all their troubles.

18 ^yThe **LORD** *is* nigh ^zunto them that are of a broken heart ; and saveth ^{aa}such as be of a contrite spirit.

19 ^bMany *are* the afflictions of the righteous ; but the **LORD** delivereth him out of them all.

20 ^cHe keepeth all his bones ; not one of them is broken.

21 ^dEvil shall slay the wicked ; and they that hate the righteous ^eshall be desolate.

22 ^fThe **LORD** redeemeth the soul of his servants ; ^gand none of them that trust in him shall be desolate.

PSALM XXXV.

In this psalm (1) David, as a type of Christ, complains of the cruelty of his enemies, in striving with him—in persecuting him—in seeking his ruin—and in reproaching, contemning, deriding, and triumphing, over him ; 1, 3, 4, 7, 11, 15, 16, 20, 21, 25, 26. (2) He pleads his own innocency, that he had never given them any provocation ; but, amidst their abuse of him, had earnestly and affectionately studied to promote their welfare ; 7, 19, 12, 13, 14. (3) He prays that God would espouse his cause ;

protect, deliver, and comfort, his soul ; defeat the designs, and disappoint the expectations, of his enemies ; and that he would countenance and encourage his friends ; 1, 2, 4, 17, 22—27. (4) He predicts the destruction of his enemies, and the abounding of his own comfort ; and, in the views of both, resolves to thank and praise the **LORD** ; 4—10, 18, 28.

Before Christ
cir. 1056.

A psalm of David.

PLEAD my cause, O **LORD**, with them that strive with me : fight against them that fight against me.

2 ^{*}Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop *the way* against them that persecute me : ^bsay unto my soul, I *am* thy salvation.

4 ^cLet them be confounded and put to shame that seek after my soul : let them be turned back and brought to confusion that devise my hurt.

5 ^dLet them be as chaff before the wind ; and let the angel of the **LORD** chase *them*.

6 Let their way be [†]dark and slippery ; and let the angel of the **LORD** persecute them.

7 ^eFor without cause have they hid for me their net *in* a pit, *which* without cause they have digged for my soul.

8 ^fLet destruction come upon him [†]at unawares ; ^gand let his net that he hath hid catch himself : into that very destruction let him fall.

9 ⁱAnd my soul shall be joyful in the **LORD** : it shall rejoice in his salvation.

10 ^kAll my bones shall say, **LORD**, who *is like* unto thee, who ^ldeliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him.

11 ^mFalse witnesses did rise up ; ^{*}they laid to my charge *things* that I knew not.

12 ⁿThey rewarded me evil for good, to the [†]spoiling of my soul.

13 ^oBut, as for me, when they were sick, my clothing *was* sackcloth : I [†]hum-bled my soul with fasting ; and my prayer ^preturned into mine own bosom.

14 I ^qbehaved myself ^{*}as though *he* had been my friend or brother : I bowed down heavily, as one that mourneth for his mother.

15 But in mine ^radversity, ^rthey rejoiced, and gathered themselves together : yea, the abjects gathered themselves together against me, and I knew *it* not ; they did tear *me*, and ceased not :

16 ^sWith hypocritical mockers in feasts, ^tthey gnashed upon me with their teeth.

17 **LORD**, ^uhow wilt thou look on ? ^vrescue my soul from their destructions, [†]my darling from the lions.

18 ^wI will give thee thanks in the great congregation : I will praise thee among [†]much people.

19 Let not them that are mine enemies

Job 16. 9. Lam. 2. 16. Ps. 13. 1—3. & 74. 10—12. Hab. 1. 13. Ps. 22. 20, 21. & 57. 4. Heb. my only one. Ps. 22. 22, 25. & 40. 9, 10. & 116. 14, 16—19. & 109. 30. Is. xii. xxv. Heb. strong.

the word and ways of God. And negligent parents and masters will have an heavy charge to answer in the day of God, if for lack of knowledge their children and servants eternally perish. How strictly are holiness and happiness connected ! But marvellous is God's love to his people, in dwelling with them, delighting in them, hearing their requests, and in delivering, preserving, and redeeming, them. And who can support under his indignation against the wicked ! But let me not here forget his kindness to Jesus our Mediator, and the vengeance which he did, and will take on his Jewish, heathen, antichristian, and other opposers

REFLECTIONS UPON PSALM XXXIV.—Great is the sovereignty of God in smiling upon his people, when their folly richly deserves his fearful frowns !—He can wonderfully change their heaviest loads of fear into shouts of praise ; and certain and speedy are his gracious returns to the prayers of faith. None wait on him, none cry to him, and are disappointed. What angelic guards protect, what unfailing provision is made for, them that fear him ! Though the most ravenous beasts, and covetous men, should be pinched and starved, none that fear him shall ever want, either for soul or for body, what is for their good. It is a great mercy when children are from their infancy carefully instructed in

Before Christ
cir. 1056.

Heb. falsely.

• Prov. 6: 13.
& 10: 10.

• Ps. 69: 4. &
109: 3-5.
Lam. 3: 52.
John 15: 25.

• Ps. 120: 6, 7.
& 57: 4. Prov.
1: 16. & 4: 16.

• Ps. 10: 2-
10. & 36: 3, 4.
& 38: 12. &
56: 5, 6. & 64:
5. & 109: 2, 3.
& 130: 2, 5. &
22: 7, 8. & 40:
15. Dan. 6: 5.

• Ps. 28: 1. &
39: 12. & 83:
1. & 22: 19. &
102: 2. & 10:
14.

• Ps. 44: 23, 26.
& 7: 6.

• Ps. 119: 94.
& 18: 1-3. &
89: 26. & 142:
4, 5. & 31: 14.

• Ps. 7: 8. &
18: 20, 24.
2 Thes. 1: 6.
1s. 3: 10, 11.

• Job 20: 5. Ps.
38: 16. & 13:
4. & 69: 4.
9-11. & 27:
12. ver. 15.
19.

• Heb. *Ah, ah,*
our soul. Ps. 3:
2. & 41: 8.

• Ver. 4. Ps. 6:
10. & 25: 3. &
31: 17. & 40:
14, 15. & 109:
28, 29. & 129:
5. & 132: 18.

• Is. 65: 13-15.
Ps. 38: 16.
Jer. 48: 26.
Obad. 12.

• Ps. 40: 16. &
142: 7. & 34:
1. 2. 1 Cor. 12:
26.

• Heb. *my*
righteousness.
Ps. 149: 4.

• Jer. 32: 40, 41.
Zeph. 3: 17.
Is. 62: 4, 5.

• Ps. 50: 14. &
57: 7-9. & 71:
8, 14-24. &
109: 30. & 104:
33, 34. & 145:
1, 2, 5, 21.

• Gen. 20: 11.
Rom. 3: 18.
Prov. 8: 13.
Eccl. 12: 13.

• Deut. 29: 19.
Jer. 2: 35. Is.
47: 7, 8. Ps.
10: 11-16. &
52: 1-7.

• Heb. *to find*
his iniquity
to hate.

• Ps. 5: 9. & 12:
2, 3. & 10: 7.
& 55: 21. &
58: 3. & 64:
3-5. & 83:
2-4. & 109:
2, 3. & 140: 3.

• Ps. 14: 1-5.
& 53: 1-5.
Rom. 3: 10-
19. Jer. 4: 22.
& 13: 23.

• Ps. 10: 2. &
21: 11. & 38:
12. & 64: 6. &
140: 2-4.
Prov. 4: 16.
Mic. 2: 1.

• Ps. 14: 1-5.
& 53: 1-5.
Rom. 3: 10-
19. Jer. 4: 22.
& 13: 23.

• Ps. 10: 2. &
21: 11. & 38:
12. & 64: 6. &
140: 2-4.
Prov. 4: 16.
Mic. 2: 1.

• Ps. 14: 1-5.
& 53: 1-5.
Rom. 3: 10-
19. Jer. 4: 22.
& 13: 23.

• Ps. 10: 2. &
21: 11. & 38:
12. & 64: 6. &
140: 2-4.
Prov. 4: 16.
Mic. 2: 1.

• Ps. 10: 2. &
21: 11. & 38:
12. & 64: 6. &
140: 2-4.
Prov. 4: 16.
Mic. 2: 1.

• Ps. 10: 2. &
21: 11. & 38:
12. & 64: 6. &
140: 2-4.
Prov. 4: 16.
Mic. 2: 1.

• Ps. 10: 2. &
21: 11. & 38:
12. & 64: 6. &
140: 2-4.
Prov. 4: 16.
Mic. 2: 1.

• Ps. 10: 2. &
21: 11. & 38:
12. & 64: 6. &
140: 2-4.
Prov. 4: 16.
Mic. 2: 1.

• Ps. 10: 2. &
21: 11. & 38:
12. & 64: 6. &
140: 2-4.
Prov. 4: 16.
Mic. 2: 1.

• Ps. 10: 2. &
21: 11. & 38:
12. & 64: 6. &
140: 2-4.
Prov. 4: 16.
Mic. 2: 1.

• Ps. 10: 2. &
21: 11. & 38:
12. & 64: 6. &
140: 2-4.
Prov. 4: 16.
Mic. 2: 1.

• Ps. 10: 2. &
21: 11. & 38:
12. & 64: 6. &
140: 2-4.
Prov. 4: 16.
Mic. 2: 1.

• Ps. 10: 2. &
21: 11. & 38:
12. & 64: 6. &
140: 2-4.
Prov. 4: 16.
Mic. 2: 1.

• Ps. 10: 2. &
21: 11. & 38:
12. & 64: 6. &
140: 2-4.
Prov. 4: 16.
Mic. 2: 1.

• Ps. 10: 2. &
21: 11. & 38:
12. & 64: 6. &
140: 2-4.
Prov. 4: 16.
Mic. 2: 1.

• Ps. 10: 2. &
21: 11. & 38:
12. & 64: 6. &
140: 2-4.
Prov. 4: 16.
Mic. 2: 1.

• Ps. 10: 2. &
21: 11. & 38:
12. & 64: 6. &
140: 2-4.
Prov. 4: 16.
Mic. 2: 1.

|| wrongfully rejoice over me: *neither* let
them wink with the eye that hate me
without a cause.

20 For they speak not peace; but they
devise deceitful matters against them that
are quiet in the land.

21 Yea, they opened their mouth wide
against me, and said, Aha, aha, our eye
hath seen it.

22 This thou hast seen, O LORD:
keep not silence: O LORD, be not far
from me.

23 Stir up thyself, and awake to my
judgment, even unto my cause, my God
and my LORD.

24 Judge me, O LORD my God,
according to thy righteousness; and let
them not rejoice over me.

25 Let them not say in their hearts,
Ah, so would we have it: let them not
say, We have swallowed him up.

26 Let them be ashamed and brought
to confusion together that rejoice at mine
hurt: let them be clothed with shame and
dishonour that magnify themselves
against me.

27 Let them shout for joy and be
glad that favour my righteous cause:
yea, let them say continually, Let the
LORD be magnified, who hath pleasure
in the prosperity of his servant.

28 And my tongue shall speak of thy
righteousness and of thy praise all the
day long.

PSALM XXXVI.

Observe here (1) How great is the wickedness of men! They naturally condemn God, flatter themselves in sin, and abandon themselves to falsehood and mischief; 1-4. (2) How great the excellency of God, in truth, in righteousness, and in mercy! And what a fountain of preservation, support, comfort, light, and life, he is to his people; 5-9. (3) How, from the excellency and goodness of God, David draws encouragement to pray for himself and other saints, and to triumph in the view of his enemies' ruin; 10-12.

To the chief musician, A psalm of David
the servant of the LORD.

THE transgression of the wicked saith
within my heart, that there is no
fear of God before his eyes.

2 For he flattereth himself in his own
eyes, until his iniquity be found to be
hateful.

3 The words of his mouth are iniquity
and deceit: he hath left off to be wise,
and to do good.

4 He deviseth mischief upon his bed;
he setteth himself in a way that is not
good; he abhorreth not evil.

5 Thy mercy, O LORD, is in the hea-
vens; and thy faithfulness reacheth unto
the clouds.

6 Thy righteousness is like the great

mountains; thy judgments are a great
deep: O LORD, thou preservest man
and beast.

7 How excellent is thy loving-kind-
ness, O God! therefore the children of
men put their trust under the shadow of
thy wings.

8 They shall be abundantly satisfied
with the fatness of thy house; and thou
shalt make them drink of the river of thy
pleasures.

9 For with thee is the fountain of
life: in thy light shall we see light.

10 O continue thy loving-kindness
unto them that know thee; and thy
righteousness to the upright in heart.

11 Let not the foot of pride come
against me, and let not the hand of the
wicked remove me.

12 There are the workers of iniquity
fallen: they are cast down, and shall not
be able to rise.

PSALM XXXVII.

This psalm is wholly of the instructive kind. As the Mosaic system, and the covenant between God and Israel, as his peculiar people, promised remarkable temporal felicity to such as were obedient to the law, and denounced temporal miseries against those that were impious and profane; the Psalmist here cautions against stumbling at particular providences, which might appear contrary to the tenor of that covenant. Here are (1) Plain and express warnings against fretfulness at the prosperity of the wicked in their wickedness; 1, 7, 8; with the arguments and reasons enforcing the same; viz. that the character of the wicked is ignominious, while that of the righteous is honourable; 12, 14, 21, 26, 30-32. That the wicked, in the very height of their prosperity, are near to destruction, while the righteous, even in their adversity, have special protection from God, and shall never be ruined; 2, 9, 10, 13, 15, 17, 20, 28, 33-40. And that God hath special blessings in store for, and even in this life manifests distinguished kindness to, the righteous and their seed; 11, 16, 18, 19, 22-25, 28, 29, 37. (2) Proper and effectual remedies, to prevent sinful fretting at the prosperity of the wicked, or the troubles of the godly: viz. hoping in God as our Saviour; delighting in God as our Companion, Friend, and Portion; following him as our Guide; departing from evil, and doing good; waiting on the Lord, and keeping his way; 3-6, 27, 34.

A psalm of David.

FRET not thyself because of evil
doers, neither be thou envious
against the workers of iniquity:

2 For they shall soon be cut down
like the grass, and wither as the green
herb.

3 Trust in the LORD, and do good;
so shalt thou dwell in the land, and ve-
rily thou shalt be fed.

4 Delight thyself also in the LORD;
and he shall give thee the desires of thine
heart.

5 Commit thy way unto the LORD;
trust also in him; and he shall bring it
to pass.

6 And he shall bring forth thy righte-
ousness as the light, and thy judgment as
the noon-day.

7 Rest in the LORD, and wait pa-
tiently for him: fret not thyself because
of him who prospereth in his way, be-

the righteousness of his Son; and therefore he ought to be praised on their account.

REFLECTIONS UPON PSALM XXXVI.—Living in open sins is a certain mark of an unregenerate heart. And how deceitful above all things and desperately wicked are the hearts of men by nature! What self-flattery—what abominable thoughts and devices—what false and mischievous words—what horrid deeds—proceed from them! Night and day they perpetrate crimes. And none are worse than apostate professors: their deliberate wickedness shews the power of the devil uncontrolled within them. And they, who, when awake on their beds, have their thoughts unoccupied in God's words, will find the devil at hand to suggest evil to them. But how high—how fixed—how unsearchable are the excellencies of God! Unbounded is his mercy—unchangeable his veracity—conspicuous his justice—unsearchable his words—and awful his works! Benevolent and extensive in his providential care. Precious and engaging his love. And powerfully efficacious and delightful are the provision, the comfort, the life,

Before Christ
cir. 1015.

Rom. 11: 33.
Job 11: 7, 9.
Ps. 77: 19.

Job 7: 20.
Acts 17: 28.
Rom. 11: 36.

Heb. *precious,*
John 3: 16.

Ruth 2: 12.
Ps. 17: 8. &
91: 2, 4, 9.

1 John 3: 1. &
4: 9, 10. Is.
63: 7. Ps. 31:
19. Zech. 9:
17.

Is. 25: 6. Ps.
65: 4. & 17:
15. & 46: 4. &
16: 11.

Rev. 22: 1.

Heb. *watered.*
Is. 44: 3.

Jer. 2: 13.
Song 4: 15.
Zech. 13: 1.

John 4: 10, 14.
Rev. 22: 1.

John 8: 12. &
1. 4. 9. Mat.
16: 17. Jam.
1: 17. Ps. 4: 6.
7. Is. 60: 19.

Rev. 21: 23.

Heb. *draw out*
at length. Ps.
103: 17. Jer.
31: 3. Is. 51:
6, 8. 2 Tim. 4:
7, 8.

Dan. 4: 37.
Ezek. 30: 6.
Ps. 119: 21.
51, 69, 78, 85,
122.

Ps. 17: 8-14.
& 16: 1.

Ps. 7: 15, 16.
& 9: 15, 16. &
55: 15, 23. &
56: 7. & 59:
6-9. & 59:
12. & 64: 7, 8.

2 Thes. 1: 8, 9

Prov. 23: 17.
& 24: 1, 19. &
3: 31. Ps. 73:
3. Jer. 12: 1.
ver. 7. Job 5:
2.

Job 20: 5. Ps.
90: 5, 6. &
129: 6, 7. Jer.
17: 5, 6. Ps.
37: 35, 26.

Jer. 17: 7, 8.
Ps. 34: 8-22.
& 33: 18-21.
Is. 1: 16-19.

Heb. *in truth,*
or stablesness.

Job 22: 26.
Ps. 104: 34. &
43: 4. Song 2:
3. Is. 58: 14.

1 Pet. 1: 8.
Hab. 3: 17, 18.
Mat. 7: 7.

Heb. *Roll thy*
way upon the
LORD.

Prov. 16: 3. &
3: 6. Mat. 6:
25. Phil. 4: 6.
1 Pet. 5: 7.

Ps. 55: 22.

John 11: 17.
Mic. 7: 8, 9.
Mat. 13: 43.

Job 35: 14.

Heb. *Be silent*
to the LORD.
Ps. 40: 1. &
62: 1, 5. Lam.
3: 24-32. Is.
8: 17. & 30: 18.

Ps. 40: 1. &
62: 1, 5. Lam.
3: 24-32. Is.
8: 17. & 30: 18.

Ps. 40: 1. &
62: 1, 5. Lam.
3: 24-32. Is.
8: 17. & 30: 18.

Ps. 40: 1. &
62: 1, 5. Lam.
3: 24-32. Is.
8: 17. & 30: 18.

Ps. 40: 1. &
62: 1, 5. Lam.
3: 24-32. Is.
8: 17. & 30: 18.

Ps. 40: 1. &
62: 1, 5. Lam.
3: 24-32. Is.
8: 17. & 30: 18.

Ps. 40: 1. &
62: 1, 5. Lam.
3: 24-32. Is.
8: 17. & 30: 18.

Ps. 40: 1. &
62: 1, 5. Lam.
3: 24-32. Is.
8: 17. & 30: 18.

Ps. 40: 1. &
62: 1, 5. Lam.
3: 24-32. Is.
8: 17. & 30: 18.

Ps. 40: 1. &
62: 1, 5. Lam.
3: 24-32. Is.
8: 17. & 30: 18.

Ps. 40: 1. &
62: 1, 5. Lam.
3: 24-32. Is.
8: 17. & 30: 18.

Ps. 40: 1. &
62: 1, 5. Lam.
3: 24-32. Is.
8: 17. & 30: 18.

Ps. 40: 1. &
62: 1, 5. Lam.
3: 24-32. Is.
8: 17. & 30: 18.

Ps. 40: 1. &
62: 1, 5. Lam.
3: 24-32. Is.
8: 17. & 30: 18.

REFLECTIONS UPON PSALM XXXV.—The best of men are often most cruelly persecuted. But a good God to plead their cause, and a good conscience to witness their integrity, are enough to comfort them. And a time is at hand when God will sufficiently recompense all the injuries done to them. However little persecutors see it, their feet stand on a slippery place, and a dreadful pit of ruin is just before them. And, though we may not wish evil to our worst enemies, yet we may safely wish confusion to the implacable enemies of Christ and his church. Base ingratitude grievously wounds a generous spirit; when the greatest services meet with an ill requital. But, let men use us as they will, it is our duty to pray for them. Though our kindness may be lost upon them, and our prayers slighted by them, they shall not return without a blessing to ourselves. And, if we are made the reproach of the meanest, we but fill up what is behind of the sufferings of Christ.—But short-lived is the triumphing, fearful and lasting the misery, of those who are enemies to Christ and his people; while ravishing and lasting are the prosperity and joys of the godly in the kind delight and favour of their God! All our comforts come from his hand, through

Before Christ
cir. 1015.Job. 21. 7—
15. Ps. 73.
3—12. Jer. 12.
1, 2.

Eph. 4. 26.

Job. 5. 2. & 18.

4. Ps. 73. 13.

14. Prov. 19.

3. Jon. 4. 9.

Job. 20. 23—

29. & 27. 13.

—23. Ps. 55.

23. Prov. 2.

22. Is. 57. 13.

Mat. 5. 5.

Rev. 5. 10.

Job. 20. 5, 9.

& 7. 10. Ps.

73. 18—20. &

64. 7. & 59.

13. ver. 35, 36,

2.

Mat. 5. 5.

Rev. 5. 10.

Dan. 7. 27.

Ps. 119. 165.

& 22. 26. &

72. 7. Prov. 3.

17.

Ps. 10. 2—11.

& 64. 2—6. &

83. 2—4. &

35. 16. & 140.

2, 4. Acts 7.

54.

Or practiseth.

Ps. 2. 4.

Prov. 1. 26.

1 Sam. 26. 10.

Jer. 50. 27.

Ezek. 21. 25,

29.

Ps. 10. 2—11.

& 64. 2—6. &

Hos. 4. 1, 2.

Mic. 2. 1, 2. &

3. 1—4. John

15. 19, 20.

Heb. the up-
right of way.

1 Sam. 31. 4.

5. Ps. 7. 15.

16. & 9. 15.

16. Mic. 2. 13.

Prov. 16. 8.

1 Tim. 6. 6. &

4. 8. 1 Cor. 3.

21—23.

Ps. 10. 15.

Job 38. 15.

Ezek. 30. 21

—26.

Is. 41. 10—

16. & 43. 12.

& 46. 3, 4.

Ps. 1. 6. & 31.

17. & 34. 15.

Mat. 6. 32.

Is. 45. 17. &

60. 21. 1 Pet.

1. 4. Dan. 2.

44. Heb. 9. 12,

15.

Ps. 33. 19.

Job 5. 22. Is.

cause of the man ^bwho bringeth wicked
devices to pass.8 ⁱCease from anger, and forsake
wrath: fret not thyself in any wise to do
evil.9 ^kFor evil doers shall be cut off: but
those that wait upon the LORD they shall
inherit the earth.10 ^lFor yet a little while, and the
wicked *shall* not *be*: yea, thou shalt dili-
gently consider his place, and it *shall*
not *be*.11 ^mBut the meek shall inherit the
earth; and shall delight themselves in the
abundance of peace.12 ⁿThe wicked [†]plotteth against the
just, and gnasheth upon him with his
teeth.13 ^oThe LORD shall laugh at him; for
he seeth that ^phis day is coming.14 ^qThe wicked have drawn out the
sword, and have bent their bow, to cast
down the poor and needy, *and* to slay
^{||}such as be of upright conversation.15 ^rTheir sword shall enter into their
own heart, and their bows shall be
broken.16 ^sA little that a righteous man
hath is better than the riches of many
wicked.17 ^tFor the arms of the wicked shall
be broken: but the LORD upholdeth the
righteous.18 ^uThe LORD knoweth the days of
the upright: and their inheritance shall
be ^xfor ever.19 They shall not be ashamed in the
evil time: and ^yin the days of famine
they shall be satisfied.20 ^zBut the wicked shall perish,
and the enemies of the LORD *shall be*
as ^{*}the fat of lambs: they shall con-
sume; into smoke shall they consume
away.21 ^aThe wicked borroweth, and pay-
eth not again: but the righteous sheweth
mercy, and giveth.22 ^bFor *such as be* blessed of him shall
inherit the earth; and *they that be* cursed
of him shall be cut off.23 ^cThe steps of a *good* man are or-
dered by the LORD: and he delighteth
in his way.24 ^dThough he fall, he shall not be
utterly cast down; for the LORD uphold-
eth *him with* his hand.25 I have been young, and *now* am
old; yet ^ehave I not seen the righteous
forsaken, nor his seed begging bread.26 *He is* ^fever [†]merciful, and lendeth;
and his seed is blessed.27 ^gDepart from evil, and do good;
and dwell for evermore.28 ^hFor the LORD loveth judgment,
and forsaketh not his saints; they are
preserved for ever: ⁱbut the seed of the
wicked shall be cut off.29 ^kThe righteous shall inherit the
land, and dwell therein for ever:30 ^lThe mouth of the righteous speak-
eth wisdom, and his tongue talketh of
judgment.31 ^mThe law of his God is in his heart;
ⁿnone of his [†]steps shall slide.32 The wicked ^owatcheth the righte-
ous, and seeketh to slay him.33 ^pThe LORD will not leave him in
his hand, nor condemn him when he is
judged.34 ^qWait on the LORD, and keep his
way, and he shall exalt thee to inherit
the land: ^rwhen the wicked are cut off
thou shalt see *it*.35 I have seen the wicked ^sin great
power, and spreading himself like ^{||}a
green bay tree.36 ^tYet he passed away, and, lo, he
was not: yea, I sought him, but he could
not be found.37 ^uMark the perfect *man*, and behold
the upright; for the end of *that* man is
peace.38 ^xBut the transgressors shall be de-
stroyed together: the end of the wicked
shall be cut off.39 ^yBut the salvation of the righteous
is of the LORD: *he is* their strength in the
time of trouble.40 ^zAnd the LORD shall help them,
and deliver them: he shall deliver them
from the wicked, and save them, because
they trust in him.Is. 3. 10. & 57. 2. & 51. 11. Phil. 1. 23. 1 Thes. 4. 17. Rev. 7. 17. & 14. 13.
Prov. 14. 32. 2 Thes. 1. 8, 9. Jon 2. 9. Ps. 3. 8. Is. 33. 2. & 41. 10.
3, 4. 1 Chr. 5. 20. Pr. 22. 4, 5. & 2. 12. & 33. 18—21. & 34. 22.

PSALM XXXVIII.

This psalm appears to have been penned by David under some remarkable distress, attended with a deep sense of sin as the procuring cause of it. Here are (1) His sorrowful complaints of God's sore displeasure; and of the weight of his own sins; 1—5: of the sickness of his body, and distress of his mind; 6—10: of the unkindness of his friends; 11: and of the unprovoked injuries he received from his enemies, who were spiteful, cruel, subtle, unjust, ungrateful, impious, devilish, numerous, and powerful; 12—20. (2) His remarkable patience and resignation under his troubles; 13—15. (3) His fervent supplications to God for the mitigation of them; 1: and for comfort and support under, and speedy deliverance from, them; 6, 21, 22: attended with candid and ingenuous acknowledgments of the sinful causes thereof; 3—5, 18.

A psalm of David, ^ato bring to remem-
brance.**O** LORD, ^brebuke me not in thy wrath;
neither chasten me in thy hot dis-
pleasure.2 For ^cthine arrows stick fast in me,
and thy hand presseth me sore.3 *There is* ^dno soundness in my flesh
because of thine anger; neither *is there*
^eany ^{*}rest in my bones because of my
sin.4 ^fFor mine iniquities are gone over
mine head: as an heavy burden they are,
too heavy for me.5 ^gMy wounds stink *and* are corrupt,
because of my foolishness.6 ^hI am troubled; I am bowed down
greatly; I go mourning all the day
long.7 For ⁱmy loins are filled with a loath-

it is quickly at an end. And never is their ruin nearer than when it spreads and flourishes like a green bay tree. It ripens them for everlasting wrath, and fattens them as oxen for the slaughter of endless woe. But godliness hath great gain, having the promises of this life and of that which is to come. If, rooted, and grounded in Christ, we trust and delight in the Lord, and wait on him, in the faith of his promises and obedience to his laws, extensive and glorious shall be our inheritance, pleasure, support, honour, safety, plenty, protection, peace, happy death, and everlasting salvation.

the light, the love, the righteousness, which he bestows upon his people. But inevitable is the ruin, and intolerable the everlasting misery, of their enemies.

REFLECTIONS UPON PSALM XXXVII.—Even eminent saints are apt to fret at the prosperity of the wicked; and yet how little reason is there for it! Be the apparent happiness of the wicked what it will in this world, it is mingled with the poisoning curse of God: it gives no solid satisfaction while it lasts, and

Before Christ
cir. 1015.Deut. 30. 16,
20. Is. 1. 19.
Prov. 2. 21.
2 Pet. 3. 13.
ver. 11.Mat. 12. 35.
Prov. 10. 31.
Col. 4. 6.
Eph. 4. 29.
Col. 3. 16.
Ps. 49. 3. &
119. 46. ver.
31.Ps. 40. 8. &
119. 98. Prov.
4. 4. & 22. 22.
Is. 51. 7.
Deut. 6. 6.
Heb. 8. 10.
Ps. 1. 2. &
119. 14—16,
72, 97, &c.
Ver. 23. Ps.
40. 2. & 119.
9. & 122. 3, 7,
8. & 94. 18.

Or goings.

Ps. 10. 8—10.
Jer. 20. 10.
Luke 6. 7. &
14. 1. & 20. 2.
1 John 3. 12.
ver. 30, 31.2 Pet. 2. 9.
Ps. 109. 31.
Is. 54. 17.
Rom. 8. 28—
39.Ps. 27. 14.
ver. 3. Is. 40.
29, 31.Ps. 52. 7. &
58. 10. & 19.
8. & 92. 11.Esth. iii. Job
5. 3. Jer. 12. 1.
Ps. 73. 3—11.
Job 21. 4—
16. & 12. 6.Or a green
tree that
groweth in
his own soil.Exod. 15. 9,
10, 19. 1 Sam.
xxi. 2 Sam. v.
viii. x. xviii.
xx. Judg. iii.
iv. vii. xi.
1 Kin. xx.
2 Kin. xviii.
xix. Job. xviii.
xx. xxvii. Acts
12. 22, 23.

Ps. 9. 16, 17.

Is. 31. 5. & 46

Ps. 70. title.

Ps. 6. 1. Jer.
10. 24. & 30.
11. Is. 27. 8.
& 54. 8. Heb.
12. 5—11.
Lam. 3. 32, 33.
Hab. 3. 2.Job. 6. 4. Ps.
6. 2, 3. & 39.
10, 11. & 32.
4. & 88. 3, 15.
16. & 91. 5, 6.Is. 1. 5, 6.
Ps. 6. 2. & 51.
8.Heb. peace,
or health.Ezra 9. 6. Ps.
40. 12. & 69.
1. 2. Lam. 1.
14. Mat. 11.
28. Is. 1. 4.
Job 7. 20, 21.Ps. 73. 14.
Is. 1. 5, 6.
Mark 7. 21,
22.2 Sam. 24. 10.
Ps. 69. 1, 2. &
42. 7, 9, 10. &
43. 2. Job 30.
28.Ver. 3. 5. Job
30. 18. & 40.
4. & 42. 6.
Luke 16. 20.
Is. 64. 6.

Before Christ
cir. 1021,
or 1058.

Ps. 62. 4. &
51. 8, 17. Is.
38. 13, 14.

Ps. 22. 1. &
77. 1—9. &
88. 1—18.
Job 3. 24. &
30. 28. Is. 59.
11.

Is. 26. 8, 9.
Rom. 8. 26,
27. Lam. 3.
56. Ps. 6. 3, 6.

Ps. 42. 1. &
73. 26. & 77.
2—4. & 6, 7.
& 69. 3. &
143. 6, 7.

Heb. is not
with me.

Ps. 31. 11. &
88. 18. Job 19.
13—19. Luke
10. 31, 32. &
23. 49.

Heb. stroke
Or neighbours.

Ps. 64. 5. &
119. 110. &
140. 5. & 141.
9. & 142. 3. &
35. 20. & 62.
3. 4. Prov. 4.
16.

2 Sam. 16. 10
—12. Ps. 39.
2. 9. Is. 43. 7.
1 Pet. 2. 23.

Ps. 16. 1. &
31. 14. & 25.
15. & 119. 81.
& 123. 1—4.
& 138. 6, 7. &
102. 17.

Or thee do I
wait for.

Or answer.

Ps. 130. 1, 2.
& 31. 2. &
143. 7. & 35.
15. 23—26.

Ps. 94. 18. &
69. 1, 2. ver. 6.
& 77. 2, 3. &
43. 2. & 102.
6—10.

Heb. for halt-
ing.

Ps. 32. 5.
Prov. 28. 13.
Josh. 7. 19.
Jer. 3. 13. Job
33. 27. & 34.
31. 32. 2 Cor.
7. 10, 11.

Jer. 12. 1. Ps.
59. 3. & 142.
6. & 3. 1. &
43. 1, 2.

Heb. being
living, are
strong.

Ps. 35. 12. &
109. 4. 5. Jer.
20. 10. John
10. 32. & 15.
19. 1 John 3. 12. 1 Pet. 3. 13, 16.

Ps. 22. 1, 11, 19. & 44. 23—26. & 27. 9—12. Ps. 22. 19. & 40. 13, 17. & 70. 1. & 71. 12. & 141. 1. & 143. 7. Heb. for my help.

PSALM XXXIX.

Here we have (1) Violent struggling in the Psalmist's own breast between grace and corruption—between passion and patience; 1—3, 11. (2) Serious views of human frailty, shortness of life, and self-emptiness; 4—6. (3) Strong cries to God for pardon of sin, preservation from reproach, and for removal of trouble, for hearing and answering prayer, and for lengthening out of life till he should be more ready for death; 7—13.

1 Chr. 25. 1.
& 16. 41.
Ps. 77. title.

Jam. 3. 2—8.
& 1. 19, 26.
Ps. 141. 3.
Amos 5. 13.

Heb. a bridle
or muzzle for
my mouth.

Ps. 38. 13, 14.
Jer. 20. 9.

To the chief musician, even to ^aJeduthun, A psalm of David.

I SAID, ^bI will take heed to my ways, that I sin not with my tongue: I will keep ^cmy mouth with a bridle while the wicked is before me.

2 ^cI was dumb with silence; I held my

some disease: and there is no soundness in my flesh.

8 ^bI am feeble and sore broken: ^kI have roared by reason of the disquietness of my heart.

9 ^bLORD, 'all my desire is before thee; and my groaning is not hid from thee.

10 ^mMy heart panteth, my strength faileth me: as for the light of mine eyes, it also ^fis gone from me.

11 ⁿMy lovers and my friends stand aloof from my [†]sore; and my ^{||}kinsmen stand afar off.

12 ^oThey also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

13 ^pBut I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth are no re-proofs.

15 ^qFor ^{*}in thee, O LORD, do I hope: thou wilt [†]hear, O LORD my God.

16 ^rFor I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth they magnify themselves against me.

17 For ^sI am ready [†]to halt, and my sorrow is continually before me.

18 For ^tI will declare mine iniquity; I will be sorry for my sin.

19 ^uBut mine enemies ^{||}are lively, and they are strong: and they that hate me wrongfully are multiplied.

20 ^xThey also that render evil for good are mine adversaries, because I follow the thing that good is.

21 ^yForsake me not, O LORD: O my God, be not far from me.

22 ^zMake haste ^{*}to help me, O LORD my salvation.

peace, even from good; and my sorrow was [†]stirred.

3 ^aMy heart was hot within me; while I was musing the fire burned: then spake I with my tongue,

4 ^bLORD, 'make me to know mine end, and the measure of my days, what it is; that I may know [†]how frail I am.

5 Behold, ^cthou hast made my days as an hand-breadth; and mine age is as nothing before thee: ^everily every man ^{||}at his best state is altogether vanity. Selah.

6 Surely every man walketh in ^ha vain shew: surely they are disquieted in vain: ^hhe heapeth up riches, and knoweth not who shall gather them.

7 And now, LORD, what wait I for? ^kmy hope is in thee.

8 ^lDeliver me from all my transgressions: ^mmake me not the reproach of the foolish.

9 ⁿI was dumb; I opened not my mouth; because thou didst it.

10 ^oRemove thy stroke away from me: I am consumed by the ^{*}blow of thine hand.

11 When ^pthou with rebukes dost correct man for iniquity, thou makest [†]this beauty to ^qconsume away like a moth: surely every man is vanity. Selah.

12 ^rHear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: ^sfor I am a stranger with thee, and a sojourner, as all my fathers were.

13 O ^tspare me, that I may recover strength before I go hence and be no more.

Ps. 4. 1. & 5. 1, 2. & 130. 1, 2. & 83. 1. & 56. 8. Heb. 11. 13. 1 Pet. 2. 11. & 1. 17. Gen. 47. 9. 30. & 42. 36.

Lev. 25. 23. 1 Chr. 29. 15. Ps. 119. 19. Job 10. 20, 21. & 14. 6. Gen. 5. 24. & 37. 30. & 42. 36.

PSALM XL.

Here we have (1) David's hearty acknowledgments of God's kindness in bringing him out of long and sore afflictions; 1—5. (2) His preferring of holy obedience to God, and faithful publication of his truths and praises, to all ceremonial oblations; 6—11. (3) His improvement of his former deliverance, as an encouragement to supplicate further mercy and protection; an encouragement to confess sin, and implore the pardon of it; an encouragement to rejoice in and praise God for his excellencies and favours; to trust in him under affliction, and to comfort himself in him amidst poverty, sinfulness, and trouble; 12—17. But let us here chiefly behold (1) Jesus Christ, the great Shepherd of the sheep, brought again from his agonies and death, and set down at the right hand of the Majesty on high, that he might receive gifts for men, and that our faith and hope might be in God; 1—5. (2) The new covenant made between him and his eternal Father for the redemption of sinful men; and his complete fulfilment of the divine law as the condition of it; 6—10. (3) How our iniquities were charged to his account, and punished on him as our surety; 11—13. (4) How the unrelenting vengeance of almighty God overtook his Jewish betrayers and murderers; and hath or will overtake his heathenish, antichristian, or other implacable enemies; and what joy and consolation flow from and through him to his chosen friends; 14—17.

Our covenant relation to him, as our Friend, Saviour, and God, improved by the prayer of faith, will quickly bring him to our relief.

REFLECTIONS UPON PSALM XXXIX.—Great watchfulness and circumspection are necessary to our walking aright in this wicked and ensnaring world. For careless hearts will make crooked ways; and, next to the heart, nothing is harder to guide than the tongue: but, the stronger the temptation is, the stronger ought to be our resolution against it. We are very apt to run from one extreme to another. If we restrain our lips from evil, we are ready to neglect that speech which is with grace seasoned with salt. And when our mind, long in silence, ruminates upon sorrows, and the instrumental causes of them, it galls its sores, and aggravates its discontent. But there is great need to consider what death is, and how near it is; and that it is continually working in us: for vain and transient are men, with all their joys and honours, their griefs and fears, their toils and cares. And, the more we see death and vanity stamped upon all things here, the more we ought to be weaned from them in our affections, and the more solicitous should we be in securing the ever-living, the substantial, and eternal, good. The more our lying refuges are swept away, the more reason we have to trust in and call on God, who never disappoints any. With holy resignation to his strokes, we must earnestly beg the forgiveness of the cause, and the removal of the rod. We cannot impeach the equity of his judgments, nor withstand their force. But, if they set us a weeping and praying, and render us weaned from this world, God, our friend and companion, will quickly give

REFLECTIONS UPON PSALM XXXVIII.—How tremendous is even God's fatherly wrath! But how much more his incensed vengeance against the ungodly! Sin makes fearful work even in saints. But much more terrible is its effects in the damned! Yea, where real grace is, sin will be more painful and bitter than all the arrows, strokes, and wounds, of trouble. And, however painful the wounds and groans of the soul are, they are symptoms of life. It is hopeful when outward distempers make men to search out and bewail their sinful causes. But nothing is a more fatal sign than insensibility. No human strength can withstand God's afflicting hand. No sinews of brass, nor bones of iron, can resist the strokes of fierce disease. And often our worldly friends, who flutter round us in our prosperity, treacherously forsake us in our adversity. But what a comfort it is that we have a compassionate God to trust to, who knows, and can cure, our maladies! How many, how malicious and active, are the enemies of Christ and his saints! Their enmity at God himself, and his image, is the cause of their quarrel. So fixed is their hatred at godliness, that they abhor it, though benefited by it. It is hard, but wise, to imitate Jesus Christ in calm composure under severe provocation;—in silently suffering, and in overlooking manifold unkindnesses done to us. But to take notice of malicious and clamorous enemies is ordinarily to make evil worse. Hope in God will sufficiently support us against every oppression and injury. They, who contentedly leave their cause with him, shall never be disappointed, nor want an advocate to plead for them; and, the more sense we have of our offences against him, the greater will be our penitential grief, and our patience under the provocations of men.

Before Christ
cir. 1020.

Heb. in wait-
ing I waited.

Ps. 27. 13. &
37. 7. Is. 50.
7-9.

Ps. 18. 6. &
130. 2. & 20.
4. 5. Heb. 5.
7. Is. 49. 8.

Heb. a pit of
noise.

Ps. 18. 16, 17.
& 69. 1. 2.
Is. 43. 1. 2.
2 Sam. 4. 9.
Ps. 71. 20.

Ps. 61. 2. &
18. 19. & 26.
12. 2 Thes. 3.
5.

Ps. 22. 22, 23.
& 33. 2. & 86.
12. 13. & 103.
1-5.

Ps. 64. 9. 10.
& 142. 7. &
35. 27.

Ps. 2. 12.
Jer. 17. 7. 8.

Ps. 15. 4. &
116. 3. & 119.
21. & 125. 5.
Jer. 2. 13.
Jon. 2. 8.

Job 5. 9. & 9.
10. Ps. 71. 15.
& 92. 5. &
139. 6. 17. 18.
Jer. 29. 11.
Is. 55. 8. 9.

Or none can
order them
unto thee.

1 Sam. 15. 22.
Ps. 51. 16.
Is. 1. 11. &
66. 3. Hos. 6.
6. Mat. 12. 7.
Heb. 10. 5.
Is. 50. 4. 6.

Heb. digged,
or prepared.
Exod. 21. 6.

Luke 24. 27.
John 5. 39.
Acts 10. 43.
1 Cor. 15. 3.
4. 2 Cor. 1. 20.

Ps. 119. 16.
24. 47. 92.
Rom. 7. 22.
Luke 12. 50.
John 10. 18.
& 4. 34. & 14.
31.

Heb. in the
midst of my
bowels. Jer.
31. 33. 2 Cor.
3. 3. Ps. 37. 3.
Jer. 30. 20.

Ps. 35. 18. &
22. 22. 25.
Mat. 11. 5.
Mark 16. 15.
Mat. 24. 19.
20. John 18.
20.

Rom. 10. 3. &
1. 16. 17. &
3. 22-26.

Acts 13. 23.
Luke 24. 27.
41. Rom. 15.
8.

Mat. 18. 11.
Luke 19. 9. 10.
John 3. 16. &
10. 10. 18.
Is. 63. 7.

Ps. 69. 13. 16.
& 89. 1. 2. 28.
& 23. 6. & 43.
3. & 57. 3. &
61. 7.

Ps. 19. 12. &
38. 4. Is. 53.
6. 2 Cor. 5. 21.
1 Pet. 2. 24. &
3. 12. Ps. xxii.
lxix. John
xviii. xix.

Heb. forsak-
eth.

Ps. 70. 1-5.
& 25. 17. 18.
& 38. 22. &
22. 20. 21.
Heb. 5. 7.

Mat. 26. 36-44.

Ps. 41. 5.

To the chief musician, A psalm of David.

I WAITED patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

3 And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.

4 Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

5 Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

6 Sacrifice and offering thou didst not desire: mine ears hast thou opened: burnt-offering and sin-offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book it is written of me,

8 I delight to do thy will, O my God: yea, thy law is within my heart.

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest

10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD; let thy loving-kindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head; therefore my heart faileth me.

13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 Let them be ashamed and confounded together that seek after my soul to destroy it: let them be driven backward and put to shame that wish me evil.

15 Let them be desolate for a reward

Ps. 31. 17. & 35. 4. 26. & 71. 13. & 119. 28. 29. John 18. 6. Ps. 35. 21. 25. & 69. 24. 25. Luke 19. 43. 44. & 21. 23. 24. Mat. 27. 39-44.

of their shame that say unto me, Aha, aha!

16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

17 But I am poor and needy; yet the LORD thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God

PSALM XLI.

This psalm represents (1) The blessedness of him who wisely considers the case of the poor, and affords them relief; 1-3. (2) David's candid acknowledgments of the justness of his affliction, and earnest supplications for a merciful deliverance; 4. (3) His sad complaints of the malicious, censorious, and spiteful, reflections, and of the insolent carriage, of his enemies; 5-9. (4) His hearty committing of his case and way to God in the assured and triumphant faith of his favour; 10-13.

To the chief musician, A psalm of David.

BLESSED is he that considereth the poor; the LORD will deliver him in time of trouble.

2 The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

4 I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And, if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad he telleth it.

7 All that hate me whisper together against me: against me do they devise my hurt.

8 An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more.

9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favour-est me, because mine enemy doth not triumph over me.

12 And, as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 Blessed be the LORD God of Israel from everlasting and to everlasting. Amen, and amen.

Before Christ
cir. 1020.

Ps. 22. 26. &
35. 27. Rom.
5. 2. 11. Phil.
4. 4. & 3. 3.

Luke 2. 30.
Is. 45. 17.
Mat. 1. 21.
Hab. 3. 18.
Lukel. 46. 47.

Ps. 34. 6. &
68. 10. & 69.
33. 2 Cor. 8.
9. Mat. 8. 20.
& 3. 17. Is.
42. 1.

Ps. 70. 5. &
143. 7. 8. Is.
50. 7. 9.
Heb. 5. 7.

Prov. 14. 21.
& 19. 17.
Heb. 13. 16.

Or the weak,
or sick.

Heb. in the
day of evil.

Ps. 16. 1. &
91. 3-11.
Is. 38. 21.
2 Cor. 1. 10.

Ps. 128. 1-5.
1 Tim. 4. 8.
Mat. 6. 33. &
5. 5.

Or do not thou
deliver.

Deut. 33. 25.
Is. 41. 10. Ps.
91. 15. 2 Cor.
4. 17. Is. 43.
1. 2. & 63. 9.

Heb. turn.

Ps. 6. 2-4. &
40. 11. 12. &
69. 13. 16. &
51. 1-3. &
103. 3.

Ps. 22. 6-8.
& 69. 7. 12.
19. 20. & 199.
2-5. & 102. 8.

Prov. 26. 24
-26. Ps. 35.
15. 16. & 12.
2. Mat. 22. 16
-18. Luke
23. 2.

Ps. 10. 2. &
31. 13. & 56.
5. 6. & 64. 5.
6. Mat. 22. 15.
& 26. 3. 4.
John 11. 53.

Heb. evil to
me.

Heb. a thing
of Belial.

Acts 28. 4.
Ps. 71. 11. &
5. 5. & 31. 11.
13. Job 32. 13.

John 13. 18.
Job 19. 19.
Ps. 55. 13. 20.
Jer. 20. 10.

Heb. the man
of my peace.

Heb. magni-
fied.

Ps. 4. 1. & 56.
1. & 57. 1 &
106. 4. & 21.
7-12. Prov.
1. 24-33.

Ps. 86. 17. &
13. 4. & 69.
22-29. &
109. 6-14.
Col. 2. 15.

Ps. 25. 12. &
94. 18. 1 Tim.
3. 16. Ps. 16.
10. Is. 50. 7.
9.

Ps. 33. 18. &
34. 15. 2 Chr.
16. 9. Acts 2.
28.

Ps. 72. 18. 19.
& 89. 52. &
106. 48. Rev.
5. 12. 13. & 7.
12. & 11. Eph.
& 19. 1. Eph.
3. 21. 1 Pet. 4.
11. Jude 25.

us relief. And by his grace he will ripen us for heaven before he give the mortal stroke.

REFLECTIONS UPON PSALM XL.—Alas! what fearful and lasting troubles of body and mind Jesus and his people have allotted them on earth! What patience is necessary under them! But God is their deliverer. And greatly exalting, establishing, joyous, and encouraging, is their deliverance at last. Happy are those, who, renouncing all other confidences, trust in God alone. Great is the number, the marvellous grace, of his thoughts and acts towards Jesus Christ and his children in the work of redemption. But how insignificant were Jewish sacrifices in respect of holy obedience: and infinitely more so in comparison of Jesus the Son of God, and his complete holiness of nature, obedience of life, and satisfactory sufferings! With great cheerfulness he engaged for us in the counsel and covenant of peace. And with a steady purpose of love he fulfilled his work, in executing every saving office for our good. Dreadful was the load of our iniquities imputed to him. But he finished transgression and made an end of sin, and publishes to men the declarations and offers of gospel grace. Let us then embrace every promise, as ratified by his blood: and, in the faith

of his being made sin for us that we might be made the righteousness of God in him, let us cheerfully and gratefully devote ourselves, by the most solemn ties, to his service. In his name let us fight the good fight of faith, and finish our course. Behold how the prayers of saints, but chiefly the intercession of Jesus Christ, issues in the ruin of his enemies, and the prosperity and deliverance of his friends! It is infinitely dangerous to mock or despise them. But no griefs, no poverty, can render them miserable who fear him. There is a throne of grace to which they have the boldest access. Their God, and all that he hath or doth, is the ground of their joy. His inexhaustible fulness, adapted to their wants, the prayer of faith can unlock. The promises are sure; and the moment of fulfilment hastens forward.

REFLECTIONS UPON PSALM XLI.—Whilst here also we behold Jesus Christ through poverty, affliction, malicious and treacherous enemies entering into his glory, to the endless honour of his Father, and the joy of his heart, let us observe that kindness to God's poor and afflicted is as much our interest as our duty, and God's blessing is the only comfort of every estate. It can give rest in trouble, and make even grief to smile. And pleasant under trouble are

Before Christ
cir. 1021.

PSALM XLII.

Perhaps this psalm was composed by David when the unnatural rebellion of Absalom had forced him from the sanctuary of God to take up his lodging eastward of Jordan; 2 Sam. xv.—xix.] We have in it (1) Ardent longings after nearness to and familiar intimacy with God in his public ordinances and sanctuary; 1, 2. (2) Mournful lamentations and bitter groanings on account of God's withdrawing his comfortable smiles, of the want of the once-enjoyed ordinances of God and fellowship with his saints of the troublesome impressions of God's wrath, and of his enemies' insolent upbraiding of him; and on account of the departure and distance of his God; 3, 4, 6, 7, 9, 10. (3) Believing remembrance of God's former favours; 6: and self-encouraging hopes of future ones; 5, 8, 11.

Or, A psalm giving instruction of the sons of Korah.
1 Chr. 6. 33, 37. & 25. 5.

Heb. *brayeth*.

Ps. 63. 1, 2. & 64. 2, 7. Is. 26. 8, 9. Job 23. 3. Ps. 101. 2. & 27. 4. & 143. 6, 7.

1 Thes. 1. 9. Ps. 36. 9. Jer. 2. 13. John 5. 26.

Ps. 80. 5. & 102. 9. ver. 10. Ps. 79. 10. & 115. 2. & 22. 6. & 3. 2. & 71. 11. Is. 49. 14.

Lam. 3. 19. 20. Job 30. 16.

Is. 30. 29. Ps. 81. 1—3. Neh. 8. 9, 10. Exod. 23. 14. 17. Lev. xxiii.

1 Sam. 30. 6. Ps. 43. 5. & 27. 13. Job 35. 14. Is. 30. 18. & 50. 10. Rom. 4. 18—20. Heb. 10. 36, 37. Lam. 3. 26, 32.

Heb. *bowed down*.

Or give thanks. Or his presence is salvation.

Ps. 143. 6, 7. & 102. 1—11. & 88. 2. & 84. 2. Mat. 26. 38.

Ps. 61. 2. 1 Sam. 30. 6.

2 Sam. 17. 22. 24. Deut. 3. 6, 9. & 4. 47—49.

Jer. 4. 20. Ezek. 7. 26. Job 1. 12—19. & 2. 7, 9.

Jon. 2. 3. Ps. 88. 3, 7, 15—17. & 69. 1, 2.

Lev. 25. 21. Deut. 28. 8. Ps. 44. 4. & 133. 3. Mat. 8. 8.

Job 34. 10. Ps. 32. 7. & 149. 5. Is. 12. 2. & 30. 29. Hab. 3. 17, 18. Acts 16. 25.

Ps. 10. 1. & 13. 1—4. & 22. 1, 2. & 43. 2. & 88. 14—17. & 89. 46—51. & 44. 23, 24. & 38. 6.

Ver. 3. Ps. 115. 2. & 3. 2. & 71. 11. Joel 2. 17. Mic. 7. 10.

Or killing.

See ver. 5. Ps. 43. 5.

To the chief musician, ^aMaschil, for the sons of Korah.

AS the hart ^apanteth after the water brooks, so ^bpanteth my soul after thee, O God.

2 My soul ^cthirsteth for God, for the living God: when shall I come and appear before God?

3 ^dMy tears have been my meat day and night, while they continually say unto me, Where is thy God?

4 ^eWhen I remember these *things* I pour out my soul in me; for I had gone with the multitude, I went with them to the house of God, ^fwith the voice of joy and praise, with a multitude that kept holy-day.

5 ^gWhy art thou ^hcast down, O my soul? and *why* art thou disquieted in me? hope thou in God; for I shall yet ⁱpraise him ^jfor the help of his countenance.

6 ^kO my God, my soul is cast down within me: ^ltherefore will I remember thee from ^mthe land of Jordan, and of the Hermonites, from the hill Mizar.

7 ⁿDeep calleth unto deep at the noise of thy water spouts: all thy waves and thy billows are gone over me.

8 Yet the LORD ^owill command his loving-kindness in the day time, and ^pin the night his song *shall be* with me, and my prayer unto the God of my life.

9 I will say unto God my rock, ^qWhy hast thou forgotten me? why go I mourning because of the oppression of the enemy?

9 ^rAs with a ^ssword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

10 ^tWhy art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, *who is* the health of my countenance and my God.

penitent confessions and fervent requests, founded on the promise and mercy of God. Sin fills men's hearts and tongues with enmity against Christ and his people: yet vile are their efforts, and as vain their hopes. But happy trials are those which excite our prayers, animate our faith, increase our dependance on God, and tune our hearts to his praise; and which make JEHOVAH's love to our souls more evident and precious.

REFLECTIONS UPON PSALM XLII.—Nothing but God himself can satisfy believing souls. If the sense of his love be withdrawn, every enjoyment is tasteless. No cisterns of earthly comforts can quench their thirst, their earnest desire for the LIVING FOUNTAIN. Constrained absence from the public means of fellowship with God is a heavy and tormenting burden to a faithful soul, and quickens his longings after them. No wonder then that he groans earnestly to be clothed upon with his house which is from heaven. O what terrible afflictions and sorrows are in the lot of God's favourite saints! When outward distress lies heavy, inward temptations are often violent. And the joys which we have tasted in God make the withdrawalment of his presence and comforts the more grievous. But we often cause our own dejections under trouble, by poring on our corruptions or distress and forgetting the promises, grace, and faithfulness, of our Redeemer. We had need therefore to call our souls to account for their conduct. And, if we cannot get relief by pleading with our burdened spirits, we should commit our case to our gracious God. And, the more furious and manifold the storms of trouble are, the more earnest ought to be our believing applications to, and dependance on God. Let providence cast us where it will,

PSALM XLIII.

Before Christ
cir. 1021.

This psalm was probably composed on the same occasion as the former; and contains (1) David's strong cries to his God for help against, and deliverance from, his ungodly, unjust, and crafty, oppressors; 1, 2. (2) His earnest longings for restoration to the enjoyment of his God in his public ordinances; 3, 4. (3) His inward disquiets composed by believing claims of his God and firm dependance on his promises; 5.

JUDGE ^ame, O God, and plead my ^bcause against an ^cungodly nation: O deliver me ^dfrom the deceitful and unjust man.

2 Forthou art ^ethe God of my strength; ^fwhy dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy ^glight and thy truth: let them lead me; let them bring me unto thy ^hholy hill and to thy tabernacles.

4 ⁱThen will I go unto the altar of God, unto God ^jmy exceeding joy: ^kyea, upon the harp will I praise thee, O God my God.

5 ^lWhy art thou cast down, O my soul? and why art thou disquieted within me? hope in God; for I shall yet praise him, *who is* the health of my countenance and my God.

PSALM XLIV.

This psalm was perhaps composed on the same occasion as the lxth, and may have a prophetic view to the after distresses of the Jews in the time of Rehoboam, [2 Chron. xii.]; of Jehoram, [2 Chron. xxi.]; of Ahaz, [2 Chron. xxviii.]; of Hezekiah, [2 Kings xviii. xix.]; and during the Chaldean captivity, Syro-Grecian oppression, &c.; and all these as typical of the distresses of the gospel church under heathens and antichristians. It relates chiefly to the church; and contains (1) Thankful acknowledgments of what the Lord had done for her in former periods; as her God, her king, her joy, her praise; 1—8. (2) Sorrowful complaints of divine desertion; and of the prevalent power, cruelty, and derisive contempt, of enemies; 9—16. (3) Solemn protestations of continued integrity, and constant adherence to the Lord's way, amidst these manifold calamities; 17—22. (4) Ferent supplications to God for his merciful appearance for, and granting of her relief; 23—26.

To the chief musician for the sons of Korah, Maschil.

WE ^ahave heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old.

2 ^bHow thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3 ^cFor they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of

Ps. 7. 8. & 35. 1. Ps. 28. 1. 1 Pet. 4. 19.

Or unmerciful.

Heb. *from a man of deceit and iniquity*. 1 Sam. xviii. xxiv. 2 Sam. 15. 31. & 16. 23.

Exod. 15. 2. Is. 26. 4. & 12. 2. & 40. 31. Zech. 10. 12.

See Ps. 42. 9.

Ps. 119. 49. 50. 2 Sam. 7. 25. Mic. 7. 20.

Ps. 2. 6. & 78. 68.

Ps. 66. 13—15. & 116. 14, 17—19.

Heb. *the gladness of my joy*. Is. 61. 10. Hab. 3. 17, 18. Is. 12. 1—6.

Exod. 15. 1—19. Judg. v. 1 Sam. 2. 1—10. Is. xii. xxv. xxvi. Luke i. Rev. xiv. xv. xix. Ps. xviii. cxviii. &c. Rev. 5. 8. & 14. 2.

See Ps. 42. 5, 11.

Ps. 78. 3, 6. Joel 1. 3. Exod. 12. 26 27. & 13. 8, 14, 15. Deut. 6. 7. Is. 38. 19.

Exod. 15. 17. Ps. 78. 55. & 80. 8. Josh. vi. 22—25. Ps. 105. 44. & 135. 10—12. & 80. 8—11. Jer. 2. 21.

Deut. 8. 17. & 9. 3—6. Josh. 24. 12. Hos. 1. 7. Zech. 4. 6. Exod. 23. 27—31. & 34. 11. Deut. 7. 7, 8. & 4. 37. 38.

our God and our prayers should still attend us. Our faith may be enfeebled and sore shaken, but it will never fail. Remembrance of what God is to us, and hath done for us, should suppress our unbelieving fears. If he command his loving kindness, neither earth nor hell can hinder us from the benefit of it. In our darkest nights of trouble, desertion, and temptation, we have always much mercy to thank God for. Whatever repeated encouragement our feeble minds may need, if God be our God, our life, and the health of our countenance, neither earth, nor death, nor hell, is able to hurt us.

REFLECTIONS UPON PSALM XLIII.—When men wrong us, and God deserts us, our only refuge is still in God himself. He may frown, but he cannot cease to love his people, however hard they find it to believe so amidst deep convictions and raging lusts. It may be for a time difficult to reconcile God's providences with his promises, but, with a little patience, the mystery will be unveiled. Such as love Christ's appearance shall have their cause judged far sooner than their enemies wish, and far better than themselves conceive. Next to God himself, the saints love nothing more dearly than the ordinances of his grace. But none can approach ordinances aright unless God both lead and draw their hearts; and it is for his sake the saints delight to be there. Men never attend ordinances aright but when they have fellowship with Christ, as their altar, their atonement, their food, their God, their joy. Intimate fellowship with God cannot but tune our hearts and tongues to his praise. And, the more we deal with God by faith, we shall see the more sin and evil in inward despondency.

Before Christ
cir. 1036.
or 1055.

thy countenance, because thou hadst a favour unto them.

4 ^dThou art my King, O God; command deliverances for Jacob.

5 ^eThrough thee will we push down our enemies; through thy name will we tread them under that rise up against us.

6 ^fFor I will not trust in my bow, neither shall my sword save me.

7 But ^ethou hast saved us from our enemies, and hast put them to shame that hated us.

8 ^hIn God we boast all the day long, and praise thy name for ever. Selah.

9 ⁱBut thou hast cut off, and put us to shame; and goest not forth with our armies.

10 ^kThou makest us to turn back from the enemy: and they which hate us spoil for themselves.

11 ^lThou hast given us ^{*}like sheep appointed for meat; and hast scattered us among the heathen.

12 ^mThou sellest thy people [†]for nought, and dost not increase *thy wealth* by their price.

13 ⁿThou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 ^oThou makest us a by-word among the heathen, a shaking of the head among the people.

15 ^pMy confusion is continually before me, and the shame of my face hath covered me,

16 For the voice of him that reproacheth and blasphemeth; ^qby reason of the enemy and avenger.

17 All this is come upon us; yet have we not ^rforgotten thee, neither have we dealt falsely in thy covenant.

18 ^sOur heart is not turned back, neither have our [†]steps declined from thy way;

19 Though ^tthou hast sore broken us in ^uthe place of dragons, and covered us with ^vthe shadow of death.

20 ^wIf we have ^zforgotten the name of our God, or stretched out our hands to a strange god;

21 ^aShall not God search this out? for he knoweth the secrets of the heart.

22 ^bYea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

23 ^cAwake; why sleepest thou, O LORD? arise, cast us not off for ever.

24 ^dWherefore hidest thou thy face, and forgettest our affliction and our oppression?

25 ^eFor our soul is bowed down to the dust; our belly cleaveth unto the earth.

26 ^fArise ^{||}for our help, and redeem us for thy mercies' sake.

REFLECTIONS UPON PSALM XLIV.—Memorials of past mercies ought to be carefully recorded, and transmitted from age to age, as an encouragement in time of need as well as a ground of thankfulness. It is never outward force, but Jesus Christ's word and Spirit, that build up the church, and triumph over the powers of darkness. If we want help in trouble, we must renounce all other confidences, and take God alone to be our kind deliverer and boast; so shall our troubles and griefs be quickly turned into everlasting praise.—It is common, but sinful, for them whom God casts down to think themselves utterly cast off, and to shrink under reproach and suffering, as if they were not our appointed cross. For it is not now, but hereafter, that God will make us to know and admire the mystery of his providence. It is especially distressing to

PSALM XLV.

Before Christ
cir. 0000.

In this SONG OF LOVES are celebrated (1) The glories of Jesus Christ our Redeemer;—particularly the transcendent comeliness and blessedness of his person as God-man—his almighty power in conquering his people and destroying his enemies—the eternity, firmness, and equity, of his government—his royal unction with the Holy Ghost above measure—his fitness for his work, and the splendour of his court; 1—9. (2) The glories of the redeemed—their listening to Jesus' proposals of marriage union with himself—their renunciation of all others for his sake—their reverential submission to and worship of him; 10, 11—their glorious ornaments of righteousness and grace; and their glorious entrance into the new covenant and the eternal state; 12—15—their glorious succession and work for perpetuating the fame of the Redeemer; 16, 17.

To the chief musician upon ^aShoshannim, for the sons of Korah, ^{*}Maschil, A song of ^bloves.

MY heart [†]is inditing ^aa good matter: I speak of the things which I have made touching ^dthe king: my tongue is the pen of a ready writer.

2 ^eThou art fairer than the children of men: ^fgrace is poured into thy lips: therefore God hath ^gblessed thee for ever.

3 Gird thy ^hsword upon *thy* thigh, O ⁱmost mighty, with thy glory and thy majesty.

4 And in thy majesty [†]ride prosperously because of truth and meekness, and righteousness; and ^lthy right hand shall teach thee terrible things.

5 ^mThine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee.

6 ⁿThy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

7 ^oThou lovest righteousness, and hatest wickedness: therefore God, ^pthy God, hath ^qanointed thee with the oil of gladness above thy fellows.

8 ^rAll thy garments *smell* of myrrh, and aloes, and cassia, out of the ^sivory palaces, whereby ^tthey have made thee glad.

9 ^uKings' daughters *were* among thy honourable women; upon thy right hand did stand ^vthe queen in gold of Ophir.

10 ^wHearken, O daughter, and consider, and incline thine ear; ^xforget also thine own people, and thy father's house;

11 ^ySo shall the king greatly desire thy beauty: for he is thy ^zLord; and worship thou him.

12 ^aAnd the daughter of Tyre *shall be* there with a gift; *even* the ^brich among the people shall entreat thy favour.

13 The ^cking's daughter is ^dall glorious within: ^eher clothing is of wrought gold.

14 She ^fshall be brought unto the king

Song 1. 8, 15. & 2. 14. & 4. 1—14. & 6. 4—13. & 7. 1—9. Ver. 6. Ps. 2. 12. John 5. 22, 23. & 20. 28. Phil. 2. 10, 11. Tit. 2. 13. Ps. 72. 10. & 87. 4. Is. 23. 18. Mark 3. 5. & 7. 24—37. Acts 21. 3, 4. Ps. 22. 29. & 72. 10, 15. & 68. 29. Is. 49. 7, 23. & 60. 3, 10, 11. & 52. 15. Phil. 3. 8. Ver. 10. Song 7. 1. 2 Cor. 6. 18. Is. 53. 11. 1 Pet. 1. 3, 23. & 2. 9. 1 Cor. 1. 30. 2 Cor. 5. 17. Gal. 6. 15. 1 Pet. 3. 3, 4. Rom. 2. 29. Luke 19. 24. Rev. 19. 8. 2 Cor. 5. 21. Tit. 2. 12. Phil. 2. 15. Mat. 5. 16. Ps. 50. 23. John 6. 37. & 12. 26. & 14. 3. Rev. iii.

the faithful, when they falsely apprehend that, God gets no glory by the afflictions of his people; nay, instead thereof, is dishonoured and reproached.—All God's people, though not called to be proper martyrs, have their particular sufferings allotted to them for his sake. But it is dangerous to comply with sins in order to shun troubles. Highly provoking to God are treachery, apostasy, and idolatry; and fearfully he will search out and punish them. But great is the mercy that nothing can break his covenant of grace with his people; and that not sins of mere infirmity, but indulged provocations, are held as a violation of their covenant of duties. And, if he appear asleep amidst our troubles, it is to humble us under his mighty hand, to awaken our importunate prayers, and that he may the more magnify his mercy and power in our deliverance.

Before Christ
cir. 0000.Song 1. 3.
2 Cor. 11. 2.
Rev. 14. 1-4.
ver. 9. Heb.
6. 12.Rom. 5. 2.
1 Pet. 1. 8.
Is. 35. 10. &
51. 11.Is. 54. 1-5.
& 43. 5, 6.
Rom. 11. 12.
15. 1 Pet. 2.
9. Rev. 1. 6.
& 5. 10. &
20. 6. Is. 43.
5, 6.Ps. 72. 17-19.
19. & 145.
1-8. Mal. 1.
11.

1048, or 1038.

Or of.

1 Chr. 15. 20.

Ver. 5, 7, 11.
Ps. 3. 3. & 18.
1-18. & 91.
1-16. Deut.
4. 7. Ps. 145.
18. Gen. 19.
15, 28. & 22.
14.Ps. 23. 4.
1 Pet. 3. 14.
Phil. 1. 28.
Is. 41. 10, 14.
& 43. 1, 2, 5.† Heb. the heart
of the seas.Ps. 93. 3, 4.
Jer. 5. 22.
Mat. 7. 25.
Is. 57. 20. Ps.
12. 4. Is. 17.
12, 13. & 5.
29, 30.Ver. 5. Is.
33. 21. & 12.
3. Jer. 2. 13.
Ps. 36. 9, 10.
& 23. 2. Rev.
22. 1.2 Chr. 6. 6.
Rev. 21. 2, 3.Ezek. 48. 35.
Rev. 21. 11.
23. Mat. 16.
18.† Heb. when the
morning ap-
peareth. Exod.
14. 24, 27.2 Chr. 20. 20.
Ps. 143. 8. &
30. 5. Luke
18. 8.Ps. 2. 1-5.
Is. 17. 12-14.
Josh. x.
xi. 2 Chr. xiv.
xx. xxxii. Rev.
6. 12-17. &
11. 18.2 Chr. 13. 12.
ver. 1. 11.
Rom. 8. 31.† Heb. an high
place for us.Ps. 111. 2. &
66. 5. & 107.
34. Is. 24. 1.
& 34. 2.Is. 2. 4. Mic.
4. 3, 4. Ps. 76.
3. Ezek. 39.
3. 9. Mic. 5.
9, 10. Is. 11.
9. & 25. 4, 5.
& 60. 18. &
9. 5, 7.Zech. 2. 13.
Ps. 58. 11. &
57. 5, 11. Is.
5. 16. & 33.
10. Ezek. 38.
23. Rev. 15. 3.
4.

Ver. 1, 7.

in raiment of needle work: the 'virgins her companions that follow her shall be brought unto thee.

15 ^kWith gladness and rejoicing shall they be brought; they shall enter into the king's palace.

16 ^lInstead of thy father's shall be thy children, whom thou mayest make princes in all the earth.

17 ^mI will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

PSALM. XLVI.

In this psalm, probably composed for celebrating some remarkable victory, we have (1) Bold triumphs of faith in God himself, and the mercies of the new covenant, amidst the most alarming danger and distress which can be supposed; 1-6. (2) A thankful rehearsal of the great things which God had wrought for the deliverance of his people and destruction of their enemies; 6-9. (3) God's heart-composing promise of promoting his own glory in every event, and faith's expectation of protection and deliverance therefrom; 10, 11.

To the chief musician *for the sons of Korah, A song upon ^aAlamoth.

GOD is ^bour refuge and strength; a very present help in trouble.

2 Therefore ^cwill not we fear, though the earth be removed, and though the mountains be carried into [†]the midst of the sea;

3 Though ^dthe waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

4 There is ^ea river, the streams whereof shall make glad the ^fcity of God; the holy place of the tabernacles of the Most High.

5 ^fGod is in the midst of her; she shall not be moved: God shall help her, ^hand that right early.

6 ⁱThe heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The LORD of hosts is ^kwith us; the God of Jacob is [†]our refuge. Selah.

8 ^lCome, behold the works of the LORD, what desolations he hath made in the earth.

9 ^mHe maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

10 ⁿBe still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

11 ^oThe LORD of hosts is with us; the God of Jacob is our refuge. Selah.

REFLECTIONS UPON PSALM XLV.—Discoveries of Jesus' glory powerfully animate our hearts and tune our tongues to commend him. How glorious is his person as God-man! Rich in grace are the qualities of his heart and words of his mouth. In him it pleased the Father that all fulness of blessings for men should dwell. In almighty power, by his word and influences of his Spirit, he conquered multitudes in the apostolic age to the obedience of faith; and by the strokes of his vengeance did and shall destroy his Jewish or other implacable opposers. Having by himself purged our sins, he, as our righteous Sovereign, sat down at the right hand of God, as the reward of his righteous service; and is, in the most transcendent manner, filled with the Holy Ghost to shed on us abundantly. In a most glorious and heart-engaging manner, his manhood, mediatorial offices, and righteousness, appear in the heavens above, and in his church and ordinances below. And his people, adorned with gifts and graces, are raised up together, and made to sit together with him. His chosen ones, both Jews and Gentiles, in the day of his power, are made to hear his voice in the gospel, to renounce all others, and devote themselves entirely to him and his service, as the objects of his gracious and everlasting delight. In shining robes of righteousness, grace, and holy conversation, each in their order are adorned; and, after serving their generation by the will of God, they shall be brought and admitted into his heavenly palace with exceeding joy. Instead of Jewish fathers shall there be Gentile converts; and instead of glorified saints shall there be another generation, begotten by the power of his grace, all made kings and priests unto God! Thus, by the spread and influence of the gospel, shall Jesus' renown and honour be perpetuated on earth, while those in heaven above shall praise him for ever and ever.

Before Christ
cir. 1054.

PSALM XLVII.

This psalm was probably composed on the same occasion as the xxivth. Here is (1) A revenue of praise demanded for God from all people, Jews and Gentiles; 1, 6. (2) A memorial of the grounds of praise, viz. the majesty of God's nature; 2. The great things he had done, or would do, for his people, in subduing their foes and providing portions for themselves; and in ascending to heaven to receive gifts and prepare places for men; 3-5: as also the high sovereignty and universal extent of his government; 2, 7-9.

To the chief musician, A psalm *for the sons of Korah.

O ^aCLAP your hands, all ye people; shout unto God with the voice of triumph.

2 For the LORD most high is ^bterrible; he is a great King over all the earth.

3 ^cHe shall subdue the people under us, and the nations under our feet.

4 ^dHe shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 ^eGod is gone up with a shout, the LORD with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For God is the King of all the earth; sing ye praises [†]with understanding.

8 ^fGod reigneth over the heathen: God sitteth upon the throne of his holiness.

9 ^g† The princes of the people are gathered together, even the people of the God of Abraham: for ^hthe shields of the earth belong unto God: he is greatly exalted.

PSALM XLVIII.

This psalm was no doubt composed to celebrate some remarkable victory or deliverance in the days of David, Jehoshaphat, [2 Chron. xx.] or Hezekiah, [2 Kings xix.] We have here (1) Jerusalem, the capital city of Israel, and type of the gospel church and heavenly state, celebrated for her beauty and her relation to God, as the residence of his temple and ordinances; 1, 2. (2) JEHOVAH the God of Israel, celebrated for his kind and powerful protection of Jerusalem, and for making her enemies to flee with much precipitation and terror; 3-7. (3) The people of God, particularly in Jerusalem, meditating upon, and celebrating, the gracious and mighty things which God had or would do for them, and for his discoveries of himself to them, and promising themselves sure and lasting happiness in his relation to them and direction of them; 8-14.

^aA song and psalm *for the sons of Korah.

GREAT ^bis the LORD, and greatly to be praised in the ^ccity of our God, in the mountain of his holiness.

2 ^dBeautiful for situation, the joy of the whole earth, is mount Zion, on the ^esides of the north, the ^fcity of the ^ggreat King.

3 ^hGod is known in her palaces for a refuge.

REFLECTIONS UPON PSALM XLVI.—When dangers appear greatest our faith in God's promise and perfections should be strongest. If we can triumph in God as our own God, we may triumph over every trouble and danger. The revolutions on earth can little affect them whose hearts are duly fixed on things above. They need never fear, and they shall never fail, who have God for their refuge and their strength. Notwithstanding all her enemies, his church shall in him obtain joy, establishment, and deliverance. If, by his word, his Spirit, and his blood, we enjoy communications of grace and comfort, we are amply repaid for all the storms that can be raised by the world that lieth in wickedness. But in what a tremendous and awful manner he from age to age revenges the injuries done to his church, the ruin of the nations around Canaan, and of the Assyrians, Chaldeans, Persians, Syro-grecians, Romans, Antichristians, Mahometans, and others, have or shall manifest. And it is highly proper to contemplate his infinite perfections, displayed in all his conquests of vengeance or grace; that in every age, in every case, we may have faith in him, as our Protector, Deliverer, and Strength.

REFLECTIONS UPON PSALM XLVII.—Behold, my soul, our exalted Lord Jesus, terrible to his enemies in punishing and destroying them; but kind to his chosen, in subduing them throughout all the world to himself—in choosing for them, as his excellent ones, their portion in the new covenant and in the heavenly state! Behold how, amidst surrounding troops of hymning angels, he ascended on high; had all power in heaven and earth given him; and by his gospel word and gracious influence, he gathers the nations to himself, that they may be blessed together with faithful Abraham; and even makes the rulers of nations submit to his yoke, or helpful to his cause!

Or of.

Ps. 96. 11-13. & 98. 4-9. Is. 55. 12. Rev. 18. 20. & 19. 1-3.

Deut. 28. 58. Ps. 65. 5. & 66. 3, 5. & 68. 35. & 145. 6. & 76. 12. ver. 7. Mal. 1. 14. Mat. 28. 18. Phil. 2. 9-11.

2 Sam. v. viii. x. 1 Kin. 4. 21. Ps. 18. 47. & 22. 27-29. Is. 49. 23. Dan. 7. 27.

Ps. 60. 6-8. & 108. 7-9. Jer. 3. 19. 1 Pet. 1. 4. 1 Cor. 3. 22. 23. Phil. 4. 19. Eph. 3. 18, 19.

2 Sam. 6. 15. 1 Chr. 15. 16-28. & 16. 4-42. Ps. 68. 24, 25, 18-20. Dan. 7. 10-14. Luke 24. 51-53. Col. 1. 3, 16. 1 Cor. 14. 15.

† Or every one that hath understanding.

Ps. 93. 1. & 99. 1. & 22. 27-29. & 110. 1-7. Heb. 1. 3. & 8. 1. & 4. 14.

Ps. 110. 2, 3. & 22. 27-31. & 72. 8-11. Is. 60. 4. Gal. 3. 28, 29.

† Or The voluntary of the people are gathered unto the people of the God of Abraham.

Hos. 4. 18. 1 Cor. 12. 28. Eph. 4. 11-13.

Ps. xxx. xlii. titles.

Or of.

Job 11. 7. Ps. 145. 5. & 147. 5. & 111. 9. & 89. 7. & 86. 6.

Ver. 2. Ps. cxxii. & 79. 68. & 76. 2.

Ps. 50. 2. Ezek. 20. 6. Dan. 8. 9. & 11. 16. Lam. 2. 15. Is. 2. 2, 3. & 60. 15, 19.

1 Chr. 3. 1. Is. 14. 13.

Mat. 5. 35. Ps. 47. 2, 7, 8.

Ver. 4-8. Exod. 34. 24. 2 Chr. 12. 7. & 14. 9-15. & xx. & 32. 1-22.

Before Christ
cir. 0000.4 For, lo, the kings were assembled;
they passed by together.5 They saw it, and so they marvelled;
they were troubled, and hasted away.6 Fear took hold upon them there,
and pain, as of a woman in travail.7 Thou breakest the ships of Tarshish
with an east wind.8 As we have heard, so have we seen
in the city of the LORD of hosts, in the
city of our God; God will establish it
for ever. Selah.9 We have thought of thy loving-
kindness, O God, in the midst of thy
temple.10 According to thy name, O God,
so is thy praise unto the ends of the
earth: thy right hand is full of righ-
teousness.11 Let mount Zion rejoice, let the
daughters of Judah be glad, because of
thy judgments.12 Walk about Zion, and go round
about her: tell the towers thereof.13 Mark ye well her bulwarks, con-
sider her palaces; that ye may tell it to
the generation following.14 For this God is our God for ever
and ever; he will be our guide even unto
death.

PSALM XLIX.

This psalm is a mirror, calculated to exhibit the emptiness of all worldly enjoyments. Observe (1) David's earnest attempt to awaken all ranks of mankind to a serious consideration of this matter, as a point of great importance and universal concern; 1—4. (2) His irrefragable proofs of the vanity of earthly enjoyments; viz. that they cannot save from death either a man's self or his friends; and that they cannot make men wise or happy in this world, and far less render them happy in the future state; 6—14. (3) His attempt to comfort himself and other saints under the sense of their daily infirmities; and of the chastisements received on account of their sins; against the slavish fears of death; and against temptations, arising from the prosperity of the wicked; 5, 15—18.

To the chief musician, A psalm *for the
sons of Korah.HEAR this, all ye people; give ear,
all ye inhabitants of the world:2 Both low and high, rich and poor,
together.3 My mouth shall speak of wisdom;
and the meditation of my heart shall be
of understanding.4 I will incline mine ear to a parable;
I will open my dark saying upon the
harp.5 Wherefore should I fear in the days
of evil, when the iniquity of my heels
shall compass me about?6 They that trust in their wealth, and
boast themselves in the multitude of their
riches;7 None of them can by any means
redeem his brother, nor give to God a
ransom for him:8 (For the redemption of their soul is
precious, and it ceaseth for ever):9 That he should still live for ever,
and not see corruption.10 For he seeth that wise men die,
likewise the fool and the brutish person
perish, and leave their wealth to others.11 Their inward thought is, that their
houses shall continue for ever, and their
dwelling places to all generations; they
call their lands after their own names.12 Nevertheless, man being in honour
abideth not: he is like the beasts that
perish.13 This their way is their folly; yet
their posterity approve their sayings.
Selah.14 Like sheep they are laid in the
grave; death shall feed on them; and
the upright shall have dominion over
them in the morning; and their beauty
shall consume in the grave from their
dwelling.15 But God will redeem my soul
from the power of the grave; for he
shall receive me. Selah.16 Be not thou afraid when one is
made rich, when the glory of his house
is increased;17 For when he dieth he shall carry
nothing away: his glory shall not descend
after him.18 Though while he lived he blessed
his soul: and men will praise thee when
thou dost well to thyself.19 He shall go to the generation of
his fathers: they shall never see light.20 Man that is in honour, and un-
derstandeth not, is like the beasts that
perish.

PSALM L.

This psalm may be considered as a rebuke to the carnal Jews, who rested in and boasted of their external ceremonies in worship, to the neglect of the weightier matters of the law, mercy, judgment, and faith: or as a prediction of the coming of Christ, to abolish the ceremonial worship, eject the Jews from his church, and establish a more pure and spiritual form of worship under the gospel: or, in fine, as a representation of the last judgment; in which Christ shall come to render to every man according to his deeds. Observe (1) The awful appearance of God our Redeemer in the flesh—in power—or in the clouds—with the gathering of the people to him; 1—6. (2) An engaging admonition to improve God's new covenant grant of himself to be our God, as an excitement to exchange legal ceremonies into prayer, thanksgiving, and holy obedience; or, at least, to give a remarkable preference to the latter; 7—15. (3) An awful charge of hypocrisy, slander, contempt of God's word, and of atheistical imaginations concerning God, laid against the wicked, with a fearful sentence of condemnation founded thereon; 16—22. (4) An alarming warning to those who forget God, and an encouraging promise to such as study to glorify him by an holy conversation; 22, 23.

A psalm * of Asaph.

THE mighty God, even the LORD,
hath spoken, and called the earth
from the rising of the sun unto the going
down thereof.

example. Never ought saints (no, not when they suffer the charges and chastisements of their sins of conversation) to abandon themselves to unbelieving fears and doubts of God's all-sufficiency and love.—The day of death is a trying time with respect to true happiness. And then a sense of God's love, and a prospect of eternal glory, are infinitely more precious than thousands of gold and silver, O the dreadful folly of most men, who seek for, hold, delight in, and depend on, things of this world, as if they were their God, their ALL IN ALL! and yet how unavailable to ransom the soul, perpetuate the life, or preserve from hell! To judge of things aright, we must weigh time with eternity. It is neither wealth nor poverty, but Jesus Christ's righteousness and grace, that can render us respected of God, or really happy, in time or eternity. It is redemption through his blood that gives hope in death. It is not their own vaunts, or the world's admiration, but the word of God, that adjusts men's real character. It is not what we have here, but what we can carry into the other world, that constitutes the true riches. They are only wise who consider their latter end. Nay, in death, the state of the most loathsome animal is infinitely preferable to that of the unregenerate sinner.

2 Chr. xii. xiv.
Ex. xxxii. 1.
10. 29—34. &
17. 12—14. &
29. 5—8. &
30. 30—33. &
33. 10—12.
23. & 37. 7.
33—34.Exod. 15. 15.
16. 18. 13. 7.
8. & 37. 36.Ezek. 27. 26.
Rev. 18. 17.
Jer. 18. 17.Ps. 44. 1. 2.
& 78. 3—5.
Is. 38. 19.Ver. 1. 2.
Mat. 5. 35.Ps. 46. 5. &
87. 5. Is. 2. 2.
& 33. 20.
Mat. 16. 18.Ps. 104. 34.
& 105. 1—6.
Is. 30. 15. Ps.
135. 1. 2.Ver. 1. Ps.
111. 9. & 65.
1. 2. & 126.
1—3. Is. 12.
4—6.Ps. 145. 17.
& 11. 5—7.
& 45. 7. Rev.
19. 2, 11. & 15.
3.2 Kin. 19. 21.
2 Chr. 20. 26.
27. Ps. 56. 10.
& 97. 7. 8.
Rev. 16. 5—7.
& 15. 4. & 18.
20. & 19. 1—
7. xiv.

Neh. 12. 31.

Is. 33. 20. &
37. 33. & 10.
32. Ezek. 43.
11.Heb. Set your
heart to her
bulwarks.

Or, raise up.

Is. 25. 9. Ps.
16. 1. 2. & 31.
14. & 13. 5. &
73. 26. & 142.
4. 5. & 46. 1.
5. 7. 11.Deut. 32. 9.
Prov. 22. 17
—21. & 4. 1.
2. & 8. 6—11.
Job 33. 3. 23.
2 Tim. 3. 15.Ps. 78. 2.
Mat. 13. 35.
Num. 23. 7.Phil. 1. 28.
Is. 41. 10. 14.
& 43. 1. 2. 5.
Prov. 24. 10.
Eph. 5. 16.Hos. 7. 2.
Amos 3. 2.Job 31. 24.
Ps. 52. 7. &
62. 10. Prov.
10. 15. Mark
10. 24. 1 Tim.
6. 17. Rev. 18.
7. Luke 12.
19. Mark 10.
24.Ver. 9. 10.
Ps. 69. 48.
Mat. 16. 26.
Prov. 11. 4. &
10. 2. Eph. 5.
2. Rev. 5. 9.Before Christ
cir. 0000.Job 36. 18. 19.
Ecl. 8. 8.
1 Pet. 1. 18.
19. Mat. 20.
28.Heb. 9. 27.
Job 30. 23.
2 Sam. 14. 14.
Ps. 89. 48.Ecl. 2. 16. &
6. 6. & 9. 1. 2.
& 12. 5. 7.
Zech. 1. 5.
Rom. 5. 12—
14. Ps. 39. 6.
Luke 12. 19.
20.1 Sam. 15. 12.
2 Sam. 18. 18.Heb. to gene-
ration and ge-
neration.Ver. 20. Ps.
82. 7. Ecl. 3.
18. 19.Heb. delight
in their mouth.Jer. 12. 3.
Job 17. 13. 14.
& 21. 13. 26.
& 24. 20.Dan. 7. 22.
Luke 22. 30.
1 Cor. 6. 2.
Rev. 2. 26. 27.Or strength.
Job 4. 21.
Ps. 39. 11.Or the grave
being an ha-
bitation to
every one of
them.Hos. 13. 14.
Rev. 14. 13.
Is. 57. 2. Ps.
73. 24. Acts
7. 59.Heb. from the
hand of the
grave.

Or hell.

Ver. 5. Ps. 37.
1. 7. & 73. 3.Gen. 31. 1.
Rev. 21. 24.
26.1 Tim. 6. 7.
Job 1. 21. & 3.
14—9. Ecl.
5. 15.Heb. in his
life.Luke 12. 19.
Deut. 29. 19.Ecl. 5. 18—
20. & 2. 24. &
9. 7—9. & 6.
1. 2.

The soul.

1 Kin. 14. 31.
& 16. 6.
2 Kin. 14. 16.
29. Job 21. 32.
33. & 7. 7—
10. & 14. 12.
& 20. 9.Ver. 12. Ecl.
3. 18. 19.

Or for Asaph.

1 Chr. 15. 17
& 25. 2.
2 Chr. 29. 30.Ps. 145. 5. &
82. 1. 6. Is. 9.
6. Gen. 17. 1.
& 18. 14.Deut. 4. 26.
& 32. 1. Ps.
113. 3. & 49.
1. 2. Mal. 1.
11.

REFLECTIONS UPON CHAP. XLVIII.—Great, and greatly to be praised, is our exalted Redeemer. Glorious is his gospel church, in which his presence dwells. And in a marvellous manner hath he, in instances unnumbered, been known for her refuge. When ravaging invaders and furious persecutors have concurred in attempts to destroy her, their plots and fury have often issued in their own ruin, and his people's triumph and praise of his kindness. Quickly shall her remaining enemies be destroyed; and no gates of hell have, or ever shall, prevail against her. Her bulwarks, palaces of ordinances, and officers, are built on Jesus the Rock of ages, and are protected by his arm of omnipotence. Let us then declare his wondrous works, and our relation to him, to posterity, as an honour to him, and an encouragement to them to come and cleave to him, and triumph in his praise.

REFLECTIONS UPON PSALM. XLIX.—Alas! how the hearts of men cleave to earthly enjoyments! The poor need as much to be warned against envy and discontentment, as the rich against pride and carnal confidence. And the truths of God ought to be inculcated with the greatest seriousness, both by word and by

Before Christ
cir. 1045.* Ps. 48. 2. &
78. 68. 69.
2 Chr. 2. 5, 6.
Ps. 80. 1.* Heb. 12. 29.
Ps. 97. 3.
Mal. 3. 2.
2 Thes. 1. 8, 9.
Dan. 7. 10.
Rev. 18. 8.Deut. 4. 26. &
30. 19. & 32.
1. 14. 1. 2.
Mic. 6. 1. 2.Is. 11. 3. 4. &
42. 1. 4. John
5. 22. 23.
Acts 7. 31.
1 Cor. 5. 10.* Gen. 49. 10.
Is. 56. 8.
2 Thes. 2. 1.
Mat. 24. 31.
& 13. 30.* Exod. 24. 3—
6. 2 Sam. 23.
5. Is. 55. 3.* Ps. 97. 6.
ver. 4. Rev.
16. 5—7.
Gen. 18. 25.
Ps. 75. 7.* Ps. 81. 10—
12. Is. 1. 2, 3.
Deut. 26. 17.
18. Exod. 20.
2. Jer. 32. 38.
40. Zech. 13.
9.* Is. 1. 11. 14.
& 66. 3. Jer.
7. 22. Hos. 6.
6. Ps. 51. 16.* Mic. 6. 6. 7.
Is. 1. 11—14.
& 66. 3. Heb.
10. 1—8. Acts
17. 25. Ps. 40.
6. 7.* Mat. 6. 26. &
10. 29.

* Heb. with me.

* Exod. 19. 5.
Deut. 10. 14.
Job 41. 11.
Ps. 24. 1. 2.
1 Cor. 10. 26.
28.* Hos. 14. 2.
Deut. 23. 21.
Ps. 69. 30. 31.
& 76. 11. &
116. 17. ver.
23. Eccl. 5. 4.
5. Heb. 13. 15.* Job 22. 27.
Ps. 91. 15. &
107. 6. 13. 28.
Jam. 5. 13.Ver. 23. Ps.
34. 3. John
15. 8. Mat. 5.
16. 1 Pet. 2. 9.
& 4. 11.* Is. 1. 11—15.
Mat. 7. 3. 4.
21—23. Luke
6. 46. Rom. 2.
1—10. 21. 22.* Prov. 5. 12. &
1. 22. 29.
Acts 13. 45.
46. Luke 7.
30. John 3.
20.* Eph. 5. 11.
13. 1 Tim. 5.
22. Prov. 1.
10—12. & 5.
3—13. & 7.
21. 22.* Heb. thy por-
tion with
adulterers.
Mat. 12. 39.* Ps. 5. 9. & 10.
7. & 12. 2. 3.
& 55. 12. 21.
& 52. 2—4. &
54. 3—5.* Lev. 19. 16.
Jam. 4. 11.
Jer. 9. 3. 4.
Ps. 36. 3. 4.
Mat. 10. 21.* Ps. 83. 1. &
10. 1. Is. 42.
14. & 57. 11.* Eccl. 11. 9.
Is. 26. 10. 11.
Rom. 2. 4. 5.* Ps. 90. 8.
Rev. 20. 12.* Ps. 9. 17. &
10. 4. Jer. 2.
32. Hos. 4. 6.* Hos. 13. 7. 8.
Is. 42. 22.

* Rev. 6. 17.

* Ps. 69. 30. 31. Rom. 12. 1. Heb. that disposeth his way. Phil. 1. 27. & 4. 8. & 1 Pet. 3. 1. 14. & 1. 14—17. Tit. 2. 11. 12. & 3. 8. Ps. 91. 16. 1 Pet. 1. 9. Is. 45. 17.

2 Out of Zion, 'the perfection of beauty, God hath shined.

3 'Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 'He shall call to the heavens from above, and to the earth, that he may judge his people.

5 'Gather my saints together unto me; those that have 'made a covenant with me by sacrifice.

6 And 'the heavens shall declare his righteousness; for God is judge himself. Selah.

7 'Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

8 I 'will not reprove thee for thy sacrifices or thy burnt-offerings to have been continually before me.

9 I 'will take no bullock out of thy house, nor he-goats out of thy folds.

10 For every beast of the forest is mine, and the cattle upon a thousand hills.

11 'I know all the fowls of the mountains: and the wild beasts of the field are 'mine.

12 If I were hungry I would not tell thee; 'for the world is mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 'Offer unto God thanksgiving; and pay thy vows unto the Most High:

15 'And call upon me in the day of trouble; I will deliver thee, and thou shalt 'glorify me.

16 But unto the wicked God saith, 'What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?

17 Seeing 'thou hatest instruction, and castest my words behind thee.

18 When thou sawest a thief, then thou 'consentedst with him, and 'hast been partaker with adulterers.

19 'Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou 'sittest and speakest against thy brother; thou slanderest thine own mother's son.

21 These things hast thou done, and I 'kept silence: thou 'thoughtest that I was altogether such an one as thyself: but I 'will reprove thee, and set them in order before thine eyes.

22 Now consider this, ye that 'forget God, lest I 'tear you in pieces, and there be none to deliver.

23 'Whoso offereth praise glorifieth me; and to him 'that ordereth his conversation aright will I shew the 'salvation of God.

PSALM LI.

Before Christ
cir. 1034.

This psalm was penned by David when he was reproved by Nathan for his adultery with Bathsheba, and for his murder of Uriah, [2 Sam. xii.] We have in it (1) David's candid and truly sorrowful acknowledgments of his sin, particularly his adultery and murder, as highly dishonourable to God; and of his original sin as the source thereof; 1—5, 17. (2) His earnest supplications for pardon of his offences, for heart-purifying and renewing grace, for renewed influences of the Holy Ghost, for peace of conscience and comfortable fellowship with God, for himself; 1, 2, 6—15: and for reformation of, and prosperity to, the church, which had been hurt by his sin; 18, 19. (3) His sincere purposes of heart to improve God's favours to himself, in promoting the instruction of others, and in giving them an honourable pattern of an exact celebration of God's public worship; 13—16, 19.

* 2 Sam. 11.
2—4. & 12.
1—18.
* Ps. 69. 13.
16. Rom. 5.
20. 21. Exod.
34. 6. 7. Eph.
2. 4. 1 Th. 3.
4. 5.
* Ver. 9. Neh.
4. 5. Ps. 19.
13. & 25. 11.
& 32. 1. 2. Is.
43. 25. & 44.
22. Jer. 18.
23. Acts 3. 19.
Mic. 7. 18. 19.

* Heb. 9. 14. &
10. 19—22.
Rev. 1. 5.
1 John 1. 7.
Zech. 13. 1.

* Prov. 28. 13.
1 John 1. 9.
Ps. 32. 5. &
38. 4. 18.

* Gen. 20. 6. &
39. 9. 1 John
3. 4. Luke 15.
21.

* Rom. 3. 4.
Dan. 9. 7. 8.
Exod. 9. 27.

* Job 14. 4.
John 3. 6.
Rom. 5. 12.
Gen. 5. 3.
Eph. 2. 1. 3.
Ps. 58. 3.

* Heb. warns.
John 4. 23.
Prov. 11. 20.
Rom. 2. 29.
1 Pet. 3. 4.
Ps. 45. 13.

* Lev. 14. 4. 6.
Num. 19. 6—
19. Is. 1. 18.
Heb. 9. 14.
1 John 1. 7.
Rev. 1. 5. &
7. 14. Eph. 5.
25—27.

* Ps. 89. 15. &
119. 81. 82.
Is. 40. 1. 2.

* Ps. 6. 2. 3. &
38. 3—9. Is.
57. 15—19.
Jer. 31. 25.

* Jer. 16. 17.
Is. 39. 17.
Mic. 7. 18.
19. Acts 13.
38. 39.

* Rom. 7. 24.
25. Eph. 2. 10.
& 4. 22—24.
Col. 3. 10—
13. Ezek. 36.
26.

* Or a constant spirit.

* Ps. 43. 2. &
71. 9. 18.

* Prov. 1. 24.
Ezek. 36. 27.
John 4. 10. 14.
Luke 11. 13.
Rom. 8. 9.

* Rom. 5. 2. 11.
2 Cor. 1. 12.
Neh. 8. 10.

* Ps. 94. 18. 19.
2 Cor. 3. 17.
Rom. 8. 15.
Eph. 4. 30.

* Ps. 66. 16.
Luke 22. 32.
Is. 55. 7—9.
Jam. 5. 19.
20.

* Heb. bloods.
2 Sam. 11. 17.
& 12. 9.

* Ps. 31. 1. &
66. 12. 13. &
71. 8. 14—24.
Is. 61. 10.
Phil. 3. 9.

* Exod. 4. 11.
12. Ps. 79.
8—13.

* Ps. 40. 6. &
50. 8. Is. 1.
11—15. Jer.
7. 22. Hos. 6.
6. Num. 15.
30. 31. & 35.
31. Lev. 20.
10.

* Or that I should give it.

* Is. 57. 15—
18. & 66. 2.
Ps. 34. 18. &
102. 17.

To the chief musician, A psalm of David when Nathan the prophet came unto him after he had gone in to Bathsheba.

HAVE 'mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions.

2 'Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For 'I acknowledge my transgressions: and my sin is ever before me.

4 'Against thee, thee only, have I sinned, and done this evil in thy sight: 'that thou mightest be justified when thou speakest, and be clear when thou judgest.

5 Behold, I 'was shapen in iniquity; and in sin did my mother 'conceive me.

6 Behold, 'thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

7 'Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8 'Make me to hear joy and gladness; that the bones which thou hast 'broken may rejoice.

9 'Hide thy face from my sins, and blot out all mine iniquities.

10 'Create in me a clean heart, O God; and renew 'a right spirit within me.

11 'Cast me not away from thy presence; and take not thy 'holy spirit from me.

12 Restore unto me the 'joy of thy salvation; and 'uphold me with thy free spirit.

13 'Then will I teach transgressors thy ways, and sinners shall be converted unto thee.

14 Deliver me from 'blood-guiltiness, O God, thou God of my salvation: and 'my tongue shall sing aloud of thy righteousness.

15 O LORD, 'open thou my lips, and my mouth shall shew forth thy praise.

16 For thou 'desirest not sacrifice; 'false would I give it: thou delightest not in burnt-offering.

17 'The sacrifices of God are a broken

REFLECTIONS UPON PSALM LI.—Great is the majesty, extensive the high sovereignty, and terrible the wrath, of God! And great is his care of his saints who have embraced his new covenant, of which Jesus Christ's atoning sacrifice is the condition. But God hath full power to change the positive institutions of his own worship at his pleasure, and to reject his long professed people for their contempt of his Son. No obedience is acceptable to him but what proceeds from the faith of his being our own God in Christ. To obey was always better than sacrifice; and prayer to, and praise of, God more than burnt-offerings.—And since Jesus' death, and Jerusalem's destruction, Jewish ceremonies are not only vain, but hurtful. But never is our gracious God more ready to hear our

supplications than in a day of trouble: and what grateful vows and thanksgivings doth he then deserve at our hands! Notwithstanding antecedent gospel declarations, how rarely doth the Son of man, when he cometh, either in remarkable mercy or judgment, find faith in the earth, or indeed aught but empty formalities and gross wickedness! And none are worse than profane clergymen, stained with hypocrisy, covetousness, whoredom, slander of Christ and his saints, blasphemy of God, and every thing horrid. But graciously he warns ere he strikes. And to bow before the sceptre of his grace, receive his gospel offers, and practise holiness in his fear, is the way to escape the rod of his judgments, and to share his eternal favours.

Before Christ
cir. 1034.Ps. 137. 5, 6.
& 25. 22. &
122. 6-9.
2 Cor. 11. 28.
29. Is. 62. 1.
6, 7. Jer. 51.
50.Ps. 79. 13. &
66. 13-15. &
116. 14, 17-
19. & 118. 27.
1 Kin. 8. 63.
Eph. 5. 2.
Heb. 13. 10.
16. Rom. 12.
1.Mal. 3. 3. Ps.
4. 5. Is. 61. 8.
1 Pet. 2. 5.spirit: a broken and a contrite heart, O
God, thou wilt not despise.18^b Do good in thy good pleasure un-
to Zion: build thou the walls of Jerusa-
lem.19^c Then shalt thou be pleased with
the ^dsacrifices of righteousness, with
burnt-offering and whole burnt-offering:
then shall they offer bullocks upon thine
altar.

PSALM LII.

This psalm relates to Doeg the Edomite, who informed Saul how Ahimelech the high priest had entertained David and his servants, and who in consequence thereof murdered Ahimelech and above fourscore other priests; [1 Sam. xxii.] Here (1) David charges Doeg that, notwithstanding the manifested and everlasting goodness of God, he gloried in his own malice, craft, cruelty, and other wickedness; 1-5. (2) By the spirit of prophesy, he condemns him for his wickedness to be plucked from his dwelling, and rooted out of the land of the living, to the great joy of those who feared God; 6, 7. (3) He comforts himself in the everlasting mercy of God, and with the assured hopes that he should yet praise him for his kindness; 8, 9.

To the chief musician, Maschil, *A psalm*
of David ^awhen Doeg the Edomite
came and told Saul, and said unto him,
David is come to the house of Ahime-
lech.**W**HY^b boasteth thou thyself in mis-
chief, O mighty man? ^cthe good-
ness of God *endureth* continually.2^d Thy tongue deviseth mischiefs;
like a sharp razor, working deceitfully.3 Thou ^elovest evil more than good;
and lying rather than to speak righteous-
ness. Selah.4 Thou lovest all ^fdevouring words,
^g*O thou* deceitful tongue.5 ^hGod shall likewise ⁱdestroy thee
for ever; he shall take thee away, and
pluck thee out of *thy* dwelling place, and
root thee out of the land of the living.
Selah.6^b The righteous also shall see, and
fear, and shall laugh at him.7 Lo, *this is* the man *that* made not
God his strength; but ⁱtrusted in the
abundance of his riches, and strengthen-
ed himself in his ^jwickedness.8 But I ^kam like a green olive tree in
the house of God: I ^ltrust in the mercy
of God for ever and ever.9 I ^mwill praise thee for ever, because
thou hast done *it*: and ⁿI will wait on
thy name, for ^o*it is* good before thy
saints.

PSALM LIII.

This psalm is much the same as the xivth. It speaks (1) Humbling convictions to all men of their sinfulness of nature and practice; 1-3. (2) Fearful terrors to them who persecute and oppress the people of God; 4, 5. (3) Abundant comfort in the salvation of God to his persecuted saints; 5, 6.

1 Sam. 21. 7.
& 22. 9.Ps. 10. 2, 3.
& 26. 10. &
120. 2. & 140.
8, 9. ver. 7.Exod. 34. 6,
7. Is. 63. 7.
Rom. 2. 4, 5.
Mat. 5. 45.Ps. 50. 19. &
57. 4. & 59. 7.
& 64. 4. &
140. 3. Jer. 9.
3, 4. & 18. 18.
Prov. 30. 14.Jer. 4. 22. &
9. 3-5. Ps.
36. 1-4.
Rom. 1. 28-
32.Jam. 3. 6.
1 Sam. 22. 19.
20. Jer. 11.
19.Or, and the
deceitful
tongue.Jam. 2. 13.
Job xviii. xx.
Ps. 9. 15-17.
& 37. 20, 36.
& 120. 3, 4.
& 140. 9-11.Heb. beat
thee down.Ps. 58. 10. &
64. 9. & 71.
24. & 97. 8. &
119. 120. Mal.
1. 5. Rev. 15.
4. & 16. 5-7.
& 18. 20. &
19. 1, 2.Jer. 2. 13. &
17. 5, 6. Ps.
49. 6. & 62.
10.

Or substance.

Shall be. Ps.
92. 13, 14.
Jer. 11. 16.
Hos. 14. 6.Ps. 23. 6. &
103. 17. & 73.
24, 26.Ps. xviii. ciii.
cxvi. cxviii.
cxlv.Gen. 49. 18.
Ps. 130. 5, 6.
& 62. 1, 5. &
40: 1.Ps. 54. 6.
Exod. 34. 6.
7. Song 1. 3.
Prov. 18. 10.

REFLECTIONS UPON PSALM LI.—Into what grievous iniquities the best of men, if left to themselves, quickly fall!—but never into any from which their gracious God does not recover them. Such as sin publicly ought to take to themselves public shame, for the honour of their God and for a warning to others. Sin is an heavy burden to a penitent soul. It forces from his heart importunate cries for pardoning and purging mercy. And nothing less than promises of mercy can encourage him to pray in faith: and nothing less than merciful pardons and cleansings through Jesus' blood can save him from hell. God's blotting out of sin fixes a penitential remembrance of it, and repeated grief on account of it, in the heart of a saint. And a heart truly broken for sin never seeks exculpation, but desires to take all shame and confusion. The exceeding sinfulness of sin lies in its opposition to God's nature and law. And true penitents justify God in all his judgments, however heavy upon them. No person was ever really humbled for sin till brought to see the inward and natural corruption of his heart. It is not outward forms, but inward reality of grace, that God primarily requires; and it is he alone that can work it in us. He alone must forgive our sins, purging our conscience by the blood of his Son. He alone must sanctify and renew our hearts, pour out his Spirit, restore our joys, and grant us his comfortable presence. What anguish and breaking of soul, loads of guilt, and of sorrow for it, can produce! But God, who gives the pardon, must also give the comfort of it. Renewed souls count the service of God the most perfect freedom: and the experience of God's remarkable kindness effectually animates to zeal for his glory, the instruction of others, and the welfare of his church. Broken hearted penitents, viewing themselves as Achans in the camp, are the most

To the chief musician upon Mahalath,
Maschil, *A psalm* of David.**T**HE ^afool hath said in his heart,
There is no God. ^bCorrupt are
they, and have done abominable iniqui-
ty: *there is none* that doth good.2^c God looked down from heaven
upon the children of men, to see if there
were *any* that did understand, that did
seek God.3^d Every one of them is gone back;
they are altogether become filthy; *there*
is none that doth good, no not one.4 Have the workers of iniquity ^eno
knowledge, who ^feat up my people as
they eat bread? they havenot called upon
God.5 There ^gwere they in great fear,
where no fear was: for God hath ^hscat-
tered the bones of him that encampeth
against thee: thou hast put *them* to
shame, because God hath despised them.6 O that the salvation of Israel *were*
come out of Zion! when God bringeth
back the captivity of his people, Jacob
shall rejoice, and Israel shall be glad.

PSALM LIV.

This psalm was composed when the Ziphites, men of the same tribe with David, instigated Saul to destroy him, and directed him how to accomplish it; [1 Sam. xxiii. xxvi.] It contains (1) David's strong cries to his God, that he would save and judge him, and hear his requests; 1, 2. (2) Bitter complaints of the oppression and the impiety of his enemies; 3. (3) His triumphant consolation of himself, in the view of what God was to him and would do for him—intermixed with holy resolutions to praise him for his kindness; 4-7.

To the chief musician on ^aNeginoth,
Maschil, *A psalm* of David ^bwhen the
Ziphims came and said to Saul, Doth
not David hide himself with us?**S**AVE^c me, O God, by ^dthy name, and
^ejudge me ^fby thy strength.2^g Hear my prayer, O God; give ear
to the words of my mouth.3 For ^hstrangers are risen up against
me, and oppressors seek after my soul:
they have not set God before them.
Selah.4 Behold, ⁱGod is mine helper: the
LORD is with them that uphold my soul.5 He ^jshall reward evil unto ^kmine
enemies: cut them off in thy truth.6 ^lI will freely sacrifice unto thee: I
will praise thy name, O LORD, for *it is*
good.7 For he ^mhath delivered me out of all
trouble: and mine eye hath seen *his de-*
sire upon mine enemies.Before Christ
cir. 1021.Ps. 10. 4. &
14. 1-7.Gen. 6. 5, 11.
12. Job 14. 4.
& 15. 16.
Rom. 3. 10-
18.Ps. 11. 4. &
33. 13, 14.
Heb. 4. 13.
Jer. 17. 10. &
16. 17. & 23.
24. Ps. 139.
1-7.Eccl. 7. 29.
Jer. 8. 5, 6.
Rom. 5. 12.
2 Tim. 3. 13.
Job 15. 16.
Is. 64. 6.Ps. 94. 8. Is.
1. 3. & 27. 11.
Jer. 8. 7. & 4.
22.Prov. 3. 14.
Ps. 27. 2. Jer.
10. 25. Ps. 10.
4. & 79. 7.Heb. they
feared a fear.
Lev. 26. 17.
36. Prov. 28.
1. Deut. 28.
65-67. Job
15. 21.Ps. 141. 7.
Is. 37. 36.
2 Sam. v. viii.
x.Heb. who will
give salva-
tions, &c. Ps.
60. 12. Song
8. 1. Luke 2.
10, 11, 26, 30.
38. Mat. 1.
21. Tit. 2. 11,
13.Ps. iv. xxiii.
xlii. titles.1 Sam. 23. 19,
20. & 26. 1.
Jer. 9. 4, 5.
Mic. 7. 5, 6.
Mat. 10. 21.Ps. 69. 1, 2.
& 59. 1. & 71.
2-4.Prov. 18. 10
Acts 4. 12.
Mat. 1. 21.
Exod. 23. 21.Ps. 43. 1. & 7.
8. Jer. 50. 34.
Prov. 23. 11.
Ps. 31. 2.Ps. 130. 2. &
77. 1. & 143.
1, 6, 7.Rom. 2. 28.
Ps. 86. 14. &
18. 4-14. &
53. 4. & 10.
4, 13.Ps. 118. 7.
Heb. 13. 6.
Rom. 8. 31.
Gen. 12. 3.
Is. 42. 1. &
50. 7, 9.Ps. 92. 7, 9.
11. & 140. 8-
11. & 21. 8-
12. & 37. 28,
38.Heb. those
that observe
me.Ps. 66. 13-
15. & 116. 14
-19. & 140.
13. & 21. 13.
& 7. 17. & 35.
28. & 52. 9.Ps. 86. 12, 13.
2 Sam. 4. 9.
Ps. 59. 10. &
92. 11. 2 Cor.
1. 10.

earnest wrestlers with God for the happiness of the church. And all the returns of service, and praise to God therein, must be founded on his special favours, received or secured in Christ and his blood.

REFLECTIONS UPON PSALM LII.—Hardened indeed is the sinner who abuses the goodness of God to glory in his wickedness. Malice, lying, and craft, are the abhorrence of God and the image of the devil; and quickly shall they render men miserable in life, and damned in hell. Quickly shall those who trust in wealth or wickedness remove into everlasting flames. And the striking judgments of God on the wicked ought to be carefully observed, and improved as warnings, while we thank him for them, as manifestations of his own glory and means of our deliverance. God marvellously founds the prosperity and promised honours of his people on their enemies' ruin. And what he has promised we must patiently wait for. None that trust in his mercy shall be disappointed, but ever flourish in grace and triumph in praise.

REFLECTIONS UPON PSALM LIII.—What a fountain of Atheism is in our hearts! What folly—what filth—what evil—is in every sin! and yet what unnumbered acts and fearful fruits of it every where abroad in the world. But fear and shame shall at last overwhelm the sinners, particularly those who ate up, persecuted, and oppressed, the people of God. Even the marvellous salvation of men through Christ shall contribute to the everlasting destruction of obstinate sinners. And the endless songs of ransomed men will not only attend, but add to, their everlasting misery and grief.

Before Christ
cir. 1021.

PSALM LV.

This psalm was probably penned by David when he fled from Jerusalem for fear of Absalom his son; [2 Sam. xv. xvi.] Observe (1) David's earnest prayers for help and favour from God amidst his great oppression, griefs, and fears; 1—8. (2) His requests for the just manifestation of God's vengeance in the dispersion and destruction of his enemies, who, in Jerusalem, particularly Ahithophel, had behaved in so base and treacherous a manner; 9—15. (3) Resolved on frequent and fervent prayer, he encourages himself and friends to trust in God for support and deliverance, and for the speedy destruction of their enemies, however deceitful and bloody; 16—23.

* See Ps. 54.
title.

To the chief musician on ^aNeginoth,
Maschil, *A psalm* of David.

GIVE ^bear to my prayer, O God;
and hide not thyself from my sup-
plication.

2 Attend unto me, and hear me: ^cI
mourn in my complaint, and make a
noise;

3 Because of the voice of the enemy,
because of the oppression of the wicked:
for ^dthey cast iniquity upon me, and in
wrath they hate me.

4 ^eMy heart is sore pained within me:
and the terrors of death are fallen upon
me,

5 ^fFearfulness and trembling are come
upon me, and horror hath ^goverwhelm-
ed me.

6 And I said, ^hO that I had wings
like a dove! for then would I fly away,
and be at rest.

7 Lo, then would I wander far off, and
remain in the wilderness. Selah.

8 ⁱI would hasten my escape from the
windy storm and tempest.

9 ^jDestroy, O LORD, and ^kdivide their
tongues: for I have seen ^lviolence and
strife in the city.

10 Day and night they go about it
upon the walls thereof: ^mmischiefs also
and sorrow are in the midst of it.

11 Wickedness is in the midst there-
of: deceit and guile depart not from her
streets.

12 For ⁿit was not an enemy that re-
proached me; then I could have borne
it: neither was it he that hated me that
did magnify himself against me; then I
would have hid myself from him:

13 But it was thou, ^oa man, mine
equal, ^pmy guide, and mine acquaint-
ance.

14 ^qWe took sweet counsel together,
and walked unto the house of God in
company.

15 Let ^rdeath seize upon them, and
let them go down quick into ^shell: for
wickedness is in their dwellings, and
among them,

16 ^tAs for me, I will call upon God;
and the LORD shall save me.

17 ^uEvening and morning, and at

* Ps. 130. 1, 2.
& 61. 1, & 64.
1, & 86. 1, &
83. 1 & 4. 1.
& 5. 1. & 102.
1, 2.* Ps. 6. 3, 6, &
13. 2, & 32. 3.
& 42. 9, 10, &
43. 2, & 22. 1.
& 34. 8, &
102. 9, 10.* Ps. 27. 12, &
33. 11, & 109.
2, 3, & 140. 3,
9. 1 Sam. 22.
8. 2 Sam. 15.
3.* Ps. 32. 3, 4.
& 102. 3—11.
& 22. 13, 15.
& 116. 3 & 6.
2, 3, & 18. 4,
5. Jer. 4. 19.* Ps. 22. 1, 2, &
69. 1, 2, & 88.
3, 11—17.
Mat. 26. 38.
John 12. 27.* Heb. covered
me.* Ps. 120. 5.
Jer. 9. 2.
Rev. 12. 6.
Mic. 7. 1—6.
2 Sam. 15. 23,
27, 28, & 16.
1, 2.* 2 Sam. 15. 14.
& 17. 21.* Heb. swallow
up, Num. 16.
30, 33.* 2 Sam. 15. 31.
& 17. 7, 14.
John 7. 40—
43, & 10. 19.
—21. Acts 23.
7, 8.

* Jer. 6. 7.

* Ezek. 9. 4.
Zech. 5. 7, 8.
Is. 59. 7—15.
Hos. 4. 1, 2.
Rev. 18. 2.
Ezek. xxii.
Zeph. 3. 1—6.* Ps. 41. 9.
Job 19. 13—
19. John 13.
18. Mat. 26.
21, 23, 47—
49.* Heb. a man
according to
my rank.* 2 Sam. 15. 12.
& 16. 23.
Jer. 9. 4.
Mic. 7. 5.* Heb. Who
sweetened
counsel. Ps.
122. 1, & 42.
4.* 2 Sam. 17. 23.
& 18. 9, 15.
Mat. 27. 5.
Or the grave.* Ps. 50. 15, &
91. 15. 1 Pet.
4. 19. Phil. 4.
6.* Luke 18. 1—
7. 1 Thess. 5.
17. Dan. 6. 10.
Acts 10. 3, 9,
30, & 3. 1.
Eph. 6. 18.

68

75.

noon, will I pray, and cry aloud: and
he shall hear my voice.

18 ^vHe hath delivered my soul in peace
from the battle that was against me: for
there were many with me.

19 God shall ^whear, and afflict them,
even he that abideth of old. Selah. ^xBe-
cause they have no changes, therefore
they fear not God.

20 He ^yhath put forth his hands
against such as be at peace with him:
^zhe hath broken his covenant.

21 ^aThe words of his mouth were
smoother than butter, but war was in
his heart: his words were softer than oil,
yet were they drawn swords.

22 ^bCast thy ^{||}burden upon the
LORD, and he shall sustain thee: ^che
shall never suffer the righteous to be
moved.

23 But thou, O God, ^dshalt bring
them down into the pit of destruction: ^e||
^fbloody and deceitful men ^gshall not live
out half their days; but I will trust in
thee.

PSALM LVI.

This psalm was penned by David when the Philistines apprehended him in Gath; [1 Sam. xxi. 10—15.] And contains (1) His earnest supplications to God for merciful protection and deliverance from his enemies, who were barbarous, powerful, crafty, malicious, and restless; 1, 2, 5, 6, 7. (2) His assured confidence in God as his own God, who had spoken good concerning him, and took particular notice of his grievances; 3, 4, 8, 11. (3) Firm hopes that his prayers should issue in the defeat of his enemies, and that his faith would set him above the slavish fears of men; 9—11: and that, while he paid his vows to God, he should have further occasion to praise the Lord for what he had done and would do for him; 12, 13.

To the chief musician upon Jonath-elem-
rechokim, ^aMichtam of David, when
the ^bPhilistines took him in Gath.

BE ^cmerciful unto me, O God; for
man would swallow me up; he
fighting daily oppresses me.

2 ^dMine enemies would daily ^eswal-
low me up: for they be ^fmany that fight
against me, O ^gthou Most High.

3 ^hWhat time I am afraid I will trust
in thee.

4 ⁱIn God I will praise his word, in
God I have put my trust; I will not fear
what flesh can do unto me.

5 Every day they ^jwrest my words:
all their thoughts are against me for
evil.

6 ^kThey gather themselves together,
they hide themselves, they mark my steps,
when they wait for my soul.

7 ^lShall they escape by iniquity? in
thine anger ^mcast down the people, O
God.

8 ⁿThou tellest my wanderings; put
thou my tears into thy bottle: are they
not in thy book?

9 ^oWhen I cry unto thee, then shall

their fears strong, and their faith shaken; but it is a great mercy that they have Jesus' bosom, and the state of glory above, to flee to when they can get no peace nor rest in this world. The city, the church of God, may soon be fearfully corrupted by the influence of wicked rulers. And none are more apt to promote the corruption, or betray the saints, than apostate or empty professors. There has always been a sad mixture of such in the church. Carnal policy, and selfish ends, may carry men far and long in a religious profession, even where there is no sincerity of heart. Earnest prayers of faith are effectual to bring salvation from God. How shameful then is it that they are so little used; and that the stated meals for our bodies are more frequent than those for our souls! It is God's being on our side that raises us above fear from our adversaries. Too often want of trouble hardens men in bold impiety. But impenitence and perdition are inseparably linked together. Falsehood and perfidy will quickly find an avenging God. But happy, happy for ever, are they who trust in the Lord, and by the prayers of faith cast all their burdens, troubles, work, and cares, upon God, as their God and Father in Christ!

Before Christ
cir. 1021.* 2 Sam. 22. 1.
Ps. 27. 1—3.
& 118. 6—14.
& 34. 7, & 57.
3. 2 Kin. 6. 16.
2 Cor. 1. 9, 10.
2 Tim. 4. 17,
18. Rom. 8.
13.* Ver. 12, 16,
17. Ps. 65. 5.* Or with whom
also there are
no changes,
yet they fear
not God. Job
10. 17. Ps. 73.
4, 5. Jer. 48.
11, & 22. 21.
Prov. 1. 32.* Acts 12. 1.
Ps. 7. 4.
2 Sam. 17. 1,
2.* Heb. he hath
profaned.
Eccl. 8. 2.
1 Kin. 2. 43.* Ps. 28. 3, &
57. 4, & 64. 4.
& 62. 3. Prov.
5. 3, 4. Jer. 9.
8.* Ps. 37. 5.
Mat. 6. 25.
Luke 12. 22.
1 Pet. 5. 7.

* Or gift.

* Ps. 37. 24, &
125. 1, 2.
1 Pet. 1. 5.* Ps. 7. 15, 16.
& 9. 15, 16, &
58. 9, & 59.
12, 13.* Heb. men of
bloods and de-
ceits, 2 Sam.
2. 27, & 20. 9,
10.* Heb. shall not
half their
days. Prov.
10. 27. Eccl.
7. 17.* Or a golden.
psalm Ps. xvi.
lvii—lix. lx.
title.

* 1 Sam. 21. 14

* Ps. 57. 1, &
69. 13, 16, &
43. 1. ver. 2.* 6. Ps. 120.
5—7, & 140.
1—5. 2 Chr.
14. 12.* Heb. Mine
observers.* Ps. 57. 3, &
69. 15, & 106.
17, & 124. 3.
Jam. 2. 2, 5,
16.* Ps. 3. 1, &
119. 10—12.
& 27. 3.* Ps. 9. 2, & 23.
18, & 92. 8, &
93. 4, & 95. 3.
Is. 57. 15.
Mic. 6. 6.* 2 Chr. 20. 3.
Ps. 34. 4.* Ver. 10, 11.
Ps. 118. 6.
Heb. 13. 6.* Is. 31. 3, &
41. 10. Rom.
8. 31—39.

* John 2. 19.

* Mat. 26. 61.

* Ps. 59. 3, &
140. 2, & 71.
10. Dan. 6. 4.
Ps. 10. 8—10.
& 64. 2—6, &
22. 12. Acts 4.
27, 28.* Jer. 7. 10.
Is. 28. 15.* Ps. 55. 9, 15,
23, & 21. 8—
12. Jer. 10. 25.* Mal. 3. 16.
Mat. 10. 30.
2 Cor. 11. 26.
Is. 63. 9.* Ps. 55. 16, &
34. 4—7, 15—
22.

Before Christ
cir. 1058.

Heb. 13. 6.
Rom. 8. 31.
Gen. 18. 14.
Ps. 46. 1, 11.

Ver. 4. Ps. 27.
1—3. & 118.
6—14.

See ver. 4.
Ps. 27. 1—3.
& 112. 7, 8.

Ps. 119. 106.
& 116. 14—
19. & 66. 13
—15. & 7. 17.
& 9. 1. & 21.
13. & 34. 1, 2.
& 59. 16, 17.
& 61. 8.

Ps. 18. 16—
19. & 116. 8,
9. 2 Cor. 1.
10. Gen. 17.
1. Job 33. 30.
Luke 1. 75,
74.

mine enemies turn back; this I know;
for God is for me.

10 In God will I praise his word: in
the LORD will I praise his word.

11 In God have I put my trust: I
will not be afraid what man can do unto
me.

12 Thy vows are upon me, O God:
I will render praises unto thee.

13 For thou hast delivered my soul
from death: wilt not thou deliver my
feet from falling, that I may walk before
God in the light of the living?

PSALM LVII.

This psalm was penned by David when he fled from Saul in the cave; [1 Sam. xxiv.] And contains (1) David's earnest betaking of himself to God;—upon whom all his dependance was fixed; towards whom all his desires were bent; and from whom only he expected relief;—for mercy amidst his great troubles; 1, 2. (2) His complaints of the cruelty, malice, and calumniating deceit, of his inveterate enemies; 3, 4, 6. (3) His believing triumph in God, in which he prepares himself for praising God; excites himself to it; delights himself in it; and furnishes himself with matter for it; 7—10. (4) Conscious of his own inability to praise God enough, he leaves it on God to exalt and glorify himself; 5, 11.

To the chief musician, Al-taschith,
Michtam of David; when he fled from
Saul in the cave.

BE merciful unto me, O God, be
merciful unto me; for my soul
trusteth in thee: yea, in the shadow of
thy wings will I make my refuge, until
these calamities be overpast.

2 I will cry unto God most high;
unto God that performeth all things for
me.

3 He shall send from heaven, and
save me from the reproach of him that
would swallow me up, Selah. God shall
send forth his mercy and his truth.

4 My soul is among lions; and I lie
even among them that are set on fire, even
the sons of men, whose teeth are spears
and arrows, and their tongue a sharp
sword.

5 Be thou exalted, O God, above the
heavens: let thy glory be above all the
earth.

6 They have prepared a net for my
steps; my soul is bowed down: they have
dugged a pit before me, into the midst
whereof they are fallen themselves. Selah.

7 My heart is fixed, O God, my
heart is fixed: I will sing and give
praise.

8 Awake up, my glory; awake,
psaltery and harp: I myself will awake
early.

REFLECTIONS UPON PSALM LVI.—How inveterate is the enmity of the wicked against Jesus Christ and his people! With unanimity, cruelty, malice, restlessness, and craft, they exert themselves to destroy them, while they spy out their ways, wrest their words, and wait for their halting. But blessed are those trials which drive us nearer to God. Strong faith is necessary when troubles and dangers are very great. But the unchangeable promise of God, yea and amen in Christ, is not only sufficient ground of trust, but of cordial praise. No enemies that we can have are too great for God to humble, or too secure, strong, or daring, to withstand his blow. They who have him for their friend need not fear the impotent threats or strokes of human worms. Saints may, nay must, weep in prayer for a time; but God regards every word, every tear; and will soon make them issue in praise to the weepers, and in lasting ruin to their enemies. It is reasonable then that vows made, as well as mercies received, should animate us to trust in, pray to, serve, and praise him, while we live in the enjoyment of the light of his countenance.

REFLECTIONS UPON PSALM LVII.—While saints continue on earth, they will still need prayer from their heart, and mercy from their God. For into what devouring beasts, and deceitful devils, hath sin transformed their enemies! Heart, lips, and hands, appear all animated by infernal malice and craft. But they have a God of salvation, a new covenant in Jesus' blood, to secure their safety and their enemies' ruin. And often, for the glory of God, these enemies perish in

9 I will praise thee, O LORD, among
the people: I will sing unto thee among
the nations.

10 For thy mercy is great unto
the heavens, and thy truth unto the
clouds.

11 Be thou exalted, O God, above
the heavens: let thy glory be above all
the earth.

PSALM LVIII.

This psalm was probably composed by David when Saul carried on some kind of legal prosecution against him, which is not mentioned in the history of his reign. Here (1) he describes the corruption in the government of these judges, in neglecting to do justice, and in readiness to do injustice; and the corruption of their nature, with malice, falsehood, and obstinate untractableness; 1—5. (2) He prays that God would disable them to perpetrate mischief; would defeat their projects, and weaken their influence; 6—8. (3) He predicts their ruin, as calculated to promote the comfort of the godly and the conviction of sinners; 9—11.

To the chief musician, Al-taschith,
Michtam of David.

DO ye indeed speak righteousness, O
congregation? do ye judge up-
rightly, O ye sons of men?

2 Yea, in heart ye work wickedness;
ye weigh the violence of your hands in
the earth.

3 The wicked are estranged from the
womb: they go astray as soon as they
be born, speaking lies.

4 Their poison is like the poison of a
serpent: they are like the deaf adder
that stoppeth her ear;

5 Which will not hearken to the
voice of charmers, charming never so
wisely.

6 Break their teeth, O God, in their
mouth: break out the great teeth of the
young lions, O LORD.

7 Let them melt away as waters which
run continually: when he bendeth his
bow to shoot his arrows, let them be as
cut in pieces.

8 As a snail which melteth, let every
one of them pass away; like the untimely
birth of a woman, that they may not
see the sun.

9 Before your pots can feel the
thorns, he shall take them away as with
a whirlwind, both living, and in his
wrath.

10 The righteous shall rejoice when
he seeth the vengeance: he shall wash
his feet in the blood of the wicked.

11 So that a man shall say, Verily
there is a reward for the righteous:
verily he is a God that judgeth in the
earth.

Before Christ
cir. 1058.

Among both
Jews and
Gentiles. Ps.
2. 1.

Ps. 36. 5. &
103. 11. &
108. 4. & 85.
11. Exod. 24.
6. Ps. 89. 1,
2. Lam. 3. 22,
23. ver. 3.

Ps. 8. 1, 9.
ver. 5. Rev.
11. 15, 17.

Or, Destroy
not, a golden
psalm, &c.

Is. 59. 8, 9,
13—15. & 45.
19. Ps. 82. 8.

Ps. 82. 1, 6.
Ps. 94. 20.
Is. 10. 1.
Eccl. 3. 16.
Is. 5. 20.

Gen. 6. 5.
Eph. 4. 18. &
2. 1—3, 12.
Is. 48. 8. Ps.
51. 5. Mat.
15. 19.

Heb. from the
brill.

Ps. 140. 3.
Rom. 3. 13.
Acts 7. 51, 57.

Heb. accord-
ing to the
likeness.

Or asp.

Eccl. 10. 11.

Jer. 8. 17.

Or be the
charmer ever
so cunning.

Job 4. 10. &
29. 17. Ps. 3.
7. & 10. 15.

Ezek. 30. 21
—25.

Josh. 7. 5. &
5. 1. Ps. 73.
18—20. & 64.
7. 8. & 7. 15,
16. & 9. 15, 16.

Ps. 37. 35, 36.
& 68. 2.

Job 3. 16.
Eccl. 6. 3.

Ps. 73. 12—
20. Job 20.
5—29. & 13.
5—14. & 27.
20, 21. Prov.
10. 15. & 14.
32. Ps. 55. 15,
23. & 11. 6.

Heb. as liv-
ing, as wrath.

Ps. 52. 6. &
64. 10. Prov.
11. 10. Rev.
18. 20. & 19.
1, 2.

Ps. 68. 23.
Rev. 14. 20.

Ps. 92. 15. Is.
3. 10. Rom. 2.
6, 7, 10.
2 Thes. 1. 6
—9.

Heb. fruit of
the, &c.

Dent. 29. 24
—28. Ps. 9. 16
—20. & 64. 9.
& 83. 18. &
59. 13.

the snares which they had laid for others. With what fixed thought, wonder, desire, and delight, with what ardour of inward powers, ought we then to praise and glorify God, for the mercy that made and fulfils, and the faithfulness which establishes, every new covenant promise! And with great fervour ought we to desire our Almighty Lord to glorify himself in heaven above and in all the earth below.

REFLECTIONS UPON PSALM LVIII.—What a plague to a church or nation are unjust rulers! Oppression by law is the most grievous tyranny; and good men often suffer by the partiality of unjust judges. Great humbling to such as see it is the wickedness of the human heart. And it makes those in whom it reigns earnest and obstinate in sinful courses. Neither the terrors of God's wrath, nor the hopes of the gospel, can effectually change it, unless the Spirit of God open the ear to instruction. But it is a mercy for the saints that God cares for and protects them amidst such barbarous, brutish, and deceitful men, who have power on their side; that he restrains these enemies at pleasure, and makes them even to waste themselves. In a sudden and tremendous manner they are sometimes destroyed. And, however the godly now pity the folly, and bewail the conduct, of sinners, they will hereafter approve God's justice in their punishment, and triumph in their ruin. At last God will make the most haughty and brutish to know that he governs the world; and that it is only in the way of holiness and virtue that real happiness is to be found.

Before Christ
cir. 1059.

PSALM LIX.

This psalm was penned by David when Saul sent messengers to watch his house in order to kill him. [1 Sam. xix.] In it, as in the seven immediately preceding, we have (1) David's bitter complaints of his enemies, as wicked, barbarous, malicious, and atheistical; 1—7. (2) His predictory prayers that God would expose these enemies to contempt and derision; make them standing monuments of his just indignation; deal with them according to their sins; consume them in his wrath; and even render their sin their punishment; 8, 10—15. (3) His holy resolutions to wait upon God till his judgments should be executed on them, and then to praise him for his favours; 9, 10, 16, 17.

Or destroy
not, A golden
psalm. Ps. lvii.
lviii. titles.

1 Sam. 19. 11.

Ps. 18. 48. &
71. 2. 4. & 43.
1. & 7. 1. 2. &
64. 1. 2. & 140.
1. 4. & 22. 12.
20. 21.

Heb. set me
on high.

Ps. 6. 8. John
8. 32. Ps. 55.
23.

1 Sam. 19. 1.
Ps. 56. 6. &
10. 8—10. &
38. 12. 19. &
142. 6.

1 Sam. 24. 10
—19. & 26.
18. Ps. 7. 3. 4.

1 Sam. xviii.
xix. xxiii. xxiv.
xxvi.

Ps. 7. 6—9. &
35. 1. 23. &
44. 23. 26.

Heb. to meet
me.

Dan. 4. 35. Ps.
148. 14.

Ps. 54. 3. 18.
1. 10. Amos
9. 7.

Ps. 7. 6. & 17.
13. & 55. 15.
& 58. 6.

Ver. 14.
1 Sam. 19. 11.

Ps. 55. 21. &
57. 4. & 64.
3—5. & 109.
2. 3. Prov. 12.
18.

Ps. 10. 11. 13.
& 73. 11. &
94. 4. 7.

Ps. 2. 4. & 37.
13. Prov. 1.
26. Is. 1. 24.
Amos 5. 9.

2 Chr. 20. 12.
Ps. 52. 1. 5.

Heb. my high
place. Ver. 1.
17.

Ver. 17.
2 Cor. 1. 3.
Exod. 34. 6. 7.
1 Pet. 5. 10.

Ps. 21. 3.
Is. 65. 24.

Ps. 54. 7. &
92. 11. & 58.
10. ver. 11—
15.

Heb. mine ob-
servers.

Gen. 4. 12.
15. ver. 13.
Lev. 26. 39.
Num. 14. 33.
Eccl. 9. 5.

Is. 41. 16.
Ps. 53. 5. &
52. 5. & 55.
23. Mat. 22. 7.

Prov. 12. 13.
& 18. 7. Ps.
64. 7. 8. & 71.
13. & 109. 17.

18. & 120. 3.
4. & 140. 9.
10. & 79. 12.

Ver. 11.
Num. 14. 33.

Is. 26. 9. 11.
Ps. 58. 11. &
83. 18. Ezek.
38. 23. & 39.
7.

Ver. 6. 15.
Ps. 109. 10—
12. Job 15. 23.
& 30. 3—8.
Is. 8. 21.

REFLECTIONS UPON PSALM LIX.—Firm faith of our new covenant interest in God encourages to bold supplications in a day of trouble. None can destroy if he defend us. Though none be innocent before God, they may be so before men; at least with respect to particular crimes. And such innocence, though it cannot protect us from evil men, may encourage our appeals to God for redress. It is common for sinners to think that God overlooks their wickedness; but the awful punishment thereof will make them know that he observed it. If we wait on God, and depend on his mercy, we are sure of preservation in trials, and even of prevention with favours. But how dreadful is their danger against whom the prayers of Christ and his people ascend! The tongue defiled with slander, cursing, and falsehood, will quickly burn in endless fire. The punishment which God inflicts on men, correspondent to their sins, will force them to know his existence and government: and the sufferings of Jesus Christ, and his people, shall at last issue in everlasting honours, triumphs in their God, and praises for his mercy and kindness.

REFLECTIONS UPON PSALM LX.—What terrible rejection of God, what fear-

for meat, and *grudge if they be not satisfied.

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for ^dthou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.

PSALM LX.

This psalm was penned by David during his wars with the Syrians and Edomites; [2 Sam. viii.] Here (1) He bewails the tokens of God's displeasure with Israel, in the breaking and disjoining of the nation under Saul and Ishbosheth; 1—3. (2) In thankful contemplation of the late revival which he had given to their affairs, by his own accession to the throne, and victories over the Philistines, Moabites, &c. he beseeches God to grant them victory over, and rest from, all their enemies; 4, 5. (3) In the confident expectation of God's fulfilment of his promises, along with importunate supplication, he expresses his triumphant hopes that God would quickly subdue every enemy, the fortified cities of Edom not excepted; 6—12.

To the chief musician upon Shushaneduth, *Michtam of David, to teach; when he strove with ^aAram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

O GOD, ^bthou hast cast us off, thou hast [†]scattered us, thou hast been displeased; ^cO turn thyself to us again.

2 ^dThou hast made the earth to tremble; thou hast broken it: heal the breaches thereof, for it shaketh.

3 ^eThou shast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

4 ^fThou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.

5 ^gThat thy beloved may be delivered, save *with* thy right hand, and hear me.

6 ^hGod hath spoken in his holiness; I will rejoice; I will divide Shechem, and mete out the valley of Succoth.

7 Gilead is mine, and Manasseh is mine; Ephraim also is the ^kstrength of mine head; Judah is my ^llawgiver;

8 Moab is my ^mwashpot; over ⁿEdom will I cast out my shoe: Philistia, ^otriumph thou because of me.

9 Who will bring me *into* the ^pstrong city? who will lead me into Edom?

10 *Wilt* not thou, O God, *which* ^qhadst cast us off, and *thou*, O God, *which* ^rdidst not go out with our armies?

11 ^sGive us help from trouble: for vain is the ^thelp of man.

12 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

Before Christ
cir. 1059.

Heb. to eat.

Or if they be
not satisfied,
then they will
stay all night.

Ps. 7. 17. &
9. 1. 2. & 13.
6. & 18. 49. &
21. 13. & 22.
22. & 35. 28.
& 41. 13. &
52. 9. & 54. 6.
7. & 56. 12.
13. with ver.
9. 10.

Ps. 61. 3. &
91. 1. 4. 9. &
46. 1. 7. 11.
Is. 25. 4. &
32. 2. & 26.
20. Ps. 18. 10.

cir. 1037.

Or a golden
psalm.

The Syrians
beyond the
river Eu-
phrates, and
the Syrians
of Zobah.
2 Sam. 8. 3.
13. 14. & 10.
16. 1 Chr. 18.
3. 12. 13.

Ps. 44. 9. &
80. 12.

Heb. broken.

Ps. 80. 1. 2.
3. 7. 14. 19. &
79. 8—11. &
74. 3. 19. 21.
& 44. 23—26.

1 Sam. 14. 15.
Hag. 2. 7.
2 Chr. 7. 14.
Is. 30. 30.

Ps. 71. 20. Is.
51. 17. 22.
Jer. 25. 15.
Ps. 75. 8.

Deut. 28. 28.
Rom. 11. 7. 8.

Ps. 20. 5. Is.
11. 10. 12. &
49. 22. & 89.
20—29. Rom.
35. 8.

Ps. 108. 6. 13.
& 20. 6. 2 Cor.
1. 10. Is. 63.
1—5.

Ps. 89. 35.
Amos 4. 2.
Jer. 23. 9.

2 Sam. 5. 1—
3. 1 Chr. xii.
with 2 Sam. 2.
8. 9.

1 Sam. 28. 2.
Deut. 33. 17.

Gen. 48. 8—
10. Ps. 122. 5.

2 Sam. 8. 2.
1 Chr. 18. 13.
2 Sam. 8. 14.
1 Chr. 18. 13.

Josh. 10. 24.
Ruth 4. 7.

Or triumph
thou over me,
(by an irony.)
Ps. 108. 9.

2 Sam. 5.
18—25. & 8.
1. & 21. 15—
22. Is. 14. 29.

Heb. city of
strength.

Ps. 44. 9. &
108. 11. Is.
12. 1. & 49.
14.

Ps. 25. 22. &
146. 3.

Heb. salva-
tion.

Num. 24. 13.
1 Chr. 19. 13.
Ps. 27. 1—3.
& 118. 6—14.
& 18. 30—45.

Is. 17. 13. &
41. 14. 15. 16.
26. Mal. 4.
1—3.

ful convulsions and miseries in nations and churches, are occasioned by sin! But the deeper our distresses are, the more is the power and grace of our God magnified in our deliverance. Not David raised to a throne, according to promise, but Jesus exalted to his Father's right hand, and manifested in the truth of the gospel, is our banner displayed, our means of victory and deliverance: let us then look to him and be saved. If sin has made deadly breaches, the sovereign grace of God can repair them. If we turn to him in prayer, we may expect his return in mercy to us. Having loved us freely, his right hand shall save us. Our deliverance may be delayed, but cannot be defeated. While Jesus subdues his opposers in mercy, or destroys them in wrath, let us make him our own, and every promised blessing of grace or glory will necessarily follow. When he pleases, he can make our bitterest enemies our warmest friends. At his pleasure he can unite nations and churches. Whatever difficulties then stand in our way, let faith overcome them. Though we seem cast off, let us cleave fast to the promise, and trust and wait for the salvation of God. The greater our danger, our cries and prayers ought to be the more earnest. Let us put no trust in human helps; but in God's name and strength encounter our spiritual enemies; and so shall our victory be sure.

Before Christ
cir. 1021.
or 1058.

PSALM LXI.

Here (1) David, in commemorating what the Lord had formerly done for him, and in the faith of what he had promised, cries to God for comfort and protection amidst great troubles; 1—4. (2) In the view of what God had done, and would for ever do, for him, he supplicates necessary mercies, and resolves on everlasting praise and thanksgiving to God as his consequent duty; 5—8.

To the chief musician upon ^aNeginath,
A psalm of David.

HEAR ^bmy cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when ^dmy heart is overwhelmed; lead me to ^ethe rock that is higher than I.

3 For thou hast been a shelter for me, and a strong tower from the enemy.

4 ^eI will abide in thy tabernacle for ever: I will ^{*}trust in the covert of thy wings. Selah.

5 For thou, O God, ^bhast heard my vows: thou hast given me ⁱthe heritage of those that fear thy name.

6 ^kThou wilt prolong the king's life; and his years [†]as many generations.

7 He shall abide [']before God for ever: O prepare ^mmercy and truth, which may preserve him.

8 ^aSo will I sing praise unto thy name for ever, that I may daily perform my VOWS.

PSALM LXII.

In this psalm (1) David solemnly avows his manifold relations to God; his composed dependance on, fixed trust in, and quiet waiting for, God; and his hopes of the ruin of his enemies; 1—7. (2) He earnestly encourages others to trust in, and call on God, who is infinite in power, mercy, and justice; and to beware of trusting in men, or in outward riches or honours, which are deceitful and unsubstantial; 8—12.

To the chief musician, to ^aJeduthun,
A psalm of David.

TRULY ^{*}my soul ^ewaiteth upon God: ^dfrom him cometh my salvation.

2 ^eHe only is my rock, and my salvation; ^hhe is my [†]defence; ⁱI shall not be greatly moved.

3 ^eHow long will ye imagine mischief against a man? ye shall be slain all of you: ^bas a bowing wall shall ye be, and as a tottering fence.

4 ⁱThey only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse [†]inwardly. Selah.

5 My soul, ^kwait thou only upon God; for my expectation is from him.

6 He [']only is my rock and my salvation ^hhe is my defence: I shall not be moved.

7 In God is my salvation and my ^mglory: the rock of my strength, and my refuge, is in God.

8 ^aTrust in him at all times; ye people, ^opour out your heart before him: God is a refuge for us. Selah.

9 ^aSurely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are ^{||}altogether lighter than vanity.

10 ^aTrust not in oppression, and become not vain in robbery; ⁱif riches increase set not your heart upon them.

11 ^aGod hath spoken once; twice have I heard this; that [']power belongeth unto God.

12 Also unto thee, O LORD, [']belongeth mercy: for ^{*}thou renderest to every man according to his work.

^o Or strength. Is. 26. 4. Ps. 145. 5. Gen. 17. 1. & 18. 14. ^a Exod. 34. 6, 7. Dan. 9. 9, 18. Ps. 103. 17. ^{*} Job 34. 11. Prov. 24. 12. Jer. 32. 19. & 17. 10. Ezek. 7. 27. Mat. 16. 27. Rom. 2. 6. 2 Cor. 5. 10. Eph. 6. 8. Col. 3. 25. 1 Pet. 1. 17. Rev. 22. 12.

PSALM LXIII.

This psalm was penned by David while he hid himself from the fury of Saul in the wilderness of Judah; [1 Sam. xxii. 5.—or xxiii. 14, 24, 25.—or xxiv. 1.] Or when he fled from Absalom [2 Sam. xv. xvi.] We have (1) His strong faith, working in ardent desires after the most familiar fellowship with God in public ordinances; 1, 2. (2) His superlative estimation of God, issuing in hearty resolutions to be for ever employed in his praise; 3, 4. (3) His heart-ravishing satisfaction in God amidst secret and fixed meditation on his excellencies and love; 5, 6. (4) His joyful dependance on God as his Saviour and portion; 7, 8. (5) His holy triumph in God as his preserver, and the destroyer of his enemies; 9—11.

A psalm of David, ^aWhen he was in the wilderness of Judah.

O GOD, ^bthou art my God; ^eearly will I seek thee: my soul ^dthirsteth for thee; my flesh longeth for thee in a dry and ^{*}thirsty land, where no water is;

2 ^eTo see thy power and thy glory, so as I have seen thee in the sanctuary.

3 Because [']thy loving-kindness is better than life, my lips shall praise thee.

4 Thus ^ewill I bless thee while I live: I will [']lift up my hands in thy name.

5 My soul shall be [']satisfied as with [†]marrow and fatness; ^kand my mouth shall praise thee with joyful lips:

6 When I remember thee upon my bed, and meditate on thee in the night watches.

7 ^mBecause thou hast been my help, therefore in the shadow of thy wings will I rejoice.

8 My soul ^afolloweth hard after thee: thy right hand upholdeth me.

9 ^aBut those that seek my soul, to destroy it, shall go into the lower parts of the earth.

10 [†]They shall [']fall by the sword; they shall be a [']portion for foxes.

11 But the [']king shall rejoice in God; every one that [']swareth by him shall glory: [']but the mouth of them that speak lies shall be stopped.

^a 1 Sam. 16. 13. & 23. 17. [†] Deut. 6. 13. Is. 19. 18. & 45. 23. & 65. 16. Heb. 6. 13. ^{*} Ps. 31. 18. & 140. 9, 11. Rev. 21. 8. & 22. 15.

Before Christ
cir. 1021.
or 1058.

Is. 26. 4. & 28. 16. Ps. 2. 12. & 13. 5. & 22. 4, 5. Lam. 2. 19. Ps. 42. 4. & 102. title. 1 Sam. 1. 15. Phil. 4. 6, 19. Mat. 7. 7, 11.

Is. 40. 15—17. Ps. 39. 5, 11. & 8. 4. Jer. 17. 5, 6. Is. 2. 22.

^{||} Or alike. Jer. 17. 11. Job. 20. 19—28. Ps. 52. 7.

^{*} Job xviii. xx. xxvii. & 31. 25. Luke 12. 15—20. 1 Tim. 6. 9, 10, 17. Job. 33. 14.

^a 1 Sam. 22. 5. & 23. 14, 15. & 26. 1, 2.

Ps. 18. 1—3. & 91. 2. & 31. 14. & 142. 4, 5. & 118. 28. & 42. 5, 11.

Job 8. 5. Ps. 5. 3. & 78. 34. Prov. 8. 17. & 1. 28. Ps. 42. 1, 2. & 143. 6. & 84. 2. & 101. 2. & 119. 81.

Heb. weary land without water.

Ps. 27. 4. & 42. 2. & 68. 24. & 76. 61. 1 Chr. 16. 11. 1 Sam. 4. 21. Ps. 30. 5.

Song 1. 4. Ps. 36. 7—9. Rom. 5. 21. John 3. 16.

Ps. 104. 33, 34. & 145. 1—5. & 146. 1, 2. Is. 63. 7.

Ps. 28. 2. & 134. 2. 1 Kin. 8. 22, 23. 1 Tim. 2. 8.

Ps. 36. 8. & 65. 4. & 103. 5. & 104. 34. Is. 25. 6. John 6. 53—57.

[†] Heb. fatness. Ps. 103. 1—6. & 118. 28. & 71. 2, 14, 21. & 149. 1—6.

Ps. 42. 8. & 119. 55 & 149. 5. & 139. 17, 18.

Ps. 54. 4. 1 Sam. 17. 37. Is. 41. 10. & 46. 3, 4. 2 Cor. 1. 10. Ps. 13. 5. & 61. 3, 4. Is. 26. 8, 9.

Song 3. 1—4. & 2. 6. Ps. 94. 18, 19. Ps. 5. 10. & 9. 15—17. & 21. 8—12. & 28. 4. & 35. 4. 26. & 52. 5. & 55. 15, 23. & 9. 17.

^{*} Heb. they shall make him run out like water by the hands of the sword.

1 Sam. xxxi. 2 Sam. v. viii. x. xviii. xx. Jer. 18. 21. Lam. 5. 18. Ps. 49. 15. Job 40. 13.

REFLECTIONS UPON PSALM LXI.—Often are the saints overwhelmed with their sense of sin, their troubles, temptations, and fears. But whatever we be, and in whatever condition, a throne of grace and a prayer-hearing God are at hand to apply to. Jesus, the establishing and protecting Rock, is near; and his word and Spirit are ready to lead us to him. And every former experience of protection or deliverance ought to encourage our flight to his refuge. Our trusting to his promises, perfections, and providences, and our cordial worship of him here, will issue in our being for ever with him in his mansions of glory above.—God hears our prayers, regards our vows, and will provide for us every thing good. We are heirs of God, and joint heirs with Christ. Since King Jesus for ever lives, for ever sits enthroned amidst mercy and truth, we may confidently expect to live and reign with him in everlasting felicity and praise. Let then the vows which we have made be conscientiously performed: and let praising of God, and paying of our vows, be our daily employment.

REFLECTIONS UPON PSALM LXII.—Patient and submissive resignation of our souls to God is the certain mean of an happy issue of all our troubles. He is the

alone author and finisher of all our salvation. In so doing, corruptions and temptations may shake us, but cannot move us, either fully or finally, from grace. While liars and traitors meet with destruction from God, they who trust in him may defy hell or earth to hurt them. In him they are saved, secured, strengthened, and protected; and, in him, not in themselves, do they glory. The more their faith in him is exercised, the stronger it becomes. The more we trust in men, or in worldly enjoyments, the more disappointment and hurt we shall meet with. But the more we depend on, cry to, or consider, God, we shall find the more pleasure, safety, and comfort. The mercy and power which we see in him shall be employed to furnish, protect, and reward us, and to cut off our enemies.

REFLECTIONS UPON PSALM LXIII.—What a dry and barren wilderness is this world, with nothing in it that can satisfy the longings of a soul! And, the more we find of the emptiness of created enjoyments, the more we should fly to the fulness of God, as our God and all-sufficient portion. They who have experienced fellowship with him, and discoveries of his glory in public ordinances, will feelingly regret the want of them, and ardently desire the re-enjoyment of them

Before Christ
cir. 1450.

PSALM LXIV.

^a Ps. 27. 7 &
102. 1. & 130.
2. & 140. 6.
& 141. 1. &
142. 1. & 143.
1. 6. 7.
^b Ps. 16. 1. &
17. 8. & 34.
4. & 31. 9—
14.

This psalm contains (1) David's earnest supplications for preservation from his enemies, who were so spiteful in their calumniating reproaches; so close and subtle in their malicious plots; and so industrious and active in executing their cruel projects; 1—6. (2) His predictions that God, by just vengeance, would quickly render these enemies a terror to themselves and others, and an occasion of holy joy and confidence to the saints; 7—10.

To the chief musician, A psalm of David.

HEAR ^amy voice, O God, in my prayer: ^bpreserve my life from fear of the enemy,

2 ^cHide me from the ^dsecret counsel of the wicked; from the insurrection of the workers of iniquity:

3 ^eWho whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:

4 That they may shoot ^fin secret at the perfect: ^gsuddenly do they shoot at him, and fear not.

5 ^hThey encourage themselves in an evil ⁱ*matter: they commune [†]of laying snares privily; ^jthey say, Who shall see them?

6 They ^ksearch out iniquities; [‡]they accomplish ^{||}a diligent search: both the inward ^{thought} of every one of them, and the heart, is ^{deep}.

7 ^mBut God shall shoot at them with an arrow; suddenly ⁿ*shall they be wounded.

8 So they ^o*shall make their own tongue to fall upon themselves: [°]all that see them shall flee away.

9 And ^pall men shall fear, and shall declare the work of God; for they shall ^qwisely consider of his doing.

10 The ^rrighteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM LXV.

Here we are directed to praise God (1) For his kindness, manifested in his kingdom of grace, in hearing prayers, in pardoning iniquities, in satisfying the souls of his people with his blessings, and in protecting and supporting them in every exigence; 1—5. (2) For his kindness in the kingdom of providence, in fixing the mountains, in calming the seas, in preserving the regular succession of day and night, and in rendering the fields fruitful and the flocks numerous and happy; 6—13.

To the chief musician, A psalm and song of David.

PRAISE ^awaiteth for thee, O God, ^bin Zion: and unto thee ^cshall the vow be performed.

2 O thou ^dthat hearest prayer, unto thee shall ^eall flesh come.

^a Heb. is silent.
Ps. 62. 1, 5.
& 84. 4.
^b Ps. 76. 2. &
78. 68, 69.
^c Ps. 56. 12. &
76. 11. & 66.
13. 14. & 119.
106.
^d Is. 45. 11.
Dan. 9. 23.
^e Ps. 66. 1, 4.
& 22. 27.
John 12. 32.
Is. 56. 7.
Zech. 8. 21—
23.

But great is the mercy that God himself, the fountain of happiness, and his throne of grace, are every where accessible. And, if our hearts be refreshed with the tokens of his favour, they ought to be enlarged in his praise. Happy and delightful is it to meditate on his loving-kindness—and in his strength to follow him closely in the means of grace and paths of duty. It is his help and favour only that can tune our hearts to praise him while we enjoy his protection.—Dreadful is the destruction of the enemies of Jesus Christ and his people! but eternal shall be the honours, and unspeakable the joys, of him and his children, while all their malicious reproachers and discouragers shall be filled with astonishment, and struck into endless silence and confusion.

REFLECTIONS UPON PSALM LXIV.—A believer's troubles and enemies often fill his heart with fear, and drive him to his prayers. And in every age and place the bitterest words of reproach and infamy are liberally shot forth against the most faithful saints. Being perfect in Jesus' imputed righteousness, and having the truth of grace in their hearts, they are hated by the world, who cannot bear their holy and heavenly conversation. Daring in wickedness, their enemies often neither fear God nor regard man, but encourage one another in sin; nor do they stick at any thing to accomplish their malicious designs. With what care they pry into the faults of the godly, suborn false witnesses, wrest their words, and cke out their defamations with impudent falsehoods! but God will at last revenge the injuries done to his people. And when he strikes home there is no escaping. Then the reproaches of the wicked, and their wicked imprecations, shall draw down loads of wrath on their own heads. And it is our wisdom to profit by the judgments of others. Too often warnings are lost through inconsideration. Even persecutors ought to learn and tremble while the door of mercy is yet open. And saints should rejoice in God's manifestation of his

3 ^{*Iniquities} prevail against me: ^{as} for our transgressions, thou shalt purge them away.

4 ^{°Blessed} is the man whom thou chooseth, and causest to approach unto thee, that he may dwell in thy courts: we shall be ^hsatisfied with the goodness of thy house, ^{even} of thy holy temple.

5 ⁱBy terrible things in righteousness wilt thou answer us, O ^kGod of our salvation; ^{who art} the confidence of all the ends of the earth, and of them that are afar off ^{upon} the sea:

6 Who by his strength ^msetteth fast the mountains; ^{being} ⁿgirded with power:

7 Who [°]stilleth the noise of the seas, the noise of their waves, and the ^ptumult of the people.

8 They also that dwell in the uttermost parts are afraid at ^rthy tokens: ^rthou makest the outgoings of the morning and evening [†]to rejoice.

9 Thou visitest the earth, and [‡]waterest it: [°]thou greatly enrichest it with the river of God ^{which} is full of water: thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly: ^{||}thou settlest the furrows thereof: ^{*}thou makest it soft with showers; thou ^{blessest} the springing thereof.

11 Thou crownest [†]the year with thy goodness; and thy ⁿpaths drop fatness.

12 ^{*}They drop ^{upon} the pastures of the wilderness: and the little hills ^rrejoice on every side.

13 ^{*}The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

PSALM LXVI.

In this psalm of thanksgiving, in which the fate of Israel is to be considered as typical of that of the gospel church and people of God, we have (1) David, as the messenger of God, calling all the nations of mankind to praise God for the manifestation of his sovereign dominion in his works, so wonderful in themselves, terrible to his enemies, comfortable to his people, and commanding and awful to all men; 1—7.—And for trying his people with afflictions; for supporting under them, protecting amidst them, and delivering from them at last; 8—12. (2) David, as the servant of God, exemplifying his own exhortations in honouring God by costly oblations; and by thankful declarations of what God had done for his soul, particularly in answer to his prayers; 13—20.

To the chief musician, A song or psalm.

MAKE a joyful noise unto God, ^aall ^bye lands:

power and justice, and in their own deliverance; and trust in him, and make him their glory.

REFLECTIONS UPON PSALM LXV.—Patient expectations for God shall be succeeded with joyful praises of him in his church and ordinances. And candid vows must be followed with conscientious fulfilment. God's readiness to hear prayer should encourage every one earnestly and hopefully to address him in every case; and sense of loading guilt or prevalent lusts ought not to make us despair, but to implore, believe, and admire, the pardoning and sanctifying mercy of God. Fellowship with God is our greatest happiness. And it is not our merit, but his gracious choice and effectual grace, that brings us to it. Nor must it be by transient starts, but by a fixed attendance on the ordinances of his grace, as nothing but the fulness of God in Christ can satisfy our hungry souls. And, however terrible the answer must be, God never disappoints the prayers or hopes of his people. Wherever they may be in the world, they have equal access to him as their trust and salvation. Every where, in the works of nature, we may discern the power, wisdom, goodness, and greatness of God. And every thing we receive from mountains, from seas, from luminaries, from rains, from pastures, from fields, ought, with thankful admiration and praise, to be received as his gift. But in these let me discern, as in a figure, how he establishes his church, his ordinances, and his people. He limits, restrains, and directs, their raging troubles.—He enlightens, by the word of his grace, and the influences of his Spirit. And, while Jesus, the Sun of righteousness, rises with healing under his wings, his showers of gospel declarations and spiritual influences drop down abundantly, for the nourishment, satisfaction, and joy, of his ransomed ones.

Before Christ
cir. 1017.

ⁱ Ps. 38. 4. &
40. 13. & 25.
11. Rom. 7.
24. 25. & 5.
20. 21. Nic.
7. 18, 19.
Heb. 1. 3. &
9. 14.
^{*} Heb. Words.
or, matters of
iniquities.
^h Ps. 33. 12. &
4. 3. & 84. 4.
& 15. 1. &
23. 6.
^b Ps. 63. 5. &
36. 8. & 16.
11. & 17. 15.
Jer. 31. 12—
14. 25. Eph.
3. 18, 19.
ⁱ Ps. 47. 2.
Deut. 10. 17.
21. Ps. 66.
3—7. & 106.
21. 22. Is. 37.
35. 26. 38.
^k Ps. 68. 19.
20. & 62. 5, 8.
[†] Ps. 104. 27.
Acts 17. 28.
Heb. 1. 3. Is.
45. 22, 24. 25.
^m Ps. 119. 90.
& 24. 2.
ⁿ Ps. 93. 3. &
147. 5. Gen.
18. 14.
[°] Ps. 89. 9. &
107. 29. & 46.
2. 3. Mat. 8.
26.
^p Ps. 2. 1—5.
& 76. 10. &
124. 1—5. Is.
17. 12, 13.
Ezek. 38. 4.
2 Sam. xviii.
xx.
^q Job 37. 5.
Hab. 3. 3—11.
Ps. 48. 5, 6.
& 126. 2, 3.
Job 38. 12.
Ps. 19. 5. &
104. 20—23.
[†] Or to sing.
[‡] Or after thou
hadst made it
to desire rain.
^r Ps. 68. 9. Jer.
5. 24. Deut.
11. 10, 11.
14. Job 37. 6.
Ps. 104. 13.
14. & 46. 4.
^{||} Or thou caus-
est rain to de-
scend into the
furrow thereof.
^{*} Heb. thou dis-
solvest it.
[†] 1 Cor. 3. 6, 7.
Ps. 147. 8.
[†] Heb. the year
of thy goodness.
^a Clouds, Ps.
104. 3. Nah.
1. 3. Hab. 3:
15.
^b Job 38. 26.
27. Ps. 147. 8.
^{*} Heb. are gird-
ed with joy.
Is. 55. 1.
Is. 55. 9—
13. with xlix.
lx. xiv. Jer.
xxii. xxxiii.

REFLECTIONS UPON PSALM LXVII.—God's mercy is the spring and matter of all the blessings we need. His favour manifested is our whole joy and comfort. And, the more kindness he bestows upon any person or church, the more they wish his gospel and kingdom to spread. His method of redeeming and saving men through Christ is health to their soul, and marrow to their bones. It is an unspeakable mercy to be judged and governed according to the gospel and covenant of grace. The service of Christ is the freedom and happiness of his people: and his government introduces the most inestimable benefits and

therein: thou, O God, hast prepared of thy goodness for the poor.

11 The LORD gave the word; great was the company of those that published it.

12 Kings of armies did flee apace: and she that tarried at home divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings in it, it was white as snow in Salmon.

15 The hill of God is as the hill of Bashan; an high hill as the hill of Bashan.

16 Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the LORD will dwell in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: the LORD is among them, as in Sinai, in the holy place.

18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.

19 Blessed be the LORD, who daily loadeth us with benefits, even the God of our salvation. Selah.

20 He that is our God is the God of salvation; and unto God the Lord belong the issues from death.

21 But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.

22 The LORD said, I will bring again from Bashan, I will bring my people again from the depths of the sea:

23 That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.

24 They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.

25 The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.

26 Bless ye God in the congregations, even the LORD, from the fountain of Israel.

27 There is little Benjamin with their ruler, the princes of Judah and their counsel, the princes of Zebulun, and the princes of Naphtali.

28 Thy God hath commanded thy

exalted praises. What a harvest of converted souls the world yields when he pours forth his influences! And blessings innumerable flow from a new covenant relation to God as our God; while reverential love and holy obedience always attend the firm faith thereof!

REFLECTIONS UPON PSALM LXVIII.—No hatred, no opposition, of devils or men could exclude our Redeemer from his glory. However strong or obstinate his enemies, they are easily ruined by his power. But happy—thrice happy are they who have this high Sovereign, this glorious, this gracious, JEREMIAH to be their God! Behold, how he protects his afflicted church and people! raises up families of saints in our Gentile world; delivers the prisoners of sin and Satan from their chains of corruptions and curses; and abandons obstinate transgressors to eternal ruin! Behold him leading up his people from their spiritual bondage, and by his word and Spirit directing them in their paths! By his almighty influence he brought down all opposition. By showers of gospel truths and

strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.

31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O sing praises unto the LORD; Selah:

33 To him that rideth upon the heaven of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.

34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

35 O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

PSALM LXIX.

This psalm is much like the 22d, representing at once the troubles of David and of David's Lord, and the glories which followed. We have in it (1) Bitter complaints of long and sore troubles; of the malice and multitude of enemies; of the unkindness of friends; of general contempt; and these mingled with candid acknowledgments of guilt, and with supplications for God's gracious audience and merciful deliverance; 1—13. (2) Pleas insisted upon in these supplications, viz. the mercy and truth of God; the psalmist's own great distress; the insolence and cruelty of his enemies, and the unkindness of his friends; 14—21. (3) Predictions of the ruin of David's, and especially of Christ's, Jewish enemies; importing that their sacrifices and their common food shall be cursed to them; that they should be plagued with judicial blindness and wrathful disquiet; that they should be rendered public monuments of the vengeance of God, their church and state being quite unhinged and their land desolated; and, in fine, that their ruin should be increasing, and their recovery almost impossible; 22—28. (4) Under a deep sense of his poverty and distress, David and the divine Son of David celebrate the high praises of God, and call others to praise him for the deliverances of Israel; but chiefly for the erection of the gospel church, and for the certain, though still future, recalling of the Jews into the same; 29—36.

To the chief musician upon Shoshannim, A psalm of David.

SAVE me, O God; for the waters are come in unto my soul.

2 I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

4 They that hate me without a cause are more than the hairs on mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.

5 O God, thou knowest my foolishness; and my sins are not hid from thee.

6 Let not them that wait on thee, O LORD God of hosts, be ashamed for my

spiritual influences he quickened the dead, and refreshed the weary souls. By the multitudes of his apostles and ministers he published the glad tidings of salvation. By his grace he washed poor hell-enslaved sinners in his blood, and adorned them with his righteousness and grace. He established his church firm and high as mountains which cannot be moved, and from which he will never depart. While angelic hosts are her guard, the ascending Redeemer is her conquering Head, her Treasury and Almoner. How great are his triumphs, his grace, his glory! Never pardoned rebel owed such gratitude to his generous prince as every pardoned sinner owes to his Lord. Never is he weary of shewing mercy. And even death is disarmed to them who have an interest in him and his salvation. But dreadful is the fate of obstinate Jews, and others, who oppose the designs of his grace; and, behold, when he went forth in the ordinances of the gospel by his apostles and other missionaries, how Jews and Gentiles saw his glory, sang his praise, and submitted themselves to his government!

Before Christ
cir. 1021.

Ps. 31. 11, &
22. 6. ver. 9.
19, 19, 20. Is.
53. 2, 3. & 50.
6. & 52. 14.
Job 19. 13—
19. Ps. 31. 11.
Is. 53. 3. John
7. 5. & 6. 60,
66.
1 Kin. 19. 10,
14. Ps. 119.
139. John 2.
17.
Rom. 15. 3.
Ps. 89. 50, 51.
Ps. 35. 13,
14. & 22. 7, 8.
Luke 7. 33,
34. Heb. 5. 7.
Ps. 55. 13.
Is. 22. 12.
Ps. 44. 14.
Mark 6. 3.
Deut. 16. 18.
with Ps. 82.
2—4. & 2. 2.
Acts 4. 26.
Ps. 35. 16.
Job 30. 9.
Heb. drinkers
of strong drink.
Ps. 50. 15. &
91. 15. 1 Cor.
4. 13. 1 Pet. 2.
23. Heb. 5. 7.
Is. 49. 8. &
55. 6. 2 Cor. 6.
2.
Gen. 24. 27.
Mic. 7. 20.
2 Sam. 7. 25.
Ps. 40. 11.
Ps. 144. 7. &
143. 7. & 18.
4. 16, 17. ver.
1, 2, 15. Mat.
26. 39, 42.
Heb. 5. 7. Ps.
109. 4. & 124.
4. 5. & 42. 7.
Num. 16. 33.
Ps. 106. 17.
Ps. 30. 5. &
63. 3. & 36. 7.
John 17. 24.
Ver. 13. Ps.
86. 13, 15. Is.
63. 7, 9. Jer.
31. 20. Exod.
34. 6, 7. Is. 63.
7.
Ps. 6. 2, 3. &
13. 1, 2. & 27.
9. & 40. 17. &
143. 7. & 22.
19—21.
Heb. make
haste to hear
me.
Ps. 10. 1. &
22. 1—19.
Deut. 32. 27.
Ps. 13. 4.
Josh. 7. 9.
Ps. 22. 6, 7.
Is. 53. 3, 4.
Heb. 12. 2.
Ps. 2. 2—4.
& 11. 4.
Jer. 16. 17.
Is. 53. 3.
Mat. 26. 38.
John 12. 27.
Ps. 22. 14.
Heb. lament
with me.
Ps. 142. 4.
Is. 63. 5.
Mat. 26. 35.
Mat. 27. 48.
Mark 15. 23.
36. John 19.
29. Luke 23.
36.
Rom. 11. 9.
10. Ps. 18. 4.
Prov. 1. 32.
Deut. 32. 13
—15. Is. 8. 14,
15. & 66. 3, 4.
1 Pet. 2. 8.
1 Cor. 1. 29.
Is. 6. 9, 10.
John 12. 39.
40. Rom. 11.
8, 10, 25.
2 Cor. 3. 14.
Deut. 28. 64
—68.
Lev. 25. 14—
39. Deut. 28.
15—68. & 29.
18—28. & 31.
17. & 32. 20
—26. Mat. 23.
55, 58. Luke
19. 43, 44.
Heb. their
palace.
Heb. let there
not be a dweller.

sake: let not those that seek thee be con-
founded for my sake, O God of Israel.

7 Because for thy sake ^h I have borne
reproach: shame hath covered my face.

8 ⁱ I am become a stranger unto my
brethren, and an alien unto my mother's
children.

9 ^k For the zeal of thine house hath
eaten me up; ^l and the reproaches of
them that reproached thee are fallen upon
me.

10 ^m When I wept, and chastened my
soul with fasting, that was to my re-
proach.

11 ⁿ I made sackcloth also my garment;
and I became a proverb to them.

12 ^o They that sit in the gate speak
against me; and ^p I was ^q the song of the
drunkards.

13 But, as for me, ^r my prayer is unto
thee, O LORD, in ^s an acceptable time: O
God, ^t in the multitude of thy mercy
hear me, in the truth of thy salvation.

14 ^u Deliver me out of the mire, and
let me not sink: let me be delivered from
them that hate me, and out of the deep
waters.

15 Let not the water-flood overflow
me, neither let the deep swallow me up,
and let not ^v the pit shut her mouth upon
me.

16 Hear me, O LORD; ^w for thy loving-
kindness is good: turn unto me ^x ac-
cording to the multitude of thy tender
mercies.

17 ^y And hide not thy face from thy
servant; for I am in trouble: ^z hear me
speedily.

18 ^a Draw nigh unto my soul, and re-
deem it: deliver me ^b because of mine
enemies.

19 Thou hast known my ^c reproach,
and my shame, and my dishonour: ^d mine
adversaries are all before thee.

20 ^e Reproach hath broken my heart;
and I am full of heaviness: and I looked
for some ^f to take pity, ^g but there was
none; and for comforters, but I found
none.

21 They gave me also gall for my
meat; ^h and in my thirst they gave me
vinegar to drink.

22 ⁱ Let their table become a snare
before them: and ^j that which should have
been for their welfare, let it become a
trap.

23 ^k Let their eyes be darkened, that
they see not; and make their loins con-
tinually to shake.

24 ^l Pour out thine indignation upon
them, and let thy wrathful anger take
hold on them.

25 Let ^m their habitation be desolate;
and ⁿ let none dwell in their tents.

26 ^o For they persecute him whom thou

hast smitten; and they talk to the grief
of ^p those whom thou hast wounded.

27 ^q Add ^r iniquity unto their iniquity:
and let them not come into thy righte-
ousness.

28 ^s Let them be blotted out of the
book of the living, and not be written
with the righteous.

29 ^t But I am poor and sorrowful:
^u let thy salvation, O God, set me up on
high.

30 ^v I will praise the name of God with
a song, and will magnify him with thanks-
giving.

31 ^w This also shall please the LORD
better than an ox or bullock that hath
horns and hoofs.

32 ^x The ^y humble shall see this, and be
glad: and your heart shall live that seek
God.

33 ^z For the LORD heareth the poor,
and despiseth not his prisoners.

34 ^a Let the heaven and earth praise
him, the seas, and every thing that
^b moveth therein.

35 ^c For God will save Zion, and will
build the cities of Judah: that they may
dwell there, and have it in possession.

36 ^d The seed also of his servants shall
inherit it: and they that love his name
shall dwell therein.

PSALM LXX.

This psalm is much the same as the five last verses of the 40th.
In it David prays (1) For divine help to himself; 1, 5. (2) For
shame and confusion to his enemies; 2, 3. (3) For joy and
comfort to his friends; 4.

To the chief musician, A psalm of David,
^a to bring to remembrance.

MAKE haste, ^b O God, to deliver
me; make haste ^c to help me, O
LORD.

2 ^d Let them be ashamed and con-
founded that seek after my soul: let them
be turned backward, and put to confu-
sion, that desire my hurt.

3 Let them be turned back for a re-
ward of their shame that say, Aha, aha.

4 ^e Let all those that seek thee rejoice
and be glad in thee: and let such as love
thy salvation say continually, Let God be
magnified.

5 ^f But I am poor and needy; make
haste unto me, O God: thou art my help
and my deliverer; O LORD, make no
tarrying.

PSALM LXXI.

This psalm was probably penned on the occasion of Absalom's re-
bellion; as psalms 3d, 42d, 43d; or of Sheba's conspiracy;
[2 Sam. xx.] And contains (1) David's firm confidence in God,
encouraged by manifold experiences of his gracious kindness; 1,
3, 5—7. (2) His fervent prayers, that he might never be
ashamed, but might be delivered; might find rest in God; might
have constant matter of new praises and thanksgivings afforded
him; might not be forsaken of God in his old age; and that his
numerous, powerful, and crafty, enemies might be confounded
with shame and perplexity; 1—13, 18. (3) His confident and
joyful expectations of God's further kindness, particularly that
God would never forsake but revive him; that he would increase
his honour and comfort, and put his enemies to shame.—And

REFLECTIONS UPON PSALM LXIX.—While I read these things, let me, with
deep concern, by faith behold my Redeemer, charged in law with my sins, and
bearing their punishment. Let me learn with patience to run the race of holy
obedience, and of necessary trials, set before me, looking to Jesus as my pattern,
and as the author and finisher of my faith. While I behold the tremendous
severity of God's judgments against his ancient people for rejecting and mur-
dering his Son, let me not be high-minded, but fear.—Let me behold the grace
of our Lord Jesus Christ, who though he was rich, yet for our sakes became

poor, that we through his poverty might be made rich.—And let me be a living
and lively member of that church which is founded in his blood, and blessed in
him with all spiritual blessings.

REFLECTIONS UPON PSALM LXX.—While here also I behold Jesus Christ in
great debasement, poverty, and distress, denouncing just and fearful punish-
ment on his Jewish, Heathen, Antichristian, and other enemies; and interced-
ing for the joy and happiness of his friends; to his Father's honour, let me apply

Before Christ
cir. 1021.
hereupon he resolves with admiring rapture, to extol God's righte-
ousness and salvation, and his new covenant relation to himself
and to Israel; 14-24.

IN^a thee, O LORD, do I put my trust;
let me never be put to confusion.

2^b Deliver me in thy righteousness,
and cause me to escape: ^cincline thine
ear unto me, and save me.

3^d Be thou my strong habitation,
whereunto I may continually resort:
^ethou hast given commandment to save
me; for thou art my rock and my fort-
ress.

4 Deliver me, O my God, out of the
hand of the wicked, out of the hand of
the unrighteous and cruel man.

5 For ^fthou art my hope, O LORD
GOD: ^gthou art my trust from my youth.

6^h By thee have I been holden up
from the womb: thou art he that took
me out of my mother's bowels: my praise
ⁱshall be continually of thee.

7^j I am as a wonder unto many; ^kbut
thou art my strong refuge.

8^l Let my mouth be filled with thy
praise ^mand with thy honour all the day.

9ⁿ Cast me not off in the time of old
age; forsake me not when my strength
faileth.

10^o For mine enemies speak against
me; and they that ^play wait for my soul
take counsel together,

11 Saying, ^qGod hath forsaken him:
persecute and take him, for ^rthere is none
to deliver him.

12 O ^sGod, be not far from me: O
my God, make haste for my help.

13^t Let them be confounded ^uand con-
sumed that are adversaries to my soul:
let them be covered with reproach and
dishonour that seek my hurt.

14^v But I will hope continually, and
will yet praise thee more and more.

15^w My mouth shall shew forth thy
righteousness ^xand thy salvation all the
day; for ^yI know not the numbers
thereof.

16^z I will go in the strength of the
LORD GOD: I will make mention ^aof thy
righteousness, ^beven of thine only.

17 O God, ^cthou hast taught me from
my youth: and hitherto ^dhave I declared
thy wondrous works.

18 Now also, ^ewhen I am old and
grey-headed, O God, forsake me not;
^funtil I have shewed ^gthy strength unto
this generation, ^hand thy power to every
one ⁱthat is to come.

19^j Thy righteousness also, O God, is
very high, ^kwho hast done great things:
O God, who is like unto thee!

20^l Thou, ^mwho hast shewed me great

ⁿPs. 40. 9, 10. & 66. 16. & 105. 1-5. & 145. 1-4, 21. & 26. 7. ^o Heb. unto old age and
grey hairs. See ver. 9. ^p Phil. 1. 6. Heb. 13. 5. Is. 38. 19. Ps. 145. 4. & 78. 4-6.
^q Heb. thine arm. Is. 51. 2. ^r Ps. 36. 5, 6. Is. 5. 16. 2 Cor. 5. 21. ^s Ps. 72. 18.
Job 5. 9. Ps. 86. 8. & 89. 6, 8. & 35. 10. ^t Ps. 60. 3. 2 Sam. 12. 11. Hos. 6. 1, 2.
Deut. 32. 36, 39. Ps. 42. 8, 11. & 40. 2. & 88. 6. Is. 38. 17.

these things to my own troubled circumstances, and so in a believing manner
bring them, and the sinful causes thereof, to my remembrance. Urgent trials
should always awaken fervent prayers.

REFLECTIONS UPON PSALM LXXI.—They who know God, and his faithfulness
and grace, will, with comfort and confidence, be engaged to trust him in every
time of need. The more we reflect on what God hath done for us, it will the
more engage our trust and animate our praise. In the depth of our misery God
delights to magnify his mercy. And they who confidently plead his faithful-
ness shall never be disappointed. In old age we must expect infirmities; but
God can give an increase of faith and patience to bear them. His aged servants

and sore troubles, shalt quicken me again,
and shalt bring me up again from the
depths of the earth.

21^a Thou shalt increase my greatness,
and comfort me on every side.

22^b I will also praise thee ^cwith the
psaltery, ^deven thy truth, O my God:
unto thee will I sing with the harp, O
thou ^eholy One of Israel.

23^f My lips shall greatly rejoice when
I sing unto thee; and my soul, which
thou hast redeemed.

24 My tongue also shall talk of thy
righteousness all the day long: for they
are confounded, ^gfor they are brought
unto shame, that seek my hurt.

PSALM LXXII.

This psalm was composed by David about the time of Solomon's
instalment on the throne of Israel; 1 Kings i. ii. With respect
to him, here is (1) Fervent prayer for proper qualifications to
furnish him for government; 1. (2) Predictions of the peace,
glory, extent, wealth, duration, and happiness, of his govern-
ment; 2-17. (3) Praises to the God of Israel for his mercies
to his people; 18, 19. But, as our Redeemer is principally
intended, we have, concerning him, (1) His being furnished
with the Holy Ghost above measure, to qualify him for his work;
1. (2) The glories of his government: how righteous, prudent,
orderly, condescending, merciful; how destructive to oppres-
sors; how efficaciously productive of real religion; and how
comfortable to his faithful subjects; his administrations are!
2-9. How extensive his church among all ranks and nations!
how tender his care of the meanest of his subjects! how much he
is revered and adored by them! how astonishing their increase,
by means of his gospel truth preached! and how permanent and
useful his government! 10-17, 5. (3) A solemn ascription of
all the praise of these wonderful works to God alone, with an
earnest request, and believing expectation, that his glory shall
fill the whole earth; 18, 19.

A psalm *for Solomon.

GIVE ^athe king thy judgments, O
God, and thy righteousness unto
the king's son.

2^b He shall judge thy people with
righteousness, and thy poor with judg-
ment.

3^c The mountains shall bring peace to
the people, and the little hills, by righ-
teousness.

4^d He shall judge the poor of the peo-
ple, he shall save the children of the
needy, and ^eshall break in pieces the
oppressor.

5^f They shall fear thee as long as the
sun and moon endure, throughout all
generations.

6^g He shall come down like rain upon
the mown grass; as showers ^hthat water
the earth.

7ⁱ In his days shall the righteous
flourish; and abundance of peace ^jso
long as the moon endureth.

8^k He shall have dominion also from
sea to sea, and from the river unto the
ends of the earth.

9^l They that dwell in the wilderness
shall bow before him; and his enemies
shall lick the dust.

10^m The kings of Tarshish and of the
isles shall bring presents: the kings of
Sheba and Seba shall offer gifts.

are never cast off by him: but, when they experience most weakness, they shall
most assuredly experience abundant support in time of need. He may afflict
his people, but can never reject them. Their enemies may boast in vain a while,
but just ruin shall reward them at last. Happy they whose grand supports are
the power and promise of God, and whose early and long continued experience of
his favours encourages them to maintain their hopes and increase in their holi-
ness. And, if we hope for eternal happiness, let us do what we can to spread
the honour and good favour of Christ on earth. For how becoming is it for aged
saints to be remarkable in cheerfully expecting good at the hand of God; and to
have heart, and lips, and life, all filled with his praise! How pleasant is it to
step as it were into heaven, scarcely needing to change either our work or our
song.

Before Christ
cir. 1021.
2 Sam. 3. 1.
Ps. 92. 10-
15. Zech. 2. 5
Ps. 57. 7, 8.
& 108. 1, 2.
& 150. 3-5.
Hab. 3. 18,
19.
† Heb. with the
instrument of
psaltery.
† Ps. 25. 10. &
115. 1. Mic.
7. 20. Ps. 89
1, 2.
2 Kin. 19. 22.
Is. 5. 16. &
57. 15. Exod.
11. 15.
† Ps. 30. 12. &
145. 21. &
103. 1, 2. &
104. 33, 34.
Luke 1. 46,
47, 64.
† Ver. 13. Ps.
58. 10. & 48.
11. & 97. 8.
& 68. 23. &
92. 11. & 112.
8. & 6. 10. &
21. 8-12.
* Or of.
1 Chr. 29. 19.
2 Chr. 1. 10.
Is. 11. 2 John
3. 34. Heb. 7.
26. & 1. 8.
Is. 11. 4. &
32. 1. ver.
12-14. Ps.
82. 3, 4.
Ps. 85. 10.
Is. 52. 7. &
32. 16, 17.
Joel 3. 18.
Jer. 31. 12.
Ezek. 34. 13,
14, 26.
† Ver. 12-14.
Is. 11. 4.
Mat. 11. 5.
Ps. 109. 31.
† Prov. 20. 26.
Rev. 17. 14.
& 6. 12-17.
† 1 Kin. 3. 28.
Is. 9. 7. Ps.
89. 36, 37.
Dan. 7. 14.
Luke 1. 32.
33. Rev. 11.
15, 17.
2 Sam. 23. 4.
Prov. 16. 15.
& 19. 12.
Dent. 32. 2.
Hos. 14. 5.
Is. 43. 3-5.
† Ps. 92. 13-
15. Is. 9. 7. &
xlix. ix. Luke
2. 14. John
14. 27.
† Heb. till
there be no
moon.
1 Kin. 4. 21.
21. Is. 11. 9.
10. Rev. 11.
15. Ps. 22.
27-31. & 67.
3, 7.
1 Kin. 4. 34.
& 9. 20, 21.
Ps. 110. 1-7.
Is. 49. 23.
Mic. 7. 17.
1 Kin. 10. 2.
22-25. Ps.
45. 12. & 68.
29. Is. 60. 6.
& 43. 6.

Asaph envies the

Before Christ
cir. 1015.

Is. 49. 23.
Rev. 21. 24.
Is. 11. 15. Dan.
2. 44. Ps. 2
8—12. & 22.
27—31.
Job 29. 12.
Ps. 102. 17.
20. & 109. 31.
Is. 41. 17.
Zech. 11. 7.
11. Luke 19.
10.

Heb. 2. 17.
Mat. 11. 5. &
18. 11. & 9.
13. & 22. 9.
Ps. 130. 8. &
23. 22. & 116.
15. Mat. 20.
28. Tit. 2. 14.
Rev. 5. 9.
Rev. 1. 18.
Heb. 7. 25.
John 11. 25.

Heb. and
shall give.
1 Kin. 10. 15.
Mat. 2. 11.
Song 8. 1.
ver. 19. Mat.
6. 10. Rev.
22. 20.

Mark 16. 15.
Is. 2. 2. 3.
2 Thes. 3. 1.
Rev. 7. 4. 9.
Zech. 8. 23.
Is. 44. 3—5.

Is. 9. 6. 7. &
7. 14. Jer. 23.
6. Ps. 89. 36.
Phil. 2. 9.

Heb. shall be.
Heb. be
sonned, or
produce chil-
dren before
the face of
the sun. Ps.
45. 16. 17. &
22. 27—31.
Is. 2. 2. 3.

Gen. 12. 3. &
22. 18. Eph.
1. 3. Jer. 4. 2.
Gen. 9. 26.
Chr. 29. 10.
Ps. 136. 4. &
86. 8. & 89. 6.
8.
Is. 11. 9. 10.
Hab. 2. 14.
Dan. 2. 35.
44. Zech. 14.
9. Rev. 11. 15.
Job 31. 40.
Jer. 51. 64.
with 1 Kin. 2.
40.

[1020]
Or Jor.
Or Yet.

Ps. 34. 8—10.
& 84. 11. &
85. 13. Is. 63.
7—9. Luke
22. 32.
Heb. clean of
hearts.

John 3. 3.
2 Cor. 5. 17.
Tit. 3. 5.

Rom. 7. 23.
Ps. 94. 18. &
38. 16.

Job 21. 7.
Ps. 37. 1. 35.
Jer. 12. 1.

Job 21. 9.
23—25.
Heb. fat.

Heb. 12. 9.
Amos 3. 2.

Heb. in the
trouble of other
men.
Heb. with.

Ecl. 8. 11.
Deut. 32. 15.
Job 21. 7—15.
& 24. 2—4.
Is. 59. 6.

11 Yea, "all kings shall fall down be-
fore him: all nations shall serve him.

12 "For he shall deliver the needy
when he crieth; the poor also, and him
that hath no helper.

13 "He shall spare the poor and
needy, and shall save the souls of the
needy.

14 "He shall redeem their soul from
deceit and violence: and precious shall
their blood be in his sight.

15 "And he shall live, and to him
shall be given of the gold of Sheba:
prayer also shall be made for him con-
tinually; and daily shall he be praised.

16 "There shall be an handful of corn
in the earth upon the top of the moun-
tains; the fruit thereof shall shake like
Lebanon: and they of the city shall flou-
rish like grass of the earth.

17 "His name shall endure for ever:
his name shall be continued as long as
the sun: and men shall be blessed in
him: all nations shall call him blessed.

18 "Blessed be the LORD God, the
God of Israel, who only doth wondrous
things.

19 And blessed be his glorious name
for ever; and let the whole earth be
filled with his glory. Amen and amen.

20 "The prayers of David the son of
Jesse are ended.

PSALM LXXIII.

This psalm and the ten following are called Psalms of Asaph; but whether because he composed most of them, or because he led the music in singing them, is not altogether certain. Here we have (1) The great foundation of all religion, viz. the goodness of God to his people, strongly asserted; (2) The psalmist's faith, fearfully shaken by the consideration of the freedom, prosperity, plenty, and apparently peaceful death of the wicked; which rendered them proud, oppressive, insolent, atheistical, and profane, while himself was in a manner consigned to nothing but trouble; (3) The temptation, when it had reduced him to the brink of Atheism, is broken by a discovery of the connected purposes and providences of God in his word and ordinances; (4) His improvement of his fall and recovery, to promote a deep sense of his own meanness, ignorance, and folly; a complete dependance on God as his guide; and a cleaving to him as his portion; infinitely preferable to every thing else;—without whom he must be necessarily miserable, and in the enjoyment of whom he is assured of happiness, and excited to praise and thanksgiving; 21—28.

A psalm *of Asaph.

TRULY + "God is good to Israel,
even to such as are † of a clean heart.

2 But, as for me, "my feet were
almost gone; my steps had well nigh
slipped.

3 "For I was envious at the foolish,
when I saw the prosperity of the wicked.

4 "For there are no bands in their
death; but their strength is || firm.

5 "They are not *in trouble as other
men; neither are they plagued †like other
men.

6 "Therefore pride compasseth them
about as a chain; violence covereth them
as a garment.

7 "Their eyes stand out with fatness:
they have more than heart could wish.

8 "They are corrupt, and speak wick-
edly concerning oppression: they speak
loftily.

9 "They set their mouth against the
heavens, and their tongue walketh
through the earth.

10 Therefore his people "return hi-
ther: and "waters of a full cup are wrung
out to them.

11 And they say, "How doth God
know? and is there knowledge in the
Most High?

12 "Behold, these are the ungodly,
who prosper in the world; they increase
in riches.

13 "Verily I have cleansed my heart
in vain, and washed my hands in inno-
cency.

14 "For all the day long have I been
plagued, and || chastened every morning.

15 If I say, I will speak thus; behold,
"I should offend against the generation
of thy children.

16 "When I thought to know this,
*it was too painful for me;

17 "Until I went into the sanctuary of
God; then understood I their end.

18 Surely "thou didst set them in slip-
pery places: thou castedst them down
into destruction.

19 "How are they brought into deso-
lation, as in a moment! they are utterly
consumed with terrors.

20 "As a dream when one awaketh; so,
O LORD, when thou awakest, thou shalt
despise their image.

21 "Thus my heart was grieved, and I
was pricked in my reins.

22 "So foolish was I, and †ignorant;
I was as a beast †before thee.

23 Nevertheless, "I am continually with
thee: thou hast holden me by my right
hand.

24 "Thou shalt guide me with thy
counsel, and afterward receive me to
glory.

25 "Whom have I in heaven but thee?
and there is none upon earth that I desire
beside thee.

26 "My flesh and my heart faileth: but
God is the || strength of my heart, and
my portion for ever.

27 For, lo, "they that are far from thee
shall perish: thou hast destroyed all them
that "go a whoring from thee.

28 But "it is good for me to draw near
to God: "I have put my trust in the
LORD God, that I may declare all thy
works.

Ps. 84. 2. & 119. 81—83. & 39. 10. 11. & 102. 3—5. Ps. 18. 2. & 28. 9. Is. 40. 29, 31. Zech.
10. 12. || Heb. rock. Ps. 16. 5. 6. & 119. 57. & 142. 5. Lam. 3. 24. Ps. 81. 11. 12.
Ps. 58. 3. Eph. 2. 13. Exod. 34. 15. Num. 15. 39. Jam. 4. 4. Phil. 3. 18, 19. Ps. 34.
9. & 65. 4. Lam. 3. 25, 26. Jam. 4. 6. Ps. 31. 14. & 27. 14. Job 35. 14. Ps. 71. 5—24.

Before Christ
cir. 1020.

Job 5. 27.
Ps. 17. 10. &
119. 70.

Heb. they pass
the thoughts
of the heart.

Jer. 5. 28. Is.
59. 13. Ps. 14.
1—4. Prov.
30. 12—14.
Hos. 7. 16.

Exod. 5. 2.
Job 21. 14.
15. Rev. 13.
6. Ps. 10. 7.
Is. 37. 17, 23.

Ps. 125. 3.
Jer. 12. 1.
Ecl. 8. 11.

Ver. 4. 7.
12. Job 21.
7—13. or Job
xix. xxx. ver.
14.

Ver. 9. Job
22. 13. 14.
Ps. 10. 11. &
94. 7. Zeph.
1. 12.

Job xxi. xxiv.
Ps. 17. 10. 14.
& 37. 7. 35.
Jer. 12. 1.

Mal. 3. 14.
Job 21. 15. &
34. 9. & 35. 3.
with Ps. 26. 6.
& 24. 4. Heb.
10. 19—22.

Job vi. vii. x.
xix. xxx.
Amos 3. 2.
Ps. 34. 19.
Acts 14. 22.

Heb. 12. 5—
10. 1 Pet. 1.
6.

Heb. my chas-
tisement was.

Mal. 2. 8.
Mat. 18. 6. 7.
Heb. 12. 13.

Rom. 14. 33.
Ps. 36. 6. &
77. 19. & 97.
2. Ecl. 8. 17.

Prov. 30. 2.
Heb. it was
labour in mine
eyes.

Ps. 77. 13. &
68. 24. & 119.
98. 118. & 37.
38.

Deut. 32. 35.
Ps. 35. 6. &
37. 35. 36. 38.
& 55. 23. &
94. 23. Jer.
23. 12.

Job 20. 5. Ps.
58. 9. Is. 30.
13. Jer. 51.
37. Rev. 18.
10. Job 20.
22—28.

1 Thes. 5. 3.
Is. 29. 7. 8.
Job 29. 7. 8.
Job 20. 8. Ps.
7. 6. & 78.

65. Job 56.
18. 19.
Ps. 37. 1. 7.
Jer. 12. 1.
ver. 1. 2.

Ps. 92. 6. 7.
Prov. 30. 2. 3.
Ecl. 3. 18.

Heb. I knew
not.
Heb. with
sleep.

Heb. 13. 5.
Ps. 57. 24.
28. 16. 8.
& 21. 3. 8.

John 10. 28.
29. 1 Pet. 1. 5.
Jude 1. 24.

Ps. 32. 8. &
48. 14. John
14. 3. 2 Cor.
5. 1. 9 Tim.
4. 7. 8.

Ps. 35. 10. &
89. 6. 8. &
16. 5—7. &
142. 4. 5. Is.
26. 8. 9.

of praise to his name. What commendations of him are in the word of the gos-
pel! From him the corn of wheat, sown in death upon Calvary, and from the
handful of gospel truth, sown among hardened hearts, shall proceed converts,
strong and tall in grace as the cedars of Lebanon, and numerous as the piles of
grass. How lasting is his kingdom, and how certainly useful for diffusing every
spiritual blessing among his accursed brethren of mankind! United to his per-
son, and sharing of his benefits, let us wish well to his interests and honour, and
admire, adore, and praise, JEHOVAH in him, as the author of all the wonders of
providence and grace.

REFLECTIONS UPON PSALM LXXIII.—In our perplexing difficulties we ought
to recur to the first principles of our most holy faith. And never should we lose
the views of God's kindness to those who are washed in the blood, and sanctified
by the Spirit, of his Son. Often the strongest believers are most violently

REFLECTIONS UPON PSALM LXXII.—Behold how Jesus Christ, endowed with
the Holy Ghost above measure, and with all power in heaven and earth, reigns
over his gospel church! In infinite equity and wisdom he conducts his whole
administration. By his righteousness he purchased, by his intercession he pro-
cures, and by his word, ordinances, and Spirit, he confers on men, peace with
God, peace in the conscience, and with one another. Poor destitute sinners he
supplies from his fulness of blessings, and delivers them from the hand of sin,
Satan, and the world, their oppressors. His spiritual influences, coming down
in their season, shall render his subjects flourishing and fruitful in holiness. And
how extensive his gospel church, comprehending both Jews and Gentiles—the
wildest Arabs and most distant islanders not excepted! In it persons of every
station, but chiefly of the poor, submit to his yoke, and devote themselves, and
all that they have, to his service. Earnest are their prayers for his presence and
in his ordinances, and for his coming in the clouds; and

Before Christ
cir. 1021.

PSALM LXXIV.

This psalm relates to the destruction of the city and temple of Jerusalem by the Chaldeans, or to some similar disaster by the Syro-Grecians, &c. In it we have (1) The church's bitter complaints of God's displeasure; of the outrage of their enemies; and of their apparent hopeless situation; 1-11. (2) Strong and heart-encouraging pleadings with God, upon the account of his relation to them, and of the great things he had done for them; that he was at once their God and the God of nature; and that therefore he would remember to execute just vengeance upon his sworn enemies, and grant help and relief to his covenant people; 12-23.

^aMaschil of Asaph.

O GOD, ^bwhy hast thou cast us off for ever? ^cwhy doth thine anger smoke against ^dthe sheep of thy pasture?

2 Remember ^ethy congregation, *which* thou hast purchased of old; the ^frod of thine inheritance, *which* thou hast redeemed; this ^gmount Zion wherein thou hast dwelt.

3 ^hLift up thy feet unto the perpetual desolations; *even all that* the enemy hath done wickedly in the sanctuary.

4 ⁱThine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs.

5 ^jA man was famous according as he ^khad lifted up axes upon the thick trees.

6 But now they break down ^lthe carved work thereof at once with axes and hammers.

7 ^mThey have cast fire into thy sanctuary; they have defiled *by casting down* the dwelling place of thy name to the ground.

8 They said in their hearts, ⁿLet us ^odestroy them together: they have burned up all the ^psynagogues of God in the land.

9 ^qWe see not our signs: *there is no more any prophet; neither is there among us any that knoweth how long.*

10 O God, ^rhow long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 ^sWhy withdrawest thou thy hand, ^teven thy right hand? pluck *it* out of thy bosom.

12 ^uFor God *is* my King of old, working salvation in the midst of the earth.

13 ^vThou didst ^wdivide the sea by thy strength: thou ^xbreakest the heads of the ^ydragons in the waters.

14 Thou brakest the heads of leviathan in pieces, *and gavest him to be*

^zmeat to the people inhabiting the wilderness.

15 Thou ^{aa}didst cleave the fountain and the flood: ^{ab}thou driedst up ^{ac}mighty rivers.

16 ^{ad}The day *is* thine, the night also *is* thine: thou hast prepared the light and the sun.

17 ^{ae}Thou hast set all the borders of the earth: thou hast ^{af}made summer and winter.

18 ^{ag}Remember this, *that* the enemy hath reproached, O LORD, *and that* the foolish people have blasphemed thy name.

19 O deliver not the soul of thy ^{ah}turtle-dove unto the multitude of the wicked: forget not the congregation of thy poor for ever.

20 ^{ai}Have respect unto the covenant; for the ^{aj}dark places of the earth are full of the habitations of cruelty.

21 ^{ak}O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 ^{al}Arise, O God, plead thine own cause: remember how the foolish man ^{am}reproacheth thee daily.

23 Forget not the voice of thine enemies: ^{an}the tumult of those that rise up against thee ^{ao}increaseth continually.

PSALM LXXV.

Here (1) David returns thanks to God for advancing him to the throne of Israel, and resolves to act for the public welfare; 1-3, 9, 10. (2) He rebukes the insolence of such as opposed his advancement, which sprung from the sovereign disposal of God the Judge of the world; and denounces their destruction; 4-8.

To the chief musician, ^{ap}Al-taschith,
A psalm or song ^{aq}of Asaph.

UNTO ^{ar}thee, O God, do we give thanks, *unto thee* do we give thanks; for ^{as}that thy name *is* near thy wondrous works declare.

2 ^{at}When ^{au}I shall receive the congregation I will judge uprightly.

3 ^{av}The earth and all the inhabitants thereof are dissolved: ^{aw}I bear up the pillars of it. Selah.

4 ^{ax}I said unto the fools, Deal not foolishly; and to the wicked, ^{ay}Lift not up the horn:

5 Lift not up your horn on high: speak ^{az}not with a stiff neck.

^{ba}2 Sam. ii. v. viii. x. Ps. 82. 1-7. & 101. 2-8. ^{bb}Zech. 1. 21. Ps. 52. 1. Is. 17. 12-14. Dan. 7. 8, 20.

Before Christ
cir. 1021.

^{bc}Num. 14. ^{bd}Exod. 15. 1-9

^{be}Exod. 17. 5. Num. 20. 11. Ps. 10. 41. Is. 48. 21.

^{bf}Jos. 3. 13. 2 Kin. 2. 8, 14. Is. 44. 27. ^{bg}Heb. rivers of strength.

^{bh}Gen. 1. 14-16. & 8. 22. Ps. 8. 3. & 136. 7-9. Mat. 5. 45.

^{bi}Acts 17. 26. Ps. 24. 1, 2. & 136. 6. Deut. 32. 8.

^{bj}Heb. formed them. Gen. 8. 22. Song 2. 11, 12.

^{bk}Ver. 22. Ps. 89. 50, 51. Deut. 32. 21. with Rev. 16. 19. Ps. 137. 7.

^{bl}Song 2. 14. & 6. 9. Exod. 19. 5, 6. Ps. 135. 4. & 68. 10. 13. Deut. 32. 9. Is. 60. 8.

^{bm}Gen. 17. 7. & 105. 8-11. Jer. 35. 21. Lev. 26. 42.

^{bn}44. Deut. 30. 3. 4. 1 Kin. 46. 50. Prov. 29. 18.

^{bo}Eph. 2. 12. Is. 14. 4-6. Ps. 12. 1, 8.

^{bp}Ps. 9. 18. & 12. 5. & 109. 31. & 102. 17, 20, 21. Rev. 19. 1, 2.

^{bq}Ps. 9. 19, 20. & 44. 23, 26. & 89. 50, 51. Ps. 89. 50, 51. & 73. 9. & 79. 10. 12. Is. 37. 23. & 52. 4.

^{br}ver. 10, 18. ^{bs}Ps. 2. 1, 2. Rev. 16. 14. & 17. 14.

^{bt}Heb. ascend-eth. Gen. 18. 20, 21. Jon. 1. 2.

^{bu}Or, Destroy not. Ps. 56. title.

^{bv}Or for. ^{bw}Ps. 92. 1. & ciii.-cv. cvii. cxxxv. cxxxvi.

^{bx}Ps. 76. 1. & ix. xviii. Exod. vii.-xx.

^{by}Or, When I shall take a set time.

^{bz}2 Sam. 2. 4. & 5. 3. Ps. 78. 70-72. & 101. 2-8.

^{ca}2 Sam. 8. 15. Acts 13. 36.

^{cb}Ps. 60. 1-3. 1 Sam. 31. 1-7. 2 Sam. 4. 1-7.

^{cc}Ps. 60. 4. 2 Sam. v. viii. Heb. 1. 3. Is. 49. 8. 1 Tim. 3. 15, 16. Gal. 2. 9.

hasten towards endless perdition, let me therefore draw near to him, in habitual fellowship with him. Let me by faith depend on his promise, that here and hereafter my lips may be filled with his praise.

REFLECTIONS UPON PSALM LXXIV.—Alas! to what melancholy apprehensions of their state and case are the people of God sometimes reduced! They fear that the rod of his correction is the sword of his vengeance. But, though he cast them down, he will never utterly cast them off. They, who are redeemed by Jesus' blood, shall never perish under the bondage of corruption. The favours which they have received are a presage, and ought to be made a plea, for greater. While worldly minds feel only worldly crosses, the interests of religion, and welfare of the church, are incomparably dearest to the children of God. And, however certain the ruin, which will fall upon the destroyers of his church at last, it is extremely affecting to behold them making havock of God's truths, ordinances, or people, while there is none to comfort us, or to explain the dark providences. But under sore troubles it is proper to commemorate, and plead upon, God's former and distinguished mercies. He who divided the Red sea, and destroyed Pharaoh and his host, and who brought waters from the rock for Israel; he, who is the sovereign of nature, can, at his pleasure, command our and his church's deliverance. Importunate wrestlings and pleadings with God for the relief of his church, which is so dear to him, and for fulfilling his promise, of which he is ever mindful, and for destroying his daring and implacable reproachers, will not long be unanswered.

Before Christ
cir. 1048.

Heb. *deseri.*

Ps. 50. 6. &
58. 11. Dan. 4.
35.

1 Sam. 2. 7.
Ps. 113. 7. &
Dan. 2. 21.

Ezek. 17. 24.
Ps. 11. 6. &
60. 3. Is. 51.

17. Jer. 25.
15. Rev. 14.
10. & 16. 19.

Job 20. 21.
Ps. 73. 10.
1 Thes. 2. 16.

Ps. 22. 22. &
145. 1. 2. &
146. 2. & 103.

1—5. & 104.
33. 54. & 115.
1. 3.

Ps. 101. 8.
Jer. 48. 45.
Zech. 1. 20.

Ps. 89. 17. &
148. 14. & 92.
10. 1 Sam. 2.

10. Ps. 132.
17. 18.

Ps. iv. liv. lv.
lxi. lxxii. titles.

Or for.

Ps. 42. 3. &
147. 19. 20.

Ps. 99. 3. &
113. 3. Is. 63.
12. 14. Phil. 2.

9. 10. Is. 9. 6.
2 Chr. 6. 6.
Ps. 132. 13.

14. & 78. 68.
69. & 48. 1. 2.
Ps. 46. 9. &
48. 3—7. Is.

37. 33. 36.
Ezek. 39. 3. 9.
Zech. 9. 9. 10.

Is. 9. 5. & 2.
4.
Ezek. 38. 12.

13. & 39. 4.
Song 4. 8.
Is. 46. 12.

Job 40. 11.
2 Chr. 32. 21.
Ps. 13. 3. Jer.

51. 39. 57.
Nah. 3. 18. 13.
Ezek. 30. 21.

—25.
Exod. 15. 1.
21. Ezek. 39.

20. Nah. 3. 18.
Zech. 12. 4.
Is. 37. 36. &
31. 8. Rev. 2

22. 23.
Ps. 111. 9. &
43. 1. & 89. 7.

Rev. 15. 4. &
14. 7.
Job 41. 10.

Ps. 90. 11.
Is. 33. 14.
1 Cor. 10. 22.

Rev. 6. 16. 17.
Judg. 5. 20.
2 Chr. 32. 21

—25. & 20.
29. Ps. 46. 10.
Zech. 2. 13.

Rev. 11. 13.
Ps. 9. 7. 19.
& 7. 6. & 44.

93. 26. & 78.
65. Zeph. 3. 8.
& 2. 2. 3.

Exod. 9. 16.
& 18. 11.
Ps. 65. 7. &
46. 6. 10. &

138. 7. Is. 37.
29. Rev. 11.
17. 18.

Ecc. 4. 5.
Ps. 50. 14. &
119. 106.

Ps. 89. 7. &
68. 29. 2 Chr.
32. 22. 23.

Heb. to the
fear. Gen. 31.
42. Is. 8. 13.

Ps. 68. 12. 35.
2 Chr. 32. 21.
Ps. 48. 4—6.

Is. xlii—xxiv.
Jer. xxv. xlii
—li. Ezek.

xxv—xxxii.
xxxviii. xxxix.
Rev. xiv—xix.

6 For promotion *cometh* neither from the east, nor from the west, nor from the south.

7 But God is the judge: ^k he putteth down one and setteth up another.

8 For in the hand of the LORD *there* is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, and drink *them*.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 All the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.

PSALM LXXVI.

This psalm is nearly allied to the 48th, and was penned on occasion of some remarkable victory: but whether in the days of David, Asa, Jehoshaphat, or Hezekiah [2 Chron. xiv. xx. xxxii.] is uncertain. We have in it (1) Encouraging congratulations of the church's happiness, in having God so manifested in her, and so near unto her; and in having his power so employed in her behalf, to the advancement of his own glory and the destruction of her enemies; 1—6. (2) Important instructions how to improve this victory, to the terror of enemies, the comfort of saints, and the excitement of all to vow to God, and to obey and revere him; 7—12.

To the chief musician on ^aNeginoth,
A psalm or song ^{*}of Asaph.

IN ^bJudah is God known: ^chis name is great in Israel.

2 In Salem also is his tabernacle, and his dwelling place in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou *art* more glorious *and* excellent than ^dthe mountains of prey.

5 The stout hearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 Thou, *even* thou, *art* to be feared; and ^ewho may stand in thy sight when once thou art angry?

8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still.

9 When ^mGod arose to judgment, to save all the meek of the earth. Selah.

10 Surely the wrath of man shall praise thee: ^othe remainder of wrath shalt thou restrain.

11 Vow, and pay unto the LORD your God: ^alet all that be round about him bring presents ^runto him that ought to be feared.

12 He shall cut off the spirit of princes: *he* is terrible to the kings of the earth.

PSALM LXXVII.

This psalm relates to (1) A most afflicted case, in which are remarkable, fervent, and incessant prayers, agonizing restlessness, heart-overwhelming meditations, melancholy fears, and almost

desperate outcries, concerning God; 1—9. (2) The effectual cure of this mournful case, by serious meditation on, and solemn acknowledgment of, the power, greatness, and grace, of God as our God;—and of the holiness and mysteriousness of his providential conduct; particularly in bringing Israel out of Egypt, and in leading them through the wilderness to the promised land; 10—20.

To the chief musician, to ^aJeduthun,
A psalm ^bof Asaph.

I ^cCRIED unto God with my voice, *even* unto God with my voice; and he gave ear unto me.

2 In the day of my trouble I sought the LORD; my ^{*}sore ^eran in the night, and ceased not: ^fmy soul refused to be comforted.

3 I remembered God, and was troubled: ^hI complained, and my spirit was overwhelmed. Selah.

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 I have considered the days of old, the years of ancient times.

6 I call to remembrance my ⁱsong in the night: ^mI commune with mine own heart; and my spirit made diligent search.

7 Will the LORD cast off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth *his* promise fail ⁺for evermore?

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

10 And I said, ^aThis is my infirmity: *but* I will remember the ^ryears of the right hand of the Most High.

11 I will remember the works of the LORD: surely I will remember thy wonders of old.

12 I will ^tmeditate also of all thy work, and talk of thy doings.

13 Thy way, O God, is in the sanctuary: ^{*}who is so great a God as *our* God!

14 Thou *art* the God that dost wonders: ⁺thou hast declared thy strength among the people.

15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The waters saw thee, O God, the waters saw thee; they were afraid; the depths also were troubled.

17 The clouds poured out water; the skies sent out a sound; ^tthine ^earrows also went abroad.

18 The voice of thy thunder was in the heaven; the lightnings lightened the world; the earth trembled and shook.

19 Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

^c Ver. 18. Ps. 18. 14. & 144. 6. & 11. 6. & 114. 4. Hab. 3. 5. 6. Josh. 2. 9. 10. Rom. 11. 33. Ps. 97. 2.

^d Job 37. 1—5. Ps. 29. 3—9. & 50. 3. & 97. 4. & 114. 4. Hab. 3. 5. 6. Josh. 2. 9. 10. Neh. 9. 11. Is. 63. 12. 13. Ps. 29. 10. Nah. 1. 4.

Before Christ
cir. 1021

^a 1 Chr. 16. 41.
42. & 25. 7. &
Ps. xxxix. lxxi.
titles.

^b Or for:

1 Chr. 16. 7. &
25. 1. Ps. 1.
title.

^c Ps. 30. 15. &
55. 16. & 141.
1. & 142. 1. 2.
& 34. 6. & 6.
8. 9.

^d Ps. 130. 1. &
18. 6. & 192.
1. 2.

^e Heb. *hand*.

^f Ps. 6. 2. & 3.
58. 2—4.

^g Prov. 18. 14.
Jer. 31. 14.

^h Lam. 3. 49.
50. & 1. 12.
16.

ⁱ Job 31. 23. &
6. 4. & 10. 16.
Jer. 17. 17.

^j Ps. 62. 3. 6.
& 13. 1—4. &
cii. title. &
142. 2—4. &
55. 4. 5. & 61.
2.

^k Lam. 3. 49.
Ps. 6. 6. Job

7. 13—15. &
2. 13. & 6. 2.
& 23. 2.

^l Dent. 32. 7.
Ps. 143. 5.
Is. 51. 9.

^m Ps. 48. 8.
Job 34. 10.

ⁿ Ps. 4. 4.

^o Deut. 32. 49.
Hag. 1. 5.

^p Lam. 3. 40.
Job 34. 32.

^q Ps. 13. 1—3.
& 6. 3. & 74.
1. & 85. 5.

^r Jon. 2. 4.
Jer. 15. 18.

^s Num. 23. 19.

^t Heb. to gene-
ration and
generation.

^u Exod. 34. 6.
7. Is. 49. 15.
& 63. 15. Ps.

79. 5. Is. 64.
9. 12.

^v Jer. 10. 19.
Dan. 9. 7.

^w Rom. 7. 23.
24. Mark 9.

^x 24. & 6. 52.
Is. 63. 4.

^y Deut. 32. 7.
ver. 5. 11. Ps.

143. 5. Is. 51.
9.

^z Ps. 111. 2. &
107. 43. with
Is. 5. 12.

^{aa} Ps. 28. 5.

^{ab} Ps. 44. 1. &
143. 5. & 105.
1—3. & 145.
4.

^{ac} Ps. 68. 24. &
73. 17. & 27.
4. & 63. 2.

^{ad} Exod. 15. 11.
Deut. 32. 31.

^{ae} Ps. 89. 6. 8. &
147. 5. Job 11.
7.

^{af} Exod. 15. 11.
Ps. 72. 18. &
86. 8. & 40. 5.

^{ag} Rom. 1. 19.
20. Ps. 93. 1.

^{ah} Is. 51. 9. &
52. 10.

^{ai} Exod. 6. 6.
Is. 51. 9. & 63.
9. 12. Ps. 136.

^{aj} 11. 12.

^{ak} Exod. 14. 21.
& 15. 18. Ps.

114. 3. Hab.

3. 8—10.

^{al} Ps. 18. 15.

1421.

^{am} Heb. The
clouds were
poured forth
with water.

REFLECTIONS UPON PSALM LXXV.—While we think of Jesus Christ, whom God has marvellously crowned with glory and honour, and of the infinite danger of opposing his government, let us remark what wonderful works of God have been exercised to us-ward. Great is the praise which we owe to God on every review of his mercies. Important and useful is the charge which is committed to magistrates and ministers: and there is great need of activity and care in their administrations, as they must be accountable to God, from whom they received their power. One true patriot may sometimes save a disjointed church or state from impending ruin. But vain and dangerous is it to withstand God's deputies. The righteous shall be advanced and flourish, while obstinate sinners shall be plunged into everlasting misery.

REFLECTIONS UPON PSALM LXXVI.—Happy are those nations and churches which have the knowledge and presence of God in them! How profitable, pleasant, and enriching! Gloriously he protects them in danger, and destroys their enemies, however mighty or numerous. Their tyrannical oppressors, though like *mountains of prey*, shall be destroyed by his hand. His meek ones must indeed patiently wait a while; but at last he will, to the terror of all around, appear for their relief. Whatever his people suffer shall but brighten their graces, and redound to his glory. And whatever of his enemies' fury hath not this tendency he restrains. The more awful our God and our deliverances are, the more ought we to wait on him, fear him, and make and pay grateful vows to him.

Before Christ
cir. 1015.

Before Christ
cir. 1491.

* Exod. 14. 19.
Hos. 12. 13.
Ps. 78. 52. Is.
63. 11—14.
Jer. 30. 20, 21.
Acts 7. 36.
Neh. 9. 14—
14.

* Exod. 17. 6.
Num. 20. 11.
Ps. 105. 41.
1 Cor. 10. 4.

* Deut. 9. 21.
Ps. 105. 41.
1491.

* Ps. 95. 8. &
106. 7—32.
Exod. xv—
xxii. xxxii.
Num. xi. xiv.
&c.

* Exod. 16. 2.
Num. 11. 4.
Jam. 4. 2, 3.
1490.

* Num. 11. 4,
21, 22.

|| Heb. order.

* Exod. 17. 6.
Num. 20. 11.

* Num. 11. 1,
10, 23. ver.
31. Deut. 32.
22. Is. 27. 4.
1 Cor. 10. 5,
22.

* Ps. 106. 24.
Mat. 15. 59.
Heb. 3. 12, 17
—19. & 2. 3.

1 John 5. 10.
2 Chr. 20. 12.
* Ps. 33. 9. &
148. 5, 6, 8.

* 2 Kin. 7. 2,
19. Gen. 7, 11,
Mal. 3. 10.

* Exod. 16. 14,
16. Ps. 105.
40. John 6. 31.
1 Cor. 10. 3.
Neh. 9. 15, 20.
Deut. 8. 3.

* Or, Every one
did eat the
bread of the
mighty. Ps.
103. 20. &
147. 5.

* Ps. 135. 7.
Num. 11. 31,
32.

* Heb. to go.

* Heb. fowl of
wing.

* Num. 11. 13,
18—20. Ps.
106. 14, 15.
Deut. 8. 3.

* Ps. 106. 14,
15. Num. 11.
33.

* Heb. made to
bov.

|| Or young men.

* Num. xiv. xvi.
xvii. xxv.
Deut. 9. 6, 7.
Neh. 9. 16, 17.
Ezek. 20. 13.
Ps. 106. 16—
29.

* Num. 14. 29,
33. Ps. 90. 7—
9. Ezek. 20.
15.

* Hos. 5. 15.
Jer. 22. 23.
Judg. 3. 9, 15,
& 4. 3. & 10.
10.

* Deut. 32. 4,
31. Exod. 6.
6. Is. 63. 9. &
48. 17.

* Ezek. 33. 31.
Hos. 11. 12.
Is. 29. 13.

20 'Thou leddest thy people like a flock by the hand of Moses and Aaron.

PSALM LXXVIII.

This psalm is a brief but instructive history of the transactions between Israel and their God, for about four hundred and eighty years from Moses to David. Here is (1) The introduction; containing a solemn call to an attentive consideration of God's word and works, in order to a faithful transmitting of the knowledge of them to posterity, that they might set their hope in God, and reform from their father's wickedness; 1—8. (2) The history itself: in which are exhibited, 1. God's favours to Israel before their settlement in Canaan, in plugging the Egyptians, in dividing the Red Sea, in giving them water from the rock and manna from heaven, in bringing them into Canaan, notwithstanding their unnumbered provocations; particularly their forgetfulness of his mighty works; their ingratitude for his favours: their murmuring against his trying dispensations; their eagerness to satiate their lusts with his benefits; their impenitent obduracy, or hypocritical repentance, under his rebukes; 9—35. 2. Their ingratitude, treachery, and idolatry, after their entrance into Canaan;—with God's righteous resentment thereof, in removing his tabernacle from Shiloh, and in delivering up his ark and people into the hand of the Philistines; 36—64. 3. God's merciful return to them, in obliging the Philistines, by the plague of emrods, to restore his ark; in providing at length an habitation for it at Jerusalem; and in raising up and qualifying David, a descendant of Judah, to govern them in a manner both honourable and happy; 65—72. These things are more largely recorded in the books of Exodus, Numbers, Deuteronomy, Joshua, Judges, Samuel I. and II. and part of Kings I.

* Maschil of Asaph.

GIVE ear, O my people, to my law: incline your ears to the words of my mouth.

2 'I will open my mouth in a parable: I will utter dark sayings of old:

3 'Which we have heard and known, and our fathers have told us.

4 'We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 'For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, * that they should make them known to their children:

6 'That the generation to come might know them, even the children which should be born; who should arise and declare them to their children:

7 'That they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And might not be ¹ as their fathers, a stubborn and rebellious generation; a generation [†]that set not their heart aright, and whose spirit was not stedfast with God.

9 The children of Ephraim, being armed, and [‡]carrying bows, ^m turned back in the day of battle.

10 ⁿ They kept not the covenant of God, and refused to walk in his law;

11 ^o And forgot his works, and his wonders that he had shewed them.

12 ^p Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.

13 'He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.

14 'In the day time also he led them

with a cloud, and all the night with a light of fire.

15 'He clave the rocks in the wilderness, and gave them drink as out of the great depths.

16 He brought ^qstreams also out of the rock, and caused waters to run down like rivers.

17 ^r And they sinned yet more against him, by provoking the Most High in the wilderness.

18 ^y And they tempted God in their heart, by asking meat for their lust.

19 Yea, they spake against God; they said, ^s Can God ^{||} furnish a table in the wilderness?

20 ^a Behold, he smote the rock, that the waters gushed out, and the streams overflowed. Can he give bread also? can he provide flesh for his people?

21 Therefore the LORD heard this, and ^b was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

22 Because ^c they believed not in God, and trusted not in his salvation:

23 Though he ^d had commanded the clouds from above, and opened the ^e doors of heaven,

24 ^f And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 ^g Man did eat angels' food: he sent them meat to the full.

26 ^h He caused an east wind ^{*} to blow in the heaven: and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and [†] feathered fowls like as the sand of the sea:

28 And he let ⁱ it fall in the midst of their camp, round about their habitations.

29 ^j So they did eat, and were well filled: for he gave them their own desire.

30 ^k They were not estranged from their lust. But, while their meat was yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and [‡] smote down the ^{||} chosen men of Israel.

32 ^l For all this they sinned still, and believed not for his wondrous works.

33 ^m Therefore their days did he consume in vanity, and their years in trouble.

34 ⁿ When he slew them, then they sought him: and they returned, and inquired early after God.

35 And they remembered ^o that God was their rock, and the high God their Redeemer.

36 Nevertheless, ^p they did flatter him with their mouth, and they lied unto him with their tongues.

REFLECTIONS UPON PSALM LXXVII.—What days of trouble saints have to endure, from temptations, corruptions, afflictions, and desertions! But in distress we must flee to the compassionate bosom of our God, and pour out our complaints before him. And, if we would speed, we must be both importunate and unwearied in our application. If we but speak in groans, God can understand us, and will answer. But often, under strong temptations, saints feed their sorrows and reject the consolations which God suggests to them in his word: often they indulge the melancholy apprehension that he hath forsaken them and left them to eternal perdition. Terrible then is their case: and dis-

honourable to God is this their distrust. But hopeful is the appearance when they are brought to condemn their own unbelief, and to cast themselves on his almighty power and mercy; and when they continue meditating on, and declaring, his former mighty works of providence or grace. This awakens themselves and others to honourable thoughts of his conduct, and to grateful praise. However deep and mysterious the dispensations of his providence, they are all holy and just. And, however awful, they are infinitely gracious, and issue in the deliverance of his chosen from their manifold bondage, and in their guidance, by Jesus their great Leader and Priest, to the Canaan above.

Before Christ
cir. 1490.

Jer. 17. 9.

ver. 8, 10, 57.

Ps. 106. 1. &

112. 7, 8. &

44. 17—19.

Exod. 34. 6, 7.

9. Num. 14.

18. Ps. 86. 15.

& 112. 4. &

130. 7, 8. Is.

44. 22. Mic. 7.

18, 19.

Is. 48. 9.

1 Kin. 21. 29.

Ezek. xx.

Job 7. 7, 16.

Ps. 103. 14.

15. Gen. 6. 3.

John 3. 6.

Jam. 4. 14.

Num. 14. 11.

Ps. 93. 9, 10.

Is. 63. 10.

Eph. 4. 30.

Or rebel

against him.

2 Pet. 2. 20.

Num. 14. 22.

Deut. 6. 16.

Ps. 95. 9.

ver. 19, 20.

Exod. 6. 6. &

vii—xiv. Ps.

136. 10—12.

Jer. 3. 21.

Or from

affliction.

Exod. vii—

xiv. Deut. 4.

34. & 6. 22.

Neh. 9. 10.

Ps. 135. 9. &

105. 27. ver.

12.

Heb. sel.

Exod. 7. 20.

Ps. 105. 29.

Exod. 8. 24.

Ps. 105. 31.

Exod. 8. 6.

Ps. 105. 30.

Exod. 10. 13.

Ps. 105. 34.

35.

Exod. 9. 23.

24. Ps. 105.

32, 33.

Heb. killed.

Or great hail-

stones.

Heb. He shut

up. Exod. 9.

24, 25.

Or lightnings.

Ver. 47, 48.

Ps. 105. 27.

28. Exod. 7. 4.

Rom. 2. 8, 9.

Heb. He

weighed a path.

Or their beasts

to the murrain.

Exod. 9. 3—6.

Exod. 12. 29.

Ps. 105. 36. &

135. 8. & 136.

10.

Gen. 9. 22, 25.

Ps. 105. 23. &

106. 22.

Exod. 12. 37.

Ps. 77. 20. &

136. 11, 12.

16. & 105. 37.

Neh. 9. 12.

Is. 63. 9—14.

Jer. 32. 21.

Exod. 14. 27.

& 15. 10.

Ps. 136. 15.

Heb. covered.

Exod. 15. 13.

17. Deut. 32.

10—12. & 11.

11. Ps. 44. 3.

Neh. 9. 22—

25.

1451.

Josh. vi—xxi.

Num. xxi.

Deut. 32. 13.

14. Ps. 135.

10—13. &

136. 17—22.

& 105. 44.

Neh. 9. 22—

25. Exod. 3. 8.

& 23. 23—31.

37 For ^atheir heart was not right with him, neither were they ^astedfast in his covenant.

38 But he, ^abeing full of compassion, forgave *their* iniquity, and destroyed *them* not: ^ayea, many a time turned he his anger away, and did not stir up all his wrath.

39 ^aFor he remembered that they *were* but flesh: a wind that passeth away and cometh not again.

40 ^aHow oft did they ^aprovoke him in the wilderness, *and* grieve him in the desert!

41 Yea, ^athey turned back and tempted God, and limited the Holy One of Israel.

42 They remembered not ^ahis hand, *nor* the day when he delivered them ^afrom the enemy.

43 ^aHow he had ^awrought his signs in Egypt, and his wonders in the field of Zoan:

44 ^aAnd had turned their rivers into blood; and their floods, that they could not drink.

45 ^aHe sent divers sorts of flies among them, which devoured them; and ^afrogs, which destroyed them.

46 ^aHe gave also their increase unto the caterpillar, and their labour unto the locust.

47 ^aHe ^adestroyed their vines with hail, and their sycamore trees with ^afrost.

48 ^aHe gave up their cattle also to the hail, and their flocks to ^ahot thunderbolts.

49 ^aHe cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among* them.

50 ^aHe made a way to his anger; he spared not their soul from death, but gave ^atheir life over to the pestilence;

51 ^aAnd smote all the first-born in Egypt: the chief of *their* strength in the tabernacles of ^aHam:

52 ^aBut made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he led them on safely, so that they feared not: but the sea ^aoverwhelmed their enemies.

54 And he brought them ^ato the border of his sanctuary, *even* to this mountain, *which* his right hand had purchased.

55 ^aHe cast out the heathen also before them, and divided them an inherit-

ance by line, and made the tribes of Israel to dwell in their tents.

56 ^aYet they tempted and provoked the most high God, and kept not his testimonies:

57 ^aBut turned back, and dealt unfaithfully like their fathers: they were turned aside ^alike a deceitful bow.

58 ^aFor they provoked him to anger with their high places, and moved him to jealousy with their graven images.

59 When God ^aheard *this* he ^awas wroth, and greatly abhorred Israel:

60 ^aSo that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

61 And delivered his ^astrength into captivity, and his glory into the enemy's hand.

62 ^aHe gave his people over also unto the sword; and was wroth with ^ahis inheritance.

63 The ^afire consumed their young men; and their maidens were not ^agiven to marriage.

64 ^aTheir priests fell by the sword; and their widows made no lamentation.

65 ^aThen the LORD awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine.

66 And he ^asmote his enemies in the hinder part: he put them to a perpetual reproach.

67 Moreover, ^ahe refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 ^aBut chose the tribe of Judah, the mount Zion which he loved.

69 And ^ahe built his sanctuary like high *palaces*, like the earth which he hath ^aestablished for ever.

70 ^aHe chose David also his servant, and took him from the sheepfolds:

71 ^aFrom following the ^aewes great with young, he brought him ^ato feed Jacob his people, and Israel his inheritance.

72 ^aSo he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

PSALM LXXIX.

This psalm relates to the havock made of the Jewish capital and nation by the Chaldeans and Syro-grecians, as typical of the afflictions of the gospel church. Observe (1) How deplorable the condition of these people of God was, when their enemies raged against their dwellings, persons, and characters, and their God himself long continued the tokens of his just displeasure; 1—5. (2) Their humble, but fervent, supplications for the just punishment of their heathen enemies; and for divine pity, pardon, and help, to themselves; 6—12. (3) The pleas with which they enforce their requests; viz. God's relation to them as their God and Shepherd; and the tendency of what they ask to promote the declarative glory of his name; 1, 6, 9, 10, 13.

REFLECTIONS UPON PSALM LXXVIII.—Important are the great things of God's law, and the matters of our eternal salvation; and they demand the most serious attention. With great care ought parents to instruct children in the knowledge of the great truths and works of God. Neglect of this issues in children's unbelief, hypocrisy, and lasting ruin. And, to avoid the bad effects of parents' guilt, children of wicked men ought to be doubly careful to avoid imitating them. How weak men are when God is their enemy; and how cowardly when their consciences are burdened with guilt! No miracles, however gracious and striking, can melt an ignorant and hardened heart, or induce it to gratitude. No favours will satisfy a discontented spirit, and restrain its malicious murmurings against God. With amazing patience and kindness God provides for his abusers amongst mankind! But, when he gratifies sinners in their requests, his gifts become their snare and curse: this world's abundance is abused to excess: reflection is banished: and men hurry headlong into ruin. They, who make a god of their belly, will find their end to be destruction: and they, who will not be bowed by mercies or corrections, must be broken by judgments. If sin be indulged, sorrow must follow. Nor shall the stoutest be able to resist the uplifted arm of an angry God. Troubles often force men to their professions, prayers, or tears; whose wickedness is quickly thereafter discovered.

The danger is scarcely blown over when all their convictions and promises are forgotten and contemned.—O the infinite compassion and patience of God towards his professing people! But, alas, his most singular favours and tremendous judgments are soon forgotten and despised!—The creatures of God, when armed with his wrath, in the most fearful manner cover his enemies with ruin. But abundant returns of thankfulness, love, and service, are due to him from those to whom he has been liberal of his favours. How ready are most to imitate their wicked progenitors, to the dishonour of their gracious God! But more fearfully criminal is the unfaithfulness of those who profess to serve him; it draws tremendous destruction upon the transgressors. If we forsake God he will forsake us; and no tabernacle, no formalities in religion, can avail us when he is departed.—But, however sharply he corrects his own people, he hath still mercy in store for them. They, who triumph over them a little, shall quickly have their glory turned to shame: and he will maintain a church to himself for ever. If, to punish one nation, he remove their gospel candlestick, he will send the light of his truth to another, and often the most unlikely. And not David, but Jesus Christ, shall for ever feed God's flock of ransomed men, according to the integrity of his heart and good skill of his hands.

Before Christ
cir. 1115,
or 1095.

Is. 26. 10.

Neh. 9. 26.

Ezek. 20. 28.

16. 15, 26.

Ps. 106. 34—

39, 2 Kin. 17.

7—17. Deut.

31. 16, 20. &

32. 15—19.

Judg. 2. 11—

13, 19. & 3.

5—7, 12. & 4.

1. & 6. 1. &

10. 6.

Hos. 7. 16.

Judg. 2. 19.

ver. 3, 10, 37.

Ps. 106. 43.

Deut. 31. 16.

& 32. 16, 21.

see on ver. 56,

37.

Ps. 14. 2—4.

& 11. 5.

Heb. 4. 13.

Lev. 26. 14—

39. Deut. 28.

15—68. & 29.

18—28. & 31.

17. & 32. 19—

26.

1 Sam. 4. 17.

Jer. 7. 12, 14.

& 26. 6, 9.

Josh. 13. 1.

Ark. 1 Chr.

16. 11. Ps.

132. 8. 1 Sam.

4. 11, 21.

1 Sam. 4. 2,

10.

Ver. 21.

Deut. 32. 22.

& 29. 20.

Heb. praised.

Is. 4. 1. Jer. 7.

34. & 16. 9. &

25. 10.

1 Sam. 4. 11.

19. Job 27. 15.

Ezek. 24. 23.

Ps. 44. 23, 26.

& 83. 1. Is. 42.

13, 14. & 51.

9.

1 Sam. 5. 6—

12. & 6. 4, 17.

Exod. 18. 11.

Job 40. 12.

Jer. 7. 12, 14.

& 26. 6, 9.

1055.

Ps. 132. 6.

12, 14. 2 Chr.

6. 6. Ps. 48. 1.

2. & 87. 2.

1 Kin. vi—

viii. & 9. 1—

8.

Heb. founded.

1 Sam. 16. 11.

2 Sam. 7. 8. &

12. 7. Ps. 89.

3, 4, 15—20.

Heb. From

after.

Gen. 33. 13.

Is. 40. 11.

2 Sam. 5. 2.

2 Chr. 11. 2.

Ps. 75. 6, 7.

& 113. 7, 8.

Acts 13. 22,

36.

Ps. 75. 2. &

101. 3—8.

2 Sam. 8. 15.

1 Kin. 15. 5.

Acts 13. 22.

with Is. 52.

13. & 11. 2—4.

Before Christ
cir. 588.

A psalm *of Asaph.

O GOD, 'the heathen are come into
b'thine inheritance; 'thy holy tem-
ple have they defiled; they have laid Je-
rusalem on heaps.

2 'The dead bodies of thy servants
have they given to be meat unto the fowls
of the heaven, the flesh of thy saints unto
the beasts of the earth.

3 Their blood have they shed like
water round about Jerusalem; and there
was none to bury them.

4 'We are become a reproach to our
neighbours, a scorn and derision to them
that are round about us.

5 'How long, LORD? wilt thou be an-
gry for ever? shall thy jealousy burn like
fire?

6 'Pour out thy wrath upon the hea-
then that have not known thee, and upon
the kingdoms that have not called upon
thy name.

7 'For they have devoured Jacob, and
laid waste his dwelling place.

8 'O remember not against us †former
iniquities: 'let thy tender mercies
speedily prevent us: for we are brought
very low.

9 'Help us, O God of our salvation,
for the glory of thy name: and deliver
us, and purge away our sins, for thy
name's sake.

10 'Wherefore should the heathen say,
Where is their God? 'let him be known
among the heathen in our sight by the
†revenging of the blood of thy servants
which is shed.

11 'Let the sighing of the prisoner
come before thee; 'according to the
greatness of thy ||power, *preserve thou
those that are appointed to die;

12 'And render unto our neighbours
seven-fold into their bosom 'their re-
proach, wherewith they have reproached
thee, O LORD.

13 'So we thy people, and sheep of
thy pasture, will give thee thanks for
ever: we will 'shew forth thy praise †to
all generations.

PSALM LXXX.

This psalm relates to the distressed condition of the Hebrew church and nation, perhaps during the Philistine, Syrian, Assyrian, or Chaldean, invasions; [2 Kings xii. xiii. xv. xvii. xviii. xix. xxiv. xxv.] Here are (1) Earnest supplications for God's special presence and favour; 1—3, 7, 19. (2) Mournful complaints of the lasting appearances of God's anger; of the overflowings of their grief; of abuse and derision by their neighbours; and of the unkinging of their constitution, which God himself had fixed when he brought them out of Egypt; 4—13. (3) Further supplications that God would consider and pity his vineyard their church and nation; assist their king his vine-dresser; and convert them to, and quicken them in, his service; 14—19.

To the chief musician upon 'Shoshan-
nim-eduth, A psalm *of Asaph.
GIVE 'ear, O 'Shepherd of Israel,
thou that 'ledest Joseph like a

flock; thou that 'dwest between the
cherubims, 'shine forth.

2 'Before Ephraim, and Benjamin,
and Manasseh, stir up thy strength, and
†come and save us.

3 'Turn us again, O God, and 'cause
thy face to shine; and we shall be saved.

4 O LORD God of hosts, how long
'wilt thou be angry against the prayer of
thy people?

5 Thou feedest them with 'the bread
of tears; and givest them tears to drink
in great measure.

6 'Thou makest us a strife unto our
neighbours: and our enemies laugh among
themselves.

7 'Turn us again, O God of hosts,
and 'cause thy face to shine; and we shall
be saved.

8 Thou hast brought a 'vine out of
Egypt: 'thou hast cast out the heathen,
and planted it.

9 Thou 'preparedst room before it, and
didst cause it to take deep root, and it
filled the land.

10 'The hills were covered with the
shadow of it, and the boughs thereof
were like the †goodly cedars.

11 'She sent out her boughs unto
the sea, and her branches unto the river.

12 Why hast thou then 'broken down
her hedges, so that all they which pass
by the way do pluck her?

13 'The boar out of the wood doth
waste it, and the wild beast of the field
doth devour it.

14 'Return, we beseech thee, O God
of hosts: look down from heaven, and
behold, and visit this vine;

15 And the 'vineyard which thy right
hand hath planted, and the branch that
thou madest strong for thyself.

16 'It is burned with fire, it is cut
down: they perish at the rebuke of thy
countenance.

17 Let thy hand be upon the 'man of
thy right hand, upon the son of man
whom thou madest strong for thyself.

18 So 'will not we go back from thee:
'quicken us, and we will call upon thy
name.

19 'Turn us again, O LORD God of
hosts; 'cause thy face to shine; and we
shall be saved.

a Ps. 79. 5. Deut. 32. 22. Ps. 39. 11. & 68. 1, 2. & 76. 6. b Ver. 15. Exod. 4. 22. & 19. 5, 6. or Ps. 89. 21. & 110. 1. Dan. 7. 13. 14. c Job 34. 32. Heb. 10. 39. Ps. 119. 32. d Ps. 85. 6. & 119. 37, 40. e Ps. 85. 4. & 126. 1. Jer. 31. 18. & 3. 18. f Ver. 1, 3, 7. Ps. 27. 4, 9. & 44. 3. & 31. 16.

PSALM LXXXI.

This psalm was probably composed for the feast of trumpets, on the first day of the 7th month; [Lev. xxiii. 24.] Here are (1) Solemn exhortations to praise God for what he is to his people, and for what he has done for them; 1—7. (2) Instructions concerning God's new covenant grant of himself and his benefits to men; their ungrateful refusal of them; and the misery they incur, and happiness they lose thereby; 8—16.

God, and repeated manifestations of his favour. And if we are turned to God by his grace, we cannot fail to inherit eternal glory. But, through seeming rejection of prayers, and angry frowns from God, and through tears, griefs, and reproaches, must we sometimes go thither. With what kind care did God settle the Israelites in Canaan, and make them flourish there! With how much more did he gather, found, and increase, his gospel church! But, alas, the misery and ruin that sin draws down upon the best constituted churches and nations! Enemies, furious as wild beasts, waste them when God withdraws his protection. Yet the design hereof is not his people's ruin; but to excite their prayers, quicken their repentance, and magnify the wonders of his power and grace in their deliverance. It is impossible for his church to be ruined when her help is laid on her Almighty Redeemer, the man of God's right hand. God's regard to him is the source of all our salvation, quickening, and perseverance in grace. Through him strengthening us, we can do all things. No wonder then that prayer is the daily employment of such as are spiritually alive; and that a sense of God's favour is more earnestly desired than the removal of any affliction.

Before Christ
cir. 1037,
or 1021, &c.

1 Sam. 4. 4.
Exod. 25. 22.
& 30. 6.

Ps. 4. 6. &
50. 2. & 94. 1.

Num. 10.
21—24. Ps.
44. 23, 26. &
74. 11. Is. 51.
9, 10.

† Heb. come for
salvation to us.

b Ver. 19. Ps.
126. 1. † Kin.
18. 37. & 8.
34.

Ver. 1. Num.
6. 25. 26. Ps.
4. 6. & 67. 1.

† Heb. wilt
thou smoke?
Ps. 74. 1.
Deut. 32. 22.
Ps. 85. 5.
Lam. 3. 8.

Ps. 42. 3. &
102. 9. Is. 30.
20.

m Ps. 44. 13. &
79. 4. Jer. 15.
10. Judg. 16.
25. Rev. 11.
10.

n Ver. 3, 19.
1 Kin. 18. 37.
Luke 1. 16.
Ps. 126. 1.
Lam. 5. 21.
o Num. 6. 25.
26. Ps. 4. 6. &
67. 1.

Is. 5. 2. &
27. 2, 3. Jer.
2. 21. Ezek.
17. 6. Mat.
21. 33.

† Ps. 44. 2. &
78. 55. & 135.
10. 12.

Exod. 23. 28.
Josh. 24. 12.
vi—xxi. Ps.
136. 17—22.
& 105. 44.

Neh. 9. 22—
25.

1 Chr. 21. 5.
1 Kin. 4. 20.
25. 2 Chr.
xvii.

† Heb. cedars
of God.

Gen. 15. 18.
Exod. 23. 31.
1 Kin. 4. 21.
Ps. 72. 8.

Josh. 24. 11
—13.

Ps. 80. 40. Is.
5. 2, 5. Judg.
2. 14. 15.

Neh. 9. 27.
28. Ps. 78. 62.

1 Sam. xxxi.
Ps. 60. 1—3.
& 89. 38—45.

2 Chr. 12. 3.
4. & 21. 16.
17. & 28. 5.

6. 17. 18. &
32. 1. & 33.
11. & xxxv.

xxxvi.

Ps. 90. 13.
Zech. 1. 12.
16. 17. Is. 63.

15. Ps. 119.
132. ver. 3, 7.
19. & 7. 8—
11. Dan. 9.

16—19.

Is. 5. 1, 2.
Jer. 2. 21.
Exod. 19. 5, 6.

Ps. 135. 3.
Deut. 32. 9.

Before Christ
c. 1048.

Ps. viii.
lxxxiv.
Or for Asaph.

Ps. lxxxiv.
Ps. 149. 5. &
150. 5.
2 Sam. 22. 2.
3. Ps. 28. 3.
John 15. 5.
Phil. 4. 13.

Ps. 33. 1—3.
& 47. 1—7. &
66. 1. & xc.
—c. cxlix. cl.

Num. 10. 10.
Lev. xxiii.
Num. xxviii.
xxix. Deut. 16.
16. 2 Kin. 4.
23.

Num. 10. 10.
Exod. 12. 10.
19. Lev. 23.
24. 34.
1. c. Israel.

Ps. 77. 15. &
80. 1. 2.
Amos 6. 6.
Or against.
Ps. 114. 1.

Gen. 42. 23.
Deut. 24. 49.
Jer. 5. 13.
Is. 23. 11.
Is. 9. 4. & 10.

27. Exod. 1.
14. & 6. 6.
Ps. 68. 13.
Heb. passed
away.

Or baskets.
Exod. 2. 23.
& 3. 7—10. &
14. 10. 11.

Ps. 50. 15. &
91. 14. 15.
Exod. 14. 24.
& 19. 19.

Exod. 17. 6.
7. Num. 20.
13.
Or strife.

Ps. 50. 7.
Deut. 4. 26. &
31. 23. Is. 55.
3. 6. 7.

Exod. 15. 26.
ver. 13.
Exod. 20. 3.
1 Cor. 8. 4. 5.

Deut. 4. 23.
19. & 6. 13.
14. Hos. 14. 8.
1 John 5. 21.

Exod. 20. 2.
Jer. 31. 33. &
3. 14. & 11. 4.
& 24. 7. & 30.
22.

Mat. 7. 7.
John 15. 7.
Ps. 37. 4.
Eph. 3. 19.

20. Is. 43. 11.
Jer. 31. 14. 25.
Ps. 36. 8. &
65. 4. 7.

Hos. 11. 2.
Prov. 1. 23.
30. Heb. 10.
29. Zech. 7.
11. & 11. 8.

Acts 7. 42.
Rom. 1. 26.
Is. 30. 1.
Or to the
hardness of
their hearts, or
imaginings.

Deut. 5. 29.
& 32. 29. Is.
48. 18. Mat.
23. 37. Luke
19. 41. 42.

Ps. 83. 2—8.
Judg. 3. 3.
Heb. lied, i. e.
yielded feigned
obedience. Ps.
18. 44. & 66.
3.

Ps. 102. 28.
Is. 65. 22.
Joel 3. 20.
Deut. 32. 13.
Is. 1. 19.

14. Ps. 147.
14. 1 Sam. 14.
25. 26. Job 29.
6.
Heb. with the
fat of wheat.

To the chief musician upon ^aGittith,
A psalm ^bof Asaph.

SING ^caloud unto God ^dour strength:
^emake a joyful noise unto the God of
Jacob.

2 Take a psalm, and bring hither the
timbrel, the pleasant harp with the psal-
tery.

3 Blow up the trumpet ^fin the new
moon, in the time appointed, on our
solemn feast day.

4 For ^gthis *was* a statute for Israel, and
a law of the God of Jacob.

5 This he ordained in ^hJoseph for a
testimony, when he went out ⁱthrough
the land of Egypt: *where* ^jI heard a
language *that* I understood not.

6 ^kI removed his shoulder from the
burden: his hands ^l†were delivered from
the ^m†pots.

7 ⁿThou calledst in trouble, and I de-
livered thee; I answered thee in the
^osecret place of thunder: ^p"I proved thee
at the waters of ^qMeribah. Selah.

8 ^rHear, O my people, and I will tes-
tify unto thee: O Israel, ^s†If thou wilt
hearken unto me,

9 ^tThere shall no strange god be in
thee; neither shalt thou worship any
strange god.

10 ^uI am the LORD thy God which
brought thee out of the land of Egypt:
^vopen thy mouth wide, and I will fill
it.

11 ^wBut my people would not hearken
to my voice; and Israel would none of
me.

12 ^xSo I gave them up ^y*unto their own
heart's lust: *and* they walked in their own
counsels.

13 ^zO that my people had hearkened
unto me, *and* Israel had walked in my
ways!

14 I should soon have subdued ^atheir
enemies, and turned my hand against
their adversaries.

15 The haters of the LORD should
have ^bsubmitted themselves unto him:
^cbut their time should have endured for
ever.

16 ^dHe should have fed them also
†with the finest of the wheat: and with
honey out of the rock should I have satis-
fied thee.

PSALM LXXXII.

This psalm was probably penned for the direction and warning of the Jewish courts of judicature. It represents (1) The dignity of magistrates, and their dependance on God as their sovereign governor and judge; 1, 6. (2) Their duty; 3, 4. (3) Their too frequent degeneracy and mischievous corruption, and the just punishment thereof; 2, 5, 7. (4) The saints request for the establishment of God's kingdom in the world; 8.

REFLECTIONS UPON PSALM LXXXI.—God's saving relations are a delightful foundation of our warmest praise. Deliverances from God, as well as his authoritative command, oblige us to a punctual observance of his ordinances of worship. And nothing can do it more effectually than our eternal redemption through Christ. How ready is God to help and to save those who call upon him in trouble! And all our obedience is delightfully founded on his gospel grant of himself to us as our God. His service must then be our highest interest as well as duty. Past obligations are sufficient to engage our hearts, even though we had no future promises in view. And, when God grants himself and his fullness, our desires or prayers for enjoyment can never be too much enlarged. They only, who have him for their portion, have all that heart can wish. But how terrible is the punishment of a wilful refusal of his gracious offers! What loss of victory over enemies, of perpetuated enjoyments, and of delightful provision! Alas! what enemies are sinners to their own souls! And they, who resist God's word and Spirit, have only their own wilfulness to blame when their

A psalm ^{*}of Asaph.

GOD standeth in the ^acongregation
of the mighty; he judgeth among
the gods.

2 How long will ye ^bjudge unjustly,
and accept the persons of the wicked?
Selah.

3 ^cDefend the poor and fatherless: do
justice to the afflicted and needy.

4 ^dDeliver the poor and needy: rid
them out of the hand of the wicked.

5 ^eThey know not, neither will they
understand; they walk on in darkness:
^fall the foundations of the earth are †out
of course.

6 ^gI have said, Ye *are* gods; and all
of you *are* children of the Most High.

7 ^hBut ye shall die like men, and fall
like one of the princes.

8 ⁱArise, O God, judge the earth: for
^kthou shalt inherit all nations.

PSALM LXXXIII.

This psalm relates to some combination of the heathens around against the Hebrews, either in the days of David; [2 Sam. viii. or x.] or of Jehoshaphat; [2 Chron. xx.] And contains (1) A solemn remonstrance to God concerning their malicious designs against his church and honour; 1—8. (2) Fervent supplications to God, that he would defeat these attempts, protect and preserve his church, humble his enemies, and glorify himself in the world; 9—18.

A song or psalm ^{*}of Asaph.

KEEP ^anot thou silence, O God: hold
not thy peace, and be not still, O
God.

2 For, ^blo, thine enemies make a tu-
mult: and they that hate thee have lifted
up the head.

3 ^cThey have taken crafty counsel
against thy people, and consulted against
thy ^dhidden ones.

4 They have said, ^eCome, and let us
cut them off from *being* a nation; that
the name of Israel may be no more in
remembrance.

5 ^fFor they have consulted together
with one †consent: they are confederate
against thee:

6 ^gThe tabernacles of Edom, and the
Ishmaelites; of Moab, and the Haga-
renes;

7 ^hGebal, and Ammon, and Amalek;
the Philistines with the inhabitants of
Tyre:

8 ⁱAssur also is joined with them:
^kthey have holpen the children of Lot.
Selah.

9 Do unto them as *unto* the ^lMidian-
ites; as *to* ^mSisera, as *to* Jabin, at the
brook of Kison:

10 *Who* perished at En-dor: they be-
came ⁿas dung for the earth.

11 Make their nobles like ^oOreb, and

destruction comes. Their perishing is not through want of compassion in God, but through the hardness and impenitence of their own hearts.

REFLECTIONS UPON PSALM LXXXII.—Dignified is the office of magistrates, as the deputies of God. And with solemn awe and strict equity ought they to fix their decisions, as in God's presence, and as accountable to him. Yet how commonly do they indulge themselves in injustice and partiality! For want of substance to procure right to themselves, the poor are ordinarily trampled on: but God is their guardian; and, let magistrates do their worst, he will at last redress the grievances of his poor ones. The high station and mighty influence of magistrates shall not long protect them from death; nor, if wicked, from damnation. If our rulers then be wicked, let us give ourselves to prayer, that God may rectify matters, and subdue the world to the righteous government of his Son.

Before Christ
c. 1048.

Or for Asaph.
Ver. 6. 2 Chr.

19. 6. Exod.
12. 12. & 22.
28. Acts 23. 5.
Ecc. 5. 8.
Prov. 8. 15,
16.

Ps. 58. 2.
Deut. 1. 17. &
16. 19. 2 Chr.
19. 7. Lev. 19.
15.

Heb. Judge.
Deut. 10. 18.
Is. 1. 17. Jer.
22. 3. 16.
Exod. 23. 6.

Prov. 24. 10.
11. Job 29. 12.
Ps. 72. 12—
14.

Mic. 3. 1, 6.
Ps. 58. 1—3.
Is. 42. 19, 20.
Ps. 11. 3. &
75. 3. Ecc. 3.
16. Is. 5. 7.

Heb. moved.
John 10. 34.
35. Exod. 12.
12. & 21. 6. &
22. 28. Acts
23. 5. Ecc. 5.
8. Rom. 13.
1—4.

Ps. 49. 12.
Job 21. 32.
Ezek. 31. 14.
Ps. 7. 6. Mic.
7. 9. 17.
Zeph. 3. 8.
Ps. 2. 8.

Rev. 11. 15.
Ps. 22. 27—
31.

Or for Asaph.

Ps. 28. 1. &
7. 6. & 35. 22.
& 44. 23. 26.
& 74. 11. 12.
Joel 3. 12.
Zeph. 3. 8.

Ps. 2. 1, 2.
with 81. 15. &
74. 4. 18—23.
& 75. 4. 5. &
93. 3. Is. 37.
23.

Ps. 2. 1, 2. &
10. 5. 9. & 56.
6. & 64. 2.
Ps. 27. 5.
Deut. 33. 27.

Ps. 91. 1, 4.
Col. 3. 3.
Mal. 3. 17.
Exod. 1. 10.
Prov. 1. 12.

Jer. 11. 19.
Esth. 5. 9.
Dan. 7. 25.
Rev. 13. 6. 7.
Rev. 17. 13. &
19. 19. Acts 9.
4.

Heb. heart.
2 Chr. 20. 1.
10. 11. Gen.
36. 1—43. &
25. 12—18. &
19. 31—38.

1 Chr. 5. 10,
19, 20.
Josh. 13. 5.
1 Kin. 5. 18.
Ezek. 27. 9.

Gen. 19. 38.
& 14. 7. & 10.
14. 15. Is. 23.
1. 12.
Gen. 10. 11.
or 25. 3.

Heb. they have
been an arm to
the children of
Lot. Gen. 19.
37. 38.
Judg. 7. 22.

Num. 31. 7, 8.
Is. 9. 4. & 10.
26.
Judg. 4. 15,
24. & 5. 19,
21.

2 Kin. 9. 37.
Zeph. 1. 17.
Jer. 8. 2. &
16. 4.
Judg. 7. 25.

Before Christ
cir. 1021.
Judg. 8. 12,
21.
2 Chr. 20. 11.
ver. 4.
Ps. 44. 4. &
74. 11, 12. Is.
17. 12-14.
Ps. 68. 1, 2.
Deut. 32. 22.
Is. 64. 1, 2. &
30. 27, 33.
Ezek. 38. 22.
Is. 33. 11, 12.
& 66. 15, 16.
Ps. 11. 6.
Job 27. 20-
23. Ps. 50. 3.
Is. 28. 17. &
30. 30. Ezek.
38. 22. Jer. 4.
11, 12.
Job 5. 12, 13.
Ps. 6. 10. & 9.
19, 20. & 58.
10, 11. & 64.
7-9. Ezek.
30. 19.
Or that men
may.
Ps. 35. 4, 26.
& 40. 14. &
59. 13. & 109.
29.
Ps. 9. 16. &
58. 10, 11. &
59. 13. Ezek.
30. 19. & 39.
23. & 5. 13. &
7. 4, 9, 27. Is.
5. 16. & 59.
19.

like Zeeb; yea, all their princes as ¹Zebah, and as Zalmunna:
12 Who said, ¹Let us take to ourselves the houses of God in possession.
13 ¹O my God, make them like a wheel; as the stubble before the wind.
14 ¹As the fire burneth the wood, and as the flame setteth the mountains on fire;
15 ¹So persecute them with thy tempest, and make them afraid with thy storm.
16 ¹Fill their faces with shame; [†]that they may seek thy name, O LORD.
17 ¹Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:
18 ¹That men may know that thou whose name alone is JEHOVAH, art the Most High over all the earth.

PSALM LXXXIV.

This psalm is much like the 27th, 42d, 43d, and 63d; and might be composed on the same occasion with the former, when David was banished from Jerusalem by Absalom his son; [2 Sam. xv. xvi.] We have here (1) David's ardent affection towards the public ordinances of God, and sense of their happiness who enjoyed them; 1-7, 10. (2) His heart-burning desire to the God of ordinances; 8, 9. (3) His assured faith of God's kindness, and persuasion of the happiness of such as trust in him; 11, 12.

To the chief musician upon ¹Gittith,
A psalm ¹for the sons of Korah.

HOW ¹amiable are thy tabernacles,
O LORD of hosts!
2 ¹My soul longeth, yea, even fainteth, for the courts of the LORD: ¹my heart and my flesh crieth out for the living God.
3 ¹Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King and my God.
4 ¹Blessed are they that dwell in thy house: they will be still praising thee, Selah.
5 Blessed is the man ¹whose strength is in thee; ¹in whose heart are the ways of them.
6 ¹Who, passing through the valley [†]of Baca, make it a well; the rain also [†]fill-eth the pools.
7 ¹They go ^{||}from strength to strength, ¹every one of them in Zion appeareth before God.
8 ¹O LORD God of hosts, ¹hear my prayer: give ear, O God of Jacob. Selah.

Ps. viii. lxxxi.
title.
* Or of.
Ps. 26. 8. &
122. 1, 4. &
27. 4. Rev. 4.
1, 3. & 22. 1,
2.
Ps. 42. 1, 2.
& 63. 1, 2. &
68. 24. & 73.
17. ver. 10.
Job 23. 3. Ps.
40. 17. & 101.
2. Is. 26. 8, 9.
& 64. 1.
* Or as the
sparrow findeth
an house, and
the swallow a
nest for herself,
so findeth my
soul thine
altars. See ver.
1, 2, 10.
Ps. 65. 4. &
134. 1-3. &
71. 8, 15. &
145. 1, 2, 21.
Ps. 28. 8.
Zech. 10. 12.
Phil. 4. 13.
Ps. 122. 1. &
42. 4. & 55.
14.
Acts 14. 22.
John 16. 33.
† Or of mul-
berry-trees
make him a
well, &c.
† Heb. covereth.
Job 17. 9.
Prov. 4. 18.
2 Pet. 3. 15.
1 Pet. 1. 5.
|| Or from com-
pany to com-
pany.
Ps. 122. 1-4.
& 45. 4. Jer.
31. 6. Is. 35.
10. John 14.
3. 1 Thes. 4.
17.
Dan. 4. 35.
Ps. 103. 20.
21. & exlviii.
Ps. 130. 2.
Dan. 9. 18, 29.
Is. 65. 24.

REFLECTIONS UPON PSALM LXXXIII.—To quicken his people's importunity in prayer, the Lord sometimes appears for a time to disregard their distress. Whate'er pretences men make for their opposition to God's people, the real cause is their enmity against God himself, whose holiness they cannot endure, and whose image they cannot but hate. But, while saints are *hid with Christ in God*, no enemy can really hurt them. Wicked men, though diversified by nations, humours, or interests, strongly unite in opposing the cause of God and truth. Glad would they be if neither preacher nor professor of the true religion were left upon earth. But, though craft be employed to seduce, threatenings to intimidate, and fury to extirpate, the foundation of God standeth sure. God knoweth them that are his, and they shall never be moved. At the worst, they have their all-sufficient Lord to flee to, who can check the madness of the devourers. And past interpositions of God in favour of his people should encourage us to plead and hope for the like mercy. All opposition to God and his church is but rushing headlong into certain ruin. Even in this life, sinners' terrors of mind often make their life a burden, and are a presage of more dreadful misery in hell for ever. Men must know at last that the Lord omnipotent reigneth; and the execution of deserved vengeance on the ungodly will tend to his everlasting glory. Meanwhile we ought to long for the conviction and conversion of our bitterest enemies of mankind rather than their destruction.

9 Behold, O God ¹our shield, and look upon the face of ¹thine anointed.
10 ¹For a day in thy courts is better than a thousand: ¹I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.
11 For the LORD God is ¹a sun and ¹shield: the ¹LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.
12 O LORD of hosts, ¹blessed is the man that trusteth in thee.

PSALM LXXXV.

This psalm relates to some remarkable deliverance of the Jewish nation; but whether that effected by the advancement of David to the throne, or that from the Assyrian invasion, [2 Kings xix.] or from the Chaldean captivity, [Ezra i.] is uncertain. It contains (1) Thankful acknowledgments of divine favours received; 1-3. (2) Supplications that further favours and deliverances may be speedily bestowed; 4-7. (3) Firm expectations of a gracious answer in the coming, mediation, and blessings of the Messiah; 8-13.

To the chief musician, A psalm ¹for the sons of Korah.

LORD, ¹thou hast been ¹favourable unto thy land: ¹thou hast brought back the captivity of Jacob.
2 ¹Thou hast forgiven the iniquity of thy people; thou hast covered all their sin. Selah.
3 ¹Thou hast taken away all thy wrath: [†]thou hast turned *thyself* from the fierceness of thine anger.
4 ¹Turn us, O God of our salvation, and cause thine anger toward us to cease.
5 ¹Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?
6 ¹Wilt thou not revive us again, that thy people may rejoice in thee?
7 ¹Shew us thy mercy, O LORD, and grant us thy salvation.
8 ¹I will hear what God the LORD will speak: ¹for he will speak peace unto his people, and to his saints: but ¹let them not turn again to folly.
9 ¹Surely his salvation is nigh them that fear him; that ¹glory may dwell in our land.
10 ¹Mercy and truth are met together; righteousness and peace have kissed *each other*.
11 ¹Truth shall spring out of the earth; and righteousness shall look down from heaven.
12 ¹Yea, the LORD shall give *that which is good*; and our land shall yield her increase.
13 ¹Righteousness shall go before him; and shall set *us* in the way of his steps.

Ps. 84. 11. & 34. 9, 10. & 65. 13. & 67. 6. Ps. 89. 14. Is. 58. 8. Ps. 72. 2, 3. & 119. 32. Ezek. 36. 27. Is. 40. 1-3.

Before Christ
cir. 1021.
Gen. 15. 2.
Deut. 33. 29.
Ps. 2. 6. & 89. 20.
Ver. 1, 2. Ps.
27. 4. & 6. 1.
& 42. 2. & 68.
24. & 43. 4.
Heb. I would
choose rather to
sit at the
threshold.
Is. 60. 19.
Ps. 27. 1. & 42.
3. Mal. 4. 2.
Ps. 119. 114.
& 3. 3. & 13.
25. & 5. 12.
Ps. 85. 12. &
34. 9, 10.
John 1. 14, 16.
Phil. 4. 19.
Col. 2. 10.
Ps. 2. 12. &
34. 8. & 33.
12, 21. Is. 30.
18. & 28. 16.
& 50. 10. Jer.
17. 7, 8.
Or of. Ps. xlii
—xlix. lxxxiv
—lxxxviii.
Joel 2. 18.
Lev. 26. 42.
Zech. 1. 16.
Is. 12. 1.
* Or well
pleased.
Ps. 14. 7. &
126. 1, 2.
Ps. 32. 1.
Jer. 15. 20.
Mic. 7. 18.
Rom. 8. 1.
Acts 13. 39.
1 John 1. 7.
Is. 12. 1. &
54. 7-10.
† Or thou hast
turned thine
anger from
warring hut.
Ps. 80. 3, 7.
19. Jer. 31.
18. Lam. 5.
21. Ps. 106.
45. & 90. 13.
Ps. 77. 7. &
73. 1, 3. & 89.
46. Is. 64. 12.
Jer. 14. 19.
21.
Ps. 80. 18.
Heb. 3. 2.
Hos. 6. 1, 2.
Ps. 53. 6. &
90. 14, 15.
Is. 35. 10.
Ps. 106. 45-
47. & 98. 2, 3.
Is. 45. 17. &
62. 1, 7.
Hab. 2. 1.
Heb. 12. 25.
& 3. 7, 8.
1 Sam. 3. 9,
10.
Zech. 9. 10.
Is. 57. 17-20.
Eph. 2. 17.
2 Pet. 2. 21.
2 Tim. 2. 19.
Luke 1. 74, 75.
Is. 46. 13.
Mal. 3. 1.
Luke 18. 7.
Exod. 29. 43.
Zech. 12. 7.
Luke 2. 32.
John 1. 14.
Mic. 7. 20.
Luke 2. 14.
John 1. 17.
Ps. 72. 3, 17.
Is. 32. 17, 18.
Rom. 5. 1, 21.
Is. 4. 2. & 45.
1. & 42. 21.
Jer. 31. 22.
Jam. 1. 17.
2 Cor. 5. 14-
21.

REFLECTIONS UPON PSALM LXXXIV.—What inexpressible beauty gracious souls see in holiness and in holy work! Fellowship with God in Christ, in his ordinances, is the delight, the desire, of their soul. The meanest abode, with his presence and ordinances, is preferred to a palace without them. Not only faithful ministers, who attend to their work, but all who study a life of close fellowship with God, and faithful service of him, increase their joy in the Lord, and their strength for his work. If our heart be once engaged, we shall walk with pleasure in God's ways, and in attending his solemn ordinances. However troublesome the way to heaven be, not one of those who truly set out ever faint or miscarry. And O the inexpressible glories they there enjoy, in the immediate vision and presence of God! If he be our own and our fathers' God, we shall never seek him in vain. If he be our Shield, we shall be safe from fear of evil. If our confidence towards him be founded solely on the merit and intercession of Jesus his *Anointed*, he cannot but behold us in mercy and love. Infinitely preferable is fellowship with God in his ordinances to all the pleasures of sin or sense that can be enjoyed on earth; and happy are those who have God *ALL IN ALL* to them, bestowing all on them; and who, in all cases, depend for *ALL* they need only upon him.

REFLECTIONS UPON PSALM LXXXV.—Present distress should never obliterate
7 B

Before Christ
cir. 1321.
or 1057.

PSALM LXXXVI.

This psalm contains (1) David's fervent supplications, that God would hear his prayers; 1, 6, 7: mercifully preserve and save him; 2, 3, 16: and afford him joy, strength, and honour; 4, 11, 17. (2) His pleas, with which he enforces his prayers, drawn from the goodness of God; 5, 13, 15: his own relation to and trust in God; 2, 4, 16: his former experience of God's kindness; 17: and from the malice of his enemies; 14. (3) His ascription of praise to God, as matchless in his nature and work; as the sole object of worship; and as great and infinitely gracious; 8—10, 12, 13.

* A prayer of David.

BOW down thine ear, O LORD, hear me; for I am poor and needy.

2 Preserve my soul; for I am holy. O thou my God, save thy servant that trusteth in thee.

3 Be merciful unto me, O LORD; for I cry unto thee daily.

4 Rejoice the soul of thy servant; for unto thee, O LORD, do I lift up my soul.

5 For thou, LORD, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee; for thou wilt answer me.

8 Among the gods there is none like unto thee, O LORD; neither are there any works like unto thy works.

9 All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name.

10 For thou art great, and dost wondrous things: thou art God alone.

11 Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

12 I will praise thee, O LORD my God, with all my heart; and I will glorify thy name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.

14 O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them.

15 But thou, O LORD, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me: give thy strength unto thy servant, and save the son of thine handmaid.

17 Shew me a token for good; that they which hate me may see it, and be

ashamed; because thou, LORD, hast holpen me and comforted me.

PSALM LXXXVII.

This psalm is an encomium upon Mount Zion, as typical of the gospel church. (1) For the sake of the temple, Mount Zion is preferred to every other place in Canaan; as more honoured by God, and delighted in by him; 1—3. (2) In respect of better inhabitants, greater stability, and more important joys and blessings, the church is preferred to all other nations; 4—7.

A psalm or song *for the sons of Korah.

HIS foundation is in the holy mountains.

2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there.

5 And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her.

6 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

7 As well the singers as the players on instruments shall be there: all my springs are in thee.

PSALM LXXXVIII.

In this doleful psalm, after a very short declaration of his faith, we have (1) Heman's bitter wailing over his distressed case, that his troubles were great; his body at the point of death; his soul filled with grief; his God hiding and angry; his mind distressed with terrors; and his friends unkind; 3—9, 14—18. (2) His bitter groans to, and expostulations with, God, importing that he had long cried for mercy, and that in death nothing could be done for him; 1, 2, 9—14.

A song or psalm *for the sons of Korah, to the chief musician upon Mahalath Leanoth, † Maschil of Heman the Ezrahite.

O LORD God of my salvation, I have cried day and night before thee:

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles, and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man that hath no strength:

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps;

7 Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.

and his law and example, that we may be led into the paths of everlasting peace.

REFLECTIONS UPON PSALM LXXXVI.—While I here behold Jesus as the holy, but impoverished, servant of his Father, imploring his favours, and triumphing in his praise, let me in every case pour forth importunate prayers; place all my confidence in God; lodge all my complaints and requests with him; and ascribe to him the glory of his own perfections, and of all my own and his people's deliverances.

REFLECTIONS UPON PSALM LXXXVII.—Behold how firmly and publicly our gospel church is founded upon Jesus Christ the Rock of ages! And how JEHOVAH delights in fellowship with his people in the public and private ordinances of his grace. Glorious things are spoken of her foundation, her ordinances, her members, her properties, her fulness. And, under the influence of almighty grace, the heathen nations on every side crowd into her. Behold also the exact and kind care which God takes of every true member! And great spiritual joy and rejoicing, and fresh springs of salvation, are found in her by the saints.

the grateful memory of God's past favours. His pardons of sins, through Jesus' blood are all free, full, and everlasting; and, when guilt is removed, wrath ceases of course. Though our unfaithfulness may have plunged us into distress, God is rich in mercy, and ready to turn us to himself. But no salvation can be hoped for while we continue indulging our sins. And, unless he save us freely, without respect to our deserts, we are undone for ever. Impenitent sinners must undergo eternal wrath; but the people of God are only corrected for a time. Having experienced the power of his quickening and restoring grace, they rejoice in God their Saviour, and speak to his glory, of the wonders of his grace. And, having expected and obtained an answer to their prayers, the peace which God speaks in his promise withdraws their heart from sinning. But how sure was the promise, near the fulfilment, and great the glory, of Jesus' incarnation and office! Herein the mercy, faithfulness, and equity, of God appear harmoniously and brightly displayed. While Jesus, the truth, grows upward from earth, his righteous Father from heaven beholds him with pleasure. While the gospel, and its influences, take place among men, JEHOVAH manifests his righteousness in pardoning and blessing us with all spiritual blessings in Christ; in making us to abound in fruits of righteousness, to the praise of his glory; and in directing us to Jesus,

Before Christ
cir. 1045.

Ps. 18, 18, 19, & 40. 1—3. & 103. 1—5. & 116. 1—7. cir. 1045.

Or of. 2 Chr. 3. 1. Ps. 48. 1, 2, & 78. 68, 69. Mat. 16. 18. Is. 2. 2, 3.

2 Chr. 6. 6. Ps. 132. 13, 14.

Hag. 2. 9. Is. 49. 16—26. & 54. 1—17. & 55. 1—13. & 56. 8. & 57. 15—20. & 59. 19—21. & Is. —lxii. lxx.

lxvi. Jer. iii. xxxi. xxxiii. Ezek. xxxiv. xxxvi. xxxvii. xl—xlviii. &c.

Or Egypt. Ps. 89. 10. Is. 51. 9. & 19. 18—25.

1 Pet. 5. 13. Acts 8. 40. & 21. 3. & 4. & 8. 27. Ps. 45. 12. & 68. 31.

John 1. 12, 13. & 3. 3, 5, 7. Gal. 3. 26. & 4. 26. 1 Pet. 1. 23. 2 Cor. 5. 17.

Is. 49. 12, 20. & 19. 24, 25. & 44. 4, 5. Col. 3. 11.

Gal. 3. 28. Mat. 16. 18. Is. 22. 23, 24. Ezek. 13. 9.

Is. 4. 3. Ps. 22. 30. Jer. 3. 19. Rev. 14. 1—4. Ps. 46. 4.

Rev. 22. 1, 2. Song 4. 15. Is. 12. 3.

Or of. † Or, A psalm of Heman the Ezrahite giving instruction.

2 Kin. 4. 31. 1 Chr. 25. 1, 4, or 2. 6.

Ps. 27. 1. & 68. 19, 20. Luke 1. 47.

Tit. 2. 13, 14. Ps. 22. 2. & 77. 2. & 86. 3.

Luke 18. 7. Eph. 6. 18. Lam. 3. 8.

1 Kin. 8. 52. Dan. 9. 18, 19. Ps. 141. 1, 2.

Ver. 14—16. Ps. 77. 1—9. & 22. 6—21.

& 107. 18. & 143. 3, 7.

2 Cor. 1. 9. Job 17. 1. Ps. 102. 2—11.

23. & 109. 22—24.

Is. 38. 1, 10—12. Ps. 31. 12. & 119. 83.

Ezek. 37. 11. Lam. 3. 1—16.

Or by thy hand. Lam. 3. 1—16. Ps. 143. 3.

& 69. 1, 2. with 40. 2.

Is. 38. 17. Ps. 18. 16. Ps. 102. 10.

Is. 38. 14. Job 6. 4. & 10. 16. & 9. 17.

Ps. 42. 7. with Is. 43. 1, 2. & 64. 12.

Before Christ
cir. 1021.

* Ver. 18. Job
19. 13—19.
Ps. 31. 11. &
142. 4.
Job 12. 14. &
36. 8. Lam. 3.
3. 5, 7, 9.
Hos. 2. 6.
Job 19. 8.
Ps. 38. 10. &
77. 1—4. &
22. 1, 2. & 42.
3. & 102. 9.
Job 11. 13.
Ps. 143. 6. &
68. 31.
Ps. 6. 5. & 30.
9. & 115. 17.
& 118. 17.
Is. 38. 18, 19.

Job 10. 21,
22. Ps. 143. 3.
Ps. 31. 12.
Eccl. 9. 5. &
8. 10.
Ps. 130. 1, 2.
& 77. 1. & 5.
1—3.
Ps. 10. 1. &
13. 1—3. &
43. 2. & 77.
5—9.

Ps. 73. 14.
Job 17. 1. &
7. 15, 16.

Job 6. 4. & 7.
11, 14, 20.
Ps. 18. 4, 5.
John 12. 27.

Ps. 89. 38. &
42. 7. & 69. 1,
2.

Heb. burnings.

Ps. 116. 3. &
102. 10. & 42.
7. & 69. 1, 2.
14, 15. & 18.
4, 5. & 22. 12.
16. Lam. 3. 3.
7, 9.

Or all the day.

See ver. 9.
Job 10. 21, 22.

8 ^kThou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth.

9 ^mMine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.

10 ^oWilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah.

11 Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul? why hidest thou thy face from me?

15 I am afflicted, and ready to die from my youth up: while I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 They came round about me daily like water; they compassed me about together.

18 Lover and friend hast thou put far from me, and mine acquaintance into darkness.

PSALM LXXXIX.

This psalm was, perhaps, composed on the occasion of Absalom's rebellion, [2 Sam. xv.] or of the revolt of the ten tribes from their subjection to the family of David, [1 Kings xii.] or it relates to the Chaldean oppression and captivity, [2 Kings xxiv. xxv.] In the first and joyful part we have (1) The foundation of all comfort, happiness, honour, and stability, laid in the mercy of God and his covenant with David; emblematical of that made with Jesus Christ for the redemption of mankind; 1—4. (2) A celebration of the God of the covenant, in his faithfulness, glory, greatness, mercy, and equity, and in his works; 5—14. And of the glorious dignity, happiness, and safety of the covenant people; 15—18. (3) A collection of covenant promises, securing proper qualifications, assistance and glory, to the Head of the covenant; and indefeasible blessings to his covenant seed, notwithstanding their manifold sins and chastisements; 19—37. In the second and mournful part we have, (4) Grievous lamentations over the dishonour, distress, and danger, of David's family; 38—45. (5) Expostulations with God concerning the same; drawn from the continuance of trouble; the shortness of human life, and certainty of death; the withdrawal of former kindness promised in the covenant; and the insolent reproaches of enemies; 46—51. (6) A triumphant conclusion of praise to God; 52.

* Maschil of ^aEthan the Ezrahite.

I WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.

2 For I have said, Mercy shall be built up for ever; thy faithfulness shalt thou establish in the very heavens.

3 I have made a covenant with my chosen; I have sworn unto David my servant:

4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.

8 O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee?

9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.

11 The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them.

12 The north and the south, thou hast created them: Tabor and Hermon shall rejoice in thy name.

13 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

14 Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.

15 Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17 For thou art the glory of their strength: and in thy favour our horn shall be exalted.

18 For the LORD is our defence; and the Holy One of Israel is our king.

19 Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.

20 I have found David my servant; with my holy oil have I anointed him:

21 With whom my hand shall be established: mine arm also shall strengthen him.

22 The enemy shall not exact upon him; nor the son of wickedness afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou art my father, my God, and the rock of my salvation.

27 Also I will make him my first-born, higher than the kings of the earth.

28 My mercy will I keep for him for

Before Christ
cir. 1021.

Ps. 35. 10. &
71. 19. & 73.
25. & 86. 6. &
113. 5. Exod.
15. 11.
Ps. 76. 11, 12.
Rev. 15. 3, 4.
Phil. 2. 10, 11.
Ver. 6. Ps.
147. 5. Jer.
32. 17. Lam. 3.
23. Num. 23.
19. 1 Sam. 15.
29. Tit. 1. 2.
Ps. 29. 10. &
65. 7. & 66. 6.
& 93. 3, 4. &
107. 25, 29.
Mat. 8. 26. &
14. 32. Nah. 1.
4.
Exod. vii—
xv. Is. 51. 9.
Ps. 78. 42—
53. & 105. 27
—36.
Or Egypt.
Heb. with the
arm of thy
strength.

Gen. 1. 1. &
2. 1. Ps. 24. 1,
2. & 50. 12.
1 Chr. 29. 11.
Job 26. 7.
Judg. 4. 6.
Deut. 3. 8, 9.
Ps. 65. 12, 13.
1. 33. 2.
Heb. an arm
with might.
Gen. 17. 1. &
18. 14. Dan. 4.
34, 35.
Ps. 97. 2.
Jer. 12. 1.
Deut. 32. 4.
Ps. 45. 6, 7.
Or establish-
ment. Prov.
16. 12.
Ps. 85. 13.
Mic. 7. 20.
Ps. 61. 7.

Num. 10. 6,
10. Lev. 25. 9.
1 Thes. 1. 5. &
2. 13. Tit. 2.
11—14. Rom.
1. 16.
Is. 2. 5. Ps.
80. 3, 7, 19.
Ps. 20. 5, 7.
& 44. 4—8.
2 Cor. 2. 14.
Luke 1. 47.
Phil. 4. 4.
Rom. 3. 24—
26. & 5. 1—5.
15—21.
2 Cor. 5. 21.
Eph. 2. 4—7.
Ps. 28. 8.
Phil. 4. 13.
Zech. 10. 12.
Is. 63. 7.
Rom. 5. 21.
ver. 24.
Ps. 132. 17.
Deut. 33. 27
—29. Ps. 74.
11, 12.

Or our shield
is of the
LORD, and
our king is of
the holy One of
Israel. Ps. 47.
9. Is. 9. 6, 7.
Is. 9. 6. & 42.
1. Heb. 7. 25.
& 2. 11—18.
Acts 3. 22.

1 Sam. 16. 1,
12, 13. 1 Pet.
1. 20. Prov. 8.
28. Jer. 30. 21.
Is. 61. 1—3.
Ps. 45. 7.
John 3. 34.
Ps. 18. 32, 39,
& 28. 8. & 80.
17. Is. 42. 1.
& 49. 8.

2 Sam. 7. 10.
Mat. 4. 1—
10. John 14.
30. Heb. 2. 14.
2 Sam. xv—
xx. 2 Thes. 2.
3, 8. Rev. x1—
xx.

2 Sam. 3. 1.
v. viii. x. xviii.
xx. Ps. 110. 1,
5, 6. Rev. vi.
viii. ix. xiv—
xx.

Ps. 61. 7.
ver. 28, 33.
Ps. 21. 3—7.
& 132. 17.
John 17. 2

Mat. 26. 39.
Heb. 1. 2, 6. Rom. 8. 29.
Col. 1. 15, 18. Num. 24. 7. Rev. 21. 24.

2 Sam. 7. 15. Is. 55. 3. & 54. 10. 2 Sam. 23.
5. Jer. 33. 20, 21.

REFLECTIONS UPON PSALM LXXXVIII.—How inexpressibly grievous are the afflictions of some of God's principal favourites! nay, of his Son! Their sorrows are enlarged. They are reduced to the very brink of despair; loaded with a sense of divine wrath; deserted by friends; and while their case is apparently remediless, their way lies along the brink of Hell. If I be cast into this depth,

let me, though with a trembling heart, still claim the Lord as my God, my Saviour. Let me, with fervent cries and humble expostulations, pour out my complaints into his bosom. The more my afflictions press me, let my supplications be the more pressing and persevering. And, if I wish to live longer on earth, let my great end be to serve God's interests and to shew forth his praise.

Before Christ
cir. 1021.

Ver. 4. 36.

Is. 44. 5, 6, &

59. 21. & 9. 7.

Ps. 45. 6.

Dan. 2. 44.

Luke 1. 35.

Jer. 33. 20, 21.

& 17. 25. xvii.

with 31. 35.

36. Deut. 11.

21.

2 Sam. 7. 14.

Amos 3. 2.

|| Heb. *prayer**my statutes.*

2 Sam. 7. 14.

Heb. 12. 6—

11. Is. 27. 9.

Amos 3. 2.

Rev. 3. 19.

Ps. 94. 12.

2 Sam. 7. 15.

Is. 54. 8—10.

Heb. 6. 18.

Rom. 8. 35—

39.

* Heb. *I will**not make void**from him.*† Heb. *to lie.*

Mal. 3. 6.

Jam. 1. 17.

Rom. 11. 29.

2 Sam. 25. 5.

Heb. 6. 17.

18. Ps. 110. 4.

ver. 4.

b Amos 4. 2. &

8. 7.

† Heb. *if I lie.*

2 Sam. 7. 16.

Ps. 22. 30. &

102. 28. Luke

1. 33. John 12.

34. Ps. 72. 16,

17.

d Jer. 31. 35, 36.

& 33. 20—22.

Gen. 9. 13.

c Job 30. 1.

2 Sam. xv—xx.

1 Kin. xii. xiv.

c Chr. xxi.

xxviii. Zech.

13. 7. Is. 55.

2—10. Acts

14. 22. Rev. 6.

4. 11. & 12. 4.

17. Gen. 3. 13.

1 Kin. xii.

2 Sam. xv.

with 7. 16.

ver. 4. 29, 36.

Lam. 5. 16.

c Ps. 80. 12. Is.

5. 5. Ps. 78.

61, 62. Acts 2.

23. & 4. 27.

28. & 8. 1—4.

& 9. 5. Mat.

25. 15.

b Ps. 80. 12. &

44. 9—14.

2 Chr. x. xii.

xxi. xxviii.

xxxii. xxviii.

xxxvi. Deut.

28. 25—51.

Lev. 26. 15—

39. Rev. vi.

viii—xiii.

2 Thes. 2. 3—

14.

2 Sam. xv.

2 Chr. x. Is.

53. 1—10.

Mat. xxvi.

xxvii. Heb. 10.

32—34.

|| Heb. *bright-**ness.*

k 2 Sam. xv.

xvi. 1 Kin. xii.

Dan. 9. 26.

Is. 53. 8. & 52

evermore, and my covenant shall stand fast with him.

29 'His seed also will I make to endure for ever, and his throne as the days of heaven.

30 'If his children forsake my law, and walk not in my judgments;

31 If they ||break my statutes, and keep not my commandments;

32 *Then will I visit their transgression with the rod, and their iniquity with stripes:

33 'Nevertheless, my loving-kindness *will I not utterly take from him, nor suffer my faithfulness †to fail.

34 'My covenant will I not break, nor alter the thing *that is gone out of my lips.*

35 'Once have I sworn ^bby my holiness †that I will not lie unto David.

36 'His seed shall endure for ever, and his throne as the sun before me.

37 'It shall be established for ever, as the moon, and *as* a faithful witness in heaven. Selah.

38 'But thou hast cast off and abhorred; thou hast been wroth with thine anointed.

39 'Thou hast made void the covenant of thy servant: thou hast profaned his crown, *by casting it* to the ground.

40 'Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

41 'All that pass by the way spoil him: he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 'Thou hast made his ||glory to cease, and cast his throne down to the ground.

45 ^kThe days of his youth hast thou shortened: thou hast covered him with shame. Selah.

46 'How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?

47 'Remember how short my time is: wherefore hast thou made all men in vain?

48 'What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49 LORD, 'where *are* thy former loving-kindnesses, *which* thou ^pswarest unto David in thy truth?

50 Remember, LORD, 'the reproach

of thy servants; *how* I do bear in my bosom *the reproach* of all the mighty people;

51 'Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

52 'Blessed be the LORD for evermore. Amen, and amen.

PSALM XC.

This psalm was composed by Moses, the man of God, some time after God had sentenced the Hebrews to wandering and death in the wilderness; [Num. xiv.] In it (1) Moses comforts himself and his people with the eternal and unchangeable duration of God himself, and their interest in him; 1, 2. (2) He humbles himself, and his people with the consideration of human frailty; 3—6. (3) He submits himself and his people to the righteous sentence of God passed upon them; 7—11. (4) By prayer, he commits himself and his people to their gracious and merciful God; and requests the sanctified use of their awful chastisements, the averting of divine wrath, the bestowal of true comforts and joys, the returns of his favour, and the progress of his work of mercy among their children; 12—17.

*A prayer of Moses the ^aman of God.

LORD, thou hast been our ^bdwell-ling place †in all generations.

2 'Before the mountains were brought forth, or ever thou hadst formed the earth and the world, ^aeven from everlasting to everlasting, thou art God.

3 'Thou turnest man to destruction; and sayest, Return, ye children of men.

4 'For a thousand years in thy sight *are but* as yesterday †when it is past, and *as* a watch in the night.

5 'Thou carriest them away as with a flood; ^bthey are *as* a sleep: in the morning *they are* 'like grass *which* ||groweth up.

6 ^kIn the morning it flourisheth, and groweth up; and in the evening it is cut down, and withereth.

7 'For we are consumed by thine anger, and by thy wrath are we troubled.

8 'Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance.

9 For all our days are *passed away 'in thy wrath: we spend our years 'as a tale *that is told.*

10 †The days of our years *are* threescore years and ten; and, if by reason of strength *they be* fourscore years, ^pyet *is* their strength labour and sorrow, for 'it is soon cut off, and we fly away.

11 'Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 'So teach *us* to number our days, that we may 'apply *our* hearts unto wisdom.

13 'Return, O LORD, how long? and let it repent thee concerning thy servants.

Before Christ
cir. 1021.

Acts 4. 41.

1 Cor. 4. 12,

13. Heb. 10.

33. & 11. 36.

1 Pet. 4. 14.

Ps. 74. 22.

Ps. 41. 13. &

72. 18. 19. &

106. 48. Ezek.

3. 12. 1 Tim.

1. 17. Rev. 4.

11 & 5. 12.

13. & 7. 12.

Neh. 9. 5.

1 Chr. 29. 10

—13.

*Or, A prayer,

being a psalm

of David.

a Deut. 33. 1.

& 34. 5. 10.

b Deut. 33. 27.

Is. 8. 14.

Ezek. 11. 16

1 John 4. 8.

† Heb. in gene-

ration and

generation.

c Prov. 8. 25.

Job 38. 29.

Gen. 1. 2.

d Deut. 33. 27.

Is. 57. 15.

Jer. 10. 10.

1 Tim. 1. 17.

& 6. 16.

e Num. 14. 29.

35. Gen. 3. 19.

Ps. 146. 4.

Eccl. 12. 7.

f 2 Pet. 3. 8.

Ps. 39. 5.

† Or when he

hath passed

them.

g Prov. 14. 32.

Job 27. 20, 21.

Is. 8. 7, 8.

Ps. 73. 20.

Is. 29. 7, 8.

Ps. 103. 15.

16. Is. 40. 6.

Jam. 1. 10, 11.

|| Or is changed.

h Ps. 92. 7. &

73. 18, 19.

i Num. 14. 29.

35. ver. 9.

Ps. 59. 13.

Deut. 32. 22.

& 4. 24. ver.

11. Is. 33. 14.

m Ps. 50. 21. &

19. 12. Jer. 16.

17. Job 34. 21.

Prov. 5. 21.

n Heb. turned

away.

o Ps. 78. 33.

ver. 7.

p Or as a medi-

tation. Ps. 39.

5.

† Heb. As for

the days of our

years, in them

are seventy

years.

q Eccl. 1. 2. 14.

& 12. 1—5.

r Job 7. 6, 7, 9.

& 9. 25, 26.

Jam. 4. 14.

Ps. 78. 39.

s Ps. 76. 7. Job

9. 13. Is. 33.

14. Rev. 6. 16.

17. Mal. 3. 2.

Nah. 1. 2, 6.

Ps. 39. 4.

Deut. 32. 29.

Eph. 5. 16, 17.

† Heb. cause to

come. Prov. ii

—ix. 2 Tim. 3.

15, 16. Luke

12. 19, 20.

t Ps. 6. 4. &

80. 14. Jer. 12.

15. Joel 2. 15.

14. Zech. 1.

16. Deut. 32.

30. Ps. 106.

45. Jer. 31. 20.

Hos. 11. 8.

REFLECTIONS UPON PSALM LXXXIX.—Glorious is that covenant of grace which JEHOVAH has made with Jesus Christ, as the Head and Representative of an elect world. The mercy and faithfulness of God are therein for ever clearly and comfortably manifested; and for ever adored, both in heaven and earth. How infinite are the greatness and majesty of our covenant God! How unbounded his strength! No unruly elements in nature, nor outrageous nations of men, can control it. His dominion extends to all the parts and ends of the earth; and in a powerful, steady, judicious, righteous, and merciful manner, he conducts his whole providential work; but chiefly that of redemption through the blood of his Son. Happy are they who experimentally know the joyful sound of the gospel, proclaiming Jesus' victories over sin, Satan, the world, death, and hell; and pardon, peace, liberty, and eternal happiness, through his blood, to sinful men. They walk in the light of JEHOVAH's favour, direction, and joys; And gloriously are they justified, saved, strengthened, and honoured,

in Christ!—In these declarations of God to Samuel, concerning David, let me contemplate how JEHOVAH found out and laid our help, our salvation, upon Jesus Christ. He it was that supported, strengthened, attended, honoured, and owned, him. He it is that forms, favours, corrects, but establishes, his chosen seed. Behold too the sufferings of Jesus and his church, from Satan, from Jews, from Heathens, from Antichristians: and how terrible the Almighty's displeasure! To be under it for ever constitutes hell. How short, how uncertain, are our days on earth! If through Jesus, as our Righteousness and quickening Head, we do not live to God's glory here, and with God in glory hereafter, our life is worse than in vain. But painful is it for exercised souls to want the sense of God's love, even though it be secured in the covenant promise. And grievous are the virulent reproaches of Christ, his Father, and his people, and hard to be borne by a tender saint.

Before Christ
cir. 1016.Before Christ
cir. 1045.

14 *O satisfy us early with thy mercy, that we may rejoice and be glad all our days.

15 Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

16 *Let thy work appear unto thy servants, and thy glory unto their children.

17 *And let the beauty of the LORD our God be upon us: and *establish thou the work of our hands upon us; yea, the work of our hands *establish thou it.

PSALM XCI.

This psalm was perhaps penned on the occasion of the pestilence, inflicted for numbering the people; [2 Sam. xxiv.] In it, while the psalmist by faith takes God for his own refuge and keeper; 2, 9: he for the encouragement of others to do the same, represents (1) The dignity, extent, and continuance, of their happiness and safety, who have God for their residence; 1—4. (2) Their preservation from all malice and baleful influence of the powers of darkness, while multitudes are ruined thereby; 5—9. (3) Their enjoyment of angels for their guard; and their triumph over devils and other opposers; 10—12. (4) Their possession of special favour from, and delightful intimacy with, God here and hereafter; 13—16.

HE *that dwelleth in the secret place of the Most High shall *abide under the shadow of the Almighty.

2 I will say of the LORD, *He is my refuge and my fortress: *my God; in him will I trust.

3 *Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 *He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 *Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

8 *Only with thine eyes shalt thou behold, and see the reward of the wicked.

9 Because *thou hast made the LORD, who is my refuge, even the Most High, thy habitation;

10 *There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 *For he shall give his angels charge over thee, to keep thee in all thy ways.

12 *They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion

and *adder: the young lion and the dragon shalt thou trample under feet.

14 *Because he hath set his love upon me, therefore will I deliver him: *I will set him on high, because he hath known my name.

15 *He shall call upon me, and I will answer him: *I will be with him in trouble; I will deliver him, and honour him.

16 *With † long life will I satisfy him, and *shew him my salvation.

PSALM XCII.

In this psalm or song for the sabbath-day, (1) Praise, the business of the sabbath, is earnestly recommended; 1—3. (2) God's works, which are the reason of the sabbath, and ground of praise, are celebrated in their greatness and unsearchableness; 4—6. (3) The ruin of sinners and the felicity of saints are beautifully contrasted. Sinners shall perish; but God, the portion and life of saints, shall endure for ever. Sinners, notwithstanding their temporary flourishing, shall be cut off and destroyed: saints shall be exalted and comforted. Sinners shall be confounded and ruined: but saints, through their union to, and fellowship with, Christ, shall continue to prosper and flourish, to the manifestation of God's faithfulness and equity; 7—15.

A psalm or song for the sabbath-day. **I**T *is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O Most High:

2 *To shew forth thy loving-kindness in the morning, and thy faithfulness *every night;

3 *Upon an instrument of ten strings, and upon the psaltery; † upon the harp with *a solemn sound.

4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! and thy thoughts are very deep.

6 *A brutish man knoweth not; neither doth a fool understand *this.

7 *When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be *destroyed for ever:

8 But thou, LORD, art *most high for evermore.

9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

10 *But my horn shalt thou exalt like the horn of an unicorn: *I shall be anointed with fresh oil.

11 *Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me.

12 *The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

13 Those that *be planted in the house of the LORD shall flourish in the courts of our God.

that he may herein be glorified, not only in them, but also in their posterity after them.

REFLECTIONS UPON PSALM XCI.—While I here contemplate Jesus Christ as the Father's darling, protected, guarded, attended, heard in his prayers, honoured, and crowned with life and glory everlasting, let me with wonder behold the happiness of all the saints, who make God their refuge and delightful habitation; who know his name, set their love on him, and call on him. Secured against every disappointment and danger, distinguished in the providence of God, guarded by angels, delivered from, and victorious over, the devil, that fowler, dragon, and lion of hell, JEHOVAH attends them in their troubles, hears their prayers, and gives them answers of peace. He exalts them on Christ their Rock, and makes them to sit with him on his throne; honours them with the relations of children, kings, and priests, unto God, and decks them with imputed righteousness and imparted grace. And, after preserving them in life according to their desire, he bestows upon them his unutterable blessedness above. May these things in Christ be the desire of my heart!

REFLECTIONS UPON PSALM XC.—Happy are they who, amidst a transitory and perishing world, have the eternal God for their ALL IN ALL. Sovereign is his dominion over mankind, and unsearchable his duration. But weak and short-lived are men. And it is madness to seek satisfaction and happiness in things so fleeting and unsubstantial. With what armies of sorrow hath sin invaded and overspread our earth: and how exactly every crime is observed by God, in order to correct or punish on account of it! But it is unavailing to live, or live long, unless we live to and in Christ. Yea, intolerable is the wrath which God has reserved for those who die in their sins. Every day, therefore, ought to be so numbered, as to flee from them to Jesus Christ our refuge. The great business of life is to make ready for death. To ponder aright what is to become of us in eternity is wisdom indeed, and deserves the most serious application. Gracious souls cannot without sorrow abide the sense of God's displeasure. And they, who have truly tasted the bitterness of sin, cannot rest till the Lord return in pardoning mercy, speak peace to their conscience, and enable them to rejoice in himself. And such as are faithful to Christ will be greatly concerned that he may work all in them, do all for them, give all to them; and

Before Christ
cir. 1045.

Job 17. 9.

Prov. 4. 18.

Is. 44. 3, 4.

Jer. 17. 8. &
31. 12.

Heb. green.
Ezek. 47. 12.

Ps. 25. 8.

Deut. 32. 4.

Rom. 9. 14.

2 Tim. 4. 8.

Heb. 6. 10.

2 Thes. 1. 6, 7.

Ps. 96. 10. &
97. 1. & 99. 1.

Is. 52. 7. Rev.
11. 15. 17.

Job 40. 10.

Ps. 104. 1. &
96. 6, 7, 9.

Ps. 65. 6. Is.
11. 5. with 8.
9.

Ps. 96. 10. &
102. 28. &
125. 1. Mat.

16. 18. Heb.
6. 5. & 2. 5.

Ps. 45. 6. &
89. 4, 29, 36.

Heb. from
then.

Ps. 90. 2.

Prov. 8. 23.

Mic. 5. 2.

1 Tim. 1. 17.
& 6. 16.

Ps. 18. 4. &
69. 1, 2. & 2.

1—3. Acts iv.
v. vii. &c.

Rev. vi. viii.
xii. xiii. with

Jer. 46. 7, 8.

Is. 17. 12, 13.

Ps. 29. 10. &
65. 7. Col. 2.

15. Ps. 2. 4, 5.
& 110. 5, 6.

Rev. 17. 14.

Ps. 19. 7, 8.

Heb. 6. 17.

18 Mat. 5. 18.

Ezek. 43. 12.

Zech. 14. 20.

21. Rev. 21.

27. Is. 60. 21.

† Heb. to length
of days.

Heb. God of
revenge. Deut.
32. 35. Nah.
1. 2, 6. Rom.
12. 19.

Heb. shine
forth. Ps. 80. 1.

Ps. 7. 6. &
68. 1. & 44.

26. & 74. 22.

Is. 33. 10.

Gen. 18. 25.

Ps. 50. 6.

Job 10. 11.

12. Is. 2. 11.

12, 17. & 35. 4.

Ps. 13. 2.

Job 20. 5.

Ps. 31. 1. &
73. 8, 9. Jude

15. Is. 37. 23.

24. Job 21.

14, 15. & 34.

37.

Ps. 10. 8—
14. & 53. 4.

& 58. 2. &
1xxiv. 1xxix. &
80. 13. & 124.

2, 3. & 129.

1—3 Mic. 3.

2, 3. Jer. 22.

16, 17. Ezek.

22. 7.

Ps. 10. 11.

13. & 59. 7.

Ezek. 8. 12.

& 9. 9. Is. 29.

15. Jer. 23.

23. 24.

Ps. 92. 6. Is.
27. 11. 1 Cor.

2. 14. Deut.
32. 29. Ps.
50. 22. Jer. 6.
8.

Exod. 4. 11. Prov. 20. 12. Jer. 32. 17. Ps. 147. 5. Heb. 4. 13. Rev. 2. 23.

14 "They shall still bring forth fruit in old age; they shall be fat and 'flourishing;

15 To shew "that the LORD is upright: he is my rock, and there is no unrighteousness in him.

PSALM XCIII.

This psalm is a triumphant celebration of the government of JEHOVAH, and of Jesus our Redeemer, in (1) The awfulness, strength, stability, and duration, of it; 1, 2. (2) In his triumphant victories over all opposition; 3, 4. (3) In the faithfulness and certainty of his words, and the holiness of his court; 5.

THE LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is established, that it cannot be moved.

2 "Thy throne is established *of old: 'thou art from everlasting.

3 "The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 "The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.

5 "Thy testimonies are very sure: holiness becometh thine house, O LORD, †for ever.

PSALM XCIV.

This is a psalm for the afflicted people of God; in which, (1) God's just vengeance is implored upon their haughty, active, cruel, and atheistical, oppressors, whose folly is exposed from the consideration of God's works of creation, providence, and grace; 1—11. (2) His gracious comforts are presented to the persecuted saints, viz. that he will bless them in and by their afflictions, and give them rest after them, while their enemies are ruined; that God will not cast them off when cast down, but will, in his due time, reduce things to their right course:—to verify which, the psalmist produces part of his own experience; 12—24.

O LORD God, to whom vengeance belongeth; O God, to whom vengeance belongeth; shew thyself.

2 "Lift up thyself, 'thou Judge of the earth: "render a reward to the proud.

3 LORD, 'how long shall the wicked, how long shall the wicked triumph?

4 How long shall they "utter and speak hard things, and all the workers of iniquity boast themselves?

5 "They break in pieces thy people, O LORD, and afflict thine heritage.

6 They slay the widow and the stranger, and murder the fatherless.

7 "Yet they say, the LORD shall not see, neither shall the God of Jacob regard it.

8 "Understand, ye brutish among the people, and ye fools, when will ye be wise?

9 "He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that "chastiseth the heathen, shall not he correct? he that "teacheth man knowledge, shall not he know?

11 "The LORD knoweth the thoughts of man, that they are vanity.

12 "Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law;

13 "That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 "For the LORD will not cast off his people, neither will he forsake his inheritance.

15 "But judgment shall return unto righteousness: and all the upright in heart 'shall follow it.

16 "Who will rise up for me against the evil doers? or who will stand up for me against the workers of iniquity?

17 "Unless the LORD had been my help, my soul had almost dwelt in silence.

18 When I said, "My foot slippeth; thy mercy, O LORD, held me up.

19 "In the multitude of my thoughts within me thy comforts delight my soul.

20 "Shall the throne of iniquity have fellowship with thee, which 'frameth mischief by a law?

21 "They gather themselves together against the soul of the righteous, and condemn the innocent blood.

22 "But the LORD is my defence; and my God is the rock of my refuge.

23 "And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off.

Dan. 6. 6. Ps. 2. 1—3. Ps. 58. 2. ver. 4—6. Ps. 7. 10. & 57. 2. & 59. 9, 10, 17. & 91. 1—4. 9. 2 Cor. 1. 10. Ps. 7. 16. & 9. 16, 17. & 55. 23. Prov. 5. 22. Ezek. 18. 4. Rom. 2. 8, 9. Is. 3. 11. 2 Thes. 1. 1—10.

PSALM XCV.

This psalm contains (1) Solemn calls to celebrate the praises of Jesus Christ and his Father, on account of what he is, what he has done, and what he is to us, and we to him; 1—7. (2) Alarming warnings to hear his voice, and not to harden our hearts, as the Israelites did in the desert, who on that account were debarr-ed from the promised land; 7—11.

COME, let us sing unto the LORD: let us make a joyful noise to the 'rock of our salvation.

2 Let us 'come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 "For the LORD is a great God, and a great King above all gods.

4 "In his hand are the deep places of the earth: 'the strength of the hills is his also.

None need be ashamed of holiness, which is the ornament of God's nature, of his renewed hearts, his church, and his heaven.

REFLECTIONS UPON PSALM XCIV.—Saints must always expect manifold injuries and oppressions in this world. But never must they usurp God's prerogative in avenging themselves, but patiently endure, and wait for the day when he that judges righteously should arise to punish their adversaries. When men are abandoned by God to themselves, how their heart, hands, and tongue, concur in abusing him and his people! Astonishing is their atheism and stupidity! They sink even below common sense. But God makes the correction of his people to issue in their instruction, and in their spiritual or eternal rest and safety, while their wicked enemies are ruined. In due time he will rectify all seeming disorders; and the righteousness of his judgments shall be made clearly manifest, to the encouragement of the upright to follow him, and to praise him for his providences. And thrice happy are they who have treasured up manifold experiences of God's support, comfort, and deliverance, in their times of extreme distress! It will encourage them to expect the proper, seasonable, and righteous, ruin of all the enemies of the church, whether wicked courts in Israel, Assyrians, Chaldeans, Syro-grecians, obstinate Jews, Romish Heathens, Antichristians, or others.

REFLECTIONS UPON PSALM XCIII.—Solid and believing views of Jesus Christ are excellent means to subdue the pride, and remove the fear, of man. They, who have him for their King and Keeper, have no reason to be moved from their steadfastness. No earthly dishonours need disquiet those who have Christ, the Lord of all, to be their Father and Portion. No troubles need dismay those who are by grace made one with the King eternal. No changes need discontent them who have God's sure testimonies for their heritage and the ground of their hope.

Before Christ
cir. 1045.
5 The sea is his, and he made it:
and his hands formed the dry land.

6 O come, let us worship and bow
down: let us kneel before the LORD
our maker.

7 For he is our God; and we are the
people of his pasture, and the sheep of his
hand. To day, if ye will hear his
voice,

8 Harden not your heart, as in the
provocation, and as in the day of tempta-
tion in the wilderness:

9 When your fathers tempted me,
proved me, and saw my work.

10 Forty years long was I grieved
with this generation, and said, It is a
people that do err in their heart, and they
have not known my ways:

11 Unto whom I swore in my wrath
that they should not enter into my
rest.

PSALM XCVI.

This psalm was part of the hymn sung at the translation of the ark
from the house of Obed-edom to the city of David; (1 Chron.
xvi. 1, 22—30.) but relates to the calling of the Gentiles to our
Redeemer. Here are (1) Solemn calls to ascribe praises and
glory to our high and great Immanuel; 1—9. (2) Loud procla-
mations of Jesus' establishment of his gospel church, and of his
coming to judge the world, to the great joy of his friends; 10—
13.

O SING unto the LORD a new
song: sing unto the LORD, all the
earth.

2 Sing unto the LORD, bless his name;
shew forth his salvation from day to
day.

3 Declare his glory among the hea-
then, his wonders among all people.

4 For the LORD is great, and greatly
to be praised: he is to be feared above
all gods.

5 For all the gods of the nations are
idols: but the LORD made the heavens.

6 Honour and majesty are before
him: strength and beauty are in his
sanctuary.

7 Give unto the LORD, O ye kin-
dreds of the people, give unto the LORD
glory and strength.

8 Give unto the LORD the glory
due unto his name: bring an offering,
and come into his courts.

9 O worship the LORD in the
beauty of holiness: fear before him, all
the earth.

10 Say among the heathen that the
LORD reigneth: the world also shall be

Heb. 2. 5, 9. Mat. 16. 18. Ps. 72. 3, 7. Is. 9. 6, 7. & 66. 12. Mic. 5. 5. Zech. 9. 10. Luke
2. 14.

REFLECTIONS UPON PSALM XCV.—God richly deserves our highest and most
cordial praise. And we should invite one another to this blessed employ. How
great is he, possessed of every necessary, infinite, and eternal excellency! How
glorious his formation of all things, and his extensive dominion over them! How
delightful and effective of blessings unnumbered, is his new covenant relation
to men!—But, if he be our Saviour and King, it is proper, it is necessary, that
we be obedient subjects. To none but such is he the author of eternal salvation.
To day, without a moment's delay, we ought to hear his voice in the gospel,
and to receive the offers of his grace. However slightly men pass over their sins,
they are highly provoking in God's sight. And disbelief of his promises is one
of the greatest insults that we can put upon him. That heart is hardened indeed,
whom the great and precious promises of the gospel cannot affect. Let us take
warning by the ruin of others, that we fall not after the same example of unbel-
ief. Though God bear long with us, he will not bear always. The mercies
which we have received from him, as well as the wilfulness of our ignorance,
and our love to our errors, will fearfully aggravate our sin. And dreadful will
be our case, if by his irrevocable oath he once exclude us from his new covenant,
his celestial rest, on account of our despising it when offered to us in the gospel.

REFLECTIONS UPON PSALM XCVI.—Since to us Gentiles Jesus Christ and his
word of salvation are now come, let us, in songs ever fresh, ever cordial, publish
the glories of his grace, and the wonders of his redeeming mercy, power, holi-
ness, and majesty. Let us acknowledge him as our saving Sovereign, present

established that it shall not be moved:
he shall judge the people righteously.

11 Let the heavens rejoice, and let
the earth be glad: let the sea roar, and
the fulness thereof.

12 Let the field be joyful, and all that
is therein: then shall all the trees of the
wood rejoice

13 Before the LORD; for he cometh,
for he cometh to judge the earth: he shall
judge the world with righteousness, and
the people with his truth.

PSALM XCVII.

This psalm is in the same strain with the preceding; and contains
(1) Solemn calls to the Gentile nations to rejoice at the equity
and extent of Jesus' new testament kingdom, and at the destruc-
tion of hardened Jews and heathen idolaters, occasioned by the
establishment thereof; 1—7. (2) Representations of the pure
and holy joy of the saints on account of Jesus' highness, the glory
of God manifested therein, and of the care taken for their safety
and comfort; 8—12.

THE LORD reigneth; let the earth
rejoice; let the multitude of isles
be glad thereof.

2 Clouds and darkness are round
about him: righteousness and judgment
are the habitation of his throne.

3 A fire goeth before him, and burn-
eth up his enemies round about.

4 His lightnings enlightened the
world: the earth saw and trembled.

5 The hills melted like wax at the
presence of the LORD, at the presence of
the LORD of the whole earth.

6 The heavens declare his righ-
teousness, and all the people see his
glory.

7 Confounded be all they that serve
graven images, that boast themselves of
idols: worship him, all ye gods.

8 Zion heard, and was glad; and the
daughters of Judah rejoiced; because of
thy judgments, O LORD.

9 For thou, LORD, art high above
all the earth: thou art exalted far above
all gods.

10 Ye that love the LORD, hate evil:
he preserveth the souls of his saints; he
delivereth them out of the hand of the
wicked.

11 Light is sown for the righteous,
and gladness for the upright in heart.

12 Rejoice in the LORD, ye righteous;
and give thanks at the remembrance of
his holiness.

Ps. 32. 11. & 33. 1. Phil. 4. 4. Or to the memorial. Ps. 30. 4. & 89. 35. Exod. 15.
11. Hab. 1. 12, 13.

PSALM XCVIII.

This psalm insists on the same subject as the two preceding; and
contains (1) Demands of praise to the Redeemer, for the won-

ourselves to him as living sacrifices, and in the pure ordinances of his grace wor-
ship him with pure hearts, and in a reverent and holy manner. Let us rejoice
that his kingdom has been, is, and will be, established among the Gentiles on
earth. Let us, with joy, hope for these latter days, in which Satan shall be
bound, and all the kingdoms on earth subjected to the righteous and merciful
government of our Redeemer. And let us, with more exalted joy, expect his
coming in the clouds, with power and great glory, to judge, and finally decide,
the eternal state of men and angels.

REFLECTIONS UPON PSALM XCVII.—However mysterious and unsearchable
God's providences be, they are always just and equal. A great shaking of the
nations, by the Roman and other conquests, ushered in the gospel kingdom of
our Lord Jesus Christ. A great destruction of obstinate Jews and Heathens, and
overturning of idolatry in the world, attended the erection and spread of it. And
a great overturning of Antichristians, Mahometans, and all their false worship,
shall yet take place in its most glorious period. No exalted potentates, no mighty
nations, nor fixed customs of wickedness, shall be able to withstand his conquer-
ing influence. Let saints then rejoice in his dignity of person, office, and state;
in his gracious preservation and deliverance of his people; in the comforts and
glory which he has prepared for them; and in his righteous judgments upon
their implacable foes. And let their delight in his holiness inflame their love to
himself, and their hatred of sin.

Before Christ
cir. 1045.

ders he hath wrought, the victories he hath won, the discoveries he hath made, and the promises he fulfils; 1—3. (2) Demands of universal and high rejoicing at the erection and establishment of his gospel church, and at his coming in the clouds to judge the world; 4—9.

A psalm.

O ^aSING unto the LORD a new song, for he hath done marvellous things: his right hand and his holy arm hath gotten him the victory.

² The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heavens.

³ He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

⁴ Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

⁵ Sing unto the LORD with the harp; with the harp and the voice of a psalm.

⁶ With trumpets and sound of cornet make a joyful noise before the LORD the King.

⁷ Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

⁸ Let the floods clap their hands: let the hills be joyful together

⁹ Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

PSALM XCIX.

This psalm is of the same general nature with the three preceding; and calls men to revere, worship, and praise, the Messiah and his Father, (1) For the glory, greatness, mercy, and equity, of his government; 1—5. (2) For the instances of his kindness to Israel, in remarkably regarding and honouring their noted deliverers and reformers; 6—9.

^a Ps. 93. 1. & 96. 10. & 97. 1. Mat. 23. 18. John 5. 22. Rev. 11. 15. 17. Ps. 89. 7. Ps. 80. 1. Exod. 25. 22. 2 Cor. 5. 19. 20. Is. 42. 21. Heb. stagger.

^b Ps. 80. 1. Exod. 25. 22. 2 Cor. 5. 19. 20. Is. 42. 21. Heb. stagger.

^c Ps. 48. 1. 2. & 76. 1. & 29. 9. & 89. 7. Rev. 14. 1. Ps. 97. 9. Exod. 18. 11. Ps. 66. 7. Dan. 4. 34. 35. Deut. 7. 21. Neh. 1. 3. & 4. 14. & 9. 23. Job 37. 22. Ps. 47. 2. & 66. 3. 5. Rev. 15. 3. 4. Exod. 15. 11. Josh. 24. 19. 1 Sam. 2. 2. Ps. 111. 9. & 145. 17. Ps. 28. 8. & 27. 1. & 46. 1. & 73. 26. & 81. 1. Job 36. 5. Ps. 147. 5. Gen. 18. 25. Deut. 32. 4. Zeph. 3. 5. Neh. 9. 13. Ps. 45. 6. 7. & 119. 137. Ver. 9. Ps. 34. 3. & 96. 7. Luke 1. 47. 1 Chr. 28. 2. 2 Kin. 19. 15. 2 Sam. 6. 2. Exod. 29. 11. 44. 1 Sam. 7. 9. Rev. 1. 6. Exod. xxii. xxxiii. Num. xiv. xvi. 1 Sam. vii. xii. Jer. 15. 1. Exod. 33. 9. & 19. 9. Num. 12. 5. 1 Sam. 12. 18.

^d Ps. 97. 9. Exod. 18. 11. Ps. 66. 7. Dan. 4. 34. 35. Deut. 7. 21. Neh. 1. 3. & 4. 14. & 9. 23. Job 37. 22. Ps. 47. 2. & 66. 3. 5. Rev. 15. 3. 4. Exod. 15. 11. Josh. 24. 19. 1 Sam. 2. 2. Ps. 111. 9. & 145. 17. Ps. 28. 8. & 27. 1. & 46. 1. & 73. 26. & 81. 1. Job 36. 5. Ps. 147. 5. Gen. 18. 25. Deut. 32. 4. Zeph. 3. 5. Neh. 9. 13. Ps. 45. 6. 7. & 119. 137. Ver. 9. Ps. 34. 3. & 96. 7. Luke 1. 47. 1 Chr. 28. 2. 2 Kin. 19. 15. 2 Sam. 6. 2. Exod. 29. 11. 44. 1 Sam. 7. 9. Rev. 1. 6. Exod. xxii. xxxiii. Num. xiv. xvi. 1 Sam. vii. xii. Jer. 15. 1. Exod. 33. 9. & 19. 9. Num. 12. 5. 1 Sam. 12. 18.

^e Ps. 97. 9. Exod. 18. 11. Ps. 66. 7. Dan. 4. 34. 35. Deut. 7. 21. Neh. 1. 3. & 4. 14. & 9. 23. Job 37. 22. Ps. 47. 2. & 66. 3. 5. Rev. 15. 3. 4. Exod. 15. 11. Josh. 24. 19. 1 Sam. 2. 2. Ps. 111. 9. & 145. 17. Ps. 28. 8. & 27. 1. & 46. 1. & 73. 26. & 81. 1. Job 36. 5. Ps. 147. 5. Gen. 18. 25. Deut. 32. 4. Zeph. 3. 5. Neh. 9. 13. Ps. 45. 6. 7. & 119. 137. Ver. 9. Ps. 34. 3. & 96. 7. Luke 1. 47. 1 Chr. 28. 2. 2 Kin. 19. 15. 2 Sam. 6. 2. Exod. 29. 11. 44. 1 Sam. 7. 9. Rev. 1. 6. Exod. xxii. xxxiii. Num. xiv. xvi. 1 Sam. vii. xii. Jer. 15. 1. Exod. 33. 9. & 19. 9. Num. 12. 5. 1 Sam. 12. 18.

^f Ps. 97. 9. Exod. 18. 11. Ps. 66. 7. Dan. 4. 34. 35. Deut. 7. 21. Neh. 1. 3. & 4. 14. & 9. 23. Job 37. 22. Ps. 47. 2. & 66. 3. 5. Rev. 15. 3. 4. Exod. 15. 11. Josh. 24. 19. 1 Sam. 2. 2. Ps. 111. 9. & 145. 17. Ps. 28. 8. & 27. 1. & 46. 1. & 73. 26. & 81. 1. Job 36. 5. Ps. 147. 5. Gen. 18. 25. Deut. 32. 4. Zeph. 3. 5. Neh. 9. 13. Ps. 45. 6. 7. & 119. 137. Ver. 9. Ps. 34. 3. & 96. 7. Luke 1. 47. 1 Chr. 28. 2. 2 Kin. 19. 15. 2 Sam. 6. 2. Exod. 29. 11. 44. 1 Sam. 7. 9. Rev. 1. 6. Exod. xxii. xxxiii. Num. xiv. xvi. 1 Sam. vii. xii. Jer. 15. 1. Exod. 33. 9. & 19. 9. Num. 12. 5. 1 Sam. 12. 18.

^g Ps. 97. 9. Exod. 18. 11. Ps. 66. 7. Dan. 4. 34. 35. Deut. 7. 21. Neh. 1. 3. & 4. 14. & 9. 23. Job 37. 22. Ps. 47. 2. & 66. 3. 5. Rev. 15. 3. 4. Exod. 15. 11. Josh. 24. 19. 1 Sam. 2. 2. Ps. 111. 9. & 145. 17. Ps. 28. 8. & 27. 1. & 46. 1. & 73. 26. & 81. 1. Job 36. 5. Ps. 147. 5. Gen. 18. 25. Deut. 32. 4. Zeph. 3. 5. Neh. 9. 13. Ps. 45. 6. 7. & 119. 137. Ver. 9. Ps. 34. 3. & 96. 7. Luke 1. 47. 1 Chr. 28. 2. 2 Kin. 19. 15. 2 Sam. 6. 2. Exod. 29. 11. 44. 1 Sam. 7. 9. Rev. 1. 6. Exod. xxii. xxxiii. Num. xiv. xvi. 1 Sam. vii. xii. Jer. 15. 1. Exod. 33. 9. & 19. 9. Num. 12. 5. 1 Sam. 12. 18.

^h Ps. 97. 9. Exod. 18. 11. Ps. 66. 7. Dan. 4. 34. 35. Deut. 7. 21. Neh. 1. 3. & 4. 14. & 9. 23. Job 37. 22. Ps. 47. 2. & 66. 3. 5. Rev. 15. 3. 4. Exod. 15. 11. Josh. 24. 19. 1 Sam. 2. 2. Ps. 111. 9. & 145. 17. Ps. 28. 8. & 27. 1. & 46. 1. & 73. 26. & 81. 1. Job 36. 5. Ps. 147. 5. Gen. 18. 25. Deut. 32. 4. Zeph. 3. 5. Neh. 9. 13. Ps. 45. 6. 7. & 119. 137. Ver. 9. Ps. 34. 3. & 96. 7. Luke 1. 47. 1 Chr. 28. 2. 2 Kin. 19. 15. 2 Sam. 6. 2. Exod. 29. 11. 44. 1 Sam. 7. 9. Rev. 1. 6. Exod. xxii. xxxiii. Num. xiv. xvi. 1 Sam. vii. xii. Jer. 15. 1. Exod. 33. 9. & 19. 9. Num. 12. 5. 1 Sam. 12. 18.

ⁱ Ps. 97. 9. Exod. 18. 11. Ps. 66. 7. Dan. 4. 34. 35. Deut. 7. 21. Neh. 1. 3. & 4. 14. & 9. 23. Job 37. 22. Ps. 47. 2. & 66. 3. 5. Rev. 15. 3. 4. Exod. 15. 11. Josh. 24. 19. 1 Sam. 2. 2. Ps. 111. 9. & 145. 17. Ps. 28. 8. & 27. 1. & 46. 1. & 73. 26. & 81. 1. Job 36. 5. Ps. 147. 5. Gen. 18. 25. Deut. 32. 4. Zeph. 3. 5. Neh. 9. 13. Ps. 45. 6. 7. & 119. 137. Ver. 9. Ps. 34. 3. & 96. 7. Luke 1. 47. 1 Chr. 28. 2. 2 Kin. 19. 15. 2 Sam. 6. 2. Exod. 29. 11. 44. 1 Sam. 7. 9. Rev. 1. 6. Exod. xxii. xxxiii. Num. xiv. xvi. 1 Sam. vii. xii. Jer. 15. 1. Exod. 33. 9. & 19. 9. Num. 12. 5. 1 Sam. 12. 18.

^j Ps. 97. 9. Exod. 18. 11. Ps. 66. 7. Dan. 4. 34. 35. Deut. 7. 21. Neh. 1. 3. & 4. 14. & 9. 23. Job 37. 22. Ps. 47. 2. & 66. 3. 5. Rev. 15. 3. 4. Exod. 15. 11. Josh. 24. 19. 1 Sam. 2. 2. Ps. 111. 9. & 145. 17. Ps. 28. 8. & 27. 1. & 46. 1. & 73. 26. & 81. 1. Job 36. 5. Ps. 147. 5. Gen. 18. 25. Deut. 32. 4. Zeph. 3. 5. Neh. 9. 13. Ps. 45. 6. 7. & 119. 137. Ver. 9. Ps. 34. 3. & 96. 7. Luke 1. 47. 1 Chr. 28. 2. 2 Kin. 19. 15. 2 Sam. 6. 2. Exod. 29. 11. 44. 1 Sam. 7. 9. Rev. 1. 6. Exod. xxii. xxxiii. Num. xiv. xvi. 1 Sam. vii. xii. Jer. 15. 1. Exod. 33. 9. & 19. 9. Num. 12. 5. 1 Sam. 12. 18.

^k Ps. 97. 9. Exod. 18. 11. Ps. 66. 7. Dan. 4. 34. 35. Deut. 7. 21. Neh. 1. 3. & 4. 14. & 9. 23. Job 37. 22. Ps. 47. 2. & 66. 3. 5. Rev. 15. 3. 4. Exod. 15. 11. Josh. 24. 19. 1 Sam. 2. 2. Ps. 111. 9. & 145. 17. Ps. 28. 8. & 27. 1. & 46. 1. & 73. 26. & 81. 1. Job 36. 5. Ps. 147. 5. Gen. 18. 25. Deut. 32. 4. Zeph. 3. 5. Neh. 9. 13. Ps. 45. 6. 7. & 119. 137. Ver. 9. Ps. 34. 3. & 96. 7. Luke 1. 47. 1 Chr. 28. 2. 2 Kin. 19. 15. 2 Sam. 6. 2. Exod. 29. 11. 44. 1 Sam. 7. 9. Rev. 1. 6. Exod. xxii. xxxiii. Num. xiv. xvi. 1 Sam. vii. xii. Jer. 15. 1. Exod. 33. 9. & 19. 9. Num. 12. 5. 1 Sam. 12. 18.

^l Ps. 97. 9. Exod. 18. 11. Ps. 66. 7. Dan. 4. 34. 35. Deut. 7. 21. Neh. 1. 3. & 4. 14. & 9. 23. Job 37. 22. Ps. 47. 2. & 66. 3. 5. Rev. 15. 3. 4. Exod. 15. 11. Josh. 24. 19. 1 Sam. 2. 2. Ps. 111. 9. & 145. 17. Ps. 28. 8. & 27. 1. & 46. 1. & 73. 26. & 81. 1. Job 36. 5. Ps. 147. 5. Gen. 18. 25. Deut. 32. 4. Zeph. 3. 5. Neh. 9. 13. Ps. 45. 6. 7. & 119. 137. Ver. 9. Ps. 34. 3. & 96. 7. Luke 1. 47. 1 Chr. 28. 2. 2 Kin. 19. 15. 2 Sam. 6. 2. Exod. 29. 11. 44. 1 Sam. 7. 9. Rev. 1. 6. Exod. xxii. xxxiii. Num. xiv. xvi. 1 Sam. vii. xii. Jer. 15. 1. Exod. 33. 9. & 19. 9. Num. 12. 5. 1 Sam. 12. 18.

^m Ps. 97. 9. Exod. 18. 11. Ps. 66. 7. Dan. 4. 34. 35. Deut. 7. 21. Neh. 1. 3. & 4. 14. & 9. 23. Job 37. 22. Ps. 47. 2. & 66. 3. 5. Rev. 15. 3. 4. Exod. 15. 11. Josh. 24. 19. 1 Sam. 2. 2. Ps. 111. 9. & 145. 17. Ps. 28. 8. & 27. 1. & 46. 1. & 73. 26. & 81. 1. Job 36. 5. Ps. 147. 5. Gen. 18. 25. Deut. 32. 4. Zeph. 3. 5. Neh. 9. 13. Ps. 45. 6. 7. & 119. 137. Ver. 9. Ps. 34. 3. & 96. 7. Luke 1. 47. 1 Chr. 28. 2. 2 Kin. 19. 15. 2 Sam. 6. 2. Exod. 29. 11. 44. 1 Sam. 7. 9. Rev. 1. 6. Exod. xxii. xxxiii. Num. xiv. xvi. 1 Sam. vii. xii. Jer. 15. 1. Exod. 33. 9. & 19. 9. Num. 12. 5. 1 Sam. 12. 18.

ⁿ Ps. 97. 9. Exod. 18. 11. Ps. 66. 7. Dan. 4. 34. 35. Deut. 7. 21. Neh. 1. 3. & 4. 14. & 9. 23. Job 37. 22. Ps. 47. 2. & 66. 3. 5. Rev. 15. 3. 4. Exod. 15. 11. Josh. 24. 19. 1 Sam. 2. 2. Ps. 111. 9. & 145. 17. Ps. 28. 8. & 27. 1. & 46. 1. & 73. 26. & 81. 1. Job 36. 5. Ps. 147. 5. Gen. 18. 25. Deut. 32. 4. Zeph. 3. 5. Neh. 9. 13. Ps. 45. 6. 7. & 119. 137. Ver. 9. Ps. 34. 3. & 96. 7. Luke 1. 47. 1 Chr. 28. 2. 2 Kin. 19. 15. 2 Sam. 6. 2. Exod. 29. 11. 44. 1 Sam. 7. 9. Rev. 1. 6. Exod. xxii. xxxiii. Num. xiv. xvi. 1 Sam. vii. xii. Jer. 15. 1. Exod. 33. 9. & 19. 9. Num. 12. 5. 1 Sam. 12. 18.

^o Ps. 97. 9. Exod. 18. 11. Ps. 66. 7. Dan. 4. 34. 35. Deut. 7. 21. Neh. 1. 3. & 4. 14. & 9. 23. Job 37. 22. Ps. 47. 2. & 66. 3. 5. Rev. 15. 3. 4. Exod. 15. 11. Josh. 24. 19. 1 Sam. 2. 2. Ps. 111. 9. & 145. 17. Ps. 28. 8. & 27. 1. & 46. 1. & 73. 26. & 81. 1. Job 36. 5. Ps. 147. 5. Gen. 18. 25. Deut. 32. 4. Zeph. 3. 5. Neh. 9. 13. Ps. 45. 6. 7. & 119. 137. Ver. 9. Ps. 34. 3. & 96. 7. Luke 1. 47. 1 Chr. 28. 2. 2 Kin. 19. 15. 2 Sam. 6. 2. Exod. 29. 11. 44. 1 Sam. 7. 9. Rev. 1. 6. Exod. xxii. xxxiii. Num. xiv. xvi. 1 Sam. vii. xii. Jer. 15. 1. Exod. 33. 9. & 19. 9. Num. 12. 5. 1 Sam. 12. 18.

pillar: they kept his testimonies, and the ordinances that he gave them.

⁸ Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

⁹ Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy.

PSALM C.

This psalm (1) Contains a solemn call to the Gentiles to praise God and rejoice in him; 1—4. (2) Furnishes us with matter of praise; viz. that he is God, and stands nearly related to us; and that his mercy and truth are everlasting; 3, 5.

A psalm of *praise.

MAKE a joyful noise unto the LORD, ye lands.

² Serve the LORD with gladness: come before his presence with singing.

³ Know ye that the LORD he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

⁴ Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

⁵ For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.

^a Ps. 66. 13. & 116. 14. 17—19. & 95. 2. & 105. 1. 5. & 106. 1. 47. & 107. 1. 8. 15. 21. 31. & cxxxv. cxxxvi. ^b Ps. 103. 17. & 136. 1—26. & 65. 10. & 119. 89. & 146. 6—10. Deut. 32. 4. ^c Heb. to generation and generation.

PSALM CI.

This psalm was probably composed when David assumed the government of his kingdom; and contains his holy resolutions (1) To make God's mercies and judgments the connected matter of his song; and to walk circumspectly before his family, through the assisting presence of God; 1, 2. (2) To purge his family and kingdom; discouraging and punishing persons mischievous and wicked, slanderers, liars, and deceitful workers; and encouraging the pious; 3—8.

A psalm of David.

I WILL sing of mercy and judgment: unto thee, O LORD, will I sing.

² I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

³ I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.

⁴ A froward heart shall depart from me: I will not know a wicked person.

⁵ Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.

⁶ Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

effectual are their intercessions for the preservation of nations and churches. But he will make the dearest of them to smart severely for their sin in this life, notwithstanding they are fixed in a pardoned state. Great praise is due to God for his mercies. And deep awe and inward purity are necessary in worshipping him that is infinitely holy.

REFLECTIONS UPON PSALM C.—What joyful praise, what grateful thanksgiving, what cheerful and hearty service, do we Gentiles owe to the Lord!—to him who is JEHOVAH, the infinite, ALL!—to him who forms us both in nature and in grace!—to him who is our high Proprietor and Redeemer, our kind Shepherd, Leader, Provider, and Provision!—to him who is good in himself, and whose mercy and truth are for ever exerted in the fulfilment of gracious and new covenant promises to ransomed men!

Before Christ
cir. 1056.

Ps. 55. 3. &
53. 2, 3. Prov.
29. 12. & 20.
8. 26. & 16.
12.
Heb. shall not
be established.
Ps. 55. 10.
Jer. 21. 12.
Ps. 48. 2, 8.
2 Chr. 6. 6.
Hos. 9. 3.

7 "He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.

8 "I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

PSALM CII.

This psalm relates to some grievous distress; and contains (1) Bitter complaints, of divine hidings and wrath; of sore bodily troubles; of inward griefs and perplexities; of calumniating reproaches; of sudden changes of condition; and of apparent nearness to death; 1—11. (2) Seasonable comforts against these grievances, drawn from the eternity and unchangeableness of God; 12, 24, 27: from the deliverances, spread, and establishment, which he will grant to his church in answer to the prayers, and for the comfort, of his afflicted people; 13—28.

A prayer * of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.

HEAR ^b my prayer, O LORD, and let my cry come unto thee.

2 "Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily.

3 "For my days are consumed like smoke, and my bones are burned as an hearth.

4 "My heart is smitten, and withered like grass; so that I forget to eat my bread.

5 "By reason of the voice of my groaning my bones cleave to my skin.

6 "I am like a pelican of the wilderness: I am like an owl of the desert.

7 "I watch, and am as a sparrow alone upon the house top.

8 "Mine enemies reproach me all the day; and they that are mad against me are sworn against me.

9 "For I have eaten ashes like bread, and mingled my drink with weeping,

10 "Because of thine indignation and thy wrath: for thou hast lifted me up and cast me down.

11 "My days are like a shadow that declineth; and I am withered like grass.

12 But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.

13 "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.

14 "For thy servants take pleasure in her stones, and favour the dust thereof.

15 "So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

Ver. 4. Is. 40. 6. Jam. 1. 10. Ps. 103. 15, 16. Ps. 90. 1, 2. 1 Tim. 6. 16. Ps. 135. 13. Lam. 5. 19. Exod. 3. 15. Ps. 51. 18. & 44. 26. & 69. 35, 36. Dan. 9. 2, 16—19. Ps. 79. 1. Dan. 9. 2—19. Neh. 1. 3—11. & 2. 13. Ps. 126. 1—3. Is. 60. 1, 3, 5. & 55. 5. & 14. 1. Zech. 8. 20—23. Rev. 21. 24.

REFLECTIONS UPON PSALM CI.—The lot of saints on earth is a strange mixture of mercies and judgments. But all of them, taken in their connection and tendency, are to be improved as matter of praise and thanksgiving. Fellowship with, and influences from, God must strengthen and animate us to every holy practice. Serious godliness is the most substantial wisdom; and to act for God in the religious management of families, kingdoms, or in other relative stations, is a noted branch of it. With the utmost care ought men, by whatever power they have, to discourage every thing wicked, and to encourage every thing virtuous and holy. But it is in vain to attempt instructing or reforming others, if we do not set them an example in our own practice.

REFLECTIONS UPON PSALM CII.—To what low condition God reduces his church and people, for the exercise and trial of their grace, and for exciting their more importunate prayers! In darkness, vexation, and trouble, their days often pass toward an end. Afflicted, dispirited, and pained, in their heart; and their body wasted to skin and bones: like owls and pelicans, they shun converse and comfort, and pine away in melancholy solitude. Often, like lonely sparrows,

Before Christ
cir. 1056.

Is. 44. 23, 26.
Zech. 2. 5, 8.
Is. 2. 2—5. &
60. 17, 19, 20.
Ps. 9. 18. &
72. 12. Is. 41.
17. & Deut.
32. 36.
Dan. 9. 2.
Rom. 15. 4.
John 20. 31.
Ps. 22. 27—
51. & 45. 16.
17. Job 2.
10, 15.
Ps. 14. 2. &
11. 4. &
17. 2. & 10.
9.
Exod. 2. 23—
25. & 7. 5.
Ps. 79. 11.
Zech. 9. 11.
Jer. 51. 34.
Heb. the chil-
dren of death.
Is. 51. 11. &
43. 21. Ps. 57.
19. & 59. 13.
Eph. 3. 21. &
2. 4—7.
Hos. 1. 11. &
3. 5. Is. 40.
4—8. Ps. 72.
8—11. Zech.
8. 23—25.
Heb. afflicted.
Ps. 89. 38—
47. Job 21. 23.
Ps. 39. 13.
Is. 38. 3, 10—
14.
Deut. 33. 27.
Ps. 9. 7. & 90.
1, 2. Hab. 1.
12. ver. 12.
1 Tim. 1. 17.
Heb. 1. 10.
Gen. i. Exod.
20. 11. Ps. 24.
1. & 33. 6.
Jer. 32. 17.
Is. 53. 6, 8.
Rom. 8. 20—
22. Is. 65. 17.
& 66. 22.
2 Pet. 3. 7, 10.
Heb. stand.
M. L. 3. 6.
Jam. 1. 17.
Heb. 13. 8.
1 Tim. 1. 17.
& 6. 16. Is. 9.
6, 7.
Ps. 69. 36 &
45. 16, 17.
Mat. 16. 18.
Is. 45. 17. &
38. 12—22. &
66. 22. & 40.
22.

16 "When the LORD shall build up Zion he shall appear in his glory.

17 "He will regard the prayer of the destitute, and not despise their prayer.

18 "This shall be written for the generation to come: and the people which shall be created shall praise the LORD.

19 "For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 "To hear the groaning of the prisoner; to loose those that are appointed to death;

21 "To declare the name of the LORD in Zion, and his praise in Jerusalem;

22 "When the people are gathered together, and the kingdoms, to serve the LORD.

23 He weakened my strength in the way; he shortened my days.

24 "I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.

25 "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

26 "They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

27 "But thou art the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall be established before thee.

PSALM CIII.

In this psalm David labours to promote thankful praises to God for his kindness in redemption; and in the four following for his kindness in creation and external providence. Here (1) He earnestly stirs up himself to praise God for favours to himself in particular, for pardon of sins, healing of diseases, redemption from death; 1—5; and for his mercies to his people, in revealing his mind to them, pardoning their sins, sympathizing with their weakness, pitying their afflictions, and perpetuating his new covenant mercy towards them and their seed; 6—18. (2) Conscious of his own insufficiency, he requests the assistance of angels, and of all the works of God, to praise him who is their Sovereign; 19—22.

A psalm of David.

BLESS the LORD, O my soul; and all that is within me, bless his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits:

3 Who forgiveth all thine iniquities; who healeth all thy diseases;

4 "Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies;

5 "Who satisfieth thy mouth with good

they are debarred from rest and sleep, and are deserted by friends, or avoid their company: are exposed to the reproach and fury of inveterate enemies—oppressed with grief—overwhelmed with a sense of God's indignation, in his sudden and awful changing of their comforts into depths of misery, till near the grave and apparently near the pit! But great is the mercy that they have, notwithstanding, a God, a hearer of prayer, to whom they may complain; and a heart to pour out before him. Be the afflictions of the righteous as numerous as they will, the eternal Saviour has, and does, and will, deliver them out of them all. He has fixed the periods of his church's deliverance, and issued forth promises ascertaining the same. While with deep concern his servants are affected with her ruinous case, and pour forth their importunate prayers, he will fly to her relief, to the conversion of multitudes and the terror of obstinate opposers. What he did in former times, in delivering from Babylon, in erecting the new testament church, and in destroying her Jewish and Heathen persecutors, encourages us to hope for more glorious deliverances from Antichrist, and at last from the world that lieth in wickedness. And, whatever distresses befall the redeemed in their way to the heavenly mansions, Jesus' eternity secures the perseverance and stability of his church, and of every true member of it.

Before Christ
cir. 1042.

Is. 40. 31.
Hos. 2. 15.
2 Cor. 4. 16.
Ps. 146. 7. &
10. 17. 18. &
72. 4. Deut.
32. 36.
Ps. 147. 19.
Neh. 9. 7—22.
Exod. iii. to
Deut. xxxiv.
Exod. 34. 6, 7.
Num. 14. 18.
Deut. 5. 10.
Neh. 9. 17.
Ps. 85. 3, 10.
Jer. 32. 18.
Ps. 30. 5.
Is. 57. 16.
Jer. 3. 5.
Mic. 7. 18, 19.
Ezra 9. 13.
Job 11. 6.
Lam. 3. 22.
Hab. 3. 2.
Rom. 5. 20.
Heb. accord-
ing to the height
of the heaven.
Is. 55. 9. Ps.
36. 5. & 89. 2.
Rom. 5. 20, 21.
Eph. 2. 4—7.
& 3. 18, 19.
Is. 43. 25. &
44. 22. Jer. 31.
34. & 50. 20.
Mic. 7. 18, 19.
Eph. 1. 7.
Mal. 3. 17.
Is. 63. 7, 9.
16. & 57. 15
—20. Hos. 11.
8. Eph. 1. 3—
7. 1 Pet. 1. 3.
Ps. 78. 39.
Gen. 3. 19.
Eccl. 12. 7.
Job 25. 6.
Ps. 90. 5, 6.
1 Pet. 1. 24.
Job 14. 1, 2.
Jam. 1. 10, 11.
Is. 40. 7.
Job 27. 20, 21.
Heb. it is not.
Job 7. 6—10.
& 20. 9. Ps.
37. 10, 36.
Eph. 1. 3—8.
& 2. 4—7. Ps.
100. 5. & 23.
6. Exod. 20. 6.
John 17. 25.
Dan. 9. 24.
Is. 51. 6, 8.
2 Cor. 5. 21.
Deut. 7. 9.
Is. 64. 5.
1 Cor. 15. 58.
2 Tim. 4. 7, 8.
Rom. 2. 7, 10.
Is. 3. 10.
2 Tim. 4. 7.
Ps. 115. 3.
Is. 66. 1.
Dan. 4. 34, 35.
Eph. 1. 11.
Ps. 148. 2.
ver. 21.
Heb. mighty
in strength.
2 Kin. 19. 35.
Ps. 78. 25. &
104. 4. & 68.
17.
Mat. 6. 10. &
18. 10. & 26.
53. Dan. 9. 23.
Gen. 32. 2.
1 Kin. 22. 19.
2 Chr. 18. 18.
Luke 2. 13.
Heb. 1. 14.
Ps. 104. 4.
Ps. 150. 6. &
148. 1—14. &
145. 10.

things; so that ^bthy youth is renewed like the eagle's.

6 The ⁱLORD executeth righteousness and judgment for all *that* are oppressed.

7 ^kHe made known his ways unto Moses, his acts unto the children of Israel.

8 ⁱThe LORD is merciful and gracious, slow to anger, and plenteous in mercy.

9 ^mHe will not always chide: neither will he keep *his* anger for ever.

10 ⁿHe hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For, ^oas the heaven is high above the earth, so great is his mercy toward them that fear him.

12 ^pAs far as the east is from the west, so far hath he removed our transgressions from us.

13 ⁱLike as a father pitieth *his* children, so the LORD pitieth them that fear him.

14 ^rFor he knoweth our frame; he remembereth that we *are* dust.

15 ^sAs for man, his days *are* as grass: ^tas a flower of the field, so he flourisheth.

16 ^uFor the wind passeth over it, and ^vit is gone; and the place thereof ^xshall know it no more:

17 ^yBut the mercy of the LORD is from everlasting to everlasting upon them that fear him; and ^zhis righteousness unto children's children;

18 ^aTo such as keep his covenant, and to those that remember his commandments to do them.

19 ^bThe LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

20 ^cBless the LORD, ye his angels, ^dthat excel in strength, that ^edo his commandments, hearkening unto the voice of his word.

21 Bless ye the LORD, all ye ^fhis hosts; ye ministers of his, that do his pleasure.

22 ^gBless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

PSALM CIV.

This psalm was perhaps composed along with the preceding one; and contains (1) High celebrations of God as the God of nature; particularly of his appearances in his heavenly palaces; 1—4: of his creation of the sea and dry land; 5—9: of the provision which he makes for his creatures, according to their respective needs; 10—28: and of his sovereign dominion and influence over them; 29—32. (2) Holy resolutions to meditate on and praise the Lord, in the view of his destruction of the wicked; 33—35.

BLESS ^athe LORD, O my soul. O LORD my God, ^bthou art very great; ^cthou art clothed with honour and majesty.

2 Who coverest *thyself* ^dwith light as with a garment; ^ewho stretchest out the heavens like a curtain;

3 ^fWho layeth the beams of his chambers in the waters; ^gwho maketh the clouds his chariot; ^hwho walketh upon the wings of the wind;

4 ⁱWho maketh his angels spirits; his ministers a flaming fire;

5 ^kWho laid the foundations of the earth, *that* it should not be removed for ever.

6 ^lThou coveredst it with the deep as with a garment: the waters stood above the mountains.

7 ^mAt thy rebuke they fled; at the voice of thy thunder they hasted away.

8 ⁿThey go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

9 ^oThou hast set a bound that they may not pass over; that they turn not again to cover the earth.

10 ^p†He sendeth the springs into the valleys, *which* †run among the hills.

11 ^qThey give drink to every beast of the field: the wild asses || quench their thirst.

12 By them shall the fowls of the heaven have their habitation; *which* ^rsing among the branches.

13 ^sHe watereth the hills from his ^tchambers: the earth is satisfied with the fruit of thy works.

14 ^uHe causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

15 And ^vwine *that* maketh glad the heart of man, and ^woil to make *his* face to shine, and ^xbread *which* strengtheneth man's heart.

16 ^yThe trees of the LORD are full of *sap*; the cedars of Lebanon, which he hath planted;

17 ^zWhere the birds make their nests: *as for* the ^astork, the fir trees *are* her house.

18 ^bThe high hills *are* a refuge for the wild goats, *and* the rocks for ^cthe conies.

19 ^dHe appointeth the moon for seasons; the sun knoweth his going down.

20 ^eThou makest darkness, and it is night; wherein †all the beasts of the forest do creep *forth*.

21 ^fThe young lions roar after their prey, and seek their meat from God.

22 The ^gsun ariseth, they gather themselves together, and lay them down in their dens.

23 ^hMan goeth forth to his work and to his labour until the evening.

24 O LORD, ⁱhow manifold are thy works! in wisdom hast thou made them all: the earth is full of ^kthy riches.

25 So is ^lthis great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

26 ^mThere go the ships: *there is* that

Before Christ
c. 1042.

Ps. 24. 2.
Amos 9. 6.
Is. 19. 1.
Ps. 65. 11, 12.
Hab. 3. 8.
Ps. 18. 10.
Nah. 1. 3—6.
Mic. 1. 3, 4.
Heb. 1. 7, 14.
1 Kin. 22. 19.
2 Kin. 2. 11.
& 6. 17.
2 Thes. 1. 7, 8.
Heb. He hath
founded the
earth upon her
bases. Job 26.
7. & 38. 4. &
26. 7. Ps. 24.
2. & 136. 6.
Eccl. 1. 4.
Gen. 1. 2, 9.
Job 38. 8. 25.
Gen. 7. 19.
m Gen. 1. 9, 10.
& 8. 1.
Or, The moun-
tains ascend,
the valleys
descend.
Job 26. 10. &
38. 9—11.
Ps. 33. 7.
Jer. 5. 22.
Gen. 9. 11, 15.
Is. 54. 9.
Deut. 8. 7.
Heb. Who
sendeth.
Heb. walk.
Ps. 145. 16.
Job 39. 5, 6.
Mat. 6. 26.
Heb. break.
Heb. give a
voice. Ezek.
17. 23. Mat.
13. 32.
Ps. 65. 9—13.
Job 38. 26, 27.
Jer. 10. 13. &
14. 22. Ezek.
34. 26. Deut.
11. 11. Heb. 6.
7.
Heavens, or
clouds.
Gen. 1. 29, 30.
& 3. 18. & 9.
3. Ps. 145. 9.
15. & 65. 9—
13. & 147. 8.
9. Prov. 15. 17.
Prov. 31. 6.
Judg. 9. 13.
Ps. 23. 5.
Heb. to make
his face shine
with oil, or
more than oil.
Ruth 3. 3.
Ps. 23. 5.
Mat. 6. 17.
Is. 3. 1. & 33.
17. Ps. 105. 16.
Ps. 29. 5. &
92. 12. Num.
21. 6. i. e.
large trees.
Ezek. 17. 23.
Dan. 4. 12.
Mat. 13. 31,
32.
Lev. 11. 19.
Deut. 14. 18.
Job 39. 1.
1 Sam. 24. 2.
Prov. 30. 26.
Lev. 11. 5.
Deut. 14. 7.
Gen. 1. 14.
Deut. 4. 19.
Ps. 136. 7—9.
& 19. 5, 6.
Jer. 31. 35.
Job 38. 12.
Gen. 1. 4, 5.
& 8. 22. Ps.
74. 16. Is. 45. 7.
Heb. all the
beasts thereof
do trample in
the forest.
Amos 3. 4.
Is. 31. 4. Job
38. 39. Ps. 34.
9, 10. & 145.
15. 16.
Eccl. 1. 5.
Mat. 5. 45.
Song 4. 8.
Nah. 2. 12.
Rom. 12. 11.
Eph. 4. 28.
2 Thes. 3. 10
—13.
Gen. 1. Neh.
9. 6. Prov. 3.
19. Jer. 10. 2.
Ps. 14. 19.
Ps. 21. 1. &
23. 5.
Ps. 95. 4, 5.
Gen. 1. 20, 21.
Hab. 1. 14.
Prov. 30. 19.
Rev. 8. 9.

REFLECTIONS UPON PSALM CIV.—Our hearts need to be much encouraged and excited, even to the most proper and most delightful exercises. And in dealing with God our hearts ought to be wholly engaged. But how shameful it is that we ever forget, that we so early forget, his mercies!—his mercies so great, so necessary, so numerous, so connected, so everlasting!—his unbounded com-

passion to us, who are so mean, so frail, so polluted!—his free, full, and ever-
lasting, pardons should humble our hearts, and animate us to holy fear, love,
and obedience. And, while all his creatures in heaven and earth concur to bless
and serve him, surely we above all, whom Christ hath redeemed by his blood,
should never be silent, never be slothful!

Before Christ
cir. 1042.

Gen. 1. 31.
Job 41. 1.
Heb. formed.
Ps. 145. 15.
& 147. 9. &
26. 6. & 136.
25. Job 38. 41.
Mat. 6. 26.
Prov. 6. 8.
Ps. 30. 7. with
Rom. 11. 36.
Acts 17. 25.
Col. 1. 17.
Job 34. 14.
15. Ps. 146. 4.
Eccl. 12. 7.
Job 26. 5, 13.
& 33. 4. Ps.
33. 6. Is. 39.
15. Ezek. 37.
9. Rev. 4. 11.
Eccl. 1. 4. Ps.
65. 9—13.
Is. 35. 1, 2. &
65. 17, 18.
Acts 7. 2.
Ps. 29. 2.
Heb. shall be.
Gen. 1. 31.
Exod. 31. 17.
Ps. 114. 7. &
68. 8. & 77.
19. & 144. 5.
Exod. 19. 18.
Hab. 3. 5—7.
Deut. 32. 22.
Is. 64. 1, 2.
Nab. 1. 5, 6.
Ps. 34. 1. &
71. 8—24. &
63. 4. & 146.
2. Hab. 3. 18.
Phil. 4. 6.
2 Cor. 2. 14.
Ps. 63. 5, 6.
& 139. 17, 18.
Is. 61. 10.
Phil. 4. 4.
Luke 1. 47.
Ps. 10. 16. &
101. 8. & 59.
13. & 58. 6—
10. & 73. 27.
Heb. Hallelu-
jah. Rev. 19.
1, 3, 4, 6.

leviathan, whom thou hast made to play therein.

27 ° These wait all upon thee ; that thou mayest give them their meat in due season.

28 That thou givest them they gather : thou openest thine hand, they are filled with good.

29 P Thou hidest thy face, they are troubled : thou takest away their breath, they die, and return to their dust.

30 T Thou sendest forth thy spirit, they are created : and thou renewest the face of the earth.

31 T The glory of the LORD shall endure for ever : the LORD shall rejoice in his works.

32 X He looketh on the earth, and it trembleth : he toucheth the hills, and they smoke.

33 Y I will sing unto the LORD as long as I live : I will sing praise to my God while I have my being.

34 Z My meditation of him shall be sweet : I will be glad in the LORD.

35 A Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul, Praise ye the LORD.

PSALM CV.

This psalm was a part of the solemn hymn sung at the translation of the ark from the house of Obed-edom to the city of David ; [1 Chrou. xvi.] and contains (1) Solemn calls to meditate on, seek, magnify, and praise, God, who is so great, so gracious, and so nearly connected with us ; 1—7. (2) A narrative of the particular mercies of God to Israel for the space of four hundred and eighty years, as grounds of praise ; particularly 1. His covenant with their patriarchs ; 8—11 : 2. His care of them while strangers and sojourners ; 12—15 : 3. His advancement of Joseph to be the shepherd and stone of Israel ; 16—22 : 4. His increasing them in Egypt, and at last delivering them from it, by inflicting manifold plagues on the Egyptians ; 23—38. 5. His care of them in the wilderness, and settling them in Canaan as a peculiar people to himself ; 39—45.

1 Chr. 16. 8—
22. Is. 12. 4.
Ps. 136. 1—
26.
Ps. 40. 10. &
145. 5, 6, 11.
Jer. 50. 28. &
51. 10.
Ps. 48. 11. &
33. 1. & 146.
1, 2. & 149. 1,
2.
1 Cor. 1. 31.
Is. 45. 25. Ps.
34. 2. Jer. 9.
24. Ps. 149. 2.
Ps. 32. 11. &
33. 1, 2. Lam.
3. 23. 2 Chr.
22. 19. & 28.
9. Phil. 3. 3.
& 4. 4.
Ps. 27. 8.
Amos 5. 6, 8,
14. Mat. 7. 7.
Ark. Ps. 78.
61. & 132. 8.
Ps. 77. 11.
Deut. 7. 18.
19. & 8. 2. &
32. 7. Deut.
32. 10. Ps.
135. 4.
1 Chr. 16. 19.
Heb. 11. 12.
Rom. 9. 4, 5.
Gen. 17. 7.
Exod. 90. 2.
Is. 26. 9. Ps.
9. 16. & 48.
11. & 97. 8.
1 Chr. 16.
15. Ps. 111. 5.
Rev. 10. 1.
Neb. 1. 5.
Exod. 20. 6.
Dan. 9. 4.
Gen. 17. 2—
8. & 22. 16—
18. & 26. 3, 4.
& 28. 13. &
35. 11. Luke
1. 75. Heb. 6.
17, 18. Neh. 9.
3. Acts 7. 8.
Gen. 12. 7. &
13. 15. & 26.
4. & 28. 13.

GIVE thanks unto the LORD ; call upon his name : make known his deeds among the people.

2 Sing unto him, sing psalms unto him : talk ye of all his wondrous works.

3 Glory ye in his holy name : let the heart of them rejoice that seek the LORD.

4 Seek the LORD, and his strength : seek his face evermore.

5 Remember his marvellous works that he hath done ; his wonders, and the judgments of his mouth ;

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He is the LORD our God ; his judgments are in all the earth.

8 He hath remembered his covenant for ever, the word which he commanded to a thousand generations.

9 Which covenant he made with Abraham, and his oath unto Isaac ;

10 And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant :

11 Saying, Unto thee will I give the

REFLECTIONS UPON PSALM CIV.—Great is the glory, the awful majesty, the infinite goodness and mercy, of our God ! In what bright abodes of light is he enthroned ! While clouds and winds convey the influences of his power, angelic hosts, made by himself, surround his seat and bear his messages. Established earth and bounded seas confess his power. Springs below, rains from above, fruitful fields, and towering trees, nestling birds, shining luminaries, changing seasons, ravenous animals, swarming fishes and their spacious sea, and labouring man his Maker's image, all preserved, all maintained, all governed, by his

Before Christ
cir. 1042.

Heb. the end.
Josh. 13. 6. &
14. 2. Ps. 78.
55. Deut. 32.
q.
Gen. 34. 30.
Deut. 7. 7. &
26. 5.
Gen. 17. 8. &
28. 4. & 37. 1.
Heb. 11. 9, 13.
Gen. xii. xiii.
xxvi. xxxv.
xlii.
Gen. 12. 17.
& 20. 3, 7. &
33. 4. & 35. 5.
1920.
Gen. 20. 7. &
26. 11, 29.
Mat. 8. 9.
Ps. 33. 9.
Gen. 41. 54.
& 45. 6.
Lev. 26. 26.
Is. 3. 1.
Ezek. 4. 16.
Ps. 104. 15.
Gen. 45. 5. &
50. 20. & 37.
28.
Gen. 39. 20.
& 40. 15.
Heb. his soul
came into iron.
Gen. 41. 1—
44. with
1 Pet. 1. 7.
Acts 7. 10.
Gen. 41. 14.
Acts 7. 10.

land of Canaan, the lot of your inheritance :

12 When they were but a few men in number ; yea, very few, and strangers in it.

13 When they went from one nation to another, from one kingdom to another people ;

14 He suffered no man to do them wrong : yea, he reprov'd kings for their sakes ;

15 Saying, Touch not mine anointed, and do my prophets no harm.

16 Moreover, he called for a famine upon the land : he brake the whole staff of bread.

17 He sent a man before them, even Joseph, who was sold for a servant :

18 Whose feet they hurt with fetters : he was laid in iron :

19 Until the time that his word came : the word of the LORD tried him.

20 The king sent and loosed him, even the ruler of the people, and let him go free.

21 He made him lord of his house, and ruler of all his substance :

22 To bind his princes at his pleasure, and teach his senators wisdom.

23 Israel also came into Egypt ; and Jacob sojourned in the land of Ham.

24 And he increased his people greatly ; and made them stronger than their enemies.

25 He turned their heart to hate his people, to deal subtilly with his servants.

26 He sent Moses his servant, and Aaron whom he had chosen.

27 They shewed him signs among them, and wonders in the land of Ham.

28 He sent darkness, and made it dark ; and they rebelled not against his word.

29 He turned their waters into blood, and slew their fish.

30 Their land brought forth frogs in abundance, in the chambers of their kings.

31 He spake, and there came divers sorts of flies and lice in all their coasts.

32 He gave them hail for rain, and flaming fire in their land.

33 He smote their vines also and their fig trees ; and brake the trees of their coasts.

34 He spake, and the locusts came, and caterpillars, and that without number,

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He smote also all the first-born in their land, the chief of all their strength.

37 He brought them forth also with silver and gold : and there was not one feeble person among their tribes.

power, his kindness, and his care, owe their whole selves and service to this mighty Lord ! Can he then, who hangs a whole creation on his arm, and feeds them at his board, let slip a ransomed child, or let him starve ? While he with pleasure upholds all, governs all, and rejoices in all, his works, let my soul, touched by his grace, meditate and praise : and, while obstinate sinners are consumed from earth, and shut up in hell, let my Hosannas and Hallelujahs ascend to him that loved me and gave himself for me.

Before Christ
cir. 1491.

^a Exod. 12. 33.
1491.

^b Exod. 13. 21,
22. Num. 9.
15—22. Neh.
9. 12, 19.

^c Exod. 16. 12
—18. Neh. 9.
15. Deut. 8. 3.
Ps. 78. 24—
29. John 6. 31,
49. Neh. 9. 20.

^d Exod. 17. 6.
Num. 20. 11.
Ps. 78. 15, 16.
1 Cor. 10. 4.
Is. 48. 21.

^e Exod. 2. 24.
Gen. 15. 14. &
46. 4.

^f Exod. 6. 6.
Jer. 32. 21.
with Is. 35. 10.
& 51. 11.

^g Heb. singing.
^d Deut. 6. 10.
11. Josh. 3. 10.

^h —xxi. Neh.
9. 22—25.
Ps. 44. 2, 3. &
78. 55. & 135.
12. & 136. 21,
22.

ⁱ Deut. 4. 1,
40. & 6. 24,
25. & 12. 32.
^j Heb. *Hallelu-
jah*. Ps. 104.
35. Rev. 19. 1,
3.

38 * Egypt was glad when they departed: for the fear of them fell upon them.

39 ^y He spread a cloud for a covering; and fire to give light in the night.

40 * The people asked, and he brought quails; and satisfied them with the bread of heaven.

41 ^a He opened the rock, and the waters gushed out; they ran in the dry places like a river.

42 ^b For he remembered his holy promise, and Abraham his servant.

43 ^c And he brought forth his people with joy, and his chosen with *gladness:

44 ^d And gave them the lands of the heathen; and they inherited the labour of the people;

45 ^e That they might observe his statutes, and keep his laws. ^f Praise ye the LORD.

PSALM CVI.

This psalm may be considered as a supplement to the preceding. That exhibited to our view the marvellous kindness of God to Israel: this exhibits the fearful rebellions of Israel against their gracious God. We have here (1) A preface, ascribing praise to God, exhibiting comfort to his saints, and requesting favours from God; 1—5. (2) An alarming confession or narrative of Israel's wickedness against their God, notwithstanding his marvellous kindness to them; in provoking him at the Red sea; 6—12: in lusting after sensual gratifications; 13—15: in mutinying against his vicegerents; 16—18: in worshipping the golden calf; 19—23: in murmuring contempt of the promised land; 24—27: in joining with the Moabites and Midianites in the worship of Baal-peor; 28—31: in quarrelling with Moses at Kadesh; 32, 33: in incorporating themselves with the Canaanites, and imitating their idolatrous and cruel customs; 34—39. (3) An affecting view of God's great compassion to Israel, notwithstanding they had provoked him to inflict sore and almost destructive punishments upon them; 40—46. (4) An affectionate improvement of his kindness, in imploring his powerful deliverance; and ascription of endless praises to his name; 47, 48.

PRAISE ^a ye the LORD. O ^b give thanks unto the LORD; for he is ^c good; for his mercy endureth for ever.

2 Who ^d can utter the mighty acts of the LORD? who can shew forth all his praise?

3 Blessed are they that ^e keep judgment, and he that doth righteousness at all times.

4 ^f Remember me, O LORD, with the favour that thou bearest unto thy people: O visit me with thy salvation;

5 That I may see ^g the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 ^h We have sinned with our fathers; we have committed iniquity; we have done wickedly.

7 Our fathers ⁱ understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; ^k but provoked him at the sea, even at the Red sea.

8 ^l Nevertheless, he saved them for his name's sake, that he might make his mighty power to be known.

9 ^m He rebuked the Red sea also, and it was dried up: so he led them through the depths as through the wilderness.

10 ⁿ And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

11 ^o And the waters covered their enemies: there was not one of them left.

12 ^p Then believed they his words; they sang his praise.

13 ^q * They soon forgot his works; they waited not for his counsel:

14 ^r But [†] lusted exceedingly in the wilderness, and tempted God in the desert.

15 ^s And he gave them their request; but sent leanness into their soul.

16 ^t They envied Moses also in the camp, and Aaron the saint of the LORD.

17 ^u The earth opened, and swallowed up Dathan, and covered the company of Abiram.

18 ^v And a fire was kindled in their company; the flame burned up the wicked.

19 ^w They made a calf in Horeb, and worshipped the molten image.

20 ^x Thus they changed their glory into the similitude of an ox that eateth grass.

21 ^y They forgot God their Saviour, which had done ^z great things in Egypt;

22 Wondrous works in the land of Ham, and terrible things by the Red sea.

23 ^a Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.

24 Yea, ^b they despised ^c the pleasant land; ^d they believed not his word:

25 ^e But murmured in their tents, and hearkened not unto the voice of the LORD.

26 Therefore he ^f lifted up his hand against them, to overthrow them in the wilderness:

27 ^g [†] To overthrow their seed also among the nations, and to ^h scatter them in the lands.

28 ⁱ They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

29 Thus ^j they provoked him to anger with their inventions: and the ^k plague brake in upon them.

30 ^l Then stood up Phinehas, and executed judgment: and so ^m the plague was stayed.

31 And that was ⁿ counted unto him for righteousness unto all generations for evermore.

32 ^o They angered him also at the

Before Christ
cir. 1491.

^m Exod. 14. 21.
Neh. 9. 11.

ⁿ Ps. 66. 6. &
136. 11—15.
& 78. 52, 53.
Nah. 1. 4.
Heb. 11. 29.

^o Exod. 14. 13,
30. Is. 63. 8—
14. Deut. 11.
2—7.

^p Exod. 14. 27.
& 15. 5, 10,
12. Ps. 74. 13,
14. & 78. 53.
& 136. 15.

^q Exod. 14. 31.
& 15. 1.

^r Exod. 15. 24.
& 16. 2. & 17.
2.

^s Heb. They
made haste,
they forgot.

^t Num. 11. 4.
Ps. 78. 13.
1 Cor. 10. 6.

[†] Heb. lusted a
lust.

^u Num. 11. 31—
33. Ps. 78. 29,
31. Is. 10. 16.

^v Num. 16. 1,
& with Lev.
21. 6—8.

^w Num. 16. 31.
& 26. 10, 11.
Deut. 11. 6.

^x Num. 16. 35,
46. & 26. 10.
& 27. 3.

^y Exod. 32. 4—
6. Deut. 10.
12, 16. Neh. 9.
18.

^z Jer. 2. 11.
Rom. 1. 23.
1491.

^a Deut. 32. 15.
18. Jer. 2. 32.
ver. 13.

^b Exod. vii. xii.
xiv. Deut. 4.
34. & 7. 18,
19. Josh. 24.

^c 5—7. Neh. 9.
10, 11. Ps. 74.
12—15. & 78.
43—51. &
105. 27—39.

^d Exod. 32. 10
—32. Deut. 9.
19. & 10. 10.
with Ezek. 22.
30. & 13. 5.

^e Jer. 5. 1.
Is. 59. 16.

^f Num. 14. 3, 4.

^g Heb. a land of
desire. Deut.
8. 7. & 11. 11,
12. Ezek. 20.
6.

^h Heb. 3. 9—19.

ⁱ Num. 14. 2, 4.

^j Num. 14. 12,
27—37. Ps.
95. 11. Ezek.
20. 15. Heb. 3.
11, 18.

[†] Heb. To make
them fall.

^k Lev. 26. 33.
Ps. 44. 11.
Ezek. 20. 23.

^l Num. 25. 3.
& 31. 16.
Hos. 9. 10.
Josh. 22. 17.

^m 1 Cor. 10. 20.
with Ps. 115.
4—7.

ⁿ Is. 42. 8.
Deut. 32. 16,
17, 21, 22.

^o Num. 25. 3,
9. Josh. 22.
17.

^p Num. 25. 7—
15. with Dan.
9. 24. 2 Cor. 5.
21.

^q Num. 25. 9.
Jon. 1. 15.

^r Deut. 24. 13.
Num. 25. 13.

^s Num. 20. 3.
13. Deut. 9.
26. Ps. 81. 7.

cir. 1444.

^a Heb. *Hallelu-
jah*. 1 Chr. 16.
34.

^b Ps. 107. 1. &
118. 1. & 136.
1. 1 Thes. 5.
18.

^c Ps. 119. 68.
Mat. 19. 17.
Is. 63. 7. 9.
Rom. 5. 20.
21. Eph. 2. 7.

^d Ps. 40. 5. &
139. 17, 18.
Job 5. 9.

^e Ps. 145. 4—7.

^f Ps. 119. 9.
Mat. 22. 37.
38. Ps. 15. 2.

^g 2 Cor. 1. 12.
Acts 24. 16.
Gal. 6. 9.

^h Ps. 25. 6. &
119. 132, 41,
82, 174, 175.

ⁱ Neh. 13. 29.
Heb. 4. 16.
Is. 63. 7—15.

^j Ps. 105. 42,
44. Jer. 3. 19.
Eph. 1. 3—9.
& 2. 4—10.

^k Is. 35. 10. &
66. 10—14. &
12. 6. & xxv.
xxvi.

^l Dan. 9. 5.
Ezra 9. 7.
Neh. 9. 16—
34. Ezek. xvi.
xx. xxiii.

^m Is. 1. 3. & 5.
12. Jer. 2. 32.
Deut. 32. 15,
18.

ⁿ Exod. 14. 11,
12.

^o Ezek. 20. 8,
9, 44. & 36.
32. Num. 14.
13—20.

REFLECTIONS UPON PSALM CV.—How infinitely excellent is this God, who deserves such gratitude, such praise, such search, such confidence! Marvellous is his covenant relation to us, and covenanted mercies towards us: and thrice happy are they who have him their own and their fathers' God! Happy are they who know the judgments of his mouth, his word, and live thereby; and for whose welfare the judgments of his hand are executed in all the earth! From mean appearances God's great manifestations of himself take their rise. But great is the care he takes of his chosen in this world, where they are but few and strangers. He that touches them touches the apple of his eye. And apparent difficulties easily vanish before the power of a promising God. But how mysterious are his ways of providence! When things seem most against us, they

are often strongly working for our good. Even calumnies and sufferings are made to try and prepare men for, and advance them to, honour. His church shall never want a friend in time of need. He can raise them up protectors where they least expected to find favour. And, if God advance us, our duty is to discern his hand, and to adorn our station, by making it subservient to his glory. No danger or difficulty must deter us when his work is to be done.—All creatures concur in executing God's will of judgment or mercy. His protection, deliverance, and care, of his people, are wonderfully connected with the most fearful plagues and rain on their enemies. And through trials unnumbered, and of long continuance, God's promises are at last perfectly accomplished in his people's perfect happiness.

Before Christ
cir. 1452.

Num. 20. 10.
with Jam. 3.
2. Ps. 3. 39. 1.
Judg. 1. 21—
36. & 2. 1—3.
Deut. 7. 2, 16.
& 20. 16—18.
Num. 33. 52.
Judg. 1. 21—
36. & 2. 2. &
3. 5. Is. 2.
6.
Judg. 2. 11—
13, 19. & 3. 6.
7. 2 Kin. 17. 8.
11, 15. Exod.
23. 32, 33. &
34. 12—16.
Num. 33. 55.
56. Deut. 7.
1—5. 16. &
20. 18. Josh.
23. 12. 13.
2 Kin. 16. 3.
& 21. 6. Is. 57.
5. Jer. 7. 31.
Ezek. 16. 20.
Lev. 17. 7.
Deut. 32. 17.
1 Cor. 10. 20.
Rev. 9. 20.
ver. 38.
Num. 35. 33.
Is. 1. 15.
Ezek. 7. 23. &
22. 3.
Exod. 34. 16.
Lev. 20. 5, 6.
Hos. 9. 1.
Ezek. xvi.
xxiii. Num. 15.
39. Jer. 3. 1.
Is. 42. 8.
Exod. 20. 5.
Deut. 32. 16.
17, 22. Judg.
2. 11—15.
2 Kin. 17. 7—
23.
Judg. 3. 8, 12.
& 4. 1—3. &
6. 1—6. & 10.
6—14. & 13.
1. 1 Sam. iv.
xi. xlii. xxi.
2 Kin. xv. & c.
Judg. 2. 16.
19. & iii. v.
vi. x. xlii.
Neh. 9. 28, 30.
Or impoverished,
or weakened.
Judg. 3. 9. &
4. 3. & 6. 7.
& 10. 10.
2 Kin. 14. 26,
27.
Deut. 30. 3.
Lev. 26. 42.
2 Kin. 13. 23.
Ps. 74. 20.
Deut. 32. 36.
Ps. 135. 14. &
90. 13. Exod.
32. 14. 2 Sam.
24. 16. Judg.
2. 18. Amos 7.
3. 6. Jon. 3.
10. Hos. 11. 8.
Jer. 51. 20.
Is. 63. 7, 9.
1 Kin. 8. 50.
Jer. 15. 11. &
50. 12. Ezra
7. 9.
1 Chr. 16. 35.
36. Ps. 68. 22.
& 78. 65, 66.
& 60. 4. & 14.
7. & 126. 1—
4.
* Ps. 107. 1—
3. & 115. 1.
Luke 1. 74.
75. 2 Cor. 5.
14, 15.
* Ps. 41. 13. &
72. 18, 19. &
89. 52. 1 Chr.
29. 11.

waters of strife, so that it went ill with Moses for their sakes:

33 Because they provoked his spirit, so that he 'spake unadvisedly with his lips.

34 'They did not destroy the nations, 'concerning whom the LORD commanded them :

35 'But were mingled among the heathen, and learned their works.

36 *And they served their idols; which were a snare unto them.

37 'Yea, they sacrificed their sons and their daughters unto devils,

38 And shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was 'polluted with blood.

39 Thus were they defiled with their own works, and 'went a whoring with their own inventions.

40 Therefore ^bwas the wrath of the LORD kindled against his people, inso-much that he abhorred his own inheritance.

41 'And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 'Many times did he deliver them; but they provoked *him* with their counsel, and were || brought low for their iniquity.

44 Nevertheless, he regarded their affliction 'when he heard their cry :

45 'And he remembered for them his covenant, and 'repented according to the multitude of his mercies.

46 'He made them also to be pitied of all those that carried them captives.

47 'Save us, O LORD our God, and gather us from among the heathen, ^k to give thanks unto thy holy name, *and* to triumph in thy praise.

48 'Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

PSALM CVII.

This psalm may be considered as an appendix to the two foregoing. Those represented the providence of God towards his chosen Israelites, who prefigured his gospel church: this (1) Represents the providences of God to the children of men in general, and calls them to praise him for his kindness and mercy in them: particularly 1. In directing and gathering travellers, whom he had justly dispersed; 1—7: 2. In delivering prisoners, whom he had justly confined; 8—14: 3. In healing the sick, whom he had justly plagued; 15—22: 4. In relieving mariners, whom he had justly brought into a storm; 23—30: 5. In changing the condition of territories, persons, and families, at his pleasure, to the comfort of his people, and the restraining of wickedness; 31—42. (2) It encourages men to a careful observation of God's providences; 43.

O 'GIVE thanks unto the LORD, for *he is good*; for his mercy endureth for ever.

* Ps. 106. 1. &
118. 1. & 136.
1. & 119. 68.
Mat. 19. 17.
Is. 63. 7.

REFLECTIONS UPON PSALM CVI.—Wonderful and thank-worthy are all the deeds, the gracious deeds, of our God. Blessed are they who make his word their rule, and his righteousness the ground of their acceptance, and the example of their holy practice! Happy are they who enjoy intimate fellowship with him in his saving works and benefits. But how horrid is sin, which seeks to trample him and all his kindness under foot! And awful is the reflection that one generation should follow another in adding sin to sin. We need not upbraid the sinners who went before us, as we are involved in the same fearful crimes. Notwithstanding both mercies and judgments, how stupidly insensible, how strangely forgetful, how discontented with God's marvellous provision, how rebellious against his deputies and government,—what distinguished idolaters, murmurers, infidels, adulterers, and how perversely disobedient—does sin make

2 Let the 'redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy ;

3 And 'gathered them out of the lands, from the east and from the west, from the north and from the *south.

4 'They wandered in the wilderness in a solitary way; they found no city to dwell in.

5 'Hungry and thirsty, their soul fainted in them.

6 'Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.

7 And he 'led them forth by the right way, that they might go to a city of habitation.

8 'Oh that *men* would praise the LORD for his goodness, and for his wonderful works, to the children of men !

9 'For he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 'Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron ;

11 'Because they rebelled against the words of God, and contemned the ^mcounsel of the Most High :

12 'Therefore he brought down their heart with labour; they fell down, and *there was none to help.*

13 'Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

14 ^pHe brought them out of darkness and the shadow of death, and brake their bands in sunder.

15 'O that *men* would praise the LORD for his goodness, and for his wonderful works, to the children of men !

16 'For he hath broken the gates of brass, and cut the bars of iron in sunder.

17 'Fools, 'because of their transgression, and because of their iniquities, are afflicted.

18 'Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

19 'Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.

20 'He sent his word, and healed them, and delivered *them* from their destructions.

21 'Oh that *men* would praise the LORD for his goodness, and for his wonderful works, to the children of men !

22 'And let them sacrifice the sacrifices of thanksgiving, and declare his works with [†]rejoicing.

23 'They that go down to the sea in ships, that do business in great waters ;

Before Christ
cir. 1045.

* Dent. 7. 8. &
9. 26. & 21. 8.
Is. 44. 23.
Rev. 5. 9. &
14. 3, 4.
Ps. 106. 47.
Is. 43. 5, 6. &
49. 12. Ps. 68.
22.
* Heb. *sea*.
* Gen. 21. 14.
Deut. 8. 15.
Num. 14. 23.
Rev. 12. 6.
* Gen. 21. 15.
Judg. 15. 18.
Lam. 4. 9.
* Ver. 13, 19.
28. Hos. 5. 15.
Ps. 50. 15. &
91. 15. Is. 58.
9. Heb. 4. 16.
Phil. 4. 6.
Jam. 5. 13, 16.
Ps. 136. 16.
& 77. 20. Is.
63. 12—14.
Ezra 8. 21.
Jer. 31. 9.
Is. 49. 10, 11.
* Ver. 15, 21.
31. Ps. 66. 1,
4. & 117. 1, 2.
& 72. 18, 19.
Is. xi. xxv.
xxvi. & 63.
7—14.
* Ps. 145. 16.
19. Jer. 31.
25. Ps. 102.
16. & 68. 10.
& 103. 5.
Luke 1. 53.
Mat. 5. 6.
Acts 14. 17.
* Ps. 79. 11. &
105. 18. Job 5.
5. & 36. 8.
* Ps. 68. 6.
Luke 7. 30.
Rom. 1. 23—
32. & 2. 12—
15.
* Ps. 73. 24. &
119. 24.
* Exod. 18. 11.
Job 40. 11.
12. Is. 10. 4.
Ps. 142. 4. &
18. 41.
* Ver. 6. 19, 28.
Ps. 18. 6. &
55. 16. & 116.
1—7. & 102.
17. 20. & 12.
5.
* Ps. 68. 6. &
146. 7. & 44.
4. Acts 5. 19.
& 12. 7.
* Ver. 8, 21, 31.
Is. 45. 1. &
27. 4. Mic. 2.
13. Acts 12. 7.
Ps. 147. 7.
* Ps. 14. 1. &
92. 6. & 94. 8.
* Ps. 38. 15.
Lam. 1. 8.
Hos. 3. 10, 11.
Jer. 2. 19.
Is. 3. 11.
* Job 35. 20.
Ps. 9. 13. &
88. 3. & 147.
3. Is. 38. 10—
13.
* Ps. 78. 34, 35.
& 18. 6, 15.
19. & 34. 4, 6.
& 50. 15.
* Ps. 147. 15.
20. Mat. 8. 8.
2 Kin. 20. 4.
5. Job 33. 29.
Ps. 105. 4.
* Ver. 1, 8, 15.
31. Is. xli.
xxv. xxvi.
xxv. & 44. 23.
& 49. 14. &
42. 10—12.
* Ps. 50. 14. &
116. 17. Heb.
13. 45. Lev. 7.
12. Ps. 105. 1,
2. & 145. 5—
7.
† Heb. *singing*.
* Ezek. 27. 8.
29. Rev. 19. 7.

God's professed people! Often they proceed from evil to worse, till his indignation breaks forth against them without remedy. But great is the mercy when sinful nations and churches have any among them who, by their prayers and their zeal stand in the gap, and avert the Lord's indignation. With pleasure he looks upon such, and highly honours them on that account. But infinite is the goodness of our God, who, when provoked to add one stroke to another, and to make wicked tempters to sin cruel tormentors for it, is so ready to step in for our relief, and to rebuke, or even turn the hearts of, them that destroyed us. Never is a penitent prayer poured out into his bosom but it returns in gracious preservation and deliverance. Let then all our troubles drive us to the throne of grace; and all our mercies, bestowed or promised, encourage our prayers, and animate our praise.

Before Christ
cir. 1045.

24 These see the works of the LORD,
and his wonders in the deep.

Ps. 104. 25,
26. Job 41.
1—32.

25 For he commandeth and raiseth
the stormy wind, which lifteth up the
waves thereof.

Jon. 1. 5. Ps.
135. 7.

Heb. maketh
to stand.

26 They mount up to the heaven,
they go down again to the depths: their
soul is melted because of trouble.

Jon. 1. 11.
Mat. 8. 24.
Acts 27. 14,
15, 18.

27 They reel to and fro, and stagger
like a drunken man, and are at their
wit's end.

Ps. 22. 14. &
119. 28. Nah.
2. 10. Is. 13.
7.

Heb. all their
wisdom is seal-
loved up.

28 Then they cry unto the LORD in
their trouble, and he bringeth them out
of their distresses.

Ver. 6, 12,
19. Ps. 50.
15. & 91. 15.
& 55. 16. &
65. 2. & 18.
6. & 34. 4, 6.
Job 5. 19.

29 He maketh the storm a calm, so
that the waves thereof are still.

Ps. 29. 10. &
93. 3, 4. & 65.
7. Mat. 8. 25,
26. & 14. 32.

30 Then are they glad, because they
be quiet; so he bringeth them unto their
desired haven.

Ver. 8, 15,
21. Ps. 136.
1—26. & 145.
1—21. & 146.
1—10. & 147.
1—20. & 149.
1—9.

31 Oh that men would praise the
LORD for his goodness, and for his won-
derful works, to the children of men!

Ps. 22. 22,
25. & 40. 9,
10. & 119. 46.
& 111. 1.

32 Let them exalt him also in the
congregation of the people, and praise
him in the assembly of the elders.

Gen. 13. 10,
13. Deut. 29.
22, 23. Is. 13.
19—21. 9.
Zeph. 2. 9.

33 He turneth rivers into a wilder-
ness, and the water springs into dry
ground;

Heb. saltiness.
Ezek. 47. 11.
Judg. 9. 45.

34 A fruitful land into barrenness,
for the wickedness of them that dwell
therein.

Is. 41. 17,
18. & 32. 15.
Ps. 114. 8. Is.
33. 1—6.

35 He turneth the wilderness into a
standing water, and dry ground into wa-
ter springs.

Ps. 146. 7.
Luke 1. 53.
Acts 17. 26.
ver. 7.

36 And there he maketh the hungry
to dwell, that they may prepare a city for
habitation;

Jer. 29. 5. Is.
17. 30. Ps.
65. 9—13.
Acts 14. 17.

37 And sow the fields, and plant
vineyards, which may yield fruits of
increase.

Gen. 1. 22,
28. Exod. 1.
7. Prov. 10.
22. Ps. 144.
12—14.

38 He blesseth them also, so that they
are multiplied greatly; and suffereth not
their cattle to decrease.

Lev. 26. 15—
39. Deut. 28.
15—68. Ps.
106. 41—43.
2 Kin. 17. 7—
23. Jer. xxxi.
10.

39 Again they are minished and
brought low, through oppression, afflic-
tion, and sorrow.

Job 12. 18—
21. 24. Josh.
10. 16, 24, 26.
Judg. 1. 6, 7.
& 4. 9, 21.

40 He poureth contempt upon princes,
and causeth them to wander in the wil-
derness, where there is no way.

Or void place.
1 Sam. 2. 8.
2 Sam. 7. 8.
Ps. 113. 7, 8.
& 144. 12. &
128. 3. & 127.
5.

41 Yet setteth he the poor on high
from affliction, and maketh him fami-
lies like a flock.

Or after.
Job 22. 19. &
5. 16. Ps. 58.
10. & 63. 11.
Prov. 10. 11.
Ps. 92. 11. &
91. 8. & 112.
8, 10.

42 The righteous shall see it, and
rejoice; and all iniquity shall stop her
mouth.

Ps. 25. 12,
14. & 64. 9.
Jer. 9. 12.
Dan. 12. 10.
Hos. 14. 9.
with Is. 5. 12.
& 26. 9, 11.
Ps. 28. 5.

43 Whoso is wise, and will observe
those things, even they shall understand
the loving-kindness of the LORD.

Ps. 57. 7—
11. & 103. 1,
2. & 34. 1—3.
& 104. 34. &
92. 1, 2.

PSALM CVIII.

The first five verses of this psalm are taken from Psal. lvii. 7—12:
and contain praises and thanksgivings to God.—The other
eight are taken from Psal. lx. 5—12: and contain prayers for,
and hopes of, promised mercies.

A song or psalm of David.

O GOD, my heart is fixed; I will
sing and give praise, even with my
glory.

Ps. 30. 11. &
138. 1. & 71.
8, 15, 21, 24.
& 145. 1, 5,
21. Luke 1.
47.

2 Awake, psaltery and harp: I myself
will awake early.

Before Christ
cir. 1045.

3 I will praise thee, O LORD, among
the people: and I will sing praises unto
thee among the nations.

Ps. 33. 2. &
43. 4. & 5. 3.
Is. 64. 7.
Judg. 5. 14.
Ps. 22. 22, 25.
Zeph. 3. 14—
20. Is. 11. 9.
Zech. 8. 18—
23.

4 For thy mercy is great above the
heavens: and thy truth reacheth unto
the clouds.

Ps. 36. 5. &
89. 2. & 85.
10. Mic. 7.
18—20. Rom.
5. 20, 21.
Eph. 2. 4—7

5 Be thou exalted, O God, above the
heavens; and thy glory above all the
earth;

Ps. 8. 1. &
110. 1. Rev.
11. 15, 17.
Ps. 60. 5—
12. Exod. 19.
5, 6. Deut.
32. 9.

6 That thy beloved may be delivered:
save with thy right hand, and answer
me.

Ps. 54. 1. &
35. 1—3. 23.
& 119. 173.
& 144. 7.
Ps. 89. 35,
36. 1 Sam. 13.
14. & 15. 28.
2 Sam. 7. 3—
16.

7 God hath spoken in his holiness; I
will rejoice, I will divide Shechem, and
mete out the valley of Succoth.

Or skies.
Ps. 8. 1. &
110. 1. Rev.
11. 15, 17.
Ps. 60. 5—
12. Exod. 19.
5, 6. Deut.
32. 9.

8 Gilead is mine; Manasseh is mine;
Ephraim also is the strength of mine
head; Judah is my lawgiver;

Ps. 54. 1. &
35. 1—3. 23.
& 119. 173.
& 144. 7.
Ps. 89. 35,
36. 1 Sam. 13.
14. & 15. 28.
2 Sam. 7. 3—
16.

9 Moab is my washpot; over Edom
will I cast out my shoe; over Philistia
will I triumph.

Josh. 1. 6. &
13. 7.
Gen. 33. 17.
Judg. 8. 5.
2 Sam. 7. 8,
9. with 5. 1, 3.
Deut. 33. 17.
Gen. 49. 24.
Gen. 49. 10.

10 Who will bring me into the
strong city? who will lead me into
Edom?

Ps. 122. 5.
2 Sam. viii.
v. Ps. 6. 8.
1 Chr. xiv.
xviii. xx.

11 Wilt not thou, O God, who hast
cast us off? and wilt not thou, O God,
go forth with our hosts?

Ps. 14. 7.
2 Chr. 14. 11.
& 13. 14. &
20. 12. Ps.
20. 1—9. &
33. 16—22.
1 Sam. xxxi.
Ps. 44. 9. Is.
12. 1.

12 Give us help from trouble: for
vain is the help of man.

Exod. 17. 11,
12. Deut. 20.
4. Num. 21.
2. 1 Sam.
17. 45.

13 Through God we shall do va-
liantly: for he it is that shall tread down
our enemies.

Ps. 142. 4, 5. & 20. 1—9.
Is. 30. 3, 5, 7. & 31. 1, 3. Ps. 33. 16, 17. & 118. 3, 9.
Num. 24. 18. Ps. 18. 28—48. & 118. 10—16. 2 Sam. v. viii. x. Is. 65. 1—4. Rom. 16. 20.

PSALM CIX.

Probably David penned this psalm with a view to Doeg or Ahithophel; and hence it is much like to the 41st, 52d, 55th, 120th, and 140th. But the Holy Ghost herein hath a mediate respect to Jesus and Judas the traitor; [Acts i. 20.] Observe (1) The psalmist's bitter complaints of his enemies, as spiteful, deceitful, false, restless, unjust, ungrateful; 1—5. (2) His fearful denunciations of divine vengeance against his distinguished enemy, that he should be delivered into the hand of Satan;—should have his prayers rejected, his life shortened, his substance wasted, and his posterity rendered miserable; 6—20. (3) His lamentation over his inward trouble, his approaching death, his instability of condition, pining sickness, reproach of enemies; and his prayers for mercy to himself, confusion to his enemies, and glory to his God; 21—29. (4) His triumph in God, as his supporter and deliverer amidst all his troubles; 30, 31.

To the chief musician, A psalm of
David.

HOLD not thy peace, O God of
my praise;

Ps. 83. 1. &
28. 1. & 35.
22, 23.
Rom. 2. 29.
2 Cor. 10. 18.
or Exod. 15.
2. Ps. 118.
28. & 65. 1.
& 47. 5—7.

2 For the mouth of the wicked and
the mouth of the deceitful are opened
against me: they have spoken against me
with a lying tongue.

1 Sam. 24. 9.
Ps. 31. 13. &
41. 7. & 56.
5, 6. & 57. 4.
& 64. 3, 4. &
140. 2, 3. &
22. 13.

3 They compassed me about also with
words of hatred; and fought against me
without a cause.

Heb. mouth of
deceit.
Heb. have
opened them-
selves.
Ps. 37. 7. &
69. 4. John
15. 24, 25.
Ver. 5. Ps.
35. 12. & 38.
20. John 10.
32. & 15. 18.
Luke 19. 10.
14. 2 Cor. 12.
15.

4 For my love they are my ad-versa-
ries: but I give myself unto prayer.

Ps. 35. 13. &
69. 13. Luke
23. 34.
Or an adver-
sary.
Zech. 3. 1.
John 13. 2.
17.

5 And they have rewarded me evil for
good, and hatred for my love.

6 Set thou a wicked man over him;
and let Satan stand at his right
hand.

7 When he shall be judged, let him
with the high praises of his kindness, and of his wonderful works, towards the
children of men.

REFLECTIONS UPON PSALM CVIII.—Quickly God can change the lot, can
change the frames, and change the songs, of his people; and put high praises
in the room of bitter wailings. How confidently then may saints expect to see
the salvation of God! What he has promised faith can rejoice in, as if already
performed: and, whatever difficulties be in the way, nothing is too hard for the
Lord. However strong their enemies, and weak their souls, they shall prove
more than conquerors through him that loveth them.

REFLECTIONS UPON PSALM CVII.—Behold the effects of sin in forms un-
numbered! in wanderings, imprisonments, sickness, storms, barrenness, poverty,
&c. Behold also the power of effectual fervent prayer!—It brings speedy relief
in every case. The holiness and equity, the goodness, mercy, and sovereignty,
of God, are connectedly displayed in his providence to men. With exact and
humble care ought we then to consider the doing of the Lord, and to compare
it with his word, and with our prayers, and one part of it with another; so shall
we understand the loving-kindness of the Lord. And, were we accurate ob-
servers of providence, constantly would our heart, our lips, and life, be filled

Before Christ
cir. 1058.

be condemned; and let his prayer become sin.

8 ^hLet his days be few; and let another take his office.

9 ⁱLet his children be fatherless, and his wife a widow.

10 ^mLet his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.

11 ⁿLet the extortioner catch all that he hath; and let the stranger spoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

13 ^oLet his posterity be cut off; and in the generation following let their name be blotted out.

14 ^pLet the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

15 ^qLet them be before the LORD continually, that he may cut off the memory of them from the earth.

16 ^rBecause that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17 ^sAs he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

19 ^tLet it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

20 ^vLet this be the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 ^wBut do thou for me, O God the LORD, for thy name's sake: because thy mercy is good, deliver thou me.

22 ^aFor I am poor and needy, and my heart is wounded within me.

23 ^bI am gone like the shadow when it declineth: I am tossed up and down as the locust.

24 My knees are weak through fasting; and my flesh faileth of fatness.

25 ^cI became also a reproach unto them: when they looked upon me they shook their heads.

26 ^dHelp me, O LORD my God: O save me according to thy mercy:

27 ^eThat they may know that this is thy hand; that thou, LORD, hast done it.

28 ^fLet them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

29 ^gLet mine adversaries be clothed with shame; and let them cover themselves with their own confusion, as with a mantle.

30 ^hI will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

31 ⁱFor he shall stand at the right hand of the poor, to save him from those that condemn his soul.

32 ^jLet them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

33 ^kLet mine adversaries be clothed with shame; and let them cover themselves with their own confusion, as with a mantle.

34 ^lI will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

35 ^mFor he shall stand at the right hand of the poor, to save him from those that condemn his soul.

28 ¹Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

29 ²Let mine adversaries be clothed with shame; and let them cover themselves with their own confusion, as with a mantle.

30 ³I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

31 ⁴For he shall stand at the right hand of the poor, to save him from those that condemn his soul.

PSALM CX.

This psalm relates wholly to Jesus Christ: and represents him (1) In his glorious offices; as a Prophet, gathering the nations by the proclamation of his gospel as the rod of his strength; 2, 3: as our great High Priest; 4: and as our exalted, victorious, and ruling, King; 2, 3, 5, 6. (2) In his diversified states of debasement and exaltation; 7, 1, 5.

A psalm of David.

THE LORD said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

5 The LORD at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill the places with the dead bodies; he shall wound the heads over many countries.

7 He shall drink of the brook in the way; therefore shall he lift up the head.

PSALM CXI.

In this psalm, every sentence of which begins with a new letter of the Hebrew alphabet, we have (1) The praising of God inculcated and exemplified; 1. (2) The grounds of praise exhibited, viz. that God himself is gracious, full of compassion, and ever mindful of his covenant; and that his works are magnificent, pleasant, righteous, wonderful, perfect, kind, prudent, and durable; and all conformed to his promise and covenant; 2-9. (3) A recommendation of an holy and reverential obedience to God; as the beginning of wisdom; 10.

PRAISE ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation.

2 The works of the LORD are great, sought out of all them that have pleasure therein.

3 His work is honourable and glorious; and his righteousness endureth for ever.

4 He hath made his wonderful works

Glorious is his reward for his work of obedience and suffering. And all his enemies—sin, Satan, the world, and death—are made to bow under his feet. The everlasting gospel, sent forth into all the world, becomes effectual to men's salvation, and his kingdom is established in despite of all opposition. Multitudes of his enemies, made willing in the day of his power, cheerfully enlist themselves in his service, and worship him in the beauties of holiness. In the morning of the gospel period, through the heavenly influence of the blessed Spirit, multitudes, fresh and flourishing in heart, surrendered themselves to the Lord. And upon the most solid ground are believers' hopes and comforts founded—the all-sufficiency of Jesus Christ, and the oath of the eternal JEHOVAH. With confidence thou ought we always to expect pardon, peace, and all the blessings of salvation, from this great High Priest of our profession. Horrid is the crime, if for a moment we dare question his power and grace, and stagger at promises confirmed by two immutable things—the word and oath of that God who cannot lie. And, while Jesus, finishing his obedience, and strengthened by the Holy Ghost, lifts up his head in everlasting triumph, dreadful is the ruin of his malicious and powerful opposers, Jews, Heathens, Antichristians, and others.

REFLECTIONS UPON PSALM CIX.—Dreadful must be the nature of sin, which makes men so desperate and outrageous enemies to Christ and his people. But terrible, spreading, and extensive, lasting, and yet most righteous, are the judgments that overtake them from heaven, from earth, and from hell! Deep marked was this truth on the enemies of David, on Judas the traitor, and his Jewish brethren, the murderers of our Lord and his saints; and on heathenish and popish Romans. But, if men spitefully abuse us, let us give ourselves unto prayer. Though our God be long silent, he will speak at the last. If he help, we need not regard who harass us. If he bless, we need not care who curse us. If all our hopes be placed on his boundless mercy and grace, no matter how we be loaded with poverty, wounds of spirit, decay of body, or revilings of men. He can quickly help and save us. The more shame we take to ourselves for our sins, we are in the less danger of suffering for them. And God's support and salvation shall quickly fill our mouths with high and everlasting praise.

REFLECTIONS UPON PSALM CX.—How high is the dignity of our Redeemer!

Before Christ
cir. 0000.

to be remembered: *the LORD is gracious and full of compassion.*

5 *He hath given meat unto them that fear him: he will ever be mindful of his covenant.*

6 *He hath shewed his people the power of his works, that he may give them the heritage of the heathen.*

7 *The works of his hands are verity and judgment: all his commandments are sure.*

8 *They stand fast for ever and ever, and are done in truth and uprightness.*

9 *He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.*

10 *The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.*

11 *Exod. vii. 1. Ps. 130. 7. & 25. 22. 1 Chr. 16. 15. Ps. 42. 8. Exod. 15. 11. Ps. 99. 1. & 89. 7. Dent. 28. 58. Rev. 15. 3. & 4. Jer. 10. 6. 7. Job 28. 28. Prov. 1. 7. & 9. 10. Mat. 6. 33. Luke 10. 42. Ps. 130. 4. Deut. 4. 6. 2 Tim. 3. 15—17. Or good success. Heb. that do them. Ps. 45. 17. & 145. 2. 4.*

PSALM CXII.

This psalm is also alphabetically composed; and contains (1) Invitations to praise God; 1. (2) A delineation of the saints' character and blessedness; that they are well principled, honest, sincere and kind; and shall be blessed with prosperity outward and inward; with comfort amidst griefs, wisdom amidst perplexity, and with honour and stability; and that their posterity shall be blessed after them; 2—9. (3) The misery of the wicked; 10.

PRAISE ye the LORD. *Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.*

2 *His seed shall be mighty upon earth: the generation of the upright shall be blessed.*

3 *Wealth and riches shall be in his house: and his righteousness endureth for ever.*

4 *Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.*

5 *A good man sheweth favour, and lendeth: he will guide his affairs with discretion.*

6 *Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.*

7 *He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.*

8 *His heart is established; he shall not be afraid, until he see his desire upon his enemies.*

9 *He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.*

10 *The wicked shall see it, and be grieved: he shall gnash with his teeth,*

and melt away; *the desire of the wicked shall perish.*

PSALM CXIII.

This psalm, with the five immediately following, were called the great HALLELUJAH, and used to be sung at the passover supper; [Mat. xxvi. 30.] Here (1) We are solemnly called to celebrate the praises of God; 1—3. (2) We are plentifully furnished with matter of praise; viz. the heights of his glory and greatness, and the depths of his condescension and grace; 4—9.

PRAISE ye the LORD. *Praise, O ye servants of the LORD, praise the name of the LORD.*

2 *Blessed be the name of the LORD from this time forth and for evermore.*

3 *From the rising of the sun unto the going down of the same the LORD's name is to be praised.*

4 *The LORD is high above all nations, and his glory above the heavens.*

5 *Who is like unto the LORD our God, who dwelleth on high,*

6 *Who humbleth himself to behold the things that are in heaven and in the earth!*

7 *He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;*

8 *That he may set him with princes, even with the princes of his people.*

9 *He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.*

PSALM CXIV.

In this psalm are celebrated (1) God's bringing Israel out of their Egyptian slavery; 1. (2) His setting up his tabernacle among them, and taking them for his peculiar people; 2. (3) His dividing the Red sea and Jordan before them; 3, 5. (4) His awful descent on Mount Sinai to give them his law; 4, 6, 7. (5) His providing them with water from the flinty rocks; 8.

WHEN Israel went out of Egypt, *the house of Jacob from a people of strange language;*

2 *Judah was his sanctuary, and Israel his dominion.*

3 *The sea saw it, and fled; Jordan was driven back.*

4 *The mountains skipped like rams, and the little hills like lambs.*

5 *What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?*

6 *Ye mountains, that ye skipped like rams; and ye little hills, like lambs?*

7 *Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob;*

8 *Who turned the rock into a standing water, the flint into a fountain of waters.*

PSALM CXV.

This psalm instructs us (1) To whom glory and praise ought to be ascribed: not to ourselves, but to God, for his mercy and truth; 1: not to lifeless, senseless idols, but to God, whose throne is in the heavens, and who does whatever he pleases; 2—8, 15, 16. (2)

the wicked, whose wishes shall be either cursed or denied; and to whom even the happiness of the godly is an insupportable vexation!

REFLECTIONS UPON PSALM CXIII.—O what an eternity it will require for the redeemed servants of the Lord sufficiently to praise their high, their unparalleled, their condescending Redeemer, who, by his own debasement, raises multitudes of mankind from the pit of corruption to the loftiest thrones in bliss; and now makes the Gentile world, after long barrenness, to bring forth a numerous seed of converts to himself in his gospel church.

REFLECTIONS UPON PSALM CXIV.—In infinite sovereignty God chuses whom of mankind he pleases to be his peculiar people, and to be blessed with his oracles, ordinances, and gracious influences. And nothing can detain his people in their spiritual bondage when he draws them out. Nothing, no not seas of tribulation, nor mountains of unbelief and corruption, can stop their passage to the heavenly Canaan. Nor, while Jesus, our smitten rock of ages, continues a fountain opened, shall they want refreshment by the way. Tremble then, my carnal heart, at the presence of a God in Christ as my own. And let all my hardened powers be melted by his love.

REFLECTIONS UPON PSALM CXI.—Praising of God ought to be hearty, candid, and avowed: and they who inculcate it upon others should carefully exemplify it in their own practice. How extensive are the grounds of it! A God infinitely gracious and faithful, ever mindful of his new covenant and every promise thereof; holy and reverend in nature and in name. His works are unsearchably glorious, memorable, powerful, just and true; and all of them communicating provision and riches to them that fear him. Fixed, everlasting, true, and candid, are all his counsels and words, exactly conformable to his righteous nature, and must be obeyed in simplicity by them that serve him. Everlasting, ordered in all things and sure, is his covenant, and all the redemption it prepares and communicates to men. And they are the only wise persons, who fear him and keep his commandments; everlasting shall be their honour and reward.

REFLECTIONS UPON PSALM CXII.—What holy awe of God, delight in spiritual things, candour, kindness, and equity, are necessary in our obedience to God's law! And great profit, stability, honour, safety, quietness of mind, and victory over all our enemies, are secured for its reward. But how unhappy are

Before Christ
cir. 1000.

How we are to glorify God: 1. By trusting in him, crediting his promise, and receiving his blessings; 9—15: 2. By blessing him while we live; 17, 18.

NOT^a unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy *and* for thy truth's sake.

2 Wherefore should the heathen say, ^bWhere is now their God?

3^c But our God *is* in the heavens: he hath done whatsoever he pleased.

4^d Their idols *are* silver and gold, the work of men's hands.

5^e They have mouths, but they speak not: eyes have they, but they see not:

6 They have ears, but they hear not: noses have they, but they smell not:

7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

8^f They that make them are like unto them; *so is* every one that trusteth in them.

9^g O Israel, trust thou in the LORD: ^hhe *is* their help and their shield.

10ⁱ O house of Aaron, trust in the LORD: *he is* their help and their shield.

11^k Ye that fear the LORD, trust in the LORD: *he is* their help and their shield.

12^l The LORD hath been mindful of us; ^mhe will bless *us*; he will bless the house of Israel; he will bless the house of Aaron.

13 He will bless them that fear the LORD, *both* small ⁿand great.

14^o The LORD shall increase you more and more, you and your children.

15^p Ye *are* blessed of the LORD, who made heaven and earth.

16^q The heaven, *even* the heavens, *are* the LORD's; but ^rthe earth hath he given to the children of men.

17^s The dead praise not the LORD, neither any that go down into silence.

18^t But we will bless the LORD from this time forth and for evermore. Praise the LORD.

PSALM CXVI.

This is a psalm of thanksgiving, somewhat similar to the 18th, 30th, 40th, and 103d; and represents (1) The Psalmist's great distress and danger, which had almost driven him to despair; 3, 10, 11. (2) The application which he made to God by prayer for relief; and his experience of God's gracious kindness, in granting his requests; and in hearing, pitying, and delivering him; 1, 2, 4—6, 8. (3) His sincere and hearty resolutions to make a grateful acknowledgment of God's kindness; by loving him; 1: continuing to call on him, and receive from him; 2, 13, 17: resting in him; 7: walking before him as his devoted servant; 9, 16: public confession of God's tender regard to him; 12, 15: and sincere and public paying of his vows to him; 10—19.

I^a LOVE the LORD, because ^bhe hath heard my voice *and* my supplications.

REFLECTIONS UPON PSALM CXV.—Let us be always nothing in our own eyes, and let Christ be all and in all. To his grace every good thing in us, or done by us, must be ascribed. But disgracing to human nature, as well as dishonouring to God, is the worshipping of idols. And how absurd it is for idolaters to upbraid the saints with their all-present, all-creating, and all-governing. JEHOVAH! Great is their encouragement to trust in a God, who is so much and gives so much to his people; nay, gives so much to men! They can never fail whose faith stands firm. And greatly then should we exert ourselves in praising and serving God here, as in death we shall have no such opportunities for it.

REFLECTIONS UPON PSALM CXVI.—Happy are they who love the Lord! They are every moment laid under fresh obligations to this delightful exercise. Prayers heard by God should always make us to love him more, and praise him more. And, if we are in Christ, our troubles may be very sore, but our victory and deliverance are sure and near. Delightful consolation and rest succeed the bitterest tribulations to his saints. And pleasant is that rest which is enjoyed in

2^c Because he hath inclined his ear unto me, therefore will I call upon *him* ^{*}as long as I live.

3^d The sorrows of death compassed me, and the pains of hell ^egat hold upon me: I found trouble and sorrow.

4^f Then called I upon the name of the LORD: ^gO LORD, I beseech thee, deliver my soul.

5^h Gracious *is* the LORD, and righteous; yea, our God *is* merciful.

6ⁱ The LORD preserveth the simple: ^kI was brought low, and he helped me.

7^l Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.

8^m For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.

9ⁿ I will walk before the LORD in the land of the living.

10^o I believed, therefore have I spoken: I was greatly afflicted:

11^p I said in my haste, All men *are* liars.

12^q What shall I render unto the LORD for all his benefits toward me?

13^r I will take the cup of salvation, and call upon the name of the LORD.

14^s I will pay my vows unto the LORD now in the presence of all his people.

15^t Precious in the sight of the LORD *is* the death of his saints.

16 Oh LORD, ^utruly I *am* thy servant; I *am* thy servant, *and* the son of thy handmaid: thou hast loosed my bonds.

17^v I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

18^w I will pay my vows unto the LORD now in the presence of all his people,

19^x In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

PSALM CXVII.

This psalm relates to the gospel church. Here are, (1) A short, but solemn, call to the redeemed of all nations to praise their God; 1. (2) Rich matter of praise suggested; viz. the unbounded mercy and everlasting faithfulness of God; and hence the fulness, kindness, and stability, of his covenant promises, and the accomplishment of them; 2.

O^a PRAISE the LORD, all ye nations: praise him, all ye people.

2^b For his merciful kindness *is* great toward us; and the truth of the LORD *endureth* for ever. Praise ye the LORD.

a Saviour's arms, and under the covert of his blood. It is honourable, as well as dutiful, to walk always as under his eye, and in conformity to him; in subjection to his will as our Sovereign, and in dependence on him as our all-sufficient portion. The consideration that we are in the land of the living should quicken us to it. And it is delightful to speak and practise that which our heart believes upon God's testimony, ratified by the blood of his Son. But often, under strong temptations, and in deep afflictions, the strongest believers have had their faith shaken, and have been surprised into thoughts and words extremely dishonourable to God. Yet he upholds them that fall, and makes them quickly to change their voice. And O how pleasant it is to be so overwhelmed with a sense of God's love that we scarcely know what praise, what vows, or what service, to return him in gratitude! But, while we praise him for what we have received, we must eagerly drink more and more of his cup of salvation, and receive more and more out of his fulness, and grace for grace. How precious and delightful to God is the death of his saints for or in the Lord! But much more that unparalleled death of Jesus Christ for the saints, who loosed all our bonds and purchased all our blessings.

Before Christ
cir. 1020.

Ps. 65. 2. & 55. 16, 17. 2 Cor. 1. 10. Is. 46. 3, 4. Heb. 5. 7.

* Heb. in my days.

Ps. 18. 4, 5. & 88. 1—18. & 77. 2—9. & 6. 3, 4. & 58. 2—12. & 41. 8. Acts 2. 24.

Heb. found me. Ps. 119. 143.

Ps. 18. 6. & 54. 4—6. Ezek. 38. 37. Prov. 18. 10.

Ps. 6. 4. & 31. 5. & 142. 4—7. & 143. 7.

Exod. 34. 6. 7. Num. 14. 18, 19. Is. 63. 7. Rom. 5. 21.

Ps. 31. 23. & 33. 18. & 72. 12—14. Mat. 11. 25. Ps. 25. 21.

Ps. vi. xiii. xviii. xxii. xxxi. xl. xxxiv. ciii. xxiii. lxxvii.

Mat. 11. 29. Ps. 13. 6. & 34. 8. Jer. 31. 11—14.

Ps. 56. 13. & 104. 4. & 40. 1—3. & 94. 17. 18.

Ps. 16. 8. & 61. 7. Tit. 2. 11—14.

1 Cor. 15. 59. 2 Cor. 4. 13. 14. 1 John 1. 1—3. Ps. 66. 16.

Ps. 31. 22. 1 Sam. 27. 1. Rom. 9. 4. Ezek. 37. 11.

Ps. 103. 1—5. 2 Cor. 5. 14—21. 1 Tim. 1. 13—16.

Ver. 17. 1 Chr. 16. 1—3. 1 Cor. 10. 16. Luke 22. 17, 20.

Ver. 18. Ps. 56. 1. & 66. 13—15. & 119. 106. & 122. 22, 25. & 109. 30.

Ps. 72. 14. & 37. 32, 33. Rev. 14. 13. Is. 43. 4.

Ps. 86. 16. & 119. 32. Luke 1. 74, 75. Tit. 2. 11—14.

2 Cor. 5. 14—21. Lev. 7. 12. Ps. 50. 14. & 66. 13—15.

Heb. 13. 12—16. 1 Pet. 2. 5. Rom. 6. 17.

Ver. 14. Ps. 76. 11. Is. 19. 21.

Ps. 61. 5. Ps. 22. 25. & 122. 1—4.

2 Chr. 6. 6. 1 Chr. xv. xvi.

Rom. 15. 11. Ps. 47. 1. & 66. 1, 4. & 67. 4. & 68. 32. & xc—c.

Luke 2. 10. 14. Is. 11. 9. Rev. 11. 15. Mic. 7. 20.

Ps. 85. 10.

Before Christ
cir. 1047.

PSALM CXVIII.

This psalm was probably composed by David, soon after his advancement to, and settlement on, his throne; [2 Sam. v. viii.] and contains (1) His earnest exhortations to persons of all ranks, offices, and states, to praise the Lord for his everlasting mercy and kindness; 1-4. (2) By a recital of the great and gracious things which God had done for him, he encourages himself and others to trust in God alone; 5-18. (3) His thanksgivings for God's advancement of him to the throne, notwithstanding all opposition, as typical of the exaltation of Jesus Christ; 19-23. (4) His and the priests' and people's triumph in the expected prosperity of his reign, and of the flourishing kingdom of Christ; 24-29.

O ^aGIVE thanks unto the LORD, for he is good; because his mercy endureth for ever.

^bLet Israel now say that his mercy endureth for ever.

^cLet the house of Aaron now say that his mercy endureth for ever.

^dLet them now that fear the LORD say that his mercy endureth for ever.

^eI called upon the LORD ^{*}in distress: the LORD answered me, and set me in a large place.

^fThe LORD is [†]on my side; I will not fear: what can man do unto me?

^gThe LORD taketh my part with them that help me; ^htherefore shall I see my desire upon them that hate me.

ⁱIt is better to trust in the LORD than to put confidence in man.

^kIt is better to trust in the LORD than to put confidence in princes.

^lAll nations compassed me about: but in the name of the LORD will I [†]destroy them.

^mThey compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

ⁿThey compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will [†]destroy them.

^oThou hast thrust sore at me, that I might fall; but the LORD helped me.

^pThe LORD is my strength and song, and is become my salvation.

^qThe voice of rejoicing and salvation is in the tabernacles of the righteous: ^rthe right hand of the LORD doth valiantly.

^sThe right hand of the LORD is exalted: the right hand of the LORD doth valiantly.

^tI shall not die, but live, and declare the works of the LORD.

^uThe LORD hath chastened me sore: but he hath not given me over unto death.

^vOpen to me the gates of righteousness: I will go into them, and I will praise the LORD:

^wThis gate of the LORD, ^xinto which the righteous shall enter.

^yI will praise thee; for thou hast heard me, and art become my salvation.

^zThe stone which the builders refused is become the head stone of the corner.

^aThis is the LORD's doing; ^bit is marvellous in our eyes.

^cThis is the day which the LORD hath made; we will rejoice and be glad in it.

^dSave now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

^eBlessed be he that cometh in the name of the LORD: ^fwe have blessed you out of the house of the LORD.

^gGod is the LORD, which hath shewed us light: ^hbind the sacrifice with cords, even unto the horns of the altar.

ⁱThou art my God, and I will praise thee: ^jthou art my God, I will exalt thee.

^kO give thanks unto the LORD, for he is good; for his mercy endureth for ever.

PSALM CXIX.

This psalm is a collection of David's precious thoughts, sorrowful complaints, humble petitions, and holy resolutions; which, it seems, he had written down as they occurred, and which, in the end of his life, he digested into the form in which they now stand, consisting of as many parts as there are letters in the Hebrew alphabet, the eight verses of each always beginning with the same letter in the original. The general scope of it is to magnify God's word, and make it honourable; to inform us of what ever we ought to expect from God in the way of gracious donation; and of whatever he may expect from us in the way of grateful returns of duty; it is represented under ten different characters, one or other of which is to be found in every verse excepting the 122d and 132d: as—God's LAW, because framed and published by him as our Sovereign;—His COMMANDMENTS, because given with authority, and lodged with us as a trust;—His PRECEPTS, because peremptorily prescribed, and not left as a thing indifferent;—His STATUTES, because fixed and determined, and of perpetual obligation;—His WORD, because it is the declaration of his mind, and Christ his essential Word is ALL and IN ALL therein;—His WAY, because it represents Christ, the Way, the Truth, and the Life, and in the rule of our faith and obedience;—His TESTIMONIES, because therein God, upon his word and his oath, declares to men the truths necessary to be known, in order to his honour and their salvation, as ratified in the death of his Son;—His JUDGMENTS, because framed in infinite wisdom, and by which we must both judge and be judged;—but in verses 75, 84, 121, judgment denotes righteous conduct;—it is called his RIGHTEOUSNESS, because it is holy, just, and good, and is the perfect standard of righteousness;—and his TRUTH or FAITHFULNESS, because its leading truths are eternal; and the faithfulness of God is pledged in every point thereof.

ALEPH. Part i.

Here (1) David marks out holy men as the only blessed men; 1-3. (2) Begs that, to his own honour and satisfaction, he may be helped of God to an upright observance of his laws; 4-6. (3) In the faith of God's direction and assistance, he resolves to praise and obey him; 7, 8.

BLESSED ^aare the ^{*}undefiled in the way, who walk in the law of the LORD.

^bBlessed are they that ^bkeep his testimonies, and that ^cseek him with the whole heart.

^dThey also do no iniquity: they walk in his ways.

^eThou hast commanded us to keep thy precepts diligently.

contempt on all created confidences, and disregard all opposition from earth and hell! No wonder they ascribe the glory of all to God; that they ask all from God; that they gratefully dedicate themselves, and all that they have, to his service; and exert all their powers to exalt his honour and spread his renown!—But chiefly let us here behold Jesus, and his sure mercies.—He was made a little lower than the angels, for the suffering of death. Terrible was his distress, innumerable his conflicts with the enemies of our salvation! But, trusting in God, complete was his victory, and glorious his deliverance! Solemn was his ascension into heaven. And, crowned with glory and honour, invested with all power in heaven and on earth, and furnished with all gifts, all blessings, for men, he reigns upon his throne above. Encouraged by these views, let us welcome him into our hearts, families, and churches, and devote ourselves to his service. And, believingly claiming him and his Father as our God, our all in all, let us ever exult in his praise.

REFLECTIONS UPON PSALM CXVII.—Thrice happy is the Gentile world when blessed with the fulness of Christ! Behold mercy preached, offered, and given, to us! mercy abounding to the chief of sinners! mercy extending to millions of lost souls, and securing to them everlasting pardon, purity, strength, comfort, and glory! Behold also the unchangeable faithfulness of God, confirmed by his oath and blood, and engaged to make good to us all the promises of his everlasting covenant!

REFLECTIONS UPON PSALM CXVIII.—Animated are the saints' praises to their God, when the mercy, that is in his nature and relation to them, is clearly discerned; the miseries he hath granted are kindly reviewed; and the mercies he hath in store and in promise are firmly believed! No wonder that such invite all around them to sing of his everlasting mercy and grace! No wonder they pour

Before Christ
cir. 1015.2 Cor. 3. 5.
Rom. 7. 24.
2 Thes. 3. 5.
Jer. 10. 23.
Ps. 37. 23.
Prov. 3. 6.
Ezek. 36. 27.
Ver. 30.1 John 2. 28.
& 4. 17. Dan.
12. 2, 3. Luke
1. 6. Acts 24.
16. Tit. 2. 12.
Ver. 171.Ps. 9. 1. & 25.
21. 2 Cor. 1.
12. Jer. 7. 23.
& 19. 5.† Heb. judg-
ments of thy
righteousness.
Zech. 10. 12.
Is. 45. 24.
Phil. 4. 13.
Job 34. 31. 32.
ver. 106, 166.* Eccl. 11. 9.
Luke 15. 13.
ver. 11. Ps. 37.
31. John 15. 3.
& 17. 17. Is.
8. 20. Rom.
15. 16. 2 Tim.
3. 15—17.* Ver. 2, 34, 58,
69, 5, 8.
c Ver. 176.
Ps. 141. 3.
Mat. 6. 13.
Is. 63. 17.
Ps. 37. 31.
Exod. 25. 21.Josh. 1. 8.
Job 22. 22.
Prov. 2. 1, 10.
Col. 3. 16.
Heb. 4. 2. ver.
97. 72, 15.
Tit. 2. 12.
2 Cor. 7. 1.* Ver. 26, 27,
33, 64, 68,
108. 124, 135.
Ps. 25. 4, 5. &
27. 11. & 86.
11.
Ps. 34. 11. &
22. 22. & 40.
9, 10.* Ver. 32, 72,
162.
* Ver. 23, 43,
97. Ps. 1. 2.
Ver. 6, 8, 14.
Jer. 6. 16.
Ver. 24, 47,
77, 92. Ps. 1.
2. & 40. 8.
Rom. 7. 22.* Ver. 11, 83,
93, 109, 141,
157, 176.* Ps. 13. 6. &
116. 7. Phil. 4.
13, 19. John 1.
16.
Eph. 1. 17.
* Heb. Revel.
Eph. 1. 17, 18.* 1 Cor. 2. 11,
14. ver. 27.
Mat. 13. 11.
1 Tim. 3. 16.
* Gen. 47. 9.
1 Chr. 29. 15.
Ps. 39. 12.
2 Cor. 5. 6.
Heb. 11. 15.
Ps. 19. 8. &
105. 8. Mat.
11. 25.* Ver. 40, 131.
& 42. 1.
Prov. 13. 12.
* Job 40. 11, 12.
ver. 69, 78,
85, 122. Ps.
70. 2. & 40. 4.
Mal. 3. 15. &
4. 1. Neh. 9.
16, 29. Jer. 13.
15, 17. Exod.
18. 11.* Ps. 39. 8. &
123. 3, 4. &
22. 6. & 69.
9—11, 19, 20.
Jer. 20. 8.
1 Pet. 4. 3, 4.
* Ps. 2. 1, 2.
Ezek. 30. 30.
1 Sam. 29. 4.
* See ver. 16.* Heb. men of
my counsel.
Deut. 17. 19.
Josh. 1. 8.
Prov. 6. 22,
23.* Ps. 22. 15. &
44. 25.
* Ver. 37, 40,
50, 88, 93.
107, 149, 154,
156, 159. Ps.
71. 20. & 80.
18. & 85. 6.
* Ps. 32. 5. &
38. 18. ver.
106.

5 'O that my ways were directed to keep thy statutes!

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

8 I will keep thy statutes: O forsake me not utterly.

BETH. Part ii.

He (1) Points out the proper method of mortifying lusts, and attaining true holiness; 9. (2) Professes his attachment to God and his word, and supplicates wisdom, direction, and support 10—12. (3) Reflects with satisfaction on his former regard to God's truths and ways; 13, 14: and (4) Resolves to persevere therein; 15, 16.

9 Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word.

10 With my whole heart have I sought thee: O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, that I might not sin against thee.

12 Blessed art thou, O LORD: teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies as much as in all riches.

15 I will meditate in thy precepts, and have respect unto thy ways.

16 I will delight myself in thy statutes: I will not forget thy word.

GIMEL. Part iii.

(1) With eagerness and longings of heart, he supplicates divine favour and instruction in God's truths; 17—20. (2) Remarks the just vengeance of God upon such as wander from his ways; 21. (3) Supplicates preservation from reproach, as he observed, meditated on, delighted in, and consulted, God's word in all his conduct; 22—24.

17 Deal bountifully with thy servant, that I may live, and keep thy word.

18 * Open thou mine eyes, that I may behold wondrous things out of thy law.

19 I am a stranger in the earth; hide not thy commandments from me.

20 My soul breaketh for the longing that it hath unto thy judgments at all times.

21 Thou hast rebuked the proud that are cursed, which do err from thy commandments.

22 Remove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit and speak against me: but thy servant did meditate in thy statutes.

24 Thy testimonies also are my delight, and my counsellors.

DALETH. Part iv.

He (1) Represents his distress, and his behaviour under it; 25, 28, 29, 30, 31. (2) Supplicates spiritual quickening, instruction, strength, rectitude of sentiment, and honour in the Lord's way; 25—31. (3) Resolves, under the influences of heaven, to be more active in holiness; 32.

25 My soul cleaveth unto the dust: quicken thou me according to thy word.

26 I have declared my ways, and

thou heardest me: teach me thy statutes.

27 Make me to understand the way of thy precepts; so shall I talk of thy wondrous works.

28 My soul melteth for heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of lying; and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid before me.

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments when thou shalt enlarge my heart.

HE. Part v.

He (1) Prays for divine instructions, sanctifying influences, and quickening grace, for the accomplishment of God's promises to him; and against covetousness, vanity, and reproach; 33—40. (2) Enforces his requests from his holy resolutions; his relation to God; his zeal for his honour; and his regard to his excellent declarations, promises, and precepts; 33, 34, 38, 39, 40.

33 Teach me, O LORD, the way of thy statutes; and I shall keep it unto the end.

34 Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

35 Make me to go in the path of thy commandments, for therein do I delight.

36 Incline my heart unto thy testimonies, and not to covetousness.

37 * Turn away mine eyes from beholding vanity; and quicken thou me in thy way.

38 Stablish thy word unto thy servant, who is devoted to thy fear.

39 Turn away my reproach which I fear: for thy judgments are good.

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

VAU. Part vi.

Here are (1) The prayers which he presented to God; 41, 43. (2) The graces which he exercised upon God and his word; faith, hope, love; 42, 43, 47, 48. (3) The practice which he resolved on—through grace, to keep God's law; to seek and cheerfully practise his precepts; boldly to publish his truth to others; and to delight in, meditate on, and zealously reduce them to practice; 44—48.

41 Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word.

42 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.

45 And I will walk at liberty: for I seek thy precepts.

46 I will speak of thy testimonies also before kings, and will not be ashamed.

47 And I will delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

ZAIN. Part vii.

Represents (1) The comfort which he had found in God's word; 49, 50, 52, 54. (2) His desire that God would fulfil his promises; 49: and his care to remember, think on, and practise,

Before Christ
cir. 1015.* Ps. 23. 4. &
7. 1. & 3.
11. ver. 17, 33,
34.* Ver. 18. Ps.
145. 5. & 105.
2.* Heb. depreceth.
Ps. 22. 14. &
107. 26.* Is. 40. 29, 31.
Zech. 10. 12.
Eph. 3. 16.
Phil. 4. 13.* Prov. 30. 8.
Ps. 141. 3, 4.
Heb. 8. 10.
Ps. 37. 31.* Ver. 175.
1 Sam. 2. 26.
1 Pet. 2. 2.* Deut. 19.
ver. 6—8.
* 2 Tim. 1. 13.* Prov. 23. 23.
* Ps. 25. 2. &
123. 3, 4.* Song 4. 16.
2 Cor. 5. 14,
15. & 6. 11.* Is. 60. 5. Ps.
51. 12. & 116.
16. Song 1. 4.* Luke 1. 74.
75. 1 John 4.
19.* Ver. 12, 26,
27, &c.* Ver. 8. Rev.
2. 15. Mat.
24. 13. & 10.* Job 17. 9.
Is. 3. 10.
Ps. 19. 10.* Ver. 12, 33,
64, 68, &c.* V. r. 10. 53.
69. Jer. 29.
13. 1 Tim. 1.* 5. Heb. 6. 6, 7.
* Song 1. 4.
Ezek. 36. 27.* Ver. 112.
Ps. 141. 4.* 1 Tim. 6. 9.
10. Mat. 13.
22. Luke 16.* 14. & 21. 34.
Exod. 18. 21.
* Heb. make to
pass.* Num. 15. 39.
2 Sam. 11. 2.* Job 31. 1.
Prov. 4. 25. &
28. 5. Is. 53.* 15. Mt. 5. 28.
& 6. 13.
1 John 2. 16.* See ver. 25.
* 2 Sam. 7. 25.
Gen. 17. 7.* Ver. 22, 31.
Ps. 57. 3. &
31. 18, 20.* See ver. 30.
30. Heb. 13.
18.* Ver. 25. 88,
107, 149, 156,
159. Rom. 4.* 17. 1 Cor. 15.
45.* Ps. 106. 4. &
69. 13, 16.* ver. 76, 132.
1 Pet. 1. 13.* Or, So shall I
answer him
that reproach-* eth me in a
thing. Ps. 3. 2.
& 42. 10.* 2 Sam. 6. 21.
* Dan. 10. 21.* Eph. 1. 13.
Jam. 1. 18.* Ver. 49, 74,
81, 147.
Ps. 130. 5.* John 13. 15.
* Ver. 43, 166,
23.* Heb. at large.
* 1. 4. John
8. 32. 2 Cor. 3.
17. ver. 96,
1. 3.* Ps. 138. 1.
Mat. 10. 13.
26. Dan. 3. 16
—18. Acts 26.
1. 2.* See ver. 16.
* 24. Job 7. 92,
97, 103, 111,
127, 138, 165,
166.* Mat. 7. 9.
John 13. 17.
& 15. 14.* Jam. 1. 22, 25.
1 Cor. 15. 58.* See ver. 15.
Ps. 1. 2.

Before Christ
cir. 1015.

God's truths; 51, 52, 55, 56. (3) The injurious reproach which he suffered from the wicked; and his abhorrence of their sin, and dread of their punishment; 51, 53.

70 Their heart is as fat as grease; but I delight in thy law.

Before Christ
cir. 1015.

71 It is good for me that I have been afflicted; that I might learn thy statutes.

72 The law of thy mouth is better unto me than thousands of gold and silver.

JOD. Part x.

Contains (1) Thankful acknowledgments of God's kindness in creation, and of his equity and faithfulness in afflicting; 73, 75. (2) Earnest supplications for divine instruction; for fresh discoveries of God's mercy; for the confusion of enemies, and the comfortable fellowship of friends; and for an honourable soundness of heart; 73, 76, 77, 79, 80. (3) Holy joy in the comfort of fellow saints, and especially in God's mercy and word; 74, 76, 77. (4) An holy resolution to meditate on, and cleave to God's testimonies amidst persecution; 78.

73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me, because I have hoped in thy word.

75 I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me.

76 Let I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: for thy law is my delight.

78 Let the proud be ashamed, for they dealt perversely with me without a cause; but I will meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be sound in thy statutes, that I be not ashamed.

CAPH. Part xi.

Contains (1) Bitter complaints of great and long distress; 81—87. (2) Ferrent supplications for speedy comfort, help, and quickening; 82, 86, 88. (3) Pleas with which these supplications are enforced; as, that his distress was become insupportable; that his hope was in God's word, and he clave to it in profession and practice; that his life was but short, to have so much of it spent in the furnace of affliction; that the malice and pride of his enemies were excessive; and, in fine, that God's loving-kindness was infinite; 81—88.

81 My soul fainteth for thy salvation: but I hope in thy word.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For I am become like a bottle in the smoke; yet do I not forget thy statutes.

84 How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?

85 The proud have digged pits for me, which are not after thy law.

86 All thy commandments are faithful: they persecute me wrongfully; help thou me.

87 They had almost consumed me upon earth; but I forsook not thy precepts.

88 Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth.

LAMED. Part xii.

Represents (1) The eternity and unchangeableness of God's word and works; 89—91. (2) The advantage of delighting in, and cleaving to, God's truths; 92, 93. (3) God's interest in men a

Ps. 105, 8, 42.
& 106, 45.
2 Sam. 7, 25.
See ver. 43.
Ps. 62, 5, &
71, 14.Ver. 143.
Jer. 15, 16.
Job 23, 12.
Rom. 15, 4.See ver. 25.
John 6, 63, &
5, 25. Ezek.
37, 10.Ver. 21. Ps.
69, 11, 12, &
123, 3, 4.Ver. 31, 48.
Deut. 4, 2, &
12, 32.Ps. 77, 5, 11,
12, & 143, 5,
& 105, 5.Ver. 120, 136,
158. Ezra 9, 3.
& 10, 6. Is.
24, 16. Jer. 13.17. Dan. 4, 19.
Hab. 3, 16.
2 Pet. 2, 8.Mark 3, 5.
Luke 19, 41,
42, 2 Cor. 12.21. Phil. 3, 18.
Heb. 10, 26—
29.Ps. 42, 8, &
89, 1, & 101.
1. Eph. 5, 19.Ps. 63, 6, &
139, 17, 18.
Is. 26, 8, 9.Ver. 54, 55,
165. Is. 64, 5.
Ps. 138, 5.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

50 This is my comfort in my affliction: for thy word hath quickened me.

51 The proud have had me greatly in derision; yet have I not declined from thy law.

52 I remembered thy judgments of old, O LORD; and have comforted myself.

53 Horror hath taken hold upon me because of the wicked that forsake thy law.

54 Thy statutes have been my songs, in the house of my pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

CHETH. Part viii.

We have here (1) The portion he chose; 57. (2) The purpose he formed; 57. (3) The prayers he offered up for favour, mercy, and instruction; 58—64. (4) The penitential cure he took to obey God's law; 59—61. (5) The complaint which he uttered; 61. (6) His fervent thanksgiving; 62. (7) His choice companions; 63. (8) His deep sense of God's abundant mercy and grace; 64.

57 Thou art my portion, O LORD: I have said that I would keep thy words.

58 I entreated thy favour with my whole heart: be merciful unto me according to thy word.

59 I thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 The bands of the wicked have robbed me: but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee, because of thy righteous judgments.

63 I am a companion of all them that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

TETH. Part ix.

Contains (1) Hearty acknowledgments of God's faithfulness and goodness, and of the excellency and usefulness of his word; 65, 68, 72. (2) Humble acknowledgments of the advantage he had received from his afflictions; 67, 71. (3) Complaints of the pride, calumniating reproach, and luxurious stupidity, of wicked men; 69, 70. (4) Supplications for divine instruction; 66, 68. (5) Declarations of his regard to God's word, and resolutions to persevere in the observance of it; 66—72.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge; for I have believed thy commandments.

67 Before I was afflicted I went astray; but now have I kept thy word.

68 Thou art good, and dost good; teach me thy statutes.

69 The proud have forged a lie against me: but I will keep thy precepts with my whole heart.

Ps. 16, 5, &
73, 26, & 142.5. Lam. 3, 24.
Job 11, 19.Ps. 27, 8, &
51, 1. ver. 10,
41, 134.2 Sam. 7, 25.
* Heb. face.Luke 15, 17.
Lam. 3, 40.Joel 2, 13.
Prov. 27, 1.Eccl. 9, 10.
Gal. 1, 16.Acts 2, 41, &
16, 33.Ps. 3, 1, &
118, 12, & 18.4. 1 Sam. 30.
3, 5. 2 Sam.16, 22. Hos. 6.
9.+ Or companions.
Acts 16, 25.ver. 7, 164.
Ps. 71, 8.

Ps. 19, 9.

Prov. 8, 20, or
Exod. 12, 29.& 14, 20, 21.
Ver. 79. Ps.16, 3, & 142.
7, & 122, 8.Ps. 33, 5, &
145, 9.Ver. 12, 26,
27, 33, 68,
108, 124, 135.Ps. 25, 4, 5, &
27, 11, & 86.

11.

Ps. 13, 6, &
103, 1—5, &
40, 1—5, &
18, 32—48, &
23, 1—6, &
116, 7.See ver. 12.
Is. 48, 17.
Mat. 13, 11.2 Tim. 3, 15
—17.Deut. 32, 15.
Prov. 1, 52.Jer. 22, 21.
Ps. 30, 6.Ver. 71, 75.
Jer. 31, 18, 19.Heb. 12, 6—
11. Hos. 2, 7.Mat. 19, 17.
& 5, 48.Exod. 34, 6, 7.
Ps. 145, 7—9.ver. 67, 71.
Ps. 25, 8, 9.

ver. 12, &c.

See ver. 21.
Ps. 109, 2, 3.& 35, 11, &
64, 3, & 56, 5.Ver. 10, 34,
53, 69. Mat.22, 27. Deut.
6, 5.Ps. 17, 10.
Is. 6, 10.Acts 28, 27.
Ver. 16, 47.Ver. 67, 75.
Heb. 12, 10.11. Is. 27, 9.
Ps. 19, 10.Prov. 8, 10,
11, 19, & 3.
14, & 6, 23.ver. 14, 111,
127, 140, 160,
162.Joh. 10, 8. Ps.
100, 3, & 139.13—16. Is. 64.
8.See ver. 12.
Eph. 1, 17, 18.Mat. 13, 11.
Is. 48, 17.1 Cor. 2, 10,
12.Ver. 79.
Mal. 3, 16.Ps. 69, 7.
Ps. 34, 2, &
142, 7.Deut. 32, 4.
Job 34, 23.Is. 27, 8.
Jer. 30, 11.1 Cor. 10, 13.
* Heb. right-
eousness.Ps. 25, 10.
See ver. 41.Ps. 106, 4, &
103, 3—5.† Heb. to com-
fort me.Ver. 76.
Ps. 86, 5, 15.

Is. 63, 7.

Ver. 16, 24,
47, 92, 143,
174. Ps. 1, 2,
& 40, 8.Rom. 7, 22.
Ver. 21, 23,86, 51, 161.
Ps. 25, 3, &
35, 7, 9 & 69.4, & 109.
Job 40, 11.See ver. 15.
Ps. 1, 2.See ver. 73,
74, 63. Ps.142, 7, & 16.
3, & 66, 16.John 1, 47.
Ps. 25, 21.2 Cor. 1, 12.
Acts 24, 16.

See ver. 6.

Ps. 42, 1, &
73, 26, & 84.2. Job 35, 14.
Ver. 123. Ps.69, 3, & 77, 8.
Is. 38, 14.Deut. 28, 32.
Job 30, 30.Ps. 102, 3, 4,
& 22, 15, &
32, 4. Josh. 9.13. Mat. 9, 17.
See ver. 16.Ps. 89, 47, &
37, 13, & 39.4. Rev. 6, 10,
11.See ver. 21,
22, 51, 78.

Ps. 35, 7.

Prov. 16, 27.

Ver. 43, 138,

142, 151, 160.

Ps. 19, 9.

Rom. 7, 12.

* Heb. faithfulness.

See ver. 78,

86.

Ps. 40, 16, 17,

& 143, 7, &

140, 1, & 142,

6, 7.

Mat. 6, 19, &

10, 24.

Ver. 11, 31,

44, 48, 51, 61,

69, 72.

Ver. 25, 40,

50, 2, 2 Cor.

5, 14, 15.

1 John 4, 19.

Eph. 5, 1, &

Before Christ
cir. 1015.

reason of his saving the observers of his law; 94. (4) David's adherence to God's truths amidst furious persecution; 95. (5) The superlative excellency of God's word above all earthly enjoyments; 96.

• Ver. 152, 160.
1 Pet. 1. 25.
Mat. 5. 18. &
24. 35.

89 ^aFor ever, O LORD, thy word is settled in heaven.

• Ps. 100. 5. &
89. 2. 33.
Lam. 3. 23.

90 ^bThy faithfulness is ^{*}unto all generations: thou hast established the earth, and it ^cabideth.

• Heb. to generation and generation.

91 ^dThey continue this day according to thine ordinances: for all ^{are} thy servants.

• Heb. standeth.
Ps. 24. 2. &
104. 5. Eccl. 1. 4.

92 ^eUnless thy law ^{had been} my delights, I should then have perished in mine affliction.

• Ps. 143. 6. &
135. 6.
Is. 48. 13.
Josh. 10. 13.
Judg. 5. 20.
Mat. 8. 9.

93 ^fI will never forget thy precepts: for with them thou hast quickened me.

• Rom. 15. 4.
ver. 16. 47, 49.
50. 77. 143.
Ps. 27. 13, 14.
& 94. 18, 19.
& 107. 20.

94 ^gI am thine, save me; for I have sought thy precepts.

• See ver. 16.
30. John 6. 63.

95 ^hThe wicked have waited for me to destroy me: ^{but} I will consider thy testimonies.

• Song 2. 16.
Hos. 2. 7, 16.
Is. 44. 5. &
64. 8—10.
1 Pet. 4. 19.

96 ⁱI have seen an end of all perfection; ^{but} thy commandments is exceeding broad.

• Ver. 23, 61.
69, 78, 85, 86.
Ps. 10. 8—10.
Acts 12. 11. &
23. 29.

• Ver. 49, 52.
54. Ps. 1. 2.

• Is. 40. 8.
Eccl. 1. 2, 14.
1 Pet. 4. 7.

• Mat. 22. 37—
39. & 5. 18.
& 24. 35.

Represents the Psalmist's ardent affection to God's law; 97: because (1) By it he had attained much useful knowledge and wisdom; 98—100. (2) By it he was enabled to refrain from, and hate, sin; 101, 104. (3) Thereby he was preserved steady in the path of his duty; 101, 102. And (4) Obtained much comfort to his soul; 103.

97 ^aO how love I thy law! ^bit is my meditation all the day.

• See ver. 15.
Ps. 1. 2. &
139. 17, 18.
Deut. 6. 6, 7.

98 Thou, through thy commandments, ^chast made me wiser than mine enemies; ^dfor they ^{are} ever with me.

• Is. 48. 17.
Deut. 4. 6.
1 Sam. 18. 30.
2 Tim. 3. 15
—17.

99 ^eI have more understanding than all my teachers; for thy testimonies ^{are} my meditation.

• Heb. it is ever with me.
Ver. 97. Ps. 1. 2.

100 ^fI understand more than the ancients, because I keep thy precepts.

• Acts 23. 3.
2 Tim. 3. 15.
Mat. 11. 25.
& 13. 11.
1 Cor. 2. 10—
16.

101 ^gI have refrained my feet from every evil way, that I might keep thy word.

• Job 32. 8, 9.
& 28. 28.
Ps. 111. 10.
Prov. 1. 7.

102 ^hI have not departed from thy judgments: for thou hast taught me.

• Ver. 104, 128.
59, 60. 2 Cor. 7. 1. 1 Pet. 2. 1, 2.

103 ⁱHow sweet are thy words unto my ^{*}taste! ^{yea}, ^{sweeter} than honey to my mouth.

• See ver. 5, 7,
11, 34, 73.
Ps. 19. 10.
Prov. 8. 11.
Jer. 15. 16.

104 ^kThrough thy precepts I get understanding: therefore ^lI hate every false way.

• Heb. palate.
Ver. 98—102.
2 Tim. 3. 15,
17.

• Ver. 128. Ps. 97. 10. & 101.
3. Prov. 8. 13.

NUN. Part xiv.

Represents (1) The remarkable usefulness of God's word; 105. (2) David's solemn dedication of himself to God's service; 106. (3) His recourse to God by prayer under his afflictions; 107, 108. (4) His faithful adherence to God's way amidst trouble and persecution; 109, 110. (5) His solemn and deliberate choice of God's word for his portion and rule; 111, 112.

105 ^aThy word is a ^{*}lamp unto my feet, and a light unto my path.

• Prov. 6. 23.
2 Pet. 1. 19.
Ps. 43. 3. &
119. 8. & 23. 4.
Eph. 5. 13.

106 ^bI have sworn, and I will perform it, that I will keep thy righteous judgments.

• Or candle.
2 Chr. 14. 15.
Neh. 10. 29.
Is. 44. 5.
2 Cor. 6. 5.
Job 34. 31, 32.

107 ^cI am afflicted very much: quicken me, O LORD, according unto thy word.

• Ps. vi. xlii.
xxii. xxxi.
xxxv. xxxviii.
lxix. cii.
cxlili. ver. 25.

108 Accept, I beseech thee, ^dthe free-will-offerings of my mouth, O LORD, and ^eteach me thy judgments.

• Lev. 22. 18.
Num. 29. 39.
Hos. 14. 2.
Heb. 13. 15.
1 Pet. 2. 5.

109 ^fMy soul is continually in my hand; ^gyet do I not forget thy law.

• See ver. 12.
26, 130, 169.

110 ^hThe wicked have laid a snare

• Judg. 12. 3.
1 Sam. 19. 5.
Job 13. 14.
1 Cor. 15. 31.
Rom. 8. 36.
2 Cor. 11. 23.

• Ver. 83, 106,
117, 153.
Ver. 85. Ps. 140. 5. & 111.
9. & 35. 7.

for me: yet I erred not from thy precepts.

111 ⁱThy testimonies have I taken as an heritage for ever; ^kfor they ^{are} the rejoicing of my heart.

112 ^lI have inclined mine heart [†]to perform thy statutes alway, ^{even unto} the end.

Before Christ
cir. 1015.

^a Ver. 2, 14, 72,
127, 162.
Deut. 33. 4.
Is. 59. 21.

^k Ver. 77, 92,
174. Jer. 15.
16.

[†] Ver. 36, 59,
97. Ps. 19. 10.
+ Heb. to do.

SAMECH. Part xv.

We have here (1) David's hatred of sin and love of God's law; 113. (2) His profession of dependance upon God; 114. (3) His debarring of wicked men from his company; 115. (4) His prayer for support, comfort, and honour, in the Lord's way; 116, 117. (5) His foresight of, and trembling at, the ruin of the wicked; 118—120.

113 ^aI hate ^{vain} thoughts: ^bbut thy law do I love.

^a Jer. 4. 14.
ver. 104.

114 ^cThou ^{art} my hiding place and my shield: I ^dhope in thy word.

^b See ver. 97,
103, 111, 112.

115 ^eDepart from me, ye evil doers; for I will keep the commandments of my God.

^c Ps. 18. 2, 3.
& 32. 7. & 31.
20. & 91. 1, 2,
4, 9, 10. Is.
26. 20. & 25.
4. & 32. 2.
Ps. 5. 12. &
84. 11. & 91.
4.

116 ^fUphold me according unto thy word, that I may live: and let me not be ^gashamed of my hope.

^d Ver. 81.
Ps. 130. 5, 6.

117 ^hHold thou me up, and I shall be safe: ⁱand I will have respect unto thy statutes continually.

^e Ps. 6. 8. &
139. 19. Mat.
7. 23. Ps. 26.
4, 5, 9. & 28.
3.

118 ^kThou hast trodden down all them that err from thy statutes: for their deceit is falsehood.

^f Ps. 17. 5. &
94. 18. & 37.
24. & 18. 35.
Deut. 33. 27.

119 Thou ^{puttest} away all the wicked of the earth ^{like} dross: ^mtherefore I love thy testimonies.

^g Rom. 5. 5.
Ps. 25. 2, 3.
Is. 28. 16.

120 ⁿMy flesh trembleth for fear of thee; and I am afraid of thy judgments.

^h Ps. 16. 1.
1 Pet. 1. 5.
John 10. 28,
29. Jude 1.

ⁱ Ver. 6, 31, 32,
48, 111, 112,
129, 131.

^k Ps. 68. 21.
Mat. 4. 1, 3.
Is. 26. 18. &
63. 3, 4.

^l Heb. causest to cease. Mat. 3. 10, 12.
Ezek. 22. 18.

AIN. Part xvi.

Here David (1) Appeals to God as to his integrity and equity; 121. (2) Supplicates that God would protect him against enemies, grant him merciful deliverance and saving instruction, and arise for the maintenance of his own honour; 121—126. (3) Enforces his requests with these pleas—that he was God's servant, and that he could no longer bear up under trouble; 122—125. (4) Professes his superlative regard to God's law and hatred of all iniquity; 127, 128.

121 ^aI have done judgment and justice: ^bleave me not to mine oppressors.

^a Ps. 58. 10,
11. Tit. 2. 11,
12. Rev. 15. 4.

122 ^cBe surety for thy servant for good: let not the proud oppress me.

^b Job 4. 14, 15.
Hab. 3. 16.
ver. 53, 118,
119.

123 ^dMine eyes fail for thy salvation, and for the word of thy righteousness.

^c 2 Sam. 8. 15.
Ps. 75. 2. &
89. 72. Is. 38.
3. Acts 24. 16.

124 ^eDeal with thy servant according unto thy mercy, and ^fteach me thy statutes.

^d Ps. 37. 33.
2 Pet. 2. 9.

125 ^gI am thy servant; ^hgive me understanding, that I may know thy testimonies.

^e Heb. 7. 22.
Is. 38. 14. see
ver. 21. Ps. 10.
2. & 12. 5.

126 ⁱIt is time for thee, LORD, to work: ^jfor they have made void thy law.

^f Ver. 81, 82.
Ps. 69. 3. &
27. 13. & 143.
7.

127 ^kTherefore I love thy commandments above gold; ^{yea}, above fine gold.

^g Ver. 41, 76,
132. Ps. 106.
4. & 69. 13,
16. 2 Tim. 1.
16, 18.

128 ^lTherefore I esteem all ^{thy} precepts concerning all things to be right; ^{and} ^mI hate every false way.

^h See ver. 12.
26. & 43. 3.

ⁱ Ps. 116. 16.
ver. 94.
See ver. 34,
66.

^j Ps. 102. 13.
Deut. 32. 36.
Acts 7. 17.
Is. 41. 17.

^k Ps. 19. 10.
Prov. 6. 11.
see ver. 72,
&c.

^l Ps. 19. 7—9.
Rom. 7. 12,
14. Prov. 30.
5.

^m See ver. 104.

PE. Part xvii.

Here David (1) Declares his esteem of, and regard to, God's word; 129—131: and his deep concern for men's violation of it; 136. (2) Supplicates for mercy, direction, preservation, deliverance, spiritual comfort, and instruction; 132—135.

129 ^aThy testimonies ^{are} wonderful; ^{therefore} doth my soul keep them.

^a See ver. 18.
1 Tim. 3. 16.

130 ^bThe entrance of thy words giveth light; it giveth understanding unto the simple.

^b 2 Pet. 1. 19.
Ps. 119. 7.
2 Tim. 3. 15
—17. Prov. 1.
1—6. & 6. 23.
Mat. 11. 25.

Before Christ
cir. 1015.* See ver. 20.
1 Pet. 2. 2.
Ps. 43. 3. &
42. 1. & 84. 2.* See ver. 124.
Is. 63. 7, 9.* Heb. accord-
ing to the cus-
tom towards
those, &c.* Ps. 17. 5. &
121. 3, 8. &
32. 8. 1 Sam.
2. 9.* Ps. 19. 13.
Rom. 6. 14. &
7. 23, 24.* Ver. 115, 122.
Is. 38. 14. Ps.
56. 1. & 57. 1.
& 12. 5. Luke
1. 74, 75. Tit.
2. 11, 12.* Num. 6. 25.
Ps. 4. 6. & 80.
1, 3, 7, 19.* See ver. 12,
124.* See ver. 53.
Jer. 9. 1. &
13. 17. Ezek.
9. 4. Zeph. 3.
18.* Dan. 9. 7.
Deut. 32. 4.
Jer. 12. 1.
Rev. 16. 7. &
19. 2.* See ver. 86,
144. Rom. 7.
12, 14.* Heb. righ-
teousness and
very faithful-
ness.* Ps. 69. 9.
John 2. 17.
1 Kin. 19. 10,
14.† Heb. cut me
off.* Heb. tried, or
refined. Ps.
12. 6. & 18.
30. Prov. 30.
5. 1 Pet. 2. 2.
Rom. 7. 12,
14, 22.* Amos 7. 2.
Ps. 22. 6. &
40. 17. & 44.
17. ver. 83.* Ver. 138, 144.
Jer. 33. 20.
21. 1 Pet. 1.
23. Mat. 5. 18.
Deut. 32. 4.* John 17. 17.
Eph. 1. 13.* Ver. 107. Ps.
77. 2—9. &
88. 1—18. &
18. 4, 5.* Heb. found me.
Ps. 116. 4.

* See ver. 16.

* See ver. 86,
138, 24, 47.* See ver. 34,
66, 125. John
17. 3. 1 John
5. 20. Prov. 6.
23. Eph. 1. 18.* Ps. 3. 3. & 5.
2. & 18. 6. &
130. 1, 2. Jer.
29. 13. Mat.
7. 7.* Ver. 2, 8.
Job 34. 31,
32.* Or that I may
keep.* Ps. 88. 13. &
5. 3. & 55. 17.
& 63. 1. & 59.
16. & 130. 6.
Is. 26. 9. Mark
1. 35. Heb. 4.
16. & 10. 19
—22.* Ps. 63. 6. &
139. 17. 18.
& 104. 34. Is.
26. 9.* Ps. 4. 1. &
69. 13, 16. Is.
63. 7.* See ver. 25,
40, 50.* Ps. 22. 16, 20,
21. Prov. 11.
16.* Is. 46. 12. Ps.
50. 17. Job
21. 14. Eph.
2. 12, 13, 7.
Rom. 8. 17.
Is. 5. 24.* Ps. 145. 18.
& 46. 1. & 31.
20. & 145.
18. & 148. 14.
Deut. 4. 7.* Ver. 86, 138,
142. Ps. 105.
8. John 17. 17.* Ver. 142, 160.
Luke 21. 33.
1's. 111. 8.
Mat. 5. 18. &
23. 35. 1 Pet.
2. 23, 25.131 ^aI opened my mouth, and panted;
for I longed for thy commandments.132 ^dLook thou upon me, and be
merciful unto me, *as thou usest to do
unto those that love thy name.133 ^cOrder my steps in thy word: and
let ^fnot any iniquity have dominion over
me.134 ^eDeliver me from the oppression
of man: so will I keep thy precepts.135 ^hMake thy face to shine upon thy
servant; ⁱand teach me thy statutes.136 ^kRivers of waters run down mine
eyes, because they keep not thy law.

TZADDI. Part xviii.

Contains (1) David's celebration of the righteousness of God's nature and work, and of the righteousness, faithfulness, and purity, of his word; 137, 138, 140, 142, 144. (2) His avowed remembrance of, zeal for, and delight in, God's word, notwithstanding much contempt and trouble suffered on account of his adherence to it; 139—143. (3) His fervent prayer for spiritual instruction; 144.

137 ^aRighteous art thou, O LORD,
and upright are thy judgments.138 ^bThy testimonies that thou hast
commanded are *righteous and very
faithful.139 ^cMy zeal hath [†]consumed me;
because mine enemies have forgotten thy
words.140 Thy word is very ^dpure; there-
fore thy servant loveth it.141 ^eI am small and despised; yet do
not I forget thy precepts.142 ^fThy righteousness is an ever-
lasting righteousness, ^gand thy law is the
truth.143 ^hTrouble and anguish have taken
hold on me: yet ^kthy commandments are
my delights.144 ⁱThe righteousness of thy testi-
monies is everlasting: ^mgive me under-
standing, and I shall live.

KOPH. Part xix.

Contains (1) David's importunate supplications for gracious audience, necessary salvation, and quickening influence; 145—147, 149. (2) His hopes in, and meditations on, God's word, as perfectly true and perpetually stable; 147, 148, 151, 152. (3) In danger from wicked men, he flees to God for relief; 149—151.

145 ^aI cried with my whole heart;
hear me, O LORD; ^bI will keep thy
statutes.146 I cried unto thee; save me, *and
I shall keep thy testimonies.147 ^cI prevented the dawning of the
morning, and cried: I hoped in thy
word.148 ^dMine eyes prevent the night
watches, that I might meditate in thy
word.149 ^eHear my voice according unto
thy loving-kindness: O LORD, ^fquicken
me according to thy judgment.150 ^gThey draw nigh that follow after
mischievous: they ^hare far from thy law.151 ⁱThou art near, O LORD; and
all thy commandments are truth.152 Concerning thy testimonies, I have
known of old ^jthat thou hast founded
them for ever.

RESCH. Part xx.

Contains (1) David's cries to God that he would consider his affliction, plead his cause, deliver him, and quicken his soul; 153, 154, 156, 159. (2) His adherence to, love for, and high esteem of, God's word; 153, 154, 157, 159, 160. (3) His description of the character and misery of the wicked; 155, 157, 158.

153 ^aConsider mine affliction, and de-
liver me: for I do not forget thy law.154 ^bPlead my cause, and deliver me:
^cquicken me according to thy word.155 ^dSalvation is far from the wicked;
for they seek not thy statutes.156 ^e* Great are thy tender mercies,
O LORD: ^fquicken me according to thy
judgments.157 ^gMany are my persecutors and
mine enemies; yet ^hdo I not decline from
thy testimonies.158 ⁱI beheld the transgressors, and
was grieved; because they kept not thy
word.159 ^kConsider how I love thy precepts:
^lquicken me, O LORD, according to thy
loving-kindness.160 ^m† Thy word is true from the be-
ginning: ⁿand every one of thy righteous
judgments endureth for ever.

SCHIN. Part xxi.

Here (1) David complains to God of persecution from princes; 161. (2) Professes his holy awe of, his delight in, his love to, and careful observance of, God's testimonies, and his utter detestation of falsehood; 161—168. (3) Avows his persuasion of the happiness of the godly, and his own hopes of God's salvation; 165, 166.

161 ^aPrinces have persecuted me with-
out a cause: but my heart ^bstandeth in
awe of thy word.162 ^cI rejoice at thy word as one that
findeth great spoil.163 ^dI hate and abhor lying; ^ebut thy
law do I love.164 ^fSeven times a day do I praise
thee, because of thy righteous judgments.165 ^gGreat peace have they who
love thy law; and ^h*nothing shall offend
them.166 LORD, ⁱI have hoped for thy sal-
vation, and done thy commandments.167 ^jMy soul hath kept thy testi-
monies; and I love them exceedingly.168 I have kept thy precepts and thy
testimonies; for all my ways are ^kbefore
thee.

TAU. Part xxii.

Here are (1) David's prayers for access to God, and for instruction, deliverance, help, and recovery, from God; 169, 170, 173, 175, 176. (2) Heartly professions of his regard to God's word, and to the salvation therein contained; 169—176. (3) His humble confession of his wandering from God, and desire to be brought back; 176.

169 ^aLet my cry come near before
thee, O LORD: ^bgive me understanding
according to thy word.170 Let my supplication come before
thee: deliver me according to thy word.171 ^cMy lips shall utter praise when
thou hast taught me thy statutes.172 ^dMy tongue shall speak of thy
word; ^efor all thy commandments are
righteousness.173 ^fLet thine hand help me; for ^gI
have chosen thy precepts.174 ^hI have longed for thy salvation,
O LORD; ⁱand thy law is my delight.175 ^jLet my soul live, and it shall
praise thee; and let thy judgments ^khelp
me.176 ^mI have gone astray like a lost
sheep: seek thy servant; for I do not
forget thy commandments.Before Christ
cir. 1015.* Lam. 4. 1.
Ps. 25. 18, 19.
Exod. 3. 7, 8.
see ver. 16.* Mic. 7. 9. Ps.
35. 1, 23. &
43. 1.* Ver. 25, 40,
50.* Job 5. 4. &
21. 14. Ps. 73.
27. Is. 3. 11.
Rom. 2. 8, 9.* Ps. 86. 13,
15. & 69. 13,
16. Is. 63. 7.

* Or Many.

* Ver. 25, 40,
142.* Ps. 3. 1. &
22. 12. 16.* Ver. 110, 141.
Ps. 44. 17.* 1 Cor. 15. 58.
Prov. 4. 18.
Job 17. 9.* Ver. 53. 136.
Ezek. 9. 4.* Jer. 9. 1—4.
& 13. 17.* Ver. 97, 127,
128.

* Ver. 25, 88.

* Ver. 86. 138,
142. Ps. 19. 8,
9.† Heb. The be-
ginning of thy
word is true.* Ver. 96, 142,
144, 152.

* Ver. 23.

* 1 Sam. 24. 9,
15. & 26. 19;
20. & 29. 4.

* Ps. 4. 4. Is.

* 66. 2. Job 31.
14, 23.* Jer. 15. 16.
ver. 72, 111,
127.

* Ver. 29, 104.

* Ver. 97.

* Ver. 62. Ps.

* 55. 17. & 48.

* 11. & 97. 8.

* & 58. 10, 11.

* Rev. 19. 2.

* Eph. 5. 20.

* 1 Thes. 5. 18.

* Prov. 3. 2, 17.

* Is. 32. 17.

* Gal. 6. 16.

* Ezek. 34. 25.

* Heb. They
shall have no
stumbling-
block.

* Ver. 81. Ps.

* 136. 5, 7.

* Gen. 49. 18.

* 1 John 3. 2,
3.

* Ver. 2—8,

* 168, 177, 159.

* Rom. 7. 32.

* Job 34. 21.

* Prov. 5. 21.

* Gen. 17. 1.

* Ps. 139. 1—3.

* Ver. 145—

* 119, 170.

* Luke 11. 8.

* Jam. 5. 16.

* Ver. 144, 18.

* 2 Sam. 7. 25.

* Ps. 50. 15. &
91. 15.

* Ver. 7. Ps.

* 71. 8, 15, 23.

* 24. & 50. 23.

* & 33. 1. Mat.

* 12. 34, 35.

* Ps. 22. 23. &
40. 9, 10. &
78. 2—8.* Ver. 26. 138,
142, 144.

* Rom. 7. 12.

* 14. Ps. 12. 6.

* Ps. 40. 17.

* ver. 146, 147.

* Josh. 24. 22.

* Luke 10. 42.

* Prov. 1. 29.

* ver. 30, 111.

* Gen. 49. 18.

* ver. 81, 166.

* Ver. 16, 47,

* 77, 162, 167.

* Ps. 80. 18. &
71. 13.

* Rom. 7. 24.

* Ps. 51. 1. &
43. 1. 2 Cor.

* 4. 17.

* Is. 53. 6.

* 1 Pet. 2. 25.

* Luke 15. 3.

* Mat. 18. 12,

* 13.

Before Christ
cir. 1058.

PSALM CXX.

Why this psalm, and the fourteen following, are called Songs of Degrees, we do not certainly know. It is plain that some of them are suited to secret worship, some to the family, and others to the public assembly. This psalm, from its affinity to the 52d, is supposed to refer to Doeg the Edomite; [1 Sam. xxii.] We have (1) The psalmist's prayer to God for deliverance from the ruinous influence of malicious and false accusations; 1, 2. (2) His denunciation of the just, fearful, and lasting, judgments of God against his malicious accusers; 3, 4. (3) His complaints of his quarrelsome and vexatious neighbours; 5—7.

^a A song of degrees.

IN my distress I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips, and from a deceitful tongue.

3 *What shall be given unto thee, or what shall be done unto thee, thou false tongue?

4 †Sharp arrows of the mighty, with coals of juniper.

5 ^eWo is me, that I sojourn in Me-sech, that I dwell in the tents of Kedar!

6 My soul hath long dwelt with him that hateth peace.

7 I am || for peace: ^ebut when I speak they are for war.

PSALM CXXI.

Here, (1) In the firm faith of being heard, David supplicates divine help and protection; 1, 2. (2) He comforts himself and others with the assurance of God's infallible direction and protection; 3—8.

^a A song of degrees.

I* WILL lift up mine eyes unto the hills, from whence cometh my help.

2 My help cometh from the LORD, who made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD is thy keeper: the LORD is thy shade upon thy right hand.

6 ^eThe sun shall not smite thee by day, nor the moon by night.

7 ^eThe LORD shall preserve thee from all evil: he shall preserve thy soul.

8 ⁱThe LORD shall preserve thy going out, and thy coming in, from this time forth and even for evermore.

PSALM CXXII.

This psalm appears to have been composed for the use of the Hebrews at their three solemn feasts; [Lev. xxiii.] We have in it (1) Expressions of great joy in going up to Jerusalem; 1, 2. (2) High commendations of the beauty, order, sanctity, and honour, of Jerusalem; 3—5. (3) The duty and happiness of such as are really concerned for the welfare of Jerusalem, the church of God; 6—9.

^a A song of degrees of David.

I^b WAS glad when they said unto me, Let us go into the house of the LORD.

• Ps. cxx—
cxxxiv. titles.
• Ps. 18. 6. &
34. 6, 15, 19.
& 118. 5. Jon.
2. 2. Luke 22.
42. Heb. 5. 7.
• Ps. 52. 2—4.
& 140. 1—11.
& 31. 20. Is.
54. 17.
• Or What shall
the deceitful
tongue give
unto thee? or
what shall it
profit thee?
† Heb. added.
• Or it is as
the sharp ar-
rows of the
mighty man,
with coals of
juniper.
• Ps. 52. 5. &
7. 13. & 140.
10. Deut. 32.
23. 42. Is. 3.
11. & 30. 33.
& 33. 14.
• Mic. 7. 1—5.
Ps. 140. 1—
11. & 142. 4.
with Gen. 10.
2. & 25. 13.
• Rom. 3. 17.
Tit. 3. 3.
• Or a man of
peace.
• Ps. 109. 4, 5.
& 35. 20.

• Ps. cxx—
cxxxiv. titles.
• Or Shall I
lift up mine
eyes to the
hills? whence
should my
help come?
Jer. 3. 23.
• Ps. 67. 1. &
76. 2. & 2. 6.
& 3. 4. & 9.
11. & 123. 1.
• Ps. 124. 8. &
3. 2. & 18.
32—48.
• 1 Sam. 2. 9.
Deut. 33. 3.
Ps. 62. 2. &
37. 24. 1 Pet.
1. 5. Jude 1.
John 10. 28.
29.
• Is. 27. 3.
1 Kin. 18. 27.
Ps. 27. 1. &
32. 7. 8. & 44.
23. Gen. 28.
15. Deut. 32.
10.
• Is. 25. 4. &
32. 2. & 4. 6.
Exod. 13. 21.
Ps. 16. 8. &
109. 31. Song
3. 3.
• Ps. 91. 5, 10.
Is. 49. 10.
Rev. 7. 16.
Gen. 31. 40.
• Is. 27. 3. Job
5. 19—23. Ps.
94. 18, 19.
Rev. 21. 3, 4.
& 22. 3. John
17. 12, 15.
• Deut. 28. 6.
Prov. 3. 6.
1 Sam. 2. 9.
Deut. 33. 3.
1 Pet. 1. 5.
Ps. 1. 3.
• Ps. cxx—
cxxxiv. titles.
• Ps. 84. 1, 2. &
42. 4. & 55. 14.
• Is. 2. 3. Zech.
8. 21—23.
Jer. 31. 6.

REFLECTIONS UPON PSALM CXIX.—Let this psalm be a touchstone, by which I may try my heart and my life. Let me constantly inquire—Are these gracious tempers and holy exercises of faith, love, hope, humility, patience, and zeal, to be found in my soul? Has my heart, purged from an evil conscience in Jesus' blood, made these meditations, prayers, resolutions, and confessions, truly my own? Is God's word, his testaments in Jesus' blood, the sole standard of all my faith and law of my practice? Is it the channel of Jesus' fullness of grace and comfort to my heart? Is it the instructor, the counsellor, the quickener, the medicine, the armour, the treasury, the wealth, the support, the guard, the joy, and the ALL, of my soul?—do I receive it as a word to me from God, and use it as my plea with him for whatever I need? Happy is he that is thus living in these delightful exercises.

REFLECTIONS UPON PSALM CXX.—Inveterate malice against the saints never refuses the basest means of venting itself: and it is the saints' ordinary lot to be virulently reproached by the wicked. But dreadful, penetrating, destructive, furious, and lasting, is the ruin of their reproachers at last! It is grievous for the lovers of God to be long removed from public ordinances, or to be forced by necessity into continued connections with the wicked. But every one born of God ought to be a child of peace. Envy and strife are all from hell. And, though

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city that is compact together:

4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

5 For there ^{*}are set ^bthrones of judgment; the thrones of the house of David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, and prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace be within thee.

9 Because of the house of the LORD our God I will seek thy good.

PSALM CXXIII.

This psalm relates to the distressed condition of the church; and contains (1) Earnest longings for, and believing expectations of, merciful deliverances from God; 1, 2. (2) An improvement of great distress as a plea for speedy and remarkable relief; 3, 4.

^a A song of degrees.

UNTO thee lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us; for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

PSALM CXXIV.

This psalm is highly applicable to every remarkable deliverance which God works for his church, especially to the great redemption wrought for his people by Christ. In it (1) David represents the great danger they were in; 1—5. (2) Ascribes the glory of their deliverance to God; 1, 2, 6, 7. (3) Improves the deliverance as an encouragement to trust in God; 8.

^a A song of degrees of David.

If it had not been the LORD who was on our side, now may Israel say;

2 If it had not been the LORD who was on our side, when men rose up against us;

3 Then they had swallowed us up quick, when their wrath was kindled against us:

4 Then the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul.

others continue inveterate, we ought to abound in charity, and follow the things which make for peace.

REFLECTIONS UPON PSALM CXXI.—In every difficulty our eyes ought to be fixed on God, in his temple, his Christ, his heaven, as the author of our help, protection, and deliverance. He is a sure refuge to them who flee to him; and with him nothing is impossible. In him nothing good can be wanting, no direction, no preservation; and in him no troubles can hurt us.

REFLECTIONS UPON PSALM CXXII.—They who love God himself cannot but delight to draw near unto him in the ordinances of his worship; cannot but love his church, and be earnestly concerned in prayer and in practice for her real welfare. From regard to the saints, who are therein begotten and nourished up to eternal life, and especially from regard to the honour of her God, they will constantly seek her good.

REFLECTIONS UPON PSALM CXXIII.—In what a humble, resigned, and obedient, temper, and with what earnestness, ought we to look up to God for help and deliverance. While his great mercy encourages us, our great contempt and trouble should drive us to his throne of grace, and oblige us to wait upon him till he grant our requests.

Before Christ
cir. 1021.

• Ps. 84. 7.
2 Chr. 6. 6.
Ps. 87. 1—3.
Rev. 22. 14.
• 2 Sam. 5. 9.
Eph. 2. 21.
Gal. 4. 20.
Rev. xxi.
• Is. 33. 20. &
56. 7. Exod.
23. 17. & 34.
23. Deut. 12.
5. 6, 11. &
16. 16. Ps.
100. 4. & 111.
1.
• Ark. Exod.
16. 34. & 26.
33, 34.
• Heb. *da sit.*
• 2 Chr. 19. 8.
Deut. 17. 2.
Mat. 19. 28.
• Ps. 51. 18. &
137. 5, 6. Is.
62. 6, 7. Jer.
51. 50. Ps.
35. 27. & 69.
36. & 102. 28.
• Is. 2. 4. & 9.
7. & 54. 13.
& 66. 12.
John 16. 33.
• Ps. 16. 3. &
119. 63. with
Jer. 29. 7.
Phil. 2. 4.
• Nch. 2. 10.
Ps. 26. 8. &
51. 18. & 132.
7—9. & 137.
5, 6. & 64. 1.
2. 10. Is. 62.
1, 6, 7.

• Ps. cxx—
cxxxiv. titles.
• Ps. 121. 1. &
25. 15. & 115.
3. Is. 66. 1.
Mat. 14. 19.
John 11. 41.
& 17. 1. Eccl.
5. 2. Mat. 6.
9.
• Prov. 31. 15.
Job 7. 2.
• Gen. 49. 18.
Ps. 119. 81. &
71. 14. & 62.
1, 5. Luke 18.
1. 7. Gen. 32.
26.
• Ps. 56. 1. &
57. 1. & 69.
13. 16. & 88.
3. & 89. 50.
51. & 79. 4.
& 44. 13, 14.
• 2 Sam. 6. 20.
Neh. 4. 2.
Luke 16. 14.
Ps. 119. 21. &
10. 2. Job 12.
5. Prov. 21.
24.

cir. 1020.

• Ps. cxx—
cxxxiv. titles.
• Ps. 54. 4. &
118. 6. Heb.
13. 5. Rom. 8.
31.
• Gen. 3. 15.
Ps. 37. 32. &
2. 1, 2. & 3.
1. & 10. 16.
• Ps. 22. 12.
13. 16. Prov.
1. 12. Jer. 51.
34. Jon. 1. 17.
Num. 16. 32.
• Job 38. 11.
Ps. 18. 4. &
69. 1, 2. Is.
8. 7. 8. & 43.
2. Jer. 46. 7.
8. Dan. 9. 26.
& 11. 22. 40.
2 Chr. 20. 12.
Is. 59. 19.
Rev. 12. 16.

Before Christ
cir. 1020.

6 ^f Blessed be the LORD, who hath not given us as a prey to their teeth.

7 ^g Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8 ^h Our help is in the name of the LORD, who made heaven and earth

PSALM CXXV.

Represents (1) The happiness of the saints in the fixedness of their new covenant state; the safety of their condition; the seasonableness of their deliverances; and the advantage of effectual fervent prayers in their behalf; 1—4. (2) The misery of the wicked, particularly of apostates from the ways of God; 5.

^a A song of degrees.

THEY ^b that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever.

2 ^c As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever.

3 ^d For the rod of ^{*} the wicked shall not rest upon the lot of the righteous: lest the righteous put forth their hands unto iniquity.

4 ^e Do good, O LORD, unto those that be good, and to them that are upright in their hearts.

5 ^f As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: ^g but peace shall be upon Israel.

PSALM CXXVI.

This psalm relates to some remarkable deliverance of the Jewish church, perhaps from Babylon, as typical of those of the gospel church; and (1) Represents great admiration of, and thankfulness for, the deliverance; 1—3. (2) Contains prayers for, and encouragements of, saints exercised with tribulation; 4—6.

^a A song of degrees.

WHEN the LORD ^b turned again the captivity of Zion ^c we were like them that dream.

2 ^d Then was our mouth filled with laughter, and our tongue with singing: then ^e said they among the heathen, The LORD ^{*} hath done great things for them.

3 ^f The LORD hath done great things for us; whereof we are glad.

4 ^g Turn again our captivity, O LORD, as the streams in the south.

5 ^h They that sow in tears shall reap in joy.

6 ⁱ He that goeth forth and weepeth, bearing [†] precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

PSALM CXXVII.

This psalm relates to David's orders for building the temple; [1 Chron. xxii. xxviii.] or to Solomon's actual building of it; [2 Chron. ii—vi.] It teaches us constant dependance upon God in all our concerns; particularly (1) In prospering our under-

REFLECTIONS UPON PSALM CXXIV.—How furiously the enemies of the church rage against her, and threaten to carry all before them! But power and policy in vain unite to destroy the souls which God will save. And, when we are in appearance nearest to be overcome and perish, then shall we be made more eminently to experience the salvation of God.

REFLECTIONS UPON PSALM CXXV.—Happy are they who trust in the Lord! Immoveable is their new covenant state. They are established, guarded, and protected, by God; and, in performance of his promise, he will supply them with every thing good. But dreadful and lasting is their misery who apostatise from him to the paths of wickedness!

REFLECTIONS UPON PSALM CXXVI.—God's church is often in great tribulation for a time: and no deliverance comes till God himself effect it. Noted deliverance make observers to wonder, and saints to rejoice. But, the more his

takings, or rearing our families; 1. (2) In protecting our residence and country; 1. (3) In enriching us without excessive care or labour; 2. (4) In giving us agreeable heirs to possess our substance; 3—5.

^a A song of degrees ^{*} for Solomon.

EXCEPT the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.

2 ^b It is vain for you to ^c rise up early, to sit up late, to eat ^d the bread of sorrows: ^e for ^f so he giveth his beloved sleep.

3 ^g Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.

4 ^h As arrows are in the hand of a mighty man, so are children of the youth.

5 ⁱ Happy is the man that [†] hath his quiver full of them: they shall not be ashamed, but they ^k shall speak with the enemies in the gate.

PSALM CXXVIII.

This psalm exhibits (1) The comprehensive duty of all, particularly married persons; 1. (2) The advantage of studying it; viz. success in employments; comfort and honour in relations; joy in the prosperity of God's church, and of their own offspring; 2—6.

^a A song of degrees.

BLESSED ^b is every one that feareth the LORD; that walketh in his ways.

2 ^c For thou shalt eat the labour of thine hands: ^d happy shalt thou be, and it shall be well with thee.

3 ^e Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive-plants round about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 ^f The LORD shall bless thee out of Zion: and thou shalt see ^g the good of Jerusalem all the days of thy life.

6 Yea, ^h thou shalt see thy children's children, and peace upon Israel.

PSALM CXXIX.

Whether this psalm was penned when David brought up the ark of God to Mount Zion, [2 Sam. vi.] or relates to the Chaldean captivity, is uncertain. In it the people of God (1) Look back on their often-repeated tribulations, with thankfulness to God for their deliverances from Egypt, and from their oppressors under the Judges, Saul, &c. 1—4. (2) They look forward with a believing prayer for, and prospect of, the destruction of all their implacable enemies; 5—8.

^a A song of degrees.

MANY ^b a time have they afflicted me from my youth, may Israel now say:

2 Many a time have they afflicted me from my youth: yet ^d they have not prevailed against me.

3 The ^e plowers plowed upon my back: they made long their furrows.

4 ^f The LORD is righteous: he hath cut asunder the cords of the wicked.

people are now exercised in spiritual mourning, the more remarkable shall be their fruits of holiness and joy.

REFLECTIONS UPON PSALM CXXVII.—The less we depend upon our own schemes, or lean to our own understanding, and the more we look up to God for help and direction, the better shall we prosper. The most prudent projects and plans, the most anxious cares, and the most toilsome labours, are all to no purpose without God's blessing. But happy in their rest, and happier in their dutiful children, are they whom he blesses.

REFLECTIONS UPON PSALM CXXVIII.—How excellent and profitable is real and experimental godliness, issuing in a holy practice! It draws the blessing of God upon our labours, our families, on the church of God, and on our posterity.

Before Christ
cir. 1015.

^a Ps. cxx.
cxxxiv. lxxii.
titles.

^{*} Or of Solomon.

^b Ps. 33. 16, 17.
& 121. 3—5.
Prov. 16. 9. &
20. 24. & 21.
31. Eccl. 9. 11.
1 Cor. 3. 7.
Jer. 5. 10. &
10. 23.

^c Ps. 104. 23.
Prov. 31. 13.
18. Eccl. 9.
10. 11.
Gen. 3. 19.
Eccl. 5. 17.
1 Kin. 22. 27.

^d Ps. 4. 8.
Ezek. 34. 25.
Deut. 33. 12.
Gen. 33. 5. &
30. 2. Josh. 24.
3. 4. Deut. 28.
4. Is. 53. 10.
11.

^e Jer. 50. 9.
1 Chr. 12. 2.
Job 1. 2. Ps.
128. 3—6.
Is. 49. 20, 21.

[†] Heb. hath
filled his
quiver with
them.

^g Prov. 27. 11.
with Job 5. 4.
Or shall sub-
due, as Ps. 18.
47.

^a Ps. cxx—
cxxxv. titles.

^b Ps. 112. 1. &
115. 13. &
119. 1. & 1.
1—3. Acts 10.
35. Job 1. 1, 8.

^c Gen. 3. 19.
Is. 65. 21—
23. & 62. 8.

^d Is. 3. 10. Ps.
19. 11. Rom.
2. 7. 10. 1 Cor.
15. 58.

^e Ezek. 19. 10.
Prov. 5. 15.
16. Ps. 52. 8.
Jer. 11. 16.
Hos. 14. 6, 7.

^f Ps. 133. 3. &
134. 3. & 20.
2. & 133. 3.
& 118. 26.
Is. 2. 3.

^g Ps. 122. 6, 7.
Is. 33. 20. &
54. 13.

^h Job 42. 16.
Prov. 17. 6.
Ps. 125. 5.
Gal. 6. 16. Is.
66. 12. & 59.
21.

^a Ps. cxx—
cxxxiv. titles.

^{Or Much.}
Exod. i. Judg.
iii. iv. vi. x.
xiii. i. Sam. iv.
xiii. xxxi.
2 Chr. xii. xiv.
xxi. xxviii.
xxvii. xxxvi.
Ezra iv. v.

^b Jer. 2. 2.
Hos. 2. 15. &
11. 1. Ezek.
16. 1—14. &
23. 3.

^c Job 5. 19.
Ps. 34. 19.
Rev. 12. 7, 8.

^d Is. 51. 23.
Heb. 11. 36.
ver. 1. 2. Job
4. 8. Hos. 10.
13.

^e Deut. 32. 35.
36. 2. Thes. 1.
6, 7. Ps. 140.
5. & 124. 7, 8.

Before Christ
cir. 1045.

Ps. 6, 10, &
35, 27, & 21.
8—12, & 48.
3—7, & 83.
9—18, Is. 37.
34—38, Jer. 1.
11, Rev. vi.
xviii, xvi.
Esth. vii. ix.

Ps. 37, 2, &
73, 19, & 92.
7, & 58, 9.

Ruth 2, 4.
Ps. 118, 26.

cir. 1050.
or 1034.

Ps. cxx. & c.
titles.

Lam. 3, 55.
Jon. 2, 2, 4.
Ps. 42, 7, &
40, 2, & 69, 1.
2, & 18, 16.
& 88, 6, Is. 43.
2.

Ps. 4, 1, & 5.
1, & 17, 1, 6,
7, & 18, 6, &
40, 1.

Ps. 143, 2.
Job 9, 3, Rom.
3, 19, 20.
Nah. 1, 6.
Mal. 3, 2.
Rev. 6, 17.

Eph. 1, 7, Is.
55, 7, & 1, 18.
& 43, 20, &
44, 22, Exod.
34, 6, 7.
Mic. 7, 18, 19.

Tit. 2, 11, 12.
Heb. 12, 28.
Hos. 3, 5.
1 Kin. 8, 40.
Ps. 2, 11.
Jer. 33, 9.

Ps. 27, 14, &
33, 20, & 40.
1, 4.

Ps. 63, 6, &
119, 147, &
62, 1, 5, Gen.
49, 18, Is. 8.
17, & 30, 18.
& 26, 8, 9.
Lam. 3, 26.

Or which
watch unto
the morning.

Ps. 42, 5, 11,
& 115, 9—11.
& 31, 24, &
33, 22.

Exod. 34, 6,
7, Ps. 86, 5,
15, Is. 55, 7.
Rom. 5, 20,
21, Eph. 1, 7,
& 2, 7.

Mat. 1, 21.
1 John 3, 5, 8.
John 1, 29.

Ps. 103, 3, 4.
Col. 1, 14.
Rom. 6, 14.

cir. 1050.

Ps. cxx—
cxxxiv, titles.

Deut. 17, 20.
Prov. 6, 17, &
21, 4, & 30.
13, Job 42, 3.
Deut. 9, 19.

Heb. war.

Heb. wonder-
ful.

Heb. my soul.

Mat. 18, 3.
1 Cor. 14, 20.

Ps. 130, 7, &
71, 14, & 146.
5—10, Heb. 3.
6, 1 Pet. 1, 13.

Heb. from
now.

5 ^aLet them all be confounded and turned back that hate Zion.

6 ^bLet them be as grass upon the house tops, which withereth afore it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.

8 Neither do they who go by say, 'The blessing of the LORD be upon you: we bless you in the name of the LORD.

PSALM CXXX.

This psalm contains (1) David's earnest cries to God out of the depths of corruption, desertion, temptation, or trouble; 1, 2. (2) His ingenuous repentance in the faith of God's merciful forgiveness; 3, 4. (3) His attentive waiting on God for his favours; 5, 6. (4) His encouraging expectations from God; 7, 8.

^a A song of degrees.

OUT ^bof the depths have I cried unto thee, O LORD.

2 ^cLORD, hear my voice: let thine ears be attentive to the voice of my supplications.

3 ^dIf thou, LORD, shouldest mark iniquities, O LORD, who shall stand?

4 But *there is* forgiveness with thee, that thou mayest be feared.

5 ^eI wait for the LORD, my soul doth wait, and in his word do I hope.

6 ^fMy soul waiteth for the LORD more than they that watch for the morning: *I say, more than they that watch for the morning.*

7 Let Israel hope in the LORD: ^gfor with the LORD *there is* mercy, and with him is plenteous redemption.

8 ^hAnd he shall redeem Israel from all his iniquities.

PSALM CXXXI.

This psalm contains (1) David's humble profession of his contentment with his lot; 1, 2. (2) His warm encouragement of others to a constant dependance upon God; 3.

^a A song of degrees of David.

LORD, ^bmy heart is not haughty, nor mine eyes lofty: neither do I ^cexercise myself in great matters, or in things too high for me.

2 Surely I have behaved and quieted ^dmyself as a child that is weaned of his mother: my soul is even as a weaned child.

3 ^eLet Israel hope in the LORD ||from henceforth and for ever.

PSALM CXXXII.

Whether this psalm was penned by David when he brought up the ark of God from Kirjath-jearim, [2 Sam. vi.] or for Solomon's dedication of the temple, [1 Kings viii.] is uncertain. It con-

REFLECTIONS UPON PSALM CXXXIX.—In every age the seed of the serpent has raged in enmity against Jesus Christ and his church. There is no going honourably to heaven but through great tribulation. But, let the wicked lay their plots and execute them as they will, God will deliver his people at his pleasure; and his enemies shall plunge themselves at last into the most dreadful disappointment and ruin. The curse of God shall blast them, with all their schemes and attempts.

REFLECTIONS UPON PSALM CXXX.—In the most fearful manner God often corrects his own children in their way to his kingdom. But, while there is a praying heart within them, and a prayer-hearing God above them, there is no ground of despair. Sense of guilt is the first thing that strikes the mind of a convicted sinner; and, did not God manifest his forgiving mercy, it would drive him to despair. But the faith of God's forgiving our sins for Christ's sake begets a holy awe of, regard to, and earnest waiting for, him. And, the more we taste of God's forgiving and redeeming goodness, the more shall we encourage others to flee to him, and hope in him, in the time of great guilt and trouble. And only God is ready to, but he certainly will, accomplish the perfect redemption of all his people from sin and all its consequences.

REFLECTIONS UPON PSALM CXXXI.—Humility is the ornament of every sta-

tains (1) A representation of David's pious and earnest care to provide a proper lodging for God's ark; 1—7. (2) Earnest prayers for God's presence and blessings to attend his ark; 8—10. (3) David's care to provide an habitation for God: and God's promises to David, relating to the prosperity and establishment of his family, especially in the Messiah, are pleaded as arguments to enforce these requests; 1—5, 10—18.

^a A song of degrees.

LORD, ^bremember David, and all his afflictions:

2 ^cHow he swore unto the LORD, and vowed unto ^dthe mighty God of Jacob;

3 Surely ^eI will not come into the tabernacle of my house, nor go up into my bed;

4 I will not give sleep to mine eyes, or slumber to mine eyelids,

5 Until I find out ^fa place for the LORD, ^gan habitation for the mighty God of Jacob.

6 Lo, we heard of it at ^hEphratah: we found it in the fields of the wood.

7 ⁱWe will go into his tabernacles: we will worship at his footstool.

8 ^jArise, O LORD, into thy rest; thou, and the ark of thy strength.

9 ^kLet thy priests be clothed with righteousness; and let thy saints shout for joy.

10 ^lFor thy servant David's sake, turn not away the face of thine anointed.

11 ^mThe LORD hath sworn in truth unto David; he will not turn from it; ⁿOf the fruit of thy body will I set upon thy throne.

12 ^oIf thy children will keep my covenant and my testimony that I shall teach them, their children also shall sit upon thy throne for evermore.

13 ^pFor the LORD hath chosen Zion; he hath desired it for his habitation.

14 ^qThis is my rest for ever: here will I dwell; for I have desired it.

15 ^rI will abundantly bless her provision: I will satisfy her poor with bread.

16 ^sI will also clothe her priests with salvation: and her saints shall shout aloud for joy.

17 ^tThere will I make the horn of David to bud: I have ordained a ^ulamp for mine anointed.

18 ^vHis enemies will I clothe with shame; but upon himself shall his crown flourish.

PSALM CXXXIII.

This psalm was perhaps penned when the Hebrew tribes concurred to fix David on his throne, or to restore him to it; [2 Sam. v. or xix.] Here is (1) A declaration of the excellency and pleasantness of brotherly affection; 1. (2) The illustration of this in two similitudes; 2, 3. (3) The great advantage of it; 3.

tion. A child-like spirit, meek and weaned from the things of this world, is a good symptom of a gracious heart. But to wade out of our depth, either in religion, learning, or power, is dangerous. And proud looks shew a proud heart. If we are in trouble, let us patiently hope and wait till God bring us out of it. They who hope in Jesus Christ, and wait for his salvation, shall partake of it in time and in eternity.

REFLECTIONS UPON PSALM CXXXII.—Great is the mercy to have fervent prayers of our own, or of our ancestors, lying before God's throne of grace. They shall receive a gracious answer at last. Lively and zealous saints can never be at ease till the ordinances of God be regularly and honourably settled, and his presence vouchsafed, to the comfort and edification of both ministers and people. However meanly the ark of God, or even Jesus Christ himself, reside for a time, its dwelling shall at last, and for ever, be glorious. Multitudes shall flock to it; and great fellowship with God shall be there enjoyed. Happy was David's family and kingdom on Christ's account; but infinitely happier in this is the family and church of God. In virtue of JEHOVAH's new covenant with him, his people are blessed with his presence, and with spiritual dignity, provision, salvation, and joy;—while Jesus himself triumphs in everlasting honours, and his enemies are reduced to disappointment, misery, and shame.

Before Christ
cir. 1018.
or 1021.

* Ps. cxx—
cxxxiv. titles.

* Gen. 13. 8.
Heb. 13. 1.
1 Cor. 1. 10.
Eph. 4. 3, 6.
1 Pet. 2. 17. &
3. 8.

* Heb. even
together.

* Exod. 30. 25,
30. Ps. 141. 5.
Prov. 27. 9.

* Heb. mouth,
hole, or collar.
Exod. 28. 32.
& 39. 23. Job
30. 18.

* Deut. 4. 48.
& 3. 9.

* Deut. 28. 8.
Ps. 42. 8. &
44. 4. & 105.
8. Rom. 5. 21.

cir. 1016.

* Ps. cxx. &c.
titles.

* Ps. 135. 1, 2.
Lev. 8. 35.
1 Chr. 9. 33. &
23. 30.

* 1 Tim. 2. 8.
Ps. 28. 2. &
63. 4. Lam. 2.
19. 1 Kin. 8.
29. 30.

* Or in holiness.

* Ps. 128. 5. &
28. 9. & 30.
11. & 67. 1, 6,
7.

* A song of degrees of David.

BEHOLD, ^bhow good and how pleasant *it is* for brethren to dwell ^{*to} together in unity!

2 *It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments:*

3 As the dew of ^eHermon, *and as the dew that descended upon the mountains of Zion:* ^ffor there the LORD commanded the blessing, *even life for evermore.*

PSALM CXXXIV.

This psalm was perhaps penned when David appointed the orders of the priests and Levites; [1 Chron. xxiii—xxvi.] In it we have (1) The sacred watches of the temple stirred up to employ their time in praising God; 1, 2. (2) A fervent prayer for the blessing of God on them or on others; 3.

* A song of degrees.

BEHOLD, ^bbless ye the LORD, all ye servants of the LORD, who by night stand in the house of the LORD.

2 ^cLift up your hands ^{*in} the sanctuary, and bless the LORD.

3 The LORD that made heaven and earth ^dbless thee out of Zion.

PSALM CXXXV.

This psalm contains (1) Earnest exhortations to all concerned to praise the Lord; 1—3, 19—21. (2) Rich matter for praise: God considered as the God of Israel; 4: As the God of gods; 5: As the God of the whole world; 6, 7: As the God terrible to the enemies of Israel; 8—11: but kind to Israel; 12—14: And as the only true and living God, before whom all others are but vanity and falsehood; 15—18.

PRAISE ^aye the LORD: praise ye the name of the LORD: praise him, O ye servants of the LORD.

2 Ye that ^bstand in the house of the LORD, in the courts of the house of our God;

3 ^cPraise ye the LORD; for the LORD is good: sing praises unto his name; ^dfor it is pleasant.

4 ^eFor the LORD hath chosen Jacob unto himself, *and Israel for his peculiar treasure.*

5 For I know that ^fthe LORD is great, and *that our LORD is above all gods.*

6 ^gWhatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.

7 ^hHe causeth the vapours to ascend from the ends of the earth: he maketh lightnings for the rain: he bringeth the wind out of his treasures.

8 ⁱWho smote the first-born of Egypt, ^{*both} of man and beast.

9 ^kWho sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 ^lWho smote great nations, and slew mighty kings;

11 Sihon king of the Amorites, and

REFLECTIONS UPON PSALM CXXXIII.—Scarcely any thing more ruinous hath befallen the church of God than the manifold divisions, disputes, and animosities, of her members. Since God's children have one Father, one Lord, one faith, one baptism, they ought to have one heart and mind; to be united in the same worship, and affectionate in their regards to, bearing with, forbearing, and forgiving, one another; and only jealous who shall shew the most abundant meekness, charity, and kindness, to each other: this would mark them as anointed by the Spirit of Christ; would be refreshing and fructifying to their hearts and lives; and prepare them for the eternal life and blessedness above.

REFLECTIONS UPON PSALM CXXXIV.—How constant and active ought ministers to be in their service of Christ and his church! how remarkably given

Og king of Bashan, and all the kingdoms of Canaan:

12 And gave their land *for* an heritage ^man heritage unto Israel his people.

13 ⁿThy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, [†]throughout all generations.

14 ^oFor the LORD will judge his people, and he will repent himself concerning his servants.

15 ^pThe idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not.

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 ^qThey that make them are like unto them: *so is every one that trusteth in them.*

19 ^rBless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 ^sBlessed be the LORD out of Zion, who dwelleth at Jerusalem. Praise ye the LORD.

PSALM CXXXVI.

This psalm is a continued exhortation to praise the Lord for the perpetual displays of his mercy. The hearty singing of it has been honoured with the most signal appearances of God's kindness; [2 Chron. v. 13. and xx. 21, 22.] We are in it directed to praise God, (1) As great and good in himself; 1—3. (2) As the Creator of all things; 5—9. (3) As the God and Saviour of Israel, who brought them out of Egypt through the Red sea and wilderness, cast out the nations, and gave them the possession of Canaan; 10—22. (4) As our gracious and condescending Redeemer; 23, 24. (5) As the great and sovereign Benefactor of all creatures; 25, 26.

O ^aGIVE thanks unto the LORD, for he is good: for his mercy *endureth* for ever.

2 O give thanks unto the ^bGod of gods: for his mercy *endureth* for ever.

3 O give thanks to the ^cLord of lords: for his mercy *endureth* for ever.

4 To him ^dwho alone doth great wonders: for his mercy *endureth* for ever.

5 ^eTo him that by wisdom made the heavens: for his mercy *endureth* for ever.

6 ^fTo him that stretched out the earth above the waters: for his mercy *endureth* for ever.

7 ^gTo him that made great lights: for his mercy *endureth* for ever.

8 The sun ^hto rule by day: for his mercy *endureth* for ever:

9 The moon and stars to rule by night: for his mercy *endureth* for ever:

10 ⁱTo him that smote Egypt in their first-born: for his mercy *endureth* for ever.

11 ^jAnd brought out Israel from among them: for his mercy *endureth* for ever:

to prayer and praise! And, the more men wait upon God, the more they shall find the blessedness of his service. But it is only as enthroned in Zion, in his temple, in Christ, and his church, that God bestows his salvation.

REFLECTIONS UPON PSALM CXXXV.—The people of God should be always exercised in the most solid, extensive, and lasting, joys. Every thing in God's purpose, covenant, nature, and works, is a delightful ground thereof. And the more he is to us, or does for us, and the more we are related to him, or trust in him, the more we ought to abound in his praise. Our view of the base and insignificant idols of others, and of the stupidity of their votaries, should stir us up the more to trust in, admire, and praise, our God of unbounded perfection.

Before Christ.
cir. 1016.

* Gen. 17. 8.
Exod. 3. 8, 17.
Ps. 105. 11. &
78. 55.

* Exod. 3. 15.
Ps. 102. 12. &
72. 17. Is. 42.
8.

+ Heb. to generation and generation.

* Deut. 32. 36.
Ps. 7. 7. & 12. 5. & 94. 14, 15.

* Ps. 115. 4—8. Is. 40. 19, 20. & 44. 9—20. & 46. 6, 7.

Jer. 10. 3—16. & 51. 17. 18. Hab. 2. 18. Deut. 4. 28. 1 Kin. 18. 26, 27, 29. Dan. 5. 23.

* Ps. 115. 8. & 97. 7. Is. 44. 9, 18, 20. Jer. 10. 8.

* Ver. 1, 2. Ps. 115. 9—11. & 118. 2—4. & 34. 1, 2. & 148. 1—14. & 149. 2.

* Ps. 76. 1, 2. & 65. 2, 8. & 48. 1. 9. & 29. 9. 2 Chr. 6. 6.

cir. 1045.
Ps. 106. 1. & 107. 1. & 118. 1. 1 Chr. 16. 41. 2 Chr. 7. 3. 6. & 20. 21. Eph. 5. 20. Col. 3. 17.

* Deut. 10. 17. Ps. 82. 1. & 97. 9. Exod. 18. 11.

* 1 Tim. 6. 15. Rev. 17. 14. & 19. 16. Ps. 83. 18.

* Ps. 72. 18. Job 5. 9. Ps. 92. 5. & 86. 9. 10. & 72. 18.

* Gen. 1. 1. Jer. 10. 12. Ps. 104. 24. Prov. 3. 19.

* Gen. 1. 9. Jer. 10. 12. Job 26. 7. Ps. 24. 2. & 104. 3, 5.

* Gen. 1. 14—16. Deut. 4. 19. Ps. 104. 19. Jer. 31. 35.

* Heb. for the rulings by day.

* Exod. 12. 29. Ps. 135. 8. & 78. 51. & 105. 36.

* Exod. 13. 3, 9, 17. & 12. 51. & 6. 6. & 15. 6, 16. Jer. 32. 21. Dent. 11. 3, 4. Josh. 24. 5—7.

1 Sam. 12. 6. 2. Neh. 9. 10. 11. Is. 51. 9. 10. Acts 7. 36.

Before Christ
cir. 1045.

12 With a strong hand, and with a stretched-out arm: for his mercy *endureth* for ever:

13 ^kTo him who divided the Red sea into parts: for his mercy *endureth* for ever:

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 ^lBut [†]overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever:

16 ^mTo him who led his people through the wilderness: for his mercy *endureth* for ever:

17 ⁿTo him who smote great kings: for his mercy *endureth* for ever:

18 And slew famous kings: for his mercy *endureth* for ever:

19 ^oSihon king of the Amorites: for his mercy *endureth* for ever:

20 ^pAnd Og the king of Bashan: for his mercy *endureth* for ever:

21 ^qAnd gave their land for an heritage: for his mercy *endureth* for ever:

22 ^rEven an heritage unto Israel his servant: for his mercy *endureth* for ever:

23 ^sWho remembered us in our low estate: for his mercy *endureth* for ever.

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 ^tWho giveth food to all flesh: for his mercy *endureth* for ever.

26 ^uO [†]give thanks unto the God of heaven: for his mercy *endureth* for ever.

PSALM CXXXVII.

This psalm was probably composed in Chaldea during the captivity, and contains (1) The Jews grievous bewailing of their distress; contempt, and reproach; 1—4. (2) Their tender and affectionate remembrance of, and concern for, Jerusalem—the church and ordinances of God; 5, 6. (3) Denunciations of destruction to the Edomites, who had promoted, and the Chaldeans, who had effected, their distress and captivity; 7—9.

B^y the rivers of Babylon, there we ^bsat down, yea, we wept, when ^cwe remembered Zion.

2 ^dWe hanged our harps upon the willows in the midst thereof.

3 ^eFor there they that carried us away captive required of us ^aa song: and they that [†]wasted us ^{required of us} mirth, saying, Sing us one of the songs of Zion.

4 ^fHow shall we sing the LORD's song in a [†]strange land?

5 ^gIf I forget thee, O Jerusalem, let my right hand forget ^{her} cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth:

if I prefer not Jerusalem above ^{||}my chief joy.

REFLECTIONS UPON PSALM CXXXVI.—Alas! how averse are mankind to the infinitely reasonable and delightful duty of praise and thanksgiving! They need repeated calls to it, even after it has been attended with remarkable blessings. God's mercy and goodness delightfully fill his nature and works, the most awful and tremendous not excepted. And stupid and careless observers must they be of creatures and events, who do not every where perceive the manifold and everlasting mercy and kindness of God. Past mercies ought never to be forgotten, nor present ones overlooked; and all should issue in repeated returns of grateful praise.

REFLECTIONS UPON PSALM CXXXVII.—The sins of God's people often reduce them to great misery on earth. They are often taught the worth of ordinances by the want of them; and their temple songs are turned into howlings and grief. But cruel are the tender mercies of the wicked to God's suffering saints. And it is base and blasphemous to insult them with their worshipping of God. Sacred songs ill suit the call or company of profane scoffers. That which is holy ought not to be given to dogs, nor pearls cast before swine. The interests of Jesus' church and kingdom must ever be dearer to us than our life: and, if duty be once clear, nothing must deter us from it. Not selfish revenge, but

7 ^hRemember, O LORD, ⁱthe children of Edom in the day of Jerusalem; who said, ^{*}Rase it, rase it, even to the foundation thereof.

8 O daughter of Babylon, ^kwho art to be [†]destroyed; happy *shall he be* [†]that rewardeth thee as thou hast served us.

9 Happy *shall he be* that taketh and [†]dasheth thy little ones against ^{||}the stones.

PSALM CXXXVIII.

This psalm was perhaps composed by David when he was newly advanced to his throne; [2 Sam. v.; 1 Chron. xii.] In it (1) He looks back with thankfulness upon the experience which he had of God's goodness to him; 1—3. (2) He looks forward with comfort, in hopes, 1st, That others would go on to praise God like him; 4, 5: 2d, That God would continue to do good to him; 6—8.

A psalm of David.

I^a WILL praise thee with my whole heart; ^bbefore the gods will I sing praise unto thee.

2 ^cI will worship toward thy holy temple, ^dand praise thy name for thy loving-kindness and for thy truth: for ^ethou hast magnified thy word above all thy name.

3 ^fIn the day when I cried thou answeredst me, and ^gstrengthenedst me with strength in my soul.

4 ^hAll the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for ⁱgreat is the glory of the LORD.

6 ^kThough the LORD ^{be} high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

7 Though I walk in the midst ^lof trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 ^mThe LORD will perfect ^{that which} concerneth me: ⁿthy mercy, O LORD, *endureth* for ever: ^oforsake not the works of thine own hands.

PSALM CXXXIX.

This psalm was probably penned by David while he was loaded with some vile reproaches; and contains (1) His celebration of 1. The omniscient knowledge; 1—6: 2. The omnipresence; 7—12: And 3. The creating kindness, of God; 13—16. (2) His improvement of these, 1. In devout meditation on God; 17, 18. 2. In detestation of wicked men; 19—22: 3. In solemn profession of his uprightness before God; 23, 24.

To the chief musician, A psalm of David.

O LORD, ^athou hast searched me, and ^bknown me.

2 Thou knowest my ^bdown-sitting, and mine up-rising: ^cthou understandest my thought afar off.

holy zeal, must dictate our requests for the destruction of the church's enemies. Malicious and inhuman is their wickedness, and tremendous and correspondent is the punishment of it!

REFLECTIONS UPON PSALM CXXXVIII.—The greatest on earth need not be ashamed of the public and regular worship of God. And the more he manifests his loving kindness and faithfulness in the fulfilment of his word to us, the more high and hearty ought to be our notes of praise. If we trust to his truth, he will display every perfection, and make every creature to work together for the glorious accomplishment of his word. If we flee to God in prayer he will not leave us destitute. And if he, by our afflictions, strengthen us inwardly in our souls, we are great gainers. The cheerful behaviour of saints in the ways of God engages their neighbours to join with them in it. And the more humble men are, the more God regards and exalts them. And nothing is more detestable to him than indulged pride. Whatever trouble God casts his people into, he will protect and preserve them in it. And the good works of grace or salvation, which he begins, he will perfect at last. He will never leave nor forsake his own. Let us then trust in him at all times, and pour out our hearts before him.

Before Christ
cir. 587.

1 Sam. 15. 2.
Hos. 7. 2.
Obad. 10—
14. Jer. 49. 7.
Ezek. 25. 12.
Lam. 4. 22.
Mal. 1. 4.

Heb. make bare.

Is. xlii. xiv.
xxi. xi. Jer.
1. li. Rev. 18. 6.

Heb. wasted.

Heb. that recompenseth unto thee thy deed which thou didst to us.

Is. 13. 16.
Hos. 10. 14.
& 13. 16. Rev.
2. 23. & 13.
10.

Heb. therock.

cir. 1048.

Ps. 9. 1. &
104. 33. 34.
1 Cor. 14. 15.

Ps. 119. 46.
& 82. 1. 6. &
107. 32. or
1 Cor. 11. 10.

Heb. 1. 14.

1 Kin. 8. 29.
Ps. 28. 2. &
99. 5. 9. Jon.
2. 4. Ps. 11. 4.

Hab. 2. 20.
Is. 63. 7. Ps.
115. 1. & 26.
5. 12—16. &
29. 1.

Is. 42. 21.
Mic. 7. 20.
Num. 23. 19.
Mat. 5. 18.

Ps. 18. 6. &
34. 4—6. Is.
65. 24.

2 Cor. 12. 9.
& 4. 16. Zech.
10. 12. Phil.
4. 13. Eph.
3. 16.

Ps. 72. 11. &
102. 15. Rev.
21. 24. Is. 52.
15. & 53. 12.

& 60. 3. 5. 11.
16. & 49. 23.
Acts 8. 39.

Exod. 15. 11.
Is. 6. 3. & 11.
9. Mal. 1. 11.

Rev. 11. 15.
& 12. 10.

Is. 57. 15. &
66. 2. Ps. 51.
17. & 113. 4.

5. Prov. 3. 34.
Luke 19. 14.
& 14. 11. &
1. 51—53.

Job 13. 15. &
19. 25—27.
Ps. 23. 4. &
42. 8. & 76.

10. & 17. 13.
Mic. 7. 8—
10. Deut. 32.
36. Ps. 20. 6.

Is. 41. 10—
16. & 43. 1, 2.
Hos. 1. 7.

Is. 26. 12.
Ps. 57. 2.
Phil. 1. 6.

Ps. 100. 5. &
103. 17.

Job 10. 8. Ps.
38. 21. & 71.
9. 18. & 94.

14. 1 Pet. 1.
5. Jude 1.

Ps. 17. 3.
Jer. 12. 3.
Heb. 4. 13.

Rev. 2. 23.
John 21. 17.
2 Tim. 2. 19.

Lam. 3. 63.
Deut. 6. 7.
Is. 57. 28.

Ps. 94. 11.
John 2. 24.
25. & 21. 17.

Heb. 4. 12.
Mat. 9. 3, 4.

Before Christ
cir. 1058.Or *winnowest*,
Job 31. 4.Ps. 1. 6. Rev.
2. 2, 19.Heb. 4. 13.
Rev. 1. 14.Zeph. 1. 12.
Jer. 17. 10.Is. 65. 24.
Mal. 3. 16.Luke 19. 31,
33.Job 23. 10.
Deut. 33. 27.Job 42. 3. &
11. 7, 8. Ps.40. 5. & 131.
1. Prov. 30.

2, 3.

Jer. 23. 24.
1 Kin. 8. 27.Amos 9. 2—
4. Is. 66. 1.Prov. 15. 11.
Job 26. 6.Rays of light,
or rising sun.

3 Thou^d compassest my path and my
lying down, and art acquainted *with* all
my ways.

4 For *there is* not a word in my tongue,
but, lo, O LORD, 'thou knowest it alto-
gether.

5 'Thou hast beset me behind and
before, and laid thine hand upon me.

6 ^bSuch knowledge is too wonderful
for me; it is high, I cannot attain unto it.

7 'Whither shall I go from thy spirit?
or whither shall I flee from thy presence?

8 ^kIf I ascend up into heaven, thou art
there: if I make my bed in hell, 'behold,
thou art there.

9 If I take the *wings of the morning,
and dwell in the uttermost parts of the
sea;

10 Even there shall thy hand lead me,
and thy right hand shall hold me.

11 If I say, Surely the darkness shall
cover me; ^meven the night shall be light
about me.

12 Yea, the darkness [†]hideth not from
thee; but the night shineth as the day:
the darkness and the light are both alike
to thee.

13 For ⁿthou hast possessed my reins:
thou hast covered me in my mother's
womb.

14 I will praise thee; for 'I am fear-
fully and wonderfully made: ^pmarvellous
are thy works; and *that* my soul know-
eth || right well.

15 ^qMy *substance was not hid from
thee when I was made in 'secret, and
curiously wrought in the lowest parts of
the earth.

16 Thine eyes did see my substance,
yet being unperfect; and in thy book
[†]all my members were written, [†]which
in continuance were fashioned 'when as
yet there was none of them.

17 'How precious also are thy thoughts
unto me, O God! how great is the sum
of them!

18 If I should count them, they are
more in number than the sand: "when
I awake I am still with thee.

19 'Surely thou wilt slay the wicked,
O God: 'depart from me therefore, ye
bloody men.

20 'For they speak against thee wick-
edly, and thine enemies take *thy* name in
vain.

21 'Do not I hate them, O LORD,
that hate thee? and am not I grieved
with those that rise up against thee?

22 I hate them with perfect hatred:
I count them mine enemies.

23 ^bSearch me, O God, and know my
heart: try me, and know my thoughts;

24 'And see if *there be any* || wicked
way in me, and lead me in ^dthe way
everlasting.

REFLECTIONS UPON PSALM CXXXIX.—In the faith of these things let me
always live, and always act, whether in religious or in civil affairs, under
the deepest impressions of God's eyes, upon me, his perfect knowledge of my
heart, my thoughts, and deeds; of his all-filling presence ever with me, to wit-
ness, support, or comfort me; of his marvellous formation of me in nature and
grace; of his new covenant marriage to me, and his everlasting redemption of
my soul. Let my whole life, night and day, be filled up with precious, fixed,
and delightful, thoughts concerning these things, and with holy improvements
of them. Let me never make the Lord's enemies my intimates. They who hate
God, hate his name and image wherever it appears. Let me therefore hate the
ways of sinners while I have true love and pity to their souls. And let a thorough

Before Christ
cir. 1058.

PSALM CXL.

This psalm was probably penned by David when persecuted by
Saul; and perhaps partly relates to Doeg the Edomite: [as
Psalm lii. and cxx.] In it (1) David complains of the malice of
his enemies, and supplicates God's preservation from them; 1—5.
(2) He encourages himself in God as his God; 6, 7. (3) He
prays for, and prophesies the destruction of, all his enemies;
8—11. (4) He assures himself, and other saints, that all their
troubles should end happily; 12, 13.

To the chief musician, A psalm of
David.

DELIVER ^ame, O LORD, from the
evil man: preserve me from the
^bviolent man:

2 'Who imagine mischiefs in *their*
heart: continually are they gathered to-
gether for war.

3 ^dThey have sharpened their tongues
like a serpent: adders' poison is under
their lips. Selah.

4 'Keep me, O LORD, from the hands
of the wicked; preserve me from the
violent man; who have purposed to
overthrow my goings.

5 'The proud have hid a snare for me,
and cords; they have spread a net by the
way-side; they have set gins for me.
Selah.

6 ^eI said unto the LORD, Thou art
my God: hear the voice of my supplica-
tions, O LORD.

7 O God the LORD, ^hthe strength of
my salvation, thou hast covered my head
in the day of battle.

8 ⁱGrant not, O LORD, the desires of
the wicked; further not his wicked de-
vice, ^klest they exalt themselves. Selah.

9 'As for the head of those that com-
pass me about, let the mischief of their
own lips cover them.

10 ^mLet burning coals fall upon
them: let them be cast into the fire;
into ⁿdeep pits, that they rise not up
again.

11 Let not ^o*an evil speaker be esta-
blished in the earth: evil shall hunt the
violent man to overthrow him.

12 I know ^pthat the LORD will main-
tain the cause of the afflicted and the
right of the poor.

13 Surely ^qthe righteous shall give
thanks unto thy name: the upright shall
^rdwell in thy presence.

PSALM CLXI.

This psalm was likewise composed under distress and persecution.
In it David prays (1) For God's kind acceptance of his prayers;
1, 2. (2) For his powerful assistance in keeping his tongue, his
heart, and hand, in the way of duty; 3, 4. (3) That others
might be helpful to him with their reasonable reproofs, and he
to them with his prayers; 5, 6. (4) That, when he and his
friends were brought to the last extremity, God would graciously
appear for their relief; 7—10.

A psalm of David.

LORD, ^aI cry unto thee, make haste
unto me; give ear unto my voice
when I cry unto thee.

2 Let my prayer be *set forth before

cleansing from sin, and progress in holiness, be the earnest desire and ineffable
delight of my soul.

REFLECTIONS UPON PSALM CXL.—Behold, as in a glass, how maliciously
Jesus Christ was reproached and persecuted; how he gave himself to prayer on
account of it; and how the vengeance of God overtook his Jewish murderers and
persecutors! Let us likewise observe that sin turns men into a kind of devils, in
deceit, malice, and diligence in evil, and in inveterate opposition to the people
of God. But the saints may attain, even amidst their troubles, to the most
pleasant prayers and praises; for God terribly resents the injuries done to his
people; and kindly will he maintain their cause, and for their protection afford
them his presence.

Heb. directed.

Before Christ
cir. 1058.Rev. 5. 8. &
8. 3. 4. Exod.
30. 7. 8. Luke
1. 10.1 Tim. 2. 8.
Ps. 28. 2. &
63. 4. & 134.
2. Exod. 29.
39—42.Ps. 16. 1. &
17. 4. 5. 8. &
71. 8. with 39.
1. Jam. 1. 26.
& 3. 2.Ps. 119. 36.
Mat. 6. 13.
Jam. 1. 13.Prov. 23. 6.
& 1. 10—19.
& 7. 7—23. &
9. 17.Prov. 9. 8. &
19. 25. & 25.
12. & 27. 6.
& 6. 23. & 15.
5. 32. 33. Gal.
6. 1. Lev. 19.
17. Mat. 18.
15.Or Let the
righteous
smite me
kindly and
reprove me,
let not their
precious oil
break my
head, &c.Jam. 5. 16. or
Mat. 5. 44.1 Sam. 31. 1,
8. & 24. 9—
19. & 26. 17
—25. 2 Sam.
1. 17—27.1 Sam. 22.
18. 19. Rev.
11. 8. 9. Ezek.
37. 2. 11.2 Chr. 20. 12. Ps. 123. 1, 2. & 25. 15. Heb. make not my soul bare. Ps. 102. 17. & 71. 9, 18.
Ps. 140. 5. & 119. 110. & 142. 3. Ps. 35. 8. & 7. 16. & 91. 23. Prov. 11. 8. Heb. pass over.Or A psalm of
David giving
instruction.
Ps. xxiii.
title.1 Sam. 22. 1.
or 24. 3.Exod. 14. 15.
Ps. 55. 1, 2. &
77. 1. & 130.
1. Heb. 5. 7.Ps. cii. title
—10. & 6.1—4. & 88.
1—18. Is. 26.
16. & 38. 14.Ps. 143. 4. &
61. 2. & 22.
14. & 102. 4.
& 1. 6. & 17.
3.]Ps. 140. 5. &
141. 9. & 56.
6.Or Look on
therighthand
and see.Ps. 69. 20. &
31. 11. & 88.
8. 13. 2 Tim.
4. 16.Heb. perished
from me.Heb. no man
sought after
my soul.Ps. 31. 14.
2 Chr. 20. 12.
Ps. 46. 1. &
91. 2. & 9. 4.Ps. 16. 5. &
73. 26. & 119.
57. Lam. 3.
24. Ps. 27. 13.
& 56. 13.Ps. 116. 6. &
130. 1. & 143.
3. 7. & 79. 8.Ps. 7. 1. 5.
& 38. 19. & 31.
15. & 119. 86.
& 18. 16.
1 Sam. xxii—
xxiv.

See title. Ps. 130. 1. & 88. 4—7. & 69. 1, 2. & 143. 11.

Ps. 34. 2. & 119. 74. & 107. 42.
& 35. 27. & 7. 7.thee ^bas incense; ^cand the lifting up of
my hands as the evening sacrifice.3 ^dSet a watch, O LORD, before my
mouth; keep the door of my lips.4 ^eIncline not my heart to *any* evil
thing, to practise wicked works with
men that work iniquity; ^fand let me not
eat of their dainties.5 ^g† Let the righteous smite me; *it*
shall be a kindness: and let him reprove
me; *it shall be* an excellent oil, *which*
shall not break my head: for ^hyet my
prayer also *shall be* in their calamities.6 ⁱWhen their judges are overthrown
in stony places they shall hear my words,
for they are sweet.7 ^kOur bones are scattered at the
grave's mouth, as when one cutteth and
cleaveth *wood* upon the earth.8 ^lBut mine eyes *are* unto thee, O
God the Lord: in thee is my trust;
^mleave not my soul destitute.9 Keep me from the ⁿsnare *which* they
have laid for me, and the gins of the
workers of iniquity.10 ^oLet the wicked fall into their own
nets, whilst that I withal ^pescape.

PSALM CXLII.

This psalm was framed by David when obliged, by Saul's persecu-
tion, to hide himself in a cave; [1 Sam. xxii. 1; or xxiv. 3.]
and contains (1) Bitter complaints of the subtlety, strength, and
malice, of his enemies, and of the coldness and indifference of his
friends; 1—4, 6. (2) The comfort he took in God's knowing his
way, and in recognizing his claim to God as his portion; 3—5.
(3) His pleasant expectations that God would deliver him, and
that his fellow saints would join with him in thanksgiving for his
deliverance; 6, 7.

Maschil of David; a prayer when he
was ^bin the cave.**I** ^cCRIED unto the LORD with my
voice: with my voice unto the LORD
did I make my supplication.2 ^dI poured out my complaint before
him; I shewed before him my trouble.3 ^eWhen my spirit was overwhelmed
within me, then thou knewest my path.
In the way wherein I walked ^fhave they
privily laid a snare for me.4 ^g* I looked on *my* right hand, and
beheld, ^hbut *there was* no man that
would know me: refuge ⁱfailed me; ^jno
man cared for my soul.5 ^kI cried unto thee, O LORD: I said,
Thou *art* my refuge *and* ^lmy portion in
the land of the living.6 Attend unto my cry; for ^mI am
brought very low: ⁿdeliver me from my
persecutors, for they are stronger than I.7 ^oBring my soul out of prison, that
I may praise thy name: ^pthe righteousshall compass me about; for thou shalt
^qdeal bountifully with me.

PSALM CXLIII.

This psalm was probably penned by David during the unnatural re-
bellion of his son Absalom; [as Psal. iii. xlii. xliii.] It contains
(1) Sad complaints of trouble, and of the sinking of his spirit
under it; 3—5, 7. (2) Fervent supplications that God would
hear prayer; 1, 7: forgive his sins; 2: manifest his favours;
6—8: direct him in the way of duty; 8—10: quicken him in it;
11: deliver him out of trouble; 9, 11: and, in fine, punish his
persecutors; 12.

A psalm of David.

HEAR ^amy prayer, O LORD; give
ear to my supplications: ^bin thy
faithfulness answer me, *and* in thy righ-
teousness.2 ^cAnd enter not into judgment with
thy servant: for ^din thy sight shall no
man living be justified.3 ^eFor the enemy hath persecuted my
soul; he hath smitten my life down to
the ground; he hath made me to dwell
in darkness, as those that have been long
dead.4 ^fTherefore is my spirit overwhelmed
within me; my heart within me is deso-
late.5 ^gI remember the days of old: I me-
ditate on all thy works; I muse on the
work of thy hands.6 I ^hstretch forth my hands unto thee:
ⁱmy soul *thirsteth* after thee as a thirsty
land. Selah.7 ^kHear me speedily, O LORD; my
spirit faileth: hide not thy face from me,
^l*lest I be like unto them that go down
into the pit.8 ^mCause me to hear thy loving-kind-
ness in the morning; for in thee do I
trust: ⁿcause me to know the way
wherein I should walk; ^ofor I lift up my
soul unto thee.9 ^pDeliver me, O LORD, from mine
enemies: ^qI ^rflee unto thee to hide me.10 ^sTeach me to do thy will; for thou
art my God: ^tthy spirit is good; lead
me into the ^uland of uprightness.11 ^vQuicken me, O LORD, for thy
name's sake: ^wfor thy righteousness' sake
bring my soul out of trouble.12 ^xAnd of thy mercy cut off mine
enemies, and destroy all them that afflict
my soul; ^yfor I *am* thy servant.

PSALM CXLIV.

This psalm was probably composed by David upon the occasion of
his advancement to the throne; [1 Chron. xii. 2 Sam. v. as Psal.
cxxxviii. lxxv. &c.] In it we have (1) Thankful acknowledg-
ments of God's relation to him, and condescending kindness to-
wards him; 1—4. (2) Supplication for divine deliverance from
his enemies, who still threatened him; 5—8: and for prosperity
to his people; 11—14. (3) Triumphant joy in God, as his and
their deliverer and portion; 9, 10, 15.

help us. If men forsake or disregard us, God, as our refuge and portion, will
more than balance our want. If we are even fettered in the bands of corruption,
temptation, or trouble, he can deliver us. And the mercies which our brethren
enjoy should excite our praises, as members of the same body.

REFLECTIONS UPON PSALM CXLIII.—If ever we hope for God's acceptance
of us, it must not be for any thing in us, but purely of grace, for his dear Son's
sake, according to the promises of his word. The most righteous cannot bear
the severity of God's justice. They who best know their own hearts will ever be
the first to condemn themselves, and to cry for mercy at God's hand. And they
who plead guilty before the law, and flee to the grace of the gospel in Christ
shall be justified from all things. When our distress is greatest, God's power and
grace shall be the more magnified in our deliverance. Though it be hard to exercise
courageous faith under sore troubles, yet remembrance of God's kindness to our-
selves or others, in former times, is very encouraging. And they who thirst for
his presence, favour, and love, shall never be sent away empty from his throne
of grace; whatever manifestations of mercy, direction, instruction, deliverance,
guidance, quickening for themselves, and destruction of enemies, they may
ask.

REFLECTIONS UPON PSALM CXLII.—A deep sense of need will make us im-
portunate in prayer for speedy help, gracious acceptance, direction, preservation,
and merciful restraints. Faithful and Christian reproof is a necessary and kind
office of friendship. And to love reproof, and be thankful for it, is one of the
surest symptoms of a gracious heart. But that reproof will be most effectual
which comes from those whose unsuspected piety gives weight to their words,
and whose tender manner of applying it renders it soft and penetrating. For men
to pray to be put right, and yet to be displeased with rebuke for what is wrong,
is base dissimulation. Often people never regard God's candidates for the ma-
gistracy or ministry, till their own be destroyed or shamefully disgraced. But,
let the case of the church or saints be ever so deplorable, fervent prayers will soon
render it hopeful. And, if our eyes be fixed on God, our feet shall not slip. But
the destruction of the wicked is determined, and their devices to hurt others shall
but hasten their own wretchedness.

REFLECTIONS UPON PSALM CXLII.—Sore troubles ought to produce fervent
prayers. They, who have the God of all grace, to flee to, may safely leave in
his hand all their troubles. And when our consciences condemn us not, then
have we confidence before him. We can never be brought so low but God can

Before Christ
cir. 1058.Ps. 13. 6. &
119. 17. &
116. 7. & 103.
1—5.

cir. 1021.

Ps. 4. 1. & 5.
1, 2. & 130. 2.
& 31. 1. &
12. 6.2 Sam. 7. 25.
Ps. 74. 20. &
7. 6, 8.Job 40. 4. &
14. 4. Ps.
130. 3. Eccl.
7. 20.Exod. 34. 7.
Job 4. 17. &
9. 2. 3. & 15.
14. & 25. 4.
Rom. 3. 20.
Gal. 2. 16.Ps. 142. 6. &
140. 1—5. &
7. 1, 2. & 17.
9. & 31. 12.
13. & 88. 4—
7. & 102. 3—
11.Ps. 142. 3. &
61. 2. & 102.
3. 4. & 119.
81—83. & 55.
3. Mark 14.
33.Ps. 77. 5, 10,
11. & 42. 6.
1 Sam. 17. 48.Ps. 88. 9. &
68. 31. & 28.
2. 1 Tim. 2. 8.
1 Kin. 8. 38.Ps. 63. 1. &
42. 1. & 84. 2.Ps. 13. 1—4.
& 40. 13, 17.
& 27. 9. & 88.
3. 4. Song 5.
6. Is. 57. 16.Or for I am
become like,
&c.Ps. 69. 13, 16
& 119. 49—
52. & 46. 5.
& 5. 3. & 36.
7. & 31. 19.Ps. 5. 8. &
25. 4. & 32.
8. & 119. 5.
34. & 31. 5.Ps. 25. 1.
Lam. 3. 41.Ps. 7. 1. &
31. 1. & 59.
1. & 140. 1.
& 142. 6, 7.Ps. 31. 2. &
57. 1. & 32. 7.† Heb. hide me
with thee.Ps. 25. 4, 5.
& 139. 24. &
31. 3. & 119.
5. Jer. 31. 18.

Neh. 9. 20.

2 Tim. 1. 7.

John 14. 26.
& 16. 13, 14.

Is. 26. 10.

Ps. 119. 25,
37, 40, 50. &
80. 19. & 85.
6.Ps. 142. 7. &
7. 6, 8. ver. 1.Ps. 136. 15—
20. & 59. 12,
13. & 55. 23.
& 21. 8.Ps. 116. 16.
& 119. 94.

Before Christ
cir. 1048.

A psalm of David.

* Heb. my rock.
Ps. 18. 2, 31.
Deut. 32. 30,
31.* 2 Sam. 22. 35.
Ps. 18. 34.* Heb. to the
war, &c.* 2 Sam. 22. 2,
3, 40, 48. Ps.
91. 2-4. &
59. 10, 17.

1 Pet. 1. 5.

Prov. 18. 10.

Eph. 6. 16.

2 Sam. v.

† Or my mercy.

* Job 7. 17.

Ps. 8. 4. Heb.
2. 6-9.* Job 14. 2. &
4. 19. Ps. 39.
5. & 62. 9.

Is. 40. 15, 17.

Jam. 4. 14.

* Ps. 102. 11. &
109. 23.* Ps. 18. 9. &
104. 32. Is. 64.
1. 2. Nah. 1.
5. 6. Exod. 19.
18. Zech. 4. 7.* Ps. 18. 13, 14.
2 Sam. 22. 14,
15. & 77. 17.18. Josh. 10.
10, 11.* Ps. 18. 4, 16.
& 69. 1, 2, 14.
& 130. 1. Is.
43. 2. & 8. 7,
8.

* Heb. hand.

* Ps. 54. 3.

* Mal. 2. 11.
ver. 11.* Ps. 12. 2. & 4.
2. & 109. 2, 3.
Is. 36. 6. Is.
59. 13-15.* Ps. 108. 1, 2.
& 33. 2, 3. &
92. 3. & 98. 1,
5. & 150. 3-
5.* Ps. 18. 50. &
33. 16. 2 Sam.
xvii. xxx.
v. viii. x. Ps.
98. 12. & 21.
1, 5. Is. 49. 8.

† Or victory.

* Ver. 7, 8.

2 Sam. 8. 6.

* Ps. 128. 3.

Is. 44. 3, 4.

Deut. 28. 4.

Eph. 4. 12, 13.

* Prov. 31. 10
-27. Job 42.
15. 1 Tim. 2.
9, 10. 1 Pet.
3. 3, 4. Tit. 2.
5.

* Heb. cut.

* Ps. 107. 38.

Deut. 7. 13. &
28. 4. Prov.
3. 9, 10. Joel
1. 17.† Heb. from
kind to kind.* Heb. able to
bear burdens,
or laden
with flesh.* Lev. 26. 17,
33. Deut. 28.
25.* Ps. 33. 12. &
65. 4. & 36. 8.

Deut. 33. 29.

Eph. 1. 3.

* Ps. c. title.

* Ps. 9. 1. & 18.
49. & 30. 1-
5. & 119. 164.
& 34. 1, 2. &
68. 3, 4. & 71.
8, 14-24. &
101. 33. 34. &
103. 1-3. &
146. 1, 2.

John 20. 28.

Rev. 15. 3, 4.
ver. 5, 21.

BLESSED be the LORD^a my strength,
who teacheth my hands^{*} to war
and my fingers to fight;

2^c † My goodness and my fortress; my
high tower and my deliverer; my shield,
and he in whom I trust; who subdueth
my people under me.

3^d LORD, what is man, that thou tak-
est knowledge of him! or the son of
man, that thou makest account of him!

4^e Man is like to vanity: his days
are as a shadow that passeth away.

5^f Bow thy heavens, O LORD, and
come down: touch the mountains, and
they shall smoke.

6^h Cast forth lightning, and scatter
them: shoot out thine arrows, and de-
stroy them.

7ⁱ Send thine † hand from above; rid
me, and deliver me out of great waters,
from the hand of^k strange children;

8^j Whose mouth speaketh vanity, and
their right hand is a right hand of false-
hood.

9^m I will sing a new song unto thee,
O God: upon a psaltery and an instru-
ment of ten strings will I sing praises
unto thee.

10ⁿ It is he that giveth || salvation un-
to kings: who delivereth David his ser-
vant from the hurtful sword.

11^o Rid me, and deliver me, from the
hand of strange children, whose mouth
speaketh vanity, and their right hand is
a right hand of falsehood:

12 That our sons may be^p as plants
grown up in their youth; that our daugh-
ters may be^q as corner stones, * polished
after the similitude of a palace:

13^r That our garners may be full, af-
fording † tall manner of store; that our
sheep may bring forth thousands and ten
thousands in our streets:

14 That our oxen may be † strong to
labour: that there be no^s breaking in nor
going out: that there be no complaining
in our streets.

15^t Happy is that people that is in such
a case: yea, happy is that people whose
God is the LORD.

PSALM CXLV.

This psalm, like the 25th, 34th, 111th, 112th, and 119th, is com-
posed in an alphabetical form. With the five following, it con-
sists of pure praises to God, without so much as one complaint or
petition. Here (1) David engages himself, and encourages
others, to praise God; 1-7, 10, 21. (2) He represents the
grounds of praise, viz. the greatness and glory, sovereign power,
and eternity of God: 1. The greatness and glory of his works;
3-7, 11-13. 2. His unbounded goodness, mercy, and compas-
sion; 7-9: manifested in pitying the afflicted, providing what
is necessary for all creatures; and in his readiness to hear and
answer his people's prayers, preserve them from evil, and destroy
their enemies; 14-20.

David's^a psalm of praise.

I WILL extol thee, my God, O
King; and I will bless thy name for
ever and ever.

REFLECTIONS UPON PSALM CXLV.—Behold, as in a figure, Jesus Christ the
darling of heaven, advanced by his father to his right hand, and invested with
all power in heaven and in earth! There he rejoices in his God, and in his glorious
victories of salvation, and makes intercession for the conquest and ruin of his
enemies, and for the abundant happiness of his people.—Great and blessed is the
believer's security in the divine relations and perfections; and infinite is the con-
descension and kindness of God towards man; so mean, so unsubstantial, so
transitory! Certainly then there shall come a day in which God will redeem his
people out of all their deep waters of trouble, and take vengeance on his and
their enemies. O what a mercy is it to receive, out of the hand of a reconciled
God, children endowed with every corporal and mental accomplishment; garners
replenished with useful stores; thriving flocks and herds; and a safe and quiet
commonwealth! Yet it is not in earthly enjoyments, but in God himself, as our
God and our ALL IN ALL, that solid and everlasting happiness consists.

2 Every day will I bless thee; and I
will praise thy name for ever and ever.

3^c Great is the LORD, and greatly to
be praised; * and his greatness is un-
searchable.

4^d One generation shall praise thy
works to another, and shall declare thy
mighty acts.

5 I will speak of the glorious honour
of thy majesty, and of thy wondrous
works.

6 And men shall speak of the might of
thy terrible acts: and I will declare thy
greatness.

7 They shall abundantly utter the
memory of thy great goodness, and shall
sing of thy righteousness.

8^b The LORD is gracious, and full of
compassion; slow to anger, and † of great
mercy.

9ⁱ The LORD is good to all; and his
tender mercies are over all his works.

10^k All thy works shall praise thee,
O LORD; and thy saints shall bless thee.

11^j They shall speak of the glory of
thy kingdom, and talk of thy power;

12 To make known to the sons of men
his mighty acts, and the glorious majesty
of his kingdom.

13^m Thy kingdom is † an everlasting
kingdom, and thy dominion endureth
throughout all generations.

14ⁿ The LORD upholdeth all that fall,
and raiseth up all those that be bowed
down.

15^o The eyes of all || wait upon thee;
and thou givest them their meat in due
season.

16^p Thou openest thine hand, and
satisfiest the desire of every living thing.

17^q The LORD is righteous in all his
ways, and * holy in all his works.

18^r The LORD is nigh unto all them
that call upon him, to all that call upon
him in truth.

19^s He will fulfil the desire of them
that fear him: he also will hear their cry,
and will save them.

20^t The LORD preserveth all them
that love him; but all the wicked will he
destroy.

21^u My mouth shall speak the praise
of the LORD: and let^v all flesh bless his
holy name for ever and ever.

29. 13. * 1 John 5. 14. Ps. 37. 4. & 65. 2. & 102. 17. & 34. 15. Is. 58. 9. & 65. 24. * Deut.
33. 3. 1 Pet. 1. 5. Ps. 31. 23. Jude 1. John 10. 28, 29. Prov. 1. 32, 33. & 3. 33-35. * Ver. 1,
2, 5. Ps. 30. 12. & 71. 8, 14-24. & 22. 22. * Ps. 65. 2. & 47. 1. & 66. 1, 4. & 100. 1. & 117.
1, 2.

PSALM CXLVI.

This psalm contains (1) Pleasant engagements and encouragements
to the hearty and constant praises of God; 1, 2, 10. (2) Ear-
nest dissuaves from trusting in man, who is so weak and short-
lived: 3, 4. (3) Powerful persuasives to trust in God, whose
power and goodness appear so remarkable in creation, providence,
and redemption; 5-10.

PRAISE ye the LORD. Praise the
LORD, O my soul.

2^c While I live will I praise the LORD:

REFLECTIONS UPON PSALM CXLV.—O the infinite greatness, the unbounded
grace, and everlasting preciousness, of a God in Christ! Happy are they who
spend their time and their eternity in the enjoyment and praises of him! How
delightful is it to tell our neighbours, to tell our posterity, that which our eyes
have seen, and our hearts have believed, concerning this God, who is LOVE;
and to tell how this God shall be our God for ever! And it is delightful to be-
hold and praise our exalted Redeemer, who fills heaven and earth with his kind-
ness.

REFLECTIONS UPON PSALM CXLVI.—Happy are they whose God is the Lord,
and whose praises never end! But the greatest on earth appear as insignificant
nothings before God, or even to a gracious heart, nothing on earth is properly
a man's property but his grave. But, though in man there be no help, no
ground of hope, our God-man is mighty to save; and hope in him knows no

Before Christ
cir. 1048.* Ps. 48. 1. &
96. 4. Rev. 5.
12. & 11. 33.
Job 5. 9. & 9.
10. & 11. 7.
Eph. 3. 8.* Heb. and of
his greatness
there is no
search.* Ps. 78. 5, 6. &
48. 14. & 44.
1. 2. & 22.
30. 31. & 102.
12. 18. Is. 38.
19. ver. 6, 7,
10-12.* Heb. things,
or words.
Ps. 72. 18. &
40. 5. & 22.
22, 23. & 86.
12, 13.* Heb. declare
it. Jer. 50. 28.* Heb. boil up.
Ps. 45. 1. Is.
63. 7. Ps. 138.
5.* Exod. 34. 6,
7. Num. 14.
18. Ps. 86. 5,
15. & 103. 8.
& 111. 4.
Mic. 7. 18, 19.
Rom. 2. 4. &
5. 20, 21.
Eph. 2. 4, 7.† Heb. great in
mercy.* Mat. 5. 45.
Acts 14. 17. &
17. 25, 28.
Ps. 69. 1, 2.* Ps. 19. 1-6.
Rom. 1. 19.
20. Ps. 32. 11.
& 107. 1, 2.
Jam. 3. 9.
Is. 43. 21.
1 Pet. 2. 9.* 1 Chr. 29. 11-
13. & 16. 8-
26. Rev. 5. 9
-13. & 11.
17. & 15. 3.
4. Ps. viii.
xlv. lxxii.
lxxviii. ciii-
cviii. &c.* Ps. 146. 10.
Dan. 7. 14.
Is. 9. 7.

1 Tim. 1. 17.

2 Pet. 1. 11.

* Heb. a king-
dom of all
ages.* Mic. 7. 8, 9.
Ps. 37. 24. &
94. 14, 18. &
146. 8. & 147.
6.* Ps. 104. 27.
28. & 136. 25.
Acts 17. 25.
Luke 12. 42.
Prov. 15. 23.† Or look unto
thee.* Ps. 104. 21.
28. & 147. 9.
& 111. 5.* Gen. 1. 29,
30.* Deut. 32. 4.
Rev. 19. 11. &
15. 3, 4. Ps.
111. 2-8.* Or merciful,
or bountiful!* Deut. 4. 7.
Jam. 4. 8.
John 14. 23.
Is. 58. 9.* John 4. 24.
Ps. 17. 1. &
119. 2. Jer.* Deut.
* Ver. 1,
2, 5. Ps. 30. 12. & 71. 8, 14-24. & 22. 22. * Ps. 65. 2. & 47. 1. & 66. 1, 4. & 100. 1. & 117.
1, 2.* Heb. Hallelu-
jah. Ps. 104.
35.* Ps. 103. 1, 2.
& 104. 1, 35.* Ps. 104. 33.
34. & 145. 1,
2, 5, 21. & 71.
8, 14-24. &
119. 164.* Ps. 104. 33.
34. & 145. 1,
2, 5, 21. & 71.
8, 14-24. &
119. 164.* Ps. 104. 33.
34. & 145. 1,
2, 5, 21. & 71.
8, 14-24. &
119. 164.* Ps. 104. 33.
34. & 145. 1,
2, 5, 21. & 71.
8, 14-24. &
119. 164.* Ps. 104. 33.
34. & 145. 1,
2, 5, 21. & 71.
8, 14-24. &
119. 164.* Ps. 104. 33.
34. & 145. 1,
2, 5, 21. & 71.
8, 14-24. &
119. 164.

Before Christ
cir. 1042.

Ps. 62. 9. &
118. 8. 9. &
33. 16. & 144.
10. Prov. 21.
31. Is. 2. 22.
Jer. 17. 5.

Or salvation.

Ps. 104. 29.
Ecc. 12. 7.
Is. 2. 22. Job
14. 10. & 17.
11.

Jer. 17. 7. 8.
Ps. 144. 15. &
24. 12. & 2.
12. Is. 45. 17.
24. 25.

Gen. 1. 1.

Rev. 14. 7.
Exod. 20. 11.
Jer. 32. 17.

Ps. 100. 5. &
89. 2. Mic. 7.
20.

Ps. 103. 6. &
12. 5. & 72. 4.
Is. 49. 25. 26.

Ps. 145. 15.
16. & 136. 25.

Ps. 68. 6.
Is. 61. 1.
Zech. 9. 11.

Mat. 9. 30.

John. 9. 7—
32. Is. 35. 5.

Ps. 145. 14.
Luke 13. 11—
13. Mat. 11. 5.

Deut. 33. 3.
Ps. 11. 7.

John 14. 21.
23.

Deut. 10. 18.
19. Ps. 10. 14.
18. & 63. 5.

Jer. 49. 11.
Hos. 14. 3.

Job 5. 12. 13.
& 40. 11. 12.

Ps. 83. 13—
17. & 21. 8—
12.

Exod. 15. 13.

I will sing praises unto my God while I have any being.

3 Put not your trust in princes, nor in the son of man, in whom *there is no* help.

4 His breath goeth forth; he returneth to his earth; in that very day his thoughts perish.

5 Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God:

6 Who made heaven and earth, the sea and all that therein is: who keepeth truth for ever:

7 Who executeth judgment for the oppressed: who giveth food to the hungry. The LORD looseth the prisoners:

8 The LORD openeth the eyes of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

10 The LORD shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD.

11 The LORD shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD.

12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14 He maketh peace in thy borders, and filleth thee with the finest of the wheat.

15 He sendeth forth his commandment upon earth: his word runneth very swiftly.

16 He giveth snow like wool: he scattereth the hoar frost like ashes.

17 He casteth forth his ice like morsels: Who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

19 He sheweth his word unto Jacob, his statutes and his judgements unto Israel.

20 He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD.

21 Praise ye the LORD, O Jerusalem; praise thy God, O Zion.

22 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

23 He maketh peace in thy borders, and filleth thee with the finest of the wheat.

24 He sendeth forth his commandment upon earth: his word runneth very swiftly.

25 He giveth snow like wool: he scattereth the hoar frost like ashes.

26 He casteth forth his ice like morsels: Who can stand before his cold?

27 He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

14 He maketh peace in thy borders, and filleth thee with the finest of the wheat.

15 He sendeth forth his commandment upon earth: his word runneth very swiftly.

16 He giveth snow like wool: he scattereth the hoar frost like ashes.

17 He casteth forth his ice like morsels: Who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

19 He sheweth his word unto Jacob, his statutes and his judgements unto Israel.

20 He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD.

21 Praise ye the LORD, O Jerusalem; praise thy God, O Zion.

22 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

23 He maketh peace in thy borders, and filleth thee with the finest of the wheat.

24 He sendeth forth his commandment upon earth: his word runneth very swiftly.

25 He giveth snow like wool: he scattereth the hoar frost like ashes.

26 He casteth forth his ice like morsels: Who can stand before his cold?

27 He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

28 He sheweth his word unto Jacob, his statutes and his judgements unto Israel.

29 He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD.

30 Praise ye the LORD, O Jerusalem; praise thy God, O Zion.

31 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

32 He maketh peace in thy borders, and filleth thee with the finest of the wheat.

33 He sendeth forth his commandment upon earth: his word runneth very swiftly.

34 He giveth snow like wool: he scattereth the hoar frost like ashes.

35 He casteth forth his ice like morsels: Who can stand before his cold?

36 He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

Before Christ
cir. 1047.

Ps. 118. 2—
4. & 135. 19,
20. & 22. 23.
& 33. 1. Gal.
4. 26. Heb. 12.
22.

Ps. 127. 1. &
128. 3. Is. 44.
3—5. & 54.
13. & 59. 21.

Heb. who
maketh thy
border peace.

Heb. fat of
wheat. Deut.
32. 14. John
12. 24.

Ps. 107. 20,
25. & 33. 9. &
148. 8. Rom.
10. 18. 2 Thea.
3. 1.

Job 37. 6. &
38. 22. 29.
Is. 55. 10.

Exod. 9. 23—
25. Josh. 10.
11. Job 37. 8,
10. & 38. 22,
29. 30. Is. 30.
30.

Ver. 15. Job
37. 10. Ps. 33.
9. Gen. 8. 22.

Ps. 76. 1. &
78. 5. Mal. 4.
4. Rom. 3. 2.
& 9. 4. Deut.
4. 6—8.

Heb. words.

Rom. 3. 1. 2.
Deut. 4. 32.
33. Acts 14.
16. Prov. 29.
13. Eph. 2. 12.

Heb. Hallelu-
jah. Ps. 104.
35. & 105. 45.

Rev. 5. 11,
13. Luke 2.
13. 14. Ps.
149. 6.

Ps. 103. 20.
21. Gen. 2. 1.
Ps. 68. 17.
Dan. 7. 10.
Heb. 1. 7. 14.

Ps. 19. 1—6.
& 136. 6—9,
& 74. 16.

1 Kin. 8. 27.
Is. 66. 1.
Gen. 1. 7.
Job 26. 9. &
38. 22—29.
Ps. 104. 3.

Gen. 1. 3. 6.
Ps. 33. 6. 9.
Heb. 11. 3.

Ps. 89. 37. &
119. 90. 91.
Jer. 31. 35. 36.
& 33. 25. 18.
14. 27. & 25.
1. & 46. 10.

Gen. 1. 21.
Is. 43. 20.
Ps. 104. 25.
26. & 107. 23,
24.

Job 37. 2—6.
& 38. 22—29.
Exod. 9. 23—
25. Ps. 147.
15—18. & 11.
6.

Ps. 114. 4. 6.
& 29. 5—8.
Is. 42. 11. &
41. 18. 19. &
55. 12.

Ps. 50. 10. 11.
Gen. 1. 20—
25.

Heb. birds of
wing.

Ps. 72. 10,
11. & 66. 1. 4.
Prov. 8. 15.
16. Acts 17.
28. Ps. 22. 27.
—29.

Ps. 68. 25. &
8. 2. Mat. 21.
15. 16. Zech.
9. 17.

Ps. 8. 1. 9.
Is. 12. 4. Phil.
2. 9—11.
Eph. 2. 20—
23.

Heb. exalted.

Ps. 75. 10. &
89. 17. & 92.
10. & 149. 9.
or 22. 3.
Deut. 10. 21.

PSALM CXLVII.

This psalm was probably penned by David while he repaired and fortified Jerusalem; [2 Sam. v.] and contains (1) Solemn calls to praise God; 1, 7, 12, 20. (2) Weighty reasons for praising God; viz. 1. That, as the God of nature, he is infinitely intelligent and great, and the sovereign manager of all creatures; 4, 5, 8, 9, 15—18. 2. As the God of grace, he tenderly comforts and affectionately delights in his people; 3, 6, 10, 11. 3. As the God of Israel, Jerusalem, and Zion, he settles their civil and religious state; 2, 13, 14, 19, 20.

PRAISE ye the LORD: for it is good to sing praises unto our God; for it is pleasant, and praise is comely.

2 The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

3 He healeth the broken in heart, and bindeth up their wounds.

4 He telleth the number of the stars: he calleth them all by their names.

5 Great is our LORD, and of great power: his understanding is infinite.

6 The LORD lifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving: sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds: who prepareth rain for the earth; who maketh grass to grow upon the mountains.

9 He giveth to the beast his food, and to the young ravens which cry.

10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

disappointment. Be stirred up therefore, my soul, to depend on him, who is my almighty Maker, my faithful and promise-performing Friend, my kind and righteous Protector, my bountiful Provider, my omnipotent Deliverer, my gracious Enlightener, my seasonable Restorer, my perpetual Preserver, and the just Punisher of my enemies;—my King, my God, and my ALL!

REFLECTIONS UPON PSALM CLXVII.—How good and great must God be in himself, when his greatness, wisdom, power, and goodness, are so manifested in all his works. And, when he so observes and provides for all his creatures, how impossible is it that his ransomed children should be overlooked or starved!

Much of God is to be seen in all around us—in luminaries, in animals, in crops, in seasons, in human persons or societies; but above all, in his church, and in his word. If these be abused by us, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for us.

REFLECTIONS UPON PSALM CXLVIII.—How great and good must God appear to his people when their minds are so overcharged with their debt of praise! And indeed, had the praises of God but due room on earth, it would much resemble heaven. But none are more deep in the debt of praise than ransomed men; sometime afar off, but now brought near to him by the blood of his Son!

Before Christ
cir. 1047.Deut. 4. 7.
Eph. 2. 13, 19.
John. 14. 21.
2d. Jan. 4. 8.
Exod. 19. 5, 6.
1 Pet. 2. 9.
Tit. 2. 14.

of the children of Israel, a people 'near unto him. Praise ye the LORD.

PSALM CXLIX.

This psalm was perhaps penned by David when he took the strong hold of Zion from the Jebusites;—and represents (1) Abundant joys to the people of God, in his relation to, delight in, and kindness towards them; 1—5. (2) Abundance of terror to the proudest of their enemies, in their victory and power over them; 6—9.

PRAISE ^aye the LORD. ^bSing unto the LORD a new song, and his praise in the congregation of saints.

2 Let ^cIsrael rejoice in him that made ^dhim: let the children of Zion be joyful in their King.

3 Let them praise his name ^ein the dance: let them sing praises unto him with the timbrel and harp.

4 For the LORD taketh pleasure in his people: ^fhe will beautify the meek with salvation.

5 Let the saints be joyful in glory: let them sing aloud upon their beds.

6 Let ^gthe high praises of God be in their ^hmouth, and a two-edged sword in their hand;

7 To execute vengeance upon the heathen, and punishments upon the people;

† Heb. throat. ⁱ Heb. 4. 12. Eph. 6. 17. Rev. 1. 16. ^m Rev. 6. 13—17. & 19. 14—21. & 11. 15—18. with Josh. vi—xii.

REFLECTIONS UPON PSALM CXLIX.—Behold here Jesus, and his gospel church chiefly in her millennial state. He and his people mutually rejoice in one another:—while they praise him, he imparts the blessings of salvation to them; and, while he goes forth in his chariots of salvation, conquering sinners by his grace, or in his chariots of vengeance, to destroy his Jewish, Heathen, and Antichristian, enemies, by their prayers and influence, they work together with him.

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment written: ⁿthis honour have all his saints. Praise ye the LORD.

PSALM CL.

This psalm contains thirteen calls to praise God. It directs (1) Who ought to praise him; 6. (2) Why they should praise him; viz. that he dwells with men; and for his mighty acts and his excellent greatness; 1, 2. (3) How he ought to be praised, in a public, earnest, and skilful manner; 1—5.

PRAISE ^aye the LORD. ^bPraise God in his sanctuary: praise him in ^cthe firmament of his power.

2 Praise him ^dfor his mighty acts: praise him according to his excellent greatness.

3 Praise him with the sound of the ^etrumpet: praise him with the psaltery and harp.

4 Praise him with the timbrel and ^fdance: praise him with stringed instruments and organs.

5 Praise him upon the loud cymbals: praise him upon the high-sounding cymbals.

6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

REFLECTIONS UPON PSALM CL.—Happy are they who dwell in God's house above—they are always praising him on the highest key! And happy are they who are on the way to it—they have always matter, and often an heart, for praise.

THE BOOK OF

P R O V E R B S,

And the two immediately following, were penned by Solomon the renowned king of Israel. The repeated and warm dehortations from unchastity, contained in this, strongly tempt me to think that it was composed by him in his old age, when God's grace had rendered him an hearty penitent for his whoredom and idolatry. Its Hebrew name MISCHLIM imports sentences well pressed together, and powerful to command our assent and regulate our conduct. Teaching by such proverbs, or short substantial sentences, was a very ancient, and is a very plain, profitable, and easy method of instruction. These Proverbs of Solomon are not a mere collection of the wise sayings which had been uttered before his time, as some have pretended, but are the inspired dictates of the Holy Ghost to him; and are often quoted or alluded to as such in other inspired books, as may be remarked in the common margin of our Bibles. This book comprehends (1) A preface; consisting of manifold exhortations to the study and improvement of true wisdom, and of warnings to avoid connections or intimacy with wicked persons, whoredom, rash suretiship, sloth, and other things contrary thereto; chap. i—ix. (2) The Proverbs themselves; published from the beginning, x—xxiv. or copied out by the direction of Hezekiah; xxv—xxix. (3) The appendix; containing the prophecy of Agur, and the directions perhaps of Solomon's mother to him; xxx. xxxi. As the book of Psalms is calculated to make our hearts warm towards God in holy and pious affections, the scope of this is to make our face shine before men in a prudent, discreet, honest, and useful, conversation; which is a no less necessary part of practical religion. And no book in the world, in so small a compass, affords us such a complete body of rules for directing our personal and relative behaviour.

Before Christ
cir. 975.

CHAP. I.

Contains (1) The title and general scope of the book: viz. to teach all, particularly simple and young persons, right notions of things, to discern between good and evil, and to order their conversation; 1—4: and the advantage of studying it; 5, 6. (2) An earnest recommendation of the fear of God as the first principle of all true wisdom; and of a regard to the instruction of parents as a proper mean of honour; 7—9. (3) Warm dehortations from intimacy or fellowship with wicked men; as their wickedness, however secret, successful or gainful, is certainly ruinous at last; 10—19. (4) A lively representation of the public reasonings of Jesus Christ, and his true wisdom, with gospel hearers, and of the certain ruin of those who despise and reject the same. This is a prediction of the misery which came upon the Jews and others for their contempt of Christ and his gospel; 20—33.

EXPLANATORY NOTES. CHAP. I. Ver. 1. The choice, divine, substantial, instructive, and governing, but sometimes darkly expressed, sentences of the incomparably wise and inspired Solomon. 2. Framed by the Spirit of God to teach men true and solid wisdom in things pertaining to God and their neigh-

THE ^aproverbs of Solomon the son of David, king of Israel:

2 To know wisdom and instruction; to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and ^bequity;

4 To give subtlety to the simple, to the young man knowledge and ^cdiscretion.

bour, to enable them to discern sin and duty, and to receive and profit by whatever good instructions or advices are given them; 3. To incline and persuade them readily to hearken to such instructions as direct them to live in a wise, candid, upright, and virtuous, manner; 4. That those who are unskilful,

Before Christ
cir. 1047.Deut. 32. 11.
43. Narr. 24.
17. Rev. 17.
14, 16.
Ps. 148. 14.
Rom. 8. 37. &
16. 20. 1 John
5. 4.Heb. Hallelu-
jah. Ps. 104.
35. & 149. 9.Ps. 27. 4. &
29. 9. & 48. 8.
& 111. 1. &
134. 1. 2. &
135. 2.Gen. 1. 6, 7.
Ps. 136. 5, 9.
or Eph. 3. 21.Ps. 145. 5, 6.
& xcv—c. ciii
—cxviii, cxix, cxxv,
cxxxvi.Ps. 33. 2. &
81. 2. & 68.
25. & 149. 3.
& 82. 3. & 98.
5, 6. & 108. 2.

* Or. cornet.

† Or pipe.

Ps. 145. 10.
& 148. 7, 10
—12. Rev. 5.
13.Before Christ
cir. 975.Ch. 10. 1. &
25. 1. Job. 27.
1. John 16. 25.
1. Kin. 4. 31.
32. Eccl. 12. 9.Ch. 22. 20, 21.
& 2. 1—9. &
4. 5, 7. Deut.
4. 5, 6. Job
22. 22. 2 Tim.
3. 15—17.
2 Pet. 1. 3, 19.

* Heb. equitation.

* 1 Cor. 2. 10.

2 Tim. 3. 15.

† Or advice-
ment.

Before Christ
cir. 975.

5 ^d A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 ^f To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

7 ^g The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

8 ⁱ My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 ^j For they shall be an ornament of grace unto thy head, and chains about thy neck.

10 ^k My son, if sinners entice thee, consent thou not.

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

12 ^l Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

13 ^m We shall find all precious substance; we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, walk not thou in the way with them; refrain thy foot from their path:

16 ⁿ For their feet run to evil, and make haste to shed blood.

17 ^o Surely in vain the net is spread in the sight of any bird.

18 ^p And they lay wait for their own blood; they lurk privily for their own lives.

19 So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

20 ^q Wisdom crieth without; she uttereth her voice in the streets:

21 She crieth in the chief place of concourse, in the openings of the gates: in

the city she uttereth her words, saying,

22 ^r How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?

23 ^s Turn ye at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

24 ^t Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

26 ^u I also will laugh at your calamity; I will mock when your fear cometh;

27 ^v When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 ^w Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 ^x For that they hated knowledge, and did not choose the fear of the LORD:

30 ^y They would none of my counsel: they despised all my reproof.

31 ^z Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 ^a For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

32 ^b But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

Before Christ
cir. 975.

Ch. 9. 4. Ps. 94. 8. Mat. 9. 13. & 18. 11. & 23. 37. Heb. 5. 12. John 6. 37. Rev. 22. 17. Is. 55. 2, 7. Jer. 3. 1, 14, 22.

Hos. 14. 1. Ezek. 33. 11.

Is. 44. 3, 4. Joel 2. 28. John 7. 37, 39. & 6. 63. Ezek. 36. 27. & 11. 19, 20. Eph. 1. 17, 18.

Is. 65. 2, 12. & 66. 4. Jer. 7. 13. Ezek. 18. Mat. 23. 37. & 22. 5, 6. Luke 19. 41. & 7. 30. Ps. 107. 11. Zech. 7. 11. 12. Rev. 3. 20. ver. 30.

2 Chr. 36. 15. 16. Jer. 44. 4. 5. Hos. 11. 2, 7.

Mat. 7. 2. Ps. 2. 4, 5. & 37. 13. Judg. 10. 14.

Ch. 10. 24. Ps. 21. 8—12. & 69. 22—28. Is. xxiv. & 65. 7. 11—15. & 66. 14, 15, 24. Zech. xi. Mat. xxiv. Luke 21. 26. 1 Thes. 2. 15. 16. Dan. 9. 26, 27.

Job 27. 9. Is. 1. 15. Jer. 11. 11. & 14. 12. Ezek. 8. 18. Mic. 3. 4. Zech. 7. 13. Ps. 18. 41. Jam. 4. 3. John 7. 34. & 8. 21.

Is. 27. 11. Job 21. 14. Ps. 50. 17. Acts 13. 47. 1 Thes. 2. 15, 16. ver. 22.

Ver. 25. Ps. 81. 11, 12. Luke 7. 30. Acts 7. 51, 52. Luke 14. 18—20. & 20. 9—18. 8. ch. 14. 14. & 22. 8. Jer. 2. 19. & 6. 19. Is. 3. 11. Gal. 6. 7, 8. Ps. 69. 22. Rom. 11. 9. Deut. 32. 15—25. Hos. 13. 6, 7. Zeph. 2. 15. Is. 30. 10, 11. & 47. 8. Rev. 18. 7, 8. Or ease. Ps. 25. 12, 13. & 112. 7. ch. 8. 32—35. & 22. 4. Is. 26. 3. John 10. 28, 29. 1 Pet. 1. 5. Jude 1. Deut. 33. 26—29. Is. 55. 3.

CHAP. II.

Having foretold the destruction of the obstinate, Solomon here addresses such as are willing to be taught; and (1) Shews them that, by serious attention to, and meditation on, God's word, and by fervent prayer and diligent use of other ordinances, they shall obtain from a wise and gracious God that knowledge and grace which they need and seek; 1—9. (2) To quicken their diligence in this study, he shews the unspeakable advantage of true wisdom, as it preserves from the snares of evil and mischievous men; 10—15: and of whorish women; 16—19. And directs to, and preserves in, the holy and happy ways of God; 20—22.

most unexpected, fearful, unpitied, and remediless, manner;—and that, while your most rueful cries for deliverance shall be disregarded, your own counsels and contrivances shall render you inexpressibly miserable, and your occasional escapes, and even prosperity, shall, by encouraging your folly, pride, and wickedness, prove means of hastening and aggravating your ruin; 33. While they, who hearken to his instructions, and believe on his name, shall, by his watchful providence, be marvellously protected, comforted, and eternally saved.

REFLECTIONS UPON CHAP. I.—The inspired oracles of God are calculated to convey the most solid and precious instruction in the things both of time and eternity; and it is necessary and profitable that all, even the wisest, should carefully search them, particularly in the days of youth, in which the faculties are most quick, the temptations most numerous, and our conversation for time and eternity just forming. Deep regard to God and to parental admonitions are highly necessary in those who desire true wisdom. But there can be no solid knowledge or prudence where the heart is not changed, believes not on Christ, and loves not God as in him. With amazing earnestness and craft do sinners seduce others, particularly young and simple ones, into fellowship with them in sin. It is necessary therefore to be always impressed with the awe of God's omniscience and just vengeance, that no temptation of secrecy or of gain may tempt us to wickedness: and to avoid the society of the wicked if we choose to escape their ruin. But with what infatuation do men, more stupid than birds, rush into danger when fairly warned! and in ruining others they but ruin themselves in a more miserable manner: and, however secrecy or power may protect them from men, the vengeance of God overtakes them. Their cruelty and avarice hurry them and their companions into lasting misery and woe. Alas! how great is their folly, who, for a perishing world, destroy an immortal soul; and for a momentary pleasure plunge themselves into everlasting fire! But great is the compassion of Jesus to such rebellious sinners: in the most earnest and open manner he pleads with them in the ordinances of his grace to promote their eternal salvation. Condescending are his offers and invitations of mercy, pointed to the most unworthy and wicked; and precious and necessary the benefits which he offers. But inexcusable is their guilt, and dreadful their ruin, who obstinately refuse them. Rejected of God in their misery, even their ease and prosperity harden and ensnare them, and aggravate their woe! But blessed above all with salvation and rest are those who receive them, and listen to his gracious voice.

rash and incautious, may become circumspect, prudent, and discreet, in their conduct: 5. And those who are wise in the matters of time and eternity may become still more wise and prudent; and be able, with great advantage, to govern themselves and others; 6. And be capable of finding out the meaning of the wise, though dark, sayings of God or men, and profitably to apply them to themselves, or explain them to others. 7. It is necessary that every one who desires true wisdom, should begin with, and chiefly study the saving knowledge of God, and live under an holy awe, in the love, worship, and service of him; as, without this, all other knowledge is vain and useless; and, for want of it, wicked men, who prefer trifles to things of infinite importance, pour contempt on the wisest instructions that can be given them. 8, 9. And, next to the fear of God, it is necessary, my dear young men, that you reverence, honour, and obey, your parents, and gladly receive, and earnestly practise, their instructions, as things of inestimable value, which will render you more amiable and honourable than all the gay adorning on earth. 10. And, in order to promote the fear of God, and regard to parental instructions, see, that with the utmost circumspection and earnestness, you avoid all unnecessary fellowship with wicked persons, and all hearkening to their flattering enticements. 11—15. If in the most courteous manner, and by every argument drawn from profound secrecy, sure success, immense profit, and good fellowship, they would seduce you to robbery, or any other wickedness, abhor their counsels, and flee from their company: 16. For, being set on mischief themselves, if they once entangle you, they will perpetually hurry you from one horrid crime to another. 17. And, while they lay snares for others, whom they reckon rash and inconsiderate, themselves, like silly birds, rush into courses, of which the dangerous issue might be easily perceived: 18. And, in the end, all their pains and cunning to undo others bring ruin upon themselves from the hand of God and men: 19. And all unrighteous methods of procuring wealth but issue in the destruction of the procurers. 20—23. While you shun and abhor the enticements of the wicked, listen to the voice of Jesus Christ, the wisdom of God, who, in his word and ordinances of the gospel, in the most public, affectionate, earnest, and importunate manner, calls you, however simple, ignorant, foolish, or even scornful, to forsake your wicked courses, and turn to him by faith and repentance, to receive his Spirit, freely given, and believe his words, divinely manifested unto you. 24—29. But in the most solemn manner he warns you that, if you persist in despising his gracious calls, instructions, and offers, his distinguished vengeance shall overtake and ruin you and your nation, in the

Before Christ
cir. 975.Ch. 1. 8. & 3.
1. & 4. 1, 20.
21. & 5. 1, 2.
& 6. 20, 21. &
7. 1—3. Ps.
119. 9, 11,
127, 128.Ver. 3, 4.
Rom. 12. 11.
Eccl. 9. 10.
Acts 17. 11.
John 5. 39.Ch. 8. 17.
Jam. 1. 5.Heb. giveth
thy voice.Mat. 6. 33. &
13. 44. ch. 3.
14. & 8. 19.
19. Job 28. 12
—19. Ps. 119.
72.Hos. 6. 3. Job
28. 28. Mat.
11. 25. & 13.
11. Is. 54. 13.
& 33. 6. Jer.
31. 34.1 Kiu. 3. 9,
12. Jam. 1. 5,
17. Is. 48. 17.
Eph. 1. 17—
19. & 3. 12,
19.1 Cor. 1. 24.
& 2. 7. 2 Tim.
3. 15.Gen. 15. 1.
Ps. 84. 11. &
5. 12. ch. 30.
5.Ps. 5. 8. & 25.
9. & 23. 3.
1 Sam. 2. 9.
Ps. 121. 3, 8.
John 10. 28,
29. 1 Pet. 1. 5.Ver. 5, 6. ch.
1. 2—6. Jer.
6. 16.Mat. 13. 21.
Job 32. 12.
Ps. 19. 10. &
119. 97—99.
Job 23. 12.
Jer. 15. 16.Ch. 6. 22, 23.
Ps. 119. 9, 11.
5, 7, 34. Eph.
5. 16.Ps. 17. 4, 5.
Eph. 11. 15.
ch. 13. 20. &
9. 6.Acts 20. 30.
1 Cor. 15. 32.Ps. 14. 3. ch.
21. 16. Eph. 4.
18, 19. John
3. 20. Rom.
13. 12. & 1.
28, &c.Ch. 10. 23.
Jer. 11. 15.
Rom. 13. 12.Ps. 125. 5.
Deut. 32. 5.
Is. 59. 8.
Rom. 1. 28—
32. Tit. 3. 3.Ch. 5. 3, 20.
& 7. 5. & 6.
24. Eccl. 7.
26. Rom. 16.
18. ch. 19. 27.
& 9. 13—18.

1 Cor. 6. 16. with Gen. 2. 24.

1 Cor. 11. 3. with Jer. 3. 1, 4.

Mal. 2. 14,

MY son, ^aif thou wilt receive my words, and hide my commandments with thee;

2 So that ^bthou incline thine ear unto wisdom, and apply thine heart to understanding;

3 Yea, ^cif thou criest after knowledge, and ^dlifest up thy voice for understanding;

4 ^eIf thou seekest her as silver, and searchest for her as for hid treasures;

5 ^fThen shalt thou understand the fear of the LORD, and find the knowledge of God.

6 ^gFor the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

7 He layeth up ^hsound wisdom for the righteous: ⁱhe is a ^jbuckler to them that walk uprightly.

8 He ^kkeepeth the paths of judgment, and preserveth the way of his saints.

9 ^lThen shalt thou understand righteousness, and judgment, and equity; yea, every good path.

10 ¶ ^mWhen wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

11 ⁿDiscretion shall preserve thee, understanding shall keep thee:

12 ^oTo deliver thee from the way of the evil man, from the man that speaketh froward things;

13 ^pWho leave the paths of uprightness, to walk in the ways of darkness;

14 ^qWho rejoice to do evil, and delight in the frowardness of the wicked;

15 ^rWhose ways are crooked, and they froward in their paths:

16 ^sTo deliver thee from the strange woman, even from the stranger which flattereth with her words;

17 Who forsaketh the ^tguide of her youth, and forgetteth ^uthe covenant of her God.

18 ^vFor her house inclineth unto death, and her paths unto the dead.

19 ^wNone that go unto her return again, neither take they hold of the paths of life.

20 ¶ ^xThat thou mayest walk in the way of good men, and keep the paths of the righteous.

21 ^yFor the upright shall dwell in the land, and the perfect shall remain in it.

22 ^zBut the wicked shall be cut off from the earth, and the transgressors shall be ^{aa}rooted out of it.

CHAP. III.

Contains the most excellent directions how to be truly religious, and most powerful arguments to enforce them. (1) *We must be hearty, constant, and persevering, in our duty; for so shall we be remarkably happy; 1—4.* (2) *We must always depend on God for direction and assistance, as the way to be safe and successful; 5, 7.* (3) *We must live in the filial fear of God, and avoid what his law forbids, as the way to be healthful in soul and body; 7, 8.* (4) *We must serve God with our outward estates, for that is the way to be rich; 9, 10.* (5) *We must bear afflictions with holy awe, resignation, and patience, as a testimony of God's love to us; for that is the way to get good from them; 11, 12.* (6) *We must be at great pains to obtain true wisdom, Jesus Christ and his grace; because that is the way in which we may expect it, and the great, honourable, and God-like, advantages which attend it; 13—20.* (7) *We must always govern ourselves by the rules of true wisdom; because that is the way to enjoy uninterrupted strength, comfort, honour, and safety; 21—26.* (8) *We must do no evil, but all the good we can, to our neighbours; because, as we are just or unjust, charitable or uncharitable, humble or proud, so shall we be rewarded by God; 27—35.*

MY son, forget not my law; but let thine heart keep my commandments:

2 For ^blength of days, and ^clong life, and peace, shall they add to thee.

3 ^dLet not mercy and truth forsake thee: ^ebind them about thy neck; write them upon the table of thine heart:

4 ^fSo shalt thou find favour and ^ggood understanding in the sight of God and man.

5 ¶ ^hTrust in the LORD with all thine heart; and lean not unto thine own understanding.

6 ⁱIn all thy ways acknowledge him, and he shall direct thy paths.

7 ¶ ^jBe not wise in thine own eyes: fear the LORD, and depart from evil.

8 ^kIt shall be ^lhealth to thy navel, and ^mmarrow to thy bones.

Before Christ
cir. 975.Ch. 5. 5, 11.
& 6. 26. & 7.
27. & 9. 13.Eccl. 7. 26.
Heb. 13. 4.
Hos. 4. 11, 14.
Rev. 22. 11.
Ps. 81. 12.
Mat. 7. 14.Ps. 119. 5, 63,
415. Heb. 6.
12. Jer. 6. 16.
ch. 13. 20.
Song 1. 8.Ps. 37. 3, 9.
11, 22, 29. Is.
1. 19. Job 1.
3. & 42. 12.Job 18. 17.
Ps. 104. 35. &
37. 22. & 52.
5. & 10. 16.
Mal. 4. 1.† Or plucked
up.Ch. 1. 8. & 2.
1. Deut. 6. 1.
& 30. 16, 20.
Heb. 2. 1—3.Ch. 4. 10, 22.
ver. 8. Ps. 91.
16. Deut. 6, 2.
3. Ps. 119.
165. John 17.
2. Rom. 5. 1,
11.Heb. years
of life.Ch. 16. 7. *
1 Cor. 13. 2—
8. Mic. 6. 8.
Mat. 23. 23.
or Ps. 193. 17.
& 89. 33. &
25. 10.Exod. 13. 9.
Deut. 6. 8.
ch. 6. 21. & 7.
3. Ps. 119. 9—
11. 2 Cor. 3. 3.Ps. 111. 10.
1 Sam. 2. 26.
Luke 2. 52.
Rom. 14. 18.† Or good
success.Ps. 37. 3. &
62. 8. ch. 16.
3. & 23. 4.1 Chr. 28. 9.
Jam. 1. 5.
Paul 4. 6.
Ezra 8. 21.
Jer. 17. 23.
Ps. 32. 8.Rom. 12. 16.
& 11. 25. ch.
16. 6, 12. Is.
5. 21. 1 Cor. 3.
18. Ps. 34. 9,
11—14. Job 1.
1, 8.Deut. 32. 47.
& 30. 20.† Heb. medi-
cine† Heb. watering,
or moistening.
Job 21. 21.

CHAP. II. Ver. 1—5. And, for your excitement and encouragement, know assuredly, my children, that, if you entertain, receive, and lay up in your heart, the instructions and directions which I now give you; if you earnestly study, and importunately pray for, the enjoyment of Jesus Christ, and of all true and spiritual wisdom and knowledge in him, as infinitely more precious, useful and desirable, than all the treasures on earth, then you shall, by the influences of the Holy Spirit, happily obtain your desire, and be enabled and directed to know, obey, fear, love, worship, and serve, God in a proper and truly acceptable manner. 6—9. For, as wisdom and every other blessing is the free gift of God, he in his word hath revealed, and by his Spirit bestows, it upon men, and gives them a true and spiritual knowledge of himself and his ways. He hath in store, and is always ready to bestow upon such as ask it, true, solid, and substantial, wisdom. And, while he instructs and directs, he, by his almighty providence, infallibly preserves from soul-ruining mischiefs, such as walk in a sincere, candid, and upright manner. He guides and enables the lovers of holiness to persevere in their integrity, according to the rules of his word; and preserves them from being drawn aside from it, or endangered in it. And, in seeking wisdom from him, you shall come to understand his righteousness and wisdom in all his administrations, and be enabled to imitate him in every thing truly holy and virtuous. 10. And, if Jesus Christ, the spiritual knowledge of divine things, and the power of practical godliness, have once taken possession of your heart, and captivated your affections, 11—15. These will effectually preserve you from the crafty and ruinous seduction; either of subtle men, who having apostatized from every thing good, walk and delight in the perplexed ways of vice, and in making others as wicked as themselves, drawing them aside, and entangling them in courses directly contrary to their own true interest, safety, conscience, or reason; 16—19. Or of light and lewd women, unworthy to be reckoned Israelites, who set themselves, by all the arts of flattery, to decoy such as you into whoredom; 17. Perfidiously alienating their affections and persons from their own husbands, and disregarding the solemn vows made to them at marriage; 18. And who really love no one, but promote the death and eternal damnation of all such as cultivate any familiarity with them. 19. Very few, who are once ensnared into their impure embraces, are ever, by the grace of God, recovered to a penitent, chaste, and virtuous, life on earth, or to everlasting glory in heaven. 20—22. And, moreover, while you are preserved from the ruinous infection of these wicked seducers, you shall be enabled to follow the example of the holy patriarchs and prophets; and, in consequence of this, shall happily dwell in this promised land of Canaan, and

inherit the spiritual and everlasting felicity prefigured by it.—While these wicked seducers, and their followers, shall, after a short-lived flourish of prosperity, be furiously driven from this land and earth, and cast into the flames and depths of hell.

REFLECTIONS UPON CHAP. II.—With remarkable diligence should we attend to all the exercises of true religion. The Lord is ready to bless such as are diligent with great success; and usually bestows upon them remarkable instruction, satisfaction, and protection. There is need of real religion to season and rule our heart; and of God's special preservation and our utmost caution while we live in this world, where men of corrupt principles, and women of treacherous and corrupt practices, so greatly abound. In their sinful courses such are generally obstinate, active, and crafty. Ensnaring are their enticements, and dangerous and ordinarily ruinous, their connections; and few, once entangled in their wickedness, ever seriously repent, or turn to Jesus Christ for life and salvation. Happy then are they who are delivered from them, and enabled to walk as truly pious and circumspect. Godliness has the promises of this life and of that which is to come. Even now the saints alone have a blessed portion on earth: and at last they only shall inhabit the new earth, into which no wicked person shall ever enter.

CHAP. III. Ver. 1. 2. Let me therefore again entreat you, my dear children, to receive, and rivet in your judgment, memory, will, and affections, the counsels and commands which I now give, that you may practise them in your lives: thus shall your temporal life be long, healthful, and prosperous; be attended with a pleasant life of grace here, and followed by an eternal life of glory hereafter. 3, 4. And while you live by a cordial, constant, and assured faith in the mercy and faithfulness of God, pledged in his word, study always, as your great honour, to imitate him in kindness, compassion, and uprightness; thus shall you be highly respected and honoured, and shall prudently order your affairs both before God and men. 5, 6. Always, by faith in his new covenant promises and relations, depend wholly on God for strength, direction, and success, in your undertakings, and never upon your own knowledge or carnal prudence. In every undertaking believe and depend on his over-ruling power, observe his directions, and implore and wait for his favour and blessing, and he shall guide you in all your proceedings, and bring them to an happy issue. 7, 8. Never indulge a conceit of your own knowledge or wisdom, as if it were

Before Christ
cir. 975.Exod. 23. 19.
& 34. 26.
Deut. 26. 2.
& Luke 14.
13. 14.Deut. 28. 8.
Mal. 3. 10.
1 Tim. 4. 8.Job 5. 17.
Heb. 12. 5.
11. Ps. 94. 12.
Rev. 3. 19.
Deut. 8. 5. Is.
27. 9. Amos
3. 2. 2 Cor. 4.
17.Heb. the man
that draweth
out under-
standing.
John 6. 45.
Eph. 1. 17, 18.
& 3. 18, 19.Job 28. 15.
& Ps. 19.
10. ch. 8. 11.
19. & 16. 16.
& 4. 7. Mat.
16. 26. Ps.
119. 72, 111.
162. & 73. 25.
Song 4. 9—16.Ver. 2. ch. 8.
18. & 4. 6, 8.
9. 1 Tim. 4. 8.
& 6. 6. 2 Cor.
6. 6—10.
1 Cor. 3. 21—
23. Ps. 64. 11.
Mat. 6. 33.Mat. 11. 29.
30. Ps. 119.
165. Rom. 5.
1. Ps. 37. 37.
Is. 57. 2.Ch. 11. 30. &
13. 12. with
Gen. 2. 9. &
3. 22. Rev. 22.
2. 14. & 2. 7.Heb. 6. 18.
Song 3. 4.Ps. 104. 24.
& 136. 5. ch.
8. 27. Jer. 10.
12. & 51. 15.
John 1. 3.Or prepared.
Ps. 33. 6.Gen. 1. 9, 10.
Job 38. 8—11.
26—28. Ps.
65. 9—12.
Jer. 14. 22.
Joel 2. 23.Ver. 1—3.
ch. 2. 7. & 1.
9. & 4. 8, 9.
Heb. 2. 1, 3.
Ps. 119. 9, 11.See ver. 1—4.
Is. 38. 16.
John 6. 63.
1 John 1. 1.
ch. 1. 9.Ps. 37. 24. &
91. 11, 12. &
121. 3, 8.
Zech. 10. 12.Lev. 26. 6.
Ezek. 34. 25.
Ps. 3. 5. &
4. 2. Acts 12.
6. Jer. 31. 26.
Ps. 4. 8. Eccl.
5. 12.Ps. 91. 5. &
112. 7. Is. 8. 12, 13. & 41. 10, 14—16. & 43. 1, 2. 1 Pet. 3. 13. Rev. 1. 17.

9 ¶ Honour the LORD with thy substance, and with the first-fruits of all thine increase:

10 ^m So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 ¶ My son, despise not the chastening of the LORD; neither be weary of his correction:

12 For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.

13 ¶ Happy is the man that findeth wisdom, and the man that getteth understanding.

14 ^p For the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold.

15 She is more precious than rubies: and all the things thou canst desire are not be compared unto her.

16 ^a Length of days is in her right hand; and in her left hand riches and honour.

17 ^r Her ways are ways of pleasantness, and all her paths are peace.

18 She is ^a tree of life to them that lay hold upon her; and happy is every one that retaineth her.

19 ^a The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.

20 By his knowledge ^y the depths are broken up, and the clouds drop down the dew.

21 ¶ My son, let not them depart from thine eyes: keep sound wisdom and discretion:

22 ^a So shall they be life unto thy soul, and grace to thy neck.

23 ^b Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 ^c When thou liest down thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

25 ^d Be not afraid of sudden fear, neither of the desolation of the wicked when it cometh.

sufficient to direct you in the easiest matters; but, under the influence of a holy and filial law of, and regard to, God, avoid with care whatever he has forbidden in his law; as that is the way to promote the health, strength, and comfort, of both soul and body in time and eternity.

9, 10. In just gratitude to God, who has bestowed all that you have upon you, make conscience of employing your estates in works of piety, for the maintenance of his worship, and of charity to his poor, and of justice to all men; so shall his blessing abundantly increase them in every thing useful and comfortable. 11, 12. Never overlook or condemn the afflictions which you meet with, as if they were trifles, or happened by chance; and never grow weary of them as an intolerable burden, or take any unlawful course to remove them; but kindly receive and submit to them as the corrections of a kind and gracious Father, in which he manifests his distinguished love to, and care for, your souls.

13—18. Thrice happy is the man who through much tribulation, and with much care and pains, obtains the enjoyment of Jesus Christ, and the spiritual wisdom and knowledge that is in and by him. This is infinitely preferable to every thing gainful, comely, precious, or profitable, on earth. By this we are secured in all the real blessings of this present life, and of that which is to come. In cleaving to Jesus, and walking in his ordinances and laws, the most delightful comforts and pleasures, the most blessed tranquillity of mind and conscience, the most happy success of affairs, and eternal rest with God, in glory, are to be enjoyed.—Immortal, quickening, and invigorating, is the satisfaction enjoyed by every one who earnestly embraces his person, receives his instructions, and stedfastly walks in his ways.

19, 20. And no wonder that Jesus Christ, and the spiritual wisdom and knowledge that are hid in him, should be so profitable, pleasant, and comfortable, when by him, and in the exercise of his infinite wisdom, God formed, founded, and settled, the heavens, and earth, and seas, and all that is therein, and makes the fountains to pour forth streams for the nourishment of animals, and the clouds to drop down dews and rains for the nourishment of plants, corn, and grass.

21—26. Be it therefore your earnest care to fix these my instructions on your heart, and to keep them always before your eyes, as the means of obtaining true and profitable knowledge and prudence. You will find them infallible promoters of true life, and honour and comfort, temporal, spiritual, and eternal. By means hereof, you, by the blessing of God, shall prosper in your labours, and be kept from falling into sin or danger; and under his protection, you shall enjoy the most safe and pleasant rest and refreshment. No reports of sudden and approaching danger, or of desolating judgments, appointed for, or effected by, the wicked, need in the least terrify you; for the Almighty JEHOVAH, in whom you have

26 ^e For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 ¶ Withhold not good from ^{*} them to whom it is due, when it is in the power of thine hand to do it.

28 ^e Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee.

29 ¶ ^h † Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30 ⁱ Strive not with a man without cause, if he have done thee no harm.

31 ^k Envy thou not [‡] the oppressor, and chuse none of his ways.

32 ^l For the froward is abomination to the LORD: ^m but his secret is with the righteous.

33 ¶ The curse of the LORD is in the house of the wicked: but ⁿ he blesseth the habitation of the just.

34 ^p Surely he scorneth the scorers: but he giveth grace unto the lowly.

35 ^q The wise shall inherit glory: but shame ^{||} shall be the promotion of fools.

CHAP. IV.

Because of the great importance of divine truths, and the weakness and prejudice of our minds, the same things which we had in the former chapters are here again inculcated in a new manner. Here is (1) An earnest exhortation to the study of true wisdom, religion, or godliness, borrowed from the good instructions which Solomon's father David had given him, and enforced with the consideration of the comfort, protection, direction, and honour, which attend it; 1—13. (2) An earnest detestation from all intimacy with wicked men, or fellowship with their ungodly works of darkness; 14—19. (3) Particular directions for attaining and preserving true wisdom, and bringing forth the good fruits of it; viz. that we should receive God's word readily, and retain it carefully: keep our heart and tongue diligently, and our eye single and serious; and in our whole conduct act with consideration, steadiness, and consistency; 20—27.

HEAR, ye children, the instruction of a father, and attend to know understanding.

2 For I give you ^b good doctrine; for-sake ye not my law.

3 ^c For I was my father's son, tender and only beloved in the sight of my mother.

4 ^d He taught me also, and said unto me, ^e Let thine heart retain my words: keep my commandments, and live.

placed all your trust and confidence, shall support, protect, and preserve, you from danger.

27, 28. Never delay the payment of just debts, or the giving to the Lord, or to the poor, beyond the first opportunity afforded you, as you know not if ever providence will give you another.

29. Never contrive mischief against any; especially against such as depend on your equity and kindness.

30. Never be quarrelsome and contentious; and especially with such as have done you no injury.

31, 32. Never let the prosperity and wealth of oppressors tempt you to wish yourselves in their condition, or to imitate them in their injurious conduct; for wilful and obstinate oppressors are infinitely detested and hated of God; but his secret counsels and comforts are vouchsafed to such as walk uprightly and honestly.

33. Evil-doers, however great, and all that they have, are under the destructive influence of God's curse; but good men, being under the influence of his favour and blessing, may be happy in the meanest condition upon earth.

34. God will certainly at last expose proud mockers of religion and virtue to scorn and contempt; but will render such as are meek and humble highly respected and honoured.

35. And though persons truly wise unto salvation may for a time be abusively reproached and contemned, yet they shall, in the most free and fixed manner, enjoy honour from God and men at last; whereas contempt and misery are all the promotion that wicked men, ignorant of God, and regardless of their true interest, shall ever attain.

REFLECTIONS UPON CHAP. III.—Real religion has a glorious and effectual tendency to render men happy in themselves and blessings to all around them. And those who neglect and despise it are in general mean-spirited, foolish, and self-ruining, wretches, dishonourers of God, and plagues to mankind. But great is the shame that the professors of religion so little conform their lives to the excellent rules thereof, and that they so little exemplify them in their behaviour and conduct. And comely would the church of God appear, if that regard to God's law, faith in him, devotion, resignation to his will, diligence in his work, and that truth, mercy, equity, peacefulness, humility, and prudence, towards men, required in his word, were duly exercised.

CHAP. IV. Ver. 1, 2. My dear young friends, attend to, and receive, these affectionate, wholesome, and profitable, instructions which I give you; and while you live earnestly practise the same. 3. They are the very same which I myself, as a darling son, and intended successor on the throne, received from my pious and affectionate father David. 4—9. He, in the most careful and

Before Christ
cir. 975.Ps. 91. 1—9.
Hab. 3. 17, 18.
Is. 27. 3. Ps.
62. 1—7. &
121. 3, 8.Rom. 13. 7, 8.
Eph. 4. 28.Heb. the own-
ers thereof.Lev. 19. 13.
Deut. 24. 15.
James 2. 15,
16. & 5. 4.
1 John 3. 17.Jer. 18. 18.
ch. 12. 2.† Or practise
no evil.Mat. 12. 19.
& 5. 40.2 Tim. 2. 24.
Heb. 13. 1.Rom. 12. 15,
18. ch. 15. 8,
9. & 18. 6.Ps. 37. 1, 7.
& 73. 3. ch.
24. 1.Heb. a man of
violence.Ps. 10. 26.
ch. 8. 13.Ps. 25. 14.
Mat. 11. 25.
& 13. 11. &
16. 17. ch. 14.
10. Job 29. 4.

Mal. 2. 2.

Zech. 5. 4.
Jer. 10. 25.

Ps. 1. 3.

2 Sam. 6. 11.
& 7. 16. Ps.
91. 10.Ch. 21. 24.
Jam. 4. 6.1 Pet. 5. 5.
Ps. 138. 6.

Luke 1. 51.

Ver. 16. ch.
4. 2. Ps. 73.

24. 1 Sam. 2.

10. Dan. 12.
2. 3. Is. 65.
13—15.Heb. enacteth
the fools.

Ch. 1. 8. & 2.

1—4. & 3. 1.

21. & 5. 1, 2.

& 6. 20—23.

& 7. 1, 4.

Eph. 6. 1, 4.

1 Tim. 4. 2.

Tit. 1. 9. ch.
22. 20, 21.

1 Chr. 29. 1.

1 Kin. 1. 13.

2 Sam. 12.

24. 25. & 7. 14.

1 Chr. 28.

9—21. Gen.

18. 19. Eph.

6. 4. 2 Tim. 3.

16. ch. 22. 6.

Ch. 3. 1. & 2.

7. Lev. 18. 4.

5. Is. 55. 3.

ch. 7. 2.

- Before Christ
cir. 70.
- 5 'Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.
- 6 Forsake her not, and she shall preserve thee: 'love her, and she shall keep thee.
- 7 Wisdom is the 'principal thing; therefore get wisdom; and, with all thy getting, get understanding.
- 8 'Exalt her, and she shall promote thee: she shall bring thee to honour when thou dost embrace her.
- 9 She shall give to thine head 'an ornament of grace: *a crown of glory shall she deliver to thee.
- 10 Hear, O my son, and receive my sayings; 'and the years of thy life shall be many.
- 11 I have taught thee in the way of wisdom; I have led thee in right paths.
- 12 'When thou goest thy steps shall not be straitened, and when thou runnest thou shalt not stumble.
- 13 'Take fast hold of instruction; let her not go: keep her, for she is thy life.
- 14 ¶ 'Enter not into the path of the wicked, and go not in the way of evil men.
- 15 'Avoid it, pass not by it, turn from it, and pass away.
- 16 'For they sleep not except they have done mischief; and their sleep is taken away unless they cause some to fall.
- 17 'For they eat the bread of wickedness, and drink the wine of violence.
- 18 'But the path of the just is as the shining light, that shineth more and more unto the perfect day.
- 19 'The way of the wicked is as darkness: they know not at what they stumble.
- 20 ¶ My son, 'attend to my words; incline thine ear unto my sayings.
- 21 Let them not depart from thine eyes; keep them in the midst of thine heart.
- 22 'For they are life unto those that find them, and †health to all their flesh.
- * Ver. 4, 10, 13. ch. 3. 8. Deut. 32. 47. John 6. 63. † Heb. medicine.

earnest manner, instructed me in my childhood, and begged me to fix his instructions and directions in my heart, and practise them in my life, as the means of attaining to true and lasting felicity. He earnestly recommended to me the getting of Jesus Christ, and the true knowledge and fear of God in him, and cleaving thereto, as the grand and effectual means of preservation from sin and danger, and of obtaining happiness and honour, both in time and eternity.* 10—13.

As you wish to live long and prosperously, receive, and observe in your practice, these my instructions. I do not direct you into paths of folly, fraud, or perverseness, but into a course of wisdom, integrity, and virtue; in which you may prosecute business without any entangling difficulties, and with ease, dispatch, and certain success. Carefully fix these instructions in your mind and heart, and persevere in the practice of them, as on this your happiness in time and eternity depends.

14—19. With the utmost care and abhorrence avoid the company and course of wicked men, and every temptation thereto; and, with the greatest speed and earnestness, flee from it if you have been entangled; for such is the malignity of their dispositions, that they can take no rest till they execute their villainous intentions, and are perpetually disturbing themselves in order to ruin others. They neither have, nor desire, any other provision to live on than what they get by unjust and violent courses. And, while good men daily grow in knowledge, grace, and holiness of conversation, till they arrive at perfection, wicked men, amidst gross ignorance, error, confusion, crimes, and wretchedness, rush on heedlessly till they are plunged into everlasting misery. 20—27. And, in order to retain in heart, and practise in life, these my excellent instructions, which are a source of lasting and complete happiness to all who improve them aright, watch over your heart, and keep your mind, conscience, will, affections, thoughts, and desires, with uncommon earnestness, as from these do originally issue the eternal happiness or misery of mankind. Resolutely shun all impure or wicked discourse; and never let any corrupt, false, filthy, idle, passionate, or scornful, communication, proceed from your lips. Let your mind and thoughts be fixed only upon the right paths of holiness and virtue, that you may walk in them without ever turning from them; and never let your eyes, by fixing on improper objects, seduce you into sin or danger. Before you fix upon

* N. B. Whether David's words end here, or reach further, perhaps to the end of chap. ix. we do not certainly know.

23 ¶ 'Keep thy heart † with all diligence; for out of it are 'the issues of life.

24 'Put away from thee || a froward mouth, and perverse lips put far from thee.

25 'Let thine eyes look right on, and let thine eyelids look straight before thee.

26 'Ponder the path of thy feet, and 'let all thy ways be established.

27 'Turn not to the right hand nor to the left: remove thy foot from evil.

CHAP. V.

Contains a most affectionate and alarming warning against the sin of whoredom and all approaches to it. Here is (1) The warning itself; representing the seductive diligence of whorish women, and charging to avoid them to the utmost, and every temptation to unchastity; 3—8. (2) Arguments enforcing this warning; viz. that whoredom issues in terrors of conscience and torments in hell; 4, 5, 11: and that it blasts the criminal's reputation, wastes his time, ruins his estate, destroys his health, shortens his life, wounds his spirit, renders gospel instructions a savour of death unto death, stupifies and hardens his heart, and plunges him into every thing sinful and miserable; 9—14. (3) Remedies against whoredom prescribed; viz. an habitual regard to the rules of real religion; 1, 2: marriage, and therein an endeared love to wives and children; 15—20: habitual faith in, and awe of, God's perpetual observation of us, and an holy dread of the miserable end of the wicked in their sins; 22, 23.

MY 'son attend unto my wisdom, and bow thine ear to my understanding:

2 That thou mayest regard discretion, and 'that thy lips may keep knowledge.

3 ¶ 'For the lips of a strange woman drop as an honeycomb, and her *mouth is smoother than oil:

4 'But her end is bitter as wormwood, sharp as a two-edged sword.

5 'Her feet go down to death; her steps take hold on hell.

6 Lest thou shouldest 'ponder the path of life, her ways are 'moveable, that thou canst not know them.

7 'Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 'Remove thy way far from her, and come not nigh the door of her house.

9 Lest 'thou give thine honour unto others, and thy years unto the cruel:

10 'Lest strangers be filled with †thy wealth; and thy labours be in the house of a stranger;

Before Christ
cir. 975.

Mark 13. 33. 37. & 14. 38. ch. 23. 19.

Heb. above all keeping.

Mat. 12. 35. & 15. 19.

Eph. 4. 29. Col. 3. 8. 1 Cor. 15. 33. Jam. 1. 26.

Heb. frowardness of mouth, and perverseness of lips.

Job 31. 1. Ps. 119. 37. Mat. 6. 22.

Hag. 1. 5. Eph. 5. 15. Heb. 12. 13. Ps. 119. 59.

Or all thy ways shall be ordered aright.

2 Chr. 20. 20. 1s. 7. 9.

Deut. 5. 32. & 28. 14. & 12. 32. Josh. 1. 7. Eccl. 7. 16, 17. 1s. 30. 21.

See ch. 4. 1, 20. & 1. 2—6, 8. 1s. 55. 3. Rev. 2. 7, 11, 17, 29. & 13. 9.

Mal. 2. 7. ch. 16. 23. & 10. 20. & 12. 18. & 15. 2. 4. Song 4. 11.

Ch. 2. 16. & 7. 21. & 6. 24. Ps. 55. 21.

Heb. palate.

Eccl. 7. 26. ch. 2. 18, 19. & 6. 26. & 7. 27. & 9. 18.

Ch. 7. 27. & 2. 18. Heb. 13. 4. Rev. 21. 8.

Hag. 1. 5. Deut. 32. 29. Ps. 119. 59.

Ch. 7. 11—13. & 2. 16, 17. Eccl. 7. 26.

Ps. 34. 11. ch. 3. 1, 21. & 4. 1, 20, 21. & 7. 24. & 22. 17—21. Heb. 12. 25. & 2. 1, 3.

Ch. 4. 14. Eph. 5. 11. 1 Thes. 5. 22. Rom. 12. 9.

1 Thes. 4. 4. Rev. 14. 9, 10. ch. 6. 26, 33, 34. & 31. 3.

Hos. 7. 9. ch. 6. 26.

Heb. thy strength.

any action, carefully examine whether it be agreeable to God's law, and answerable to the end for which you intend it; and let every step you take in life be rightly ordered, according to the rule of his word. And, by shunning extremes on every hand, labour to avoid every thing offensive or injurious either to God or men.

REFLECTIONS UPON CHAP. IV.—It is the greatest honour, as well as duty, of parents carefully to instruct their children: and it may be infinitely useful after both instructors and instructed are laid in the dust. Unspeakingly excellent are Jesus Christ, his grace, and holy religion. Multitudes of powerful reasons engage us to render and cleave to them; and to love, delight in, or exalt them. Yet how apt are our corrupt hearts to ensnare us into fellowship with wicked persons or practices, or even to render us intent on, and delighted in, the most cruel and barbarous conduct! But wide is the difference in time, and especially in eternity, between the way of holiness and that of iniquity. While the saints gradually grow up in grace here, and live in endless felicity hereafter, the wicked blindly rush forward into everlasting misery. Great circumspection, care, diligence, and watchfulness, are therefore necessary in denying ungodliness and worldly lusts; and in living soberly, righteously, and godly, in this present evil world.

CHAP. V. Ver. 1, 2. And, my children, what I am just going to say requires your particular and most serious consideration, that you may be able to preserve yourselves from the most subtle and dangerous deceits, and, by your pious and prudent discourses and admonitions, prevent the ensnarement of others.—3—6. For astonishing are the arts, and inconceivable the enchanting flatteries, of whorish women, as if nothing but the most pure and exquisite pleasures were to be enjoyed in fellowship with them: but dreadful is the real issue thereof, in the impairing of men's health, strength, estates, and reputation; and in remorse of conscience, wretched death, and endless damnation.—And, to prevent your repentance and escape from their snares, they will turn themselves into ten thousand forms, that they may work on your several humours. 7—14. Let me therefore, with the utmost affection, earnestness, and solemnity, beseech you to avoid such women, and all, even the most distant, approaches to familiarity with them, as a dangerous, an infernal, plague; lest you forfeit your credit,

Before Christ
cir. 975.

Rom. 6. 21.

Heb. 12. 17.

ch. 7. 23.

Roar as a

lion. Ch. 19.

12. & 20. 2.

& 28. 15.

Ps. 73. 22.

Luke 19. 42.

Mat. 23. 37.

ch. 6. 32. Ps.

50. 17. 2 Chr.

36. 15. 16.

Jer. 44. 4, 5.

Zech. 1. 11,

12.

Ch. 6. 26, 28,

32, 33. & 7.

23. Heb. 13. 4.

Rev. 22. 15.

Ver. 18, 19.

Ecd. 9. 9.

1 Cor. 7. 3—

5, 9. 1 Pet. 3.

7. with ch. 23.

27. & 9. 17.

Lev. 20. 18.

Deut. 33. 28.

Is. 48. 1. Ps.

68. 26. & 128.

2. & 127. 3.

1 Cor. 7. 3.

with Mal. 2.

14. ch. 2. 17.

Is. 62. 5.

Ecd. 9. 9.

1 Cor. 7. 3—

5. Song 2. 9.

& 4. 5. & 1.

13. Ezek. 23.

3, 8, 21.

Heb. water

thee.

Heb. err thou

always in her

love.

Ch. 2. 16—

19. & 6. 24—

35. & 7. 13—

23. & 9. 13—

16. & 23. 27,

28.

Job 31. 4. &

34. 21. ch. 15.

3. Jer. 16. 17.

& 32. 19. Hos.

7. 2. Heb. 4.

13. & 13. 4.

Ch. 11. 3, 5.

6. Ps. 9. 15,

16. Lam. 1.

14. Jer. 2. 19.

Heb. 13. 4.

Hos. 4. 11—

14.

Heb. sin.

Job 4. 21. &

50. 12. Ps. 81.

12. Rev. 22.

11. ch. 14. 14.

Ch. 11. 15. &

17. 18. & 20.

16. & 22. 26.

Job 17. 3. with

Gen. 42. 37.

& 43. 9. Phil.

18. 19.

11 "And thou "mourn at the last, when thy flesh and thy body are consumed,

12 And say, "How have I hated instruction, and my heart despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 "I was almost in all evil in the midst of the congregation and assembly.

15 ¶ "Drink waters out of thine own cistern, and running waters out of thine own well.

16 Let thy "fountains be dispersed abroad, and rivers of waters in the streets.

17 Let them be only thine own, and not strangers' with thee.

18 "Let thy fountain be blessed; and rejoice with the wife of thy youth.

19 "Let her be as the loving hind and pleasant roe; let her breasts "satisfy thee at all times; and ||be thou ravished always with her love.

20 "And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

21 "For the ways of a man are before the eyes of the LORD, and he pondereth all his goings.

22 ¶ "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his *sins.

23 "He shall die without instruction; and in the greatness of his folly he shall go astray.

CHAP. VI.

Contains (1) An earnest warning to avoid rash suretyship; and, if engaged in it, to disentangle ourselves as quickly as possible; 1—5. (2) A rebuke to slothfulness, drawn from the diligence of the ant, and from the poverty that attends sloth; 6—11. (3) The character and fate of malicious, deceitful, and mischievous persons; 12—15. (4) An account of seven things hated by, and abominable to, God; 16—19. (5) An exhortation to make the word of God and the instructions of parents very dear and familiar to us, as a preservative from temptations to lewdness; 20—24. (6) A repeated warning against whoredom; particularly adultery, as a sin that wastes the estate and reduces to beggary, endangers and shortens the life, defiles and wounds the conscience, blasts the reputation, and entails lasting infamy; and is more detestable than theft, as it exposes to the outrageous fury of the jealous husband; 24—35.

MY son, "if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of

thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, *humble thyself, and make sure thy friend.

4 "Give not sleep to thine eyes, nor slumber to thine eyelids.

5 †Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

6 ¶ "Go to the ant, thou sluggard; consider her ways, and be wise:

7 Who, having no guide, overseer, or ruler,

8 "Provideth her meat in the summer, and gathereth her food in the harvest.

9 "How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 "Yet a little sleep, a little slumber, a little folding of the hands to sleep:

11 So shall thy poverty come as one that travelleth, and thy want as an armed man.

12 ¶ "A naughty person, a wicked man, walketh with a froward mouth.

13 "He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

14 "Frowardness is in his heart, "he deviseth mischief continually; he "soweth discord.

15 "Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

16 ¶ These six things doth the LORD hate; yea, seven are an abomination ||unto him:

17 " *A proud look, "a lying tongue, and hands that shed innocent blood,

18 "An heart that deviseth wicked imaginations, "feet that be swift in running to mischief,

19 "A false witness that speaketh lies, and "he that soweth discord among brethren.

20 ¶ "My son, keep thy father's commandment, and forsake not the law of thy mother:

Before Christ
cir. 975.

* By humble acknowledgment of thy rashness, and by earnest intreaties, procure thine indemnity.

† Or so shall thou prevail with thy friend.

‡ Ps. 132. 4.

§ Eccl. 9. 10.

¶ Struggle as an entangled roe or bird to get free.

‡ Job 12. 7.

§ Mat. 6. 26.

¶ Ch. 30. 25.

‡ 1 Tim. 6. 19.

§ 1 Cor. 15. 34.

¶ Eph. 5. 14.

‡ Rom. 13. 11.

§ Ps. 94. 8.

¶ 1 Pet. 4. 3.

‡ ch. 1. 22.

§ Ch. 21. 33, 34.

¶ & 10. 4, 5. &

19. 15. & 13.

‡ 4. & 20. 4. &

23. 21. 2 Thes.

3. 10.

¶ Mat. 25. 26.

‡ Ps. 36. 3. &

10. 3, 7. & 73.

‡ 8, 9. with

1 Tim. 5. 13.

‡ Job 15. 12.

‡ Ps. 35. 19.

‡ ch. 10. 10.

‡ 1. 58. 9.

‡ Jer. 17. 9.

‡ Rom. 8. 7.

‡ Mat. 15. 19.

‡ Mic. 2. 1. Ps.

36. 4. ch. 4.

‡ 16. & 16. 14,

18.

‡ Heb. casteth

forth. Ver. 19.

‡ Ch. 1. 27.

‡ ver. 11. Ps.

73. 18—20.

‡ Jer. 19. 11.

‡ 2 Chr. 36. 16.

‡ Ps. 50. 22. ch.

14. 32. Is. 30.

‡ 13. 1 Thes. 5.

‡ 3.

‡ Heb. of his

sin.

‡ Ps. 18. 27. &

158. 6. & 101.

‡ 5. ch. 8. 13. &

30. 13.

‡ Heb. Haughty

eyes.

‡ Ps. 5. 6. Hos.

4. 1. 2. Is. 59.

‡ 13—15. & 1.

‡ 15.

‡ Gen. 6. 5. Ps.

36. 4. ch. 4.

‡ 16. & 16. 4,

18. & 24. 8.

‡ Jer. 4. 14.

‡ Rom. 3. 15.

‡ ch. 1. 16. Is.

59. 7.

‡ Ch. 19. 5, 19.

‡ Zech. 5. 4.

‡ Ver. 14. ch. 8.

‡ 13. see ch. 16.

‡ 28.

‡ Ch. 1. 8, 9. &

2. 1—4. & 3.

‡ 1, 3, 21. & 4.

‡ 1, 20, 21. & 5.

‡ 1, 2. & 7. 1—

40. 2 Cor. 3. 3.

Exod. 13. 16.

Deut. 6. 8.

and sacrifice your vigour of life, to base and cruel wretches, who labour to ruin you to every intent, and for ever; and lest your wealth, and the fruit of your care and labour, should, by their means, be transferred from you to others; and, when your substance is gone, and your body pining to death, under horrible diseases, you should have nothing left you but inexpressible torment of conscience, reflecting upon the faithful admonitions of parents and teachers which you have contemned, and the miseries which you do, and must for ever, undergo.

15—19. And, to prevent your having the smallest inclination to the base and polluting pleasures of whoredom, marry; and in a wife wholly your own enjoy and rest contented with the pure, chaste, and honourable, pleasures of the marriage state. Take pleasure in having children by her, sporting in the streets, or dispersed into families. Have children by her alone, and which you are sufficiently certain are really your own. Make your wife happy, by an affectionate cleaving to her only; and take pleasure in her innocent and delightful company. While you live together, let her always be amiable in your eyes; cherish her with the most tender affection; and in her embraces, and tender regard, always take such satisfaction as to prevent your affections in the least fixing upon another in her stead. 20, 21. And, when you can so fully, pleasantly, securely, constantly, innocently, and honourably, enjoy such pleasure in a pious and affectionate wife, why risk every thing dear to enjoy the base, dishonourable, destructive, and damning, pleasures of whoredom,—especially when the all-seeing God witnesses your most secret conduct, and will quickly reward or punish you according to the nature of it? 21, 22. Nor shall whoremongers and adulterers long escape his insupportable vengeance;—their own guilt and lust shall for ever bind and hold them fast under the power of his wrath. To punish their contempt of former instructions and warnings, God shall abandon them to impenitence, and permit them madly to rush forward, through increasing crimes, into endless damnation.

REFLECTIONS UPON CHAP. V.—It is shameful and shocking that mankind should be inclined, nay so much inclined, to a sin so base, so beastly, and ruinous, as whoredom.—That, even in the sex where modesty ought to shine with distinguished lustre, wretches should be found who impudently entice to it! Surely it

must be very absurd to prefer the pleasures of it, attended with miseries innumerable, to the innocent, the sanctified, joys and honours of the marriage state! But no wonder, that they, who atheistically discredit the omniscience and justice of God, and live thoughtless of their future account, should proceed to the most infamous lengths in wickedness. Yet let them remember, that in the most miserable manner, correspondent to their sins, they shall at last be hurried into endless fire!

CHAP. VI. Ver. 1—5. And, that no occasion may be given for family contentions or ruin, let me admonish you to beware of all rash engagements in suretyship, especially for such whose honesty or ability you know not; but, if you have rashly entangled and enslaved yourself by such obligations, endeavour as quickly as possible, by every humble and persuasive method you can think of, nay, struggle as for life, to disengage yourself, by pressing the debtor to pay what he owes, or the creditor to acquit you of your bond. 6—11. Mean-while, never indulge yourself in sloth, and want of provident care; but learn, from those puny insects the ants, to labour diligently in your calling, and carefully improve every opportunity of honestly providing for yourself and your family; and remember that, if that inclination to idleness and sloth so common to mankind be indulged by you, whether in greater or smaller degrees, unexpected, and at last extreme, poverty shall irresistibly come upon you. 12—15. Remember too, that it is the property of persons vile and wicked to accustom themselves to profane, blasphemous, proud, passionate, lewd, or reproachful discourse, or by signs made with their eyes, feet, or fingers, to stir up others to mischief. The heart of such being filled with perverse inclinations, they are perpetually contriving mischief, and stirring up hatred and contention among their neighbours: but suddenly shall their villany and wickedness issue in their irretrievable infamy and ruin. 16—19. And indeed proud looks, lying tongues, murderous hands, hearts given to mischievous contrivances, feet given to a speedy execution of injurious designs, perjured persons, and sowers of discord among friends or neighbours, are distinguished objects of God's indignation. 20—22. Let me therefore again press you to attend to, highly esteem, and carefully practise, those divine instructions which have been tendered to you

Before Christ
975.

21 Bind them continually upon thine heart, and tie them about thy neck.

22 "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and, when thou awakest, it shall talk with thee.

23 "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

24 "To keep thee from the evil woman, from the flattery † of the tongue of a strange woman.

25 ¶ "Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

26 For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life.

27 Can a man take fire in his bosom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned?

29 So "he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry.

31 But, if he be found, he shall restore seven-fold; he shall give all the substance of his house.

32 But whoso committeth adultery with a woman lacketh understanding: he that doth it destroyeth his own soul.

33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

34 "For jealousy is the rage of a man; therefore he will not spare in the day of vengeance.

35 "He will not regard any ransom; neither will he rest content, though thou givest many gifts.

CHAP. VII.

Remembering the sad consequences of unchastity in his father, if not also in himself, and observing his son or subjects much addicted to it, Solomon issues forth a new warning against whoredom. Here is (1) A solemn exhortation to get our minds well principled and governed by the word of God, as a thing

by your parents. This will be of great use to direct, preserve, and comfort, you in your whole labours of life. 23, 24. For the law of God, as a lamp, guides in adversity, and, as the light of the sun, directs and comforts in prosperity; and the reproofs of his word are excellent means of preserving from ruin and leading to true happiness; and are particularly useful to preserve from being deluded by the flattering speeches and enticements of lewd women, those sinks of wickedness and plagues of mankind. 25—29. As you regard your temporal or eternal welfare, never gaze on the beauty or fine attire of such: never let their wanton and enticing looks engage you to the most distant desire after their dangerous embraces; for, if once they ensnare you, they will never quit their hold till they have reduced you to extreme beggary, or to a miserable and ignominious death. You may more safely take fire into your bosom, or walk upon burning coals, than intermeddle, however privately or transiently, with a whorish woman, particularly if either party be married. 30—35. If one merely steal to fill his hungry belly, he is not exposed to shame or punishment: and, if it be found that he has stolen more, it is only required that he should make complete restitution according to the law, which may perhaps amount to all that he is worth. But he who commits adultery with a woman can have no necessity for it, but acts through mere folly and wickedness, and so exposes himself to the loss of his life by the magistrates, as well as to eternal damnation from the hand of God. He exposes himself to bloody quarrels, and renders himself irrecoverably infamous. And, though the civil magistrate should wickedly spare his life, yet is it exposed to the fury of a justly-enraged husband, who will regard no penitential submissions or entreaties, and accept no gifts as the ransom of it.

REFLECTIONS UPON CHAP. VI.—Greatly advantageous, even to the outward interests of persons, families, and nations, is an exact obedience to God's commandments. And it is sinful and foolish to ruin our estates or families by engaging for other people's debts: but infamously wicked are those debtors who exert not themselves to the utmost to relieve their sureties. Great care ought to be taken of our outward property. In respect of it we are but God's stewards, and ought to lay it out and bring it in according to his directions. The amazing instinct which God hath given to some animals, and their conduct,

most dear, tender, intimate, and beloved by us, and as a preservative from whorish women; 1—5. (2) A particular and moving representation of the great danger of unwary youth being ensnared in whoredom by the impudent and crafty solicitations of lewd women, drawn from a fact, which it seems he had observed; 6—23. (3) A serious warning hence inferred to avoid uncleanness, and every approach to it, as a thing certainly ruinous both in time and eternity; 24—27.

MY son, keep my words, and lay up my commandments with thee.

2 "Keep my commandments, and live; and my law as the apple of thine eye.

3 "Bind them upon thy fingers, write them upon the table of thine heart.

4 "Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:

5 "That they may keep thee from the strange woman, from the stranger which flattereth with her words.

6 ¶ "For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among † the youths, a young man void of understanding,

8 Passing through the street near her corner; and he went the way to her house,

9 "In the twilight, † in the evening, in the black and dark night:

10 And, behold, there met him a woman with the attire of an harlot; and subtil of heart.

11 "She is loud and stubborn; her feet abide not in her house:

12 "Now is she without, now in the streets, and lieth in wait at every corner.)

13 So "she caught him, and kissed him, and "with an impudent face said unto him,

14 "I have peace-offerings with me; this day have I paid my vows.

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love

shame the slothful of mankind. Such sluggards are very averse to be roused to their work, spiritual or temporal. If one degree of indolence be denied them, they would gladly enjoy a lesser: but poverty, in a quick, irresistible, and ruinous, manner comes to such at last. With alarming earnestness do sinners practise iniquity, and make every power of their soul, or member of their body, instrumental therein. And many things in heart, in lip, in life, are detested by God, which are overlooked as almost innocent by men. With what ardent love ought we to regard the word of God as our enlightening instructor and regulating law! It is necessary to receive, retain, and improve, it, as a powerful mean to preserve us from fleshly lusts, which war against both body and soul. But terrible and fatal snares are the flattering words and looks of whorish and light women. It is impossible to avoid destruction if once we are entangled by them. And it is shocking that so many indulge themselves in a crime so infamous and destructive.

CHAP. VII.—Ver. 1—5. My dear young friends, let me again press upon your consciences to lay up my advices and instructions in your judgment, heart, and memory; and carefully, tenderly, and readily to observe and practise them. Make yourselves familiar with Jesus Christ, and his spiritual instructions, as the most powerful means of preservation from the ensnaring arts and flatteries of whorish women, which is a privilege of infinite importance. 6—9. For, from my own window, I observed a thoughtless young fop, sauntering under night in the streets, and in a stately manner walking towards a corner which these infamous strumpets used to haunt; 10—20. There, one dressed in a light and whorish manner, and extremely skilled in the arts of enticement,—one extremely talkative, ready to brawl with her husband, given to idle visiting, and gadding about to places of dissipation or concourse,—met him, caught him in her arms and kissed him, and in an impudent manner told him that, being a devout lady, she had that very day been offering thank-offerings to God; and, being to feast upon her share of the flesh thereof, she had solicitously sought him to take a part of it, and had happily found him; and that she had decked and perfumed her bed in the most engaging manner, in which they might riot all night in exquisite pleasures, without any danger, as the silly fellow called her husband was gone a long journey, had a great deal of business to transact, and

Before Christ
cir. 975.

Ch. 1. 8. & 2. 1—4. & 3. 1, 3, 21. & 4. 1, 20, 21. & 5. 1, 2.

Ch. 4. 4, 13. & 3. 2, 8, 18. Lev. 18. 5. Deut. 32. 47. 1 John 3. 23. John 14. 21, 23.

Deut. 32. 10. Ps. 17. 8. Zech. 2. 8.

Deut. 6. 8. & 11. 18. ch. 3. 3. & 6. 21. Ps. 119. 9, 11. Jer. 31. 33. 2 Cor. 3. 3.

Ch. 2. 2—4. & 3. 6. & 4. 5—8. with Job 17. 14. Mat. 12. 49. 50. John 14. 21, 23.

Ch. 5. 3. & 2. 16. & 6. 24. Eccl. 7. 26.

* What follows appears to have been a fact observed by Solomon.

† Heb. the sons.

Ch. 6. 32. & 9. 4, 16.

Job 24. 15. 1 Thes. 5. 7. Eph. 5. 7, 11. Gen. 39. 11.

† Heb. in the evening of the day.

Gen. 38. 15. with 1 Tim. 3. 10.

Ch. 9. 13. 1 Tim. 5. 13. Tit. 2. 5.

Ch. 9. 14. & 23. 27. Ezek. 16. 24, 25. Jer. 3. 2.

Gen. 39. 7—12. Eccl. 7. 26. Is. 3. 9.

Heb. she strengthened her face, and said. Jer. 3. 3.

Heb. Peace-offerings are upon me. Ch. 30. 20. Zech. 11. 5. Lev. 7. 15.

N. B. Harlots here and elsewhere, in this book, are plain emblems of the popish church. Ps. 19. 9. 1 Kin. 10. 28. Ezek. 27. 7.

Before Christ
cir. 975.

until the morning; let us solace ourselves with loves.

19 For the good man is not at home, he is gone a long journey :

20 He hath taken a bag of money *with him, and will come home at †the day appointed.

21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her 'straightway, as an ox goeth to the slaughter, or as a fool to the 'correction of the stocks ;

23 'Till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 *Let not thine heart decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded : yea, many 'strong men have been slain by her.

27 'Her house is the way to hell, going down to the chambers of death.

¶ Her husband, whom she mentions with contempt, and pretends that there was no fear of his discovering them.

• Heb. in his hand.

† Or the new moon.

¶ Ch. 5. 3. & 4. 16. & 16. 24. ver. 5. ch. 29. 27, 23. Eccl. 7. 26.

• Heb. suddenly. Acts 14. 13.

• Job 13. 27. Jer. 20. 2. Acts 16. 24.

• Num. 25. 8. Eccl. 9. 12. ch. 5. 9, 11. & 6. 26.

• Ch. 1. 8. & 2. 1, 2. & 3. 1. & 4. 1, 20. & 5. 1. & 6. 20, 21. see ver. 1—4.

• Ch. 4. 14, 15. & 5. 8. & 6. 25. & 23. 31, 33. Mat. 5. 28.

• Neh. 13. 26. 1 Kin. 11. 1, 2.

• Ch. 2. 18, 19. & 5. 5. & 9. 18. & 22. 27. 28. Eccl. 7. 26.

CHAP. VIII.

Contains a glorious representation of the excellency and usefulness of true wisdom, and of our duty with regard to it. Part of it, from 1—21, will apply to divine revelation, which is the wisdom of God in a mystery; and to that pure and undefiled religion built upon it, which is indeed excellent, useful, and worthy of all acceptation; and by which God instructs, governs, and blesses, the children of men. But the whole is applicable to Jesus Christ, who is the wisdom of God and the power of God. In this view we have here (1) His solemn call to sinners of mankind to hear and receive his instructions, as things of inestimable value, incontestible equity, unquestionable truth, and marvellously acceptable to such as understand them; 1—11. (2) His engaging recommendation of himself; 1. as the providential manager of all things, who gives men good heads or hearts, superintends the government of societies, and renders those happy who receive him, in his present love to them, and their success in their inquiries after him, and in giving them the wealth of this world, or something better in its stead; and in vouchsafing them his conducting grace here, and his satisfying glory hereafter; 12—21: and 2. as a person distinct from the Father, co-eternal with him, and co-active in the making of the world; as the object of his delight; and as from eternity deeply concerned for the salvation of men; 22—31. (3) His repeated charge to men to hear his words, receive the offers of his grace, and keep his ways, as they regard their own happiness, and desire to escape his fearful wrath; 32—36.

• Christ, who is the wisdom of God. 1 Cor. 1. 24. Col. 2. 3. In the most public and earnest manner publisheth the gospel to men. Ch. 1. 20, 21. & 9. 1, 3. John 7. 37.

• Ps. 49. 1, 2. Mark 16. 15. Mat. 5. 1. & 16. 6. & 9. 13. Rev. 22. 17. Is. 55. 1, 3.

DO TH not 'wisdom cry, and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 bUnto you, O men, I call; and my voice is to the sons of men.

would not return till the full moon. 21—23. Notwithstanding his shewing some aversion at first, she, by her fair pretences and flattering speeches, quickly compelled him to follow her, as willingly, and no less stupidly, than an ox goeth to the slaughter, or a madman to the stocks, never thinking of any thing but pleasure, till the enraged husband sheathe his sword in his bowels, or the judgments of God accomplish his irretrievable ruin! 24—27. Let me therefore beseech you, my dear young men, whom I unfeignedly regard, diligently to observe and practise these warnings which I have repeatedly given you. Never indulge the smallest inclination towards such women; never listen to their enticements; never indulge the smallest fellowship or familiarity with such; never hope to be safe in, or to return from, such courses: for many, even of those noted in valour and wisdom, have been totally ruined in reputation, estate, body, and soul, by such women, and fellowship with them is the certain road to a miserable death, and eternal damnation.

REFLECTIONS UPON CHAP. VII.—It is necessary to love, search, and meditate on, God's law day and night; and to make it the constant food of our heart, and standard of our life. Then should we find therein the most sanctifying virtue. Magistrates and ministers should carefully inspect the people committed to their charge! And there is need of frequent and fervent prayers to God for our friends and neighbours, as we know not in what guilt fearful temptations may involve them, if not overcome. The devil quickly finds business for idle and unseasonable saunterers, especially if young. And, when women are once addicted to flaunting, loose, and gaudy, apparel, and to wheedling in love matters, and are extremely talkative, and given to an unsettled and dissipated course, it will require no great pains to make harlots of them. Terribly base and impudent those women

Before Christ
cir. 975.

5 O ye simple, understand wisdom; and, ye fools, be ye of an understanding heart.

6 ¶ Hear; for I will 'speak of excellent things; and the opening of my lips shall be right things.

7 'For my mouth shall speak truth; and wickedness is *an abomination to my lips.

8 All the words of my mouth are in righteousness; there is nothing †froward or perverse in them.

9 'They are all plain to him that understandeth, and right to them that find knowledge.

10 ¶ Receive my instruction, and 'not silver; and knowledge rather than choice gold.

11 'For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

12 ¶ I wisdom dwell with †prudence, and find out knowledge of witty inventions.

13 'The fear of the LORD is to hate evil: 'pride and arrogancy, and the evil way, and the froward mouth, do I hate.

14 m Counsel is mine, and sound wisdom: I am understanding; I have strength.

15 ¶ 'By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, even all the judges of the earth.

17 'I love them that love me; and those that seek me early shall find me.

18 'Riches and honour are with me; yea, durable riches and righteousness.

19 'My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

20 I 'lead in the way of righteousness, in the midst of the paths of judgment:

21 That I may cause those that love me 'to inherit substance; and I will fill their treasures.

22 ¶ 'The LORD possessed me in the beginning of his way, before his works of old.

23 'I was set up from everlasting, from the beginning, or ever the earth was.

24 When there were no depths, I was

• Ch. 1. 22. & 9. 4. Jer. 6. 5. Is. 42. 18. Ps. 94. 8. ch. 2. 1—3. & 3. 1. & 5. 1. & 23. 26.

• Ch. 22. 20. Col. 2. 26. 1 Cor. 2. 2, 7. 2 Cor. 2. 1. Col. 1. 27. 1 Tim. 3. 16. Rev. 3. 14. Rom. 15. 8. John 8. 14. 1 Tim. 1. 15. Ps. 12. 6. ch. 19. 7—10. ch. 30. 5.

• Heb. the abomination of my lips.

† Heb. wreathed.

• Ps. 19. 7—9. & 119. 30. & 36. 9. Is. 2. 3. 5. Mat. 13. 11. 1 Cor. 2. 10, 12. Eph. 1. 17, 18.

• 2 Tim. 3. 15 —17. Mat. 16. 26. Ps. 119. 72, 111, 127, 162.

• Job 28. 15. Ps. 19. 10. & 119. 72, 127. ch. 3. 14, 15. & 16. 16. & 4. 7. Phil. 3. 8, 9.

• Col. 2. 3. Ps. 40. 5. Is. 55. 8. & 28. 26. Ps. 92. 5. & 139. 17. Rom. 11. 33.

• Or subtilty.

• Job 28. 28. ch. 1. 7. Ps. 97. 10. & 101. 3. & 111. 10. & 119. 104, 128.

• Ch. 6. 12. 17 —19. Ps. 5. 4—6. & 138. 6. Job 40. 11. 12. Hab. 1. 13.

• Col. 2. 3. Ps. 147. 5. Is. 9. 6. 1 Cor. 1. 24. John 1. 4, 9. Is. 11. 2. & 40. 29.

• Dan. 7. 14. Mat. 28. 18. & 2. 2. Eph. 1. 20—22. Rom. 13. 1. 1 Pet. 3. 22.

• Ps. 91. 14, 15. John 14. 21. 23. Eccl. 12. 1. Jer. 2. 2. Mark 10. 14. Jam. 1. 5.

• Ch. 3. 16. John 6. 27. Luke 10. 42. Jam. 2. 15.

• Ch. 3. 14, 15, 18. Job 28. 15 —19. Phil. 3. 8, 9. with Mat. 16. 26. Song 2. 3. John 12. 21.

• Is. 55. 4. John 10. 3. Rev. 7. 17. Ps. 23. 3. Is. 49. 10.

• Or walk.

• Jer. 3. 19. Is. 45. 17. Rom. 8. 17. Rev. 21. 7. Ps. 16. 11. & 17. 15. John 4. 14. 1 Pet. 1. 4. Ps. 73. 26. 2 Cor. 4. 17, 18. • Ps. 2. 7. John 1. 14. Rev. 3. 14. • Mic. 5. 2. Ps. 89. 19, 20. & 2. 6. Is. 49. 1—3. Jer. 30. 21.

become, who have thrown off the restraints of modesty peculiar to their sex. And sad is the case when husbands and wives are glad to be rid of one another's company. It is shameful, wicked, and ruinous, when Satan and his abominable agents or lusts are, in days of youth, preferred to Jesus Christ and his grace. But fearful and speedy destruction, from the crime itself, or from the hand of God or man, awaits the whorish adulterer. Surely then we should be solicitous to improve the falls and miseries of others, as a warning for us to take heed, lest, in the same thoughtless and inconsiderate manner, we hurry ourselves into everlasting ruin.

CHAP. VIII. Ver. 1—11. And why, to your ruin, should you listen to the flattering enticements of whorish women, when Jesus Christ, the wisdom of God, by himself and his messengers, in the most open and earnest manner, calls you, and every one of mankind, even the most simple and foolish, to the study of true and spiritual wisdom;—to listen to, consider, and believe, the excellent, pure, holy, substantial, faithful, precious, and infinitely useful, oracles of his word: 12—31. And, in order to enforce his call, and recommend his instructions, represents himself as the infinitely wise God, the source of all wisdom and prudence; the infinitely holy One, who detests every thing proud, polluted, or perverse;—and the Almighty God, able to execute all his purposes, and by whose deputed authority all the magistrates on earth govern their subjects;—the infinite lover, and rich rewarder, of all that seek him, particularly in youth;—the inexhaustible portion, and unerring guide, of all those who receive him by faith;—the eternal and only begotten Son of JEHOVAH, appointed to be our Mediator;—the almighty Maker of all things in heaven and earth;—and who, from his infinite and peculiar love to mankind, took a distinguished pleasure in forming the earth as a theatre, whereon he should appear, save, and hold inti-

Before Christ
cr. 975.

* Ps. 90. 2. &
102. 25. Heb.
1. 10. Is. 9. 6.
Mic. 5. 2.

* Or open places.

† Or the chief
part.

† Mat. 25. 34.

* Ps. 33. 6.
Col. 1. 16.
Heb. 1. 2.
John 1. 3.

* Or a circle.

Is. 40. 22.
† Job 26. 8. &
28. 25, 26. &
38. 28, 29

* Gen. 1. 9, 10.
Job 38. 10, 11.
4. 5. Ps. 103.
5. Jer. 5. 22.

* Job 26. 7.
Ps. 24. 2.

* John 1. 1, 14.
18. Mat. 3. 17.
Col. 1. 13.
Is. 42. 1.

Ps. 40. 7, 8.
Heb. 10. 5
Is. 4. 2. & 62.
4. 5. Ps. 147.
11.

* Ps. 16. 3.
Deut. 33. 8.
John 13. 1.
1 John 4. 19.
Tit. 3. 4. & 2.
14.

* Ps. 34. 11. &
45. 10.

* Ps. 1. 1—3 &
119. 1, 2. &
128. 1. Luke
11. 28.

* Is. 55. 1, 3. &
46. 12, 13.
Rev. 22. 17.
Rom. 10. 17.
Heb. 2. 1, 3. &
10. 21, 29.

Luke 1. 6. &
10. 39. ch. 1.
21. & 8. 3. Ps.
84. 1, 2, 10.

* Phil. 3. 8, 9.
Rom. 8. 1, 30
—39. Col. 3.
3. Eph. 1. 6, 7.
John 3. 16, 17.
& 6. 51—57.
1 John 5. 11,
12.

† Heb. bring
forth.

* Heb. 2. 3. &
10. 27, 29.
John 3. 18, 36.
Rom. 6. 23.

brought forth; when *there were* no foun-
tains abounding with water.

25 *Before the mountains were settled,
before the hills was I brought forth:

26 While as yet he had not made the
earth, nor the *fields, nor the †highest
part of the dust of the world.

27 When he †prepared the heavens I
was there: when he set †a compass upon
the face of the depth:

28 When he †established the clouds
above: when he strengthened the foun-
tains of the deep:

29 †When he gave to the sea his de-
cree, that the waters should not pass his
commandment: when he †appointed the
foundations of the earth:

30 †Then I was by him, as one brought
up with him: and I was daily his delight,
rejoicing always before him;

31 Rejoicing in the †habitable part of
his earth; and †my delights were with the
sons of men.

32 ¶ Now therefore †hearken unto me,
O ye children: for †blessed are they that
keep my ways.

33 †Hear instruction, and be wise, and
refuse it not.

34 Blessed is the man that heareth me,
watching daily at my gates, waiting at
the posts of my doors.

35 †For whoso findeth me findeth
life, and shall †obtain favour of the
LORD.

36 †But he that sinneth against me
wrongeth his own soul: all they that
hate me love death.

CHAP. IX.

Represents Jesus Christ and a harlot as contending who shall have the souls of men. (1) Jesus Christ and his true religion, under the name of Wisdom, having erected his covenant and church, and prepared his rich entertainment of gospel dainties by his ministers, solemnly invites sinful men to partake of it, and enter into fellowship with him; 1—6: and having foretold the different success of his gospel invitations; 7—9: and represented the sum of their duty and happiness; 10, 11: he leaves it to men's conscience and choice whether they will be made holy and happy, or left wicked and miserable; 12. (3) The harlot, representing sin, Satan, the world, and Antichrist, with great noise, care, and diligence, invites us to partake of her sensual pleasures, and other entertainments, pretending them to be extremely sweet and charming; 13—17: but the Spirit of God warns us what dreadful and ruinous poison is mingled therewith; 18.

mate fellowship with, the sons and daughters of Adam. 32—36. On account of all which excellencies and kindness, he, in the most earnest and condescending manner, entreats and charges you to hear, receive, and practically observe, his instructions, attend his ordinances, and receive himself in them, as the free gift of God, and as the only mean of true and everlasting happiness;—and warns you, that, if you refuse and hate him, you will infallibly and eternally ruin yourselves.

REFLECTIONS UPON CHAP. VIII.—How public, earnest, and extensive, are the calls of the gospel! Infinitely excellent is that Jesus Christ and his salvation, therein exhibited and offered, and that religion which is therein prescribed. And happy, in the blessings of time and eternity, are those persons, families, and nations, in which the knowledge of Christ and his truths prevail and reign! They are enriched with the fruits of his mediation, and filled with all the fulness of God. But is it not infinitely amazing that God's eternal Son, the Creator and Preserver of all things, should have, from everlasting, entered into the room of, and fixed his thoughts, his delights, upon the children of men? Surely then he deserves our strictest attention, our earliest and strongest affection. And just and righteous is the sorest punishment which can be inflicted upon those self-ruiners, who refuse him, and neglect and despise the ordinances of his grace. Let me consider this great Apostle and High Priest of my profession; this great ALL and IN ALL. Let my heart seek him early, earnestly, and above all things else. Let me love him, who first loved me, with my whole heart, soul, mind, and strength. Let me rejoice and delight in him as my exceeding joy and all my consolation. Let me carefully attend his ordinances, watching daily at his gates, at the posts of his doors: and, if I find him who is the great God my Saviour, and the eternal life, my pains will be infinitely more than rewarded.

CHAP. IX. Ver. 1—5. And why enter the ruinous house, or covet the en-
snaring entertainment of an harlot, when the infinitely wise Jesus Christ, who is made of God unto us wisdom, hath framed, for his fellowship with men, a glorious church on earth and in heaven, fully supported by divine perfections, purposes, oracles, and offices: and hath prepared his own crucified self, his word, ordinances, and eternal felicities, for the nourishment and satisfaction of sinful men; and in the gospel, by his faithful prophets, apostles, and ministers, earnestly invites and beseeches even the most weak, wicked, and besotted, sin-

WISDOM †hath †builded her house,
she hath hewn out her †seven
pillars:

2 †She hath killed †her beasts; she
hath mingled her wine; she hath also
furnished her table;

3 †She hath sent forth her maidens;
†she crieth upon the highest places of the
city,

4 †Whoso is simple, let him turn in
hither: as for him that wanteth under-
standing, she saith to him,

5 Come, †eat of my bread, and drink
of the wine which I have mingled.

6 †Forsake the foolish, and live; and
go in the way of understanding.

7 †He that reproveth a scorner getteth
to himself shame; and he that rebuketh
a wicked man, getteth himself a blot.

8 †Reprove not a scorner, lest he hate
thee: †rebuke a wise man, and he will
love thee.

9 †Give instruction to a wise man, and
he will be yet wiser: teach a just man,
and he will increase in learning.

10 †The fear of the LORD is the be-
ginning of wisdom: and the knowledge
of the holy is understanding.

11 †For by me thy days shall be mul-
tiplied, and the years of thy life shall be
increased.

12 †If thou be wise, thou shalt be wise
for thyself: but †if thou scornest, thou
alone shalt bear it.

13 ¶ †A foolish woman is clamorous;
she is simple, and knoweth nothing.

14 †For she sitteth at the door of her
house, on a seat in the high places of the
city,

15 †To call passengers who go right
on their ways:

16 †Whoso is simple, let him turn in
hither: and, as for him that wanteth un-
derstanding, she saith to him,

17 †Stolen waters are sweet, and bread
*eaten in secret is pleasant.

18 But he †knoweth not †that the

Before Christ
cr. 975.

* Ch. 1. 20. &
8. 1. 1 Cor. 1.
24, 30. Col. 2.
3, 9.

† Mat. 16. 18.
1 Tim. 3. 15.
Heb. 3. 3, 4.
1 Pet. 2. 5.

† Gal. 2. 9.
† Ph. 4. 11—
13. Rev. 5. 12.
Song 3. 10.

† Mat. 22. 3—
10. Tit. 2. 14.
John 6. 54—
56.

† Heb. her kill-
ing. Is. 53. 5,
10. & 55. 1.
& 25. 6.

† Mat. 22. 3.
Luke 14. 16.
& 11. 49.

2 Cor. 5. 20.
† John 7. 37.
Mat. 9. 13.
ch. 8. 9.

2 Cor. 5. 20.
† Ch. 1. 22. &
8. 5. ver. 16.

Is. 55. 1—7.
Rev. 22. 17. &
3. 17, 18.
Mat. 9. 13.

Is. 55. 1—3. &
25. 6. John 6.
54—57.
Song 5. 1.

† Ch. 14. 7. Ps.
45. 10. Eph.
5. 11. Ps. 6. 8.
& 119. 115.

2 Col. 6. 17.
† Gen. 19. 8, 9.
1 Kin. 18. 17.
2 Chr. 24. 20.

21. & 25. 15.
16.
† Mat. 7. 6. &
15. 14. ch. 22.
9. & 1. 7.

Amos 5. 10.
† Lev. 19. 17.
Ps. 141. 5.
1 Sam. 25. 33.

† Ch. 1. 2—7.
Mat. 13. 11.
12. 2 Pet. 3.
18. Job 17. 9.

ch. 4. 18.
† Job 28. 28.
Ps. 111. 10.
ch. 1. 7. & 30.

3. 1 John 5.
20. John 17. 3.
† Ch. 10. 27. &
2. 2, 8, 16, 18.

22. Deut. 6. 2.
Ps. 91. 16.
John 6. 40.

† Ch. 16. 26.
Job 22. 2, 3,
21—30. & 35.
7.

Is. 28. 22.
Heb. 10. 26—
29.

† Ch. 2. 16. & 5.
3. & 7. 5, 11.
& 8. 5. & 9. 4.
Ps. 94. 8.

† Ch. 7. 10—
12. Gen. 38.
14. Jer. 3. 2.

† Ch. 7. 13—15.
Rev. 2. 20.

† See ver. 4. † Ch. 20. 17. Rom. 7. 8. * Heb. of secretaries. * Ps. 82. 5.
Is. 1. 3. ch. 29. 7. Hos. 2. 8. † Ch. 2. 18, 19. & 5. 5. & 6. 26. & 7. 27.

ners of mankind to come by faith, and freely partake of his nourishing, strengthening, delightful, and satisfactory, fulness and blessings? 6—12. Earnestly he admonishes you to avoid all unnecessary intimacy with wicked persons, as you regard your temporal or eternal happiness; as by it you cannot, even in attempting their reformation, justly expect to profit them, but may be sure of procuring hatred and infamy to yourselves;—and to cultivate familiarity with wise and serious persons, whom you may both profit and be profited by;—and to study true and experimental godliness, as the proper mean to render you truly happy in this world, and in that which is to come;—and solemnly warns you that you yourselves must reap the inexpressibly important fruits of your attention to, or scornful rejection of, his instructions. 13—18. And remember, as before God, that nothing more effectually renders men despisers of Christ and his blessings than fellowship with light and lewd women, or false teachers; who, ignorant of every thing spiritually good, and extremely talkative, artfully and impudently seduce simple persons, who intend no such thing, to imagine that forbidden pleasures are peculiarly delightful. And alas! few of those tempted by them seriously consider that by such pleasures multitudes have already lost their lives, and are entered into the everlasting torments of hell.

REFLECTIONS UPON CHAP. IX.—What great things Jesus Christ has done, and still does, for our salvation! O how unwilling is he that we should perish! Gloriously formed, and well supported and established, are his covenant and church. Rich are his gospel provisions—his own flesh and blood, nay, all the fulness of God. And free and unencumbered with legal qualifications are his gospel calls. How absurd, insolent, and foolish, are the scornful refusers thereof! For certain and just is their aggravated and everlasting ruin. And it is impossible to have fellowship with Christ in grace or glory, and yet live in intimacy with wicked men. There is need of the utmost care, both in giving and taking reproofs. Fidelity in reproofs is the surest evidence of genuine friendship. None are too wise to learn, nor too good to amend. And they who rage at rebuke, prove the weakness of their own understanding, as well as their want of grace. But, alas! what manifold temptations, suited to the taste of our corrupt hearts, are presented to us by Satan and his emissaries, to keep or draw us from Jesus Christ! And too many, through ignorance of, and inattention to, the danger, comply therewith. But, however sweet the pleasures of sin be in the mouth, they are bitter in the belly; they issue in endless torment and anguish.

Before Christ
cir. 975. dead are there; and that her guests are
in the depths of hell.

CHAP. X.

Begins the proverbs themselves; which are short but weighty sentences, often two in a verse, contrasted to illustrate each other. They stand like pearls in a row, or on a string, there being seldom any remarkable coherence between the verses visible to us, much less any continued thread of discourse. We shall not therefore attempt to reduce the contents of this and the nineteen following chapters to any particular heads; but shall at the bottom exhibit an index of the subject matter of the several texts. And, as the Proverbs are but practical observations, we shall drop the Reflections, and only give a Paraphrase of the text instead of them.*

THE proverbs of Solomon. ^aA wise son maketh a glad father; but a foolish son is the heaviness of his mother.

²Treasures of wickedness profit nothing: but righteousness delivereth from death.

³The LORD will not suffer the soul of the righteous to famish: but he casteth away ^{*}the substance of the wicked.

⁴He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

⁵He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.

⁶Blessings are upon the head of the

just: but violence covereth the mouth of the wicked.

⁷The memory of the just is blessed: but the name of the wicked shall rot.

⁸The wise in heart will receive commandments: but [†]a prating fool shall fall.

⁹He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

¹⁰He that winketh with the eye causeth sorrow: but a prating fool shall fall.

¹¹The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.

¹²Hatred stirreth up strifes: but ^{*}love covereth all sins.

¹³In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.

¹⁴Wise men lay up knowledge: but the mouth of the foolish is near destruction.

¹⁵The rich man's wealth is his strong city: the destruction of the poor is their poverty.

Before Christ
cir. 975.

^a 1 Kin. 11. 36.
^{Ps.} 112. 6.
^{Luke} 1. 48.
^{Ecc.} 8. 10.
^{Ps.} 9. 6. & 49.
^{11.}
^b Ps. 119. 34.
^{ver.} 10, 19, 14.
^{ch.} 13. 3. &
^{17.} 27, 28. &
^{18.} 6. & 29.
^{11.} 20.
[†] Heb. a fool of lips.
[‡] Or shall be beaten.
² Cor. 11. 12.
^{Ps.} 23. 4.
^{ch.} 28. 18.
¹ Tim. 5. 24.
² Tim. 3. 9.
³ Job 15. 12.
^{Ps.} 35. 19. ch.
^{6.} 13. ver. 8.
¹ Ch. 13. 14. &
^{16.} 22. & 18.
^{4.} Ps. 37. 30.
^{31.} & 140. 9.
^{11.} & 64. 3. 8.
^{ver.} 6.
^m Jam. 4. 1.
^{ch.} 29. 22.
¹ Cor. 13. 7.
¹ Pet. 4. 8.
^{Jam.} 5. 20.
^{ch.} 17. 9.
^o Luke 4. 22.
^{Is.} 50. 4. ch.
^{26.} 3. Mic. 6.
^{9.} Ps. 37. 30.
^{||} Heb. heart.
^P Ch. 9. 9.
^{Mat.} 13. 40.
^{52.} & 12. 35.
^{ch.} 13. 3. &
^{18.} 7. ver. 8.
^{10.}

* GENERAL CONTENTS from Chap. X. to XXX. The twenty subsequent chapters instruct us concerning (1) God's omniscience and universal providence; chap. xv. 3, 11. xvi. 1, 4, 9, 33. xvii. 3. xix. 21. xx. 12, 24. xxi. 1, 30, 31. xxix. 26. (2) Conscience, his deputy in men; xx. 27. xxvii. 19. (3) The universal corruption of human nature; xx. 9; and its effect upon men's performance of duty; xv. 8, 9. xxi. 27. xxviii. 9. (4) The enmity of the wicked against the godly; xxix. 10, 17. xxiv. 15. (5) The world's insufficiency, and the sufficiency of true religion to render men truly happy; x. 2, 3. xi. 4; and the preferment which ought to be given to the gains of virtue; xv. 16, 17. xvi. 8, 16. xvii. 1. xix. 1. xxviii. 6, 11. (6) The happiness of the righteous and misery of the wicked; x. 6, 9, 16, 24, 25, 27—30. xi. 3, 5—8, 18—21, 31. xii. 2, 3, 7, 13, 14, 21, 26, 28. xiii. 6, 9, 14, 15, 21, 22, 25. xiv. 11, 14, 19, 32. xv. 6, 8, 9, 24, 26, 29. xx. 7. xxi. 12, 15, 16, 18, 21. xxii. 12. xxviii. 10, 18. xxix. 6. (7) The wisdom of obedience to God's law, and folly of disobedience; x. 8, 17. xii. 1, 15. xiii. 1, 13, 18. xv. 5, 10, 12, 31, 32. xix. 15. xxviii. 4, 7, 9. (8) Slothfulness and diligence; x. 4, 26. xii. 11, 24, 27. xiii. 4, 23. xv. 19. xvi. 26. xviii. 9. xix. 15, 24. xx. 4, 13. xxi. 5, 25, 26. xxii. 13, 29. xxiv. 30—34. xxvi. 13—16. xxvii. 18, 23—27. xxviii. 19. Particularly in neglecting opportunities; x. 5. xvii. 6. (9) Excitements to the study of true wisdom; xvi. 16. xviii. 1. xix. 8, 20. xxii. 17—21. xxiii. 15, 16, 22—25. xxiv. 13, 14. xxvii. 11. (10) Cautions against temptations to sin; xvi. 17. xix. 27. (11) The fear of God; xiv. 2, 26, 27. xv. 16, 33. xvi. 6, xix. 23. xxii. 4. xxiii. 17, 18. xxiv. 21. (12) Devotion towards God, and dependence on him; xvi. 3. xviii. 10. xxiii. 26. xxvii. 1. xxviii. 25. xxix. 25. (13) Fainting, and hope in affliction; xxiv. 10. xiii. 12. 19. (14) The benefit of God's favour; xvi. 7. xxiii. 11. xxix. 26. (15) The benefit of repentance and holy fear; xxviii. 13, 14. (16) The necessity of the ordinances of God's grace; xxix. 18. (17) Of careless cursing; xxvi. 2. (18) Scorners; xiv. 6, 9. xxi. 24. xxiii. 9. xxiv. 9. (19) Folly and prudence; xiii. 16. xiv. 8, 18, 33. xv. 14, 21. xvi. 21, 24. xvii. 24. xviii. 2, 15. xxiv. 3—6. 26, 27. xxvi. 6—11, 18, 19. xxviii. 5. (20) Answering fools; xxvi. 4, 5. (21) Credulity and caution; xiv. 15. xxvii. 12. (22) Mischievousness and usefulness; x. 10, 23. xi. 9—11, 23, 27. xii. 5, 6, 12, 18, 20. xiii. 2. xiv. 22. xvi. 29, 30. xvii. 11. xxi. 10. xxiv. 8. xxvi. 23, 27. (23) The praise of wise and good discourse, and the hurt and shame of an ungoverned tongue; x. 11, 13, 14, 20, 21, 31, 32. xi. 3. xiv. 2, 4, 7, 23, 28. xvi. 20, 23, 24. xvii. 7. xviii. 4, 7, 20, 21. xx. 15. xxi. 23. xxiii. 9. xxiv. 26. xxv. 11. (24) Pride and humility; xi. 2. xiii. 10. xv. 25, 33. xvi. 5, 18, 19. xviii. 12. xxi. 4. xxv. 7, 8. xxviii. 25. xxix. 23. (25) Men's good opinion of themselves; xiv. 12. xvi. 2, 25. xx. 6. xxi. 2. xxvi. 12. xxviii. 26. (26) Despising and respecting others; xi. 12. xiv. 21. (27) Honour and dishonour; x. 7. xii. 8, 9. xviii. 3. xxvi. 1. xxvii. 2; and vain glory; xxv. 14, 27. xxvii. 2. (28) Love and hatred, peaceableness and contention; x. 12. xv. 17. xviii. 1, 9, 14, 19. xviii. 6. 17—19. xx. 3. xxv. 8. xxvi. 17, 21. xxix. 9. (29) Anger and meekness; xii. 16. xiv. 17, 29. xv. 1, 18. xvi. 32. xvii. 12, 26. xix. 11, 19. xxii. 24, 25. xxv. 15, 28. xxvi. 3. xxix. 22. (30) Melancholy and cheerfulness; xii. 25. xiv. 10, 13. xv. 13, 15. xvii. 22. xviii. 14. xxv. 20, 25. (31) Mercifulness and cruelty; xi. 17. xii. 10. xiv. 21. xix. 17. xxi. 13; helping the distressed; xxiv. 11, 12; forgiving enemies; xxv. 21, 22. xix. 11. (32) Of charity to the poor, and uncharitableness; xi. 24—26. xiv. 31. xvii. 5. xxv. 9, 16, 22, 23. xxviii. 27. xxix. 7. (33) Rashness and deliberation; xi. 14. xv. 22. xviii. 13. xix. 2. xx. 5, 8. xxi. 29. xxiii. 3. xxv. 8, 9, 10. (34) Frowardness and tractableness; xxii. 5. (35) Unsettledness and unsatisfi edness; xxvii. 8, 20. (36) Cowardice and courage; xxviii. 1. (37) Friendship; xvii. 17. xviii. 24. xxv. 17. xxvii. 9, 10, 14, 17; and ingratitude; xvii. 13. (38) Treachery and fidelity; xiii. 17. xxv. 13, 19. (39) Good and bad company; xiii. 20. xiv. 6. xxxviii. 7. xxix. 3. (40) Talkativeness and silence; x. 19. xi. 12. xii. 23. xiii. 3. xvii. 27, 28. xxix. 11, 20. (41) Reproofs and corrections; xvii. 10. xix. 25, 29. xx. 30. xxi. 11. xxv. 12. xxvi. 3. xxvii. 5, 6, 22. xxviii. 23. xxix. 1. (42) Old age and youth; xvi. 31. xvii. 6. xx. 29. (43) Rich and poor; x. 15, 22, xi. 28. xiii. 7, 8. xiv. 20, 24. xvii. 11, 23. xix. 1, 4, 7, 22. xxii. 2, 7. xxviii. 11. xxix. 13. (44) Education of children; xiii. 24. xix. 18. xx. 11. xxii. 6. 15. xxiii. 12—14. xxix. 15, 17. (45) Undutiful children; xx. 20. xxviii. 24. (46) Comfort or grief which parents have in their children, as they turn out wise or unwise, godly or ungodly; x. 1. xv. 20. xvii. 21, 25. xix. 13, 26. xxiii. 15, 16, 24, 25. xxvii. 11. xxix. 3. (47) Women or wives good and bad; xi. 16, 22. xii. 9. xiv. 1. xviii. 22. xix. 13, 14. xxi. 9, 19. xxv. 24. xxvii. 15, 16. (48) Servants; xvii. 2. xix. 10. xxix. 19, 21. (49) Kings and their subjects; xiv. 28, 34, 35. xvi. 10, 12—15. xix. 6. 12. xx. 2, 8, 26, 28. xxii. 11. xxiv. 23—25. xxv. 2—5. xxviii. 2, 3, 15, 16. xxix. 4, 12, 14, 26. (50) Of the interest of subjects in the good or bad character of their rulers;

Job 31. 24. ch. 18. 11. Ecc. 7. 12. & 10. 19. Ps. 52. 7. 1 Tim. 6. 17. ch. 14. 20. & 19. 4, 7. xxviii. 12, 28. xxix. 2, 16. xi. 10, 11. (51) Of loyalty to governors; xxiv. 21, 22. (52) Revenge; xx. 22, xxiv. 17, 18, 19. (53) Punishment of murder; xxviii. 17. (54) Drunkenness; xx. 1. xxiii. 20, 21, 29—35. (55) Sensual pleasure; xxi. 17. xxiii. 1—3, 6—8, 19—21, 33. (56) Uncleanliness; xxii. 14. xxiii. 27, 28. (57) Hastening to be rich; xxviii. 20, 22. (58) Of prodigal wastefulness; xxi. 20. xxiii. 21. xxviii. 19. (59) Bribery; xvii. 8, 23. xviii. 16. xxiv. 23. xxviii. 21. (60) Justice and injustice; xi. 1. xiii. 11. xvi. 8, 11. xvii. 15, 26. xviii. 5. xx. 10, 23. xxii. 10, 11. xxix. 14. (61) Short enjoyment of what is ill gotten; xx. 21. xxi. 6, 7. xxii. 8. xxviii. 8, 22. (62) Suretyship; xi. 15. xvii. 18. xx. 16. xxii. 26, 27. xxvii. 13. (63) Sacrilege; xx. 25. (64) A good and bad character; xy. 30. xxii. 1. xxv. 26. (65) Slander; x. 18. xvi. 27. xxv. 23. (66) Tale-bearing; xi. 13. xvi. 28. xviii. 6. xx. 19. xxvi. 20, 22. (67) Flattery; xx. 19. xxvi. 23, 28. xxviii. 23. xxix. 5. (68) Lying, fraud, and dissimulation, and truth and sincerity; x. 18. xii. 17, 19, 22. xiii. 5. xvii. 4. xx. 14, 17. xxi. 8. xxvi. 18, 19, 24, 25, 26, 28. (69) Bearing true and false witness; xiv. 5, 25. xix. 5, 9, 28. xxi. 28. xxiv. 28. xxv. 18. (70) Covetousness and contentment; xi. 29. xv. 16, 17, 27. xxiii. 4, 5. (71) Envy, particularly of sinners in their prosperity; xiv. 30. xxiii. 17, 18. xxiv. 1, 2, 9, 10. xxvii. 4.—To compare the various texts, classed together under these different particulars, will go far to form an inspired commentary on the whole.

CHAP. X. Ver. 1. It is a great comfort to parents to see their children profiting by their instructions and examples, and growing up in wisdom, piety, and virtue. But it is a grief and burden to them when they are foolish, stubborn, and profligate. 2. Ill gotten riches afford no solid comfort in life, but draw on a wasting, or poisoning curse: but Jesus' righteousness imputed, and a holy, just, and merciful conduct, procure safety and deliverance from the greatest dangers. 3. The Lord, who has all fulness in his hand, will always grant necessary supplies for both soul and body to them who are justified in Christ, and live in a just and merciful manner. But he will deprive the wicked of their ill-gotten possessions by some stroke of his providence, or remove them from it by death. 4. Negligence and sloth, and even fraudulent methods of gain, bring men to poverty; but active diligence tends to enrich men both in temporals and spirituals. 5. To seize upon, and improve, opportunities of obtaining spiritual or temporal things, particularly in the time of youth, is a mark of true wisdom: but he that slothfully neglects them brings misery and shame upon himself and his parents. 6. The justified in Christ are, to their everlasting honour and safety, blessed in him with all the blessings of time and eternity: and outward blessings often attend the just and merciful on earth. But their own iniquity shall violently overwhelm and confound those who wickedly defraud and oppress their neighbours. 7. The pious and virtuous shall, at least after death, be remembered with honour and praise, men blessing God for their good example and useful conversation: but wicked livers shall either be forgotten or remembered with abhorrence. 8. They who are truly wise will thankfully receive and practice laws from God, or good advices from men: but self-conceited persons, who will not learn of others, but love to hear themselves talk, shall bring themselves into contempt, sin, and misery; nay, into hell. 9. He, who in dealing with God and men walks in candour, simplicity, and godly sincerity, is safe under the divine protection in his way to eternal life, and avoids manifold miseries and snares in this world: but he who indulges himself in hypocrisy towards God, and in inconstancy and deceit towards men, shall be detected and made a public reproach. 10. He, who under pretence of kindness betrays his neighbour, and by signs mocks him, or tempts others to injure him, is a common grievance, and shall at last become miserable: but a noisy and perpetual talker ruins himself by his words, and deserves to be beaten for his impertinence. 11. Good discourse always tends to the profit, comfort, and refreshment, of those that receive it; but wicked men, to their own ruin, pour forth virulent and mischievous language; or, if their language be fair, it but conceals the mischief which they intend to effect when opportunity serves. 12. Where there is hatred in the heart, almost every thing, however innocent, will be used to raise quarrels or disturbances: but love overlooks affronts and injuries, pacifies the mind of the injured, and composes contentions, for which too much ground had been given. 13. Where wisdom abounds in the heart, the discourse of the lips will be sensible and edifying; but nothing but sore afflictions here, or the torments of hell hereafter, can bring obstinate fools to any serious reflection. 14. They who know the value of true wisdom labour to enlarge their knowledge, and to keep it up till they have proper opportunities for using it: but fools rashly blab out what tends to their own or others' ruin. 15. Riches make men confident and secure, and even protect them against mani-

Before Christ
cir. 975.

Ch. 11. 30.
John 6. 27.
Is. 3. 10. Mat.
7. 17, 18. &
15. 14.
Ch. 3. 2, 8,
21, 22. & 4. 4.
& 5. 12. & 12.
1. & 15. 10. &
9. 7, 8.
* Or causeth to
err.
Ch. 26. 23—
26. Ps. 12. 9.
& 55. 21. &
52. 3. & 50.
20. & 5. 9.
Eccl. 5. 3.
Jam. 3. 2. &
1. 19. ch. 17.
27, 28. ch. 18.
27. Ps. 39. 1.
Mat. 12. 33,
34. & 15. 19.
Rom. 8. 8.
Jer. 17. 9.
Eph. 2. 1—3.
Tit. 3. 3.
Ps. 37. 30.
ch. 15. 4. &
12. 18. ch. 5.
28. Job 5. 21.
Rom. 6. 23.
Hos. 4. 6.
† Heb. of heart.
Gen. 13. 2.
Deut. 8. 18.
Ps. 107. 33.
Mat. 6. 33.
1 Tim. 4. 9. &
6. 9, 10.
2 Kin. 5. 27.
Eccl. 5. 12,
13, 18. & 6. 2.
Ch. 14. 9. &
15. 21. & 26.
18, 19. Ps. 52.
7, 8. Rom. 1.
32.
Heb. 10. 27.
ch. 14. 32.
Is. 45. 11.
Mat. 7. 7, 11.
John 14. 13. &
16. 24.
Ps. 73. 18—
20. & 37. 36.
& 55. 9.
Ver. 30. ch.
12. 3. Ps. 15.
5. & 125. 1, 2.
Mat. 7. 24, 25.
Mat. 25. 26.
Heb. 5. 11.
Ch. 3. 2, 18,
22. & 9. 11.
Ps. 34. 11—
14. & 91. 16.
† Heb. addeth.
Job 15. 32. &
22. 16. Ps. 55.
23.
Ps. 9. 18.
Rom. 5. 4, 5.
1 John 3. 2, 3.
Job 8. 13. & 11. 20. Ps. 112. 10. ch. 14. 32.
Zech. 10. 12. Phil. 4. 13. Is. 40. 31.
Ps. 9. 17. & 73. 27. & 1. 5. Is. 3. 11. Rom. 2. 8, 9.

16 "The labour of the righteous *tendeth* to life; the fruit of the wicked to sin.
17 "He *is in* the way of life that keepeth instruction: but he that refuseth reproof **er*reth.
18 "He that hideth hatred *with* lying lips, and he that uttereth a slander, is a fool.
19 "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.
20 "The tongue of the just *is as* choice silver: the heart of the wicked is little worth.
21 "The lips of the righteous feed many: but fools die for want *†of* wisdom.
22 "The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.
23 "It is a sport to a fool to do mischief: but a man of understanding hath wisdom.
24 "The fear of the wicked, it shall come upon him: but *the* desire of the righteous shall be granted.
25 "As the whirlwind passeth, so is the wicked no *more*: *but* the righteous is an everlasting foundation.
26 "As vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.
27 "The fear of the LORD *†prolongeth* days: but *the* years of the wicked shall be shortened.
28 "The hope of the righteous *shall be* gladness: but the *expectation* of the wicked shall perish.
29 "The way of the LORD *is* strength to the upright: *but* destruction *shall be* to the workers of iniquity.

30 "The righteous shall never be removed: but *the* wicked shall not inhabit the earth.
31 "The mouth of the just bringeth forth wisdom: *but* the froward tongue shall be cut out.
32 "The lips of the righteous know what is acceptable: *but* the mouth of the wicked *speaketh* *||*frowardness.

CHAP. XI.

A "A **FALSE* balance is abomination to the LORD: but *†a* just weight is his delight.
2 "When pride cometh, then cometh shame: but with the lowly *is* wisdom.
3 "The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.
4 "Riches profit not in the day of wrath: but righteousness delivereth from death.
5 "The righteousness of the perfect shall *†direct* his way: but the wicked shall fall by his own wickedness.
6 "The righteousness of the upright shall deliver them: but *transgressors* shall be taken in *their own* naughtiness.
7 "When a wicked man dieth *his expectation* shall perish: and the hope of unjust *men* perisheth.
8 "The righteous is delivered out of trouble, and the wicked cometh in his stead.
9 "An hypocrite with *his* mouth destroyeth his neighbour: *but* through knowledge shall the just be delivered.
10 "When it goeth well with the righteous the city rejoiceth: and when the wicked perish *there is* shouting.
11 "By the blessing of the upright the

Before Christ
cir. 975.
Ps. 37. 22. &
125. 1. & 15.
5. Mat. 16. 13
Ps. 37. 9, 10,
36. & 51. 5. &
112. 10.
Ver. 20, 21.
Ps. 37. 30.
Song 4. 11
Ps. 31. 18. &
63. 11. & 5. 9.
& 52. 3—5.
Ver. 18, 19.
Eccl. 12. 10.
Ch. 11. 11. &
12. 6. 18.
† Heb. froward-
ness.
Lev. 19. 15.
36. Deut. 25.
13—15. ch.
16. 11. & 20.
10. 23.
† Heb. balance
of accord.
† Heb. a perfect
stone.
Ch. 15. 33.
& 16. 18. &
18. 12. Dan.
4. 30, 31.
Ch. 13. 6. &
10. 9. Ps. 25.
21. ver. 5.
Ch. 10. 2.
Ezek. 7. 19.
Zeph. 1. 18.
ch. 6. 34, 35.
1 Tim. 6. 6—
10. & 4. 8.
Is. 3. 10, 11.
Rom. 2. 7—
10. ch. 12. 21,
23.
† Heb. rectify.
Ps. 19. 71.
Is. 3. 10.
1 Cor. 15. 58.
1 Tim. 4. 8.
Ch. 5. 22.
ver. 3, 5, 19,
27. 32. Is. 3.
11. Eccl. 10.
8, 9.
Ch. 10. 28. &
14. 32. Job 8.
13. & 41. 20.
& 27. 8. Luke
12. 14—20.
Ch. 21. 18.
Esth. 7. 9, 10.
Dan. 6. 24.
Is. 43. 3, 4.
Job 8. 13.
Acts 20. 30.
1 Kin. 22. 21.
2 Pet. 3. 17.
18. Is. 53. 11.
Ver. 11. ch.
24. 12, 28.
Ps. 58. 10, 11.
Rev. 19. 1—7.
& 18. 20, 21.
Judg. v.

fold injuries in this world; whereas poverty depresses men's spirits, and exposes them to injury and abuse. 16. The industry of the righteous in outward things issues in the comfortable maintenance of himself and others; and his care for his soul issues in life spiritual and eternal: but whatever a wicked man has by inheritance, or by his own acquirement, hardens him in sin, and is abused to gratify his sinful lusts. 17. He is in the way to eternal life, who receives, lays up in his heart, and practises the instructions of God's word; and readily regards advices, and even reproofs, given him by others; but he, who neglects to give reproof, encourages men in their mistakes; and he, who refuses to take and improve instructions and reproofs, obstinately rushes upon his own destruction. 18. He, who conceals his hatred by great professions of friendship before one's face, and he who artfully vents slander behind one's back, is with all his cunning, an impious fool in God's reckoning, and his wickedness shall be publicly exposed. 19. Even in much speaking there are ordinarily to be found words idle or wicked. It is therefore prudent to be sparing in our words, and to consider well, both when and where, and what, and how, we speak. 20, 21. Prudent and pious discourse is pure and substantial; it edifies, instructs, and nourishes the hearers; but the heart of the wicked, being only evil, and that continually, is deceitful above all things and desperately wicked; nothing good can proceed from it; but they persist and perish in the devices of their own foolishness, neither knowing, nor caring to know, the way of life and peace. 22. It is not men's anxious labour and care that make them rich, either in temporal or spiritual things; but the blessing of God upon their lawful endeavours confers riches, and enables to enjoy them comfortably, without pressure of guilt, tormenting fear, or perplexing care. 23. Senseless sinners take pleasure in, and make a jest of, the most horrid impieties they can commit: but they that are wise carefully avoid mischief, and all sporting with it or delighting in it. 24. The miseries which wicked men fear under the awakenings of conscience shall come upon them; and whatever blessings the righteous desire and pray for shall be granted them in due season. 25. However the wicked may bluster for a while, and threaten to overthrow every thing that stands in their way, they quickly and terribly ruin themselves, and rush into misery; but the righteous being built on Christ the Rock of ages, and fixed in piety and virtue, stand fast for ever. No storms can shake their confidence, or deprive them of their durable and immovable felicity. 26. As vinegar sets the teeth on edge, and smoke is vexations to the eyes, so sluggish, negligent, and dilatory, persons vex and provoke them who send or employ them in any important business. 27. A religious observance of God's laws, and preserving of our body in temperance, soberness, and chastity, tends to prolong our life: but wickedness of itself, and by God's righteous judgments on account of it, brings on diseases, and hastens the sinner to his grave and to hell. 28. The hope of the godly, founded on Jesus' promise and blood, brings delight and satisfaction to the soul, and issues in everlasting felicity; but the hope of the wicked shall issue in disappointment and eternal misery. 29. Upright walking in Christ, and the exercising of piety and virtue, increase a person's strength for duty and courage in it: but the workers of iniquity shall be plagued with terrors, and overwhelmed in misery. 30. Nothing so establishes persons or families, as a relation to Christ as their

righteousness, and a course of piety, justice, and mercy: but the wicked, however successful they may be for a time, shall never be able to fix themselves in their prosperity, but be rooted out from the enjoyment of it. 31. The godly, out of the good treasure of their heart, bring forth good discourse, which tends to make the hearers wise unto salvation: but he that uses his tongue to abuse, cozen, or raise dissension, or to blaspheme God and spread error, shall, in the end, have it silenced in hell. 32. The righteous know, and accustom themselves to speak, things truly useful and edifying: but the wicked abandon their lips to falsehood, flattery, fraud, and calumny, or such like subtle but detestable arts of doing mischief.

CHAP. XI. Ver. 1. All manner of injustice and fraud is extremely hateful and detestable to God, the Governor of the world: but strict equity, in the whole of our commerce one with another, is highly pleasing to him. 2. Haughty conceit of ourselves, and insulting of others, draws along with it the utmost contempt and disgrace; both God and men take pleasure to mortify and expose the proud: but such as, having learned of Christ, live under a deep sense of their own weakness and unworthiness, find favour with men and acceptance with God. 3. When men sincerely practise what God has revealed to them, they may expect his Spirit to direct them in their duty and to their eternal felicity: but the obstinate adherence of sinners to their own lusts and imaginations, and their opposition to Christ and his laws, shall hurry them into certain and everlasting destruction. 4. Riches, heaped up by extortion or covetousness, are of no avail to deliver us from the wrath of God, or even the rage of men, when the time of punishment is come: but righteousness hath a promise of life annexed to it; it prevents those sins which would expose us to God's judgments or man's punishments; it secures against the sting of temporal, and prevents eternal death. 5, 6. Being made righteous in Christ, and sanctified by his grace, and studying a sincere and impartial observance of God's laws, are effectual means to secure direction in duty and deliverance from evil: but the wicked shall perish by those very impious and evil courses by which they hoped to secure or exalt themselves. 7. In death wicked men find all their projects and hopes utterly destroyed. Whatever they thought to accomplish by their riches, their power, or their friends, perishes together with them, while they themselves launch forth into eternal misery. 8. The righteous are frequently in an unexpected manner delivered from their perplexing troubles; and the wicked, who perhaps brought them into them, are plunged into those very miseries themselves. 9. By flatteries, false doctrines, and artful seductions, hypocrites draw their neighbours into sin, and thereby into ruin. But through knowledge of Christ and his word shall the righteous be guarded against their wiles, and preserved from the destruction which they intended. 10. It is matter of general gladness when wise and godly men prosper, and are advanced, because they use their power and wealth for the benefit of all around them; and great is the joy when wicked men, who, as plagues and curses where they dwell, corrupt their manners, and draw down the wrath of God upon them, are cut off. 11. By God's blessing upon the upright, and by their prayers, advices, and kindness, all around them are profited: but the wicked, by their blasphemies, errors, evil counsels, and max-

Before Christ
cir. 975.

Job 12. 5.
Judg. 9. 28.
Ech. 4. 2. ver.
3. ch. 10. 19.
1. v. destitute
heart.
Job. 19. 16.
h. 20. 19. &
6. 20. 1 Tim.
13. 1 Pet.
8.

Heb. He that
alketh, being
tale-brarer.
Kin. xii.
h. 15. 22 &
4. 6. & 12.
5. Judg. 19.
0. Ps. 119.
4. Is. 9. 6. &
5. 29.
Ch. 6. 1—5.
17. 18. &
0. 16. & 22.
6.

Heb. shall be
ore broken.
Heb. those
hat strike
hands.
Ch. 31. 10—
10. Deut. 8.
8.
Eccl. 5. 18.
Mat. 5. 7. &
25. 34—40.
Ps. 55. 23. &
20. 3. 4. &
140. 11.
Ps. 36. 1—4.
Gal. 6. 7—9.
Jos. 10. 12.
3. Jam. 2. 8.
& 3. 13. & 4.
3. 10. 1 Tim.
4. 8.
Ver. 4. ch. 8.
5. 36. Is. 3.
10. 11. Rom.
3. 7—10. &
3. 23. & 8. 13.
1 Tim. 6. 6—
10.

Ch. 6. 14. &
3. 13. Ps. 18.
25. 26. & 51.
5. & 11. 7. &
34. 11. & 119.
1. 16. 15.
Ch. 16. 5.
Exod. 20. 5.
Gen. 9. 9. Ps.
9. 16—18. &
9. 25. 26. &
102. 28. Acts
2. 38.
Heb. depart-
from Ch.
9. 13. & 7. 10.
Ps. 119. 5. &
27. 4. with Ps.
10. 1—12. &
9. 16. 17.
Rom. 2. 7—
10.
Ps. 112. 9. ver. 18, 25. Eccl. 11. 1, 6. 2 Cor. 9. 6. Phil. 4. 17. Deut. 15. 10.

city is exalted: but it is overthrown by the mouth of the wicked.

12 °He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

13 *A tale-bearer revealeth secrets: but he that is of a faithful spirit conceal-eth the matter.

14 °Where no counsel is the people fall: but in the multitude of counsellors there is safety.

15 °He that is surety for a stranger shall smart for it: and he that hateth suretyship is sure.

16 °A gracious woman retaineth honour; and strong men retain riches.

17 °The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

18 °The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.

19 °As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death.

20 °They that are of a froward heart are abomination to the LORD: but such as are upright in their way are his delight.

21 °Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

22 As a jewel of gold in a swine's snout, so is a fair woman who is without discretion.

23 °The desire of the righteous is only good: but the expectation of the wicked is wrath.

24 °There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

12. It is common for self-conceited fools to despise their neighbours, to reproach them as weak, or to render them ridiculous; but a prudent man, whatever he thinks, avoids speaking to the reproach of others; as, beside the wickedness of contemning others, none is so mean as to be insensible of it, or incapable of finding means of resentment.

13. They, who make a trade of carrying tales from one to another, never stick at treacherously discovering the secrets which have been intrusted to them; but a faithful friend conceals not only what has been entrusted to him, but every thing else that could tend to his neighbour's prejudice.

14. Where prudent counsel is wanting, nations and private affairs go to wreck: but, where many wise counsellors unite in their deliberations, every precaution will be taken, every danger prevented, and the most proper methods used, to ensure success.

15. He, who stands bound for the debts of another man, especially one whose ability and honesty are unknown to him, is in great danger to be ruined in his estate: and the way to be secure in that point is to avoid and hate all such engagements.

16. Remarkable and increasing grace and virtue in a woman will engage affection and respect, when all other accomplishments fade and decline; and strong men hold fast the wealth which they have acquired.

17. He, who is kind and bountiful to others, secures to himself a gracious reward from God: but he, who is covetous, hard-hearted, and cruel, brings trouble on himself and his relations.

18. Whatever wicked men do to render themselves rich, easy, or honoured, will disappoint their expectation; but they, who exercise themselves in true piety and virtue, shall infallibly obtain the blessed reward of their works in time and eternity.

19. As holiness and virtue promote true happiness here and hereafter, so, the more eagerly a man pursues an evil course, the more is he bent upon his own destruction.

20. Hypocrites, who live in enmity and opposition to God and his law, while they pretend much piety, kindness, equity, and candour, are of all men the most odious to him: but they who, being renewed by his grace, walk before him in truth, equity, simplicity, and godly sincerity, are, and shall for ever be, the objects of his special favour and delight.

21. Though wicked men should to their utmost attempt to strengthen themselves, by leagues and associates, they shall never be capable of protecting themselves from the just punishment of their sin: but the righteous, and often their children, for their sakes, though deserted of all men, shall be delivered by God himself from every thing ruinous.

22. As a golden jewel is very ill placed in the snout of a swine, which is still routing in mires and dunghills, so beauty is ill bestowed upon a woman, who, void of good sense, modesty, and virtue, loves to employ herself in perpetual talkativeness, and wallow in filthy lusts and whorish pleasures.

23. The righteous habitually desire, and shall obtain, solid and substantial blessings to themselves and others: but wicked men wish for mischief on others, and hope to execute their wrath and malice upon them; which in the end will only bring more fearful and lasting ruin upon themselves.

24, 25. They, who from a right principle are remarkably liberal to the poor and to pious institutions, shall find their stock proportionably increased for their real advantage; and, while they refresh and support others with their bounty, God shall reward them with prosperity of soul, in grace or comfort, or even with the enjoyments, of this present world: but the pinching hand of avarice prevents enjoyment, or brings down the curse of God upon our substance.

36. He who, in a time of scarcity, hoards up corn to

25 °The liberal soul shall be made fat: and he that watereth shall be watered also himself.

26 He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.

27 °He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

28 °He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

29 °He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart.

30 °The fruit of the righteous is a tree of life; and he that winneth souls is wise.

31 °Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner.

CHAP. XII.

WHOSO loveth instruction loveth knowledge: but he that hateth reproof is brutish.

2 °A good man obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 °A man shall not be established by wickedness: but the root of the righteous shall not be moved.

4 °A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.

5 °The thoughts of the righteous are right: but the counsels of the wicked are deceit.

6 °The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.

7 °The wicked are overthrown, and

raise the price, shall be hated and cursed by mankind: but good wishes and commendations from men, and blessings from God, shall attend him who then opens his granaries, and sells it at a moderate price.

27. He, who earnestly sets himself to contrive and do good to others, shall obtain favour with God and men; but he who makes mischief his business shall draw upon himself the evil which he designs against his neighbour.

28. He that anxiously grasps for, and trusts in, riches, as his surest support and defence, shall find them a broken reed, to pierce him through with many sorrows, and shall fall to decay as a withered leaf: but the righteous, who are united to Christ by faith, and walk in all holy and just conversation, shall receive, out of his fulness, abundant supplies of quickening and fructifying grace, and shall thrive and prosper in their concerns.

29. He, who, by his passion, prodigality, covetousness, and ambition, troubles his family, may for a time make a great bustle and stir, but it will issue in disappointment, disgrace, and poverty; and the fool, who knows not how to manage, and who lives without thought, shall be reduced to want, and forced to serve, if not sell himself to, a wise neighbour.

30. A good man's graces, prayers, instructions, and examples, are a mean of quickening, comfort, and prosperity, to others around: and he that, by instruction, prayer, or the like, draws men from Satan to the knowledge, faith, and obedience, of Christ, shews forth true and heavenly wisdom.

31. If God will not pass his own favourites, without proper correction for their sins in this world, who can justly expect that the obstinate and contemptuous breakers of his law shall escape the just punishment of their many crimes?

CHAP. XII. Ver. I. He who loves reproofs, advices, and instructions, will become wise and intelligent: but he who declines, hates, and is enraged at, rebukes for his faults, is under the power of his brutish passions; and there is little hope that he will ever know or act like a man.

2. The man who, being united to Christ, is clothed with his righteousness, and sanctified by his grace, and deals kindly and bountifully with others, shall be more and more favoured and blessed of God: but he, whose thoughts are bent on wickedness, shall be condemned to suffer the just punishment of his iniquity.

3. No man, however subtle or powerful, shall be able to establish his own or his family's greatness by wicked methods: but the righteous, being rooted and grounded in the Rock Christ, though shaken by manifold storms of trouble, shall remain unmoveable in a flourishing state.

4. A pious, prudent, active, chaste, and affectionate, wife is a singular ornament and honour to her husband: but one that is graceless, lazy, foolish, prodigal, peevish, boisterous, and wanton, shames him when abroad, and torments him at home; and, like an incurable disease, favours his heart, hastens him to his grave, wastes his substance, and ruins his family.

5. The thoughts and designs of good men are managed with piety, equity, candour, and truth; but the contrivances of the wicked are carried on with fraud, dissimulation, and falsehood.

6. Wicked men, by their consultations with one another, and by their reproach or perjury, study to undo their opposers: but they, who are sincerely good, will labour, by their advice, testimony, recommendation, or request, to deliver such innocent persons from their snares.

7. God himself not only defeats the ruinous projects of the wicked, but totally destroys and extirpates them and their families; whereas he continues

Before Christ
cir. 975.

2 Cor. 9. 8—
10. Job 29. 13.
Ps. 41. 1—2.
Mat. 5. 7. &
25. 34, 35.
Heb. The soul
of blessing.

At reasonable
rates, Amos
8. 6.

Neh. i. ii.
Esth. 3. 92. &
iv. vi. viii—x.
Mat. 7. 7. 11.

Ps. 7. 15, 16.
& 9. 15, 16.
& 10. 2. & 27.
6. Esth. 3. 8. 9.
Rev. 13. 10.

Mark 10. 24.
1 Tim. 6. 17.
Job 31. 24.
Ps. 62. 10.

Ps. 1. 3. &
92. 12—14.
Jer. 17. 8.

Gen. 34. 30.
Hab. 2. 9.
Eccl. 5. 16.
ch. 15. 27.

Ps. 149. 9. &
49. 14. Dan.
7. 27.

Ch. 3. 18. &
13. 1. 2. & 15.
4. ver. 4.

Heb. taketh.
Dan. 12. 5.
Jam. 5. 20.

2 Cor. 10. 4. 5.
Jer. 25. 29.
1 Pet. 4. 17.

18. 2 Thes. 1.
6—9. Ps.
xxvii. cxii.

Lev. xxvii.
Deut. 28.
Ps. 119. 18.

27. 34. &c.
ch. 5. 11. &
9. 7. 8. Ps.

32. 8. 9. Amos
5. 10.
Ch. 8. 35. 36.

& 6. 18. & 1.
31.
Ch. 10. 3. 25.

& 11. 31. ver.
7. ch. 14. 2, 3.
6. Ps. 15. 5.

& 125. 1. 2.
Jer. 17. 8.
1 Cor. 11. 7.

ch. 31. 23. &
14. 1. & 27.
15. & 19. 13.

Ch. 11. 23.
18. Ps. 10.
7—10. & 36.
1—4.

Ps. 10. 7—10. ch. 1. 11, 18. & 14. 3. Esth. 7. 3, 4. Ps. 37. 35—37. Mat. 7. 25—28. ch. 11. 21. & 14. 11.

Before Christ
cir. 975.

are not: but the house of the righteous shall stand.

Ps. 15. 4.
1 Sam. 25. 17.
Luke 6. 48.
49. ch. 18. 3.
Heb. perverse
of heart.
Ch. 13. 7. &
25. 14. Luke
14. 11.
Gen. 33. 14.
Deut. 25. 4.
1 Sam. 11. 2.
Judg. 1. 7.
Num. 22. 28.
Or bowsels.
Gen. 3. 19.
ch. 28. 19. &
14. 4. & 15.
23. Eph. 4. 30.
Ch. 1. 10. &
7. 7. & 13.
20. & 9. 6.
1 Cor. 15. 33.
Num. 22. 4.
5. Ps. 10. 7—
10.
Or the fortress.
Ps. 1. 3. Jer.
17. 7. 8.
Heb. The
snare of the
wicked is in
the transgres-
sion of lips.
Dan. 6. 24.
ch. 18. 7. Ps.
64. 8. & 5. 10.
Ch. 13. 2. &
11. 31. & 18.
20. Is. 3. 10. 11.
Ch. 3. 7. Luke
18. 11. ch. 9.
9. & 10. 14.
ver. 1. Rom.
12. 16. & 11.
20. 25. Rev.
3. 18.
Heb. in that
day. Ch. 29.
11. 1. Kin. 19.
1. 2. Eccl. 7.
9. Amos 5. 13.
Ch. 14. 5. 25.
1 Sam. 22. 14.
Acts 24. 5.
Ps. 52. 2—4.
Ps. 57. 4. &
59. 7. & 64. 3.
140. 3. 9.
11. Rev. 13. 11.
Ch. 10. 20.
21. 32. & 14.
3. & 15. 7.
Dan. 11. 33.
Zech. 1. 5. 6.
Ps. 52. 5. &
120. 3. 4.
Jer. 17. 9.
Ps. 9. 16. &
12. 2. 3.
Mat. 5. 9.
Heb. 12. 14.
1 Pet. 3. 8—
13. Rom. 12.
18.

8 ^aA man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.

9 ⁱHe that is despised, and hath a servant, is better than he that honoureth himself and lacketh bread.

10 ^kA righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

11 ^lHe that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding.

12 ^mThe wicked desireth the net of evil men: but the root of the righteous yieldeth fruit.

13 ⁿThe wicked is snared by the transgression of his lips: but the just shall come out of trouble.

14 ^oA man shall be satisfied with good by the fruit of his mouth; and the recompense of a man's hands shall be rendered unto him.

15 ^pThe way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.

16 A fool's wrath is presently known: but a prudent man covereth shame.

17 ^qHe that speaketh truth sheweth forth righteousness: but a false witness deceit.

18 ^rThere is that speaketh like the piercings of a sword: but the tongue of the wise is health.

19 ^sThe lip of truth shall be established for ever: but a lying tongue is but for a moment.

20 ^tDeceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.

21 ^uThere shall no evil happen to the just: but the wicked shall be filled with mischief.

22 ^vLying lips are abomination to the LORD: but they that deal truly are his delight.

23 ^wA prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

24 ^xThe hand of the diligent shall bear rule: but the slothful shall be under tribute.

25 ^yHeaviness in the heart of man maketh it stoop: but a good word maketh it glad.

26 ^zThe righteous is more excellent than his neighbour: but the way of the wicked seduceth them.

27 ^{aa}The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.

28 ^{ab}In the way of righteousness is life, and in the path-way thereof there is no death.

CHAP. XIII.

^aA WISE son heareth his father's instruction: but a scorner heareth not rebuke.

2 ^bA man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.

3 ^cHe that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.

4 ^dThe soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.

5 ^eA righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.

6 ^fRighteousness keepeth him that is

Before Christ
cir. 975.

Rom. 1. 16.
18. & 2. 7—
40. Is. 3. 10.
11. 2 Thes. 1.
6—10. Ps. 91.
9. 10.
Ps. 5. 6. 7.
ch. 6. 17. &
11. 20. Rev.
22. 14. 15.
Ch. 13. 16. &
15. 2 & 10.
14. 19. & 11
12. 13. Eccl.
10. 3.
Ch. 10. 4. &
22. 29. & 13.
4. ver. 27.
Or deceitful.
Ch. 15. 13.
Heb. 2. 15.
Is. 50. 4. Jer.
24. 10. 11.
Is. 40. 1. 2. &
51. 3. 12.
Mat. 9. 2.
Ps. 16. 3.
1 Cor. 15. 10.
2 Cor. 5. 17.
Or abundant.
Jam. 1. 15.
14. Ps. 81. 12.
13. Is. 66. 4.
Ch. 13. 4. &
23. 21.
Ch. 15. 16.
17. & 16. 8. &
17. 1. Ps. 37.
16.
Ch. 8. 35. &
9. 11. Rom. 5.
21. & 8. 1. 28.
—30. 1 Pet.
3. 13. 2 Cor.
4. 17. 18. Is.
1. 19.
Ch. 9. 7. &
12. 1. 1 Kin.
2. 3. 1 Sam.
25. 21. 25.
Mat. 7. 6. ch.
5. 11. 12.
Ch. 12. 11. &
18. 20. & 11.
31. Mat. 12.
37. Is. 3. 10.
11. ch. 4. 16.
10. 6. Rev.
18. 6.
Ch. 21. 23. &
18. 20. 27.
ver. 2. Mat.
12. 36. 37.
Ch. 10. 4. &
21. 25. Num.
23. 10. 1 Tim.
4. 7. 8. 2 Tim.
4. 7. 8. 1 Cor.
15. 58.
Col. 3. 9.
Rom. 12. 9.
Ch. 11. 3. 5. 6. & 2. 8. 11.

others, shall have lasting joy and comfort for their reward. 21. Let the wicked plot as they will, nothing shall befall the righteous but what tends to their spiritual and eternal advantage: but the wicked shall be quite overwhelmed with inward plagues and outward calamities. 22. Lies and liars are remarkably hated and abhorred of God: but they who, in their speeches and whole conduct, act in truth, fidelity, and candour, are beloved, and shall be blessed, by him. 23. A prudent man conceals the knowledge he has, except when called by providence to use it for the benefit of others, and even then makes no boasting ostentation of it: but a fool, through thoughtlessness, rashness, and ambition to be esteemed wise, proclaims his own weakness and ignorance. 24. Diligent and prudent activity in honest callings is the way to obtain riches, honour, and authority; but laziness and villany render men poor and enslaved. 25. Anxious cares about the things of this world, griefs for disappointments and troubles, convictions of sin, and fears of hell, depress the most magnanimous spirit, and make it to pore disconsolate over its wretchedness: but good instruction and advice from friends, and especially the promises of God powerfully applied, revive and make it glad. 26. In this state of union with Christ, justification and adoption, in his inward graces and his exercises of holiness, and in his abundant happiness, a righteous man is more excellent than his neighbour: but the way that the wicked takes to render himself great or happy only deceives and disappoints him, and issues in misery. 27. Lazy wretches cannot endure to prosecute their own schemes for obtaining earthly enjoyments; or what they have deceitfully obtained never affords them any real comfort, but, as it were, slips through their fingers, or rots at their side, or is taken from them; but the wealth or honour, which is obtained by an honest diligence, is extremely valuable and lasting, being blessed of God. 28. In receiving Christ as our wisdom, righteousness, sanctification, and redemption, and walking in him, there is a real possession of life spiritual, and a certain prospect of life eternal; nor is there a single act of piety or virtue that tends to make a man miserable.

CHAP. XIII. Ver. 1. Wise children will reverently receive, obey, and submit to, their parents' instructions, advices, and corrections: but there is no hope of him who laughs and scoffs when he is admonished or chidden for his faults. 2. He, who lays out himself in instructing, advising, and comforting others, or in other edifying discourse, shall be regarded by men and rewarded by God: but evil speakers shall be forced to endure those miseries which they brought upon others. 3. He that carefully bridles his tongue thinks well before he speaks, and takes heed to utter nothing improper or unseasonable, preserves himself from much trouble and danger: but he who is extremely talkative, throwing out every thing that comes into his head, is in the ready way to be ruined, both by God and by man. 4. Nothing, neither riches, nor learning, nor honour, nor happiness, is to be gotten by mere sluggish desires, without diligent endeavours; but they who, in a dependance upon God, industriously use proper means, shall have sufficiency of outward things, and abundant comforts in Christ, both here and hereafter. 5. A righteous man not only carefully avoids, but hates, all manner of falsehood in heart, word, and deed: but a wicked man continues to impose upon others, till his detected falsehoods and villanies render him evidently odious to God and detested by men, as a stinking carcase; and so contemptible, that he dare not show his face for shame. 6. They,

and establishes the persons, properties, and families, of the just. 8. Not earthly science, honour, or riches, but spiritual wisdom, and a prudent management of his affairs, by fair and honest means, will render a man highly and lastingly honoured, and commended of God and of all good men: but he who indulges his obstinate corruptions, hates and opposes his duty, and labours by wicked means to accomplish his ends, shall bring himself into present and everlasting contempt.

9. Far happier is he, who, making no pompous shew in the world, lives within the bounds of his income, though it should hardly afford him a single servant, than he who shows away with a great deal of elegance, equipage, and attendants, when he can hardly get necessary subsistence, without running into debt, or some other shameful and miserable shift. 10. Good men have implanted in their hearts a tender concern for the welfare and life of the brute animals, much more for that of their servants and neighbours: but the nature of the wicked is so cruel, that the very kindnesses which they affect to shew are maliciously designed and ruinous.

11. Diligent industry in lawful callings shall, through the blessing of God, afford men a competent portion of temporal things: but idleness and bad company mark a man foolish, and lead him into desperate, impoverishing, and ruinous, courses.

12. Wicked men desire, approve, and practice, deceitful arts for ruining others, and wish to be secure in so doing; but the piety and justice from whence righteous men's actions proceed, bring forth glory to God, maintenance and blessings to themselves, and much benefit and advantage to others around.

13. Wicked men are often brought into trouble by their own rash speeches, treasons, perjuries, lies, and calumnies: but the righteous, by the providence of God, and even by their prudent discourse, avoid and escape from many difficulties, in which otherwise they had been entangled.

14. A man shall receive abundant blessings from God, as the reward of that good which he has done by his pious and profitable discourses or works.

15. Fools are so self-conceited, that they consult no body, but hold right whatever they think or do themselves: but wise men, distrusting their own judgment and abilities, wisely ask and take the advice or instruction of others.

16. Fools, having no command of their passions, are no sooner provoked than rage and fury appear in their countenance, words, and actions: but prudent persons conceal that displeasure which would tend to their disgrace, and overlook the shameful provocation given them, rather than dishonour themselves by resenting it.

17. He who, especially when called to be a witness, boldly and freely speaks the truth, and nothing else, shews himself an honest man, and does justice to his neighbours: but he who conceals truth, forges lies, or attests falsehood, shews himself a deceitful and mischievous villain.

18. Some, by false accusations, calumnies, and bitter reproaches, wound the reputations, spirits, or estates, of their neighbours, and make discords and divisions among them; but good men, by their prudent speeches, will labour to heal men's reputations, compose their disputes, and comfort and edify their souls.

19. Constant adherence to strict truth in his speeches establishes a man's credit; and what he says can never be disproved: but a liar, though he may be at first believed, is soon after found out and confuted; and he is more apt to contradict himself, and blast his reputation for ever.

20. They who plot mischief shall, to their great vexation, be disappointed in their expectations, and even fall into that evil which they intended for others; but they, who by their counsels labour to promote the piety, peace, and happiness of

Before Christ
cir. 975.

upright in the way : but wickedness overthroweth *the sinner.

7 ^bThere is that maketh himself rich, yet *hath* nothing : *there is* that maketh himself poor, yet *hath* great riches.

8 ⁱThe ransom of a man's life *are* his riches : but the ^kpoor heareth not rebuke.

9 ⁱThe light of the righteous rejoiceth : ^mbut the [†]flame of the wicked shall be put out.

10 ⁿOnly by pride cometh contention : but with the well-advised is wisdom.

11 ^oWealth *gotten* by vanity shall be diminished : but he that gathereth [†]by labour shall increase.

12 ^pHope deferred maketh the heart sick : ^qbut *when* the desire cometh *it is* a tree of life.

13 ^rWhoso despiseth the word shall be destroyed : but he that feareth the commandment ^{||}shall be rewarded.

14 ^sThe law of the wise is a fountain of life, to depart from the snares of death.

15 ^tGood understanding giveth favour : ^ubut the way of transgressors is hard.

16 ^vEvery prudent *man* dealeth with knowledge : but a fool ^{*}layeth open *his* folly.

17 ^vA wicked messenger falleth into mischief : but a faithful ambassador is health.

18 ^vPoverty and shame *shall be to* him that refuseth instruction : but he that regardeth reproof shall be honoured.

19 ^vThe desire accomplished is sweet to the soul : ^vbut *it is* abomination to fools to depart from evil.

20 ^vHe that walketh with wise men

* Heb. *sin*.
Ch. 12. 9.
Ios. 12. 8.
Rev. 3. 17.
1 John 1. 8.
Mat. 5. 3.
2 Cor. 6. 10.
Jer. 41. 8. Job 2. 4.
Jer. 39. 10.
Ps. 72. 4.
Ps. 97. 11. & 112. 4. Esth. 8. 16.
Job 18. 6. & 21. 17. Eccl. 7. 5, 6.
† Or candle.
3 John 9. 10.
Jam. 4. 1.
2 Kin. 14. 10. ch. 10. 8. & 11. 14. & 12. 15. & 24. 6.
Ch. 10. 2. & 20. 21. Jer. 17. 11. 2 Kin. 4. 4, 5.
† Heb. *with the hand*.
Ps. 119. 81.
1 Sam. 27. 1.
Ver. 19. ch. 3. 18. John 16. 21, 22. Ps. 40. 2.
Ch. 19. 16.
2 Chr. 36. 16. Is. 66. 2.
Mal. 3. 16.
Ps. 19. 11.
Or *shall be in peace*.
Ch. 14. 27. & 10. 11. & 16. 22. John 17. 3. & 14. 6. & 11. 25. 1 John 5. 20, 21.
Ch. 3. 4. or Ps. 112. 5.
Rom. 3. 10—18. Amos 2. 13. Ps. 95. 8. 11. Is. 59. 13. Ch. 12. 23. & 15. 2. Ps. 112. 5. 1 Sam. 25. 25. 2 Sam. 16. 22.
* Heb. *spreadeth*.
Ch. 10. 26.
1 Kin. 12. 18. ch. 25. 13.
2 Cor. 5. 20.
Job 33. 23, 24.
Ch. 9. 7. & 12. 1. ver. 13. ch. 19. 16.
2 Chr. xxiv. xxv. 1 Sam. 2. 30. ch. 15. 3. 31.
Ver. 12. Song 3. 3, 4. 2 Tim. 4. 7, 8. ^b Jer. 17. 9. Rom. 8. 7, 8. Tit. 3. 3. ch. 29. 27. ^c Ps. 119. 63. Mal. 3. 16. Col. 3. 16. Heb. 10. 24.

who have Jesus' righteousness imputed to them, and his grace implanted in them, and who study uprightness and equity in their whole conduct, shall be preserved sound in the faith, stedfast in the obedience of the gospel, unmoved by Satan's temptations or the world's frowns or smiles : but the wicked man, and all his wicked contrivances, shall be overthrown by their own iniquity. 7. Some, in their pride and vanity, make a great show of wealth, wisdom, or grace, when they are worth nothing ; while others, by their garb, or their speeches, conceal their abundant riches, knowledge, or grace. 8. Riches are so far from rendering men truly happy, that they tempt others to rob or to accuse them, that their lives may be saved by huge sums of money ; whereas the poor is reckoned so inconsiderable, that no body thinks it worth while to rob, accuse, or even rebuke, him. 9. The holiness, comfort, and prosperity, of the righteous continues in its brightness and glory : but the small appearance of comfort and happiness, which the wicked enjoy in this world, will quickly be extinguished in endless misery. 10. Pride is the principal, and often the sole cause of quarrels and contentions, and of the continuance of them : the opinionated cannot bear contradiction ; the aspiring, a rival ; the self willed, opposition ; but they, who piously consult their God and their bible, and prudently advise with their discreet neighbours, transact things in quietness and peace. 11. Wealth, gotten by fraud, gaming, theft, oppression, or the like, having the curse of God upon it, shall quickly be wasted : but that which is gotten by honest industry and diligence shall continue and increase. 12. The delay of that which a man eagerly expects renders his mind very uneasy ; but, when he enjoys what he long desired and looked for, it is sweet, satisfactory, and reviving. 13. He, who despises God's word, or the advices of his faithful friends, shall quickly be ruined : but he, who reverently submits himself to, and obeys God's commandments, shall be rewarded. 14. The instructions of a good man, and much more the doctrines of God's word, refresh, comfort, and enliven, the soul, and preserve from those pernicious principles, and destructive practices, by which many are ensnared. 15. A prudent, pious, and regular, behaviour is most amiable and acceptable to all men : but the behaviour of lawless and wicked persons, like a rough way, is very ruinous to themselves, and offensive to God and good men. 16. Prudent persons undertake nothing but with due deliberation, and what they understand ; and manage their affairs with knowledge and discretion : but fools discover their weakness, by rashly meddling with matters out of their reach. 17. Unfaithfulness in discharging his trust, or delivering his message, will bring a wicked servant, ambassador, or minister, into shame, condemnation, and misery : but he who acts faithfully procures safety and advantage both to his master and himself. 18. It is an high satisfaction to enjoy what we desire, especially spiritual blessings and comforts ; but foolish sinners hate to forsake their lusts and sinful practices, even as means of receiving the choicest benefits. 19. By gaining his estate in a just and upright manner, and by doing good with it while he lives, and by earnest instruction of, and fervent prayers for, his family, a good man takes the surest course to fix his estate upon them for many generations ; but the sinner leaves

Before Christ
cir. 975.

shall be wise : ^dbut a companion of fools [†]shall be destroyed.

21 ^eEvil pursueth sinners : but to the righteous good shall be repaid.

22 ^fA good *man* leaveth an inheritance to his children's children : and the wealth of the sinner is laid up for the just.

23 ^gMuch food is in the tillage of the poor : but there is *that is* destroyed for want of judgment.

24 ^hHe that spareth his rod hateth his son : but he that loveth him chasteneth him betimes.

25 ⁱThe righteous eateth to the satisfying of his soul : but the belly of the wicked shall want.

CHAP. XIV.

EVERY ^awise woman buildeth her house : but the foolish plucketh it down with her hands.

2 ^bHe that walketh in his uprightness feareth the LORD : but *he that is* perverse in his ways despiseth him.

3 ^cIn the mouth of the foolish is a rod of pride : but the lips of the wise ^dshall preserve them.

4 Where no oxen *are* the crib is clean, ^ebut much increase is by the strength of the ox.

5 ^fA faithful witness will not lie : but a false witness will utter lies.

6 ^gA scorner seeketh wisdom, and *findeth it* not : but ^hknowledge is easy unto him that understandeth.

7 ⁱGo from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

8 ^kThe wisdom of the prudent is to understand his way : ^lbut the folly of fools is deceit.

9 ^mFools make a mock at sin : ⁿbut among the righteous *there is* favour.

10 ^oThe heart knoweth ^{*}his own bit-

* Heb. *the bitterness of his soul*.
Ch. 9. 6.
Gen. 13. 12. & 14. 12. 1 Kin. 22. 4. 32.
2 Cor. 15. 33.
† Heb. *shall be broken*.
Gen. 4. 7.
Acts 28. 4. Ps. 32. 10. Rom. 2. 7—10.
1 Tim. 4. 8.
Deut. 6. 2, 3. Ps. 128. 2. 6. Job 27. 16, 17. Eccl. 2. 26. ch. 28. 8.
Ch. 12. 11. & 28. 19. & 10. 12. & 11. 3. 5, 6.
Ch. 23. 13. & 19. 18. & 92. 6. 15. & 29. 15. 17.
Ps. 34. 10. & 37. 3. ch. 19. 15. & 6. 11. & 24. 34. Deut. 28. 48. & 32. 24.
Ruth 4. 11.
1 Kin. 21. 21. ch. 12. 4.
1 Sam. 2. 30. Job 12. 4.
Mat. 12. 33, 35.
Ps. 31. 18. & 73. 9. Job 5. 21. ch. 10. 13. & 26. 3.
Ezek. 7. 10. Ch. 12. 6.
Esth. 7. 3, 4. Dan. 11. 33. & 12. 3. Rev. 11. 5, 6.
Ch. 13. 23. & 12. 11. 1 Cor. 9. 9—11. & 15. 10, 58.
Exod. 20. 16. & 23. 1. ch. 6. 19. & 12. 17. & 19. 5.
Ch. 18. 1, 2. & 24. 7. John 7. 34.
Ch. 8. 9. & 17. 14. Mat. 11. 29. Ps. 119. 18, 98, 99, 100.
Ch. 9. 6. & 13. 29. 1 Cor. 5. 11. Eph. 5. 7. 11. Jer. 28. 11.
2 Tim. 3. 15.—17. Jer. 6. 16. Ps. 119. 5—7.
Luke 12. 19, 20. 2 Tim. 3. 13. 1 Cor. 3. 19.
Ch. 26. 19, 20. & 10. 23.

a curse entailed upon his wealth : and by the righteous providence of God, it is quickly transferred from his family to one that is truly pious and virtuous. 23. Poor men, by their diligent labour and industry, many times abundantly provide for themselves and family, and even grow rich : while others, who are rich, are reduced to poverty, through their ignorance, rashness, injustice, oppression, deceit, &c. 24. That fond affection, which restrains parents from duly correcting their children when they do amiss, is a real and ruinous hatred, a sinful withholding from them a mean appointed by God for their amendment and happiness ; but parents who truly love their children will study, by early and christian corrections, to prevent their fixing in evil habits or customs. 25. A righteous man never wants satisfaction, because his desires are moderate, and he lives in a temperate use of God's blessings : God gives him a competency, a heart to use it, and contentment in it : but wicked men, insatiable in their desires, and extravagant in the abuse of their plenty, shall be indigent in the midst of abundance, or reduced to the distresses of poverty.

CHAP. XIV. Ver. 1. A virtuous wife, by her piety, prudence, good economy, and the like, supports and advances her family in honour, happiness, and wealth : but a wicked imprudent wife, by her pride, prodigality, idleness, carelessness, or otherwise, will quickly reduce a happy family to poverty, disgrace, and ruin. 2. By an universal regard to piety and virtue, men manifest the fear and holy reverence of God implanted in their heart : but, by an obstinate rebellion against his laws, and eager study to gratify their sinful lusts and passions, they discover their profane contempt of his majesty. 3. The insolent, calumniating, and contemptuous, speeches of proud men are very injurious and wounding to others, and often at last prove a scourge to themselves : but the prudent, peaceable, and pleasing, words of wise men neither offending God nor men, secure them in safety. 4. They who would have plenty must be content with the dirt that labour makes ; or, if the tillage of the fields be neglected, famine must follow : but laborious tillage will issue in great plenty. 5. Proud self-conceited scoffers at what is holy and serious are never like to profit by their studies, or to come to the knowledge of divine truth : whereas they, who humbly, and dependently on God apply themselves to search out truth, quickly attain to the knowledge of whatever is necessary and useful. 6. It is proper to flee from the company of such persons as discover the corruption of their heart in the vanity or wickedness of their words. 7. Prudent men chiefly study to know how to act in their own calling and religious course : but wicked men employ their knowledge and wit to deceive others. 8. Insensible of the evil, malignity, and danger, of sin, wicked men harden themselves in it, please themselves with their own and other men's sins, sport themselves in the commission or recollection thereof, and so provoke God to wrath against them : but they, who are afraid of, hate, and avoid, sin, truly love and regard their neighbours, and obtain favour with God and man. 9. No one can know what another inwardly suffers in worldly griefs and vexations, or in troubles of conscience ; neither can they share

Before Christ
cir. 975

Job 8. 9, 10, 15. ch. 12. 7. 2 Sam. 25. 4. 3. Is. 44. 3. 4. Ch. 16. 25. & 12. 15. Rom. 6. 23. 14. 3. 11. Mat. 7. 13. Eccl. ii. & 7. 2—6. & 11. 9. Luke 16. 25. ch. 5. 4. Jam. 5. 5. Rev. 18. 7. Dan. v. Jer. 2. 19. & 4. 18. Ps. 81. 1. 1. Mat. 27. 5. Is. 3. 11. ch. 1. 31. Ch. 12. 14. 2 Kin. 20. 3. 2 Cor. 1. 12. Gal. 6. 3. 8. Eph. 4. 14. & 5. 15. 1 John 4. 1. Acts 17. 11. Amos 5. 13. Ch. 16. 6. Gen. 39. 7—12. 1 Thes. 5. 22. ch. 22. 3. Ps. 119. 120. Job. 1. 14. 23. Mat. 14. 3. 4. ch. 7. 22. Ver. 29. ch. 29. 22. Esth. vi. vii. 1 Pet. 1. 18. Jer. 44. 17. Job 11. 12. Ps. 49. 13. 3 John 12. ch. 4. 7—9. Phil. 3. 8. John 17. 3. Is. 60. 14. & 49. 23. Dan. 7. 27. Mic. 7. 9. 10, 17. Is. 14. 2. Ch. 19. 6, 7. Mic. 7. 5. Job xxxix. xxx. Heb. many are the lovers of the rich. 1 John 3. 17. Ps. 112. 9. & 41. 1—3. Mat. 5. 7. ch. 19. 17. & 11. 24. —26. Dan. 4. 27. ver. 31. Ch. 6. 18. & 12. 2. & 1. 31. ver. 17. Mic. 7. 20. Ps. 23. 6. & 61. 7. Gen. 24. 27. & 32. 10. Ch. 18. 2. 7. Eccl. 5. 3. & 10. 3. Ch. 18. 19. & 3. 9. Eccl. 7. 11, 12. Luke 12. 16—21. & 16. 19. 25.

terness; and a stranger doth not intermeddle with his joy.

11 ^aThe house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 ^aThere is a way which seemeth right unto a man, but the end thereof are the ways of death.

13 ^aEven in laughter the heart is sorrowful; and the end of that mirth is heaviness.

14 ^aThe backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.

15 ^aThe simple believeth every word: but the prudent man looketh well to his going.

16 ^aA wise man feareth, and departeth from evil: but the fool rageth, and is confident.

17 ^aHe that is soon angry dealeth foolishly: and a man of wicked devices is hated.

18 ^bThe simple inherit folly: but the prudent are crowned with knowledge.

19 ^aThe evil bow before the good; and the wicked at the gates of the righteous.

20 ^aThe poor is hated even of his own neighbour: but the rich hath many friends.

21 ^aHe that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.

22 ^aDo they not err that devise evil? but mercy and truth shall be to them that devise good.

23 In all labour there is profit: but the talk of the lips tendeth only to penury.

24 ^bThe crown of the wise is their riches: but the foolishness of fools is folly.

with him in his inward joys, particularly those of a spiritual nature. 11. The stately houses, wealthy and honoured families, of the wicked, shall in wrath be reduced to ruin and misery, and their hopes of eternal happiness issue in everlasting despair; whereas the poor and unsettled family of the truly pious shall flourish, and become illustrious. 12. There is need strictly and impartially to try courses and customs; for prejudice, self-flattery, affected ignorance, and the like, make many things seem lawful and good which are really sinful and ruinous. 13. Immoderate joys and pleasures are ordinarily mingled with, and issue in, inward vexation and anguish: and the diverting of inward convictions and important duties by carnal mirth will quickly issue in the weepings and wailings of eternal despair. 14. He, who even in heart revolts from God and his ways, shall be fearfully overwhelmed with the punishment of his sin; but a good man, who stedfastly cleaves to the Lord, shall enjoy great comfort in the testimony of a good conscience, and in keeping God's commands. 15. Weak half-witted persons believe every idle story and plausible pretence, and thereby are drawn into evil: but prudent men examine things before they trust to them or practise them. 16. A wise man, when warned of his error or danger, fears to displease God or to provoke his wrath, and immediately starts back from the sin to which he was tempted, or in which he had involved himself: but a fool rages against those that reprove, warn, or threaten, him, and goes on resolutely in sin, fearless of any danger. 17. He who is soon angry involves himself in rash and imprudent words and actions, for which he is to be pitied: but a man who conceals his wrath, and deliberately contrives how to take a cruel revenge, deserves to be hated and abhorred. 18. Inconsiderate sinners hold fast their wickedness, and delight in it, as their portion and inheritance, till they feel the woeful effects of it: but the prudent, to their remarkable honour and influence, increase in spiritual understanding. 19. Even in this world the wicked are often obliged to stoop and submit to the righteous, and implore their favour and relief: and at the last day the debasement of the wicked and exaltation of the righteous shall be complete. 20. If a man fall into poverty, his neighbours, who once professed great friendship, will forsake and disregard him: but, if a man grow rich, many, who before took no notice of him, will pretend great affection to him, and even the greatest will offer him their favour. 21. He who overlooks and contemns his poor neighbour, provokes God to punish and render him miserable: but he who compassionately relieves the poor shall be blessed by God on that account. 22. They who contrive mischief against their innocent neighbours, miss their end, and ruin themselves; but they who study to do men real good shall be graciously and faithfully rewarded by God. 23. Industrious labours in any lawful calling will bring in some gain: but talkativeness and proud boasting tend only to make men beggars. 24. Riches are a singular ornament and advantage to wise men, who know how to use them, because thereby they have the greater opportunities of doing good: but riches only render foolish men's folly the more notorious, because they have thereby the greater opportunities of doing mischief and wickedness. 25. An upright witness

25 ^aA true witness delivereth souls: but a deceitful witness speaketh lies.

26 ^aIn the fear of the LORD is strong confidence: and his children shall have a place of refuge.

27 ^aThe fear of the LORD is a fountain of life, to depart from the snares of death.

28 ^aIn the multitude of people is the king's honour: but in the want of people is the destruction of the prince.

29 ^aHe that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.

30 ^aA sound heart is the life of the flesh: but envy the rottenness of the bones.

31 ^aHe that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

32 ^aThe wicked is driven away in his wickedness: but the righteous hath hope in his death.

33 ^aWisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known.

34 ^aRighteousness exalteth a nation: but sin is a reproach to any people.

35 ^bThe king's favour is toward a wise servant: but his wrath is against him that causeth shame.

† Heb. to nations. Ch. 16. 12, 13. & 20. 8, 26. Luke 12. 42—48.

CHAP. XV.

^aA SOFT answer turneth away wrath: but grievous words stir up anger.

2 ^bThe tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

3 ^aThe eyes of the LORD are in every place, beholding the evil and the good.

4 ^a*A wholesome tongue is a tree of

† Ch. 3. 18. & 12. 18. Ps. 52. 2—4. 1 Cor. 15. 33.

* Heb. The healing of the tongue.

will at all hazards avow the truth, to save the lives or characters of such as are falsely accused: but deceitful men will boldly pour forth lies and calumnies to destroy the innocent. 26. They that fear God may be confident of his protection to themselves and their posterity in times of danger. 27. An holy regard to God, and obedience to his law, will issue in men's solid and eternal comfort, and preserve them from those sinful courses in which many are ensnared to their own destruction. 28. Kings ought to cherish their subjects; for on their number, wealth, and power, their own honour depends; and, if they be wasted by unnecessary wars, or forced by oppression into other countries, it will prove the ruin of the kingdom. 29. He, who under great provocations can maintain a calmness of temper, discovers much wisdom and grace: but he, who is hastily inflamed by reproaches and ill usage, exposes his corruption and folly, and makes it apparent to every one. 30. Nothing more conduces to health and happiness than a mind renewed by God's Spirit, freed from the dominion of sinful lusts, quiet, gentle, and contented: but envy and such like fretful passions, torment men's spirits, waste their bodies, and hasten them towards hell and the grave. 31. He that defrauds or oppresses the poor, or withholds the relief which their circumstances require, forgets, and even practically blasphemes, God, who makes them poor, and engages himself to defend and relieve them: but he who hath any due respect to God will shew pity to the poor, and labour to supply them. 32. In death the wicked is suddenly and irresistibly driven away from all his beloved hopes and enjoyments, in his sinful state; and often in the very act of sin, and always on account of it, into everlasting misery: but the righteous, being united to Christ, clothed with his righteousness, and sanctified by his indwelling Spirit, has, even in trouble and death, well grounded hopes of eternal felicity. 33. Prudent men study to grow in grace, and in the knowledge of Christ, without making unseasonable or ostentatious demonstrations of it: but foolish men expose themselves by their eager desire to vent their minds in every company. 34. Religion and virtue, equity and kindness, through the blessing of God, increase the glory, power, and wealth, of a nation: but rebellion against God, or injuring of mankind, disgraces and ruins societies. 35. A prudent, active, and faithful, minister of state cannot but be dear to a wise king: and one who by his ill management disgraces his government, and brings all things into confusion, cannot but be the object of his wrath.

CHAP. XV.—Ver. 1. Mild, submissive, and yielding answers pacify anger and wrath: but sharp, contemptuous, and impertinent language increases passion, or kindles it up where it was not before. 2. A wise man gives profitable instructions, and understands how to speak in a seasonable and prudent manner: whereas fools by the worthless stuff they utter, and by their indiscreet and confused manner of expressing their thoughts, only manifest their own folly. 3. The infinite knowledge and observance of God extends every where, and to every person or action, thought or disposition, whether good or bad. 4. Whole-

Before Christ
cir. 975.

Ch. 10. 1. &
12. 1. & 13. 1,
18. ver. 10,
12. 31, 32.
Ps. 141. 5.
Ps. 112. 3. &
37. 16 Job 20.
22. 23. Ps.
28. 17. 18.
Ver. 2. 4. ch.
10. 21. Song 4.
11. & 7. 9.
Eccl. 5. 3. &
10. 3. ver. 27.
Ch. 21. 27.
Is. 1. 11. &
61. 8. & 16. 3.
Jer. 6. 20. &
7. 22. Amos 5.
22.
Song 2. 14.
ver. 29. Ps.
102. 17. & 9.
12. Luke 18.
11—14.
Hos. 4. 1. 2.
Rom. 3. 10—
19. Jer. 44. 4.
Hab. 1. 13.
Ps. 146. 8.
1 Tim. 6. 11.
Heb. 6. 12—
18. 1 Cor. 15.
28. ch. 21. 21.
Ch. 12. 1. &
13. 1. 16. &
5. 12. & 10.
17.
Or instruction.
Ver. 32.
Job 26. 6.
Heb. 4. 13.
Ps. 7. 9. & 44.
21. 2 Chr. 6.
30. Jer. 17. 10.
John 2. 24, 25.
& 21. 17. Acts
1. 24. Rev. 2.
23.
Ver. 5. 10.
Amos 5. 10.
2 Tim. 4. 3.
ch. 9. 7. 8.
Is. 30. 9—11.
Ch. 17. 22. &
12. 25. 2 Cor.
1. 12. Heb. 2.
15.
Ps. 119. 18.
Acts 17. 11.
Phil. 3. 7—11.
2 Pet. 3. 18.
& 1. 2. 5.
Ch. 12. 23.
Eccl. 5. 3. &
10. 14. Is. 30.
10. ver. 2.
Gen. 47. 9.
Ps. 90. 7. 9.
Ch. 17. 22.
Rom. 5. 1—
11. 2 Cor. 1.
12. & 2. 14.
Ps. 27. 16. Eccl. 4. 6. ch. 16. 8. 1 Tim. 6. 6.
1—3.

life: but perverseness therein is a breach in the spirit.

5 ^a A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

6 ^b In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

7 ^c The lips of the wise disperse knowledge: but the heart of the foolish doth not so.

8 ^k The sacrifice of the wicked is an abomination to the LORD: ^l but the prayer of the upright is his delight.

9 ^m The way of the wicked is an abomination unto the LORD: ⁿ but he loveth him that followeth after righteousness.

10 ^o ^p Correction is grievous unto him that forsaketh the way: *and* he that hateth reproof shall die.

11 ^q Hell and destruction are before the LORD: how much more then the hearts of the children of men?

12 ^r A scorner loveth not one that reproveth him; neither will he go unto the wise.

13 ^s A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

14 ^t The heart of him that hath understanding seeketh knowledge: ^u but the mouth of fools feedeth on foolishness.

15 ^v All the days of the afflicted are evil: ^w but he that is of a merry heart hath a continual feast.

16 ^x Better is little with the fear of the LORD, than great treasure and trouble therewith.

17 ^y Better is a dinner of herbs where

love is, than a stalled ox and hatred therewith.

18 ^z A wrathful man stirreth up strife: but *he that is* slow to anger appeaseth strife.

19 ^{aa} The way of the slothful man is as an hedge of thorns: but the way of the righteous ^{ab} is made plain.

20 ^{ac} A wise son maketh a glad father: but a foolish man despiseth his mother.

21 ^{ad} Folly is joy to him that is ^{ae} destitute of wisdom: ^{af} but a man of understanding walketh uprightly.

22 ^{ag} Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

23 ^{ah} A man hath joy by the answer of his mouth: and a word spoken ^{ai} in due season, how good is it!

24 ^{aj} The way of life is above to the wise, that he may depart from hell beneath.

25 ^{ak} The LORD will destroy the house of the proud: but he will establish the border of the widow.

26 ^{al} The thoughts of the wicked are an abomination to the LORD: ^{am} but the words of the pure are ^{an} pleasant words.

27 ^{ao} He that is greedy of gain troubleth his own house: ^{ap} but he that hateth gifts shall live.

28 ^{aq} The heart of the righteous studieth to answer: but ^{ar} the mouth of the wicked poureth out evil things.

29 ^{as} The LORD is far from the wicked: but ^{at} he heareth the prayer of the righteous.

30 ^{au} The light of the eyes rejoiceth

Before Christ
cir. 975.

Ch. 26. 21. &
19. 1. Judge.
12. 1—6. & 8.
1—3. ver. 1.
ch. 16. 18.
Ch. 22. 5, 13.
& 26. 13. &
20. 4.
Heb. is raised
up as a causey.
Is. 35. 8.
Ch. 10. 1. &
29. 3. & 23.
15. 16. & 20.
17.
Ch. 10. 23. &
14. 9. & 26.
18. 19.
Heb. void of
heart.
2 Cor. 1. 12.
Acts 24. 16.
Eph. 3. 15.
Ch. 11. 14.
Eccl. 4. 9. 10.
Judge. 19. 20.
Luke 4. 28—
32.
Ch. 24. 26. &
25. 11. Col. 3.
6. Eph. 4. 29.
1 Pet. 3. 15.
Heb. in his
season. Is. 50.
4.
Mat. 6. 21.
Phil. 3. 20.
2 Cor. 4. 18.
Col. 3. 1, 2.
Ch. 12. 7. &
14. 11. Ps. 52.
5. & 68. 5. 6.
& 146. 9. &
133. 6. Deut.
10. 17. 18.
Jer. 49. 11.
Gen. 6. 5. 6.
ch. 6. 18.
Ver. 7. 23.
Ps. 45. 1. &
66. 16. & 37.
33. 31. & 19.
14. Mal. 3. 16.
Heb. words of
pleasantness.
Ch. 1. 19. &
11. 29. & 20.
21. Is. 5. 8.
Jer. 17. 11.
Exod. 23. 8.
Deut. 16. 19.
Is. 33. 15. 16.
Ps. 15. 5.
Ch. 16. 23.
1 Pet. 3. 15.
ver. 2. 14. 23.

^a Ver. 2. Ps. 36. 3. & 5. 9. & 52. 2—4.
15. & 91. 15. & 102. 17. Rom. 8. 26, 27.

^b Ps. 34. 16. Eph. 2. 12.
^c Eccl. 11. 7. Ps. 4. 6, 7.

^d Ps. 145. 18. & 34.

some and profitable discourses instruct the ignorant, comfort the grieved, heal breaches, cure contentions among neighbours, and soften the exasperated: but corrupt, proud, passionate, and erroneous, discourse disturbs the peace, and corrupts the temper and manners of both speakers and hearers. 5. Inattention to the instructions, advices, and reproofs, of superiors, manifests, and issues in, the greatest folly: but he who willingly receives rebukes, and carefully observes them, shews himself wise, and prudently consults his own welfare and happiness. 6. A truly pious, just, and merciful man is really very rich; as, however little of this world's wealth he may possess, he has all things working for his real advantage, and God's blessing on what he has, and is contented with it: but vexation and trouble imbitter the revenues of the wicked. They are gotten with anxiety, enjoyed under a curse, employed in the service of sin, and tend to their ruin. 7. Wise men tender good instructions, advices, and reproofs, to all around them: but foolish men having their heart filled with ignorance and lust, impart nothing valuable. 8. All the external devotions, and most liberal almsgivings, of wicked men are so far from recommending them to God's favour, that they are abhorred by him, as but the vile gratifications of their own pride, legality, or other lusts: but the most humble prayers and meanest services of those united to Christ, which are performed in faith and dependence on him, and sincerely aiming at his glory, are exceedingly acceptable to him and issue in much comfort to themselves. 9. The whole designs, contrivances, thoughts, words, and actions, of wicked men are abominable to the Lord; and this renders their religious services corrupt and hated: but he loves such as having Jesus' righteousness imputed to their souls do, in their thoughts, affections, and endeavours, earnestly study to perfect holiness in his fear. 10. Such as dislike faithful reproof for their apostasy from the ways of the Lord shall be severely punished; and at last, if they continue haters of admonition and advice, shall certainly be damned. 11. The state of the dead and damned, and every other thing unknown to us, are perfectly known to God. How exact then must be his knowledge and observance of the dispositions, purposes, and thoughts of men! 12. Mockers of God and religion shun the admonitions of their conscience, and bate such as reprove them; and even avoid the company of wise, religious, or virtuous, persons, lest they should meet with their reproofs or advices. 13. When the conscience is graciously purged and quieted, and the mind comforted, it issues in outward health and cheerfulness: but grief and sorrow, seizing on the heart, disturb, weaken, and dispirit it, and make a man a burden to himself and to all around. 14. Such as are truly wise, and inwardly instructed by the Spirit of God, earnestly study to obtain more solid knowledge: but persons void of true understanding gape after, and relish, nothing but frivolous, vain, and unprofitable, things. 15. All the days of persons discontented under their afflictions are grievous and miserable; but they who have their conscience graciously quieted, their heart joyful in God, and content with their lot, have more true and perpetual comfort and satisfaction than can be enjoyed in the most delicious banquet on earth. 16. A very small share of earthly enjoyments, attended with real grace and true holiness, is better than the largest abundance of wealth, with the disquiet, confusion, and anxious care, which usually attend it. 17. The meanest fare, attended by the

mutual love of friends, is far preferable to the most sumptuous entertainment, attended with hatred and contention. 18. Hasty, passionate, and furious persons are apt to quarrel for very trifles, and so disturb the most peaceable company: but those who are humble, meek, and patient, instead of raising strife themselves, will labour to compose it when it has been raised by others. 19. A slothful man is apt to fancy or pretend a great many unconquerable difficulties in the way of his duty: but a good and active person looks on his way as easy and plain, notwithstanding a few trifling hindrances. 20. Nothing so much rejoices the heart of pious parents as to see their children grow up in the nurture and admonition of the Lord: but foolish children requite their mothers' fond indulgence by irreverent carriage towards them; and by despising their commands, instructions, advices, or reproofs, and so making them contemptible. 21. They, who are void of grace, sense, and consideration, take pleasure in doing the most empty, absurd, and wicked, things: but such as are truly knowing and wise, study, for their own pleasure and comfort, as well as for the honour of God, to conduct their thoughts, words, and actions, in a regular, sincere, and holy, manner. 22. Without prudent counsellors, and for want of due deliberation, the most important designs and projects often miscarry: but where by prudent consultation, difficulties are foreseen and provided against, men's purposes succeed to their wish. 23. Ready, pertinent, and seasonable, advice is an honour and comfort to him who gives it, especially when the good success of it is found, and it is very profitable to him who receives it. 24. Holy and gracious persons in the pursuit of everlasting life, set their affections and hopes on things above, have their conversation in heaven, and eye the glory of God in every thing they do, that they may escape sinful pollutions, horrid dangers, and everlasting destruction. 25. God takes pleasure to debase the proud, demolishing their stately houses, overturning their families, and ruining their honours and wealth: but he will preserve poor widows, who have no helper, in their rights, against every insolent or covetous invader. 26. The Lord abhors the thoughts, inclinations, purposes, and contrivances, of wicked men: but the hearts of the godly, being purged by his blood and Spirit, their prayers, and edifying instructions, advices, and reproofs, are pleasant to him and his people. 27. They who hasten to be rich, and with anxious care labour for worldly enjoyments, not only harass all around them, but weary themselves, and plague their families, and bring the curse of God on what they have; but he who hates bribes, and other unlawful methods of gain, shall have a competent portion of the good things of this world, and comfort and prosperity in it. 28. A good man avoids answering before he is asked, and studies to say nothing but what is pure, profitable, suitable, and seasonable: but a wicked man is apt, in a rash and forward manner, to speak what is unsuitable, sinful, and hurtful. 29. The Lord utterly dislikes wicked persons, and refuses to regard their prayers: but he is ever willing and ready to hear the prayers of the godly, offered to him in faith, and is their sure and present help in time of work or warfare. 30. It is a remarkable pleasure to behold the manifold works of God; and the good report of a given and offered Saviour, and of reconciliation to God and eternal salvation, or, even a good report of ourselves or neighbours, affords inward satisfaction and comfort. 31. They, who with pleasure listen to and improve whole-

Before Christ
cir. 975.
Ch. 22. 1.
Eccl. 7. 1 or
Luke 2. 10.
11. Ps. 89. 13.
Jer. 15. 16.
ch. 3. 8. & 12.
25. & 16. 24.
Eccl. 12. 11.
ch. 13. 20. &
1. 3. 6. & 9. 9.
See ver. 5.
Or correction.
Ver. 10. 12.
Or obeyeth.
* Heb. possesseth
an heart.
Job 28. 28. Ps.
111. 10. ch. 1. 7.
& 9. 10. & 6. 23.
41. Luke 14. 11.

the heart: ^a and a good report maketh
the bones fat.
31 ^a The ear that heareth the reproof
of life abideth among the wise.
32 ^a He that refuseth ^b instruction de-
spiseth his own soul: but he that ^c hear-
eth reproof ^d getteth understanding.
33 ^c The fear of the LORD is the in-
struction of wisdom; and ^d before honour
is humility.

CHAP. XVI.

THE ^a *preparations of the heart in
man, and the answer of the tongue,
is from the LORD.

2 ^b All the ways of a man *are* clean in
his own eyes: ^c but the LORD weigheth
the spirits.

3 ^d † Commit thy works unto the
LORD, and thy thoughts shall be esta-
blished.

4 ^e The LORD hath made all *things*
for himself; ^f yea, even the wicked for
the day of evil.

5 ^g Every one *that is* proud in heart
is an abomination to the LORD: *though*
hand *join* in hand, he shall not be ^h un-
punished.

6 ⁱ By mercy and truth iniquity is
purged; and by the fear of the LORD
men depart from evil.

7 ^k When a man's ways please the
LORD, he maketh even his enemies to
be at peace with him.

8 ^l Better *is* a little with righteousness,
than great revenues without right.

9 ^m A man's heart deviseth his way:
but the LORD directeth his steps.

10 ⁿ † A divine sentence *is* in the lips
of the king: his mouth transgresseth not
in judgment.

11 ^o A just weight and balance *are*
the LORD's: ^p all the weights of the bag
are his work.

12 ^q *It is* an abomination to kings to

* Ver. 9. ch. 19.
21. & 20. 24.
2 Cor. 3. 5.
Jer. 10. 23.
Phil. 2. 13.
Mat. 10. 19.
Jer. 1. 9.
* Or disposings.
Ver. 25. ch.
14. 12. & 21.
2. & 30. 12.
Luke 18. 11.
1 Sam. 16. 7.
Jer. 17. 10.
Dan. 6. 27.
Ps. 37. 5. &
55. 22. Mat. 6.
25. 34. Luke
12. 22. 1 Pet.
5. 7. Phil. 4. 6.
† Or Roll.
Rom. 11. 36.
& 1. 19. 20.
Is. 43. 7. 21.
Rev. 4. 11.
Job 21. 30.
Rom. 9. 22.
Ch. 6. 17. &
8. 13. & 11.
21. Dan. 7. 20.
25. 2 Thes. 2.
4.
Heb. held
innocent. Is. 5.
11. Ezek. 18.
4. Rom. 2. 8.
9.
Mic. 7. 18—
20. or 6. 8.
ch. 3. 3. & 20.
28. & 14. 16.
Neh. 5. 15.
Rom. 6. 1, 2,
14.
Col. 1. 10.
Ps. 119. 165.
Job 5. 1, 23.
Jer. 15. 11, 19.
& 39. 16—18.
2 Chr. 17. 5.
10. Rev. 3. 9.
Ps. 37. 16.
ch. 15. 16.
Heb. 2. 9, 13.
1 Tim. 6. 6, 9.
See ver. 1.
Ps. 37. 23. ch.
19. 21. & 20.
24. Jer. 10.
23. 24.
Ver. 12. 13.
Deut. 17. 20.

|| Heb. Division.
* Heb. all the stones.
22. 3. Ps. 45. 7. Is. 9. 7.

° Lev. 19. 35, 36. Deut. 25. 13—15 ch. 11. 1. & 20. 10, 23.
° Ver. 10, 13. Deut. 17. 19, 20. ch. 20. 28. & 25. 5. & 29. 14. Jer.

commit wickedness: for the throne is
established by righteousness.

13 ^a Righteous lips *are* the delight of
kings; and they love him that speaketh
right.

14 ^a The wrath of a king *is as* messen-
gers of death: ^b but a wise man will pa-
cify it.

15 ^c In the light of the king's counte-
nance *is* life; and his favour *is as* a cloud
of the latter rain.

16 ^d How much better *is it* to get wis-
dom than gold? and to get understand-
ing rather to be chosen than silver?

17 ^e The highway of the upright *is* to
depart from evil: ^f he that keepeth his
way preserveth his soul.

18 ^g Pride *goeth* before destruction,
and an haughty spirit before a fall.

19 ^h Better *it is to be* of an humble
spirit with the lowly, than to divide the
spoil with the proud.

20 ⁱ He that handleth a matter wisely
shall find good: and whoso ^j trusteth in
the LORD, happy *is* he.

21 ^k The wise in heart shall be called
prudent: and the sweetness of the lips
increaseth learning.

22 ^l Understanding *is* a well-spring of
life unto him that hath it: ^m but the in-
struction of fools *is* folly.

23 ⁿ The heart of the wise ^o teacheth
his mouth, and addeth learning to his
lips.

24 ^p Pleasant words *are as* an honey-
comb; sweet to the soul, and health to
the bones.

25 ^q There is a way that seemeth right
unto a man, but the end thereof *are* the
ways of death.

26 ^r † He that laboureth ^s laboureth for
himself; for his mouth ^t craveth it of
him.

27 ^u † An ungodly man diggeth up
evil: and in his lips *there is as* a burning
fire.

† Ps. 7. 15. & 52. 2—4. & 140. 3, 4. Jam. 3. 6.
|| Heb. A man of Belial. Judg. 19. 22. 1 Sam. 2. 12.

Before Christ
cir. 975.
Ch. 14. 35. &
22. 11. s.
101. 3—7.
2 Sam. 23. 3.
Ch. 19. 12. &
20. 2. Esth.
vii. ix.
Acts 12. 20.
1 Sam. 25. 21
—35. 2 Sam.
20. 16—22.
Ch. 19. 12.
Job 29. 23.
Ps. 72. 6.
Zech. 10. 1.
Ch. 8. 11, 19.
& 3. 14, 15. &
4. 7. Job 28.
13—19.
Is. 35. 8.
Acts 24. 16.
2 Cor. 1. 12.
Tit. 2. 11—14.
Luke 1. 75.
Tit. 2. 12.
Ch. 4. 23.
Jude 20, 21.
Ch. 11. 2 &
18. 12. Dan. 4.
30, 31. Job
40. 11, 12.
ch. 29. 23.
Esth. iii. vii.
Ps. 138. 6.
Luke 14. 11.
Jani. 4. 6.
1 Pet. 5. 6.
ver. 32.
Or He that
understandeth
a matter. Ps.
119. 5. Eph. 5.
15. ch. 3. 35.
& 8. 35. Mat.
10. 16.
Ps. 2. 12. &
34. 8. & 125.
1. Is. 30. 18.
Jer. 17. 7, 8.
Ch. 4. 7—9.
& 3. 16. Eccl.
12. 10. 2 Tim.
3. 15—17.
Ch. 13. 14. &
14. 27. & 10.
11. John 17.
3. & 4. 14.
Ch. 15. 2, 14.
28. Jer. 10. 8.
Ps. 45. 1. &
37. 30, 31.
Mat. 12. 34.
35. ch. 15. 23.
* Heb. maketh
wise.
Ch. 15. 23, 26.
Song 4. 11.
Ps. 119. 103.
& 51. 8. & 19.
10. Jer. 15. 16.
Ch. 14. 12. &
12. 15. & 30.
11—14. Ezek.
18. 4. Rom. 2.
8, 9. Is. 3. 11.
† Heb. The soul
of him that
laboureth.
Ch. 9. 12.
Eccl. 6. 7.
† Heb. boweth
unto him.

some instructions, tending to promote their spiritual or eternal life, increase in wisdom, and shall be qualified to give good instruction to others. 32. Such as refuse or condemn proper instructions or reproofs, undervalue their own soul, neglect the means of its safety, and, for the sake of some outward and perishing thing, wilfully ruin it: but he who delights to be taught and admonished, increases in solid, soul-comforting, and saving, knowledge, wisdom, and prudence. 33. An holy awe of God, and real regard to his way, disposes us to the study of true wisdom and knowledge, and is a certain mark of it: and humility, and patient submission in a low condition, is the best preparation for honour and preferment.

CHAP. XVI. Ver. 1. Every right inclination, thought, or purpose, in the heart, and all right management of our words, are entirely the free gift and work of God. 2. Ignorance and self-conceit make men often to think themselves faultless and holy in their conduct: when the Lord, who searches and judges the intentions and frame of the heart, finds it quite otherwise. 3. Commit whatever works you undertake to the direction and management of God in his providence, and implore his blessing therein, so shall your honest desires be accomplished. 4. God made and manages all creatures for his own service, and for the manifestation of his glorious perfections; yea, even the wicked, to be instruments of his just vengeance, and at last the objects of it, by continuing in their impieties. 5. When men are inwardly proud, on account of their gifts, honours, or wealth, God hates them, and will certainly punish them in their pride. 6. By God's exercise of his mercy and faithfulness in giving his Son, and fulfilling his promises, men's iniquity is expiated, pardoned, and subdued; and even, by their exercise of mercy, equity, and fidelity, the punishment of sin in outward calamities is often prevented. And by the fear of God implanted in the heart, and a continued holy regard to his law, men hate, watch against, and avoid, sin; and so escape the fearful consequences of it. 7. When a man makes it his habitual and earnest endeavour to receive Christ, and walk in him soberly, righteously, and godly, the Lord, as his God reconciled in Christ, inclines even those that were his foes to become his friends. 8. A small estate honestly gotten, and cheerfully enjoyed, is preferable to vast incomes heaped up by oppression, and kept without hospitality. 9. A man's mind fixes its end, contrives the means, and perhaps reckons upon the success: but the Lord determines the event, and orders every motion and step taken towards it. 10. The edicts, commands, and decisions, of kings ought always to be directed by the unerring law of God; and their decisions ought to be so just and exact, that no man may be wronged thereby. 11. The Lord requires that, even in our

private dealings, every thing, even the smallest, should be managed with the most scrupulous integrity and equity. 12. Kings, being in the most exalted station, ought to be distinguished patterns of piety and virtue, and to countenance it in others, as the only security of their throne. 13. Kings ought highly to value and love sincere and faithful advisers, who truly inform them of what tends to their own and their kingdoms' welfare. 14. The wrath of a king is almost as terrifying as a message of death, and, especially in despotic governments, often issues in death to its object: but virtuous and prudent courtiers will pacify it, and make a reconciliation. 15. The favour and gracious smiles of a prince are extremely reviving and comfortable, and fruitful of expected happiness, especially to such as he had been formerly incensed against. 16. But real religion, and a solid understanding to discern between good and evil, are preferable to all the wealth that kings can bestow or industry procure. 17. It is the constant aim and endeavour of upright men to decline every thing that is evil, and to follow that which is good: and, by heedful care of their thoughts, words, and actions, their souls and bodies are, through the grace and providence of God, preserved from destruction. 18. Pride and haughtiness are the ordinary forerunners of debasement and misery, and the means of bringing it on men. 19. It is better, in imitation of Christ and his dear saints, to submit to the meanest condition, and patiently to bear injuries, than to partake of victories, spoil, and wealth, along with the proud. 20. They, who understand business thoroughly, and manage it prudently and discreetly, bid fair to have good success: but it is only by trusting in God that true and everlasting happiness can be obtained. 21. They, whose heart is well furnished with experimental knowledge of God's word, take the proper method to obtain an high reputation for wisdom and prudence: and, if they can with eloquence and clearness communicate their instructions, it will greatly tend to the edification of others. 22. Spiritual knowledge and grace are the beginning and earnest of eternal life, are comfortable to him who enjoys them, and useful to others: but the learning of fools is frivolous and vain: and even their instructions do but render men foolish. 23, 24. The enlightened mind of a wise man instructs him to speak judiciously and pertinently, gives weight of evidence to what he says, and renders it pleasant to the hearer, as a honeycomb is to the mouth, and nourishing and strengthening as marrow is to the bones. 25. Many are highly pleased with their own ways, even when they are such as tend to their ruin, spiritual, temporal, and eternal. 26. He that, prompted by his wants, labours in worldly employments, procures his own preservation in life: whereas he, who labours in plaguing others, will find even every evil word turn to his own hurt. 27. Wicked men with great pains contrive and labour to do mischief, as if trea-

Before Christ
cir. 975.
Ch. 6. 14, 19.
& 15. 18. &
26. 21. & 29.
22. & 18. 8. &
17. 9.
* Heb. sendeth
forth.
Ch. 1. 10—
14. & 2. 12—
15. Acts 20.
29. 2 Pet. 2.
1. 2. & 3. 17.
John 3. 20.
Mic. 2. 1.
ch. 6. 12—14.
Ps. 37. 12
Ch. 20. 29.
Lev. 19. 32.
Acts 24. 16.
Luke 1. 6.
2 Cor. 1. 12.
Acts 13. 36.
Ch. 14. 29. &
15. 2. 18. &
19. 11.
Ch. 4. 23.
2 Kin. 19. 7.
ch. 16. 19.
Num. 26. 55.
Josh. 7. 14. &
18. 10. 1 Sam.
14. 41. 42.
Acts 1. 26.
Neh. 11. 1.
Ch. 15. 16, 17
1 Tim. 6. 6, 8.
Ps. 37. 16.
ch. 16. 8.
Eccl. 4. 6.
* Or good cheer.
Ch. 10. 5. &
19. 26. & 29.
15. & 28. 7.
24.
Ch. 27. 21.
Ps. 26. 2. Jer.
17. 10. Mal. 3.
3. 1 Pet. 1. 7.
Ps. 17. 3. &
139. 23, 24.
1 Sam. 29.
7—11. 1 Kin.
22. 6—27.
ch. 29. 12.
Ch. 14. 31.
Jam. 2. 15, 16.
1 John 3. 17.
Job 31. 29.
Jer. 17. 16.
Obad. 12.
Rev. 11. 10,
13.
† Heb. held
innocent.
Ps. 127. 3. &
128. 3. 6.
Job 42. 16.
Gen. 59. 23.
1 Chr. 26. 3, 8.
Ch. 26. 7. &
16. 10—13. &
29. 12.
† Heb. a lip of
excellency.
† Heb. a lip of
lying.
Ch. 18. 16. &
19. 6. & 21.
14. Gen.
xxxiii. 1 Sam.
xxv. 2 Sam. 16.
1—4.
* Heb. a stone
of grace.
Ch. 10. 12. &
19. 11. 1 Pet.
4. 8.
† Or procureth.
See ch. 16. 28.
& 6. 19.
Ps. 141. 5. ch. 9. 8, 9. & 12. 1. & 15. 31, 32.
† Or a reproof aveth more a wise man than
to strike a fool an hundred times.
2 Sam. xviii. xx. Num. xvi.

28^m A froward *man soweth strife; and
a whisperer separateth chief friends.
29ⁿ A violent man enticeth his neigh-
bour, and leadeth him into the way *that*
is not good.
30^o He shutteth his eyes to devise
froward things: moving his lips he bring-
eth evil to pass.
31^p The hoary head is a crown of
glory, *if* it be found *in* the way of righ-
teousness.
32^r *He that is slow to anger is better*
than the mighty; *and* he that ruleth his
spirit than he that taketh a city.
33^s The lot is cast into the lap; but
the whole disposing thereof is of the
LORD.

CHAP. XVII.

BBETTER is *a* dry morsel, and qui-
etness therewith, than a house full
of *sacrifices *with* strife.
2 A wise servant shall have rule over
a son that causeth shame, and shall have
part of the inheritance among the bre-
thren.
3^t The fining pot is for silver, and the
furnace for gold: but the LORD trieth
the hearts.
4^d A wicked doer giveth heed to false
lips; *and* a liar giveth ear to a naughty
tongue.
5^e Whoso mocketh the poor reproach-
eth his Maker: *and* he that is glad at
calamities shall not be †unpunished.
6^f Children's children *are* the crown
of old men: and the glory of children
are their fathers.
7^g † Excellent speech becometh not
a fool; much less do || lying lips a
prince.
8^h A gift is as *a precious stone in
the eyes of him that hath it: whitherso-
ever it turneth, it prospereth.
9ⁱ He that covereth a transgression
†seeketh love; *but* he that repeateth a
matter separateth *very* friends.
10^j † A reproof entereth more into a
wise man than an hundred stripes into a
fool.
11^m An evil *man* seeketh only rebel-

lions could be gained by it: and their lying, slanderous, and insolent, speeches
are very injurious, painful, and destructive. 28. Persons of a perverse, pas-
sionate, and contentious, spirit, raise dissensions among those who are inclined
to live at peace; and they, who secretly defame, backbite, detract, and whisper
about false stories, make breaches between the kindest neighbours and dearest
relations. 29, 30. Such as are eager to do mischief, or live by violence and
rapine, not content to do wrong themselves, entice others to become their com-
panions, and then lead them into the most pernicious courses. With profound
study they contrive the ruin of others; and then, by their advice, or giving of
the sign, it is furiously effected. 33. Events to us are fortuitous as the lot
which is cast into the lap of a garment, or into a hollow vessel: but to God all
things are known, and all decreed; and nothing, no not the drawing of the lot,
happens but according to his eternal counsels, and by the particular direction of
his providence.

CHAP. XVII. Ver. 1. The meanest fare, enjoyed in peace with God and our
neighbour, and with quietness in our own mind, is better than the most sump-
tuous cheer, attended with brawling, contention, and strife. 2. A pious and
prudent servant ought to be preferred to a foolish and wicked child, and deserves
a share of the inheritance in a family. 3. As gold and silver are tried and
purified in the fire, so the Lord, who searches the hearts of all men, proves and
refines his own people from their sinful dross in the furnace of affliction.—
4. It is an honour to parents to have a numerous posterity walking in holiness
and virtue; and it is the honour of children to have pious and prudent ances-
tors. 8. Presents and bribes appear so lovely and tempting, that few can re-
fuse them, or decline gratifying the desire of the giver. 9. Overlooking of
injuries, and mutual forbearance, is the best way to preserve and increase friend-
ship and love: but repeating old faults breaks the strictest bonds of friendship,
and makes an irreconcilable separation. 11. Some men are so wilful and re-
fractory, that, shaking off all reverence to God and their superiors, they are
wholly and irreclaimably bent on mischief; they must therefore be cut off by
some exemplary punishment. 12. It is less dangerous to meet a bear in the

lion; therefore a cruel messenger shall be
sent against him.
12ⁿ Let a bear robbed of her whelps
meet a man, rather than a fool in his
folly.
13^o Whoso *rewardeth evil for good,
evil shall not depart from his house.
14^p The beginning of strife is as when
one letteth out water: *therefore* leave
off contention before it be meddled
with.
15^q He that justifieth the wicked,
and he that condemneth the just, even
they both *are* abomination to the LORD.
16^r Wherefore is *there* a price in the
hand of a fool to get wisdom, seeing *he*
hath no heart to it?
17^s A friend loveth at all times, and
a brother is born for adversity.
18^t A man void of || understanding
strieth hands, *and* becometh surety in
the presence of his friend.
19^u He loveth transgression that lov-
eth strife: *and* he that exalteth his gate
seeketh destruction.
20^v *He that hath a froward heart
findeth no good: and he that hath a per-
verse tongue falleth into mischief.
21^w He that begetteth a fool *doth it*
to his sorrow: and the father of a fool
hath no joy.
22^x A merry heart doth good †*like a*
medicine: but a broken spirit drieth the
bones.
23^y A wicked *man* taketh a gift out
of the bosom to pervert the ways of
judgment.
24^z Wisdom is before him that hath
understanding: *but* the eyes of a fool
are in the ends of the earth.
25^a A foolish son is a grief to his
father, and bitterness to her that bare
him.
26^b Also to punish the just is not
good, *nor* to strike princes for equity.
27^c He that hath knowledge spareth
his words: *and* a man of understanding
is of †an excellent spirit.
28^d Even a fool, when he holdeth his
peace, is counted wise: *and* he that shut-

height of her rage than a furious fool in the pursuit of his unruly passions and
desires. 14. When men begin a quarrel, it gradually becomes more and more
violent and extensive till it is with difficulty made up: it is best therefore to check
and stifle all contentions in the beginning. 16. In his mysterious providence,
God gives to many foolish persons natural abilities, worldly substance, and op-
portunities of learning wisdom: and yet gives them no sense or inclination to
desire it. 17. A true friend continues constant in his affection and usefulness,
however our circumstances alter: and a brother, who deserves the name, is es-
pecially kind and helpful in a time of adversity. 18. He is extremely foolish
whose kindness hurries him into rash suretyship for the debts of others, espe-
cially when they are suspected of knavery. 19. He certainly loves wickedness
who accustoms himself to brawling and contention: and he, who carries himself
proudly, scornfully, and contemptuously, towards others, lives above his estate,
and builds sumptuous houses, hurries himself into ruin; and breakers of the
public peace open wide the floodgates to all impiety. 20. A man of wicked
devices, which he resolves to accomplish by any means, shall find himself de-
ceived in his expectations of good: and a false, deceitful, and self-inconsistent,
tongue will prove the ruin of its owner. 22. Nothing more conduces to health
than solid quietness of conscience, and a moderate cheerfulness of spirit: but ex-
cessive sadness and grief waste the body, and dry it up to a mere skeleton. 23.
Many wicked persons, who would refuse an open bribe, will willingly enough
take bribes or presents secretly, in order to influence them to give counsel or
judgment contrary to law and equity. 24. A pious and prudent man has his
mind fixed upon the unerring oracles of God, and has his sense and wisdom at
hand to guide and govern him; but a foolish one has his thoughts always wan-
dering and roving about impertinencies; and is never in any fixed or serious temper.
—27. The more wise and knowing a man is, he is the less apt to be talkative,
speaking only what is fit and necessary; and his wisdom renders his mind and
temper humble, calm, temperate, and dispassionate. 28. So great a vir-
tue it is to be duly silent, that, if even a foolish person restrain his lips from
rash and impertinent talk, he is for the time reckoned a wise and intelligent
person.

Before Christ
cir. 975.
Hos. 13. 8.
2 Kin. 2. 24.
ch. 28. 15.
Rom. 12. 17.
1 Thes. 5. 15.
1 Pet. 3. 9.
Ps. 35. 12. &
109. 4—20.
Heb. 12. 14.
Rom. 12. 18.
ch. 13. 10. &
16. 32. & 20.
3. & 25. 8, 9.
1 Thes. 4. 11.
Exod. 23. 7.
ch. 24. 24. Is.
5. 23. Ezek.
13. 10, 16.
1 Kin. 21. 13.
Is. 55. 1—7.
Ps. 21. 8—11.
Hos. 11. 2, 7.
Acts 13. 46,
37. 2 Cor. 6. 1.
Heb. 2. 3.
Ch. 18. 24.
1 Sam. xviii—
xx. xxiii.
2 Sam. i. ix.
Ruth 1. 16.
Esth. 4. 14.
Ch. 6. 1—5. &
11. 15. & 20.
16. & 22. 26,
27.
† Heb. heart.
Ps. 36. 1—4.
ch. 10. 12. &
13. 10. Jam.
4. 1. & 3. 6.
ch. 29. 23.
Ch. 11. 2. &
16. 18. & 18.
12. 1 Sam. 25.
36—38. Dan.
4. 30, 31.
* Heb. The fro-
ward of heart.
Ps. 18. 26.
ch. 3. 22. & 8.
13. & 16. 28.
& 22. 5. & 18.
6, 7. Jam. 3. 6.
Ch. 10. 1. &
15. 20. & 19.
13. ver. 25.
Gen. 26. 35. &
42. 38.
Ch. 15. 13, 15.
& 12. 25.
Eccl. 9. 7—9.
Ps. 22. 15.
2 Cor. 2. 7.
† Or to a medi-
cine.
Ch. 21. 14.
1 Sam. 8. 3.
Exod. 23. 2, 8.
2 Kin. 5. 21.
ch. 18. 10.
Ch. 14. 6. &
15. 14. Eccl.
2. 14. & 8. 1.
Ch. 23. 5.
Ps. 119. 37.
Ch. 10. 1. &
15. 10. & 19.
13. ver. 25.
2 Sam. xiii—
xviii.
2 Kin. i. ch.
18. 5. ver. 11,
15. Jam. 1. 19.
& 3. 2. ch. 10.
19.
Amos 5. 13.
Ps. 39. 1, 9.
† Or a cool
spirit.
Job 13. 5. with Eccl. 5. 3. & 10. 3. ch. 15. 2. & 14. 6—8. & 18. 6, 7.

Before Christ
cir. 975.

* Or He that
separateth him-
self seeketh him-
self according to his
desire, and in-
termeddleth in
every business.

^a Jude 19. or
Num. 6. 2.

^b Ch. 15. 5. &
17. 16. & 26.
11. 1 Cor. 8.
1. Mat. 8. 34.

^c Ps. x. xxxv.
lix. lxiv. cxi.
cxliii. cxx. liii
& 36. 1—4.

^d Ch. 20. 5. &
10. 11. & 16.
22. & 13. 14.
Mat. 12. 34—
37.

^e Lev. 19. 15.
Deut. 1. 17.
& 16. 19. ch.
17. 15. & 24.
23. Rom. 2.
11. Is. 59. 14.

^f Ch. 15. 1, 2.
& 30. 3. &
12. 16. & 14.
16. Eccl. 10.
3. 13, 14.

^g Ch. 10. 14. &
12. 13. & 13.
3. Eccl. 10. 3,
12, 13. Jam.
3. 6, 8.

^h Ch. 12. 18. &
16. 28. & 26.
22. Lev. 19.
16.

† Or whisperer.
† Or like as
when men are
wounded.

|| Heb. chambers.

ⁱ Ch. 10. 4. &
13. 4. & 23.
21. & 28. 24.
Rom. 12. 11.

^k Ps. 18. 2. &
27. 1. & 61.
3. & 91. 2. &
144. 2. Nah.
1. 7. Is. 26.
20. 1 Sam.
17. 45.

* Heb. is set
aloft.

^l Ch. 10. 15.
Ps. 49. 6. &
52. 7. Eccl.
7. 12.

^m Ch. 11. 2. &
15. 33. & 16.
18. & 29. 23.
Luke 14. 11.
& 1. 51. 1 Pet.
5. 5.

ⁿ Esth. 3. 10.
2 Sam. 16. 4.
John 7. 51.

† Heb. return-
eth a word.

^o Job 1. 21. &
6. 4. ch. 17.
22. Ps. xiii.
lxxiii. lxxvii.
lxxxviii.

^p Is. 54. 13. Eph. 1. 17—19. ch. 10. 14. & 13. 16. & 15. 14. Ps. 85. 8. & 119. 97—100. Luke 10. 39.

teth his lips is esteemed a man of under-
standing.

CHAP. XVIII.

THROUGH ^a desire a man, having
separated himself, seeketh and in-
termeddleth with all wisdom.

² ^b A fool hath no delight in under-
standing, but that his heart may discover
itself.

³ ^c When the wicked cometh, *then*
cometh also contempt, and with igno-
miny reproach.

⁴ ^d The words of a man's mouth *are as*
deep waters, and the well-spring of wis-
dom as a flowing brook.

⁵ ^e It is not good to accept the person of
the wicked, to overthrow the righteous
in judgment.

⁶ ^f A fool's lips enter into contention,
and his mouth calleth for strokes.

⁷ ^g A fool's mouth is his destruction,
and his lips are the snare of his soul.

⁸ ^h The words of a [†] tale-bearer *are*
[†] as wounds, and they go down into the
innermost parts of the belly.

⁹ ⁱ He also that is slothful in his work
is brother to him that is a great waster.

¹⁰ ^k The name of the LORD is a strong
tower: the righteous runneth into it, and
^{*} is safe.

¹¹ ^l The rich man's wealth is his strong
city, and as an high wall in his own conceit.

¹² ^m Before destruction the heart of
man is haughty, and before honour is
humility.

¹³ ⁿ He that [†] answereth a matter be-
fore he heareth it, it is folly and shame
unto him.

¹⁴ ^o The spirit of a man will sustain
his infirmity; but a wounded spirit who
can bear?

¹⁵ ^p The heart of the prudent getteth
knowledge; and the ear of the wise seek-
eth knowledge.

¹⁶ ^q A man's gift maketh room for
him, and bringeth him before great men.

^r Is. 54. 13. Eph. 1. 17—19. ch. 10. 14. & 13. 16. & 15. 14. Ps. 85. 8. & 119. 97—100. Luke 10. 39. Ch. 17. 8. & 21. 14. 1 Sam. 25. 27. Gen. 33. 10. & 43. 11. ch. 19. 6.

CHAP. XVIII. Ver. 1. While self-conceited persons seek to distinguish themselves by their high pretences to wisdom, and inconstant ones seek, but never find, satisfaction, they, who have a true desire of knowledge, disengage themselves from all avocations, in order to study true wisdom. 2. A vain man studies knowledge, or even religion, for no other end but to make a shew with it. 3. Wherever wicked men come, they bring their contempt of God, and reproaching of religion along with them, which will at last issue in contempt and misery to themselves. 4. A wise man's words, as deep waters, flow calmly, and contain the deep mysteries of God: and his heart, being full of wisdom, is ever sending forth streams of instructive, refreshing, quickening, and fructifying influences to all around him. 5. It is exceeding great wickedness to pervert justice, and, through favour or interest, to connive at and acquit the wicked, or to give the cause against a righteous man through prejudice or partiality. 6, 7. Fools, by meddling in other men's quarrels, or by speeches irritating others against them, procure mischief, and even lasting and eternal ruin, to themselves. 8. The slanders and reproaches of tale-bearers, however covered over with pretences of sorrow, and however greedily they are received by the hearers, like mortal and incurable wounds, pierce to and rankle the very heart. 9. Idleness and prodigality are nearly allied, and both issue in the ruin of the persons guilty of them. Negligence about our soul is as fatal as open and avowed ungodliness. 10. Jesus Christ, and all the perfections, promises, and providences, of God in him, are an impregnable defence and satisfaction to all such as by faith flee to him: no enemy nor danger can ever hurt them. 11. It is only in his own conceit that the rich man's wealth appears a mean of remarkable safety either here or hereafter. 12. Pride in prosperity, forgetfulness of God, and despising of others, are certain means and forerunners of destruction: and humility, meekness, and patience, in a low condition, are the best preparation for honour and preferment. 13. He who, to show his quick parts, or through a forwardness of temper, answers to a matter before he hears it fully and understands it, shames himself, and manifests his folly. 14. A manly spirit, especially if encouraged and supported by the influences of the Holy Ghost, will bear up under manifold and sore calamities of an external kind: but, if the spirit be wounded with melancholy dejection, and a sense of God's wrath, how insupportable is the case, till Jesus, by his blood and grace, give relief! 15. Prudent persons, by diligent meditation, and by attentive listening to instruction, labour to increase more and more in wisdom. 16. There are few men so mean, base, or wicked, but large gifts and presents will procure them release from prison, nay, bring them into favour with great men, or even to the honour of waiting upon princes. 17. They, who are first in representing their case,

¹⁷ ^r He that is first in his own cause
seemeth just; but his neighbour cometh
and searcheth him.

¹⁸ ^s The lot causeth contentions to
cease, and parteth between the mighty.

¹⁹ ^t A brother offended is harder to be
won than a strong city: and *their* con-
tentions *are* like the bars of a castle.

²⁰ ^u A man's belly shall be satisfied
with the fruit of his mouth; and with
the increase of his lips shall he be filled.

²¹ ^v Death and life *are* in the power
of the tongue; and they that love it shall
eat the fruit thereof.

²² ^w Whoso findeth a wife findeth a
good thing, and obtaineth favour of the
LORD.

²³ ^x The poor useth entreaties; but
the rich answereth ^{*} roughly.

²⁴ ^y A man that hath friends must
shew himself friendly: and there is a
friend that sticketh closer than a brother.

CHAP. XIX.

BBETTER ^a is the poor that walketh
in his integrity, than he that is per-
verse in his lips, and is a fool.

² Also, ^b that the soul be without
knowledge, it is not good; and he that
^c hasteth with his feet sinneth.

³ ^d The foolishness of man perverteth
his way; and his heart fretteth against
the LORD.

⁴ ^e Wealth maketh many friends: but
the poor is separated from his neighbour.

⁵ ^f A false witness shall not be ^{*} un-
punished; and he that speaketh lies shall
not escape.

⁶ ^g Many will entreat the favour of
the prince: and every man is a friend
to him that giveth gifts.

⁷ ^h All the brethren of the poor do
hate him: how much more do his friends
go far from him? he pursueth them with
words, yet they are wanting to him.

⁸ He that getteth [†] wisdom loveth
his own soul: he that keepeth under-
standing shall find good.

Before Christ
cir. 975.

ⁱ Acts 24. 1—
21. 2 Sam. 16.
3. with 19. 26.

^j Josh. 14. 2.
1 Sam. 10. 21.
& 4. 42. Neh.
11. 1.

^k 1 Kin. 12. 16.
Acts 15. 39.

^l Ch. 12. 14.
& 13. 2. & 14.
3. & 10. 31.
& 12. 6. &
15. 2, 14.

^m Ver. 4, 6, 7.
Mat. 12. 36,
37. Jam. 3. 9.

ⁿ Ch. 19. 14. &
31. 10. & 3. 4.
& 8. 55.

^o Gen. 33. 3.
2 Kin. 4. 1.
Ch. 19. 4, 6.

^p Jam. 2. 3.
Exod. 5. 2.

^q Ch. 27. 9, 10.
17. & 17. 17.
2 Sam. 1. 26.

^r Ch. 28. 6. &
12. 26. Mat.
16. 26. & 5. 3.
Jam. 2. 4—6.
ch. 19. 22.

^s Rom. 10. 2.
Is. 27. 11.
2 Thes. 1. 8.

^t Ch. 1. 16. &
21. 5. & 24.
21. & 18. 13.

^u Acts 13. 45.
Rev. 16. 9.
Ps. 37. 1, 7.
Jer. 12. 1. Ps.
73. 2—22.

^v Ezek. 18. 25.
Jude 16.

^w Ch. 14. 20.
ver. 6. 2 Tim.
1. 15. & 4. 16.
Exod. 23. 1.
Deut. 19. 16.
ch. 6. 19. &
21. 28. Dan.
6. 24.

^x Heb. held in-
nocent.

^y Ch. 29. 26. &
16. 15. ver.
12. ch. 23. 1.
& 21. 28. &
18. 16. & 17.
8.

^z Heb. a man of
gifts.

^a Ch. 14. 20.
Ps. 55. 12, 13.
Job 19. 13—
19. Ps. 38. 11.
& 88. 8, 18.

^b Heb. on heart.
Ch. 3. 13. &
8. 35, 36. &
4. 1—9. & 2.
1—7. Deut.
4. 6.

ordinarily make it to appear right, and even prepossess the judge in their fa-
vour; but, by diligent search into their allegations, their neighbours often find
innumerable mistakes in their representations.

18. In some cases, where the parties contending are very powerful to maintain their pretensions, and the rea-
sons strong on both sides, the referring of the determination to God by the lot is
the proper method to put each into quiet possession of that which falls to his
share.

19. No contentions are so sharp and obstinate as those between near
relations and long-continued friends. It is easier to take strong cities, or to bow
or break the strongest iron bars, than to make a reconciliation.

20. Great care ought to be taken about our words; for, according as they are wholesome, good,
and edifying, or are bad and unsavoury, shall be our temporal or eternal reward
for them.

21. Much evil or much good necessarily issues from the right or
wrong use of our tongues: and as men love or accustom themselves to good or
bad discourse shall be their reward or punishment; nay, ordinarily they who
love to talk much shall suffer by it.

22. To be provided with a pious, prudent,
and active, wife is a great blessing, and a singular instance of God's favour.

23. Not boldness, but modest entreaties and doleful supplications, become those
who are poor and miserable: but rich men are too apt to be so elated with their
outward circumstances as to return haughty and harsh answers.

24. Such as have friends must study to behave towards them in a friendly manner, in doing them
all good offices possible: and sometimes friends are found that will be more con-
stant and faithful in helping us in a day of affliction than our nearest relations.

CHAP. XIX. Ver. 1. A poor, honest, and upright, man is much more happy
and honourable, than a rich wicked man that makes no conscience either of speak-
ing or acting in a wise and gracious manner.

2. When a man is ignorant, not
knowing what to follow or what to avoid, he cannot become holy or happy. And
he, who in a rash and unadvised manner pursues his purpose, cannot fail to com-
mit many sinful blunders.

3. When a man's ignorance and wickedness have
made him to miscarry, he often blames the providence of God, and frets and
murmurs against him.

4. When men grow rich they are sure to have many
courtiers for their favour, and professing themselves their hearty friends; but when
they become poor, and need friends, even those who were formerly kind turn
their backs on them.

5. False witnesses, and private calumniators, shall at
last, however slowly, meet with the due punishment of their wickedness.

6, 7. Multitudes will court the favour of the great and liberal, who can enrich or ad-
vance them; but every body is apt to desert and condemn the poor, who need
and beg their assistance.

8. He that receives Christ learns the true knowledge
of God; and he, who strictly practices the direction of his word, shews a real re-

Before Christ
cir. 975.See ver. 5.
Zech. 5. 4.
Ch. 1. 32. &
30. 22. & 28.
3. Eccl. 10. 6.
7.Ch. 14. 29.
& 16. 32.
Col. 3. 12.
Jam. 1. 19.Or prudence.
Mat. 5. 44.
& 6. 14. 15.
& 18. 21. 22.
Rom. 12. 19
—21. Eph. 5.
32.Eph. 7. 8.
ch. 16. 14. 15.
& 20. 2. & 28.
15. & 16. 15.Ps. 72. 4. 6.
Ch. 10. 1. &
15. 20. & 17.
21. 25. 2 Sam.
xiii—xix.Ch. 21. 9. 19.
& 27. 15.
2 Cor. 12. 14.
Gen. 25. 5. 6.
Ch. 18. 22. &
31. 10.Ch. 6. 9—11.
& 23. 21. &
10. 4. & 20.
13. & 24. 30.
—34. & 12.27. & 13. 4.
& 21. 25.
Rom. 12. 11.
2 Thes. 3. 10.
Luke 11. 28.Ch. 10. 28. ch.
13. 13. Mat.
19. 17. Is. 3.
10. 11. & 1.
19. 20. Rom.
2. 7—10.Heb. 2. 3.
Ch. 28. 28.
Mat. 10. 42.
& 25. 35—40.
2 Cor. 9. 6. 7.Heb. 6. 10.
Eccl. 11. 1. 2.
Or his deed.
Ch. 13. 24. &
23. 13. 14. &
29. 17. Eph.
6. 4.Or to his de-
struction, or to
cause him to
die.2 Sam. 16.
5—7. 1 Kin.
2. 46.Heb. add.
Ch. 118. & 2.
1—9. & 3.
1—4. & 4.
1—13. & 8.34. 35.
Ps. 37. 37.
Eccl. 7. 29.
Job 23. 13.
Ps. 33. 10. 11.ch. 16. 1. 9.
Is. 46. 10. &
14. 24. 27.
Heb. 6. 17.2 Cor. 8. 12. Ps. 72. 4. 10—12. Is. 36. 8. see ver. 1.
ch. 12. 14. 21. Ps. 91. 1. 10. Job 5. 19—22. & 22. 21—30. Rom. 8. 1. 28. 33—39.

Ch. 10. 27. & 14. 24. John 4. 14.

Ch. 10. 27. & 14. 24. John 4. 14.

Ch. 10. 27. & 14. 24. John 4. 14.

Ch. 10. 27. & 14. 24. John 4. 14.

Ch. 10. 27. & 14. 24. John 4. 14.

Ch. 10. 27. & 14. 24. John 4. 14.

Ch. 10. 27. & 14. 24. John 4. 14.

Ch. 10. 27. & 14. 24. John 4. 14.

Ch. 10. 27. & 14. 24. John 4. 14.

Ch. 10. 27. & 14. 24. John 4. 14.

Ch. 10. 27. & 14. 24. John 4. 14.

Ch. 10. 27. & 14. 24. John 4. 14.

Ch. 10. 27. & 14. 24. John 4. 14.

Ch. 10. 27. & 14. 24. John 4. 14.

Ch. 10. 27. & 14. 24. John 4. 14.

Ch. 10. 27. & 14. 24. John 4. 14.

Ch. 10. 27. & 14. 24. John 4. 14.

9^k A false witness shall not be unpunished; and *he that speaketh lies shall perish.*

10^l Delight is not seemly for a fool; much less for a servant to have rule over princes.

11^m The discretion of a man deferreth his anger; and *it is his glory to pass over a transgression.*

12^o The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass.

13^p A foolish son is the calamity of his father; and the contentions of a wife are a continual dropping.

14^r House and riches are the inheritance of fathers; and *a prudent wife is from the LORD.*

15^s Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

16^t He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die.

17^u He that hath pity upon the poor lendeth unto the LORD: and *that which he hath given will he pay him again.*

18^v Chasten thy son while there is hope, and let not thy soul spare for his crying.

19^z A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do it again.

20^a Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

21^b There are many devices in a man's heart; nevertheless, the counsel of the LORD, that shall stand.

22^c The desire of a man is his kindness: and a poor man is better than a liar.

23^d The fear of the LORD tendeth to life; and *he that hath it shall abide satisfied; he shall not be visited with evil.*

24^e A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

25^f Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge.

26^g He that wasteth his father, and chaseth away his mother, is a son that causeth shame and bringeth reproach.

27^h Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

28ⁱ An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

29^j Judgments are prepared for scorners, and stripes for the back of fools.

CHAP. XX.

WINE^a is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

2^b The fear of a king is as the roaring of a lion: *whoso provoketh him to anger sinneth against his own soul.*

3^c It is an honour for a man to cease from strife: but *every fool will be meddling.*

4^d The sluggard will not plow by reason of the cold; *therefore shall he beg in harvest, and have nothing.*

5^e Counsel in the heart of man is like deep water; but a man of understanding will draw it out.

6^f Most men will proclaim every one his own goodness: *but a faithful man who can find?*

7^g The just man walketh in his integrity: *his children are blessed after him.*

8^h A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9ⁱ Who can say, I have made my heart clean, I am pure from my sin?

10^j Divers weights, and divers mea-

Ps. 112. 2. & 37. 26. Ver. 26. ch. 16. 12. Ps. 101. 3—8. Job 14. 4. & 15. 4. Ps. 51. 5. Eccl. 7. 20. 1 John 1. 8. Jam. 3. 2. Lev. 19. 35. 36. Mic. 6. 10. 11. ch. 11. 1. & 16. 11. ver. 23. Heb. an ephah and an ephah.

Before Christ
cir. 975.Ch. 15. 19. &
26. 13—15. &
12. 27. & 6.
9. 10. & 24.
30—34. Rom.
12. 11.Ch. 21. 11.
Deut. 13. 11.
ch. 9. 8. 9. &
12. 1. & 28.
23.Heb. will be
cunning.
Ch. 10. 1. 5.
& 17. 2. 21.
24. & 28. 24.
& 30. 17.John 10. 5.
Luke 8. 18.
Deut. 13.
1—4. Mat.
16. 6. 12.2 John 10.
Eph. 4. 14.
2 Tim. 3. 1—
5. & 4. 3. 4.
Mat. 7. 15.Mark 4. 24.
Heb. A wit-
ness of Belial.
Ps. 10. 5. 11.Is. 28. 14.
15. 22.
Job 15. 16. &
20. 12. 13. &
34. 7.Eccl. 8. 11.
Is. 28. 22. Ps.
7. 14—16.
ch. 2. 22. &
5. 23.Gen. 9. 21.
Hos. 7. 5. &
4. 11. ch. 23.
29. 30. 1 Cor.
6. 10. Is. 28.1. 3.
Ch. 16. 14.
15. & 19. 12.
Eccl. 8. 2. &
10. 4. ch. 17.11. & 8. 36.
Ch. 17. 14. &
25. 8—10. &
13. 10. Gen.
13. 7. 8.Ch. 18. 6. 7.
13. & 26. 17.
Ch. 10. 4. &
24. 33. & 26.
13—15.Or winter.
Ch. 6. 10. 11.
& 19. 15.
Luke 16. 24.Mat. 25. 8.
Ch. 18. 4.
1 Cor. 2. 11.
15. & 10. 15.Mat. 6. 2.
Luke 18. 11.
ch. 25. 14.
Or bounty.John 1. 47.
Ps. 12. 1. Is.
57. 1. Mic. 7.
2. Eccl. 7. 23.Ps. 25. 21.
Acts 24. 16.
2 Cor. 1. 12.
Tit. 2. 11. 12.1 Kin. 8. 46. 2 Chr. 6.
Deut. 25. 13—15.
Heb. a stone and a stone.

gard to his own soul, and shall obtain the spiritual and eternal blessings which he needs.—10. Not plenty, prosperity, or pleasure, but rather stripes, are fit for fools: and much less is it proper for slaves to be able wantonly to domineer over princes, and men of great wealth or honour.

11. It is an evidence of great wisdom to be slow to anger: and it is a great honour kindly to pass over injuries, and return good for evil.

12. The frowns and wrath of a king are very terrible to his subjects, and make them apprehensive of ruin; but the tokens of his favour greatly refresh and invigorate their spirits.

13. An ignorant, headstrong, and impious, son, is a plague and grief to his parents; and a contentious wife is a gradual ruin to her family, so perpetually vexing her husband that he can scarcely live with her.

14. Persons may have houses and riches left them by parents; but a prudent wife is not obtained, even by diligent care, without the peculiar direction and blessing of the Lord.

15. Sloth and idleness sink the mind into a dull stupidity and unconcern, and thereby reduce men to extreme beggary and want.

16. He, who carefully keeps the commandments of God as the rule of his life, secures the welfare of his own soul: but he that lives at random, led only by his own brutish inclinations, shall be miserable in time and in eternity.

17. He, who compassionately relieves the necessities of the poor, really enriches himself; as what he gives is but lent to the Lord, and shall be repaid, with large interest and increase of blessings, upon him and his posterity.

18. Children ought to be faithfully corrected before they are fixed in evil habits and customs: nor ought their cryings or entreaties to make parents abate the necessary severity towards them.

19. Men given to passion and fury bring themselves into great mischiefs: and, if we extricate them out of one danger, they will quickly involve themselves in another.

20. To listen to instruction, and kindly receive reproofs, or even corrections, is the proper way to attain much solid and lasting wisdom and experience.

21. Many are the purposes and contrivances of men, and they often lay them with great care: but it is only the counsel of the Lord which can infallibly bring to pass whatsoever it pleases.

22. A desire to do good to others is a real kindness to them, though it be not in our power to effect it. And a poor man, who would fain do us good, is better than one who promises much and does little.

23. True godliness, and a religious care to please the Lord in all things, increase a spiritual life, and issue in life eternal. They afford the most satisfying comfort in God's favour, produce the most agreeable contentment with our lot, and are an excellent preservative both from sin and from suffering.

24. Sluggards are so much given to laziness and idle sauntering, that they can hardly be persuaded to take their meat, or do the most necessary and easy things.

25. Incorrigible sinners, and particularly scoffers at religion, and despisers of reproof,

ought to be severely punished, as a warning to such as are inconsiderate: but such as are wise and prudent will need no more but a gentle reproof to make them learn their duty, and practise accordingly.

26. Children, who by their debaucheries waste their fathers' substance, and deal unkindly with their mother, disgrace their parents, and at last render themselves infamous and miserable.

27. Great care ought to be taken to avoid listening to false doctrine, sinful advice, or even idle and frothy language, as it tends to make us wander from the true doctrines of Christ, and practice of holiness.

28. An impious witness, whose conscience is so hardened that he can swear to any thing, laughs at all law and justice, and even at the threatened judgment of God upon perjured persons; and the mouth of the wicked utters the most false, sinful, and mischievous, speeches with greediness.

29. But terrible judgments shall certainly be inflicted upon those that scoff at conscience and religion; and indelible marks of God's displeasure shall be inflicted on those who slight good instructions.

CHAP. XX. Ver. 1. Immoderate drinking of wine or other intoxicating liquors exposes men to the jest and detestation of others; it makes themselves abusive and scurrilous, mocking even at sacred things, and renders them like fools,

sots, or madmen, furious, tumultuous, and quarrelsome: while it seems to exhilarate the spirits, it deceitfully drowns both reason and conscience, and tends to the ruin of both soul and body.

2. The just wrath of a king is terrible; and they that offend him, by exasperating language or behaviour, expose themselves to temporal and eternal ruin.

3. It is honourable to avoid contention to the utmost, and to get out of it as quickly as possible, by confessing our own faults, and forgiving those of our neighbours: but foolish and wicked persons are always ready to begin or maintain quarrels.

4. Such as, through indolence and self-indulgence, neglect their business in its proper season, may expect beggary and misery; while they who are diligent enjoy abundant felicity.

5. Some men, through their reservedness of temper, and others through deep design, conceal their intentions: but persons of great sagacity will discover them, or even by their artful insinuations, make themselves to declare them.

6. Most men will boast how friendly, humane, charitable, and generous, they are: but it is hard to find one answerable in deeds to his trust, his relation, his promises or pretences.

7. Justified and gracious persons by their practice manifest the sincerity of their heart and profession; and their children are blessed of God and regarded by men on their account.

8. A king, who makes it his business to execute judgment and justice faithfully, effectually suppresses crimes and impieties by his strict inspection of affairs.

9. No man on earth is perfectly free from sin in heart or life, nor can he make himself so.

10. To

Before Christ
cir. 975.Mat. 7. 16.
ch. 22. 6.Exod. 4. 11.
Ps. 94. 7, 8.
Rom. 11. 36.Ch. 6. 9—11.
& 19. 15. &
24. 30—34. &
12. 11, 14. &
13. 4. & 10. 4.Ps. 36. 3. &
12. 2. 1 Thes.
4. 6. Jam. 4.
16.Ch. 3. 14, 15.
& 8. 11. & 3.
9. Job 28. 15.
—19 John 17.
3. 1 Tim. 3.
15. Phil. 3. 8.Ch. 27. 13.
& 22. 27.Ch. 2. 12, 16.
& 5. 3. & 7.
10. & 23. 27.Ch. 9. 17. &
4. 17. Job 20.
12, 14. Is. 44.
20.Heb. Bread of
lying, or false-
hood.Ch. 15. 22. &
11. 14. & 19.
20. Luke 14.
31. Judg. 19.
30. & 20. 9.Ch. 11. 13. &
18. 8. & 26.
20. 22. Lev.
19. 16. 1 Tim.
5. 13.

Or enticeth.

Deut. 27. 16.
Exod. 21. 17.
with 20. 12.
Lev. 20. 9.
Mat. 15. 4.
ch. 30. 17. Job
18. 5. & 22. 16.

Or candle.

Ch. 28. 20.
22. 1 Tim. 6.
9.Deut. 32. 35.
ch. 17. 13. &
24. 29. Rom.
12. 17—21.
1 Thes. 5. 15.
1 Pet. 3. 9.See ver. 10.
& ch. 11. 1.Heb. balances
of deceit.Ps. 37. 23. ch.
16. 1, 9. Jer.
10. 23. 2 Cor.
3. 5. Rom. 8.
26.Mal. 3. 8, 9.
Eccl. 5. 4, 5.
Judg. 11. 35.
Mat. 5. 33.
Jer. 22. 9. &
34. 8—22.
Acts 5. 1—4.sures, both of them *are* alike abomination to the LORD.11 ^a Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.12 ^a The hearing ear, and the seeing eye, the LORD hath made even both of them.13 ^a Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.14 ^a *It is* naught, *it is* naught, saith the buyer: but, when he is gone his way, then he boasteth.15 ^a There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.16 ^a Take his garment that is surety for a ^a stranger; and take a pledge of him for a strange woman.17 ^a ^a Bread of deceit *is* sweet to a man; but afterwards his mouth shall be filled with gravel.18 ^a Every purpose is established by counsel: and with good advice make war.19 ^a He that goeth about *as* a tale-bearer revealeth secrets: therefore meddle not with him that ^a flattereth with his lips.20 ^a Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.21 ^a An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed.22 ^a Say not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee.23 ^a Divers weights *are* an abomination unto the LORD; and ^a false balance *is* not good.24 ^a Man's goings *are* of the LORD; how can a man then understand his own way?25 ^a *It is* a snare to the man *who* devoureth *that which is* holy, and after vows to make inquiry.

buy with larger weights or measures, and sell with lesser ones, and all other injustice, is extremely detestable to God. 11. Men's continued practice is the surest mark of their disposition, and by that the future conversation of young persons may be guessed at; and yet they, even children, often strangely conceal their vices.

12. All our natural faculties and senses, and the right use of them, are from God, and therefore ought to be employed for his glory. 13. Immoderate sleep, or other slothfulness, wastes our time, and draws on poverty and want; but watchful care, and diligent labours, are the means of obtaining every thing necessary.

14. Some, while they buy goods, will dishonestly and falsely cry them down, and yet afterwards boast of their good bargain and cheating the seller.

15. Wise and gracious speeches, proceeding from a wise and understanding heart, are more valuable than all the gold, pearls, or precious things on earth.

16. Never trust him without a proper pledge who rashly becomes surety for every body, strangers and harlots not excepted; for he will quickly be reduced to beggary.

17. Gains, honours, and pleasures, acquired by unrighteous courses, may at first be extremely agreeable to men; but they will at last produce anguish of conscience, pangs of repentance, or torments of despair.

18. Deliberation with ourselves, and consulting with others who are prudent, is the way to obtain success in our undertakings, especially in matters of importance and danger.

19. It is always necessary to suspect flatterers, and to turn a deaf ear to tale-bearers, who, by treacherously revealing the secrets which others have intrusted to them, labour to insinuate themselves into our confidence, and then betray us.

20. Slighters, revilers, abusers, and wishers of mischief, to parents, bring fearful and lasting ruin on themselves and posterity, however they may prosper for a time.

21. Many by unrighteous courses quickly become rich; but the foundation being laid in rapine, extortion, or fraud, it shall quickly waste away, or prove a curse to such as enjoy it.

22. Never revenge injuries received; but commit thy cause to God, who judges righteously; wait patiently in the use of lawful means for the fulfilment of his promises, and he will vindicate and deliver thee in his own time.

23. Injustice, even in the smallest things, is so extremely abominable to God, that it cannot be too much hated or avoided.

24. Men's thoughts, words, and actions, are all directed by God to his own ends: and none can certainly know before hand what will be the issue of them.

25. A sacrilegious converting of what pertains to God to our own private use, and studying how to be loosed from the obligations of solemn vows, terribly ensnare men's souls, and bring certain ruin upon them.

26. Pious and prudent magistrates exert themselves to discourage and terrify the wicked, and punish them with proper severity.

26 ^a A wise king scattereth the wicked, and bringeth the wheel over them.27 ^a The spirit of man *is* the ^a candle of the LORD, searching all the inward parts of the belly.28 ^a Mercy and truth preserve the king; and his throne is upholden by mercy.29 ^a The glory of young men *is* their strength; and ^a the beauty of old men *is* the grey head.30 The blueness of a wound ^a cleanseth away evil; ^a so *do* stripes the inward parts of the belly.

CHAP. XXI.

THE ^a king's heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.2 ^a Every way of a man *is* right in his own eyes: ^a but the LORD pondereth the hearts.3 ^a To do justice and judgment *is* more acceptable to the LORD than sacrifice.4 ^a ^a An high look, and a proud heart, *and* ^a the ploughing of the wicked, *is* sin.5 ^a The thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty only to want.6 ^a The getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.7 ^a The robbery of the wicked shall ^a destroy them, because they refuse to do judgment.8 ^a The way of man *is* froward and strange: ^a but *as for* the pure, his work *is* right.9 ^a *It is* better to dwell in a corner of the house-top, than with ^a a brawling woman in ^a a wide house.10 ^a The soul of the wicked desireth^a Heb. saw them, or dwell with them.

2 Cor. 1. 12. Mat. 7. 17. & 12. 35.

Exod. 32. 22. Ps. 36. 1—4. Mic. 7. 4, 5.

Ps. 14. 1—5. & 36. 1—4. Tit. 3. 3.

Ch. 19. 13. & 25. 24. & 27. 15. ver. 19.

Heb. an house of society.

Jam. 4. 5. ch. 4. 16. & 10. 23.

Acts 24. 16.

Heb. a woman of contention.

Heb. Haughtiness of eyes.

Or the light of the wicked.

Ch. 10. 4. & 13. 4. & 19. 15. 24. & 6. 6—11. & 23. 21. & 24. 30—24. ver. 25.

Ch. 10. 2. & 13. 11. & 8. 36. & 28. 22. Jer. 17. 11. 1 Tim. 6. 9. 10. Job xviii. xx.

Ch. 10. 26. & 11. 2—7. & 13. 21. Ps. 7. 16. & 9. 16. & 55. 23.

Ps. 101. 3—8. ver. 8. with Is. 28. 27, 28. 2 Sam. 12. 31.

John 1. 4. Gen. 2. 7. Eccl. 12. 7. 1 Cor. 2. 11. Rom. 2. 14. 15. Job 32. 8. Zech. 12. 1.

Or lamp.

Ps. 102. 1. & 25. 21. & 77. 2. ch. 22. 14. & 16. 6. Jer. 22. 16.

1 John 2. 17. 14. Jer. 9. 23.

Ch. 16. 31. Lev. 19. 32. Job 12. 12.

Heb. is a purging medicine against evil.

Is. 27. 9. ch. 22. 15. Hos. 2. 6. 1. 1 Pet. 1. 7. Job 56. 9. 10.

Ch. 16. 1, 9. Dan. 4. 35. Ezra 7. 27. Ps. 105. 23. & 106. 45.

Ch. 16. 2, 25. & 20. 6. & 25. 14. & 50. 12. Luke 18. 11, 12.

Jer. 17. 10. Heb. 4. 13. Rev. 2. 23. John 2. 24, 25.

1 Sam. 15. 22. ch. 15. 8. Is. 1. 11. Hos. 6. 7. Mark 12. 33.

Ch. 6. 16—18. & 8. 13. & 15. 8. Ps. 101. 5.

Heb. Haughtiness of eyes.

Or the light of the wicked.

Ch. 10. 4. & 13. 4. & 19. 15. 24. & 6. 6—11. & 23. 21. & 24. 30—24. ver. 25.

Ch. 10. 2. & 13. 11. & 8. 36. & 28. 22. Jer. 17. 11. 1 Tim. 6. 9. 10. Job xviii. xx.

Ch. 10. 26. & 11. 2—7. & 13. 21. Ps. 7. 16. & 9. 16. & 55. 23.

Ps. 14. 1—5. & 36. 1—4. Tit. 3. 3.

Ch. 19. 13. & 25. 24. & 27. 15. ver. 19.

Heb. an house of society.

Jam. 4. 5. ch. 4. 16. & 10. 23.

Acts 24. 16.

Heb. a woman of contention.

Heb. Haughtiness of eyes.

soul and conscience, especially when renewed by the Spirit of God, act as his deputies; discovering, judging, accusing, or approving, whatever passes within us according as it is contrary or conformable to God's revealed will.

28. Bounty and clemency, joined with justice and faithfulness to their word, are principal means of securing the government of princes, and entailing their kingdom on their posterity.

29. Strength, vigour, and courage, render young men respected; but gravity, wisdom, and experience, are the peculiar ornaments of the aged.

30. Severe corrections are necessary to restrain or reclaim some stubborn and obstinate tempers, and to purge out those corrupt affections which are lodged in the heart.

CHAP. XXI. Ver. 1. The wills, inclinations, and purposes of kings and others are entirely under the direction and government of God; and he can turn them whithersoever he pleases, as easily as the gardener or husbandman can turn his canals of waters.

2. Men, through their self-love, often fancy their own purposes and works to be extremely right, while the Lord, who perfectly knows their hearts, observes them to be very defective or sinful.

3. Uprightness of heart, and holiness and virtue of life, are more pleasing to God than the most pompous devotions, or the most liberal benefactions or alms.

4. Not only the insolence, pride, and ambition, of wicked men, are criminal before God, but all their natural, civil, and moral, actions, with all their worldly greatness and prosperity, lead to sin; and all they do is sinful in its principle, manner, and end.

5. Prudent contrivances and laborious industry are the proper means of plenty and affluence: but hasty resolutions, precipitant measures, and unjust methods, involve men in trouble and loss.

6. The getting of wealth, by lying, flattery, calumny, or perjury, is a beguiling and unprofitable course, however much used by such as walk in ways leading to destruction; and the wealth thus obtained is as unsubstantial and transient as heaps of chaff or clouds of smoke before the wind.

7. The injuries which wicked men do to others in rendering their families poor or desolate, shall, in most ruinous punishments, be returned upon their own heads, because they are wilfully bent upon their unjust dealings.

8. The whole temper and course of a wicked man are contrary to the law and nature of God, and odious to him; but they, whose consciences are washed in Jesus' blood, and their hearts renewed by his grace, walk in good works, acceptable to God and profitable to men.

9. Better is it to live poorly and solitary in the open air, exposed to all the injuries of the weather, or to be thrust into some little corner, than have a spacious house and numerous family, governed by a contentious wife, whose perpetual scolding and brawling upon

Before Christ
cir. 975.Before Christ
cir. 975.† Heb. is not
favoured.Ps. 50. 9, 16.
ch. 15. 6, 18.
66. 3. & 1. 11
—15. Jer. 6.
28. Amos 5.
22. ch. 28. 9.Ch. 19. 25.
Ps. 58. 10, 11.
& 64. 9. Rev.
11. 13.1 Cor. 10. 10.
Deut. 13. 11.
Ps. 119. 120.Ch. 11. 3, 5.
6. & 14. 32.
Is. 3. 11.
Rom. 2. 8, 9.
Job xviii. xxMat. 7. 2. &
18. 30, &c.
Jam. 2. 13.
ch. 28. 27.Ch. 17. 8. &
18. 16. & 19.
6. Gen. xxxiii.Rom. 7. 22.
2 Cor. 1. 12.
Acts 24. 16.
Ps. 149. 2.Ver. 12. Ps. 9.
16, 17. & 55.
23.Luke 15. 13.
Heb. 6. 4—6.
& 10. 26, 27.
38. ch. 2. 19.
& 7. 25—27.
& 9. 14—18.Luke 15. 13.
14. & 16. 25.
ch. 6. 10, 11.
& 5. 10, & 23.
21.

† Or sport.

Ch. 11. 8. Is.
43. 3, 4. Josh.
7. 26. 2 Sam.
21. 14. Ps. 32.
10. Rev. 12.
16.

See ver. 9.

† Heb. in the
land of the
desert.Ps. 112. 3, 5.
& 122. 2. ch.
10. 4. Mat. 6.
19. 20.Ch. 6. 26. &
23. 21. & 28.
19. Mat. 25.
1—10.Ch. 15. 9. &
22. 1. Mat. 5.
6. & 6. 33.
1 Cor. 15. 58.
Rom. 2. 10.
Is. 3. 10.
2 Tim. 4. 7, 8.
1 Sam. 2. 30.Ecc. 9. 14.
& c. 2 Sam. 20.
16. & 5. 7.Ch. 12. 13. &
13. 3. & 18.
21. & 10. 19.
& 17. 27.
Ps. 39. 1.
Amos 5. 13.Ps. 138. 6.
Ecc. 7. 8, 9.† Heb. in the
wrath of prideCh. 13. 4. &
6. 9, 10, 11. &
12. 27. & 15.
19. & 19. 24.
& 22. 13.Ps. 10. 3.
Hab. 2. 9.
Ezek. 33. 31.

Ps. 112. 9. Luke 6. 30—36. Is. 32. 8.

evil: his neighbour †findeth no favour in his eyes.

11 ⁿWhen the scorner is punished, the simple is made wise: and, when the wise is instructed, he receiveth knowledge.

12 ^oThe righteous *man* wisely considereth the house of the wicked: ^vbut *God* overthroweth the wicked for their wickedness.

13 ^aWhoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 ^aGift in secret pacifieth anger; and a reward in the bosom strong wrath.

15 ^aIt is joy to the just to do judgment: ^vbut destruction *shall be* to the workers of iniquity.

16 ^aThe man that wandereth out of the way of understanding shall remain in the congregation of the dead.

17 ^aHe that loveth †pleasure *shall be* a poor man: he that loveth wine and oil shall not be rich.

18 ^vThe wicked *shall be* a ransom for the righteous; and the transgressor for the upright.

19 ^aIt is better to dwell ||in the wilderness than with a contentious and an angry woman.

20 ^aThere is treasure to be desired and oil in the dwelling of the wise; ^vbut a foolish man spendeth it up.

21 ^aHe that followeth after righteousness and mercy findeth life, righteousness, and honour.

22 ^aA wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 ^aWhoso keepeth his mouth and his tongue keepeth his soul from troubles.

24 ^aProud and haughty scorner is his name who dealeth ^{*}in proud wrath.

25 ^aThe desire of the slothful killeth him; for his hands refuse to labour.

26 ^aHe coveteth greedily all the day long: but the righteous giveth and spareth not.

27 ^kThe sacrifice of the wicked is abomination: how much more *when* he bringeth it †with a wicked mind?

28 [†]A false witness shall perish: ^mbut the man that heareth speaketh constantly.

29 ^aA wicked man hardeneth his face: ^obut, *as for* the upright, he ||directeth his way.

30 ^pThere is no wisdom, nor understanding, nor counsel, against the LORD.

31 ^aThe horse is prepared against the day of battle: but ^{*}safety is of the LORD.

CHAP. XXII.

^aA ^aGOOD name is rather to be chosen than great riches, and ^bloving favour rather than silver and gold.

2 ^aThe rich and poor meet together: the LORD is the Maker of them all.

3 ^aA prudent *man* foreseeeth the evil, and hideth himself: ^abut the simple pass on, and are punished.

4 [†]By humility and the fear of the LORD are riches, and honour, and life.

5 ^aThorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.

6 [†]Train up a child †in the way he should go: and, when he is old he will not depart from it.

7 ^aThe rich ruleth over the poor, and the borrower is servant ||to the lender.

8 ^kHe that soweth iniquity shall reap vanity; ^{*}and the rod of his anger shall fail.

9 [†]He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

10 ^aCast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 ^aHe that loveth pureness of heart, ^vfor the grace of his lips the king *shall be* his friend.

* Mat. 5. 8. ch. 16. 13.

* Or, and hath grace in his lips. Ps. 45. 2.

† Heb. in
wickedness.

Ch. 19. 5, 9.

† Heb. A witness
of lies.

2 Cor. 1. 18.

ch. 12. 19.

Jer. 44. 17. &

8. 12. & 3. 2.

3. & 2. 34.

Ps. 112. 5. &

39. 1.

|| Or consider-
eth.

Jer. 9. 23. Is.

8. 9, 10. Jon.

1. 13.

Ps. 33. 17. &

20. 7. Ecc. 9.

11. Ps. 3. 6.

* Or victory.

Ch. 15. 17, 30.

Ecc. 7. 1.

Col. 3. 14.

3 John 12.

* Or favour is
better than,

Ec. Ch. 17. 1.

Ch. 29. 13.

1 Cor. 12. 21.

ch. 14. 31.

Jam. 2. 1.

Ps. 49. 2, 7.

Ch. 27. 12. &

18. 10. Is. 26.

20, 21.

Ch. 7. 22, 23.

Judg. xvi.

2 Sam. 15. 11.

with 18. 7.

Is. 57. 15.

Luke 14. 11.

Jam. 4. 6. ch.

21. 21. Ps.

112. 3. 1 Tim.

4. 8. Mat. 6.

33. & 19. 29.

* Or, The re-
ward of humi-
lity, &c.

Rom. 3. 16,

17. ch. 4. 16.

& 15. 9.

Eph. 6. 4.

Gen. 18. 19.

† Or Catechise.

† Heb. in his
way.

Jam. 2. 6.

Deut. 15. 8.

† Heb. to the
man that
lendeth.

Job 4. 6.

Hos. 10. 13.

Gal. 6. 7, 8.

* Or, and with
the rod of his
anger he shall
be consumed.

2 Cor. 9. 6.

Ps. 41. 1—3.

ch. 11. 25. &

19. 17. Is. 32.

6.

† Heb. Good of
eye.

Ps. 101. 5.

Gen. 21. 9.

Ps. 1. 1. ch.

24. 9.

the smallest occasion is more intolerable than thunder, lightning, or blustering winds. 10. A wicked man's heart desires to be ever doing mischief, and to have others falling into it: nor will he spare good or bad, friend or foe, if, by reproof or otherwise, they stand in the way of his covetousness, ambition, or other lusts.

11. When obstinate scoffers at the laws of God and men are punished in providence, or by the magistrates, others, particularly such as they have seduced, will bethink themselves what they are doing: and wise men will improve instructions and admonitions to render themselves wiser and better.

12. While righteous magistrates search the houses of the wicked for ill-gotten goods, and in order that they may be duly punished, and deprived of power to do further mischief, godly men, in order to deter them from like courses, consider the judgment and ruin which God brings on the wicked for their sins.

13. They, who refuse to help the poor in distress, shall be reduced to misery themselves, and have none to pity or help them. 14. Presents, especially if secretly and prudently given, have a powerful influence to appease angry and wrathful men.

15. The execution of justice, and the practice of holiness and virtue, are a pleasure to the righteous: but are a terror and burden to the wicked, whom God and the magistrates shall concur to destroy.

16. He that will not live according to the directions of God's word, but follows the conduct of his own lusts and passions, shall, after all his extravagancies, be for ever fixed in hell.

17. Voluptuous persons destroy their own pleasures, by wasting their estates; and they, who are given to costly and delicious feeding, can never thrive.

18. Wicked men often fall into the very miseries which they had prepared for the godly; and, in times of common calamity, are often severely punished that the righteous may be delivered.

19. True wisdom enables men to procure what is necessary for their families, and to enjoy it with satisfaction: but foolish persons lavishly waste what they neither know how to get or how to live without.

20. True wisdom enables men to procure what is necessary for their families, and to enjoy it with satisfaction: but foolish persons lavishly waste what they neither know how to get or how to live without.

21. They, who make it their business to receive and improve Jesus Christ and his righteousness and grace in a life of holiness and virtue, shall find every new-covenant blessing in time and eternity.

22. Wise men, by their prudence, kindness, and perseverance, can effect the most difficult enterprises, and do more than others who have much more strength.

23. Restraint of the tongue, from impure, false, profane, rash, injurious, language, greatly preserves men from troubles, embarrassments, and miseries.

24. Pride, insolence, and outrageous words, only render men infamous and contemptible.

25. 26. The slothful man is killed by an insatiable desire after that which he has not and will not labour for: but pious and diligent persons have enough for

themselves, and also wherewith to relieve others. 27. All the appearances of devotion and piety about unrenewed persons being hypocritical, proceeding from a wicked principle, done in a wicked manner, and to a wicked end, are abominable to God.

28. The testimony, character, and soul, of a false witness shall quickly be ruined: but he, that speaks nothing but what he knows to be true, is fixed and invariable in his attestations.

29. Impenitent sinners refuse to blush at their abominations, and obstinately resolve to go on in them; but sincere saints carefully conduct their thoughts, words and actions, by the rule of God's word.

30. No projects, however, wisely laid or prudently conducted, can defeat or alter the purposes, or counteract the providence, of God.

31. Neither horses, chariots, or powerful armies, can obtain victories, or even protect their owners: but all safety and salvation are of, and effected by, the Lord himself.

CHAP. XXI. Ver. I. A good character, qualifying men to be useful for God in their generation, and the noted respect and friendship of those among whom we live, are more honourable and comfortable than all the riches of the world.

2. The rich by their wealth, and the poor by their labour, are mutual supports of each other, and ought to live together in harmony and kindness, as the same Lord made them both, and appointed them their respective conditions.

3. Prudent men foresee calamities or temptations when approaching, and use proper means for securing themselves; but foolish and inconsiderate persons go on securely in their sins, and are ruined.

4. True humility and real godliness are the certain way to honour and happiness in this world and in that which is to come.

5. Wicked men meet with much trouble and danger in their sinful ways: but he that takes proper care of his soul shall be preserved therefrom, and enjoy manifold blessings.

6. Let children be carefully instructed in the truths, and accustomed to the ways, of God as early and earnestly as possible, and they will retain the impression, and practise the same, as long as they live.

7. Rich men domineer over the poor; and they who borrow are obliged to depend on the will and pleasure of the lender.

8. He, whose common practice is to do mischief, shall be paid in his own coin with misery and trouble; and at length his power of wronging others shall be taken from him.

9. They, who compassionately observe the wants of the poor, and cheerfully relieve them, shall be largely rewarded of God.

10. The removal of graceless persons, who scorn all good counsels, from a society, is an excellent mean to compose the con-

Before Christ.
cir. 975.

2 Chr. 16. 9.
Acts 12. 25.
23. Job 5. 12.
13. Is. 44. 25.

Or thematters

Ch. 26. 13. &
15. 19.

Ch. 2. 16, 19.
& 5. 3. & 7.
5—11. & 23.
27. & 6. 26—
29. Eccl. 7. 26.

Joh 14. 4.
John. 3. 6.
Gen. 8. 21.

Ch. 13. 24. &
19. 18. & 23.
13. & 29. 15.
17. Heb. 12. 9.

Ps. 12. 5. ch.
11. 24. Jam.
2. 13. ver. 22.
23. ch. 23. 10.
11.

Ch. 1. 8. & 2.
1—5. 10. & 3.
1—4. 17. 16.
Mat. 11. 15.
28—30. Is.
65. 3. Ps. 45.
10.

Ch. 3. 17. Ps.
19. 7—10. &
119. 11. Jer.
15. 16. Acts
18. 24. 28.

Heb. in thy
belly.

John 20. 31.
Rom. 5. 4.

Or trust thou
also.

Hos. 8. 12.
Ps. 12. 6. &
19. 7—10. &
119. 72. 103.
2 Tim. 3. 15—
17. Luke 1. 3.
4. 1 Pet. 3. 15.
Col. 4. 4.
2 Pet. 1. 19.
21.

Or to those
that send thee.

1 Pet. 3. 15.
See ver. 16.

Zech. 7. 10.
Exod. 23. 6.

Job 31. 21.
Ps. 35. 1. &
72. 4. ch. 23.
11. Is. 33. 1.
& 49. 26. Jer.
51. 36. & 50.
34.

Ch. 9. 6. & 13.
20. & 21. 24.
& 29. 22. Ps.
1. 1. & 26. 4.
Jer. 15. 17.

Ps. 106. 35.
Exod. 31. 15.
16. Josh. 23.
12. 13. 1 Cor.
15. 33. ch. 13.
20.

Ch. 6. 1. &
11. 15. & 17.
18. & 20. 16.
& 27. 13.

Exod. 22. 26.
2 Kin. 4. 1.
ch. 20. 16.

Deut. 19. 14.
& 27. 17. ch.
23. 10. Job 24.
2.

Or bound.

Luke 21. 36.
2 Tim. 4. 2.
Rom. 10. 11.
Eccl. 9. 10.
ch. 12. 24. &
10. 4. & 13. 4.

Heb. obscure
men.

12 The eyes of the LORD preserve knowledge; and he overthroweth the words of the transgressor.

13 The slothful man saith, There is a lion without. I shall be slain in the streets.

14 The mouth of strange women is a deep pit: he that is abhorred of the LORD shall fall therein.

15 Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

18 For it is a pleasant thing if thou keep them within thee: they shall withal be fitted in thy lips.

19 That thy trust may be in the LORD, I have made known to thee this day, even to thee.

20 Have not I written to thee excellent things in counsel and knowledge,

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

22 Rob not the poor, because he is poor; neither oppress the afflicted in the gate:

23 For the LORD will plead their cause, and spoil the soul of those that spoiled them.

24 Make no friendship with an angry man; and with a furious man thou shalt not go;

25 Lest thou learn his ways, and get a snare to thy soul.

26 Be not thou one of them that strike hands, or of them that are sureties for debts.

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

28 Remove not the ancient landmark, which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

tentions therein, and to prevent strifes and mutual reproaches for the future. 11. He that loves and practises sincerity and plain-heartedness will recommend himself even to princes, by the piety, pleasantness, and candour of his discourse. 12. God, in his providence, carefully preserves his own oracles and ordinances among men, and provides for, preserves, and honours, those who are thereby made wise unto salvation: but he blasts all the counsels and designs of the wicked and perfidious. 13. Slothful persons imagine mighty hindrances in the way of their duty where there are none, or at least very few. 14. Nothing is so dangerous, so eternally dangerous, as the ensnaring flatteries of whorish women, and the enslaving influence of fleshly lust. If a man be ensnared by them, nothing but infinite mercy and power can prevent his utter and everlasting destruction. And seldom are any, who have not provoked the Lord by former wickedness, permitted to fall into these snares. 15. False opinions and bad inclinations adhere so closely to the minds of children, that not only instructions and reproofs, but even seasonable and duly severe chastisements, must remove their obstinate folly. 16. He that by violence or fraud oppresses the poor to enrich himself, or gives to the rich what he took from the poor, or what he should give to relieve their wants, shall himself be reduced to want and beggary. 17. Attend diligently, and consider seriously, the counsels and precepts of wise men, and particularly those given in this book. 18. For it will afford thee great satisfaction heartily to embrace, thoroughly to digest, and faithfully to preserve, them in thy mind: and by these means thou wilt be qualified to instruct others in them. 29. Men who are quick and dextrous, but prudent in dispatching whatever business is committed to them, are in a fair way to be preferred to some honourable employment in the service of their prince.

CHAP. XXIII.

WHEN thou sittest to eat with a ruler, consider diligently what is before thee:

2 And put a knife to thy throat if thou be a man given to appetite.

3 Be not desirous of his dainties; for they are deceitful meat.

4 Labour not to be rich: cease from thine own wisdom.

5 Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

6 Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.

8 The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 Speak not in the ears of a fool; for he will despise the wisdom of thy words.

10 Remove not the old landmark; and enter not into the fields of the fatherless:

11 For their Redeemer is mighty; he shall plead their cause with thee.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

13 Withhold not correction from the child: for, if thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

15 My son, if thine heart be wise, my heart shall rejoice, even mine.

16 Yea, my reins shall rejoice when thy lips speak right things.

17 Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long.

18 For surely there is an end; and thine expectation shall not be cut off.

19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 Be not among wine-bibbers; among riotous eaters of flesh:

behaviour, considering what and how you eat, what and how you speak, and to whom. 2. And avoid, as you would avoid death, every approach to intemperance and folly in language, as well as excess in eating and drinking; and so much the more if thou art given to such weakness. 3. Never shew a fondness for delicate provision; for it often betrays men into excess, or into some indecent unwarrantable behaviour. 4. Never labour immoderately with heart or hand to obtain riches: and never depend on thy own prudent management, but on God himself, for the success of thy undertakings. 5. Never set thy mind or affections upon riches, nor pursue with eagerness what perhaps thou canst never attain; for, if thou dost, they may suddenly and irrecoverably be taken from thee, and become witnesses against thee before God, with respect to thy guilt in pursuing or abusing them. 6. Never receive an obligation from a sordid, covetous, and churlish, wretch; and never let the best cheer tempt thee to accept of his invitation to a feast: 7. For he is to be judged of by the disposition of his heart, not by his fair words. And, while he flatters and urges thee to eat, he has no real kindness for thee, nor in the least wishes thee to make use of his provision. 8. When thou seest his sordid carriage, it will make thee repent thy tasting of his dainty meats, or paying any regard to his kind but deceitful compliments. 9. The wisest counsels and reproofs, addressed to fools and scorners, will be but contemned and trampled under their feet. 10, 11. Never encroach upon the property of the fatherless, or others who have no help in man; for the Almighty God will take their part, redress their grievances, and revenge the injuries done to them. 12—16. If parents carefully instruct and correct, and children seriously regard and receive their instruction, and submit to their correction, it will greatly promote the happiness and comfort of both. 17, 18. Never envy the prosperity of sinners; but study to live in favour and in humble fellowship with God. Thus shall thy troubles quickly have an end, and the expected blessings of eternity be enjoyed by thee, while the prosperity of sinners shall be turned into everlasting misery. 19—21. Carefully study true wisdom, and let thine heart be exercised in faith and holiness. Avoid all

Before Christ
cir. 975.

Gen. 43. 16,
33. 34. 1 Sam.
9. 22. Jude 12.

Mat. 18. 8,
22. 1 Cor. 9.
27.

Dan. 1. 8.
Luke 21. 34.
Phil. 4. 5.

Ch. 28. 20.
John 6. 27.
1 Tim. 6. 8—
10.

Ch. 3. 5, 7.
Rom. 12. 16.
& 11. 25.

Heb. Will
thou cause
thine eyes to
fly upon.

1 Cor. 7. 31.
Eccl. 1. 2. &
12. 8. 1 Tim.
6. 17. Ps. 62.
10. ch. 27. 24.

Ps. 141. 4.
Dan. 1. 10.

Ch. 28. 22.
Deut. 15. 9.
Mat. 20. 15.
Mark 7. 22.

Ps. 12. 2. &
55. 21.

Ch. 9. 8. &
13. 1. Mat. 7.
6. ch. 26. 4, 5.

Deut. 19. 14.
& 27. 17. ch.
22. 28. Is. 5. 8.

Or bound.

Job 31. 21.
ch. 22. 23.
Jer. 50. 34. &
51. 36. Ps. 12.
5.

Ch. 2. 1, 2.
Ezek. 33. 21.
Mat. 13. 33.
Jam. 1. 21.
ch. 22. 17—
19. Is. 55. 3.
Rev. 2. 7, 29.

Ch. 13. 24. &
19. 18. & 22.
15. & 29. 15.
—17. 1 Cor. 5.
5. 2 Cor. 10.
4. Eph. 6. 4.
Rev. 3. 19.
Heb. 12. 5—
11.

Ch. 10. 1. &
15. 20. 1 Thes.
2. 20.

Or even I
will rejoice.

Jam. 3. 2.
Eph. 5. 4.
Col. 4. 4.
3 John 4.

Ps. 37. 1, 7.
& 73. 3. ch. 3.
31. & 24. 1.

Ps. 4. 4. Heb.
12. 28. ch. 23.
14.

Ch. 24. 14.
Jer. 29. 11.
Ps. 9. 18. &
62. 5. & 37.
37. Heb. 10.
35. & 6. 19.
Luke 16. 25.

Or reward.

Ver. 12. ch.
4. 1, 10, 23.
ver. 23, 26.

Rom. 13. 13.
Eph. 5. 18. Is.
5. 11. & 22.
12. 13. Mat.
24. 49.

Heb. of their
flesh.

Before Christ
cir. 975.

Luke 21. 34.
ch. 10. 5. & 6.
9. 10. & 21.
17. Rev. 3. 17.

Ch. 1. 8. & 2.
1. & 3. 1. &
4. 1. & 6. 20.
& 30. 17.

Ch. 4. 5. 7. &
2. 2—4. Mat.
13. 44. 46.
Jude 3. Phil.
3. 7—9. Ps.
119. 72. 111.
127. 162.

Ch. 10. 1. &
15. 20. ver. 15.
16. Ps. 127.
3—5. & 144.
12. Is. 44. 3—
5. 1 Thes. 2.
20. 2 John 4.
3 John 4.

Is. 44. 5. & 1.
18. & 55. 1—
3. 7. 2 Cor. 8.
5.

Ps. 119. 9.
11. 2 Pet. 1.
19. John 5. 39.
Is. 4. 20. Ps.
107. 43.

Ch. 22. 14. &
2. 16. 19. & 5.
5—11. & 6.
24. 26. Eccl.
7. 26.

Ch. 7. 12. 13.
& 9. 14—16.
& 7. 26. Eccl.
7. 26.

Oras a robber.

Is. 5. 11. 12.
& 28. 1. 3.
ver. 21. ch. 20.
1. Mat. 24.
49. Eph. 5. 18.
Lev. 17. 2.

1 Cor. 6. 9.
10. Gal. 5. 21.

1 Thes. 5. 22.
ch. 4. 14. 15.
& 5. 8. Job 31.
1 Mat. 5. 23.

Rom. 6. 21.
Luke 21. 34.
ver. 29. Is. 28.
1. 3. & 1. 20.

Or a cockatrice.

Ezek. 16. 26.
—29. Rev. 17.
4. 5.

Ps. 107. 26.
27. Is. 1. 3. &
42. 23. 25.

Heb. in the
heart of the
sea.

Heb. I knew
it not. Jer. 5.
3. Eph. 4. 12.

Is. 56. 12. &
22. 13. & 1. 5.
Deut. 29. 19.
1 Cor. 15. 32
—34.

Ps. 37. 1. 7.
& 73. 3. & 26.
9. ch. 23. 17.
& 3. 31. ver.
19.

Esth. 3. 6. 7.
Exod. 1. 10.
Ps. 10. 7. &
31. 13. & 64.
2. 3. & 56. 5.
6. & 57. 3. 4.
& 109. 2—5.

Ch. 14. 1. &
3. 13—19. &
4. 5—13. & 8.
18—21. & 9.
1. 1 Tim. 4. 8.

Ps. 37. 1. 7.
& 73. 3. & 26.
9. ch. 23. 17.
& 3. 31. ver.
19.

Esth. 3. 6. 7.
Exod. 1. 10.
Ps. 10. 7. &
31. 13. & 64.
2. 3. & 56. 5.
6. & 57. 3. 4.
& 109. 2—5.

Ch. 14. 1. &
3. 13—19. &
4. 5—13. & 8.
18—21. & 9.
1. 1 Tim. 4. 8.

Ps. 37. 1. 7.
& 73. 3. & 26.
9. ch. 23. 17.
& 3. 31. ver.
19.

Esth. 3. 6. 7.
Exod. 1. 10.
Ps. 10. 7. &
31. 13. & 64.
2. 3. & 56. 5.
6. & 57. 3. 4.
& 109. 2—5.

Ch. 14. 1. &
3. 13—19. &
4. 5—13. & 8.
18—21. & 9.
1. 1 Tim. 4. 8.

Ps. 37. 1. 7.
& 73. 3. & 26.
9. ch. 23. 17.
& 3. 31. ver.
19.

Esth. 3. 6. 7.
Exod. 1. 10.
Ps. 10. 7. &
31. 13. & 64.
2. 3. & 56. 5.
6. & 57. 3. 4.
& 109. 2—5.

Ch. 14. 1. &
3. 13—19. &
4. 5—13. & 8.
18—21. & 9.
1. 1 Tim. 4. 8.

Ps. 37. 1. 7.
& 73. 3. & 26.
9. ch. 23. 17.
& 3. 31. ver.
19.

21 ^aFor the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.

22 ^aHearken unto thy father that begat thee, and despise not thy mother when she is old.

23 ^aBuy the truth, and sell it not; also wisdom, and instruction, and understanding.

24 ^bThe father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, give me thine heart, and let thine eyes observe my ways.

27 ^aFor a whore is a deep ditch; and a strange woman is a narrow pit.

28 ^aShe also lieth in wait † as for a prey, and increaseth the transgressors among men.

29 ^aWho hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 ^bLook not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

32 ^aAt the last it biteth like a serpent, and stingeth like † an adder.

33 ^kThine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, shalt thou say, and I was not sick; they have beaten me, and ^mI felt it not: when shall I awake? ⁿI will seek it yet again.

CHAP. XXIV.

BE not thou ^aenvious against evil men, neither desire to be with them:

2 ^bFor their heart studieth destruction, and their lips talk of mischief.

3 ^cThrough wisdom is an house builded, and by understanding it is established:

4 And by knowledge shall the cham-

bers be filled with all precious and pleasant riches.

5 ^dA wise man ^eis strong; yea, a man of knowledge † increaseth strength.

6 ^eFor by wise counsel thou shalt make thy war: and in multitude of counsels there is safety.

7 ^fWisdom is too high for a fool: he openeth not his mouth in the gate.

8 ^gHe that deviseth to do evil shall be called a mischievous person.

9 ^hThe thought of foolishness is sin: and the scorner is an abomination to men.

10 ⁱIf thou faint in the day of adversity, thy strength is † small.

11 ^kIf thou forbear to deliver them that are drawn unto death, and those that are ready to be slain;

12 If thou sayest, Behold, we knew it not; doth not he that † pondereth the heart consider it? and he ^mthat keepeth thy soul, doth not he know it? and shall not he render to every man ⁿaccording to his works?

13 My son, eat thou honey, because it is good; and the honeycomb, which is sweet † to thy taste:

14 ^pSo shall the knowledge of wisdom be unto thy soul: when thou hast found it, ^qthen there shall be a reward, and thy expectation shall not be cut off.

15 ^rLay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place:

16 ^sFor a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

17 ^tRejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

18 Lest the LORD see it, and ^uit displease him, and he turn away his wrath from him.

19 ^{**}Fret not thyself because of evil men, neither be thou envious at the wicked:

20 ^vFor there shall be no reward to the evil man; ^wthe † candle of the wicked shall be put out.

21 My son, ^xfear thou the LORD and the king; and meddle not with † them that are given to change.

22 ^bFor their calamity shall rise sud-

^a Exod. 1. 17. Acts 5. 29. 1 Pet. 2. 13—17. Rom. 13. 1—4. Num. 16. 2. 3. 2 Sam. 15. 10. ^b Heb. changers. ^c Num. 16. 2 Sam. xviii. xx. 1 Kin. 1. 1 Thes. 5. 3. 2 Pet. 2. 1, 3.

Before Christ
cir. 975.

Ch. 21. 22.
2 Sam. 20. 16.
Eccl. 9. 14—
16. Col. 1. 11.
& 3. 10. & 2.
19.

Heb. is in
strength.

† Heb. strength-
eneth might.

Ch. 11. 14. &
15. 22. & 20.
18. Luke 14.
31. 32.

1 Cor. 2. 14.
Pa. 10. 5. ch.
14. 6.

Ch. 23. 7. &
6. 14. 18. Is.
32. 7. Ps. 41.
7.

Acts 8. 22.
Gen. 6. 5. & 8.
21. ver. 8.
Mat. 15. 19.
ch. 22. 10.

Heb. 12. 5.
1 Sam. 27. 1.
Hos. 7. 11.

† Heb. narrow.

Ps. 82. 4. ch.
14. 25. Is. 58.
6. 7. 1 John 3.
17. Jam. 2. 15.
16. & 5. 19.
20. 2 Tim. 2.
26.

Jer. 17. 10.
Ps. 17. 3. &
26. 2. & 139.
1. 2. & 147. 5.

Job 7. 10.
Ps. 16. 1. &
17. 5. 8. &
121. 3—8.

Job 34. 11.
Ps. 62. 12.
Jer. 32. 19.
Rom. 2. 6.
Rev. 22. 12.

Is. 7. 15. 22.
Song 5. 1.
Mat. 3. 4. ch.
25. 16.

Heb. upon thy
palate.

Ps. 19. 10. &
119. 103. Jer.
15. 16. ch. 3.
17. & 16. 24.

Ch. 23. 18.
Ps. 58. 11. &
9. 18. 1 Cor.
15. 58. Mat.
19. 28. 29.

Ps. 19. 8. 9.
& 37. 32. &
56. 6. & 59. 3.
& 140. 4. 5.
& 142. 3.

1 Sam. 19. 11.

Job 5. 19. Ps.
34. 19. & 37.
24. Mic. 7.

—10. Amos
5. 2. Esth. 7.
10.

Job 31. 29.
Ps. 35. 15. &
41. 2. 11. ch.
17. 5. Rom.
12. 19.

Heb. it be evil
in his eyes.
Obad. 12.
Zech. 1. 15.

Ps. 37. 1. 7.
& 73. 3. ch.
23. 17. Jer. 12.
1. ver. 1.

Or, Keep not
company with
the wicked.

Ps. 11. 6.
Is. 3. 11.

Job 21. 17. &
18. 5. 6.

† Or lamp.

intimacy with intemperate persons; for they and their slothful brethren will quickly reduce themselves to outward, and even eternal misery. 22—25. Pay the utmost regard to the instructions, reproofs, and good example, of parents: spare no pains or cost to know, embrace, and hold fast, the truths of God; to find out and walk in the true way of salvation, and to grow in the knowledge of Christ, and never part with it upon any account. Thus shalt thou be a remarkable blessing and comfort to thy parents. 26—28. Receive my counsels with thy whole heart, that it may be filled with, and fixed on, a God in Christ; and carefully observe and follow my directions and example. Thus shalt thou be delivered from whorish women, by whose enticements multitudes are seduced into manifold wickedness and irrecoverable ruin. 29—35. Carefully avoid all drunkenness, and every occasion of or temptation to it; as it occasions bloody quarrels, inflames fleshly lusts, and animates to whoredom: it fills the mouth with obscene, rude, profane, or senseless, discourse: it renders the head stupid and giddy: it hardens men in wickedness; and, in fine, issues in misery, both here and hereafter.

CHAP. XXIV. Ver. 1. Never envy the prosperity of wicked men, nor desire any intimacy or connection with them. 2. For they contrive and labour to ruin others that themselves may become rich and great; and, by lies, calumnies, and the like, they labour to undo them; but such conduct will at last bring destruction upon their own head. 3—6. True godliness, attended with prudence and diligence, is the proper method to procure estates, raise families, get wealth, strength, or victory. 7. Solid knowledge, and serious and sensible discourse, are above the reach of foolish, inconsiderate, persons; nor can they judge or advise to any purpose in public concerns. 8. The more art and contrivance there is in doing evil, the more malignity is there in it; and the

doer ought to be held as ignominious and detestable. 9. The inclination to, and contrivance of, evil is sin: but he that makes a sport of sin, and contemns reproofs for it, ought to be abhorred by every person. 10. To give up all for lost, and be discouraged from duty, in the time of distress, is a great evidence of weakness in knowledge, wisdom, courage, and grace. 11, 12. If pretending that thou didst not know their case, or how to relieve them, thou neglectest to exert thyself for the deliverance of persons, who, by hatred, envy, or false accusations, are in danger of losing their life, remember that God, who knows all the secrets of thy heart, who preserves thy soul in life, and observes all the motions of it, will severely punish thee, and give thee up to similar distress. 13, 14. As the most delightful satisfaction and nourishment are found in eating of honey, especially that pure part of it which drops from the comb, so shall solid and spiritual wisdom, and knowledge be pleasant and profitable to thy soul, issuing in abundant, present; and eternal, happiness, answerable to, and even far exceeding, thy most enlarged expectations. 15, 16. To attempt by craft or violence to ruin the righteous, even under their affliction, is as vain as it is malicious: for, though they may frequently fall into sin or trouble for a time, the Lord again raises them up; but wicked men are finally left in their sins, and plunged into irretrievable ruin. 17, 18. Never rejoice, no not in heart, when any private enemy of thine falls into sin or trouble, lest the Lord be thereby provoked to deliver him, and plunge thee into the miserable condition from which he is recovered. 19, 20. Never envy the prosperity of wicked men, nor be enticed to follow their impieties on account of it; for, whatever may be their appearance, they can have no real happiness here, nor any thing but eternal misery hereafter: and often their blaze of outward prosperity is quickly extinguished, and either they or their seed reduced to wretchedness even in this life. 21, 22. Always reverence, worship, and obey God

Before Christ
cir. 975.

denly; and who knoweth the ruin of them both?

23 ^cThese things also belong to the wise. ^dIt is not good to have respect of persons in judgment.

24 ^eHe that saith unto the wicked, Thou art righteous; him shall the people curse; nations shall abhor him:

25 ^fBut to them that rebuke him shall be delight, and || a good blessing shall come upon them.

26 ^gEvery man shall kiss his lips *that giveth a right answer.

27 ^hPrepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 ⁱBe not a witness against thy neighbour without cause; and deceive not with thy lips.

29 ^kSay not, I will do so to him as he hath done to me: I will render to the man according to his work.

30 ^lI went by the field of the slothful, and by the vineyard of the man void of understanding;

31 ^mAnd, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

32 Then I saw, and †considered it well: I looked upon it, ⁿand received instruction.

33 ^oYet a little sleep, a little slumber, a little folding of the hands to sleep:

34 ^pSo shall thy poverty come as one that travelleth; and thy want as ‡an armed man.

CHAP. XXV.

THESE are also ^aproverbs of Solomon, which the men of ^bHezekiah king of Judah copied out.

2 ^cIt is the glory of God to conceal a thing: ^dbut the honour of kings is to search out a matter.

3 ^eThe heaven for height, and the earth for depth, and the heart of kings ^fis unsearchable.

4 ^gTake away the dross from the silver, and there shall come forth a vessel for the finer.

as thy own God in Christ: and be humbly obedient to magistrates, as his deputies on earth. Never have any thing to do with those who appear fond of novelties, either in religion or in civil government; for unexpected and inconceivably dreadful calamities shall unavoidably and violently seize upon such, and upon their associates. 23. If thou wouldest be and appear wise, abhor it, as a thing extremely sinful and ruinous, to regard persons in judgment, on account of any thing else but the merits of their cause. 24. Whoever, contrary to evidence, pronounces a wicked man innocent, or a bad cause to be good, exposes himself to the curses and detestation of men, and the fearful vengeance of God. 25. But they who labour earnestly to check vice, by the just punishment of evil-doers shall have satisfaction in their own mind, and shall be remarkably blessed of God, and prayed for and commended by men. 26. Every person will highly honour and dearly love him who speaks the plain, naked, edifying, and seasonable, truth, whether as a judge, a witness, or private person. 27. Never undertake or begin any weighty affair without deliberate thought and sufficient preparation. 28. Never rashly or groundlessly affirm or insinuate any thing to the hurt of thy neighbour's character: and never entice any one to believe or say ill of him. 29. Never, either in heart, word, or deed, revenge the injuries done to thee. 30—34. And, from the misery and want which others have brought upon themselves, by their negligence, sloth, or mis-spending of time, learn earnestly to avoid these things, as ruinous to thy outward estate as well as to the spiritual and eternal happiness of thy soul.

CHAP. XXV. Ver. 2. It is the glory of God that his counsels are unfathomable, and his works, even of creation and providence, so mysterious, that the wisest on earth cannot comprehend their nature, reason, or ends: but it is the honour of kings diligently to search the scriptures, thoroughly to examine intricate causes, and dive into plots and conspiracies, or fully to display the reasons of their actions. 3. But vulgar minds can no more judge of the secret reasons of statesmen than they can perfectly search and measure the heavens and earth. 4, 5. As silver, when purified from its dross, may be framed into whatever vessels the founder pleases, so kingdoms may be established in the most virtuous and happy forms when wicked persons are removed from the counsels and com-

5 ^hTake away the wicked from before the king, and his throne shall be established in righteousness.

6 ⁱPut not forth thyself in the presence of the king, and stand not in the place of great men:

7 ^kFor better it is that it be said unto thee, Come up hither, than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 ^lGo not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

9 ^mDebate thy cause with thy neighbour himself; and †discover not a secret to another;

10 Lest he that heareth it put thee to shame, and ⁿthine infamy turn not away.

11 ^oA word ‡fitly spoken is like apples of gold in pictures of silver.

12 ^pAs an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.

13 ^qAs the cold of snow in the time of harvest, so is a faithful messenger to them that send him; for he refresheth the soul of his masters.

14 ^rWhoso boasteth himself || of a false gift is like clouds and wind without rain.

15 ^sBy long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 ^tHast thou found honey? ^ueat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 ^vWithdraw thy foot from thy neighbour's house, lest he be †weary of thee, and so hate thee.

18 ^wA man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

19 ^xConfidence in an unfaithful man, in time of trouble, is like a broken tooth, and a foot out of joint.

20 ^yAs he that taketh away a garment in cold weather, and as vinegar upon nitre, ^zso is he that singeth songs to an heavy heart.

pany of kings. 6, 7. Never ambitiously affect, or thrust thyself into, courts, or any places or stations that belong not to thee; for it will be more honourable and satisfying to be invited to them, than to be disgracefully thrust from the honours which thou hast arrogated to thyself, and that in the presence of the prince unto whom thou hast approached too near. 8—10. Never enter into any contention till thou hast well considered the goodness and weight of thy cause, and how to manage it, lest, in the issue, thou be plunged into perplexity and covered with shame. And, if it be possible, make up matters, privately, even where thy cause is good. And never let anger or hatred provoke thee to discover thy neighbour's secrets in order to disgrace him, lest such as hear of it not only reproach thee for thy perfidiousness, but even retort upon thee such shameful conduct, which will render thee infamous through life. 11, 12. A wise instruction, advice, reproof, or word of comfort, seasonably and properly given, is comely, valuable, and ornamental: and scarcely can any thing be more ornamental in life than a ready and humble hearkening and submitting to wise and seasonable reproof. 13. Cold drink or air in harvest is not more grateful and refreshing to the reapers than good servants or ambassadors are to their masters, by their speedy dispatch of the important business committed to them, and faithful report of their success. 14. It is extremely empty and deceiving to boast of graces, virtues, or abilities, which we have not, or to promise what we cannot or care not to perform. 15. By patient submission and expectation princes are most readily pacified and persuaded: and humble, soft, and affectionate, language bows the most stiff and hardened tempers, and overcomes even stubborn resolutions to the contrary. 16. Created comforts and pleasures are very agreeable if used in due moderation; but otherwise they lose their relish, and plunge us into guilt and trouble. 17. To maintain a friendly intercourse with our neighbours is dutiful and pleasant; but too many, too long or unseasonable, visits render us disagreeable and disliked. 18. Slander and a bearing false-witness are most dangerous and murderous means of destroying our neighbour. 19. Confidence in an unfaithful person in the time of trouble will, to our great anguish and grief, entirely disappoint us of help or relief. 20. As taking away clothes in winter increases our sense of cold, and vinegar irritates nitre, so unseasonable mirth renders a sad heart still more sorrowful.

Before Christ
cir. 975.Ch. 20. 8.
Esth. 7. 10. &
8. 1.Heb. Set not
out thy glory.
Ps. 75. 6. &
131. 1.Luke 14. 9—
11. ch. 16. 19.Jam. 4. 1. ch.
13. 10. & 10.
12. & 12. 6.
& 30. 33.
Rom. 6. 21.Mat. 5. 25.
& 18. 15.
1 Cor. 13. 3, 4.Or discover
not the secret
of another.

Ch. 6. 33.

Ch. 15. 23.
Is. 50. 4.
1 Cor. 9. 20.Heb. spoken
upon his
wheels.Ps. 141. 6.
ch. 9. 8. & 15.
31. & 28. 23.
& 27. 6. Is.
50. 4. 1 Sam.
25. 31.Ch. 13. 17.
ver. 25. Job
33. 23. Mal.
3. 1. Is. 24.
26.Ch. 20. 6.
1 Kin. 23. 11.
Luke 4. 6.
Jude 11, 12.
2 Pet. 2. 17,
18.Heb. in a gift
of falsehood.Gen. 32. 4;
&c. 1 Sam. 25.
24. 32. & 24.
16. ch. 15. 1.
& 16. 14.Ch. 24. 13.
Is. 7. 15, 22.
Ps. 81. 16.
Deut. 32. 13.
1 Sam. 14.
25, 27. Mat.
3. 4. Exod. 3
8. ver. 27.1 Cor. 2. 29,
30. & 9. 25.
Luke 21. 34.

Tit. 2. 5.

1 Thes. 4. 11.
1 Tim. 5. 13.Or Let thy
foot be seldom
in thy neigh-
bour's house.Heb. full of
thee.
Ps. 120. 4. &
55. 21. & 149.
3. & 57. 4.
ch. 12. 18.2 Tim. 4. 16,
Mat. 26. 46,
70. Is. 36. 6.
Ezek. 29. 7,
16.Dan. 6. 18.
Rom. 12. 15.

Before Christ
cir. 975.

Exod. 23. 4.
Rom. 12. 20.
21. Mat. 5.
41. 2 Sam. 16.
12. 2 Kin. 6.
20.

Job 37. 22.

Or The north-
wind bringeth
forth rain; so
doth a back-
biting tongue
an angry
countenance.

Ps. 15. 3.
Rom. 1. 30.
2 Cor. 12. 20.

Ch. 19. 13. &
21. 9, 19. &
27. 15.

Jer. 18. 14.
Gen. 45. 26.
28. Ps. 42. 1.
with Luke 2.
10, 11. Mat.
11. 28. John
7. 37. Rev.
22. 17. 1 Tim.
1. 15. Ps. 89.
15.

Mic. 7. 8.
or Mat. 26.
69—71. Judg.
xvi.

Ver. 16. ch.
24. 13. & 27.
2. Luke 14.
11.

Ch. 16. 32.
1 Sam. 25. 17.
Ps. 106. 33.
ch. 22. 24. &
17. 12. & 27.
3.

Ecc. 3. 1, 11.
1 Sam. 12. 17.

Ps. 15. 4.
Ecc. 3. 1.
Ps. 12. 8.
1 Sam. 2. 30.

Num. 23. 8.
Rev. 13. 5, 6.
Ps. 109. 28.
Jer. 15. 10,
11.

Ps. 32. 9. ch.
10. 13. John
2. 15. 1 Cor.
4. 21. 2 Cor.
10. 6.

Mat. 7. 6.
Luke 23. 8.
Is. 36. 21. ch.
9. 7, 8.

Mat. 16. 1—4.
Tit. 1. 13.

Heb. his own
eyes.

Ch. 13. 17. &
10. 26. Num.
13. 31.

Or violence.

Heb. are lift-
ed up.

Ch. 17. 7. Ps.
50. 16. & 64.
8. ver. 9.

Or As he that
putteth a pre-
cious stone in
a heap of
stones.

Ps. 15. 4. ch.
30. 22. & 19.
10. & 27. 7.

ver. 1. See ver. 7.
Or A great man grieveth all, and he hireth the fool, he hireth
also transgressors. Ch. 11. 31. Rom. 2. 6. Rev. 22. 12.

21, 22. In time of need always render good for evil; and kindly bestow necessary supplies on such as have injured thee: thus shalt thou soften their rage, slay their hatred, and gain their affections; and the Lord shall reward thee with blessings, while he fearfully punishes them if they continue obstinate. 23. As the north wind in many countries dispels clouds and prevents rain, so frowns and rebukes check reproachful slandering and lying. 24. It is better to live cooped up in a corner, exposed to all the injuries of the weather, than in a large family and stately palace with a contentious, brawling, and scolding, wife. 25. Good and certain news from a far country, where our friends and fortunes are, is expected with impatience, heard with delight, and believed and thought on with refreshing pleasure; but especially the gospel, which brings from God the blessed tidings of pardon, peace, grace, and salvation. 26. When righteous men are decoyed into scandalous sins, or are degraded from their influence and authority, and oppressed and persecuted, it is as hurtful to a church or nation as if the public fountains were corrupted and poisoned. 27. To hunt after worldly applause and honours, however sweet they be to corrupt nature, is extremely disgraceful and dangerous. 28. And to be furious and passionate renders us useless and miserable.

CHAP. XXVI. Ver. 1. Dignity and authority are very ill placed in the hands of foolish and wicked men, who know not how to use them, but will do mischief to themselves and others by them. 2. Causeless curses and imprecations can hurt the innocent no more than the birds that fly over their heads. 3. Obstinate, stupid, and refractory, sinners, like beasts, must, by sharp punishments, be restrained from evil, and excited to good. 4. Answer not an ignorant impertinent fool in his own brawling and reproachful manner, so as to imitate his impertinence. 5. Answer a proud conceited fool with such strength and evidence of reason as may render him sensible of his folly, and check his pride. 6. He, who employs fools or rakes in any important business, deprives himself of the advantage he might have expected, and brings much inconvenience and mischief upon himself. 7. As dancing or walking by a lame man would but manifest his lameness, so the pretences of fools to wisdom do but render them the more ridiculous. 8. Honour bestowed upon fools is very unstable and useless, if not mischievous. 9. Grave, holy, and wise, sayings, upbraid fools for their impertinence and wickedness, however insensible they may be of the sharpest rebukes. 10. God, and even wise princes, punish sins of ignorance

21 ^bIf thine enemy be hungry, give him bread to eat; and, if he be thirsty, give him water to drink:

22 Forthou shalt heap coals of fire upon his head, and the LORD shall reward thee.

23 ^c† The north wind driveth away rain: so doth an angry countenance ^da backbiting tongue.

24 ^eIt is better to dwell in a corner of the house-top than with a brawling woman and in a wide house.

25 ^fAs cold waters to a thirsty soul, so is good news from a far country.

26 ^gA righteous man falling down before the wicked is as a troubled fountain and a corrupt spring.

27 ^hIt is not good to eat much honey; so for men to search their own glory is not glory.

28 ⁱHe that hath no rule over his own spirit is like a city that is broken down and without walls.

CHAP. XXVI.

AS ^asnow in summer, and as rain in harvest, ^bso honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, ^cso the curse causeless shall not come.

3 ^dA whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 ^eAnswer not a fool according to his folly, lest thou also be like unto him.

5 ^fAnswer a fool according to his folly, lest he be wise in ^ghis own conceit.

6 ^hHe that sendeth a message by the hand of a fool cutteth off the feet, and drinketh ⁱdamage.

7 The legs of the lame ^jare not equal; ^kso is a parable in the mouth of fools.

8 ^lAs he that bindeth a stone in a sling, ^mso is he that giveth honour to a fool.

9 ⁿAs a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

10 ^oThe great God that formed all things, ^pboth rewardeth the fool and rewardeth transgressors.

See ver. 7. Or A great man grieveth all, and he hireth the fool, he hireth also transgressors. Ch. 11. 31. Rom. 2. 6. Rev. 22. 12.

11 ^mAs a dog returneth to his vomit, so a fool ⁿreturneth to his folly.

12 ^oSeest thou a man wise in his own conceit? ^pthere is more hope of a fool than of him.

13 ^qThe slothful man saith, *There is a lion in the way; a lion is in the streets.*

14 ^rAs the door turneth upon his hinges, so doth the slothful upon his bed.

15 ^sThe slothful hideth his hand in his bosom; ^tit grieveth him to bring it again to his mouth.

16 ^uThe sluggard is wiser in his own conceit than seven men that can render a reason.

17 ^vHe that passeth by, and meddleth with strife ^wbelonging not to him, is like one that taketh a dog by the ears.

18 As a mad-man who casteth ^xfire-brands, arrows, and death,

19 ^ySo is the man that deceiveth his neighbour, and saith, Am not I in sport?

20 ^zWhere no wood is, ^athere the fire goeth out: so, ^bwhere ^cthere is no ^dtalebearer, the strife ^eceaseth.

21 ^fAs coals ^gare to burning coals, and wood to fire, so is a contentious man to kindle strife.

22 ^hThe words of a tale-bearer ⁱare as wounds, and they go down into the ^jinnermost parts of the belly.

23 ^kBurning lips and a wicked heart ^lare like a potsherd covered with silver dross.

24 He that hateth ^ma dissembleth with his lips, and layeth up deceit within him:

25 ⁿWhen he ^ospeaketh fair, believe him not; for ^pthere are seven abominations in his heart.

26 ^qWhose ^rhatred is covered by deceit, his wickedness shall be shewed before the ^swhole congregation.

27 ^tWhoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

28 ^uA lying tongue hateth ^vthose that

Before Christ
cir. 975.

2 Pet. 2. 22.
Exod. 8. 15.

Heb. iterateth his folly.

Luke 18. 11.
Rev. 3. 17.
ver. 16. Rom.
12. 16. ch. 28.
11. & 29. 20.
Mat. 21. 31.

Ch. 22. 13.
& 16. 13. &
15. 19. Mat.
22. 5.

Ch. 6. 9, 10.
& 24. 33.
2 Tim. 3. 7.

Ch. 19. 24. &
12. 27.

Or he is weary.

Ver. 12. Luke
18. 11. Ecc.
10. 14. ch. 12.
15.

Ch. 13. 10. &
17. 14. & 18.
6. 7. & 22.
10. & 25. 8.
& 30. 33.

Heb. flames or sparks.

Ch. 14. 9.
Eph. 5. 4.

Heb. Without wood.

Ch. 22. 10.
& 16. 28. ver.
22. Jam. 3. 6.
Lev. 19. 16.
1 Tim. 5. 13.

Or whisperer.

Heb. is silent.

Ch. 15. 18. &
16. 12. & 30.
33. & 29. 22.
Num. 16. 1.

Ch. 18. 8. &
12. 13. & 20.
19. Ezek. 22.
9.

Heb. chambers.

Ch. 10. 12.
ver. 24—26.
2 Sam. 15. 3.
4. Mat. 2. 8.

Or is known.
Ch. 10. 18.
Ps. 12. 2. &
55. 21.

Jer. 9. 2—8.
Mic. 7. 5.
Mat. 10. 16.
17. Ps. 12. 2.

Heb. maketh his voice gracious.

Or Hatred is covered in secret.

2 Sam. 13.
22. 26. Ps.
55. 21, 23.

Ps. 7. 15. 16.
& 9. 15. &
57. 6. ch. 28.
10. Ecc. 10.
8. Judg. 9.
18. 33. Esth.
7. 10.

Esth. 3. 5.

and wilful wickedness in a wise, just, and suitable, manner. 11. Foolish sinners quickly, and often shamelessly, return to the very sins for which they have been sharply punished, and of which they have before repented, as grievous and hurtful. 12. There is more hope of the amendment of a sottish man than of one who is so wise and virtuous in his own conceit, that he thinks himself above instruction. 13. They who have no mind to labour, never want pretences for their idleness: and their sluggish fancy represents to them the most improbable and insuperable difficulties. 14. It is almost a toil for such to turn themselves on their bed; and, though they seem busy, they do nothing to the purpose. Though they move in the formal round of external duties, they are never a whit nearer to heaven. 15. Pretending cold, or inability, they can scarcely apply to any work; and it is almost a burden for them to take their meat. 16. But, though they take no pains to acquire knowledge, they look upon themselves as perfect miracles in wisdom, and treat with absolute contempt every argument that can be used to convince them of their mistakes and danger. 17. It is extremely dangerous to engage in other men's quarrels and disputes, which do not belong to us. 18, 19. To wrong our neighbours, by either word or deed, and then pretend that it was in jest, discovers us to be stupidly insolent and diabolically mad. 20. A proper discouragement of tale-bearers, whisperers, and slanderers, is an effectual mean to prevent contentions, or even to extinguish such as are begun. 21. It is also necessary to avoid contentious persons, who by their provoking language kindle up or inflame quarrels, even as one inflamed coal or piece of wood kindles another. 22. The wounds given to men's characters, business, and spirits, by calumnies slyly and secretly spread, are extremely painful and hurtful, and sometimes will scarcely admit of a cure. 23. Malicious and angry language corresponds very well with an envious and wicked heart; and notwithstanding their fine shew, scarcely any thing is more detestable than affectionate words when used to cover hatred and enmity of heart; nor will the dissimulation pass long undetected. 24—26. Nothing is more common in the world than dissembled professions of regard and affection; and yet nothing more base, and in the end more hurtful and ignominious to the user. 27. They who labour to destroy their neighbours, whether by fraud or violence, involve themselves in the very mischiefs which they had intended for others. 28. Liars and slanderers chiefly hate those whom they have slandered, fearing that they may avenge themselves; and also those who confute their slanders. And flatterers ruin men, by drawing them into proud, rash, and pernicious, courses.

Before Christ
cir. 975.Ps. 12. 2. ch.
7. 21. & 1.
10-16. & 6.
24. & 29. 5.Jam. 4. 13.
& 2 Cor. 6.
s. 95. 7.
Luke 12. 19.
20. Is. 56. 12.Heb. to-mor-
row day.Ch. 25. 27.
2 Cor. 10. 12.
18. & 12. 11.† Heb. heav-
iness.Dan. 3. 19.
Acts 12. 2. 3.
1 John 3. 12.Job 5. 2. ch.
6. 34. & 10.
12. & 30. 33.
Jam. 3. 14, 16.† Heb. Wrath
is cruelty, and
anger an
overflowing.

|| Or jealousy.

Mat. 18. 15.
1 Tim. 5. 20.
Lev. 19. 17.
Gal. 2. 11.Ps. 141. 5.
Lev. 19. 17.
Mat. 18. 15.Ch. 10. 18. &
7. 13. & 26.
23-26.
2 Sam. 20. 9.* Or earnest, or
frequent.Mat. 9. 12.
Amos 8. 5.† Heb. treadeth
under foot.Job 6. 7.
2 Kin. 4. 39-
44. John 6. 9.
1 Sam. 3. 1.Job 39. 14-
16. Is. 16. 2.
ch. 21. 16.Acts 28. 15.
2 Cor. 2. 15.† Heb. from the
counsel of the
soul. Ch. 11.
24. & 15. 22.
& 12. 15. &
24. 6. & 20.
18.Amos 1. 9.
ch. 18. 24. &
19. 7. & 17.
17. Obad. 12
-14.Ch. 10. 1. &
23. 15. 16. 24.
25. & 15. 20.
Ps. 127. 5.Ch. 22. 3.
& 18. 10. Is.
26. 20. & 32.
2. with Judg.
xvi. ch. vii.Ch. 20. 16. &
22. 26. 27. &
6. 1-4. & 11.
15. & 17. 18.
Exod. 22. 26.Acts 12. 22.
23. 1 Kin. 22.
6. Ps. 12. 2.
ch. 26. 25. &
10. 18.Ch. 19. 13. &
21. 9. 19. &
25. 24.are afflicted by it; and a flattering
mouth worketh ruin.

CHAP. XXVII.

BOAST not thyself of *to-morrow;
for thou knowest not what a day
may bring forth.2 ^bLet another man praise thee, and
not thine own mouth; a stranger, and
not thine own lips.3 A stone is †heavy, and the sand
weighty: but a fool's wrath is heavier
than them both.4 ^d† Wrath is cruel, and anger is out-
rageous; but who is able to stand before
|| envy?5 ^eOpen rebuke is better than secret
love.6 Faithful are the wounds of a friend;
but the kisses of an enemy are *deceit-
ful.7 ^hThe full soul †loatheth an honey-
comb; but to the hungry soul every bit-
ter thing is sweet.8 ^kAs a bird that wandereth from her
nest, so is a man that wandereth from
his place.9 Ointment and perfume rejoice the
heart: so doth the sweetness of a man's
friend ^mby hearty counsel.10 ⁿThine own friend and thy father's
friend forsake not: neither go into thy
brother's house in the day of the cala-
mity: for better is a neighbour that is
near than a brother far off.11 ^oMy son, be wise, and make my
heart glad, that I may answer him that
reproacheth me.12 ^pA prudent man foreseeth the evil,
and hideth himself; but the simple pass
on, and are punished.13 ^qTake his garment that is surety
for a stranger, and take a pledge of him
for a strange woman.14 ^rHe that blesseth his friend with a
loud voice, rising early in the morning,
it shall be counted a curse to him.15 ^sA continual dropping in a very
rainy day and a contentious woman are
alike.

16 Whosoever hideth her hideth the

wind, and the ointment of his right hand,
which bewrayeth itself.17 Iron sharpeneth iron; so a man
sharpeneth the countenance of his friend.18 ^uWhoso keepeth the fig tree shall
eat the fruit thereof: so he ^tthat waiteth
on his master shall be honoured.19 As in water face answereth to face,
so the heart of man to man.20 ^vHell and destruction are †never
full, so ^athe eyes of man are never satis-
fied.21 ^bAs the fining pot for silver, and the
furnace for gold, so is a man to his praise.22 ^cThough thou shouldest bray a fool
in a mortar among wheat with a pestle,
yet will not his foolishness depart from
him.23 ^dBe thou diligent to know the
state of thy flocks; and || look well to
thy herds.24 ^eFor *riches are not for ever: and
doth the crown endure †to every genera-
tion?25 ^fThe hay appeareth, and the ten-
der grass sheweth itself, and herbs of the
mountains are gathered.26 ^gThe lambs are for thy clothing,
and the goats are the price of the field.27 ^hAnd thou shalt have goats' milk
enough for thy food, for the food of thy
household, and for †maintenance for thy
maidens.

CHAP. XXVIII.

THE ^awicked flee when no man pur-
sueth; but ^bthe righteous are bold
as a lion.2 ^cFor the transgression of a land
many are the princes thereof: ^dbut *by
a man of understanding and knowledge
the state thereof shall be prolonged.3 ^eA poor man that oppresseth the
poor, is like a sweeping rain †which
leaveth no food.4 ^fThey that forsake the law praise
the wicked; but such as keep the law
contend with them.5 ^gEvil men understand not judgment:
but they that seek the LORD understand
all things.Before Christ
cir. 975.Acts 15. 39. &
18. 4. & 28.
15. Heb. 10.
24.1 Cor. 9. 7.
Song 8. 12.Ps. 123. 2.
Mat. 24. 42-
47. 1 Sam. 2.
30. John 12.
26.Gen. 6. 5.
Rom. 8. 7.
Ps. 33. 15.Ch. 30. 16.
Hab. 2. 5.

† Heb. not.

Ecc. 1. 8.
1 John 2. 16.Ch. 17. 3.
Job 28. 1. ch.
28. 4.Is. 1. 5. Jer.
5. 3. & 6. 29.
& 13. 23.2 Chr. 28. 22.
Exod. vii-
xiv.Gen. 31. 39.
39. & 33. 13.
1 Chr. 27.
29-31.2 Chr. 32. 29.
|| Heb. set thy
heart.Zech. 1. 5.
2 Pet. 1. 13.
14. Ecc. 1. 2.
Heb. 13. 14.

* Heb. strength.

† Heb. to gene-
ration and
generation.Ps. 104. 14.
15. ch. 6. 8. &
10. 5. Luke
19. 42. John
9. 4.Job 31. 20.
Ezek. 27. 21.Mat. 6. 33.
1 Tim. 6. 8.
Heb. 13. 5.
ch. 30. 8, 9.

† Heb. life.

Lev. 26. 17.
26. Deut. 28.
7. 25. Ps. 58.
5.Acts 4. 13. &
14. 3. 2 Sam.
17. 10. ch. 30.
30.1 Kin. xvi.
2 Kin. xxi.
2 Chr. xxxvi.
Job 22. 30.Ezek. 22. 30.
Ecc. 9. 15.
1 Kin. 11. 12.
36. & 15. 4.* Or by men of
understanding
and wisdom,
shall they like-
wise be pro-
longed.† Heb. without
food.Ps. 10. 3.
Mal. 3. 15.
Acts 12. 22.
Mat. 14. 3.1 Kin. 18. 18.
& 20. 42. &
22. 15-23.Ps. 92. 6. Jer.
4. 22. & 8. 7.
1 Cor. 2. 14.
15. 1 John 2.
20, 27.CHAP. XXVII. Ver. 1. Never boast what thou wilt be or do in any future
period; for thou knowest not what changes Providence may make in a very short
time.2. Never commend thy own excellencies or works; but leave that to
others, who cannot be suspected of partiality. 3, 4. The anger, cruelty, and
rage of foolish men, are very intolerable, crushing, and hard to be appeased:
but an envious desire of revenge is still more dangerous, as it lies hid, increases
daily, and is more and more exasperated, till it find opportunity to vent itself in
the intended mischief.5. To tell men plainly of their faults, and rebuke
them freely, when need requires, is a more valuable piece of friendship than the
strongest inward affection.6. Just and seasonable reproofs, however severe,
ought to be cheerfully received when they proceed from true love and faithful
regard: but the most tender and abundant expressions of kindness from an enemy
ought to be suspected as false and treacherous.7. Rich men are apt to be
unsatisfied with, or even to nauseate, the most delicious enjoyments: but po-
verty disposes men to a ready and thankful reception of the smallest blessings,
though mixed with care and labour.8. When men, by levity or discontent,
change their country, trade, or office, in which providence had placed them,
they ordinarily expose themselves to manifold dangers and inconveniences, but
rarely mend their condition.9. The kind conversation and prudent counsels
of affectionate friends are extremely refreshing and comfortable. 10. Nay,
such friends are more to be depended on in a time of distress than our nearest
relations.11. My son, improve these instructions, to make thee truly wise
and good; which will at once comfort my heart, and enable me to refute such
as charge me with want of due care about my children.12. Prudent men
foresee the approach of calamities, and take proper methods to avoid them; but
inconsiderate persons, deceived by others, securely rush forward till they are
ruined.13. Never trust, without a sufficient pledge, a man that is so foolish
and rash as to be surety for persons whom he knows not, and even for harlots.14. Extravagant and flattering commendations of a friend or benefactor are rather
a disparagement than an honour, as it is a shame to have connections with such
silly sycophants.15. A contentious and brawling woman is a continual
plague, and a destructive ruin to her husband, family, and estate. 16. For
it is quite impossible to conceal her infamous bawling humour, or to make her
hold her tongue.

17. By mutual conversation friends quicken the wit,

enliven the affection, strengthen the judgment, and animate the activity, of one
another. 18. Such servants as faithfully defend their master's person and repu-
tation, and labour to preserve and promote his wealth, ought to be rewarded
by him, and shall be honoured of God and men.19. There is a surprising
likeness in the tempers and dispositions of men, both among saints and sinners:
and most are inclined to carry themselves towards others as they do towards
them. And they who are remarkably sagacious can penetrate far into the incli-
nations and designs of others. 20. It is impossible to satisfy the corrupt desires
of men: the more they are indulged, the more they crave: and nothing but the
fulness of God can satisfy the desires of an immortal soul.21. Nothing more
effectually tries a man than high commendations. If he be light, vain, frothy,
and easily puffed up by them, it discovers his emptiness: but if under them he
be humble, modest, and sensible of his own defects, it manifests him truly va-
luable.22. Some are so hardened and stupified in their sinful courses, that
no reproofs or corrections can make them a whit better.23-27. Masters
should look after the management of their worldly affairs themselves, and not
leave all to servants: for, without due care and diligence, the richest estates will
soon come to nought: whereas, by a proper care of the hay, grass, herbs, and
flocks, which providence bestows, they may enjoy a most comfortable livelihood
for themselves and families.CHAP. XXVIII. Ver. 1. Guilt makes men cowards; but conscious integrity
makes men courageous, and to proceed with undaunted resolution in the most
hazardous undertakings. 2. To punish the wickedness of nations, God permits
them to fall into factions, or murder their sovereigns: but a prince of remark-
able piety and prudence is extremely useful for settling or preserving a state.3. A needy man placed in power, and squeezing from the poor that little which
they have, is a most ruinous scourge to a nation. 4. Apostates from the ways
of God are the most forward in encouraging men in wickedness and commending
them for it: but they who resolutely observe God's law do what they can to re-
form or punish them.5. Unregenerate men have no solid or experimental
knowledge of what is right or wrong: but they who study God's word,
and depend on his instructions, understand whatever is necessary to salvation.

Before Christ
cir. 975.

6 ^h Better is the poor that walketh in his uprightness than *he that is perverse in his ways, though he be rich.*

7 ⁱ Whoso keepeth the law is a wise son: ^k but he that [†] is a companion of riotous men shameth his father.

8 ⁱ He that by usury, || and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

9 ^m He that turneth away his ear from hearing the law, ⁿ even his prayer shall be abomination.

10 ^o Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but ^p the upright shall have good things in possession.

11 ^q The rich man is wise ^{*} in his own conceit: but ^r the poor that hath understanding searcheth him out.

12 ^s When righteous men do rejoice, *there is great glory*; but, when the wicked rise, a man is [†] hidden.

13 ^t He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

14 ^u Happy is the man that feareth alway: ^{*} but he that hardeneth his heart shall fall into mischief.

15 ^v As a roaring lion and a ranging bear, so is a wicked ruler over the poor people.

16 ^w The prince that wanteth understanding is also a great oppressor: ^{*} but he that hateth covetousness shall prolong his days.

17 ^x A man that doth violence to the blood of any person shall flee to the pit; let no man stay him.

18 ^y Whoso walketh uprightly shall be saved: but *he that is perverse in his ways shall fall at once.*

19 ^z He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough.

20 ^a A faithful man shall abound with blessings: ^{*} but he that maketh haste to be rich shall not be [†] innocent.

Ch. 19. 1. & 12. 26. Ps. 16. 3. ver. 18. with 1 Kin. 18. 21. Ps. 12. 2. Ch. 29. 3. & 1. 8. & 2. 1—6. & 3. 1, 4. Ver. 24. ch. 10. 5. & 29. 15. & 13. 20. Or feedeth gluttons. Ch. 13. 22. Eccl. 2. 26. Job 27. 16, 17. Heb. by increase. Zech. 7. 11. 2 Tim. 4. 3. h. 1. 24—28. Ps. 66. 18. & 109. 7. ch. 15. 8. & 21. 4, 27. Ch. 26. 27. Ps. 7. 15, 16. & 9. 15. & 10. 2. Eccl. 10. 8. Mat. 6. 23. Ps. 37. 14, 29, 34. Ch. 26. 16. Is. 10. 13. Heb. in his eyes. Ch. 18. 17. Eccl. 9. 11, 15. Ver. 28. ch. 11. 10. & 29. 2. Eccl. 10. 6. Heb. 11. 38. Or sought for. Ps. 32. 3, 5. Job 31. 33. 1 John. 1. 9. 10. Jer. 3. 12. 13. & 31. 13. —20. Job 31. 33. Ch. 23. 17. Ps. 112. 1. Rom. 11. 20. & 2. 5. ch. 29. 1. Exod. vii. xiv. Lev. 26. 18, 21, &c. Exod. 1. 12. 13. Eccl. 3. 9. 10. Mat. 2. 16. 2 Kin. 15. 16. & 21. 16. & 23. 35. Jer. 4. 7. & 50. 17. 2 Tim. 4. 17. 1 Kin. 12. 11. 14. 1 Sam. 8. 11—17. 1 Kin. 2. 11. & 11. 42. & 15. 10. & 22. 42. Gen. 9. 6. Exod. 21. 14. Num. 35. 31. Ch. 10. 9, 25. ver. 6. ch. 11. 3—7. Ps. 73. 18—20. Mat. 27. 3—5. Ch. 12. 11. & 13. 20. & 23. 1. ver. 7. ch. 1. 18; 19. & 9. 6. Ps. 1. 4. Ps. 1. 1—3. & 112. 1—9. & 128. 1—6. Ch. 13. 11. & 23. 4. & 20. 21. 1 Tim. 6. 9. Or unpunished

6. A poor man, who acts honestly and uprightly in all he does, is far happier, and more useful and commendable, than a rich pretender to virtue, who obstinately and craftily practises vice. 7. He is an honour to his parents, as well as to himself, who studies the law of God, and observes the rules of piety and sobriety there prescribed: but he that associates himself with rakes, drunkards, and gluttons, and spends his time and money in sensual pleasures, is a shame and vexation to them. 8. God often translates the wealth gotten by covetousness and oppression from the gatherers into the hands of such as are merciful and benevolent. 9. The very prayers, and other religious services, of them who obstinately live in their sins are, in God's view, an abominable and hypocritical prostitution of his ordinances, since it appears, as if they thus intended to make him a partner in their wickedness. 10. They, who by their persuasion, example, or cunning contrivances, seduce upright men into sinful and dangerous practices, shall themselves irrecoverably fall into that very mischief which they intended for others: but they who live in simplicity and godly sincerity shall enjoy the blessings of grace here, and of glory hereafter. 11. Rich men, being courted and complimented by every one, are apt to imagine themselves extremely wise: but sensible and religious persons, however poor, quickly discern their emptiness and ignorance. 12. It is an honour and happiness for a nation when pious and prudent men are advanced to places of power and trust: but, when the wicked are exalted; the persons, lives, and estates, especially of good men, are in danger, and they are obliged to conceal them. 13. He that conceals, extenuates, or defends, his sins, exposes himself to severe punishments: but he, who through faith in Christ, confesses and forsakes them, shall be graciously blessed by God, and honoured by men. 14. Happy is he who lives under the constant awe of God's perfections, and under a jealousy of his own evil heart and a fear to do evil: but he that obstinately and presumptuously goes on in his sinful courses shall irrecoverably and eternally perish. 15. How cruel and terrible a plague is a tyrannical ruler! His subjects, unable to resist, are harassed by oppression, and terrified with fears of still greater evils. 17. Murderers shall never be able to escape the vengeance of God: but shall hurry themselves into sudden and irretrievable destruction, without any one to help or pity them. 18. Real godliness, strict honesty and integrity, are the sure road to safety, honour, and happiness: but fraudulent sinners, obstinate in their wickedness, shall quickly involve themselves in the depths of misery. 19, 20. They who believe in Christ, and act with diligence, fidelity, and candour,

Before Christ
cir. 975.

21 ^e To have respect of persons is not good: for, for a piece of bread *that man* will transgress.

22 ^h He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.

23 ^k He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is no transgression*; the same is the companion of || a destroyer.

25 ^m He that is of a proud heart stirreth up strife: but ⁿ he that putteth his trust in the LORD shall be made fat.

26 ^o He that trusteth in his own heart is a fool: ^p but whoso walketh wisely, he shall be delivered.

27 ^q He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 ^r When the wicked rise men hide themselves: but when they perish the righteous increase.

Deut. 15. 7, 8. ch. 22. 9. & 11. 26. & 21. 23. & 19. 17. Ps. 41. 1—3. Heb. 13. 16. Is. 58. 7. Ver. 12. ch. 29. 2. Ps. 12. 1, 8.

CHAP. XXIX.

HE, ^{*} that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.

2 ^b When the righteous are [†] in authority the people rejoice: but when the wicked beareth rule the people mourn.

3 ^c Whoso loveth wisdom rejoiceth his father: ^d but he that keepeth company with harlots spendeth his substance.

4 ^e The king by judgment establisheth the land: but [†] he that receiveth gifts overthroweth it.

5 ^f A man that flattereth his neighbour spreadeth a net for his feet.

6 ^g In the transgression of an evil man *there is a snare*: ^h but the righteous doth sing and rejoice.

7 ⁱ The righteous considereth the cause of the poor: *but* the wicked regardeth not to know it.

8 ^k Scornful men || bring a city in-

Is. 28. 14, 15. ver. 6. Ezek. 23. 31. || Or set a city on fire.

in their dealings, shall have abundant blessings from God and honours from men: but they who hasten to be rich render themselves execrable by their base and fraudulent methods. 21. When judges have accustomed themselves to respect persons in judgment, the most insignificant bribe will make them to disregard both law and equity, and favour an unrighteous cause. 22. He that hastens to be rich envies every body who has more than himself, covets whatever he sees, and grudges to part with the most necessary expense or alms; and never seriously thinks how quickly God may take him from his wealth, or, by his curse, blast it to him, and leave him in deep poverty, or remove it to others. 23. They, who, in an honest and friendly manner, reprove a man for his faults, will afterwards have much more of his favour and regard than they who flatter him in his sins. 24. They who snatch all that they can from their parents are as bad as common robbers, and are in a fair way to associate themselves with such. 25. A man of a proud, insolent, and ambitious, spirit, involves himself in perpetual quarrels, and has no satisfaction in what he enjoys; nay, many times wastes his estate in contentions: but he, who, trusting in the Lord to redress his grievances, patiently bears injuries, lives comfortably and happy. 26. Nothing is more foolish than to rely wholly on our own wisdom and ability, or to trust in our own heart, which is deceitful above all things and desperately wicked: but he, who walks according to the counsels of wise men and the directions of God, shall escape, or be delivered out of, manifold dangers and troubles. 27. He, who kindly and cheerfully relieves such as are in want, shall thereby increase his own estate; but he that avoids taking notice of their miseries draws upon himself the curse of God and of men. 28. When wicked men are increased in number, and advanced in authority, good men are obliged to hide themselves from their tyranny and persecution: but, when God casts down the wicked, the righteous take courage, and openly show themselves; and their numbers are increased under pious and prudent governors.

CHAP. XXIX. Ver. 2, 4. Where justice is impartially executed, and liberty and property secured, the nation grows great and happy; but bribery and oppressive taxes ruin a state. 5. Flatterers artfully draw men into wickedness and ruin. 6. In the wicked course of sinners, one sin draws on another and its attendant plagues: but the godly, by walking in Christ, obtain solid and lasting joy and comfort.—8. Obstinate sinners and scornful men, by laughing at all things serious, sacred, or civil, throw nations and cities into the most

Before Christ
cir. 975.

to a snare: But wise men turn away wrath.

9 ^mIf a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest.10 ⁿ*The blood-thirsty hate the upright: but the just seek his soul.11 ^aA fool uttereth all his mind: but a wise man keepeth it in till afterwards.12 ^pIf a ruler hearken to lies, all his servants are wicked.13 ^qThe poor and the deceitful man meet together: the LORD lighteneth both their eyes.14 ^rThe king that faithfully judgeth the poor, his throne shall be established for ever.15 ^sThe rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.16 ^tWhen the wicked are multiplied transgression increaseth: but the righteous shall see their fall.17 ^uCorrect thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.18 ^vWhere there is no vision, the people perish: but he that keepeth the law, happy is he.19 ^wA servant will not be corrected by words: for, though he understand, he will not answer.20 ^xSeest thou a man that is hasty in his words? there is more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child shall have him become his son at the length.

22 ^yAn angry man stirreth up strife, and a furious man aboundeth in transgression.23 ^zA man's pride shall bring him low: but honour shall uphold the humble in spirit.24 ^aWhoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not.25 ^bThe fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.26 ^cMany seek the ruler's favour; but every man's judgment cometh from the LORD.27 ^dAn unjust man is an abomination to the just: and he that is upright in the way is abomination to the wicked.

ruinous disorder: but pious and prudent rulers, by their prayers and piety, avert the deserved vengeance of God, and, by their wise conduct, divert the fury of men.

9. It is to no purpose to spend reasonings or reproofs upon incorrigible fools; for, in whatever manner they appear to take them, they will still persist in their folly and wickedness.

10. Blood-thirsty men direct their murderous malice especially against godly magistrates, or other valuable persons: but such as are truly virtuous labour to defend and promote the welfare of such.

11. Fools inconsiderately speak out whatever comes into their head; but wise men think well before they speak, and only utter what they know, and as the opportunity requires.

12. If a ruler hearken to lies, flatteries, or false accusations, his whole court will quickly become so wicked, that it will be hard to find an honest man in office.

13. Poor men who want estates, and rich men who get or increase their estates by fraud, are connected together in this world and the Lord, without distinction, allows to both his light of nature, or revelation, and blessings of providence, as is good in his sight.

14. Kings, who faithfully administer justice to their subjects, and set themselves to protect and help the poor, take the most proper course to gain their subjects' affection, and to continue their kingdom to many generations.

15. Careful instructions and reproofs, and prudent corrections, are of great use to render children wise, prudent, and pious: but children left to follow their own inclinations, prove a disgrace and plague to parents, particularly to their indulgent mothers.

16. When wicked men are increased in number, and advanced in dignity, presumptuous wickedness abounds more and more: but the righteous ought not to be discouraged, as they shall quickly see their downfall.

17. Children, carefully

CHAP. XXX.

Before Christ
cir. 975.

The two following chapters are an appendix to Solomon's Proverbs. Whatever the speakers were, their speeches being expressly called PROPHECIES, prove them to be inspired of God. Here is (1) Agur's confession of faith, concerning his own ignorance, and the nature, persons, work, and word, of God. But whether ITHIAL and UCAL be names of his friends to whom he spake, or of Jesus Christ, is uncertain; 1—6. (2) His prayer for sufficient grace and a moderate share of worldly enjoyments, as wealth and poverty have both their respective temptations attending them; 7—9. (3) His necessary cautions against rash accusing of servants; 10: or giving way to passion and hasty resentments; 32, 33. (4) His representation of four sorts of men as wicked, viz. abusers of parents, self-conceited hypocrites, haughty scorers, and cruel oppressors; 17, 11—14. Four things insatiable; the grave, hell or state of the dead, the barren womb, the earth, and fire; 15, 16. Four things mysterious; the way of eagles, ships, serpents, and enticers to uncleanness; 18—20. Four things very troublesome; servants turned rulers, fools grown rich and fat, cross-tempered wives, and handmaids become heirs to their mistress; 21—23. Four things small but wise; ants, conies, locusts, spiders; 24—28. Four things comely in motion; lions, greyhounds or horses, he-goats, and powerful kings; 29—31.

THE words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 ^bSurely I am more brutish than any man, and have not the understanding of a man.

3 ^cI neither learned wisdom, nor have the knowledge of the holy.

4 ^dWho hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

5 ^eEvery word of God is pure: he is a shield unto them that put their trust in him.

6 ^fAdd thou not unto his words, lest he reprove thee, and thou be found a liar.

7 ^gTwo things have I required of thee; deny me them not before I die:

8 ^hRemove far from me vanity and lies: give me neither poverty nor riches: feed me with food convenient for me;

9 ⁱLest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain.

10 ^j*Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 ^kThere is a generation that curseth their father, and doth not bless their mother.

12 ^lThere is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

brought up in the nurture and admonition of the Lord, bid fair to be an help and comfort to their parents. 18. Where men want the oracles of God, and ordinances of the gospel, they cannot but live wickedly on earth, and be miserable in eternity: but great is the present and future happiness of such as, renewed by his grace, strictly observe his laws. 19. No persuasions, reproofs, or threatenings, will avail with some refractory and slavish-minded servants; nothing but blows will make them regard what is said, or attend to their duty. 20. It is more easy to instruct and reform the most weak and ignorant, than to rectify what is amiss in a rash, heady, and self-conceited, manager of his affairs. 21. If servants, who continue long in a family, be too much indulged or favoured, they are apt to behave with as much boldness and freedom as if they were children: or even to domineer over them, and labour to disinherit them. 22. Passionate persons are apt to quarrel and contend about trifles, and to fall into a multitude of sins, in word and deed, both against God and men. 23. Proud, saucy, and ambitious, behaviour, renders men contemned, hated, and miserable: but meekness and humility procure useful and lasting honours. 24. Partnership with thieves or fraudulent persons endangers both soul and body, and is apt to involve men in perjury. 25. An immoderate fear of men ensnares us into much guilt and mischief: but he that puts his whole confidence in God shall be preserved from them. 26. Multitudes court the favour of princes and other great men; but it is God alone who determines the lots of men here and hereafter. 27. There is a stated antipathy between the righteous and wicked; their natures, tempers, counsels, and ends, being the very reverse of each other.

Ch. 31. 1.
Num. 24. 3.
2 Pet. 1. 19—21.

Ps. 73. 22.
Job. 11. 12.
1 Cor. 15. 9.
Eph. 3. 8.

Amos 7. 14.
15. Mat. 16.
17. Rom. 11.
33. Phil. 3.
8—13. Eph. 3. 18.

Heb. know.

John 3. 13.
Rom. 10. 6.

Job 38. 4. &c.
Ps. 104. 3. &c.
& 135. 7. &c.
24. 2. & 50. 2.
3. Is. 40. 12. &c.

Deut. 28. 58.
Is. 9. 6. Job 11. 7.

Ps. 12. 6. & 18. 30. & 19. 8. & 119. 140.

Heb. purified.

Ps. 24. 9. 11. & 115. 9—11. & 91. 2. & 3. & 5. 12. & 18. 35.

Deut. 4. 2. & 12. 32. Rev. 22. 18. 19.

Heb. withhold not from me. Jam. 5. 16.

Ps. 119. 29. & 37. Is. 33. 15.

Mat. 6. 11. 1 Tim. 6. 8.

Heb. of my allowance.

Deut. 32. 15. & 31. 20. & 8. 12. Hos. 13. 6. Jer. 5. 5.

Heb. belie thee.

Ps. 125. 3.

1 Sam. 22. 9. Rom. 14. 4.

Heb. Hurt not with thy tongue.

Ver. 17. Lev. 20. 9. Deut. 27. 16. ch. 20. 20.

Luke 18. 11.

Is. 65. 5. Jer. 2. 35. Tit. 1. 16. 2 Tim. 3. 5. Ch. 26. 12. Rev. 3. 17.

Before Christ
cir. 975.

Ch. 6. 17. &
26. 12. & 8.
13. Hab. 2. 4.
Is. 2. 11. 17.
& 65. 5. & 28.
1. 3. Luke 18.
11. 12.

Job 29. 17.
ch. 12. 18. Ps.
52. 2. & 57. 4.
& 14. 4. Amos
8. 4. Hab. 3.
14. Zeph. 3. 3.
Mic. 2. 1. &
3. 2. 3.

† Heb. *Wealth.*

Ch. 27. 20.
Hab. 2. 5.
Heb. 6. 7.
Is. 30. 33.

* See ver. 11.
Gen. 9. 22.
with Mat. 13.
4. 19.

† Or *the brook.*

Job 39. 27.
Is. 40. 31.

Ps. 104. 26.
& 107. 26.

|| Heb. *heart.*

Exod. 22. 16.
or Jer. 31. 22.
Is. 7. 14.
Luke 1. 35.

Ch. 7. 14. 15.
Jer. 7. 9. 10.
& 8. 12. Rev.
17. 3. 2 Thes.
2. 9. 10.

Ch. 19. 10. &
28. 3. Eccl.
10. 7. 1 Sam.
25. 3. 10. 11.
25. Deut. 32.
15. Ps. 73.
7—9.

Ch. 19. 13. &
21. 9. 19. &
27. 15.

Ch. 29. 21.
Gen. xvi. xxi.

Job 12. 7. *
1 Cor. 1. 27.

Heb. *wise
made wise.*

Ch. 6. 6—9.
Eccl. 9. 10.
Mat. 6. 19. 20.

Lev. 11. 5.
Ps. 104. 18.
Is. 33. 16. &
42. 11.

Exod. 10. 4.
Lev. 11. 22.
Joel 1. 4. & 2.
7. 11. Is. 33.
4.

† Heb. *gathered
together.*

Ch. 22. 29.
Job 8. 13. 14.

Heb. *a mighty
old lion.* Num.
23. 24. ch. 28.
1.

† Or *horse.*

Heb. *girl in
the loins.*

Eccl. 8. 4.
1 Kin. 4. 24.
25. Is. 9. 6.

Hab. 2. 4. ch.
26. 12. Eccl.
8. 3. ch. 10.
26.

Job 21. 5. &
40. 4. Mic. 7.
16. ch. 17. 28.
Eccl. 10. 4.

Ch. 10. 12. &
15. 18. & 16.
28. & 25. 21.
& 28. 25. &
29. 22. & 22.
24.

13 There is a generation, O how ^alofty are their eyes! and their eyelids are lifted up.

14 There is a generation, whose teeth are as swords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men.

15 ¶ The horse leech hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, † *It is enough* :

16 ^aThe grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, *It is enough*.

17 ¶ ^aThe eye that mocketh at his father, and despiseth to obey his mother, the ravens of † the valley shall pick it out, and the young eagles shall eat it.

18 ¶ There be three things which are too wonderful for me, yea, four, which I know not :

19 ^aThe way of an eagle in the air; the way of a serpent upon a rock; ^athe way of a ship in the || midst of the sea; and ^athe way of a man with a maid.

20 ^bSuch is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three things the earth is disquieted, and for four which it cannot bear :

22 ^cFor a servant when he reigneth; and a fool when he is filled with meat;

23 ^dFor an odious woman when she is married; and an handmaid ^ethat is heir to her mistress.

24 ¶ There be four things which are ^flittle upon the earth, but they are ^gexceeding wise :

25 ^hThe ants are a people not strong, yet they prepare their meat in the summer;

26 ⁱThe conies are but a feeble folk, yet make they their houses in the rocks;

27 ^jThe locusts have no king, yet go they forth all of them † by bands;

28 ^kThe spider taketh hold with her hands, and is in kings' palaces.

29 ¶ There be three things which go well, yea, four are comely in going :

30 A ^llion, which is strongest among beasts, and turneth not away for any;

31 A † || greyhound; an he goat also; and a king, ^magainst whom there is no rising up.

32 ¶ ⁿIf thou hast done foolishly in lifting up thyself, or if thou hast thought evil, ^olay thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: ^pso the forcing of wrath bringeth forth strife.

CHAP. XXXI.

Whether this Lemuel was Solomon himself, or some neighbouring prince whose mother was a pious Israelite, I know not. We have here (1) His mother's earnest admonitions to avoid whoredom and drunkenness, which so much disqualify kings for their work; and to employ his wealth for the comfort, and his power for the pro-

tection, of the poor and needy; 1—9. (2) Her representation of a truly virtuous wife, proper to be sought for by him. She must be chaste and dutiful to her husband; diligent and active in her place and station; a prudent manager, making every thing turn out to the best advantage; a careful director of her family; charitable to the poor; discreet in her discourse; and one who eminently fears God; that so she may be an honour and comfort to herself, and a blessing to her relations; 10—31.

THE words of king Lemuel, the ^aprophecy that his ^bmother taught him.

2 ^cWhat, my son? and what, the son of my womb, and what, the son of my vows?

3 ^dGive not thy strength unto women, nor thy ways to that which destroyeth kings.

4 ^eIt is not for kings, O * Lemuel, it is not for kings to drink wine; nor for princes strong drink :

5 ^fLest they drink, and forget the law, and † pervert the judgment ‡ of any of the afflicted.

6 ¶ ^gGive strong drink unto him that is ready to perish, and wine unto those that be || of heavy hearts.

7 Let him drink, and forget his poverty, and remember his misery no more.

8 ^hOpen thy mouth for the dumb in the cause of all * such as are appointed to destruction.

9 Open thy mouth, ⁱjudge righteously, and plead the cause of the poor and needy.

10 ¶ ^kWho can find a virtuous woman? for her price is far above rubies.

11 ^lThe heart of her husband doth safely trust in her; so that he shall have no need of spoil.

12 ^mShe will do him good, and not evil, all the days of her life.

13 ⁿShe seeketh wool, and flax, and worketh willingly with her hands.

14 ^oShe is like the merchants' ships; she bringeth her food from afar.

15 ^pShe riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 ^qShe considereth a field and † buyeth it: with the fruit of her hands she planteth a vineyard.

17 ^rShe girdeth her loins with strength, and strengtheneth her arms.

18 † She perceiveth that her merchandise is good: ^sher candle goeth not out by night.

19 ^tShe layeth her hands to the spindle, and her hands hold the distaff.

20 ^uShe stretcheth out her hand to the poor: yea, || she reacheth forth her hands to the needy.

21 She is not afraid of the snow for her household: for all her household are clothed with * scarlet.

22 ^vShe maketh herself coverings of tapestry; her clothing is silk and purple.

23 Her husband is known ^yin the gates, when he sitteth among the elders of the land.

Before Christ
cir. 975.

Heb. *burden.*
Ch. 30. 1. Is.
13. 1. & 21. 1.
& 22. 1. Nah
1. 1.

Ch. 1. 8. & 6
20.

Is. 49. 15.
1 Sam. 1. 28

Ch. 5. 9. & 6.
26. & 7. 26.
Hos. 4. 11. 18

Eccl. 10. 17.
Hos. 7. 5.
Hab. 2. 5.

i. e. devoted
to, and before
God.

Hos. 4. 11.
Lev. 10. 9.
Deut. 17. 18.

† Heb. *alter.*

Heb. of all
the sons of
affliction.

Ps. 104. 15.
1 Tim. 5. 23.
Judg. 9. 13.

Heb. *bitter of
soul.*

Job 29. 15.
16. Ps. 62. 3.
4. & 79. 11.
1 Sam. 19. 4.
Esth. 4. 16.

Heb. *the sons
of destruction.*

Lev. 19. 15.
Ps. 58. 1.
Deut. 1. 16.
Is. 11. 4.
Zech. 7. 9. 10.
Jer. 22. 3. 16.

Ch. 12. 4. &
18. 22. & 19.
14. Eccl. 7.
28. or Rev. 12.
1 Song 6. 8,
9.

Eph. 5. 23.
Acts 13. 22.
Luke 1. 6.
1 Pet. 3. 1—7.

1 Pet. 3. 1, 6.
2 Cor. 13. 8.
1 Cor. 1. 31.
& 10. 31. Ps.
45. 11. Rom.
14. 6.

Tit. 2. 5.
2 Thes. 3. 12.
or Phil. 2. 12.
Ps. 110. 3.

Mat. 13. 45.
Col. 3. 1.

Rom. 12. 11.
Luke 12. 42.
Acts 20. 28.
2 Tim. 4. 2.

Josh. 15. 18.
19. Mat. 13.
44. Song 8. 12.
& 4. 16.

† Heb. *taketh.*

1 Pet. 1. 13.
1 Cor. 16. 13.
Eph. 6. 10.
2 Tim. 2. 1.
Phil. 4. 13.

† Heb. *She
tasteth.*

Mat. 5. 16.
Phil. 2. 15. 16.
John. 12. 36.
Mat. 25. 4.

Exod. 35. 25.
26. Tit. 2. 12
—14. & 3. 8.

Ps. 41. 1. ch.
19. 17. Heb.
13. 16.

Heb. *She
spreadeth.*

Or double
garments.

1 Pet. 3. 3, 4.
Rom. 13. 14.
2 Cor. 1. 12.
Acts 24. 16.

Deut. 16. 18.
& 21. 19. &
22. 24. Job 29.
7. Mat. 19. 28

REFLECTIONS UPON CHAP. XXX.—Let me thus always think meanly of myself, and highly of my God and Saviour, and of his works and word; and be a good savour of Christ to all around me. Earnestly should I covet further degrees of holiness, but be regardless as to the comforts and enjoyments of this life, and content with such things as I have. Let me never be a busy-body in other men's matters, but heedfully watch against the temptations incident to my

own condition. Let me never be an idle spectator of what is around me; but, whatever evil I observe, let me avoid, hate, and mourn, over it: and, whatever good I observe, even in animals, let me in a Christian manner imitate the same. If I have proudly involved myself in sin, humbly should I repent of it, and always avoid contention before it be meddled with. Nothing is to be got by pride, passion, or ill language, but bloodshed and damage.

Before Christ
cir. 975.

Ver. 13, 19.
Rev. 3. 18. &
19. 8. Eph. 6.
14, 15.

Ver. 18. Ps.
132. 16. Is.
12. 1—6. &
35. 10. & lx.
lxii.

Ps. 37. 30.
Col. 4. 6.
1 Cor. 13. 3.
Col. 3. 14.
Eph. 4. 29. &
5. 2, 3. Song
4. 11. & 7. 9.

1 Tim. 5. 8, 14.
1 Thes. 4. 11.
2 Thes. 3. 12.
John 6. 27.
1 Cor. 15. 58.

24 ^z She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

25 ^a Strength and honour are her clothing; and she shall rejoice in time to come.

26 ^b She openeth her mouth with wisdom; and in her tongue is the law of kindness.

27 ^c She looketh well to the ways of her household, and eateth not the bread of idleness.

28 ^d Her children arise up, and call her blessed; her husband also, and he praiseth her.

29 Many daughters † have done virtuously, but thou excellest them all.

30 ^e Favour is deceitful, and beauty is vain: but † a woman that feareth the LORD, she shall be praised.

31 ^f Give her of the fruit of her hands; and let her own works praise her in the gates.

Before Christ
cir. 975.

1 Kin. 2. 19.
& 10. 8. Gal.
4. 26. Song 6.
8, 9. Luke 1.
28, 29.

+ Or have gotten riches.

Ps. 103. 15.
16. Jam. 1.
11. Is. 40. 6.

† Ps. 112. 1—9.
& 128. 1, 2.
Is. 3. 10.

Ps. 128. 2.
1 Thes. 2. 10.
2 Cor. 1. 12.
Phil. 2. 12,
15, 16. Rev.
14. 13.

them aright. But it is absurd and ruinous when wealth, beauty, or parentage, are preferred to real virtue and religion in the choice of wives or husbands. What a scandal to human nature is it when wives become the plague, the reproach, of families! or when such as are virtuous and prudent are abused by husbands, unfaithful, drunken, imperious, cruel, outrageous, or churlish!—But infinite is the mercy that God by his grace has formed from among sinful men a church of true believers, which, as the spouse of his Son, are made to answer this amiable and glorious description.

REFLECTIONS UPON CHAP. XXXI.—What blessings might mothers be to families, churches, and nations, would they but carefully educate their children! And it is unnatural and irreligious when they do otherwise. When princes are given to whoredom and drunkenness, and regardless of the poor, or of the exact administration of justice, they are but a plague to the nation which they govern.—With great care and circumspection ought all, especially such as bear rule in church or state, to make choice of their yokefellows in marriage. And it is a great blessing to themselves, and all their connections, if providence direct

THE BOOK OF

ECCLESIASTES

Is Solomon's penitential discourse, (composed a little before his death;) in which he recants, and laments the follies of apostasy from God, and of his attempting to satisfy himself with anything sensual or sinful. His fall was an alarming proof of the weakness and corruption of human nature; and his recovery an encouraging instance of the infinite power, mercy, and grace, of God. To warn others, Solomon here (1) Represents the vanity and vexation which adhere to all created enjoyments; particularly to those in which men ordinarily look for happiness; as human learning and policy, sensual delights, honour, power, and riches, or an empty profession of religion; chap. i—vi. (2) Prescribes remedies against that vanity and vexation which attend those things; viz. sitting loose to them; enjoying them moderately, but never expecting much from them; acquiescing in the will of God concerning us in every event; remembering God in the days of our youth; and continuing all our life in his fear and service, with an eye to the future judgment; chap. vii—xii. But in both parts the demonstrations of the vanity of things, and the prescriptions of remedies, are somewhat mixed.

Before Christ
cir. 975.

CHAP. I.

After the inscription or title of the book, we have here (1) The vanity of all created things strongly asserted; 2, 3. (2) The general proofs of this, drawn from 1. The shortness of human life, and the multitudes of births and burials; 4. 2. From the perpetual changes and revolutions of creatures; as the sun, wind, water; 5, 6, 7. 3. From the great toil which man has in getting them, and the small pleasure in keeping them; 8. 4. From the repeated returns of the same things; 9, 10, 5. From their being so quickly forgotten; 11. (3) Human learning and knowledge are particularly tried, and found to be vanity, because of the labour necessary in acquiring them; the little good that can be done with them, and the little satisfaction, nay, much sorrow, attending them; 12—18.

Ver. 12. ch.
7. 27. & 12.
8—10. Prov.
25. 1.

Ps. 39. 5, 6.
& 62. 9, 10. &
144. 4. ch. 10.
8. & 2. 11, 15,
17, 19, 21, 26.
Rom. 8. 20.

Ch. 2. 22. &
5. 15. & 3. 9.
Hab. 2. 13.
Prov. 23. 5.
Job 1. 21.
1 Tim. 6. 7.
Ps. 49. 16, 17.

Ps. 89. 47.
48. & 90. 10.
Job 14. 2, 20.
Zech. 1. 5.

Ps. 104. 5. &
119. 90.
2 Pet. 3. 10—
13. ver. 9.

Ps. 19. 5, 6.

Heb. panteth.

John 3. 8.
Job 37. 9, 17.
& 38. 24.
Acts 27. 13,
14.

Job 38. 10.
Ps. 104. 8, 9.
& 107. 26, 35.

† Heb. return to go.

THE words of ^a the preacher, the son of David, king of Jerusalem.

2 ^b Vanity of vanities, saith the preacher, vanity of vanities; all is vanity.

3 ^c What profit hath a man of all his labour which he taketh under the sun?

4 ¶ ^d One generation passeth away, and another generation cometh: ^e but the earth abideth for ever.

5 ^f The sun also ariseth, and the sun goeth down, and ^g hasteth to his place where he arose.

6 ^h The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 ⁱ All the rivers run into the sea, yet the sea is not full: unto the place from whence the rivers come, thither they † return again.

8 ^j All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

9 ¶ ^k The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

10 Is there any thing whereof it may be said, See, this is new? ^l it hath been already of old time, which was before us.

11 ^m There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

12 ¶ ⁿ I the preacher was king over Israel in Jerusalem:

13 ^o And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: ^p this sore travail hath God given to the sons of man † to be exercised therewith.

14 ^q I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

15 ^r That which is crooked cannot be made straight: and † that which is wanting cannot be numbered.

16 ^s I communed with mine own heart, saying, Lo, I am come to great estate, and

Before Christ
cir. 975.

Ver. 9, 10.
ch. ii. iii. vi.
with 1 Cor. 2.
9. Phil. 3. 8—
14. & 4. 11,
12.

Ch. 3. 14, 15.
& 6. 10. Gen.
8. 22. Jer. 31.
35, 36. 2 Pet.
2. 1. with
2 Cor. 5. 17.
Rev. 21. 4, 5.

Ver. 9. Mat.
5. 12. & 23.
32. Luke 1.
26—30. Acts
7. 51.

Ps. 103. 16.
Job 18. 17.
Prov. 10. 7.
ch. 2. 16.

See ver. 1.
1 Kin. 4. 1,
21. Prov. 1. 1.
& 25. 1.

Prov. 2. 3, 4.
& 4. 7. Eph.
5. 15. 1 Kin.
4. 33. Ps. 111
2.

Gen. 3. 19.
ch. 3. 10.

† Or to afflict them.

Acts 4. 28.
ver. 17, 18.
ch. 2. 11, 17,
25. 1 Kin. 4.
29—33.

Ch. 7. 13.
with Is. 42.
16.

† Heb. defect.

Ps. 4. 4. &
77. 6.

Before Christ cir. 975. have gotten 'more wisdom than all *they* that have been before me in Jerusalem: yea, my heart had 'great experience of wisdom and knowledge.

17 * And I give my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 ^y For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

CHAP. II.

In further demonstrating the vanity of all things, Solomon, here

(1) Shews, from his own experience, that there is no true happiness nor satisfaction to be had in carnal mirth, pleasure, nor any other sensual delights; he had tried them and found them vexing; 1—11. (2) Re-considers human wisdom, and finds it to be excellent and useful; but to be so clogged that it can render no one happy; but fools fare as well in this life as the wise, and are often as much remembered after death; besides which it renders a man weary of life; 12—17. (3) Examines whether worldly business and wealth can render men happy: but finds that business was intolerably toilsome, and that the wealth gained by it was sure to be quickly lost, or left to one knows not whom; 17—23: and therefore concludes that there is no real comfort in wealth, except so far as we use it moderately, and sit loose to it; 24—26.

I SAID in mine heart, Go to now, ^b I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity.

2 ^c I said of laughter, *It is mad*: and of mirth, *What doth it?*

3 ^d I sought in mine heart *to give myself unto wine, yet ^eacquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven ^fall the days of their life.

4 ^f I made me great works; ^g I builded me houses; ^h I planted me vineyards:

5 ⁱ I made me gardens and orchards, and I planted trees in them of all *kind of* fruits:

6 ^k I made me pools of water, to water therewith the wood that bringeth forth trees:

7 ^l I got *me* servants and maidens, and had ^mservants born in my house; ⁿalso I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 ^o I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: ^p I gat me men singers and women singers, and the delights of the sons of men, as ^qmusical instruments, and that of all sorts.

9 ^r So I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me.

10 ^s And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

11 ^t Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all *was* vanity and vexation of

spirit, and *there was* no profit under the sun.

12 ¶ And ^u I turned myself to behold wisdom, and madness, and folly: for what *can* the man *do* that cometh after the king? ^v *even* that which hath been already done.

13 Then I saw ^wthat *wisdom excelleth folly as far as light excelleth darkness.

14 ^x The wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also ^ythat one event happeneth to them all.

15 Then I said in my heart, As it happeneth to the fool, so it ^zhappeneth even to me; and ^{aa}why was I then more wise? Then I said in my heart that this also is vanity.

16 ^{ab} For *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is* in the days to come shall all be forgotten. And how dieth the wise *man*? as the fool.

17 ^{ac} Therefore I hated life; because the work that is wrought under the sun is grievous unto me: ^{ad} for all *is* vanity and vexation of spirit.

18 ¶ Yea, I hated ^{ae}all my labour which I had ^{af}taken under the sun: because ^{ag} I should leave it unto the man that shall be after me.

19 And who knoweth ^{ah}whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also ^{ai}vanity.

20 Therefore I went about ^{aj}to cause my heart to despair of all the labour which I took under the sun.

21 ^{ak} For there is a man whose labour ^{al}is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he ^{am}leave it *for* his portion. This also *is* vanity and a great evil.

22 ^{an} For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 ^{ao} For all his days *are* sorrows, and his travail grief; yea, his heart taketh not rest in the night. This *is* also vanity.

24 ¶ ^{ap} There is nothing better for a man *than* that he should eat and drink, and *that* he ^{aq}should make his soul enjoy good in his labour. This also I saw, that ^{ar}it was from the hand of God.

25 ^{as} For who can eat, or who else can hasten *hereunto*, more than I?

26 ^{at} For God giveth to a man that *is* good ^{au}in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that ^{av}he may give to *him that is* good before God. This also *is* vanity and vexation of spirit.

as thy God. If, by all my labours for human knowledge, I can neither satisfy my mind, rectify my nature or lot, nor amend the world, let me study to know Christ and him crucified: thus shall I be changed into the same image, from glory to glory. And let this knowledge, which is eternal life, be the chief object of my pursuit.

REFLECTIONS UPON CHAP. II.—Numerous are the contrivances of men to find that in creatures which they should seek, and can only find, in God himself,

REFLECTIONS UPON CHAP. I.—How feelingly a true penitent, from his own experience, preaches that vanity and vexation which attend created enjoyments! All things indeed in nature concur to manifest this humbling truth, though it is very hard to convince most men of it. for, notwithstanding the perpetual flux, returns, and oblivion, with which created things are marked, we are too apt to be resting on them. Neither our own observation nor experience, nor the dictates of the Spirit of God, are credited by us. Take heed, my soul, never more to esteem or desire them as God; never more depend on, or delight in, them

Before Christ
cir. 975.

CHAP. III.

To manifest the vanity of studies, pleasures, and business, Solomon further observes (1) How mutable and changing all human affairs are by the purpose and providence of God; 1—10. (2) How unchangeable and unsearchable the purposes of God concerning them are; 11—15. (3) How little power and honour avail, as they often make men to live like devils in injustice and oppression, and like brutes in stupidity and thoughtless unconcern about a future state; and the greatest differ little from beasts in their apparent fate; 16—21: and therefore again concludes that the only proper method is to improve our power, and every thing else, as means of moderate comfort to ourselves, and not to oppress others; 22.

* Ver. 17. ch.
8. 6. & 7. 14.

* Gal. 4. 4.

* John 16. 21.

* Job 14. 5.

* John 7. 30. &
8. 20. & 13. 1.

* Heb. 9. 27.

* Heb. to bear.

* Is. 5. 2, 5.

* 1 Cor. 3. 8.

* Jer. 18. 7—9.

* & 1. 10.

* Exod. 21. 13.

* Is. 33. 21.

* Deut. 32. 39.

* Hos. 6. 1, 2.

* Is. 5. 2, 5, 6.

* Jer. 18. 7—9.

* Mat. 9. 15.

* Rev. 19. 1.

* Ps. 30. 5. &
126. 5, 6.* John 16. 19,
20.

* Ver. 2, 3.

* Joel 2. 16.

* 1 Cor. 7. 5.

* Song 2. 6, 9.

* Heb. to be far
from.

* Or seek.

* Ch. 11. 1.

* Jon. 1. 5. Acts
27. 18, 19.

* Mat. 10. 37.

* Heb. 10. 34.

* Ps. 112. 9.

* Gen. 37. 29.

* 34. Acts 9. 39.

* Job 2. 13. Ps. 1.

* 39. 1, 9. Amos
5. 10, 13.

* Prov. 17. 28.

* Is. 58. 1.

* Exod. 20. 12.

* Luke 14. 20.

* Ch. 1. 3. & 2.

* 11. Mat. 6. 27.

* & 16. 26. Ps.
127. 2.

* Ch. 1. 13, 14.

* Ps. 111. 2.

* Mark 7. 37.

* Deut. 32. 4.

* Ps. 19. 1—6.

* Rom. 1. 19, 20.

* & 2. 15.

* Ch. 8. 17.

* Rom. 11. 33.

* Ps. 104. 24. &
40. 5.* Ch. 2. 24. &
9. 7—9. Phil.
4. 4, 5. 1 Cor.
15. 58. & 10.

* 31. Gal. 6. 9.

* 10. Luke 1.
75.* Ch. 2. 24. &
7. 9. Ps. 128.* 2. with ch. 6.
2.

* Rom. 11. 36.

* Ps. 119. 90.

* 91. ch. 1. 4.

* Jer. 31. 35, 36.

* & 33. 20, 21.

* Is. 10. 5, 15.

* John 19. 10,
11.

* Is. 59. 18, 19.

* Ps. 64. 9.

* Heb. 12. 28.

* 29. Rev. 15. 4.

* ch. 12. 13.

* Ch. 1. 9. ver.
14.

TO every thing there is a season, and a time to every purpose under the heaven:

2 ^bA time ^{*}to be born, and a time to die; ^ca time to plant, and a time to pluck up *that which is planted*;

3 ^dA time to kill, and a time to heal; ^ea time to break down, and a time to build up;

4 ^fA time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 ^gA time to cast away stones, and a time to gather stones together; ^ha time to embrace, and a time [†]to refrain from embracing;

6 A time to [‡]get, and a time to lose; a time to keep, and ⁱa time to cast away;

7 ^kA time to rend, and a time to sew; ^la time to keep silence, and a time to speak:

8 ^mA time to love, and a time to hate; a time of war, and a time of peace.

9 ⁿWhat profit hath he that worketh in that wherein he laboureth?

10 ^oI have seen the travail which God hath given to the sons of men to be exercised in it.

11 ^pHe hath made every thing beautiful in his time: ^qalso he hath set the world in their heart, so that ^rno man can find out the work that God maketh from the beginning to the end.

12 ^sI know that *there is* no good in them, but for ^ta man to rejoice and to do good in his life.

13 And ^ualso that every man should eat and drink, and enjoy the good of all his labour, *it is* the gift of God.

14 I know that whatsoever God doth ^vit shall be for ever: ^wnothing can be put to it, nor any thing taken from it: and God doth ^ythat *men* should fear before him.

15 ^zThat which hath been is now: and that which is to be hath already

been; and God requireth **||**that which is past.

16 **¶** And, moreover, ^aI saw under the sun the place of judgment, *that wickedness was there*; and the place of righteousness, *that iniquity was there*.

17 I said in mine heart, ^bGod shall judge the righteous and the wicked: for *there is* ^ca time there for every purpose and for every work.

18 **¶** I said in mine heart concerning the estate of the sons of men, ^dthat God might manifest them, and that they might see that they themselves are ^ebeasts.

19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all *is* vanity.

20 ^fAll go unto one place; all are of the dust, and all turn to dust again.

21 **¶** Who knoweth the spirit ^gof man that ^hgoeth upward, and the spirit of the beast that goeth downward to the earth?

22 **¶** Wherefore I perceive that *there is* nothing better than that a man should rejoice in his own works; for that *is* his portion: for ^kwho shall bring him to see what shall be after him?

CHAP. IV.

Having shewn the hurt which power, exercised in oppression, does to the oppressors, Solomon here (1) Shews how miserable it makes the oppressed; 1—3. (2) That useful inventions cannot make a man happy, as they expose him to envy; 4. (3) Nor idleness; 5, 6. (4) Nor covetousness, which torments a man's mind; 7, 8: and hinders social comforts; 9—12. (5) Nor royal dignity, which, through the folly of princes and fickleness of the people, is very unstable; 13—16.

SO ^aI returned, and considered all the oppressions that are done under the sun: and, behold, the tears of *such as were* oppressed, and they had no comforter; and on the ^{*}side of their oppressors *there was* power, but they had no comforter.

2 ^bWherefore I praised the dead who are already dead more than the living who are yet alive.

3 ^cYea, better *is he* than both they, who hath not yet been, who hath not seen the evil work that is done under the sun.

4 **¶** Again, ^dI considered all travail, and [†]every right work, ^ethat [‡]for this a man is envied of his neighbour. This [†]is also vanity and vexation of spirit.

in which all things shall be rectified, by clearing the innocent, rewarding the righteous, and condemning the wicked. 18—21. Affected with these views, I wished that God would make men, particularly those who haughtily oppress others, to consider how mean and brutish they are, and to ponder the nature of that immortal soul which chiefly distinguishes them from beasts, whose life entirely vanishes in death.

REFLECTIONS UPON CHAP. III.—We live in a world of changes; but all of them fixed by the unchangeable purpose of God. It is absurd then to choose it for our portion, or to take up our rest in it. Readily should we believe that whatever God has given us is best for us, accommodate ourselves to it, and wait with patience for the full unravelling of what seems intricate and perplexed. Yea to be entirely satisfied with God's providential disposals is highly necessary, as they neither can, nor need be altered. And let us study to answer his end in his providences, which is to make us truly religious. Amidst all the changes which we either feel or fear, let us believe and acknowledge the inviolable steadiness of his government. Let us constantly live in the faith of his future judgment of the world, that no oppression may sink our spirits, and no power nor honour render us proud, mischievous, or impious. Let us always maintain a deep sense of our own meanness, stupidity, and unruliness before God; and study to use whatever God gives us for our own comfort, and for the real benefit of others.

But how vain and vexing are their diversified, their unnumbered, their utmost attempts! Till our souls return to God in Christ, as our ALL and IN ALL, they will be always like birds wandering from their nests. Thrice happy are they whom God gives grace to take all things from him; to enjoy him in all things, and all things in him; and to use all things for his glory, and as means of attaching their heart to him and his ways.

EXPLANATORY NOTES. CHAP. III. Ver. 1—11. However disjointed, useless, and afflictive, the events of providence may appear to us, God has connected them together in the most amazing beauty and harmony, and orders the season of each as tends most to advance his glory and the good of his people. And, whatever worldly wisdom men may have, they will never be capable of comprehending the astonishing extent of the mysteries which God exhibits to their view in his works of creation and providence. 12, 13. It is therefore best in itself, and a benefit from God, to use worldly enjoyments moderately, and to improve them for the advantage of others. 14. God, in his purpose and providence, so fixes men's lot that none can make it otherwise; and therefore we ought not to quarrel with, but kindly submit to, his pleasure. 15. In every age God, by new returns of things, governs the world with great uniformity of appearances. 16, 17. The very power which he has bestowed upon men, as a remedy for grievances, is often used to oppress and injure the innocent; and therefore there must be a future general judgment by God himself,

Before Christ
cir. 975.* Heb. *that which is driven away.*

* Ch. 5. 18. Ps. 58. 2. & 22. 2. Is. 1. 21—23. & 59. 14. Mic. 2. 2. & 7. 3. Zeph. 3. 3.

* Ch. 12. 14. 1 Cor. 4. 5. 2 Cor. 5. 10. Acts 17. 31. Rev. 20. 12. Mat. xxv. Jude 14. 15.

* Ver. 1.

* Or that they might clear God, and see, &c. Rom. 3. 4.

* Ps. 32. 9. & 49. 12, 20. & 73. 21, 22. Prov. 30. 2, 3. Job 11. 12. Is. 1. 3. Jer. 8. 7. 2 Pet. 2. 12. Jude 10.

* Ps. 49. 12, 14, 20. & 73. 22. ch. 2. 16. Gen. 7. 21, 22.

* Ps. 89. 48. & 49. 10. Gen. 3. 19. ch. 12. 7. Job 30. 23. & 1. 21. Ps. 104. 29. with Luke 16. 22, 23. & 23. 44. Phil. 1. 23.

* Heb. of the sons of man. Heb. is ascending. Ch. 12. 7.

* Ch. 2. 24. & 3. 12, 13. & 5. 18. & 8. 15. & 9. 7.

* Job 14. 21. Is. 63. 16. ch. 6. 12. & 9. 12. & 8. 7.

* Ch. 3. 16. & 8. Is. 59. 13—16. Mic. 2. 2. & 3. 2, 3. Job 24. 7—12. Lam. 1. 2, 9, 16, 17. 2 Tim. 4. 16. Ps. 69. 20.

* Heb. hand.

* Job 3. 17. &c. ch. 6. 3.

* Job 3. 11, 16, 21. & 10. 18, 19.

* Ch. 1. 14. & 2. 11. & 3. 16. & 6. 1. ver. 1.

* Heb. all the rightness of work.

* 1 John 3. 12. Mat. 9. 34. Phil. 1. 15, 16, 18.

* Heb. this is the envy of a man from his neighbour.

Before Christ
cir. 975.Prov. 6. 10. &
12. 27. & 24.
33. & 13. 4.
& 20. 4.Prov. 15. 16.
& 17. 1. & 16.
9. Ps. 37. 16.
1 Tim. 6. 6.1s. 5. 8.
1 John 2. 16.
Hab. 2. 5. 9.
ch. 5. 10. &
6. 2.Gen. 2. 18.
Prov. 27. 17.
1 Cor. 12. 18.
Mark 6. 7.
Exod. 4. 14.
15. & 6. 26. &
31. 6. Hag. 1.
14. Acts 13.
2.John 8. 16.
Heb. 10. 24.
Judg. 7. 21—
23.1 Kin. 1. 1. 2.
Eph. 2. 19.
Col. 2. 19.

Dan. 3. 17.

Prov. 26. 12.
ch. 9. 15. 16.
1 Tim. 4. 12.Heb. who
knoweth not
to be admon-
ished.
1 Kin. 22. 6.
2 Chr. 16. 10.
& 24. 22. &
25. 16.Job 5. 11. Ps.
13. 7. 8.
Gen. 41. 14.
40. 2 Sam. 7.
8.Dan. 4. 31.
Lam. 4. 20.2 Sam. 15. 12.
13. & 20. 2
1 Kin. 1. 5.
7. 40. & 12.
10. 16.Ch. 1. 14. & 2.
11. 17. 26.Exod. 3. 5.
Josh. 5. 15.
Ps. 89. 7.
1 Pet. 2. 1. 2.
Acts 10. 33.
Jam. 1. 19.
21.1 Sam. 15. 22.
Ps. 50. 8. 9.
Hos. 6. 6.
Prov. 15. 8.
& 21. 27. 1s.
1. 11—15. &
66. 3. Jer. 7.
9. 10.Ps. 39. 1.
Gen. 18. 27.
30. Ps. 106.
33. & 116.
11.

Or word.

Prov. 10. 19.
Mat. 6. 7.
ver. 3. 7.Prov. 10. 19.
& 15. 2. ch.
10. 3. 14.5 ¶ The fool foldeth his hands to-
gether, and eateth his own flesh.6 ¶ Better is an handful *with* quiet-
ness, than both the hands full *with* tra-
vail and vexation of spirit.7 ¶ Then I returned, and I saw vanity
under the sun.8 There is one *alone*, and *there* is not
a second; yea, he hath neither child nor
brother: *yet is there* no end of all his
labour; neither is his eye satisfied with
riches; neither *saith he*, For whom do I
labour and bereave my soul of good?
This is also vanity, yea, it is a sore travail.9 ¶ Two are better than one; because
they have a good reward for their labour:10 ¶ For, if they fall, the one will lift
up his fellow: but woe to him *that is* alone
when he falleth; for *he hath* not another
to help him up.11 Again, if two lie together, then
they have heat: but how can one be
warm *alone*?12 And, if one prevail against him, two
shall withstand him; and *a* threefold
cord is not quickly broken.13 ¶ Better is a poor and a wise child
than an old and foolish king *who* will no
more be admonished.14 ¶ For out of prison he cometh to
reign; whereas also *he that is* born in
his kingdom becometh poor.15 I considered all the living who walk
under the sun with the second child that
shall stand up in his stead.16 ¶ There is no end of all the people,
even of all that have been before them:
they also that come after shall not rejoice
in him. *Surely this also is* vanity and
vexation of spirit.

CHAP. V.

While Solomon inculcates the earnest and regular worship of God, as an antidote against the vexation which he had observed to attend learning, pleasure, wealth, honour, power, or business, he (1) Warns us to beware of vanity in hearing God's word, offering sacrifices; 1: prayers; 2, 3: pretending to divine dreams; 3, 7: and in making or fulfilling solemn vows; 3—6; and, to prevent it, inculcates a deep reverential awe of God; 7: and that we take no offence at religion, because of the present sufferings of the godly, as God observes, and will quickly redress, them; 8. (2) He demonstrates the vanity of abundant wealth, in regard that 1. The fruits of the earth are the proper support of man's natural life; 9: 2. Silver, gold, and other riches, are unsatisfying, unprofitable, disquieting, often hurtful and ruinous, and always perishing; and must be left behind us when we die: and occasion much uneasiness, if we have not a heart to use them while we live; 10—17: and therefore again recommends a moderate use of outward things, while we are looking to, and living upon, God the giver, as the best way to answer the end of our having them; 18—20.

KEEP *a*thy foot when thou goest to
the house of God; and be more
ready to hear *b* than to give the sacrifice
of fools; for they consider not that they
do evil.

2 ¶ Be not rash with thy mouth, and
let not thine heart be hasty to utter *any*
thing before God: for God is in heaven,
and thou upon earth: therefore let thy
words *d* be few.

3 For a dream cometh through the
multitude of business; and *e* a fool's voice
is known by the multitude of words.

4 ¶ When thou vowest a vow unto God,
defer not to pay it; for *he hath* no
pleasure in fools: pay that which thou
hast vowed.

5 ¶ Better is it that thou shouldst not
vow, than that thou shouldst vow and
not pay.

6 ¶ Suffer not thy mouth to cause thy
flesh to sin; neither say thou before the
angel, that it *was* an error: wherefore
should God be angry at thy voice, and
k destroy the work of thine hands?

7 ¶ For in the multitude of dreams and
many words *there are* also divers vanities:
m but fear thou God.

8 ¶ If thou seest the oppression of
the poor, and violent perverting of judg-
ment and justice in a province, marvel not
at the matter: *for he that is* higher
than the highest regardeth; and *there*
be higher than they.

9 ¶ Moreover, the profit of the earth
is for all: the king *himself* is served by
the field.

10 ¶ He that loveth silver shall not be
satisfied with silver; nor he that loveth
abundance with increase: this is also
vanity.

11 ¶ When goods increase, they are
increased that eat them: and what good
is *there* to the owners thereof, saving the
beholding of *them* with their eyes?

12 ¶ The sleep of a labouring man is
sweet, whether he eat little or much: but
the abundance of the rich will not suffer
him to sleep.

13 ¶ There is a sore evil *which* I have
seen under the sun, *namely*, riches kept
for the owners thereof to their hurt.

14 ¶ But those riches perish by evil
travail: and he begetteth a son, and *there*
is nothing in his hand.

15 ¶ As he came forth of his mother's
womb, naked shall he return to go as he
came, and shall take nothing of his labour,
which he may carry away in his hand.

16 And this also is a sore evil, *that* in
all points as he came so shall he go: and
a what profit hath he that hath laboured
for the wind?

17 ¶ All his days also he eateth in dark-
ness, and *he hath* much sorrow and wrath
with his sickness.

18 ¶ Behold *that* which I have seen:
e *†* it is good and comely for *one* to eat
and to drink, and to enjoy the good of
all his labour that he taketh under the
sun || all the days of his life, which God
giveth him; for it is *d* his portion.

19 ¶ Every man also to whom God
hath given riches and wealth, and hath
given him power to eat thereof, and to
take his portion, and to rejoice in his la-
bour; *†* this is the gift of God.

20 ¶ For he shall not much remember
the days of his life; because *†* God an-
swereth *him* in the joy of his heart.

Before Christ
cir. 975.Num. 30. 2.
Gen. 28. 20.
Deut. 23. 21.
Ps. 50. 14. &
66. 13. 14. &
76. 11. & 119.
106. 1s. 19.
21. Jer. 50. 5.
2 Cor. 8. 5.Acts 5. 4.
Prov. 20. 26.
Deut. 23. 22.Ver. 1. 2.
Jam. 1. 12. &
3. 2.1 Tim. 5. 21.
1 Cor. 11. 10.
or Mal. 2. 7.
Lev. 5. 4, 5.Deut. 28. 15,
&c.Ver. 3. Mat.
12. 36.Ch. 12. 13.
Prov. 23. 17.
Heb. 12. 28.See ch. 3. 16.
& 4. 1.Heb. at the
will, or pur-
pose.Is. 57. 15. Ps.
58. 11. & 82.
1. & 83. 18.
& 12. 5. &
10. 18. & 33.
13—15.Ps. 104. 14,
15. 1 Chr. 26.
25—31.
1 Kin. 4. 7—
23. 2 Chr. 26.
10.Ps. 52. 7.
1 Tim. 6. 10.
ch. 6. 7. & 4.
8. 1 Kin. 21.
6. Prov. 30.
15.1 Kin. 3. 13.
& 4. 22, 23.
Prov. 23. 5.
Ps. 127. 2.Ps. 4. 8. &
127. 2.Ch. 1. 14. &
6. 1. 2.Prov. 1. 32.
19. Luke 16.
19. 1 Tim. 6.
9. 10. Jam. 2.
6. 7. & 5. 4—
6. Prov. 30. 9.
1 Kin. 21. 7,
13.Job 5. 5. &
20. 15—22. &
18. 5—21.
Job 1. 21. Ps.
49. 17. 1 Tim.
6. 7. Prov. 11.
4.Ch. 1. 3. Ps.
127. 2. Prov.
23. 5. John 6.
27. Prov. 11.
29. Mat. 16.
26.Ps. 127. 2. &
90. 7. 9. & 78.
33. ch. 6. 2.
4.Ch. 2. 24. &
5. 12, 13, 22.
& 8. 15. & 9.
7. & 11. 9.
1 Tim. 6. 17.Heb. there is
a good which
is comely, &c.
|| Heb. the num-
ber of the
days.Ch. 3. 22. &
2. 22. ver. 19.Ch. 2. 24. &
3. 13. & 6. 2.
Deut. 8. 18.
1 Kin. 3. 13.Ver. 18. ch. 2.
22.Or, Though
he give not
much, yet he
remembereth,
&c.Exod. 23. 25.
Deut. 28. 8—
12. Ps. 4. 6.
7. 1s. 64. 5.
Rom. 5. 1—
5, 11.

REFLECTIONS UPON CHAP. IV.—Into what an hell hath sin turned our earth! Men are often proud of transforming themselves into devils, for tormenting their brethren. Often, through want of help and comfort, a man's life is made worse than death or non-existence. And desperately wicked are men when even right and useful works do but rouse their envy. But great is the mercy that God, with whom every right work is accepted, will be our final judge. Let me then be diligent in business, and work the work of God while it is called to-day. Sloth of any kind tends to make men poor and miserable. But unhappy are they

who are selfish and covetous; and who, without any temptation, deny themselves the comforts of life, and make themselves slaves to business. It is absurd to covet all to themselves, when friendship and social connections are much more calculated to their help, comfort, and improvement. Kings are often but a plague to themselves and their restless people; and tottering honours are rather burdens than advantages.

REFLECTIONS UPON CHAP. V.—Fearfully are men subjected to vanity: it

Before Christ
cir. 975

CHAP. VI.

Still demonstrating the vanity and hurtfulness of worldly riches, when men place their hopes of happiness in them, he (1) States an account of what worldlings may have; viz. 1. Great riches and honour; 2. A long life to enjoy them; 3, 6. 3. A large family to inherit them; 3. (2) He describes the marks of vanity which may attend them; viz. 1. They may have no heart to use them; but strangers, servants, or robbers, may devour them; 2, 3. 2. After a life made miserable by their churlishness, they may not so much as have a decent burial allowed them, and so be disgraced more than still-born infants; 3—6. 3. Riches relate only to the body, and cannot satisfy the mind; 7, 8. 4. They occasion much vexatious desire after more; 9. 5. They render their proprietors no less sinful nor mortal than others: 10. (3) From all that he had said of the vanity of knowledge, honour, business, power, or wealth, he infers that nothing earthly can make us truly happy; that we know not what created enjoyments we should wish for; and that our expectations of them are very short and uncertain; 11, 12.

* Ch. 5. 13.
1 Kin. 10. 27.
* Job 21. 10.
Ps. 17. 14. &
73. 7. ch. 5.
19. with Luke
12. 20. Lam.
5. 2. Hos. 7.
9.
* Ch. 1. 2, 14.
& 2. 21—23.
& 4. 4.
* 2 Chr. 11. 21.
2 Kin. 10. 1.
* Ch. 5. 17.
ver. 4—7.
* Is. 14. 19, 20.
Jer. 22. 19. &
36. 30.

THERE is an evil which I have seen under the sun, and it is common among men:

2 ^bA man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: ^cthis is vanity, and it is an evil disease.

3 ^dIf a man beget an hundred children, and live many years, so that ^ethe days of his years be many, and his soul be not filled with good, and ^falso that he have no burial, I say that ^gan untimely birth is better than he.

4 ^hFor he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover, he hath not seen the sun, nor known ⁱany thing: this hath more rest than the other.

6 Yea, though he live a thousand years twice told, yet ^khath he seen no good: ^ldo not all go to one place?

7 ^mAll the labour of man is for his mouth, and yet the ⁿ*appetite is not filled.

8 ^oFor what hath the wise more than the fool? what hath the poor that ^pknoweth to walk before the living?

9 ^qBetter is the sight of the eyes ^rthan the wandering of the desire: ^sthis is also vanity and vexation of spirit.

10 ^tThat which hath been is named already, and it is known ^uthat it is man: ^vneither may he contend with him that is mightier than he.

11 Seeing there be ^wmany things that increase vanity, what is man the better?

12 For ^xwho knoweth what is good for man in ^ythis life, ^zall the days of his vain life which he spendeth as ^aa shadow? ^bfor who can tell a man what shall be after him under the sun?

CHAP. VII.

Having exhibited a variety of evidences and instances of the vanity and vexation which attend earthly enjoyments, Solomon here

(1) Prescribes some remedies against that vanity and vexation, and the hurt thereof; viz. 1. A tender regard to our reputation; 1: 2. A fixed seriousness of temper in view of death; 1—4: 3. A readiness to receive Christian reproof; 5, 6: 4. Calmness of spirit under injuries and troubles; 7—10: 5. Prudence in managing our affairs; 11, 12: 6. An earnest observation of God's work, and submission to his will; 13—15: 7. Careful shunning of all extremes; 16—18: 8. Mild tenderness towards such as offend us. (2) He laments that, notwithstanding all his wisdom, whorish women had fearfully seduced him from God and his duty; 23—29.

A GOOD name is better than precious ointment; and ^bthe day of death than the day of one's birth.

2 ^cIt is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.

3 ^dSorrow is better than laughter: for by the sadness of the countenance the heart is made better.

4 ^eThe heart of the wise is in the house of mourning; ^fbut the heart of fools is in the house of mirth.

5 ^gIt is better to hear the rebuke of the wise than for a man to hear the song of fools.

6 For, ^has the ⁱ*crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.

7 ^jSurely ^koppression maketh a wise man mad; ^land a gift destroyeth the heart.

8 ^mBetter is the end of a thing than the beginning thereof: ⁿand ^othe patient in spirit is better than the proud in spirit.

9 ^pBe not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 ^qSay not thou, What is the cause that the former days were better than these? for thou dost not inquire ^rwisely concerning this.

11 ^sWisdom is good ^twith an inheritance: and ^uby it there is profit to them that see the sun.

12 ^vFor wisdom is a ^wdefence, ^xand money is a defence: but the excellency of

manifold miseries: and it will be the utmost wickedness and madness to complain of our lot, or strive with God to get it rectified.

REFLECTIONS UPON CHAP. VI.—Men's riches are often a remarkable curse to them, and render them really more unhappy than the poorest. It is wretched to have wealth, and yet no heart to use it for our necessary accommodations in life. And empty are all earthly enjoyments, which can afford no satisfaction to a soul. How unhappy do some men make themselves by the insatiable nature of their own lusts! And yet it is very hard to draw them from a sinful attachment to earthly things, or to persuade them to use them aright; and especially to bring them to receive the almighty Saviour, and his unsearchable riches, for their everlasting treasure and portion.

CHAP. VII. Ver. 1. A good reputation is of more advantage for rendering us useful and happy than all the riches, pleasures, and honours, of this world: and the day of death, which frees men from the miseries of this world, is preferable to the day of birth, which introduces into a life in which the enjoyments do not sufficiently balance the evils of it. 2—6. It is far safer, and more profitable, to attend occasions of mourning and faithful reproof, which conduce to make men thoughtful of death and eternity, and render them wise unto salvation, than of revelling, mirth, and folly, which seduce men into heedless dissipation. 7. Grievous oppression will provoke even wise men to unseemly rage and behaviour; and bribes received will corrupt the judgment and pervert the affections of the best. 8. We ought more to regard how a thing turns out at last than what promising appearances it has at first. 10. In bewailing the evils of our times, we ought carefully to avoid all murmuring at the dispensations of Providence, as if they were not equal. 11. When rich men are truly wise, they may do much good to others with their wealth in this world: 12. For both

enters not only into all their outward possessions, but even into their worship! Great need have we to take heed to our hearts, to our lips, and to our whole behaviour, in our religious performances, that they may not become means of dishonouring God and destroying ourselves. But, alas, often are they performed in a foolish and inconsiderate manner, our minds being no more serious in them than in an idle dream! and vows are often rashly made, and no less readily broken, in the view of Jesus and his angels and ministers. Very necessary is the constant faith and deep impression of God's greatness and omniscience, and the future judgment, to make us serious and circumspect in our worship, and for enabling us to behold, or bear up under, oppression and persecution. God makes the highest to live on the same simple things as the poorest. There is very little to profit or please, and much more to hurt and vex, in riches, than we commonly think. The rich man's servant often enjoys more benefit by his wealth than the rich man himself, while he suffers none of the vexation! Nay, the covetous miser gets no comfort in his wealth, and it is swept away, so that his children never come to the possession of it. Much happier is he who receives whatever he has as God's free gift, and uses it to his glory. Little is he concerned at the evils which befall him in life when God favours him with solid comfort.

CHAP. VI. Ver. 7, 8. Whatever wealth men gain by their labour is only available for meat, drink, or the like; but can never satisfy their soul, or even their avarice. And, in respect of sensual gratification, fools may be happy as the wisest; and even a poor man, who has common sense and prudence, may, by his industry, render himself and family as happy as the richest. 9, 10. A comfortable enjoyment of that which we have, is far preferable to an insatiable desire and restless pursuit after that which we have not.—And, let our condition be what it will on earth, we shall still remain poor frail creatures, subject to

Before Christ
cir. 975.

See ch. 2. 24.
John 6. 27.

† Heb. the number of the days of the life of his vanity.

† Ps. 144. 4. & 102. 11. & 109. 23. Jam. 4. 14. ch. 8. 13.

Job 14. 21. Is. 63. 16. ch. 3. 22. & 8. 7. & 9. 12.

Prov. 15. 30. & 22. 1. Is. 56. 5. & 62. 3. & 65. 15.

Rev. 2. 17. Phil. 1. 23. Rev. 14. 13. Is. 57. 1, 2.

2 Cor. 5. 1. Is. 22. 12. Mat. 5. 4.

Dent. 32. 29. John 11. 31. with Job 21. 12, 13. Ps. 73. 7. & 119. 70.

Is. 5. 11, 12. & 22. 13. Amos 6. 4, 5.

Or anger. 2 Cor. 7. 10. Jer. 31. 18—20. Zech. 12. 10.

Neh. 2. 2—5. Ps. 137. 1, 4. Dan. 9. 3. & 10. 2.

Dan. 5. 1, 2. Is. 22. 13. & 5. 12.

Prov. 13. 18. & 27. 6. & 17. 10. & 15. 31. 32. & 9. 9.

Ps. 141. 5. Job 20. 5. Ps. 58. 9. & 118. 12. ch. 2. 2.

Heb. sound. Dent. 28. 23. 34. 65. Ps. 73. 12—14.

Dent. 16. 19. Exod. 23. 8. 1 Sam. 8. 3.

Luke 16. 25. Ps. 126. 5, 6.

Jam. 5. 1. Heb. 10. 36. 37. Is. 10. 24. 25. Job 42. 12.

Prov. 14. 29. & 16. 32. Ps. 138. 6. Luke 18. 14.

Prov. 14. 17. & 16. 32. & 12. 16. Jon. 4. 9. Jam. 1. 19. Eph. 4. 26.

Judg. 6. 23. Jer. 44. 17. Job 33. 13. Deut. 29. 29.

† Heb. out of wisdom.

† Prov. 3. 9. Is. 23. 18. Luke 16. 9. 1 Tim. 6. 16—19.

† Or as good as an inheritance, yea, better too.

† Prov. 2. 11. & 14. 20. & 18. 11. Job 1. 10. & 22. 21—25. ch. 9. 16. ver. 19.

† Heb. shadow.

Before Christ
cir. 975.

knowledge is, *that* wisdom giveth life to them that have it.

13 Consider the work of God: for *who* can make *that* straight which he hath made crooked?

14 *In* the day of prosperity be joyful, *but* in the day of adversity consider: God also hath *set* the one over against the other, to the end that man *should* find nothing after him.

15 All *things* have I seen in the days of my vanity: *there* is a just *man* that perisheth in his righteousness, and there is a wicked *man* that longeth *his* life in his wickedness.

16 *Be* not righteous over much; neither make thyself over wise: why shouldest thou *destroy* thyself?

17 *Be* not over much wicked, neither be thou foolish: *why* shouldest thou die *before* thy time?

18 *It* is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: *for* he that feareth God shall come forth of them all.

19 *Wisdom* strengtheneth the wise more than ten mighty *men* which are in the city.

20 *For there* is not a just man upon earth, that doth good and sinneth not.

21 Also *take* no heed unto all words that are spoken, lest thou hear thy servant curse thee:

22 *For* oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 *All* this have I proved by wisdom: I said, *I* will be wise; but it *was* far from me.

24 *That* which is far off, and exceeding deep, who can find it out?

25 *I* applied mine heart to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness:

26 *And* I find more bitter than death the woman whose heart is snares and nets.

wisdom and wealth may be laid out for our protection and safety; but it is true piety and prudence that promote spiritual comfort and eternal happiness. 13, 14. To prevent murmuring, we ought carefully to observe how wise, just, and powerful, God's operations are, and consider ourselves incapable of changing, even the most afflictive events of Providence, to our liking. In the time of prosperity we should therefore acknowledge God's goodness, and enjoy the benefit of it; and in the day of adversity we ought to consider the nature, author, and end, of our afflictions, so as to make a good use of them; for God has disposed them in such variety, that none might be able to foresee future events in his particular lot. 15. I have often observed the most pious men sorely afflicted, and apparently miserable, in this world; and the most wicked long enjoy an outward prosperity. 16—18. It is therefore necessary that men should avoid all needless scrupulosity and rash zeal, not warranted by God's word, lest it bring them into unnecessary troubles; and especially should we avoid with the utmost care presumptuous sinning, lest, however he bear with others, it should provoke God quickly to cut us off, and send us to hell in our wickedness. It is of great use to receive heartily, and practise carefully, this advice; for it is the true fearer of God, who, by a circumspect regard to his law, shall escape both the extremes and their evil consequences. 19, 20. True piety and prudence tend more to direct, help, and protect, men than all human help: even though the best are liable to manifold failings. 24. Human wisdom may judge of things present and obvious, but not of things future and mysterious. 25. I attempted a most careful and comprehensive search into God's providences, and men's counsels, conduct and sinfulness; 26. And with grief and shame, I find that nothing more effectually entices and fixes men in guilt and ruin than a whorish woman. It is only by the remarkable mercy of God, and the most earnest and watchful piety, that one can either avoid or escape from her temptations; and often God permits those, who have otherwise offended him, to be ruined by her influence. 27, 28. Here and there a truly honest man may be found among my courtiers: but a modest, plain-hearted, humble, and sincere, woman have I not found among all my thousand wives and concubines.

REFLECTIONS UPON CHAP. VII.—A truly good character is very valuable: and ought to be sought for and maintained with the greatest care. Happy is

and her hands as bands: *whoso* pleaseth God shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, saith *the* preacher, *counting* one by one, to find out the account:

28 Which yet my soul seeketh, but I find not: *one* man among a thousand have I found, but a woman among *all* those have I not found.

29 Lo, this only have I found, *that* God hath made man upright, *but* they have sought out many inventions.

CHAP. VIII.

After a general commendation of wisdom, that is so necessary as an antidote against the temptations and vexations arising from the vanity of worldly enjoyments; 1: he prescribes some particular branches of this wisdom; as (1) A conscientious subjection to the civil government under which God has placed us; 2—5. (2) To prepare for sudden evils, especially a sudden death; 6—8. (3) To beware of stumbling at the present impunity or prosperity of the wicked, or the adversity of the righteous, as God will at last give each their due reward; 9—14. (4) To use the gifts of God's providence with due cheerfulness; 15. (5) Never to pry curiously into the depths of providence, but humbly to adore and acquiesce therein; 16, 17.

WHO *is* as the wise *man*? and who knoweth the interpretation of a thing? *a* man's wisdom maketh his face to shine, and *the* boldness of his face shall be changed.

2 ¶ *I* counsel thee to keep the king's commandment, and *that* *in* regard of the oath of God.

3 *Be* not hasty to go out of his sight: stand not in an evil thing; *for* he doth whatsoever pleaseth him.

4 *Where* the word of a king *is*, *there* *is* power: and who may say unto him, What dost thou?

5 *Whoso* keepeth the commandment shall feel no evil thing: *and* a wise man's heart discerneth both time and judgment.

6 *Because* to every purpose there *is* time and judgment, therefore the misery of man *is* great upon him.

7 *For* he knoweth not that which shall be: for who can tell him *when* it shall be?

8 ¶ *There* *is* no man that hath power *over* the spirit to retain the spirit; nei-

the death of those who die in the Lord! Let us then live much in the serious consideration of our last end. Christian reproofs are highly requisite to make or keep us grave and serious amidst so much folly and so many flashes of vain mirth as take place in the world. The very worst of things effectually work for the good of the saints. And an humble and patient resignation to the will of God makes us easy under the most grievous adversity and oppression. Christian wisdom and prudence tend greatly to our direction, safety, happiness and strength.—They teach us to view God's hand in all that befalls us; to accommodate ourselves to every providence as it comes; and neither to be offended with the prosperity of the wicked, nor the adversity of the godly, in this life; to guard against all extremes; and under a deep sense of our own faults, to carry ourselves mildly towards others who are overtaken in a fault. How short-sighted are the wisest of mortals with respect to the most important objects! But great is the mercy if they are brought to see their own leading follies and crimes, and by the sight thereof, are led to repentance, to a deep sense of the riches of God's grace, and to search out the sinfulness of their heart and nature, till they apprehend themselves utterly vile before God.

CHAP. VIII. Ver. 1. How few are truly wise, and can rightly take up or expound the words or works of God! And yet it is wisdom that renders a man truly honourable, mild, and majestic. 2. The laws of a king ought to be obeyed, not only from fear of the penalty, but from regard to God, whose deputy he is, and to the oath of allegiance sworn to him by the name and in the presence of God, as witness and guardian of it. 3. We must behave ourselves submissively; and never, through passion or discontent, withdraw from his service, or cast off our allegiance; for his power being so great, it is very dangerous to contend with him. 4. A king has power to enforce his commands; and none can oppose him without apparent danger. 5. He, who prudently complies with the king's pleasure in lawful things, shall avoid the trouble and danger which he would otherwise incur. And it will require wisdom to direct in what time and manner we may deal with him to the best advantage. 6. For, through inattention to the proper time, and to proper direction in managing matters, men bring much trouble upon themselves: 7. For they are generally ignorant what things are to happen, and of the time in which what they expect will come to pass. 8. None, neither by force nor entreaty, nor by wickedness,

Before Christ
cir. 975.

Heb. He that is good before God. Gen. 38. 8. Prov. 5. 11.

See ch. 1. 1. & 12. 8—10.

Or weighing one thing after another to find out the reason. Jer. 5. 1.

Job 33. 23. Song 5. 10. Jer. 31. 22.

1 Kin. 11. 13.

Gen. 1. 26, 27. & 5. 1.

Gen. 3. 6, 7. Mat. 15. 19. Hos. 4. 1, 2. Ezek. xxxi.

1 Kin. 3. 13.

1 Cor. 2. 16.

Rom. 11. 34. ch. 7. 28.

Prov. 17. 24. & 4. 9. Exod. 34. 29, 30.

Acts 7. 10, 15.

Heb. the strength. Is. 40. 31. Prov. 4. 18. 2 Cor. 3. 18. ch. 7. 19.

Rom. 13. 1—4. Tit. 3. 1. Jer. 27. 17.

2 Kin. 11. 17.

1 Kin. 2. 43.

Ezek. 17. 13—12.

Ch. 10. 4, 6.

Prov. 14. 29. & 19. 2.

Prov. 30. 31. & 16. 10—15.

Dan. 5. 19. & 4. 35.

Rom. 13. 1—4. Tit. 3. 1.

Job 34. 18, 19. & 33. 14.

Rom. 13. 4. Exod. 1. 17. 21. with Hos. 5. 11. Acts 4. 19.

1 Chr. 12. 32. ch. 2. 14. & 10. 2. Prov. 17. 24.

Ch. 3. 1, 17. & 7. 14.

Ch. 3. 22. & 6. 12. & 9. 12. & 10. 14.

Prov. 24. 22.

Luke 19. 41—44.

Or how it shall be.

Job 14. 5. Ps. 49. 7. & 89. 48. Heb. 9. 27. 2 Sam. 14. 14. & 12. 18.

Before Christ
cir. 975.Or casting of
weapons.Prov. 14. 32.
& 10. 2. &
14. 4. Ps. 9.
17. Is. 3. 10.
& 23. 15.Ch. 1. 14, 17.
& 2. 11, 12.
& 4. 1, 4. &
7. 14, 25.Ch. 5. 13.
2 Sam. xviii.
xx. 1 Kin. 11.
31.Ps. 82. 7. &
54. 9.Ps. 82. 1. &
122. 5.Prov. 10. 7.
Job 18. 17.
19. Is. 14. 20.
22.Ps. 10. 6. &
50. 21. Is. 26.
10. & 57. 11.
Jer. 48. 11.
Mat. 24. 8.
49. Rom. 2. 4.
5.Ps. 37. 11.
18. 19. Prov.
1. 32. 33. Is.
3. 10. 14. &
65. 20. 23.
Rom. 2. 7—
10. Ps. 55. 23.
with ch. 7. 15.Job 14. 2. see
ch. 6. 12. Ps.
144. 4. &
192. 11. &
109. 23. & 39.
5. Job 7. 6, 7.Ps. 73. 14.
see ch. 7. 15.
& 9. 1, 2.
Mal. 3. 15.Ch. 3. 12, 22.
& 2. 24. & 5.
18. & 9. 1.See ver. 9. ch.
7. 25.Ps. 127. 2. &
4. 6. & 17.
14. John 6.
27.Ch. 3. 11. &
11. 5. Job 5.
9. Rom. 11.
33. Ps. 73.
16. & 72. 18.
& 104. 24.
Prov. 30. 3, 4.

ther hath he power in the day of death :
and there is no discharge in that war ;
neither shall wickedness deliver those
that are given to it.

9 ^pAll this have I seen, and applied
my heart unto every work that is done
under the sun : *there is* a time wherein
one man ruleth over another ^qto his own
hurt.

10 ^rAnd so I saw the wicked buried,
who had come and gone from ^sthe place
of the holy, and ^tthey were forgotten in
the city where they had so done : this *is*
also vanity.

11 ^uBecause sentence *against* an evil
work is not executed speedily, therefore
the heart of the sons of men is fully set
in them to do evil.

12 ^vThough a sinner do evil an hun-
dred times, and his *days* be prolonged,
yet surely I know that ^xit shall be well
with them that fear God, who fear be-
fore him :

13 But it shall not be well with the
wicked, neither shall he prolong *his* days,
which ^yare as a shadow ; because he fear-
eth not before God.

14 There is a vanity which is done
upon the earth ; that ^zthere be just *men*
unto whom it happeneth according to
the work of the wicked ; again, there be
wicked *men* to whom it happeneth ac-
cording to the work of the righteous : I
said that this *also is* vanity.

15 ^aThen I commended mirth, be-
cause a man hath no better thing under
the sun, than to eat, and to drink, and to
be merry : for that shall abide with him
of his labour the days of his life, which
God giveth him under the sun.

16 ^bWhen I applied mine heart to
know wisdom, and to see the business
that is done upon the earth ; (for ^calso
there is that neither day nor night seeth
sleep with his eyes) ;

17 Then I beheld all the work of
God, ^dthat a man cannot find out the
work that is done under the sun : be-
cause, though a man labour to seek *it*
out, yet he shall not find *it* ; yea further,
though a wise *man* think to know *it*, yet
shall he not be able to find *it*.

CHAP. IX.

For a further proof of the vanity of worldly things, Solomon here exhibits four observations which he had made. (1) That, in the mysterious providence of God, good and bad men fare much alike in this world ; 1, 2, 3. (2) That death puts a final period to all our employments and enjoyments in it ; 4, 5, 6 : and therefore it is our wisdom soberly and thankfully to use the comforts of life, and diligently to attend to the business of it while it lasts ; 7—10. (3) That God's providence often crosses the most fair and hopeful probabilities of success, and makes great calamities to surprise us before we are aware ; 11, 12. (4) That, even

are capable of preventing the removal of their soul from this world in God's appointed time, and by his appointed means. 9. I have observed that rulers, by their management, often bring guilt and ruin upon themselves. 10. I have observed wicked rulers, notwithstanding the greatest funeral pomp, quickly forgotten in the very city in which they had often in God's name administered judgment. So vain and perishing are all the pomp and power of the greatest. 11. Because God in mercy sometimes delays to punish open transgressors of his law, hardened sinners, in a most presumptuous manner, abandon themselves to all manner of mischief and wickedness. 12. But, though the sinner's days of reprieve, or even of prosperity, should be prolonged for a time, yet it is only they who truly fear God, and walk in his ways, that will be happy at last. 13. Wicked despisers of God shall not enjoy the true comforts of life, and shall be quickly hurried into misery here or hereafter. 14. It is, however, afflicting that some eminent saints are reproached, persecuted, and distressed, in this world, while some ringleaders in wickedness meet with kind usage and remarkable prosperity. 15. This makes it evident that nothing is more proper than soberly and thankfully to enjoy what God in his providence bestows upon us in this world, as all the reward that we can gain by our labour. 16, 17. It is

where wisdom renders men extremely useful, it often procures them little respect ; which he illustrates in the case of a poor man who by his wisdom delivered a city from ruin, and yet was afterwards disregarded ; 13—18.

Before Christ
cir. 975.

FOR ^aall this ^{*}I considered in my
heart even to declare all this, ^bthat
the righteous, and the wise, and their
works, *are* in the hand of God : ^cno man
knoweth either love or hatred *by all that*
is before them.

2 All *things* come alike to all : *there is*
one event to the righteous and to the
wicked ; to the good and to the clean,
and to the unclean ; to him that sacri-
ficeth, and to him that sacrificeth not : as
is the good, so *is* the sinner ; and he that
swareth as *he* that feareth an oath.

3 ^dThere is an evil among all *things*.
that are done under the sun, that *there is*
one event unto all : ^eyea, also the heart
of the sons of men is full of evil, and
madness *is* in their heart while they live,
^fand after that *they go* to the dead.

4 ^gFor to him that is joined to all
the living there is hope : ^hfor a living
dog is better than a dead lion.

5 ⁱFor the living know that they shall
die : ^kbut the dead know not any thing,
^lneither have they any more a reward,
^mfor the memory of them is forgotten.

6 ⁿAlso their love, and their hatred,
and their envy, is now perished ; neither
have they any more a portion for ever in
any *thing* that is done under the sun.

7 ^oGo thy way, eat thy bread with
joy, and drink thy wine with a merry
heart ; for God now accepteth thy
works.

8 ^pLet thy garments be always white ;
and let thy head lack no ointment.

9 ^q+ Live joyfully with the wife whom
thou lovest all the days of the ^rlife of thy
vanity, which he hath given thee under
the sun, all the days of thy vanity : ^sfor
that *is* thy portion in *this* life, and in
thy labour which thou takest under the
sun.

10 ^tWhatsoever thy hand findeth to
do, do *it* with thy might ; ^ufor *there is*
no work, nor device, nor knowledge,
nor wisdom, in the grave, whither thou
goest.

11 ^vI returned, and saw under the
sun ^wthat the race *is* not to the swift, nor
the battle to the strong, neither yet bread
to the wise, nor yet riches to men of
understanding, nor yet favour to men of
skill ; ^xbut time and chance happeneth
to them all.

12 ^yFor man also knoweth not his
time : as the fishes that are taken in an
evil net, and as the birds that are caught

Ch. 1. 14, 17.
& 2. 12. & 4.
1. 4. & 7. 25.
& 8. 16.Heb. I gave,
or set to my
heart.Deut. 33. 3.
1 Sam. 2. 9.
Is. 26. 12.
2 Cor. 3. 5.
Phil. 2. 12.
13. Rev. 2. 1.
John 10. 28.
29.Ps. 73. 3, 12,
13. Mal. 3.
15. ch. 2. 14.
15. & 7. 15.
& 8. 14.Ps. 37. 1, 7.
& 73. 3—14.
Jer. 12. 1, 2.Jer. 17. 9.
Rom. 1. 29—
31. & 8. 7, 8.
Tit. 3. 3.
Prov. 4. 16.
ch. 8. 11.Job 30. 23.
Heb. 9. 27.
Gen. 3. 19.
ch. 12. 7.
Prov. 2. 18.
& 9. 18.Zech. 9. 10.
Is. 38. 19.Esth. 6. 3.
2 Sam. 12. 23.Job 30. 23.
Heb. 9. 27.Ps. 6. 5. &
30. 9. & 88.
11. Is. 38. 18.
& 63. 16. Job
14. 21.Ch. 4. 9. & 2.
18—22.Ch. 8. 10.
Job 7. 8—10.
Is. 26. 14.Job 3. 17—
19. Luke 12.
18—20. Job
14. 21.Ch. 2. 24. &
3. 12, 22. & 5.
18. & 8. 15.Esth. 8. 15.
Mat. 6. 17.
Ps. 104. 15.Prov. 5. 15,
18, 19. Gen.
26. 8.Heb. See, or
enjoy life.Ch. 6. 12. &
7. 15. 1 Cor.
7. 28. Rom. 8.
20.Ch. 2. 24. &
3. 13. & 5. 18.
ver. 5, 6.Rom. 12. 11.
1 Cor. 16. 10.
Gal. 6. 10.
Eph. 5. 16.
Jer. 48. 10.See ver. 5, 6.
Rev. 14. 13.
John 9. 4.Ch. 1. 14. &
2. 1, 12. & 3.
16. & 4. 1, 4.Amos 2. 14—
16. Ps. 33. 16.
17. 1 Sam.
17. 50. Hag.
1. 5, 9.Ch. 2. 14, 15.
& 7. 15. ver.
2.Ch. 3. 22. &
6. 12. Hab. 1.
14. Prov. 7—
22, 23.

best to refrain from curious inquiries into the seasons, ends, and meaning, of God's dispensations ; for, after the most diligent, curious, and persevering search, I find they will still remain unsearchable to men.

REFLECTIONS UPON CHAP. VIII.—What excellency in himself—usefulness among neighbours—honour among friends—and courage among enemies—the true knowledge and fear of God give to a man ! But it is foolish and sinful to disregard the laws of our rulers ; to be forward in finding fault with their administrations ; to persist in faults pointed out to us ; or to neglect proper methods of obtaining redress of our grievances. Subjection to magistrates is highly necessary, not only for conscience sake, but even for avoiding their wrath and securing our own comfort. Certain and irresistible in themselves, though uncertain in their circumstances, are troubles and death to sinful men. But when we see wicked men prosper while the godly are oppressed, there is need of patience, and of looking by faith to the unseen, the eternal, issue of things : and, in the mean while, to make the best use we can of what we meet with, and leave it to the Lord to comprehend and manage his own mysterious works.

Before Christ
cir. 975.

Prov. 29. 6.
2 Pet. 2. 12.
Ps. 73. 14.
20. Luke 17.
20—31. & 21.
34, 35. Is. 30.
13. 1 Thes. 5.
2, 3.

Ch. 2. 13. &
7. 11, 12, 19.

2 Sam. 20.
15—22. 2 Kin.
7. 1. or Luke
12. 32. Mat.
16. 18. & 12.
24. 1 Pet. 5.
8. Gen. 3. 5.

This may be
an emblem of
Christ's deli-
vering his
church.

Prov. 21. 22.
& 24. 5. ch. 7.
19. 2. Chr. 20.
12. 15. Prov.
18. 10.

Prov. 10. 15.
& 14. 20. &
19. 4. Jam. 2.
2. or 1 Cor. 1.
23. Is. 53. 3.

Gen. 41. 33—
36. 2 Sam. 20.
17. or John
10. 27. Is. 42.
7.

See ver. 16.
ch. 7. 12, 19.

Josh. 7. 5. &
22. 20. & 8. 9.
Heb. 12. 15.

in the snare; so are the sons of men
snared in an evil time, when it falleth
suddenly upon them.

13 ¶ This wisdom have I seen also
under the sun, and it seemed great unto
me:

14 ^dThere was a little city, and few
men within it: and there came a great
king against it, and besieged it and built
great bulwarks against it:

15 Now there was found in it a poor
wise man; and he by his wisdom deli-
vered the city; yet no man remembered
that same poor man.

16 Then said I, Wisdom is better
than strength: nevertheless, the poor
man's wisdom is despised, and his words
are not heard.

17 ^eThe words of wise men are heard
in quiet more than the cry of him that
ruleth among fools.

18 ^bWisdom is better than weapons
of war: but one sinner destroyeth much
good.

CHAP. X.

Having frequently recommended wisdom, and decried folly, Solomon here prescribes proper rules for exercising the one and avoiding the other. To men in general, particularly private persons, he recommends (1) Carefully to preserve their reputation, by a prudent and skilful management of their affairs; 1, 2, 3. (2) Humbly to submit to rulers, if they have offended them; 4. (3) To live peaceably, never connecting themselves with such as are factious and turbulent, which would hasten their own ruin; 8—10. (4) To govern their tongues well, as rash speaking is foolish and hurtful; 11—15: and particularly to avoid speaking evil of rulers; 20. (5) To be diligent in business, and by frugality to provide well for their families; 18, 19. To rulers he recommends, (1) To advance none to places of power and trust but such as are duly qualified; 5—7. (2) To behave themselves discreetly, to be generous, not churlish; temperate, not luxurious; 16.

Heb. Flies of
death.

2 Sam. 19. 1.
2 Chr. 19. 2.
1 Kin. 11. 1.
Ps. 106. 33.
Jer. 12. 1, 2.

Mat. 6. 33.
Col. 3. 1.
Luke 14. 28
—32.

Luke 12. 18.
19. & 18, 11.

Heb. his
heart.

Prov. 6. 12—
14. & 12. 23.
& 13. 16. &
18. 2. 1 Pet.
4. 4.

Ch. 8. 3.
Prov. 6. 3. &
15. 1. & 25.
15. Rom. 13.
1.

Ch. 3. 16. &
4. 1, 7. & 5.
13. & 6. 1.

DEAD ^aflies cause the ointment of
the apothecary to send forth a
stinking savour: ^aso doth a little folly
him that is in reputation for wisdom and
honour.

2 ^bA wise man's heart is at his right
hand, but a fool's heart at his left.

3 Yea also, when he that is a fool
walketh by the way, his wisdom faileth
him, and he saith to every one that he
is a fool.

4 If the spirit of the ruler rise up
against thee, leave not thy place; for
yielding pacifieth great offences.

5 There is an evil which I have seen

under the sun, as an error which pro-
ceedeth from the ruler:

6 ^cFolly is set in great dignity, and
the rich sit in low place.

7 I have seen servants upon horses,
and princes walking as servants, upon
the earth.

8 ^kHe that diggeth a pit shall fall into
it; and whoso breaketh an hedge a ser-
pent shall bite him.

9 Whoso removeth stones shall be
hurt therewith; and he that cleaveth
wood shall be endangered thereby.

10 If the iron be blunt, and he do
not whet the edge, then must he put to
more strength: but wisdom is profitable
to direct.

11 Surely ^mthe serpent will bite with-
out enchantment; and ^aa babbler is no
better.

12 ⁿThe words of a wise man's mouth
are gracious; but the lips of a fool will
swallow up himself.

13 The beginning of the words of his
mouth is foolishness; and the end of
his talk is mischievous madness.

14 ^pA fool also is full of words: a
man cannot tell what shall be; and
what shall be after him, who can tell
him?

15 The labour of the foolish wearieth
every one of them, because he knoweth
not how to go to the city.

16 ¶ Wo to thee, O land, when thy
king is a child, and thy princes eat in
the morning!

17 Blessed art thou, O land, when
thy king is the son of nobles, and thy
princes eat in due season, for strength,
and not for drunkenness!

18 ¶ By much slothfulness the build-
ing decayeth: and through idleness of
the hands the house droppeth through.

19 ¶ A feast is made for laughter,
and wine maketh merry: but money
answereth all things.

20 ¶ Curse not the king, no not in
thy thought; and curse not the rich
in thy bed chamber: for a bird of the
air shall carry the voice, and that which
hath wings shall tell the matter.

Before Christ
cir. 975.

Heb. from
babe.

Ps. 12. 8.
Esth. 3. 1.
1 Kin. 12. 13,
14.

Heb. in great
heights.

Heb. 11. 37,
38. Jam. 2. 5.

Prov. 30. 22.
& 19. 10.
2 Sam. 15. 30.

Ps. 7. 15, 16.
& 9. 15, 16.
Prov. 26. 27.
Esth. 7. 10.
Jude 9. 53.
2 Sam. 17.
23. & 14. 15.
1 Kin. 2. 23,
27, 34, 46.
Amos 5. 19.
Acts 28. 3.

1 Kin. 3. 9.
2 Chr. 19. 5.
ch. 9. 16, 18.

Jer. 8. 17.
Ps. 58. 5.
Prov. 23. 32.

Heb. the mas-
ter of the
tongue.

Prov. 10. 32.
& 12. 13. &
22. 11. Eph.
4. 29.

Heb. grace.

Prov. 10. 8,
10, 14. & 13.
3. & 12. 13.
& 18. 7. Jam.
3. 6, 8.

Heb. his
mouth.

Prov. 15. 2.
ch. 5. 3, 7.

Heb. multipli-
eth words.

Ch. 3. 22. &
6. 12. & 8. 7.
Jam. 4. 13, 14.

Hab. 2. 6, 13.
Is. 47. 12. &
57. 19. with
ver. 3.

Is. 3. 3—5,
12. & 5. 11,
22. Jer. 21.

12. Prov. 31.
4, 5. Hos. 7.
5—7.

Prov. 29. 2, 4.
& 20. 26. Jer.
30. 21. Prov.
31. 4, 5.

Prov. 24. 30,
31. & 12. 24,
27. & 21. 25.
& 19. 15. &
13. 4. & 20. 4.
& 23. 21.

Gen. 21. 3.
& 26. 30. &
29. 25. & 43.
34. Esth. 1. 3.
Dan. 5. 1.

Ps. 104. 15.

1 Tim. 5. 23.

Heb. maketh
glad the life.

Ch. 7. 12.
Prov. 14. 20.
1 Chr. 21. 24.

Exod. 22. 28.
Acts 23. 5.

Or conscience.

REFLECTIONS UPON CHAP. IX.—It is a great mercy for the saints that they and all their works are in the hand and under the influence of God, their reconciling Father. Yet how often does he use them with as much severity in this world as if they were the most profligate sinners! Great is the mercy that there is an eternity at hand, when Providence so little distinguishes the righteous here in their condition, either in life or in death. Remarkable are the advantages which men have in this life for bettering their states, tempers, or hopes. But quickly death puts an end to them all; to all opportunities of preparing for eternity; and to all our intimacies, enjoyments, or affections, in this world. What need then have we soberly to relish the comforts of this life, relative to our spirits, our food, our raiment, and our relations! Quickly should we work out our salvation with fear and trembling, while we have opportunity; as we know not how soon our soul may be required of us. Carefully should we acknowledge God, and depend on him for direction in all our paths, as, without his assistance, we can obtain nothing good, but must fall into misery and ruin. Yet how stupid are most men, who neither regard wisdom itself, nor those who thereby do them the greatest services! It is necessary that we should always act from regard to the authority of God, and from a principle of love, as men may perhaps disregard the best works that we can do for them. But much more useful are wise discourses than all the noisy harangues which fools admire. And even one impenitent and presumptuous sinner is often a great plague to a family, a church, or nation.

CHAP. X. Ver. 1.—A little imprudence or wickedness much hurts the character of one who has been reckoned uncommonly wise. 2. A wise man's understanding, and inward abilities, are always in readiness to direct him in his work: but a fool is unready in all he does, and knows not how to manage his affairs. 3. Nay, even in the most ordinary business his weakness appears, and he plainly discovers his folly to every one. 4. If the magistrate take offence at thee, never desert thy station or employment, or withdraw thy subjection: but, by submissive and patient carriage, endeavour to pacify him. 5—7. Very often, to the great hurt of the subjects, magistrates employ, as their deputies and agents, persons of a weak or mercenary spirit, while persons of ability and true

dignity are overlooked and contemned. 8. Both prince and people have need to beware of innovations; for he that endeavours to ensnare and ruin another shall thereby perish himself; and he that passes his due bounds to wrong others brings unexpected mischief upon himself. 9. He that rashly attempts things too high and hard for him shall be hurt by it; and he that deals with men of stubborn tempers endangers himself. 10. If a man do not use proper means for his work, it will cost him so much more labour and pains. Wisdom is therefore necessary and profitable to direct in the choice and use of means. 11. As unenchanted serpents are disposed to bite, so rash and talkative persons are sure to do mischief with their words, unless they be wisely prevented. 12. Wise men's words being pious, friendly and profitable, procure them favour: but foolish, slanderous, and sinful speeches suddenly and irrecoverably ruin a man. 13. A fool at first talks in an useless and impertinent manner; and at length he grows insolent and abusive, sticking at nothing wicked or malicious. 14. A fool pours forth his incoherent babblings, and pretends to know every thing secret or future; and no one can tell what he will say next, or what mischief his foolish speeches may produce. 15. Fools find their work tedious and wearisome, because they want sense and prudence to manage the most ordinary business, even where the rules are ever so plain. 16. It is a great misery to a nation when their magistrates are ignorant, wilful and unexperienced, and minding their sensual pleasures when they should be employed about the business of their office. 17. But happy is that nation whose magistrates are of truly excellent dispositions and endowments, and who use the enjoyments of life, not to satisfy inordinate lust, but to fit them for their business. 18. Through sloth and indolence, estates, families, and nations, are gradually reduced to wretchedness and ruin. 19. Even feasting affords but a very slight and transient pleasure; but a plentiful estate procures every outward advantage: we should therefore beware of spending it in luxury. 20. It is neither lawful nor safe to condemn, reproach, or wish evil to, magistrates, however secretly, as it may be very quickly and surprisingly discovered to them.

REFLECTIONS UPON CHAP. X.—Men of character have need to be careful, lest they should inadvertently ruin it. Many are extremely ill qualified for the

Before Christ
cir. 975.

CHAP. XI.

To avoid the vanity and vexation of worldly things, and obtain true happiness, Solomon had already recommended a serious and circumspect regard to God and religion; a patient resignation to the dispensations of providence, without anxiously prying into them; a proper use of what God bestows in this life; diligent meditation on, and preparation for, death; the exercise of deep repentance for sin; a due regard to magistrates, as God's deputies over us; diligent study and practice of wisdom and prudence in our whole conversation; together with a careful abstinence from fleshly lusts; he here (1) Warmly exhorts to an abundant and liberal distribution to the poor, as a mean of refining our worldly enjoyments and making them turn to a good account; 1—6. (2) He seriously, though sometimes ironically, admonishes all, particularly young persons, to meditate on, and prepare for, death and judgment; 7—10.

CAST thy bread *upon the waters; ^bfor thou shalt find it after many days.

2 °Give a portion to seven, and also to eight; ^dfor thou knowest not what evil shall be upon the earth.

3 °If the clouds be full of rain, they empty *themselves* upon the earth; and if the tree fall toward the south, or toward the north, in the place where the tree falleth there it shall be.

4 °He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 °As thou knowest not what is the way of the spirit, *nor* how the bones *do* grow in the womb of her that is with child; ^beven so thou knowest not the works of God who maketh all.

6 °In the morning sow thy seed, and in the evening withhold not thine hand: ^bfor thou knowest not whether [†]shall prosper, either this or that, or whether they both *shall be* alike good.

7 ¶ Truly the light is sweet, and a pleasant *thing it is* for the eyes to behold the sun:

8 °But if a man live many years, *and* rejoice in them all; ^ayet let him remember the days of darkness, for they shall be many. All that cometh is vanity.

9 ¶ Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth: and walk in the ways of thine heart, and in the sight of thine eyes: ^pbut know thou, that for all these *things* God will bring thee into judgment.

business they take in hand; and imprudently expose their own folly and wickedness. But it is very dangerous when either rulers or subjects leave their proper stations, and attempt violent changes of the public settlement. Vain and imprudent talking is often attended with the most hurtful consequences. It is necessary then to have our words always with grace, seasoned with salt. An imprudent management of their business frequently robs men of both the comfort and the benefit thereof. But it is a great mercy for nations when rulers and subjects do all diligently and prudently attend to their proper work, and act according to their station, neither doing nor speaking evil, but provoking one another to love and to good works.

CHAP. XI. Ver. 1, 2. Cheerfully lay out thyself to bestow the necessities of life upon the poor, who are entirely unable to requite thee: and so God shall plentifully reward thee for it in this life, or in that which is to come. And, however great the number of needy objects be, bestow that which is necessary upon them all, according to thine utmost ability; for the opportunity of liberality may soon be lost to thee, and an evil time may quickly come, in which thou wilt infinitely need God to be the supplier of thy own wants. 3, 4. He bestows plenty upon men, in order that with it they may do good to others. And, however undeserving the objects be on whom they religiously bestow their charity, they shall not lose their reward.—They that withhold it till every objection be answered, will never bestow it. 5, 6. As thou knowest not how the human soul is created or united to the body, or operates in and on it, nay, nor even how the child is formed in the womb, even so thou knowest not how God may deal with thee or thy estate; and therefore neglect no opportunity of doing or receiving good: and, without any curious prying into futurity, leave it entirely to God to recompense thee. 7, 8. Life, and its comforts, are desirable: but, let men enjoy created comforts as long as they may, the lasting period of troubles, death, and eternity, will infallibly succeed, and manifest the emptiness and insufficiency of all outward enjoyments. 9, 10. Whatever temptations young persons may have to indulge their own foolish and wicked inclinations and fancies, let them remember, with the deepest concern, that God will, in his awful judgment, call them to account for every part of their conduct. Let them then take care to prevent those perplexities and miseries which sinful indulgence will at last bring upon them: for all the empty and short-lived pleasures of youth can never in the least balance the dangers of inexpressible and everlasting misery.

10 °Therefore remove [†]sorrow from thy heart, and put away evil from thy flesh: ^afor childhood and youth *are* vanity.

CHAP. XII.

Here the penitent preacher concludes in the most affecting manner, (1) Solemnly exhorting men to begin their religious concern very early, as the calamities of old age will render them unfit, and death will make a very important change on both soul and body; 1—7. (2) Solemnly re-asserting the important and humbling truth which he had been proving—that all is vanity; 8. (3) Seriously recommending what he had written in this and other books to men's deepest consideration; 9—12. (4) Summing up the whole of our duty, and charging us to attend to it, in the view of God's future judgment; 13, 14.

REMEMBER ^anow thy ^bCreator in the days of thy youth, while ^cthe evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the ^{*}clouds return after the rain:

3 In the day when the keepers of the ^dhouse shall tremble, and the strong men shall bow themselves, and [†]the grinders cease because they are few, ^eand those that look out of the windows be darkened.

4 And ^fthe doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, ^gand all the daughters of music shall be brought low;

5 Also *when* they shall be afraid of *that which is high*, and fears *shall be* in the way, and ^hthe almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to ⁱhis long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 °Then shall the dust return to the earth as it was; and the spirit shall return unto God ^hwho gave it.

8 ¶ Vanity of vanities, saith the preacher; all is vanity.

9 And, ^amoreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and

REFLECTIONS UPON CHAP. XI.—What a plain, profitable, and important, duty is that of giving to the poor! Nothing is a more certain mean of making men rich. No objections, drawn from our right to what we have, from the narrowness of our circumstances, from the discouragements which we have already met with in it, or from our not knowing how it can be made up to us, ought to make us neglect so much as one opportunity of charity. But, above all, it is most sinful and foolish for either old or young to indulge their lusts, and live unconcerned about Jesus Christ and his salvation, when heavy troubles, an important death, an awful judgment, and an endless eternity, are before them, and they know not how near!

CHAP. XII. Ver. 1. Now in youth seriously think of, believe in, and serve the Divine Persons, who made, preserve, and redeem men, before the disquieting and disqualifying infirmities of old age come upon you. 2. Before the comforts of life, which render it agreeable, be withdrawn, and the powers of your mind and senses of your body be rendered almost useless, and the calamities of old age arise successively one after another: 3. When your head, arms, and hands, shall shake, through weakness or palsy; your once strong shoulders stoop, and your legs and thighs bow under their weight; your teeth be generally lost, and your eyes sunk in their sockets and become dim; 4. Before your lips be but a little open to eat or talk, because of the loss or looseness of teeth; before you be incapable to walk in the streets; your rest broken, and every little noise awaken you; your lungs fail, your voice become inharmonious and harsh, and your ears dull, and regardless of music; 5. Before you, unable to climb, become afraid to mount or move on high, nay, are afraid of falling in the common way; before your hair become white; the least noise or weight become burdensome, and the lightest food load your stomach; and there be no inclination to, or delight in, former pleasures, because you draw nigh to the grave and the other world, when your friends shall lament their loss, and the hired mourners publicly pour forth their pretended sorrows; 6. Remember your Creator, before the union between your soul and body be loosed, or the pith of your back and nerves be weakened: the vessel, in which your brain and animal spirits are contained, be rendered unfit for use; your veins and arteries, which convey the blood and vital spirits be rendered unfit to convey them any more from the right or left ventricles of your heart; 7. And your body be laid in the grave, to moulder into dust, and your soul appear to be judged

Before Christ
cir. 975.

2 Pet. 3. 11, 14. Tit. 2. 11—14. 2 Cor. 7. 1. 2 Tim. 2. 22.

† Or anger.

Ps. 39. 5. Prov. 22. 15. & 29. 15. ver. 8. ch. 1. 2, 11.

Prov. 22. 6. Job 22. 21. 2 Chr. 34. 2, 3. 2 Tim. 3. 15. Lam. 3. 26—29. Lev. 2. 14.

Heb. *Creators*. Job 35. 10. Ps. 149. 2. Is. 54. 5.

Hos. 9. 7. ch. 11. 8. Ps. 90. 10. 2 Sam. 19. 35.

One infirmity follows another.

Job 4. 19. 2 Cor. 5. 1.

† Or the teeth, or grinders fail because they grind little.

Gen. 27. 1.

Ps. 111. 3. Mic. 7. 5.

2 Sam. 19. 36.

Jer. 1. 11, 12. Lev. 19. 32. Prov. 16. 31.

Job 30. 23. & 17. 13. Ps. 89. 48. & 49. 7—10. Heb. 9. 27. Gen. 50. 3, 10. Jer. 9. 17—20.

Gen. 3. 19. & 18. 27. Job 4. 19. & 30. 19. Ps. 146. 4. Heb. 9. 27. Phil. 1. 23. 2 Cor. 5. 8. Is. 57. 2. John 14. 2.

Gen. 2. 7. Num. 16. 22. & 27. 16. Job 34. 14. Is. 57. 16. Zech. 12. 1. Heb. 12. 9.

Ch. 1. 2, 14, 17. & 2. 1, 11, 15, 17, 23, 26. & 4. 4, 8, 16. & 5. 7, 10. & 6. 2, 9. & 8. 10, 14. Ps. 62. 9.

Or the more wise the preacher was, &c. Ch. i.—xii.

Before Christ
cir. 975.

1 Kin. 4. 32.
Prov. 1. 1. &
10. 1. & 25. 1.

Heb. words of
delight.

Prov. 1. 1—6.
& 8. 6. & 22.
22. 1 Tim. 1.
15.

Jer. 23. 22.
Mat. 3. 7.
Acts 2. 37.
John 6. 63.

1 Cor. 2. 4.
13. 2 Cor. 10.
4 Heb. 4. 12.

John 10. 18. Heb. 13. 20. 1 Pet. 2. 25. & 5. 4. Mat. 28. 20.
1. 19. 21. Luke 16. 29. 2 Tim. 3. 16.

sought out, and set in order many proverbs.

10 The preacher sought to find out acceptable words: and that which was written was upright, even words of truth.

11 The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

12 And, further, by these, my son,

before God who formed it.—11. The words of the prophets, and other holy men of God, are fitted to excite men's attention, awaken their conscience, and quicken their affections; and to make a powerful and lasting impression on their hearts, and so settle and establish men in the truth; being inculcated by zealous teachers of the church, sent and qualified by Jesus Christ, the alone Head of his church.

REFLECTIONS UPON CHAP. XII.—Necessary and pleasant is an early acquaintance with Christ and his ways. But very absurd and dangerous are delays of spiritual concerns till old age, which may never be seen, and is a season very improper for commencing such care. Thrice happy are they who encounter the

be admonished: of making many books there is no end; and much study is a weariness of the flesh.

13 ¶ Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

14 For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.

Luke 12. 2. Mat. 25. 31. Acts 17. 31. Rev. 20. 12. 1 Thes. 4. 16. Jam. 2. 13. Ps. 96. 13. & 98. 9.

Before Christ
cir. 1750.

Or reading.

* Or, The end of the matter, even all that hath been heard is.

10. 12. 1. 3. 4. 3. 22. 23. Prov. 1. 7, 33. & 23. 17.

Rom. 2. 16. & 14. 10.

1 Cor. 4. 5.

2 Cor. 5. 10. John 5. 29.

unnumbered infirmities and troubles of old age, and the fears and pangs of death, in the full assurance that Jesus loved them and gave himself for them! But, alas! how difficult it is to persuade us of the emptiness of all created things! This truth needs to be inculcated a thousand times over. Nor will that avail, unless the Holy Ghost inscribe it on our heart. It is necessary then that all preachers should be sent and qualified by Christ and his Spirit; and that, by every possible mean, they should labour to fix the truths of God in the consciences, understandings, affections, and memories, of their hearers. And let us, in our religious course, attend chiefly to the principal points; and always act under the awe, and in the faith and hope, of the last judgment.

THE

SONG OF SOLOMON

Could not be a nuptial hymn composed in honour of any of his wives; for it was not composed till after the tower of Lebanon was built; chap. vii. 4; and so not till about twenty years after his marriage with Pharaoh's daughter. Many of the emblems used in it; as, to be made a keeper of the vineyard, to have an head like Carmel, a nose like the tower of Lebanon, eyes like fish-pools, teeth like a flock of sheep, and to be terrible as an army with banners, &c. if applied to a fine lady, are absurd to the last degree: but, if the whole be understood of the union and fellowship between Christ and his people, it will appear most exalted, instructive, and animating. The name of God is not found in it, more than in Esther; nor could the continued allegory of the book well admit of it. But the agreement of its matter and language with other passages of scripture; as Is. liv. 5; and lxii. 4, 5; Hos. ii. 19, 29; Matt. xxv. 1—10; ix. 15; and iii. 29; Rom. vii. 4; 2 Cor. xi. 2; Eph. v. 32; Rev. xix. 7; and xxi. 2, 9; and especially with Ps. xlv.; its majestic style; its efficacy on the consciences of men for promoting their spiritual comfort and holiness; the sincerity of the bride in acknowledging her faults; and, in fine, the general reception of it by the Jewish and Christian churches; sufficiently prove it inspired of God. To such as read it with a carnal and wanton mind, it will be the savour of death unto death: but to such as, acquainted with fellowship with Christ, peruse it with a spiritual and heavenly frame, it will prove a savour of life unto life, a counterpart of their gracious experience. It is a dialogue; in which the speakers are Jesus Christ, the blessed Bridegroom of souls; the church, which is his body and bride, and every particular saint in it; and the daughters of Jerusalem or Zion, who are either nominal professors of the true religion, or, at best, young and weak converts. The scope of it is to represent Christ and his people's mutual esteem of, desire after, and delight in, one another. And, as the bride denotes either the church in general, or a particular believer, the members, &c. attributed to her must have different significations assigned them, according as the one or the other is understood.

Written
cir. 995.

CHAP. I.

Here, after the title of the book, we have (1) Believers earnestly supplicating Jesus Christ for intimate fellowship with him, and obtaining their request; 1—4: then begging the daughters of Jerusalem to beware of being stumbled at their sinful and afflicted appearances; 5, 6: and, in fine, supplicating Christ for direction, protection, and comfort, along with his people; 7. (2) Christ directing his people to a conscientious attendance upon his instituted ordinances, and comforting them with the views of what he had done, and would do, to render them powerful and glorious; 8—11. (3) Believers professing their high esteem of and delight in, Christ; 12—14. (4) Christ declaring his esteem of, and delight in, them; 15. (5) Believers, in return, commending his person, covenant, ordinances, and their church state; 16, 17.

1 Kin. 4. 32.
Ch. 5. 10, 16.
& 8. 1, 14.
Luke 15. 20.
John 3. 29.

Ch. 4. 10. Ps.
36. 7. Is. 63.
7. Eph. 5. 2.
Rev. 1. 5.

Heb. thy
loves.

THE song of songs, which is Solomon's.

2 Let him kiss me with the kisses of his mouth: for thy love is better than wine.

EXPLANATORY NOTES. CHAP. I. Ver. 2. Blessed Jesus, upon whom I have been meditating, by thy word and Spirit give me intimate fellowship with thee in thy ordinances, and full assurances of thy friendship; for the manifestations of thy redeeming love are more pleasant, reviving, and strengthening, to my soul, than any created enjoyments. 3. Such is the pleasant and powerful influence of thy mediatorial excellencies, offices, relations, and fulness of spirit and grace, that sincere and holy souls cannot but love thee with their whole heart. 4. By thy almighty influence direct and bring me into the nearest enjoyment of thyself, that I, and others excited by me, may pleasantly comply with thy alluring power, and follow hard after thee in the paths of duty.—Jesus, the King of his church, has already brought me into the most ravishing

3 Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.

4 Draw me; we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

5 ¶ I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I am

1 Is. 63. 7. Ps. 48. 9. & 103. 1—17. Rev. 1. 5. Gal. 2. 20. Rom. 5. 6—11, 21. 2 Cor. 11. 2. Mat. 25. 1. John 6. 44. Jer. 31. 3. Hos. 11. 4. Ps. 43. 3, 4. Phil. 3. 12—14. John 12. 32. Eph. 2. 6. ch. 2. 3—6. Is. 26. 20. John 14. 2. 2 Cor. 2. 14. Phil. 4. 4. Is. 45. 25. & 61. 10. 1 Thes. 5. 3.

1 Is. 63. 7. Ps. 48. 9. & 103. 1—17. Rev. 1. 5. Gal. 2. 20. Rom. 5. 6—11, 21. 2 Cor. 11. 2. Mat. 25. 1. John 6. 44. Jer. 31. 3. Hos. 11. 4. Ps. 43. 3, 4. Phil. 3. 12—14. John 12. 32. Eph. 2. 6. ch. 2. 3—6. Is. 26. 20. John 14. 2. 2 Cor. 2. 14. Phil. 4. 4. Is. 45. 25. & 61. 10. 1 Thes. 5. 3.

nearness to, and spiritual intimacy with, himself: therefore will we rejoice in him as our ALL and IN ALL; we will think of, believe, and extol, his love above all created delights: for every candid and sincere professor heartily esteems, loves, and delights in, thee. 5. In myself, and in respect of manifold infirmities, scandals, reproaches, and persecutions, I am deformed; but in my Head Christ, and as clothed with his righteousness, and endued by his Spirit, gifts, and graces, I am truly comely, O ye nominal professors and weak believers: I am outwardly mean, but inwardly rich and glorious. 6. Look not therefore upon me with disdain, disaffection, or delight in my distresses, nor stumble at religion on account of them; for sore persecutions, tribulations, and temptations, have befallen me: hypocritical professors, false teachers, and

Before Christ
cir. 995.

2 Cor. 2. 14.

Ps. 45. 7, 8.

Is. 61. 1—3.

Phil. 2. 9, 10.

1 Cor. 1. 30.

Rev. 14. 4.

2 Cor. 11. 2.

Mat. 25. 1.

John 6. 44.

Jer. 31. 3.

Hos. 11. 4.

Ps. 43. 3, 4.

Phil. 3. 12—14.

John 12. 32.

Eph. 2. 6. ch. 2. 3—6.

Is. 26. 20.

John 14. 2.

2 Cor. 2. 14.

Phil. 4. 4.

Is. 45. 25. & 61. 10.

1 Thes. 5. 3.

Before Christ
cir. 995.

• Ps. 51. 5. Tit.
1. 16. Phil. 3.
14. 19. 2 Cor.
11. 13. 26.
Gal. 4. 29.

• Ch. 2. 3. 16.
& 3. 1—4. &
3. 10. 16.
& 6. 3. Ps. 18.
1. 1 John 4.
19.

• John 10. 9.
27. 28. Ps. 23.
1—6. Rev. 7.
17.

• Ps. 120. 5. 6.
Eph. 4. 14.
Phil. 3. 2.
Rom. 7. 23.
24. Eph. 6.
12.

† Or as one that
is veiled.

• Ver. 15. ch. 2.
10. 14. & 4.
1—14. & 5. 8.
& 6. 1. 4—10.
& 7. 1—7. Ps.
45. 13. Ezek.
16. 14.

• Eph. 5. 1.
Heb. 13. 7.
Prov. 1. 20. &
8. 34. 1 Cor.
11. 1.

• Ch. 2. 2. 10.
13. & 4. 1. 7.
& 5. 7. & 6. 4.
John 15. 15.

• Job 39. 19.
20. 1 Kin. 10.
28. Is. 31. 1.

• Mat. 5. 16.
Phil. 1. 2. &
2. 12—16.
Gal. 5. 6.
1 Tim. 1. 5.

• Gen. 1. 26.
1 Cor. 1. 30.
& 12. 28.
Eph. 4. 10—
13. Ezek. 16.
11—13.

• Mat. 22. 4.
Rev. 3. 20.
Exod. 20. 24.
Luke 24. 32.
ch. 2. 3—7. &
4. 16.

• Ch. 2. 3. & 5.
10. 16. & 3. 4.
& 7. 5. Eph.
3. 17. 1 Pet.
1. 8. & 2. 7.
Phil. 3. 7—
10. 1 John 1. 7.

17. 18. & 3. 18. 19.
1 Pet. 1. 8. & 2. 7. Col. 2. 9.
41. Col. 1. 5. 6. 1 Thes. 1. 5.

black, because the sun hath looked upon me: my mother's children were angry with me; they made me keeper of the vineyards; but mine own vineyard have I not kept.

7 ¶ Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be † as one that turneth aside by the flocks of thy companions?

8 ¶ If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 ¶ I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

11 ¶ We will make thee borders of gold with studs of silver.

12 ¶ While the king sitteth at his table my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh is my well-beloved unto me; he shall lie all night betwixt my breasts.

14 My beloved is unto me as a cluster of camphire in the vineyards of Engedi.

15 ¶ Behold, thou art fair, † my love; behold, thou art fair; thou hast doves eyes.

16 ¶ Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.

• Or cypress. Ch. 4. 13. • Ch. 4. 1. 7. 10. & 5. 12. & 7. 6. Eph. 1. 17. 18. & 3. 18. 19. • Ch. 2. 3. & 5. 10. 16. Phil. 3. 8. 9. • Ch. 3. 7. 9. 1 John 1. 3. 7. Ps. 110. 3. & 72. 16. Acts 2. 41. Col. 1. 5. 6. 1 Thes. 1. 5.

my own inward corruptions, enraged at my connection with Christ, and my cleaving to him, have oppressed me with the basest drudgery, and entangled me in carnal cares and secular affairs, which have hindered me from, or retarded me in, the due improvement of my own office, opportunities, gifts, and graces. 7. But, O all-compassionate Redeemer, whom I love with my whole heart, and above every thing else, discover to me, by thy word and Spirit, which is thy true church, and which are those assemblies wherein thou art remarkably present, and to whom thou afforest spiritual support and consolation amidst all their scorching persecutions and troubles: for why should I, whom thou hast redeemed, and who have sincerely devoted my whole self to thee, be left to associate myself with empty professors, false teachers, and inward idols, who, notwithstanding their pretences of friendship, are thy enemies and rivals on earth!

CHRIST. Ver. 8. O ye excellent ones of the earth, beautified with my salvation, righteousness, and grace, and whose church state is adorned with my ordinances, if your knowledge of duty be still indistinct, inquire after, observe, and follow, the example of the saints in former and present ages; and let weak believers and young converts, with their weak or languishing graces, carefully attend my public ordinances dispensed by my faithful pastors. 9. And be encouraged in my love, for notwithstanding the weakness which you feel, and the self-deformity which you discover, I, your Redeemer and Husband, have and will render you comely and active, and will give you sufficient strength and courage to withstand and conquer your spiritual enemies, and to glorify me by your holy conversation. 10. Whilst your church state is beautifully adorned, by divine oracles, ordinances, gifts, and graces, professors, and ministers, your particular conversation before the world appears beautifully marked with a variety of precious and holy qualities; and your faith, by which you are united to my person as your Head, is precious and glorious in itself, and is productive of every good word and work. 11. And I, my Father, and the blessed Spirit, will for ever continue and increase, and at last perfect these your spiritual ornaments.

BELIEVERS. 12. O that we may enjoy these effectual and ornamenting operations of thy grace! For, whilst thou, Jesus, dost converse familiarly with us in thine ordinances, how pleasant are thy promises and truths to our heart, and how vigorous and active, and acceptable to thee, are our implanted graces! 13. And, even during the night of trouble or time, how delightfully art thou, our beloved husband, found in the public and private ordinances of thy grace, and art entertained by the most cordial embraces of our faith and love! 14. O what an inexpressibly delightful and precious system of excellencies, fountain of graces, source of blessings, repository of promises, treasure of pardoning, healing, comforting, nourishing, quickening, and refreshing influence, art thou to our heart!

CHRIST. 15. How comely and glorious is my church, as endowed with ordinances, and reformed, by my word, and Spirit; and how adorned with intelligent, sincere, peaceful, peace-proclaiming, and faithful pastors, who search into gospel truths, and watch over, direct, and go before, every individual member of it. And how certainly, and eminently comely, is every believing soul clothed with my righteousness and endowed with my grace! How quick and discerning their spiritual understanding! How chaste, sincere, and single, their affections, without the least glance of spiritual whoredom!

BELIEVERS. 16. But, blessed and divine Husband, what is all my derived comeliness in respect of thine, in thy person, offices, relations, and grace; How delightful are all these to my heart! How pleasantly effectual is thy covenant,

17 The beams of our house are cedar, and our rafters of fir.

• Eph. 2. 20. 1 Tim. 3. 15. Mat. 16. 18. 2 Tim. 2. 19. Ps. 24. 7. 9. John 10. 23. • Ch. 7. 5.

Before Christ
cir. 995.

• Or galleries.

CHAP. II.

Here, we have (1) Jesus Christ commending himself and his people; 1, 2. (2) Believers; 1. Remembering what satisfaction they had experienced in fellowship with him; 3, 4. 2. Delighting themselves in present tokens of his favour, and taking care that nothing should interrupt them; 5—7. 3. Triumphant in his approaches towards them in his incarnation, spiritual fellowship, and second coming; 8, 9. 4. Joyfully repeating his gracious invitations to familiar fellowship with him, and his charge to remove every hindrance of it; 10—15. 5. Boldly asserting their and his mutual relation, nearness to, and delight in, one another; 16. 6. Longing for his coming in the flesh, the Spirit, and in glory; 17.

I AM the rose of Sharon, and the lily of the valleys.

2 As the lily among thorns, so is my love among the daughters.

3 ¶ As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my † taste.

4 He brought me to the † banquet-house, and his banner over me was love.

5 Stay me with flagons, || comfort me with apples; for I am sick of love.

6 His left hand is under my head, and his right hand doth embrace me.

7 * I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up nor awake my love till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved is like a roe or a young hart: behold, he standeth behind our

• Is. 7. 14. & 9. 6. & 4. 2. John 1—14. Phil. 2. 6—11. ch. 5. 10—16.

Prov. 12. 16. Ps. 16. 3. Mat. 10. 16. Phil. 2. 15. 16.

• Ch. 1. 16. & 5. 10—16. Is. 4. 2. & 9. 6. 7.

* Heb. I delighted and sat down, &c.

• Is. 4. 6. & 32. • 2. 1 John 1. 3. 7.

† Heb. palate.

• Ch. 1. 4. 7. 8. 16. Ps. 26. 8. & 84. 2. 10.

† Heb. house of wine.

• Ps. 60. 4. Is. 11. 10. Rom. 5. 5. 8. 1 John 4. 9. 10. 19.

• Heb. 12. 13. Is. 35. 3. Ps. 116. 7. 12. 13. 2 Sam. 7. 20. Luke 24. 32. Ps. 119. 81. ch. 5. 8.

|| Heb. straw me with apples.

• Ch. 8. 3. Ps. 23. 4. & 37. 3—7. & 63. 3. 4. & 138. 3. 7. 1 John 3. 24. Eph. 5. 29. 30. 2 Cor. xii.

* Heb. I adjure you.

• Ch. 3. 5. & 8. 4.

• John 10. 4. 5. 27.

1 Zeph. 3. 17. Jer. 32. 41. Is. 40. 4. 5. & 43. 25. & 44. 22. & 57. 18.

• Ver. 17. ch. 8. 14.

• Col. 2. 17. 1 Cor. 13. 12. 2 Cor. 3. 18.

and the ordinances of thy gospel, for the conversion and consolation of souls, and for rendering them fruitful in good works! 17. And, strong, durable, and lasting, is thy church, in which I am honoured to dwell, and consists of such parts and members as shall never decay; and permanent are all her oracles, ordinances, and offices.

REFLECTIONS UPON CHAP. I.—How precious and pleasant Christ is to believing souls! Ardently do they pant after further communications of his grace; sensible that they can do nothing of themselves, but Jesus must do all in them and for them. He takes the sweetest delight in speedily answering their prayers and satisfying their souls with his loving-kindness; though often, amidst his kind visits, their outward state is such as looks-on are apt to stumble at. With what pain and grief do lively saints lament the want of frequent and intimate fellowship with him and his people in the ordinances! But he is ready to direct and comfort them in this condition. He has done, and will do, for them the most amazing things, in furnishing them with his righteousness, his grace, and his glory. All their life, their strength, their grace, their comfort, their happiness, comes from him. His heart is full of high esteem and unbounded affection for them. And, through familiar fellowship with him, they receive and enjoy his comforting, sanctifying, and preserving influence.

CHAP. II. CHRIST. Ver. 1. I am indeed glorious in my person as God-man, and in my mediatorial relations, estates, and works; and am infinitely comely, refreshing, and medicinal, to every believing soul. 2. And, partaking of my comeliness, righteousness, and grace, thou, my church, art incomparably more excellent and useful than all the societies; and ye, my people, than all the persons on earth.

BELIEVERS. 3. But infinitely more my beloved Jesus excels angels and men in every thing gracious, glorious, and operative. Often have I, under the covert of his righteousness, love, power, and providence, fearless of danger from heaven, earth, or hell, believingly viewed, admired, and applied to my soul, his person; offices, and relations, with all the pardon, peace, acceptance, adoption, sanctification, comfort, and endless glory, which flow therefrom! 4. Powerfully has he admitted me to partake of his fulness, in the most ravishing manner in his word and ordinances. And the manifestations of his love have effectually protected me from enemies, and encouraged and animated me to my spiritual work and warfare. 5. Ye ministers and fellow professors, often have I needed your sympathy, direction, and comfort, under my sad perplexity and desertion. But oh, if you could now help me to bear up under these ravishing discoveries and communications of Jesus' love! O for further and unspeakably more enlarged enjoyment of him, to strengthen me for supporting under, and improving, what I have! 6. But why do I ask your assistance? While I enjoy the safe, the delightful, and intimate, embraces of an incarnate God, and have the secrets of his covenant imparted to my soul, his promise, power, and grace, marvellously uphold, delight, and invigorate, my heart. 7. I therefore charge you, my fellow professors, by every thing kind, pleasant, or delightful, that ye disturb not my fellowship with him, nor do, nor cause me to do, any thing which may provoke him to withdraw this sensible visit of his love. 8. Lo! though he had withdrawn, yet I now hear his voice, in the ministry of his word and motions of his Spirit. Behold, he comes removing and triumphing over every hindrance of my fellowship with him! 9. Behold, in the most lively, lovely, and affectionate manner, he comes forward in the influences of his grace, and unto an

Before Christ
cir. 995.

† Heb. flourish-
ing.

• Ver. 8.
2 Sam. 23. 3.
Ps. 85. 8. Jer.
31. 3. Gen. 48.
3.

• Ver. 13. ch.
4. 8. & 5. 2.
John. 7. 37.
Rev. 22. 17.

• Dan. 9. 24.
Luke 24. 26.
Is. 40. 2.
Rev. 11. 15.

• Ver. 13. ch. 4
12—14. & 6.
2. 11. & 7. 8.
12. 13. Is. 35.
1. 2. Acts 3.
21.

• Acts 1. 7. 8.
Mark 16. 15.
Ps. 89. 15.
1 Thes. 1. 5.
1 Pet. 1. 12.

• Ver. 12. ch. 7.
8. 12. 13. & 6.
11. Ezek. 47.
12. Is. 61. 11.

• Ver. 10. Is.
60. 1. Ps. 50. 5.

• Ch. 1. 15. &
4. 1. & 5. 2.
Mat. 10. 46.
Ezek. 7. 16.

• Ezra 9. 6.
Dan. 9. 6. or
Ps. 91. 1. 2. 9.
1 Cor. 1. 30.
& 10. 4.

• Ch. 8. 13.
Heb. 4. 16. &
10. 22. Eph. 1.
6. 1 Pet. 2. 5.

• Ezek. 13. 4.
Acts 15. 21.
Rev. 2. 2.
Tit. 3. 10.

• Ver. 13. Ps.
110. 3.

• Ch. 6. 3. & 7. 10. John 20. 28. Gal. 2. 20. Jer. 32. 41. Zeph. 3. 17. Rev. 7. 17. & 21. 3.
• Ch. 4. 6. Luke 1. 78. 2 Pet. 1. 19. • Ch. 8. 14. ver. 9. • Or of division. 2 Sam. 2. 29.

wall, he looketh forth at the windows,
† shewing himself through the lattice.
10 ¶ ° My beloved spake, and said
unto me, ° Rise up, my love, my fair one,
and come away.
11 For, lo, ° the winter is past, the
rain is over and gone ;
12 ° The flowers appear on the earth ;
° the time of the singing of birds is come,
and the voice of the turtle is heard in
our land ;
13 ° The fig tree putteth forth her
green figs, and the vines with the tender
grape give a good smell. ° Arise, my
love, my fair one, and come away.
14 ¶ ° O my dove, ° that art in the
clefts of the rock, in the secret places of
the stairs, ° let me see thy countenance,
let me hear thy voice ; for sweet is thy
voice, and thy countenance is comely.
15 ° Take us the foxes, the little foxes,
that spoil the vines : for our vines have
tender grapes.
16 ¶ ° My beloved is mine, and I am
his : he feedeth among the lilies.
17 ° Until the day break, and the sha-
dows flee away, turn, my beloved, and
be thou ° like a roe or a young hart upon
the mountains ° of Bether.

CHAP. III.

Here (1) The church recounts the pains she took to regain the sen-
sible presence of her Redeemer, her care to improve it, and to
prevent his withdrawal ; 1—5. (2) The daughters of Jeru-
salem, moved by her repeated charges, admire her glory and
heavenly conversation ; 6. (3) She points and invites them to
Jesus Christ, in his person, covenant, and glory, as infinitely
more worthy of their consideration, wonder, and acceptance ;
7—11.

BY ° night on my bed I sought ° him
whom my soul loveth : I sought
him, but I found him not.
2 ° I will rise now, and go about the

actual assumption of our nature ! Behold he, the substance of all our ceremo-
nies, manifests his glorious and gracious excellencies through them, and
vouchsafes some obscure and transient glimpses of himself in every ordi-
nance ! 10. In what a heart-melting manner he said to my soul, Rouse up
thyself from thy partial deadness, sloth, and security, and disentangle thyself
more fully from the snares of the world and thy own lusts. Exercise thy faith in
the most active, bold, and assured, degree, in partaking of the most delightful
fellowship with me : 11. For all impediments, arising from the wrath of God,
the guilt or dominion of sin, or from terrible troubles, are now removed.
12—14. Now are come the days of power, and times of love, in which the dispen-
sations of the gospel are attended with almighty influence, and multitudes are,
to their everlasting joy and comfort, converted to me, and rendered fruitful in
good works. Arise, therefore, my poor, meek, chaste, but often, persecuted,
bride ; let no despondency, no sense of thy unworthiness, deter thee from ap-
proaching my presence in prayer and other holy duties ; for both thy person and
services are accepted by me, and are inexpressibly amiable in my sight.
15. And, while ecclesiastical rulers take pains, both by doctrine and discipline,
to free my church from false teachers, even those who have but begun to vent
their errors and irregularities, as they greatly mar her purity, peace, order, and
beauty, and are especially apt to mislead weak believers, let every one be care-
ful to search out, and mortify his own inward lusts, as these, if indulged, ex-
ceedingly mar the work of grace in their hearts. 16. This kind inviter is my
glorious Husband and Mediator, given of God to, and accepted by, me ; and I
am his, by the Father's donation, his own purchase and conquest, and by my
surrender of myself to him. And O the infinite delight he takes in his people,
and to converse with them in his ordinances ! 17. Till the gospel day, in its
pleasant light and powerful influence, break, and the shadows of Jewish cere-
monies flee away ; nay, till the day of perfect glory dawn, and all the shadows
of desertion, temptation, and trouble, are fled ; do thou, blessed Jesus, often
surprise me with the discoveries of thy glory and communications of thy grace,
notwithstanding whatever hindrances, guilt, and wickedness, are found with
me.

REFLECTIONS UPON CHAP. II.—O the unbounded glory and infinite useful-
ness of Jesus Christ, and the glory and usefulness of his people as connected
with him ! What must be the immediate enjoyment of God and the Lamb, when
the imperfect and mediate enjoyment on earth is sometimes so transporting ?
Detested for ever be that heart which would change one hour's fellowship with
Christ for all the pleasures, honours, and riches, on earth. Tenderly should it
be managed, and carefully improved and maintained. A small thing may in-
terrupt it ; and with the greatest reluctance and grief should the believing soul
mourn over its want. Strong as death must be the love of our Redeemer, which
makes him come to his people over every mountain of distance, darkness,
wrath, provocation, and pollution. How earnest and affecting are his invitations
to familiar intercourse with himself ! And what a change in the world is made
by his oracles, ordinances, and influence ! But wicked ministers in a church,
and carnal lusts in a heart, are our greatest plagues, and should be carefully

Before Christ
cir. 995.

• Ps. 22. 1, 2.
& 10. 1. & 13.
1—4. & 42. 9.
& 43. 2.

• Is. 62. 6.
Ezek. 3. 17.
Heb. 13. 17.
ch. 5. 7.

• Acts 2. 37. &
16. 30.

• Lam. 3. 25.
Prov. 8. 17.
Mat. 7. 7.
Jam. 4. 8.

• Prov. 4. 13.
ch. 7. 5. Gen.
32. 26. Hos.
12. 3, 4.

• Ps. 51. 18. &
122. 6—9. &
137. 5, 6. Jer.
51. 50.

• Gal. 4. 19.
Rom. 10. 10,
14—17.
1 Cor. 4. 15.

• Ch. 2. 7. & 8. 4.

• Ch. 8. 5. Ps.
43. 3. & 84. 7.
1 John 5. 4.
Col. 6. 14.

• Gal. 3. 1.
Phil. 3. 20.
Eph. 1. 6.
Rom. 12. 1, 2.
1 Pet. 2. 5.

• Ch. 1. 16.
1 John 1. 3, 7.
John 14. 21,
23.

• Heb. 1. 14.
1 Cor. 12. 23.

• Eph. 6. 17.
Ps. 45. 3.
2 Cor. 10. 4.
with Exod. 32.
27.

• Neh. 4. 22.
Mat. 13. 25.
Eph. 6. 12.

• Heb. 2. 14.
John 1. 14. or
Ps. 89. 3, 4.
Is. 53. 10. or
Mark 16. 15.
1 Cor. 1. 24.
Rex. 14. 6. or
Mat. 15. 18.

• Or bed, or lit-
ter, or throne.
Ch. 1. 16. ver.
7. Rev. 3. 21.

• 1 Tim. 3. 16
Is. 9. 6, 7. or
2 Sam. 23. 5.
or Col. 1. 27.
or Ps. 87. 3.
Eph. 2. 20—
22.

• Ch. 4. 8. Rev. 22. 17. 2 Cor. 5. 20. • Ch. 1. 5. & 2. 7. & 5. 8. ver. 5. Ps. 48. 11. & 9. 14.
• Mat. 12. 42. Is. 9. 6. Heb. 2. 9. Phil. 2. 9—14. • Ch. 8. 5. Mat. 12. 50. Gal. 4. 19.
Col. 1. 27. • Col. 1. 18. Rev. 1. 5, 6. & 5. 9. Phil. 3. 8—10. • Ps. 110. 3. Ezek.
16. 6—14. Rev. 11. 15. & 19. 7. Is. 62. 5. & 53. 11. Luke 15. 32.

city in the streets ; and in the broad ways
I will seek him whom my soul loveth :
° I sought him but I found him not.
3 ° The watchmen that go about the
city found me : to whom I said, ° Saw ye
him whom my soul loveth ?
4 ° It was but a little that I passed from
them, but I found him whom my soul
loveth : ° I held him, and would not let
him go, until ° I had brought him into
my mother's house, and into the cham-
ber of her that ° conceived me.
5 ° I charge you, O ye daughters of
Jerusalem, by the roes and by the hinds
of the field, that ye stir not up nor awake
my love till he please.
6 ¶ ° Who is this that cometh out of
the wilderness ° like pillars of smoke, per-
fumed with myrrh and frankincense, with
all powders of the merchant ?
7 Behold ° his bed, which is Solomon's ;
° threescore valiant men are about it, of
the valiant of Israel.
8 ° They all hold swords, being expert
in war : every man hath his sword,
upon his thigh ° because of fear in the
night.
9 King Solomon made himself ° a
chariot of the wood of Lebanon.
10 ° He made the pillars thereof of
silver, the bottom thereof of gold, the
covering of it of purple, the midst thereof
being paved with love for the daughters
of Jerusalem.
11 ° Go forth, O ° ye daughters of Zion,
and ° behold king Solomon with the crown
wherewith his ° mother ° crowned him in
the ° day of his espousals, and in the day
of the gladness of his heart.

removed. And the assured faith of our relation to Christ will make us effectually to long and cry for frequent and familiar fellowship with him.

CHAP. III. Ver. 1. In time of desertion and trouble, and of a secure and
slothful frame, in prayer and other private ordinances I endeavoured to regain
the sensible communications of Jesus' love : I persevered therein, but without any
discernible success. 2. Stirring up myself therefore to a more active and
lively frame of spirit, I attended the public ordinances of his worship, in order
to obtain communion with himself. I often repeated my endeavours, but met
with nothing but disappointments and discouragements. 3. Faithful minis-
ters, who, with care and labour, inspect the souls of men, were often directed to
speak pointedly to my case, which encouraged me to open it to them in familiar
conversation, and beg their assistance in furthering my fellowship with him.
4. Not resting in duties and ordinances, by faith I essayed still more earnest and
immediate application to Jesus himself. He graciously vouchsafed me his sen-
sible presence. Then my heart clave to him by a lively exercise of faith, and by
the most ardent and resolute affection. I carefully avoided every thing which
tended to disturb our fellowship or provoke his withdrawal ; and not only
laboured to get intimate enjoyment and full assurance of his love to myself, but
to have his promised presence in the church and the public ordinances thereof.
5. I therefore again charge you, my fellow professors or saints, to avoid every
thing which may in the least tend to mar my intercourse with him.
DAUGHTERS OF JERUSALEM. 6. What amazing persons are those, who, sepa-
rated from the world in affection, and delivered from former troubles, mount up
heavenward in faith, in love, in spiritual mindedness, and in holy desires and
conversation ; all acceptable to God through Jesus' merits and intercession, and
endowed with the manifold and precious graces of his holy Spirit !
BELIEVERS. 7, 8. Nay, admire not us, nor the glories which we have freely
received from Christ ; but behold that new covenant of grace, and that familiar
fellowship with him, which are the causes of every thing amiable in us, and in
which we are watched over and protected, amidst all our dangers, by almighty
perfections, attendant angels, and vigilant ministers. 9, 10. Behold how, ac-
cording to his mere good pleasure, and for his own glory, he has not only as-
sumed our nature in the most precious and useful form, but has formed a new
covenant, and a gospel dispensation,—reared on stable, precious, and support-
ing, promises,—founded in the unchangeable and everlasting love and purpose
of God, in which men are protected by his righteousness and royal power : and
his unbounded love makes every thing proper, refreshing, and supporting, for
the members of his church, in order to transport them, in fellowship with him
through this world into the heavenly state ! 11. Go forth then, my fellow
professors, from your unregeneracy, your self-righteousness, your filthy lusts,
your carnal cares, and sluggish frames : and with earnestness, faith, love, and
wonder, observe Jesus, our Prince of peace, not only crowned by his father with
the highest glory and honour, but even by all the true members of his church,
in their acceptance of him, and submission to him, as their Husband, Saviour,
and Lord ; particularly in that day of power and time of love in which, to his
inexpressible satisfaction, they are united to him by faith.

Before Christ
cir. 995.

CHAP. IV.

Jesus, having espoused his church and people to himself, and delighted with their recommending of him to others, here (1) Commends their beauty in seven particulars, and concludes them all fair and comely; 1—7. (2) Retiring himself, he invites them to follow him from mountains of danger and terror to the pure and powerful ordinances of his grace, and to the gospel church and heavenly state; 6—8. (3) He professes his great esteem of, and delight in, their persons, graces, and good works; 9—14. (4) Moved by his commendations, they ascribe every excellency about themselves to his influence, and beg a more remarkable share of it; 15, 16.

Ch. 1. 15. &
15. 12. Eph. 1.
17, 18. & 3.
18, 19. Mat.
11. 29.

Ch. 6. 5. Ps.
110. 3. Phil. 1.
27. & 4. 8.

Or that eat of,
&c.

1 Thes. 2. 10.
1 Cor. 1. 10.
or Gal. 2. 20.
Tit. 2. 11, 12.
& 3. 8.

2 Cor. 5. 18—
21. 1 Cor. 1.
23, 24. Rev.
14. 6. or Eph.
5. 19. Col. 3.
16, 17. & 4. 6.
ch. 7. 9. ver.
11.

Ch. 6. 7.
Ezek. 16. 63.
Ezra 9. 6.
Gen. 32. 10.

Ch. 1. 10. &
7. 4. 1 Cor. 12.
28. Eph. 4. 11
—13. 2 Cor.
10. 4. or
Heb. xi.
Eph. 6. 16.
1 John 5. 4.
Rom. 8. 37.

Ch. 1. 13. &
7. 3. 1 Pet. 2.
2. Is. 66. 11.
& 52. 7. Eph.
4. 11—13. or
Gal. 5. 6.
1 Pet. 1. 8.
with Prov. 5.
19.

Ch. 2. 17.
Luke 1. 68.
Mat. 28. 20.
Acts 3. 21.
2 Pet. 1. 19.

Heb. breathe.

Eph. 5. 25.
27. Num. 23.
21. Jer. 50.
20. Rev. 1. 5.
Col. 2. 10, 11.
1 Cor. 1. 30.

Rev. 18. 4.
Ps. 45. 10, 11.
& 17. 13, 10.
Prov. 9. 6. &
13. 20. Col. 3.
1. 2. 2 Cor. 4.
18. 1 Pet. 5.
8.

Deut. 3. 9, 25.
& 4. 48.

BEHOLD, *thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead.*

2 Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bare twins, and none is barren among them.

3 Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks.

4 Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 Thy two breasts are like two young roes that are twins, which feed among the lilies.

6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7 Thou art all fair, my love; there is no spot in thee.

8 Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

REFLECTIONS UPON CHAP. III.—In this world the clearest days of intimate fellowship with Christ are suddenly turned into nights of desertion, trouble, ignorance, and sloth. But precious and dear is Jesus to lively saints; nothing can content them without his presence and favour; and they count no labour nor suffering too hard to obtain it. Great is his love to them. He is loth to contend long with his people, lest their spirits should fail before him. And an hour, a minute, of his presence richly rewards all their pains and sorrows in seeking for it. Promising is the appearance, when the word preached pointedly touches the heart and consciences of hearers, and leads them to careful inquiries concerning Christ. And remarkable fellowship with him effectually animates to an earnest wrestling in behalf of the church and public interests of religion. What extensive honour believers procure to themselves from all around them, by an earnest care to maintain fellowship with him, and to follow him in a gracious, upright, and heavenly conversation! But, if distinguished saints be so admirable and lovely, how much more is Christ himself and his covenant! With great care ought we to labour to have the heart and eyes of all around us fixed on him: for great indeed is his love, that he should take pleasure in espousing to himself poor, guilty, polluted, diseased, infamous, and mischievous, sinners of mankind.

CHAP. IV. Ver. 1—5, 7. Behold how glorious is the state of my church, decked with ordinances, officers, and saints! How comely is she when ministers, her lights or eyes, are intelligent, modest, humble, and holy, walking in all godly simplicity!—when converts, rooted in me as their Head, grow up in grace and perfect holiness in the fear of the Lord—feeding on the rich pastures of my word, and surrendering themselves acceptable sacrifices to God!—How comely is she when ministers, who prepare spiritual nourishment for others, are sound in their doctrine, holy in their conversation, harmonious and meek in their behaviour, and active and successful in winning souls to me!—when their ministrations mark the soundness of their hearts!—when their dwelling on redemption through my blood, as their principal theme, renders themselves and their ministrations lively and pleasant; and when, with modesty, singleness, prudence, and order, they, and other rulers, govern the flocks committed to their care!—when they, as superior to others in station, and as means of connecting them with Christ, and of conveying their spiritual nourishment, are upright, steady, and strong, and do watch over the church, and actively improve the whole armour of God for her defence and honour! and when her various oracles, ordinances, and officers, are remarkably useful for supplying the souls of men with the nourishing milk of God's word! But especially how fair and comely are believers, with respect to their personal capacity, when justified in my righteousness and adorned with every spiritual grace!—when their spiritual knowledge, faith, and affection, are sincere, single, humble, and seasonably discovered!—when their conversation in thought, word, and deed, notwithstanding many imperfections, is orderly and pure, manifesting a heart nourished in the pastures of the gospel!—when, by repeated acts of faith and meditation, they improve their spiritual provision; and their zeal for God is uniform, pure, and moderate, animating them to a fruitfulness in good works, and winning others to me!—when their prayers and converse are profitable and pleasant, discovering the soundness of their heart, animated and furnished by, and accepted through, my blood!—

9 Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

12 A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed.

13 Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard.

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A fountain of gardens, a well of living waters, and streams from Lebanon.

16 Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

Ps. 87. 7. John 4. 14. & 7. 38. Is. 58. 11. ver. 12. or Zech. 13. 1. 1 Cor. 1. 30. Rev. 22. 1. Ps. 46. 4. Jer. 2. 13. & 17. 13. Ezek. 37. 9. John 3. 8. Mic. 2. 8. Is. 64. 1. & 44. 3, 4. & 59. 21. Ch. 1. 12. ver. 13, 14. ch. 7. 12, 13. Gal. 5. 22—25. 2 Pet. 1. 3—10. & 3. 18. Ps. 101. 2. & 63. 1, 2. & 42. 1. 2. Is. 62. 5. Zeph. 3. 17. & 26. 12. Phil. 2. 13.

CHAP. V.

Here we have (1) Jesus Christ's kind visit to his people, in answer to their prayer; 1. (2) Their account of his kindness and their own foolish slighting of his visit, with their distress for want of, and labour to regain, his sensible presence; 2—8. (3) The daughters of Jerusalem, affected with their concern, inquire concerning the perfections of Jesus their beloved, and have an answer returned in ten particulars, and a general summary of his excellency; 9—16.

I AM come into my garden, my sister, my spouse: I have gathered

when there is much secret and holy blushing on account of remaining defects!—when their faith, which unites them to me, furnishes with, and effectually improves the whole armour of God for their defence from spiritual enemies, as the worthies of God formerly experienced;—when feeding upon the doctrine of the prophets and apostles, they, to my inexpressible pleasure, abound in faith and love towards me, and in care to instruct and edify others!—How completely perfect are they in their justification, in the extent of their sanctification, and in my purpose and favourable acceptance! 6, 8. Till not only the gospel dispensation, but even the glorious millennium, and the resurrection to everlasting life, come, I, according to thy request, (chap. ii. 17.) will continue to bestow my especial presence and influence in my church, which is rendered so delightful by my ordinances, and by the precious graces, prayers, and praises, of my people.—Let, therefore, every one, spiritually espoused to me, there attend, and hold intimate fellowship with me, setting their affections on things above; forsaking the most excellent creature-satisfactions for my sake, shunning the intimacy of carnal, covetous, and violent men, and even the fellowship of superstitious, erroneous, and persecuting churches. 9, 10. O redeemed soul, partaker of the same human nature with me, begotten and adopted of my Father, and spiritually betrothed to my person, how, even with the weakest acts of thy faith, and the smallest degree of sincere grace and holy obedience, hast thou claimed, attracted, encouraged, and coupled, my heart to thee! How incomparably acceptable and delightful is thy love, and that sweet fragrant flowing from thy manifold graces! 11. How delightful thy prayers and praise! Thy instructing, reproving, and comforting, discourse marks what sweet and nourishing truths and experiences are lodged in thy heart, and how delightful and attractive is thy holy and benevolent conversation! 12—14. My church is a delightful garden, separated from the world, set apart to the service of God, digged by gospel ministrations and influences, and especially protected by my providence, by the rules of order contained in my word, and a medicinal spring of gospel truth, hid from the view of a carnal world! And, when purged of scandalous persons, her converts, planted in the new covenant, do flourish, more fragrant, delightful, precious, and useful, more numerous and different in circumstances, than all the fruit-bearing trees and spices of an orchard!—Yea every particular believer is a garden set apart in beautiful order, and with infinite care and labour, to the service of God, and has in him the Holy Ghost, and a principle of grace, as a well of water springing up into everlasting life: and in the most pleasant manner are their various gifts and graces exercised to my honour, their own advantage, and the edification of others.

BELIEVERS. 15. Blessed Jesus! great source and bestower of all life here or hereafter, it is to thy influences alone that we owe all our comeliness, fragrant, and fruitfulness! let them run more abundantly into our hearts, that by the exercise of thy grace, we may be rendered more useful to water and refresh others around! 16. And since we are thine, as well as under our own care, prevent every thing tending to mar our fruitfulness; and let the holy Ghost, in his convincing and sin-mortifying, as well as in his comforting, influences, stir up and quicken our hearts to a lively exercise of those gifts and graces with which we are endowed. And do thou, O Jesus, manifest thy presence in thine ordinances, and accept of, and delight in, those graces and good works which are wrought in us by thyself!

Before Christ
cir. 995.Or taken
away my
heart.

Heb. 2. 11,
14. 2 Cor. 11.
2. Is. 54. 6.
ch. 3. 11.

Ch. 6. 4. Is.
62. 5. Zeph.
3. 17. Jer. 32
41. Is. 53. 11.
Heb. 12. 2.
ch. 1. 10, 15.

Ch. 1. 2, 8,
15. ver. 1. ch.
3. 1—5.

Heb. loves.

Ch. 1. 3, 12.
& 3. 6. 2 Cor.
1. 21, 22. Gal.
5. 22—25.

Ver. 3. ch. 7.
9. Col. 3. 16,
17. & 4. 6.
Ps. 45. 1. &
71. 8—24.

Ps. 45. 8.
with 12. 13.
Rev. 19. 8.
Tit. 2. 11, 12.

Prov. 5. 15—
18. John 15. 1.
Is. 58. 11.
Rev. 21. 27.
Tit. 2. 14. Is.
44. 5. Hos. 3.
3.

Heb. barred.

Ps. 92. 12—
14. Is. 60. 21.
John 15. 1—
5. Eph. 2. 10.
Gal. 5. 22—
25. John 15.
8. 1 Cor. 12.
4—10.

Or cypress.

Ps. 87. 7. John 4. 14. & 7. 38. Is. 58. 11. ver. 12. or Zech. 13. 1. 1 Cor. 1. 30. Rev. 22. 1. Ps. 46. 4. Jer. 2. 13. & 17. 13. Ezek. 37. 9. John 3. 8. Mic. 2. 8. Is. 64. 1. & 44. 3, 4. & 59. 21. Ch. 1. 12. ver. 13, 14. ch. 7. 12, 13. Gal. 5. 22—25. 2 Pet. 1. 3—10. & 3. 18. Ps. 101. 2. & 63. 1, 2. & 42. 1. 2. Is. 62. 5. Zeph. 3. 17. & 26. 12. Phil. 2. 13.

Ch. 4. 16. 18
53. 9. & 65.
24. Ps. 50. 15.
& 91. 15.

Mat. 12. 50.
Hos. 2. 19, 20.

Ps. 147. 11.
Zeph. 3. 17.
ch. 4. 11—14.
Is. 55. 1.

Before Christ
cir. 995.

my myrrh with my spice; I have eaten
my honeycomb with my honey; I have
drunk my wine with my milk: ^deat, O
friends; drink, ^eyea, drink abundantly,
^eO beloved.

2 ¶ I sleep, but my heart waketh:
^eit is the voice of my beloved that knock-
eth, saying, ^hOpen to me, my sister, my
love, my dove, my undefiled: ⁱfor my
head is filled with dew, and my locks
with the drops of the night.

3 ^kI have put off my coat; how shall
I put it on? I have washed my feet, how
shall I defile them?

4 ^lMy beloved put in his hand by the
hole of the door, and my bowels were
moved for [†]him.

5 ^mI rose up to open to my beloved;
ⁿand my hands dropped with myrrh,
and my fingers with [‡]sweet-smelling
myrrh, upon the handles of the lock.

6 ^oI opened to my beloved; ^pbut my
beloved had withdrawn himself, and was
gone: ^qmy soul failed when he spake:
^rI sought him, but I could not find him;
^sI called him, but he gave me no an-
swer.

7 ^tThe watchmen that went about the
city found me, they smote me, they
wounded me; the keepers of the walls
took away my vail from me.

8 ^uI charge you, O daughters of Jeru-
salem, if ye find my beloved, ^{||} that ye
tell him that I am sick of love.

9 ¶ ^vWhat is thy beloved more than
another beloved, ^wO thou fairest among
women? what is thy beloved more than
another beloved, that thou dost so charge
us?

10 ^yMy beloved is white and ruddy,
^zthe chiefest among ten thousand.

Before Christ
cir. 995.

Acts 7. 2.
Tit. 2. 13.
Mat. 28. 18.
Dan. 2. 41. &
7. 14. Ps. 45.
6.
Rev. 1. 14.
Heb. 13. 8.
Rom. 11. 33.
1 Tim. 3. 16.
Or curled.
Ch. 1. 15. &
4. 1. Rev. 1.
14. 2 Chr. 16.
9. Ps. 119.
132. Heb. 4.
13. Ps. 5. 5.
Heb. setting
in fulness,
that is, [†]fitly
placed, and
set as a pre-
cious stone in
the foil of a
ring.
Ps. 27. 4.
John 1. 14.
Eph. 5. 2.
Or towers of
perfumes.
Ps. 45. 2. Is.
50. 4. Luke 4.
22. Jer. 15. 16.
Is. 52. 13.
Mat. 28. 18.
1 Tim. 3. 16.
|| Heb.
* Heb.

Prov. 1. 23.
& 9. 5. Ps.
34. 8. Is. 55.
2. 3. Rev. 22.
17.
Or and be
drunken with
loves.
John 15. 13
—15. 1 John
4. 9, 10, 19.
Eph. 5. 2, 25.
Mat. 26. 41.
Gal. 5. 17.
Rom. 7. 14—
25. ch. 3. 1.
Ch. 2. 8, 10.
John 10. 3, 4.
Ps. 85. 8.
Rev. 3. 20.
Prov. 8. 4. &
23. 26. Ps.
24. 7—10. &
81. 10.
Is. 52. 14. &
53. 2—10. Ps.
95. 8. Mat.
23. 37.
Luke 11. 7.
Rom. 7. 23.
Prov. 21. 25.
& 13. 4.
Ps. 110. 3.
Acts 16. 14.
Is. 26. 8, 9.
Ps. 84. 2.
Or (as some
read in me.
Ps. 42. 1. &
63. 1, 2.
Jer. 15. 16.
Phil. 2. 12, 13.
Heb. passing
or running
about.
Ps. 24. 7, 9.
& 16. 2. &
119. 94. Is.
44. 5.
Ps. 30. 7. Is.
45. 15. Hos.
5. 15.
Ver. 2, 4. Ps.
77. 3. Mat. 26.
75.
Ch. 3. 1, 2.
Ps. 22. 1, 2. &
28. 1. & 80.
4. Lam. 3. 8.
Jer. 16. 18.
Acts 20. 29.
Is. 56. 10, 11.
2 Cor. 11. 13.
Ch. 2. 7. & 8.
4. Rom. 15.
30. Eph. 6.
19.
Heb. what.
Mat. 8. 27. &
21. 10. Is. 63.
1.
Ch. 1. 8, 15. & 4. 1, 7, 10. & 6. 1, 9, 10. Ch. 2. 1. & 1. 16. John 1. 14. Rom. 9. 5. Heb. 7. 26.
& 2. 10. Luke 24. 26. Phil. 2. 6—11. Eph. 1. 21. Heb. a standard-bearer. Is. 11. 10. & 59. 19.

11 ^aHis head is as the most fine gold;
^bhis locks are ^{*}bushy, and black as a
raven.

12 ^cHis eyes are as the eyes of doves
by the rivers of waters, washed with milk,
and [†]fitly set.

13 ^dHis cheeks are as a bed of spices,
as [‡]sweet flowers: ^ehis lips like lilies,
dropping sweet-smelling myrrh.

14 ^fHis hands are as gold rings set
with the beryl: ^ghis belly is as bright
ivory overlaid with sapphires.

15 ^hHis legs are as pillars of marble,
set upon sockets of fine gold: ⁱhis coun-
tenance is as Lebanon, excellent as the
cedars.

16 ^kHis mouth is most sweet: ^lyea,
he is altogether ^{*}lovely. ^mThis is my
beloved, and this is my friend, O daugh-
ters of Jerusalem.

Before Christ
cir. 995.

Acts 7. 2.
Tit. 2. 13.
Mat. 28. 18.
Dan. 2. 41. &
7. 14. Ps. 45.
6.
Rev. 1. 14.
Heb. 13. 8.
Rom. 11. 33.
1 Tim. 3. 16.
Or curled.
Ch. 1. 15. &
4. 1. Rev. 1.
14. 2 Chr. 16.
9. Ps. 119.
132. Heb. 4.
13. Ps. 5. 5.
Heb. setting
in fulness,
that is, [†]fitly
placed, and
set as a pre-
cious stone in
the foil of a
ring.
Ps. 27. 4.
John 1. 14.
Eph. 5. 2.
Or towers of
perfumes.
Ps. 45. 2. Is.
50. 4. Luke 4.
22. Jer. 15. 16.
Is. 52. 13.
Mat. 28. 18.
1 Tim. 3. 16.
|| Heb.
* Heb.

Hos. 11. 8. Luke 1. 78. Heb. 2. 17, 18. Mic. 7. 18. Ps. 25. 10. Mic. 5. 2. Is. 9. 6, 7. Zech. 9. 17. Ch. 1. 2. Ps. 19. 10. & 119. 103. Jer. 15. 16. Job 23. 12. Ch. 1. 16. & 2. 1, 3. Phil. 3. 7—10. Is. 9. 6, 7. Ch. 2. 16. & 6. 3. John 20. 28. Gal. 2. 20.

CHAP. VI.

Here (1) The daughters of Jerusalem, moved by the church's ac-
count of him, earnestly desire to seek and find him; 1. (2) The
church re-asserts her interest in him, and directs them to seek him
among his people in the ordinances of his grace; 2, 3. (3) Christ
manifests himself, and highly commends his people's beauty; 4—
7: prefers them before all others; 8, 9: recommends them to the
esteem of others; 10: and acknowledges the impression which their
spiritual comeliness and fervent prayer had made upon him; 11—13.

WHITHER is thy beloved gone,
^aO thou fairest among women?
whither is thy beloved turned aside?
^bthat we may seek him with thee.

2 My beloved is gone down ^cinto his
garden, to the beds of spices, to ^dfeed in
the gardens, and ^eto gather lilies.

3 ^fI am my beloved's, and my be-
loved is mine: he feedeth among the
lilies.

4 ¶ ^gThou art beautiful, O my love,
as ^hTirzah, comely as ⁱJerusalem, ^kterri-
ble as an army with banners.

Ver. 9, 10.
ch. 1. 8, 15.
& 5. 9. & 4. 7.
Ezek. 16. 14.
Zech. 8. 21—
23. Acts 2. 37.
& 16. 30.
Ch. 5. 1. & 4.
12—16. ver.
11. Mat. 28.
20.
Zeph. 3. 17.
Is. 53. 11, 12.
Ezek. 34. 23.
Rev. 7. 17.
Is. 56. 8. &
40. 11. John
10. 16. & 14.
3. & 17. 24.
Ch. 2. 16. &
7. 10. John
20. 28.
Col. 2. 2, 5.
19. Ps. 67. 3.
Josh. 12. 24.
1 Kin. 14. 17.
& 15. 21, 23.
& 16. 6.
Ps. 48. 2.
Lam. 2. 15.
Num. 24. 2.
5. Acts 5. 11.
2 Cor. 10. 4.
Eph. 6. 12,
13.

REFLECTIONS UPON CHAP. IV.—What infinite love Jesus bears to his people!
He puts upon them his own comeliness, and wishes them to take the comfort of it.
Earnest is his desire of their company; and soon shall they be with him where
he is, to share his happiness and honour! Never, but when he went to suffer,
did he say, Let these go their way. They are a good savour of Christ to all
around or above them. And, when they rightly behold their own comeliness in
him, it effectually humbles them, and makes them ascribe all the glory to him,
and to cry for more abundant supplies of his sanctifying influences. Surely it is
the greatest honour for them, as his peculiar property, to keep themselves entirely
for his service.

CHAP. V. CHRIST. Ver. 1. At thy request, believing soul, I vouchsafe my
special presence in my church and ordinances. I have, with pleasure, observed
the lively preaching and cordial application of my precious and soul-nourishing
truths. I have particularly observed and accepted the graces and services of my
people. Let them also feast abundantly on my gospel provision, and take the
comfort of their graces and works, as evidences of their election and eternal
salvation.

BELIEVERS. 2. Alas! the dull and lukewarm frame in which Jesus often finds
his churches when he comes to bless them! And how slothful and secure my in-
ward corruption had made me, even while my renewed part endeavoured to hear
and entertain him! Amidst much deadness and unconcern, I felt some impressions
made upon my heart by his word, Spirit, and rod; while he, in the kindest man-
ner, besought me to exercise my faith and love, and to remove whatever hindered
his most intimate approaches, as he was closely related to me, had suffered much
for me and from me, had waited long for my opening to him, and was much
grieved with my neglect of him! 3. In the most pitiful manner I evaded
compliance with his kind invitations, as a thing I was not at present fitted for,
and which I could not do without crossing my corrupt inclinations and troubling
my flesh. 4. By the immediate power of his Spirit, Jesus touched my
heart through his word, and kindly stirred up my affections to a concern for my
former slighting of him, and to an earnest desire after his presence. 5. Repen-
ting of my former stupidity and indifference, and actuated by his influence,
I prepared myself to entertain his visit: my faith, and other graces, put them-
selves into actual and vigorous motion, for the removal of every thing that tended
to hinder his access to my soul. 6. Notwithstanding my vigorous actings
of faith upon his self-giving promises, and panting desires after him, I did not
obtain any sensible manifestations of his presence. My heart was then filled with
pain, grief, and shame at the remembrance of his slighted invitation. I carefully
attended his ordinances, public and private, in order to seek and find him; but
met with nothing but frowns and disappointments. 7. When ministers touched
my case in their discourses, they but razed my hopes and increased my anguish:
by their harsh reproofs, calumnies, and persecutions, they wounded and dis-
tressed my soul. They, whose duty it is to prevent every thing tending to dis-
turb the peace and edification of the church, questioned the truth of my profes-
sion, and charged me with the vilest hypocrisy. 8. O, my fellow

professors, I beg and charge you, that if this my Lord Jesus allow you any sen-
sible intimacy with himself, you will represent to him the distressed case of my
soul, and entreat him speedily to visit me, who earnestly desire him, and am at
the point of death for want of his sensible presence.

DAUGHTERS. 9. Distressed, but precious and lovely, saint, what means this so
solemn charge? What singular and transcendent excellency is in this Jesus, the
beloved of thy heart?

BELIEVERS. 10. Boundless and incomparable is his excellency! A glorious
Godhead and a suffering manhood, a holiness of heart and life and a bloody suf-
fering, a glorious exaltation and a humbled debasement, mercy towards his peo-
ple and vengeance against his enemies, concur to render him in every respect a
miracle of beauty! He is infinitely more dignified, kind, rich, and glorious, than
all the ten thousands of created beings in heaven and in earth; and, as the
great standard-bearer, he goes forth, attended by angels and saints conquering
and to conquer. 11. In his divine nature, and as he is the Head of govern-
ment and influence to his people, he is pure, precious, substantial, glorious, use-
ful, enriching, and unchangeable! Lasting and immutable is his comeliness.
Beautiful, mysterious, and majestic, are his well connected purposes and provi-
dences! And ever fresh and comely those societies of saints which are rooted
and grounded in him! 12. Pure, penetrating, pleasant, beautiful, and com-
forting, is his all-seeing knowledge, and his tender pity and care! 13. Del-
ightful the manifestations of his love, glory, and grace! His words are gracious
and comfortable, continually refreshing, quickening, and supporting, to the souls
of his people! 14. Perfect, glorious, and lasting, and all managed with infi-
nite skill, are his munificent liberality, almighty power, and marvellous works,
particularly of grace! Sincere, lasting, and wisely ordered, for the good of his
people, are his secret purposes of love, his tender bowels of mercy and compas-
sion, and his sympathizing intercession; 15. Sufficient and wisely exerted are
his strength and power to bear or act in the work of our redemption! Skill-
fully contrived, and firmly fixed on the precious and durable foundations of his
grace, are the dispensations of his providence! Elevated, stately, and pleasant,
always verdant and refreshing, is the full manifestation of him in all his excel-
lencies! 16. Pleasant is his word, and the sensible communications of his
love! Nay, all that is, in his person, offices, relations, names, blessings, and
ordinances, is inexpressibly desirable; and nothing is truly desirable but as in or
connected with him. This, this, O fellow professors, is my spiritual husband,
and my constant and sympathizing lover and benefactor.

REFLECTIONS UPON CHAP. V.—Quickly, when entreated, does Jesus come
to comfort the hearts and supply the wants of his people; and brings with him
for their refreshment the fulness of promises, grace, and joy. Enlarged appe-
tites, after spiritual blessings, are necessary for gospel hearers. But it is strange
that even saints should refuse his gracious visits, for which they had earnestly
prayed and patiently waited. Hard is the heart that remains untouched by his
affectionate calls; base is the temper which renders men careless about him and
his influences; and shameful and frivolous are the best excuses which can be
made for evading his visits. It is indeed impossible for saints wholly to exclude

Before Christ
cir. 995.Or they have
puffed me up.
Hos. 12. 4.
Mat. 15. 27,
28.See ch. 4.
1-3.

Ch. 4. 1.

1 Kin. 11. 3.
2 Chr. 11. 21.Ch. 2. 14. &
4. 1. & 5. 2.
& 4. 7.2 Sam. 7. 23.
Num. 23. 9.
Eph. 4. 3-6,
16. 1 Pet. 2.
9. Tit. 2. 14.
Gal. 4. 26.Deut. 4. 6, 7.
& 26. 18, 19.
& 33. 29. Ps.
126. 3.Ch. 3. 6. & 8.
5. Prov. 4.
18. 2 Pet. 1.
19. Rev. 12. 1.
Eph. 5. 27.Ver. 4. Ps.
149. 6-8.
Rev. 19. 14.
Rom. 3. 87.Ver. 2. ch. 5.
1. & 2. 12.
13. & 7. 12.
Ps. 92. 12-
14. Is. 5. 2, 3.Jer. 31. 18-
20. Hos. 11.
8, 9. ch. 2. 8.Heb. I knew
not.Or set me on
the chariots
of my willing
people.Ch. 2. 14.
Jer. 3. 14, 22.
& 31. 18-20.
Hos. 14. 1-4.Or of Maha-
naim. Gen. 32.
2. or John 10.
16. Eph. 2.
14, 16, 18. &
3. 6. Rom. 3.
29. or 7. 23.
Gal. 5. 17.
24. Eph. 6.
10-15.Eph. 6. 15.
Phil. 1. 27.Ps. 45. 13.
2 Cor. 6. 18.1 Tim. 1. 5.
Col. 2. 19.
Eph. 4. 15.
16. 2 Cor. 5.
14.

5 Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead.

6 Thy teeth are as a flock of sheep, which go up from the washing, whereof every one beareth twins, and there is not one barren among them.

7 As a piece of a pomegranate are thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled, is but one; she is the only one of her mother, she is the choice one of her that bare her: the daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.

10 ¶ Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

11 I went down into the garden of nuts, to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

12 * Or ever I was aware, my soul made me like the chariots of Amminadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? as it were the company of two armies.

CHAP. VII.

Here (1) Jesus further describes the beauty of his church and people in ten particular instances; and declares his love to them, and delight in their conversation; 1-9. (3) They express their transcendent delight in him, and desire of intimate fellowship with him; 10-13.

HOW beautiful are thy feet with shoes, O prince's daughter! the

him from their heart; and they procure for themselves great grief and toil by neglecting to entertain his offered kindness. But it is base for ministers to act imprudently and untenderly toward those whose spirits the Lord has wounded. More dutiful and profitable is it to strive in prayers for one another. And how pleasant when, even under desertion, saints maintain the most exalted views of Jesus' person and fulness, and the most assured faith of their interest in them; and when even curious enquiries concerning him draw forth the warmest commendations of him!

CHAP. VI. DAUGHTERS. Ver. 1. Precious saint, tell us where we may hope to find this thy beloved Saviour, that we may, after thy example, and in holy fellowship with thee, more heartily than ever seek him.

BELIEVERS. 2. Jesus my beloved is always present in his church, and is especially conversant in those assemblies where the graces of his people are most eminent; taking pleasure in, and increasing, their grace and comforts, and delighting to convert, and afterwards glorify, his whole elect body. 3. And, notwithstanding all my miscarriages, the mutual relation between him and me is as full and firm as ever; and he still delights himself in the assemblies of his people.

CHRIST. 4. In respect of oracles, ordinances, officers, and order, thou, my church, art extremely beautiful in my view, and terrible to enemies around. And, in respect to imputed righteousness, implanted grace, and holy conversation, thou, O particular believer, art transcendently comely, and thy assured faith and fervent prayer overcome every opponent. 5-7. Such was my delight in the vigorous actings of thy faith and love, and in thy importunate prayers, that I could no longer absent myself: and, being returned, I assure thee, for thy comfort, that thy holy thoughts and gracious exercise, thy unfeigned and operative faith, thy spiritual meditations, thy regular and active zeal, thy humility and self-abasement, together with all thy privileges, and every thing belonging to my church, are as precious and comely as ever. 8, 9. Whatever beauties there be in earthly courts, there are none comparable to a true saint. In the one true church, nay, in one heavenly-begotten soul, there is more real comeliness than in all the world beside: all those of principal esteem, in either church or state, are disposed to express their approbation of it. 10. Gradual was the increasing light and glory of the church in her patriarchal, ceremonial, and gospel periods. Gradual and diversified is the growing comeliness and glory of every believer turned from darkness to light: thy shine as the morning light, going on to perfection. In their borrowed and imperfect holiness they shew fair as the moon; and in their imputed righteousness shine clear as the meridian sun; and, armed with the whole armour of God, they are terrible to every opposer.

11. Such is my regard to my church, that, even while absent from thee, I was occupied among my outwardly mean, but inwardly glorious and hidden, ones, carefully observing if her fruitfulness in saints and in good works was answerable to her new covenant soil, and how her various members did thrive in the advanced progress or weak beginnings of grace. 12. And thy vigorous actings of faith and fervent supplications took such hold of me, that I was constrained, as in a surprising transport of affection, speedily to return to thee in loving kindness and in tender mercies. 13. Notwithstanding every

joints of thy thighs are like jewels, the work of the hands of a cunning workman.

2 Thy navel is like a round goblet which wanteth not liquor: thy belly is like an heap of wheat set about with lilies.

3 Thy two breasts are like two young roes that are twins.

4 Thy neck is as a tower of ivory; thine eyes like the fish pools in Heshbon, by the gate of Bath-rabbim; thy nose is as the tower of Lebanon which looketh toward Damascus.

5 Thine head upon thee is like Carmel, and the hair of thine head like purple; the King is held in the galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm tree, and thy breasts to clusters of grapes.

8 I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.

10 ¶ I am my beloved's, and his desire is toward me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and

& 4. 8. Ps. 42. 6. & 63. 1, 2. & 84. 2. Is. 26. 8, 9.

Ch. 6. 11. 2 Cor. 13. 5. 1 Cor. 11. 2. Ps. 139. 23, 24. & 17. 1, 3.

Before Christ
cir. 995.1 Cor. 4. 15.
Gal. 4. 19.
1 Thes. 2. 7.
or 1 Pet. 2. 2.
Mat. 4. 4.
2 Pet. 1. 4.
Jer. 15. 16.

Heb. miniature.

Ps. 119. 11.
& 22. 30. &
45. 16.

Ch. 4. 5.

See ch. 1. 10.
& 4. 4. Rom.
6. 6.Eph. 1. 17.
18. & 3. 18.
19. Jer. 9. 1.
Lam. 3. 49.
50. & 2. 18.Prov. 22. 3.
Heb. 11. 7.
Eph. 5. 15.Mark 13. 33.
& 14. 38.

Eph. 4. 15.

Col. 2. 19. or
Heb. 6. 11,
18, 19. Rom.
8. 24, 25.

Or crimson.

Ch. iv. Rev. 1.
5. & 7. 14.

Heb. bound.

Gen. 32. 26.
Hos. 12. 4.
ch. 3. 4. Exod.
20. 24.Ch. 1. 15, 16.
& 2. 3, 14. &
4. 7. Is. 62. 5.
Zeph. 3. 17.Ps. 92. 12.
Eph. 4. 13, 16.
Col. 2. 19.

2 Cor. 1. 12.

Ver. 3. ch. 4.
5. & 8. 8.
Is. 66. 10, 11.John 14. 21,
23. Jer. 32. 41.
Ps. 110. 3. &
45. 3-5.Is. 66. 10, 11.
2 Pet. 1. 8.

2 Cor. 2. 14.

Col. 3. 16, 17.
& 4. 6. Acts 4.
11, 12. & 2.
37. & 16. 14.

Heb. straightly.

Or of the an-
cient.Ch. 2. 16. &
6. 3. Gal. 2.
20. Phil. 3. 8.
9. Ps. 45. 11.Ch. 2. 10-13.
Ecc. 9. 10. Prov. 8. 17.

Heb. open.

former offence, return therefore, my perfect and peaceable one by faith and repentance, to thy wonted familiarity with me, that I and my father and blessed Spirit, and ministering angels, may with pleasure and satisfaction behold thy beauties. However mean and worthless thou art in thine own eyes, yet, how pleasant is it for me to behold Jews and Gentiles united into one society of saints, and to contemplate heavenly graces and holy duties withstanding and conquering the remains of inward corruptions, temptations, and fears.

REFLECTIONS UPON CHAP. VI.—The believer's hearty commendations of Christ are effectual, when blessed by him, to make others inquire after him. And it is prudent for deserted saints frequently and boldly to recognize the mutual relation betwixt Christ and their soul. Great is the mercy that, though he often for a time deserts a particular favourite, he never totally forsakes his church and ordinances, and often does much good while it is little perceived. How sweet, and often surprising, are the returns of his sensible presence! For unchangeable is his esteem of, love to, desire after, and delight in, his people, amidst all the changes of his countenance and providence. Engaging, honourable, and awful, are the beauties of holiness, when they shine in churches, ordinances, and saints. And unbounded is Jesus' care about his people, and to have them fruitful in graces and good works. He takes delight to return them his sensible favours, and to see them cordially united among themselves, and valiantly contending with their spiritual enemies.

CHAP. VII. Ver. 1-6. Thou, O my visible church, art adorned with ministers shod with the animating preparations of the gospel of peace:—ministers fixed in the most noted station, and contributing to thy inward health and fruitfulness;—strong in grace, and confirmed in the truth, and set for the defence of the gospel;—intelligent in the mystery of Christ, and sagaciously watching against thy spiritual foes. Thou art also adorned with manifold oracles and ordinances, for the spread of my honour, the communication of my influences, and edification of my people.—How beautiful, O heaven-born soul, are thy affections and conversation, through the powerful influence of gospel truth! Glorious are thy inward principles of holiness, and first motions to good, wrought in thee by the Holy Ghost! Thy gracious desires are supplied with nourishing influences from above! Plentiful provision, and fruitfulness in holiness, is obtained by the digesting of my word in a particular application of it! Living on the breasts of inspired oracles and instituted ordinances, how glorious and attracting are the exercises of thy faith and love, and of thy holy endeavours to edify others! A sure and precious defence is thy unfeigned and vigorous faith! Clear and distinct is thy spiritual understanding in the matters of God! Wonderful is thy gracious sagacity in discovering truth, and discerning between good and evil: and attended with courage and watchfulness, especially against the most near, constant, and malicious, enemies! Grounded in my blood, and effectually productive of good works, is thy towering hope supported by thy faith! And acceptable in me is even the very smallest part of thy holy principles

Before Christ
cir. 995.

Ezek. 20. 40,
41. Ps. 63.
1-7. & 116.
1-19. & cxlvi.
cxlvi.
Gen. 30. 14.
Gal. 5. 22. 23.
Ps. 65. 1, 2.
Mat. 13. 52.
1 Cor. 10. 3.
1 Pet. 4. 11.

the pomegranates bud forth: there will I give thee my loves.

13 The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

CHAP. VIII.

Here the affections of Jesus and his people to one another seem, as it were, wound up to the highest pitch. (1) They continue their importunate cries for nearness to and intimate fellowship with him; 1-3. (2) They solemnly charge their fellow professors to beware of any thing tending to mar that intimacy; and are admired for their dependence on him; 4, 5. (3) Influenced by his Spirit, they importunately request a confirmation of their union with him by some remarkable and ravishing tokens of his love; 5-7. (4) They intercede for their brethren of mankind, particularly for the conversion of the Gentiles, and receive a comfortable promise on their behalf; 8, 9. (5) Rejoicing in their interest in Jesus and his favour, they acknowledge themselves his tenants and debtors for their church state, renewed heart, and other mercies they enjoy; 10-12. (6) At parting Jesus charges them to correspond with him by perseverance in prayer; and they beg that he would hasten his gracious, and especially his everlasting, return; 13, 14.

Is. 7. 14. & 9.
6. & 4. 2.
Heb. 2. 14.
John 1. 14. &
2. 11.

Ps. 2. 12.
John 9. 12. 28.
& 7. 48, 52.
1 Cor. 1. 23,
24.

Heb. They
should not
despise me.

See ch. 3. 4.
Gal. 4. 26.

Prov. 9. 2. ch.
7. 9, 12. & 4.
10. & 5. 1.

Ch. 2. 6.
Deut. 33. 27.
2 Cor. 12. 9.
Zeph. 3. 17.
Is. 62. 4, 5.

Ch. 2. 7. & 3.
5.

Heb. why
should ye stir
up, or why,
&c.

Ch. 3. 6. & 6.
10.

Or goeth up.

Ch. 2. 10. &
4. 8. 1 John 5.

4. Ps. 45. 10,
11. Col. 3. 1,
5.

Ch. 2. 3. Hos.
12. 4.

THAT thou wert as my brother that sucked the breasts of my mother! when I should find thee without I would kiss thee; yea, I should not be despised.

I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

His left hand should be under my head, and his right hand should embrace me.

I charge you, O daughters of Jerusalem, that ye stir not up nor awake my love until he please.

Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the ap-

or practices! 7. So affecting is thy beauty, bestowed by myself, that I cannot but regard thy fellowship, and take pleasure to look on, and abundantly delight in, thee.—When the whole of thy graces and holy conversation is considered in connection, how comely, flourishing, victorious, and heavenly is the appearance! And how cordial and cheering to me are thy affection and kind entertainment! 8, 9. In my purpose I resolved, and in my promise I have engaged to manifest myself to my church, in converting nominal members, and vouchsafing my kindest fellowship to real saints.—This shall qualify thee to edify others, and give pleasure and satisfaction to me. Revived, refreshed, and comforted, by my influences, thy gracious discourse shall quicken and awaken others to taste of my love, and to open their mouths in my praise.

BELIEVERS. 10. O the inexpressible comfort which I enjoy in the faith of Jesus' relations, and in the intimations of his love, to my soul! 11, 12. Beloved Redeemer and Husband, let me, retiring from the hurry and cares of this present world, have the most ravishing and permanent fellowship with thee! Let me, without delay, not only have a deep concern for the spiritual prosperity of the church, but have an intimate and distinct knowledge of the condition of my own heart, and see whether my graces be weak or strong, flourishing or languishing. In this our retired communion will I discover the sincerity and fervency of my affection to thee. 13. While the precious, savoury, and medicinal, truths of the gospel are to many a savour of life unto life; and while lively believers all around me begin to flourish and spread their heavenly influence; the inward graces of my heart shew themselves in lively exercises; and every where new degrees of grace, and new acts of holiness, are added to the former: all which are, at thy command, set apart for promoting thine honour and service!

REFLECTIONS UPON CHAP. VII.—Extensive are the beauties of holiness in the church and people of God, and fixed and uniform in the substantial thereof. What delight Jesus takes in the persons and services of his followers! He is ready to hold the most intimate fellowship with them. And with ravishing pleasure they glory in him, and in his love towards them. When inwardly warmed by his love, how ready are they to relinquish every thing else, in order to have familiar intercourse with him! And a deep concern for the church of Christ, and exact observation of our inward condition, effectually promotes our endeavours to honour him.

CHAP. VIII. BELIEVERS. Ver. 1. Blessed Redeemer, O that that happy period were come, in which thou shalt assume our nature, and be a member of our visible church, and, in consequence thereof, admit us to the most intimate fellowship with thee! Then, without regard to reproach or persecution, should I openly profess my reverence, subjection, and affection, to thee. 2. Instructed by thy Spirit, I should spread abroad the knowledge of thee in the extended gospel church, and all my gifts and graces should be employed to serve and glorify thee. 3. O the infinitely transporting, the intimate, the endearing, the strengthening and supporting, fellowship that I should enjoy with thee! Nay, already the believing views of it fill my soul with the joys of my Lord! 4. Let me therefore once more charge you, my fellow professors, to do every thing in your power to continue this my delightful communion with Jesus Christ, and do nothing to interrupt it.

DAUGHTERS. 5. What admirable person is this, who, forsaking all worldly

ple tree: there thy mother brought thee forth; there she brought thee forth that bare thee.

Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

If she be a wall, we will build upon her a palace of silver: and if she be a door, we will enclose her with boards of cedar.

I am a wall, and my breasts like towers: then was I in his eyes as one that found favour.

Solomon had a vineyard at Baalhamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver.

My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.

Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.

Make haste, my beloved, and be thou like a roe, or to a young hart, upon the mountains of spices.

Ch. 2. 14. Ps. 50. 15.

Ch. 1. 2. & 2. 17. Luke 19. 12.

Heb. flee away.

Before Christ
cir. 995.

Ch. 3. 11.
Mat. 12. 50.
Gal. 4. 19.
Col. 1. 27.

Is. 49. 16.
Jer. 22. 24.
Jag. 2. 23.

John 21. 17.
Phil. 3. 8, 9.
Ps. 73. 25. &
13. 1-4. &
42. 1. & 63. 1.
& 24. 2. Is.
26. 8, 9.

Ps. 32. 6. &
18. 4. Is. 8. 7.
Mat. 7. 27.
Ps. 69. 1, 2.

Prov. 6. 35.
Phil. 3. 7-9.
2 Cor. 5. 14.
Ps. 73. 25.

Gen. 49. 10.
Ps. 22. 27. &
2. 8. Eph. 2.
12. & 4. 17.

Is. 11. 10. &
49. 6, 12. &
54. 5. & 60. 3,
5, 10, 11. Acts
11. 19-23.

Mat. 16. 18.
Eph. 2. 22.
Rev. 21. 12,
14, 19.

Acts 14. 27.
1 Cor. 16. 9.
Rev. 3. 8. ch.
1. 10, 11.

Col. 2. 7.
Jude 20. 21.
ch. 7. 3, 7.
Ezek. 16. 7.

Heb. peace.
Rom. 5. 1, 10.

Is. 5. 1-7.
Mat. 20. 1-7.
& 21. 33-43.
& 25. 14-30.
Heb. 13. 17.

Ch. 1. 6.
Prov. 4. 23.
Ps. 119. 9, 11.
1 Tim. 4. 16.
Acts 20. 28.

Rom. 14. 8.
2 Cor. 5. 15.
Ps. 72. 17-
19. Is. 53. 12.

1 Tim. 5. 17.
1 Thes. 2. 19,
20.

Ch. 2. 12, 13.
& 4. 12-14.
& 6. 2, 11. &
7. 11, 12.

Ch. 1. 5, 6. &
2. 7. & 3. 7-
11. & 5. 8-16.

things for Christ, and delivered from her distressed condition, mounts up heavenward, by faith resting on him to bear her up under every burden, and forward through every duty and difficulty?

BELIEVERS.—O Jesus, animated by thy own delightful influence, I have, by importunate prayers, obtained the most sensible manifestations of thy love; as others, in whose hearts thou art formed by faith, have also done. 6, 7. O let thy most endeared esteem, remembrance, and love of my soul, appear remarkably in all thy dispensations towards me: for so vehement and irresistible is my desire after intimate fellowship with thee, that nothing else can afford me satisfaction: no, not death and the grave are so dreadful to me as the fears of thy withdrawal! Kindled by thy love shed abroad in my heart, my love to thee melts all my inward powers, and burns up my corruptions. No affliction, temptation, desertion, or persecution, can extinguish or abate it. Would the richest on earth tempt me from thee, with all his wealth, nay, with ten thousand worlds, I would utterly condemn and abhor the proposal. 8. But, Lord, we have many fellow sinners, chosen in and redeemed by thee; particularly among the Gentiles, who enjoy no ordinances, and are yet unripe for their spiritual marriage, being destitute of faith and love; what shall we do to promote their conversion, when the offers of thy grace shall be made to them?

CHRIST. 9. When, according to my unchangeable purpose, they shall be united to me as their foundation, I and my Father and blessed Spirit will endow them with manifold gifts and graces, and render them, in their hearts and church state, a firm tower and beautiful temple and palace for God. When the door of access to me shall be opened to them in the gospel, and the door of their heart opened to receive me, we, notwithstanding their insignificance, weakness, troubles and temptations, will thoroughly beautify, strengthen, and protect, them.

BELIEVERS. 10. Indeed, blessed Redeemer, by thy infinite favour, I have been united to thee, and stand firm on thee as my foundation, and am come to some maturity and perfection in grace. 11. Thou, Lord Jesus, the infinitely wise and wealthy Prince of peace, hast purchased by thy blood, planted and purified by thy grace, sown with thy word, and protected and managed by thy providence, the large vineyard of thy church. This thou hast committed to the care of thy Gospel ministers, that they, by instructions, warnings, reproofs, and censures, might endeavour to their utmost to render the members fruitful in the works of righteousness, to thy praise and glory. 12. And, while the whole concerns of it are under thy special care, I have in charge the vineyard of my own heart, to watch over, defend, purge, and render, it fruitful in holy habits and exercises. Thou, Jesus, must have the principal honour of all that I am, have, or can attain to, and thy faithful ministers their subordinate share of my love and regard.

CHRIST. 13. Believing soul, who lovest and frequentest the assemblies of my people, and ordinances there dispensed, thy fellow members regard and listen to thy instructions and warnings for their edification. Let me, when withdrawn from thee, particularly in my bodily presence, often hear thy prayers and praises, and the publication of my gospel in the world.

BELIEVERS. 14. And O my blessed Husband and Saviour, not only maintain frequent and familiar intercourse with my soul, and with thy church on earth, in the instituted ordinances of thy worship, but hasten, hasten, thy glorious appearance without sin unto our salvation; when we shall be caught up to meet thee in the air, and shall, in one complete body, enter that happy, that eternal state, in which God shall be ALL IN ALL.

REFLECTIONS UPON CHAP. VIII. How kind, how marvellous, is it, that God's only begotten Son, the brightness of his glory, has, by his assumption of our nature, become our brother, and will for ever continue bone of our bone, and flesh of our flesh! And great is the mercy that to him the gathering of the Gentiles hath and shall be! It is pleasant to remember past experiences of his love in the assured expectations of others still more sweet! And delightful is the frame, ardent the desires, and fervent the prayers, when a soul is overwhelmed with the consolations of Christ! Importunate intercession for the spi-

ritual welfare of others often produces remarkable fellowship with him. Extensive revenues of holy thoughts, words, and deeds, are due from every member of the church to Jesus Christ. And they who gave him his due will give his ministers theirs. But how strongly Christ and his people's hearts must be knit one to another! They cannot live but as it were in mutual intercourse. Soon will he come to take them to himself in glory; and, in the believing view of it, their waiting spirits cry, "Even so; come, Lord Jesus!"

THE BOOK OF THE PROPHET ISAIAH*,

Who continued prophesying about sixty years with small success; chap. i. 1; and liii. 1. He was not the most ancient of the sixteen prophets; but his predictions, containing so much of Christ in them, are now placed first in order. The first thirty-nine chapters, except iv. xi. xii. xxvi. xxxii. xxxv. consist chiefly of divine indictments for sins and denunciations of judgments; the last twenty-seven of promises relative to the deliverance from Babylon and to the gospel church. In chap. i—iii. v. vii—ix. xxii. xxiv. xxvii. 7—11; xxviii—xxx. 1—17; xxxi. 1—3; lix. lxv. lxvi. is represented the ingratitude, unfruitfulness, idolatry, profaneness, female pride, oppression, drunkenness, perversion of judgment, &c. of the Hebrews; and the terrible punishments thereof, by the Assyrians, Chaldeans, Romans, &c. are predicted. In chap. vii. 5—9; viii. 4, 21, 22; ix. 8—21; xvii. is predicted the ruin of the kingdom of Syria and Israel, and the calamities of the Philistines; xiv. 29—31: of the Moabites; xv. xvi. xxv. 10: of the Egyptians and Ethiopians; xviii—xx: of the Arabians; xxi. 13—17: of the Edomites; xxi. 11, 12; xxxiv: of the Tyrians; xxxiii: of the Assyrian army under Sennacherib: x. xiv. 24—27; xvii. 12—14; xxvii. 1; xxix. 5—8; xxx. 27—33; xxxi. 4—9; xxxiii: which is accomplished; xxxvi. xxxvii: of the Chaldeans; xiii. xiv. xxi. 1—10; xliii. 10; xlv. 1—4; xlvii. 1, 2, 11; xlvii. With those charges of guilt and predictions of judgment are intermingled many precious promises of the redemption and glorious kingdom of the Messiah; as i. 18, 25, 27; ii. 2—5; iv. 2—6; vii. 14; viii. 14; ix. 6, 7; xi. xii. xxv—xxviii. 16.—From xl. to the end, the deliverance of the Jews from Babylon, and the vanity of idols, are frequently hinted; but the incarnation, service, and glory, of the Messiah; the erection of the gospel church; the calling of the Gentiles; the rejection and future restoration of the Jews; are the principal subjects. And, on account of his clear and striking representations of Jesus Christ and his blessings, and of the gospel church, this prophet has been frequently styled a fifth Evangelist.

* In reading this and the subsequent prophets, great attention must be paid to rule X. of the Introduction, relative to the fulfilment of the same prophecy in different periods; and to the history of the nations, chap. IV. It is also to be observed, that as the prophecies of Isaiah comprehend almost all the events foretold by the other prophets, the parallel scriptures are far more fully collected on this than on any other prophetic book.

Before Christ
cir. 760.

CHAP. I.

After the title of the book in ver. 1. we have (1) A solemn charge exhibited against the Jews for their ingratitude; 2, 3. universal corruption of heart and practice; 4, 6, 21, 22: incorrigibility; 5: perversion of judgment; 23. (2) A representation of the ruinous punishment they had brought upon themselves by their sin; 7—9: and of God's abhorrence of their ceremonial observances on account of their wickedness; 10—15. (3) Earnest calls to faith and repentance, mingled with promises of mercy if they complied, and threatenings of ruin if they refused; 16—20. (4) Promises of restoring to them their primitive purity and prosperity; 25—27. (5) Denunciations of inevitable ruin to those who would not be reformed by the deliverance from the Assyrians or from Babylon, or by the apostolic ministration of the gospel; 24, 28—31.

Gen. 15. 1.
Num. 12. 6. &
24. 16. 1 Sam.
9. 9. Dan. 10.
1—16. Acts
10. 11. ch. 2.
1. & 13. 1. &
21. 2.
1 Pet. 1. 11.
2 Pet. 1. 21.
2 Kin. xv—
xx. 2 Chr. xxvi
—xxxiii.
Deut. 32. 1.
& 4. 26. & 30.
19. & 31. 28.
ch. 34. 1. Jer.
2. 12. & 22.
29. Ezek. 36.
1. 4. & 5. 3.
Mic. 1. 2. & 6.
1. 2. Josh. 24.
27. Ps. 50. 4.
Amos 3. 4.
with 1 Cor. 4.
9. 1 Tim. 5.
21. Deut. 29.
24. 25. Hab.
2. 20. Zech. 2.
13. Jer. 2. 12.

Ch. 5. 2. &
46. 3. 4. & 63.
9—13. Ezek.
16. 4—14. &
20. 5, 20.
Exod. 4. 22. &
19. 5. 6. Deut.
4. 7. 8. & 1.
31. & 14. 1, 2.
& 32. 6—21.
Ps. lxxviii. cv.
cvi. cxxxv.
cxxxvi. & 148.
14. Rom. 3. 1.
2. & 9. 4, 5.
& 10. 3.
Prov. 6. 6. Jer. 8. 7. Hos. 11. 3, 4. & 4. 1, 6. & 5. 4. Ps. 53. 4. & 94. 8. ch. 44. 18. & 27. 11.
5. 12. Jer. 2. 8. & 4. 22. & 9. 3. & 10. 8, 14. Deut. 32. 28, 29. Gen. 13. 13. Zech. 5.
7. 8. & 11. 8. Rev. 18. 5. John 9. 34. Ps. 38. 4. Heb. of heaviness. Num. 32. 14.
Jer. 7. 26. & 16. 11. 12. Mat. 3. 7. Ps. 78. 8. Gen. 6. 12. Zeph. 3. 7. Exod. 32. 7. Jer. 2. 13.
& 29. 9. Deut. 31. 16, 17. & 32. 5, 6, 15—21. Hos. 4. 16. Ps. 10. 3. & 74. 18. Num. 14. 11.

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2^d Hear, O heavens, and give ear, O earth: for the LORD hath spoken, "I have nourished and brought up children, and they have rebelled against me."

3^d "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."

4th "Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters! they have for-

saken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

5th ¶ "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint."

6 From the sole of the foot even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

7th "Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers."

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 "Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."

Jerusalem. Job 27. 18. Lam. 2. 16. ch. 7. 16. & 10. 32. & 36. 1, 2. & 37. 35. 2 Chr. 28. 17—19. & 29. 8. & 32. 2. Lam. 3. 22. Hab. 3. 2. Rom. 9. 29. Amos 4. 11. Zech. 3. 2. ch. 6. 13. & 10. 22. & 11. 11, 12. & 17. 6. & 24. 13. & 37. 4, 31, 32. & 68. 8. Jer. 3. 14. & 30. 11. Ezek. 5. 3. & 6. 8. & 14. 22. Joel 2. 32. Amos 9. 8, 14. Rom. 9. 27. & 11. 5. Zech. 13. 8, 9. Gen. 19. 24. Deut. 29. 22. Lam. 4. 6. Amos 4. 11. Zeph. 2. 9. Prov. 5. 14. Jude 7.

Before Christ
cir. 976.

Ch. 6. 3. & 5.
16. & 12. 6.
Exod. 15. 11.
Heb. 1. 12, 13.

Heb. alienated, or separated.

Jer. 2. 30. &
5. 3. & 9. 1, 3.
2 Chr. 28. 22.
Hos. 4. 14.

Heb. increase revolt.

Jer. 5. 1—5.
& 9. 2—5.
Dan. 9. 11.
Zeph. 3. 1—4.
or ver. 7. 8.
2 Chr. 28. 5.
6, 19, 20. &
29. 8, 9. Jer.
8. 22. Hos. 5.
12. 14. Ps.
38. 3, 4. ch. 5.
1—24. & 59.
1—15.

Or oil Luke 10. 30.

Deut. 28. 51,
52. ch. 5. 5.
Ps. 107. 34.
2 Chr. 28. 5.
6, 17, 18. ch.
9. 12. Hos. 7.
9. & 5. 7.
Lev. 26. 33.

Heb. as the overthrow of strangers, or by an inundation of rain.

EXPLANATORY NOTES. CHAP. I. Ver. 2. Ye heavens and earth, and all that dwell therein, with astonishment know and bear witness that I have marvellously raised up, privileged, preserved, protected, and advanced, this Jewish nation, and yet they have on occasions, and in ways, unnumbered, perfidiously violated my covenant and rebelled against my commandments. 3. Britishly ignorant and inconsiderate of every thing important, they scarcely pay me and my ordinances the regard that cattle do to their owners and their stables. 4. Alas! the whole nation is polluted with, and guilty of, the most shocking and multiplied abominations! Unlike to their pious ancestors, they tread in the wicked steps of their immediate parents: they wax worse and worse themselves,

and labour to render their posterity still more and more wicked. Revolting more and more from the service and worship of JEHOVAH their God, they have provoked his fearful indignation against themselves. 5. Further punishment of their sin with temporal calamities would but render them still more outrageous and obstinate in wickedness. Already corruption hath infected all ranks, the rulers and the ruled, without any proper means used to prevent it; and misery and distress have overwhelmed the whole nation. 7—9. The Israelites, Syrians, Assyrians, or others, have already, by fire and sword, desolated the whole country of Judah; and Jerusalem alone remains, and that in great danger and distress: and, were it not from regard to a few righteous persons still left

10 ¶ Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations: incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

15 And when ye spread forth your hands I will hide mine eyes from you: yea, when ye make many prayers I will not hear: your hands are full of blood.

16 ¶ Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But, if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.

21 ¶ How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it, but now murderers.

22 Thy silver is become dross, thy wine mixed with water:

23 Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the LORD, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and her converts with righteousness.

28 ¶ And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

22 Thy silver is become dross, thy wine mixed with water:

23 Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the LORD, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and her converts with righteousness.

28 ¶ And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

CHAP. II.

Begins a new sermon, which is continued in the two or three next chapters. Here is represented (1) The wide extension, glory, order, and peace, of the gospel church, and the duty of the Jews to enter into it; 1—5. (2) God's rejection of the Jews on account of their mingling themselves with heathens; their devilish magic and devinations; their trust in wealth and their idolatry; 6—9. (3) Predictions of judgments to bring down their pride, and render them ashamed of their idolatry and trust in man; 10—22.

his worship and Son. Their idols and groves, instead of preserving them, shall add to their confusion and misery.—Deprived of every delight and every enjoyment, they and their idols shall, in the most easy, irresistible, and remediless, manner be destroyed by the flaming vengeance of God, procured by their sins.

REFLECTIONS UPON CHAP. I.—Prophets and ministers must always declare that will of God which themselves have seen and believed: and God often much diversifies the opportunities which he gives them to declare it. In the most awful manner both heaven and earth attests the importance of what he speaks, and the equity of what he inflicts. How horrid is ingratitude, notwithstanding mercies innumerable received! And shocking is the ignorance and thoughtlessness which are sometimes found among professors of the truth. When heinous corruptions become universal, inveterate, and highly aggravated, what can be expected but ruinous judgments, in which every act and form of wickedness will be resented! But desperate is their case who are hardened by both mercies and judgments, and to whom God ceases to be a reproof. It is a great mercy for a nation, universally ripe for ruin, to have but a small remnant of eminent saints. Thrice happy are they who are of the number, and are by free grace preserved from going to hell with the multitude. The greatest enemies to the power of godliness are often the most rigid observers of the form; and men will flee to their most costly devotions for relief while they cleave to the sins which are the cause of their misery. But nothing is more abominable to God than indulged hypocrisy in our devotions. Indulged sin is so odious to him, that it renders all our prayers hateful in his sight.—What an extensive and laborious work is the real exercise of godliness! God, by the most gracious pardons, and the most full, though merciful rewards, encourages us to it: and graciously he warns men before he strikes them with his judgments. But, alas, nothing is too horrid for apostate professors to commit. And injustice to men, especially the poor, marks magistrates and others as the detested enemies of God, whom he can easily destroy. Reformation and redemption are wholly the work of God through the blood of his Son. In his high sovereignty he redeems a remnant, when the bulk are permitted to perish in their sin. And no ruin is more certain and dreadful than of those who obstinately refuse and apostatize from Christ.

among us, the whole nation had been utterly destroyed by God in the most wrathful manner. **10—15.** Be therefore assured, saith God, ye detestable monsters of wickedness, that, while ye indulge yourselves in your sinful courses, all your ceremonial services, however solemn and expensive, and even your prayers, amounting to nothing more than legal dissimulation, are utterly abominable, and do but more and more provoke me to wrath. **16—20.** By faith applying the word, the blood, the Spirit, of Jesus for your effectual purification from sin, repent of, and turn from, your vices; and conscientiously exercise yourselves in the contrary virtues of piety, equity and kindness.—In so doing you shall not only find your most grievous iniquities, the murder of the Messiah not excepted, fully and freely forgiven, but enjoy a safe and happy continuance in your country. But, if you remain obstinate in your evil ways, your destruction, by the sword of your enemies, is inevitable.—**21—24.** Jerusalem, once so famed for a faithful adherence to the laws and worship of God, and for the justice and integrity of its magistrates and people, has now apostatized to idolatry and every other form of wickedness, and is filled with murderers of innocents, saints, and prophets, and even of the Messiah. The practices of all ranks are quite corrupted, and their principles depraved, and even the oracles of God debased, by false glosses and human traditions. Magistrates, and other great men, are ringleaders in wickedness, conniving at, or protecting men in, dishonesty; giving sentence according as they are bribed; and suffering the poor, fatherless, and widows, who have nothing to give, to be oppressed without redress. Therefore shall JEHOVAH manifest his almighty power, which has been so long employed in acts of mercy to Israel, in utterly destroying these monsters, who desperately hate and oppose him, and are a burden to his Spirit. **25—27.** Part of the nation shall, nevertheless, be preserved and remarkably reformed by his power and grace. Magistrates and ministers, as in the days of Joshua and David, shall be active, upright, and faithful, and the people famed for righteousness in their dealings with men, and for their adherence to the covenant and worship of their God. Thus, through God's righteous execution of judgment upon his enemies, and chiefly through the satisfactory righteousness of his Son, shall his true worshippers, Jews and Gentiles, be delivered from corruption and misery. **28—31.** But dreadful and general shall be the ruin of obstinate sinners, who continue in their rebellion against God, and contempt of

Before Christ
cir. 760.Ch. 1. 1. &
13. 1. & 21. 2.
Mic. 1. 1.
Hab. 1. 1.
Zeph. 1. 1.
Joel. 2. 28.Mic. 4. 1.
Acts 2. 17.
Heb. 1. 1.
1 John 2. 18.
1 Cor. 10. 11.Zech. 8. 3.
Rev. 14. 1.
Mat. 5. 14.
Dan. 2. 35, 44.
Ps. 68. 15, 16.
ch. 60. 10—
12. 2 Cor. 3. 9,
10, 18, Rev.
21. 2, 10, 23.

Or prepared.

Ps. 22. 27—
31. & 72. 8—
10. ch. 11. 10.
& 45. 22. &
43. 6. & 49.
12. & 60. 3—
12. Zech. 2.
11. Jer. 3. 17.
& 31. 12.
Mat. 8. 11. &
28. 19.Mic. 4. 2. Ps.
84. 5—7. Jer.
50. 4, 5. & 31.
6. Zech. 8. 20
—23.Deut. 6. 1.
Ps. 86. 11.
Mat. 7. 29.
Luke 11. 28.
John 13. 17.
Jann. 1. 25.
Heb. 1. 1. &
2. 3. & 12. 25.
ch. 54. 13.
Jer. 31. 34.Ps. 110. 2.
Luke 24. 47.
Acts 1. 8. &
13. 46, 47.
Rom. 10. 18.
& 8. 2. & 3.
27. & 15. 19.Mat. 11. 27.
John 5. 22, 23.
& 16. 8, 9. ch.
11. 3, 4. Ps.
72. 2.Mic. 4. 3.
Zech. 9. 10.
Hos. 2. 18.
Joel 3. 10. Ps.
72. 7. ch. 11.
6—9. & 9. 7.
& 60. 17.
2 Cor. 9. 10.
Rom. 14. 17.
19. Phil. 4. 7.
John. 14. 27.
2 Cor. 13. 11.

Or scythes.

Rom. 10. 19.
& 11. 11, 15,
25, 26. Ps.
119. 105.
Prov. 6. 23.
Ps. 4. 6. John
1. 9. & 12. 35.
2 Pet. 1. 19.Mic. 5. 3.
Rom. 11. 20.Ch. 8. 19.
Deut. 19. 14.
Num. 23. 7.
ch. 47. 13.Or more than
the east.1 Kin. 11. 1,
2. with Deut.
12. 30. Exod.
34. 16. Mal. 2.
11. Hos. 5. 7,
13. & 7. 8, 11.

Or abound with the children, &c.

Hos. 2. 10.
1 Kin. 10. 29. Is. 31. 1. with Deut. 17. 16.
Hos. 8. 11. 2 Kin. 16. 4. & 17. 7—17. & 21. 3—7.
Zech. 10. 2. ch. 44. 15. Ezek. 8. 10, 11, 16.
Luke 23. 30. Rev. 6. 15, 17. ver. 19—21. 1 Kin. 19. 13. Judg. 13. 22. Is. 33. 14.
Job 40. 11, 12. ch. 5. 15. & 10. 33. & 13. 11. & 24. 21. Jer. 50. 31. Mal. 4. 1. Exod. 18. 11.
Luke 1. 51, 52.

THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And it shall come to pass, in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye, and let us walk in the light of the LORD.

6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots:

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 ¶ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

13 And upon all the cedars of Lebanon, that are high and lifted up; and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills that are lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And the idols he shall utterly abolish.

19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

20 In that day a man shall cast his idols of silver, and his idols of gold, which they made, each one for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?

CHAP. III.

To enforce the admonition against trusting in men, we have here (1) God's judgments denounced against the Jews; viz. to deprive them of the proper supports of life and government; 1—3: and, amidst their confusions, to deny them any proper magistrates; 4—8, 12: to strip their fine women of their ornaments; 17—24: and to lay their land desolate by the sword; 25, 26. (2) The sinful causes of these judgments; viz. their defiance of God; 8: their impudence in sinning; 9: the villany of their clergy, tyranny of their rulers, and oppression of their great men; 12—15: and the pride and gaudy apparel of their women; 16—24. (3) A solemn warning that, in these calamitous times, it should at last go well or ill with men according to their good or bad conduct; 10, 11.

FOR, behold, the LORD, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water.

2 The mighty man, and the man of

Before Christ
cir. 760.Mal. 4. 1.
Rev. 19. 18.
Prov. 6. 17. &
16. 5. Jam. 4.
6. 1 Pet. 5. 5.
Mat. 23. 12.
Luke 14. 11.
ch. 23. 9. Ps.
138. 6. 1 Sam.
2. 3, 10.Ezek. 31. 3—
12. ch. 10. 33.
34. & 14. 8. &
37. 24. Amos
2. 5. Zech. 11.
1. 2. ch. 1. 30.Ps. 110. 5, 6.
Rev. 6. 14—
17. 2 Cor. 10.
5. Jer. xxv. ch.
iii. v. vii—
xxiv.1 Kin. 22. 49.
2 Chr. 20. 36.
37. Ps. 48. 6.
Rev. 18. 17—
19. 1Heb. pictures
of desire.See ver. 11.
1 Cor. 10. 31.
ch. 13. 11.Zech. 13. 2:
see ch. 1. 29.Or the idol
shall utterly
pass away.Ver. 10, 21.
Hos. 10. 8.
Luke 23. 30.
Rev. 6. 16. &
9. 6.

Heb. the dust.

Ps. 3. 7. & 7.
6. & 9. 19. &
68. 1. Mic. 1.
4. Nah. 1. 2, 5,
6. Hag. 2. 6,
7. 21. Rev. 6.
12, 14. & 8. 5.
& 11. 13, 19.
& 16. 18. ver.
21.Ch. 1. 29. &
30. 22. & 31.
7. Ezek. 37.
23. Hos. 14. 3.
& ver. 10, 19.Heb. the idols
of his silver,
&c.Or which they
made for him.Ps. 146. 3.
Jer. 17. 5. Job
27. 3. & 7. 17,
18. Ps. 8. 4. &
144. 3, 4. ver.
11, 17, 19.Ch. 8. 21.
Lev. 26. 26.
Deut. 28. 53.
54. Jer. 37. 21.
& 38. 9. Ezek.
4. 16, 17. &
14. 13. Lam.
4. 4. Joel 1.
1—3. &c. Jer.
14. 1—6.Ch. 2. 13—
15. 2 Kin. 24.
14—16. Ps.
24. 9. Amos 5.
13. 2 Sam. 20.
16, 12. Eccl.
9. 15. Prov.
16. 10.

CHAP. II. Ver. 2—5. In the apostolic and millennial periods, the firmly established, and never to be changed, gospel church shall, in all kingdoms, be erected in the most visible manner; and multitudes shall, by the faith and profession of Jesus Christ, enter into it as members. They shall earnestly stir up one another to attend upon the ordinances, and learn and embrace the doctrines, of salvation, which began to be published at Jerusalem. And, by his conviction, conversion, and gracious government, Jesus Christ shall introduce spiritual peace and holy exercises, and even civil concord and virtuous industry, among the nations where murderous wars and idleness had long prevailed.—And may you, Jews, excited by your own preachers and by the Gentiles, cheerfully join yourselves, and partake of these blessed oracles, instructions, and comforts, of the Lord Jesus Christ. 6—9. Provoked by their confederacies, and by their mingling themselves with the Heathen; their imitation of the Chaldeans on the east, and Philistines on the west, in magic and divination; and by their insatiable heaping up of wealth, multiplication of horses and chariots, and of idols, and the worship thereof by all ranks; the Lord has rejected the Jewish nation, and will not suffer them to escape unpunished. 10—17. Notwithstanding all the possible efforts they may make to escape his indignation, the Lord shall glorify his own perfections in abasing them, however high in station, mighty in power, abundant in wealth and trade, or comely in appearance. 18—21. Convinced of the vanity of their idols, they shall renounce them, or, desperately flying from the judgments of God, shall cast them from them.

REFLECTIONS UPON CHAP. II.—No dispensations of grace must be looked for after that which we at present enjoy. No oppression can hinder the flourishing of the church when the Lord rises up for her help: and no darkness nor

error can hide her when Jesus manifests forth his glory. No remarkable fellowship with Christ must be expected but in the way of going upward. And it is comfortable that amidst the present corruptions and contentions in the Christian church, we may look backward, in remembrance of mighty things done by the Lord; and may look forward, in hope of the church's still greater enlargement, purity and peace. How delightful will it be when every one shall provoke his neighbour to learn the truths of Jesus, embrace his person, and serve him in the beauties of holiness!—But, alas, the guilt, the plagues which corrupt professors entail on themselves by intimacy with carnal and profane men, and even by their insatiable desire of that which is good in itself, or by inordinate dependance thereon! It is impossible, either by flight or resistance, to save either ourselves or our idols when God attempts to destroy. In order to glorify him pride must be debased and idols dethroned. And, to wean or tear our affections from earthly things, the earth itself, and its works, must be dissolved or burnt up. But, alas, what havock must be made before men can be affrighted from their idols! and what grace must be exerted before they penitently turn from them!

CHAP. III. Ver. 1—7. These miseries came upon them, by the Syrians and Israelites under Ahaz; by the Assyrians, Chaldeans, Syro-grecians, and Romans. See Introduction, chap iv. section xviii. By the sieges, and other judgments, they shall be deprived of the common necessities of life, and all their men of ability, either for war, government, or trade, be cut off. Their governors shall be destitute of either sense or authority: every one shall behave in as unjust and insolent a manner as he pleases. And, when any person, that has any property left him, shall be solicited to take the charge of the state, in order to pre-

Before Christ
cir. 760.

war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and *the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.

4 And I will give children to be their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother, of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand:

7 In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory.

9 The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Wo unto their soul, for they have rewarded evil unto themselves!

10 Say ye to the righteous, that it shall be well with him, for they shall eat the fruit of their doings.

11 Wo unto the wicked! it shall be ill with him; for the reward of his hands shall be given him.

12 As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.

13 The LORD standeth up to plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.

15 What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

16 Moreover, the LORD saith, Because the daughters of Zion are haughty, and walk with stretched-forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet;

17 Therefore the LORD will smite

Before Christ
cir. 760.

• Heb. a man eminent in countenance.
+ Or skilful to utter or hear enchanting speech.
• Eccl. 10. 16, 17. 2 Chr. 24. 1. & 33. 1.
1 Cor. 13. 11.
• Judg. 17. 6. & 19. 22, 25.
Mic. 3. 1, 2. & 7. 5. Jer. 9. 4, 5. ch. 9. 19, 21. Ezek. 34. 4. Zech. 11. 16.
• 2 Sam. 16. 5—9. with Lev. 19. 32. Rom. 13. 7, 8.
• Ch. 4. 1. John 6. 15. Judg. 9. 8—12. & 11. 6—8.
• Heb. lift up the hand.
Gen. 14. 22.
Deut. 32. 40.
Heb. 6. 16.
Rev. 10. 5.
• Heb. binder.
Ezek. 34. 4.
ch. 1. 6. & 30. 26. Hos. 6. 1.
• 2 Chr. 28. 4, 5, 17, 18. & 32. 1, 2. & 33. 11. & xxxvi. Luke 19. 27, 41—44. & 21. 20—24.
• Ps. 73. 13.
Jude 15. ch. 5. 19. & 1. 4. & 65. 3. Jer. 7. 18, 19. ch. v. lix.
• Jer. 3. 3.
Ezek. 24. 7, 8. Gen. 4. 23, 24. & 13. 13. & 18. 21. & 19. 5.
• Ver. 11. ch. 59. 1, 2. Lam. 5. 16. Jer. 2. 19. & 5. 25.
Ezek. 18. 4.
Hos. 13. 9.
Rom. 2. 8, 9. & 6. 23.
• Mal. 3. 18.
ch. 26. 20.
Ezek. 8. 12.
13. Jer. 15. 11. ch. 25. 4.
9. Ezek. 9. 4.
Ps. 128. 1, 2. & 18. 23, 24.
Ezek. 6. 7, 8.
Rom. 2. 7, 10.
Heb. 6. 10.
Gal. 6. 9.
• Ch. 65. 13, 15, 20. Eccl. 8. 13. Ps. 28. 4. & 62. 12.
Prov. 1. 31.
Rom. 2. 6, 8.
9. 2 Cor. 5. 10.
Gal. 6. 7, 8.
+ Heb. done to him.
• Ver. 4. Nah. 3. 13. ch. 27. 11. & 9. 15, 16.
• Or they which call thee blessed.
• Heb. swallow up.
• Ps. 12. 5. & 9. 4, 12. Prov. 23. 10, 11.
ver. 2, 3. Hos. 4. 1. Joel 3. 12. Mic. 6. 2.
• Job 24. 2, 4, 6, 7. & 22. 6—9. Amos. 4. 1. Mic. 2. 2, 8, 9. & 3. 1—3.
9. ch. 5. 8.
Ezek. 18. 18.
11. & 6. 25. & 30. 13. 2 Kin. 9. 30. 2 Pet. 2. 14. Mat. 14. 6. with 1 Pet. 3. 3—6. 1 Tim. 2. 9, 10.
+ Heb. deceiving with their eyes. • Or tripping nicely. • Deut. 28. 27. Rev. 16. 2.

vent or retrieve its ruin, he shall absolutely refuse. 8, 9. And, indeed, their insolent defiance of God and his Christ to his face, by their words and deeds, have rendered their case desperately ruinous. By their impudent practising, and even boasting, of the most horrid abominations, they have not only ruined their country, but entailed upon their souls everlasting damnation. 10, 11. For, as those who are righteous, by faith in Jesus Christ, shall have their conversation in him graciously rewarded with spiritual and eternal blessings, so those who are wicked in their heart and practice, shall, here and hereafter, be miserably punished, according to their deserts. 12—15. So miserable is the condition of these Jews, whom I anciently took into covenant relation to myself, and who still profess to be my people, that the most foolish and weak govern and oppress them; their teachers and rulers decoy and lead them into wickedness and ruin. Therefore the Lord arises to avenge his oppressed poor ones, and to punish them who have seized upon their property and cruelly abused and enslaved their persons.

REFLECTIONS UPON CHAP. III.—In the most diversified shapes can God punish sin, and show the emptiness of creatures. And sins unrepented of certainly prove ruinous at last. But nations are evidently near to the most fearful

with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.

18 In that day the LORD will take away the bravery of their tinkling ornaments about their feet, and their tcauls, and their round tires like the moon,

19 The chains, and the bracelets, and the mufflers,

20 The bonnets, and the tournaments of the legs, and the headbands, and the tablets, and the earrings,

21 The rings, and nose jewels,

22 The changeable suits of apparel, and the mantles, and the twimples, and the crisping pins,

23 The glasses, and the fine linen, and the thoods, and the vails.

24 And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well-set hair, baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

25 Thy men shall fall by the sword, and thy mighty in the war.

26 And her gates shall lament and mourn; and she, being desolate, shall sit upon the ground.

CHAP. IV.

Here (1) Is threatened that few men should be left, and women impudently ask them in sham marriages; 1. [This ought to have stood in the preceding chapter.] (2) Is promised plenty, peace, purity, righteousness, and safety, to the Jews, after the Assyrian invasion; Chaldean captivity, and present dispersion; and to the gospel church under Jesus Christ in the apostolic and millennial periods. [See Introduction, chap. iv. sect. 18, 19.]

AND in that day seven women shall take hold of one man, saying, We will eat our own bread and wear our own apparel: only let us be called by thy name, to take away our reproach.

2 In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely, for them that are escaped of Israel.

3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

4 When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

5 Ch. 1. 27. & 52. 1. & 60. 21. Ezek. 20. 38. & 43. 12. Zeph. 3. 11. Zech. 14. 20. Acts 4. 33. Phil. 2. 16. Heb. 3. 1. 1 Pet. 2. 9. Phil. 4. 3. Acts 13. 48. Luke 10. 20. Rom. 11. 5. Rev. 3. 5. & 21. 27. with Ezek. 13. 9. Ezra. 2. 59, 62. Or to life. Ch. 3. 16. & 1. 21—23. & 5. 7. Mat. 23. 35, 37. & 27. 25. 1 Thes. 2. 15, 16. Acts 7. 52. Ezek. 16. 6. Joel 3. 21. Mal. 3. 2, 3. Ezek. 22. 21. Mat. 3. 11, 12. 1 Cor. 6. 11. ch. 28. 6.

Before Christ
cir. 760.

• Heb. make naked. Ch. 20. 4. & 47. 3. Jer. 13. 22. Mic. 1. 11. Num. 3. 5. Ezek. 16. 36, 37. & 23. 20, 27, 29.
• Feet rings.
+ Or net works.
• Crescents.
• Or sweet balls. Pendants.
• Or spangled ornaments. Thin vails.
+ Fetters.
• Zones.
• Heb. houses of the soul, or perfume boxes.
• Embroidered robes.
+ Cloaks.
• Little purses.
• Transparent robes.
• Linen vests.
+ Turbans.
• Mantles.
+ Putrid ulcer.
• Well girt raiment, rags.
• Mic. 1. 16. Ezek. 7. 18. Amos 8. 10.
• Ch. 1. 24, 28. 31. & 5. 13, 14, 24, 25. & 6. 11, 12. Jer. 4. 29. & 6. 21. 2 Chr. 36. 17.
+ Heb. might.
• Jer. 14. 2. Lam. 1. 4. Or emptied. Heb. cleansed. Job 2. 8, 13. 2 Chr. 28. 6. Lam. 2. 10. Luke 19. 44. Ezek. 8. 14. ch. 47. 1. & 25. 12. Jer. 14. 2.
• Ch. 3. 25, 26.
• Heb. Let thy name be called upon us. John 19. 25. Gen. 48. 16.
• Or take thou away.
• Gen. 30. 23. 1 Sam. 1. 6.
• Luke 1. 25. Ps. 78. 63. with Exod. 23. 26.
• Ch. 2. 11, 12. & 10. 20. & 17. 7. & 19. 18.
• Ch. 11. 1. & 9. 6. Jer. 23. 5. & 30. 21. & 33. 15.
Zech. 3. 8. & 6. 12. Is. 60. 21. & 45. 23.
John 1. 14. & 3. 31. Ps. 8. 4. Mat. 26. 64.
+ Heb. beauty and glory.
• Ch. 27. 6. & 30. 23. & 32. 20. & 45. 8. Joel 3. 18. Ps. 67. 6. & 85. 11, 12. Hos. 2. 22. Zech. 9. 17.
+ Heb. for the escaping of Israel.
• Rev. 7. 14. Mat. 24. 21. Dan. 12. 1. Ch. 6. 13. & 10. 20. & 27. 12, 13. & 45. 20. & 66. 19. Ezek. 20. 34 —43. 1 Cor. 1. 24. 1 Pet. 1. 7.
• Ch. 1. 27. & 52. 1. & 60. 21. Ezek. 20. 38. & 43. 12. Zeph. 3. 11. Zech. 14. 20. Acts 4. 33. Phil. 2. 16. Heb. 3. 1. 1 Pet. 2. 9. Phil. 4. 3. Acts 13. 48. Luke 10. 20. Rom. 11. 5. Rev. 3. 5. & 21. 27. with Ezek. 13. 9. Ezra. 2. 59, 62. Or to life. Ch. 3. 16. & 1. 21—23. & 5. 7. Mat. 23. 35, 37. & 27. 25. 1 Thes. 2. 15, 16. Acts 7. 52. Ezek. 16. 6. Joel 3. 21. Mal. 3. 2, 3. Ezek. 22. 21. Mat. 3. 11, 12. 1 Cor. 6. 11. ch. 28. 6.

destruction when all ranks and sexes are abandoned to, and impudent in, sinning; or when folly and weakness are at the helm of government; when popular tumults dare to interrupt the administration of justice; and when those, who ought to be distinguished blessings in church or state, have become the principal plagues.—What a remarkable difference God puts between the righteous and the wicked! And who can either withstand or escape the vengeance which he appoints to them! With great faithfulness and courage ought ministers therefore to give both saints and sinners their portion. At what expence of money, care, and time, do many, especially women, hang out before the world the infallible tokens of their emptiness, pride, and whorish inclinations! And God often avenges their folly, by infamous usage, shocking disgrace, abominable appearances, loathsome diseases, pinching poverty, and desolating judgments.

CHAP. IV. Ver. 2—4. Not only shall the fields yield abundant increase, but Jesus Christ shall shine forth in his glory; bring forth for, and communicate to, his chosen people, whom he has reserved for himself, the precious fruits of spiritual and eternal blessings:—while they, refined in the furnace of his judgments, justified by his blood, and sanctified by his Spirit, shall be remarkably

Before Christ
cir. 758.

Ch. 1. 9. &
4. 3. & 10. 20
—22. Jer. 5.
10. & 46. 28.
Zech. 13. 8, 9.
Rom. 11. 5.
16, 25, 26.
Mat. 24. 22.
Ps. 75. 3.

Or when it is
returned and
hath been
bruised.

Or stock, or
stem. Job 14.
7—9.

far away, and *there be* a great forsaking
in the midst of the land.

13 ¶ But ^myet in it *shall be* a tenth,
and it shall return, and shall be eaten:
as a teil tree, and as an oak, whose ⁿsub-
stance is in them, when they cast *their*
leaves: so the holy seed *shall be* the sub-
stance thereof.

CHAP. VII.

In this discourse, to such as neither understood nor regarded it, observe (1) What occasioned it; the terrible fright into which king Ahaz and his subjects were thrown, by the powerful confederacy of the Syrians and Israelites against them; 1, 2. (2) The assurance which God by Isaiah gave him, that the plot of these enemies should be defeated, and themselves quickly ruined; 3—9, 16. (3) Contrary to Ahaz's will, the preservation of the kingdom of Judah, and family of David, is confirmed by the promised miraculous birth of the Messiah; 10—15. (4) A threatening of great distress and desolation to Ahaz and his kingdom by the Egyptians, and especially the Assyrians, in whom he trusted for help, and their Chaldean successors, if not also the Romans, notwithstanding their present escape; 17—25.

AND it came to pass, in the days of
Ahaz the son of Jotham, the son
of Uzziah, king of Judah, that Rezin
the king of Syria, and Pekah the son of
Remaliah, king of Israel, ^bwent up to-
ward Jerusalem to war against it, but
could not prevail against it.

2 And it was told the house of Da-
vid, saying, Syria ^{*}is confederate with
Ephraim. And his heart was ^emoved,
and the heart of his people, as the trees
of the wood are moved with the wind.

3 Then said the LORD unto Isaiah,
Go forth now to meet Ahaz, thou, and
Shear-jashub thy son, at the end of the
conduit of the upper pool in the high-
way of the fuller's field;

4 And say unto him, ^bTake heed, and
be quiet; fear not, ⁱneither be faint-
hearted for the two tails of these ^ksmok-
ing firebrands, for the fierce anger of
Rezin with Syria, and of the son of Re-
maliah.

5 ¹Because Syria, Ephraim, and the
son of Remaliah, have ^mtaken evil counsel
against thee, saying,

6 Let us go up against Judah, and
vex it, and let us make a breach therein
for us, and set a king in the midst of it,
even the ^{||}son of Tabeal:

7 Thus saith the Lord God; ⁿIt
shall not stand, neither shall it come to
pass.

8 For ^othe head of Syria is Damascus,
and the head of Damascus is Rezin; and
within ^pthreescore and five years shall
Ephraim be broken, ^{*}that it be not a
people.

9 And it shall come to pass in that
day, that every place shall be, where there
were a thousand vines at [†]a thousand

9 And ^othe head of Ephraim is Sa-
maria, and the head of Samaria is Re-
maliah's son. [†]If ye will not believe,
surely ye shall not be established.

10 ¶ Moreover, the LORD spake
again unto Ahaz, saying,

11 ^aAsk thee a sign of the LORD thy
God; ^{||}ask it either in the depth, or in
the height above.

12 But Ahaz said, ⁱI will not ask, nei-
ther will ⁱI tempt the LORD.

13 And he said, Hear ye now, ^aO
house of David, *Is it* a small thing for
you to ^yweary men, but will ye ^zweary
my God also?

14 ^{*}Therefore the LORD himself shall
give you a sign; ^aBehold, a virgin shall
conceive, and bear a son, and [†]shall call
his name Immanuel.

15 ^bButter and honey shall he eat,
[†]that ^che may know to refuse the evil
and choose the good.

16 For before ^dthe child shall know
to refuse the evil, and choose the good,
the land that thou abhorrest shall be
^eforsaken of both her kings.

17 ¶ The LORD shall bring upon
thee, and upon thy people, and upon thy
father's house, days that have not come
from the day that ^eEphraim departed
from Judah; *even* the king of Assyria.

18 And it shall come to pass in that
day, that the LORD shall hiss for the ^bfly
that is in the uttermost part of the rivers
of Egypt, and for the bee that is in the
land of Assyria.

19 And they shall come, and shall rest
all of them in the desolate valleys, and in
the holes of the rocks, and upon all
thorns, and upon all ^{||}bushes.

20 In the same day shall the LORD
shave with a razor that is hired, *namely*,
by them beyond the river, by the king of
Assyria, the head, and the hair of the feet:
and it shall also consume the beard.*

21 And it shall come to pass in that
day, that ^ka man shall nourish a young
cow and two sheep:

22 And it shall come to pass, for the
abundance of milk that they shall give,
he shall eat butter: for ¹butter and ho-
ney shall every one eat that is left [†]in
the land.

23 And it shall come to pass in that
day, that every place shall be, where there
were a thousand vines at [†]a thousand

Before Christ
cir. 758.

1 Kin. 16. 24,
29. 2 Kin. 15.
27.

2 Chr. 20. 20.
& 28. 20, 21.
Mat. 13. 58.
Rom. 11. 20.
Heb. 3. 18, 19.

Or Do ye not
believe? it is
because ye are
not stable.

Heb. and the
LORD added
to speak.

Ch. 37. 30.
Judg. 6. 30.
Jer. 19. 1, 10.
& 51. 63.

Or make thy
petition deep.

2 Kin. 16. 18.
ch. 8. 12.

Deut. 6. 16.
Mat. 12. 38.
& 16. 1. Acts
4. 9. & 15. 10.
ch. 29. 13.
Ezek. 33. 31.

Ver. 2. Jer.
21. 12.

Ch. 3. 4, 5.
2 Chr. 36. 16.

Amos 2. 13.
ch. 43. 24. &
63. 10. Mal. 2.
17. Jer. 6. 11.

Or neverthe-
less.

Gen. 3. 15.
ch. 4. 2. & 11.
1. & 9. 5. Jer.
31. 22. Mat. 1.
23. Luke 1. 32.
John 1. 14.
1 Tim. 3. 16.
Rom. 9. 5.

Or thou, O
virgin, shalt
call.

Heb. 2. 14.
ver. 22. with
Deut. 32. 13.
14. 2 Sam. 17.
29.

When he shall
know.

Luke 2. 52.
Deut. 1. 39.
Heb. 5. 14.

Or this child,
pointing to
his own child
whom he had
brought with
him. Ver. 3.
ch. 8. 4. Jon.
4. 11.

Ch. 8. 4.
2 Kin. 15. 29,
30. & 16. 9.

Ch. 5. 26—30,
& 8. 6—8, 21,
22. Mic. 1.
9—16. 2 Chr.
28. 20. & 32.
1. & 36. 6—
20.

2 Chr. 10. 16.
1 Kin. xii.

Ch. 30. 1, 2.
2 Kin. 23. 33,
34. Ps. 118.
12. Deut. 11.
44.

Or commen-
dable trees.

2 Kin. 16. 7.
8. 2 Chr. 28.
21. ch. 10. 6.
Jer. 27. 6, 7.
Dan. 2. 38.
Ezek. 29. 18,
19.

The loss of
which is ac-
counted very
disgraceful
in the east.

* Ch. 37. 30. & 1. 9. & 6. 13. & 10. 20, 22. Jer. 39. 10. Being very poor, and few cattle left to eat the pastures. † Ver. 5. Mat. 3. 4. i. e. country fare, not as ch. 22. 13. & 5. 11, 12.
† Heb. in the midst of the land. ‡ Shekels, i. e. 1147. sterling.

giveness, conversion, repentance, or reformation. 13. Yet, notwithstanding the wretched case to which the Assyrians, Chaldeans, Syro-grecians, and Romans, shall reduce the nation, a remnant shall be preserved, who shall, in due time, be turned to the Lord. See Introduction, chap. iv. sect. xviii.

REFLECTIONS UPON CHAP. VI.—O the infinite, the awful, the amiable, glories of our Immanuel! Thrice happy are his servants, who stand in his presence and triumph in his praise! And blessed be God that his glory has or shall fill the whole earth; and that faithful ministers and established angels vie with one another in his work.—Clear views of JEHOVAH's perfections effectually humble the very best of men, and make them to look on themselves, and all around them, as inexpressibly mean, loathsome, and guilty. And God by such deep humiliation prepares men for great honours! Thrice happy are those ministers whom God has prepared for their work by the most humbling views of his glory, and the most powerful applications of his heart-cleansing and quieting promises! Great is the importance of a call to the ministerial office. And, alas, infinite is the hazard of such as without this, for the sake of honour or gain, treacherously pretend to be the ambassadors of Christ! But how dreadful is it when the clearest wickedness and ruin of the hearers! Not the least of gospel ministrations can avail with sinners without the blessing of God, and the almighty operation of his

Spirit. And, if spiritual judgments begin, we may look for temporal to follow.—But blessed be God that, for his own honour and the preservation of the world, he still preserves a remnant of real saints, who, though in winters of adversity seem dead, yet again revive as the corn, grow as the lily, and bring forth fruit to his glory.

CHAP. VII. Ver. 4. Rezin and Pekah, and their armies and kingdoms, are called *tails of smoking firebrands*, because, notwithstanding their present threatening to destroy all before them, they themselves were quickly to be extinguished in ruin. 7—9. The power of Syria and Israel shall never be advanced further than at present: and, by the twenty-second year of Manasseh, shall the Israelites be wholly carried captive. 15. And as a child partaking of a real manhood, he shall live on common fare. 16. Within two years shall the present kings of Syria and Israel be both cut off. 18. The Egyptians are represented as blood-sucking flies, and the Assyrians as stinging and all collecting bees, in allusion to the swarms of those insects in Egypt and Assyria. 18—25. Roused by the providence of God, and rewarded with spoil, they shall overspread the whole country, and cut off persons of all ranks, high and low, and render the once so fertile country a waste and uncultivated soil for briars and thorns, and the residence of robbers and wild beasts; few persons, or tame cattle, being left therein.

Before Christ
cir. 742.

silverlings, it shall even be ^mfor briers and thorns.

Ch. 32. 13, 14. & 5. 6.
Jer. 4. 26.

For hunting,
Gen. 27. 9. of
self-defence,
2 Sam. 1. 18.

24 ^aWith arrows and with bows shall men come thither; because all the land shall become briers and thorns.

Ch. 5. 1. Ps.
80. 11. ch. 17.
2. & 32. 14.

25 ^aAnd on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

CHAP. VIII.

In this, and perhaps the four subsequent chapters, we have another alarming sermon. Here (1) By the birth, name, and speech, of the prophet's child, is certified the sudden destruction of the kingdoms of Syria and Israel by the Assyrians; 1—4: and the terrible distress of Judah; 5—8. (2) The Jews are assured that the confederacy of the Syrians and Israelites against them shall come to nought; 9—10: and that, if they feared and trusted in God alone, keeping themselves clear of every sinful league with heathens, they should be preserved in the general ruin; 11—15. (3) Isaiah, as typical of Christ, resolves, notwithstanding whatever he might suffer, that he, his children, and pupils, should, as patterns to others, cleave to and wait on God; 16—18: and warns his brethren never to consult wizards, or any thing but the word of God, for comfort under, or to know the end of, the terrible miseries that were coming upon them; 9—22.

Ch. 30. 8.
Dan. 9. 1.
Hab. 2. 1.
Or mirror, or
tablet of
metal.
A common
one, Rev. 13.
18. & 21. 17.
Graving tool.
Heb. in making
speed to the
spoil he hasteneth
the prey, or
make speed,
&c.
2 Kin. 16. 10.
& 18. 2.
2 Cor. 13. 1.
Mat. 15. 16.
Heb. approached
unto.
Hos. 1. 4, 6,
9. ch. 7. 3.
Ch. 7. 16, 17.
& 10. 6.
2 Kin. 16. 9.
& 15. 29.
Or he that is
before the king
of Assyria shall
take away the
riches, &c.
Ch. 7. 6.
Kin. 13. 16.
1 John 9. 7.
Feb. 3. 15.
Ch. 7. 1, 2, 6.
See on ch. 7.
7. & 10. 5, 6.
ut. 28. 49
—51. 2 Kin.
5. 29. & 16.
7. & 17. 3—6.
& 18. 9—12.
ch. 17. 12, 13.
Dan. 9. 26. &
1. 10, 22.
Ch. 5. 26—
10. & 10. 5, 6.
2. 23, 28—
—32. & 22.
—7. & 27.
—11. & 28.
—4. 22. & 30.
27. 23. & 29.
—6. 2 Chr.
28. 21. ch.
xxvi. xxxvii.
Jer. iv. xxi.
xxix. Dan. 9.
7.
Heb. the ful-
ness of the
wealth of thy
land shall be
he stretching
out of his wings.
Lev. 25. 23.
28. Deut. 11.
2. & 32. 6.
ch. 14. 2.
Hos. 9. 3.
Ch. 7. 14.
John 1. 14.
Tim. 3. 16.
Ps. 2. 6, 7. ch.
9. 6, 7. Mat.
23. & 28.
8.

MOREOVER, the LORD said unto me, ^aTake thee a great ^{*}roll, and write in it with ^aman's [†]pen concerning [†]Maher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, ^cUriah the priest, and Zechariah the son of Jeberechiah.

3 And I ^{||}went unto the prophetess; and she conceived and bare a son. Then said the LORD to me, ^aCall his name Maher-shalal-hash-baz.

4 ^aFor before the child shall have knowledge to cry, My father and my mother, ^{*}the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

5 [¶]The LORD spake also unto me again, saying,

6 Forasmuch as this people ^frefuseth the waters of ^sShiloah that go softly, and ^brejoice in Rezin and Remaliah's son;

7 Now therefore, behold, ^bthe LORD bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 ^{*}And he shall pass through Judah; he shall overflow and go over; he shall reach *even* to the neck; and [†]the stretching out of his wings shall fill the breadth of [†]thy land, ^mO Immanuel.

REFLECTIONS UPON CHAP. VII.—To what alarming terrors, what murderous and destructive invasions and wars, does sin expose men! And, while judgments ordinarily begin at the house of God, one guilty nation is made the scourge of another, and then quickly perishes itself! Severe, seasonable, free, and often unasked, are God's interposals for the relief and comfort of men. And if he be on our side we need not fear the most furious adversaries. No plot, no attempt, to frustrate his promises, can fail to issue in the sudden ruin of its authors. And the most proud and boastful are ordinarily the least successful in their enterprises. But faith in his promise is necessary to the establishment of our heart while they rage or reign. What kindness God shews to some wicked men for the sake of their ancestors, though with specious pretences regard they often refuse the favours of God, that they may depend on an arm of flesh! But with earnestness and boldness ought we to avouch the Lord for our God when others refuse their claim. Amidst the deepest distress, infallible are the securities, and strong the consolations, which are derived from Jesus Christ, and his connections with us. God easily finds instruments fitted to execute his vengeance upon obstinate sinners. And none are more readily chosen by him than those whom we have idolized and confided on in his stead. Alas! terrible is the vengeance that falls at last upon corrupt professors. Their barrenness under the means of grace, and fruitfulness in wickedness, curse, blast, and desolate, the very earth on which they live!

CHAP. VIII. Ver. 6, 7. May either relate to the Israelites, who despised the low weak family of David; or to those Jews, who despised their own governors, and, not content with their own weak armies, insisted upon calling in the Assy-

9 [¶]Associate yourselves, O ye people, [†]and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 ^aTake counsel together, and it shall come to nought; speak the word, and it shall not stand: ^bfor God is with us.

11 [¶]For the LORD spake thus to me ^bwith a strong hand, and ^binstructed me that I should not walk in the way of this people, saying,

12 ^aSay ye not, A confederacy, to all *them* to whom this people shall say, A confederacy; ^b'neither' fear ye their fear, nor be afraid.

13 ^aSanctify the LORD of hosts himself; and *let* him be your ^{*}fear, and *let* him be your dread.

14 And he shall be for ^aa sanctuary; but for ^aa stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And ^amany among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 ^bBind up the ^dtestimony, seal the law among my ^edisciples.

17 And I will ^bwait upon the LORD, that ^shideth his face from the house of Jacob, and I will look for him.

18 ^bBehold, I and the children whom the LORD hath given me *are* ^bfor signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

19 [¶]And when ^athey shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: ^bshould not a people seek unto their God? for the living to the dead?

20 ^mTo the law and to the testimony: if they speak not according to this word, ^bit is because *there is* ^ano light in them.

21 And ^athey shall pass through it hardly bestead and hungry: and it shall come to pass, that, when they shall be hungry, they shall ^afret themselves, and

Ch. 26. 8. & 62. 1. Hab. 2. 3. Heb. 10. 35—37. Mic. 7. 7—10. Job 35. 14. Lam. 3. 26. Deut. 31. 17. Job 13. 24. Ps. 44. 24. ch. 54. 8. & 57. 17. & 64. 7. & 9. 6. Ch. 7. 3, 16. & 8. 3, 4. Heb. 2. 13. John 17. 6, 9, 11, 12. & 6. 37, 39. Luke 2. 34. Ps. 71. 7. Zech. 3. 8. Ezek. 14. 8. Deut. 28. 46. Luke 8. 25. Mat. 9. 33. 1 Cor. 4. 9, 13. Heb. 10. 33. Phil. 1. 28. 2 Pet. 2. 1. Lev. 19. 31. & 20. 6. 1 Chr. 10. 13. 2 Chr. 33. 6. ch. 29. 4. 2 Kin. 1. 3. 1 Sam. 28. 16. 1 Thes. 1. 9. Luke 16. 29. ver. 16. John 5. 39. Acts 17. 11. 2 Tim. 3. 15—17. Mic. 3. 6. Gal. 1. 8, 9. In which there is no obscurity. Joel 2. 2. Lam. 4. 8. Job 30. 50. Heb. *no mourning*. Ver. 22. Mat. 15. 14. & 8. 12. ch. 26. 19. Hos. 6. 2. John 5. 25. 1 Thes. 4. 14, 16. Deut. 28. 33, 36, 53. 2 Kin. 25. 3, 11. Ps. 106. 43. & 107. 4, 5. Amos 8. 11. 2 Kin. 6. 33. Rev. 16. 10, 21. Zeph. 1. 5. Deut. 32. 37, 38. Mal. 8. 12. Luke 16. 24.

rian troops, and who rejected Christ.—The Assyrians are called *the waters of the river*, because they came from the river Euphrates in great multitudes, and wasted and destroyed the nations and countries whithersoever they came. 8. The Assyrian army ravaged the whole land of Judea in a rapid and resistless manner, (where Immanuel was born, lived, and died) up to Jerusalem the capital. 9, 10. The Syrians, Israelites, and other enemies of God's church, may consult, confederate, collect, and march, armies as they will, Immanuel her King shall make their attempts to issue in their own ruin. 12—15. Neither depend on the confederacy of Judah with the Assyrians or Egyptians, nor be terrified at the confederacy of the Syrians and Israelites, or any other, against Judah, but glorify the Lord, by a believing dependance on, holy fear and sincere worshipping of, him: so shall he protect and comfort you, while multitudes of your brethren, through their rejection of him, and his Messiah, shall be ensnared and ruined. 16—18. While but a few believers will understand, cleave to, and improve, God's revelations, I will, by faith, look for the fulfilment of them in the Lord's gracious return to, and favour towards, his people, and in the manifestation of his Son. And, lo, I and my son and disciples, as well as Jesus Christ and his people, are, and will be, amidst the admiration of some, and the derision of others, God's appointed pledges and tokens of his infallible fulfilment of his promises and threatenings. 19, 20. Should not we, in our distress, seek to our infinitely gracious, wise, and powerful God? Should we, who are living, apply for relief to dead idols or men, instead of the living God? No: God's word is the sole standard of our direction, instruction, and comfort; and if any direct otherwise it is owing to their being destitute of all saving knowledge.

21, 22. And, instead of prospering, they and their followers shall be driven from

Before Christ
cir. 742.

* 2 Chr. 15. 5.
ch. 5. 30. Job
18. 18. Jer.
23. 17. & 30.
5. Amos 5. 18.
Zeph. 1. 15.
Mat. 8. 12.
1 Thes. 2. 16.
Luke 21. 22—
26. 2 Pet. 2.
17. Jude 13.

curse their king and their God, and look upward.

22 And they shall look unto the earth; and, behold, trouble and darkness, dimness of anguish; and *they shall be driven to darkness.*

CHAP. IX.

Contains (1) *Precious promises of deliverance from the Assyrian ravages; typical of that light, joy, victory, and freedom, introduced by Jesus' incarnation, instruction, salvation, and government; 1—7. [This ought to have stood in the preceding chapter.]* (2) *Dreadful threatenings against the Israelites;—that, for their pride and presumptuous defiance of God's judgments, they should be depressed and spoiled; 8—12: that, for their impenitence, hypocrisy, and universal corruption, their ornaments and supports should be cut off; 13—17: and by God's wrath, and their own mutual broils, they should be utterly ruined; 18—21.*

NEVERTHELESS, the *dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, and *not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 For every battle of the warrior is with confused noise, and garments rolled in blood; but *this shall be with burning and fuel of fire.*

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom,

* Ch. 7. 14. & 4. 2. Luke 2. 11. Mat. 15. 24. Rom. 9. 5. & 15. 8. John 1. 14. & 3. 16. & 4. 20. & 6. 32. 33. 2 Cor. 9. 15. * Mat. 11. 27. & 28. 18. Eph. 1. 22. * Ch. 7. 14. Jer. 31. 22. Mat. 8. 27. Prov. 30. 4. ch. 63. 1. * Ch. 28. 29. John 1. 18. Zeph. 6. 13. John 17. 8. & 15. 15. Rev. 3. 18. Luke 7. 30. * Jer. 23. 6. John 1. 1, 2. Rom. 9. 5. Tit. 2. 13. ch. 45. 22. & 63. 1—4. 1 John 5. 20. Heb. 7. 25. Ps. 45. 3—6. * Prov. 8. 23—31. Heb. 5. 9. * 2. 13. John 6. 39—51. & 10. 28. & 11. 25. ch. 53. 10, 11. Eph. 2. 10. * Ch. 53. 5, 12. Jer. 23. 5, 6. Mic. 5. 1, 2, 5. Rom. 5. 1, 10. 2 Cor. 5. 19. Eph. 2. 14. John 16. 33. & 14. 27. Phil. 4. 7. 2 Thes. 3. 16. * Ch. 2. 2, 3. Ps. 2. 8. & 72. 8—11, 17, 19. xciii. xciv. Dan. 2. 35. & 7. 14, 27. Zech. 6. 13. Mat. 24. 14. Luke 1. 32, 33. 2 Sam. 7. 16.

their dwellings, furnished with hunger, and filled with anguish, till they curse their king for calling in or rebelling against the Assyrians; and their idols for disappointing their hopes, and the true God for inflicting his judgments. And, whether they look towards heaven or earth, they shall see nothing but perplexity and trouble, and thus be reduced to despair.

REFLECTIONS UPON CHAP. VIII.—Great is the importance of the oracles of God! Thrice worthy to be written in our heart!—But what changes, troubles, and wars, sin exposes men to in this world! Quickly they who disturbed and spoiled others are plagued in their turn. And who knows for what havoc the wealth, or the children we doat on, may be reserved. Men never refuse God's comforts, but they take up with ruinous plagues instead of them. Thrice happy is it, in days of distress, to be the property and people of the blessed Immanuel, and to have him the uplifter of our head when the waters of trouble swell to the neck! To have him on our side, and his promise for us, will effectually crush every attempt that hell and earth can make against us.—But an almighty power is necessary to make even the best avoid fashionable evils, and disregard the fear and help of men, and depend only upon Christ! Safety, holiness, and honour, are fully to be found in him, but in him alone! For, alas! fearful is their destruction who reject and are offended in him! Great is the mercy that in the worst of times he has so fixed his oracles in his church and in his people's hearts! And with pleasure may those, who have experienced the power thereof, wait for him, notwithstanding the most terrible troubles around and loads of reproach upon them. Though God hide himself, and afflict his church, he will never leave her. But, alas! great is the folly and guilt, and tremendous the ruin, of those who consult with devils, with lusts, with wicked men, in-

to order it, and to establish it with judgment and with justice from henceforth even for ever. "The zeal of the LORD of hosts will perform this.

8 ¶ The LORD sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall know, even Ephraim and the inhabitants of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together:

12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still.

13 ¶ For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

15 The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.

16 For the leaders of this people cause them to err; and they that are led of them are destroyed.

17 Therefore the LORD shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evil doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still.

18 ¶ For wickedness burneth as the fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.

* Ch. 10. 6. Job 8. 13. & 13. 16. & 15. 34. ch. 32. 6, 7. Hos. 7. 4—9. & 10. 4. Rom. 9. 4. Tit. 3. 3. Amos 5. 10. * Or villany. * Ezek. 18. 30. Job 31. 12. Hos. 7. 6. ch. 10. 17, 18. 34. & 27. 4. & 33. 12. & 50. 11. & 1. 31. & 42. 25. & 26. 11. & 65. 5. Mic. 7. 4. Ps. 58. 9. Ezek. 20. 47. Num. 11. 1. Ps. 37. 20. ch. 5. 24. Nah. 1. 6. Jer. 5. 14. Ps. 21. 10. * Deut. 32. 23—25. Joel 2. 1. 2. Jer. 13. 16. Amos 8. 9. ch. 8. 22. & 5. 30. & 1. 31. & 42. 22, 24, 25. & 66. 15. 16. & 13. 10. Deut. 28. 49—57. Jer. 41. 7. Mic. 7. 2, 8. * Heb. meal.

stead of Jesus, and his word, which is confirmed by his oath, and ratified in his blood!

CHAP. IX. Ver. 1—7. The distress of Judah, under the Assyrian ravages or the Chaldean captivity, shall not be so dismal and lasting as the captivity of the ten tribes. They shall quickly be surprised with a glorious deliverance, a vast increase, amazing consolations, and perfect freedom from bondage: for God, to pave the way for the incarnation and kingdom of his Son, shall, not by the common forms of war, but by a fearful plague, destroy their Assyrian or other enemies. And as God has debased Canaan by the repeated invasions of heathen troops, so he will glorify it by the instructive and comforting gospel ministrations of his Son and his apostles. Multitudes shall be converted to Christ, and great shall be their spiritual joy, freedom, and victories over their lusts, through the influence of the Holy Ghost: for the Son of God, born in our nature, and given to us, having all power given him in heaven and in earth, shall manifest himself in his wonderful excellencies, offices, and relations, in the erection and government of the gospel church; JEHOVAH's love to him and his people, and zeal for his own glory, shall secure the accomplishment of this. 8—10. The Lord has denounced a threatening against the Israelites, the accomplishment of which they shall quickly feel, who proudly boast that, though the Assyrians have demolished their houses, they will build better ones. 11, 12. The Lord shall stir up the Assyrians, together with the enlisted Syrians on the east, and the Philistines on the west, (who had lately assisted them against Judah) and they shall make an almost utter end of them; and, after all, the judgments of God shall be further inflicted upon them. 14. The Lord will destroy multitudes of all fanks. 18. Their outrageous wickedness has fitted them for ruin, and shall be punished in the destruction of both small and great. 19—21. Amidst

Before Christ
cir. 741.

* Ch. 11. 3, 4.
Ps. 45. 4, 6.
& 72. 1—3, 7.
ch. 52. 1.
* Ch. 37. 32. &
59. 16, 17. &
63. 4—6.
* Ch. 13. 1. &
22. 1. & 14.
27. & 7. 8. &
8. 4—8. & 32.
20. & 5. 10.
Mic. 1. 1.
Zeph. 1. 1.
Jer. 23. 29.
Zech. 1. 6.
* Ch. 26. 11. &
49. 26. Job
21. 19. Judg.
8. 16. Ezek. 7.
4, 9, 27. & 24.
14. Hos. 9. 7.
Num. 13. 34.
* Prov. 16. 18.
ch. 26. 12.
Mal. 3. 13.
* Mal. 1. 4.
2 Sam. 7. 2.
1 Kin. 7. 15.
& 10. 27.
* 2 Kin. 16. 9.
& 15. 29. ch.
8. 4—8. & 17.
1—5.
* Heb. mingle.
* 2 Kin. 15. 29.
& 17. 6.
2 Chr. 28. 16
—20. Ps. 124.
5, 6. Joel 2.
20.
† Heb. with
whole mouth.
* Ch. 5. 25. &
10. 4. ver. 17.
21. Jer. 4. 8.
* 2 Chr. 28. 22.
Jer. 5. 3. with
Ps. 50. 15.
Hos. 5. 15. &
7. 7. Job 36.
13.
* Ver. 15. ch.
19. 15. 2 Kin.
15. 29. & 17.
13. 20. Hos. 1.
4, 6, 9. & 3.
4. & 4. 5. & 5.
14. & 9. 16.
& 13. 15, 16.
Amos 9. 1—
10.
* Mal. 2. 9.
Hos. 9. 8.
Mat. 11. 7.
Eph. 4. 14.
2 Pet. 2. 16.
* Ch. 3. 12.
Mat. 15. 14.
Hos. 9. 7, 8.
Mic. 3. 5, 11.
Ezek. 13. 18,
20. Jer. 23.
13, 16. & 27.
10.
† Or they that
call them
blessed.
† Or they that
are called
blessed of them.
* Heb. swell-
lowed up.
* Zech. 11. 8.
ch. 27. 11.
with 65. 19. &
62. 5. Deut.
16. 11, 14. &
24. 19, 20.

Before Christ
cir. 738.

Lev. 26. 26.
Jer. 19. 9.
Lam. 4. 10.
ch. 49. 26.
2 Kin. 15. 10.
14. 25. 30. &
16. 5. & 17. 3.
4.
Heb. cut.
Lam. 4. 16.
Mat. 24. 7. 10.
2 Kin. 15. 30.
37. 2 Chr. 28.
6. 8. & 7. 6.
Ch. 5. 25. &
10. 4. ver. 12.
17. Jer. 4. 8.

20 And "he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 "Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. "For all this his anger is not turned away, but his hand is stretched out still.

CHAP. X.

Contains threatenings of destruction (1) To the Hebrew rulers, who enacted unrighteous laws and oppressed the poor; 1—4. [This ought to have been joined to the preceding chapter.] (2) To the Assyrians, whom God used as his rod to correct the Jews, in which is observable, 1. God's providential commission to Sennacherib to ravage Judea; 5, 6: 2. His proud and insolent execution of it; 7—11, 13, 14: 3. A rebuke given to his haughtiness, and a threatening of his and his army's ruin; 12, 15—19: 4. Mercy promised to a remnant of the Jews, while multitudes should be destroyed by the Assyrians; 20—23: 5. The deliverance of the Jews, and destruction of the Assyrians, after they had distressed and alarmed the country, predicted; 24—34.

W O unto them that "decree unrighteous decrees, and * that write grievousness which they have prescribed;

2 "To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

3 "And what will ye do in the day of visitation, and in the desolation which shall come "from far? to whom will "ye flee for help? and where will ye leave your "glory?

4 "Without me they shall bow down under the prisoners, and they shall fall under the slain. "For all this his anger is not turned away, but his hand is stretched out still.

5 ¶ "O Assyrian, "the rod of mine anger, † and the staff in their hand is mine indignation.

6 I "will send him against "an "hypo-critical nation, and against the people of my wrath will I "give him a charge to take the spoil, and to take the prey, and "to tread them down like the mire of the streets.

7 "Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy, and cut off nations not a few.

8 "For he saith, Are not my princes altogether kings?

9 Is not "Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?

10 As my hand hath "found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria:

11 "Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, that, "when the LORD hath performed his whole work upon mount Zion and on Jerusalem, "I will *punish the *fruit †of the stout heart of the king of Assyria, and the glory of his high looks.

13 For he saith, "By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants †like a valiant man:

14 "And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall "the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? "as if the rod should shake itself against them that lift it up, or as if the staff should lift up *itself, as if it were no wood.

16 "Therefore shall the LORD, the LORD of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

18 "And shall consume the glory of his forest, and of his fruitful field, †both soul and body: and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be †few, that a child may write them.

20 ¶ And it shall come to pass in that day, that "the remnant of Israel, and such as are escaped of the house of Jacob, shall "no more again stay upon him that smote them; but "shall stay upon

Before Christ
cir. 738.

Amos 6. 2. 14.
Jer. 46. 2. &
49. 23. 2 Chr.
35. 20. ch. 7.
8. 9. & 36. 19.
& 37. 11—13.
Ver. 14. Ps.
21. 8.
2 Kin. 18. 35.
& 19. 10—12.
ch. 56. 20. 21.
& 37. 10—15.
Ver. 5. 6. ch.
37. 32. & 31.
9. & 27. 9.
Mic. 7. 14. &
4. 10.
Ch. 37. 29. 36.
—38. ver. 15.
—19. 25. 26.
33. 34. & 14.
25. & 17. 12.
—14. & 27. 1.
& 24. 7. 8. &
30. 30—33. &
31. 8. 9. Jer.
50. 18.
Heb. cut
upon.
Mat. 15. 19.
Nah. 2. 9. 11.
Prov. 16. 18.
ch. 3. 11. Job.
40. 11. 12. ch.
2. 11. 17.
Heb. of the
greatness of
the heart.
Ch. 37. 10—
13. 23—25.
Ezek. 28. 3—
6. Dan. 4. 30.
Amos 6. 13.
Deut. 8. 17.
2 Kin. 17. 6.
24. ch. 19. 11.
12. & 29. 14.
Ezek. 28. 3—
5.
Or like many
people.
Deut. 8. 17.
Job 31. 25.
Nah. 3. 9—
13. & 5. 1.
Hab. 2. 5—
11.
Ver. 5. Jer.
51. 20—23.
ch. 14. 6. Ps.
17. 13. 14. &
82. 7. Ezek.
28. 9.
Or as if a rod
should shake
them that lift it
up.
Or that which
is not wood.
Ch. 37. 6. 7.
29. 2 Chr. 32.
21. ch. 9. 5.
17. & 30. 33.
& 14. 25. &
27. 1. 4. & 29.
5—8. & 3.
10—12. 14.
ver. 25. 26.
37. 34. ch. 37.
56. Ps. 97. 3.
& 30. 3. & 21.
8—12. Nah. 1.
5. 6. Ezek. 19.
12. & 20. 47.
Ch. 17. 13. 14.
& 33. 1. 12.
25. & 29. 7. 8.
& 31. 8. & 30.
31. & 37. 36.
2 Chr. 32. 21.
ver. 33. 34.
Heb. from the
soul, and even
to the flesh.
Heb. number.
Ch. 1. 9. & 4.
2. & 6. 13. &
37. 31. 32. &
46. 3. Zech. 8.
6. Rom. 11. 5. 7.
Hos. 5. 13. &
14. 3. 8. ch. 2.
6. 7. 2 Kin.
16. 7. 2 Chr.
28. 20.

cir. 738.

Ps. 58. 2. &
94. 20. Mic.
3. 1—7.
1 Kin. 21. 13.
Dan. 6. 8. 9.
Esth. 3. 12.
15. John 9. 22.

Or to the
writers that
write grievous-
ness.

Ch. 1. 23. &
3. 14. & 5. 7.
Amos 4. 1. &
5. 11. 12.
Mic. 2. 2. 3.
9. & 3. 2. 3.
9. Ezek. 22.
25. 27. & 18.
12. Exod. 22.
22.

Job 31. 14.
23. ch. 20. 6.
& 33. 14.
John 6. 68.

Ch. 5. 26—
30. & 7. 17—
25. & 8. 4—8.
& 39. 3. 6.
Deut. 28. 49.
Ch. 30. 1—5.
& 31. 1—3.
Hos. 5. 13. &
7. 11.

Gen. 31. 1.
Ps. 49. 16. &
17. 14. Hos. 9.
11. ch. 17. 4.

Hos. 9. 12.
Deut. 31. 16.
—18. Jer. 37.
10. 2 Kin. 17.
3—6. ch. 65.

12. Jer. 15. 2.
3. & 16. 3.
Luke 21. 24.
Lev. 26. 39.

Ch. 5. 25. &
9. 12. 17. 21.
Jer. 4. 8.

Or up to the
Assyrian.
Ch. 8. 4. 7. 8.
Ps. 17. 13.

Jer. 51. 20. 12.
—15. ch. 14.
4—6. Neh. 9.
32.

Or though.
Ch. 7. 17. 18.
& 8. 4—8. &
30. 27. 28. &
5. 26—50.

Jer. 25. 9. &
34. 22. & 7.
29.

Ch. 9. 17. & 29. 13. & 47. 6. & 57. 17. & 54. 2. Ezek. 33. 31. Mic. 3. 11. & 7. 2—6. Luke 12. 47. Or profane. Ch. 8. 3. 4. 2 Kin. 15. 29. & 17. 5. 6. & 18. 13—16. 1 Chr. 5. 26. 2 Chr. 33. 11. Jer. 25. 9. ch. 41. 2. 25. & 45. 1. Prov. 21. 1. Acts 4. 28. Heb. to lay them a treading. Mic. 1. 6. Ch. 45. 4. Mic. 4. 12. Gen. 50. 20. 2 Kin. 18. 37. 34. & 19. 10—13. a. Dan. 2. 37. Ezek. 26. 7.

their terrible distress they shall restlessly plunder, oppress, and murder, one another.

REFLECTIONS UPON CHAP. IX.—God ordinarily tries men with lesser judgments before he inflicts such as are more severe. But it bodes well to a place when God sends to it the light of the gospel. And no load of adversity is so heavy, but Christ's presence can alleviate, and his power deliver from it. Thrice happy are those ignorant sinners whose minds he enlightens in the knowledge of himself! They may enjoy much solid and spiritual joy, freedom, and victory, even when they weep and lament. Unbounded are the excellencies, high the dignities, sweet the relations, and savoury the names, of that Immanuel whom God has freely given to us sinful men! O the infinite zeal of JEHOVAH to honour his Son, and to promote the welfare of his church! Rejoice in these things, my soul, and again rejoice. God shall make every opposer effectually to know the power of his wrath. But those ripen fast for ruin who continue proud and impenitent under great distress; and whom neither cords of love can draw, nor afflicting rods can drive, to their duty. Hypocrisy towards God, and villany towards men, ordinarily meet together. And none are in God's sight more abominable miscreants than unfaithful ministers. But general concurrence in wickedness issues in general calamities upon all ranks. And often they whom we make our partners in sin, or in whom we have trusted, are made the distinguished instruments of our ruin.

CHAP. X. Ver. 1—4. Dreadful shall be the punishment of you Hebrews, who make unjust laws, and pass unjust sentences, and who obstruct the course of justice, that such as are poor cannot have right done them. What will ye do when the Lord shall punish your nation by the desolating ravages of the Assyrians? Who will then assist you, or secure your power and wealth for you? Revolted from me, and deprived of my help, ye shall be rendered more miserable than others, who are taken captives or murdered. 5—11, 13—15. And dreadful shall be the ruin of the Assyrians, whom I have now appointed to punish you Jews for your hypocrisy and profaneness, by pillaging your country, and murdering and enslaving many of you. The Assyrian monarch, ignorant of my providence, merely intends to gratify his own lust of dominion; and boasts, that as he, by his own wisdom and bravery, has conquered many powerful nations already, and seized on their wealth, he will do the same to Jerusalem, let her God do what he can to resist him. Since therefore he, who is merely an instrument in my hand, thus insults me. 12, 16—19. Whenever I have sufficiently chastised my own people of Judah, I will punish his pride, and, by a fearful plague, cut off most of his huge army in one night, commander and commanded together. 20—23. Then, as well as at the deliverance from Babylon, and in the gospel periods, shall the Jews be weaned from their carnal dependencies on Assyrians, Egyptians, or others; and shall, by faith and repentance, return to their almighty God and Saviour. And, notwithstanding the vast numbers of Hebrews, a mere remnant shall survive the repeated desolations of

Ch. 17. 7. 8. & 26. 3. 4. & 50. 10. Zeph. 3. 10. 13. Mal. 1. 11. Jer. 24. 7. & 31. 18. 19. not as 48. 1. 2.

Before Christ
cir. 739.

the LORD, the Holy One of Israel, in truth.

21 The remnant shall return, even the remnant of Jacob, unto the mighty God.

22 For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.

23 For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.

24 ¶ Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26 And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up, after the manner of Egypt.

27 And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed, because of the anointing.

28 ¶ He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:

29 They are gone over the passage; they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

30 ¶ Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature shall be

hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one.

CHAP. XI.

Whether there be here any subordinate respect to the piety and prudence of Hezekiah and Zerubbabel, and the happy effects of their government, after the deliverance from the Assyrian ravage and Chaldean captivity, it is plain that Christ is the principal subject. Here is (1) His marvellous rise out of the reduced family of David; 1. (2) His qualification by the Holy Ghost for the great work of our redemption; 2, 3, 5. (3) The equity and faithfulness of his government; 3, 4. (4) The peacefulness and knowledge of his subjects; 6-9. (5) The accession of the Gentiles, and multitudes of Jews, to his church, notwithstanding all opposition; 10-16.

AND there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots:

2 And the Spirit of the Lord shall rest upon him, and the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord;

3 And shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice-den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

10 ¶ And in that day there shall be

Ch. 2. 4. & 35. 9. & 65. 25. & 60. 18, 21. Ps. 72. 3, 4. Acts 2. 41-47. & 4. 4. 32, 33. 2 The. 3. 16. Hab. 2. 14. Ps. 98. 2, 3. & 22. 27-31. ch. 60. 1, 19. & 54. 13. & 48. 17. & 30. 26. & 29. 18. Jer. 31. 33. 34. Ezek. 47. 1-11. Acts 2. 17. 1 Cor. 2. 6-16. Eph. 3. 8. Rom. 15. 12. Rev. 22. 16. ch. 59. 19. John 3. 14, 15. & 12. 32. Ps. 22. 27-30. & 110. 1-3. lxxii. Acts 2. 5-12, 36. Mat. 2. 1, 2. & 8. 5, 11. & 15. 22. John 12. 21, 24. Acts x-xv. Rev. 5. 5, 9.

their country, wherewith I have determined to punish them. 24-27. Fear not, therefore, ye inhabitants of Jerusalem, when the Assyrians shall ravage your land, and, like Pharaoh at the Red sea, threaten to swallow up your whole nation. Quickly will I remove the tokens of my anger from you, in destroying the Assyrian army by a fearful stroke, similar to that by which the Egyptians were destroyed in the Red sea, or the Midianites destroyed by Gideon. And in that day, from regard to my covenant of royalty with David, from regard to king Hezekiah, and chiefly from regard to the Messiah, will I completely deliver you from all subjection to them. 28-34. The Assyrians shall indeed, to the great terror of the nation, march up almost to the very walls of Jerusalem: but there will I, the almighty conductor of armies, cut off, by death, most of Sennacherib's captains and valiant troops, and reduce his forest-like multitude to a despicable remnant.

REFLECTIONS UPON CHAP. X.—Dreadful punishments, both in time and eternity, may those rulers expect, who make unrighteous laws, and who enrich themselves at the expense of the poor, the fatherless, and widows, whom God has taken into his peculiar protection! And fearful misery, and desperate anguish, await those who live without, or revolt from, God: or who hypocritically profess to know him, and yet in works deny him. In a marvellous manner God makes the most insolent and atheistical tyrants the tools of his providence; and even overrules their lusts, and mischievous purposes and conduct, in subservience to the glory of his perfections and the welfare of his church! Alas, of what base robbery and bloody murder do conquerors of this world make their boast! Their success makes them stupid, proud, and atheistical. But, when God has finished his work by them, easily he brings them down, and makes their vanity

and boasting issue in shame and disappointment. Let us then greatly fear that God with whom is so terrible majesty; who, after he has killed the body, can cast both soul and body into hell fire; and who, in a moment can hurl the mightiest criminals into endless ruin! Alas, what multitudes are hurried into damnation by every national disaster! But God limits and regulates all the devastations which he makes in the earth, and causes the very providences, which ruin multitudes, to be the means of conversion and reformation to others.—And O how short-lived are his frowns against his people! How certain and sweet, and often sudden, their deliverances, through Jesus Christ and his anointing Spirit! Why then should they ever slavishly fear the fury of the oppressor? When their nights of distress are at the darkest they may cheerfully expect their deliverance to be near.

CHAP. XI. Ver. 1-5. In a most weak and debased appearance, the Messiah shall spring from the family of David, when it is reduced to a very low and withered condition. And the Holy Ghost, bestowed on him above measure, and for ever secured to him, shall qualify him with ineffable wisdom and knowledge, courage, and reverential awe of God: and he shall not judge of things according to external appearances; but with infinite exactness and equity shall he judge, and save, his own poor and afflicted people; and, according to the threatenings of his word, he shall easily destroy his wicked opposers: and equity and faithfulness shall at once fit him for, and honour, his ministrations. 6-9. Through the abundant spread of his gospel in the world, and the saving instructions of his Spirit, shall the most mischievous and untractable sinners of mankind be rendered meek, gentle, peaceful, and harmless. 10-16. And to him, as exhibited and offered in the gospel, shall multitudes of Gentiles come by faith, re-

Before Christ
cir. 739.

Ver. 18, 19.
Ezek. 31. 3-9.
Ps. 80. 15.
Or might.
Ps. 163. 20.
2 Pet. 2. 11.
Rev. 18. 21.
ch. 31. 8. &
37. 36. ver.
17. 26. ch. 14.
23.

Ch. 7. 14. &
9. 6. & 10.
27. & 4. 2. &
58. 2. Jer. 28.
5. & 33. 15.
Zech. 3. 8. &
6. 12. Phil. 2.
7. 1 John 1.
14. Luke 1. 55.
Rev. 5. 5.
Mic. 5. 2.

Heb. stump.
Acts 13. 23.
Mat. 1. 6-16.
Luke 3. 23-32.
ver. 10.

Ch. 42. 1. &
61. 1. Acts 19.
38. Mat. 3.
16. John 1.
32. & 3. 34.
& 1. 14, 16.
2 Tim. 1. 7.
with Num. 11.
23. 26. Col. 2.
3. John 8. 38.
40. Mat. 9. 4.
Heb. 5. 7.
Rev. 5. 6. &
1. 4.

Ch. 61. 1, 2.
Col. 2. 3.
Luke 2. 52.
Heb. scent, or
smell.

John 8. 15. &
7. 24. 2 Cor.
10. 7. with
Ps. 45. 6. 7.
1 Sam. 16. 7.
Ps. 79. 2, 4.
12-14. Rev.
19. 11.
Mat. 5. 35. &
11. 5. Jam. 2.
5. Zeph. 2. 3.
& 5. 12.
Zech. 11. 7.
1 Cor. 1. 26-29.

Or argue.
Job 4. 9. Mal.
4. 6. 2 Thes.
2. 8. Rev. 19.
11, 15. & 1.
16. Ps. 2. 9.
& 110. 1, 2, 5.
6. Prov. 16.
14. & 20. 8.
Ps. 45. 4, 5.
& 72. 1, 2.
Mal. 3. 2, 3.
Ch. 22. 21. &
5. 27. Ps. 65.
6. Luke 12.
35. Eph. 6.
14. 1 Pet. 1.
13. Dan. 10. 5.
Rev. 1. 13.

Ch. 65. 25.
Hos. 2. 18.
Job 5. 23.
Ezek. 34. 25.
2 Cor. 5. 14-21.
1 Cor. 6.
9-11. Eph. 4.
24, 23. Rom.
5. 1, 10, 20.
21. Tit. 3. 3-7.
7. Heb. 12. 14.
Rom. 14. 17.
19. Acts 18.
24-26. & 9.
1-17. Mat.
10. 16. 1 Pet.
2. 1, 2.

Or adders.
Ch. 2. 4. & 35. 9. & 65. 25. & 60. 18, 21. Ps. 72. 3, 4. Acts 2. 41-47. & 4. 4. 32, 33. 2 The. 3. 16. Hab. 2. 14. Ps. 98. 2, 3. & 22. 27-31. ch. 60. 1, 19. & 54. 13. & 48. 17. & 30. 26. & 29. 18. Jer. 31. 33. 34. Ezek. 47. 1-11. Acts 2. 17. 1 Cor. 2. 6-16. Eph. 3. 8. Rom. 15. 12. Rev. 22. 16. ch. 59. 19. John 3. 14, 15. & 12. 32. Ps. 22. 27-30. & 110. 1-3. lxxii. Acts 2. 5-12, 36. Mat. 2. 1, 2. & 8. 5, 11. & 15. 22. John 12. 21, 24. Acts x-xv. Rev. 5. 5, 9.

Before Christ
cir. 700.

Before Christ
cir. 700.

P. 132. 8.
13. 14. Hag.
2. 9. ch. 4. 2.
1 Pet. 2. 5.
Eph. 2. 19—
42. Acts 2. 41
—47. Rom.
15. 10.

Deut. 30. 5.
4. & 32. 43.
Lev. 26. 40.
Is. 27. 12. 13.
& 45. 17. &
49. 6—26. &
54. 1—7. &
59. 19—21. &
1x—lxii. lxx.
lxxi. Jer. 23.
8. & 50. 8—
10. & 51. 36
—40. & 50.
4. 5. Ezek. 11.
17—20. & 20.
24—44. & 34.
11—28. & 36.
24—37. &
xxxvii. xl—
xlvi. Hos. 1.
11. & 3. 3.
Joel iii. Mic.
7. 14. 15.
Zech. 8. 13.
& x. xii. xiv.
Rom. 11. 25.
26. 2 Cor. 3.
16. 1 Pet. 1.
1. Rev. xix.

Ver. 16. Ps.
68. 22. Mic. 7.
12. Jer. 44. 1.
Ezek. 29. 14.
Ch. 18. 1.
Jer. 49. 38.
Gen. 11. 2.
ch. 10. 9. Gen.
10. 5.
Ver. 10. ch.
59. 19. John
3. 14—16.
1 Cor. 2. 2.
Rom. 15. 19.
Gal. 3. 1.
1 Tim. 3. 16.
Rev. 5. 5. 9.

Ps. 147. 2. &
68. 22. ch. 43.
6. & 49. 12.
22. & 60. 4. &
56. 8. & 62.
10.
Heb. wings.
Ezek. 37. 16
—28. Jer. 3.
18. Hos. 1. 11.
compare with
1 Kin. xii—
xv. ch. 7. 1—6.

Ch. 25. 10. & 34. 5. 6. Joel 3. 10. Amos 9. 12. Num. 24. 17. Obad. 18. Zech. 10. 11. Mat. 8. 11.
† Heb. the children of the east.
† Heb. Edom and Moab shall be the laying on of their hand.
† Heb. the children of Ammon their obedience. Zech. 10. 11. Rev. 16. 12. ch. 19. 23. ver. 16.
with Exod. 14. 16. 21. Ps. 74. 13. * Or bay. Josh. 15. 2. 5. * Ch. 19. 5. & 23. 3. Gen. 15.
18. & 41. 1. Exod. 1. 12. Num. 34. 5. Jos. 13. 3. Jer. 2. 18. Ezek. 29. 3. 9. & 32. 2. * Into
seven streams. † Heb. in shoes. † Ch. 19. 23. & 35. 8. & 27. 13. Zech. 10. 10. 11. Rom. 8. 28.
Exod. 14. 26. 29. ch. 51. 10. & 63. 12. & 52. 12. & 48. 21. & 40. 34. & 42. 15. 16.

Ch. 11. 1. 10.
11. & 24. 14.
16. & xxx.
xxvi. & 27. 2.
& xxxv. liv.
Ps. xlviii. lxxi.
lxxii. xxi.
xxvi—xxv. Rev.
iv. v. & 7. 9—
10. & 14. 1—
4. & 15. 2—4.
& 19. 1—7.
Ps. 30. 5. &
85. 3. ch. 37.
16—18. & 51.
3. 13. & 10.
25. & 40. 1. 2.
Jer. 31. 18—
20. Hos. 11. 3.
Ps. 27. 1. &
44. 7. Prov.
21. 31. Jon. 2.
9. Exo. 1. 15. 2.
Ps. 118. 14.
Luke 1. 47.
69. & 2. 10.
11.

Ch. 11. 1. 10.
11. & 24. 14.
16. & xxx.
xxvi. & 27. 2.
& xxxv. liv.
Ps. xlviii. lxxi.
lxxii. xxi.
xxvi—xxv. Rev.
iv. v. & 7. 9—
10. & 14. 1—
4. & 15. 2—4.
& 19. 1—7.
Ps. 30. 5. &
85. 3. ch. 37.
16—18. & 51.
3. 13. & 10.
25. & 40. 1. 2.
Jer. 31. 18—
20. Hos. 11. 3.
Ps. 27. 1. &
44. 7. Prov.
21. 31. Jon. 2.
9. Exo. 1. 15. 2.
Ps. 118. 14.
Luke 1. 47.
69. & 2. 10.
11.

Ch. 11. 1. 10.
11. & 24. 14.
16. & xxx.
xxvi. & 27. 2.
& xxxv. liv.
Ps. xlviii. lxxi.
lxxii. xxi.
xxvi—xxv. Rev.
iv. v. & 7. 9—
10. & 14. 1—
4. & 15. 2—4.
& 19. 1—7.
Ps. 30. 5. &
85. 3. ch. 37.
16—18. & 51.
3. 13. & 10.
25. & 40. 1. 2.
Jer. 31. 18—
20. Hos. 11. 3.
Ps. 27. 1. &
44. 7. Prov.
21. 31. Jon. 2.
9. Exo. 1. 15. 2.
Ps. 118. 14.
Luke 1. 47.
69. & 2. 10.
11.

Ch. 11. 1. 10.
11. & 24. 14.
16. & xxx.
xxvi. & 27. 2.
& xxxv. liv.
Ps. xlviii. lxxi.
lxxii. xxi.
xxvi—xxv. Rev.
iv. v. & 7. 9—
10. & 14. 1—
4. & 15. 2—4.
& 19. 1—7.
Ps. 30. 5. &
85. 3. ch. 37.
16—18. & 51.
3. 13. & 10.
25. & 40. 1. 2.
Jer. 31. 18—
20. Hos. 11. 3.
Ps. 27. 1. &
44. 7. Prov.
21. 31. Jon. 2.
9. Exo. 1. 15. 2.
Ps. 118. 14.
Luke 1. 47.
69. & 2. 10.
11.

Ch. 11. 1. 10.
11. & 24. 14.
16. & xxx.
xxvi. & 27. 2.
& xxxv. liv.
Ps. xlviii. lxxi.
lxxii. xxi.
xxvi—xxv. Rev.
iv. v. & 7. 9—
10. & 14. 1—
4. & 15. 2—4.
& 19. 1—7.
Ps. 30. 5. &
85. 3. ch. 37.
16—18. & 51.
3. 13. & 10.
25. & 40. 1. 2.
Jer. 31. 18—
20. Hos. 11. 3.
Ps. 27. 1. &
44. 7. Prov.
21. 31. Jon. 2.
9. Exo. 1. 15. 2.
Ps. 118. 14.
Luke 1. 47.
69. & 2. 10.
11.

Ch. 11. 1. 10.
11. & 24. 14.
16. & xxx.
xxvi. & 27. 2.
& xxxv. liv.
Ps. xlviii. lxxi.
lxxii. xxi.
xxvi—xxv. Rev.
iv. v. & 7. 9—
10. & 14. 1—
4. & 15. 2—4.
& 19. 1—7.
Ps. 30. 5. &
85. 3. ch. 37.
16—18. & 51.
3. 13. & 10.
25. & 40. 1. 2.
Jer. 31. 18—
20. Hos. 11. 3.
Ps. 27. 1. &
44. 7. Prov.
21. 31. Jon. 2.
9. Exo. 1. 15. 2.
Ps. 118. 14.
Luke 1. 47.
69. & 2. 10.
11.

a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and ° his rest shall be glorious.

11 And it shall come to pass in that day, ¶ that the LORD shall set his hand again the second time, to recover the remnant of his people, which shall be left, from ^aAssyria, and from Egypt, and from Pathros, and from ^cCush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he ° shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four *corners of the earth.

13 ° The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 ° But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil ¶ them of the east together: ¶ they shall lay their hand upon Edom and Moab; ¶ and the children of Ammon shall obey them.

15 And the LORD ° shall utterly destroy the ° tongue of the ° Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it *in the seven streams, and make men go over ¶ dry-shod.

16 ° And there shall be an highway for the remnant of his people, which shall be left from Assyria; ° like as it was to Israel in the day that he came up out of the land of Egypt.

CHAP. XII.

Contains praise to God for his deliverance of the Jews from the Assyrians and the Chaldean captivity; but chiefly for the incarnation of the Messiah, and the erection and revival of the gospel church. Here is (1) Every particular believer praising God for what he is to him and has done for him, and for the provision which he has laid up in gospel promises and ordinances; 1—3. (2) Social praising of God in the church for the loftiness and suitableness of his new covenant characters, the excellency of his works, and his intimate fellowship with his people.

AND ° in that day thou shalt say, O LORD, I will praise thee: ° though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, ° God is my salvation: I will trust, and not be afraid; for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

penance, and daily worship: and his Spirit, by the effusion of his gifts, graces, and comforts, shall render his church eminently glorious. The Jews too, in the apostolic age, and especially in the millennium, when, by the power of God, they shall be brought back to their own land, shall, with united hearts, embrace the gospel, and assist in the conversion of the Gentiles to Christ, while opposers, heathens or antichristians, shall be destroyed, and every hindrance be removed.

REFLECTIONS UPON CHAP. XI.—Come, my soul, behold the Lamb of God! Behold how he assumes my nature; is conceived and born of the virgin, in the likeness of sinful flesh, and laid in the manger! Behold him filled with the Holy Ghost above measure, and qualified to save his people to the uttermost, and avenge himself of his enemies! Behold how his almighty grace transforms the most outrageous sinners into the most amiable saints! See his gospel rapidly spreading in the earth, and his power and glory revealed in the hearts of men. See him in prophecy conquering all opposition, removing every impediment, slaying the enmity, and making of Jews and Gentiles one new man, so making peace! Let me believe, let me plead, let me hope, let me rejoice, that he, who has begun to fulfil these great and precious promises, will perfect the same in his time.

3 Therefore with joy shall ye draw "water out of the wells of salvation.

4 And in that day shall ye say, ° Praise the LORD, *call upon his name, declare his doings among the people, make mention that ¶ his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: ° this is known in all the earth.

6 ° Cry out and shout, thou † inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

* 1 Chr. 16. 8—31. Ps. 105. 1—5. & cxlv—cl. ch. 65. 7. * Or proclaim his name. Ps. 110. 1. & 21. 1—7. Phil. 2. 9—11. Eph. 1. 20—23. Heb. 2. 8. 9. Ps. 72. 17. Mat. 28. 18. Ps. 98. 2. 3. Hag. 2. 14. ch. 11. 9. ° Ch. 54. 1. Jer. 51. 12. Ps. 48. 1—3. xcv—c. cvii—cxvii. cxlv—cl. Zeph. 3. 14. Rev. 7. 9—12. & 14. 1—4. & 15. 2—4. & 19. 1—7. † Heb. inhabitress.

CHAP. XIII.

Hitherto Isaiah's predictions generally related to the Hebrews. Now, to comfort such Jews as dreaded their potent neighbours, and to deter such as were fond of confederating with or imitating them, and perhaps to make the heathens desirous of searching the scriptures, the fate of the Chaldeans, Philistines, Moabites, Syrians, Ethiopians, Egyptians, Edomites, Arabians, Tyrians, and Assyrians, is foretold in this and the subsequent chapters. Babylon had scarcely been heard of by the Jews, but here is vengeance prepared for these future wasters of nations and oppressors of the people of God. (1) The Medo-persian armies, by which God intended to destroy the Chaldean empire, are, by his direction and influence, summoned, mustered, and marched, to their work; 1—5. (2) Their terrifying, confounding, cruel, murderous, and desolating, work is described; 6—18. (3) The debasement, utter ruin, and perpetual desolation, of Babylon, in which it would issue, is foretold; 19—22. [See Introduction, chap. iv. sect. xii.]

THE ° burden ° of Babylon, which Isaiah the son of Amoz did see.

2 ° Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may ° go into the gates of the nobles.

3 I ° have commanded my * sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness.

4 ° The noise of a multitude in the mountains, † like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: ° the LORD of hosts mustereth the host of the battle.

5 They come from ° a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land.

6 ¶ Howl ye; for the ° day of the LORD is at hand; it shall come as a destruction from the Almighty.

7 Therefore ° shall all hands ¶ be faint, and every man's heart shall melt:

8 And they ° shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: ° they shall ¶ be amazed * one at another; their faces shall be as † flames.

9 Behold, the day of the LORD cometh, ° cruel both with wrath and fierce anger,

REFLECTIONS UPON CHAP. XII.—How far the glories and comforts of the New Testament church exceed those of the Old! The great forgiveness through Jesus' blood, inflames the heart, and tunes the lips to praise. Nor ought JEHOVAH's frowns to untune our soul. Weeping may endure for a night, but joy cometh in the morning. O the inexpressible pleasure of enjoying a reconciled God as our ALL and IN ALL! If he be ours, we may safely trust him with all our happiness, all our work, all our care. If he be our strength, no foe can hurt us. If he be our salvation, eternity is too short to speak his praise. Great is the happiness, temporal, spiritual, and eternal, which we may by faith draw from his perfections, his Christ, his promises, and ordinances! And thrice happy is the church when her members know him and his mighty works, and with one mind and one mouth glorify him!

CHAP. XIII. Ver. 1. Prophecies of heavy, oppressive, and ruinous, judgments are often called burdens; and those denounced against Babylon also often relate to Antichrist. 2, 3. Assemble the forces to their respective standards.—Order them to present themselves to the noble captains of Media and Persia, and to break into the houses of the noble Chaldeans. I have stirred up, and, by my providence, separated and strengthened, these Medes and Persians to execute my judgments upon Babylon, and to perform the most gallant actions, which will illustrate my honour and greatness. 6, 9. The day of the Lord,

John 1. 14.
16. & 4. 10.
11. & 7. 38.
Rev. 22. 17. &
7. 17. Ps. 56.
9. & 46. 4. &
23. 2. Jer. 2.
13. & 31. 12.
Eph. 1. 3. 13.
1 Pet. 1. 4.
2 Cor. 13. 14.
Acts 13. 26.
ch. 35. 6. &
41. 18. Zech.
14. 8. Ezek.
47. 1—11.
Zech. 13. 1.

* Vision of heavy judgments.
2 Kin. 9. 25.
Jer. 23. 33.
36.
Ch. 14. 4—
23. & 21. 1—
10. & 43. 14.
& 46. 1, 2, 11.
& 47. 1—15.
Jer. 25. 9—
38. 27. 7.
& 1 li. Dan. v.
Ch. 18. 3.
Jer. 50. 2. &
51. 27. ch. 5.
26. & 10. 32.
Ch. 45. 1, 2.
Jer. 51. 58.
Ch. 10. 6. &
23. 11. & 5.
27. & 45. 1—
3. Jer. 50. 9.
21. & 51. 1, 2.
11, 12, 27, 28.
ver. 4. Joel 3.
9, 11. Rev. 9.
5, 6. & 15. 1.

* Enlisted warriors.
Jer. 50. 3, 9.
14, 15, 26, 29.
41, 42, & 51.
11. 27. 28. ch.
21. 2, 9.
† Heb. the likeness.
Ver. 5, 6.
Jer. 50. 9, 18.
25. & 51. 1.
11, 20—25.
Is. 45. 1, 2.
Ver. 17. Jer.
50. 2, 9. 26.
41. & 51. 11.
27, 28.
Ezek. 30. 1.
Rev. 18. 10.
Ch. 2. 12. &
10. 3. Joel 1.
15. Obad. 15.
Jer. 50. 31.
ch. 63. 4.
Zeph. 1. 14.
15. Job 31. 14.
23. Ps. 75. 7.
ver. 9.
Ch. 30. 17. &
7. 2. Deut. 28.
7. 25. Ezek.
7. 17. & 21.
7. Jer. 50. 43.
ch. 19. 1.
† Or fall down.
Ps. 48. 6. &
60. 2. 3. 10.
& 76. 5. 6.
1 Sam. 28. 21.
ch. 26. 17. &
21. 3. 4. Jer.
50. 43. & 30.
6. Phs. 5. 3.
† Jer. 2. 6.
Nah. 2. 10.
Lam. 4. 8.
† Heb. wonder.
* Heb. every man at his neighbour.
† Heb. faces of the flames.

Jer. 50. 42. ver. 15—18. with Zeph. 1. 14—16. Jer. 6. 23. Nah. 1. 2—6. ch. 47. 10—15.

Before Christ
cir. 730.

Ezek. 32. 7,
8. Joel 2. 10,
31. & 3. 15,
16. Amos 8.
9, 10. Zeph.
1. 15, 16.
Mat. 24. 29,
30. Mark 13.
24. Luke 21.
25. Rev. 6.
12-14. & 8.
12. ch. 5. 30.
& 8. 22. & 24.
28. & 34. 4.
Job 18. 5.
Chaldea.
Luke 2. 1. ch.
3. 11. & 21. 1
—10. & 14. 4
—14. & xlvii.
Jer. 1. 11.

Prov. 8. 13.
ch. 2. 11, 17.
& 5. 15. & 10.
33. Job 40.
11, 12. Ps.
119. 21. Exod.
18. 11. Luke
14. 11.
Ch. 4. 1. ver.
15-19. Ps.
137. 9.

Song 5. 11.
Dan. 10. 5.
Jer. 10. 9.
Job 22. 24.
1 Kin. 10. 11.
1 Chr. 29. 4.

Ch. 5. 25. &
24. 19, 20.
Hag. 2. 6.
Heb. 12. 26.
27. Nah. 1. 5.
6. with Ps. 18.
7. & 46. 2.

Jer. 50. 16,
28. & 51. 9,
50. ch. 47. 15.
1 Kin. 22. 17,
35.

Ch. 14. 19-
22. & 47. 9,
14. Jer. 50.
26, 27, 30,
35-37. & 51.
3, 56, 57. Nah.
3. 10. Rev.
18. 4. Ps. 137.
8, 9.

2 Kin. 17. 6.
ver. 3-5. ch.
41. 25. & 46.
11. & 21. 2.
Jer. 50. 9. &
51. 11, 27, 28.
Dan. 5. 28.

Ch. 15. 10.
Amos 1. 13.
Ps. 137. 8. 9.
Hos. 13. 16.

Ch. 14. 4-6,
12-14. Jer.
51. 41. Dan.
2. 37, 38. & 7.
4. & 4. 30.

Heb. as the
overthrowing.
Gen. 19. 24.
Deut. 29. 23.
Jer. 50. 40. &
49. 18. Zeph.
2. 9, 10. ch. 1.
9. Jude 7.

Ch. 14. 4. &
21. 1. Jer. 50.
3, 13, 21, 39,
45. & 51. 25,
42, 43, 64.
Rev. 18. 2.

Ch. 14. 23.
Jer. 50. 39.
ch. 34. 11
—15. Zeph. 2.
14. Rev. 18. 2.

Heb. Zim, or
wild cats.
Heb. Ochim.
Echoes or
howling mon-
sters.

Or ostriches.
Heb. Daughters of the owl. Job 30. 29. Mic. 1. 8.

Or palaces.
Ch. 46. 13. Hab. 3. Deut. 32. 35. Mat. 24. 29. The destruction began
about 180 years after. But what will certainly come to pass, is often mentioned by the prophets
as near at hand, though it should not happen for some hundreds of years: a thousand years being
with the Lord as one day. 2 Pet. 3. 8.

Heb. Ijim, or jack-als, or wolves.

to lay the land desolate: and he shall
destroy the sinners thereof out of it.

10 For ^p the stars of heaven and the
constellations thereof shall not give their
light: the sun shall be darkened in his
going forth, and the moon shall not cause
her light to shine.

11 And I will punish ^a the world for
their evil, and the wicked for their ini-
quity; and ⁱ I will cause the arrogancy of
the proud to cease, and will lay low the
haughtiness of the terrible.

12 I ⁱ will make a man more precious
than ⁱ fine gold; even a man than the
golden wedge of Ophir.

13 ^u Therefore I will shake the heavens,
and the earth shall remove out of her
place, in the wrath of the LORD of hosts,
and in the day of his fierce anger.

14 And ^{*} it shall be as the chased roe,
and as a sheep that no man taketh up:
they shall every man turn to his own peo-
ple, and flee every one into his own land.

15 ^y Every one that ⁱ is found shall be
thrust through; and every one that is
joined unto them shall fall by the sword.

16 Their children also shall be dashed
to pieces before their eyes; their houses
shall be spoiled, and their wives ravished.

17 Behold, I will stir up ^z the Medes
against them, which shall not regard
silver; and as for gold, they shall not
delight in it.

18 Their bows also shall ^a dash the
young men to pieces; and they shall have
no pity on the fruit of the womb: their
eye shall not spare children.

19 ¶ And Babylon, ^b the glory of king-
doms, the beauty of the Chaldees' excel-
lency, shall be ^c as when God overthrew
Sodom and Gomorrah.

20 ^d It shall never be inhabited, neither
shall it be dwelt in from generation to ge-
neration: neither shall the Arabian pitch
tent there; neither shall the shepherds
make their fold there.

21 ^e But [†] wild beasts of the desert
shall lie there; and their houses shall be
full of [†] doleful creatures; and ^{||} ^f owls
shall dwell there, and satyrs shall dance
there.

22 And ^{*} the wild beasts of the islands
shall cry in their [†] desolate houses, and
dragons in their pleasant palaces: and
her time is near to come, and her days
shall not be prolonged.

23 And ^{*} the wild beasts of the islands
shall cry in their [†] desolate houses, and
dragons in their pleasant palaces: and
her time is near to come, and her days
shall not be prolonged.

CHAP. XIV.

Represents (1) How, in the destruction of Babylon, God would
plead the cause of his people Israel, and grant them deliverance

and honour. (2) In what disgrace, insult, and shame, the royal
family of Babylon should be destroyed and extirpated for their
pride; 4-21. (3) How complete the destruction of the Chal-
deans and the desolation of Babylon should be; 22-23. (4) How,
as an earnest of it, the Assyrian army and the Philistines should
be destroyed, while the Jews under Hezekiah should be preserved
and comforted; 24-32.

Before Christ
cir. 730.

Ch. 13. 1-
22. Jer. 50. 4
—9, 17-20,
33, 34. & 51.
4-6, 34-37.

Zech. 1. 17. &
2. 12. Deut.
30. 3-5. Jer.
24. 6. & 12.
15. & 33. 26.
Hos. 1. 7.
Rom. 9. 18.
ch. 27. 6, 10,
13. & 49. 10.

Ch. 44. 5. &
56. 6, 8. & 60.
3, 9. & 66. 20.
Ezra 1. 2. &
6. 10. & 7. 11
—28. Esth. 8.
17. Zech. 2.
11. & 8. 23.
Eph. 3. 6. &
2. 19, 20.

Ezra 1. 4, 6.
& 7. 13-16.
ch. 60. 5.
Zech. 2. 11.

Ch. 8. 8. Lev.
25. 23, 38.
Deut. 11. 12.
& 32. 8, 9.
Hos. 9. 3.

Ezra 2. 65.
ch. 60. 10, 12,
14. Rom. 16.
12. & 15. 27.
1 Cor. 16. 15.
2 Cor. 8. 4, 5.
Ps. 4. 5. Amos
9. 11, 12.
Ezek. 17. 24.
1 Sam. 2. 5, 8.
Luke 1. 51-
53.

Heb. that had
taken them
captive.

Jer. 50. 34.
ch. 60. 18.
Jer. xxx. xxxi.
xxxiii. & 32.
36-44. Zech.
ii. viii.

Or taunting
parable. Hab.
2. 6. with ch.
13. 19.

Jer. 25. 9-
38. & 27. 6, 7,
& 50. 23. ver.
6. 16, 17.
Prov. 28. 15.
† Golden scep-
ter, or exact-
ness of gold.

Ch. 13. 3-6.
& 9. 4. Ps.
129. 4.

Jer. 25. 9-
38. & 27. 6,
7. & 50. 23.
Dan. 2. 37,
38.

Heb. a stroke
without remov-
ing.

Ch. xiii. & 21.
1-10. & 45.
14. & xlvii.

Jer. 25. 26.
1. li. Job 9. 13.
& 40. 11, 12.
Ps. 75. 7.

Ver. 4-6.
Jer. 27. 7. &
50. 34.

Ps. 126. 1, 2.
Deut. 32. 43.
Prov. 11. 10.
Rev. 18. 20.

Rom. 8. 22.
Perhaps prin-
ces. Ch. 10.

18, 33, 34. &
2. 13. & 37.
24. & 41. 19.
& 55. 13. &
60. 13. Jer.

51. 48. Ezek.
31. 16. Zech.
11. 2.

Job 5. 14.

Ezek. 32. 18
—30.

Ps. 39.
S7. 35. Ps. 39.
3. & 16. 10. † Heb. leaders. † Or great goats. † Ps. 82. 6, 7. & 49. 14. † Ezek. 26.
13. & 32. 19. ch. 22. 2. Rev. 18. 12. † Job 17. 13, 14. & 24. 20. Mark 9. 43-48. † Ch. 13.
10. Luke 10. 15, 18. Ezek. 28. 2. 13, 14. † Or day-star. † Ver. 4-6. Jer. 25. 9-38. &
27. 6, 7. & 51. 20-24. † Ezek. 28. 2. Acts 12. 23. Dan. 4. 30. Prov. 16. 18. † Ch. 13.
10. Rev. 1. 20. & 6. 13. & 9. 12. Dan. 8. 10, 11.

FOR ^a the LORD ^b will have mercy on
Jacob, and will yet choose Israel, and
set them in their own land: and ^c the
strangers shall be joined with them, and
they shall cleave to the house of Jacob.

2 And the people ^d shall take them, and
bring them to their place: and the house
of Israel shall possess them in ^e the land of
the LORD ^f for servants and handmaids:
and they shall take them captives ^{*} whose
captives they were; and they shall rule
over their oppressors.

3 ¶ And it shall come to pass in the
day that ^g the LORD shall give thee rest
from thy sorrow, and from thy fear, and
from the hard bondage wherein thou wast
made to serve,

4 That thou shalt take up this [†] pro-
verb against the king of Babylon, and say,
How hath ^h the oppressor ceased! the
[†] golden city ceased!

5 ⁱ The LORD hath broken the staff of
the wicked, and the sceptre of the rulers.

6 He ^k who smote the people in wrath
with ^{||} a continual stroke, he that ruled
the nations in anger, is ^l persecuted, and
none hindereth.

7 The ^m whole earth is at rest, and is
quiet: ⁿ they break forth into singing.

8 Yea, the ^o fir trees rejoice at thee, and
the cedars of Lebanon, saying, Since thou
art laid down, no feller is come up against
us.

9 ^p ^{*} Hell from beneath is moved for
thee to meet thee at thy coming: it stir-
reth up the dead for thee, even all the
[†] chief ones of the earth; it hath raised
up from their thrones all the kings of the
nations.

10 All they shall speak and say unto
thee, Art thou also ^q become weak as we?
art thou become like unto us?

11 ^r Thy pomp is brought down to the
grave, and the noise of thy viols: ^s the
worm is spread under thee, and the
worms cover thee.

12 ^t How art thou fallen from heaven,
^{||} O lucifer, son of the morning! how art
thou cut down to the ground, ^u who didst
weaken the nations!

13 For thou hast ^v said in thine heart,
I will ascend into heaven, I will exalt my
throne above ^w the stars of God: I will sit

^{*} The word *Sheol* seldom means the grave, but the place of separate souls. Gen. S7. 35. Ps. 39.
3. & 16. 10. † Heb. leaders. † Or great goats. † Ps. 82. 6, 7. & 49. 14. † Ezek. 26.
13. & 32. 19. ch. 22. 2. Rev. 18. 12. † Job 17. 13, 14. & 24. 20. Mark 9. 43-48. † Ch. 13.
10. Luke 10. 15, 18. Ezek. 28. 2. 13, 14. † Or day-star. † Ver. 4-6. Jer. 25. 9-38. &
27. 6, 7. & 51. 20-24. † Ezek. 28. 2. Acts 12. 23. Dan. 4. 30. Prov. 16. 18. † Ch. 13.
10. Rev. 1. 20. & 6. 13. & 9. 12. Dan. 8. 10, 11.

The hearts and hands of the mightiest fail them, when JEHOVAH appears against
them in his vengeance; and all helpers desert when God devotes a nation to ruin.
Into what savage devils has sin transformed men, especially when they serve in
conquering armies! But God is righteous in returning men's cruelties upon
themselves. He has exhibited the most terrible marks of his indignation against
sin on persons, cities, and nations. And the ruins of places, once famous and
wicked, attest his infinite holiness, equity, foreknowledge, and faithfulness, and
the divine authenticity of his word.

CHAP. XIV. Ver. 1-3. Not only predict that the Jews, attended by many
Gentile proselytes and Chaldean slaves, should return to their own land from Ba-
bylon; but that they, and multitudes of Gentiles, in the apostolic and millen-
nial periods, shall coalesce into one gospel church. 4-11. Not only the
neighbouring nations, but the very dead and damned, shall, in their respective
forms, insult the disgraced and ruined king and princes of Babylon. 12. Proud
as a devil, shining as an angel, and possessed of distinguished glory and majesty
among the nations, how art thou debased and ruined! Notwithstanding thy am-

REFLECTIONS UPON CHAP. XIII.—Alas, how oppressive and destructive are
the judgments of God upon guilty nations, or even the threatenings thereof! Nor
is there any destruction on earth but the Lord is the manager of it. He sets
apart the instruments of his wrath as well as those of his grace. He can raise
mighty armies by his call or by his nod; and with alacrity they march, under
his encouraging direction, to execute his judgments. How dreadful is it when
the terrors of a guilty conscience are added to the heavy judgments of affliction!

Before Christ
cir. 730.

also upon the mount of the congregation, in the sides of the north :

14 I will ascend above the heights of the clouds ; I will be like the Most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms ;

17 That made the world as a wilderness, and destroyed the cities thereof ; that opened not the house of his prisoners ?

18 All the kings of the nations, even all of them lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit ; as a carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people : the seed of evil doers shall never be renowned.

21 Prepare slaughter for his children for the iniquity of their fathers ; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

23 I will also make it a possession for the bittern, and pools of water : and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶ The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass ; and as I have purposed, so shall it stand :

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot : then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This is the purpose that is purposed upon the whole earth : and this is the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath purposed, and who shall disannul it ? and his hand is stretched out, and who shall turn it back ?

28 In the year that king Ahaz died was this burden.

29 ¶ Rejoice not thou, whole Pale-

stina, because the rod of him that smote thee is broken : for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.

30 And the first-born of the poor shall feed, and the needy shall lie down in safety : and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate ; cry, O city ; thou, whole Palestina, art dissolved : for there shall come from the north a smoke, and none shall be alone in his appointed times.

32 What shall one then answer the messengers of the nation ? That the LORD hath founded Zion, and the poor of his people shall trust in it.

Before Christ
cir. 726.

2 Sam. v. viii. xxi. 2 Chr. 26. 6. with 28. 18. 2 Kin. 18. 8. ch. 20. 1. Zech. 9. 5-7. ch. 11. 14.

Or older. 2 Chr. 28. 18. 19. & 32. 23. ch. 37. 30. & xxxii. xxxiii. xxxv.

2 Kin. 18. 8. with ch. 9. 14. & 19. 15. Jer. xlvii. Ezek. 25. 15-17. Zeph. 2. 4-7. Zech. 9. 5-7.

2 Kin. 18. 8. Jer. xlvii. Ezek. 25. 15. Zech. 9. 5-7.

Or he shall not be alone. Or assemblies.

Y Ch. 39. 1. 2 Kin. 20. 12. 2 Sam. 8. 10. Ps. 87. 1, 5. & 102. 16, 28. ch. 37. 32. Mat. 16. 18. Zeph. 3. 12. Zech. 11. 7. ch. 11. 4. & 26. 6. & 25. 4. Or betake themselves unto it.

CHAP. XV.

This and the following chapter contain God's sentence of destruction against the Moabites, fulfilled by the Assyrians, Chaldeans, &c. [See Introduction, sect. vii-x.] Here is (1) Grievous lamentations by the Moabites, and by the prophet, over their condition ; 2-5, 8. (2) The great calamities which occasioned that desperate howling and anguish ; viz. the destruction of their city, murder of the inhabitants, barrenness of their fields, pillage of their substance, swelling of rivers with blood, and ravage by wild beasts ; 1, 6, 7, 9.

THE burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence ; because in the night Kir of Moab is laid waste, and brought to silence ;

2 He is gone up to Bajith, and to Dibon, the high places, to weep : Moab shall howl over Nebo, and over Medeba : on all their heads shall be baldness, and every beard cut off.

3 In their streets they shall gird themselves with sackcloth : on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.

4 And Heshbon shall cry, and Elealeh : their voice shall be heard even unto Jahaz : therefore the armed soldiers of Moab shall cry out ; his life shall be grievous unto him.

5 My heart shall cry out for Moab ; his fugitives shall flee unto Zoar, an heifer of three years old : for by the mounting up of Luhith with weeping shall they go it up ; for in the way of Horonaim they shall raise up a cry of destruction.

6 For the waters of Nimrim shall be desolate : for the hay is withered away, the grass faileth, there is no green thing.

Denunciation of heavy judgments. Ch. 13. 1. & 21. 1. & 2. 1. 2 Kin. 9. 25. Jer. 23. 33, 36. Amos 2. 1-3. ch. 25. 10. Jer. 48. 1-47. Ezek. 25. 8-11. Zeph. 2. 8-11.

1 Thes. 5. 1-3. Jer. 4. 20. Job 27. 20. & 34. 20, 25. & 36. 20. Exod. 12. 29. Num. 21. 28. Deut. 2. 9, 18.

Or cut off. Ch. 6. 5. Zeph. 1. 11. Ch. 16. 7, 11. Jer. 48. 31, 36.

Josh. 13. 17. Num. 21. 30. & 32. 34. Jer. 49. 3. Ezek. 25. 9.

Num. 32. 3. Jer. 48. 1. 22. Num. 21. 30. Josh. 13. 9.

Jer. 48. 37. 38. & 7. 29. Ezek. 7. 18. Mic. 1. 16.

ch. 3. 24. Lev. 19. 27, 28. & 21. 5. Deut. 14. 1. Job 1. 20. ch. 3. 24. & 22. 12.

Joel 1. 8, 13. 2 Sam. 3. 31. ch. 3. 24. Ezek. 7. 18.

Dent. 22. 8. ch. 22. 1. Jer. 48. 38. or 2 Kin. 23. 12. Jer. 19. 13. Zeph. 1. 5.

Heb. descending into weeping, or coming down with weeping.

Ver. 3. Gen. 27. 46. Job 3. 20. & 30. 20, 28. Jer. 48. 41. Ch. 16. 7-11. Jer. 48. 31-39. & 4. 19, 20. Ezek. 19. 1. & 27. 1. & 30. 2-4. & 32. 2. ch. 21. 3.

Or to the borders thereof, even as an heifer. Gen. 19. 22. & 14. 2. Jer. 48. 3-5. 34. 38. with 1 Sam. 6. 7, 12. Jer. 4. 20. & 10. 19. ch. 1. 28. Jer. 39. 3, 36. Jer. 48. 36.

Heb. breaking. Heb. desolations.

Num. 32. 3, 37. Jer. 48. 34. Num. 21. 26. Josh. 21. 37. Ver. 3. Gen. 27. 46. Job 3. 20. & 30. 20, 28. Jer. 48. 41. Ch. 16. 7-11. Jer. 48. 31-39. & 4. 19, 20. Ezek. 19. 1. & 27. 1. & 30. 2-4. & 32. 2. ch. 21. 3. Or to the borders thereof, even as an heifer. Gen. 19. 22. & 14. 2. Jer. 48. 3-5. 34. 38. with 1 Sam. 6. 7, 12. Jer. 4. 20. & 10. 19. ch. 1. 28. Jer. 39. 3, 36. Jer. 48. 36.

All being destroyed by the Assyrians.

bition and boasts to raise an empire wide as the heavens, and to sit like JEHOUAH in his temple and heavenly mansions, thou shalt be debased into contempt, death, and damnation. 18, 19. Other kings lie interred in their stately tombs ; but thou shalt lie unburied as a rotten stick or polluted cloth which none cares to touch. 24-27. I have determined, in my unchangeable purpose, to destroy the Assyrian army before Jerusalem ; my almighty power shall, without fail, accomplish it. 29-31. O Philistines, though David and Uzziah, who smote you, be dead, and Ahaz his grandson weakened or dead, Hezekiah his son shall ravage your country. And, while God shall take care of the poorest Jews, they, and afterwards the Assyrians or Chaldeans, shall, with great unanimity and fury, destroy your nation. 32. And, by their ambassadors, the neighbouring nations shall be informed, that to the power and care of God alone the stability and safety of Jerusalem and the church, however poor, is entirely owing.

REFLECTIONS UPON CHAP. XIV.—How strangely nations rise and fall in the scales of God's providence ! But a pleasant aspect towards the saints have all the clouds of wrath that hang over their adversaries. And the overthrow of

nations directs men to Jesus and his church. Great is the instability of earthly honours, power, or wealth. Such as were masters one day are often slaves to their slaves the next. All our salvation must be ascribed to the rich and sovereign mercy of God. It is his election of grace, not our free-will, that can bring us to the inheritance incorruptible and undefiled. And ever certain, however slow, is the deliverance of his chosen, his church, from all their griefs, fears, and toils. But to what fearful misery and disgrace are proud and powerful oppressors reduced at the last ! Neither power nor wealth profit in the day of his wrath. Both God and men take pleasure to humble and debase the proud. But if haughty tyrants sink to ruin—to damnation, with such cruel derision, in what fearful forms shall devils and damned heathens welcome to hell the proud despisers of Jesus Christ ! Great is the misery which the wickedness of parents entails upon their impenitent posterity, and the marks of wrath which sinners fix upon the spots where they lived. Stable, and infallibly executed, are the purposes of God. And it is vain for his enemies to hope for exemption from ruin ; for, if one foe be cut off, he can raise up a worse. But, amidst all the commotions on earth, fixed is his church and safe the poorest of her members, JEHOUAH is her founder, foundation, protector, and refuge.

Before Christ
cir. 738.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-clim.

9 For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

CHAP. XVI.

Here, (1) For their preservation, the Moabites are advised to return to their wonted subjection to the Jewish king, or in supplication to the God of the Jews, to execute just judgment among themselves, and shew kindness to the now fugitive Hebrews, as the Jewish state would quickly be delivered from the Assyrians, and re-established under Hezekiah, and the church flourish under Christ; 1-5. (2) For their pride, their rage against the Hebrews, and their lying and deceit, the Moabites are condemned to general consternation and desolation within three common years; 6-14.

SEND ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon.

3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noon-day; hide the outcasts; bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

6 We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so.

7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth shall ye mourn; surely they are stricken.

8 For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof; they are come even unto Jazer; they wandered through the wilderness: her branches are stretched out, they are gone over the sea.

9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen.

10 And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease.

11 Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-hareseth.

12 And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This is the word that the Lord hath spoken concerning Moab since that time.

14 But now the Lord hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble.

CHAP. XVII.

This, in order of time, comes after chap. ix. Syria and Israel had confederated in their counsels and wars against Judah. Here (1) They are joined in the destruction of their cities, desolation of their country, and murder of most of the inhabitants; 1-5. (2) A remnant of the Israelites being spared, shall be converted from their idols to God; 6-8. (3) The Assyrian army, after terrible bluster and ravage, shall be suddenly destroyed before Jerusalem; 12-14.

THE burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.

2 The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid.

3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the Lord of hosts.

4 And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

6 Yet gleanings shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel.

is a ready mean for depriving us of all we have. Never do any protect or cherish the people of God in their distress, but he remarkably rewards them in kind. Nor is it ever wise to stand aloof from them; for, though they fall, they shall quickly arise: though now they wither, anon they shall flourish in glory and honour. When sin abounds, rage against the church flames, and pride towers, destruction and anguish are at the door; and carnal mirth shall quickly be turned into weeping and wailing. And, when God rises up to punish the guilty, no idol can help, avert, or defer, his stroke.

CHAP. XVII. Ver. 3-5. The Syrians shall be in as despicable and ruined a condition as the Israelites; and the glory and multitude of Israel shall be exceedingly diminished, like one dying of a consumption. And, being ripe for ruin, the Assyrians shall make a clean riddance of them, as reapers in harvest do

Before Christ
cir. 738.

Jer. 48. 22.
ch. 15. 4.

* Or the altar,
or the temple is
fallen, &c.

Jer. 48. 22.
ch. 24. 9. 9.

Ch. 15. 5. &
21. 3, 4. Jer.

4. 19. & 48.
26. Lam. 1.

20. & 2. 11.
Job 30. 27.

ch. 68. 15.
Hos. 11. 8.

Ch. 15. 2.
Jer. 48. 35.

Num. xxiii.
1 Kin. 18. 26.

Ch. 27. 38.
Amos 7. 9. 13.

Jer. 22. 23.
1 Kin. 18. 26

—23. ch. 47.
12. Ps. 115.

3-7. Prov.
21. 30.

A good while
ago. Ch. 44. 8.

722.
Exact years—
Ch. 21. 16.

Deut. 15. 18.

† Or not many.

740.
Denounced
heavy judg-
ments. Ch. 13.

1. & 14. 28.
& 15. 1. & 19.

1. & 22. 1. &
23. 1. 2 Kin.

9. 25.
Ch. 7. 16. &

8. 4. & 25. 2.
Amos 1. 3-5.

Jer. 49. 23-
27. Zech. 9. 1.

2 Kin. 16. 9.
2 Kin. 15. 29.

with Josh. 12.
2. & 13. 9.

Jer. 48. 19.
Ch. 7. 23, 25.

Ezek. 25. 5.
Zeph. 2. 6.

Ch. 7. 8, 16.
& 8. 4. & 10.

3. Hos. 1. 4, 6,
9. & 3. 4. & 5.

7-14. & 8.
7-9. & 9. 11

—17. & 10.
14. & 13. 7, 8.

12. 1 Chr. 5.
26. 2 Kin. 15.

29. & 17. 6. &
18. 9.

Ps. 49. 16, 17.
ch. 9. 8. & 10.

3. 16. & 24.
16. Amos 4. 1.

2. & 7. 2. 5.
Deut. 32. 15—

27. ch. 10. 28.
2 Kin. 17. 6.

Hos. 6. 11.
Jer. 51. 33.

Joel 3. 13.
Rev. 14. 15—

20. 2 Kin. 15:
29. & 17. 6.

2 Chr. 32. 1.
& 33. 11.

Josh. 15. 8. &
18. 16. 2 Sam.

5. 18. 22. &
23. 13. Gen.

14. 5. Deut. 2.
11.

Ch. 1. 9. & 6.
13. & 10. 22.

& 24. 13-16.
2 Chr. 30. 10.

17. & 35. 18.
Jer. 5. 10. 18.

& 46. 28. &
39. 11. & 5.

14.

2 Sam. 5. 7, 9. & 7. 16. Amos 9. 11. with Lev. 26. 11. Rev. 21. 3. Jer. 48. 11, 14, 26.
27, 29, 42. Ezek. 25. 8. Zeph. 2. 8, 10. Job 40. 12. Exod. 18. 11. Prov. 16. 18. Or strength,
or divination. Jer. 49. 30. ch. 44. 25. & 28. 15. Ch. 15. 2-5. Jer. 48. 20. Ps. 137. 7.
2 Kin. 3. 25. ver. 11. ch. 15. 1. Or wine-casks, Hos. 3. 1. or men, Jer. 48. 31. Or muller.
Ch. 8. 19. Ch. 24. 7. & 33. 9. ver. 9. Assyrians and Chaldeans. Ch. 10. 7-14.
Jer. 27. 6, 7. Nobles. Jer. 32. 7, 9, 12. Or plucked up.

REFLECTIONS UPON CHAP. XV.—Destruction and anguish, in tremendous triumph, follow sin through impenitent cities and nations. Sudden and unexpected ruin awaits haughty transgressors. And to call on idols or creatures, when God is our enemy, is but to add to our anguish. The wealth, which men eagerly gain, but invites the invader, tempts the robber, and endangers the owner. It increases the owner's care and grief, while it assists his enemy to destroy him. And, if hardened sinners escape one judgment, they are reserved for another. But, if such be the case of a ravaged nation, alas, the terrors, the torments, the howlings, in hell! Who shall abide with devouring fire? Who shall dwell with everlasting burnings?

REFLECTIONS UPON CHAP. XVI.—How unwilling is God that any should perish, but that all should come to repentance! Injustice towards God or men

Before Christ
cir. 740.

7 ^kAt that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves, or the images.

9 ¶ ^mIn that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left ⁿbecause of the children of Israel: and there shall be desolation.

10 ^oBecause thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, ^ptherefore shalt thou plant pleasant plants, and shalt set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: ^qbut the harvest *shall be* a ^r*heap in the day of grief and of desperate sorrow.

12 ¶ ^rWo to the [†]multitude of many people, ^swho make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of [†]mighty waters!

13 The nations shall rush like the rushing of many waters: ^tbut God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like ^{||}a rolling thing before the whirlwind.

14 And, behold, at evening tide trouble; and before the morning he is not. ^uThis is the portion of them that spoil us, and the lot of them that rob us.

^vCh. 5. 25—30. & 10. 7—15. & 8. 7, 8. & 30. 27. & 29. 7. & 22. 1—7. & xxxvi. xxxvii. 2 Kin. xviii. xix. [†]Or many. [†]Ch. 50. 2. & 9. 4, 5. & 10. 16—19, 25—27, 33, 34. & 14. 25. & 27. 1. & 28. 21. & 29. 5—8. & 25. 4, 5, 10. & 30. 30—33. & 31. 8, 9. & 33. 1, 3, 4, 10—12, 23. & 41. 15, 16. & 37. 7, 33—38. Ps. 93. 4. & 85. 13. & 68. 1, 2. Prov. 28. 1. Job 18. 7, 11, 18. & 15. 21, 22, 24, 30. & 34. 20. Hos. 13. 3. ^{||}Or thistle-down. ^uJudg. 5. 31. Ps. 83. 5—18.

CHAP. XVIII.

Whether Assyria, situated eastward of the Tigris, which runs along the west of Cush or Chuzestan, or Egypt, through which the Nile runs, or rather Ethiopia in Arabia, or that southward of Egypt in Africa, be the country here threatened, is not absolutely certain to us. But (1) *A* wo is denounced against them who sent messengers to intimidate or encourage the Jews in their distress, and swift messengers sent to alarm them; 1, 2. (2) *The* neighbouring nations are called to observe the Lord's ruinous judgments upon them after he had long appeared as an idle spectator; 3—6. (3) *In* consequence hereof, the Jews, Assyrians, Egyptians, or Ethiopians, turn and glorify God; 7.

WO to the ^aland ^{*}shadowing with wings, which [†]is beyond the rivers of ^bEthiopia:

2 That sendeth ^cambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to a nation [†]scattered and peeled, to a people ^dterrible from their beginning hi-

of the fields of standing corn. 9—11. The cities of the Israelites shall stand as high heaps in the country, forsaken by their inhabitants, as they were by the Canaanites in the days of Joshua or Barak. Because they have forsaken their God, Saviour, and Protector, nothing shall thrive with them; but, after all their care to strengthen their state, the Assyrians shall seize every thing they have, and carry them into a miserable and lasting captivity. 12—14. But, notwithstanding all their vast multitudes, fury, noisy ravage, and blasphemous boasting, God, by his wrathful rebuke, shall destroy the Assyrian army before Jerusalem, and make the small remains thereof flee homeward with the utmost terror and precipitation.

REFLECTIONS UPON CHAP. XVII.—Companions in wickedness are soon made partners in punishment. Nor can the strongest fortifications defend from God's almighty wrath. Sin fearfully sickens and consumes persons and societies. And when nations are ripened by it, easily and extensively God strips them of their numbers, glory, power, and wealth. But thrice happy is it when the destruction of many is rendered instrumental for the conversion of a remnant to Christ, and when the loss of outward things makes us look off from them all to God himself. Alas! how professors, by their forgetfulness of God, ruin themselves and their country, and turn their most noted outward comforts into real plagues! But puny and empty nothings before God are the mightiest armies of his adversaries. He triumphs over those in his judgments who triumph over his people

thereto; ^{||}*a nation ^emeted out and trodden down, whose land the rivers have [†]spoiled.

3 ^fAll ye inhabitants of the world and dwellers on the earth, see ye, when ^ghe lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will ^hconsider in my dwelling place ⁱlike a clear heat [†]upon herbs, *and* like a cloud of dew in the heat of harvest.

5 For ^kbefore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away *and* cut down the branches.

6 ^lThey shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ¶ ^mIn that time shall the present be brought unto the LORD of hosts of a people ^{||}scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to ⁿthe place of the name of the LORD of hosts, the mount Zion.

^{||}Or outspread and polished, or stretched long and smoothed. ⁿPs. 68, 29. ch. 60, 6, 9. Mic. 4. 13. Zech. 14. 16—18.

Before Christ
cir. 735.

^{||}Or a nation that meteth out and treadeth down.

^{||}Heb. a nation of line, line, and treading under foot.

^eCh. 20. 4. & 17. 12. & 8. 7, 8. & 28. 2, 3, 17.

[†]Or despised, or despised.

^fCh. 1. 2. Jer. 22. 20. Ps. 49. 1, 2. Mic. 6. 2. & Ch. 5. 26. & 7. 18. & 13. 2, 4. & 10. 32. Jer. 50. 2. & 51. 27.

^hOr regard my seat dwelling. Zech. 2. 13. Ps. 68. 5.

ⁱ2 Sam. 23. 4. Ps. 72. 6.

[†]Or after rain. ^k1 Thes. 5. 3. Job 15. 33. ch. 30. 13, 14. 2 Kin. xix. Jer. 46. 3—10. ch. xxxvii. & 9. 14. Ezek. 30. 5. & 39. 17—20. Rev. 19. 17, 18. ch. 14. 19. Jer. 7. 33. & 15. 3. & 19. 7. ^m2 Chr. 32. 22. Ps. 72. 10. & 68. 31. & 87. 4. Zeph. 3. 10. ch. 45. 14. Acts 1. 27—29. see ch. 19. 18—21.

CHAP. XIX.

Contains predictions (1) *Of the almost utter ruin of the Egyptians by the Assyrians, Chaldeans, Persians, Romans, Saracens, Turks, &c.; that their idols should be disgraced and carried off; their soldiers dispirited, or embroiled in civil war; their counsels infatuated and frustrated; their government cruel and tyrannical; their river Nile, for want of overflowing, rendered useless for fructifying their fields or protecting their country; their fisheries and trade ruined; and, in fine, the whole nation overwhelmed with consternation; 1—17.* (2) *Of the conversion of the distressed Egyptians to the true God, and communion of saints, by the instrumentality of Jews, who retired thither before Christ, and especially of gospel ministers afterwards; 18—25.* [See Introduction, chap. iv. sect. iii. iv.]

THE ^aburden of Egypt. Behold, the LORD ^brideth upon a swift cloud, and shall come into Egypt: and ^cthe idols of Egypt shall be removed at his presence, and ^dthe heart of Egypt shall melt in the midst of it.

2 ^eAnd I will ^{*}set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

3 And ^fthe spirit of Egypt [†]shall fail in the midst thereof; and I will [†]destroy the counsel thereof: and they ^gshall seek to the idols, and to the charmers, and to

in their wickedness. And short-lived are the terrors or troubles of his chosen. Weeping may endure for a night, but joy cometh in the morning. Let them therefore treasure up past experiences as a ground of future confidence in the like temptations.

CHAP. XVIII. Ver. 4. God's being like a clear heat, or a cloud of dew, may either be understood of his afflicting or of his comforting them. 5, 6. Before they can ripen their designs, I will give up multitudes of them to destruction, and their unburied carcases to ravenous fowls and beasts of the earth.

REFLECTIONS UPON CHAP. XVIII.—No place can protect sinners from an angry God. No furious rage, which may render them a terror to their neighbours around, can hinder him from debasing them. His providential interpositions ought carefully to be remarked: and, when dangers are most alarming, he is often nearest to defend and save us. No rage of his enemies can ever disturb his repose. Often he seems to have forgotten his people when he is just ready to work their deliverance. And, while he is all-sufficient for the protection, quickening, and comfort, of his people, he can reduce the mightiest nations to ruin, or convert them to Christ, as he pleases.

CHAP. XIX. Ver. 1. God's riding upon a swift cloud denotes his coming speedily and irresistibly to execute fearful judgments. 2. After the death of

^aDenounced heavy judgments. Ch. 13. 1, & c. Jer. xvi. Ezek. xxix—xxxii. Joel 3. 19. Zech. 10. 11. ^bPs. 18. 10. & 104. 3. & 68. 4, 33, 34. Deut. 33. 26. Ps. 97. 2. Rev. 14. 14. ^cExod. 12. 12. Deut. 29. 16, 17. Ezek. 30. 13. & 20. 7. Jer. 43. 12. & 46. 25. & 50. 2. & 51. 44. ch. 21. 9. & 46. 1. ^dVer. 3, 16. Jer. 46. 5. ch. 13. 7, 8. ^eVer. 13, 14. Ezek. 38. 21. Mat. 24. 7. & 12. 25. ch. 9. 21. ^fRaise civil wars among them. ^gJob 5. 12, 13. ch. 44. 25. ver. 1, 11—13. Jer. 19. 7. Ps. 117. 27. ch. 23. 7. [†]Heb. shall be emptied. [†]Heb. swallow up. ^hCh. 47. 12. & 8. 19. & 15. 2. 1 Chr. 10. 13. Judg. 10. 14. 1 Kin. 18. 26.

Before Christ
cir. 725.

Or shut up,
b Psammitichus,
one of the
twelve con-
tending
princes. Ver.
2, or ch. 20, 4.
Jer. 46, 26.
Ezek. 29, 19.
& 30, 12.

Ch. 11, 15.
Nah. 3, 8.
Num. 34, 5.
Ezek. 32, 2.
14, & 29, 3, 4.

Or Egypt.
Ch. 37, 25.
Mic. 7, 12.
These expres-
sions may
allude to a
great drought
that ruined
their fisheries
and crop, or
may denote
the ruin of the
wealth and
prosperity of
the Egyptians.
Ezek. 29, 3.
& 30, 12.
* Heb. and shall
be out.

1 Kin. 10, 28.
Prov. 7, 16.
Ezek. 27, 7,
10.

Or white-
cloths.

Heb. founda-
tions.
Heb. of living
things.

Num. 13, 22.
Ps. 78, 12, 43.
Ezek. 30, 14.
Ver. 3, 13.
Job 5, 12, 13.
ch. 44, 25.
Ps. 33, 10.

Gen. 41, 8.
Acts 7, 22, ch.
47, 13, & 41.
22, 23, & 44,
7.

Or Memphis.
Hos. 9, 6. Jer.
46, 19, & 2,
16.

Or governors.
Ver. 2.

Heb. corners.
Heb. a spirit
of perversities.
Ch. 29, 9, 10.
1 Kin. 22, 22.

Job 12, 25.
Jer. 25, 16.
27, ch. 51, 17.
20, & 28, 7, &
29, 9. Ps. 75,
8, & 107, 27.
Rev. 14, 10.

Ch. 9, 14.
Ps. 76, 5.

Ver. 1, ch. 13.
7, 8, & 3, 12.
Jer. 51, 30, &
50, 27, ch. 30.
17, Nah. 3, 13.
Ps. 48, 6.

Zech. 2, 9.
Exod. 14, 26,
27, ch. 30, 32,
& 11, 15.

2 Kin. 18, 13.
ch. 36, 1.

Ch. 20, 2—5.

* Egypt.

Ch. 4, 2, & 2,
2, & 26, 1.
Ps. 68, 31, &
87, 4, ch. 49,
12, & 11, 11,
& 27, 13.

Zeph. 3, 9.

them that have familiar spirits, and to the wizards.

4 And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, *and be no more.

8 The fishers also shall mourn; and all they that cast angle into the brooks shall lament; and they that spread nets upon the waters shall languish.

9 Moreover, they that work in fine flax, and they that weave net works, shall be confounded.

10 And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

11 Surely the princes of Zoan are fools; the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?

12 Where are they: where are thy wise men? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.

14 The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

15 Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be like unto women: and it shall be afraid and fear, because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt; every one that maketh mention thereof shall be afraid in himself; because of the counsel of the LORD of hosts, which he hath determined against it.

18 In that day shall five cities in

the land of Egypt speak the language of Canaan, and swear to the LORD of hosts: one shall be called the city of destruction.

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt; and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.

22 And the LORD shall smite Egypt; he shall smite and heal it: and they shall return even to the LORD; and he shall be entreated of them, and shall heal them.

23 In that day shall there be a high-way out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt, my people, and Assyria the work of my hands, and Israel mine inheritance.

Before Christ
cir. 725.

Hob. the fin.
Deut. 10, 20.
Neh. 10, 29.
ch. 45, 23.
Jer. 12, 16.
2 Chr. 15, 14.
Ps. 132, 2—5.
Or of Heres,
or of the sun.
Gen. 12, 7, &
28, 18. Exod.
24, 4. Josh.
22, 10, Mal.
1, 11, ch. 2, 3.
& 27, 13, &
56, 7, & 66,
23. Zech. 14,
16. Heb. 13,
10.

Josh. 4, 20,
21, & 22, 27.
Ver. 4, ch. 20,
4. Ezek. 29,
19, 15. Hos. 5,
15, & 6, 1. Ps.
59, 15, or
Aes. 2, 37, &
16, 30.

Ch. 37, 36.
Dan. 11, 3, or
Tib. 2, 13.

1 Tim. 6, 15.
Mat. 1, 21.
ch. 45, 22, 24.

Ps. 98, 2, 3.
ch. 11, 9.
Zeph. 3, 10.

Mal. 1, 11.
ch. 44, 4, 5.
Ps. 119, 106.
Rom. 12, 1.

2 Cor. 8, 5.
Eccl. 5, 4.

Ver. 1—17.
Jer. xlvii.
Ezek. xxix—
xxxii, ver. 20.

Ps. 91, 15, &
50, 15. Hos. 5,
15, & 6, 1.
Deut. 32, 39.
Heb. 12, 11.

Ch. 11, 16, &
40, 3, 4, & 35,
8—10. Eph. 2,
19—22, & 4,
13, & 3, 6.

Acts 2, 41—
47, 1 Cor. 1,
10, 2 Cor. 13,
11. Gal. 6, 2.
Rom. 15, 1, 2.

Zech. 8, 20—25, & 2, 11. ch. 6, 13, & 11, 6—8. Rom. 10, 11—13, & 15, 27. Eph. 2, 14, 15, 19, 20, & 3, 6, 8. Rom. 11, 12, 25—32. Ps. 72, 17. Eph. 1, 3. Col. 3, 11. Hos. 1, 11. ch. 29, 23, & 43, 21. Gal. 6, 15. Hos. 2, 23. Eph. 2, 10. Rom. 11, 26, 29. Jer. 10, 16. Eph. 1, 18. 1 Pet. 2, 9. Deut. 32, 9. Ps. 135, 4.

CHAP. XX.

Contains a prediction of the distressful captivity of the Egyptians and Ethiopians by the Assyrians. (1) To prefigure the manner of it, Isaiah must go bare-footed, and without his upper garments; 1—4. (2) It would cover with shame and despair the Jews or others, who had relied on them for protection from Assyrians; 5, 6.

IN the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him), and fought against Ashdod, and took it;

2 At the same time spake the LORD by Isaiah the son of Amoz, saying, Go, and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and bare-foot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and bare-foot three years for a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away the Egyptians prisoners, and the

2 Kin. 18, 17,
* i. e. Senna-
cherib, or per-
haps rather
his father, or
elder brother.

Ch. 14, 29,
20, with
2 Kin. 18, 13.

Heb. by the
hand of Isaiah.
Ch. 8, 18.

Ezek. iv, v.
xii. Jer. 13,
1—11, & 19,
1—13, ver. 32.

Mat. 16, 24.
Rev. 11, 3.
2 Kin. 1, 8.

Mat. 3, 4.
Zech. 13, 4.
Jer. 9, 1.

Without an
upper gar-
ment. Job 21,
7. Acts 19, 16.

1 Sam. 19, 24.
2 Sam. 6, 20.
Ch. xvi, xix.
Heb. the
captivity of
Egypt.

Sethon the country was divided into twelve petty governments; all which, after a long civil war, Psammitichus subdued. It may also relate to the civil war between Amasis and Pharaoh Hophrah, &c. 4. God shall give them up to the tyranny of Psammitichus, Nebuchadnezzar, the Persian kings, &c. 13—17. Infatuated by their giddy tempers, the princes shall follow pernicious counsels, and lead the subjects into ruin. Neither shall any, high or low, do any thing proper for their relief, but shall be quite dispirited and terrified by the threatenings and judgments of God. The report of the destruction of Israel and ravage of Judah by the Assyrians, and the overthrow of Judah by the Chaldeans, or the prophecies uttered in the land of Judah, shall throw the Egyptians into the utmost consternation and fear of the like miseries. 18—23. Nevertheless their terrible and long-continued distresses shall at last issue in the conversion of a great many of them, even in the city of their idols, to the Christian faith; and they shall make a solemn and open profession thereof, and shall, through Jesus Christ, avowedly worship the true God every where in the country. After God has, by his angel's cutting off Sennacherib's army, and by Alexander's victories, delivered them from their Assyrian and Persian oppres-

sion, Jesus, the infinitely mighty Saviour, shall deliver them from Satan, and their lusts, and their heathen abominations. By God's wonderful providences they shall be gradually brought to the saving knowledge of, and openly worship, him, and solemnly and candidly devote themselves to his service. And in the apostolic, and especially the millennial, period, they, and the eastern nations, who had warred with and oppressed them; and the Jews, who had sinfully courted and been sadly oppressed by both; shall harmoniously embrace the gospel, and unite in the service and distinguished favours of God.

REFLECTIONS UPON CHAP. XIX.—God pours the greatest contempt on men's idols; on every thing which they inordinately loved or trusted. At his will created comforts concur to aggravate our ruin, and created supporters fail or fight against us. Fomenters of faction, cruel tyrants, and infatuated and giddy princes, are the greatest plagues to nations. And, when one sinner or sinful society is cut down, it becomes survivors to consider and tremble. If men persist in their wickedness, God is determined to destroy them. But strange, and often unaccountable to us, are his providential dispensations. He often deals most

Before Christ
Ethiopians captives, young and old, naked and bare-foot, even ^s with their buttocks uncovered, to the ||shame of Egypt.

5 And ^h they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this *isle shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

CHAP. XXI.

Here (1) For the comfort of the distressed Jews, the alarming destruction of Babylon by the Medes and Persians is again foretold. (2) Distress to the Edomites, after their morning of prosperity, is predicted, unless they repent; 11, 12. (3) Sudden ravage of part of Arabia by the Assyrians; 13—17.

THE ^a burden of ^b the desert of the sea. ^c As whirlwinds in the south pass through; so it cometh from the desert, ^d from a terrible land.

2 ^e A grievous vision is declared unto me; ^f the treacherous dealer dealeth treacherously, and the spoiler spoileth. ^g Go up, O Elam: besiege, O Media: all ^h the sighing thereof have I made to cease.

3 Therefore ⁱ are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it.

4 ^{*} My heart panted; fearfulness affrighted me: ^k the night of my pleasure hath he [†] turned into fear unto me.

5 ^l Prepare the table, watch in the watch-tower, eat, drink: ^m arise, ye princes, and anoint the shield.

6 For thus hath the LORD said unto me, Go, set a ⁿ watchman; let him declare what he seeth.

7 And he saw ^o a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed:

8 And ^p he cried, A lion: my lord, ^q I stand continually upon the watch-tower in the day-time, and I am set in my ward [†] whole nights:

9 And, behold, ^r here cometh a chariot of men, with a couple of horsemen. And he answered and said, ^s Babylon is fallen, is fallen; and ^t all the graven images

sharply with those for whom he has the greatest mercies in reserve. Deeply he wounds, in order that he may graciously heal. He bereaves men of all that they have in this world; that he may give them his gospel, his covenant, his ordinances, his Christ. He can form the most glorious, intelligent, devout, and harmoniously bold, societies of believers out of those whom Satan had singularly beset, sin corrupted, and miseries depressed. And it is comely when the servants of the same God, purchased by the same blood of his Son and begotten by the same Spirit, lay aside all their animosities, and with one heart, one mind, and one mouth, glorify God!

REFLECTIONS UPON CHAP. XX.—O what need of a self-denying humility in the ministers of Christ! They know not to what apparently debased service he may put them. Into what pitiful conditions men's wickedness plunges them! Alas, the dreadful nature of slavery, and captivity to inward lusts! How created confidences shame, pain, and ruin us at last! But thrice happy are those who in time flee from them all to the never-disappointing Jesus Christ!

CHAP. XXI. Ver. 1, 2. Dreadful calamities shall come upon Babylon on the river Euphrates, which shall reduce it to a desert and fen. Irresistibly they come from Media and Persia, between which and Babylon the wilderness is inhabited by fierce savages. The revolted Medes and Persians shall furiously revenge upon the Chaldeans all their treachery and cruelty to other nations, and shall relieve the enslaved Jews and others from their bondage. 3—5. To their infinite consternation and anguish, their nights of revelling and mirth, and their luxurious feasting, shall be quickly turned into ruinous wars, and into horrid scenes of murder. 6—9. For lo, within view of their watchmen, Darius and Cyrus

of her gods he hath broken unto the ground.

10 ^u O my threshing, and the || corn of my floor: ^v that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

11 ^w The ^{*} burden of Dumah. He calleth to me out of Seir, ^x Watchman, what of the night? watchman, what of the night?

12 The watchman said, ^y The morning cometh, and also the night: ^z if ye will inquire, inquire ye: return, come.

13 [†] The burden upon Arabia. In the forest in Arabia shall ye lodge, O [†] ye travelling companies of Dedanim.

14 The inhabitants of the land of [†] Tema [†] brought water to him that was thirsty; they prevented with their bread him that fled.

15 For [†] they fled [†] from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the LORD said unto me, Within a year, according to the [†] years of an hireling, and all the glory of [†] Kedar shall fail:

17 And the residue of the number of ^{*} archers, the ⁱ mighty men of the children of Kedar, shall be diminished: ^k for the LORD God of Israel hath spoken it.

CHAP. XXII.

Already we have heard God's reckoning with the spiteful and deceitful enemies of his people; now Judah and Jerusalem must hear their own doom. Here (1) The Jews are terribly alarmed and distressed by Sennacherib's invasion of their country, the invasion of the Chaldeans and Romans, and the threatened siege of Jerusalem; 1—7. (2) Sharply rebuked for neglecting dependence on God, whilst they so earnestly laboured in their carnal methods of self-preservation; 8—11; and for indulging themselves in luxurious revellings when they ought to have humbled themselves under his mighty hand; 12—14. (3) The wrathful driving off proud Shebna from his office and country; 15—19, 25: and the firm instalment of Eliakim in his place, to the great benefit of the country, is denounced; 20—24.

THE ^a burden of ^b the valley of vision. ^c What aileth thee now, that thou art wholly gone up to the house-tops?

2 ^d Thou that art full of stirs, a tumultuous city, a joyous city: ^e thy slain men are not slain with the sword, nor dead in battle.

3 ^f All thy rulers are fled together, they are bound ^{*} by the archers: all [†] that are found in thee are bound together, which have fled from far.

march forward, with their armies of Medes and Persians, well furnished with every thing necessary to destroy Babylon and her multitude of idols. 10. This either represents the afflicted Jews, as having this prophecy delivered to them for their comfort; or the Chaldeans, as threatened with terrible destruction after they had miserably destroyed the Jews and others. 11, 12. To the afflicted Edomites no other information can be given, than that a night of dreadful calamities, by the Assyrians, Chaldeans, &c. shall follow their present respite and prosperity. Nor is there any method to escape it, but by a penitent turning to God and his people.

REFLECTIONS UPON CHAP. XXI.—Alas! what desolations in populous nations, what alteration in fruitful soils, does sin produce! Quickly they, who treacherously spoiled and murdered others, meet with the same fate. And often the most dreadful ruin comes upon sinners when they are most secure and self-confident. How useful and informing are God's faithful ministers! and what insight they ought to have into the mind and work of God! It is very necessary to discern the signs of the times; and to consider earthly prosperity as but a common inlet to fearful calamities; that we may improve the present hour for returning to God. Kindness to distressed neighbours is ordinarily, by providence, rewarded with similar reliefs. But how empty is that glory which can be diminished or ruined! Let therefore the Lord alone be my everlasting light, wealth, and honour.

CHAP. XXII. Ver. 1—3. The heavy judgments of Jerusalem, which is surrounded with mountains, and favoured with God's revelations and ordinances. Ye inhabitants, what is become of all your former security and confidence when

Before Christ
Ethiopians captives, young and old, naked and bare-foot, even ^s with their buttocks uncovered, to the ||shame of Egypt.
2 Sam. 10. 4.
Jer. 13. 23.
26. ch. 47. 2.
Mic. 1. 8.
Heb. naked-
ness.
Ch. 20. 1—7.
& 31. 1, 2 &
36. 6. Ezech.
29. 3, 7. Hos.
14. 3. Jer. 3.
23—25. & 16.
19.
Or country.
Heavy judg-
ment denounc-
ed against
Babylon, Ch.
13. 1. & 14.
28. & 17. 1.
2 Kin. 9. 25.
Ch. 13. 1, 19,
22. & 14. 23.
Jer. 50. 42 &
51. 13, 42.
Job 37. 9. &
1. 19. Zech. 9.
14. Jer. 51. 1.
& 4. 11. Ezech.
1. 4.
Ch. 13. 4, 17,
18. Jer. 50. 9.
& 51. 27, 28.
Heb. land.
Ch. xiv. xiv.
Jer. 1. 1.
Ch. 8. 1.
11. 16. Rev.
13. 9. Jer.
51. 4. 58. &
50. 29. Mat.
7. 2. Judg. 1.
7.
Jer. 49. 34.
& 50. 9. & 51.
27, 28. & 13.
2—4. 17. 1.
Ch. 14. 5. Ps.
131. 1—3.
Jer. 50. 33,
34.
Ch. 13. 8. &
16. 9. & 18.
7. 8. Hab. 3.
16. Jer. 50.
34. 22. & 51.
29. 28. Dan.
5. 6.
Or My mind
wandereth.
Dan. 5. 1—6,
26—30.
Heb. put.
Dan. 5. 1—4.
Jer. 51. 39,
57. Job 21.
13. ch. 5. 12.
& 22. 13.
Ch. 13. 2, 17,
18. Jer. 51.
11, 14. 56.
27. 28. 2 Sam.
1. 21.
Ch. 32. 8. &
62. 6. Ezech.
3. 17. & 33.
7. Hab. 2. 1.
or 2 Sam. 13.
34. & 18. 24.
—27. 2 Kin.
9. 17. 10.
Ver. 2. ch.
13. 4. 17. Jer.
51. 11. 28. 28.
Or cried as a
lion. Ch. 15.
5. Ps. 11. 1.
Jer. 50. 44,
46. Rev. 10.
3. Hos. 11.
10.
Hab. 2. 1. ch.
60. 1, 6.
Or every
night.
Ch. 13. 4, 17.
ver. 2. Jer.
50. 3, 9, 29,
49. & 51. 11,
27.
Jer. 51. 8. & 50. 2, 32. ch. 13. 19. & 14. 12. Rev. 14. 8. & 18. 1, 2. Ps. 92. 10. & 93. 3.
Ch. 46. 1, 2. Jer. 50. 2. & 51. 44.

Before Christ
cir. 720.

1. Song 1. 5.
2. Jam. 1. 16. &
10. 11. 13.
18. 1. & 3.
48. Jer. 4. 13.
& 13. 17. &
9. 1. Luke 19.
4. 2 Cor. 11.
29.

1. Heb. I will
be bitter in
weeping. Mic.
1. 8.

1. Ch. 37. 3. &
10. 6. & 5. 5.
Esth. 3. 15.
Mic. 7. 4. 10.
2 Kin. 18. 13.
& 25. 10.
Hos. 10. 8.
ch. 15. 2-5.
8. Luke 19.
41. & 21. 24.

1. Ch. 21. 2.
Jer. 49. 35.
Ezek. 32. 24.
The Persians
and Medes
assisting the
Assyrians.

1. Heb. made
naked.

1. Heb. the
choice of thy
valleys. Ch.
17. 5.

1. Ch. 5. 26-
50. & 10. 28.
32. & 36. 2. &
37. 24.

1. Or towards.
Ch. 36. 1.
2 Chr. 32. 1.

1. Jer. 17. 5.
ch. 2. 22.

1. 1 Kin. 10. 17.
& 7. 2. Neh.
5. 19. Song 4.
4.

1. 2 Chr. 32. 4.
5. 30. ver. 10.
11. ch. 7. 5.
2 Kin. 20. 20.

1. 1 Chr. 21. 2.
5. & 27. 23.
24.

1. Jer. 17. 5.
2 Chr. 16. 7.
12. & 6. 6.
ch. 37. 26.

1. with ch. 17. 7.
8. & 17. 19.
Ch. 1. 9. 23.
& 24. 1-11.
& 3. 14. & 5.
18-23. Joel
1. 13. 14.

1. Jam. 4. 9. 10.
1. Pet. 5. 6.
Ezek. 21. 10.
Ezra 9. 3.

1. Amos 6. 3-
6. & 5. 23. ch.
5. 12. & 56.
12. 1 Cor. 15.
32. Mat. 24.
49. Luke 16.
18. & 17. 27.
Jam. 5. 5.

1. Ch. 5. 9.
1. Sam. 3. 21.
& 9. 15.
1. Chr. 17. 25.
Amos 3. 7.

1. Ch. 5. 9.
1. Sam. 3. 14.
& 15. 33.

1. 2 Sam. 6. 23.
Job 27. 5. ch.
1. 24. 28. 31.
& 5. 24. 25.
Ezek. 24. 13.
Mat. 12. 32.
Exod. 20. 7.
Deut. 29. 19.
Rev. 2. 14.
& 21. 8.

1. Ch. 36. 4. 22. with 1 Kin. 4. 6. & 18. 3. Luke 12. 42.

1. Job 3. 13. 14. 2 Sam. 18. 18. Mat. 27. 60. Luke 23. 53. ch. 14. 18. Eccl. 12. 5. Job 30. 23. Num. 21. 2.

1. * Or O he.

4 Therefore said I, "Look away from me; "I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 For ⁱ it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 And ^k Elam bare the quiver with chariots of men and horsemen, and Kir [†]uncovered the shield.

7 And it shall come to pass, ^{that} ¹ thy choicest valley shall be "full of chariots, and the horsemen shall set themselves in array [†]at the gate.

8 ¶ And ^{he} discovered the covering of Judah, and thou didst ^olook in that day to the armour of ^p the house of the forest.

9 ^q Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ^{ye} have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two walls for the water of the old pool: but ^{ye} have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that ^{day} did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

13 And, behold, "joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink, for to-morrow we shall die.

14 And it was ^x revealed in mine ears by the LORD of hosts, ^y Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

15 ¶ Thussaith the Lord God of hosts, Go, get thee unto this treasurer, even unto ^z Shebna, which is over the house, and say,

16 ¶ What hast thou here? and whom hast thou here, that thou hast ^ahewed thee out a sepulchre here, ^{*as} he that heweth him out a sepulchre on high, and

that graveth an habitation for himself in a rock?

17 Behold, ^bthe LORD will carry thee away with [†]a mighty captivity, and will ^csurely cover thee.

18 He will ^dsurely violently turn and toss thee ^{like} a ball into a [‡]large country: there shalt thou die, and there the chariots of thy glory ^{shall} be the shame of thy lord's house.

19 And ^e I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day, that I will call my servant ^f Eliakim the son of Hilkiah:

21 And I ^g will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a ^hfather to the inhabitants of Jerusalem, and to the house of Judah.

22 And the ⁱ key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him ^{as} ^ka nail in a sure place; and he shall be for ^la glorious throne to his father's house.

24 And they ^mshall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups even to all the ⁿvessels of flagons.

25 In that day, saith the LORD of hosts, shall ^{the} nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that ^{was} upon it shall be cut off; for the LORD hath spoken ^{it}.

¶ Or instruments of viols.

ⁿ Shebna, ver. 15, 16. and all his dependents and schemes, Esth. 9. 10, 11.

CHAP. XXIII.

Predicts (1) The ravage of the Tyrian territories by the Assyrians, and the destruction of their city and trade by the Chaldeans, Greeks, &c. to their own and their neighbour's consternation; 1-14. (2) The restoration of their state and trade after the Chaldean ravages; and at last their conversion to Christ by the gospel; 15-18. [See Introduction, chap. iv. sect. i. ii.]

THE ^aburden of Tyre. Howl, ye ^bships of Tarshish; for ^c it is laid waste*, so that there is no house, no entering in: from the land of ^d Chittim it is revealed to them.

2 Be ^estill, ye inhabitants of ^fthe isle;

* Within and without: the tidings are brought by, or to, the inhabitants of Italy, &c. ^d Or Cetheans captivity come. Ver. 12. Jer. 25. 22. Ezek. 26. 7. 8. ch. 14. 11. & 15. 1. & 22. 2. Jer. 25. 10, 11. ^e Ezek. 26. 16-18. & 37. 35. ch. 47. 5. Lam. 2. 10. ^f Tyre. Ezek. 27. 3. & 28. 2.

REFLECTIONS UPON CHAP. XXII.—How unbounded is the knowledge of God! Not a motion in our course, not a word in our tongue, not a thought in our heart, but he knows it long before hand! How severe are God's corrections of his own professed people! Pious men, and especially faithful ministers, will be distinguished patterns of grief for public calamities, and of eyeing the hand of God therein. In times of peace many things lie quite neglected. And even in danger many mind nothing but external means of relief, atheistically overlooking God himself. Nor can the best of rulers reform the hearts of their subjects. Luxury leads to infidelity. But how dreadful is it when professors riot in revelings and mirth when God is calling them to uncommon humiliation for sin! Alas! such luxurious feasts and frothy songs issue in everlasting damnation! It is very rash for court favourites to pride themselves in their station, or to tyrannize over others. God may suddenly displace and debase them. Preferment is only honourable when it is obtained unsought for, and when it is wholly improved to the glory of God and the benefit of mankind. It is a great mercy for churches and nations to have men prudent, active, and faithful, in the principal places of government, especially after almost every thing has been mismanaged by others. And, above all, infinite is the mercy of JEHOVAH, in setting up Jesus Christ a Saviour to restore what he took not away; and that he has intrusted him with the whole concerns of his own glory and of our eternal happiness!

CHAP. XXIII. Ver. 1-5. Those concerned in the ships of Cilicia, the south parts of Spain, and other sea ports, shall grievously bewail the extensive destruction of Tyre, as the harbours and places of entertainment and commerce there, shall be all destroyed by the Chaldeans or Greeks, and part of the inhabitants

ye made light of God's threatenings, that ye are gone to the house-tops to view the approaching army, or to hide yourselves? There is now nothing but doleful outcries and confusion, instead of the wonted shouts of mirth. The men of war die by famine and pestilence, or by their own fears. The rulers have fled; but, being overtaken, they and others are chained for prisoners. 6. The Persians and Medes served in the Assyrian and Chaldean armies. 8-14. When Sennacherib had dismantled the fortified cities of Judah, he provided armour, repaired your walls, or built new ones, pulling down part of the houses, for that purpose, and conveyed all the water into the city; but ye never applied, by prayer or fasting, to God who formed your city, but, instead thereof, spent the little time you had reason to expect in profane revelling and mirth: which impudent contempt of God and his judgments shall never be forgiven you. 15-19. And you, Shebna, what property or relations have you, a foreigner here, that you should build a stately palace or tomb for yourself? Behold, God shall, in an irresistible manner, drive you into captivity, and overwhelm you with shame and contempt. In a distant country thou shalt live and die obscurely; and your stately chariots, and other marks of honour, shall remain, to the reproach of king Ahaz, who preferred so worthless a wretch. 20-24. Eliakim shall be advanced into thine office, and tenderly govern the people. He shall have the supreme government of the king's court and family, and dispose of every thing belonging to them. He shall be established in his office; and, by his prudent carriage, shall procure respect to himself and his relations:—all of whom, from the highest to the lowest, shall be advanced by him, and own their dependance on him. 25. But you, Shebna, who now appear so firmly fixed in honour, shall then be disgraced and ruined, and all your dependants along with you.

Before Christ
cir. 725.

^a Ezek. 27. 3—25.

^b Corn and flax of Egypt. Jer. 2. 18. Ezek. 27. 7.

^c Gen. 15. 18. & 41. 1. Exod. 1. 12. Num. 34. 5. Josh. 13. 3. 1 Chr. 13. 3. Jer. 2. 18. ch. 19. 5.

^d Ezek. 27. 3—25. Joel 3. 5, 6.

^e Tyre. Ezek. 27. 3. & 28. 2.

^f Jer. 47. 4. Ezek. 26. 1—21. & 27. 26—28. 1—23.

^g Exod. vii—xiv. or ch. xix. xx.

^h Ezek. 26. 15—21. & 27. 26—28. 1—23.

ⁱ Ver. 7, 10, 12. ch. 21. 15. Ch. 15. 2—5. & 22. 1—6. & 16. 7.

^j Ch. 22. 2. Ezek. 27. 3. Josh. 19. 29.

^k They left their city and sailed off. Ezek. 29. 18. ch. 47. 2.

^l Eccl. 10. 7. † Heb. from afar off.

^m Ver. 9, 11. Ezek. xxvii. xxviii. Rev. 18. 7.

ⁿ Heb. to pollute. Ch. 2. 11, 17. & 5. 15. & 13. 11.

^o Job 40. 11, 12. Mal. 4. 1. Jam. 4. 6.

^p Exod. 18. 11. Luke 1. 51—53. & 14. 11. Prov. 16. 18.

^q Ezek. 28. 2—10, 12—19. Luke 16. 15.

^r 1 Cor. 1. 29. † Overflow thy land as a river without restraint. Fleeing swiftly, silently, or in great numbers. Ver. 7, 12. Gen. 19. 17.

^s Heb. girdle. Ver. 14.

^t Exod. 14. 21. ver. 4. Hag. 2. 6, 7, 22.

^u 23. Heb. 19. 26. Prov. 21. 30. Ps. 33. 10, 11. ch. 5. 25. & 14. 6. Jer. 50. 34.

^v Or concerning a merchant-man.

^w Heb. Canaan. Gen. 9. 25. & 10. 15—19.

^x Or strength. † Never conquered. ch. 57. 22. built by the Zidonians. Gen. 10. 19. & 49. 13. Josh. 11. 8.

^y Ontha. 2 Kin. 17. 24. Italy or Greece. Num. 24. 24. Dan. 11. 30. Ezek. 27. 6.

^z 11. 9. But the Assyrians rebuilt the cities, as 2 Chr. 11. 5, 11. Dan. 4. 30. † Ver. 1, 2, 6, 11. Rev. 18. 18, 17. Jer. 25. 9—22. & 27. 3—7. & 29. 10. Dan. 7. 17, 23. & 8. 20—22. Rev. 17. 10, 12. † Heb. it shall be unto Tyre as the song of an harlot. † Exert herself to regain her traffic.

thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.

4 Be thou ashamed, O Zidon; for the sea hath spoken, even the strength of the sea, saying, "I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.

5 As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

7 Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth.

9 The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river, O daughter of Tarshish: there is no more strength.

11 He stretched out his hand over the sea, he shook the kingdoms: the Lord hath given a commandment against the merchant city, to destroy the strong holds thereof.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

13 Behold the land of the Chaldeans; this people was not till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the places thereof; and he brought it to ruin.

14 Howl, ye ships of Tarshish; for your strength is laid waste.

15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.

16 Take an harp, go about the city, thou harlot that hast been forgotten;

make sweet melody, sing many songs, that thou mayest be remembered.

17 And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing.

CHAP. XXIV.

Respects every sinful church and nation, but relates particularly to the Jews, distressed by the Assyrians, Chaldeans, Syro-grecians, and especially the Romans. (1) The causes of the judgment stated; 5. (2) The miseries threatened; general desolation, confusion of all ranks, excessive sorrow, debasement of great men, unavoidable and long-continued wretchedness; 1—12, 16—22. (3) The preservation of a remnant, and their and the Gentiles joyful conversion to Christ; 13—16; and at last a glorious deliverance and restoration to happiness; 22, 23. [See Introduction, chap. iv. sect. i—xix.]

BEHOLD, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word.

4 The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

Jer. 7. 34. & 16. 9. & 25. 10. Ezek. 26. 13. Amos 8. 10. Hos. 2. 11, 12. Rev. 18. 22. ch. 16. 10.

an Assyrian prince, shall, after all their fortification of Babylon their capital, and their conquest of nations, bring them, and then be brought themselves, to ruin. 15—17. And, after the Tyrians have been deprived of their trade for seventy years, answerable to the continuance of the Chaldean monarchy, the Lord shall restore them to their wonted liberty; and they shall, by every engaging art, draw the nations to trade with them as formerly. 18. At last the Tyrians shall, in the apostolic age, be converted to the faith of Christ, and shall employ their power and wealth to promote his glory, and plentifully support his ministers and members.

REFLECTIONS UPON CHAP. XXIII.—The wealthiest on earth are quickly reduced to poverty, and the most noisy traders to silence. And earthly friends can give but little help in our distress, however deeply they be concerned on account of it. When God pursues there is no fleeing from our misery: and the more secure we lived the more grievous will be our fall. There is no fixed, no solid rest, but in Jesus Christ, and in fellowship with him!—What a mercy is it if an afflicting God do not draw out his wrath to all generations,—to eternity! And, if he turn back our captivity, he can bring back our lost prosperity. But earthly wealth often seduces men's souls into spiritual whoredom. Happy therefore are they whose troubles lead them to the knowledge of God, and whose trade regained is devoted to the service of Jesus Christ! Let him be my merchant, my wealth, my strong city; and I, and all I have, be HOLINESS TO THE LORD.

carried captive; of which they shall be informed by the people with whom they trade. There shall be nothing but mournful silence and desolation in Tyre, which had been lately filled with mariners, merchants, and goods; filled with the corn and other commodities of Egypt; and resorted to by all the trading nations of the known world. Zidon, her parent and neighbouring city, shall be quite overwhelmed with confusion, because Tyre, long the mistress of the sea, instead of sending forth her colonies, shall be bereaved of her inhabitants. And the ruin of Tyre shall be no less alarming to the Egyptians, and other neighbouring nations, than the destruction of Egypt by Moses, or by the Ethiopians or Assyrians, &c. 6, 7. Notwithstanding her antiquity, and wonted gaiety and mirth, the inhabitants of Tyre shall, in great anguish and grief, leave their own country, and flee for shelter to Lesser Asia, Spain, or the north of Africa. 8, 9. Nor shall all their glory and wealth be able to prevent their ruin, since God has determined to pull down their pomp and magnificence, as a warning to others. 10. Their fortifications and armies being ruined, the inhabitants of Tyre, long supported by their sea trade, shall be glad, in multitudes, swiftly to flee from their country, never to return. 11, 12. It is God who, to the terror of the nations around, employs the Chaldeans or Greeks to destroy it; and, though never conquered since it was founded by the Zidonians, it shall now be destroyed. Nor shall the inhabitants, carried captive to Chaldea or Greece, or who flee to other places, obtain there any fixed safety or quietness. 13. Nor need the Tyrians think the ruin of their city impossible. The Chaldeans, so anciently formed into a nation by Nimrod, and lately re-established by Baladan

Before Christ
726.

Ch. 34. 11. &
25. 2. & 27.
10. & 26. 5.
ver. 12.

Hos. 7. 14. ch.
32. 12.

Ch. 15. 2—5.
8. Rev. 18.
22. 23. ver. 7
—9.

Ch. 36. 1. &
27. 10. & 32.
14. Jer. 9. 11.
& 39. 8. Ps.
107. 34. Mat.
22. 7. Luke
19. 42—44.

Rev. xvi. xviii.
Ch. 1. 9. & 6.
13. & 10. 20
—22. & 117.
6. Jer. 30. 10.
11. Rom. 11.
5. 26.

Ch. xxv. xxvi.
xxxv. xii. &
42. 10—16.
& 44. 23. Jer.
31. 7—17.
Rev. 19. 1—
8.

Ps. 101. 1.
Ezek. 39. 6.
1 Pet. 4. 11—
13.

Dens, caves,
or willeys.
Song 2. 14.
Lev. 26. 44.

Deut. 30. 4.
Zech. 10. 9.
or ch. 11. 10.
& 42. 4. 10.
& 49. 1.

Rev. 15. 3.
Mal. 1. 11.
Ps. 2. 8. & 22.
27—31. & 72.
8—11. 17. 19.
& 117. 1. 2.
ch. 45. 22—
25. & 43. 6.
& 49. 12. &
54. 1—5. Jer.
23. 6.

Heb. wing.
Ch. 10. 16. &
17. 4. Ps.
106. 16.

Heb. leanness
to me, or my
secret to me.

Ch. 33. 1.
2 Kin. 18. 14
—17. Ezek.
16. 37—45. &
23. 22—29.
Luke 21. 16
—25. or Deut.
32. 20. John
1. 11. Ps. 109.
24. ch. 53. 3.
4.

Jer. 48. 43.
44. 1 Kin. 19.
17. Amos 5.
19. Jer. 18.
22.

Jer. 48. 44.
Amos 5. 19.
Deut. 32. 23
—26. Job 18.
7—16. & 20.
24.

Gen. 7. 11. &
19. 24. Ps.
11. 4. & 46.
2. 3. & 18. 7.
& 42. 7. ch.
54. 9.

Ver. 1. 3. 4.
ch. 34. 1—9.
& 1. 8. & 6.
12. Deut. 32.
22—26. Jer.
4. 20—27. ch.
19. 14. & 1.
8. Rev. 20.
11.

Ps. 38. 4. ch. 3. 11. & 5. 1—30. Hos. 4. 1—14. Rom. 2. 8. 9.

Ch. 9. 4. & 10. 7—19.
25. 27. 30—39. & 33. 1. xiii. xiv. xxi. Jer. 1. li. Rev. 6. 13—17. & 14. 14—21. & xvii—xix.
Ezek. xxxviii. xxxix. Ps. 76. 12. Job 40. 11—13.

Heb. visit upon.
Heb. with
the gathering of prisoners.

Or dungeon.
Or found wanting.

Ch. 9. 4. & 10. 7—19.
25. 27. 30—39. & 33. 1. xiii. xiv. xxi. Jer. 1. li. Rev. 6. 13—17. & 14. 14—21. & xvii—xix.
Ezek. xxxviii. xxxix. Ps. 76. 12. Job 40. 11—13.

Heb. visit upon.
Heb. with
the gathering of prisoners.

Or dungeon.
Or found wanting.

Ch. 9. 4. & 10. 7—19.
25. 27. 30—39. & 33. 1. xiii. xiv. xxi. Jer. 1. li. Rev. 6. 13—17. & 14. 14—21. & xvii—xix.
Ezek. xxxviii. xxxix. Ps. 76. 12. Job 40. 11—13.

Heb. visit upon.
Heb. with
the gathering of prisoners.

Or dungeon.
Or found wanting.

Ch. 9. 4. & 10. 7—19.
25. 27. 30—39. & 33. 1. xiii. xiv. xxi. Jer. 1. li. Rev. 6. 13—17. & 14. 14—21. & xvii—xix.
Ezek. xxxviii. xxxix. Ps. 76. 12. Job 40. 11—13.

Heb. visit upon.
Heb. with
the gathering of prisoners.

Or dungeon.
Or found wanting.

Ch. 9. 4. & 10. 7—19.
25. 27. 30—39. & 33. 1. xiii. xiv. xxi. Jer. 1. li. Rev. 6. 13—17. & 14. 14—21. & xvii—xix.
Ezek. xxxviii. xxxix. Ps. 76. 12. Job 40. 11—13.

Heb. visit upon.
Heb. with
the gathering of prisoners.

Or dungeon.
Or found wanting.

Ch. 9. 4. & 10. 7—19.
25. 27. 30—39. & 33. 1. xiii. xiv. xxi. Jer. 1. li. Rev. 6. 13—17. & 14. 14—21. & xvii—xix.
Ezek. xxxviii. xxxix. Ps. 76. 12. Job 40. 11—13.

Heb. visit upon.
Heb. with
the gathering of prisoners.

Or dungeon.
Or found wanting.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea.

16 ¶ From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, ¶ My leanness, my leanness, wo unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

18 And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

22 And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Num. 24. 17. 18. Ps. 110. 2. 3. & 22. 27—31. & lxxii. xciii—c. ch. 2. 2—5. & 11. 9. 10. 1 Pet. 5. 1. 4. Mat. 19. 21. Zech. 10. 3. 4. & 14. 5. Obad. 17—21. Rev. 6. 2. 16. 17. & 11. 15. & 20. 11. 12. * Or there shall be glory before his ancients.

CHAP. XXV.

Is connected with the last verse of the preceding, and contains thankful praises offered to God in the name of the church.

(1) For the stability of his purposes, the faithfulness of his words, and the wonderful works of his hands, in humbling proud and powerful oppressors, in relieving the poor, and protecting believers; 1—4. (2) For what he would do in destroying the Assyrian army, the Chaldeans, Romans, Antichristians, Turks, and other enemies of his people; 5, 10—12.; and in erecting, and restoring his gospel church, and feasting, comforting, and delighting in, his people, here and hereafter; 6—10.

O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things: thy counsels of old are faithfulness and truth.

2 For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee; the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

8 He will swallow up death in victory; and the LORD GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

9 And it shall be said in that day,

Hos. 13. 14. Heb. 2. 14. 15. 2 Tim. 1. 10. 1 Cor. 15. 54. Rev. 2. 11. & 20. 5. 14. Mic. 7. 19. Rom. 8. 35—39. Rev. 7. 17. & 21. 4. Ps. 85. 9. Joel 3. 16. Ch. 37. 3. & 54. 4. Ps. 74. 22. & 125. 3. 4. & 89. 50. 51. Ezek. 36. 15. ch. 61. 7.

Heb. covered. Heb. swallow up. Esth. 7. 8. John 3. 36. 1 Cor. 2. 14. 2 Cor. 4. 3. 4. Eph. 4. 18.

and deaths! No rank, no place, no thing, escapes the fearful effects of God's curse: and, if men avoid one misery, they but fall into another. Nor are any more wretched than treacherous apostates from God, and rejecters of his Son. Nevertheless, God in the worst of times reserves a remnant for himself; and often makes the most terrible calamities an introduction to the most remarkable displays of his mercy and grace. In transcendent sovereignty did God bring in the accursed Gentiles to his church, when he rejected the seed of Abraham his friend. And in high sovereignty will Jesus hereafter, to the amazement of all beholders, convert both Jews and Gentiles to himself; and at last, for the eternal manifestations of his glorious perfections, translate his whole kingdom to the celestial mansions above.

CHAP. XXV. Ver. 1—5. All the desolations which thou hast made in the cities of the heathen are the execution of thy purposes and fulfilment of thy word; and thereby shall the stoutest of thine enemies be obliged to acknowledge thy almighty power and strict justice. And, as thou hast formerly protected and comforted thy people when furiously assaulted and distressed by their powerful enemies, thou shalt continue, with infinite ease, to baffle the most furious attempts of thine adversaries, and to reduce them and their posterity to ruin. 6—9. In Judea, but chiefly in the firmly-founded and wide-spread gospel church, shall the Lord exhibit, offer to, and bestow on, sinful men of all nations the spiritual and eternal blessings of his new covenant, feast them on the flesh

Before Christ
726.

• Ps. 24. 8, 10.
Acts 10. 36.
Luke 2. 25—
28. Tit. 2. 13.
1 Tim. 6. 15.
John 20. 28.
Luke 1. 47.
Zech. 9. 9.
with Ps. 145.
5, 7. ch. 63.
7, 16.
• Gen. 49. 18.
ch. 26. 8. Ps.
20. 5. & 21. 1.
• Ch. 11. 10.
Ps. 132. 13.
14. Mat. 28.
18. & 16. 18.
Rom. 8. 31.
† Or threshed.
• Or threshed in
Madmenah.
Ch. 21. 10. &
40. 15, 16.
Hab. 3. 12.
ch. 27. 12.
2 Kin. 13. 7.
• Ps. 110. 1, 2.
5, 6. & 21.
8—13. & 68.
1, 2, 21. ch. ii. iii. v. vii—x. xiii—xxiv. Jer. xxv. xlvii—li. Ezek. xxxv—xxxvii. xxxviii. xxxix. Rev.
xv—xx. Jam. 4. 6. Jer. 5. 10. ch. 26. 5. & 16. 9. see ver. 2. ch. 26. 5, 6.

Lo, °this is our God; we have waited for him, and he will save us: this is the LORD: °we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain °shall the hand of the LORD rest, and Moab shall be †trodden down with him, even as straw is °trodden down for the dung-hill.

11 °And he shall spread forth his hands in the midst of them, as he that swim-meth spreadeth forth his hands to swim; and he shall bring down their pride to-gether with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

CHAP. XXVI.

This song relates to the same things as the preceding; and teaches us (1) To triumph in the salvation, enlargement, divine protection, perfect peace, and mighty power, of the church and her true members; 1—4. (2) Triumphantly to hope that God will, even by weak instruments, bring down all her opposers; 5, 6. (3) To walk with God, and wait for him, in the worst of times; 7—9. (4) To lament their stupidity who regard neither the smiling nor afflictive providences of God; 10, 11. (5) To encourage ourselves in the confidence of God's further kindness, and engage ourselves more firmly in his service; 12—14. (6) To recollect God's former providences towards us, and our deportment under them; 15—18. (7) In the firm assurance of all necessary deliverance, and a glorious resurrection, to hide ourselves under his shadow while the wicked are punished; 19—21.

IN °that day shall this song be °sung in the land of Judah; We have °a strong city; °salvation will God appoint for walls and bulwarks.

2 °Open ye the gates, that the righte-ous nation which °keepeth the *truth may enter in.

3 Thou wilt keep him °in †perfect peace whose †mind is staid on thee; °be-cause he trusteth in thee.

4 °Trust ye in the LORD for ever: for in the LORD JEHOVAH is °everlast-ing strength:

5 ¶ For he bringeth down them that dwell on high; the °lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust.

6 °The foot shall tread it down, even the feet of the poor and the steps of the needy.

7 The way of the just is °uprightness: thou, °most upright, dost °weigh the path of the just.

† Heb. peace, peace. † Or thought, or imagination. • Rom. 4. 18—21. 1 Chr. 5. 20. 2 Chr. 15. 18. & 16. 8. Ps. 9. 10. & 22. 4, 5. & 112. 7. Col. 2. 5, 7. Eph. 3. 16. 1 Pet. 5. 9. Mat. 21. 21. 2 Chr. 20. 20. Ps. 55. 22. & 62. 8. Prov. 3. 5. & 16. 3. 1 Pet. 5. 7. Ps. 115. 9—11. & 118. 8, 9. • Ch. 63. 1. Heb. 7. 25. Deut. 32. 4, 15, 18. Ps. 18. 31. Hab. 1. 12. 1 Sam. 2. 2. Ps. 90. 1, 2. Col. 1. 17. Heb. 1. 3. • Heb. the rock of ages. • Ch. 14. 13. & 24. 21. & 25. 20. Dan. 4. 37. Job 40. 11—13. • See ch. 25. 2, 12. Jer. 50. 31, 32. & 51. 25. Rev. 18. 2. • Ch. 37. 26. 1 Sam. 2. 8. Zeph. 3. 12. Jer. 50. 45. Luke 1. 52. & 10. 10. Mal. 4. 3. Rom. 16. 20. Rev. 2. 26. & 7. 14. 1 Cor. 1. 26, 27. Dan. 7. 27. • Prov. 21. 8. Ps. 27. 11. ch. 35. 8. & 37. 23, 24. Ps. 11. 4, 7. • Deut. 32. 4. Ps. 25. 8. & 92. 15. & 22. 3. • Prov. 5. 21. Ps. 11. 4. Rev. 2. 23. Or level.

and blood of his Son, remove their ignorance and guilt, redeem them from death, comfort them against grief, remove the tokens of his anger, and enable them to triumph in himself and his salvation. 10—12. And, while he dwells with, delights in, and protects his people, he shall every where, and with infinite ease, utterly destroy all their enemies; sin, Satan, death, and hell not excepted.

REFLECTIONS UPON CHAP. XXV.—Thrice blessed is that people whose God is the Lord; and who have all his persons, perfections, purposes, promises, threatenings, and works, engaged in their behalf! It is wicked, mad, and self-ruinous, for the mightiest powers of hell or earth to injure them, or to attempt their destruction. Why then should not their lips be filled with his praise and honour all the day, who is so much to them, has done, does, can and will do, so much for their salvation in time and eternity? What a ground of grateful praise is it that in Judah's land, on Calvary's mount, Jesus prepared himself, and all the fulness of God in him, to be our abundant provision! He finished transgression, and made an end of sin. He, through death, destroyed death and him that had the power of it, and purchased an infinite fulness of light, life, comfort, and salvation, for men. What ground of praise is it that, in the gos-

8 Yea, in the °way of thy judgments, O LORD, have we °waited for thee; °the desire of our soul is to thy name, and to the remembrance of thee.

9 With my soul °have I desired thee in the night; yea, with my spirit within me will I seek thee early: for °when thy judgments are in the earth the in-habitants of the world will learn righte-ousness.

10 °Let favour be shewed to the wicked, yet will he not learn righteousness: °in the land of uprightness will he deal un-justly, and will not behold the majesty of the LORD.

11 LORD, when °thy hand is lifted up, they will not see: °but they shall see, and be ashamed for °their envy at the people; yea, °the fire of thine enemies shall devour them.

12 ¶ LORD, °thou wilt ordain peace for us: for thou also hast °wrought all our works °in us.

13 O LORD our God, °other lords be-side thee have had dominion over us; but °by thee only will we make mention of thy name.

14 °They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 °Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hast °removed it far unto all the ends of the earth.

16 LORD, °in trouble have they visited thee, they poured out †a prayer when thy chastening was upon them.

17 °Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.

18 °We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have °the inhabitants of the world fallen.

19 °Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, °enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for

Before Christ
726.

• Ch. 64. 5. Ps. 44. 17, 18. Job 19. 15. Ps. 119. 67. Rom. 5. 3. 1 Cor. 11. 32. • Ch. 25. 9. & 33. 2. & 64. 4. & 8. 17. Mic. 7. 7—9. • Job 6. 68. Josh. 7. 9. Ps. 63. 6. & 77. 10—12. & 84. 2. & 73. 25. • Ps. 63. 6, 8. & 119. 62. 148. Song 3. 1—4. & 5. 1—8. ver. 8. • Ps. 83. 16. & 9. 16. & 58. 10, 11. Job 27. 23, 24. Rev. 15. 4. Hos. 5. 15. • Exod. 8. 15, 31, 32. Eccl. 8. 11. Rom. 2. 4, 5. • Ver. 1. ch. 5. 12. Ps. 28. 5. Hos. 11. 2, 7. 2 Chr. 28. 42. ch. 1. 4, 5. • Ch. 14. 26. Ezek. 20. 5, 6, 15, 23. see ver. 10. Job 34. 27. Ps. 28. 5. Jer. 5. 3. • 1 Sam. 5. 6—12. Exod. vii. —xiv. Ps. 28. 4. • Thy zeal for the people as fire shall de-vour. Ch. 63. 4, 16. & 9. 7. Zech. 1. 14. Ezek. 36. 5. & 38. 19. • Deut. 4. 24. & 32. 22. Heb. 12. 29. 2 Thes. 1. 9. • Mic. 5. 5. John 16. 33. & 14. 27. • Prov. 16. 7. ch. 57. 19. ver. 3. • Ps. 57. 2. Ezek. 20. 9. 14, 22. Phil. 2. 12. • Or for us. • Ps. 66. 12. 2 Chr. 12. 8. Lam. 5. 8. Ezra 9. 9. Neh. 9. 28, 36, 37. Jer. 50. 17. • Ps. 73. 25. & 71. 16. 1 Cor. 8. 5, 6. • Ps. 36. 12. Prov. 10. 7. Nah. i—iii. Jer. 1. 1. Rev. vi. xvi. xviii. xix. • 1 Chr. 21. 5. ch. 9. 3. ver. 2. Zech. 10. 6—10. Rev. 11. 15. & 7. 9. • Gen. 15. 18. Obad. 18. Zech. 9. 1, 10, 11. • Ps. 50. 15. & 34. 6. & 81. 7. & 91. 15. Hos. 5. 15. Rev. 3. 19. 2 Chr. 33. 12. Zeph. 3. 11. • Hos. 8. 7. & Ps. 17. 14. John 7. 7. 53. Eph. 5. 14. • Ezek. 37. 1—14. Mat. 7. 22, 23. Hos. 6. 1, 2. & 14. 6. 1 Thes. 4. 16. Rom. 14. 8. 2 Cor. 4. 10, 11. John 5. 28, 29. Rev. 11. 11, 15. Rom. 11. 15, 26. Dan. 12. 2. Rev. 20. 4, 12, 13. & 14. 13. • Gen. 7. 1, 16. Ps. 9. 9. & 13. 2. & 32. 7. & 27. 5. & 31. 20. & 143. 9. & 37. 1. & 91. 4.

• Ch. 13. 8. Ps. 48. 6. Jer. 4. 31. & 6. 24. John 16. 21. Rev. 12. 1. ch. 66. 7. • Hos. 8. 7. & 12. 1. ch. 37. 3. & 33. 11. Ps. 69. 3. & 80. 4. Lam. 3. 8. Job 15. 35. • Ps. 17. 14. John 7. 7. & 15. 18. 1 John 5. 19. with ch. 24. 20, 21. • Ezek. 37. 1—14. Mat. 7. 22, 23. Eph. 5. 14. • Ps. 22. 15. & 71. 20. ch. ix—lxii. lxx. lxxvi. Ps. 110. 3. & 72. 6. & 65. 6. Ezek. 37. 1—14. Hos. 6. 1, 2. & 14. 6. 1 Thes. 4. 16. Rom. 14. 8. 2 Cor. 4. 10, 11. John 5. 28, 29. Rev. 11. 11, 15. Rom. 11. 15, 26. Dan. 12. 2. Rev. 20. 4, 12, 13. & 14. 13. • Gen. 7. 1, 16. Ps. 9. 9. & 13. 2. & 32. 7. & 27. 5. & 31. 20. & 143. 9. & 37. 1. & 91. 4.

pel, he sets before sinners of the Gentiles all the fulness of God in himself, for our present and everlasting nourishment! And why not rejoice in him for that he has pledged his infallible promise that heathenism, popery, and every thing sinful and ruinous, shall give place to his glory filling the whole earth, and to his being in heaven our everlasting ALL and IN ALL!

CHAP. XXVI. Ver. 1, 2. As God fortified and protected Jerusalem from Sen-nacherib's army, and by their destruction gave his people access to celebrate their solemn feasts, so shall he firmly found and fortify his gospel church, that no power of hell or earth shall ever prevail against her: and multitudes of per-sons, justified in Christ, sincere and steady in their profession, and holy in their conversation, shall be added as her members. 5, 6. Not only Nineveh, Babylon, and Rome, but Heathenism, Mahometanism, and Popery, shall be extirpated, and the gospel planted instead thereof, even by weak instruments. 7. God makes the way of his people plain and clear, and he directs, judges, and ap-proves, their conduct. 8—9. Lord, even under thy heavy chastisements we have patiently served thee and waited for deliverance, and have earnestly desired, meditated on, and comforted ourselves in, thy grace, power, and faithfulness, and the former manifestations thereof. 9—11. Adversity is an ordinary mean-

Before Christ
cir. 736.

a little moment, until the indignation be overpast.

21 For, behold, the LORD 'cometh out of his place to punish the inhabitants of the earth for their iniquity: "the earth also shall disclose her blood, and shall no more cover her slain.

CHAP. XXVII.

Relates immediately to the destruction of the Assyrians, Chaldeans, Syro-grecians, Romans, Papists, and Turks, and the deliverance of the Jews from them; but has its principal fulfilment in the Lord's protection and deliverance of his gospel church. Here is (1) Sennacherib, and other proud enemies, divinely punished: 1, 4, 7. (2) God's gracious protection and preservation of his church; 2, 3. (3) His readiness to give peace and prosperity to such as receive Jesus Christ and his grace; 4—6. (4) His promise that he would mitigate his people's afflictions, and cause them to work for their good, however severe and desolating on account of their ignorance; or, while their enemies should be fearfully destroyed; 7—11. (5) That, in due time, he would graciously deliver, gather, and restore, them to their wonted privileges; 12, 13.

IN "that day the LORD, with his sore and great and strong sword, shall punish 'leviathan the *piercing serpent, even leviathan that crooked serpent; and he shall slay 'the dragon that is 'in the sea.

2 ¶ In that day sing ye unto her, 'A vineyard of 'red wine.

3 I the LORD 'do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

4 "Fury is not in me: who would set 'the briers and thorns against me in battle? I would †go through them, I would burn them together.

5 Or 'let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

6 'He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 ¶ Hath he smitten him, †as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?

8 "In measure, ¶ when it shooteth forth, thou wilt "debate with it: *he

of-stirring up men to consideration and necessary duties: but, whether thou prosper or punish obstinate sinners, they blind and harden themselves under both mercies and judgments. No ordinances, patterns, nor providences, can move them to duty: but they shall at length feel thy judgments, and be filled with shame, for their spiteful behaviour towards thy people. 12—14. Thou, who hast afflicted us, wilt render us happy and prosperous, even as thou hast already vouchsafed great mercies and deliverances to us. Many heathen powers have tyrannized over us; but, by thy favour and help, we will own thee alone for our God, trust in thee for, and give thee the praise of, all our deliverances. Thy providence hath effectually and irrecoverably destroyed all our oppressors. 15—18. Both the Jewish nation and the Christian church have been exceedingly enlarged and extended; but, notwithstanding our prayers in trouble, and painful attempts, all has been hitherto useless: the wicked still continue numerous and powerful. 19. The Jewish nation, seemingly dead under the Assyrian ravages, the Chaldean captivity, and present dispersion, shall again revive and flourish. The gospel church shall be restored, after her decays, by the influence of a preached gospel: and at the last day every true member, through union to Jesus Christ, shall be raised to everlasting life. 20, 21. But, as terrible troubles must come for the punishment of the wicked, and the manifestation of their wickedness, it is necessary that every saint, by faith, repentance, and prayer, flee to God for protection, lay hold on his promises, and depend on his perfections and providences, till that time of fearful calamities be over.

REFLECTIONS UPON CHAP. XXVI.—Eternally safe are they who have fled to Jesus Christ for refuge, and are encompassed by infallible promises and infinite perfections! No Christian character can be formed without a steadfast and exact adherence to God's truths. Truly righteous, upright, and humble saints, are an inestimable blessing to nations and churches. Steady faith in God's perfections and promises produces more solid peace and composure of mind. If we trust him firmly, we shall find ground to praise him constantly. And, if we by faith put our strong enemies in his hand, he will easily bring them down. If with ardent desires we wait for him in every ordinance and providence, we shall quickly find him to our comfort. And, the earlier and more earnest our supplications are, they will be the more graciously answered. Alas! how hardened

stayeth his rough wind in the day of the east wind.

9 "By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when 'he maketh all the stones of the altar as chalk stones that are beaten in sunder, the groves and †images shall not stand up.

10 'Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there 'shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When 'the bows thereof are withered, they shall be broken off: "the women come, and set them on fire: for it is "a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

12 ¶ And it shall come to pass in that day, that the LORD shall 'beat off from the channel of the river unto the stream of Egypt, and ye shall be 'gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, that the 'great trumpet shall be blown, and they shall come which were 'ready to perish 'in the land of Assyria, and the outcasts in the land of Egypt, and 'shall worship the LORD in the holy mount at Jerusalem.

CHAP. XXVIII.

Represents (1) The speedy destruction of the Israelites and Jews, for their pride and drunkenness, by the Assyrians, Chaldeans, and others; 1—4. (2) God's providing or sparing pious king Hezekiah for the tribes of Judah and Benjamin; 5, 6. (3) Notwithstanding his reforming influence, his subjects abandon themselves to drunkenness and sensuality, and continue stupid and unteachable amidst manifold instructions. The rulers boast of alliances with Assyrians and Egyptians, and condemn the threatenings of God; 7—15. (4) After an exhibition of Jesus Christ as the only sure foundation and Saviour, they are threatened with the ravage of their country by the Assyrians; 16, 17—22. (5) He warns them, from the example of the husbandman's different forms of plowing, sowing, and threshing, that God will not always be threatening, but will at last proceed to execution, as best may suit his end; 23—29.

WO to 'the crown of pride, to the 'drunkards of Ephraim, whose 'glorious beauty is a fading flower, *who

are many hearts, that neither mercies can melt, nor judgments awaken, them! But it is good for us to draw near to God, and renounce all his rivals. Whatever discouraging providences he may exercise us with for a while, confusion and ruin will overwhelm all his and our enemies at last. Let us therefore be sober, and hope to the end for his salvation. He quickens dead souls, revives dead churches, and will at last quicken our dead bodies, and make them like unto his glorious body. Under manifold troubles and injuries let us possess our souls in patience. The judge stands at the door. Our afflictions, however sharp, will soon be over; and our protection in them, under the shadow of the Almighty, is both safe and sweet. But what awful discoveries will God make of men's sins when he rises up to punish them!

CHAP. XXVII. Ver. 1. Tyrannical oppression, strong, furious, crafty, and mischievous, are likened to *leviathans, serpents, dragons, &c.* especially if they dwell near such animals, as the kings of Assyria, Egypt, and Babylon, did. 2, 3. The reformed Jewish nation and gospel church is likened to a vineyard bringing forth the choicest vines; because, being planted, watered, and protected, by God, they abounded in good works. 4. Though I was angry with them, mine anger is turned away through Christ: but, if hypocrites in the church, or profane persons without it, offer to contend with me, they may expect to be quickly destroyed. 5, 6. Jews and true church members shall, as reconciled through Christ, be firmly settled, and shall increase in numbers and glory. 7—9. Nor will God afflict his own people in the same wrathful and ruinous manner as he does their heathen and antichristian enemies; but will so mitigate their troubles as that they may be able to bear them; and make them means of stirring them up to repentance and reformation, particularly in detesting and destroying their idolatrous altars, groves, and images. 10, 11. Nevertheless, to punish the stupidity and blindness of the present generation, and their imitators in wickedness, the defenced cities shall be laid desolate, and the palaces become pastures for flocks and herds. The whole country shall be exposed to the ravage of the most weak and contemptible enemies. 12, 13. By the providence of God, and proclamation of Cyrus, the Jews shall be brought back to their own land from Chaldea and from Egypt, and shall build the temple, and restore the worship of God, at Jerusalem. In the latter days they shall

Before Christ
cir. 736.

Jer. 4. 11.
Ezek. 17. 10.
& 19. 12.
Hos. 13. 15.
Ch. 1. 25. &
4. 4. & 4. 10.
Dan. 11. 35.
Mal. 3. 2.
1 Cor. 11. 32.
Heb. 12. 9—
11.

Ch. 17. 8.
Hos. 14. 3, 8.
ch. 2. 12—21.
& 1. 29. Zech.
13. 2. Mic. 5.
13, 14. Zeph.
3. 13.

† Or sun-
images.

Ch. 6. 11, 12.
& 64. 10. &
25. 2. Jer. 26.
18. or 51. 43.
Ezek. 36. 4.
Ch. 7. 25. &
17. 2 & 32.
10. 14. Jer.
26. 18. Mic. 2.
12.

Ch. 3. 12.
Mat. 3. 10.
Joan. 15. 1.
Ezek. 31. 12,
13.

Ch. 26. 6. &
33. 23. Rev. 9.
8.

Ch. 1. 3. & 5.
12. 13. & 42.
18—25. & 44.
19. Deut. 32.
28. Ps. 28. 5.
Jer. 4. 22. &
5. 4, 5. & 8. 7.
& 51. 7. & 10.
8, 14. 2 Thes.
1. 8.

Zeph. 3. 8, 9.
Mat. 3. 12.
Ps. 68. 22. ch.
11. 11. & 56.
8. Zech. 10. 8,
9.

Num. 10.
Deut. 26.
2 Kin. 17. 6.
Ch. 2.

Hos. 5. 5. &
6. 10. ver. 3.
Hos. 7. 5. &
4. 11, 18.
Amos 6. 5.
Prov. 23. 29.
30. ch. 5. 11,
12, 22. & 29.
9, 10.

Ver. 4. 2 Kin.
13. 23. & 14.
25. 2 Chr. 28.
6. ch. 7. 8, 9.
& 17. 4.
1 Kin. 16. 24.
Amos 6. 1—4.
Which is.

Before Christ
cir. 725.† Or, and he
such sort as
his God doth
teach him.Job 34. 11.
Exod. 28. 3.
& 31. 3. & 35.
35. 1 Kin. 7.
13. Ps. 18. 34.
& 144. 1.
Dan. 1. 17. &
2. 30. Ps. 94.
10. Mic. 6. 8.Judg. 6. 11.
Ruth 2. 17.
with ch. 27.
7. 8. Ps. 38. 1.
Jer. 10. 24.Ch. 30. 23. &
21. 9. 10.
Deut. 25. 4.
Ps. 103. 9.

Ver. 21, 22.

Ch. 9. 6. & 25.
1. & 40. 12.
13. & 55. 8.
Jer. 32. 19.
Job 5. 9. 12.
Ps. 92. 5. &
72. 18. & ciii
—civ. cxxxvi.
& 11. 2. 3.
Rom. 11. 33.Or, O Ariel,
that is, the
lion of God.
2 Sam. 23. 20.
or altar.
Ezek. 43. 15,
16.Or of the city,
i. e. Jerusa-
lem. 2 Sam.
5. 7.Heb. cut off
the heads, or
let the feasts
go round.
Hos. 5. 6. ch.
1. 11—15.
Mic. 6. 6. 7.
Is. 66. 3. & 1.
11—15. Jer.
7. 21. Amos
4. 4, 5.Ch. 8. 8. & 31.
26. & 5. 26—
30. & 10. 5, 6,
24, 25—32. &
33. 7. & 36.
22. & 37. 3.An altar of
sacrifices.
Ch. 34. 6.Ezek. 39. 17.
Zeph. 1. 7.2 Kin. 25. 9.
2 Kin. 18. 17.
& 19. 8, 9. &
xxiv. xxv.
Zech. 14. 2.
Luke 19. 43.
& 21. 20.2 Kin. 18. 4.
& xxiv. xxv.
ch. 8. 19. & 2.
11—17. Luke
19. 43, 44. &
21. 24.
1 Thes. 2. 16.Heb. peep, or
chirp.Ch. 30. 5, 7.
& 31. 3. & 37.
9. or 10. 16—
19. & 14. 25.
& 31. 8. & 37.
36.Ch. 17. 13. &
30. 13. Job
21. 18. Ps. 35.
5. & 1. 4.Ch. 5. 26—
30. & 26. 2. &
8. 8. or ch. 30.
30—33. & 33.
11, 12. & 37. 36.Ch. 30. 30—
33. & 31. 8, 9.
& 17. 12—14.
& 37. 36. Ps.
73. 20. Job
20. 8. Zech.
14. 1—3.

26 †For his God doth instruct him to discretion, and doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.

29 This also cometh forth from the LORD of hosts, who is wonderful in counsel and excellent in working.

CHAP. XXIX.

Exhibits (1) God's terrible judgments against Judah, particularly Jerusalem, by the Assyrians, Chaldeans, Syro-grecians, Romans, and Turks; 1—4, 14: and his vengeance on these instruments of his wrath; 5—8. (2) The sinful causes of the Jews' distress, viz. their stupidity and disregard of God's warnings; 9—12: their scornful hatred of the prophets; 20, 21: their formality and hypocrisy in their religious services; 13, 14: their rulers' atheistical and profane contempt of God's providence, and setting up their own schemes in competition with it; 15, 16. (3) Precious promises of great reformation, knowledge, comfort, and increase of number, to the remnant reserved in mercy; 17—24: while their enemies should be brought down; 17, 20. These chiefly relate to gospel times.

WO to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices.

2 Yet will I distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

5 Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly.

6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

threatenings, ye shall be enslaved by the Assyrians and others; for he has determined to accomplish, by sword, famine, pestilence, and captivity, the utter destruction of the Israelites, and of a great part of the kingdom of Judah. 27, 28. In the eastern countries wheat was beaten out from the husk by drawing a kind of drag with iron wheels over it.

REFLECTIONS UPON CHAP. XXVIII.—Pride and drunkenness render men a compound of beasts and devils; abominations to God, and plagues and monsters on earth. But whatever sinners are proud of is but fading. And nothing bids fairer to hurl men quickly into the depths of disgrace, poverty, and damnation, than pride and drunkenness. God sovereignly honours and blesses one nation, while he disgraces and destroys another. But thrice happy are those to whom Jesus Christ, and God in him, are their glory and crown. Base corruptions often continue, even amidst the most candid and zealous attempts towards reformation. But it is shameful and ill-boding when priests and prophets are partners in stupidity, and ringleaders in superstition and wickedness. What multitudes obstinately live in ignorance or rejection of God's truth! But, if they refuse to hear his word, he will make them feel his rod: and none shall feel it more certainly than proud scorners and obstinate refusers of Jesus Christ. How rich is the grace of God, in exhibiting Jesus as a Saviour to men when they have eminently ripened themselves for his vengeance! Eternally safe are they who trust in him, when all other refuges fail, when all carnal projects and self-righteousness prove lies in their right hand;—But what sovereignty, wisdom, holiness, and equity, does God manifest in forming and timing every judgment which he inflicts!

8 It shall even be as when an hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against mount Zion.

9 Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 Wherefore the LORD said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

15 Wo unto them that seek deep to hide their counsel from the LORD, and their works are in the dark; and they say, Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 And in that day shall the deaf hear the words of the book, and the eyes

Ch. 32. 15. & 11. 10. & 55. 5. & 35. 1—10. & 43. 19, 20. Mat. 8. 11, 12. Rom. 11. 11—17. ver. 18—24. Judg. 6. 37. Ch. 35. 5. & 42. 6, 7, 16—18. & 48. 17. & 54. 13. & 49. 6. & 61. 1. Eph. 1. 17—19. Mat. 11. 5. & 13. 11. Luke 4. 18. Acts 26. 18. with ver. 10—12.

Before Christ
cir. 725.Ch. 10. 7—
34. & xxxvi.
xxxvii. 2 Kin.
xviii. xix.
2 Chr. 32. 21.
ch. xiii. xiv.
Jer. 1. 11. Rev.
6. 12—17.
Ezek. xxxviii.
xxxix. Mic.
7. 8—10.Ch. 1. 2. &
33. 13, 14. &
22. 1, 2. Acts
13. 41.Or take your
pleasure and
riot. Ch. 5.
12. & 22. 12,
13.Ver. 10. ch. 6.
10, 11. & 19.
14. & 28. 7—
13. Ps. 69. 22.Rom. 11. 8.
Ps. 69. 23.
2 Thes. 2. 10
—12. ch. 66.
4. & 8. 14. &
28. 8, 9, 21.
Mat. 13. 14.
& 11. 25.John 12. 40.
Acts 13. 40,
41. & 26. 25,
26. Mat. 15.
9, 15. & 23.
16. John 9.
39, 40. Mic.
3. 6, 7. ver.
14.Heb. heads.
Ch. 3. 2. Jer.
26. 8.1 Sam. 9. 9.
ch. 30. 9.

† Or letter.

Ch. 8. 16.
Rev. 5. 1.
Dan. 12. 4.
Mat. 11. 25.
& 13. 11. &
16. 17.Ch. 27. 11. &
28. 8—13.
Hos. 4. 6.
John 7. 15.Mat. 15. 8, 9.
& 6. 5. & 7.
23. & 23. 14,
23. & 5. 20.
Mark 7. 6. ch.
48. 1, 2. & 58.
2. 3. Jer. 12.
2. Ezek. 33.
31. 32. ch. 1.11—15. Col.
2. 22. Hos. 5.
11. & 10. 2.Hab. 1. 5.
Joel 1. 2.
ver. 9.† Heb. I will
add.Ver. 10. Jer.
49. 7. Obad.
8. 1 Cor. 1.
19. Rom. 1.
21, 22. Mat.
11. 25. ch. 19.
14.Ch. 30. 1.
Rev. 2. 24.
Ezek. 8. 12. &
9. 9. Job 22.
13, 14. Ps. 10.
11, 13. & 64.
5. & 94. 7.Ch. 31. 2. &
45. 9. Jer. 18.
6. Job 5. 12,
13. Ps. 33. 10,
11. ch. 44. 25.
& 45. 9.
Ezek. 16. 34.Hab. 2. 3.
Heb. 10. 37.
Ps. 102. 13.
Luke 18. 8.

CHAP. XXIX. Ver. 1, 2. Jerusalem is called ARIEL, from the altar of burnt-offering which devoured the offerings sacrificed upon it.—Notwithstanding all their sacrifices, and pretended devotions, both city and temple shall be brought into great straits,—and filled with fire, blood, and carcasses of men, sacrificed to my justice.

3, 4. By the enemies whom I will appoint against you, your present haughtiness and scoffing shall be turned into great debasement, distress, and submission.

5—8. Doth perhaps not only denounce the sudden destruction of their enemies, by the fearful judgments of God, but also the ruin of the Jews' auxiliaries and armies, and their own terrible distress, while their enemies were quite insatiable in devouring and destroying.

9—12. With amazement ponder and bewail your condition, and cry for deliverance; for all ranks are besotted with corrupt principles, unsteadiness, and stupidity; and neither ignorant nor learned either understand or regard the warnings of God. 13—16. Because their religious devotion is merely in outward appearance, while the most abominable wickedness reigns in their heart, and merely an observance of the commands of Hezekiah, or the traditions of the elders, I will punish them with astonishing miseries, baffle all the deep-laid projects of their politicians, and give up their doctors to amazing stupidity. All their subtle devices, for perverting the order which I have fixed, shall be as easily altered as clay by the potter, and as ineffectual to accomplish their designs as clay without a potter.—17—21. Amazing changes shall happen on fields and nations: the long barren Gentile world being converted to Christ, and rendered fruitful in good works, while the Jews shall be rejected by God from his church. The unconcerned and ignorant Gentiles shall be brought to the knowledge of God in Christ; and, amidst affliction and poverty, shall rejoice in himself and his favours; while

Before Christ
cir. 725.

Ch. 61. 10.
John 15. 11.
Phil. 3. 3. & 4.
4. 1 Pet. 1. 6.
8. Ps. 9. 14.
& 10. 11, 17.
12. & 12. 5.
Mat. 5. 3. &
11. 5. 1 Cor.
1. 26—29.

Heb. shall
add.

Ver. 5. ch.
25. 4. 5. & 5.
19. & 28. 14.
22. Mark 3. 2.
Prov. 4. 16. &
1. 24—32.
1 Thes. 2. 15.
16.

Mat. 22. 15.
& 9. 2. 3. &
26. 3. Acts 7.
58.

Amos 5. 10.
ch. 5. 7. 1.
Hos. 6. 1. Jer.
20. 8. Ezek. 3.
17.

Amos 5. 11.
12. Mal. 3. 5.
Prov. 28. 21.

Gen. 12. 1.
Josh. 24. 2. 3.
Neh. 9. 7. 8.

Ch. xlix. lx
—lxii. lxx.
lxvi. Zech. 8.
20—23. Rom.
11. 11—32.

Ch. 45. 11. &
60. 21. & 19.
25. Eph. 2. 4.
10. Acts 11.
16. & 26. 18.

Ps. 45. 11.
Hos. 3. 5. 1 Pet. 4. 11.
17. 18. Mat. 11. 25. Luke 15. 23. Acts 2. 37. & 26. 18. 1 Tim. 1. 13.

* Heb. shall know
understanding.

CHAP. XXX.

Contains (1) A sharp reproof to the Israelites and Jews, for trusting to the Egyptians, and in vain hiring them for their help against the Assyrians and Chaldeans; 1—7. (2) Terrible threatenings of certain and sudden destruction, answerable to their wickedness to them who slighted God's prophets: and admonitions to equity, repentance, and trusting in the Lord; 8—17. (3) Gracious promises of a quiet residence, hearing of prayer, numerous instructors, reformation from idols, external comforts, and spiritual light, glory, and health, to such as should wait on God; 18—26. (4) A prediction of the terrible and sudden destruction of the Assyrian army before Jerusalem, to the great joy of the Jews, as an introduction to these privileges; 27—33.

Lam. 5. 16.
Ezek. 16. 23.
Hos. 7. 13. &
4. 16. & 9. 15.
ch. 1. 2. & 63.
10. Jer. 5. 25.

Josh. 9. 14.
ch. 8. 19. &
29. 15. Hos.
4. 10. 12.

Ch. 28. 15.
17. & 29. 15.
ver. 2. 3.

Ezek. 17. 13.
ch. 5. 17.
2 Tim. 3. 13.

Josh. 9. 14.
1 Kin. 22. 7.
Jer. 21. 2.
& 17. 5. ver.
10. ch. 31. 1
—3. & 20. 5.
2 Kin. 17. 4.
Jer. 37. 5. 7.
& 43. 5. 9.
Hos. 7. 11.

Ch. 20. 5. 6.
ver. 5. 7. &
31. 3. & 36. 6.
Ezek. 29. 6. 7.

Hoshea's or
Hezekiah's.
Ch. 36. 6. &
57. 9. 2 Kin.
17. 4.

Ch. 19. 11.
Jer. 2. 16. &
43. 7. Ezek.
30. 18.

Ch. 20. 5. 6.
& 36. 6. &
xviii. xix. Jer.
xvi. Ezek.
xxix—xxxii.

Egypt and
Ethiopia.
Exod. 1. 11.
& 13. 14.
Deut. 4. 20.
Jer. 11. 4.

WO^a to the rebellious children, saith the LORD, that ^btake counsel, but not of me; and that ^ccover with a covering, but not of my spirit, that they may ^dadd sin to sin:

2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.

4 For ^ehis princes ^fwere at Zoan, and his ambassadors came to Hanes.

5 They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south: into ^gthe land of trouble and anguish,

of the blind shall see out of obscurity and out of darkness.

19 The meek also ^hshall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

20 For ⁱthe terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

21 That ^jmake a man an offender for a word, and lay a snare for him that ^kreproveth in the gate, ^land turn aside the just for a thing of nought.

22 Therefore thus saith the LORD, who ^mredeemed Abraham, concerning the house of Jacob, ⁿJacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth ^ohis children, the work of mine hands, in the midst of him, they shall ^psanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit ^qshall come to understanding, and they that murmured shall learn doctrine.

Ch. 28. 7. ver. 10—12, 13. & 30. 26. & 11. 9. & 60. 7. Eph. 1. 17. 18. Mat. 11. 25. Luke 15. 23. Acts 2. 37. & 26. 18. 1 Tim. 1. 13.

* Heb. shall know
understanding.

from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit them.

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried. ^rconcerning this, "Their strength is to sit still.

8 ¶ Now go, ^swrite it before them in a table, and note it in a book, that it may be for ^tthe time to come for ever and ever:

9 That ^uthis is a rebellious people, lying children, children *that* will not hear the law of the LORD:

10 Who say to the ^vseers, "See not; and to the prophets, Prophecy not unto us right things, ^wspeak unto us smooth things, prophecy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise ^xthis word, and trust in ^yoppression and perverseness, and stay thereon;

13 Therefore this iniquity shall be to you ^zas a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of the ^{aa}potter's vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus saith the Lord God, the Holy One of Israel; ^{ab}In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ^{ac}ye would not.

16 But ye said, No; for we will flee upon horses; therefore ^{ad}shall ye flee: and, we will ride upon the swift; therefore shall they that pursue you be swift.

17 ^{ae}One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as ^{af}a beacon upon the top of a mountain, and as an ensign on an hill.

18 ¶ And ^{ag}therefore will the LORD wait, that he may be gracious unto you; and therefore will he be ^{ah}exalted, that he may have mercy upon you: for the LORD

Ps. 81. 11. Prov. 1. 24—26.

Lev. 26. 8, 36, 37. Deut. 28. 25. & 32. 30. Amos 2. 12, 13.

3. 8. Hos. 2. 14. Mic. 5. 3.

Ps. 46. 10. Eph. 2. 7. & 3. 21. Luke 2. 14.

Ch. 36. 1. & 10. 28—32. & 5. 26—30. & 8. 7, 8.

Amos 2. 12, 13.

2 Pet. 3. 9. Exod. 34. 6, 7.

Jer. 5. 2. Zeph. 1. 6. & 33. 10.

Before Christ
cir. 725.

2 Chr. 16. 2.
& 27. 21. ch.
17. 9. Hos. 2.
9. & 12. 1.
2 Chr. 17. 4.

Ch. 36. 6. &
31. 1—3. &
37. 9. Jer. 37.
7. Ezek. 29.
6. 7. ch. 2. 22.
Jer. 17. 5.

Or to her.
Heb. the
inactive, or,
fierce pride
does nothing.

Ver. 15. ch.
2. 12. & 1.
29. & 29. 12.
& 7. 4. Hos.
5. 13. Ps. 62.
8. 9. & 118.
9. & 146. 3.

Ch. 8. 1.
Hab. 2. 2.
Deut. 31. 19.
Job 19. 24.
Ps. 102. 18.
Rev. 1. 11.

Heb. the lat-
ter day, or a
witness.

Ch. 1. 2. 4.
& 3. 9. Deut.
32. 6, 20.
Rom. 3. 9.
Zeph. 3. 2.
Zech. 7. 11,
12. Acts 7. 51.
Jer. 14. 16.
17. ch. 39. 13.
Ezek. 2. 5. 6.
& 12. 2.

1 Sam. 9. 9.
1 Chr. 29. 29.

Jer. 11. 21.
Amos 2. 12.
& 7. 13. Mic.
2. 6. 11. Gal.
1. 10.

Mic. 2. 11.
Jer. 6. 14. &
23. 17. 26. 2.
Ezek. 13. 7.
8. 10. 18. 22.
1 Kin. 22. 2.
13. Ps. 5. 9.

Acts 13. 4. &
4. 18. & 5. 40.
Mic. 2. 11.
Amos 6. 10.
Jer. 23. 31.
36. 2 Chr. 36.
16.

Ver. 1—7, 9.
ch. 31. 1—3.
& 5. 24. & 28.
13. 14.

Or fraud.
Ver. 10, 11.
Ps. 62. 10. &
52. 7.

Ps. 73. 19.
20. 1 Thes. 5.
2. 3. ch. 29.
5. Ezek. 13.
10—15. ch.
iii. v. ix.
Ezek. 1. 1.
xv. & Jer.
44. 11, 12.

Heb. the bot-
tle of
pottery.
Jer. 19. 11.
Ps. 2. 9. ch.
47. 14. Job.
27. 22. & 20.
23. & 18. 5—
20.

Ver. 7. Hos.
14. 1—3. Jer.
3. 14. 22. &
31. 18—20.
ch. 7. 4. &
26. 3. 4.
1 Chr. 5. 20.
2 Chr. 13. 18.
& 16. 8. 9. &
20. 12. Ps. 34.
22. & 37. 40.
& 125. 1. 2.

Hos. 11. 2. 7.
Mat. 23. 37.
Jer. 44. 16, 17.
ch. 31. 1.

their proud and powerful enemies, who watched for opportunities of doing mischief, and who hated reproof, and persecuted the prophets and ministers of God, and, for a trifling consideration, perverted justice, shall be destroyed. 22—24. And, notwithstanding the distresses or rejection of the Jews, the church shall be gloriously enlarged, to the great comfort of the pious Jews and honour of God; and multitudes of the most wicked and obstinate opposers shall be converted, especially in the millennial period.

REFLECTIONS UPON CHAP. XXIX.—Formal hypocrites may go on long in a round of external duties; but dreadful and debasing is the vengeance of God which awaits them, and which awaits the chastisers even of his provoking people. His judgments make the stoutest hearts to bow or to break. Fearful is their condition who are drunk with the love of pleasures, honour, or wealth, or with corrupt principles and prejudices; or who are so abandoned to spiritual stupidity, that the best means can neither enlighten nor awaken them. Alas, how wicked, how villainous is it to approach God in outward forms of devotion, while we hate him in our heart, and worship him only from regard to the authority of men! Absurd and fruitless is every scheme which is carried on independent of, and in

opposition to God. But thrice happy is it to have external calamities balanced with subsequent spiritual blessings; and that the casting away of the Jews has issued in the reconciling of the Gentile world to him;—and, in some future period, how much more shall their fulness!

CHAP. XXX. Ver. 1—5. Dreadful ruin shall overtake those Israelites and Jews, who, without regarding my counsel, increase their wickedness, by taking unwarrantable methods for their own protection and deliverance. 6, 7. They send whole loads of presents upon asses and camels southward into Egypt, which will but hurt instead of helping them, and will soon be as miserable as themselves.—But their only way to secure themselves is to stay at home, and trust in and wait upon God for his help. See ver. 15. 9—17. And, since this rebellious and hypocritical people will disregard my admonitions, and require my prophets to forbear delivering my messages unless they flatter their humours and lusts, they shall quickly find themselves, and their carnal confidences, all shattered to pieces. And, since they refuse to stay at home, and turn to and trust in me, but will trust to their Egyptian allies, the Assyrians shall pursue and scatter them, till only a few stragglers be left. 18—26. Nevertheless, the

Before Christ
cir. 725.

is a God of judgment: ¹ blessed are all they that wait for him.

19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it he will answer thee.

20 And though the LORD give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire:

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a

bridle in the jaws of the people, causing them to err.

29 Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.

30 And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest and hailstones.

31 For through the voice of the LORD shall the Assyrian be beaten down, who smote with a rod.

32 And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it.

33 For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

CHAP. XXXI.

Is a kind of abridgment of the preceding; and contains (1) A second wo to those Jews, who, to their hurt, trusted to the Egyptians for help, and neglected dependance on the Lord; 1—3. (2) Assurance that God would graciously protect Jerusalem; 4, 5. (3) A call to, or promise of, their repentance and reformation; 6, 7. (4) A prediction of the destruction of the Assyrian army, and the terror of their king and surviving princes; 8, 9.

WO to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD!

2 Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evil doers, and against the help of them that work iniquity.

3 Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto

wickedness of professors justifies God's severest judgments against them!—It is infinitely criminal and hazardous for men to tempt God's ministers to unfaithfulness in delivering his messages. God frequently gives them up to delusion who incline to it; and punishes such as scoff at his admonitions with fearful, certain, and unavoidable ruin. There is no way of escaping his judgments but by a believing and penitent turning to himself. And if, notwithstanding thousands of provocations and judgments, he still wait to be gracious, earnestly ought we to wait and cry for his favours. Persevering faith and prayer always issue in substantial and lasting comforts. Great is the mercy to have an open access to Jesus Christ's ministers and ordinances, and to be directed in every step by God's teaching Spirit and a tender conscience. Detestable to exercised saints are their formerly beloved lusts, and precious are new covenant blessings. The relief of God's people, and the ruin of their enemies, are marvellously connected. In his anger he blasts, overflows, sifts, bridges, beats, and burns up his most proud and powerful opposers with the greatest ease! Having therefore received a kingdom that cannot be moved, let me have grace, wherewith I may serve him acceptably with reverence and godly fear; for our God is a consuming fire.

CHAP. XXXI. Ver. 2, 3. As wise as ye think yourselves, God will counter-mine all your subtle contrivances, and bring effectual ruin upon both you and your Egyptian helpers. 4, 5. Undismayed by all the noise, boasting, and blasphemy, of the Assyrians, God shall, with almighty force, furiously encounter

Lord will wait for a fit season to deliver you, and will, in infinite wisdom, glorify his own perfections in working graciously for you. Notwithstanding Sennacherib's attempts, and the attempts of all your other enemies, ye shall safely dwell in Jerusalem; ye shall return thither from your Chaldean captivity; and in the latter days shall, to your inexpressible comfort and happiness, be converted to Christ and his church. And, whatever adversities you may quickly suffer, you shall then have plenty of public ordinances and teachers, and be remarkably directed in all your ways. Ye shall, with the utmost detestation, relinquish your idolatries, and destroy every monument thereof. While your fields and hills produce plentiful crops of corn, grass, vines, &c. your nation shall bring forth multitudes of converts, and fruits of righteousness, to the glory of God. And, while your proud enemies, Assyrians, Chaldeans, Syro-grecians, Antichristians, and Turks, are brought down, great and amazing shall be your refreshment, knowledge, comfort, and vigour. 27—33. For behold, to your sudden and inexpressible joy, the Lord, in the execution of his purposes and predictions, will, with great ease, but in a most terrible and sudden manner, destroy the Assyrian army in the valley of Hinnom, before Jerusalem, as a prelude of similar ruin to the rest of your adversaries.

REFLECTIONS UPON CHAP. XXX.—Men are too fond of trusting to human help in their distress, and too careless of that which is divine. But what is got without the Lord's leave cannot be of any real service, but hurt. The notorious

Before Christ
cir. 725.

Ch. xxv. xxvi. & 27. 2. & xxxv. Jer. 31. 12. Rev. 14. 1—4. & 19. 1—7. Exod. xv. Judg. v. with Lev. 23. 32. Deut. 16. 11, 14. Ps. 42. 4. & 81. 1, 2.

Heb. Rock. Deut. 32. 4. Ps. 18. 31.

Heb. the glory of his voice. Ps. 18. 14. & 29. 6. & 50. 3. & 76. 9—11. & 97. 3. Josh. 10. 10. 1 Sam. 7. 10. ch. 29. 6. & 10. 34. & 37. 36. Rev. 6. 12—17. & 14. 16—20. & 16. 1—21. Ezek. 38. 19—22. & 39. 3—6.

Ch. 10. 5, 24. & 9. 4. Mic. 5. 5.

Heb. every passing of the appointed or terrible rod sounded, or the correcting. Mic. 6. 9. ver. 31. ch. 10. 5, 15, 24. & 14. 5.

† Heb. cause to rest upon him.

1 See ver. 29.

Ch. 11. 15. & 19. 16. & 10. 16—19, 25—34. & 14. 25. & 37. 7, 29, 36, 37. ver. 28. against them. 2 Kin. 23. 10. Jer. 7. 31, 32. with Mat. 18. 8, 9. & 23. 15. & 25. 41. Rev. 20. 10. * Heb. from yesterday. * Ch. 9. 4. & 10. 16—19, 33, 34. & 33. 10—12. Ver. 27, 28, 30, 31. ch. 37. 36, 38. Rev. 6. 17. & 14. 9, 10. & 18. 8. & 19. 20. & 20. 9, 10, 15 with Gen. 19. 24. Ps. 11. 5, 6.

Ch. 30. 1—7, 16. & 57. 9. Ps. 20. 7, 8. & 33. 16, 17. with Deut. 17. 18. & 28. 68. Hos. 11. 5.

2 Chr. 16. 7, 8. Jer. 17. 5. & 2. 13. Hos. 7. 10, 16. & 11. 7. ch. 22. 11. & 17. 7, 8.

1 Tim. 1. 17. Rom. 11. 33, 34. ch. 40. 12, 13. Job 5. 12, 13. Amos 3. 6. ch. 30. 13, 14. Zech. 1. 6.

* Heb. remove. Ps. 68. 1, 2. Zeph. 3. 8.

Ver. 3. ch. 30. 3, 7. & xix. xx.

Ps. 9. 20. & 60. 11. & 146. 3, 4. & 39. 5. & 62. 9. Ezek. 24. 9. ch. 36. 6. & 2. 22.

Jer. 15. 6. Zeph. 2. 13.

Ch. 20. 4—6. 2 Kin. 18. 13. Jer. 17. 5.

Before Christ
cir. 725.

Ch. 5. 29. &
30. 27-33. &
10. 16-19.
33. 34. Mic.
5. 5-8. ch.
37. 7. 35. 36.
Jer. 50. 33.
34. Prov. 30.
30. & 5. 14.
with Hos. 11.
10. Amos 3.
8. ch. 42. 13.

† Or multi-
tude.

Deut. 32. 11.
Exod. 12. 23.
Ps. 91. 4. &
125. 2. & 17.
8. & 36. 7. &
57. 1. & 61.
5. Mat. 23.
37. Zech. 2. 5.
8. 9. 15. &
12. 8. ch. 37.
35. 36.

Jer. 3. 1. 4.
14. 22. & 31.
18-20. Ezek.
18. 30. & 33.
11. Hos. 14.
1-3. 8. & 9.
9. 15. Joel 2.
12. 13. ch. 44.
22. & 55. 6.
7.

2 Kin. 17. 7.
—17. ch. i.
iii. v. ix. lix.
Mic. ii. iii.
Hos. iv-xii.
Amos ii-iv.

Ch. 2. 20. &
1. 29. & 27.
9. & 30. 22.
& 17. 8. Hos.
14. 3. 8. & 2.
15-17. Mic.
4. 13. 1 John
5. 21.

† Heb. the idols
of his gold.

Ch. 9. 4. &
10. 16-19.
25-34. & 14.
25. & 27. 1.
4. & 29. 5-8. &
30. 27-33. & 37.
7. 36-38. & 33.
1. 3. 11. 12. 18.
19. 23. Hos. 1. 6.
7.

† Or for fear of the sword.

† Or his strength. Ch. 37. 37.

† Or tributary.

† Heb. his rock shall pass away for fear.

† Lev. 6. 13. or Ps. 21. 9. ch. 10. 16-19. & 30. 27-33. &
29. 2. & 33. 14. Zech. 2. 5. Mal. 4. 1. & 3. 2. 3.

† Heb. heavy.

† Heb. the idols of his gold.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

† Heb. heavy.

me, 'Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself †for the noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5^k As birds flying, so will the LORD of hosts defend Jerusalem; defending also, he will deliver it; and, passing over, he will preserve it.

6 ¶ 'Turn ye unto him from whom the children of Israel have ^mdeeply revolted.

7 For in that day every man shall ⁿcast away his idols of silver, and †his idols of gold, which your own hands have made unto you for a sin.

8 ¶ 'Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee ‖from the sword, and his young men shall be ^{*p}discomfited.

9 And †he shall pass over to ^qhis strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose ^rfire is in Zion, and his furnace in Jerusalem.

10 ¶ 'Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee ‖from the sword, and his young men shall be ^{*p}discomfited.

11 Tremble, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

12 They shall lament for ^mthe teats, for †the pleasant fields, for the fruitful vine.

13 ⁿUpon the land of my people shall come up thorns and briers; †yea, upon all the houses of joy in the ^ojoyous city:

14 ^pBecause the palaces shall be forsaken; the multitude of the city shall be left; the ‖forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 ¶ 'Until ^qthe spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 ^rThen judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 ^sAnd the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in ^ta peaceable habitation, and in sure dwellings, and in quiet resting places;

19 When it ^ushall hail, coming down on the forest; ^vand the city shall be low in a low place.

20 ^wBlessed are ye that sow beside all

21 ^xAnd the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

22 ^yThe heart also of the ^zrash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

23 ^{aa}The vile person shall be no more

24 ^{ab}And the heart also of the ^zrash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

25 ^{ac}The vile person shall be no more

26 ^{ad}And the heart also of the ^zrash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

27 ^{ae}The vile person shall be no more

28 ^{af}And the heart also of the ^zrash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

29 ^{ag}The vile person shall be no more

30 ^{ah}And the heart also of the ^zrash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

31 ^{ai}The vile person shall be no more

32 ^{aj}And the heart also of the ^zrash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

called liberal, nor the churl said to be bountiful.

6 ^kFor the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 ^lThe instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even †when the needy speaketh right.

8 But ^mthe liberal deviseth liberal things; and by liberal things shall he ‖stand.

9 ¶ Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 ⁿMany days and years shall ye ^kbe troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

11 ^oTremble, ye women that are at ease; be troubled, ye careless ones: strip you and make you bare, and gird sackcloth upon your loins.

12 They shall lament for ^mthe teats, for †the pleasant fields, for the fruitful vine.

13 ⁿUpon the land of my people shall come up thorns and briers; †yea, upon all the houses of joy in the ^ojoyous city:

14 ^pBecause the palaces shall be forsaken; the multitude of the city shall be left; the ‖forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 ¶ 'Until ^qthe spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 ^rThen judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 ^sAnd the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in ^ta peaceable habitation, and in sure dwellings, and in quiet resting places;

19 When it ^ushall hail, coming down on the forest; ^vand the city shall be low in a low place.

20 ^wBlessed are ye that sow beside all

21 ^xAnd the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

22 ^yThe heart also of the ^zrash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

23 ^{aa}The vile person shall be no more

24 ^{ab}And the heart also of the ^zrash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

25 ^{ac}The vile person shall be no more

26 ^{ad}And the heart also of the ^zrash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

27 ^{ae}The vile person shall be no more

28 ^{af}And the heart also of the ^zrash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

29 ^{ag}The vile person shall be no more

30 ^{ah}And the heart also of the ^zrash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

31 ^{ai}The vile person shall be no more

32 ^{aj}And the heart also of the ^zrash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

33 ^{ak}The vile person shall be no more

34 ^{al}And the heart also of the ^zrash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

35 ^{am}The vile person shall be no more

36 ^{an}And the heart also of the ^zrash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

Before Christ
cir. 725.

Rev. 22. 11.
Mat. 15. 19
& 7. 15-23.
Job 22. 5-24.
& 24. 2-15.
Ps. 14. 1-5.
Rom. 3. 10-18.
Luke 11. 52.
Rom. 8. 7.

Ver. 5. Prov.
11. 24. 26. &
2. 12. Mic. 2.
1. 2. Amos 4.
1. ch. 1. 23.
& 5. 7. 23.
Ps. 52. 1. 2.
& 82. 2-4.

† Or when he speaketh against the poor in judgment.

Ps. 110. 3. &
37. 30. ch. 33.
15. Mat. 12.
34. 35. 2 Cor.
9. 9. Prov. 11.
24-27. Dan.
12. 1. 1 Cor.
15. 33.

† Or be established.

Dent. 28. 56.
Amos 4. 1. &
6. 1. ch. 33.
14. & 3. 16.
& 22. 13. &
47. 7. 8. Jer.
48. 11. 12.
ver. 14.

† Heb. days above a year.

2 Kin. 18.
13. 17. & 19.
9. ch. 5. 26-30.
& 7. 17-25.
& 8. 7. 8. &
9. 13-21. &
xxii. xxiv. &
33. 8. 9. &
27. 10. 11.
Hab. 3. 17.
Hos. 2. 8. &
3. 4.

Ch. 33. 14. &
22. 4. 5. & 37.
3. 15. 2-5. &
8. & 20. 2. &
47. 1-3. &
3. 16-24. Jer.
48. 37. Amos.
8. 10. Joel 1. 8.
Jam. 5. 5.
Rev. 18. 7. 8.

† Lam. 2. 11.

& 4. 3. 4. ch.
37. 30. or
Mat. 24. 19.
Luke 23. 28.
29. Joel 1. 12.

† Heb. the fields of desire.

Ch. 7. 23. &
5. 6. & 34. 13.
& 27. 10. 11.
Ps. 107. 34.
Hos. 9. 6.

† Or burning upon, &c.

Ps. 48. 1. 2.
ch. 22. 12. 13.
& 5. 12. Amos
6. 1. 4-6.
Mar. 23. 38.

Ch. 24. 10.
12. & 25. 2.
& 27. 10. & 5.
9. & 17. 2.
Ps. 69. 25.
2 Kin. 25. 9.
Luke 21. 20.

† Or cliffs and watch-towers.

† Prov. 1. 22-24. ch. 39. 8. Joel 2. 28. Zech. 12. 10. ch. 29. 17. & 35. 2. Rom. 11. 11-26. Ezek. 36. 37. & 39. 29. Luke 24. 49. Acts 1. 8. & 2. 4. & 11. 18. & 26. 17. 18. Ps. 94. 14. 15. ch. xxxv. liv. lx. lxi. lxii. lxx. lxxi. & 41. 18. 19. & 2. 4. & 43. 20. Zech. 8. 3. 20-23. Rom. 11. 11-32. Hos. 3. 5. Mat. 8. 11. 12. Ps. lxxii. cxvii. Ps. 72. 2. 3. & 119. 165. ch. 26. 3. & 48. 18. & 54. 13. & 33. 5. 6. & 66. 12. Luke 2. 14. Rom. 14. 17. Jam. 3. 17. 18. Mic. 4. 4. 5. & 5. 5. John 14. 27. & 16. 33. Rom. 5. 1-21. Eph. 2. 15. Ch. 33. 20-22. & 60. 18. Ezek. 34. 25. Mat. 16. 18. & 27. 24. Ezek. 20. 46. Zech. 11. 2. Nah. i-iii. Zech. 2. 13. ch. xiii. xiv. xxi. Luke 19. 43. 44. Rev. 6. 12-17. & viii. xvi. xviii.

† Or and the city shall be utterly abased. Ps. 110. 5. f. 37. 24. Ezek. 20. 46. Zech. 11. 2. Nah. i-iii. Zech. 2. 13. ch. xiii. xiv. xxi. Luke 19. 43. 44. Rev. 6. 12-17. & viii. xvi. xviii.

† Eccl. 11. 1. 6. ver. 15. ch. 33. 20-22. & 4. 2. & 30. 23. 24. Jer. 31. 5. John 4. 38. Acts 2. 41. & 4. 4. & 5. 14. & c. 13. 8. 1 Cor. 9. 10. & 15. 10. Eph. 3. 8. 9. Rom. 15. 16-20.

REFLECTIONS UPON CHAP. XXXI.—Many wickedly go far for human help and to no purpose, when they might have help from God at hand, to infinite advantage. But, the more we know of men, we shall trust them the less: and, the more we know of God, we shall trust him the more. It is an atheistical disbelief of his all-sufficiency that ever makes us depart from him to depend on a creature; and, when we do so, we may expect to have it ruined along with ourselves. But ever safe are those whom God defends with infinite compassion and almighty power. His promises are an infallible ground of faith; his goodness ought to lead the greatest rebels against him to a kindly repentance; and every remarkable deliverance should be attended with remarkable reformation. But great is the ruin and the terror which await his implacable foes!

govern in equity and wisdom; shall protect the oppressed, promote the instruction of the subjects in the laws of God, and treat every one according to his real character, bad or good.—Jesus shall erect and govern his church in the most righteous manner, and his apostles and ministers shall wisely dispense his ordinances. He shall protect, refresh, quicken, and comfort, his people in all their tribulations. Such as have spiritual knowledge shall have it greatly increased; and even the inconsiderate shall be made to know, and the weak to declare, the things of God with great distinctness. Worthless, hypocritical, and mischievous, oppressors shall be detected, and debarred from offices or honours, while they, who are liberal and upright, shall be visibly blessed, and prosperous. 9—14. Terrible shall be the distress and anguish of those cities and wanton women, who, by their pride and vanity, provoked God to wrath; when, through the ravage of the enemy, neither milk, nor corn, nor wine, shall be found, but the whole land be turned into, and for many years or ages continued, a desolate wilderness. 15—20. But when God shall pour forth his Spirit, and mighty changes shall ensue, and great revivals in souls, in churches, and nations, shall be wrought. The gospel shall be received, and righteous judgment executed, every where. Great shall be the peace and real prosperity of true believers, even while the unbelieving Jews, or others, shall be fearfully destroyed. And great shall be the success of ministers in the conversion of multitudes to Christ.

Before Christ
cir. 720.

waters, that send forth *thither* the feet of the ox and the ass.

CHAP. XXXIII.

Relates immediately to the deliverance from Sennacherib's army, not excluding the deliverance from Babylon, or from the Syro-grecians, Romans, and Antichristians, and the gospel deliverance by Christ. Here is foretold (1) The great distress into which Judah and Jerusalem should be brought; 7—9: and the terror of their wicked ones; 13, 14. (2) The earnest supplication of the godly; 2: and their holy security amidst their distress; 5, 6, 15, 16. (3) The sudden and fearful destruction of the Assyrians, and other enemies, to the great honour of God; 1, 3, 5, 10—12, 18, 19, 23. (4) The enriching of the Jews with the spoil of the Assyrian camp; 4, 23. (5) The happy re-establishment of the Jewish church and state, and of the gospel church, after the deliverance; 15—24.

WO to ^athee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! ^bwhen thou shalt cease to spoil, thou shalt be spoiled; and, when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, ^cbe gracious unto us; we have waited for thee: ^dbe thou their arm every morning, our salvation also in the time of trouble.

3 ^eAt the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And ^fyour spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

5 ^gThe LORD is exalted; for he dwelleth on high: he hath ^hfilled Zion with judgment and righteousness.

6 And ⁱwisdom and knowledge shall be the stability of thy times, and strength of ^ksalvation: ^kthe fear of the LORD is his treasure.

7 Behold, their ^lvaliant ones shall cry without: the ambassadors of peace shall weep bitterly.

8 ^mThe highways lie waste, the way-faring man ceaseth; he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 ⁿThe earth mourneth and languisheth: Lebanon is ashamed and ^ohewn down: Sharon is like a wilderness; and Bashan and Carmel shake off ^ptheir fruits.

10 Now ^qwill I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 Ye ^rshall conceive chaff, ye shall bring forth stubble: your breath ^sas fire shall devour you.

12 And the people shall be as the

burnings of lime: as thorns cut up shall they be burned in the fire.

13 ^tHear ^uye that are far off, what I have done; and, ye that are near, acknowledge my might.

14 ^vThe sinners in Zion are afraid; fearfulness hath surprised the hypocrites. ^wWho among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that ^xwalketh ^yrighteously, and speaketh ^zuprightly; he that despiseth the gain of ^aoppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of ^bblood, and shutteth his eyes from seeing evil;

16 ^cHe shall dwell on ^dhigh: his place of defence ^eshall be the munitions of rocks; bread shall be given him; his waters ^fshall be sure.

17 Thine eyes shall see ^gthe king in his beauty: they shall behold ^hthe land that is very far off.

18 Thine heart shall meditate terror. ⁱWhere is the scribe? where is the ^jreceiver? where is he that counteth the towers?

19 ^kThou shalt not see a fierce people, a people ^lof deeper speech than thou canst perceive; of a ^mstammering tongue, that ⁿthou canst not understand.

20 ^oLook upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But ^pthere the glorious LORD will be unto us a place ^qof broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD is our ^rjudge, the LORD is ^sour ^tlawgiver, the LORD is ^uour king; he will save us.

23 ^vThy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then ^wis the prey of a great spoil divided; the lame take the prey.

24 ^xAnd the inhabitant shall not say,

ch. 37, 36, 37. Exod. 14. 13. ^yCh. 28. 11. & 36. 11. 2 Kin. 18. 26. Ezek. 3. 5, 6. Deut. 28. 49. Jer. 5. 15. Dan. 8. 23. with ch. 19. 18. with Zeph. 3. 9. ^zOr ridiculous. ^aPs. 48. 12, 13. with ch. 5. 26—30. & 10. 7—15. Ps. 46. 1—11. & 125. 1, 2. & 78. 69. & 122. 1—4. Zeph. 2. 4—12. & 8. 3. Mat. 16. 18. ch. 54. 2, 3. John 10. 1—14, 28. ^bZech. 2. 5. Ps. 46. 4, 5. & 91. 1—10. & 125. 1, 2. ^cHeb. broad of spaces, or hands. ^dJam. 4. 12. Ps. 147. 19, 20. Deut. 33. 2. Neh. 9. 8, 11. & 9. 4. & 26. 1. & 75. 7. & 94. 2. ^ePs. 44. 4. & 74. 12. & 89. 18. & 2. 6. & 14. Mat. 23. 8, 10. ^fHeb. statute maker. ^gPs. 9. 6, 7. Zech. 9. 9, 10. ch. 25. 9. ^h72. 12—14. & 22. 27—30. ch. 9. 6, 7. Zech. 9. 9, 10. ch. 25. 9. ⁱOr they have forsaken thy tacklings. 2 Chr. 32. 21. ver. 21. Ps. 48. 7. ch. 37. 36. ver. 1, 3. ^jVer. 1, 4. 2 Chr. 20. 35. 2 Kin. 7. 15, 16. Zeph. 2. 9. ch. 11. 14, 15. Ps. 68. 12. Rev. 19. 18. ^kCh. 24. 23. Rev. 22. 2. & 21. 4. Jer. 50. 20. ch. 44. 22. Mic. 7. 18, 19. 1 John 1. 7, 9. Ps. 103. 3. ch. 40. 1, 2. & 51. 3. & 61. 1, 2. Acts 9. 31. & 2. 46.

on themselves. The destruction of their camp, by the angel, shall make the remainder to flee home with great precipitation; and the inhabitants of Jerusalem shall, in multitudes, gather up the spoil. 5, 6. While God shall thus exalt himself in the destruction of his enemies, and deliverance of his people, he will bless Jerusalem with true religion and righteousness: and, by the abounding of real piety, and by the wise and prudent administration of government, shall the nation be preserved, and even rendered wealthy, during Hezekiah's reign. 7—9. The Jewish soldiers shall be quite dispirited and vexed: Their ambassadors, sent to supplicate terms of peace, shall return weeping on account of their unsuccessfulness. None shall dare to travel the country. Sennacherib shall disregard his treaty with the Jews; he shall scorn their strength, and reject their entreaties for peace. The country, even the most fertile and populous places, shall be rendered utterly desolate. 10—12. But, when all hopes of deliverance to the Jews seem gone, I will exert my almighty power. I will render all the Assyrian's plots fruitless; and their rage against my people shall be revenged in their own sudden and fearful destruction. 13, 14. All around them shall be alarmed; and even the hypocritical Jews terrified, lest like judgments, or damnation in hell, should seize on themselves. 15—24. The righteous, who labour to avoid every evil, however gainful or pleasant, shall be safely preserved and abundantly supplied. They shall behold Hezekiah in health, prosperity, and

REFLECTIONS UPON CHAP. XXXII.—Greatly beneficial are virtuous magistrates; but much more a gracious, a divine, Saviour. Safely may the most guilty rest under his all-covering propitiation; and the most weak and oppressed under his powerful protection. Hopeful is the case when those who are ignorant are willing to be taught, and when every thing is called by its own proper name. When persons are held in esteem, according to their real deserts; when they, who are active in plotting or practising wickedness, are disgraced; and they, who are active in contriving or performing what is good, are high in repute. But rarely any remarkable reformation happens, but some fearful judgment on the despisers and opposers thereof attends it. And how alarming at last, to the sons and daughters of unconcern, gaiety, and mirth, are the terrible, the desolating, and the damning, judgments of God! O what remarkable reformation God's Spirit, by the preaching of the gospel, can make among nations, and in ages the most corrupted! Great are the advantages, the solid satisfaction, and substantial comforts, which are to be had in real fellowship with, and likeness to, God! And great is the honour of faithfully preaching the gospel and abounding in works of charity.

CHAP. XXXIII. Ver. 1, 3, 4. When God has punished the nations around by the Assyrians, all their rage, oppression, and treachery, shall be revenged

Before Christ
cir. 720.

Ch. 18. 3. & 49. 1. & 29. 9. Ps. 49. 1, 2. Num. 14. 21. Mic. 6. 9.

Ch. 28. 14, 15, 17, 18. & 29. 13, 14. & 5. 8—23. & 24. 5. & 1. 28. & 10. 6. & 32. 6. Amos 9. 16. Jer. 23. 15. Job 15. 24. & 18. 11.

Ps. 76. 7. & 90. 11. Nan. 1. 2—6. Deut. 4. 24. Heb. 12. 29. 2 The. 1. 8, 9. Mat. 25. 41, 46. Mark 9. 44. 46. Rev. 14. 10, 11. & 20. 10, 15. & 21. 8.

Col. 2. 6. ch. 56. 1, 2. Tit. 2. 11, 12. Rom. 2. 13. Ps. 15. 2—5. & 26. 11. & 24. 4. & 106. 3. & 19. 11. & 119. 37. Mic. 2. 7. 1 John 2. 29. Rom. 6. 18. Lev. 19. 13. Ps. 101. 2—8. Job 31. 1. Mat. 5. 28. Ezek. 18:5—9.

Heb. in right-
eousnesses.Heb. upright-
nesses.

Or deceits.

Heb. bloods.

Ps. 91. 1—9. & 90. 1. 1 John 4. 16. Luke 16. 9. John 14. 2, 3. Heb. 11. 10. Prov. 18. 10. 1 Tim. 4. 8. & 6. 6. Mat. 6. 33. 1 Cor. 3. 22. 2 Pet. 1. 3. Rom. 8. 24.

Heb. heights,
or high
places. Ps.
18. 33.Not as ch.
37. 1. but
2 Chr. 32. 23.
or ver. 22.
Zech. 14. 9.
16. or Song
3. 11. & 5.
10—16.
1 John 3. 2.Heb. the land
of far distan-
ces. Ps. 31. 8.
& 119. 45. or
ch. 11. 14. &
26. 15. Obad.
17—20. Zeph.
2. 9. or Heb.
11. 16.1 Cor. 1. 20.
ver. 19. ch.
10. 16—19.
& 17. 12—14.
& 37. 36.

Heb. neighbor.

Ch. 9. 4. & 10. 16—19. & 17. 12—14. & 29. 5—8. & 30. 27—33.

Ver. 10—12. ^aPs. 48. 12, 13. with ch. 5. 26—30. & 10. 7—15. Ps. 46. 1—11. & 125. 1, 2. & 78. 69. & 122. 1—4. Zeph. 2. 4—12. & 8. 3. Mat. 16. 18. ch. 54. 2, 3. John 10. 1—14, 28. ^bZech. 2. 5. Ps. 46. 4, 5. & 91. 1—10. & 125. 1, 2. ^cHeb. broad of spaces, or hands. ^dJam. 4. 12. Ps. 147. 19, 20. Deut. 33. 2. Neh. 9. 8, 11. & 9. 4. & 26. 1. & 75. 7. & 94. 2. ^ePs. 44. 4. & 74. 12. & 89. 18. & 2. 6. & 14. Mat. 23. 8, 10. ^fHeb. statute maker. ^gPs. 9. 6, 7. Zech. 9. 9, 10. ch. 25. 9. ^h72. 12—14. & 22. 27—30. ch. 9. 6, 7. Zech. 9. 9, 10. ch. 25. 9. ⁱOr they have forsaken thy tacklings. 2 Chr. 32. 21. ver. 21. Ps. 48. 7. ch. 37. 36. ver. 1, 3. ^jVer. 1, 4. 2 Chr. 20. 35. 2 Kin. 7. 15, 16. Zeph. 2. 9. ch. 11. 14, 15. Ps. 68. 12. Rev. 19. 18. ^kCh. 24. 23. Rev. 22. 2. & 21. 4. Jer. 50. 20. ch. 44. 22. Mic. 7. 18, 19. 1 John 1. 7, 9. Ps. 103. 3. ch. 40. 1, 2. & 51. 3. & 61. 1, 2. Acts 9. 31. & 2. 46.

Before Christ
cir. 720.

I am sick: the people that dwell therein shall be forgiven their iniquity.

CHAP. XXXIV.

• Ch. 18. 3. & 29. 9. & 33. 13. Ps. 49. 1. 2. Deut. 4. 26. & 32. 1. ch. 1. 2. Jer. 22. 29. Zeph. 3. 8. Mic. 6. 9. • Heb. thefulness thereof. • Ch. 24. 1—6. Jer. 25. 15—26. Hag. 2. 6. 7. Rev. 6. 12—17. & 14. 14—19. & 17. 14. & 16. 14. 16. & 19. 19—21. & 20. 9. with Deut. 32. 42. ch. 63. 1. 2. Joel 3. 12. 13. Zech. 14. 2. 3. • Rev. 19. 17. Ezek. 39. 4. Joel 2. 20. • Ps. 97. 5. Amos 9. 13. Rev. 14. 20. & 16. 3. 4. • Hag. 2. 7. Rev. 6. 13. 14. ch. 24. 23. & 14. 13. & 13. 10. Mat. 24. 29. Ezek. 32. 7. Ps. 102. 26. 2. Pet. 3. 10. 12. • Ch. 24. 21. Rom. 1. 18. Ps. 11. 5. 6. Deut. 32. 41. Jer. 46. 10. • Ch. 63. 1. Jer. 49. 7. Mal. 1. 2—4. 2. Pet. 2. 14. Rev. 6. 4. & 16. 6. & 17. 3. 4. & 18. 24. Ps. 21. 8. 9. & 92. 7. 9. & 110. 5. 6. • Ezek. 21. 4. 5. 10. ch. 63. 1—4. Ps. 68. 21. 30. Jer. 46. 10. & 50. 27. & 51. 40. Ezek. 39. 18. Zeph. 1. 7. Rev. 19. 15. 18. 21. & 17. 16. • Ps. 22. 21. & 68. 30. Ezek. 34. 17. ch. 24. 2. 4. & 9. 14—16. Zeph. 3. 8. Joel 3. 2. 12. Rev. 6. 15. & 17. 14. & 19. 18. & 16. 14. 16. & 14. 20. • Or rhinoceros. • Ch. 35. 4. & 59. 18. & 63. 4. Jer. 50. 28. 34. & 51. 35. 36. Deut. 32. 35. 43. Ps. 94. 1. Luke 18. 7. ch. 49. 26. • Deut. 29. 23. Gen. 19. 24. Job 18. 15. Jude 7. • Rev. 18. 18. & 19. 5. & 14. 11. Mal. 1. 3. 4. Jer. 7. 20. 2. Thes. 1. 9. Mat. 25. 41. Mark 9. 44.

Contains a denunciation of God's judgments against the enemies of his people, Idumeans, Assyrians, Chaldeans, Syro-grecians, Romans, Papists, Turks, and the wicked, at the last day. After a demand of universal attention; 1. We have (1) A dreadful scene of general bloodshed and confusion; 2—7. (2) Injuries done to God's church represented as the cause thereof; 8. (3) Fearful and lasting desolation occasioned thereby; 9—15. (4) All these curses ratified by the word and Spirit of God; 16, 17.

COME near, ye nations, to hear; and hearken, ye people: let the earth hear, and *all that is therein; the world, and all things that come forth of it.

2 ^bFor the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3 ^cTheir slain also shall be cast out, and their stink shall come up out of their carcases, and ^dthe mountains shall be melted with their blood.

4 And ^eall the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig tree.

5 For ^fmy sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment

6 ^hThe sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And ⁱthe unicorns shall come down with them, and the bullocks with the bulls; and their land shall be ^jsoaked with blood, and their dust made fat with fatness.

8 For it is ^kthe day of the LORD's vengeance, and the year of recompences for the controversy of Zion.

9 And ^lthe streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 ^mIt shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it

shall lie waste; none shall pass through it for ever and ever.

11 ⁿBut the ^ocormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he ^pshall stretch out upon it the line of confusion, and the stones of emptiness.

12 ^rThey shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

13 ^sAnd thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for ^towls.

14 [†]The wild beasts of the desert shall also meet with [‡]the wild beasts of the island, and the satyr shall cry to his fellow; the ^{*}screech-owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶ Seek ye out of [¶]the book of the LORD, and read: no one of these shall fail, none shall want her mate: for [¶]my mouth it hath commanded, and his spirit it hath gathered them.

17 [¶]And he hath cast the lot for them, and his hand hath divided it unto them by line: [¶]they shall possess it for ever, from generation to generation shall they dwell therein.

CHAP. XXXV.

Predicts the flourishing of the fields, the prosperity of the state, the courage, health, piety, and undisturbed attendance, of the Jews upon their solemn feast, after their deliverance from the Assyrians and Chaldeans, and from their present dispersion; but it chiefly respects the glory and happiness of the gospel church.

(1) Multitudes of the long-deserted Gentile world shall be brought into it; 1, 2, 7. (2) The weak and timorous friends thereof shall be divinely encouraged; 3, 4. (3) Miracles of mercy shall be wrought on the bodies and souls of men; 5, 6. (4) Jesus Christ, the way, the truth—and the method of sanctification through him—shall be clearly exhibited and improved; 8, 9. (5) After enjoying the noted protection of God from all their ruinous adversaries, all her true members shall at last be fixed in everlasting happiness; 9, 10.

THE ^awilderness and the solitary place shall be glad for them; and the desert ^bshall rejoice, and ^cblossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing: ^dthe glory of Lebanon shall be given unto it,

• Ps. 98. 1—3. & 72. 19. & 102. 16. 21. ch. 60. 1. & 11. 16. Rev. 21. 23. 2. Cor. 3. 18. & 4. 6. with ch. 29. 17. & 33. 9. Ps. 1. 3. & 80. 11. & 92. 12. 13. Jer. 17. 8. ch. 60. 13. & 41. 19. & 55. 13. Ezek. 34. 13, 14. Mic. 5. 3. Ps. 23. 2.

fessors to flee from the wrath to come to the Almighty, the all-saving, Jesus Christ! Great piety and comfort, safety and peace, order, health, and forgiveness, attend his gracious deliverances! And thrice happy they who have him for their ALL IN ALL!

CHAP. XXXIV. Ver. 3—6. The mountains shall run down with large streams of the blood of slain persons. Dreadful shall be the confusion, desolation, and consternation, every where; for my purposed judgments shall be executed upon mine enemies, whom I have devoted to destruction, and persons of all ranks shall fall a sacrifice to my avenging justice. 11, 12. God shall mark them out for destruction as with a line and plummet; and none shall be able to govern or help them. 16, 17. In the exact fulfilment of this prophecy, shall the Spirit, power, and providence, of God, collect together, and preserve a succession of, these doleful creatures, in these perpetually desolate habitations of wickedness.

REFLECTIONS UPON CHAP. XXXIV.—It is proper that sinners should listen to God's threatenings, as he can quickly make them feel what they are averse to hear. Terrible, but righteous, are the judgments which he inflicts, especially upon them who injure his people. And he can easily unite the curses of Sodom and Babylon upon such as refuse to take warning by their fate. It is madness to fix our hearts on earthly things, when their end may quickly be so miserable. And let us here seriously consider how dreadful sin must be, the cause of all judgments,—and hell, the perfection of them.

CHAP. XXXV. Ver. 1—4. These fearful judgments shall issue in the great comfort of the church. Multitudes of barren, destitute, bewildered, and

glory, and freely travel through the whole of Canaan. Nay, they shall, by faith, behold Jesus in his glory and the heavenly felicities. They shall, with solemn awe, wonder how suddenly the Assyrian army is destroyed or fled, and how safe Jerusalem is: and how marvellously the Lord has protected his people, answerably to his relations to them; and how, while the Assyrian army is irrecoverably shattered to pieces, and their spoil gathered by the feeble Jews, Hezekiah, and his subjects, are delivered from their sickness and distress, and have the tokens of the Lord's favour restored to them.—N. B. It is easy to apply the above explication to the deliverance from the Chaldeans, Syro-grecians, Romans, or Antichristians.

REFLECTIONS UPON CHAP. XXXIII.—Wicked men never hesitate at falsehood, fraud, or violence, to accomplish their own ends. But, the less men provoke them to do evil, the more they provoke God in doing it. And, whenever they have filled up the measure of their iniquities, God will awake to punish them. There is no fear of a church or nation while a spirit of prayer continues in it. They who wait on God shall never be forsaken by him. Nay, he often, in his kindness, exceeds their expectations, and always exalts himself, by the judgments which he executes. And, where he reigns in the heart, real safety and wealth attend him! True knowledge of his grace is the great stability of the soul; and the fear of God is the Christian's best treasure. They who condemn God are often imperious and abusive to men. But, the more hardened and prosperous they are, the nearer is their terrible destruction. The most secure sinners shall be alarmed at last, and made to see God's hand in his judgments. Eternal damnation shall at last appear dreadful to the most scornful! But great is the mercy if God's judgments in Zion should awaken her hypocritical pro-

Before Christ
cir. 720.

• Ch. 13. 20—22. & 14. 23. Zeph. 2. 14. Rev. 18. 2. • Or pelican.

1 Kin. 21. 13. Mal. 1. 3. 4. ch. 24. 17—20. Lam. 2. 8. Amos 7. 7. 8. Zech. 5. 4. with Zech. 1. 16. & 4. 10.

• Ch. 3. 1—8. & 14. 21. 22. Eccl. 10. 16.

• Ch. 32. 13, 14. Hos. 9. 6. Zeph. 2. 9, 14. ch. 13. 21, 22. & 14. 23. Rev. 18. 2.

• Or ostriches.

† Heb. daughters of the owl.

† Heb. Zaim, or wild cats

† Heb. Ijim, or jackals.

• Or night-monster.

• Ch. 30. 8. & 29. 18. & 65. 6. & 8. 20. Dent. 32. 34. Ps. 56. 8. & 119. 45. Dan 7. 10. Mal. 3. 16. John 5. 39. Acts 17. 11. with Joel 3. 19. Amos 1. 11.

• Ps. 33. 6. Gen. 2. 19. & 7. 9. Acts 17. 25. ch. 1. 20. & 40. 5. 13. & 58. 14. & 59. 19. Zech. 4. 6. Ps. 104. 30.

• As Ps. 78. 55. Josh. 18. 8. Acts 17. 26.

• Ver. 10. ch. 13. 20—22. Zeph. 2. 9—14. Mal. 1. 3. 4. Ezek. 47. 11.

Before Christ
cir. 720.

the excellency of Carmel and Sharon: they shall see the glory of the LORD, and the excellency of our God.

3 ¶ Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a *fearful heart, 'Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you.

5 Then the ^eeyes of the blind shall be opened, and ^hthe ears of the deaf shall be unstopped.

6 Then shall the ⁱlame man leap as an hart, and the ^ktongue of the dumb sing: for in the wilderness shall ^lwaters break out, and streams in the desert.

7 And ^mthe parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* [†]grass with reeds and rushes.

8 ⁿAnd an highway shall be there, and a way, and it shall be called, The way of holiness: ^othe unclean shall not pass over it; ^pbut it *shall be* for those: ^qthe wayfaring men, though fools, shall not err *therein*.

9 ^rNo lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*:

10 And the ^sransomed of the LORD shall return, and ^tcome to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

11 And the ^uransomed of the LORD shall return, and ^vcome to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

CHAP. XXXVI.

Most of what we have in this and the three subsequent chapters we have already had in 2 Kings xviii—xx. 2 Chron. xxxii. Here it is repeated as a verification of Isaiah's predictions. (1) Sennacherib, king of Assyria, invades and ravages the kingdom of Judah; 1. (2) At his demand a conference is held between his and Hezekiah's managers, before the walls of Jerusalem; 2, 3. (3) Rabshakeh the Assyrian general, by his railing and blasphemy, attempts to frighten Hezekiah into a surrender of Jerusalem; 4—10: and tempts the Jews on the wall to desert Hezekiah and force him to a surrender; 11—20. (4) Hezekiah's agents answer nothing; but, with grief, report what they had heard to their master; 21, 22.

NOW ^ait came to pass, in the fourteenth year of king Hezekiah, *that* Sennacherib king of Assyria ^bcame up against all the defenced cities of Judah, and took them.

2 ¶ And ^cthe king of Assyria sent Rabshakeh from ^dLachish to Jerusalem

unto king Hezekiah with a great army, and he stood by the ^econduit of the upper pool in the highway of the fuller's field.

3 Then came forth unto him ^fEliakim Hilkiah's son, which *was* over the house, and ^gShebna the ^hscribe, and Joah Asaph's son the recorder.

4 And Rabshakeh said unto them, Say ye now to Hezekiah, ⁱThus saith the great king, the king of Assyria, What ^kconfidence *is* this wherein thou trustest?

5 I say, *sayest thou*, (but *they are* but ^{*}vain words) ^lI have counsel and strength for war: now on whom dost thou trust, that thou rebellest ^magainst me?

6 Lo, thou trustest in the ⁿstaff of this broken reed, on Egypt; whereon, if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, ^oWe trust in the LORD our God: *is it* not he, whose high places and whose altars Hezekiah ^phath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give ^qpledges, I pray thee, to my master the king of Assyria, and ^rI will give thee two thousand horses if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of ^sone captain of the least of my master's servants, and ^tput thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? ^uthe LORD said unto me, Go up against this land and destroy it.

11 Then said Eliakim and Shebna and Joah unto Rabshakeh, ^vSpeak, I pray thee, unto thy servants in the ^wSyrian language; for we understand *it*: and speak not to us in the ^xJews' language, in the ears of the people that *are* on the wall.

12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he not sent me* to the men that sit upon the wall, that ^ythey may eat their own dung and drink their own ^z†piss with you?

13 ¶ Then Rabshakeh stood and ^acried with a loud voice in the Jews' language, and said, Hear ye the words of the ^bgreat king, the king of Assyria.

14 Thus saith the king, ^cLet not Hezekiah deceive you: ^dfor he shall not be able to deliver you.

attending Christ's ordinances, they shall at last arrive at the complete and everlasting happiness of the heavenly state.

REFLECTIONS UPON CHAP. XXXV.—God can quickly make the most amazing changes on countries and nations, either in mercy or in judgment. Glorious things are said of our New Testament church, especially in her apostolical and millennial periods. And her extent, comfort, light, life, holiness, and safety, inconceivably exceeds that of the Old. Believing views of Jesus Christ's person and fulness effectually quicken, fructify, and comfort the heart. And an assured faith of his approach is sufficient to silence every fear and doubt. How sovereign are God's bestowals of his word and Spirit! and how effectual for the illumination, quickening, encouragement, strengthening, and sanctification, of men! The grace of the gospel teaches men to deny ungodliness and worldly lusts; and to live soberly, righteously, and godly, in this present world. Unspeakable is the safety, and transcendent the happiness, of ransomed men.

Before Christ
cir. 712.

Ch. 7. 3. &
22. 9.

Ch. 22. 20—
24. 2 Kin. 18. 18.

Not 22. 15.

Or secretary.
2 Sam. 8. 17.
Esth. 3. 12.
Jer. 36. 10.

Jud. 16. ch.
10. 7—14. &
37. 11—13.

23—25. & 30.
33. 2 Kin. 15.
19. 29. & 16.

9. & 17. 6.
Ezek. xxxi.
Hos. 8. 10.

Acts 12. 22, 23.

2 Kin. 18. 5.
19. Ps. 42. 3.
10. & 71. 11.

& 78. 19.
Mic. 7. 10.
Neb. 2.

19. 2 Chr. 32.
7. 8.

Heb. a word
of lips.

Or, but coun-
sel & strength
are for the war.

Prov. 21. 30.
31. Job 5. 12.
13. & 20. 5.

Ezra 4. 15
19. Acts 5. 29.

2 Kin. 18. 20.

Ezek. 29. 6.
7. 2 Kin. 18.

21. ch. 30. 1
—7. & 20. 5.
6. & 31. 3.

2 Kin. 18. 5.
22. Ps. 31. 14.
& 42. 5. 11. &

40. 3. & 22. 8.
2 Chr. 32. 7, 8.

2 Kin. 18. 4.
2 Chr. 29. 16.
& 31. 1. & 32.

12. John 4.
22. Deut. 12. 8.

Or hostages.
2 Kin. 14. 14.

1 Sam. 17. 42.
Neh. 4. 2. Ps.

20. 7. ch. 2. 7.
& 31. 1. ver. 9

Ch. 10. 8.
2 Kin. 18. 24.

Ch. 2. 7. & 30.
1—7. 16. &

31. 1—3. &
20. 5. 6. & 2.

22. Prov. 21.
31. Ps. 20. 7.
& 33. 17. &

147. 10.

Ver. 19. 20.
ch. 10. 5—7.

9. 10. & 37. 6.
7. 30—35. &

10. 6. & 8. 7.
8. 1. Kin. 13.

18. 2 Cor. 11.
14.

Dan. 2. 4.
Ezra 4. 7.

2 Kin. 18. 26.

Ch. 19. 18.
Neh. 13. 24.

Exod. 15. 9.
1 Kin. 20. 10.

Ps. 73. 8. with
ch. 3. 1. & 9.

20. Deut. 28.
53—57. 2 Kin.

6. 25—29.
Jer. 19. 9.

Lam. 4. 9. 10.
Ezek. 4. 16.

Lev. 26. 29.

† Water of
their feet.

2 Kin. 18. 28.

1 Sam. 17. 6.
42—44. Ps.

10. 3. & 73.
8. 9. Rev. 13.

5. 6.

See ver. 4.
2 Chr. 32. 6

—16.

Ps. 12. 2. &
55. 21. ver.

16. 18.

Ver. 15. Dan.
3. 15. 17. & 6.

20. 27. & 7.
25. Rev. 13. 5.

6. Ps. 73. 8, 9.
& 27. 1—3.

John 19. 10.
11. Rom. 8. 31.

1 John 4. 4.
2 Chr. 32. 7, 8.

ungodly sinners, shall be converted to Christ; and, by beholding his glories revealed in the gospel, shall abound in comfort, holiness, and virtue. The most weak and timorous shall be strengthened and encouraged by the views of their incarnate God and all-conquering and saving Redeemer. 5—7. While multitudes of benevolent miracles, on the bodies of men, are wrought by Jesus Christ and his apostles, multitudes of sinners shall be savingly enlightened, healed, strengthened, and comforted: and, by the influence of the preached gospel, and the Spirit of God poured forth upon them, shall vast numbers of saints, and of good works, be found in places which had been the most noted habitations of wickedness and devils. 8—10. Jesus Christ, as the divinely appointed mean of salvation and holiness, and of all our access to God, shall be exhibited in the gospel; in whom as their way, not the unclean and obstinate sinners, but justified and regenerated men, however weak, shall walk, without erring from it. None can walk therein while under the reign of their unruly and mischievous lusts; nor can earth or hell hurt those redeemed ones who walk in it: but, in

Before Christ
cir. 712.

Or seek my
favour by a
present.
2 Sam. 8. 3.
6. 2 Chr. 17.
11. & 26. 8.
1 Sam. 11. 3.
2 Kin. 24. 12
—16.

Heb. make
with me a
blessing. Gen.
33. 11. 1 Sam.
25. 27. 2 Kin.
5. 15. & 18.
15, 16, 31.

1 Kin. 4. 25.
Mic. 4. 4.
Song 4. 12.

Exod. 3. 8.
Deut. 8. 7—9.
& 11. 9—12.
& 33. 13, 14.
Job 20. 17. &
29. 6.

Ver. 7, 10, 14
—16. ch. 37.
10. Ps. 12. 2.
3. & 55. 21. &
73. 8, 9. Rev.
13. 5, 6. with
2 Pet. 2. 9.

2 Kin. 18. 33
—35. & 19.
10—13. ch.
37. 10—13. &
10. 10, 11.
Hab. 1. 15.
16. Ps. 115.
3—8. & 135.
5, 6, 15—18.
Jer. 10. 2—
16. Is. 44. 9—
20. Deut. 32.
31.

Jer. 49. 23.
2 Kin. 17. 24.
30, 31. & 18.
34. & 19. 12.
13. ch. 10. 7.
10, 11. & 37.
12, 13.

Ps. 73. 8, 9.
& 50. 21.
Rev. 13. 6.
Mic. 7. 10.
Ps. 42. 3, 10.
& 71. 11. &
78. 19. with
2 Chr. 32. 7,
8.

Mat. 7. 6.
Prov. 9. 7. &
26. 4. Amos
5. 13. Ps. 38.
13, 14.

Ch. 22. 20—
25. ver. 3, 11.
2 Kin. 18. 18,
26. 37. ver. 3.

Gen. 37. 29,
34. 1 Sam. 4.
12. 2 Sam. 1.
11. & 3. 31. & 13. 31. 1 Kin. 21. 27. Job 2. 12. Jer. 36. 24. Ezra 9. 3. Mat. 26. 65.
2 Kin. 5. 7. ch. 37. 1, 2. & 33. 7.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us; the city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, ^eMake an agreement with me ^{by}a present, and come out to me: and eat ye ^eevery one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;

17 Until I come and take you away to a land like your own land, ^aa land of corn and wine, a land of bread and vineyards.

18 ⁱBeware lest Hezekiah persuade you, saying, The LORD will deliver us. ^kHath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where ^{are} the gods of ⁱHamath and Arphad? where ^{are} the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who ^{are} they, among all the gods of these lands, that have delivered their land out of my hand, ^mthat the LORD should deliver Jerusalem out of my hand.

21 But ⁿthey held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 Then came ^oEliakim the son of Hilkiah, that ^{was} over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah, ^pwith their clothes rent, and told him the words of Rabshakeh.

CHAP. XXXVII.

Here (1) Hezekiah, in deep concern, prays himself, and requests Isaiah to pray, for relief; 1—5. (2) God, by Isaiah, returns him an encouraging answer; 6, 7. (3) By another abusive message Sennacherib defies JEHOVAH to deliver Hezekiah; 8—13. (4) Hezekiah spreads the letter before God, and begs his protection; 14—20. (5) God, by Isaiah, assures him that he and his capital should be protected and delivered, and Sennacherib and his army ruined; 21—35. (6) The prediction is quickly fulfilled in the miraculous slaughter of the Assyrian army and the murder of Sennacherib; 36—38.

AND ^{it} came to pass, when king Hezekiah heard ^{it}, that he rent his clothes, and covered himself with sackcloth, and ^bwent into the house of the LORD.

2 And he sent ^cEliakim, who ^{was} over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, ^dunto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is ^aa day of trouble, and of ^{*}rebuke, and of ^fblasphemy: ^efor the children are come to the birth, and ^{there} is not strength to bring forth.

^gOr reviling. ^hOr provocation. Ch. 36. 20.

Certainly and quickly that holiness which is now begun in them is graciously rewarded, and their sanctified sorrows are balanced with the everlasting joys of the Lord.

REFLECTIONS UPON CHAP. XXXVI.—How quickly providence fulfils some awful predictions! And people may meet with great distress in the way of their duty, in order that their faith may be exercised, their graces brightened, and their glory increased. Let us then always look out and prepare for it, and not wonder if our most impious and treacherous enemies for a time prevail against us, and both with threats and derision tempt us to faint in, or desert the good

4 ^hIt may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will ⁱreprove the words which the LORD thy God hath heard: wherefore ^klift up ^{thy} prayer for the remnant that is ^lleft.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, ^mBe not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, ⁿI will ^osend a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ ^pSo Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And ^qhe heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And, when he heard ^{it}, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, ^rLet not thy God in whom thou ^{trustest} deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 ^sBehold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, ^tas ^uGozan, and ^vHaran, and Rezech, and the children of ^wEden which were in Telassar?

13 Where ^xis the king of ^yHamath, and the king of Arphad, and the king of the city of ^zSepharvaim, Hena, and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah ^bwent up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah ^cprayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that ^ddwestest ^{between} the cherubims, ^ethou art the God, ^{even} thou alone, of all the kingdoms of the earth; ^fthou hast made heaven and earth.

17 ^gIncline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib,

4. 6. Mat. 7. 7. 1 Tim. 2. 1, 8. 2 Sam. 7. 18, 27. Ezek. 36. 37. Dan. 9. 2, 3. Mat. 26. 39. Exod. 25. 22. 1 Sam. 4. 4. Ps. 80. 1. 2 Cor. 5. 19. Ch. 44. 6. & 45. 22. Ps. 86. 2—10. ver. 20. Dan. 4. 34, 35. ch. 54. 5. Ezra 5. 11. Ps. 68. 33. Dent. 10. 17. Jer. 10. 11, 12. & 32. 17. Ps. 96. 5. Jer. 10. 11. Ps. 5. 1, 2. & 10. 17. & 31. 2. & 130. 1, 2. Dan. 9. 18. 2 Chr. 6. 40.

ways of the Lord. Let us never marvel if pride intoxicate sinners, and make them talk big of themselves, their works, and wealth; or if they should pretend power equal to God, or a commission from him. If we maintain our confidence in God, and continue in his service, we need not fear the want of his protection. It is base to make appeals to the people while the affair is but debated between princes; or to take occasion, from soft speeches to banter, the more outrageously; or to talk of bettering men's condition when their ruin is really intended. How horribly insolent is it to compare JEHOVAH to an idol! or to imagine ourselves a match for his power! And, though it be not always prudent to answer the blasphemy of railers, yet we ought always to be deeply affected with it.

Before Christ
cir. 712.

who hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the nations and their countries,

19 And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only.

21 ¶ Then Isaiah the son of Amos sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This is the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed; and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

24 ¶ By thy servants hast thou reproached the LORD, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel.

25 I have digged and drunk water; and with the soles of my feet have I dried up all the rivers of the besieged places.

26 Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps.

27 Therefore their inhabitants were of small power; they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the house tops, and as corn blasted before it be grown up.

28 But I know thy habode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will

defenced cities to be ruinous heaps? Ch. 10. 5, 6, & 45. 7. Amos 3. 6. Heb. short of hand. Jer. 5. 10. Num. 11. 23. & 14. 9. Ps. 127. 1, 2. ch. 50. 2. & 59. 1. Ps. 37. 2. & 90. 5, 6. & 103. 15. & 129. 6. ch. 40. 6. Ps. 139. 1—3. & 10. 11—14. Deut. 28. 19. Heb. 4. 13. Jer. 16. 17, 18. Or sitting. Ver. 10. ch. 36. 4, 7, 10, 15, 20. & 10. 7—14. Nah. 1. 9, 11. Ezek. 31. 10. Acts 9. 4. Ch. 30. 28. Ezek. 29. 4. & 38. 4. Amos 4. 2. Ps. 32. 9. Job 41. 2. & 40. 11, 12. Jam. 3. 3. Ps. 39. 2. & 32. 9.

turn thee back by the way by which thou camest.

30 And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will defend this city to save it for mine own sake and for my servant David's sake.

36 ¶ Then the angel of the LORD went forth, and smote in the camp of the Assyrians an hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

37 ¶ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.

Job 20. 5. & 24. 24. & 31. 3. Dan. 11. 26.

Heb. Ararat. Gen. 8. 4. Jer. 51. 27.

2 Kin. 17. 24. Ezra 4. 2.

CHAP. XXXVIII.

Here is (1) Hezekiah's sickness and sentence of death; 1. (2) His prayer for the lengthening of his life; 2, 3. (3) A promise of fifteen years' addition to his life, of deliverance from the Assyrians, and a public sign for confirming his faith; 4—8, 21, 22. (4) His memorial of thanksgiving for his recovery on the use of the means prescribed by God; in which he acknowledges his despondency and complaints, magnifies God's love, gracious pardon, and grant of further opportunities of service, and resolves to worship and commend God; 9—21.

IN those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect

Earnestness and liberty in prayer is of infinite importance in a time of danger. And believing views of God's leading characters powerfully encourage distressed minds. If he give us inward satisfaction in his promise, we may bear with every possible abuse from men. All our fears of great destroyers ought to drive us to the great God our Saviour: and, when we plead his glory in our own behalf, he will quickly answer our prayers, and manifest that he takes all the injury done to us as done to himself. He will shew himself at once a kind benefactor and almighty protector, who takes notice of all the motions, projects, and speeches, of our enemies. And such as magnify themselves against him and his people do but render themselves contemptible. They will find that there is no standing before his judgments, when they come with his commission to destroy.

Before Christ
cir. 712.

Ch. 7. 14. & 38. 7. Exod. 3. 12.

Ps. 37. 3. Lev. 25. 4, 5. Exod. 21. 10, 11.

Heb. the escaping of the house of Judah that remaineth.

Ch. 1. 9. & 4. 2. & 10. 20. 21. & 27. 6. Ps. 80. 9.

2 Chr. 32. 22. Ch. 4. 2. & 10. 22. Rom. 9. 27.

Heb. the escaping.

2 Kin. 19. 31. ch. 9. 7. & 59. 17. & 63. 5. Deut. 32. 36. Ps. 135. 4, 14. Zech. 1. 14. 15. Joel 2. 18. Num. 14. 14, 15.

Ch. 10. 32. & 29. 3. & 36. 2.

Ver. 29. Prov. 21. 30. Jer. 14. 13. ch. 17. 13, 14.

2 Kin. 8. 19. & 20. 6. ch. 38. 6. & 10. 32, 33. & 27. 3. & 31. 5. Ezek. 20. 9. & 36. 22, 32. 1 Kin. 11. 12, 34. Ps. 89. 49.

2 Kin. 19. 35. 2 Sam. 24. 16. 1 Sam. 6. 19.

Ps. 34. 7. & 35. 5, 6. Acts 12. 23. Dan. 12. 1. 2 Chr. 32. 21, 22. ch. 10. 16—19, 25—27, 33, 34. & 14. 25. & 17. 12—14. & 24. 21, 22. & 27. 1, 4. & 29. 5—8. & 30. 27—33. & 31. 8, 9. & 32. 19. & 33. 1—3, 11, 12, 18, 19, 23.

1 Thes. 5. 2. 3. Job 20. 5. & 24. 24. & 31. 3.

Ver. 7. 29. Ps. 68. 2. ch. 17. 13.

Gen. 10. 11, 12. Jon. 1. 2. & 3. 3. Nah. 2. 8.

Gen. 10. 11, 12. Jon. 1. 2. & 3. 3. Nah. 2. 8.

Gen. 10. 11, 12. Jon. 1. 2. & 3. 3. Nah. 2. 8.

Gen. 10. 11, 12. Jon. 1. 2. & 3. 3. Nah. 2. 8.

Gen. 10. 11, 12. Jon. 1. 2. & 3. 3. Nah. 2. 8.

2 Kin. 20. 1—11. 2 Chr. 32. 24. Acts 14. 22. Jam. 1. 2. Ps. 34. 19. John 16. 33. Heb. 12. 6—11. Ps. 94. 12. Job 5. 17—19.

Heb. give charge concerning thy house. 1 Cor. 14. 26, 40. 2 Sam. 17. 23.

Ps. 39. 9, 12. & 50. 15. & 91. 15. Jam. 5. 13. with 1 Kin. 8. 30. or Mat. 6. 6. & 7. 7. Heb. 5. 7.

Neh. 5. 19. & 13. 14, 22, 30. Ps. 19. 11.

Gen. 6. 9. Job 1. 1, 2. 2 Cor. 1. 12. Acts 24. 16. Ps. 16. 8. Rom. 2. 29. with Exod. 20. 1, & c. Deut. 5. 33. & 30. 16.

REFLECTIONS UPON CHAP. XXXVII.—The best way to baffle the malicious designs of enemies is to be driven to God and our duty by them. And the greatest ought to engage the prayers of Christ's ministers and saints in their favour. The more pinching our distresses, the more earnest ought to be our supplications. The weakest hopes of mercy should encourage, and the fearful reduction of God's people should excite us to that duty. When we are ready to despair, God can eminently magnify his power and grace in our deliverance.—God's proud enemies may hiss against his people, but they cannot hurt them.—And they who attempt to terrify them from their holy profession will soon be made a terror to themselves. Those who delight in war shall have enough of it at last; and their terrors do but presage their ruin. Success ordinarily hardens men in their evil ways, and renders them more and more deliberate in blasphemy.

Before Christ
cir. 712.

Heb. with
great weeping.
Heb. 5. 7.
2 Kin. 20. 6.
& 21. 1. Ps.
6. 5. & 102. 9.

Ch. 65. 24. &
58. 9. Mat
7. 7.

Exod. 3. 6.
Ps. 89. 3. 4.

Ps. 65. 2. &
34. 6. & 50.
15. & 91. 15.
ch. 58. 9. &
65. 24.

Ps. 39. 12. &
56. 8. Heb. 5.
7. Mal. 3. 16.

Job 14. 5.
Deut. 6. 2.

Ch. 37. 7.
31—35. Ps.
91. 14. 2 Tim.
4. 17. 2 Cor.
1. 10. ch. 46.
4. see ch. 37.
22. 29—35.
& 31. 4, 5.

Gen. 9. 13.
Judg. 6. 36.
37. 39. ch. 7.
11—14.

2 Kin. 20. 11.
Josh. 10. 12.
—14. 2 Chr.
32. 31.

Heb. degrees
by or with the
sun.

Ch. xii. xxv.
xxvi. Exod.
xv. Judg. v.
1 Sam. ii. Ps.
xviii. xxx.
xxxiv. cxiv.

Ver. 1. 12.
2 Cor. 1. 9.

Ps. 9. 13. &
107. 18. & 89.
48. Job 38.
17. Mat. 16.
18.

Job 35. 14.
Ps. 27. 4. 13.
& 42. 2, 5, 11.
& 84. 7. &
116. 9. & 31.
22. with Ps.
63. 2. & 34. 8.

Ecd. 9. 5, 10.
Job 14. 21.
Ps. 34. 12. &
88. 11, 12.

Ps. 55. 23. &
102. 11, 23.
24. Job 7. 6.
Jer. 4. 10.
2 Pet. 1. 13.
2 Cor. 5. 4.

Ps. 39. 10.
Lev. 26. 39.
Job 4. 20. &
7. 4. & 17. 1.
Ps. 31. 22. &
109. 23.

Or from the
throne.

1 Kin. 13. 26.
Dan. 6. 24.
Job 10. 16.
17. Ps. 51. 8.
& 50. 22. &
102. 10. 1 Cor.
11. 32. Rev.
3. 19. Amos
3. 2. Heb. 12.
6—11. Job 4.
20. ver. 12.

Ps. 77. 3, 4.
& 102. 4—6.
Job 30. 29.
Jer. 8. 7.
Ezek. 7. 16.
Song 2. 14.
ch. 59. 11.

Ps. 119. 81.
& 123. 2—4.
2 Chr. 20. 12.

Ps. 143. 7. &
130. 1. & 119.
122. Job 33.
24.

Ps. 39. 9, 10.
& 119. 116.
ver. 5. 14.
Num. 23. 19.

Mic. 6. 8, 9.
Acts 24. 16.
Job 7. 11. &
10. 1.

John 6. 63. Ps. 107. 20. & 71. 20. & 103. 1—5. & 119. 25, 37. Deut. 8. 3. Mat. 4. 4. ch. 64. 5.
Job 33. 22—28. Ps. 13. 5, 6. & 85. 6. Or on my peace came great bitterness. Job 3. 24.
& 10. 16, 17. Heb. thou hast loved my soul from the pit. Ps. 55. 23. & 118. 18. &
86. 13. Ch. 43. 25. Ps. 85. 2. & 32. 1, 2. & 103. 12. Jer. 31. 34. Mic. 7. 18, 19. 1 John
1. 7, 9. Acts 13. 34, 39. Eph. 1. 7. Col. 2. 13. with Jer. 16. 17. Hos. 7. 2. Ps. 6. 5. &
30. 9. & 98. 10—12. & 115. 17, 18.

heart, and have done *that which is good* in thy sight. And Hezekiah wept sore.

4 ¶ Then came the word of the LORD to Isaiah, saying,

5 Go and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee and the city out of the hand of the king of Assyria: and I will defend this city.

7 And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 ¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said, in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me.

13 I reckoned till morning, that as a lion, so will he break all my bones: from day even to night wilt thou make an end of me,

14 Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed; undertake for me.

15 What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul.

16 O LORD, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back.

18 For the grave cannot praise thee, death cannot celebrate thee: they that

go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.

20 The LORD was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover.

22 Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?

CHAP. XXXIX.

In the subsequent chapters we have manifold promises of the Jews' deliverance from Babylon. Here we have the first express prediction of their being carried thither. (1) Chaldean ambassadors coming to congratulate Hezekiah's miraculous recovery and deliverance from the Assyrians, he proudly shews them all his treasures; 1, 2. (2) Upon Isaiah's inquiry, he confesses the fact; 3, 4. (3) To punish his pride, God, by Isaiah, adjudges his treasures and children to be carried captive to Babylon; 5—7: to which he humbly submits; 8.

At that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, even from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

Before Christ
cir. 712.

Ecd. 9. 10.
Ps. 146. 2.

Ps. 78. 3, 4.
& 145. 4. Joel
1. 3. Gen. 18.
19.

Ps. 109. 31.
& 136. 23. &
46. 1. & 9.
13. 14. & 66.
12. 13. & 27.
1—6. & 84.
10—12.

2 Kin. 20. 7.
Mark 7. 33
John 9. 6.

Ch. 7. 14.
Judg. 6. 36,
37, 39.

Ps. 27. 4. &
42. 1, 2. &
84. 1, 2, 10. &
122. 1. & 42.
2. & 63. 2. &
26. 8.

2 Kin. 20. 12.
& c. 2 Chr. 32.
23, 31. 2 Cor.
12. 7.

2 Chr. 32. 25,
31. Prov. 4.
23. Jer. 17. 9.

Or spicery.
Gen. 37. 25.
& 43. 11.

Or jewels.
Or vessels, or
instruments.

Ps. 39. 5, 6.
2 Chr. 32. 25,
26, 31. Ecd.
7. 20. 1 John
1. 8.

2 Sam. 12. 1.
Ps. 119. 21.

Jer. 4. 16. &
30. 10. Deut.
28. 49.

Josh. 7. 19.
Prov. 28. 13.
Job 31. 33.
1 John 1. 9.

2 Kin. xxiv.
xxv. 2 Chr. 33.
11. & xxxvi.
Jer. xxxix. lii.
& 52. 17.
Dan. 1. 2.
with Lev. 26.
33, 34. Deut.
4. 27. & 14.
1, 2.

2 Kin. 24. 10.
& 25. 1. Dan.
1. 3, 4, 7.

Lev. 10. 5.
1 Sam. 3. 18.
2 Sam. 15. 26.
Lam. 3. 22.
Job 1. 21. Ps.
39. 9. 2 Chr.
32. 26.

Zech. 8. 16,
19. Rom. 15.
5. Heb. 12. 14.
ch. 33. 6.

REFLECTIONS UPON CHAP. XXXVIII.—Death being the common fate of mankind, every one ought seriously to prepare for it. And nothing can be more seasonable than fervent prayer in a time of great trouble; nor any thing more pleasant than the testimony of a good conscience, washed in Jesus' blood. It is a relief to a distressed heart to unbosom itself to God, whose ears are open to its cry. Nor can pious souls take much pleasure in life, or personal comforts, unless God's church be revived and comforted along with them.—God takes pleasure in shewing his people the immutability of his counsels, that they may have strong consolation. And, if one miracle served to confirm Hezekiah's faith, why do not thousands confirm ours in the glorious Redeemer? And why are we so careless of keeping memorials of our afflictions and deliverances, and of the working of our hearts under them, for the benefit of ourselves and others?—It is hard to keep the heart from despondency under sore and complicated troubles.

God's providences indeed ought to affect our spirits with humility and constant fear; and in him alone should we hope for support and deliverance. Great is the kindness, the full forgiveness that he manifests in delivering from the utmost extremity of trouble. And the opportunity of living to his glory ought to be our principal reason for esteeming or desiring life. Blessed are those parents whose great care is to inform their children concerning Jesus and his truths! No means of relief ought to be used without dependance on the power and kindness of God. And we ought as eagerly to thank him for our deliverances as ever we prayed for them.

REFLECTIONS UPON CHAP. XXXIX.—It highly becomes us to rejoice with them that rejoice, and weep with them that weep; and to honour them whom God delights to honour. They are often courted in prosperity who were con-

Before Christ
cir. 710.

* Exod. 20. 4.
Deut. 4. 15.
Acts 17. 29.

* Ch. 6. 3.
Josh. 24. 19.
Exod. 15. 11.
Rev. 15. 4.

* Ch. 51. 6. Job
35. 5. Gen. 1.
1. & 2. 1, 2.
Ps. 8. 3. &
147. 4. & 148.
1—13. & 19.
1. Judg. 5. 20.
ch. 48. 13. &
45. 12. Jer.
10. 11—13. &
32. 17—19.
Rom. 1. 20.
23. Heb. 11.
3.

* Ch. 49. 14. &
41. 10. Job 3.
21. 23. Ezek.
37. 11. Ps. 77.
7—9. Job 27.
2. & 34. 5.
Mal. 2. 17.
Ps. xlv.
lxxiv. lxxix.
& 89. 38—50.
Heb. 13. 5, 6.

* Ps. 94. 7—11.
Mat. 15. 16.
1 Cor. 3. 16.
& 6. 9, 15, 16.
19. Ps. 44.
1—3. Deut.
33. 26—29.
Jer. 32. 17.
Gen. 16. 14.
John 5. 17.
ver. 29, 31.

* Ps. 147. 5.
ch. 55. 8, 9.
Rom. 11. 33.

* Ch. 50. 4.
Mat. 11. 28.
2 Cor. 12. 9.
10. Phil. 4.
13. Col. 1. 11.
Dent. 33. 25.
Zech. 10. 12.

* Ps. 33. 16. &
34. 10. Amos
2. 14. Luke
12. 19, 20.
Ps. 39. 5.

* Ch. 8. 17. & 25. 9. & 30. 19. Ps. 103. 5. & 25. 3. & 37. 9. & 130. 5. Lam. 3. 25. Heb. 9. 28.

* Song 3. 6. & 8. 5. Exod. 19. 4. Rom. 8. 31—39. Phil. 1. 6. & 2. 12, 13. & 4. 13. Ps. 37. 24. & 92.
12—14. Joel 3. 10. Zech. 10. 12. & 12. 8. Judg. 5. 31. ch. 27. 3. & 33. 24. & 46. 4. Heb. 12. 1, 2,
12. 1 Cor. 9. 24, 26. & 4. 11. 2 Cor. 4. 8. & 11. 26, 27. Rom. 8. 37.

CHAP. XLI.

To evince the folly of fearing the Chaldean idols and their worshippers, and of cleaving to idolatry in opposition to the preached gospel of Christ, God here (1) Solemnly challenges the idols of the world to do what he had done; to match him in duration or power, or to foretell events, or execute purposes, as he did; 1—7, 21—29. (2) Graciously encourages his own people, assuring them of his relation to them, his constant presence with them, his help in distress, and his enabling them to conquer all opposition; his comforts in grief, liberal supplies in want, and protection in danger; 8—20.

* Zech. 2. 13.
ch. 49. 1. &
52. 15.

* Gen. 10. 5.
ch. 11. 11. &
42. 4. & 49. 1.
& 24. 14, 15.
& 40. 15. &
51. 5. Ps. 72.
10. Zeph. 2.
11.

* Job 38. 3. &
40. 7. & 23.
4. & 9. 19, 20.
ver. 21.

* Gen. 15. 6. &
11. 31. & 12.
1. & 14. 14.
15. Rom. 4. 3.
Heb. 11. 8. or
ch. 44. 28. &
45. 1—6, 13. & 46. 11. ver. 25. Ezra 1. 1, 2. Jer. 51. 9. & 50. 41, 42. & 23. 5, 6. Ps. 72. 8—12.
ch. 63. 1—4. or Acts 13. 2. & 26. 17, 18. Rom. 15. 19.

* Heb. righteousness.

KEEP^a silence before me, O^b islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment.

2 Who^a raised up *the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow.

* Heb. righteousness.

30, 31. Whatever may become of persons of the greatest natural abilities, they who depend on the Lord for his assistance, and the performance of his promises, shall grow stronger in grace, and easily overcome every difficulty in the way of their duty.

REFLECTIONS UPON CHAP. XL.—God's abundant consolations graciously follow his messages of terror and conviction: and he takes pleasure in the comfort and prosperity of his servants. How delightful is the real preaching of the gospel of Christ! It proclaims that forgiveness of sins, without which it is impossible to obtain any true comfort. God easily removes every bar out of his way in coming to us. And it is necessary that we lay aside every weight, and the sin which doth so easily beset us, in our approaches to him. It is a happy token of deliverance when our hearts are levelled by his grace and made to behold his glory! Human power is little to be feared when against us, or trusted to when on our side! But infinite is the power, the faithfulness, the duration, of the truths of Christ. Happy tidings are those which relate to him and his salvation! And happy is the period when he comes and performs all in all in and for his church; when he manifests his activity, care, and tenderness, in gathering sinners to himself, and in bearing and nourishing them up to eternal life! What

3 He pursued them, and passed safely; even by the way that he had not gone with his feet.

4 Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he.

5 The isles saw it, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and every one said to his brother, Be of good courage.

7 So the carpenter encouraged the goldsmith, and he that smoothed with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved.

8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

10 Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not, I will help thee.

14 Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy Redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.

10. 15. & 37. 35, 36. Dan. 2. 35. * Heb. the men of thy contention. * Heb. the men of thy strife. * Heb. the men of thy war. * Ch. 40. 23. Ps. 39. 5, 6. * Ch. 42. 6. & 51. 18. & 45. 1. Ps. 80. 17. & 63. 8. & 73. 23. & 109. 31. Zech. 10. 12. * Ver. 10. 13. Ps. 3. 6. Heb. 13. 5, 6. Acts 4. 29. & 26. 22. Mat. 10. 28. * Job 25. 6. Ps. 22. 6. 2 Cor. 3. 5. Gen. 32. 10. * Or few men. Ps. 105. 12. Luke 12. 32. * Num. 35. 25. Gen. 48. 16. Is. 63. 9. Job 19. 25. ch. 43. 1, 14. & 49. 25. & 48. 17. & 60. 16. * Ch. 21. 10. & 28. 27. Jer. 51. 33. Hab. 3. 12. * Heb. mouths. * Ch. 2. 14. & 42. 15. & 25. 10. & 17. 13. & 40. 4. Rev. 11. 15. Mic. 4. 10, 13. Zech. 4. 7. Ps. 18. 42. Dan. 2. 35. Rev. 8. 8. Joel 3. 14. Ps. 18. 22. 2 Cor. 10. 4, 5. Phil. 4. 13.

Before Christ
cir. 700.

* Heb. in peace.

* Ch. 46. 10.
Dan. 4. 34, 35.
Rom. 4. 17.
Acts 17. 26.
Dan. 2. 21.

* Ch. 43. 10. &
44. 6. & 44.
12. Rev. 1. 11,
17. & 22. 13.
& 2. 8. Ps.
102. 28.

* Exod. 15. 15,
16. Josh. 5. 1.
& 10. 1—4. &
11. 1—5. ch.
xiii. xiv. xxi.
Jer. 1. 11.

* Exod. 15. 5,
6, 9. 1 Sam.
4. 6—9. Ps.
64. 5.

* Heb. be strong.

* Ch. 40. 19, 20.
& 41. 12.
Acts 19. 25.

* Or founder.

* Or the smiting.

* Or saying of the solder, it is good.

* Exod. 19. 5,
6. Lev. 25. 42.
Deut. 7. 6. &
10. 15. & 14.
2. Ps. 135. 4.
ch. 43. 1. &
44. 1. & 46. 3.
Deut. 4. 37. &
7. 6, 7. Ps.
135. 4. Mat.
3. 9. John 8.
39.

* 2 Chr. 20. 7.
Jam. 2. 23.
Gen. 18. 19.
Neb. 9. 7.
Rom. 5. 10.
John 15. 13—
15.

* Josh. xxiv.
Neb. ix. Ps.
cv. cvl. cxxxv.
ch. 46. 12.
Jer. 6. 22. &
25. 32. & 31.
2. Hos. 11. 1.
Mat. 24. 31.
John 6. 39—
57. 1 Sam. 12.
22. Ps. 94. 14.

* Ver. 8. ch.

45. 21. Ps. 65.
4. Rom. 11. 1,
5.

* Ch. 43. 1, 2.
Luke 12. 31,
32. Rom. 8.
31. Zech. 10.
12. Mat. 28.
20. Heb. 13.
5. Deut. 33.
27—29. Phil.
1. 6. & 4. 13.
& 2. 13. Col.
1. 11. 2 Cor.
12. 9, 10.
Eph. 1. 19.
Ps. 118. 6, 7.
& 27. 1, 14.
1 Cor. 16. 13.

* Exod. 23. 22.
ch. 60. 12. &
45. 24. & 54.
17. & 49. 26.
Zech. 12. 3.
Acts 13. 2—
11. Ps. 18. 10.
& 59. 9—11.
& 35. 25, 26.
Mic. 7. 10.

* Heb. the men of thy strife.

* Job 20. 7—9.
Ps. 9. 5, 6. &
10. 15. & 37. 35, 36. Dan. 2. 35.

* Heb. the men of thy contention. * Heb. the men of thy war. * Ch. 40. 23. Ps. 39. 5, 6. * Ch. 42. 6. & 51. 18. & 45. 1. Ps. 80. 17. & 63. 8. & 73. 23. & 109. 31. Zech. 10. 12. * Ver. 10. 13. Ps. 3. 6. Heb. 13. 5, 6. Acts 4. 29. & 26. 22. Mat. 10. 28. * Job 25. 6. Ps. 22. 6. 2 Cor. 3. 5. Gen. 32. 10. * Or few men. Ps. 105. 12. Luke 12. 32. * Num. 35. 25. Gen. 48. 16. Is. 63. 9. Job 19. 25. ch. 43. 1, 14. & 49. 25. & 48. 17. & 60. 16. * Ch. 21. 10. & 28. 27. Jer. 51. 33. Hab. 3. 12. * Heb. mouths. * Ch. 2. 14. & 42. 15. & 25. 10. & 17. 13. & 40. 4. Rev. 11. 15. Mic. 4. 10, 13. Zech. 4. 7. Ps. 18. 42. Dan. 2. 35. Rev. 8. 8. Joel 3. 14. Ps. 18. 22. 2 Cor. 10. 4, 5. Phil. 4. 13.

empty nothings are all creatures in comparison of him? Why then should we not trust him in every difficulty, cleave to him under every discouragement, and revere him in the receipt of every favour! What image can ever truly represent the infinite JEHOVAH! What idol can deserve a competition with the almighty Maker of heaven and earth! It is weak and sinful to suspect that he has or can cast off his people. To them that wait on him his infinite power and grace are a never-failing and abundant source of strength, quickening, and comfort.

CHAP. XLI. Ver. 1, 2. Attentively hear my challenges, ye heathens; muster up all the arguments you can in your own defence. Who but myself called Abraham to his travels from his native country, enabled him to conquer the eastern kings, and his seed to conquer the Canaanites? Who, besides me, disposed and enabled Cyrus to execute my righteous judgments on the Chaldeans, and to grant deliverance to my people? Who raised up the all-conquering Immanuel, or enabled Saul the persecutor, and other apostles, irresistibly to conquer the nations to Christ by the preaching of the gospel? 4, 5. Who hath disposed of all the generations of mankind! Have not I, the eternal God? Observing, with dread, my wonderful works, the heathens have consulted together how to preserve themselves and their idols. 8—16. Ye Jews, being mine by special covenant, whom I originally brought from among your neighbours in Chaldea to Canaan, and, notwithstanding your repeated rebellions, have never rejected, ye must not worship idols. Indulge no slavish or desponding fears, for I am your infinite ALL IN ALL; and I will strengthen, help, and uphold, you by

Before Christ
cir. 708.

Jer. 51. 1, 2.
ch. 17. 13. &
60. 12. Heb.
4. 12. Tit. 1.
13. Rev. 11.
5. ch. 11. 4.

Ch. 25. 1-5.
& 26. 1-6. &
12. 1-6. &
24. 14-16.
Mic. 2. 13.
Ps. 118. 16-
13. & 18. 29.
& 110. 2. &
45. 5. ch. 49.
2.

Ps. 68. 10, 18.
& 72. 4, 12-
14. & 102. 17.
& 107. 4.
1 Cor. 1. 26.
ch. 11. 4. Rev.
3. 17, 18.
Mat. 9. 13.

Ch. 12. 3.
John 4. 19.
14. & 7. 37-
39. Rev. 22.
1, 7.

Ps. 102. 17. &
107. 5, 6. &
34. 6. 2 Cor.
12. 9.

Gen. 28. 15.
Josh. 1. 5. Ps.
37. 28. & 94.
14. 1 Sam. 12.
22. Heb. 13.
5. ver. 9.

Ch. 35. 6, 7.
& 44. 3. & 48.
21. & 30. 25.
& 43. 19. Ps.
107. 3. Joel 3.
18. Ezek. 47.
1-11. Rev.
22. 1. Zech.
14. 8. with
Ps. 78. 15, 16.

Ch. 55. 13. &
58. 11. Rev.
22. 2. Ezek.
47. 12. ch. 60.
13, 21. Ps. 92.
13, 14. with
121. 6. ch. 25.
4, 5. & 32. 2.
& 61. 3. 11.
Song 4. 12-
14.

Ps. 107. 43.
& 109. 27.
Job 12. 9. ch.
43. 1. Mat.
16. 18. Num.
23. 22, 23.
Eph. 2. 4-10.

Heb. cause to
come near.
Job 23. 4. &
38. 3. & 40. 7.
ver. 1.

Ch. 44. 7. &
45. 21. & 46.
10. & 48. 14.
John 13. 19.

Heb. set our
heart upon
them.

Acts 15. 18.
Ps. 147. 5.
Heb. 4. 13.
John 21. 17.
Eph. 1. 11.
ch. 46. 10.

Ps. 115. 4-
8. Jer. 10. 4.
5. Amos 3. 6.
ch. 45. 7.
Zeph. 1. 12.

Ver. 29.
1 Cor. 8. 4.
Jer. 10. 8, 14.
15. & 51. 17.
18. ch. 44. 9.
& 40. 17. &
59. 5.

Or worse than nothing.
* Or worse than of a viper.
† Ver. 2. ch. 44. 28. & 45. 1-
6, 13. & 46. 11. ch. xiii. xxi. Jer. 1. li. Ezra 1. 2. Mic. 7. 10. Jer. 51. 23, 28. † Ver. 22. ch.
43. 9. & 44. 7. & 45. 21. & 46. 10. & 48. 6, 14. Hab. 2. 18, 19. 1 Cor. 8. 4. & 12. 2. Ps. 115. 4-8.
1 Thes. 1. 9.

16 Thou shalt ^bfan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

17 When ^dthe poor and needy seek ^ewater, and ^ethere is none, and their tongue faileth for thirst, I the LORD ^fwill hear them, I the God of Israel ^gwill not forsake them.

18 I will open ^hrivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree: I will set in the desert the fir tree, and the pine, and the box tree, together.

20 ^kThat they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 ¶ Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob.

22 Let them bring ^mthem forth, and ⁿshew us what shall happen: let them shew the former things what they ^obe, that we may ^pconsider them, and know the latter end of them; or declare us things to come.

23 Shew the things that are to come hereafter, ^qthat we may know that ye ^rare gods; yea, ^sdo good or do evil, that we may be dismayed, and behold ^tit together.

24 Behold, ^uye are ^vof nothing, and your work ^wof nought: an abomination ^xis ^yhe that chooseth you.

25 I have raised up ^zone from the north, and he shall come: from the rising of the sun shall he call upon my name; and he shall come upon princes as ^aupon mortar, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and beforetime, that we may say, ^bHe is righteous? yea, ^cthere is none that sheweth; yea, ^dthere is none that declareth; yea, ^ethere is none that heareth your words.

my almighty power, manifested in the righteous destruction of mine adversaries and deliverance of my people. All your enemies shall quickly be overwhelmed with confusion and ruin; for I will guide, strengthen, and keep you from falling. And however weak, despised, and oppressed you may be, I will enable you to subdue your most lofty, proud, and powerful adversaries, and make you to rejoice in and glorify me, as the author of all your privileges. 17-20. When poor indigent sinners are reduced to the most wretched condition I will grant them comfort and relief; and will spread the gospel, and plant the ordinances thereof, and persons eminent for gifts and graces, among both Jews and Gentiles, in such a manner as will manifest my infinite power and holiness to every observer. 25-27. I foretell that Cyrus the Medo-Persian shall subdue the Chaldean and other empires. But which of your idols can manifest their true divinity by foretelling any thing? It is only I, the eternal God, who can represent things future as if they were present, and enable prophets to foretell temporal or spiritual deliverances to my church.

REFLECTIONS UPON CHAP. XLI.—The enemies of Jesus and the gospel may do their worst, it will but issue in their own confusion. The truths of the Bible will bear the strictest scrutiny. And, since it is God who founds and protects the church, and assists her helpers, it is in vain for idolaters to unite in their efforts against her. But what fightings without, and fears within, have the people of God to encounter! Nothing but almighty power and grace can enable to conquer them, or can afford comfort under them. And seasonably does Jesus relieve his people in their extremity, and plant ordinances and true converts where he pleases. Be still then, my soul, and consider the insignificance of every idol which thou hast put in JEHOVAH's room. How late is their existence! how short-lived and uncertain their continuance! how limited their knowledge! how small their power, and unimportant their work! God forbid I should make that

27 The first shall say to Zion, Behold, behold them: and I will give to Jerusalem ^{one} that bringeth good tidings.

28 For I beheld, and ^{there was} no man; even among them, and ^{there was} no counsellor, that, when I asked of them, could ^{answer} a word.

29 Behold, they ^{are} all vanity; their works ^{are} nothing: their molten images ^{are} wind and confusion.

Jer. 10. 7, 8, 14. ch. 63. 5. & 44. 25. Dan. 2. 10, 11. & 4. 7. & 5. 8.

Ps. 39. 5. ch. 40. 17-23. & 44. 9-20. & 45. 19, 20. & 41. 7. Ps. 115. 4-8. & 97. 7. & 135. 15-18. Jer. 10. 2-16. Hab. 2. 18, 19. 1 Cor. 8. 4.

CHAP. XLII.

Contains many expressions which cannot be applied to Cyrus, and his relief of the Jews from their bondage in Babylon, but are fully applicable to Jesus Christ and his redemption of sinners. Here is (1) JEHOVAH's invitation to behold him as his chosen Servant, qualified by his Spirit with great meekness, power, and courage, for his work, in purchasing and applying our redemption; 1-4. (2) His divine commission to his work solemnly opened; 5-9. (3) The tidings of this his fitness and commission are received with great joy, especially by the Gentiles; 10-12. (4) As God destroyed the Chaldean oppressors and idolaters, and removed every hindrance of the Jews' return from Babylon; so, by the powerful preaching of the gospel, shall the kingdom of Satan be overturned among the nations; 13-17. (5) As many Jews hurt themselves by disregard to Cyrus's proclamation of liberty, so the bulk of them in after-ages ruined themselves, soul and body, by rejecting Jesus' purchased and offered redemption; 18-25.

BEHOLD ^amy servant, whom I ^buphold; ^cmine elect, in whom my soul ^ddelighteth: ^eI have put my spirit upon him; he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the ^{smoking} flax shall he not ^{quench}: he shall bring forth judgment unto truth.

4 He shall not fail nor be ^{discouraged} till he have set judgment in the earth: and ^{the} isles shall wait for his law.

5 ¶ Thus saith God the LORD, ^{he} that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the LORD ^{have} called thee in righteousness, and will ^{hold} thine hand,

31. & 50. 4, 10. & 57. 16-18. & 66. 2. Jer. 31. 25. Luke 19. 10. Phil. 1. 6. Ps. 147. 3. & 103. 13. 14. Heb. 2. 17, 18. & 4. 15. Mat. 11. 28. * Or dimly burning. † Heb. quench it.

Ver. 1. ch. 11. 3, 4. John 7. 24. & 17. & 18. 37. & 14. 6. 2 Cor. 6. 7. & 11. 10. Ps. 94. 15. John 17. 4. Heb. 12. 2, 3. ch. 52. 13-15. & 53. 2-12. & 49. 1-26. & 9. 7. Ps. 89. 21, 22. ver. 1, 3. † Heb. broken. * Gen. 10. 5. Ps. 2. 8. & 22. 27-31. & 72. 8-10, 19. ch. 2. 2-4. & 51. 5. & xlix. lx-lxii. Gen. 49. 10. Zech. 2. 11. & 8. 20-23. Rom. 15. 12.

Ch. 40. 22, 26. & 44. 24. & 51. 13. Jer. 32. 17. Zech. 12. 1. Ps. 33. 6. & 104. 1-31. & 136. 6-25. Acts 17. 25, 28. Ps. 94. 10. Job 35. 11. * Ch. 45. 13. & 49. 1-8. Heb. 5. 4. 5. John 6. 27. Prov. 8. 23. Rem. 3. 25, 26. & 8. 3, 4. Gal. 4. 4, 5. * Ch. 41. 13. see ver. 1.

my god which did not make me out of nothing; and which cannot warn me of every danger, protect me from every enemy, and through eternity be my all-sufficient portion.—But let Jesus, and JEHOVAH in him, be my ALL IN ALL: my Friend, to love me at all times; my Companion, to guide me to glory; my Helper, to assist me in every work; my Captain of salvation, to slay my foes, and make me in all things more than a conqueror: my Supplier and my Provision; my Comforter and my Consolation.—What have I to do any more with idols? Let me cast them to the moles and to the bats—cast them away as a menstruous cloth—as vanity and confusion.

CHAP. XLII. Ver. 1-4. With wonder and love, contemplate and believe on Jesus Christ, my eternal Son, whom I have appointed my Servant, as Mediator for the salvation of sinful men; whom I will assist in his work, and furnish with all gifts and graces without measure, that, in consequence of his finishing the undertaking, he may effectually spread the gospel tidings of his redemption among the Gentiles, and render them his peculiar people. Not with carnal contention or pompous ostentation, but in a meek, humble, and peaceful manner, shall he make his personal appearance and erect his kingdom on earth. He shall not discourage the broken-hearted, nor cast off such as have but very weak grace, but shall encourage, strengthen, and deal kindly with them: and, while he renders his word effectual, he shall judge every person uprightly and impartially. No difficulty shall in the least discourage him, nor hinder his finishing his purchase, or his spreading the gospel of men's salvation, erecting his spiritual kingdom among them, and subduing the opposers thereof. And all nations, particularly those along the coast of the Mediterranean, and in the islands, shall readily embrace his truths, and become his obedient subjects.—5-9. I, the eternal JEHOVAH and almighty Creator, have called him to his work, for the manifestation of my righteousness and faithfulness, and will cor-

Before Christ
cir. 708.

Ch. 49. 8. &
53. 10—12.
Heb. 7. 22. &
9. 15. Gen. 2.
18. & 17. e
Rom. 15. 8—
12. 2 Cor. 1.
20. Gal. 3. 16.

Ch. 49. 6. &
51. 4. & 9. 2.
Luke 2. 32.
Acts 3. 47. &
22. 21. & 26.
17. 18.

Ch. 35. 5.
Mat. 11. 5.
Acts 26. 18.
2 Cor. 4. 4. 6.
Eph. 1. 17.
18. Rev. 3. 18.
Col. 1. 9. 12.
Eph. 5. 8.

Ch. 28. 18. &
35. 5. & 61. 1.
& 9. 2. & 49.
9. Zech. 9. 11.
Ps. 142. 6.
Luke 4. 18—
21. Heb. 2.
14. 15. 2 Tim.
2. 26.

Exod. 3. 14.
15. & 6. 3. &
15. 3. Ps. 83.
18.

Ch. 48. 11.
Exod. 20. 3. 5.

Josh. 21. 45.
& 23. 14.
1 Kin. 8. 23.
24.

Ch. 44. 7. 8.
& 46. 9. 10.
1 Pet. 1. 10—
12. Heb. 1. 1.
John 13. 19.
ch. 41. 23.

Ch. 44. 23. &
49. 13. & 24.
14—16. Ps.
xcv—c. cxviii.
xlvii. lxxvi.
lxxvii. cxlv—
cl. cvii.

Heb. the ful-
ness thereof.

Ch. 35. 1—
10. & 43. 21.
& 44. 23. &
49. 13. Ps. 72.
8—10. 17.
Rom. 15. 9—
13. Rev. 5. 9.
10. & 7. 9—
12. & 14. 1—
4. & 15. 2—4.
& 18. 20. &
19. 1—7.
Luke 2. 10—
14. 1 Pet. 4.
11. Eph. 3. 20.
21.

Gen. 25. 13.
ch. 21. 16.
Deut. 33. 2.
Hab. 3. 2.

Ps. 78. 65. &
110. 1—7. &
45. 3—5. & 2.
9. ch. 63. 1—
4. & 59. 17.
Rev. 6. 2. 17.
& 19. 17. ch.
31. 4. & 40.
10. & 49. 26.
Amos 1. 2. &
3. 8. Dan. 2.
44. 2 Cor. 10.
4. 5. Rev. 6. 2.
& 11. 17. &
17. 14. & 19.
16—21. & 12.
7.

Or behave
himself
mightily.

Ps. 50. 21. &
83. 1. Acts
14. 26. & 17.
30. Rom. 9. 22. Luke 18. 7. Jer. 15. 6. & 44. 22.
1. 14. Rom. 15. 18. Mat. 11. 12. Mark 9. 1. 1 Thes. 1. 5. 2 Cor. 10. 4. 5.
11. Hag. 2. 6. 7. Rev. 6. 14—17. & 14. 16—20. & viii. xvi. xviii. xix.
Ps. 98. 2. 3. ch. 29. 18. 24. & 9. 2. & 35. 5. 8. 10. & 48. 17. & 54. 13. & 60. 1. 2. 19. 20. & 58.
10. Ps. 107. 4. Heb. 10. 20. Luke 1. 78. 79. Heb. into straightness. Jer. 32.
29. 40. John 13. 1. Heb. 13. 5. see ch. 41. 9. 17. Ps. 97. 7. & 129. 5. & 35. 4. & 70. 3.
ch. 1. 29. & 44. 11. & 45. 16. Ch. 6. 9. 10. Jer. 4. 22. Ezek. 12. 2. Rom. 1. 20. Mark
7. 34. 35. Jer. 5. 21. Ezek. 12. 2. Jer. 5. 31. & 23. 14. ch. 56. 10. & 43. 27. Rom. 11. 25.
Mat. 15. 14. 2 Cor. 3. 14. Rom. 2. 17—23. John 7. 49. & 9. 40. 41. with Exod. 19. 6. Ezek. 16.
8—10. Deut. 32. 10. 11.

and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

8 I am the LORD; that is my name; and my glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10 ¶ Sing unto the LORD a new song, and his praise from the end of the earth: ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing; let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 ¶ The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.

14 I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

17 ¶ They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.

18 ¶ Hear, ye deaf; and look, ye blind, that ye may see.

19 Who is blind but my servant? or

deaf as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant?

20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness sake; he will magnify the law, and make it honourable.

22 But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

23 Who among you will give ear to this? who will hearken and hear for the time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

Heb. for the aftertime. 2 Kin. 17. 5—23. & 18. 13. & xxiv. xxv. 2 Chr. xxviii. xxxii. xxxiii. xxxvi. ch. 10. 5. 6. & 33. 1. & 21. 1. Jer. 50. 7. 17. 33. & 51. 34. 35. Ch. 45. 7. Judg. 2. 11—14. & 3. 12. & 4. 1. 2. 2 Kin. 17. 7—17. 2 Chr. 15. 6. & 36. 16. Ps. 75. 7. Hos. 4. 1. 2. Amos. 3. 6. Lam. 1. 8. & 3. 38. Dan. 9. 5—14. Deut. 29. 24—28. Lev. 26. 15—39. Deut. 28. 15—68. 2 Chr. 29. 8. Dan. 9. 5—16. 27. Deut. 32. 22—28. Mat. 23. 35—39. Luke 21. 20—24. 1 Thes. 2. 16. Luke 16. 23, 24. Ps. 79. 6. Jer. 5. 3. & 35. 13—15. Hos. 7. 9. Rev. 9. 18—21. & 16. 8.

CHAP. XLIII.

Still Isaiah looks through the deliverance of the Jews from Babylon to the redemption by Christ, and the erection of the gospel church. Here are (1) Precious promises of God's presence with his people in their manifold afflictions, to support under and deliver out of them, notwithstanding great opposition; 1—7. (2) God's defiance of idolaters to shew among their idols such a god of power and foreknowledge as his people could; 8—13. (3) His powerful encouragement to expect deliverance from Babylon and the erection of the gospel church, drawn from what he had done in their deliverance from Egypt; 14—21. (4) Heavy charges of guilt laid against the Jews, to make them repent the causes of their captivity and receive God's offered pardons; 22—28.

BUT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

2 When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee.

3 For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

Ver. 7. Zech. 12. 1. Exod. 19. 5. 6. Deut. 32. 6. & 4. 20. 39. ch. 44. 1. & 2. 41. 14. 16. Exod. 33. 17. Rom. 9. 6. & 11. 7. & 2. 28. 29. John 1. 48. 1 Pet. 2. 9. ch. 62. 12. See ch. 41. 10. 13. & 44. 22. & 48. 17. & 49. 26. Ch. 48. 12. & 55. 5. 1 Cor. 1. 9. 2 Tim. 1. 9. 1 Pet. 2. 9. Ps. 66. 10—12. Amos 3. 2. & 9. 8—10. Mal. 3. 2. 3. Jer. 30. 11. ch. 1. 9. 25. & 27. 6. 13. & 10. 22. & 17. 6. & 27. 8. 9. 1 Cor. 10. 13. 2 Cor. 12. 9. Deut. 33. 25. & 32. 36. Ps. 91. 3. & 124. 2. 3. Mat. 16. 18. John 16. 33. Dan. 3. 21. Zech. 13. 9. 1 Pet. 1. 7. 26. & 60. 16. ver. 14. Exod. vii—xiv. 2 Chr. 14. 9—14. ch. xviii—xx. & 37. 9. Prov. 11. 18. & 21. 18.

you, Jesus shall, by his finished righteousness, satisfy divine justice, and restore with advantage, to the holy law whatever honour it had lost by men's sin.—22. For the obstinate disobedience of most of you, ye shall be rendered inexpressibly miserable by the Romans and others, and yet shall be so stupified as never to search out, or repent of, the sinful causes of your trouble.

REFLECTIONS UPON CHAP. XLIII.—Infinite is the excellency of Jesus Christ! How dear to his Father, and useful to men! How glorious the nature and end of his mediation! And with tenderness, fidelity, courage, and success, he executes it. Grand and irreversible is his commission; and his character is answerable to our infinite needs. What ground of gladness is this to sinners, the wildest Arabs and most distant islanders not excepted! And infinitely offensive to JEHOVAH, and ruinous to men, must be the rejection of him. By the most fearful shaking of nations does Jesus often introduce his kindest favours. And with earnestness, power, and grace, he calls and converts sinners to himself. But alas, how dreadful it is to have the god of this world blinding our minds and hardening our hearts, that the light of the gospel may not shine into them; nor the love of it captivate them to the obedience of faith! And fearful will be the issue, when they, who have the best means of grace, have them least blessed, and profit the least by them.

duct, assist, and preserve, him in it. I set him forth as the Mediator, Surety, and Administrator, of the covenant of grace to men, that he may endue with saving knowledge, and may conduct to everlasting happiness, poor ignorant sinners of mankind, and deliver them from their spiritual thralldom to Satan and their lusts.—As I am Being itself, and do give being to every creature, and fulfil every promise, I will, by him, through the gospel, abolish idolatry out of the world. I have already fulfilled multitudes of my promises, and now give you new promises of release from Babylon, and of redemption from sin, that, when they are accomplished, you may believe that I am the only true God.—13—17. After long forbearing to take vengeance, I will, in the most sudden and furious manner, destroy the Chaldeans, and other enemies of my church, and remove every hindrance of my glory and my people's salvation, and will enlighten, renew, and direct, them as their need requires. 18—20. Attend, ye careless, ignorant, and obstinate, sinners: for none are so blind and obstinate as you my professed people, who reckon yourselves the only enlightened and righteous persons. Notwithstanding all my revelations given to you, and the wonderful works which I have wrought for you, ye never duly consider any. Notwithstanding all your pretences to hearken, ye never regard what is said. 21. While I, in the honourable fulfilment of my promises, have continued my favours to you, or will magnify my word in accomplishing my threatenings upon

Before Christ
cir. 712.

Ch. 1. 3. with
Ps. 107. 43. &
106. 7—39.
ch. 58. 2. Jer.
42. 2. 5. 6. &
5. 21. & 6. 10.
Ezek. 12. 2. &
14. 3. & 33.
30. 31. Rom.
2. 22. with
Ps. 147. 19. 20.
Deut. 4. 3—5.
8. & 29. 2. 3.

Deut. 4. 6. 7.
Ps. 147. 19.
20. Ezek. 20.
11. Neh. 9.
13. Rom. 9. 4.
2 Cor. 3. 7. 8.
Gal. 6. 2. or
Mat. 3. 17.
2 Cor. 5. 19—
21.

Or him.

2 Chr. 28. 5.
6. 17. 19. ch.
36. 1. 2 Kin.
17. 6—17. ch.
9. 12—21.
Jer. 50. 17.
33. Luke 19.
42—44. & 21.
20—24. Mat.
23. 35—39.

Or ensnaring
all the young
men of them.

Heb. a
treading.

Ch. 1. 2. 3. &
5. 12—24. &
6. 9. 10. & 22.
11. 12. & 30.
9. & 53. 1. &
26. 11. Jer. 9.
12. & 5. 21.
& 6. 19. Ps.
107. 43. Deut.
32. 29. Mic. 6. 9.

2 Chr. xxviii.

Ch. 45. 7. Judg. 2. 11—14. & 3. 12. & 4. 1. 2. 2 Kin. 17. 7—17. 2 Chr. 15. 6. & 36. 16. Ps. 75. 7. Hos. 4. 1. 2. Amos. 3. 6. Lam. 1. 8. & 3. 38. Dan. 9. 5—14. Deut. 29. 24—28. Lev. 26. 15—39. Deut. 28. 15—68. 2 Chr. 29. 8. Dan. 9. 5—16. 27. Deut. 32. 22—28. Mat. 23. 35—39. Luke 21. 20—24. 1 Thes. 2. 16. Luke 16. 23, 24. Ps. 79. 6. Jer. 5. 3. & 35. 13—15. Hos. 7. 9. Rev. 9. 18—21. & 16. 8.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Jer. 5. 3. & 35. 13—15.

Before Christ
cir. 708.Exod. 19. 5,
6. Deut. 7.
6—8. & 4. 7.
37. Jer. 31. 2.
3. Mal. 1. 2.
& 3. 17.Or person.
Ch. 40. 1, 2.
& 41. 10, 13.
14. Jer. 30. 10.
& 46. 27. ver.
1.Deut. 30. 3, 4.
Ps. 106. 47. &
107. 3. Zech.
8. 7. & 10.
10. Ps. 72.
16. 17.& 47. 3, 4. ch.
11. 11, 12.
& 66. 19. &
27. 12, 13. &
49. 12. Jer.
29. 14. & 30.
18. & 31. 8, 9.Mic. 2. 12. ch.
60. 1—11. &
55. 5. & 54. 2.
3. & 49. 18—
23. & 45. 6.
Gen. 49. 10.
Mat. 24. 31.& 8. 11. John
6. 37. & 10.
16. & 11. 51.
Rev. 11. 15.Ver. 1. Ps.
100. 3. ch. 29.
23. & 60. 21.
John 3. 3. 5.
2 Cor. 4. 6. &
5. 17. Eph. 2.
10. Tit. 3. 5—
7. 1 Pet. 1. 3.
23. & 2. 9.

Eph. 1. 5, 6.

Ch. 42. 19. &
6. 9, 10. Ezek.
12. 2. Ps. 115.
5, 6. Jer. 4.
22. & 5. 21.Ch. 41. 21—
26. & 44. 7.
& 45. 21. &
48. 14. & 46.
10.Ver. 10—12.
15. Prov. 23.
23. 26. Jude
3. John 8. 32.Ch. 44. 8.
Josh. 24. 22.
27. Acts 10.
39. & 1. 8.
John 1. 7.Ch. 41. 8. &
44. 1. 26. &
42. 1. 19. Mal.
3. 2. Rev. 1.
5. & 3. 14.John 20. 31.
1 John 5. 10.
Rom. 10. 10.
2 Cor. 4. 13.Ch. 41. 4. &
44. 6, 8. & 48.
12.Or nothing
formed of God.Ch. 45. 15.
21. 22. & 60.
16. & 49. 26.
& 45. 17. Ps.
130. 7, 8.1 Tim. 4. 10.
Deut. 6. 4.
Hos. 13. 4.
Ps. 83. 18. &
86. 10.Ch. 37. 7, 35.
36. & 46. 10.

Deut. 32. 12. Ps. 16. 4. ch. 42. 8.

3. 4. Prov. 8. 23—30. Mic. 5. 2. ch. 9. 6. Heb. 7. 25. Gen. 18. 14. Jer. 32. 17. Mat. 19. 26.

Heb. turn back. Job 9. 12. Prov. 21. 30. ch. 14. 27. & 46. 10.

44. 28. & 48. 1—4. & 21. 1—10. & xiii. xiv. Jer. 1. 1. Luke 18. 7. Rev. 18. 11.

Exod. 20. 2. ch. 42. 8. & 41. 14, 16, 17. ver. 1, 20. ch. 6. 1, 3, 5. & 33. 22. & 57. 15. Ps. 74. 12. Hab. 1. 12.

See ver. 10.

John 8. 58. Ps. 90. 2. ch. 46.

Ver. 3, 4. &

Heb. interpreters.

Or holy princes.

4 Since thou wast ^hprecious in my sight thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy ^{*}life.

5 ⁱFear not, for I *am* with thee: ^kI will bring thy seed from the east, and gather thee from the west:

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one that is called by my name: for I have ⁱcreated him for my glory; I have formed him; yea, I have made him.

8 ¶ Bring forth ^mthe blind people that have eyes, and the deaf that have ears.

9 ⁿLet all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or ^olet them hear, and say, *It is truth.*

10 Ye *are* my ^rwitnesses, saith the LORD, and ^smy servant whom I have chosen: that ^rye may know and believe me, and understand that I *am* he; ^tbefore me there was ^uno god formed, neither shall there be after me.

11 I, *even* I *am* the LORD, and beside me *there is* no saviour.

12 ^vI have declared, and have saved, and I have shewed, ^wwhen *there was* no strange *god* among you: ^xtherefore ye *are* my witnesses, saith the LORD, that I *am* God.

13 Yea, ^ybefore the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall ^zlet it?

14 ¶ Thus saith the LORD, your Redeemer, the Holy One of Israel, ^aFor your sake I have sent to Babylon, and have brought down all their ^bnobles, and the Chaldeans, whose cry *is* in the ships.

15 ^cI *am* the LORD, your Holy One, the Creator of Israel, your king.

16 Thus saith the LORD, who ^dmaketh a way in the sea, and a path in the mighty waters;

17 ^eWho bringeth forth the chariot and horse, the army, and the power; They shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 ¶ Remember ye not ^fthe former things, neither consider the things of old

19 Behold, I will do a ^gnew thing; now it shall spring forth; shall ye not know it? I ^hwill even make a way in the wilderness, and rivers in the desert.

20 ⁱThe beast of the field shall honour me, the dragons and the ^jowls; because ^kI give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

21 ^lThis people have I formed for myself; they shall shew forth my praise.

22 ¶ ^mBut thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

23 ⁿThou hast not brought me the ^osmall cattle of thy burnt-offerings, neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no ^psweet cane with money, neither hast thou ^qfilled me with the fat of thy sacrifices: but thou ^rhast made me to serve with thy sins, thou hast wearied me with thine iniquities.

25 I, *even* I *am* he that ^sblotteth out thy transgressions for mine own sake, and will not remember thy sins.

26 ^tPut me in remembrance: let us plead together: declare thou, that thou mayest be justified.

27 ^uThy first father hath sinned, and thy ^vteachers have transgressed against me.

28 Therefore I have ^wprofaned the ^xprinces of the sanctuary, and have ^ygiven Jacob to the curse, and Israel to reproaches.

¶ Heb. made me drunk, or abundantly moistened.

¶ Rom. 2. 4, 5. Jude 4. Amos 2. 13. Ezek. 16. 43. Mal. 2. 17. ch. 1. 14. ¶ Ezek. 36. 22, & ch. 44. 22. & 1. 18. & 48. 9. Ps. 51. 1. Col. 1. 14. Mic. 7. 18, 19. Jer. 31. 34. & 33. 7, 8. Heb. 8. 2, 16, 17. & 8. 12. Eccl. 3. 6. Ps. 102. 27. Exod. 34. 6, 7. Ps. 25. 7, 11. & 79. 8. & 86. 5. & 115. 1, 2. Rom. 3. 24—26. 1 Cor. 1. 30. 2 Cor. 5. 21. ¶ Job 23. 4. Jer. 2. 29, 35. Luke 16. 15. & 18. 11—14. ch. 41. 21. ¶ Rom. 5. 12—19. 1 Cor. 15. 22. Ps. 78. 8. & 106. 6, 7. Jer. 3. 24, 25. Ezek. 16. 2. 2 Kin. 16. 10, 11, 16. Acts 7. 51. Mal. 2. 7, 8. & 3. 7. Ezek. xx. xiii. Mat. 15. 1—15. ¶ Heb. interpreters. ¶ Ch. 47. 6. Lam. 2. 2, 6, 7. & 4. 13, 14. Jer. 32. 32. Ezek. v—vii. Zeph. 3. 11, 12. Amos 9. 10. 2 Chr. xxviii. xxxii. xxxvi. Luke 21. 20—24. 1 Thes. 2. 16.

¶ Or holy princes.

Before Christ
cir. 708.Exod. 14. 16,
21, 22. Josh.
3. 13, 16, 17.
ch. 51. 10. &
63. 11—13.
Ps. 74. 13, 15.
& 66. 6. &
78. 13. & 77.
19. & 136. 13
—15. & 114.
3, 5. Neh. 9.
11.Exod. 14. 4—
9, 17, 23. &
15. 4. Ps. 46.
9. & 76. 5, 6.
ch. 14. 21, 22.
& 1. 31.Ch. 42. 9. &
41. 22 & 46.
9. Ps. cv.
cxxxvi. cxxxviii.
Jer. 16. 14,
15. & 3. 16.
& 23. 7.Jer. 31. 22.
ch. 7. 14. & 42.
9. & 65. 17.
Jer. 31. 31.
Ezek. 36. 26.
John 14. 12.
Eph. 3. 9.Ch. 35. 6, 8.
& 40. 3, 4. &
41. 18. & 42.
20, 21. & 32.
15, 16.Mat. 15. 26.
Eph. 2. 12.
13. ch. 11.
6—10. & 35.
9. & 42. 1, 10
11. Ps. 117.
1, 2. Tit. 3. 3,
5. 1 Cor. 6.
9—11. Mark
16. 15. Acts
13. 46.

Or ostriches.

¶ Heb. daugh-
ters of the owl.Ch. 35. 6. &
41. 17, 18.
Joel 3. 18.
Rev. 22. 1,
17. & 7. 17.Luke 1. 74,
75. Ps. 102.
18. 1 Pet. 2.
9. Eph. 1. 6,
12. & 2. 7. &
3. 21. & 4. 11.
ch. 60. 21. &
62. 3. & 61. 3.
1 Cor. 6. 19,
20. & 10. 31.Ps. 79. 6.
Jer. 10. 25.
Dan. 9. 13.
Mal. 1. 13.
with Gal. 4.
24. Heb. 2. 15.Amos 5. 25.
Mal. 1. 13,
14. & 3. 8.
ch. 1. 11—15.
& 66. 3. Mic.
6. 6, 7. Ps.
50. 8. Hos. 5.
6, 7. & 6. 6.
Jer. 6. 20. &
7. 21, 22.
Zech. 7. 5, 6.
Prov. 15. 8.
& 21. 27.Heb. lambs,
or kids.Exod. 30. 7, 8,
34, 36. Lev.
3. 16. & 4. 35.

CHAP. XLIII. Ver. 1. God formed the Israelites into a church and state, redeemed them from their Egyptian and other enemies, and made them his peculiar people. 2. Whatever great troubles churches or saints endure, they are not hurt nor destroyed by them. 3, 4. God destroyed the Egyptians and others to advance the glory and happiness of the Israelites; and has and will destroy nations for the preservation of his gospel church. 5—7. God gathered the captive Jews from the different places of the Chaldean empire, and brought them to Canaan, as his people; and, in like manner, gathers all elect sinners from all nations to Christ. 8—13. Let either the heathen idols, or their votaries, who are almost as stupid and senseless, produce proofs of their foretelling such events, or else own me to be the only true God.—The several events, which I have foretold concerning you Jews and my servant the Messiah, and which, by mighty power, I have performed, or will accomplish, are demonstrative evidences that I am the only true God. 14—17. In order to your deliverance from Babylon, I will send the Medes and Persians to destroy the Chaldean empire, and will remove all hindrances of your return. 19—21. Nay, the division of the Red sea, and drowning of Pharaoh and his army in it, and other things which I have done for you, shall not be comparable to what I will do, in safely conducting you from Babylon, and re-establishing you into a glorious church for myself; and especially in spreading the gospel and the gospel church, and converting multitudes of the most stupid and mischievous sinners to Christ, for the manifestation of my glory. 22—24. But, though I never required of you any services that were really burdensome, ye have neglected and been weary of my true worship; ye have not offered me sacrifices in obedience to my commands, or for my glory, but for some selfish respects; and have even grudged the expense of them, while ye were liberal in the service of idols; ye have abused my revelations, ordinances, and bounties of providence, to encourage you in wickedness, till I can no longer bear with you. 25. Nevertheless, merely for my

own name's sake, I still offer you a full and free forgiveness of all your iniquities, through the blood of my Son. 26. Let this my gracious pardon and promise be pleaded by you; or, if you think you have a righteousness of your own to plead upon, which I have not observed, point it out if you can. 27, 28. Ye cannot plead the merits of your ancestors, or rulers in church or state, as all of them have been sinners, and most of them notorious transgressors. Yea, on that very account have I exposed your chief priests to contempt and ruin, and your whole nation to dreadful misery and ignominy.

REFLECTIONS UPON CHAP. XLIII.—O how grace much more abounds where guilt and ignominy had abounded! Thrice happy are those troubles which occasion the peculiar presence, supports, and comforts, of a reconciled God! How important that relation which is the source and foundation of such divine favours! Happy are they whom God has chosen for himself! Neither opposition, guilt, nor distance, shall be able to prevent their access to and enjoyment of him. But unhappy are they who stand in the way of their mercy. Incomparably better is JEROME than any of his rivals, both enemies and friends being judges. And great and glorious things his people ought to attest concerning him in their profession and practice; for mighty are the things which he hath shewed or done, or will do, for them! Marvellous is the change which his grace in the gospel makes on hearts and nations. And every mercy received is but a pledge of another. Surely then we should, with the most ardent affections, shew forth his praise! But, alas by what fearful sins of omission and commission many professors provoke him to their own and their neighbours' destruction! Yet transcendently sovereign are his unlimited pardons. And hopeful is the case if under a deep sense of our own and our father's iniquities, we supplicate for and receive them.

Before Christ
cir. 708.

CHAP. XLIV.

Still Isaiah looks through the deliverance from Babylon to the far more important redemption by Jesus Christ. Here are (1) Encouraging promises of a plentiful out-pouring of the Holy Ghost, for determining sinners to enter into covenant with God; 1—5. (2) God's solemn avowal of his own absolute eternity, sole divinity, infinite foreknowledge, and new covenant relation to his people; 6—8: and his derisive representation of the emptiness of idols, and folly of idolaters; 9—20. (3) His charge to his people, to consider his relation to them, and what he had done, did, and would do, for them, as an excitement to repentance and thanksgiving; 21—28. [These verses might have been joined to the following chapter.]

Ch. 41. 8. &
43. 1. & 10.
20. 21. Zeph.
3. 12. Jer. 30.
10. & 46. 27.
Exod. 19. 5.
6. Gen. 17. 7.
Acts 2. 39.

Deut. 32. 6.
ch. 43. 1. 7.
21. & 46. 3.
Ezek. 16. 6—
14. & 20. 5—
12. Gen. 17.
1—14. Deut.
4. 7. & 20. 31
—37. Exod.
19. 5. 6.

Ch. 41. 10.
13. 14. & 43.
1. Deut. 32.
15. & 33. 5.
26.

Ch. 35. 6. 7.
& 30. 25. &
41. 20. & 41.
17—19. Ezek.
34. 26. Joel 2.
28. 29. & 3.
18. Zech. 12.
10. & 14. 8.
Mal. 3. 10.
Luke 11. 13.
John 7. 37—
39. Acts 2. 18.
& 10. 45. Tit.
3. 5. 6. Eph.
1. 3—13. Gen.
17. 7. ch. 59.
21. & 49. 22.

Ch. 55. 10. &
66. 14. & 32.
15. 16. & 58.
11. Eph. 4.
13. 16. Col.
2. 19. 2 Pet.
3. 18. Job 17.
9. Jer. 17. 8.
Ps. 92. 13. &
1. 3.

Ch. 45. 23.
24. Zech. 13.
9. & 8. 20—
23. Ps. 116. 7
16. & 119.
106. ch. 19.
21—25. 2 Cor.
8. 5. Acts 2.
41—47. Gal.

6. 16. 1 Pet. 2.
9. Exod. 32.
26. ch. 43. 1.
7. & 48. 1.
Gen. 4. 26.

Ch. 43. 11.
15. & 48. 17.
Tit. 2. 13. 14.
Ch. 41. 4. &
48. 12. Rev.
1. 8. 17. & 22.
13.

Ver. 8. ch. 43.
10. 11. & 45.
6. 21. 22. &
42. 8. Deut.
6. 4. 1 Cor. 8.
5. 6. 1 John
5. 20. Eph. 4.
6.

Ch. 41. 4. 22.
& 43. 9. & 46.
11. & 45. 21.
& 48. 3. 15.
Rom. 11. 29.
2 Tim. 1. 9.
1 Cor. 1. 9.

Eph. 1. 4. 5.
Rev. 13. 8.
Deut. 32. 8.
Gen. 17. 7. 8.
ch. 41. 20—
22.

Ch. 8. 12.
13. & 35. 3. 4.
& 41. 10. 13.
14. & 43. 1.
ver. 2. Jer. 10.
2.

Gen. 15. 13
—21. & 28.
13—15. & 46.
4. & xlix.
Lev. xxvi.
Deut. xxviii.
—xxxiii. with
Gen. xxi. to
Esth. x.

Ch. 43. 10.
12. Josh. 24.
22. 27. John
15. 27. Acts
1. 8. & 10. 39.
43. 1 John
1. 2.

Deut. 4. 35. 39. & 32. 39. 1 Sam. 2. 2. ch. 45. 5. 22. 1 Cor. 8. 4. 6. Heb. rock. Deut.
32. 4. Ps. 18. 31. & 91. 2. Ch. 41. 29. & 42. 17. Ps. 97. 7. & 115. 4—8. Jer. 3. 23. &
50. 38. & 51. 44. 47. & 2. 11. Heb. desirable, i. e. idols. Dan. 11. 38. Ps. 115.
4—8. & 135. 15—18. Hab. 2. 13. 19. Jer. 2. 11. 13. 26. 27. & 3. 24. 25. & 16. 19. Ps. 97.
7. ch. 1. 29. & 42. 17. & 45. 16. Hos. 4. 17. Acts 19. 19. 24—29. Ch. 40. 19. & 41. 6.
7. & 46. 6. 7. Jer. 10. 3. 4. 9. 14. Dan. 3. 1. Exod. 32. 4. * Or, with an arc.

Hab. 2. 13. ch. 50. 11.

YET now hear, ^aO Jacob my servant, and Israel whom I have chosen:

2 Thus saith the LORD that ^bmade thee, and formed thee from the womb, *who* will help thee; ^cFear not, O Jacob my servant, and thou Jesurun whom I have chosen.

3 For I will ^dpour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall ^espring up *as* among the grass, as willows by the water courses.

5 ^fOne shall say, I *am* the LORD's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and sir-name *himself* by the name of Israel.

6 Thus saith the ^gLORD the king of Israel, and his Redeemer the LORD of hosts, ^hI *am* the first, and I *am* the last; and ⁱbeside me *there is* no God.

7 And ^kwho, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

8 ^mFear ye not, neither be afraid: ⁿhave not I told thee from that time, and have declared *it*? ye *are* even ^omy witnesses. Is there a God beside me? yea, ^pthere is no ^qGod; I know not *any*.

9 ¶ They that make a graven image *are* all of them vanity; and their ^rdelectable things shall not profit; and they *are* their own witnesses; ^sthey see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image *that* is profitable for nothing?

11 Behold, all his fellows shall be ^tashamed; and the workmen, they *are* of men: let them all begathered together, let them stand up; *yet* they shall fear, and they shall be ashamed together.

12 ^xThe smith ^ywith the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, ^zhe is hungry, and his strength faileth; he drinketh no water, and is faint.

13 The carpenter stretcheth out *his*

rule: he marketh it out with a line: he fitteth it with planes; and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it ^zmay remain in the house.

14 He ^aheweth him down cedars, and taketh the cypress and the oak, which he ^bstrengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof and warm himself; yea, he kindleth *it*, and baketh bread; yea, ^bhe maketh a god, and worshippeth *it*: he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire: with part thereof he eateth flesh: he roasteth roast, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he ^cfalleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me, for thou *art* my god.

18 ^dThey have not known nor understood: for he hath ^eshut their eyes, that they cannot see; *and* their hearts, that they cannot understand.

19 And none ^fconsidereth in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof: I have roasted flesh and eaten *it*: and shall I make the residue thereof ^gan abomination? shall I fall down to the stock ^hof a tree?

20 He ⁱfeedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

21 ¶ ^jRemember these, O Jacob and Israel; ^kfor thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 ^lI have blotted out, ^mas a thick cloud, thy transgressions, and, as a cloud, thy sins: ⁿreturn unto me, for I have redeemed thee.

23 ^oSing, O ye heavens; for the LORD hath done *it*: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD thy Redeemer, and ^phe that formed thee from the womb, I *am* the LORD that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself:

25 ^qThat frustrateth the tokens of the liars, and maketh diviners mad; that

Before Christ
cir. 708.

Ch. 40. 20. &
46. 7. Jer. 10.
4. 5. Ps. 115.
7. Judg. 17.
4. 1 Kin. 11.
7. & 12. 29.

Ch. 40. 20.
Hos. 4. 12.
Hab. 2. 19.

Or *taketh*
courage.

Gen. 31. 19.
30. Exod. 32.
4. 2 Chr. 28.
2. & 33. 7.
Ps. 115. 4—8.
& 135. 15—
18. ch. 40.
19. 20. & 41.
6. 7. & 45. 20.
& 46. 6. 7.
Jer. 10. 3—
16. Hab. 2.
13. 18. 19.

Exod. 20. 5.
2 Kin. 5. 18.
ch. 2. 8. & 45.
20. & 46. 6.
Dan. 2. 46.
with Ps. 95.
6.

Ch. 45. 20.
Jer. 10. 8. 14.
ch. 6. 9. 10.
& 29. 9. 10.
& 42. 16. 19.
2 Thes. 2. 11.
Ps. 81. 12.
Acts 14. 16
Eph. 2. 2.
Ezek. 12. 2.
Mat. 13. 14.
Rom. 11. 8.
10. 2 Cor. 4.
3. 4.

Heb. *daubed*.
Heb. *setteth*
to his heart.
Ch. 46. 8.

Deut. 27. 15.
1 Kin. 11. 5.
7. 2 Kin. 23.
13. 2 Chr. 13.
8. Exod. 8.
26. ch. 41.
24. Ezek. 5.
11. 1 Kin. 21.
26.

Heb. *that*
which comes
of a tree.

Hos. 12. 1. &
4. 12. ver. 9.
10. Jer. 16.
19. & 8. 9. 10
ch. 41. 29.

Jer. 2. 29. &
10. 3. 4. Ps.
115. 3. & 135.
5. Ezek. 20.
32. Rom. 1.
22. Acts 17.
29. Zech. 10.
2. Hab. 2. 18.
2 Tim. 3. 13.

Ch. 42. 18.
23. Luke 9.
44. Deut. 32.
1. 7. 18. 29.

Ver. 1. 2. ch.
49. 15. 16.
Rom. 9. 6. 7.
& 11. 29.

Ch. 1. 18. &
4. 4. & 43. 25.
& 53. 11. Jer.
31. 34. & 33.
8. Mic. 7. 18.
19. Rom. 3.
24—26. Col.
2. 13. & 1. 14.

Job 37. 11.
Ps. 18. 12. &
68. 2. ch. 59.
2 Lam. 3. 44.

Hos. 14. 1—
4. Jer. 3. 1.
14. 22. & 31.
18—20. Ezek.
16. 62. 63. &
36. 22—31.
ch. 55. 6. 7.
& 31. 6. Luke
1. 74. 75.
2 Cor. 5. 14.
15. 1 Cor. 6.
19. 20.

Ch. 42. 10. &
52. 9. & 55.
12. & 49. 13.
Ps. 69. 34. &
96. 11. 12. &
98. 7. 8. Jer.
51. 48. Luke
2. 10—14.
Rev. 5. 8—13.
& 12. 12. &
18. 20. Eph.
1. 6. 7. & 3.
21. 1 Pet. 4.
11. 2 Thes. 1.
9. 10.

Ch. 43. 1. &
40. 22. & 42.
Col. 1. 14—17.
Heb. 1. 3. Phil. 3. 21.
1 Kin. 22. 6. ch. 47. 12. Jer. 50. 36. Is. 8. 19. 21. Dan. 2. 2.
5. 10.

CHAP. XLIV. Ver. 2. God formed the Jews into rational creatures, and into a church for himself; and forms believers, and renders them members of Christ's mystical body and gospel church. 3—5. I will publish my gospel, and pour out my Spirit in an abundant manner, upon corners and persons destitute of them; that, being rooted and grounded in Christ, they may quickly grow in grace and good works, and may be determined solemnly to devote themselves to the faith,

profession, and obedience, of Christ, and the fellowship of his church. 7, 8. Which of the heathen idols can foretell, and in order accomplish, events as I have done, since the creation, or the taking of Israel into covenant with me?—And why then do you fear that any of them should hinder me from fulfilling my present promises, when they have never been able hitherto to hinder the predicted events which have befallen you. 21—28. Consider, my people, whom

Before Christ
cir. 708.

* Job 5. 12—
14. Ps. 33. 10.
& 37. 12—15.
ch. 19. 3, 11
—14. & 29.
14. 2 Sam. 15.
31. 1 Cor. 1.
20. & 3. 19.

* Num. 23. 19.
Zech. 1. 6.
Mat. 5. 18.
2 Pet. 1. 21.
Heb. 10. 23.
Tit. 1. 2.

* Hag. 1. 13.
Mal. 3. 1.

* Ch. xlix. li.
lii. lx—lxiii.
Jer. xxx—
xxxiii. Ezek.
xxxiv. xxxvi.
xxxvii.

* Heb. wastes.

* Ch. 11. 15.
16. & 43. 16.
& 51. 10, 11.
Rev. 16. 12.
or Jer. 50. 38.
& 51. 32, 36.
ch. 21. 5.

* Ch. 41. 2, 3.
25. & 45. 1—
6, 13. & 46.
11. & 48. 14.
25. Jer. 50. 6.
with ch. 63.
11.

2 Chr. 36. 22.
Ezra 1. 1
—4. & 6. 3—
5. ch. 45. 13.
ver. 26.

1 Kin. 19. 15.
Jer. 25. 9. &
27. 6. ch. 44.
28. & 48. 14.
15.

* Or strength-
ened. Ch. 41.
10, 13. ver.
13.

* Jer. 51. 27.
28. Dan. 5.
28. 30. & 7. 5.
& 8. 3. ch. 41.
2, 3, 25. & 46.
11. & 48. 14.
15. & xlii.
xiv. xxi. xlv.
xlvii. Jer. 1.
ii. ch. 5. 27.

Job 12. 18.
Nab. 2. 1.

* Ch. 13. 3—6,
9, 17. & 48.
15. & 46. 11.
& 40. 4. Ps.
107. 16. Prov.
18. 19.

* Jer. 50. 37.
Dan. 2. 37, 38.
ch. 14. 4. ver.
13.

* Ezra 1. 2.
ver. 1. ch. 44.
28.

* Mat. 24. 22.
ch. 43. 3, 4.
& 47. 5, 6.
Exod. 19. 5,
6. Jer. 1. li.

* Ch. 44. 28.
ver. 1. Exod.
33. 12, 17. ch.
43. 1. & 41.
2, 3. & 48. 14.
15.

* Eph. 2. 12.
1 Cor. 2. 14.

* Deut. 4. 35.
36. & 32. 39.
ch. 44. 6, 8. &
43. 11. ver.
14, 18, 21, 22.

11. Zech. 4. 7. & 6. 1, 2. with Ezra 1. 2.
Ezek. 38. 23. & 39. 6. 21.

turneth wise men backward, and maketh their knowledge foolish;

26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, 'Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof.

27 That saith to the deep, Be dry, and I will dry up thy rivers:

28 That saith of Cyrus, 'He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, 'Thou shalt be built; and to the temple, Thy foundation shall be laid.

CHAP. XLV.

Here (1) God, by rendering Cyrus, his appointed shepherd [chap. xlv. 26, 28.] victorious over the Chaldeans, Lydians, and others, and wealthy with their spoils, qualifies him for the free release of the captive Jews; 1—5, 13. (2) By manifesting his own eternal power and Godhead, he evinces his ability and right to deliver his people when he pleased, without being opposed by any; 5—10, 12. (3) By this, and by many precious promises, he encourages us to ask, for ourselves and his church, whatever is necessary; 11—19. (4) Both Jews and Gentiles are called to renounce their idolatries, and receive Jesus Christ for righteousness, strength, and salvation; and their compliance is secured by God's promise; 20—25.

THUS saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings to open before him the two-leaved gates, and the gates shall not be shut.

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the LORD, who call thee by thy name, am the God of Israel.

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

5 I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.

7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

9 Wo unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Wo unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

12 I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.

13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee; they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God.

15 Verily thou art a God that hidest thyself, O God of Israel the Saviour.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols.

17 But Israel shall be saved in the

2 Chr. 36. 22, 23. Ezra 1. 1—11. & 6. 3—5. * Or make straight. Ver. 1, 2. ch. 40. 4.
Ver. 5. ch. 13. 17. & 52. 3. Rom. 3. 24—26. Eph. 1. 7. & 2. 7. * Ch. 18. 7. & 14. 1, 2. &
23. 18. & 49. 23. & 60. 3—17. Ps. 68. 30—32. & 87. 4. & 72. 10, 11. Acts 8. 27—39.
* Ps. 149. 8. & 68. 18, 22. Dan. 7. 14. Luke 5. 10. Eph. 4. 8—13. 2 Cor. 10. 4, 5. & 5. 14, 20. Ps.
116. 16. John 12. 32. & 6. 44. * Zech. 8. 20—23. ch. 49. 7. & 60. 9—14. & 61. 5, 9. & 66.
12. Rev. 3. 9. Ezek. 48. 35. 1 Cor. 15. 25. * Ps. 77. 19. Rom. 11. 33, 34. Deut. 29. 29.
Ps. 36. 6. & 97. 2. or ch. 8. 17. & 57. 17. Ps. 10. 1. & 44. 24. * Rom. 9. 5. Mat. 1. 21, 23.
* Ch. 44. 11. & 1. 29. & 42. 17. Ps. 97. 7. Jer. 3. 25. Ps. 35. 4. & 70. 3. * Hos. 1. 7. Ps. 103.
17. Heb. 7. 25. ch. 26. 4. & 28. 16. & 51. 6. & 55. 3, 13. & 54. 4—10. & 56. 5. & 60. 15, 19. & 35.
10. 2 Sam. 23. 5. Heb. 6. 17—20. & 7. 25.

Before Christ.
cir. 708.

* Gen. 1. 2, 3.
Job 34. 29. &
2. 10. Ps. 75.
7. Ezek. 17.
24. Jer. 18.
7—10. Eccl.
7. 13, 14.
Lam. 3. 37.
38. Deut. 32.
39. 1 Sam. 2.
6, 7. Amos 3.
6. Mic. 6. 9.

* Ps. 85. 11—
13. & 72. 6.
Ezek. 34. 26.
Hos. 14. 5—
8. ch. 4. 2—4.
& 12. 1—6.
ver. 22. 24. &
32. 16. Joel 3.
18. & 2. 23.
Jer. 23. 5, 6.
2 Cor. 5. 21.

* Dan. 4. 35.
ch. 40. 27. &
49. 14. & 64.
8. ver. 11.
Job 21. 7—
13. 2 Kin. 6.
33. Ps. 73. 1
—22. Jer. 12.
1. 2. Hab. 1.
2—4, 13, 19.
1 Cor. 10. 22.

* Jer. 18. 6.
Rom. 9. 20.
21. ch. 29. 16.
& 10. 15. &
64. 8. 2 Tim.
2. 20. Prov.
21. 30.

* Deut. 27. 16.
Prov. 30. 17.
ch. 3. 5. Mic.
7. 5. Deut.
32. 6. ch. 49.
15.

* Ch. 41. 1, 3,
14. & 48. 17.
& 44. 2, 6.

* Ezek. 36. 37.
Mat. 7. 7, 11.
John 16. 23,
24. & 14. 13.
Mark 11. 24.
Phil. 4. 6. Ps.
50. 15. & 122.
6.

* Exod. 19. 5,
6. Rom. 9. 4.
Gal. 3. 26—
29. Jer. 31. 9
ch. 29. 23. &
43. 1. Eph. 2
10.

* Gen. 32. 26.
Hos. 12. 4.

* Exod. 32. 10.
Josh. 10. 14.
Mat. 17. 20.
1 John 5. 14.
Mat. 7. 7—
11. Luke 11.
8, 9. & 18. 7.
8. Acts 20.
32.

* Gen. 1. 1, 26,
27. & 2. 1.
ch. 40. 12,
26, 28. & 42.
5. & 44. 24. &
48. 13. Ps.
102. 25. &
136. 6. & 148.
1—6. Jer. 32.
17. Zech. 12.
1. Acts 4. 24.
& 14. 15. &
17. 24—26.
Rev. 4. 11.

* Ver. 1—6.
ch. 41. 2, 3,
25. & 44. 28.
& 46. 11. &
48. 14, 15.

I have chosen, called, regenerated, and will never forsake, the vanity of idols, and madness of their votaries, and the judicial blindness to which they are given up; and return to me, your Redeemer, by faith and repentance, in the view of my having graciously pardoned all your great and numerous transgressions.—And let all the inhabitants of heaven and earth, and particularly the Gentiles, praise God for the deliverance of the Jews from Babylon, and the redemption by Jesus, typified thereby. The God who hath promised is he who made and governs all things, who can easily frustrate the predictions of the Chaldean soothsayers, and blast all the political designs of their statesmen; and who takes pleasure to fulfil that which he has foretold by his prophets concerning the rebuilding of the Jewish cities and the removal of impediments out of his way; and drying up the Euphrates, that Babylon may be taken by Cyrus the Persian, whom he has appointed for releasing his people, and causing them to rebuild his temple at Jerusalem.

REFLECTIONS UPON CHAP. XLV.—Thrice happy are the people saved by the Lord, in their manifold relations to him and blessings received from him! Happy are they who are, both themselves and their seed, interested in the new covenant! Infinite is the fulness of the Holy Ghost; and liberally God bestows him upon destitute, withered, and wretched men. His influences bring them effectually to God, and render holiness, and the most solemn dedication of themselves to God, as a Saviour, Husband, and Governor, their delight! What madness is it to forsake JEHOVAH, the fountain of living waters, whose unbounded excellencies are unnumbered, and to choose or form an idol in his room! When men are given up to their own heart's lusts they soon become sottish and diligent

in sin! And unpardoned iniquities greatly interrupt our fellowship with God.—But it is pleasant to return to him, in the view of his full forgiveness and effectual redemption, and with thankful joys to contemplate what he is to us, and has done, and will do, for us! And even angels rejoice at the conversion of men.—What pleasure God takes to disgrace false teachers, and to honour his ministers of truth! Easily he can retrieve the most forlorn condition, and find proper instruments for his work. And it is an honour for the greatest of men to be his agents in doing good to his people.

CHAP. XLV. Ver. 1—3. I the Lord will assist Cyrus, and enable him to overthrow far greater armies than his own. I will dispirit and weaken his opposers; procure him entrance into Babylon and other fortified cities; remove all obstructions out of his way; and give him the wealth of the Lydians, Chaldeans, &c.—5, 6. I will make him strong and active, and will fit and dispose him for these great undertakings. 7. Comfort and calamity, prosperity and adversity, are all formed, in all their circumstances, by my power and wisdom. 8. I will bestow such plenty of favours upon you, through the righteousness of my Son, and in equity of procedure, as if they rained from heaven, or burst forth in floods, or grew in crops out of the earth. 9—11. Instead of presumptuously quarrelling with my procedure, humbly ask of me whatever information or blessings you or my church need, and you shall have your requests granted.—13. I have qualified Cyrus to manifest my righteousness, truth, and goodness, in the punishment of the Chaldeans, and the gratuitous deliverance of the Jews. 14. Part of the wealth of the Egyptians, Ethiopians, Arabians, &c. shall be bestowed upon the temple at Jerusalem; and multitudes of them shall humbly

Before Christ
cir. 706.

Ver. 12. Jer.
10. 11—13. &
32. 17. Zech.
12. 1. Ps. 115.
16. 1 Cor. 3.
22. Acts 4.
24. ver. 5, 6.
Ch. 48. 16.
John 18. 20.
Deut. 30. 11.
14. Prov. 1.
21. & 8. 1.

As. ch. 44. 15.
17. 20. Jer. 2.
28. & 10. 5.
Mal. 3. 14.
ver. 20.

Ps. 19. 7—10.
& 111. 7. 8.
Prov. 22. 20.
21. Num. 23.
19. 1 Sam. 15.
29.

Ch. 4. 2. Jer.
50. 28. & 51.
45. 50. Ezek.
6. 9. & 7. 16.
Rev. 21. 24.

Jer. 51. 17.
18. & 16. 19.
20. & 10. 3.
14. Hab. 2. 18.
19. ch. 40. 19.
20. & 44. 9—
20. & 46. 7.

Ch. 41. 1, 21,
22. & 43. 9.

Ch. 41. 26. &
43. 9. & 44. 7.
& 46. 10. &
48. 14. Acts
15. 18. John
21. 17. Heb.
4. 13.

Ver. 5, 6, 14,
18, 22. ch. 51.
6. & 63. 1.
Tit. 2. 13.
Heb. 7. 25.

Num. 21. 8, 9.
John 3. 14—
16. 2 Chr. 20.
12. Mic. 7. 7.
Ps. 22. 27.

& 34. 5. John
6. 37. 40. 44.
ch. 17. 7. 8.
1 Thes. 1. 9.
Acts 14. 15. &
15. 19. & 13.
26. Ps. 2. 8.
& 98. 3. ch.
72. 10.

Jer. 22. 5. &
49. 13. Gen.
22. 15. 16.
Heb. 6. 13—
17. Amos 6. 8.

Rom. 14. 11.
Phil. 2. 10, 11.
ch. 65. 16. &
19. 18. 21. &
44. 3—5.
2 Cor. 8. 5.

Or, Surely
he shall say
of me, in the
LORD is all
righteousness
and strength.

Ch. 54. 17. & 61. 10. Jer. 23. 6. 1 Cor. 1. 30.
2 Cor. 5. 21. Dan. 9. 24. Rom. 1. 17. & 5. 17—19. Phil. 3. 9. 2 Pet. 1. 1. Zech. 10. 12. John
15. 5. Phil. 2. 13. & 4. 13. Ps. 84. 5. Gal. 2. 20. Ch.
41. 11. Ps. 21. 8, 9. & 2. 1—5. & 110. 2, 5, 6. Luke 19. 27. Gal. 3. 28. Rom.
11. 26. ver. 24. 2 Cor. 5. 21. Phil. 3. 9. Acts 13. 39. Rom. 3. 24, 25. & 5. 10, 11, 15—19.
Acts 10. 43. Ps. 34. 2, 3. & 63. 11. & 64. 10. & 149. 2, 6. Luke 1. 46, 47. 1 Cor. 1. 30,
31. Jer. 9. 23, 24. ch. 65. 16.

LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD ^kthat created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the LORD, and *there is none else*.

19 I have not spoken ^lin secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me ^min vain: I the LORD speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye *that are* ^oescaped of the nations: they ^phave no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and ^qbring them near; yea, let them take counsel together: who ^rhath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is no God* else beside me; a just God and a Saviour; *there is none* beside me.

22 ^tLook unto me, and be ye saved, all the ends of the earth: for I am God, and *there is none else*.

23 ^uI have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return. That unto me every ^vknee shall bow, every tongue shall swear.

24 ^wSurely, shall *one* say, ^yIn the LORD have I ^zrighteousness and strength: *even* to him shall *men* come; and ^aall that are incensed against him shall be ashamed.

25 ^aIn the LORD shall all the seed of Israel be justified, and shall ^bglory.

Ch. 54. 17. & 61. 10. Jer. 23. 6. 1 Cor. 1. 30.
2 Cor. 5. 21. Dan. 9. 24. Rom. 1. 17. & 5. 17—19. Phil. 3. 9. 2 Pet. 1. 1. Zech. 10. 12. John
15. 5. Phil. 2. 13. & 4. 13. Ps. 84. 5. Gal. 2. 20. Ch.
41. 11. Ps. 21. 8, 9. & 2. 1—5. & 110. 2, 5, 6. Luke 19. 27. Gal. 3. 28. Rom.
11. 26. ver. 24. 2 Cor. 5. 21. Phil. 3. 9. Acts 13. 39. Rom. 3. 24, 25. & 5. 10, 11, 15—19.
Acts 10. 43. Ps. 34. 2, 3. & 63. 11. & 64. 10. & 149. 2, 6. Luke 1. 46, 47. 1 Cor. 1. 30,
31. Jer. 9. 23, 24. ch. 65. 16.

CHAP. XLVI.

In prosecution of the same subject as before, we are taught (1) *How little reason the Jews had to regard the idols of Babylon, who could not move nor preserve themselves; and how much reason to trust in God, who had done, and would do, so much for them; 1—4.* (2) *How absurd it would be for the Jews to make images of their God, who had manifested such kindness, knowledge, and power, in their behalf; 5—11.* (3) *After reminding them of the predictions relative to Cyrus, stout-hearted Jews are admonished to share his deliverance, and return to their country, and stout-hearted sinners to receive the salvation of Christ; 9—13.*

BEL ^aboweth down, Nebo stoopeth; their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden; *they are* a burden to the weary *beast*.

2 They stoop, they bow down toge-

ther; they could not deliver the burden, but ^{*}themselves are gone into captivity.

3 ¶ ^bHearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are ^cborn *by me* from the belly, which are carried from the womb:

4 And ^deven to your old age I am he; and *even* to hoar hairs will I carry you: I have made, and I will bear; even I will carry and will deliver you.

5 ¶ ^eTo whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 ^fThey lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith, and he maketh it a god: they ^gfall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, ^hone shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 ⁱRemember this, and shew yourselves men: bring *it* again to mind, O ye transgressors.

9 ^kRemember the former things of old; for ^lI am God, and *there is none else*; I am God, and *there is none like me*;

10 ^mDeclaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, ⁿMy counsel shall stand, and I will do all my pleasure:

11 ^oCalling a ^pravenous bird from the east, ^qthe man that executeth my counsel from a far country: yea, ^rI have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

12 ¶ Hearken unto me, ye ^sstout hearted, that *are* far from righteousness.

13 ^tI bring near my righteousness: it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel ^umy glory.

Ch. 14. 24, 26, 27.
Jer. 49. 22.
Ezek. 17. 3.
Hos. 8. 1.
A golden eagle was the Persian royal standard.

CHAP. XLVII.

To pave the way for the deliverance of the Jews, Babylon must be ruined. Here are (1) *The terrible, sudden, and unavoidable, miseries and debasement to which the Babylonians would be reduced by Israel's God; 1—5, 9, 11, 12, 14, 15.* (2) *The sinful causes of their downfall, i. e. cruelty to the Jews; 6: pride and carnal security; 7, 8: self-confidence and contempt of God; 10: magical arts and astrology; 9, 12, 13.*

COME ^adown, and sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is no throne*, O daugh-

and through my righteousness, shall all the peculiar people of God have their sins pardoned, and their persons accepted; and in me shall they rejoice and boast.

REFLECTIONS UPON CHAP. XLVI.—Desolating strokes clearly manifest the vanity of idols. In every period of the Jewish church and nation God was their Protector, Supporter, and Deliverer: in every period of life he is such to every particular saint; and his former kindness ought to make us hope for further favours. It is only necessary to make use of our reason to observe the absurdity of idol worship; and it becomes us to ponder how wickedly we have acted, if we have joined in it. It is absurd to doubt of God's existence, or to neglect revering his almighty power and Godhead, which are so manifest. Firmly fixed are his purposes, and exactly fulfilled in every dispensation of providence; the tumultuous capture of cities and overthrow of nations not excepted. But infinitely great is the mercy, that not the worst of plagues or wickedness can debar us from Jesus Christ and his offered salvation

join themselves to the gospel church. 19. Not in the manner of the heathen oracles or idols, but in the most public and plain manner, and for your real advantage, I have promised what is true, and commanded what is just and good. 20—25. Ye who have escaped in the devastation of countries, inflicted to punish their abominable idolatries, and who can produce nothing to support the cause of your idols, know that I, the alone God and Saviour, have foretold these things. Renounce all your idols; believe in and acknowledge me as your only, almighty, and effectual, Saviour: thus shall ye be infallibly delivered from sin, and all the miseries which it entails, and advanced to everlasting happiness. I have sworn, and will most faithfully perform my promise, to manifest myself *the true God*, and make multitudes of all nations submit to my government and worship: and they shall, each one for himself, heartily receive, and solemnly acknowledge, that all their righteousness, for justification, was performed by me, and all their strength, for the performance of duties, is conveyed from me. Even to me shall all my chosen ones come; and all my implacable enemies shall be overwhelmed with misery and ignominy. In a state of union to my person,

Ch. 21. 9. &
40. 19, 20. &
41. 6, 7. & 44.
9—20. Jer.
50. 2, 38. &
51. 17, 18, 44.
47. & 10. 3—
5, 14, 15. &
48. 7. & 49. 3.
& 16. 19, 20.
Ps. 115. 4—8.
& 135. 15—
18. 1 Sam. 5.
3, 4. with
Zech. 13. 2.
ch. 2. 18.

Before Christ
cir. 706.

Heb. *their soul*.

Ch. 43. 1. &
44. 1. & 10.
22. & 11. 11
15. & 28. 5. &
48. 20.

Ps. 22. 9, 10.
& 71. 6. Ezek.
16. 4—14. ch.
49. 1. Deut. 1.
31. & 32. 11,
12. Exod. 19. 4.

Heb. 13. 5, 8.
Mal. 3. 6. Ps.
102. 27, 28. &
48. 14. & 71.
18. ch. 45. 17.
& 63. 9. Exod.
19. 4—6.

Deut. 1. 31. &
32. 11. 2 Cor.
1. 10, 20.
1 Pet. 1. 5.
John 10. 28,
29. Ps. 73. 24,
26.

Ch. 40. 18,
25. Jer. 10.
8—16.

Ch. 40. 19,
20. & 41. 7. &
44. 9—20. &
45. 20. Jer.
10. 3—15. &
16. 19, 20.
ver. 1, 2. Ps.
115. 4—8. &
135. 15—18.

Acts 17. 28.
1 Cor. 8. 4.
Exod. 20. 5.
2 Kin. 5. 18.
ch. 2. 8. & 44.
18. & 45. 20.

Jer. 2. 28.
Judg. 10. 13.
14. 1 Kin. 18.
26—29. ch.
44. 9, 10, 20.
& 45. 20.

Deut. 32. 29.
ch. 44. 21.
1 Cor. 16. 13.
& 14. 20. &
15. 30.

Ps. lxxviii. cv.
cvi. cxiv.
cxxxv. cxxxvi.
Neh. ix.
Ezek. xx.

Ch. 45. 5, 6,
14, 18, 21, 22.
& 44. 6, 8. &
43. 10. ver. 5.
& 40. 18.

Ch. 41. 22,
23. & 44. 7.
Acts 15. 18.

Ps. 33. 11. &
115. 3. Prov.
19. 21. & 21.
30. Dan. 4.
35. Heb. 6. 17.
ver. 11.

Ch. 41. 2, 3,
25. & 44. 28.
& 45. 1—6,
13. & 48. 14,
15. & 21. 7, 9.
& 13. 2—19.

Jer. l. li.

Or eagle.
Jer. 49. 22.
Ezek. 17. 3.
Hos. 8. 1.
A golden eagle was the Persian royal standard.

Ch. 14. 24, 26, 27.
Jer. 49. 22.
Ezek. 17. 3.
Hos. 8. 1.
A golden eagle was the Persian royal standard.

Ch. 43. 24. & 48. 2, 4.
Acts 7. 51. Mat. 9. 13.
Job 5. 4. Ps. 73. 27. & 119. 155. Zech. 7. 11, 12. Mal. 3. 13—15. Acts 7. 51. Mat. 9. 13.
Ps. 68. 18. Hab. 2. 3. ch. 13. 22. & 14. 1—3. Rom. 1. 17. & 3. 3, 21—26. & 10. 4—6, 10. Acts 13. 26. ch. 61. 10. & 63. 1—4. & 1. 27. & 45. 8, 22. & 51. 5, 8. & 52. 10. Luke 19. 10. 1 Tim. 1. 15. Ch. 62. 3. & 60. 21. & 63. 14. & 55. 13. Eph. 1. 6, 23. & 3. 21. Jer. 33. 9.

Jer. 13. 18. &
48. 18. Job 2.
8. Lam. 2. 10.
with ch. 52. 2.
Ps. 89. 44.
Rev. 18. 7.
with Deut.
28. 54.

Jer. 13. 18. &
48. 18. Job 2.
8. Lam. 2. 10.
with ch. 52. 2.
Ps. 89. 44.
Rev. 18. 7.
with Deut.
28. 54.

Jer. 13. 18. &
48. 18. Job 2.
8. Lam. 2. 10.
with ch. 52. 2.
Ps. 89. 44.
Rev. 18. 7.
with Deut.
28. 54.

Jer. 13. 18. &
48. 18. Job 2.
8. Lam. 2. 10.
with ch. 52. 2.
Ps. 89. 44.
Rev. 18. 7.
with Deut.
28. 54.

Jer. 13. 18. &
48. 18. Job 2.
8. Lam. 2. 10.
with ch. 52. 2.
Ps. 89. 44.
Rev. 18. 7.
with Deut.
28. 54.

Jer. 13. 18. &
48. 18. Job 2.
8. Lam. 2. 10.
with ch. 52. 2.
Ps. 89. 44.
Rev. 18. 7.
with Deut.
28. 54.

Jer. 13. 18. &
48. 18. Job 2.
8. Lam. 2. 10.
with ch. 52. 2.
Ps. 89. 44.
Rev. 18. 7.
with Deut.
28. 54.

Jer. 13. 18. &
48. 18. Job 2.
8. Lam. 2. 10.
with ch. 52. 2.
Ps. 89. 44.
Rev. 18. 7.
with Deut.
28. 54.

Before Christ
cir. 706.

Exod. 11. 5.
Judg. 16. 21.
Job 31. 10.
1 Sam. 5. 13.
Mat. 24. 41.
ch. 14. 2. Jer.
27. 7. & 50. 3.

Ch. 3. 17. &
20. 4. Jer. 13.
22. & 2. 26.
Nah. 3. 5.
Ezek. 16. 37.
& 4. 7. & 23.
10.

Mat. 7. 2.
Rev. 13. 10.
ch. 63. 4. &
21. 3. Rom.
12. 19. Jam. 2.
13. Rev. 18. 8.
ch. 31. 4.

Ch. 43. 3. 14.
& 44. 6. Jer.
50. 15. 17—
19. 28. 33. 34
& 51. 33—37.
56.

1 Sam. 2. 9.
Lam. 2. 10. &
3. 2. 28. Mic.
7. 8. Jer. 25.
10. ver. 7. ch.
xiii. xiv. xxi.
Jer. xvi. with
1. li. Rev. 14.
16—20. & xvi.
xviii. & 19. 20.

Zech. 1. 15.
Ps. 69. 26. ch.
43. 20. 2 Kin.
xxiv. xxv. Jer.
xxxix. lii.
Lam. i—v.
Deut. 28. 50.
&c.

Ver. 5. ch. 14.
4—6. 16. 17.
& 13. 14. Jer.
25. 9—11. &
27. 6. 8. Dan.
2. 37. & 5. 18.
19. Rev. 12. 7.
Lam. 1. 9. ch.
5. 12—14.
Deut. 32. 20
—29.

Ch. 21. 4.
Dan. 5. 1—4.
Judg. 18. 17.
ch. 32. 9. Jer.
50. 11. Zeph.
2. 15.

Jer. 50. 31.
32. & 51. 53.
ch. 13. 19. &
14. 13. 14.
Dan. 4. 30. 31.
& 5. 18—23.
2 Thes. 2. 4.
Rev. 18. 7.

Jer. 1. li.
Rev. xvi. xviii.
1 Thes. 5. 2. 3.
Luke 17. 27—
29. ch. xiii.
xiv. xxi. xlv.

Ver. 12. 13.
ch. 2. 6. & 44.
25. Nah. 3. 4.
Dan. 2. 2. &
4. 7. & 5. 7.
Rev. 9. 21. &
18. 23. 2 Thes.
2. 9.

Ps. 52. 7. ch.
28. 15.

Ezek. 8. 12.
& 9. 9. ch. 29
15. Ps. 64. 5.
& 94. 7. & 10
11. Jer. 51.
57.

Or caused
thee to turn
away.
Ver. 12. 13
Rom. 1. 22.
Prov. 3. 5.

1 Thes. 5. 2.
3. Dan. 5. 30.
ch. xiii. xiv.
xxi. Jer. 1. li.
Rev. 18. 9.
with Job 1. 16.
Ezek. 13. 11.
Judg. 16. 30.
1 Kin. 20. 30.
2 Pet. 2. 3. 9.

Heb. the
morning
thereof.

Heb. expiate.

Ch. 8. 19. & 44. 25. & 29. 1. 2 Thes. 2. 9. 10. Rev. 17. 2. Nah. 3. 4. Judg. 10. 14. Jer. 2. 28. &
7. 21. Ch. 57. 10. Dan. 2. 10. & 5. 7. 8. 30. Heb. viewers of the heavens.
Heb. that give knowledge concerning the months.

ter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the milstones, and grind meal; uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.

4 As for our Redeemer, the LORD of hosts is his name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called The lady of kingdoms.

6 I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:

9 But these two things shall come to thee in a moment in one day; the loss of children, and widowhood: they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thine enchantments.

10 For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge it hath perverted thee; and thou hast said in thine heart, I am, and none else besides me.

11 Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know.

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly

prognosticators, stand up, and save thee from these things that shall come upon thee.

14 Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, even thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

CHAP. XLVIII.

Here the Jews are taught (1) That their sins of hypocrisy in well doing, obstinacy in evil courses, perverse idolatry, and covenant breaking, would issue in their captivity in Babylon; 1—8: while, by dutiful obedience, they might prevent it; 18, 19. (2) That their deliverance from it would not be owing to their merits, but, with their preparation for it, would be altogether owing to God's mercy, power, and promise; 9—17, 20, 21. (3) That, notwithstanding God's proclamation of their release, and ascertaining their safe return to their land, the wicked should still be miserable; 20—22.

HEAR ye this, O house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah; who swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness.

2 For they call themselves of the holy city, and stay themselves upon the God of Israel; the LORD of hosts is his name.

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass.

4 Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass;

5 I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldst say, Mine idol hath done them, and my graven image and my molten image hath commanded them.

6 Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldst say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously,

11. & 28. 9—12. & 42. 19. 20. & 44. 18. Jer. 3. 1—20. Ezek. 16. 15—58. & xxii. xlii. ch. i. v. lix.

deal in severity with the merciful. And, alas, the mightiest nations soon sink under the hand of an angry but righteous God, and the weight of their manifold sins. The very sins in which they had gloried or laboured, or by which they had hoped to save themselves, become the principal causes of their ruin. Yea, the mischiefs which sinners least dreaded often come fatally upon them. And false teachers, who are the instruments in deceiving others, shall themselves feel the heaviest strokes of vengeance.

CHAP. XLVIII. Ver. 1, 2. Hear ye, who boast that you are descendants of Jacob and Judah his most honourable son, and are citizens of Jerusalem, and profess much, though feigned, confidence and dependance on God. 3—8. By foretelling and accomplishing events, I have given you the most undeniable proofs of my true Godhead, because I knew ye were so stubborn and untractable. I have even so timed my predictions, as to leave you no ground to pretend that either you or your idols then foresaw the events; for I knew ye were so long

Before Christ
cir. 706.

Ps. 83. 13—
45. & 21. 9.
ch. 40. 24. &
41. 2. Exod.
15. 7. Nah. 1.
10. Dan. 5.
7, 11.

Heb. their
soul.

Ch. 30. 14.
Jer. 50. 32. &
51. 25. 26.
Rev. 18. 21.

Ver. 12. 13.
or Ezek. xxvii.
Rev. 18. 11,
12, 15. 23.
Jer. 50. 16,
37.

Rom. 2. 17.
Rev. 2. 9. & 3.
2, 9.

Deut. 33. 28.
Num. 24. 7.
Ps. 68. 26.
Prov. 5. 16,
17. i.e. are
children of
Judah.

Ch. 19. 18. &
45. 23. Deut.
6. 13. Ps. 63.
11. Zeph. 1. 5.

Jer. 4. 2. & 5.
2. Mat. 15. 8.
9. & xxiii.

Jer. 7. 4. 5.
Mic. 3. 11.
Rom. 2. 17.
25. Tit. 1. 16
ch. 1. 11. &
10. 6. & 29.
13. & 32. 6. &
45. 9. 10. &
43. 24.

Ch. 52. 1. Ps.
48. 1. & 87. 3
2 Kin. 21. 7.
Dan. 9. 24.
Mat. 4. 5. &
27. 53.

Josh. 21. 45.
ch. 42. 9. &
43. 9. & 44. 7.
8. & 45. 21. &
46. 10. & vii.
x. xxxvi.
xxxvii. Zech.
1. 6.

Ch. 46. 12.
Zech. 7. 11.
12. Neh. 9. 29.
Ezek. 3. 7. 9.
& 36. 26. Acts
7. 51. Exod.
32. 9. & 34. 9.
Deut. 9. 6. 13,
27. Neh. 9. 16,
17. 29. Jer. 3.
3. & 7. 26.

Heb. hard.

See ver. 3.
Amos 3. 6.
2 Pet. 1. 21.
ch. 28. 10. 13.

Ps. 40. 10.
Job 6. 10.
Acts 20. 27.
ch. 43. 9. 10.
Ps. 145. 4. 5.
& 78. 4—8.

Deut. 32. 33.
& 29. 29.

Deut. 29. 4.
ch. 6. 9. 10.
John 12. 39.
40. Jer. 4. 22.
& 5. 21. Ezek.
12. 2. ch. 26.
15—58. & xxii.

Before Christ
cir. 702.

Or raise up.

Ch. 42. 7. &
61. 1. Ps. 146.
7. Zech. 9. 11.
12. John 8.
12. 32-36.
Eph. 5. 8.
2 Cor. 4. 6.Prov. 1. 22-
24. & 9. 1-5.
Ps. 22. 26. &
68. 10. ch. 25.
6. Joel 3. 18.
Mic. 7. 14.
Ezek. 34. 11
-31. ch. 11.
6-8. & 30.
24. & 40. 11.
Mat. 22. 9.Rev. 7. 15-
17. ch. 4. 6.
& 25. 4. & 55.
1. & 41. 17.
18. & 65. 13.
John 6. 35.
Phil. 4. 19.
Rom. 11. 12.
Col. 2. 2.
2 Cor. 8. 9.
Ps. 22. 26.
Jer. 31. 12.
ch. 66. 11.
Rom. 8. 37. &
5. 3. Ps. 121.
6. 7. & 65. 4.
& 91. 1-9. &
28. 9.Rev. 7. 17.
Mat. 26. 20.
ch. 48. 17.
2 Cor. 1. 3. 4.
2 Thes. 2. 16.
17. Luke 1.
78. Eph. 1. 3.
& 3. 17-19.
John 10. 10.
11. Heb. 13.
20. 21. Ps. 36.
6. 9.Ch. 40. 3. 4.
& 2. 2. & 35.
8-10. & 41.
15. & 42. 15.
& 60. 10. Ps.
36. 6. & 68.
16. & 72. 3.
Amos 4. 13.
Zech. 4. 7. &
14. 9. 17. Rev.
11. 15. 16.
ver. 22. 23.
John 14. 6. &
10. 9. & 6. 37.Ch. 2. 2. 3. &
11. 10. 11. &
43. 5-7. Ps.
2-8. & 22.
27. & 72. 10.
11. 17. & 97.
4. 5. Zech. 2.
11. & 8. 23.
Mat. 8. 11.
Rev. 7. 4-27.
& 11. 15.
Ezek. 38. 15.
ch. 19. 18-
25.Ch. 44. 23. &
42. 10-12. &
40. 1. 2. & 52.
9. & 55. 12.
Rev. 5. 8-13.
& 7. 9-12. &
11. 15-19. &
19. 1-8.
Luke 1. 72.
Zech. 11. 7. &
18. 20. & 19.
1-7.Ch. 40. 27. &
41. 17. & 42.
16. & 44. 21.
Mat. 24. 9.
10. Heb. 11.
4. Job 35. 14.
Ps. 13. 1. &
31. 22. & 77. 6-9. & 88. 14. & 44. 25. & 74. 19. & 10. 11. 12. Lam. 5. 20. Rom. 11. 25. Ps. 37.
23.
c Heb. from having compassion. 1 Kin. 3. 26. Lam. 4. 3. 10. Ps. 103. 13. Deut.
22. 6. 1 Pet. 1. 3. Jam. 1. 18. Mal. 3. 17. Jer. 31. 20. ch. 44. 21. & 63. 9. Mat. 7. 11. Hos. 11. 8.
Rom. 11. 28. 29. & 5. 8. & 8. 32. Zech. 2. 8. Mal. 3. 6. ch. 54. 10. Jer. 33. 20. 21. Ps. 89. 28. 34.
35. & 111. 9. Heb. 7. 17. 18. Eph. 3. 4. a Hag. 2. 23. Song 8. 6. 2 Cor. 1. 22. Rev. 21. 18. 21.
ch. 60. 10. Ps. 51. 18. Eph. 3. 12. & 4. 6. & 2. 21. Mat. 16. 18. Ezek. xl-xlviii. Rev. xxi. xxii.
Zech. 2. 5. 8. c Ch. 60. 22. 18. ver. 18. ch. 43. 5-7. & 44. 5. Hos. 11. 11. Zech. 13. 2. Ezek.
20. 38. with 1 John 2. 19. Acts 20. 29. Tit. 1. 11. 2 Tim. 2. 17. Gal. 5. 12. 15. Jude 4. 1 John
4. 1. * Or builders. f Ver. 12. ch. 43. 5. 6. & 44. 5. & 48. 20. & 55. 5. & 54. 3. & 60. 3.
11. 22. & 66. 12. 13. 20. & 2. 2. Jer. 30. 10. & 31. 8. Zech. 8. 20-23. Song 1. 4. Mat. 8. 11.
Rev. 7. 9. & 11. 15. s Deut. 32. 40. Jer. 46. 18. ch. 14. 24. & 45. 23. Heb. 6. 16-18.

Prov. 17. 6. Ps. 128. 3. 6. & 183. 1. Job 42. 16. Ver. 8. 22. 23. ch. 54. 1. 2. Zech.

2. 4. & 10. 10. & 2. 11. & 8. 20-23 Hos. 1. 11. Ezek. 36. 37. 38. Rev. 7. 9. 11. 15.

Ver. 17. 25. 26. Ps. 124. 3. Hab. 1. 13. Jer. 30. 16. 23. & 1. li. Rev. 6. 14-17. & 14. 16-20. &

21. 27. & 22. 15.

covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.

10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.

12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

13 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

17 Thy children shall make haste; thy destroyers, and they that made thee waste, shall go forth of thee.

18 Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doth.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone, these, where had they been?

22 Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their farms, and thy daughters shall be carried upon their shoulders.

23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me.

24 Shall the prey be taken from the mighty, or the lawful captive delivered?

25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the Mighty One of Jacob.

Gen. 3. 15. + Heb. captivity. Deut. 32. 41. Judg. 7. 22. 2 Chr. 20. 23. ch. 9. 20. & xiii. xiv. xxxiv. & 51. 23. Jer. 1. li. Rev. 6. 14-17. & 14. 20. & viii. ix. xiv. xvi. & 17. 14. 16. & xviii. & 19. 17-21. & 20. 9. & 16. 6. Or new wine. Ch. 60. 16. Ps. 9. 16. & 58. 10. 11. & 63. 12. Ezek. 39. 7.

CHAP. L.

Here (1) the Jews' captivity in Babylon, and present dispersion are charged to the account of their own sins, not to any unkindness, unfaithfulness, or weakness, in God; 1-3. [These verses might have been joined to the preceding chapter.] (2) Through Isaiah, as a figure, Jesus Christ clears himself from promoting it by any unfitness for, or inactivity in, his suffering or work; 4-9. (3) Comfort is exhibited to desponding saints, and terrible ruin denounced to presumptuous sinners; 10, 11.

THUS saith the LORD, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

Ch. 52. 3. & 59. 1-14. & 5. 4-7. Ps. 44. 12. Hos. 2. 2. Deut. 29. 20-25. & 32. 19-25. 1 Thes. 2. 15. 16. Mat. 8. 12. & 21. 43. & 23. 35-39.

able to hinder their conversion and salvation, since God, as their Redeemer, will exert his almighty power for their deliverance, and the tremendous ruin of their enemies.

REFLECTIONS UPON CHAP. XLIX.—What important truths are notified to men by the gospel of Christ! And great is the mercy that the Gentiles have so deep concern in it, and such abundant access to know and receive it. Enlarged gifts and grace are necessary to qualify men for the ministry. And exalted ought to be their ends, earnest their care, and assiduous their labour, in winning souls to Christ. Glorious and certain shall be the reward of their faithful service, even though it should not have the wished success with men. But infinite is the mercy of God, in calling his own Son to his mediatorial office, and qualifying him for it; in freely giving him for us as a Ransom, and to us as an effectual Saviour! By it JEHOVAH's declarative glory, and the everlasting happiness of men, are wonderfully advanced. Alas, that ever he should be rejected, and his grace received in vain; that his salvation, so extensive and suitable, should be so undervalued and refused!—In his days of power, God effectually enlightens the mind, looses the bonds, supplies the wants, protects the persons, comforts the hearts, and makes plain the paths, of his people. His work of redemption, his saving of multitudes, demands our highest praise: and the

unmeasured endowment of his Spirit he has qualified me to speak for the conviction and conversion of men. He has protected and preserved me, and declared me the covenant head of his chosen people, in whose debased and exalted services he will glorify all his perfections to the highest. And, though my ministrations have little success in the conversion of the Jewish nation, God will honourably reward my faithful service, and give me for an Instructor and Saviour to the Gentile world.

7-13. In consequence of my excessive debasement and trouble among the Jews, JEHOVAH will highly exalt me, seasonably grant whatever assistance and protection I need for myself or members, and grant me a numerous seed through the whole world, saved from all their misery and bondage, and richly supplied with the precious and comfortable oracles, ordinances, and blessings, of the new covenant, while both angels and men shall rejoice in their happiness.

14-23. Nor shall the Jews in Babylon, or in their local dispersion, nor the church under Antichrist, have any just reason to doubt of God's continued kindness to and care for them. Delivered from their enemies, and returned to their own country, the Jews shall greatly increase in numbers, and abound in prosperity. During their infidelity and dispersion, the vast numbers of Gentiles who enter the church shall more than balance their loss; and at last both Jews and Gentiles shall, in countless multitudes all over the world, be converted to the Lord. 24-26. Nor shall the mightiest devils or persecutors be

Before Christ
cir. 702.Ver. 17. 18.
ch. 60. 4. &
54. 1. 2. Rom.
11. 12. 15. 20.
Acts 13. 46.
47. Mat. 8.
11. Zech. 10.
8. 11. Rev. 7.
9. & 11. 15.
ch. 11. 9.Jer. 31. 15-
17. Rom. 11.
12. 15. 20.
ch. 54. 1.Ch. 2. 2-4.
& 11. 9-11.
& 14. 1. 2. &
60. 3-11. 16.
& 42. 1. 4. &
61. 4. 6. 9. &
66. 12. 20. Ps.
22. 27-31. &
2. 8. & 72.
8-11. 17. 19.
Mal. 1. 11.
Mat. 8. 11.
Rev. 7. 9. &
11. 15.

+ Heb. bosom.

Ch. 52. 15. &
60. 3. 10. 16.
Ps. 2. 10-12.
Ezra vi. vii.
Neh. ii. Esth.
viii-x. Rev.
21. 24. 26.+ Heb. nourish-
ers.+ Heb. prin-
cesses.Gen. 42. 26.
2 Sam. 18.
28. 2 Chr. 7.
3. Luke 17.
16. Ps. 72. 9.
ch. 14. 1. 2.
& 45. 14. &
52. 15. & 60.
14. Mic. 7.
17. Rev. 3. 9.Ps. 9. 10. &
22. 5. & 25. 3.
& 34. 5. 22. &
27. 13. 14.
Rom. 5. 5. &
9. 33. & 10.
11. Joel 2.
27.Gen. 18. 12.
Ezek. 37. 3.
11. Luke 1.
34. & 11. 21.
22.+ Heb. the cap-
tivity of the
just.Jer. 50. 17-
20. 33. 34. &
51. 34-36.
Mat. 12. 29.
Heb. 2. 14.
15. 2 Tim. 2.
26. John 12.
31. & 14. 30.
Rev. 12. 3. 7.
1 John 3. 8.

Gen. 3. 15. + Heb. captivity. Deut. 32. 41. Judg. 7. 22. 2 Chr. 20. 23. ch. 9. 20. & xiii. xiv. xxxiv. & 51. 23. Jer. 1. li. Rev. 6. 14-17. & 14. 20. & viii. ix. xiv. xvi. & 17. 14. 16. & xviii. & 19. 17-21. & 20. 9. & 16. 6. Or new wine. Ch. 60. 16. Ps. 9. 16. & 58. 10. 11. & 63. 12. Ezek. 39. 7.

Ch. 48. 9. &
49. 14. Hos. 2.
2. Jer. 3. 1.
14. with Ezek.
16. 8. Jer. 31.
32. Rom. 11.
1. 2. Deut. 24.
1. Jer. 3. 8.Exod. 21. 7.
& 22. 3. Neh.
5. 3. Lev. 25.
39. 2 Kin. 4.
1. Mat. 18.
25.

Before Christ
cir. 702.Jer. 35. 15.
Eph. 2. 17.
Rech. 9. 9.
Mal. 3. 1.Ch. 65. 12. &
66. 4. Prov.
1. 24. Ps. 81.
11. Hos. 11.
2. 7. John 1.
11. & 7. 48.
& 12. 42.
Mat. 21. 38.
& 23. 37.
Luke 19. 44.Num. 11. 23.
ch. 59. 1.
Gen. 18. 14.
John 11. 41.
& 19. 12. 15.Exod. 14. 21.
29. Ps. 106.
9. & 114. 3—
7. & 66. 6. &
78. 13. & 74.
13. 15. Josh.
3. 13. 16. ch.
51. 10. & 42.
15. & 43. 16.
& 63. 13. Ps.
107. 33. Mat.
8. 27. Hab. 3.
8. Jer. 51. 36.
Nah. 1. 4.
Exod. 7. 18.
ch. 19. 5.Exod. 10. 21.
22. Ezek. 32.
7. 8. Rev. 6.
12.Exod. 4. 15.
ch. 6. 6. Jer.
1. 9. Prov. 25.
11. Col. 2. 3.
Ps. 45. 2. ch.
49. 1. 2. & 61.
1. 2. & 51. 16.
Mat. 7. 29.
Luke 4. 22.
32. Mark 6. 2.
John 7. 46.
Mat. 5. 4. 6.
& 11. 27. 28.
ch. 57. 15—
19.John 11. 49.
& 7. 16. ver.
7. 9.Ps. 40. 6—8.
John 14. 31.
& 8. 29. & 4.
34. & 10. 18.
Phil. 2. 8.
Mat. 3. 15.
Heb. 10. 5.
& 5. 8. Rom.
5. 19.

Ch. 49. 7. &

52. 14. & 53.
5. Mat. 26.
57. 67. & 27.
26. 30. Luke
18. 31. & 22.
63. 64. John
18. 12. Mic.
5. 1. with
Num. 12. 14.
Job 30. 10.
2 Sam. 10. 4.
5. 1 Kin. 22.
24. Lam. 3.
30. Neb. 13.
25.Ch. 42. 1. &
49. 2. John
16. 32. Acts
10. 38. Heb.
5. 7. ver. 9.Jer. 1. 17. 18. & 15. 20. Ezek. 3. 8. 9. Rom. 1. 16. 1 Pet. 4. 16. & 3. 14. Rom. 8. 31—34.
1 Tim. 3. 16. Acts 10. 38. Mat. 27. 51. Rom. 1. 4. Acts 2. 36. Mat. 26. 64. ch. 45. 24. Col. 2. 15.
Exod. 22. 9. Deut. 19. 17. 1 Cor. 4. 4. 1 Pet. 3. 15. Heb. the master of my cause.
Ps. 102. 26. & 82. 6. Job 13. 28. ch. 51. 6. 8. 12. Heb. 8. 13. Mal. 3. 16. Ps. 128.
1. & 111. 10. Eccl. 12. 13. ch. 29. 23. Jer. 32. 40. John 10. 14. & 14. 21. Amos 3. 7.
ch. 49. 3. & 42. 1. & 52. 13. & 53. 11. Ch. 59. 9. Mic. 7. 8. 9. Lam. 3. 1—18. ch. 8.
22. Ps. 23. 4. Mat. 14. 31. & 16. 8. 1 Thes. 5. 14. 1 Pet. 5. 9. Luke 24. 20. 21. John 16. 20.
2 Chr. 20. 12. Ps. 119. 81. & 27. 13. & 130. 7. 8. 1 Pet. 5. 7. Hab. 2. 4. Ps. 112. 4. Luke 12. 32.
Mat. 10. 31. John 16. 33. Heb. 10. 35. 36. Ps. 25. 8. 9. Ps. 20. 7. Rom. 10. 3.
Eccl. 11. 9. Amos 4. 4. Luke 12. 49. Deut. 32. 22. Jer. 17. 4. Mat. 26. 64. John 9. 39.
Ps. 16. 4. & 32. 10. Luke 21. 23—26. & 19. 27. 43. 44. ch. 11. 4. Rev. 2. 22. Mat. 8. 12. Mark
9. 44. Luke 16. 24. ch. 66. 24.

CHAP. LI.

Provides comfort for the benighted captives in Babylon, and for distressed and persecuted saints in every after period; viz. (1) That God, who raised his church from nothing, will take care of her subsistence and comfort; 1—3. (2) That the righteousness and salvation designed for her, and offered in the gospel, are very near, stable, and lasting; 4—6. (3) That all her persecutors are but weak and dying; 7, 8. (4) That the same almighty power, which wrought miracles for her on former occasions, is still engaged and employed to protect her; 9—11. (5) That the almighty Creator of all things had undertaken to com-

assurances of his constant and everlasting kindness, and his promises to remove every thing hurtful gives ground of encouragement to the most despondent. Thrice pleasant is it to behold the church extending her limits, and mightily increasing her members; and to discern how almighty power and grace protects and blesses it, notwithstanding all opposition!

REFLECTIONS UPON CHAP. L.—How common is it, but as absurd, for self-ruined, and even obstinate sinners, to lay the blame of their misery on God, who is infinitely able and ready to save!—Yea, infinite is the fitness of Jesus Christ to instruct, quicken, and comfort, our souls. Great was the cheerfulness and boldness with which he endured the suffering, and performed the obedience, necessary in the work of our redemption. Wonderful was the pleasure of JEHOVAH in assisting, supporting, and honouring, him in it: and infinite is his tenderness towards distressed and disconsolate souls, and his indignation against presumptuous sinners. Never let me pretend to teach others till God has taught myself. And, embracing every opportunity of fellowship with him, let me always act in his service under the influence of a gracious good will to it.

fort his people under, and deliver them from their distress; 12—16. (6) That however deplorable her case was, that of her persecutors should soon be worse; 17—23. [These seven verses might have stood in the beginning of the next chapter.]

Before Christ
cir. 702.

HEARKEN to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

2 Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him.

3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be for ever, and my righteousness shall not be abolished.

7 Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

9 Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?

10 Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

Ps. 37. 31. & 40. 8. Jer. 31. 33. 34. Luke 1. 17. 2 Cor. 3. 3. Mat. 10. 28. Luke 12. 4. Acts 5. 40. & 24. 5. Prov. 29. 25. Ch. 50. 9. Job 4. 19. & 13. 28. Hos. 5. 12. ch. 66. 24. Ps. 82. 7. Ch. 46. 13. Dan. 9. 24. ch. 45. 17. John 3. 16. See ver. 6. Ps. 44. 23. 26. ch. 52. 10. Rev. 11. 17. Power. Ver. 5. ch. 53. 1. & 30. 33. 2. & 52. 10. & 62. 8. Ps. 118. 15. 16. Exod. 6. 5. Deut. 4. 34. 1 Cor. 1. 24. Exod. vii—xvii. Josh. ii—xi. Egypt strong and proud. Ps. 87. 4. & 89. 10. Ps. 74. 13. 14. ch. 27. 1. Ezek. 29. 3. & 32. 3. Hab. 3. 13. Exod. 14. 21. ch. 63. 11. 12. & 50. 2. & 42. 15. & 11. 11. 15. 16. Mic. 7. 15. Acts 26. 18. Col. 1. 13.

Never let me shrink at doing or suffering for Jesus Christ, who has done and suffered so much for me. In every difficulty of work or warfare, let me firmly believe that he will do great things for me. In deeps, in nights of desertion, temptation, trouble, and grief, let me never fear, but only believe that, while I sit in darkness, the Lord will be a light unto me, and will bring me to the light. And let me stand in awe, lest confidence in my own wisdom and righteousness should entail upon me everlasting damnation.

CHAP. LI. Ver. 1—3. The God, who delivered Abraham from among his idolatrous friends, and contrary to every natural appearance made him and Sarah the parents of millions, can easily make you to flourish, after your captivity, in Canaan, and can easily form for himself a flourishing gospel church in the world. 4—8. The gospel, authorised by God, shall be published; and the ordinances of it, established and attended by his power, shall be effectual for converting multitudes to Christ, and for revealing and bestowing upon them his everlasting righteousness and salvation. 9—16. The almighty power of God, which plagued the Egyptians and divided the Red sea, shall bring the Jews from Babylon and

Before Christ
cir. 702.

Ch. 35. 10. &
41. 23. & 48.
20. & 49. 13.
20—22. & 60.
19. 20. & 66.
10. Acts 2. 41
—47. Rev. 5
8—13. & 7.
9. 10. & 14.
1—4. & 19.
1—7. 2 Tim.
4. 8.

Ch. 43. 25. &
46. 2, 3. 2 Cor.
1. 3—6. Ps.
102. 13. see
ver. 3.

Ver. 7. 8. ch.
2. 22. Mat. 10.
28. Ps. 118. 6.
& 39. 5. & 89.
48. & 9. 19.
20. Prov. 29.
25.

Ch. 40. 6.
1 Pet. 1. 24.
Jam. 1. 10, 11.

Dent. 32. 18.
Jer. 2. 32.

Ch. 43. 7. &
44. 2. & 54. 5.
Ps. 100. 3.
ver. 16. Eph.
2. 10.

Job 9. 8. Ps.
104. 2. ch. 40.
22. & 42. 5.
& 44. 24.

Prov. 29. 25.
Heb. 2. 15.
see ver. 12.

Or made him-
self ready.

Job 20. 5—9.
ch. 33. 18, 19.
& 16. 4. Ps.
9. 5, 6. & 37.
35. 36. & 76.
10. ch. 16. 4.
1 Cor. 1. 20.

Jer. 37. 16, 21.
& 38. 6. ch.
49. 21. Lam. 3.
53. Zech. 9.
11. ch. 33. 16.
John 8. 51.

Jer. 31. 35.
Job 26. 12.
Exod. 14. 21.
Josh. 3. 13.
16. Ps. 114.
3. 5. ch. 43.
16. & 50. 2. &
63. 13. ver.

iv. with Ps.
65. 7. & 46.
3. & 93. 3, 4.
ch. 17. 12.

Ch. 49. 2, 3.
& 50. 4, 5. &
59. 21. Deut.
33. 26—29.
with Deut. 18.
18. John 3. 34.

Ch. 65. 17. &
66. 22. & 49.
8. & 45. 18.
2 Pet. 3. 13.
Rev. 20. 4.
Rom. 9. 25.
Hos. 1. 10. &
2. 22. Eph. 3.
9.

Ch. 52. 1.
& 60. 1, 2. &
40. 1, 2. & 41.
10. & 64. 7.

Dent. 28. 28.
Ps. 60. 3.
Zech. 12. 2.
Ps. 75. 8. &
11. 6. Jer. 25.
15. 16. Lam.
4. 21. Ezek.
23. 32—34.
Mat. 20. 22.
& 26. 39.
Rev. 14. 10.
1 Pet. 4. 17.
18.

Ch. 2. 22. & 3. 4—8. & 59. 16. Ps. 88. 18. & 142. 4. Mat. 9. 36. & 15. 14. with ch. 49. 10, 20.
21. & 40. 11. Ch. 47. 9. & 1. 7. Ps. 69. 20. Amos 7. 2. Jer. 15. 2, 3. & 16. 3, 4. Luke
21. 20—24. & 19. 27, 43, 44. Job 2. 11. Heb. happened. Heb. breaking.
Lam. 2. 11, 12. & 4. 3. 2 Kin. 25. 3. Ezek. 12. 13. & 17. 20. Ver. 17, 21. Ps. 60. 3. & 88.
15. 16. Lam. 3. 1—15. ch. 9. 19. & 29. 9. Rev. 14. 10. Gen. 17. 6, 7. Jer. 50. 17—20.
29. 33, 34. & 51. 5. 33—36. Ch. 35. 8—10. & 52. 1. & 60. 15. & 62. 8. & 54. 9. Ps. 129.
4. Ezek. 39. 28. Jer. 31. 12. & 30. 8, 11, 20. Lam. 4. 22. Joel 2. 19. Amos 9. 15. Ps. xlv.

11 Therefore ^bthe redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away.

12 ¶ ^cI, even I, am he that comforteth you: who art thou, that thou ^dshouldst be afraid of a man that shall die, and of the son of man who shall be made ^eas grass;

13 And ^fforgettest the LORD ^gthy Maker, ^hthat hath stretched forth the heavens, and laid the foundations of the earth; and hast ⁱfeared continually every day because of the fury of the oppressor, as if he ^jwere ready to destroy? and ^kwhere is the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, and that he should not die ^lin the pit, nor that his bread should fail.

15 But I am the LORD thy God, that ^mdivided the sea, whose waves roared: the LORD of hosts is his name.

16 And ⁿI have put my words in thy mouth, and have covered thee in the shadow of mine hand, that ^oI may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.

17 ¶ ^pAwake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the ^qcup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.

18 ^rThere is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up.

19 ^sThese two things ^tare come unto thee; who shall be sorry for thee? desolation, and ^udestruction, and the famine, and the sword: by whom shall I comfort thee?

20 ^vThy sons have fainted, they lie at the head of all the streets as a wild bull in a net: ^wthey are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine:

22 Thus saith ^xthy Lord the LORD, and thy God that pleadeth the cause of his people, ^yBehold, I have taken out of

thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again:

23 But ^zI will put it into the hand of them that afflict thee; who have said to thy soul, ^aBow down, that we may go over: and thou hast laid thy body as the ground, and as the street to them that went over.

CHAP. LII.

Still connects the deliverance of the Jews from Babylon with our redemption by Christ, and the erection and deliverances of the gospel church. Here (1) God assures the Jews of this salvation, and calls to a cheerful and composed reception thereof; 1—6, 11, 12. (2) Represents the great light, joy, and harmony, among ministers and others, to be thereby produced; 7—10. (3) Exhibits a brief view of Christ's commission, qualifications, offices, and states; 13—15. [This ought to have stood in the beginning of the next chapter.]

AWAKE, ^aawake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the ^bholy city: for henceforth ^cthere shall no more come into thee the uncircumcised and the unclean.

2 ^dShake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, ^eYe have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord God, My people went down aforetime into ^fEgypt to sojourn there; and ^gthe Assyrian oppressed them without cause.

5 Now therefore ^hwhat have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is ⁱblasphemed

6 Therefore my people ^kshall know my name: therefore they shall know in that day that I am he that doth speak; behold, it is I.

7 ¶ ^lHow beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, ^mThy God reigneth!

8 Thy ⁿwatchmen shall lift up the voice; with the voice together shall they sing: for they shall see ^oeye to eye when the LORD shall ^pbring again Zion.

Ezek. 36. 20, 23. Rom. 2. 24. Mal. 2. 17. Ps. 9. 16. & 48. 11. & 58. 10. 11. John 17. 6. ch. 40. 5. Mal. 3. 1. Heb. 1. 1. & 5. 1. & 12. 25. John 1. 48. & 8. 24, 28. & 3. 34. 2 Cor. 1. 20. Num. 23. 19. Heb. 10. 23. Tit. 1. 2. Nah. 1. 15. Rom. 10. 15. Ps. 89. 15. & 68. 11. ch. 40. 9. & 61. 1, 8. Luke 2. 10, 11. Mat. 11. 5. Mark 16. 15. Heb. 2. 3. Acts 13. 26, 46. & 20. 24. Eph. 1. 13. & 6. 15. Zech. 9. 9. Ps. xciii. xcv—c. Mat. 28. 18—20. Eph. 1. 22. Rev. 11. 15, 17. Mic. 4. 7. Ch. 56. 10. & 62. 6. Ezek. 33. 7. Ezra 5. 1, 2. Rom. 10. 18. Acts 2. 46. & 4. 29, 31, 32. & 13. 26, 46. 1 Cor. 1. 10. Gal. 1. 7—9. Num. 12. 8. Acts 1. 3, 8. & 10. 39, 41. Zeph. 3. 9. Exod. 33. 11. Num. 12. 8. ch. 29. 18. & 35. 2. Acts 4. 20. 1 John 1. 1. 1 Cor. 2. 9, 10. 2 Pet. 1. 16. Ver. 7. Ps. 85. 1. & 14. 7. ch. 59. 20. Rom. 11. 26.

their present dispersion with great joy, and deliver the church from heathenish or antichristian oppressors.—And, for your comfort against the threatened fury of oppressors, the almighty Creator has given you his promises, and has protected you, that he may re-establish you as his church and people; and has raised up and qualified Jesus Christ in order to the erection and establishment of his gospel church. 17—23. Let not therefore the Jews, or the Christian church, despair under the terrible and destructive, and even stupifying, judgments of God inflicted upon them: he will, in his proper time, deliver them, and pour out his vengeance upon the Chaldeans, Syro-grecians, Romans, Antichristians, and Turks, who cruelly oppressed them.

REFLECTIONS UPON CHAP. LI.—The perfections, relations, covenant promises, and providences, of God are an infinite source of consolation to his saints. With ease he accomplishes the most remarkable events in mercy. And yet it is hard to make those, who are in anguish of spirit, to hearken to his words of comfort, or to review what he has done for them, either for their humiliation or encouragement, or for their excitement to holiness. How strangely God connects his mercies and his judgments! But there is little reason to regard either the reproaches or terrors of wicked men, when JEHOVAH and his blessings are

ours and near to us. And quickly will our waiting, weeping, and working, for him, be graciously rewarded with unutterable and everlasting joys. How easily can JEHOVAH renew and restore souls, and form and re-establish churches, by the word of his power! But terrible are even his paternal chastisements. And unfaithfulness to him is often punished by the unfaithfulness of our relations to us. By sinfully quarrelling with his providences we but entangle and torment ourselves. None can comfort when God wounds us. But, though he cause grief, he will have compassion. Whom he loveth he will love unto the end. And, if judgments begin at the house of God, where shall the ungodly sinner and persecutor appear?

CHAP. LII. Ver. 1—6. Rejoice, ye Jews, in hopes of being graciously delivered from your heathen oppressors and corruptors, without any ransom, even as you have already been from the Egyptians and the Assyrians. And, as I get nothing by your misery but blasphemous reproaches, as if I could not or cared not to deliver you, I will make you quickly to experience the fulfilment of all my promises. And, in like manner, rejoice, thou gospel church, in hopes of thy extension, purification, and deliverance from every enemy, heathen, popish or Mahometan. 7—12. Great joy and harmony, hearty renunciation of idols,

Before Christ
cir. 702.

Prov. 11. 8.
& 21. 18. Jer.
25. 26, 29. ch.
49. 25, 26. &
54. 17. Rev.
18. 6.
Josh. 10. 24.
Ps. 66. 11, 12
& 57. 6.

Ch. 51. 17.
& 61. 3, 10.
& 60. 19, 20.
& 40. 1, 2.
& 44. 23.
Zeph. 3. 14—
20. Hag. 2. 4
Luke 21. 28.
Heb. xi. Eph.
6. 10. 2 Tim.
2. 1. Rom. 13.
14. Rev. 15. 6.
& 19. 8. Luke
15. 22.

2 Chr. 6. 6.
Jer. 31. 23.
ch. 1. 26.
& 48. 2. &
60. 21. Zech.
8. 3. & 14.
20. 21. Rev.
11. 2. Ps. 110.
3. & 45. 13.
14. Eph. 4.
24. Col. 3. 10.
1 Pet. 2. 9.
Heb. 3. 1.

Deut. 23. 1—
3. ch. 26. 2.
& 35. 8. &
60. 21. Jer. 9.
26. Ezek. 20.
38. & 44. 9.
Zech. 14. 20.
21. Rev. 21.
27. 2 Cor. 7. 1

Ch. 40. 1, 2.
& 61. 1. & 42.
7. Zech. 2. 6.
7. Jer. 31. 8.
21. & 50. 4.
5. 33, 34, 19.
& 51. 6, 45.
50. ch. 14.
1—3. Col. 2.
8. Gal. 3. 25.
& 5. 1. Acts
15. 10. Rev.
3. 21.

Ch. 50. 1. &
45. 13. Jer.
31. 3. & 15.
13. Ezek. 36.
20, 22, 32.
1 Pet. 1. 18
Tit. 2. 14.
Rom. 3. 24.
& 5. 20, 21.

Gen. 46. 6.
Exod. i. v.

Jer. 50. 17.
ch. 14. 25. &
11. 16. 2 Kin.
xv—xix. Ezra
9. 7. Neh. 9.
32.

Ch. 22. 16.
Ezek. 36. 20
—24. Ps. 44.
12. & 137. 1.
2. Jer. 27. 5.
6. Lam. 3. 52.
Hos. 7. 14.
Mic. ii. iii.
Zeph. 3. 1—
4. Ezek. 34.
2—6. Jer.
xxiii.

11. John 17. 6.
2 Cor. 1. 20.
Ps. 89. 15. & 68. 11. ch.
40. 9. & 61. 1, 8. Luke 2. 10, 11. Mat. 11. 5. Mark 16. 15. Heb. 2. 3. Acts 13. 26, 46. & 20. 24. Eph. 1. 13. & 6. 15. Zech. 9. 9. Ps. xciii. xcv—c. Mat. 28. 18—20. Eph. 1. 22. Rev. 11. 15, 17. Mic. 4. 7. Ch. 56. 10. & 62. 6. Ezek. 33. 7. Ezra 5. 1, 2. Rom. 10. 18. Acts 2. 46. & 4. 29, 31, 32. & 13. 26, 46. 1 Cor. 1. 10. Gal. 1. 7—9. Num. 12. 8. Acts 1. 3, 8. & 10. 39, 41. Zeph. 3. 9. Exod. 33. 11. Num. 12. 8. ch. 29. 18. & 35. 2. Acts 4. 20. 1 John 1. 1. 1 Cor. 2. 9, 10. 2 Pet. 1. 16. Ver. 7. Ps. 85. 1. & 14. 7. ch. 59. 20. Rom. 11. 26.

Before Christ
cir. 702.

9 ¶ Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

11 ¶ Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the LORD.

12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rereward.

13 ¶ Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

15 So shall he sprinkle many nations: the kings shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard shall they consider.

Ch. 42. 1. & 49. 3, 6. & 53. 11. Ezek. 34. 23. Zech. 3. 8. Phil. 2. 9, 10. Mat. 28. 18. Acts 2. 33, 36. & 5. 31. John 12. 32. Mat. 26. 64. ch. 33. 10. & 2. 11, 17. Eph. 1. 22. Jer. 23. 5. Heb. 1. 3. Ps. 110. 1—7. Or prosper. Ch. 53. 2—5. & 49. 7. Ps. 22. 6—21. & 69. 1—20. Mat. xxvi. xxvii. & 8. 20. Phil. 2. 6—8. ch. 50. 6, 7. John 19. 5. 1 Cor. 1. 23. Ch. 53. 10—12. & 55. 10, 11. Deut. 32. 2. Acts 2. 33. Ezek. 36. 25, 27. Prov. 1. 21—24. Ps. 72. 8—11. & 2. 8. Zech. 2. 11. & 13. 1. Acts 2. 33. Eph. 5. 26. Tit. 2. 14. Heb. 10. 22. & 12. 24. 1 Pet. 1. 2. Ch. 49. 23. Job 29. 9, 10. & 40. 4. Rom. 15. 20, 21. & 16. 25, 26. Eph. 3. 5—10. Col. 1. 23, 27, 28. Mark 16. 15. John 20. 29. ch. 65. 1. 1 Cor. 2. 9.

CHAP. LIII.

After a mournful complaint, that so few believed his gospel, or experienced his power; 1. We have here (1) The reproach of Jesus' sufferings, the meanness of his appearance, the greatness of his griefs and troubles, and the prejudice thence conceived against him; 2—4. (2) The distinguished honours of his sufferings—that he suffered for the sins of others, not for his own; 4—6, 8, 9, 11, 12: that he bore his sufferings with perfect, invincible, and exemplary, patience; 7: that, in making atonement for our sins, he obeyed and honoured his Father; 6, 10: and that his sufferings issued in his own high exaltation, and the eternal redemption of innumerable multitudes of mankind; 8, 10—12.

John 12. 37.
38. Rom. 10.
16. ch. 28. 9.
& 42. 23.
Prov. 20. 6.

Or doctrine.

Heb. hearing.
1 Thes. 2. 13.
Gal. 3. 5.

Ch. 52. 10.
Ps. 110. 2, 3.
Rom. 1. 16.
1 Cor. 1. 18,
24. & 2. 4.
Heb. 4. 12.

Ch. 4. 2. &
11. 1, 10. Jer.
23. 5. & 33. 15.
Zech. 3. 8. &
6. 12. Mat. 1.
21. Luke i. iii.
Rom. 8. 3.
Gal. 4. 4.
Phil. 2. 6—8.
Mat. 8. 20.
1 Pet. 2. 4.
Mark xiv. xv.

Ps. 22. 6—10. & 69. 1—20. Mark 9. 12. Luke 4. 29. & 19. 14. Heb. 4. 15. & 5. 8. John 1. 10, 11. & 7. 24. 48. ch. 49. 7. & 50. 6. & 52. 14. Mat. 13. 55. Or he hid, as it were, his face from us.

WHO hath believed our report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and, when we shall see him, there is no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces

from him; he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich, in his death; because he had done no violence, neither was any deceit in his mouth.

10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Or race. Ver. 10, 11. Rev. 7. 9, 14. Ps. 22. 27, 30. Or he was the stroke upon him. 1 Cor. 15. 4. John 19. 38—41. Acts 2. 27. Or, his grave was appointed with the wicked, and he was with the rich in his death. 1 Pet. 2. 22. 2 Cor. 5. 21. 1 John 3. 5. Heb. 4. 15. & 7. 26. 3. 16, 17. 1 John 4. 9, 10. Rom. 5. 8. & 8. 32. Heb. 17. 2, 3. Acts 13. 38, 39. Jer. 23. 6. & 33. 17. John 1. 36. Phil. 3. 8, 9. 2 Pet. 1. 3. 1 Pet. 1. 2. & c. 1 John 2. 1, 2. Mat. 20. 28. Heb. 9. 28. Rom. 5. 19. & 4. 25. & 3. 24, 25. 2 Cor. 5. 21. 1 Pet. 2. 24. & 3. 18. Gal. 3. 13. Rev. 5. 9. Ch. 52. 15. & 49. 3—12. & 11. 9, 10. Ps. 2. 8. & 16. 5, 6. Phil. 2. 8—11. Col. 2. 15. Mat. 28. 18—20. Dan. 2. 44. & 7. 14. Rev. 11. 15, 17. Zech. 8. 22. ch. 49. 5, 6, 24. Heb. 7. 22. 2 Cor. 5. 21. ver. 6. Gal. 1. 4. 1 Tim. 2. 6. John 10. 11, 18. 1 Pet. 1. 19. Luke 23. 34. Heb. 7. 25. 1 John 2. 1, 2. Rom. 8. 34.

CHAP. LIV.

Having beheld Jesus in his person, offices, states, and work, as the sure foundation, we have here the happiness of the Jewish church

CHAP. LIV. Ver. 1—3. How few truly believe the gospel record concerning Jesus Christ! How few experience his effectual power, or behold his heart-capitivating glory; who, in his humbled estate, under the special care and protection of JEHOVAH, sprung from the debased family of David, in the likeness of sinful flesh, without any external glory or pomp, and was all along oppressed with miseries and griefs, and quite contemned and hated by men, especially the Jewish rulers and people! 4—9. But, notwithstanding our reckoning him persecuted by God as a notorious criminal, he, as our Surety, to whom it had pleased the Lord to impute our iniquities, suffered, in the most patient manner, the punishment due to our sins, that he might expiate them and purchase our eternal salvation: to manifest which, JEHOVAH not only allotted him an honourable interment, but quickly released him from his grave, and made him the mediatorial Parent of multitudes of Jewish and Gentile converts, in that very age so remarkable for wickedness. 10—12. In consequence of bearing our iniquities, and the punishment thereof, which his Father, in love to us, inflicted upon him in his soul and body, that he might thereby make full atonement for our sin, he is rewarded with everlasting life and honour; and has, to his infinite satisfaction, a numerous seed of Jewish and Gentile converts, whom he instructs, and through his own righteousness, justifies and saves. And, while he is enthroned far above all principalities and powers, he erects, extends, and establishes, his spiritual kingdom on earth, and his kingdom of glory in heaven.

and a composed return of the Jews to their own land, shall be produced by the proclamation of Cyrus and the Lord's powerful appearance for their relief; and much more by the publication of the gospel by Jesus Christ and his apostles, and by the effectual redemption of multitudes from heathenism, popery, Satan, and their own lusts, by an ascended Redeemer. 13—15. The infinitely well-qualified Messiah, in consequence of his inexpressible ignominy, debasement, and suffering, shall be highly exalted, as Head over all things to his church; and shall, by his word, his Spirit, and blood, purify multitudes of sinful Gentiles from their iniquities; and even kings, and other great ones, shall with reverence hear his gospel truths, which had been hid from former generations, and shall submit to his laws.

REFLECTIONS UPON CHAP. LII.—God's grace and our duty, his glory and our salvation, are marvellously connected. Both saints and sinners ought to bestir themselves when he offers deliverance. And thrice happy is the church when she is duly separated from the world, which lieth in wickedness. And yet how averse are many to partake of this blessedness: how averse to accept of an offered deliverance from corrupt lusts, or from corrupt societies and synagogues of Satan! But blessed are the effects of Jesus' gospel and government in the world, powerful the influence of his offices and states, and effectual the manifestation of his person, sufferings, and glory, for the conversion of the most hardened sinners.

Before Christ
cir. 702.

Mat. 8. 17. &
20. 28. & 26.
28. 2 Cor. 5.
21. 1 Thes. 5.
10. 1 Pet. 2.
24. & 3. 18
1 John 2. 5.
Rom. 5. 6—
10. & 4. 25. &
3. 25. Heb. 2.
10. & 9. 12.
14. & 10. 14.

Mat. 26. 66.
Acts 28. 4.

Or tormented.

Ver. 6, 8, 11,
12. Jer. 23. 6.
& 33. 16.
Dan. 9. 24.
Mat. 20. 28.
Rom. 3. 24—
26. & 4. 25. &
5. 6—11, 15
—21. 1 Cor.
1. 30. & 15. 3.
Col. 1. 14, 20.
Gal. 3. 18.
1 Tim. 2. 6.
2 Cor. 5. 21.
1 Pet. 3. 18.
& 2. 24. Heb.
9. 12—15. &
10. 10, 14.
Ps. xxiii. lxxx.

Heb. bruise.

Ps. 58. 3. &
119. 176.
1 Pet. 2. 25.
Jam. 5. 20.
Rom. 3. 10—
18. Luke 15.
4. Mat. 15. 19.

2 Cor. 5. 21.
1 Pet. 2. 24.
ver. 11, 12.
hence Ps. 40.
12. & 69. 5.
Mat. 20. 28.
Acts 20. 28.
Eph. 1. 7.
Col. 1. 14.

Heb. hath
made the in-
iquities of us
all to meet
on him.

Or it was
exact, and
he made to
answer, or
was afflicted.

Mat. 26. 63.
& 27. 12, 14.
Mark 14. 61.
& 15. 5. John
8. 37, 38. & 1.
29, 36. Acts &
32. 1 Pet. 2.
22, 23.

Or he was
taken away
by distress,
and judg-
ment, but
&c.

Rom. 4. 25.
& 8. 11. & 6.
4. or Ps. 22.
12—21. & 69.
1—21. Luke
xxii. xxiii.
Dan. 9. 26.
ver. 5, 6.
1 Cor. 5. 7.

Or life. Ps.
16. 10, 11. &
21. 4. Rev. 1.
18. Rom. 6. 10.

Heb. was the stroke upon
him.

Or was his tomb, or in his
death. 1 John 3. 5. Heb. 4. 15. & 7. 26.
John 3. 16, 17. 1 John 4. 9, 10. Rom. 5. 8. & 8. 32.
John 12. 24. ch. 52. 13—15. & 54. 1—3. Ps. 16. 10, 11. & 21. 4.
& 69. 30, 35, 36. & 22. 27—31. & 69. 35, 36. & 110. 2, 3. & 45. 16, 17. & 21. 1—7. & 72. 1—
19. Rom. 6. 9. Rev. 1. 18. Heb. 7. 25. Luke 1. 33.
Eph. 1. 5, 9. 2 Thes. 1. 11. John
6. 37, 39, 40. Heb. 12. 2. Phil. 2. 6—11. Luke 24. 26. ch. 62. 3, 5. & 33. 17. John 1.
3. 17. Ps. 45. 7. ver. 12.
John 17. 2, 3. Acts 13. 38, 39. Jer. 23. 6. & 33. 17. John 1.
36. Phil. 3. 8, 9. 2 Pet. 1. 3. 1 Pet. 1. 2. & c. 1 John 2. 1, 2. Mat. 20. 28. Heb. 9. 28. Rom. 5.
19. & 4. 25. & 3. 24, 25. 2 Cor. 5. 21. 1 Pet. 2. 24. & 3. 18. Gal. 3. 13. Rev. 5. 9.

Ch. 52. 15. & 49. 3—12. & 11. 9, 10. Ps. 2. 8. & 16. 5, 6. Phil. 2. 8—11. Col. 2. 15. Mat. 28.

18—20. Dan. 2. 44. & 7. 14. Rev. 11. 15, 17. Zech. 8. 22. ch. 49. 5, 6, 24. Heb. 7. 22. 2 Cor. 5. 21. ver. 6. Gal. 1. 4. 1 Tim. 2. 6. John 10. 11, 18. 1 Pet. 1. 19.

Luke 23. 34. Heb. 7. 25. 1 John 2. 1, 2. Rom. 8. 34.

Before Christ
cir. 702.

and nation after their return from Babylon; and especially of the gospel church built upon him. It is promised (1) That, though her beginnings were small, she should be wonderfully enlarged, by the accession of multitudes of Gentiles, who had been long destitute of God's ordinances; 1—5. (2) That, however God should for a time suspend the tokens of his favour, he will never change his love, but will, in due time, return in mercy; 6—10. (3) That, though for a while his people be under manifold and great troubles, lasting honours, knowledge, righteousness, and peace, shall be the issue thereof: 11—14. (4) That all the malicious attempts of their enemies against them shall be baffled; 15—17.

SING, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD.

2 ^bEnlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords and strengthen thy stakes;

3 For ^cthou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 ^dFear not, for thou shalt not be ashamed: neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For ^ethy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; ^fthe God of the whole earth shall he be called.

6 For ^gthe LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For ^ha small moment have I forsaken thee, but with great mercies will I gather thee.

8 In ^ka little wrath I hid my face from thee for a moment; but ^lwith everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For ^mthis is as the waters of Noah unto me: for, as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For ⁿthe mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be re-

moved, saith the LORD that hath mercy on thee.

11 ^oThou afflicted, tossed with tempest, and not comforted, behold, ⁱI will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And ^rall thy children shall be taught of the LORD; and ^sgreat shall be the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression, for ^tthou shalt not fear; and from terror, for it shall not come near thee.

15 ^uBehold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

16 ^vBehold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 ^wNo weapon that is formed against thee shall prosper; and ^xevery tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the LORD, and ^ytheir righteousness is of me, saith the LORD.

Before Christ
cir. 702.

Eph. 2. 4, 5.
Tit. 3. 5.
1 Tim. 1. 13, 16.
Exod. 2. 23.
Deut. 31. 17.
Judg. 2. 15.
& 10. 17. Ps.
106. 40, 43.
John 16. 33.
Acts 14. 22.
2 Tim. 3. 12.
Rev. vi. xii.
xiii. ver. 7, 8.

Extra iii—vi.
Neh. iii. Ezek.
xl—xlii. ch.
49. 16. & 60.
10. Ps. 51. 18.
& 69. 35. &
102. 16. Exod.
24. 10. Ezek.
1. 26. Col. 2.
19. & 3. 1, 2.
2 Pet. 1. 5—8.
Gal. 5. 22, 23.
ch. 52. 1.
Eph. 5. 27.
1 Pet. 2. 5.
Eph. 2. 20—
22. Rev. 21.
14. 18—21. &
7. 9—17.

Ch. 11. 9. &
29. 18. John
6. 45. Jer. 31.
34. 1 Cor. 2.
16. 1 Thes. 4.
9. 1 John 2.
20, 27. 2 Cor.
3. 16. Mat.
23. 8.

Ps. 119. 165.
ch. 48. 18. &
9. 7. & 32. 17.
& 53. 5. & 26.
3. Rom. 5. 1.
& 14. 17.
Phil. 4. 7.
John 14. 27.
& 16. 33.
Ch. 1. 27. & 45.
24. Mat. 16. 18.
1 Pet. 3. 13. ch.
52. 1. & 60. 18.
& 9. 7. & 11. 5.
& 32. 1. Ps.
97. 2. & 89.
14. 1 Cor. 10.
31.

Ch. 41. 10. & 43. 2. Luke 12. 32. & 21. 9. Zech. 1. 18, 19. Rev. 16. 14. & 20. 8, 9.
Ezek. xxxviii. xxxix. Ps. 37. 12. & 118. 12. & 59. 3. & 56. 6. & 20. 8. & 27. 2. Prov. 24. 17. Ps.
129. 3—5. Zech. 1. 20, 21. Dan. 4. 34, 35. John 19. 11. Prov. 16. 4. ch. 10. 5. 6. & 8.
7, 8. & 46. 11. & 45. 7. Ps. 2. 1—6. ch. 17. 12—14. Jer. xlvii—li. Rev. 6. 13—17. & xi—
xx. Ezek. xxv—xxxii. xxxv. xxxviii. xxxix. Mat. 21. 44. Zech. 12. 2. ch. 49. 26. 1 Pet. 4. 17.
Ch. 50. 8, 9. Ps. 94. 16. Rev. 12. 10. Acts 6. 10. Rom. 8. 33, 37. 2 Cor. 2. 14. Ch. 45.
24. 25. & 61. 10. Jer. 23. 6. & 33. 16. 1 Cor. 1. 30. 2 Cor. 5. 21. Phil. 3. 9. Rom. 3. 23, 24. & 5.
19. & 10. 4.

CHAP. LV.

The door of faith being opened to the Gentiles, here are (1) Earnest invitations to sinners in general to come and receive the blessings of the new covenant; 1—3, 6, 7. (2) Strong encouragements, enforcing these invitations; viz. the freeness, excellency, everlasting duration, and manifold and inexhaustible fulness, of the blessings offered; God's free grant of Christ to men; his promise to him, and to his church, that they should embrace him; the transcendent nature of God's gracious purposes, certain fulfilment of his promises, and marvellous efficacy of his power and grace, in the deliverance of the Jews from Babylon, and in the erection and re-establishment of the gospel church; 1—5, 7—13.

HO, ^aevery one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and ^bwithout price.

2 ^cWherefore do ye ^dspend money for that which is not bread? and your labour for that which satisfieth not? ^ehearken diligently unto me, and eat ye that which

Joel 2. 32.
Rom. 10. 12.
John 7. 37, 38.
& 6. 37. Mat.
9. 13. & 11.
28. & 13. 44.
46. Rev. 21. 6.
& 22. 17. &
3. 17, 18.
Prov. 8. 4. &
1. 21—24. &
9. 4, 5. & 23.
23, 26. Zech.
2. 6. & 14. 8.
Ezek. 47. 1—
5. ch. 12. 3. &
49. 10. & 41.
17, 18. & 1.
18. & 46. 12.
Song 5. 1. &
4. 15. Joel 3.
18. John 4. 10.
Ps. 34. 8. &
68. 10. & 36.
8. & 46. 4.
Heb. 5. 12.
1 Cor. 3. 2.
1 Pet. 2. 1, 2.

Rom. 3. 24. & 5. 21. Eph. 1. 6—14. & 2. 4—8. Rev. 3. 17, 18. & 22. 17. Jon. 2.
8. ch. 44. 20. Luke 15. 16. Rom. 10. 2, 3. Col. 2. 21—23. Gal. 4. 9. Phil. 3. 4—6. 1 Tim. 4.
7, 8. Heb. 13. 9. 1 John 2. 16. Mat. 23. 23. Heb. weigh. Rom. 10. 17. Ps.
34. 8. & 68. 10. Prov. 9. 5. ch. 25. 6. Ps. 36. 8, 9. & 65. 4. John 6. 27—57. Eph. 1. 3—8. & 3.
19. Rev. 2. 17. & 7. 17.

REFLECTIONS UPON CHAP. LIII.—Alas! that Jesus Christ, and his gospel, should be so little known to the hearers of it! But nothing less than almighty grace can make us either know or believe in him. God exactly verified his predictions and promises in the whole debasement and exaltation of our Redeemer. Though carnal apprehensions of him lead men to condemn, reject, and blaspheme him, infinite was his love in undertaking, obeying, and suffering, the just for the unjust, that he might bring us to God! How great was his Father's love in transferring our sins, and with pleasure punishing them, on his infinitely well-beloved, his only begotten, Son! And sweet, full, firm, and lasting, is that forgiveness, that redemption, which comes through the blood, the intercession, of God in our nature, and from JEHOVAH's infinite and unchangeable love. In the ratified promises of the new covenant an extensive and firm foundation is laid for that faith, by which we do and must receive Jesus Christ, as made of God to us wisdom, righteousness, sanctification, and redemption. And the rewards of our obedience of faith are all gloriously wrapped up in the purchased rewards of Jesus Christ!

CHAP. LIV. Ver. 1—5. Rejoice greatly, ye Gentiles, who have hitherto produced few converts to Christ; for now greater multitudes of you shall be born

again than ever were in the Jewish church: greater multitudes shall be converted to Christ, after his departure to heaven, than while his church enjoyed his bodily presence. The gospel church, that tabernacle of God, shall be greatly enlarged by the conversion of Gentile nations on every side. No more shall they be reproached, as rejected by and strangers to God: for now shall the divine Jesus, and his Father, espouse to himself a peculiar people in all places of the world. 6—10. And, however destitute and wretched in themselves, despicable in their first appearances, or distressed and persecuted in after ages, as the Jewish church was during the captivity at Babylon and the Syro-grecian persecution, yet will I never cast them off, nor withdraw my affectionate regard, but, after occasional frowns, still manifest new tokens of my favour. 11—17. Notwithstanding her terrible distress, persecution, and inward perplexities, I will render her glorious in oracles, ordinances, gifts, and graces, officers, and members, and in spiritual knowledge, peace, and holiness; and, in due time, will grant full deliverance, and destroy all her enemies, spiritual and temporal, heathen, popish, or Mahometan; and that graciously, through my own righteousness imputed or displayed on them.

REFLECTIONS UPON CHAP. LIV.—Wretched was the state of religion in the

Before Christ.
cir. 702.

is good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.

4 Behold, I have given him for a witness to the people, a leader and commander to the people.

5 Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and he will have mercy upon him: and to our God, for he will abundantly pardon.

8 ¶ For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up *†* Heb. the man of iniquity. *†* Heb. he will multiply to pardon.

14 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

15 Instead of the thorn shall come up

16 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

17 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

18 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

world, for many ages, before Christianity was established. And great power in God, and care in men, are necessary for spreading the gospel and enlarging the church. But surely it is much to be lamented that some, who have most of the means, have least of the power, of grace. It is great matter of joy to the long-rejected Gentiles, that Jesus, our Maker, is now our God and our Husband, able to save us to the uttermost. May we ever walk as his bride, loving, cleaving to, and trusting in, him! He condescends to our wretchedness in dealing with our souls. And wisely he mingles his favours and frowns, that we may neither be proud under the one, nor despair under the other. But there is great matter of joy, and sure ground of faith, in the absolute unchangeableness of his love and covenant of peace. Graciously he remarks his people's distresses, and balances them with his mercies unnumbered. His instructions effectually render us pious and peaceful. And safe are those, amidst millions of enemies, who have Jesus' righteousness imputed to their conscience, and JEHOVAH, the Manager of the world, in him, their Protector, and the Revenger of the injuries done to them.

CHAP. LV. Ver. 1—5. Ye sinners of mankind, who are not, but wish to be, happy, come ye, however guilty or polluted, to the ordinances of the gospel, and by faith freely receive all the blessings and privileges graciously offered in it.—Why do you lay out your gifts, parts, and opportunities, in pursuit of worldly enjoyments, superstitious devotions, or self-righteousness, which can afford you no solid satisfaction? Carefully listen to and believe my gospel offers and invitations; and let your souls with pleasure receive and live on the substantial, satisfying, strengthening, and sanctifying, blessings therein conferred. By faith embrace these offers as the means of your spiritual and eternal life; and I will establish with you the everlasting covenant of grace, which contains, bequeaths, and insures, all the free blessings promised to David; but purchased by and

the fir-tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.

CHAP. LVI.

Calls Jews and Gentiles to improve the promises of their salvation, temporal or spiritual, in piety and virtue; 1, 2. (2) Encourages the Gentiles to join the Jewish, and especially the gospel church, by assuring them of blessings from God, and of his exerting his influences for their conversion; 3—8. (3) Exhibits a high charge against the Jewish rulers of church or state in the days of Isaiah or Christ, and of Christian rulers under Antichrist, as ignorant, unfaithful, lazy, covetous, luxurious, and profane; and warns the Chaldeans, Syro-grecians, Romans, Goths, and Turks, to destroy them; 9—12. [These last verses should have stood in the beginning of the next chapter.]

THUS saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

2 Blessed is the man that doth this, and the son of man that layeth hold on it: that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;

5 Even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon

1 Space, part. Deut. 23: 13. Ezek. 21: 19. 2 Sam. 19: 44. John 1: 12. 1 John 3: 1. ch. 62: 12. & 4: 3. & 61: 6. Zech. 13: 9. 1 Pet. 2: 9. Rev. 1: 6. Acts 2: 41. Hos. 2: 19. 20. Ps. 116: 16. Acts 11: 23. Mat. 22: 37. 1 Cor. 16: 22. Ps. 5: 11. & 69: 36. & 31: 23. & 116: 16. Ch. 58: 13. Rev. 1: 10. ver. 2, 4. Acts 17: 11. John 1: 12. ch. 55: 3. Ch. 2: 2, 3. & 24: 16. & 42: 10—12. & xii. xxv. xxvi. xxvii. & 61: 6. & 66: 21. 1 Pet. 1: 8. Phil. 4: 4. John 12: 20. Acts 8: 27. Mal. 1: 11. Ps. 4: 5. & 51: 16—19. Hos. 14: 2. 1 Pet. 2: 5. Heb. 13: 15, 16. & 12: 28. 1 Tim. 2: 1.

lodged in Jesus Christ for the salvation of miserable sinners! Behold with faith, love, and admiration, I have freely granted him to publish and attest every gospel truth to ignorant and unbelieving men, to instruct and guide them to salvation, to rule and defend them, and to restrain and conquer their enemies. And at his invitation, through the influence of the Holy Ghost, and in order to glorify him, shall multitudes of Gentiles, who had neither been acknowledged by him nor known him, receive and submit to him. 6—13. Importunately seek after and heartily embrace him as your Saviour and portion, while he earnestly offers himself to you in his word and ordinances. Let even the greatest sinner detest, and turn from, his self-contrived methods of relief, as well as from his courses and purposes of wickedness, in the assured faith of the unbounded mercy and pardoning grace of God: for, in riches of mercy, his purposes, words, and works, infinitely transcend every thing similar, and every conception, among men; and his promises cannot be defeated, but always issue in blessings to mankind. And as, with great joy, the Jews shall be divinely conducted from Babylon, and their present dispersion, to their own country, and shall plant, multiply, and flourish, in the same, so shall multitudes, to the public and lasting honour of God, be delivered from their spiritual bondage of heathenism, popery, Satan, or their lusts; and while themselves are converted from mischievous sinners into agreeable and useful saints, they shall be delivered from whatever is hurtful and offensive.

REFLECTIONS UPON CHAP. LV.—Think now, my soul, how all the blessings of salvation are framed to answer our need! The most trifling cumberers of God's vineyard, nay, the most notorious sinners, are expressly, are earnestly, invited by him to receive the same, without any conditions. Infinite is his grace, who, at infinite expense, provides these favours for his enemies, his betrayers, and

Before Christ
cir. 702.

Jer. 13: 11. & 33: 4. & 50: 5. Luke 2: 14. Eph. 3: 20. 1 Pet. 4: 11. ch. 44: 23. & 54: 10. & 19: 19.

Before Christ
cir. 702.

Mal. 4: 4. ch. 1: 16—19. Mat. 3: 2. Mark 1: 15. ch. 55: 7. & 46: 13. & 51: 5. & 33: 15. Rom. 13: 12. —14. 1 Tim. 6: 10, 11. with ch. 46: 13.

Or equity. Ver. 1. Ps. 106: 3. & 15: 1—5. & 1: 1—3. & 128: 1. & 112: 1. & 22: 1. & 119: 1. ch. 30: 18. & 32: 20. Heb. 4: 14. & 6: 18. Rev. 2: 25. & 3: 11. Mat. 23: 13.

Exod. 20: 8—11. & 31: 13. —16. Lev. 19: 30. ch. 58: 13. Jer. 17: 21. 22. Neh. 13: 17, 18. ch. 1: 16, 17. Ps. 34: 14. & 37: 27. Amos 5: 15.

Acts 10: 34. & 13: 47. & 15: 9. & 17: 4. & 18: 6. Deut. 23: 3. Rom. 2: 10, 11. & 15: 9—12, 16. Eph. 2: 12—22. & 3: 6. Rev. 7: 9. & 11: 15.

Deut. 23: 1—3. Mat. 9: 12. Exod. 20: 8, 9. Ps. 119: 30. 111. & 51: 7. & 103: 17, 18. Rom. 12: 1, 2. ch. 55: 3. 2 Sam. 23: 5.

1 Cor. 1: 27. Acts 11: 18. & 27—37. Col. 3: 11. Mat. 16: 18. 1 Tim. 3: 15. Heb. 3: 6. 1 Pet. 2: 5, 9. Rev. 3: 12. Acts 26: 18. Col. 1: 12. Eph. 1: 11.

1 Tim. 1: 13, 15. Dan. 4: 34, 35. Ps. 36: 5—7. & 80: 2. & 103: 11. Rom. 11: 33. Eph. 3: 10. Eccl. 8: 17. ch. 57: 15. John 6: 63. 1 Thes. 2: 13. 2 Tim. 2: 9. Deut. 32: 2. Heb. 6: 7. 2 Cor. 9: 10. & 2: 16. Rom. 9: 16, 17. 1 Cor. 1: 18, 21, 24. Rom. 1: 16, 17. Ezek. 12: 25. & 34: 25, 26. ch. 5: 6. & 30: 23. & 44: 3, 4. & 45: 8, 23. Ch. 48: 20. & 26: 19. & 44: 23. & 35: 1, 2, 10. Jer. 31: 7—14. Ps. 47: 1. & 96: 11—13. & 98: 1—9. & 117: 1, 2. ch. 42: 10—12. & 49: 13. & 51: 11. Acts 2: 46, 47. & 13: 48. Rev. 19: 1—7. & 7: 9, 10. & 11: 15—18. & 12: 10.

2 Sam. 23: 6, 7. Mic. 7: 4. Mat. 13: 41. ch. 41. 19. & 35: 1, 2. & 32: 15, 16. & 61: 3, 11. & 60: 21. Ezek. 47: 12. Zech. 1: 8. Acts 26: 18. 1 Cor. 6: 9—11. Tit. 3: 3—7. & 2: 11, 12. Rom. 8: 2.

John 6: 37. 1 Tim. 1: 13, 15. Dan. 4: 34, 35. Ps. 36: 5—7. & 80: 2. & 103: 11. Rom. 11: 33. Eph. 3: 10. Eccl. 8: 17. ch. 57: 15. John 6: 63. 1 Thes. 2: 13. 2 Tim. 2: 9. Deut. 32: 2. Heb. 6: 7. 2 Cor. 9: 10. & 2: 16. Rom. 9: 16, 17. 1 Cor. 1: 18, 21, 24. Rom. 1: 16, 17. Ezek. 12: 25. & 34: 25, 26. ch. 5: 6. & 30: 23. & 44: 3, 4. & 45: 8, 23. Ch. 48: 20. & 26: 19. & 44: 23. & 35: 1, 2, 10. Jer. 31: 7—14. Ps. 47: 1. & 96: 11—13. & 98: 1—9. & 117: 1, 2. ch. 42: 10—12. & 49: 13. & 51: 11. Acts 2: 46, 47. & 13: 48. Rev. 19: 1—7. & 7: 9, 10. & 11: 15—18. & 12: 10.

John 6: 37. 1 Tim. 1: 13, 15. Dan. 4: 34, 35. Ps. 36: 5—7. & 80: 2. & 103: 11. Rom. 11: 33. Eph. 3: 10. Eccl. 8: 17. ch. 57: 15. John 6: 63. 1 Thes. 2: 13. 2 Tim. 2: 9. Deut. 32: 2. Heb. 6: 7. 2 Cor. 9: 10. & 2: 16. Rom. 9: 16, 17. 1 Cor. 1: 18, 21, 24. Rom. 1: 16, 17. Ezek. 12: 25. & 34: 25, 26. ch. 5: 6. & 30: 23. & 44: 3, 4. & 45: 8, 23. Ch. 48: 20. & 26: 19. & 44: 23. & 35: 1, 2, 10. Jer. 31: 7—14. Ps. 47: 1. & 96: 11—13. & 98: 1—9. & 117: 1, 2. ch. 42: 10—12. & 49: 13. & 51: 11. Acts 2: 46, 47. & 13: 48. Rev. 19: 1—7. & 7: 9, 10. & 11: 15—18. & 12: 10.

John 6: 37. 1 Tim. 1: 13, 15. Dan. 4: 34, 35. Ps. 36: 5—7. & 80: 2. & 103: 11. Rom. 11: 33. Eph. 3: 10. Eccl. 8: 17. ch. 57: 15. John 6: 63. 1 Thes. 2: 13. 2 Tim. 2: 9. Deut. 32: 2. Heb. 6: 7. 2 Cor. 9: 10. & 2: 16. Rom. 9: 16, 17. 1 Cor. 1: 18, 21, 24. Rom. 1: 16, 17. Ezek. 12: 25. & 34: 25, 26. ch. 5: 6. & 30: 23. & 44: 3, 4. & 45: 8, 23. Ch. 48: 20. & 26: 19. & 44: 23. & 35: 1, 2, 10. Jer. 31: 7—14. Ps. 47: 1. & 96: 11—13. & 98: 1—9. & 117: 1, 2. ch. 42: 10—12. & 49: 13. & 51: 11. Acts 2: 46, 47. & 13: 48. Rev. 19: 1—7. & 7: 9, 10. & 11: 15—18. & 12: 10.

8, &c. Mat. 15. 14. Jer. 4. 22. & 10. 21. Zech. 11. 16, 17. ^a Ch. 5. 11—24.
ic. 3. 5, 6. Jer. 5. 31. & 6. 15. & 8. 10. & 23. 14. Ezek. xiii. ^b Ch. 22. 13, 14.
rov. 23. 29—35. Mic. 2. 11. Hos. 4. 11, 18. & 9. 7, 8. Rev. 2. 6, 14.

* Or *among the oaks*.
 1. 4. 2 Thes. 2. 3. Rev. 17. 5. & 11. 2, 8. * Ver. 3. Num.
 10. Jer. 3. 6. Deut. 12. 22. Ezek. 6. 13. with Rev. 14. 9. † Lev. 18. 21. &
 r. 28. 3. 2 Kin. 23. 10. Ezek. 16. 20. & 20. 31. Jer. 7. 31. & 32. 35. Ezek. 16. 21. &

CHAP. LVII. Ver. 3—12. Answer ye my charge, ye who, descended from

wicked parents, have abandoned yourselves to witchcraft, adultery, and idolatry. Why do ye contemptuously deride me and my prophets, abandon yourselves to vices, and yet hypocritically pretend to serve me? Ye are violent and eager upon your idolatrous worship, and sacrifice your children to Moloch. Ye can hardly see a smooth stone in a river, but ye fancy it to be a god, and offer oblations to it. Can this fail to provoke me? Ye build temples and altars on every high place, and toil yourselves to go up and sacrifice there. Every corner of your houses is stored with memorials of your idols: and, by coveting whatever you have seen among heathens, ye have exceedingly multiplied them. By court- ing alliances with heathen princes, even on the basest terms, ye have partook with them in their idolatrous worship. Without ever being convinced by your disappointments, ye have wearied yourselves in foreign embassies and wicked- ness; and, obtaining present ease, have never repented of your conduct. With- out any proper ground of fear, ye have thus acted treacherously towards me never regarding my relation to you or the great things which I have done for you; and my patience exercised and forbearing, has but tempted you to disregard me the more. Therefore, by my fearful judgments executed upon you, will I mani- fest how criminal and ruinous your conduct has been. Nor shall your idols, or heathen allies, be able to protect either themselves or you. 13—21. But such as believe my word, and trust in my perfections, shall return from their

Before Christ
cir. 698.Ch. 42. 5. &
12. 22. Gen.
2. 7. Num.
6. 22. Zech.
12. 1. Eccl.
12. 7. Heb.
12. 9.Jer. 6. 13. &
8. 10. ch. 51.
17. & 53. 6. &
56. 11. & 59.
4. & 5. 8. 9.
Mic. 2. 2. 3.
ch. 1. 5. Jer.
2. 30. & 3. 14.
& 31. 22. & 5.
3. 2 Chr. 28.
22. Ezek. 33.
31. 1 Tim. 6.
10.† Heb. turning
away.Ch. 1. 18. &
43. 24. 25. &
48. 8—11. &
59. 19. 20. &
53. 5. Ezek.
16. 60—63. &
36. 22—32.
Jer. 3. 22. &
31. 18—20.

Ver. 15. ch. 49. 10. & 58. 11. & 61. 2. 3. & 66. 10. Jer. 13. 17. Ezek. 9. 4. Ps. 23. 3. & 25. 5. & 73. 23. 24. 26. 2 Tim. 3. 16. 2 Pat. 1. 21. Ps. 119. 49. 50. Eph. 2. 17. Rev. 14. 6. Prov. 10. 31. or Hos. 13. 3. Ps. 32. 7. & 50. 15. & 71. 22—24. Heb. 13. 15. Acts 2. 39. Eph. 2. 14. 17. & 6. 15. Mark 16. 15. ch. 43. 6. & 49. 12. Job 15. 20—24. & 18. 5—14. & 20. 5—28. ch. 3. 11. Rev. 14. 10. 11. Prov. 4. 16. Jude 13. Ps. 10. 8—10. See ch. 48. 22.

CHAP. LVIII.

To prevent the hypocritical Jews, in the times of Isaiah or Christ, expecting peace, the Lord here (1) Solemnly charges them with their dissimulation in religious exercises, their spiritual pride and legality, and making their fasting a cloak for their wickedness; 1—5. (2) Promises them mercies after their troubles; remarkable honour, divine protection, ready answers of prayer, direction in difficulty, satisfaction of mind, and great usefulness to others; 8—12, 14. (3) Directs them how to fast and observe the sabbath, in order to enjoy the promised blessings; 6, 7, 9, 10, 13.

Rev. 14. 9.
Ezek. 3. 17.
21. & 16. 2.
& 22. 2. & 20.
4. Acts 20. 27.
Col. 1. 28.† Heb. with
the throat.Ch. 1. 11—
15. & 29. 13.
& 48. 1. 2.
Ezek. 33. 30.
31. Mat. 13.
20. Mark 6.
20. John 5.
35. Heb. 6. 4.
5. Tit. 1. 16.
2 Tim. 3. 5.
Rev. 3. 1, 2.Zech. 7. 1, 5.
Mal. 3. 14.
Luke 18. 9—
11.Lev. 16. 29.
& 23. 27.Ch. 22. 12.
13. Jam. 5.
5.† Or things
wherewith ye
grieve others.

† Heb. griefs.

Mat. 23. 14.
& 5. 25. & 6.
14. 15. Luke
20. 47. 1 Kin.
21. 9—13.† Or ye fast not
as this day.Not Mat. 6.
5. but Joel
2. 13. 14.
Jon. 3. 8.Zech. 7. 5.
Rev. 16. 29.
Mat. 6. 16.
1 Kin. 21.
27. 29. Esth.
4. 3. Job 2. 8.
Dan. 9. 3.
Jon. 3. 8.† Or to afflict
his soul for
a day.

spirit should fail before me, and the souls which I have made.

17 ^kFor the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

18 ^lI have seen his ways, and will heal him: I will lead him also, and ^mrestore comforts unto him and to his mourners.

19 I create ⁿthe fruit of the lips; ^opeace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him.

20 But the wicked ^{are} like the troubled sea when it cannot rest, whose waters cast up mire and dirt.

21 ^qThere is no peace, saith my God, to the wicked.

him? wilt thou call this a fast and an acceptable day to the LORD?

6 ^rIs not this the fast that I have chosen; to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

7 ^sIs it not ^tto deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 ¶ Then shall ^uthy light break forth as the morning, and ^vthyne health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.

9 ^wThen shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10 And if ^xthou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day.

11 And the LORD shall guide thee continually, and ^ysatisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters fail not.

12 And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, the restorer of paths to dwell in.

13 ¶ If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath ^aa delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, not finding thine own pleasure, nor speaking ^bthine own words;

14 Then shalt thou ^cdelight thyself in the LORD; and I will cause thee to ride

Job 5. 20. Ps. 33. 19. & 34. 9, 10. & 36. 9, 10. & 65. 4, 5. & 37. 19. Prov. 3. 8. Jer. 31. 14. Ezek. 34. 14. Ps. 51. 9. Job 21. 24. † Heb. droughts. Gen. 2. 10. Jer. 17. 8. Ps. 1. 3. ch. 30. 24. 25. & 35. 6, 7. & 41. 18. & 44. 3, 4. & 33. 21. & 49. 10. John 4. 14. & 7. 38. 39.

† Heb. lie, or deceive not. Ch. 61. 4. & 49. 8. Jer. 30. 3. 18. & 31. 23—28. 38. & 32. 37. & 33. 7—13. Ezek. 36. 8—11. Zech. 2. 4. & 8. 7—15. & 10. 6—10. Acts ii—xx. Mat. 17. 11. ch. 19. 23. & 35. 8. Jer. 6. 16. Exod. 20. 8, 9. & 31. 14. & 16. 23. & 35. 2. 3. Neh. 13. 15—22. Jer. 17. 21—23. ch. 56. 2, 4. 6. Amos 8. 5. Prov. 4. 26, 27. Ps. 84. 2, 10. & 27. 4. & 42. 4. Rev. 1. 10. with Heb. 4. 4. ch. 66. 23. Hab. 3. 18. Luke 1. 47. Job 22. 26. ch. 25. 6. & 55. 2. & 66. 11. Jer. 31. 14. Ps. 34. 8. & 66. 11. & 36. 8. & 37. 11.

† Continue in mountainous Canaan. Deut. 32. 13. & 11. 11. & 33. 29. ch. 33. 16. Ezek. 36. 2. Ps. 37. 34. Rev. 11. 15.

and ruins men! But infinite is that grace which heaps mercies on the richest deservers of hell. Delightful is the new covenant connection betwixt pardon, conversion, comfort, peace, and holy gratitude. But fearful is the guilt, and tremendous the misery, of such as perish in their sins amidst the offers and influences of God's GRACE.

CHAP. LVIII. Ver. 1—7. Why complain ye so loudly that I do not reward your fasting, while therein you but gratify your own inclinations, oppress your poor servants, promote contention and oppression of the innocent, reproach your debtors, servants, or neighbours, or content yourselves with mere outward noise and show!—whereas the fasting which I delight in is to repent of, and reform from, your wickedness; particularly your usurious exactions and cruel oppressions, and to bestow necessary supplies upon your poor brethren. 8—12. If you forbear and restrain oppression of your neighbours, threatening and derisive contempt, hypocritical dissimulation, and do kindly pity and relieve the destitute and afflicted, great shall be your gracious reward; great shall be your comfort, prosperity, and glory. God shall, by his presence and providence, protect you; he shall readily accept and grant your requests; he shall direct you in all your ways; and, while others are distressed with want, ye shall be plentifully provided for, and rendered the honoured instruments of re-establishing your nation, repairing your long desolate cities, and of the erection and re-establishment of the gospel church. 13, 14. And, if ye carefully abstain from all carnal labour and recreations on the sabbath, and with pleasure observe it in the spiritual exercises of my worship, ye shall enjoy unbounded comforts in me, as your God, in my ordinances; and, with safety, honour and pleasure, continue in the possession of Canaan till at last ye be exalted to the felicities of the heavenly inheritance.

captivity to Canaan by my providence; and Cyrus, by his proclamation, shall remove every hindrance in their way. For, however high and lofty I am as the holy One who inhabits eternity, yet am I infinitely condescending towards persons destitute, distressed, and broken in spirit: nor will I continue my judgments till such be utterly ruined or discouraged.—For their injustice, and other abominations, I have indeed punished them by the Chaldeans, Syro-grecians, Romans, and others; and yet, under their affliction, they have become worse and worse. I will therefore, by an extension of sovereign grace, forgive and reform them, lead them back to their duty and their country, and restore comforts to them; and, by my prophets, publish peace and prosperity to them, that their lips may be filled with my praise. But, by their own lusts, guilt, and fears, and the judgments which I inflict, the wicked shall always remain in a restless, shameful, and loathsome condition.

REFLECTIONS UPON CHAP. LVIII.—God kindly hides his people in heaven from his terrible judgments on earth. And, great is the folly and ignorance of men that such alarming warnings are often so little regarded. Dreadful indeed must be our inward corruption, which can thus push us to the utmost wickedness in every form, notwithstanding all the laws, mercies, and judgments, which God lays in our way to hinder it. And, when God himself is thus contemned and insulted, his faithful ministers must not hope to escape. But he will not always suffer our sins to pass unpunished. When he is wroth, not any created helper can in the least avail us. But an abiding faith will secure a blessed portion, both in time and eternity: and God himself will undoubtedly pity and relieve us in our depths of distress. Great is the happiness of those hearts in which he dwells. No evil can approach, no good be absent.—Alas, how covetousness provokes God

Before Christ
cir. 698.Mic. 6. 10—
12. & 2. 2. &
3. 1—11. Neh.
5. 10—12.
Jer. 34. 9.
Mat. 23. 4.
Acts 15. 28.
Gal. 5. 1.
1 Cor. 7. 23.† Heb. the
bundles of the
yoke.

† Heb. broken.

Ps. 112. 9.
Eccl. 11. 1.
Rom. 12. 13.
20. Ezek. 18.
7. Dan. 4. 27.
Luke 19. 8.
Acts 28. 2.
Eccl. 11. 1.
Mat. 23. 35.
ver. 10.

† Or afflicted.

Job 31. 32.
Mat. 25. 35.
Rom. 12. 13.
Heb. 11. 37.
& 13. 2. Gen.
18. 3—5. &
19. 2. 3. Judg.
19. 21. 22.
Acts 16. 34.
ch. 16. 4.Mat. 25. 36.
Job 31. 19, 20.Prov. 24. 11.
12. & 28. 27.
Luke 10. 33
—35. with
Judg. 9. 2.
1 Tim. 5. 1.
Neh. 5. 5.
1 John 3. 17.

Ver. 10. 11.

Esth. 8. 16.

Ps. 37. 6. &
77. 11. &
112. 4. Job
11. 17.Ver. 11. Jer
8. 22. & 30.
17. & 33. 6.Ch. 1. 27. &
3. 10. & 61. 3.
Ps. 37. 6.Exod. 14. 19.
ch. 52. 12.
Deut. 33. 26
—29.† Heb. shall
gather thee
up.Ch. 30. 19. &
65. 24. Ps. 34
15. 17. & 91.
15. & 37. 4.
& 118. 5. &
50. 15. Mat.
7. 7, 11.See on ver. 6,
7.Prov. 6. 13.
2 Thes. 3.
11. Ps. 12. 2.
or ch. 59. 3, 4.
Ps. 125. 3.
Mat. 5. 22.Deut. 15. 7—
10. 2 Cor. 8.
5—12. & 9.
7. Ps. 112. 5.
see ver. 7.Ch. 29. 18.
ver. 8. Ps.
112. 4. ch. 30
26. & 60. 1.
19. 20. Judg.
5. 31.

Before Christ
c. 698.

Ps. 105. 9—
11. & 16. 5.
6. & 135. 12.
Jer. 3. 19.
Gen. 27. 29.
& 28. 14.
Mat. 8. 11.
ch. 3. 10. &
33. 16. & 55.
2. & 65. 13.
& 1. 19.

Ch. 1. 20.
Num. 23. 19.
1 Sam. 15. 29.
Tit. 1. 2.
Heb. 6. 18.

Num. 11. 23.
ch. 50. 2. &
63. 1. Gen.
18. 14. Jer.
32. 17. Heb.
7. 25.

Josh. 7. 11.
Prov. 15. 29.
Jer. 12. 2. &
3. 3. 4. & 5.
25. Deut. 31.
17. ch. 54. 8.
& 57. 17. &
45. 15. Lam.
3. 44.

* Or have made
him hide.

Ch. 1. 15. 21.
Hos. 4. 2.
Mic. 7. 2. &
3. 10. Ezek.
7. 23.

Jer. 9. 3—6.
Hos. 4. 1. 2.
Ezek. 22. 4.
6. Ps. 31. 18.
& 34. 13.

Ver. 10. Jer.
5. 1. 4. 5.
Ezek. 22. 12.
13. 30. Ps. 14.
1. Prov. 1. 24.
Hos. 7. 7.
Rom. 3. 9—
20.

Job 15. 35.
Ps. 7. 14.
Mic. 2. 1.

Mic. 2. 1. &
7. 2—5. Deut.
32. 32. 33.
Prov. 4. 16. &
1. 11—19.
2 Pet. 2. 3.
13. 14. & 3. 3.
with ch. 11.
8. & 14. 29.

† Or adds.

‡ Or that which
is sprinkled,
is as if there
broke out a
viper.

Job 8. 14. 15.
ch. 28. 15. 18
—20. & 30.
12—14. Prov.
10. 7.

Mic. 2. 1—11.
& 3. 1—11. &
7. 1—5. Hab.
1. 2—4. Zeph.
3. 1—4. Ezek.
xxii. xvi.
xxiii. Jer. ii
—ix. ch. v.

Prov. 1. 16.
& 4. 16. Rom.
3. 15. 16.
Ezek. xxii.
Mic. ii. iii.

Heb. break-
ing. Hos.
4. 2.

Rom. 3. 17.
Hos. 4. 1. 2.

† Or right.
Ver. 4. Ps. 58.
1. 2. Ezek. 22.
12. Mic. 2. 2.

• Ps. 125. 5. Prov. 2. 15. & 4. 27. ch. 5. 18. 20. • Ch. 48. 22. & 57. 20. 21. • Hab. 1.
13. Jer. 8. 15. & 14. 19. Mic. 1. 12. 2 Kin. xxi. 2 Chr. xxxiii. 1 Thes. 5. 3. Job 19. 7.
• Deut. 28. 29. Amos 8. 9. Job 5. 14. & 12—25. Lam. 4. 14. Is. 33. 14. & 10. 3. 4. • Lam.
3. 6. Ps. 44. 19.

REFLECTIONS UPON CHAP. LVIII.—There is great need that ministers should deal closely with the consciences of their hearers, particularly nominal professors. And that all should seek, by a thorough self-examination, the evident marks of grace. For what alarming lengths in religious appearances do hypocrites sometimes go, and that merely to gratify their own legality and pride! Many flatter themselves that God will reward the services which, in fact, he abhors. And such are often greatly exasperated to have the vanity of their self-confidence exposed. There is much need of great brokenness of heart for, and of reformation from, sin, in our humiliation for it; otherwise our demure looks will but provoke God to abhor us. Nor can we have a deep sense of Jesus' grace without having our hearts and hands opened towards our poor and distressed brethren: and what is lent to the Lord, by relieving his people, he repays with usury. Let us likewise be careful that our hearts are sanctified and divinely influenced, in order to a proper sanctification of the Lord's day. Multitudes undergo the most alarming miseries, in time and eternity, as the just punishment of their profanation of it; while in keeping his commandments there is a great reward.

CHAP. LIX. Ver. 5, 6. With the utmost labour and care they frame villainous schemes of doctrine or practice, by which their neighbours and partners are destroyed, and themselves nothing profited. 9—11. To punish our iniquity,

upon the high places of the earth, and feed thee with ^ethe heritage of Jacob thy father; for ^bthe mouth of the LORD hath spoken it.

CHAP. LIX.

Here (1) The Jews and Antichristians are charged with obstructing God's favours to themselves by their iniquities; their vain and mischievous devices; their lying and deceit; their activity in murder, dishonesty, and other wickedness; 1—8. (2) In the name of his people and the church, Isaiah recounts their judgments, and the sinful causes thereof; 9—15. (3) Notwithstanding their general corruption, God promises to work deliverance for them for his own sake; 16—19: and to entail mercy upon them and their posterity; 20, 21. [This chiefly relates to the apostolic, and especially the millennial, period.]

BEHOLD, the LORD's hand is not ^ashortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But ^byour iniquities have separated between you and your God, and your sins ^{*}have hid his face from you, that he will not hear.

3 For ^cyour hands are defiled with blood, and your fingers with iniquity; ^dyour lips have spoken lies, your tongue hath muttered perverseness.

4 ^eNone calleth for justice, nor ^{any} pleadeth for truth: they trust in vanity, and speak lies; ^fthey conceive mischief, and bring forth iniquity.

5 ^gThey hatch [†]cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and [‡]that which is crushed breaketh out into a viper.

6 ^hTheir webs shall not become garments, neither shall they cover themselves with their works: ⁱtheir works ^{are} works of iniquity, and the act of violence is in their hands.

7 ^kTheir feet run to evil, and they make haste to shed innocent blood: their thoughts ^{are} thoughts of iniquity; wasting and ^ldestruction ^{are} in their paths.

8 ^mThe way of peace they know not, and ⁿthere is no ^{judgment} in their goings: ^othey have made them crooked paths; whosoever goeth therein ^pshall not know peace.

9 ^qTherefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, ^{but} we walk in darkness.

10 ^rWe grope for the wall like the blind, and we grope as if ^{we had} no eyes: we stumble at noon day as in the night; ^{we are} in desolate places as dead men.

11 ^sWe roar all like bears, and mourn sore like doves: we look for judgment, but ^{there is} none: for salvation, ^{but} it is far off from us.

12 ^tFor our transgressions are multiplied before thee, and our sins testify against us: for our transgressions ^{are} with us; and, ^{as for} our iniquities, we know them;

13 ^uIn transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And ^vjudgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, ^wtruth faileth; and he ^{that} ^{departeth} from evil ^bmaketh himself a prey: and the LORD saw it, and ^{||}it displeased him that ^{there was} no judgment.

16 ¶ And he saw that ^{there was} no man, and wondered that ^{there was} no intercessor: ^dtherefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 ^eFor he put on righteousness as a breast-plate, and an helmet of salvation upon his head; and he put on the garments of vengeance ^{for} clothing, and was clad with zeal as a cloke.

18 ^fAccording to ^{their} ^{*}deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

19 ^gSo shall they fear the name of the LORD from the west, and his glory from the rising of the sun. ^hWhen the enemy shall come in like a flood, the spirit of the LORD shall [†]lift up a standard against him.

20 ¶ And ⁱthe Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 As for me, ^kthis is my covenant with them, saith the LORD, My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Rev. 11. 15. ch. 43. 6. & 49. 12. Ps. 113. 3. & 72. 17. 19. Mal. 1. 11. Judg. 6. 34. & 11. 29. & 14. 6. 19. 1 Sam. 16. 13. & xvii. Zech. 1. 18—21. Rev. 12. 15. with 11. 3—6. Ezek. xxxviii. xxxix. Rev. xx. Zech. 4. 6. Ps. cx. ch. 11. 10. 2 Thes. 2. 8.

† Or put him to flight. Rom. 11. 25—27. & 1. 16. Obad. 17. 21. ch. 11. 11. & 2. 2—5. & 27. 12. 13. & 54. 13. & 1. 27. Deut. 30. 2. 6. Ps. 32. 1. & 85. 1. Zech. 12. 10. Acts 3. 26.

• Ch. 55. 3. & 44. 3—6. & 45. 17. & 54. 7—14. & 60. 15. 21. & 61. 1—3. 7. 9. Jer. 32. 40. Ezek. 36. 27. Zech. 12. 10. Joel 2. 28. Acts 1. 5. 8. ch. 51. 16. Heb. 8. 10—12. & 10. 16. Rom. 9. 8. Gal. 3. 29.

men deny us justice, and God refuses to plead our cause. When we expect deliverance and prosperity our miseries are increased, our spirits are overwhelmed with despair, and our anguish and grief inexpressible. 16—21. Finding that there is scarcely any left to stand up for injured honesty and truth, or even to plead for mercy, God will exert his immediate power in the righteous and faithful salvation of his people, and the destruction of their enemies, Chaldeans, Syro-grecians, Romans, Papists, or Mahometans; and thus shall the nations around be awed by, or turned to, the Lord. Whenever Satan, or his instruments, make any assault, God, by the preaching of the gospel, and by his providence, shall effectually and suddenly repress their attempts. Jesus the almighty Redeemer, shall not only appear in his debased estate in the Jewish church and temple, but shall dwell in his gospel church, and at last convert to himself the remnant of the Hebrew nation along with the fulness of the Gentiles. And the Spirit and oracles of God, granted to him and his church, shall always, especially in the happy millennium, abide with his ministers and people, to direct and instruct them in every thing necessary.

REFLECTIONS UPON CHAP. LIX.—It is vain to expect favours from God while we indulge ourselves in sin: and absurd to love that which separates us from our God, and entails his vengeance on our heads. Dreadful is that root of original

Before Christ
c. 698.

Ch. 38. 14.
Job 30. 28.
29. Ps. 22. 1.
2. & 38. 8. &
102. 6. 7.
Mic. 1. 2. 9.
Ezek. 7. 16.
Jer. 9. 1. & c.
Hos. 7. 14.

Jer. 30. 14.
Hos. 9. 7. Ps.
40. 12. 13.
Jer. ii—ix.
Ezek. vii. viii.
& 11. 5—12.
& 16. 15—51.
& 22. 1—30.
& 23. 1—14.
Mic. ii. iii. &
7. 1—5. ch. 3.
9. & 1. 4. Ps.
90. 8. Jer. 14.
7. 20. Rom. 3.
19. 20.

Dan. 9. 5.
Hos. 4. 1. 2.
ch. 32. 6.
Mark 7. 21.
22. Mat. 12.
34. Rom. 1.
28—31. & 3.
10—18. Tit.
3. 3.

Ecc. 3. 16.
Ps. 82. 2. 5.
Ezek. 22. 7.
12. Mic. 7. 3.
Ps. 58. 1. 2.
2 Kin. xxi.
2 Chr. xxxiii.
see ver. 4.

Ps. 5. 9. &
12. 1. 2. Hos.
4. 1.

Gen. 7. 1.
1 Pet. 4. 4.
Ps. 38. 20.
Hab. 1. 13.
1 John 3. 12.

Or is account-
ed mad.
2 Kin. 9. 11.

Heb. it was
evil in his
eyes.

Ch. 64. 7. &
63. 5. Ezek.
22. 30. Jer. 5.
1. Gen. 18. 23
—32.

Ch. 63. 5. &
40. 10. & 30.
30. & 51. 5. &
52. 10. Ps. 98.
1. 9.

Eph. 6. 14.
17. 1 Thes. 5.
8. with ch. 9.
7. & 63. 4. 5.
& 54. 17. Ps.
35. 2. Zech. 1.
14.

Ch. 63. 6. &
1. 24. & 2.
6—21. Jer. iv
—xxv. Mat.
xxiv. ch. x—
xxiv. Jer. xlv
—li. Ezek.
xxiv—xxxii.
xxxv. xxxviii.
xxxix. Hag. 2.
6. 7. 22. Rev.
vi. vii. ix. xiv.
xvi. xix. xx.
ch. 54. 15. &
49. 25. 26.
Deut. 32. 34
—43.

Heb. recom-
pences.

Hag. 2. 7. ch.
2. 2—4. &
11. 9. 10. &
24. 14—16.
& 42. 4. &
49. 1. & 51.
5. Dan. 2. 41.
& 7. 27.

Ps. 60. 4.

Before Christ
cir. 698.

CHAP. LX.

Contains some leading articles of God's covenant, (chap. lix. 21.) which relates to the Jews after their return from Babylon; but chiefly to the gospel church in her apostolic and millennial periods, and to the glories of the heavenly state. It is promised that (1) The church should quickly be marvellously enlightened by the instructions, knowledge, favour, and image, of God; 1, 2, 22. (2) That it should be wonderfully enlarged by the accession of Gentile converts, wild Arabs not excepted; 3—8, 22. (3) That these converts should be very serviceable to it; 9—13. (4) That it should be in great honour and repute among men; 14—16. (5) That great should be the reformation, safety, peace, and joy, of it; 17, 18. (6) That God, being their everlasting ALL IN ALL, remarkable holiness, and everlasting happiness, should prevail; 19—22. [See Introduction, sect. xviii. xix.]

ARISE, *shine; for thy light is come, and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far; and thy daughters shall be nursed at thy side.

5 Then shalt thou see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

6 The multitudes of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense: and they shall shew forth the praises of the LORD.

7 All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who are these that fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

12 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

13 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

14 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

15 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

16 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

17 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

18 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

19 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

20 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

21 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

22 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, the Zion of the Holy One of Israel.

15 Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings; and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the Mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise.

19 The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down, neither shall thy moon withdraw itself; for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

23 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

24 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

25 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

26 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

27 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

28 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

29 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

30 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

31 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

32 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

33 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

Before Christ
cir. 698.

Ch. 26. 2. & 54. 12. Ezek. 48. 31—34. Rev. 21. 12, 24—26. Acts 14. 27. 1 Cor. 16. 9. 2 Tim. 4. 2. John 6. 37.

Or wealth. Ver. 5.

Ps. 2. 12

2 Cor. 4. 3.

Zech. 12. 2, 3. & 14. 17—19.

ch. 54. 15.

Dan. 2. 35.

44. Rev. 2. 26, 27. Luke 19.

14. 27. Mat. 21. 44. Ps. 22.

28. & 68. 32.

Rev. 11. 15.

Ezra 6. 3, 4.

& 3. 7. ch. 35.

2. & 41. 19. & 55. 13. Zech.

6. 12, 13.

Eph. 2. 19—22. 1 Pet. 2.

5. 1 Cor. 3. 9.

1 Tim. 3. 9.

1 Chr. 28. 2.

Ps. 132. 7. & 99. 5. Lam. 2.

1. ch. 66. 1.

Ezek. 43. 7.

Jer. 17. 12.

Eph. 5. 27.

Jer. 16. 19.

ch. 14. 1—3.

& 45. 14. & 49. 23. & 2. 2.

5. Zech. 2. 11.

& 8. 22, 23.

Rev. 3. 9.

Ps. 87. 1—3.

& 48. 1. & 122. 6. Heb.

12. 22. Rev.

14. 1. 1 Pet. 2.

6. Rom. 11.

26. j

Lam. 1. 1, 2.

ch. 49. 7, 14—23. & 5. 6. & 61. 3, 4, 7. & 58. 12. & 54.

6—14. Rev.

11. 2—15, 17.

& xx. xxi.

Ver. 6. ch.

49. 23, 25. & 61. 6. & 66.

11, 12. Rev.

21. 24. 1 Tim.

2. 1—4.

Ch. 43. 3, 4.

& 49. 23. & 66. 14. Ezek.

34. 30. Ps. 98.

2. Rev. 5. 9.

1 Kin. 10. 21.

27. ch. 1: 25, 26. & 32. 1, 2.

Rev. 21. 5, 18, 21. 1 Cor. 3.

12. & 15. 41.

& 12. 28

Eph. 4. 1.—13. 1 Thes. 2.

corruption which springs up in so many abominable courses; miserable their condition; who have their own conscience upbraiding them while JEHOVAH and his instruments are punishing them: and awful the situation when the universal prevalence of wickedness is attended with general wretchedness, perplexity, and anguish! Thrice happy is it to reflect, that where sin abounded grace doth much more abound; and that our whole salvation, and the destruction of our enemies, depend on God himself, and not on us: that Jesus Christ and his Spirit are appointed to accomplish the whole work of our conversion and conversation, nothing being left to the prudent care and good management of our own free will.

CHAP. LX. Ver. 1, 2. Be enlightened, comforted, and glorious, O church, for not only is thy deliverance out of Babylon effected, but the Son of God is come in our nature, to enlighten the world, and glorify God in the salvation of men.—And, though multitudes were lying, or are left to remain, in depths of igno-

rance, wickedness, and misery, Jesus shall shew his glory, through the gospel among you.

3—14. The accession of proselytes, and bounty of kings and princes, to the Jewish church after their return from Babylon, shall be no more than an earnest of the multitudes of princes and others, even of the most savage nations, that shall heartily accede to the gospel church, and devote their substance to, and labours in, the service of it. 14—22. And great shall be her honour, stable and lasting her joys, abundant her prosperity, excellent her ordinances, gifts, and graces, upright and peaceful her officers, complete her safety, lasting and divine her glory, eminently pure, holy, happy, and numerous, her members, and quick her enlargement:—all seasonably effected by JEHOVAH himself.

REFLECTIONS UPON CHAP. LX.—Where sin had abounded, grace much more abounds; and, through Jesus' righteousness, reigns unto eternal life where sin had reigned unto death. But they who live destitute of the gospel are plunged

Before Christ
cir. 696.

CHAP. LXI.

(1) *Perhaps, under the qualifications and work of Isaiah as a type, describes the furniture and work of Jesus Christ, our great Prophet and Saviour; 1—3. (2) By the figure of the Jews repairing their cities, assisted by the Gentiles, their peculiar relation to God, their distinguished and durable honour and prosperity, and their direction by God, are represented the similar glories and blessings of the gospel church; 4—9. (3) The triumph of Jews and Christians in God, and his bestowal of righteousness, salvation, holiness, and comfort, are represented; 10, 11.*

THE "Spirit of the Lord God is upon me; because the LORD hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound;

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, the planting of the LORD, that he might be glorified.

4 ¶ And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine dressers.

6 But ye shall be named the priests of the LORD: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt-offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall

acknowledge them, that they are the seed which the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

11 For, as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the LORD God will cause righteousness and praise to spring forth before all the nations.

CHAP. LXII.

Through the typical intercession of Isaiah and his fellow prophets, for the glories of the Jews after their captivity in Babylon, represents the glories of the Christian church, procured by the intercession of Jesus Christ. Here are (1) Earnest intercessions for the church's vindication, enlargement, and prosperity, intended or required; 1, 6, 7. (2) In answer to these it is promised that the church should be rendered honourable before men; 2: highly prized, dearly loved, closely united with, and delightful to God; 3—5: happily furnished with faithful ministers, and with means of grace, and other necessary comforts; 6, 8, 9: redeemed from captivity, privileged with the enjoyment of Jesus Christ and his salvation, and renowned as the saved, sanctified, and never-forsaken people of God; 10—12.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

6 ¶ I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence,

12 ver. 12. ch. 60. 21. 2 Cor. 11. 2. ch. 54. 5, 6. 5. 14. 2 Cor. 8. 5. Heb. with the joy of the bridegroom. Song 3. 11. Zeph. 3. 17. Jer. 32. 41. Heb. 12. 2. 1 Chr. 9. 27, 33. & 23. 32. 2 Chr. 8. 14. & 13. 11. Ps. 134. 2. ch. 52. 8. Ezek. 3. 17. & 33. 7. Jer. 3. 15. Heb. 13. 17. Acts 20. 28. 1 Cor. 12. 28. Eph. 4. 11, 12. Luke 11. 8, 9. & 18. 1—7. & 11. 8. 1 Thes. 5. 17.

* Or ye that are the LORD's remembrancers.

into the greatest misery and darkness. And infinite is the mercy when Jesus Christ, the light of life, and the glory of his people, manifests himself in his incarnation and ordinances. The remarkable favour of God, the clear light of the gospel, and the shining lives of professors, powerfully attract members to the church. And, with inexpressible pleasure and wonder, do the lovers of Christ behold multitudes crowding to him as their refuge, and to the ordinances of his grace. And if we truly give him our heart, we shall liberally employ our wealth, honour, and influence, for promoting his cause. How abundant and constant is the access of sinful men to Jesus and his gospel church! Quickly and unexpectedly can he turn her corruption, contempt, poverty, oppression, and misery, into holiness, comfort, honour, wealth, happiness, and safety. What then must heaven be, where no evil can enter, and where God himself shall be our everlasting light, our everlasting glory, and our ALL IN ALL!

REFLECTIONS UPON CHAP. LXI.—Clear is the call, and unbounded the spiritual furniture, of our Lord Jesus for his saving work; and wonderful the instruction, healing, deliverance, protection, and comfort, which he gives us by the gospel. He effectually roots and grounds sinners of mankind in himself, and in a new covenant state; raises temples to God out of the ruined lodgings of lusts; makes the bond-slaves of Satan free indeed; the servants of sin priests

and ministers to God; and fraudulent wanderers upright followers of truth.—Thrice happy are they whom he delivers from redoubled misery and shame; whom he enriches with his grace, and gives full contentment and joy in himself; and to whom he is a God and guide, even unto death. And sweet and honourable to exercised souls are Jesus' imputed righteousness and applied salvation, with all the holiness and comfort which proceed therefrom.

REFLECTIONS UPON CHAP. LXII.—Great fervour and perseverance, particularly in preaching and prayer, are necessary in the ministers of Christ. How near to their's, and especially to Jesus' heart, lie the important concerns of the church! And great and numerous are the blessed fruits of their intercessions. Thrice happy is it when not only churches are vindicated, but Jesus' righteousness and salvation are clearly exhibited and distinctly perceived; when church members are spiritually joined to the Lord, and to one another in him; are an honour and pleasure to him; and bring forth the fruits of righteousness, to the praise of his glory; and when divine oracles, ordinances, officers, gifts, and practical holiness, meet together! Thrice happy is it that in the work of our salvation, and of rearing, reforming, and ruling, the church, Jesus Christ, and JEHOSHUAH in him, are ALL and in ALL. Infinite is the condescension, mercy, power, wisdom, care, and faithfulness, which he manifests in his work. And such as he has once redeemed and sanctified shall never be lost nor forsaken.

Before Christ
cir. 696.

Ch. 44. 3. & 65. 16, 23. Rom. 11. 16, 26, 27. Gal. 3. 13, 14. Acts 3. 25, 26. Eph. 1. 3.

Ch. 35. 10. & 51. 11. Phil. 3. 8. & 4. 4. Rev. 19. 1—7. ch. 66. 10. Luke 1. 46, 47. Ps. 40. 16. Hab. 3. 18.

Ps. 132. 9, 16. ch. 46. 13. & 45. 24, 25. & 51. 5. & 56. 1. Hos. 2. 19. Ps. 45. 13, 14. Phil. 3. 9. 1 Cor. 1. 30. 2 Cor. 5. 21. Rev. 19. 8. Rom. 3. 22. 24. & 5. 19. & 13. 14. Gal. 3. 27. Exod. 28. 2, 3. Rev. 21. 2.

Heb. decketh as a priest. 1 Pet. 2. 5, 9. Rev. 1. 6. Heb. 10. 19—20.

Ch. 58. 1. Num. 24. 6. Ps. 72. 3. & 85. 11, 12. & 92. 13—15. ch. 65. 18, 19. & 45. 8. & 66. 10—14. & 62. 1, 7. ver. 3.

Ver. 6, 7. Ps. 137. 5, 6. & 122. 6—9. 2 Cor. 11. 28. Acts 12. 5. Luke 18. 1. Zech. 1. 12. Heb. 7. 25.

Ch. 46. 13. & 61. 10. & 48. 18. & 54. 17. Ps. 98. 1—3. Rev. 12. 1. Ps. 37. 6.

Ch. 61. 9, 11. & 65. 23. & 60. 2, 3. & 52. 15. & 49. 23.

Ver. 4, 12. ch. 65. 15. & 60. 14. Jer. 3. 17. Ezek. 48. 35. Gen. 17. 5. & 32. 28. Acts 11. 26. Hos. 2. 1. Rev. 2. 17.

Zech. 9. 16. Jer. 13. 11. Phil. 4. 1. 1 Thes. 2. 19. Luke 2. 14. Eph. 3. 21. John 10. 28. 29. 1 Pet. 1. 5.

Hos. 1. 19, 20. 1 Pet. 2. 10. with ch. 54. 5, 6. & 63. 15. & 57. 15. Jer. 3. 14, 15.

That is, My delight is in her. Ps. 132. 11, 13, 14. Zeph. 3. 17. ver. 5. Eph. 5. 25.

That is, Married, i. e. inhabited and fruitful in saints. Ezek. 36. 10.

Ch. 49. 18, 22. Acts 2. 41, 42, 47. & 5. 14. 2 Cor. 8. 5. Heb. with the joy of the bridegroom. Song 3. 11. Zeph. 3. 17. Jer. 32. 41. Heb. 12. 2.

1 Chr. 9. 27, 33. & 23. 32. 2 Chr. 8. 14. & 13. 11. Ps. 134. 2. ch. 52. 8. Ezek. 3. 17. & 33. 7. Jer. 3. 15. Heb. 13. 17. Acts 20. 28. 1 Cor. 12. 28. Eph. 4. 11, 12. Luke 11. 8, 9. & 18. 1—7. & 11. 8. 1 Thes. 5. 17.

Before Christ
cir. 696.

† Heb. silence.

• Ver. 1, 2. ch.
60, 2, 3. Deut.
4. 6—8. Song
6. 10. ch. 5.
3. Zeph. 3.
19, 20.

• Deut. 32. 40.
Ezek. 20. 5.
Heb. 6. 16—
18. ch. 14. 24.
& 45. 3. & 54.
9. & 30. 30. &
41. 10. & 48.
14. & 63. 12.

• Heb. if I give,
&c.

• 1 Tim. 4. 8.
Mat. 6. 33.
with Deut. 28.
31. Jer. 5. 17.
Heb. 10. 34.
1 Thes. 2. 14.

• Deut. 12. 12.
& 14. 23, 26.
& 16. 11, 14.
& 27. 7. Joel
2. 24. & 3. 18.
Jer. 31. 12.
Zech. 9. 17.
1 Tim. 4. 5.
1 Cor. 10. 31.

• Ch. 48. 20. &
52. 11. & 40.
3. & 57. 14. &
49. 22. & 26.
2. Ps. 118. 19.
Mic. 2. 13.
Mark 16. 15.
Mat. 22. 9.
John 6. 37.
Rev. 22. 17.
ch. 11. 10.

• Ezra 1. 1—3.
Ps. 98. 1—3.
Rom. 10. 11
—18. & 15.
8—12. Mark
16. 15. Prov.
8. 4. ch. 45. 22.

• Zech. 9. 9. Mat. 21. 5. John 12. 15. Song 3. 11. John 1. 29. ch. 45. 17, 22. & 12. 2. & 52. 10.
Mat. 1. 21. 1 Cor. 1. 30. Ch. 40. 10. & 53. 10—12. Rev. 22. 12. || Or recompence.
• Ver. 4. ch. 60. 21. 2 Pet. 2. 9. ch. 49. 25. Rev. 5. 9. Heb. 3. 1. y Ver. 4. Ezek. 34. 11. &
48. 35. Luke 19. 10. Heb. 13. 5. ch. 49. 15. Mat. 16. 18. & 28. 20. with Jer. 30. 14, 17. ch. 49. 14.

CHAP. LXIII.

Here (1) By JEHOVAH's victory and triumph over the enemies of the Jews, whether before or after the captivity, is figured our mighty Jesus destroying and triumphing over sin, Satan, the world, and death; and over obstinate Jews, Heathens, Papists, and Mahometans; 1—6. (2) Both Jews and Christians rejoice in God's amazing love, his near relation, tender sympathy, former preservation and favours, notwithstanding their great provocations; 7—14. (3) They mournfully bewail their condition, supplicate deliverance, pleading upon God's care, power, and mercy, his paternal relation to, and his property in, them; and on their desire after him, and the insolence of his and their enemies; 15—19.

• Ps. 35. 10. &
24. 7—10. &
89. 6, 8. Exod.
15. 11. Mic. 7.
18. ch. 62. 11.

Ch. 34. 5, 6.
Rev. 19. 12—
21. with Ps.
137. 7. Obad.
10.

• Heb. decked.

• Ps. 45. 3—5.
Rev. 11. 17.
Jer. 32. 19.

• Deut. 32. 4.
Num. 23. 19.
1 Sam. 15. 29.
ch. 60. 16. &
45. 22. & 59.
16. 17. Heb.
7. 25. Gen. 18.
14. Jer. 32.
17. Eph. 3.
20.

Rev. 19. 13.
15. ch. 9. 5.
ver. 3.

• Ch. 25. 10.
Rev. 19. 15. &
14. 19, 20.
Lam. 1. 15.
Mal. 4. 3. Ps.
110. 5, 6. &
119. 119. ver.
5. ch. 59. 16.
17. Mic. 7. 10.

• Ch. 34. 8. &
61. 2. Jer. 50.
17, 18, 23, 33,
34. & 51. 33.
—36. Joel 3.
8—16. Col. 2.
15. 1 John 3.
8. Rev. 6. 9—
17. & 11. 17.
18. & 18. 20.
& 20. 9.

• Ch. 26. 18. & 41. 28. & 37. 3. & 59. 16. John 16. 32.

• Ps. 98. 1. ch. 59. 16. & 51. 5, 9. &
52. 10. Mat. 28. 18.

CHAP. LXIII. Ver. 1—6. Who is this that cometh from the slaughter and destruction of his people's enemies, temporal or spiritual, having almighty power to perform his will whithersoever he goes? It is I, the Messiah, who promise nothing but what I faithfully perform, and who, through my own finished righteousness, am able to save to the uttermost.—I, by myself alone, without needing any created assistance, have utterly subdued and destroyed mine enemies: and I will quickly honour myself in the tremendous ruin of such as still remain: for the seasons appointed for the destruction of mine enemies, and the deliverance of my people, are fixed in my purpose and view. And, though none be found able or willing to espouse their quarrel, or attempt their deliverance, my power and zeal shall save them, shall wrathfully destroy their opposers, and even render them astonished at the greatness of their calamities.—8. They will not

7 And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

8 ¶ The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 ¶ Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

12 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

13 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

14 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

15 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

16 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

17 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

18 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

19 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

20 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

21 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

22 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

23 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

24 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

25 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

26 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

27 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

28 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

29 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

30 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

31 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

32 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

33 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

34 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

35 And they shall call them, The holy people, The Redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7 ¶ I will mention the loving-kindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

8 For he said, Surely they are my people, children that will not lie: so he was their Saviour.

9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them and carried them all the days of old.

10 But they rebelled, and vexed his holy spirit; therefore he was turned to be their enemy, and he fought against them.

11 Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy spirit within him?

12 That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

13 That led them through the deep, as an horse in the wilderness, that they should not stumble?

14 As a beast goeth down into the valley, the spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

15 ¶ Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

16 Doubtless thou art our Father, though Abraham be ignorant of us and Israel acknowledge us not: thou, O LORD, art our Father, our Redeemer; thy name is from everlasting.

17 O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

18 The people of thy holiness have possessed it but a little while: our

Deut. 26. 15. 1 Kin. 8. 32. Lam. 3. 50. Ps. 123. 1. & 102. 19, 20. & 80. 14. John 11. 1, 2. Deut. 26. 7, 15. 2 Cor. 12. 2, 4. Ezek. 3. 12. Amos 9. 6. Zech. 2. 13. ch. 18. 4. & 57. 15. & 66. 1. Ps. 69. 49. & 115. 1. & 86. 15. ch. 9. 7. & 49. 15. Jer. 31. 20. Hos. 11. 8. Zech. 1. 14. Exod. 34. 6, 7. Mic. 7. 18, 19. Eph. 2. 4—7. Heb. 2. 17, 18. + Or the multitude. Deut. 32. 6. 1 Chr. 29. 10. ch. 64. 8, 10. Mal. 1. 6. & 2. 10. John 8. 39, 41. Mat. 6. 9. Rom. 8. 15. Job 14. 21. Eccl. 9. 5. Deut. 32. 9. 1 Or our Redeemer, from everlasting is thy name. Ps. 119. 10. & 141. 4. & 81. 12. Jer. 4. 10. Ezek. 14. 9. 2 Sam. 24. 1. ch. 6. 10. & 29. 10. Rom. 11. 9. Ps. 80. 14. & 74. 1, 2. & 90. 13—17. & 10. 1. Zech. 1. 12. Num. 10. 36. Deut. 32. 36. Exod. 19. 4—6. ch. 62. 12. & 4. 3, 4. Deut. 32. 9. Ps. 135. 4. Jer. 2. 3. 1 Pet. 2. 9. Canaan. Gen. 12. 7. & 15. 18. & 17. 8. Zech. 2. 12. Ch. 64. 10, 11. Ps. 74. 3, 7. Lam. 1. 10.

deal falsely and deceitfully in their covenant with me.—14. The Lord carried them gently and surely, as on plain ground, through the Red sea and the wilderness, till, to render himself famous in the earth, he brought them into the quiet possession of Canaan. 16—19. Abraham cannot either take notice of our troubles, or afford us any relief.—Why hast thou given us up to a spirit of error and obstinacy, and left us to the bent and bias of our own corrupt hearts, that we cannot fear thee in a filial and reverential manner? O be reconciled, and shew thyself favourable to us. Instead of possessing Canaan for ever, as was promised to the patriarchs, we, thy peculiar people, have enjoyed it but a little while; and our adversaries, who were never in such covenant relation to thee, have destroyed thy temple and thy land.

Before Christ
cir. 696.

• Ver. 2, 3. Ps.
110. 1, 5, 6.
ch. 28. 3, 18.
& 25. 10. &
49. 26. Job
40. 11—13.
Ps. 60. 3. &
75. 8. Jer. 25.
16. 27. Rev.
16. 6.

• Deut. i—xi.
Neh. ix. Ps.
cx—cxvii.

• lxxviii. cxxxv.
cxxxvi. cxlvii.
Ezek. 16. 5—
14. & xx.
Rom. 9. 4, 5.
Eph. 1. 3—
14. & 2. 4—
10. Tit. 3. 3—7.

• Gen. 17. 7.
Exod. 19. 5, 6.
Rom. 11. 28.
29. 1 John 3.
9. with ch. 5.
1, 2. Zeph. 3.
7. Jer. 2. 5.

• Col. 3. 9.
Jer. 3. 10, 20.

• Exod. 3. 7, 9.
Judg. 10. 16.
Zech. 2. 8.
Acts 9. 4.
Heb. 4. 15. &
2. 18.

• Exod. 23. 20.
21. & 33. 14.
Mal. 3. 1.
1 Cor. 10. 9.
Mat. 21. 37.
Gen. 48. 16.
& 32. 26, 27.
Josh. 5. 14.
John 1. 18.
Rom. 8. 33.
34. Heb. 7. 25.

• Deut. 7. 7, 8.
1 John 4. 9.
10. Eph. 1.
3—6. & 2. 4—
8. Rom. 5. 21.

• Ch. 46. 3, 4.
Exod. 19. 4.
Deut. 1. 31.
& 32. 11.
Luke 15. 5.

• Exod. 15. 24.
& 16. 8. Num.
14. 11. Ps. 78.
40, 56. & 95.
9—11. Neh. 9.
16, 17, 26, 29.
Ezek. xvi. xx.
xxiii. Acts 7.
51. Heb. 10.
29. Eph. 4. 30.

• Jer. 30. 14.
Lev. 26. 14—
39. Deut. 28.
15—68. & 32.
15—27. Acts
13. 45, 46. &
28. 25.

• Exod. 32. 11.
12. Num. 14.
13. & c. Ps.
105. 42. &
106. 45.

• Or shepherds,
as Ps. 77. 20.
Exod. 14. 30.
Jer. 2. 6.
Neh. 9. 20.
Hag. 2. 5.

• Exod. 15. 6.
& 14. 21. Ps.
106. 9. & 77.
17—19. & 78.
13. & 66. 6.
ch. 51. 10.
Josh. 3. 16.
Rom. 9. 17.
ch. 55. 13.
Eph. 3. 21.

• Hab. 3. 15.
Exod. 14. 22.
& 15. 13.
Neh. 9. 11.

• Ps. 80. 1. &
23. 1—3.

• Exod. 15. 6.
11. ch. 43. 21.
& 60. 21. &
61. 3. & 55.
13. Prov. 16.
4. Luke 2. 14.
1 Pet. 4. 11.

• Deut. 26. 15. 1 Kin. 8. 32. Lam. 3. 50. Ps. 123. 1. & 102. 19, 20. & 80. 14. John 11. 1, 2. Deut. 26. 7, 15. 2 Cor. 12. 2, 4. Ezek. 3. 12. Amos 9. 6. Zech. 2. 13. ch. 18. 4. & 57. 15. & 66. 1. Ps. 69. 49. & 115. 1. & 86. 15. ch. 9. 7. & 49. 15. Jer. 31. 20. Hos. 11. 8. Zech. 1. 14. Exod. 34. 6, 7. Mic. 7. 18, 19. Eph. 2. 4—7. Heb. 2. 17, 18. + Or the multitude. Deut. 32. 6. 1 Chr. 29. 10. ch. 64. 8, 10. Mal. 1. 6. & 2. 10. John 8. 39, 41. Mat. 6. 9. Rom. 8. 15. Job 14. 21. Eccl. 9. 5. Deut. 32. 9. 1 Or our Redeemer, from everlasting is thy name. Ps. 119. 10. & 141. 4. & 81. 12. Jer. 4. 10. Ezek. 14. 9. 2 Sam. 24. 1. ch. 6. 10. & 29. 10. Rom. 11. 9. Ps. 80. 14. & 74. 1, 2. & 90. 13—17. & 10. 1. Zech. 1. 12. Num. 10. 36. Deut. 32. 36. Exod. 19. 4—6. ch. 62. 12. & 4. 3, 4. Deut. 32. 9. Ps. 135. 4. Jer. 2. 3. 1 Pet. 2. 9. Canaan. Gen. 12. 7. & 15. 18. & 17. 8. Zech. 2. 12. Ch. 64. 10, 11. Ps. 74. 3, 7. Lam. 1. 10.

Before Christ
cir. 696.

Gen. 17. 7.
Exod. 19. 4—
6, & 20. 2.
Ps. 135. 4.
Eph. 2. 11,
12. Ps. 147.
20. Acts 14.
16.

Or thy name
was not called
upon them.

adversaries have trodden down thy sanctuary.

19 ^mWe are *thine*: thou ⁿnever barest rule over them; ||they were not called by thy name.

CHAP. LXIV.

Ought to have been connected with the preceding, being a continuation of the church's prayer. We have the Jewish and Christian church (1) Earnestly requesting God's sudden and surprising appearance for their relief against their ravaging enemies, as he had formerly done, and was ever ready to do; 1—5. (2) Confessing their sinfulness and ill deserving, but referring themselves to his fatherly kindness and gracious sovereignty; 5—9. (3) Bewailing their deplorable condition, and imploring speedy pardon and deliverance; 9—12.

Ps. 18. 9. &
14. 7. & 97. 5.
Amos 9. 5.
Mic. 1. 4. ch.
59. 20. & 62.
11. & 63. 15.
with Exod. 19.
16. 18. Judg.
5. 4. Han. 3.
5. 6. 10. Ps.
68. 8. & 114.
4—8. Song 2.
8.

Heb. the fire
of meltings.
Ps. 50. 3.
Nah. 1. 2—6.
Mic. 1. 4. ch.
66. 15. & 30.
30. & 9. 5.

Ch. 63. 12.
Ps. 9. 16. &
106. 8. Exod.
14. 4. & 15. 6.
15. 16. Ps. 92.
9. & 104. 35.

Exod. 34. 10.
Judg. 5. 4. 5.
Neh. 9. 10. 11.
Ps. 78. 8. 11
—13. 43—53.
& 105. 27—
36. & 114.
4—8. Hab. 3.
6.

Ps. 31. 19.
1 Cor. 2. 9.
Job 26. 14.
Jer. 31. 22.
Rev. xxi. xxii.
Dan. 12. 12.
Rom. 16. 25.
26. Col. 1. 26.
ch. 55. 8. 9.

Or seen a God
besides thee
which doth so
for him, &c.

Gen. 32. 1.
Jam. 3. 25.
26. Ps. 25. 10.
& 18. 20—27.
& 37. 4. Deut.
16. 11, 14, 15.
ch. 26. 8.

Or hast been
wroth with
them a long
time after we
had sinned,
and yet, &c.

Ps. 103. 17.
Mal. 3. 6.
Jer. 31. 20.
Hos. 11. 8.
Mat. 24. 22.

Gen. 32. 10.
Job 40. 4. &
42. 5. 6. Phil.
38. 9. ch. 6. 5.
Luke 16. 15.
Dan. 9. 5.

Ps. 90. 5. 6. ch. 40. 6. 8. & 1. 30. Jam. 1. 10. 11. 1 Pet. 1. 24. Mat. 21. 19. Hos. 13. 15. Jer. 4. 11. Zech. 5. 9. 11. Ps. 1. 4. Job 27. 21. Ps. 14. 3. 4. Hos. 7. 7. ch. 50. 2. & 59. 16. & 43. 22. Rom. 8. 26. Ezek. 22. 30. ch. 57. 13. Ch. 35. 17. & 59. 1. 2. & 8. 17. & 54. 8. Lev. 26. 36. Deut. 31. 17. & 32. 19—30. Job. 8. 4. Heb. melted. Deut. 32. 6. ch. 63. 16. Ch. 45. 9. & 29. 16. Jer. 18. 6. Rom. 9. 20. 21. Gen. 2. 7. Ch. 44. 21. Job 10. 8. 9. Ps. 119. 73. & 138. 8.

REFLECTIONS UPON CHAP. LXIII.—Wonderful is Jesus Christ in the view of all that know him. And yet he indulges his servants and people in the most familiar inquiries and requests. Blessed are the periods which God hath fixed for shewing mercy to his elect, and distributing vengeance to their enemies. And with the greatest zeal, fervent affection, and care, he accomplishes every promise or threatening. Nor can the inability or unconcern of others in the least discourage our almighty Saviour, or hinder his success: but thrice dreadful is their destruction in which his glory must be exalted!—Never ought we to remember God's mercies but with minds lost in love, in wonder, and in praise. And every blessing of providence, grace, or glory, in time or eternity, ought to be viewed as having its sole rise in his infinitely rich and sovereign mercy. Alas! how base is it to lie, to deal treacherously, to rebel and vex the Holy Ghost, in opposition to that infinite pity and manifold salvation of God's dear Son! But wonderfully God mingles his sharpest corrections of his people with his gracious comforts. And it is comely when recounting of mercies, confession of iniquities, and pleading of promises, are rightly connected; and when supplicants complain chiefly of spiritual judgments, and fill their mouths with arguments before him.

CHAP. LXIV. Ver. 1—5. Oh that thou wouldest in some awful manner appear for the ruin of thine enemies and the relief of thy people, as in the destruction of the Egyptians and Canaanites, or as at mount Sinai!—For, whatever great things thou hast done, we believe that thou wilt still do greater, in the incarnation of thy Son, the spread of thy gospel, and the erection, preservation, and perfection, of the New Testament church.—Thou preventest, with thine unsearchable blessings, them who with pleasure receive thy favours, obey thy laws, and hold fellowship with thee in thy ordinances. And, though our sins have long provoked thee to anger, thy ways of mercy are perpetual, and there-

9 ¶Be not ^awroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

10 ^rThy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 ^oOur holy and our beautiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste.

12 ^tWilt thou refrain thyself for these things, O LORD? wilt thou hold thy peace, and afflict us very sore?

21. & 24. 21. 25. 2 Chr. 36. 19. 21. Mat. 24. 2. Ps. 10. 1. & 74. 10, 11, 18, 19. & 79. 5. & 80. 3, 4. & 89. 46—51.

CHAP. LXV.

Represents the difference which God would make between the returned Jews, who should fear him, and those who should not; sharply rebukes their sins, and intimates what blessings he had, in mercy, reserved for their nation; but chiefly relates to the rejection of the Jews, and the establishment and glory of the Christian church; and exhibits (1) God's sovereignly gracious prevention of the Gentiles, with his gospel calls and influences; 1. (2) His tremendous, but just, rejection of the Jews for their ancient idolatries, their pride, hypocrisy, and obstinate unbelief; 2—7. (3) The terrible judgments to be inflicted on them, by the Romans and others, while true Christians should enjoy safety, comfort, and honour; 11—16. (4) The conversion of some Jews to Christ in the apostolic, and multitudes in the millennial, periods; 8—10. (5) The happiness, joy, life, comfortable residence, honourable succession, intimate fellowship with God, and peace with one another, which Christians should enjoy in the apostolic, and especially the millennial, period; 17—25.

I ^aAM sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a ^bnation that was not called by my name.

2 ^cI have spread out my hands all the day unto a rebellious people, which walketh ^din a way that was not good, after their own thoughts;

3 ^eA people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense ^fupon altars of brick;

4 Which ^gremain among the graves, and lodge in the monuments; who ^heat swine's flesh, and ⁱbroth of abominable things is in their vessels;

5 Which say, Stand by thyself, come not near to me, for I am holier than thou. ^kThese are a smoke in my ^lnose, a fire that burneth all the day.

6 Behold, ^lit is written before me:

Heb. upon bricks, not Exod. 20. 24, 25. Ch. 8. 19. & 2. 6. Deut. 18. 11. 1 Sam. 28. 7, 8, 13, 14. Ch. 66. 17. Lev. 11. 4—44. Exod. 23. 19. & 34. 28. Mat. 23. 25—28, 31, 32. Or pieces. Ch. 66. 5. John 7. 49. & 16. 2. Luke 18. 11, 12. & 15. 2. Acts 11. 1—3. Gal. 2. 12. Jude 19. Rom. 2. 17. 1 Thes. 2. 16. Deut. 32. 19, 21, 22. Prov. 6. 16, 17. & 16. 5. Mat. 12. 45. Luke 16. 15. Mat. 3. 7. & 23. 28, 33, 13, 14. Or anger. Ch. 34. 16. & 42. 14. & 57. 11. & 64. 12. Deut. 32. 34. Mal. 3. 16. Jer. 16. 18. Exod. 17. 14. Ps. 79. 12. Dan. 8. 19. & 11. 36. Luke 21. 22—24.

fore we hope for thy salvation. 6—12. We are indeed wholly corrupted, and our best works abominable in thy sight. Our sins have brought on these wasting and captivating judgments. And very few, with fervent importunity, labour to prevent thy departure, or plead for the removal of thy consuming judgments. But, notwithstanding our unworthy carriage towards thee, do thou, our Father and Creator, sovereignly remember and spare us; moderate and shorten thy corrections, since we are thy covenant people. When Jerusalem and our other cities are laid desolate, and thy temple, in which our Fathers long worshipped thee, is burnt, and all our pleasant palaces and structures are destroyed, let thy bowels of compassion make thee hasten to our relief.

REFLECTIONS UPON CHAP. LXIV.—In trouble the almighty God must be implored for our relief: and he will make himself known to all; to his people in mercy, and to his enemies in judgment. There is infinite need of his gracious descents to awaken, enlighten, pardon, purify, protect, regulate, direct, and comfort, his church. What mercy he keeps, and what stores of blessedness he has laid up, for such as cheerfully wait on him, and walk with him, in all his ordinances, laws, and dispensations of providence! He bears with unnumbered provocations, and graciously forgives them, in the best of his people. But shameful are our sinful pollutions, and greatly criminal our want of earnestness in dealing with God: nor is there a surer token of a graceless heart than neglect of, and even indulged carelessness in, prayer. But, while we are pining away in our iniquities, nothing is more fit than by faith to throw ourselves entirely upon the sovereign mercy of God. And, if the disorders and desolations of churches lie so heavy on the heart of saints, how near must they go to the heart of the Saviour.

CHAP. LXV. Ver. 1—7. I am now manifested to, enjoyed and worshipped

Before Christ
cir. 696.

Hab. 3. 2.
Jer. 10. 24.
Ps. 79. 8. &
119. 94. Mic.
7. 18, 19. Ps.
9. 13—17. &
106. 45. Lev.
26. 42, 44, 45.
Gen. 17. 7.
Deut. 7. 6.
Ps. 76. 1. &
79. 1.

Ps. 74. 2, 3.
& 79. 1, 7.
Mic. 3. 12. ci.
1. 7. 2 Chr. 33
11. & 36. 16
—21. Mat. 22.
7. & 23. 35.
38. Luke 19.
27, 43, 44. &
21. 21, 24.

Ps. 74. 6—8.
2 Kiu. 25. 9.
Ezek. 7. 20.

Rom. 9. 24—
26. & 10. 20.
Eph. 2. 12, 13.
Gen. 49. 10.
Ps. 22. 27—
30. ch. 11. 9,
10. & 55. 5.
Zech. 2. 11. &
8. 23.

Deut. 32. 21.
ch. 63. 19.
Eph. 2. 12, 13.
ch. 11. 10.

Rom. 10. 21.
Mat. 23. 37.
& 21. 33—38.
Luke 19. 14.
42. 1 Thes. 2.
15. 16. ch. 63.
10. Jer. 7. 13.
& 11. 7, 8.
Prov. 1. 24,
25.

Ch. 1. 3—15,
23. & 43. 24.
& 55. 7. & 59.
1—15. Ps. 81.
12. Num. 15.
39. Deut. 29.
19. Jer. 3. 17.
& 7. 24.
1 Thes. 2. 15.
2 Pet. 2. 3.

Deut. 32. 15
—21. ch. 1.
29. & 3. 8. &
66. 3. 17. &
43. 22—24.
Ezek. 16. 43.
1 Thes. 2. 15.
16. 2 Kin. 23.
19. Acts 7. 51.

Ch. 1. 3—15,
23. & 43. 24.
& 55. 7. & 59.
1—15. Ps. 81.
12. Num. 15.
39. Deut. 29.
19. Jer. 3. 17.
& 7. 24.
1 Thes. 2. 15.
2 Pet. 2. 3.

Deut. 32. 15
—21. ch. 1.
29. & 3. 8. &
66. 3. 17. &
43. 22—24.
Ezek. 16. 43.
1 Thes. 2. 15.
16. 2 Kin. 23.
19. Acts 7. 51.

Ch. 1. 3—15,
23. & 43. 24.
& 55. 7. & 59.
1—15. Ps. 81.
12. Num. 15.
39. Deut. 29.
19. Jer. 3. 17.
& 7. 24.
1 Thes. 2. 15.
2 Pet. 2. 3.

Deut. 32. 15
—21. ch. 1.
29. & 3. 8. &
66. 3. 17. &
43. 22—24.
Ezek. 16. 43.
1 Thes. 2. 15.
16. 2 Kin. 23.
19. Acts 7. 51.

Ch. 1. 3—15,
23. & 43. 24.
& 55. 7. & 59.
1—15. Ps. 81.
12. Num. 15.
39. Deut. 29.
19. Jer. 3. 17.
& 7. 24.
1 Thes. 2. 15.
2 Pet. 2. 3.

Deut. 32. 15
—21. ch. 1.
29. & 3. 8. &
66. 3. 17. &
43. 22—24.
Ezek. 16. 43.
1 Thes. 2. 15.
16. 2 Kin. 23.
19. Acts 7. 51.

Ch. 1. 3—15,
23. & 43. 24.
& 55. 7. & 59.
1—15. Ps. 81.
12. Num. 15.
39. Deut. 29.
19. Jer. 3. 17.
& 7. 24.
1 Thes. 2. 15.
2 Pet. 2. 3.

Deut. 32. 15
—21. ch. 1.
29. & 3. 8. &
66. 3. 17. &
43. 22—24.
Ezek. 16. 43.
1 Thes. 2. 15.
16. 2 Kin. 23.
19. Acts 7. 51.

Ch. 1. 3—15,
23. & 43. 24.
& 55. 7. & 59.
1—15. Ps. 81.
12. Num. 15.
39. Deut. 29.
19. Jer. 3. 17.
& 7. 24.
1 Thes. 2. 15.
2 Pet. 2. 3.

Deut. 32. 15
—21. ch. 1.
29. & 3. 8. &
66. 3. 17. &
43. 22—24.
Ezek. 16. 43.
1 Thes. 2. 15.
16. 2 Kin. 23.
19. Acts 7. 51.

Ch. 1. 3—15,
23. & 43. 24.
& 55. 7. & 59.
1—15. Ps. 81.
12. Num. 15.
39. Deut. 29.
19. Jer. 3. 17.
& 7. 24.
1 Thes. 2. 15.
2 Pet. 2. 3.

Deut. 32. 15
—21. ch. 1.
29. & 3. 8. &
66. 3. 17. &
43. 22—24.
Ezek. 16. 43.
1 Thes. 2. 15.
16. 2 Kin. 23.
19. Acts 7. 51.

Ch. 1. 3—15,
23. & 43. 24.
& 55. 7. & 59.
1—15. Ps. 81.
12. Num. 15.
39. Deut. 29.
19. Jer. 3. 17.
& 7. 24.
1 Thes. 2. 15.
2 Pet. 2. 3.

Deut. 32. 15
—21. ch. 1.
29. & 3. 8. &
66. 3. 17. &
43. 22—24.
Ezek. 16. 43.
1 Thes. 2. 15.
16. 2 Kin. 23.
19. Acts 7. 51.

Ch. 1. 3—15,
23. & 43. 24.
& 55. 7. & 59.
1—15. Ps. 81.
12. Num. 15.
39. Deut. 29.
19. Jer. 3. 17.
& 7. 24.
1 Thes. 2. 15.
2 Pet. 2. 3.

Deut. 32. 15
—21. ch. 1.
29. & 3. 8. &
66. 3. 17. &
43. 22—24.
Ezek. 16. 43.
1 Thes. 2. 15.
16. 2 Kin. 23.
19. Acts 7. 51.

Ch. 1. 3—15,
23. & 43. 24.
& 55. 7. & 59.
1—15. Ps. 81.
12. Num. 15.
39. Deut. 29.
19. Jer. 3. 17.
& 7. 24.
1 Thes. 2. 15.
2 Pet. 2. 3.

Deut. 32. 15
—21. ch. 1.
29. & 3. 8. &
66. 3. 17. &
43. 22—24.
Ezek. 16. 43.
1 Thes. 2. 15.
16. 2 Kin. 23.
19. Acts 7. 51.

Ch. 1. 3—15,
23. & 43. 24.
& 55. 7. & 59.
1—15. Ps. 81.
12. Num. 15.
39. Deut. 29.
19. Jer. 3. 17.
& 7. 24.
1 Thes. 2. 15.
2 Pet. 2. 3.

Deut. 32. 15
—21. ch. 1.
29. & 3. 8. &
66. 3. 17. &
43. 22—24.
Ezek. 16. 43.
1 Thes. 2. 15.
16. 2 Kin. 23.
19. Acts 7. 51.

Ch. 1. 3—15,
23. & 43. 24.
& 55. 7. & 59.
1—15. Ps. 81.
12. Num. 15.
39. Deut. 29.
19. Jer. 3. 17.
& 7. 24.
1 Thes. 2. 15.
2 Pet. 2. 3.

Deut. 32. 15
—21. ch. 1.
29. & 3. 8. &
66. 3. 17. &
43. 22—24.
Ezek. 16. 43.
1 Thes. 2. 15.
16. 2 Kin. 23.
19. Acts 7. 51.

Ch. 1. 3—15,
23. & 43. 24.
& 55. 7. & 59.
1—15. Ps. 81.
12. Num. 15.
39. Deut. 29.
19. Jer. 3. 17.
& 7. 24.
1 Thes. 2. 15.
2 Pet. 2. 3.

Deut. 32. 15
—21. ch. 1.
29. & 3. 8. &
66. 3. 17. &
43. 22—24.
Ezek. 16. 43.
1 Thes. 2. 15.
16. 2 Kin. 23.
19. Acts 7. 51.

Ch. 1. 3—15,
23. & 43. 24.
& 55. 7. & 59.
1—15. Ps. 81.
12. Num. 15.
39. Deut. 29.
19. Jer. 3. 17.
& 7. 24.
1 Thes. 2. 15.
2 Pet. 2. 3.

Deut. 32. 15
—21. ch. 1.
29. & 3. 8. &
66. 3. 17. &
43. 22—24.
Ezek. 16. 43.
1 Thes. 2. 15.
16. 2 Kin. 23.
19. Acts 7. 51.

Ch. 1. 3—15,
23. & 43. 24.
& 55. 7. & 59.
1—15. Ps. 81.
12. Num. 15.
39. Deut. 29.
19. Jer. 3. 17.
& 7. 24.
1 Thes. 2. 15.
2 Pet. 2. 3.

Deut. 32. 15
—21. ch. 1.
29. & 3. 8. &
66. 3. 17. &
43. 22—24.
Ezek. 16. 43.
1 Thes. 2. 15.
16. 2 Kin. 23.
19. Acts 7. 51.

Ch. 1. 3—15,
23. & 43. 24.
& 55. 7. & 59.
1—15. Ps. 81.
12. Num. 15.
39. Deut. 29.
19. Jer. 3. 17.
& 7. 24.
1 Thes. 2. 15.
2 Pet. 2. 3.

Deut. 32. 15
—21. ch. 1.
29. & 3. 8. &
66. 3. 17. &
43. 22—24.
Ezek. 16. 43.
1 Thes. 2. 15.
16. 2 Kin. 23.
19. Acts 7. 51.

Ch. 1. 3—15,
23. & 43. 24.
& 55. 7. & 59.
1—15. Ps. 81.
12. Num. 15.
39. Deut. 29.
19. Jer. 3. 17.
& 7. 24.
1 Thes. 2. 15.
2 Pet. 2. 3.

Deut. 32. 15
—21. ch. 1.
29. & 3. 8. &
66. 3. 17. &
43. 22—24.
Ezek. 16. 43.
1 Thes. 2. 15.
16. 2 Kin. 23.
19. Acts 7. 51.

Before Christ
cir. 696.Exod. 20. 5.
Lev. 26. 39.
Dan. 9. 8. Ps.
106. 6. Mat.
23. 32, 35, 36.Ch. 57. 7.
Ezek. 18. 6. &
20. 27, 28.Ver. 6. Mat.
7. 1. & 23. 32.
36. Ps. 79. 12.
Jer. 5. 9, 29.
& 7. 19, 20.
Rom. 2. 6.Ch. 1. 9. & -
10. 22. & 6.
13. & 17. 5, 6.
Jer. 30. 11.
Amos 9. 8.
Joel 2. 14.
Rom. 11. 5.
26. & 9. 27, 29.Ch. 10. 20.
21. & 29. 22.
23. & 14. 25.
& 58. 14.
Ezek. 36. 8—
24. & 34. 11
—14. Jer. 31.
7—18, 27.
Amos 9. 11—
15. Obad. 17.
—21. Zeph. 3.
14—20. Zech.
2. 4. & 9. 16.
& 10. 8.Ch. 35. 2.
Ezek. 34. 13,
14. & 37. 21.
22. Hos. 2. 15.Deut. 32. 15
—21. Jer. 2.
13. ch. 1. 4.Psal. 132. 13,
14. ch. 2. 2.

Or Gad.

Or Meni.

Deut. 4. 19.
Job 31. 26,
27. Jer. 8. 2.
& 44. 17.Lev. 26. 25,
32. Deut. 28.
25. & 32. 22.
Ezek. 11. 17
—21. & 20.
34—43. ch.
10. 4. & 3. 25.
Mat. 22. 6, 7,
9, 10. Luke
21. 22—24. &
19. 27. & 17.
37. 1 Thes. 2.
16. Heb. 10.
26—31. & 6.
8. 1 Pet. 4. 17,
18. Rom. 9.
27. & 11. 7.Prov. 1. 24.
25. Ps. 81. 11.
ch. 66. 4. &
50. 2. Jer. 7.
13. Mat. 22.
1—7. & 21.
34—44. & 23.
14—38. Luke
19. 14, 42.
John 1. 11.
Acts 13. 45,
46. & 14. 2.Ps. 22. 26. &
37. 11, 19, 20.
Judg. 6. 37.
39. Mat. 8. 11,
12. & 22. 2—
10. Luke 13.
24—30. & 14.
15, 23, 24. &
16. 23, 24.
John 1. 11,
12. Acts 14.
45—48. Luke
21. 22—26.
Prov. 1. 26,
31. 1 Thes. 2.
16. 1 Pet. 1.
7, 8. & 4. 17,
18.Heb. breaking.
1. 1 Pet. 2. 8.
Mat. 22. 7. & 24. 21.
1 Pet. 2. 9, 10. Acts 15. 14.
Deut. 6. 13. Ps. 63. 11. ch. 19. 18. & 45. 23—25. Phil. 2. 11. Zech. 13. 2. Hos. 14. 8. Luke 12. 44. ch. 25. 1. 1 John 5. 20. 2 Cor. 1. 20. Rev. 3. 14. & 19. 11. John 18. 37. & 1. 17, 14. & 14. 6.

I will not keep silence, but will recompense, even recompense into their bosom,

7 ^mYour iniquities, and the iniquities of your fathers together, saith the LORD, who ⁿhave burned incense upon the mountains, and blasphemed me upon the hills: therefore ^owill I measure their former work into their bosom.

8 ¶ Thus saith the LORD, ^pAs the new wine is found in the cluster, and *one* saith, Destroy it not, for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And ^qI will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And ^rSharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 ¶ But ye *are* they that ^sforsake the LORD, that forget my ^tholy mountain, that prepare a table for that ^utroop, and that furnish the drink-offering unto that ^vnumber.

12 ^xTherefore will I number you to the sword, and ye shall all bow down to the slaughter: ^ybecause when I called ye did not answer; when I spake ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord God, ^zBehold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for ^{||}vexation of spirit.

15 And ^aye shall leave your name for a curse unto my chosen: for the Lord God shall ^bslay thee, and call his servants by ^canother name:

16 ^dThat he who blesseth himself in the earth shall bless himself in the ^eGod of truth; and he that sweareth in the

earth shall swear by the God of truth; because ^fthe former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For, behold, I create ^gnew heavens and a new earth: and the former shall not be remembered, nor ^hcome into mind.

18 But ⁱbe ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And ^jI will rejoice in Jerusalem, and joy in my people: and the ^kvoice of weeping shall be no more heard in her, nor the voice of crying.

20 ^lThere shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; ^mbut the sinner, *being* an hundred years old, shall be accursed.

21 And they ⁿshall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for ^oas the days of a tree *are* the days of my people, and mine elect ^pshall long enjoy the work of their hands.

23 They ^qshall not labour in vain, nor bring forth for trouble; for ^rthey *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that ^sbefore they call I will answer; and while they are yet speaking I will hear.

25 ^tThe wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and ^udust *shall be* the serpent's meat. They shall not hurt nor destroy in all my ^vholy mountain, saith the LORD.

Jer. 32. 40. Rev. 20. 2, 4. Dan. 2. 44, 45. & 7. 14, 27. + Heb. *shall make them continue long, or shall wear out.* Ver. 21, 22. ch. 3. 10. 1 Cor. 15. 58. Ps. 19. 11. Rev. 5. 10. & 20. 4. not as Job 5. 7. & 14. 1. Deut. 28. 41. Hos. 9. 12. Hag. 1. 6. Ch. 61. 9. Ps. 72. 17. Zech. 10. 9. Rom. 11. 16, 28. ch. 44. 3. & 59. 21. Ps. 102. 29. & 115. 14. & 128. 6. Ps. 32. 5. Dan. 10. 12. Luke 15. 18, 20. Dan. 9. 23—25. Acts 10. 24. & 11. 15. Ps. 50. 15. & 91. 15. & 65. 2. & 30. 19. & 58. 9. Mat. 6. 8. Ps. 145. 18, 19. Phil. 4. 19. not as Is. 1. 15. Jer. 14. 12. Lam. 3. 8, 44. Ch. 11. 6, 7, 9. & 43. 20, 21. 1 Cor. 6. 9—11. Tit. 3. 3—7. Eph. 1. 22. & 2. 1—7, 12, 19, 20. & 3. 6. Rom. 5. 20, 21. Ezek. 34. 25. Hos. 2. 18. ch. 35. 9. Mic. 7. 17. Gen. 3. 14. Rom. 16. 20. Rev. 12. 7, 8. 1 John 3. 8. Ch. 2. 2, 4. ver. 11. Rev. 14. 1. Mat. 16. 18. Ezek. 43. 11, 12. Zech. 14. 20, 21. Ps. 2. 6. & 87. 1. with Zech. 8. 3. Dan. 9. 16, 20.

CHAP. LXVI.

Perhaps also represents God's kindness to the godly Jews after their captivity in Babylon, and his judgments against the wicked; but chiefly relates to the rejection of the Jews, the conversion of the Gentiles, the erection of the gospel church, and her restoration in the happy millennium. Here is (1) God marking his contempt of ceremonial services, when put into competition with his Christ and holy obedience; and his design to destroy the

and delightful fellowship with him, remarkable change of men's dispositions and tempers, happy peacefulness, mutual affection, and freedom from persecution, shall amazingly abound.

REFLECTIONS UPON CHAP. LXV.—Sovereign is JEHOVAH in the disposal of his favours; and graciously he prevents sinful men by the offers and communications of his saving graces and comforts. But rebellious dissemblers with God, and rejectors of his Son, provoke him to give them up at last to the most terrible rejection and ruin. Though he bear long, he will not bear always; and nothing is more odious in his sight than a sinner vaunting of his holiness, and looking down with contempt on others. Yet how loth is he utterly to abandon a people who have been once devoted to his honour! And how liberally sinners expend their substance to gratify their lusts! Awful and lasting are the proofs we have of Jesus' Messiahship, and of the truth of the Christian religion, in the tremendous miseries, and still continued dispersion and disgrace, of his Jewish rejectors. But O what unspeakable blessings, for Jews and Gentiles, are still wrapt up in God's promises! If I must die without seeing their fulfilment, let me live and die in the firm faith of it. If I am dispirited by the remarkable dishonours of God and ruin of souls which now prevail, let me hope for that happy period, in which the kingdoms of this world, Jews and Gentiles, shall become the kingdoms of my Lord and of his Christ.

by, the Gentiles, who for many ages have continued ignorant of and careless about me, and stood in no saving relation to me. But since, notwithstanding my long-continued offers of grace, vouchsafement of oracles and ordinances, and the strivings of my Spirit and providence, the Jews continue in their obstinate rejection and blasphemous contempt of me, since they still approve the sins of their fathers, or do what is equally horrid, and yet boast, to my high provocation, of themselves, as if they were the only holy people on earth; I will now, in the most tremendous and lasting manner, punish on them their own and their fathers' iniquities. 8—10. Nevertheless I will not utterly destroy the nation, as there is among them, and in their loins a number of elect persons, who, in the apostolic and millennial periods, shall be converted to Christ and his church, and become very useful to others. 11—16. But, as for the body of that nation, since they have apostatized from my truths and service, and have, at least, in approbation of their fathers' conduct, offered sacrifices to multitudes of idols, and have obstinately rejected the Messiah, I will most terribly destroy them by the Romans and others, and by famine, while the Christians shall be protected and nourished. They shall be miserable, detested, and infamous, while the Christians shall be joyful, respected, and happy, in the worship of their Redeemer; and idolatry, carnal ceremonies, and vexing miseries, shall be abolished. 17—25. For, to the inexpressible comfort of my people, whether Jews or Gentiles, I will, in the apostolic, and especially in the millennial, period, and still more gloriously in the heavenly state, establish my church in a new form; in which spiritual joys, noted advances in holiness, happy continuance in life, sanctified enjoyment of the blessings of providence, remarkable blessings from God,

Before Christ
cir. 696.V. 19. Ps.
107. 42. Zech.
14. 11. Mic. 5.
9—14. Rev.
21. 3, 4. & c.
ch. 60. 18.Ch. 66. 22. &
51. 16. 2 Pet.
3. 13. Rev. 21.
1. & 19. 1—9.
2 Cor. 5. 17.
John 4. 21—
24. 2 Cor. 3.
7—10. Jer. 3.
16. Hag. 2. 7.
Heb. 12. 22—
28. Mat. 22.
1—13.Heb. come
upon the
heart.Ps. lxvi.—
lxviii. xcvi—c.
ch. xii. xxv.
xxvi. xxxv. &
24. 14—16. &
27. 2. & 40. 1
2. & 42. 9—
16. & 44. 23.
& 49. 13—26
& 51. 3, 11. &
52. 1, 2, 7—
10. & 66. 10
—14. & 62. 1,
7. Acts 2. 39
—47. & 13.
47. Phil. 4. 4.
& 3. 3. 1 Pet.
1. 8. Rev. 11.
15—18. & 19.
1—9. & xxi.
xxii.Ch. 62. 5. Jer.
32. 41. Zeph.
3. 17. Song 3.
11.See ver. 16.
ch. 35. 10. &
51. 11. & 60.
20. & 25. 8.
Jer. 31. 12.
Rev. 7. 17. &
21. 4.Deut. 4. 40.
& 5. 16. & 6.
1. Ps. 34. 12.
Job 5. 26.
with Ps. 90.
2.Eccl. 8. 12,
13. ch. 3. 11.
Rom. 2. 8, 9.Ch. 62. 8, 9.
Jer. 30. 17—
22. & 31. 4.
& 32. 37. &
39. 9—13.
Amos 9. 14.
Ezek. 34. 11
—15. & 36.
8—15. 37. 38.
Obad. 17—21.
not as Lev. 26.
16. Deut. 28.
30.

Before Christ
cir. 696.

temple, abolish sacrifices, and reject their obstinate adherents; 1—4. (2) His working salvation for his people in a marvellous, seasonable, speedy, comfortable, and extensive manner: particularly in the conversion of the Gentiles; 5—14. (3) The terrible vengeance to be executed upon the Jewish, Heathen, Antichristian, and Turkish, enemies of his people: 6—18, 24. (4) The happy establishment of the gospel church upon large and sure foundations: her holiness, constant devotion, and joyful triumph over all her enemies: 18—24. [See Introduction, chap. iv. sect. xix.]

that ye may milk out, and be delighted with the abundance of her glory.

Before Christ
cir. 696.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see this your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies.

15 ¶ For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 ¶ For I know their works and their thoughts: it shall come that I will gather all nations and tongues; and they shall come and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren for an offering unto the LORD out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for priests and for Levites, saith the LORD.

22 For as the new heavens, and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

Ch. 45. 17, 22, 25, & 49. 12—26. & 43. 5, 6, & liv. lx. Rom. 15. 16, 19, & 12. 1, 2. 1 Pet. 2. 5. Acts 2. 39. Mat. 8. 11. Eph. 2. 13—22. & 3. 6. Ps. 45. 14. 2 Cor. 11. 2. Gal. 4. 19. Mat. 24. 21. Or coaches. Exod. 19. 6. ch. 61. 6. 1 Pet. 2. 9. Rev. 1. 6, & 5. 10. Zech. 14. 21. Ch. 65. 17, 23, & 61. 9, & 54. 3, & 59. 20. Ps. 102. 28. 2 Pet. 3. 13. Rev. 21. 1. Mat. 16. 18. & 28. 20. 1 Pet. 1. 5. John 10. 27—29. 1 John 4. 23. Col. 2. 16. Zech. 14. 16, & 2. 11. Acts 2. 42, 46. Ps. 65. 2. Heb. from new moon to his new moon, and from sabbath to his sabbath.

1 Kin. 8. 27. 2 Chr. 6. 18, 41. 2 Sam. 7. 6. Ps. 132. 8. Mat. 5. 34, 35. Acts 7. 48—50. & 17. 24. John 4. 20, 21. Mat. 24. 2, 23, 28. Mal. 1. 11. 1 Tim. 2. 8. with Jer. 7. 4—10.

Gen. i. ch. 40. 26. Heb. 1. 2, 3. Col. 1. 17, 18.

Ps. 138. 6, & 22. 26, & 25. 9, & 51. 17, & 34. 18. ch. 51. 1. Mat. 5. 3. 1 Cor. 6. 16. Eph. 1. 21, 22.

2 For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

3 He that killeth an ox is as if he slew a man; he that sacrificeth a lamb as if he cut off a dog's neck; he that offereth an oblation as if he offered swine's blood; he that burneth incense as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will choose their delusions, and will bring their fears upon them; because when I called none did answer; when I spake they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.

5 ¶ Hear the word of the LORD, ye that tremble at his word, Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

7 ¶ Before she travailed she brought forth; before her pain came she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children.

9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God.

10 ¶ Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations;

Ch. 22. 5. Mat. 21. 41, & 22. 7, & 23. 34—38. Luke 19. 27, 43, 44. ch. 59. 18. Zech. 14. 13. Rev. 6. 12—17. & viii. ix. xiv. xvi. xix. xx. John 16. 21. Rev. 2. 26, 27. & 12. 1—5. Rom. 11. 11. Gal. 4. 26. ch. 54. 1. Acts ii—xix. Ps. 87. 3—6. ch. 2. 2—4. & 11. 9—11. & 49. 12—22. & 43. 6, & 60. 22. Zech. 2. 11, & 8. 23. Mat. 8. 11. Rom. 1. 8. Rev. 7. 9. ch. 53. 10, 11. Acts ii—xix. Ch. 54. 5. Hos. 2. 19, 20. Gen. 18. 14. Phil. 1. 6, & 2. 13. Gal. 4. 19. Rom. 15. 19. Mark 16. 20. with ch. 37. 3. Or beget. Deut. 32. 43. Rom. 15. 9, 10, 12. ch. 42. 10—12. & 44. 23, & 57. 18, & 61. 2, 3, & 65. 13, 14, 18. Zeph. 3. 17, 18. Ch. 2. 3, 4, & 60. 5, 16. Ps. 36. 8, & 103. 5. Jer. 31. 14. Heb. 6. 17, 18. 2 Cor. 1. 3—5. 1 Pet. 2. 2. ch. 55. 1—3. Joel 3. 18.

CHAP. LXVI. Ver. 1—4. I do not regard your temple in all its glory, but the law-fulfilling Messiah, and broken-hearted believers in him. Your sacrifices offered up without faith in, nay, in opposition to his, I esteem as infinitely criminal and detestable. And, since ye obstinately cleave to your abominable righteousness and superstitions, I will give you up to the lusts of your hearts, and bring upon you the miseries which ye attempt to avoid. 5—14. And, while God shall marvellously protect the Jewish Christians, who have been persecuted by their brethren, terrible judgments shall be executed on the Jewish nation, city, and temple. But speedily, and before their destruction, shall mul-

titudes be converted to Christ, and his gospel church, particularly from among the Gentiles; and large, abundant, and lasting, especially in the latter days, shall be their comforts. 14—24. And, while the obstinate Jews, Heathens, Papists, and Mahometans, shall be, in the most terrible manner, punished by the judgments of God, and set up as distinguished monuments of wrath in time or eternity, the Jewish preachers, and others, shall spread the gospel into all parts of the world, and shall become noted instruments of the enlargement, purification, and lively devotion, of the gospel church.

Before Christ
cir. 696.

Heb. 13. 11
—13. ver. 16.

Ezek. 39. 9—12. Rev. 19. 17. Ps. 58. 10, 11. & 48. 11. & 97. 8. Mat. 12. 45. & 24. 19. Heb. 6. 6. & 10. 26. Jude 12. Mat. 21. 19. ch. 63. 17. & 64. 5. Rev. 22. 15.

REFLECTIONS UPON CHAP. LXVI.—Let my care be to have my heart right with God, and a meet habitation for him through the Spirit. And, making Jesus my pattern, let me, with a contrite heart, tremble at his word. God forbid that I should ever value myself on account of external performances in religion, which may be so detestable to him; or that ever he should abandon me to the power and rage of my own lusts, and the fearful vengeance attending the same. Hypocrites and church rulers are frequently the most cruel persecutors. But saints may bear injuries with patience when God will so quickly overbalance them with deliverance and comfort. And the church's remarkable deliverances, enlargements, and joys, are ordinarily introduced, or attended, by the most tre-

"their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Before Christ
cir. 696.

Mat. 3. 12.
Luke 21. 24

—26. 1 Thes. 2. 16. Mark 9. 44, 46, 48. Rev. 14. 10. ch. 30. 33. Ezek. 39. 11—16

mendous judgments on hypocritical professors and open enemies. All labour and suffering are well bestowed that issue in the conversion of multitudes to Christ. And, notwithstanding all that his enemies can do, the word of the Lord hath had, and will have, free course, and be glorified. The ends of the earth shall be made to remember and turn to the Lord. And the grace of God, which bringeth salvation, shall teach men to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this world. But what dreadful spectacles of divine vengeance have been the Jewish and Roman, and shall be the Popish and Turkish, persecutors of the church! Let therefore the British nations stand in awe and tremble!

THE BOOK OF THE PROPHET JEREMIAH.

Jeremiah was a priest descended from Aaron, very early called to the prophetic office, (chap. i.) and continued forty or fifty years faithfully discharging it. Living in a period of great dissimulation with God, and of notorious rebellion against him, the miseries which he foresaw, and the persecutions which he endured, rendered his condition extremely afflicted and sorrowful; chap. ix. 1; xi. 18, 19; xv. 10, 15; xvii. 14—18; xviii. 18—23; and xx. 7—18: and, excepting some promises of deliverance from Babylon, or redemption through Jesus Christ, and happiness to his church, in chap. iii. xxx—xxxiii. xxiii. 3—8; xxiv. 4—7; xxix. 10—14; and l. 4—8, 19, 20, 33, 34; he is continually engaged in charging men's sins upon them, or denouncing the judgments of God against them; as the ruin of the Jewish nation, Egyptians, Philistines, Tyrians, Moabites, Ammonites, Edomites, Syrians, Arabians, and Persians, by the Chaldeans; and then of the Chaldeans themselves; chap. xxv. xxvii. xlv—li. &c. Nor do I remember one judgment denounced by him, except the destruction of Babylon, which he did not live to see accomplished; chap. xxxviii—xliv. His first four sermons are generally plain; chap. ii—xii. The following sixteen are generally introduced by some typical emblem, or expressed in figurative language; xiii—xxxv.

Before Christ
cir. 628.

CHAP. I.

Contains (1) An account of Jeremiah, and of the date and duration of his ministry; 1—3. (2) His divine call; modest objection answered; and ample commission to declare the fate of nations; 4—10. (3) His vision of an almond tree and boiling pot, which figured out the approaching ruin of Judah and Jerusalem by the Chaldeans; 11—16. (4) His encouragement undauntedly to execute his commission by the promise of God's presence and assistance; 17—19.

Is. 1. 1. & 2.
1. Ezek. 1. 1.
Hos. 1. 1.
Joel 1. 1.
Amos 1. 1.
Mic. 1. 1, &c.

Not 2 Kin. 22.
8. 1 Chr. 6.
13, 14.

Josh. 21. 13.
1 Kin. 2. 26.
1 Chr. 6. 60.
ch. 32. 7—9.
& 11. 21.

Ch. 25. 3. &
26. 15. Zeph.
1. 1. 2 Kin.
22. 1.

Ch. xxxix—
xliv. lii.

Ch. 52. 8, 12.
2 Kin. 25. 11.
Zech. 7. 5. &
8. 19.

Is. 6. 1. Gen.
3. 8. & 12. 1.
Josh. 5. 13.
Ezek. 1. 26.
Dan. 10. 6, 10.

Is. 49. 1, 5.
Luke 1. 15.
41. Gal. 1. 15.
Rom. 1. 1.
Exod. 33. 12,
17.

Heb. gave.

Ch. 25. 15—
29. & xlvii—li.
ver. 10.

Exod. 4. 10.
& 6. 12, 30.
1 Kin. 3. 7.
Gen. 18. 12.
Is. 6. 5.

Exod. 6. 30.
& 7. 1, 2.

Ezek. 3. 17.
& 2. 7. Mat.
23. 20

THE words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin:

2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

4 ¶ Then the word of the LORD came unto me, saying,

5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

6 Then said I, Ah, Lord God, behold, I cannot speak, for I am a child!

7 But the LORD said unto me, Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 Be not afraid of their faces; for I am with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and touched my mouth: and the LORD said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 ¶ Moreover, the word of the LORD came unto me, saying, Jeremiah, what seest thou? and I said, I see a rod of an almond tree.

12 Then said the LORD unto me, Thou hast well seen; for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? and I said, I see a seething pot, and the face thereof is towards the north.

14 Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.

15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the

ripe for destruction, and it would speedily come upon them. And the boiling pot, with its face toward the north, signified that the Chaldeans would come from the north-east, and burn, and render miserable, Jerusalem, and other cities

EXPLANATORY NOTES. CHAP. I. Ver. 10. He was appointed to declare what God would infallibly do with the nations. 11—16. The almond tree, which flourishes very early in the spring, imported that the Jews were almost

Before Christ
cir. 628.

Ver. 17. Acts
13. 9, 46.
Ezek. 2. 6. &
3. 9. & 33. 7.

Ch. 20. 11.
Exod. 3. 12.
Deut. 31. 6, 8.
Josh. 1. 5.

Acts 18. 16.
Heb. 13. 5, 6.
2 Tim. 4. 17,
18. Is. 46. 4.
2 Cor. 1. 10.

Is. 6. 6, 7. &
51. 16. & 49.
2. & 50. 4.

Ch. 5. 14.
Exod. 4. 12.
Ezek. 2. 3, 4.
Mat. 10. 19.
ver. 6.

Ezek. 32. 18.
& 43. 3. Is. 44.
26. & 55. 10,
11. ch. 18. 7.

9. & 15. 14. &
25. 15—26.
1 Kin. 19. 17.
2 Cor. 10. 4, 5.

Amos 7. 8. &
8. 2. Zech. 4.
2. & 5. 2. & 6.
1. Dan. vii.

viii. ch. 19. 10
—12. ver. 12.
Num. 17. 8.
with Is. 10. 5.

Ezek. 7. 10,
11. & 21. 9.

Ezek. 12. 23,
25, 28. Amos
8. 2. Deut. 32.
35. Hab. 1. 5.

6. with ch.
xxxix. lii.
Ezek. 11. 3,
7. & 24. 3, 5.

Heb. from the
face of the
north.

Ch. 4. 6. & 6.
1. ver. 15.

Heb. shall be
opened.

Ch. 5. 15. &
6. 22. & 10.
62. & 25. 9.
Deut. 28. 49
—52. Is. 5.
26—30. & 22.
1—6. ch. 39.
3. & 43. 10.

Before Christ
cir. 628.

walls thereof round about, and against all the cities of Judah.

16 And ^aI will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 ¶ Thou therefore ^bgird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I ^cconfound thee before them.

18 For, behold, I have made thee this day ^aa defenced city, and an iron pillar, and brazen walls, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 ^dAnd they shall fight against thee; but they shall not prevail against thee: for I am with thee, saith the LORD, to deliver thee.

CHAP. II.

And the four following, contain a solemn remonstrance against the wickedness of the Jews, calls to repentance, and threatenings of ruin, if obstinate. Here they are charged with their idolatries, and the aggravations of them. (1) That their conduct was extremely ungrateful to God, who had been so kind to their nation; 1—8. (2) That it was without a precedent, even among heathens, who had only idols for their gods; 9—13. (3) That, by their alliances with the Egyptians and Assyrians, and imitation of their idolatries, they had disparaged and ruined themselves; 14—19. (4) That hereby they had broken their covenant engagements, and degenerated from their good beginnings; 19—21. (5) That their wickedness was too manifest to be concealed, and too bad to be excused; 22, 23, 25, 34, 35. (6) That they had wilfully, obstinately, and indefatigably, persisted in it; 24, 25, 33, 36. (7) That they shamed themselves, by trusting to idols, who could not help them; 26—29, 37. (8) That they contemned the rebukes of providence, and even God himself; 30—32. (9) That with their idolatry they had mingled the most unnatural murder of their children; &c. 34.

MOREOVER, ^athe word of the LORD came to me, saying,

2 Go and ^bcry in the ears of Jerusalem, saying, Thus saith the LORD, I remember ^cthee, ^dthe kindness of thy youth, the love of thine ^despousals, when thou ^ewentest after me in the wilderness, in a land *that was not sown*.

3 Israel was ^fholiness unto the LORD, and the first-fruits of his increase; ^gall that devour him shall offend; evil shall come upon them, saith the LORD.

4 ^hHear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

5 Thus saith the LORD, ⁱWhat iniquity have your fathers found in me, that they are gone far from me, and have walked after ^kvanity, and are ^lbecome vain?

6 Neither said they, ^mWhere is the LORD that ⁿbrought us up out of the land of Egypt, ^othat led us through the wil-

derness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passeth through, and where no man dwelt?

7 And ^pI brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered ye ^qdefiled my land, and made mine heritage an abomination.

8 ^rThe priests said not, Where is the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after *things that do not profit*.

9 Wherefore I ^swill yet plead with you, saith the LORD, and ^twith your children's children will I plead.

10 For pass ^uthover ^vthe isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.

11 ^xHath a nation changed *their* gods, which *are* yet no gods? but my people ^yhave changed their glory for *that which* doth not profit.

12 ^zBe astonished, O ye heavens, at this, and be horribly afraid, be ye ^avery desolate, saith the LORD.

13 For my people have committed two evils; they have forsaken me the ^bfoundation of living waters, and hewed them out ^ccisterns, broken cisterns, that can hold no water.

14 ¶ ^dIs Israel a servant? *is* he a homeborn *slave*? why is he spoiled?

15 ^eThe young lions roared upon him, and ^fyelled, and they made his land waste: his cities are burned without inhabitant.

16 ^fAlso the children of Noph and Tahapanes ^ghave broken the crown of thy head.

17 ^hHast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he ⁱled thee by the way?

18 ¶ And now ^kwhat hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

19 Thine own ^lwickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is an evil thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord God of hosts.

Ch. 7. 1. & 23. 28. Ezek. 3. 15, 17. & 7. 1. Heb. 1. 1.

Is. 58. 1. Hos. 8. 1. Prov. 1. 21. & 8. 3, 4. & 9. 3—5.

Or for thy sake.

Ezek. 16. 8, 22, 60. Is. 48. 10. Exod. 14. 31. & 15. 1. Ezek. 23. 3, 8, 19.

Ezek. 16. 8. Exod. 19. 5, 6. & 21. 3, 7, 8. Deut. 29. 1.

Ver. 6. Deut. 2. 7. Neh. 9. 11, 12, 15, 19. Deut. 8. 14—16.

Exod. 19. 5, 6. Deut. 4. 20. & 14. 2. with Jam. 1. 18. Rev. 14. 4.

Ch. 12. 14. & 50. 7. Exod. 4. 23. & vii—xi. Judg. iii. iv. vii. xi. 1 Sam. vii. 2 Sam. v. viii. x. Is. xlii—xxxvii ch. xxv. xlii—li. Ezek. xxv—xxxix.

Ps. 81. 8—10. Is. 51. 1, 4.

Ver. 31. Is. 1. 2, 3. & 5. 3, 4. Mic. 6. 3, 4. 2 Kin. 17. 15. Deut. 32. 21. 1 Sam. 12. 21. ch. 10. 14, 15. Jon. 2. 8. Rom. 1. 21—25. Ps. 115. 8. Is. 44. 9—20. ch. 10. 8, 14. & 51. 17. Ver. 8. ch. 5. 24. Is. 63. 9, 11, 13. Hos. 12. 13. Exod. vii—xiv. Deut. 8. 14—16. & 32. 10. Exod. 17. 3. Num. 20. 2, 5. Ver. 2. Job 3. 15.

of Judah. 17—19. Be expeditious and diligent, bold, resolute, and faithful, in delivering my messages, however severe or awful; for I will protect, strengthen, and establish thee, that none of their persecutions shall hurt thee.

REFLECTIONS UPON CHAP. I.—Great are the pains and patience that God exercises to prevent the destruction of his professed people. And it is honourable to be early chosen, sanctified, and prepared, for the ministerial service of God. How fixed are all his purposes relative to men's persons and offices! He can easily qualify men for his service, and enable them to speak intelligibly and powerfully, notwithstanding all weakness or opposition, and though their message issue in the ruin of some and deliverance of others. And with great care doth God render his mind plain to his servants and people, and condescendingly vouchsafe them his presence in their work. In what different forms he warns men before he inflicts his remarkable judgments! And ministers had need to consider the infinite importance of their charge, the great danger of unfaithfulness in it, and

Before Christ
cir. 628.

Josh. iii—xxi. Deut. 8. 7—9. & 6. 10, 11, 18. & 11. 9, 11, 12. Is. 1. 19. Neh. 9. 24, 25. Ezek. 20. 6.

Ps. 78. 58. & 106. 38. Gen. 6. 12. Ezek. 20. 28. & 36. 17. ch. 4. 1, 9. Judg. ii—x. xvii—xxi. Ezek. xvi. xx. xxii. xxiii.

Mal. 2. 6, 7. Neh. 8. 8. Deut. 33. 10. Rom. 2. 21, 22. Hos. 4. 6. Luke 11. 52. Is. 56. 9—12. ch. 8. 10—12. & 10. 21.

Is. 43. 26. Hos. 2. 2. Mic. 6. 2. Is. 66. 16. ch. 25. 31. Ezek. 20. 36.

Exod. 20. 5. Lev. 20. 5.

Or over to.

Gen. 10. 4, 5. & 25. 13, 18.

Mic. 4. 5. with ch. 16. 20. ver. 5.

Rom. 1. 23. Ps. 106. 20. with Deut. 4. 7, 8. & 33. 29. Ezek. 16. 10, 14.

Deut. 4. 26. & 32. 1. Is. 1. 2. ch. 6. 19. & 22. 29. Mic. 6. 2.

Is. 13. 10. & 24. 12. Mat. 27. 45.

Ps. 36. 9. ch. 17. 13. & 18. 13, 14. John 4. 14. Rev. 22. 1, 17. Song 4. 15.

Ver. 11, 18, 25, 36. ch. 17. 5. Ps. 62. 9. & 146. 3. & 115. 4—8. & 135. 15—18. Is. 44. 9—20. & 45. 20. & 46. 6, 7.

Ver. 17, 19. Is. 50. 1. & 52. 3. with Exod. 4. 22.

Heb. a spoil.

Is. 1. 7. Job 4. 10, 11. Ps. 34. 10. & 58. 6. Nah. 2. 11, 12. Ezek. 19. 3, 6. ch. 50. 17. 2 Kin. xvii. xviii. xxiv. xxv. ch. 4. 7. Zeph. 1. 18.

Heb. gave out their voice.

2 Kin. 17. 4. & 18. 21. & 23. 33. Is. 30. 1—6. & 31. 1—3. ch. 43. 7. & 44. 1. Ezek. 29. 7.

Or feed on thy crown. Deut. 32. 13. Is. 8. 8.

Ver. 19. ch. 4. 18. Num. 32. 23. Is. 1. 2, 4. Lev. 26. 15—39. Deut. 28. 15—68.

Exod. 13. 21. Deut. 32. 10. Ps. 78. 52—54. & 136. 11—16. 1—3. & 23. 3. & 8. 7. Ezek. 17. 12, 15. Lam. 4. 17. & 5. 6. Is. 52. 4. Hos. 7. 11. & 5. 13. Is. 3. 9. Hos. 5. 5. Prov. 5. 22. & 14. 14. ch. 4. 12. Deut. 4. 25—27. & 31. 16, 17. & 32. 15—26. Is. 24. 5, 6. Hos. 4. 1—3. ch. 5. 7, 9, &c.

God's promises of his presence to enable them to perform it, and to protect them in it, as a balance to all the power and threatenings of their persecutors.

CHAP. II. Ver. 2, 3. I remember the kindness which I shewed to your nation when it was but forming, and when in the Arabian wilderness, by solemn covenant, I espoused you first of all the nations of the world to be my holy and peculiar people, and the affectionate regard which your fathers professed for me. And then I severely punished the Egyptians and others, who attempted to do them wrong. 13—18. They have rejected me in my oracles, ordinances, and fulness, who am the freely bestowed, everlasting, and unbounded, source of all grace, consolations, and blessings, and have, with inexpressible fatigue, procured to themselves idols, which can give them not the smallest relief. No wonder that they are basely enslaved, and cruelly spoiled. The Assyrians, like outrageous lions, have wasted the country of the ten tribes, and murdered and carried captive the inhabitants. And the Egyptians have treacherously disap-

Before Christ
cir. 628.* Exod. 3. 8.
& 13. 14. Ps.
81. 6. ch. 11.
4.* Deut. 5. 27.
& 26. 17.
Exod. 19. 8.
Josh. 24. 18.
Judg. 10. 16.

* Or serve.

* Is. 57. 5, 7.
ch. 3. 6. Ezek.
20. 28. 1 Kin.
12. 31. & 13.
32. & 15. 24.
with Deut.
12. 2.* Exod. 15. 17.
Ps. 44. 2. &
80. 8. Is. 5. 1.
& c. Mat. 21.
33. Mark 12.
1. Luke 20. 9.* Is. 1. 2, 21.
Deut. 32. 32.* Job 9. 30. &
14. 17. & 34.
5-9. Hos. 13.
12. Is. 3. 9.
Ps. 90. 8.
Amos 8. 7.
ch. 16. 17.
Deut. 32. 34.* Prov. 30. 12.
20. & 28. 13.
with Judg. 2.
11. 13. 17. &
3. 6. 7. & 10.
6. & c.* Ch. 3. 2. &
11. 13. Is. 57.
9. 10. Hos. 5.
13. & 12. 1.
Ezek. xvi.
xxii. xxiii.† Or O swift
dromedary.* Or O wild
ass, &c. Job
11. 12. & 24.
5. & 39. 5.
& c. Hos. 10.
11. ch. 14. 6.
Ezek. 16. 33.
ch. 5. 3. 5. &
6. 2. 8. 29.† Heb. taught.
|| Heb. the de-
sire of her
heart.

* Or reverse.

* Ver. 27. Is.
26. 16. Hos.
5. 15. ch. 22.
22.* Prov. 6. 26.
Ezek. 16. 25.
Deut. 29. 19.
ch. 13. 22. &
14. 10.* Or is the case
desperate.
Ch. 18. 12. &
44. 17. Rom.
2. 4. 5. Gen.
4. 13.* Ver. 23. 28.
36. ch. 3. 24.
25. Is. 1. 29.
& 2. 10-21.
ch. 22. 22, 23.
Rom. 6. 21.* Is. 44. 9-
20. & 46. 6-
8. ch. 10. 3-
15. Ps. 115.
4-8. ver. 11,
13.† Or begotten
me.† Heb. the
hinder part
of the neck.* Judg. 2. 18. & 10. 10-16. Is. 26. 16. Hos. 5. 15. 1 Sam. 12. 13. Ps. 78. 34. * Judg. 10. 14.
Deut. 32. 37. 2 Kin. 3. 13. Is. 45. 20. & 44. 20. & 46. 2, 7. || Heb. evil. * Ch. 11. 13.
Hos. 8. 11. & 10. 1. 2 Kin. 17. 30, 31. † Ver. 23, 24, 34, 35. ch. 3. 2. Ezek. xvi. xxii. xxiii.
* Is. 9. 13. & 1. 5. ch. 5. 3. 2 Chr. 28. 22. † 2 Chr. 36. 16. Mat. 23. 31, 34, 35, 37. Neh. 9. 26.
Acts 7. 52. Luke 11. 47. 1 Thes. 2. 15. † Mic. 6. 9. Is. 1. 10. Rev. 2. 29. ch. 22. 29.

20 ^mFor of old time I have broken thy yoke, *and* burst thy bands; and thou saidst, I ⁿwill not ^{*}transgress; when ^oupon every high hill and under every green tree thou wanderest, playing the harlot.

21 Yet I had ^pplanted thee a noble vine, wholly a right seed: how then art thou ^qturned into the degenerate plant of a strange vine unto me?

22 For ^rthough thou wash thee with nitre, and take thee much sope, *yet* thine iniquity is marked before me, saith the Lord God.

23 ^sHow canst thou say, I am not polluted? I have not gone after Baalim? ^tSee thy way in the valley, know what thou hast done: [†]*thou art* a swift dromedary traversing her ways;

24 ^uA wild ass [‡]used to the wilderness, *that* snuffeth up the wind at ^{||}her pleasure; in her occasion who can ^{*}turn her away? all they that seek her will not weary themselves; ^{*}in her month they shall find her.

25 ^vWithhold thy foot from being unshod, and thy throat from thirst: but thou saidst ^zThere is no hope: No; for I have loved strangers, and after them will I go.

26 ^aAs the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a stock, ^bThou *art* my father; and to a stone, Thou hast [†]brought me forth: for they have turned [‡]*their* back unto me, and not *their* face: but ^cin the time of their trouble they will say, Arise, and save us.

28 But ^dwhere *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy ^{||}trouble: for ^eaccording to the number of thy cities are thy gods, O Judah.

29 ^fWherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I ^gsmitten your children; they received no correction: ^hyour own sword hath devoured your prophets, like a destroying lion.

31 O generation, ⁱsee ye the word

of the LORD. ^kHave I been a wilderness unto Israel? a land of darkness? wherefore say my people, ^{*}We are lords; we will come no more unto thee?

32 Can a maid forget her ^lornaments, *or* a bride her attire? yet my people have ^mforgotten me days without number.

33 ⁿWhy trimmest thou thy way to seek love? therefore hast thou also ^otaught the wicked ones thy ways.

34 Also ^pin thy skirts is found the blood of the souls of the poor innocents: I have not found it by [†]secret search, but upon all these.

35 ¶ Yet thou sayest, ^qBecause I am innocent, surely his anger shall turn from me. Behold, ^rI will plead with thee, because thou sayest, I have not sinned.

36 ^sWhy gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from ^thim, and ^uthine hands upon thine head: for the LORD ^{*}hath rejected thy confidences, and thou shalt not prosper in them.

* Ver. 18, 16. ch. 31. 22. & 37. 7. Hos. 5. 13. & 12. 1. Is. 30. 1-7. & 31. 1-3. & 20. 5. 2 Chr. 28. 20. Lam. 4. 17. & v. † Or hence. Ch. 15. 1-4. Lev. 26. 35. 2 Kin. 24. 14. & 25. 21. † 2 Sam. 13. 19. Is. 21. 3. * Is. 30. 1-7. & 31. 1-3. ch. 37. 7. Ezek. 29. 6, 7. & 17. 15.

CHAP. III.

Here God shews these wicked Jews (1) How bad they had been, how richly they deserved utter destruction, but how ready he was still to shew mercy; and kindly invites them to faith and repentance; 1-5. (2) How their obstinate wickedness was aggravated, being committed after they had seen the ten tribes fearfully punished for the like sins; 6-11. (3) The Jews, as if already in Babylon, and the ten tribes, are encouraged to faith and repentance, by God's mercifulness, his relation to them, and his promise to do them good; 12-19. (4) They are again charged with their sins, and earnestly invited to, and directed in, the exercise of faith and repentance; 20-25.

THEY ^{*}say, If a man put away his wife, and she go from him, and become another man's, ^ashall he return unto her again? shall not that land be ^bgreatly polluted? but ^cthou hast played the harlot with many lovers; ^dyet return again to me, saith the LORD.

2 Lift up thine eyes unto the ^ehigh places, and see where thou hast not been lien with. ^fIn the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast ^gpolluted the land with thy whoredoms and with thy wickedness.

3 Therefore the ^hshowers have been withholden, and there hath been no latter rain; and thou hadst a ⁱwhore's forehead, thou refusedst to be ashamed.

teachers to the very heathens in wickedness? Why, in every corner of your land publicly sacrifice your children to idols, and murder the innocent, and yet hope to pass unpunished? Why thus change your idols and heathen allies? The Egyptians shall no more help you than the Assyrians did; but ye shall be led forth into a mournful and miserable captivity; and the curse of God shall render all your projected methods of relief unprofitable and ruinous to you.

REFLECTIONS UPON CHAP. II.—It is honourable for nations, families, and persons, to be early beloved by God, and addicted to his service: and safe to be followers of him through every difficulty. But very absurd is it for those who have shared his distinguished favours, to apostatize from him to idols, and render him hatred for love; for church officers to be ringleaders in guilt; and for men at once to belie their profession, affront their God, and cheat themselves out of happiness. Alas, in what slavery, poverty, and disappointment, and endless wandering after idols, do unbelief and forsaking of God issue! With denial of guilt, eagerness, obstinacy, and impudence, do men, abandoned by God, proceed from evil to worse. And it is common for sinners to supplicate relief from God when their idols cannot help them. But dreadful is their case, who under his word, rod, or favours, grow insolent and imperious in wickedness; and when, forgetting God, notwithstanding checks unnumbered, they abound in impiety.

CHAP. III. As the Jewish nation were espoused to God by special covenant apostasy and idolatry, or dependence on heathen allies instead of God, are often represented as *whoredom, adultery, or fornication*, by the prophets. 1-5

pointed you, or shall murder Josiah, depose Jehoahaz, and impose a tribute. And will you, nevertheless, still send messengers to Egypt or Assyria, to form new alliances, or to borrow new idols? 20-28. When I formerly delivered you from the Egyptians, and other oppressors, ye engaged to keep my commandments, yet ye commit idolatry every where. I originally formed you a nation of pious patriarchs, and established among you my pure oracles, ordinances, and worship; how then are ye become superstitious, idolatrous, and every way corrupt, in both church and state? Nor can all your excuses, evasions, or pretences to reformation, conceal the manifest tokens of your wickedness from me. How can ye deny it, when the valley of Hinnom, where ye have burnt your children to Moloch, and other valleys, where ye have worshipped your idols, manifest it! Ye have, even with madness and fury, run after idols, empty as wind, one after another; and, till fearful distress restrain you, ye appear quite irreclaimable. I have warned you to repent of your lewd, idolatrous, and foolish courses, and of hunting after alliances with heathens, which will bring you to captivity and misery; but ye desperately cleave to your strange gods. Yet all of you at last shall be ashamed of your idols, when ye find that, notwithstanding their multitudes, they can do nothing to save you from disgrace or punishment. 29-37. No excuse can be offered for your conduct; and all of you are guilty. Warnings and judgments have not in the least reclaimed you; nay, ye have cruelly murdered the prophets who admonished you. Did not I plentifully provide for and comfort you, while ye continued obedient; why then do ye reject me, as if now, self-sufficient, ye have no need of me? Why thus so long forget me, who have been your chief glory and ornament? Why take such tedious journeys in pursuance of idolatrous courses, and become patterns and

Before Christ
cir. 628.* Ver. 5. ch.
22. 15. 2 Chr.
26. 5. & 31.
10. & 32. 22,
23.* Heb. we have
dominion.* With ver. 11.
Deut. 4. 7, 8.
2 Sam. 7. 23,
24. Is. 60. 19.* Ps. 106. 21.
ch. 13. 26. &
18. 15. & 3.
21. Is. 17. 10.
Hos. 4. 6. &
8. 14. & 13.
6. Ezek. 22.
12.* Ch. 3. 1, 2.
& 4. 13. &
22. 22. Ezek.
16. 24-34.
Hos. 2. 5. Is.
57. 9, 10.* 2 Chr. 33. 9.
Ezek. 16. 27,
47, 51, 52.* Ver. 23. Ezek.
7. 23. & 16.
20, 21. & 20.
31. & 9. 9.
2 Kin. 21. 16.
& 24. 4. Is.
59. 3, 7. Lam.
4. 14. Ps. 106.
38. ch. 19. 4,
5. & 7. 31.

† Heb. digging.

* Prov. 30. 12,
20. Luke 18.
11. Is. 58. 3.* Ver. 9, 23, 29.
Prov. 28. 13.
Ezek. 17. 20.
Amos 3. 2.

* Ver. 18, 16. ch. 31. 22. & 37. 7. Hos. 5. 13. & 12. 1. Is. 30. 1-7. & 31. 1-3. & 20. 5. 2 Chr. 28. 20. Lam. 4. 17. & v. † Or hence. Ch. 15. 1-4. Lev. 26. 35. 2 Kin. 24. 14. & 25. 21. † 2 Sam. 13. 19. Is. 21. 3. * Is. 30. 1-7. & 31. 1-3. ch. 37. 7. Ezek. 29. 6, 7. & 17. 15.

* Heb. Saying

* Deut. 24. 4.

* Ver. 9. ch. 2.
7. Is. 24. 5.* Ch. 2. 20, 33.
Ezek. 16. 15
-59. & xxiii.* Ver. 4. 14.
22. Hos. 14.
1. Ezek. 33.
11. ch. 6. 8. &
7. 3. & 4. 1,
14.* Exod. 34. 16.
1 Kin. 11. 7,
8. & 14. 23.
2 Kin. 21. 3.* Gen. 38. 14.
Prov. 23. 28.
Ezek. 16. 25.* Ver. 9. Is.
24. 5. Ezek.
xvi. xxiii.* Deut. 28. 23,
24. Lev. 26.
19. ch. 9. 12.
& 14. 4. Is. 5.
6. Zeph. 3. 5.
Joel 1. 17.* Ch. 6. 15. &
8. 12. & 14.
16. 17. & 5.
3. Ezek. 16.
24. 25, 30-
34.

Before Christ
cir. 696.

* Ver. 14, 19,
22, 31, 18
—20, & 2, 2,
27. Hos. 14.
1—3, & 2, 15.
with Prov. 2.
19. Mal. 2. 14.

* Ver. 12. Ps.
77. 7—9, &
85. 5, & 103.
8, 9. Is. 57.
16, & 64. 9.

* Is. i. ii. v.
ix. lviii. lix.
ch. ii—xvi.
Ezek. viii. xvi.
xx. xxii. xxvi.
Mic. ii. iii. vi.
vii. Zeph. 3.
1—6.

* Ch. 2. 20.
Deut. 31. 16.
& 32. 15—21.
Judg. 2. 12,
13, 17, 19.
2 Kin. 17. 7—
17. Ezek. 22.
28, & 16. 25,
30—34.

* 2 Kin. 17. 13,
14. Hos. i—
xiv. Amos ii—
viii. Is. i—v. ix.

* Lev. 26. 15
—39. Deut.
28. 15—68.
2 Kin. 17. 6—
23. Ezek. 23.
9. Hos. 1. 6, 9.
& 3. 4, & 4.
15—17, & 9.
15—17.

* 2 Kin. 17. 19.
2 Chr. 21. 6,
11, & 24. 17,
18, & 28. 2, 3.
& 33. 2, 9.
Ezek. 23. 11,
& c.

+ Or *fame*.
* Is. 24. 5. ch.
2, 7, 27, & 5.
7, & 7, 9, 30,
31, & 11. 10,
12, 13, & 16,
11, & 17. 1,
2. Ezek. 16.
15—59, &
xxii. xxiii.

Hos. 7. 14.
2 Chr. 34. 29
—34, & 35.
1—18, & 36.
12—14. Ps.
73. 38.

* Heb. in false-
hood.
* Ch. 2. 21.
2 Kin. 17. 7—
23. Hos. iv—
xiii. Amos ii
—viii. Mic. i
—iii. vi. & 7.
1—6.

* Ezek. 16. 51,
52, & 23. 11.

* 1 Kin. 17. 6,
& 15. 29. ch.
39. 9, & 50.
9, 41.

* Ezek. 33. 11.
Hos. 14. 1—8.

* Ps. 86. 15, &
103. 8, 9, &
145. 8. Exod.
34. 6, 7.
Deut. 4. 31.
Rom. 5. 20,
21. Eph. 2. 7.

* Is. 59. 12.
Hos. 14. 2.
1 John 1. 9.

* Ch. 2. 20, 25,
28. ver. 1, 2,
6.

* Ver. 4, 17, 18,
22. ch. 41. 3, 4.
Hos. 14. 1—3.
Ezek. 33. 11.

* Gen. 17. 7.
Exod. 19. 5,
6. ch. 2. 2, &
31. 32. Hos.
2. 19, 20, &
13. 4.

4 ^k Wilt thou not from this time cry unto me, My Father, thou *art* the guide of my youth?

5 ⁱ Will he reserve *his* anger for ever? will he keep *it* to the end? Behold, ^m thou hast spoken and done evil things as thou couldst.

6 ¶ The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which backsliding Israel hath done? she is ⁿ gone up upon every high mountain and under every green tree, and there hath played the harlot.

7 ^o And I said, after she had done all these *things*, Turn thou unto me. But she returned not. And her treacherous sister Judah saw *it*.

8 And I saw, ^p when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her ^q treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass, through the ^r lightness of her whoredom, that ^s she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah ^t hath not turned unto me with her whole heart, but ^u feignedly, saith the LORD.

11 And the LORD said unto me, The ^v backsliding Israel hath ^w justified herself more than treacherous Judah.

12 ¶ Go and proclaim these words toward the ^x north, and say, ^y Return, thou backsliding Israel, saith the LORD; *and* I will not cause mine anger to fall upon you: for I *am* ^z merciful, saith the LORD, *and* I will not keep *anger* for ever.

13 ^a Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and ^b hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 ^c Turn, O backsliding children, saith the LORD; for I *am* ^d married unto you: and ^e I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you ^f pastors according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be ^g multiplied and increased in the land, in those days, saith the LORD, ^h they shall say no more, The ark of the covenant of

the LORD: neither shall it ⁱ come to mind; neither shall they remember it; neither shall they visit *it*; neither shall ^j *that* be done any more.

17 At that time they shall call ^k Jerusalem the throne of the LORD; and ^l all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither ^m shall they walk any more after the ⁿ imagination of their evil heart.

18 In those days the house of Judah ^o shall walk ^p with the house of Israel, and they shall come together out of the land of the north to the land that I have ^q given for an inheritance unto your fathers.

19 But I said, ^r How shall I put thee among the children, and give thee a ^s pleasant land, a goodly heritage of the ^t hosts of nations? and I said, Thou shalt call me ^u My father, and shalt not turn away ^v from me.

20 ¶ Surely, ^w as a wife treacherously departeth from her ^x husband, so ^y have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 ^z A voice was heard upon the high places, weeping *and* supplications of the children of Israel: for they have perverted their way, *and* they have forgotten the LORD their God.

22 ^a Return, ye backsliding children, *and* I will heal your backslidings. Behold, ^b we come unto thee; for thou *art* the LORD our God.

23 Truly ^c in vain is *salvation* hoped for from the hills, *and* from the multitude of mountains: ^d truly in the LORD our God is the salvation of Israel.

24 For ^e shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters,

25 ^f We lie down in our shame, and our confusion covereth us: ^g for we have sinned against the LORD our God, we and our fathers, from our ^h youth even unto this day, and have not obeyed the voice of the LORD our God.

* Hos. 9. 10, & 2. 8. ch. 11. 13. Ezek. 16. 61, 63. Rom. 6. 21. * Ch. 6. 26. Is. 50. 11. Ezra 9. 7, 15. Ezek. 36. 3—6, 31, 32. * Ch. 2. 17, 19. Ps. lxxviii. cvi. Deut. 31. 16, 17, & 32. 15—21. Judg. 2. 11—19. 2 Kin. 17. 7—23. Amos ii—viii. Mic. i—iii. vi. vii. Zeph. i—iii. Is. i—iii. v. ix. xxii. xxiv. lviii. lix. ch. ii—xvii. Ezek. iii—xxiii. Dan. ix. & 22. 21. Ps. 106. 7, 13. Ezek. 20.

CHAP. IV.

The two first verses might have been joined to the preceding chapter, as an encouragement and a direction to perseverance in their penitent resolutions: or we have here (1) Earnest calls to present, hearty, and gospel repentance, as a mean of preventing fearful judgments; 1—4, 14. (2) Warnings that Nebuchadnezzar king of Babylon and his army would come against them, as devouring lions, as a blasting east wind, flying clouds, whirlwinds, and eagles, and as keepers of fields, besiege their cities, and dispirit their governors, to punish them for their sins; 5—18. (3) Pathetic and afflicting lamentations over their folly and wickedness; and the dreadful ravage, confusion, desolation, and despair, occasioned by the Chaldean invasion; 19—31.

Unbounded is the mercy of that God of grace with whom we have to do: he is averse to punish with severity; and opens his arms and heart to receive the most enormous transgressors, who attempt returning to him by faith. But sad is the case when God's judgments upon our neighbours do not awaken us to detest and avoid their sins. And that, when God bestows reformatory magistrates and ministers, many, who join in reformation, do but dissemble with him. Few backsliders from God are ever recovered. And obstinacy in sin lays bars in the way of our mercies, that nothing less than uncommon stretches of mercy can remove. Earnest are JEHOVAH's calls to faith and repentance; and strong and moving his gracious encouragements: and it is the assured faith of his special mercy that will most effectually produce a true and gracious repentance. Peaceful, harmonious, well governed, conspicuous, and pure, is the gospel church when every thing in her is according to God's word. And, when his Spirit draws men to himself, deep is their sense of their guilt and folly in departing from and rebelling against him: and coraol their dependence on him, and justification of his judgments.

Notwithstanding ye have, under the judgments of famine, &c. multiplied your idols and idolatry, and eagerly hunted after companions in it, and opportunities of committing it, in all the corners of your land, and have impudently gone to your very uttermost in speaking and acting the most horrid abominations; yet, without a moment's delay, return unto me as your infinitely gracious Husband and Father.

11. The sins of the ten tribes, who had been long ruined or in a miserable captivity, were far less aggravated than those of Judah, being committed against fewer warnings, mercies, judgments, vows, &c. 12—25. These predictions began to be accomplished in and after the deliverance from Babylon; but will be much more fully accomplished in the future return of the twelve tribes to Canaan, and in the glories of the Christian church; especially in the millennium, when converts shall be numerous, ministers and magistrates faithful, ceremonies laid aside, and peace, harmony, faith, and godly sorrow, prevail.

REFLECTIONS UPON CHAP. III.—How base, eager, active, abounding, and impudent, in wickedness, apostates from God become! And, if we would seriously repent, we must take a particular view of our sins and their aggravations.

Before Christ
cir. 696.* Heb. come up
on the heart.

* Or it be magnified.

* Ps. 48. 1, &
87. 1—3. Is.
66. 20. Zech.
6. 3. ch. 14.
21, & 17. 12.
& 31. 23.
Gal. 4. 26.
Rev. 21. 2, 3.

* Ps. 22. 27—
30. Is. 11. 10.
& 2. 3, & 60.
9. Gen. 49.
10. Zech. 2.
11, & 8. 23.

* Ch. 11. 8. Is.
1. 29, & 66.
12, 19. Rom.
11. 25, 26.

+ Or *stubbornness*.

* Ch. 30. 3, &
31. 1, 8—12.
& 50. 4, 20.
Is. 11. 13.
Ezek. 37. 16,
22. Hos. 1. 11.
Zech. 10. 6.

Or *to*.

* Or *caused our fathers to possess*.

* Ver. 10, 11,
20. ch. 5. 7.
Hos. 11. 8.
Amos 9. 14,
15.

* Heb. land of
desire, an he
ritage of glory
or beauty.

* Is. 63. 16, &
64. 8. Gal. 4
5, 6. ch. 32.
40. Rom. 8.
15.

+ Heb. from
after me.

+ Heb. friend.

* Ch. 5. 11. Is.
24. 5. Ezek.
xvi. xxiii. ver.
1, 2.

* Ver. 12, 13.
ch. 31. 9, 18,
19, & 50. 4.
Ezek. 7. 16.
Hos. 14. 1—
8. Zech. 12.
10. ch. 2. 32.

* Hos. 14. 1, 4.
Is. 1. 18, &
44. 22, & 55.
7, & 57. 17,
18. Rom. 5.
20, 21.

* Hos. 3. 5, &
6. 1, 2, & 14.
3, 8. Zech.
13. 9. 2 Cor.
5. 14. Song 1.
4, & 2. 17.

* Is. 44. 9, 20.
& 45. 20, &
46. 7. ch. 10.
5, 14, 15, &
2, 13, 20, &
16. 19. ver. 6.

* Ps. 3. 8, &
44. 7, & 121.
1, 2, & 130. 7,
8. Is. 43. 11,
& 45. 15, 17,
& 63. 1. Jon.
3. 8. Hos. 1. 7.
ch. 14. 8.

* Hos. 9. 10, & 2. 8. ch. 11. 13. Ezek. 16. 61, 63. Rom. 6. 21. * Ch. 6. 26. Is. 50. 11. Ezra 9. 7, 15. Ezek. 36. 3—6, 31, 32. * Ch. 2. 17, 19. Ps. lxxviii. cvi. Deut. 31. 16, 17, & 32. 15—21. Judg. 2. 11—19. 2 Kin. 17. 7—23. Amos ii—viii. Mic. i—iii. vi. vii. Zeph. i—iii. Is. i—iii. v. ix. xxii. xxiv. lviii. lix. ch. ii—xvii. Ezek. iii—xxiii. Dan. ix. & 22. 21. Ps. 106. 7, 13. Ezek. 20.

* Is. 48. 8. ch. 2. 2.

Before Christ
cir. 620.Ch. 2. 4. & 3.
12, 18, 20.
Joel 2. 12.
Hos. 14. 1. &
12. 6. Is. 31.
6. with ch. 3.
4, 14, 22.Deut. 27. 15.
Ezek. 11. 18.
& 20. 7, 8, &
14. 3, 4, &
22. 28.Ch. 15. 4. &
24. 9. Is. 6.
12. & 26. 15.
2 Chr. 33. 8.Ch. 3. 17. &
9. 24. Is. 45.
25. 1 Cor. 1.
31. 2 Cor. 10.
17. Is. 60. 19.
Ps. 72. 17.Hos. 10. 12.
Mat. 13. 7, 22.
Luke 8. 14.
Gal. 5. 7, 8.Ch. 9. 24.
Deut. 10. 16.
& 30. 6. Rom.
2. 28, 29.
Col. 2. 11.
Ezek. 18. 31.Ch. 21. 12.
Amos 5. 6.
Zeph. 2. 2.
Deut. 32. 22.
Is. 5. 24, 26.
Ezek. 20. 46,
47.Ezek. 33. 2.
3. Hos. 8. 1.
ver. 16. ch. 6.
1. & 8. 14. &
35. 11.* Or strength-
en.Ch. 1. 13—
15. & 6. 22.
& 19. 2, 15.
& 25. 9. &
21. 7.† Heb. break-
ing.Nebuchad-
nezzar, Ch. 2.
15. & 5. 6. &
25. 9. & 50.
23. & 51. 20.
Dan. 7. 4. &
4. 30. Is. 6.
11, 12.Ch. 6. 26.
2 Kin. 6. 30.
Is. 22. 12. &
15. 3.Is. 9. 12, 17,
21. & 10. 4.Ps. 73. 26. &
102. 4. Is. 19.
1, 12. & 20.
3, 4. & 22. 3.
5. 2 Kin. 24.
1, 12. & 25.
4.Ch. 6. 13, 14.
& 37. 19. ver.
10. Is. 29. 9.
Acts 13. 41.Is. 63. 17.
1 Kin. 22. 21
—23. Ezek.
14. 9. ch. 5.
12. & 14. 13.
2 Thes. 2. 11,
12. Ps. 81. 12.Ver. 18. Exod.
9. 14. Is. 1. 5,
6. Ezek. 7. 4.Is. 5. 26—30.
& 27. 8. ch.
23. 19. & 30.
23. 24. & 49.
36. & 51. 1.
Ezek. 17. 10.
& 19. 12.
Hos. 13. 15.
Ps. 11. 6.Ch. 18. 17. &
51. 2.† Or a fuller
wind than
those.Heb. utter
judgments.
Ch. 1. 16.
Ezek. 5. 7—
17. & 6. 2.
14. & 7. 2—
15.Is. 19. 1. & 5.
23. & 65. 15.
ver. 7.Deut. 28. 49.
Lam. 4. 19.
Dan. 7. 4.
Hos. 8. 1.
Hab. 1. 6, 8.Is. 1. 16.
Mat. 23. 26.
Jam. 4. 8.
Acts 8. 22.
ch. 13. 27. &
3. 12, 13. &
2. 18, 36, 37.

Ch. 2. 16. & 6. 1. ver. 6. The Chaldeans come from the north.

IF thou wilt return, O ^aIsrael, saith the LORD, ^breturn unto me: and if thou wilt put away thine ^cabominations out of my sight, then shalt thou not ^dremove.

2 And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and ^ethe nations shall bless themselves in him, and in him shall they glory.

3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, ^fBreak up your fallow ground, and sow not among thorns.

4 ^gCircumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: ^hlest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

5 ⁱDeclare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard towards Zion: ^kretire, stay not: for ^lI will bring evil from the north, and a great [†]destruction.

7 ¹The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant.

8 For this ^mgird you with sackcloth, lament and howl: for the fierce anger of the LORD ⁿis not turned back from us.

9 And it shall come to pass at that day, saith the LORD, ^othat the heart of the king shall perish, and the heart of the princes; and ^pthe priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord God, surely thou ^qhast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword ^rreacheth unto the soul!

11 At that time shall it be said to this people and to Jerusalem, ^sA dry wind of the high places in the wilderness toward the daughter of my people, ^tnot to fan, nor to cleanse,

12 ^uEven [†]a full wind from those places shall come unto me: now also will I ^vgive sentence against them.

13 Behold, ^whe shall come up as clouds, and his chariots shall be as a whirlwind: ^xhis horses are swifter than eagles. Wo unto us! for we are spoiled.

14 O Jerusalem, ^ywash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

15 ^zFor a voice declareth from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention to the nations;

behold, publish against Jerusalem, ^{aa}that ^{ab}watchers come from a far country, and ^{ac}give out their voice against the cities of Judah.

17 ^{ad}As keepers of a field are they against her round about; because ^{ae}she hath been rebellious against me, saith the LORD.

18 ^{af}Thy way and thy doings have procured these ^{ag}things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart.

19 ¶ My ^{ah}bowels, my bowels! I am pained at ^{ai}my very heart; my heart maketh a noise in me; I cannot hold my peace, because ^{aj}thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 ^{ak}Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my ^{al}tents spoiled, and my curtains in a moment.

21 ^{am}How long shall I see the standard, and hear the sound of the trumpet?

22 ^{an}For my people is foolish, they have not known me; they ^{ao}are sottish children, and they have none understanding: ^{ap}they are wise to do evil, but to do good they have no knowledge.

23 ^{aq}I beheld the earth, and, lo, ^{ar}it was without form and void; and the heavens, and they ^{as}had no light.

24 ^{at}I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, ^{au}there was no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, ^{av}the fruitful place was a wilderness, and all the cities thereof were broken down at ^{aw}the presence of the LORD, and by his fierce anger.

27 For thus hath the LORD said, The whole land shall be desolate; ^{ax}yet will I not make a full end.

28 ^{ay}For this shall the earth mourn, and the heavens above be black: because ^{az}I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.

29 The ^{ba}whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein.

30 And, ^{bb}when thou art spoiled, ^{bc}what wilt thou do? though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy ^{bd}face with painting, ^{be}in vain shalt thou make thyself fair; ^{bf}thy lovers will despise thee, they will seek thy life.

31 For I have heard a voice ^{bg}as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of ^{bh}the daughter of Zion, ^{bi}that

Ch. 2. 13, 18, 25, 36. & 17. 5. & 22. 20, 22. Lam. 1. 2, 19. & 4. 17. Ezek. 16. 36, 37. & 23. 9, 10, 22—49. Hos. 12. 1. Is. 13. 8. & 21. 3. & 26. 17. ch. 6. 24. & 13. 21. & 40. 6. & 48. 41. & 49. 22, 24, 30, 43. Ch. 6. 2, 23. Lam. 1. 6. & 2. 1. & 5. 18. Is. 1. 8.

Before Christ
cir. 620.Besiegers.
Deut. 28. 49.
52. ch. 25. 9.
& 39. 1.
Is. 39. 3.Ezek. 21. 22.
ch. 2. 15.Is. 1. 8. &
22. 7. 2 Kin.
25. 4. ch. 39.
1.Is. 1. 2—8.
& 24. 5, 6.
ch. 6. 7. & 7.
13. Zeph. 3.
1—3. ch. 2.
19.Ps. 107. 17.
& 11. 6. Is.
50. 1. & 3.
11. ch. 2. 17,
19. & 5. 19.
& 6. 19. & 7.
17—20. Rom.
2. 8, 9.Is. 22. 4. &
21. 3, 4. &
15. 5. ch. 9. 1,
Job 30. 27.
Lam. 1. 20.
& 2. 11.Heb. the walls
of my heart.Ver. 5, 6, 15.
16. Hab. 3. 16.Ps. 42. 7.
Ezek. 7. 26.
ver. 23—26.Cities. Ch.
10. 20. Is. 33.
20. & 54. 2.
& 38. 12. &
1. 8. 2 Kin.
25. 4, 9.2 Kin. 23. 29.
& xxiv. xxv.
ver. 5, 6, 15,
16. ch. 6. 1.Rom. 1. 22.
ch. 9. 5. & 5.
4. 5. Is. 1. 3.
& 27. 11.
Hos. 4. 1, 6.
Deut. 32. 28.Luke 16. 8.
1 Cor. 14. 20.
2 Sam. 13. 3.
Rom. 8. 6, 7.
ch. 9. 5, 8.
Amos 3. 10.
with Rom. 16.
19. 2 Tim. 3.Is. 24. 1—12,
17—23. & 5.
30. & 13. 10.
Ezek. 32. 7.
Joel 2. 10. &
3. 15. Amos
8. 9. with
Gen. 1. 2.Is. 5. 25.
Luke 21. 25.
26. ch. 9. 10.
Ezek. 38. 20.Is. 6. 11, 12.
& 1. 28. & 2.
10—22. & 3.
25. 26. Zeph.
1. 3.Ch. 7. 20. &
9. 10. & 12. 4.
& 14. 2. Hos.
4. 3. Is. 5. 9,
24, 25.Nah. 1. 5.
Lam. 2. 1—
22.Ch. 5. 10, 18.
& 30. 11. &
46. 28. Is. 1.
9. & 24. 13.
Lev. 26. 44.
Ezek. 11. 13.
Hab. 3. 2.Is. 5. 30. & 8.
22. & 13. 10.
& 33. 9. & 34.
4. & 50. 3.
ver. 23—26.Num. 23. 19.
Is. 14. 24, 27.
& 46. 10. ch.
15. 1—9.
Ezek. 14. 13
—21. ch. 7.
16. & 14. 11,
12. & 25. 9—
11.Ch. 6. 1.
2 Kin. 25. 4.
Amos 9. 2, 3.
2 Chr. 36. 16,
17. & 33. 11.
ch. 25. 9—11.
Lam. i—iii.Is. 10. 3. &
33. 14. & 20.
6.

Heb. eyes.

CHAP. IV. Ver. 1—4. If you truly return to me by faith and repentance, and reform from your idolatries, and in a candid and upright manner devote yourselves to and serve me, in whom even the Gentile nations shall in a little time be blessed and glory, your captivity may be prevented. Yet not a mere outward reformation, but deep convictions of conscience, and a thorough renovation of

your hearts, and purgation from the sinful corruptions thereof, are necessary to the preventing of my approaching and justly deserved judgments. 30, 31. No devices which ye can use shall avail you; the Egyptians and Chaldeans, whose friendship ye have courted, will forsake or murder you, which will occasion terrible anguish and despair all over the country, but especially at Jerusalem.

Before Christ
cir. 602.* Lam. 1. 17.
Is. 1. 15.* 2 Chr. 36. 16.
17. ch. 19. 7.
& 18. 21. &
21. 5—10. &
51. 34. 35.
Lam. 4. 9, 10.
& 2. 20. 21.
Ezek. 23. 46,
47.* Ezek. 22. 30.
Mic. 7. 1, 2.
Ps. 14. 3. &
58. 1, 2. Gen.
18. 23—32.* Not as ch. 4.
2. but Is. 39.
13. 2 Tim. 3.
5. Tit. 1. 16.
ver. 7. ch. 7.
9. Hos. 4. 15.* 2 Chr. 16. 9.
Ps. 51. 6. &
11. 5. 7. Is.
26. 7.* Is. 1. 5, 6. &
9. 13. & 42.
25. ch. 2. 30.
& 7. 24—27.
Prov. 32. 35.
Zeph. 3. 2, 5.
7. 2 Chr. 28.
22. Is. 48. 4.
Zech. 7. 11,
12. Prov. 21.
29. Hos. 11.
2, 7. Amos 4.
6, 8—11.* Hos. 4. 1, 6.
Is. 27. 11. ch.
4. 22. & 8.
5—9. & 6, 9.
10. & 42. 19,
20.* Mic. 3. 1.
Amos. 4. 1.* Ch. 6. 13.
Ps. 2. 3. with
Lam. 3. 27.
Mat. 11. 29.* Nebuchad-
nezzar and
his army, ch.
4. 7. & 2. 15.
& 51. 34. Is.
15. 9. Nah. 2.
11—13. Hab.
1. 8. Zeph. 3.
3. Hos. 13. 7.
8. 2 Chr. 36.
7. with Ps.
104. 20.

* Or deserts.

* Ch. 2. 17, 19.
& 6. 19. & 9.
12—16. Is. 3.
11. ch. 4. 18.
& 16. 10. &
19. 4, 5. Ezek.
xvi. xx. xxiii.† Heb. are
strong.* Ver. 9, 29.
ch. 9. 9. & 2.
17, 19.
2 Kings 24. 4.
Heb. 10. 26—
31.* Josh. 23. 7.
Zeph. 1. 5.
Deut. 32. 21.
Ps. 16. 4.* Deut. 32. 15.
Is. 26. 18.
Hos. 4. 7, 12.
14. & 13. 6.
Jam. 5. 5.
Num. 25. 1, 2.
Ezek. 16. 49.
Prov. 23. 31,
33.* Ezek. 22. 10,
11. & 23. 29.
Ps. 119. 70.
2 Pet. 2. 14.
Hos. 7. 4—7.
ch. 13. 27.
Job 31. 9.* Ver. 7, 29.
ch. 9. 9. & 44.
22. Is. 1. 24.
Ezek. 5. 13.
& 6. 9.* Ps. 127. 1, 2.
ch. 6. 3—6.
& 39. 8.* Ch. 4. 27. &
30. 11. & 46.
28. Is. 1. 9. &
24. 13. Ezek.
12. 16.* Not as Num.
10. 9. & 14. 9.
but Ps. 78.
61, 62.* Ch. 3. 20. Is.
24. 5.

bewailleth herself, *that* ^dspreadeth her hands, *saying*, *Wo is me now!* for my soul is wearied ^ebecause of murderers.

CHAP. V.

Mingles awful threatenings with sharp reproofs, to render them the more affecting. Here is (1) A list of the Jews' most notorious sins; injustice and falsehood; 1: hypocrisy and perjury; 2: incorrigibility; 3: ignorance and profligacy; 4, 5: idolatry and adultery; 7, 8: treacherous apostasy from, and impudent defiance of, God; 11—13: want of his fear, notwithstanding repeated calls to it; 20—24: violence and oppression; 25—28: combination of priests and prophets, who ought to have been reformers, to debauch the nation; 30, 31. (2) A list of terrible judgments, that God could not but certainly and fearfully inflict; 9, 29: that, according to Jeremiah's predictions, the Chaldeans should waste the country; 14—17: besiege and destroy their cities; 6, 10: murder or carry the people into captivity, but not utterly destroy them; 10—18.

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, ^aif ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it.

2 ^bAnd, though they say, The LORD liveth, surely they swear falsely.

3 O LORD, ^care not thine eyes upon the truth? thou hast ^dstricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, ^eSurely these *are* poor; they are foolish; for they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto ^fthe great men, and will speak unto them; for they have known the way of the LORD, *and* the judgment of their God: but these ^ghave altogether broken the yoke, *and* burst the bonds.

6 Wherefore ^ha lion out of the forest shall slay them, *and* a wolf of the ⁱevenings shall spoil them; a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: ^jbecause their transgressions are many, *and* their backslidings ^kfare increased.

7 ¶ ^kHow shall I pardon thee for this? thy children have forsaken me, and ^lsworn by *them that are* no gods: when ^mI had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 ⁿThey were *as* fed horses in the morning: every one neighed after his neighbour's wife.

9 ° Shall I not visit for these *things*? saith the LORD: and shall not my soul be avenged on such a nation as this?

10 ¶ ^pGo ye up upon her walls, and destroy; but ^qmake not a full end: take away her battlements; for they *are* ^rnot the LORD's.

11 For the house of Israel and the house of Judah have ^sdealt very treacherously against me, saith the LORD.

12 They ^thave belied the LORD, and said, *It is not he*, neither shall evil come upon us, neither shall we see sword nor famine:

13 ^uAnd the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.

14 Wherefore thus saith the Lord God of hosts, Because ye speak this word, ^vbehold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 ¶ Lo, ^wI will bring a nation upon you from far, O ^xhouse of Israel, saith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 ^yTheir quiver *is* as an open sepulchre, they *are* all mighty men.

17 ^zAnd they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I ^{aa}will not make a full end with you.

19 And it shall come to pass, when ye shall say, ^{ab}Wherefore doth the LORD our God all these *things* unto us? then shalt thou answer them, ^{ac}Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land *that is* not yours.

20 ¶ Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, ^{ad}O foolish people, ^{ae}and without ^{af}understanding; who have eyes and see not, who have ears and hear not:

22 ^{ag}Fear ye not me? saith the LORD: will ye not tremble at my presence, who ^{ah}have placed the sand ^{ai}for the bound of the sea, by a perpetual decree that it cannot pass it: and, though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But ^{aj}this people hath a revolting and a rebellious heart: they are revolted and gone.

24 Neither ^{ak}say they in their heart, ^{al}Let us now fear the LORD our God, ^{am}that giveth rain, both the former and the latter in his season: he reserveth unto us the ^{an}appointed weeks of the harvest.

25 ° Your iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked men: ^{ao}¶ they lay wait as he that

Before Christ
cir. 602.* 1 John 5. 10.
2 Chr. 36. 16.
Is. 28. 15. ch.
14. 13, 14. &
23. 16, 17, 32.
& 24. 7. Ezek.
12. 22—28.
& 13. 1—23.
Lam. 2. 14.
ch. 4. 4—10.* Ch. 14. 14.
15. & 22. 22.
& 23. 9—32.
& 28. 15, 16.
17. & 29. 20
—32. Ezek.
xiii. Hos. 9.
7, 8. Mic. 2.
11. & 3. 11.* Ch. 1. 9. &
23. 29. & 43.
2. Hos. 6. 5.
Zech. 1. 6.
Rev. 11. 5, 6.Deut. 28. 49.
ch. 1. 15. &
6. 22. & 25.
9. Is. 39. 3, 7.
& 5. 26—30.
Hab. 1. 5—
10. Is. 28. 11.
& 33. 19.* Ch. 6. 9. &
9. 26. & 10.
1. Ezek. 13.
5. & 18. 31.Is. 5. 23.
2 Chr. 36. 16.
i. e. their ar-
rows shall
slay many.* Lev. 26. 16.
Deut. 28. 31,
33, 51.* Ch. 4. 27. Is.
1. 7. & 10. 20
—22. & 24.
13. Ezek. 11.
13. & 12. 16.
Rom. 11. 5* Ch. 13. 22.
& 22. 9. &
16. 10. Mal.
2. 17. Deut.
29. 24—28.Deut. 28. 47,
48. & 4. 25—
28. Lam. 5. 8.
ch. 25. 11. &
27. 7. Luke
21. 24. Deut.
29. 25—28.* Ch. 4. 22. &
8. 7. Is. 1. 3.
& 42. 19, 20.
& 27. 11. & 6.
9. & 44. 18.
Mat. 13. 14.
John 12. 40.
Acts 28. 16.
Rom. 11. 8.
Ezek. 12. 2.

Heb. heart.

* Rev. 15. 4.
Deut. 28. 52.
Job 37. 1. Ps.
119. 120.
Mal. 3. 5.* Job 38. 10,
11. & 26. 10.
& 9. 8. Ps.
104. 9. & 33.
7. Prov. 8.
29. Ps. 89. 9.
& 93. 3. 4. &
29. 10. Is. 50.
2. Nah. 1. 4.* Is. 57. 20. &
31. 7. ch. 17.
9. ver. 3, 5.
26—31. ch. 2.
13.* Ch. 4. 22. Is.
1. 3. & 64. 7.* Hos. 3. 5. Tit.
2. 11, 12.
Rom. 2. 4, 5.* Ch. 14. 22.
Ps. 147. 8.
Acts 14. 17.
Mat. 5. 45.
Amos 4. 7.
Zech. 10. 1.
Deut. 11. 14.
& 28. 12. Joel
2. 23.

* Gen. 8. 22.

* Ch. 3. 3. Ps.
107. 17, 34.
Is. 59. 1, 2.
Lam. 3. 39.* Prov. 1. 17, 18.
1 Kin. 21. 9.
10. Ps. 10. 8.
9. 1 Sam. 18.
21, 25. & 19.
1, 11, 20.

¶ Or they pry as fowlers lie in wait.

REFLECTIONS UPON CHAP. IV.—Thrice blessed are the fruits of true and gospel repentance! But great accuracy is requisite in turning to the Lord, in dedicating ourselves to him, or swearing by his name. And deep convictions, and an effectual change of heart, is necessary to the extirpation of indwelling lusts. How great is JEHOVAH's love to Gentile sinners! But dreadful is his wrath; and it is mad to kindle it upon ourselves by our sins! For furious, swift, terrible, and ruinous, are the miseries, the effects of his vengeance upon impenitent sinners. It is vain to flee into fenced cities, or to attempt being courageous, under a sense of guilt. And those prophets, who flatter men with vain hopes, will most certainly perish along with those whom they have seduced and hardened in wickedness. Our ruin is wholly of ourselves. And it is criminal and absurd to be obstinate in wickedness when God's judgments are just falling on our

heads. Hard is the heart which is not affected when destructive calamities befall the nation or church, and all created confidences concur to their ruin. And, if such anguish and despair take place in the overthrow of nations, what must take place among the wicked in the last judgment, and in the eternal damnation of hell?

CHAP. V. Ver. 3. Thou requirest and regardest upright dealing; but they, under all thy lesser judgments, have stupified themselves, and become more and more stubborn and rebellious. 12—14. They have contradicted the faithful messages of God by his prophets, and pretended that they spoke of themselves, in foretelling calamities; and that their words were but a mere puff of noisy wind, which should neither profit nor hurt any body, unless they should be ful-

Before Christ
cir. 620.Or coup.
Rev. 18. 2.Prov. 1. 11—
13. Mic. 6. 10,
11. Nah. 2. 12.
Hos. 12. 7, 8.
Amos 8. 4—6.
i. e. goods
gotten by de-
ceit.Amos 4. 1.
Deut. 32. 15.
Ps. 119. 70.
Job 15. 27.
Eph. 4. 18.
Jam. 5. 5.
ver. 8.Ezek. 16. 47
—52. & 5. 6,
7. 1 Cor. 5. 1.
are more
wicked than
heathens.Is. 1. 23.
Zech. 7. 10.Ps. 73. 5, 12.
ch. 12. 1, 2.
Job 12. 6.
Hab. 1. 3, 4.Ver. 9. ch. 9.
9. Mal. 3. 5.
Jam. 5. 4.Ch. 2. 12. &
23. 14. Is. 1. 2. c
Ezek. xvi. xliii.

Or astonishment and filthiness.

Ch. 14. 14. & 23. 25, 26. Ezek. 13. 6. Hos. 6. 10.
Mic. 3. 11. Lam. 2. 14. Or take into their hands. Mic. 2. 6, 11. Is. 30. 10.2 Thes. 2. 9, 12. 2 Tim. 4. 3, 4. Is. 10. 3. & 33. 14. & 20. 6. Mic. 3. 11, 12. Ezek. 22.
14. ch. 22. 22, 23.

setteth snares; they set a trap, they catch men.

27 As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen fat, they shine; yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

29 Shall I not visit for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ A wonderful and horrible thing is committed in the land.

31 The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

CHAP. VI.

Represents (1) The Chaldeans invading Judea, and besieging Jerusalem to ruin it; 1—6: spoiling the country, and murdering the inhabitants; 9, 11, 12: and spreading terror and consternation among them; 21, 26. (2) A list of the sinful causes of these calamities; general corruption and oppression; 6, 7: contempt of God's word; 10: universal covetousness; treacherous villany of priests and prophets; 13, 14: impudent sinning, and obstinate refusal of reproofs, while they hypocritically, but in vain, multiplied their sacrifices; 15—20. (3) Earnest admonitions to reformation given them, but without success; 8, 16, 17: by which faithful warnings God tries them for a time, and at last gives them up as irreclaimable; 27—30.

O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-hacerem: for evil appeareth out of the north, and great destruction.

2 I have likened the daughter of Zion to a comely and delicate woman.

3 The shepherds with their flocks shall come unto her; they shall pitch their tents against her round about; they shall feed every one in his place.

4 Prepare ye war against her; arise, and let us go up at noon. Wo unto us, for the day goeth away, for the shadows of the evening are stretched out!

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her.

7 As a fountain casteth out her waters, so she casteth out her wickedness; violence and spoil is heard in her; before me continually is grief and wounds.

Josh. 18. 21,
28. 2 Chr. 11.
5, 12. ch. 4.
29.Ch. 4. 5, 6,
15, 16, 19, 20.
Josh. 18. 28.Ch. 1. 14, 15,
& 4. 6. & 5.
15. & 10. 22.
& 25. 9. ver.
22.i. e. Jerusa-
lem. Ch. 4.
31. Lam. 2. 1,
4. 8. Is. 1. 8.Or dwelling at
home, or to a
pasture. Ver. 3.Chaldean
captains and
troops. Ch. 4.
16, 17. & 21.
2—10. & 39.
1—3. with
Nah. 3. 18.
ch. 25. 34—
36.Ch. 4. 7, 13,
& 15. 8. & 51.
27. Joel 3. 9.
Is. 13. 3. &
22. 5—7.Is. 5. 26—30.
Ch. 21. 10. &
39. 8. & 9.
18, 21.Deut. 20. 19.
ch. 32. 24. &
33. 4. Ezek.
17. 7.Or pour out
the engine of
shot.2 Kin. 21. 16.
& 24. 4. Ezek.
7. 23. Nah. 3.
1. Zeph. 3.
1—4.Is. 57. 20.
Ps. 55. 9—11.
ch. 20. 8.
Ezek. 24. 7—
9. & 7. 11, 23.
& 22. 3—12.
Zeph. 3. 1—4.

filled on themselves. Therefore God's words by Jeremiah shall be accomplished in the fearful destruction of them and their country. 31. The prophets fit their predictions to the ambitious humours of the priests and princes; the people delight to be flattered with promises of prosperity: and what can these things end in, but ruin to you all?

REFLECTIONS UPON CHAP. V.—Terrible and manifold are the corruptions of apostate nations and churches. One sin introduces another, till all ranks become absolute monsters in guilt. And alas! great men, fattened by prosperity or power, are often the most active patterns in, or promoters of, wickedness. Very grating to multitudes of hearers are the faithful messages of God's ministers. But God will make them to know at last whose words shall stand, whether his or theirs. When professors of the true religion live destitute of the fear of God, nothing is so horrible or unnatural but they will commit it. And it is dreadful when men have carried their sins to such a height that God cannot longer forbear punishing them without violating the honour of his perfections. Nothing more hastens things to this crisis than combinations of ministers and

8 Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape gatherer into the baskets.

10 To whom shall I speak and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days.

12 And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For, from the least of them even unto the greatest of them, every one is given to covetousness; and, from the prophet even unto the priest, every one dealeth falsely.

14 They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

17 Also I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not hearken.

18 ¶ Therefore hear, ye nations, and know, O congregation, what is among them.

19 Hear, O earth; behold, I will

Deut. 32. 7. & 6. 6, 7. & 12. 32. & 11. 32. Is. 8. 20. & 34. 16. ch. 18. 15. Mal. 4. 4. 1 Thes. 5. 21. Luke 16. 29. Acts 17. 11. 1 John 4. 1. Is. 28. 12, 16. Mat. 11. 28, 29. with ch. 2. 25. & 18. 12. & 22. 21. & 44. 16. Is. 56. 10. Ezek. 3. 17. & 33. 7. Hab. 2. 1. Heb. 13. 7, 17. Is. 58. 1. Hos. 8. 1. Ezek. 33. 2—4. Hos. 11. 2, 7. ver. 16. ch. 22. 21. & 2. 25. & 18. 12. & 44. 16. Ps. 49. 1, 2. & 7. 11. Is. 1. 2. & 5. 3. & 21. 11. Is. i—iii. ix. lvi. lix. ch. ii—xviii. Ezek. xvi. xx. xxii. xxiii. Is. 1. 2. Deut. 4. 26. & 30. 19. & 32. 1. ch. 22. 29. Mic. 6. 2.

Before Christ
cir. 620.Deut. 32. 29.
ch. 4. 14. & 7.
3. Ps. 94. 12.Heb. beloused,
or disjointed.Is. 6. 11, 12.
ch. 7. 20, 34.
& 9. 11. & 25.
9. Dan. 9. 26.
27. Mat. 22.
7. Luke 21.
20—24. & 19.
44.2 Kin. 24. 2,
14, 15. & 25.
5, 11, 18—20.
ch. 16. 16. &
52. 28—30.
with ch. 49. 9.
Obad. 5. Rev.
14. 18.Ps. 94. 8. Is.
28. 9—13. ch.
5. 4, 5.Ch. 4. 4. & 9.
26. & 7. 23—
28. Is. 6. 9.
10. & 42. 23,
25. Acts 7. 51.
John 5. 44.Ch. 20. 8. &
5. 12, 13.
Amos 7. 10.
2 Thes. 2. 10,
12. 2 Tim. 4.
3. 2 Chr. 36.
15, 16. Ps. 50.
17. Prov. 5.
12.Job 32. 18,
20. ch. 20. 9.
Acts 17. 16.
& 18. 5.
1 Cor. 9. 17.Deut. 32. 2.
Rev. 16. 1.
ch. 1. 10. &
15. 1—9. &
16. 3—9. &
18. 21. & 20.
9.Ezek. 9. 6.
Zech. 8. 5.
ch. 9. 21.Luke 17. 34.
Is. 65. 20.Deut. 28. 30
—33, 39—43.
ch. 8. 10.Is. 5. 25. &
9. 12. & 10. 4.
Lam. 1. 14.
15. & 2. 1—
22. & 4. 1—
11. ch. 25. 9.Mic. 7. 1—5.
& 2. 1, 2. &
3. 2, 3, 11.
Ezek. 22. 1—
13. Zeph. 3.
1—3. Is. 56.
9—12. & 57.
17. ch. 8. 10.
& 5. 31. & 22.
17. Ezek. xlii.Ch. 4. 10. &
5. 12, 31. &
14. 13, 14. &
23. 14, 17. &
28. 3. & 6. 11.
Lam. 2. 14.
Ezek. 13. 10,
22. 2 Pet. 2.
19.Heb. bruise,
or breach.
Is. 1. 6.Ch. 3. 3, 9. &
8. 12. Ezek.
16. 24, 25, 34.
36. Rom. 1.
32. Is. 3. 9.Mat. 15. 14.
Is. 10. 4. ch.
23. 11—15.
Ezek. 13. 9.
& 14. 9, 10.
Mic. 3. 6, 7.

magistrates to support one another in wickedness, and corrupt the nation between them.

CHAP. VI. Ver. 1—6. Flee out of your cities, particularly Jerusalem, for the Chaldeans are at hand to besiege it. And, while the inhabitants are quite helpless, weak, and terrified, the enemies shall surround the city, and encourage one another, day and night, to give the assault, and destroy it. 9—11. By repeated murders and captivities, they shall desolate the country. But to what purpose shall I warn this careless, ignorant, and hardened generation, who detest every message that comes from God, and reckon reproofs slanderous reproaches? Therefore my mind is so full of prophetic threatenings, and of zeal to utter them, that I cannot any longer forbear, but I must denounce destruction to persons of all ages, ranks, and relations. 14. The priests and prophets, instead of faithful reproofs for sin, and denunciation of approaching judgments, do by their flattering and false predictions of peace, lull the people into a fatal security. 16, 17. Inquire after, and walk in, the good old way of faith and holiness, prescribed in paradise, and walked in by your pious ancestors; and thus shall you find both temporal and eternal happiness.—Hearken to the voice of

Before Christ
cir. 620.

Is. 3. 11. &
59. 7. & 5. 24.
ch. 8. 9. Prov.
1. 25—32

Is. 1. 11—15.
& 60. 6. & 66.
3. Ezek. 20.
39. Amos 5.
21. Mic. 6. 6.
7. ch. 7. 21.
22. Ps. 40. 6.
& 50. 8. 9.

Ver. 22.
Ezek. 3. 20.
Job 5. 12. 13.
& 18. 5—21.
& 20. 22—28.
ch. 15. 1—9.
& 16. 3—9. &
9. 1. 16. 21.
22. & 18. 21.
& 19. 7. 9. &
21. 7. 2 Chr.
36. 17. Ezek.
5. 7—17. & vi.
vii.

Ch. 1. 14. 15.
& 5. 15. & 10.
22. & 25. 9.
Hab. 1. 6.
Ezek. 7. 24.

Is. 5. 26—30.
& 13. 18. &
17. 12. Hab.
1. 6—10.
Ezek. 23. 22
—29. 45—47.
& 16. 37—42.
Lam. 4. 19.
Dan. 9. 26. 27.
Luke 19. 43.
41. & 21. 20
—24.

Ch. 4. 5—9.
16—21. 29.
31. Hab. 3. 16.

Ch. 4. 31. &
49. 21. & 50.
43. & 13. 21.

Ch. 4. 5. & 8.
14. Judg. 5. 6.
7. 2 Chr. 15. 5.

Ch. 4. 8. &
25. 34. & 3.
25. Mic. 1. 10.
Zech. 12. 10.
Is. 22. 12.
Lam. i—v.
ch. 9. 1. 10.
17—22. & 13.
17. Ezek. 7.
1—16. & 21.
6. 7.

Or in. Ch. 1.
18. & 15. 20.
ver. 17. Hab.
2. 1. Prov. 27.
23. Heb. 13.
17.

31. 7. ch.
5. 23. & 18.
18. & 20. 10.
Hos. 10. 15
ch. 9. 2—9
Ezek. 22. 18
Is. 48. 4. & i.
iii. ix. xviii. lix.
Ezek. xv. xvi.
xx—xxiii.
Mic. i—iii. vi.
vii. Zeph. 3.
1—3.

Is. 49. 4. &
53. 1. Hos. 6.
& 11. 2. 7.
Ezek. 22. 1—
31. & 24. 3—
14.

Or refuse
silver.

Lam. 5. 22.
Hos. 9. 17.
Zech. 11. 8.
2 Kin. 17. 20.

bring evil upon this people, ^{even} the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

20 ^{To} what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings *are* not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, ^I will lay stumbling blocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold, a people cometh from ^{the} north country, and a great nation shall be raised from the sides of the earth.

23 ^{They} shall lay hold on bow and spear: they *are* cruel, and have no mercy: their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 ^{We} have heard the fame thereof: our hands wax feeble: ^{anguish} hath taken hold of us, *and* pain, as of a woman in travail.

25 ^{Go} not forth into the field, nor walk by the way; for the sword of the enemy *and* fear *is* on every side.

26 ¶ O daughter of my people, ^{gird} thee with sackcloth, and wallow thyself in ashes: make thee mourning, *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us

27 I have set thee ^{for} a tower *and* a fortress among my people, that thou mayest know and try their way.

28 They *are* all ^{grievous} revolvers, walking with slanders: they *are* brass and iron; they *are* all corrupters.

29 ^{The} bellows *are* burned, the lead is consumed of the fire, the founder melteth in vain; for the wicked *are* not plucked away.

30 ^{Reprobate} silver shall *men* call them, because the LORD hath ^{rejected} them.

CHAP. VII.

Begins a new sermon, for the conviction and humiliation of these obdurate Jews, in which the Lord (1) Shews them that, while they continued in their dishonesty, oppression, murder, perjury, and idolatry, their having God's temple and ordinances among them would do them no service, but hurt; 1—11. (2) Warns them that, for their obstinacy, he would quickly render Jerusalem and Judea as desolate as Shiloh was, where the tabernacle long continued, and as the land of Israel; 12—15. (3) Forbids Jeremiah to pray for them, because they were so set on idolatry; 16—20. (4) Declares that none of their sacrifices would be regarded while they continued disobedient to the common laws of morality; 21—28. (5) Denounces utter desolation, on account of their idolatries and impieties; and threatens to multiply their slain as they had multiplied their sins; 29—34.

God's ministers, charging you with your sins, and warning you of approaching judgments. 18. Let therefore the heathen nations around observe to what height of wickedness and ripeness for judgments they are arrived! 27—30. I have therefore, under my own infallible protection, set up Jeremiah to observe and reprove their conduct. But they are obstinately wicked, abandoned to lying, slander, and every other base and abominable thing, corrupting themselves and one another. The instructions and admonitions of prophets, and the rebukes of providence, are of no avail to reform them. Therefore they must be utterly rejected of God and men, as useless and abominable.

REFLECTIONS UPON CHAP. VI.—Sinners must often be alarmed before they will awaken. But fixed is the connection between national sins and national judgments. And the more luxurious and delicate people have lived, their cala-

THE ^{word} that came to Jeremiah from the LORD, saying,

2 Stand in the ^{gate} of the LORD's house, and proclaim there this word, and say, ^{Hear} the word of the LORD, all *ye* of Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel, ^{Amend} your ways and your doings, and I will cause you to dwell in this place.

4 ^{Trust} ye not in lying words, saying, ^{The} temple of the LORD, the temple of the LORD, the temple of the LORD, *are* these.

5 For ^{if} ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

6 ^{If} ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt;

7 ^{Then} will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, ^{ye} trust in lying words that cannot profit.

9 ^{Will} ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods ^{whom} ye know not;

10 ^{And} come and stand before me in this house, ^{which} is called by my name, and say, We are delivered to do all these abominations?

11 ^{Is} this house, which is called by my name, become a den of robbers in your eyes? ^{Behold}, even I have seen it, saith the LORD.

12 But go ye now unto my place ^{which} was in Shiloh, where I set my name at the first, and see ^{what} I did to it, for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, ^{rising} up early, and speaking, but ye heard not; and ^I called you, but ye answered not;

14 Therefore ^{will} I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you, and to your fathers, as I have done to ^{Shiloh}.

15 And I will cast you out of my sight, ^{as} I have cast out all your brethren, *even* the whole seed of Ephraim.

16 Therefore ^{pray} not thou for this

Ps. 74. 6—8. 2 Kin. 25. 9. Ezek. 7. 20, 21. & 24. 21, 25. Mat. 24. 1, 2. & 23. 38. Is. 64. 11. 1 Kin. 9. 7. 1 Sam. 4. 10, 11. Ps. 78. 60. & 132. 6. ch. 26. 6, 9. 2 Kin. 15. 29. & 17. 6, 23. Hos. 8. 8. & 9. 17. & 13. 15, 16. & 1. 4, 6, 9. Exod. 32. 10. ch. 11. 14. & 14. 11. & 15. 1. Ezek. 14. 14, 20. The sentence of their destruction is irrevocable.

Before Christ
cir. 610.

Ch. 1. 2, 3. &
2. 1. & 11. 1.
& 14. 1. & 15.
1. & 16. 1. &
18. 1. 5. & 21.
1. & 24. 4. &
25. 1. & 26. 1.
& 27. 1.

Ch. 19. 14. &
26. 2.

Is. 55. 3. &
42. 18, 23. ch.
11. 2. & 13.
15. Ezek. 3.
27. Amos 3. 1.
Joel 1. 2.
Mic. 1. 2. &
3. 1, 9.

Ch. 18. 11. &
26. 13. ver.
5—7. Is. 1.
16—19. & 55.
7. Ezek. 18.
30, 31. & 33.
11. Prov. 28.
13. & 27. 14.

Ver. 8. Deut.
29. 19. ch. 6.
14. & 8. 12.
& 23. 17.

1 Sam. 4. 4.
ch. 18. 18.
Mic. 3. 11.
with 2 Chr. 33.
8. Ps. 132. 14.

Is. 1. 16—19.
& 55. 6, 7.
ch. 4. 1—4. &
22. 3, 4. & 18.
20—26. Lev.
26. 1—14.
Deut. 28. 1—
15.

Exod. 22. 21.
22. Deut. 27.
19. & 5. 7—9.
Is. 59. 7. ch.
22. 3, 4. Ezek.
18. 6—18.

2 Chr. 33. 8.
Gen. 17. 8.
ch. 25. 5.

Ch. 4. 10. &
14. 13, 14. &
6. 14. & 8. 10.
11. & 23. 14.
16, 26, 32. &
28. 2, 3. ver.
4. Ezek. 13.
2—22.

Hos. 4. 1, 2.
2 Tim. 3. 2—
5. Zeph. 1. 5.
1 Cor. 6. 9, 10.
Gal. 5. 19—
21. 1 Kin. 18.
21.

Exod. 20. 3.
Judg. 5. 8.
Is. 43. 10.

Ezek. 23. 37—
39. Jude 4.
Prov. 7. 14.
15. Mal. 3. 5.
Mic. 3. 11.
Mat. 23. 14.

Heb. where-
upon my name
is called.

Is. 56. 7.
Mat. 21. 13.
Mark 11. 17.
Luke 19. 46.

Heb. 4. 13.
John 2. 24.
25. ch. 16. 17.
& 2. 34. Is.
65. 3. & 3. 8.

Josh. 18. 1.
Judg. 18. 31.
1 Sam. 1. 3. &
4. 3, 4.

1 Sam. 4. 10.
11. Ps. 78. 60.
ch. 26. 6, 9. &
44. 2, 3.

Ver. 25. ch.
11. 7. & 25. 3.
& 35. 15. &
44. 4. 2 Chr.
36. 15, 16.

Prov. 1. 24.
Is. 50. 2. & 65.
12. & 66. 4.
Hos. 11. 2, 7.

mity is the more insupportable. When an angry God is the leader, eager and alert to follow are the instruments of his wrath. But O, how he multiplies his kind, though severe, admonitions before he strikes the fatal blow that desolates the country! Yet no direction, no warning, no good pattern, will prevail with hardened despisers of Christ—the way, the truth, and the life. His judgments on such must therefore appear righteous to every rational beholder. Nor can any pretences to devotion or reformation avail while men continue abandoned to wickedness. Yea, dreadful and desperate must be the issue with those, upon whom not all the repeated pains of prophets and providences make any suitable impression.

CHAP. VII. Ver. 4. Do not imagine that, because the temple has been the place of God's special residence, he will never forsake it but uphold it for ever. 9—11. Will ye practise the vilest abominations, and presumptuously appear in my courts, as if ceremonial services could atone for your guilt, and procure you

Before Christ
cir. 610.

people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee.

17 ¶ ^aSeest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 ^bThe children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the [†]queen of heaven, and to pour out drink-offerings unto other gods, that ^cthey may provoke me to anger.

19 ^dDo they provoke me to anger? saith the LORD: *do they not provoke themselves to the confusion of their own faces?*

20 Therefore thus saith the Lord God, ^eBehold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 ¶ Thus saith the LORD of hosts, the God of Israel, ^fPut your burnt-offerings unto your sacrifices, and eat flesh.

22 For ^gI spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, [‡]concerning burnt-offerings or sacrifices:

23 But this thing commanded I them, saying, ^hObey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But ⁱthey hearkened not, nor inclined their ear, but walked in the counsels *and* in the ^kimagination of their evil heart, and ^{||}went ^lbackward, and not forward.

25 Since the ^mday that your fathers came forth out of the land of Egypt unto this day I have even ⁿsent unto you all my servants the prophets, daily rising up early and sending *them*:

26 ^oYet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

27 Therefore thou shalt speak all these words unto them, ^pbut they will not hearken to thee: thou shalt also call unto them, but they will not answer thee.

28 But thou shalt say unto them, ^qThis is a nation that obeyeth not the voice of the LORD their God, nor receiveth ^{*}correction: truth is perished, and is cut off from their mouth.

29 ¶ ^rCut off thine hair, O Jerusalem,

^sJob. 1. 20. Is. 15. 2. Mic. 1. 16. ch. 4. 11. & 12. 12. & 47. 5. & 48. 37. & 16. 6.

a new indulgence in sin? Is my temple become a refuge for such notorious criminals? 21. You may eat, or do what you please with, all your offerings, for I detest them.

REFLECTIONS UPON CHAP. VII.—God's ministers have need of great boldness in facing multitudes of obstinate sinners. And it is common for the most profligate hypocrites to hope that their external privileges will recommend them to the favour of God, and even to use them as encouragements to the most horrid impieties. One public judgment of God is ordinarily a presage of another, as well as a warning to avoid the causes of it. But, alas, hopeless is their case for whom God's favourites must not pray! And yet how readily children confirm the denunciations of God against their parents, by following their evil courses! Ceremonies and forms of devotion do but provoke God more and more against

and cast *it* away, and take up a lamentation on high places; for the LORD ^thath rejected and forsaken the ^ugeneration of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: they have set ^vtheir abominations in the house which is called by my name, to pollute it.

31 And they have built the ^xhigh places of Tophet, which *is* in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I ^ycommanded *them* not, neither [†]came it into my heart.

32 ¶ Therefore, behold, the days come, saith the LORD, ^zthat it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet till there be no place.

33 And the ^acarcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.

34 Then ^bwill I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

CHAP. VIII.

Continues the sermon, and represents (1) *That, notwithstanding the infamy of their dead bodies being given to the fowls and beasts, the dreadful calamities would make many prefer death to life*; 1—3. (2) *The astonishing stupidity and obstinacy of the Jews, that they neither regarded God's oracles, prophets, providences, nor their own consciences; but, in the face of desolating judgments, went on, without blushing, in their wickedness, and flattered themselves in their sinful courses*; 4—12. (3) *The consternation which the invasion by the Chaldeans would put them into*; 13—17. (4) *Jeremiah bitterly bewailing their miserable and hopeless state*; 18—22.

AT ^athat time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, ^bwhom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: ^cthey shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And ^ddeath shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover, thou shalt say unto

men, who prefer them to the standing duties of morality. Slow and gradual, but at last most certain, are his judgments upon obstinate transgressors. And hardened and barbarous sinners have their crimes fearfully marked in their punishment, and are made to change their sinful mirth into everlasting anguish.

CHAP. VIII. Ver. 4—9. Though they are fallen into grievous calamities, they will hearken to no counsel that will tend to their recovery; but, persevering in their wickedness, they continue firmly trusting to the flattering delusions of their false prophets. Scarcely one of them seriously thinks what he has done; but in general they rush forward into abominable practices, quite thoughtless and regardless of danger. More brutish than the fowls of heaven, they have no proper discernment either of God's mercies or judgments.—Though God has given them his law, and it has been copied out and expounded to them, and they even

Before Christ
cir. 610.

Ch. 6. 30.
Zech. 11. 8.
Ver. 18. 20.
Eph. 2. 3. Is.
34. 5.

Ch. 23. 11. &
32. 34. 2 Chr.
33. 5. 2 Kin.
21. 4. 7. & 23.
4. Ezek. 8.
5—17. & 7.
20. & 43. 7. 8.
2 Kin. 23. 10.
& 21. 4. 7.
ch. 19. 5. &
32. 35. Ps.
106. 38. Lev.
18. 21. Ezek.
16. 20.

Lev. 20. 1—
5. & 18. 21.
ch. 32. 35.

† Heb. came it
upon my heart.

Ezek. 6. 5, 13.
Lev. 26. 30.
ch. 19. 6, 11,
13.

Deut. 28. 26
Ps. 79. 2, 3.
& 83. 10. ch.
16. 4. & 34.
20. & 8. 1, 2.
& 9. 22. & 25.
33.

Is. 24. 7, 8.
& 3. 25, 26.
ch. 16. 9. &
25. 10. & 33.
11. Ezek. 26.
13. Hos. 2. 18.
Rev. 18. 23.
Ps. 78. 63.

Ch. 7. 32.
1 Kin. 13. 2.
2 Kin. 23. 5.
14, 20. Ezek.
6. 4—7. the
Chaldeans
vented their
rage upon
the dead as
well as the
living.

Ch. 2. 13, 20,
27, 28. Is. 2.
8. 9. Judg. 2.
11—19.
2 Kin. 16. 3, 4.
& 21. 2—7.
21. & 23. 5.
32, 37. & 24.
9. 19. 2 Chr.
33. 5.

Ch. 7. 33. &
16. 4. & 9. 22.
& 34. 20. &
22. 19. & 36.
30. Eccl. 6. 3.
Ps. 83. 10.

Job 3. 21. &
7. 15. 1 Kin.
19. 4. Rev. 9.
6. Lev. 26. 39.
Deut. 28. 33
—37. 64—67.
Lam. 4. 9.

Before Christ
cir. 610.

Ch. 3. 4, 19.
Zech. 7. 11,
12.

Ch. 7. 24, 26.
& 2. 32, & 3.
24, 25, & 5. 3.
Ps. 196. 6—
39. Ezek. 16.
15—52, & 20.
3—32, & xxii.
xxiii.

Ch. 5. 31, &
14. 14, & 9. 6.
Is. 30. 10.
Ezek. 13. 22,
Ps. 36. 3.

Mal. 3. 16.
Is. 30. 18.
2 Pet. 3. 9.
Ps. 12. 2. Is.
29. 13.

Is. 59. 16. ch.
5. 1. Ezek. 22.
30. Mic. 7.
1—5.

Ch. 9. 2—6.
& 2. 23—25.
Is. 59. 13, 14.

Prov. 6. 6, 8.
ch. 5. 4. Is. 1.
3. & 5. 12.
Luke 19. 42.

Rom. 2. 17,
18, & 3. 2.
Ps. 147. 19,
20. Hos. 8. 12.
ch. 7. 4.

Or the false
pen of the
scribes
worketh for
falseness,
Is. 10. 1.

Job 5. 12, 13.
Is. 19. 11, 13.
ch. 49. 7.
Ezek. 7. 26.

Or have they
been ashamed,
&c. ver. 10.
ch. 6. 15, & 3.
3.

Heb. the wis-
dom of what
thing.

Deut. 4. 6.
Ps. 19. 7, &
19. 30.
2 Tim. 3. 15.
Is. 8. 20.

Ch. 6. 12.
Deut. 28. 30.
Amos 5. 11.
Zeph. 1. 13.

Ch. 6. 13. Is.
56. 11. Ezek.
33. 31. Ps. 10.
5. Is. 57. 19.
Mic. 2. 2, 9.
Hab. 2. 9.

Ch. 6. 14.
Ezek. 13. 10.
Lam. 2. 14.
Mic. 2. 11. ch.
14. 14, & 23.
13. 14, & 27.
9. 10, & 28. 3,
9.

Ch. 3. 3, & 6.
15. Is. 3. 9.
Zeph. 3. 5.
Ps. 52. 1—4.
7.

Or in gather-
ing I will con-
sume.

Zeph. 1. 2, 3.
Deut. 28. 34
—40. Hab. 3.
17. Hos. 2. 8,
9. Joel 1. 7,
12. Hag. 2. 17.
or Is. 5. 4, 6.
Mat. 21. 19.
Luke 13. 6—
9.

Ch. 4. 5, 6.
& 35. 11.
Ps. 39. 9.
Lam. 3. 28.

Ch. 47. 5, &
51. 6. Is. 15.
1. Hos. 10. 7.
Obad. 5.

Ch. 9. 15, &
23. 15, & 25.
15. 17. Deut.
32. 33. Lam.
3. 19.

Or poison.

Ch. 14. 12,
13, 19, & 4.
10. Mic. 1. 12.
1 Thes. 5. 3.

them, Thus saith the LORD, 'Shall they fall, and not arise? shall he turn away, and not return?

5 Why then is this people of Jerusalem 'slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.

6 I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

7 Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the LORD.

8 How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain.

9 The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the LORD; and what wisdom is in them?

10 Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one, from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely.

11 For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall; in the time of their visitation they shall be cast down, saith the LORD.

13 I will surely consume them, saith the LORD: there shall be no grapes on the vine, nor figs on the fig tree; and the leaf shall fade; and the things that I have given them shall pass away from them.

14 Why do we sit still? assemble yourselves, and let us enter into the fenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD.

15 We looked for peace, but no good came; and for a time of health, and behold trouble!

16 The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and

have devoured the land, and all that is in it; the city, and those that dwell therein.

17 For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the LORD.

18 When I would comfort myself against sorrow my heart is faint in me.

19 Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the LORD in Zion? is not her king in her? why have they provoked me to anger with their graven images, and with strange vanities?

20 The harvest is past, the summer is ended, and we are not saved.

21 For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.

22 Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered.

CHAP. IX.

Jeremiah continues his lamentation; and (1) expresses his extremity of grief for the miseries impending over the Jews; his detestation of their idolatry, whoredom, treachery, lying, &c. and their progress therein; 1—11. (2) Justifies God in the greatness of their destruction; 9, 12—16. (3) Calls others to lament their miserable condition; 17—22. (4) Warns them how foolish it was to trust in strength, wisdom, circumcision, or any thing but God himself; 23—26.

Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men.

3 And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and they know not me, saith the LORD.

4 Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.

5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

6 Thine habitation is in the midst of deceit: through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of

Before Christ
cir. 610.

Heb. the ful-
ness thereof.

Ch. 4. 7, 13.
& 5. 15—17.
& 6. 22, 23, &
25. 9. with Ps.
58. 4, 5. Eccl.
10. 11.

Is. 22. 4.
Hab. 2. 16.
Lam. 1. 2, 17
ch. 10. 19—
22. & 6. 24.

Heb. upon.

Ch. 4. 5, 8,
15—17, 19
20. & 6. 26.

Heb. because
of the country
of them that
are far off.

Deut. 32. 16,
21. ch. 2. 12,
13, 20. ver. 5,
6.

Ver. 15. Mic.
1. 12. the sea-
son of help is
over.

Ch. 4. 19, &
1. & 14. 2,
17. Joel 2. 6.
Nah. 2. 10.

Ch. 46. 11, &
51. 8. Gen. 37,
25.

Heb. gone up.
Is. 1. 5, 6. ch.
30. 12—14.
with 51. 9.

Heb. who will
give my head,
&c.

Is. 22. 4. ch.
4. 19, & 14.
17. & 13. 17.
Lam. 1. 2, 16,
20, & 2. 10,
11, 18, 19, &
3. 49. Ezek.
21. 6, 7, 12,
14, & v. vii.
ix.

Ps. 55. 4—
11. & 120. 5,
6. Mic. 7. 1—
6. ch. 5. 7, 8.
Hos. 7. 4, &
6. 9, & 4. 1, 2.
Ezek. 22. 4—
12.

Ps. 120. 2, &
32. 2—4, &
64. 3, 4. ver.
8. Is. 59. 4,
13—15. Mic.
7. 2, 4, 5.

Ch. 7. 26.
2 Tim. 3. 13.
Ps. 69. 27.

Ch. 4. 22.
Judg. 2. 10.
1 Sam. 2. 12.
Hos. 4. 1, 3, 6.

Ch. 12. 6.
Mic. 7. 5, 8.

Or friend.

Gen. 27. 36.
1 Thes. 4. 6.

Ch. 6. 28.
Lev. 19. 16.
Ezek. 22. 9.

Mic. 7. 2, 4.
Is. 59. 3, 4,
13—15. ch.
13. 23. ver. 8.
Ps. 55. 21.

Or mock

Ps. 7. 14. Is.
5. 11, 18.
Prov. 4. 16.
Ezek. 24. 12.

Ver. 2—5.
Mic. 7. 1—6.
Ps. 55. 11, 21.
& 120. 5, 6,
& 109. 2.

Prov. 1. 24. Hos. 11. 2, 7. & 4. 1, 2, 6. Job 21. 14, 15. John 5. 40.

boast of it, yet they make no good use of it. Their politicians can advise nothing for their relief, and indeed shew themselves arrant fools by their rejection of God's word. 18—20. I am almost overcome with grief to hear the cries of the people, occasioned by the ravage of the Chaldeans. How comes it that we, who are God's people and have his temple among us, are thus destroyed by profane heathens? It is because of our idolatries; and, after all our looking for assistance from the Egyptians or others, the season is past, and no help is come. 22. All means of help fail, because we continue obstinate in our sin.

REFLECTIONS UPON CHAP. VIII.—Barbarous is the outrage of bloody conquerors, in sporting with the remains of the dead. But it is a fearful thing to fall into the hands of an angry God, who can stretch out his hand to death and

damnation to devour us. Just is his vengeance in exposing idolaters, even when dead, before the idols which they had loved and worshipped in life: and fearful is the state when life becomes a burden, and men prefer to it a random leap into eternity. How obstinate against God, how attached to apostasy and self-imposition, how heedless of their own conduct, and how regardless of God's word, do most men live! But none are more distinguished plagues to nations than evil, flattering, and impudent, clergy. Nor shall any in hell have a deeper share of damnation. To their running unsent of God, preaching another gospel, and slight dealing with the consciences of sinners, is owing the ruin of nations and churches, and the everlasting misery of millions. But, when God arms himself to judgment against a people, what multitudes of calamities beset them! what deprivation of comforts! what disappointments, terrors, and despair! And it is greatly affecting to faithful ministers to see ruin, inevitable ruin, coming on their congregation, church, or nation.

Before Christ
cir. 610.

Ch. 6. 29, 30.
Is. 1. 24, 25.
& 48. 10.
Mal. 3. 3. &
4. 1. Ezek. 21.
13. & 22. 17.
22. Zech.
13. 9.

2 Chr. 36. 15.
16. Is. 5. 4, 5.
Hos. 6. 4, 5.
& 11. 8. ch.
3. 19.

Ver. 3. Ps.
140. 3. & 64.
3. 4. & 57. 4.
& 55. 21. &
12. 2. & 109.
2. 3. & 120. 2.
3. Prov. 30. 14.

2 Sam. 3. 27.
& 20. 9. Ps. 5.
9. & 55. 21.
Prov. 26. 24
—26.

Heb. in the
midst of him.

Or wait for
him.

Ch. 5. 9, 29.
Ezek. v—ix.
xvi. xx—xxiv.
Mic. i—iii. vi.
vii. Is. i.

Ch. 4. 23—
& 12. 4. & 23.
10. Hos. 4. 3.
Joel 1. 19. & 2.
22. Is. 42. 25.
ch. 14. 1—6.

Or pastures.

Or desolate.

Heb. from the
fowl even to,
&c.

Is. 25. 2. ch.
17. 27. & 21.
6. & 34. 22. &
10. 22. & 51.
37. Is. 13. 22.
& 34. 13. Ps.
44. 19.

Heb. desola-
tion.

Ps. 107. 43.
Hos. 14. 9.
Is. 42. 23. &
28. 9—13. &
29. 11. Deut.
32. 29. ch. 6.
10.

Ch. 2. 17, 19.
& 4. 18. ver.
13—16. Is. 3.
11. & i—iii.
viii. ix. xxiv.
Ezek. v—ix.
xiv—xxiv.

Lev. 26. 14
—39. Deut.
28. 15—68. &
29. 24—28. &
31. 16, 17. &
32. 15—26.
Judg. 2. 11—
20. 2 Kin. 17.
7—23. xvi.
xxi. Is. i—iii.
v. ix. xxiv.
lviii. lix. ch.
H—xxiii.
Ezek. v—viii.
xiii—xxiv.
Mic. i—iii. vi.
vii. 1 Pet. 1.
18. Zeph. 3.
1—6.

Or stubborn-
ness.

Ch. 5. 19. &
15. 6. & 16.
10. 11. & 22.
8. 9. & 2. 17.
19. & 4. 18. &
6. 19. Is. 3. 11.

Ch. 8. 14. &
23. 15. Lam.
3. 15, 19. Ps.
80. 5. & 60. 3.
& 75. 8. Is.
51. 17, 22. ch.
25. 15—18.
Lam. i—v.

Or howl.

Lev. 26. 33.
38, 39. Deut.
4. 27. & 28.
25, 36, 63—
68. ch. 15. 1
—4. 7. Ezek.
5. 12. Mic. 4.
10.

Ch. 2. 10.
Hag. 1. 7.
Lam. 3. 40.
Deut. 32. 29.

2 Chr. 35. 25. Job 3. 8. Amos 5. 16. Eccl. 12. 5. Mat. 9. 23. ch. 22. 18. & 48. 17. Ezek. 27. 31.
Rev. 18. 9—19. Is. 22. 4. & 24. 4, 12. ch. 4. 19—28. & 14. 17. & 6. 26. Lam. i—v.
Ezek. 7. 2—18. Mic. 1. 8, 9. Hab. 3. 16. Lev. 18. 28. & 20. 22. Is. 6. 12. Lam. 1. 1, 3.
& 4. 15. ch. 15. 4. Is. 3. 16. & 32. 9—11.

hosts, "Behold, I will melt them, and try them; for how shall I do for the daughter of my people?"

8^p Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

9 ¶ Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.

11 And I will make Jerusalem heaps and a den of dragons: and I will make the cities of Judah desolate, without an inhabitant.

12 ¶ Who is the wise man that may understand this? and who is he to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through?

13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them:

15 Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.

16 I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

17 ¶ Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come:

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out.

20 Yet hear the word of the LORD, O ye women, and let your ear receive

the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets.

22 Speak, Thus saith the LORD, Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvest man, and none shall gather them.

23 ¶ Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches:

24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD who exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.

25 ¶ Behold, the days come, saith the LORD, that I will punish all them, which are circumcised with the uncircumcised;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

Zeph. i—iii.

* Heb. cut off into corners, or having the corners of their hair polled.

Ch. 4. 4. Lev. 26. 41. Rom. 2. 25, 28, 29. Ezek. 44. 7, 9. Deut. 29. 4.

CHAP. X.

In view of the Jews' captivity in Babylon, the Lord here (1) Warns them against the astrology and brutish idolatry of the Chaldeans; as these idols were so unlike the true God, and would prove useless in their distress; 1—5, 8, 9, 14, 15. (2) Requires them to adhere stedfastly to the faith and worship of himself, as the true, the tremendous, and eternal, God of nature, and the gracious God of Israel; 6, 7, 10—13, 16. (3) Again warns them that, on account of their sins, they should certainly be carried out of their own land by the Chaldeans; and Jeremiah bewails their calamities; 17—22. (4) In the firm assurance of God's sovereign disposal of all things, he begs that he would moderate the Jews' distress, and severely punish their Chaldean destroyers; 23—25.

HEAR ye the word which the LORD speaketh unto you, O house of Israel:

2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the ax.

4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good.

6 Forasmuch as there is none like

Before Christ
cir. 610.

Lam. 1. 12.
& 2. 13.
Amos 5. 16.

2 Chr. 36. 17.
Is. 24. 18. ch.
6. 11. & 15. 2.
3. & 16. 3, 4.
6. Ezek. 21.
14. & 9. 5, 6

Ch. 8. 2. & 7.
33. & 16. 4. &
34. 20. Ps. 23.
10. & 79. 2, 3.

Ps. 33. 16, 17.
Prov. 11. 4.
Eccl. 9. 11.
Is. 28. 17. &
30. 3. & 31. 2.
3. Ezek. 7.
19. Amos 2.
14—16.

1 Cor. 1. 31.
2 Cor. 10. 17.
Ps. 20. 7. with
1 John 5. 20.
Ps. 91. 14.

Exod. 34. 6.
7. Ps. 25. 10.
Mic. 7. 18, 19.

Ps. 5. 4. &
11. 5, 7. & 15.
2—4. & 99. 4.
Is. 33. 15, 16.
& 61. 8. Mic.
6. 8.

Is. 2. 6—21.
& xxiv. xxxiv.
Heb. visit
upon.

Jews and
Gentiles. Gen.
34. 14. Acts
11. 2, 3. Rom.
3. 1, 29, 30.
Col. 1. 13.

Ch. 25. 9—26.
& 27. 3—7. Is.
xlvii—lii. Is.
i—xxxiv.
Ezek. v—
xxxii. xxxv.
Mic. i—vii.
Amos. i—ix.

Ps. 59. 7. Is.
25. 3. Rev. 2.
59. 1 Thes. 2.
13. Mat. 11.
15.

Jews. ch. 2.
Ezek. 3. 1, 4.
5. & 22. 18.

Lev. 18. 3. &
20. 23. Deut.
18. 10, 14. 1s.
44. 25. & 47.
12, 13.

Heb. statutes,
or ordinances
are vanity.

Is. 40. 19, 20.
& 44. 10—17.

Ps. 115. 4. &
135. 15. 1s.
40. 19. & 46.
5. 7. & 41. 7.
Hab. 2. 19.

Ps. 115. 5. &
135. 16. Hab.
2. 19. 1 Cor.
12. 2.

Is. 46. 1, 7.
Ps. 115. 7.

Is. 41. 23. &
45. 20. & 44.
9, 10, 20. ver.
8, 11, 14, 15.
1 Cor. 8. 4.

Is. 40. 25.
Exod. 15. 11.
Deut. 32. 51.
& 33. 26. Ps.
86. 8—10. &
69. 8. & 35.
10. & 145. 3.
& 147. 5. &
73. 26.

REFLECTIONS UPON CHAP. IX.—Manifold causes of weeping have faithful ministers in this world. And it is a fearful token of approaching judgments when they are so vexed with their people's abominations as to become weary of dwelling among them. Alas! sinful lusts transform even professors into very devils in crimes. Many are at great pains to secure their own damnation: and one sin opens the door for another. But terrible are the judgments of God upon obstinate sinners. And in a wonderful manner, by the same fire which consumes the wicked, he refines his own people. But every step of departure

from him tends only to misery. And, let sinners flee where they will, his curse attends them. Death closely follows sin. And very foolish are they who lament losses and death, but never lament sin as the cause of them, nor stand in awe of damnation. But it is very difficult to wean hardened sinners, especially gospel despisers, from every false confidence. Line must be upon line, and precept upon precept, and perhaps after all they will cleave thereto, and perish with heathens.

Before Christ
cir. 696.

Rev. 15. 4.
Deut. 6. 13.
Ps. 89. 5—8.
1 Tim. 1. 17.
& 6. 15.

† Or it liketh
thee.

‡ Heb. in one,
or at once.

1. 41. 29. &
44. 9, 10, 20.
Hab. 2. 18, 19.
Zech. 10. 2.
Ps. 115. 4—8.
& 135. 15—
18. Rom. 1.
21, 22.

Ver. 4. Ps.
115. 4. & 135.
15. Is. 46. 6.
& 40. 19, 20.

1 Kin. 10. 22.
Is. 23. 6.

Dan. 10. 5.
Job 28. 17. or
1 Kin. 9. 28.

1 John 5. 20.
2 Chr. 15. 3.
Ps. 42. 2. &
36. 9. John 5.
21, 26. Ps. 10.
16. 1 Tim. 1.
17. & 6. 15,
16.

Heb. God of
truth. Deut.
32. 4. Ps. 31.
5.

Heb. King of
eternity.
Is. 57. 15.

Ps. 18. 7. &
68. 8. & 104.
32. & 114. 7.
& 76. 7, 8. &
90. 11. Dan.
4. 35. Nah.
1. 6.

Ver. 15. Is. 2.
18. & 45. 16.
Zech. 13. 2.
Ps. 96. 5.

Gen. 1. 1, 6.
ch. 51. 15, 16.
Ps. 136. 5, 6.
& 33. 6. &
104. 2—24.
Job 9. 8. Is.
40. 22. & 42.
5. & 44. 24.

Thunders,
Job 37. 4, 5.
Ps. 29. 3—9.
& 18. 13. &
64. 33.

Or noise,
1 Kin. 18. 41.

Ps. 135. 6, 7.
Job 37. 6. &
36. 27—32. &
38. 22—37.
Ps. 147. 8.

Or for rain.
Or is more
brutish than
to know.

Ch. 51. 17.
Is. 44. 9—
11, 20. & 42.
17. & 45. 16.
Ps. 115. 8. &
135. 18. & 97.
7. Rom. 1. 22.
23. 1 Cor. 1.
19—21.

Ver. 8. Hab.
2. 18, 19. Ps.
135. 17. &
115. 7.

Ver. 5, 8, 14.
& 51. 18. Ps.
115. 4—8.
Hab. 2. 18, 19.
Is. 41. 29. &
44. 9—20. &
45. 20. & 46.
1, 2, 7.

Ch. 51. 19.
Deut. 32. 31.
Ps. 16. 5, 6. &
73. 26. & 119.
157. & 142. 5.

Gen. 1. Prov.
16. 4.

Deut. 32. 9.
Exod. 19. 5.
Ps. 135. 4.
Is. 47. 4.

Ch. 4. 5. & 8.
14. or 6. 1.
Ezek. 12. 3,
4, 11, 12.
Mat. 24. 11. Luke 17. 31.
16. 13. & 15. 1, 2. Deut. 4. 27. & 28. 35, 63, 64.
25, 28. & 6. 10. Is. 26. 11.
39. 9. Lam. 2. 18. Mic. 7. 7—9. Is. 8. 17.
28. 32. 41. 2 Chr. 36. 17. Ezek. 5. 11—17. & 7. 20—22.

unto thee, O LORD; thou art great, and thy name is great in might.

7^k Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

8 But they are †altogether ¹brutish and foolish: the stock is a doctrine of vanities.

9^m Silver spread into plates is brought from ⁿTarshish, and gold from ^oUphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing; they are all the work of cunning men.

10^p But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

14 Every man ^{*}is ^abrutish in his knowledge: every founder is confounded by the graven image: ^bfor his molten image is falsehood, and there is no breath in them.

15^c They are vanity, and the work of errors: in the time of their visitation they shall perish.

16^d The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: the LORD of hosts is his name.

17^e Gather up thy ware, out of the land, O inhabitant of the fortress.

18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they ^kmay find it so.

19^f Wo is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I ^mmust bear it.

20ⁿ My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains.

^h Heb. inhabitress. ch. 21. 13. ⁱ 1 Sam. 25. 29. ch. 16. 13. & 15. 1, 2. Deut. 4. 27. & 28. 35, 63, 64. ^k Zech. 1. 6. ch. 23. 20. Ezek. 12. 15, 25, 28. & 6. 10. Is. 26. 11. ^l Ch. 4. 19—28. & 8. 12—21. & 9. 1. Lam. i—v. ^m Ps. 39. 9. Lam. 2. 18. Mic. 7. 7—9. Is. 8. 17. ⁿ Jewish state, ch. 4. 20. Lam. i—v. Deut. 28. 32. 41. 2 Chr. 36. 17. Ezek. 5. 11—17. & 7. 20—22.

CHAP. X. Ver. 17—22. Bring all your goods out of the country, where they are exposed to plunder, into the strong holds; for quickly will I, in a furious manner, drive out the inhabitants of this land by death and captivity. Alas! almost insupportable is my grief, that the whole Jewish church and nation should be quite unhinged, and none able in the least to help them! The rulers of both are ignorant and wicked; therefore shall they and their people be ruined or dispersed. For, behold, the Chaldean army cometh, with great noise and fury, to render Judea utterly desolate!

REFLECTIONS UPON CHAP. X. —Amazing absurdities often prevail even among nations which are famed for worldly wisdom and knowledge. And it is very unreasonable and dangerous for those who have been taught of God to learn the ways of heathens. God's eternal power and Godhead are so manifest as to leave

21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper; and all their flocks shall be scattered.

22 Behold, the noise of the ^{*}bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons.

23[¶] O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.

24 O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

25^s Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

Ezek. xxv—xxxii. xxxv. xxxviii. xxxix. & 51. 24, 35, 36, 51, 52, 56. & 8. 16. Ezek. 25. 3, 6, 8, 12, 15. & 28. 24. & 29. 6, 7, & 35. 5, 10. Obad. 10—16. Zech. 1. 15.

Before Christ
cir. 696.

Ch. 5. 5, 6. &
23. 2, 9—32.
& 25. 34—38.
Is. 56. 10.
Ezek. 34. 1—
10. & 22. 6—
12. Mic. 3.
1—12. Zeph.
3. 3, 4. rulers
of both
church and
state.

Report.

Prov. 16. 1.
& 20. 24. Ps.
37. 23. & 32.
8. Acts 17. 23.
Rom. 11. 36.

Ps. 6. 1. & 38.
1. ch. 30. 11.
Hab. 3. 2.
1 Cor. 10. 13.
Is. 27. 8. &
57. 16.

Heb. dimi-
nish me.

Ps. 79. 6. Job
18. 21. ch.
xlii—li.

28. 29, 33, 34.
29. 6, 7, & 35. 5, 10.

CHAP. XI.

In this sermon God (1) Reminds the Jews of the covenant which he had made with their fathers, and in which obedience to his laws had been enforced, as the evidence of their peculiar relation to God, and the ground of their possession of Canaan, and had been enjoined under a curse, and inculcated by all the prophets; 1—7. (2) Charges the Jews that, by joint combination, they and their fathers had refused to obey him; 8—10. (3) Threatens punishment for their idolatry and other wilful wickedness, from which neither their idols, nor their own, nor Jeremiah's prayers, should protect them; 11—17. (4) Discovers to Jeremiah a plot against his life, laid by his fellow priests at Anathoth; on account of which Jeremiah prays against them, and predicts their ruin; 18—23.

THE word that came to Jeremiah from the LORD, saying,

2^a Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, ^b Thus saith the Lord God of Israel, Cursed be the man that obeyeth not the words of this ^dcovenant,

4 Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. Then answered I, and said, So be it, O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For I earnestly protested unto your fathers, in the day that I brought them up out of the land of Egypt, even unto

& xx—xxiv. xxxiv. Lev. xxvi. Deut. iv—xxx. Josh. xxiii. xxiv. &c. Zech. 7. 7. Heb. 1. 1.

Ezek. 3. 17.
Mat. 23. 30.
Acts 2. 20, 27.
Rev. 2. 7, 11,
17, 29.

1 Cor. 11. 23.
ch. 31. 1, 2. &
29. 4, 8, 25.
1 Thes. 2. 13.

Deut. 27. 26.
Gal. 3. 10. &
1. 8. 1 Cor. 16.
22. Deut. 28.
15—68. & 29.
20—27. Rom.
2. 8, 9.

Exod. 19. 5,
6. & 24. 3, 8.
Deut. 5. 2, 3.
& 29. 1—16.

Deut. 4. 20.
1 Kin. 8. 51.
Exod. i. v. Is.
48. 10. Ps. 68.
10. & 81. 6, 7.

Lev. 26. 3—
12. Deut. iv—
xxvii. & 28.
1—14. ch. 7.
23. Exod. 19.
5, 6.

Deut. 7. 12.
& 18. 18. &
6. 3. & 11. 9.
& 9. 5. Ps. 9.
105. 9, 10.
Lev. 20. 24.
Exod. 3. 6—8.
17. Gen. 17. 8.

Heb. amen.
Deut. 27. 15
—26. 1 Cor.
14. 16.

Ch. 3. 12. Is.
58. 1. Hos. 8.
1. Prov. 1. 20
—22. & 9. 3.
4. Zech. 7. 7.
John 7. 37.
Rev. 22. 17.

Ps. 15. 5.
Rom. 2. 13.
John 13. 17.

Ch. 7. 13, 25.
Exod. 15. 25.
26. & 19. 5, 6.
26. & 19. 5, 6.

the most stupid idolaters without excuse; and, the more we contemplate his unsearchable greatness and glory, the more we shall be filled with reverence and godly fear, and lost in admiration. If he be our King, let us shew ourselves faithful subjects, dependent on his protection, and devoted to his service. If he be our Portion, we can wish nothing beyond him. But often men remain ignorant of his excellency, and of the vanity of idols, till it be too late, and till his word be verified in their irrevocable and tremendous destruction. Terrible is the prospect when both rulers and ruled are plunged in ignorance, and abandoned to atheistical neglect of prayer. Neglect of God's worship in families ranks men with heathens, and entails his curse upon them. But great is the mercy that, though God correct, yet he will not destroy his people; and that, though we may not pray against corrections, we may pray for the mitigation of them, and hope that the rod will be quickly turned against our enemies.

Before Christ
cir. 608.

Ch. 7. 24.
Judg. ii.
2 Kin. xvii.
xvi. xxi. Ps.
lxxvii. cvii. Is.
lviii. lix.
Ezek. xvi. xx.
xxii. xxiii.

Or stubborn-
ness, Ch. 3.
17. & 9. 14.

Lev. 26. 14—
39. Deut. 28.
15—68. & 29.
18—28. & 32.
15—27.

Ezek. 22. 25.
Hos. 6. 9. ch.
6. 13. & 8. 10.
Zeph. 3. 1—
4. Mic. 3. 11.

Neh. 9. 16—
30. Judg. 2.
11—20. Ps.
78. 10—58. &
106. 6—39.
Ezek. xx. xvi.

2 Kin. 17. 7—
23. Ezek.
xvi. xx. xxiii.
Is. v. liv.

Ch. 9. 9, 11,
15, 16, 22, &
15. 1—9. Mic.
3. 11, 12.
Amos 2. 14.

Heb. to go
forth of.

Prov. 1. 28.
Is. 1. 15. ch.
14. 12. Ezek.
8. 18. Zech.
7. 13. Mic. 3.
4. Ps. 18. 41.

Ch. 2. 28.
Deut. 32. 37.
38. Judg. 10.
14. Is. 45. 20.

Heb. evil.

Ch. 2. 20, 28.
Deut. 32. 16,
17. Is. 2. 8.
ch. 3. 1, 2. &
19. 5. & 32.
35. 2 Kin. 21.
4, 5.

Heb. shame.

Ch. 7. 16. &
14. 11. & 15.
1. Exod. 32.
16. 1 John 5.
16. Ezek. 14.
14, 20.

Heb. evil.

Heb. what is
to my beloved
in my house?

Ch. 2. 2. & 3.
14. & 12. 7.
Hos. 3. 1.
Rom. 11. 28.

Ps. 50. 16.
ch. 7. 7—11.
Is. 1. 11—15.
& 66. 3. Prov.
15. 8. & 21.
4, 27. & 28. 9.

Ch. 3. 1, 2.
Ezek. xvi.
xxiii.

Hag. 2. 12—
14. Tit. 1. 15.
ch. 2. 21.

Or when thy
evil is.

Prov. 2. 14.
& 10. 23. &
14. 9. & 26.
19. Job 20. 12.

Ps. 80. 3. ch.
12. 2. Ps. 52.
8. Rom. 11.
17. Is. 5. 2.
Ezek. 15. 6.
Luke 13. 7.

Is. 1. 24, 31.
& 5. 26—30.
ch. 4. 19—
31. Deut. 32.
22. Ps. 74. 4.
7, 8. 2 Kin.
25. 9.

Ch. 2. 21. Is.
5. 2. Exod.
15. 17. Ps. 80.
8, 15.

Ch. ii—ix.
Ezek. v—
xxiv. Mic. i
—iii. Amos
ii—ix. Zeph.
i—iii.
Ver. 19. Ezek. 33. 30. 1 Sam. 23. 11, 12. 2 Kin. 6. 9, 10. Mat. 2. 13. Not as Is. 53. 7. but as Prov. 7. 22.

this day, rising early and protesting, saying, Obey my voice.

8^m Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not.

9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, who refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 ¶ Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and, though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.

13 For according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal.

14 Therefore pray not thou for this people, neither lift up a cry or prayer for them; for I will not hear them in the time that they cry unto me for their trouble.

15 What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou dost evil, then thou rejoicest.

16 The LORD called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 ¶ And the LORD hath given me knowledge of it, and I know it: then thou shewedst me their doings.

19 But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices

against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them; for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophecy not in the name of the LORD, that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation.

§ Heb. visit upon. 2 Chr. 36. 16. Mat. 23. 35. 1 Thes. 2. 15, 16. ch. 9. 21. & 18. 21. Is. 14. 20—22. ch. 44. 27. with ver. 19. Mat. 7. 2. Deut. 19. 19. Ch. 23. 12. & 46. 21. & 48. 44. & 50. 27. & 5. 9, 29. Hos. 9. 7.

CHAP. XII.

Here (1) Jeremiah frets at the prosperity of the wicked, asserts his own integrity, and prays for the speedy destruction of those ringleaders in impiety and carnal security who had drawn famine and ruin on the country; 1—4. (2) God rebukes him for his impatience under present troubles, and warns him to prepare for greater; 5, 6. (3) In an affectionate lamentation, God represents the deplorable, desolate, and disappointed, condition to which the sins of the Jews would quickly reduce them; 7—13. (4) He foretells the ruin of their heathen neighbours and enemies, and their restoration; in which, especially in gospel times, the heathens should share with them; 14—17.

RIGHTEOUS art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins.

3 But thou, O LORD, knowest me; thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

5 ¶ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if, in the land of peace wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?

6 For even thy brethren, and the

1 Prov. 24. 10. John 21. 18. Ps. 42. 7. & 69. 1, 2. with Josh. 3. 15. ch. 49. 19. & 50. 44. Ch. 9. 4, 5. & 11. 21. Mic. 7. 1—5. Ezek. 33. 30, 31. ch. 18. 18. & 20. 10.

Before Christ
cir. 608.

Heb. the stalk with his bread, i. e. his person, that his prophecies may not trouble us.

Ps. 7. 8. & 11. 7. & 18. 20, 24. & 35. 24. & 98. 9. Gen. 18. 25.

1 Sam. 16. 7. 1 Chr. 26. 9. Ps. 7. 9. ch. 17. 10. & 20. 12. Rev. 2. 23. John 2. 25.

Ch. 15. 15. & 20. 12. & 17. 18. & 18. 21. —23. 2 Tim. 4. 14. 1 Pet. 2. 23. ver. 22, 23.

Ch. 12. 6. & 20. 10. Mic. 7. 2, 6. Luke 4. 24.

Is. 30. 10. Amos 2. 12. & 7. 13, 16. Mic. 2. 6, 11.

Ch. 20. 1, 10. & 38. 4, 6. & 12. 6. Amos 7. 10. Mat. 21. 35. & 22. 6. & 23. 34, 37.

Ch. 23. 12. & 46. 21.

Gen. 18. 25. Deut. 32. 4. Dan. 9. 7. Zeph. 3. 5. Ps. 52. 4. & 92. 15. & 119. 75. 137. & 145. 17.

Or let me reason the case with thee.

Job 21. 7—13. & 12. 6. Ps. 37. 1, 36. & 73. 3—12. & 94. 3, 4. Hab. 1. 3, 4. ch. 5. 28. Mal. 3. 15.

Ps. 37. 35. & 73. 3, 4, 12. Job 12. 6. & 21. 7—12. Hab. 1. 13—17.

Heb. they go on.

Ps. 14. 1. Tit. 1. 16. Is. 29. 13.

Ps. 17. 3. & 26. 1. & 139. 1. ch. 11. 20. 2 Kin. 20. 3. Job 23. 10. 2 Cor. 1. 12.

Heb. with thee.

Ch. 11. 20. & 20. 12. & 17. 18. & 18. 21. —23. Ps. 59. 13. Jam. 5. 5.

Ps. 107. 34. ch. 4. 25. & 7. 20. & 9. 10. & 14. 2. & 23. 10. Hos. 4. 2, 3.

2 Chr. 36. 16. Ezek. 12. 22. —28. Ps. 50. 21.

Ch. 11. 20. & 18. 23.

Ch. 26. 8. & 36. 26. & 38. 4, 6.

CHAP. XI. Ver. 15, 16. What have the Jewish nation, whom I once so dearly loved and cherished, now to do in my temple, when they are so abandoned to idolatries, and when their sacrifices, which were once holy, are rendered detestable because of their obstinacy and joy in wickedness! I once made them outwardly flourishing and prosperous, and put them into a capacity to do much good: but now I intend to destroy them by the furious Chaldeans.

REFLECTIONS UPON CHAP. XI.—God greatly loves true holiness; and abundant, but gracious, are his rewards of it. The saints of God delightfully consent to his transactions of grace, but especially to the better covenant made with men in Christ, and established upon better promises than the national covenant which God made with Israel. But it is hard to make unregenerate men have so much as a semblance of holiness; on the contrary, they are ready deliberately

and obstinately to combine against the Lord their God. But, if they will not be ruled by his law, they must be destroyed by his curse. And dreadful is their case for whom prayer cannot avail: God will not, and idols cannot, help. Neither present devotions nor the past favours of God can profit them. Faithful ministers are often barbarously rewarded by those who should be their protectors. And none have been more malicious persecutors than profane clergymen. But, if God preserve and vindicate his servants, they may possess their souls in patience, and continue their faithfulness. And, alas! wretched will be the condition of those who have injured them when God rises up to punish.

CHAP. XII. Ver. 5, 6. If you are so faint and impatient under the opposition of your own poor friends and neighbours at Anathoth, the place of your birth, how wilt thou bear through, when all the rulers of Judah shall persecute

Before Christ
cir. 608.

Or they cried
after thee fully.

• Heb. good
things.

• Ch. 7. 14, 15.
Ezek. 7. 20—
22, & 24. 21.
& 23. 45, 46.
Hos. 3. 4.
Luke 21. 24.
Is. 43. 23.

† Heb. the love.

† Or yelleth.

† Heb. giveth
out his voice.

• 2 Chr. 36. 16.
Zech. 11. 8.
Mat. 23. 37.
38. Luke 19.
27.

• Or taloned.

• Ch. 2. 15, &
7. 33. Is. 56.
9. Hab. 2. 17.
Rev. 19. 17.

† Or cause
them to come.

• Ch. 6. 3, & 25.
9. ver. 12. ch.
xxxix. lii.
Lam. i—v.
2 Chr. xxxvi.

† Heb. portion
of desire.

Lam. i. ii. &
5. 4. ch. 23.
10. & 8. 6.
Is. 42. 25, &
43. 28.

• Ch. 4. 11—13.
& 8. 2, 10, &
9. 11, 19, 21.
& 47. 6, 7.
Ezek. 14. 17.
Is. 66. 15, 16.
& 48. 22. Mat.
24. 22.

• Lev. 26. 16.
Deut. 28. 38.
Mic. 6. 15.
Hag. 1. 6. Is.
3. 11. Rom.
6. 21. ch. 3.
24, 25. Is. 30.
1—6, & 31.
1—3. Ezek.
29. 6, 7.

• Is. xv—xxiii.
ch. xlii—li.
Ezek. xxv—
xxxii. xxxv.

• Ps. 105. 15.
Zech. 2. 8.
ch. 49. 1, 2.
Ezek. 25. 3—
15. Amos 1.
11. Obad. 6—
10. Zeph. 2. 8.

• Ch. xlii—li.
Ezek. xxv—
xxxii. xxxv.
Is. xv—xxiii.
Amos i. ii.

• Deut. 30. 3.
ch. 32. 37.
Amos 9. 11.

• Ch. 25. 11, &
27. 7. Is. 23.
15, 17, 18, &
19. 22, 24, &
24. 22. ch. 48.
47, & 49. 6.
39. Amos 9.
14.

• Is. 45. 23.
Ps. 22. 27—
30. Is. 11. 10.
Phil. 2. 11.

• Ps. 106. 35.
36. Zeph. 1.
5. Num. 25.
1, &c.

• Is. 19. 23—
25, & 56. 5—
7. Ps. 68. 30,
31, & 87. 4—
6, & 72. 8—
11. Zech. 2.
11, & 10. 10.
Rom. 11. 17.
Eph. 2. 18—
22, & 3. 6, 8.
1 Cor. 3. 9.
1 Pet. 2. 5, 9.
Is. 60. 12.

• Zech. 14. 16
—18. Luke
19. 27. Rev.
19. 21.

house of thy father, even they have dealt treacherously with thee; yea, ||they have called a multitude after thee: believe them not, though they speak *fair words unto thee.

7 ¶ I have forsaken mine house, I have left mine heritage; I have given †the dearly beloved of my soul into the hands of her enemies.

8 Mine heritage is unto me as a lion in the forest; it †crieth out against me: †therefore have I hated it.

9 Mine heritage is unto me as a *speckled bird; the birds round about are against her: come ye, †assemble all the beasts of the field, †come to devour.

10 †Many pastors have destroyed my vineyard; they have trodden my portion under foot; they have made my †pleasant portion a desolate wilderness.

11 They †have made it desolate; and, being desolate, it mourneth unto me: the whole land is made desolate, because no man layeth it to heart.

12 †The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the one end of the land even to the other end of the land: no flesh shall have peace.

13 †They have sown wheat, but shall reap thorns: they have put themselves to pain, but shall not profit: and they shall be ashamed of your revenues, because of the fierce anger of the LORD.

14 ¶ Thus saith the LORD †against all mine evil neighbours, that †touch the inheritance which I have caused my people Israel to inherit, Behold, †I will pluck them out of their land, and †pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out, †I will return, and have compassion on them, and will bring them again every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, †to swear by my name, The LORD liveth; as †they taught my people to swear by Baal; then shall they †be built in the midst of my people.

17 But, †if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

CHAP. XIII.

Now the prophet begins to annex symbolic representations to his sermons, to render them the more affecting. Here, (1) By the sign of a linen girdle, spoiled by lying among the clay near the river Euphrates, he warns the Jews that their pomp, bravery,

pride, and glory, would be reduced by their captivity in Babylon; 1—11. (2) By the sign of bottles filled with wine, he warns them that their counsels should be blasted, and that they should, like drunken men, destroy one another; 12—14. (3) In the prospect of fearful consternation, debasement, desolation, and anguish, caused by the Chaldeans, he calls the people and princes to deep repentance and humiliation; 15—21. (4) He labours to convince them that their obstinacy and incorrigibility had brought these fearful and lasting judgments upon them; 22—27.

Before Christ
cir. 608.

THUS saith the LORD unto me, Go and get thee a †linen girdle, and put it upon thy loins, and put it †not in water.

2 So I got a girdle, †according to the word of the LORD, and put it on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which is upon thy loins, and arise, go †to Euphrates, and hide it there in a hole of the rock.

5 So †I went and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass, after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it; and, behold, the girdle was marred, it was †profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, †After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

10 †This evil people, who refuse to hear my words, who walk in the †imagination of their heart, and walk after other gods, to serve them, and to worship them, †shall even be as this girdle, which is good for nothing.

11 For, as the girdle cleaveth to the loins of a man, so have †I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and †for a name, and for a praise, and for a glory: †but they would not hear.

12 ¶ Therefore thou shalt speak unto them this word, Thus saith the LORD God of Israel, †Every bottle shall be filled with wine: and they shall say unto thee, †Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the

Ver. 1. Heb.
1. 11, 12.

Ezek. 16. 4—
7. or Hos. 13
9. & 14. 1.
Is. 1. 9.

Prov. 3. 5.
Mat. 16. 24.
1 Cor. 3. 18
Heb. 11. 2.
Deut. 12. 32
Acts 20. 27.

Mic. 4. 10.
Ps. 137. 1.
Thither the
Jews were to
be carried
captive.

Ezek. 3. 14,
15. & 8. 3, &
11. 24.

The Chaldean
army quite
ruined the
Jewish nation
and their
property.

Lam. 3. 45.
with Ps. 14.
3. Is. 1. 4, 5.
& 57. 12. &
64. 6.

Ver. 15, 17.
Lam. 5. 5, 6,
13, 16. Lev.
26. 19. Is. 2.
11—17. & 43.
28.

2 Chr. 36. 15,
16. ch. 2. 13,
20, 27, 28.
Ezek. xvi.
xxxiii. Is. v.
li. lix.

Or stubborn-
ness. Ch. 3. 17
& 9. 14. & 23.
17. & 7. 24.

Ch. 15. 1—4.
& 16. 4, 11—
18. & 19. 7.
9. Lam. i. ii.
iv. v. Ezek. 21.
31, 32.

Gen. 17. 7.
Exod. 19. 5, 6.
Deut. 5. 1—3.
& 4. 7, 8, 31
—38. & 7. 6.
& 29. 1. & 32.
9. & 33. 28,
29.

Is. 43. 21. &
60. 21. & 63.
12. ch. 33. 9.

See ch. 7. 24.
Deut. 29. 4.
Ps. 81. 11.
John 1. 3, 11.
& 5. 40.

Ps. 75. 8. &
60. 3. ch. 25.
15—17, 27.
28. Is. 51. 17,
21.

Ch. 6. 10.
Mic. 2. 11.
Acts 17. 18.
John 10. 17,
18.

you, and even your own relations and fellow priests stir up the common people to destroy you! 7—13. I will quickly abandon my temple, and my people, which I once so dearly loved, into the hand of the Chaldean destroyers. Instead of hearkening to my voice, as sheep to their shepherd, they blasphemously contradict my words, reject my government, abuse my messengers, and abandon themselves to rapine and oppression; therefore their heathen neighbours shall assemble in armies to destroy them; Nebuchadnezzar, and his princes, shall unhinge their constitution in church and state, and lay their whole country terribly desolate. While the crops shall be ruined, all their expensive attempts to save themselves by the help of the Egyptians shall but increase their misery. 14—17. I will also destroy, and carry captive out of their own countries, the Moabites, Ammonites, Edomites, Egyptians, Philistines, Phenicians, Syrians, and Northern Arabs, who have injured my people; and will afterwards bring back my people, and even part of these nations, to their respective countries; and will even unite them into the same true church, especially in the apostolic and millennial periods. See Introduction; chap. iv. sect. 18, 19.

REFLECTIONS UPON CHAP. XII.—The prosperity of wicked men has often been a stumbling-block to the godly. But, let God do as he will, it is certain

he will never do what is unrighteous. His providences may be dark, but never unjust; nay, nor unkind to the upright. We may sit easy under men's revilings, if we be conscious of God's approbation of us. Yea, there is no reason to covet that prosperity which fattens men, particularly hypocritical professors, for the fearful slaughter of God's wrath. Atheistical and prophet-murdering sinners are a great plague to their country. And yet, if ministers will be faithful, they must expect more and more opposition, especially from evil brethren. And very justly the Lord metes out heavier trials to such as rage and fret at lesser ones, even when the lesser kindly prepare for the greater. Dreadful are those sins which make God desert and detest those ordinances and persons for which he has professed the greatest regard. But men's furious rage against him and his ways must be punished with fearful judgments. And yet no judgments fail to harden and exasperate sinners when God has withdrawn his Spirit from them. They, who have tempted us to sin, ordinarily become our tormentors in punishing it. And, if judgment begin at the house of God, the wicked corrupters and abusers of it need not think long to escape. But the bitterest enemies may be reconciled by the gospel. And such as diligently learn the Lord's ways shall share the blessings of his people; while ruin, dreadful ruin, in every age, shall await obstinate sinners.

Before Christ
cir. 608.

* Ps. 75. 8. &
60. 3. Is. 51.
17. 21. & 63.
4. ch. 25. 15
—17. 27. &
51. 7. Is. 49.
26.

* As earthen
bottles. Ver.
12. ch. 19. 10.
11. & 48. 12.
Judg. 7. 22.
Ps. 2. 9. Is. 9.
21.

* Heb. a man
against his
brother.

* Ch. 4. 28.
Ezek. 5. 11.
& 7. 4. 9. &
8. 18. & 9. 10
& 24. 14.

† Heb. from
destroying
them.

* Rev. 2. 29.
Deut. 32. 29.
Is. 42. 23. ch.
22. 29.

* Is. 28. 1. 14.
22. Mal. 1. 13.
Rom. 11. 20.
ver. 9. 17.

* Josh. 7. 19.
ch. 3. 13. Joel
2. 12. 13.
Jam. 4. 7—9.
1 Pet. 5. 6.

* Is. 8. 22. & 5.
30. & 59. 9.
ch. 4. 23. &
15. 9. Joel 2.
10. Amos 8.
9. 10. Ps. 44.
19. Lam. 2. 1.

* Ch. 16. 16.
Ezek. 7. 16.
Ps. 11. 1.
Mat. 24. 16.

* Lam. 1. 2. 16.
& 2. 18. ch. 9.
1. ver. 10. 15.
Joel 2. 17.

* Ver. 19. 20.
Ps. 80. 1. Is.
63. 11. & 40.
11. Ezek. 34.
31. & 36. 38.
ch. 10. 21. &
12. 7—12.
*cr. 20.

* Ch. 22. 26.
2 Kin. 24. 12.
Lam. 2. 10.
Is. 3. 26. &
47. 1.

† Or head-tires.

Judea. Josh.
18. 5. ch. 17.
26. & 33. 13.
Ezek. 20. 46.
47.

Ps. 31. 8.
Job 12. 14.
Deut. 28. 52.

* Lev. 26. 31—
33. Deut. 28.
25. 36. 41. 64.
ch. lii.

* Ch. 1. 14. 15.
& 10. 22.
Hab. 1. 6.

* Ch. 4. 31. &
6. 24. & 15. 2.
& 22. 23. &
30. 6. & 31. 8.
& 48. 41.

† Heb. visit
upon.

* 2 Kin. 16. 7.
2 Chr. 28. 20.
Is. 39. 3. 4.

* Ch. 4. 31. &
5. 24. & 22.
23. & 30. 6.
&c.

* Ch. 5. 19. &
16. 10.

* Ch. 2. 17. 19. & 6. 19. & 5. 25. & 9. 12. 16.

* Lam. 1. 8. & 4. 21. Nah. 3. 5. Ezek. 26. 37—29. Hos. 2. 10.

* Ch. 2. 30. & 5. 3. & 6. 29. 30. Is. 1. 5. Prov. 4. 16. ch. 44. 17. & 17. 9. Rom. 8. 7. 8.

* Heb. taught.

* Is. 66. 15. 16.

* Ch. 7. 4. 8. Mic. 3. 11. Deut. 32. 37. 38. ch. 2. 28.

* Ver. 26. Is. 3. 17. & 20. 4. & 47. 2. 3.

* Hos. 13. 3. Zeph. 2. 2. Lev. 26. 33. Deut. 28. 64. ch. 4. 11—13. & 23.

* Job 20. 29. Ps. 11. 6.

* Deut. 32. 15. ch. 2. 13. 32.

kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, ^awith drunkenness.

14 And I ^awill dash them ^aone against another, even the fathers and the sons together, saith the LORD: ^aI will not pity, nor spare, nor have mercy, [†]but destroy them.

15 ¶ Hear ye, and give ear; ^abe not proud: for the LORD hath spoken.

16 ^aGive glory to the LORD your God before he cause ^adarkness, and before your feet stumble ^aupon the dark mountains, and, while ye look for light, he turn it into the shadow of death, ^aand make it gross darkness.

17 But, if ye will not hear it, ^amy soul shall weep in secret places for ^ayour pride; and mine eyes shall weep sore, and run down with tears, because ^bthe LORD's flock is carried away captive.

18 Say unto the king, and to the queen, ^cHumble yourselves; sit down: for your [†]principalities shall come down, ^aeven the crown of your glory.

19 The cities of the ^asouth shall be ^cshut up, and none shall open ^athem: ^fJudah shall be carried away captive all of it; it shall be wholly carried away captive.

20 Lift up your eyes, and behold ^ethem that come from the north: ^bwhere is the flock ^athat was given thee, thy beautiful flock?

21 What wilt thou say when he shall [†]punish thee? for ^athou hast taught them ^ato be captains, ^aand as chief over thee: ^kshall not sorrows take thee as a woman in travail?

22 ¶ And if thou say in thine heart, [†]Wherefore come these things upon me? ^mfor the greatness of thine iniquity are ⁿthy skirts discovered, ^aand thy heels ^{||}made bare.

23 ^oCan the Ethiopian change his skin, or the leopard his spots? ^athen may ye also do good that are ^aaccustomed to do evil.

24 ^pTherefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

25 ^aThis is thy lot, the portion of thy measures from me, saith the LORD; because thou hast ^aforgotten me, and ^atrusted in falsehood.

* Ver. 26. Is. 3. 17. & 20. 4. & 47. 2. 3.

* Hos. 13. 3. Zeph. 2. 2. Lev. 26. 33. Deut. 28. 64. ch. 4. 11—13. & 23.

* Job 20. 29. Ps. 11. 6.

* Deut. 32. 15. ch. 2. 13. 32.

* Lam. 1. 8. & 4. 21. Nah. 3. 5. Ezek. 26. 37—29. Hos. 2. 10.

* Ch. 2. 30. & 5. 3. & 6. 29. 30. Is. 1. 5. Prov. 4. 16. ch. 44. 17. & 17. 9. Rom. 8. 7. 8.

* Heb. taught.

* Is. 66. 15. 16.

* Ch. 7. 4. 8. Mic. 3. 11. Deut. 32. 37. 38. ch. 2. 28.

* Ver. 26. Is. 3. 17. & 20. 4. & 47. 2. 3.

* Hos. 13. 3. Zeph. 2. 2. Lev. 26. 33. Deut. 28. 64. ch. 4. 11—13. & 23.

* Job 20. 29. Ps. 11. 6.

* Deut. 32. 15. ch. 2. 13. 32.

* Lam. 1. 8. & 4. 21. Nah. 3. 5. Ezek. 26. 37—29. Hos. 2. 10.

* Ch. 2. 30. & 5. 3. & 6. 29. 30. Is. 1. 5. Prov. 4. 16. ch. 44. 17. & 17. 9. Rom. 8. 7. 8.

* Heb. taught.

* Is. 66. 15. 16.

* Ch. 7. 4. 8. Mic. 3. 11. Deut. 32. 37. 38. ch. 2. 28.

26 Therefore ^awill I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen ^athine adulteries, ^aand thy neighings, the lewdness of thy whoredom, ^aand thine abominations on the hills in the fields. Wo unto thee, O Jerusalem! wilt ^athou not be made clean? [†]when shall it once be?

* Ch. 4. 14. & 6. 8. Hos. 8. 5. Ps. 94. 4—8. Prov. 1. 22.

† Heb. after when get?

CHAP. XIV.

Now, about the end of Josiah's reign, the threatened judgments begin. Here (1) A terrible famine, occasioned by a drought, afflicts the common people, nobility, husbandmen, and even the wild beasts; 1—6. (2) Jeremiah humbly confesses their sins, and begs that God, as their God, would grant them relief; 7—9. (3) On account of their continuance in sin, God refuses to hear his or their prayers for them; but threatens with manifold plagues; 10—12. (4) While Jeremiah lays the blame of their wickedness on their false prophets, God condemns these deceivers, and the people deceived by them, to ruin; 13—16. (5) Directed by God to lament their case, Jeremiah mingles therewith intercessions for relief; 17—22.

THE ^aword of the LORD that came to ^aJeremiah concerning ^athe dearth.

2 ^bJudah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their [†]little ones to the waters: they ^ccame to the ^dpits, ^aand found no water; they returned with their vessels empty; ^ethey were ashamed and confounded, and ^fcovered their heads.

4 ^gBecause the ground is chapt, for there was no rain in the earth, ^bthe plowmen were ashamed, they covered their heads.

5 Yea, ⁱthe hind also calved in the field, and forsook ^ait, because there was grass.

6 ^kAnd the wild asses did stand in the high places, they snuffed up the wind like dragons; ^ltheir eyes did fail because ^athere was no grass.

7 ¶ ^mO LORD, though our iniquities ⁿtestify against us, ^odo thou ^ait for thy name's sake: for ^pour backslidings are many; we have sinned against thee.

8 O ^qthe Hope of Israel, ^rthe Saviour thereof in time of trouble, ^awhy shouldest thou be as a stranger in the land, and ^aas a wayfaring man ^athat turneth aside to tarry for a night?

9 ^aWhy shouldest thou be as a man astonished, as a mighty man ^athat cannot save? yet thou, O LORD, art ^ain the midst of us, and ^awe are called by thy name; ^aleave us not.

10 ¶ Thus saith the LORD unto this

* 2 Chr. 33. 8. Ps. 132. 14. & 90. 1.

* Ps. 46. 5. Zech. 2. 5. Rev. 21. 3.

* Deut. 32. 9.

* Is. 51. 9. & 50. 2. & 59. 1. Ps. 74. 11. & 44. 23. 26.

* Heb. thy name is called upon us, ch. 15. 16. Is. 63. 16.

* Ps. 27. 9. & 38. 21. & 119. 8. ch. 14. 9.

Before Christ
cir. 608.

Ver. 22. Is. 3.
17. & 20. 4.
& 47. 3. Nah.
3. 5. Hos. 2.
9. 10. Lam. 1.
8. & 4. 21.
Ezek. 16. 37
—39. & 23.
29.

Ch. 5. 8. & 2
20. 23. 24. &
3. 2. 6. 2 Chr.
15. 8. Is. 65.
7. Ezek. 6. 13.

Ch. 7. 1. &
11. 1. & 16.

* Heb. the
words of the
dearth, or
restraint.

* Joel 1. 5. 8.
11—13. 17—
20. Lam. 4. 8.
ver. 12. ch. 8.
21. & 13. 18.
1 Sam. 5. 12.

† Servants, or
children.

* 1 Kin. 17. 7.
Joel 1. 20.
with ch. 2. 13.
Mat. 7. 2.

* Or cisterns.
1. 7. 3. & 22.
9.

* Ps. 40. 14. &
70. 3. ch. 20.
11. & 48. 13.

* 2 Sam. 15. 30.
& 19. 4.

* Lev. 26. 19.
20. Deut. 28.
23. 24. & 32.
24. Joel 2. 19.
20.

* Joel 1. 11.
Job 39. 1—4.
Ps. 29. 9.

* Job 39. 5. 6.
ch. 2. 24.

* Lam. 5. 17. &
4. 17. 1 Sam.
14. 29.

* Ps. 50. 15. &
91. 15.

* Is. 59. 12.
Hos. 5. 5. &
7. 10.

* Ver. 20. 21.
22. Ps. 25. 11.
& 115. 1.
Josh. 7. 9. Is.
48. 11. Ezek.
20. 9. 14. 22.

* Ezra 9. 6. 7.
15. Neh. 9.
33. 34. Dan.
9. 5—16.
Ezek. xvii. xx.
xxii. xxiii.

* Ch. 17. 13. &
50. 7. & 22. 4.
1 Tim. 1. 1.

* Ps. 9. 9. & 46
1. & 79. 9.

* Ps. 10. 1. &
44. 23. with
Lev. 26. 12.

CHAP. XIII. Ver. 16. Glorify your own God, by confession and repentance of your sins, before he brings the most perplexing, scattering, deathful, and ruinous judgments upon you. 20—23. Behold, O Jews, the Chaldeans shall invade your country, and shall destroy, and carry captive, your once flourishing multitudes of God's covenant people; and when they, whom you formerly invited to your assistance, (and thus shewed them the way to subdue you), shall destroy you, how dreadful shall be your misery and anguish!—For your great iniquities shall ye be reduced to extreme disgrace and the basest of servitude; since ye are so hardened in a long course of sinning, that all attempts to remove your spotted practices, or your universal corruptions, are in vain.

REFLECTIONS UPON CHAP. XIII.—God's ministers are often strangely tried for the instruction of their hearers; and it will require all the arts that can be used to make men understand what concerns their eternal welfare. But infinite is the kindness of God in making any of them his peculiar people, to the praise of his glory. Fearfully does he disgrace and ruin such as had behaved unfaithfully in his honourable service: and self-compunction, in parts, gifts, station,

wealth, or power, God rejects with abhorrence. Alas, how stupified, and what mutual destroyers, do nations become when God leaves them! Their very managers and protectors do but ruin instead of relieving them; and vain hopes will but aggravate their misery and increase their confusion. Nothing but self-humiliation and repentance can avail, when God lifts up his hand to destroy. Nor are the highest too great to sit in the dust when he calls to weeping and mourning for the sins of the land. Those ministers or others, who know the terrors of the Lord, cannot but tremble and weep for those who, insensible of danger, refuse to amend. Disgraceful miseries shall at last overtake the obstinate: and frequently the persons or things with which they sinned become the instruments of their punishment. Proud and ignorant sinners readily quarrel with the justice of their calamities. But, alas, how extensive and dreadful is God's charge against them when he sets before them their great iniquities, their fixedness and obstinacy therein, their forgetfulness of and treacherous departure from him, and their mad propensity to whoredom and idolatry! Nothing less than the infinitely precious blood of Jesus, and the infinitely powerful grace of JEHOVAH, can renew and purify a sinner thus spotted and deformed both in nature and practice. And, alas, dreadful is the guilt and folly that, while God waits to cleanse us, we should so refuse and evade his kindness!

Before Christ
cir. 608.

people, ^aThus have they loved to wander, they have not refrained their feet, ^btherefore the LORD doth not accept them; ^che will now remember their iniquity, and visit their sins.

^d11 Then said the LORD unto me, Pray not for this people for *their* good.

^e12 When they fast, I will not hear their cry; and, when they offer burnt-offering and an oblation, I will not accept them; but ^fI will consume them by the sword, and by the famine, and by the pestilence.

^g13 ¶ Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you ^hassured peace in this place.

ⁱ14 Then the LORD said unto me, The prophets prophesy lies in my name: ^jI sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

^k15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; ^lby sword and famine shall those prophets be consumed.

^m16 And the people to whom they prophesy ⁿshall be cast out in the streets of Jerusalem, because of the famine and the sword; and they shall have none to bury them; them, their wives, nor their sons, nor their daughters: for I will pour ^otheir wickedness upon them.

^p17 ¶ Therefore thou shalt say this word unto them, ^qLet mine eyes run down with tears night and day, and let them not cease: for ^rthe virgin daughter of my people ^sis broken with a great breach, with a very grievous blow.

^t18 If ^uI go forth into the field, then behold the slain with the sword! and, if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest ^vgo about into a land that they know not.

^w19 Hast thou utterly rejected Judah? hath thy soul lothed Zion? why hast thou smitten us, and ^xthere is ^yno healing for us? ^zwe looked for peace, and ^{aa}there is no good; and for the time of healing, and behold trouble!

^{ab}20 We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for ^{ac}we have sinned against thee.

^{ad}21 Do not abhor us, for thy name's sake; do not disgrace ^{ae}the throne of thy

glory: ^{af}remember, break not thy covenant with us.

^{ag}22 Are there *any* among the ^{ah}vanities of the Gentiles that can cause rain? or can the heavens give showers? ^{ai}art not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these *things*.

^{aj}Ch. 10, 15, & 16, 19. Deut. 32, 21. Acts 14, 15. 1 Thes. 1, 9. Is. 44, 9—20. ^{ak}Ch. 5, 24. & 51, 16. Deut. 28, 12. 1 Kin. 8, 36. Job 5, 10, & 38, 26, 28. Ps. 147, 8. Joel 2, 23. Zech. 10, 1. Mat. 5, 45. Acts 14, 17. Is. 30, 23.

CHAP. XV.

(1) Notwithstanding all intercession, God abandons the Jews to manifold ruin, pestilence, sword, famine, and captivity, till husbands and young men are destroyed; 1—9. (2) Jeremiah complains to God of his continued struggle with his persecutors, and is assured of special protection, while his enemies should be ruined; 10—14. (3) He complains that, notwithstanding his sincerity, delight, and diligence, in his work, he had very little comfort in it; and is assured that, if he would keep his temper and continue faithful, he should be continued in office, and strengthened and protected in the discharge thereof; 15—21.

^{al}THEN said the LORD unto me, ^{am}Though Moses and Samuel stood before me, yet my mind could not be toward this people: ^{an}cast them out of my sight, and let them go forth.

^{ao}2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD, ^{ap}Such as are for ^{aq}death to death; and such as are for the sword to the sword; and such as are for the famine to the famine; and such as are for the captivity to the captivity.

^{ar}3 And I will ^{as}appoint over them four ^{at}kind, saith the LORD; the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, ^{au}to devour and destroy.

^{av}4 And ^{aw}I will cause them to be ^{ax}removed into all kingdoms of the earth, because of ^{ay}Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

^{az}5 For ^{ba}who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside ^{bb}to ask how thou dost?

^{bc}6 ^{bd}Thou hast forsaken me, saith the LORD; thou art gone backward: therefore will I ^{be}stretch out my hand against thee, and destroy thee: ^{bf}I am weary with repenting.

^{bg}7 And ^{bh}I will fan them with a fan in the gates of the land: I ^{bi}will bereave them of ^{bj}children, I will destroy my people, ^{bk}since they ^{bl}return not from their ways.

^{bm}8 ^{bn}Their widows are increased to me above the sand of the seas: I have brought upon them ^{bo}against the mother of the young men ^{bp}a spoiler at noon-day: I have caused ^{bq}him to fall upon it suddenly, and terrors upon the city.

^{br}Or whatsoever is dear. ^{bs}Is. 9, 13. ch. 5, 3. Amos 4, 10—12. ^{bt}Ch. 18, 21. Is. 3, 25, 26, & 4, 1, & 47, 9. ^{bu}Or against the mother city of Jerusalem, a young man spoiling, &c. or against the mother and the young men, &c. ^{bv}Ch. 4, 6, 16, & 5, 6, 15, & 6, 3, & 8, 16, & 25, 9, & 12, 9. Zeph. 1, 8. Heb. 1, 5—10. 1 Thes. 5, 2, 3.

Hope and Saviour he has long been. And great is his condescension to indulge his people in the most familiar expostulations, and in the improving of his own excellencies, as arguments to enforce their requests. But no prayers can prevail when he is determined to ruin men obstinate in wickedness: no sacrifice can be accepted, no excuse admitted. What plagues to themselves, and all around, are flattering, unfaithful, and erroneous, ministers! But they who are faithful cannot forbear intercessions for their people's welfare and salvation. With unutterable groans and expostulations they deprecate their ruin; and encourage themselves therein by the views of God's honour, ~~may~~ power, and covenant relation.

REFLECTIONS UPON CHAP. XIV.—With the greatest ease even by withholding drops of rain, God can render his enemies miserable, and make the inhabitants of the wealthiest cities pale, faint, and dying. At his nod fields deny their crops, and fountains their water, and cause even the richest to die by hunger and thirst: and not only sinners, but the irrational creatures for our sakes, share in the punishment. Those who take no shame for their sins provoke God to confound them with disappointments: and many mourn over their miseries who never mourn over the sinful causes of them. Yea both sins and judgments ~~then~~ lie heaviest on their hearts who had the least hand in procuring them. ~~Alarmingly~~ dreadful, but just, is God's departure from a church or nation whose

Before Christ
cir. 702.

^{ca}Ps. 74, 1, 2, 19, 20, 22, & 106, 45, & 89, 39, 46, 50. ^{cb}Exod. 32, 13. Deut. 9, 26, 27. Neh. 1, 5, & 9, 32, 18, 63, 15—19, & 64, 8, 9.

^{cc}Ch. 5, 24. & 51, 16. Deut. 28, 12. 1 Kin. 8, 36. Job 5, 10, & 38, 26, 28. Ps. 147, 8. Joel 2, 23. Zech. 10, 1. Mat. 5, 45. Acts 14, 17. Is. 30, 23.

^{cd}Ezek. 14, 4, 14—20. Exod. 32, 11—14. Num. 14, 19, 20. 1 Sam. 7, 9. Ps. 99, 6. ch. 14, 11, & 11, 14, & 7, 16.

^{ce}Ch. 1, 10, 16, & 6, 11, 12. ^{cf}Ch. 43, 11, & 14, 12. Zech. 11, 9. Is. 43, 28. Ezek. 5, 2, 12, & 14, 21, & 23, 47. Dan. 9, 11, 12.

^{cg}Pestilence. ^{ch}Ps. 75, 8. Lev. 26, 16—39. ch. 8, 2, & 12, 9. Deut. 28, 26. Is. 18, 6.

^{ci}Heb. families. ^{cj}Heb. I will give them for a removing.

^{ck}Lev. 26, 33. Deut. 28, 25, 64. ch. 24, 9, & 9, 16, & 29, 18. Ezek. 23, 46, & 5, 12.

^{cl}2 Kin. 21, 7, 9, 11, 16, & 24, 3, 4, & 23, 26.

^{cm}Ch. 22, 8, 9. Is. 51, 19. Nah. 3, 7. Lam. 2, 15. Job 19, 21.

^{cn}Heb. to ask of thy peace.

^{co}Ch. 1, 16, & 2, 13, 19, 32, & 7, 24. Ezek. xvi. xxii. xxiii. Is. i—iii. v. lix.

^{cp}Ezek. 14, 9, 13. Zeph. 1, 4. Ezek. 25, 7, 13, 16, & 5, 15.

^{cq}Ch. 6, 11, & 20, 9. Is. 43, 24. Hos. 13, 14. Mal. 2, 17. Ezek. 16, 43, & 12, 21, 28. Amos 7, 3—6, 78, 38, 40, & 106, 43.

^{cr}Ch. 51, 2. Ezek. 5, 12. ver. 5. Ps. 1, 4. Is. 41, 16, & 17, 13.

^{cs}Ch. 4, 11, & 9, 21, & 16, 4. Deut. 28, 18, 20, 32, 41, 53. Hos. 9, 6.

Before Christ
cir. 608.

1 Sam. 2. 5.
Is. 47. 9.
Lam. 1. 1. &
2. 2. & 4. 10.
perhaps Je-
rusalem or
Judea.

Amos 8. 9.
ch. 4. 23.
1 Thes. 5. 2,
3.

Ezek. 5. 12.
ver. 2, 3. ch.
44. 27. Deut.
32. 31. & 28.
63. 64. Is. 3.
28. Lev. 26.
37.

Job 3. 1, &c.
Ps. 120. 5—7.
ch. 11. 19. &
20. 7, 8, 14.
Luke 2. 34. &
21. 17. Acts
28. 22. & 17.
6. & 4. 27.

Ps. 15. 5.
Exod. 22. 25.
Deut. 23. 19.
Ps. 109. 4.

Ps. 37. 5, 6,
19, 24, 25—
29. ch. 39. 11.
& 40. 4.

Or I will
intreat the
enemy for
thee, Prov.
16. 7. Rom.
8. 28.

Ch. 1. 18, 19.
or ch. 21. 4,
7, 13. with
25. 9. Hab.
1. 5—10.

Ch. 17. 3. Ps.
44. 12. Is. 52.
3. Prov. 11. 4.

Ch. 14. 18. &
17. 4. Deut.
28. 25, 36, 64.
ver. 4. Amos
5. 27. ch. lii.

Deut. 32. 22.
Is. 42. 25. &
66. 16. ch. 4.
4.

Ch. 11. 13,
20. Neh. 5.
19. & 13. 14.
22. Ps. 106. 4.
Is. 38. 3.
2 Tim. 4. 14.
Ps. 109. 28. &
39. 13. Luke
18. 7.

Yer. 10. ch.
11. 21. & 20.
8. Ps. 69. 7.
Mat. 5. 10, 11

Ezek. 3. 1—3.
17. Rev. 10. 9.
Ps. 119. 11,
72, 97. & 19.
19. Job 23.
12.

Heb. thy name
is called upon
me. ch. 1. 5,
9, 10, 18.

Ps. 1. 1. &
26. 4, 5.

Ecc. 7. 2—4.
Ps. 119. 120.
ch. 9. 1. & 13.
17. & 23. 9.
Lam. 2. 28.
Hab. 3. 2, 16.
Dan. 7. 28.
Ezek. 3. 4.

Ch. 4. 11. &
1. 10, 16. ch.
ii—xxviii.
xxxiv—lii.
Ch. 30. 15.
Ps. 6. 3. &
13. 1—3.

Job 6. 15.
ch. 20. 7, 8.
& 1. 18, 19.

Heb. are not
sure.

From ver. 10,
18. ch. 12. 1—
3. & 20. 7—18.

1 Kin. 17. 1.
Zech. 3. 7.

Lev. 10. 10.
Ezek. 3. 17. &
13. 22. & 22.
26. & 44. 23.
Mat. 24. 45.
Phil. 3. 18, 19.

2 Cor. 5. 20. Mal. 2. 7. Is. 8. 11—13. 1 Thes. 2. 10. 2 Cor. 1. 12. Ch. 1. 18, 19. & 6. 27. Ezek. 3. 19. Ch. 20. 11, 12. Luke 21. 15. Ps. 124. 1, 2. & 129. 1—3. & 125. 1, 2. Rom. 8. 31.

9^a She that hath borne seven languish-
eth: she hath given up the ghost; her
sun is gone down while *it was* yet day:
she hath been ashamed and confounded:
and 'the residue of them will I deliver to
the sword before their enemies, saith the
LORD.

10 ¶ 'Wo is me, my mother, that
thou hast borne me a man of strife, and
a man of contention to the whole earth!
I have 'neither lent on usury, nor men
have lent to me on usury, *yet* every one
of them doth curse me.

11 The LORD said, 'Verily it shall be
well with thy remnant; verily 'I will
cause the enemy to entreat thee *well* in
the time of evil and in the time of
affliction.

12 'Shall iron break the northern iron
and the steel?

13 'Thy substance and thy treasures
will I give to the spoil without price,
and *that* for all thy sins, even in all thy
borders.

14 'And I will make *thee* to pass with
thine enemies into a land *which* thou
knowest not: for a 'fire is kindled
in mine anger, *which* shall burn upon
you.

15 ¶ O LORD, 'thou knowest: re-
member me, and visit me, and revenge
me of my persecutors; take me not away
in thy long-suffering: know that 'for
thy sake I have suffered rebuke.

16 Thy words were found, and I did
'eat them; and thy word was unto me
the joy and rejoicing of mine heart; for
'I am called by thy name, O LORD God
of hosts.

17 'I sat not in the assembly of the
mockers, nor rejoiced: 'I sat alone be-
cause of thy hand: for thou hast 'filled
me with indignation.

18 Why is my 'pain perpetual, and
my wound incurable, *which* refuseth to
be healed? 'wilt thou be altogether unto
me as a liar, and as waters *that* †fail.

19 ¶ Therefore thus saith the LORD,
If thou 'return, then will I bring thee
again, and thou shalt 'stand before me:
and, 'if thou take forth the precious from
the vile, thou shalt be as my mouth: 'let
them return unto thee, but return not
thou unto them.

20 'And I will make thee unto this
people a fenced brazen wall: and they
shall fight against thee, but 'they shall
not prevail against thee: for I *am* with
thee to save thee, and to deliver thee,
saith the LORD.

21 'And I will deliver thee out of the
hand of the wicked, and I will redeem
thee out of the hand of the terrible.

21 And 'I will deliver thee out of the
hand of the wicked, and I will redeem
thee out of the hand of the terrible.

CHAP. XVI.

Here (1) To represent the greatness of the impending calamities and desolations of the Jews, Jeremiah, as a sign, must neither take a wife, nor lament the dead, nor attend at a feast; 1—9. (2) The Lord's severe procedure is justified from the greatness of their wickedness, idolatry, &c. 10—13. (3) He threatens that, by the Chaldeans, Romans, &c. he would terribly hunt out and destroy them, on account of their sins; 16—18, 21. (4) Promises after all, to grant them a marvellous deliverance from Babylon and their present dispersion, attended with the conversion of multitudes of Gentiles from their idolatries; 15, 19—21.

THE 'word of the LORD came also
unto me, saying,

2^b Thou shalt not take thee a wife,
neither shalt thou have sons or daughters^b
in this place.

3 For thus saith the LORD concerning
the sons and concerning the daughters
that are born in this place, and concern-
ing their mothers that bare them, and
concerning their fathers that begat them
in this land;

4^c They shall die of grievous deaths;
they shall not be lamented, neither shall
they be buried; *but* they shall be as
dung upon the face of the earth; and
they shall be consumed by the sword,
and by famine; and their carcasses shall
be meat for the fowls of heaven, and for
the beasts of the earth.

5 For thus saith the LORD, 'Enter not^a
into the house of * mourning, neither go
to lament nor bemoan them: 'for I have
taken away my peace from this people,
saith the LORD, *even* loving-kindness
and mercies.

6 Both the great and the small shall
die in this land: they shall not be buried,
neither shall *men* lament for them, nor
'cut themselves, nor make themselves^b
bald for them:

7 Neither shall *men* 'tear themselves^c
for them in mourning, to comfort them
for the dead; neither shall *men* give
them the 'cup of consolation to drink for
their father or for their mother.

8 'Thou shalt not also go into the
house of feasting, to sit with them to eat
and to drink.

9 For thus saith the LORD of hosts,
the God of Israel, Behold, 'I will cause to
cease out of this place in your eyes, and
in your days, the voice of mirth, and the
voice of gladness, the voice of the bride-
groom, and the voice of the bride.

10 ¶ And it shall come to pass, when
thou shalt shew this people all these words,
and they shall say unto thee, 'Wherefore
hath the LORD pronounced all this great

Before Christ
cir. 608.

Is. 49. 24—
26. & 54. 17.
& 46. 4.
2 Cor. 1. 10.
2 Tim. 4. 17.
ch. 20. 11, 12.
Ps. 118. 10—
14.

Ch. 1. 4, 11.
& 2. 1. & 7. 1.
& 11. 1. & 13.
3, 8. & 14. 1.
& 15. 1. &
18. 1. &c.

Gen. 19. 14.
Hos. 9. 13, 14.
Mat. 24. 19.
Luke 23. 26.
1 Cor. 7. 26.

Ch. 9. 21, 22.
& 7. 20, 33.
& 6. 11, 21.
& 10. 22. &
14. 16. & 15.
2, 3. Ps. 78.
64. & 79. 1—
4. & 83. 10.
ch. 8. 1—3. &
25. 33. & 34.
20. & 22. 12.
19. & 36. 30.
Is. 18. 6.

Ezek. 24. 16
—23. Ps. 78.
64. ch. 47. 3.
ver. 6, 7.

Or mourning-
feast.

Deut. 32. 22.
& 31. 17. Ps.
74. 1. & 79. 5.
Hos. 1. 6. Is.
27. 11. ch. 15.
1—4. Ezek. 5.
13, 15. & 7. 4,
8, 9.

Lev. 19. 28.
Deut. 14. 1.
Is. 22. 12. ch.
41. 5. & 47. 5.
ver. 4. Ps. 78.
64.

Or break bread
for them. As
Ezek. 24. 17.
Deut. 26. 14.
Job 42. 11.
Hos. 9. 4.

Prov. 31. 6, 7.

Is. 22. 12—
14. Ecc. 7.
2—4. Prov.
21. 20. Eph. 5.
7, 11. Jam. 5.
5. 2 Pet. 2. 13.
Jude 12.

Is. 24. 7, 8.
ch. 7. 34. &
25. 10. Ezek.
26. 13. Hos.
2. 11. Rev.
18. 23.

Ch. 5. 15. &
13. 22. & 22.
8, 9. Deut. 29.
24. 1 Kin. 9. 8.
Lam. 4. 12.

CHAP. XV. Ver. 9. Jerusalem, or Judea, which was once so populous, is bereaved of her inhabitants: destruction hath come upon her in the height of her prosperity, when it was altogether unexpected. 12—14. The hard-hearted and self-conceited Jews shall never be able to grapple with the Chaldean forces, to whom I will give all their wealth, without any possibility of redemption; and who, in execution of my kindled wrath, shall carry them away captives. 15—18. Lord, thou knowest my circumstances; protect, favour, and comfort me, and punish my persecutors. While they are spared, let me not be destroyed, but manifest thy regard to me as one persecuted for thy sake. I very cheerfully received my commission from thee to be thy prophet, and with pleasure declared thy messages to this people, expecting that they might be moved to repent: but the repeated messages of wrath which I have been appointed to deliver, and the persecution which I have endured on their account, have inexpressibly burdened and sunk my spirits. And must my troubles be perpetual? Wilt thou never deliver me according to thy promise? 19—21. If thou repent of this sinful distrust, and cheerfully and diligently discharge thine office, I will continue thee in it; and, if thou faithfully endeavour to convince and reclaim wicked

hypocrites, and to comfort upright saints, thou shalt be honoured as a true prophet. But remember by faithful reproofs to reduce them to that course in which thou walkest, and never comply with or flatter them in their sinful courses; and then will I constantly protect thee against, and at last deliver thee from, all thy furious and powerful persecutors.

REFLECTIONS UPON CHAP. XV.—Dreadful is the case of nations when chargeable with sins which God will not pardon, and when the prayers of the choicest saints avail nothing for their relief. For in diversified and dreadful forms God can, even on earth, avenge himself on his enemies. Ministers, if faithful, must expect the most ungrateful returns from the world. And, however earnestly they should follow after peace with all men, it must never be purchased by base and flattering compliances in sin; nor ought they to entangle themselves with the affairs of this world. But it is hard for the best to keep their temper in an evil day. It is astonishing that God should be so condescending and kind to his peevish saints. And they, who distinguish themselves in piety, taintfulness, and diligence, may expect his distinguished favours and protections. If hypocrites

Before Christ
cir. 608.

evil against us? or what is our iniquity?
or what is our sin that we have committed
against the LORD our God?

11 Then shalt thou say unto them,
"Because your fathers have forsaken me,
saith the LORD, and have walked after
other gods, and have served them, and
have worshipped them, and have forsaken
me, and have not kept my law;

12 And ye have done "worse than your
fathers: for, behold, ye walk every one
after the "imagination of his evil heart,
that they may not hearken unto me:

13 "Therefore will I cast you out of
this land into a land that ye know not,
neither ye nor your fathers; and there
shall ye serve other gods day and night;
where I will not shew you favour.

14 ¶ "Therefore, behold, "the days
come, saith the LORD, that it shall no
more be said, The LORD liveth that
brought up the children of Israel out of
the land of Egypt;

15 But, the LORD liveth "that brought
up the children of Israel from the land
of the north, and from all the lands whi-
ther he had driven them: and I will
bring them again into their land that I
gave unto their fathers.

16 ¶ Behold, "I will send for many
fishers, saith the LORD, and they shall
fish them; and after will I send for many
hunters, and they shall hunt them from
every mountain, and from every hill, and
out of the holes of the rocks.

17 For mine "eyes are upon all their
ways: they are not hid from my face,
neither is their iniquity hid from mine
eyes

18 And "first I will recompense their
iniquity and their sin double, because
"they have defiled my land, they have
filled mine inheritance with the "car-
cases of their detestable and abominable
things.

19 O LORD, "my strength and my
fortress, and my refuge in the day of
affliction, "the Gentiles shall come unto
thee from the ends of the earth, and shall
say, "Surely our fathers have inherited
lies, vanity, and things wherein there is
no profit.

20 Shall a man make gods unto him-
self, and they are no gods?

21 Therefore, behold, "I will this once
cause them to know, I will cause them
to know mine hand and my might; and
they shall know that my name is the
LORD.

CHAP. XVII.

Here (1) God convicts the Jews of obstinate, notorious, and long-continued, idolatry and other wickedness, and condemns them to lasting captivity and bondage; 1—4. (2) He shews them the

ruinous tendency of their trusting in allies, human help, their wicked hearts, or ill-gotten wealth, and the advantage of trusting in himself alone; 5—11. (3) In the view of God's kindness, residence among, and relation to, Israel, and of the misery of such as apostatize from him, Jeremiah complains of the malice of his enemies, and pleads that the Lord would comfort and protect him and punish his enemies; 12—18. (4) God admonishes the Jews to observe his sabbaths as a mean of lengthening out their tranquillity, and threatens to punish their profanation of them with desolating judgments; 19—27.

Before Christ
cir. 608.

Job 19. 24.
Heb. nail.
Prov. 3. 3.
2 Cor. 3. 3.
Lev. 4. 7. or
ch. 2. 20.
Hos. 8. 11. &
12. 11.

† Or, as they
remember
their children
so they re-
member their
altars, &c.

Ch. 7. 18. &
2. 20. & 3. 2.
Judg. 3. 7. Is.
1. 29. & 17. 8.
Exod. 34. 13.

Temple and
city. Ch. 26.
18. & 21. 13.
Zech. 8. 3. Ps.
87. 1, 2. & 76. 2.

Ch. 15. 13. &
7. 14. Ezek. 7.
20—22. Ps.
74. 6, 7.

† Heb. in thy-
self.

Ch. 16. 13, 16.
Lev. 26. 23,
24. Deut. 4.
27. 28. & 28.
25. 36, 47, 48.
ch. 27. 6. & 2.
37. & 15. 4.

Deut. 32. 22.
ch. 7. 26. &
15. 14. & 25.
9. Ezek. 20.
47, 48. Is. 5. 25.

Is. 2. 22. &
30. 1—6. &
31. 1—3. ch.
4. 30. & 22.
20. 22. Ezek.
29. 6, 7. Ps.
62. 8, 9. & 118.
8, 9. & 146. 3.

Ch. 48. 6. Is.
1. 30, 31. Ps.
129. 6. & 58.
7—9. Job 15.
28—34. Mal.
1. 3, 4. Deut.
29. 23. Ps.
107. 34.
Zeph. 2. 9.

Ps. 2. 12. &
34. 8. & 125.
1. & 146. 5. &
84. 12. Prov.
16. 20. Is. 30.
18. Heb. 6. 13.

Ps. 1. 3.
Ezek. 31. 4.
& 47. 12. Is.
58. 11. ch. 31.
12. Job 8. 16.

† Or restraint.

Gen. 6. 5. Ps.
64. 6. & 41.
6. & 59. 2.
Prov. 6. 18. &
28. 26. Is. 9. 9.
ch. 5. 23.
Ezek. 6. 9. &
25. 15. Heb.
3. 12, 13.

Mat. 15. 19.
Mark 7. 21,
22.

1 Sam. 16. 7.
1 Chr. 28. 9.
Ps. 7. 9. ch.
11. 20. & 20.
12. Rev. 2. 23.

Mat. 16. 27.
ch. 21. 14. &
30. 19. Is. 3.
10, 11. Mic.
7. 12. Rev.
22. 12.

Or gathereth
young which
she hath not
brought forth.

Ps. 55. 23.
Prov. 23. 5.
Ps. 49. 10, 13.
17. Eccl. 5.
14—16. ver. 3.
4.

1 Chr. 2. 5, 9.
Is. 57. 15. Ps.
11. 4. & 18. 6.
& 102. 19.
John 1. 14.

Ch. 14. 8. Ps.
22. 4. & 130.
7. & 146. 5.
Col. 1. 27.

† i.e. debased
and trampled on.

THE sin of Judah is written with a
pen of iron, and with the "point of
a diamond: it is graven upon the table
of their heart, and upon the horns of
your altars:

2 † Whilst "their children remember
their altars and their groves by the green
trees upon the high hills.

3 O my "mountain in the field, "I will
give thy substance and all thy treasures
to the spoil, and thy high places for sin,
throughout all thy borders.

4 And thou, even †thyself, "shalt dis-
continue from thine heritage that I gave
thee; and I will cause thee to serve thine
enemies in the land which thou knowest
not: for "ye have kindled a fire in mine
anger, which shall burn for ever.

5 ¶ Thus saith the LORD, "Cursed be
the man that trusteth in man, and mak-
eth flesh his arm, and whose heart de-
parteth from the LORD.

6 For he shall be "like the heath in
the desert, and shall not see when good
cometh; but shall inhabit the parched
places in the wilderness, in a salt land,
and not inhabited.

7 "Blessed is the man that trusteth in
the LORD, and whose hope the LORD
is.

8 For he shall be "as a tree planted
by the waters, and that spreadeth out
her roots by the river, and shall not see
when heat cometh; but her leaf shall be
green, and shall not be careful in the
year of ¶ drought, neither shall cease
from yielding fruit.

9 ¶ "The heart is deceitful above all
things, and desperately wicked; who
can know it?

10 I the LORD "search the heart, I
try the reins, even "to give every man
according to his ways, and according to
the fruit of his doings.

11 As the partridge "sitteth on eggs,
and hatcheth them not; so he that get-
teth riches, and not by right, "shall leave
them in the midst of his days, and at his
end shall be a fool.

12 ¶ "A glorious high throne from
the beginning is the place of our sanc-
tuary.

13 O LORD, "the hope of Israel, "all
that forsake thee shall be ashamed, and
they that depart from me shall be †writ-

† Ps. 73. 27. Is. 1. 28. Ezek. 13. 9. Ps. 69. 28. not as Luke 10. 20. Phil. 4. 3.

reception of his favours. And marvellous are all his ways: he makes both the miseries and the deliverances of the Jewish nation to promote the gathering of the Gentiles to Christ.

CHAP. XVII. Ver. 1, 2. Their proneness to idolatry is deeply rooted in their hearts, and marked on the multitudes of their altars; and they continue in it from generation to generation. 5—8. They, who, instead of depending upon God, depend upon human powers for help, shall not only be disappointed of that safety and prosperity which they expected, but shall bring upon themselves the lasting miseries which they thought to have escaped; but they who trust in the Lord shall prosper in their undertakings, and be safe and happy when all around them are in distress. 12—18. O Lord, who hast long dwelt with us in thy tabernacle and temple, and in whom we hope for all necessary blessings, they that apostatize from thee, the infinite source of pure and lasting consolations.

will persecute them, heathens shall shew them kindness. And, however our frames change, we ought never to doubt of his faithfulness, and fulfilment of all his promises.

REFLECTIONS UPON CHAP. XVI.—In evil days, a concern for our church and nation ought to swallow up our care for natural relations; for then our families, and other created comforts, become occasional additions to our trouble. Carnal feasting and mirth are very unseasonable when God's destructive judgments are hanging over and ravaging around us. God is exact in marking men's iniquities, and unavoidable is his punishment of them: but it is very hard to convince obdurate sinners of their guilt, or of the equity of God's judgments. And yet how infinite is his mercy in connecting the most awful judgments with the most gracious deliverances, and in making his strokes of wrath to prepare men for the

Before Christ
cir. 608.

* Ch. 2. 13. Ps.
36. 8, 9. Song
4. 15. John 4.
10, 14. Rev. 7.
17. & 22. 1,
17.

* Ps. 6. 2-4.
* 51. 1. & 69.
1.

* Ps. 109. 1.
* 148. 14.
Deut. 10. 21.

* Is. 5. 19. ch.
20. 7, 8. Amos
5. 18. Ezek.
12. 22, 27.
2 Pet. 3. 4.

* Ch. 1. 4. Heb.
5. 4. Ezek. 3.
17-19. & 33.
7. 2 Cor. 2.
17. Acts 20.
20, 27.

* Heb. after
thee.

* Job 6. 4. Ps.
77. 2-9. &
88. 15-17.
Job 31. 23.

* Ver. 13. ch.
16. 19. Ps. 31.
1-3. & 142.
5. 1 Tim. 1. 1.
Heb. 6. 18.
Col. 1. 27.

* Ps. 35. 4. &
40. 14. & 25.
2. ch. 20. 11.

* Ch. 11. 20. &
16. 18. & 20.
11. 12. & 18.
19-23.

* Heb. break
them with a
double breach.

* Ch. 7. 2. & 19.
2. Prov. 1. 20
-22. & 8.
1-4. & 9.
3-5. Mat. 22.
9. Luke 14.
23.

* Ezek. 2. 7. &
3. 17. Rev. 2.
29. Ps. 49. 1.
2. ch. 13. 18.
* 19. 3. Hos.
4. 1. & 5. 1.

* Deut. 4. 15.
2 Kin. 10. 31.
Ps. 39. 1. &
119. 11. Prov.
4. 23. Eccl. 5.
1. Mal. 2. 15.
Acts 20. 28.
1 Tim. 4. 16.

* Neh. 13. 15.
16. 19. Is. 58.
13. Num. 15.
32. & c. Exod.
20. 8-10.

* Exod. 20. 8.
9. & 23. 12.
& 31. 13. 15.
16. Lev. 19. 3.
& 23. 3. Deut.
5. 12-15. Is.
56. 2, 4, 6.
Ezek. 20. 12.

* Ch. 7. 24. 26.
& 16. 12. &
11. 10. & 5. 3.
& 19. 16.
Zech. 7. 11.
12. Is. 48. 4.
Ezek. 20. 13.
16, 21.

* Exod. 15. 26.
Deut. 4. 9. &
6. 17. Ps. 119.
4.

* Ch. 22. 4.
Deut. 4. 40. &
5. 16. & 6.
1-3. 21. Ps.
19. 11. Is. 1.
19. & 3. 10.
1 Tim. 4. 8.

* Flourish a
very long
time.
Gen. 17. 8.
Exod. 12. 14.
1 Sam. 2. 30.
35. 2 Sam. 7.
16. Ps. 132.
12. 14. Is. 60.
21. & 65. 22.

* Josh. 15. 22-
63. & 18. 11.
-28. 1 Kin.
12. 21. Zech.
7. 7. ch. 32.
44.

ten in the earth, because they have forsaken the LORD, the fountain of living waters.

14 ^aHeal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise.

15 ¶ Behold, they say unto me, ^aWhere is the word of the LORD? let it come now.

16 As for me, ^aI have not hastened from being a pastor to follow thee; neither have I desired the woful day; thou knowest: that which came out of my lips was right before thee.

17 ^bBe not a terror unto me: thou art my hope in the day of evil.

18 ^dLet them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

19 ¶ Thus saith the LORD unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, ^eHear ye the word of the LORD, ye kings of Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD, ^hTake heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, ^kbut hallow ye the sabbath day, as I commanded your fathers.

23 ⁱBut they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear nor receive instruction.

24 And it shall come to pass, if ^mye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein;

25 ⁿThen shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots, and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come ^pfrom the cities of Judah, and from the places about Jerusalem, and from the land of Benja-

min, and from the plain, and from the mountains, and from the south, ^qbringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the LORD.

27 ^rBut if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then ^swill I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

CHAP. XVIII.

(1) By the symbol of a potter's forming his clay into what manner of vessel he pleases, God suggests that he could deal with Jews or others as he pleased, and that he never unjustly afflicts or destroys nations; 1-10. (2) He demonstrates the folly of the Jews, in departing from himself to idols, and ruining themselves, notwithstanding his fair warnings and offered favours; 11-17. (3) Jeremiah bitterly complains of the base ingratitude and unreasonable malice of his enemies, persecutors, and slanderers, and imprecates the just and ruinous vengeance of God upon them; 18-23.

THE word which came to Jeremiah from the LORD, saying,

2 ^bArise, and go down to the potter's house, and there will I cause thee to hear my words.

3 ^cThen I went down to the potter's house, and, behold, he wrought a work on the ^{*}wheels.

4 ^dAnd the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it.

5 Then the word of the LORD came to me, saying,

6 O house of Israel, ^ecannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

7 At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it;

8 ^fIf that nation, against whom I have pronounced, turn from their evil, ^hI will repent of the evil that I thought to do unto them.

9 And at what instant I shall speak concerning a nation, and concerning a kingdom, to build, and to plant it;

10 ^kIf it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.

11 ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD,

Before Christ
cir. 608.

* Lev. i-vii.
Num. xv.
xxviii. xxix.
Ps. 107. 22. &
116. 17.

* Is. 1. 20. & 3.
11. Rom. 1.
18. & 2. 8, 9.

* Deut. 32. 22.
Is. 5. 24, 25.
& 9. 18, 19. &
66. 16. ch. 21.
12. & 24. 8-
10. & 32. 29.
& 39. 10.
Ezek. 16. 41.
& 20. 47, 48.

* Ch. 1. 4. & 2.
1. & 7. 1. &
11. 1. & 14. 1.
& c.

* Heb. 1. 1. ch.
19. 1, 2. & 13.
1. & 1. 11, 13.
Is. 20. 2.
Ezek. iv. 7.
xii. Amos 7. 7.
8. 1 Kin. 19.
7-15.

* 1 Sam. 15. 22.
Mat. 16. 24.
Gal. 1. 16.

* Or frames, or
seats.

* Ver. 7-10.
Mat. 8. 11, 12.
Rom. 11. 15.
& 9. 21. Ps.
115. 3. Dan.
4. 34, 35.

* Or that he
made, was
marred as the
clay in the
hand of the
potter.

* Heb. returned
and made.

* Is. 45. 9. &
64. 8. Rom. 9.
20-23. & 11.
36. Acts 17.
28. Dan. 4.
34, 35. Ps.
115. 3. & 135.
6. Mat. 20. 15.
ver. 4.

* Ch. 1. 10. &
12. 14. & 25.
9. Amos 9. 8.

* Is. 1. 16-18.
& 55. 7. Hos.
14. 1-4.
Ezek. 18. 21.
& 33. 11.
Luke 13. 3, 5.
Is. 55. 7.
2 Chr. 12. 7.
Lev. 26. 40-
45. Deut. 30.
1-10. 1 Kin.
8. 33-53.

* Gen. 6. 6.
1 Sam. 15-11.
Jon. 3. 10.
Exod. 32. 12.
Deut. 32. 36.
Ps. 135. 14. &
106. 45. & 90.
13. ch. 26. 3.
13. & 42. 10.
& 7. 3-7.
Amos 7. 3, 6.
with Num. 23.
19. 1 Sam. 15.
29. Mal. 3. 6.

* Ch. 1. 10. &
12. 15. & 30.
18. & 31. 4-
17. 28, 38-
40. & 32. 37.
Amos 9. 11-
15.

* Lev. 26. 14-
39. Deut. 28.
15-68. Is. 1.
20. & 3. 11.
ch. 26. 4-6.
Ezek. 3. 20. &
18. 4, 24.

tions, shall be disgraced, contemned, and destroyed. But do thou, the object of all my praises, deliver me from the injuries which I suffer from this malicious people, and effectually grant me comfort. They insolently deride me, as if the threatenings which I denounce would never be fulfilled. But I have patiently persevered in delivering thy messages to them, without ever desiring to bear one message of destruction, or to see it executed; and I have never spoken but as directed by thee. Do thou therefore acknowledge, protect, and comfort me, while they malign, terrify, and persecute me. And let these my persecutors be disgraced, perplexed, terrified, and fearfully destroyed.

REFLECTIONS UPON CHAP. XVII.—Sinful corruptions are deeply rooted in men's hearts, and fixed in their practice, though sin effectually robs us of every thing valuable. There is great malignity and hurt in trusting to creatures. It draws our heart from God, the blessed ALL and IN ALL. But much satisfaction and success attend a solid dependence upon him alone as our God. Alas! what

an unsearchable fund of all manner of deceiving and desperate wickedness is an unrenewed heart! But all is naked and open before the righteous Judge of all, and punisher of the wicked. And dreadful is the curse annexed to ill-gotten riches, as well as to resting on self-righteousness. Great is the esteem which saints have for the temple, the ordinances, the Christ of God. And, while he is the hope, the praise, the healer, and the Saviour of his people, he is the awful, but just, punisher of his and their enemies. A fearful portion of debasement, terror, and ruin, shall earthly men, and apostates from God, receive at the last. When they become incorrigible, their damnation slumbereth not. And O the strength of indwelling corruption, that makes even precious prophets sinfully fret when they meet with much opposition in the execution of their office. Great is the mercy that God does not always employ them in the displeasing messages of wrath. Alas, the folly and wickedness of nations—of Britain—in disregarding God's sabbaths, when such important blessings to courts, kingdoms, and churches, attend the careful sanctification, and such fearful miseries attend the profanation, of it!

Before Christ
cir. 605.

Is. 45. 7.
Amos 3. 6.
Mic. 2. 3.
Lev. 26. 15—
39. Deut. 24.
15—68. & 39.
21—27.

2 Kin. 17. 13.
ch. 7. 3. & 25.
5. & 35. 15.
& 26. 3. 13.
Ezek. 18. 30
—32. & 33.
11. Is. 1. 16
—19.

Ch. 2. 25. &
44. 17. 2 Kin.
6. 33. Deut.
29. 19. Ezek.
37. 11.

Ch. 2. 10—
13. 20. 28. &
3. 1. 2. 9.
Ezek. xvi.
xxii. xxiii. Is.
59. 1—16.

Exod. 19. 5.
6. ch. 31. 4.
Lam. 1. 15.
& 2. 13. ch.
5. 30. Dan. ix.

Or my fields
for a rock, or
for the snow
of Lebanon?
shall the run-
ning waters
be forsaken
for the
strange cold
waters?

Ch. 2. 13, 18,
20, 24, 32. &
17. 13. & 3.
1. 2, 9, 20,
21.

Ch. 10. 15. &
14. 22. & 16.
19. Jon. 2. 8.

Ch. 6. 16. &
2. 2, 3.

Is. 53. 6.
ch. 7. 24, 31.
& 19. 5.

Ch. 19. 8. &
25. 9. & 49.
13. & 50. 13.
Deut. 29. 22
23. 1 Kin. 9.
8. Mic. 6.
16. Lam. 2.
15. 16.

Deut. 28. 25.
64. Is. 27. 8.
Ezek. 17. 10.
& 19. 12. Ps.
48. 7. Hos.
12. 15. ch. 13.
1a.

Deut. 31. 17.
Judg. 10. 13.
14. Is. 57. 17.
with ch. 2. 27.

Acts 7. 51, 54.
2 Tim. 4. 3.
ch. 11. 19. &
3. 4. 9. Amos
5. 12.

Lev. 10. 11.
Mal. 2. 7.
John 7. 48.
49. ch. 8. 8.
Mat. 23. 34.

Ch. 20. 7—
19. & 26. 11.
Gen. 37. 20.

Or for the
tongue.

Ch. 5. 12.
13. & 43. 2.
& 44. 17.

Ps. 130. 1, 2.
& 12. 5. & 35.
18. 19. & 25.
1. 26. ch. 11
20. & 20. 12.
ver. 20—23.

Ps. 109. 4, 5.
& 35. 11—16.

Ps. 35. 7. &
57. 6. ver. 22.

Ch. 15. 1. &
14. 11. & 11.
14. & 7. 16.
Ps. 106. 23.
Ezek. 22. 30.

Ps. 109. 9—
15. ch. 11. 20.
& 20. 6. 12.
& 15. 7. 8. &
16. 4. & 12. 3.

Heb. pour
them out.

Is. 22. 1, 4, 5. ch. 25. 16, 34, 36. & 47. 2. & 48. 3—5. 2 Kin. 24. 2. Hab. 3. 16.

Ps. 7. 14—16. & 10. 8—15. & 17. 9—13. & 28. 3, 4. & 56. 5—7. & 64. 5.

Neh. 4. 4, 5. Ps. 59. 5. & 109. 14, 15. Is. 2. 9. & 3. 11. Ps. 69. 22—28.

Ver. 20.

Heb. to death

Ch. 2. 25. &
44. 17. 2 Kin.
6. 33. Deut.
29. 19. Ezek.
37. 11.

Ch. 2. 10—
13. 20. 28. &
3. 1. 2. 9.
Ezek. xvi.
xxii. xxiii. Is.
59. 1—16.

Exod. 19. 5.
6. ch. 31. 4.
Lam. 1. 15.
& 2. 13. ch.
5. 30. Dan. ix.

Or my fields
for a rock, or
for the snow
of Lebanon?
shall the run-
ning waters
be forsaken
for the
strange cold
waters?

Ch. 2. 13, 18,
20, 24, 32. &
17. 13. & 3.
1. 2, 9, 20,
21.

Ch. 10. 15. &
14. 22. & 16.
19. Jon. 2. 8.

Ch. 6. 16. &
2. 2, 3.

Is. 53. 6.
ch. 7. 24, 31.
& 19. 5.

Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.

12 And they said, There is no hope; but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD, Ask ye now among the heathen who hath heard such things? the virgin of Israel hath done a very horrible thing.

14 Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?

15 Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths in a way not cast up;

16 To make their land desolate, and a perpetual hissing: every one that passeth thereby shall be astonished, and wag his head.

17 I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.

18 ¶ Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us smite him with the tongue, and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.

21 Therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death; let their young men be slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee: deal thus with them in the time of thine anger

CHAP. XIX.

Often had Jeremiah denounced the approaching ruin of the Jews for their sins; but he must do it again more solemnly. (1) Con-
vening the elders of the people in the valley of Tophet, where the
children had been sacrificed to Moloch, he must denounce that,
for their idolatry, &c. their city and land shall be laid desolate,
and multitudes be slain in that very spot; 2—9. (2) For a con-
firming sign of the ease, certainly, inevitable accomplishment,
and irreparable nature, of their destruction, he must break an
earthen bottle before their eyes; 1, 10—13. (3) He must repair
to the multitudes assembled in the courts of the temple, and repeat
the denunciation of the desolating judgments; 14, 15.

THUS saith the LORD, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests;

2 And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee;

3 And say, Hear ye the word of the LORD, O kings of Judah and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

5 They have built also the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind:

6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city desolate, and an hissing: every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof.

9 And I will cause them to eat the flesh of their sons, and the flesh of their daughters; and they shall eat every one the flesh of his friend in the siege and straitness wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus

Ch. 18. 2, 3,
4. ver. 10, 11
Ps. 2. 9.
Is. 30. 14.

Is. 8. 2. ch.
26. 17. Ezek.
8. 11. 1 Chron.
24. 4.

2 Kin. 23. 10.
ch. 7. 31, 32.
& 32. 35.
Is. 30. 33.

Heb. the sun-
gate.

Prov. 1. 20—
22. ch. 7. 2.
Ezek. 3. 17.
Mat. 28. 20.

Rev. 2. 29.
Ps. 49. 1, 2.
ch. 11. 2. &
13. 15, 18. &
17. 20.

Lev. 26. 25—
33. Deut. 28.
25—61. & 29.
22, 23, 28. &
31. 71. & 32.
22—25.

1 Sam. 3. 11.

2 Kin. 21. 12.

Ch. 2. 17, 19,
20, 28, 34. &
4. 18. & 5. 25.
& 6. 10—20.

& 3. 1, 2, 9.
& 7. 17—20.
26, 30—32. &
8. 19. & 9. 13,
14. & 15. 6. &
17. 13, 11, 10.
& 16. 11.

2 Kin. 21. 2—
9, 21. & 23.
3, 4. Is. 65.
11. ch. 32. 29
—35.

11. ch. 32. 29
—35.

11. ch. 32. 29
—35.

Put it to an
idolatrous use.

Lev. 10. 1. &
18. 21. ch. 7.
31. & 32. 35.
& 18. 15.

Ch. 7. 31, 32.
ver. 7, 11.
with Josh. 15.
8. Is. 30. 33.

Job. 5. 12, 13.
Ps. 33. 10. Is.
30. 1—3. &
31. 1—3.

Care to avoid
the judgments.

Deut. 28. 25.
ch. 6. 21. &
9. 21. & 15.
2, 3. & 18. 21.

Ch. 7. 33. &
16. 4. & 8. 22.
& 9. 22. & 34.
20. & 22. 19.
Deut. 28. 26.
Rev. 19. 18,
21.

Lev. 26. 31.
32. Deut. 32.
22—25. & 28.
46. 63. ch. 18.
16. & 9. 9—
11, 21. & 49.
13. & 50. 13.
& 24. 9. & 25.
9. 18. 1 Kin.
9. 8.

Lev. 26. 29.
Deut. 28. 53
—57. Lam. 4.
10. & 2. 20.
Ezek. 5. 10.
2 Kin. 6. 26—
29. Is. 9. 20.

Ch. 13. 4, 7,
12. & 51. 63.
64. Ezek. iv.
v. xii. & 24.
16—24. Is. 20.
3, 4.

Ch. 13. 4, 7,
12. & 51. 63.
64. Ezek. iv.
v. xii. & 24.
16—24. Is. 20.
3, 4.

Ch. 13. 4, 7,
12. & 51. 63.
64. Ezek. iv.
v. xii. & 24.
16—24. Is. 20.
3, 4.

Ch. 13. 4, 7,
12. & 51. 63.
64. Ezek. iv.
v. xii. & 24.
16—24. Is. 20.
3, 4.

Ch. 13. 4, 7,
12. & 51. 63.
64. Ezek. iv.
v. xii. & 24.
16—24. Is. 20.
3, 4.

Ch. 13. 4, 7,
12. & 51. 63.
64. Ezek. iv.
v. xii. & 24.
16—24. Is. 20.
3, 4.

Ch. 13. 4, 7,
12. & 51. 63.
64. Ezek. iv.
v. xii. & 24.
16—24. Is. 20.
3, 4.

Ch. 13. 4, 7,
12. & 51. 63.
64. Ezek. iv.
v. xii. & 24.
16—24. Is. 20.
3, 4.

Ch. 13. 4, 7,
12. & 51. 63.
64. Ezek. iv.
v. xii. & 24.
16—24. Is. 20.
3, 4.

Ch. 13. 4, 7,
12. & 51. 63.
64. Ezek. iv.
v. xii. & 24.
16—24. Is. 20.
3, 4.

Ch. 13. 4, 7,
12. & 51. 63.
64. Ezek. iv.
v. xii. & 24.
16—24. Is. 20.
3, 4.

Ch. 13. 4, 7,
12. & 51. 63.
64. Ezek. iv.
v. xii. & 24.
16—24. Is. 20.
3, 4.

Ch. 13. 4, 7,
12. & 51. 63.
64. Ezek. iv.
v. xii. & 24.
16—24. Is. 20.
3, 4.

Ch. 13. 4, 7,
12. & 51. 63.
64. Ezek. iv.
v. xii. & 24.
16—24. Is. 20.
3, 4.

Ch. 13. 4, 7,
12. & 51. 63.
64. Ezek. iv.
v. xii. & 24.
16—24. Is. 20.
3, 4.

Ch. 13. 4, 7,
12. & 51. 63.
64. Ezek. iv.
v. xii. & 24.
16—24. Is. 20.
3, 4.

REFLECTIONS UPON CHAP. XVIII.—It is proper that God should exercise an absolute sovereignty over men: and highly presumptuous is it in them to complain of his providence. Yet, notwithstanding he is careful to shew them the equity, as well as the sovereignty, of his procedure: and he will at last make his glory to appear, and shew that all our miseries, public and private, may be traced from our sins. How absurd and dangerous is apostasy from God to idols! and, if men will persevere in their sins, they must expect no mercy at last. The wicked maliciously persecute, slander, and condemn, the faithful servants of Christ. But fearfully shall God resent the injuries done to them as done to himself: and he that despises them must be held as one that hates and despises him that sent them.

Before Christ
cir. 605.

saith the LORD of hosts, ^aEven so will I break this people, and this city, as *one* breaketh a potter's vessel that cannot be made whole again; and they shall bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof; and *even* make this city *as* Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be *u*defiled as the place of Tophet, because of all the houses *x*upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood *y*in the court of the LORD's house, and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel, Behold, *z*I will bring upon this city, and upon all her towns, all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

16 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood *y*in the court of the LORD's house, and said to all the people,

CHAP. XX.

(1) Scarcely had Jeremiah finished his solemn warning when Pashur a priest smites him, and puts him in the stocks on account of it; for which God condemns him to behold the desolations threatened, and, together with his family and friends, to take a miserable share therein; 1—6. (2) Jeremiah bitterly complains that the cruelty, derision, reproach, and persecution, which he had met with, had tempted him to wish that he had never been a prophet, or to quit the office, if his conscience had allowed; 7—10. (3) In the faith of God's being with him, regarding his kindness and faithfulness in his promises, and avenging him of his enemies, he offers thanksgiving to him; 11—13: and yet (4) He curses the day of his birth, wishes ill to the messenger who bare the tidings of his birth, and that he had been killed in that moment, rather than preserved for a spectacle of persecution, sorrow, and shame; 14—18.

NOW ^aPashur the son of Immer the priest, who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur ^bsmote Jeremiah the prophet, and put him in the stocks that *were* in the high gate of Benjamin, which *was* by the house of the LORD.

3 And it came to pass on the morrow that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not ^ccalled thy name Pashur, but ^dMagor-missabib.

4 For thus saith the LORD, Behold, I will make thee ^ea terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and ^fthine eyes shall behold *it*: and ^gI will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover, I ^hwill deliver all the

strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 ^kAnd thou, Pashur, and all that dwell in thine house, shall go into captivity; and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, ^lto whom thou hast prophesied lies.

7 ¶ O LORD, thou hast ^mdeceived me, and I was deceived: thou art stronger than I, and hast prevailed: ⁿI am in derision daily, every one mocketh me.

8 For since I spake I cried out, ^oI cried violence and spoil; ^pbecause the word of the LORD ^qwas made a reproach unto me, and a derision daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But ^rhis word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*.

10 ¶ For ^sI heard the defaming of many, fear on every side. ^tReport, say *they*, and we will report it. ^uAll my familiars ^vwatched for my halting, ^wsaying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

11 But ^xthe LORD is with me as a mighty terrible one: therefore ^ymy persecutors shall stumble, and they shall not ^zprevail: they shall be greatly ashamed; for they shall not prosper: *their* ^{aa}everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that triest the righteous, and seest the reins and the heart, ^{ab}let me see thy vengeance on them: for unto thee have I opened my cause.

13 ^bSing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evil-doers.

14 ¶ ^cCursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed *be* the man who brought tidings to my father, saying, ^dA man child is born unto thee; making him very glad.

16 And let that man be ^eas the cities which the LORD overthrew, and repented not: and let him hear ^fthe cry in the morning, and the shouting at noon tide;

17 ^gBecause he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me*.

^hJob 3. 10—12, 16, & 7. 15, 16, & 10. 18, 19. 1 Kin. 19. 4. Num. 11. 15. Jonah 4. 3. ⁱJob 3. 10, 20, & 10. 18, 19, & 14. 1, 13, & 7. 11. Lam. 3. 1.

expected in it. By thy powerful arguments and authority thou didst overrule me in it; yet have I met with nothing but derision and persecution. For, since I began to deliver thy messages, I have prophesied of nothing but miseries to befall my people; and on that account all my messages have been made matter of derision and reproach to me; I therefore resolved to prophesy no more: but I found myself inwardly tormented with challenges of conscience and frowns from God, till I again delivered his messages. Though, with fear, I knew that I was every where calumniated, as seditious, false, and dangerous to the state; and mine enemies were ready to spread the most malignant aspersions, in order to procure my disgrace or death; and even my relations and intimates did all they could to ensnare me.

REFLECTIONS UPON CHAP. XIX.—By methods unnumbered the Lord tries to awaken ignorant, stupified, and self-hardened, sinners to repentance, that their ruin may be prevented, or at least appear wholly owing to themselves. And it is proper that rulers in church and state should be warned with peculiar faithfulness and solemnity: and warnings had need to be again and again repeated. Dreadful are the effects of sin upon nations and churches: and often those who have been noted for sinning are made no less noted for suffering; and all attempts to avoid God's ruinous strokes prove fruitless, or worse.

CHAP. XX. Ver 7—10. Contrary to my own inclination, thou hast persuaded me to undertake this office, and hast disappointed me of the comforts which I

Before Christ
cir. 590.

18 ^hWherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

CHAP. XXI.

And several that follow, are not placed in the order in which they were preached. Here, in answer to king Zedekiah's request, that he would entreat the Lord's assistance, and procure his direction, when the Chaldeans had begun the war, Jeremiah (1) Foretells the inevitable ruin of Jerusalem and its inhabitants, Zedekiah and his courtiers included; 1—7. (2) Advises the people to make the best they could of their situation, by surrendering themselves to Nebuchadnezzar in due time; 8—10. (3) Warns Zedekiah and his court to repent of their wickedness, and execute just judgment, and not to trust to the strength of Jerusalem, which should certainly be destroyed; 11—14.

THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,

2 Inquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah;

4 Thus saith the LORD God of Israel, Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

5 ^hAnd I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

8 ¶ And unto this people thou shalt say, Thus saith the LORD, Behold, I set before you the way of life and the way of death.

9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege

you, he shall live, and his life shall be unto him for a prey.

10 For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 ¶ And, touching the house of the king of Judah, say, Hear ye the word of the LORD;

12 O house of David, Thus saith the LORD, Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

13 Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith the LORD; who say, Who shall come down against us? or who shall enter into our habitations?

14 But I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

CHAP. XXII.

Here we have (1) A message from God to the court of king Jehoiakim; in which 1. He, his princes, and subjects, are admonished to execute judgment and justice if they desired to be happy, and threatened with desolating judgments if they did not; 1—9. 2. They are advised to lament the fate of king Jehoiakim, who was carried prisoner to Egypt never to return, rather than of Josiah who was slain; 10—12. 3. Jehoiakim is reproved, because, contrary to the pious and encouraging pattern of Josiah his father, he had abandoned himself to vain glory, carnal security, sacrilege, oppression, and murder; and is threatened with a disgraceful end; 13—19. (2) We have a second message to king Jehoiachin his son, threatening 1. That the Jews, however haughty in their prosperity, should be very timorous and abject in their troubles; 20—23. 2. That Jehoiachin himself should be abandoned by God, and apprehended by the Chaldeans; and that none of his seed should prosper, at least as kings of Judah; 24—30.

THUS saith the LORD, Go down to the house of the king of Judah, and speak there this word,

2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

3 Thus saith the LORD, Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence, to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For, if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on

depths of weakness and guilt. Alas, what vanity and vexation of spirit fill up human life! But absurd is sinful passion when allowed to ramble. And it is dangerous to have an unbridled tongue while our passions are strong.

REFLECTIONS UPON CHAP. XXI.—God often honours his ministers when they think their days are consumed in shame. And they, who would not take God's direction for deliverance from sin, would often gladly take it for escaping from trouble. But it is vain to hope that God will do that for us in our sin which he did for others in their integrity; or that any thing will help us when he is our determined adversary; or that men will pity us when we have forfeited his compassion. An ignominious slavery, or a miserable death, is but a dreadful alternative. But it is best to give up the defence of our country when we can do nothing for its relief. It is but a disgrace for men to be descended of godly ancestors when they indulge themselves in impiety. When nations are in danger princes ought without delay to reform themselves and their subjects: and ministers, who faithfully admonish them to it, had need to be well furnished with faith and courage.

Before Christ
cir. 590.

Lev. 17. 10.
& 20. 3, 5, ch.
39. 16. & 44.
11. 27. Amos
9. 4. Ezek. 15.
7.

Ch. 25. 9. &
17. 27. & 39.
8. & 52. 13.
2 Chr. 36. 19.

Courtiers and
magistrates,
ch. 13. 18. &
17. 20. Is. 7.
13. Mic. 3. 1.

Heb. Judge.

Ch. 22. 3. Ps.
101. 8. Ex.
18. 13. Zech.
7. 9. with
Eccl. 10. 16.

Ps. 72. 4, 12,
13. & 82. 3, 4.
ch. 22. 3, 16.
Prov. 24. 11,
12. Rom. 13.
4.

See ch. 4. 4. &
17. 22. Deut.
32. 22. Lam.
2. 3, 4. & 4.
11. Ezek. 20.
47. 48. & 21.
32. & 22. 18
—23. 31. &
24. 9—14.

Ver. 5. ch.
23. 30—32. &
50. 31. & 51.
25. Ps. 76. 7.
Ezek. 13. 8.

Heb. inhabi-
tants, i. e.
Jerusalem, Is.
22. 1. Ps. 125
2.

Obad. 3, 4.
ch. 49. 4, 16.
Mic. 3. 11.
2 Sam. 5. 6, 7.
or ch. 7. 4.

Heb. visit
upon.

Prov. 1. 31.
Is. 3. 11. ch.
2. 17, 19. & 4
18. & 5. 25.

Ch. 23. 7. Is.
27. 10, 11. &
37. 24. Ezek.
20. 46—48.
Zech. 11. 1.

Ch. 21. 11. &
17. 20. & 13.
18. & 19. 3.
Hos. 5. 1.
Mic. 3. 1.

Rev. 2. 29.
Ezek. 3. 17. &
2. 7. ch. 1. Is.
46. 12. & 55.
3.

Ch. 21. 12.
ver. 17. Ex.
23. 6—9.
Deut. 16. 18
—20. & 24.
14. & 25. 1. &
1. 16, 17. Lev.
19. 15. 2 Sam.
23. 3. Ps. 72.
2, 4, 12—14.
& 82. 3, 4.

Ps. 15. 5.
Mat. xxiii.
Tit. 1. 16. ch.
7. 3—7.

Ch. 17. 25.
ver. 2.

Heb. for Da-
vid upon his
throne.

Ch. 18. 1, 5.
& 16. 1. & 14.
1. & 13. 1, 3,
8.

Ch. 37. 3. &
38. 14. & 29.
25. & 52. 24.

Entreat. Ex.
9. 28. 1 Sam.
7. 8. & 12. 19.
1 Kin. 13. 6.
2 Chr. 36. 12.
Acts 8. 24.
ch. 37. 3.

Ver. 4.
2 Kin. 25. 1,
2.

2 Chr. 32. 20,
21. Is. 59. 1,
2. Ps. 44. 1, 2.
& xlviii. lxxviii.
lxxviii. cv—
cvii. cxxxvi.
Ezek. xx.
Neh. ix.

Ch. 37. 10. &
32. 5. Ps. 89.
41.

Is. 5. 5. & 13.
ch. 37. 8. &
38. 3. & 39. 3.
& 52. 7. & 34.
22.

Ex. 6. 6.
Amos 3. 2.
Luke 3. 17. &
12. 47. Deut.
32. 22—26.
Is. 9. 12, 21.
& 5. 25. ch. 4.
26. Nah. 1. 5.
Ps. 75. 7, 8. &
90. 11.

Ch. 7. 20. &
36. 29. & 12.
3, 4. Ezek. 14.
13, 17. Zeph.
1. 3. Hos. 4.
3. Is. 24. 1, 6,
19.

Ch. 34. 19.
20, 21. & 37.
17. & 38. 21,
22, 23. & 39.
4—7. & 52.
8—11, 24—
27. 2 Kin. xxv.

Ch. 4. 7, 20.
& 5. 16. & 8.
17. & 12. 3.
Lam. 5. 12,
13. 2 Chr. 36.
17. Is. 47. 6.
Ezek. 9. 5, 6.

Deut. 30. 19.
Is. 1. 19, 20.
& 3. 10, 11.
ch. 38. 17—
23.

Ch. 25. 9. &
27. 6. & 38. 2,
17—23. & 39.
18. & 45. 5.

REFLECTIONS UPON CHAP. XX.—How heartily the wicked, especially among the clergy, hate the faithful ministers of Christ! They, who boldly remonstrate against the wickedness of an abandoned generation, must scarcely expect the common formalities of justice. But God can soon make those, who would frighten his prophets, a terror to themselves. And they who attempt to stop their mouth do but hasten their own doom. It is never safe for ministers to promise themselves much comfort on earth. Neither the wisdom of the serpent, nor the harmlessness of the dove, will be able to preserve them from reproach and derision. Nay, ridicule and contempt are the common weapons of the ungodly against the preachers of truth. And it is no small pain to a faithful soul to hear God's messages treated with levity and contempt. To faint in the Lord's way, or to wish that we had never entered into it, because we meet with difficulties, is extremely weak and foolish. But it is an ease for burdened souls to pour out their complaints before the Lord: even that which is terrible in him turns out to their comfort. And, when they avenge not themselves, but commit their cause to him, he will compass them about with songs of expected, and afterwards enjoyed, deliverance. But, alas, how inconstant are the frames of the best on earth! Now they mount up to heaven in excellency; but soon descend to the

Before Christ
cir. 605.

horses, he, and his servants, and his people.

5 But, 'if ye will not hear these words, I swear ^g by himself, saith the LORD, that ^hthis house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah, Thou art ⁱGilead unto me, and the head of Lebanon: yet surely ^kI will make thee a wilderness, and cities which are not inhabited.

7 And ^lI will prepare destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars, and cast ^mthem into the fire.

8 And ⁿmany nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 ¶ Weep ye not for the dead, neither bemoan him: but weep sore for ^ohim that goeth away; for he shall return no more, nor see his native country.

11 For thus saith the LORD touching ^pShallum, the son of Josiah, king of Judah, who reigned instead of Josiah his father, who went forth out of this place, He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ Wo unto ^qhim that buildeth his house by unrighteousness, and his chambers by wrong; ^rthat useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, 'I will build me a wide house and ^slarge chambers, and cutteth him out ^tlarge windows; and ^uit is ceiled with cedar, and painted with vermilion.

15 Shalt thou reign because thou closest ^vthyself in cedar? did not thy ^wfather eat and drink, and ^xdo judgment and justice, and then ^yit was well with him?

16 He judged the cause of the poor and needy; then ^zit was well with him: ^{aa}was not this to know me? saith the LORD.

17 ^{ab}But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for ^{ac}violence to do it.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah, ^{ad}They shall not lament for him, ^{ae}saying, Ah my brother! or, Ah sister! they shall not lament for him, ^{af}saying, Ah lord! or, Ah his glory!

19 ^{ag}He shall be buried with the burial

of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 ¶ ^{ah}Go up to Lebanon, and cry, and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

21 I spake unto thee in thy ^{ai}prosperity; but ^{aj}thou saidst, I will not hear. ^{ak}This hath been thy manner from thy youth, that thou obeyedst not my voice.

22 ^{al}The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then ^{am}shalt thou be ashamed and confounded for all thy wickedness.

23 O ^{an}inhabitant of Lebanon, that ^{ao}makest thy nest in the cedars, ^{ap}how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 ^{aq}As I live, saith the LORD, though ^{ar}Coniah the son of Jehoiakim king of Judah were ^{as}the signet upon my right hand, yet would I pluck thee thence;

25 And I ^{at}will give thee into the hand of them that seek thy life, and into the hand of ^{au}them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will ^{av}cast thee out, and thy mother that bare thee, into another country, where ye were not born, and there shall ye die.

27 But to the land whereunto they ^{aw}desire to return, ^{ax}thither shall they not return.

28 ^{ay}Is this man Coniah ^{az}a despised broken idol? ^{ba}is he a vessel wherein is no pleasure? wherefore are they cast out, ^{bb}he and his seed, and are cast into a land which they know not?

29 ^{bc}O earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, ^{bd}Write ye this man childless, a man ^{be}that shall not prosper in his days: for ^{bf}'no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

CHAP. XXIII.

Contains (1) Threatenings of just punishment to careless and oppressive rulers of church and state; 1, 2. (2) Promises of the Jews' deliverance from Babylon, and the present dispersion, with proper governors; and of Jesus Christ, as our Ruler and Righteousness, and of the blessings of the gospel church; 3—8. (3) The Jewish prophets and priests are charged with profaneness in their own practice, and with encouraging it in others by their pattern and flattering predictions; and are threatened with ruin; 9—20, 26, 32. (4) God warns the people to give no heed to these prophets, as they had no mission from him, did not make his will their rule, and were neither careful to win souls, nor useful to any; 16, 26—32. (5) To convince these prophets, he reminds them that they could not impose on him, nor escape his notice, who was every where present and all-seeing; that their counterfeit revelations did but tend to make men atheists and infidels, and could easily be distinguished from true ones; and that he abhorred them, as robbers, as counterfeiters of a divine commission, and common cheats; 21—25. (6) They, the priests

Before Christ
cir. 605.

Is. 20. 5. & 30. 1—6. & 31. 1—3. ch. 2. 18, 36. & 30. 12—15. 2 Kin. 24. 7. Is. 3. 2, 3, 7. Lam. 1. ii. iv. In vain ye will cry for help from your allies.

Heb. prosperities.

Ch. 2. 31. & 6. 17. & 7. 23 —28. Zech. 7. 11, 12.

Ch. 32. 30. Deut. 9. 7. & 31. 27. Is. 48. 8. Ps. lxxviii. cvi. Judg. ii. 2 Kin. xxiv. Ezra ix. Neh. ix. Dan. ix.

Is. 64. 6. Hos. 4. 19. ch. 4. 12, 13. & 25. 9, 32. & 30. 23, 24. & 23. 1.

Ch. 3. 25. & 7. 19, 20.

Heb. inhabitants, i. e. Jerusalem.

Ch. 21. 14. ver. 14, 15.

Ch. 4. 31. & 6. 24. & 30. 6. or ch. 3. 21. & 31. 9. & 50. 4, 5.

Jehoiachin. 2 Kin. 24. 6 —15. ch. 37. 1. 1 Chr. 3. 16. Mat. 1. 12. ver. 28.

Hag. 2. 23. Song 8. 6. i. e. very dear.

Ver. 28. 2 Kin. 24. 10 —15. 2 Chr. 36. 9, 10. ch. 21. 7. & 34. 20.

Is. 22. 17. ch. 15. 2, 4.

Heb. lift up their mind.

Ch. 44. 14. & 52. 31—34. 2 Kin. 25. 27 —30.

Ps. 31. 12. & 60. 8. ch. 48. 38. Hos. 8. 8. ch. 2. 14—17. & 38. 19, 22.

Mat. 1. 12. 2 Kin. 25. 27. ver. 30. 1 Chr. 3. 17 —24.

Deut. 4. 26. & 30. 19. & 32. 1. Is. 1. 2. ch. 6. 19. Mic. 1. 2. & 6. 1, 2. or O land, i. e. Judea.

Is. 8. 1. & 30. 9. ch. 30. 2. with 1 Chr. 3. 17. Mat. 1. 12.

Exod. 20. 5. Is. 14. 20, 21. ch. 36. 30.

REFLECTIONS UPON CHAP. XXII.—Ministers must be faithful and bold, and tell kings and courtiers of their sins, dangers, and duties, as well as others. It is only in keeping God's commandments that we can expect a great reward. He has always instruments duly prepared for destructive work as well as for building up. And men's sins are sometimes so plainly marked in their judgments that even heathens can justify his procedure, for he never casts them off till they first cast off him. Dying saints may be justly envied, whilst living sinners are to be pitied. No education or example can change men's hearts: but it is a terrible aggravation of men's wickedness that it is contrary to their pious education. Proud and mischievous rebellion against God entails upon multitudes the most lasting shame and disgrace; nay, distinguished pride is generally followed by

distinguished dishonour and misery, either in life or in death. It is extremely foolish to set our hearts upon that which can be easily taken from us, or made a curse to us. And none are more apt to appear mean, or to pretend piety under adversity, than those who boast highly amidst prosperity. It were well if what we suffer would bring us to a serious repentance. Sometimes persons are exalted even to thrones, that God may pour the more public and lasting disgrace upon them and theirs. Nor need the greatest to be confident, since they know not what debasement and misery await them and their seed. But it is hard to awaken sinners, lost in sensuality and earthly mindedness. And how sovereign is God in making men fruitful or childless, honoured or dishonoured, as he thinks fit!

Before Christ
cir. 599.

and people, are charged with scoffing at God's denunciations of
wrath, and threatened with the destructive fulfilment thereof on
themselves: 33—40.

Is. 1. 23. &
56. 9—12. ch.
2. 2. & 10. 21.
5. 56. 6. & 25.
31—36. & 22.
12. Jer. 22.
27. 8. 44. 13.
6. 21. Mat. 15.
14.

WO be unto the pastors that de-
stroy and scatter the sheep of my
pasture! saith the LORD.

Ezek. 34. 6—
10. 21. & 6.
10—12. & 11.
1—12. & 14.
1—5. & xvii.
xix. & 22. 25.
—31. Hos. 6.
1. & 7. 7.
Mic. iii. & 7.
3. Zeph. 3. 3.
4.

2 Therefore thus saith the Lord God
of Israel against the pastors that feed my
people, Ye have scattered my flock, and
driven them away, and have not visited
them: behold, I will visit upon you the
evil of your doings, saith the LORD.

Is. 11. 11. &
14. 1—3. &
24. 21. 22. &
27. 12. 13. &
35. 6—10. &
43. 6. & 49.
20. & 40. 12.
& 45. 13. &
42. 8—11. ch.
30. 10—21. &
xxxi. xxxiii. &
32. 36—41. &
50. 4. 5. Ezek.
34. 12—31. &
xxxvi. xxxvii.
& 39. 24—29.
Lev. 26. 41.
45. Deut. 30.
3—5. John 10.
16.

3 And I will gather the remnant of
my flock out of all countries whither I
have driven them, and will bring them
again to their folds, and they shall be
fruitful and increase.

Ch. 3. 15.
Ezek. 34. 11.
& Hos. 2. 12.
& 3. 5. John
10. 24. 29.
1 Pet. 1. 5.
Jude 1.

4 And I will set up shepherds over
them, which shall feed them; and they
shall fear no more, nor be dismayed,
neither shall they be lacking, saith the
LORD.

Is. 4. 2. & 11.
1—5. & 32. 1.
2. & 40. 11. &
9. 7. ch. 33.
14. 15. Ps. 72.
2. & c. Dan. 9.
24. Zech. 3. 8.
& 6. 12. John
1. 49. Rev. 6.
2. & 19. 16.

5 ¶ Behold, the days come, saith the
LORD, that I will raise unto David a
righteous Branch, and a King shall reign
and prosper, and shall execute judgment
and justice in the earth.

Deut. 33. 22.
29. Hos. 1. 7.
Is. 33. 22.
Mat. 1. 21.
Gal. 1. 4.
Luke 1. 74. &
19. 10.

6 In his days Judah shall be saved,
and Israel shall dwell safely: and this
is his name whereby he shall be called,
THE LORD OUR RIGHTEOUS-
NESS.

Heb. Jehonah
said hean. Is.
45. 24. 25. &
53. 4—12. &
54. 17. & 61.
10. Dan. 9. 24.
1 Cor. 1. 30.
2 Cor. 5. 21.
Phil. 3. 9. ch.
23. 16.

7 Therefore, behold, the days come,
saith the LORD, that they shall no more
say, The LORD liveth, which brought
up the children of Israel out of the land
of Egypt;

Ch. 16. 15.
see there Is.
43. 18. 19.
ver. 3. Rom.
11. 15. 25. 26.
Is. 43. 5. 6.

8 But, The LORD liveth, which brought
up and which led the seed of the house
of Israel out of the north country, and
from all countries whither I had driven
them; and they shall dwell in their own
land.

Is. 27. 12. 13.
& 65. 10. 22.
Ezek. 34. 13
—15. Obad.
15. 19. 20.

9 ¶ Mine heart within me is broken,
because of the prophets; all my bones
shake; I am like a drunken man, and
like a man whom wine hath overcome,
because of the LORD, and because of the
words of his holiness.

Ch. 15. 17.
18. Is. 15. 5.
Hab. 3. 16.
ch. 11. 13—
16. Lam. 2.
14. Ps. 60. 3.
ch. 9. 1. & 4.
11. Jer. 31. 23.

10 For the land is full of adulterers;
for because of swearing the land mourn-
eth; the pleasant places of the wilder-
ness are dried up, and their course is
evil, and their force is not right.

Ch. 9. 2. & 5.
3—5. Hos. 4.
2. Prov. 29. 24.

11 For both prophet and priest are
profane; yea, in my house have I found
their wickedness, saith the LORD.

Or cursing.
Ch. 9. 10. &
12. 4. Ps. 107.
34. Is. 24. 6.

12 Wherefore their ways shall be
unto them as slippery ways in the dark-
ness: they shall be driven on and fall
therein: for I will bring evil upon
them, even the year of their visitation,
saith the LORD.

Or violence.
Ch. 6. 13. &
2. 13. Zeph. 3.
1. Hos. 14. 15.
1. Hos. 22. 25.
26.

13 And I have seen folly in the

Ch. 7. 10. 11.
29. & 11. 15.
2 Chr. 36. 14.
Ezek. 23. 39.
& 7. 20. & 8.
5—17.

Prov. 4. 19.
ch. 13. 16.
Ps. 35. 6.

Ch. 11. 23. & 48. 44. & 50. 27. Ezek. v—vii. ix. † Or an absurd thing. † Heb. unsavoury.

prophets of Samaria; they prophesied
in Baal, and caused my people Israel to
err.

Before Christ
cir. 599.

Ch. 2. 8.
1 Kin. 18. 18,
21. Lam. 2.
14. Hos. 7. 1.
Is. 9. 16.

14 I have seen also in the prophets
of Jerusalem an horrible thing: they
commit adultery, and walk in lies: they
strengthen also the hands of evil-doers,
that none doth return from his wicked-
ness: they are all of them unto me as
Sodom, and the inhabitants thereof as
Gomorrah.

Ezek. 22. 25.
Acts 20. 29.
30. ch. 5. 30,
31. & 14. 14.

Or filthiness.

Ch. 29. 23.
ver. 16. 17.
25. 26. 32. ch.
14. 14. Ezek.
13. 22. & 22.
25. Zeph. 3. 4.
1 Tim. 4. 2.

15 Therefore thus saith the LORD
of hosts concerning the prophets, Be-
hold, I will feed them with worm-
wood, and make them drink the water
of gall: for from the prophets of Jeru-
salem is profaneness gone forth into all
the land.

Is. 1. 9. 10.
Ezek. 16. 46.
Deut. 32. 32.
ch. 5. 28. 29.
with Gen. 13.
13. & 18. 20.

Ch. 8. 12. 14.
& 9. 15. & 14.
15. Is. 5. 25.

Or hypocrisy.

Prov. 19. 27.
ch. 27. 14—
17. Mat. 7. 15.

16 Thus saith the LORD of hosts,
Hearken not unto the words of the pro-
phets that prophesy unto you: they
make you vain: they speak a vision of
their own heart, and not out of the
mouth of the LORD.

Ch. 2. 5. & 4.
10. & 6. 14. &
8. 10. 11. &
14. 13—15.
2 Kin. 17. 15.
Ps. 62. 10.
2 Pet. 2. 2. 3.
Rev. 17. 2.

Ch. 6. 14. &
8. 11. & 14.
15. 14. Ezek.
13. 10. 22.
Zech. 10. 2.
Deut. 29. 19.
Mic. 2. 11. &
3. 11.

17 They say still unto them that de-
spise me, The LORD hath said, Ye shall
have peace; and they say unto every
one that walketh after the imagination
of his own heart, No evil shall come
upon you.

Or stubborn-
ness. Ch. 7.
24. & 3. 17.
& 9. 14.

Job 15. 8.
1 Kin. 22. 24.
or Is. 40. 13.
1 Cor. 2. 16.
ver. 22. 28.

18 For who hath stood in the counsel
of the LORD, and hath perceived and
heard his word? who hath marked his
word, and heard it?

Or secret.

Ch. 30. 23.
24. & 25. 32.
& 4. 11. & 22.
22. Ps. 58. 9.
Is. 21. 1. &
27. 11. & 66.
15. 16. & 5.
25. Amos 1. 4.
Nah. 1. 4. 6.
Zech. 7. 14. &
9. 14. Ezek.
21. 5. & 20.
47. 48. 1 Sam.
3. 12.

19 Behold, a whirlwind of the LORD
is gone forth in fury, even a grievous
whirlwind; it shall fall grievously upon
the head of the wicked.

Ezek. 2. 5.
Prov. 19. 20.

20 The anger of the LORD shall not
return until he have executed, and till
he have performed the thoughts of his
heart: in the latter days ye shall consi-
der it perfectly.

Ch. 14. 14. &
27. 15. & 29.
9. Ezek. 13.
15. Mat. 7. 15.
Acts 20. 29.
30. ver. 32.

21 I have not sent these prophets, yet
they ran: I have not spoken to them,
yet they prophesied.

Ver. 18.
Ezek. 3. 17. &
2. 7. Acts 20.
27.

22 But, if they had stood in my
counsel, and had caused my people to
hear my words, then they should have
turned them from their evil way, and
from the evil of their doings.

Not as ch. 6.
14. Ezek. 13.
10—22. & 22.
25.

23 Am I a God at hand, saith the
LORD, and not a God afar off?

1 Kin. 20. 23.
28. Ps. 113. 6.
Ezek. 8. 12. &
9. 9. Ps. 10.
11. 13. Do I
see only what
is done in
heaven and
not what is
done on earth?

24 Can any hide himself in secret
places that I shall not see him? saith the
LORD. Do not I fill heaven and earth?
saith the LORD.

Ps. 139. 7—
12. & 90. 8.
Amos 9. 2. 3.
1 Kin. 8. 27.
Ps. 147. 5.

Heb. 4. 13.
Ps. 139. 1. 2.
ch. 8. 6. & 16.
17. Rev. 2. 23.

25 I have heard what the prophets
said, that prophesy lies in my name, say-
ing, I have dreamed, I have dreamed.

Num. 12. 6.
Gen. 37. 5. 9.
Joel 2. 28.

26 How long shall this be in the
heart of the prophets that prophesy lies?
yea, they are prophets of the deceit of
their own heart;

Ch. 4. 14. &
13. 27. Hos. 8.
5. Ps. 4. 2.

Ch. 7. 9. &
14. 14. & 27.
15. Lam. 2.
14. Ezek. xiii
Mic. 2. 11.

27 Who think to cause my people to

Deut. 13. 1, 2.
Acts 13. 8.

CHAP. XXIII. Ver. 5, 6. Behold, in the fulness of time the Son of God shall
appear in a holy, but debased, human nature; who, as God's King set up in his
church, shall, with astonishing success, reform the world, and destroy the wicked
out of it. By him shall his spiritual Israel be delivered from their sin and
misery, and blessed with all spiritual and eternal blessings. In his holiness of
nature, obedience of life, and satisfactory sufferings, he shall fulfil for us a com-
plete and everlasting righteousness; by the imputation of which to us for our
justification, he shall render us perfectly righteous in law before God as our
Judge, and thus secure the gradual sanctification of our nature and practice.
9, 10. I am grieved to see the false prophets deluding the people into wicked-

ness; and I tremble at the fearful judgments which God, in his infinite holi-
ness, hath denounced against them. For, though the wrath of God has already
begun to destroy the country for the abounding wickedness of its inhabitants,
they continue to employ their whole power and labour in promoting and encour-
aging it. 17—20. They encourage the wicked and profane to hope that the
Lord will prosper and protect them in their sins; and pretend that themselves
alone know his mind, and that no message of reproof or threatening deserves
any credit. But a sudden and dreadful storm of judgments shall overtake and
ruin them, which shall force them to regard and believe such threatenings.
30. Either they mimicked the true prophets in their language, to render their

Before Christ
cir. 599.

* Judg. 3. 7. &
8. 33, 34. &
10. 6. 2 Kin.
viii. xvi. xxi.

* Heb. with
whom is.

* 2 Cor. 2. 17.
1 Pet. 2. 2. &
4. 10, 11.

* 2 Cor. 6. 14.

* Ch. 5. 14. &
20. 9. Heb. 4.
12. John 6. 63.
Luke 24. 32.
Zech. 1. 6.
Acts 2. 37.
2 Cor. 2. 16. &
10. 4, 5. Ezek.
11. 19. Zech.
7. 12.

* Deut. 18. 20.
ch. 14. 14, 15.
Mat. 13. 19.
Acts 20. 27.

* Or that smooth
their tongue.
Is. 30. 10.
Mic. 2. 11.

* Deut. 13. 1,
2. & 18. 20.
ver. 16. ch.
14. 14, 15. &
27. 14—27. &
28. 15—17. &
29. 20—23.
31, 32. Ezek.
xiii. Zeph. 3.
4.

* Or vain
boasting.

* Ver. 22. Mat.
15. 14. ch. 14.
14. 16. Rom.
10. 15. Lam.
2. 14. 2 Pet.
2. 1.

* Ch. 17. 15. &
20. 7, 8.
2 Pet. 2. 3, 4.
with Is. 13. 1.
& 14. 28. &
15. 1. & 17. 1.
& 19. 1. & 21.
1. & 22. 1.
Ezek. 12. 10.
Nah. 1. 1.
Ezek. 9. 1. &
12. 1. Mal. 1.
1.

* Ch. 12. 7.
Hos. 9. 12.
ver. 39, 40.
Deut. 31. 17,
18. & 32. 20.

* Heb. visit
upon. Ver. 2.

* Ch. 31. 34.
ver. 28, 29.
Ps. 89. 7.
Rev. 15. 4.

* Mal. 3. 15.
Is. 28. 22.
Hos. 7. 16.
Mat. 12. 36,
37.

* 2 Chr. 36. 16.
Gal. 1. 7—9.

forget my name by their dreams which they tell every man to his neighbour, 'as their fathers have forgotten my name for Baal.

28 The prophet || that hath a dream, let him tell a dream; and he that hath my word, 'let him speak my word faithfully. 'What is the chaff to the wheat? saith the LORD.

29 'Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?

30 Therefore, behold, 'I am against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I am against the prophets, saith the LORD, 'that use their tongues, and say, He saith.

32 'Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their ||lightness; yet I sent them not, nor commanded them: therefore 'they shall not profit this people at all, saith the LORD.

33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, 'What is the burden of the LORD? thou shalt then say unto them, What burden? I will even 'forsake you, saith the LORD.

34 And as for the prophet, and the priest, and the people that shall say, The burden of the LORD, I will even 'punish that man and his house.

35 'Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: 'for every man's word shall be his burden; for ye 'have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But, since ye say, The burden of the LORD; therefore thus saith the LORD, Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, 'I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence:

40 And 'I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

own predictions the more easily believed, or they laboured to prejudice the people against their messages. 35, 36. Ye shall hereafter speak with great reverence and regard concerning the Lord's word; but now your irreverent speeches shall pull down judgments upon your own heads; for ye have derided and misinterpreted the words of your own God, who lives and reigns over all.

REFLECTIONS UPON CHAP. XXIII.—At their own infinite hazard, rulers neglect to execute their office to the honour of God and the welfare of his people. But, though they should not, he will, at last, see to these ends. And often he mercifully gathers his people after he has wrathfully cut off their rulers. The church's peace, happiness, and honour, are not founded in the external pomp of her rulers, but in having Jesus Christ as her Prophet, Priest, and King. And his spiritual deliverances are more remarkable than the temporal

Before Christ
cir. 599.

CHAP. XXIV.

Now Jeconiah king of Judah, and many of his subjects, were prisoners, and slaves in Babylon. Here, by a vision of two baskets, one of very good, and the other of very bad figs, God informs Jeremiah that he would remarkably preserve, protect, and reform, many of those that were already captives in Babylon, and bring part of them back to Canaan; but would fearfully plague, scatter, and destroy, Zedekiah and his subjects, who still remained in Judea; 1—10

THE LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah, the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

2 'One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten *they were so bad.

3 Then said the LORD unto me, 'What seest thou, Jeremiah? And I said, Figs; the good figs very good; and the evil very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD the God of Israel, Like these good figs, 'so will I acknowledge †them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans 'for their good.

6 For 'I will set mine eyes upon them for good, and 'I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up.

7 And 'I will give them an heart to know me, that I am the LORD; and 'they shall be my people, and I will be their God: for they shall return unto me with their 'whole heart.

8 ¶ And as the evil 'figs, which cannot be eaten they are so evil, surely thus saith the LORD, so will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that 'dwell in the land of Egypt:

9 And I will deliver them †to 'be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

10 And 'I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

ones granted to the Jewish nation. That sinners dishonour God, and ruin themselves, are very grievous considerations to gracious souls. But no guilt is so aggravated as that of profane clergymen. And nothing so emboldens and hardens sinners, as when teachers, by their example or doctrine, encourage them in wickedness. No plague is more dangerous than clergymen, who intrude into their office by the influence of patrons or church rulers, without any commission from Christ, or who preach another gospel, as if men's own works, however insignificant, could recommend them to the favour of God. It tends to render men quite irreligious and atheistical. And no preachers are so confident of their own abilities as evil and erroneous ones. If God call men to the ministry, he will not only qualify them for it, but give them some success in it. And, while profane ministers ought to be detested by all, as the very offscourings of mankind, it is infinitely dangerous to sport with, or make bywords of, any part of the scripture. God will honour and magnify his own word in the ruin of the mockers and perverters of it.

* Ch. 1. 11—15.
& 11. 18.
Amos 7. 1, 4.
& 8. 1. with
Deut. 26. 2.

* 2 Kin. 24. 12
—15. 2 Chr.
36. 6. ch. 29.
2. & 22. 24—
26. Ezek. 19.
9.

* Ver. 5—10.
Mic. 7. 1—6.
Hos. 9. 10.

* Heb. for bad-
ness.

* Jer. 1. 11, 13.
Amos 7. 8. &
8. 2. Zech. 4.
2. & 5. 2.
Ezek. 8. 6.

* Ver. 6, 7.
Zech. 13. 9.
Heb. 2. 11,
12. & 11. 16.
Ps. 1. 6. & 37.
18. & 135. 4.

* Heb. the cap-
tivity.
Ver. 6, 7. Ps.
94. 12. & 119.
67. 71. Rom.
8. 28. Heb. 12.
5—10. Rev.
3. 19.

* Ps. 34. 15.
2 Chr. 16. 9.
Neh. 5. 19.

* Ch. 23. 3. &
33. 7. & 29.
2—14. & 12.
15. & 42. 10.
Is. 60. 21. &
65. 22. Jam.
1. 17. Ps. 84. 11.

* Deut. 30. 6.
ch. 32. 39.
Ezek. 11. 19.
& 36. 26, 27.

* Ch. 30. 22. &
31. 33. & 32.
38. Heb. 8. 10.

* Ch. 29. 13.
Ps. 73. 1. &
119. 2, 10, 34.
Mat. 7. 7.

* Ch. 29. 16—
19. & 21. 4—
10. & 32. 28
—35. & 34. 17
—22. & 35. 17.
& 37. 6—10,
17. & 38. 18—
23. & 39. 1—9.
& xliii. xliiv.

* Ch. xlii. xliii.

* Heb. for re-
moving, or
exile.

* Deut. 28. 25,
27. 1 Kin. 9.
7. Ps. 44. 14.
2 Chr. 7. 20.
ch. 15. 4. &
16. 6. & 42.
19. & 44. 12.
22. & 28. &
29. 12. & 25. 1.

* Is. 51. 19. ch.
5. 12. & 9. 16.
& 14. 13—16.
& 15. 2. & 16.
4. & 19. 7, 8.
& 7. 13. & 29.
17. Ezek. 5.
12—17. & 6.
3—14. & 7.
2—15.

Before Christ
cir. 607.

CHAP. XXV.

After the date of this prophecy, from that year in which the sword of the Lord, by the Chaldeans, began to be drawn against the nations; 1. We have (1) A review of the divine messages delivered to the Jews, particularly for the three and twenty years preceding, and of their contempt of them; 2—7. (2) A very express threatening of the destruction of Judah and Jerusalem, and the desolation of their country for seventy years, till the Chaldean empire should be ruined by the Medes and Persians; 8—14. (3) A prediction of the devastation of all the nations around Babylon by Nebuchadnezzar, and then of Babylon itself, represented by an intoxicating cup of God's wrath put into their hands, beginning at Jerusalem; 9, 10, 15—28: by a sword sent among them; 29—33: and by a desolation from lions among shepherds and their flocks and pastures; 34—38.

THE word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, (that is, the three and twentieth year), *the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear.

5 They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands, and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

8 ¶ Therefore thus saith the LORD of hosts, Because ye have not heard my words,

9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadnezzar the king of Babylon my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

10 Moreover † I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

11 And this whole land shall be a desolation, and an astonishment; and these

nations shall serve the king of Babylon seventy years.

12 ¶ And it shall come to pass, when seventy years are accomplished, that I will † punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

15 ¶ For thus saith the Lord God of Israel unto me, Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me:

18 To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day;

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

21 Edom, and Moab, and the children of Ammon,

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea,

23 Dedan, and Tema, and Buz, and all that are in the utmost corners,

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel, Drink ye and be drunken, and

Before Christ
cir. 607.

Beginning 606.
Ending 536.
Zech. 7. 5.
Is. 24. 15, 17.
ver. 12.
2 Chr. 26. 21.
22. Ezra 1. 1.
2. ch. 29. 10.
Dan. 9. 2.
Heb. visit upon.
Deut. 32. 35.
—42. Is. xlii.
xiv. xxi. xlii.
xlvii. ch. 1. li.
Dan. iv. v.
Hab. ii.

Is. 13. 19. &
14. 23. & 21.
1. ch. 50. 13.
23. 40. & 51.
26.
Ch. 27. 7. &
34. 9. Is. 41.
2. 3. 43. 3. 4.
& 13. 4. & 45.
1—3. Dan. 5.
28. ch. 50. 9.
41. & 5. 11.
27. Is. 14. 2.

Is. 14. 4—6.
17. 20. ch. 51.
24. & 50. 11.
15. 17. 28. 34.
&c.

Job 20. 23.
Ps. 75. 8. Is.
51. 17. 22.
Ezek. 23. 32.
—34. Rev. 14.
10. 11.

Ch. 1. 10.
ver. 27—33.
Ezek. 23. 34.
Nah. 3. 4, 11.

Deut. 28. 34.
37. 65—67.
ch. 51. 7. Rev.
16. 9, 11.

Ver. 28. 30.
ch. xv. xvi.
&c. xlii—li.

Amos 3. 2.
ver. 29. Ezek.
9. 6. 1 Pet. 4.
17. Dan. 9. 12.

Ver. 9. ch. 24.
9. & xv. xvi.
xix. xxi. & 32.
28—35. Ezek.
v—vii. &c.

Deut. 4. 20.
1 Kin. 8. 24.

Is. xix. ch.
xliii. xlii.
Ezek. xix—
xxxii.

Ch. 50. 37.
Ezek. 30. 5.
Gen. 10. 23.
& 22. 21. &
36. 28. Job 1. 1.

Governors.
Ch. 50. 41. &
51. 28. Deut.
33. 5. Dan. 7.
17.

Ch. xlvii.
Ezek. 25. 15.
16. 17. Zeph.
2. 4—7. Amos
1. 6—8. Is.
20. 1.

Is. 21. 11. &
xxxiv. & 63.
1. Ps. 137. 7.
ch. 27. 3. &
49. 7—22.
Lam. 4. 21.
22. Ezek. 25.
12—14. &
xxxv. &c.

Is. xv. xvi. &
25. 10. Amos
2. 1—3. & 1.
13—15. ch.
xlviii. & 49.
1—6. Ezek.
xxv. Zeph. 2.
8—11.

Is. xxlii.
Amos 1. 9, 10.
Ezek. xxvi—
xxviii. ch. 27.
3—7. & 47. 4.

Or regions by
the sea-side.
Gen. 10. 7. &
22. 21. ch. 49.
28—33. Ezek.
30. 5. Is. 21.
13.

Heb. cut off into corners, or having the corners of the hair polled. Ch. 9. 29. & 49. 32.

Ch. 49. 34—49. Is. 13. 17. with Gen. 10. 2, 22. Syria, Armenia, &c. ch. 49. 23—27.
Amos 1. 3—5. Is. 17. 1—3. Babylon. Ch. 51. 41. see on ver. 12. Hab. 2. 16.
Is. 51. 17, 21. & 63. 3. 6. Ps. 37. 36. Mic. 7. 10. Rev. 18. 21. Nah. 1. 9, 12. ch. 51. 64.

when some are signally punished, others should learn to avoid their wickedness.

CHAP. XXV. Ver. 18—25. Beginning at the most distant. The Egyptians, Philistines, Tyrians, Sidonians, Jews, Edomites, Moabites, Ammonites, Arabians, Syrians, dwelt westward of Babylon; and the Elamites or Persians, and the Medes, on the east side of it. See Introduction, chap. iv. sect. 1—13.

REFLECTIONS UPON CHAP. XXIV.—Greatly mysterious are the ways of God's providence. The most afflictive are often the most useful. The same dispensation is to some a blessing, and to others a ruinous plague. And all ought to be taken as out of God's own hand. Exact is his knowledge of, and care for, his people in the worst of times. It is he who, by his almighty grace, must renew our heart, and draw us to himself, as well as receive us with open arms to his favour, and to the enjoyment of all the privileges of his people. But, alas, what vengeance, in time and eternity, must await impenitent transgressors? And

Before Christ
cir. 607.

spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, 'Thus saith the LORD of hosts, Ye shall certainly drink.

29 For, lo, I begin to bring evil on the city *which is called by my name; and 'should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall "roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; 'he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.

31 A noise shall come, even to the ends of the earth; 'for the LORD hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, 'evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 ¶ Howl, ye 'shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for 'the days of your slaughter and of your dispersions are accomplished: and ye shall fall like 'a pleasant vessel.

35 And 'the shepherds 'shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard; for the LORD hath spoiled their *pasture.

37 And the peaceable habitations are cut down, 'because of the fierce anger of the LORD.

38 He hath forsaken his covert, as the lion: for their land is 'desolate, because of the fierceness of the oppressor, and because of his fierce anger.

CHAP. XXVI.

Here (1) By God's direction, Jeremiah faithfully warns the assembled Jews that, if they did not speedily repent and reform, their city and temple should be destroyed; 1—7. (2) Being, on this account, prosecuted for his life by the priests and false prophets, he boldly avows his divine authority for what he had done,

and his good intent in doing it, and warns them that, if they murdered him, it would be at their peril; 7—15. (3) By the prudence of the civil rulers he is protected (as Micah had been by Hezekiah), even while king Jehoiakim murdered Urijah, who was less bold; 16—24.

Before Christ
cir. 607.

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

2 Thus saith the LORD, Stand 'in the court of the LORD's house, and speak unto all the cities of Judah, which 'come to worship in the LORD's house, 'all the words that I command thee to speak unto them; diminish not a word:

3 'If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them, because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD, 'If ye will not hearken to me to walk in my law, which I have set before you,

5 'To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them; (but ye have not hearkened);

6 Then will I make this house 'like Shiloh, and will make this city 'a curse to all the nations of the earth.

7 So 'the priests, and the prophets, and all the people, heard Jeremiah speaking these words in the house of the LORD.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that 'the priests, and the prophets, and all the people, took him, saying, Thou shalt surely die.

9 'Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? 'and all the people were gathered against Jeremiah 'in the house of the LORD.

10 When 'the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down 'in the entry of the 'new gate of the LORD's house.

11 Then 'spake the priests and the prophets unto the princes, and to all the people, saying, 'This man is worthy to die; 'for he hath prophesied against this city, as ye have heard with your ears.

12 ¶ Then spake Jeremiah unto all the princes, and to all the people, saying, 'The LORD sent me to prophesy against this house, and against this city, all the words that ye have heard.

13 Therefore now 'amend your ways, and your doings, and obey the voice of the LORD your God; and the LORD will

powerful, or secure. And they who have plagued their neighbours, and especially the people of God, shall have their fill of vexation and misery at last.—Men, who are ambitious of power, generally become troublers and destroyers to the world around. But great earthly pomp and power are of very uncertain, and often of very short, continuance. And no sinners can either withstand or outrun the judgments of God. When wars are once kindled, the higher men are, the more is their danger; and even many, who had lived harmlessly, share in the hardships. But, if the ravages of war be so tremendous, what infinitely more fearful work must the unrestrained fury of the Almighty God make in hell for ever and ever! Let then wars and troubles, however distant, make me to hear and fear, and embrace his new covenant of peace offered in the gospel, that I may at last enter into that peaceable habitation, into which no fire or sword, no violence or destruction, can ever enter.

Is. 14. 24, 27.
& 46. 10, 11.
ch. 4. 28. &
49. 20. & 50.
43. & 51. 29.1 Pet. 4. 17.
Luke 23. 31.
Ezek. 9. 6.
ch. 49. 12.
Dan. 9. 12.Heb. upon
which my name
is called.1 Pet. 4. 17.
18. ch. 49. 12.
Prov. 11. 31.
Ezek. 9. 6.
Obad. 16.
Luke 23. 31.
ver. 9, 18.Afflict dread-
ful judgments.
Joel 2. 11. &
3. 16. Amos
1. 2. & 3. 8.
Hos. 5. 14. &
13. 7. Ezek.
v—vii.Ch. 48. 33.
Is. 16. 9. &
63. 3, 4, 6.
Joel 3. 11—
13. Rev. 19.
15. & 14. 18
—21. Ps. 78.
65. Mic. 7. 10.Hos. 4. 1.
Mic. 6. 2. Is.
34. 8. & 66.
16. Ezek. 38:
22. Joel 3. 2.
ch. 5. 32. &
45. 5. ver. 9.Is. 5. 26—30.
& 30. 27, 28.
30. ch. 23. 19.
& 30. 23. &
5. 15. ver. 9.
18—26. Zeph.
3. 8.Is. 66. 16.
Zeph. 2. 12.
13. ver. 18—
26. Is. xxiv.
xxxiv. & 42.
25. ch. 12. 12.Ch. 16. 4. &
8. 2. & 9. 21.
22. Ps. 83. 10.Ch. 2. 8. & 4.
8. & 6. 3, 26.
Mic. 8. 10, 16.
Rev. 18. 10.
Ezek. 34. 16.
Jam. 5. 1.Rulers or
captains.Heb. your
days for
slaughter.
Ps. 37. 13.
Ezek. 7. 2—
15. & 12. 22
—28.Ps. 2. 9. Is.
30. 14. ch. 19.
10—12.Heb. a vessel
of desire.Ch. 2. 8. &
23. 1. & 6. 3.
Ezek. 34. 2.
16. Hos. 5. 1.
Zeph. 3. 3, 4.
Nah. 3. 18.Heb. flight
shall perish
from the
shepherds,
and escaping
from, &c.Pa. 50. 21.
22. Amos 2.
14. Mal. 4. 1.
ch. 48. 44. &
52. 8—11.
24—27.Ch. 4. 8. & 6. 26. Rev. 6. 10, 21. & 18. 9, 10, 16. Amos 5. 16. Mic. 1. 8, 16. ch. 6. 2, 3. ver. 9.
Kingdoms and states.
37. Rev. 14. 19.Is. 5. 9. & 27. 10. & 32. 14. ch. 9. 11. Ch. 4. 8. & 49.
Nebuchadnezzar. Ch. 4. 7. & 49. 19. ver. 9. or God, ch. 12. 7. & 13.
14. Heb. a desolation. Ver. 9, 37.

REFLECTIONS UPON CHAP. XXV.—God's words, which concern all, ought to be publicly proclaimed. He keeps an exact account of every circumstance relative to our enjoyment and improvement of the means of grace. And they who declare his messages ought to be earnest and diligent in delivering them, that they may at least be free from the blood of all men; and all of them should insist upon the same leading truths of the gospel. But, if God's messengers of peace be contemned, his messengers of wrath will soon follow, and make dreadful work. God does not usually strike without warning; but, if we will not hear, we must perish. When judgment begins at the house of God, it ordinarily makes fearful and overturning work among all, even the mightiest nations around, before it cease. That God, to whom all nations are accountable, can easily, by a small sip of his unbounded wrath, by a stroke of his sword, or the roaring of his voice, terrify, perplex, and destroy them, however numerous,

Ch. 25. 1.
2 Kin. 23. 36.
2 Chr. 36. 5.Ch. 19. 14.
2 Chr. 20. 5.
& 23. 2, 5.
Ezek. 46. 21.Exod. 23. 14
—17. Deut.
12. 5, 6.Ezek. 3. 10,
17. Acts 20.
27. Mat. 28.
20. ch. 1. 17.
& 42. 4. Is.
56. 1.Is. 1. 16—19.
ch. 18. 8. &
36. 3. Jon. 3.
8—10. Ezek.
xviii. xxxiii.Is. 1. 20. & 3.
11. Lev. 26.
15—39. Deut.
28. 15—68. &
29. 18—22. &
32. 15—21.Ch. 7. 13, 25.
& 25. 3, 4. &
11. 7. & 44.
4. 2 Chr. 36.
14—16. Is.
42. 23, 24.
Zech. 7. 7—
13.1 Sam. 4. 12.
Ps. 78. 60.
ch. 7. 12, 14.Ch. 24. 9. &
29. 18. Is. 65.
15.Is. 56. 10—
12. ch. 5. 31.
Mic. 3. 11.
Zeph. 3. 4.
Ezek. 22. 25,
26.Ch. 11. 19,
21. & 17. 13.
& 18. 18. &
20. 1, 2, 10.
2 Chr. 36. 16.
Mat. 21. 35.
& 22. 6. & 23.
31, 34, 35, 37.
& 26. 66.
Acts 12. 1—3.
1 Thes. 2. 15.
Rev. 18. 24.Amos 5. 10.
& 7. 10, 11.
Is. 29. 21. &
30. 9, 10.
Gal. 4. 16.Gen. 19. 4.
Mat. 27. 20.
Acts 7. 54. &
13. 45.Ver. 2. ch.
7. 10. John 8.
20, 59.Ver. 16, 17.
ch. 29. 2. &
34. 19. & 19.
1. Ezek. 8. 11.
Mat. 27. 1.
Luke 22. 66.
Acts 5. 21.

Or at the door.

2 Kin. 15. 35.

John 16. 2.
Deut. 18. 20.
Acts 22. 22.Heb. The
judgment of
death is for
this man.Ch. 38. 4.
Amos 7. 10.
Acts 6. 11, 12.
& 24. 5.Ch. 1. 5—19.
& 2. 1. & 7.
1. & 11. 1. &
13. 1. & 14. 1.
& 15. 1. & 16.
1. & 12. 1. &
19. 1. Acts 4.
19. & 5. 29.
ch. 11—XIX.Ch. 3. 12. &
7. 3. & 18. 8.
& 36. 3. Is. 1.
16—19. & 55.
7. Hos. 14.
1—4. Jon. 3.
8, 9. ver. 19.
Ezek. 33. 11.
Lev. 26. 40—
45. Deut. 30.
1—3.

Before Christ
cir. 608.

* Ch. 38. 5.

* Heb. as it is
good and right
in your eyes.
2 Sam. 15. 26.

* Judg. 9. 24.
Ezek. 7. 3, 4.
ver. 12.

* Gen. 22. 14.
1 Sam. 23. 26.
Deut. 32. 36.

* Ver. 17. ch.
36. 12. & 37.
15. & 39. 4.
Prov. 21. 1.
with ver. 12,
15.

* Ver. 10. 16.
with Acts 5.
33, 34.

* Mic. 1. 1.

* Mic. 3. 12.

* 2 Chr. 4. 1.
ch. 17. 3.

* Overgrown
with shrubs,
nettles, &c.

* 2 Chr. 32. 25.
1s. 37. 1—37.

* Heb. the face
of the LORD.
See ver. 13.

* By killing
him. Ver. 11.
15. with Num.
16. 30. Ps.
106. 15. Luke
3. 9. Rom. 2.
8. 9. 1s. 3. 11.
Rev. 13. 10.
& 16. 6.

* Josh. 18. 14.
1 Sam. 7. 2.
Ps. 132. 6.

* Ch. xxxvi.
2 Chr. 24. 21.
& 16. 10.

* 1 Kin. 19. 3.
not as Mat.
10. 23.

* Prov. 29. 12.
Ps. 12. 8.

* 2 Kin. 22. 12.
14.

* 2 Kin. 23. 24.

* Mat. 14. 10.
& 23. 31, 34.
1 Thes. 2. 15.
Mark 12. 5.

* Heb. sons of
the people.

* 2 Kin. 22. 12.
14. ch. 39. 14.
& 40. 5. Rev.
2. 10. & 12.
16. ch. 1. 19.
19. 1 Kin. 18.
9.

repent him of the evil that he hath pronounced against you.

14 As for me, behold, ^aI am in your hand: do with me ^aas seemeth good and meet unto you.

15 But know ye for certain, that, if ye put me to death, ^aye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you, to speak all these words in your ears.

15 ¶ ^aThen said ^bthe princes, and all the people, unto the priests, and to the prophets, This man is not worthy to die; for he hath spoken to us in the name of the LORD our God.

17 Then rose up certain of ^cthe elders of the land, and spake to all the assembly of the people, saying,

18 ^dMicah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts, ^eZion shall be plowed like a field, and Jerusalem shall become heaps, and ^fthe mountain of the house as ^gthe high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? ^hdid he not fear the LORD, and besought ⁱthe LORD, and the LORD repented him of the evil which he had pronounced against them? ^jThus might we procure great evil against our souls.

20 ¶ And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of ^kKirjath-jearim, who prophesied against this city, and against this land, according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, ^lthe king sought to put him to death: but when Urijah heard it he was afraid, and ^mfled, and went into Egypt:

22 And Jehoiakim the king sent ⁿmen into Egypt, ^onamely, Elnathan the son of ^pAchbor, and ^qcertain men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who ^rslew him with the sword, and cast his dead body into the graves of the ^scommon people.

24 Nevertheless, the hand of ^tAhikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people, to put him to death.

CHAP. XXVII.

Since Jeremiah could not persuade men by repentance to avert their destruction by the Chaldeans, he here, directed by God, (1) Along with yokes representing their bondage, sends advice to

REFLECTIONS UPON CHAP. XXVI.—God patiently waits, and earnestly calls men to repentance. The dispensations of his providence are just, and even similar. And, if men will not be subject to his command, they must be subjected to his curse and the execution of it. If they will not be warned they must be condemned. Profane clergymen never fail to hate and persecute such as are faithful, for their kind warnings. But to be bold in preaching, and patient in suffering, is truly worthy of a minister of Christ. And no damage or death ought to make them in the least recede from God's truth. If they be faithful, it is at their infinite peril who persecute or murder them. It is proper that men should deter themselves, or others from sin, by the irreparable mischief it will do to our souls. And it is the wisdom of the greatest to regard the admonitions of JEHOVAH. More justice may be expected from profligate civil judges than from abandoned clergy. And yet many wicked princes eagerly draw down the

the kings of the nations, whose ruin he had foretold, to mitigate their calamities, and preserve their and their subjects' lives, by a ready submission to the Chaldeans, while the seventy years of their monarchy should continue, and to beware of hearkening to their diviners, who might flatter them with vain hopes of otherwise escaping; 1—11. (2) Gives the same advice to Zedekiah and his Jewish subjects, as the only means of preventing the destruction of their capital and temple, and the captivity of the poor remains of the people; and admonishes them to beware of hearkening to the false prophets, who flattered them to their ruin; 12—22.

Before Christ
cir. 606.
and 596.

IN the beginning of the reign of ^aJehoiakim the son of Josiah king of Judah ^bcame this word unto Jeremiah from the LORD, saying,

2 Thus saith the LORD to me, ^cMake thee bonds and yokes, and put them upon thy neck,

3 And send them ^dto the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers who come to Jerusalem ^eunto Zedekiah king of Judah;

4 And command them ^fto say unto their masters, Thus saith ^gthe LORD of hosts, the God of Israel, Thus shall ye say unto your masters;

5 ^hI have made the earth, the man and the beast that ⁱare upon the ground, by my great power, and by my outstretched arm, and ^jhave given it unto whom it seemed meet unto me.

6 And now ^khave I given all these lands into the hand of Nebuchadnezzar the king of Babylon, ^lmy servant; and ^mthe beasts of the field have I given him also to serve him.

7 ⁿAnd all nations shall serve him, and his son, and his son's son, until the very time of his land come; and ^othen many nations and great kings shall serve themselves of him.

8 And it shall come to pass, ^pthat the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation ^qwill I ^rpunish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore ^shearken not ye to your prophets, nor to your diviners, nor to your ^tdreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 ^uFor they prophesy a lie unto you, to remove you far from your land: and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, ^vthose will I let remain still in their own land, saith the

* Or Zedekiah. Ver. 3, 12, 20, or the order was given under Jehoiakim, but not executed till under Zedekiah.

* Ch. 2. 1. & 7. 1. & 11. 1. & 25. 1. & 26. 1, 12, 15.

* Ver. 3—12. & 28. 13, 14. 1 Kin. 11. 30, 31. 1s. xx. ch. 13. 1—11. & 19. 1—11. & 18. 2—10. Ezek. iv. v. xii. & 24. 17—19.

* Ch. 25. 21, 22. & xlvii—xlix. Probably to form a league against the Chaldeans. 2 Kin. 22. 20. 2 Chr. 36. 13. Ezek. 17. 15. * Or concerning their masters, saying.

* Gen. 2. 1. & 17. 7. ch. 31. 1.

* Gen. i. Exod. 20. 11. 1s. 42. 5. ch. 32. 17. & 10. 11, 12. & 51. 15, 19.

* Ps. 115. 16. Dan. 4. 17, 25, 32, 35. & 2. 21. Ps. 75. 6, 7.

* Ch. 25. 9—26. & 4. 7. & 51. 20—23.

* Ch. 25. 9. & 43. 10. Ezek. 29. 18—21. 1s. 24. 23. & 45. 1, 13. & 46. 11.

* Dan. 2. 38. Ps. 50. 10.

* Ch. 25. 11, 12, 14. & 28. 14. & 50. 27, 31. & 52. 31. Dan. 5. 26, 30, 31. Ps. 37. 13. Zech. 2. 9. Rev. 13. 5, 10. & 17. 6. 1s. xlii. xiv. ch. 1. li.

* Ch. 24. 9, 10. & 38. 2. Ezek. 12. 13, 14. & 17. 20, 21.

* Heb. visit upon.

* Ch. 23. 16, 25. & 29. 8. Deut. 18. 10. —12. 1s. 8. 19. ver. 14.

* Heb. dream.

* Ver. 14. ch. 14. 14. & 23. 21. & 28. 8. Lam. 2. 14. ch. 7. 18. & 15. 1—3.

* Ch. 21. 9. & 38. 3, 17. & 42. 10, 11.

vengeance of God upon their heads, by the persecution of their faithful admonishers. But it is beyond their power to cut off God's ministers or worshippers till their testimony be finished: and, whenever it please God, he can, in the very worst of times, raise up protectors to his servants. Let us then always attend to our duty, and commit our safety to God, who has the hearts of all men in his hand, and can raise up friends in the day of trial where we least expected to find them.

CHAP. XXVII. Ver. 7. They served Nebuchadnezzar, and Evil-merodach his son, and Belshazzar his grandson: and then came the time fixed by God for the overthrow of the Chaldean monarchy, when the Medes, Persians, and their allies, reduced it, and rendered the Chaldeans tributaries and slaves.

Before Christ
cir. 596.

LORD; and they shall till it, and dwell therein.

2 Kin. 24. 17.
2 Chr. 36. 13.
Ezek. 17. 15
—18. ch. 38.
17.

12 ¶ I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

Ezek. 18. 31.
& 33. 11.
with ver. 8.
ch. 24. 9. &
25. 4.

13 'Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

* Job 33. 14.
1a. 28. 10. 13.
ver. 9. 10. 13.
Mic. 2. 11.

14 'Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.

* Ch. 14. 14. &
23. 21. 25. &
29. 8. ver. 10.
Lam. 2. 14.
Ezek. xiii.
Zeph. 3. 4.
Mat. 7. 15.
2 Thes. 2. 11.
12. 1 John 4.
1.

15 For I have not sent them, saith the LORD, yet they prophesy a lie in my name, that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

* Heb. in a lie,
or lyingly.

16 ¶ Also I spake to the priests, and to all this people, saying, Thus saith the LORD, Hearken not to the words of your prophets, that prophesy unto you, saying,

* Ch. 28. 1—3.
with 2 Chr.
36. 7—10.
Dan. 1. 2.
2 Kin. 24. 13.

'Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

* Ver. 9. 10,
13—16. Job
33. 14. Is. 23.
10. 13. Phil.
3. 1.

17 'Hearken not unto them: serve the king of Babylon, and live: wherefore should this city be laid waste?

* Ver. 13. Ezek.
18. 31. & 33.
11. with ver.
8. ch. 24. 9.
10. & 25. 9.
10. 38. & 21.
9. 10.

18 But, if they be prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem, go not to Babylon.

* Gen. 20. 7.
Job 42. 8. Is.
37. 4. Ezek.
22. 30.

19 ¶ For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

* 1 Kin. 7. 15
—45. ch. 52.
17—21.

20 Which Nebuchadnezzar king of Babylon took not when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

* 2 Kin. 24. 14,
15. ch. 24. 1.
2 Chr. 36. 9,
10. ch. 22. 28.

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem;

* Heb. white
ones. Is. 34.
12. Eccl. 9. 8.

22 They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD: then will I bring them up, and restore them to this place.

* Lev. 25. 24.
Is. 5. 25. ver.
19.

* 2 Kin. 25. 13.
2 Chr. 36. 18.
ch. 52. 17—
21. Dan. 5. 2,
4.

* 2 Chr. 36. 21,
22. ch. 29. 10. h
& 25. 11, 12.

* Ezra 1. 1—
11. & 5. 15,
16.

CHAP. XXVIII.

Here, (1) In contradiction to Jeremiah's late warnings, Hananiah, who probably was also a priest, pretends to foretell that, within two years, the power of Nebuchadnezzar king of Babylon should be ruined, and the Jews and their sacred vessels be brought back

REFLECTIONS UPON CHAP. XXVII.—The whole earth is the Lord's, and he may dispose of it as he pleases. And, since he puts little value upon it, he often gives most of it to the wicked; and soon he will call them to account for their use of his gifts. Civil dominion is far from being founded on either the reality or the appearance of saving grace. And they, who have no shadow of a right to eternal life, may have a justifiable right to temporal enjoyments. They, who in any respect serve God, never lose by his service: and, if we will not serve our Maker and Preserver, it is but just that we be forced to serve our enemies. It is very unsafe to struggle against his providence; for when he judges he will

from Babylon; and, to confirm this by a sign, breaks the yoke from off Jeremiah's neck; 1—4, 10, 11. (2) Jeremiah wishes his words may prove true; but appeals to the event predicted, well knowing it would disprove them; 5—9. (3) He foretells that such as believed Hananiah's predictions should thereby increase their own misery; and that Hananiah should be quickly punished with death.—This happened accordingly about two months after; 12—17.

Before Christ
cir. 596.

AND it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

Perhaps a
the releas
Lev. 25. 4.

* Ch. 23. 28. &
29. 21. 2 Tim.
3. 8. 2 Pet. 2.
1. 1 John 4. 1.

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.

* Ch. 27. 2—
12. ch. 14. 14.
& 23. 31, 32.

3 Within two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

Heb. two
years of days.

* Ch. 27. 16—
20. Ezek. 13.
21. 2 Pet. 2.
19. Mic. 2.
11. & 3. 11.

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah that went into Babylon, saith the LORD; for I will break the yoke of the king of Babylon.

* 2 Kin. 24. 13.
ch. 27. 16.
2 Chr. 36. 10.
Dan. 1. 2.

* Or, Jehoia-
kin. 2 Kin. 24.
10—16. ch.
24. 1. 5. &
29. 1. 2. with
ch. 22. 26, 27.

* Heb. capti-
vity.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah, in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

* Gen. 27. 40.
ver. 2.

6 Even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

* Ver. 1. ch. 26.
2. & 19. 14.

7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets that have been before me, and before thee of old, prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

* Lev. 26. 15—
39. Deut. 4.
26. 27. & 28.
15—68. & 29.
18—24. & 31.
16. 17. & 32.
15—43.

9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him.

1 Sam. ii. iii.
viii. xiii. xiv.
xvi. xxii.
2 Kin. xxi.
xxii. Amos i
—ix. Joel ii.
iii. Hos. i—
xiii. Is. i—
lxvi. Mic. i—
vii. Hab. i—iii.
Zeph. i—iii.

10 ¶ Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.

* Deut. 18. 22.
Is. 8. 20.
1 John. 4. 1.

* Ch. 27. 2.
1 Kin. 22. 11,
24. Ps. 10. 13.
Mal. 3. 13.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD, Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

* 1 Kin. 22. 11.
ch. 27. 2, 7.
11. & 25. 11.
& 29. 10. ver.
2, 3, 4. Ezek.
13. 22.

* Is. 36. 20.
Prov. 26. 4. &
9. 8. Mat. 7.
6. Hab. 2. 1.
Ezek. 3. 17.

12 ¶ Then the word of the LORD came unto Jeremiah the prophet, after that Hananiah the prophet had broken

overcome. When his judgments are abroad in the earth we ought not to seek great things for ourselves, but to be thankful for little. And, if his judgments are begun, it is better to alleviate the burden by submission than to make it heavier by perverseness. Yea, though we should never see the deliverance of God's church, we ought never to despair of it: he will at last, in wrath, remember mercy. Meanwhile, let us detest flattering clergy. Incapable of interceding for their welfare, these hurry nations and churches into utter destruction, and perish in misery, along with those whom they have deceived.

Before Christ
cir. 596.

the yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the LORD, Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel, I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah, The LORD hath not sent thee; but thou makest this people to trust in a lie.

16 Therefore thus saith the LORD, Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD.

17 So Hananiah the prophet died the same year, in the seventh month.

CHAP. XXIX.

In the preceding chapter we had Jeremiah's contest with a false prophet face to face: here is another carried on by letters. In the letter which Jeremiah wrote to the captives in Babylon; 1—3.

(1) He directs them how to make their captivity as easy as they could; 4—7. (2) He cautions them to give no credit to their false prophets, who promised them a speedy relief; 8, 9.

(3) He assures them that, after seventy years, the Lord would mercifully restore them to their own land; 10—14. (4) He foretells that those Jews who remained in Canaan should, after manifold grievous disasters, be brought captives to Babylon; 15—19. (5) He foretells the ruin of two false prophets at Babylon, who, by their bad example and flattering seductions, encouraged them to wickedness; 20—23. In resentment, She-maiah, a false prophet at Babylon, wrote to the priests at Jerusalem, to persecute Jeremiah as a villain or madman; 22—29: and thereby drew upon himself and family a prediction of ruin by Jeremiah; 30—32.

NOW these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem);

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiyah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon), saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

5 Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands,

that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And seek the peace of the city, whither I have caused you to be carried away captives; and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 ¶ For thus saith the LORD of hosts, the God of Israel, Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy falsely unto you in my name; I have not sent them, saith the LORD.

10 ¶ For thus saith the LORD, that after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find me, when ye shall search for me with all your heart.

14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

15 ¶ Because ye have said, The LORD hath raised us up prophets in Babylon;

16 Know that thus saith the LORD, of the king that sitteth upon the throne of David, and of all the people that dwell in this city, and of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts, Behold I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early, and sending them; but ye would not hear, saith the LORD.

the faithful servants of God must not strive; and, if they are reviled, they must not revile again. God will, in his due time, vindicate their honour, and disgrace and punish their opposers. And none may expect heavier judgments than they who hinder the success of God's word, and seek to prejudice men's minds against the faithful ministers of it. At last every one who ran into sacred offices unseemly, or who preached his own inventions instead of the truths of Christ, shall reap the due reward of his wickedness.

Before Christ
cir. 598,
or 596.

Ezra 6. 10.
1 Tim. 2. 1, 2.
But they
might plead
for its future
ruin. Ps. 137.
8, 9.

Ch. 14. 14. &
23. 21. & 27.
15. & 5. 31. &
28. 15. Ezek.
xiii. Eph. 5. 6.

2 Chr. 36. 21.
23. Ezra 1. 1.
2. ch. 25. 12.
& 7. 7, 22.
Dan. 9. 2.
Zech. 17. 5.
Is. 23. 15, 17.

Is. 55. 2—13.
& xl—lii. liv
—lxvi. ch. lii.
xxx. xxxi.
xxxiii. Ezek.
xxiv—xlviii.
Is. 40. 5. &
136. 23. &
106. 5.

Heb. end and
expectation.
Dan. 9. 2—
19. Lev. 26
40—45. Deut.
xxx. ch. 31. 9.
& 33. 3. Ps.
10. 17. & 102.
17.

Mat. 7. 7, 8.
Ps. 91. 15. &
32. 6. Deut. 4.
7. Is. 55. 6.

Ch. 24. 7.
Ezek. 6. 9. &
36. 37. Deut.
4. 29. Ps. 119.
2, 10, 58.

Ch. 23. 3—8.
& 16. 14, 15.
& 3. 14—23.
& 24. 5—7. &
xxx. xxxi.
xxxiii. & 32.
36—44. & 46.
27. 28. & 50.
4. 5, 19, 20.
26. 34. & 61.
6. 10. & 45.
50. ver. 11.
Ezek. 11. 17
—20. & 20.
34—44. & 29.
25. 26. &
xxxiv. xxxvi.
xxxvii. xl—
xlviii.

Because ye
hearken to
your false
prophets at
Babylon, as
if ye needed
no other.
Ch. 28. 1. ver.
21, 24.

Ver. 8, 21.
2 Pet. 2. 1.
Ch. 24. 8—
10. & 22. 22.
& 34. 17—22.
& 35. 13—17.
& 38. 2, 3, 23.
& 26. 6. sec.
on ch. 25. 9.
Ezek. iv—ix.
xiv—xxiv.

Heb. for a
curse. Ch. 24.
9.

Ch. 6. 19. &
7. 13. & 26.
& 25. 3, 4, 7.
& 26. 5 &
32. 33. & 34.
17. & 35. 14—
16. & 16. 31.
& 44. 4, 5.
Zech. 7. 11—
13.

Signifying
cruel and ir-
resistible
bondage.
Deut. 4. 20.
& 28. 48.
ch. 11. 4. &
25. 9, 11. &
27. 4, 6—8.
ver. 15. ch. 51.
20—23. Is.
14. 4, 6, 16,
17. Amos i—
ix. Zeph. i—
iii. Hab. i.
Mic. i—iii. vi.
vii. Is. xv—
xxiv. xxxiv.
Ezek. v—
xxxii. ch. xix.
xxi. xxv. xlv
—li.

Ezek. 22. 23.
& xlii. ch. 5.
31. & 6. 14. &
8. 10, 11. &
10. 21. & 14.
14. & 23. 9—
32. & 27. 9—
22. Lam. 2.
14.

Deut. 13. 5.
15. ch. 29. 21.
32. & 20. 6.

Heb. revolt.

Ver. 16.
Zech. 1. 6. Is.
44. 26. ver. 9.

1 Thes. 3. 2.
3. Rom. i. to
Jude. Rev. ii.
iii.

Ch. 26. 8, 10,
16, 17. & 24.
1—7. 2 Kin.
24. 12—16.

Or Jehola-
chin, or Co-
niah. 2 Kin.
21. 12—16.
2 Chr. 36. 10.
ch. 22. 24—
28. & 27. 20.
& 28. 4. & 34.
19. & 26. 16,
17.

Or chamber-
lains.

Ch. 26. 24. &
39. 14. 2 Kin.
22. 12.

2 Kin. 22. 8.
not ch. 36. 10.

Sent to renew
his promises
of fidelity.
Ch. 27. 3, 12.

Ch. 24. 5. &
25. 9. Is. 5. 5.
& 10. 5. & 59.
1. 2. & 45. 7.
Amos 3. 6.

Ver. 10, 28.

Not as ch. 16.
2.

Deut. 7. 3.
Gen. 21. 21. &
24. 3, 4. & 28.
2. & 29. 19. &
34. 4. Exod.
22. 17. Judg.
1. 12, 13. &
12. 9. & 14. 2.
1 Cor. 7. 38.

REFLECTIONS UPON CHAP. XXVIII.—False teachers impudently dare to preach their other gospel, and speak lies in God's name. But what is the chaff to the wheat? Not majesty of style, not the inculcating of faith or repentance, but flattering hints of prosperity in sin, mark their discourses. Alas, how strangely were the Jews besotted, who, contrary to manifold warnings, believed such impostors as flattered them to their ruin! But falsehood, advanced with solemnity and confidence, often gains regard. And many dare to affirm that to be God's truth, which shortly will be found a lie, to their own damnation. But

Before Christ
cir. 596.

• Ver. 4. Rev.
2. 29. Ezek.
2. 7. & 3. 17.

• Ver. 4. ch. 24.
3. Mic. 4. 10.
Amos 3. 6.
Gen. 45. 7. &
2 Kin. 24. 3.

• Ver. 8. 9.
2 Pet. 2. 1.
ch. 14. 14. 15.
Lam. 2. 14.

• Ch. 24. 9. Is.
65. 15. with
Gen. 48. 20.
Ruth 4. 11.

• Gen. 38. 24.
Lev. 20. 14. &
21. 9. Dan. 3.
21.

• Ch. 23. 14.
Zeph. 3. 4.
Ezek. 22. 25.
26.

• Ch. 13. 27. &
23. 13. 14.
Mal. 3. 5.
Heb. 13. 5.
Prov. 5. 21.
ch. 16. 17.

• Or dreamer.
Ver. 8. 31, 32.

• 1 Kin. 21. 8—
13. 2 Kin. 10.
1—7.

• Ch. 21. 1. &
52. 24. & 37.
3. ver. 29.
2 Kin. 23. 18.

• Not as 2 Kin.
xi. xii.

• 2 Kin. 9. 11.
Hos. 9. 7.
Acts 26. 24.
John 10. 20.
ch. 20. 1, 2.

• Acts 4. 17, 21.
& 5. 40.

• Ch. 1. 1. &
11. 21.

• Num. 16. 3.
ch. 43. 2.
2 Tim. 3. 8.

• Ver. 5. 10.

• Ch. 21. 1. &
37. 3. & 52.
24. 2 Kin. 25.
18. ver. 25.

• Ch. 23. 15.
ver. 9. 23. ch.
14. 14. 15. &
23. 21. 32. &
6. 12. & 5. 31.

• Ezek. 18. 4.
Rom. 2. 8. 9.
Exod. 20. 5.
Is. 14. 20—22.
Amos 7. 17.
ch. 20. 6. &
17. 6. Job 15.
33. 34. & 18.
7.

20 ¶ ^aHear ye therefore the word of the LORD, all ye of the captivity, whom ^bI have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Ko-laiiah, and of Zedekiah the son of Maaseiah, ^cwho prophesy a lie unto you in my name, Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon, and he shall slay them before your eyes;

22 And of them shall be taken up ^da curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah, and like Ahab, whom the king of Babylon ^eroasted in the fire;

23 Because they ^fhave committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; ^geven I know, and *am* a witness, saith the LORD.

24 ¶ Thus shalt thou also speak to Shemaiah the ^hNehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast ⁱsent letters in thy name unto all the people that *are* at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of ^jJehoiada the priest, that ye should be officers in the house of the LORD, for every man *that is* ^kmad, and maketh himself a prophet, that thou shouldest put him in prison and in the stocks:

27 Now therefore why hast thou not ^lreproved ^mJeremiah of Anathoth, who ⁿmaketh himself a prophet to you?

28 For therefore he sent unto us in Babylon, saying, ^oThis *captivity is long*: build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite, ^pBecause that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie;

32 Therefore thus saith the LORD, Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people,

neither shall he behold the good that I will do for my people, saith the LORD; ^qbecause he hath taught ^rrebellion against the LORD.

CHAP. XXX.

Hitherto we have had almost nothing but reproofs and threatenings. In this, and the xxxi. xxxiii. and part of xxxii. we have exceeding great and precious promises of the Jews' deliverance from Babylon, and from their present dispersion, as typical of the erection and deliverances of the gospel church. Here it is promised (1) That they should be comfortably delivered from captivity, though they were now in great pain and terror; 1—7: though their enemies were very strong; 8—10: though other nations should be utterly destroyed; 11: though all means of relief should long appear as cut off; though God had justly punished them; 15, 16: and though their case seemed utterly desperate; 17. (2) That, after their restoration, they should have a happy settlement; their cities and temple should be rebuilt; 8: their numbers increased; their religious ordinances observed; 19, 20: their government established, especially in the hands of Christ; God's covenant with them renewed; 22: and their enemies destroyed: 20, 23, 24.

THE ^aword that came to Jeremiah from the LORD, saying,

2 Thus speaketh the Lord God of Israel, saying, ^bWrite thee all the words that I have spoken unto thee in a book.

3 For, lo, the days come, saith the LORD, ^cthat I will bring again the captivity of my people Israel and Judah, saith the LORD; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 ¶ And these *are* the words that the LORD spake concerning Israel and concerning Judah.

5 For thus saith the LORD, We have heard ^da voice of trembling, ^eof fear, and not of peace.

6 Ask ye now, and see whether ^fa man doth travail with child? wherefore do I see every man with his hands on his loins, ^gas a woman in travail, and all faces are turned into paleness?

7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but ^hhe shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, ⁱthat I will break his yoke from off thy neck, and will burst thy bonds; and strangers shall no more serve themselves of him:

9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

10 ¶ Therefore ^kfear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and ^lshall be in rest, and be quiet, and none shall make him afraid.

11 For ^mI *am* with thee, saith the

• Ch. 23. 6. Hos. 2. 18. Ezek. 34. 25. Mic. 4. 3, 4. Is. 26. 1—3. & 2. 2—5. & xi. xii. xxv—xxvii, xxxv. &c. • Ch. 15. 20. Is. 41. 10. & 43. 2. Ezek. 11. 16, 17.

gracious returns. Alas, how often men mistake the messengers, the preachers, and prophets, of Satan, for those of Jesus Christ, and credit them as such! But they who flatter men in sin are undoubtedly false prophets. And, if men make themselves vile by their sins, God, in just judgment, will render them vile in their sufferings. If evil clergymen indulge themselves in secret wickedness, let them not wonder if God render them base before all the people on earth, and eternally damned in hell. They, who would be faithful to souls, may expect to be treated by their unfaithful brethren as deceivers or madmen: persecuting zeal, under pretence of regard to the honour of God, will extend its murderous influence to the utmost; and very often church power is employed in tormenting her best friends. But God often renders those friendly to his faithful servants, of whom it could scarcely have been expected; while their persecutors are quickly overwhelmed with ruin; and they that would not wait the due season of God's favours lose their share in them.

REFLECTIONS UPON CHAP. XXIX.—Letters of seasonable comfort or advice, are a service to God and his church. Though God correct his people, he never breaks his covenant with them. And the view of God as our God, and the appointer of our troubles, tends greatly to render us patient under them. In every condition we ought to make the best of what we have, though we should be far from having all we wish. They who behave meekly and quietly often meet with better treatment from strangers than they expected. And, whatever hardships we have to endure in a country, we should pray for its welfare. When people love to be deceived they readily find flatterers to their ruin. But they who trust the promises of God shall never be disappointed. No difficulties can hinder the execution of his purposes, or fulfilment of his promises, beyond the due time. And his promises should excite, not supersede, our earnest prayers. By prayer we go forth to meet the accomplishment of promises. And it is when our applications are fervent, cordial, and persevering, that we may expect

Before Christ
cir. 594.

Is. 26. 14, 19.
& 27. 7, 8.
Amos 9. 8.
Ps. 6. 1, 2. ch.
10. 24. & 46.
28.

Ver. 15. ch.
15. 18. Ezek.
37. 11. Ps.
142. 4. Is. 1.
5. 6. ch. 14.
17. & 31. 15.
ver. 15.

Ezek. 22. 30.
Is. 59. 16. ch.
6. 28. & 22. 6.

Heb. for
binding up,
or pressing.

Ver. 17. ch.
8. 22. Is. 1. 5.
6.

Ch. 2. 36.
Ezek. 16. 36
—43. Hos. 2.
5—10. Job
13. 24.

Lam. i—v.
ch. iv. ix. xv.
xvi. xix. xxi.
Ezek. v—xxiii.
Job 30. 21.
Hos. 5. 14.

Lam. 3. 39.
ch. 15. 18. &
31. 15. Mic.
7. 9.

Ver. 14. ch.
2. 19, 20, 28.
Is. i—iii. v.
ix. Ezek. xvi.
xxii. xxiii.
Mic. i—iii. vi.
vii. Zeph. 3.
1—5. ch. i—
xxiii.

Or neverthe-
less.

Exod. 23. 22.
Is. 33. 1. &
41. 11. ch.
xlvii—i. & 13.
25. Rev. 13.
10. Ezek. xxv.
—xxxv.
xxxviii.

xxxix. Zeph.
li. Zech. i. ix.
x. xii. xiv.
Is. xiii. xiv.
xxi. xlvii.

Exod. 15. 26.
ch. 3. 22. Is.
30. 18, 26.

Ps. 12. 5. &
lxxiv. & 79.
4—12. & 44.
9—26. Lam.
2. 15—17.

See on ch. 23.
3. & 29. 14.
ver. 3.

Ch. 31. 38.
39. Zech. 2. 4.
Ps. 102. 13.

Or little hill.
Temple. Ps.
102. 13, 16.
Is. 44. 28. ch.
31. 6, 12.

Ch. 31. 4, 12.
13, 18. Is. xii.
xxv. xxvi.
xxxv. xl—
lxvi.

Is. 60. 22. ch.
31. 8, 27.

Is. xlix. lx—
lxii. Ezek.
xxxiv. xxxvi.
xxxvii. ch.
xxxix. xxxiii.

Ps. 90. 14—
17. & 102. 28.
Is. 1. 27.

See on ver. 16.

Heb. his glo-
rious one.
John 1. 14.
Heb. 1. 3.
Gen. 49. 10.
Is. 9. 6.

Heb. 7. 22. &
9. 15. Ps. 40.
6—8. & 110.
4. Mat. 3. 15.
Luke 24. 26.
Heb. 1. 3. & 4.
14. & 7. 25. &
9. 24. 1 John
2. 1, 2. Rom.
8. 33.

Ch. 24. 7. & 31. 33. & 32. 38. Zech. 13. 9. Ezek. 11. 20. & 36. 28. & 37. 27. Hos. 2. 23. Rev. 21. 3.

LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous.

13 There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

14 All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased.

15 Why criest thou for thine affliction? thy sorrow is incurable, for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them shall go into captivity; and they that spoil thee shall be a spoil; and all that prey upon thee will I give for a prey.

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an outcast, saying, This is Zion, whom no man seeketh after.

18 Thus saith the LORD, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

19 And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime, and their congregation shall be established before me: and I will punish all that oppress them.

21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them: and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD.

22 And ye shall be my people, and I will be your God.

23 Behold, the whirlwind of the

LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

CHAP. XXXI.

Continues the Lord's good and comfortable words to the Jews in their Chaldean captivity and present dispersion, which indeed have their principal accomplishment in the gospel kingdom of Jesus Christ. It is promised that (1) God's relation and kindness to them should issue in their restoration to great peace, honour, joy, and plenty; 1—14. (2) By that restoration their grief for the slaughter of their people should be removed; 15—17. (3) That they should evangelically repent of their sins, and God graciously accept them; 18—20. (4) That, in virtue of the Messiah's marvellous incarnation, they should be safely conducted to their country; and great should be their reformation and honour, and their increase of children and cattle, without such diminutions as they had formerly experienced; 21—30. (5) That God should renew his covenant with them, and enrich it with spiritual blessings; 31—34. (6) That these blessings should be secured to their seed, especially to the spiritual Israel, for ever; 34—37. (7) That, as an earnest of these blessings, Jerusalem should be rebuilt, dedicated, and long continue; 38—40.

At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.

3 The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.

4 Again, I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things.

6 For there shall be a day that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child,

Before Christ
cir. 594.

Heb. cutting

Or remain.

Ch. 10. 25.
ver. 16. Is. 3.
11. Ezek. 18.
4.

Is. 14. 24—
27. & 46. 11.
ch. 4. 28.
Ezek. 20. 47,
48. Rev. 15. 1,
8.

Ch. 23. 20.
Ezek. 7. 14.
Is. 52. 15.
Dan. 9. 23.
Gen. 49. 1.
Hos. 14. 9.
Ps. 107. 43.

Ch. 29. 10. &
30. 3, 8, 9, 18.
& 16. 14.

Ch. 3. 18. &
30. 3, 10. &
33. 7, 14. Is.
11. 13. Ezek.
37. 19—27.
Hos. 1. 11.
Rom. 11. 12,
15, 26. Acts
2. 39.

See ch. 30.
22. Hos. 2. 23.
Zech. 13. 9.

Exod. 12. 37.
with 1. 16, 21.
& 2. 25. &
xiv. xvii.

Exod. xiv. to
Num. x.
Deut. i—x.
Neh. 9. 11—
22. Exod. 33.
17.

Num. 10. 38.
Deut. 1. 33 &
12. 9. Is. 63.
7—14. ch. 2.
2. ver. 3.

Heb. from
afar.

Gen. 17. 7.
Rom. 11. 29.
Is. 54. 8—10.
Exod. 19. 5, 6.
Deut. 7. 6—9.
& 10. 15.
Hos. 11. 4.
Song 1. 4.
John 6. 44.

Or have I
extorted
loving-kind-
ness unto thee.

See ch. 30. 18.
& 31. 7.

Exod. 15. 20.
Ps. 149. 3.
Judg. 11. 34.
1 Sam. 18. 6.
Rev. 19. 1—8.

Or timbrels.

Amos 9. 14.
Is. 65. 21. &
62. 8, 9. Mic.
4. 4.

Ezek. 36. 8.
& 37. 22. ch.
30. 3. ver. 1.

Heb. profane
them Lev. 19.
24—25. Deut.
20. 6. not as
Deut. 28. 30.

2 Cor. 6. 2. Zech. 14. 16, 20. Ps. 110. 3. Hos. 6. 2. Is. 52. 8 & 62. 6. Judg. 9. 7. 2 Chr. 13. 4. Is. 40. 9. & 52. 7. Acts 8. 1—14. & 9. 31. Ch. 3. 18. & 30. 3. Is. 11. 13. Ezek. 36. 6—22. Hos. 1. 11. Is. 2. 2—5. Mic. 4. 1—3. Zech. 8. 21, 22. Deut. 32. 43. Is. xii. xxv. xxvi. & 24. 14—16. & 44. 23. & 42. 10—12. & 49. 13. Ps. 118. 25. & 116. 47. & 14. 7. See ch. 23. 3. & 29. 14. & 30. 3, 18. Is. 40. 11. & 49. 12. & 35. 5—10. Ps. 105. 37. Mic. 4. 6, 7. Zeph. 3. 19.

REFLECTIONS UPON CHAP. XXX.—God's promises ought to be carefully preserved, propagated, considered, and improved. Sin often makes for men a hell upon earth. Very sore trials and miseries often precede the most remarkable deliverances. And diligence in God's service is the proper fruit of his salvations. But there is no true serving of him, but in receiving and serving his Son Jesus Christ, our mystical David. No profession, however plausible, can secure impunity in sin. Nay, though our heaviest afflictions are far lighter than our sins deserved, yet the sins of professors, and even of saints, are often most sharply corrected. But it is only incurable lusts that make incurable troubles. Let God's church be ever so fearfully deserted and despised, he will in due time deliver her. Let therefore her true children give no way to disquieting fears or hopeless sorrows. Never is her deliverance nearer than when all refuges but God have entirely failed her, and all her allies and friends appear disposed to hurt her. If Jesus rise up to the prey, he will work great things for her deliverance.

And to his person, incarnation, covenant engagements, and fulfilment of them, ought we to look through all temporal or spiritual blessings. And, while he destroys his and our enemies, his kindness and relations to, or work for us, ought to engage our hearts in his worship and service.

CHAP. XXXI. Ver. 1—6. I will manifest myself to the Hebrew tribes and gospel church as their God, and will cause them to acknowledge, worship, and serve, me, as my people; as I formerly did in the Arabian desert, on the way to Canaan, when first I espoused the Israelites to myself as my peculiar people, and bestowed on them my ordinances and miraculous favours, after I had delivered them from the murderous cruelty of Pharaoh and of the Amalekites: for that ancient love manifested to them is neither ceased nor weakened. I will yet establish your government in both church and state; and ye shall have great ground of rejoicing, on account of both temporal and spiritual benefits. And ministers

Before Christ
cir. 594.together: "a great company shall return
thither.

9 They shall come with weeping;
and with supplications will I lead them:
I will cause them to walk by the rivers
of waters, in a straight way wherein
they shall not stumble: for I am a Fa-
ther to Israel, and Ephraim is my first-
born.

10 Hear the word of the LORD, O ye
nations, and declare it in the isles afar
off, and say, He that scattered Israel will
gather him, and keep him, as a shepherd
doth his flock.

11 For the LORD hath redeemed
Jacob, and ransomed him from the hand
of him that was stronger than he.

12 Therefore they shall come and
sing in the height of Zion, and shall flow
together to the godness of the LORD,
for wheat, and for wine, and for oil, and
for the young of the flock and of the
herd: and their soul shall be as a wa-
tered garden; and they shall not sorrow
any more at all.

13 Then shall the virgin rejoice in the
dance, both young men and old together:
for I will turn their mourning into joy,
and will comfort them, and make them
rejoice from their sorrow.

14 And I will satiate the soul of the
priests with fatness, and my people shall
be satisfied with my goodness, saith the
LORD.

15 ¶ Thus saith the LORD, A voice
was heard in Ramah, lamentation, and
bitter weeping; Rachel weeping for her
children, refused to be comforted for her
children, because they were not.

16 Thus saith the LORD, Refrain thy
voice from weeping, and thine eyes from
tears: for thy work shall be rewarded,
saith the LORD; and they shall come
again from the land of the enemy.

17 And there is hope in thine end,
saith the LORD, that thy children shall
come again to their own border.

18 ¶ I have surely heard Ephraim
bemoaning himself thus, Thou hast
chastised me, and I was chastised, as a
bullock unaccustomed to the yoke: turn
thou me, and I shall be turned; for thou
art the LORD my God.

19 Surely after that I was turned I
repented; and after that I was instructed
I smote upon my thigh: I was ashamed,
yea, even confounded, because I did bear
the reproach of my youth.

20 Is Ephraim my dear son? is he a
pleasing child? for since I spake against

him I do earnestly remember him still:
therefore my bowels are troubled for
him; I will surely have mercy upon
him, saith the LORD.

21 Set thee up way-marks; make thee
high heaps: set thine heart toward the
highway, even the way which thou
wentest: turn again, O virgin of Israel,
turn again to these thy cities.

22 ¶ How long wilt thou go about,
O thou backsliding daughter; for the
LORD hath created a new thing in the
earth, A woman shall compass a man.

23 Thus saith the LORD of hosts, the
God of Israel, As yet they shall use this
speech in the land of Judah, and in the
cities thereof, when I shall bring again
their captivity, The LORD bless thee, O
habitation of justice, and mountain of
holiness.

24 And there shall dwell in Judah
itself, and in all the cities thereof toge-
ther, husbandmen, and they that go forth
with flocks.

25 For I have satiated the weary soul,
and I have replenished every sorrowful
soul.

26 Upon this I awaked, and beheld;
and my sleep was sweet unto me.

27 ¶ Behold, the days come, saith
the LORD, that I will sow the house of
Israel and the house of Judah with the
seed of man, and with the seed of
beast.

28 And it shall come to pass, that, like
as I have watched over them to pluck
up, and to break down, and to throw
down, and to destroy, and to afflict, so
will I watch over them to build, and to
plant, saith the LORD.

29 ¶ In those days they shall say no
more, The fathers have eaten a sour
grape, and the children's teeth are set
on edge:

30 But every one shall die for his own
iniquity; every man that eateth the sour
grape, his teeth shall be set on edge.

31 ¶ Behold, the days come, saith
the LORD, that I will make a new cove-
nant with the house of Israel and with
the house of Judah:

32 Not according to the covenant
that I made with their fathers in the day
that I took them by the hand to bring
them out of the land of Egypt; which
my covenant they brake, although I
was an husband unto them, saith the
LORD:

33 But this shall be the covenant that
I will make with the house of Israel;
After those days, saith the LORD, I will
put my law in their inward parts, and

Before Christ
cir. 594.

• Heb. sound.

Is. 55. 7. Mic.
7. 18, 19.
Rom. 5. 20,
21. 1 Tim. 1.
13, 15, 16.Is. 57. 14. &
62. 10.Is. 48. 20. &
52. 11, 12. ch.
51. 5, 6, 50.
& 50. 4, 5.Ch. 2. 12, 23,
36. & 4. 14.
& 13. 27.
Hos. 8. 5.Ch. 7. 24. &
3. 6, 8, 11, 13,
14.Joel 3. 10.
Zech. 12. 8.
rather. Is. 7.
14. Mat. 1. 21.Zech. 8. 3.
Ps. 122. 5—8.
Is. 1. 26. &
60. 21. Rev.
21. 27.Ch. 17. 3, 12.
Ps. 46. 1, 2.
& 50. 2. & 87.
1—3.Obad. 15, 19,
20. Is. 65. 10.
ch. 33. 12, 13.
Zech. 2. 4. &
8. 4, 8.Is. 25. 6.
Ps. 132. 15,
16. & 107. 9.
Is. 50. 4. &
61. 3. Mat. 11.
23. & 5, 6, &
6. 33.Zech. 4. 1, 2.
Ps. 127. 2. &
3. 8.Hos. 2. 23.
Zech. 10. 9.
Is. 49. 18—
23.Ch. 44. 27. &
1. 10, 12. Dan.
9. 14. 2 Pet.
2. 3, 9.Ch. 32. 42. &
18. 7, 8. &
24. 6.Ezek. 18. 2,
3, 13. Lam. 5.
7. Mat. 23. 35.
Exod. 20. 5.Ezek. 18. 4.
Ps. 9. 16. Gal.
6. 5, 7. Rom.
2. 8, 9. Is. 3.
11. Prov. 11.
21. & 16. 5.Ch. 32. 40. &
33. 14. Ezek.
37. 26. Heb.
8. 6, 8—13.Ch. 10. 16. Acts
3. 26. & 13.
46. 1 John 2.
7, 8.John 1. 17.
2 Cor. 3. 3, 6.Exod. xii—
xiv. Deut. 1.
31. Hos. 11.
1, 3.Ch. 11. 7, 8.
& 22. 9. Deut.
29. 25.Or should I
have continu-
ed an husband
unto them.
Heb. 8. 9.Gen. 17. 7.
Exod. 19. 5, 6,
ch. 2. 2. & 3.
1, 4, 14.Deut. 30. 6.
Ezek. 11. 19,
20. & 36. 26,
27. 2 Cor. 3. 3.
Ps. 40. 8.

and others shall stir up their companions to join the church and attend the ordi-
nances of God. 7—9. For, to the infinite joy and comfort of all the friends
of the Jews, or of the gospel church, I will marvellously deliver them, and con-
duct them, however unfit in themselves, to their own land, or to the new cove-
nant state; render them penitent and prayerful, and in the most affectionate
manner supply them with every thing necessary. 10—14. All the nations
around shall know and be affected with the marvellous salvation, temporal and
spiritual, which I will work for them: they themselves shall, with great joy,
repair to the temple and the ordinances of the gospel, in order to praise me for
my diversified kindness. Universal shall be the joy and prosperity of all ranks:
ministers and people shall be plentifully supplied, and be mutual blessings one
to another. 15—17. The terrible mourning occasioned by the captivity in
Babylon, the slaughter of the infants at Bethlehem, or rejection of the Jewish
nation, shall be turned into joy, by the restoration of the Benjamites and other
Jews, and by the accession of multitudes to the gospel church. 18—20. Deeply

penitent for their sins, and earnestly desirous of spiritual blessings, shall the Jews
return from Babylon and especially from their present dispersion; and graciously
will I receive them into favour, and abundantly bless them. 21—26. Return
with the utmost care and dispatch to your country, and erect marks by the way
to direct such as may follow you; yea, though for your sinful apostasies ye have
been long tossed to and fro, prepare for a return to your country, where the
Messiah shall be born: and, after your return, great shall be your reformation
in righteousness and holiness; numerous shall be your flocks of cattle, and as
numerous your worshippers of God; for I will refresh and supply you with every
good thing.—Upon this Jeremiah awaked, and was delighted with the comfort-
able revelations which had been made to him in his dream or vision. 27—30. I
will exceedingly multiply themselves and their cattle; and will manifest myself
as eager to restore and bless them as ever I seemed to destroy them. Nor shall
they have any more reason to complain that they are punished for their fathers'
iniquities, but every one shall suffer for his own. 31—34. And I will renew my

Before Christ
cir. 594.

write it in their hearts, and will be their God, and they shall be my people.

Ch. 24. 7. &
30. 22. & 32.
38. 40. Ezek.
11. 20. & 37.
27. Zech. 13.
9.

Is. 54. 13.
John 6. 45.
1 Cor. 2. 10.
John 2. 20.
27. & 5. 20.
Joel 2. 28.
John 7. 39.

Ch. 33. 8. &
50. 20. Mic.
7. 18. Acts 10.
43. & 13. 39.
Eph. 1. 7. Is.
43. 25. & 44.
22. Rom. 11.
25.

Gen. 1. 16.
Ps. 136. 7, 8.
9. Deut. 4. 19.

Is. 51. 15. Ps.
114. 3. 4. &
66. 6. & 74.
13. 15. Exod.
14. 21, 22.
Josh. 3. 16.

Ps. 72. 5, 17.
& 89. 2, 36.
& 119. 89. &
143. 6. ch. 33.
20. Is. 54. 8—
10. Ps. 102.
28. & 90. 14.

Ch. 33. 22. Is.
54. 8—10.
ch. 4. 27. &
5. 18. & 39.
11. & 46. 28.
Rom. 11. 5,
25, 28.

Ch. 30. 18.
Is. 44. 28.
Zech. 2. 2, 4.
Neh. iii. xi.
Ezek. 40. 2.
& 48. 15—20.
30—35. Rev.
xxi. Gal. 4.
26.

Neh. 3. 1.
Zech. 14. 10.

Zech. 2. 1, 2.

Ch. 7. 32. &
19. 2—11. &
32. 35.

2 Chr. 23. 15.
Neh. 3. 28.

Zech. 14. 20.
21. Joel 3. 17.
Is. 52. 1. &
60. 21. Rev.
21. 27. Ezek.
48. 35.

Is. 49. 8. &
51. 16. & 65.
15. & 62. 8.
with ch. 17.
25. Ezek. 37.
25. Mat. 16.
18.

CHAP. XXXII.

Here we have Jeremiah (1) Imprisoned for predicting the destruction of Jerusalem and captivity of king Zedekiah: 1—5. (2) Buying land, by divine appointment, as a sign that the present invasion and impending captivity should be ended in due time; 6—15. (3) In prayer, adoring God's excellencies, acknowledging his favours, bewailing the Jews' iniquities, and begging more knowledge of their deliverance; 16—25. (4) Foretelling the great destruction of Judah and Jerusalem for their sins; 26—35: and the glorious deliverance, reformation, and prosperity, which should take place after the captivity and present dispersion, as typical of the happiness of the gospel church; 36—40.

THE word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar.

Mat. 5. 12. &
21. 35. & 23.
34, 37.

Not as ch. 37.
16. & 38. 6.
but as ver. 8.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house.

covenant with them in a more abundantly gracious form than I did at Sinai, and which they have so often transgressed by their idolatry and other wickedness, notwithstanding my kindness to them. But, freely bestowing myself upon them as their God, adopting them as my people, and forgiving all their iniquities, I will clearly enlighten the minds of multitudes in the knowledge of the gospel, and renew their hearts, and dispose them to an holy and cheerful obedience to all my commandments.

REFLECTIONS UPON CHAP. XXXI.—Thrice happy are the families which have God for their God! Remembrance of our own and the church's former deliverances is of great use to prevent despondency under long and sore troubles. But all our comfort and holiness must flow from God's everlasting love, fixed on and exercised towards us. It is pleasant when those that were chief rebels against God become his most zealous subjects and servants. But, if he build up his church, and restore to us the ordinances of his grace, all must issue to the praise of his glory. And praises to him for mercies bestowed must be attended with supplications for what he has promised. When he intends to deliver, no distance, no weakness, no paucity, no grief, no perilous passage, can stop, or even retard, his designs. If he call us to follow him, he will either find or make us a plain way; nor will he allow us to want any necessary supply. Great is the goodness of God observable in common providences, but especially in new covenant blessings. Thrice happy are they whose souls are richly supplied by

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shalum thine uncle, shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it.

8 So Hanameel mine uncle's son came to me in the court of the prison, according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the LORD.

9 And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver.

10 And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances.

11 So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open:

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel, Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

the Holy Ghost from the all-containing fulness of God, and who taste his goodness in every thing they receive. It is not the death, but the justly apprehended damnation, of our relations, that should disquiet us: and solid hopes of the happy issue of troubles will make us bear them patiently. True repentance is a deep and thorough work; and renders a sinner very loathsome and wicked in his own view. Nor do sins of youth appear small under its influence. But all turning to God must be produced by his own Spirit in us; who introduces his grace, by making us to perceive gospel truths. And God is ever ready to give his most rebellious children a kind reception when penitent. His mercy cannot forbear working for them while he frowns; and at last it must break forth in unnumbered and everlasting blessings. But what an encouragement to faith and repentance is the incarnation and work of our Redeemer!—Thrice happy are societies and souls, where righteousness towards men, and piety towards God, are closely connected! Refreshing is that sleep in which men are entertained with comfortable promises from God. And no prospect is more pleasant to gracious souls than the spiritual flourishing of God's church.—How delightful is it to have JEHOVAH rejoicing over us to do us good! And no wonder sin against him be bitterness in its latter end. But infinitely gracious is his covenant, and suited in form, in matter, in order, and in firmness, to our every need. And, while all things in nature are pregnant with important instructions and comforts, it is holiness, connected with outward privileges, that renders them truly steadfast and durable.

Before Christ
cir. 594.

2 Kin. 6. 31.
33. 2 Chr. 28.
22. Is. 1. 5.
ch. 5. 3.

Exod. 5. 4.
ch. 36. 29. &
38. 4. & 26. 9.

Ch. 21. 10. &
34. 2, 22. &
37. 8. & 38. 3.
ver. 28, 29.

Ch. 21. 7. &
34. 2, 3. & 37.
17. & 38. 18.
23. Ezek. 12.
12, 13. & 17.
10, 13—20. &
21. 25, 26. ch.
39. 4—7. &
52. 8—11.
2 Kin. 25.
4—7.

Ch. 34. 4, 5.
f. e. he die.

Ch. 37. 7—
10. & 21. 4.
9. & 5. 10.
Prev. 21. 30.

Ch. 1. 1. &
11. 21—23.
ver. 8, 9.

Lev. 25. 24.
25, 32. Ruth
4. 4. with
Num. 35. 2.

Ch. 33. 1. &
37. 21. & 38.
28. & 39. 14.
ver. 2. Neh.
3. 25.

Ver. 7, 25,
44. with Acts
7. 16. i. e.
that it signi-
fied the re-
turn from
captivity
after about
fifty years.
Ver. 15.

Or seven she-
kels, and ten
pieces of sil-
ver, i. e. near
39 shillings
sterling.

2 Cor. 8. 23.
Phil. 4. 8. Is.
8. 2.

Heb. wrote
in the book.

Gen. 23. 16.
Zech. 11. 12.

Phil. 4. 8.
2 Cor. 8. 21.
Col. 4. 5. Eph.
5. 15. Dan. 6.
4, 5.

Ch. 36. 3, 4.
& 45. 1—5.
& 43. 3, 6.

Before Christ
cir. 589.

* Ch. 30. 18. &
31. 24. 28. &
33. 12. ver.
37. 43. 41.
ch. 4. 27.

* 2 Sam. 7. 18.
Ezek. 36. 37.
Dan. 9. 1-3.
Phil. 4. 6.
1 Pet. 5. 7.
Ps. 55. 22.

* Gen. i. & 2.
1. ch. 25. 5.
Ps. 146. 6.
Exod. 20. 11.

* Gen. 19. 14.
Luke 1. 37.
ver. 27. Job
42. 2.

* Or hid from
thee.

* Exod. 20. 5.
6. & 34. 7.
Deut. 5. 9, 10.
& 7. 7. 8.
Josh. 7. 24.
1 Sam. 2. 33.
34. 1 Kin. 14.
10, 11. & 21. 24.

* Job 11. 7. Ps.
147. 5. Is. 57.
15. & 9. 6. &
28. 29.

|| Heb. doing.

* Job 34. 21.
Prov. 5. 21.
ch. 16. 17.
Ps. 33. 15.

* Ch. 17. 10.
Eccl. 12. 14.
Ps. 62. 12. Is.
3. 10. 11.
Rom. 2. 7-
10. & 14. 12.
Rev. 22. 12.

* Ps. lxxviii. cv
-cvii. cxxxv.
cxiv. cxxxvi.
Neh. ix. Dan.
9. 15. Exod. 9.
16. Is. 63. 12.

* Exod. 6. 6. &
vii-xlv.
2 Sam. 7. 23.
1 Chr. 17. 21.
Deut. 4. 34.
Neh. ix.

Ezek. xx. Ps.
lxxviii. cv.
cxiv. cxxxv.
cxxxvi.

* Neh. 9. 22.
24. 25. Exod.
3. 8. Ps. 44.
2. 3. & 78. 54.
55. & 66. 12.
& 136. 17-
22. Josh. xii
-xxiii.

Judg. 2. 11-
20. Neh. 9. 26
-30. Ezra 9.
7. Ps. 106. 34
-43. & 78. 56
-58. Ezek.
xvi. xx. xxii.
xxiii. Dan. 9.
5-14.

* Ch. 11. 4-8.
Lev. 26. 14-
39. Deut. 28.
15-68. & 29.
18-28. & 31.
16. 17. & 32.
15-26. Lam.
i-v.

* Or engines of
shot.

* Ch. 21. 4-7.
& 14. 12. 14.
& 16. 4. & 15.
1. 2. ver. 3, 36.

* Josh. 23. 15.
16. Zech. 1. 6.

* Or though.

* Ps. 77. 19. Is.
55. 8. Mat. 16.
24. 2 Cor. 5. 7.

* Ch. 1. 1. & 2.
1. & 7. 1.
Ezek. 2. 7. &
8. 17.

* Num. 16. 22.
Is. 64. 8.
Zech. 12. 1.
Ps. 65. 2. Is.
40. 5. Rom. 3.
19. 20.

* Gen. 18. 14.
ver. 17. Ps.
115. 3. Mat.
19. 26.

* Ver. 3, 24. 36.
ch. 6. 6. & 19.
8. 11. 15. &
20. 5. & 21. 9.
10. Is. 5. 5.
with John 19.
11. Amos 3. 6.

* Ch. 11. 16. &
17. 27. & 21.
4. 10. 12 &
37. 10. & 22.
7. & 19. 13. &
2. 13. 20. 23.
28. & 11. 12. 13.

* Ch. 3. 1-10.
25. & 7. 23-
28. & 2. 7-
2 Kin. 17. 7-
23. Ezek. 16.
15-34. 44-
52. & 20. 4-
32. & 23. 2-
44. Gen. 6. 5.
& 8. 21. Ps.
91. 4.

15 For thus saith the LORD of hosts, the God of Israel, 'Houses, and fields, and vineyards, shall be possessed again in this land.

16 ¶ Now, when I had delivered the evidence of the purchase unto Baruch the son of Neriah, 'I prayed unto the LORD, saying,

17 Ah Lord God! behold, 'thou hast made the heaven and the earth by thy great power and stretched-out arm, and 'there is nothing †too hard for thee:

18 Thou shewest 'loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: 'the great, the mighty God, the LORD of hosts, is his name,

19 Great in counsel, and mighty in ||work; for thine 'eyes are open upon all the ways of the sons of men; 'to give every one according to his ways, and according to the fruit of his doings;

20 'Who hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men, and hast made thee a name, as at this day;

21 'And hast brought forth thy people Israel out of the land of Egypt with signs and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror;

22 'And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey:

23 And they came in and possessed it; 'but they obeyed not thy voice, neither walked in thy law: they have done nothing of all that thou commandedst them to do: 'therefore thou hast caused all this evil to come upon them.

24 Behold, the *mounts, they are come unto the city to take it; and 'the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it.

25 And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; 'for the city is given into the hand of the Chaldeans.

26 ¶ 'Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I *am* the LORD, the 'God of all flesh; 'Is there any thing too hard for me?

28 Therefore thus saith the LORD, 'Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come 'and set fire on this city, and burn it, with the houses upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 'For the children of Israel and the children of Judah have only done evil

before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 'For this city hath been to me as †a provocation of mine anger and of my fury, from the day that they built it even unto this day; that I should 'remove it from before my face,

32 'Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, 'they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the †'back, and not the face: 'though I taught them, rising up early, and teaching *them*, yet they have not hearkened to receive instruction.

34 But they 'set their abominations in the house, which is called by my name, to defile it.

35 And 'they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto Molech, which I commanded them not, neither came it into my mind that they should do this abomination to cause Judah to sin.

36 ¶ And now 'therefore thus saith the LORD, the God of Israel, concerning this city, whereof 'ye say, It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence;

37 Behold, 'I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

38 'And they shall be my people, and I will be their God:

39 And I will 'give them one heart and one way, that they may fear me ||for ever, 'for the good of them and of their children after them:

40 And I will make an 'everlasting covenant with them, that 'I will not turn away *from them to do them good; but 'I will put my fear in their hearts, that they shall not depart from me.

41 Yea, 'I will rejoice over them to do them good, and I 'will plant them in this land 'assuredly with my whole heart and with my whole soul.

42 For thus saith the LORD, 'Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land, whereof 'ye say, *It is* desolate without man or beast; it is given into the hand of the Chaldeans.

44 'Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses 'in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of

Before Christ
cir. 589.

1 Kin. 11. 7.
with 2 Kin. 23.
13. Ezek. 22.
2-12. Zeph.
3. 1-6. ch. 6.
6. 7. & 23. 15.
& 5. 9-11.
Is. 63. 3-6.

† Heb. for my
anger.

* 2 Kin. 23. 27.
& 24. 3.

* Ch. 2. 19. &
4. 18. & 5. 19.
25. Is. 59. 1,
2.

* Ch. 6. 12. 13.
& 2. 8. 26.
Zeph. 3. 1-5.
Is. 1. 4-6.
Mic. ii. iii. &
7. 1-5.

2 Chr. xxi.
xxviii. xxxiii.
xxxvi. Dan. 9.
5-11. Mat. 7.
13.

† Heb. neck.

* Ch. 2. 27. &
7. 24. Is. 48.
4. Zech. 7. 11,
12. Hos. 11. 2,
7.

* Ch. 7. 13.
2 Chr. 36. 14
-16. ch. 25. 3.

* Ch. 23. 11. &
7. 30. 31.
Ezek. 8. 5-
16. 2 Chr. 33.
2, 3, 15, 22.

* 2 Chr. 28. 2-
4. & 33. 3-7.
2 Kin. 23. 10.
ch. 7. 31. &
19. 5. Ps. 106.
37. Is. 57. 5.
Ezek. 16. 20.
21. & 23. 37.
Lev. 18. 21. &
20. 2-5.
Deut. 18. 10.

Or neverthe-
less. Ch. 16.
14. Is. 30. 18.
Hos. 2. 14.

* Ver. 43. ch. 2.
25. or perhaps
in derisign.
Ch. 20. 7, 8.
with ver. 3, 24.

* See ch. 23. 3.
& 29. 14. &
30. 3, 18. &
31. 8-17. &
33. 7. Ezek.
34. 12-16.
22-31. & 38.
2-38. & 57.
21-27. Hos.
1. 10, 11. & 3.
5. & 6. 1-3.
Amos 9. 11-
15. Obad. 17
-21. Zeph. 3.
9-20.

* Ch. 24. 7. &
30. 22. & 31.
33. Gen. 17. 7.
Exod. 19. 5, 6

* Ch. 24. 7. &
6. 16. Ezek.
11. 19. 1 Sam.
7. 3. Ezek. 37.
22. Zech. 14.
9. Acts 4. 32.
Eph. 4. 5, 6.
Phil. 2. 1.

|| Heb. all day.

* Deut. 5. 29.
Ps. 115. 13.
14. Mat. 6. 33.
1 Tim. 4. 8.

* Gen. 17. 7.
13. Lev. 24. 8.
Is. 24. 5. ch.
50. 5. Is. 55.
3. Ps. 89. 34, 35.

* Ch. 31. 31-
33. Ezek. 39.
29. Rom. 8.
28-39.

* Heb. from
after them.

* Ch. 31. 33.
Ezek. 36. 26.
27. Eph. 1. 3.
& 2. 4-10.
1 Pet. 1. 5.
Mat. 16. 18.
John 10. 27-
29.

* Deut. 30. 9.
Zeph. 3. 17.
Is. 62. 5.

* Ch. 24. 6. &
31. 28. Amos
9. 15.

* Heb. in truth,
or stability.
Hos. 2. 19, 20.

* Ch. 31. 28. &
18. 7. 8. & 29.
10. Zech. 8.
14. 15. with
Josh. 23. 14, 15.

* Ver. 36. ch.
2. 25. & 18.
12. & 33. 10.
Ezek. 37. 11.
Is. 49. 14.
Ps. 141. 7.

* Ver. 5-10.

* Ch. 1. 26.
Josh. xviii. xv.

Before Christ
cir. 589.Ver. 37-41.
ch. 33. 7, 11,
26. & 23. 4.
& 29. 14. &
30. 3, 18.

the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.

CHAP. XXXIII.

Has much the same scope as the xxx. xxxi. and latter part of the xxxii. In answer to Jeremiah's prayer, it is promised (1) That Jerusalem should be rebuilt after the captivity, and filled with peace and truth; 1-6. (2) That the Hebrew captives should be instructed, restored to their land, have their sins forgiven, and be rendered worshippers of God, and an honour to him; 6-9. (3) That great should be the joy and plenty of their country; 10-14. (4) That the Messiah should appear among them, as their Saviour, sanctifier, and righteousness; 15, 16. (5) That the families of David, Levi, and Israel, should again flourish, and be established as figures of a permanent gospel ministry and church; 17-26.

Ch. 13. 2, 8.
& 14. 1. & 16.
1. & 18. 1. &
24. 4. & 25. 1.
& 26. 1, 12.
& 27. 1. & 30.
1. & 32. 1, 26.Ch. 32. 2, 3,
& 37. 21. &
38. 28.Is. 37. 26. ch.
32. 36, 44.
with Mat. 16.
18. Heb. 11.
10.Ch. 29. 12.
Ps. 50. 15. &
91. 15. Is. 65.
24. & 45. 11.
& 48. 17.
Amos 3. 7.
Gen. 18. 17.

Or hidden.

Ch. 32. 24. &
6. 6. Ezek. 4.
2. & 21. 22. &
26. 8. Hab. 1.
10.Mattock.
2 Chr. 34. 6.
or ax. Ezek.
26. 9.Ch. 21. 4-
10. & 32. 5. &
37. 7-10. Is.
55. 25. & 10.
5.Ch. 18. 17. &
21. 10. Ezek.
39. 23, 24. &
15. 7. Is. 8.
17. & 64. 7.Ch. 30. 12,
13, 17. Is. 58.
8. Hab. 3. 2.Is. 39. 8. &
30. 26. & 54.
13. & 48. 17.
18. Ps. 85. 8
-13.See ch. 23. 3.
& 29. 14. &
30. 3. & 32.
44. ver. 26.
Is. 11. 12.
Hos. 1. 11.Ch. 24. 6. &
31. 4, 28. &
42. 10. Is. 1.
26. Hos. 2. 18.
Joel 3. 18.Ch. 31. 34. &
50. 20. Mic. 7.
18, 19. Ezek.
36. 25-27.Is. 40. 2. &
43. 25. & 44.
22. & 55. 7.
Zech. 13. 1.
Heb. 9. 11-
14. Rom. 5.
20, 21. 1 John
1. 7, 9. & 2. 2. pEzra 1. 2. &
6. 12. Is. 62.
7. & 2. 3.
Zech. 8. 21-
23. Ps. 126.
3. 4.Is. 60. 5.
Exod. 15. 14
-16. 2 Chr.
20. 29. Esth.
8. 17.Ch. 32. 36.
48. & 2. 25. &
18. 12. Ps.
141. 7. Ezek.
37. 11.Ch. 7. 34. &
16. 9. & 25.
10. Rev. 18.
23. Hos. 2. 15.
Zech. 9. 17. &
10. 7.

MOREOVER, the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying,

2 Thus saith the LORD, the Maker thereof, the LORD that formed it, to establish it; the LORD is his name;

3 Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword;

5 They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger, and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me.

9 And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 Thus saith the LORD, Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate without man, and without inhabitant, and without beast,

11 The voice of joy, and the voice of gladness, the voice of the bridegroom,

and the voice of the bride, the voice of them that shall say, 'Praise the LORD of hosts; for the LORD is good; for his mercy endureth for ever; and of them that shall bring the sacrifice of praise into the house of the LORD: for I will cause to return the captivity of the land as at the first, saith the LORD.

12 Thus saith the LORD of hosts, Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing their flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the LORD.

14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The LORD our righteousness.

17 For thus saith the LORD, David shall never want a man to sit upon the throne of the house of Israel:

18 Neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.

19 And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne, and with the Levites the priests, my ministers.

22 As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me.

23 Moreover, the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? Thus they

Before Christ
cir. 589.1 Chr. 16. 8.
34. 2 Chr. 7.
3. & 20. 21.
Ps. cxxxvi.
cvi. Is. xii.
xxv. xxvi.Lev. 7. 12.
Ps. 107. 22. &
116. 7. Neh.
12. 31. 38, 40.
Heb. 13. 15.Ver. 7. 26. &
32. 37. 44. Is.
11. 11, 12. &
43. 6. & 49.
12. see ch. 23.
3. & 29. 14. &
30. 3, 20.Ch. 31. 24. &
50. 19. Is. 65.
10. Ezek. 34.
12-14.Obad. 19. 20.
ch. 17. 26. &
32. 44. Josh.
xv. xviii.Lev. 27. 32.
Ezek. 20. 37.
John 10. 3, 9,
10, 12.Ch. 31. 31-
34. & 32. 42.
& 29. 10.2 Cor. 1. 20.
Tit. 1. 2. Heb.
6. 12-18. &
10. 23. Num.
23. 19. Is. 55.
8-13. & 54.
7-10. Zech.
1. 13-17.Is. 4. 2. & 11.
1. ch. 23. 5.
Zech. 3. 8. &
6. 12. Ezek.
17. 22, 23.Is. 9. 7. & 11.
2-5. & 52.
13. & 61. 8.
11. Ps. 45. 4.
7. & 72. 1-5.
John 5. 22-
29.Is. 45. 17, 22.
Deut. 33. 27
-29. John 3.
14-17.Heb. he who
shall call her is
Jehovah our
righteousness.Ch. 23. 6.
1 John 2. 1, 2.
Is. 45. 24, 35.
1 Cor. 1. 30.
2 Cor. 5. 21.
Phil. 3. 9.
Rom. 5. 11,
19.Heb. there
shall not be
cut off from
David.2 Sam. 7. 16.
1 Kin. 2. 4.
Ps. 89. 29, 36.
Lukel. 32, 33.Is. 19. 19. &
56. 7. & 66.
23. Rom. 15.
10. & 12. 1.
1 Cor. 9. 13,
14. Mat. 28.
19, 20.Is. 54. 9, 10.
ch. 31. 36. Ps.
89. 37. ver.
25, 26. Is. 66.
12. Rev. 20. 6.
& 5. 10. Dan.
7. 14. Is. 9.
6, 7.Gen. 13. 15.
& 15. 5. & 22.
17. ch. 31. 37.Ps. 89. 4. 29.
1 Chr. 3. 18-
24. Neh. xi.
xii. Ps. 22. 27
-30. & 72.
8-14. Is. 43.
8, 10, 12.Dan. 7. 14.
Rev. 7. 4, 9.
& 11. 15.Ver. 22, 10.
ch. 32. 36, 43.
Israelites and
Jews.Neh. 4. 2.
Ps. 71. 11. &
137. 7. Lam.
1. 21. & 2. 15.
& 4. 15.

REFLECTIONS UPON CHAP. XXXII.—How obstinately men persist in persecution, and other wickedness, even when the Lord is punishing them for it! No afflictions can drag men from their lusts. By what strange tokens God confirms his own oracles! An exact honesty, prudent discretion, and a firm dependance on the promise and providence of God, ought to meet together in all our civil transactions. The more honourable views we have of God and his mercies, the more humble and penitent will be our views of our own and others' rebellion against him. And the former experiences of God's people ought to encourage us, even when his providence seems to contradict his promises. When

we have God's orders, we have nothing to do but obey, and trust him with the issue. And, if we are in the dark concerning his dispensations, we may humbly beg his instructions. No crimes are too horrid for apostate professors to commit; and no judgments too severe to punish them. Deep carnal security ordinarily ends in deep despair: but blessed mornings of deliverance, conversion, and reformation, frequently succeed long and dark nights of trouble. And unchangeable is their state, stable and permanent their holiness and happiness, and cordial their harmony, who have God for their God, and the performer of all things in and for them.

Before Christ
cir. 589.

See ver. 20,
22.

have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD, "If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth ;

26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take *any* of his seed to be rulers over the seed of Abraham, Isaac, and Jacob : for I will cause their captivity to return, and have mercy on them.

CHAP. XXXIV.

Contains two messages from God ; (1) One foretelling the fate of king Zedekiah, that he should fall into the hands of Nebuchadnezzar, who was besieging Jerusalem, Lachish, and Azekah, live a captive, die a natural death, and be honourably interred ; 1—7. (2) Another denouncing destruction against the Jews of all ranks, for obliging their servants to return to their bondage after they had solemnly covenanted to give them their liberty, according to law ; 8—22.

THE word which came unto Jeremiah from the LORD, "when Nebuchadnezzar king of Babylon and all his army, and all the kingdoms of the earth *of his dominion, and all the people, fought against Jerusalem and against all the cities thereof, saying,

2 Thus saith the LORD, the God of Israel, Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD, "Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire :

3 And "thou shalt not escape out of his hand, but shalt surely be taken and delivered into his hand ; and thine eyes shall behold the eyes of the king of Babylon, and †he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah, Thus saith the LORD of thee, "Thou shalt not die by the sword ;

5 But thou shalt die in peace : and "with the burnings of thy fathers the former kings which were before thee, so shall they burn *odours* for thee ; and "they will lament thee, *saying*, Ah lord ! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet "spake all these words unto Zedekiah king of Judah and Jerusalem.

7 When the king of Babylon's army fought "against Jerusalem, and against all the cities of Judah that were left, against "Lachish, and against Azekah : for these defenced cities remained of the cities of Judah.

8 ¶ This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to proclaim "liberty unto them ;

9 That every man should let his man servant, and every man his maid servant, *being* an Hebrew or an Hebrewess, go

free, that none should "serve himself of them, *to wit*, of a Jew his brother.

10 Now when all the "princes, and all the people, who had entered into the covenant, heard that every one should let his man servant, and every one his maid servant, go free, that none should serve themselves of them any more, then they obeyed, and let *them* go.

11 But "afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel, I made a covenant with your fathers "in the day that I brought them forth out of the land of Egypt, out of the house of bond-men, saying,

14 "At the end of seven years let ye go every man his brother an Hebrew, who †hath been sold unto thee ; and when he hath served thee six years thou shalt let him go free from thee : but "your fathers hearkened not unto me, neither inclined their ear.

15 And "ye were ||now turned, and had done right in my sight in proclaiming liberty every man to his neighbour ; and "ye had made a covenant before me in the house "which is called by my name :

16 But ye turned and "polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD, Ye have not hearkened unto me in proclaiming liberty every one to his brother, and every man to his neighbour : behold, "I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine ; and I will make you "to be removed into all the kingdoms of the earth.

18 "And I will give the men that have transgressed my covenant, who have not performed the words of the covenant which they had made before me when they "cut the calf in twain, and passed between the parts thereof,

19 "The princes of Judah, and the princes of Jerusalem, the "eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf ;

20 I will even give them into the hand of their enemies and into the hand of them that seek their life ; and "their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

Before Christ
cir. 589.

" Ch. 27. 7. &
30. 8.

" Ch. 26. 10. &
36. 12. & 38.
4.

Ch. 37. 5.
Ezod. 9. 34.
Hos. 6. 4.
2 Chr. 38. 10.
Neh. 5. 5. Ps.
78. 36. 2 Pet.
2. 22.

Deut. 9. 7.
Judg. 19. 30.
Is. 11. 16.
Mic. 7. 15.
ch. 7. 22. &
11. 4, 7.

Exod. 21. 2—
4. & 23. 10.
Deut. 15. 12.
† Or *hath sold*
himself.

2 Chr. 36. 16.
21. Neh. 9. 30.
Zech. 7. 11,
12.

Ps. 78. 34.
Mat. 15. 8.
Is. 58. 2.

|| Heb. *to-day*.

2 Kin. 23. 2,
3. Ps. 76. 11.
& 119. 106.

Heb. *where-*
upon my
name is called.
Ch. 7. 10.

Exod. 20. 7.
Lev. 19. 12.
Mal. 2. 7, 14

Judg. 1. 7.
Mat. 7. 2.
1 Thes. 4. 6.
Gal. 6. 7.
Eph. 5. 6.
Jan. 2. 13.
ch. 32. 24, 36.
Lev. 26. 34,
35. Ezek. 14.
17.

Heb. *for a re-*
moving. Deut.
28. 64. ch. 29.
18. & 15.4. &
24. 9.

Is. 3. 11.
Ezek. 13. 4.
Rom. 2. 8, 9.

Gen. 15. 10,
17, 18. Neh.
10. 29. Ps. 50.
5. Mat. 24. 51.

Ver. 10.
Zeph. 3. 3, 4.
Mic. 7. 1—5.
ch. 32. 32.
Dan. 9. 6, 8,
12.

Or officers.
Ch. 29. 2. &
38. 7. 2 Kin.
24. 12, 15. &
25. 19.

Ch. 7. 33. &
16.4. & 19. 7.
& 2. 1, 2. & 9.
22. Is. 14. 6.
Rev. 19. 17,
18, 21.

REFLECTIONS UPON CHAP. XXXIII.—God's power and goodness in creation and providence should encourage us to believe his promises : And fervent prayer is an excellent means of obtaining divine and marvellous instructions. Dreadful is the ruin procured by sin ! but, where sin abounded, grace can much more abound. Saving instructions and gracious forgiveness must introduce all other new covenant favours. No case on this side hell is so deplorable but God's mercy can relieve from it. And the greater the salvation which he works, the

more will he be glorified in it. Yea all the abundant joys of his people, after their nights of grief, will tend to his praise. But it is Jesus Christ alone that is the substance of all divine favours, that communicates sweetness, value, and usefulness, to them : and, notwithstanding all opposition and contempt, his kingdom shall be established and flourish. Not only while Judea lies in desolations, but when the earth, and all the works therein, shall be burnt up, it shall stand and flourish in its perfect and everlasting glory.

Before Christ
cir. 606.

See ver. 3. ch.
39. 6. & 52.
10, 24—27.
2 Kin. 25. 18
—21. Lam. 4.
20.
Ch. 37. 5, 11.

2 Sam. 16. 10.
2 Kin. 24. 2,
3. Is. 45. 7.
Amos 3. 6.
2 Chr. 36. 17.
ch. 49. 14. &
37. 8—10.
Ch. 21. 4—10.
& 24. 2, 8—
10. & 29. 16
—18. & 32.
29. & 34. 10.
& 6. 8. & 9.
11. & xxxix.
& 52. 13.
2 Kin. 25. 9.

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army who are gone up from you.

22 Behold, I will command, saith the LORD, and cause them to return to this city: and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

CHAP. XXXV.

Having already, by God's direction, tried to deter the Jews from their wickedness by tremendous threatenings, and to allure them from it by gracious promises, Jeremiah here tries to shame them from it. (1) He sets before them the permanent and exact obedience of the Rechabites to their father Jonadab's command, forbidding them to drink wine or to build cities; 1—11. (2) From hence he aggravates the Jews' disobedience to, and contempt of, God's law, and denounces his judgments against them; 12—17. (3) He assures the Rechabites of God's peculiar favour and preservation, for their pious regard to their father's command, given to them about 300 years before.

THE word which came unto Jeremiah from the LORD, "in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites:

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan the son of Igdaiah a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shalum the keeper of the door:

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups; and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye nor your sons for ever.

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents, that ye may live many days in the land where ye be strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell

in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem, for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel, Go and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early, and speaking, but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the Lord God of hosts, the God of Israel, Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you;

19 Therefore thus saith the LORD of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever.

Before Christ
cir. 606.

1 Tim. 6. 6.
Luke 21. 34.
Phil. 4. 12.
Prov. 30. 8.
Ps. 37. 16.

For about
three hundred
years.

2 Kin. 24. 1.
2 Dan. 1. 1.
ch. 25. 1.
Ch. 4. 5. & 8.
12. 2 Kin. 24.
2.

Deut. 6. 6.
ch. 6. 8. Ps.
32. 8. & 94. 8.
Hos. 12. 10.
Is. 28. 10. &
46. 12.

2 Chr. 36. 15,
16. ch. 7. 13,
25. & 11. 7.
Ps. 81. 11. 13.
Prov. 1. 20—
24.

Is. 28. 9—13.
& 30. 9—16.
& 42. 20, 23.
& 48. 4. & 53.
1. & 57. 17.
& 65. 2—7.

Ch. 25. 4, 5.
& 44. 4. & 18.
11. & 4. 14. &
6. 8. 19. & 7.
3. 5—15. 23—
28. & 17. 20
—23. Is. 1.
16—19. & 55.
7. Ps. 37. 27.
Hos. 14. 1—4.

Mal. 1. 6. Ps.
50. 21. 1 Cor.
10. 22. Zech.
7. 11, 12.

Josh. 23. 15,
16. Lev. 26.
14—39. Deut.
27. 14—26. &
28. 15—68. &
29. 18—28. &
31. 16, 17. &
32. 15—26.
Is. i—vi. xxii.
xxiv. lix. lxx.
lxxvi. Mic. i.
iii. vi. Zeph. i.
Hab. i. ch. ii
—xxvi.

Prov. 1. 24.
Is. 50. 2. &
65. 1, 2. & 66.
4. ch. 7. 13,
23, 24. Zech.
7. 11, 12.

Exod. 20. 12.
Eph. 6. 1, 2.

Heb. There
shall not a
man be cut off
from Jonadab
the son of Re-
chab to stand,
&c. 1 Chr. 2.
55.

Ch. 33. 17,
21, 22, 26.
with ch. 25.
9. & 32. 40.

REFLECTIONS UPON CHAP. XXXIV.—God mixes his judgments here with mercy, even to the wicked. It is a great advantage for kings and others to have faithful ministers to tell them the fatal consequences of their sins, that they may repent and live. And it is well if captivity and imprisonment lead to true reformation. God's compassion towards us ought to influence our compassion towards our inferiors and neighbours. But reformations occasioned by fear and danger are seldom sincere and lasting. The most solemn vows will not long restrain them whose hearts are not right with God. But, if his reprieves from vengeance be abused, he will quickly proceed to execution. None ever hardened their hearts against him and prospered. And broken vows especially hasten his fearful judgments. If men will not subject themselves to his law, he must subject them to his wrath and curse. If judgments depart from us before we are humbled, they will return with redoubled force. And promising beginnings, to which the end does not correspond, only produce more aggravated guilt and surer destruction.

REFLECTIONS UPON CHAP. XXXV.—Never let us be ashamed of the honest employment of our ancestors, however mean. And let us prudently accommodate ourselves to our place, rank, and condition; but never live above it. Humility and contentment in obscurity are often the best policy and surest protection. If we be strangers in this world, we should abstain from fleshly lusts, and treat the objects of sense with a gracious and generous disdain. The more we are confirmed in so doing, temptation will have the less force. The more mortified we are to this world, the more meet we are for the next, and the more willing shall we be to go to it; nay, we are the more meet for suffering here. But no rules of external discipline ought to exclude a dispensation when necessity requires. To neglect proper means of safety is to tempt God. It is superlatively absurd and wicked to refuse doing as much in obedience to God as we would be ready to do in obedience to a progenitor who is long since dead and can never remind us of our obligation: and such as are guilty may expect vengeance, sure, however slow. But, while sinners are ruined, the temperate and

Before Christ
cir. 607.

CHAP. XXXVI.

Another expedient is tried, without success, for awakening the heedless and froward Jews. A roll is provided, containing an abridgement of all that Jeremiah had preached for the twenty-three years preceding, that they might the better understand, and be the more affected with it, when they had it all before them at once. Here is (1) The writing of the roll by Baruch, while Jeremiah dictates; 1—4. (2) The reading of it by Baruch publicly to the people on a fast-day; 5—10: and privately to the princes; 11—19: and by Jehudi to king Jehoiakim; 20, 21. (3) The burning of it by Jehoiakim, with orders to prosecute Jeremiah and Baruch as traitors; 22—26. (4) The writing of another roll, with large additions; particularly of Jehoiakim's dreadful doom for burning the former; 27—32.

607.

AND it came to pass, ^ain the fourth year of Jehoiakim the son of Josiah king of Judah, ^bthat this word came unto Jeremiah from the LORD, saying,

2 ^bTake thee a roll of a book, and write therein ^call the words that I have spoken unto thee ^dagainst Israel, and against Judah, and ^eagainst all the nations, from the day I spake unto thee, ^ffrom the days of Josiah, even unto this day.

3 ^eIt may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their sin.

4 Then Jeremiah called ^bBaruch the son of Neriah: and Baruch ⁱwrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, ^kI am shut up, I cannot go into the house of the LORD:

6 Therefore go thou and read in the roll, which thou hast written from my mouth, the words of the LORD, ⁱin the ears of the people, in the LORD's house, upon the ^mfasting day: and also thou shalt read them in the ears of all Judah that ⁿcome out of their cities.

7 It may be ^othey will present their supplication before the LORD, and will return every one from his evil way; for ^pgreat is the anger and the fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah ^qdid according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, ^rthat they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, ^sin the chamber of Gemariah the son of Shaphan the ^tscribe, in the higher court, at the ^uentry of the new gate of the LORD's house, in the ears of all the people.

11 ¶ When Michaiah the son of Gemariah the son of Shaphan had heard out of the book all the words of the LORD,

12 Then he went down into the king's

house into the ^vscribe's chamber; and, lo, ^wall the princes sat there, ^xeven Elishama the scribe, and Delaiah the son of She-maiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah ^ydeclared unto them all the words that he had heard when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah ^ztook the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read ^{aa}it in their ears.

16 Now it came to pass, when they had heard all the words, ^{ab}they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, how didst thou write all these words at his mouth?

18 Then Baruch answered them, ^{ac}He pronounced all these words unto me with his mouth, and I wrote ^{ad}them with ink in the book.

19 Then said the princes unto Baruch, ^{ae}Go hide thee, thou and Jeremiah, and let no man know where ye ^{af}be.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes who stood before the king.

22 Now the king sat in the ^{ag}winter house, in the ninth month: and ^{ah}there was a fire on the hearth burning before him.

23 And it came to pass ^{ai}that, when Jehudi had read three or four leaves, he ^{aj}cut it with the penknife, and cast ^{ak}it into the fire that ^{al}was on the hearth, until all the roll was consumed in the fire that ^{am}was on the hearth.

24 Yet they were not afraid, nor ^{an}rent their garments, ^{ao}neither the king nor any of his servants that heard all these words.

25 Nevertheless, Elnathan and Delaiah and Gemariah ^{ap}had made intercession to the king, that he would not burn the roll; but he would not hear them.

26 But the king commanded Jerahmeel the son ^{aq}of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, ^{ar}to take Baruch the scribe and Jeremiah the prophet: ^{as}but the LORD hid them.

obedient are often preserved in this world. And often such as live soberly on small estates have the most numerous and flourishing families. Nay, temperance,

and mortification to this world, do much befriend the exercises of piety, and help to transmit the observance thereof to posterity, as their principal honour.

Before Christ
cir. 606.

Or secretaries. 1 Kin. 4. 3. 2 Kin. 18. 37. ch. 52. 25. Ch. 26. 10. & 38. 4.

1 Sam. 25. 14
Jon. 3. 6.

Ezek. 2. 6. Mat. 10. 28. Mark 10. 28. —30. Heb. 10. 25—27.

Ch. 19. 3. 1 Sam. 3. 11. Exod. 19. 16. 2 Kin. 22. 19. Acts 5. 11. & 24. 25.

Ver. 4. Mat. 10. 32. Rom. 1. 16.

Ver. 26. Ps. 121. 3. 8. Mat. 2. 13. Acts 23. 16—31.

Amos 3. 15. Judg. 3. 20.

Ver. 29. 1 Kin. 22. 8. Amos 2. 12. 13. 2 Tim. 4. 3. Is. 29. 21.

Is. 36. 22. & 37. 1. Gen. 37. 29. 34. 2 Sam. 1. 11. 2 Kin. 22. 11. Mat. 26. 65.

1 Luke 23. 51. Eph. 5. 7, 11.

Or of the king. 1 Kin. 19. 14. ch. 26. 21—23. Mat. 23. 34, 37.

Ver. 19. Ps. 46. 1. & 91. 1. & 121. 8. ch. 1. 19.

Before Christ
cir. 606.Prov. 21. 30.
Acts 5. 29.Is. 55. 10. ch.
28. 13, 14.
Zech. 1. 5, 6.
2 Tim. 2. 9,
19.Ch. 26. 9. &
32. 3. Amos 5.
10. Is. 30. 10.
& 29. 21. see
ver. 23.Ch. 22. 18,
19, 30. 2 Kin.
24. 8, 12—17.Ch. 23. 34, &
21. 7. & 22. 7.
& 24. 8. Is. 3.
11. Rom. 2.
8, 9.Heb. visit
upon.Ch. 11. 8. &
17. 18. & 19.
15. & 21. 14.
& 24. 9—11.
& 29. 17—19.
& 32. 27—35.
& 34. 17—22.
& 35. 17. Lev.
xxvi. Deut.
xxvii.—xxxii.
Ezek. iv—
xxiv. Is. i—vi.
ix. xxii. xxiv.
ch. iv—xxvi.Exod. 4. 15.
Rom. 16. 3.
22. Phil. 3. 1.
Jude 3.

Heb. as they

27 ¶ Then the word of the LORD came to Jeremiah, "after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 "Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah had burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD, Thou hast burned this roll, saying, "Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah, "He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I "will punish him, and his seed and his servants, for their iniquity; and "I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe the son of Neriah, "who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many ||like words.

CHAP. XXXVII.

Here, (1) Notwithstanding his own and his subjects' wickedness, king Zedekiah, a little before the destruction of Jerusalem, sends a message to Jeremiah, to request his prayers for them; 1—3. (2) God warns the Jews that the Chaldeans, who had raised the siege of Jerusalem in order to fight the Egyptian auxiliaries, would quickly renew the siege, and destroy the city; 4—10. (3) Being apprehended as a deserter, Jeremiah is cruelly beaten and imprisoned by the princes; 11—15. (4) At length Zedekiah sends for him, and is faithfully admonished; and appoints him a more easy imprisonment, and necessary provision; 16—21.

599.

AND king "Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon "made king in the land of Judah.

2 But "neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD which he spake *by the prophet Jeremiah.

3 And "Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: for "they had not put him into prison.

5 Then "Pharaoh's army was come forth out of Egypt: and, when the Chal-

deans that besieged Jerusalem heard tidings of them, they "departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel, Thus shall ye say to the king of Judah, that sent you unto me to inquire of me, "Behold, Pharaoh's army, which is come forth to help you, †shall return to Egypt into their own land.

8 And "the Chaldeans shall come again and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD, "Deceive not ‡yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For, though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but ||wounded men among them, "yet should they rise up every man in his tent, and burn this city with fire.

11 ¶ And it came to pass that, when the army of the Chaldeans was "broken up from Jerusalem, for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem to go into the land of "Benjamin, "to separate himself thence in the midst of the people.

13 And when he was in the gate of Benjamin a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, "Thou fallest away to the Chaldeans.

14 Then said Jeremiah, It is "false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 "Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison "in the house of Jonathan the scribe: for they had made that the prison.

16 ¶ When Jeremiah was entered into the dungeon, and into the "cabins, and Jeremiah had remained there many days,

17 Then Zedekiah the king sent, and took him out: and the king asked him "secretly in his house, and said, "Is there any word from the LORD? And Jeremiah said, There is: for, said he, "thou shalt be delivered into the hand of the king of Babylon.

18 Moreover, Jeremiah said unto king Zedekiah, "What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 "Where are now your prophets which prophesied unto you, saying, The

Before Christ
cir. 589.Is. 26. 10. ch.
34. 11, 21, 22.
ver. 11.Ps. 33. 10.
Prov. 21. 30.
Is. 30. 1—6.
& 31. 1—3.
Ezek. 17. 17.
& 29. 6, 7, 16.Without
helping you.Ch. 22. 29. &
34. 22. & 38.
2. 18, 23. &
39. 2—6. &
52. 4—14.
2 Kin. 4. 9,
10. 2 Chr. 36
17, 19.Ch. 17. 21.
Gai. 6. 3, 7.

Heb. sours.

Heb. thrust
through.Ch. 21. 4, 5.
& 19. 7. Is.
40. 29. ch. 49.
20. & 50. 45.Heb. made to
ascend. Ver.
5.Ch. 1. 1.
Josh. 21. 17,
18.Or to slip
away from
thence in the
midst of the
people. Ver.
15, 16. Mat.
10. 16, 17, 23.
1 Thes. 5. 22.
Phil. 4. 8.Ch. 20. 8, 10.
Ps. 35. 11.
with ch. 27.
6—18. & 28.
14. & 34. 2, 3.Heb. false-
hood, or a lie.
Heb. 6. 8.Ch. 26. 20.
21. Mat. 21.
35. & 23. 34.
& 5. 12. Acts
5. 40. & 23.
2. & 16. 22—
24. Rev. 2.
10. Gen. 39.
19. 2 Chr.
16. 10.Ch. 38. 26.
ver. 20.Or cells. Ch.
38. 6.For fear of
the princes.
Ch. 38. 5,
24, 25.Mark 6. 20.
ver. 3. ch. 21.
1, 2. & 23. 35.Ch. 13. 18. &
21. 7, 12. &
24. 8. & 32.
4, 5, &c.Dan. 6. 22.
Acts 24. 16.
John 10. 32.
1 Sam. 12. 3.
& 26. 18. Gen.
31. 36. Job
xxxi.2 Kin. 3. 13.
ch. 6. 14. &
8, 9, 11. & 14.
13. & 23. 9—
32. Ezek. xii.
Zeph. 3. 4.
Lam. 2. 14.

REFLECTIONS UPON CHAP. XXXVI.—A serious and believing consideration of the certain and fatal consequences of our sin promotes a cordial repentance: and, in all their work, ministers ought to endeavour at the conversion of sinners from their evil ways. For this the writing of God's word is designed; and all the writing or repeating of sermons must be directed to the same. Such as truly discern the need of repentance will supplicate God for it. But there may be great pretences, even to extraordinary devotion, while men continue enemies to the power of it. And national fasts, without national reformation, will never turn away national judgments. When we profess to be supplicating for mercy, it is very useful to be faithfully told of our sins and our duty: and we ought to communicate to others those divine truths which have been peculiarly affecting

to ourselves. God's ministers should lay hold on every opportunity, private or public, for teaching and warning their hearers. And there is need of very close dealing, as, by delay or otherwise, sinners will do all they can to evade convictions, or to shake them off. Nay, hardened sinners, especially in high stations, stick at nothing to disgrace the oracles of God, to destroy his messengers, and discover their own determinate resolution to continue in sin. And, while they, who for God's cause boldly put their life in their hands, are wonderfully protected, they who contend with God, and obstinately resist his counsels, do only treasure up for themselves wrath against the day of wrath. By contending with his curses, they but prepare heavier ones for themselves: and silent accomplices in guilt may look for a share in the punishment.

Before Christ
cir. 589.

king of Babylon shall not come against you nor against this land?

* Heb. let my
supplication
fail.

20 Therefore hear now, I pray thee, O my lord the king: *let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, ^blest I die there.

* Exod. 20. 13.
Job 2. 4. Eph.
5. 29. Heb. 12.
11.

21 Then Zedekiah the king commanded that they should commit Jeremiah into ^cthe court of the prison, and that they ^dshould give him daily a piece of bread out of the baker's street, ^euntil all the bread in the city were spent. ^fThus Jeremiah remained in the court of the prison.

* Ch. 32. 2, 8.
& 36. 28.* 1 Kin. 17. 6.
9. Job 5. 20.
Ps. 33. 19. &
34. 10. & 37.
19. Prov. 30.
8.* Ch. 52. 6.
2 Kin. 25. 3.* 2 Cor. 6. 3—
10. & 4. 8—
12. Rom. 8.
28. with ch.
39. 14.

CHAP. XXXVIII.

Here the princes treat Jeremiah as the vilest of malefactors; and Zedekiah treats him as the wisest of counsellors. (1) For warning the Jews to save themselves, by a necessary surrender of themselves to the Chaldeans, he is, by the princes, imprisoned in a dungeon, that he might die; 1—6. (2) At the intercession of Ebed-melech an Ethiopian, by special order from the king, he is taken out of it, and confined to the court of the prison; 7—13. (3) In a private interview with king Zedekiah, he assures him of saving himself, family, and capital, by a surrender, and of reproach and destruction, by standing out against the Chaldeans; 14—23. (4) They agree to conceal from the princes the chief matter of their conference; 24—28.

* Ch. 21. 1—9.
& 37. 3.

THEN ^aShephatiah the son of Mat-tan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, ^bheard the words that Jeremiah had spoken unto all the people, saying,

* Acts 4. 2. &
13. 45.

2 Thus saith the LORD, ^cHe that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

* See ch. 21. 9.
& 32. 3—5.
28. 29. & 24.
8. & 34. 2, 3.
19—22. ver.
17—23. ch.
xxxix. lii.
2 Kin. xxv.
2 Chr. xxxvi.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, who shall take it.

* Ch. 36. 12,
21. Is. 1. 10.
1 Cor. 1. 26.
Mic. 3. 1—3.
Zeph. 3. 3.
2 Chr. 24. 21.

4 Therefore ^dthe princes said unto the king, We beseech thee, let this man be put to death: for ^ethus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the ^fwelfare of this people, but the hurt.

* Exod. 5. 4.
1 Kin. 18. 17.
& 21. 20.
Amos 7. 10.
John 11. 48.
Luke 23. 2.
Neh. vi. Ezra
iv. Acts 17. 6.
& 16. 26. &
24. 5.

* Heb. peace.

* Luke 13. 33.
Eccl. 10. 16.
1 Sam. 29. 9.

5 Then Zedekiah the king said, ^fBehold, he is in your hand: for the king is not *he that can do any thing* against you.

* Lam. 3. 55.
ch. 37. 13, 16,
21. 2 Cor. 4.
8, 9. Heb. 11.
36.+ Or of the
king.

6 Then took they Jeremiah, and cast him into the ^gdungeon of Malchiah the son ^hof Hammelech that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

* Ps. 68. 31. &
87. 4. Luke
10. 30—33.
ch. 39. 16—
18.* Ch. 29. 2. &
34. 19.

7 ¶ Now when Ebed-melech ⁱthe Ethiopian, one of the ^jeunuchs, who was in the king's house, heard that they had put Jeremiah in the dungeon; the

king then ^ksitting in the gate of Benjamin;

Before Christ
cir. 589.

8 ^lEbed-melech went forth out of the king's house, and spake to the king, saying,

* Dent. 21. 19.
& 22. 15.
Ruth 4. 1—
11. Ps. 69. 12
Amos 5. 10,
12, 15.

9 My lord the king, these men ^mhave done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and ⁿhe is like to die for hunger in the place where he is, ^ofor *there is* no more bread in the city.

* With ch. 3.
14, 15. Jon. 3
10. Mat. 5. 10
& 21. 41, 42* Ver. 1—6.
Job 31. 24.
Prov. 30. 10.
& 24. 10—12.* Heb. he will
die.* Ch. 27. 21. &
52. 6.

10 ¶ Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men ^pwith thee, and take up Jeremiah the prophet out of the dungeon before he die.

* Esth. 5. 2.
Prov. 21. 1.
Rev. 12. 16.
Esth. 6. 10.* Heb. in thine
hand.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, ^qPut now *these* old cast clouts and rotten rags under thine arm-holes under the cords. And Jeremiah did so.

* Mark 12. 42
—44. & 14.
3—9. 1 Cor. 1.
27. Eph. 4. 32.
Mat. 10. 41,
42.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and ^rJeremiah remained in the court of the prison.

* Ch. 37. 21. &
32. 2, 8. ver.
28. ch. 39. 14
—18.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the ^sthird entry that *is* in the house of the LORD: and the king said unto Jeremiah, ^tI will ask thee a thing; hide nothing from me.

* Or principal.
1 Kin. 10. 5.
2 Kin. 16. 18.* Ch. 21. 2. &
37. 3, 17.
1 Kin. 22. 16.
ch. 42. 3, 4,
20.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, ^uwilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

* Ch. 42. 2, 5.
Ezek. 2. 7. &
3. 17.

16 So Zedekiah the king sware secretly unto Jeremiah, saying, ^vAs the LORD liveth, ^wthat made us this soul, I will not put thee to death, neither will I give thee into the hand of ^xthese men that seek thy life.

* Heb. 6. 16.
1 Sam. 30. 15.
2 Kin. 2. 2, 4,
6.* Is. 57. 16.
Zech. 12. 1.
Heb. 12. 9.* Ver. 1, 4. ch.
37. 15.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel, ^yIf thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:

* 2 Kin. 24. 12.
Mat. 16. 25.
ch. 39. 3. see
ver. 2.

18 But, ^zif thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

* Ver. 2. ch. 27.
11—17. & 21.
4—14. & 24.
8—10. & 32.
3—5, 26, 29.
& 34. 19—22.
& 37. 8—10,
17, & 39. 5—
7. & 52. 7—
11. 2 Kin. 25.
4—10. 2 Chr.
36. 12—19.
Lam. 4. 20.
Ezek. 12. 13.
& 17. 15—20.
& 21. 25, 26.

19 And Zedekiah the king said unto Jeremiah, ^{aa}I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

* Judg. 9. 54.
1 Sam. 31. 4.
Prov. 29. 25.

REFLECTIONS UPON CHAP. XXXVII.—Hard are their hearts who can both see and feel the judgments of God without being humbled. And often they, who in health and prosperity despised Christ's ministers, entreat their counsels and prayers in a day of distress. Many would gladly be rid of their sufferings who have no heart to part with their sins. And often they use the intermissions or slow progress of God's judgments to harden themselves, while they easily credit the flatteries and lies which their corrupt inclinations wish to be true. Even Satan could not deceive men if they deceived not themselves. No created help can avail but as God pleases: and no created power can withstand the weakest instruments in his hand. When we have no call from God to stay, it is prudent to retire into privacy, and shun the evils which we foresee. But the

purest characters and conduct may be blackened with the vilest aspersions; and every lie, however improbable, is easily believed against a man obnoxious for his piety and reproofs. And, if passion and prejudice ascend the chair of the magistrate, we need not expect any justice. It is the best of men that have to suffer most for conscience sake. But God can provide them relief from whence they little expected it. If men will cheerfully, but prudently, expose their life for God, he will take care that they shall be no losers, but their very affliction be the mean of substantial blessing. But they, who will not regard God's calls to repentance, need not expect messages of peace. And they, who have wilfully shut their eyes to their danger, deserve to be upbraided with their folly.

Before Christ
cir. 589.

* Dan. 4. 27.
2 Cor. 5. 20.
Phil. 9. 1.
19, 20. & 3.
10, 11.

* Ver. 18. ch.
26. 15. Ezek.
5. 17. 1 Cor.
11. 23. Acts
20. 20, 27.

* 2 Kin. 24. 14.
15. 2 Chr. 36.
13. ch. 41. 10.
& 43. 6.

* Heb. men of
thy peace.

* 2 Kin. 25. 4.
6. ch. 39. 6. &
41. 10. & 43.
6. see on ver.
18.

* Heb. thou
shalt burn, &c.

* Ver. 1, 4, 6.

* Ch. 37. 15,
20. This was
exactly true,
though he
concealed
what they
had no right
to know.
Mat. 10. 16.
Acts 23. 6.
Col. 4. 6.

* Heb. they
were silent
from him.

* Ver. 13. ch.
37. 21. Ps. 23.
4. & 118. 13.
18. Is. 28. 16.
2 Tim. 4. 17.
ch. 39. 11—
14. Rom. 8.
28. 2 Cor. 4.
17. Ps. 119.
67, 71.

CHAP. XXXIX.

Contains a verification of Jeremiah's predictions, and a confutation of the false prophets' flatteries, in the destruction of Jerusalem. (1) After a siege of perhaps 430 days in all, Jerusalem is taken by the Chaldeans, and burned; 1—3, 8. (2) King Zedekiah is apprehended in his flight, and rendered a miserable prisoner; 4—7. (3) The people, who had escaped the sword, famine, and pestilence, are carried prisoners to Babylon, except a few poor; 9, 10. (4) Jeremiah is liberated from prison by Nebuchadnezzar's special orders, and great care taken of him; 11—14. (5) For his late kindness to Jeremiah, Ebed-melech has a protection from God in this day of destruction; 15—18.

* 2 Kin. 25. 1,
2. ch. 52. 4, 5.
Lev. 26. 25.
Deut. 28. 49
—57.

588.

IN the ninth year of Zedekiah, king of Judah, in the tenth month, came Nebuchadnezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 And in the eleventh year of Zede-

kiah, in the fourth month, the ninth day of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 ¶ And it came to pass that, when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and, when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover, he put out Zedekiah's eyes, and bound him with chains to carry him to Babylon.

8 ¶ And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

9 Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

11 ¶ Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying,

12 Take him, and look well to him, and do him no harm, but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam, the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 ¶ Now the word of the LORD

* Heb. by the hand of. * Heb. set thine eyes upon him. * Ps. 105. 15. 1 Pet. 3. 13. 2 Pet. 2. 9. Job 5. 19, 20. * Ch. 38. 13, 28. Ps. 105. 18—20 * Ch. 40. 5. 2 Kin. 25. 22. * Ch. 1. 1. & 37. 12. * Ch. 1. 1. & 2. 1, &c.

Before Christ
cir. 588.

* Zech. 8. 19.

* Taken by storm. Mic. 2. 12, 13. Lev. 26. 30—32. Deut. 4. 26. & 28. 49—52. 63. & 32. 22. —25. Josh. 23. 15, 16. 2 Kin. 21. 12. —15. & 22. 16, 17. Ps. 44. 9, 16. & 74. 1—10. & 79. 1—7. & 80. 12—16. & 69. 38—45. Prov. 1. 24—32. Is. 1. 7, 8, 24. & iii. & 5. 5—30. & 6. 11, 12. & 8. 21, 22. & 9. 12—21. & 10. 1—4. & 23. 1—7. 14. & xxiv. & 26. 21. & 27. 9—11. & 29. 1—6. & 30. 1—6. & 31. 1—3. & 42. 24, 25. & 47. 6. & 51. 17—20. & 64. 10, 11. & 65. 12. & 66. 15, 16, 24, &c.

* Zeph. 1. 10. Hab. 1. 9, 10. ch. 1. 15.

* 2 Kin. 17. 30. Is. 46. 1.

* Is. 30. 15, 16. Amos 2. 14. ch. 38. 18. & 4. 13. Ezek. 12. 12. ch. 52. 7.

* 2 Chr. 32. 5.

* Ezek. 12. 13, 14. & 17. 15. —21. ch. 52. 8, 9. Lam. 4. 20.

* Josh. 5. 10. & 8. 15. 2 Sam. 15. 28. & 17. 16. Mat. 3. 1.

* See ch. 38. 18.

* Heb. spake with him judgments.

* Ch. 38. 23. & 21. 7. & 24. 8. & 29. 16—19. & 34. 21. & 38. 4.

* Ch. 52. 11. & 32. 4. & 38. 18. Ezek. 12. 13.

* Heb. with two brazen chains or fetters.

* 2 Kin. 25. 9. Is. 5. 8, 9. ch. 1. 15. & 4. 5—7, 20, 26, 29. & 5. 6, 19. & 6. 6—8, 12, 26. & 7. 14, 20, 32—34. & 8. 16. & 9. 10—12. & 10. 22. & 11. 16. & 12. 9, 10. & 16. 9. & 17. 27. & 19. 3—12.

* Or chief marshal.

* Heb. chief of the executioners, or slaughter-men, and so ver. 11, &c.

* Lev. 26. 33. Deut. 4. 27. 2 Kin. 21. 14. Ps. 106. 47. Is. 5. 13. ch. 2. 37. & 10. 18. & 16. 13, 15. & 20. 4—6.

* 2 Kin. 25. 11. ch. 40. 7.

* Heb. in that day.

* Ch. 15. 11, 20, 21. & 17. 17. with 28. 11. Job 5. 19.

Nor is a readiness to die in the cause of truth inconsistent with every prudent precaution to preserve ourselves. Sinners fondly desire that God would alter his purposes or threatenings for their sake, even when they continue deaf to his admonitions, and refuse submission, the only real means of deliverance. They often deter themselves from duty by fears trifling and groundless; and that which they seek to avoid by sin is brought on them by the justice of God; and by sinning to avoid shame they often bring both shame and ruin upon themselves and their subjects. To avoid shame, they will not avow before men the regard which their conscience obliges them to have for the faithful servants of God: nay, to preserve their reputation before wicked men, they will risk their eternal salvation. We had need then to be wise as serpents as well as harmless like doves. And, though we must never tell a lie, yet we must not tell all that we know to every impertinent inquirer.

REFLECTIONS UPON CHAP. XXXVIII.—It is better to submit to the rebukes of providence than to contend with them. If we cannot have our liberties, let us never throw away our lives. And let God's ministers act faithfully and friendly, though impenitent sinners should reward them with hatred and murder. It forebodes ill when magistrates are daily growing worse; [compare ch. xxvi. xxxiv. xxxvi.] when great men weakly yield to their inferiors in the cause of God and truth; and when they, who have a friendship for his faithful servants, will not own it as they might in time of need, when perhaps their enemies attempt privately to murder them. But, lo, how God cares for them, and raises up and emboldens friends beyond expectation! How early Ethiopia stretches out her hands to God! And what sense of justice and piety is found in a Gentile, living amidst the most degenerate professors! With speed and compassion we ought to relieve the distressed; and with great meekness and earnestness should ministers instruct such as oppose themselves, and render good for evil.

Before Christ
cir. 588.

• Ch. 38. 13,
28. & 32. 2.

• Ch. 38. 7—13.

• See ch. 35,
17. & 21. 7,
15, &c.

• Ps. 91. 8, 9.

• Is. 30. 19. ch.
1. 19. Job 5.
19. 20. Ps. 32.
7. & 34. 17. &
91. 1—4.
2 Cor. 1. 10.
2 Tim. 4. 17.

• Ch. 45. 5. Ps.
37. 40. & 34.
22. & 84. 12.
& 2. 10.

came unto Jeremiah, ^awhile he was shut up in the court of the prison, saying,

16 Go and speak ^ato Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel, ^bBehold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day ^cbefore thee.

17 But ^dI will deliver thee in that day, saith the LORD; and thou shalt not be given into the hand of the men of whom thou art afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, ^ebut thy life shall be for a prey unto thee, because thou hast put thy trust in me, saith the LORD.

CHAP. XL.

In this, and the four following chapters, we read of the mournful fate of the few Jews that were left in Canaan. Here is (1) A more particular discharge of Jeremiah, and his settlement with Gedaliah, whom Nebuchadnezzar had made governor of the poor Jews; 1—6. (2) Great resort of the fugitive Jews from the neighbouring countries to Gedaliah, and agreeable condition under him; 7—12. (3) A plot against Gedaliah's life by Ishmael a Jewish prince, instigated by the king of the Ammonites, discovered, but not credited; 13—16.

• Ch. 37. 6. &
39. 15.

• Ch. 39. 11—
14.

• Judg. 19. 10,
13. Josh. 18.
25. ch. 31. 15.

• Or manacles.

THE ^aword that came to Jeremiah from the LORD, after that ^bNebuzar-adan the captain of the guard had let him go from ^cRamah, when he had taken him being bound in ^{*}chains among all that were carried away captive of Jerusalem and Judah, who were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, ^dThe LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought it, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which *were* upon thine hand. If it seem good unto thee to come with me into Babylon, come, and ^eI will look well unto thee: but, if it seem ill unto thee to come with me into Babylon, forbear: behold, ^fall the land is before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now, while he was not yet gone back, *he said*, Go back also to ^gGedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or ^hgo wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah

the son of Ahikam to ^kMizpah, and dwelt with him among the people that were left in the land.

7 ¶ Now when all the captains of the forces who *were* in the fields, *even they* and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to ^mMizpah, ⁿeven Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the ^oNetophathite, and Jezaniah the son of a ^pMaachathite, they and their men.

9 And Gedaliah, the son of Ahikam, the son of Shaphan, ^qswore unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, ^rto serve the Chaldeans, which will come unto us: but ye, ^sgather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews *that were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even ^tall the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah unto Mizpah, and gathered wine and summer fruits very much.

13 ¶ Moreover, Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites ^uhath sent Ishmael the son of Nethaniah ^vto slay thee? But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews who are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, ^wThou shalt not do this thing; for thou speakest falsely of Ishmael.

Before Christ
cir. 588.

• Josh. 18. 26.
& 15. 38.
Judg. 20. 1.
1 Sam. 7. 5. 6.
1 Kin. 15. 22.

• Ch. 39. 4.
2 Kin. 25. 4,
22, 23.

• See ver. 6,
12, 13, 15.
ch. 41. 1, 3,
6, 10. not that
Gen. 31. 49.
Judg. 10. 17.
& 11. 11.

• 2 Kin. 25. 23.
ch. 41. 1. Is.
26. 10. Mic.
7. 5.

• 1 Chr. 2. 54.
Ezra 2. 22.

• 1 Chr. 2. 43.
ch. 42. 1.

• 2 Kin. 25. 14.
Heb. 6. 16.
1 Sam. 20. 16.
17. & 30. 15.

• Ch. 27. 11. &
29. 7. & 38.
17—20.

• Heb. to stand
before. Deut.
1. 38. 1 Kin.
1. 2. ch. 35.
19. Prov. 22.
29.

• Ch. 39. 10.
Deut. 16. 13.

• Ch. 24. 9. &
15. 4. Is. 16.
4. Obad. 14.

• Ezek. 5. 3.

• Job 6. 14.
Lam. 1. 2.
Zech. 1. 15.
ch. 41. 2, 10.

• Heb. to strike
thee in soul.
Num. 35. 11.
Hos. 4. 2.

• 1 Cor. 13. 5.
Prov. 14. 15.
Mat. 10. 16.
17. Ps. 112. 5.
with ch. 41. 2

REFLECTIONS UPON CHAP. XXXIX.—Alas, how the families of the north sit in the gates of Jerusalem, and the lords of the heathen where their gods had been worshipped! God's judgments fearfully convince such as would not believe his threatenings. And fruitless are all attempts to flee from his vengeance. But it will be awfully piercing to see our children murdered or damned through our obstinacy in sinning; and shut up at last in spiritual and eternal darkness through our obstinate ignorance of God's will! Marvellous, but just, are the changes and retributions of providence; and the ruin of oppressors is the rise of the oppressed. God comforts his people while their enemies are tormented: and heathens deliver them when hypocrites persecute them: yea, even prisons protect and mark them out for particular favours. Nor shall a cordial kindness to God's servants in trouble ever pass without distinguished honour and reward: and he

will suit his comforts to the fears and griefs of his people. None that trust in him shall ever perish or be confounded

REFLECTIONS UPON CHAP. XL.—Heathens sometimes honour God and his ministers more than many professors. It will at last appear that God is faithful and sin ruinous. And all loss sustained for God will be made up in the end. If his servants have hardships when sinners have liberty, they will obtain liberty when sinners shall be in misery. What honour God puts on the son of Jeremiah's late protector! [chap. xxvi. 24.] But short glimmerings of prosperity often introduce fearful strokes of adversity. It is only the deputies and servants of

Before Christ
cir. 588.

CHAP. XLI.

Here (1) Gedaliah, and those with him in arms, and seventy devout men, going to bewail the ruins of Jerusalem and the temple are murdered by Ishmael and ten assistants, and cast into a pit; and the rest of the people carried captives towards the land of the Ammonites; 1—10. (2) By the bravery of Johanan, the prisoners are recovered; and he, becoming commander in chief, contrives to carry the people to Egypt, to avoid the resentment of the Chaldeans; 11—16.

NOW it came to pass, in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew it,

5 That there came certain men from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass as he met them he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he and the men that were with him.

8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, was it which Asa the king had made for fear of Baasha king of Israel: and Ishmael the son of Nethaniah filled it with them that were slain.

10 Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son

of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 ¶ But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now it came to pass that, when all the people who were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

CHAP. XLII.

(1) Determined, by their carnal inclinations or expectations, to retire into Egypt, Johanan, and his fellow captains of the poor Jews in Canaan, by Jeremiah, solicit God's direction, and solemnly engage to follow it; 1—6. (2) By God's direction, Jeremiah encourages them to remain in Judea, as there only they would be safe; 7—12: dissuades them from going to Egypt, as that would ruin them; 13—18: and admonishes them that their dissimulation in this consulting of God would issue to their hurt; 19—22.

THEN all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, *Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us);

3 That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard you; behold, I

a righteous God can make the malice, the baseness, the barbarity, of the most hardened monsters in iniquity to glorify himself and ruin his enemies. Misery, death, and damnation, often meet men when, where, and whence, they least expected. And not the laws of God or men, but covetousness, frequently makes sinners to abstain from crimes. The most unnatural criminals may for a time escape punishment from men. And groundless fear, real or pretended, often leads men into ruinous guilt.

heaven's great Monarch who are secured in complete and lasting protection. O what baseness and barbarity can human minds contrive and perpetrate! Great men have need to be cautious of their own preservation, as well as charitable concerning their neighbours. But of little worth are earthly honours, which but tempt miscreants to murder us.

REFLECTIONS UPON CHAP. XLI.—By the most unexpected and unnatural means God can punish men, who have ripened themselves in wickedness. And

Before Christ
cir. 588.

Ch. 40. 14.
Neh. 6. 17.
18. & 2. 10.
19. Acts 20.
29, 30.

Ch. 40. 8. &
42. 1. & 43.
2, 4, 5.

Gen. 14. 14.
1 Sam. 30.
1—8.

2 Sam. 2. 13.
Josh. 10. 12.
& 18. 25.

Deut. 32. 36.
Ps. 124. 6, 7.

1 Cor. 12. 21.
Gal. 5. 1.

1 Sam. 30. 17.
Job 21. 30.

Job 27. 16—
19. Ps. 9. 16.
Prov. 12. 27.

Men soldiers.
Judg. 4. 4.

Ver. 10. ch.
34. 19. & 38.
7. Gen. 37.
36.

2 Sam. 19.
38, 40, with
Ezek. 46. 17.

Heb. from the
face of.
1 Sam. 30. 15.

Ver. 8. ch.
40. 8, 13. &
41. 11. & 43.
2, 4, 5. 2 Kls.
25. 23.

Mat. 15. 8.
Is. 29. 13.
Ezek. 33. 31.
ver. 20.

Or let our
supplications
fall before
thee.

Exod. 8. 28.
& 9. 28.
1 Sam. 7. 8.
& 12. 19, 23.
Is. 37. 4. ch.
11. 2. & 37. 3.

Lev. 26. 22.
Deut. 28. 64.

Ezra 8. 21.
Prov. 3. 5, 6.
Ps. 78. 36.
Mat. 2. 8.



ISHMAEL SLAYING GEDALIAH.

London Printed for Tho: Kelly & Co. 1846.

will pray unto the LORD your God according to your words; and it shall come to pass *that*, ⁵whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will keep nothing back from you.

5 Then they said to Jeremiah, The LORD be ^aa true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it* be good, or whether *it* be evil, we will obey the voice of the LORD our God, to whom we send thee; ^bthat it may be well with us when we obey the voice of the LORD our God.

7 ¶ And it came to pass after ten days that the word of the LORD came unto Jeremiah.

8 Then called he ^cJohanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people, from the least even to the greatest.

9 And said unto them, ^mThus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, then ⁿwill I build you, and not pull *you* down; and I will plant you, and not pluck *you* up: for ^oI repent me of the evil that I have done unto you.

11 ^pBe not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD; for I *am* with you to save you, and to deliver you from his hand.

12 And I will shew mercies ^qunto you, ^qthat he may have mercy upon you, and cause you to return to your own land.

13 But if ye say, We will not dwell in this land, ^rneither obey the voice of the LORD your God.

14 Saying, No, ^sbut we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now therefore hear the word of the LORD, ye remnant of Judah, Thus saith the LORD of hosts, the God of Israel, If ye ^twholly set your faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, *that* ^uthe sword which ye feared shall overtake you there in the land of Egypt, and the famine whereof ye were afraid ^vshall follow close after you there in Egypt; and there ye shall die.

17 ^wSo shall it be with all the men that set their faces to go into Egypt, to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel, As mine anger and

my fury ^xhath been poured forth upon the inhabitants of Jerusalem, so shall my fury be poured forth upon you when ye shall enter into Egypt: and ^yye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

19 ¶ The LORD hath said concerning you, O ye remnant of Judah, ^aGo ye not into Egypt: know certainly ^bthat I have ^cadmonished you this day.

20 For ^dye ^edissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and, according unto all that the LORD our God shall say, so declare unto us, and we will do *it*.

21 And now ^fI have this day declared *it* to you; ^gbut ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now therefore know certainly ^hthat ye shall die by the sword, by the famine, and by the pestilence, in the place whether ye desire to go *and* to sojourn.

CHAP. XLIII.

Here (1) Johanan and his companions, pretending that Jeremiah's faithful admonitions were not of God, but of Baruch, disregard them, and go to Egypt, taking him along with them; 1—7. (2) God sends them another message, importing that the Chaldeans should quickly pursue them into Egypt, and ravage that country; 8—13.

AND it came to pass *that*, when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 Then spake ^aAzariah the son of Hoshaiah, and Johanan the son of Kareah, and all ^bthe proud men, saying unto Jeremiah, Thou speakest ^cfalsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But ^dBaruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that ^ethey might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, ^fobeyed not the voice of the LORD, ^gto dwell in the land of Judah.

5 But ^hJohanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and ⁱJeremiah the prophet, and Baruch the son of Neriah.

REFLECTIONS UPON CHAP. XLIII.—Ministers have need to be men of fervent prayer, faithfulness, and intimacy with God. And, if people would profit by their ministers' prayers, they should seriously attend to their preaching. We can never be sincere with God if we do not obey his will so far as it is known to us. But what a cloak of religion will hypocrites put on to serve a particular turn! They will avouch God as their God; and make great pretences to unreserved readiness to obey his will in all things. How strange it is that he should return such dissemblers so plain, so gracious, an answer! But his mercy is the foundation of all our hopes and happiness. He can turn the hearts of kings to

favour or to hate us, as he pleases. And they, who carefully obey his will, may humbly expect his blessing. But it is madness to dissemble with a God of truth, who searches our hearts; or to quit our station, especially in his holy land; because we find trouble in it. If we think to escape suffering by sinning, we only rush upon the thick bosses of his buckler. If we make him our enemy, we shall find him a consuming fire wherever we go; and that upon which we most set our hearts will prove most fatal to us. If we make ourselves vile by our sins, he will make us viler by his judgments.

Before Christ
ch. 522.* Ver. 9. 1 Kin.
11. 13. ch. 2.
16. Is. 30. 4.* Mat. 28. 20.
Heb. 13. 5.
18. 30. 21.
2 Tim. 2. 9.* Ch. 13. 1—
10. & 18. 2—
10. & 19. 1—
13. & 51. 63.
64. Is. 20. 2—
4. Ezek. 14. 3.
31. Rev. 18.
21.* Is. 10. 5. ch.
1. 15. & 27.
6. & 28. 9.
10. Dan. 2.
21. & 5. 17.
29. 21. Jerem.
29. 14. & 30.
16.* Ch. xvi. Is.
xix. Ezek.
xxix. xxx.* Ch. 15. 2.
Zech. 11. 9.
Job 20. 29.* Ch. 45. 25. &
47. 7. & 50.
2. & 51. 44.
Exod. 12. 12.
Is. 19. 1. &
21. 9. & 16. 1.
Ezek. 30. 13.* Ezek. 29. 18
—20. i. e.
take the spoil
to clothe and
enrich his
army.* Exod. 11. 7.
Is. 52. 12.* Heb. statues,
or standing
images. See
ver. 12.* Or the house
of the sun.
Is. 19. 18.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they even to Tahpanhes.

8 ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the brick-kiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts the God of Israel, Behold, I will send and take Nebuchadrezzar the king of Babylon my servant, and will set his throne upon these stones that I have hid, and he shall spread his royal pavilion over them.

11 And when he cometh he shall smite the land of Egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the images of Beth-shemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

CHAP. XLIV.

Here we have (1) A most awakening sermon by Jeremiah to the Jews in Egypt, calculated to reprove and threaten them for their obstinate continuance in idolatry, notwithstanding God's word and rod; 1—14. (2) The impudent and impious contempt which they put upon it, and their declared resolution to persist in their idolatry, in despite of him and his God; 15—19. (3) God's condemnation of them to be mostly destroyed for their obstinacy; as a token of which, the king of Egypt should be quickly rendered unable to protect either them or himself; 20—30.

* Ch. 1. 2. &
26. 12, 15.
Ezek. 2. 7. &
3. 17.* Exod. 14. 2.
ch. 46. 14.* Ch. 43. 7.
Ezek. 30. 18.* Ezek. 30. 13.
16. Is. 19. 13.
or Memphis,
now Cairo.
Hos. 9. 6.* Is. 11. 11.
Ezek. 30. 14.
Gen. 10. 14.
Whether it
be the north
or south part
of Egypt, is
not agreed.* Ch. 4. 7. 20.
& 25. 11. &
xxxix. lii.
2 Kin. xxv.
2 Chr. xxxvi.
Lam. i—v.
Ezek. v—
xxiv. Mic. 3.
12.* 2 Kin. xvi.
xxi. xxix. ch.
2. 10—37. &
1. 17. 18. & 3.
19. 25. & 7.
17—34. & 8.
Deut. 13. 6.
& 32. 17.* Ch. 7. 14. 25
& 28. 1. &
26. & 29.
19. & 32. 3.
2 Chr. 36. 15.
Zech. 7. 7.* 2 Chr. 36. 16.
ch. 7. 24.
Deut. 20. 19.
Ps. 44. 11.
Is. 46. 4.* Zech. 7. 11.
12.

THE words that came to Jeremiah concerning all the Jews who dwell in the land of Egypt, who dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein,

3 Because of their wickedness which they have committed to provoke me to anger in that they went to burn incense, and to serve other gods whom they knew not, neither they, you, nor your fathers.

4 Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh do not this abominable thing that I hate!

5 But they hearkened not, nor inclined their ear to turn from their wick-

edness, to burn no incense unto other gods.

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah, and in the streets of Jerusalem, and they are wasted and desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel, Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah and in the streets of Jerusalem?

10 They are not humbled, even unto this day, neither have they feared nor walked in my law, nor in my statutes that I set before you and before your fathers.

11 ¶ Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword, and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, who are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape.

15 ¶ Then all the men who knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.

Before Christ
ch. 522.* Ver. 17. 21.
ch. 19. 13.* Ch. 42. 18. &
xxxix. lii. see
on ver. 2. Neh.
13. 18. Dan.
9. 12. Zech. 1.
3. 6. 1 Cor.
10. 11.* Ch. 12. 16.
Ezek. 12. 32.
& 33. 11.* Heb. out of
the midst of
Judah.* Ch. 42. 10.
ver. 11, 12,
14, 27.* Deut. 32. 15
—21. ch. 2.
9—28. & 29.
6.* Ch. 42. 18. &
24. 9. & 18.
16. & 26. 6. &
29. 18.* Ps. lxxviii.
cvi. Judg. ii.
1 Kin. xi.
2 Chr. xxi.
xxviii. xxxiii.
xxxvi. ch. ii—
xxiii. Is. i—ix.
lin. Ezek. vi—
xxiii. Mic. i—
iii. vi. vii.
Zeph. i. iii.
Nah. ix. Ezra
ix. Dan. ix.* Heb. wicked-
nesses, or
punishments,
&c.* Heb. contrite.
Ps. 51. 17. Is.
57. 15. & 66.
2. 2 Kin. 22.
19.* Deut. 29. 4.
Hos. 11. 2, 7.
Ezek. xxx. xvi.
xxii. Zech. 7.
11, 12.* Ch. 21. 10.
Ps. 34. 16.
Amos 9. 4.
Ezek. 14. 8.
& 15. 7. Lev.
17. 10. & 20.
3, 5. & 26. 17.* See on ch. 42.
15—18.* Heb. visit.
Ch. 11. 22. &
12. 21. & 43.
11.* Heb. lift up
their soul.* Ch. 4. 27.
ver. 27, 29.
ch. 42. 1, 2,
17.* Ch. 51. 50.
Is. 4. 2. & 10.
20. & 37. 32.
& 45. 20. &
66. 20.* Gen. 19. 4.
2 Chr. 24. 22.
Is. 1. 5. ch.
5. 3. Mat. 7.
13. 2 Tim. 3.
13.* Exod. 5. 2.
ch. 6. 16. 17.
& 7. 24. 26.
& 12. 12. &
36. 4.

REFLECTIONS UPON CHAP. XLIII.—Pride is among the most damning sins,—a root of infidelity, and a sure road to hell. They, who are full of ill designs themselves, ordinarily reproach the true friends of their church and nation as traitors: They, who hate to conform themselves to the scripture, are ready to deny the divinity of it. And they, who wish to contradict the ends of a gospel ministry, study to put it under an ill name. Proud men hate contradiction;

and, if they cannot obtain consent, they will force compliance; and even drag those who fear God along with them. But a sinful flight from God's judgments only hastens them upon us, and renders them heavier; and even draws down his wrath upon such as receive us into their friendship. And, very contrary to their intentions, he makes one nation a scourge to another.

Before Christ
cir. 588.
Ver. 25.
Num. 30. 12.
Deut. 23. 23.
Judg. 11. 36.
Or frame of
heaven. Ch. 7.
18. & 19. 13.
& 32. 29.

Hos. 2. 5. Is.
44. 5. Ezek.
16. 49. ch. 22.
15.
Heb. bread.

Women.
Ver. 15. ch. 7.
12.

Or Lushay's.
Gen. 3. 16.
Acts 13. 50.

2 Kin. 23. 26.
Hos. 2. 13.
Amos 8. 7.

Is. 7. 13. &
43. 24. Ezek.
16. 43. Amos
2. 13. Mal. 2.
17. ch. 15. 6.
& 36. 16.

Ch. 18. 16. &
24. 9. & 26. 6.
& 29. 18.
Lam. i—v.
ver. 2. 6. 12.
Dan. 9. 12.

See on ver. 8.

Is. 28. 10.
13. Rev. 2. 29.
Mat. 11. 15.
& 13. 9.

Ver. 15—19.
Job 15. 5. ch.
3. 5. Mat. 14.
9. Judg. 11.
35. 36. Is. 28.
15.

Gen. 22. 16.
Amos 6. 8. &
8. 7. with ver.
25.
Ps. 50. 16.
Ezek. 20. 39.
Mal. 1. 9. 10.
Mat. 3. 9.

REFLECTIONS UPON CHAP. XLIV.—Dreadful is the malignity of sin; infinitely God hates it, and earnestly should his ministers warn against it. It is a dreadful token of a reprobate mind when, with judgments upon us or around us, we harden ourselves in sin: and a certain sign that almighty vengeance is at hand to destroy us. They, who will not be ruled by God's word, must be broken by his rod. And, if men will prefer their own projects to God's promises and providence, it is just that they should meet with disappointments. No antiquity, authority, custom, or prosperity, can ever warrant what God forbids. And it is dreadful when the means which God uses to draw or drive us from our sins are perverted to harden us in them! or when those, who should assist one another in the way to heaven, are mutual tempters to, and hardeners in, sin. But God will effectually reprove his obstinate opponents by the ruinous strokes of his wrath. Nor can a greater curse light upon sinners, than to be given up to the devices of their own heart. Quickly will God ruin the created comforts and confidences

name shall no more be named in the mouth of any man of Judah, in all the land of Egypt, saying, The Lord God liveth.

27 Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword, and by the famine, until there be an end of them.

28 Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah that are gone into the land of Egypt to sojourn there shall know whose words shall stand, mine or theirs.

29 ¶ And this shall be a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:

30 Thus saith the LORD, Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon his enemy, and that sought his life.

Before Christ
cir. 588.

Ch. 31. 28. &
1. 12. & 20.
10. Ezek. 7. 6.

Lev. 26. 44,
45. Ps. 94. 12.
11. Hab. 3. 2.
Is. 10. 19—
22. & 27. 13.
Ezek. 11. 16.

Ps. 33. 11.
Zech. 1. 6.
ver. 29.

Heb. from me,
or from them.

Exod. 4. 1—
9. Judg. 6. 36
—40. 1 Sam.
2. 34. 18. 20.
3. 4. Luke 2.
12.

Dan. 2. 21. &
4. 34. 35.
Ezek. 29. 19.
& 30. 10. 11.

His rebel-
lious subjects,
or the Chal-
deans.

Ch. 39. 5. &
52. 8—11.
2 Kin. 25. 4—
7.

CHAP. XLV.

In this, and the six subsequent chapters, we have a number of predictions, delivered a considerable time before the destruction of Jerusalem; and which may serve as an explication of chap. xxv. Here is (1) Baruch terrified, lest he should be brought to trouble for writing and reading Jeremiah's roll; 1—3. [chap. xxxvi.] (2) The Lord reproving his extensive carnal expectations, and silencing his fears, by a promise of special preservation; 4, 5.

THE word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the LORD, the God of Israel, unto thee, O Baruch;

3 Thou didst say, Wo is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

4 Thus shalt thou say unto him, The LORD saith thus, Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee for a prey in all places whither thou goest.

Ch. 36. 1, 4,
26, 32.

Is. 50. 4.
2 Cor. 1. 4.
Is. 63. 9.

Ps. 120. 5, 6.
& 42. 7. &
130. 1.

Ch. 36. 26.
Ps. 69. 27.
Lam. 1. 3. &
3. 1. Acts 20.
23.

Ps. 52. 5. ch.
31. 28.

2 Kin. 5. 26.
Ps. 4. 6. Mat.
6. 34. Heb.
13. 5. 1 Tim.
6. 6.

Ch. 25. 26.
Is. 66. 16. &
65. 12, 13.

Ch. 39. 18. &
21. 9. & 38. 2.
& 15. 11, 21.

CHAP. XLVI.

Already the nations, known to the Hebrews, had tasted the Lord's indignation by the Assyrians; now they must take a second draught by the Chaldeans. Here are two prophetic burdens laid

which we put in his room. And indeed nothing is to us what we fancy it, but what he makes it.

REFLECTIONS UPON CHAP. XLV.—Alas, how unwilling our hearts are to take up our cross and follow Christ! Very small difficulties are apt to discourage young beginners in the service of God. And often it is more their unbelieving fears than their real dangers that make them to complain. If we had less desire after, and less expectation from, creatures, and more faith in Christ's word and views of the spiritual nature of his kingdom, external events would trouble us less. While therefore God so exactly observes me, let me never seek my own more than the public welfare. Let me never seek great things here, where every thing is less than nothing, and vanity, and as uncertain as a shadow or a vapour. If God preserve and protect me in evil times, it is more than I deserve, or perhaps could expect.

Before Christ
cir. 608.

upon the Egyptians, the ancient opposers, and late deceivers, of the Hebrews. (1) A prophecy that their forces at Carchemish on the Euphrates should in the fourth year of Jehoiakim's reign, notwithstanding their pompous preparations and big expectations, be terribly and irretrievably routed and scattered; 1—12. (2) A prophecy that, about thirty-four years after, the Chaldeans should invade Egypt, fill it with terror and confusion, murder the inhabitants, and render the country desolate about forty years; 13—26. (3) Comfortable assurance to the Jews that they should not be utterly destroyed, but delivered from captivity; 27, 28. [See Introduction, chap. iv. sect. iii.]

THE word of the LORD which came to Jeremiah the prophet against the Gentiles.

2 ^bAgainst Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 ^dOrder ye the buckler and shield, and draw near to battle.

4 Harness the horses, and get up, ye horsemen, and stand forth with your helmets: furbish the spears, and put on the ^{*}brigandines.

5 [†]Wherefore have I seen them dismayed, and turned away back? and their mighty ones are [‡]beaten down, and are fled apace, and look not back: for ^efear was round about, saith the LORD.

6 ^fLet not the swift flee away, nor the mighty man escape; they shall stumble, and fall ^gtoward the north by the river Euphrates.

7 ^hWho is this that cometh up as a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; ^{*}the Ethiopians and [†]the Libyans, that handle the shield; and the Lydians, that handle and bend the bow.

10 For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiated and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates.

11 ⁱGo up into Gilead, and take balm, O ^mvirgin, the daughter of Egypt: in vain shalt thou use many medicines; for [‡]thou shalt not be cured.

12 The nations have heard of thy shame, and ^othy cry hath filled the land: for the mighty man ^phath stumbled against the mighty, and they are fallen both together.

13 ¶ The word that the LORD spake to Jeremiah the prophet, ^qhow Nebuchadrezzar king of Babylon should come and smite the land of Egypt.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph, and in Tahpanhes: say ye, Stand fast, and

prepare thee; for the sword shall devour round about thee.

15 ^{*}Why are thy valiant men swept away? they stood not, because the LORD did drive them.

16 He ^ymade many to fall, yea, one fell upon another: and ^xthey said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt is ^{but} a noise; he hath passed the time appointed.

18 As I live, saith the ^bKing, whose name is the LORD of hosts, Surely as ^cTabor is among the mountains, and as ^dCarmel by the sea, so ^eshall he come.

19 Oh thou ^fdaughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant.

20 Egypt is like ^ea very fair heifer, but destruction cometh; it cometh ^hout of the north.

21 Also her ⁱhired men are in the midst of her, ^klike ^{*}fatted bullocks; for they also are turned back, and are fled away together: they did not stand, because ^mthe day of their calamity was come upon them, and the time of their visitation.

22 The voice thereof shall go ⁿlike a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her ^pforest, saith the LORD, though it cannot be searched; because they are more ^qthan the grasshoppers, and are innumerable.

24 ^rThe daughter of Egypt shall be confounded; ^sshe shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Israel, saith, Behold, I will punish the ^tmultitude of No, and Pharaoh, and Egypt, with their gods and their ^xkings; even Pharaoh, and all them that trust in him:

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and ^yafterward it shall be inhabited, as in the days of old, saith the LORD.

27 ¶ ^zBut fear not thou, O my servant Jacob, and be not dismayed, O Israel; for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.

28 Fear thou not, O Jacob my servant, saith the LORD, for I am with thee; for ^aI will make a full end of all the nations whither I have driven thee; ^bbut I will not make a full end of thee, but correct thee in measure; yet will I [‡]not leave thee wholly unpunished.

Before Christ
cir. 607.

^u Is. 34. 6. ver. 10, 21.

^v Ver. 5. 21. Jer. 5. 21. Is. 66. 15, 16. Rev. 6. 17.

^w Heb. multiplied the fall. Ver. 12.

^x The hired troops. Ver. 9, 21.

^y Exod. 15. 9. ch. 8. 20. i. e. mere blusterer.

^z Ps. 103. 19. Mal. 1. 14. Mat. 11. 25. 1 Tim. 1. 17.

^a Josh. 19. 12, 22. Judg. 4. 6, 8.

^b 1 Kin. 18. 42, 43.

^c Tit. 1. 2. Num. 23. 19.

^d Ch. 48. 18. Is. 47. 1. Ps. 137. 8.

^e Heb. make thee instruments of captivity.

^f Hos. 10. 11. ch. 50. 11.

^g Ver. 2. 10, 13. ch. 25. 9, 19. & 1. 14.

^h Ver. 9. 16. Hired troops.

ⁱ Ch. 50. 27. Is. 34. 7.

^j Heb. bullocks of the stall.

^k Ver. 5. 15, 16.

^l Ps. 37. 13. ch. 50. 27.

^m Is. 29. 4. Mic. 1. 4. & 7. 16, 17. i. e. Hissing and howling.

ⁿ Is. 10. 33, 34. & 14. 2. & 37. 24. ch. 51. 20—23.

^o Armies and multitudes of cities. Is. 10. 18. Ezek. 20. 46, 47.

^p Judg. 6. 5. & 7. 12. Joel 2. 4. Rev. 13. 5.

^q Ver. 11. 19. Ps. 137. 8.

^r Ver. 25, 26. Ezek. xxix—xxxii. Is. xix.

^s Or nourisher.

^t Heb. Amon—No. Ezek. 30. 15. Nah. 3. 8.

^u Ch. 43. 12, 13. Ezek. 32. 11, & 29. 13. Is. 49. 1.

^v Exod. 12. 12.

^w Ch. 44. 30. Ezek. xxxix. xxx. Is. 19. 12. Mic. 7. 10.

^x Ezek. 29. 11, 13. ch. 50. 39. Mic. 7. 12.

^y Zech. 10. 10, 11.

^z Is. 41. 13. & 43. 5. & 44. 2. ch. 30. 10, 11. see ch. 23. 3, 5. & 29. 14.

^a Is. lx—lxii. Amos 9. 14. Hos. 2. 18—23. Ezek. 37. 21.

^b Is. 24. 3, 19, ch. 25. 9, & 50. 21, 26, & 51. 3, 52.

^c Ch. 4. 27. & 5. 10, 12, & 10. 24. & 30. 10, 11. Hab. 3. 2. 1 Cor. 10. 13. & 11. 32.

^d Ps. 49. 30—37.

^e Or not utterly cut thee off.

^a Zech. 2. 13. ch. 25. 9, 19—26.

^b Ch. 25. 9, 19. see ver. 14.

^c 2 Chr. 35. 26. 2 Kin. 23. 19.

^d Ver. 14. ch. 51. 11, 12.

^e Nah. 2. 1. & 3. 14. Joel 3. 9, 12. 2 Kin. 10. 3. i. e. make all the preparation you can for battle, but it will be to no purpose.

^f Coats of mail.

^g Terrified they will attempt to flee, but will be most of them slain by the Chaldeans.

^h Heb. broken in pieces.

ⁱ Heb. fled a flight.

^j Ch. 6. 25. & 51. 30. Is. 19. 16. Rev. 6. 15.

^k Is. 30. 16, 17. Amos 2. 14. Ps. 33. 16, 17. ch. 9. 23.

^l Ch. 1. 14. & 4. 6. & 6. 1. & 25. 9.

^m Ch. 47. 2. Is. 8. 7. Dan. 9. 26. & 11. 22. Amos 8. 8. Exod. 15. 9, 10. The great army shall be almost wholly slain.

ⁿ Heb. Cush.

^o Heb. Pul. The Ethiopians dwelt southward, and the Libyans and Lydians westward of Egypt.

^p Is. 13. 6. Joel 1. 15. & 2. 1. Amos 5. 18. Zeph. 1. 14, 15. & 2. 2. ch. 1. 6. ver. 25.

^q Is. 4. 6. & 5. 16. Ezek. 31. 17. Zeph. 1. 7.

^r Ch. 2. 22. & 3. 1. Ezek. 31. 17. Zeph. 1. 7.

^s Ch. 14. 17. ver. 19. Is. 47. 1.

^t Heb. no cure shall be unto thee.

^u Ver. 2. Ezek. 32. 9, 10, 12.

^v Ch. 48. 34. Is. 15. 5, 8.

^w Ver. 6, 10, 16, 21. Is. 10. 4. & 31. 3.

^x cir. 607.

^y Ch. 43. 10—13. & 44. 30. Is. xix. & 27. 1. & 31. 3.

^z Ezek. xxix—xxxii. Joel 3. 19.

^a Joel 3. 9, 12. ch. 4. 5, 6, 13, 20, 21. & 6. 1—5.

^b Ch. 44. 1. with ver. 3, 4.

^c Memphis. Ver. 19.

REFLECTIONS UPON CHAP. XLVI.—God will reckon with sinners at last. And alas, at what expense, and with what parade, they rush forward into their own destruction! When they think to magnify themselves by their wicked

enterprizes, he glorifies himself in blasting their designs and cutting them off. At infinite hazard do kings, in their pride, march multitudes into sudden death and damnation. And the more confident they are, the nearer is their ruin. No

Before Christ
cir. 607.

CHAP. XLVII.

Contains the short, but terrible, doom of the Philistines, and of Tyre and Zidon. (1) The Chaldeans, in a most terrifying manner, shall invade and ravage their country; 1—5. (2) The war shall continue long, and be very ruinous, notwithstanding all attempts to finish it; 6, 7. [See Introduction, chap. iv. sect. i. ii.]

Ch. 25. 20.
Is. 14. 29—
31. Ezek. 25.
15—17. Amos
1. 6—8. Zeph.
2. 4, 5.

2 Chr. 35. 20.
& 36. 3.

Heb. *Azzah*.
Gen. 10. 19.
1 Kin. 4. 24.

Is. 8. 7. ch.
46. 8, 9, & 25.
9, 20, & 1. 14.
15. i. e. great
armies of
Chaldeans.

Heb. *the ful-
ness thereof*.

Ch. 46. 22. &
48. 3—5, 39.
Is. 15. 2—5,
8, & 22. 1, 4.

Ch. 8. 16. Job
39. 19—25.

Nah. 3. 2.
Judg. 5. 22.

Num. 16. 34.
Deut. 26. 54.

Ch. 46. 10.
Ps. 77. 13.

Ch. 25. 9, 22.
Is. xxxiii. Ezek.
xxvi. xxvii.
xxxviii. Joel 3.
4—8. Amos 1.
9—11.

Ver. 7. Is. 20.
6. Amos 1. 8.
Ezek. 25. 16.

Heb. *the isle*.

Gen. 10. 12
—14. Deut. 2.
23. Amos 9. 7.
& 1. 8. Ezek.
25. 16.

Mic. 1. 16.
Zech. 9. 5. ch.
41. 5. & 48.
37. & 16. 6.
Zeph. 2. 4—7.
i. e. desolation
and grief.

Ch. 48. 37.

Ezek. 14. 17.
& 21. 3. ch.
48. 31, 32.

Heb. *gather
thyselves*.

Heb. *How
canst thou?*

1 Sam. 3. 12.
Mic. 6. 9.
Zech. 2. 4—7.
Ezek. 25. 16.

The Philis-
tines dwelt
along the
shore of the
Mediterranean
sea on the
south-west,
and the Ty-
rians and
Zidonians on
the north-west
of Canaan.
Ver. 1, 4, 5.

605.

Is. xv. xvi. &
25. 10. ch. 25.
9, 21. & 27. 3.
Ezek. 25. 8—
11. Amos 2.
1—3. Zeph. 2.
8—11.

Num. 32. 37.
& 33. 47.
Is. 15. 2. & 16.
2. 9. ver. 21—
21.

Or *the high
place*.

Is. 16. 14. &
25. 10. It shall
be no more a
glorious king-
dom.

Or *he brought
down*. Is.
15. 1. & 25.
10.

Heb. *go after
thee*.

CHAP. XLVIII.

Concerns the Moabites; and (1) Foretells their destruction, that it should be dreadful, and extend to all parts of their land; 1—6, 8, 21—25, 34: that the Chaldeans should shortly, and unexpectedly, invade their country; 8, 9, 16, 40, 41: murder them with great fury; 10: force some to flee; 9: carry multitudes captive; 12, 46: and, without permitting scarcely any to escape, lay the land desolate; 42, 45, 14, 15: and thus force them to abandon their idols; 7, 13, 35: turn their joys into mourning; 3—5, 33, 34, 37—39: while their neighbours should bewail their miseries; 17—19, 31—36. (2) Represents the sinful causes of these their disasters; viz. their pride, idolatry, carnal security, and confidence; 7, 11, 14, 29, 35: and their contempt of, and enmity against, God and his people; 20, 27, 30, 42. (3) Promises their restoration after the Chaldean captivity, &c. 47. [See Introduction, chap. iv. sect. viii. ix. x.]

A GAINST Moab thus saith the LORD of hosts, the God of Israel, Wo unto Nebo, for it is spoiled! Kiria-thaim is confounded and taken; *Misgab is confounded and dismayed.

2 There shall be no more praise of Moab: in Heshbon they have devised evil against it; come and let us cut it off from being a nation. Also thou shalt be cut down, O Madmen; the sword shall pursue thee.

numbers, no armour, no courage, no strength, no cunning, no wealth, no flight, avails when God is the assailant and pursuer. Mighty armies make but a pitiful figure when he masters the host of their enemies to the battle. And noisy blusterers do least in a time of need. They, who disappointed others, are at last disappointed themselves. Alas, what desolations sin makes in the most populous and wealthy countries! Quickly is Egypt too hot for the Jews, who fled thither, and all her thousands of cities turned into ruinous heaps. Amidst external preparations it is necessary to prepare chiefly for trouble, captivity, death, and eternity. But great is his grace, who secures the salvation of his church and people in the worst of times, and even grants partial deliverances to his enemies.

3 A voice of crying shall be from Horonaim, spoiling and great destruction.

4 Moab is destroyed; her little ones have caused a cry to be heard.

5 For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 † Flee, save your lives, and be like the heath in the wilderness.

7 ¶ For, because thou hast trusted in thy works, and in thy treasures, thou shalt also be taken; and Chemosh shall go forth into captivity with his priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed be he that doth the work of the LORD deceitfully, and cursed be he that keepeth back his sword from blood.

11 ¶ Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.

14 ¶ How say ye, We are mighty and strong men for the war?

15 Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name is the LORD of hosts.

16 The calamity of Moab is near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff broken, and the beautiful rod!

18 Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds.

19 O inhabitant of Aroer, stand by the way, and espy: ask him that fleeth,

Ch. 46. 11, 19. Is. 16. 2. & 47. 1. Ps. 63. 1. Is. 35. 7. Ezek. 19. 13.
Num. 21. 13, 14. Deut. 2. 36. 1 Sam. 4. 13. Ps. 46. 8. 2 Sam. 1. 4.

Before Christ
cir. 605.

Is. 15. 2—5,
8, & 16. 7—
11, & 22. 1,
ch. 4. 20, 21.

Or *great ones*.
Ch. 25. 34—
36. All ranks
and places
shall terribly
mourn and
howl.

Heb. *weeping
with weeping*.
Rev. 19. 9.

Heb. *weeping
with weeping*.
Rev. 19. 9.

Heb. *escape for
your life re-
gardless of
wealth*.

Or *anaked
tree, or desti-
tute*. Ch. 17. 6.
& 51. 6. Rev.
6. 15. Job 30.
3—7.

Ps. 62. 7. &
115. 8.

Their god.
Judg. 11. 24.
Num. 21. 29.
Is. 46. 1, 2.
ch. 43. 12, 13.
& 49. 3.

Ch. 25. 9. &
6. 26. & 4. 7
20. i. e. Chal-
deans.

Is. xv. xvi.
Ezek. 25. 9.
Zech. 2. 9.

Ver. 28. Ps.
55. 6. Is. 16
2.

Is. xv. xvi.
Ezek. 25. 9,
11. Zeph. 2. 9

Judg. 5. 23.
ch. 50. 25.
1 Kin. 20. 42.
1 Sam. 15. 3—
9.

Or *negli-
gently*.

Ch. 12. 2. Ps.
73. Zeph. 1.
12. i. e. hath
flourished.

For about
120 years.

Former wick-
edness. Is. 16.
6. ver. 29.
Heb. *stood*.

Chaldeans.
Ch. 25. 9, 21.
& 27. 3. & 13.
14. ver. 8, 15,
18. They shall
enslave them
and ruin their
wealth and
cities.

Ver. 39. Is. 2.
20. & 15. 2.
& 16. 12. &
45. 20. with
Judg. 11. 24
1 Kin. 11. 7
ver. 7.

Hos. 8. 5. &
10. 5. 1 Kin.
12. 28, 29.
Of the calves
there.

Jer. 9. 23.
Ps. 33. 16. &
76. 5. & 147.
10. ver. 39, 41.

Ver. 8. 18—
25. Their
cities are
ruined, and
themselves
taken captive.

Heb. *the choice
of*. Ch. 50. 27
Is. 34. 7.

1 Tim. 1. 17.
& 6. 15, 16.
ch. 46. 18. Ps.
47. 2 Mal. 1.
14.

Is. 13. 22.
2 Pet. 2. 3.
Ezek. 12. 22
—28. Deut.
32. 35. 1 Thes.
5. 3.

Is. 15. 8.
Rev. 18. 9, 18.

Is. 14. 5. & 9.
4. & 10. 5.
ver. 39. Ezek.
19. 12—14.

Heb. *inhabitant*.

REFLECTIONS UPON CHAP. XLVII.—God exactly foresees the miseries of the most strong and flourishing states. And the strongest holds are of no avail against the artillery of a threatening, an angry, God. He effectually reckons against the spiteful or treacherous enemies of his people at last: and, if he be against us, who can be for us? The more we trust to creatures for help, the more sad disappointments we shall meet with in a time of need. Yea, great distress may make us even to forget we have our darling babies, or to wish they had never been born. But, notwithstanding the confusions of war, every stroke is directed by the hand of God; and none can stop it till it has finished his work.

Before Christ
cir. 605.

^b Is. xv. & 16.
7-11. ver.
3-5, 31-39.
ⁱ Num. 21. 28.
Judg. 11. 18.
Is. 16. 2, 7.

^k Ver. 8. Ezek.
25. 9. Zeph. 2.
9.

ⁱ Not that Josh.
15. 51. & 21.
15.

^m Is. 15. 4.
Josh. 13. 19.
& 21. 36, 37.

ⁿ Ver. 1. 18.
Num. 21. 30.
& 32. 34, 38.
& 33. 46.
Ezek. 6. 14.

^o Ver. 1. Num.
32. 37, 38. Is.
15. 2.

^p Ver. 41.
Amos 2. 2.

^q Not that ch.
49. 13. Is. 63.
1. but Deut. 4.
43. Josh. 21.
36.

^r Ps. 75. 4, 5.
10. Job 22. 9.
Ps. 10. 15. &
37. 17.

^s Ch. 25. 17.
21. 23. Is. 51.
17. Ps. 60. 3.
& 75. 8. Ezek.
23. 32-34.

^t Zeph. 2. 10.
ver. 27, 29,
42.

^u Hab. 2. 16.
Is. 19. 14.

^x Prov. 24. 17.
18. ch. 12. 14.
Ezek. 25. 8.
Zeph. 2. 8.

^y Did he ever
rob you?
Ch. 2. 26.

^{||} Or movedst
thyself.

^z Ver. 9. Ps. 55.
6, 7. ch. 49.
16. Song 2. 14.
i. e. hide your-
selves in dens
and caves.
Is. 2. 19.
Judg. 6. 2.
1 Sam. 13. 6.

^a Is. 16. 6, & c.
ver. 26. Zeph.
2. 10. And
still growing
worse.

^b Is. 16. 6. i. e.
furious threat-
enings against
me and my
people.

^c Or those on
whom he stay-
eth (Heb. his
bars) do not
right. Ps. 33.
10. Job 40. 12.

^d Ch. 50. 36.
Ps. 33. 10.
Job 40. 11, 12.
& 9. 12, 13.

^e Is. 15. 2-5.
& 16. 7-11.

^f Is. 16. 8, 9.

^g Is. 16. 9.
Num. 21. 13.

^h Ver. 8, 15,
18. Rev. 14.
15, 18.

ⁱ Is. 16. 10. &
9. 3. Joel 1.
12.

^j Ch. 51. 14.
Rev. 18. 9, 10.
ch. 4. 20, 21.

^k Ver. 2, 15. Is.
15. 4-6. ch.
46. 20. The
whole country
is filled with
outcries and
howling.

^l Heb. desola-
tions.

^m Ver. 7. Is.
16. 12. & 15.
2. Num. 25. 3.

ⁿ Is. 15. 5. &
16. 11. ch. 4.
19. Lam. 1. 20.
Job 30. 27.

and her that escapeth, *and* say, What is done?

20^h Moab is confounded, for it is broken down: howl and cry; tell ye in ⁱArnon that Moab is spoiled,

21 And judgment is come upon the plain country; upon ^jHolon, and upon ^kJahazah, and upon Mephaath,

22 And upon ^lDibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon ^mKiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon ⁿKerioth, and upon ^oBozrah, and upon all the cities of the land of Moab, far or near.

25 ^pThe horn of Moab is cut off, and his arm is broken, saith the LORD.

26 ¶ ^qMake ye him drunken; for he magnified *himself* against the LORD; Moab also ^rshall wallow in his vomit, and he also shall be in derision.

27 For ^swas not Israel a derision unto thee? ^twas he found among thieves? for since thou spakest of him thou ^{||}skippedst for joy.

28 O ye that dwell in Moab, ^uleave the cities, and dwell in the rock, and be like the dove *that* maketh her nest in the sides of the hole's mouth.

29 We have heard the ^vpride of Moab, (he is exceeding proud); his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know ^whis wrath, saith the LORD; but *it shall not be so*; ^xhis lies ^yshall not so effect *it*.

31 ^zTherefore will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of Kir-heres.

32 ^aO vine of Sibmah, I will weep for thee with the weeping of Jazer; thy plants are gone over the sea, they reach *even* to the ^bsea of Jazer: ^cthe spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine presses: none shall tread with shouting; *their shouting shall be no shouting*.

34 ^dFrom the cry of Heshbon *even* unto Elealeh, *and even* unto Jahaz have they uttered their voice, from Zoar, *even* unto Horonaim, as an heifer of three years old: for the waters also of Nimrim shall be ^edesolate.

35 Moreover, I will cause to cease in Moab, saith the LORD, ^fhim that offereth in the high places, and him that burneth incense to his gods.

36 ^gTherefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres;

because ^hthe riches *that* he hath gotten are perished.

37 For ⁱevery head *shall be* bald, and every beard ^jclipped: upon all the hands *shall be* cuttings, and upon the loins sackcloth.

38 *There shall be* lamentation generally ^kupon all the house-tops of Moab, and in the streets thereof: for I have broken Moab like ^la vessel, wherein is no pleasure, saith the LORD.

39 They shall howl, *saying*, ^mHow is it broken down! how hath Moab turned the ⁿback with shame! so ^oshall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD, Behold, ^phe shall fly as an eagle, and shall spread his wings over Moab.

41 ^qKerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day ^rshall be as the heart of a woman in her pangs.

42 And Moab shall be destroyed ^sfrom *being* a people, because ^the hath magnified *himself* against the LORD.

43 ^uFear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

44 ^vHe that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, *even* upon Moab, ^wthe year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon, because of the force: but ^xa fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the ^ytumultuous ones.

46 ^zWo be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken ^acaptives and thy daughters captives.

47 ¶ ^bYet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab.

CHAP. XLIX.

Still the cup of God's wrath goes round among the nations by the hand of the Chaldeans, and they must drink it. (1) For their seizing of the Israelites' territory in Gilead, and for their pride and carnal confidence, the Ammonites must have their hearts terrified, their cities destroyed, their persons murdered or made captives, that the Israelites may possess their country;—but shall at last be delivered; 1-6. (2) For their pride and self-confidence, the Edomites shall have their country wasted, their hopes disappointed, and themselves overwhelmed with inevitable, fearful, and lasting, destruction; 7-22. (3) After terrible confusion and consternation, the Syrians shall have their armies, and men able for war, murdered, and their cities burnt into ruinous heaps; 23-27. (4) The Arabs of Kedar and Hazor shall have their country desolated, and their flocks and herds carried off for a spoil; 28-33. (5) The Elamites, or Persians, shall have their forces destroyed or dispirited, their people scattered, and princes murdered; but at last be delivered; 34-39. [See Introduction, chap. iv. sect. vii-xii.]

CONCERNING ^athe Ammonites, ^bthus saith the LORD, Hath Israel

exactness, activity, and fury, his agents perform their work. Such as could not be shamed out of their idolatry by his word must be made ashamed of it by his rod, and be convinced by experience that their idols cannot help them. Long outward prosperity is a snare to men's souls; and by it wicked men encourage themselves to more ungodliness. When men enjoy their good things here, they have none to expect in eternity. When God has borne long with sinful nations, they may expect calamities, surprising, terrible, lamentable, shameful, and complicated, but all of them righteous. And it is of infinite mercy if they issue not in everlasting destruction. Nor need presumptuous mockers of God and his people to wonder if their hands be made strong, or if their presumption become the prelude of their ruin.

CHAP. XLVIII. Ver. 43-45. In that period, fixed by God for the punishment of the wicked Moabites, multitudes of ruinous disasters shall come upon them at once; and, if they escape from one, they shall be ruined by another.—For fear of the Chaldeans, and conscious of their own weakness, they shall flee to Heshbon their capital; but the Chaldeans having taken it, shall, with fire and sword, spread themselves through the whole country, and waste it, and bring down the power and glory of their proud nobles, rulers, and noisy boasters.

REFLECTIONS UPON CHAP. XLVIII.—God is the author and manager of all the awful judgments executed upon nations or persons. And with tremendous

Before Christ
cir. 605.

^o Prov. 11.
Is. 15. 7. ch.
17. 11. Mat.
19. 2.

^p Is. 15. 2, 3.
ch. 41. 5. &
47. 5. ch. 16.
6. Ezek. 5. 1,
11. Gen. 37.
29, 34.

^q Heb. dimi-
nished.

^r Is. 15. 3. &
22. 1.

^s Ch. 19. 12. &
22. 28. Ps. 60.
8. & 108. 9. &
2. 9.

^t Ver. 17. Is.
14. 5. ch. 50.
2.

^u Heb. neck.

^v Ver. 26, 27.
with Ezek. 25.
8. Zeph. 2. 8.

^w Nebuchad-
nezzar. Deut.
28. 49. Is. 8.
8. Hos. 1. 8.
Dan. 7. 4. ch.
40. 22. & 47.
13. Ezek. 17.
3. Hab. 1. 8.
Lam. 4. 19.

^x Or The cities
are.

^y Quaking and
fainting. Ch.
6. 24. & 30.
6. & 49. 22.
& 50. 37. &
51. 30. Lam.
1. 6. Is. 13. 8.
Nah. 3. 13.
Mic. 4. 9, 10.

^z Ps. 83. 4. Is.
7. 8. Mat. 7. 2.
Judg. 1. 7.

^a Ver. 26-30.
Zeph. 2. 10.
Job 40. 11, 12.
& 9. 13. Prov.
16. 18. & 29.
23. & 13. 25.

^b Is. 24. 17, 18.
Deut. 32. 23.
—25, 35.
Ps. 11. 5, 6.

^c Is. 24. 18.
Amos 5. 19. &
2. 14, 15. &
9. 1-4. ch.
16. 16. 1 Kin.
19. 17. & 20.
30.

^d Ch. 11. 23. &
46. 21.

^e Num. 21. 28.
& 24. 17. Is.
xv. xvi. Amos
2. 2.

^f Heb. children
of noise.

^g Num. 21. 29.
ver. 1, 7, 12.

^h Heb. in cap-
tivity.

ⁱ Ps. 72. 9. ch.
46. 26. & 49.
6. 39. Is. 18.
7. & 19. 18-
23. & 23. 18.
Ezek. 16. 53.

^j Ch. 25. 9, 21.
Ezek. 21. 26.
& 25. 2-10.
Amos 1. 13-
15. Zeph. 2.
8-11.

^k Or against.

your strongest cities; and, acting under my direction and influence, who am the Almighty sovereign of the world, shall, without control, ravage your whole country.

Before Christ
cir. 589.

Ch. 46. 5. &
6. 25. & 48.
41, 43. ver. 5,
22, 24.

See on ver. 8.

Heb. fly
greatly.

Ch. 23. 9, 23,
24. & 27. 6.
Is. 10. 7.

Or that is at
ease.

Judg. 12. 7.
27. Is. 47. 8.
Zeph. 2. 15.
Ezek. 30. 9. &
39. 6. Is. 32.
9, 10.

Num. 23. 9.
Deut. 33. 29.
Mic. 7. 14.

Ver. 29.

Ezek. 5. 13.
Deut. 28. 64.

Heb. cut off
into corners,
or that have
the corners of
their hair
polled. Ch. 9.
26.

Ch. 9. 11. &
10. 22. & 51.
37. Is. 13.
20—22. & 34.
11—15. Zeph.
2. 9, 13—15.
Mal. 1. 3, 4.

599.

Persia. Gen.
10. 22. & 14.
1. ch. 35.
9, 25. Dan. 8.
1, 2. Is. 22. 6.
& 21. 2.

Is. 22. 6. ch.
50. 14. & 51.
3, 56. Ps. 46.
9.

Ver. 32. Dan.
7. 2. ch. 4.
11, 12. & 51.
1. Is. 66. 15.
& 5. 28. Nah.
1. 3.

Ver. 32. Deut.
32. 27. & 28.
25, 64. Ezek.
5. 10, 13.

Ver. 5, 22,
24, 29. ch.
25. 9, 15, 16,
27, 32, 33, 38.
Ps. 48. 5, 6.

Ch. 10. 18. &
48. 2. Lev.
26. 33.

Of just ven-
geance. Dan.
7. 9, 11. or
ch. 1. 15. &
43. 10. & 27.
6, 7.

Ch. 48. 47.
ver. 6. 2 Chr.
36. 23. Ezra
1. 1. Acts 1.
9.

selves their curtains, and all their vessels, and their camels; and they shall cry unto them, ^pFear is on every side.

30 ¶ ^aFlee, ¶ get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for ^rNebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up into the ^{*}wealthy nation that dwelleth without care, saith the LORD, who have neither gates nor bars, *who* dwell alone.

32 And their camels shall be a booty, and the multitude of their cattle a spoil; and ^xI will scatter into all winds them *that are* ^yin the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor shall be a dwelling for dragons, and a desolation for ever: there shall no man abide there, nor *any* son of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet against ^aElam, in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts, Behold, I will break ^bthe bow of Elam, the chief of their might.

36 And upon Elam will I bring ^cthe four winds from the four quarters of heaven, and ^dwill scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For ^eI will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD; and I ^fwill send the sword after them, till I have consumed them:

38 And I will set my ^gthrone in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 ¶ ^hBut it shall come to pass in the latter days *that* I will bring again the captivity of Elam, saith the LORD.

CHAP. L.

Now the Chaldeans, who had destroyed the nations around, must be fearfully destroyed in their turn, as a figure of the destruction of the Heathen, and especially the Antichristian, enemies of the gospel church. [See Introduction, chap. iv. sect. xii.] Here is (1) Manifest and grievous destructions advertised against Babylon by the Medes and Persians; 1—3. Their army is raised to strip the country of wealth, murder the affrighted inhabitants, and break down the walls, while their auxiliaries desert them; 9—18. They are mustered, and instructed to destroy Babylon, and are assured of success; 21—32. In fine, God's judgments cut off her helpers, ravage the country, and fill it with consternation and ruin; 35—46. (2) A list of the sinful causes of their destruction: idolatry, 2, 38; carnal joy, proud defiance of God, profanation of his truth, murderous oppression of neighbouring nations, particularly the Jews, 11, 14, 15, 17, 23, 24, 28, 29, 31, 33, 34. (3) Promises that Babylon's destruction should issue in mercy to the Jews; that God would plead their cause, and restore them rest in Canaan; 33, 34: make them penitently return to their God and their country, and solemnly covenant with him; 4—8: and not only restore their captivity, but pardon their sin; 28, 19, 20.

595.

Ch. 25. 12—
14, 26, 27. Is.
xiii. xiv. xxi.
xlv. xlvii. Ps.
137. 8, 9. with
Rev. xiv—xix.

THE word that the LORD spake ^aagainst Babylon, and against the

land of the Chaldeans, ^{*}by Jeremiah the prophet.

2 ^bDeclare ye among the nations, and publish, and [†]set up a standard; publish, and conceal not: say, Babylon is taken, ^cBel is confounded, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces.

3 For ^dout of the north there cometh up a nation against her, who ^eshall make her land desolate, and none shall dwell therein: they shall remove, they shall depart both man and beast.

4 ¶ In those days, and in that time, saith the LORD, ^fthe children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and ^gseek the LORD their God.

5 They ^hshall ask their way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten.

6 My people hath been ⁱlost sheep: their ^jshepherds have caused them to go astray; they ^khave turned them away on the mountains: they have gone from mountain to hill; they have forgotten their [†]resting place.

7 All that found them ^lhave devoured them: and their adversaries said, ^mWe offend not, because they have sinned: against the LORD, ⁿthe habitation of justice, even the LORD, ^othe hope of their fathers.

8 ^pRemove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

9 ¶ For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country; and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty ^qexpert man; ^rnone shall return in vain.

10 And Chaldea shall be a spoil: all that spoil her ^sshall be satisfied, saith the LORD.

11 ^tBecause ye were glad, because ye rejoiced, O ye ^udestroyers of mine heritage, because ^vye are grown ^{*}fat, as the heifer at grass, and bellow as bulls;

12 Your ^wmother shall be sore confounded; she that bare you shall be ashamed: behold, ^xthe hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD, it shall not be inhabited, but it shall be wholly desolate: ^yevery one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 ^zPut yourselves in array against Babylon round about: all ye that bend

Before Christ
cir. 592.

Heb. by the
hand of Jeremia-
h.

Ch. 5. 15, 20.
Is. 13. 2—5,
17. & 21. 9.
Rev. 14. 8.

Heb. lift up.

Is. 46. 1, 2.
ch. 51. 44.

Ver. 9, 40,
41. ch. 51.
11, 27, 48. Is.
13. 5, 17. &
21. 2.

Is. 13. 5. 9—
14, 19—22. &
14. 4, 22, 23.
ver. 12, 13,
15, 16, 23, 35
—40, 45. &
52. 2, 3, 8, 25,
26, 37, 41—
43, 62.

Ver. 19, 20
33, 34. & 51.
5, 6, 50. ch.
3. 12—25. Ps.
136. 5, 6.

Ezra 3. 12,
13. Hos. 3. 5.
& 1. 11. & 5.
15. Zech. 12.
10.

Ps. 24. 6. &
105. 4. Hos.
3. 5. & 6. 2.
& 1. 11.

Is. 2. 3, 5.
ch. 6. 16.

Is. 44. 3—5.
ch. 32. 40.
Ps. 60. 18. Is.
24. 5.

Ver. 17. ch. 2.
8. Ezek. 34.
4—6. Ps. 119.
176. Is. 53. 6.
1 Pet. 2. 25.

Is. 56. 10—
12. ch. 10. 21.
& xxxiii. Ezek.
xxxiv.

Ch. 2. 20, 28.
& 3. 2, 23.

Heb. place to
lie down in.

Is. 9. 12.
2 Kin. 24. 2.
ch. 12. 7—
12. ver. 17,
33.

Ch. 40. 2, 3.
Zech. 1. 5. &
11. 5. Is. 47.
6. Dan. 9. 16.

Ps. 90. 1. &
91. 1—9.

Ps. 22. 4, 5.
ch. 14. 8. &
17. 13. 1 Tim.
1. 1. Col. 1.
27.

Is. 48. 20. &
52. 11. ch. 51.
6, 45, 50.
Zech. 2. 6, 7.
Rev. 14. 4.

Ver. 14, 21,
26, 41, 42.
ch. 25. 21. &
51. 1—4, 11,
27. Is. 13. 2—
5, 17. & 21. 2.

Or destroyer.

Ver. 14, 29.
Is. 13. 18.
2 Sam. 1. 22.

Is. 45. 3. &
33. 4, 23.
2 Chr. 20. 25.
Rev. 17. 16.

Lamp. 2. 16.
Rev. 11. 12.

Ch. xxxix. lvi.
ver. 17. ch.
51. 34. with
Deut. 32. 9.

Ps. 22. 12. &
68. 30. Amos
4. 1. Deut. 32.
15.

Heb. big, or
corpulent.

Chief city.
Ver. 1. 2, 9.
with ch. 49. 2.
Rev. 17. 5.

Is. 23. 13. &
13. 20. see on
ver. 3. ch. 25.
12.

Ch. 49. 17. &
12. 16. Is. 14.
4—17. Rev.
xviii.

Ver. 9, 29.
42. ch. 51. 2,
11, 12. Is. 13.
17, 18.

REFLECTIONS UPON CHAP. XLIX.—With strict jealousy God remarks the injuries done to his distressed people. And in very different forms he plagues and terrifies them who had plagued and terrified his favourites; while the losses of the injured are repaid out of the unjust gains of the injurers. It is therefore vain for backsliders from God to indulge pleasure, or to trust in any created enjoyment. When God lays countries desolate, widows and children are peculiarly miserable. O how great is the kindness of God, that invites such to be trusted to his care! But it is impossible to avert or withstand his angry blow, since he can make his weakest instruments too brave and valiant for the mightiest op-

poser, and can pull men from the strongest fortifications. And if his dearer favourites, or persons less guilty, be punished, it is in vain for us to hope for an escape. Yea, if he continue his hand on us, we can never recover from our ruins, but must be dreadful and lasting monuments of his vengeance.—All earthly joy, pomp, power, or bravery, in the day of his wrath, do but render our ruin more dreadful. Nor can the most securely situated, or the most inoffensive, escape from his anger. The most retired are forced into the open world, and made to share in the common misery. And God often wonderfully debases nations before he signally advances them.

Before Christ
chr. 606.

the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.

15 Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.

16 Cut off the tower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword, they shall turn every one to his people, and they shall flee every one to his own land.

17 Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him, and last this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

21 Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.

22 A sound of battle is in the land, and of great destruction.

23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans.

26 Come against her from the uttermost border; open her storehouses; cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her bullocks; let them go down to the slaughter: wo unto them! for their day is come, the time of their visitation.

28 The voice of them that flee and escape out of the land of Babylon to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to

her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee.

32 And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

33 Thus saith the Lord of hosts, The children of Israel and the children of Judah were oppressed together; and all that took them captives held them fast, they refused to let them go.

34 Their Redeemer is strong; the LORD of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land and disquiet the inhabitants Babylon.

35 A sword is upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.

36 A sword is upon the liars, and they shall dote: a sword is upon her mighty men, and they shall be dismayed.

37 A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women: a sword is upon her treasures, and they shall be robbed.

38 A drought is upon her waters, and they shall be dried up: for it is the land of graven images, and they are mad upon their idols.

39 Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein; and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 As God overthrew Sodom and Gomorrah, and the neighbour cities thereof, saith the LORD; so shall no man abide there, neither shall any son of man dwell therein.

41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance: they are cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail.

44 Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from

Before Christ
chr. 589.

Ver. 14, 31, 32, ch. 51. 1. Is. 14. 13, 14. & 17. 6. Rev. 13. 6.

Ch. 9. 21. & 18. 21. & 48. 13. & 49. 26. & 51. 3, 4. Is. 13. 15—18.

Ver. 29. Hab. 1. 7. & 2. 4. 5. Is. 47. 7. 8. Job 40. 11, 12.

Heb. pride.

See ver. 27.

Hab. 2. 5—15—17. ch. 51. 56, 64. Rev. 18. 21. Is. 14. 4—23. & 13. 6—22. & 21. 9.

Heb. pride.

Ch. 21. 14. & 49. 27. ch. 51. 25, 26, 58. Rev. 18. 12. & 19. 3.

2 Kin. 17. 6. & xxiv. xxv. ch. xxxix. lii. 2 Chr. xxxvii.

Prov. 23. 11. Is. 47. 4. ch. 51. 37. Ps. 35. 1. Prov. 22. 23. Rev. 18. 8.

Is. 60. 12. 2 Thes. 1. 6, 7.

Dan. 5. 2—30. ch. 51. 39. Is. 47. 13, 14.

Or chief stays. Ch. 48. 30. Is. 44. 25. i. e. soothsayers and wizards.

Heb. bars.

Ver. 35, 37. ch. 51. 39.

Ch. 25. 20. Ezek. 30. 6.

Nah. 3. 13. ch. 48. 41.

Ver. 26. Is. 45. 3.

Ch. 51. 32, 36. Is. 44. 27. Rev. 16. 12. Euphrates shall be dried up.

Ver. 2. ch. 51. 44, 47. 52. Dan. iii. & 5. 4. Is. 46. 1, 6, 7. Hab. 2. 18, 19.

Heb. temors.

Is. 13. 20—22. & 14. 23. ch. 51. 37, 38, 43, 62, 64.

Gen. 19. 25. ch. 49. 18. Is. 13. 19. & 47. 5. Amos 4. 11. Zeph. 2. 9. 2 Pet. 2. 6. Jude 7.

Ver. 2, 3, 9, 26. ch. 51. 1, 2, 27, 29, 33. Is. 13. 2—5, 17, 18. ch. 25. 14.

Ver. 9—14, 29. ch. 6. 23. Is. 13. 17, 18. Ps. 137. 8. Rev. 16. 6.

Is. 5. 30. & 6. 7, 8. & 21. 7, 9. ch. 51. 27.

Ch. 51. 30, 31. Dan. 5. 6. Is. 13. 8. & 21. 3. see ch. 49. 22, 24.

Ch. 49. 19. & 25. 9, 38.

Or upon her. Ch. 49. 19. 1 Kin. 9. 5.

Before Christ
cir. 595.* Is. 41. 2, 3,
25. & 46. 11.
Dan. 7. 5.* Job. 41. 10.
ch. 49. 19.
Ps. 76. 7.* Or consent
me to plead.* Ch. 49. 19.
Nah. 3. 13.
Dan. 5. 2, 6,
30.* Is. 14. 24. &
46. 10. Ps. 33.
9—11. Acts
15. 18.* Ch. 49. 20. &
37. 10. Zech.
4. 6. 1 Cor. 1.
27.* Ch. 49. 21.
Rev. 18. 19.
Is. 14. 9, 10.
Ezek. 26. 18.
& 31. 16. &
32. 9, 10.

her: and who is ^aa chosen man, that I may appoint over her? for who is like me? and ^pwho will appoint me the time? and who is that ^qshepherd that will stand before me?

45 Therefore hear ye ^rthe counsel of the LORD that he hath taken against Babylon, and his purposes that he hath purposed against the land of the Chaldeans: surely ^sthe least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 ^tAt the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

CHAP. LI.

For the Jews' encouragement, Babylon's destruction is further delineated. Here is (1) An acknowledgment of her wonted wealth, glory, power, and conquests; 7, 20—23. (2) A complaint of her defiance of God; 1: covetousness; 13: cruelty; 7, 34, 35, 51: and perhaps obstinacy in idolatry; 9. (3) Judgment given against her in behalf of the Jews; 36, 5, 6, 10, 11, 24, 28, 56. (4) A description of Israel's God and Babylon's opposer, in contrast to her idols; 14—19. (5) The Medes and Persians, and their allies, raised up by God to destroy Babylon, are described; 1, 2, 11: and their commission given them; 3, 12, 27, 28. (6) The Chaldeans' inability to withstand them; 11, 12, 29, 30, 56—58. (7) Babylon's certain, unavoidable, gradual, unexpected, universal, and lasting, but righteous destruction; 8, 1—58. (8) The Jews are called to depart from Babylon as far as they could; 6, 9, 10, 45, 46, 50—52. (9) While some lament, multitudes shall rejoice over her ruin; 41, 48, 54, 55. (10) By Seraiah's sinking a copy of these predictions in the river Euphrates, near Babylon, after he had read it to the Jewish captives there, and appealed to God that it was his own declaration, this destruction is represented and ratified; 59—64.

THUS saith the LORD, Behold, ^aI will raise up against Babylon, and against them that dwell in the ^{*midst} of them ^bthat rise up against me, a ^cdestroying wind;

2 And will send unto Babylon ^dfan-ners, that shall fan her, and shall empty her land: for in the day of ^etrouble they shall be against her round about.

3 Against *him* that bendeth ^flet the archer bend his bow, and against *him* that lifteth himself up in his [†]brigandine: and ^gspare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through in her streets.

5 ^hFor Israel *hath* not *been* forsaken, nor Judah, of his God, of the LORD of hosts; though their land was filled with ⁱsin against the Holy One of Israel.

6 ^kFlee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is ^tthe time of the LORD's vengeance; he will render unto her a recompense.

7 Babylon *hath been* a ^mgolden cup in the LORD's hand, that ⁿmade all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

8 Babylon is ^osuddenly fallen and de-

stroyed: ^phowl for her; ^qtake balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed: ^rforsake her, and let us go every one into his own country: for ^sher judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The LORD ^thath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.

11 ^uMake [†]bright the arrows; gather the shields: the LORD ^vhath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because ^wit is the vengeance of the LORD, the vengeance of his temple.

12 ^xSet up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ^{||}ambushes: for the LORD ^yhath both devised and done that which he spake against the inhabitants of Babylon.

13 O thou that dwellest upon ^bmany waters, ^cabundant in treasures, ^dthine end is come, and ^ethe measure of thy covetousness.

14 ^fThe LORD of hosts hath sworn by ^{*himself}, saying, Surely I will fill thee with men, ^gas with caterpillars; and they shall [†]lift up a shout against thee.

15 ^hHe hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

16 ⁱWhen he uttereth *his* voice *there* is a [†]multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 ^kEvery man ^{||}is brutish by *his* knowledge; every founder is confounded by the graven image: for his molten image is falsehood, and *there is* no breath in them.

18 They *are* ^vvanity, the work of errors: ^min the time of their visitation they shall perish.

19 ⁿThe portion of Jacob is not like them; for he is the former of all things, and ^oIsrael is the rod of his inheritance: the LORD of hosts is his name.

20 ^pThou *art* my battle ax and weapons of war: for ^{*with} thee will I break in pieces the nations; and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

Before Christ
cir. 595.* Ch. 48. 20,
38. Is. 15. 3—
5, 8. & 21. 3,
4. & 13. 8.
Rev. 18. 9—
19.* Ch. 46. 11. &
8. 22. ver. 29.* See ch. 6. ch.
46. 16. & 504.
16. Is. 13. 14.
Is. xlii. xiv.
xxi. xvi. xlvii.
ch. 1. li. with
2 Chr. 28. 6,
& Rev. 18. 5,
&c.* Ps. 37. 6.
Mic. 7. 9, 10.
Zech. 1. 15.
Hath mani-
fested our
innocence in
delivering us.
Ps. 9. 1—16.
& cxxvi. Rev.
15. 3, 4. & 16.
5—7. & 19.
1—3. ch. 31.
11, 12. & 50.
28.* Ver. 12. ch.
46. 3, 4. & 50.
9, 14, 25.
Is. 13. 15, 18.

† Heb. pure.

* Is. 13. 2—5.
17. & 21. 2. &
41. 2, 3, 25.
& 45. 1. & 46.
11. ch. 50. 9,
41, 42. ver. 27
—29.* Ch. 50. 15,
28. ver. 4, 5,
24, 35. Zech.
1. 15. Is. 47. 6.* Ver. 8. ch. 46.
4. Nah. 2. 1.
& 3. 14. Is.
13. 2. Let the
Chaldeans do
all they can
to defend
themselves.Heb. *liers in*
*wait.** Ver. 11. 29.
Lam. 2. 17.* Ch. 50. 38.
ver. 36. or
Rev. 17. 1, 15.* Is. 14. 4. ver.
7. Dan. 2. 32,
38.* Ch. 50. 27, 31.
Ezek. 7. 2—
12. Amos 8.
2.* Gen. 15. 16.
Nah. 2. 12, 13.
Hab. 2. 5—17.* Amos 6. 8.
Heb. 6. 3.
Is. 45. 23. ch.
49. 13.* Heb. *by his*
*soul.** Ch. 46. 23.
Judg. 6. 5.
Nah. 3. 15, 16.
Joel 2. 2, 3,
&c.† Heb. *utter.*
* Gen. 1. 1, 6.
ch. 10. 12—
16. Job 9. 8.* Is. 40. 22. Ps.
104. 2. 24. &
24. 1, 2. &
136. 5, 6.* Ch. 10. 13.
Ps. 135. 7.
Job 36. 26—
33. & 37. 2—
11. & 38. 22
—35.* Or *wise.** Ch. 10. 14.
1 Cor. 1. 19—
21. Rom. 1.
21—23. Ps.
53. 4. & 115.
8. Is. 44. 9—
20.* Or *is more*
brutish than
to know.

* Ch. 10. 15.

* Jon. 2. 8.

* Exod. 12. 12.
Is. 19. 1. &
46. 1, 2. ch.
43. 12, 13. &
46. 25. & 48.
7. & 50. 2.

* Ch. 10. 16. Ps. 33. 6. & 115. 3. Exod. 20. 11.
& 12. 7—10. Exod. 19. 5, 6. Tit. 2. 14. 1. Pet. 2. 9.
ch. 25. 9—34. & 27. 5—7. & 50. 23. or Cyrus. Is. 41. 2, 3, 25. & 46. 11. & 45. 1—3. or the church. Obad. 18. Dan. 2. 44. Mic. 5. 10—13. Hag. 2. 21—23. Zech. 12. 3—6.
* Ps. 135. 6. Deut. 32. 9. ch. 50. 11. &
* Babylon. Is. 10. 5. 15. & 14. 5, 6.
* Or in
thee, or by thee.

REFLECTIONS UPON CHAP. L.—Certain but dreadful, is the ruin of arrogant sinners, and especially those who oppress or murder the people of God. How unstable are all earthly things! The Medes and Persians, whom the Chaldeans had but lately subdued, now tread their conquerors under their feet. And no idols, no princes, no counsellors, no diviners, no armies, no lofty walls or deep rivers, no wealth or bravery, can protect them from the weakest foe. The measure which they had meted out to others is meted out to them again, pressed down and running over. And their fearful judgments exactly correspond to their horrid iniquities.—But in what fearful things in righteousness doth God answer the prayers of his people! Yet certain is their deliverance, their restora-

tion to fellowship with God, to safety, comfort, and full forgiveness. And if we begin to be tenderly affected under God's corrections, it is a token that our merciful deliverance is near. In promoting a good cause, it is good to be zealously affected, and to be among the first to lead the way. It is highly honourable to return to God and our covenant obligations to him. And happy is it when the cruel insults and upbraiding of our enemies are exchanged for the smiles, the vindications of our God. And, when our hearts and lives are reformed and our sins forgiven, how sweet are even the temporal mercies which we then enjoy!

Before Christ
cir. 595.2 Chr. 36. 17.
Ezek. 9. 6.
Hab. 1. 6—
10, 15, & 2. 8.
17.Is. 47. 6, 8.
ch. 50. 15, 17,
18, 24, 29, 33,
34. ver. 11,
35, 49. Ps.
137. 8, 9.Gen. 11. 4, 9.
Dan. 4. 30.
Is. 13. 2. ver.
53, 58. ch. 50.
32. Zech. 4.
6, 7. with
Rev. 8. 8. &
17. 16. & 18.
8, 9.Ver. 20. Is.
14, 5, 6, &c.
or corruptest.
Dan. 3. 1—7.
ver. 7. Rev.
17. 3—5. &
13. 14.Is. 13. 19—
22. & 14. 23.
ch. 50. 12, 13,
40. ver. 37,
42, 43.† Heb. *everlast-*
ing desola-
*tions.*Is. 13. 2—5,
& 18. 3. & 5.
26. ch. 25. 14.Is. 13. 2—5,
17. & 21. 2.
ch. 50. 3, 9,
14. 26. ver.
11, 28, 48.Call the
Medes, Ar-
menians, &c.
in great mul-
titudes. Is. 21.
7, 9. ch. 50.
42. ver. 14.
ch. 46. 23.
Nah. 3. 15.
Judg. 6. 5.
Joel 2. 2, 3,
&c.Ver. 27. Is.
10. 8. ch. 25.
20.Is. 13. 6—10.
& 21. 3, 4. ch.
50. 43. ver.
38, 54. ch. 8.
10. & 10. 10.
Joel 2. 10.
Amos 8. 8.Ver. 11, 12.
Is. 14. 24, 27.
ch. 1. 11. Is.
xiii. xiv. xxi.
xlv. xlvii. ch.
50. 39, 40.Is. 13. 7, 8.
14. ch. 50. 30,
36, 37, 43.
ver. 32, 57.
1 Sam. 14. 11.
Ps. 76. 5.
Rev. 18. 10.
Nah. 3. 13.
ch. 48. 41.Ch. 50. 32.
ver. 25, 58.Lam. 2. 9.
Amos 1. 5.
Nah. 3. 13.
with Ps. 107.
16. & 147. 13.1 Sam. 4. 16.
2 Sam. 18. 19.
ch. 4. 20.Dan. 5. 1—
30. Is. 14. 4—
22. ch. 50. 43.Ver. 14, 27,
30. Is. 45. 1.Is. 44. 27. ch.
50. 38. ver.
36, 37. Fens
and rivers
are dried.Is. 21. 9. ch.
50. 15—29.
Is. 41. 15, 16.
Hos. 13. 3.
Mich. 4. 13.
Hab. 3. 12.† Or in the time
that he
thresheth her.Is. 18. 5.
Hos. 6. 11.
Joel 3. 13, 14.
Rev. 14—16,
18.Ch. 50. 7, 17,
33. ver. 5, 44,
49. ch. xxxix.
lii. Lam. i—5.
2 Kin. xxiv.
xxv.

xxv.

CHAP. LI. Ver. 13. Thou Babylon, situated upon the great river Euphrates, and who rulest over many nations, the wealth of which thou hast collected by thy conquests, now the time fixed by God for the increase of thy wealth is finished. 38—46. Their mad roaring at their drunken and idolatrous revels shall be turned into fearful howlings: and, while they are inflamed with wine, the Persians shall murder them, their king, and their princes. At their idolatrous festival, in honour of their god Sheshach, shall Babylon be surprised by multitudes of irresistible enemies, and at last become quite desolate, and a fen or lake.—And, while their idols shall be destroyed by the Persians, who hate images, the spoils which they took from the nations around, especially from the

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, I am against thee, O destroying mountain, saith the LORD, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD.

27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her; call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.

28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 The mighty men of Babylon have forborne to fight; they have remained in their holds; their might have failed; they became as women; they have burned her dwelling places; her bars are broken.

31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end,

32 And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel, The daughter of Babylon is like a threshing floor, it is time to thresh her: yet a little while, and the time of her harvest shall come.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldæa, shall Jerusalem say.

36 Therefore thus saith the LORD, Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

37 And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roar together like lions; they shall yell as lions' whelps.

39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I will bring them down like lambs to the slaughter, like rams with he-goats.

41 How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

42 The sea is come up upon Babylon; she is covered with the multitude of the waves thereof.

43 Her cities are a desolation, a dry land and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby.

44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up; and the nations shall not flow together any more unto him; yea, the wall of Babylon shall fall.

45 My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And, lest your heart faint, and ye fear for the rumour that shall be heard in the land, a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler.

47 Therefore behold, the days come, that I will do judgment upon the graven images of Babylon; and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.

49 As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

50 Ye that have escaped the sword,

Is. 21. 9. & 46. 1, 2. ch. 50. 2. ver. 18, 44, 52. 21—32, 35—40. ver. 24—43. Is. xiii. xiv. xxix. lvi. xlvii. Hab. ii. Rev. xvi. xviii. xix. Ver. 10. ch. 50. 28, 29. Is. 44. 23. & 48. 20. & 49. 13. Rev. 18. 20. & 19. 1—7. 3, 9—16, 21—32, 41, 42. ver. 2, 11, 27, 28. Judg. 1. 7. Mat. 7. 2. Jam. 2. 13. Ps. 137. 8, 9. ch. 50. 11—29, 33, 34. ver. 10, 11, 24, 35. Zech. 1. 15, 16. Or both Babylon is to fall, O ye slain of Israel, and with Babylon, &c. Or the country. Ch. 31. 2, 7, 8—12. & 50. 20. Is. 4. 2. & 48. 20. & 51. 11. & 52. 2, 11. Zech. 2. 7—9. see ch. 50. 8. ver. 45. Ps. 137. 5, 6.

Before Christ
cir. 595.Zech. 1. 15.
ch. 50. 29. Ps.
9. 12. & 12. 5.
Judg. 9. 24.† Heb. *My violence.*Judg. 9. 5.
2 Sam. 5. 1.
Neh. 5. 5.

Or remainder.

Ps. 137. 8, 9.
Rev. 18. 6.
Mat. 7. 2.
Jam. 2. 13.† Heb. *inhabitant.*Ch. 50. 11,
34. ver. 24,
49. Ps. 137. 5.

Zech. 1. 15.

16. Mic. 4. 11

—13. Hab. 2.

15—17. with

1. 13. Is. 47.

6. & 48. 14. &

49. 26. Prov.

23. 14. & 5.

25.

Ch. 50. 38.

ver. 32. Is. 44.

27. Rev. 16.

12.

Ch. 50. 12—

15, 23, 26, 32,

39, 40, 45.

ver. 9, 25, 26,

29, 41—44,

47, 54—58,

62. Is. 13. 19

—22. & 14.

23. ch. 25. 9.

Rev. 18. 2.

Zech. 11. 3.

Is. 59. 11. or

ver. 39. 1—21.

5. Dan. 5. 1—

4, 30, 31.

† Or shake

themselves.

Is. 21. 5. &

22. 12, 13.

Dan. 5. 1—4,

30, 31. ver.

57.

Is. 34. 6. &

13. 12—14. &

14. 21, 22. &

17. 9, 12, 13,

11. Ps. 137. 2,

9. ch. 50. 27,

36, 37. ver. 3,

4, 22, 23.

Ch. 25. 26.

with ch. 50.

13. Dan. 4. 30.

Is. 13. 19. &

14. 4—23. see

ver. 37. Rev.

18. 10.

Is. 8. 7, 8.

Dan. 9. 26.

Ps. 18. 16. &

144. 7. ch. 50.

9. ver. 27. or

ver. 64. Is. 21.

1.

See on ver.

37. ch. 50. 39,

40.

See ver. 18,

47. ch. 50. 2.

Is. 46. 1, 2.

Ezra 1. 7.

with 2 Chr. 36.

7. Dan. 1. 3.

2 Kin. 25. 13

—17. Ch. 50.

28. ver. 11, 24,

34. Rev. 18.

11, 24.

Ver. 25, 37,

58.

Ver. 6, 10, 50.

ch. 50. 8. Is.

46. 20. & 52.

2, 11, 12.

Rev. 18. 4. &

14. 2—11.

Is. 21. 3. &

13. 4.

Is. 13. 13—

14. see ver.

11, 27, 28. ch.

50. 9, 26, 29.

Dan. 5. 30, 31.

Rev. 12. 7, 12.

& 16. 14. or

Is. 19. 2.

Judg. 7. 22.

1 Sam. 14. 16,

20. 2 Chron.

20. 23.

Jewish temple, and dedicated to their idols, shall be forced back, and restored to the owners: and no more shall multitudes bring presents, or come to worship their idols. Hasten out of Babylon as far as ye can, O ye Jews, and let not the rumours of Cyrus' invasion, or the revolt of the Chaldean lords, in the least terrify you, for God will by these very means work out your deliverance. 50, 51. O ye Jews, who have been preserved from the slaughter at the taking of Babylon, embrace the first opportunity of returning to Canaan, to rebuild your temple to God; deeply ashamed that, for your fathers' iniquities, it has so long lain in rubbish, and God been so much reproached on that account.

go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

51 ^pWe are confounded, because we have heard reproach; shame hath covered our faces: for ^qstrangers are come into the sanctuaries of the LORD's house.

52 Wherefore behold, the days come, saith the LORD that ^rI will do judgment upon her graven images; and through all her land the wounded shall groan.

53 ^sThough Babylon should mount up to heaven, and though she should fortify the height of her strength, yet ^tfrom me shall spoilers come unto her, saith the LORD.

54 ^uA sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans:

55 Because ^vthe LORD hath spoiled Babylon, and destroyed out of her the great voice when her waves do roar like great waters, a noise of their voice is uttered:

56 ^wBecause the spoiler is come upon her, even upon Babylon, and ^xher mighty men are taken, every one of their bows is broken; for ^ythe LORD God of recompenses shall surely requite.

57 And ^zI will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts.

58 Thus saith the LORD of hosts, ^{aa}The broad walls of Babylon shall be utterly broken, and her ^{ab}high gates shall ^{ac}be burned with fire; and ^{ad}the people shall labour in vain, and the folk in the fire, and they shall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of ^{ae}Neriaah, the son of Maaseiah, when he went ^{af}with Zedekiah the king of Judah into Babylon, in the fourth year of his reign. And ^{ag}this Seraiah was a ^{ah}quiet prince.

60 So Jeremiah ^{ai}wrote in a book all the evil that should come upon Babylon, even ^{aj}all these words that are written against Babylon.

61 And Jeremiah said to ^{ak}Seraiah, When thou comest to Babylon, and shalt see, and shalt ^{al}read all these words,

62 Then shalt thou say, O LORD, thou hast spoken against this place, ^{am}to cut it off, that none shall remain in it, neither man nor beast, but that it shall be ^{an}desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, ^{ao}that thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, ^{ap}Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her; and ^{aq}they

shall be weary. Thus far are the words of Jeremiah.

CHAP. LII.

Chiefly coincides with 2 Kings xxv. and chap. xxxix. It is added to this book as a brief history of the fulfilment of Jeremiah's predictions against the Jews, and as an introduction of his Lamentations. Here is (1) Zedekiah's reign rendered unhappy by his sins and punishments; 1—3. (2) Jerusalem besieged and taken by the Chaldeans; 4—7. (3) The severe usage which Zedekiah and his princes met with from Nebuchadnezzar; 8—11. (4) Jerusalem and the temple burnt; 12—14. (5) The people carried captive to Babylon at different times; 15, 16, 28—30. (6) The plunder of the temple carried away; 17—23. (7) The two chief priests, and seventy-two others of rank, murdered in cold blood by Nebuchadnezzar at Riblah; 24—27. (8) King Jehoiachin is released and honoured after Nebuchadnezzar's death, as an earnest of the Jews' deliverance; 31—34.

ZEDEKIAH was ^{ar}one and twenty years old when he ^{as}began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

2 And ^{at}he did ^{au}that which was evil in the eyes of the LORD, ^{av}according to all that Jehoiakim had done.

3 For ^{aw}through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that ^{ax}Zedekiah rebelled against the king of Babylon.

4 ¶ And it came to pass in the ^{ay}ninth year of his reign, in the ^{az}tenth month, in the tenth ^{ba}day of the month, ^{bb}that Nebuchadnezzar king of Babylon came, he, and all his ^{bc}army, against Jerusalem, ^{bd}and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in ^{be}the fourth month, in the ninth ^{bf}day of the month, ^{bg}the famine was sore in the city, so that there was no bread for the people of the land.

7 Then ^{bh}the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls, which ^{bi}was by the king's garden; (now the Chaldeans ^{bj}were by the city round about); and they went by the way of the plain.

8 ¶ But the army of the Chaldeans ^{bk}pursued after the king, and overtook Zedekiah in the plains of Jericho, and all his army were scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

10 ^{bl}And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then ^{bm}he ^{bn}put out the eyes of Zedekiah; and the king of Babylon bound him in ^{bo}chains, and carried him to Babylon, and put him in ^{bp}prison till the day of his death.

12 ¶ Now in the ^{bq}fifth month, in the tenth ^{br}day of the month, which ^{bs}was the nineteenth year of Nebuchadnezzar king

Before Christ cir. 599.
Job. 31. 40.
Ps. 72. 20. ch. 47. Jerem. did not write the next chapter.

2 Kin. 24. 18.
2 Chron. 36. 11.
Heb. reigned.

2 Kin. 24. 19.
2 Chr. 36. 12.
2 Sam. 11. 27.
2 Kin. 23. 37.
ch. xxv. xxvi. xxxvi.

2 Kin. 24. 4.
2 Chr. 30. 14.
—16. Ps. 61.
11, 12. Rom. 1. 21. 2 Thes. 2. 11, 12.

2 Kin. 24. 20.
2 Chr. 36. 13.
Ezek. 17. 12.
—14.

2 Kin. 25. 1.
ch. 39. 1.
Zech. 8. 19.
590.

1. v. 26. 25.
Deut. 2. 32.
—57. Is. 42.
24, 25. ch. 4.
6. & 6. 3—6.
& 21. 2, 4, &
25. 9. & 32. 2.
24. Ezek. 4.
1—7.

588.
Ch. 39. 2.
2 Kin. 25. 3.
Zech. 8. 19.

Lev. 26. 25.
26, 27. Deut. 28. 52—57. &
32. 24. Is. 3. 1.
Ezek. 5. 10.
ch. 15. 2. &
19. 9. & 21. 9.

See ch. 39.
2—4. Ezek. 12. 12. 2 Kin. 25. 4. ch. 19. 3, 12, 15. &
21. 4—6. &
24. 10. & 4. 29.

Is. 30. 16.
17. & 24. 18.
Lam. 4. 18.
19. Ezek. 12. 12, 13, 14. ch. 21. 7. & 24. 8. 9. & 32. 4. &
34. 21. & 37. 17. & 38. 23. &
39. 5. Amos. 2. 14, 15. &
1—4. Ezek. 17. 15—21.

See ch. 39. 5.
2 Kin. 25. 7.
18—21. Ezek. 11. 7—11.

2 Kin. 25. 7.
ch. 39. 7.
Ezek. 12. 13.
ch. 34. 3—5.

Heb. blinded.
Or fetters.
Heb. house of the wards.

Zech. 7. 3—5. & 8. 19.
2 Kin. 25. 6.
9. ver. 29. ch. 39. 9.

LECTIONS UPON CHAP. LI.—Fearful are the destructions which await those who have long been employed in executing God's judgments upon others. And nothing more hastens their ruin than their insolence against God and abuse of his people. Even when he frowns upon these himself, he cannot endure others to insult, murder, or oppress, them. And it is easy for that Almighty God, who is infinitely superior to idols, to make his counsel to stand, and to do all his pleasure. Strong and brave are the weakest when God animates them to the battle: and weak and dispirited the strongest when God fights against them.

Vain is every thing earthly, as all may issue at last in such misery and desolation. But, alas, how dreadful must be the last, the eternal, destruction of the wicked, of which all the overthrow of cities and nations are but alarming preludes! Quickly should we flee from among them, that we share not in their sins and their plagues. In every affliction we suffer on earth, let us think on God, and remember his mercy and truth. And, though the accomplishment of his words be ever so unlikely, let us never stagger at his promise through unbelief. Is there any thing too hard for the Lord?

Before Christ
cir. 587.

* Or chief marshal.

† Heb. chief of the executioners, or slaughtermen. And so ver. 14, 15.

† Heb. stood before.

* 2 Kin. 25. 9, 10. ch. 39. 8. Ezek. 24. 21. & 7. 20—22. Ps. 79. 1. & 74. 6—8. ch. 7. 14, 20. 29—34. & 25. 9—11. Mic. 3. 12. & 7. 13. Ezek. v—vii. ix. xv. & 22. 14—23. & 24. 1—4. Is. 64. 10, 11.

See on ch. 39. 9, 10. & 40. 1, 7.

of Babylon, came Nebuzar-adan *captain of the guard, who †served the king of Babylon, into Jerusalem.

13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire:

14 And all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left certain of the poor of the land for vine-dressers and for husbandmen.

17 ¶ Also the pillars of brass that were in the house of the LORD, and the bases, and the brazen sea that was in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The caldrons also, and the †shovels and the snuffers, and the ‖bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basons, and the *fire pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brazen bulls that were under the bases, which king Solomon had made in the house of the LORD: the brass of all these vessels was without weight.

21 And concerning the pillars, the height of one pillar was eighteen cubits; and a †fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow.

22 And a chapter of brass was upon it; and the height of one chapter was five cubits, with net work and pomegranates upon the capters round about, all of brass. The second pillar also and the pomegranates were like unto these.

23 And there were ninety and six pomegranates on a side; and all the pomegranates upon the net work were an hundred round about.

24 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:

25 He took also out of the city an eunuch, who had the charge of the men of war, and seven men of them that were near the king's person, who were found in the city, and the †principal scribe of the host, who mustered the people of the land, and threescore men of the people of the land that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 ¶ This is the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty;

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons;

30 In the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred.

31 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach king of Babylon, in the first year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon.

33 And changed his prison garments: and he did continually eat bread before him all the days of his life.

34 And for his diet, there was a continual diet given him of the king of Babylon, every day a portion, until the day of his death, all the days of his life.

Before Christ
cir. 584.

* 2 Kin. 25. 18—21.

† 1 Chr. 6. 14. Ezra 7. 1.

Ch. 21. 1. & 29. 25. & 37. 3.

† Heb. threshold. Ch. 35. 4.

1 Chr. 9. 26.

Or officer. 2 Kin. 25. 19. ch. 34. 19.

† Heb. saw the face of the king. 2 Kin. 25. 19. Esai. 1. 14.

Or scribe of the captain of the host.

2 Kin. 25. 21. ch. 6. 13—15.

Ezek. 11. 1—11. & 14. 1—4. & 22. 23—31.

Ch. 39. 5. 2 Kin. 23. 33. 2 Sam. 8. 9. Num. 13. 21. & 34. 11.

Lev. 26. 33. Deut. 4. 27. & 28. 36, 64. ch. 24. 9.

At the lesser captivities. Ch. 6. 9.

2 Kin. 24. 2. 3. ch. 25. 1.

Ch. 37. 5. 589.

† Heb. souls. Gen. 12. 5. Exod. 1. 5. ch. 43. 6.

584.

Ver. 15. ch. 41. 2. On three other occasions, many more were carried captive, viz. Dan. 1. 1—3. 2 Kin. 24. 12. & 25. 11.

562.

2 Kin. 25. 27—30.

Gen. 41. 20, 31.

† Heb. good things with him.

2 Sam. 9. 7—11. ch. 15. 11.

For his family. 2 Sam. 9. 10.

† Heb. the matter of the day in his day.

REFLECTIONS UPON CHAP. LII.—How corrupt dignified persons, churches, and nations, sometimes become! But God casts out none from his church or protection till they first cast off him. If sinners wilfully depart from him, he gives them up to their own folly; and often nothing more is necessary for their destruction. Iniquity not only deserves, but hastens men's ruin upon them. And however sweet rebellion against God be at first, it is dreadful and bitter in its fruits. And the folly of parents often plunges their children into ruin. Divine ordinances, long abused, are removed at last. And external privileges, instead of

excusing our sins, or exempting from miseries, become a grievous aggravation of both. Nor can our unbelief make void God's promises any more than his threatenings.—In this world all things are in a perpetual revolution; new kings, new laws, new conditions, new frames. And long nights of trouble often usher in joyful deliverances. Our times are all in God's hand, as well as the hearts of all men with whom we deal. And he can make our most wicked and infatuated oppressors to favour us whenever he sees meet.

THE LAMENTATIONS OF JEREMIAH

Are an appendix to his predictions; written not in the foresight, but on observing the desolations which they bewail;—not for Josiah's death, of whom there is not the smallest hint in the book, but for the destruction of Jerusalem and its temple, and the unhinging of the Jewish church and state, by Nebuchadnezzar. The composition is poetic and singular, each verse, in each chapter, beginning with a different letter of the alphabet, in order, as in some of the Psalms; only in the third every three verses begin with the same letter, somewhat in the form of Psalm cxix. Nothing can be conceived more tender, expressive, and affecting, than the descriptions. The grand design of them is to lead the captives to repentance and humiliation for their sins before God, and to inspire them with some hopes of deliverance.

Before Christ
cir. 588.

CHAP. I.

Contains a grievous lamentation over the fearful change which had been made on Judah and Jerusalem on account of their sins.—Here is (1) A complaint to God of their calamities in church and state on account of numerous iniquities, and his compassion requested when other friends had proved treacherous or unprofitable; 1—11. (2) A like complaint to friends, and their compassionate consideration entreated; 12—17. (3) An appeal to God, justifying his righteous procedure in their affliction, and requesting him to justify himself in their deliverance; 18—22.

HOW doth the city sit solitary that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!

2 She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.

3 Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen she findeth no rest: all her persecutors overtook her between the straits.

4 The ways of Zion do mourn because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

5 Her adversaries are the chief, her enemies prosper: for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem remembered, in the days of her affliction and of her miseries, all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths.

8 Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.

9 Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.

9 Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction; for the enemy hath magnified himself.

10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.

11 All her people sigh, they seek bread, they have given their pleasant things for meat to relieve the soul. See, O LORD, and consider; for I am become vile.

12 ¶ Is it nothing to you, all ye that pass by? behold, and see, if there be any sorrow like unto my sorrow which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger.

13 From above hath he sent fire into my bones, and it prevaleth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate and faint all the day.

14 The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall; the LORD hath delivered me into their hands, from whom I am not able to rise up.

15 The LORD hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me, to crush my young men: the LORD hath trodden the virgin, the daughter of Judah, as in a wine-press.

16 For these things I weep: mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed.

17 Zion spreadeth forth her hands, and there is none to comfort her: the LORD hath commanded concerning Jacob, that his adversaries should be round about her, and she is desolate. All her gates are desolate, and her streets are empty: her priests are desolate, and her virgins are afflicted: her children are desolate, and her husband is departed: her enemies are round about her, and she is desolate: her gates are desolate, and her streets are empty: her priests are desolate, and her virgins are afflicted: her children are desolate, and her husband is departed: her enemies are round about her, and she is desolate.

EXPLANATORY NOTES. CHAP. I. Ver. 13, 14. By his devouring judgments he has consumed all our strength. He has entangled us so that we cannot escape. He has most furiously debased and destroyed us, and all that we had. The punishment and bondage, which we un-

dergo for our sins, are bound so fast on us that we cannot shake them off: and our sufferings are so twisted together that we cannot break through them and escape.

Before Christ
cir. 588.

Lev. 15. 19—
27. Ezek. 36.
17. Jer. 50. 7.

Dan. 9. 7.
Neb. 9. 33.
Ps. 119. 75,
137. & 145.
17.

Ps. 107. 11.
Dan. 9. 5—
11. Is. 59. 1—
15. & 24. 5.
& 5. 1—25.
Ezek. xvi.
xxii. xxiii.

Heb. mouth.
Ver. 12.
Deut. 29.
22—28. Jer.
22. 8, 9. ch. 4.
12.

See ver. 5, 6.
Deut. 28. 41.

Jer. 30. 14. &
14. 13—16.
ver. 2. Job 19. k
13—19.

Ver. 11. Jer.
15. 2, 3. &
16. 4. ch. 4. 1.
See ver. 9, 11.

Is. 16. 11. Jer.
48. 36. & 4.
19. ch. 2. 11.
Hos. 11. 8;
Job 30. 27.

See ver. 18.
Is. 59. 1—15.
& 5. 1—24. &
24. 5. Jer. ii
—xxiii. Ezek.
xvi. xx—
xxiii.

Deut. 32. 25.
Ezek. 7. 15.
Jer. 9. 21, 22.
ver. 11, 19.
ch. 4. 9, 10.

Ver. 12, 18,
16, 17, 19, 9.

Ps. 38. 16. & 40. 15. & 35. 15. Jer. 48. 27. & 50. 11. Ezek. 25. 3, 6. ch. 2. 15. * Is. xiii—
xxi. xxiii. xlvii. Jer. xlvii—li. Ezek. xxv—xxxii. & c. Ps. 37. 13. Prov. 24. 16. * Or pro-
claimed. Ch. 4. 21, 22. Ps. 137. 8, 9. Jer. 51. 24, 49. Mic. 7. 9, 10. * Ps. 76. 6. & 109.
15. Is. 51. 22, 23. Jer. 10. 25. & 25. 28, 29. Deut. 32. 41. * Ver. 2, 4, 13, 16. ch. 2. 10, 11.
& 5. 17. Ps. 12. 5.

CHAP. II.

Represents (1) The just anger of Zion's God as the cause of the Jews' contempt, weakness, unhinged government, desolated cities and temple, and abolished or profaned ordinances; 1—9. (2) The mourning of Zion's children over their calamities; that multitudes perished by the sword and famine; their false prophets had cheated them; their neighbours had laughed at, and their enemies triumphed over, them; and their God had appeared as their enemy; 10—19. (3) Their manifold miseries referred to the compassionate consideration of God; 20—22.

Ch. 3. 43, 44.
2 Chr. 36. 16,
17. Is. 6. 21,
22.

Ch. 1. 6.
Ezek. 7. 20—
22. & 24. 21.
1 Sam. 4. 21.
Mat. 11. 23.
Is. 64. 11. Jer.
17. 42.

1 Chr. 28. 2.
Ps. 99. 5. &
132. 7. i. e.
the temple.

Ver. 17. Mic.
3. 12. Jer. 4.
20—29. Deut.
29. 18—23.
2 Chr. 36. 16
—20. Is. xxiv.
Ezek. 5. 8—
17. & vi. vii.
& 16. 36—43.
& 20. 47. &
22. 31. & 23.
22—47.

Heb. made to
touch.

Is. 43. 28.
Ps. 89. 39, 40.
Deut. 29. 24.

Job 16. 15.
Ps. 75. 10. &
89. 24. & 92.
10. & 132. 12.

Ps. 74. 11. &
89. 46. Jer.
48. 25.

Ver. 5. Job
13. 24. Is. 63.
10. Jer. 30. 14.
ch. 3. 3. Ezek.
v—vii. 2 Kin.
24. 2—4.

Heb. all the
desirable of
the eye.

How hath the LORD covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

2 The LORD hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire which devoureth round about.

4 He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the

daughter of Zion: he poured out his fury like fire.

5 The LORD was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away this tabernacle, as if it were of a garden; he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion; and hath despised, in the indignation of his anger, the king and the priest.

7 The LORD hath cast off his altar; he hath abhorred his sanctuary; he hath given up into the hand of the enemy the walls of her palaces: they have made a noise in the house of the LORD as in the day of a solemn feast.

8 The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the LORD.

10 The elders of the daughter of Zion sit upon the ground, and keep silence; they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city.

12 They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea; who can heal thee?

14 Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for

Before Christ
cir. 588.

Is. 42. 25. Jer.
6. 11. & 15.
3. G. Ezek.
20. 47.

Is. 3. 12.
2 Kin. 25. 9.
Jer. 9. 11, 21,
22. & 15. 1—
4. 2 Chr. 36.
16, 17.

Ps. 80. 12. &
89. 40. Is. 5.
5. & 1. 8. &
63. 18. & 64.
11. Asa hovel
in a garden.

Or hedge.

Ch. 1. 1, 4.
Ps. 137. 1—4.

Jer. 52. 11—
27. Ezek. 12.
12. 13. & 17.
28. & 19. 12.
ch. 5. 12. & 4.
16. Is. 43. 26.

Ezek. 7. 20—
22. & 24. 21,
25. Jer. 52.
13. Ps. 79. 1.
ver. 1.

Heb. shut up.

Ps. 74. 3—8.
Ezek. 7. 21,
22. The Chal-
dæan soldiers
loudly roar in the tem-
ple.

Is. 5. 5. Jer.
5. 10.

2 Sam. 8. 2.
Is. 34. 11.
2 Kin. 21. 13.
Amos 7. 7, 8.
To measure
it out for
destruction.

Heb. swallow-
ing up.

Lev. 26. 30—
35. Is. 3. 25,
26. & 6. 11,
12. Jer. 44. 6,
22.

Ch. 4. 16. 20.
Jer. 52. 8, 9
2 Kin. 24. 12
—16. & 25. 7.

2 Chr. 15. 3.
Amos 7. 11.
Ps. 74. 9.
Ezek. 7. 26.

Ch. 3. 28. Is.
3. 26. & 47.
1. 5. Job 2.
12. 2 Sam. 13.
19. Ezek. 6.
11. & 21. 12.
14. 2 Sam. 1.
2, 11, 24.

Ch. 1. 16, 22.
& 5. 17. & 3.
48—51. Jer.
4. 19. Ps. 6. 7.
& 31. 9.

Job 16. 13.
Ps. 22. 14.

Or faint.
Ver. 19. ch. 4.
4, 9.

They died in
their mo-
ther's arms
for hunger.

Job 5. 1. ch.
1. 12. Dan. 9.
12. Deut. 29.
18—28. Jer.
24. 8—10. &
44. 6, 24.
Amos 3. 3.

Jer. 8. 22. &
30. 12, 13. &
51. 42. 2 Chr.
36. 16. Job 19.
10, 11.

Jer. 2. 8. &
5. 31. & 14.
13. 14. & 23.
16. 26. & 29.
8. 15. & 27.
14. 15. with
Is. 58. 1.
Ezek. 13. 2, 3.
& 16. 2.

REFLECTIONS UPON CHAP. I.—Alas! how great is the desolation, when God withdraws, and we are deprived of a magistracy or ministry. Great is the slavery, the sorrow, the contempt, the poverty, to which sin brings men. And what neglect, profanation, and derision, of every thing sacred it occasions! If we wilfully depart from God, the rest of our soul, we must not hope to find rest in any thing else. And all afflictions are doubly heavy when we apprehend them coming from an incensed God. Affluence abused is the ready way to pining want: and cruel oppression of others prepares the like misery for ourselves. When sins become numerous and notorious, it is proper that God should rise to punish them. And, amidst desolating judgments, nothing is more painful to gracious souls than the violation and contempt of God's ordinances, and the loss of those comforts which they once enjoyed in him and his favours. But it is a mercy that we may apply to him in hope, when all our friends forsake us and our enemies abuse us. And it is doubly bitter if he then keep himself at a distance.—But, if comforts be withdrawn, children murdered, friends turn enemies

or be buried in death, if sword, famine, and pestilence, devour, or if enemies insult, it is but the just punishment of our iniquities. No fiery judgments devour, no entangling providences befall, no servitude or misery crush, but what are all framed out of our own transgressions. Let us therefore always justify God, and blame ourselves: and, the more that created friends, confidences, and comforts, disappoint us, let us the more earnestly supplicate his favour. A praying heart and a prayer-hearing God will quickly produce the destruction of our enemies and our own deliverance. And after he has glorified himself in our corrections, he will magnify himself in the tremendous ruin of our destroyers.

CHAP. II. Ver. 13, 14. What can equal your calamity? Your breaches are like those made by the sea, great and incurable. Your prophets, of your own choosing, instead of charging your sins faithfully upon you, to bring you to repentance, and so prevent those judgments, preached their own flatteries, which hardened you in your sins, and hastened your ruin.

Before Christ
cir. 588.

thee 'false burdens and causes of banishment.

15 All that pass †by 'clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying*, Is this the city that *men* call 'the perfection of beauty, the joy of the whole earth?

16 All thine enemies 'have opened their mouth against thee: they hiss and gnash the teeth: they say, 'We have swallowed *her* up: certainly this is the day that we looked for: we have found, we have seen *it*.

17 The LORD hath done *that* which he had 'devised; he hath fulfilled his word that he had commanded in the days of old: 'he hath thrown down, and hath not pitied: and 'he hath caused *thine* enemy to rejoice over thee; he hath set up the horn of thine adversaries.

18 'Their heart cried unto the LORD, 'O wall of the daughter of Zion, 'let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 'Arise, cry out in the night: in the beginning of the 'watches 'pour out thine heart like water before the face of the LORD: lift up thy hands toward him for the life of thy young children, 'that faint for hunger in the top of every street.

20 ¶ Behold, O Lord, and consider 'to whom thou hast done this. Shall the women 'eat their fruit, *and* children †of a span long? 'shall the priest and the prophet be slain in the sanctuary of the LORD?

21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword: thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied.

22 Thou hast called as in a solemn day my 'terrors round about, so that in the day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up 'hath mine enemy consumed.

CHAP. III.

Contains mourning sentences, shorter, and applicable to Jeremiah's person, as well as to the Jewish church and state. (1) His grievous complaints, that God was angry, acted as an enemy, refused to hear his prayer: and that himself was in great perplexity, sore affliction, and almost utter despair of relief; that, while his enemies mocked, his griefs were renewed on every remembrance of his trouble; 1—20. (2) Comforting considerations,—that it was of God's mercy his troubles were not worse; that in the very depths of them he had some experience of God's faithful promises; that God was his everlasting portion; that it is good to seek, wait for, and trust in, God; that afflictions are really for our good; and that God will in due time restore his comforts, as he takes no pleasure in our troubles, nor in the wrongs done to us by our enemies; 21—36. (3) Proper duties under afflictions followed; viz. observation of God's hand in them, patience and resignation to his will, self-examination, and a hearty and believing return to him and his ways; 37—41. (4) Further complaints of God's frowns and tokens of displeasure, of reproach and contempt by neighbours, destruction by enemies, and of their own excessive griefs and fears; 42—54. (5) An appeal to God's omniscience and justice against the persecutors of the church encouraged by former experience of his kindness; 55—66.

I AM the man 'that hath seen affliction by the rod of his wrath.

2 He hath led me, and brought me into 'darkness, but not into light.

3 Surely 'against me is he turned; he turneth his hand *against me* all the day.

4 'My flesh and my skin hath he made old; he hath broken my bones.

5 'He hath builded against me, and compassed me with gall and travail.

6 'He hath set me in dark places, as *they that be* dead of old.

7 'He hath hedged me about, that I cannot get out: he hath made my 'chain heavy.

8 Also, 'when I cry and shout, he shutteth out my prayer.

9 'He hath enclosed my ways with hewn stone; he hath made my paths crooked.

10 'He was unto me as a bear lying in wait, *and* as a lion in secret places.

11 'He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

12 'He hath bent his bow, and set me as a mark for the arrow.

13 He hath caused the 'arrows of his quiver to enter into my reins.

14 'I was a derision to all my people, *and* their song all the day.

15 He hath filled me with †bitterness, 'he hath made me drunken with †wormwood.

16 He hath also 'broken my teeth with gravel stones; he hath ||covered me with ashes.

17 And 'thou hast removed my soul far off from peace: I 'forgot 'prosperity.

18 And I said, 'My strength and my hope is perished from the LORD;

19 †Remembering 'mine affliction: and my misery, the wormwood and the gall.

20 My soul hath *them* still in remembrance, and is †humbled in me.

21 'This I ||recall to my mind, 'therefore have I hope.

22 ¶ 'It is of the LORD's mercies that we are not consumed, because his compassions fail not.

23 *They are* 'new every morning: great is thy 'faithfulness.

24 The LORD is 'my portion, saith my soul; therefore will I hope in him.

25 'The LORD is good unto them that wait for him, to the soul *that* seeketh him.

26 'It is good that a man should both hope and quietly wait for the salvation of the LORD.

27 'It is good for a man that he bear the yoke in his youth.

28 'He sitteth alone and keepeth silence, because he hath borne *it* upon him.

Before Christ
cir. 588.

Jer. 13. 16.
Amos 5. 20.
Is. 59. 9, 11.
ver. 53. 55.
ch. 2. 1. i. e.
great misery
and grief.

Is. 63. 10. &
1. 25. Ps. 38.
1, 2, 6. & 88.
7, 16. ch. 2.
1—7.

Job 16. 8. Ps.
31. 10. & 32.
3. & 51. 8.
Is. 38. 13.
Jer. 50. 17.
ver. 11.

Ver. 7, 9. Is.
29. 3. Job 19.
12.

Ver. 2. 53, 54.
Ps. 88. 5, 6.

Ver. 5. 9.
Job 19. 8. &
3. 23. Hos. 2.
6. Ps. 88. 8.

Is. 49. 24, 25.
ch. 5. 5, 14.
Dan. 9. 12.
ch. 1. 14.

Ver. 44. Job
19. 7. & 30.
20. Hab. 1. 2.
Ps. 80. 4. &
22. 2.

Ver. 5. 7, 11.
Ps. 88. 8.
Lev. 26. 27.
28. ver. 7.

Job 10. 16.
Is. 38. 13.
Hos. 5. 14. &
6. 1. & 13. 7.
8.

Jer. 21. 4—
7. & 9. 11. &
15. 2—4.
2 Chr. 36. 16.
17.

Job 16. 12.
13. & 7. 20.
& 6. 4. Ps. 38.
2. Mic. 7. 9.

Heb. sons.
Jer. 20. 7—
10. Ps. 44. 13.
& 79. 4.
1 Cor. 4. 9.
Job 30. 9. Ps.
69. 12, 20.
ver. 63.

Heb. bitter-
nesses.

Job 9. 18.
ver. 19. Is. 51.
17—22. Jer.
25. 15, 16, 18,
27. & 9. 15.
Ps. 60. 3. &
75. 8.

Bitter suffer-
ings.

Prov. 20. 17.
Mat. 7. 9. Ps.
102. 9. Job 6.
7. Mic. 7. 8—
10.

Or rolled me
in the ashes

Ruth 1. 20,
21. ch. 1. 16.
& 2. 2, 17, 22.

Gen. 41. 30.
with Is. 65. 16.
Prov. 31. 7.

Heb. good.
Ps. 31. 22. &
116. 11. Ezek.
37. 11.

Or remember.

Ch. 1. 7. Jer.
9. 15. Dan. 9.
12.

Heb. bowed.
Ver. 22—36.
Ps. 130. 7, 8.
& 131. 3.

Hab. 2. 3.
Heb. make to
return to my
heart.

Or neverthe-
less. Ver. 24.
Gen. 32. 10.
Ps. 57. 10. &
100. 4. & 103.
17. & cvii.

cxviii. Is. 1.
9. & 33. 2.
Ezra 9. 15.
Mal. 3. 6.

Zeph. 3. 5.
Job 7. 17, 18.
Zeph. 3. 5.
Ps. cxxxvi.
cvii.

Ps. 89. 1, 2. Heb. 10. 23. & 6. 14—18. 1 Thes. 5. 24. Tit. 1. 2. Ps. 16. 5. & 73. 26. & 119. 57. Jer. 10. 16. Ps. 40. 1—5. & 73. 1. & 103. 17. & 84. 11, 12. Mat. 7. 7—11. Is. 40. 31. & 30. 18. Mic. 7. 7—9. Ps. 130. 5—8. & 37. 1—7. & 119. 165, 174. Gen. 49. 18. Mat. 11. 29, 30. Ps. 94. 12. Heb. 12. 5—12. Rev. 3. 19. Job 33. 19—29. Jer. 15. 17. Ps. 102. 7. & 39. 9. ch. 2. 10.

highly proper, in trouble, to observe the exact agreement between God's judgments and his word; and to ease our broken hearts by pouring our complaints into his bosom. He alone can help us! and none ever truly sought him in vain.

CHAP. III. Ver. 3, 7, 9, 43, 53. He has so plunged and fixed me in miseries, that it is impossible for me to get out; and my attempts to obtain relief do but render me still more and more miserable.—We are quite overwhelmed with trouble, and brought into a most desperate and remediless condition.

29 ^bHe putteth his mouth in the dust, if so be there may be hope.

30 ^bHe giveth *his* cheek to him that smiteth him: he is filled full with reproach.

31 ^kFor the LORD will not cast off for ever:

32 But, though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 ^lFor he doth not afflict *willingly, nor grieve the children of men.

34 ^mTo crush under his feet all the prisoners of the earth,

35 ⁿTo turn aside the right of a man before the face of [†]the Most High,

36 To subvert a man in his cause, the LORD [†]approveth not.

37 ¶ ^oWho is he *that* saith, and it cometh to pass, *when* the LORD commandeth it not?

38 ^pOut of the mouth of the Most High proceedeth not evil and good?

39 Wherefore doth a living man ^qcomplain, a man for the punishment of his sins?

40 ^rLet us search and try our ways, and turn again to the LORD.

41 ^sLet us lift up our heart with *our* hands unto God in the heavens.

42 ^tWe have transgressed and have rebelled: ^uthou hast not pardoned.

43 ^vThou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, ^vthat *our* prayer should not pass through.

45 Thou hast made us *as* the ^zoff-scouring and refuse in the midst of the people.

46 All our enemies ^ahave opened their mouths against us.

47 ^bFear and a snare is come upon us, desolation and destruction.

48 ^cMine eye runneth down with rivers of water for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not, without any intermission,

50 ^dTill the LORD look down and behold from heaven.

51 Mine eye affecteth ¶ mine heart ^ebecause of ^fall the daughters of my city.

52 ^gMine enemies chased me sore, like a bird, ^hwithout cause.

53 ⁱThey have cut off my life in the dungeon, and cast a stone upon me.

54 ^jWaters flowed over mine head; ^kthen I said, I am cut off.

55 ¶ ^lI called upon thy name, O LORD, out of the low dungeon.

56 ^mThou hast heard my voice: hide not thine ear at my ⁿbreathing, at my cry.

57 ^oThou drewest near in the day *that* I called upon thee: thou saidst, ^pFear not.

58 O LORD, thou hast pleaded the causes of my soul; thou ^qhast redeemed my life.

59 O LORD, thou hast seen ^rmy wrong; ^sjudge thou my cause.

60 Thou hast seen ^tall their vengeance and all their imaginations against me.

61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their ^usitting down, and their rising up; I *am* ^vtheir music.

64 ^wRender unto them a recompense, O LORD, according to the work of their hands.

65 Give them ^xsorrow of heart, thy ^ycurse unto them.

66 ^zPersecute and destroy them in anger from ^aunder the heavens of the LORD.

[†] Or obstinacy of heart. ^z Deut. 27. 15—26. & 28. 16—18. Is. 24. 6. & 43. 28. ^a See Jer. 17. 18. & 18. 20—23. or Ps. 137. 8, 9. Is. xlii. xiv. xxi. xlvii. Jer. l. li. 11. with Ps. 8. 3. & 115. 16. Is. 66. 1.

CHAP. IV.

(1) Laments the injuries and indignities done to the materials and servants of God's temple; 1, 2. (2) Bewails the dreadful effects of the famine occasioned by the siege of Jerusalem; 3—10. (3) Laments the sacking and desolation of that city and the temple; 11, 12. (4) Acknowledges the sins of their priests, prophets, and rulers, as the cause of their calamities; 13—16. (5) Gives up all for lost, as the Egyptians had not helped them, their Chaldean enemies were powerful and active, and their kings were prisoners; 17—20. (6) Foretells the destruction of the Edomites, who rejoiced at their ruin, and the deliverance of the distressed Jews; 21, 22.

HOW is ^athe gold become dim! *how* is the most fine gold changed! the stones of the sanctuary ^bare poured out in the ^ctop of every street.

2 ^dThe precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

3 Even the ^esea monsters draw out the breast, they give suck to their young ones: ^fthe daughter of my people *is* become cruel, ^glike the ostriches in the wilderness.

4 ^hThe tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh *it* unto them.

5 They that did feed delicately are ⁱdesolate in the streets: they that were brought up in scarlet ^jembrace dung-hills.

6 For the ^kpunishment of the iniquity of the daughter of my people ^lis greater than the punishment of the sin

^b Ps. 6. 9. & 18. 6. & 34. 6. & 116. 1. 2. Is. 37. 17. Ps. 31. 2. Dan. 9. 18. Rom. 8. 26. Jam. 5. 16. Ps. 120. 1. 2. & 143. 4. 7. Jam. 4. 8. Ps. 102. 2. Is. 58. 9. & 65. 24. Rev. 1. 17. 18. Is. 41. 10. 14. & 43. 1. 2. Ps. 35. 1—4. & 43. 1. 2. Jer. 1. 8. & 15. 11. 20. 21. & 51. 36. Jer. 11. 19. & 15. 10. & 18. 18. 23. & 20. 7—10. & xxvi. xxxvi. &c. Ps. 9. 4. & 45. 1. & 26. 1. Jer. 1. 18. & 11. 19. 21. & 15. 10. & 18. 18. 23. & 20. 7—10. & xxvi. xxxvi. &c. xxxviii. Is. 77. 4. Ps. 44. 10—16. Ps. 139. 2. Deut. 6. 7. Ver. 14. Job 30. 9. Ps. 35. 17. 18. & 69. 12. & 111. 1. Ps. 23. 4. Jer. 2. 3. & 11. 2. & 17. 18. & 18. 18—23. & 50. 29. & 51. 24. 2 Tim. 4. 14. & 34. 6. Jer. l. li. Jer. 10.

^a 1 Kin. 6. 22. Mat. 23. 16. 17. ch. 5. 18. or ch. 2. 20. ver. 16. Jer. 52. 13. Mat. 23. 2. ch. 5. 18. ^c Here and there. Ch. 2. 19. ^d Ver. 16. ch. 1. 4. & 2. 10. 20. 21. & 5. 12. Jer. 19. 11. & 22. 28. Is. 30. 14. ^e Or sea-calves. Is. 27. 1. Gen. 1. 21. Job xl. xlii. ^f Ver. 4. 10. ch. 2. 20. Jer. 19. 9. Ezek. 5. 10. Lev. 26. 29. Deut. 28. 53—57. ^g Job 29. 14—16. Rom. 1. 31. ^h Ch. 2. 11. 12. & 1. 11. Amos 8. 11. 12. Ps. 22. 15. & 137. 6. ⁱ Amos 4. 1. ch. 2. 10—12. Jer. 9. 21. 22. Is. 32. 10. ^j Job 24. 8. Luke 15. 16. Jer. 8. 3. & 9. 29. Ps. 83. 10. ^k Or iniquity. ^l Amos 3. 2. Ezek. 16. 35—52. Dan. 9. 12. Luke 12. 47. John 15. 22.

REFLECTIONS UPON CHAP. III.—How tremendous are the fatherly corrections of JERUSALEM! and very criminal must be the sins which so provoked him against the objects of his love. The children of light, and heirs of joy, sometimes walk in the greatest darkness of calamity and grief, and even despondency: and many and diversified are God's arrows of affliction, flying swift and piercing deep. But, if men will walk in crooked paths of iniquity, it is but just that God should cross their designs and break their measures; and, if they will regard iniquity, it is just in him to shut out their prayers, than which few things are more galling to a gracious heart.—Saints can never enter the lowest hell, being preserved by grace: but, by multiplied troubles from God, from devils, and from men, they may have a hell upon earth. Yet God will deliver his people and churches in due time, when they are thoroughly melted and purified in his furnace. In their worst cases they are neither helpless nor hopeless. Let us therefore always acknowledge him kind and faithful. If our troubles be heavy

and sharp, let us eagerly claim and live upon him as our portion, and comfort ourselves with his compassion, and with a persuasion that all he does is the fulfilment of his gracious word, on which he has caused us to hope. Let us complain to God, but never complain against him. And let us earnestly work together with God, and labour to promote the same self-debasing and soul-sanctifying ends. Experience of former kindness should encourage us to hope for more. And, having cast our burdens on the Lord, we should continue waiting instant and patient in prayer; and at last we shall find an answer of peace. There is no prison so deep or dark but God can bring us out of it; no enemy so strong but God can destroy; and no request of faith so silent but he will hear it for our good. But wo to those, however powerful, haughty, merry, or scornful, against whom God's favourites plead! And think, my soul, what of all these troubles Jesus underwent—in infinite love underwent—and all for me!

Before Christ
cir. 588.

* Gen. 19. 25.
not as ver. 9.
i. e. was not
kept in linger-
ing misery as
we are.

* Or distinguish-
ed ones. Gen.
49. 26. Deut.
33. 16. Nah.
3. 17.

* Nah. 2. 2. ch.
5. 10. ver. 4.
Job 30. 27—
30. Jer. 14. 2.

† Heb. darker
than blackness,
by reason of
famine, care,
and fear.

* Job 19. 20.
Ps. 102. 5.

* Ps. 119. 83.
& 22. 15. &
102. 4. 11.

* Heb. flow out.
Lev. 25. 39.
As mortally
wounded, as
if stabbed
through the
heart.

* Is. 49. 15.
1 Kin. 3. 26.
Deut. 28. 53

—37. 2 Kin. 6.
29. ch. 2. 20.
see on ver. 3.
Ezek. 5. 10.

* Jer. 6. 11. &
9. 9. 11. & 13.
14. & 14. 16.

& 15. 1—4. &
17. 4. & 19.
2—8. & 21.
4—7. 14.

Deut. 32. 22.
Ezek. 20. 47,
48.

* Deut. 29. 24
—28. 1 Kin. 9.

* Jer. 22. 8.
They could
never have
thought a city
so fortified,
and protected
of God could
have been
ruined.

* Zeph. 3. 3, 4.
Jer. 5. 31. &
6. 13. & 23.

11. Ezek. 22.
26. 28. ch. 2.
14. Is. 9. 16.

* Is. 8. 15. &
59. 10. Jer. 2.
34. Mat. 15.

14. Nah. 3. 3.

† Or in that they
could not but
touch.

† Or ye polluted.
Mic. 3. 6, 7.

Deut. 29. 25—
28. Jer. 15. 4.
& 17. 4. & 22.
8. 9. Hos. 9. 3.

* Or face.

* Lev. 26. 33—
39. Deut. 28.
25. 64—68.

Jer. 24. 9. &
15. 4.

* Ch. 5. 12. &
2. 9. 10.

2 Kin. 25. 18
—21. 2 Chr.
36. 17.

* Jer. 4. 14. &
2. 18. 36. & 8.
20. & 37. 5—
7. & 22. 20.

Is. 20. 5. 6. &
30. 1—6. &
31. 1—3.

Ezek. 29. 6, 7,
16.

* i. e. the Chal-
deans. Jer. 16.
16. & 39. 4, 5.
& 52. 7—9.

2 Kin. 25. 4, 5.
Ps. 140. 11.

* Ezek. 7. 2—
12. & 12. 28.

Amos 8. 2.
Jer. xxxix.

* Jer. 28. 49. Jer. 4. 13. & 52. 8. Hab. 1. 6—9. ch. 3. 52. Hos. 8. 1. 14. 5. 26—28. & 30. 16.

17. Amos 2. 4. * Or lower grounds. Is. 63. 13, 14. Joel 1. 14. * 1 Sam. 26. 19. Ps. 89.

20. 21. Ezek. 12. 13. & 19. 4. 8. Jer. 39. 5. & 52. 8. 2 Kin. 24. 14—15. & 25. 5.

* Eccl. 11. 9. Ps. 137. 7. Obad. 10. Jer. 49. 7. & 25. 26.

of Sodom, that was ^moverthrown as in a moment, and no hands stayed on her.

7 Her ^mNazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire;

8 ^mTheir visage is [†]blacker than a coal; they are not known in the streets: ^mtheir skin cleaveth to their bones; ^mit is withered, it is become like a stick.

9 *They that be slain with the sword are better than they that be slain with hunger: for these [†]pine away, stricken through for want of the fruits of the field.*

10 ^mThe hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people.

11 ^mThe Lord hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 ^mThe kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

13 ^mFor the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her,

14 They have ^mwandered as blind men in the streets, they have polluted themselves with blood, [†]so that men could not touch their garments.

15 They cried unto them, Depart ye; *it is unclean; depart, depart, touch not: when they fled away and wandered they said among the heathen, ^mThey shall no more sojourn there.*

16 The ^manger of the Lord ^mhath divided them; he will no more regard them: ^mthey respected not the persons of the priests, they favoured not the elders.

17 As for us, ^mour eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not save us.

18 ^mThey hunt our steps, that we cannot go in our streets: ^mour end is near, our days are fulfilled; for our end is come.

19 Our persecutors are ^mswifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the ^mwilderness.

20 The breath of our nostrils, ^mthe anointed of the Lord, ^mwas taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

21 ¶ ^mRejoice and be glad, O daughter-

ter of Edom, that dwellest in the land of Uz; ^mthe cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

22 [†]^mThe punishment of thine iniquity is accomplished, O daughter of Zion; he ^mwill no more carry thee away into captivity: he ^mwill visit thine iniquity, O daughter of Edom; he will [†]discover thy sins.

* Is. 52. 1. & 54. 9. & 51. 22. & 60. 18. Jer. 31. 40. Ezek. 37. 28.

three captive for thy sins.

* See ver. 21.

† Or carry

CHAP. V.

Contains (1) *Heavy complaints to God of the Jews' miserable captivity, procured by their sins; that they were dispossessed of their country; that they were like orphans, quite destitute, without either God or rulers; were hard put to it to obtain a livelihood, and brought into base slavery; that such as were wont to be feasted were now famished, and all ranks abused and dishonoured; and that their comfort and dignity were wholly gone; 1—6. (2) A protestation that the honour of God's sanctuary lay nearest their heart; 17, 18. (3) An humble expostulation with God for the return of his mercy; 19—22.*

REMEMBER, O LORD, what is come upon us: consider, and behold our reproach.

2 Our inheritance is ^mturned to strangers, our houses to aliens.

3 We are ^morphans and fatherless; our mothers are as widows.

4 ^mWe have drunken our water for money; our wood ^{*}is sold unto us.

5 [†]^mOur necks are under persecution: we labour, and have no rest.

6 ^mWe have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread.

7 ^mOur fathers have sinned, and ^mare not; and we have borne their iniquities.

8 ^mServants have ruled over us: *there* is none that doth deliver us out of their hand.

9 We gat our bread ^mwith the peril of our lives, because of the sword of [†]the wilderness.

10 ^mOur skin was black like an oven because of the [†]terrible famine.

11 ^mThey ravished the women in Zion, and the maids in the cities of Judah.

12 ^mPrinces are hanged up by their hand: the faces of elders were not honoured.

13 ^mThey took the young men to ^{*}grind, and the children fell under [†]the wood.

14 ^mThe elders have ceased from the gate, ^mthe young men from their music.

15 The joy of our heart is ceased; our dance is turned into mourning.

16 ^mThe crown is fallen from our head: wo unto us ^mthat we have sinned!

17 ^mFor this our heart is faint; for these *things* our eyes are dim.

18 ^mBecause of the mountain of Zion, which is desolate, the foxes walk upon it.

19 Thou, O LORD, ^mremainest for

* Ch. 1. 22. & 2. 11. & 3. 43—50. Jer. 9. 1, 20, 21. Jer. 17. 3, 12. & 52. 13. Mic. 3. 12. Ezek. 7. 20—22. & 24. 21. 1 Kin. 9. 7, 8. * Ps. 9. 7. & 29. 10. & 10. 16. & 102. 12, 28. & 145. 13. & 146. 10.

Before Christ
cir. 588.

* Jer. 25. 15,
16. 21, 27. &
49. 7—27.

Ez. k. 25. 12
—14. & xxxv.
Obad. 1, &c.

† Or thine in-
quity.

* Is. 40. 2. Jer.
46. 27, 28. &
50. 18—20.

Ezek. 37. 24
—26.

* Ch. 2. 15. &
3. 61. Ps. 44.
14—16. & 79.

4. & 74. 1—4,
18—23. & 89.
50. 51. & 123.

3. 4. Neh. 1.
3. & 4. 4.

* Ps. 79. 1, 2.
Deut. 28. 30—
52. Ps. 44. 11,
12. Is. 63. 19.

Jer. 10. 25.
* Ps. 142. 4.

Hos. 14. 3.
Lev. 26. 26.

Deut. 28. 48.
Ezek. 4. 16,
11. Is. 3. 1.

* Heb. cometh
for price.

* Jer. 28. 13.
Deut. 28. 48,
65. 66. Lev.
26. 36. Mat.
11. 28.

† Heb. on our
necks are we
persecuted.

* Is. 30. 1—6.
& 31. 1—6. &
57. 9. Ezek.
17. 18. Jer. 2.
18. 36. with
Hos. 7. 11. &
9. 3. & 12. 1.

made leagues
with or served,
* Jer. 31. 29.

Ezek. 18. 2.
Mat. 23. 32,
35. 36. Exod.
20. 5. Lev. 26.
39.

* Gen. 42. 15.
Ps. 39. 13.
Jer. 31. 15.

Neh. 5. 15.
Deut. 28. 42,
43. Prov. 30.
21. Is. 19. 4.

* 2 Sam. 23. 17.
Deut. 28. 52,
&c.

† Or the plain.
Job 30. 30.

* Ps. 119. 83.
ch. 4. 8.

† Or terrors, or
storms.

* Is. 13. 16.
Zech. 14. 2.

Deut. 28. 30.
41. & 22. 25.

* Ch. 4. 16. &
2. 10. Jer. 52.
10. 24—27.

Is. 47. 6.
* Judg. 16. 21.
Exod. 11. 5.

Is. 47. 2.
Mat. 24. 41.

* Carry the
grist.

† Excessive
burdens.

* 2 Kin. 25. 18
—21. ch. 4.

16. & 1. 4. &
2. 9. 10, 21.

* Is. 16. 10. &
24. 8—11.

Jer. 7. 34. &
16. 9. & 25.
10. Rev. 18.
22, 23.

* Heb. the crown
of our head is
fallen, i. e. our
dignity. Job.

19. 9. Ps. 69.
39. 40. ch. 1.
1. 15.

* Ch. 1. 8. & 4.
13. Jer. 2. 19.
& 4. 18. Is. 3.
9. 11.

CHAP. IV. Ver. 13—15. Their priests and prophets have persecuted the Lord's prophets, and have ruined the nation by flattering them in their sins. They formerly wandered from God's law in acts of violence and murder, and now they cannot walk in the streets without polluting themselves by dead bodies. —Yea, every one, even the heathens, abhor them as unclean lepers, or persons too despicable to live on the earth.

REFLECTIONS UPON CHAP. IV.—When God forsakes a people their honour leaves them. And if rulers will not act for God, it is but just that he should make them contemptible. They, who live in the greatest plenty and pomp, know not to what straits they may be reduced before they die. And delicate and high living renders hardships doubly grievous when they come to be expe-

rienced. God's vengeance on his own people often astonishes his and their enemies. And scarcely ever does the vengeance of God light upon nations and churches without clerical wickedness having a distinguished share in procuring it. No wonder then that the very monsters of wickedness at last condemn and abhor unfaithful ministers. There is no escaping from the vengeance of God appointed for us. If we make creatures our trust, or the breath of our nostrils, God, who is our life, will confound them, and disappoint us. Yet the troubles of the godly will continue no longer than till they have accomplished the purification intended by them. But such as ridicule and insult Jesus Christ, and his people or ordinances, will at last render themselves ridiculous and miserable. And in the end their sin shall be discovered and punished, however secret and hidden.

Before Christ
cir. 588.

ever; thy throne from generation to generation.

20 Wherefore dost thou forget us for ever, and forsake us so long time?

21 Turn thou us unto thee, O LORD,

Ps. 10. 1. & 13. 1. & 44. 24. & 74. 1. & 93. 3. 4. Heb. for length of days. Jer. 31. 18. & 32. 39. 40. & 33. 11. Ps. 80. 3. 7. 19. Hab. 3. 2. restore our wonted prosperity.

REFLECTIONS UPON CHAP. V.—Alas, what hurt sin has done! through it this world is but a scene of awful changes! And peculiarly terrible is the misery of ravaged and conquered nations. But, under all our trouble, it is a comfort to reflect that God sees all that comes upon us; and that, if we patiently and penitently suffer for the sins of our fathers, he will quickly return to us in mercy; yea there is a Canaan above, of which none can deprive us; and, though God frown, he will not forget us. If our earthly provision be scanty, our abundant spiritual provision can more than balance its defects; and, if the Son hath made us free, we shall be free indeed; yea honoured, glad, and glorious, for ever.

Before Christ
cir. 588.

and we shall be turned; renew our days as of old.

22 But thou hast utterly rejected us; thou art very wroth against us.

Ps. 60. 1. & 44. 9. & 79. 5. & 89. 39—46. Jer. 15. 1—4. Deut. 32. 22—27. Hos. 1. 6.

more. If the honour of his oracles and ordinances on earth go nearer our heart than our secular interests, he will quickly transport us to his sanctuary above, where we shall be ever with the Lord. His mercy may be hid, but it is not clean gone; and there is enough in it to redress all our grievances. If by his grace he renews our hearts, he will by his favour renew our days, and restore our wanted prosperity. Let me therefore, under my afflictions, complain to and plead with my God; but never quarrel with his conduct, discredit his love, or despair of his favours.

THE BOOK OF THE

PROPHET EZEKIEL.

Ezekiel was also a priest; and prophesied among the captives in Chaldea, while Jeremiah prophesied in Judea and Egypt. His predictions, especially the first and last nine chapters, are extremely figurative. But, if we search them with reverence, humility, and diligence, we may from them find much encouragement to our faith and hope in God; even as in natural things we may reap much benefit from those, the nature, connections, and influences, of which we do not well understand. We have in them (1) His divine call to his prophetic office; i—iii. (2) His visions, and messages of reproof and threatening to the Jews; iv—xxiv. xxxiii. (3) His predictions of ruin to the enemies of the Jews; particularly the Ammonites, Moabites, Edomites, Philistines, Tyrians, Egyptians, and Turks; xxv—xxxii. xxxv. xxxviii. xxxix. (4) Promises of mercy to the Jews after their captivity in Babylon and their present dispersion; which are likewise typical of the glorious privileges of the gospel church; xxxiv. xxxvi—xlvi.

Before Christ
cir. 594.

CHAP. I.

Contains (1) An account of Ezekiel, and of the date and place of his call to his prophetic office; 1—3. (2) A vision of four living creatures, or cherubims, qualified for action, and moved, as actuated by the Spirit of God; 4—14: and all directed by God; 22, 25: of wheels moved by them; 15—21: and of the glory of God, as in our nature, enthroned above them; 26—28: which represented Christ as the manager of providence by the ministration of angels, and of churches by the service of ministers.

From Josiah's covenanting. 2 Kin. 22. 8. & 23. 3. with ch. 4. 6. Eccl. 9. 1, 2. Dan. 1. 6. 1 Pet. 5. 9. ver. 3. ch. 3. 15, 23. Heb. captivity. Mat. 5. 16. Acts 7. 56. & 10. 1. John 1. 51. Rev. 19. 11. Gen. 15. 1. Num. 12. 6. Heb. 1. 1. ch. 8. 3. ver. 28. Ch. 8. 1. & 20. 1. & 29. 1. 17. & 31. 1. & 33. 1. & 40. 1. with 2 Kin. 24. 12—15. Heb. 5. 4. Jer. 1. 2, 4. Hos. 1. 1. Joel 1. 1. Jon. 1. 1. Mic. 1. 1. ch. 2. 3. Heb. Jehzekel. 2 Tim. 4. 17. Heb. 13. 5. Ch. 8. 1. & 23. 22. & 37. 1. & 40. 1. & 3. 8, 14, 22. 1 Kin. 18. 46. 2 Kin. 3. 15. Acts 11. 21. Rev. 1. 10. Judg. 13. 25. Is. 21. 1. Ps. 58. 9. & 83. 15. Nah. 1. 3. Jer. 23. 19. & 25. 32. & 1. 13. & 4. 6. & 6. 1. Ps. 18. 12. & 50. 3. & 97. 2, 3. Zeph. 1. 15. Deut. 4. 24. ch. 39. 9. Is. 60. 8. ch. 43. 3. Heb. catching itself. Ver. 13, 27. ch. 8. 2. Rev. 1. 15. Rev. 4. 6—9. & 5. 6, 11, 14. ch. 10. 1. Heb. 1. 14. Zech. 6. 1. 2 Kin. 6. 17. Eph. 4. 11.

NOW it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

2 In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,

3 The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire in folding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

5 Also out of the midst thereof came the likeness of four living creatures. And

Before Christ
cir. 594.

this was their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

8 And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings were joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side: they four also had the face of an eagle.

11 Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

12 And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.

See ver. 9, 12, 17. 2 Cor. 1. 12. Luke 9. 62. Heb. 10. 38, 39. Ver. 20. Zech. 4. 6. Mat. 4. 1, 11. Heb. 1. 14.

EXPLANATORY NOTES. CHAP. I. Ver. 4—15. These living creatures may denote angels, as ministering in the dispensations of providence, and ministers, as serving in the church. Their being living denotes their own life and liveliness, and the quickening influences of their work: their being four denotes their sufficiency for all the ends of the earth, and under all the empires of it: their four faces;—viz. of a man, denotes their wisdom, prudence, and tender compassion;—of a lion, their courage, boldness, and might;—of an ox, their indefatigable labour and patience;—of an eagle, their clear and piercing knowledge, high contemplations, and holy affections. Their four wings, covering

their bodies, stretched upwards, and joined to their fellows, denote their diligence, speedy success, consciousness of their own infirmities, and mutual harmony and love. Their straight feet, like those of a calf, and sparkling, denote their upright, steady, persevering, pure, and glorious, ministrations and behaviour. Their many hands under their wings denote their great, but prudently directed and humble, activity in their whole work. Their fiery appearance denotes their ardent love and holy zeal. The Spirit moving among them denotes the Holy Ghost as calling them and qualifying them for, and directing and actuating them in, their work; and all directed by the voice of the Almighty who

Before Christ
cir. 594.

^c Ver. 4, 7.
ch. 10. 2. Ps.
18. 12. Mat.
28. 2, 3.
Rev. 4. 5.
Dan. 10. 6.

^d Ver. 12, 20.
21. Zech. 4.
6. John 15. 5.

^e Ps. 103. 20.
Dan. 9. 21.
Mat. 24. 27.
31. Zech. 4.
10. & 2. 4.

^f Ver. 16, 19,
20. ch. 10. 9.

^g With ver. 20,
21. ch. 10. 17.

^h With ver. 6,
10. Rev. 4. 7.

ⁱ Dan. 10. 6.
ch. 10. 9, 10.

^k Ps. 145. 17.
Rom. 8. 28.
Hos. 2. 21.
22. Amos 3. 6.

^l Ps. 104. 24.
Rom. 11. 35.
Ps. 36. 6. &
92. 5.

^m Ver. 9, 12.
ch. 10. 11. Is.
55. 11. with
2 Kin. 19. 33.

ⁿ Rom. 11. 33.
Ps. 36. 6. Job
21. 7—17.
Hab. 1. 2, 3.

⁺ Or *strakes*.

[•] Ch. 10. 12.
Rev. 4. 6.
2 Ch. 16. 9.
Prov. 15. 3.
Zech. 4. 10.

^f Ch. 10. 16,
17. ver. 15,
20. Ezra 1. 5.
Is. 55. 11. ch.
37. 10. Zech.
11. 8. & 4. 6.

^q 1 Cor. 3. 5.
Eph. 1. 11.
Col. 3. 11.
1 Sam. 10. 6.
Rom. 8. 2.

[†] Or *of life*.

[•] Ver. 19, 20.
Ps. 103. 20.
ch. 10. 17.
Zech. 6. 1—8.
& 4. 6.

^{||} Or *of life*.

[•] Ch. 10. 1, 15,
20. ver. 26.
Rev. 4. 2, 3.
1 Tim. 6. 16.
Exod. 24. 10.

[•] Eph. 1. 10,
22. Phil. 2. 9.
1 Pet. 3. 22.
Heb. 4. 15.

[•] Ver. 11, 12,
24.

[•] Is. 6. 2. Ps.
89. 7. Job 4.
18. Luke 17.
10.

[•] Hos. 14. 9.
Mat. 13. 11.
Rev. 2. 7. ch.
3. 27.

[•] Ch. 10. 5. &
43. 2. Dan.
10. 6. Rev. 1.
15. with Ps.
18. 13. Mic.
6. 9. Is. 26. 9,
11.

[•] Ps. 103. 20.
ver. 25.

[•] Ver. 28. ch.
2. 1—3.

13 As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flash of lightning.

15 Now, as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

17 When they went they went upon their four sides; and they turned not when they went.

18 As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.

19 And, when the living creatures went, the wheels went by them: and, when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever the spirit was to go they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

21 When those went these went; and when those stood these stood; and when those were lifted up from the earth the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

22 And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech as the noise of an host: when they stood they let down their wings.

25 And there was a voice from the

is enthroned in heaven. 15—25. The four wheels, with four faces each, and coloured like beryl, mysterious in their form, dreadfully high in their rings, full of eyes, and moved by the living creatures straight forward, may denote the manifold, precious, glorious, mysterious, dreadful, wise, and prudent, providences of God, perseveringly, self-consistently, and righteously, conducted by the ministration of angels in all parts of the world: Or they may denote the churches of Christ, mysterious in their form, uniform in their appearances, perseveringly advancing to the everlasting state, precious and shining in their oracles, ordinances, and true members, fearing God, and dreadful to their enemies, intelligent, prudent, and watchful, and directed and actuated by the Spirit of God, through the instrumentality of ministers, according to the word of an enthroned Redeemer.

26—28. This man, amber-coloured, and fiery in appearance, enthroned in heaven over the wheels and animals, and encircled with a rainbow, represents Jesus Christ in our nature as terrible to his enemies, but full of love to and zeal for his people, exalted to his Father's right hand, to be the Head and Director of angels and ministers, and ever attending to and administering the covenant of grace to the world.

REFLECTIONS UPON CHAP. I.—Wherever God has a people he will find ministers for them. And there is great need that these should have a clear and

firmament, that was over their heads, when they stood, and had let down their wings.

26 ¶ And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward; and from the appearance of his loins even downward I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it I fell upon my face, and I heard a voice of one that spake.

CHAP. II.

Being prepared by his vision, Ezekiel is here (1) Ordained a prophet, to deliver God's messages to the Jewish captives in Chaldea, however rebellious and stubborn they were; 1—5. (2) Cautioned not to be afraid of them, however mischievous; 6. (3) Instructed to declare to them precisely what God should dictate to him, which is represented by a roll full of mournful contents given him to eat; 7—10.

AND he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day.

4 For they are impudent children and stiff hearted: I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God.

5 And they, whether they will hear or whether they will forbear, (for they are a rebellious house), yet shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

distinct call from him to their work, considering the important dangers attending, and the awful issues and accounts thereof. All discoveries of God ought to fill our minds with deep awe and reverence of him. May I then, like these living creatures, be endowed with the Holy Ghost, filled with spiritual knowledge and prudence, and be uniformly active and upright in the Lord's way; always under his direction and influence, and making my light so to shine before men, as that they may see my good works, and glorify my Father which is in heaven. However strange and intricate the form of ordinances, churches, and providences, be, let me revere them, as framed and managed by God for his own glory; and always look above all to his infinitely glorious self, particularly as manifested in my nature, and the Lamb as it had been slain in the midst of the throne.

CHAP. II. Ver. 1—6. The title, Son of man, so often given to Ezekiel, and sometimes to Daniel, who also prophesied in Chaldea, might be given them to render them humble under their enjoyment of so many divine visions; or as an honourable representation of them as types of the Son of God in our nature. And the Jews are called briers, thorns, and scorpions, to represent what cursed, mischievous, malignant, subtle, fierce, frowning, venomous, and murderous, persecutors they would be to him,

Before Christ
cir. 594.

^c Mat. 28. 18.
Eph. 1. 21, 22.
Phil. 2. 9—
11. 1 Pet. 3.
22. ch. 10. 1.
^d Is. 6. 1. ch.
10. 1. Mat.
25. 31. Heb.
1. 8. Rev. 4.
2, 3. Exod. 24.
10.

^e Is. 6. 1. Rev.
1. 13. & 3. 21.
& 14. 14. Dan.
10. 5. ch. 40.
3. Ps. 110. 1.
Is. 9. 6, 7.
^f Ver. 4. Deut.
4. 24. Heb.
12. 29. Is. 59.
17, 18. ch. 8.
2. Ps. 50. 3.
& 97. 2, 3.
2 Thes. 1. 8.
^g Rev. 4. 3. &
10. 1. with
Gen. 9. 13—
16. Is. 54. 8—
10.

^h Exod. 33. 20
—23. Num.
12. 8. ch. 3.
28. 1 Cor. 13.
12.

ⁱ Ch. 11. 2. &
3. 23. Dan. 8.
17. Rev. 1.
17. Job 42. 5.
6. Is. 6. 5.
Mat. 17. 6.
Lev. 9. 24.
with Gen. 17.
3. Num. 14. 5.
^k Acts 9. 4.
with Mat. 5.
4. & 11. 28.

[•] Ver. 3, 6, 8.
ch. 3. 1, 4,
10, &c. Ps. 8.
4. & 49. 2. Is.
2. 9. or Ps.
146. 3. Dan.
8. 17. 2 Cor.
12. 7.

[•] Ch. 1. 28.
ver. 2. Dan.
10. 11, 19.
[•] Ch. 3. 12, 14,
24. Acts 6. 3.
& 9. 17. & 11.
24. Judg. 13.
25. Acts 10.
44.

[•] John 15. 5.
Dan. 10. 19.
Zech. 10. 12.
Phil. 2. 12, 13.
[•] Mat. 28. 18,
19. John 20.
21. Jer. 44. 4.
5. Mark 12.
2—5. Rom.
10. 15.

[•] Josh. 22. 16.
Jer. 3. 25. &
25. 3. & 35.
5. 2 Chr. 36.
13. 16. 2 Kin.
17. 7—23.
Dan. 9. 5—
13. ch. xvi.
xx. xxiii.

[•] Heb. heathens.
Ch. 5. 6, 7.
[•] Heb. hard of
face.

[•] Ver. 7. ch. 3.
11, 27. Jer.
26. 2, 3.
[•] Ch. 33. 33.
2 Cor. 2. 16.
Is. 5. 3, 4.
John 15. 19.
22. Mat. 11.
24. Hos. 6. 5.

[•] Ch. 3. 8, 9.
Jer. 1. 8, 17—
19. Mat. 10.
28. Acts 4. 13,
19, 29. Eph.
6. 19. Phil. 1.
28. 2 Tim. 1.
7. Col. 1. 11.

[†] Or *rebels*.
Heb. 11. 27.
Luke 12. 4.
Is. 8. 12. &
51. 7, 12.
Prov. 29. 25.

Before Christ
cir. 594.

Ch. 3. 11. 17
—22. 1 Cor.
11. 23. Jer.
23. 28. 1 John
1. 3. Mat. 28.
20.
Heb. rebellion.
Jer. 44. 18.
Exod. 23. 2.
Rom. 12. 2.
Is. 8. 11—13.
& 1. 19.
Heb. embrace
and consider
well. Rev. 10.
9, 10. ch. 3. 1
—3, 10. Jer.
15. 16. 1 Tim.
14. 15. 16.
Ch. 1. 26. &
8. 3. Jer. 1. 9.
Rev. 5. 1. &
10. 2. 8—11.
Acts 8. 30.
2 Cor. 2. 14.
Hab. 2. 2. Is.
30. 8.
Rev. 5. 1. ver.
9. ch. 3. 1.
Is. 3. 11. Rom.
2. 8. 9. ch. iv.
—xxxii. xxxv.
xxxviii. xxxix.

Ch. 2. 8. 9.
Jer. 15. 16.
Ps. 1. 2. Rev.
10. 9, 10. ver.
10.
Ver. 17—22.
ver. 11. 15.
Jer. 24. 1.
2 Kin. 24. 14
—16.
Acts 26. 19.
Gal. 1. 15. 16.
Jer. 15. 16. &
25. 17. 2 Cor.
3. 5. 1 Cor. 3.
5.
Ch. 2. 10. ver.
10. Rev. 10. 9,
10. Job 32. 18.
Prov. 18. 8. &
20. 27. John 7.
38. Col. 3. 16.
Mat. 13. 52.
1 Tim. 4. 15.
Rev. 10. 9, 10.
John 6. 45.
Heb. 4. 2. Jer.
15. 16—18 Ps.
19. 10. & 119.
11. 103. Prov.
2. 10. with ver.
14.
Ch. 2. 3. 7.
ver. 11. 17—
22. Mat. 28.
20. Jer. 1. 9,
17. & 23. 28.
With Jon. 1.
2. & 3. 2. Is.
33. 19. & 30.
11. Ps. 81. 5.
Heb. deep of
lip, and heavy
of tongue; and
to ver. 6.
Or if I had
sent thee, &c.
would they not
have hearkened
unto thee?
Jon. iii. Mat.
12. 41. & 11.
21. 23.
Jer. 25. 4. &
44. 5. 16. John
5. 40. Luke
19. 14. & 13.
24. 1 Sam. 8.
7. John 15. 20.
Heb. stiff of
forehead and
hard of heart.
Ch. 2. 4. Is. 3.
9. Jer. 8. 12.
& 3. 3.
Luke 21. 15.
Is. 50. 7. Jer.
1. 18. & 15.
20. Mic. 3. 8.
Col. 1. 29.
1 Cor. 2. 4.
Rom. 8. 31.
Jer. 1. 8. 17.
ch. 2. 6.
Ver. 1—3.
Ps. 119. 11.
ch. 2. 8. Rev.
10. 9, 10. Col.
3. 16.

7^m And thou shalt speak my words unto them, whether they will hear or whether they will forbear; for they are ^mmost rebellious.

8 But thou, son of man, hear what I say unto thee, ^oBe not thou rebellious like that rebellious house: open thy mouth, and ^eeat that I give thee.

9 ¶ And when I looked, behold, ^aan hand was sent unto me; and, lo, a roll of a book was therein.

10 And he ^sspread it before me; and it was ^wwritten within and without; and ^tthere was written therein ^llamentations, and mourning, and wo.

CHAP. III.

Contains the further preparation of Ezekiel for his prophetic work.

(1) At his command, he eats the roll given him by Christ, which he found sweet as honey; 1—3. (2) He is further charged to remember what mischievous and obstinate hearers he was sent to, to encourage himself in God's assistance, and to continue instant in his work; 4—11. (3) Amidst great rushing and noise, and in much perplexity and anguish, he is, by a mighty impulse of God's Spirit, carried to his hearers; 12—15. (4) After seven days of astonishment and grief, he, as a watchman, receives further instructions in the duties and dangers of his office; 16—21. (5) In a new vision, similar to the former, he is ordered home to his house, and is struck dumb, and informed that God would restrain or restore his speech, as he thought fit; 22—27.

MOREOVER, he said unto me, Son of man, ^aeat that thou findest; eat this roll, and ^bgo speak unto the house of Israel.

2^c So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, ^acause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I ^eeat it; and it was in my mouth as honey for sweetness.

4 ¶ And he said unto me, Son of man, ^fgo, get thee unto the house of Israel, and speak with my words unto them.

5^e For thou ^{art} not sent to a people ^hof a strange speech, and of an hard language, ^{but} to the house of Israel:

6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand: ⁱsurely, had I sent thee to them, they would have hearkened unto thee.

7^k But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel ^{are} ⁱimpudent and hard-hearted.

8 Behold, ^mI have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant, harder than flint, have I made thy forehead: ⁿfear them not, neither be dismayed at their looks, though they ^{be} a rebellious house.

10 Moreover, he said unto me, Son of man, ^oall my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

Before Christ
cir. 594.

Ver. 1. Jer.
24. 1. 2 Kin.
24. 14—16.
Exod. 32. 7.
Deut. 9. 12.
Ch. 2. 5, 7.
ver. 1, 17—23.
Acts 20. 20,
27. Mat. 28.
20. ver. 27.
ch. 2. 4, 5, 7.
Ch. 2. 2. & 8.
3. & 11. 1.
Acts 8. 39.
1 Kin. 18. 12.
ver. 14. 15.
2 Kin. 2. 16.
Rev. 1. 10.
Acts 2. 2.
Job 1. 21.
with ch. 10.
18, 19. & 11.
22, 23. & 9.
1 Kin. 8. 19.
Ch. 1. 8, 10,
11, 13—21. &
10. 16, 17.
2 Sam. 5. 24.
Zeph. 1. 14.
15.
Heb. kissed
Ver. 12.
2 Kin. 2. 16.
ch. 8. 3. &
37. 1. & 40.
2.

† Heb. bitter.
† Heb. hot anger.
Ch. 1. 3. & 8.
1. Jer. 20. 9.
2 Kin. 3. 15.
Ch. 2. 3. ver.
1. 11. ch. 1.
11. Ps. 137.
ver. 23.
Job 2. 15.
Jer. 23. 9.
Hab. 3. 16.
Gen. 50. 10.
1 Sam. 31. 13.
Ps. 25. 16, 17.
Jam. 1. 19.
Prov. 19. 21.
Jer. 23. 30.
Ch. 2. 3—8.
1 Cor. 12. 28.
Ch. 33. 7. Is.
52. 8. & 56.
10. & 21. 6.
8. & 62. 6.
Jer. 6. 17. &
31. 6. Heb. 13
17.
Hab. 2. 1.
Mat. 28. 20.
2 Cor. 5. 11.
20. Is. 58. 1.
Hos. 8. 1. Co
1. 28.
Is. 3. 11. ch.
18. 4, 27. Luke
13. 3. 5.
Rom. 1. 16.
1 Tim. 4. 16.
Jam. 5. 20.
Ch. 18. 4.
John 8. 24.
Mat. 15. 14.
Rom. 6. 23.
Luke 12. 47.
Prov. 14. 32.
Ch. 33. 6.
Gen. 9. 5, 6.
2 Sam. 4. 11.
2 Kin. 17. 7—
23. 2 Chr. 36.
15, 16, 27.
Jer. 44. 4, 5.
& 15. 19.
Luke 12. 47.
Heb. 10. 26, 27
2 Thes. 1. 8.
9. Is. 3. 11.
Is. 49. 4, 5.
ver. 21. Acts.
20. 26. & 13.
45. 46.
Phil. 3. 6.
Gal. 1. 14.
Mat. 9. 13.
2 Pet. 2. 20
—22. Heb. 10.
26, 28. ch. 18.
24. & 33. 12
13.
Heb. righte-
ousnesses.
John 8. 34.
1 John 3. 8.
9. Eph. 4. 17
—19. Tit. 3. 3.

11 And go, get thee ^pto them of the captivity, unto the children of ^qthy people, and ^rspeak unto them, and tell them, Thus saith the LORD God, whe-ther they will hear, or whether they will forbear.

12^s Then the spirit took me up, and I heard behind me ^ta voice of a great rushing, ^{saying}, "Blessed ^{be} the glory of the LORD from his place.

13 I heard also ^xthe noise of the wings of the living creatures that ^{*touched} one another, and the noise of the wheels over against them, and a noise of a great rushing.

14^y So the spirit lifted me up, and took me away, and I went [†]in bitterness, in the [‡]heat of my spirit; ^zbut the hand of the LORD was strong upon me.

15 ¶ Then I came to ^athem of the captivity at Tel-abib, that dwelt by the river of Chebar; and I sat where they sat, and ^bremained there astonished among them seven days.

16^c And it came to pass at the end of seven days, that the word of the LORD came unto me, ^{saying},

17 Son of man, ^dI have made thee ^ea watchman unto the house of Israel: ^ftherefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, ^gThou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, ^hto save his life; the same wicked ^{man} shall die in his iniquity; but ^khis blood will I require at thine hand.

19ⁱ Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, ^mhe shall die in his iniquity; but thou hast ⁿdelivered thy soul.

20 Again, when a ^orighteous ^{man} doth turn from his ^{||}righteousness, and ^pcommit iniquity, and ^qlay a stumbling-block before him, he shall die: because thou hast not given him warning, ^rhe shall die in his sin, and his righteousness which he hath done shall not be remembered; ^sbut his blood will I require at thine hand.

21 Nevertheless, if thou warn the righteous ^{man}, that the righteous ^tsin not, and he doth not sin, ^uhe shall surely live, because he is warned: also ^xthou hast delivered thy soul.

22 ¶ And the hand of the LORD was there upon me; and he said unto me,

Ps. 81. 21. Jer. 6. 21. 2 Thes. 2. 11. Is. 66. 4. Ch. 18. 24, 30. Prov. 14. 32. John 8. 21, 24.
Ver. 18. ch. 33. 6. Gen. 9. 5. 2 Sam. 4. 11. 1 John 3. 6, 9. & 5. 18. Eph. 4. 22.
25. & 5. 3, 4. Col. 3. 5, 8. Prov. 28. 15. Is. 3. 10. Rom. 2. 7, 10. & 8. 13.
Ver. 19. Acts 18. 6. & 20. 26. See ver. 14. ch. 1. 3.

REFLECTIONS UPON CHAP. II.—Ministers had need always to keep in view their own infirmities as well as the dignity of their office; and the Spirit of God must enable them to receive as well as to declare their instructions. Alas, how fast men's wickedness cleaves to them under the heaviest afflictions! God exactly knows what men are and will be, and what entertainment his word and ordinances will get among them. And marvellous is his patience and pity in using all common methods to reform the most stubborn. And, if ministers preach by his commission and in his authority, whether men be edified or not, he will be glorified, by the faithful publication of his truths. They must indeed, in the discharge of their office, expect the most unnatural and infernal persecution; and from none more than from hardened hypocrites. But, let them be used as they may, they must faithfully adhere to and publish God's truths, however mournful or cutting. And, in order hereto, they must consider, understand, and experience, the power of them on their own hearts before they preach them to others.

CHAP. III. Ver. 1—3. This roll noted his prophetic commission, or the messages he was to deliver. The eating imported his cordial reception of his messages, and serious meditation on them, that he might understand them. Its being *sweet in his mouth*, imported that his commission was delightful to him at first, though afterwards he was filled with grief and anguish, when he found that he was to deliver such terrible messages, and those to be so little regarded. 8, 9. I will endow thee with boldness to deliver my messages, and with courage and constancy to hold out against all opposition. 12—14. The great rushing, &c. denotes the great commotions and troubles which he was to foretell, and in which God would be glorified.—The noise of the wings of the animals, and of the wheels, denotes the great activity of angels, ministers, and others, in executing God's threatenings and providences. 20. If a man who is but apparently righteous, without any real principle of grace, abandon his seemingly virtuous course, and give up himself to a continued practice of wickedness, and I lay in his way what his lusts shall improve to his destruction, whatever seeming good things

Before Christ
cir. 594.

Arise, ² go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain, and, behold, the ^a glory of the LORD stood there, as the glory which I saw ^b by the river of Chebar: ^c and I fell on my face.

24 Then ^d the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, ^e shut thyself within thine house.

25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them.

26 ^f And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and ^h shalt not be to them ^{*} a reprover; for they are ⁱ a rebellious house.

27 But, when I speak with thee, ^k I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God, ^l He that heareth, let him hear; and he that forbear, let him forbear; for they are a rebellious house.

CHAP. IV.

To try the faith of those Jewish captives who piously regarded Jerusalem, and to rebuke the presumption of those false prophets, and their votaries, who expected a speedy return to it, Ezekiel, by a figure, warns them of its approaching calamities. (1) The close siege of it, and fortifications raised against it, by the Chaldeans, are represented by his besieging a portraiture of it, lying 390 days on his left and 40 on his right side; 1—8. (2) The famine, which should rage in the city and among the captives, is represented by his eating coarse bread, disgracefully baked, and little of it, during his 430 days' siege of the portraiture.

THOU also, Son of man, ^a take thee ^b a tile, and lay it before thee, and pourtray upon it the city, even ^c Jerusalem:

2 ^d And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set ^{*} battering rams against it round about.

3 Moreover, take thou unto thee [†] an iron pan, and set it ^{for} ^a wall of iron between thee and the city, and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. ^l This shall be a sign to the house of Israel.

4 ¶ [¶] Lie thou also upon thy left side, and lay ^h the iniquity of the house of Israel upon it: according to the number

of the days that thou shalt lie upon it thou shalt bear their iniquity.

5 For I have laid upon thee ⁱ the years of their iniquity, according to the number of the days, ^k three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And, when thou hast accomplished them, lie again on thy ^l right side, and thou shalt bear the iniquity of the house of Judah ^m forty days: I have appointed thee ⁿ each day for a year.

7 Therefore thou shalt ^o set thy face toward the siege of Jerusalem, and ^p thine arm shall be uncovered, and thou shalt prophesy against it.

8 And, behold, ^q I will lay bands upon thee, and thou shalt not turn thee [†] from one side to another till thou hast ended the days of thy siege.

9 ¶ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and ^{||} fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side; ^s three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat ^t shall be by weight ^{*} twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, [†] the sixth part of an hin: from time to time shalt thou drink.

12 And thou shalt eat it as [‡] barley cakes, and thou shalt ^u bake it with dung that cometh out of man in their sight.

13 And the LORD said, Even thus shall the children of Israel eat ^x their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, Ah Lord God, ^y behold, my soul hath not been polluted! for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee ^z cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 ¶ Moreover, he said unto me, Son

Before Christ
cir. 594.

¹ Num. 14. 34. Dan. 9. 24—26. & 12. 11, 13. Rev. 11. 2, 3.

² From Jeroboam's establishment of idolatry till the 23d year of Nebuchadnezzar. Jer. 52. 30. 2 Pet. 3. 8.

³ Rom. 3. 1, 2. & 9. 2—5. Hos. 1. 7. & 11. 12.

⁴ Beginning at Josiah's covenanting. 2 Kin. 23. 3. 23. and ending, Jer. 52. 30.

⁵ Heb. a day for a year; a day for a year. Num. 14. 34. Dan. 9. 24—26. & 12. 11. 12. Rev. 9. 15, & 11. 2, 3. & 12. 6. 14. & 13. 5.

⁶ Ver. 3. ch. 6. 2. & 14. 8. Lev. 17. 10. Ps. 52. 10. Jer. 48. 10.

⁷ Ch. 3. 25. 2 Kin. 25. 1—4. Jer. 39. 1, 2. & 37. 9, 10. ⁸ Heb. from thy side to thy side. Ver. 13. 16.

⁹ Or spell. ¹⁰ So long the siege of Jerusalem lasted, allowing it to have been raised four months. 2 Kin. 25. 1—4. Jer. 37. 5. & 39. 1, 2. & 52. 4—7. Ver. 16. Jer. 37. 21. Lev. 26. 26. Deut. 28. 51—57. Lam. 5. 4, 9. Is. 3. 1. ch. 5. 16. & 14. 13. Rev. 6. 6.

¹¹ About nine ounces weight. ¹² A third part of a Scotch pint.

¹³ As ordinary food, or hastily made. Ver. 13. Hos. 9. 3. The dung was used for fuel.

¹⁴ Hos. 9. 3, 4. Lev. 26. 26. 29. Deut. 28. 51—57, 48. Lam. 5. 6, 9.

¹⁵ Acts 10. 14. Dan. 1. 8. Exod. 22. 31. Lev. 17. 15. & xi. Deut. xiv. Lev. 22. 8. & 7. 18. & 19. 7. Is. 65. 4. & 66. 17.

¹⁶ Prov. 27. 7. Lam. 4. 10. i. e. to be fuel for baking his bread.

once appeared about him shall in no wise avail to prevent his punishment. And, if thou hast not warned him, thou shalt be punished, as guilty of his destruction. 25. These bands may either denote the restraints which God put upon him during his four hundred and thirty days emblematical siege of Jerusalem, [chap. iv.] or the restraints which the Jews would lay upon him, in order to prevent his denouncing judgments against them.

REFLECTIONS UPON CHAP. III.—God's word ought to be received, as the delightful food of our soul, without disputing: and, the more readily we obey God's difficult commandments, we shall receive the more comfort in the issue. Saints may receive with delight what speaks terror to the wicked. And they who minister in holy things ought to meditate on and experience their subject before they deliver it to others. But, unless God give them a spirit of wisdom and understanding, their own labours can avail but little. The more impudent sinners are in opposition to religion, the more bold and resolute should ministers and others appear in defence of it, that, if any obstinately reject the counsel of God, they may be rendered excusable. And, if we be called to hard services, he will fit and furnish us for them. Nor must the want of desired success discourage us, or in the least abate our faithfulness and diligence. What struggles of fear and unbelief may there be where grace reigns! It is very discouraging for ministers to be sent to preach to such as are uncontrollably wicked, and hate to be reformed. And their great griefs are often too big to be uttered. But God can bow their hearts as well as furnish their heads, and so prevent their refusal or desertion of their work. And he often for a time straitens them whom he intends to exalt.—Perseverance in sin and apostasy from God must certainly issue in temporal and eternal destruction. But readily will God pardon the most wicked, if penitent. O the infinite importance of the ministerial office! What influence the execution thereof hath upon the everlasting happiness or misery of mankind!

and ministers are acquitted, or condemned as guilty, of the destruction of souls, as they faithfully deliver God's messages or not. Men's apostasy from, or perseverance in good works, clearly manifest the counterfeit or real nature of their religion and grace. But they who follow God's direction shall have his necessary comforts always attending them. They, who sinfully evade God's public work, are ordinarily punished with temporary restraints from it: and they who hate reproof are deprived of faithful reprovers. Such as intend public preaching ought to be prepared for it by much reading, meditation, and prayer, as their messages are deeply connected with the eternal salvation and damnation of multitudes.

CHAP. IV. Ver. 1—7. It is most probable that these things were really done, and not in mere vision. If that year was their leap year of thirteen months, there was time enough between the dates, [chap. i. 1, 2, and viii. 1.] God could easily make the prophet lie still all the time specified, and live comfortably on his provision. The brittle tile represented Jerusalem's weakness and readiness to be irrecoverably ruined. The pan, or slice of iron, represented the walls of Jerusalem, or the resolution and fortifications of the Chaldean besiegers; the three hundred and ninety days on his left side, answering to the years of wickedness by the less regarded ten tribes after Jeroboam had become king, [1 Kings xii.] might also figure out three hundred and ninety days of siege by the Chaldeans, before they went off to fight the Egyptians, [Jer. xxxvii. 5.] The forty days on his right side, answering to the Jews' years of wickedness under Manasseh, Jehoiakim, and Zedekiah; or beginning from the 13th or 18th year of Josiah; might represent the forty days of siege after the Chaldeans returned before the city was taken.—His setting his face against the portraiture of Jerusalem, and having his arm bare, marked how furiously the Chaldeans should besiege it, and how ready they would be to use their swords in murdering the inhabitants.

Before Christ
cir. 594.

Ch. 5. 16. &
4. 13. Lev.
26. 26. Is. 3. 1.
Ps. 105. 16.
Ver. 10. 11.
Rev. 6. 6.
Lev. 26. 26.
36. Deut. 28.
43. 65. 66. Ps.
60. 2. 3. & 80.
5. Lam. 1. 11.
& 5. 9. & 4.
4. 9. 10. ch.
12. 18. 19.
Ch. 24. 23.
Lev. 26. 39.

of man, behold, "I will break the staff of bread in Jerusalem: and ^bthey shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

17 That they may want bread and water, ^cand be astonished one with another, and consume away for their iniquity.

CHAP. V.

Here (1) The murder, pestilential death, burning, and scattering, of the Jews still remaining in Judea and Jerusalem are represented by the cutting, burning, and scattering, of Ezekiel's hair; 1—14. (2) The Jews, particularly those of Jerusalem, are charged with ungrateful and unparalleled contempt of God's laws, profanation of his ordinances, and defilement of his temple with idols; 5—7, 11. (3) On account hereof, and answerably to Ezekiel's sign, great wrath is threatened; 8—10: and a variety of miseries, issuing in their reproach and ruin; 12—17.

Ver. 2. 12.
ch. 4. 8.
Is. 7. 20.
Lev. 21. 5.
Is. 16. 7.
Dan. 5. 27.
Rev. 19. 11.
Jer. 15. 2.

Ver. 12.
2 Kin. 25. 4.
Is. 24. 18. ch.
24. 11. & 7.
12. Jer. 6. 11.
& 7. 33. 34.
& 9. 11. 22. &
38. 2.

Ch. 4. 1—3.
7.
Ver. 12.
2 Kin. 25. 7.
21. Jer. 52.
10.

Ver. 12. ch.
6. 8. Lev. 26.
33. Deut. 4.
27. & 28. 64.
& 32. 26. Jer.
24. 10. & 44.
12. Amos 9. 4.
& 2. 13. 14.

2 Kin. 25. 12.
22. Is. 1. 9.
Jer. 39. 10. &
40. 7—12. &
52. 16.

Heb. wings.
2 Kin. 25. 25.
Jer. xli—xlv.
& 52. 30.

Ch. 4. 1.
Amos 3. 2.
Ch. 16. 14.
1 Kin. 8. 41.
42. Mat. 5. 14.
Deut. 4. 6.

Jer. 2. 10. 11.
& 6. 7. & 4.
14. Rom. 1.
23. 25. Jude 4.
ch. 16. 47. 48.
51. Deut. 32.
6. 15—21.

Hos. 4. 6.
2 Kin. xvi. xxi.
Jer. ii—xviii.
ch. xvi. xx.
xxii—xxiv. Is.
i. ii. ix. lix.

Mic. ii. iii. vii.
Zeph. i. iii.

Deut. 32. 15.
ch. 16. 15.
Hos. 13. 6.

Deut. 32. 15
—21. 2 Kin.
17. 7—23. see
ver. 6.

Or manners.
ch. 11. 12. &
16. 47. Jer. 2.
10. 11. Mic. 4.
5.

AND thou, son of man, ^atake thee a sharp knife, take thee a barber's razor, and cause *it* to pass upon thine head and upon thy beard: then take thee ^cbalances to weigh and divide the hair.

2 ^aThou shalt burn with fire a third part in the midst of the ^ccity, when the days of the siege are fulfilled: and thou shalt take a third part, and ^dsmite about it with a knife; and a third part thou shalt ^escatter in the wind, and I will draw out a sword after them.

3 Thou shalt also take thereof ^ba few in number, and bind them in thy ^fskirts.

4 Then ⁱtake of them again, and cast them into the midst of the fire, and burn them in the fire; *for* thereof shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord God, ^kThis is Jerusalem: ^lI have set it in the midst of the nations and countries *that are* round about her.

6 ^mAnd she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries *that are* round about her: for they have refused my judgments and my statutes; they have not walked in them.

7 Therefore thus saith the Lord God, ⁿBecause ye multiplied more than the nations *that are* round about you, ^oand have not walked in my statutes, neither have kept my judgments, neither have done according to the ^pjudgments of the nations *that are* round about you:

8 Therefore thus saith the Lord God, Behold, ^qI, even I, *am* against thee, and will execute judgments in the midst of thee in the sight of the nations.

9 And I will do in thee ^rthat which I have not done, and whereunto I will not do any more the like; because of all thine abominations.

10 Therefore the fathers ^sshall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee ^twill I scatter into all the winds.

11 Wherefore, ^uas I live, saith the Lord God, Surely because thou hast ^vdefiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also ^wdiminish thee; ^xneither shall mine eye spare, neither will I have any pity.

12 ¶ ^yA third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee: and I will scatter a third part into all the winds, and ^zI will draw out a sword after them.

13 ^aThus shall mine anger be accomplished, and I will cause my fury to rest upon them, and ^bI will be comforted: and they shall know that I the Lord have spoken *it* in my ^czeal, when I have accomplished my fury in them.

14 Moreover, ^dI will make thee waste, and a reproach among the nations *that are* round about thee, in the sight of all that pass by.

15 So it shall be a reproach and a taunt, an ^einstruction and an astonishment unto the nations *that are* round about thee, when I shall ^fexecute judgments in thee in anger and in fury and in furious rebukes. I the Lord have spoken *it*.

16 When I shall send upon them the evil ^garrows of famine, which shall be for ^htheir destruction, and which I will send to destroy you: and I will increase the famine upon you, and ⁱI will break your staff of bread.

17 So will I send upon you famine and ^jevil beasts, and they shall bereave thee; and ^kpestilence and blood shall pass through thee; and I ^lwill bring the sword upon thee. I the Lord have spoken *it*.

Exod. 23. 29. with ch. 14. 21. & 33. 27. & 34. 25. 28. 2 Kin. 17. 25, 19. & 38. 22. ^mCh. 6. 2. & 23. 47. & 21. 5.

Before Christ
cir. 594.

Is. 10. 5. Jer.
25. 9. Amos 3.
6. Lev. 26. 14
—29. Deut.
28. 15—68. &
32. 21—27.
Is. i—iii. ix.
xxiv. lix. lxx.
Jer. ii—xxi.
ch. vi. xxiv.
Hab. i. Zeph.
i—iii. Mic. ii.
iii. vi. vii.
Amos ix.

Amos 3. 2.
Lam. 4. 6. 9.
Dan. 9. 12.
Lam. i—v.
Lev. 26. 29.
Deut. 28. 53
—57. 2 Kin.
6. 29. Jer. 19.
9. Lam. 4. 10.
& 2. 20.

Ver. 2. 12.
ch. 6. 8. Lev.
23. 33. Deut.
4. 27. see on
ver. 2.

Amos 8. 7.
Heb. 3. 11. 18.

Ch. 7. 20. &
8. 5. & 23. 38.
& 44. 7. Jer.
7. 20. & 11.
15. & 32. 34.
2 Kin. 25. 12.
& 21. 4. 2 Chr.
36. 14.

Or destroy.
Num. 27. 4.
Ch. 7. 4. 9. &
8. 18. & 9. 10.
& 24. 14.
Zech. 11. 6.
Jer. 13. 14.

Ver. 2. ch. 14.
22. & 6. 8. 12.
Jer. 15. 2. &
21. 9.

Lev. 26. 33.
Deut. 28. 65.
Amos 9. 4.
Jer. 12. 12. &
42. 16—22. &
43. 10. 11. &
44. 27.

Is. 10. 25.
Deut. 32. 22.
ch. 8. 18. &
16. 42. & 24.
13. & 20. 47.
48. & 23. 25.

Ch. 16. 42. &
21. 17. Is. 1.
24. Zech. 6. 8.
Amos 5. 9. ch.
6. 7. 10.

Is. 59. 17. &
9. 7. ch. 36. 5.
6. & 38. 17. &
16. 35. 42. &
23. 25. & 6.
7. 10.

Is. 64. 10. 11.
Lam. 1. 4. 8.
16. 2. 3. 15.
& 6. 5. 18.
Jer. 42. 18. &
24. 9. 10.

Deut. 28. 37.
ch. 22. 4. Ps.
79. 4. & 74.
1—8.

Is. 26. 9.
1 Cor. 10. 11.
Lam. 4. 12.
Jer. 19. 8. &
22. 8. Deut.
29. 22—28. &
28. 37.

Ch. 25. 17.
Psa. 32. 22.
23. Is. 66. 15.
16.

Deut. 32. 23.
24. Ps. 7. 13.
& 64. 7. & 91.
5.

Lev. 26. 26.
ch. 4. 16. &
14. 13. Is. 3. 1.
2 Kin. 6. 25.
Lev. 26. 22.
Jer. 15. 3.

Deut. 32. 24.
Ver. 12. ch. 14.

REFLECTIONS UPON CHAP. IV.—God accurately marks and avenges the iniquities of preceding ages upon obstinate apostates who have continued in them. And with earnestness and resolution the instruments of his wrath proceed in their work against hardened transgressors. If God require it of us, we must be ready to endure any hardship or disgrace for his sake. And it is prudent to accustom ourselves to hardships, as we know not to what we may be put before we die. The fear of sinning chiefly affects a gracious soul. And, amidst pinching wants, it is very comfortable to have a conscience untainted with wilful guilt. But how ready God is, and how ready then should we be, to regard the conscientious scruples of his people!

CHAP. V. Ver. 1—4. This imports that Jerusalem, which had been the head of the nation, full of inhabitants, and numerous, but now weak, as *hairs*, should undergo the foulest disgrace and bitterest grief; and, being weighed in the balances of God's justice, should have punishment answerable to their guilt; the city should be taken and burnt; one third of the inhabitants consumed in the flames, or by the pestilence and famine; another slain during the siege, or in attempting to escape; the other be led captive to Chaldea, or flee for refuge to Egypt, Moab, and Ammon, whither the sword of the Chaldeans would pursue them. A few of them seemed reserved for mercy; but the slaughter of Gedaliah their governor, and others, and their flight into Egypt, not only issued in

their own ruin, but provoked the Chaldeans to further cruelties against the remains of their nation.

REFLECTIONS UPON CHAP. V.—If men will not be reformed, they must certainly be ruined: And with great ease, and by a vast variety of judgments, God can accomplish the destruction of obstinate sinners. It is very awful when those, who appeared as marked for monuments of mercy, are destroyed in wrath; and highly criminal when such as had been singularly privileged with God's favours, oracles, and ordinances, for promoting the welfare of all around them, become a plague, and the vilest monsters in wickedness: and yet often apostate professors become more abandoned than heathens! How awful it is when idols, and their services, are admitted into God's land, his temple, his church, and the heart formed for himself! The immediate agents in the ruin of sinners are all the instruments of an angry God; and, when his wrath is kindled, who can abide it! It is dreadful to have him glorified by, or rejoicing in, our everlasting destruction. And, alas, in what unpitied condition must the impenitent perish for ever! If public reproofs cannot restrain public wickedness, public judgments must follow at last. Some must be destroyed for the instruction and warning of others. And, if God bear long with us in our sins, his judgments must be the severer when they are inflicted. And the most incredulous will at length be forced to believe his word, though it should be by their own everlasting destruction.

Before Christ
cir. 594.

CHAP. VI.

Contains (1) Threatenings of general destruction to the Jews and their idols: 1—7. (2) Promises of the unfeigned repentance and thorough reformation of a remnant of them; 8—10. (3) Directions for Ezekiel and his fellow prophets to bewail the iniquities and the calamities of their nation; 11—14.

AND ^athe word of the LORD came unto me, saying,

2 Son of man, ^bset thy face toward the ^cmountains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord God, Thus saith the Lord God ^dto the mountains and to the hills, to the rivers and to the valleys, Behold, I, *even* I, will bring a sword upon you, and I will destroy your ^ehigh places.

4 And your altars shall be desolate, and your ^fimages shall be broken; and ^gI will cast down your slain men before your ^hidols.

5 And I will ⁱlay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 ^jIn all your dwelling places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your ^kworks may be abolished.

7 And the slain shall fall in the midst of you: and ^lye shall know that I *am* the LORD.

8 ¶ Yet will I leave ^ma remnant, that ye may have *some* that shall escape the sword among the nations when ye shall be scattered through the countries.

9 And they that escape of you shall ⁿremember me among the nations whither they shall be carried captives, because ^oI am broken with their whorish heart which hath departed from me, and with their ^peyes which go a whoring after their idols: and they shall ^qloathe themselves for the evils which they have committed in all their abominations.

10 ^rAnd they shall know that I *am* the LORD, *and that* I have not said in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord God, ^sSmite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel; for ^tthey shall fall by the sword, by the famine, and by the pestilence!

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth, and is besieged, shall die by the famine: thus will I ^uaccomplish my fury upon them.

13 ^vThen shall ye know that I *am* the LORD, when their slain men shall be among their idols round about their altars, upon ^wevery high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I ^xstretch out my hand upon them, and make the land desolate; yea, ^ymore desolate than the wilderness toward ^zDiblath, in all their habitations: and they shall know that I *am* the LORD.

CHAP. VII.

Foretells the ruin of the Jews in a most affecting and alarming manner. That (1) It would be a final, complete, and miserable, destruction; 1—6. (2) It was very near at hand; 7—10. (3) On account of their aggravated pride and violence, it was unavoidable; 10—15. (4) Neither their strength nor riches should in the least protect them from it: 16—19. (5) Their glorious temple, in which they trusted, should be ruined; 20—22. (6) Their miseries and desolation by the Chaldeans should be as universal as their sins had been; 23—27.

MOREOVER, the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord God unto the ^aland of Israel, ^bAn end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and ^cI will send mine anger upon thee, and will judge thee according to thy ways, and will ^drecompense upon thee all thine abominations.

4 ^eAnd mine eye shall not spare thee, neither will I have pity: ^fbut I will recompense thy ways upon thee, and thine abominations ^gshall be in the midst of thee, and ^hye shall know that I *am* the LORD.

5 Thus saith the Lord God, ⁱAn evil, an only evil, behold, is come.

6 ^jAn end is come, the end is come, it ^kwatcheth for thee; behold, it is come.

7 ^lThe morning is come unto thee, O thou that dwellest in the land: ^mthe time is come, the day of trouble *is* near, and not the ⁿ†sounding again of the mountains.

8 ^oNow will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee ^paccording to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense ^qthee according to thy ways, and thine abominations *that are* in the midst of thee; and ye shall know that I *am* the LORD that smiteth.

10 ^rBehold the day, behold it is come; the morning is gone forth; ^sthe rod hath blossomed, pride hath budded.

20. 18. & 25. 14, 17. Jer. 29. 16—19. ^tIs. 3. 11. & 1. 20. Jer. 2. 19. & 4. 18. & 5. 7—9. 25. & 6. 19. ch. 18. 4. & xvi. xx—xxiv. ^uHeb. upon thee. See ver. 4. ^vSee ver. 6, 7. Ps. 101. 8. ch. 12. 25, 28. 2 Pet. 2. 3. 1 Thes. 5. 3. ^wIs. 10. 5. & 3. 9. & 28. 1. & 3. 16—24. Prov. 16. 18.

The sins and judgments of others should affect us as well as our own. And ministers must often weep over them who never shed a tear for themselves.

CHAP. VII. Ver. 7. The beginning of desolation is come upon you who remain in Judea; and ye shall quickly meet with real and terrible trouble, and not mere fears and ill-grounded fancies of it. 10—15. Since pride and violence have come to such intolerable heights among all ranks, the haughty and cruel Chaldeans are in readiness to punish you; and all orders shall be equally involved in your misery: such as sell fields shall not return to them in the year of jubilee, being captives in Babylon; Yea, after their seventy years' captivity, it will be impossible for many to find their own inheritances. This prediction of the desolation of the country, and of its inhabitants, shall not fail of exact

REFLECTIONS UPON CHAP. VI.—Terrible are the desolations which guilt and war make in nations. And no place, no idol, no station, can protect from God's wrath. If men will not destroy idols, he will find a way, even by idolaters, to destroy both together. His persevering patience, as well as both mercies and judgments, encourage and excite to a cordial and thorough repentance. And loathsome and abominable is the most beloved sin to a person truly penitent. Yea, hopeful is the case when sinners begin to remember God, and the base affronts which they have given him. And nothing more deeply wounds awakened consciences than a sense of their base ingratitude, and of grieving the holy Spirit of God. God will make all men, either by their ruin, or especially by their hearty repentance, effectually to acknowledge his perfections, to feel the equity and veracity of his word, and justify him in the accomplishment of it.

Before Christ
cir. 594.

* Ver. 3—7.
Is. 37. 36.
Jer. 8. 2.
Lev. 26. 30.
Jer. 2. 20.
Hos. 4. 13.
1 Kin. 14. 23.
& 16. 4. Is. 57.
5. & 1. 29. &
68. 3, 4. & 66.
17. ver. 13.
ch. 16. 16.
Is. 5. 25. &
26. 11. ver.
3—7.
† Or desolate
from the wil-
derness.
Num. 33. 46.
Jer. 48. 22.

* Judea. Ch.
12. 22. & 13.
9. & 17. 2.
Mic. 1. 14.
Mal. 1. 1. & 2.
11. with 2 Chr.
30. 11. 18. &
15. 17.
Gen. 6. 13.
Lam. 4. 18.
Amos 6. 8, 11.
Is. 24. 1—6.
18. Num. 24.
17. Mat. 24.
6. 14. ver. 3, 6.
Ver. 8, 9. ch.
5. 12, 13. &
6. 3—7, 12,
13. Is. 3. 11.
ch. xvi. xx.
xxiii.
* Heb. give.
Ch. 6. 11.
ver. 9. ch. 8.
18. & 9. 10. &
24. 14. Zech.
11. 6. Jer. 13.
14.
Ver. 3, 9. ch.
9. 10. & 16.
15—43. & 20.
33—58. &
xxii—xxiv. Is.
59. 1—18. &
65. 1—7, 11,
12. Jer. ii—
xxvi. xlix.
Mic. i—iii.
Zeph. i—iii.
Hab. i.
Or that are in.
Ver. 9.

Ch. 6. 7, 10,
13. & 12. 20.
1 Sam. 26. 8.
Nah. 1. 9.
Dan. 9. 12.
Amos 3. 2.
Luke 12. 47.
Ch. 5. 12. &
6. 3—8. Jer.
24. 9, 10. &
44. 27, 28.
* Heb. awaketh
against thee.
2 Pet. 2. 3.
Ps. 46. 9. &
101. 8. 1 Thes.
5. 3. 2 Pet. 2.
3. with Jer.
21. 12. ver. 8,
10.
Ver. 12. ch.
12. 25. & 21.
25. & 30. 3.
Jer. 17. 7. Is.
22. 5. Zeph. 14.
4—16. Ps.
57. 15.

† Or echo.
See ch. 5. 12.
& 12. 25, 28.
ver. 3, 4. ch.
9.
Is. 5. 7—9.
* See ver. 6, 7.

Before Christ
c. 593.

2 Kin. 16. 14.

Ver. 3. ch.
5. 11.Deut. 31. 16
—18, 29. &
32. 21. Is. 65.
2—7. Amos
3. 3. ch. 7. 21,
22. & 10. 18.
& 11. 23.Ver. 11, 14,
16.1 Kin. 7. 12.
2 Kin. 21. 5.
ver. 11.Beasts, even
unclean ones,
worshipped as
gods. Lev. xi.
Deut. xiv. Ps.
106. 19, 20.
Rom. 1. 23.
with Deut. 4.
17, 18. Num.
33. 55.Heb. dung
gods. Lev. 26.
30. ch. 6. 4, 6.Probably the
members of
the Sanhe-
drim. Jer. 26.
19. & 5. 5.
Mic. 3. 1.2 Kin. 22. 3,
8. 12. & 25.
22. Jer. 26.
24. & 29. 3.
& 36. 10.Num. 16. 17,
35. 2 Chr. 26.
16.Or elders.
Ver. 11. ch.
14. 1. & 20. 1.Ver. 7, 8. ch.
16. 51. John
3. 20.Ch. 9. 9. Ps.
94. 7. Job 22.
13. Jer. 44. 18.
Is. 29. 15.2 Tim. 3. 13.
Jer. 9. 3.Northward
of the temple.In a lewd and
beastly man-
ner, bewailing
the death of
that deified
mon-ter of
lewdness.
Num. 25. 3.
1 Kin. 11.
5, 7.Ver. 9, 13.
2 Tim. 3. 13.
Jer. 9. 3. John
19. 11. & 15.
22.2 Chr. 7. 7.
2 Kin. 16. 14.
Joel 2. 17.
1 Kin. 6. 3.
ch. 11. 1.2 Chr. 29. 6.
& 33. 3—5.
Jer. 2. 27. &
32. 33. & 44.
17. 2 Chr. 24.
18. Deut. 4.
19. & 17. 3.
2 Kin. 23. 5.
11. Job 31. 26.Or is there
any thing
lighter than to
commit? Ps.
106. 19, 20.
Mic. 6. 12, 16.
Jer. ii—xix.Ver. 16. Deut.
2. 16. ch. 11.
& or smell,
or kiss, flowers
or botches, in
honour of idols.

northward at the 'gate of the altar ^m this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* "the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see ^ogreater abominations.

7 ¶ And he brought me to ^pthe door of the court; and, when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and, when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and behold ^revery form of creeping things, and abominable beasts, and all the ^ridols of the house of Israel, pourtrayed upon the wall round about.

11 And there stood before them ^sseventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of ^tShaphan, "with every man his censer in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ^xancients of the house of Israel do ^yin the dark, every man in the chambers of his imagery? for they say, ^zThe LORD seeth us not, the LORD hath forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see ^agreater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house which *was* ^{*}toward the north; and, behold, there sat women ^bweeping for Tammuz.

15 Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see ^cgreater abominations than these.

16 ¶ And he brought me into the inner court of the LORD's house; and, behold, ^dat the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, ^ewith their backs toward the temple of the LORD and their faces toward the east, and they worshipped the sun toward the east.

17 ¶ Then he said unto me, Hast thou seen *this*, O son of man? ^fIs it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and lo ^gthey put the branch to their nose.

18 ^hTherefore will I also deal in fury: mine eye shall not spare, neither will I have pity: ⁱand, though they cry in mine ears with a loud voice, *yet* will I not hear them.

CHAP. IX.

Now Ezekiel must, in vision, see the destruction of Jerusalem for its wickedness. Here are (1) Destroyers prepared for the work; 1, 2. (2) While the cloud of glory removes from off the ark in the Holy of Holies to the threshold of the temple, as a token of God's abandoning it to ruin, the mourners over the prevailing sins of the city are ordered to be marked for preservation; 3, 4. (3) Orders are given for the execution of the rest, and the slaughter immediately begins; 5—7. (4) Ezekiel intercedes in vain for the mitigation of the slaughter; 8—10. (5) He who marked the mourners reports that every thing was done according to order; 11.

HE ^acried also in mine ears with ^ba loud voice, saying, Cause ^cthem that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.

2 And, behold, ^dsix men came from the way of the ^ehigher gate ^{*}which lieth toward the north, and every man ^fa slaughter weapon in his hand; and ^gone man among them *was* ^hclothed with linen, with a writer's inkhorn ⁱby his side: and they went in, and stood ^jbeside the brazen altar.

3 And ^kthe glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, who *had* the writer's inkhorn by his side;

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and ^lset a mark upon the foreheads of the men ^mthat sigh and that cry for all the abominations that be done in the midst thereof.

5 ¶ And to the others he said in ⁿmine hearing, ^oGo ye after him through the city, and smite: let not your eye spare, neither have ye pity:

6 Slay ^putterly old *and* young, both maids, and little children, and women; ^qbut come not near any man upon whom *is* the mark: and ^rbegin at my sanctuary. Then they began at ^sthe ancient men which *were* before the house.

7 And he said unto them, ^tDefile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass, while they were slaying them, and I was left, that ^uI fell upon my face, and cried, and said, 'Ah Lord God! wilt thou destroy all the residue of Israel in the pouring out of thy fury upon Jerusalem?

9 Then said he unto me, ^vThe iniquity of the house of Israel and Judah *is*

^wNum. 12. 5. & 16. 4, 22, 45. Josh. 7. 6. 1 Chr. 21. 16. Ezra 9. 5. Mar. 26. 39. Jer. 9. 1. Ps. 35. 11. Rom. 12. 15. Heb. 13. 3. ch. 11. 15. Ps. 89. 46. ^xCh. 7. 23. & 16. 25. Deut. 31. 16, 29. & 32. 5, 15—21. 2 Kin. 17. 7—23. & xxi. xxiv. Is. i—iii. v. ix. xxx. lix. Jer. ii—xix. ch. iii—xxiv. Zeph. i—iii. Mic. ii. iii.

dom can any be found worse than evil ministers and magistrates. Nothing more encourages men to indulgence, or even impudence, in sin, than a practical disbelief of God's all-seeing knowledge and all-present Majesty. If once women transgress the natural modesty of their sex, they bid fair to stick at nothing horrid or obscene. And, if men once turn their back upon God's institutions, they bid fair endlessly to wander after their own inventions. But shortly shall the most secret abominations be discovered, and the most shocking and daring be sufficiently punished.

CHAP. IX. Ver. 2—11. The six armed destroyers denote the Chaldeans, and other instruments of God's vengeance. The man with the inkhorn denotes Jesus Christ, who manages all the slaughter of apostate nations, nay, all in the world, so as may consist with the preservation of his people, especially those who faithfully mourn over, and testify against, abounding iniquities.

Before Christ
c. 593.Nah. 1. 2. ch.
5. 11—13. &
7. 4, 9. & 16.
42. & 24. 13.
& 9. 5, 10.
Prov. 1. 28.
Is. 1. 15. &
59. 2. Jer. 11.
11. Mic. 3. 4.
Zech. 7. 13.
Judg. 10. 13.
14.Ch. 1. 26. i. e.
Christ. Ch.
40. 3. & 43. 6.
Amos 3. 7. 8.
& 1. 2. ch. 1.
24. Rev. 14.
7, 9, 15.Angels and
Chaldeans.
Ps. 103. 20.
Dan. 10. 21.

2 Kin. 10. 24.

Gen. 18. 2.

Jer. 25. 9. &
32. 28, 29. &
8. 16—19. &
5. 15—17. &
1. 13—16.

Ch. 8. 14.

Jer. 26. 10.

2 Kin. 15. 35.

Chr. 27. 3.

Heb. which is
turned.Heb. a wea-
pon of his
breaking in
pieces.

Christ. Rev.

1. 13. & 8. 3.

4. Zech. 1. 8.

Heb. 7. 25.

26. Mat. 28.

18. 1 Tim. 2.

5. or angel.

Rev. 15. 5, 6.

& 1. 20.

Lev. 16. 4.

ch. 10. 6, 7.

Mal. 3. 16.

Heb. upon his
loins. See ver.

3, 4.

Ch. 39. 17. Is.

29. 2. & 34. 6.

Lam. 2. 20,

21.

K. Ps. 99. 1. ch.

1. 26. & 3.

23. & 8. 4. &

10. 1, 4, 18,

19. & 11. 22,

23.

Heb. mark a

mark. Exod.

12. 7, 13. Mak.

2. 16. Rev. 7.

3. & 14. 1. &

9. 4. & 20.

4. Is. 4. 3.

Before Christ
cir. 593.

Heb. filled
with.

Or wresting
of judgment.

Ch. 8. 12. Ps.
94. 7. & x—
xiii. Job 22.
13.

Ch. 5. 11. &
7. 4. & 8. 18.
see ver. 5.

Ch. 5. 6—15.
& 7. 8. 9.

Deut. 32. 41.
Rom. 2. 8. 9.

Prov. 11. 31.
Heb. returned
the word.

Ps. 40. 8.
John 14. 51.

Rev. 16. 17. &
17. 17.

Ps. 35. 8.
Hab. 2. 1.

Ch. 1. 22. 26.
Rev. 4. 2. 3.

Exod. 24. 10.
Is. 66. 1.

Rev. 3. 21.
Heb. 1. 8.

God. Rev. 4.
3.

Christ. Ch. 9.
2—4. 11.

Ch. 1. 13. Ps.
120. 4. & 140.

10. Rev. 8. 5.
Luke 12. 49.

Heb. the hol-
low of thine
hand.

2 Kin. 25. 9.
Mic. 1. 12.

Rev. 8. 5. Jer.
52. 13. ch. 20.

47. Jer. xix.
xxi. & 34. 2.

& 37. 8. 10.
North.

Ver. 18.
Ch. 9. 3. & 1.

26. & 3. 23. &
8. 4. ver. 1. 18.

& 11. 23.
Heb. was lift-
ed up.

Ch. 9. 3.
Exod. 40. 35.

1 Kin. 8. 10.
ch. 1. 27. 28.

Hag. 2. 9.
John 1. 14.

Rev. 15. 8.
Ch. 1. 24. &
11. 22. ver. 18.

19.
1 Kin. 7. 9.

Ps. 29. 3—9.
& 68. 3. & 78.

18. Job 40. 9.
& 37. 2. 5.

Ver. 2. Mat.
12. 18. John
14. 31. Is. 49.

3.
Is. 10. 5. 6.

Jer. 25. 29.
Hos. 5. 10.

Amos 3. 6.
Heb. sent forth.

Ch. 12. 23—
28. & 7. 2—

12. Deut. 32.
35. Rev. 22.

12. Is. 10. 33.
1 Thes. 5. 3.

Mat. 24. 33.
34.
Ch. 1. 8. Eccl.

9. 10. 1 Cor.
15. 10. 58.

Is. 6. 6. Ps.
115. 1. Luke

17. 10.

Ch. 1. 8. Eccl.

9. 10. 1 Cor.

15. 10. 58.

Is. 6. 6. Ps.

115. 1. Luke

17. 10.

Ch. 1. 8. Eccl.

9. 10. 1 Cor.

15. 10. 58.

Is. 6. 6. Ps.

115. 1. Luke

17. 10.

Ch. 1. 8. Eccl.

9. 10. 1 Cor.

15. 10. 58.

Is. 6. 6. Ps.

115. 1. Luke

17. 10.

exceeding great, and the land is *full of blood, and the city full of †perverseness: for they say, *The LORD hath forsaken the earth, and the LORD seeth not.

10 And, as for me also, mine eye shall not spare, neither will I have pity, but †I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which had the inkhorn by his side, †reported the matter, saying, *I have done as thou hast commanded me.

CHAP. X.

The vision which the prophet had seen [chap. i. and iii. 23, and viii. 2, 4.] is here repeated, with a particular reference to the destruction of Jerusalem, signified by (1) The scattering of burning coals over it, taken from between the cherubims, by him who marked the mourners for preservation; 1—7. (2) The removal of the divine cloud of glory from the temple, and standing as if ready fully to depart; 8—22.

THEN †I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

2 And †he spake unto the †man clothed with linen, and said, †Go in between the wheels, even under the cherub, and fill *thine hand with coals of fire from between the cherubims, and †scatter them over the city. And he went in in my sight.

3 Now the cherubims stood on the right side of the house when the man went in; and †the cloud filled the inner court.

4 Then the glory of the LORD †went up from the cherub, †and stood over the threshold of the house; and †the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

5 And the †sound of the cherubims' wings was heard even to the †outer court, as the †voice of the Almighty God when he speaketh.

6 And it came to pass, that, †when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims, then he went in and †stood beside the wheels.

7 And one cherub †stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen; who took it, and †went out.

8 ¶ And there appeared in the cherubims †the form of a man's hand under their wings.

9 †And, when I looked, behold the four wheels by the cherubims, one wheel by one cherub and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone.

10 And, as for their appearances, they four had one likeness, †as if a wheel had been in the midst of a wheel.

11 †When they went they went upon their four sides; they turned not as they went, but to the place whither the †head looked they followed it; they turned not as they went.

12 And their whole †body, and their backs, and their hands, and their wings, and the wheels, were †full of eyes round about, even the wheels that they four had.

13 As for the wheels, *it was †cried unto them in my hearing, O wheel!

14 †And every one had four faces: †the first face was the face of a cherub, and †the second face was the face of a man, and the †third the face of a lion, and the fourth †the face of an eagle.

15 And the cherubims were †lifted up. †This is the living creature that I saw by the river of Chebar.

16 †And when the cherubims went the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood these stood; and when they were lifted up these lifted up themselves also: for †the spirit †of the living creature was in them.

18 Then the glory of the LORD †departed from off the threshold of the house, and †stood over the †cherubims.

19 And the †cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out the wheels also were beside them, and every one stood †at the door of †the east gate of the LORD's house; †and the glory of the God of Israel was over them above.

20 †This is the living creature that I saw under the God of Israel by the river of Chebar; and †I knew that they were the cherubims.

21 †Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.

22 And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they †went every one straight forward.

Before Christ
cir. 593.

Ch. 1. 15—
17.

Ps. 104. 4.

Rom. 11. 33.

Ps. 56. 6. &
72. 18. & 111.

2. Rev. 15. 3.

Denoting the
mysterious
nature of
churches—and
providences.

Is. 55. 11.

Or. Ch.

1. 2. Mat. 8.

9. John 15. 5.

Heb. flesh.

Ch. 1. 18.

Rev. 4. 8.

2 Ch. 15. 9.

Ps. 34. 15.

Pov. 5. 21. &
15. 3.

Or they were
called in my
hearing.

Wheel, or Gal-
gal, i. e. more
round.

Ps. 103. 20.

Heb. 1. 14. ch.

1. 19—21. Ps.

119. 91. &
147. 18. & 33.

9.

Ch. 1. 6. 8.

10.

Prov. 14. 4.

Ps. 103. 20. &
18. 10.

Luke 15. 10.

2 Sam. 14. 17.

Is. 37. 36.

2 Sam. 24. 16.

Ps. 91. 11.

Prov. 28. 1.

Dan 9. 21.

1 Pet. 1. 12.

Ver. 5. 18. 19.

Hos. 5. 15. &
9. 12.

Ch. 1. 6. &
43. 3. ver. 20.

Ch. 1. 19—
21. & 11. 22.

ver. 17. 19.

Ch. 1. 12. 20.

21. Rev. 4. 5.

Gen. 1. 2. 3.

Job 26. 15.

Rom. 8. 2.

Rev. 11. 11.

Or of life.

Ch. 7. 20—
22. Jer. 7. 12.

14. with Ps.

75. 60. Jer.

14. 19. 21. &
6. 8. Hos. 5.

15. & 9. 12.

Mat. 23. 58.

ver. 4.

Ps. 18. 10. &
68. 17. 2 Kin.

6. 17. & 2. 11.

Which now
stood in the
court. Ver. 3.

4.

Ch. 11. 22.

ver. 15—17.

ch. 1. 14. 17
—21.

Ch. 9. 3. ver
4. 18. ch. 11.
22.

Ch. 8. 7. &
43. 4.

Ch. 1. 26. 28.

Phil. 2. 9—11.

Eph. 1. 21. 22.

1 Pet. 3. 22.

Ps. 68. 17. 18.

Ver. 15. ch. 1.

22. 23. 26. &
3. 15. 23. &
43. 2. 3.

With 1 Kin.
6. 29. 35. & 7.
29. 36.

Ch. 1. 8. 10.

12. Rev. 4. 7.

ver. 14.

Ch. 1. 12. Ps.

103. 20. & 18.

30. Is. 55. 11.

Hos. 14. 9.

REFLECTIONS UPON CHAP. IX.—God's ministers of wrath, no less than of mercy, are always ready at his call. But how exceeding loth he is to leave a church, till their obstinacy and impudence, as it were, force him away! And gradual even then are the removals of his comfortable presence. But even in the midst of ruin and destruction he takes peculiar care of the protection of his followers, however weak and concealed their holiness and zeal may be. He knows them that are his; and not one of them shall be lost. And he will keep them safe amidst common calamities, who keep themselves pure amidst abounding provocations. But, when he has gathered his wheat into his garner, nothing remains for the chaff but unquenchable fire. Those who persist in impenitence must die without mercy. And none meet with more terrible destruction than unfaithful magistrates and ministers. God's temple protects penitent, not obstinate, offenders. And, if judgment begin at the house of God, where shall the ungodly and sinner appear! If servants in it defile it with their idolatries, no wonder that God should suffer the enemies of it to defile it with their violences.—But, if God spare us in mercy, we ought to intercede for our sinful

brethren. And, even though for their sinfulness God should refuse to grant our requests, he will condescend to shew us the reasons of his conduct.

CHAP. X. Ver. 1—7. The throne, ver. 1, Denotes God's coming in a way of judgment against the Jews. The man clothed in linen, taking the fire from between the cherubims to scatter over the city, 2, 6, 7, denotes Christ as executing the destructive vengeance of God on Jerusalem, according to the predictions of his prophets, and by the ministration of angels. The bright cloud that filled the inner court, 3, 4, might denote the terrible vengeance of God on the priests; or his presence, as leaving the Jews and coming to the Gentiles. The terrible sound of the cherubims' wings, heard even to the outer court, 5, may denote the terrible judgments of God on the Jews, heard of among the Heathen; or the gospel published by the apostles to the Gentiles. 13. I plainly discerned that every providential dispensation, and every particular church, was under the direction and government of some superior being, even God himself. [See further explication of cherubims, wheels, &c. on chap. i.]

Before Christ
cir. 594.

CHAP. XI.

Concludes the vision which Ezekiel saw at Jerusalem, and relates the two messages which he received. (1) A message of wrath against those princes, who, in high presumption and false hope of safety, remained in Jerusalem; importing that God would charge them with all the murder occasioned by their refusing to surrender the city to the Chaldeans; and that he would force them out of it, and prosecute them unto ruin, by his righteous vengeance:—as a prelude of which, Pelatiah, one of them, drops down dead, which excites the prophet to renew his intercession: 1—13. (2) A message of comfort to the dispirited captives in Babylon; importing that God would protect and be present with them, put an end to their captivity and troubles, pardon and purge them from their idolatries and other sins, renew their hearts and reform their lives, and meanwhile severely punish those who should hate to be reformed; 14—21. (3) The cloud of glory removing further from the temple, the vision disappears, and Ezekiel faithfully relates it to his fellow captives at Babylon; 22—25.

MOREOVER, "the spirit lifted me up, and brought me unto the ^beast gate of the LORD's house, which looketh eastward: and, behold, at the door of the gate ^cfive and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, ^dprinces of the people.

2 Then said he unto me, Son of man, these *are* the men that ^edevise ^f*mischief and give wicked counsel in this city;

3 Which say, †It is ^g'not near, let us build houses: ^hthis city is the caldron, and we *be* the flesh.

4 ¶ Therefore ⁱprophesy against them; prophesy, O son of man.

5 And the spirit of the LORD ^jfell upon me, and said unto me, Speak, Thus saith the LORD, ^kThus have ye said, O house of Israel: for ^lI know the things that come into your mind, every one of *them*.

6 ^mYe have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord God, ⁿYour slain, whom ye have laid in the midst of it, they *are* the flesh, and this *city* is the caldron: but ^oI will bring you forth out of the midst of it.

8 ^pYe have feared the sword, and I will bring a sword upon you, saith the Lord God.

9 ^qAnd I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

10 Ye shall fall by the sword; I will judge you in the border of Israel; and ^rye shall know that I *am* the LORD.

11 ^sThis *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the ^t'border of Israel:

12 And ye shall know that I *am* the LORD: †for ye have not walked in my statutes, neither executed my judgments,

but ^u"have done after the manners of the heathen that *are* round about you.

13 ¶ And it came to pass, ^v"when I prophesied, that Pelatiah the son of Benaiah ^w'died. Then ^x'fell I down upon my face, and cried with a loud voice, and said, Ah, Lord God! wilt thou make a full end of the remnant of Israel?

14 ¶ ^y"Again the word of the LORD came unto me, saying,

15 Son of man, thy ^z^bbrethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, ^a"Get ye far from the LORD: unto us is this land given in possession.

16 Therefore say, Thus saith the Lord God, Although ^b"I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as ^c"a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord God, I will even ^d'gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall ^e'take away all the detestable things thereof and all the abominations thereof from thence.

19 And ^f"I will give them one heart, and I will put a new spirit within you; and I will take the ^g'stony heart out of their flesh, and will give them an heart of flesh:

20 ^h"That they may walk in my statutes, and keep mine ordinances, and do them: ⁱ'and they shall be my people, and I will be their God.

21 But *as for them* whose ^j"heart walketh after the heart of their ^k"detestable things, and their abominations, ^l"I will recompense their way upon their own heads, saith the Lord God.

22 ¶ ^m"Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

23 ⁿ"And the glory of the LORD went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.

24 ¶ Afterwards the spirit ^o'took me up, and brought me in a vision by the spirit of God into ^p"Chaldea, to them of the captivity. So the vision that I had seen ^q'went up from me.

25 ^r"Then I spake unto them of the

¹ Ch. 8. 4. & 9. 3. & 10. 4. 18. 19. & 43. 2. Zech. 14. 4. ² Cor. 12. 3. ³ Ch. 1. 3. & 3. 15. Ps. 137. 1. ⁴ Acts 20. 20, 21, 26, 27. ch. 3. 4, 17. & 2. 7. with viii—xi.

⁵ See ch. 8. 3. ver. 1. 2 Kin. 2. 16. ⁶ Gen. 17. 22. & 35. 13. Acts 10. 16.

encourage the people to rebel in defiance of God's threatenings, pretending that the Chaldeans will not in their times be able to take the city, or pluck them out of it. 6—11. Since ye have seduced the people to stand out against the Chaldeans, contrary to the direction of God, therefore the most of them are slain, and become like flesh in a pot; and the Chaldeans shall carry you ring-leaders in wickedness out of Jerusalem to Riblah in Syria, or to Babylon, and there barbarously kill you. 15—19. It is for these your brethren in Chaldea you should pray, who are ridiculed by the Jews at Jerusalem as voluntary forsakers of the Lord, his land and worship, and forfeiters of their property to such as maintained their station and interest in Canaan.—To these, in their scattered condition, will I be a protector, and will accept their worship, as well as if at Jerusalem. These will I gather together and restore to their country; in due time, purge from their idolatries; renew in all the faculties of their soul; and change their stubborn, rebellious, and incorrigible, dispositions into those which are tender, tractable, and pliable.

* Ch. 5. 12, 14, 22. & 8. 3. ver. 24. Acts 8. 39. 1 Kin. 18. 12. ¹ Ch. 10. 19. & 43. 4. ² Ch. 8. 16. ³ Is. 1. 10. ⁴ Mic. 3. 1. Jer. 5. 3. Dan. 9. 8. ⁵ Jer. 18. 18. Is. 28. 14, 15. & 50. 1, 2. & 8. 11, 12. Num. 25. 18. ⁶ Or vanity.

† Or it is not for us to build houses near.

⁷ Ch. 12. 22, 27. Amos 6. 3. 2 Pet. 3. 4. with Jer. 16. 2, 3, &c.

⁸ Jer. 1. 13. ch. 24. 3—6. with Jer. 7. 8, 11. 2 Chr. 36. 16. Is. 28. 22.

⁹ Is. 3. 11. Hos. 8. 1. & 6. 5. Is. 58. 1. ch. 20. 46, 47.

¹⁰ Ch. 2. 2. & 3. 24, 17. Exod. 4. 12.

¹¹ Ps. 90. 8. & 50. 21. Amos 8. 7. Mal. 3. 13.

¹² Heb. 4. 13. Rev. 2. 23. John 2. 24, 25. & 21. 17. Jer. 16. 17. & 17. 10. Ps. 139. 2. 1 Sam. 16. 7.

¹³ Ver. 7. ch. 7. 23. & 22. 3—12, 27. & 24. 6—9.

¹⁴ Ver. 6. ch. 24. 3—13. Mic. 3. 3.

¹⁵ Ver. 9—11. Jer. 52. 24—27. & 39. 6. 2 Kin. 25. 18—22.

¹⁶ Prov. 10. 24. Is. 66. 4. Jer. 42. 16. Ps. 50. 22. Job 20. 24.

¹⁷ Ver. 7, 10, 11. 2 Kin. 25. 18—22. Jer. 39. 6. & 52. 21—27. with 1 Kin. 8. 65. 2 Kin. 14. 25. ver. 10.

¹⁸ Ch. 6. 7. & 13. 9, 14, 21, 23. Is. 26. 11. Ps. 9. 16.

¹⁹ Ver. 7, 9, 10. with ver. 3.

²⁰ At Riblah. Jer. 39. 6. & 52. 10, 24, 27. with Num. 34. 11. 1 Kin. 8. 65. 2 Kin. 14. 25. ver. 10.

²¹ Or who have not walked.

²² Ch. 6. 7. & 13. 9, 14, 21, 23. Is. 26. 11. Ps. 9. 16.

²³ Ver. 7, 9, 10. with ver. 3.

²⁴ At Riblah. Jer. 39. 6. & 52. 10, 24, 27. with Num. 34. 11. 1 Kin. 8. 65. 2 Kin. 14. 25. ver. 10.

²⁵ Or who have not walked.

REFLECTIONS UPON CHAP. X.—How glorious and majestic are the appearances of God in his providence or church! awful is the ministration of angels, or messages of faithful ministers; and terrible are the denunciations of JEHOVAH's wrath, especially against apostate professors! And deep the concern of Jesus Christ, and his angels and ministers in the execution of it! He hath all judgment committed to him; and at his last coming, he will scatter his coals of fire over our earth, and for ever over the world of the ungodly. Harmonious and uniform, steady and regular, are the motions of providence, and the divine management of churches, amidst all their variations. All things are fixed by God's unalterable decree, and brought to pass by his irresistible energy.—But by slow degrees, and in seeming aversion, doth he remove his gracious presence and ordinances from a people, as one glad to return upon their gospel repentance and humble requests.

CHAP. XI. Ver. 2, 3. They contrive schemes for the defence of the city, and

Before Christ
cir. 593.

captivity all the things that the LORD
had shewed me.

CHAP. XII.

Not glorious visions, but divine words, now assure Ezekiel of Jerusalem's destruction. (1) By removing his stuff, and quitting his lodging, he must prefigure King Zedekiah's flight out of Jerusalem, in great confusion, at the taking of the city by the Chaldeans, and the dispersion of his assistants; 1—10. (2) By eating his meat with trembling, he must prefigure the famine and consternation of the inhabitants during the siege; 17—20. (3) He must plainly declare that these predictions of Jerusalem's ruin should happen within a very few years, notwithstanding they flattered themselves to the contrary; 21—28.

THE word of the LORD also came unto me, saying,

2 ^aSon of man, thou dwellest in the midst of ^ba rebellious house, ^cwho have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.

3 Therefore, thou son of man, ^dprepare the ^{*}stuff for removing, and remove ^eby day in their sight; and thou shalt remove from thy place to another place in their sight: ^fit may be they will consider, though they be a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth ^gat even in their sight, ^has they that go forth into captivity.

5 ⁱDig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear ⁱit upon thy shoulders, and carry ⁱit forth in the twilight: thou shalt ^jcover thy face that thou see not the ground: for I have set thee ^kfor a sign unto the house of Israel.

7 ^lAnd I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity; and in the even I ^mdigged through the wall with mine hand; I brought ⁿit forth in the twilight, and I bare ⁿit upon my shoulder in their sight.

8 ¶ And in the morning came the word of the LORD unto me, saying,

9 Son of man, ^ohath not the house of Israel, the rebellious house, said unto thee, What dost thou?

10 Say thou unto them, Thus saith the Lord God, This ^pburden concerneth the prince in Jerusalem, and all the house of Israel that are among them.

11 Say, ^qI am your sign: like as I have done, so shall it be done unto them: ^rthey shall remove and go into captivity.

12 ^sAnd the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: ^the shall cover his face that he see not the ground with his eyes.

13 ^uMy net also will I spread upon him, and he shall be taken in my snare;

and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 ^vAnd I will scatter toward every wind all that are about him to help him, and all his bands; and will draw out the sword after them.

15 ^wAnd they shall know that I am the LORD when I shall scatter them among the nations and disperse them in the countries.

16 ^xBut I will leave ^ya few men of them from the sword, from the famine, and from the pestilence, that they may ^zdeclare all their abominations among the heathen whither they come; and ^athey shall know that I am the LORD.

17 ¶ Moreover, the word of the LORD came to me, saying,

18 Son of man, ^beat thy bread with quaking, and drink thy water with trembling and with carefulness;

19 And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel, They shall eat their bread with carefulness, and drink their water with astonishment, ^cthat her land may be desolate from ^{*}all that is therein, because of the violence of all them that dwell therein.

20 ^dAnd the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what is that proverb that ye have in the land of Israel, saying, ^eThe days are prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord God, I ^fwill make this proverb to cease, and they shall no more use it as a proverb in Israel: but say unto them, ^gThe days are at hand, and the effect of every vision.

24 ^hFor there shall be no more any vain vision nor flattering divination within the house of Israel.

25 For I am the LORD: ⁱI will speak; and the word that I shall speak shall come to pass: it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

26 ¶ Again the word of the LORD came to me, saying,

27 Son of man, behold, ^jthey of the house of Israel say, The vision that he seeth is ^kfor many days to come, and he prophesieth of the times that are far off.

28 Therefore say unto them, Thus saith the Lord God, ^lThere shall none of my words be prolonged any more,

REFLECTIONS UPON CHAP. XI.—The higher men are in office, the more criminal is their unfaithfulness. Wicked counsellors hurry a deluded people to the precipice of ruin. But they who put far from them the evil day, will find it terribly surprise them before they are aware. Mockery at God's words will quickly end in misery. It is common for Satan to make sinners look on their punishment as either doubtful or distant. Ministers have therefore need to be exceedingly bold and faithful in warning self-flatterers and deceivers of others. And for this God sometimes renders some unexpected monuments of his vengeance, that others may hear and learn and do no more so wickedly.—Proud transgressors often disclaim and detest their inferiors in guilt, and insult such as,

in obedience to God, have given place unto wrath. To be banished from public ordinances is heavy to gracious souls; but God's presence and acceptance can more than balance the want. And great is the mercy when remarkable pardons, regeneration, and reformation, coincide with, and prepare for, remarkable outward deliverances. But, however loth God be to proceed, the obstinately wicked shall never pass unpunished. When sinners have filled up the measure of their iniquity, he will be glorified in their torment.—The most remarkable visions of God here are but short-lived. But it is of great use when ministers faithfully impart to others what themselves have heard and learned of the Father.

Before Christ
cir. 594.

but the words which I have spoken shall be done, saith the Lord God.

CHAP. XIII.

Nothing had more hardened the Jews in their sin than the pretended predictions and flatteries of their false prophets. Here it is threatened (1) That the false prophets, who pretended a commission and instructions from God, but took no care to prevent sins and judgments, while they flattered the people with hopes of peace and prosperity, should be expelled from a communion of Israel, and cut off by death; that the fearful judgments of God should effectually confute their flatteries, and involve themselves in ruin, along with those whom they had seduced; 1—16. (2) That the false prophetesses, who in God's name had told deliberate lies; had overawed the people, discouraging the godly, and encouraging the wicked; and who, by giving signs, had imitated the true prophets; should be confounded in their enterprises, and God's people delivered from their seductions; 17—23.

AND the word of the Lord came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord;

3 Thus saith the Lord God, Wo unto the foolish prophets, that follow their own spirit, and have seen nothing!

4 O Israel, thy prophets are like the foxes in the deserts.

5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord.

6 They have seen vanity and lying divination, saying, The Lord saith; and the Lord hath not sent them: and they have made others to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it, albeit I have not spoken?

8 Therefore thus saith the Lord God, Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God.

10 Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar:

11 Say unto them which daub it with untempered mortar, that it shall fall:

there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.

12 Lo, when the wall is fallen shall it not be said unto you, Where is the daubing wherewith ye have daubed it?

13 Therefore thus saith the Lord God, I will even rend it with a stormy wind in my fury: and there shall be an overflowing shower in mine anger, and great hailstones in my fury, to consume it.

14 So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it;

16 To wit, the prophets of Israel who prophesy concerning Jerusalem, and who see visions of peace for her, and there is no peace, saith the Lord God.

17 Likewise, thou son of man, set thy face against the daughters of thy people, who prophesy out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord God, Wo to the women that sew pillows to all arm holes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?

19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?

20 Wherefore thus saith the Lord God, Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly; and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand; and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord.

22 Because with lies ye have made the

them as they please, his threatenings will in due time prevail, and vindicate themselves.

CHAP. XIII. Ver. 2—6. According to their own inclinations and affections, they publish their own imaginations without any warrant from me: and are extremely crafty, covetous, hardened, and mischievous. But they never do any thing to reform the people, or to prevent judgments, or for the security and defence of church or state, which can enable them to hold out in the day of the Lord's judgments. Yea, their visions are but false and counterfeit, though, by their high pretences to inspiration, they have made the credulous people to believe their predictions will be accomplished. 9—16. I will manifest my power in punishing these false prophets, and will expel them from among my people, and I will deny them a return from captivity, because some of them affirmed their seductions for truths, and others supported them by specious, but weak, pretences. Yea the Chaldeans, by their desolating ravage and fury, shall disprove their counterfeit oracles, and every argument used to support them. 18—21. They, by their signs of pillows and kerchiefs, and especially by their flattering predictions of peace and prosperity, lull all ranks into vain confidence and carnal security. By fitting their predictions to every one's humour, they promote their destruction instead of saving them. For the most pitiful rewards, they pretend my name and authority to countenance their abominable flatteries, denouncing destruction to those in Babylon, whom I will preserve; and promising life and liberty to those

REFLECTIONS UPON CHAP. XII. Ministers ought to accommodate themselves, not only to the weakness, but even to the wilfulness of their hearers. They ought cheerfully to comply with the most difficult and self-debasing method which God directs for promoting his glory or the welfare of souls. It is necessary that we be affected ourselves with the truths with which we wish to affect others. And we have need to sit loose to this world, and be always preparing to leave it.—God exactly observes what entertainment is given to his ministers or messengers, and is highly displeased if they are overlooked or contemned. It is easy for him to take the greatest in his snares, and to make the most hardened sinners either glorify him by their distinguished destruction, or by their conversion and candid acknowledgments of sin.—It is just that they who abuse plenty should be punished with want. Anxious care and slavish terrors can strangely embitter our comforts, and render them sore judgments. The decay of virtue in nations brings along with it the decay of every thing valuable, or a curse on what remains. And if once neighbours, by fraud, oppression, and murder, devour one another, let them expect that God will plague them with common devourers: and that he will make himself known, either in the terrors of his wrath to the impenitent, or in the riches of his grace to such as humble themselves under his mighty hand. How dreadful is it when corrupt speeches become common proverbs, by which Satan hardens sinners against the words or ways of God! But they, who will not believe God's warnings, will too late be terribly convinced by the infliction of his judgments. And, let sinners put the evil day as far from

before Christ
cir. 594.

Ch. 38. 22.
Job 27. 20.
Ps. 11. 6. &
18. 13. 14.
Jer. 4. 13.
Mat. 7. 27.
1. 25. 4. & 8.
7. 8. & 28. 2.
15. 17. 18.
Jer. 23. 19.
ch. 30. 19.
Hab. 1. 6—
10.

Lam. 2. 15.
Jer. 7. 4. &
28. 1—17. &
29. 31. 1 Kin
22. 24—28.

See ver. 11.
10. 5—8.

Ps. 11. 3. &
18. 15. Hab.
3. 13. Deut.
32. 22. Is. 24.
18. Mic. 1. 6.
Ps. 137. 7.

Jer. 4. 9—13.
& 6. 23. &
5. 31. & r. 10
—13. & 14.
15—16. & 23.
9—20. & 29.
15—19.

Ch. 6. 7. ver.
9. 21. 23. Ps.
9. 10. Is. 26.
9. 11.

Jer. xxxix. &
lii. 2 Kin. v.
xxv. Lam. i—
v.

Jer. 6. 14. &
8. 11. see ver.
10. Is. 57. 20.
21.

Ch. 4. 3 &
20. 46. & 21.
2.

Exod. 15. 20.
Judg. 4. 4.
2 Kin. 22. 14.
Luke 2. 36.
with Rev. 2.
20. ver. 2, 3.

Ver. 10. 16.
Jer. 6. 14. &
4. 20. & 8. 11.
Mic. 2. 11.
Is. 30. 10.
2 Tim. 4. 2.

Or elbow.

Ch. 22. 25.
Mic. 2. 7.
2 Pet. 2. 14.
Eph. 4. 14.
Ver. 19. 22.

Ch. 20. 39. &
22. 25. Mic.
5. 5. 11. Prov.
28. 21. 2 Pet.
2. 2, 3.

Ver. 22. Jer.
29. 5. 6. ch. 5.
12. Jer. 23.
14. 17. Prov.
19. 27.

Ver. 9. 15.
16. Prov. 19.
27. ver. 23.

Or unto gar-
dens.

Ver. 23.
2 Tim. 3. 8.
9. Zech. 13. 2
—4. Judg. 9.
24. 2 Sam. 23.
6. Jer. 23. 14.

It seems they
made pillows
and kerchiefs
as a kind of
signs in their
false predic-
tions.

Prov. 19. 27.
ver. 19. ch.
22. 25.

Before Christ
cir. 593.Or that I
should save his
life.Heb. by quick-
ening him.

Ver. 16. Jer.

6. 14. & 4.

10. & 8. 11.

2. 14. 17.

Mic. 2. 11.

Is. 50. 10.

2 Pet. 2. 19.

19.

Ch. 12. 24.

Mic. 5. 6. ver.

6. Deut. 18.

20.

Ver. 9. ch.

14. 8. & 15. 7.

17. Ps. 9. 16.

Is. 56. 9. 11.

Ps. 58. 10. 11.

6. 4. 9.

Ch. 8. 1. & 20.

1. 2. Kin. 4.

39. & 6. 32.

Luke 10. 39.

Acts 22. 3. 18.

29. 3. 18.

ch. 3. 31. 32.

with 5. 7.

1 Kin. 14. 5.

Ps. 25. 14.

Amos 3. 7.

Jer. 17. 1. 9.

Zech. 7. 11.

12. 16. 5.

19. 13. Is. 29.

15.

Ch. 7. 19.

Zech. 1. 3.

12. 1 Kin. 12.

29. Hos. 4.

17.

Is. 1. 15. &

56. 3. 15. 8.

19. 8. 66. 18.

1. 3. 15.

1. 15. 8.

2. 1. 9.

2. 7. & 3.

1. 17. 21. &

6. 2. & 22. 2.

5. 5. 7.

Jer. 17. 9. 10.

8. 2. 19. & 4.

18. & 5. 25.

Is. 5. 11. &

56. 1. 17. 9.

66. 4. 2. Thes.

9. 11.

Hos. 17. 9. 10.

Hos. 10. 2.

Heb. 3. 12.

19. Gen. 6. 5.

11. 13. Zech.

7. 11. 14.

Jer. 4. 14. &

6. 8. & 13.

27. Is. 1. 4.

Jer. 9. 1. 5.

Hos. 4. 1. 2.

Is. 24. 5. 6.

* Or others.

Hos. 14. 1.

3. 8. Is. 55. 7.

& 1. 18. Jer.

9. 1. 4. 12.

14. 22. & 4.

14. & 6. 8. &

13. 27. & 31.

18. 19. Jam.

4. 8. 2 Tim. 2.

25. with ch.

vii. xvi. xvii.

—xxiv. xviii.

xxiii.

Exod. 12. 48.

& 20. 10. Acts

16. 14. & 18.

7.

Josh. 24. 19.

Mat. 6. 24.

Jer. 2. 13.

Hos. 9. 14.

1 Sam. 9. 9.

2 Kin. 8. 8.

Is. 58. 2. ch.

33. 30—32.

Ver. 4. 8.

Jer. 44. 11.

ch. 15. 7. Lev.

17. 10. & 20.

3—6. & 26.

17. Ps. 34. 16.

& 50. 21. 22.

Num. 26. 10.

Deut. 28. 37. ch. 5. 15. Jer. 24. 9.

Lev. 20. 3. 6. 17. 18.

heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, † by promising him life :

23 Therefore ye 'shall see no more vanity, nor divine divinations; for I will deliver my people out of your hand; and ^{ye} shall know that I *am* the LORD.

CHAP. XIV.

Here the Jewish elders at Babylon, having come to inquire what God intended to do with their nation, God (1) Rebukes their dissimulation, and charges them to repent and reform their lives; otherwise they and their flattering prophets would be fearfully destroyed; 1—11. (2) Represents to them that not all the righteousness and intercession of his greatest favourites could avail to save the Jews from wild beasts, sword, famine, and pestilence, when their sins had so ripened them for ruin; 12—21. (3) Promises that nevertheless he would, in sovereign mercy, preserve a remnant, by whose behaviour or information those in Chaldea would see the equity of his providence; 11, 22, 23.

THEN came ^a certain of the elders of Israel unto me, and sat before me.

2 ^b And the word of the LORD came unto me, saying,

3 Son of man, ^cthese men have set up their idols in their heart, and ^dput the stumbling-block of their iniquity before their face: ^eshould I be inquired of at all by them?

4 Therefore ^fspeak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I the LORD ^gwill answer him that cometh according to

Before Christ
cir. 593.

Ch. 6. 9. &
20. 43. & 36.
31. Jer. 31.
18, 19.

Ch. 6. 10.
Jer. 3. 23—
25. Dan. 9.
4—20.

Jer. 22. 8, 9.
& 2. 13. 19. &
3. 1—5. 13.
& 4. 18. & 5.
25. & 6. 10,
19. & 7. 19—
28. Lam. 1—
5. ch. 7. 3, 4,
8, 9. & xvi.
xx. xxii. xxiii.
I. 3. 11. &
24. 5, 6.

a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.

23 And they shall comfort you when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.

CHAP. XV.

To reconcile Ezekiel himself, and his hearers, to the destruction of Judah and Jerusalem by the Chaldeans, God here shews that it was as proper that they should be destroyed, as that an unfruitful vine should be cut up and burnt. Here is (1) The elegant similitude; 1—5. (2) The awful application of it to the Jews.

AND the word of the Lord came unto me, saying,

2 Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?

4 Behold it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. *Is it meet for any work?

5 Behold, when it was whole it was meet for no work: how much less shall it be meet yet for any work when the fire hath devoured it, and it is burned?

6 Therefore thus saith the Lord God, As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the Lord when I set my face against them.

8 And I will make the land desolate, because they have committed a trespass, saith the Lord God.

CHAP. XVI.

The Jews were to be punished not only for mere unfruitfulness, but for ungrateful and enormous wickedness; 1, 2. Here God reminds them (1) Of the despicable and wretched beginnings of their church and nation; 3—5. (2) Of the many favours which he had heaped upon them in making them a people, rescuing them from ruin in Egypt, fixing his peculiar love on them, taking them under his protection, rolling away the reproach of their slavery, multiplying them exceedingly, rendering them his covenant people, and in making them every way glorious, happy, and respected; 6—14. (3) Of their treacherous and ungrateful departure from him to alliances with Egyptians, Assyrians, Chaldeans, and to the service of idols; represented by the most fond, impudent, and obstinate whoredom; 15—34. (4) He threatens to punish them as adulteresses and murderers, with terrible and destructive judgments by these heathens whose alliances and idolatries they had greedily pursued; 35—43. (5) Represents their great wickedness as more aggravated than

that of the ten tribes, or even of the Sodomites, or other heathen neighbours; 44—59. (6) Promises rich and sovereign mercies to a remnant after the captivity and present dispersion; 60—63.

Before Christ
cir. 593

AGAIN the word of the Lord came unto me, saying,

2 Son of man, cause Jerusalem to know her abominations,

3 And say, Thus saith the Lord God unto Jerusalem, Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite.

4 And, as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.

6 And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.

7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.

10 I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful; and thou didst prosper into a kingdom.

14 And thy renown went forth among

calamity. Yet how pleasant is it in evil days to see God reserving some monuments of mercy, and to see such benefited by his judgments and repenting of their sin;—And it is well when God is not only justified, but glorified, in the manifested wisdom and goodness of his afflictive dispensations.

REFLECTIONS UPON CHAP. XV.—In great condescension God often explains his providences, for the satisfaction of his servants and people. But none are more unprofitable than degenerate professors of the true religion. They, who will not be useful for the glory of God and his grace, must be made fuel for the fire of his wrath; and must pass from one trouble into another, till they be consumed. And the complete ruin of his implacable adversaries will manifest his excellencies, as well as the perfect happiness of his obedient friends.

CHAP. XVI. The whole of this chapter emblematically represents the original sinfulness and misery, the gracious conversion, the fearful apostasy, severe corrections, and sovereign recovery, of the gospel church, and of elect men, 3—5. Abraham and Sarah were originally idolaters; and their posterity lived in Egypt most wickedly and wretchedly. 6—14. These figurative expressions

REFLECTIONS UPON CHAP. XIV.—The very worst of men too often hypocritically put on specious appearances of religion. But it is at their peril to mock God, or attempt imposing upon him. His judgments will fall upon them, answerably to what they really are in his sight. Their sin, shame, and misery, are all owing to themselves. And of all sinners, the doom of hypocrites and deceitful preachers will be the most terrible. If we serve idols, our heart cannot fail to be estranged from God, and we must be for ever separated from him. If we love to be flattered in our sins, God will justly give us up to such flattery. And dreadful at last shall be the punishment both of deceivers and deceived. The punishments of sin on earth are intended to prevent others from the commission of it. Nor does God ever take men into covenant with himself without purging them from their odious iniquities. National sins, carried on to an enormous height, cannot long fail to bring on national judgments. And, if men who receive distinguished favours notoriously rebel, they may expect complicated judgments. God often averts general calamities for the sake of a few, who, in the general corruption, are singularly upright, pious, humble, and mighty in prayer. But, if nations be singularly ripened for ruin, such can only obtain their own deliverance, or a blessing on their own share in the common

Before Christ
cir. 593.Jer. 7. 4.
Mic. 3. 11.Deut. 32. 15
—21. Neh. ix.
2 Kin. 17. 7—
23. ch. xx.
xxiii. Is. 57. 7.
8. & 5. 7—23.
Jer. ii. iii.
Exod. xxxii.
Num. xxv.
Judg. ii—xix.Ver. 17. 18.
Is. 57. 7. Hos.
2. 8. 2 Chr. 28.
24. Exod. 32.
2. 3. ch. 7. 20.
2 Kin. 23. 7.Exod. 32. 2. 3.
Hos. 10. 1. &
2. 8. 13. ch. 7.
19. & 23. 14.
15.Heb. of a
male.Is. 44. 19. 20.
& 57. 7. 8. &
65. 3. Jer. 20.
2. 27. 28. & 3.
1. 9.Gen. 23. 18.
Exod. 30. 3. 4.Deut. 32. 14.
Hos. 2. 8.
13. 6. Rom. 2.
4.Heb. a savour
of rest.Ver. 8. Deut.
29. 11. 12. ch.
23. 4. Gen. 17.
7. Exod. 11.
13. 2. 11.Ver. 26. ch.
20. 26. 31. &
23. 37. Jer. 7.
31. & 32. 35.
Mic. 6. 7.
2 Kin. 16. 3.
Is. 57. 5. Ps.
106. 37.

Heb. devour.

Ver. 20. Gen.
17. 11.
Exod. 13. 2.
Num. 3. 41. &
18. 15.Lev. 18. 21.
Deut. 18. 10.
2 Kin. 16. 3. &
17. 17. & 21.
6. & 23. 10.
Jer. 32. 35.
ch. 20. 26. 31.Ver. 3—6. 7.
Hos. 11. 1.
Exod. i. ii. v.
vi. ver. 43. 60.Is. 1. 20. 24.
& 3. 11. & v.
ix. xxiv. xix.
Jer. ii—xxvi.
ch. iv—xxiv.
Mic. i—iii. vi.
vii.Or brothel-
house. Lev. 26.
30. 2 Chr. 33.
4. 5. 15.
2 Kin. 23. 5.
12. 13. 7. Is.
57. 5. 7. ver.
16. 26. 31.
Jer. 2. 20. 28.
Hos. 12. 11.Gen. 38. 21.
Prov. 9. 14.
15. & 7. 12.
Is. 57. 5. Jer.
2. 23. 24. &
3. 1—3. & 6.
15. Is. 3. 9.Ch. 20. 7. 8.
& 23. 8. 19—
21. 40. 41. &
8. 5—17.
Deut. 29. 16.
17. Josh. 24.
14. Is. 30. 1—
7. & 31. 1—3.
Hos. 7. 8. 11.
& 5. 13. & 12. 1.Ch. 14. 9. Is.
3. 1. Deut. 28.
48—57.Or cities.
Ver. 41. 46.
47. 57.2 Chr. 26. 18.
19. Is. 9. 12.
2 Kin. 24. 2.
ver. 57.Ch. 5. 6. 7.
Jer. 2. 10. 11.
ver. 47. 48.
Eph. 4. 19.Ch. 23. 12.
Jer. 2. 18. 36.
Hos. 5. 13. &
10. 6. & 12. 1.
2 Kin. 16. 7—
18. & 17. 3. 4.
2 Chr. 28. 20
—23.

Ch. 23. 14—17. Jos. xi—xix. Ps. 106. 34—39. 2 Kin. 17. 16, 17. & 21. 2—9. & 23. 5—13.

the heathen for thy beauty: for it *was* perfect through my comeliness, which I had put upon thee, saith the Lord God.

15 ¶ But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be so.

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them,

18 And tookest thy broidered garments, and coveredst them; and thou hast set mine oil and mine incense before them.

19 My meat also which I gave thee, fine flour, and oil, and honey, *where-with* I fed thee, thou hast even set it before them for a sweet savour: and *thus* it was, saith the Lord God.

20 Moreover, thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. *Is this* of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And it came to pass, after all thy wickedness, (wo, wo unto thee! saith the Lord God);

24 That thou hast also built unto thee an eminent place, and hast made thee an high place in every street.

25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, who are ashamed of thy lewd way.

28 Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy

fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the Lord God, seeing thou dost all these things, the work of an imperious whorish woman;

31 In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire,

32 But as a wife that committeth adultery, who taketh strangers instead of her husband!

33 They give gifts to all whores; but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee; therefore thou art contrary.

35 Wherefore, O harlot, hear the word of the Lord:

36 Thus saith the Lord God, Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated: I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

Is. 1. 25, 27, 28. & 2. 11—21. & 27. 9. Hos. 2. 6—17. Mic. 5. 10—14. Zech. 13. 2. Hos. 4. 1—3. 8. or Nah. 1. 9. Jer. 15. 1—3. Ver. 38. ch. 5. 13. & 21. 17. Is. 1. 24. Zech. 6. 8. Josh. 7. 26. 2 Sam. 21. 14.

Before Christ
cir. 593.

Ver. 28. 29.

Jer. 7. 11.
22. 26. & 9.
13. Hos. 6. 4.
Jer. 2. 13. Ps.
94. 8. Is. 1. 3.
Jer. 8. 7. & 4.
22.Prov. 7. 13.
& 30. 20. Jer.
3. 3. & 6. 15.
Is. 3. 9.Or in thy
daughters is
this, &c.Ver. 16. 21.
28. 30. Jer. 3.
1—3. & 2. 20.
28. & 6. 11.
ver. 34. Hos.
12. 11.Jer. 2. 2. & 3.
1. Hos. 2. 12.
19. 29. & 9.
ver. 8. 2 Cor.
11. 2. Jer. 2.
25. Exod. 20.
3.Is. 30. 6. 7. &
57. 5. 9. Jer.
2. 18. 25. 36.
Hos. 5. 13. &
10. 6. & 12. 1.
2 Kin. 16. 7—
18. 2 Chr. 28.
20—23. Hos.
8. 9.

Heb. bribe.

Exod. 4. 22.
& 19. 4—6.
Jer. ii. iii. ch.
xx. xxiii. Is. i.
10. Jer. 2. 21.
22. Hos. i—iii.
Rev. 17. 5.Ch. 3. 26.
Mat. 11. 15.
& 13. 9. Rev.
2. 7. & 3. 23.Ver. 15—34.
ch. vi—viii.
xx—xxiv. Jer.
ii—xviii. Is.
i—iii. v. ix.
ix. Mic. ii. iii.
& 6. 16. & 7.
1—6.Is. 3. 11.
Rom. 2. 8. 9.
ch. 23. 9. 22—
30. Jer. 2. 25.
& 4. 30. & 22.
20. Lam. 1. 8.
Hos. 2. 10. ch.
25. 3. 8. 12.Ch. 23. 9. 10.
22—30. Hos.
2. 9—13. 3.
Jer. 13. 22. 26.
Rev. 17. 16.
Lam. 1. 8.Heb. with
judgments of.Ver. 40. John
8. 4. 5. Lev.
20. 10. Deut.
22. 22.Ver. 20. 21.
26. Exod. 21.
12. Num. 35.
31. Gen. 9. 6.Ch. 14. 19.
Ps. 79. 35.
Jer. 18. 21.
Zeph. 1. 17.
Heb. 13. 4.
Prov. 6. 34.
ch. 5. 13. 15.Ver. 24. 25.
31. Lev. 26.
30. ch. 7. 20—
22. 1 Kin. 12.
28.Hos. 2. 3. 9.
ch. 23. 16. See
ver. 10—20.
37. 57.Heb. instru-
ments of thine
ornament.Hab. 1. 6—10.
Jer. 4. 7. & 6.
3. 4. 22. 23. &
24. 8—10. &
25. 9—11. 33.
& 32. 29. &
33. 4. John 8.
5. Deut. 22.
24.Ch. 23. 10.
47. & 24. 21.
ch. 5. 12. 17.
Jer. lii. xxxix.2 Kin. 25. 9.
Jer. 39. 8. &
52. 13. Mic. 3.
12. ch. 20. 47.
48. with Gen.
38. 24. Deut.
13. 16.Ver. 27. 37.
Lam. 1. 6. Is.
32. 9. 11.

represent all the favours which God heaped upon them in the days of Moses, Joshua, David, and Solomon; their deliverance from Egypt; preservation in the wilderness; the adoption of them by covenant into his family; giving them his oracles, ordinances, tabernacle, and temple; multiplication of their numbers; rendering them his only church, and a most wealthy, powerful, prosperous, and famous nation. 15—34. Proud of their privileges, they abandoned them-

selves to idolatry, and employed the wealth which God had given them in making and serving idols every where throughout their country. Their first-born children, who were sacred to God, they sacrificed to Moloch. By costly presents they courted the alliance of their Heathen neighbours, Egyptians, Assyrians, Chaldeans, &c. and insatiably and impudently vied with them in their idolatries. 35—43. For their filthy idolatries, murder of their innocent

43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord God; and thou shalt not commit this lewdness above all thine abominations.

44 ¶ Behold, every one that useth proverbs shall use this proverb against thee, saying, *As is the mother so is her daughter.*

45 Thou art thy mother's daughter, that lotheth her husband and her children; and thou art the sister of thy sisters, which lothed their husbands and their children: *your mother was an Hittite, and your father an Amorite.*

46 And thine elder sister is Samaria, she and her daughters, that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations: but, *as if that were a very little thing,* thou wast corrupted more than they in all thy ways.

48 As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, *Pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.*

50 And they were haughty, and committed abomination before me: therefore I took them away as I saw good.

51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.

52 Thou also, who hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, *then will I bring again the captivity of thy captives in the midst of them:*

Ver. 22. Jer. 2. 32. Ps. 78. 10, 11, 42. & 106. 13.
Deut. 32. 21. Is. 63. 10. Amos 2. 13. Acts 7. 51. 1 Kin. 14. 9. Prov. 29. 9.
Ch. 7. 3, 4, 8, 9, & 9. 10. Prov. 10. 6. & 11. 31. Rom. 2. 8, 9. ch. 11. 21. & 22. 31.
Ver. 31—34.
Ps. 106. 35—39. 2 Kin. 17. 7—18. with ver. 3. 45. Rev. 17. 5.
Zech. 11. 8. ver. 2, 15, 20, 21. Ps. 106. 35—39. & 78. 8, 56—58.
See ver. 3. Is. 1. 9, 10.
Mic. 1. 5. Jer. 3. 8—11. 2 Kin. 17. 7—23.
Heb. lesser than thou.
Gen. 13. 9, 10, 13. Is. 1. 10. Deut. 32. 32. Jer. 23. 14.
Ch. 26. 4, 6. Jer. 49. 2. ver. 27.
Or that was lothed as a small thing.
Ver. 42. 51. ch. 5. 6, 7. 2 Kin. 10. 12. & 21. 2—9, 15, 16. 2 Tim. 3. 13. Jer. 3. 8—11. John 15. 22.
2 Kin. 21. 9. ch. 5. 6, 7. Mat. 10. 15. & 11. 24. with Gen. 13. 13. & 18. 20. & 19. 6, 24. Jude 7. 2 Pet. 2. 1, 2.
Amos 6. 4. Jam. 5. 5. Gen. 13. 10, 13. & 18. 20. & 19. 5, 6. 2 Pet. 2. 7, 8. Jude 7.
Luke 16. 20, 21. ch. 34. 2—4. 1 John 3. 17.
Gen. 19. 24. Job 18. 15. Deut. 29. 23. Is. 13. 19. Jer. 49. 18. & 50. 40. & 20. 16. Amos 4. 11. Zeph. 2. 9. Lam. 4. 6. Jude 7.
Ch. 5. 6, 7, 11. & 7. 20. & 8. 6, 15. & 23. 38, 39. & 43. 8. 2 Kin. 16. 19. & 21. 2—9, 15, 16. Jer. 3. 8—11. Mat. 12. 41. 42. with 1 Kin. 12. 28. Hos. 4. 1, 2. Is. 59. 13.
Or justified. Ver. 51.
Mat. 7. 1—5. Rom. 1. 1—5. 21—25. Lam. 4. 6. Is. 5. 1—7. ch. 5. 9, 12. Dan. 9. 12.
Never as to many. Is. 1. 9. or in the latter days. Ver. 55, 60. Is. 18. 7. & 19. 24, 25. & 23. 18. Jer. 48. 47. & 49. 6, 39. & 12. 16. Rom. 11. 12, 15, 25, 31.

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 Why thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not mentioned by thy mouth in the day of thy pride,

57 Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, who despise thee round about.

58 Thou hast borne thy lewdness and thine abominations, saith the LORD.

59 For thus saith the Lord God, I will even deal with thee as thou hast done, who hast despised the oath in breaking the covenant.

60 ¶ Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.

61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee; and thou shalt know that I am the LORD.

63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

Is. 3. 11. Jer. 2. 19. ch. 7. 3, 8, 9. & 15. 7. or ver. 63. ch. 36. 31, 32. & 14. 22.
See on ver. 53.
Luke 17. 32. 2 Pet. 2. 6. Jude 7. Is. 5. 12. Ye took no warning by their ruin for their wickedness.
Heb. for a report, or hearing.
Heb. prides, or excellencies.
Is. 7. 1, 9, 12. 2 Chr. 28. 5. 18, 19. 1 Sam. 2. 30. Ps. 107. 40. ver. 37.
Heb. Aram.
Or spoil.
Gen. 4. 13. Jud. 2. 19. & 4. 18. ch. 23. 49. Is. 3. 11.
Heb. borne them.
Ch. 5. 13. & 7. 4, 8, 9. & 14. 4, 10. Jer. 2. 19. Is. 3. 11. Rom. 2. 8, 9.
Is. 24. 5. Deut. 29. 25. Jer. 22. 9. & 31. 32. Ps. 78. 37. or ch. 17. 13, 16.
Exod. 19. 4—6. & xxiv. Deut. v. xxix. Josh. xxiv. 2 Chr. xv. & 23. 17. & 29. 10. & 34. 31. 32. Jer. xxxiv. 2 Chr. 36. 13.
Ps. 105. 8, 9. Neh. 1. 5. Dan. 9. 4. Ps. 11. 5.
Gen. 17. 7, 8. Exod. 19. 4—6. Hos. 2. 15. Jer. 2. 2. Hos. 11. 1. with ver. 8.
Jer. 31. 31—34. & 32. 38—41. Is. 55. 3. Hos. 2. 19, 20. ch. 37. 22—27. Heb. 8. 10.
Ver. 53, 55. Rom. 15. 9—19. & 11. 12—31. Hos. 3. 4, 5. Ver. 59, 60. Jer. 31. 31. John 4. 23, 24. Is. 54. 13. Jer. 31. 34. Hos. 2. 19, 20. ch. 6. 7. Ch. 36. 31. Zech. 12. 10. Jer. 31. 18—20. Rom. 3. 9.

CHAP. XVII.

In the preceding chapter God had reckoned with the Jewish nation for their treacherous breaches of their covenant with him. Here (1) By the parable of a low vine bending its branches towards a great eagle after another had solemnly subjected it to himself, is represented the wickedness of Zedekiah, in courting the king of Egypt's favour after he had sworn himself and kingdom tributary to Nebuchadnezzar king of Babylon, and the just punishment of it; 1—10, 11—21. (2) By the emblem of God's planting a top branch on a high mountain, and causing it to flourish exceedingly, is promised the restoration of the honour of David's family in Zerubbabel, but chiefly in the person and kingdom of Christ; 22—24.

AND the word of the LORD came unto me, saying,
2 Son of man, put forth a riddle,

productions of our Redeemer: and these benefits are all infinitely enhanced from the deplorable condition in which he finds us. But the most shocking wickedness, perjury, idolatry, murder, yea every thing horrid, is produced by pride, ingratitude, and forgetfulness of God and of ourselves. Nor will apostate hypocrites grudge to sacrifice wealth, life, health, and honour, to the service of devils and insatiable lusts. Not even the most abandoned monsters can vie with such in aggravated wickedness; and justly therefore the Lord brings upon them complicated judgments answerable to their complicated crimes, and makes their partners in sin their tormentors in punishment. If sinners will not be warned, they must be destroyed and damned. If they will make themselves vile by their sins, God must make them still more vile by their sufferings. But it is not all the terrors and punishments of time or eternity, but the pardoning and renewing grace of God, that can make men truly penitent for sin. O how infinite is his mercy to pardon and save those who have plunged themselves into the infinite depths of guilt and pollution! and soon shall that mercy be fully displayed in converting both Jews and Gentiles by his grace, and cordially uniting them in the one mystical body of Christ!

CHAP. XVII. Ver. 2—7. Nebuchadnezzar king of Babylon, and Pharaoh-hophra king of Egypt, are represented as great eagles, because of their great

infants, shameless lewdness, base ingratitude, and long-repeated provocations of God, the Chaldeans, and afterwards the Syro-grecians and Romans, shall terribly destroy them, and lay desolate their country, and thus force them to cease from their wickedness. 44—59. In loathing God their covenantant Husband, and murdering their children, they were as wicked as the ancient Canaanites. And however they had once condemned the ten tribes which dwelt on the north, and the Sodomites who dwelt on the south-east, of Judea, they now exceeded them in the number of their idols, the enormities of their wickedness, and in sinning against more warnings, mercies, and judgments. 60—63. In pursuance of my covenant made with Abraham, and in the wilderness, I will forgive their iniquities, render them deeply penitent for their sins, and receive them back to their land: and not by the ceremonial dispensation, but by the preaching of the gospel, will I convert not only the ten tribes, but the very worst of the Heathens, to Christ, and unite them into one church.

REFLECTIONS UPON CHAP. XVI.—Ministers have great need to be faithful in representing to men the sinfulness of their heart and life, and the misery which attends it. But what an astonishing change is made upon them by union to Christ, justification, adoption, sanctification, and spiritual comfort! All our life, honour, safety, perfection, and comeliness, are the free gifts and almighty

Before Christ,
cir. 593.

• Neuchad-
nezzar. Ver.
12. Jer. 48.
40, & 4. 13. &
49. 22. Hos.
8. 1. Deut. 28.
49. Dan. 3. 3.
& 4. 1. 22.

• Heb. embroi-
dering.
Ver. 12.
2 Kin. 24. 1,
10—16.
2 Chr. 36. 6,
9, 10. Jer. 22.
24—28.

+ Chaldea.
• Babylon. Ver.
12. Is. 47. 13.

• Zedekiah. Ver.
13. 2 Kin. 24.
17. Jer. 37. 1.

• Heb. put it in
a field of seed.
Deut. 8. 7.
Is. 4. 4.

• Ver. 14. ch.
19. 10, 11.

• Pharaoh king
of Egypt.
2 Chr. 36. 13.
Jer. 37. 5, 7.
2 Kin. 24. 20.
ver. 15.

• Deut. 8. 7.
Is. 44. 4. Jer.
17. 25. & 38.
17. 2 Kin. 24.
20.

• Heb. field.

• Is. 8. 9, 10,
12. & 30. 1—
6. & 31. 1—3.
ver. 15—21.

• 2 Kin. 25. 7.
Jer. xxxix. lii.
& 21. 4. & 37.
10. & 24. 8—
10. 2 Chr. 36.
13—17.

• Is. 27. 8. Jer.
4. 11. ch. 19.
12. Hos. 13.
15.

• Ch. 2. 3—8.
& 3. 7—9. Is.
1. 2. & 5. 8—
23. & 59. 1—
18.

• Acts 8. 30.
Mat. 13. 51.

• Ver. 3. 4.
2 Kin. 24. 12
—16. 2 Chr.
36. 9, 10. Jer.
22. 24—28. &
24. 1. 5. Is.
39. 7. Dan.
1. 2.

• Heb. brought
him to an
oath. 2 Chr.
36. 13.

• Jer. 27. 12,
17. ch. 29. 14.

• Heb. to keep
his covenant
to stand to it.

• 2 Kin. 24. 20.
Jer. 52. 3.
2 Chr. 36. 13.
Is. 31. 1—3.
& 36. 9. Jer.
37. 5, 7. ver.
7.

• Ver. 9, 16—
21. Ps. 15. 4.
& 55. 23,
with Deut. 17.
16.

and speak a parable unto the house of Israel ;

3 And say, Thus saith the LORD God, ^bA great eagle with great wings, long winged, full of feathers, which had ^cdivers colours, ^dcame unto Lebanon, and took the highest branch of the cedar :

4 He cropped off the top of his young twigs, and carried it into ^ea land of traffic ; he set it in a ^fcity of merchants.

5 He took also of the ^gseed of the land, and ^hplanted it in a fruitful field ; he placed ⁱit by great waters, and set it ^jas a willow tree :

6 And ^kit grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him : so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also ^lanother great eagle with great wings and many feathers ; and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 ^mIt was planted in a good ⁿsoil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the LORD God, ^oShall it prosper ? ^pshall he not pull up the roots thereof, and cut off the fruit thereof, that it wither ! it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, ^qbeing planted, shall it prosper ? ^rshall it not utterly wither when the east wind toucheth it ? it shall wither in the furrows where it grew.

11 ¶ Moreover, the word of the LORD came unto me, saying,

12 Say now to the ^srebellious house, ^tKnow ye not what these ^uthings mean ? tell them, ^vBehold the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon ;

13 And hath taken of the king's seed, and made a covenant with him, and hath ^wtaken an oath of him : he hath also taken the mighty of the land :

14 ^xThat the kingdom might be base, that it might not lift itself up, ^ybut that by keeping of his covenant it might stand.

15 ^zBut he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. ^{aa}Shall he prosper ? shall he

escape that doth such ^{ab}things ? or shall he break the covenant, and be delivered ?

16 ^{ac}As I live, saith the Lord God, surely in the place ^{ad}where the king ^{ae}dwell-^{eth} that made him king, ^{af}whose oath he despised, and whose covenant he brake, ^{ag}even with him, ^{ah}in the midst of Babylon he shall die.

17 ^{ai}Neither shall Pharaoh, with his mighty army and great company, make for him in the war, by casting up mounts, and building forts, to cut off many persons ;

18 Seeing he despised the oath by breaking the covenant, when, lo, he had ^{aj}given his hand, and hath done all these ^{ak}things, he shall not escape.

19 Therefore thus saith the Lord God, ^{al}As I live, ^{am}surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will ^{an}spread my net upon him, and he shall be taken in my snare, and ^{ao}I will bring him to Babylon, and ^{ap}will plead with him there for his trespass that he hath trespassed against me.

21 ^{aq}And all his fugitives, with all his bands, shall fall by the sword, and they that remain shall be scattered toward all winds : and ^{ar}ye shall know that I the LORD have spoken ^{as}it.

22 ¶ Thus saith the Lord God, ^{at}I will also take of the highest branch of the high cedar, and will set ^{au}it ; I will crop off from the top of his young twigs a tender one, and will plant ^{av}it ^{aw}upon an high mountain and eminent :

23 In the mountain of the height of Israel will I plant it ; ^{ax}and it shall bring forth boughs, and bear fruit, and be ^{ay}a goodly cedar : and ^{az}under it shall dwell all fowl of every wing ; in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that ^{ba}I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish : I the LORD have spoken and have done ^{bb}it.

• Dan. 4. 35. & 2. 35, 44. & 7. 14, 27. Luke 1. 33. 1 Cor. 4. 24. Is. 9. 6, 7. Ps. 75. 6, 7.

CHAP. XVIII.

(1) To refute a profane proverb of the wicked Jews, importing that God punished the innocent children instead of the wicked parents, God here asserts his sovereignty and justice : to manifest which, (1) he dooms to ruin the wicked ; 4, 20 : and that, however good his father had been ; 10—15 : and however well he himself had lived for a time ; 24, 26 : and (2) he promises to reward the righteous ; 5—9 : however wicked his parents had been ; 14—18 : and though himself had for a time been the same ; 21—23. (3) He declares that the end of such providential conduct was to vindicate his own equity ; 19, 20, 25, 29 : and to excite men sincerely to repent of sin and turn to himself ; 23, 30—32.

REFLECTIONS UPON CHAP. XVII.—Ministers must turn themselves every way to promote the conviction or conversion of sinners : and plain similitudes are of great use for the illustration of divine truths, and impression of them upon men's minds. What a despicable appearance, even as ravenous beasts, do the mightiest conquerors and kings make before a great and righteous God ! And, if his providence reduce us to a low condition, it is our wisdom, and will be our comfort, to submit to our lot, and improve it in the best way we can. But it is dreadfully criminal and dangerous to violate oaths and covenants with God, or even with wicked men, as God is made witness and guarantee of the solemn transaction. Men's sinful evasions to extricate themselves do but involve them in more certain and tremendous ruin. And fatal experience will at last force sinners to believe God's threatenings. It is in vain to attempt restoring the credit of decayed families till God himself rise for their help. And it is infinitely to the glory of his sovereign grace that scenes of wickedness and ruin introduce exhibitions of Jesus Christ, and his eternal redemption and glory.

power, high dignity, tyrannical murder and oppression of their neighbours. Their ^{bc}great wings represent their extensive dominions. King Jeconiah, and his family and princes, carried to Babylon, were the ^{bd}highest branch carried into a land of traffic. Zedekiah made king by Nebuchadnezzar, as his sworn tributary, over the Jewish multitudes in Judea, in a state of subjection to the Chaldeans, is the ^{be}seed of the land planted with circumspection in a fruitful field, that it might be a ^{bf}vine of low stature. Its bending its roots and branches towards the other eagle, refers to his sending ambassadors to Pharaoh-hophra, for procuring troops to assist him against the Chaldeans. 22—24. Out of the royal family of David I will raise up the Messiah, exalt him to my right hand, and make him Head of his Church, and of all things to her ; and to him shall multitudes of all nations be converted, for salvation and comfort, and become members of his church. And all the nations of the world shall remark my power in exalting and prospering my once-despised church, and in bringing down her most powerful enemies, Chaldeans, Jews, Romans, Antichristians, or Turks.

Before Christ
cir. 593.

• Ps. 145. 17.
Deut. 32. 4.
Zeph. 3. 5.
Rom. 9. 20.

• Judea. Ch. 6.
2, 3, & 7. 2.
• Jer. 31. 29.
30, & 15. 4.
Lam. 5. 7.
2 Kin. 23. 26.
& 21. 3. 4.
Exod. 20. 5.
Mat. 23. 35.

• Num. 16. 22.
& 27. 16.
Zech. 12. 1.
Job. 12. 10.
Heb. 12. 9.

• Rom. 6. 23.
& 2. 8, 9. Is.
3. 11. Jer. 2.
19. & 4. 18.
ver. 20.

• Is. 3. 10.
Rom. 2. 7, 10.
Ps. 19. 11.
1 Cor. 15. 58.
Mic. 6. 8.
Hab. 2. 4.

• Heb. judgment
and justice.

• Ch. 6. 13. &
16. 16, 24. &
20. 28. & 22.
9. Exod. 34.
15. 1 Cor. 10.
26. 21.

• Deut. 4. 19.
Job 31. 26, 27.
with Ps. 121.
1. & 123. 1, 2.
ch. 8. 16. &
33. 25.

• Lev. 18. 20.
& 20. 10.
Heb. 13. 4.

• Lev. 18. 19.
& 20. 18. &
15. 25. ch. 22.
10.

• Exod. 22. 21.
Lev. 19. 15.
& 25. 14. Jer.
7. 6, 7. & 22.
3.

• Exod. 22. 26.
Deut. 24. 12.
17. Job 22. 6.
& 24. 3, 9.
ch. 33. 15.

• Deut. 15. 7.
Is. 58. 7. Mat.
25. 35, 36.
Job. 31. 19.

• Exod. 22. 25.
Lev. 23. 35.
37. Deut. 23.
19. Ps. 15. 5.
Neh. 5. 1-7.
Jer. 15. 10.

• Is. 33. 15.
2 Sam. 22. 27.

• Zech. 8. 16.
Ps. xv.

• Ps. 119. 1, 5.
6, 9. Luke 1.
6. 2 Cor. 1. 12.
Acts 24. 16.
1 Thes. 2. 10.
1 John 3. 24.
& 2. 6.

• Hab. 2. 4.
Rom. 8. 1, 4.
1 Cor. 15. 58.

• Or breaker up
of an house.

• Or that doth
to his brother
besides any
of these.

• Ch. 6. 13. &
16. 16, 24. &
22. 9. & 20.
28. Exod. 34.
15. 1 Cor. 10.
20. 21.

• Heb. 13. 4.
Job 31. 9-
12.

• 1 Cor. 6. 9.
10. & 5. 11.
Is. 5. 7. Amos
5. 11. Mic. 2.
2. 3. & 3. 2, 3.
Zeph. 3. 3.
Jam. 5. 4. Job
22. 6. & 24. 3
-9. Amos 2.
8.

• Deut. 4. 19.
Job 31. 1, 9.
26, 27. ch. 8.
16. with Ps.
121. 1. & 123.
1, 2.

• Neh. 5. 1-7.
Exod. 22. 25.
Lev. 25. 35-
37.

• Ver. 4. Is. 3. 11. Ps. 140. 11. & 9. 16. Rom. 2. 8, 9. & 6. 23.
9. Acts 18. 6. ch. 33. 4. & 3. 18. • 2 Chr. xxix. xxxiv. Eccl. 5. 8, 13. Ps. 119. 59, 60.
Hos. 7. 2. Jer. 9. 14. & 44. 17. ch. 20. 18. 1 Pet. 1. 18. • Ver. 6. ch. 6. 13. & 18. 16.
24. & 20. 6, 28. 1 Cor. 10. 20, 21. Job 31. 26, 27. ch. 38. 6. • Ver. 6. ch. 6. 13. & 18. 16.
20. Heb. 13. 4. • Exod. 22. 21. Lev. 19. 15. & 25. 14. • Heb. Hath not pledged
the pledge, or taken to pledge. Exod. 22. 26. Deut. 24. 6-17. Job 22. 6. & 24. 3-9.
ch. 33. 15. • Is. 5. 7. Amos 5. 11. Mic. 2. 2. & 3. 2, 3, 15. • Mat. 25. 35, 36.
Job 31. 16-20. Jam. 2. 16. John 3. 17. Is. 58. 7.

THE word of the LORD came unto
me again, saying,

2 ^aWhat mean ye, that ye use this
proverb concerning ^bthe land of Israel,
saying, The ^cfathers have eaten sour
grapes, and the children's teeth are set
on edge?

3 ^aAs I live, saith the Lord God, ye
shall not have *occasion* any more to use
this proverb in Israel.

4 ^aBehold, all souls are mine; as the
soul of the father, so also the soul of the
son is mine: ^cthe soul that sinneth, it
shall die.

5 ¶ ^aBut if a man be just, and do ^athat
which is lawful and right,

6 ^aAnd hath not ^eeaten upon the moun-
tains, neither hath ^blifted up his eyes to
the idols of the house of Israel, neither
hath ^ddefiled his neighbour's wife, nei-
ther ^khath come near to a menstruous
woman,

7 ^aAnd hath not oppressed any, ^bbut
hath restored to the debtor his pledge,
hath spoiled none by violence, ^ahath
given his bread to the hungry, and hath
covered the naked with a garment;

8 ^aHe ^athat hath not given forth upon
usury, neither hath taken any increase,
^athat hath ^bwithdrawn his hand from ini-
quity, ^ahath executed true judgment be-
tween man and man,

9 ^aHath walked in my statutes, and
hath kept my judgments to deal truly;
^ahe is just, he shall surely live, saith the
Lord God.

10 ¶ If he beget a son ^athat is a
trobber, a shedder of blood, and ^athat
doth the like to ^aany one of these
things,

11 And that doth not any of those
^aduties, but even hath ^aeaten upon the
mountains, and ^adefiled his neighbour's
wife,

12 ^aHath oppressed the poor and
needy, hath spoiled by violence, hath not
restored the pledge, and hath ^blifted up
his eyes to the idols, hath committed
abomination,

13 ^aHath given forth upon usury, and
hath taken increase: shall he then live?
he shall not live: he hath done all these
abominations; ^ahe shall surely die; his
^bblood shall be upon him.

14 ¶ Now, lo, if he beget a son ^athat
seeth all his father's sins which he hath
done, and considereth, and doth not such
like

15 ^aThat hath not ^aeaten upon the
mountains, neither hath lifted up his
eyes to the idols of the house of Israel,
^ahath not defiled his neighbour's wife,

16 ^aNeither hath oppressed any, ^ahath
not withholden the pledge, neither hath
^bspoiled by violence, ^bbut ^ahath given his

bread to the hungry, and hath covered
the naked with a garment,

17 ^aThat hath taken off his hand from
the poor, ^athat hath not received usury
nor increase, ^ahath executed my judg-
ments, ^ahath walked in my statutes;
^ahe shall not die for the iniquity of his
father, he shall surely live.

18 ^aAs for his father, ^abecause he
cruelly oppressed, spoiled his brother by
violence, and did ^athat which is not good
among his people, lo, even he shall die
in his iniquity.

19 ¶ Yet say ye, Why? ^adoth not
the son bear the iniquity of the father?
When the son hath done that which is
lawful and right, ^aand hath kept all my
statutes, and hath done them, he shall
surely live.

20 ^aThe soul that sinneth, it shall die.
The son shall not bear the iniquity of the
father, neither shall the father bear the
iniquity of the son: the righteousness
of the righteous shall be upon him, and
the wickedness of the wicked shall be
upon him.

21 ^aBut if the wicked will turn from
all his sins that he hath committed, and
keep all my statutes, and do that which
is lawful and right, he shall surely live, he
shall not die.

22 ^aAll his transgressions that he hath
committed, they shall not be mentioned
unto him: ^ain his righteousness that he
hath done he shall live.

23 ^aHave I any pleasure at all that
the wicked should die? saith the Lord
God; ^aand not that he should return
from his ways and live?

24 ¶ But when the righteous turn-
eth away from his righteousness, and
committeth iniquity, ^aand doth according
to ^aall the abominations that the wicked
^aman doth, shall he live? ^aAll his righ-
teousness that he hath done shall not be
mentioned: in his trespass that he hath
trespassed, and in his sin that he hath sin-
ned, in them shall he die.

25 ¶ Yet ye say, ^aThe way of the
LORD is not equal. Hear now, O house
of Israel; ^ais not my way equal? ^aare
not your ways unequal?

26 ^aWhen a righteous ^aman turneth
away from his righteousness, and com-
mitteth iniquity, and dieth in them; for
his iniquity that he hath done shall he die.

27 ^aAgain, when the wicked ^aman
turneth away from his wickedness that
he hath committed, and doth that which
is lawful and right, he shall save his soul
alive:

28 Because ^ahe considereth, and turn-
eth away from all his transgressions that
he hath committed, he shall surely live,
he shall not die.

29 ^aYet saith the house of Israel, The
way of the LORD is not equal. O house
of Israel, are not my ways equal? are not
your ways unequal?

Before Christ
cir. 593.

• Ver. 8. Luke
7. 42. Ps. 41.
1. Prov. 14.
21, 31. & 29.
7, 14. Is. 58.
7.

• Ps. 15. 5.
Exod. 22. 25.
Lev. 25. 36-
37. Neh. 5. 1
-7. Jer. 15.
10.

• Zech. 8. 16.
Mat. 7. 12.

• Luke 1. 6.
Gen. 5. 24.

• Is. 3. 10.
Rom. 2. 7, 10.

• Is. 3. 11.
Rom. 2. 8, 9.
ver. 4, 20.

• Exod. 20. 5.
Deut. 5. 9.

• Deut. 24. 16.
2 Kin. 14. 6.

• 2 Chr. 25. 4.
Jer. 31. 29.

• 30. ver. 3, 4.
13. Is. 1. 19.

• 20. & 3. 10.
11. Rom. 2. 7

• -10. 2 Thes.
1. 6-10. Rev.

• 2. 23. & 20.
12. & 22. 12

• -15.
Ch. 33. 11-

• 16. ver. 30. Is.

• 55. 7. Acts 2.

• 38, 39. & 3.

• 19. & 8. 22.

• Mat. 9. 13.

• 1 Tim. 1. 13,
15, 16.

• Ps. 32. 1, 2.

• & 25. 11, 18.

• Is. 1. 18. &

• 43. 25. & 44.

• 22. & 55. 7.

• Jer. 31. 34. &

• 33. 8. Eph. 1.

• 7. 2 Cor. 5.

• 21. 1 John 1.

• 7. Col. 1. 14.

• Rom. 8. 13.

• Rev. 22. 14.

• Gal. 6. 7, 8.

• Ps. 19. 11.

• 1 Cor. 15. 58.

• Rev. 2. 10.

• Ch. 33. 14.

• ver. 32. Hos.

• 11. 8. 2 Pet.

• 3. 9. 1 Tim.

• 2. 4. Lam. 3.

• 33. Is. 5. 4.

• Ch. 3. 20. &

• 33. 13, 13.

• Mat. 23. 28.

• Luke 18. 9.

• ver. 5-9, 14

• -17. 2 Pet.

• 2. 20. Heb.

• 10. 38. John

• 8. 24. 1 John

• 3. 9.

• Ver. 10-13.

• Rom. 1. 28-

• 31.

• 2 John 8.

• 2 Pet. 2. 21.

• Heb. 10. 39.

• Mat. 12. 43-

Before Christ
cir. 593.

Rev. 22. 12.
& 20. 12.
Eccl. 12. 14.
ch. 7. 3, 8, 9.
& 14. 4, 7,
10, 14, 20. &
33. 20.

Mat. 3. 2. &
4. 17. Luke
13. 3, 5. Acts
3. 19. & 8.
22. & 20. 21.
Is. 55. 7. & 1.
18. Jer. 31.
18—20. Rev.
2. 5. & 3. 19.

Or others.

Ps. 34. 14. Is.
1. 16. Eph. 4.
22. 23. Col. 3.
5, 9, 10. Rom.
8. 13. Phil. 2.
12, 13. Jer.
31. 18, 19.

Jer. 32. 39. ch. 11. 19. & 36. 26. Eph. 2. 10. 2 Cor. 5. 17. Gal. 5. 6. & 6. 15. Ps. 51. 10.
Ch. 33. 11. ver. 23. 2 Pet. 3. 9. 1 Tim. 2. 4. Hos. 11. 8. Lam. 3. 33. Is. 1. 18. & 45.
22. & 55. 7. Luke 15. 18. Acts 2. 38, 39. & 3. 19. & 8. 22. Or others.

CHAP. XIX.

Is a parabolic lamentation over the calamitous fate of Josiah's sons, Jehoahaz, Jehoiakim, Zedekiah, and his grandson Jehoiachin; 1. (1) The kingdom of Judah and house of David are likened to a lioness, and these princes to young lions, fierce and ravenous, but hunted down, and taken in nets by the Egyptians and Chaldeans; 2—9. (2) That kingdom and family are compared to a vine, and these princes to branches, which had been strong and flourishing, but either were or soon would be broken off and burned; 10—14.

Ver. 14. ch. 2.
10. & 16. 17.
& 27. 2. & 32.
16.
1 Chr. 3. 15.
2 Kin. 23. 31.
34. & 24. 8,
17.

Zeph. 3. 1—4.
ch. 7. 23. & 22.
27. Jer. 22. 17.
with Nah. 2.
11, 12.

Ver. 6. 2 Kin.
23. 30—32.
2 Chr. 36. 1, 2.

2 Kin. 23. 33,
34. 2 Chr. 36.
3, 4. Jer. 22.
11, 12.

Jer. 22. 11, 12.
ch. 37. 11.

2 Chr. 36. 5.
2 Kin. 23. 35
—37. & 24.
1—5. Jer. 22.
13—17. &
xxvi. xxxvi.
Prov. 19. 12.

Or their
widows. Is.
13. 22.

2 Kin. 24. 2—
5. 2 Chr. 36.
6.

Ver. 4. ch. 12.
13. & 17. 20.
Lam. 4. 20.

9 And they put him in ward *in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 ¶ Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches, by reason of many waters.

11 And she had strong rods for the sceptres of them that bear rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

13 And now she is planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation

Ch. 15. 4. & 30. 8. Deut. 32. 22. & 4. 24. Deut. 28. 25, 47, 48. Dan. 1. 3. 2 Kin. 24. 12—16. Jer. 52. 28, 30. Ch. 17. 18, 19. 2 Kin. 24. 20. & 25. 1, 2. 2 Chr. 36. 13. with Judg. 9. 15. ch. 20. 46, 47. Jer. 38. 18. Jer. 36. 6, 10. & 40. 7—9. & 41. 1, 2. & 52. 10, 24—27. Lam. 4. 20. & 1. 20. & 3. 20, 49.

CHAP. XX.

Being consulted by some of the Jewish elders in Chaldea what they should do, or might expect, Ezekiel, in God's name, (1) Declares that God was highly displeased with them; 1—3. (2) Represents the causes of his displeasure, in a narrative of his kind dealings with their nation, and their treacherous behaviour towards him in Egypt; 4—9: in the Arabian wilderness; 10—26: and in Canaan; 27—32. (3) Denounces God's judgments to be inflicted upon them for their sins; 33—36. (4) Intimates how God would have mercy on them in bringing a remnant of them to repentance, re-establishing them in their own land, and restoring his sanctuary among them; 37—44. (5) By a parable he predicts the burning of Jerusalem, and other cities of Judah, and the destruction of all ranks of people in the land; 45—49.

AND it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the LORD, and sat before me.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the LORD God, Are ye come to inquire of me? as I live, saith the LORD God, I will not be enquired of by you.

4 ¶ Wilt thou judge them, son of man, wilt thou judge them? cause them to know the abominations of their fathers;

5 And say unto them, Thus saith

Before Christ
cir. 593.

Or in hooks.
Jer. 22. 18,
19. & 36. 30,
31. 2 Chr. 36
6.

Hilly country
of Judea. Ch.
6. 2. & 36. 1.
Mic. 6. 1, 2.

Ch. 17. 5, 6.
Is. 5. 1—7.
Ps. 80. 8—11.
ch. xv. Mat.
21. 1—15. &
21. 33—41.

Or in thy
quietness, or
in thy likeness.

2 Sam. v. x.
1 Kin. iv. x.
2 Chr. i. xxxiv.

2 Sam. v. viii.
x. 2 Chr. i. ix.
xiii. xiv. xlvii.
xx. xxxii.

Ch. 31. 3.
Dan. 4. 11.

Jer. 12. 14.
Ps. 52. 5. &
80. 12—16. Is.
5. 5, 6. ch. 15.
6, 7. & 5. 12,
13. & 7. 2—
15. & 6. 3—7.

Ch. 17. 10.
Hos. 13. 15.
Jer. 4. 7, 11,
12. & 25. 9—
11. & xxxix.
lii. 2 Kin.
xxiii—xxv.

Kings and
princes. 2 Chr.
xxxiv. 2 Kin.
xxiii—xxv.

Ch. 15. 4. & 30. 8. Deut. 32. 22. & 4. 24. Deut. 28. 25, 47, 48. Dan. 1. 3. 2 Kin. 24. 12—16. Jer. 52. 28, 30. Ch. 17. 18, 19. 2 Kin. 24. 20. & 25. 1, 2. 2 Chr. 36. 13. with Judg. 9. 15. ch. 20. 46, 47. Jer. 38. 18. Jer. 36. 6, 10. & 40. 7—9. & 41. 1, 2. & 52. 10, 24—27. Lam. 4. 20. & 1. 20. & 3. 20, 49.

Ch. 1. 2. & 8.
2. & 24. 1. &
26. 1. & 29. 1,
17. & 30. 20.
& 31. 1. & 32.
1. & 40. 1.

Ch. 8. 1. &
14. 1.

Ch. 14. 3.
1 Kin. 22. 15.
Is. 58. 2. & 29.
13. Mat. 22.
16. ch. 33. 30.

Ch. 33. 31.
32. Luke 10.
39. Acts 24. 3.

Ch. 14. 3, 4,
7, 8. Prov. 10.
29. & 11. 20.
& 15. 8. & 22.
9. & 21. 27.
Mic. 3. 7.
Is. 1. 15.

Or plead for
them.
Ch. 22. 2. &
23. 36. Jer. 5.
28.

Is. 58. 1. ch.
16. 2. & 22. 2.
Mic. 3. 8.
Mat. 23. 32.

ternal behaviour, without supernatural influences from Christ, yet it is not supposed that they can truly repent of their sin, and renew their hearts; (23, 30—32.) but that it is their duty to have gracious and penitent hearts, and therefore to attend the ordinances of the gospel, and receive newness of heart and repentance as the free gifts of Jesus Christ offered therein, and implanted by his Holy Spirit.

REFLECTIONS UPON CHAP. XVIII.—Hardened sinners readily dare to strive with their Maker, and charge him with injustice, when he but justly punishes them. Nor can any thing less than the ruin they deserve silence their presumptuous murmurings. Let God reward or punish men's behaviour as exactly as he can, prejudiced criminals will hold his conduct unjust and their own equal. How extensive is the amiable character of a truly good man! Cordial worship of the true God alone, chastity, honesty, equity, mercy, and withdrawing from fellowship in wickedness, jointly taken, are the necessary lines of it. And none can expect a glorious reward, unless by grace he persevere in his righteousness. But it is vain to seek righteousness as it were by the works of the law, which requires of us what only infinite power can effect. And it is infinitely dangerous to rush upon death and damnation, notwithstanding the most earnest warnings, entreaties, and offers, of a gracious God; or to indulge ourselves in neglect of the most difficult duties, when God hath graciously promised to work them in us.

CHAP. XIX. Ver. 1—9. The kingdom of Judah, and family of David, abandoned to violence and oppression, associated themselves with their Heathen neighbours, their princes and nobles, and learned their ways. Jehoahaz, son of

king Josiah, was scarcely enthroned by the nation when he became a tyrannical oppressor. But the Egyptians quickly dethroned him, and carried him off a prisoner. The Jews, finding that there was no hope of his restoration, or of freeing themselves from their dependance on the Egyptians, did, with their consent, make Jehoiakim their king. Conversing with his heathen neighbours, he soon became a most cruel oppressor, and rendered his kingdom every where miserable by his tyrannical rage. The Chaldeans and their allies quickly invaded the country, and, by making him their prisoner, restrained his oppressive cruelties. Not long after, they transported to Babylon king Jehoiachin his son, and almost all the princes of Judah; and, after eleven years more, Zedekiah; and laid the land desolate. 10—14. Once the Jewish state and family of David wonderfully flourished, had many valiant princes fit to sway the sceptre, and in glory and power could have vied with any of the neighbouring nations. But, by the Egyptians, and especially by the Assyrians and Chaldeans from the east, the nation is wholly ruined, and the princes either murdered or carried captive; and now the poor remains of the nation are miserable captives in Babylon. And king Zedekiah, by his rebellion against Nebuchadnezzar, hath occasioned the ruin of his family and nation; and never shall any of his family be honoured with an earthly sceptre.

REFLECTIONS UPON CHAP. XIX.—Faithful ministers have often mournful work put into their hands to declare the awful consequences of sin. It is just and common for those, who terrified and enslaved others, to be affrighted and enslaved in their turn. And they, who fill up the measure of their father's sins, lay up sorrows and lasting matter of lamentation for their children.

CHAP. XX. Ver. 4. Do not intercede for, but reprove, convince, and con-

Before Christ
cir. 592

the Lord God, In the day when ^bI chose Israel, and ^llifted up mine hand unto the seed of the house of Jacob, and ^kmade myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, ^lI am the LORD your God,

6 In the day *that* ^mI lifted up mine hand unto them, to ^bbring them forth of the land of Egypt into a land that I had ^oespied for them, ^pflowing with milk and honey, which *is* the ^qglory of all lands;

7 Then said I unto them, ^rCast ye away every man the abominations of his eyes, and ^rdefile not yourselves with the idols of Egypt; I am the LORD your God.

8 But they ^rrebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt. Then I said, ^uI will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But ^xI wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 Wherefore ^yI caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And ^yI gave them my statutes, and ^zshewed them my judgments, ^zwhich *if* a man do, he shall even live in them.

12 Moreover, also I gave them my sabbaths, to be a sign between me and them, that they might know that ^zI am the LORD that sanctify them.

13 ¶ But the house of Israel ^zrebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and ^zmy sabbaths they greatly polluted. Then I said, ^zI would pour out my fury upon them in the wilderness to consume them.

14 ^zBut I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 ^zYet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land ^zwhich I had given *them*, flowing with milk and honey, which *is* the glory of all lands;

16 ^zBecause they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after ^ztheir idols.

17 ^zNevertheless, mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But ^zI said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, ^znor defile yourselves with their idols:

19 ^zI am the LORD your God; ^zwalk in my statutes, and keep my judgments, and do them;

20 ^zAnd hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God.

21 Notwithstanding, the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them: they ^zpolluted my sabbaths. ^zThen I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless, I withdrew mine hand, and ^zwrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 ^zI lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

24 ^zBecause they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and ^ztheir eyes were after their fathers' idols.

25 Wherefore I gave them also statutes *that were* not good, and judgments whereby they should not live;

26 ^zAnd I polluted them in their own gifts, in that they caused to pass through *the fire* all that openeth the womb, that I might make them desolate, to the end that they ^zmight know that I am the LORD.

27 ¶ Therefore, son of man, speak unto ^zthe house of Israel, and say unto them, Thus said the Lord God, Yet in this your fathers have ^zblasphemed me, in that they have ^zcommitted a trespass against me.

28 For when ^zI had brought them into the land, *for* the which I ^zlifted up mine hand to give it to them, then they saw ^zevery high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the ^zprovocation of their offering: there also they made their sweet savour, and poured out there their drink-offerings.

29 Then ¶ I said unto them, What is the high place whereunto ye go? ^zAnd the name thereof is called Bamah unto this day.

30 ¶ Wherefore say unto ^zthe house of Israel, Thus saith the Lord God, ^zAre ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

Before Christ
cir. 592.

Deut. iv—xxxii. Jer. 44. 17. with Num. 14. 32, 33, & 26. 64, 65, & 32. 14. Ver. 7, 8, 16. Gen. 17. 7. Exod. 20. 2. & 19. 4—6. Zech. 13. 9. Jer. 32. 38. & 11. 4. Deut. 5. 32. & 12. 32. Neh. 9. 13. Ps. 147. 19, 20. & 19. 7—11. Exod. xx—xxxii. Lev. i—xxvii. Deut. iv—xxvii. Neh. 13. 17. —22. Is. 54. 13. & 56. 2—4. 6. Jer. 17. 22. Exod. 20. 8—11. Deut. 5. 12—14. Lev. xxiii. Num. xxviii. xxix. Num. 21. 5. & 25. 2. Deut. 9. 24. & 29. 18, 19. & 31. 27. Ps. 73. 32. Neh. 9. 26. Ver. 16, 12, 14. ch. 22. 8, 9. & 23. 37, 38. see ver. 12. Num. 25. 5, 9. Ps. 106. 28, 29. Josh. 22. 17. Ps. 106. 8. & 78. 38. See ver. 9, 14. Lev. 26. 14—39. Deut. 28. 15—68. & 4. 26—28. & 29. 18—28. & 31. 16—18, 29. & 32. 15—35. Jer. 15. 17. See ver. 13, 16. Ver. 16. Mark 7. 22. ch. 6. 9. & 18. 6, 12, 15. & 22. 9. Jer. 22. 17. 1 John 2. 16. Ps. 81. 18. ver. 39. Rom. 1. 24—28. Is. 66. 4. Deut. 4. 28. & 28. 36. Jer. 16. 13. Prov. 14. 12, 14. 2 Thes. 2. 11, 12. Is. 63. 17. ver. 31. ch. 16. 20, 21. Lev. 18. 21. 2 Kin. 17. 17. & 21. 6. 2 Chr. 28. 3. & 33. 6. with Exod. 13. 2. Ch. 6. 7. Ps. 9. 16. Is. 26. 11. Ch. 16. 2. ver. 1, 30. Rev. 13. 5, 6. Rom. 2. 24. & 1. 23. Heb. trespass—Josh. i—xxi. Ps. 136. 16—22. & 105. 44. & 78. 54, 55. Ver. 6, 15, 23, 42. Jer. 2. 7, 20. Is. 57. 5—7. ch. 6. 13. 2 Kin. 23. 5. 1 Kin. 12. 31. & 15. 14. & 22. 43. Ch. 16. 19. Deut. 32. 21. Ps. 164. Amos 5. 21—26. ||Or I told them what the high place was, or Bamah. Ch. 16. 16. Is. 3. 9. Jer. 6. 15. & 8. 15. Ch. 16. 2. Ver. 1, 27. Num. 32. 14. Jer. 44. 17. Judg. 2. 19. Jer. 7. 26. & 9. 14. & 16. 12. Mat. 23. 32. Acts 7. 51. Hos. 2. 2. Lev. 26. 39.

13, 21. No doubt a perfect fulfilment of the broken covenant of works, if possible, would entitle a man to eternal life; but the immediate meaning of these verses is, that, in a careful observance of God's laws, the Jews should enjoy prosperity in Canaan. 25, 26, 28. I permitted them to make for themselves wicked and destructive rules of superstitious and idolatrous worship, and even to provoke me to desolate their country, by the sacrificing of their own children to Moloch.—For by their inventions in my worship, or in that of their idols, they have exceedingly disparaged my wisdom, sovereign authority, and sole Deity

Num. 14. 28—39. & 26. 64, 65. Ps. 106. 23—27. & 95. 11. Heb. 3. 11, 18, 19. Deut. 1. 35. See ver. 6. See ver. 13. Ver. 8. Exod. 32. 1—6. Num. 15. 39. & 25. 2. Deut. 29. 16, 17. Amos 5. 25, 26. Acts 7. 42. with 1 Kin. 11. 5. Prov. 4. 23. Heb. 3. 12, 13. ch. xvi. Ps. 106. 8. & 78. 38. Jer. 4. 27. ch. 11. 13. ver. 9, 14, 22. Is. 30. 18.

denn them for their own and their fathers' abominable iniquities, which they imitate. 5, 6. I entered into covenant with them by solemn oath, and manifested my power for their deliverance. 7. Renounce, with abhorrence, those abominable idols, to which ye with pleasure lift up your eyes in worshipping them. 9, 14, 22. Out of respect to my own honour and glory, I spared them, and proceeded to bestow further deliverances on them. 12. I gave them my sabbaths and ordinances, as a token of the covenant relation between me and them, and in order to promote their sanctification in heart and life. 11,

Before Christ
cir. 592.

slaughter it is furbished, to consume because of the glittering;

29 ^dWhiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of the wicked whose day is come, when their iniquity *shall* have an end.

30 ^fShall I cause it to return into his sheath? I will ^gjudge thee in the place where thou wast created, in the land of thy nativity.

31 And ^hI will pour out mine indignation upon thee, ⁱI will blow against thee in the fire of my wrath, and deliver thee into the hand of ^kbrutish men, and skilful to destroy.

32 ^lThou shalt be for fuel to the fire; ^mthy blood shall be in the midst of the land: ⁿthou shalt be no more remembered: for I the LORD have spoken it.

CHAP. XXII.

Contains three messages of wrath against Judah and Jerusalem.

(1) A catalogue of their crimes, murder, idolatry, disobedience to parents, oppression, profanation of holy things, uncleanness, forgetfulness of God; for which they are sentenced to infamy, dispersion, and rejection by God; 1—16. (2) As dross, wretchedly degenerated, despicable, and useless, they are condemned to the fiery furnace of terrible judgments; 17—22. (3) All ranks, prophets, priests, princes, and people, having neglected the duty of their stations, and combined in crimes, and none appearing as intercessor for them, they must be punished for their conduct; 23—31.

Ch. 20. 4. & 23. 36. Jer. 1. 10.

Or plead for, or condemn.

Heb. city of bloods. Ch. 23. 37, 45. & 24. 6, 9. Hos. 4. 2. 2 Kin. 21. 6. & 24. 3, 4.

Heb. make her know.

Ch. 3. 17—21. & 16. 2. & 23. 36. & 33. 8, 9. Is. 5. 1.

1 Tim. 5. 20.

Ch. 8. 9—17. & xvi. xx. xxii. —xiv. Mic. ii. iii. Jer. ii. xix. Is. i—iii. v. ix. lix.

Ver. 2, 4, 27. ch. 16. 20, 21. & 24. 6—9. Is. 3. 9. Jer. 6. 15. & 8. 12.

Ver. 4. ch. vii. & 21. 25, 26. & 12. 22—28. Ps. 37. 13. 2 Pet. 2. 3.

Mic. 6. 16. 2 Kin. 21. 2—9, 15, 16. & 23. 3, 32, 37. & 24. 9, 19. Jer. ii. iii. ch. 8. 9—17. & 6. 15—43. & xxiii.

See ver. 6, 9, 12.

Ch. 7. 10. Mat. 23. 33. Num. 32. 14. Deut. 32. 15. —22. Rom. 2. 4, 5.

Ch. 5. 14. & 21. 28. Deut. 28. 37. Lev. 26. 32. 1 Kin. 9. 7. Ps. 79. 4. & 44. 13. Jer. 44. 9. & 18. 15. Lam. 2. 15. ch. 16. 57. Dan. 9. 16. Jer. 24. 9.

Heb. polluted of name, much in vexation. Jer. 15. 23. ch. 5. 13. & 15. 7. & 20. 47. Heb. arm.

Ver. 27. Is. 1. 23. Mic. 3. 2, 3. Zeph. 3. 3. Jer. 26. 11, 23. & 38. 4. Deut. 27. 16. Prov. 20. 20. & 30. 17. Or deceit. Exod. 22. 21, 22. ch. 18. 12. Deut. 27. 19. Jer. 7. 6. Ps. 58. 2.

MOREOVER, the word of the LORD came unto me, saying,

2 Now, thou son of man, ^awilt thou ^{*judge}, wilt thou judge the ^bbloody city? yea, thou shalt [†]shew her ^dall her abominations.

3 Then say thou, Thus saith the Lord God, The city sheddeth blood ^ein the midst of it, that ^fher time may come; and ^gmaketh idols against herself to defile herself.

4 ^hThou art become guilty in thy blood that thou hast shed, and hast defiled thyself in thine idols which thou hast made; and ⁱthou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee ^ka reproach unto the heathen, and a mocking to all countries.

5 *Those that be near, and those that be far from thee, shall mock thee, who art infamous, and much vexed.*

6 Behold, the princes of Israel, every one were in thee to their ^lpower ^mto shed blood.

7 In thee have they set ⁿlight by father and mother; in the midst of thee have they dealt by ^ooppression with the stranger: in thee have they vexed the fatherless and the widow.

8 ^pThou hast despised mine holy things, and hast profaned my sabbaths.

9 In thee are ^qmen that carry tales to shed blood: and in thee they ^reat upon the mountains: in the midst of thee they ^scommit lewdness.

10 In thee have they ^tdiscovered their father's nakedness: in thee have they ^uhumbled her that was set apart for pollution.

11 And ^vone ^whath committed abomination with his neighbour's wife; and ^xanother hath ^ylewdly ^zdefiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter.

12 In thee ^{aa}have they taken gifts to shed blood: thou hast ^{ab}taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast ^{ac}forgotten me, saith the Lord God.

13 Behold, therefore I have ^{ad}smitten mine hand at thy ^{ae}dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 ^{af}Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? ^{ag}I the LORD have spoken it, and will do it.

15 And I will ^{ah}scatter thee among the heathen, and disperse thee in the countries, and ^{ai}will consume thy filthiness out of thee.

16 And thou shalt ^{aj}take thine inheritance in thyself in the sight of the heathen, ^{ak}and thou shalt know that I *am* the LORD.

17 ^{al}And the word of the LORD came unto me, saying,

18 Son of man, the house of Israel is to me become ^{am}dross: all they *are* ^{an}brass and tin, and iron, and lead, in the midst of the ^{ao}furnace; they are *even* the ^{ap}dross of silver.

19 Therefore thus saith the Lord God, ^{aq}Because ye are all become dross, behold, therefore ^{ar}I will gather you into the midst of Jerusalem.

20 ^{as}As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather *you* in mine anger, and in my fury, and I will leave *you there*, and melt you.

21 Yea, ^{at}I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the

Before Christ
cir. 592.

Ver. 25. ch. 23. 38. Lev. 19. 30. ch. 20. 13. 21. 24.

Heb. men of slanders. Lev. 19. 16. Exod. 20. 16. & 23. 1.

Ch. 18. 6, 11, 15. Ps. 106. 28. 2 Kin. 17. 10, 11. ch. 20. 23.

Ch. 16. 43. Jer. 5. 7. & 9. 2. Hos. 4. 2. & 7. 4. ver. 10, 11.

Lev. 18. 8. & 20. 11. Amos 2. 7. 1 Cor. 5. 1. Deut. 27. 20, 23.

Lev. 18. 19. & 20. 18. & 15. 25. ch. 18. 6.

Or every one.

Lev. 18. 20. Jer. 5. 8. & 9. 2. & 29. 23. Deut. 22. 22. Hos. 4. 2.

Or every one.

Lev. 18. 9, 15. & 20. 12, 17.

Exod. 23. 8. Deut. 16. 19. & 27. 25.

Ch. 18. 8. Exod. 22. 25, 26. Lev. 23. 35, 36. Deut. 23. 19. Neh. 5. 1—7. 1 Cor. 6. 9. & 5. 11.

Ps. 106. 13, 21. Jer. 2. 32. & 32. 33. ch. 23. 35.

Ch. 21. 14, 17. Num. 24. 10.

Ver. 2—4, 9, 13. Prov. 1. 19. Amos 6. 4.

Ch. 21. 7. 1 Cor. 10. 22. Is. 31. 3. Job 40. 2. ch. 28. 9. Jer. 13. 9. 23. Zeph. 3. 2.

Ch. 24. 14. & 5. 13. & 17. 24. Num. 23. 19. 1 Sam. 15. 29.

Ch. 12. 14, 15. Deut. 4. 27. & 28. 25. 67. Jer. 15. 4. ch. 5. 12.

Ver. 18—22. ch. 23. 47, 48. & 20. 38.

Or be profaned.

Ch. 7. 24. & 25. 3. Is. 43. 28. Hos. 3. 4.

See ch. 6. 7. Ps. 9. 16. Is. 26. 11.

Ps. 119. 119. Is. 1. 22, 25. Jer. 6. 24, 30.

Is. 3. 9. & 48. 4. ch. 3. 7. Zech. 7. 11, 12.

Is. 31. 9. & 48. 10. & 27. 9. & 1. 25. Mal. 3. 2, 3. & 4. 1.

Heb. drosses.

Ch. 11. 7. & 15. 7. ver. 20, 21.

Heb. According to the gathering.

Ch. 20. 47. & 5. 13. & 11. 2. & 15. 6, 7. Mal. 4. 1. Rev. 2. 22. Deut. 4. 24. & 29. 20. & 31. 17. & 32. 22—25. Jer. 21. 12. & 32. 29. & 37. 10. & 39. 8. & 52. 13. 2 Kin. 25. 9.

David wear a sceptre, till Christ take his spiritual kingdom in the gospel church, nay, in the millennium. 29. Your diviners falsely promise you safety and happiness, and that you shall tread down the Jews, whose wickedness hath made them fully ripe for punishment: but they will really bring you into the same miserable condition with these wicked Jews.

REFLECTIONS UPON CHAP. XXI.—There is great need that ministers should use great plainness of speech in dealing with souls; should observe God's hand in his public judgments, in which even the godly share with the wicked: and should deny themselves, and be affected with their messages, in order to edify others. Alas! infinite is their danger who have God against them. Nothing can defend them from his righteous and terrible judgments. And, while wicked men abound every where, his wrath shall follow without restraint. Nor is it proper to be jovial, but penitent, when his judgments are abroad in the earth, in order to vindicate his perfections. But it is matter of comfort to saints that all judgments are managed by Christ, the Son of God, and their Husband and Saviour; and that to them they are but corrective trials, not blows aimed for their destruction.—God can easily force the most proud and crafty plotters on

earth to court his direction in their concerns, and lead them even by events apparently fortuitous to his proper work. None are more ready to despise God's warnings than perfidious and profane swearers. And in none do these sins look worse than in magistrates and ministers who profess the true religion. But, if men despise the warnings and offers of God's grace, they shall be seized by his vengeance; and none are so high but God can debase them, nor any so low but he can exalt them. Pride goes before destruction; and before honour is humility. At what pains and cost do men destroy one another! But, if all overturnings in the world make way for Christ, the rightful Sovereign of nations and churches, and his gracious designs, let us be therewith content.—Nevertheless, let the proud reproachers and oppressors of God's people, who wish to extirpate his and their name from the world, remember their iniquities will but draw similar vengeance on themselves, and neither rights nor possessions on earth will avail them any thing.

CHAP. XXII. Ver. 16. I, who was once your inheritance, have cast you off, and now you may support yourselves in your notorious wretchedness, in the best way you can. 18—22. They are even growing worse and worse in the midst

Before Christ
cir. 592.

midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, 'Thou art the land that is not cleansed, nor rained upon in the day of indignation.

25 There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey: they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

26 Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27 Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

28 And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the LORD hath not spoken.

29 The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

30 And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none.

31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God.

CHAP. XXIII.

Like xvi. xx. &c. represents the idolatrous apostasy of Israel and Judah, their sinful alliances with the heathens about them, and the ruin thereby entailed upon them. (1) The wickedness of the Israelites, and of Samaria their capital; 1—8: and their destruction by the Assyrians; 9, 10. (2) The sinful alliances and idolatries of Judah and Benjamin; 12—21: and their condemnation to like destruction by the Chaldeans; 22—35. (3) The similar wickedness of both; 36—44: and similar judgments annexed to it; 45—49.

THE word of the LORD came again unto me, saying,

2 Son of man, there were two women, the daughters of one mother,

3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts

pressed, and there they bruised the teats of their virginity.

4 And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus were their names, Samaria is Aholah, and Jerusalem Aholibah.

5 And Aholah played the harlot when she was mine, and she doated on her lovers, on the Assyrians her neighbours,

6 Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doated: with all their idols she defiled herself.

8 Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doated.

10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword; and she became famous among women: for they had executed judgment upon her.

11 And, when her sister Aholibah saw this she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms.

12 She doated upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, that they took both one way,

14 And that she increased her whoredoms: for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermillion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And as soon as she saw them with her eyes she doated upon them, and sent messengers unto them into Chaldea.

17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.

Gen. 6. 2. 2 Sam. 11. 2. ch. 16. 17, 29. 2 Kin. 24. 1. ch. 16. 17. ver. 40, 41. 2 Pet. 2. 14. Is. 39. 1—4. Heb. Children of Babel. 2 Kin. 24. 1. 2 Chr. 36. 6. Made leagues and enticed to idolatry. Heb. loosed, or disjointed. 2 Kin. 24. 1, 20. ver. 16, 19—22, 28. 2 Sam. 13. 15.

abominable, but forgetfulness of God, and of his relations and favours, may produce it. But very base and contemptible before God are degenerate and hypocritical professors. Dreadful is the case of a nation when prophets, priests, and princes, are accomplices and ringleaders in guilt. And, when there is scarcely a faithful opposer or importunate intercessor, God's vengeance must break in upon them, and render them infamous and miserable. Then shall they tremble under his hand, and feel what a wretched exchange they have made by their apostasy from him. And, as their stations aggravated their offences, they shall enhance their misery and ruin.

CHAP. XXIII. Whoredom here, and in many other places, denotes an idolatrous apostasy from God, their covenanted husband, to idols, and a dependance on heathen alliances. Ver. 4. The Israelites are called AHOLAH, her own tabernacle, because their worship, appointed by Jeroboam, was of their own invention: and the Jews AHOLIBAH, my tabernacle is in her, as they enjoyed the temple and ordinances of God. Both belonged to God by solemn marriage covenant: and they once brought forth many converts unto him.

Before Christ
cir. 594.

Drew them to idolatry. Ver. 8, 21.

Her own tent. 1 Kin. 12. 16, 28—31.

Ch. 16. 46. 1 Kin. 11. 31, 32. & 12. 20.

My tent in her. 1 Kin. 8. 29. Ps. 76. 1.

Exod. 19. 5, 6. & xxiv. Deut. xxix.

2 Kin. 17. 7—18. Hos. i—xiii. 1 Kin. xii—xxi. 2 Kin. i—xv. ch. xvi.

Ch. 16. 37. ver. 12. Hos. 5. 13. & 8. 9, 10. & 10. 6. & 12. 1. 2 Kin. 15. 19, 29. & 17. 4.

Is. 30. 16. & 31. 2. & 36. 8.

Heb. bestowed her whoredoms upon them.

Heb. the choice of the children of Ashur.

Exod. 32. 4. Ps. 106. 19. 1 Kin. 12. 28—33. 2 Kin. 17. 16. & 10. 29. ver. 3, 21.

2 Kin. 15. 19, 29. & 17. 5, 6, 23. 1 Chr. 5. 26, 27. ch. 16. 37, 40.

Ver. 29, 47. ch. 16. 37, 40. 2 Kin. 15. 19, 29. & 17. 5, 6, 23. & 18. 9—12. 1 Chr. 5. 26, 27. i. e. disgraced and destroyed her.

Heb. a name. Deut. 29. 18—28. Jer. 22. 9. ch. 16. 41. ver. 48. An example of God's vengeance for idolatry.

Heb. She corrupted her inordinate love more than, &c. Ver. 14. Jer. 3. 8. 11. ch. 16. 47, 51. 2 Kin. xvi. xx. xxi.

Heb. more than the whoredoms of her sister.

2 Kin. 16. 7—11. 2 Chr. 28. 16—23. ch. 16. 28. ver. 5. Hos. 5. 13.

Jer. 3. 13. ver. 31.

Ver. 11. Jer. 3. 8—11. ch. 16. 47, 51. 2 Kin. xvi. xx. xxi.

2 Kin. 20. 12—15. 2 Chr. 32. 31. Is. 39. 1—4. ch. 8. 10. i. e. heard the fame of their pomp, power, and wealth.

Is. 46. 1. Jer. 50. 2. ch. 8. 10. Jer. 22. 14.

1 Sam. 18. 4. Is. 22. 21.

Heb. at the sight of her eyes.

of my judgments upon them, and therefore shall be terribly punished and destroyed. 24—30. They are not refined, nor washed, by the judgments which I have inflicted. Their prophets combine against upright persons; and persecute, rob, and murder, such as oppose them. Their priests wrest my laws to countenance their oppression and impiety: they irreverently officiate in my service: and neither in preaching nor in practice make any difference between right and wrong, clean or unclean; they take no care to have my sabbaths observed: and thus dishonour me by their infamous conduct. Their princes have abandoned themselves to cruelty, murder, oppression, and extortion. Their prophets, by false reasonings, and unstudied discourses, pretended visions, and presages of peace and prosperity, flatter them in their sinful courses. And there is none among them who either apply themselves to reform the nation, or to supplicate the prevention of my judgments.

REFLECTIONS UPON CHAP. XXII.—Lord, what are men, that they, that professors of the true religion, should be such monsters! And what an awful connection there is between the different forms of wickedness! There is nothing so

Before Christ
cir. 593.

Jer. 3. 8. &
6. 8. Hos. 2.
2. 2 Chr. 15.
2. ch. 5. 8.
13. Hos. 7. 9.

Jer. 9. 3.
2 Tim. 3. 13.

Ch. 20. 7. see
ver. 3. 8.
2 Pet. 2. 22.
Ps. 106. 6.

Ch. 16. 26. &
17. 7. 15. Jer.
37. 7. ver. 21.
i. e. relied
upon their
auxiliary
troops.

Ver. 3. 8. 19.
ch. 20. 7.
2 Pet. 2. 22.

Is. 10. 5. 6.
ch. 16. 37.
ver. 9. 17. Is.
39. 3. 4. Hab.
1. 6—10. Jer.
4. 7. & 25.
9—11. 18. 33.

2 Kin. 20. 14.
15. Deut. 28.
49. 50. Jer.
1. 15. & 4. 6.
7. & 6. 22.
23. & 8. 16.
12. 9—12.
16. 16. &
25. 9. & 50. 21.

With ver. 12.
Jer. 2. 19.
Prov. 14. 14.

Ch. 26. 10.
Jer. 47. 3.
Nah. 3. 2. 3.

Ver. 45. ch.
16. 38. 2 Sam.
24. 14. i. e.
give them
leave to pun-
ish thee as
they please.

Prov. 6. 34.
ch. 16. 38—
42. & 5. 12.
13. 16. Rev.
17. 16. 17.
Deut. 32. 21.
22. Jer. 15.
2—4.

† They shall
treat thee
cruelly and
disgracefully.

Ch. 15. 6. 7.
& 20. 47. 48.
Deut. 32. 21.
22.

Ch. 16. 16.
37. 39. Jer.
13. 22. 26.
Is. 47. 3.
Rev. 17. 16.
& 18. 14—17.

Heb. Instru-
ments of thy
decking.

Ch. 22. 15.
& 16. 38.
with ver. 3.
19. ch. 18. 6.
Is. 27. 9. Mic.
5. 10—14.
Zech. 13. 8. 9.

Ver. 22. 17.
ch. 16. 37.
Jer. 21. 7—
10. & 24. 8—
10. & 25. 9—
11. & 32. 28.
29. & 34. 18
—22.

Ver. 24—26.
45. ch. 16.
37—43. & 5.
12. 13. with
2 Sam. 13.
18. Rev. 17.
16. 17. & 18.
2. Deut. 28.
47—51.

Ch. 16. 36.
43. & 6. 9.
ver. 12—18.
Jer. 2. 19. 20.
28. & 4. 18.
& 5. 25. &
16. 11. 12. &
22. 8. 9.

Ver. 13. Jer.
3. 8—11. ch.
16. 47. 51.
2 Kin. 17. 7
—23.

Ps. 11. 6. Jer.
25. 15—18.
27. 28. & 48.
26. Jer. 51. 7.
Ps. 75. 8. &
60. 3. Is. 51.
17. Hab. 2.
16. Jer. 7. 14.
75. 2 Kin. 21.
11—16.

Ps. 75. 8. Dan.
9. 12. Amos 3.
2. Luke 12.
47. Rev. 18. 6.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doated upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians, for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, waggons, and wheels, and with an assembly of people who shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters, and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy fair jewels.

27 Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated:

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister, therefore will I give her cup into thine hand.

32 Thus saith the Lord God, Thou shalt drink of thy sister's cup deep and

large: thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it, and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 ¶ The Lord said moreover unto me, Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire to devour them.

38 Moreover, this they have done unto me; they have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

40 And, furthermore, that ye have sent for men to come from far, unto whom a messenger was sent, and, lo, they came; for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,

41 And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

42 And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, who put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot; so went they in unto Aholah and unto Aholibah the lewd woman.

45 ¶ And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands.

46 For thus saith the Lord God, I will bring up a company upon them, and will give them to be removed and spoiled.

Ver. 46—49. ch. 16. 35, 43, 59. ver. 37—39. with Deut. 22. 21, 24. John 8. 7. Lev. 21. 9. & 20. 10. Ver. 22—26. Jer. 1. 15. & 25. 9. Heb. for a removing and spoil.

Before Christ
cir. 542.

Ch. 22. 4. 5.
Deut. 28. 37.
Jer. 25. 9—
11. & 24. 9.

Ps. 75. 8. Is.
51. 17. Jer.
25. 15—18.
27. 28. Deut.
28. 34. Jer.
15. 2. 3. ch. 5
12, 13, 16.

Ver. 3. 8. 21.
Rev. 18. 7.
Prov. 14. 14.
Jer. 2. 19, 20

Ch. 22. 12.
Neh. 9. 26.
1 Kin. 14. 9.
Jer. 2. 32. 8
3. 21. & 13.
25. & 32. 33.
& 22. 9. & 16
11. 12. Ps.
106. 13. 21. 8
50. 16, 17.

Ver. 11. 17.
19. 25. 26. 34
—34. 45—49
ch. 7. 3.

Ch. 20. 4. &
22. 2. Jer. 1.
10.

Or plead for

Is. 58. 1. ch.
16. 2. & 20.
& 2. 7. & 22.

Ch. 16. 15—
34. Ps. 106.
34—39. ver.
3—21. Jer.
ii—xix. Is. i
—iii. v. lix.
Zeph. iii.

See ch. 16.
20. 21. 36. &
20. 26. 31.
Jer. 7. 31. &
32. 35. Lev.
18. 21. & 20.
2—5.

Ver. 39. ch.
22. 8. & 7. 20.
Jer. 11. 15.
2 Kin. 21. 4.

2 Kin. 21. 4.
see ver. 38. Is.
3. 9. Jer. 8.
12. & 3. 3.

Ver. 16. 19.
Is. 57. 7. 9. &
30. 1—6. &
31. 1—3. &
39. 1. 2.

Heb. coming.

Ch. 16. 13.
16. Hos. 2. 8.
9. 2 Kin. 21.
3—5. with
Ruth 3. 3.
2 Kin. 9. 30.
Jer. 4. 30.
Prov. 7. 10.

Heb. honour
able. Prov. 7
16. 17. Esth
1. 6. Amos 2
8. & 6. 4.

Mal. 1. 7.
Hos. 2. 8. 9.
ch. 16. 18, 19.
Jer. 44. 17.

Ch. 16. 33.
34. Exod. 32.
6. 18. 19.
Deut. 32. 15.
Prov. 7. 12.
Hos. 4. 7. &
13. 6. Mat.
23. 15.

Heb. of the
multitude of
men.

Or drunkards.
Gen. 10. 7.
Jer. 9. 26.

Brought pres-
ents. Ch. 16.
11. 12.

Prov. 2. 19.
Jer. 2. 32.
& 13. 23. 27.
Ezra 9. 7. Ps.
106. 6. Dan.
9. 16.

Heb. her
whoredoms.

2 Chr. 28. 22.
Is. 1. 5. Jer.
9. 3. 2 Tim.
3. 13.

Chaldeans.
Ch. 5. 6. 7.
& 16. 27. 52.
37. 47. 48. or
prophets. Ch.
43. 3. Is. 6.
10. Jer. 1. 10.
& 5. 14. Hos.
6. 5.

prepared altars and sacrifices, and have perfumed them with the incense and oil devoted to my service; and have received their ambassadors with distinguished veneration, and along with them have wallowed in ease and luxury, and have even courted the friendship of the base and thievish Arabians, that they might bring them ornamenting presents. Where and when are these base alliances and idolatries to stop?

32—34. The dreadful and lasting miseries, with which ye also shall be punished, shall render you contemptible, infamous, infatuated, and even mad, with rage and despair. 38—43. When they had newly polluted themselves with idolatry and murder, they immediately rushed into my temple; and, after offering their children to Moloch, they sacrificed to their idols in my courts. And, to please the Assyrians, Egyptians, or Chaldeans, they have built temples, and

Before Christ
cir. 592.

* Ch. 16. 48, 41.
ver. 25. Jer. 33.
4, 5. ch. 9. 6.
& 15. 6, 7.

* Or single
them out.

* See ver. 27.
ch. 5. 13. &
23. 15. & 6.
6. 14. & 7.
2—15.

* Ver. 10. ch.
16. 41. & 5.
15. Mic. 6. 3.

* Judg. 8. 16.
Is. 26. 9, 11.
1 Cor. 10. 11.
2 Pet. 2. 6.
Deut. 13. 11.

* Ver. 45—47.
ch. 16. 36—
43. Jer. 2. 19,
20, 28. Lev.
26. 36. ver.
35.

* Ch. 6. 7. &
20. 38, 42, 44.
& 25. 5. Ps.
9. 10. Is. 26.
9, 11.

47 And ^zthe company shall stone them with stones, and ^{*}dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

48 ^aThus will I cause lewdness to cease out of the land, ^bthat all women may be taught not to do after your lewdness.

49 And ^cthey shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye ^dshall know that I am the Lord God.

CHAP. XXIV.

Contains two figurative, but dreadful sermons, preached to the captives in Chaldea just when Nebuchadnezzar began his siege of Jerusalem; 1, 2. (1) By the emblem of flesh boiling in a pot on a fire are represented the miseries of the inhabitants of Jerusalem during the siege, as the punishment of their murder, oppression, lewdness, idolatry, and other wickedness; 1—14. (2) By the sign of Ezekiel's not mourning for the death of his wife, is represented, that the approaching calamities of the Jews would be too heavy to be bewailed, and would sink them into utter despair; 15—27.

A GAIN, in the ^aninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, ^bwrite thee the name of the day, *even* of ^cthis same day: the king of Babylon set himself against Jerusalem this same day.

3 ^dAnd utter a parable unto the ^erebellious house, and say unto them, Thus saith the Lord God, Set on a ^fpot, set it on, and also pour water into it:

4 ^gGather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill it with the choice bones.

5 Take the choice of the flock, ^hand ^{*}burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

6 Wherefore thus saith the Lord God, Wo to the ⁱbloody city, to the pot whose ^jscum is therein, and whose scum is not gone out of it! ^kbring it out piece by piece, let ^lno lot fall upon it.

7 For ^mher blood is in the midst of her: she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

8 ⁿThat it might cause fury to come up to take vengeance; ^oI have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord God, ^pWo to the bloody city! I will even ^qmake the pile for fire great.

10 Heap on wood, kindle the fire, con-

sume the flesh, and ^rspice it well, and let the bones be burned.

11 Then ^sset it empty upon the coals thereof, that the brass of it may be hot, and may burn, and ^tthat the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 ^uShe hath wearied ^vherself with lies, and ^wher great scum went not forth out of her: ^xher scum *shall* be in the fire.

13 ^yIn thy filthiness is lewdness: ^zbecause I have purged thee, and thou wast not purged, ^athou shalt not be purged from thy filthiness any more, ^btill I have caused my fury to rest upon thee.

14 ^cI the LORD have spoken it: it shall come to pass, and I will do it; I will not go back, ^dneither will I spare, neither will I repent: ^eaccording to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

15 ¶ Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from thee ^fthe desire of thine eyes with a stroke: ^gyet neither shalt thou mourn nor weep, neither shall thy tears ^htrun-

down. 17 ⁱForbear to cry, make no mourning for the dead, ^jbind the tire of thine head upon thee, and put ^kon thy shoes upon thy feet, and ^lcover not ^mthy ⁿlips, and eat not ^othe bread of men.

18 So I spake unto the people in the morning: and at even my wife ^pdied: and I did in ^qthe morning as I was commanded.

19 ¶ And the people said unto me, ^rWilt thou not tell us what these *things* are to us, that thou dost so?

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord God, Behold, I ^swill profane my sanctuary, the excellency of your strength, the desire of your eyes, and ^tthat which your soul pitieth; and ^uyour sons and your daughters whom ye have left shall fall by the sword.

22 ^vAnd ye shall do as I have done: ^wye shall not cover ^xyour lips, nor eat the bread of men.

23 And your tires *shall* be upon your heads, and your shoes upon your feet: ^yye shall not mourn nor weep, but ye

shall do as I have done: ^zye shall not cover ^ayour lips, nor eat the bread of men.

24 And your tires *shall* be upon your heads, and your shoes upon your feet: ^bye shall not mourn nor weep, but ye shall do as I have done: ^cye shall not cover ^dyour lips, nor eat the bread of men.

25 And your tires *shall* be upon your heads, and your shoes upon your feet: ^eye shall not mourn nor weep, but ye shall do as I have done: ^fye shall not cover ^gyour lips, nor eat the bread of men.

Before Christ
cir. 590.

* Rev. 19. 17.
Jer. 8. 16, 17.
& 5. 6. & 24.
8—10. & 25.
9—11. or Is.
39. 6. Jer. 20. 5.

* Jer. 21. 10. &
32. 29. & 37.
10. & 38. 18.
& 39. 8. &
52. 13.

* See ch. 22.
15. & 23. 27.
48. Is. 1. 24.
Ps. 104. 35.
& 9. 17. &
94. 23.

* Jer. 9. 5. Is.
57. 10. Hab.
2. 13. Mal. 2.
17. Jer. 15.
6. Hos. 12. 1.
ch. 16. 29, 30.
& 23. 6, 19,
40.

* Or God. Mal.
2. 17.

* 2 Chr. 36. 14.
—16. Jer. 44.
3—5. & 5. 3.
Is. 1. 5.

* See ver. 11.

* Ch. 23. 29,
35. Jer. 6. 12.

* Ver. 12. Amos
4. 6—11.

* Hos. 6. 5.
2 Chr. 36. 14
—16. Zeph.
3. 2, 7. Jer.
25. 3—7. &
35. 15. & 5. 3.
& 3. 12, 13.
& 5. 3. Is. 1. 5.

* Ps. 81. 11,
12. Luke 13.
7, 9. Rev. 22.
11. 2 Thes. 2.
11, 12. Hos.
4. 17.

* Ch. 5. 13. &
8. 18. & 16.
42. Rom. 2. 8.

* Num. 23. 19.
1 Sam. 15. 29.
Ps. 33. 9. Is.
55. 11.

* Ch. 5. 11. &
7. 4. 9. & 8.
18. & 9. 10.
Jer. 13. 14.

* Ch. 23. 23—
26. 45—49. &
16. 36—43.

* Is. 3. 11. Jer.
2. 19, 20. &
4. 18. & 13.
22, 27.

* Thy wife.
Ver. 18. Gen.
2. 18, 24.

* Prov. 5. 19.
Gen. 26. 8.

* Num. 20. 29.
1 Thes. 4. 13.
Jer. 22. 18.
ver. 21—24.

* Heb. Go.

* Heb. Be
silent.

* Lev. 10. 6. &
13. 45. & 21.
10. Jer. 7. 29.
& 16. 6. &
14. 4.

* 2 Sam. 15.
30. Is. 47. 2.

* Lev. 13. 45.
Mic. 3. 7.

* Heb. upper
lip, and so
ver. 22.

* Jer. 16. 5—7.
Hos. 9. 4.
Bread sent by
friends to
mourners.

* Job 30. 23.
1 Cor. 7. 29.

* Gen. 1. 5.
Lev. 23. 32.
ch. 33. 22.

* Ch. 12. 9. & 17. 12. & 20. 49. & 21. 7. Mal. 1. 7. & 2.
14. 17. & 3. 7, 8, 13.

* Ch. 7. 19—22. Ps. 78. 60, 61. & 96. 6. & 132. 8. & 127. 4. &
105. 4. Dan. 11. 31. Jer. 52. 13—23. Ps. 79. 1. & 74. 6—8. Amos 5. 8. ver. 16.

* Ch. 5. 12, 13. & 23. 37. Jer. 16. 3, 4. & 9. 21. & 6. 5,
11. with ch. 16. 20. & 23. 37.

* See ver. 16, 17. Jer. 16. 4—7. Ps. 78. 64. Amos 6. 9

* Job 27. 15. Jer. 47. 3. & 8. 3.

REFLECTIONS UPON CHAP. XXIII.—Disgraceful to men, and dishonourable to God, are sinful confederacies, and confidence in an arm of flesh. And, the greater our privileges and nearer our connections with God, the more criminal is our apostasy from him. If men will strengthen their corruptions, and bid defiance to repentance, by long continued customs of sinning, or by reflecting on their former wickedness with pleasure and pride, and will alienate their affections from God, let them not wonder if he mark his detestation of them in the most fearful calamities. If we follow the pattern of punished transgressors, we must expect to share with them in their tremendous plagues. And, if we indulge ourselves in forgetfulness of God, the most shocking treachery, gross idolatry, barbarous murder, heaven-daring profaneness, and confederacy with the worst and basest of mankind, will most probably follow. And what can then await us but disappointments, and miseries unnumbered and tremendous? But most shameful is it when the Heathen executioners of God's judgments are less wicked than the hypocritical professors on whom they execute them.

CHAP. XXIV. Ver. 4—13. Gather the Jews, especially their great men, kings, princes, and rulers in church and state, into Jerusalem, that there my kindled wrath may render them and their people inexpressibly miserable, by sword, famine, or pestilence. Since they continue obstinate in wickedness, let them be destroyed, one after another, by diversified judgments. By their open and avowed wickedness they have provoked me to punish them with public, correspondent, and destructive judgments. Let resentment and hope of plunder animate the Chaldeans utterly to destroy the inhabitants, and even burn up their city; to see if that will cure them of their vain hopes, heathen confederacies, and obstinacy and impudence in wickedness, notwithstanding all my reproofs, threatenings, and lesser judgments. 21—23. I will give up the temple, that magnificent structure, on which ye rely for security and indemnity, to be defiled and destroyed by the Chaldean Heathens; and your friends left at Jerusalem to be murdered; and yet ye shall not dare to make any open discoveries of your mourning for them, but shall secretly, in your own breasts, or with one another, bewail your misery, and pine away in sorrow.

Before Christ
cir. 590.

shall ^zpine away for your iniquities, and mourn one toward another.

24 Thus Ezekiel is unto you ^aa sign; according to all that he hath done shall ye do: and ^bwhen this cometh ye shall know that I *am* the Lord God.

25 ¶ Also, thou son of man, *shall it* not *be* in the day when I take from them their ^cstrength, the ^djoy of their glory, the desire of their eyes, and ^ethat whereupon they set their minds, ^ftheir sons and their daughters,

26 That ^ghe that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 In that day, ^hshall thy mouth be opened to him who is escaped; and thou shalt speak, and be no more dumb: and thou shalt be ⁱa sign unto them; and they shall know that I *am* the LORD.

CHAP. XXV.

Having finished his denunciations of wrath against the wicked Jews, Ezekiel threatens their heathen enemies, as a token that God had not utterly cast them off. Here, for their insolent and barbarous behaviour to the people of God: 3, 6, 8, 12, 15: we have desolating judgments denounced against (1) The Ammonites: 1—7, 10. (2) The Moabites; 8—11. (3) The Edomites; 8, 12—14. (4) The Philistines; 15—17. [See Introduction, chap. iv. sect. ii. vii—x.]

THE word of the LORD came again unto me, saying,

2 Son of man, ^aset thy face ^bagainst the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God, ^cBecause thou saidst, Aha! against my sanctuary when it was profaned, and against the land of Israel when it was desolate, and against the house of Judah when they went into captivity;

4 Behold, therefore I will deliver thee to the ^dmen of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy ^emilk.

5 And I will make ^fRabbah ^ga stable for camels, and the Ammonites a couching place for flocks: and ^hye shall know that I *am* the LORD.

6 For thus saith the Lord God, ⁱBecause thou hast clapped *thine* ^jhands, and stamped with the ^kfeet, and ^lrejoiced in ^mheart with all thy despite against the land of Israel;

7 Behold, therefore I ⁿwill stretch out mine hand upon thee, and ^owill deliver thee for a ^pspoil to the heathen, and I will cut thee off from the people, and I

will cause thee to perish out of the countries: I will destroy thee, ^qand thou shalt know that I *am* the LORD.

8 ¶ Thus saith the Lord God, ^rBecause that Moab and ^sSeir do say, Behold, the house of Judah ^tis like unto all the heathen;

9 Therefore, behold, I will open the ^uside of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country Beth-jesimoth, Baalmeon, and Kiriathaim,

10 ^vUnto the men of the east, ^wwith the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

11 ^xAnd I will execute judgments upon Moab, and they ^yshall know that I *am* the LORD.

12 ¶ Thus saith the Lord God, ^zBecause that Edom hath dealt against the house of Judah ^{aa}by taking vengeance, ^{ab}and hath greatly offended, and revenged himself upon them;

13 ^{ac}Therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and will cut off man and beast from it, and I will make it desolate from Teman, and ^{ad}they of Dedan shall fall by the sword.

14 And I will lay my vengeance upon ^{ae}Edom ^{af}by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they ^{ag}shall know my vengeance, saith the Lord God.

15 ¶ Thus saith the Lord God, ^{ah}Because the Philistines ^{ai}have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy ^{aj}it for the old hatred;

16 Therefore thus saith the Lord God, ^{ak}Behold, I will stretch out mine hand upon the Philistines, and I will cut off the ^{al}Cherethims, and destroy the remnant of the ^{am}sea coasts.

17 And I will execute great ^{an}vengeance upon them with furious rebukes; and ^{ao}they shall know that I *am* the LORD when I shall lay my vengeance upon them.

CHAP. XXVI.

The comparatively despicable nations of the Ammonites and Moabites on the south-east, Edomites on the south, and Philistines on the south-west of Judea, had received a short doom. Now Tyre, at that time the most famous city for trade in the world, receives a large one in this and the two subsequent chapters. Here, after the date of the prediction, is, (1) One cause of the Tyrian's ruin; viz. their rejoicing in Jerusalem's fall, in hopes of increasing their trade by it; 2, 3. (2) Their destruction; how terrible and complete! 4—6, 12—14; and to be effected by a prodigious and furious army of Chaldeans; 3, 7—11. (3) What surprise and alarm their desolations should give to the nations around; 15—21. [See Introduction, chap. iv. sect. i. xi.]

Yea, that he should make hardened sinners to feel the truths which they slighted when preached to them. But dreadful is the situation when miseries are so heavy as to stupify and overwhelm the mind. And still more so when men under terrible calamities pine away in their sin.

REFLECTIONS UPON CHAP. XXV.—In all ages the seed of the serpent have hated the people of God, or those who had their appearance. And, especially in their distress, what unnatural and barbarous instances have they given thereof, as if they imagined the saints had lost their ALL when they lost their outward prosperity! It is indeed mournful when professed saints, by their apostasy, give occasion to the enemies of the Lord to blaspheme. But, if God severely correct his own people, he will severely *punish* their enemies. And they who boasted of any other defence but his promise, power, and providence, shall quickly be ashamed of their glorying. He who detests revenge, despite, and hatred of neighbours, shall terribly punish the guilty; and perhaps by the hand of those whom they had injured.

REFLECTIONS UPON CHAP. XXIV.—All times, places, and events, are under the immediate inspection of God: and it is useful to keep an exact account of his remarkable providences. But men only weary and ruin themselves by following after lying vanities. And inviolable are the threatenings, and tremendous the judgments, of God against obstinate sinners. Daring sinners must be made a spectacle to angels and men. They, who harden themselves against God's means for their conversion, must perish without remedy: and they, who obstinately indulge their lusts, must at last be abandoned to them. Agreeable marriage connections are very delightful. But our dearest created comforts are always on the wing to depart from us; and if they be taken from us, let us eye the hand of God, and hear his language therein;—and by faith, let us take himself and his fulness, to supply their room. Such submission will exceedingly sweeten our wormwood and gall. The removal of other men's comforts ought to make us think of parting with our own. But, if men hate the power of godliness, it is just that God should strip them of their beloved forms of it, and make them to mourn for their sufferings who never would mourn for their sins,

Before Christ
cir. 589.

Ch. 1. 2. & 8.
1. & 20. 1. &
24. 1. & Jer.
39. 2. & 52. 5.

Ch. 25. 2. 6.
and 36. 2. Ps.
83. 2. 4.

Lam. 1. 1.
Exod. 23. 17.
John 13. 20.
Acts 2. 5. 9—
11.

Jer. 49. 1. ch.
35. 10. Joel
3. 4—6. Ps.
83. 12.

Is. xxiii. Jer.
25. 9. 22. &
47. 4. 7. Ps.
83. 7. 13—18.
Joel 3. 6. 8.
Amos 1. 9. 10.
Zech. 9. 1—4.

Jer. 25. 9. &
34. 1. & 51.
27. 42. with
Is. 8. 7. 8.
Dan. 9. 26. &
11. 24.

Jer. 5. 10. Is.
23. 11.

Ver. 12. 14.
with ch. 24. 7.
8. ver. 18. 19.

Ver. 4. 14. 19.

Ver. 12.

Inferior cities
and villages.
Ch. 16. 46.
Jer. 49. 2. &
47. 7. ver. 8.

Jer. 25. 9.
22. & 27. 3. 6.
ver. 3.

Ch. 17. 14. 16.
Dan. 2. 37.
Is. 10. 8. Hos.
8. 10. Ezra 7.
12.

Ch. 23. 7. &
30. 11. & 32.
11. 12. Jer. 1.
15. & 25. 9. &
34. 1.

Ver. 6.

2 Sam. 20. 15.
Jer. 52. 4. &
33. 4.

Or pour out
the engine of
war.

Nah. 2. 3. 4.
9. & 3. 2. 3.
ch. 23. 24. Jer.
47. 3.

Heb. Accord-
ing to the
enterings of
a city broken
up.

Ver. 5. Mat.
6. 19. 1 Tim.
6. 17. Prov.
11. 4. 24. Rev.
18. 11—13.
Zech. 9. 3. 4.

Heb. houses
of thy desire.

The rubbish
was thrown
into the sea.
or ch. 27. 26.
27. 34. ver.
19.

Is. 24. 8. &
14. 11. Jer. 7.
34. & 16. 9. &
25. 10. Hos.
2. 11. Rev. 18.
22. 23. with
ch. 28. 13. Is.
23. 7. 16.

See ver. 4. 5.
12.

With Is. 23.
17. 18. Mat.
15. 21. Acts
21. 7. Tyre,
which the
Chaldeans
utterly de-
stroyed, was
not rebuilt,
but another
city of the
same name
built in an
adjacent
island.

AND it came to "pass, in the eleventh year, in the first day of the month, that the word of the LORD came unto me, saying,

2 Son of man, because that Tyrus hath said against Jerusalem, "Aha, she is broken that was the 'gates of the people: she is turned unto me: I shall be replenished now she is laid waste:

3 Therefore thus saith the Lord God, "Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

4 And they shall destroy the walls of Tyrus, and break down her towers: "I will also scrape her dust from her, and make her like the top of a rock.

5 It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God; and it shall become a spoil to the nations.

6 And her daughters who are in the field shall be slain by the sword, and they shall know that I am the LORD.

7 ¶ For thus saith the Lord God, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise; and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stones, and thy timber, and thy dust, in the midst of the water.

13 And I will cause the noise of thy songs to cease, and the sound of thy harps shall be no more heard.

14 And I will make thee like the top of a rock: thou shalt be a place to spread nets upon: thou shalt be built no more: for I the LORD have spoken it, saith the Lord God.

15 ¶ Thus saith the Lord God to

Tyrus, Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee.

17 And they shall take up a lamentation for thee, and say to thee, How art thou destroyed that wast inhabited of seafaring men, the renowned city which wast strong in the sea, she and her inhabitants, who cause their terror to be on all that haunt it!

18 Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.

19 For thus saith the Lord God, when I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited, and I shall set glory in the land of the living;

21 I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God.

CHAP. XXVII.

Contains a prophetic lamentation over the ruin of Tyre; in which we have (1) A large account of the dignity, wealth, splendor, and power, of that city while in her glory, the vast trade which she carried on with the nations around, in the west of Asia, north of Africa, south of Europe, and isles of the Mediterranean sea; 1—25: which is designed to make her overthrow appear the more dreadful. (2) A prediction of her fall and ruin, to the terror and wonder of all around; 26—36.

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, take up a lamentation for Tyrus;

3 And say unto Tyrus, O thou that art situate at the entry of the sea, who art a merchat of the people for many isles, Thus saith the Lord God, O Tyrus, thou hast said, I am of perfect beauty.

4 Thy borders are in the midst of the seas, thy builders have perfected thy beauty.

5 They have made all thy ship boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee.

6 Of the oaks of Bashan have they made thine oars: the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim.

Before Christ
cir. 589.

Ver. 18. ch.
27. 28. 35. &
31. 16. & 32.
10. Exod. 15.
14. Jer. 49.
21. Rev. 18.
8. 9.

Is. 23. 2. 6. 8.
10. ch. 27. 35.
30—32. & 32.
10. Rev. 18. 11.
17. 19. 2 Kin.
6. 30. Job 2.
12. 13.

Heb. trem-
blings. Job 2.
13. ch. 7. 17.
Dan. 5. 6.

Rev. 18. 9—
19. ch. xxvii.
& 28. 12—19.
& xxxii. xix.

Heb. of the
seas.

Is. 23. 4. 8.
Josh. 19. 29.

Ver. 15. ch.
27. 29. 30. Is.
23. 14. Rev.
18. 15. 16.

Is. 23. 7. 10.
Job 3. 4. 8.
Thy terrible
ruin and
leaving thy
ancient city.

The Chaldean
army. Ver. 3.
7. Jer. 25. 9.
& 34. 1. & 51.
27. 40. 42. with
Dan. 9. 26. &
11. 22. 40. Is.
8. 7. 8. Rev.
17. 15. & 18.
21.

Luke 10. 15.
chap. 32. 18.
24. 25. 27.
29. 30.

Restore the
Jews to their
own land, to
be the glory
of the earth,
or glorify
myself in thy
destruction.
Is. 4. 5. Zech.
2. 8. ch. 20. 6.
& 28. 25. 26.
Mal. 3. 17. or
ch. 38. 16. 23.
& 39. 7. 21.
27.

Heb. terrors.
Ver. 14. ch.
27. 36. & 29.
19.

Ps. 37. 36.
Jer. 51. 64.
Rev. 18. 20.
ch. 27. 36. ver.
4. 5. 12. 14.
18. 19.

Ch. 26. 16.
17. ver. 32.
ch. xix. xxxii.
Jer. 9. 17. 18.
Is. 15. 5. &
16. 9.

1 Kin. 5. 9.
Is. 23. 1—4.
6. ch. 28. 2. 3.

Ver. 5—24.
Is. 23. 2. 8. 8.
11. Rev. 18. 7.

Heb. perfect
of beauty.
Ver. 4. 10. 11.
ch. 28. 2.

Heb. heart.
Ch. 26. 5. Is.
23. 2.

1 Kin. 5. 6.
Ps. 45. 12.

Heb. built.
Deut. 3. 9. &
4. 48.

1 Kin. 5. 1.
6. Ps. 92. 12.
and civ. Song.

Is. 2. 13.
Amos 2. 9.

Or they have
made thy
hatches of
ivory well
trodden.

Heb. the
daughter.

Gen. 10. 4.
Num. 24. 24.
Jer. 2. 10.

REFLECTIONS UPON CHAP. XXVI.—God highly resents our taking pleasure in the death or decay of others for the sake of our own carnal advantage. And there is little reason to boast of, or trust in, created enjoyments, when the most wealthy and powerful cities may quickly be so ruined as that the place where they stood shall not be known. So weak is human strength, so failing human greatness, and so tottering the rocky foundations of cities! Alas, the dreadful effects of sin, especially in hell! And how just is it that they who, priding

themselves in their own strength, took pleasure to affright their inferiors, by the display of it, should likewise affright and astonish them by the suddenness or strangeness of their punishments. It is common for worldly men to lament the death of great rather than of good men. And marvellously will God connect his own glory and the restoration of his people with the ruinous destruction of his and their enemies.

Before Christ
cir. 588.

1 Kin. 10. 28.
Prov. 7. 16.
Is. 19. 9.

Or purple and
scarlet. Exod.
25. 4. Jer. 10.
9.

Gen. 10. 4.
1 Chr. 1. 7.

Is. 23. 2, 4.
12. Gen. 10.
15. Josh. 19.
28.

Is. 10. 9.
Jer. 49. 23.
2 Kin. 18. 23.
Gen. 10. 18.

1 Kin. 9. 27.
& 5. 6.

Ps. 83. 7.
1 Kin. 5. 18.
Josh. 13. 5.

Or stoppers of
chinks.

Heb. strength-
eners.

Or Elam.
Gen. 10. 22.
& 14. 1. Dan.
5. 28. Ezra
1. 1.

Gen. 10. 6,
13, 22. Is. 66.
19. Nah. 3. 9.
Jer. 46. 9.
ch. 30. 5. & 38.
5.

Ver. 8. ch.
26. 8, 9.

Gen. 10. 4.
1 Kin. 10. 22.
2 Chr. 20. 36.
37. Is. 2. 16.
& 23. 1, 6, 10.
Ps. 72. 10.
Jer. 10. 9.
Jon. 1. 3. Acts
9. 11. & 21.
39.

Or Greece.
Gen. 10. 2, 4.
Dan. 8. 21. &
10. 20. & 11.
2.

Gen. 10. 2.
ch. 38. 2. &
39. 1.

Joel 3. 6.
Rev. 18. 13.

Or merchan-
dise.

Gen. 10. 3.
ch. 38. 6.
1 Chr. 1. 6.

Gen. 10. 7. &
10. 25. 3. Jer.
25. 23. & 49.
8.

Or Aram.
Gen. 10. 22.
2 Sam. 8. 5.
& 10. 6.

Heb. thy
works.

Heb. chryso-
prase.

1 Kin. xii. xvi.

1 Kin. 5. 9.
11. Ezra 3. 7.
Acts 12. 20.
Judg. 11. 33.

Or rosin.

Gen. 15. 2.
1 Kin. 11. 24.
25. Is. 7. 8.

Perhaps
places of
Arabia Felix,
or India.

Or Meusal.

Exod. 25. 30.
24. Song 4.
13, 14.

Not ver. 15.
see Gen. 25.
3. Jer. 49. 8.

Heb. clothes
of freedom.

2 Chr. 17. 11.
Gen. 25. 13.
Is. 60. 7. &
21. 16.

Heb. they
were the mer-
chants of thy
hand. Ver.
22, 24.

Gen. 10. 7.
Ps. 72. 10, 15.
Is. 60. 6.
1 Kin. 10. 1,
11. 1

7 ¹ Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; ^mblue and purple from the isles of ⁿElishah was that which covered thee.

8 The inhabitants of ^oZidon and ^pArvad were thy mariners: thy ^qwise men, O Tyrus, that were in thee, were thy pilots.

9 The ancients of ^rGebal, and the wise men thereof, were in thee thy ^scalkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of ^tPersia, and of ^uLud, and of ^vPhut, were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 ^wThe men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers; they hanged their shields upon thy walls round about; they have made thy beauty perfect.

12 ^xTarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.

13 ^yJavan, ^zTubal, and Meshech, they were thy merchants: they traded the ^apersons of men, and vessels of brass, in thy ^bmarket.

14 They of the house of ^bTogarmah traded in thy fairs with horses, and horsemen, and mules.

15 The men of ^cDedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony.

16 ^dSyria was thy merchant by reason of the multitude of ^ethe wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and ^fagate.

17 ^gJudah, and the land of Israel, they were thy merchants: they traded in thy market ^hwheat of Minnith, and Pannag, honey, and oil, and ⁱbalm.

18 ^jDamascus was thy merchant in the multitude of the waves of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 ^kDan also and Javan, ^lgoing to and fro, occupied in thy fairs: bright iron, ^mcassia, and calamus, were in thy market.

20 ⁿDedan was thy merchant in ^oprecious clothes for chariots.

21 ^pArabia, and all the princes of Kedar, ^qthey occupied with thee in lambs, and rams, and goats: in these were they thy merchants.

22 The merchants of ^rSheba and Raamah, they were thy merchants: they

occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 ^sHaran, and Canneh, and Eden, the merchants of ^tSheba, ^uAshur, and Chilmad, were thy merchants.

24 These were thy merchants in ^vall sorts of things, in blue ^wclothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar among thy merchandise.

25 The ^xships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the seas.

26 ^yThy ^zrowers have brought thee ^ainto great waters: the ^beast wind hath broken thee in the ^cmidst of the seas.

27 Thy ^driches and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war that are in thee, ^eand in all thy company, which is in the midst of thee ^fshall fall into the ^gmidst of the seas in the day of thy ruin.

28 The ^hsuburbs shall ⁱshake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, ^jand all the pilots of the sea, ^kshall come down from their ships, they shall stand upon the land;

30 ^lAnd shall cause their voice to be heard against thee, and shall cry bitterly, and shall ^mcast up dust upon their own heads; they shall ⁿwallow themselves in the ashes:

31 And they shall make themselves ^outterly bald for thee, and gird them with sackcloth, and they shall ^pweep for thee with bitterness of heart ^qand bitter wailing.

32 And in their wailing they shall ^rtake up a lamentation for thee, and lament over thee, ^ssaying, ^tWhat city is like Tyrus, like the destroyed in the midst of the sea?

33 When ^uthy wares went forth out of the seas thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time ^vwhen ^wthou shalt be broken by the seas in the depths of the waters, thy merchandise, and all thy company in the midst of thee, shall fall.

35 ^xAll the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in ^ytheir countenance.

36 The merchants among the people shall ^zhiss at thee; thou shalt be ^aa terror, and ^bnever shalt be any more.

CHAP. XXVIII.

Contains (1) A prediction of singular disgrace and ruin to Ethbaal king of Tyrus, by the Chaldeans, to punish his singular pride and high conceit of his own wisdom, dignity, and wealth; 1—

Before Christ
cir. 588.

Gen. 11. 31.
Acts 7. 4.
Amos 6. 2.
Gen. 2. 8. &
10. 10. Is. 10.
9. & 37. 12.

Gen. 25. 3.
Job 1. 15.

Gen. 10. 22,
11. Num. 24.
22. i. e. Assy-
rians. 2 Kin.
15. 19. Is. 7.
18, 20.

Or excellent
things.

Heb. foldings.

Is. 23. 14. &
2. 16. Ps. 48.
7.

Or governors.
Is. 33. 23.

Ps. 69. 1, 2.
& 130. 1. &
18. 16. & 144.
7. Jer. 51. 42.

Ps. 48. 7. ch.
17. 10. & 19.
12. ch. 26. 7.
& 29. 18. Jer.
4. 12, 13.
Hab. 1. 6—9.

Heb. heart.

Ver. 4—24.
ch. 26. 12.

Rev. 18. 11—
13. Prov. 11.
4.

Or even with
all.

Ch. 26. 5, 12,
14, 19, 21.
ver. 26, 34.

Heb. heart.

Or waves.

Ver. 35. ch.
26. 15, 18. &
32. 10. Exod.
15. 14.

Ch. 26. 16. &
32. 10.

Ch. 26. 17. &
28. 12. Is. 23.
1. 4—6. Hos.
10. 5. Rev.
18. 9—19.

1 Sam. 4. 12.
2 Sam. 1. 2.
Job 2. 12. Jer.
6. 26. Rev.
18. 19.

Jer. 6. 26.
Mic. 1. 10.
Job 2. 8, 12.
& 42. 6. Esth.
4. 13.

Jer. 16. 6. Is.
3. 24. Deut.
14. 1. Lev.
18. 28.

Mic. 1. 8. Is.
15. 5. & 16. 9.
& 22. 4.

Jer. 9. 17, 18.
& 22. 18.
Rev. 18. 10—
19. ch. xix.
xxxii. & 30. 2.

Rev. 18. 18.
Lam. 2. 13. &
1. 12.

Ver. 12—25.
Is. 23. 2, 3, 8.
Zech. 9. 3.
Rev. 18. 12—
14.

Ver. 26, 27.
ch. 26. 3, 7,
12, 14, 19, 21.
Zech. 9. 4.
Is. 8. 7, 8.
ch. 29. 8, 18.

Ch. 26. 15—
18. Rev. 18. 2,
9—19.

Job 12. 5.
1 Kin. 9. 8.
with ch. 26.
2. Prov. 17. 5.
Mat. 7. 2.

Heb. terrors.
Ch. 26. 21.
Jer. 18. 16.

Heb. Shalt
not be for-
ever. Ch. 26.
4, 5, 12, 14,
19, 21.

REFLECTIONS UPON CHAP. XXVII.—Great power and wealth rarely fail to have great pride for their companion. How strangely God by trade connects the different nations of the world! and yet, the more extensive trade is, the necessities and dependance of the traders are but the more manifested. Many articles in trade might be easily dispensed with: and yet God's wisdom remarkably appears in rendering that which is but trifling in itself the means of subsistence to multitudes. But the most pompous and powerful nations and cities are

certainly and awfully brought down at last. And convenient situations advantageous harbours, magnificent and elegant structures, numerous and well-manned fleets, choice troops and armour, universal traffic, and wide-spread fame, do but concur to aggravate their misery. But, when even their own governors are guiding them to ruin, most sure and wretched is the downfall. And it is very hard for those, who have been wallowing in pleasure, and sleeping in carnal security, to endure remarkable losses, disappointments, and trouble.

Before Christ
cir. 594.

• Ethbaal.

• Prov. 18. 12.
& 16. 12. &
29. 23. Job
40. 11, 12.• Is. 14. 13, 14.
Acts 12. 22.
2 Thes. 2. 4.
ver. 3—6, 17.
ch. 27. 14.

† Heb. heart.]

• Is. 31. 3. ver.
9. Ps. 82. 7.
& 83. 17, 18.
& 9. 20.• Zech. 9. 2.
Dan. 2. 48.
1 Cor. 8. 1, 2.• Ver. 5.
Zech. 9. 3.
Deut. 17. 17.
Prov. 10. 4, 2.
& 11. 4.† Heb. by the
greatness of
thy wisdom.• Ps. 62. 10.
Deut. 8. 12—
14. & 32. 15.
Is. 2. 11. &
10. 13, 14.
Dan. 4. 30.
37. Hos. 13.
6. Zech. 11.
5. ver. 17.
2 Chr. 25. 19.• Ver. 2. Is.
14. 13, 14.
Acts 12. 22.
2 Thes. 2. 4.• Ch. 26. 7. &
30. 11. & 31.
12. & 32. 12.
Jer. 25. 9, 22.
Hab. 1. 6—
10.

• Ver. 12—16.

• Ch. 26. 15. &
27. 27—29. &
32. 18, 24, 25.
27. 29, 30.
Job 17. 16. &
33. 18, 28.
Ps. 28. 1.
Prov. 1. 12.
Ps. 55. 23.• Ver. 2. Is. 31.
3. Ps. 82. 7.
Job 40. 2. Ps.
9. 20. & 23.
17, 18.

• Or woundeth.

• Ch. 31. 18.
& 32. 19, 21,
23, 24, 27.
&c. with Lev.
26. 41. Jer. 6.
10. & 9. 26.
Eph. 2. 12.• See ver. 7.
ch. 26. 3, 7.
& 29. 18. Jer.
25. 9, 22.• Ch. 27. 2.
Jer. 9. 17, 18.
& 15. 5. &
16. 10. ch.
xix. xxxii.• Ch. 27. 3.
ver. 2—5, 7.
with Gen. 1.
26, 27.• Gen. 2. 8—
15. & 13. 10.
ch. 31. 8, 9.
& 36. 35.• Gen. 2. 11,
12. Exod. 28.
17—20. Rev.
21. 19, 20.
ch. 27. 16.
22. Mat. 6.
32.

• Or ruby.

† Or chrysolite.

† Or chryso-
prase.• Ch. 26. 13.
Is. 14. 11. &
23. 16.• Is. 14. 12.
with Exod.
25. 20.• Ps. 75. 7.
Prov. 8. 15.
16. Dan. 2.
21. & 5. 21.• Ver. 2. 16.
Is. 14. 13, 14.
2 Thes. 2. 4.
ch. 43. 12.
Ps. 11. 4.• Ver. 13, 17.
or angels. Is.
14. 13. Job
38. 7.

10. (2) A lamentation over him thus astonishingly fallen from his grandeur by his pride, fraudulent traffic, and abominable idolatries; 11—19. (3) A prediction of ruin to Zidon, a neighbouring city of Tyrus, and from which she had originated; 20—23. (4) A promise of the restoration and safety of Israel, after the captivity in Babylon and present dispersion, notwithstanding the insults and abuse which they had suffered from their neighbours in the day of their distress; 24—26.

THE word of the LORD came again unto me, saying,

2 Son of man, say unto the *prince of Tyrus, Thus saith the Lord God, ^aBecause thine heart is lifted up, and thou hast said, ^bI am a god, I sit in the seat of God, in the †midst of the seas; ^cyet thou art a man, and not God, though thou set thine heart as the heart of God:

3 Behold, thou art ^dwiser than Daniel; there is no secret that they can hide from thee:

4 ^eWith thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 † By thy great wisdom and by thy traffic hast thou increased thy riches, and ^fthine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord God, Because thou hast ^gset thine heart as the heart of God,

7 Behold, therefore I will bring ^hstrangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy ⁱbrightness.

8 ^kThey shall bring thee down to the pit, and thou shalt die the deaths of ^lthem that are slain in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no god, in the hand of him that ^mslayeth thee.

10 Thou shalt die ⁿthe deaths of the uncircumcised by the ^ohand of strangers: for I have spoken it, saith the Lord God.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Son of man, ^ptake up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God, Thou ^qsealest up the sum full of wisdom, and perfect in beauty.

13 Thou hast been in ^rEden the garden of God; every ^sprecious stone was thy covering, the ^tsardius, topaz, and the diamond, the †beryl, the onyx, and the jasper, the sapphire, the ‡emerald, and the carbuncle, and gold: the ^uworkmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the ^vanointed cherub that covereth; and ^wI have set thee so: thou wast ^xupon the holy mountain of God; thou hast walked up and down in the midst of the ^ystones of fire.

15 Thou wast perfect in thy ways from the day that thou wast created, till ^ziniquity was found in thee.

16 By the ^amultitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the ^bmountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was ^clifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: ^dI will cast thee to the ground, I will ^elay thee before kings, that they may behold thee.

18 ^fThou hast defiled thy ^gsanc-
tuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth ^ha fire from the midst of thee; it shall devour thee; and I will bring thee ⁱto ashes upon the earth, in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou shalt be ^ja terror, and never shalt thou be any more.

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, set thy face against ^kZidon, and prophesy against it,

22 And say, Thus saith the Lord God, Behold, ^lI am against thee, O Zidon; and I will be ^mglorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

23 ⁿFor I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the LORD.

24 ¶ And there shall be no more ^oa pricking brier unto the house of Israel, nor ^pany grieving thorn of all that are round about them that despised them; ^qand they shall know that I am the Lord God.

25 Thus saith the Lord God, When ^rI shall have gathered the house of Israel from the people among whom they are scattered, and shall be ^ssanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

26 And ^tthey shall dwell ^usafely therein, ^vand shall build houses and plant vineyards; yea, they shall dwell with confidence when ^wI have executed judgments upon all those that ^xdespise them round about them; and ^ythey shall know that I am the LORD their God.

Before Christ
cir 592.• Ver. 16—18.
ch. 26. 2.
Prov. 14. 34.
Ps. 36. 3.• Is. 23. 8.
Prov. 10. 19.
Hos. 10. 7.
2 Pet. 2. 15.
Prov. 10. 2. &
11. 4.• Ver. 14, 2.
Is. 14. 12. &
23. 9. & 22.
19.• Ver. 2, 5, 9,
13, 14, 16.
Jam. 4. 6. ch.
31. 10. 1 Tim.
3. 6. Prov.
16. 18.• Job 40. 11,
12. Ps. 73. 18.
& 146. 7.
Prov. 11. 2.• Ch. 16. 41. &
23. 43. & 31.
14. 2 Pet. 2.
6. Jude 7.• Is. 1. 11—15.
& 66. 3. Mic.
3. 11. Zech.
11. 5. ver. 16.
Nah. 2. 12.
Hab. 1. 15.
16. Prov. 16.
12.

• Palaces.

• Amos 1. 10.
ch. 30. 8. &
5. 4. & 20. 47.

• Job 30. 8.

• Ch. 26. 21. &
27. 35, 36.
Ps. 76. 12.• Heb. terrors.
This was fulfilled
before
Christ about
570.• Gen. 10. 15.
Jer. 25. 9. &
& 27. 3. &
47. 4. Is. 23.• 4. 12. Joel 3.
4—8. Zech.
9. 2. ch. 27.
8. & 32. 30.• Ps. 76. 7, 8.
Nah. 1. 6. Job
9. 4, 12.
1 Cor. 10. 22.• Exod. 14. 4.
17. & 15. 11.
Is. 5. 16. &
26. 9, 11. Ps.• 9. 16. & 23.
17. 18. ver.
25. ch. 20. 41.
& 38. 23. &
39. 21. Rev.• 19. 1. 2. Lev.
10. 3.• Ch. 5. 12. &
38. 22. Jer.
15. 2. Is. 65.
15, 16.• Num. 33. 55.
Josh. 23. 13.
Jer. 12. 14.• Ch. 6. 7. Ps.
9. 16. & 58.
10, 11. Is. 26.
9, 11.• Ch. 11. 17. &
20. 38, 41. &
34. 13. & 36.
24. & 37. 12.• 14. 21, 25. &
39. 27. Is. 11.
12. & 27. 12.
13. & 65. 9.• 10. Jer. 30.
18. & 32. 41.
Hos. 3. 5. &
1. 11. Rom.• 11. 26.
See ver. 22.
ch. 36. 23.• Ch. 34. 25. &
36. 28. & 39.
11. Jer. 23. 6.

† Or with confinement.

• Is. 65. 21.
Jer. 31. 4, 5.
Amos 9. 13,
14. Is. 62. 8, 9.• Ver. 24.
Zech. 1. 15.
Is. xv—xxi.
Jer. xli—li.
ch. xxv—• xxxii. Jer. 46.
27. 29. & 34.
34. Rev. 18.
20. Is. 5. 16.

† Or spoil.

• Exod. 15. 2.
1 Chr. 28. 9.
Jom 17. 3.
1 John 5. 20.

CHAP. XXVIII. Ver. 1—19. You think yourself every way accomplished in body and mind, in dignity and wealth—as happy as ever Adam was in Paradise; having your crown studded, and your garments glittering with precious stones; and regaled, chiefly on your coronation day, with the finest music of instruments, contrived with exquisite art.—You think yourself a very angel, endowed with power to protect your people. You walk up and down as a god, or as the Jewish high priest, all surrounded with precious stones, glittering like fire. And, till you discovered your violence, pride, fraud, and joy at the miseries of

the Jews, you appeared endowed with all excellencies and prerogatives.—But now for these thine iniquities I will overturn thy dignity, eject thee from thy throne and grandeur, render thee a public example of my wrath, and an object of derision to the princes around; and a fire, kindled by thy own imprudence and injustice, shall occasion thy terrible ruin. 22—25. God is sanctified in Zidon, by manifesting his justice, holiness, and power, in his judgments; but sanctified in the Jews, by manifestations of his mercy, and making them to own him for a holy and just God in their holy conversation.

CHAP. XXIX.

And the three following, contain six predictions against the Egyptians, in the 10th, 11th, 12th, and 27th year of Jehoiachin's captivity. In the first, delivered when Pharaoh-hophra was marching to assist Zedekiah against the Chaldeans, (1) Pharaoh himself is threatened with disgrace and ruin, by his own subjects and the Chaldeans, for his pride, carnal security, and deception of the Jews; 1-7. (2) The wide-spread desolation of Egypt for forty years, and dispersion of the Egyptians, is foretold; 8-12. At the end of which a partial restoration is promised; but that the nation should remain base, tributary, and weak, to all generations; 13-16. In the second prediction, delivered about sixteen years after, is foretold, (3) That Nebuchadnezzar would make a seizure of the enormous wealth of Egypt, as a reward of his thirteen years' fruitless labour in besieging Tyros; 17-20. (4) That in due time the Jews should be graciously delivered, 21 with 16; which would confirm Ezekiel's predictions. [See Introduction, chap. iv. sect. iii.]

IN the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying,

2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

3 Speak, and say, Thus saith the Lord God, Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.

4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick upon thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field, and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I am the LORD, because they have been a staff of reed to the house of Israel.

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and, when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 ¶ Therefore thus saith the Lord God, Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I am the LORD: because he hath said, The river is mine, and I have made it.

10 Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and

desolate, from the tower of Syene even unto the border of Ethiopia.

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 Yet thus saith the Lord God, At the end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God.

17 ¶ And it came to pass, in the seven and twentieth year, in the first month, in the first day of the month, the word of the LORD came unto me, saying,

18 Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyros: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army for Tyros, for the service that he had served against it:

19 Therefore thus saith the Lord God, Behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon, and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God.

21 ¶ In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD.

for encouraging the Jews to rebel against the Chaldeans to their own hurt. 16. They shall no more appear proper assistants to the Jews, nor tempt them to recommit their former wickedness, in distrusting God's promises and assistance, or in trusting to Heathen helpers, and copying after their idolatries.

REFLECTIONS UPON CHAP. XXIX.—It is a mercy to foresee the failure of created confidences, when we are most tempted to depend on them. But highly criminal is it for men, even the greatest, to pride themselves in their prosperity, as if they had not received all from God and that only in loan. Quickly may they expect to lose that which they refuse to hold under him. Alas, how fluctuating are the affections of our most ardent lovers and greatest admirers! They may one day risk their life to assist our ambition, and the next pull us from our station and being on earth. And too often do subjects ruin themselves by foolish adherence to sovereigns, or by undutiful rebellions against them. Nothing is more provoking to God, and injurious to mankind, than to deceive those who put confidence in us. And it is a mercy for the world when he strips those of their power who exercised it in tyrannizing over, or deceiving, their neighbours. Yea happy is it to have those created comforts and confidences removed from us which estranged us from God. But how alarming is it to

REFLECTIONS UPON CHAP. XXVIII.—It is necessary, and yet very hard, to make proud men know themselves to be but men—but poor, dependent, dying worms. And very rarely they, who are intelligent, wealthy, and dignified, are remarkably humble. Yea, seldom do men carry on very extensive trades without oppressing and injuring their neighbours. But they, who pretend to be the rivals, are at last forced to quit their claims, and find themselves but men, weak and sinful. God can easily cast the most fixed out of their dignified stations, and devour them with a fire kindled by their own iniquity! Let Britain look and tremble!—How the cup of his vengeance goes round from one nation to another! But the ruin of his people's enemies remarkably makes way for their restoration and happiness. Even when he corrects them, he takes the greatest care that they may not seem vile to those around; and is highly provoked with those that despise them and help forward their affliction.

CHAP. XXIX. Ver. 4-7. By my providence thou shalt march out of thy country against the Syrians, on the west of Egypt; and lead along with thee multitudes of thy subjects. But the terrible ruin of this thine army shall provoke the remainder to rebel, and never cease their war against thee till thou and thy party be utterly ruined. And the Egyptians shall see themselves punished

Migdol to Syene, &c. Ch. 20. 6. p. with Exod. 14. 2 Jer. 41. 1. & 46. 14. Ch. 30. 7, 10. & 31. 12. & 32. 12, 13. Ps. 107. 35. S. 11. Jer. xxv. xlii. —xxxv. xxi. —xxxv. xxi. & 30. 7. Is. 23. 15. Jer. 25. 11. 12. 19. & 27. 6, 7. & 46. 26. Dan. 2. 21. Jer. 46. 19. ch. 29. 22, 25. Is. 19. 8. Jer. 46. 21. i. e. when Cyrus married Hophra's daughter, Anasis revolted. Ch. 20. 14. Is. 11. 11. Jer. 44. 1. Gen. 10. 14. Or both. Heb. law, i. e. tributary. Ch. 17. 14 with 2 Kin. 23. 33. ch. 50. 13. Zeen. 10. 11. Ver. 6, 7. Is. 50. 1-6. & 31. 1-3. & 56. 6. Jer. 2. 36. & 37. 5, 7. ch. 17. 15, 17. Is. 57. 8, 9. Jer. 2. 18, 19. Hos. 7. 11. & 12. 1. Ver. 6, 9, 21. ch. 6. 7. Ps. 9. 16. & 58. 10, 11. Is. 26. 9, 11. Near seventeen years after the preceding. 572. Ch. 26. 7-12. Jer. 27. 6. With wearing helmets during the 13 years of the siege. With carrying earth to raise mounds. As the Tyrians had destroyed, or carried off their wealth. Is. 19. 4. Jer. 25. 9, 19. & 43. 10-13. & 46. 13-26. ver. 8-12. ch. 30. 10-12 with Kin. 10. 30. Dan. 21. Amos 3. 6, 7. Heb. spoil her spoil and prey her prey. Or for his hire. Is. 45. 3. Jer. 25. 9, 11. 10. 5-7. ch. 30. 12. Is. 5. 16. and 26. 9, 11, 21. 1 Sam. 2. 10. Job 16. 15. Ps. 89. 24. & 92. 10. & 137. 17. with Is. 14. 1-3. Jer. 2. 3. & 30. 3. 18. & 51. 8. ch. xxxiv. xxxv. xxxvii. Ch. 3. 24. & 24. 27. Amos 3. 7, 8. Ps. 51. 15. See ver. 6, 9, 16.

Before Christ
cir. 588.

CHAP. XXX.

Contains (1) Another prediction against Egypt, importing that, by the Chaldeans, the Egyptians and their allies, of Ethiopia, Libya, and African Lydia, should be routed and murdered, the whole country of Egypt, from north to south, miserably ravaged, and the principal cities almost utterly desolated; 1—19. (2) A fourth prediction, delivered while the Egyptians, who had come to assist Zedekiah, were shamefully retreating home; importing that their power should gradually decrease, till the nation should be murdered and scattered by flight and captivity, while the power of the Chaldeans should be gradually increased, till they had ruined them; 20—26. [See Introduction, chap. iv. sect. iii.]

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord God, ^aHowl ye, wo worth the day!

3 For the ^bday is near, even the day of the LORD is near, a ^ccloudy day; it shall be ^dthe time of the heathen.

4 And the sword shall come upon Egypt, and great ^epain shall be in Ethiopia, when the slain shall fall in Egypt, and they ^fshall take away her multitude, and her ^gfoundations shall be broken down.

5 ^hEthiopia, and ⁱ*Libya, and Lydia, and all the mingled people, and Chub, and the ^jmen of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD, They also ^kthat uphold Egypt shall fall, and the pride of her power shall come down: ^lfrom the tower of Syene shall they fall in it by the sword, saith the Lord God.

7 And ^mthey shall be desolate in the midst of the countries ⁿthat are desolate, and her cities shall be in the midst of the cities ^othat are wasted.

8 And ^pthey shall know that I am the LORD when I have ^qset a fire in Egypt, and ^rwhen all her helpers shall be ^sdestroyed.

9 In that day shall messengers go forth from me ^tin ships, to make the careless Ethiopians afraid, and ^ugreat pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord God, ^vI will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the ^wterrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers ^xdry, and ^ysell the land into the hand of the wicked: and I will make the land waste, and ^zfall that is therein, by the hand of strangers: I the LORD have spoken it.

13 Thus saith the Lord God, I will also ^{aa}destroy the idols, and I will cause ^{ab}their ^{ac}images to cease out of ^{ad}Noph:

and ^{ae}there shall be no more a prince of the land of Egypt: and I ^{af}will put a ^{ag}ear in the land of Egypt.

14 And I will make ^{ah}Pathros desolate, and will set fire in ^{ai}Zoan, and will execute judgments in No.

15 And I will ^{aj}pour my fury upon ^{ak}Sin, the strength of Egypt; and I will cut off the multitude of ^{al}No.

16 And I will ^{am}set fire in Egypt: Sin shall have ^{an}great pain, and No shall be rent asunder, and Noph ^{ao}shall have distresses daily.

17 The young men of ^{ap}Aven and of ^{aq}Pi-beseth shall fall by the sword: and these cities ^{ar}shall go into captivity.

18 At ^{as}Tehaphnehes also the day shall be ^{at}darkened when I shall break there the ^{au}yokes of Egypt; and the ^{av}pomp of her strength shall cease in her: as for her, ^{aw}a cloud shall cover her, and her daughters shall ^{ax}go into captivity.

19 ^{ay}Thus will I execute judgments in Egypt; and they shall know that I am the LORD.

20 ¶ And it came to pass, in the ^{az}eleventh year, in the first month, in the seventh day of the month, ^{ba}that the word of the LORD came unto me, saying,

21 Son of man, ^{bb}I have broken the arm of Pharaoh king of Egypt; and, lo, ^{bc}it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord God, ^{bd}Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and ^{be}that which was broken; and ^{bf}I will cause the sword to fall out of his hand.

23 ^{bg}And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 ^{bh}And I will strengthen the arms of the king of Babylon, and ^{bi}put my sword in his hand: but I will break Pharaoh's arms, and he ^{bj}shall groan before him with the groanings of a deadly wounded man.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and ^{bk}they shall know that I am the LORD when I shall put my sword into the hand of the king of Babylon, and ^{bl}he shall stretch it out upon the land of Egypt.

26 And ^{bm}I will scatter the Egyptians among the nations, and disperse them among the countries; and they ^{bn}shall know that I am the LORD.

CHAP. XXXI.

To humble Pharaoh and his Egyptians, Ezekiel must (1) Shew him what potent, wealthy, and proud, monarchs the kings of Assyria were; what a vast empire they had, and what a sway they bore: so that none of their fellow kings could equal, but only envied, them; 1—9. (2) After shewing him how much he

REFLECTIONS UPON CHAP. XXX.—The day of God's just vengeance, however slow, comes certainly at last. And they who will help his enemies to take their destruction along with them. God ordinarily makes one wicked person or nation his scourge to another; easily he can alarm the most distant secure. And the fall of sinners ought to alarm their survivors. If we refuse to glorify him by obedience, he will take care to glorify himself in our destruction. And, if lesser judgments will not humble and reform us, he will bring on us severe ones. He keeps nations in perpetual variation. Nothing is unchangeable but himself. But they who are most elevated in their prosperity are often undispersed in their adversity. And no conquerors, no armies, have any power all but what is given them from above.

behold Egypt, the most ancient enslaver of God's people for about an hundred years, already more than two thousand years in the basest servitude to Chaldeans, Persians, Greeks, Romans, Saracens, and at last to Mamluk and Turkish slaves!—At the most terrible expense and pains, are men bent to destroy one another. And yet, while they are pursuing their covetous and ambitious views, they are but the tools of a sovereign, a wise, a just, an angry God. And often God rewards their services with wealth or honour in this world, and yet with damnation in the next. It is well if he, in wrath, remember mercy; and it is a happy presage when his faithful ministers are divinely countenanced and encouraged in their work.

Before Christ
cir. 588.

Ch. 29. 14.

15. Zech. 10.

11.

Is. 19. 16.

Jer. 46. 5.

See ch. 29.

14.

Or Tanis.

Num. 3. 92.

Ps. 78. 12, 43.

Ps. 11. 6.

Rev. 16. 1.

Or Pelusium.

Is. 49. 12.

Or Thebes.

Jer. 46. 25.

Nah. 3. 8.

Ch. 28. 18.

ver. 8. ch. 15.

7. & 20. 47.

Deut. 4. 24.

32. 22, 42.

Amos 1. 4, 7.

&c.

Ver. 4, 9.

Ps. 48. 6.

Or Heliopolis.

Or On. Gen.

41. 45. Is. 19.

18. Jer. 43.

18.

Or Buhafui.

Ver. 17, 23.

Jer. 46.

19, 25.

Or Daphne.

Pelusiac.

Jer. 43. 7.

& 46. 14.

Or restraint.

Ch. 34. 27.

Is. 9. 4. & 1.

25. & 10. 2.

Jer. 27. 3.

Lev. 26. 13.

Jer. 2. 20.

588.

Ch. 31. 18.

32. 1—16.

Jer. 46. 14.

25.

See ver. 3.

Ch. 29. 12.

ver. 17, 23.

26.

Amos 4. 12.

Ps. 10. 16.

9. 16. & 58.

10. Is. 26. 9.

11. & 5. 16.

Ch. 1. 2. J.

25. 6. ch. 2.

1. & 31. 1.

Jer. 46. 1.

49. 23. Ps.

15. & 37. 1.

& 76. 5, 6.

ver. 24.

Ch. 37. 36.

27. 7. Dan.

35. Mat. 3.

12. Rev. 18.

21.

2 Kin. 24.

Jer. 46. 1—

& 37. 7.

Ver. 4, 24.

Jer. 44. 30.

46. 17, 21.

—26.

Jer. 46. 19.

ver. 17, 18.

26. ch. 29.

13.

Is. 45. 1.

18. 32, 39.

Is. 10. 5.

Ps. 17. 14.

Jer. 47. 6.

51. 7. 20—

& 25. 9.

Job 24.

ch. 26. 5.

10. 4. Je.

30. & 46.

Ch. 6. 7. 8.

6. 9. 16. 9.

Ps. 9. 16.

58. 10. 11.

83. 18. Is.

16. & 26. 9.

Ch. 29. 8.

19. 20. &

18. & 32.

15. Jer. 4.

—13. & 4.

13—26.

See ver. 1.

18. 23.

See ver. 2.

efore Christ
cir. 588.
is fall of the
ssyrian empire
happened
efore Christ
out 601.
588.
Ch. 1. 2. &
0. 20. Jer. 52.
& 26. 1.
Ch. 2. 7. & 3.
7. Jer. 1. 10.
7. 18. Ps.
19. 46.
Jer. 18. Rev.
8. 7. Nah. 3.
Is. 14. 13.
23. 13.
Nah. 3. 18.
eph. 2. 13.
Is. 10. 34. &
7. 24. Zeph.
1. 2. ch. 17.
22. 23.
Dan. 4. 10, 21.
2.
Heb. fall of
nckes.
Judg. 9. 15.
Dan. 4. 15.
er. 6. Ps. 78.
2. Lam. 4. 20.
Ch. 17. 5. 8.
e 19. 10.
Amos 5. 24.
Rev. 17. 15.
er. 51. 36.
Or nourished.
Or brought
im up.
Or conduits.
Prov. 14. 28.
Esth. 1. 1.
Dan. 6. 1. &
10—12.
Is. 10. 7—11.
3. 14. & 36.
18. & 37.
1—13. Ps.
2. 8. & 37. 35.
Esth. 1. 4.
Dan. 6. 1.
Or when it
nt them
rth.
Dan. 4. 12.
1. 22. ch. 17.
3. Ps. 47. 9.
See ver. 3—
Is. 10. 7—
4. & 36. 13.
3. & 37. 11
—13. 18.
Kin. xv—xix.
Gen. 2. 8. &
3. 10. Ps. 80.
0. ch. 28. 13.
3. 10. 7—14.
36. 4. 18. &
7. 11—13.
Ps. 37. 35.
Ps. 15. 6. 7.
Dan. 2. 21.
Exod. 9. 16.
Cor. 3. 5. 7.
Ps. 127. 1.
Gen. 26. 14.
ob 5. 2. Ps.
7. 1. Mat. 20.
5.
Ver. 14. Deut.
2. 15. Is. 10.
—15. & 14.
3. 14. Dan. 5.
10. & 4. 30—
2. Job 40. 1.
2. ch. 28. 17.
Prov. 29. 23.
6. 18. &
8. 12. & 11.
Ver. 25. 9. ch.
2. 11. 12.
Dan. 5. 18, 19.
Ieb. in doing
e shall do unto
im. Judg. 1.
Mat. 11. 7.
Sam. 15. 33.
h. 28. 7. &
0. 10. 11.
fab. 1. 6—
1. Nah. —iii.
Ch. 32. 4. 5.
e 15. 8. & 39.
Is. 4. 5—
& 18. 5. 6.
Rev. 17. 16.
Nah. 3. 5. 7.
7. 18. with
Dan. 4. 14.

was like them in pride, carnal confidence, and security, he must relate how the Assyrian monarchy was ruined; and what an alarm it gave the nations around to beware of pride; 10—17. (3) He must leave it to the Egyptians, through the ruin of the Assyrians, to foresee their own; 18.

AND it came to pass, in the eleventh year, in the third month, in the first day of the month, that the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatness?

3 Behold, the Assyrian was a cedar in Lebanon, with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.

6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chesnut trees were not like his branches; not any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.

10 Therefore thus saith the Lord God, Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.

12 And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the vallies his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord God, In the day when he went down to the grave, I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

17 They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.

18 ¶ To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXII.

Contains two lamentations over the ruin of the Egyptians by the Chaldeans, which were probably suggested to the prophet on two different sabbaths: 1, 17. It is represented by two similitudes: (1) The killing of a mischievous lion, or a whale, ercodile, or some such devouring sea monster, attended with great terror and a fearful darkness; 1—16. (2) The pompous funeral of a great general of an army, welcomed to the grave of ruin, along with the Assyrians, Persians, Scythians, Edomites, Phenicians, &c. 17—32.

AND it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the LORD came unto me, saying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst thy rivers.

Or dragon. Ch. 29. 3. Is. 27. 1. & 51. 9. Ps. 74. 13, 14.

Ch. 34. 18. Rev. 16. 13, 14.

And the greater men's height, the more ruinous is their fall. But how unhappy it is that men cannot excel in earthly things without creating envy to themselves! It is highly necessary that they who have power and wealth should use it for the protection and comfort of others around; and that God's hand should be carefully observed in the advancement of the great men of the earth. He, as Judge, pulls down one king and kingdom, and sets up another. And often their ruin comes upon them just after they seemed most fixed and flourishing. The more proud and imperious they are, the greater is like to be their disgrace and contempt. They who were courted in their prosperity will be deserted and spoiled in the day of adversity; and their fall will probably involve multitudes in terror or ruin. And let us always remember that God intends every providential stroke as a warning to others; that, when proud presumptuous sinners are cast down, all around may mortify their lusts, and be clothed with humility.

CHAP. XXXII. Ver. 2—10. Pharaoh is full of cruelty and violence to the nations around; and, with his great armies, disturbs their peace and spoils their country. But I will quickly conduct thee to Cyrene, where the bulk of thine army shall be destroyed and lie unburied. After which, Egypt itself, by inter-

Before Christ
Ch. 29. 3. Is.
18. 6. & 24. 6.
Rev. 19. 17,
18.
2 Pet. 2. 6.
1 Cor. 10. 11.
Deut. 13. 9.
11. Neh. 13.
18. Dan. 5. 22,
23. Ps. 119.
120. ch. 23.
17. Job 7. 4,
13. & 40. 2,
11. 12.
† Or stand upon
themselves, for
their height.
Ch. 32. 18—
32. Ps. 82. 7.
Job 24. 23.
2 Sam. 14. 14
Ezek. 12. 7.
Ps. 49. 10.
Hab. 1. 27.
Nah. 1—iii.
ch. 32. 22, 23,
Zeph. 2. 13—
15.
† Ver. 3, 4. Is.
xv. xvi. Nah.
2. 8, 10. & 3.
19. 2 Sam. 15.
30.
e Assyria.
Ver. 3.
† Heb. to be
black.
Ch. 26. 15.
Rev. 11. 13. &
18. 9—19. Is.
26. 9, 11. Fs.
119. 120.
Ch. 32. 18, 12.
Is. 14. 15.
Ch. 32. 31.
Is. 14. 8—17.
Nah. 3. 19.
Hab. 2. 17.
Ch. 32. 20—
30. Is. 14. 9.
Ps. 9. 17.
Prov. 14. 32.
Rom. 2. 8, 9.
k Ch. 30. 21, 22.
24. 25. Nah. 2.
13. & 3. 17,
18.
l Ver. 3, 6, 10,
11. ch. 30. 8.
& 32. 21.
Lam. 4. 20.
Dan. 4. 12, 14.
m Ver. 2, 14.
ch. 32. 19.
n Ch. 28. 10. &
32. 19, 20, 32,
&c. Jer. 9. 25,
26. & 25. 9,
&c.
Ch. 28. 22.
Ps. 52. 7. with
ch. 31. 31. &
36. 11. Gen.
41. 26. Exod.
12. 11. Mat.
13. 19. & 20.
26. 28. i. e.
an emblem of
them.

CHAP. XXXI. Ver. 3—6. The kingdom of Assyria arrived at an astonishing extent of dignity and power, ruling over and protecting many nations: and their king was exceedingly exalted. Their fruitful soil, enriching commodities, prudent administrations, and traffic with, or conquest of, nations rendered it more powerful and extensive than any kingdom on earth. All the nations about were either under its dominion or courted its friendship. 13—17. Upon the fall of the Assyrian monarchy the conquering nations made a prey of it, and glutted themselves with the spoils thereof: Let therefore no princes nor kingdoms be puffed up with a conceit of themselves because of present prosperity, as they must all, in their turn, be reduced and ruined. When the Assyrian monarchy was destroyed, it struck a general terror into all its friends, dependants, and neighbours, and put a stop to all trade:—and while the Assyrians and their neighbours bewailed the disaster, the great kings and kingdoms, which had been before reduced, rejoiced to see Assyria in like manner ruined, and to see its ruins and dependants brought to destruction.

REFLECTIONS UPON CHAP. XXXI.—Kings and kingdoms may flourish and shine for a time in great pomp and grandeur, and yet must certainly fall at last.

Before Christ
cir. 587.Ch. 12. 13.
& 17. 20.
Hos. 7. 12.
Jer. 16. 16.
Hab. 1. 14.
17. ch. 29. 12.Ch. 29. 5. &
31. 12. 1 Sam.
17. 44. 2 Sam.
14. 14. Ps. 83.
9. 10. & 74.
14. & 79. 2, 3.
Is. 14. 19. &
34. 2—7. &
18. 6. Jer. 8.
2. & 25. 33.
Joel 3. 14. ch.
39. 17—19.
Rev. 19. 17.
18. Ps. 110. 5,
6.Is. 34. 3, 7, &
15. 9. Rev. 14.
20. & 16. 3—
6. ver. 5.* Or the land of
thy swimming.* Or extinguish.
Job 18. 5, 6.
Ps. 37. 36.
Prov. 10. 7.Is. 13. 10. &
34. 4. Amos
8. 9, 10. Joel
2. 31. & 3. 15.
Exod. 10. 21.
Rev. 16. 10.
Mat. 24. 29.
Rev. 6. 12—
14. ch. 30. 3,
18.† Heb. light of
the light in
heaven.† Heb. them
dark.* Heb. provoke
to anger, or
grief. Rev. 11.
18. & 18. 10,
15.Ch. 29. 12.
& 30. 23. 26.
or Jer. 25. 9—
25.Exod. 15. 14
—16. ch. 27.
35. & 26. 16.
& 30. 9. Lev.
26. 36. Deut.
28. 65, 68.Ch. 29. 18, 19.
& 30. 10—12.
& 26. 7. Is.
xix. Jer. xlv.Ch. 29. 8, 11.
& 30. 12. with
Is. 31. 3. Gen.
41. 2. their
horses and
cattle.Ver. 2. ch.
34. 18. Rev.
17. 15. Exod.
1. 22. 2 Kin.
23. 33.Ps. 23. 2. Josh.
23. 1. ch. 34.
18, 25. 26.
Prov. 11. 10.
Nah. 3. 19.
the nations
about shall
enjoy great
quietness.† Heb. desolate
from the fulness
thereof, i. e.
of people,
corn, and cat-
tle. Ch. 29. 8
—12. 19, 20.
& 30. 10—12.
Ps. 107. 34.Ch. 6. 7. &
30. 26. Lev.
10. 3. Ps. 9.
16. & 83. 8. &
58. 10, 11. Is.
5. 16. & 26. 9,
11.Ver. 2.
2 Sam. 1. 17.
& 3. 31. 2 Chr.
35. 25. Jer. 9.
17.Ch. 1. 2. &
29. 1. 17. &
30. 20. & 31.
1. ver. 1.Ver. 2. 16. Is.
15. 5. & 16.
9. Mic. 1. 8.Ch. 43. 13.
Jer. 1. 10.
Hos. 6. 5.
Lam. 3. 55.
ch. 3. 18. &
26. 17.

3 Thus saith the Lord God, I will therefore spread out my net over thee with a company of many people, and they shall bring thee up in my net.

4 Then will I leave thee upon the land; I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee.

7 And when I shall put thee out I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.

9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

¶ For thus saith the Lord God, The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations all of them; and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God.

15 When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the Lord.

16 This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude, saith the Lord God.

¶ It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the Lord came unto me, saying,

18 Son of man, wail for the multitude of Egypt, and cast them down,

even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down to the pit.

19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes.

21 The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

22 Ashur is there and all her company: his graves are about him: all of them slain, fallen by the sword:

23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, who caused terror in the land of the living.

24 There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, who are gone down uncircumcised into the nether parts of the earth, who caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

25 They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain.

26 There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they shall not lie with the mighty that are fallen by the uncircumcised, who are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword.

29 There is Edom, her kings, and all her princes, who with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There be the princes of the north all of them, and all the Zidonians, who are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall

Before Christ
cir. 587.Ch. 31. 14,
17. Is. 14. 15.
ver. 21. 24, 25.
27, 29.Ch. 28. 10. &
31. 2, 18.
Is. 14. 9—15.
& 47. 1, 2.
ver. 21. 24—
32.Ver. 21. 24,
29, 30. Jer. 9.
25, 26. i. e.
Heathen na-
tions.Ch. 29. 8—
12. & 30. 10
—12. 24, 25.
Jer. 15. 2, 3.
Or the sword
is laid.Is. 1. 31. &
14. 9—15. ver.
27. Luke 16.
23.Ver. 19, 24,
26, 32. Prov.
14. 32. Ps. 9.
17.Ch. xxxi. Nah.
i—iii.
Ch. 26. 20. Is.
14. 15.Ver. 25, 26.
Or dismayed.
Job 28. 13.
Ps. 27. 13. &
116. 9. & 142.
5. ch. 26. 20.Gen. 10. 22.
& 14. 1. Jer.
49. 34—38.
Dan. 8. 3. &
Pet. 1. 12.Ch. 26. 19. &
31. 14, 17.
see ver. 18.Bier or coffin.
2 Sam. 3. 31.
Luke 7. 14.Ver. 23.
Ch. 28. 10.
see ver. 19, 21.
24, 29, 30.Ps. 52. 5. &
142. 5. see ver.
23.Gen. 10. 2.
ch. 27. 13. &
38. 2, 5. & 39.
1—4. i. e. Scy-
thians, Tar-
tars, Turks.Is. 14. 18, 19.
& 1. 31. Job.
3. 14, 15. ver.
21.Heb. with
weapons of
their war. Is.
54. 17.Punishment
of their cruel-
ties. Lev. 5.
10. Ps. 49. 1.
ch. 18. 40.
Prov. 14. 22.Ver. 2. Ps.
37. 35, 36.
Dan. 2. 35, 3.Gen. 25. 30.
& xxxvi. ch.
xxv. xxxv.
Jer. 49. 7—
22. Obad.
Mal. 1. 3, 4.† Heb. given
or put.Ch. 26. 16.
Jer. 49. 23—
27. ch. xxvi.
xxviii. or
xxxviii. xxx.Gen. 10. 1.
ch. 28. 21—
23. Jer. 25.
22. Is. xlviii.

fine wars, and by the invasion of the Chaldeans, shall be a scene of bloodshed and confusion: all ranks, king, queen, nobles, magistrates, and commons, any,

the most understanding persons of the nation, shall be disgraced, conformed, and ruined, to the terror of the countries around.

be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God.

32 For 'I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, even 'Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXIII.

Now Ezekiel returns to the Jews. He must tell them (1) That he was among them as a prophet and watchman, and was accountable to God for his faithfulness; 1—9. (2) That, as the peculiar people of God, they were on exact trial for their behaviour; and that, however wicked they had been, they should not perish, if penitent; and that, however righteous they had been, they should perish, if obstinate apostates; 10—20. (3) He must warn those whom the Chaldeans left in Judea, after the taking of Jerusalem, that, notwithstanding their vain hopes, they should be utterly ruined, on account of their persisting in their wickedness; 21—29. (4) A rebuke is tendered to his hearers at Babylon, for their derision of, and hypocritical attendance on, his instructions; 30—33.

A GAIN the word of the LORD came unto me, saying,

2 Son of man, 'speak to the children of thy people, and say unto them, *When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their 'watchman:

3 If, when 'he seeth the sword come upon the land, he 'blow the trumpet, and warn the people;

4 Then †whosoever 'heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, 'his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But 'he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, 'and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, 'he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 'So thou, O son of man, I have set thee a watchman unto the house of Israel; 'therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, 'O wicked man, thou shalt surely die; 'if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, 'if thou warn the wicked of his way to turn from it; 'if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 ¶ Therefore, O thou son of man, 'speak unto the house of Israel, Thus ye speak, saying, 'If our transgressions and

our sins be upon us, and we pine away in them, 'how should we then live?

11 Say unto them, As I live, saith the Lord God, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: *turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, 'the righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.

13 'When I shall say to the righteous that he shall surely live; 'if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but, for his iniquity that he hath committed, 'he shall die for it.

14 Again, when I say unto the wicked, 'Thou shalt surely die; 'if he turn from his sin, and do 'that which is lawful and right;

15 If the wicked restore the pledge, give again that he hath robbed, walk in 'the statutes of life without committing iniquity; 'he shall surely live, he shall not die.

16 'None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 ¶ Yet the children of thy people say, 'The way of the LORD is not equal: but, as for them, their way is not equal.

18 'When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 'But, if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, 'The way of the LORD is not equal. O ye house of Israel, 'I will judge you every one after his ways.

21 ¶ And it came to pass in the 'twelfth year of our captivity, in the tenth month, in the fifth day of the month, that 'one that had escaped out of Jerusalem came unto me, saying, 'The city is smitten.

22 Now 'the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and 'my mouth was opened, and I was no more dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, 'they that inhabit

REFLECTIONS UPON CHAP. XXXII.—Ministers must weep and tremble at the words of God, that they may affect others therewith. Alas, how the restless ambition and implacable resentment of proud princes disturb the world! But the brandished sword of God's judgments shall at last overwhelm them with consternation, terror, and ruin. Hardened sinners often fret and murmur under God's tremendous threatenings, instead of humbling themselves. And they, who with complacency admired the pomp of this world, with terrible astonishment behold its ruin. The mighty nations who delighted in war, shall find enough of it at last. And no multitudes, wealth or power, can avail, either to withstand the wrath or to move the pity of God. After all the noise and pomp of men, he can bring them down to the most mean and abject appearances. Alas! that dreadful devourers are sin and death! Yea, the terrors of God shall prevail when those of men are for ever subdued. Awful indeed will be that assembly when the dead, small and great, shall stand before him.

CHAP. XXXIII. Ver. 10, 11. They cavil, and say if we are thus miserable, and are long punished for our iniquities, how can we be ever delivered and restored to prosperity? But how assuredly that I take no pleasure in punishing you, wicked as you are; but had rather you should repent of your wickedness, that I might accomplish my promises of mercy to you. Why then do ye not, without a moment's delay, heartily repent and return? Why do ye continue to ruin yourselves, and provoke me to destroy you? N. B. The death and life here, as well in chap. xviii. and iii. primarily denote the temporal misery or happiness of the Jews: the first of which might have been prevented, and the latter might have been obtained, by repentance and righteousness, though not properly evangelical or infallibly persevering. 24. They whom the Chaldeans have left in the desolated country of Judea, far from lamenting their sins and desolations, and the captivity or death of their brethren, boast that, being Abraham's seed, and especially considering their number, they shall be able to keep possession of the country.

Before Christ
cir. 587.

Mat. 3. 8. Is.
51. 2. John 8.
33. Rom. 9. 7.
Mic. 3. 11.
2 Kin. 25. 12.
23—24.
Ps. 30. 6.
1 Thes. 5. 3.
Gen. 9. 4.
Lev. 3. 17. &
7. 7. 26. & 17.
10. & 19. 26.
Deut. 12. 16.
Ch. 18. 6. &
8. 16. Job 31.
26. 27.
Ch. 9. 9. & 22.
6. 9. 27.
Use violence
and murder.
Gen. 7. 40.
Mic. 3. 2. 3.
Zeph. 5. 3.
Jer. 2. 13. ch.
xvi. xxii.
Ch. 18. 6. &
23. 11.
Ver. 25. Ps.
50. 16—22. &
94. 20. 21.
Jer. 15. 2. 3.
& xli—xlv.
ch. 5. 12. 17.
& 6. 11. & 59.
4.
Heb. to devour
Aim.
1 Sam. 22. 1.
& 23. 14.
Judg. 6. 2.
1 Sam. 13. 6.
Jer. 9. 11. &
16. 16. & 25.
11. & 44. 2. 6.
22. ch. 6. 14.
2 Chr. 36. 21.
Heb. desola-
tion and deso-
lation.
Ch. 7. 24. &
24. 21. & 30.
6. 7.
Ch. 6. 2. &
36. 4.
Ch. 6. 7. Is.
26. 9. 11. Ps.
9. 16. & 83.
17. 18.
Is. 3. 11. Jer.
2. 19. 20. Is.
i—iii. ix. lix.
Jer. ii—xix.
ch. vi—xxiv.
Hos. i—xiii.
Amos ii—ix.
Zeph. i—iii.
2 Kin. 17. 7—
23.
Or of.
Ver. 31. Is.
29. 13. & 58.
2. Mat. 15. 8.
2 Chr. 36. 16.
Heb. according
to the coming of
the people. Ps.
78. 36. 37. Is.
58. 2. ch. 8. 1.
& 14. 1. &
20. 1.
Or my people
sit before thee.
Jer. 43. 7.
Jam. 2. 23.
Heb. they
make loves, or
jest. Is. 29.
13. Mat. 15. 8.
ver. 32.
Mat. 13. 22.
& 19. 22.
Luke 16. 14.
15.
Heb. a song of
loves.
Ver. 31. Jer.
3. 7. Jam. 1.
22. 23.
Or is come.
Ch. 7. 2. 6.
10. ver. 21.
1 Sam. 5. 20.
Ch. 24. 27. &
2. 5. 2 Kin. 5.
8.

those wastes of the land of Israel speak, saying, 'Abraham was one, and he inherited the land: but we are many, 'the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord God, 'Ye eat with the blood, and 'lift up your eyes toward your idols, and 'shed blood: and shall ye possess the land?

26 Ye 'stand upon your sword, 'ye work abomination, and 'ye defile every one his neighbour's wife: and 'shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord God, As I live, 'surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts †to be devoured, and they that be in the forts and in the 'caves shall die of the pestilence.

28 For 'I will lay the land ||most desolate, and the 'pomp of her strength shall cease; and 'the mountains of Israel shall be desolate, that none shall pass through.

29 'Then shall they know that I am the LORD, when I have laid the land most desolate, 'because of all their abominations which they have committed.

30 ¶ Also, thou son of man, the children of thy people still are talking *against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, 'Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come unto thee 'as the people cometh, and †they sit before thee as my people, and they 'hear thy words, but they will not do them: for with their mouth 'they shew much love, but their heart 'goeth after their covetousness.

32 And, lo, thou art unto them as †a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for 'they hear thy words, but they do them not.

33 And, when this cometh to pass, (lo, it *will come), then 'shall they know that a prophet hath been among them.

CHAP. XXXIV.

With xxxvi—xlvi. represent the state of the Jewish nation after their captivity and present dispersion. This contains (1) God's high charge against the Jewish rulers, in church and state, for their self-enrichment, negligence, unskilfulness, and unfair oppression, in the management of public affairs; 1—6, 8; and his wrathful discharge of them from their office; 7—10. (2) His gracious promise that he himself would take the management of his flock or people into his own hand, and effectually bring them back from their captivity, and redress all their grievances; 11—16. (3) Another charge against the rich and powerful Jews, for their oppression of their poor brethren, and

a threatening of punishment; 16—22. (4) Another promise of his sending Jesus Christ in due time, as the great, good, and famous, Shepherd of his people, under whom they should have remarkable peace, protection, comfort, provision, liberty, and honour, attended by the special presence of God, and relation to him; 23—30. These promises will be especially accomplished in the millennium. [See Introduction, the last page of chap. iv.]

AND the word of the LORD came unto me, saying,

2 'Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds, Wo be to the shepherds of Israel that 'do feed themselves! should not the shepherds 'feed the flocks?

3 'Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.

4 'The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with 'force and with cruelty have ye ruled them.

5 And they were scattered, 'because there is no shepherd: and they became meat to all the beasts of the field when they were scattered.

6 'My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and 'none did search or seek after them.

7 ¶ Therefore, ye shepherds, hear the word of the LORD;

8 As I live, saith the Lord God, 'surely because 'my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord God, 'Behold, I am against the shepherds, and I will 'require my flock at their hand, and 'cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for 'I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord God, 'Behold, I, even I, will both search my sheep and seek them out.

12 'As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will 'deliver them out of all places where they have been scattered in 'the cloudy and dark day.

13 And 'I will bring them out from

for God's ministers and ordinances, who have no real love to them! Oft hearers have their fancies pleased, who never get their consciences touched, the hearts renewed, or lives sanctified, by what they hear. And nothing more effectually prevents the efficacy of the gospel than a covetous heart. Neither scottiers nor hypocrites shall be able to defeat the threatenings of God, and they, who would not improve his mercies, shall know their value by wanting them.

CHAP. XXXIV. Ver. 2—5. These rulers regard only their own interest, not the welfare of the people. By oppression and murder they seize upon the estates of the rich: they have not supported, relieved, or comforted, such were fallen into decay or distress: they have not relieved or redressed the wrong of the oppressed: they have not restored to their right such as, by the violence of others, had been forced to quit their lands: nor have they attempted to reform the wanderers in wickedness, but have tyrannized over them in the

Before Christ
cir. 587.

Ch. 2. 1. 3. 6.
8. & 3. 1. 3. 4.
10. 17. 25. &
4. 1. 16. & 5.
1. & 6. 2. & 7.
2. & 8. 5. 6. 8.
12. 15. 17. &
14. 2. 4. 15.
Jer. 23. 1. &
2. 8. 14. 56. 1.
Ch. 22. 25.
27. Mic. 3.
1—3. Zeph. 3.
3. Luke 20.
47. Rom. 16.
18. 2. Pet. 2. 3.
Is. 56. 11. 12.
Ps. 78. 71. 72.
Rom. 13. 4.
2 Sam. 5. 2.
John 21. 15.
Acts 20. 28.
1 Pet. 5. 2.
Jer. 23. 2.
Zech. 11. 16.
Zech. 11. 5.
16. Mic. 3. 3.
1 Kin. 21. 13.
—15. ch. 22.
25. 27. Rev.
17. 4. 6.
Ver. 15. 16.
Mat. 9. 36.
Luke 15. 4.
Mat. 10. 6. &
11. 5. 2 Tim.
2. 24. 25.
Exod. 1. 13.
14. Jer. 22.
13. 1 Cor. 1.
24. 1 Pet. 5. 3.
Zech. 11. 5.
16.
Or without a
shepherd: and
so ver. 8. 12.
Jer. 40. 11. &
12. 9. & 50. 6.
Is. 56. 9. Mat.
9. 36. Zech.
13. 7. 1 Kin.
22. 17. 36.
Ver. 5. ch. 7.
16. Jer. 13. 16.
& 40. 11. 12.
Lam. 4. 14.
Deut. 28. 64.
& 32. 26. L.
26. 33.
Jer. 5. 1. Is.
59. 16. Ps.
142. 4. ch. 22.
30.
Ps. 12. 5. &
72. 12—14.
Ver. 2—6.
Jer. 23. 1. 2.
Zech. 11. 5.
16.
Jer. 23. 2.
Zech. 10. 3.
ch. 22. 25—
31. & 13. 8.
Ch. 3. 18. 20.
& 33. 6. 8.
ver. 1. 16. 1.
20. Heb. 13.
17.
Jer. 52. 9—
11. 24—27.
39. 6.
Ps. 12. 5. &
72. 12—14.
102. 20.
Ps. 80. 1. &
23. 1. Mat.
11. Luke 14. 2.
10. Is. 56. 8.
Jer. 23. 3. &
30. 3. & 31.
Heb. according
to the seeking
2 Cor. 7. 12.
& 11. 28.
John 10. 11.
1 Pet. 5. 3.
Ver. 13.
Joel 2. 2. So
1. 7. Amos
18. 20. Zeph.
1. 15. Is. 8. 2.
22. Acts 14. 2.
Ch. 11. 17.
20. 41. & 28.
25. & 36. 24.
& 37. 21. 25.
& 38. 8. &
27. See Jer.
23. 3. 8. &
3. 18. & 5.

REFLECTIONS UPON CHAP. XXXIII.—One faithful minister or magistrate may be of great service to a country or nation. Yet much care and faithfulness is necessary in the work of either. And it is a great mercy that, when they cannot be so useful to others as they wished, they may save themselves. They, who have hardened themselves in presumption, generally at last sink into, and harden themselves in, despair. Yet certain and delightful is it that God hath no pleasure in the ruin of sinners; and that he is infinitely sincere and earnest in his calls to repentance. But sinners must repent or be damned. Holiness and happiness, obstinate sinning and misery, are inseparably connected in God's purposes, oracles, and providences; nor does the escaping one stroke secure the hardened transgressor from imminent ruin.—To what a fearful pitch of profaneness are they arrived, who can make common calamities the matter of their joy, or important discourses the object of their derision! And yet faithful ministers are a common object of contempt and hatred, and a common subject of discourse in the places where they live. And, alas, many pretend great fondness

before Christ
cir. 587.

Ch. 6. 2. ver.
4. ch. 36. 8—

Ps. 23. 1—6.
& 34. 8—10.
Is. 8. 20 &
25. 6. & 1. v.

Jer. 31. 10—
14. & 33. 12.
Is. 49. 9, 10.
& 65. 9, 10.

Hos. 2. 15—
14. Zeph. 3.
13. Is. 2. 2—5.
Mic. 4. 1—4.

Ver. 4. 1—
14. M. c. 4. 6.
Is. 40. 11. &
61. 1—3. Mat.

15. 24. & 18.
11. John 10.
11. Luke 19.
10.

Ver. 17—22.
ch. 39. 18.
Amos 4. 1.
Is. 10. 16. &
5. 17. Deut.

32. 15. 22.
with Ps. 22.
29.

Ver. 15. 10.
20. ch. 20. 37.
38. Zech. 10.
3. Mat. 25. 32.

* Heb. small
cattle of lumb
and kids.

† Heb. great he-
goats.

* Ver. 2. 3.
Deut. 32. 14.
15. Mic. 2. 2.
Ch. 2. 2.

Mat. 23. 13. &
15. 6. 9.
See ver. 16.
17. 22. Is. 3.

10. 11. Rom.
2. 7—0.
Mat. 25. 32.
Ps. 22. 12. &
68. 31. & 120.

5—7. Dan. 8.
3. 5. ver. 17.
Ps. 12. 5. &
72. 12—14. &
162. 20. Is.

45. 17. 22.
Jer. 23. 6.
Hos. 1. 7.
Ch. 37. 24.

Is. 40. 11. Jer.
23. 4. 5. John
10. 11. Heb.
13. 20. 1 Pet.

2. 25. & 5. 4.
* Is. 42. 1. &
49. 3. 6. & 11.
1. & 9. 7. &
7. 14. Jer. 22.

5. & 30. 9. 21.
Hos. 3. 5. ch.
37. 24. Rev.
22. 16.

Gen. 17. 7.
Exod. 19. 5. 6.
Jer. 30. 22. &
31. 33. & 32.

38. ch. 11. 20.
* 36. 28. &
37. 23. 27.
Zech. 13. 9.

* Josh. 5. 14.
15. Dan. 12. 1.
Acts 5. 31.
Mat. 28. 18—

20. Ps. 2. 6.
Is. 9. 6. 7.
Luke 1. 32.
33. Eph. 1. 21.

22. Phil. 2.
9. 11. Heb. 2.
9. 10.
Ch. 37. 26.

Jer. 31. 31. &
63. 6. 9. & 32.
39. 40. Is. 11.
6—9. & 35. 9.

Hos. 2. 18.
Ver. 27. 28.
ch. 37. 26.
Jer. 23. 6. &
33. 16. & 30.

10. Job 5. 23.
Ps. 4. 8.
Gen. 12. 2. Is. 19. 24. Zech. 8. 13. 23. Hos. 2. 21—23.

unmerciful manner:—so that, by the ill conduct of their rulers, and the violence of enemies, they are either destroyed, or forced, as captives or fugitives, into other countries, and their wealth is made a spoil.

16, 17, 20, 22. While I redress the manifold grievances of the poor and oppressed, I will, by righteous judgments, destroy their wealthy and powerful oppressors; I will, in righteousness, make an effectual difference between the weaker and stronger part of my people; cherishing the former, and restraining the violence and fury of the latter.

18, 19, 21. Think ye it a small crime to enjoy my enlarged blessings yourselves alone, but ye must disturb the poor in the possession of their small estates, and consume them by your illegal oppression;—Yea, ye oblige them to live upon the remains of what ye have destroyed, and molest and vex them by your injustice and violence.

23. Jesus Christ is called *David*, because he was his promised seed and glorious antitype, and called *God's servant*, because, as mediator, he performs the debased and honorary work of our salvation, appointed him of the Father. He is called a *Shepherd*, to denote his careful gathering, protecting, guarding, providing for, feeding, and healing his people. And he is called a *Plant of Renown* (ver. 29), because, being low in his humiliation, he is infinitely excellent in himself; and is, and will for ever be, infinitely famous among angels and men.

25. I will establish with them my covenant; by virtue of which they shall enjoy all kinds of blessings; and wicked men, who oppress and devour others, shall either be converted or destroyed to such a

the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord God.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

17 And, as for you, O my flock, thus saith the Lord God, Behold, I judge between cattle and cattle, between the rams and the goats.

18 Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And, as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord God unto them, Behold, I, even I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey, and I will judge between cattle and cattle.

23 And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

24 And I the Lord will be their God, and my servant David a prince among them: I the Lord have spoken it.

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them and the

places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid.

29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.

31 And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.

CHAP. XXXV.

Contains (1) A charge drawn up against the Edomites, as representing all the enemies of God's people for their malice and spite; 5, 6, 10—13, 15. (2) A denunciation of ruin, on account thereof, that God will prove their enemy; 3: Lay their land most desolate; 4, 6—9: and continue it so when other countries should be restored to their wonted felicity; 14, 15.

MOREOVER, the word of the Lord came unto me, saying,

2 Son of man, Set thy face against mount Seir, and prophesy against it,

3 And say unto it, Thus saith the Lord God, Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end:

6 Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: since thou hast not hated blood, even blood shall pursue thee.

* Or hatred of old. † Heb. poured out the children. ‡ Heb. hands. b Ch. 7. 6. & 21. 25. 29. Ps. 137. 7. Jer. xxxix. lii. Ver. 3, 4, 7—9. Is. 34. 5—8. Jer. 25. 9. 21. & 49. 12, 13. ch. 25. 14. Lam. 4. 21, 22. Obad. 9. 10, 15, 16. Mal. 1. 3, 4. Ps. 109. 17. Mat. 7. 2.

degree, that, in the most barbarous and dangerous places, there shall be nothing but safety and comfort.

REFLECTIONS UPON CHAP. XXXIV.—If the dignity and power of men do not restrain them from sin, it will not exempt them from reproof, excuse their impenitence, or avert God's judgments. Alas! miserable is the case of nations and churches when magistrates and ministers mind only their own temporal interests, neglect their duty, plague, oppress, and mislead their people. And most dreadful will be their account and condemnation at last. Soon will God deprive them of that power which they have abused. And, if they will neglect their part, God will, at their expense, and for the welfare of his people, perform his, and neither slumber nor sleep. If they harden the wicked, and discourage the righteous, he will comfort the distressed and ruin the presumptuous. And they who would engross every thing to themselves, and who grudge that any can live beside them, shall be awfully reckoned with at last. But every loss, every trouble, is completely balanced to them who have Jesus Christ, and God in him, for their ALL and IN ALL. Glorious and renowned is his person, office, and work; rich and stable the new covenant made with him, and with us in him; and complete the safety, and unbounded and innumerable the blessings, of his kingdom!

before Christ
cir. 587.

Ps. 68. 9, 10
Mal. 3. 10.

Lev. 26. 4.
Ps. 85. 12. &
1. 3. Is. 4. 2.
& 35. 2. & 65.
10. Jer. 31. 12
—14, 24, 25.

Ver. 10, 22.
Is. 14. 1—3. &
9. 4. & 10. 27
Jer. 25. 14. &
30. 8.

Ch. 28. 26. &
37. 26. & 39.
26—29. Jer.
23. 6. & 30
10. & 46. 27
ver. 25. ch. 36.
15. Is. 55. 9

Is. 11. 1. & 4
2. & 53. 2.
Jer. 23. 5. &
33. 15. Zech.
6. 12. & 3. 8.

* Or for renown
Is. 9. 6.

Heb. taken
away. Ver. 26,
27. ch. 36. 29.
Is. 49. 9, 10.

Ch. 36. 3, 6.
15. & 25. 26.
Ch. 16. 62.

2 Tim. 1. 12.
Acts 27. 23.
Ps. 91. 2.
John 20. 28.

Exod. 19. 5.
6. 1 Pet. 2. 9.
Ps. 80. 1. &
100. 3. John
10. 11. ch. 36.
38. Prov. 8. 4.
John 3. 16.

Ch. 33. 1. &
34. 1. & c.

2 Pet. 1. 21.
2 Tim. 3. 16.
Ch. 6. 2. &
20. 46. Eph. 6.

19. Acts 4. 19.
Gen. 36. 6—9.
Deut. 2. 5.

Ps. 137. 7.
Is. 21. 11. &
xxxiv. Jer. 9.
25. 26. & 25.

9. 21. & 27. 3.
& 49. 7—22.
Lam. 4. 21, 22.
Joel 3. 19.

Amos 1. 11,
12. & 9. 12.
Obad. Mal. 1.
3, 4. ch. 25. 12

—14. & 32.
29. & 36. 2.

Heb. desola-
tion and desola-
tion. Is. 34.
8—15. Jer. 49.

17, 18, 20.
Obad. 16. Joel
3. 19. ch. 25.
13, 14.

Ver. 9, 12, 15.
ch. 6. 7. & 7.
4, 9. Ps. 9. 16.
& 83. 17, 18.
& 58. 11.

Ps. 137. 7.
ch. 25. 12.
Amos i. ii.
Obad. 10—14.
ver. 6, 10—15.

7 Thus will I make mount Seir^k most desolate, and cut off from it him that passeth out and him that returneth.

8 And^l I will fill his mountains with his slain men: in thy hills, and in thy vallies, and in all thy rivers, shall they fall that are slain with the sword.

9^m I will make thee perpetual desolations, and thy cities shall not return; and ye shall know that I am the LORD.

10 Because thou hast said, "These two nations and these two countries shall be mine, and we will possess it; °whereas the LORD was there:

11 Therefore, as I live, saith the Lord God, °I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and °I will make myself known among them when I have judged thee.

12 And^r thou shalt know that I am the LORD, and that °I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us °to consume.

13 Thus with your mouth ye have °boasted against me, and have multiplied your words against me: I have heard them.

14 Thus saith the Lord God, When °the whole earth rejoiceth °I will make thee desolate.

15 As thou °didst rejoice at the inheritance of the house of Israel because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it; and °they shall know that I am the LORD.

CHAP. XXXVI.

And twelve following, are an explication of the promissory part of ch. xxxiv. This contains (1) Predictions relative to the temporal state of the Jews after their captivity and dispersion; that, notwithstanding their present desolation and misery, and the triumph of enemies, their grievances should be redressed, and themselves restored to their country, and multiplied in it, amidst permanent honour, peace, and plenty; 1—15, 24, 33—38, 28—30. (2) Predictions relative to their spiritual state, that, notwithstanding their abominable and self-destructive iniquities, God, for his name's sake, would pardon their iniquities, reform them from their idolatries, renew their natures, and, by his Spirit, render them holy, happy, and deeply penitent, in answer to their prayers; 16—23, 25—33, 37, 38.

ALSO, thou son of man, prophesy unto the °mountains of Israel, and say, Ye mountains of Israel, hear the °word of the LORD:

2 Thus saith the Lord God, °Because the enemy had said against you, Aha, even °the ancient high places are °our's in possession:

3 Therefore prophesy and say, Thus saith the Lord God, °Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and °ye are taken up in the lips of talkers, and are an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord God, Thus saith the Lord God to °the mountains and to the hills, to the °rivers and to the vallies, to °the desolate wastes, and to the cities that are forsaken, which became a prey and derision to °the residue of the heathen that are round about;

5 Therefore thus saith the Lord God, Surely °in the fire of my jealousy have I spoken °against the residue of the heathen, and against all Idumea, who have appointed °my land into their possession °with the joy of all their heart, with despiteful minds to cast it out for a prey.

6 Prophecy therefore concerning the land of Israel, and say unto the mountains and to the hills, to the rivers and to the vallies, Thus saith the Lord God, Behold, I have spoken in my jealousy and in my fury, because °ye have borne the shame of the heathen:

7 Therefore thus saith the Lord God, °I have lifted up mine hand, °Surely the heathen that are about you, they shall bear their shame.

8 But ye, O mountains of Israel, °ye shall shoot forth your branches, and yield your fruit to my people of Israel, for they are °at hand to come.

9 For, behold, I am for you, °and I will turn unto you, and ye shall be tilled and sown:

10 And °I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded:

11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and °I will settle you after your old estates, and °will do better unto you than at your beginnings: and °ye shall know that I am the LORD.

12 Yea, I will cause men to walk upon you, even my people Israel, and they shall possess thee, and thou shalt be their inheritance, and thou °shalt no more henceforth bereave them of men.

13 Thus saith the Lord God, Because they say unto you, Thou land °devourest up men, and hast bereaved thy °nations;

14 Therefore thou shalt devour men °no more, neither °bereave thy nations any more, saith the Lord God.

15 Neither will I cause men °to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.

16 ¶ Moreover, °the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land °they defiled it by their own way and by their

her friends, and the malice and pride of her enemies, are singularly manifest. God is highly provoked when his enemies lay claim to the peculiar property his offending favourites. And they, who jest at or help forward their misdeeds, may expect similar calamities. Neither men's words nor their deeds are forgiven by God in measuring out his judgments. And implacable malice must be punished with irreparable ruin.

CHAP. XXXVI. Ver. 2, 3, 6. When the Chaldeans, and afterwards the Romans, desolated Judea, the Edomites, and other neighbouring heathens

Before Christ
ch. 36.
1. Heb. 1. 1.
2. 1. 1. 1.
3. 1. 1. 1.
4. 1. 1. 1.
5. 1. 1. 1.
6. 1. 1. 1.
7. 1. 1. 1.
8. 1. 1. 1.
9. 1. 1. 1.
10. 1. 1. 1.
11. 1. 1. 1.
12. 1. 1. 1.
13. 1. 1. 1.
14. 1. 1. 1.
15. 1. 1. 1.
16. 1. 1. 1.
17. 1. 1. 1.
18. 1. 1. 1.
19. 1. 1. 1.
20. 1. 1. 1.
21. 1. 1. 1.
22. 1. 1. 1.
23. 1. 1. 1.
24. 1. 1. 1.
25. 1. 1. 1.
26. 1. 1. 1.
27. 1. 1. 1.
28. 1. 1. 1.
29. 1. 1. 1.
30. 1. 1. 1.
31. 1. 1. 1.
32. 1. 1. 1.
33. 1. 1. 1.
34. 1. 1. 1.
35. 1. 1. 1.
36. 1. 1. 1.
37. 1. 1. 1.
38. 1. 1. 1.
39. 1. 1. 1.
40. 1. 1. 1.
41. 1. 1. 1.
42. 1. 1. 1.
43. 1. 1. 1.
44. 1. 1. 1.
45. 1. 1. 1.
46. 1. 1. 1.
47. 1. 1. 1.
48. 1. 1. 1.
49. 1. 1. 1.
50. 1. 1. 1.
51. 1. 1. 1.
52. 1. 1. 1.
53. 1. 1. 1.
54. 1. 1. 1.
55. 1. 1. 1.
56. 1. 1. 1.
57. 1. 1. 1.
58. 1. 1. 1.
59. 1. 1. 1.
60. 1. 1. 1.
61. 1. 1. 1.
62. 1. 1. 1.
63. 1. 1. 1.
64. 1. 1. 1.
65. 1. 1. 1.
66. 1. 1. 1.
67. 1. 1. 1.
68. 1. 1. 1.
69. 1. 1. 1.
70. 1. 1. 1.
71. 1. 1. 1.
72. 1. 1. 1.
73. 1. 1. 1.
74. 1. 1. 1.
75. 1. 1. 1.
76. 1. 1. 1.
77. 1. 1. 1.
78. 1. 1. 1.
79. 1. 1. 1.
80. 1. 1. 1.
81. 1. 1. 1.
82. 1. 1. 1.
83. 1. 1. 1.
84. 1. 1. 1.
85. 1. 1. 1.
86. 1. 1. 1.
87. 1. 1. 1.
88. 1. 1. 1.
89. 1. 1. 1.
90. 1. 1. 1.
91. 1. 1. 1.
92. 1. 1. 1.
93. 1. 1. 1.
94. 1. 1. 1.
95. 1. 1. 1.
96. 1. 1. 1.
97. 1. 1. 1.
98. 1. 1. 1.
99. 1. 1. 1.
100. 1. 1. 1.

Before Christ
ch. 36.
1. Heb. 1. 1.
2. 1. 1. 1.
3. 1. 1. 1.
4. 1. 1. 1.
5. 1. 1. 1.
6. 1. 1. 1.
7. 1. 1. 1.
8. 1. 1. 1.
9. 1. 1. 1.
10. 1. 1. 1.
11. 1. 1. 1.
12. 1. 1. 1.
13. 1. 1. 1.
14. 1. 1. 1.
15. 1. 1. 1.
16. 1. 1. 1.
17. 1. 1. 1.
18. 1. 1. 1.
19. 1. 1. 1.
20. 1. 1. 1.
21. 1. 1. 1.
22. 1. 1. 1.
23. 1. 1. 1.
24. 1. 1. 1.
25. 1. 1. 1.
26. 1. 1. 1.
27. 1. 1. 1.
28. 1. 1. 1.
29. 1. 1. 1.
30. 1. 1. 1.
31. 1. 1. 1.
32. 1. 1. 1.
33. 1. 1. 1.
34. 1. 1. 1.
35. 1. 1. 1.
36. 1. 1. 1.
37. 1. 1. 1.
38. 1. 1. 1.
39. 1. 1. 1.
40. 1. 1. 1.
41. 1. 1. 1.
42. 1. 1. 1.
43. 1. 1. 1.
44. 1. 1. 1.
45. 1. 1. 1.
46. 1. 1. 1.
47. 1. 1. 1.
48. 1. 1. 1.
49. 1. 1. 1.
50. 1. 1. 1.
51. 1. 1. 1.
52. 1. 1. 1.
53. 1. 1. 1.
54. 1. 1. 1.
55. 1. 1. 1.
56. 1. 1. 1.
57. 1. 1. 1.
58. 1. 1. 1.
59. 1. 1. 1.
60. 1. 1. 1.
61. 1. 1. 1.
62. 1. 1. 1.
63. 1. 1. 1.
64. 1. 1. 1.
65. 1. 1. 1.
66. 1. 1. 1.
67. 1. 1. 1.
68. 1. 1. 1.
69. 1. 1. 1.
70. 1. 1. 1.
71. 1. 1. 1.
72. 1. 1. 1.
73. 1. 1. 1.
74. 1. 1. 1.
75. 1. 1. 1.
76. 1. 1. 1.
77. 1. 1. 1.
78. 1. 1. 1.
79. 1. 1. 1.
80. 1. 1. 1.
81. 1. 1. 1.
82. 1. 1. 1.
83. 1. 1. 1.
84. 1. 1. 1.
85. 1. 1. 1.
86. 1. 1. 1.
87. 1. 1. 1.
88. 1. 1. 1.
89. 1. 1. 1.
90. 1. 1. 1.
91. 1. 1. 1.
92. 1. 1. 1.
93. 1. 1. 1.
94. 1. 1. 1.
95. 1. 1. 1.
96. 1. 1. 1.
97. 1. 1. 1.
98. 1. 1. 1.
99. 1. 1. 1.
100. 1. 1. 1.

REFLECTIONS UPON CHAP. XXXV.—God's ministers must declare nothing but evil against the implacable enemies of Christ and his people. The quarrels of parents often descend to their children; and national antipathies are deeply rooted. Therefore parents should carefully avoid giving bad example to their children, as it may ensnare and ruin them, though themselves should repent. Nothing is more cruel than to insult and oppress the distressed. Even they, who suffer for their sin here, ought not to be trampled on, but pitied. And it shews great baseness, if our own advantage thereby render us glad at the losses and troubles of others. When God's church is in trouble, the constancy and fidelity of

Before Christ
ch. 587.

Jer. 2, 8.
1. v. xv. 18.
Ch. 16 36.
23. & 2. 37.
Is. 24. 25.
2 Kin. 21. 16.
Jer. xv. xxxix.
13. 2 Kin.
xxiv. xxv.

Drug gods.
Ch. 5. 12.
Lev. 26. 33.
Deut. 28. 64.
Is. 5. 5.
Ch. 7. 3, 8, 9.
& 18. 10. &
16. 36-43.
& 18. 30. &
20. 27-34. &
22. 24-31.
& xxiv.

Is. 52. 9.
Rom. 2. 24.
Num. 21-23.
1 Exod. 32. 11
-15. Num.
14. 11, 17.
2 Kin. 18. 30.
35 & 19. 10
-17.

Ch. 20. 9, 14.
22. ver. 22.
23. 31. D ut.
4. 5. Josh. 7.
9. Ps. 106. 8.
& 113. 1. &
xxxv. 18. 43.
25. & 48. 9.
Is. 25. 11.

Ver. 22. 21.
Deut. 7. 7. &
9. 5. Ps. 115.
1. & 106. 8.
Glossy. Lev.
10. 3. Is. 5. 16.
ch. 1. 41. &
38. 11. 23. &
39. 27. & 28.
22.

Is. 126. 2. ch.
38. 22. & 39.
28. Exod. 15.
13-16.
Or your.
Deut. 30. 3.
4. Ps. 4. 7. &
100. 47. Is. 27.
12. 13. & 43.
6. & 19. 12.
& 11. 12. &
56. 8. Jer. 3.
18. & 23. 5.
& 30. 18.
& 31. 8. &
33. 7. ch. 34.
13. & 37. 21.
& 39. 25.

Rom. 11. 25.
26. 32.
Num. 8. 17.
& 19. 13. 18.
19. Ps. 51. 7.
Is. 52. 15.
Eph. 5. 25.
Zeph. 13. 1.
Heb. 9. 14. &
10. 12. & 12.
24.

John 1. 29.
1 John 1. 7.
Rev. 1. 5.
Tit. 3. 5-7.
Acts 13. 39.
Is. 1. 22. & 2.
18. 20. & 17.
7. 8. Jer. 3.
21-25. ch.
27. 23. Hos.
14. 8. Zech.
13. 2.

See ch. 11.
19. Ps. 51. 10.
Jer. 31. 30, 34.
& 32. 39.
Deut. 34. 6.
John 3. 3, 5.
2 Cor. 3. 8.
Gal. 6. 15.
Tit. 3. 3, 5.
Eph. 2. 10.
Gal. 5. 6.

Prov. 1. 23.
Is. 44. 3. 4.
Rom. 8. 9.
Tit. 3. 5. 6.
ch. 37. 14.
Jer. 10. 23.
ch. 37. 24.
2 Tim. 3. 5.
Phil. 2. 12. 13.
Ch. 28. 2. &
37. 21. 22.
ver. 10.

See ch. 11. 20. & 37. 27. Gen. 17. 7. Exod. 19. 5, 6. Deut. 7. 6. Is. 45. 17, 22, 24, 25. & 1.
18 & 43. 25. & 44. 22 Jer. 33. 8. Hos. 14. 4, 8. Zech. 13. 1. Rom. 11. 26. Mat. 1. 21. 1 John
3. 8. ver. 25-27. Ch. 34. 27, 29. ver. 8, 9. Hos. 2. 21, 22, 13. Ps. 65. 9-13. Mat. 6. 33.
1 Tim. 4. 8. Ch. 6. 9 & 16. 61, 63. & 20. 43. Job 42. 5, 6. Is. 64. 6. & 6. 5. Hos. 14. 8.
Jer. 31. 18-20. Ezra ix. Dan. ix. Neh. ix. Jer. 31. 19. Rom. 2. 4. 2 Cor. 7. 1, 11.

survived the common calamities, made a scorn and by-word of the Jews, and assisted to ruin them, in hopes of getting their country. 25, 26, 29. By my word and spirit I will apply to your souls the blood of Christ for removing the guilt and filth of your iniquities, and will reform you from your idolatry and other wickedness: I will renew your hearts, subdue your indwelling lusts, implant in you new principles of holiness; and by my spirit dwelling and acting in you, will effectually determine and enable you to render a cordial and universal obedience to all my commandments.

REFLECTIONS UPON CHAP. XXXVI.—God takes the most compassionate notice of the deplorable condition of his people; and severe are his resentments of the insults and injuries done to them. But numerous, and infallible in ac-

doings: their way was before me as the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:

19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

20 And, when they entered unto the heathen whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land.

21 But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord God, when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments, and do them.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleannesses; and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own

evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.

32 Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

36 Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.

37 Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men; and they shall know that I am the LORD.

CHAP. XXXVII.

(1) By the vision of dry bones, quickened by prophecy, is represented that, however dispersed among enemies, destitute of human help, and dispirited in their own minds, the Jews were in their captivity, or are in their present dispersion, God would, by Cyrus' proclamation and his own influences, animate, help, and gather them to their own land; 1-14. (2) By the uniting of two sticks in Ezekiel's hand is represented that, notwithstanding the old enmity between them, the Jews and ten tribes would, after the captivity, and especially after the dispersion, happily unite, and renounce their idolatries, and under the Messiah enjoy the most comfortable relation to God, abundant peace and prosperity, and holy fellowship with him; 15-28. But this shall have its more excellent fulfilment in the quickening influences of the Holy Spirit, in the erection of the gospel church, and entrance into the millennial blessedness; in the making of Jews and Gentiles one mystical body of Christ, and in the glorious resurrection and heavenly blessedness. [See Introduction, chap. iv. sect. xviii. xix.]

THE hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,

2 And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

complishment, are his promises of grace towards them. What an honour for our earth to be made serviceable to the people of God, and to be improved by them to the ends of his glory! The kingdom of our Lord Jesus Christ is a growing kingdom. Though for a time it be diminished, it quickly recovers, and is replenished. When God returns in mercy to his people, and makes them return in duty to him, their grievances are effectually redressed, and their honour retrieved! marvellously does grace much more abound where sin had abounded; and, even from the wickedness and misery of men, his perfections are more abundantly glorified. What multitudes of rich blessings are, in excellent order, connected together in the new covenant! And the infinite freedom and riches of God's favours powerfully lead men to repentance, holiness, earnest prayer, and abundant devotion.

Before Christ
ch. 587.

See ver. 22.
Deut. 9. 5.
Dan. 9. 19.
Rom. 11. 28.
Ver. 31. ch.
16. 63. Ezra
9. 6.

Rom. 8. 30.
32. Mat. 6.
33. 1 Tim. 4.
8. 1 Cor. 3.
22. ver. 10.
Jer. 3. 18. &
23. 3. 8. ch.
37. 21. Amos
9. 14, 15.

Ver. 9. 10.
with ch. 6. 14.
Jer. 25. 9-
11. 2 Cor. 35.
21. Deut. 29.
23-28.
Ps. 126. 2. &
58. 11. & 64.
9.

Gen. 2. 8, 9.
& 13. 10. ch.
28. 13. Is. 51.
3. Joel 2. 3.
Ver. 4. 35.
ch. 17. 24. &
34. 30. & 37.
14, 28.

Ps. 10. 17.
Jer. 29. 13.
Is. 45. 11, 19.
Ps. 102. 17. &
65. 24. Mat.
7. 7. Phil. 4.
6. Amos 5. 14.
Prov. 3. 5, 6.
Heb. flock of
holy things.
Rom. 12. 1.

Exod. 2. 17.
& 34. 23.
Deut. 16. 16.
2 Cor. 30. 5.
Is. 7. 8. &
35. 18. A. is
2. 5. 9-11.
2. ch. 8. 20-
23.

Ver. 33. 35.
ch. 34. 31.
Jer. 30. 19. &
31. 27. 28. &
33. 12. 13.
Is. 9. 19. 20.
2. ch. 2. 5, 11.
& 8. 4. 5. 20
-22. John 10.
16. Mat. 8.
11. Rev. 7.
4, 9.

Ch. 1. 2. & 3.
22. & 53. 22.
Rev. 1. 10.
Ch. 15. 14. &
8. 3. & 11. 24.
1 Kin. 18. 12.
Acts 8. 39.
Luke 4. 1.
On campaign.
Zech. 1. 6.
Deut. 11. 30.
Ver. 1. 11.
Is. 25. 14. 19.
Gen. 23. 4.
Ps. 141. 7.
John 6. 4. 5.
Deut. 32. 29.
1 Sam. 2. 6.
John 5. 21.
Rom. 4. 17.
2 Cor. 1. 9.
10. 1 Cor. 15.
22.

Jer. 1. 10.
Rom. 10. 17.
Is. 55. 11.
Mark 16. 15.
John 22. 1.
Is. 4. 18. &
1. 2. Jer. 23.
29. ch. 36. 1.
Mic. 6. 1. 2.
John 5. 25, 28.
23. & 6. 62.
Eccl. 8. 4.

Before Christ
ch. 387.

Ver 7-10

Gen. 2. 7. Ps.
104. 20. Dent.
32. 39. 1 Sam.
2. 6. John 5.
21. 25-29. &
6. 63. 18. 26.
19. Eph. 2. 1.
5. 6.Ch. 6. 7. &
35. 11. & 36.
36. 38. & 37.
14. 28. Joel 2.
27. & 5. 17.Acts 5. 29. &
4. 19. & 11.
17. 1 Cor. 1.
18. 21. 25.Acts 2. 37. &
10. 44. & 16.
29.2 Chr. 36. 22.
23. Ezra 1.
1-4.Or breath.
John 3. 8.
Acts 2. 2.Ch. 5. 10. &
12. 14. & 17.
21. Deut. 50.
3. 4.

Or spirit.

Ps. 104. 30.
Ezra 9. 8.
Rom. 11. 15.
Rev. 20. 4. &
11. 11.2 Chr. 36. 22.
23. Ezra i. ii.
Is. 44. 28. &
45. 13. Rev.
11. 11. 15. &
14. 1. & 20. 4.Ver. 16. 19.
ch. 36. 10. &
39. 25. Hos. 1.
11. Rom. 11.
26.Ps. 141. 7. Is.
49. 14. Jer. 2.
25. Ps. 77. 7-
9. ver. 1. 2.
Is. 40. 27.Ver. 21. Is.
26. 19. Hos.
13. 14. Ezra i.
& ii. Neh. vii.
Jer. 31. 8-
12. Is. 66. 14.
John 5. 25. 28.
Rom. 11. 15.
Rev. 11. 11.
15. & 20. 4.Jer. 3. 18.
Amos 9. 14.
15. ch. 28. 25.Ch. 16. 62. &
34. 30. Ps.
128. 2. 3. Joel
2. 27. & 3. 17.Ver. 9. Rev.
11. 11. Is. 26.
12. 19. & 61.
8. Jer. 31. 28.
ch. 11. 19. &
36. 26. 27.Rom. 8. 11.
1 Cor. 6. 17. &
15. 45. Tit. 2.
5. 6.Ch. 17. 24. &
36. 30. & 22.
14. ver. 13. 28.

Num. 17. 2.

2 Chr. 10. 18.
& 11. 12-16.
& 15. 9. & 30.
11. 18.1 Kin. 19. 16
-20. 1 Chr.
5. 1. Gen. 48.
20. Hos. 5. 3.
5. Jer. 31. 6.
18.Ver. 22. 24.
Hos. 1. 11.
Is. 11. 13.
Jer. 50. 4.
Zeph. 3. 9.
Phil. 2. 2.
Acts 2. 46.Ch. 12. 9. &
17. 12. & 30.
49. & 24. 19.
& 14. 30.Ver. 21. 22.
24. 1 Chr. 9.
3. with Mat.
28. 19. Rom.
11. 15. 26.
Eph. 2. 13.
20. & 3. 6. &
4. 4-6.

See ver. 22.

5 Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.

7 So I prophesied as I was commanded: and as I prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them.

9 Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the whole house of Israel: Behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts.

12 Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I am the LORD when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph the stick of Ephraim, and for all the house of Israel his companions.

17 And join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

19 Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one

stick, and they shall be one in mine hand.

20 And the sticks whereon thou writest shall be in thine hand before their eyes.

21 ¶ And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children for ever: and my servant David shall be their prince for ever.

26 Moreover, I will make a covenant of peace with them: it shall be an everlasting covenant with them: and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Ch. 11. 20. & 14. 11. & 34. 24, 30, 31. & 36. 28. Gen. 17. 7. 8. Exod. 19. 5. 6. Lev. 16. 6. 23, 36. Jer. 31. 33. & 32. 38. & 39. 22. & 24. 7. Hos. 2. 19. 20. Zech. 13. 9. & 38. 23. Lev. 20. 8. ch. 20. 12. 1 Cor. 1. 30. 1 Thes. 5. 23.

CHAP. XXXVIII.

(1) Under divine restraints, but by divine permission, the Syro-grecians, after the captivity, but chiefly the Turks, and their Persian, Arabian, Ethiopian, and Libyan allies, after the present dispersion, with an huge army, invade the land of Israel, in order to ravage it; 1-13. (2) Notwithstanding God's managing all for their benefit, the Jews are thereby thrown into terrible consternation; 14-20. (3) At last God, to impress an holy awe of his perfections upon the nations around, by some immediate stroke of his vengeance, and by one another, cuts off most of the Turkish forces. [See Introduction, chap. iv. sect. xvii.]

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord

when cordially united under Christ, effectually reformed from heathen and popish idolatry, and every temptation thereto, when fixed in the new covenant and enjoying therein the most blessed peace, safety, familiarity, and fellowship with God and his saints. In the worst of cases let me supplicate his Spirit, and depend on his promises, in hopes of that everlasting blessedness, in which there shall be no death, no discord, no wars, no want, no distance from God.

REFLECTIONS UPON CHAP. XXXVII.—In what a forlorn and apparently hopeless state are the vessels of mercy by nature, and sometimes the visible church of Christ. Dead, withered, and buried in graves of misery and wickedness! But God himself knows how to revive and quicken them by his word, Spirit, and providence, though none beside can effect it. Nor can any obstructions in the way withstand his infinite power and grace. Happy is the church

Before Christ
cir. 587.

Dan. 12. 1.
Zech. 14. 3.
Jer. 49. 1.
Joel 3. 2.

Is. 37. 29.
ch. 39. 2. &
29. 4. Zech.
14. 3. 5. 12.
Rev. 16. 12.
16. Zech. 3. 8.

Or after I
have brought.

Ver. 15. Dan.
11. 40. Rev. 9.
16. 17. Zech.
14. 15. ch. 23.
12.

Gen. 14. 1.
Ezra 1. 1. ch.
27. 10. & 30.
5. Jer. 46. 9.
Nah. 3. 9.

Or Phut.

Gen. 10. 2.
1 Chr. 1. 5. 6.
ch. 27. 14.
Jer. 51. 27.

Jer. 46. 2, 3,
14. & 51. 12.
Ps. 2. 1-4.
Is. 8. 9, 10. &
37. 22. Joel 3.
9-11. Rev.
16. 14, 16.

Hab. 2. 3.
Deut. 4. 30.
Jer. 30. 24.
Hos. 3. 5. ver.
16. Heb. 10.
37.

Exod. 20. 5.
Is. 29. 6. ver.
18-23. & 39.
7-21.

Zech. 14. 2.
Rev. 16. 14.
ver. 4, 16.

See ch. 36.
24-28. & 37.
12, 21-27. &
34. 22-29.
ver. 11, 12.
Jer. 30. 3, 18.
& 31. 12.

Zech. 14. 2.
Rev. 16. 14. &
20. 8. with
Dan. 11. 40.
45. ch. 13. 11.
& 30. 3. Is. 28.
2. & 25. 4.
Jer. 4. 13.

Ps. 83. 3, 4.
Is. 10. 7. ver.
11, 12.

Or conceive a
mischievous
purpose. Mic.
2. 1. Ps. 36. 4.

Prov. 1. 16.
Rom. 3. 15.
Jer. 49. 31.
Exod. 14. 3.
Ps. 10. 9.

Or confidently.
Ch. 34. 25, 28.
Jer. 23. 6. &
33. 16.

Heb. To spoil
the spoil and
to prey the prey.
2 Km. 24. 13.
ch. 29. 19.

1 Tim. 6. 10.
Is. 1. 25.
Amos 1. 8.

Zech. 13. 7.
ver. 8.

Heb. avei.
Judg. 9. 37.
Ch. 27. 12,
15, 20, 22.

Is. 23. 18. ch.
26. 16. & 28.
16, 18. robbers,
or pillagers.

Neh. 6. 2.
Ver. 8, 11.
ch. 34. 14, 25.
& 36. 24, 33.

& 37. 21, 25,
26, 27. Zech.
2. 5, 8.

Ver. 10.
Exod. 14. 3, 4.
Rev. 16. 14.

Ver. 4, 6.
Rev. 9. 16.
Dan. 11. 40.
45. Zech. 14.

1, 2. & 12.
2-4. Joel 3.
2. Zeph. 3. 8.

Ver. 8, 9.
Zech. 14. 2.
Dan. 11. 40.
45. with Rev.
16. 14, 16. &
20. 8. ch. 13.

11. & 30. 3.
Is. 25. 4.

GOD, Behold, 'I am against thee, O Gog, the chief prince of Meshech and Tubal: 4 And 'I will turn thee back, and put hooks into thy jaws, †and I will bring thee forth, and all thine army, 'horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:

5 'Persia, Ethiopia, and †Libya, with them; all of them with shield and helmet:

6 'Gomer, and all his bands, the house of Togarmah of the north quarters, and all his bands; and many people with thee.

7 'Be thou prepared, and prepare for thyself, thou and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ¶ 'After many days thou shalt be visited^k: in the latter years thou 'shalt come into ^mthe land that is brought back from the sword, and is gathered out of many people against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

9 'Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee.

10 Thus saith the Lord God, It shall also come to pass, that at the same time shall 'things come into thy mind, and thou shalt 'think an evil thought:

11 And thou shalt say, 'I will go up to the land of unwalled villages, I will go to them that 'are at rest, that dwell safely^s, all of them dwelling without walls, and having neither bars nor gates,

12 'To take a spoil, and to take a prey, 'to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, who have gotten cattle and goods, that dwell in the ^xmidst of the land.

13 'Sheba and Dedan, and the merchants of Tarshish, with all the ^zyoung lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God, In that day when my people of Israel 'dwelleth safely, 'shalt thou not know it?

15 'And thou shalt come from thy place out of the north parts, thou and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, 'as a cloud to cover the

land: it shall be in the latter days, and I will bring thee against my land, 'that the heathen may know me when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God, Art thou he of whom 'I have spoken in old time by ||my servants the prophets of Israel, who prophesied in those days many years that I would bring thee against them?

18 And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that 'my fury shall come up in my face.

19 For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great 'shaking in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the ^{*}steep places shall fall, and every wall shall fall to the ground.

21 'And I will call for a sword against him throughout all ^kmy mountains, saith the Lord God: 'every man's sword shall be against his brother.

22 'And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone.

23 Thus will I 'magnify myself and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I am the LORD.

CHAP. XXXIX.

Is but a continuation of the former, containing (1) An express and more large prediction of the ruin of the Turkish army and their allies; 1-7: and the dreadful nature of that stroke, illustrated by the burning of their weapons: 8-10; the long continued burying of the slain; 11-16: and the feasting of the fowls and wild beasts on the carcasses unburied; 17-23. (2) Promises that this event should make the heathens to consider the fearful influence of sin, and should usher into the Jews remarkable favours from, and fellowship with, God; their more full return from captivity, and endowment with the Holy Ghost; 25-29.

THEREFORE, thou son of man, prophesy against Gog, and say, Thus saith the Lord God, Behold, 'I am against thee, O Gog, the chief prince of Meshech and Tubal:

2 And 'I will turn thee back, and leave but a sixth part of thee, 'and will cause thee to come up from ^{*}the north parts, and will bring thee upon the mountains of Israel:

3 'And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 'Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every †sort,

Before Christ
cir. 587.

Ch. 39. 21. &
26. 23. Lev.
10. 3. Is. 5.
16. & 26. 9.
11 Ps. 1.
& 56. 10.
& 64. 9. &
17, 18.

Ps. 110. 5, 6
Is. 1. 15. &
14. 24, 25. &
10. 5. & 26.
20. 21. 63.
1. & 27. 1, 34.
1. 6. & 66. 16.
Jer. 30. 7, 10.
ch. 28. 24. &
29. 21. Joel 3.
9, 14. Dan.
12. 1. Mic. 5.
5, 6. Zech. 12.
2-8. & 14.
1-3. 12-15.

|| H. b. by the
hands.

Is. 0. 27. Ps.
78. 65. & 18.
8, 14. Deut.
32. 22. ch. 36.
5. & 39. 25.

Zech. 14. 4.
Rev. 16. 16.
20. 8. 11. 13.

Tag.
22.
1. 4. 23-26.
& 27. 24.
Hos. 4. 2.

Nah. 1. 4, 6.
Heb. 12. 26.

* Or towers, or
stairs.

Ps. 75. 7, 8.
ch. 14. 17. with
Ps. 105. 16.

Ver. 8. Hos.
9. 3. Lev. 25.
23. Jer. 3. 19.

Judg. 7. 22.
1 Sam. 14. 20.
2 Chr. 20. 23.

Dan. 11. 45.
& 12. 1. Zech.
14. 3, 5, 12-
15. Rev. 16.
21. with ch.

20. 35. & 5.
17. & 14. 19.
& 28. 23. &
13. 11. Is. 66.
16. & 20. 6. &
30. 30, 33.

Josh. 10. 10.
1 Sam. 7. 10.
Ps. 11. 6.
Ch. 36. 23. &
37. 28. ver. 16.

Is. 5. 16. & 26.
9, 11. Ps. 9.
16. Lev. 10. 3
Rev. 15. 3, 4
Ps. 64. 9. &
83. 17, 18

Ch. 38. 23.
Rev. 18. 8. Ps.
76. 7. Job 40.
2, 12. Nah. 1.
6. Ps. 110. 5.
6. Rev. 6. 16.
17.

See ch. 33. 4.
Zech. 14. 3, 5.
12. Rev. 16.
12, 14, 16.

Or strike thee
with six
plagues, or
draw thee back
with an hook of
six teeth, as
ch. 38. 22.

Or after I
have caused
to be
brought. Ch.
38. 4-16.

Heb. the sides
of the north.
Ps. 76. 3.

Hos. 1. 5, 6.
Deut. 28. 35.
42. ver. 4. de-
prive thee of
all power to
fight.

Ch. 38. 21, 22.
ver. 17-20.
Rev. 19. 17-
21. ch. 32. 4.
5. & 53. 27.

Is. 34. 2-8.
+ Heb. wing.

REFLECTIONS UPON CHAP. XXXVIII.—The most distant events, and the most secret designs of his people's enemies, are all naked and open before God: yet, while there are so many covetous hearts, so many evil thoughts, in the world, there will never be wanting multitudes to assemble against Christ's church. Yea, however heartily Turks, Persians, Arabs, and Africans, have long hated one another, they will be ready enough to combine against the newly-restored Israel of God. The effectual accomplishment of God's promise sets the devil and his

votaries in a rage. But he who touches God's people, touches the apple of his eye. His power and promises are sufficient security for their protection and deliverance. He, who has in an harmonious form foretold the distress, will glorify the whole system of his perfections in the deliverance. They who have been a terror to others shall be made a terror to themselves; and his enemies shall at last become their own executioners.

Before Christ
cir. 587.

Heb. to devour.
Heb. the face
of the field.
Ch. 29. 5. &
32. 4. & 38. 21.

Ch. 38. 19, 22.
with ch. 30. 8,
16. Deut. 32.
21. Nah. 1. 6.

Or confidently.
His assistants.
Ch. 38. 5, 13.

Ver. 21, 22.
ch. 38. 16. 23.
Is. 26. 9, 11.
Hos. 3. 5. Ps.
58. 10, 11. &
64. 9, 10. & 33.
18.

Ch. 36. 25—
31. Jer. 32. 39,
40. with Le.
23. 21. ch. 20.
12.

Ps. 12. 5.
Rev. 18. 2.
Is. 53. 10—12.
ch. 7. 2—14.
Rev. 16. 17.
xix. xx.

Ps. 37. 13.
1 Sam. 26. 10.

See ch. 38.
17. xix. xx.

Ps. 111. 2, 3.
& 64. 9. Is. 66.
24. Mal. 1. 5.

Ver. 10.
Ps. 46. 9.

Or javelins.

Or make a
fire of them,
i. e. use them
for fuel.

Is. 14. 2. &
33. 1. Rev. 13.
10. & 18. 6.
Mat. 7. 2.
James 2. 13.
Is. 33. 1.
Obad. 18—21.
Mic. 5. 8.

Ch. 47. 18.
Num. 34. 11.
John 6. 1.
Luke 5. 1.

Or mouths.

Travelling to
or from Syria.
Ver. 14, 15.

That is, The
multitude of
Gog.

Deut. 21. 23.
Num. 19. 13,
16.

Or day of re-
nown. Ps. 126.
2, 3. ver. 21,
22. ch. 28. 22.
Is. 26. 9. Ps.
85. 10, 11.

Num. 19. 11,
13, 16.

Heb. men of
continuance.
The touch of a
grave, or bone
of a dead per-
son, defiled
deeply. Num.
xix.

Heb. build.
Lev. 11. 44.
Luke 11. 44.
Lest any
should touch it
unwarily.

That is, The
multitude.

Gen. 31. 54.
1 Sam. 9. 13.

Heb. to the
fowl of every
wing.

Jer. 12. 9.
Rev. 19. 17—
21.

and to the beasts of the field † to be de-
voured.

5 Thou shalt fall upon ^ethe open field;
for I have spoken *it*, saith the Lord
God.

6 And I will send ^ha fire on Magog,
and among them that dwell || carelessly
in the isles; and they shall know that I
am the LORD.

7 ^k So will I make my holy name
known in the midst of my people Israel,
and I will not *let them* pollute my holy
name any more; and the heathen shall
know that I *am* the LORD, the Holy One
in Israel.

8 ¶ Behold, ^mit is come, and it is
done, saith the Lord God; this is ⁿthe
day ^owhereof I have spoken.

9 And they that dwell in the cities of
Israel shall ^pgo forth, and shall ^qset on
fire and burn the weapons, both the
shields and the bucklers, the bows and
the arrows, and the ^{*}hand staves and the
spears, and they shall † burn them with
fire seven years:

10 So that they shall take no wood out
of the field, neither cut down *any* out of
the forests: for they shall burn the wea-
pons with fire; and ^rthey shall spoil those
that spoiled them, and rob those that
robbed them, saith the Lord God.

11 ¶ And it shall come to pass in that
day, *that* I will give unto Gog a place
there of graves in Israel, the valley of the
passengers on the east of ^sthe sea; and it
shall stop the † *noses* of the ^tpassengers:
and there shall they bury Gog, and all
his multitude: and they shall call *it* the
valley of || Hamon-gog.

12 And seven months shall the house
of Israel be burying of them, that they
may ^ucleanse the land.

13 Yea, all the people of the land shall
bury *them*; and it shall be to them ^{*}a
renown the day that I shall be glorified,
saith the Lord God.

14 And they shall ^vsever out ^wmen of
continual employment, passing through
the land to bury with the passengers those
that remain upon the face of the earth to
cleanse it: after the end of seven months
shall they search.

15 And the passengers *that* pass through
the land, when *any* seeth a man's bone,
then shall he ^xset up a sign by it, till the
buriers have buried it in the valley of
Hamon-gog.

16 And also the name of the city *shall*
^{be} ^{*}Hamonah. Thus shall they cleanse
the land.

17 ¶ And, thou son of man, Thus
saith the Lord God, ^ySpeak † unto every
feathered fowl, and to every beast of the
field, ^zAssemble yourselves, and come,
gather yourselves on every side to my

sacrifice that I do sacrifice for you, *even*
a great sacrifice upon the mountains of
Israel, that ye may eat flesh, and drink
blood.

18 Ye shall eat the flesh of the mighty,
and drink the blood of the princes of the
earth, of ^arams, of lambs, and of † goats,
of bullocks, all of them fatlings of Ba-
shan.

19 And ye shall eat fat till ye be full, †
and drink blood till ye be ^bdrunken, of
my sacrifice which I have sacrificed for
you.

20 Thus ye shall be ^cfilled at my table
with horses and chariots, with mighty
men, and with all ^dmen of war, saith the
Lord God.

21 ¶ And I will set my glory among
the heathen, and all the heathen shall see
my judgment that I have executed, and
my hand that I have laid upon them.

22 So the house of Israel shall ^eknow
that I *am* the LORD their God from that
day and forward.

23 ^fAnd the heathen shall know that
the house of Israel went into captivity for
their iniquity: because they trespassed
against me, therefore ^ghid I my face from
them, and gave them into the hand of
their enemies: so fell they all by the
sword.

24 ^hAccording to their uncleanness,
and according to their transgressions, have
I done unto them, and hid my face from
them.

25 ¶ Therefore thus saith the Lord
God, ⁱNow will I bring again the cap-
tivity of Jacob, and have mercy upon the
whole house of Israel, and ^jwill be jealous
for my holy name;

26 ^kAfter that they have borne their
shame, and all their trespasses whereby
they have trespassed against me, ^lwhen
they dwelt safely in their land, and none
made *them* afraid.

27 When I have brought them again
from the people, and gathered them out
of their enemies' lands, and ^mam sancti-
fied in them in the sight of many na-
tions;

28 ⁿThen shall they know that I *am*
the LORD their God, || who caused them
to be led into captivity among the hea-
then: but I have gathered them unto their
own land, and have ^oleft none of them
any more there.

29 ^pNeither will I hide my face any
more from them: for I have ^qpoured out
my spirit upon the house of Israel, saith
the Lord God.

CHAP. XL.

And the eight following, are amongst the darkest portions of scrip-
ture. No doubt they were partly meant to encourage the cap-
tive Jews to expect the restoration of their public worship and
civil privileges after their deliverance from Babylon. But many
circumstances mentioned, having no place in their former state,

REFLECTIONS UPON CHAP. XXXIX.—No weapon formed against Zion can
prosper. The most mighty armies are easily crushed by an angry God, and
must be ruined, rather than his word should fail. They who expect wealth
with the wicked must take their punishment with them; and they who invade
other men's rights justly lose their own. They who know God's name will never
dare to profane it. And his enemies must know at last what a great God and
Saviour he is to his people, and what an awful destroyer to his enemies. No
injuries done to us should hinder our humanity, even to the dead. And vile
corpses ought to render sin, the cause of death, abominable. General mercies
should animate to general reformations: and every one ought to be hearty and
persevering in them. After all our conquests on earth there is always great

need of purification: and to advance God's glory is Israel's great renown. Ho-
humbling is it to nature when the vengeance of God makes human carcasses
feast to ravenous beasts! But wise are all his dispensations: his judgments
his enemies are a sacrifice to his justice, and an encouragement to the faith
hope of his people. True penitents are willing to bear their shame, a
wonder at the mercy mingled with their sufferings. And when we return
God he will return to us, and lift upon us the light of his countenance. But
is truly delightful when his kindness towards his people silences all the reflec-
tions of their enemies against him; and when he eminently bestows upon them
his presence and Spirit, and assures them of their everlasting relation to, and
enjoyment of, himself.

Before Christ
cir. 587.

Or slaughter.
Is. 18. 6. & 34.
6. Jer. 46. 10.
& 12. 9. Zeph.
1. 7, 8. Rev.
19. 17, 18, 21.
ch. 32. 4. &
29. 5.

Ps. 68. 31.
Is. 3. 6. Jer.
50. 27. & 51.
40. Rev. 19.
18. Deut. 32.
14. Amos 4. 1.

Heb. great
goats.
Or satiated.
Sang 5. 1.
Hag. 1. 6.
Jer. 31. 14, 25.
1 Cor. 11. 21.

Rev. 19. 21.
2 Sam. 8. 4.
Ps. 76. 6.

Heb. cham-
pions of war.
1 Sam. 17. 4.
Rev. 19. 18.

See ch. 38. 10.
23. Is. 26. 11.
Pa. 9. 16. Job
21. 20. & 13.
21.

See ver. 28.
29. ch. 28. 26.
& 34. 30.
2 Tim. 1. 12.

2 Cor. 1. 10.
2 Chr. 15. 2.
Is. 10. 5, 6.
Lam. 3. 29.

Jer. 22. 8, 9.
ch. 36. 18—
20. with Is. 36.
18—20.

Is. 59. 1. 2.
Deut. 31. 17.
18. Ps. 27. 9.
& 10. 1. Is.
49. 14.

Is. 1. 19, 20.
& 3. 11. Jer.
2. 19, 20. & 4.
18. & 5. 25.
Dan. 9. 4—16.
Is. i—iii. v. ix.

lix. Jer. ii—
xxv. ch. ii—
xxiv. Hos. i—
xiii. 2 Kin. 17.
7—23, &c.

Ch. 34. 13. &
36. 10, 24. &
37. 11, 12, 21.
Is. 56. 8. &
27. 12, 13.

Jer. 3. 18. &
23. 3. & 20. 3.
18. & 31. 8.
Rom. 11. 15.
25. 26. 32.

Ch. 36. 5, 6,
21—23. & 38.
19. Joel 2. 18.
Nah. 1. 2.
Zech. 1. 14. &
8. 2. i. e.

ready to vin-
dicate my per-
fections and
people.

Dan. 9. 16.
Jer. 3. 24, 2.
ch. 16. 36, 37.
Deut. 32. 15.
1 Kin. 4. 25.

Mic. 4. 5.
Ch. 36. 23.
38. 16. Lev.
10. 3. Is. 5. 1.
Hos. 9. 20. &
6. 3. ver. 22.

ch. 34. 30.
2 Tim. 1. 19.
Ps. 126. 3.
Heb. by my
causing of
them, &c.

Jer. 3. 18. 1.
27. 12. ch. 3.
21.

Ch. 37. 27.
28. Is. 54. 8.
10. ver. 24. 2.
Ch. 11. 19.

36. 27. Joel
28. Is. 59. 2.
21. & 44. 3.
Zech. 12. 10.

Acts 2. 17.
Rom. 11. 26.
27.

more Christ
cir. 574.

more Christ
cir. 574.

make it evident that they chiefly relate to the gospel church, particularly in the apostolic and millennial periods; and will have their full and final accomplishment in the eternal state. Here is (1) A general account of Ezekiel's vision of this city and temple, and of Jesus Christ as his directing informer. 1—4. (2) A particular account of the outworks of the temple viz. 1. The wall surrounding the outer court; 5. 2. The gates on the east; 6—19: north; 20—23: south; 24—31. 3. The inner court, both towards the east and towards the south; 32—38. 4. The tables for slaying the sacrifices upon; 39—43. 5. The chambers for lodging the singers and priests; 44—47. 6. The porch of the temple: 48, 49.

IN the ^afive and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that ^bthe city was smitten, in the ^cself-same day ^dthe hand of the LORD was upon me, and brought me thither.

2 In the visions of God brought he me into the land of Israel, and set me upon ^aa very high mountain, ^{*}by which was as the ^cframe of a city on the south.

3 And he brought me thither, and, behold, ^athere was ^aa man, whose appearance was like the appearance of brass, with ^ba line of flax in his hand, and a measuring reed; and he stood in the gate.

4 And the man said unto me, Son of man, ^bbehold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew ^{them} unto thee ^{art} thou brought hither: declare all that thou seest to the house of Israel.

5 And, behold, ^aa wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits, ^{long} by the cubit, and an hand-breadth: ^mso he measured the breadth of the building, one reed, and the height, one reed.

6 ¶ Then came he unto ⁿthe gate ^owhich looketh toward the east, and went up the ^pstairs thereof, and measured the ^qthreshold of the gate, ^{which} was one reed broad; and the other threshold ^{of the gate, which} was one reed broad.

7 And every ^rlittle chamber was one reed long and one reed broad; and between the little chambers ^{were} five cubits; and the threshold of the gate, by the porch of the gate within, ^{was} one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the ^sposts thereof, two cubits; and the porch of the gate ^{was} inward.

10 And the ^tlittle chambers of the

gate eastward ^{were} three on this side and three on that side; they three ^{were} of one measure: and the posts ^{had} one measure on this side and on that side.

11 And he measured ^uthe breadth of the entry of the gate ten cubits, ^{and} the ^vlength of the gate thirteen cubits.

12 The ^wspace also before the little chambers ^{was} one cubit ^{on this side}, and the space ^{was} one cubit on that side: and the little chambers ^{were} six cubits on this side and six cubits on that side.

13 He measured then the gate from the roof of ^{one} little chamber to the roof of another: the breadth ^{was} five and twenty cubits, door against door.

14 He made also ^yposts of threescore cubits, even unto the post of the ^zcourt round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate ^{were} fifty cubits.

16 And ^{aa}there ^{were} ^{bb}narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the ^{cc}arches; and windows ^{were} round about ^{dd}inward; and ^{ee}upon each post ^{were} ^{ff}palm trees.

17 Then brought he me into ^{gg}the outward court; and, lo, ^{hh}there ^{were} ⁱⁱchambers, and a pavement made for the court round about: thirty chambers ^{were} upon ^{jj}the pavement.

18 And the pavement by the side of the gates ^{kk}over against the length of the gates ^{was} the lower pavement.

19 Then he measured the breadth, from the forefront of the lower gate ^{ll}unto the forefront of the inner court ^{mm}without, an hundred cubits eastward and northward.

20 ¶ And the gate of the outward court ⁿⁿthat looked toward the north, he measured the length thereof and the breadth thereof.

21 And the ^{oo}little chambers thereof ^{pp}were three on this side and three on that side: and the posts thereof and the ^{qq}arches thereof were after the measure of the first gate: the length thereof ^{was} fifty cubits, and the breadth five and twenty cubits.

22 And ^{rr}their windows, and their arches, and their palm trees, ^{ss}were after the measure of the gate that looketh toward the east: and ^{tt}they went up unto it by seven steps; and the arches thereof ^{were} before them.

23 And the gate of the inner court ^{was}

^a Heb. 7. 23.
^b John 6. 37.
^c Eph. 2. 18.
^d Rev. 3. 7.
^e 1 Cor. 1. 30.
^f Is. 45. 17, 22, 24, 25.

^g Or height.
^h Ver. 30.
ⁱ Heb. limit, or bound.

^j Or pillars.
^k Prov. 9. 1.
^l Rev. 3. 12.
^m Gal. 2. 9.
ⁿ 1 Tim. 3. 15.

^o Ps. 65. 4. & 84. 2, 3. & 87. 4. & 100. 4.
^p Is. 54. 2. & 60. 8. & 62. 9.

^q Heb. closed.
^r Ver. 25.
^s 1 Cor. 13. 9.
^t 12. 2 Cor. 3. 18. & 5. 7. Is. 54. 12. & 60. 8. ch. 41. 16.

^u Or galleries, or porches.
^v Ver. 21. 30.

^w Or within.

^x Mat. 4. 19.
^y 1 Thes. 2. 19.
^z 20. Gal. 4. 19.

^{aa} Song 7. 7, 8.
^{ab} Ps. 92. 12.
^{ac} Rev. 7. 9.

^{ad} 1 Kin. 6. 36. & 8. 64.
^{ae} 2 Chr. 20. 5. & 4. 9. 2 Kin. 21. 5.

^{af} Or storehouses.
^{ag} Ch. 42. 8.
^{ah} 1 Chr. 28. 12.
^{ai} see ver. 7, 10.
^{aj} Rev. 11. 2.

^{ak} 2 Chr. 7. 3.
^{al} Esth. 1. 6. ch. 42. 3. & 45. 5.

^{am} Or equal to.
^{an} Ch. 1. 20. & 3. 8. & 45. 7. & 48. 13.

^{ao} Ver. 25, 27.
^{ap} 47. ch. 46. 2.

^{aq} Or from without.

^{ar} Compare with ver. 6—19.
^{as} Heb. whose face was.

^{at} Ver. 7, 10—16.

^{au} Or galleries, or porches.
^{av} Ver. 16, 30.

^{aw} Ver. 6, 31, 34, 57. Ps. 84. 7. 1 Cor. 13. 9. 2 Pet. 1. 5—9. Eph. 4. 12, 13. Job 17. 9. Prov. 4. 18. 2 Pet. 1. 5—9. & 3. 18.

^{ax} John 1. 14. Is. 7. 14. & 9. 6. & 28. 16.

^{ay} 1 Chr. 9. 18, 23, 24. & 26. 12, 13, 18.

^{az} Song 1. 4. & 3. 4. Is. 26. 20. & 32. 18. John 14. 2. Rev. 21. 27.

^{ba} Side posts. Ch. 45. 19. Exod. 12. 22. Rev. 3. 12. ch. 43. 8. 1 Chr. 9. 18, 23, 24. & 26. 12, 13. Song 1. 4. 3. 4. Is. 26. 20. John 14. 2. Rev. 21. 27.

^{bb} Ver. 7, 10—16.

^{bc} Ver. 6, 31, 34, 57. Ps. 84. 7. 1 Cor. 13. 9. 2 Pet. 1. 5—9. Eph. 4. 12, 13. Job 17. 9. Prov. 4. 18. Rev. 10. 7. & 11. 15.

CHAP. XL. Ver. 2, 3. The high mountain may denote the conspicuous firmness and heavenly nature of the gospel church. The man appearing as brass denotes Jesus Christ in his strength, stability, duration, debasement, and glory. His line and reed represent the scriptures, by which every thing in the doctrine, worship, or discipline, of his church ought to be measured. His standing in the gate may represent him as the only door and way of our access to God, and to his church above or below. 4. This, and ch. xliv. 5, compared with xliii. 10—14, containing most solemn charges for both ministers and people to remark and regard every thing in the form of the gospel church, directs an awful rebuke to those who, affecting to put asunder what God hath joined, condemn and decry the forms of worship and the government and discipline of the gospel church, as not appointed in the scriptures, and not much worthy of a Christian's regard.

Ver. 5—49. xli. xlii. xliii. The temple and its furniture, described in this and the three following chapters, represent the church, particularly in the apostolic and millennial state. The measuring of every thing by Christ with a line and reed denotes that every thing in it is appointed by Christ in his word; and nothing ought to be admitted but what is answerable to, and founded on, that word. The wall denotes her divine protection and surrounding discipline and government. The courts, at least the outward, may denote her visible state;

and the inner court, and especially the sanctuary, may allude to her invisible state of eminent fellowship with God in Christ. The separate building at the west end may represent the state of glory. The large gates, doors, and porches, may signify Jesus Christ as the means of our abundant access to God: but the porch of the sanctuary may denote him as a supporter, hiding place, and house of prayer, for his people. The stairs at the different thresholds may mark out our deliberate and gradual entrance into the visible and invisible church, and to fellowship with God; and our gradual increase in gifts and grace. The foundations and pavements represent Jesus Christ and his inspired oracles as the foundation of the church, of every true member, of all saving grace, and of every good work, in it. The posts and pillars denote fundamental truths, gospel promises, faithful ministers, and zealous saints. Palm trees alternately mingled with cherubims in the engravings, denote saints attended and assisted by angels and ministers. Windows represent ministers and ordinances, by which we obtain the light and air of life. The altar of burnt offering and sacrifices are to be referred to Christ in his person and righteousness. The altar of incense represents him in his all procuring intercession. The chamber for washing the sacrifices may denote baptism; in which saints, those spiritual oblations, are washed in the blood and Spirit of the Lamb. The eight tables of hewn stone, with the knives on them, may signify the divinely-appointed, permanent, and

Before Christ
cir. 574.

Ver. 19.
Exod. 40. 9.
20. Is. 8. 20.
ch. 3. 17, 19.
Gal. 6. 16.
Phil. 3. 16.
* Ver. 6—23.

* Ver. 16. 22.
1 Kin. 6. 4.
Is. 42. 6. &
6. 6. & 60. 18.
20. John 1. 7.
8. & 8. 12. &
12. 35.

* Ver. 6. 22.
2 Pet. 3. 18.
& 1. 5—9.
Ps. 64. 7.
Eph. 4. 12,
13.

* Ver. 16. Song
7. 7. 8. Ps.
92. 19. Rev.
7. 9. Is. 41.
19. and 55. 15.
& 60. 21. &
61. 3. ch. 47.
12. Ps. 1. 3.

* Ver. 19, 23,
47.

* With ver. 17.

* Ver. 7. 10,
17, 21. 33, 36.
38. 2 Kin. 23.
21. 1 Chr. 28.
11—13. 2 Chr.
31. 11. Neh.
13. 5, 9, 12,
13. Jer. 35.
2, 4. & 36. 10.
Song 1. 4. &
3. 4. Is. 26.
20. & 32. 18.
John 14. 2.
Rev. 21. 27.

* See ver. 16,
22, 25.

* Ver. 16, 21.

* Or high.
ver. 11.

* Heb. breadth.

+ Or like to
those of.

* Ver. 16. Song
7. 7. 8. Ps. 92.
12. Rev. 7. 9.
1 Thes. 2. 19,
20. 1 Cor. 4.
15. Gal. 4.
19. Mal. 4. 19.

* Ver. 22, 26,
34. 37. Hos.
6. 3. Mat. 13.
23. 1 Cor. 13.
9, 10, 12.
Eph. 4. 12, 13.
Phil. 1. 9. &
3. 14. 1 Thes.
2. 10. 2 Pet.
1. 5—9. & 3.
18.

* See ver. 28—
31.

over against the gate toward the north and toward the east: and he ^ameasured from gate to gate an hundred cubits.

24 ¶ ^aAfter that he brought me toward the south; and, behold, a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

25 And ^athere were ^awindows in it, and in the arches thereof round about, like those windows; the length ^awas fifty cubits, and the breadth five and twenty cubits.

26 And ^athere were ^aseven steps to go up to it; and the arches thereof ^awere before them; and it had ^apalm trees, one on this side and another on that side, upon the posts thereof.

27 ¶ And ^athere was a gate in the inner court toward the south: and ^ahe measured from gate to gate toward the south an hundred cubits.

28 * And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the ^alittle chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and ^athere were ^awindows in it, and in the arches thereof round about: ^ait was fifty cubits long, and five and twenty cubits broad.

30 And the ^aarches round about ^awere five and twenty cubits ^blong, and five cubits ^bbroad.

31 And the arches thereof ^awere [†]toward the outer court; and ^apalm trees ^awere upon the posts thereof: and the going up to it ^ahad ^aeight steps.

32 ¶ And he brought me into the inner court toward the east; and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, ^awere according to these measures: and ^athere were windows therein, and in the arches thereof round about: ^ait was fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof ^awere toward the outward court; and palm trees ^awere upon the posts thereof on this side and on that side: and the going up to it ^ahad ^aeight steps.

35 ¶ And he brought me to the north gate, and measured ^ait according to these measures;

36 The little chambers thereof, the

posts thereof, and the arches thereof, and the windows to it round about: the length ^awas fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof ^awere toward the outer court; and palm trees ^awere upon the posts thereof on this side and on that side: and the going up to it ^ahad eight steps.

38 And the chambers and the entries thereof ^awere by the posts of the gates where ^athey washed the burnt offering.

39 ¶ And in the porch of the gate ^awere two ^atables on this side and two tables on that side, to slay thereon the ^aburnt-offering, and the sin-offering, and the trespass-offering.

40 And at this side without, ^aas one goeth up to the entry of the north gate, ^awere two tables; and on the other side, which ^awas at the porch of the gate, ^awere two tables.

41 Four tables ^awere on this side and four tables on that side, by the side of the gate; eight tables, whereupon they slew ^atheir sacrifices.

42 And the four tables ^awere of hewn stone for the burnt-offering, of a cubit and a half long, and a cubit and a half broad, and one cubit high: whereupon also they laid ^athe instruments wherewith they slew the burnt-offering and the sacrifice.

43 And within ^awere ^ahooks, an hand broad, fastened round about: and ^aupon the tables ^awas the flesh of the offering.

44 ¶ And without the inner gate ^awere the ^achambers of the ^asingers in the inner court, which ^awas at the side of the north gate; and their prospect ^awas toward the south: one at the side of the east gate, ^ahaving the prospect toward the north.

45 And he said unto me, This chamber, whose prospect ^ais toward the south, ^ais for ^athe priests, the keepers of the ^acharge of the house.

46 And the chamber whose prospect ^ais toward the north ^ais for the priests, the ^akeepers of the charge of the altar: these ^aare the sons of ^aZadok among the sons of Levi, ^awho come near to the LORD to minister unto him.

47 So ^ahe measured the court, an hundred cubits long, and an hundred cubits broad, four square, and the altar ^athat was before the house.

48 ¶ And he brought me to the ^aporch of the house, and measured ^aeach post of the porch, five cubits on this side and five

Before Christ
cir. 574.

Lev. 1. 9.
1 Pet. 3. 21.
Tit. 3. 5.
1 Cor. 6. 11.
Heb. 10. 22.
23. Jam. 4. 8.
Rev. 1. 5.

1 Cor. 10. 16.
21. & 11. 23.
—26. Is. 53.
4, 5, 7, 10.
Gal. 3. 13.
Heb. 10. 1.
5. Is. 25. 6.
55. 1, 2. Le
i. iv—vi.

* Lev. 4. 2. &
5. 12. & 7. 1.
Is. 53. 5. He
10. 12, 14.
Or at the st

* Acts 3. 23.
4. 27, 28. I
53. 4—6.
Zech. 12. 10
& 13. 7.

* Or end-iron
or the two
hearth stone

m 1 Cor. 10.
16. & 11. 22.
—26. Mat.
26. 26—28.

* See ver. 7,
29.

1 Ch. 6. 31.
32. Eph. 5.
19. Col. 3. 1.
Rom. 10. 12.
Eph. 3. 8. J
4. 11, 12.

* Num. 18. 5
& 6. 27, 28.
29, 38. 1 Cl
6. 49. & 9.
23. Ps. 134.
Rev. 1. 6.
1 Pet. 2. 5.
Rom. 12. 1

* Or ward, o
ordinance:
so ver. 36.

* Lev. 6. 12,
1 Kin. 2. 27.
35. ch. 44.
& 48. 11.
1 Cor. 9. 13.
14. 1 Tim.
17.

* Or just on
Acts 7. 52.
22. 14. 1 Jo
2. 1. Jer. 2
6.

* Rom. 1. 9,
Eph. 2. 17.
18. Col. 4.
* Ver. 19, 2
27. ch. 43.
13—17. He
13. 10.

* 1 Kin. 6. 3
John 10. 7.
& 14. 6. Ro
3. 7, 8.

frequently-dispensed, ordinance of the Lord's supper; in which Christ crucified, and our sins as the cause of his death, are affectingly presented to our view. The chambers, built on the inside of the wall of the court and outside of the wall of the temple, may denote particular churches, worshipping assemblies, and instituted ordinances, or evangelical offices, in which Christ's people are lodged, protected, taught, and comforted by him. The enlarging of some of these chambers, according to the height of their stories by their jutting into the principal wall, imports that the more holy, heavenly, and dependent, on God churches and Christians are, the more extensive is their gospel liberty. But the narrowing the priest's chambers in the outward court towards the north, as they ascended, may denote that, the more eminent ministers are, they are the more exposed to persecution. The void places between and before the chambers may represent the abundant access there is to Christian churches and ordinances; and the light, liberty, and wholesome air of spiritual influence, there enjoyed; and that our whole life ought to be an improvement of ordinances past, and preparation for what are in view. The equal size of the chambers, and the equality of the things and measures on different sides, gates, &c. may represent the equal privileges, power, and authority, of churches and ministers, the identity of Christ, his word and ordinances, and the similarity of

his people in every part of the world. The five hundred reeds of measure, for vacant space on every side of the court, may denote the extent of the gospel church, and the remarkable distinction which ought to be kept up between it and the world. The whole limit thereof round about being most holy, imports that all her ordinances are holy and spiritual, not ceremonial and carnal; and that holiness ought to be the shining quality of every officer and member. The people's never returning by the gate at which they entered the court, but going out by that directly opposite, and with the prince in the midst of them, (ch. xlv. 9, 10,) denotes that, in fellowship with Christ, we must go forward, for strength to strength, in all our attendance on ordinances, and never turn back on God or his institutions. The appropriation of the east gate to the Prince (ch. xlv. 1—3. and xlv. 1—3, 8.) may denote that Jesus alone approached to God directly, and in the way of merit; and that it is only through him that we have access with boldness unto God. The singers and Levites may represent Christians as praising God, and labouring in his service; and priests may denote ministers who present Christ, the atoning sacrifice, to men, and attend on God's service; and saints, who by faith present him, themselves, and their services to God.

Before Christ
cir. 574.

cubits on that side: and the breadth of the gate was three cubits on this side and three cubits on that side.

1 Kin. 6. 3.

49 The length of the porch was twenty cubits, and the breadth eleven cubits: and he brought me by the steps whereby they went up to it: and there were pillars by the posts, one on this side and another on that side.

Ver. 31, 34, 37.

Ver. 48.

1 Kin. 7. 21.

2 Chr. 3. 17.

Rev. 3. 12.

Gal. 2. 9.

1 Tim. 4. 6.

12. 2 Tim. 2.

13. & 4. 2, 5.

CHAP. XLI.

Represents (1) The temple itself; its dimensions; 13: posts; 1: door; 2: wall and side-chambers; 5, 6: with their foundations, walls, and doors; 8-11. (2) The dimensions of the oracle, or Holy of Holies; 3, 4. (3) A building at the west end of the temple; 12-15. (4) The manner how the house was built; 7, 16, 17. (5) The ornaments of the house; 18-20. (6) The altar of incense, and perhaps table of shew-bread; 22. (7) The two doors between the sanctuary and Holy of Holies; 23-26. Whatever obscurity may now appear to us in these descriptions, they might all be plain to a Jewish mason or carpenter.

AFTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side and six cubits broad on the other side, which was the breadth of the tabernacle.

Ch. 40. 3.

2 Cor. 3. 5.

1 Kin. 6. 2.

Rev. 21. 3. &

3. 12. 1 Cor.

3. 16. 2 Cor.

6. 16. Eph. 2.

21. Zech. 6.

12, 13. Mat.

16. 19.

Or covering.

Exod. 36. 14.

Orentrance.

John 10. 7, 9.

& 14. 6. Eph.

2. 18. 1 Tim.

2. 5. Acts 4.

12.

2 Chr. 3. 3, 8.

1 Kin. 6. 2,

17.

To the Holy

of Holies.

2 And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side and five cubits on the other side: and he measured the length thereof forty cubits, and the breadth twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

4 So he measured the length thereof, twenty cubits; and the breadth, twenty cubits before the temple: and he said unto me, This is the most holy place.

5 After he measured the wall of the house, six cubits; and the breadth of every side chamber, four cubits, round about the house on every side.

6 And the side chambers were three, one over another, and thirty in order: and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house.

7 And there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side chambers were a full reed of six great cubits.

9 The thickness of the wall, which was for the side chamber without, was five cubits; and that which was left was the place of the side chambers that were within.

10 And between the chambers was the wideness of twenty cubits round about the house on every side.

11 And the doors of the side chambers were toward the place that was left, one door toward the north and another door toward the south: and the breadth of the place that was left was five cubits round about.

12 Now the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which was behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple and the porches of the court;

16 The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, ceiled with wood round about, and from the ground up to the windows, and the windows were covered:

17 To that above the door, even unto the inner house and without, and by all the wall round about, within and without, by measure.

18 And it was made with cherubims and palm trees, so that a palm tree was between a cherub and a cherub; and every cherub had two faces;

19 So that the face of a man was toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: it was made through all the house round about.

20 From the ground unto above the door were cherubims and palm trees made, and on the wall of the temple.

21 The posts of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other.

22 The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the LORD.

23 And the temple and the sanctuary had two doors.

24 And the doors had two leaves apiece, two turning leaves: two leaves for the one door and two leaves for the other door.

25 And there were made on them, on the doors of the temple, cherubims and palm trees, like as were made upon the walls; and there were thick planks upon the face of the porch without.

Before Christ
cir. 574.

Ver. 10. 1s:
26. 2. & 60.
11. 18. Rev.
21. 12, 13, 25.
Luke 14. 22,
23.

Is. 43. 6. &
49. 12. & 11.
11. & 60. 11.
& 2. 2, 3.
Zech. 2. 11.
& 8. 20-23.
ch. 46. 9.
Eph. 3. 6, 8.
Mark 16. 15,
16.

Ch. 42. 1, 10,
13. ver. 12-
14.

All the walls
included.

Or several
walks, or walls
with pillars.
Zech. 3. 7.
Song 7. 5.
John 14. 23.
& 17. 24.
Rev. 21. 3. &
22. 3.

Ver. 17. ch.
42. 15.

See ch. 40.
16-25. ver.
26. 1 Kin. 6.
4. Judg. 2.
10. John 5.
35.

Or answer-
able to.

Heb. ceiling
of wood.

Or and the
ground unto
the windows.

Heb. mea-
sures.

1 Kin. 6. 29.
& 7. 36. Ps.
34. 7. Heb. 1.
14. Mat. 18.
10. Ps. 92. 12.
13. Song 7. 7.
8. Rev. 7. 9.
Ps. 1. 3.

Ch. 1. 10. &
10. 14, 20.
Rev. 4. 7-9.

Ch. 1. 18.
Heb. 1. 14. &
12. 22. 1 Pet.
1. 12. Luke
15. 7, 10. or
Heb. 13. 17.

Acts 20. 28.
Col. 1. 28. &
4. 12.

Dan. 12. 4.
Rev. 14. 6-8.

Heb. post.
Ch. 40. 15.
1 Kin. 6. 33.

Exod. 30. 1-
3. 1 Kin. 6.
20, 22. 2 Chr.
4. 19. Rev. 8.
3. Heb. 13. 10.
& 7. 19, 24.
25. 1 John 2.
1, 2. John 17.
9, 19, 20. &
4. 23.

Prov. 9. 2.
Song 1. 12. &
5. 1. Is. 25. 6.
Rev. 3. 20.
Mal. 1. 2.
Mat. 3. 11.
with Mal. 1.
7, 12.

The holy
place had one,
and the most
holy place
another.

Ch. 40. 48.
1 Kin. 31,
34.

See ver. 18-
20. 1 Kin. 6.
32, 35.

John 10. 7, 9.
& 14. 6. Eph.
2. 18. 1 Cor.
16. 9.

REFLECTIONS UPON CHAP. XL.—Ministers have constant need to be taught by Christ, and carefully to attend to, believe, and practise, themselves what they declare to others. Every thing which they speak or act should be carefully compared with the measuring line and reed of God's word: and scripture should be compared with scripture, in order to understand it. Yea, and much earnest

prayer and humility is requisite in searching and explaining the oracles of God. But how similar in substance is all the true worship of God in the world; in the most mysterious ceremonies of his institution, if properly considered; we behold the glory of the Redeemer, the method of his salvation, the graces of his spirit, and the eternal blessings of his kingdom.

Before Christ
cir. 590.

1. 2 Cor. 3. 5.
40. 16. 1 Kin.
6. 2. 2 Cor. 3.
18. & 5. 7.
Judg. 2. 10.
John 5. 35.

26 ²And there were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.

CHAP. XLII.

Contains (1) A description of the chambers all around the inside of the wall of the court, their situation and structure; 1—14: (2) A survey of the whole ground on which the temple and its courts were built; 15—20.

Ch. xl. & 41.
1. 2 Cor. 3. 5.

Ch. 40. 20. &
41. 12. Rev.
11. 2.

Chambers, as
ch. 41. 9. ver.
4.

See ch. 41.
12.

THEN ^ahe brought me forth into the ^bouter court, the way toward the north, and he brought me into the ^cchamber that was over against the ^dseparate place, and which was before the building toward the north.

2 Before the length of an hundred cubits was the north door, and the breadth was ^efifty cubits.

Ch. 40. 15.

Ch. 41. 15, 16.

Song 7. 5.
John 14. 24.
23. & 17. 24.
Rev. 21. 3. &
22. 3.

Luke 1. 6. Ps.
119. 32. 96. &
48. 12. Rev.
21. 24.

Mat. 7. 14.
Luke 13. 24.
Acts 4. 12. &
5. 41. & 14.
22. Ps. 102.
10.

Or did eat of
these.

Dan. 12. 3.
Mat. 10. 41.
42. & 19. 28.
29. Rev. 20.
4. 5. 1 Cor.
15. 41, 42.

Or and the
building con-
sisted of the
lower and the
middlemost.

Rev. 3. 4.
1 Cor. 4. 11—
13. 2 Cor. 4.
8. 9. & 11.
23—27.

Ch. 40. 5.
Job 1. 10. Ps.
34. 7. & 125.
2. Is. 5. 2. &
26. 1. & 60.
18 Jer. 15. 20.
Hos. 2. 18.
Zech. 2. 5.
2 Sam. 22. 3.
& 23. 5.

Or from the
place.

Or he that
brought me.

Or as he came.

3 Over against the twenty cubits which were for the inner court, and over against the pavement which was for the outer court, was ^fgallery against gallery in three stories.

4 And before the chambers was ^ga walk of ten cubits breadth inward, ^ha way of one cubit; and their doors toward the north.

5 Now the upper chambers were shorter: for the galleries ⁱwere higher than these, ^jthan the lower and than the middlemost of the building.

6 For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straightened ^kmore than the lowest, and the middlemost from the ground,

7 And the ^lwall that was without over against the chambers, toward the outer court, on the forepart of the chambers, the length thereof was fifty cubits.

8 For the length of the chambers that were in the outer court was fifty cubits: and, lo, before the temple were an hundred cubits.

9 And ^mfrom under these chambers was ⁿthe entry on the east side, ^oas one goeth into them from the outer court.

10 The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them was like the appearance of the chambers which were toward the north, as long as they and as broad as they; and all their goings out were both according to their fashions and according to their doors.

12 And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be

holy chambers, where the priests that ^papproach unto the LORD shall ^qeat the most holy things: there shall they ^rlay the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering; for the place is holy.

14 When the priests enter therein, then ^sshall they not go out of the holy place into the outer court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on ^tother garments, and shall approach to those things which are for the people.

15 ¶ Now, when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about.

16 He measured the east ^uside with the ^vmeasuring reed, ^wfive hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measured reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 He turned about to the west side, and measuring five hundred reeds with the measuring reed.

20 He measured it by the four sides: it had ^xa wall round about, five hundred reeds long, and five hundred broad, to make a ^yseparation between the sanctuary and the profane place.

CHAP. XLIII.

Here, (1) In a cloud of glory, God takes possession of the temple; 1—6. (2) He promises to continue his presence in it, providing the people return to, and continue in, the instituted and holy ordinances of his worship, and keep themselves from idolatry; 7—12. (3) The altar of burnt-offering is described; 13—17: with directions for the consecration of it; 18—27.

AFTERWARD ^ahe brought me to the gate, even the gate that looketh toward the east:

2 And, behold, ^bthe glory of the God of Israel came from the way of the east: and ^chis voice was like a noise of many waters: and ^dthe earth shined with his glory.

3 And it was ^eaccording to the appearance of the vision which I saw, even according to the vision that I saw, ^fwhen I came to destroy the city: and the visions were like the vision that I saw by the river Chebar: and I fell upon my face.

4 And the glory of the LORD came into the house ^gby the way of the gate whose prospect is toward the east.

5 ^hSo the spirit took me up, and brought me ⁱinto the inner court, and, behold, ^jthe glory of the LORD filled the house.

6 And I heard ^khim ^lspeaking unto me out of the house; and the man ^mstood by me.

Before Christ
cir. 590.

Lev. 10. 9.
Exod. 29. 20.
Deut. 21. 5.
Lev. 16. 26.
& 2. 3. 10. &
6. 17. 25. 29.
& 7. 1. Gal.
6. 6. 1 Cor. 9.
13. 14.

Lev. 10. 13.
Jan. 4. 8.
1 Cor. 6. 15.
2 Cor. 6. 16.
17. Heb. 10.
22. 1 Pet. 2.
1, 2, 11, 12.
Ch. 44. 17.

19. Luke 9.
62. 2 Tim. 2.
4. Rom. 12. 7.
Col. 4. 17. Is.
61. 10.

2 Tim. 2. 24.
25. 1 Pet. 5.
3. 1 Cor. 9. 19.
22. 1 Thes. 2.
5—10. 1 Tim.
4. 12.

Ch. 40. 11—
49. & xli. ver.
1—14. ch. 40.
5. Joel 3. 17.
Zech. 14. 20.
21. Rev. 21.
27. & 22. 3.
14. 15.

Heb. wind.
Ch. 40. 3. &
47. 3. Zech. 2.
1. Rev. 11. 1.
2. & 21. 15.
Deut. 19. 32.
Is. 8. 20. Mat.
28. 20. John
5. 39. Acts 17.
11.

Rev. 11. 15.
Dan. 5. 35, 44.
Rom. 10. 18.
Is. 11. 9. 10.
Ch. 40. 5. &
45. 2. Is. 5. 2.
& 26. 1. & 17.
3. & 60. 18.
Zech. 2. 5.

1 Cor. 1. 2.
John 17. 16.
2 Cor. 6. 17.
1 Pet. 2. 9.
2 Tim. 2. 19.
Ps. 4. 3. Gal.
5. 19—23.

1 Cor. 3. 1.
Heb. 5. 12.
Ch. 1. 28. &
3. & 10. 19.
11. 23. Rev.
2. & 16. 12.
Ch. 1. 24.
Rev. 1. 15.
19. 1. 6. M.
7. 29. & 22.
46. Acts 6. 1.
Rev. 11. 15.
14. 2. 6.
2 Thes. 3. 1.
Rev. 18. 1.

Dan. 12. 4.
Hab. 2. 14.
2 Thes. 2. 8.
Is. 60. 1. 3.
4. 5. & 62.
Ch. 1. 4—
& 8. 4. & 9.
& 10. 1—2.
& 62. 1.

Or when
came to pro-
phesy that
city should
destroyed:
ch. 9. 2. 5.
Jer. 1. 10.
13. 19. &
45. & 32.
Ch. 10. 11.
19. ver. 1.
ch. 44. 2.
Ch. 3. 12.
& 8. 3. &
24. & 37.
& 40. 2.
Mat. 13.
1 Cor. 2.
12. 16. Sc.
1. 4. Ps.
Ch. 44. 2.
1 Kin. 8.
11. Is. 6.
Hag. 2. 7.
Exod. 29.
Ver. 2. 1.
1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

Ch. 40.
Ps. 109.
2 Tim. 4.

1. 1. Rev.
1. Is. 66.
2. 5.

REFLECTIONS UPON CHAP. XLI.—If I diligently improve the instructions given to me in the Lord's courts on earth, I shall quickly be admitted into the temple eternal in the heavens. If I diligently attend to, and profit by, the plain parts of religion, I shall quickly be brought into further acquaintance with the mysteries of the kingdom. And, the higher I build for glory, the more shall my heart be enlarged in faith, love, and heavenly-mindedness. Let my stature then, under all my pressures, be as the palm tree, ever fat and flourishing. And since I serve with, and am ministered to by, angels and ministers, let my conversation be as becometh the gospel of Christ.

REFLECTIONS UPON CHAP. XLII.—Let me bless the Lord for his name but simple, gospel ordinances, and the extensive enlargement of them; but specially for the many and large mansions in the Father's house above. Great privilege of converse with fellow Christians, and of opportunity to attend on Lord without destruction. A great difference ought to be put between common and sacred things. And, alas! an impassable wall of separation excludes iniquitous sinners from the blessings and benefits of Christ's church and kingdom, and will exclude them for ever from his presence in glory.

Before Christ
cir. 574.

Mat. 5. 24.
Rev. 2. 3.
Jer. 3. 17. &
17. 12. 1 Chr.
28. 2. Ps. 99.
1. 5. & 132.
13. 14.
Ch. 48. 35.
John 1. 14.
Col. 2. 9. Mat.
28. 20. Rev.
21. 2. 3. & 22.
3. Heb. 13. 5.
Hos. 14. 8. &
2. 16. 17.
Zech. 13. 2. &
14. 20. 21.
with Lev. 26.
30. ch. xvi.
xxiii. Jer. 16.
19. ch. 23. 38.
39.

Ch. 5. 11. &
8. 5—18.
2 Kin. 16. 14.
& 21. 4, 5, 7.
* Or for there
was but a wall
between them
and me.

Ch. v—xxiv.
Jer. ii—xxv.
xxxix—xliv.
lii.

Hos. 2. 3 &
14. 1, 8. ch.
18. 30, 31.
Col. 2. 20—
23. 2 Cor. 7.
1. with Mat.
15. 9. Is. 29.
13.
Ver. 7. ch. 37.
23—28. Rev.
21. 3.

Ch. 40. 4.
Exod. 25. 40.
Rev. 21. 9.
Acts 17. 11.
John 5. 39.

† Or sum, or
number.

† Or that they
may be, &c.

Mat. 28. 20.
1 Cor. 11. 23.
Eph. 3. 19—
23. 1 Pet. 2.
4, 5. Mat. 16.
18. 19. & 18.
15—20. & 16.
26—28. & 28.
19. Mark 16.
15. Acts 1. to
Rev. iii. with
ch. 44. 5.

Ch. 40. 2. &
42. 20. Gal. 4.
26. 18. 2. 3.
Ps. 93. 5. Joel
3. 17. Zech.
14. 20. 21. Ps.
xv. & 24. 3, 4.
Mat. 5. 48.
1 Pet. 1. 15.
16. Phil. 4. 8.
Rev. 21. 27.

Exod. 27. 1—
8. 2 Chr. 4. 1.
ch. 40. 47.
Heb. 13. 10.
1 Pet. 2. 5.
Mat. 23. 19.

Ch. 40. 5. &
41. 8.

Heb. bosom.

Heb. lip.

2 Chr. 4. 1.
Ezra 3. 3.
Heb. 13. 10.

Heb. Harel,
that is, the
mountain of
God. Is. 2. 2,
3.

Heb. Ariel,
that is, the
lion of God. Is.
29. 1, 2, 7.

Exod. 27. 2.
Heb. 7. 25.
1 Cor. 1. 30.
John 6. 37.
Mat. 18. 11.

Exod. 27. 1.
2 Chr. 4. 1.

With Exod.
20. 26. 2 Chr.
4. 1. 1 Kin. 18.
32. ch. 8. 16.
2 Pet. 3. 18.
& 1. 5—8. Ps.
94. 7. seech.
40. 6.

7 ¶ And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.

8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom, and the carcasses of their kings far from me, and I will dwell in the midst of them for ever.

10 ¶ Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

11 And, if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This is the law of the house; Upon the top of the mountain, the whole limit thereof round about, shall be most holy. Behold, this is the law of the house.

13 ¶ And these are the measures of the altar after the cubits: the cubit is a cubit and an hand-breadth; even the bottom shall be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about shall be a span: and this shall be the higher place of the altar.

14 And from the bottom upon the ground, even to the lower settle, shall be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle shall be four cubits, and the breadth one cubit.

15 So the altar shall be four cubits; and from the altar and upwards shall be four horns.

16 And the altar shall be twelve cubits long; twelve broad, square in the four squares thereof.

17 And the settle shall be fourteen cubits long, and fourteen broad in the four squares thereof: and the border about it shall be half a cubit: and the bottom thereof shall be a cubit about: and his stairs shall look toward the east.

18 ¶ And he said unto me, Son of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon.

19 And thou shalt give to the priests the Levites that be of the seed of Zadok, who approach unto me to minister unto me, saith the Lord God, a young bullock for a sin-offering.

20 And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he shall burn it in the appointed place of the house without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering, and they shall cleanse the altar as they did cleanse it with the bullock.

23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the Lord, and the priests shall cast salt upon them, and they shall offer them up for a burnt-offering unto the Lord.

25 Seven days shalt thou prepare every day a goat for a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar and purify it, and they shall consecrate themselves.

27 And when these days are expired, it shall be that, upon the eighth day and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you saith the Lord God.

CHAP. XLIV.

Represents (1) The shutting of the east gate of the temple, and the appropriation of it to the prince alone; 1—3. (2) A reproof to the Israelites for admitting improper persons to the courts and work of the temple, and a charge to be more strict; 4—9. (3) The degrading of such priests as had been guilty of idolatry to the service of mere Levites; and the establishment of the priesthood in the family of Zadok, which had continued in an adherence to the true worship of God; 10—16. (4) Laws regulating the priest's clothes, hair, diet, marriage, instructions, government, mourning, and maintenance; 17—31.

THEN he brought me back the way of the gate of the outward sanctuary, which looketh toward the east, and it was shut.

2 Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it: because the Lord the God of Israel hath entered in by it, therefore it shall be shut.

Before Christ
cir. 574.

Lev. 1. 5. &
3. 8. 1 Cor. 2.
2. & 1. 25.
Gal. 6. 14.
Ch. 40. 46. &
44. 15. & 48.
11. 2 Tim. 2. 2,
22—25. 1 Tim.
3. 2—7.
Ver. 20—26.
ch. 45. 18, 19
Exod. 29. 10,
12, 36. Lev. 8.
14, 15. & 4. 3.
2 Cor. 5. 21.
1 Cor. 5. 7.
Tit. 2. 14.
1 John 2. 2.
Eph. 5. 2.
1 Pet. 2. 24.
& 3. 18.

Is. 45. 22. &
49. 6. Ps. 98.
3. Acts 13. 38,
39. Mark 16.
16. 2 Cor. 3.
6. & 4. 5, 7.
Gal. 3. 1.

Ver. 22. 26.
John 17. 19.
Heb. 9. 14, 25,
24. & 10. 12,
14, 29. & 13,
12, 20.

Exod. 29. 14.
Heb. 15. 11,
12.

Rom. 8. 3.
2 Cor. 5. 21.
Is. 53. 6. with
Lev. 4. 23.

Ver. 20, 26,
John 17. 19.
Heb. 9. 14, 24,
& 10. 14, 29,
& 13. 12.

Exod. 29. 31.
Lev. 8. 22.
ver. 25. 2 Cor.
5. 21. Heb. 7.
26.

Lev. 2. 13.
Num. 18. 19.
2 Cor. 13. 7.
Mat. 5. 13.

Mark 9. 5.
Col. 4. 6. Eph.
4. 29. Tit. 1.
13.

Ver. 26. Exod.
29. 35. Lev. 8.
34. & 9. 1.

Heb. *fill their
hands*. Exod.
29. 24. Lev. 3.
38.

Lev. 9. 1.
John 20. 13.
26. Acts 20. 7

1 Cor. 16. 2.
Ch. 40. 24.
1 Cor. 2. 2. &
1. 23, 24.

Luke 2. 10,
11, 14.

† Or *thank-offerings*.

Rom. 5. 1, 2.
10, 19. Eph. 1.
6. & 2. 4—7.
Col. 1. 19, 20
Heb. 10. 19—
22.

Ver. 27. cir.
46. 1. John 8.
20. Acts 21.
28.

Dent. 29. 29.
Ps. 131. 2.
Rom. 11. 33

—35. Exod.
12. 12. ver. 2.
ch. 46. 1.

Ch. 49. 2, 4.
with Exod. 24.
10. Is. 6. 1—
5.

CHAP. XLIII. Ver. 7—9. Their whoredom denotes their idolatry. The carcasses of their kings, or Moloch, denote their idols, infinitely loathsome and detestable to God. Their thresholds and posts, erected in opposition to God's, are their temples, altars, and inventions in worship, which they set up in opposition to him.

REFLECTIONS UPON CHAP. XLIII.—The different visits which God makes to his people are much alike, and serve to confirm one another; and it is but for a small moment he withdraws, when he returns in kindness. His glory manifested in his church is her principal ornament, furniture, and source of felicity. But it is through Jesus Christ, as with us, that we can have communion with

him, or hear his voice with comfort. And, if his goodness lead us not to repentance, nothing will. Yea his pardon of sins renders them peculiarly loathsome and detestable. But, alas, how often the greatest abominations are found placed by men in God's own temple, his church, his worship, and their heart! No wonder that he is highly provoked herewith. But such as improve his goodness received to his glory, and to their own self-loathing and debasement, shall experience it more and more.—The whole of our salvation is of God. And no society is a church of his but so far as true holiness prevails in it. None of our performances can be accepted, unless our persons be accepted and sins pardoned through Jesus' blood. Nor can any performance be religious unless it spring from, and be seasoned with, real grace. There is great need for ministers to be signally prepared for their important work. And dreadful is the profaneness of

Before Christ
cir. 574.

2 Chr. 6. 13.
& 23. 13. &
34. 31. ch. 46.
2—10. & 34.
23. 24. & 37.
25. 2. ch. 6.
12. Phil. 2.
5—11. Is. 53.
12. Jer. 30.
21. Mat. 11.
27. & 28. 18.
1 Tim. 6. 15.
Rev. 3. 7.
Song 1. 12. &
4. 16. & 5. 1.
Rev. 3. 20.

Ch. 3. 23. &
43. 2. 4. 5. Is.
6. 13. Hag. 2.
7. 9.

Ch. 1. 28. &
43. 3. Is. 6. 5.

Heb. *set thine*
heart. Ch. 40.
4. & 43. 2. 7.
11. 12.

Ch. 43. 2. 6.
7. Mat. 28.
20. Deut. 12.
32. see ch. 43.
11. 12. & 3.

17. & 2. 7.
Mat. 10. 27.

Ch. 2. 5—8.
& 3. 9. 26. 27.
Acts 7. 51.

Ch. 45. 9.
1 Pet. 4. 3.

Ch. 43. 7. 8.
& 7. 20. & 37.
23. & 22. 26.

Heb. *children*
of a stranger.
Acts 21. 28.
Lam. 1. 10.

Jer. 9. 26. &
4. 4.

Lev. i—vi. &
3. 16. & 17.
11. Mal. 1. 7.
12.

Is. 24. 5.
2 Kin. 17. 7—
23. ch. xvi.

xx. xxiii. Jer.
ii—xix. Is.
i—iii. v. ix.
lix.

Phil. 2. 21.
2 Tim. 4. 10.
ch. 40. 45. Is.
56. 10. 11.

Or *ward*, or
ordinances,
and so ver.
14. 16.

Ps. 50. 16. &
93. 5. Acts 2.
41. Tit. 1. 6.

Mat. 7. 6.
Rev. 2. 27.
Joel 3. 17.

Zech. 14. 21.
John 3. 3. 5.
with Deut. 10.
16. Lev. 26.

41. Jer. 4. 4.
& 9. 26. Rom.
2. 9.

Ver. 15.
2 Kin. 23. 8.
9. 2 Chr. 29.

4. 5. ch. 48.
11. Exod. 20.
5.

Gen. 4. 13.
Lam. 2. 14. &
3. 39. Jer. 2.

19. 20. & 5.
25. & 4. 18.
Prov. 14. 14.

Ver. 14.
1 Chr. xxvii.
& 23. 28—32.

2 Chr. 29. 4.
5. & 30. 17.
Num. 18. 6.

Hos. 5. 1. ch.
22. 26. 2 Kin.
16. 10—16.

Mal. 2. 8. 9.
Is. 9. 13. ch.
14. 3. 4.

Heb. *were for*
a stumbling-
block of iniqui-
ty unto, &c.

Ch. 20. 6. 15.
23. 28. Amos
8. 7. & 6. 8.

Ch. 18. 4. 13.
18. 24. Is. 3.
11. & 1. 20.

Rom. 2. 8. 9.
& 6. 23. & 8.
13. see ver.
14.

2 Kin. 23. 9.
ver. 9. 10.

Heb. *holiness-*
es in the holi-
nesses of holi-
nesses.

See ver. 10.
12.

Ver. 11. 1 Chr. xxvi. & 23. 28—32. Num. 18. 6. 2 Chr. 30. 17.

Ch. 40. 46. & 43. 19. & 48. 11. Num. 25. 13. 1 Sam. 2. 31. 1 Kin. 2. 27. 35.

2 Tim. 2. 2. 1 Thes. 2. 10. 1 Tim. 3. 10. Rev. 2. 7. 10. 11. 17. & 3. 5. 10. 12. 21.

Deut. 17. 9. & 18. 1.

1 Sam. 2. 31. 1 Kin. 2. 27. 35.

2 Tim. 2. 2. 1 Thes. 2. 10. 1 Tim. 3. 10. Rev. 2. 7. 10. 11. 17. & 3. 5. 10. 12. 21.

Deut. 17. 9. & 18. 1.

1 Sam. 2. 31. 1 Kin. 2. 27. 35.

2 Tim. 2. 2. 1 Thes. 2. 10. 1 Tim. 3. 10. Rev. 2. 7. 10. 11. 17. & 3. 5. 10. 12. 21.

Deut. 17. 9. & 18. 1.

1 Sam. 2. 31. 1 Kin. 2. 27. 35.

2 Tim. 2. 2. 1 Thes. 2. 10. 1 Tim. 3. 10. Rev. 2. 7. 10. 11. 17. & 3. 5. 10. 12. 21.

Deut. 17. 9. & 18. 1.

1 Sam. 2. 31. 1 Kin. 2. 27. 35.

2 Tim. 2. 2. 1 Thes. 2. 10. 1 Tim. 3. 10. Rev. 2. 7. 10. 11. 17. & 3. 5. 10. 12. 21.

Deut. 17. 9. & 18. 1.

1 Sam. 2. 31. 1 Kin. 2. 27. 35.

2 Tim. 2. 2. 1 Thes. 2. 10. 1 Tim. 3. 10. Rev. 2. 7. 10. 11. 17. & 3. 5. 10. 12. 21.

Deut. 17. 9. & 18. 1.

1 Sam. 2. 31. 1 Kin. 2. 27. 35.

2 Tim. 2. 2. 1 Thes. 2. 10. 1 Tim. 3. 10. Rev. 2. 7. 10. 11. 17. & 3. 5. 10. 12. 21.

Deut. 17. 9. & 18. 1.

1 Sam. 2. 31. 1 Kin. 2. 27. 35.

2 Tim. 2. 2. 1 Thes. 2. 10. 1 Tim. 3. 10. Rev. 2. 7. 10. 11. 17. & 3. 5. 10. 12. 21.

Deut. 17. 9. & 18. 1.

1 Sam. 2. 31. 1 Kin. 2. 27. 35.

2 Tim. 2. 2. 1 Thes. 2. 10. 1 Tim. 3. 10. Rev. 2. 7. 10. 11. 17. & 3. 5. 10. 12. 21.

Deut. 17. 9. & 18. 1.

3 ^d *It is* for the prince; the prince, he shall sit in it to eat bread before the LORD: he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the north gate before the house: and I looked, and, behold, ^e the glory of the LORD filled the house of the LORD: and ^f I fell upon my face.

5 And the LORD said unto me, Son of man, ^g mark well, and behold with thine eyes, and hear with thine ears all that ^h I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord God, O ye house of Israel, ^k let it suffice you of all your abominations,

7 ⁱ In that ye have brought *into my sanctuary* ^m strangers uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary to pollute it, *even* my house, when ye ⁿ offer my bread, the fat and the blood; and they have ^o broken my covenant because of all your abominations.

8 And ^p ye have not kept the charge of mine holy things; but ye have set keepers of ^q my charge in my sanctuary for yourselves.

9 ¶ Thus saith the Lord God, ^r No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

10 And ^s the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols, they shall even ^t bear their iniquity.

11 ^u Yet they shall be ministers in my sanctuary, *having* charge at the gates of the house, and ministering to the house: they shall slay the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them.

12 ^v Because they ministered unto them before their idols, and ^w caused the house of Israel to fall into iniquity; therefore have I lifted ^y up mine hand against them, saith the Lord God; and they shall ^z bear their iniquity.

13 ^a And they shall not come near unto me to do the office of a priest unto me, nor to come near to any of my ^b holy things, in the most holy *place*: but they shall ^c bear their shame and their abominations which they have committed.

14 ^d But I will make them keepers of the charge of the house for all the service thereof, and for all that shall be done therein.

15 ¶ ^e But the priests, the Levites, the ^f sons of Zadok, that kept the charge of my sanctuary when the children of

Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me ^g the fat and the blood, saith the Lord God:

16 They shall enter into my sanctuary, and they shall come near to my ^h table to minister unto me, and they shall ⁱ keep my charge.

17 ¶ And it shall come to pass *that*, when they enter in at the gates of the inner court, ^j they shall be clothed with linen garments, and ^k no wool shall come upon them while they minister in the gates of the inner court, and within.

18 They shall have linen ^l bonnets upon their heads, and shall have ^m linen breeches upon their loins: they shall not gird *themselves* ⁿ with any thing that causeth sweat.

19 And when they go forth into the outer court, *even* into the outer court to the people, ^o they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments: and they ^p shall not sanctify the people with their garments.

20 ^q Neither shall they shave their heads, nor suffer their locks to grow long, they shall only poll their heads.

21 Neither shall any priest drink wine when they enter into the inner court.

22 Neither shall they take for their wives a ^r widow, or her that is ^s put away; but they shall take maidens of the seed of the house of Israel, or a widow ^t that had a priest before.

23 And ^u they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 ^v And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall ^w keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

25 And they shall come at no ^x dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And after he is ^y cleansed they shall reckon unto him seven days.

27 ^z And in the day that he goeth into the sanctuary, unto the inner court to minister in the sanctuary, he shall offer his sin-offering, saith the Lord God.

28 And it shall be unto them for an inheritance: I ^a am their inheritance; and ye shall give them no possession in Israel; I ^b am their possession.

29 ^c They shall eat the meat-offering, and the sin-offering, and the trespass-offering; and every ^d dedicated thing in Israel shall be their's.

Before Christ
cir. 574.

Ver. 7. Lev.
3. 16. & 17.
11.

Ch. 41. 22.
& 43. 13. 14.
Mal. 1. 14.

Lev. 8. 15.
Num. 3. 7.

Deut. 33. 9.
10. Num. 18.
7. 8. Mal. 2. 7.

Exod. 28. 39.
—43. & 39.
27—29. Lev.

16. 4. Rev. 4.
4. & 7. 13. 14.
1 Tim. 6. 11.

Is. 61. 10.
Ver. 18.

1 Cor. 10. 32.
2 Cor. 6. 3.

1 Tim. 6. 8—
11. Phil. 4.
11.

Exod. 28. 40.
1 Cor. 11. 10.

Exod. 28. 42.
1 Tim. 4. 12.

2 Tim. 2. 22.
† Or *in sweat-*
ing places.

Heb. *in, or*
with sweat.

Mat. 6. 4. 6.
2 Cor. 2. 17.

with 2 Cor. 3.
5. Eph. 6. 14.

Ch. 42. 13.
14. Luke 9.

62. 2 Tim. 2.
4. Rom. 12. 7.

Col. 4. 17.

Ch. 46. 20.

Exod. 29. 37.
& 30. 29. ver.

23. Mat. 23.
4—6. with

Lev. 6. 27.
Mat. 23. 13.

Lev. 21. 5.
Deut. 14. 1.

Num. 6. 5.
1 Cor. 11. 14.

Tit. 1. 8.

Lev. 10. 9—
11. 1 Tim. 3.

3. Tit. 1. 7.

Lev. 21. 7.
13. 1 Cor. 7.

39. 2 Cor. 6.
14. 1 Tim. 3.

2. 4. 11.

Heb. *thrust*
forth.

Heb. *from a*
priest.

Lev. 10. 10.
11. ch. 22. 26.

Mal. 2. 7.
Jer. 15. 19.

Deut. 17. 8.

2 Ch. 19. 10.
11. Ma. 18.

7. 1 Cor. 5.
1—7. 2 Cor.

2. 6.

1 Tim. 4. 12.
& 6. 11. 14.

2 Tim. 2. 22.
—26. & 4. 2.

Col. 4. 17.
Acts 20. 18—
34.

Lev. 19. 28.
& 21. 11. &

22. 3. Mat.
22. 1 Thes.

13. John 11.
33. 35.

Num. 6. 10.
& 19. 11. Heb.

9. 13. 14.

Ver. 17. Lev.

4. 13. Phil. 3.

9. 2 Cor. 5.

21. 1 Cor. 9.

2. Tit. 2. 14.

Heb. 10. 12.
14. 19—22.

Num. 18. 20.

21. Deut. 10.

9. & 18. 1. 2.

Josh. 13. 14.
33.

Lev. 2. 3. 8.

6. 29. & 7. 6.

1 Cor. 9. 13.

14.

† Or *devoted*.

those who rush at random into the sacred function. Blessed be God that Jesus Christ, by offering his own blood, has consecrated himself as our great High Priest, and as our Altar, upon which we are ordained to offer spiritual sacrifices, well-pleasing to God.

xlii. 1—14; xlv. 4, 5, 19; and xlviii. 10—12. By these priests are represented gospel ministers. Their being the *sons of Zadok*, the **RIGHTEOUS ONE**, not *Levites that went astray*, implies their being true and blameless children of Jesus Christ, and faithful preachers of his atonement as the substance of the gospel. Their *eight days consecration along with the altar* imports their entrance on their work with great deliberation, much solemn prayer, noted application of Jesus

Before Christ
cir. 574.

Or chief.
Exod. 15. 2.
R. 23. 29. 30.
Num. 3. 15. &
5. 29. & 18.
2. Deut. 26.
3—15.
2 Chr. 31. 10.
Prov. 3. 9. 10.
Mal. 3. 10.
Neh. 10. 37.
1 Cor. 9. 11—
14. Gal. 6. 6.
Exod. 22. 31.
Lev. 22. 8. &
17. 15. Deut.
14. 21.

30 And the \dagger^d first of all the first-fruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priests: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

31 *The priest shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

CHAP. XLV.

Contains (1) Directions for the division of Canaan: an holy portion is to be separated in the midst of the country, part for the temple and the priests who serve in it; 1—4: so much for the Levites; 5: so much for the holy city; 6: so much at the east and west ends for the prince; 7, 8: and the rest on the north and south sides for the people; 8. (2) Ordinances of justice to be observed by both prince and people; 9—12. (3) Oblations by the people and prince, one for another, or for themselves; 13—17: particularly in the beginning of the year; 18—20: at the passover, and at the feast of tabernacles; 21—25.

Heb. when ye
cause the land
to fall.
Ch. 47. 22.
Josh. 13. 6.
Num. 34. 13.
Prov. 16. 33.
Eph. 2. 5—9.
Ps. 16. 5. 6.
Ver. 1—8.
Ch. 48. 8—23.
Rom. 12. 1.
1 Pet. 2. 5.
Heb. holiness.

MOREOVER, *when ye shall divide ^aby lot the land for inheritance, ye shall offer ^ban oblation unto the LORD, \dagger an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

Ch. 42. 20. &
48. 18. Heb.
12. 22—24.

2 Of this there shall be ^cfor the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the \dagger suburbs thereof.

Or void places.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and ^din it shall be the sanctuary and the most holy place.

Ch. 40. 46.
& 43. 19. &
44. 13. 16.

4 *The holy portion of the land shall be for the priests the ministers of the sanctuary, who shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

Other 25,000,
&c. ch. 48. 10,
13, 20.

5 And the ^efive and twenty thousand of length, and the ten thousand of breadth, shall also the Levites the ministers of the house have for themselves, ^ffor a possession for twenty chambers.

Ch. 40. 17. &
41. 5—9. &
42. 5. 2 Chr.
3. 9. Jer. 35.
2.
Ch. 48. 15—
17, 30, 32.

6 \dagger^b And ye shall appoint the possession of the city five thousand broad, and five

and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel.

Before Christ
cir. 574.

7 \dagger^c And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, ^kbefore the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border.

Ch. 46. 16—
18. & 48. 21.
Lev. 9. 6. & 53.
12. Deut. 32.
9. Ps. 2. 8, 9.
& 72. 8. Zech.
14. 8, 9. Rev.
11. 15. Dan.
7. 14. Is. 9. 6.
7. Phil. 2. 9—
11. Eph. 1.
20—23.
Is. 49. 12, 23.
& 60. 3, 19,
16. Ps. 72. 8.
Rev. 21. 24.
Ch. 1. 16, 18.
with ch. 22.
27. & 19. 6. 7.
Jer. 22. 17. or
Ps. 45. 16. &
49. 14. Dan. 7.
27. Luke 19.
17. 1 Cor. 6.
2. Rev. 2. 26.
& 5. 10. Ps.
72. 2. Is. 11.
3. 29. 18,
20. & 42. 1—
4. Zeph. 3. 13.
Ch. 44. 6.
1 Pet. 4. 3.
Is. 1. 17, 26.
& 60. 17, 18.
& 57. 14. Jer.
2. 3, 16. Zech.
8. 16.
Heb. expul-
sions.

8 In the land shall be his possession in Israel: and ^lmy princes shall no more oppress my people; and *the rest* of the land shall they give to the house of Israel according to their tribes.

9 \dagger^d Thus saith the Lord God, ^mLet it suffice you, O princes of Israel: ⁿremove violence and spoil, and execute judgment and justice, take away your \parallel exactions from my people, saith the Lord God.

Lev. 19. 35,
36. Prov. 11.
1. Mat. 7. 12.
Is. 5. 10.
Amos 8. 5.

10 ^oYe shall have just balances, and a just ephah, and a just bath.

11 ^pThe ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the ^qshekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your ^rmaneh.

Exod. 30. 13.
Lev. 27. 25.
Num. 3. 47.
i. e. sixty she-
kels in all,
but in weight
50. 1 Kin. 10.
17. 2 Chr. 9.
16.

13 This is the ^soblation that ye shall offer; \dagger the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley.

Or pound.
Gal. 6. 6.
1 Cor. 9. 13—
15. 1 Tim. 5.
17.

14 Concerning the ordinance of oil, the bath of oil, ye shall offer \dagger the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer:

A sixtieth
part.
An hun-
dredth part.

15 And one \parallel lamb out of the flock, ^tout of two hundred, out of the ^ufat pastures of Israel, for a meat-offering, and for a burnt-offering, and for ^vpeace-offerings, to ^wmake reconciliation for them, saith the Lord God.

Or kid.
Prov. 3. 9.
Mal. 1. 8, 14.
Num. 18. 12,
29.
Or thank of-
ferings. Ver.
27.
Lev. 1. 4.
Heb. 13. 16.
Tit. 2. 12—14.

blood, and vigorous study of gospel holiness. Their being clothed with linen, not with wool or any thing that causeth sweat, imports their being arrayed with ^xJesus' imputed righteousness, his implanted grace, and a holy conversation; not with their own fatiguing, deiled, and defiling, works; and their maintaining purity of doctrine, esteeming their work their pleasure not their burden, and neither being erroneous nor unsavoury. Their linen bonnets and breeches denote their gravity, modesty, chastity, and freedom from Antichristian whoredoms. Their laying aside their fine robes and wearing other garments, when among the people, may denote that, though they must only appear before God in the righteousness of his Son, yet, by a gospel conversation, they must recommend holiness to their hearers. Their not sanctifying the people with their garments may denote that they must indulge no vain glory of superiority to others in goodness, nor pretend to convey any holiness, merit, or safety to them. Their neither shaving their hair, nor suffering it to grow long, imports their abstinence from popish superstition, pride, and wantonness. Their not drinking wine, &c. imports that they must never indulge drunkenness, luxury, or carnal are; that they must marry only such women as are of good report, and never connect themselves with apostate and disorderly churches: that they must, by doctrine and example, faithfully teach their hearers; and compose differences among them; and must avoid immoderate sorrow for the loss of created enjoyments. The food, fields, &c. allotted them for a maintenance, import their continual living on Christ crucified and his new covenant provision, and their being decently and commodiously supported by their hearers. Their having distinct chambers for themselves may denote their office circumscribed by the divine law; and that none ought to interfere with either their work or benefice without commission from Christ. Their offering the sacrifices of the people may denote their preaching Christ crucified among them, and leading their exercises in their public dedications of themselves to God.

REFLECTIONS UPON CHAP. XLIV.—It is highly reasonable and infinitely delightful that Jesus, our only Mediator, Prince, and High Priest, should in all things have the pre-eminence. And it is necessary that God's mercies should be always attended with the most cordial repentance and thorough reformation.

How provoking to God, ruinous to the church, and damning to souls, is it when persons, apparently graceless, are admitted to the seals of God's covenant, and to the office of rulers in the church of Christ! Nor must ministers who have fallen into scandal, be hastily or easily restored to their office. It is in vain to expect a flourishing church where government and discipline are neglected, and where ministers are not extremely regular in all their conduct. But, while ministers give up worldly cares for the sake of their hearers' salvation, it becomes their hearers, as they regard the blessing of God and their own temporal or spiritual welfare, to provide for them a decent subsistence.

CHAP. XLV. Ver. 1—8. with chap. xlvii. 13—23; and xlviii. Canaan, on the west of Jordan, about 180 miles from north to south, and 50 from east to west, is represented as thus divided. Beginning from the north, Dan, Ashur, Naphtali, Manasseh, Ephraim, Reuben, and Judah, had their portions, all of them extending from Jordan on the east to the Mediterranean sea on the west. All along the south side of Judah's portion is represented a sacred portion of 25,000 reeds broad. Of this, in the middle of the country, a portion of 25,000 reeds from east to west, and 10,000 from north to south, is allotted for the priests, in the middle of which a square of 500 reeds is allotted for the temple and its appurtenances. On the south side of the priests' portion another of the same dimensions is allotted for the Levites. On the south of the Levites' portion, a portion equally long, but only half as broad as that of the priests or Levites, is assigned for the holy city; i. e. a square of 5000 reeds for the city to stand on, and a portion of 10,000 reeds in length and 5000 in breadth, on the east side, and another on the west side of the same extent, assigned to the office bearers in the city. All of the country that remained on the east side and on the west side of this sacred square of 25,000 reeds, divided between the priests, Levites, and city, is allotted to the prince. And southward of that portion in the middle of which the city stood, and of the land appointed for the prince at the east and west sides, the tribes of Benjamin, Simeon, Issachar, Zebulun, and Gad, had their portions, each extending from Jordan to the Mediterranean sea. This division is entirely different from that made by Joshua, Josh. xiii—xxi.

Ver. 13—25. The oblations here mean Christ, as offered in sacrifice to God,

Before Christ
cir. 574.

* Heb. shall be
for.

* Or with.

Is. 16. 1.

Ch. 46. 12—

15. Is. 60. 23.

Num. xxviii.

xxix. xv. Lev.

i—vii. xvi.

xxiii. John 1.

16. & 15. 5.

Rom. 11. 36.

Gal. 2. 20.

* 1 Pet. 2. 24.

& 3. 18.

2 Cor. 5. 21.

Gal. 3. 13.

John 6. 51.

Col. 1. 20.

Eph. 1. 3. & 5.

20. 1 Pet. 2. 5.

Rom. 12. 1.

† Or thank-

offerings.

* Exod. 12. 2.

Num. 28. 11

—15.

* Ver. 15. Lev.

22. 20. Heb. 7.

26. 2 Cor. 5.

21.

* Gal. 4. 1—3.

& 3. 23. Heb.

9. 8. with

Heb. 10. 19—

22. 1 John 1. 7.

Rev. 1. 5.

1 Pet. 1. 18.

19. Tit. 2. 14.

Gal. 1. 4. & 6.

14.

* Ch. 41. 21. &

43. 14. 20. &

46. 1.

* Ver. 18. Col.

1. 20. Rom. 5.

10. Eph. 2. 15.

14.

* Exod. xii.

Num. ix. &

xxviii Lev. 23.

5—8. Deut.

16 1—8.

1 Cor. 5. 7, 8.

* Mat. 20. 28.

Tit. 2. 14.

† Pet. 2. 24.

& 3. 18. Mat.

xxvi. xxvii.

Mark xv. xvi.

Luke xxii.

xxiii. John

xviii. xix.

* Heb. 7. 26.

Is. 53. 9.

2 Cor. 5. 21.

1 Pet. 3. 18.

1 John 3. 5.

* Num. 28. 12.

ver. 15, 17.

Num. xv.

Lev. 23. 33—

43. Num. 29.

12—38. Deut.

16. 13—15.

John 1. 14.

Zech. 14. 16

—19.

16 All the people of the land * shall give this oblation * for the prince in Israel.

17 And it shall be the prince's part to give burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall ^z prepare the sin-offering, and the meat-offering, and the burnt-offering, and the [†] peace-offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord God, ^a In the first month, in the first day of the month, thou shalt take ^b a young bullock without blemish, and ^c cleanse the sanctuary:

19 And the priest shall take of the blood of the sin-offering, and put it upon ^d the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh day of the month, for every one that erreth, and for him that is simple: so shall ye ^e reconcile the house.

21 In the first month, in the fourteenth day of the month, ^f ye shall have the passover, a feast of seven days, unleavened bread shall be eaten.

22 And ^g upon that day shall the prince prepare for himself, and for all the people of the land, a bullock for a sin-offering.

23 And seven days of the feast he shall prepare a burnt-offering to the Lord, seven bullocks and seven rams ^h without blemish daily the seven days; and a kid of the goats daily for a sin-offering.

24 And he shall prepare ⁱ a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the seventh month, ^k in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

CHAP. XLVI.

Contains (1) Further directions for the prince, the priest, and the people, in their worship on the sabbath and solemn feasts and in the daily sacrifice; 1—15. (2) Laws concerning the prince's disposal of his inheritance to his children or servants; 16—18. (3) A description of the places appointed for boiling the flesh of sacrifices and baking meat-offerings; 19—24.

THUS saith the Lord God, The gate of the inner court that looketh toward the east ^a shall be shut the ^b six working days; but ^c on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of ^d that gate without, and shall ^e stand by the post of the gate, and the ^f priest shall prepare his burnt-offering, and his peace-offerings, and he shall ^g worship at the threshold of the gate:

then he shall go forth, but the gate shall ^h not be shut until the evening.

3 ^h Likewise the people of the land shall worship at ⁱ the door of this gate before the Lord in the sabbaths and in the new moons.

4 And the ^k burnt-offering that the prince shall offer unto the Lord in the sabbath day shall be six lambs without blemish, and a ram without blemish.

5 And the meat-offering shall be an ephah for a ram, and the meat-offering for the lambs ^l as he shall be able to give, and an hin of oil to an ephah.

6 And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

8 And when the prince shall enter ^m he shall go in by the way of the porch of ⁿ that gate, and he shall go forth by the way thereof.

9 ¶ But, when the people of the land ^o shall come before the Lord in the solemn feasts, ^p he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 ^q And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts, and in the solemnities, the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now, when the prince shall prepare ^r a voluntary burnt-offering or peace-offerings voluntarily unto the Lord, ^s one shall then open him the gate that looketh toward the east, and ^t he shall prepare his burnt-offering and his peace-offerings, as he did on the sabbath day: then he shall go forth, and after his going forth ^u one shall shut the gate.

13 Thou shalt daily ^v prepare a burnt-offering unto the Lord of a lamb ^w of the first year without blemish; thou shalt prepare it ^x every morning.

14 And thou shalt prepare a meat-offering for it every morning, the ^y sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually, by a perpetual ordinance unto the Lord.

15 Thus shall they prepare the lamb, and the meat-offering, and the oil, ^z every morning, for a continual burnt-offering.

and represented as a Saviour to sinners; and his people giving up themselves and all that they have to God through him. The sacred festivals may point out the seasons of Christ's incarnation, suffering, and pouring out of the Holy Ghost, and the solemn ordinances of gospel worship, in which Christ and his people hold solemn fellowship to the honour of God.

REFLECTIONS UPON CHAP. XLV.—God ought to be honoured with the first and best of our substance; and his ministers and magistrates should be so pro-

vided for as that they may constantly attend to their work. Wherever religion thrives true liberty and strict honesty will abound. Magistrates and people, well as ministers, ought, in their places, to lay out all their influence in promoting true and practical religion: and none shall receive mercies from God with grateful returns according to what they have received. Though our great sacrifice of atonement was offered but once for all, our spiritual sacrifices of thanksgiving to God through Christ ought to be daily continued, especially when allows us the more solemn ordinances of his worship.

Before Christ
cir. 574.

* Ver. 3. Mat.

25. 10—12.

* Luke 1. 10.

Ps. 100. 4.

* John 10. 7, 9.

& 14. 6. Eph.

2. 18. & 5. 20.

Heb. 10. 19—

22.

* Ch. 45. 17.

ver. 6, 7, 14.

with Num. 28.

5, 9, 11, 12.

Is. 64. 4.

1 Cor. 3. 7, 1

No such obla-

tion was com-

manded by

Moses.

* Heb. the gift of

his hand. Ver.

7. 12. Lev. 6.

11. & 12. 8. &

14. 21. & 25.

28. Num. 6.

21.

* Ch. 44. 1—3

ver. 1, 2. Rev.

1. 2. & 21. 3.

* Exod. 23. 17

& 34. 23.

Deut. xvi. Ps.

42. 4. & 84. 7

& 122. 1—4.

I. 66. 23.

Zech. 14. 16

—19.

* Ch. 1. 12, 17

Heb. 12. 13.

Gal. 4. 9.

1 Cor. 9. 24.

2 Pet. 2. 20.

21. Heb. 10.

38 & 3. 12.

with ch. 8. 16.

Luke 9. 62.

* Rev. 2. 1. &

21. 3. Mat. 18

20. & 28. 20.

Eph. 2. 18. &

3. 12, 17, 13.

Heb. 3. 6. &

4. 14—16. &

16. 19—22.

* With Num.

xv. xxviii.

xxix.

* Ps. 40. 8.

Gal. 2. 20. Ti.

2. 14. Mat. 20

28. John 10.

18. & 18. 11.

* John 10. 3.

ver. 1, 2, 8.

44. 1—3.

* Ver. 4. ch. 4.

17.

* Exod. 29. 3

—42. Num.

28. 3, 4, 6, 1

15, 23, 24, 3

& 29. 6, 11,

16, 19, 22, 2

28, 31, 34, 3

Dan. 8. 11, 1

13. John 1. 2

36.

* Heb. a son

his year.

* Heb. morn-

by morning.

Ps. 92. 2.

* With Num.

28. 5. Luke

74, 75.

* Ver. 13. 1

92. 2. & 55

—77. Num.

3, 4. Heb.

26.

16 ¶ Thus saith the Lord God, If the prince 'give a gift unto any of his sons, the inheritance thereof shall be his sons'; 'it shall be their possession by inheritance.

17 But, if he give a gift of his inheritance to one of his servants, then it shall be his 'to the year of liberty; after, it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover, 'the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; 'but he shall give his sons' inheritance out of his own possession: that my people be not scattered every man from his possession.

19 ¶ After he brought me through the entry, 'which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward.

20 Then said he unto me, 'This is the place where the priests shall boil the trespass-offering, and the sin-offering, where they shall 'bake the meat-offering; that they bear *them* not out into the outer court, 'to sanctify the people.

21 Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and, behold, 'in every corner of the court *there was* a court.

22 In the four corners of the court *there were* courts 'joined of forty cubits long and thirty broad: these four 'corners were of one measure.

23 And *there was* a row of building round about in them, round about them four, and *it was* made with boiling places under the rows round about.

24 Then said he unto me, These *are* the places of them that 'boil, where the ministers of the house shall boil the 'sacrifice of the people.

CHAP. XLVII.

Contains (1) A vision of holy waters, which, in their origin from the temple, their gradual increase, extensive spread, healing and fructifying virtue, and the plenty of fish and fruitful trees thereby produced, mark the gradual issuing forth of gospel truths and spiritual influences, for the quickening and conversion of multitudes all around, and making them to abound in fruits of righteousness; 1—12. (2) An appointment of the borders of Canaan, which was to be divided by lot to the tribes of Israel and sojourning strangers; 13—23.

AFTERWARD he brought me again unto the 'door of the house; and behold, 'waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from

under from the right side of the house, 'at the south side of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And, when 'the man that had the line in his hand went forth eastward, he 'measured a thousand cubits, and he brought me through the waters: the 'waters were to the ancles.

4 Again he measured a thousand, and brought me through the waters: 'the waters were to the knees. Again he measured a thousand, and brought me through: the waters were 'to the loins.

5 Afterward he measured a thousand, and *it was* a 'river that I could not pass over: for the waters were risen, *waters to swim in, a river that could not be passed over.

6 ¶ And he said unto me, Son of man, 'hast thou seen *this*? then he brought me, and caused me to return to the brink of the river.

7 Now, when I had returned, behold, at the 'bank of the river were very many 'trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the 'desert, and go into the sea: *which being* brought forth into the sea, 'the waters shall be healed.

9 And it shall come to pass *that* every thing that liveth, which moveth, whithersoever the 'rivers shall come, 'shall live; and there shall be 'a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass *that* 'the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the 'great sea, exceeding many.

11 But the miry places thereof, and the marishes thereof, 'shall not be healed; they shall be 'given to salt.

12 And by the river upon the bank thereof, on this side and on that side, 'shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth 'new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be

the south side of the altar, denote the purifying, refreshing, and fructifying, oracles and ordinances of the gospel, and the Holy Ghost in his gifts and graces attending the same, issuing forth from Christ's person and through his righteousness. Their gradual increase denotes the gradual progress of gospel truths and influences till the whole earth be filled with the knowledge of the Lord: and that, the further we search into divine truths, the more mysterious we shall find them; and also that, by continued accessions of light and love from Jesus Christ, the work of grace in every believer's heart, and the church in general, increases with the increase of God. Their running into the Dead sea of Sodom, and quickening or producing multitudes of fishes, represents gospel truths and influences as running into the Gentile world, even the worst places of it, which had long lain in wickedness and under the curse of God; and spiritually quickening multitudes, who had been dead in trespasses and sins. The fishers all over the Dead sea denote multitudes of gospel preachers all over the world, labouring to gain sinners to Christ. The many fishes, like the fishes of the Mediterranean sea, are multitudes of sinners, in a thousand diversified forms of misery and guilt, attending gospel ordinances, and, by means thereof, drawn unto Christ. The miry places and marshes are obstinate sinners, Jews, Anti-

REFLECTIONS UPON CHAP. XLVI.—All ranks of men should carefully con- in promoting the regular sanctification of the sabbath, and the whole wor- of God. And it is the greatest glory of princes to be patterns of true y to their people. But all our attendance on ordinances ought to be in se fellowship with Jesus our Prince, who is ALL to, does all for, and works in, us. And in our whole course of religion we must never go back; but, getting the things that are behind, reach forward unto the things that are ore. It is very graceful to behold great men reverently attending the ordi- ces of the gospel with their servants, tenants, and poor, around them; and an honour for princes to be generous, without oppressing their subjects; infinitely more so for Jesus to give gifts to his servile professors, qualifying m for the help of his church in this life, and to give his genuine children an ounded, irrevocable, and everlasting, salvation. Nor must ministers by any ans deliver to the people what themselves have not seriously preconsidered. d it is when their hearts and studies are made warm by the power of the truths ch they are to preach, that their work is most useful and acceptable.

CHAP. XLVII. Ver. 1—12. These waters, issuing forth from the temple at

Before Christ
ch. 574Or *for* *the* *offerings*
and *offerings*.
Ver. 8. Rev.
22. 2.Gen. 13. 18
—21. Num.
34. 2—17.
Josh. xii. xiii
—xxi. ch.
xlviii.Gen. 48. 5.
1 Cor. 5. 1.
ch. 48. 4. 5.Jer. 3. 18 ch.
xlviii. Gal. 3.
28. Col. 3. 11.
1 Pet. 2. 9, 10.Or *stone*.Gen. 12. 7. &
13. 15. & 17.
8. & 26. 3. &
28. 13. ch. 20.
5. 6.Ver. 22. ch.
48. 29. Prov.
16. 33. Ps. 16.
5. Jer. 3. 18.Ver. 10. 19.
ch. 48. 28.Josh. 23. 4.
Num. 34. 6.
i. e. the Medi-
terranean.Ch. 48. 1.
Num. 34. 8.1 Kin. 8. 65.
Amos 6. 2, 14.

2 Sam. 8. 8, 9.

Or *the middle*
ridge.Num. 34. 9.
ch. 48. 1.Ver. 16. 17.
Gen. 14. 15.2 Sam. 8. 6.
1 Kin. 11. 24.Is. 7. 8. & 17.
1. Jer. 49. 27.

Acts 9. 2.

† Heb. *from*
between.Gen. 31. 23.
47. Num. 32.1. Judg. 10. 8.
& 11. 1.Gen. 13. 10.
Josh. 3. 15—

17. Job 40. 23.

Ver. 8. Num. 34.
10. 11. 12.Gen. 14. 3.
Josh. 3. 16.2 Chr. 20. 2.
ch. 48. 28.Or *Mezrah*.
Num. 20. 1.13. P. 106.
32.Or *valley*.
Josh. 13. 3. &
15. 47.Or *toward*
Tamar.Ver. 10. 15.
19. Jer. 46.18. Is. 23. 4.
ch. 27. 3.Zeph. 2. 5.
Num. 36. 6.Josh. 1. 4. &
15. 12. 47.

Dan. 7. 2.

Ver. 13. 14.
ch. xlviii. with

Josh. xii—xxi.

Josh. xv—xvi.
ch. 45. 1.Prov. 16. 33.
& 18. 18.Acts 2. 5. 7.
9. Rom. 3. 29.30. & 4. 11. &
10. 12. & 15.9—12. 1 Cor.
12. 13. Gal. 3.28. 29. Eph. 3.
6. & 2. 19—22. Col. 1. 12.
& 3. 11. Rev.7. 9. Is. 56. 6.
7. Acts 11. 18.for meat, and the leaf thereof for medi-
cine.13 ¶ Thus saith the Lord God, ^aThis
shall be the border, whereby ye shall in-
herit the land according to the twelve
tribes of Israel: ^aJoseph shall have two
portions.14 And ye shall inherit it, ^bone as
well as another: *concerning* the which I
¶ lifted up mine hand to give it unto your
fathers: and this land shall ^afall unto you
for inheritance.15 And this *shall be* the border of the
land toward the north side, from the
^cgreat sea, the way of Hethlon, as men
go to Zedad;16 ^s Hamath, Berothah, Sibraim,
which is between the border of Damas-
cus and the border of Hamath; *Hazar-
hatticon, which is by the coast of Hau-
ran.17 And the border from the sea shall
be ^bHazar-enan, the border of Damas-
cus, and the north northward, and the
border of Hamath. And *this is* the north
side.18 And the east side ye shall measure
† from Hauran, and from Damascus,
and from ^kGilead, and from the land of
Israel by ⁱJordan, from the border unto
the ^meast sea. And *this is* the east side.19 And the south side southward from
Tamar, *even* to the waters of ⁿstrife in
Kadesh, the ^rriver to the great sea. And
this is the south side † southward.20 The west side also *shall be* the
^qgreat sea from the border, till a man
come over against Hamath. This is the
west side.21 So shall ye divide this land unto
you according to the tribes of Israel.22 ¶ And it shall come to pass *that*
ye shall divide it ^aby lot for an inheri-
tance unto you, ^aand to the strangers that
sojourn among you, which shall beget
children among you: and they shall be
unto you as born in the country among
the children of Israel; they shall have
inheritance with you among the tribes of
Israel.23 And it shall come to pass *that*, in
what tribe the stranger sojourneth, there
shall ye give *him* his inheritance, saith
the Lord God.

CHAP. XLVIII.

Represents the appointed division of the country, of which we
have just heard the boundaries. (1) The portions of the twelve
tribes of Israel, viz. equal portions to each, stretching the wholechristians, &c. abandoned of God to their own lusts and to everlasting damna-
tion. The ever-flourishing, fruitful, and medicinal, trees on the bank of this
river, are Jesus the Tree of life, eternally glorious, and infinitely useful to his
people, and his people themselves, as trees of righteousness, by the influence of
his word and Spirit persevering in their profession and grace, honouring God,
and being useful to their neighbours around. 13—23. The Jews after their
captivity never had the whole territory here mentioned. Few of the ten tribes
then returned. Nor was the country ever parcelled out in the manner directed
in this and the next chapter. While therefore these things may partly respect
the state of the Jews when returned from their present dispersion, they chiefly
respect the church of Christ, the boundaries of which are appointed by God,
and in which all true Israelites, Jews, and Gentiles, have their whole portion of
blessedness assigned them by God.REFLECTIONS UPON CHAP. XLVII.—What a blessed source of oracles, ordi-
nances, and influences, is Jesus Christ, God-man, the Lord our righteousness!
While divine truths are gradually manifested, and spiritual influences bestowed,
it is proper to be carefully searching and applying them. And the more we
contemplate or experience them, the more shall we be lost in wonder at their
height, depth, length, and breadth. But let us always begin with what is more
plain and practical, and admire what we cannot comprehend. Great is the
sovereignty of God in transmitting his blessings to the very worst of persons andbreadth of the country, beginning from the north, and proceed-
ing still southward. The seven portions of Dan, Asher, Neph-
tali, Manasseh, Ephraim, Reuben, and Judah, to the north of
the holy portion; 1—7. And the five portions of Benjamin,
Simeon, Issachar, Zebulun, and Gad, to the south of it; 23—28.
(2) The sacred allotment of land for the sanctuary and priests;
8—11: for the Levites; 12—14: for the city; 15—20: and
for the prince; 21, 22. [comp. xlv.] (3) A plan of the holy
city; account of its gates, measures, and name; 30—35.Before Christ
ch. 574.NOW these are ^athe names of the
tribes. ^bFrom the north end to the
coast of the way of Hethlon, as one go-
eth to Hamath, Hazar-enan, the border
of Damascus northward, to the coast of
Hamath; for these are his sides ^ceast and
west; ^aa portion for ^cDan.2 And by the border of Dan, from the
east side unto the west side, a *portion for*
Asher.3 And by the border of Asher, from
the east side even unto the west side, a
portion for Naphtali.4 And by the border of Naphtali, from
the east side unto the west side, a *portion*
for Manasseh.5 And by the border of Manasseh, from
the east side unto the west side, a *portion*
for Ephraim.6 And by the border of Ephraim, from
the east side even unto the west side, a
portion for Reuben.7 And by the border of Judah, from
the east side unto the west side, a *portion*
for Judah.8 ¶ And by the border of Judah, from
the east side unto the west side, shall be
^sthe offering which ye shall offer of five
and twenty thousand *reeds* in breadth, and
in length as one of the *other* parts, from
the east side unto the west side: and the
sanctuary shall be ^bin the midst of it.9 The oblation that ye shall offer
unto the LORD *shall be* of five and twenty
thousand in length, and of ten thousand
in breadth.10 And for them, *even* for the priests,
shall be *this* holy oblation; toward the
north five and twenty thousand in length,
and toward the west ten thousand in
breadth, and toward the east ten thou-
sand in breadth, and toward the south
five and twenty thousand in length: and
the sanctuary of the LORD shall be in the
midst thereof.11 *It shall be for the priests that are
sanctified of ^athe sons of Zadok, who
have kept my †charge, who went not
astray when the children of Israel went
astray, as the Levites went astray.12 And *this* oblation of the land thatplaces; and almighty the influence of his word and Spirit; not even death
death in trespasses and sins can withstand it! But, alas, unhappy are the
whom it is a savour of death unto death and damnation. The gospel and
influences finds the sinners of mankind in the most diversified and abomin-
forms of iniquity. But infinite power and grace can apprehend the most
rageous, and render the most ugly and deformed like unto Christ. And
delightful for ministers, in multitudes, to administer the ordinances of
gospel when Jesus goeth forth with them conquering and to conquer. Glori-
in character, persevering and fruitful in good works towards God and men
his saints!—And there is abundant room in the gospel church for Ger-
equally with Jews. In comely order they coalesce into one mystical bod-
Christ. All are entitled to the same privileges, share alike the same
and glory, in virtue of God's new covenant promise and oath.CHAP. XLVIII. Canaan, here divided, represents the gospel church as
taining all the tribes of the redeemed, with the presence and ordinances of
in the midst of them; and in admission to which no natural descent, no
character or privilege is in the least to be regarded. Jerusalem, the *holy*
represents the gospel church as exceedingly enlarged, as wholly answerab-
the measuring line of God's word, as abundantly accessible to all ends
earth, and as dignified with the special care, presence, and ordinance
JEHOVAH.Gen. xlvii.
Exod. 1. 1—4
1 Chr. 2. 1, 2
Num. 1. 1. &
xxvi. Josh. 1.
—xxi. Rev. 14.
4—8.Ch. 47. 15—
17. Num. 34.
7—9. Josh. 13.
5. & 11. 17.Ps. 72. 8 ver.
28. Dan. 7. 14.

Mat. 28. 18.

1 Cor. 15. 24.

1 Tim. 6. 15.

Rev. 11. 15.

Is. 11. 9, 10.

& 49. 12.

d Heb. *one*, as
ver. 2—7, 23.

—27.

Josh. 19. 40.

—47. Mat. 1.

30. & 20. 16.

& 8. 11, 12.

with Rev. 7.

5—8. Judg.

18. 30. 1 Kin.

12. 28, 29.

Ch. 47. 18—

20. ver. 28.

Mat. 28. 18.

1 Cor. 15. 24.

1 Tim. 6. 15.

Ps. 72. 8. &
89. 29, 25.

Dan. 7. 13.

Rev. 11. 15.

Ch. 45. 1—

Josh. 18. 1.

Rev. 2. 1. &
21. 3. & 22.

Prov. 8. 15.

Song 5. 10.

2. 2. 3. & 7.

10. & 13. 2.

Is. 35. 7. &
60. 7. Hos.

11. Hag. 2.

9. Mar. 1.

John 12. 3.

Rom. 15. 9.

12.

Num. xviii.

Josh. xxi. 6.

6. 6. 1 Cor.

13. 14. 1 Tim.

5. 17. Mat.

10. 10.

Or *the sa-*
ced portion
shall be for
the priests.

Ch. 40. 4.

43. 19. &
15. 16. 2 Tim.

2. 2. Acts

24.

Or *world*,
ordinances.

Before Christ
cir. 574.

Heb. holiness
of holinesses.
Cor. 9. 14.

Gal. 6. 6.
Mal. 3. 8. Lev.
27. 28. ch.
5. 4.

Other 25,000,
c. Ch. 45. 5.
See on ver. 10.
Deut. 12. 19.
Mat. 10. 10.

Lev. 27. 10.
28. Exod. 22.
29. Judg. 11.
24. 1 Kin. 21.

2. Jer. 2. 11.
13. Heb. 13.
5. ch. 5. 6.

1 Cor. 15. 58.
Gal. 5. 1.
2 Tim. 1. 14.

2 John 8.
Rev. 3. 11, 12.
See on ver. 12.

Ch. 45. 6.
Hos. 6. 6.
Deut. 20. 5—

7. Jer. 31. 5.
38—40. ch.
4. 20. Rev.

1. 2.
Ver. 8. 10.
Ps. 125. 2.

Rev. 21. 16.
Jer. 20. 50.
32—35. These

measures de-
more that the
gospel church,

and all her
ordinances,
shall be regu-

lated accord-
ing to God's
word, not-

withstanding
her vast ex-
tent.

Heb. bread.
Gen. 3. 19.
Ps. 104. 14.

Mat. 6. 11.
Prov. 30. 8.
Rom. 13. 1—

7. 1 Tim. 2.
1, 2. Tit. 3. 1.
1 Pet. 2. 13.

er Mat. 10.
10. 1 Cor. 9.
9. 10. 13. 14.

Gal. 6. 6.
1 Tim. 5. 17.
Deut. 12. 19.

Neh. 11. 1—
4. Rev. 7.
—9.

Ch. 45. 1—5.
Rev. 21. 16.
Heb. 12. 27.

Mat. 16. 18.
Is. 33. 20.
Num. 23. 23.

& 24. 5. 6.
Ch. 45. 7. 8.
Or besides

these portions
shall be that
belonging to

the prince;
and this shall,
&c.

Ver. 8. 10.
Josh. 18. 1.
Rev. 2. 1. &

21. 3. & 22. 3.
Prov. 8. 15.
Song 5. 10.

Is. 2. 2, 3, &
11. 10. & 33.
22. & 60. 7.

Hos. 1. 11.
Hag. 2. 7, 9.
Mat. 13. 16.

17. & 11. 28.
John 6. 37. &
12. 32. Rom.

15. 9—12.

REFLECTIONS UPON CHAP. XLVIII.—In the gospel church old things are all passed away, and all things are become new. In the most comely order, the past is made first: the chief of sinners become the chief of saints. What abundant access have they to Christ and to God in his ordinances! And the most faithful tribes are admitted into the nearest fellowship. Yea God hath made abundant provision for the support of his ordinances, ministers, or magistrates; and it is at their peril if any receive his revenues without serving as his deputies. What

is offered shall be unto them 'a thing most holy by the border of the Levites.

13 And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither exchange, nor alienate the first fruits of the land: for it is holy unto the LORD.

15 And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling and for suburbs: and the city shall be in the midst thereof.

16 And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length, over against the oblation of the holy portion, shall be ten thousand eastward and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four-square, with the possession of the city.

21 And the residue shall be for the prince on the one side and on the other of the holy oblation, and of the possession of the city over against the five and twenty thousand, of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, for over against the portions for the prince; and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof.

22 Moreover, from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes, from the east side unto the west side Benjamin shall have a portion.

24 And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.

25 And by the border of Simeon, from the east side unto the west side, Issachar a portion.

26 And by the border of Issachar, from the east side unto the west side, Zebulun a portion.

27 And by the border of Zebulun, from the east side unto the west side, Gad a portion.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea.

29 This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the goings out of the city on the north side, four thousand and five hundred measures.

31 And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 It was round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there.

Before Christ
cir. 574.

Or beyond.

The prince
had whatever
was at the east
end, or west
end of these
portions.

Heb. one.
Ver. 1—7.
24—28. The
portions pro-
ceeded from
north to south,
and seven
portions were
on the north,
and five on
the south side
of the sanctu-
ary and city.

Ch. 47. 19.
2 Chr. 20. 2.
Heb. Meribah
kadesh. Ch. 47.
19. Num. 20.
1, 13. Ps. 106.
32.

Ch. 47. 19.
Josh. 13. 3. &
15. 47.

Ch. 47. 15.
19. 20. i. e.
the Mediter-
ranean.

Ch. 47. 14.
22. Josh. xiii
—xxi. Prov.
16. 33. & 18.
18.

Ver. 16, 32—
34, 20. Rev.
21. 16. Luke

14. 22. Heb.
12. 27. Mat.
16. 18. Is. 33.
20. Num. 43.

23. & 24. 5. 6.
Rev. 21. 12.
13. 21. 25. &

22. 14. & 3.
8. Is. 60. 11.
18. & 54. 12.

& 26. 2. John
10. 7. 9. &
14. 6. Heb.

10. 19—22.
Eph. 2. 18.

Ver. 16, 30—
34. Rev. 21.
16. Ps. 72. 8.

& 98. 3. Is. 2.
2. 3. & 24. 16.
& 49. 19. &

54. 2. 3. Zech.
2. 11. & 8.
20—23. & 14.

9. Mal. 1. 11.
Rom. 11. 25.
26. Mat. 26.

14. & 28. 19.
Mark 16. 15.

Heb. Jehovah-
shammah.
Exod. 17. 15.

Judg. 6. 24.
Ch. 34. 24.
& 37. 26—28.

Is. 60. 4, 19.
Zech. 2. 5, 10.
Rev. 7. 15.

16. & 21. 3.
22. & 22. 3.
Ps. 132. 14.

2 Cor. 6. 16.
1 Pet. 2. 5.
Eph. 2. 22.

is dedicated to his service cannot be alienated to other purposes. And every one in his station ought to lay out himself in the service of this city, knowing that his labour shall not be in vain in the Lord. Great is the regularity, the stability, the strength, the extent, the freedom, the life, and honour, of our gospel Jerusalem in the apostolic and millennial periods! What then shall be the heavenly city, in which God is ALL and IN ALL!

THE BOOK OF DANIEL.

Ezekiel, a priest, had not begun prophesying to the poor captives in Babylon when Daniel, a prince, begins to officiate as a prophet at court, and continued about seventy years. He was early famous for wisdom and piety; chap. i. ii. Ezek. xxviii. 3; and xiv. 14, 20: Was one of the first who was carried captive to Babylon, and lived to see the deliverance. The first six chapters of his book are generally historical and plain, narrating his and his three companions' captivity and education at Babylon; his companions' advancement and deliverance from the fiery furnace; his own interpretation of Nebuchadnezzar's dreams and Belshazzar's hand-writing; and his deliverance from the lions; chap. i—vi. The last six are generally prophetic, containing his four visions of the future state of the world and church of God; chap. vii—xii.

Before Christ
cir. 607.

CHAP. I.

Relates (1) how Daniel, and other descendants of David, were carried captive to Babylon in the third year of Jehoiakim; 1, 2. (2) How he and other young men are chosen by Nebuchadnezzar's orders to be educated in the learning of the Chaldeans; who have victuals appointed them from Nebuchadnezzar's table; 3—7. (3) How Daniel and his three companions, Shadrach, Meshach, and Abed-nego, piously refuse the royal dainties, and live on pulse and water, by the permission of Melzar their steward; 8—16. (4) Their wonderful improvement in wisdom and knowledge above all their fellow students; 17—21.

IN the third year of the reign of Jehoiakim king of Judah ^acame Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the LORD ^bgave Jehoiakim king of Judah into his hand, ^cwith part of the vessels of the house of God; which he carried into ^dthe land of Shinar to the ^ehouse of his god; and he brought the vessels into the treasure house of his god.

3 ¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring ^fcertain of the children of Israel, and of the king's seed, and of the princes;

4 ^gChildren in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them ^hto stand in the king's palace, and whom they might teach ⁱthe learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of ^jthe king's meat, and of ^kthe wine which he drank; so nourishing them ^lthree years, that at the end thereof they might stand before the king.

6 Now among these were of the children of Judah, ^mDaniel, Hananiah, Mishael, and Azariah:

7 Unto whom the ⁿprince of the eunuchs gave names: ^ofor he gave unto Daniel *the name* of Belteshazzar; and to Hananiah of Shadrach; and to Mishael of Meshach; and to Azariah of Abed-nego.

8 ¶ But Daniel ^ppurposed in his heart ^qthat he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now ^rGod had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, ^sI fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces ^tworse liking than the children who *are* of your ^usort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to ^vMelzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us ^wpulse ^xto eat and water to drink.

13 Then let our countenance be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest deal with thy servants.

14 So he consented to them in this matter, and ^yproved them ten days.

15 And at the end of ten days their countenances appeared ^zfairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them ^{aa}pulse.

17 ¶ As for these four children, ^{ab}God gave them knowledge and skill in all learning and wisdom: and ^{ac}Daniel had understanding in all visions and dreams.

18 Now at ^{ad}the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore ^{ae}stood they before the king.

20 And in all matters of ^{af}wisdom and understanding, that the king inquired of them, he found them ^{ag}ten times better than all the magicians and astrologers that were in all his realm.

21 ^{ah}And Daniel continued *even* unto the first year of king Cyrus.

^a Kin. 24. 1.
^b Chr. 36. 6.
^c Deut. 28. 49.
^d Ps. 37. 35.

^e Ps. 106. 41.
^f Jer. 27. 19.
^g 2 Chr. 36. 7.
^h Kin. 24. 13.

ⁱ Gen. 10. 10.
^j 11. 2. Is.
^k 11. 11. Zech.
^l 5. 11.

^m Ch. 5. 2, 3.
ⁿ Ezra 1. 7, 8.
^o 1 Sam. 31. 9.
^p 10. Judg. 16.
^q 23. 24. Hab.
^r 1. 16. Jer. 50.
^s 2. & 27. 16.
^t & 29. 6. & 51.
^u 44.

^v F. retold.
^w 2 Kin. 20. 17.
^x 18. Is. 39. 7.
^y Acts 7. 20.
^z 22. Judg. 8.
^{aa} 18. Lev. 21.
^{ab} 18—20. ch.
^{ac} 2. 48, 49. ver.
^{ad} 17—20. Exod.
^{ae} 18. 21.

^{af} 1 Kin. 10. 8.
^{ag} Prov. 22. 29.
^{ah} ver. 5, 19. ch.
^{ai} 4. 3.
^{aj} Ver. 17, 20.
^{ak} Acts 19. 9, 19.
^{al} & 7. 22.

^{am} What was left at his table.
^{an} Heb. the wine of his drink.

^{ao} 1 Tim. 3. 6.
^{ap} ver. 19. Esth.
^{aq} 2. 12.

^{ar} Ezek. 14. 14.
^{as} 20. & 28. 3.
^{at} ch. 2. 17.
^{au} Mat. 24. 15.

^{av} Ver. 3. 10.
^{aw} Ch. 4. 8, 19.
^{ax} & 5. 12 & 2.
^{ay} 49. & 3. 12.
^{az} 14. 19, 20. 22.
^{ba} 28. 26—30.
^{bb} with Gen. 41.
^{bc} 45. 2 Kin. 24.
^{bd} 17. Thus he named them after the Chaldean idols.

^{be} Acts 11. 23.
^{bf} Ruth 1. 18.
^{bg} 2 Cor. 9. 7.
^{bh} 1 Thes. 5. 22.
^{bi} Ezek. 4. 13.
^{bj} Deut. 32. 38.
^{bk} Hos. 9. 3.
^{bl} Lev. 11. 17.
^{bm} Mat. 13. 7.

^{bn} Rom. 14. 15.
^{bo} —17. 1 Cor.
^{bp} 5. 1—13. &
^{bq} 10. 19—23.

Before Christ
cir. 606.

^c Ps. 106. 46.
^d 1 Kin. 8. 50.
^e Prov. 16. 7.
^f Gen. 39. 3, 4.
^g 15. Is. 8. 12.
^h 15.
ⁱ Prov. 29. 23.
^j John 12. 43.
^k 1 Pet. 3. 14.
^l 15. Is. 8. 12.
^m 13.
ⁿ Heb. sadden
^o Or term, or continuance.

^p Or the steward.

^q Heb. of pulse.
^r i. e. pulse.
^s beans, &c.
^t Is. 61. 11.
^u Deut. 8. 3.
^v Rom. 4. 18.
^w Heb. that may eat, &c.

^x 1 Pet. 1. 7.
^y Jam. 1. 3.
^z Rev. 2. 10.
^{aa} Exod. 23. 2.
^{ab} Ps. 37. 16.
^{ac} Prov. 10. 2.
^{ad} Mat. 4. 4.
^{ae} Pulse, beans, &c.

^{af} 603.
^{ag} Is. 28. 29.
^{ah} Jam. 1. 5.
^{ai} Acts 7. 22.
^{aj} Ps. 119. 99.
^{ak} 100.

^{al} Or he made Daniel stand.
^{am} Ezek. 28. 3. Gen.
^{an} 8. Num. 19.
^{ao} 6. 2 Chr. 24.
^{ap} 5. ch. 10. 1.
^{aq} Ver. 5. Mat.
^{ar} 9. 16, 17.

^{as} 1 Tim. 3. 6.
^{at} Gen. 41. 40.
^{au} Prov. 22. 2.
^{av} with Num.
^{aw} 9. 1 Kin. 1.
^{ax} 1. & 10. 8.
^{ay} Jer. 15. 12.

^{az} Heb. wisdom of understanding.
^{ba} 1 Kin. 10. 1.
^{bb} Very much.
^{bc} Gen. 43. 3.
^{bd} & 31. 7. Num.
^{be} 14. 22. Ne.
^{bf} 4. 12. Job.
^{bg} 3.

^{bh} Ch. 6. 28.
^{bi} 9. 1. & 10.
^{bj} He lived to see that glorious time the return of his people from the Babylonian captivity, but did not die then: *but* used in the same sense.

^{bk} Ps. 110. 1.
^{bl} 113. 8. M.
^{bm} 1. 25.

Before Christ
cir. 603.

CHAP. II.

Scarcely had Daniel been three years in Babylon when God exalts him from the jaws of destruction to amazing honour. (1) Nebuchadnezzar, perplexed by a forgotten dream, outrageously orders all the wise men of Babylon to be murdered as impostors, because such of them as he had consulted could not tell him his dream and the interpretation of it; 1—13. (2) By promising to declare the dream and its interpretation, Daniel prevents the execution of that order, at least in part; and, by joint prayer with his three companions, he obtains from God the discovery of the dream and its interpretation, and thanks God for the favour; 14—23. (3) Admitted to king Nebuchadnezzar, he informs him of his dream of a great image, composed, in its different parts, of gold, silver, brass, iron, and clay, and interprets it of four monarchies successively rising, and at last giving place to the kingdom of Christ; 24—45. (4) Nebuchadnezzar rewards Daniel and his companions with great preferment; 46—49.

Or second of
his reign
alone. Ch.
1. 5.Ver. 3. Gen.
40. 6. & 41.
1. 8. Esth. 6.
1. ch. 6. 18.Ch. 5. 7. Gen.
41. 8. Exod.
7. 11. & 22.
18. Deut. 18.
10. Is. 8. 19.
2. 47. 9. 12.
3. & 44. 23.What I
dreamed.Gen. 31. 47.
2 Kin. 18. 26.
Ezra 4. 7.
1 Kin. 1. 25.
31. ch. 3. 9. &
5. 6. 10. & 6.
6. 21. 1 Sam.
10. 24. Neh.
2. 3.Is. 44. 25.
1 Cor. 8. 1.Ch. 3. 29. &
6. 7. 24. Ezra
6. 11. 1 Sam.
15. 33. Prov.
18. 14. 1 Chr.
20. 3. Mat.
24. 51.Chald. made
pieces.
Ver. 48. Num.
22. 7. 16. ch.
5. 7. 17. 29.Prov. 15. 28.
Rom. 1. 22.
Eccl. 10. 4.
11. ver. 9.Chald. divv.
Eph. 5. 16.
Col. 4. 6.2 Sam. 19. 29.
Esth. 4. 11.
Eph. 4. 14.
1 Kin. 22. 6.
Is. 44. 25. &
47. 9. 12. 13.
Ver. 8. John
7. 51.Ver. 28. ch.
5. 11. Mat.
19. 26.Prov. 27. 4.
& 19. 12. &
16. 14. & 20.
2. Ps. 76. 10.

REFLECTIONS UPON CHAP. I.—When men profane God's temple by their sins, it is but just that he should profane it by his judgments. How exactly Iezekiah's pride is punished in the captivity of his seed! They, who wish to serve their generation, must not spend their youth in idleness, but in study. And it is shameful for Christians to take less care of educating their children than Heathens do to their slaves, and to shew less regard to their God than Heathens do to their idols. If we receive favours from men, let us always view them as the gift of God, and be the more careful to avoid every appearance of evil; and let us always be humble under humbling providences. Let us ne-

and very furious, and commanded to destroy all the wise men of Babylon.

13 And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

14 ¶ Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, who was gone forth to slay the wise men of Babylon:

15 He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

16 Then went Daniel in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 * That they would desire mercies of the God of heaven concerning this secret; † that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

19 ^z Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, ^a Blessed be the name of God for ever and ever; for ^b wisdom and might are his:

21 And ^c he changeth the times and the seasons: he removeth kings, and setteth up kings: ^d he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 ^e He revealeth the deep and secret things: ^f he knoweth what is in the darkness, and the light dwelleth with him.

23 ^g I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and ^h hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him, ^k Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the ^m captives of Judah that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the

Before Christ
cir. 603Prov. 28. 15.
— 1. Is. 10.
1. Ps. 14. 20.Eph. 5. 11.
Prov. 9. 6.Gen. 22. 14.
Exod. 14. 9.
14. Acts 27.
27. Deut. 32.
36.Chald. sec-
tion.Or chief mar-
shal.
Chald. chief
of the execu-
tioners, or
slaughter-men.
Gen. 37. 36.Ver. 8. 12.
with ch. 1. 9.
19. 20. Rem.
4. 18.Ps. 50. 15. &
91. 15. Prov.
3. 5. 6. Phil.
4. 6. Jam. 1.
5. Rom. 15.
30. Ezek. 36.
37. Mat. 7. 7.
& 18. 19.Chald. from
before God.Or that they
should not de-
stroy Daniel.

Mal. 3. 17.

18. 2 Pet. 2.

9. Exod. 4. 19.

Eccl. 18. 26. 20.

Rev. 18. 4.

Gen. 18. 25.

Job 4. 13. &
33. 15. Num.
12. 6.Ps. 113. 2. &
115. 13.

Ver. 21—23.

Job 12. 13.

16. Prov. 2.

16. 1 Kin. 9.

Ps. 147. 5.

Jer. 32. 19.

Col. 1. 9. Jam.
1. 5.

Eccl. 3. 1—

8. Job 12. 18.

Ps. 75. 6. 7.

Prov. 8. 15.

ch. 4. 17. Jer.
27. 5. 6.

Mat. 13. 15.

Jam. 1. 5.

Ps. 23. 14.

Job 12. 22.

Gen. 37. 5. 9.

& 41. 16. Heb.
4. 13. Mat.
13. 11.

Heb. 4. 13.

Job 26. 6.

John 21. 17.

1 Tim. 6. 16.

Ps. 36. 9. &
139. 11. 12.

1 John 1. 5.

Jam. 1. 17.

ch. 5. 11. 14.

Mat. 11. 25.

Ps. 50. 14. &
103. 1—6.

Amos 3. 7.

Gen. 18. 17.

& 6. 13. Ps.
23. 14. John
13. 15. 1 John
5. 15. ver. 20.
Mat. 7. 7.Ps. 1. 60.
Is. 29. 12.

Acts 27. 24.

Rom. 12. 16.

& 14. 16.

I feared that I

have caused

Ver. 24.

Chald. Chald.

dream of the

entirety of Ju-

dah. 1 Cor. 7.

27. Job 22. 9.

1 Sam. 17. 35.

Gen. 41. 15.

ver be backward to that self-denial which tends to prevent sin: and, for that end, let us improve whatever interest we have with the great. Whatever in diet, or any thing else, we willingly lose for God's honour, will prove clear gain in the issue. Proper abstemiousness and temperance contribute to the improvement of our mind as well as the health of our body. God honours them that honour him, while they who despise him are lightly esteemed. And they who mourn much with Zion in her distress, are, if for their good, spared to share with her in the joys of her deliverance.

Before Christ

Is. 18, 19, &

44, 45, 46, &

11, 12, 13, &

2, with ver. 2.

Amos 4, 1.

Ps. 11, 12.

Gen. 41, 14, &

42, 2, 10, 11.

92, 2, 3, 4, &

4, 10, 11, 12.

10, 11, 12, 13.

18, Gen. 41, 1.

17, 18, 19.

Amos 4, 1.

† Chald. *Hach*

made known.

* Ver. 2, 3, 4.

45, ch. 10, 11.

see Gen. 41, 1.

Is. 2, 2.

† Chald. *Come*

up.

* Gen. 41, 16.

Acts 3, 12.

1 Cor. 15, 8.

Ps. 115, 1.

* Ver. 17, 18.

49, Rom. 8, 28.

Mat. 24, 22.

Is. 43, 3, 4.

* For the intent

that the inter-

pretation may

be made known.

ver. 47.

* Chald. *Wast*

seeing.

† Jer. 27, 7.

Mat. 4, 8, ch.

7, 3, 17, Zech.

6, 1.

* Ver. 37, 38.

ch. 4, 30, & 7.

4, Is. 14, 4.

Jer. 51, 7.

Zech. 5, 2.

* Ver. 39, ch.

11, 2, & 7, 5.

* Ver. 39, with

ch. 4, 18, & 7.

19, Is. 45, 2.

& 48, 4, ch. 7.

5, & 8, 5—8.

& 11, 3—29.

† Or sides.

* Ver. 40—42.

ch. 7, 7, &

* Ps. 118, 22.

Zech. 12, 3.

Mat. 16, 18.

ch. 7, 18, 22,

26, 27, ver.

44, 45.

* Or which was

not in

hands: as ver.

45, ch. 8, 25.

Zech. 4, 6.

Hos. 9, 26.

2 Cor. 5, 1.

* Hos. 13, 3.

Is. 41, 15, 16.

& 17, 13, 14.

Ps. 1, 4, & 2, 9.

& 37, 10.

Mic. 4, 13.

* Is. 28, 16.

Zech. 3, 9, Ps.

72, 8, Is. 2, 2.

& 11, 9, 10.

Ezek. 20, 40.

Rev. 21, 10, &

11, 15.

* Ver. 18, 23.

* Ezek. 26, 7.

Ezra 7, 12.

Jer. 27, 6, 7.

Is. 47, 5, Hos.

8, 10.

* Is. 23, 13, &

14, 4—6, 12

—17, & 47, 7.

Jer. 25, 9, 15

—38, & 50, 23.

& 51, 20—23.

& 28, 14, &

27, 6—8, Hab.

1, 5—17, ch.

4, 10—12, 21,

22, 30.

* See ver. 32.

* Hab. 2, 3, 4.

Jer. 25, 26,

12—14, & 27,

7, ch. v.

Ver. 32, ch. 5.

28, 30, 31, Is.

46, 10, 11, &

41, 2, 3, 25.

& 44, 28, &

45, 1—5, ch. 7, 5,

& 8, 3, 4, 20, &

11, 2, Zech. 6, 2,

6, Ezra i. to Neh. xiii.

* Ver. 32,

Zech. 6, 3, 6, 8,

ch. 10, 20, & 11,

2—35, & 7, 6, &

8, 5—25.

* Zech. 6, 3,

6, 7, ch. 7, 7,

8, 19—26, & 9,

26, 27, & 11,

36—45, Luke 2, 1,

Acts 11, 28,

John 11, 48.

king hath demanded "cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts came into thy mind upon thy bed what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

30 But, as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31 ¶ Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 This is the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And, wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be

strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron, that breaketh all these, shall it break in pieces, and bruise.

41 And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And, as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken.

43 And, whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

44 And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

CHAP. III.

Here Shadrach, Meshach, and Abed-nego, are strangely tried, and further advanced. (1) Nebuchadnezzar, returning from his conquests, erects and dedicates a gigantic image of gold to his idol Bel, and commands all his subjects around to join in worshipping it;—with which most of them comply; 1—7. (2) Being informed that Shadrach, Meshach, and Abed-nego, had disobeyed, he sends for them; and, finding that no furious

ancient empires, and which did in the apostolic age, and will especially in the millennium, extend over the whole habitable world. See Introduction, chap. iv. sect. xii—xv. xix.

REFLECTIONS UPON CHAP. II.—To what perplexing cares and anxieties great men subjected by God! To what pangs, what sleepless hours, because fear in the night! It is dreadful to be under the power of wicked and unreasoning men. Yet by the most unexpected means God can punish impostors and exalt his favourites. How inexpressibly valuable are friends mighty in prayer!—Fervent prayer is powerful to unlock the mysteries of providence. A there is great need of earnestness in it when God's favourites are in danger suffering as evil doers. God must be thankfully acknowledged as the bestower of wisdom and every good gift. But humble souls will rather attribute the attaining of his favours to the prayers of their friends than their own; and distinguished abilities never appear so grand as when accompanied with uncommensurable humility. Whatever influence we have with great men should be improved attempts to bring them to the true God; as no princes, no not the greatest, h

Before Christ

or 603.

Ch. 7, 7, 20,
24, Rev. 17,
12, & vi. viii.
& 9, 1—11, &
x. xvi. xvi.
ver. 33—35.

† Or brittle.

† Chald. *this*

with this.

* Chald. *their*

days.

* Gen. 49, 10.

Ps. 2, 6, 12.

& 22, 27—31.

& 43, 5—17.

& 72, 2—19.

& 89, 19—35.

& rev.—c. ex.

& 1, 8, 22, Is.

2, 2—4, & 11.

9, 10, & 24.

14—16.

* Ch. 4, 3, 34.

& 6, 20, & 7.

14, 27, Mic. 4.

7, Is. 9, 7.

Ps. 145, 13.

Mat. 16, 18.

Luke 1, 33.

Rev. 11, 16.

John 12, 34.

† Chald. *king-*

dom thereof.

* Ps. 2, 9, &

110, 1—3.

& 6, 20, & 7.

5, 6, Rev. 19.

20, 1 Cor. 15.

24, Is. 60, 12.

* Is. 28, 16, Ps.

118, 22, Zech.

3, 9, & 12, 3.

† Or which was

not in hands.

* Jer. 31, 22.

Luke 1, 34, 35.

Zech. 4, 6, Ps.

2, 1—6, 2 Cor.

10, 4, 5.

1 Sam. 2, 8.

Luke 17, 20.

ver. 35.

† Chald. *after*

this.

* Rev. 21, 3, 6.

Tit. 3, 8.

3 Pet. 1, 19.

* Acts 10, 25,

26, & 14, 11,

13, & 28, 6.

Ezra 6, 10.

* Deut. 32, 37.

Rom. 1, 19, 20.

* Is. 41, 22, 23,

& 48, 3, 5—

& 46, 10, Ps.

139, 2, ver. 23.

* Gen. 41, 40—

44, Esth. 8, 1.

1 Sam. 2, 7, 1.

ch. 6, 1, 2, &

5, 7.

* Ch. 4, 9, &

11, & 1, 20.

* Ver. 17, 18.

23, Prov. 28.

12, Exod. 18.

21, 25, ch. 3.

12.

* Esth. 2, 19.

21, & 3, 2, o.

Deut. 21, 19.

Amos 5, 15.

Before Christ
cir. 587,
or 570.

threatenings could make them comply, they are cast bound into a fiery furnace heated sevenfold; 13—23. (3) Being miraculously preserved, and liberated from their bonds in the furnace, while those who cast them in were burnt, Nebuchadnezzar, convinced of his error, invites them out, ascribes their deliverance to their God, prohibits all his subjects from blaspheming him, and advances them in power and honour; 24—30.

Hos. 2. 8. &
8. 4. Exod. 32.
2—4. 1 Kin.
12. 28. Deut.
7. 25. Judg.
8. 26. 27. Ps.
115. 4—8. Is.
46. 6. & 40.
19. Jer. 10.
9. ch. 2. 31.
It was about
90 feet high
and 9 broad, if
the measure
be Chaldean;
and about 111
feet high and
11 feet broad,
if the measure
be Jewish.

1 Kin. 12. 32.
Prov. 20. 12.
Rev. 17. 2.

Acts 19. 34.
Mat. 7. 13.
Rom. 3. 11.
12. Prov. 29.
23.

Chald. with
might. Prov. 9.
13. 15.

Chald. they
command. Rev.
13. 16.

Ch. 4. 1. & 6.
25. Esth. 1. 22.
& 3. 12. & 8. 9.

Or singing.

Chald. sym-
phony.

Mark 6. 27.
Rev. 13. 15.
with Jer. 29.
22. Is. 59. 7.
Rom. 3. 15, 16.

Rom. 5. 12.
Mic. 6. 16.
1 John 5. 19.
Rev. 13. 3.
with Is. 46. 1.
Jer. 10. 2—11.
& 50. 2.

Ezra 4. 5.
Esth. 3. 6.
ch. 6. 12.

See ch. 2. 4.
Hos. 7. 3. Acts
24. 2. 3. ch. 5.
10. & 6. 6, 21.
See ver. 4—7.
Is. 10. 1. Ps.
94. 20. Ezek.
13. 22. Rom.
1. 23.

Ver. 6. ch. 6.
12. John 19. 7.

Ch. 6. 13. with
2. 49. Esth. 3.
8. 1 Sam. 18.
9. & 22. 19.
Acts 17. 6, 7.
They did not
accuse Daniel,
as either he
was absent, or
they thought
him too high.

Chald. have set
no regard upon
them.

Ch. 2. 12.
Prov. 17. 12.
& 19. 12. &
27. 3, 4.

ny power but from him. Earthly kingdoms do but overturn one another, to make way for the fixed and everlasting kingdom of Christ. And, as kings ought

Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it true*, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, *well*: but, if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and *who is that God* that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter.

17 If it be so, our God whom we serve is *able* to deliver us from the burning fiery furnace, and *he* will deliver *us* out of thine hand, O king.

18 But, if not, *be* it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar *full* of fury; and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the *†*most mighty men that *were* in his army to *a*bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their *†*coats, their hosen, and their *||*bats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore, because the king's **com-* mandment was urgent, and the furnace exceeding hot, the *†*flame of the fire *b*slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, *fell* down bound into the midst of the burning fiery furnace.

24 ¶ Then Nebuchadnezzar the king *d*was astonished, and rose up in haste, *and* spake, and said unto his *†*counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and *they* have no hurt, and the form of the fourth is like *the* son of God.

26 Then Nebuchadnezzar came near to the *||*mouth of the burning fiery furnace, *and* spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the

ci. 587,
or 570.

Mat. 10. 18.
Prov. 29. 12.
Mark 12. 9,
12

Or of purpose:
as Exod. 21.
13. Prov. 18.
13.

Ver. 1. Is. 46.
1. J. r. 50. 2.
with ch. 2. 47.
Deut. 32. 31.

Ver. 28. Exod.
5. 2. 2 Kin. 18.
35. Is. 36. 20.

Or in no pain.
Mat. 10. 19.
Acts 20. 24.

Mark 13. 11.
1 Pet. 3. 15.
with Exod. 20.
5. Gen. 39. 9.

Gen. 17. 1. &
18. 14.

Mic. 7. 7.
2 Cor. 1. 10.
1 Sam. 17. 37.

2 Tim. 4. 18.
Job 5. 19.

Ps. 119. 46.
Heb. 11. 25.
Acts 4. 19. &
5. 29.

Chald. filled.

Acts 7. 54.
Exod. 5. 5.
Prov. 21. 24.
& 19. 12 &
17. 12. & 27.
3, 4.

Chald. mighty
of strength.

Ver. 21. Acts
12. 4, 7. & 16.
24.

Or mantles.
Or turbans.

Chald. word.

Or spark.

Ch. 6. 24.
Prov. 21. 18.

Ch. 6. 16. Ps.
34. 19. Is. 43.
2. 2 Cor. 4. 17.
Job 5. 18, 19.
1 Pet. 1. 7. &
4. 12.

Ch. 5. 6. & 6.
26, 27.

Or governors.

Chald. there is
no hurt in them.
Ps. 91. 3—9.
Is. 43. 2. Heb.
11. 27. 1 Pet.
3. 13.

Or to a son.
Job 1. 6. & 38.
7. Ps. 34. 7.
Heb. 1. 14.
ver. 28.

Chald. door.

to advance to power the qualified favourites of God, so they, whom providence exalts ought never to forget their old friends.

Before Christ
cir. 587,
or 570.

Is. 52. 12.
1 Pet. 1. 7.
Is. 28. 16.

most high God, ⁵ come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, ^h upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, ⁱ Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent ^k his angel, and delivered his servants ^l that trusted in him, and ^m have changed the king's word, and yielded their bodies, that ⁿ they might not serve nor worship any god except their own God.

29 Therefore ^o I make a decree, That every people, nation, and language, which speak ^{*} any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be ^p cut in pieces, and their houses shall be made a dunghill, because ^q there is no other god that can deliver after this sort.

30 ¶ Then the king ^r promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

CHAP. IV.

Is an extract from Nebuchadnezzar's register of edicts, solemnly acknowledging that God had forced him to submit. After a preface, containing such an acknowledgment, he relates (1) His dream of a large and flourishing tree cut down, and left with nothing but the stump for seven years;—which none of his magicians could interpret; 4—18. (2) Daniel's interpretation of it, as prognosticating his fall, unless he should prevent it by his speedy repentance and reformation; 19—27. (3) The accomplishment of it, in the height of his pride, in his being suddenly deprived of his senses for seven years, and then recovering his reason and government; 28—34, 36. (4) His solemn acknowledgment of God's absolute supremacy and almighty power; 34, 35, 37.

NEBUCHADNEZZAR the king ^a unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 ^b I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 ^c How great are his signs! and how mighty are his wonders! ^d his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

4 ¶ I Nebuchadnezzar was ^e at rest in mine house, and flourishing in my palace:

5 I saw a dream ^f which made me afraid; and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree ^g to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7 ^h Then came in the magicians, the astrologers, the Chaldeans, and the sooth-

sayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last ⁱ Daniel came in before me, whose name was Belteshazzar, according to the name of ^k my God, and ^l in whom is the spirit of the holy gods; and before him I told the dream, saying,

9 O Belteshazzar, ^m the master of magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, ⁿ tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus were the visions of mine head in my bed; ^{*} I saw, and behold ^o a tree in the midst of the earth, and the height thereof was great.

11 The tree grew, and was strong, and the height thereof ^p reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: ^q the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and behold ^r a watcher and an ^s holy one came down from heaven;

14 He cried aloud, and said thus, ^t Hew down the tree, and cut off his branches; shake off his leaves, and scatter his fruit: ^u let the beasts get away from under it, and the fowls from his branches.

15 ^v Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven; and let his portion be with the beasts in the grass of the earth.

16 Let his heart ^w be changed from man's, and let a beast's heart be given unto him; and let seven ^x times pass over him.

17 This matter is ^y by the decree of the watchers, and the demand by the word of the holy ones: to the intent ^z that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it ^{aa} the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom ^{ab} are not able to make known unto me the interpretation: but ^{ac} thou art able; for the spirit of the holy gods is in thee.

19 ¶ Then Daniel, whose name was Belteshazzar, ^{ad} was astonished for one

Before Christ
cir. 561.

Ch. 1. 7. & 5. 12.

Is. 46. 1. Jer. 50. 2.

Ch. 2. 11. & 5. 11, 14. ver. 9. Is. 63. 11. Ps. 25. 14. Mat. 13. 12. Acts 4. 13.

Ch. 2. 48. with 1. 20. & 5. 11.

Gen. 40. 8—19. & 41. 15—32. & c. i. e. Interpret it to me.

Chald. I was seeing.

Ps. 37. 35. Is. 10. 34. Ezek. 31. 3—18. Jer. 12. 2. ch. 2. 37.

Gen. 11. 4. Deut. 9. 1. Mat. 11. 23. ver. 20—22.

Ezek. 17. 23. & 31. 6. & 39. 7. Lam. 4. 20. Rev. 19. 17. Jer. 27. 6. 7. Ver. 21, 22.

An angel or divine person. Ver. 17. ch. 8. 13. Ps. 103. 20. or 2 Chr. 16. 9. Josh. 5. 14.

Ch. 8. 13. Mat. 18. 10. Jude 14. Deut. 33. 2. Zech. 14. 5. 1 Thes. 3. 13. or Heb. 7. 26.

Chald. with might. Rev. 18. 21.

Ps. 37. 36. Mat. 3. 10. ver. 25. ch. 5. 20.

Jer. 51. 6. Ezek. 31. 12. Let the conquered nations, and even the Chaldeans cease their subjection.

Hab. 3. 2. Ezek. 29. 13. ch. 2. 21. & 11. 27. ver. 26. Mark 5. 4, 5.

Ver. 34, 36. i. e. years. Ch. 11. 13. & 7. 25. & 12. 7. Rev. 11. 2. & 12. 6, 14.

Ver. 24. with 1 Kin. 22. 19. 20. ch. 7. 8, 22. 1 Tim. 5. 21. 2 Tim. 2. 19. Is. 46. 10. Acts 15. 18.

Ps. 9. 16. & 83. 18. & 75. 6, 7. ch. 2. 2. & 5. 21. Jer. 27. 5—8.

1 Sam. 2. 8. 9. Job 5. 17. Ps. 113. 7, 8. & 78. 70, 71. & 12. 8. Ezek. 7. 24.

Job 13. 4. s. ver. 2, 7.

1 Kin. 14. 9. ch. 2. 26—41. ver. 8. ch. 5. 11, 14. Amos 3. 7. Ps. 95. 14.

Job 18. 20. ch. 7. 28. & 27. & 10. 1. 17. Jer. 4. Hab. 3. 16. Ezek. 8. 17. Rom. 11. 32.

REFLECTIONS UPON CHAP. III.—At what expense will proud men dare to affront JEHOVAH, and mark their gratitude to an idol which never shewed them a favour! Sinners readily comply with the most wicked commands of terrible tyrants: and few can at once withstand the charms of music and the terrors of a fiery furnace. Every where there are villains ready to accuse the faithful servants of God. But it is honourable to the cause of God, when, in the way of duty, we avoid all parleying with temptation, and drop all care about the consequences; when faith in God casts out slavish fears; and when self-denial prepares for the severest conflicts. How terrible and violent the passions of proud men become when they are indulged! they bid defiance to every thing human!

and it is dangerous to be the instruments of persecution and cruelty to tyrannical princes; but always safe and honourable to suffer for Jesus Christ. He will walk with his people in their fiery furnace, and they shall reign with him on throne. God can easily convince the proudest that wherein they deal proudly he is above them; and can extort confessions of his Godhead from such as have been just ready to curse him to his face. But he greatly honours those who obey and seek praise of him, rather than of men: and it is a mercy to his church to have the mouths of her enemies stopped, even when their hearts are not turned to God. And princes should prudently prefer those to places of power and to whom they have found faithful to God.

more Christ
cir. 570.

Sam. 3. 17.

Isa. 10. 16.
Ez. 5. 15.
Sam. 25. 22.
Jer. 29. 7.

Jer. 10. 11.
Isa. 37. 35. Is.
Isa. 34. Ez. k.
Isa. 3. 18
Jer. 12. 2. ch.
Jer. 27.

Isa. 2. 27, 28.
Isa. 14. 13-17.
Jer. 27. 3-7.
Jer. 25. 9-33.
Jer. 20. 5. with
Sam. 13. 13.
Isa. 14. 4.
Isa. 119. 46.

Ps. 9. 4, 5.
Ps. 3. 6.
Jer. 1. 18.
Jer. 14. 15.
Jer. 5. 21.

Ps. 39. 9.
Jer. 23. 19.
Isa. 4. 24-27.
Jer. 46. 10.

Jer. 34. 19.
Isa. 107. 40.
Jer. 9. 12, 13.
Jer. 40. 11, 12.
Jer. 5. 12-14.

Jer. 5. 21. ver.
Jer. 17. 32.
Jer. 3. Ps. 106.
Jer. 0.

Ps. 9. 16. &
Jer. 4. 9. & 83.
Jer. 8. & 58. 11.
Jer. 17. 34.
Jer. 5. ch. 2. 21.
Jer. 5. 21. Ps.
Jer. 5. 7. Jer. 27.

Jer. 15. Hab.
Jer. 2. 3.

Jer. 21. Luke 15.
Jer. 8. 21.

Jer. 41. 33-
Jer. 2 Cor. 5.
Jer. 1. Acts 24.
Jer. 5. Ps. 119.
Jer. 0.

Jer. 8. 22.
Jer. 11. 41.
Jer. 58. 7. 8.
Jer. 18. 7.
Jer. 10. 2. 4.
Jer. 16. 6.

Jer. 22. 20.
Jer. 14. 6.
Jer. 2. 14.

Jer. 9. 9.
Jer. 2. 1-3.
Jer. 41. 1-5.
Jer. 21. 29.
Jer. 58. 7. 8.

Jer. 45. 19.
Jer. 1. 6.
Jer. 23. 19.

Jer. 0.

Jer. 5. 20. Is.
Jer. 10. Hab.
Jer. 16. & 2. 12.
Jer. 3. Ps. 73. 8.
Jer. 16. 18.
Jer. 10. Gen. 10.

REFLECTIONS UPON CHAP. IV.—Kings, by prayers and good wishes, as well by good instructions and good deeds, should study to be a blessing to their subjects. If God remarkably rebuke or deliver us, we ought to manifest his dealings to those around us. And, the more wisdom and power we discern in his works of creation or providence, the more wonderful will they be in our eyes. God can easily reach the greatest, and make the terrors of mankind tormentors to themselves, amidst their nightly repose. It is common for wicked men to apply to the devil, or to any thing, rather than to God, for instruction and comfort. But what is the chaff to the wheat? What amazing pomp and splendour sinners sometimes arrive at on earth! yet saints, angels, and divine powers, shall concur to delude them. With deep concern faithful ministers observe ruin impending on the heads of many quite unaffected with it themselves. And with great freedom and prudence ought they to give warning of it;

31 While the word was in the king's mouth there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

35 And all the inhabitants of the earth are reputed as nothing: and he doth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What dost thou?

36 At the same time my reason returned unto me; and, for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37 Now I Nebuchadnezzar praise, and extol, and honour, the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

CHAP. V.

Belshazzar, Nebuchadnezzar's grandson, now filled the Chaldean throne. His forces, being routed by Cyrus the Persian, had retired into Babylon, where, having laid up provision for twenty years, they lived secure, while Cyrus in vain laid siege to their city. After two years (1) Belshazzar and his lords celebrate an idolatrous feast, and drink to their idols in the vessels of the Jewish temple; 1-4. (2) Amidst their jollity and drunkenness an angel alarms them, by writing their doom on the wall of the house where they sat, in terms which none of the magicians could read or explain; 5-9. (3) By means of Nitocris, the queen-mother, Daniel is brought, who, after faithfully reproving Belshazzar's wickedness, reads in the hand-writing his and his kingdom's ruin; 10-28. (4) His interpretation is fulfilled that same night, in the slaughter of Belshazzar and the seizure of his empire by the Medes and Persians. [See Introduction, chap. iv. sect. xii.]

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand.

for sinners must be often courted to secure their own mercies. And they, who wish to know God's mind, ought to encourage ministers in an unrestrained freedom with them. Perhaps they may have time for repentance allotted them before they are ruined. And, in repentance, it is not enough to cease from doing evil; we must also learn to do well.—How strangely pride prevails after the most humbling warnings! And few sins more certainly or fearfully provoke God's judgments than extravagant pride. Easily he can render the self-fancied deity a mad and senseless brute! But, if we return to him by penitential acknowledgments, he is ready to restore us our dignity and honour. Our afflictions last no longer than to accomplish God's end of their mission. And therefore all the accounts which we give or receive of God's marvellous works ought to begin and end with his praise.

27 TEKEL, thou art ^sweighed in the balances, and art found wanting.

28 PERES, ^{thy} kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 ¶ In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the kingdom, ^{being} ^{about} threescore and two years old.

CHAP. VI.

Represents (1) Daniel as preferred in the Persian court by king Darius, but maliciously envied by his heathen partners in power; 1—5. (2) Finding that they could fix no guilt upon him in any thing but his worshipping JIHOVAH, they procure a royal decree against all prayers, except to the king, for thirty days; 6—9. (3) Daniel, more boldly continuing his daily prayers, is accused, and cast into the den of lions, notwithstanding all that Darius could do for his protection; 10—17: but is miraculously preserved, to the great joy of Darius, and afterwards flourishes at the Persian court; 18—23, 29. (4) His accusers are cast into the den of lions, and immediately torn to pieces; 24. (5) Darius, by a solemn decree, orders all his subjects to reverence the almighty God of Daniel; 25—28.

IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents, of whom Daniel was ^{first}, that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

4 ¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom, but they could find none occasion nor fault: forasmuch as he was faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.

9 Wherefore king Darius signed the writing and the decree.

10 ¶ Now, when Daniel knew that

the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying, and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, that no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den, and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before

REFLECTIONS UPON CHAP. V.—Alas, how mad is it to riot in luxury and carnal security—in drunkenness and uncleanness; when death and hell stand ready to receive us! But awfully criminal is that mirth in which men profane or treat with sacred things. Immorality and impiety, drunkenness and idolatry, greatly promote one another. And indeed drunken worshippers are good enough for dunghill gods. How easily can God awaken the most secure, and cause the stoutest heart to tremble! and the incapacity of creatures to comfort adds to the terror. But if an hand-writing on a wall can so affect sinners, how is it that

they do not tremble to see, every day, in the Bible, God's hand-writing, denouncing their everlasting damnation! Wise counsellors are strangely overlooked at luxurious courts. But necessity nevertheless often forces their despisers to receive them back to honour and regard; and such are worthy of praise who again introduce them to esteem. Ministers ought to deal faithfully with the greatest, in shewing them their guilt, their presumptuous pride and profaneness, and what they may expect for their punishment; and God will procure honour to such, even from them who condemn his own word.

Before Christ
or. 537.

him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 ¶ And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives: and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth, Peace be multiplied unto you.

26 I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

CHAP. VII.

Ch. 5. 1. 31. Begins Daniel's own visions. Here is (1) His vision of four ravenous beasts successively rising out of a tempestuous sea; and of God's throne of judgment, and the enthronement of Jesus Christ thereon, receiving an universal and everlasting dominion; 1—14. (2) Daniel being greatly perplexed, an angel interprets the four beasts of the successive empires of the Chaldeans, Persians, Greeks, and Romans; upon the ruins of which the everlasting kingdom of Jesus Christ and his people is established; 15—28. [See Introduction, chap. iv. sect. xii. xv. xix.]

IN the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came up from the sea, diverse one from another.

4 The first was like a lion, and had eagles' wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo another like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

9 ¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

Deut. 33. 2. Ps. 63. 17. & 103. 20. Heb. 12. 22. Rev. 5. 11. 1 Kin. 22. 19. Deut. 32. 24. Ps. 56. 8. Is. 65. 6. Mal. 3. 16. ch. 12. 1. Ver. 25. Rev. 13. 5, 6. 20. & 20. 10. & xiv—xviii. 2 Thes. 2. 8. Ver. 4—6. ch. 5. 30. & 2. 7. & 11. 30. ver. 15. Chald. a prolonging in life was given them.

REFLECTIONS UPON CHAP. VI.—Stedfast uprightness is the best method of retaining favour and honour in courts, however wicked: by that men may preserve their places amidst strange revolutions. And the more our neighbours wait for our halting, let us be the more circumspect. It is extremely honourable if they can find nothing to accuse us of but the regular worshipping of God. If we thus suffer, we need neither be afraid nor ashamed. And it is highly honourable to have our habitations temples for God, and houses of daily, of frequent, prayer; and never to omit duty for fear of suffering. But, alas, how unhappy are most princes in the information and advices which they receive! What is done from a conscientious regard to God is represented as done in contempt of their authority: and they are often decoyed into that which is furthest from their intentions. Their flatterers, and their vain-glorious humour, plunge them into fearful depths of vexation and torment. But God wonderfully preserves his faithful worshippers; he is a present help in their trouble, and will stand by them in the hour of temptation. And it is kind in such as share his bounty readily to overlook the fault of their unwilling injuries. But dreadful is the danger of their malicious accusers and persecutors. They shall fall into the pit which they had digged for others. The Lord is known by the judgments which he executes, and can make even Heathens publish his honours.

CHAP. VII. Ver. 1, 8, 11, 12, 17—25. The tempestuous sea denotes this world filled with contention, violence, and confusion. To represent their emptiness and gradual decay, the four successive monarchies had been represented by a terrible image seen in a forgotten dream. Here, to represent their mischievous nature, they are represented as ravenous beasts. The LION, with eagle's wings plucked, and his heart turned into the heart of a man, represents the Chaldean monarchy, strong and despotic, rapid in his conquests; but quickly after

Nebuchadnezzar's death all dismembered, weakened, and dispirited. The BEAST raising itself on one side, having three ribs in its mouth, and devouring much flesh, represents the Medo-Persian monarchy, fierce and savage, but at last leaping up from the side of Persia, carrying its conquests and luxuries, raising up itself on the side of Persia, carrying its conquests almost only to the westward, conquering the three kingdoms of Lydia, Chaldeans, and Egypt, and making fearful slaughter and spoil, especially among the Greeks. The LEOPARD, with four wings and four heads, marked the Grecian monarchy, agile, crafty, and spotted by a mixture of vices and virtues;—upon Alexander astonishingly rapid in its conquests; and, after his death, partitioned into the four kingdoms of Macedonia, Lesser Asia, Syria, and Egypt. The fourth beast, different in form, and dreadfully terrible and strong, with iron teeth and ten horns, represented the Roman empire, which, in a most fearful manner, by powerful armies, conquered and tyrannized over the known world for many ages, and at last was divided into ten different kingdoms or states. The LITTLE HORN, which sprung up after the rest, and plucks up three of the former, and which had eyes like the eyes of a man, and a mouth speaking great things, is the papal authority, which arose from small beginnings, and, dispossessing three of the Italian powers, became a civil as well as an ecclesiastical principality; and which is noted for craft, circumspection, and vigilance; blasphemous boasting of their own excellencies and prerogatives, even against God, his laws and ordinances; for making proud decrees to bind men's consciences; and for the persecution of his people.—It continues 1260 years, three times, or years, and an half, in prophetic language;—and, on account of it, Rome, the seat thereof, will be at last destroyed:—whereas though Chaldeans, Persians, and Greeks, had their imperial power taken from them, long remained a people.

Before Christ
or. 537.

2 Sam. 1. 23.
Is. 5. 29. Jer.
4. 7, 12. & 48.
40. Ezek. 17.
3. Hab. 1. 8.
Deut. 28. 50.
Jer. 25. 9—33.
Ch. 4. 31—
33. & 5. 30.
31. Jer. 50.
30. &c.
Or wherewith.
Ch. 5. 18—20.
22, 23. Is. 14.
14. Hab. 2. 5.
9, 10. Jer. 2.
9—33. & 2.
6, 7, 17. & 30.
Ch. 2. 32, 39.
& 8. 3. Zech.
6. 2, 6. Is. 13.
15—18. Jer.
50. 20—28.
Prov. 17. 12.
Or it raised up
one dominion.
Ch. 5. 31.
Ezra 1. 1.
Ch. 8. 4. Is.
41. 2, 3, 25. 4.
46. 11. & xii.
Jer. 1. 11. Ezr.
1. 2. Esth. 1.
1.
Ch. 2. 32, 39.
& 8. 5. & 10.
20. & 11. 3.
Zech. 6. 3, 6.
Hos. 13. 7.
Hab. 1. 8.
Ch. 4. 22. &
8. 8, 22. & 1.
4—35.
Ver. 19, 23.
ch. 2. 33, 40.
Zech. 6. 3, 6.
7. Rev. 12. 3.
& 13. 1, 2.
Ch. 2. 41, 42.
ver. 23, 24.
Or I see. Ch. 5.
41. Rev. 12.
3. & 13. 1. &
17. 12, 16.
ver. 24.
Ver. 20, 21.
24, 25.
2 Thes. 2. 3.
10. 1 Tim. 4.
1—3. 2 Tim.
3. 1—5. Rev.
9. 1—11. &
xiii. xvii. ch.
11. 36—39.
with ch. 3. 1.
Rev. 9. 7.
2 Thes. 2. 1.
1 Tim. 4. 1.
Ps. 12. 3.
2 Thes. 2. 4.
ver. 25. Rev.
13. 5, 6. ch.
11. 36—39.
Ch. 2. 44. 1.
110. 1, 5, 6.
1 Cor. 15. 9.
or placed.
Rev. 20. 4.
Mat. 19. 28.
Ps. 90. 2, 3.
9. 4. & 50.
Rev. 16. 5.
1. 14. Ps. 1.
2. 1 John 1.
Is. 6. 3.
Rev. 20. 1.
Ps. 50. 3, 6.
1 Cor. 3. 1.
2 Thes. 1. 7.
2 Pet. 3. 7.
with Ezk.
13—15. &
68. 17. & 1.
3, 4.
Ps. 50. 3.
97. 5. Is. 3.
33. Nah. 1.
Rev. 20.
Rev.

Before Christ
cir. 555.

Rev. 1. 13—
16. & 14. 14.
Ezek. 1. 26.
Mat. 26. 64.
& 24. 30. &
25. 31. John
20. 17. Heb. 1.
3. & 4. 14. 15.
& 8. 1.

Ps. 47. 5. &
68. 17. 18.
John 1. 51.
Acts 3. 21.

Mat. 11. 27.
& 24. 18.
John 3. 35.
1 Cor. 15. 27.
Eph. 1. 21, 22.
Phil. 2. 9, 10.
Ps. 2. 8. & 8.
6. & 110. 1.
Is. 2. 2—4.
Rev. 11. 15.
ch. 2. 35, 44.
ver. 27.

Ch. 2. 44.
ver. 27. Ps. 45.
6. & 145. 13.
& 146. 10. Is.
9. 7. Mic. 4. 7.
Luke 1. 33.
1 Cor. 15. 24.
—28. John 12.
34. Heb. 12.
28.

Ch. 2. 1. & 4.
5. & 8. 27. &
10. 8. 16. ver.
28. Gen. 40. 7.
6. & 41. 8.

Chald. *sheath*.

Ver. 10. ch. 8.
13. 16. & 10.
5. 6. 16. & 12.
5. 6. Zech. 3.
4. 7.

Prov. 2. 3. 4.
with Mat. 28.
1. 2. Heb. 1.
14. Rev. 1. 1.
& 17. 1.

Ver. 3. 4. 23.
24. ch. 2. 38.
—40. Zech. 6.
1—8.

Ver. 3. Rev.
13. 1. 11. & 9.
3. 1 Cor. 15.
47. 48. Ps. 17.
14.

Chald. *high*
ones; that is
things, or
places.

Rev. 2. 27. &
3. 21. & 5. 10.
ver. 22, 27.
Ps. 45. 16. &
149. 7—9.
Js. 60. 13.

Meaning.
Ver. 16.

Chald. *from*
all these.

Ch. 8. 10. &
11. 37. ver. 21.

Ch. 8. 10. 12.
24. Rev. 11. 7.
9. & 13. 7.
with Exod.
17. 8. 9.

Ver. 9. 11.
2 Thes. 2. 8.
Rev. 11. 12—
19. & 14. 14.
—20. & xvi.
& 17. 14. &
19. 11—21.

Mat. 19. 28.
1 Cor. 6. 2, 3.
Rev. 1. 6. & 5.
10. & 20. 4.

Is. 63. 4. Ps.
149. 7—9.
Rev. 20. 4.
2 Tim. 2. 11.
see ver. 18.

Ch. 2. 40. &
11. 30. & c.
Num. 24. 24.
Zech. 6. 6. 7.
Luke 2. 1.
Mat. 24. 28.
ch. 12. 7.

See ver. 7.

Ch. 11. 36—39. 2 Thes. 2. 3—10. 1 Tim. 4. 1—3. 2 Tim. 3. 2—5. Rev. 9. 1—11. & xiii. xvii.
See ver. 8. 2 Thes. 2. 4. Rev. 13. 5. 6. ch. 11. 36. 1 Tim. 4. 1—3. 2 Tim. 3. 2—4. Rev. 11.
7. & 13. 7. & 17. 6. & 18. 24. Ch. 2. 21. 1 Chr. 29. 30. 1 Tim. 4. 1—3. Rev. 13. 16. 17.
2 Thes. 2. 4.

Ver. 9, 10, 13, 14, 18, 22, 26, 27, represent JEHOVAH as judging and condemning to ruin these monarchies, especially the Roman, that the gospel kingdom of his Son might be established in the world. His *white robes* denote his unspotted righteousness and holiness in all his proceedings. His *white hairs* represent his eternity, venerable Majesty, and the ripeness of his counsels. His *fiery throne* his awful scrutiny and fearful condemnations. Its *burning wheels* and *fiery stream* denote the swift execution of his sentences and fearful severity of his judgments. His numerous ministers are his angels and the agents in his providence. The *opening of the books* denotes the exact discovery he makes of men's works, and the infinite equity and regularity of his decisions. The *power here given to the Son of man* implies not only his ascension into heaven, but his authority to destroy the Roman and Antichristian powers, in order that his gospel church may fill the whole world, especially in the millennium.

REFLECTIONS UPON CHAP. VII.—Thrice happy is that retirement from business and courts which is filled up with intimate fellowship with God, and with discoveries of the secrets of his covenant and providence! What a troubled, unsettled, ever changing, and noisy world is ours made by the ambitious and contentious men who dwell in it! But all their empires, established by iniquity,

13 I saw in the night visions, and, behold, ¹one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and ²they brought him near before him.

14 And there ¹was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion ²is ³an everlasting dominion, which shall not pass away, and his kingdom ⁴that which shall not be destroyed.

15 ¶ I Daniel ¹was grieved in my spirit in the midst of ²my ³body, and the visions of my head troubled me.

16 I came near unto ¹one of them that stood by, and ²asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, are ¹four kings, which shall arise ²out of the earth.

18 But the saints of the ¹Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the ¹truth of the fourth beast, which was diverse ²from all the others, exceeding dreadful; whose teeth ³were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that ¹were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, ²whose look ³was more stout than his fellows.

21 I beheld, and the same horn ¹made war with the saints, and prevailed against them;

22 ¹Until the Ancient of days came, and ²judgment was given to the saints of the Most High; and ³the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be ¹the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces.

24 And the ¹ten horns out of this kingdom are ten kings that shall arise: and ²another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall ¹speak great words against the Most High, and shall ²wear out the saints of the Most High, and think ³to change times and laws: and

they shall be given into his hand until ¹a time and times and the dividing of time.

26 ¹But the judgment shall sit, and they shall take away his dominion, to consume and to destroy ²it unto the end.

27 And ¹the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and ²all ³dominions shall serve and obey him.

28 Hitherto is the end of the matter. As for me Daniel, my thoughts ¹much troubled me, and my countenance changed in me: but ²I kept the matter in my heart.

¹ Gen. 49. 10. Ps. 2. 8, 9. & 22. 27—31. & lxxii. xcvi—c. ex. cxvii. Rev. 11. 15. John 12. 32. Is. 60. 12. & c. || Or rulers. = Ver. 15. ch. 8. 27. & 10. 6, 16. = Luke 2. 51. Ps. 119. 11.

CHAP. VIII.

Contains (1) Daniel's vision of the ram and he-goat, and the little horn of the latter, so mischievous to the people of God for a time: 1—14, (2) The angel's interpretation of it to him, as meaning—the ram, the Medo-persian empire—the he-goat, the Grecian king—and the little horn, Antiochus Epiphanes, a Syro-grecian king, who would terribly persecute the Jews and their religion, and miserably perish; 15—25: which events he attests as certain, and charges Daniel, who was much affected thereby, to conceal them; 26, 27, [See Introduction, chap. iv. sect. xii. xvii.]

IN the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me ¹at the first.

2 And I saw ¹in a vision; and it came to pass, when I saw, that I ²was at ³Shushan in the palace, which is in the province of ⁴Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river ¹a ram which had two ²horns; and the two horns ³were high; but ⁴one ⁵was higher than ⁶the other, and the higher came up last.

4 I saw the ram ¹pushing westward, and northward, and southward; so that no beasts might stand before him, neither ²was there ³any that could deliver out of his hand; but he did according to his will, and became great.

5 And, as I was considering, behold an ¹he-goat came from the west on the face of the whole earth, and ²†touched not the ground: and the goat ³had ⁴a notable horn between his eyes.

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with ¹choler against him, and smote the ram, and brake his ²two horns: and there was no

Before Christ
cir. 555.

Ch. 4. 25. &
12. 7. Rev. 9.
5. 10. & 11. 2.
3. & 12. 6, 14.
& 13.

See ver. 9—
11, 22. 2 Thes.
2. 8. Rev. 11.
13. & xiv. xvi
—xix. & 20.
10.

Ver. 14, 18,
22. ch. 2. 44.
Ps. 149. 7—9
Rev. 5. 10. &
2. 27. & 3. 21
& 11. 15—18.
& 20. 4. Is.
xliv. liv. lx—
lxii. Jer. xxx
—xxxiii.
Ezek. xxxiv
—xlvi. Mic.
iv. v. Zech. x.
xii. xiv. Rev.
xxi. Luke 1.
33. John. 12.
34. Is. 9. 7.

Ch. 7. 1.

Ver. 3. ch. 10.
4. 5. Gen. 15.
1. Num. 12. 6.
Hab. 1. 1.
Heb. 1. 1.

Esth. 1. 2. &
3. 15.

Persia. Gen.
10. 22. & 14.
1. Is. 2. 2.
Jer. 49. 34.

Ver. 20. ch. 2.
32. 39. & 7. 5.
Zech. 6. 2, 6.

Ch. 7. 24.
Rev. 17. 12.

Is. 44. 28. &
45. 1. & 41. 2.
3. 25. Jer. 51.
11.

Heb. *the se-*
cond.

Ch. 7. 5. Is.
41. 2. 3. 25.
& 45. 1—5.
13. & 46. 11.
xiii. xiv. xxi.
xlvii. Jer. l. li.
ch. 5. 30. 31.
& 11. 2, 3.

Ver. 21. with
Prov. 30. 29.
31. Zech. 10.
3. Is. 14. 9.
ch. 2. 32. 39.
& 7. 6. Zech.
6. 3, 6.

† Or none
touched him
in the earth.

Heb. *a horn*
of sight. Ver.
12. ch. 11. 3.

Prov. 6. 34.

Ver. 3. i. e.
kingdoms of
Media and
Persia.

are but contemptible things before the eternal God, and mischievous and destructive to one another! Infinite is the glory and majesty, the power and equity of the Most High; and certain, but tremendous, his appearance for the ruin of his opposers and the establishment of his church! Yea the reproach of Jesus' cross is effectually wiped away in his solemn exaltation to glory; and shall be in the glory of his church, especially in the millennial and heavenly state. O how affecting are noted revelations from God! There is great need to search into their meaning by prayer and meditation; and, conscious of our weakness, to consult such as can instruct us. And if we ask we shall find. If we run to and fro in diligent search, we shall understand knowledge.

CHAP. VIII. Ver. 3—8, 20—22. The RAM with two horns, of which the last sprung was the highest, pushing westward, northward, and southward, and without any effectual resistance, denotes the empire of the Medes and more powerful Persians, which pushed its conquests all along from the Euxine sea and the Hellespont on the north to the river Indus on the south, and as far as African Ethiopia and Lydia on the west, containing, in all, about 1,600,000 square miles. The he-goat, which came flying from the west and had a notable horn between his eyes, denotes the Grecian monarchy under Alexander, marching forces with

Before Christ
cir. 553.

Ch. 7. 7. &
11. 3. Num.
14. 9.

Ver. 21, 22.
ch. 11. 3.

Ch. 4. 31. Ps.
39. 5. & 82.
6. 7.

Ver. 22. ch.
11. 4. after

Alexander's
death, his
kingdom was

divided into
four, viz.
those of

Egypt, Syria,
Asia, and
Greece.

Ch. 11. 21—
35. with 7. 8.
20. ver. 23, 24.

Ps. 48. 2. Jer.
3. 19. Ezek.
20. 6. 15. ch.
11. 16, 41, 45.

Or against.

Jews. Ver. 24,
25. ch. 11. 28,
30, 33, 35.

Rev. 12. 4.

Or against.

Ver. 25. Josh.
5. 14. with
2 Thes. 2. 4.

Rev. 13. 5, 6.
Jer. 48. 20.

Or from him.

Exod. 29. 38
—42. Num.
28. 3.

Ps. 74. 3—8.
& 79. 1. Is.
64. 11.

Or the host
was given
over for the

transgression
against the
daily sacri-

fice. Ver. 10.

Ch. 11. 28,
30—35. Is. 59.
1—15. Jer. 2.
19. & 4. 18. &
5. 25, &c.

Job. 12. 6. Jer.
12. 1, 2.

Angel. Ch. 4.
13. Deut. 33.
2. Zech. 14. 5.

Jude 14.
1 Thes. 3. 13.

Ver. 15, 16.
ch. 10. 6, 15,
16. & 12. 5, 6.

Zech. 1. 13,
14. & 3. 2, 4.

Or the num-
ber of se-
crets, or the

wonderful
numberer. Is.
9. 6. John. 1.
18. Mat. 11.
27.

Heb. Palmoni.

Ch. 11. 31. &
12. 11.

Or making
desolate. Ch.
11. 31.

Ch. 12. 11,
12. Hos. 6. 2.

Heb. evenings
mornings.

Gen. 1. 5. Mat.
12. 1, 10.

Heb. justified.

Is. 1. 27.
Zech. 13. 1.

Mat. 13. 36.
1 Pet. 1. 10,
12. ch. 12. 8.

Ch. 10. 5.
Josh. 5. 14.
Is. 9. 6.

Ch. 12. 6, 7.
Rev. 10. 5.

Or Euleus.

Ver. 2.

Ch. 9. 21.

Luke 1. 19,
26. with Mat.
16. 17. ver. 19.

Zech. 2. 4.

Ch. 10. 7, 8.
Ezek. 1. 24.
Rev. 1. 17.

Luke 9. 32.

Ch. 9. 23. &
10. 11. Ezek. 2. 1, &c.

Ver. 19. ch. 9. 27. & 11. 35, 36. Hab. 2. 3.

Ver. 27. ch. 10. 7—10, 16.

Ch. 10. 10. Ezek. 2. 2. Zech. 4. 2. Hab. 2. 1. John 15. 5.

Heb. made me stand upon my standing.

Ver. 16. Rev. 1. 1. Heb. 1. 14.

Ch. 9. 26, 27. & 12. 7, 8. & 11. 35, 36. ver. 17.

power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great: and when he was strong the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered.

13 ¶ Then I heard one saint speaking; and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

15 ¶ And it came to pass, when I, even I Daniel had seen the vision, and sought for the meaning, then, behold there stood before me as the appearance of a man.

16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

17 So he came near where I stood: and when he came I was afraid, and fell upon my face: but he said unto me, Understand, O son of man; for at the time of the end shall be the vision.

18 Now, as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

20 The ram which thou sawest having two horns are the kings of Media and Persia.

21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the prince of princes; but he shall be broken without hand.

26 And the vision of the evening and the morning, which was told, is true: wherefore shut thou up the vision, for it shall be for many days.

27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business: and I was astonished at the vision, but none understood it.

CHAP. IX.

Here (1) Immediately after the overthrow of the Chaldean empire Daniel finding that the time of the deliverance of the Jews was at hand, fasts and prays for it, penitently confessing their sins, justifying God's severities, and pleading for the speedy accomplishment of his promises; 1—19. (2) God, by the angel Gabriel, graciously assures him that his requests for the Jews' deliverance should be granted; 20—23: and informs him of the time and work of the Messiah upon earth, and of the fearful and lasting ruin, dispersion, and miseries, of the Jewish nation for their obstinate rejection of him; 24—27.

IN the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 ¶ And I set my face unto the LORD God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and made my confession, and said, O LORD, the great and dreadful God, keeping the covenant and mercy to them

Before Christ
cir. 553.

See ver. 3, 4.
with ch. 5. 30,
31. & 10. 1.
Ezra 4. 3. 5—
7, 22, & 7. 1.
Neh. 12. 22.
ch. 11. 2.

Ver. 5—8. ch.
10. 20.

Ver. 8. ch.
11. 3.

Ver. 8. ch.
11. 4. Mat. 12.
25.

When the
power of the
Greeks is be-
ginning to be
destroyed by
the Romans.

Gen. 15. 16.
Mat. 23. 32.
1 Thes. 2. 16.
2 Chr. 36. 16.

Heb. are ac-
complished.

Ver. 9. ch. 11.
21, 22. Deut.
28. 50.

Ver. 9. ch. 11.
21—26, 36.
Job 12. 6. Jer.
12. 1, 2. Rev.
17. 13, 17.
Ps. 73. 7.

Ver. 10. ch.
11. 28, 30—
35. Ps. 74. 3
—8. & 79.
1—6.

Heb. people of
the holy ones.

Ch. 11. 21, 32.

Or prosperity.
Ch. 11. 21.

Ver. 11. 12.
ch. 11. 31. Ps.
74. 3—8. &
79. 1. & 73. 8.

Ps. 79. 6. Acts
12. 23. 2 Kin.
21. 19.

Ver. 14. ch.
10. 21. & 11.
2. 1 Sam. 15.
39. Num. 23.
19. Rom. 3. 4.

Ch. 12. 4, 9.
Is. 8. 16. Rev.
10. 4. Ezek.
12. 27. Rev.
22. 10.

Ch. 10. 1, 14.

See ver. 17,
18. ch. 7. 15,
23. & 10. 8,
16.

Ver. 2. ch. 2.
48, 49. & 6.
4, 5.

538.

Ch. 5. 31. &
6. 1—28.

Or in which
he, &c.

Ps. 119. 24.

1 Tim. 4. 13.
2 Tim. 3. 15
—17. 1 Pet. 1.
10—12.

Jer. 25. 11.
12. & 27. 7. &
29. 10. Mic.
3. 12. 2 Chr.
36. 21.

Jer. 7. 34. &
9. 11. & 21. 5,
6. & 22. 11,
18. Is. 64. 10.
Ps. 79. 1, 2.
& 74. 3, 7.

Ch. 6. 10. Ps.
25. 1. & 26. 8.

Ezek. 36. 37.
Jer. 29. 12.
Mat. 7. 7.
Ps. 102. 17.

Neh. 9. 1.

Esth. 4. 3. Ps.
35. 13. & 69.
10. Joel 2. 12.

Jer. 3. 13. Ps.
32. 5.

Ps. 119. 120.

Neh. 1. 5. &
9. 32. Deut. 7.
9. Exod. 20. 6.
& 34. 6, 7.

REFLECTIONS UPON CHAP. VIII.—The people of God have often enjoyed the most glorious liberty in their souls when their bodies have been held in captivity. But those who abuse others may quickly expect the like treatment. God quickly stops the career of ambitious men. And little do they, who risk both soul and body in amassing power or wealth, know who shall enjoy them. If ever God's people suffer, their sins are the cause. They, who slight or abuse the privileges of God's sanctuary, deserve to be deprived of them. But no wicked persecutor has any more power than the Lord permits. His hand must be observed even in all the enterprizes of his enemies. And it is comfortable to reflect that he looks on the persecution of his church as against himself: and that, though her adversaries may be severe, they cannot be lasting. In his time her privileges shall be restored, and sanctuary cleansed, and her most crafty and powerful enemies fearfully destroyed. It is proper, however, that perplexed souls should consult Jesus the wonderful Counsellor; and that gracious souls should be deeply affected with the church's distress, but never so as to disqualify them for the duties of their station.

Before Christ
cir. 538.

that love him, and to them that keep his commandments ;

5 ^kWe have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments :

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O LORD, ^mrighteousness [†]belongeth unto thee, but unto us ⁿconfusion of faces, as at this day : to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, ^othat are near, and ^{that} are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O LORD, ^pto us ^{belongeth} confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the LORD our God ^{belong} mercies and forgivenesses, ^tthough we have rebelled against him ;

10 Neither have we obeyed the voice of the LORD our God, to walk in ^{his} laws, which he set before us by his servants the prophets.

11 Yea, ^{all} Israel have transgressed thy law, even by departing, that they might not obey thy voice ; therefore ^{the} curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

12 And ^{he} hath confirmed his words, which he spake against us and against our judges that judged us, by bringing upon us a great evil : for under the whole heaven ^{hath} not been done as hath been done upon Jerusalem.

13 As ^{it} is written in the law of Moses, all this evil is come upon us : yet ^{made} we not our prayer before the LORD our God, that we might turn from our iniquities and understand thy truth.

14 Therefore hath the LORD ^{watched} upon the evil, and brought it upon us : for ^{the} LORD our God is righteous in all his works which he doth ; for we obeyed not his voice.

15 And now, O LORD our God, ^{that} hast brought thy people forth out of the land of Egypt with a mighty hand, and hast ^{gotten} thee ^{renown}, as at this day ; we have sinned, we have done wickedly.

16 ¶ O LORD, according to all ^{thy} righteousness, I beseech thee, let thine

anger and thy fury be turned away ^{from} thy city Jerusalem, thy holy mountain : because for ^{our} sins, and for the iniquities of our fathers, Jerusalem and thy people ^{are become} ^a reproach to all ^{that} are about us.

17 Now therefore, O our God, ^{hear} the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the LORD's sake.

18 O my God, ^{incline} thine ear, and hear ; open thine eyes, and behold our desolations, and the city ^{which} is called by thy name : ^{for} we do not ^{present} our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, ^{hear} ; O Lord, forgive ; O Lord, hearken and do ; ^{defer} not, for thine own sake, O my God : for thy city and thy people are called by thy name.

20 ¶ And ^{whiles} I was speaking, and praying, ^{and} confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God ^{for} the holy mountain of my God ;

21 Yea, ^{whiles} I was speaking in prayer, even the man ^{Gabriel}, whom I had seen in the vision at the beginning, being caused to ^{fly} ^{swiftly}, ^{and} touched me ^{about} the time of the evening oblation.

22 And he ^{informed} me, and talked with me, and said, O Daniel, I am now come forth ^{to} give thee skill and understanding.

23 ^{At} the beginning of thy supplications the ^{commandment} came forth, and I am come to shew ^{thee} ; for thou ^{art} ^{greatly} beloved : therefore understand the matter, and consider the vision.

24 ^{Seventy} weeks are determined upon thy people and upon thy holy city, ^{to} finish the transgression, and ^{to} make an end of sins, and to make reconciliation for iniquity, and ^{to} bring in everlasting righteousness, and ^{to} seal up the vision, and ^{prophecy}, and ^{to} anoint ^{the} most holy.

25 ^{Know} therefore and understand, ^{that} from ^{the} going forth of the commandment to restore and to build Jerusalem unto ^{the} Messiah the prince ^{shall be} seven weeks, and threescore and two weeks. The street ^{shall be} built again, and the ^{wall}, even ⁱⁿ troublous times.

26 And after threescore and two weeks, ^{shall} Messiah be cut off, ^{but} not for

^{Is. 53. 10, 11. Jer. 23. 6. 2 Cor. 5. 21. Heb. 9. 12, 14. 1 Pet. 3. 18. Mat. 11. 13. Luke 24. 27, 44, 46. Acts 10. 43. 2 Cor. 1. 20. Heb. prophet. Acts 3. 22. Is. 61. 1. John 3. 34. Col. 1. 19. Luke 1. 35. Acts 3. 14. Heb. 7. 26. Rev. 3. 7. Heb. 9. 14. Ver. 22, 23. Mat. 24. 15. Neh. 2. 1-8. & 3. 1-32. Ez. vii. John 1. 31, 41, 45, 49. Acts 3. 15. & 5. 31. Is. 55. 4. Mic. 5. 2. Heb. shall return and be built. Or breach, or ditch. Heb. in strait of times. Neh. ii-vi. xii. Is. 53. 8. & 5. 6, 10. Mat. xxvi. xxvii. John xviii. xix. 1 Cor. 15. 3. 1 Pet. 2. 24. & 3. 18. 2 Cor. 5. 21. Eph. 5. 2. Or, and shall have nothing.}

Before Christ
cir. 538.

Zech. 8. 3.
Ps. 48. 1, 2, & 76. 1, 2. & 132. 13, 14.
2 Chr. 6. 6.
Exod. 20. 5.
Lev. 26. 49.
Ps. 106. 6-43. Is. lix.

Lam. 1. 8, 9. & 3. 14. & 2. 6, 15. Ps. 44. 13, 14. Jer. 24. 9. & 29. 18.

Ps. 80. 1, 3, 7, 14-19. & 67. 1. & 80. 3, 7, 19. Num. 6. 24-26. & 74. 1-3, 18-23. John 16. 24. Eph. 1. 6, 7. Exod. 3. 7. 2 Cor. 1. 20. Lam. 5. 18.

Is. 37. 17. & 63. 15, 19. & 64. 12.

Heb. whereupon thy name is called. Jer. 25. 29. ver. 16.

Is. 64. 6. Ps. 25. 6. & 51. 1. & 69. 16. Is. 63. 7. Jer. 14. 7. Ezek. 36. 32.

Heb. cause to fall.

Ver. 18. Ps. 130. 2, 4. & 25. 11. & 57. 2.

Ps. 79. 9, 10. Is. 48. 9. & 63. 16, 19. Josh. 7. 9.

Ver. 21. ch. 10. 12. Ps. 32. 5. Acts 4. 31. & 13. 2. Is. 58. 9. & 65. 24.

Ecc. 7. 20. James 3. 2. Ps. 106. 6.

Ps. 137. 5, 6. Is. 62. 7. ver. 16. Joel 2. 17. & 3. 17. Is. 56. 7. & 57. 13. Zech. 8. 3.

Ch. 8. 16, 17. & 10. 16. Luke 1. 19, 26.

Ps. 103. 20. Is. 6. 2. Ezek. 1. 11.

Heb. with weariness, or night.

Ch. 8. 18. & 10. 10, 16.

1 Kin. 18. 36. Ezra 9. 5. Mat. 27. 46. Acts 10. 3. & 3. 1.

Ch. 8. 16, 17. Rev. 1. 1. Gal. 3. 19. ver. 24. -27. Zech. 2. 4.

Heb. to make thee skilful of understanding.

Jam. 5. 16-18. Is. 58. 9. & 65. 24. ch. 10. 12. Ps. 32. 5.

Heb. word.

Heb. a man of desires. Ch. 10. 11, 19. Luke 1. 28.

Lev. 25. 8. Ezek. 4. 5, 6.

Or to restrain. Mat. 1. 21. Tit. 2. 14. 1 John 3. 8. Is. 35. 3, 4. Gal. 3. 13. Rom. 3. 25. 2 Cor. 5. 21. Rom. 8. 34. & 10. 4.

Or to seal up. Col. 2. 14. Lam. 4. 22.

Is. 53. 10, 11. Jer. 23. 6. 2 Cor. 5. 21. Heb. 9. 12, 14. 1 Pet. 3. 18. Mat. 11. 13. Luke 24. 27, 44, 46. Acts 10. 43. 2 Cor. 1. 20. Heb. prophet. Acts 3. 22. Is. 61. 1. John 3. 34. Col. 1. 19. Luke 1. 35. Acts 3. 14. Heb. 7. 26. Rev. 3. 7. Heb. 9. 14. Ver. 22, 23. Mat. 24. 15. Neh. 2. 1-8. & 3. 1-32. Ez. vii. John 1. 31, 41, 45, 49. Acts 3. 15. & 5. 31. Is. 55. 4. Mic. 5. 2. Heb. shall return and be built. Or breach, or ditch. Heb. in strait of times. Neh. ii-vi. xii. Is. 53. 8. & 5. 6, 10. Mat. xxvi. xxvii. John xviii. xix. 1 Cor. 15. 3. 1 Pet. 2. 24. & 3. 18. 2 Cor. 5. 21. Eph. 5. 2. Or, and shall have nothing.

CHAP. IX. Ver. 24-26. That these verses relate to the manifestation of Jesus Christ to fulfil all righteousness, and make full atonement for the sins of his people, to fulfil all the ancient types and prophecies, and to receive the Holy Ghost above measure himself, and miraculously pour him out upon his followers, for the restraining of iniquity, and the introduction of remarkable holiness into the world, among both Jews and Gentiles, is generally agreed. That each of the weeks mentioned denotes seven years, a day for a year, Ezek. iv. 6 ; and that the whole of the numbers is intended to point out the time of our Saviour's appearance, is also agreed. In applying the weeks there has been great difference among calculators : but it is enough that they must all fix the conclusion of the weeks near the time of our Saviour's death. From Ezra's commission, by Artaxerxes Longimanus, in the 7th year of his reign, to restore the affairs of the Jewish church

and state, to the death of Christ, is precisely 70 weeks, or 490 years. From Nehemiah's commission to rebuild the wall of Jerusalem, in the 20th year of Artaxerxes, to the death of Christ, is 490 lunar years and a little more ; or perhaps precisely 490 to the rejection of the Jews and calling of the Gentiles. From Ezra's commission to Nehemiah's finishing his reformation might be precisely seven weeks, or 49 years ; thence to John Baptist's manifestation (by his ministry) of Christ as come, 62 weeks, or 434 years ; thence to Christ's death another week, or seven years ;—490 in all. Perhaps too, from Julius Cesar's edict, for the Jews to repair and fortify their cities, to Christ's birth, might be precisely 49 years ; and as much from Herod's building of the inner temple to Christ's baptism ; and as much from his finishing the outer temple to Christ's death.

Before Christ
cir. 538.Mat. 22. 7. &
23. 38. & 24.
2. Luke 19.
43. 44. & 21.
24.Ch. 11. 19, 22.
Is. 8. 7, 8. Ps.
90. 5. Amos
8. 8. Jer. 46.
7. 8. Nah. 1.
8.† Or it shall be
cut off by
desolations.Is. 42. 6. &
55. 3. Jer. 31.
31—34. & 32.
40—42. Ezek.
16. 62, 63.
Is. 53. 11.
Mat. 20. 28.
Rom. 5. 15—
19. Heb. 9. 28.‡ Or half part.
Mark 13. 14. Luke 21. 20.
Lev. 26. 14—39. Deut. 4. 26—28. & 28. 15—68. & 29. 18—28. & 30. 17, 18. & 31. 18, 29. & 32. 19—27. Luke 21. 24. 1 Thes. 2. 15, 16. Ps. 69. 22—28.

himself. And the people of the prince that shall come shall destroy the city and the sanctuary: and the end thereof shall be with a flood; and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Heb. 10. 5—22. Or with the abominable armies. Mat. 24. 15. Is. 10. 22, 23. & 28. 22. ch. 11. 36. Luke 21. 26. Rom. 11. 26. Deut. 4. 26—28. & 28. 15—68. & 29. 18—28. & 30. 17, 18. & 31. 18, 29. & 32. 19—27. Luke 21. 24. 1 Thes. 2. 15, 16. Ps. 69. 22—28.

CHAP. X.

Begins Daniel's last vision; and represents (1) His solemn fasting and humiliation before he received it; 1—3. (2) The glorious appearance of Christ to him, with the deep impression which it made upon him; 4—9. (3) The encouragement given him by an angel to expect a satisfactory and useful revelation of future events; and that he would be able to sustain the glory of the vision, and understand what should be revealed; 10—21.

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three full weeks.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

5 Then I lifted up mine eyes, and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:

6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words. and, when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but lo Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

15 And when he had spoken such words unto me I set my face toward the ground, and I became dumb.

16 And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord? for, as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me one like the appearance of a man, and he strengthened me.

19 And said, O man greatly beloved, fear not; peace be unto thee, be strong, yea, be strong. And when he had spoken unto me I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and, when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is

Before Christ
cir. 538.Ch. 8. 18.
Song 5. 2.Lev. 9. 24.
Num. 14. 5.
& 16. 22.
Josh. 5. 14.
1 Kin. 18. 39.
1 Chron. 21.
16. Rev. 11.
16. Is. 6. 5.Ver. 16, 18.
ch. 8. 18. &
9. 21. Rev. 1.
17. i. e. Gabriel's. Ver.
11, 14, 19, 21.
ch. 8. 16. &
9. 22, 23.† Heb. moved.
‡ Gabriel.Heb. a man of
desires. John
13. 15. ch. 9. 23.Ch. 8. 16, 17.
& 9. 21—23.Heb. stand
upon thy
standing.Ver. 19. Mat.
28. 5, 10.
Luke 2. 10.
Rev. 1. 17.
1 John 4. 18.Ch. 9. 20—
23. Is. 58. 9.
& 65. 24. Ps.
50. 15. & 91.
15. Mat. 7. 7.
Ps. 32. 5.Cambyses.
Ezra 4. 5, 6.
ver. 20. Eph.
6. 12.Col. 2. 10.
Mat. 28. 18.
Prov. 8. 15.
ver. 21. ch.
12. 1. Jude 9.
Rev. 12. 7.

† Or the first.

Ch. 8. 16. &
9. 22.Ch. 2. 28. &
8. 26. Hos. 3.
4, 5. Hab. 2, 3.† See ver. 8, 9,
16.Ver. 5, 6.
Rev. 1. 17. Is.
9. 6. John 1.
14. Gal. 4. 4.Is. 6. 7. Jer.
1. 9. Ps. 51. 15.
Ecc. 1. 18.
ver. 8, 9. ch.
7. 15, 28. &
8. 17, 27.Gen. 18. 27.
Deut. 5. 24.
Judg. 6. 26. &
13. 22.† Or this serv-
ant of my
lord.† See ver. 8, 9,
16.† See ver. 18.
ch. 8. 16. &
9. 22, 23. Ps.
103. 13, 14.Ver. 11. ch.
9. 23. John
13. 1. & 11.
36. & 15. 9.
Deut. 33. 12.
Rom. 8. 38, 39.† See ver. 12.
Is. 41. 10. &
43. 1, 2. & 44.
1. Rev. 1. 17.Josh. 1. 6, 7.
9. 18. & 10.
25. 1 Cor. 16.
13. Eph. 6.
10. 2 Tim. 2. 1.Ps. 94. 18.
19. 2 Cor. 12.
9. Phil. 4. 13.Ver. 18. Is.
37. 36. Acts
12. 23.Ch. 7. 6. &
11. 3. & 2.
32, 39. Zech.
6. 3, 6.

Ch. xi. xii. with Deut. 32. 34. Ps. 56. 8. Is. 65. 6. ch. 8. 26. ver. 1.

the prayers of his people, and gives them more than they ask. And with great humility and serious consideration ought such favours to be received! Necessary, great, and glorious, and fixed in every circumstance, is Jesus' incarnation, his union with the Holy Ghost, his labours and death for sinners: and terrible the vengeance incurred by his obstinate despisers. But great is the mercy that, when some circumstances in scripture are left in great obscurity, the principal things are expressed so plainly that he that runs may read and understand them.

CHAP. X. Ver. 5, 6. Christ's clothing of fine linen denotes his righteousness as our surety, and his holy and righteous government. His golden girdle denotes his excellency, faithfulness, and readiness to fulfil his work. His body as the beryl denotes him as beautiful, the Lord from heaven. His countenance as lightning denotes his awful majesty. His eyes as lamps of fire, denote his infinite knowledge, terrible to his enemies. His arms and feet as polished brass denote his almighty power to uphold his church and tread down her enemies. His loud voice his terrible judgments and powerful spread of his gospel. 13, 20. The angel Gabriel had to baffle the attempts of Cambyses, Cyrus' son, or of some evil angel at the Persian court, who laboured to stir up mischief

In the last week, ver. 27, the covenant was confirmed with many, and the daily sacrifice abolished, either by Christ's ministrations, and the conversion of multitudes to him by the covenant of grace, and by his rendering useless all the typical sacrifices by his death; or near forty years afterward, when Titus made leagues of peace with sundry of the Asian nations, that he might have the more leisure to make war against the Jews; by which their temple was destroyed, their civil and ecclesiastical constitution overthrown, and themselves generally murdered or driven from the country; under the dreadful effects of which they have remained for above 1700 years past. [See Introduction, chap. iv. sect. xviii.]

REFLECTIONS UPON CHAP. IX.—The near fulfilment of God's promises animates the believing mind to earnest prayer for it. But, alas, how shameful and criminal is the conduct that exposes God's people to his righteous judgments, which so exactly correspond with his threatenings! The desolations of God's sanctuary are a great grief to gracious souls. But it is an animating encouragement to prayer to consider his readiness to forgive sins, his ability to supply our wants, and that he has done so much for his people in former times, and can glorify his name, his Christ, his justice and mercy, and his relation to us, in our deliverance! Yea, God sometimes makes immediate and sensible returns to

Before Christ
cir. 534.

Ver. 13. ch.
12. 1. & 9. 25.
Acts 3. 15. &
5. 31. Jude 9.
Rev. 12. 7.

noted in the scripture of truth : and *there* is none that holdeth with me in these things but ^bMichael your prince.

CHAP. XI.

And xii. continue the vision, and exhibit a system of prophecies, reaching to the end of the world. Here is foretold (1) The establishment of the *Grecian* empire upon the ruins of the Persian, and the sudden partition of it into four kingdoms; 1—4. (2) The transactions of the principal two of these four; viz. of Egypt on the south, and Syria on the north of Canaan, especially with respect to one another; 5—20. (3) The rise, restlessness, and mischievous conduct, of Antiochus Epiphanes against the Egyptians and Jews; 21—29. (4) Either the further mischievous conduct of Antiochus, and his miserable end; or rather of the *Persian* Heathens and Antichristian empires; 30—39, 44, 45: and the ravages made upon the latter by the Saracens from the south, and Turks from the north-east; 40—45. [See Introduction, chap. iv. sect. xiii. xix.]

Ver. 7. 31. &

Ver. 2. 15.
Is. 45. 13.
* *Is. 1. 2, &c.*

* What is plain
as well as
true. See ch.
10. 1, 21. &
8. 26.

Ezra 4. 5, 6.

Ecc. 7. 12.
& 10. 19. Ps.
73. 6. Prov.
14. 10.

Ch. 7. 5. & 8.
4. Esth. 1. 1.

Ch. 7. 6. & 8.
5, 8. Ezek. 6.
3, 6.

Ch. 8. 8. Job
20. 5, 7. Prov.
11. 4.

Ch. 8. 8, 22.
Job 27. 13, 16.
Ecc. 4. 8.
Mat. 12. 25.

* Ptolemy
Soter.

* Egypt. Ver.
8.

† Seleucus
Nicator.

† Heb. *shall as-
sociate them-
selves.*

† Berenice
daughter of
Ptolemy Phi-
ladelphus.

* Antiochus
Theos.

† Syria, Lesser
Asia, &c.

† Heb. *rights.*

† Job 10. 13.
ch. 8. 7, 8.

† Or *whom she
brought forth.*

* Ptolemy Phi-
ladelphus.

† Her brother
Ptolemy
Euergetes.

* 2 Chr. 24. 23.
24. Ps. 5. 6.
& 55. 23.

Is. 46. 1, 2.
& 37. 19. &
19. 1. Jer.
43. 12. & 50.
2.

* Heb. *vessels of
their desires.*
Hos. 13. 15.
ch. 1. 2, 3.

† Job 29. 12—
18. Ps. 11. 7.

† Seleucus Cal-
linicus.

against the Jews, and had none to assist him herein but Jesus Christ, or some principal angel.

REFLECTIONS UPON CHAP. X.—The slow advances of God's work of deliverance in his church deeply affect the minds of his faithful saints. And, let God turn back our captivity on earth as he will, this world will be still a valley of tears. But Jesus kindly manifests his glory to humble, importunate, and solemn supplicants. Oh how unnumbered are his excellencies! And the faith and sense of his love ought to banish all slavish dread, which would indispose us for hearing his words. What insignificant and polluted nothings are the best of men before God; and in their own view, when they behold him! But graciously his power and promises support his people under their terrors and grievances. As the entrance of their prayers is pleasant to him, so the entrance of his word is quickening to them. And we ought to be patient under present trials, lest God should send heavier ones. Though kings on earth and devils from hell be against us, it is enough if *JEHOVAH*, if Jesus, and his angels, care for and protect us.

CHAP. XI. Ver. 1, Should have stood in the preceding chapter; and means that Gabriel had encouraged and excited Darius the Mede and Cyrus to release

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But *his* sons *shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come and overflow, and pass through: then shall he return, and be stirred up *even* to his fortress.

11 And the †king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and *he* shall set forth a great multitude; but the multitude shall be given into *his hand.

12 And when he hath taken away the multitude his heart shall be lifted up, and he shall cast down *many* ten thousands; but he shall not be strengthened *by* it.

13 For the king †of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come †after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also *the* robbers of thy people shall exalt themselves to establish the vision, but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take *the most fenced cities: and the arms of the south shall not withstand, neither †his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the †glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and *upright* ones with him; thus shall he do: and he shall give him the *daughter of women, corrupting her: but she shall not stand *on his side*, neither be for him†.

18 After this shall he turn his face unto the †isles, and shall take many: but †a prince for his own behalf shall cause *the* reproach offered by him to cease; without his own reproach *he* shall cause *it* to turn upon him.

19 Then *he* shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate *a raiser of taxes *in* the glory of the

Before Christ
cir. 534.

* Seleucus' sons Ceraunus and Antiochus the Great.

* Or *shall war.*

† Antiochus.

* Ver. 22, 40. ch. 9. 26. Is. 7. 7, 8. Jer. 51. 42.

† Raphia, a frontier city on the north-east of Egypt. Ver. 7.

† Ptolemy Philopator.

* John 19. 11. Jer. 27. 6.

* Philopator's.

* Deut. 32. 15. Prov. 16. 18. John 19. 10. ch. 8. 25. 2 Kin. 14. 10. Is. 10. 7.

† Antiochus the Great.

* Heb. *at the end of times of years.*

* Heb. *the children of robbers.*

* Jer. 5. 10. & 6. 6. & 33. 4. & 52. 4.

* Heb. *the city of munitions.*

* Ps. 33. 16, 17. & 147. 10. Prov. 21. 30. 31. ch. 8. 4, 7.

† Heb. *the people of his choices.*

* Ch. 8. 4, 5.

* Or *goodly land.* Ch. 8. 9. ver. 41, 45. Ezek. 20. 6. Canaan or Egypt.

† Heb. *the land of ornament.*

* Or *much uprightness, or equal conditions.*

* Beautiful Cleopatra.

* Heb. *to corrupt.* Neh. 6. 9.

† But sided with her husband Ptolemy Epiphanes.

* Gen. 10. 4, 5.

* The Roman state by their general Lucius Scipio.

* Heb. *for him.* 2 Tim. 3. 2, 3.

* Heb. *his reproach.*

* Judg. 1. 7. Mat. 7. 2. Hos. 12. 14.

* Antiochus the Great. Ps. 52. 5. Jer. 46. 6.

* Heb. *one that causeth an exactor to pass over, i.e. Seleucus Philopator.*

the Jews, notwithstanding the great opposition that design met with from devils and wicked courtiers. 2—4. After Cyrus, Cambyses, and Darius Hystaspes, Xerxes, being extremely wealthy, shall attempt to engage all his subjects and many others to destroy the Greeks, and shall invade them with a powerful army, but shall be shamefully defeated.—Long after this Alexander the Macedonian, having become king of all Greece, shall invade and conquer Persia; and, after a short reign, be cut off by death, and his kingdom parted into four; but no part shared by his own relations. 5—9. Ptolemy Lagus, king of Egypt and the countries adjacent, shall be very powerful; but Seleucus Nicator of Syria and the places adjacent, still more powerful, and his dominion more extensive.—Wearied of the war between the two kingdoms, Antiochus Theos, the third Syro-grecian king, shall, for establishing a peace, marry Bernice, the daughter of Ptolemy Philadelphus of Egypt. But he and she, and all her relations and friends, shall be quickly destroyed by Laodice his former wife. Then Ptolemy Euergetes of Egypt, Bernice's brother, in revenge, shall terribly ravage Syria, and even conquer it, till a sedition at home shall oblige him to return, yet laden with prisoners and spoil. 10—20. To recover what their father Callinicus of Syria had lost, his sons Ceraunus and Antiochus the Great shall levy a formidable army; and, after his brother's death, Antiochus shall ravage even to the north-east border of Egypt, where Ptolemy Philopator's troops shall

Before Christ
cir. 534.

† Heb. *angers*.

‡ But by poi-
son.

¶ Or place.

Antiochus
Epiphanes.
Ch. 8. 9. 25.

2 Kin. 3. 13.
Ps. 15. 4.
Luke 16. 15.

2 Sam. 15. 6.
Ps. 12. 2. &
55. 21.

Ch. 8. 24. 25.
Job 12. 6.
Is. 8. 7. 8.

Onias, the
Jewish high
priest. Ch. 8.
11. or Deme-
trius, the
true heir of
the crown, or
Ptolemy Phi-
lometor.

2 Chr. 28. 16.
Mic. 7. 5.

Ch. 8. 9. 10,
24. 25.

Or into the
peaceable and
fat, &c.

† Egypt.

Judg. 9. 4.
Prov. 19. 6. &
17. 8. 1 Tim.
6. 9. 10.

Heb. *think
his thoughts*.
Prov. 6. 14.
Ps. 26. 4.
Fulfilled 170.

‡ Ptolemy Phi-
lometor.

His brother
Macron, and
Leneus, and
his other
ministers.
Mic. 7. 5. Ps.
41. 9.

¶ Antiochus.

* Heb. *their
hearts*.

Ps. 12. 2. &
62. 9. & 55.
21. Jer. 9. 3.
Prov. 19. 21.
Is. 57. 21.

Ver. 29, 35,
36. ch. 8. 19.

† Towards
Syria.

Jewish reli-
gion. Ver. 30
—32. ch. 8.
11, 12, 24, 25.

In God's pur-
pose. See ver.
27. Acts 1. 7.
Fulfilled 168.

Roman am-
bassadors in
Grecian
ships. Num.
24. 24. Jer.
2. 10. Ezek.
27. 6.
Fulfilled 168.

Ver. 28. ch.
8. 11, 12, 24,
25. Prov. 19.
19.

Neh. 6. 16.

‡ Jews turning
heathens.

kingdom; but within few days he shall be destroyed, neither in tanger, nor in battle.†

21 ¶ And in his ||estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the fattest places of the †province: and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the †king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and ||his army shall overflow: and many shall fall down slain.

27 And both these kings' *hearts shall be to do mischief; and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

28 Then shall he return †into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 ¶ For the ships of Chittim shall come against him; therefore he shall be grieved and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with †them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

34 Now when they shall fall they shall be holpen with a little help; but many shall cleave to them with flatteries.

35 And some of them of understanding shall fall to try ||them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

36 ¶ And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all.

38 But in his estate shall he honour the God of †forces: and a god whom his fathers knew not shall he honour with gold and silver, and with precious stones and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

40 ¶ And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land; and many countries shall be overthrown: but these shall escape out

Before Christ
cir. 534.

Ch. 8. 10, 11,
24, 25.

Jewish tem-
ple. Ezek. 7.
20, 21. & 24.
25.

The heathen
religion, and
image of the
idol Jupiter,
and troops of
idolatrous
soldiers.
Mat. 24. 15.
ch. 8. 11. &
12. 11.

Or *astonish-
eth*.

Apostate
Jews.

† Or cause to
dissemble.

Matthias, his
sons, and
friends.

1 Chr. 28. 9.
John 17. 3.
Mal. 2. 7.

Mat. 13. 52.
with Is. 49. 3.
Zech. 9. 13—
16. & 10. 12.
& 12. 3—7. &
14. 1—4.
Mal. 4. 2, 3.

Mat. 20. 23.
Heb. 11. 25,
34—38.

1 Pet. 1. 7.

Jam. 1. 2, 3.
1 Pet. 1. 6, 7
Is. 27. 9. with
ch. 8. 10, 24.
& 12. 10.

Or by them.

Ch. 8. 17, 19.
ver. 29.

The Roman
state, chiefly
in its anti-
christian
form.

Ch. 7. 8, 20,
21, 25. 2 Thes.
2. 4. Rev. 13.
5, 6.

Ch. 7. 25. &
12. 7, 11, 12.
Rev. 9. 5, 10.
& 11. 2, 3. &
12. 14. & 13.
5. & 14. 14—
20. & xv—
xix.

Heathen
idols, Rom. 1.
23. or the
true God.
Rom. 3. 20,
30.

1 Tim. 4. 3.
Gen. 3. 16.
Ezek. 24. 16.

See ver. 36.
Is. 14. 13.
2 Thes. 2. 4.

Together
with God
shall he ho-
nour pro-
tectors, i. e.
angels and
saints
departed.

† Or munitions

Heb. *Mauz-
zim*, or God's
protectors, or
as for the Al-
mighty God
in his seat he
shall honour,
yea, he shall
honour a god,
&c.

Rev. 13. 12—
17. & 17. 2—
5.

Heb. *things
desired*.

Heb. *fortresses of munitions*. † Part his dominions and cities among his gods. Heb. *a price*. Rev. 18. 9. † The Saracens. Gen. 16. 12. Rev. 9. 2—11. † Turks. Rev. 9. 14—19. Ezek. xxxviii. † Or goodly land. Ver. 16. ch. 8. 9. † Heb. *land of delight*, or ornament. † Arabian Hejaz. Gen. 16. 12. Is. 11. 14. which hath never been subdued.

give him a terrible defeat; which, issuing in Ptolemy's rage against the Jews and his abandoning himself to luxury, shall conduce to the hurt of his kingdom. —Ptolemy dying, and leaving his son Epiphanes an infant, Antiochus, assisted by part of the Jews, shall march a great army into Egypt, and ravage the country; and, after bribing his daughter Cleopatra to murder him, he shall marry her to young Ptolemy Epiphanes of Egypt: but she proving faithful to her husband, her father, disappointed of his designs on the kingdom of Egypt, shall, in his rage, attack and take many of the isles and coasts of the Egean sea, now the east part of the Mediterranean. But the Romans, whom he now insults, in invading their allies and treating their ambassadors with contempt, shall stop his career; and, after many shameful defeats, oblige him to quit Lesser Asia, pay all the expenses of the war, and give his own son for a pledge of the payment. Retiring into his kingdom, he shall be murdered at Elymais, in his attempt to rob a temple of Jupiter. His elder son Seleucus Philopator shall be famous for nothing but for oppressing his people with taxes to pay the Roman debts; and shall, after a short reign, be poisoned by Heliodorus his treasurer. 21—29. He shall be succeeded by his despicable, debauched, and frantic brother, Antiochus Epiphanes, who shall have long lived at Rome as an hostage for the payment of his father's debt. Not by right, but by flattering the Syrians, Romans, Pergamenians, and others, he shall procure the Syrian crown, and get the better of all his opposers. And, by scattering among his subjects the spoils taken from his opposers, he shall firmly attach them to his interests. After fixing himself on his throne, he shall march his mighty army against Ptolemy of Egypt, his cousin; and by the help of traitors, shall rout his

forces. And, after making a league with him, which neither party intend to keep, he shall return home to Syria, terribly murdering the Jews, and ravaging their country in his way. Not long after, he shall again invade Egypt with a formidable army, but without success. 30—35. For the Roman ambassadors, arriving in Macedonian ships, shall prohibit him from proceeding against Ptolemy, whom they shall have taken into their protection. Enraged herewith, he shall return home; and, by fearful murder and persecutions, shall attempt to abolish the Jewish religion or extirpate their nation. And, assisted by apostate Jews, he shall abolish the daily sacrifice, and make their temple a sink of idolatry, whoredom, and other wickedness.—While many of the Jews suffer for their religion, Matthias and his sons, called *Maccabees*, shall take arms; and, by a multitude of valiant encounters, shall defeat the Syro-grecians, retake and purify the temple, and restore the true worship of God. But some understand these six verses of the Romish Heathens, and their persecution of the Christians. 36—45. Some understand these verses also of Antiochus' pride, insolence, blasphemy, introduction of new deities, and his brutal murder of women and children; and of his ravaging Canaan, Egypt, and the countries about; till at length he was embarrassed by a Parthian war from the east, and at last miserably destroyed by God. But they, at least chiefly, represent the Romish Antichrist as exalting himself above magistrates, angels, and even the divine persons, prohibiting marriage, and regardless of the God of primitive Christians and of Heathen idols, setting up angels and departed saints, or consecrated waters, as protectors of countries, cities, and societies, and as harassed by the Saracens, and afterwards more terribly by the Turks, who have conquered the west of

Before Christ
cir. 534.

¶ Heb. send
forth.

Is. xix. Ezek.
29. 14, 15.
Zech. 10. 11.

Jer. 46. 9.
Ezek. 38. 5.

Exod. 11. 8.
Judg. 4. 10.
1 Kin. 20. 10.
i. e. subdued
and obedient.

Ezek. 38. 9—
12. or Rev. 16.
13—16. & 17.
14. & 19. 19.

In Canaan.
Joel. 2. 20.
Zech. 14. 8.
Ps. 48. 2. ver.
41. 16. or
Italy, Rev. 17.

18. & 16. 16.
or the church,
1 Cor. 3. 16.
2 Cor. 6. 16.

Eph. 2. 20.
1 Tim. 3. 15.
Is. 2. 2.

Or goodly.

† Heb. moun-
tain of de-
light of
holiness.

Ezek. 38. 18—23. & 39. 1—21. or ch. 7. 11, 26. 2 Thes. 2. 8. Rev. 11. 13, 18. & 13. 10. & 14. 14—20. & xvi. xviii. & 17. 16. & 19. 11—21.

of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall || stretch forth his hand also upon the countries; ^aand the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the ^aLibyans and the Ethiopians shall be ^aat his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore ^ahe shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palaces ^abetween the seas in the ^aglorious holy mountain; yet ^ahe shall come to his end, and none shall help him.

CHAP. XII.

Contains (1) Promises of protection, deliverance, distinguished honours, and glorious rewards, to such as continue faithful to God under the persecution of Antiochus and Antichrist; 1—3. (2) Conference between Christ and an angel concerning the continuance of these events; 5, 7. (3) Daniel's inquiry into that matter, and Christ's answer; 4, 8—13

AND ^aat that time shall ^bMichael stand up; the great prince who standeth for the children of thy people: and there shall be ^aa time of trouble, such as never was since there was a nation, *even* to that same time: and at that time thy people ^ashall be delivered, every one that shall be found ^awritten in the book.

2 And ^amany of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.

3 And they that be ^awise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Ch. 11. 45.
Ezek. 38. 8.

Ch. 10. 13.
21. Jude 9.
Rev. 12. 7. &
19. 11—16. &
17. 14. Ezek.
34. 24. Eph.
1. 21.

Is. 26. 21.
Jer. 30. 7.
Mat. 24. 21.
Rev. 7. 14. &
16. 18. & 14.
14—20.

Rom. 11. 26.
Is. 11. 11. &
27. 12. 13. &
66. 12. Jer. 3.
18. & 30. 3. &
31. 1. 8. Ezek.
20. 38—41.
&c.

Exod. 32. 32.
Ps. 69. 28.
Ezek. 13. 9.
Is. 4. 3. Phil.
4. 3. Rev. 3. 5.
& 13. 8. & 20.
13.

Rom. 11. 15.
Rev. 20. 4. or

Job 19. 25—27. Is. 26. 19. & 25. 8. Ezek. 37. 1—4. 12. Hos. 13. 14. Mat. 22. 29—32. Acts 24. 15. & 26. 8. John 5. 28, 29. Mat. 25. 46. Rom. 6. 21. Jer. 2. 26. Is. 66. 24. Rom. 9. 21, 22.

Or teachers. Ch. 11. 33, 35. Rev. 20. 4. Mat. 19. 28. & 13. 43. 1 Cor. 15. 41. Phil. 3. 21. Rev. 1. 20. 1 Thes. 2. 19, 20. Jam. 5. 20. Ps. 149. 4—9.

Asia, north of Africa, and south-east of Europe; and who will be ruined in their attempt to dispossess the returned Jews of their country in the beginning of the millennium, about the very time that the Lord shall destroy Antichrist.

REFLECTIONS UPON CHAP. XI.—Infinitely perfect is God's insight into futurities. Often riches are kept for the hurt of the owners! Yea, all things here are but vanity and vexation of spirit! While God in his providences sets up one and pulls down another, exactly answerable to his purpose, men's lusts render this world a tremendous scene of ravage and murder. And God often exalts the worst of men to render them scourges to sinners, and especially his own people. And none are more bitter persecutors than apostates from the truth. While God singularly honours those that cleave to him in an evil day, he permits their opponents to rush forward in wickedness, till becoming impudent in impiety, he can no longer delay their tremendous destruction. And how marvellous a confirmation of our faith is it to find some scripture predictions of contingent events more particularly circumstantiated than in any particular history of them!

CHAP. XII. 1—3. Jesus Christ shall preserve his people under, and at last deliver them from, the terrible harassments of Antiochus, Romish Heathens, Antichrist, Turks, &c.; and at the last day he will reward them according to their faithfulness and usefulness. 4, 9, 10. These predictions shall never be fully understood before the fulfilment. And, as there will be then a mixture

4 But thou, O Daniel, ^ashut up the words, and seal the book, *even* to the time of the end: ^amany shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and, behold, there stood ^aother two; the one on this side of the ^abank of the river, and the other on that side of the bank of the river.

6 And ^aone said to ^athe man clothed in linen, who *was* ^aupon the waters of the river, ^aHow long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, who *was* upon the waters of the river, when he ^aheld up his right hand and his left hand unto heaven, and swore by him that liveth for ever that *it shall be* for ^aa time, times, and ^aan half: and, when he ^ashall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

8 And I heard, but ^aI understood not: then said I, O my Lord, ^awhat shall be the end of these *things*?

9 And he said, ^aGo thy way, Daniel; for the words ^aare closed up and sealed till the time of the end.

10 ^aMany shall be purified, and made white, and tried; ^abut the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time *that* ^athe daily sacrifice shall be taken away, and ^athe abomination that ^amaketh desolate set up, *there shall be* ^aa thousand two hundred and ninety days.

12 ^aBlessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 ^aBut go thou thy way till the end *be*: ^afor ^athou shalt rest, and stand in thy lot at the end of the days.

Before Christ
cir. 534.

Ch. 8. 26.
Rev. 10. 4.
ver. 9. with
Rev. 22. 10.

Mat. 11. 12.
Acts 17. 11.
Hos. 6. 3. Is.
29. 18. & 30.
26. & 11. 9.

See ch. 10. 5,
6, 10, 16.
Heb. *tip*.

Ch. 8. 13.
Eph. 3. 10.
1 Pet. 1. 12.

Ch. 10. 5, 6.
Rev. 1. 13—
18. & 10. 1, 2.

Or from above.
Ch. 10. 5.
Rev. 10. 2, 5.
ch. 10. 4. & 8.
16. Job 9. 8.
Ps. 93. 4.

Ch. 8. 13.
1 Pet. 1. 12.

Rev. 10. 5, 6.
Deut. 32. 40.

Ch. 7. 25. ver.
11, 12. Rev.
11. 2, 3. & 12.
6, 14. & 13. 5.

Or part.

Luke 21. 24.
with ch. 8. 24.
Deut. 32. 36.
or Rev. vi—
xix. & 11. 7—
10. & 10. 7.
ch. 7. 25.

Acts 1. 7.
Prov. 30. 2, 3.
Ps. 73. 22.

Ch. 10. 14.
ver. 6.

Ver. 13. Heb.
13. 5. 1 Cor.
7. 24. & 15.
58. Rom. 12.
3.

Ver. 4. ch. 8.
26. Is. 29. 11.
Rev. 10. 4.

Ch. 11. 35.
Zech. 13. 9.
Rev. 7. 14. &
11. 3—12.

Hos. 14. 9.
Rom. 11. 2—
10. 2 Thes. 2.
8, 11. Rev. 9.
20, 21. & 22.
11. 1 Sam. 24.
13.

Ch. 8. 11, 12.
& 11. 31, 36,
37. Rev. xiii.
2 Thes. 2, 3, 4.

Heb. to set up
the abomina-
tion, &c.

Or as in the
Heb. *Orasionisheth*.

See ch. 7. 25.
Rev. 11. 2, 3.
& 12. 6. & 13. 5.

Rev. 20. 4.
Rom. 11. 15.
26. 31. Is. lvi.
1x. Ezek. xl—
xlviii.

^a See ver. 9. ^a Or, and thou, &c. ^a Is. 57. 1, 2. Zech. 3. 7. Ps. 1. 5. 1 Cor. 15. 23. ver. 3. Mat. 19. 28. 2 Tim. 4. 7, 8. Rev. 3. 21.

of persons good and bad, it will be only the former who will be bettered by these troubles, or who, by diligent observation, will understand the fulfilled predictions. 7, 11, 12. The *time, times, and an half*, or 1260 days, denote the 1260 years of Antichrist's reign. Thirty years of terrible wars at the destruction of Antichrist bring it to 1290; and, by the end of 1335, we expect the millennium will be introduced in its full glory. 9, 13. Daniel must rest contented with the discoveries which he had obtained, and prepare for the eternal state, in the assurance of happiness and honour in it.

REFLECTIONS UPON CHAP. XII.—Seasonable and effectual are Jesus' assistance, protection, deliverances, and comforts. He is a present help in times of trouble to his people. And to all his chosen sheep he gives eternal life, and none shall pluck them out of his hand. O how great is the happiness of saints, and especially of faithful ministers, in the resurrection and in the eternal state! But on the contrary, inexpressible the infamy and ruin of the wicked! Neither angels nor saints know any thing more of future events but as God is pleased to reveal them. Yet, by humble searching of the scriptures and careful observation of providences, every prediction will at length appear plain. And it is Christ to whom we must apply for all necessary illumination. Never must we, except by death, and the last judgment, expect complete deliverances all at once. And it is not the curious scrutinizer into God's secrets, but the firm believer of his promises and observer of his laws, who may then expect safety and happiness.

THE PROPHECY OF HOSEA.

This book and the eleven following were, by the Jews, comprehended in one volume, called the Lesser Prophets. Hosea began his public work about A. M. 3196, and continued in it about 70 years; and lived to see most of what he had foretold fulfilled in the misery and ruin of the ten tribes of Israel. His style is concise and sententious; in some places very obscure, and in others clear and pathetic. His general scope is to convince the Hebrews of their sins, excite them to repent, and prevent their own destruction, and to denounce the judgments of God against such as should remain obstinate. But with these he intermixes some very evangelical promises; chap. i. 7, 10, 11; and ii. 1, 7, 14—23; and iii. 5; and v. 15; and vi. 1—3, 11; and xi. 8, 9; and xiii. 4, 9, 10, 14; and xiv. 1—8; which indeed almost all respect the happy restoration of the Jews in the glorious Millennium. In the first three chapters he instructs by signs; in the rest by discourses only.

N. B. In this, and other prophecies, Ephraim and Israel denote the ten tribes, as distinguished from the kingdom of Judah and Benjamin.

Before Christ
cir. 785.

2 Pet. 1. 21.
2 Cor. 4. 4, 7.
& 5. 20.

2 Kin. 14. 23
—25. & 15. 1,
2, 32, 33. &
16. 1, 2. & 18.
1—11.

Mark 1. 1.

Ch. 3. 1. with
Is. 20. 3, 4.
Jer. xiii. xix.
Ezek. iv. v.
xii. & 24. 15
—25.

Jer. 3. 1—4.
Ezek. xvi.
xxiii. 1 Kin.
12. 28. 2 Chr.
33. 9. Ps. 73.
27.

i. e. perfec-
tion. Ezek.
16. 14. or con-
sumption.
Ch. 2. 8, 9, 12.
Some think
all this was
merely trans-
acted in a
vision, as
Ezek. viii;
but if she
were of an
unblemished
character
before mar-
riage, and af-
terwards played
the harlot,
all might
really hap-
pen without
any dishonour
to Hosea.

* The seed, or
scattering of
God.

† Heb. visit.

2 Kin. 9. 24.
& 10. 7, 8, 11,
17.
2 Kin. 15. 10
—12, 29. &
17. 6.

Jer. 49. 35.
2 Kin. 15. 29.
& 17. 4. Josh.
17. 16. & 19.
18. Judg. 6.
33.

† That is, not
having obtain-
ed mercy.
Is. 27. 11.

‡ Heb. I will
not add any
more to.

¶ Or that I
should alto-
gether par-
don them.

2 Kin. 15. 29.
& 17. 6, 23
ch. 9. 15—17.

CHAP. I.

Here, after the title of the book, Hosea, (1) By marrying a wife who afterwards played the harlot, represents to the Israelites their base and idolatrous apostasy from God, who had espoused them to himself as his people; 2, 3. (2) By naming her children Jezreel, Lo-ruhamah, and Lo-ammi, he represents God's cutting off the family of Jehu, and his wrathfully punishing the ten tribes of Israel, and casting them out from covenant relation; 4—6, 8, 9. (3) He foretells the miraculous deliverance of the Jews from the Assyrians, and the restoration of them and the Israelites after the captivity under Zerubbabel, and especially in the apostolic and millennial periods under Jesus Christ; 7, 10, 11.

THE word of the LORD that ^acame unto Hosea the son of Beer, ^bin the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash king of Israel.

2 ¶ The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, ^dtake unto thee a wife of whoredoms and children of whoredoms: for the land ^ehath committed great whoredom, departing from the LORD.

3 So he went and took ^fGomer the daughter of Diblaim, which conceived and bare him a son.

4 And the LORD said unto him, Call his name ^gJezreel; for yet a little while, and I will ^havenge the ⁱblood of Jezreel upon the house of Jehu, and ^bwill cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day that ⁱI will break the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter. And God said unto him, Call her name ^kLo-ruhamah: for [‡]I will no more have mercy upon the house of Israel; ^{||} but I will ¹utterly take them away.

EXPLANATORY NOTES.—CHAP. I. Ver. 4. In executing God's judgments on the family of Ahab, 2 Kings ix. x. Jehu only aimed at gratifying his own ambition and cruelty; and therefore his conduct is justly punished, as murder, upon his own family, and the throne of Israel taken from them.

REFLECTIONS UPON CHAP. I.—God can easily preserve his ministers in the very worst of times, and make them steadily to serve him either in honour or dishonour. And it becomes them to use very diversified methods, in order to convince hardened sinners, and warn them to flee from the wrath which is to come. God sovereignly destroys the instruments of his wrath when his work with them is finished. And there is no warding off the strokes of his vengeance. They who depart from him weaken, and bring certain ruin on, themselves. If God's mercy be once taken from men, they are irrecoverably miserable. And

7 But ^mI will have mercy upon the house of Judah, and will save them ⁿby the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now, when she had weaned Lo-ruhamah, she conceived and bare a son.

9 Then said God, Call his name ^oLo-ammi: for ye *are* not my people, and I will not be your God.

10 ¶ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: ^aand it shall come to pass *that*, ^{*}in the place where it was said unto them, *Ye are not my people, there* it shall be said unto them, *Ye are the sons of the living God.*

11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: ^efor great *shall be* the day of Jezreel.

* Rom. 11. 25, 26. Jer. 3. 18. & 23. 3—8. & 30. 3. & 31. 1—20. & 50. 4, 5, 19. Ezek. 11. 15—20. & 34. 13. & 16. 53—63. & 20. 33, 44. & 34. 23—31. & xxxvi. xxxvii. Mic. 2. 13. ch. 3. 5. Ps. 110. 3. Is. 60. 22. & 11. 12. & 53. 10—12. Ps. 22. 27—30.

CHAP. II.

Much coincides with the former. (1) God charges the Israelites with their idolatrous whoredom, forgetfulness of himself, and their obligations to him; 1, 2, 5, 8. (2) He threatens to take from them that plenty of outward mercies wherewith they had served their idols, and to abandon them to certain ruin; 3, 4, 6, 7, 9—13. But (3) Promises at last to return to them in mercy, after the captivity in Babylon and present dispersion; 14: to cure them of their wonted idolatry and wickedness; 7, 16, 17: and for their complete safety, to render them his people, make them share the blessings of his covenant; 18—20, 23: and bestow upon them all necessary benefits and comforts temporal or spiritual; 15, 21, 22.

SAY ye unto your brethren, ^aAmmi; and to your sisters, ^bRuhamah.

2 Plead with your mother, plead: ^cfor *she is not my wife, neither am I her husband* • let her therefore put away her

they who in works deny God may expect to be disowned by him at last. But our salvation is solely owing to his sovereign grace. And if we cleave to God in a day of defection he will save us in a day of trouble. Thrice happy are they who, adopted into his family, have Jesus for their spiritual Head, and go up from this world to their heavenly rest. Happy are the apostolic and millennial periods, and especially that of the last judgment, in which multitudes of Jews and Gentiles shall follow after him as the Head of his redeemed church.

CHAP. II. Ver. 1, might have been connected with the preceding chapter, intimating that, at that general restoration, the Hebrews will again be adopted as God's people, and share his peculiar favour. 2—4. And let the pious Israelites, or Jewish converts to Christianity, earnestly plead with their nation, which have practically abandoned my worship and service, and which I am just ejecting

Before Christ
cir. 785.

2 Kin. xviii.
xix. Is. xxxvi.
xxxvii.

Is. 7. 14. & 9.
4—7. & 10.
27. Zech. 4. 6.
& 9. 10. Jer.
23. 6. Ps. 33.
16. & 44. 3. 6.

That is, Not
my people.
2 Kin. 17. 6—
18. ch. 3. 4.
with Exod.
19. 5. 6. Ezek.
11. 20. & 14.
11.

Rom. 9. 25,
26. 1 Pet. 2.
9. 10. Mat. 8.
11. Is. 43. 6.
& 49. 12—23.
& 60. 4, 22.
Ezek. 37. 2—
10. Jer. 31. 8.
Zech. 10. 8, 9.
& 2. 4, 11.
Gen. 22. 17.
& 32. 12.

Rom. 9. 25,
26. 11. 15,
25. 26. ch. 6.
1, 2. Gal. 4.
4—6. John 1.
12. 1 John 3.
1, 2. 2 Cor. 6.
17. 18. 1 Pet.
2. 9, 10.

* Or in stead of
that.

Ch. 1. 10, 11.
or Deut. 4. 32.
—37.

That is, My
people. Exod.
19. 5, 6.

† That is, hav-
ing obtained
mercy. Jer.
31. 28.

‡ Mat. 23. 37.
1 Tim. 5. 20.

2 Kin. 1. 6,
20, 23. Jer. 5.
6, 8. Is. 50. 1.
Ezek. 23. 4—
10. Jer. 7. 15.
ch. 1. 9.

Before Christ
cir. 775.
Ezek. xvi. xx.
xxiii.
Ver. 10. Jer.
13. 22, 26. Is.
47. 3. Ezek.
16. 37—41. &
23. 26. & 16.
4, 22.
Ezek. 19. 13.
Ps. 107. 34.
Ezek. 20. 36.
ch. 9. 11—17
Amos 8. 11.
Ch. 1. 2, 6.
2 Kin. 9. 22.
John 8. 44.
Ch. 4. 1—19.
& 5. 1—7, 12.
& 6. 7—10. &
vii. & 9. 9. &
10. 1. Ezek.
xvi. xxiii.
Jer. 2. 20, 25.
& 3. 1, 2. &
44. 17. Ezek.
16. 17, 26, 28.
37. & 23. 7, 9.
Judg. 16. 23.
ver. 12.
Heb. drinks.
Job 3. 23. &
19. 8. Lam. 3.
9. Ezek. 16.
41. Luke 15.
4. & 19. 43.
Heb. wall a
wall.
2 Chr. 28. 20.
22. ver. 10. Is.
51. 22. Jer. 2.
36. Ezek. 20.
37. ch. 5. 13.
& 4. 10. Prov.
1. 28.
Ch. 5. 15. —
Luke 15. 18.
Jer. 3. 1, 14.
& 31. 18, 19.
Ezek. 20. 37.
Lam. 3. 22.
40. Hos. 14.
1, 3. with
Ezek. 16. 8.
Jer. 2. 2.
Excd. 19. 5, 6.
Ch. 4. 1, 6. &
7. 9. & 6. 4.
Ezek. 16. 17
—19. 2 Chr.
24. 7.
Heb. new
wine.
Or wherewith
they made
Baal.
See ver. 3. Is.
17. 10, 11.
Or take away.
See ver. 2, 9.
Ezek. 16. 37.
39. & 23. 29.
Jer. 13. 22,
26, 27.
Heb. folly, or
villany.
Hos. 5. 14. &
13. 7, 8. Ps.
50. 22. Prov.
26. 10. & 11.
21. 31. & 14.
44.
Jer. 24. 10. Is.
24. 7. Ezek.
26. 13. Amos
8. 3, 10. ch. 9.
4, 5. & 3. 4.
Heb. make
desolate.
Ver. 5. ch. 9. 1.
Is. 5. 5, 6. &
7. 23. Ps. 80.
12, 13.
Ch. 13. 1.
Judg. 2. 11,
13. & 3. 7. &
10. 6. 1 Kin.
11. 33. Ezek.
xvi. xxiii.
Or nevertheless. Is. 30. 18. Jer. 16. 14. Song 1. 4. John 6. 44. & 12. 32.

whoredoms out of her sight, and her adulteries from between her breasts;
3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.
4 And I will not have mercy upon her children; for they be the children of whoredoms.
5 For their mother hath played the harlot; she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.
6 Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths.
7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband, for then was it better with me than now.
8 For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.
9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness.
10 And now will I discover her flewdness in the sight of her lovers, and none shall deliver her out of mine hand.
11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.
12 And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest; and the beasts of the field shall eat them.
13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings, and her jewels, and she went after her lovers, and forgot me, saith the LORD.
14 ¶ Therefore, behold, I will allure

Before Christ
cir. 775.
Ezek. 20. 36. 2 Kin. 12. ver. 12.
Heb. to her heart. Is. xlii. xlv. xlviii. lii. lx—lxvii. xlii. Jer. iii. xxx —xxxlii. Ezek. xxxiv. xlviii.
Ver. 12. Lev. 26. 40—46. Deut. 30. 3, 4. Ezek. xxxiv. xxxvi.
Or from that time Is. 48. 16. & 65. 20.
Is. 65. 10. Josh. 7. 24. &c. Perhaps this was fulfilled in the conversion of the Samaritans as the first fruits of the Gentiles. John iv.
Exod. xv. & 19. 5—8. ch. 11. 1. Jer. 2. 2. Ezek. 16. 8, 22, 60.
That is, My man-husband. Song 8. 1. Is. 7. 14. & 9. 6. ver. 7.
That is, My lordly husband. Is. 54. 5. Jer. 3. 14.
Exod. 23. 13. Josh. 23. 7. Ps. 16. 4. Zech. 13. 2. ch. 14. 3.
Judg. 2. 13. & 10. 6, 7. 1 Sam. 7. 3, 4. 2 Chr. 24. 7. Jer. 2. 25.
Job 5. 22, 23. Ezek. 34. 25. Ps. 91. 1, 6. 13. Is. 11. 6. & 65. 25.
Is. 2. 4. & 11. 6—9. Ezek. 39. 9. 10. Ps. 46. 9.
Jer. 23. 6. & 30. 10. & 33. 16. Lev. 26. 5. Ps. 46. 9. Ezek. 34. 25. Zech. 3. 13. Mic. 4. 4.
Mat. 22. 1—10. Rev. 19. 7—9. & 21. 2—27. Heb. 8. 8—12. Is. 54. 5—13. & 62. 3—5. Jer. 31. 3—34. Jer. 32. 39, 40. Ezek. 39. 29. Ps. 85. 10. Rom. 3. 24—26. & 5. 1, 15—21. Eph. 5. 25—27. & 2. 1—8. Jer. 31. 34. Is. 54. 13. John 17. 3. Phil. 3. 8. 2 Tim. 1. 12. Is. 65. 24. Zech. 8. 12. Mat. 6. 33. Rom. 8. 32. 1 Tim. 4. 8. ch. 1. 11.
Jer. 31. 27. Zech. 10. 9. ch. 1. 10. Rom. 9. 25, 26. 1 Pet. 2. 10. Zech. 13. 9. Jer. 30. 22. & 31. 33. & 32. 38. Ezek. 11. 20. & 37. 27. ch. 1. 6, 10. ver. 19, 20.

her, and bring her into the wilderness, and speak comfortably unto her.
15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt.
16 And it shall be at that day, saith the LORD, that thou shalt call me Ishi, and shalt call me no more Baali.
17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.
18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.
19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies.
20 I will even betroth thee unto me in faithfulness; and thou shalt know the LORD.
21 And it shall come to pass in that day I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;
22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.
23 And I will sow her unto me in the earth; and I will have mercy upon her: that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.
¶ Mat. 22. 1—10. Rev. 19. 7—9. & 21. 2—27. Heb. 8. 8—12. Is. 54. 5—13. & 62. 3—5. Jer. 31. 3—34. Jer. 32. 39, 40. Ezek. 39. 29. Ps. 85. 10. Rom. 3. 24—26. & 5. 1, 15—21. Eph. 5. 25—27. & 2. 1—8. Jer. 31. 34. Is. 54. 13. John 17. 3. Phil. 3. 8. 2 Tim. 1. 12. Is. 65. 24. Zech. 8. 12. Mat. 6. 33. Rom. 8. 32. 1 Tim. 4. 8. ch. 1. 11.
Jer. 31. 27. Zech. 10. 9. ch. 1. 10. Rom. 9. 25, 26. 1 Pet. 2. 10. Zech. 13. 9. Jer. 30. 22. & 31. 33. & 32. 38. Ezek. 11. 20. & 37. 27. ch. 1. 6, 10. ver. 19, 20.

CHAP. III.

By the kind dealing of an husband with an adulterous wife is represented (1) The deplorable manner in which Israel at that time abandoned themselves to idolatry and drunkenness; 1. (2) The debased and enslaved condition to which they, and at last the Jews, would be reduced in their long captivity; 2—4. (3) Their gracious reformation in the latter days; 5.

THEN said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the chil-

from their peculiar relation to me, to repent of, and reform from, their idolatries and other beloved abominations, lest I quickly deprive them of all their privileges, render their country desolate, themselves miserable captives, and, without mercy, continue my vengeance upon their posterity for many generations. 5—13. For since they, with impudent obstinacy, depend on Heathen alliances and idols, as if these had procured them their enjoyments, I will bring them into inextricable perplexities and miseries, that they shall not be able to accomplish their idolatrous or wicked designs. And, neither idols nor idolatrous allies being able to help them, they shall return to their God, who anciently heaped so many favours on their ancestors. And, because they refuse to own me as the bestower of those outward things wherewith they make and worship idols, I will deprive them of these things; and, by my fearful judgments, effectually and uncontrollably manifest their fearful wickedness to all the nations around, turn all their joy into mourning, all their plenty into miserable poverty, and give their substance to furious enemies, render their country desolate, and thus severely punish their idolatries. 14—18. Nevertheless, I, who brought their fathers out of Egypt into the wilderness, and entered into covenant with them, will at last deliver them from their captivity and dispersion, and, to their great comfort, bring them through all difficulties into their own land, and make them to rejoice in my salvation, as their fathers did on their having passed through the Red sea; and I will effectually determine them to renounce their idolatry and apostasy, and solemnly and cordially to acknowledge me alone as the Lord their gracious God. I will effectually protect them from every temporal or spiritual enemy and danger, 19—23; and, through the righteousness of my Son, I will, in infinite equity, wisdom, love, mercy, and faithfulness, render them my people by an everlasting covenant, and make them to know and acknowledge me as their God, fulfilling all my gracious promises. I will make all things in heaven and earth to concur in promoting their temporal, spiritual, and eternal welfare. Yes, I

will graciously multiply their children; and, notwithstanding their long and fearful rejection, both Jews and Gentiles shall be rendered my peculiar people, sincere, bold, and open, professors of the gospel of Christ.

REFLECTIONS UPON CHAP. II.—Our relation to God, and dependance on him, exceedingly aggravates our rebellion against him; and yet God will renew his grant of that relation. O how loth he is to give up his professing people! They who love him ought therefore with great earnestness to expostulate with backsliding brethren, in order to convince them of their sin, warn them of their danger, and to persuade them to repent of, and reform from, their sins; and not only to put away the grosser acts, but even the most inward and beloved abominations. If men abuse God's temporal favours in the service of idols, or accept them as received from such, it is but just that he should deprive them of them; and that he should mar the fields and flocks of those who have profaned his ordinances. But how sovereign are his mercies! Where sin and its punishments had abounded, grace much more abounds. God allures those by his gospel grace who justly deserve his everlasting destruction. And distress and fear, as well as foretastes of his kindness, promote spiritual gladness and detestation of idols. And, O, thrice blessed is it to have JEHOVAH our reviver and comforter, our cleanser from all idols, our protector from every enemy, our gracious, faithful, and everlasting husband, our enricher, our God, and our ALL! In view of this let my soul, hedged in by his providence and all allured by his kindness, cast out her idols, and claim JEHOVAH as my own; that, in Christ, I may have his grace, mercy, and peace, multiplied unto me! Adoring the grace, which first chose, espoused, and drew my heart, let me, in communion with his people cordially and solemnly take him to be my God for ever, and my guide even unto death!

Before Christ
cir. 770.

dren of Israel, who look to other gods, and love flagons of wine.

Judg. 2. 11—
19. 2 Kin. 17.
7—17. Jer. 3.
3. 6—9.

Or cakes of
grapes. Jer. 7.
18. & 44. 19.
Amos 2. 8. &
6. 4—6. 1 Cor.
10. 7, 21.

Heb. of
grapes.

Gen. 34. 12.
& 31. 41.
1 Sam. 18. 25.

i. e. 11. 14s. 2d.
1-half. Exod.
21. 32. Lev.
27. 4.

In all 12
bushels, or
170 Scotch
pints. Ezek.
45. 11. Is. 5.
10.

Heb. *lethech*.

Deut. 21. 13.
14.

Have a hus-
band. Ezek.
44. 25. Ruth
1. 12.

Rom. 11. 25. ch. 6. 2. i. e. about 2,600 years for the Israelites, and 1850 for the Jews.
Without any civil or ecclesiastical constitution. Ch. 10. 3. Heb. a standing image, or statue. Is. 11. 11. & 27. 12, 13. & 66. 10. Jer. 23. 5—8. Ezek. 20. 38, 40, 41. & xxxiv. xxxvi. xxxvii. Amos 9. 11—15. Jer. xxx—xxxiii. Is. 55. 3, 4. Ps. 89. 20—36. Jer. 33. 9. Ezek. 16. 63. Dan. 2. 28. Is. 2. 2. Deut. 4. 30. Jer. 30. 24. Ezek. 38. 8, 16. Mic. 4. 1. Rom. 11. 25—32.

CHAP. IV.

Represents (1) The Israelites' wickedness, which had provoked the Lord against them; viz. their ignorance and forgetfulness of God; 1, 6: hypocrisy, falsehood, and uncharitableness; 12: profane swearing, theft, and murder; 2: adultery, whoredom, and idolatry; 2, 10—15, 17—19: drunkenness; 11: magical divinations; 12: magistrates' love of bribes; 18: the delight of the priests in the people's sins as they procured them flesh; 8: and that all ranks were growing worse and worse; 16. (2) The punishment which God intended for all ranks; 9: their enjoyments should be cursed; 10: themselves deprived of reproof, or prospered in sin, to their ruin; 4, 14, 16, 17: and at last disgraced; 7, 19: and destroyed; 3, 5, 14: and their country desolated; 3. (3) A warning to the Jews to avoid all sinful imitation of, or idolatrous fellowship with, them; 15.

Is. 34. 1. &
42. 25. & 51.
1. Jer. 22. 29.

Mic. 6. 2. ch.
12. 2. Is. 3. 13.
& 5. 3, 4. &
43. 26. Jer. 25.
31. Amos 7. 4.

Jer. 4. 22. &
5. 4. Is. 27. 11.
& 59. 13.

Is. 24. 5. &
59. 12—15.
Jer. 9. 2—5.
Ezek. 22. 2—
13, 27.

Heb. *bloods*.

Ch. 5. 2. & 6.
9. 2 Kin. 15.
10, 14. 1 Kin.
16. 11.

Is. 24. 4. 6.
Jer. 4. 23—
28. & 12. 4.
Amos 1. 2.
Zeph. 1. 3.
Nah. 1. 4.

Gen. 6. 3.
Mat. 7. 6.
Amos 5. 13.
Prov. 9. 7, 8.
ver. 17. with
Lev. 19. 17.

Jer. 15. 10. &
18. 18. & 20.
2. & 26. 8, 11.
Amos 5. 10.
2 Kin. 17. 13
—15. with
Deut. 17. 12.
Rom. 2. 8.

Jer. 6. 12, 15.
& 15. 8. & 4.
15, 16. ch. 9.
7, 8. Mat. 15.
14. Mic. 3.
5—7.

CHAP. III. Ver. 2. Hosea's purchasing back his whorish wife at the price of a slave. denotes that base and disgraceful bondage in which the Israelites should long continue; 3, 4. This shews that the Israelites and Jews should, in the most deplorable manner, continue many ages without either civil or ecclesiastical establishment, neither worshipping the true God aright, nor professing regard to the idols of the nations. 5. But, after the captivity, and especially in the beginning of the glorious Millennium, shall all the Hebrew tribes, through the marvellous kindness of God, be converted to the Christian faith and true worship and fear of God.

REFLECTIONS UPON CHAP. III.—It is very difficult to instruct or reclaim hardened professors. Precept must be upon precept, and sign upon sign. And the kindness of God seems long lost upon obstinate sinners. Sharply he must afflict them, even while he waits to be gracious: and long and disgraceful distress must teach them to value his kind returns. But happy are those afflictions which restrain us from using sinful means of relief, or which restrain us from following after idols. And thrice happy is it when both favours and frowns effectually draw us to Jesus Christ and his service. It is only in him that we can find *JEHOVAH* as ours, or taste of his heart-constraining goodness.

CHAP. IV. Ver. 1—5. Let the ten tribes of Israel know assuredly that God, highly provoked with their hypocrisy, fraud, and falsehood, their uncharitableness and cruelty, their wilful or slothful ignorance of divine things, and by their presumptuous profane swearing, perjury, murder, theft, and adultery, the repeated, and every where frequent, murders of their kings and others, will, by sword, famine and pestilence, render their country most miserable and desolate.

in the night; and I will destroy thy mother.

Before Christ
cir. 765.

Heb. cut off.

6 ¶ My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

Ch. 2. 2.
Jer. 6. 2. &
15. 8. 2 Kin.
17. 6.
Heb. cut off.

Ver. 1. Prov.
29. 18. Is. 27.
11. & 5. 13.
Ezek. 1. 3, 7.
Mat. 15. 14.
2 Cor. 4. 3, 4.

7 ¶ As they were increased, so they sinned against me: therefore will I change their glory into shame.

2 Chr. 11.
14. 1 Kin. 12.
31. Is. 56.
10—12. Ps.
81. 11, 12.

2 Kin. 17. 15.
Jer. 2. 32.

8 They eat up the sin of my people, and they set their heart on their iniquity.

Ch. 1. 6. & 2.
2. & 9. 11—17.

Ch. 13. 6.
Deut. 32. 15.
Jer. 5. 7, 8.
Rom. 2. 4.
ch. 11. 2.

Mal. 2. 9.
1 Sam. 2. 30.

9 And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings.

Lev. 6. 26. &
7. 6, 7.

10 For they shall eat, and not have enough; they shall commit whoredom, and shall not increase; because they have left off to take heed to the LORD.

Heb. lift up
their soul to
their iniquity,
and encourage
them in it.

Is. 24. 2. Jer.
5. 31. & 14.
15, 16. Mat.
15. 14.
Heb. visit
upon.

Heb. cause
to return.

11 Whoredom and wine and new wine take away the heart.

Lev. 26. 26.
Mic. 6. 14.
Amos 4. 8.
Hag. 1. 6.
Prov. 1. 3, 25.

12 ¶ My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God.

Ver. 14. ch.
9. 11—17.

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills under oaks and poplars and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

Deut. 32. 15
—21. with
Ps. 89. 7.
Deut. 28. 12.
32. 2 Pet. 2.
20, 22.

Is. 28. 7.
Prov. 23. 31—
35. ver. 10.
12. Eccl. 7. 7.
Is. 5. 12. ch.
13. 6.

Jer. 2. 27. &
10. 8. Hab. 2.
18, 19. Ezek.
21. 21.

14 ¶ I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall.

Ch. 5. 4.
Rev. 17. 2, 3.
Is. 44. 20.
2 Thes. 2. 9—
11. ch. 5. 4.

Jer. 3. 1—3.
Ezek. xvi.
xxiii. 2 Kin.
17. 7—17.
ver. 13.

15 ¶ Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The LORD liveth.

Is. 1. 29. &
57. 5, 7. Ezek.
6. 13. & 20.
18. & 16. 16.
25.

Rom. 1. 23—
28. Num. 25.
1, 2. 2 Tim.
3. 13. Amos
7. 17. Ps. 81.
12.

Or shall I
not, &c.
Ps. 81. 12.
Rom. 1. 28.
Is. 1. 5. Heb.
12. 8. ver. 17.

16 For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.

1 Kin. 14. 23.
24. & 15. 12.
See ver. 6.

17 Ephraim is joined to idols: let him alone.

Or be punish-
ed.

18 Their drink is sour: they have

1 Kin. xii. to 2 Kin. xvii. Jer. 3. 6—9. Ezek. 23. 4—8. Ps. 76. 1, 2. Luke 12. 48. Eph. 5. 11. Josh. 5. 9. 1 Sam. 15. 21. ch. 9. 15. & 12. 11. Amos 4. 4. & 5. 5. 1 Kin. 12. 29. ch. 10. 5, 8. & 5. 8. i. e. house of idols. 1 Kin. 18. 21. Zeph. 1. 4, 5. Ezek. 20. 39. & 23. 38, 39. Amos 8. 14. Jer. 7. 24. Zech. 7. 11, 12. ch. 11. 2, 7. Lev. 26. 33. 2 Kin. 17. 6. Ver. 4. 14. Mat. 15. 14. Gen. 6. 3. Ezek. 20. 39. Rev. 22. 11. Ps. 81. 12. Deut. 32. 32. Is. 1. 22. Heb. is gone.

But it is to no purpose to warn or reprove them, they are so hardened and obstinate, and are ready to fly in the face of the best authorized reprovers. Therefore they and their false prophets shall be destroyed together, and their civil constitution shall be utterly broken, and the people murdered or dragged into captivity. 6—11. Since the priests neglect to instruct the people, and reject or forget the law of God, I will exclude them and their children from the office and benefit of the priesthood; and since, as their numbers, wealth, and power, increase, they become more daring in their impieties, I will strip them of all their possessions and honours, and render them miserable and contemptible captives. And since they, with eagerness and pleasure, pamper themselves with the flesh of the people's sin-offerings, and even encourage them to sin, that their gain may abound; therefore shall priests and people, already alike in ignorance, intemperance, and profaneness, be quickly alike involved in fearful punishments. Their food being withdrawn or cursed, they shall be pinched with hunger. Their whoredoms shall not increase their families, nor their idolatries nor sinful alliances their strength;—For they have openly cast off all regard to me and my law; their whoredoms, idolatries, drunkenness, and luxury, rendering them quite stupid and besotted. 12—14. Though they profess to be my people, they consult their wooden idols, and divine things by the falling of their staves. Instigated by the devil and their own idolatrous inclinations, they have renounced their dependance on me; and so abandoned themselves to idolatry that there is scarcely a top of an hill, or a cluster of trees, where they do not worship some idol: and therefore will I give them up to the basest uncleanness and whoredom, even in the worship of their idols, their daughters and wives being encouraged thereto by the example of their fathers and husbands:—in consequence of which, this besotted nation shall plunge themselves into ruin. 15—19. But, though the

Wickedness of the priests and princes. CHAP. V. VI. God punishes and deserts the Hebrews.

Before Christ
760.

* Ver. 2, 10,
12—14, 2 Kin.
17. 7—17.

* Heb. shields.
Ps. xlvii.

* Prov. 30, 15.
Mic. 3, 11.
& 7, 3, 1 Sam.
8, 3.

* Ch. 13, 15.
Jer. 4, 11, 12.
& 51, 1.
Zech. 5, 9—
11, 2 Kin. 15.
29, & 17, 6.

* Jer. 2, 26—
28, & 3, 24,
26.

See ch. 4, 1.
Jer. 22, 29.

* Ch. 4, 6—8,
& 6, 9, Mal.
2, 1, Jer. 8, 8.

* Ch. 7, 3—5,
2 Kin. xiv.
xv. Mic. 3, 1.

* Ch. 2, 9, 13,
& 9, 11—17.

* Ch. 6, 9, & 7,
1, Mic. 6, 16.
Mat. 15, 14.

* Ch. 4, 4, & 6,
9, & 9, 9, Is.
29, 15, & 31,
6, Ps. 10, 8.

* Or and, &c.

* Heb. a correc-
tion, Judg. 2,
14—20, Is.
1, 5.

* Rev. 3, 15.
Heb. 4, 13.
Ps. 90, 8, &
50, 20, 21.

* Or the ten
tribes, Ch. 2,
17, ver. 9, 13,
14, ch. 6, 4,
10, & 7, 8,
12, & 8, 9,
with 1 Kin.
12, 25.

* Ch. 4, 1, 2,
10—12, 18.

* Heb. they will
not give.

* Or their
doings will not
suffer them.

* See ch. 4, 12,
1—6, & 11,
2, 7, Ps. 36,
1—4, Jer. 17,
9, Rom. 8, 7,
8, 1 Cor. 2,
14.

* Is. 3, 9, &
28, 1, ch. 7,
10, 1 Tim. 6,
4, Is. 59, 12,
Jer. 14, 7.

* Ch. 4, 5,
Prov. 14, 14,
32, & 11, 21.

* Mic. 6, 6, 7, Is. 1, 11—15, & 66, 3, Jer. 7, 4, Prov. 15, 8, & 3, 4, Jer. 3, 20, ch. 6, 7, Is. 24, 5, & 48, 8, Jer. 5, 11, Mal. 2, 11.

committed whoredom continually: her rulers with shame do love, Give ye.

19 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

CHAP. V.

Contains (1) a solemn warning to the Israelites and Jews; 1, 8. (2) An indictment for crimes, viz. the bad example of their priests and princes, and their persecution of the godly; 1, 2: idolatry and whoredom; 3, 4: pride; 5: treacherous alliances with heathens, or application to them for help; 13: tyranny of princes, and tame subjection of subjects; 10, 11. (3) Denunciation of punishment for these sins, all known to God; 3, viz. that they should fall in their crimes; 5: their wealth be devoured, and themselves oppressed; 7, 11: that they should be forsaken of God, and their sacrifices and prayers contemned; 6: their land be wrathfully desolated; 9, 10: and be ruined by less sensible, and then by more fearful and public, calamities; 12, 14. (4) A promise, that, after long distress, they should seek and find God favourable; 15.

HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolvers are profound to make slaughter, though I have been a rebuker of them all.

3 I know Ephraim; and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled.

4 They will not frame their doings to turn unto their God; for the spirit of whoredoms is in the midst of them, and they have not known the LORD.

5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 They shall go with their flocks and with their herds to seek the LORD; but they shall not find him; he hath withdrawn himself from them.

7 They have dealt treacherously

against the LORD; for they have begotten strange children: now shall a month devour them with their portions.

8 Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Beth-aven, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that remove the bound: therefore I will pour out my wrath upon them like water.

11 Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment.

12 Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness.

13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him.

15 I will go and return to my place till they acknowledge their offence and seek my face: in their affliction they will seek me early.

* Or to the king of Jareb; or to the king that should plead. * 2 Chr. 28, 21, 2 Kin. 15, 29, & xvii. xviii. Ezek. 22, 5—12. * Ch. 13, 7, 8, Lam. 3, 10, Ps. 50, 22, & 76, 7, 2 Kin. xvii. xviii. Ch. 9, 12, Deut. 31, 17, Ezek. 10, 4, & 11, 23, ver. 6, with Is. 26, 21. * Heb. till they be guilty. * Lev. 26, 40, 41, Deut. 30, 1, 2, Jer. 3, 13, ch. 14, 1—3, 2 Chr. 7, 14, Jer. 29, 12, Ezek. 6, 9, & 20, 43, & 36, 31, 37. * Ps. 78, 34, & 83, 16, Judg. 4, 2, 3, & 6, 7, 1, 2, 26, Jer. 2, 27, Zeph. 2, 3, & 3, 7.

CHAP. VI.

Is a continuation of the former. (1) Some real penitents of Israel and Judah encourage their neighbours to return to God, in hopes of a merciful deliverance, instruction, and comfort, in due time; 1—3. (2) Many, who made a fair profession, prove hypocritical, treacherous, and dreadfully wicked, and are therefore severely punished; 4, 11.

COME, and let us return unto the LORD: for he hath torn, and he

Before Christ
760.

* Exod. 23, 32.
Deut. 7, 2.
Judg. 2, 10,
& Ps. 144,
7, 11, Neh.
13, 24.

* Zech. 11, 8.
Ezek. 7, 3—
13, & 12, 28.

* Ch. 8, 1, Jer.
4, 5, & 6, 1,
Is. 10, 28—
31, Joel 2, 1.

* Ch. 10, 9, &
9, 9, Judg.
xix. xx.

* 1 Kin. 12, 20.
ch. 4, 15, &
10, 5, 8.

* Ver. 12, 14,
ch. 8, 8, 14,
& 9, 6, 11—
17, & 10, 5,
14, & 11, 5,
6, & 13, 3, 15,
16, Amos 3,
14, 15, & 7,
9, 17.

* Is. 46, 10, &
46, 3, 5, Zech.
1, 6.

* 2 Kin. xvi.
2 Chr. xxviii.
with Deut. 19,
14, & 27, 17,
Prov. 22, 28.

* Ps. 32, 6, &
69, 1, Is. 2, 7,
8, 28, Dan. 9,
26.

* Deut. 28, 33,
2 Kin. 15, 19,
29, Amos 5,
11, & 8, 6.

* 1 Kin. 12,
28—33, Mic.
6, 16.

* Job 13, 28.
Is. 51, 8, &
50, 9, 2 Kin.
xv. xvii. xxiv.
xxv.

* Or a worm.

* 2 Kin. 15, 19,
& 16, 7, 2 Chr.
28, 16—18,
ch. 12, 1, & 7,
11, & 10, 6.

Israelites have abandoned themselves to idolatry, let not the Jews copy their example, nor come near any of their idolatrous temples at Gilgal or Bethel, nor profane the name of the Lord by using it lightly, or attributing it to idols, or any way mixing his worship with idolatry or superstition:—for these Israelites are become quite headstrong and untractable in their apostasy from God to idols; and therefore shall their short-lived prosperity, under Jeroboam II. and Pekah, quickly issue in a miserable dispersion through the Assyrian empire. They are so violently addicted to idolatry, that it is needless for ministers to rebuke, conscience to check, providences to restrain or afflict, or my Spirit to strive any more with them. Their drink-offerings and other services are quite abominable to me: and the wine which they have intemperately drunk turns sour on their stomach. They are perpetually occupied in whoredom and idolatry; and nothing can be obtained from their judges but by the force of shameful bribery: therefore shall the Assyrians hurry them into a miserable captivity and lasting dispersion, in which they shall, with shame, see their folly in trusting to idols and departing from God.

REFLECTIONS UPON CHAP. IV.—Alas, what unhappy discord sin sows between God and men! But they, who have lost the true knowledge of God, generally proceed from evil to worse. And profane ministers and magistrates are ordinarily ringleaders in guilt, and will rejoice in the wickedness of those under their charge, if it but add to their gain.—But it is just that God should withdraw his mercies from such as abuse them, and heap upon obstinate transgressors one plague after another;—that rebels against the light of his word should perish in their ignorance;—that ignorant and scandalous ministers should be exposed to peculiar misery and shame;—that what is unlawfully gained should be blasted with a curse, and that with which we have dishonoured God shall be turned to our shame;—and that sharers in sin should be sharers in punishment! Men will go the most dreadful lengths in sin when abandoned to their own hearts' lust: every one will then keep another in countenance, and their dreadful crimes will at last be made a distinguished branch in their punishment. And, when apostasy is general, there is great need to guard against the most distant compliances with it. It is hard to forbear the devil's service if we walk on his ground, or lose a proper reverence for God. And dreadful is the danger of complying with that which so quickly hurries men into sudden, unavoidable, and everlasting, ruin.

CHAP. V. Ver. 1, 2.—Seriously take warning, ye priests, Israelites, and princes, of the fearful, but just, judgments of God impending over you, because, like hunters and fowlers upon the mountains, ye have endeavoured by all means to ensnare men to idolatry and ruin; and, notwithstanding manifold rebukes by my prophets and providences, have, by subtle contrivances and specious pretences, oppressed and murdered your opposers. 3—7. But I am fully acquainted with all your wickedness, your idolatries and whoredoms, and how, through ignorance of me, ye are obstinately addicted to your apostasy and

wickedness. Your pride is openly avowed, and your insolence in sin is manifested in your very looks; therefore shall ye be quickly destroyed by civil wars, and at last ruined by the Assyrians, in which the Jews shall partly share along with you. Nor shall either multitudes of sacrifices or of prayers avail to appease or turn away my wrath from you: but, since you have treacherously transgressed my command, in marrying Heathens, and bringing up your children as Heathens, the Assyrians shall, in a short time, devour both you and your estates. 8—10. Be warned, O ye Jews, that the Assyrians having desolated the country of the ten tribes, will render you miserable. They shall be utterly ruined, as I have often warned them by my prophets. And, since the princes of Judah have disregarded the bounds fixed by my law, and seized on their neighbour's property, therefore shall the Assyrians and others, as instruments of my wrath, overflow and sweep them away. 11—15. As a just punishment of the Israelites' ready compliance with the idolatrous laws of Jeroboam and his successors, they are terribly oppressed by their unrighteous and tyrannical magistrates; and my judgments shall gradually and insensibly waste the kingdoms of Israel and Judah; and, perceiving their weakness, they shall apply to the Assyrians for help; who will distress and ruin, instead of helping, them. And I, by their means, will in the most fearless and furious manner, destroy them and bereave them of their wealth. And, forbearing to help them, I will, for a time, leave them under the power of their troubles, till at last they be made candidly to acknowledge their offences, and earnestly supplicate my favour.

REFLECTIONS UPON CHAP. V.—No station can protect men from God's vengeance, and no secrecy can conceal sin from his notice. But as they who allure men to sin are plagues to all around them, they may expect redoubled judgments. And none are more subtle and barbarous oppressors and persecutors than apostates, who sin against much light and love. They who treacherously revolt from God, and educate their children in idolatry, may expect to have themselves, and all they have quickly destroyed. And nothing more certainly presages destruction than pride and impudence in sinning. If men will not be humbled for their sins, they must perish in them. If men will make this world their portion, they may expect to have it rendered a means of their ruin. The destruction of one sinful nation should, but seldom does, make all their neighbours repent of their wickedness. God's threatenings become serious and awful in their fulfilment: and it forbodes ill when wicked laws are readily obeyed; when judgments are discerned, but not their cause; and when, under lesser judgments, men are not reformed, but fly to human aids. All means of relief prove fruitless except God bless them; and to trust to them but draws on heavier judgments. It is only in fellowship with God that men can be truly happy; and it is only in the way of acknowledging our offences, and of earnest prayer, that we can expect the returns of his favour.

CHAP. VI. Ver. 1—3. Come let us by faith and repentance, return to the Lord, who hath afflicted us, in the firm assurance of his graciously, seasonably

Before Christ
cir. 760.

Ps. 30. 3, 5.
& 71. 20. &
86. 13. Ezek.
37. 11. Ezra
9. 8, 9. Is. 26.
19. 20. 2 Kin.
20. 5. 1 Cor.
15. 4.

Ch. 2. 20. Is.
54. 13. Jer. 24.
7. & 31. 34.
Prov. 2. 1—5.
9. Mat. 13.
12.

2 Sam. 23. 4.
Mal. 4. 2. Ps.
115. 13. 14.
Prov. 4. 16.

Ch. 14. 5. Job
29. 23. Ps. 72.
6. & 65. 9.

Ch. 10. 3. Jer.
5. 7. 29. ch.
11. 8. Is. 5. 3.
4. Luke 19. 42.

Or mercy, or
kindness.

Ps. 73. 34—
37. ch. 13. 3.
Mat. 13. 21.

Jer. 1. 10. &
5. 14. & 23.
29. 1 Kin. 19.
17. Ezek. 43.
3. Heb. 4. 12.
Rev. 1. 16.

Or that thy
judgments
might be, &c.

Gen. 18. 25.
Zech. 1. 6.

Ps. 50. 8—
15. Is. 1. 11.
1 Sam. 15. 22.
Eccl. 5. 1.
Mat. 9. 13. &
12. 7. Jer. 6.
20. Amos 5.
21—24.

Or like Adam
Job 31. 33.
Gen. iii.

Is. 24. 5.
2 Kin. 17. 7—
17. ch. 5. 7. &
8. 1.

Ch. 12. 11.
Josh. 21. 38.
ver. 9.

Or cunning
for blood.

Ch. 5. 1, 2.
Ezek. 22. 27.
Zeph. 3. 3, 4.
Jer. 11. 9.

Heb. with one shoulder, or to Shechem.
& 23. 14. Ch. 4. 1, 2, 10—12, 14. & 5. 3, 4. 2 Kin. 17. 7—17. Is. ii. iii. v. ix. Amos ii—viii.
Mic. i—iii. vi. vii. Or but. Jer. 51. 33. Joel 3. 13. Mic. 4. 12. Rev. 14. 15. or Jer. 31. 5.

will heal us; he hath smitten, and he will bind us up.

2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

3 Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth.

6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings.

7 But they like men have transgressed the covenant: there have they dealt treacherously against me.

8 Gilead is a city of them that work iniquity, and is polluted with blood.

9 And as troops of robbers wait for a man, so the company of priests murder in the way by consent; for they commit lewdness.

10 I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim; Israel is defiled.

11 ¶ Also, O Judah, he hath set an harvest for thee when I returned the captivity of my people.

12 ¶ Ephraim is like a silly dove without heart: they call to Egypt, they go to Assyria.

13 ¶ When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them as their congregation hath heard.

14 ¶ Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.

15 ¶ And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

16 ¶ They make the king glad with their wickedness, and the princes with their lies.

17 ¶ They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

18 ¶ In the day of our king the princes have made him sick with bottles of wine: he stretched out his hand with scorn.

19 ¶ For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

20 ¶ They are all hot as an oven, and have devoured their judges; all their kings are fallen; there is none among them that calleth unto me.

21 ¶ Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

22 ¶ Strangers have devoured his strength, and he knoweth it not: yea, grey hairs are here and there upon him, yet he knoweth not.

23 ¶ And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.

24 ¶ Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

25 ¶ When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them as their congregation hath heard.

26 ¶ Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.

27 ¶ And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

28 ¶ They make the king glad with their wickedness, and the princes with their lies.

29 ¶ They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

30 ¶ In the day of our king the princes have made him sick with bottles of wine: he stretched out his hand with scorn.

31 ¶ For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

32 ¶ They are all hot as an oven, and have devoured their judges; all their kings are fallen; there is none among them that calleth unto me.

33 ¶ Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

34 ¶ Strangers have devoured his strength, and he knoweth it not: yea, grey hairs are here and there upon him, yet he knoweth not.

35 ¶ And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.

36 ¶ Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

37 ¶ When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them as their congregation hath heard.

38 ¶ Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.

39 ¶ And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

40 ¶ They make the king glad with their wickedness, and the princes with their lies.

41 ¶ They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

42 ¶ In the day of our king the princes have made him sick with bottles of wine: he stretched out his hand with scorn.

43 ¶ For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

44 ¶ They are all hot as an oven, and have devoured their judges; all their kings are fallen; there is none among them that calleth unto me.

45 ¶ Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

46 ¶ Strangers have devoured his strength, and he knoweth it not: yea, grey hairs are here and there upon him, yet he knoweth not.

47 ¶ And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.

48 ¶ Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

49 ¶ When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them as their congregation hath heard.

50 ¶ Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.

51 ¶ And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

52 ¶ They make the king glad with their wickedness, and the princes with their lies.

53 ¶ They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

54 ¶ In the day of our king the princes have made him sick with bottles of wine: he stretched out his hand with scorn.

55 ¶ For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

56 ¶ They are all hot as an oven, and have devoured their judges; all their kings are fallen; there is none among them that calleth unto me.

57 ¶ Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

58 ¶ Strangers have devoured his strength, and he knoweth it not: yea, grey hairs are here and there upon him, yet he knoweth not.

59 ¶ And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.

60 ¶ Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

61 ¶ When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them as their congregation hath heard.

62 ¶ Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.

63 ¶ And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

64 ¶ They make the king glad with their wickedness, and the princes with their lies.

65 ¶ They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

66 ¶ In the day of our king the princes have made him sick with bottles of wine: he stretched out his hand with scorn.

67 ¶ For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

68 ¶ They are all hot as an oven, and have devoured their judges; all their kings are fallen; there is none among them that calleth unto me.

69 ¶ Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

70 ¶ Strangers have devoured his strength, and he knoweth it not: yea, grey hairs are here and there upon him, yet he knoweth not.

71 ¶ And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.

72 ¶ Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

73 ¶ When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them as their congregation hath heard.

74 ¶ Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.

75 ¶ And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

76 ¶ They make the king glad with their wickedness, and the princes with their lies.

77 ¶ They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

78 ¶ In the day of our king the princes have made him sick with bottles of wine: he stretched out his hand with scorn.

79 ¶ For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

80 ¶ They are all hot as an oven, and have devoured their judges; all their kings are fallen; there is none among them that calleth unto me.

81 ¶ Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

82 ¶ Strangers have devoured his strength, and he knoweth it not: yea, grey hairs are here and there upon him, yet he knoweth not.

83 ¶ And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.

84 ¶ Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

85 ¶ When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them as their congregation hath heard.

86 ¶ Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.

87 ¶ And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

88 ¶ They make the king glad with their wickedness, and the princes with their lies.

89 ¶ They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

90 ¶ In the day of our king the princes have made him sick with bottles of wine: he stretched out his hand with scorn.

91 ¶ For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

92 ¶ They are all hot as an oven, and have devoured their judges; all their kings are fallen; there is none among them that calleth unto me.

93 ¶ Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

94 ¶ Strangers have devoured his strength, and he knoweth it not: yea, grey hairs are here and there upon him, yet he knoweth not.

95 ¶ And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.

96 ¶ Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

97 ¶ When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them as their congregation hath heard.

98 ¶ Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.

99 ¶ And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

100 ¶ They make the king glad with their wickedness, and the princes with their lies.

101 ¶ They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

102 ¶ In the day of our king the princes have made him sick with bottles of wine: he stretched out his hand with scorn.

103 ¶ For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

104 ¶ They are all hot as an oven, and have devoured their judges; all their kings are fallen; there is none among them that calleth unto me.

105 ¶ Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

106 ¶ Strangers have devoured his strength, and he knoweth it not: yea, grey hairs are here and there upon him, yet he knoweth not.

107 ¶ And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.

108 ¶ Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

109 ¶ When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them as their congregation hath heard.

110 ¶ Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.

111 ¶ And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

112 ¶ They make the king glad with their wickedness, and the princes with their lies.

113 ¶ They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

114 ¶ In the day of our king the princes have made him sick with bottles of wine: he stretched out his hand with scorn.

115 ¶ For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

116 ¶ They are all hot as an oven, and have devoured their judges; all their kings are fallen; there is none among them that calleth unto me.

117 ¶ Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

118 ¶ Strangers have devoured his strength, and he knoweth it not: yea, grey hairs are here and there upon him, yet he knoweth not.

119 ¶ And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.

120 ¶ Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

121 ¶ When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them as their congregation hath heard.

122 ¶ Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.

123 ¶ And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

124 ¶ They make the king glad with their wickedness, and the princes with their lies.

125 ¶ They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

126 ¶ In the day of our king the princes have made him sick with bottles of wine: he stretched out his hand with scorn.

127 ¶ For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

128 ¶ They are all hot as an oven, and have devoured their judges; all their kings are fallen; there is none among them that calleth unto me.

129 ¶ Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

130 ¶ Strangers have devoured his strength, and he knoweth it not: yea, grey hairs are here and there upon him, yet he knoweth not.

131 ¶ And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.

132 ¶ Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

133 ¶ When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them as their congregation hath heard.

134 ¶ Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.

135 ¶ And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

136 ¶ They make the king glad with their wickedness, and the princes with their lies.

137 ¶ They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

138 ¶ In the day of our king the princes have made him sick with bottles of wine: he stretched out his hand with scorn.

139 ¶ For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

140 ¶ They are all hot as an oven, and have devoured their judges; all their kings are fallen; there is none among them that calleth unto me.

141 ¶ Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

142 ¶ Strangers have devoured his strength, and he knoweth it not: yea, grey hairs are here and there upon him, yet he knoweth not.

143 ¶ And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.

144 ¶ Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.

145 ¶ When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them as their congregation hath heard.

146 ¶ Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers spoileth without.

147 ¶ And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face.

148 ¶ They make the king glad with their wickedness, and the princes with their lies.

149 ¶ They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

150 ¶ In the day of our king the princes have made him sick with bottles of wine: he stretched out his hand with scorn.

151 ¶ For they have made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

152 ¶ They are all hot as an oven, and have devoured their judges; all their kings are fallen; there is none among them that calleth unto me.

153 ¶ Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.

154 ¶ Strangers have devoured his strength, and he knoweth it not: yea, grey hairs are here and there upon him, yet he knoweth not.

Before Christ
755

Ch. 9. 12. Is.
30. 1. Lam. 5.
16. Ezek. 16.
23. & 14. 5.
ver. 11. ch. 5.
13.

• Heb. spoil.

Is. 3. 11.
Ezek. 18. 4.

• Exod. iii. xiv.
Judg. 2. 16.
2 Kin. 13. 17.
& 14. 27.
Mic. 6. 4.

• Ch. 11. 12.
Jer. 5. 11, 12.
Ps. 78. 36.
Rom. 1. 25.
Jer. 44. 17.

• Zech. 7. 5. Is.
29. 13. Jer. 3.
10. Job 35. 9.
10. Ps. 78. 34.
36.

• Jam. 4. 3.
Phil. 3. 18, 19.
Deut. 32. 15.
ch. 13. 6.

• Judg. 3. 14, 16. Ps. 106. 40—45. 2 Kin. 13. 3, 7, 25. & 14. 25. † Or chastened.
• Ver. 14. Nah. 1. 9, 11. Ps. 106. 39. Gen. 6. 5. Jer. 17. 9. • Ch. 11. 7. Ps. 78. 57.
• Ver. 13. Ps. 73. 9. 1 Tim. 1. 20. • Ch. 9. 3, 6. & 8. 13. Ezek. 36. 20. & 23. 32.

CHAP. VIII.

Continues (1) Loudly to set forth the Israelites' sins; 1, 3, 12, 14: particularly in setting up kings without God; 4: and idols against God; 4—6, 11: and in courting alliances with their heathen neighbours; 8—10: though all this while they kept up a profession of religion and relation to God; 2, 13, 14. (2) To annex punishment to these sins;—that God would bring the Assyrians upon them; 1, 3: would blast all their projects, and disappoint all their hopes of assistance from allies; 6—9: weaken their strength; 14: disregard their sacrifices, and reckon with them for their sins; 15.

750.

• Ch. 5. 8. Is.
58. 1. Ezek.
33. 2—9.

• Heb. the roof
of thy mouth.

• Deut. 28. 47.
2 Kin. 17. 3—
6. & 18. 17.
Jer. 48. 40. &
4. 13. Hab. 1.
8.

• Ch. 4. 1, 2,
12—14. & 6.
7. Judg. 2. 10
—19. 2 Kin.
17. 7—17.
Is. 24. 5.

• Ch. 7. 14.
Ps. 78. 34.
Mat. 7. 21, 22.
Is. 48. 1, 2.
Mic. 3. 11.
2 Kin. 10. 16,
29. Tit. 1. 16.

• Ps. 81. 10, 11.
& 50. 17.
2 Kin. 17. 7—
17. Mat. 7. 23.
& 23. 37.

• Ver. 1. Jer. 16. 16. Ps. 143. 3. Lam. 3. 66. & 5. 5. • 1 Kin. 12. 16—20. 2 Kin. 15. 13—
15, 25. • Ch. 2. 8. ver. 5, 11, 14. ch. 10. 1, 2, & 13. 2, 3. 1 Kin. 12. 20. & 16. 31.
• Ver. 6. Is. 45. 20. Jer. 2. 19, 20. • Deut. 32. 22. 2 Kin. 17. 18.

by my prophets, debase and distress them. 13. Their apostasy from me, and rebellion against my laws, shall issue in their fearful and lasting ruin. For, though I have often delivered them in straits, they have set up idols in my room, contradicted my oracles, or entertained me with hypocritical pretences and promises of reformation. 14. Yea, even when, in their beds or idol-temples, they pitifully mourned under their calamities, they never heartily supplicated me: and, while they eagerly desired corn and wine to satisfy their lust, they continued in their rebellion against me. 15. Whether I weakened them by adversity, or strengthened them by prosperity, they contrived how to displease me more and more by their idolatrous and wicked courses. 16. And, even when they pretend to repent and turn to me, all is mere dissimulation;—therefore shall their princes, who have blasphemed me and reviled my prophets, be miserably destroyed by the Assyrians or conspirators; and all their applications to the Egyptians for help shall but issue in a derision of their calamities.

REFLECTIONS UPON CHAP. VII.—Alas, how men oppose JEHOVAH's kindness to themselves, and obstinately dare to discredit the threatenings of God! but his ruinous judgments will at last convince them that he remembers their works. Palaces and courts are in general nests of abominations. And infernal influence and lustful fire furiously hurry sinners into whoredom and wickedness, while with surprising care and contrivance they wait for opportunities of gratifying their desires. And awful is their case who in trouble restrain prayer before God. Unnecessary connection with the wicked is very ensnaring and ruinous to religion and liberty; and God often makes such companions the instruments of punishing us. While stupidity under lesser judgments presages greater ones, application to heathens for help hastens them forward. Either pride, or they who indulge it, must be infallibly ruined. And nothing can be more provoking to God than to see those, whom he has kindly warned, returning him hatred for his love. No wonder he detests the prayers of such as seek nothing but carnal enjoyments to gratify their lusts. And, if even the greatest deal deceitfully with God, or outrageously with men, they themselves shall be rendered miserable and contemptible.

CHAP. VIII. Ver. 1. Loudly and earnestly warn these Israelites, who profess to be my people, that the Assyrians shall quickly and unavoidably tear, murder, and destroy them, because they have violated their covenant-obligations to me, and rebelled against my commandments. 2. In their distress they will indeed profess to acknowledge me for their God. 3. But, since they have practically rejected me and my worship, and cast off any due regard to my laws, the Assyrians shall pursue, murder, and carry them captive. 4. Without any

them: 'how long will it be ere they attain to innocency?

6 "For from Israel was it also: the workman made it: therefore it is not God: "but the calf of "Samaria shall be broken in pieces.

7 For "they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, "the strangers shall swallow it up.

8 Israel is "swallowed up: now shall they be "among the Gentiles "as a vessel wherein is no pleasure.

9 For they are "gone up to Assyria, a wild ass alone by himself: Ephraim "hath hired †lovers.

10 Yea, though they have hired among the nations, now "will I gather them, and they shall ||sorrow a little for "the burden of "the king of princes.

11 "Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him "the great things of my law, but "they were counted as a strange thing.

13 *They sacrifice flesh for the sacrifices of mine offerings, and eat it; "but the LORD accepteth them not; now will he "remember their iniquity, and visit their sins: they "shall return to Egypt.

14 For "Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

• Ch. 11. 12. Is. 1. 11—15. & 66. 3. Zech. 7. 6. Prov. 21. 27. Amos 5. 22. 9. Jer. 14. 10. Exod. 20. 5. • Ch. 7. 16. Deut. 28. 68. ch. 9. 3, 6. 2 Kin. 17. 7—17. 1 Kin. 12. 31, 32. Is. 29. 13. Ezek. 20. 32. • Deut. 32. 22. Is. 42. 25. • Amos 1. 4, 7, 10, 12, 14.

CHAP. IX.

Here, (1) For their idolatry, the Israelites are threatened with famine, captivity, an unsettled state, want of divine ordinances, destruction of their persons, and desolation of their country; 1—6. (2) For the wickedness of their prophets, and their own, by which they were filling up the iniquities of their fathers, they are condemned to sudden destruction; 7—10. (3) For contempt of God's word and rod, corruption of his worship, and wickedness of their rulers, they and their children are condemned to almost utter destruction and a miserable captivity; 11—17.

regard to my commandment, they have set up what kings and governors they pleased; and, to their own ruin, have made themselves idols of silver and gold. 5. But the idol calf, which they have placed at Samaria, Dan, Beth-el, or any where else, instead of protecting these obstinate sinners, provokes me to abandon them to their enemies. 6. According to their own invention, not any command of mine, the craftsman formed that merely pretended deity; and quickly shall it, unable to protect itself, be broken to pieces. 7. In their idolatrous courses and Heathen alliances, they but hasten upon themselves fearful miseries; and any appearance of success, which they have for a while, shall but tempt the Assyrians to invade and ruin their country. 8. They shall certainly be spoiled and devoured; and the poor remains of them, in a most despicable condition, be dispersed among the Heathens of Assyria and the places adjacent. 9, 10. Their headstrong application to the Assyrians for help shall but issue in their unhappy captivity. The allies, whom they have procured at great expense, shall turn their enemies, and besiege them in their cities. And the vexatious tribute, imposed upon them by Pul, the powerful monarch of Assyria, is but a prelude to far greater calamities. 11. The multitudes of idolatrous altars which they have erected, instead of atoning for their sin, or preventing their punishment, shall increase both. 12. I have, in the most clear and instructive manner, revealed to them my oracles, directing them in every thing important in time or eternity; but they have quite disregarded my institutions, and abused my prophets, as setters forth of strange doctrines or insignificant fables. 13. Their sacrifices, which, without inward piety, they pretend to offer to me, but feast on themselves, I regard as no better than dead carrion; yea, they but hasten the punishment of their sins, and their flight into Egypt, for fear of the Assyrians. 14. Forgetful of their Maker and God, and regardless of his laws, the Israelites build temples for their idols, and the Jews fortify their cities, to secure themselves from the enemy. But the Assyrians or Chaldeans shall, ere long, burn and destroy them all.

REFLECTIONS UPON CHAP. VIII.—Ministers had need to be extremely bold and earnest in warning sinners. Men's own sins are their destroyers. God never casts off any till they cast off him. They who break his covenant of friendship, expose themselves to the devouring rage of all around. Nor will any profession of relation to, or knowledge of, God, avail those who in works deny him. The idolizing of creatures makes way for the destruction of both them and ourselves; and, however gradually God's judgments may come, they will fall irresistibly at last. None are more despicable than professed Christians who have degenerated into profaneness. And the helps that men court instead of God will but prove the means of their ruin. If the great doctrines and laws

Before Christ
cir. 750.

• Jer. 4. 14. &
13. 27. Prov.
1. 22.

• Pa. 106. 19,
20, 29, 39. &
115. 4—8. • Is.
44. 9—20.
Jer. 10. 9.

• Ch. 10. 5, 6.
Jer. 43. 12,
13. ver. 5.

• 1 Kin. 21. 1.
2 Kin. 23. 15.
& 5. 3.

• Job 4. 8.
Prov. 22. 8.
Rom. 6. 21.
Eccl. 5. 16,
ch. 10. 13.

† Or standing
corn.

• 2 Kin. 13. 3,
4, 7. & 15. 19,
29. & 17. 6. &
18. 11.

• Jer. 50. 17.
2 Kin. 15. 29.
& 17. 6. ch. 7. 9.

• Lev. 26. 33.
Deut. 28. 25.

• Jer. 22. 28. &
48. 38.

• Ch. 5. 13. &
7. 11. Job 39.
5. Jer. 2. 24.
see ver. 8.

• Ch. 2. 10. &
5. 13. & 12. 1.
2 Kin. 15. 19.
& 17. 4. Is. 30.
6. Ezek. 23. " &
16. 33.

• Heb. loves.

• Ch. 10. 10.
Ezek. 16. 37.
& 23. 9, 10,
23—26, 45.

|| Or begin.

• 2 Kin. 15. 19,
29. & 17. 3.

• Is. 10. 8. &
36. 13. Dan.
237.

• Ver. 4. ch. 10
1, 2. 8. Jer.
16. 13. Deut.
4. 28. Prov.
22. 20.

• Ps. 147. 19,
20. Rom. 3. 1.
2. Ps. 119. 18.

• Ps. 50. 17.
Job 21. 14, 15.

• Or in the sac-
rifices of
mine offerings
they, &c.

• Ch. 7. 2. & 9.

• Deut. 32. 15—20.

Before Christ
cir. 745.

REJOICE not, O Israel, for joy, as other people: for thou hast gone a whoring from thy God; thou hast loved a reward upon every corn floor.

2 The floor and the wine press shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the LORD's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.

4 They shall not offer wine-offerings to the LORD, neither shall they be pleasing unto him: their sacrifices shall be unto them as the bread of mourners: all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.

5 What will ye do in the solemn day, and in the day of the feast of the LORD?

6 For lo they are gone, because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant places for their silver, nettles shall possess them: thorns shall be in their tabernacles.

7 The days of visitation are come, the days of recompence are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity and the great hatred.

8 The watchman of Ephraim was with my God; but the prophet is a snare of a fowler in all his ways, and hated in the house of his God.

9 They have deeply corrupted themselves, as in the days of Gibeah: therefore he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness: I saw your fathers as the first ripe in the fig tree at her first time: but they went to Baal-peor, and separated themselves unto that shame; and their

of his word be disregarded, no sacrifices, however costly, no forms of religion, can avail, but to aggravate our guilt or hasten our ruin. And neither temples nor fortifications can protect in the day of his wrath.

CHAP. IX. Ver. 1. Do not vainly imagine, ye Israelites, that your prosperity will be as secure and lasting as that of other nations, for your iniquities are greater: ye have treacherously revolted from JEHOVAH, your God, to idols; and, reckoning your enjoyments their gifts, ye have honoured them with the tithes and first fruits belonging to JEHOVAH. 2. Therefore blasting or mildew, or the ravages of the enemy, shall rob you of your abused blessings, and leave you pining for want. 3. No longer shall ye continue in Canaan, but part of you, as fugitives and vagabonds, shall retire into Egypt, and the rest be carried captive into Assyria, to live in slavery and idolatry. 4. Nor shall ye be qualified, nor have any opportunity, to present any offerings to God that will be accepted; for ye shall have no access to bring your meat-offerings, or sacrifices for your sins, into my temple. 5. Under your cruel oppression, ye shall have neither time nor liberty to keep any of your solemn feasts. 6. And, while such of you as flee into Egypt, or the countries adjacent, are cut off by sword, famine, and pestilence, your stately and expensive houses shall be turned into heaps of rubbish. 7. Quickly ye shall see and feel those dreadful, but richly-deserved, judgments. Ye, who mocked the prophets of God as fools and madmen, shall find that your false prophets were such, when ye are abandoned of God for your inexpressible wickedness and great hatred of him and his worship, and even of one another. 8. Once ye had prophets who were zealous for me, and faithfully declared my messages: but now, whatever they pretend, your false prophets do, by their doctrine and example, ensnare you into sin and punishment, being haters of, and hated by, God, as they seduce and deter men from his worship and service; nay, are detested in the very temple of their idols. 9. Like the miscreants of Gibeah, ye are generally arrived at the highest pitch of lewdness, cruelty, and contempt of me, therefore will I speedily punish you in an exemplary manner. 10. Once I delighted in your fathers in the wilderness, blessed and watched over them as my chosen people; but they ungratefully apostatized to the shameful worship of Baal-peor, drawn into the snare by whorish women; and ever since ye and your fathers have multiplied and worshipped idols, as your lusts and fancies directed you. 11, 12. Your present blossoms of prosperity shall quickly leave you; and, partly by miscarriages, curdy deaths, ravage, and murders of the enemy, your multitudes of which ye

abominations were according as they loved.

11 As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, that there shall not be a man left: yea, wo also to them when I depart from them!

13 Ephraim, as I saw Tyrus, is planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them a miscarrying womb and dry breasts.

15 All their wickedness is in Gilgal; for there I hated them: for the wickedness of their doings I will drive them out of mine house; I will love them no more: all their princes are revolters.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of their womb.

17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

CHAP. X

Here, (1) For unfruitfulness, selfishness, hypocrisy, and idolatry, in their worship, the Israelites are threatened with the destruction of their images and altars; 1, 2, 5, 6, 8. (2) For false swearing, treachery, and injustice, in their civil government, they are threatened with its ruin; 3, 4, 7. (3) For imitating their fathers in obstinacy and ingratitude, and for carnal security, they are threatened with sharp and debasing judgments; 9—11; and with utter ruin, except they repent; 12—15.

ISRAEL is an empty vine; he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.

2 Their heart is divided; now shall they be found faulty; he shall break down their altars; he shall spoil their images.

Ver. 5—8. Jer. 43. 12, 13. ch. 8. 5, 6.

boast shall be almost utterly destroyed; and dreadful and lasting shall be your miseries when I withdraw my protection. 13. Your country seems as well replenished and fortified as Tyre itself: but your children shall be destroyed by the Assyrians. 14. Ye had therefore better have no children than bring them up for the slaughter. 15. Gilgal, where I so remarkably blessed your fathers, and where my tabernacle once stood, is become notorious for idolatry and other wickedness. Therefore I hate them, and will expel them from my land and church, and will for many ages pursue them with the tokens of my vengeance, their princes are revolters from my worship, and break through all the rules of justice and honesty. 16, 17. I will therefore utterly destroy them, root and branch; and, for their obstinate rebellion, cast them away into a miserable captivity and dispersion among the Heathens.

REFLECTIONS UPON CHAP. IX.—It is absurd to rejoice when sin reigns in us, guilt burdens our conscience, and God's wrath hangs over our head. If we idolize our created enjoyments, or bestow them upon the service of the devil, it is but just that God should deprive us of them. It is but just that apostates from God's service should be expelled from his land; that they who despise his ordinances should be deprived of them. And, if sin turn populous countries into desolations, the sinful inhabitants may expect destruction, flee where they will. The appointed season of God's judgments will bring to light and punish their abominations. Nor have any a more awful influence in ripening nations for ruin than villainous clergymen. If sinners will imitate their fathers in wickedness, they may expect to draw on themselves the most fearful destruction. If they separate themselves to wickedness, God will separate them to punishment. If they follow their lusts, God will withdraw his protection, and usher in a flood of calamities. If they educate their children in sin, God will destroy them in wrath. The crosses which children often occasion more than counterbalance the comfort of them. And no misery is greater than to be deserted, hated, and rejected by God. But thrice happy are they, in the worst of times, who have God for their God and their ALL.

CHAP. X. Ver. 1. The Israelites, destitute of true goodness, have done nothing for my glory, but have been intent only upon gratifying their own lusts; and, the more their wealth increased, the more they multiplied their idolatries, and their heart is divided between me and their idols; and mutual contentions rage among them; but their guilt shall quickly issue in their desolation; and

Before Christ
cir. 745.Gen. 48. 19.
& 49. 22.
Deut. 33. 17.
with Job 20. 8.
& 18. 5—19.Ver. 13. Job
27. 14. Deut.
28. 62. & 32.
25. Jer. 16. 3.Deut. 31. 17.
2 Kin. 17. 18.
23. ch. 7. 13.
1 Sam. 28. 13.
15. ch. 5. 15.Ezek. xxvi.
xxviii.Ver. 12. 16.
ch. 13. 8, 15.
16. 2 Kin. xv
xvii.Luke 23. 29.
with ver. 13.
16. ch. 13. 6.Heb. that
casteth the
fruit.Ch. 12. 11. &
4. 15. Josh. 4.
19. 20.Lev. 26. 14—
39. Deut. 28.
15—68. & 32.
15—27. ch. 1.
6, 9. ver. 3—
5, 17. Amos
5. 27.Ch. 4. 8. Is.
1. 23. Ezek.
22. 27. Mic. 3.
11. Zeph. 3. 3.See ver. 11—
13. Job 18. 16.Heb. the de-
sires.Jer. 15. 1.
2 Kin. 17. 18.
2 Chr. 36. 16.
1 Kin. 14. 15.
Prov. 27. 8.
ch. 7. 13.
Deut. 28. 64.
& 32. 26.
John 7. 35.
Jam. 1. 1.
1 Pet. 1. 1.

746.

Nah. 2. 2.
Ezek. 15. 1—
5. Luke 13.
6. 9.Or a vine
emptying the
fruit which it
groweth.Luke 12. 21.
Zech. 7. 5, 6.
Phil. 2. 21.Ch. 2. 8. & 2.
4, 11. & 12.
11.Heb. statues,
or standing
images.Or he hath
divided their
heart.1 Kin. 18. 21.
ch. 7. 8. ver.
5, 6, 8.

Heb. behead.

Before Christ
cir. 740.

3 For now they shall say, 'We have no king, because we feared not the LORD; what then should a king do to us?'

4 They have spoken words, swearing falsely ⁱⁿ making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear ^{because} of the calves of Beth-aven: for the people thereof shall mourn over it, and ^{the} priests thereof ^{that} rejoiced on it, for the glory thereof, because it is departed from it.

6 ^{It} shall be also carried unto Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 As for Samaria, ^{her} king is cut off as the foam upon ^{the} water.

8 The high places also of ^{the} Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; ^{and} they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, ^{thou} hast sinned from the days of Gibeah: there they stood: ^{the} battle in Gibeah against the children of iniquity did not overtake them.

10 ^{It} is in my desire that I should chastise them; ^{and} the people shall be gathered against them, ^{when} they shall bind themselves in their two furrows.

11 And Ephraim is as ^{an} heifer that is taught, ^{and} loveth to ^{tread} out the corn; ^{but} I passed over upon ^{her} fair neck; I will make Ephraim to ride; ^{Judah} shall plow, ^{and} Jacob shall break his clods.

12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for ^{it} is time to seek the LORD, till he come and ^{rain} righteousness upon you.

13 ^{Ye} have plowed wickedness, ye have reaped iniquity, ye have eaten the fruit of lies: because thou ^{didst} trust in thy way, in the multitude of thy mighty men.

14 Therefore shall ^a tumult arise among thy people, and ^{all} thy fortresses shall be spoiled, as Shalman spoiled ^{Beth}-arbel in the day of battle: the mother ^{was} dashed in pieces upon ^{her} children.

15 ^{So} shall Beth-el do unto you because of ^{your} great wickedness: ⁱⁿ a morning shall the king of Israel utterly be cut off.

Before Christ
cir. 730.

Ps. 52. 7. & 62. 9, 10. & 33. 16. & 146. 3. Jer. 17. 5. ch. 9. 11. & 13. 15.

Is. 22. 1—4. & 33. 14.

Ch. 13. 16.

2 Kin. 17. 6.

2 Kin. 18. 34. & 19. 11, 21, 13.

Ch. 13. 16.

Gen. 32. 11.

Jer. 13. 14.

Ver. 5. ch. 9. 15. & 13. 1—3.

Heb. the evil of your evil.

Ver. 3, 7.

2 Kin. 17. 4.

6. ch. 3, 4.

CHAP. XI.

Represents (1) God's great kindness to the Israelites; 1, 3, 4. (2) Their ungrateful and treacherous behaviour towards him; 2, 3, 7, 12: even while Judah continued faithful; 12. (3) His judgments denounced against them for their wickedness; 5, 6. (4) Mercy remembered in the midst of wrath; and preservation, deliverance, and reformation, promised; 8—11.

WHEN Israel ^{was} a child, then I loved him, and ^{called} my son out of Egypt.

2 ^{As} they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.

3 ^I taught Ephraim also to go, taking them by their arms; but ^{they} knew not that I healed them.

4 ^I drew them with cords of a man, with bands of love; and I was to them as they that ^{take} off the yoke on their jaws, and ^I laid meat unto them.

5 ^{He} shall not return into the land of Egypt, but ^{the} Assyrian shall be his king, because they refused to return.

6 ^{And} the sword shall abide on his cities, and shall consume his branches, and devour ^{them}, ^{because} of their own counsels.

7 And my people are ^{bent} to backsliding from me: ^{though} they called them to the Most High, ^{none} at all would exalt ^{him}.

Is. 7. 20. & 8. 7, 8. & 10. 5, 6. 2 Kin. 15. 19, 29. & 17. 6. Jer. 47. 6, 7. Is. 16. 6. Ch. 10. 6, 13. Ps. 106. 39. 8. 15. & 14. 7. ch. 14. 4. Ver. 2. ch. 7. 16. Ps. 81. 11. 2 Chr. 30. 1—11. Ch. 10. 8, 14. & 13. 16. Ch. 4. 16. Jer. 3. 6, 8. & Heb. together they exalted not.

like vengeance upon you. Suddenly, and while ye expect quite other things, shall Hoshea your king be deprived of his authority, and imprisoned or murdered, and your whole civil constitution broken in pieces.

REFLECTIONS UPON CHAP. X.—A selfish spirit defrauds God of his due honours. Nothing can be more criminal than to multiply our sins as God increases his favours: and nothing more just than for God to deprive us of that which we employ in the service of Satan. No inward treachery or dissimulation escapes his notice: highly he detests all deceit in oaths, covenants, and vows, and all injustice in civil dealings or judgments.—If we make creatures our idols, it but hastens their destruction. And, if God's grace destroy not the love of sin in us, his providence will destroy the fuel of sinful lusts around us. It is kind in God to chastise men, that he may not destroy them. He often punishes with hardships those who have indulged themselves in luxurious pleasures. And men's rewards or punishments are framed answerably to their virtue or vice. But, alas, what barbarous work, what dreadful and unexpected calamities, hath sin introduced!

CHAP. XI. When your nation was extremely debased, and unable to help themselves, I fixed upon it for my peculiar people, and, by my special providence, brought them out of Egypt by the hand of Moses and Aaron; and I will hereafter bring forth my Son Jesus Christ from thence. Ver. 2. But such was their ingratitude, that, the more my prophets exhorted and invited them to repentance and holy obedience, the more contrarily they walked, and obstinately abandoned themselves to Heathenish idolatries. 3. I tenderly conducted them through the Arabian wilderness, and supported and carried them through every difficulty: but they seemed insensible of, and never cordially acknowledged my kind removal of judgments which they had deserved, and my preservation from dangers. 4. By every endearing motive and constraining influence, suited to their rational nature, I allured them to a stedfast obedience; I delivered them from their repeated oppressions by the Egyptians and under the Judges; and, both in the wilderness and in Canaan, provided them with every necessary enjoyment. 5, 6. But since, notwithstanding my favours, they obstinately persist in their wickedness, and trust to their own devices, I will put an end to their alliances with, or their fleeing for shelter to, the Egyptians, by giving them into the hand of the Assyrians, who shall desolate their cities and villages, and carry the survivors into a miserable captivity. 7. For they are so obstinate in their idolatries, that, let my prophets invite and entreat them as they will to forsake their idols and return to me, scarcely any regard

Before Christ
cir. 725.

Ch. 6. 4. Jer.
6. 8. Mat. 23.
37. Luke 19.
41. 42. Lam.
3. 33. Jer. 9.
7. Judg. 10.
16.

Gen. 14. 8.
& 19. 24. 25.
Deut. 29. 23.
Amos 4. 11.
Zeph. 2. 9.

Lam. 1. 20.
Jer. 31. 20.
Is. 63. 15.

Ps. 78. 38.
Jer. 30. 11.
Is. 55. 7. 8.
2 Sam. 7. 14.
Num. 23. 19.
Ezek. 16. 6.
Mal. 3. 6.

Ch. 3. 5. & 6.
3. Mic. 2. 12.
13. Jer. 31. 9.
Is. 49. 10. &
43. 6.

Jer. 25. 30.
Amos 1. 2. &
3. 8. Joel 3.
16. Is. 27. 13.
& 31. 4.

Acts 2. 37. &
16. 29.

Ch. 3. 5.
Zech. 10. 10.
Ps. 2. 11. Is.
60. 8. & 11.
11. & 24. 14.
& 43. 6. & 49.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

Jer. 31. 12. Ezek. 37. 21, 22, 25.
2 Kin. 18. 3—6. 2 Chr. xxix.
† Or with the most holy.

8 ¶ How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as ^aAdmah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I am God, and not man; the Holy One in the midst of thee; and I will not enter into the city.

10 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

12 ¶ Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

13 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

14 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

15 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

16 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

17 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

18 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

19 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

20 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

21 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

22 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

23 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

24 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

25 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

26 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

27 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

28 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

29 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

30 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

31 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

32 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

33 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

34 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

35 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

36 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

37 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

38 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

39 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

40 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

41 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

42 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

43 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

44 ¶ Ephraim saith, I will not return to the LORD: for I have feared the word of the LORD.

4 Yea, he had power over the Angel, and prevailed: he wept, and made supplication unto him: he found him in Beth-el, and there he spake with us; 5 Even the LORD God of hosts, the LORD is his memorial.

6 Therefore turn thou to thy God; keep mercy and judgment, and wait on thy God continually.

7 ¶ He is a merchant, the balances of deceit are in his hand: he loveth to oppress.

8 And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin.

9 And I, that am the LORD thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in the days of the solemn feast.

10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

11 Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows of the fields.

12 And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.

13 And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked him to anger; most bitterly: therefore shall he leave his blood upon him; and his reproach shall his LORD return unto him.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26. 14—39. 2 Kin. 17. 7—17. + Heb. with bitterness. 2. 19. ch. 13. 9. Ezek. 24. 7, 8. † Heb. bloods. Ch. 7. 16. 1 Sam. 2. 30. Deut. 28. 37. Dan. 11. 18.

Exod. 12. 50, 51. & 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5. 15—68. Lev. 26.

Before Christ
cir. 725.

prosperity; 5, 6. (2) Represents what terrible ruin they had thereby incurred; 3, 7, 8, 12, 13, 15, 16. (3) Encourages the penitent, that, though civil governors and other external supports should fail, the Lord would, in due time, appear for their relief; 4, 5, 9—11, 14.

WHEN ^aEphraim spake trembling he exalted himself in Israel; but when he ^boffended in Baal he died.

2 ^cAnd now ^dthey sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: ^ethey say of them, Let ^fthe men that sacrifice ^gkiss the calves.

3 Therefore ^hthey shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 ¶ Yet ⁱI am the LORD thy God from the land of Egypt; and thou shalt know no God but me; for ^jthere is no saviour beside me.

5 I did ^kknow thee in ^lthe wilderness, in the land of ^mgreat drought.

6 ⁿAccording to their pasture, so were they filled: they were filled, and their heart was exalted; therefore have they forgotten me.

7 ^oTherefore I will be unto them as a lion; as a leopard by the way will I observe them.

8 I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: ^pthe wild beast shall tear them.

9 ¶ O Israel, thou ^qhast destroyed thyself; but in me ^ris thine help.

10 I will be ^sthy king: ^twhere is any other that may save thee in all thy cities? and thy judges of whom thou saidst, ^uGive me a king and princes?

11 ^vI gave thee a king in mine anger, and took him away in my wrath.

12 ^wThe iniquity of Ephraim is bound up: his sin is hid.

13 ^xThe sorrows of a travailing woman shall come upon him: he is an unwise son; for ^yhe should not stay

long in the place of the breaking forth of children.

14 ^zI will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction: ^{aa}repentance shall be hid from mine eyes.

15 ¶ ^{ab}Though he be fruitful among his brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his springs shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all ^{ac}pleasant vessels.

16 Samaria ^{ad}shall become desolate, for she hath rebelled against her God: they shall fall by the sword: ^{ae}their infants shall be dashed in pieces, and their women with child shall be ripped up.

2 Kin. 17. 6. Is. 7. 8. & 8. 4. & 9. 13—18. & 17. 3. & 28. 1—3. Amos 3. 11, 12. & 4. 1—3. & 5. 2, 3. & 6. 8, 14. & 7. 9. & 9. 1—4. Mic. 1. 5—7. 4 2 Kin. 8. 12. & 15. 16. Is. 13. 16. Amos 1. 13. ch. 10. 14. Ps. 137. 8, 9. Nah. 3. 10.

CHAP. XIV.

Is a prediction chiefly relating to the millennial state; and contains

(1) God's gracious directions how to act and speak in true repentance; 1—3. (2) Encouragements to repent; viz. his readiness to receive penitents; 4, 8: and promises of distinguished comforts; 5—7. (3) A solemn recommendation of these things to our serious consideration; 9.

O ISRAEL, ^{af}return unto the LORD thy God; for thou hast fallen by thine iniquity.

2 ^{ag}Take with you words, and turn to the LORD; say unto him, ^{ah}Take away all iniquity, and ^{ai}receive us graciously; so will we render the ^{aj}calves of our lips.

3 ^{ak}Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, ^{al}Ye are our gods: for ^{am}in thee the fatherless findeth mercy.

4 ¶ ^{an}I will heal their backsliding, ^{ao}I will love them freely: ^{ap}for mine anger is turned away from him.

5 I will be ^{aq}as the dew unto Israel: he shall ^{ar}grow as the lily, and ^{as}cast forth his roots as Lebanon.

6 ^{at}His branches shall spread, and

* Is. 12. 1. 2 Cor. 5. 19—21. 1 Ps. 72. 6. Deut. 32. 2. Is. 44. 3. Prov. 19. 12.
* Or blossom. = Ps. 92. 13, 15. & 45. 13, 14. Ezek. 16. 14. Mat. 6. 28, 29.
† Heb. strike. = 2 Kin. 19. 30. Jer. 31. 12. Eph. 3. 17. Mat. 13. 21. * Ps. 72. 16.
& 80. 9, 11. Eph. 4. 15, 16. Heb. 6. 1. 2 Pet. 3. 18. Prov. 4. 18. † Heb. shall go.

REFLECTIONS UPON CHAP. XIII.—Humility, especially towards God, is the infallible road to honour and happiness; but forsaking God and following idols the certain path to death and destruction. When men have once set off in a course of sin, they generally wax worse and worse. And, as holiness is the honour and stability of persons and societies, sin is the shame, and will be the ruin, of any people. No solid or lasting comfort is any where to be found but in God himself: and his help in a time of need is doubly kind and useful, and never to be forgotten. But, alas, his mercies are often fearfully abused, to the terrible and irresistible ruin of the impenitent! Obstinacy in sin is the grossest self-murder: but in JERUSALEM our God, our Saviour, our King, the very worst may find abundant relief. And sad would be our case if he were not better to us than we are to ourselves. Unprofitable is every thing that we get without his blessing. And exact is the account he keeps of our sins against the time of his judgments. With great care he chastens his people, that they may not be destroyed. And sinners do but foolishly rush forward into dreadful and everlasting ruin by delaying their repentance. But O how astonishing is the freedom and fulness of salvation! May our hearts for ever glow with gratitude, and our lips for ever utter praise, to that kind Redeemer who so loved us, and gave himself to death and the grave for us!

CHAP. XIV. Ver. 1. But, notwithstanding all the misery ye have brought upon yourselves by your sins, return, by faith and repentance, to me, who have granted myself to you in the gospel as your reconciled God. 2. Earnestly beg that I may pardon your guilt, mortify your corruptions, accept you into favour, adopt you into my family, and bestow upon you all necessary blessings, that may fill your hearts and months with grateful praise. 3. Solemnly renounce all carnal confidence in foreign forces, military preparations, or lying idols, and trust only in me, as the helper of the helpless outcasts. 4. And I, as one graciously reconciled in Christ, will, in free mercy, pardon your iniquities, reform you from your evil courses, remove the judgments which ye have deserved, and confer upon you unmerited favours. 5—7. And not only will I, by my favourable dispensations of providence, after the captivity in Babylon, and especially in the millennium, render you glorious, well established, numerous, and every way prosperous, useful, and respected as a nation; but, by the gracious influences of

CHAP. XIII. While you Israelites retained any fear of the true God, and awful regard to his messages, ye prospered and were revered. But since ye abandoned yourselves to the grossest idolatries, ye have been in a declining condition. Ver. 2. And yet ye are still racking your minds and exhausting your wealth, to make and serve new idols; and your rulers are making new laws as to their worship. 3. Therefore shall ye, as utterly despicable and worthless, be quickly, easily, and universally, ruined, murdered, and carried captive by the Assyrians. 4. And, however ungratefully ye have disowned me the gracious God and Saviour of your fathers, ye shall find at last that none else can avail you as a God to protect and deliver you. 5. In the wilderness, where was nothing but dangers and wants, I carefully supplied your fathers with every thing necessary and comfortable, and adopted them for my peculiar people. 6. But they had scarcely entered Canaan, and enjoyed its plentiful product, when they attended to nothing but the gratification of their proud and sensual lusts. 7, 8. Therefore will I give you up to the furious, irresistible, unavoidable, sudden, barbarous, and ruinous, ravages of the Assyrian troops. 9. By your sins ye have brought all this misery on yourselves; but in and by me, your Almighty God and Saviour, and no other, can ye have protection, support, or deliverance. 10, 11. What avail now your kings and other magistrates, of whom ye were once so fond, as if better governors than me? Both the giving and the removing of your kings have been generally the fruits of my displeasure with you, and contributed to ruin you. 12. And your iniquities have all been kept in reserve by me, to be brought forth and punished in due season. 13. Dreadful distress and anguish shall therefore suddenly come upon you. And yet, alas, stupid and thoughtless, ye take no more pains than a still-born child by an earnest repentance to extricate yourselves from the troubles which ye feel, or have reason to fear. 14. In mere sovereignty I will therefore prevent your utter destruction, and will infallibly at last restore you from the lowest depths of misery. Nay, by my own death, I will ransom multitudes of mankind from all their misery of every form, and give them a glorious resurrection to everlasting life. 15, 16. But before this take place the Assyrians shall invade your populous and wealthy country, shall lay it desolate, seize on your wealth, destroy your wicked capital, and in the most barbarous and inhuman manner murder the inhabitants.

Before Christ
cir. 720.

his beauty shall be as the olive tree, and
his smell as Lebanon.

7 They that dwell under his shadow
shall return; they shall revive as the
corn, and grow as the vine: the scent
thereof shall be as the wine of Lebanon.

8 Ephraim shall say, "What have I to
do any more with idols? I have heard

Ps. 52. 8. &
128. 3. Ezek.
16. 14.

Song 4. 11—
14. 2 Cor. 2.
14. 15. Phil.
1. 11.

Song 2. 3. Ps.
91. 1. ch. 1.
11. & 3. 5.

John 11. 25. & 12. 24. Is. 55. 10—13. & 44. 3—5. & 61. 11. Ps. 92. 12—15. Or blos-
som. Ver. 5. Or memorial. Ver. 2, 3. Is. 1. 29. & 2. 20. Jer. 2. 22—25. & 31.
18, 19, 20. Job 34. 32.

my word and Spirit, will render you fruitful, flourishing, and well established, in the beauties of holiness. Your converts shall greatly increase in number, and grow in knowledge and grace; and their gracious endowments and holy conversation shall be steady, persevering, delightful, and engaging to all around. They who enjoy the ordinances of my grace, shall be thereby converted; and, after their afflictions become more fruitful in holiness, to the edification and comfort of all around them. 8. While ye with abhorrence shall renounce all your idolatries, I will graciously hear your prayers, bless, protect, and save, you; and from me shall all your happiness and holiness be derived. 9. But it is only they who, being taught of God, seriously inquire into these things that shall understand them: for his oracles and ordinances, and dispensations of providence, are all right, holy, just, and good; and the righteous will walk in them, obedient to his will, and submissive to his providence; but proud, obstinate, and inconsiderate, sinners will take occasion from them to fall into wickedness and ruin.

him, and observed him: I am like a green
fir tree: from me is thy fruit found.

9 Who is wise, and he shall under-
stand these things? prudent, and he shall
know them? for the ways of the LORD
are right, and the just shall walk in
them: but the transgressors shall fall
therein.

Before Christ
cir. 720.

Is. 41. 19. &
60. 13. & 55.
13.

John 1. 14,
16. & 15. 1—
9. Phil. 1. 11.
& 4. 13.

Ps. 107. 43.
1 Cor. 2. 10
—16. John 8.
47. & 18. 37.
Jer. 9. 12.
Dan. 12. 10.

Deut. 32. 4. Ps. 19. 7—9. Job 17. 9. Mat. 11. 19.
Prov. 10. 29. 2 Cor. 2. 16. Rom. 2. 4, 5, 21—24.

Luke 2. 24. John 9. 39. 1 Pet. 2. 8.

REFLECTIONS UPON CHAP. XIV.—Awfully ruinous is sin; and very necessary a gospel repentance for it: and nothing more effectually leads to this than a firm faith in God's gospel grant of himself to us as our God. Great is the condescension that God should instruct us what to pray for, and how to pray, as well as readily grant our requests. And happy and delightful is it to deal with a God of infinite mercy and goodness; for all his promises are answerable to the necessities and prayers of those whom he instructs. Marvellous is the change made on persons and societies by his all-powerful grace, and kind the notice which he takes of his people's penitential resolutions! He is the gracious fountain and root of all blessings and spiritual influences to them. And there is great need therefore seriously to consider his oracles and providences; and what different use is made thereof. To the humble enquirer they are the savour of life unto life—but of death unto death to every impenitent transgressor!

THE PROPHECY OF

JOEL.

Whether Joel prophesied in Judea before Hosea and Amos prophesied in Israel, and foretells the plagues of locusts and drought which Amos laments; chap. vii.: or after the Israelites were carried captive into Assyria, we cannot determine. His prophecy contains (1) A representation of Judea, as terribly plagued by swarms of locusts, and other insects, and great drought, intermixed with calls to solemn repentance and promises of deliverance; i. ii. 1—17. (2) Predictions of the glorious blessings to the gospel church in the apostolic and millennial periods, and of ruin to her and the Jews' enemies; ii. 28—32. iii.

Before Christ
cir. 790,
or 720.

CHAP. I.

(1) Describes an unparalleled devastation of the country by locusts, caterpillars, &c. 1—7. (2) Calls besotted drunkards, and all ranks, sharing of its sad effects, to consider and bewail it; 5, 8—13. (3) Calls them to solemn fasting, on account of that famine and drought which the prophet and the very beasts already bewailed; 14—20.

THE word of the LORD that came
to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear,
all ye inhabitants of the land. Hath this
been in your days, or even in the days
of your fathers?

3 Tell ye your children of it, and
let your children tell their children, and
their children another generation.

4 That which the palmer worm
hath left hath the locust eaten; and that
which the locust hath left hath the can-
ker worm eaten; and that which the
canker worm hath left hath the cater-
pillar eaten.

5 Awake, ye drunkards, and weep;
and howl, all ye drinkers of wine; be-
cause of the new wine, for it is cut off
from your mouth.

6 For a nation is come up upon my
land, strong and without number, whose
teeth are the teeth of a lion, and he hath
the cheek teeth of a great lion.

7 He hath laid my vine waste, and

Is. 1. 1. & 2.
1. Jer. 1. 1.
Ezek. 1. 1.
&c. 2 Pet. 1.
21. 2 Tim. 3.
16.

Ps. 49. 1. &
78. 1. Is. 34.
1. Jer. 22. 29.
Ps. 28. 5. &
64. 9.

Ver. 4—7. ch.
2. 2—11.

Ps. 44. 1. &
48. 13. & 78.
4. Gen. 18.
19. Exod. 13.
14.

Deut. 28. 38.
ch. 2. 2—11.
Amos 4. 9. &
7. 1.

Heb. There-
side of the
palmer worm.

Luke 21. 34.
Eph. 5. 14. Is.
32. 9—11. &
24. 7—11. &
3. 24.

Prov. 16. 26.
Eccl. 6. 7.

Prov. 30. 25
—27. ch. 2.
2. 11, 25.

Ps. 107. 34.
Hos. 9. 3. Is.
8. 8.

As ch. 21. 8.
Rev. 9. 6.

Is. 5. 3, 4.
Hos. 2. 8.

barked my fig-tree: he hath made it
clean bare, and cast it away; the branches
thereof are made white.

8 Lament like a virgin girded
with sackcloth for the husband of her
youth.

9 The meat-offering and the drink-
offering is cut off from the house of the
LORD; the priests the LORD's mini-
sters mourn.

10 The field is wasted, the land
mourneth; for the corn is wasted: the
new wine is dried up, the oil languish-
eth.

11 Be ye ashamed, O ye husband-
men; howl, O ye vine dressers, for the
wheat and for the barley; because the
harvest of the field is perished.

12 The vine is dried up, and the fig
tree languisheth; the pomegranate tree,
the palm tree also, and the apple tree,
even all the trees of the field, are withered:
because joy is withered away from the
sons of men.

13 Gird yourselves, and lament, ye
priests: howl, ye ministers of the altar:
come, lie all night in sackcloth, ye
ministers of my God: for the meat-
offering and the drink-offering is with-
holden from the house of your God.

Before Christ
cir. 790,
or 720.

Heb. laid my
fig-tree for a
barking.

Is. 22. 12.
ver. 13, 14.
15. ch. 2. 12—
17. Is. 32. 9—
12.

Prov. 2. 17.
Jer. 34. 1. Ma.
2. 15.

Zeph. 3. 18.
ver. 13, 16. ch.
2. 14.

Lev. 10. 6. &
21. 1—3. ver.
13. ch. 2. 17.

Jer. 12. 11. Is.
24. 4, 7. Hos.
4. 3. ver. 11.
12, 17—20.
Lev. 26. 19.
20. Deut. 28.
23, 24.

Or ashamed.

Is. 9. 3. Jer.
14. 1—4.
Amos 4. 6—9.
& 7. 1, 4.

Deut. 28. 22
—24. Lev. 26.
19, 20. Is. 17.
11. & 32. 10
—12.

Is. 9. 3. & 16.
10. Ps. 4. 7.
Jer. 48. 33.
ver. 16.

Ver. 8, 9. Mat.
9. 15.

1 Cor. 9. 13.
1 Tim. 4. 12.

Exod. 27. 21.
1 Sam. 3. 3.
1 Chr. 9. 33.
Ps. 134. 2. Is.
62. 6.

Is. 22. 12. &
37. 1. ver. 9.
ch. 2. 14.
1 Sam. 4. 21.

Before Christ
cir. 790.
or 720.

Ch. 2. 15, 16.
Mat. 17. 21.
2 Chr. 20. 3.

Or day of
restraint. Lev.
23. 36.

Is. 13. 6—9.
Jer. 30. 7.
Luke 19. 41.

ch. 2. 2, & 3.
14. Zeph. 1.
14—18. Rev.
6. 17. Ps. 37.
13.

Ver. 9. 13.
ch. 2. 14.
Deut. 12. 6,
7, & 16. 10—
15. Ps. 105. 3.

Heb. grain.

Jer. 41. 8. &
14. 4. Amos
4. 6—8.

1 Kin. 18. 5.
Hos. 4. 2.
Jer. 12. 4. &
14. 5, 6.

Ps. 50. 15. &
91. 15. Mic.
7. 6, 7. James
1. 6. Mat. 7. 7.
Phil. 4. 6.

Amos 7. 4.
Jer. 14. 4.
1 Kin. 17. 1.
& 26. 19, 20.
Deut. 28. 23.
24. ch. 2. 3.

Or habita-
tions.

Is. 63. 13.
Jer. 9. 10.

Ps. 104. 21. &
145. 15. &
147. 9. Job
38. 41.

14 ¶ Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD,

15 Alas for the day! for the day of the LORD is at hand; and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?

17 The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do the beasts groan! the herds of cattle are perplexed because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

CHAP. II.

(1) Further describes the terrible devastation of the country by the locusts and caterpillars, which might likewise be emblematical of that made by the Assyrians; 1—11. (2) Solemnly calls and directs the afflicted Jews how to repent, fast, and pray for deliverance; 12—17. (3) Promises that, on their repentance, God would remove the locusts, repair the damage which they had done, and restore plenty of every necessary blessing; 18—27. Foretells the erection of the Redeemer's kingdom among all nations, by the out-pouring of the Holy Ghost upon all ranks, in the apostolic and millennial periods; but attended with terrible judgments upon their Jewish, Antichristian, and other opposers; 28—32.

BLOW ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong: there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

3 A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained: all faces shall gather blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?

12 ¶ Therefore also now, saith the LORD, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning.

13 And rend your heart and not your garments, and turn unto the LORD your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 Who knoweth if he will return and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

16 Gather the people, sanctify the congregation, assemble the elders, gather the children and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep between the porch and the altar; and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

18 ¶ Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea; and his stink shall come up, and his ill savour shall

Before Christ
cir. 790.
or 720.

1 Ps. 127. 1, 2.
Jer. 5. 10.

Prov. 30. 27.
Rev. 9. 11.

Is. 5. 27.
1 Sam. 6. 12.

Or dart.
Jer. 9. 21.
Johu 10. 1.

Ver. 31. ch.
3. 15. Is. 13.
10. & 34. 4.
Ezek. 27. 7.
Mat. 24. 29.

Amos 5. 8, 18.
Zeph. 1. 15.

Is. 7. 18. & 5.
26. & 13. 4.
Amos 1. 2. &
3. 8. ch. 3. 16.

Jer. 30. 7.
Amos 5. 18.
Zeph. 1. 15.

Rev. 6. 17.
ch. 1. 15. var.
6. 10.

Jer. 4. 1. & 3.
13. 14. & 29.
12. Hos. 12. 6
& 14. 1. ch. 1.
13. 14. Zech.
7. 3, 5. & 12.
10—12.

Ps. 51. 17.
Is. 66. 2. Lam.
3. 41.

Exod. 34. 6.
7. Ps. 86. 5.
15. & 33. 5. &
145. 8, 9.
Lam. 3. 83.
2 Pet. 3. 9.
Jon. 4. 2.

Ver. 14. Jer.
18. 7. 8. Ps.
106. 45.

Jon. 3. 9.
Zeph. 2. 3.
2 Kin. 19. 4.
Josh. 14. 12.
2 Sam. 12. 22.
Amos 5. 15.

Ch. 1. 9, 13.
16. Is. 65. 8.
Hag. 2. 19.

See on ver. 1.
ch. 1. 14.
Num. 10. 3.
Zech. 2. 1—
3. 2 Chr. 20.
2. 3. Ezra x.
Neh. ix. Mat.
9. 15.

Exod. 19. 10.
22. Lev. 15.
31. Num. 19.
13, 20.

2 Chr. 20. 13.
Jon. 3. 7, 8.

1 Cor. 7. 5.
Zech. 12.
12—14. Mat.
9. 15.

Ch. 1. 13. Is.
62. 1, 6.

Ezek. 8. 16.
Mat. 23. 35.
2 Chr. 8. 12.

Hos. 14. 2.
Exod. 32. 12.
Ps. 74. 10.
18—23. Is. 1.
18. Luke 15.
18, 19.

Or use a by-
word against
them.

Ps. 42. 10. &
79. 10. & 115.
2. Mic. 7. 10.

Deut. 4. 24.
Zech. 1. 14.
& 8. 2. Jer.
31. 20. Is. 63.
9. 15. Judg.
10. 16. Lam.
3. 32. Ps. 103.
13, 17.

Ps. 21. 4. &
65. 2. Is. 58.
9. & 65. 24.

Mat. 7. 7. &
6. 33. Rom.
8. 32. Is. 62.
8. 9. Amos 9.
13, 14.

Ver. 2—11.
ch. 1. 4, 6.
Exod. 10. 19.

Ezek. 47. 8.
18. Zech. 14.
8. Deut. 11.
24. i. e. the
Dead, or Red,
and Mediter-
ranean sea.

REFLECTIONS UPON CHAP. I.—God's judgments and mercies ought to be carefully observed and remembered. Nor need we wonder if he deprive us of the mercies which we have sinfully abused, or make even the weakest insects the victorious instruments of his wrath. It is hard to part with created comforts, once idolized. But certain is their shame who labour only for perishing provision; and sad their sorrow at last who place all their happiness in the delights of sense! Alas, how wide-spread is the havoc made by men's sin! And it is a lamentable case when poverty disqualifies for the public service of God. National judgments call for national humiliation and importunate prayers. And in the way of our duty we may hope that God will meet us in mercy. But har-

dened must that heart be which trembles not when God's judgments are every where before our eyes; and the very animals around us bewail the disaster. Yet God's ministers must be deeply affected themselves, even though they cannot affect their hearers.

EXPLANATORY NOTES. CHAP. II. Ver. 1, 2, 10, 11, 30, 31. The devastations of the locusts, and the dreadful destruction of the Jews by the Romans, are described in this awful manner, because the former presaged the invasions of the Assyrians, and the latter were preludes of Christ's awful appearance to the last judgment.

Before Christ
cir. 790,
or 720.

+ Heb. he hath
magnified to
do.

Is. 41. 10. &
43. 1. & 44.
1. I John 4.
13. Hab. 3. 18.

Ver. 20. Ps.
126. 2, 3. Is.
28. 29.

Ch. 1. 18—
20. Zech. 8.
12. Ps. 65.
9—13.

* Lev. 26. 4, 5.
Ps. 67. 6.
Amos 9. 13,
14.

* Ps. 33. 1. &
149. 2. Jer. 9.
23, 24. Luke
10. 20. Ps. 4.
6, 7. & 104.
34. Is. xii.
xxv. xxvi.
xxviii.

+ Or a teacher
of righteous-
ness.

|| Heb. accord-
ing to righte-
ousness.

* Lev. 26. 4.
Deut. 11. 14.
Ezek. 34. 26.
Hos. 6. 3.
James 5. 7,
18.

* Amos 4. 7.
Exod. 12. 2.

* Mat. 6. 33.
1 Tim. 4. 8.
Hos. 2. 21.
22. Hag. 2. 19.

* Hag. 2. 19.
ch. 1. 4. ver.
2—11. Is. 60.
10. & 61. 7.
Zech. 10. 6.

* Lev. 26. 5.
Deut. 6. 11.
& 8. 10. Is.
62: 9. 1 Cor.
10. 31. 1 Tim.
4. 4, 5.

* Ver. 20, 21.
Ps. 72. 18.

* Ver. 27. Rom.
5. 5. Ps. 25.
1, 2. & 69. 6.

* Ch. 3. 17.
Lev. 26. 11,
12. Ezek. 37.
26.

* Is. 45. 5, 21,
22. Ezek. 28.
26. Is. 52. 6.

* Is. 32. 15. &
44. 3. Zech.
12. 10. Ezek.
39. 29. & 36.
27. Jer. 31.
34. John 7. 39.

Acts 2. 4, 16,
17. & 10. 44.
& 11. 17.

* Exod. 15. 20.
Judg. 4. 4.
2 Kin. 22. 4.
Acts 21. 9.

* Col. 3. 11.
James 2. 5.
Gal. 3. 28.

* Acts 2. 19, 20.
ch. 3. 15. Mal.
3. 2, 3, 5. &
4. 5. Mat. 24.
29. Luke 21.
11, 25, 26.
with Is. 34. 4.
& 13. 10. Rev.
6. 12—17.
Zeph. 1. 14—
18.

* Rom. 10. 12,
13. & 11. 5.
John 6. 37.
Is. 11. 9, 10.
Mat. 9. 13.
Rev. 22. 17.

* Obad. 17. Rom. 11. 26. & 9. 27. ch. 3. 1. Ps. 14. 7.

11. Jer. 31. 7. Mic. 4. 7. & 5. 3, 7. Amos 9. 9. Ezek. 20. 34, 40. & 28. 35. Rom. 11. 5. & 9. 27.

come up, because the hath done great things.

21 ¶ Fear not, O land, be glad and rejoice; for the LORD will do great things.

22 Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the canker worm, and the caterpillar, and the palmer worm; my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.

28 ¶ And it shall come to pass afterward, that I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

1 Acts 2. 40, 47. 1 Thes. 2. 16. Is. 11.

11. Jer. 31. 7. Mic. 4. 7. & 5. 3, 7. Amos 9. 9. Ezek. 20. 34, 40. & 28. 35. Rom. 11. 5. & 9. 27.

CHAP. III.

Contains predictions (1) Of God's reckoning with his enemies—the Philistines, Phœnicians, Assyrians, Chaldeans, Syro-grecians, Romans, Antichristians, and Turks—for the injuries done to his Jewish or Christian people, and his returning them on their own head; 1—8. (2) Of his judging all nations when ripened in guilt, publicly confounding impenitent sinners and comforting his people; 9—17. (3) Of the provision which he has made for

REFLECTIONS UPON CHAP. II.—It is very needful that ministers should warn sinners of the fatal consequences of their conduct. But the rareness of tremendous judgments wonderfully discovers the infinite patience and mercy of God. How dangerous is it to rebel against JEHOVAH, who by a nod can muster even an army of insects able to ruin the mightiest nations on earth! No one can either withstand, support under, or flee from his incensed wrath. And but little comfort can the luminaries of heaven afford us when their Maker frowns.—Extraordinary judgments call to extraordinary fasting and prayer; and all private joys ought to give place to public sorrows for sin or its fruits. In all solemn worship ministers ought to lead the way; and every penitent should be careful to perform whatever may prevent the reproach of Christ and his church, and promote the plentiful and purer enjoyment of his ordinances, as a principal benefit. But no fasting can avail us, unless the heart be broken and melted by God's kindness, and turned to him. Mercy is all we need ask; and his glory, as interested in our salvation, is a sufficient plea. He will certainly hear when

their refreshment, safety, and purification, when their enemies shall be ruined; 16—21.

Before Christ
cir. 790,
or 729.

FOR, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and, if ye recompense me, swiftly and speedily will I return your recompence upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:

6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken it.

9 Proclaim ye this among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near, let them come up:

10 Beat your plough shares into swords, and your pruning hooks into spears: let the weak say, I am strong.

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow, for their wickedness is great.

14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.

1 Rev. 14. 15—20. Mat. 13. 38—41. Jer. 51. 5, 33. Hos. 6. 11. Is. 63. 3.

2 Chr. 20. 24. Ezek. xxxviii. xxxix. Zeph. 3. 8. Rev. 16. 14, 16. Ps. 110. 5, 6. Zeph. 1. 14—18. Rev. 6. 17. & 11. 18.

+ Or tread.

* Ps. 37. 13. Is. 63. 4.

his people cry: and he can easily remove our plagues, renew our comforts, and give us an heart to give him the glory of his work. An abundance of outward comforts are a great mercy, when by them our hearts are enlarged in love and thankfulness to God the bestower. And especially when together with them our spiritual knowledge and faith are increased. By the most gracious, almighty, and awful exertions of power, is Jesus' kingdom erected in the world or in the hearts of men. And thrice happy are they, in the worst of times, who are interested in his everlasting salvation. Rejoice then, ye Gentiles, that, by the Holy Ghost sent down from heaven, ye are admitted members of his gospel church; and that, though clouds and darkness be round about him in the destruction of Jews, Heathens, and Antichristians, yet mercy and truth go before his face!

CHAP. III. Ver. 2, 8—16. Chiefly relate to the destruction of the Antichristians and Turks at the beginning of the millennium, in which the ju

Before Christ
cir. 720.

Ch. 2. 10, 20,
31. Is. 13. 10.
Zeph. 1. 14.
15. Luke 21.
25, 26. Rev. 6.
12, 13.

Jer. 25. 30.
Amos 1. 2. &
3. 8. ch. 2. 11.
Ezek. 33. 19.
Hag. 2. 6, 22.
ch. 2. 10.
Nah. 1. 2—6.
Heb. 12. 26.

Heb. place of
repair, or
harbour. Is.
33. 16, 21. &
51. 6, 16.

Zech. 10. 6,
12. & 12. 5—
8. Mic. 4. 12,
13. Is. 41. 15,
16

See ch. 2. 27.
Rev. 21. 3.
Mal. 3. 17, 18.

Is. 4. 3. & 35. 8, 9. & 52. 1. 11. & 60. 21. & 61. 10, 11. Jer. 31. 23. Ezek. 43. 12. Obad. 17.
Zeph. 3. 13. Zech. 8. 3. & 14. 20, 21. Rev. 21. 27. Is. 52. 1. Heb. holiness. Ps. 80.
11. Amos 9. 13, 14. Is. 5. 1.

judgment of God will be fearfully manifested. The valley of Jehoshaphat denotes the place where the Lord will destroy them, as he did the enemies of Jehoshaphat in the valley of Berachah, 2 Chr. xx. 1—26.; and may be the same as Armageddon, Rev. xiv. 14, 16.; or Hamon-gog, Ezek. xxxix. 4—11.; or the valley before Jerusalem, Zech. xiv. 4. The words import that there will be a general combination against God's people, abundantly furnished with weapons of war: but God, by the instruments of his wrath, will suddenly cut them off, trample them under his feet, ruin all ranks, and deprive them of all their comforts. 16—18. Amidst the terrible commotions, attending the fall of Antichrist and Mahometism, the Lord will remarkably comfort, protect, and strengthen, his people, particularly the newly converted Jews; and their church and nation shall be singularly holy; neither polluted by unclean persons nor doctrines, nor molested by enemies. And great shall be the abundance of ordinances, spiritual blessings, and gracious influences suited to both strong and weak believers. Yea, by means of the preached gospel, the most barren places

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I am the LORD your God, dwelling in Zion my holy mountain: then shall Jerusalem be holy; and there shall no strangers pass through her any more.

18 ¶ And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with

milk, and all the rivers of Judah shall flow with waters; and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood that I have not cleansed; for the LORD dwelleth in Zion.

Before Christ
cir. 720.

Is. 30. 25. &
35. 6. & 41.
17, 18.

Heb. go.

Ps. 46. 4. Is.
44. 3. Zech.
13. 1. & 14. 8.
Ezek. 47. 1—
12. Lev. 22. 1,
2, 17. Mat. 28.
19. Mark 16.
15. John 15. 7.

Num. 25. 1.

Mic. 6. 5.

Is. 11. 15. &
19. 1. Ezek.
29. 15. & 30.
7. Zech. 10.
11.

Is. 34. 5, 15.
Jer. 49. 13, 17.
Ezek. 25. 12
—14. Amos 1.
11, 12. Obad.
10.

Jer. 51. 35. 2 Thes. 1. 6. Deut. 32. 35, 41—43. Ver. 17. Jer. 30. 18. Amos 9. 15. Is. 30. 19. & 35. 10. & 60. 21. Ps. 125. 1, 2. Prov. 10. 25. Ezek. 39. 25—29. Or abide.
Zech. 13. 1. Is. 4. 4. Ezek. 36. 25, 29. Rev. 1. 5. 1 John 1. 7. Or even the LORD that dwelleth in Zion. Ver. 17. Ezek. 34. 30. & 37. 26—28. & 48. 35. Rev. 21. 3. Ps. 132. 14. Is. 60. 19, 20.

shall become fruitful in saints and good works. 19—21. And, while the Egyptians, Edomites, and other inveterate enemies of the church, shall be destroyed, the Jews and people of God shall enjoy undisturbed repose; for he, who dwells among them and in them, will pardon their guilt, and deliver them from the power and filth of their sins.

REFLECTIONS UPON CHAP. III.—The most kind and obliging often find others unkind and unneighbourly. And no sweetness of temper or conduct can soften the enmity of the wicked. But dreadful is their danger who injure the people of God; for without fail, and in great fury, especially at the last day, will God reckon with them! But when wicked men are cast down his people shall be lifted up in comfort, holiness, and safety.—How delightful shall this world be when all the corners of it shall be filled with the knowledge, glory, and grace, of the Lord! And still more happy the eternal state, in which God and the Lamb shall be ALL and IN ALL!

THE PROPHECY OF

AMOS

Amos was a native of Judea; chap. i. and vii. 14: and began to prophesy along with Hosea, about 800 years before Christ. After denouncing ruin to the neighbouring heathens, who had been bitter enemies to the Hebrews, he calls the Israelites, and sometimes the Jews, to account for their idolatry, ingratitude, violence, treachery, oppression, incorrigibleness, uncleanness, contempt of the sabbath, worldliness; &c. i—viii: and concludes, predicting the establishment of the gospel church in the apostolic and millennial periods.

Before Christ
cir. 800.

CHAP. I.

Contains (1) The title and general scope of the book, i. e. to denounce God's judgments; 1, 2. (2) God's particular controversy with the Syrians on the north; 3—5: the Philistines on the south-west; 6—8: the Tyrians on the north-west; 9, 10: the Edomites on the south; 11, 12: the Ammonites on the east; 13—15: for their great wickedness, especially their injuries to his people. [See Introduction, chap. iv. sect. i—x.]

Is. 1. 1. Jer.
1. 1. Ezek. 1.
1. Hos. 1. 1.
Jon. 1. 1.
Mic. 1. 1.
Zeph. 1. 1.
Hag. 1. 1.
Zech. 1. 1.
Mal. 1. 1.
2 Pet. 1. 21.
2 Tim. 3. 16.

Ch. 7. 14.
Ps. 72. 70, 71.
Mat. 4. 18.
1 Cor. 4. 27.

2 Sam. 14. 2.
Jer. 6. 1.
2 Chr. 11. 6.
& 20. 20.

Hos. 1. 1. 2 Kin. 14. 20. & 15. 1. ch. 7. 9, 10. Zech. 14. 5. Jer. 25. 30. Joel 3. 16. & 2. 11. ch. 3. 7, 8. 2 Tim. 3. 16. 2 Pet. 1. 21.

THE words of Amos, who was among the herdmen of Tekoah, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash, king of Israel, two years before the earthquake.

2 And he said, The LORD will roar from Zion, and utter his voice from Je-

rusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

3 ¶ Thus saith the LORD, For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron:

4 But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the bar of Damascus, and cut off the inhabitants from the plain of Aven, and him that holdeth

Before Christ
cir. 800.

Ch. 4. 7, 8.
Joel 1. 18—
20. Is. 33. 9.

Several. Job
5. 19. Prov. 6.
16. Eccl. 11.
2. Mic. 5. 5.
Ps. 62. 11.
Job 33. 29.
ver. 6, 9, 11.
13.

Or ye, for four.

Is. 8. 4. & 17.
1. Jer. 49. 23.
Zech. 9. 1.

Or convert it, or let it be quiet; and so ver. 6, 9, 11, 13.

Is. 41. 15.
Jer. 51. 33.
2 Kin. 10. 32,
33. & 13. 3—7.

Deut. 32. 41, 43. Rom. 12. 19. Hab. 2. 9, 12. Is. 45. 7. Ps. 75. 7, 8. ch. 3. 6. 12, 14. ch. 2. 25. Ps. 78. 63. Ezek. 30. 8. Jer. 49. 27. Is. 8. 4. Jer. 49. 23. Zech. 9. 1. Or Bikath-aven.

EXPLANATORY NOTES. CHAP. I. Ver. 2. The avenging judgments of that God, who dwells in his temple on Mount Zion, shall, in a terrible manner, lay waste all the countries around, however fertile and populous. 3, 6, 9, 11, 13. Three, four, or seven, transgressions denote that they have filled up the measure of their iniquities. 4, 7, 10, 12, 14. Fire denotes

furious enemies and destructive judgments. 3—5. Because the Syrians, whose capital is Damascus, have, to all their other wickedness, added the terrible oppression and murder of the Hebrews on the east of Jordan, I will cause the Assyrians to destroy their cities and forts, murder their people and princes

Before Christ
cir. 800.

Or Beth-eden.

Ch. 9. 7.
2 Kin. 16. 9.
Is. 17. 1-3.
Jer. 49. 23-27.

Ver. 8. Is. 14.
29-31. Jer.
47. 1-7. &
25. 20. Ezek.
25. 16, 17.
Zeph. 2. 4.

Or carried
them away
with an en-
tire captivity.
2 Chr. 21. 16,
17. & 28. 18.
Joel 3. 6.

2 Chr. 26. 6.
2 Kin. 18. 8.
Jer. 4. 7, 5.
Ezek. 25. 17.
Deut. 32. 41-43.

2 Kin. 18. 8.
Is. 20. 1. Jer.
25. 20. & 47.
1-7. Ezek.
25. 15-17.
Zeph. 1. 4.
Zech. 9. 5, 6.

Ps. 81. 14.
Is. 1. 25.
Zech. 13. 7.

Ch. 9. 7. Jer.
47. 4. Ezek.
25. 16.

Ver. 6. 11.
Joel 3. 4-6.

Heb. the cove-
nant of bre-
thren. 2 Sam.
5. 11. 1 Kin.
5. 1. & 9. 11-13.

Is. xxiii. Jer.
25. 22. & 47.
4. Ezek. xxvi.
-xxviii. Joel
3. 4-8. Zech.
9. 1-5.

Ps. 83. 6, 7.
& 137. 7. Gen.
27. 40. Deut.
23. 7. Ezek.
25. 8, 12. &
35. 5-15.
Obad. 10-14.

Heb. corrupt-
ed his com-
passion.

Is. 21. 11. &
34. 5-15. &
63. 1. Jer. 25.
9, 16, 21. &
49. 7-22.
Lam. 4. 21.
22. Ps. 137. 7.
Ezek. 25. 8,
12-14. Joel
3. 19. Obad.
1-21. Mal. 1.
8, 4. Ezek.
xxxv.

Jer. 49. 1.
Zeph. 2. 8.
Ezek. 25. 3, 6.
Hos. 13. 16.

Heb. divided
the mountains.

Is. 5. 8.
1 Tim. 6. 10.
Eccl. 1. 8.

Ps. 83. 6, 9-17.
Jer. 25. 9, 16, 21. & 49.
2-5. Ezek.
25. 4-7.
Zeph. 2. 8-10.

1 Sam. 12. 25.
Job 21. 18.
Jer. 49. 3.

the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

6 ¶ Thus saith the LORD, For three transgressions of Gaza, and for four, I will not turn away the punishment thereof: because they carried away captive the whole captivity, to deliver them up to Edom:

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron; and the remnant of the Philistines shall perish, saith the Lord God.

9 ¶ Thus saith the LORD, For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof: because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD, For three transgressions of Edom, and for four, I will not turn away the punishment thereof: because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 ¶ Thus saith the LORD, For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof: because they have ripped up the women with child of Gilead, that they might enlarge their border:

14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And their king shall go into captivity, he and his princes together, saith the LORD.

CHAP. II.

Denounces destructive judgments (1) Against the Moabites for their barbarity; 1-3. (2) Against the Jews for their contempt of God's revealed laws, and their idolatry; 4, 5. (3) Against the Israelites for their injustice, oppression, whoredom, and use of ill-gotten goods in their worship; 6-8: all ungratefully committed, notwithstanding great favours, spiritual advantages, and means of grace received from God; 9-12: and which highly provoked him, and would infallibly ruin themselves; 13-16.

¶ Thus saith the LORD, For three transgressions of Moab, and for four, I will not turn away the punishment

and carry the poor remains captives to Media. 6-8. Because the Philistines have completed their wickedness, by apprehending the Hebrews in their distress, and giving them up to the cruel Edomites, I will, by the Assyrians, Chaldeans, Maccabees, and others utterly destroy their cities, rulers, and people. 9-15. For their treachery and cruelty, the Edomites and Ammonites shall be served in like manner.

REFLECTIONS UPON CHAP. I.—No person need be ashamed of a mean, if honest, original. God can qualify the meanest for the most honourable work. But dreadful is the case of the mightiest nations when the measure of their iniquities is filled up, and the hour of God's judgment is come. Nothing more hastens their destruction than their oppression or murder of the saints, or implacable enmity against near relations. Walls, palaces, cities, or armies, are alto-

thereof: because he burned the bones of the king of Edom into lime:

2 But I will send a fire upon Moab, and it shall devour the palaces of Kerioth: and Moab shall die with tumult, with shouting, and with the sound of the trumpet:

3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ¶ Thus saith the LORD, For three transgressions of Judah, and for four, I will not turn away the punishment thereof: because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD, For three transgressions of Israel, and for four, I will not turn away the punishment thereof: because they sold the righteous for silver, and the poor for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name:

8 And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god.

9 ¶ Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks, yet I destroyed his fruit from above, and his roots from beneath.

10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites wine to drink, and commanded the prophets, saying, Prophecy not.

13 Behold, I am pressed under you, as a cart is pressed that is full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself.

15 Neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself; neither shall he that rideth the horse deliver himself.

gether ineffectual to withstand the power of God's wrath. And they who spitefully, covetously, and cruelly, thought to drive out others, are often themselves driven out from their dwellings

CHAP. II. Ver. 6-8. The most insignificant bribes can carry a cause against the most righteous of the poor. They greedily pant after the small substance which the poor or the meek possess, and insolently trample upon and plunder them. Fathers and sons incestuously commit whoredom with the same woman, to the great dishonour of my name, which they profess. Contrary to law, they detain the pledges of the poor, and use them as carpets, whereon to prostrate themselves, or to feast or sleep in, before their idolatrous altars; and their drink-offerings are purchased by the fines of those whom they had unjustly condemned.

Before Christ
cir. 800.

Ch. 1. 4, 6,
10, 12, 14.
Deut. 32. 22.
Ps. 83. 7-17.
Is. xv. xvi. &
25. 10. Jer.
xlviii. Ezek.
25. 8-11.
Zeph. 2. 8-10.
Is. 11. 14.

Jer. 48. 15.
Is. 9. 5.

Num. 24. 17.
2 Kin. 1. 1.
Jer. 48. 7, 11.

Deut. 31. 16,
17. & 32. 15-27.
Lev. xxvi. Deut. xxviii.

Exod. xx-xxii. Lev. i-xxvii. Num. v. vi. xv. xlviii. xix. xxviii. xxix. Deut. iv-xxvii.

Hos. 7. 3, 13. & 11. 12. & 10. 13. & 2. 4. Hab. 2. 18. Is. 28. 15. Jer. 16. 19, 20. Rom. 1. 25. Rev. 22. 15. & 21. 8.

Judg. 2. 11-17. & 10. 6.

Deut. 32. 22-27. Jer. 25. 9. & 21. 10. & 52. 13.

Ch. 8. 6. & 5. 11, 12. with 2 Chr. 19. 7.

Ch. 4. 1. & 5. 11, 12. Mic. 2. 2. & 3. 1-3. & 7. 3. Zeph. 3. 3. 1 Kin. 21. 4.

1 Cor. 5. 1.

Ezek. 22. 11.

Lev. 18. 15.

Or young woman.

2 Sam. 12. 14.

Rom. 2. 24.

Jam. 2. 7.

Exod. 22. 26.

Ezek. 18. 7.

1 Cor. 10. 21.

& 8. 10. Is.

57. 7. Ezek.

23. 41.

Or such as have fined, or mulcted.

Num. 21. 24.

Deut. 2. 32.

Josh. 24. 8.

with Gen. 15.

19-21. Exod.

3. 8. & 23. 25.

& 34. 11.

Num. 13. 28.

32, 33. Ps. 33.

16. Deut. 3.

11.

Job 18. 16. Is.

5. 24. Mal. 4. 1.

Exod. 12. 51.

Mic. 6. 4.

Jer. 32. 20, 21.

& 2. 6.

Deut. 2. 7. &

8. 2-4. Neh.

9. 12-21.

Is. 63. 13.

Ps. 147. 19.

20. 2 Chr. 36.

15. 2 Kin. 17.

13. 1 Sam. 3.

20. & 19. 20.

2 Kin. 2. 2, 3.

5. & 6. 1.

Num. 6. 2, 5.

Judg. 13. 5.

Lam. 4. 7.

Num. 6. 3.

Judg. 13. 7.

Ch. 7. 12, 13.

Is. 30. 10.

Jer. 11. 21.

Mic. 2. 6.

Is. 43. 24.

Ezek. 6. 9. &

16. 43. Mal. 2.

17. Is. 1. 7.

Or I will press your place, as a cart full of sheaves, presseth.

Ch. 9. 1-4.

Is. 30. 16. Ps.

76. 5. Eccl. 9.

11. Ps. 33. 16,

17.

Heb. his soul, or life.

Before Christ
cir. 800.

Is. 13. 8. &
15. 4. Jer. 47.
3. & 48. 41.

Heb. strong
of his heart.
Judg. 4. 17.
Mic. 1. 8.
Is. 20. 2.

16 And ^{he that is} *courageous among the mighty shall flee away ^{naked} in that day, saith the LORD.

CHAP. III.

(1) Warns the stupidified Israelites that their peculiar relation to God ensured their punishment; that they could expect no fellowship with him without reconciliation and repentance; that the denunciations of judgment, which they had heard, were his infallible messages; 1—8. (2) Summonses their heathen neighbours and themselves to take notice that, for their riots, their oppression, and dishonesty, their country should be invaded by the Assyrians, their altars and houses destroyed, and themselves murdered or made captives; 9—15.

HEAR ^{this word that the LORD} hath spoken against you, O children of Israel, against the whole ^{family} which I brought up from the land of Egypt, saying,

2 ^{You only have I known of all the families of the earth; therefore I will} *punish you for all your iniquities.

3 Can ^{two} walk together, except they be agreed?

4 ^{Will a lion roar in the forest when he hath no prey? will a young lion cry out of his den if he have taken nothing?}

5 ^{Can a bird fall in a snare upon the earth where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all?}

6 Shall a ^{trumpet} be blown in the city, ^{and the people} †not be afraid? shall there be ^{evil} in a city, †and the LORD hath not done ^{it}?

7 Surely the Lord God will do nothing, but he ^{revealeth} his secret unto his servants the prophets.

8 ^{The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?}

9 ¶ ^{Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the} *oppressed in the midst thereof.

10 For ^{they know not to do right,} saith the LORD, who ^{store up violence and} †robbery in their palaces.

11 Therefore thus saith the Lord God, ^{An adversary there shall be even round about the land; and he shall bring down thy} ^{strength} from thee, and thy palaces shall be spoiled.

† Or spoil. Is. 7. 17—20. & 10. 28. 46. 1 Kin. 17. 1, 8, 9. 2 Kin. 6. 24. Rev. 2. 21. & 9. 20, 21. Is. 1. 5. Jer. 5. 3. ver. 8—11.

REFLECTIONS UPON CHAP. II.—Alas, how horrid are the barbarities of war! But, if sinners perish who sinned without law, apostates from God, and rebels against his revealed laws, may expect double vengeance! Nothing is too horrid for hardened professors. If once men violate their consciences for any advantage, they will soon do it for a very trifling one. And no injury in God's reckoning is more abominable than what is done to the meek, who will not, or to the poor, who cannot, resent it. Great is the kindness of God in what he has done for us, and in raising up ministers and patterns of holiness in our families. But, alas, how apt are men to forget mercies received, and to seduce ministers and saints into scandal! The consciences of sinners testify that it is not for want, but through the abuse of the means of grace they are so wicked! And the obstinacy of professors in many and highly aggravated crimes is infinitely provoking to God, and infallibly ruinous to themselves.

CHAP. III. Ver. 2, 3. You only have I chosen to be, and used as, my peculiar people; and therefore your punishment shall be exemplary, because ye have sinned against clearer light and higher obligations than others: nor need you expect that I will behave towards you as a friend and benefactor while you continue acting in direct contradiction to my nature and laws. 4—8. God would not issue forth such terrible denunciations of judgment unless he had you in view, as being by your sins the proper objects thereof, and intended to punish you. Not by chance, but by his special providence, these judgments are inflicted; nor shall they be either prevented or removed, but upon your repentance. These warnings ought to awaken you out of your stupidity, since no punishments can be inflicted but by the will and power of God: and, since he manifests his purposes to his prophets, they must faithfully declare his messages, that sinners may fear and repent. 11, 12. The Assyrians shall invade you on every side, murder your valiant men, take your strong cities, and plunder your wealth: ye shall be butchered, or driven into captivity, like sheep; and very

Before Christ
cir. 800.

1 Sam. 17. 34—37.

Heb. deliver-
eth.

1 Kin. 20. 30.
& 22. 25.
2 Kin. 15. 29.
& 17. 6. & 16.
9. Is. 7. 16. &
8. 4. Mic. 1. 6

Or, on the
bed's feet.

Jer. 1. 17.
Ezek. 2. 7. &
3. 17.

Or punish
Israel for.

Ch. 9. 1. Hos.
10. 5, 6, 8.
Mic. 1. 7.

12 Thus saith the LORD, ^{As the} shepherd †taketh out of the mouth of the lion two legs, or a piece of an ear; ^{so shall the children of Israel be taken} out that dwell in Samaria in the corner of a bed, and †in Damascus in a couch.

13 ^{Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts,}

14 That in the day that I shall ^{visit} the transgressions of Israel upon him ^I will also visit the altars of Beth-el; and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite ^{the winter house} with the summer house; and ^{the houses} of ivory shall perish, and the great houses shall have an end, saith the LORD.

CHAP. IV.

Here (1) The powerful Israelites, for their oppression of the poor, are condemned to destruction and captivity by the Assyrians; 1—3: and idolaters abandoned to their idolatry; 4, 5. (2) Notwithstanding their incorrigibility under former judgments, of famine, drought, blasting, pestilence, and fire from heaven, the people in general are called to humble themselves before him, in the view of terrible judgments or the approaching Messiah, as they cannot withstand his almighty power; 6—13.

HEAR this word, ye ^{kine of Ba-}shan, that ^{are} in the ^{mountain of} Samaria, which ^{oppress} the poor, which crush the needy, which ^{say} to their masters, Bring, and let us drink.

2 The Lord God ^{hath sworn} by his holiness, that, lo, the days shall come upon you that he ^{will take you away} with hooks, and your posterity with fish hooks.

3 And ye shall go out ^{at the breaches,} every cow ^{at that which is} before her, and ^{ye shall cast them} into the palace, saith the LORD.

5 ¶ ^{Come to Beth-el and transgress, at Gilgal multiply transgression; and} ^{bring your sacrifices every morning, and} your tithes after ^{three} years:

5 And ^{offer a sacrifice of thanksgiving} ^{with} leaven, and ^{proclaim and} publish the free-offerings; for ^{this liketh} you, O ye children of Israel, saith the Lord God.

6 ¶ And I also have given you ^{clean-}ness of teeth in all your cities, and want of bread in all your places; ^{yet have}

Hos. 4. 16. &
10. 11. Ps. 22.
12. & 68. 30.
ch. 6. 3, 4.
with Ezek. 39
18. Num. 32.
4. Deut. 32.
14.

Ch. 6. 1.
1 Kin. 16. 24.

Ch. 3. 9, 10.
& 2. 6, 7. & 5.
11. Mic. 3. 2.
3. Ps. 12. 5.

Joel 3. 3. ch.
2. 6.

Ch. 6. 8. & 8.
7. Jer. 51. 14.
Ps. 89. 25.

Jer. 16. 16.
Hab. 1. 15.
2 Kin. 15. 29.
& 17. 6. Is. 9.
12. & 8. 4.

Deut. 28. 66.
Ezek. 12. 5.
12. 2 Kin. 25.
4.

Or ye shall
cast away the
things of the
palace. 2 Kin.
7. 7, 15.

Ezek. 11. 9.
Mat. 23. 32.
Ezek. 20. 39.
Hos. 4. 15. &
9. 15. & 12.
11. with ch. 5.
5.

Exod. 29. 38.
39. Num. 28.
4. Deut. 14.
28. & 26. 12.

Heb. the years
of day. Deut.
14. 28. & 26.
12.

Heb. offer by
burning.

Lev. 7. 12, 13. & 23. 17. & 2. 4. & c. Mat. 6. 2. Deut. 12. 6, 7. Lev. 22. 18, 21. Heb. so ye love. Ps. 81. 11. Prov. 9. 17. Mic. 6. 6, 7. Rev. 17. 2, 3. Lev. 26. 26. Deut. 28. 46. 1 Kin. 17. 1, 8, 9. 2 Kin. 6. 24. Rev. 2. 21. & 9. 20, 21. Is. 1. 5. Jer. 5. 3. ver. 8—11.

few, even of those who hide themselves under beds, or in secret holes, shall escape.

REFLECTIONS UPON CHAP. III.—How dignified is the church of God! But just and severe are her corrections when her privileges are abused. Obstinacy in sin effectually separates us from a favourable God. And terrible, but certain, preludes of wrath to impenitent sinners are the threatenings of his word and providence. His terrors are not phantoms, raised to frighten the weak, ignorant, or superstitious, but awful realities, which will come to pass. And transgressions most surely ensnare men in nets of guilt and misery, from which only God's almighty grace, bringing them to repentance, can deliver them. In all our troubles the hand of God must be acknowledged. He never strikes into ruin, till, having warned in vain, sinners prove incorrigible; and then his warnings but aggravate their condemnation. Manifest is his justice in their destruction, who have outrageously sinned in opposition to multiplied means of grace, and who have accustomed themselves to wickedness till they consent to or approve it. If we provoke him with our offences, he will oppress us with his vengeance; and nothing will be able to prevent our ruin, unless we repent. Yea, the things which we had idolized, or had abused to iniquity, shall be ruined along with us.

CHAP. IV. Ver. 1—3. Hear, ye wealthy and potent rulers of Israel, dwelling in Samaria, the capital, who oppress the poor, and sell them for slaves, or determine the cause against them that ye may feast on the price; therefore God hath irrevocably determined that the Assyrians shall murder and carry you into captivity, like so many small fish; and the walls of your city being broken down, part of you shall flee to the mountains, or shut up yourselves in the palace, but all to no purpose. The fugitives shall be pursued, and the high fortress laid low. 4, 5. And, since you are so addicted to your idolatrous worship at

Before Christ
cir. 795.

ye not returned unto me, saith the LORD.

7 And also 'I have withholden the rain from you when *there were* yet three months to the harvest: and 'I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 'So two or three cities wandered unto one city, to drink water; 'but they were not satisfied: 'yet have ye not returned unto me, saith the LORD.

9 'I have smitten you with blasting and mildew: †when your gardens, and your vineyards, and your fig trees, and your olive trees, increased, 'the palmer worm devoured *them*: yet have ye not returned unto me, saith the LORD.

10 'I have sent among you the pestilence †after the manner of Egypt: 'your young men have I slain with the sword, 'and have taken away your horses; and 'I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, as God overthrew 'Sodom and Gomorrah; and ye were 'as a fire-brand plucked out of the burning: 'yet have ye not returned unto me, saith the LORD.

12 Therefore 'thus will I do unto thee, O Israel; *and*, because I will do this unto thee, 'prepare to meet thy God, O Israel.

13 For, lo, 'he that formeth the mountains, and createth the ‖wind, and 'declareth unto man what is his thought, that maketh the morning 'darkness, and 'treadeth upon the high places of the earth, the LORD the 'God of hosts is his name.

CHAP. V.

Directs (1) What preparation the Israelites should make for God's coming, viz. Seek him, and not idols; 4—8: seek and love what is good, and hate evil; 14, 15. (2) Why they must make this preparation. 1. Their present condition was very deplorable; 1—3. 2. Their sin had brought them into it; 7, 10—12. 3. In seeking and finding God, they would attain happiness; 8, 9, 14.

4. Neglect to seek him would provoke him to destroy them; 5, 6, 13, 16, 17. 5. Nothing but seeking him would preserve them; not their profane contempt of judgments; 18—20: nor their external devotions; 21—24: nor their long possession of church privileges, nor their sacred observances, mingled with heathenish idolatry; 25—27.

HEAR 'ye this word which I take up against you, *even* a 'lamentation, O house of Israel.

2 The 'virgin of Israel 'is fallen, 'she shall no more rise: she 'is forsaken upon her land, *there is none* to raise her up.

Beth-el and Gilgal, pursue it in all its branches, devoting that to idols which is due to me, till ye have ripened yourselves for the most fearful and inevitable destruction. 12, 13. Some have been destroyed by fire from heaven, or some terrible judgment; and you who remain were saved with great difficulty, and are still in danger.—Therefore, whether I bring on you some more terrible judgment, or introduce the promised Messiah, prepare for the event by faith and repentance.—In vain ye will dare to contemn or oppose me, who am the Almighty Creator, the omniscient beholder of hearts and every subtle contrivance; and able to turn the most flourishing prosperity into misery, and to tread down the proudest opposers.

REFLECTIONS UPON CHAP. IV.—God always in the end appears the patron of the injured. Great men often take infernal pleasure to render their inferiors miserable. And what they get by extortion is ordinarily expended on intemperance and luxury. But what is obtained by wickedness strangely perishes, and God turns men out of those rich enjoyments which they abuse to his dishonour, or renders them their plague, and nothing is more awful than his giving them up to their own hearts' lusts. In diversified forms, increasingly dreadful, God can punish and destroy his obstinate adversaries: and he can wonderfully distinguish men in his mercies or judgments. Whether therefore he add to his ven-

3 For thus saith the Lord God, 'The city that went out *by* a thousand shall leave an hundred, and that which went forth *by* an hundred shall leave ten, to the house of Israel.

4 ¶ 'For thus saith the LORD unto the house of Israel, 'Seek ye me, and ye shall live:

5 But 'seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for 'Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6 'Seek the LORD, and ye shall live, lest he break out like 'fire in the 'house of Joseph, and devour *it*, and *there be* 'none to quench *it* in Beth-el.

7 Ye who 'turn judgment to worm-wood, and leave off righteousness in the earth,

8 Seek him that maketh the 'seven stars and Orion, and 'turneth the shadow of death into the morning, and maketh the day dark with night: that 'calleth for the waters of the sea, and poureth them out upon the face of the earth; the LORD is his name;

9 That 'strengtheneth the †spoiled against the strong, so that the spoiled shall come against the fortress.

10 They 'hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your 'treading is upon the poor, and ye take from him 'burdens of wheat: 'ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted †pleasant vineyards, but ye shall not drink wine of them.

12 For 'I know your 'manifold transgressions and your mighty sins: 'they afflict the just, they 'take †a bribe, and 'they turn aside the poor 'in the gate from their right.

13 Therefore the prudent 'shall keep silence in that time; for it is an 'evil time.

14 'Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be 'with you, as ye have spoken.

15 'Hate the evil, and love the good, and 'establish judgment in the gate: 'it may be that the Lord God of hosts will be gracious unto the 'remnant of Joseph.

16 Therefore the LORD the God of

Ver. 10. Ruth 4. 1. Deut. 21. 19. & 16. 18. Prov. 22. 22. Hos. 4. 4, 17. Mat. 7. 6. Eph. 5. 15. Mic. 7. 6, 7. Mic. 2. 3. 2 Tim. 3. 1. Mat. 6. 33. & 7. 7, 13, 14. Mic. 6. 8. Deut. iv—xii. Ch. 3. 3. Mic. 3. 4. Is. 43. 2. & 41. 10, 13. Ps. 34. 14. & 97. 10. & 119. 104. & 15. 4. Rom. 12. 2, 9. & 7. 22. Ver. 10. Ps. 82. 2—4. 2 Chr. 19. 6, 7, 9. Joel 2. 14. Is. 55. 6, 7. Exod. 32. 20. 2 Kin. 19. 4. 2 Kin. 13. 3, 7. & 14. 26, 27. & 15. 19, 29.

geance, or sovereignly meet me in mercy, let me prepare for his coming, all awed by his greatness and his glory.

CHAP. V. Ver. 2, 3. The kingdom of Israel, once so flourishing, and never heretofore subdued by enemies, shall irrevocably fall into extreme misery, without any to help her. And scarcely a tenth part of the people shall remain to be carried captive. 4—6. Turn to me, by faith, repentance, and reformation, and ye shall be preserved from ruin and continue prosperous; or, at least, in the end be saved with an everlasting salvation;—lest the vengeance of God break forth among the descendants of Joseph, and other fellow tribes, as devouring fire, which none of your idols can quench. 7—9. Ye who pervert justice, to the great grief of the injured, and who neglect all regard to equity in your administrations and practice, turn to him, who, as governor of the heavenly influences, can give you rain; as the Disposer of day and night, can change your condition at his pleasure; as Ruler of the rain, can either comfort or ruin you; and who can enable the weak to encounter their mighty enemies, and besiege and take their strong holds. 12, 13. Biassed by bribes, your judges give sentence against the poor, be their cause ever so good and clear. And, since ye so incorrigibly abound in wickedness, that God's judgments must be executed upon you, wise and godly persons must forbear reproving you, and silently adore,

Before Christ
cir. 795.Lev. 26. 22.
Deut. 28. 62.
Is. 10. 22. &
1. 9.Or yet, there-
fore.Ver. 6, 14. Is.
55. 6, 7. Deut.
30. 8, 10, 15
—20. Jer. 29.
12, 13. Ps. 50.
15. Mat. 7. 7.Ch. 4. 4. & 8.
14. 2 Cor. 6.
16. Hos. 4. 15.
& 9. 15. & 10.
8, 15. & 12.
11. ch. 8. 12.
with Gen. 21.
33. & 22. 19.Ver. 26, 27.
& 7. 9. & 9.
8. Lev. 26. 30
—32. Hos.
10. 14, 15. &
13. 2. Mic. 1.
6, 7.Mat. 7. 7.
Jer. 29. 12.
13. Lam. 3.
25. Is. 55. 6, 7.
Ezek. 33. 11.
Ps. 50. 15. &
91. 15.Ch. 1. 4, 7.
10, 12, 14.
Deut. 32. 22.Israelites. Ch.
6. 6. Ezek.
37. 19.Hos. 8. 5, 6.
& 10. 5, 6, 14.
15. Mic. 1. 7.Ch. 6. 12.
Hos. 10. 4. Is.
10. 1. & 5. 7.
& 1. 23. &
59. 13, 14.
1 Sam. 8. 3.
Ps. 58. 1, 2.
ver. 11, 12.
Hab. 1. 2—4.Job 9. 9. &
38. 31.Ps. 74. 16. ch.
4. 13.Ch. 9. 6.
1 Kin. 18. 44.
Job 38. 34.2 Kin. 13. 17.
25. Jer. 37.
10. Heb. 11.
34.Heb. spoil.
Is. 29. 21.Prov. 9. 7, 8.
& 12. 1. & 13.
1. 1 Kin. 22.
8. Ps. 37. 12.
14. Mic. 3. 2.
Rev. 11. 10.Ch. 4. 1. Mic.
2. 2. & 3. 2, 3.
Is. 59. 13, 14.
& 5. 7, 8. &
1. 23.Or gifts. Jer.
40. 5. Ezek.
34. 4. 1 Sam.
8. 3. Is. 1. 23.Zeph. 1. 13.
Mic. 6. 15.
Deut. 28. 38.
39. Hag. 1. 6.Heb. vineyard
of desire.Ps. 50. 21.
Prov. 17. 15.Is. 47. 9.
Gen. 13. 13.
2 Kin. 17. 7—
17.Ver. 10. Is.
59. 15. 2 Chr.
36. 15, 16.
Mic. 3. 2.Is. 1. 23. Mic.
3. 11. & 7. 3.
ver. 11.Or a ransom.
Ver. 7, 11. Is.
1. 23. & 10. 2.Lam. 3. 33.
35. Mal. 3. 5.
ch. 2. 6.

Before Christ
cir. 795.

hosts, the LORD, saith thus; ¹Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 ²And in all vineyards shall be wailing; for I will pass through thee, saith the LORD.

18 Wo unto you that ³desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.

19 ⁴As if a man did flee from a lion and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

21 ⁵I hate, I despise your feast days, and I will not ⁶smell in your solemn assemblies.

22 Though ye offer me burnt-offerings and your meat-offerings, I will not accept them: neither will I regard the ⁷peace-offerings of your fat beasts.

23 Take thou away from me ⁸the noise of thy songs, for I will not hear the melody of thy viols.

24 But ⁹let judgment run down as waters, and righteousness as a mighty stream.

25 ¹⁰Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ¹¹ye have borne ¹²the tabernacle of your Moloch and Chiun your images, ¹³the star of your god, which ye made to yourselves.

27 ¹⁴Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name is the God of hosts.

CHAP. VI.

Represents (1) The sinners of Israel and Judah contemning God's threatenings and the judgments which were already begun, confiding in their privileges and power; 1—3, 13: and wallowing in carnal pleasures; 1, 3—6. (2) The God of Israel solemnly declaring what terrible captivity, divine detestation, miserable deaths, and universal desolation, hung over their heads; 7—14.

WO ¹⁵to them that ¹⁶are at ease in Zion, and trust in the ¹⁷mountain of Samaria, which are named ¹⁸chief of the nations, to whom the house of Israel came.

2 ¹⁹Pass ye unto ²⁰Calneh, and see; and from thence go ye to ²¹Hamath the great:

not murmur at, these judgments. 15—24. Let justice be always administered with a steady and free course, and without any interruption. 16, 17. Dreadful wailing and anguish shall abound every where, even in the vineyards, where they were wont to be merry, on account of the general havoc that my judgments shall make. 18, 19. Ye, who scornfully wish to see the day of the Lord, shall quickly feel it, full of misery and perplexity, without any comfort: and so numerous shall be the calamities thereof, that if ye escape one ye shall fall into another. 25—27. Copying after the idolatry of your fathers in the wilderness, ye have neglected my service, and, with no small toil and expense, have carried about your idols, which could not move themselves: therefore I will make the Assyrians to carry you captives into Media, far beyond both Damascus and Babylon.

REFLECTIONS UPON CHAP. V.—Sin has the most awful influence to reduce churches and nations. And often death or apostasy much diminishes church members. Yet nations and churches are ordinarily guilty of great and multiplied iniquities before God proceed to execute public judgments upon them. With great earnestness and expectation should we therefore seek after and wrestle with him while he may be found. And, if we live up to our prayers, we may expect our requests answered, and happiness in his presence. Great prudence, as well as grief, is necessary in times of singular wickedness and trouble. But it is presumptuous and dangerous to deride God's threatenings and judgments, for they will infallibly overtake the impenitent. How odious to him are hypocritical devotions! If we regard iniquity in our heart, and practise it in our life, no religious services will avail us. And they who obstinately refuse God's calls, shall at last be driven far enough from him in their wickedness.

then go down to ²²Gath of the Philistines: ²³be they better than these kingdoms? or their border greater than your border?

3 Ye that ²⁴put far away the evil day, and ²⁵cause the ²⁶seat of violence to come near;

4 ²⁷That lie upon beds of ivory, and ²⁸stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 ²⁹That ³⁰chant to the sound of the viol, and ³¹invent to themselves instruments of music, ³²like David;

6 That drink ³³wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the ³⁴affliction of Joseph.

7 ³⁵¶ Therefore now ³⁶shall they go captive with the first that go captive; and the banquet of them that stretched themselves shall be removed.

8 ³⁷The Lord God hath sworn by himself, saith the LORD the God of hosts, ³⁸I abhor the excellency of Jacob, and hate his palaces: ³⁹therefore will I deliver up the city with ⁴⁰fall that is therein.

9 And it shall come to pass, if there remain ⁴¹ten men in one house, that they shall ⁴²die.

10 And a man's uncle shall take him up, and he that ⁴³burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, ⁴⁴Is there yet any with thee? and he shall say, No. Then shall he say, ⁴⁵Hold thy tongue: for ⁴⁶we may not make mention of the name of the LORD.

11 For, behold, the LORD ⁴⁷commandeth, and he will smite the great house with ⁴⁸breaches, and the little house with ⁴⁹clefts.

12 ⁵⁰¶ Shall horses run upon the rock? will ⁵¹one plow there with oxen? for ⁵²ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye who rejoice ⁵³in a thing of nought, who say, Have we not ⁵⁴taken to us horns by our own strength?

14 But, behold, ⁵⁵I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you ⁵⁶from the entering in of Hamath unto the ⁵⁷river of the wilderness.

⁵⁸2 Kin. 13. 25. & 14. 13, 14, 25. Dan. 4. 30. ⁵⁹Is. 7. 17, 20. & 8. 4. & 10. 5, 6. & 5. 26—30. ⁶⁰2 Kin. 15. 29. & 17. 6—28. ⁶¹Num. 34. 4, 8. Ezek. 47. 17, 19. Gen. 15. 18. 1 Kin. 8. 65. Is. 27. 12. ⁶²Or valley.

Before Christ
cir. 795.

⁶³2 Chr. 26. 6. ⁶⁴1 Sam. 17. 4.

⁶⁵Is. 10. 9—11. & 36. 18, 19. & 37. 12. ⁶⁶Num. 24. 7.

⁶⁷Ezek. 12. 22, 27. ch. 5. 18. & 9. 10. Mat. 24. 48. Rev. 18. 7.

⁶⁸Ver. 12. Ps. 94. 20.

⁶⁹Or habitation.

⁷⁰Is. 22. 12—14. & 5. 12. Luke 16. 19. ver. 7. ch. 2. 8. & 3. 15. Rom. 13. 13, 14. James 5. 5.

⁷¹Or abound with superfluities.

⁷²Ezek. 2. 8. Is. 5. 12. ch. 5. 23.

⁷³Or quaver.

⁷⁴1 Chr. 23. 5.

⁷⁵Or in bowls of wine.

⁷⁶Heb. breach. Ch. 5. 6, 15. 2 Kin. 15. 19, 29. & 17. 3—6. Jer. 4. 6. & 30. 7. Rom. 12. 15. Gen. 37. 25, 28. Ch. 5. 27.

⁷⁷2 Kin. 25. 29. & 17. 6.

⁷⁸Jer. 51. 14. see ch. 4. 2. Heb. 6. 13, 17.

⁷⁹Zech. 11. 8. Nah. 2. 2. Ps. 78. 58, 59. & 48. 4. Ezek. 24. 21. Rom. 3. 1, 2. & 9. 4, 5.

⁸⁰Hos. 13. 10. Mic. 1. 6, 7, 9.

⁸¹Heb. the fulness thereof. 2 Kin. 13. 3, 7. Zech. 8. 23. Ch. 5. 19.

⁸²Ezek. 5. 12. 1 Sam. 31. 12. Jer. 34. 5. 2 Chr. 16. 14.

⁸³2 Kin. 6. 23. Ezek. 37. 11. Jer. 2. 25. with ch. 5. 13. Zeph. 1. 7.

⁸⁴Or they will not, or have not.

⁸⁵Ch. 3. 6, 7. Nah. 1. 14. ch. 3. 15. ver. 8.

⁸⁶Or dropping.

⁸⁷Is. 1. 5. & 48. 4. Jer. 5. 3. & 6. 28, 29. Zech. 7. 11, 12.

⁸⁸Ch. 5. 7, 11, 12. Hos. 10. 4. Is. 5. 7, 23. & 1. 23. & 59. 13—15. Hab. 1. 2—4. Mic. 2. 2. & 3. 2, 3. & 7. 3.

⁸⁹Prov. 23. 5. Ps. 33. 16, 17. & 39. 5. & 62. 9, 10.

CHAP. VI. Ver. 1. Wo to those wealthy Jews and Israelites who live in carnal security, as if Jerusalem and Samaria, their capital cities, could protect them from my judgments. 2. Behold, how those once-famed cities, Calneh in Chaldea, Hamath in Syria, and Gath in the country of the Philistines, lie in ruins, though they never sinned against such abundant favours as ye have done! 3—6. Ye keep the thoughts of approaching judgments out of your minds, or flatter yourselves that they never will come; and take all opportunities to commit injustice and oppression; and abandon yourselves to sloth, luxury, sensuality, carnal mirth, drunkenness, and pride; in no wise affected with the miseries inflicted on, or impending over, the ten tribes. 7—11. Therefore shall ye be quickly carried captive into Assyria, and miserably in want of necessary provision. With unrelenting detestation God will give up your palaces and cities to the ravaging enemies to be destroyed. And meanwhile the pestilence or famine shall cut off whole families, which their few surviving relations shall bury in astonishment, despairing of pity from God: and all ranks, great and small, shall be equally involved in the desolating calamity. 12—14. To no purpose do the prophets plead with you, hardened sinners, for your conversion and reformation. Ye have even rendered the civil administrations altogether unjust and oppressive. Ye rejoice in your idols, wealth, and power; and boast of your self-advancement, and your ability to defend yourselves: but, lo, as executioners of my just vengeance, the Assyrians, and afterwards the Chaldeans, shall ravage your whole country, and murder or take you captive, from one end of your land to the other.

Before Christ
cir. 790.

CHAP. VII.

Represents (1) God contending with the Israelites by lesser judgments, of vermin and drought,—removing these at the prayer of Amos; 1—6: and at last abandoning them, as incorrigible, to utter destruction; 7—9. (2) Amaziah, the idolatrous priest of Beth-el, accusing God's prophet to king Jeroboam, and advising and charging him to leave the country and return to Judea; 10—13. (3) Amos vindicating his office, and denouncing ruin to Amaziah, and his family and nation; 14—17.

790.

* Ver. 4, 7.
Jer. 1. 11—14.

* Ch. 4. 9. Joel
1. 4. & 2. 2—11. Is. 33. 4.
Nah. 3. 15, 37.

* Or green worms.

* Exod. 32. 11. & 34. 9. Num. 14. 17—19.
Jer. 14. 7, 20, 21. Dan. 9. 19.

* Or who of (or for) Jacob shall stand.
Is. 51. 19.

* 1 Sam. 14. 6. Deut. 32. 36. Gen. 22. 14. Ps. 12. 1.

* Gen. 6. 6. Lam. 3. 22. James 5. 18. Ps. 106. 45. Jon. 3. 10.

* Ch. 1. 4, 7. & 4. 7. with 2 Kin. 15. 19, 29.

* See ver. 2. Exod. 32. 11.

* See ver. 3. Ps. 102. 17. Jer. 14. 9. Josh. 7. 9. Deut. 32. 36. Ps. 135. 14.

* Deut. 4. 7, 8. Ps. 119. 138.

* 2 Kin. 21. 13. Is. 28. 17. & 34. 11. Ezek. 40. 3. Zech. 2. 1. Rev. 11. 1. & 21. 15. Lam. 2. 8. Jer. 1. 10. & 31. 28.

* Ch. 8. 2. & 5. 17. Nah. 1. 8, 9. Ezek. 7. 2—13.

* Ch. 3. 14. & 5. 5. & 8. 14. Lev. 26. 30, 31. with Gen. 26. 25. & 46. 1. & 35. 14, 15.

* 2 Kin. 15. 10.

* 1 Kin. 12. 31, 32. Jer. 20. 2, 3. with 2 Kin. 14. 23, 24.

* Ezra 4. 15. Neh. 6. 6. Jer. 26. 9, 10. Luke 23. 2. Acts 24. 5.

* Ver. 9. Ps. 56. 5.

* 1 Sam. 9. 9. Mat. 22. 16.

* Luke 13. 31. Mat. 8. 34. ch. 2. 12.

THUS hath the Lord God shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings.

2 And it came to pass, that, when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee; by whom shall Jacob arise? for he is small.

3 The Lord repented for this: It shall not be, saith the Lord.

4 ¶ Thus hath the Lord God shewed unto me: and, behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord God, cease, I beseech thee: by whom shall Jacob arise? for he is small.

6 The Lord repented for this: This also shall not be, saith the Lord God.

7 ¶ Thus he shewed me; and, behold, the Lord stood upon a wall made by a plumb line, with a plumb line in his hand.

8 And the Lord said unto me, Amos, what seest thou? And I said, A plumb line. Then said the Lord, Behold, I will set a plumb line in the midst of my people Israel: I will not again pass by them any more:

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

10 ¶ Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel; the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Beth-el: for it is the king's chapel, and it is the king's court.

14 ¶ Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit.

15 And the Lord took me as I followed the flock; and the Lord said unto me, Go, prophesy unto my people Israel.

16 ¶ Now therefore hear thou the word of the Lord: thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac.

17 Therefore thus saith the Lord, Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land; and Israel shall surely go into captivity forth of his land.

CHAP. VIII.

Turns the Israelites' laughter into mourning. (1) By a basket of summer fruits, seen in vision, is signified that the Israelites were ripened for the Assyrians to devour them, and would quickly be ruined; 1—3. (2) For their oppression of the poor, profanation of the sabbath, and injustice in traffic, is threatened their most ruinous and mournful destruction; 4—10. (3) For their idolatrous worship of their idols, in all the different parts of their country, is threatened an utter deprivation of all the oracles and ordinances of God; 11—14.

THUS hath the Lord God shewed unto me; and, behold, a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon my people of Israel: I will not again pass by them any more.

3 And the songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence.

4 ¶ Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

5 Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

6 That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

REFLECTIONS UPON CHAP. VII.—God executes diversified judgments upon obstinate sinners: and commonly directs his strokes in a gradual manner. Yet often the earnest supplications of God's ministers divert his vengeance for a time. And even the low and distressed case of nations and churches are a plea with his mercy. But at last utter, though just, destruction shall overtake the incorrigible revolvers from his law; and neither temples nor palaces can protect from ruin, but concur to render them more miserable. Furious persecution is the common reward of ministers' faithful warnings and fervent prayers from their wicked neighbours. And none are more ready to wrest their words and accuse and persecute them as traitors, than profane clergymen, as their fidelity and diligence are a standing reproach to themselves. They, who are prompted to all their religion by carnal hopes of provision or preferment, are apt to imagine every body as mean and selfish as themselves. But it is a great comfort, especially in evil times, for ministers to have had a clear call to their work. And if men, even the greatest, oppose them, God will attest their mission and messages in the fearful ruin of their enemies. And it is at our infinite hazard to attempt silencing even the weakest whom God hath commanded to speak.

CHAP. VIII. Ver. 4—6. By your oppression ye devour the substance of the poor, that they can scarcely preserve themselves in life; ye are weary of God's holy seasons, and desirous of their being over, that ye may return to your injustice, in making the measure wherewith you sell your corn too scanty, and causing

pride. And, if we be once abandoned to carnal security, the examples of God's judgments all around us will scarcely affect us. A round of dissipation and luxury effectually alienates the mind from God, and shuts out every serious consideration, and every degree of sympathy with afflicted churches and nations! Pitiful are the darling pleasures of those who are abandoned of God. But fearful is their case when his wrath begins to burn against them. No external relations, church privileges, or temples, can prevent his judgments. He abhors the form of godliness which is separated from its power. Dreadful is the situation, when luxurious dissipation is exchanged for sword, pestilence, famine, captivity, and hell!—when terrible calamities but plunge men into diabolical astonishment and infernal despair; when all are generally miserable, and none left to comfort another!—and when obstinate perverters of justice, and proud boasters, are divinely abandoned to a merciless foe!

CHAP. VII. Ver. 1—9. These things were represented to Amos in a vision. The vermin not only consumed the fruits of the ground, but were an emblem of the Assyrian ravagers. The terrible lightning or drought dried up their rivers, and destroyed part of the people, or figured out the devastations begun by Tiglath-pileser in Gilead and Galilee. The straight wall signified the Hebrew nation, formed and regulated by the most just laws; and the plumb line denoted that their conduct was discovered as not answerable to their laws, and therefore God would no longer forbear to punish them.

Before Christ
cir. 790.Himself. Ps.
68. 34. ch. 4.
2. & 6. 8.
Luke 2. 32.Hos. 8. 13. &
9. 9. with Is.
43. 25. Jer.
31. 34.Ps. 60. 2. Jer.
9. 12. Hos. 4.
1. 2. ver. 10.Ch. 9. 5. Is.
57. 20. & 8.
7. 8. Jer. 46.
8. Dan. 9. 26.Ch. 4. 13. &
5. 8. Is. 29.
10. & 59. 9.
10. Job 5. 14.
& 22. 11.
Mic. 3. 6.
1 Thea. 5. 2, 3.Ch. 5. 23. ver.
4. 5. Hos. 2.
11. with Deut.
12. 7. 12. &
17. 14. 15.
Mat. 26. 30.Is. 15. 2. 3.
Jer. 48. 37.
Ezek. 7. 18. &
27. 30. 31.Jer. 6. 26.
Zech. 12. 10.1 Sam. 3. 1.
& 28. 6. 15. &
2. 9. Ps. 74. 9.
Ezek. 7. 26.
ver. 5. Mic.
3. 6.Num. 34. 6.
7. 11. 12.
Ezek. 47. 15
—20.Ver. 11. Is.
5. 5. 6.Ps. 144. 12.
Jer. 48. 18.
Prov. 11. 23.
& 9. 13. & 7.
7. Hos. 2. 3.1 Kin. 12. 30.
& 14. 16. Mic.
1. 5. Hos. 4.
15. & 8. 5. 6.
& 10. 5. & 13.
2.Heb. way.
Hos. 10. 13.
Acts 19. 23. &
24. 14.Ch. 5. 5. with
2 Chr. 36. 16.
Prov. 29. 1.

7 The LORD hath sworn by ^m the excellency of Jacob, Surely ^a I will never forget any of their works.

8 Shall not the land ^a tremble for this, and every one mourn that dwelleth therein? and ^a it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord God, that ^a I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your ^a feasts into mourning, and all your songs into lamentation; and ^a I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it ^a as the mourning of an only son, and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but ^a of hearing the words of the LORD:

12 And they shall wander ^a from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the LORD, and ^a shall not find it.

13 In that day shall ^a the fair virgins and young men faint for thirst.

14 They that swear by ^a the sin of Samaria, and say, Thy god, O Dan, liveth; and, The ^b manner of ^c Beer-sheba liveth; even they shall fall and never rise up again.

CHAP. IX.

(1) Threatens unavoidable judgments, inflicted by an Almighty God; 1—6: richly deserved by most wicked and ungrateful Israelites; 7, 8: in which a remnant shall be preserved, but the more notorious sinners be cut off; 8—10. (2) Promises that, after the captivity in Babylon, and especially in the apostolic and millennial periods, Christ's kingdom should be erected, enlarged, plentifully supplied, increased in subjects, and established in the world; 11—15.

Ch. 3. 14.
Ezek. 10. 4. &
9. 2. & 38. 17.
Is. 34. 6.Ch. 8. 3. Ps.
68. 21. Is. 51.
9. Hab. 3. 13.Or chapter
or knot.† Or wound
them.Is. 24. 17, 18.
& 30. 16, 17.
Jer. 48. 44.
ch. 2. 14, 15.
& 5. 19.Ps. 139. 8.
& Is. 2. 19.
Job 26. 6. &
20. 6. Jer. 51.
53. Obad. 4.
Prov. 11. 21.

I SAW the LORD standing upon the altar: and he said, ^b Smite the ^a lintel of the door, that the posts may shake: and ^a cut them in the head all of them; and I will slay the last of them with the sword: ^a he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 ^a Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

3 And, though they hide themselves

in the top of Carmel, I will search and take them out thence; and, though they be ^a hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And, ^a though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and ^a I will set mine eyes upon them for evil, and not for good.

5 And the Lord God of hosts is he that ^a toucheth the land, and it shall melt, ^a and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and it shall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his ^a ^b ^c stories in the heaven, and hath founded his ^a troop in the earth; ^a he that calleth for the waters of the sea, and poureth them out upon the face of the earth: the LORD is his name.

7 ^a Are ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. ^a Have not I brought up Israel out of the land of Egypt? and the ^a Philistines from Caphtor, and ^a the Syrians from Kir?

8 Behold, ^a the eyes of the Lord God ^a are upon the sinful kingdom, and ^a I will destroy it from off the face of the earth; ^a saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will command, and ^a I will ^a sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least ^a grain fall upon the earth.

10 ^a All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 ¶ ^a In that day will I raise up the tabernacle of David that is fallen, and ^a close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 ^a That they may possess the remnant of Edom, and of all the heathen, ^a which are called by my name, saith the LORD that doth this.

13 Behold, the days come, saith the LORD, ^a that the plowman shall overtake the reaper, and the treader of grapes him that ^a soweth seed; and ^a the mountains shall drop sweet wine, and all the hills shall melt.

14 ^a And I will bring again the capti-

See Jer. 23. 3. & 30. 3, 18. Hos. 1. 11. & 3. 5. Jer. 3. 18. Is. 61. 4, 11. & 65. 21, 22. & 66. 8, 9. Ezek. 37. 25—28. & 36. 33—36. Rom. 11. 25, 26.

Before Christ
cir. 790.Ps. 139. 12.
Jer. 23. 24. &
37. 10, 17. &
16. 16. Ps. 94.
7.Lev. 26. 33—
39. Deut. 28.
64. 65. Ezek.
5. 13. Prov.
11. 21.Jer. 44. 11. &
24. 6. Lev.
17. 10. Deut.
28. 63.Is. 64. 1, 2.
Mic. 1. 4.
Hab. 3. 10.
Ps. 144. 5.See ch. 2. 16.
& 8. 8. Hos.
4. 3. Jer. 12.
4. Is. 7. 17—
25. & 8. 7, 8Or spheres.
Heb. ascen-
sions.Ps. 104. 3.
ch. 5. 8. Jer.
5. 22.Or bundle.
Gen. 2. 1.Job 36. 27.
& 37. 6, 11—
13. & 38. 25,
26.Jer. 13. 23. &
9. 25, 26. Gen.
9. 25. Is. 1. 10.Exod. 12. 51.
Hos. 12. 13.Jer. 47. 4.
Deut. 2. 23.Ch. 1. 5.
2 Kin. 16. 9.Ver. 1—4. Ps.
11. 4—6. Hos.
13. 7. Jer. 44.
27.Hos. 1. 6. &
3. 4. & 9. 11
—17. & 13.
15. 16.Jer. 30. 11.
Joel 2. 32. Jer.
31. 36. Obad.
16, 17. Rom.
11. 26, 29.Lev. 26. 33.
Deut. 28. 64.
Mat. 3. 12.Heb. cause to
move.

Heb. stone.

Is. 33. 14. &
28. 14—22.
ch. 6. 1, 3.
Zech. 11. 17.Acts 15. 16.
Hos. 1. 10, 11.
& 3. 5. Rom.
11. 25—27.Mat. 16. 18
Acts 15. 16,
17. Rev. 11.
15. Ezek.
xxxvii. xl—
xlviii. Is. 11.
11—16.Heb. hedge,
or wall.Is. 11. 14. &
14. 1—3. &
19. 25. Obad.
18—21. Num.
24. 17, 18. Is.
xlix. lx. lxi.Heb. upon
whom my name
is called.Lev. 26. 5.
Ezek. 36. 35.
Hos. 2. 21—
23. John 4. 35.Heb. draweth
forth.Joel 3. 18.
Is. 35. 1. &
41. 19. & 55.
13. Ps. 72.
16. & 65. 12,
13.

the poor purchasers to give you more than just weight for the price, that, by your extortions, ye may force the poor to sell themselves to you for slaves, at a mere trifle, or oblige them to buy the very refuse of your grain. 7—10. God hath therefore sworn by himself that he will punish your wickedness by the most terrible and overwhelming judgments; and that your present prosperity shall, of a sudden, issue in the terrible destruction of your princes and people; and your luxurious and idolatrous revelling and mirth, in the most bitter mourning and anguish. 14. The sin of Samaria and manner of Beer-sheba denote idols worshipped there.

REFLECTIONS UPON CHAP. VIII.—Whatever God shows us ought to be carefully observed. His patience wears out at length; and obstinate sinning must end in deplorable misery; and sinful mirth in howling and ignominious death. Yea, hopeless is the case when fearful calamities only render men sullen and peevish.—Carnal men heartily hate God and his ordinances. Sabbaths and holy duties are intolerable burdens; and merchandize, even the basest, is to them a cordial pleasure. Nor, when nations are ripening for ruin, do they ever fail to oppress God's poor people. But riches got by rapine will bring on ruin. And, let the oppressor be ever so high, the flood of God's wrath shall overwhelm him. They, who would not tremble for the sins of the land, shall tremble under its judgments. And, if men hate God's word and ordinances, they, and every impudent idolater, must expect to be deprived of them, and hastened into eternal misery.

CHAP. IX. Ver. 1. God's standing on the altar at Beth-el, and smiting the lintel, and cutting the posts, denote his treading down and destroying that and other idolatrous temples, together with the king, princes, priests, and people, that worshipped there. 5, 6. I, the Almighty former of heaven and earth, and all that is therein, and the Governor of seas and rains, will with the greatest ease ruin the whole country by the ravaging army of the Assyrians. 7. In my view, ye Israelites are no better than the black, barbarous, and idolatrous Ethiopians; and, though I brought you from Egypt, that is no more than what I did for the Philistines, or will do for the Syrians, who are mere heathens.

9. I will despise and afflict you, O ye Israelites and Jews, among all nations; but with such exact care, that not one elect person shall be ruined, or his existence prevented. 11, 12. After the return from Babylon the Jewish church and nation were re-established, and the Maccabees conquered the Edomites and neighbouring heathens. But by the coming of Christ the Church was restored, religion revived, and shone more gloriously than ever before; and Gentiles as well as Jews became the happy subjects of his government. 13. The harvest and vintage continuing till the next seed time, &c. denotes the amazing abundance of spiritual blessings in the apostolic and millennial periods. 14, 15. Their rebuilding the waste cities, &c. denotes the great deliverance from heathenish idolatry and corrupt lusts; and the abundant peace and prosperity, and fixed settlement, of the gospel church. These five last verses had a partial fulfilment among the Jews after their captivity in Babylon; and will have a more noted fulfilment among all the Hebrews in the glorious Millennium.

Before Christ
cir. 790.

vity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

REFLECTIONS UPON CHAP. IX.—Obstinate wickedness issues at last in dreadful and unavoidable ruin. It avails not who may be for us if God be against us: where- ever we go, his eyes are upon us for evil; whatever we do, his hand can destroy us; and all creatures are at his command to execute his vengeance. Alas, how sins in- dulged turn professors of the true religion into worse than Heathens. And, if they abandon their peculiar holiness, God must strip them of their peculiar privileges. Nothing can be a more lying refuge than hopes of impunity in impenitency: and

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

Jer. 23. 6. & 32. 41. Ezek. 34. 28. Joel 3. 20. Mic. 4. 4. Zeph. 3. 13. Is. 35. 10. & 60. 21.

never is ruin nearer than when men put it far from their thoughts. But mar- vellously God preserves his elect amidst the most fearful shakings, confusions, and miseries. When all seems desperate, he wonderfully revives his church, and blesses her with all spiritual blessings in Christ Jesus. And great shall be the glory of the millennial, and especially of the eternal period, in which not one good thing promised shall remain unfulfilled.

Before Christ
cir. 790.

THE PROPHECY OF

O B A D I A H.

Obadiah seems to have prophesied along with Jeremiah, about A. M. 3417. His short prophecy contains (1) Threatenings against the Edomites, who may be considered as typical of Antichrist, and other implacable adversaries of the true church; viz. that their pride should be humbled; 1—4: their wealth plundered; 5—7: their wisdom insatuated; 7—9: their spiteful carriage towards God's distressed people avenged; 10—16. (2) Gracious promises to Israel, that they should subdue the Edomites and others; 17—20: and that Christ's kingdom should be erected by a great salvation; 21.

Before Christ
cir. 587.

THE vision of Obadiah. Thus saith the Lord God concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen; Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly de- spised.

3 ¶ The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

4 Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape gatherers came to thee, would they not leave some grapes?

6^k How are the things of Esau searched out! how are his hidden things sought up!

7 All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him.

8 Shall I not in that day, saith the LORD, even destroy the wise men out of

Edom, and understanding out of the mount of Esau?

9 And thy mighty men, O Teman, shall be dismayed; to the end that every one of the mount of Esau may be cut off by slaughter.

10 ¶ For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the stran- gers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

12 But thou shouldst not have looked on the day of thy brother in the day that he became a stranger; neither shouldst thou have rejoiced over the children of Judah in the day of their de- struction; neither shouldst thou have spoken proudly in the day of distress.

13 Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their cala- mity;

14 Neither shouldst thou have stood in the cross way, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress.

15 For the day of the LORD is near

Before Christ
cir. 587.

1 Sam. 28. 20
Ps. 76. 6.
Deut. 28. 25
Is. 19. 16. Je
50. 37. Am
2. 16. Nah.
13. Ps. 42. 6

Gen. 27. 41.
Ezek. 35. 5.
12. 15. & 35
12. Ps. 137.

Is. 34. 5—15
Jer. 49. 13.
—22. Ezek.
25. 13, 14. &
35. 3—15.
Joel 3. 19.
Mal. 1. 3, 4.

Ps. 137. 7.
2 Kin. 24. 16
—16. & 25. 4
—21. Jer.
xxxix. lii.
Or carried
away his sub-
stance.

Joel 3. 3. Nah.
3. 10.
Ps. 50. 12.

Or do not
hold, &c.
Ps. 22. 17. &
54. 7. & 59.
10. & 92. 16
& 112. 8. Mi
4. 11. & 7. 13

Ver. 13. Ps.
37. 13. &
137. 7.

Job 31. 29.
Ezek. 25. 3, 4,
6, 7. & 35. 15.

Heb. magni-
fied thy mouth.
Ps. 137. 7.
Zech. 12. 2, 3.

Or forces.

Or shut up.

Joel 1. 15. &
3. 1—16. Is.
63. 1—4. Ps.
110. 5, 6. Jer.
25. 9—25. 29.
& 49. 12.

1 Pet. 4. 17.

EXPLANATORY NOTES. Ver. 3—7. However proud ye Edomites be, and however rocky and inaccessible your country, I will cause the Chaldeans and others to lay it desolate, and destroy your nation. And, worse than robbers or gatherers of grapes, they shall utterly spoil you of all that you have, even of what ye think best secreted. Yea, your allies, who have marched to your borders as assistants, and received your subsidies and provision, shall betray you, and turn their arms against you: 10—16. Because, contrary to natural rela-

tion and duty, ye took pleasure in the ruin of the Jews, and even helped the Chaldeans to destroy Jerusalem, murder its inhabitants, apprehend captives, and seize on the spoil; or insulted the unhappy sufferers, and even barbarously en- deavoured to apprehend, murder, or deliver to the Chaldeans, such as had fled; your conduct shall draw upon you similar sufferings in the day of the Lord's de- struction of the Heathens around you; and your joyous revellings in Judah, on account of the destruction of my people, shall issue in your drinking up, to the

Before Christ
cir. 587.

Ezek. 35. 15.
Ps. 137. 8.
Joel 3. 7, 8.
Jam. 2. 13.
Mat. 7. 2.
Judg. 1. 7.

Jer. 25. 15.
16, 27—29. &
49. 12. Is.
xxiv. xxxiv.
Ps. 75. 8, 9.
1 Pet. 4. 17.
18. Is. 51. 22.
23. & 49. 25.
26. Joel 2. 17.

Or sup up.

Jer. 46. 28.
Amos 9. 8.
Deut. 32. 36.
Joel 2. 32.

Or they that
escape.

Or it shall be
holy. Joel 3.
17. Is. 1. 27.
& 4. 3, 4. &
26. 2. & 29.
23, 24 & 60.
21. Jer. 31. 23.

Zech. 8. 3. & 14. 20, 21. Rev. 21. 27.

Is. 10. 17. & 11. 14. & 31. 9. Joel 3. 19. Mic. 5. 8. Num. 24. 17. Ezek. 25. 12. & 38. 14—23.

Zech. 12. 6. & 14. 3.

See on ver. 10.

upon all the heathen : ^bas thou hast done it shall be done unto thee : thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, so shall all the heathen ^cdrink continually ; yea, they shall drink, and they shall ^dswallow down ; and they shall be as though they had not been.

17 ¶ ^dBut upon mount Zion shall be ^edeliverance, and ^ethere shall be holiness ; and the house of Jacob shall ^fpossess their possessions.

18 ^eAnd the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them ; and ^hthere shall not be *any* remaining of

Is. 14. 1, 2. Joel 3. 19. Amos. 9. 11, 12, 14, 15.

Is. 10. 17. & 11. 14. & 31. 9. Joel 3. 19. Mic. 5. 8. Num. 24. 17. Ezek. 25. 12. & 38. 14—23.

Zech. 12. 6. & 14. 3.

See on ver. 10.

very bottom, the cup of my wrath, to your utter ruin, and the perpetual desolation of your country. 17—21. These verses had a partial fulfilment when Cyrus restored the Jews to their country, and when the Maccabees subdued the Edomites and the nations around, and in the apostolic spread of the gospel among the Heathens ; but will have a more signal accomplishment when the Hebrews return to their own land in the millennium, and when the Antichristians and Turks are cut off, to make way for the universal kingdom of Jesus Christ.

REFLECTIONS.—God can easily find both hearts and hands for the most bloody work he can intend against sinners, and pride and carnal security

the house of Esau ; for the LORD hath spoken it.

19 And *they* of the south shall possess the ⁱmount of Esau ; and *they* of ^kthe plain the Philistines : and they shall possess the fields of Ephraim, and the fields of Samaria : and Benjamin shall possess Gilead.

20 ⁱAnd the captivity of this host of the children of Israel shall possess that of the Canaanites, *even* unto ^mZarephath ; and the captivity of Jerusalem, [†]which is in Sepharad, shall possess the cities of the south.

21 And ⁿsaviours shall come upon mount Zion to judge the mount of Esau : and ^othe kingdom shall be the LORD's.

Jam. 5. 20. Dan. 12. 3. Dan. 2. 35, 44. & 7. 14, 27. Zech. 14. 9. Zeph. 3. 9. Ps. 72. 8—19. Is. 9. 6, 7. Luke 1. 33. Rev. 11. 15.

dangerously deceive and ripen men for destruction. Their self-exaltation but tends to debase them ; their carnal confidences but betray them ; their wealth but allures their enemies to hunt out and destroy them ; their hired allies assist them to their ruin ; their understanding, not employed to keep them from sin, being infatuated, decoys them into danger ; the bravery of their warriors but serves to make the slaughter more universal ; their joys but issue in embittering their anguish ; their undutiful and barbarous conduct towards God's distressed people but fills up an uncommon cup of misery to themselves.—But marvelously connected are the confusion of Christ's impenitent foes, the deliverance of his church, and the conversion and purification of multitudes of sinners ; and great is the honour that Jesus obtains therein : Yea, if we suffer with him we shall also reign with him, and be glorified together.

Before Christ
cir. 587.

Mal. 1. 3.
Ezek. 35. 2, 3
Jer. 17. 26.
32. 44. & 33.
13. with Josh.
15. 21.

Josh. 15. 33.
45. Zech. 7.
Zeph. 2. 7.
Is. 11. 14.

Ezek. xlviii.
Amos 9. 14.
15. Hos. 1. 10.
11 Is. 11. 11.

Jer. 3. 18.
Ezek. 34. 12
—14. & 36.
1—24. & 37.
21—28.

Judg. 1. 32.
33. 1 Kin. 17.
9. Mat. 15. 21,
22.

† Or shall pos-
sess that which
is in Shepharad

† Or shall pos-
sess that which
is in Shepharad

Judg. 3. 9.
Is. 19. 20. or
1 Tim. 4. 16.

1 Tim. 4. 16.
Zeph. 3. 9. Ps. 72.

THE PROPHECY OF

J O N A H.

This prophet was born in Gath-hepher, a city of Galilee, and prophesied about A. M. 3140. In some unwritten predictions he foretold the restoration of the kingdom of Israel by Jehoash and Jeroboam II. 2 Kings xiv. 25. But here we have the history of the warning which he gave to the heathen Ninevites. It contains remarkable manifestations of human infirmity and divine mercy connected. But the principal scope of it is to figure out Jesus Christ's interposition for guilty sinners, and the amazing and effectual spread of his gospel through the Gentile world.

CHAP. I.

Before Christ
cir. 860.

Ezek. 1. 1.
Jer. 1. 1.

2 Kin. 14. 25.
Mat. 12. 39,
40.

Gen. 10. 11,
12. ch. 3. 3.
Zeph. 2. 3, 15.
Nah. 2. 1, 8.

Gen. 18. 20.
Jam. 5. 4, 5.
Rev. 18. 5.
Ezra. 9. 6.

Gen. 25. 34.
Num. 24. 25.
Ps. 94. 8.

Neh. 6. 11.
Gen. 3. 8, & 4.
16. Jam. 5. 17.
Exod. 4. 13.
ch. 4. 2.

Is. 2. 16. &
23. 1. & 60. 9.

Josh. 19. 46.
2 Chr. 2. 16.
Acts 9. 36.

Heb. cast
forth.

Amos 4. 13.
Prov. 10. 9.
Ps. 107. 25.

† Heb. thought
to be broken

Contains (1) God's command to Jonah to warn the Ninevites to repent ; 1, 2. (2) Jonah's disobedience to God, and flight from his land ; 3. (3) God's pursuit and arrest of him by a storm, in which he continued sleeping ; 4—6. (4) His disobedience discovered by the heathen mariners to be the cause of the storm ; 7—10. (5) With great reluctance the mariners cast him into the sea, as the only mean of obtaining a calm ; 11—16. (6) A great fish, by swallowing him up, preserves him for future service ; 17.

NOW ^athe word of the LORD came unto ^bJonah the son of Amittai, saying,

2 Arise, go to Nineveh that ^cgreat city, and cry against it ; for ^dtheir wickedness is come up before me.

3 But Jonah ^erose up to ^fflee unto ^fTarshish from the presence of the LORD, and went down to ^hJoppa ; and he found a ship going to Tarshish : so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

4 ¶ But the LORD ⁱsent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship [†]was like to be broken.

5 Then the mariners were afraid, and ^kcried every man unto his god, and ^lcast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down into the sides of the ship ; and he lay, and ^mwas fast asleep.

6 So the shipmaster came to him, and said unto him, ⁿWhat meanest thou, O sleeper ? arise, ^ocall upon thy God, ^pif so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us ^qcast lots, that we may know for whose cause this evil is upon us. So they cast lots, and ^rthe lot fell upon Jonah.

8 Then said they unto him, ^sTell us, we pray thee, for whose cause this evil is upon us : ^twhat is thine occupation ? and whence comest thou ? what is thy country ? and of what people *art* thou ?

9 And he said unto them, ^uI am an Hebrew : and I ^vfear the LORD ^vthe God

Before Christ
cir. 860.

Rom. 1. 20—
25. & 2. 14.
15. 1 Kin. 18.
26. Is. 44. 18.
—20. & 45. 20.

Acts 27. 18.
19. Job 2. 4.

Judg. 16. 19.
2 Sam. xi.
Mat. 25. 5. &
26. 40.

Rom. 13. 11.
Eph. 5. 14.

Ps. 107. 25—
28. & 78. 34.
Mat. 8. 25.

Ch. 3. 9. Joel
2. 14. Amos 5.
15.

1 Jam. 10. 20,
21. & 14. 42,
44. Prov. 16.
33. Acts 1. 26.

Prov. 16. 33.
& 18. 18.
Amos 3. 2.

Joel. 7. 19.
Jam. 5. 16.

Gen. 49. 33.
& 47. 3.

Rom. 3. 1, 2.
Ps. 147. 19.
20. Phil. 3. 5.

Acts 27. 23.
Rev. 15. 4.

Is. 42. 5, 8.
Jer. 10. 10, 11
& 32. 17. &
51. 15, 19.

Before Christ
cir. 860.Heb. with
great fear.
Dan. 5. 6, 9.
Is. 33. 14.Ps. 76. 7, 8.
Gen. 39. 9.
Jer. 50. 7.See ver. 3.
Job 27. 22.1 Sam. 6. 2.
2 Sam. 24. 11
—13.Heb. may be
silent from us.
Or grew more
and more
tempestuous.

Heb. went.

2 Sam. 24. 17.
John 11. 50.
Eph. 5. 2.
2 Cor. 5. 21.
Is. 53. 4, 5.
1 Pet. 2. 24. &
3. 18.Ecc. 9. 18.
with Acts 27.
24.

Heb. digged.

Prov. 21. 30.
Ps. 76. 7.
1 Cor. 10. 22.
Prov. 11. 21.Is. 26. 16.
Ps. 73. 34. &
107. 29.Gen. 9. 6.
Num. 35. 30.
31. Acts 28. 4.Deut. 32. 39.
Ps. 115. 3. &
135. 6. Dan. 4.
34, 35.John 11. 50.
Rom. 5. 6, 8.
1 Pet. 2. 24.
& 3. 18.2 Cor. 5. 21.
Is. 53. 4—11.
Tit. 2. 14.

Heb. stood.

Ps. 89. 9. &
107. 29. &
106. 30. Esth.
7. 10.Acts 5. 11.
Job 28. 28.Dan. 2. 47. &
4. 34, 37. & 6.
26. ver. 10.Heb. sacrificed
a sacrifice
unto the
LORD, and
swore vows.

Gen. 8. 20. Ps. 107. 22.

Deut. 32. 36. Hat. 3. 2.

Gen. 28. 20. Num. xxx. Ps. 119. 106.

Mat. 12. 40. & 16. 4. Luke 11. 30. Hos. 6. 2.

Gen. 22. 13, 14.

Heb. bowels.

CHAP. II.

Ps. 50. 15. &
91. 15. Jam.
5. 13.

Hos. 14. 1.

Ps. 50. 14. &
19. 6.Ps. 130. 1. &
69. 1, 2, 15. &
142. 3—6.

Ps. 120. 1.

Is. 26. 16, 17.

2 Chr. 33. 11,
12.Or out of mine
affliction.Ps. 65. 2. &
18. 6. & 34. 6.

Is. 65. 24.

Or the grave.

Ps. 32. 4. &
69. 1, 2.

Heb. heart.

Ps. 69. 1, 2.

& 42. 7.

Ps. 21. 32.

Ezek. 37. 11.

Ps. 77. 1—10.

Is. 49. 14.

2 Cor. 4. 8.

Ps. 42. 5, 11.

2 Chr. 6. 38.

Ps. 69. 1, 2.

& 102. 3, 4. &
42. 7. & 16. 4.& 40. 2. Lam. 3.
54.

Exhibits (1) *Jonah praying in the whale's belly, representing his distress and danger*; 2, 3, 5, 6: *the despair to which he was almost reduced*; 4: *the encouragement he took to himself from God*; 4, 7: *the assurance he had of his favour*; 6, 7: *his warning to others*; 8: *his ascription of praise and thanksgiving to God*; 9. (2) *Jonah safely restored to dry land by the whale*; 10.

THEN Jonah ^aprayed unto the LORD ^bhis God ^cout of the fish's belly,

2 And said, I ^dcried ^eby reason of mine affliction unto the LORD, and he ^fheard me; out of the belly of [†]hell cried I, and thou heardest my voice.

3 For thou ^hhadst cast me into the deep, in the [‡]midst of the seas; and [§]the floods compassed me about: all thy billows and thy waves passed over me.

4 Then I said, ^hI am cast out of thy sight; yet I will ⁱlook again toward thy holy temple.

5 The ^kwaters compassed me about,

of heaven, which hath made the sea and the dry land.

10 Then were the men ^a'exceedingly afraid, and said unto him, ^a'Why hast thou done this? (for the men knew that he ^bfled from the presence of the LORD, because he had told them.)

11 ¶ Then said they unto him, ^c'What shall we do unto thee, that the sea [‡]may be calm unto us? for the sea [‡]wrought, and was tempestuous.

12 And he said unto them, ^d'Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that ^e'for my sake this great tempest is upon you.

13 Nevertheless, the men ^ftried hard to bring it to the land; [†]but they could not; for the sea wrought, and was tempestuous against them.

14 Wherefore they [§]cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, ^h'let us not perish for this man's life, and lay not upon us innocent blood: for thou, ⁱ'O LORD, hast done as it pleased thee.

15 So ^kthey took up Jonah, and cast him forth into the sea: and the sea [‡]ceased from her raging.

16 Then the men ^m'feared the LORD exceedingly, and ⁿoffered ⁿ'a sacrifice unto the LORD, and made ^ovows.

17 ¶ Now the LORD had ^pprepared a great fish to swallow up Jonah. And ^qJonah was in the ^{*}'belly of the fish three days and three nights.

even to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the ^r'bottoms of the mountains; the earth with her bars ^swas about me for ever: ^s'yet hast thou brought up my life from ^t'corruption, O LORD my God.

7 When my soul ^u'fainted within me ^v'I remembered the LORD; and ^v'my prayer came in unto thee into thine ^w'holy temple.

8 They that ^x'observe lying vanities for-sake their own mercy.

9 But ^y'I will sacrifice unto thee with the voice of thanksgiving; I will pay ^ythat that I have vowed. ^z'Salvation is of the LORD.

10 ¶ And the LORD ^z'spake unto the fish, and ^z'it vomited out Jonah upon the dry land.

Ps. 3. 8. & 68. 20. Is. 45. 17, 22. Acts 4. 12. Rev. 7. 10. Ch. 1. 17. Mat. 12. 40. & 8. 9. Acts 12. 6, 9. Rom. 4. 25. & 6. 4, 9. Is. 25. 8. Hos. 13. 14.

CHAP. III.

Represents (1) *Jonah's mission to warn the Ninevites renewed by God*; 1, 2. (2) *His execution of it, in faithfully warning them of their impending ruin*; 3, 4. (3) *Their solemn fasting, repentance, and reformation*; 5—9. (4) *God's revocation of his ruinous sentence, and preventing its execution*; 10.

AND the word of the LORD came unto Jonah the ^a'second time, say-
ing,

2 Arise, go unto ^b'Nineveh that great city, and ^c'preach unto it the preaching that I bid thee.

3 So ^dJonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an ^e'exceeding ^f'great city of three days' journey.

4 And Jonah began to enter into the city a day's journey; and he cried, and said, ^g'Yet forty days, and Nineveh shall be overthrown.

5 ¶ So the people of Nineveh ^h'believed God, and ⁱ'proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto ^k'the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered ^lhim with sackcloth, and ^l'sat in ashes.

7 And ^m'he caused it to be proclaimed and ⁿ'published through Nineveh, by the decree of the king and his ⁿnobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and ^o'cry mightily unto

marks his dominion over, and direction of his creatures, and affords marvellous protection to his offending saints.

REFLECTIONS UPON CHAP. II.—Many are forced to pray when and where they never expected. But no place can shut out a saint from communion with his God: nor need he doubt his nearness and willingness to help in a time of need. But how fearful is it to fall into the hands of the living God, even as a provoked Father! Into what hells, what depths, what pits of corruption, desertion, temptation, and affliction, may a saint be plunged! and be reduced, how near the brink of despair! But troubles should lead us directly to our God, and make us by faith call to mind his new covenant characters and promises. To expect happiness in sinful courses, or idolized creatures, is to forsake our own mercy. And, if we run from our proper work, we run from our substantial comforts. It is unreasonable, on this side hell, to indulge despair. For great is the power of God over all creatures: and infinite and unbounded his mercy towards penitent and praying offenders. But noted deliverances ought always to issue in high praises and thanksgivings, and in redoubled applications to our duty.

REFLECTIONS UPON CHAP. I.—God's ministers must either send or bear his messages as he directs them. But even good men will often take the most foolish methods to evade difficult and dangerous duties. And providence may seem at first to favour their projects: but rebellion against God will at last awaken terrible storms in consciences and societies; and saints may become a plague to heathens themselves, and feed their rebukes for their wickedness and deep unconcern. In troubles it highly becomes us to inquire into the sinful cause. In sinning, we seldom think how mischievous the consequences may be: and in vain we indulge the most secret wickedness, when God can so easily discover it. Yea, shameful is it when ministers and saints are forced to confess their secret rebellions to his open enemies. But, when men are truly humbled for sin, they will readily submit to either shame or suffering for it. And, if sin has raised a storm, we never must hope for peace till it be removed by remission and repentance. Those who acknowledge their guilt with openness and grief are entitled to our deepest compassion. But even natural conscience, if awakened, will startle at the very appearance of murder. There is no striving against the counsels of God: his will must be done: and, if with prayer we follow his direction, we may trust him with the issue. While alarming providences produce short appearances of religion in sinners, God often strangely

Before Christ
cir. 860.Heb. cuttings
off. Ps. 24. 2.
& 104. 3.Gen. 22. 14.
Is. 38. 17.
Ps. 16. 10.
Deut. 32. 36.Or the pit.
Ps. 34. 6.Ps. 119. 81.
& 6. 3. & 22.
14. & 27. 13.
& 143. 3, 7.Ps. 20. 7. &
27. 13. & 77.
10. 11. & 143.
5. Is. 50. 10.
& 63. 16.Ps. 18. 6. &
130. 2. & 34.
6.Ps. 11. 4. &
18. 6. & 102.
19. Mic. 1. 2.
Hab. 2. 20.
Heb. 4. 16.Ps. 31. 6. Jer.
2. 13. 2 Kin.
17. 25. Jer. 17.
5. Ps. 97. 7.Ps. 50. 14, 23.
& 116. 17. &
66. 13—15.
Hos. 14. 2.
Heb. 13. 15.

Before Christ
cir. 860.

* Ezek. 33. 11.
Is. 55. 6, 7, &
1. 16—19.
Dan. 4. 27.

* Joel 2. 13, 14.
ch. 1. 6. Amos
5. 15. 2 Sam.
12. 22. Num.
14. 8. Is. 55.
7. Ps. 106. 45.

* Jer. 18. 8.
Amos 7. 3, 6.
1 Kin. 21. 29.
ch. 4. 2.

God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

9 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them, and he did it not.

CHAP. IV.

Lately we saw Jonah shunning his work, and God, even in his punishment, preserving him for it. Here we see him repining at the merciful success of it, and God tenderly convincing him of his folly. (1) Jonah outrageously frets at God's sparing the Ninevites on their repentance; and God gently reproves him; 1—4. (2) Jonah rages at the withering of his gourd, and justifies his conduct; and God improves his concern for the gourd, to convince him of the propriety of saving Nineveh; 5—11.

BUT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarsish: for I knew that thou art a gracious God and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live.

4 ¶ Then said the LORD, Dost thou well to be angry?

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a vehement east wind: and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

9 And God said to Jonah, Dost thou well to be angry for the gourd? And he said, I do well to be angry even unto death.

10 Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow: which came up in a night, and perished in a night:

11 And should not I spare Nineveh that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand, and also much cattle?

Before Christ
cir. 860.

* Is. 57. 17. &
1. 5. ver. 5.
Jer. 5. 9.

* Ch. 1. 17. Ps.
103. 10—14.

* Or palmist.
+ Heb. Kirka-
jon.

* Heb. rejoiced
with great joy.
Prov. 23. 5.
Amos 6. 13.

* Ps. 102. 10.
Job 7. 13, 16.
& 16. 14.

* Or silent.

* Song 1. 6.
with Ps. 121.
6. Is. 49. 10.
Rev. 7. 16.

* See ver. 3.
Num. 11. 15.
with 2 Sam.
15. 25. 1 Sam.
3. 18.

* Or art thou
greatly
angry? See
ver. 4. Mat.
5. 22.

* Or I am
greatly
angry. 2 Kin.
6. 33. Job 3.
20. Rev. 9. 6.
Jam. 1. 19. &
5. 9.

* Or spared.

* Heb. was the
son of the
night.

* Neh. 9. 31.
Ezek. 33. 1.
2 Cor. 1. 4.

* Ch. 1. 2. & 3.
2—4. Zeph. 2.
13, 15. Nah.
2. 1, 8. Gen.
10. 11, 12.

* Deut. 1. 39.
Is. 7. 15, 16.

* Ps. 36. 6. &
104. 14, 27.
28. & 145. 9,
15, 16.

REFLECTIONS UPON CHAP. III.—God often tries the sincerity of men's repentance, by assigning to them that very work which they had formerly evaded: and marks his favours to true penitents in honouring them with important trusts. And it is a mercy even to be scourged into cheerful obedience. What alarming messages of unexpected wrath must God's ministers sometimes bear! And his word must not be bent either to the humours of preachers or hearers.—It bears a promising appearance when kings obtain proper notice of God's warnings, and seriously attend to them; when they and their subjects concur in repentance and reformation; and when believing fears of judgment and hopes of mercy jointly excite to it. While sinners are stirred up to prayer, there is hope in their end. God favourably regards even external reformation, that he may encourage to that which is truly evangelical.

REFLECTIONS UPON CHAP. IV.—It is very dangerous to be under the power of a proud, peevish spirit. Men often pretend regard for God's honour, when they mind only their own; and fear disparagement without any ground. Alas! awful is the consideration that pride and passion should so affect even saints, that they should wish for death either to themselves or others, when they are

very unripe for it; and rage at that very mercy of God which prevents their damnation. Yea, even create inconveniences to themselves, that they may get somewhat to complain of! How apt are men to be lifted up or cast down by a mere trifle. But, if they will vex themselves with imaginary miseries, it is but just that they be made to feel real ones. Ungoverned passions too often bear down reason and conscience, and make men to vindicate the most glaring absurdity and guilt, and outrageously fly out against both their God and their life. But infinite is the tenderness of God in taking such pains to convince and reclaim his froward children and servants. If we have pity on an earthly comfort, how absurd to quarrel with his pity to babes, to creatures endowed with immortal souls, and to all the works of his hands. But let me not bid adieu to this prophet, without beholding in him my once suffering and now glorified Redeemer. He, for our rebellion imputed to him, was pursued by the storm, was cast into the raging ocean of his Father's wrath, to procure for us an eternal calm of forgiveness and favour. After lying a part of three days in the grave, he was miraculously raised from the dead, and ascended to glory. And marvellously effectual was the publication of the gospel to multitudes of sinners, chiefly of the Gentiles, for their conviction, conversion, and eternal salvation.

THE PROPHECY OF

M I C A H.

This prophet began his predictions a little after Isaiah, and continued prophesying along with him about fifty years. His scope is to convince the Israelites, and especially the Jews, of their wickedness and danger, and so to bring them to repentance; chap. i—iii. vi. and vii. 1—6: and to comfort the people of God with promises of mercy and deliverance, of the incarnation of the Messiah, and the grace of the gospel through him; chap. ii, 12, 13; iv. v. and vii. 7—20.

Before Christ
cir. 750.

CHAP. I.

After the title of the book, (ver. 1) contains (1) A solemn warning of the desolations impending over Israel and Judah for their abounding sins, particularly in their chief cities of Samaria and Jerusalem; 2—7. (2) A representation of the dreadful terror and anguish which should be occasioned by the Assyrian and Chaldean invasions; 8—16. [See Introduction, chap. iv sect. x. xiii.]

THE word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

2 ¶ Hear, all ye people; hearken, O earth, and fall that therein is; and let the LORD God be a witness against you, the LORD from his holy temple.

3 For behold, the LORD cometh forth out of his place, and will come down and tread upon the high places of the earth.

4 And the mountains shall be molten under him, and the vallies shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.

5 For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem?

6 Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot.

8 Therefore I will wail and howl; I will go stripped and naked: I will make a wailing like the dragons, and mourning as the owls.

9 For her wound is incurable; for it is come unto Judah; he is come unto the gate of my people, even to Jerusalem.

10 ¶ Declare ye it not at Gath; weep ye not at all: in the house of Aphrah roll thyself in the dust.

11 Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zanaan came not forth in the mourning of Beth-ezel; he shall receive of you his standing.

12 For the inhabitant of Maroth waited carefully for good; but evil came down from the LORD unto the gate of Jerusalem.

13 O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents to Moresheth-gath: the houses of Achzib shall be a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of Mareshah: the shall come unto Adullam the glory of Israel.

16 Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle, for they are gone into captivity from thee.

17 Or the glory of Israel shall come, &c. [See Introduction, chap. iv. sect. xiii.]

CHAP. II.

Represents (1) The sins with which the Hebrews are charged;—covetousness, oppression, fraud, and violence; 1, 2: barbarous usage of women and other harmless persons; 8, 9: opposition to, and silencing of, God's prophets; 6, 7: delight in false prophecies; 11. (2) The judgments with which they are threatened;—debasing, derision, poverty, banishment; 3—5, 10: and utter ruin by the ravaging enemies; 12, 13. (3) Gracious promises of gathering, direction, and assistance, by the Messiah, chiefly in the apostolic and millennial periods; 12, 13. [See Introduction, chap. iv. sect. xiii.]

WO to them that devise iniquity, and work evil upon their beds! when the morning is light they practise it, because it is in the power of their hand.

2 And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD, Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil.

4 ¶ In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me! turning away he hath divided our fields.

5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD.

6 ¶ Prophecy ye not, say they to them that prophecy: they shall not pro-

Heb. with a lamentation of lamentations. Amos 5. 7, 16. Jer. 9. 17, 18. Ver. 10. Amos 5. 27. & 7. 9, 11, 17. 2 Kin. 17. 23, 24. ch. 1. 15. Or instead of restoring. Deut. 32. 8, 9. & 23. 1. 2. Josh. 18. 4, 6, 11. Is. 30. 10. Amos 2. 12. & 7. 11, 12, 16. Or, Prophecy not as they prophecy. Heb. Drop, &c. Zeph. 2. 5. Jer. 6. 15. or Mat. 7. 6. Is. 8. 16. Ezek. 3. 26. & 50. 2.

Before Christ
cir. 750.Or was
grieved.1 Sam. 4. 13.
Is. 59. 9, 11.
Jer. 8. 15. &
14. 19.Is. 45. 7.
Amos 3. 6.
see ver. 9.2 Kin. 18. 14.
17. Josh. 15.
39.Gen. 19. 17.
Jer. 4. 29.
Is. 10. 31.Jer. 3. 8.
2 Kin. 17. 9.
& 16. 3, 4.
Ezek. 23. 11.
ver. 5.Is. 7. 17—20.
& 8. 7, 8. &
30. 1—6. &
31. 1—3.Or for.
Ps. 33. 16, 17.
& 62. 9, 10. &
146. 3.

That is, a lie.

Is. 5. 25—30.
& 10. 5, 6, 28
—30. & 8. 7.
& 7. 17.
2 Kin. 17. 4.
& 18. 14.

Or the glory of Israel shall come, &c.

Is. 22. 12. Jer. 7. 29. & 48. 37. & 16. 6. & 6. 26. Job 1. 20. Lam. 4. 5. Amos 8. 10. Is. 15. 2.

Lev. 26. 33. 2 Kin. 17. 6. Is. 22. 3, 17.

Esth. 3. 8, 9.
Rom. 1. 30.
Ps. 36. 1, 4.
Is. 5. 18. Jer.
9. 5. Prov. 4.
16. Hos. 7. 6
ch. 7. 2, 3.
Is. 59. 7.Prov. 3. 27.
Eccl. 4. 1.
with Gen. 31.
29. Deut. 28.
32. John 19.
10.Is. 5. 8. 1 Kin.
21. 2, 15.
Amos 3. 9, 10.
& 5. 11. & 8.
4—6. ch. 3. 2,
3. & 7. 2, 3.

Or defrauded.

Ps. 18. 26.
Mat. 7. 2.
James 2. 13.
Ps. 50. 21, 22.
Jer. 18. 11. &
14. 15.Jer. 1. 15. &
8. 3. & 10. 23.
Amos 3. 2.Is. 24. 17, 18.
Jer. 48. 44.
Amos 2. 14—
16. & 9. 1—4.
Zeph. 1. 14—
18.Job 40. 11, 12.
Is. 2. 11—17.
& 47. 1.Ezek. 7. 5.
Amos 5. 13. &
8. 2, 3. Zeph.
1. 14—18.Job 27. 1.
Ezek. 20. 49.
Hab. 2. 6.
John 16. 25.
29. Ps. 44. 14.
Jer. 24. 9.

Ver. 10. Amos 5.

27. & 7. 9, 11, 17. 2 Kin. 17. 23, 24. ch. 1. 15.

Or instead of restoring.

Deut. 32. 8, 9. & 23. 1. 2. Josh. 18. 4, 6, 11.

Is. 30. 10. Amos 2. 12. & 7. 11, 12, 16.

Or, Prophecy not as they prophecy.

Heb. Drop, &c.

Zeph. 2. 5. Jer. 6. 15. or

Mat. 7. 6. Is. 8. 16. Ezek. 3. 26. & 50. 2.

Ver. 10. Amos 5.

27. & 7. 9, 11, 17. 2 Kin. 17. 23, 24. ch. 1. 15.

Or instead of restoring.

Deut. 32. 8, 9. & 23. 1. 2. Josh. 18. 4, 6, 11.

Is. 30. 10. Amos 2. 12. & 7. 11, 12, 16.

Or, Prophecy not as they prophecy.

Heb. Drop, &c.

Zeph. 2. 5. Jer. 6. 15. or

Mat. 7. 6. Is. 8. 16. Ezek. 3. 26. & 50. 2.

EXPLANATORY NOTES. CHAP. I. Ver. 1. Samaria and Jerusalem, the chief cities, denote the two kingdoms of Israel and Judah. 2—4. Hear, ye Israelites and Jews, nay, the nations around, and even the senseless earth, and let God manifest his indignation against you from heaven, if ye despise this warning. Behold JEHOVAH cometh to execute his just vengeance upon you, and to destroy your proud rulers and strong cities, and irresistibly to spread destruction and misery among all ranks in every place. 5—7. Your idolatry and other wickedness, which prevail in the two capitals, and thence spread through the whole kingdoms, are the cause: and therefore shall the Assyrians render Samaria a ruinous heap, and shall seize upon the idols thereof and their furniture, as a booty bestowed by their gods to reward the toils of the siege. 12—15. The inhabitants of the distressed cities earnestly longed for some news of deliverance; but the Assyrians marched up to Jerusalem itself.—Lachish, which first admitted the idolatries of the ten tribes, shall be peculiarly miserable.—The hired troops of the Philistines shall betray their trust.—The Assyrians shall plunder Mareshah, and pass on to Adullam, or even to Jerusalem. 8, 9, 16. Make therefore every possible demonstration of grief for the murder and captivity of thy people and the desolation of thy cities.

REFLECTIONS UPON CHAP. I.—It is very hard to awaken obstinate sinners. But, if they will not hear God's voice, they must feel his hand; and nothing can protect them from his Almighty wrath. No judgments are inflicted but what our sins have deserved. And the more wicked persons or places be, the larger share in them must they expect. If great cities will be ringleaders in impieties, they must be made distinguished monuments of wrath. Nor need they expect that ever that which hires or tempts men to sin will long prosper. But even the messengers of God ought never to desire the evil day, but to bewail the punishment of sinners as well as the sufferings of saints. Nor should we ever gratify with tidings such as make merry with the sins or the sorrows of God's people. Alas! what shame, what contempt, what perplexity, what confusion, what anguish and misery, the most delicate sinners are exposed to at last! And, by the very sins which themselves introduced, men are effectually driven out of their countries, cities, houses, and property.

CHAP. II. Ver. 3—5, 10. The Assyrians, and after them the Chaldeans and Romans, shall invade, plunder and desolate your country, murder, and carry you into captivity, and give your inheritances to others, because of your wicked-

Before Christ
cir. 730.

• John 8. 40.
Rom. 2. 17.
Tit. 1. 16.
2 Tim. 3. 3.

• Zech. 4. 6.
Is. 59. 1. &
28. 21. & 50.
2.

• Or shortened.
Nam. 11. 23.

• Is. 39. 8. Ps.
25. 10. Jer. 15.
16. Rom. 8.
26.

• Heb. upright.
Is. 9. 21.
2 Kin. 12. 20.
• 14. 13.
2 Chr. 24. 5—
8.

† Heb. yester-
day.

‡ Heb. over
against a
garment.

• 2 Chr. 28. 8.
Joel 3. 6.

• Or wives.

• Lev. 26. 33.
Deut. 28. 25
41. 64. 2 Kin.
15. 29. & 17.
6. Heb. 4. 5, 6.

• Jer. 31. 2. &
9. 19. & 10.
18. Lev. 18.
25—28.

• 1 Kin. 22. 21.
13. Ezek. 13.
3—22. Jer. 6.
18. 14. & 8.
10. 11. & 14.
13. 14. Phil. 3.
18. 19. Rom.
16. 18.

• Or walk with
the wind, and
lie falsely.

• Ch. 4. 6, 7.
Zeph. 3. 19.
Is. 11. 11. &
27. 12, 13.
Jer. 3. 18. &
23. 3. & 31.
8—13. Hos. 1.
10. 11. & 3. 5.
• 14. 4—5.
Rom. 11. 26.

• Is. 43. 6. &
49. 12—23. &
60. 1—22.
Ezek. 34. 11
—31. xxxvi.
xxxvii. & 39.
25—28.

• Zech. 9. 15. & 10. 7, 9. & 8. 19—23. & 2. 4, 11. Hos. 1. 10. • Zech. 12. 8. Is. 57. 14. &
62. 10. & 42. 16. & 49. 10, 11. Dan. 2. 34, 35, 44. • Ezek. 20. 37. Zech. 9. 14—16. & 10.
5, 12. & 12. 1—8. • Is. 9. 6, 7. & 49. 10, 11. Jer. 23. 5, 6. Ezek. 34. 23, 24. Hos. 1. 11.
& 3. 5. Rev. 17. 14. & 19. 6, 7, 11—14.

phesy to them, that they shall not take shame.

7 ¶ O thou that art named the house of Jacob, 'is the spirit of the LORD 'straitened? are these his doings? 'do not my words do good to him that walketh *uprightly?

8 'Even tof late my people is risen up as an enemy: ye pull off the robe †with the garment from them that pass by securely, as men averse from war.

9 *The ||women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 'Arise ye, and depart; for this is not your rest: 'because it is polluted, it shall destroy you, even with a sore destruction.

11 'If a man *walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 ¶ I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; 'I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall 'make great noise by reason of the multitude of men.

13 The 'breaker is come up before them: 'they have broken up, and have passed through the gate, and are gone out by it: and 'their king shall pass before them, and the LORD on the head of them.

CHAP. III.

(1) Rebukes magistrates for their ignorance, hatred, and wilful perversion of judgment, covetousness, barbarous oppression, murder and barbarity; 1—4, 8—11: the prophets and priests, for their deceitful flattery and greediness of filthy lucre; 5—11: and all for their hypocrisy and carnal confidence; 11. (2) Threatens the rulers with God's contempt of their distressful supplications; 4: the prophets, with dismal distress, perplexity, and shame; 6, 7: and all of them with the utter and lasting destruction of Jerusalem and the temple by the Chaldeans and Romans; 12.

AND I said, 'Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; 'Is it not for you to know judgment?

ness. 6. Ye attempt to silence my faithful prophets, who declare to you your transgressions, and warn you of my judgments, that ye may repent; and therefore quickly no more pains shall be taken with you, to render you sensible of your sins. But ye encourage those lying impostors, who, to obtain a good living to themselves, prophesy to you of nothing but peace and plenty, answerable to your luxurious inclinations. 7. Ye who glory in your descent from the patriarch Jacob, but are very unlike to him, can ye stop the revelations of my spirit? or is the work of threatening a pleasure to me? Do not all my messages work for the real good of penitent and upright persons? 8—10. Lately, you Israelites, under Pekah, fearfully ravaged Judea, without any provocation, plundering the very poor, abusing the very women and children, and, by enslaving and selling them to the Heathens around, ye have for ever deprived them of my worship, privileges, and country: therefore shall ye in a little time be murdered in, or carried from, your own country, which ye have so much defiled by your wickedness. 12, 13. These verses, as connected with the preceding, seem to import, that God would gather the Israelites and Jews into their cities for the slaughter; and that the Assyrians, Chaldeans, and Romans, would break into them, and carry them and their kings into a dismal captivity. But, taking them as a promise, they mean that God would not only bring back the Jews and Israelites to Canaan, but would render his scattered people one flock under Jesus Christ, who, in consequence of his resurrection and ascension, would, in the apostolic and millennial periods, conquer both Jews and Gentiles, and bring them at last to eternal glory.

REFLECTIONS UPON CHAP. II.—In vain do men think that they may do whatever they can, since no power is given for destruction, but for edification. And, if covetousness reign in men's hearts, compassion will be banished from it. The more design and deliberation men discover in their sinning, the more will God manifest his wisdom and power in the certainty, severity, notoriety, and answerableness, of their punishment. And no injuries does God more fearfully resent than those which are done to the harmless, the fatherless, and widows, who have least help in man. They who have used others fraudulently and violently, shall be so used themselves. And nothing can be more dreadful than to be cut off from the church of God and its exalted privileges. They, who

2 'Who hate the good, and love the evil; who 'pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh off my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 'Then shall they 'cry unto the LORD, but he will not hear them: 'he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD concerning 'the prophets that make my people err, that 'bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him:

6 Therefore 'night shall be unto you, *that ye shall not have a vision; and it shall be dark unto you, †that ye shall not divine: and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then 'shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their 'lips; for there is 'no answer of God.

8 ¶ But truly 'I am full of power by the Spirit of the LORD, and of judgment, and of might, 'to declare unto Jacob his transgression, and to Israel his sin.

9 'Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment and pervert all equity.

10 They build up Zion with '† blood, and Jerusalem with iniquity.

11 'The heads thereof judge for reward, and 'the priests thereof teach for hire, and the prophets thereof 'divine for money: yet 'will they lean upon the LORD, ||and say, Is not the LORD among us? none evil can come upon us.

12 Therefore 'shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

* Ver. 5. Jer. 5. 31. & 6. 13. Zeph. 3. 4. Zech. 13. 2. • Jer. 7. 4, 8—11. Mat. 3. 9. Is. 48. 2. Rom. 2. 17. || Heb. saying. • Jer. 26. 18. ch. 1. 6. Ps. 79. 1. & 107. 34. Mat. 24. 2.

were most haughty and secure in their prosperity; are generally the most dejected and desperate in their adversity. They who hate holiness hate reproof, and reckon faithful ministers a nuisance and a burden: and, being vicious and debauched, they wish to have ministers, and even a god, like themselves. But upright men delight in God's messages, whether promises or threatenings. Blessed be God that Jesus is our chief Shepherd; and, notwithstanding all the rage of hell and earth, he will gather the outcasts of Israel, render his gospel church extensive as the earth, and her members numerous as the sand by the sea shore; and, without losing one, bring them from sin, from death, and the grave, to the mansions above!

CHAP. III. Ver. 2, 3. They cruelly oppressed their subjects, and, by exactions and rapine, took all from them that they could, barbarously making their very lives a burden to them. 5—7. Because they by their flatteries seduce my people into wickedness for the sake of their own bellies, and hate and do all the mischief they can to my prophets, and all such as give them nothing; therefore such calamities shall come as will effectually refute their flatteries, and shamefully hinder them from foreseeing any thing good, either for themselves or others. 8. Called and inspired by the Spirit of God, I, regardless of all your opposition, faithfully and boldly charge you with your sins, and warn you of approaching judgments. 10—12. Since ye repair the temple and palace, and the houses or walls of Jerusalem, with the money which ye have procured by taking away the lives of the innocent, and then seizing on their estates; and that obtained by bribery: and since, notwithstanding the basest dishonesty in your respective stations, ye expect prosperity, because of the Lord's temple among you, and other external privileges; therefore shall your temple and holy city, for your wickedness, be by the Chaldeans, and especially the Romans, turned into heaps of rubbish, and an absolute desert.

REFLECTIONS UPON CHAP. III.—Dreadful is the case of nations and churches when they who ought to be chief promoters of religion and virtue become ring-leaders in impiety. And they, who oppress or seduce others, infallibly prepare for themselves misery, contempt, and perplexity. Ministers have great need of

Before Christ
cir. 730.

• Amos 5. 10.
with Ps. 139.
20. 21. & 15.
4. Rom. 12. 9

• Amos 5. 11.
12. Zeph. 3. 3.
Ps. 58. 2.
Hab. 1. 2—4.
Ezek. 22. 7.
12. 13. 27. Is.
1. 23. Ps. 14.
4. Ezek. 11. 7.

• Ch. 1. 6, 9. &
2. 3, 10.

• Prov. 1. 28. &
28. 9. Is. 1. 15.
John 9. 31.
Ezek. 8. 18.
Zech. 7. 13.
Ps. 18. 41.

• Is. 59. 1—15.
Deut. 31. 16.
17. & 32. 15.
—27. Hos. 9.
12. Is. 3. 11.
Rom. 2. 8, 9.

• Is. 9. 16. Jer.
14. 14. & 29.
8. Ezek. 22.
25. Mal. 2. 8.
Mat. 15. 14.

• Ch. 2. 11.
Rom. 16. 18.
Is. 56. 10, 11.
Ezek. 13. 18.
19, 22. ver.
11. Rom. 2.
21.

• Ezek. 13. 9.
23. Zech. 13.
4. Mal. 2. 9.
Jer. 23. 12. &
14. 15. Is. 8.
20, 22. Ps. 74.
9.

• Heb. from a
vision.

† Heb. from di-
vining.

• Zech. 13. 4.
Mal. 2. 9.
Lev. 13. 45.
Ezek. 24. 17,
22.

• Heb. upper
lip. Lev. 13.
45.

• Ps. 74. 9.
Amos 9. 11.
1 Sam. 28. 6.
& 3. 1.

• Job 32. 18.
Is. 50. 4. & 14.
2. Mat. 7. 29.
1 Cor. 2. 1, 4.
12.

• Jer. 1. 18. Is.
58. 1. Ezek.
16. 2. & 20. 4.
& 22. 2.

• Ver. 1. Ps.
58. 1, 2. Hos.
5. 1. Ezek. 2.
7. & 3. 17.

• Ezek. 22. 28.
Jer. 22. 13.
Zeph. 3. 3.
Hab. 2. 9, 12.

• Heb. bloods.

• Ch. 7. 3. Is. 1.
23. Hos. 4. 18.
Ezek. 22. 12
—27. Zeph. 3.
3.

• Jude 11. Tit.
1. 11. Rom.
16. 18. with
Deut. 33. 10.

Before Christ
cir. 720.

CHAP. IV.

Contains promises of the happy state of the gospel church, which should succeed the Jewish: that (1) She should be greatly enlarged by the accession of the Gentiles; 1, 2. (2) She should be protected in tranquillity and peace; 3, 4. (3) She should be kept close, constant, and faithful to God; 5. (4) That, under Christ's government, her grievances should be redressed; 6, 7. (5) That her dominion should be very large and flourishing; 8. (6) That her troubles should at length be brought to an happy issue; 9, 10. (7) That her enemies should be disquieted and destroyed by their own attempts against her; 11—13.

BUT in the last days it shall come to pass that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow shares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.

5 For all people will walk every one in the name of his god; and we will walk in the name of the LORD our God for ever and ever.

6 ¶ In that day, saith the LORD, I will assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth even for ever.

8 And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first

dominion: the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? is there no king in thee? is thy counselor perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon: there shalt thou be delivered: there the LORD shall redeem thee from the hand of thine enemies.

11 ¶ Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

13 Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the LORD of the whole earth.

CHAP. V.

After a prediction of ruin to the Jews, by the Assyrians, and especially the Chaldeans and Romans, we have here great promises of (1) The incarnation of Christ; 2, 3. (2) His greatness and usefulness to his people, particularly the converted Gentiles; 3, 4. (3) His protection of his people, and destruction of the Assyrian, Chaldean, Syro-grecian, Roman, Antichristian, and other enemies. (4) The great increase and comfort of the church, chiefly by means of the Jews; 7. (5) The destruction of her enemies, who either harass or corrupt her; 8—15.

NOW gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

2 But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

3 Therefore will he give them up,

Is. 9, 6, 7, & 11. 1—5. Zech. 9, 9. Jer. 23, 5, 6. Mat. 28, 18. Ps. 90, 2. & 2, 7. Prov. 8, 22, 23. 1 Pet. 1, 20. Heb. the days of eternity. Or nevertheless he will. Is. 30, 18. Hos. 2, 14. Ch. 4, 10. & 7, 13. Ezek. 21, 25—27. Hos. 3, 3, 4.

desperate. 11—13. And however the Gentiles may insult you, O Jewish church and nation, in your distress by the Assyrians, Chaldeans, Syro-grecians, and Romans, and rejoice in hopes of your utter destruction, God shall, in prosecution of his secret purposes, gather them together to be destroyed, even by your means; and their spoil shall be consecrated to pious uses, and many of themselves be turned to the Lord. And however the Heathens, Antichristians, and Mahometans, insult the gospel-church, she shall at last be exalted on their ruins, and true Christians be enabled to destroy and tread under foot every opposer.

REFLECTIONS UPON CHAP. IV.—Graciously has God set his promises and threatenings, the one over against the other. And glorious is our New Testament church, and regularly and firmly founded. What profitable instruction, light and conviction, peace and love, faithfulness, vigour, harmony, holiness, and comfort, abound in her! God graciously issues forth comforting promises before distress takes place, that his consolations may be ready for his afflicted people. And the extremity of trouble always issues in marvellous deliverances to the church and her members. Yea, in all her harassments and oppressions, her enemies and her God have very different ends. They aim at roining her and exalting themselves; and God aims at purifying, enlarging, and enriching her, and ruining them.

CHAP. V. Ver. 1, 2. Notwithstanding the Chaldeans, or others, who assemble themselves to destroy the cities and afflict the rulers of Judah, the Messiah, who was from eternity begotten by the Father, and constituted the covenant-head of an elect world, shall in due time be born in the small city of Beth-lehem-Judah, to be the great Ruler and Governor of the church. 3, 4. Nevertheless, the calamities of the Jewish nation shall be often repeated, till he be born of the Virgin, and multitudes of Gentile converts flow together unto him. Then, to his own and his Father's honour, he shall, in the most powerful man-

a clear call, and remarkable qualifications, to render them duly faithful and bold, in opposition to universally rampant corruptions. Nor must they respect even the greatest, but in God's name rebuke with all authority. No pretences of piety can consecrate wicked conduct; but often that which is good is rendered profane by the carnality of its principle, manner, and end. And, alas, often the sins of rulers hasten ruin upon both churches and nations!

CHAP. IV. Ver. 1—5. In the apostolic and millennial periods the gospel-church, represented by Zion and the temple, shall in all the kingdoms of the world, be most firmly and visibly established. Then shall multitudes of Gentiles every where earnestly excite one another to attend the ordinances, and embrace the doctrines of the gospel, issuing forth from Jerusalem in the ministration of the apostles, and other Jewish preachers: and, by his gracious influences and government, Jesus Christ shall introduce spiritual peace and holy conversation, and even civil concord, virtuous industry, and safety, among the nations, where murderous wars, idleness, and danger, had long prevailed. And though others should follow their idolatrous courses, in which they have been educated, we will constantly persevere in the faith, profession, worship, and obedience of the true God, in his strength, and according to the rule of his word. 6, 7. And not only shall the weak, dispirited, and scattered Jews, as the people of God, but the most weak and wretched sinners shall be every where gathered to Christ, and the very weakest of saints encouraged by him. 8. And, both in the apostolic and millennial periods, multitudes of Jews shall be among the first noted converts to the gospel-church. 9, 10. There is therefore no ground of desperate sorrow amidst your distresses, by the Assyrians, Chaldeans, or Romans; for, after ye have been reduced to the most miserable captivity, bondage, and dispersion, ye shall be marvellously delivered: and the deliverances of the gospel-church, from her Heathen and Antichristian persecutors, shall take place when her distress is at the greatest, and her case seemingly

Before Christ
cir. 720.

Jer. 8, 19. & 30, 6. & 50, 43. Is. 13, 2. & 22, 4.

Lam. 4, 20. Is. 3, 1—7. Hos. 10, 3, & 3, 4. & 13, 10.

Ver. 9, Is. 66, 21. 2 Cor. 16, 17.

2 Kin. 20, 18. & 25, 4. 2 Chr. 33, 11. & 36, 26. Ezek. 20, 35. Hos. 2, 14. & 3, 3, 4. Rev. 12, 14. & xiii.

Deut. 32, 36. Gen. 22, 14. Is. 44, 23—28. & 45, 1—4. 13. & 43, 14. & 48, 14, 20. & 52, 9—12. ch. 7, 8—15. Zech. 2, 7—9. Rev. 7, 14.

Is. 5, 25—30. & 8, 7, 8. & 10, 5, 6, 28—30. 2 Kin. xviii. xix. Is. xxxvi. xxxvii. xxii. or 2 Kin. xxiv. xxv. Jer. xxxix. lii. 2 Chr. xxxvi. or Ezek. 38. 2—17. Dan. 12, 1. Zech. 14, 1, 2. Ps. 35, 21. Obad. 12.

Is. 55, 8. Rom. 11, 33. Jer. 29, 11. Job 33, 13.

Is. 30, 33. & 37, 36. Jer. 25, 26—33. & 51, 49. Is. 21, 10. Joel 3, 11—16. Ezek. xxxviii. xxxix. Zech. 14, 1—3. Deut. 25, 4. Is. 41, 15, 16. & 14, 2. & 60, 12. & 61, 5, 16. Rev. 2, 26, 27. ch. 5, 8—15. Jer. 51, 33. Ps. 68, 29. & 72, 10. & 45, 12. Is. 18, 7. & 23, 18. & 60, 6, 9. Rev. 21, 24—26. Lev. 27, 27. Josh. 6, 19.

Jer. 25, 9, 10. & 4, 7.

Gen. 10, 9. 10. Jer. 51, 20. —23. Is. 14, 6, 16, 17.

Jer. 6, 3—6. Deut. 28, 52. —57. Lev. 26, 25. 2 Kin. 24, 10. & 25, 1—3.

Lam. 4, 20. Jer. 39, 5—7. Job 16, 10.

Mat. 2, 6. John 7, 42. Luke 2, 4, 6, 7. Gen. 35, 19. Ps. 132, 6.

Exod. 18, 21. —25. Judg. 6, 15. 1 Sam. 10, 19. & 23, 23.

Before Christ
cir. 720.

Ch. 4. 10. Is.
66. 7. 8. or Is.
7. 14. Mat. 1.
21. or Gal. 4.
27. Rev. 12. 5.
& 11. 11—15.

Jer. 3. 18. &
31. 1—9. 20.
or Heb. 2. 11.
12. John 10.
16. Is. 11. 10.
Eph. 5. 30.

Ps. 2. 6. &
89. 20—28.
Is. 40. 11.
Ezek. 34. 23.
24. Mat. 28.
18. & 7. 29.
Is. 50. 4. 7. 9.

Or rule.

Exod. 23. 21.
Ps. 45. 3—5.
Is. 49. 3. John
13. 31. 32. &
10. 38. & 5.
22—27. 43.

Mat. 16. 18.
John 10. 28.
29. Jude 1.
Ps. 22. 27—
31. & 72. 8—
11. Rev. 11.
15.

Eph. 2. 13—
17. Col. 1. 20.
Luke 2. 14.
Zech. 9. 10.
Ps. 72. 7. Is.
9. 6. 7.

Is. 8. 7—10.
& 37. 35—37.
Ps. 110. 5. 6.
Rev. xii. xiii.
xx. Ezek.
xxxviii.

Jer. 6. 3. &
25. 34. Is. 44.
28. Jer. 51.
27. 28.

Heb. princes
of men.

Nah. i—iii.
Is. xiii. xiv.
xxi. xlvii. Jer.
1. li. Luke 1.
71.

Heb. eat up.
Heb. with her
own naked
swords.

2 Kin. xviii.
xix. 2 Chr. 33.
11. 2 Kin.
xxiv. xxv.
Rev. xii. xiii.
Ezek. xxxviii.
xxxix. Rev. xx.

Hos. 14. 5—
8. & 6. 3. Is.
30. 25. & 32.
15—18. & 44.
3—5. & 49.
12—23. Is—
lxii. lxx. lxxi.
& 19. 24. &
2. 3. Ps. 72. 6.
& 103. 3—5.
& 68. 9.

2 Chr. xxx.
Acts ii—xix.
Rom. 11. 12.
15. 1 Cor. 3. 6.
2 Cor. 2. 15.

Jer. 14. 22.
Is. 55. 10. &
30. 21. Acts
16. 6. 7. 10.
Rom. 5. 20.
21. Tim. i. 16.

Ps. 45. 16. Is.
41. 15. 16. ch.
4. 13. Obad.
18. 19. Zech.
12. 6. Rev. 11.
5. 6. Ps. 110.
5. 6. 2 Cor. 10.
4. 5. 1 John 5.
4. 5. Rom. 8.
37.

Or goats.

Is. 37. 22. 36.
& 14. 1—3.
xiii. xiv. xxi.
Jer. 1. li.
Ezek. xxxviii.
xxxix. Is. 11.
14. Amos 9.
12. Obad.

xv—21. ch. 4. 13.
Zech. 9. 13. 16. & 10. 4—12. & 12. 2—9. & 14. 2—5. Rev. vi. xi. xii.
xvi. xix. xx.
* Hos. 1. 7. & 14. 3. Zech. 9. 10. & 4. 6. Ps. 33. 16. 17. & 20. 5—8.
Ezek. 38. 11. Acts 4. 12. Jer. 3. 23. 24. * Is. 8. 19. & 2. 6—8. & 1. 25. 27. Rev. 18. 23.
Gal. 3. 1. ver. 13. * Is. 1. 29. & 2. 18—21. & 17. 7. 8. Ezek. 6. 8. 9. & 36. 25. & 37. 27.
Hos. 2. 16. & 14. 3. 8. Zech. 13. 2. * Or statues. * Or enemies. * Ps. 110. 5. 6.
Is. 10. 16—19. 25. 34. xlii—xlii. xxiii. Nah. i—iii. Jer. xxv. xlii—li. Ezek. xxv—xxxii. xxxv.
xxxviii. xxxix. Dan. vii. viii. xi. & 12. 1. Mat. xxiv. Rev. vi. viii. ix. xi. xiv. xvi. xix. xx.
see ver. 6. 8. 9. Ps. 149. 7. Is. 26. 11. 2 Thes. 1. 8.

until the time *that* she which travaileth
hath brought forth: then the remnant
of his brethren shall return unto the
children of Israel.

4 ¶ And he shall stand and feed in
the strength of the LORD, in the majesty
of the name of the LORD his God; and
they shall abide: for now shall he be
great unto the ends of the earth.

5 And this man shall be the peace
when the Assyrian shall come into our
land: and, when he shall tread in our
palaces, then shall we raise against him
seven shepherds and eight principal
men.

6 And they shall waste the land of
Assyria with the sword, and the land of
Nimrod in the entrances thereof: thus
shall he deliver us from the Assyrian when
he cometh into our land, and when he
treadeth within our borders.

7 And the remnant of Jacob shall be in
the midst of many people as a dew from
the LORD, as the showers upon the grass,
that tarrieth not for man, nor waiteth
for the sons of men.

8 ¶ And the remnant of Jacob shall be
among the Gentiles in the midst of many
people as a lion among the beasts of
the forest, as a young lion among the
flocks of sheep: who, if he go through,
both treadeth down and teareth in pieces,
and none can deliver.

9 Thine hand shall be lifted up upon
thine adversaries, and all thine enemies
shall be cut off.

10 And it shall come to pass in that
day, saith the LORD, that I will cut off
thy horses out of the midst of thee, and
I will destroy thy chariots:

11 And I will cut off the cities of thy
land, and throw down all thy strong
holds:

12 And I will cut off witchcrafts out
of thine hand, and thou shalt have no
more soothsayers:

13 Thy graven images also will I cut
off, and thy standing images out of the
midst of thee; and thou shalt no more
worship the work of thine hands:

14 And I will pluck up thy groves out
of the midst of thee: so will I destroy thy
cities.

15 And I will execute vengeance in
anger and fury upon the heathen, such
as they have not heard.

17—21. ch. 4. 13. Zech. 9. 13. 16. & 10. 4—12. & 12. 2—9. & 14. 2—5. Rev. vi. xi. xii.
xvi. xix. xx.
* Hos. 1. 7. & 14. 3. Zech. 9. 10. & 4. 6. Ps. 33. 16. 17. & 20. 5—8.
Ezek. 38. 11. Acts 4. 12. Jer. 3. 23. 24. * Is. 8. 19. & 2. 6—8. & 1. 25. 27. Rev. 18. 23.
Gal. 3. 1. ver. 13. * Is. 1. 29. & 2. 18—21. & 17. 7. 8. Ezek. 6. 8. 9. & 36. 25. & 37. 27.
Hos. 2. 16. & 14. 3. 8. Zech. 13. 2. * Or statues. * Or enemies. * Ps. 110. 5. 6.
Is. 10. 16—19. 25. 34. xlii—xlii. xxiii. Nah. i—iii. Jer. xxv. xlii—li. Ezek. xxv—xxxii. xxxv.
xxxviii. xxxix. Dan. vii. viii. xi. & 12. 1. Mat. xxiv. Rev. vi. viii. ix. xi. xiv. xvi. xix. xx.
see ver. 6. 8. 9. Ps. 149. 7. Is. 26. 11. 2 Thes. 1. 8.

CHAP. VI.

Now the Hebrews must be convinced of their sinfulness, in order
to make them prize and enjoy the gospel promises. (1) God

ner, gather and govern, establish and perfect his gospel church. His kingdom
shall be extended, and his honour advanced over the world. And not only shall
he protect Jerusalem from the Assyrian invaders, but, in every age, shall defend
his church from Heathen, Antichristian, or Mahometan enemies; and, by proper
instruments in church or state, shall punish them with a fearful destruction.
7—9. And as, at the return from Babylon, and their present disper-
sion, the Jews shall be exceedingly blessed, and emboldened by God, and made
a blessing to multitudes around them, and a terror to their opposers, so shall
their preachers, in the apostolic and millennial periods, be remarkably useful
in converting the Gentiles to Christ, but a terrible curse, and mean of destruc-
tion, to their opposers. 10, 11. I will purge them from all their former cor-
ruptions; particularly their trusting in carnal confidences, horses, chariots, and
fortifications, and from all divinations and idolatries: and terrible shall be the
vengeance which I will execute upon the Assyrians, Chaldeans, Syro-grecians,

solemnly upbraids them for their ungrateful requital of his
ancient favours, in delivering them from Egypt, leading them
through the wilderness, and turning Balaam's intended curse
into a blessing; 1—5. (2) Represents the vain methods which
sinners would take to recommend themselves to God's favour;
6—8. (3) Recommends the proper method of enjoying his
favour, and behaving well under their troubles: 8, 9. (4) De-
nounces disappointment, famine, sword, and desolation, as the
punishment of their injustice, falsehood, violence, and idolatry.

Before Christ
cir. 710.

710.

Heb. 3. 7. &
4. 7. Prov. 27.
1. 2 Cor. 6. 2.

Hos. 2. 2 ch.
1. 2. Deut. 4.
26. & 32. 1.
Ps. 50. 4. Is.
1. 2. Jer. 22.
29.

Or south.

Hos. 4. 1, 2.
& 12. 2. Is. 5.
3. 4. & 43. 26.
Jer. 2. 9. 35.
Ezek. 16. 43.
& 20. 35. 36.
Ps. 78. 58, 59.

Ps. 50. 7.
Jer. 2. 5. 31.
Is. 5. 3. 4.
Ps. 51. 4.
Rom. 3. 4. 5.

Exod. 12. 51.
& 20. 2. & 14.
30. & 15. 20.
Deut. 4. 20. &
5. 6. Num. 12.
2. Ps. 78. 14
—55. & 77.
14—20. Is. 63.
7—14. Amos
2. 10.

Num. xxii—
xxx. Josh. 14.
9. 10. Rev. 2.
14. Deut. 23.
4. 5.

Is. 58. 2. 3.
John 6. 28.
Mat. 19. 16.
Rom. 10. 2. 3.
with Ps. 15. 1.
& 24. 3.

Lev. i. iii—vi.
Is. 1. 13.

Heb. sons of
a year.

Ps. 50. 9. &
51. 16. Is. 1.
11—15. & 66.
3. Prov. 15. 2.
& 21. 27.

Kin. 16. 3.
& 21. 6. Jer.
7. 31. & 19. 5.
Ezek. 16. 20.
21. & 23. 37.

Heb. belly

Deut. 10. 12,
13. 1 Sam. 15.
22. Hos. 6. 6.
& 12. 6. Is. 1.
16—19. Eccl.
12. 13. Gen.
18. 19. Mar. 7.
21. 2 Cor. 7.
11. Col. 3. 12.
1 Pet. 5. 6.
Rom. 11. 20.

Heb. humble
thyselt to walk.

Is. 8. 7. 8. &
28. 11. & 26.
11. Jer. 6. 8.

Or thy name
shall see that
which is.

Hos. 14. 9.
Ps. 107. 43.
Is. 10. 5. 6.
Lam. 3. 21.
39. Prov. 29.
15. & 22. 15.

Or is there
yet unto
every man an
house of the
wicked, &c.

Lev. 19. 35.
36. Deut. 25.
13—16. Prov.
11. 1. & 20.
10. Jer. 5. 27.
Amos 8. 5.

Heb. measure
of leanness.

Or shall I be
pure with, &c.

Ver. 8, 10.
Hos. 12. 7.
Amos 3. 10. &
5. 11. 12. & 8.
5. Prov. 11. 1.
& 20. 10. 23.

HEAR ye now what the LORD saith;
Arise, contend thou before the
mountains, and let the hills hear thy
voice.

2 Hear ye, O mountains, the LORD's
controversy, and ye strong foundations
of the earth: for the LORD hath a con-
troversy with his people, and he will plead
with Israel.

3 O my people, what have I done
unto thee? and wherein have I wearied
thee? testify against me.

4 For I brought thee up out of the
land of Egypt, and redeemed thee out of
the house of servants; and I sent before
thee Moses, Aaron, and Miriam.

5 O my people, remember now what
Balak king of Moab consulted, and what
Balaam the son of Beor answered him
from Shittim unto Gilgal, that ye may
know the righteousness of the LORD.

6 ¶ Wherewith shall I come before
the LORD, and bow myself before the
high God? shall I come before him
with burnt-offerings, with calves of a
year old?

7 Will the LORD be pleased with
thousands of rams, or with ten thousands
of rivers of oil? shall I give my first-
born for my transgression, the fruit of
my body for the sin of my soul?

8 He hath shewed thee, O man, what
is good: and what doth the LORD require
of thee, but to do justly, and to love
mercy, and to walk humbly with thy
God?

9 The LORD's voice crieth unto the
city, and the man of wisdom shall see
thy name: hear ye the rod, and who
hath appointed it.

10 ¶ Are there yet the treasures of
wickedness in the house of the wicked,
and the scant measure that is abomi-
nable?

11 Shall I count them pure with the
wicked balances, and with the bag of
deceitful weights?

12 For the rich men thereof are full
of violence, and the inhabitants thereof
have spoken lies, and their tongue is de-
ceitful in their mouth.

13 Therefore also will I make thee sick
in smiting thee, in making thee desolate
because of thy sins.

14 Thou shalt eat, but not be satisfied;

Ch. 2. 1, 2. & 3. 1—3. & 7. 2—6. Is. 59. 1—15. & 5. 7—23. Jer. 5. 27. 28. Hos. 4. 1, 2. Zeph.
3. 1—5. Hab. 1. 2—4. Ezek. xxii. Jer. 9. 2—6. 8. 2 Tim. 3. 13. * Is. 1. 5. Ps. 107. 17. 18.
ch. 2. 3. & 3. 4. 12. & 7. 13. * Lev. 26. 26. Hos. 4. 10. Hag. 1. 6. Mat. 4. 4.

Romans, Antichristians, and Mahometans, who shall have persecuted and mur-
dered them.

REFLECTIONS UPON CHAP. V.—Behold the miseries of Israel and the disgrace
of the family of David gloriously counterbalanced in the person, incarnation,
mediation, and glory, of Christ! And grievous distresses and troubles making
way for the most glorious benefits of redemption! Behold how extensive, glo-
rious, peaceful, safe, and lasting, is his spiritual kingdom! They who attempt
to ruin it but hasten their own destruction. Greatly useful were the Jews, and
still shall be, in converting others to Christ, whom they have long so heartily
hated. And with great readiness and boldness men act for God when animated
by his Spirit. Yea, thrice happy are the churches when their enemies are
destroyed and their internal corruptions removed!

Before Christ
cir. 700.

* Is. 24. 17, 18.
Amos 2. 13—
16. & 6. 9. &
9. 1—4. Lev.
26. 15—39.
Deut. 28. 15
—64. & 32.
22—27.

* Deut. 28. 38,
39. Amos 5.
11. Hag. 1. 6.
11. Zeph. 1.
13. Jer. 12. 13.
Hag. 2. 17,
18. Mal. 3. 8,
9.

* Or he doth
much keep
the, &c.

* 2 Kin. 16. 25
—33. & 18. 4.
Hos. 5. 11.
2 Kin. 21. 3.
Luke 7. 30.
Is. 9. 16.

* Lev. 26. 33—39. Deut. 28. 15—68. 1 Kin. 9. 8. 2 Chr. 29. 8, 9. Jer. 18. 16. & 19. 8. & 24.
e. 9. & 25. 9, 11. † Heb. astonishment. * Ver. 12, ch. 3. 1. Is. 25. 8. Ps. 42. 10. &
69. 50, 51. & 44. 13, 14. ‡ Or peoples.

CHAP. VII.

Here Micah, in the name of the church, (1) Bitterly bewails the woful decay of religion and good men; and that impiety and immorality had quite overwhelmed the nation, and trampled on every consideration of relation, duty, or interest; 1—6. (2) Comforts himself with the views of his interest in God, and the hopes of God's hearing his prayers, comforting and delivering him, and destroying his enemies; 7—10: and that, after long desolations, the country should be re-peopled by the scattered fugitives and captives; 11—13. (3) Upon his prayer for their restoration and happiness, he is assured by God of marvellous deliverances, and of the terrible destruction of the Assyrians, Chaldeans, Syro-grecians, Romans, Papists, and Turks; 15—17. (4) Triumphs in the mercy and truth of God, so abundant to pardon, so powerful to sanctify the soul, and faithful to perform his promises; 18—20.

700.

* Is. 17. 6. &
24. 13. & 57.
1. Ps. 12. 1. &
14. 2, 3.

* Heb. the ga-
therings of
summer.

* Is. 28. 4. Hos.
9. 10. Jer. 2.
3.

* Ps. 12. 1.
Is. 57. 1.

+ Or goodly, or
merciful.

* Ps. 14. 2—4.
Rom. 3. 11—
18. Ps. 10.
8—10. Prov.
1. 11. & 4. 16.
& 12. 6. Jer.
5. 25. Hab. 1.
14, 15.

* Prov. 4. 16.
ch. 3. 11. Is.
1. 23. Hos. 4.
18. Jer. 3. 5.
Zeph. 3. 1—4.
Ezek. 22. 27.
Jer. 5. 5, 6. &
9. 3.

* Heb. the mis-
chief of his
soul.

* Is. 9. 18. &
35. 13. 2 Sam.
23. 6, 7. Heb.
6. 8. Ezek. 2.
6, 7. 2 Tim. 3.
2—5. Jer. 9.
4.

* Is. 56. 9, 10. Hos. 9. 8. Jer. 14. 15. Ezek. 12. 22—28. & 7. 2—15. Amos 8. 2. Is. 8. 21, 22.
& 10. 3, 4. & 33. 14. Hos. 10. 3. & 9. 12. † Jer. 9. 4. Mat. 10. 16. ‡ Ezek. 22. 7.
Mat. 10. 21, 35, 36. & 24. 10. Luke 12. 53. & 21. 16. 2 Tim. 3. 3, 4.

REFLECTIONS UPON CHAP. VI.—With solemn earnestness ought ministers to speak on God's behalf; and to inculcate the warnings, threatenings, charges and promises of God. In fearful controversies God pleads with his own people for their sins. And, if he graciously bestow good magistrates and teachers, and disappoint the plots of our enemies, vile and provoking is our ingratitude. Deep convictions of guilt or fondness of an enterprize, may occasion the most anxious inquiries after peace and pardon. And by the most costly expedients would men willingly procure these blessings. But not all the inventions of men can recommend us to God; and faith in Christ, and in God as our God in him, and a true repentance and real holiness, are preferable to every ceremonial service. Infinite then is the kindness of God in teaching us, both by his word and by his rod of afflictions. And great is the necessity of improving both, to promote our turning to God. Sinners, by their wickedness, infallibly bring multiplied calamities upon their own heads. And wicked rulers are awful plagues to nations and churches; for great multitudes will soon cleave to the very worst laws and customs.

CHAP. VII. Ver. 1—6. Alas! few upright men are now left in the country with whom I can conscientiously associate: and early religion and noted progress in holiness are scarcely to be found. Good and upright men are almost entirely gone out of this world: and almost every one is ready, for self-interest, to murder or oppress the most innocent, or most nearly related. Bent upon doing as much mischief as they can, their very princes and judges even impudently demand bribes, and, without sense of shame, they agree to perpetrate the most shocking mischiefs. The very best of them are mischievous and hurt-

the daughter riseth up against her mother, the daughter-in-law against her mother-in-law: a man's enemies are the men of his own house.

7 ^k Therefore I will look unto the LORD: I will wait for the God of my salvation: my God will hear me.

8 ^m Rejoice not against me, O mine enemy: when I fall I shall arise; when I sit in darkness the LORD shall be a light unto me.

9 ^o I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.

10 ^p Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

11 ^q In the day that thy walls are to be built, in that day shall the decree be far removed.

12 ^r In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.

13 ^s Notwithstanding the land shall be desolate, because of them that dwell therein, for the fruit of their doings.

14 ^t Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.

15 ^u According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.

16 ^v The nations shall see, and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

^b Or rule. Ch. 5. 4. Is. 40. 11. & 49. 10. Ezek. 34. 23. Ps. 23. 1—4. John 10. 1—29.
^c Num. 23. 9. Deut. 33. 28. John 17. 6, 16. ^d Is. 35. 2. & 65. 10. Jer. 50. 19. Zeph. 3.
13. Obad. 19. Joel 3. 18. Jer. 31. 10—14. Ezek. 34. 14, 15. & 36. 35. ^e Exod. vii—xix.
Ps. 68. 22. Rev. xi. xiv—xx. ^f Is. 26. 11. & 24. 23. & 126. 2. Rev. 11. 18. ch. 5. 8.
Ezek. 38. 8. &c. ^g Is. 11. 14. & 52. 15. Job 21. 5. & 29. 9. ^h Ps. 72. 9. Rev. 3.
9. Is. 49. 23. & 60. 14. Ps. 18. 45. ⁱ Or creeping things. ^j Jer. 33. 9. Rev. 6.
12—17.

Before Christ
cir. 700.

Ps. 142. 4, 5.
& 73. 27, 28.
Is. 8. 17.
Hab. 2. 3.
Heb. 10. 36,
37. Gen. 49.
18.

Ps. 5. 3, & 4.
3. & 38. 15. &
145. 3. & 18.
6. & 34. 6. &
65. 2.

Prov. 24. 16.
17. Ps. 79. 18.
& 37. 24.
Rev. 18. 21.
Lam. 4. 21.

Ps. 27. 1. &
112. 4. Is. 50.
10. Ps. 91. 15.

1 Sam. 3. 18.
Ps. 39. 9.
Lam. 1. 18.
& 3. 39.

Is. 26. 8. Ps.
35. 1. & 43. 1.
& 7. 6, 8.

Job 23. 10. &
5. 18. & 22.
21—29. 1 Pet.
1. 6, 7.

Or and thou
wilt see her
that is thine
enemy, and
cover her
with shame.

Assyrians,
Chaldeans,
&c. Is. 10. 5,
6. Jer. 50. 17,
18.

Nah. i—iii.
Is. 14. 25. &
37. 36. & xiii.
xiv. xxi. Jer.
xlvii—li.
Ezek. xxv—
xxxv. Jer. 30.
16. & 10. 25.

Ps. 79. 10. &
42. 3, 10. &
115. 2. Joel 2.
17.

Ps. 58. 10.
Mal. 1. 5. & 4.
1. 3. Is. 41. 2,
3, 15, 16.

* Heb. she shall
be for a tread-
ing down.

Amos 3. 14.
Ezra 4. 5, 6,
21—24. with
6. 14. Neh. 2.
8, 17.

Is. 11. 11. &
27. 12, 13. &
19. 23—25. &
43. 6. & 49.
12. Jer. 3. 18.
& 23. 3.
Deut. 30. 3, 4.
Ps. 72. 8—13,
16, 17, 19.

Or even to.

Or after that
it hath been
Ch. 3. 12. Jer.
25. 11. Lev.
26. 33—39.
Deut. 28. 64.
Dan. 9. 26, 27.
Luke 21. 20—
24. 1 Thes. 2.
15, 16. Ps. 69.
24, 25.
Prov. 1. 31.
Jer. 21. 14. &
2. 17—19.
Is. 3. 11.

ful; therefore shall God quickly plunge them into just and most inextricable miseries. So terribly treacherous are they become, that no one is safe in trusting even his nearest relations: nay, none are more to be suspected. 7—10. Therefore will I by faith and patience wait on the Lord, and pray and look for deliverance and safety from him alone, as my God in Christ; nor shall mine enemies have any reason to rejoice over and insult me, for the all-sufficient JESU-VAH shall support, comfort, and deliver me in all my troubles. I will therefore justify God, and submit to his corrections, as procured by my own iniquity, until he revenge the injuries done to me, and publicly own me as his, and honour me to behold the exertions of his equity, mercy, and faithfulness, and till the Assyrians, Chaldeans, Syro-grecians, Romans, Antichristians, and Mahometans, who have oppressed us, be altogether disgraced and ruined. 11—13. Though the country shall be desolated on account of the sins of the inhabitants, yet, whenever the time fixed in God's purpose, for relieving the nation, rebuilding Jerusalem or other cities, and for the re-establishment of the churches, comes, all restraints and hindrances shall be entirely taken out of the way, and the gospel preached over all the world; and not only shall the Jews return from all lands in which they have been dispersed, but Gentiles from all parts of the world shall be converted to Christ. 14. Lord, since thy peculiar people must be thus destroyed and scattered, do thou, as their Shepherd, care for, protect, direct, and provide for them as a nation separated from the world; and bring them back to their wonted habitations and happiness. 15—17. I the Lord will do as great things for them as I did when I brought their fathers out of the land of Egypt. And the Assyrians, Chaldeans, Syro-grecians, Romans, Papists, or Mahometans, shall in their turns be astonished at the wonderful deliverance

Before Christ
cir. 700.

* Exod. 15. 11.
Ps. 35. 10. &
89. 6, 8.
* Exod. 34. 6,
7. Num. 14.
18, 19. Neh.
9. 31. Ps. 86.
5, 15. & 130.
4, 7, 8. & 103.
8—13, 17.
Is. 1. 18. & 43. 25. & 44. 22. & 57. 18.
* Ps. 78. 38. & 103. 9. Is. 57. 16. Jer. 3. 4, 5, 13, 14.
20, 21. Is. 63. 7, 15.

18 ¶ Who is a God like unto thee, that 'pardoneth iniquity, and passeth by the transgression of ^mthe remnant of his heritage? he ⁿretaineth not his anger for ever, because he ^odelighteth in mercy.

19 ^pHe will turn again, he will have

of my people, and be trampled under their feet, and with terror submit themselves to their power. 18—20. Who is a God like unto thee in perfections, persons, purposes, relations, or works! Who so ready and abundant as thou art in pardoning the most aggravated iniquities of thy people? Thou wilt, in infinitely tender mercy, return to us, notwithstanding all our provocations, and wilt destroy the power of sin in us, and fully and irrevocably pardon all our iniquities: Yea, thou wilt perform all thy ancient promises, which were graciously made to Abraham, and confirmed to Jacob, and other patriarchs, by thy solemn and inviolable oath.

REFLECTIONS UPON CHAP. VII.—Few are the eminently pious amidst the many notoriously wicked in times of general corruption. And where sin pre-

compassion upon us, ^qhe will subdue our iniquities; and thou wilt ^rcast all their sins into the depths of the sea.

20 Thou ^swilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

* Luke 1. 68—75. Rom. 9. 6, 7. & 11. 29, with Gen. 17. 6, 8. & 46. 4. Exod. 6. 4. Heb. 6. 17, 18.

Before Christ
cir. 700.

* Rom. 6. 6,
14. & 8. 2,
13.
* Is. 38. 17.
Jer. 50. 20.
Ps. 103. 12. &
85. 2. & 130.
4.

vails what unnatural monsters of violence, fraud, injustice, and every thing horrid are formed by it. But universal contempt and violation of relative duties is a fearful presage of God's awful judgments, and a sad proof of prevalent corruptions. And under divine rebukes nothing is more proper than to consider our ways, repent of our sins, justify God, and look to him alone. His deliverance of his people will quickly issue in the contempt and ruin of his enemies. And every impediment of his salvation is easily removed in the day of his power and time of his love. Even after the most desolating judgments, he can easily assemble and restore his favourites. Quickly and graciously he answers those prayers which are presented to him for their re-establishment and prosperity; and marvellous things he performs for their relief. Thrice happy then and pleasant is it when he gets the glory, and men by faith take the comfort of his perfections, promises, and works.

THE PROPHECY OF

N A H U M.

This prophet was a native of Elkosh, a city of Galilee, and appears to have prophesied about A. M. 3284, a little before Sennacherib invaded Judea, in order to comfort the Jews, with the hopes of the approaching destruction of the Assyrian army before Jerusalem, and afterwards of their empire, and of Nineveh the capital. [See Introduction, chap. iv. sect. x.]

CHAP. I.

After the title of the book, (ver. 1.) contains (1) a magnificent description of the glory of God in his just wrath against his enemies, and merciful kindness towards his people, and of his majesty and power in both; 2—8. (2) A denunciation of ruin to Sennacherib and his Assyrian army and idols, to the great comfort of Hezekiah and the Jews; 9—15.

THE ^aburden of ^bNineveh. The book of the ^cvision of Nahum the Elkoshite.

2 *God is ^djealous, and the LORD revengeth, the LORD ^erevengeth and ^fis furious; the LORD will take vengeance on his adversaries, and he ^greserveth wrath for his enemies.

3 The LORD is ^hslow to anger, and great in power, and will not at all acquit the wicked: the LORD ⁱhath his way in the whirlwind, and in the storm, and the clouds are the dust of his feet.

4 ^jHe rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 ^kThe mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

Before Christ
cir. 720.

* Is. 13. 1. &
21. 1. & 22.
1. & 23. 1.
Mal. 1. 1.
Jer. 23. 33.
Zech. 9. 1.
* Jon. 3. 3, 10.
Gen. 10. 11.
Zeph. 2. 13—
15.
* Is. 1. 1. & 2.
1. Num. 12.
6.
* Or the LORD
is a jealous
God, and a
revenger.
* Is. 42. 13.
Ezek. 39. 25.
Zech. 1. 14. &
8. 2. Joel 2.
18. Exod. 20.
5.
* Deut. 32. 35.
43. Rom. 12.
19.
* Heb. that
hath fury.
* Jam. 5. 3.
Jer. 3. 5.
Deut. 32. 34.
35. Is. 3. 11.
* 2 Pet. 3. 9.
Job 9. 4.
Exod. 34. 6, 7.
see Mic. 7.
18. Jon. 4. 2.
Ps. 145. 8. &
86. 5, 15.
* Exod. 19.
16—18. Deut.
5. 22, 23. Ps.
18. 7—15. &
97. 1, 2. & 50.
3. Dan. 7. 13.
Ps. 104. 3. Hab. 3. 5, 11, 12. Zech. 9. 14. Is. 19. 1.
106. 9. & 114. 3, 5. Mat. 8. 26. Is. 50. 2. & 51. 10.
4, 5. Is. 64. 1, 2. Ps. 97. 5. & 29. 6. 2 Pet. 3. 10, 12.

* Exod. 14. 22. Josh. 3. 15, 16. Ps.
* Mic. 1. 2. 2 Sam. 22. 8. Judg. 5.

EXPLANATORY NOTES. CHAP. I. Ver. 2, 3. From a zealous regard to his own honour and worship, God will not always suffer his people's enemies to escape his terrible judgments. However long he forbear, he will at last display his infinite power and tremendous equity in the punishment of the wicked, by sudden, perplexing, and unavoidable calamities. 4—6. At his pleasure he divides and dries up seas and rivers, blasts fruitful fields and forests into barrenness, shakes and overturns the mountains by earthquakes and, by droughts or lightnings, burns up the earth and its inhabitants. What persons, cities, or kingdoms, can then stand before the power of

6 ^lWho can stand before his indignation? and who can ^mabide in the fierceness of his anger? his fury is poured out ⁿlike fire, and the rocks are thrown down by him.

7 The LORD is ^ogood, a ^pstrong hold in the day of trouble; and he ^qknoweth them that trust in him.

8 But with an ^roverrunning flood he will make an utter end of the ^splace thereof, and ^tdarkness shall pursue his enemies.

9 ^uWhat do ye imagine against the LORD? ^vhe will make an utter end: affliction shall not rise up the second time.

10 For ^wwhile they be folden together as thorns; and while they are drunken as drunkards, ^xthey shall be devoured as stubble fully dry.

11 There is ^yone come out of thee that imagineth evil against the LORD: ^za wicked counsellor.

12 Thus saith the LORD, ^aThough they be quiet, and likewise many, yet thus shall they be ^bcut down when he shall pass through. Though ^cI have afflicted thee, I will afflict thee no more

* Is. 8. 9. ch. 3. 11. Jer. 25. 15, 16. & 51. 39, 57. * Ps. 83. 13—15. & 58. 9. & 68. 2. Is. 9. 18. & 27. 4. * Is. 36. 7, 18, 20. & 37. 10, 24, 29. * Heb. a counsellor of Belial. Is. 36. 14—20. & 37. 10. * Is. 10. 7—19, 33, 34. & 37. 36. & 14. 25. * Or if they would have been at peace, so should they have been many, and so should they have sown, and he should have passed away. || Heb. sown. * Is. 8. 7, 8. & 10. 5, 6. & 37. 33—35. 2 Kin. 19. 32—36.

Before Christ
cir. 720.

* Mal. 3. 2.
Ps. 76. 7. &
90. 11. Rev.
6. 17.

* Heb. stand
up. Job 40. 8.

* Deut. 4. 24.
& 32. 22.
Heb. 12. 29.
Is. 10. 17. &
33. 14. & 64.
2.

* Mat. 19. 17.
Ps. 119. 68.
with ver. 5, 6.

* Or strength.
Prov. 18. 10.
Ps. 18. 2. &
27. 5. & 91.
1, 2. Is. 28. 4.

* Ps. 1. 6.
2 Tim. 2. 19.
with 2 Kin.
18. 5. 2 Chr.
32. 8.

* Ch. 2. 6.
Amos 8. 8. &
9. 5. Is. 8. 7.
8. Dan. 9. 26.
& 11. 10, 20,
40.

* Ver. 1. ch. 2.
6. Zeph. 2.
13—15.

* Is. 8. 22. &
13. 10. Mat.
8. 12.

* Ps. 2. 1—4.
Prov. 21. 30.
Is. 8. 9, 10.

* Ver. 12.
1 Sam. 3. 12.
& 26. 8. Zeph.
2. 13—15. ch.
3. 18.

his wrath? It is sufficient to destroy the most hardened and obstinate sinners, or the best fortified cities. 7, 8. But, in infinite kindness, he will protect and provide for his people who trust in him; though with overwhelming, confounding, and desolating judgments, he will destroy his enemies, and will render the very place of Nineveh utterly unknown. 9, 10. In vain do you Assyrians plot and combine to defeat his purposes. While ye are assembled in mighty armies, fortified by powerful leagues, and drunk with pride and carnal security, he will at once, and for ever, irrevocably destroy your empire and city. 11—14. Sennacherib and his generals, now plot and threaten destruction to my people,

Before Christ
cir. 710.

2 Kin. 16. 17.
& 18. 14. Is.
9. 4. & 10.
26. 27. & 14.
25. Mic. 5.
5. 6.

Is. 13. 3. Jer.
18. 6. Amos
3. 6. Ps. 75. 7.

Is. 14. 21. 22.
Prov. 10. 7.

Exod. 12. 12.
Is. 19. 1. &
46. 1. 2. Jer.
50. 2. Lev.
26. 30.

2 Kin. 19. 6—
16. 37. ver.
11. ch. 3. 1.
4—6.

Is. 52. 7.
Rom. 10. 15.
Ps. 50. 14. & 107. 1, 8, 15, &c. & 81. 1.
chorib. Is. 37. 38.

13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave, for thou art vile.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace; O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off.

Ps. 50. 14. & 107. 1, 8, 15, &c. & 81. 1. Heb. feast. Heb. Belial, i.e. Sennacherib. Is. 37. 38. Ver. 9, 12, 14. with Is. 10. 28—30.

CHAP. II.

Now the obstinate Assyrians must be fully ruined. (1) To punish their invasion of Judea, and murdering and enslaving the Lord's people, the Medes and Chaldeans, with great and terrible military preparations, invade their country, and besiege and take Nineveh their capital; 1—6. (2) While the king, queen, or other inhabitants, attempt to flee for their life, or are carried captive, the city and country are spoiled of their wealth, and every one quite overwhelmed with grief and despair; 7—10. (3) While enemies insult and rejoice over the ruin of Nineveh and her Assyrian empire, God avows himself the Author of it; 11—13.

HE that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily.

2 For the LORD hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.

3 The shield of this mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.

5 He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be dissolved.

7 And Huzzab shall be led away captive; she shall be brought up, and

city, and temple: but his victorious army, now fearless of danger, and great in numbers, shall be suddenly destroyed, and his family and idols quickly ruined, yea the whole Assyrian empire shall be reduced, and the people perish on account of their wickedness; and be buried before Jerusalem, or in the rubbish of their own cities. 12, 13, 15. No more shall the Assyrians afflict you, O ye Jews; no more shall they tyrannically oppress you: for I will utterly destroy them; that ye may be invited to; and have free access to observe your solemn festivals, as a presage of gospel solemnities.

REFLECTIONS UPON CHAP. I.—It is terrible to have God as our enemy; but infinitely happy to have him as our friend. Great and daring provocations of him, and injuries done to his people, will certainly issue in men's great and irresistible destruction: yea, nothing more plainly presages their ruin than carnal security and self-confidence: and their plots against him but hasten it upon themselves and families. Men's pride always lay them low; and shameful sins bring on shameful punishments: but God's people shall be delivered from all their oppressors at last. And in this, but chiefly in the other world, they shall have blessed opportunities of celebrating the praises, and performing the solemn services, of JEHOVAH their gracious deliverer. And great is the mercy to a land when Gospel ordinances have free course and are glorified.

CHAP. II. Ver. 1, 2. Ye Assyrians, who have destroyed the kingdom of Israel and repeatedly harassed Judah, may now exert your whole power to protect your own country and cities; for the Medes and Chaldeans, those terrible destroyers of nations, have begun to invade and besiege you. 3, 4. Red in their apparel and armour, and ready to shed your blood, they shall enter your cities amidst torches and flames of fire, and shall, with the most terrible rapidity and fury, destroy whatever they meet with. 5, 6. While the choicest troops of

her maids shall lead her as with the voice of doves, tabernaculating upon their breasts.

8 But Nineveh is of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry; but none shall look back.

9 Take ye the spoil of silver, take the spoil of gold: for there is none end of the store and glory out of all the pleasant furniture.

10 She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.

11 Where is the dwelling of the lions, and the feeding place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 Behold, I am against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

CHAP. III.

Contains (1) Charges of murder, robbery, oppression, whoredom, idolatry, witchcraft, and universal wickedness, upon the Ninevites; 1, 4, 19. (2) Denunciations of correspondent punishments; 2, 3, 5—7. (3) Like desolations of Egypt and Ethiopia produced, as presages of the Assyrian's ruin; 8—10. (4) Declarations that no magnanimous bravery, impregnable forts, numerous armies, powerful princes, or mighty captains, should avail to prevent the Assyrians' ruin; 11—19.

WO to the bloody city! it is all full of lies and robbery; the prey departeth not:

2 The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifteth up both the bright sword and the glittering spear: and there is a multitude of slain, and a great number of carcases: and there is none end of their corpses: they stumble upon their corpses:

4 Because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth

Media and Chaldea shall furiously attack your walls, ye shall exert yourselves for their defence: but the high swollen river shall open for them an entrance into the city, and assist them in its utter destruction. 7—10. Nineveh, and her inhabitants, shall be utterly disgraced; her fine ladies and warriors, who thought themselves secure, shall in great agonies of grief, hasten away, or be led captives: and, notwithstanding all that their generals can do to make them stand in their own defence, the numerous armies and inhabitants shall flee with the utmost precipitation. And, while the Assyrians are quite dispirited and overwhelmed with grief, the Medes and Chaldeans shall seize on their wealth, and reduce Nineveh to a heap of ruins. 11—13. The nations around shall rejoice to see Nineveh, in which their oppressive and murderous tyrants had long dwelt securely, and stored up their wealth, utterly destroyed. For the Lord will abandon their armies to destruction, and give up all their ill-gotten wealth into the hand of their enemies; and never more shall their messengers blaspheme my great name, or terrify the nations with their threatenings or oppressive demands.

REFLECTIONS UPON CHAP. II.—Alas, what fearful punishment do injuries done to God's people incur! And at what expense and labour do men destroy one another! But terrible are the weakest nations when God animates them; and pitiful and dastardly the most mighty and numerous when he fights against them. Unavailing are honour, wealth, number, or valour, in the day of his wrath. And it is terrible to have our conscience laden with guilt in an evil day, in which every thing dear is taken from us. Awful is it for men to damn their souls by fraudulent attempts to aggrandize themselves and families: and dreadful is the case of oppressors, murderers, and blasphemers, when God rises up to punish them, and when death and hell shut their mouths!

CHAP. III. Ver. 1, 4, 10. Wo to Nineveh, whose inhabitants have murdered,

Before Christ
cir. 710.

Is. 38. 14. &
59. 11. Luke
23. 27, 48.

Or from the
days that she
hath been.
Gen. 10. 11.

Jon. 4. 14.
Jer. 51. 13.
Rev. 17. 1,
15.

Ver. 10. ch.
3. 17, 18.

Or cause
them to turn.
Is. 33. 1. Rev.
17. 16. Jer.
51. 56.

Or and their
infinite stores,
&c. Ver. 12,
13. ch. 3. 1

Heb. vessels
of desire.
Ch. 3. 3, 7,
10, 17, 18.

Is. 13. 7, 8.
Dan. 5. 6.
Jer. 30. 6.
Joel 2. 6. ch.
3. 13.

Ch. 3. 1, 19.
Zeph. 2. 13—
15. Is. 14.
10—12. ver.
10—13. Job
4. 10, 11.

Ps. 34. 10.
Job 4. 10, 11.
Ezek. 19. 2—
7. with Is. 10.
6—14. & 37.
18, 19. with
Jer. 4. 7, &
25. 38, & 49.
19.

Ch. 1. 6, 8. &
3. 5. Ps. 76.
7. & 75. 8.

Ch. 3. 3, 13,
15, 18. Josh.
11. 9. Ps. 46. 9.

Ver. 9. ch. 3.
1, 12.

2 Kin. 18. 17,
19. Is. x.
xxxvi. xxxvii.

Heb. the city
of bloods.
Ezek. 22. 2, 3,
& 24. 6—9.
Hab. 2. 12.

Is. 33. 1. &
10. 6—14.

Ch. 2. 3, 4.
Jer. 47. 3.
Judg. 5. 22.
Job 39. 19—
25.

Heb. the
flame of the
sword, and the
lightning of the
spear.

Ch. 2. 10, 13.
ver. 15, 18.
Jer. 51. 49.
Ezek. 31. 12.
& 32. 22, 23.
& 39. 4. Zeph.
2. 13.

Is. 23. 16, 17.
Ezek. xvi.
xxiii. Rev. 17.
25.

Is. 47. 9, 12.
Rev. 18. 23.

Ch. 2. 10, 13.
ver. 15, 18.
Jer. 51. 49.
Ezek. 31. 12.
& 32. 22, 23.
& 39. 4. Zeph.
2. 13.

Is. 23. 16, 17.
Ezek. xvi.
xxiii. Rev. 17.
25.

Is. 47. 9, 12.
Rev. 18. 23.

Ch. 2. 10, 13.
ver. 15, 18.
Jer. 51. 49.
Ezek. 31. 12.
& 32. 22, 23.
& 39. 4. Zeph.
2. 13.

Is. 23. 16, 17.
Ezek. xvi.
xxiii. Rev. 17.
25.

Is. 47. 9, 12.
Rev. 18. 23.

Ch. 2. 10, 13.
ver. 15, 18.
Jer. 51. 49.
Ezek. 31. 12.
& 32. 22, 23.
& 39. 4. Zeph.
2. 13.

Is. 23. 16, 17.
Ezek. xvi.
xxiii. Rev. 17.
25.

Is. 47. 9, 12.
Rev. 18. 23.

Ch. 2. 10, 13.
ver. 15, 18.
Jer. 51. 49.
Ezek. 31. 12.
& 32. 22, 23.
& 39. 4. Zeph.
2. 13.

Is. 23. 16, 17.
Ezek. xvi.
xxiii. Rev. 17.
25.

Is. 47. 9, 12.
Rev. 18. 23.

Ch. 2. 10, 13.
ver. 15, 18.
Jer. 51. 49.
Ezek. 31. 12.
& 32. 22, 23.
& 39. 4. Zeph.
2. 13.

Is. 23. 16, 17.
Ezek. xvi.
xxiii. Rev. 17.
25.

Before Christ
cir. 710.

Jer. 1. 15.
Amos 3. 2.
Zech. 14. 18.

Ch. 1. 6, 8, &
2. 13. Prov.
21. 30.

Is. 47. 2, 3, &
20. 4. Ezek.
16. 37. Jer.
13. 22, 26.
Hab. 2. 16.
Mic. 1. 11.
ver. 6, 7.

Ch. 1. 14.
Ezek. 23. 25
—29. Mal. 2.
9. Jude 7.
Jer. 25. 9, 11.
Zeph. 2. 13—
15.

Rev. 18. 10.

Ch. 2. 9, 10.
ver. 3, 18.
Zeph. 2. 13—
15.

Jer. 15. 5, &
9. 17, 18.
Ezek. 27. 2.
& 30. 2.

Amos 6. 2.
Rom. 3. 9.

On *nourish-
ing*.

Heb. No
Amos. Ezek.
30. 14—16.
Jer. 46. 25,
26.

Is. 19. 5, 6.
with 33. 21.

Is. 20. 5. Jer.
46. 9. Ezek.
30. 5.

Heb. in *thy
help*.

Is. 8. 9, 10.
Ps. 33. 16, 17.
Is. 20. 4. &
19. 16. Jer.
15. 2.

Is. 13. 16. Ps.
137. 9. 2 Kin.
8. 12. Hos.
13. 16. Jer. 9.
21. Lam. 2.
19.

Joel 3. 3.
Obad. 11.

Is. 20. 4.
Ps. 149. 8.

Ch. 1. 10. Is. 29. 9. & 63. 6. Jer. 25. 15, 16, 27. & 51. 17. Ps. 75. 8. Hos. 10. 8.
Luke 23. 30. 1 Sam. 13. 6. Rev. 6. 15, 16. Ch. 2. 1. Jer. 4. 5. & 8. 14. Is. 8. 9. Hab.
1. 6, 9, 10. Rev. 6. 15. Is. 30. 25.

nations through her whoredoms, and families through her witchcrafts.

5 Behold, ^hI am against thee, saith the LORD of hosts: and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 ^kAnd I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing stock.

7 And it shall come to pass *that* all they that look upon thee shall flee from thee, and say, "Nineveh is laid waste; ^mwho will bemoan her? Whence shall I seek comforters for thee?

8 ^oArt thou better than [†]populous No, that was situate among the rivers, *that had* ^qthe waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?

9 ^rEthiopia and Egypt *were* her strength, and *it was* infinite; Put and Lubim were ^{||}thy helpers.

10 ^sYet *was* she carried away, she went into captivity: ^ther young children also were dashed in pieces at the top of all the streets: and they ^ucast lots for her honourable men, and all her great men were ^xbound in chains.

11 Thou also shalt be ^ydrunken: ^zthou shalt be hid, thou also shalt ^aseek strength because of the enemy.

12 ^bAll thy strong holds *shall be like* fig-trees with the first ripe figs: if they

be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee *are* ^cwomen: ^dthe gates of thy land shall be set wide open unto thine enemies ^ethe fire shall devour thy bars.

14 ^fDraw thee waters for the siege; fortify thy strong holds: go into clay, and tread the mortar; make strong the brick-kiln.

15 ^gThere shall the fire devour thee; the sword shall cut thee off: it shall eat thee up like the canker worm: ^hmake thyself many as the canker worm, make thyself many as the locusts.

16 Thou hast multiplied thy ⁱmerchants above the stars of heaven: ^jthe canker worm ^kspoileth, and flieth away.

17 Thy ^kcrowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day; *but* when the sun ariseth they flee away, and their place is not known where they *are*.

18 Thy ^lshepherds ^mslumber, O ⁿking of Assyria: thy [†]nobles shall ^odwell *in the dust*: thy people is ^pscattered upon the mountains, and no man gathereth *them*.

19 *There is* ^qno ^{||}healing of thy bruise: thy wound is grievous: all that hear the rumour of thee shall ^rclap the hands over thee: for upon whom hath not ^sthy wickedness passed continually?

Lam. 2. 15. Ezek. 25. 6. Is. 14. 4—17. Zeph. 2. 15. Rev. 18. 20. & 19. 1—6. & 17. 2. & 18. 3. Is. 10. 6—14. & 37. 18. ch. 1. 9, 11. & 2. 11, 12. with Is. 14. 4—17.

Before Christ
cir. 710.

Is. 19. 16.
Jer. 50. 37. &
51. 30.

Is. 45. 1, 2.
Ps. 107. 16.
ch. 2. 6.

Ch. 2. 13.
ver. 7, 15.

Ch. 2. 1. Joel
3. 9—11. Is.
8. 9. Jer. 46.
3, 4, 9.

See ver. 13, 3.
Zeph. 2. 13.
Ezek. 31. 12.
& 32. 23, 23.

Ps. 33. 16,
17. Prov. 21.
30. with Job.
1. 4. & 3. 14.

Or *hired
soldiers*.

Hab. 1. 6—
10. ch. 2. 9.
with Joel 1. 4.

Or *spreadeth
himself*.

Princes, or
comely
youths. Lam.
4. 7. ver. 15.
Rev. 9. 7.

Jer. 6. 3. &
25. 34—36. &
23. 1.

Exod. 15. 15,
16. Ps. 76. 5,
6. Jer. 51. 39,
59.

Ezek. 31. 3—
17. & 32. 22,
23. Jer. 50. 18.

Or *valiant
ones*.

Is. 47. 1, 2.
Rev. 6. 15.
Ezek. 32. 22,
23. Zeph. 2.
13.

1 Kin. 22. 17.
Is. 13. 14.
Mat. 9. 36.

Mic. 1. 9.
Ezek. 30. 21,
22. Jer. 46.
11. Ezek. 31.
11—17. & 32.
22, 23. Zeph.
2. 13—15.

Heb. *wrink-
ing*.

Rev. 13. 7.
& 17. 2. & 18. 3. Is. 10. 6—14. & 37. 18. ch. 1. 9, 11. & 2. 11, 12. with Is. 14. 4—17.

deceived, and spoiled, the nations around; and, by their infernal and artful devices, have subjected them to their government, and drawn them into their idolatries. 2, 3, 5—7. The Medes and Chaldeans, many of whom fight on horses and in chariots, shall rout your armies, enter your cities, and fill your streets with multitudes of corpses: and I will render you utterly miserable and disgraced in the view of all around, without any to pity your case. 8—10. Learn from the fate of No in Egypt what you may certainly expect: though famed for the number of its inhabitants, naturally impregnable, and supported by the huge armies of almost all the north-east parts of Africa, nevertheless you Assyrians sacked it, murdering the infants, carrying captive the rest, and dividing the great men for slaves. 11—15. Ye shall be stupified with overwhelming miseries, rendered quite incapable of helping yourselves, buried in contempt and ruin, and obliged to beg assistance against the Medes and Chaldeans. Your strong holds shall, almost at the first onset, fall into the hands of the enemy; your armies and people shall be dispirited, and desert their stations, leaving all the passages quite open; and all the toilsome reparations of your walls shall be to no purpose: even in your strong holds ye shall be burnt by the fire, or slain by the sword. 15—19. The prodigious numbers of your troops, and of hired

soldiers, shall but devour your wealth, and then shift for themselves. Your tributary kings and mercenary commanders will promise you help, but quickly desert you whenever danger appears. Your generals and noble warriors shall be infatuated, dispirited, or murdered, and your armies and people scattered among the nations, without any one to protect or relieve them; nor shall your capital or empire be ever restored; and all the nations, whom you have oppressed, shall rejoice to hear of your destruction.

REFLECTIONS UPON CHAP. III.—Enormous wickedness ordinarily attends great confluences of men. And curses, shame, contempt, and destruction, are the certain and final issue. Little reason then have men to be proud of what can be so quickly taken from them, or rendered their plague. But if our companions in guilt or grandeur have been ruined, it is time for us to take warning and repent. And, if God be against us, who can be for us! Useless are all means of preservation in the day of his wrath. Unstable are the most exalted stations on earth. And they, who have rendered others miserable, will certainly be themselves reduced to misery at last.

THE PROPHECY OF

H A B A K K U K.

This prophet might prophesy about the same time with Jeremiah, or perhaps during the reign of Manasseh. After complaining of the wickedness of the Jews and Chaldeans, he is divinely informed of their respective ruin: and in his prayer celebrates the power and majesty of God, and professes his joy in him.

Before Christ
cir. 600,
or 600.

CHAP. I.

(1) Habakkuk laments over the violence and perversion of judgment among the Jews; 1—4. (2) God shews him the terrible punishment thereof by the desolating ravages of the Chaldeans; 5—11. (3) After celebrating the eternity and infinite holiness of God, and the stability of his purposes and church, Habakkuk bewails the treachery, barbarity, and pride, of the Chaldeans; 12—17.

THE ^aburden which Habakkuk the prophet did see.

2 O LORD, ^bhow long shall I cry, and thou wilt not hear! *even* cry out

Is. 13. 1. & 15. 1. & 21. 1. & 22. 1. Prov. 31. 1. Heb. 1. 1. Job 12. 5. & 21. 7. Jer. 12. 1. & 20. 4. Ps. 73. 5. & 37. 1, 7.

Before Christ
cir. 600,
or 600.

2 Pet. 2. 8. Ps. 119. 136.

Before Christ
cir. 620,
or 600.

Jer. 9. 2-6.
Mic. 7. 2-6.
& 2. 1, 2. & 3.
2. 3. Is. 5. 7-
23. & 1. 21.
23. Ezek. 22.
2-13. Ps. 55.
10. 11. Zeph.
3. 1-4.

Ecc. 3. 16.
Ps. 58. 1, 2.
Hos. 4. 1, 2.
Is. 24. 5. &
59. 2-15. Job
12. 6. & 21.
7. Jer. 12. 1.
Ps. 12. 8. &
94. 20.

Or wrested.

Acts 13. 41.
Is. 29. 14.
Dan. 9. 12.
Lam. 4. 12.
Deut. 29. 18
-28. Jer.
22. 9.

Deut. 28. 49
-52. Is. 5.
26-30. & 23.
13. Jer. 1. 15.
16. & 4. 7. &
5. 6. & 6. 22.
23. & 12. 9-
12. & 25. 9.
11. 2 Kin.
xxiv. xxv.

Heb. breadth.

Dan. 5. 19.
Jer. 52. 9-11.
& 39. 5-7.
2 Chr. 36. 6-
17.

Deut. 28. 49.
50. Jer. 5. 6.
15. Is. 5. 26-
29.

Heb. sharp.

Zeph. 3. 3.
Jer. 5. 6.
Ps. 104. 20.

Jer. 4. 13.
Lam. 4. 19.
Ezek. 17. 3.
12. Luke 17.
37.

Deut. 28. 51.
52. Is. 5. 29.
Jer. 4. 7. 19.
20. & 5. 15-
17. & 25. 9.
38. ch. 2. 5, 8.
10. 15. 17.
ver. 13. 14.

Or the sup-
ping up of
their faces,
&c. or their
faces shall
look towards
the east.

Heb. the op-
position of
their faces
toward the
east.

Jer. 4. 11, 12.
Ezek. 17. 10.
Hos. 13. 15.
Is. 27. 8.

Ch. 2. 5. Jer.
25. 9-26. &
27. 6, 7. & 52.
28-30. ver.
15.

2 Kin. 24. 11
-16. & 25. 6,
7, 20, 21. Jer.
25. 9, 18-26.
xlii-xlix.
Ezek. xxv.
xxvi. xxix.
xxxv.

Is. 14. 16, 17. Jer. 51. 20-23. & 32. 24. & 33. 4. & 52. 4. Dan. 5. 20. & 4. 30. &
3. 1-20. Is. 14. 13, 14. with 23. 13. 2 Tim. 3. 13. Jer. 5. 28. Ver. 16. ch. 2.
18, 19. Dan. 3. 1-20. & 5. 4. Deut. 33. 27. Ps. 90. 2. & 102. 24-28. Is. 40. 28. & 57.
15, 16. Exod. 15. 11. 1 Sam. 2. 2. Ch. 3. 2. Jer. 4. 27. Is. 10. 21, 22. Is. 10. 5, 6.
Ps. 17. 13. Ezek. 30. 25. Jer. 25. 9-26. & 51. 20-23. Heb. rock. Heb. founded.
Exod. 15. 11. 1 Sam. 2. 2. Gen. 18. 25. Deut. 32. 4.

EXPLANATORY NOTES.—CHAP. I. Ver. 2-4. Lord, how long must I complain to thee of the oppression and other wickedness which every where prevail, before thou takest any course to restrain it and deliver the oppressed? Why is my lot cast in such times and places, in which I must always behold such injuries, oppressions, and groundless contentions? and in which, through delay of just punishment, men harden themselves in their wickedness, and grow worse and worse? Thy law is contemned and disobeyed, and common justice is scarcely ever executed; but the wicked, by their numbers or influence, quite overpower and oppress the godly, and pervert judgment as much as they please. 5-11. Behold, with terror and astonishment, how I, who am now punishing the Heathen nations, will shortly punish you with a more tremendous destruction, which ye will never believe till ye feel. By my direction, the cruel, fierce, and dreadful Chaldeans, who shall rule every thing according to their own will, shall furiously invade your country, seize your wealth, and murder or enslave your persons. Regardless of all the opposition that you can make, they shall destroy or lead captive your princes, and waste your cities: and, puffed up by their conquests, Nebuchadnezzar and his subjects shall become more and more insolent, self-confident, and idolatrous, ascribing their victories to their idols. 12-19. O everlasting God, who hast for many ages been the God of the Jews by peculiar covenant relation, and who wilt not utterly destroy us, thou wilt indeed raise up these Chaldeans to correct us, but thy infinite holiness can never permit thee to approve their wicked designs. Why then wilt thou give them success, in treacherously oppressing and destroying thy own people? Alas! why wilt thou permit men to act as stupid and savage animals, which, without any order or government, destroy such as are better or weaker than themselves? And who therefore ascribe all their success, wealth, and honour, to their own power and policy? Wilt thou then always permit them to hoard up what they have gotten, and to proceed in their murder and devastations!

REFLECTIONS UPON CHAP. I.—Faithful ministers must often bear heavy messages of wrath to God's professing people. And it is grievous to them to behold

hold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?

14 And makest men as the fishes of the sea, as the creeping things that have no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their drag; therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag: because by them their portion is fat, and their meat plenteous.

17 Shall they therefore empty their net, and not spare continually to slay the nations?

CHAP. II.

In answer to Habakkuk's complaints, God here (1) Declares that, after he had sufficiently tried the faith of his people, and distinguished hypocrites from saints, he would reckon with the proud Chaldeans by the Medes and Persians, and bring them to ruin for their oppressions and murders; 1-8. (2) Denounces fearful curses against them and their companions in wickedness;—as being greedy of wealth and honour; 9-11: oppressive raisers of estates by injustice and robbery; 12, 13, 17: promoters of drunkenness, or destroyers of others; 15-17: and worshippers of idols; 18, 19. (3) Promises that by these judgments he would spread the knowledge and awe of himself among the nations; 14, 20.

I WILL stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

2 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

5 Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot

Is. 21. 5. Dan. v. & 4. 40. & 5. 19, 26. Is. 14. 16, 17. Jer. 25. 9, 18-26. ch. 1. 9, 10, 15. ver. 8. Prov. 27. 20. & 30. 16. Is. 10. 7, 13.

iniquity abound, while they can do nothing to repress it. Especially to see men diabolically turn tormentors of one another. In the most fearful manner vengeance follows wickedness; and violence is returned for violence, and fraud for fraud. And success in sin tempts men to become more and more wicked. But happy is it in evil times to have the eternal God our own, and on our side, by special covenant; and to live in the firm faith of the holiness and equity of his whole providential dispensations, and that sin shall not always escape unpunished. And it is highly becoming to ascribe due praise to him, let men injure us as they will.—Sound and well-established principles are great supports to a distressed mind; and, though God correct his people, yet he will not utterly destroy them. Whatever difficulties we therefore apprehend in God's providences, we must cast all our care upon him, and wait patiently for his salvation. Instruments of God's wrath may for a time bring awful desolation among men. But, however little account they make of men's lives, God will at last reckon with such conquerors as the most arrant robbers and most bloody murderers of mankind.

CHAP. II. Ver. 1-4. I resolved to wait patiently for God's answer to my own bold complaints, that, instructed by him, I might be able to answer others who quarrel with his judgments. And the Lord commanded me to write his declarations in the plainest manner, that every person might receive proper instruction from them: and, since they will not be quickly fulfilled, it behoves us patiently to wait for them, as they will certainly be accomplished in their proper season, without so much as a moment's unnecessary delay. And it is by men's patient waiting that their sincerity will be tried. They who despise the promise, discredit the promise, and proudly quarrel with the providence, of God: or who, drawing back from him, depend on their own devices; manifest their hearts to be unsound: but they who are justified by faith in Jesus' righteousness shall persevere in their duty, living by faith on his promises. 5-8. The Chaldean kings, and their subjects, having abandoned themselves to luxury, proud insolence, covetousness of conquests, oppression and murder of the neigh-

Before Christ
cir. 620,
or 600.

Or grievance.

Job 12. 6. &
21. 7. Ps. 73.
3. & 37. 7.
Jer. 12. 1, 2.

Is. 33. 1. &
21. 2. ch. 2. 5,
17. Jer. 25. 9,
18-26. 30-
38. xlii-xlix.
& 50. 7, 17.
33. Ezek. 7.
24-27.

Or moving.

Jer. 16. 16.
see ver. 9. ch.
2. 5, 8, 10.
Jer. 25. 9, 18
-26. Dan. 5.
19. Amos 4. 2.
& 9. 1-4.

Or flue-net.

Jer. 50. 11.
Lam. 2. 16.
Rev. 11. 10.
Prov. 10. 23.

See ver. 11.
Is. 10. 13.
Deut. 8. 17,
18.

Or dainty.

Heb. fat.

Or spread.

Ver. 9, 10,
15. ch. 2. 5, 8,
17. Jer. 51. 20
-23. & 25. 9,
18-26. 30-
38. xlii-xlix.
Ezek. xxv-
xxx. 2 Kin.
xxiv. xxv. Is.
14. 16, 17.

Is. 21. 8. Ps.

73. 16, 17.

Heb. fenced

place.

With ch. 1.

13-17. Ps.

85. 8. & 102.

17. & 91. 15.

Or in me.

Or when I

am argued

with.

Heb. upon my

reproof, or

arguing.

Is. 8. 1. & 30.

8. Deut. 27. 8.

Rom. 15. 4.

Dan. 10. 14.

& 6. 19. & 11.

27. 35, 36.

Heb. 10. 37.

Exod. 12. 41.

Ps. 102. 13.

Heb. 10. 37.

Num. 23. 19.

Luke 18. 7. 8.

or Ps. 118. 26.

Zech. 9. 9.

John 6. 14.

Ps. 138. 6. Job

40. 11, 12.

2 Kin. 25. 19.

John 3. 36.

Rom. 1. 17.

Gal. 3. 11. &

2. 20. Hab.

10. 38. 2 Cor.

5. 7.

Or How much

more.

Before Christ
cir. 680,
or 600.

Is. 14. 4—15.
Ezek. 32. 13.
& 32. 21.

† Or *Hu, he*.
Ch. 1. 9, 10,
15, 17. ver. 9.
10. Jer. 51.
34. Dan. 2.
27, 36.

Is. 13. 2—5,
17, 18. & 21.
2, 9. & 41. 2,
3, 25. & 45. 1
—3. & 46. 11.
& 48. 14, 15.
Jer. 50. 3, 14,
15, 29. & 51.
11, 27—29,
48, 56.

Ver. 10, 17.
ch. 1. 9, 10,
15. Jer. 25. 9,
18—26. & 27.
3, 6, 7. Is. 33.
1. ver. 7.

Ver. 10, 17.
Is. 14. 16, 17.
Jer. 50. 11, 17,
28, 33. & 51.
11, 34, 35, 24.
Zech. 1. 15.
Ps. 28. 4.
Mic. 4. 11,
12. Ps. 137.
8, 9.

† Heb. *bloods*.

Jer. 22. 13.
Obad. 4. Ps.
49. 11. & 52.
7. James 5.
3, 4.

† Or *gaineth an
evil gain*.

† Heb. *palm of
the hand*.

Prov. 22. 16.
Ps. 52. 5. Is.
14. 19—22.
Ps. 28. 4.

Gen. 4. 10.
1 Sam. 15. 33.
Jer. 51. 35.
James 5. 3, 4.
Rev. 8. 9, 10.
Rom. 8. 22.

† Or *piece, or
fastening*.

† Or *witness
against it*.

Ezek. 24. 9.
Jer. 22. 13.
Nah. 3. 1.
Mic. 3. 10.

† Heb. *bloods*.

Is. 50. 11.
Jer. 51. 58.
Mal. 1. 4.

† Or *in vain*.

Is. 11. 9. Ps.
9, 16. & 58.
10, 11. & 83.
18. Is. 5. 16.
& 24. 21—23.
Rev. 19. 1, 2.
& 16. 5—7.

† Or *by know-
ing the glory
of the LORD*.

Jer. 25. 15. &
51. 7. Rev. 17.
2. Gen. 19.
32—35.

† Or *poison*.

Hos. 7. 5.
Deut. 32. 24.
33. Job 6. 4. &
20. 16. Ps.
58. 4.

Gen. 9. 22. &
42. 9, 12.

† Or *more with
shame than
with glory*. Is.
3. 17. Nah. 3.
5. Rev. 18. 2.

Jer. 25. 26, 27. Is. 49. 26. & 51. 21, 22. xiii. xiv. xxi. xlv. xlvii. Jer. 1. li. Ps. 75. 8. & 28. 4.

Jer. 50. 28. & 51. 11. Zech. 11. 1. or Jer. 50. 7, 11, 17, 33. & 51. 5, 6, 35, 36, 48, 49, 56. Is. 13. 15—18. Ps. 137. 8, 9. ver. 8. ch. 1. 9, 10, 15, 17. Ps. 55. 23.

be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these ^ktake up a parable against him, and a taunting proverb against him, and say, [†]Wo to him that increaseth *that which is not his*! how long? and to him that ladeth himself with thick clay!

7 ^mShall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because ⁿthou hast spoiled many nations, all the remnant of the people shall spoil thee: ^obecause of men's [†]blood, and *for* the violence of the land of the city, and of all that dwell therein.

9 ¶Wo to him that ^pcoveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the ^{*}power of evil!

10 Thou hast consulted ^qshame to thy house by cutting off many people, and hast sinned *against* thy soul.

11 For the stone shall cry out of the wall, and the beam out of the timber shall [†]answer it.

12 ¶Wo to him that ^rbuildeth a town with ^{||}blood, and stablisheth a city by iniquity!

13 Behold, *it is* not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves ^{*}for very vanity?

14 For ^uthe earth shall be filled [†]with the knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶Wo unto him ^xthat giveth his neighbour drink, that puttest thy ^ybottle to him, and makest him drunken also, that thou mayest ^zlook on their nakedness!

16 Thou art filled ^awith shame for glory: ^bdrink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For ^cthe violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid because of men's blood, and for the violence of the

land, of the city, and of all that dwell therein.

18 ¶^dWhat profiteth the graven image, that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

19 Wo unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! ^ebehold, it is laid over with gold and silver, and *there is* no breath at all in the midst of it.

20 But ^hthe LORD is in his holy temple: ^{||}let all the earth keep silence before him.

Is. 46. 6, 7. Jer. 10. 4, 9. Ps. 135. 15—17. & 115. 4—8. Jon. 2. 4, 7. Zech. 2. 5, 11. Ps. 11. 4. & 115. 3. Is. 66. 1. & 76. 8, 9. Zeph. 1. 7. Zech. 2. 13. Heb. *Be silent all the earth before him.* Ps. 46. 10.

Before Christ
cir. 680,
or 600.

Jer. 50. 2. &
51. 17, 18, 52.
& 10. 4—15.
Is. 46. 1, 2, 6
& 44. 9—
20. & 40. 19,
20. & 41. 6, 7.
Ps. 115. 4—8.

Jer. 10. 8, 14.
Zech. 10. 2.
Rom. 1. 25.
Ps. 135. 15—
18. Jon. 2. 8.

† Heb. *the
fashioner of
his fashion*.

Ps. 97. 7. Jer.
50. 35—38,
39. & 51. 47,
52. 1 Kin. 18.
26—28.

CHAP. III.

Contains Habakkuk's prayer, in which he (1) Earnestly begs that God would help and relieve his afflicted people; 1, 2. (2) Calls to mind God's glorious and gracious appearances for the Israelites, in bringing them out of Egypt and into Canaan. 3—15. (3) Deeply affected with the impending troubles of his nation, he comforts himself and others, that, even without any visible mean, God could and would bring every thing to a happy issue; 16—19.

A PRAYER of Habakkuk the prophet ^aupon Shigionoth.

2 O LORD, I have heard ^bthy speech, and ^cwas afraid: O LORD, ^d*revive thy work in the midst of the years; in the midst of the years make known: ^ein wrath remember mercy.

3 ¶God came from [†]Teman, and the Holy One from mount Paran. Selah. ^gHis glory covered the heavens, and the earth was full of his praise.

4 And *his* brightness was as the light; he had [†]horns *coming* out of his hand; and there *was* the ^hhiding of his power.

5 Before him went the pestilence, and ^{||}burning coals went forth at his feet.

6 He stood and ^kmeasured the earth: he beheld, and ^ldrove asunder the nations; and the ^meverlasting mountains were scattered, the perpetual hills did bow: his ways *are* everlasting.

7 I saw ^othe tents of ^{*}Cushan [†]in affliction; and the curtains of the land of Midian did tremble.

8 Was the LORD displeased against

† Or *burning diseases*. Acts 17. 26. Deut. 32. 8. Exod. 15. 17. & 23. 31. Num. xxxiv. Ps. 135. 10, 11. Neh. 9. 22, 24. Num. 21. 21—35. Josh. vi—xii. Is. 64. 2. Ps. 114. 4, 6. Judg. 5. 5. Nah. 1. 5. Gen. 49. 26. Deut. 33. 15. with Josh. 2. 24. & 5. 1. Ps. 25. 10. & 90. 1. & 103. 17. Exod. 15. 15. Num. 22. 3. & xxxi. Judg. vii. viii. Or *Ethiopia*.

† Or *under affliction, or vanity*. Nah. 1. 4. Is. 50. 2. Exod. 14. 21, 22. Josh. 3. 16, 17. Ps. 114. 3, 5.

† Or according
to variable
songs, or tunes.
Ps. vii. title.

† Heb. *thy re-
port, or thy
hearing*. Ch.
1. 5—11. & 2.
5—20.

Ps. 119. 120.
Is. 19. 16.
Amos. 3. 8.
Dan. 4. 19. &
7. 28. & 8. 27.
ver. 16.

Ps. 90. 13, 17.
& 85. 6. Is.
45. 11. Eph. 2.
10.

† Or *preserve
alive*.

Exod. 32. 12.
Num. 14. 17
—20. Is. 12. 1.
Jer. 24. 6, 7.
Lam. 3. 32.
33. Ps. 78. 38.

2 Cer. 1. 10.
Deut. 33. 2.
Judg. 5. 4, 5.
Is. 64. 2.
Ps. 68. 7, 8.

† Or *the south*.

Exod. 19. 16.
& 20. 18. &
24. 10, 16, 17.
& 13. 21.
Ps. 104. 2.

† Or *bright
beams out of
his side*.

Job 11. 7. &
26. 9, 14.

Ver. 12, 13.
Deut. 32. 24.
Nah. 1. 3. Ps.
18. 8. & 78.
43—51, 55. &
105. 27, 36. &
135. 7—11.

Neh. 9. 10, 24.
Num. xxxiv.

Is. 64. 2. Ps. 114. 4, 6.
Ps. 25. 10. &
90. 1. & 103. 17.

† Or *Ethiopia*.

bouring nations, shall be punished in their turn, and be derided by their slaves and tributaries, as ruined by their extent of power and heaps of ensnaring and defiling wealth. For the barbarous Medes and Persians shall quickly and unexpectedly plunder and destroy these Chaldean spoilers and murderers of the Jews and the nations around.

9—11. Dreadful judgments await those who by unjust acquisitions think to aggrandize and establish themselves and families, and to build stately palaces and forts for themselves. Bloody cruelty and oppression will issue in the disgrace and ruin of the guilty and their families: and the very materials of their houses, procured by unjust methods, shall cry to God for vengeance against them.

12—14. Dreadful curses shall overtake them who build or fortify Babylon, or any other city, by that which they have gotten by plunder, injustice, or murder: and all their fatiguing labours shall be of no avail when the Persians shall enter by the gates and destroy the inhabitants: for God shall, in the most alarming manner, glorify himself before all nations in the destruction of Babylon, as well as in our redemption, thereby prefigured. 15—17. Dreadful miseries shall befall the Chaldeans and others, who are instruments of ruining other nations, and who abandon themselves to beastly drunkenness. Their drunkenness, attended by the fearful judgments of God, shall subject them to disgrace, contempt, and misery; and the violence which they committed against God's temple and people shall issue in their own cruel destruction by the barbarous Medes and Persians.

18—20. Nor shall their idols, by which they misrepresent the true God, in the least help them in the day of their distress; yea, their worship thereof shall bring fearful misery upon them. But JEHOVAH, the God of Israel, is in his church and in heaven, always ready to help his people: Let men therefore every where adore his perfections, and ponder, admire, and submit to, his providences.

REFLECTIONS UPON CHAP. II.—In evil times it is best to wait upon God, believe his word, and watch against temptation. And they who preach his

truths should make them as plain as possible. God has fixed the best time for his works; and never does he defer them a moment beyond it. But it is only by faith in his promise we can patiently wait his time of performance: and it is only they, who are justified in and live by the faith of Christ, who persevere in their duty.—Nothing more effectually seduces men from God than a proud heart. But with the greatest ease God overthrows the mightiest monarchs and empires: and easily he reduces to ruin the most covetous, imperious, drunken, and murderous of mankind. Alas! that men are often so senseless that, when they have much, they would still have more; and that they often ruin themselves and families by doing injuries to others! Yea, often they provoke God to give them up to dishonour by their abominable works. And strange is it that, in trouble, men will seek any where for relief but to God. But, if they will not be taught by his word, he will force them to know and acknowledge his judgments; and, notwithstanding all opposition, will shew himself victorious over all his enemies.

CHAP. III. Ver. 2. Terrified by thine answers to my former complaints, Lord, I beseech thee to support thy people under these calamities, and under their captivity give them some tokens of thy favour, and some mitigation of trouble. 3, 4. How wonderful were thy appearances for thy people on former occasions! At the giving of the law on mount Sinai the whole firmament shone with the rays of thy glory, and the earth rang with thy praise; and yet that was but a very scanty manifestation of thy power. 5, 6. By divers plagues thou didst destroy the Egyptians and Canaanites. And, taking up thy abode in the ark, thou didst expel the latter, and gave their land to thy people. The mightiest giants and best fortified cities were forced to yield; and thy dispensations are, in every age, powerful and gracious. 7. The Midianites, who trembled at the earthquakes occasioned by the descent on mount Sinai, were afterwards marvelously destroyed by Phinehas and Gideon. 8—10. Not from any displeasure

Before Christ
cir. 600.

Is. 19. 1.
Exod. 13. 21.
& 14. 19, 24.
Deut. 33. 26.
Ps. 68. 4, 17.
& 18. 10, &
104. 3, & 45.
4. Rev. 6. 2, &
19. 11, 14.

* Or thy cha-
riots were sal-
vation.

Ps. 7. 12, 13.
& 35. 1. Exod.
14. 25, & 15.
3—12. Is. 52.
10. & 51. 9,
10.

Gen. 15. 18
—22. & 17. 7.
2. Ps. 105.
8—11. 42.
Gen. 22. 17.
18. Heb. 6. 18.

Exod. 17. 6.
Num. 20. 11.
Ps. 78. 15, 16.
& 105. 41.
1 Cor. 10. 4.

† Or thou didst
cleave the
rivers of the
earth.

Exod. 19. 16
—18. Ps. 68.
8. & 77. 16.
& 114. 4, 6.
Judg. 5. 4.
Mic. 1. 4.
Is. 64. 1, 2.

* Exod. 14. 21,
22. Josh. 3.
15. 16. Ps.
114. 3, 5, &
74. 13, 15.
Is. 51. 10, 15.
Neh. 9. 11.

* Josh. 12. 13, 10, 11.
Josh. v—xii. Mic. 4. 13. Is. 41. 15, 16. Neh. 9. 22, 24. Ps. 44. 2, 3. & 78. 55. & 105. 44. & 135.
10—12. & 136. 17—22. * Ps. 77. 20. 2 Sam. 5. 20, 24. b Judg. 4. 14, 15. Ps. 18.
37—45. † Heb. making naked. c Judg. iv. v. vii. 2 Sam. v. viii. Ps. lx. cviii.
2 Chr. xiv. xx.

the rivers? *was* thine anger against the
rivers? *was* thy wrath against the sea,
that thou didst ^aride upon thine horses,
and [†]thy chariots of salvation?

9 Thy bow ^awas made quite naked,
according to the ^aoaths of the tribes, *even*
thy word. Selah. [†]Thou didst cleave
the earth with rivers.

10 ^aThe mountains saw thee, *and* they
trembled: ^athe overflowing of the water
passed by: the deep uttered his voice,
and lifted up his hands on high.

11 ^aThe sun *and* moon stood still in
their habitation: ^aat the light of thine
arrows they went, *and* at the shining of
thy glittering spear.

12 ^aThou didst march through the
land in indignation, thou didst thresh the
heathen in anger.

13 Thou wentest forth for the salva-
tion of thy people, *even* for salvation
^awith thine anointed; thou ^bwoundedst
the head out of the house of the wicked,
by [†]discovering the foundation unto the
neck. Selah.

14 ^aThou didst strike through with

* Or thine arrows walk in the light, &c. * Num. 21. 21—35.
Josh. v—xii. Mic. 4. 13. Is. 41. 15, 16. Neh. 9. 22, 24. Ps. 44. 2, 3. & 78. 55. & 105. 44. & 135.
10—12. & 136. 17—22. * Ps. 77. 20. 2 Sam. 5. 20, 24. b Judg. 4. 14, 15. Ps. 18.
37—45. † Heb. making naked. c Judg. iv. v. vii. 2 Sam. v. viii. Ps. lx. cviii.
2 Chr. xiv. xx.

with the waters, but in love to thy people, didst thou divide the Red sea and the
river Jordan, and conduct them through, marching before them in the pillar of
cloud. 9, 11, 12, In fulfilment of thy covenant promise, made to our fathers,
thou didst manifest thy power in destroying the Canaanites; and didst even make
the sun and moon to stop, move, and shine, as was necessary for their effectual
destruction. 13, 14. Yea, not only at first, but all along, thou didst assist
Joshua, David, and other leaders of thy people, and grant them signal victo-
ries over all their enemies who took arms against them. 16—19. Thy inti-
mations of the Chaldean invasion fearfully distressed my spirits, and rendered
me deeply concerned for my own and others' protection. But even though
they should destroy every outward comfort in my country, I will trust and re-
joice in God himself, as my all-sufficient Portion and Saviour, who will enable
me to bear up under trouble, preserve me from danger, and bring me again to
my own land.

his staves the head of his villages: they
[†]came out as a whirlwind to scatter me:
their rejoicing *was* as to devour the poor
secretly.

15 ^aThou didst walk through the sea
with thine horses, *through* the ^{||}heap of
great waters.

16 When I heard, ^amy belly trem-
bled: my lips quivered at the voice: rot-
tenness entered into my bones, and I
trembled in myself, that ^aI might rest
in the day of trouble: when ^bhe cometh
up unto the people, he will ^ainvade them
with his troops.

17 ¶ ^aAlthough the fig-tree shall not
blossom, neither *shall* fruit *be* in the
vines; the labour of the olive shall [†]fail,
and the fields shall yield no meat; the
flock shall be cut off from the fold, and
there shall be no herd in the stalls;

18 ^aYet I will rejoice in the LORD, I
will joy in the God of my salvation.

19 The Lord God *is* ^amy strength,
and he will make my feet like ^ahinds' feet,
and he will make me to walk upon mine
high places. ^aTo the chief singer on my
^astringed instruments.

Is. 12. 2. Zech. 10. 12. Phil. 4. 13. Ps. 27. 1. & 46. 1.
119. 32. 2 Cor. 1. 10. * Ps. iv. vi. viii. &c. title.
liv. lv. lxxvii. lxxvi. titles.

* 2 Sam. 22. 34. Ps. 18. 33. &
* Heb. Neginoth. Ps. iv. vi.

Before Christ
cir. 600.

† Heb. were
tempestuous.

* Ps. 118. 10—
13. & 83. 1—
6. & 64. 2—7.
& 10. 8. or
Exod. 14. 5—
9. & 15. 9, 10.
Num. 21. 21—
35. Josh. x. xi.

* See on ver. 8.
Josh. 3. 13.
Ps. 77. 19.

|| Or mud.

* Ver. 2. Ps.
119. 120.
1 Pet. 4. 17.
18. Jer. 23. 9.
Dan. 10. 8. &
8. 27.

* Ver. 17—19.
Is. 26. 20.

* Ch. 1. 6. Jer.
25. 9, 11.
Deut. 28. 49
—52.

* Or cut them
in pieces.

* Ver. 16. Ps.
142. 4. Phil.
4. 11, 12.
2 Cor. 4. 8, 9.

† Heb. lie.

* Ps. 46. 1—5.
& 142. 5. &
34. 1, 2. & 42.
5, 11. & 43. 4.
& 71. 23. &
118. 14, 28. &
149. 2. Is. 61.
10. & 29. 19.
Luke 1. 47.
2 Cor. 2. 14.
Phil. 4. 4.
Rom. 5. 11.
Jam. 1. 2.

REFLECTIONS UPON CHAP. III.—Attentive hearing of God's word animates
to prayer. And, even under tokens of his wrath, we must never despair of his
mercy: there is enough of it in his stores—in his heart. Nor ought we to
neglect observing his former providences of mercy or judgment. Even in his
most majestic manifestations, he has the salvation of his people chiefly at heart;
and all creatures are ready to assist in promoting it. If he then be our leader,
our assistant, no enemies can withstand us. And if God, from regard to his
promise, did so much to Israel, what will he not do in the work of our redemp-
tion through Christ? Let me therefore never indulge slavish fear. If I enjoy
created comforts, let me not fix my heart upon them; and if I want them, let
me always rejoice in my unchangeable ALL IN ALL, the great God my Saviour.
Thus the worst of times may be the best for my soul.

THE PROPHECY OF

Z E P H A N I A H.

This prophet flourished about A. M. 3390, along with Jeremiah. His scope is to foretell the desolation of Judah and Jerusalem
by the Chaldeans, and to point out the causes of it, to denounce God's wrath against the nations which assisted in, or rejoiced
over the calamities of the Jews; and to predict the glory of the Jewish nation after the captivity in Babylon and their present
dispersion, and of the gospel church thereby prefigured.

Before Christ
cir. 612.

CHAP. I.

After an account of the prophet and date of his mission, we have
(1) Denunciations of utter destruction to Judah and Jerusalem,
particularly to such as worshipped idols and neglected the wor-
ship of God; 2—6. (2) Calls to submit silently to the judgments,
because the wicked only would be punished; 7—9, 12, 17: and
to howl, because the judgments would extend to all ranks
and all places, and would be most terrible and unavoidable;
10—18.

* Is. 1. 1. Jer.
1. 2. &c.
Ezek. 1. 1.
Hos. 1. 1.
2 Pet. 1. 21.
1 Tim. 3. 16.

THE ^aword of the LORD which
came unto Zephaniah the son of
Cushi, the son of Gedaliah, the son of

EXPLANATORY NOTES. CHAP. I. Ver. 3—6. Idols, and other occasions
of sinful courses, are here called *stumbling-blocks*. Notwithstanding Josiah's

Amariah, the Son of Hizkiah, ^bin the
days of Josiah the son of Amon king of
Judah.

2 ¶ ^a* I will utterly consume all *things*
from off [†]the land, saith the LORD.

3 ^aI will consume man and beast: I
will consume the fowls of the heaven,
and the fishes of the sea, and the ^astum-
bling blocks with the wicked; and I will

* Hos. 4. 3. Jer. 4. 23—27, 29. & 12. 4. & 9. 10.
4, 7, 19.

* Or idols. Mat. 13. 41. Ezek. 14. 3,

Before Christ
cir. 612.

* Jer. 1. 2.
2 Kin. xxiii.
xxiii.

* 2 Kin. 22. 16,
17. & xxiv.
xxv. Jer. 9.
11, 16, 22.

* Heb. by
taking away
I will make
an end.

† Heb. the face
of the land.

care to reform Judea, some continued to worship Baal: and the Chemarim, or
black ones, were the idolatrous priests Some mingled the worship of JEHOVAH

Before Christ
cir. 612.
cut off man from off the land, saith the LORD.

4 'I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off ^ethe remnant of Baal from this place, *and* the name of the Chemarims with the priests;

5 And ^bthem that worship the host of heaven upon the house tops; and them that worship, *and* ^bthat swear [†]by the LORD, and that swear by ^kMalcham;

6 And them that are ^bturned back from the LORD; and *those* that ^mhave not sought the LORD, nor inquired for him.

7 ⁿHold thy peace at the presence of the Lord God: for the ^oday of the LORD is at hand: for ^pthe LORD hath prepared a sacrifice, ^qhe hath ^{||}bid his guests.

8 And it shall come to pass, in the day of the LORD's sacrifice, that ⁱI will ^{*}punish the princes, and the king's children, and all such as are clothed with ^sstrange apparel.

9 In the same day also will I punish all those that ^lleap on the threshold, who ^ufill their masters' houses with violence and deceit.

10 And it shall come to pass ^xin that day, saith the LORD, *that there shall be* ^ythe noise of ^aa cry from the ^zfish gate, and an howling from the second, and a great crashing from ^athe hills.

11 ^bHowl, ye inhabitants of [†]Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time *that* I will ^csearch Jerusalem with candles, and punish the men that are ^dsettled on their lees; that say in their heart, ^eThe LORD will not do good, neither will he do evil.

13 ^fTherefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but ^gnot inhabit *them*; and they shall plant vineyards, but not drink the wine thereof.

14 ^hThe great day of the LORD is near, *it is near*, and hasteth greatly, *even* ^kthe voice of the day of the LORD: ^lthe mighty man shall cry there bitterly.

15 That day is ^ma day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

and Malcham, or Molech, together: and some, who had been zealous in Josiah's reformation, had apostatized to idolatry.

7. The slaughtered Jews were the sacrifice to God's just vengeance; and the Chaldeans were the guests appointed by God not only to slay them, but to feed upon and devour their wealth and substance.

5. They who *leap on the threshold* are either idolatrous priests, who jumped over the thresholds of their temples; or rather servants, who insolently entered the houses of pretended malefactors, to plunder them for their masters.

12. God will manifest and punish the most secret abominations, particularly of those who, from Atheistical principles, are become hardened and secure in wickedness. 14—18. These expressions denote the terrible, confounding, ruinous, and desolating, nature of the Chaldean and Roman invasions.

REFLECTIONS UPON CHAP. I.—The wrath of God makes fearful havoc in a nation or kingdom; and burns hottest against apostate professors and hypocrites. These refusers of Christ's atoning sacrifice, must themselves fall a sacrifice to the provoked vengeance of God: nor can any rank or station save from his stroke. Yea every sin, secret or open, is taken into his account, as a ground of their punishment. Gaudy apparel and ill-gotten gains speedily

16 A ^aday of the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, ^othat they shall walk like blind men, ^pbecause they have sinned against the LORD: and ^qtheir blood shall be poured out as dust, and their flesh as the dung.

18 ^rNeither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but ^sthe whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy ^triddance of all them that dwell in the land.

CHAP. II.

Contains (1) *An earnest exhortation to the Jews to search out and repent of their sins, and implore God's favour and grace, in order to avert or mitigate his anger; 1—3. (2) Denunciations of desolating judgments to the neighbouring nations, which had or would assist in helping forward the calamities of the Hebrews, particularly the Philistines; 4—7: the Moabites and Ammonites; 8—11: the Ethiopians and Assyrians; 12—15. [See Introduction, chap. iv. sect. i—xi.]*

GATHER ^ayourselves together, yea, gather together, O ^bnation ^cnot desired:

2 ^dBefore the decree bring forth, *before* the day pass ^eas the chaff, ^fbefore the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 ^gSeek ye the LORD, all ye ^hmeek of the earth, which have wrought his judgment; seek righteousness, seek meekness: ⁱit may be ye shall be hid in the day of the LORD's anger.

4 ¶ ^kFor Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod ^lat the noon day, and Ekron shall be rooted up.

5 Wo unto the inhabitants of the sea coasts, the nations of the Cherethites! the word of the LORD is against you: O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea coast shall be ^mdwelling and cottages for shepherds, and folds for flocks.

7 And ⁿthe coast shall be for ^othe remnant of the house of Judah; they shall feed thereupon; in the houses of Ashkelon shall they lie down in the evening: ^{*}for the LORD their God ^pshall visit them, and turn away their captivity.

8 ¶ I have heard ^qthe reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border.

help on their destruction. Alas, how terrible is it to fall into the hands of an angry God! How awakening to infidels themselves, who had racked their wits to silence their consciences, that they might enjoy their guilty pleasures undisturbed! But, if periods of judgments be so dreadful, what must be the great day of the Lord! How will it strike sinners dumb with horror, and consume them as with fire! And all earthly enjoyments will be then altogether ineffectual for their relief.

CHAP. II. Ver. 1—3. O nation, careless about, and odious to, God, search yourselves diligently, and assemble together in solemn fasting, before the appointed day of his vengeance overtake you, which shall unavoidably hurl you out of your land and miserably destroy you. Ye poor afflicted, and humble souls, who have obeyed his laws, and observed his ordinances, implore his favour, and supplicate increase of grace and holiness:—thus, it may be, ye shall not perish with your wicked countrymen. 4—7. The Philistines' strong cities shall be utterly destroyed, and the inhabitants murdered by the Chaldeans, Greeks, and others; and at last the Jewish Maccabees shall reduce the whole country, and dwell therein. 8—11. For their insolent behaviour towards the

B foretellers
cir. 610.

* Jer. 4. 19, 20.
& 6. 22—25.
& 8. 16. Hab.
1. 6—10.

* Deut. 28. 28,
29. Is. 59. 10.
& 10. 3. & 8.
22. & 22. 5.

Is. 3. 11. &
59. 1—15. &
24. 5. 6. Jer.
2. 17. 19. &
4. 18. & 6. 19.
ch. 3. 1—7.

Ps. 79. 2, 3.
Jer. 9. 21, 22.
& 15. 3. & 21.
9. & 16. 6.

Ver. 11—13.
Prov. 11. 4.
Ezek. 7. 19.

Ch. 3. 8. Lev.
26. 30—33.
Deut. 28. 52.
& 29. 23—28.
& 31. 17. &
32. 22—24.

Is. xxiv. Jer.
4. 26, 29. & 6.
11, 21. & 7.
20, 29, 34. &
9. 9—11, 21.

Joel 1. 14. &
2. 12—18.

* Ps. 119. 119.
Is. 1. 3, 4, 10
—15. & 5. 7—
23. Jer. 9. 1—
5.

Or not desir-
ous. Gen. 31.
30. Ps. 84. 2.
Is. 36. 8, 9.

2 Kin. 22. 16,
17. & 23. 26,
27. Ezek. 12.
22, 25. Eccl.
8. 11.

Job 21. 18.
Ps. 1. 4. Is.
17. 13. Hos.
13. 3.

Ps. 50. 21, 22.
Mal. 4. 1.

* Amos 5. 4—6,
8, 14, 15. Is.
6. 13. & 1. 16
—19. Hos. 14.
1—4. Jer. 3.
13, 14. & 29.
13.

Ps. 149. 4. &
22. 26. 1 Pet.
5. 6. Mat. 5. 5.

2 Sam. 12. 22.
Joel 2. 13, 14.
Amos 5. 15.
Jon. 3. 9. Jer.
36. 3. Is. 26.
20. Ps. 32. 7.
& 91. 1.

* Amos 6. 8.
Is. 14. 29—
31. Jer. 25. 9,
20. & 47. 1—
7. Ezek. 25.
15—17. Zech.
9. 5, 7. with
Judg. 3. 3.
Josh. 13. 3.

Jer. 5. 4. &
15. 8. Ps. 91.
6.

* Ver. 14, 15.
Is. 17. 2.
Ezek. 25. 5.
ver. 14, 15.

Is. 14. 30. &
11. 14. Obad.
19. Zech. 9. 7.
Acts 8. 26, 40.

* Hag. 1. 12. &
2. 2.

* Or when, &c.
P Mic. 4. 10.
ch. 3. 14—20.
Is. 14. 1. Jer.
3. 18. & 23.
3. & 30. 3. Is.
Ezra 1. ii. vii.
viii.

Jer. 48. 27,
29. Ezek. 26.
3, 6, 8. Amos
1. 13. Jer. 49.
1. Ezek. 35. 2.

3

Before Christ
cir. 610.

Is. xv. xvi. &
25. 10. & 11.
14. Jer. xlviii.
& 49. 1-6.
Ezek. 25. 1-
11. Amos 1.
13-15. & 2.
1-3.

Deut. 29. 23.
Is. 13. 19. &
34. 13. Jer.
49. 18. & 50.
40. Ps. 107.
34. Is. 5. 6.
Ezek. 47. 11.

Ver. 7. ch. 3.
13. Is. 11. 14.
Mic. 4. 7. & 5.
8. Joel 3. 19.

See ver. 8. Is.
16. 6. Jer. 48.
29. Ezek. 36.
2.3. see ver. 8.

Deut. 32. 38.
Hos. 3. 17.
Mic. 5. 13. 14.
Zech. 13. 2.
Is. 2. 18-20.
& 17. 7. 8. &
30. 1. 2.

Heb. make
lean.

Gen. 49. 10.
Ps. 2. 8-12.
& 22. 27-30.
& 72. 8-11.
Is. 2. 2-4. &
11. 9. 10. & 24.
14-16. Zech.
2. 11. & 8. 20.
23. & 14. 9-
21. Mal. 1. 11.
John 4. 23.
1 Tim. 2. 8.

Is. xviii. & 20.
6. Jer. 25. 9.
19. 24. & 49.
9. 10. Is. 43.
3. Ezek. 30.
4-6. 9.

Nah. 1. 8. 12.
& 2. 11. Ezek.
xxx. Jer. 50.
18. Is. 10. 5. 12.

Jon. 3. 3. 4.
Nah. 1. 8-10.
& 2. 10. 11.
13. & 3. 6. 7.
15. 18. 19.

See ver. 6. Is.
13. 21. 22. &
34. 11. 14.
ver. 6. 15.

Or pelican.

Or knops, or
chapiters.

Amos. 9. 1.
3. 4. Is. 10. 12-14.
27. 23. Lam. 2. 15. Nah. 3. 19.

9 Therefore as I live, saith the LORD of hosts, the God of Israel, surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and salt pits, and a perpetual desolation: the people of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified themselves against the people of the LORD of Hosts.

11 The LORD will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen.

12 ¶ Ye Ethiopians also, ye shall be slain by my sword.

13 ¶ And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it: their voice shall sing in the windows: desolation shall be in the thresholds: for he shall uncover the cedar work.

15 This is the rejoicing city that dwelt carelessly, and said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss and wag his hand.

¶ Or when he hath uncovered. Is. 47. 8. Rev. 18. 7. with Nah. 2. 8. & 3. 4. Is. 10. 12-14. Is. 14. 4-6. Rev. 18. 9-19. Ps. 52. 7. Ezek. 27. 3. 6. Job 27. 23. Lam. 2. 15. Nah. 3. 19.

CHAP. III.

Returns to Judah and Jerusalem; and contains (1) God's sharp reproofs for the wickedness of their princes, prophets, and priests, notwithstanding he had dwelt among them, had warned them by the desolations of other countries, and had solemnly offered them their choice of life and death; 1-7. (2) His gracious promises of destroying their enemies; 8, 15, 19: of reforming their manners; 9-13: and restoring their happiness and honour; 14-20. [See Introduction, chap. iv. sect. xvii-xix.]

Orghulionous.

Heb. crav.

Lev. 1. 16.

Ver. 2-4. Is. i. iii. v. lix. Jer. ii-xiii. Ezek. viii. xvi. xxii. xxiii. Mic. ii. iii. vi. vii.

Lev. 26. 14. 15. 21. 23. &c. Deut. 28. 15. & 31. 16. Neh. 9. 26. Is. 1. 3-5. Jer. 5. 3. & 7. 28.

Or instruction. Ps. 50. 17. Prov. 5. 12. Jer. 32. 33. & 35. 13. Ps. 78. 22. Is. 30. 1-3. 15. 16. & 28. 15. & 31. 1. Jer. 17. 5. Is. 43. 22-24. & 29. 13. Ps. 10. 4. & 69. 18. Ezek. 22. 27. Hab. 1. 8. Mic. 3. 9. 10. Jer. 5. 6. Prov. 28. 15.

WO to her that is filthy and polluted, to the oppressing city!

2 She obeyed not the voice: she received not correction: she trusted not in the LORD: she drew not near to her God.

3 Her princes within her are roaring lions: her judges are evening wolves;

they gnaw not the bones till the morrow.

4 Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

5 The just LORD is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

6 I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings.

8 Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

10 From beyond the rivers of Ethiopia my suppliants even the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.

13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

14 ¶ Sing, O daughter of Zion; shout,

Jer. 7. 4. 9. 10. Mic. 3. 11. Ezek. 24. 25. & 7. 20. Rom. 2. 17. & 3. 1. 2. & 9. 4. 5. Mat. 3. 9. Heb. in my holy. Is. 10. 20. Ezek. 20. 36. 37. Is. 11. 4. & 14. 32. & 61. 1. Zech. 11. 11. Mat. 5. 3. & 11. 5. 1 Cor. 1. 26. 27. Jam. 2. 5. Acts 14. 22. Heb. 12. 6. 7. 1 Pet. 1. 7. 18. Rev. 14. 5. Ezek. 34. 13-15. 25. 28. Mic. 4. 4. & 5. 4. & 5. 7. 14. Heb. 4. 2. Rev. 7. 15-17. & xxi. Is. lx. Ps. 14. 7. & 126. 2. 3. Is. 30. 29. & 35. 10. & 25. 1. & 12. 1-6. & 54. 1. & 26. 1. Zech. 9. 9.

Before Christ
cir. 600.

Jer. 23. 11. 32. Lam. 2. 14. Hos. 9. 7. Mic. 3. 11.

Ezek. 22. 26. Hos. 4. 6-8. Mal. 2. 8.

Gen. 18. 25. Deut. 32. 4. Ps. 5. 4. 6. Hab. 1. 13.

Mic. 3. 11. ver. 15. 17.

Heb. morning by morning. Ps. 101. 8. Jer. 21. 12.

2 Chr. 36. 15. 16. Jer. 5. 3. & 6. 15. & 3. 3. Mic. 2. 6.

Jer. 3. 3. & 6. 15. & 8. 12.

2 Kin. xvii. Is. x. xv. xvii. xix. & 37. 36. Nah. i-iii. &c. 1 Cor. 10. 6.

Or corners.

Is. 5. 4. Jer. 8. 6. Is. 63. 8. Ps. 81. 13. 14. Jer. 36. 3. Mat. 22. 37. Luke 19. 42-44.

2 Chr. 28. 6-8. & 32. 1. 2. & 33. 11. & 36. 3. 6. 10.

Ch. 1. 4. 5. ver. 2-5. Mic. 7. 3. 4. Is. 59. 1-15. & 5. 7-23. & 43. 22-24. Jer. ii-xiii. Ezek. viii. xiv. xvi-xxiii.

Or nevertheless. Jer. 5. 2. Mic. 5. 3. Is. 30. 18.

Is. 8. 17. & 30. 15. Job 35. 14. Mic. 7. 7-10.

Mic. 4. 12. & 5. 5. 6. Is. xiv. xxiv. Jer. xxv. xlv. -ii. Joel 3. 9-16. Rev. vi. xiv. xvi. ver. 13. Is. 19. 16-18.

Heb. Hp.

Ps. 113. 3. Mal. 1. 11. Jer. 3. 18. & 31. 6. Zech. 2. 11. & 8. 20-23.

Heb. shoulder.

Is. 11. 11. & 27. 12. 13. & 43. 6. & 49. 12-26. & 12. 7. & 60. 4. 6. 7. 9. Mal. 1. 11. Ps. 72. 8-11. & 87. 4. & 68. 31.

Acts ii-xix. & 8. 27. Jam. 1. 1. 1 Pet. 1. 1.

Is. 54. 4. 5. ver. 15. 19. 20. Is. 61. 7. 9. 10. Ezek. 36. 51. 31. & 16. 63. with Amos 3. 2. Mic. 6. 16.

Israelites, the country of the Moabites and Ammonites shall be made an utter and lasting desolation, and at last become the property of the Jews: and in the apostolic and millennial periods, idolatry shall be banished from it, and a glorious gospel church established there, as in other Heathen countries. 12-15. The Ethiopians on the south, and Assyrians on the north-east, shall also be murdered by the Chaldeans and other instruments of my vengeance. And the now famous, fearless, and haughty, city of Nineveh, shall be reduced to an heap of ruins, to the astonishment and joy of the nations which they have oppressed.

REFLECTIONS UPON CHAP. II.—Sin renders the highest professors useless and odious before God. And there is great need of self-examination, and solemn humiliation and prayer, when his judgments hang over our head. How terrible are the corrections of God's own people! But little reason have their enemies to rejoice thereat, for their calamities will issue in the ruin of their injurers. Pride, insolence, and carnal mirth, must at last give place to debasement, anguish, death, and damnation! Yea, sinners are often fearfully recompensed in this world, and their places of abode marked with wrath. What then must be their eternal misery in hell!

CHAP. III. Ver. 1-4. Dreadful miseries await Jerusalem, which is quite filled with wickedness, violence, and oppression. Most of the inhabitants pay no regard to God's laws, warnings or corrections: they trust not in him, but in their Heathen allies and idols: and, regardless of his covenant relation to them,

they neither pray to nor worship him. Their princes and judges are rapacious and cruel oppressors. Their prophets are light, frothy, and treacherous to God and men. Their priests profane the sanctuary, and pervert the law, by their false glosses or bad examples. 5-7. Though I, who in infinite righteousness am an hater of all iniquity, am among them in mine ordinances to observe their conduct: and, though I have long and repeatedly warned them by my prophets, and by making examples of impenitent sinners, yet still they continue impudent and obstinate in their sin: and though, for their warning, I have executed my desolating judgments on other nations, that so I might not be obliged to destroy them, yet, instead of repenting, they have become more wicked. 8-13. Nevertheless, wait ye on me, till by desolating judgments I have destroyed the wicked from among you, and have even destroyed the wicked nations from the world: for after that I will, by my grace, effectually renew your heart and life, and make you unanimously to concur in worshipping me. Gathered from the most distant countries, ye shall humbly present to me your thanksgivings; and returned to your own land, no more shall ye undergo the reproach and punishment of your former sins. They that prided themselves in their peculiar relation to God, and their outward privileges and ordinances, shall be cut off; and, in their stead, I will raise up a generation of persons, meek and humble under their troubles, who shall trust in my promises, believe on my Son, and; being renewed in their hearts, shall detest falsehood and all other wickedness, and shall be encouraged to an upright and holy conversation by the protection which I will afford them. 14-19. Rejoice greatly, O Jews, take courage, and abound in piety, for I the Lord will remove your troubles, and

Before Christ
cir. 600.

Is. 40. 2. &
51. 22.

Is. xlii. xiv.
Jer. 1. li.

Ver. 5, 17.
Is. 4. 5, 6.
Ezek. 48. 35.
& 46. 9, 10.
Rev. 7. 15. &
21. 3.

Is. 35. 10. &
51. 22. Joel 3.
17. Rev. 21. 4.
& 22. 3.

Is. 35. 3.
Heb. 12. 12.
Luke 1. 74.
75. 1 Cor. 15.
58. 2 Tim. 2.
1. Eph. 6. 10.

Or saint.

Ps. 24. 8, 10.
Gen. 17. 1. &
18. 14. Heb. 7.
25. Is. 9. 6.

Deut. 30. 9. Is. 62. 5. & 65. 19. Jer. 32. 41. & 31. 20, 25.
Hos. 14. 4. John 13. 1. Is. 54. 8. Eph. 2. 4, 7.
26. ver. 20.

O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD is in the midst of thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack.

17 The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

18 I will gather them that are sor-

rowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.

19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

20 At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth when I turn back your captivity before your eyes, saith the LORD.

Ver. 11, 19. Is. 60. 15, 20. & 61. 9, 10. & 62. 7, 12. Mal. 3. 12.
21. Jer. 3. 18. & 23. 3. & 29. 14.

Before Christ
cir. 600.

Heb. the burden upon it
as reproach.

Is. 25. 10. &
49. 26. & 43.
17. Joel 3. 2.
9—14. Jer. 1.
li. Ezek.
xxxviii. xxxix.

Mic. 4. 6, 7.
Ezek. 34. 16.
Jer. 31. 8.

Heb. I will set
them for a
praise. Is. 60.
21. & 62. 7.

Heb. of their
shame.

Is. 11. 11, 12.
& 27. 12. Jer.
50. 8. Ezek.
28. 25. & 34.
13. Amos 9.
14.

Is. 11. 12. Ezek. 37.

destroy your Chaldean and other enemies. I will, as your God and King take pleasure in saving and perpetually shewing favours to you. I will bring you, who were burdened with the want of my solemn ordinances, and with the scoffing of the Chaldeans at them, to your own land, notwithstanding your weakness and want of courage; and, by glorious appearances for your preservation and deliverance, will render you famous and honoured in all the countries where you have lived in disgrace. But these promises chiefly relate to the conversion of multitudes of Jews and Gentiles, and their noted harmony, purity, comfort, peace, and honour, in the gospel church, especially in the millennial state. [See Introduction, chap. iv. sect. xvii—xix.]

REFLECTIONS UPON CHAP. III.—Alas! what terrible wickedness against

God and men abounds among apostate professors! And it is truly lamentable when they, who ought to have been the principal patterns of and encouragers to piety, become the most obstinate ringleaders in wickedness of every kind. Churches and nations, obdurate in guilt, must be made monuments of wrath. But, where sin has abounded, how grace much more abounds! An Almighty God can easily pardon and reform his people, and cut off their enemies. And, when taught and drawn by him, how pleasantly they flock to Jesus Christ and his church; and their very troubles contribute to engage their hearts. In his times of promise and days of power, God graciously puts an end to his people's troubles, bestows the tokens of his presence, delights in them to do them good, comforts their mourners, recovers their weakest captives, and restores, with advantage, their wonted honours.

THE PROPHECY OF

HAGGAI.

The thirteen preceding prophets had flourished before, or during the Jews' captivity in Babylon. This and the two following prophesied after their return to Canaan. Haggai began his public work in the 16th year after their return; and his scope is to encourage them to proceed in rebuilding the temple of God. He continued prophesying about four months; chap. i. 1, 15; and ii. 1, 10, 20.

Before Christ
cir. 520.

CHAP. I.

After an account of the date and direction, contains (1) God's sharp reproof of the dilatoriness of the returned Jews in rebuilding his temple, while they repaired their own houses, which had provoked God to punish them with a famine; and an exhortation earnestly to resume and finish that work; 1—11. (2) An account of their ready obedience, and of the Lord's further animating and encouraging them to their work; 12—15.

IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel governor of Judah, and to Joshua the son of Josedech the high priest, saying,

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 Is it time for you, O ye to dwell in your ceiled houses, and this house lie waste?

5 Now therefore, thus saith the LORD of hosts, Consider your ways.

6 Ye have sown much, and bring in little: ye eat, but ye have not enough.

ye drink, but ye are not filled with drink: ye clothe you, but there is none warm: and he that earneth wages earneth wages to put it into a bag with holes.

7 Thus saith the LORD of hosts, Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked for much, and, lo, it came to little; and when ye brought it home I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house.

10 Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

Before Christ
cir. 520.

Heb. pierced through.

Phil. 3. 1. Is.
28. 10. ver. 5.
Ps. 119. 59,
60.

Ezra 3. 7.
1 Kin. 5. 6.
1 Kin. 8. 29,
30. & 9. 3.

2 Chr. 7. 16.
Ps. 132. 13,
14.

Is. 60. 7.
Exod. 29. 43.
See ver. 6,
11. ch. 2. 16.
17. Mal. 2. 2.
& 3. 8—11.

Or blow it away.

Lev. 26. 19,
20. Deut. 28.
23. 24. 1 Kin.
17. 1. Jer. 14.
1—6. Joel 1.
18—20. ch. 2.
17. Amos 4.
7.

Before Christ
cir. 520.

Ezra 5. 2.
ver. 14. Is. 55.
10. 11. Jer. 23.
28. 29. 1 Thes.
1. 5. & 2. 13.

Ecd. 12. 13.
Ps. 111. 10.
Prov. 1. 7.
Heb. 12. 28.

Is. 44. 26.
Mal. 3. 1.
2 Cor. 5. 20.
Ezek. 3. 17.

2 Chr. 15. 2.
Is. 41. 10.
Rom. 8. 31.
Rev. 2. 1. ch.
2. 4. Josh. 1.
5. 1 Sam. 12.
22. Mat. 28.
20.

Ps. 110. 3. Is.
26. 12. Zech.
10. 12. Phil.
4. 13.

Ezra 5. 3.
Neh. 3. 5.
1 Cor. 15. 58.
Heb. 12. 28.

With ver. 1.
ch. 2. 1. 10,
20.

With ch. 1.
15. ver. 10, 20

Heb. by the
hand of. Ch. 1.
1. 2 Pet. 1. 21.

Acts 4. 20.
Heb. 13. 21.

Ch. 1. 1, 15.
Ezra 1. 18. &
2. 33.

Ezra 6. 21.

Ezra 3. 12. &
6. 3. Zech. 4.
10.

Zech. 4. 9.
1 Cor. 16. 13.
2 Tim. 2. 1.
1 Chr. 22. 13.
16. Josh. 1. 6.
Eph. 6. 10.

1 Cor. 15. 58.
Rom. 12. 11.
Ecd. 8. 11.

See ch. 1. 13.

Neh. 9. 20.
Is. 63. 11.
Rom. 8. 26.
Zech. 4. 6.
John 14. 16.
17. Gal. 4. 6.

Heb. 12. 26.
Ezek. 21. 27.
Dan. 2. 39, 40.
& 7. 5—7, 20,
23. & 8. 3—
26. & 11. 2—
35. Zech. 1.
18—21. & 9.
1—8. 13—15.
Isa. 63. 1—4.
Joel 3. 9—16.
ver. 21, 22.

Gen. 3. 15.
& 22. 18. &
49. 10. Deut.
18. 15. Isa. 7.
14. & 9. 6.
Jer. 23. 5.
Ezek. 34. 23.
29. Dan. 9. 25.
Mic. 5. 2.
Zech. 9. 9.
Mal. 3. 1.
John 1. 14.
1 Tim. 3. 16.

Mal. 3. 1. Ps.
24. 7. Luke 2.
22. 46. John
2. 13—23. &
5. 14. & 7. 14.
& 8. 2. & 10.
23.

12 ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet; as the LORD their God had sent him; and the people did fear before the LORD.

13 Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, I am with you, saith the LORD.

14 ¶ And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel governor of Judah, and the spirit of Joshua the son of Josedech the high priest, and the spirit of all the remnant of the people; and they came, and did work in the house of the LORD of hosts their God,

15 In the "four and twentieth day of the sixth month, in the second year of Darius the king.

CHAP. II.

Contains three messages from God, encouraging the Jews who rebuilt his temple; in which he assures them (1) That, however inferior it might be in external glory to that which had been formerly built by Solomon, yet the presence of his Spirit and of the incarnate Messiah in it would render it more glorious in spiritual respects; 1—9. (2) That, though their sinful delay to rebuild it had rendered them unclean in his sight, and prevented their prosperity, yet, now that they had earnestly applied to it, they should henceforth be blessed in their crops; &c. 10—19. (3) That for a reward of his activity therein, Zerubbabel should be a favourite of heaven, a type and ancestor of the Messiah, whose kingdom should be established upon the ruins of all opposition; 20—23.

IN the "seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying,

2 "Speak now to Zerubbabel the son of Shealtiel governor of Judah, and to Joshua the son of Josedech the high priest, and to the residue of the people, saying,

3 Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?

4 Yet "now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech the high priest; and be strong, all ye people of the land, saith the LORD, and work; for I am with you, saith the LORD of hosts:

5 According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts, Yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land;

7 And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the LORD of hosts.

8 "The silver is mine, and the gold is mine, saith the LORD of hosts.

9 "The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

10 ¶ In the "four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Haggai, the prophet, saying,

11 Thus saith the LORD of hosts, Ask now the priests concerning the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If "one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said. So is this people, and so is this nation before me, saith the LORD; and so is every work of their hands; and that which they offer there is unclean.

15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:

16 "Since those days were, when one came to an heap of twenty measures there were but ten: when one came to the press fat for to draw out fifty vessels out of the press, there were but twenty.

17 "I smote you with blasting, and with mildew, and with hail, in all the labours of your hands; yet ye turned not to me, saith the LORD.

18 Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the LORD's temple was laid, consider it.

19 Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, have not brought forth: from this day will I bless you.

20 ¶ And again the word of the LORD came unto Haggai, in the four and twentieth day of the month, saying,

21 Speak to Zerubbabel governor of Judah, saying, I will shake the heavens and the earth;

22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the Heathen, and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the LORD of

Before Christ
cir. 520.

Is. 60. 17.
Ps. 50. 10, 12.

Ver. 7. John
1. 14. 1 Tim.
3. 16. Ps. 24.
7. Is. 9. 6, 8.

Is. 9. 6, 7. &
11. 6—9.
Mic. 5. 5. Acts
10. 36. Luke
2. 14. Eph. 2.
14. Mat. 3. 17.
& 17. 5. Is. 42.
21.

Ver. 20. with
1. ch. 1. 1, 15.

Deut. 33. 10.
Lev. 10. 10.
11. Ezek. 44.
23. Mal. 1. 7.
Tit. 1. 9.

Lev. 6. 27.
29. & 7. 6, 7.
15. Mat. 23.
19. Exod. 29.
17.

Num. 19. 11.
22. with Lev.
19. 28.

Ezra 3. 2, 3.
with ver. 12.
ch. 1. 2, 4.
with ver. 13.
16, 17. ch. 1.
9—11.

Tit. 1. 15.
Prov. 15. 8. &
21. 4. 27. &
28. 9. Is. 1. 11
—15. & 66. 3.

Ch. 1. 5, 7.
Ps. 107. 43.
Hos. 14. 9.
Is. 5. 12.
1 Cor. 11. 32.

Ezra 3. 10.
Ezra 4. 5—
24.

Ch. 1. 6, 9—
11. with Zech.
8. 10, 12.
Mal. 3. 9, 10.
& 2. 2.

Deut. 28. 22.
1 Ksa. 8. 37.
Amos 4. 6—9.
ch. 1. 9.
Jer. 5. 3. Is. 1.
5. & 42. 25.
Amos 4. 6—
11. 2 Chr. 28.
22.

Ver. 15. Deut.
32. 29. Ps.
107. 43. Hos.
14. 9.

Ch. 1. 14, 15.
Ezra 5. 2.
Zech. 8. 9.

Mat. 6. 33.
Zech. 8. 12—
15. Mal. 3. 10.

Ver. 10.

1 Chr. 3. 17.
19. Mat. 1.
12. Luke 3.
27. ch. 1. 1.
14. Ezra 1. 8.
& 2. 2. & 5. 2.
Zech. 4. 6—
10.

See ver. 6, 7.
Ezek. 26. 15.
& 38. 19. Joel
3. 16. Heb. 12.
26, 27.

Mic. 5. 16.
Zech. 4. 6. &
9. 10. Ps. 46.
9. & 76. 6.
Dan. 2. 44.
Rev. 11. 15.
Mat. 24. 7.
Rev. vi. xi.
xiv. xvi. xix.
xx. Ezek.
xxxviii. xxxix.

REFLECTIONS UPON CHAP. I.—Lukewarm professors are easily checked in their reforming attempts. If civil powers do not encourage them they imagine it is not a proper season: and it will require both prophets and plagues to stir them up to their duty. Uncertain, unsubstantial, and unsatisfying, are all the enjoyments of wealth. And it is very unlike saints to prefer temporal advantages to the honour of Christ and welfare of his church. But none ever gain by withholding from pious uses; nor can reformation be ever expected till men consider their ways. It is pleasant to be employed in that work in which God delights. And, if he direct us by his word, awe our conscience and animate our heart by his Spirit, we shall then cheerfully apply to it: and, the more negligent we have been, the more diligent we ought to be. God will graciously work with such as readily apply themselves to their duty. And if he be with us we need wish no more.

EXPLANATORY NOTES. CHAP. II. Ver. 6, 7, 21, 22. Not only was the Jewish church and state repeatedly shaken by manifold disasters, but the nations around were shaken and overturned by the rise and fall of the Persian, Grecian, and Roman empires, to make way for Christ's incarnation and Gospel church. And they will be further shaken by the fall of the Antichristian and Mahometan powers to make way for his universal reign on earth. 7. Christ is the desire of all nations; infinitely desirable in himself, and desired and embraced by all that know him; and his presence filled the second temple with glory. 8. If I regarded outward splendour, I could easily furnish gold and silver to render this temple magnificent. 12—14. As legal holiness is not so easily communicated as legal uncleanness, so your sacrifices do not sanctify you; but your sinful hearts, and neglect to build my temple, debase your offerings, and bring a curse on your labours. 23. Zerubbabel, but chiefly Christ, is a

Before Christ
cir. 520.

Chiefly in
Christ thy
seed. Ezek. 34. 23, 24. Is. 42. 1. & 52. 13. Mat. 28. 18. with Gen. 41. 42. Esth. 3. 10. & 8. 2. Jer. 22. 24. Song 8. 6.

hosts, will I take thee, O Zerubbabel my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet;

for I have chosen thee, saith the LORD of hosts.

Before Christ
cir. 520.

Is. 28. 16. & 49. 1—3. & 42. 1. Ps. 89. 19. 1 Pet. 1. 20. & 2. 4.

signet, God's precious favourite, who is intrusted with all power, and sealed as the Head of his church, and who seals it to the day of redemption.

REFLECTIONS UPON CHAP. II.—The peculiar time of God's messages and mercies ought to be remarked, and beautiful is every one in its season.—If we be hearty in God's work, he will give us all necessary encouragement. If, amidst external discouragements we act for him with vigour, we cannot but succeed. If Christ and his Spirit be with us, nothing need discourage us. He will work all our work in us, and perfect that which concerneth us. He will provide all our necessary expenses. He will shake and overturn nations, in order to establish his church and her privileges. He will extirpate idolatries, that himself, and his oracles and ordinances, may be ALL in ALL: and his presence will secure peace and tranquillity. God's ministers must assist, not interfere with, one another. For it will require great pains to render men duly sensible of their spiritual maladies and the proper remedies for them. Sinful pollution is much easier communicated and spread than holiness. It is not living among saints that will render us holy in God's sight: and our inward corruptions and sinful misconduct often render our works, which are materially good, unacceptable to God. The more we expect from creatures, the more we shall be disappointed: but, the more firmly we expect from the new covenant, the more shall we enjoy. If we take no care of God's interest, we cannot expect that he will take care of ours: but, if we make conscience of duty, we may look for his gracious rewards. If we honour him, he will favour, protect, and honour, us. Nor need we be dismayed at the ruin of the wicked, since it is but the earnest of deliverances to the church.

THE PROPHECY OF

Z E C H A R I A H.

Haggai had not quite finished his instructions when he received Zechariah for his assistant. His scope is to direct and encourage the returned Jews. After a solemn call to repentance, he relates nine encouraging or alarming visions which he had seen; chap. i—vi. And, in three sermons, directs their practice, and foretells their trials and deliverances, and those of the gospel church, till the end of the world; chap. vii—xiv.

Before Christ
cir. 520.

CHAP. I.

After the date of the prophecy, (1) Calls the sinful Jews to repent of their sins and turn to God; 2—6. (2) By the vision of a man riding on and attended by horses among myrtle-trees, and interceding for Jerusalem's welfare, is represented Christ's presence with and protection of his Jewish church, and his securing their future prosperity; 7—17. (3) By the vision of four horns, destroyed by four carpenters or smiths, is represented the destruction of the Jews' enemies by instruments raised up by God; 18—21.

IN the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah the son of Barachiah, the son of Iddo the prophet, saying,

2 The LORD hath been sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts, Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts, Turn ye now from your evil ways, and from your evil doings: but they did not hear nor hearken unto me, saith the LORD.

5 Your fathers, where are they? and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah the son of Barachiah, the son of Iddo the prophet, saying,

8 I saw by night, and, behold, a man riding upon a red horse; and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white.

9 Then said I, O my Lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.

10 And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.

11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

12 Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

13 And the LORD answered the angel that talked with me with good words and comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus

Mat. 3. 17. John 11. 42. Is. 40. 1, 2. ver. 14, 16, 17.

Ver. 9, 13. Rev. 1. 1, 17.

Before Christ
cir. 520.

Ver. 11, 12. Rev. 1. 13—16. Josh. 5. 13. Ezek. 1. 26. & 40. 3. Dan. 7. 13. Ps. 45. 4. Is. 63. 1—3. Rev. 6. 4.

Ps. 109. 31. Song 6. 2. Is. 41. 10. Mat. 28. 20.

Ch. 6. 2, 5. Rev. 6. 4. Ps. 103. 20. Heb. 1. 14.

Or bay.

Prov. 2. 2—5. & 4. 7. Jam. 1. 5. Dan. 7. 16. & 8. 15.

Gen. 31. 11. Dan. 7. 16. & 8. 16. & 9. 22. & 10. 11, 17.

Ver. 8. John 1. 14. ch. 13. 7. Is. 7. 14. & 9. 6. Gal. 4. 4. Rom. 8. 3.

Zeph. 2. 12. Ps. 72. 12, 13. Is. 55. 13. & 61. 3. & 43. 19.

Dan. 10. 13, 20, 21. Ps. 91. 11. Heb. 1. 14. ch. 6. 7.

Ver. 8, 10. Mal. 3. 2. Is. 63. 9. & 42. 1.

Ps. 68. 17. ch. 6. 7. Dan. 10. 20.

Ver. 15. 1 Thes. 5. 3.

Ver. 8, 10, 11. Is. 63. 9. Ezra 1. 3. & 6. 3. Neh. 1. 3. & 2. 3. & 8. 17. & 7. 4. Heb. 7. 25.

Rev. 6. 10. Ps. 13. 1. Dan. 12. 6. Heb. 4. 15. Ps. 103. 13.

Ch. 7. 1, 5. Dan. 9. 2. Jer. 29. 10.

EXPLANATORY NOTES. CHAP. I. Ver. 5, 6. Your wicked ancestors and false prophets have, according to my threatenings, perished in their sins. 8—10. The man riding on a red horse denotes Christ God-man, redeeming us

to God by his blood, and ready to execute his vengeance on his own and his church's enemies. The red speckled, and white horses that attend him, represent his angels and ministers as employed in executing or declaring his works of

Before Christ
cir. 520.

Ch. 8. 2. Is. 9.
7. & 59. 17. &
63. 15. Nah.
1. 2. Hos. 11.
8. Ps. 78. 38.

Ver. 11.
1 Thes. 5. 3.
Amos. 6. 1.

Is. 54. 8.
Rev. 3. 19.
Amos 3. 2.
Heb. 12. 6, 7.

Ps. 69. 26. &
83. 2—5. Job
31. 13. Is. 47.
6. & 10. 7.
Ezra iv.

Is. 12. 1. &
54. 8—10.
Hos. 2. 19.
20. & 5. 15.
& 6. 1.

Hag. 1. 14.
Is. 44. 26, 28.
Jer. 30. 18.
ch. 2. 2, 4.
Ezra 6. 15.
Neh. ii—vi.
xi. xii.

Is. 44. 26.
Jer. 30. 18.
Neh. 11. 25—
35.

Heb. good.

Is. 40. 1, 2.
& 51. 11, 12.
& 60. 19, 20.
& 52. 1, 9.

2 Chr. 6. 6.
ch. 2. 12. & 3.
2. Is. 14. 1.

Ezra 4. 4—
10. & 5. 3.
Neh. 4. 7. or
Dan. 2. 37—
44. & 7. 3—7.
17. & 8. 9—
11. 23—25. &
11. 23—25.

See ver. 9.
Mat. 7. 7.

Dan. 12. 7.
ch. 8. 13.

Dan. 33. 25.
& 32. 36.
Jon. 2. 14.
Obad. 21. ch.
9. 12—16. &
12. 2—4.

Ps. 75. 4.
Zeph. 2. 8.

saith the LORD of hosts, I am 'jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the Heathen that are 'at ease: for I was but 'a little displeased, and they 'helped forward the affliction.

16 Therefore thus saith the LORD, 'I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts, 'My cities through 'prosperity shall yet be spread abroad, and the LORD shall yet 'comfort Zion, and shall yet 'choose Jerusalem.

18 ¶ Then lifted I up mine eyes, and saw, and, behold, four 'horns.

19 And I said unto the angel that talked with me, 'What be these? And he answered me, These are the horns which have 'scattered Judah, Israel, and Jerusalem.

20 And the LORD shewed me four 'carpenters.

21 Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which 'lifted up their horn over the land of Judah to scatter it.

CHAP. II.

(1) By the vision of Christ, as a man going forth to measure Jerusalem, is represented the restoration, populousness, safety, and glory, of Jerusalem and the gospel church; 1—5. (2) The Jews, who remained in Chaldea, are called quickly to return to their own land, that they might not be involved in the impending calamities of the Babylonians by Darius, &c. 6—9. (3) The Jews in Canaan are required to rejoice, in hope of God's presence and favours, and of the conversion of the Gentiles, chiefly to the gospel church; 10—12. (4) All men are warned not to prescribe to or limit God, but patiently to wait for the fulfilment of his promises; 13.

I 'LIFTED up mine eyes again, and looked, and, behold, 'a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And he said unto me, 'To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

3 And, behold, the angel that 'talked with me went forth, and 'another angel went out to meet him,

4 And said unto him, Run, speak to this 'young man, saying, 'Jerusalem shall be inhabited as towns without

wrath and mercy. The myrtle trees in the bottom denote the Jews and other saints preserved in debasement and trouble. 18—21. The horns may represent the Samaritans, Arabians, Ammonites, and Philistines; or the four empires of Chaldea, Persia, Greece, and Rome: and the carpenters may denote Joshua, Zerubbabel, Ezra, Nehemiah, and other Jewish deliverers or protectors; or even the four empires, which destroyed one another.

REFLECTIONS UPON CHAP. I.—The law must be preached as an introduction to the gospel. The past judgments of God upon sinners ought to be improved by us as warnings to avoid imitation of their sins. And the view of his almighty power ought to animate us to a speedy and serious repentance. It is happy to have him for a friend, but terrible to have him our adversary. No pattern ought to be copied in contempt of, and disobedience to, him. And no safety can be expected in obstinate wickedness. No unbelief can falsify God's word. If we receive not his promises, he will execute his threatenings upon us. But how closely Jesus Christ cleaves to his people in all their debasement and distress! He is ready to teach his servants, or employ his angels or ministers, for their relief. And, while most of mankind remain unconcerned under the curse of God, and the power of the devil, seasonably and effectually he intercedes for his people. Hereby is ensured to his church the destruction of all their cruel and brutal enemies, and comfort and happiness to themselves. And, let Satan find as many and as powerful agents to oppress the church as he will, Christ will find enough to resist and destroy them.

CHAP. II. Ver. 4, 5. Multitudes of houses shall be built without the walls,

walls, for the multitude of men and cattle therein:

5 For I, saith the LORD, 'will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 ¶ 'Ho, ho, come forth, and flee from the land of the north, saith the LORD; for 'I have spread you abroad as the four winds of the heaven, saith the LORD.

7 'Deliver thyself, O Zion, that dwellest with the daughter of Babylon.

8 For thus saith the LORD of hosts, After the 'glory hath he sent me unto 'the nations which spoiled you; for he that 'toucheth you toucheth the apple of his eye.

9 For, behold, 'I will shake mine hand upon them, and they shall be a spoil to their servants: and 'ye shall know that the LORD of hosts hath sent me.

10 ¶ 'Sing and rejoice, O daughter of Zion: for, lo, I come, and I 'will dwell in the midst of thee, saith the LORD.

11 And 'many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall 'inherit Judah, his portion in the holy land, and shall choose Jerusalem again.

13 * Be silent, O all flesh, before the LORD: for he is 'raised up out of 'his holy habitation.

* Ch. 8. 21, 22. Is. 2. 2—5. & 11. 9, 10. & xlv. 16—xlv. 17. Ps. 22. 27—30. & 72. 8—11. 16, 17, 19. & 87. 4. Acts ii—xix. Rev. 11. 15. Exod. 12. 49. * Deut. 32. 9. Ps. 135. 4. Exod. 19. 5, 6. 1 Pet. 2. 9. * Hab. 2. 20. Zeph. 1. 7. * Zeph. 3. 7. Ps. 12. 5. & 78. 65. * Heb. the habitation of his holiness. Deut. 26. 15. Is. 57. 15. & 66. 1.

CHAP. III.

(1) By a vision in which Joshua the high priest is represented as accused by Satan, but protected by Christ; 1, 2: as appearing in filthy garments, but purely arrayed by an angel; 2—5: is represented the restoration and establishment of the Jewish priesthood and church; 6, 7. (2) Joshua and his fellow priests are declared typical of Christ, whose incarnation and abundant qualifications should issue in pardon and peace to his people; 8—10.

AND 'he shewed me 'Joshua the high priest standing before 'the Angel of the LORD, and *Satan 'standing at his right hand 'to resist him.

2 And the 'LORD said unto Satan, 'The LORD rebuke thee, O Satan, even the LORD that hath 'chosen Jerusalem, rebuke thee: is not this a 'brand plucked out of the fire?

and all live in peace and safety, as God himself will effectually protect them: and his presence in his ordinances will be their distinguished honour. 6—9. Ye, who yet remain scattered here and there in Chaldea, hasten to your own country; for scarcely shall my glory have taken possession of the temple at Jerusalem, when I will further revenge the injuries done to you upon the inhabitants of Babylon, and reduce them into a state of bondage to the Medes and Persians, who were lately their tributaries.

REFLECTIONS UPON CHAP. II.—The more we have seen of divine things, the more we should search into them. Nor need we fear that room for new converts will ever be wanting in the church. Yea, thrice happy is it when multitudes are joined to the Lord, and have him for their protector and glory! Alas! that such multitudes, through unbelief, should be so averse to leave their bondage, and share the liberty of Christ! But no dispersion or slavery can hinder his redressing the grievances of his people, or avenging their injuries. Infinitely tender is his sympathy towards them in their distress: and plainly he marks his and his servants' mission in the seasonable fulfilment of his promises and threatenings. Nothing on earth can more rejoice gracious souls than to behold the church restored to her privileges, enlarged by the accession of multitudes, and blessed with the presence of God. And in every thing, especially in his great works, we ought silently to adore and wait for him.

CHAP. III. Ver. 1, 2. Satan laboured, by accusations and other means, to render Joshua's ministrations for himself and his people unsuccessful. But Christ, in his Father's name, rebuked the devil, and defended Joshua and the

Before Christ
cir. 520.

Is. 4. 5. &
10. 17. & 60.
18, 19. & 26.
1. & 25. 4.
Rev. 21. 10,
23. ver. 10—
12.

Is. 56. 8. &
48. 20. & 52.
11, 12. ch. 3.
11, 12. ver. 7.
Rev. 18. 4.
2 Cor. 6. 17.
with Jer. 3.
18.

Jer. 31. 10.
Ezek. 11. 16,
17. Jer. 15. 4.

See ver. 6.
Eccl. 8. 11.
Gen. 19. 17,
22. Mic. 4.
10. Jer. 51. 6,
45. & 50. 8.

Is. 60. 12.
ch. 1. 16, 17.
ver. 4, 5.

2 Kin. 24. 2.
Neh. 4. 7.
Jer. 50. 18,
34. & 51. 35.

Deut. 32. 10.
Ps. 17. 8. &
105. 15. Acts
9. 4. ch. 1. 15.
Mat. 25. 35—
45. 2 Thes. 1.
6.

Is. 11. 15. &
19. 16. & xiii.
xiv. xxi. xlvii.
& 46. 11. &
14. 2. Jer. l. li.
& 25. 14. &
27. 7.

Ver. 8. ch. 4.
9. & 6. 15.
Jer. 28. 9.

Is. 12. 6. &
35. 10. & 51.
11. & 54. 1.
& 66. 10.
Zeph. 3. 14.

Lev. 26. 12.
Ezek. 37. 27.
John 1. 14.
Gal. 4. 4.
2 Cor. 6. 16.
Rev. 2. 1. &
21. 3. Mat.
23. 20.

Ch. 2. 3. & 1.
3, 13.

Ezra 5. 2. ch.
6. 11. ver. 8.

Ch. 1. 8, 10,
12, 13. Exod.
14. 8. 1 John
2. 1. Mal. 3. 1.
That is, an
adversary.

Job 1. 6. & 2.
1. Ps. 109. 6.
Rev. 12. 10.

Heb. to be his
adversary.

Gen. 3. 15.
1 John 3. 5, 8.
Ps. 109. 31.

Jude 9. Rom.
16. 20.

See ch. 1. 17.
& 2. 12.

2 Chr. 6. 6.

Amos 4. 11.
Dan. 12. 1.
Rev. 14. 1.
Rom. 11. 5.
Jude 1. with
Exod. 3. 2.

Before Christ
cir. 520.

Is. 64. 6. ver.
4. with Ezra
9. 2. 11, 12.
Rom. 8. 3.
2 Cor. 5. 21.

Is. 6. 7. &
43. 25. with
64. 6. & 6. 5.

Mat. 1. 21.
Mark 2. 7, 10.
John 1. 29.
Ps. 32. 1. Is.
44. 22.

Heb. 1. 3. &
2. 8—10. Is.
61. 10. Rev.
19. 8. Luke
15. 22. Mat.
22. 11, 12.
Eccl. 9. 8.

Exod. 28. 2,
4. & 29. 6. ch.
6. 11. Lev. 8.
9. Heb. 2. 8, 9.
Rev. 19. 12.

Gen. 43. 3.
1 Sam. 8. 9.

Deut. 30. 15
—20. & 28.
1—14. 1 Kin.
11. 38. Mat.
3. 15. Luke
24. 26. John
17. 4, 6.

Or ordinan-
ces.

Luke 1. 74,
75. Tit. 2. 11,
12. Lev. 10.
10. Deut. 17.
12. Jer. 15.
19. Mat. 2. 7.

Heb. walks.

Ch. 4. 14.
Mat. 19. 28. &
24. 47. Luke
22. 29, 30.
John 14. 2.
Heb. 12. 22.

Heb. men of
wonder. Ps.
71. 7. Is. 8.
18. 1 Cor. 4.
19. or Is. 20.
3. Ezek. 12.
7. 11, 12. &
24. 24. & 4. 2.

Is. 53. 2. & 4.
2. & 11. 1.
Ezek. 34. 29.
Jer. 23. 5. &
33. 15. ch. 6.
12. Luke 1.
78.

Ps. 118. 22.
Is. 28. 16.
1 Pet. 2. 4, 6.

Rev. 5. 6. Is. 11. 2—4. & 61. 1—3. Col. 2. 3. John 3. 34. or Mat. 3. 17. & 17. 5. Is. 42. 1.
1 Pet. 2. 7. Mat. 4. 11. John. 1. 51. 1 Tim. 3. 16. Heb. 12. 2. John. 1. 14. & 3. 34.
Col. 15. 19. & 2. 9. Heb. 1. 3. Is. 53. 4—12. Dan. 9. 24. John. 1. 29. Heb. 9. 12—15.
& 10. 12—14, 17, 18. Mic. 4. 4. Is. 2. 4. Hos. 2. 18. Is. 36. 16. 1 Kin. 4. 25.

CHAP. IV.

After Zechariah is awakened, 1; A vision of a golden candlestick, having its seven lamps supplied with oil from two growing olive trees, represents that, by Christ and his Spirit, or Christ in his two natures, or his offices of Priest and King, Zerubbabel and his assistants should, notwithstanding all difficulties and want of human help, be enabled to finish the building of the temple; 2—14.

Ch. 1. 9, 13.
& 2. 3. & 3.
5, 6.

Jer. 31. 26.
Dan. 8. 18. &
10. 9, 10, 12.

Ch. 5. 2. Jer.
1. 11, 13.

AND the angel that talked with me came again and waked me, as a man that is wakened out of his sleep,
2 And said unto me, What seest thou? And I said, I have looked, and,

returned remnant of Jews, as persons graciously preserved under, and delivered from, manifold dangers and trials of affliction. 3—5. Joshua's filthy garments represented the sinfulness and miseries of himself and his people; and his change of raiment, the pardon of, and reformation from, their sins, and their advancement to glory and honour. 7. If Joshua conducts himself well, the high priesthood shall be continued with him and his descendants, and he shall be highly respected by his fellow ministers, and at last admitted to the blessed fellowship of angels and glorified saints. 8. Joshua and his fellow priests were monuments of God's marvellous deliverance from captivity, and were typical of Christ, who, as man, growing up amidst weakness, and bringing forth glory to God, and happiness to men, is called the BRANCH. 9. This stone represents Christ as the only foundation laid in Zion, regarded by beholders unnumbered, endowed by God with all eminent gifts and graces, and made perfect by sufferings and glory, that he may be the source of the justification and sanctification of the whole church, and of all the happiness and safety of his people.

REFLECTIONS UPON CHAP. III.—Satan never fails to resist and discourage as far as he can the faithful ministers and worshippers of God. But Christ is our present helper in time of need. And he will be graciously pitiful to our infirmities, and ready to relieve. With him narrow escapes from imminent danger are preludes of, and may be pleas for further favours. No sinful or distressing pollutions can break his covenant with us. And, if our hearts be upright with him, he will bear with our infirmities, and reward our services done in faith. There is sufficient virtue in him to change both our state and nature: and great and lasting will be the honours of his faithful servants.—But how infinitely marvellous are the incarnation, person, and office, of our Redeemer! Infinitely marvellous were God's preparations of him for his debased and honourary work, as the only Saviour of men. And infinitely delightful are the pardons, sanctification, peace, rest, and holy fellowship, which his people enjoy through him.

behold, a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof;

3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the LORD of hosts.

7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

8 Moreover, the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it: and thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.

11 Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

12 And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?

13 And he answered me, and said, Knowest thou not what these be? And I said, No, my lord.

14 Then said he, These are the two anointed ones that stand by the LORD of the whole earth.

Before Christ
cir. 520.

Exod. 25. 31
—10. Rev. 1.
12. Col. 2. 3.
John 1. 9, 14
& 8. 12. Mat.
5. 14—16.
Phil. 2. 15, 16.
Mat. 25. 1—4.

Heb. with her
bowl.

Or seven several
pipes to the lamps,
&c.

Rev. 4. 5. &
5. 6. & 1. 4.

Ver. 11, 14.
Rev. 11. 4.

Prov. 4. 7.
Jam. 1. 5.
Mat. 16. 17
2 Cor. 3. 5.
Mat. 7. 7, 8.

Prov. 30. 2,
3. Ps. 73. 22.
Dan. 4. 18.
Gen. 41. 16.

Hos. 1. 7.
1 Cor. 1. 27.
2 Cor. 10. 4, 5.
ver. 12.

Or army.

Ver. 9. Is.
40. 4. Luke 3.
5. Dan. 2. 35.
Rev. 16. 14.
Jer. 51. 25.
Mat. 21. 21.

Ver. 9. Ezra
6. 15.

Ezra 6. 16,
17. & 3. 10,
11. Ps. 118.
26. & 122. 6
—8. & 51. 18.

Ezra 3. 10. &
6. 15. ch. 6.
12. 13. Mat.
16. 18. Heb.
12. 2. & 1. 3.

Ch. 2. 9, 11.
1 Cor. 2. 4, 5.
1 Thes. 1. 5.
& 2. 13.

Ezra 3. 12.
Hag. 2. 3. ch.
2. 9, 11. &
6. 15.

Or with the
seven eyes of
the LORD
shall rejoice

Heb. stone of
tin.

Ch. 3. 9.
2 Chr. 16. 9.
Prov. 15. 3.
Ps. 34. 15.
Jer. 31. 28.

Ver. 3. Rev.
11. 4.

Heb. by the
hand.

Two principal
ones. Ver. 2.

Or empty out
of themselves
oil into the
gold.

Heb. the gold.

Heb. sons of
oil.

Exod. 29. 7.
1 Sam. 10. 1.
Hebrew priests
and kings, but
chiefly Christ,
as represented
by them, and
his ministers
Rev. 11. 4.

Ch. 6. 5. Deut.
10. 8. 1 Kin.
17. 1. Josh.
3. 11.

CHAP. IV. Ver. 2, 3, 11, 14. The candlestick denotes the church curiously framed, pure, precious, and durable; the seven lamps her ministers and members; the two olive trees, Christ in his natures or offices, or he and his Spirit in their new covenant stations; the oil, gifts and graces; and the pipes for conveying it, the ordinances of the gospel. 6—10. Not by human, but divine assistance, shall Zerubbabel, notwithstanding all the attempts of the heathens to hinder him, happily and triumphantly finish the building of the temple: and even you, who have had low thoughts of the beginning of this work, shall rejoice when you see him carrying it on prosperously, and marvellously assisted by my all-seeing, all-preserving, and governing Providence. And in like manner shall Jesus Christ, notwithstanding all the opposition of hell and earth, from age to age build up his gospel church, though by weak instruments, to the great comfort of his people.

REFLECTIONS UPON CHAP. IV.—Not only must the Holy Ghost exhibit to us divine things, but must also make us observe them. And it is desirable to understand God's manifestations of himself in his word, ordinances, and providences: yea, great is the shame that we are so slow of heart to conceive of them. Yet in parables we may often understand their scope, though we should not clearly understand every circumstance of them. No want of human helps can hinder God's work. Nay, they are often withheld that his power and grace may have all the glory. Silent progress will issue in triumphant shoutings. What takes its rise from, may safely be committed to the care of, his grace. He will never forsake the work of his hands. And, while fulfilment of predictions attests their divine original, the smallest beginnings of his work ought never to be despised. It is inexpressibly comfortable to see magistrates and ministers active in building the church, and God himself making all his providences to concur for her welfare, while Jesus and his Spirit, by ordinances and oracles, pour down their influences upon her ministers and members.

Before Christ
cir. 520.

CHAP. V.

Contains visions of wrath. (1) By a large flying roll is represented that, even amidst all the mercies formerly promised, such as continued wicked and profane should, together with their families, be fearfully cursed and punished; 1—4. (2) By a leaden burden, and carrying of an ephah, is represented that, when the body of the Jewish nation should become obstinately and enormously wicked by their rejection of Christ, they should be suddenly, unavoidably, and miserably destroyed and dispersed for many generations; 5—11. [See Introduction, chap. iv. sect. xviii.]

THEN I turned, and lifted up mine eyes, and looked, and, behold, a flying roll.

2 And he said unto me, What seest thou? and I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth.

7 And, behold there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah.

8 And he said, This is wickedness. And he cast it into the midst of the ephah: and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings: for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

CHAP. VI.

Here, (1) By a vision of four chariots, is represented God ruling the world by the ministry of angels, and the four successive empires of Babylon, Persia, Greece, and Rome; 1—8. (2) By the emblem of two crowns, prepared for Joshua the high priest, and afterwards deposited in the temple, is represented

Is. 8. 1. Jer. 36. 1. Ezek. 2. 9.

Ver. 1. Mal. 3. 5. Zeph. 1. 7, 14. 2 Pet. 2. 3.

Gen. 6. 1. Rev. 18. 5.

Ch. 8. 17. Deut. 11. 29. & 28. 15, &c. & 30. 19. Mal. 4. 6. Rev. 14. 10. Is. 3. 11.

Or every one of this people that stealeth, holdeth himself guiltless, as it doth.

Hos. 4. 2. Prov. 29. 24. & 30. 9. Mal. 1. 8. & 3. 8. 9. Neh. 13. 10, 11. Exod. 20. 7. 15. ver. 4.

Lev. 14. 45. Job 18. 14, 15. & 20. 23. Luke 19. 44.

Ch. 2. 3. & 4. 1. & 1. 14.

Mat. 23. 32. Gen. 15. 16. with Amos 8. 5.

Or weighty piece. Mat. 18. 24. Amos 2. 13. Is. 43. 24. Ezek. 16. 43. Gen. 13. 13. or Is. 13. 1. & 15. 1. & 17. 1. & 19. 1. 21. 1. & 22. 1. & xxiv. lix.

Ezek. xvi. xlii. Jer. 3. 1. 2. Is. xlvii. Ps. 137. 8. Rev. xvii.

Ps. 38. 2—4. Prov. 5. 22. Lam. 1. 13. 14. Jer. 2. 17. 19. & 42. 44. & 16. 16. & 15. 3. Is. 24. 17. 18. Amos 9. 1—4.

Ezek. 12. 22. Zeph. 1. 7. Mal. 3. 5. 2 Pet. 3. 1, 3.

Deut. 28. 49. Hos. 8. 1. Jer. 49. 22. 2 Kin. 15. 19, 29. & 17. 3—6. & 21. 1, 10. 15. & 25. 1—11. Jer. 50. 17. Dan. 9. 26, 27. Luke 19. 43, 44. & 21. 20, 21. Mat. 22. 7.

Lev. 26. 33. Deut. 28. 59. Hos. 3. 4. Luke 21. 24. with Jer. 29. 5, 24.

Chaldea. Gen. 11. 2, 9. & 14. 1. or shaking out. Deut. 28. 64. —68. Lev. 26. 33—39. Luke 21. 24.

N.B. If this vision relates to Babylon, see Is. xlii. xiv. xlvii. Jer. 1. li.

CHAP. V. Ver. 6—11. The ephah, a large measure, denotes that they would fill up a very large measure of iniquity every where before God would execute his judgments upon them. The woman sitting in the ephah denotes the Jewish nation awfully abandoned to wickedness. The talent of lead, for covering the mouth of the ephah, denotes the dreadful and unavoidable weight of their calamities. The two winged women, who carried the ephah, denote the Roman armies destroying the Jews, and carrying them into a miserable and lasting captivity. Their fixing an house for it in the land of Shinar imports that the dispersion of the Jews by the Romans would be as miserable, and much more lasting, than the captivity in Babylon.

REFLECTIONS UPON CHAP. V.—Fearful is the curse which all men are under by nature; and which will find them out, go where they will, if they continue without Christ. Thieves and profane swearers, those brethren in sin, are infamous and self-destroying wretches. And unavoidable, insupportable, and lasting, is the wrath of God, which falls upon obstinate transgressors, and especially apostates from his true worship.

the restoration of the glory of the Jewish priesthood, and prefigured the sacerdotal and royal dignities of our Redeemer, manifested in his building and governing his gospel church; 9—15.

Before Christ
cir. 520.

AND I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.

2 In the first chariot were red horses, and in the second chariot black horses,

3 And in the third chariot white horses, and in the fourth chariot grizzled and bay horses.

4 Then I answered, and said unto the angel that talked with me, What are these, my lord?

5 And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the LORD of all the earth.

6 The black horses which are therein go forth into the north country; and the white go forth after them; and the grizzled go forth toward the south country.

7 And the bay went forth, and sought to go, that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

9 ¶ And the word of the LORD came unto me, saying,

10 Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, who are come from Babylon; and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech the high priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is the BRANCH: and he shall grow up out of his place, and he shall build the temple of the LORD:

13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.

14 And the crowns shall be to He-

Heb. 2. 8—10. Phil. 2. 7—11. Is. 9. 6, 7. & 11. 1—10. & 22. 24. & 42. 1—8. & 45. 22—25. & 49. 1—8. Ps. cx. xxi. & 22. 22—30. & lxxii. xlv. Ezek. 34. 23—29. Jer. 23. 5, 6. & 33. 15, 16. Dan. 7. 13, 14. Rev. 3. 21. Eph. 1. 22. Ps. 110. 4. Heb. 3. 1. Ps. 89. 3, 4. & 40. 6—8. Is. 52. 10. & 42. 6. with Eph. 2. 13—16. Col. 1. 20. Same as ver. 10.

CHAP. VI. Ver. 1—8. The brazen mountains may denote the unchangeable counsels of God, from which every thing in churches or nations originates; or the seeming difficulties in the first rise of events. The four chariots, drawn by horses of different colours, may represent the diversified dispensations of Providence in acts of mercy or wrath; or the angels of God as every where throughout the world ministering therein; or the apostles and ministers of Christ as actuated by his Spirit, and ministering in what relates to the church; or the four successive empires in the world. The red horses represented the bloody Chaldeans; the black, the Persians, who executed God's vengeance in conquering Chaldea, called the north country; the white, the rapidly victorious Greeks; and the grizzled and bay horses, the Romans at last mingled with the ravaging Goths, who especially carried their conquests to the south. [See Introduction, chap. iv. sect. xi—xv.] 13. The counsel of peace denotes the covenant of grace between Christ and his Father; and the gospel of our salvation, in which Christ's priestly and kingly offices are so gloriously connected. 14. The crowns remained in the temple a memorial of the liberality of those four men who had contributed the materials, and a figure of the future glory of Christ.

Before Christ
cir. 520.

• Sam. 2. 30.
• Jos. 22. 27.
• 28. Mark 14.
9.
• Is. 56. 8. &
57. 19. & 60.
10. Acts 2. 39.
• Ch. 2. 9, 11.
& 4. 9.
• Ch. 3. 7. & 8.
16, 17. Is. 3.
10. 1 Cor. 15.
58.

lem and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD. 15 And they *that* are far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass if ye will diligently obey the voice of the LORD your God.

CHAP. VII.

Here (1) The returned Jews inquire whether they should continue their annual fasts in the fifth and seventh months; 1—3: and are charged with observing them in a selfish and carnal manner, regardless of the instructions which God had given them by former prophets; 4—7. (2) They are reminded how they had been exhorted to equity, mercy, and love; how obstinately their fathers had hardened their hearts, and how God in wrath had rejected their prayers, destroyed and scattered them, and laid their land utterly desolate; 8—14.

• Ch. 1. 1. Ezra 6. 15.
• Heb. 1. 1.
2 Pet. 1. 21.
2 Tim. 3. 16.
Ezek. 2. 7. &
3. 17.
• The Jews re-
maining in
Chaldea. Ch.
6. 10. Ezra
viii.
• Heb. to in-
treat the face
of the LORD.
• Mal. 2. 7.
Deut. 33. 10.
& 17. 9—11.
1 Pet. 4. 11.
• Joel 2. 15.
ver. 5. ch. 8.
19.
• 2 Kin. 25. 8.
9. Jer. 52. 12.
14. ver. 5. ch.
8. 19.
• Joel 2. 15.
1 Cor. 7. 5.
ch. 12. 12—
14. Mat. 6.
16.
• Jer. 41. 1, 2.
2 Kin. 25. 25.
ch. 8. 19.
• Ch. 1. 12.
Dan. 9. 3.
• Is. 58. 5. & 1.
11. 12. Rom.
14. 6. ver. 6.
Dan. 9. 13.
Rom. 14. 6, 7.
17. 1 Cor. 10.
31.
† Or be not ye
they that, &c.
• Is. 55. 3, 7.
John 13. 17.
1 Tim. 4. 7, 8.
† Or, Are not
these the
words?
• Jer. 44. 4.
2 Kin. 17. 13.
Hos. 1—xiv.
Amos 1—ix.
Mic. 1—vii.
Joel 1—iii.
Zeph. 1—iii.
Is. 1—lxvii.
Jer. 1—lii.
Ezek. 1—
xlviii.
• Heb. by the
hand of, &c.
• Mat. 3. 1.
Luke 1. 39.
2 Kin. 25. 5.
Deut. 34. 3.
• Is. 58. 6, 7.
Jer. 7. 22—
24. Mic. 6. 8.
Mat. 23. 23.
• Heb. Judge
judgment of
truth.
• Exod. 22. 21.
22. Is. 1. 17.
23. Deut. 24.
14. 17. Jer.
5. 28.

AND it came to pass, in the fourth year of king Darius, that the word of the LORD came unto Zechariah in the fourth day of the ninth month, even in Chisleu :

2 When they had sent unto the house of God Sherezzer, and Regem-melech, and their men, * to pray before the LORD,

3 And to speak unto the priests which were in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself as I have done these so many years?

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me?

6 And when ye did eat, and when ye did drink, did ye eat for yourselves, and drink for yourselves?

7 ¶ Should ye not hear the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, * Execute true judgment, and shew mercy and compassions every man to his brother :

10 And oppress not the widow, nor the fatherless, the stranger, nor the poor;

and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

12 Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass that, as he cried and they would not hear, so they cried and I would not hear, saith the LORD of hosts :

14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

• Lev. 26. 33. Deut. 28. 64. • Ch. 9. 14. Jer. 23. 19. & 25. 32. Ps. 58. 9. Is. 21. 1.
Amos 2. 14. • 2 Chr. 36. 21. Dan. 9. 16. Lam. 2. 2. • Heb. land of desire. Dan. 8. 9.

CHAP. VIII.

Contains (1) Great and glorious promises of God's care for, and presence with, his people; reforming their manners, giving them long life, peace, and prosperity, and bringing other captives from Chaldea and Egypt to dwell at Jerusalem and enjoy his ordinances; 1—8: of turning the famine, trouble, and reproaches which they had suffered, into plenty, safety, and honour; 9—15: of turning their mournful fasts into joyful feasts; 18, 19: and of enlarging their church by multitudes of Gentile proselytes; 20—23. But this last chiefly refers to the calling of the Gentiles into the gospel church in the apostolic and millennial age. (2) Directions how to improve these promised blessings in the most exact regard to truth and equity, ardent affection to, and peace with, one another, and a reverential and religious regard to their oaths; 16, 17, 19.

AGAIN the word of the LORD of hosts came to me, saying,

2 Thus saith the LORD of hosts, I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

4 Thus saith the LORD of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand * for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts, If it be marvellous in the eyes of the remnant of this people in these days, should

the yoke of God's laws, and obstinately rebelled against all his warnings, and would not even patiently hear his messages; yea, by a course of presumptuous sinning, they rendered their hearts quite obdurate and impenetrable to conviction, neither regarding the law of Moses, nor the instructions of the prophets which succeeded him in Israel.

REFLECTIONS UPON CHAP. VII.—It is an honour for great as well as small to reverence the messengers and ordinances of God, to supplicate his favours, and to ask his directions. Every man ought to be employed answerably to his station and gifts; and, in cases of conscience, none ought to be more able and ready than God's ministers, whose daily business it is to search his word. And, if God afflict, it is time for us to humble ourselves under his mighty hand. Religious customs should neither be introduced nor altered, without serious and mature deliberation: and never ought we to inquire into our duty, without being willing to hear our faults charged home on our consciences. But, alas, it is too common to make our own inclination, and not God's law, our rule; our pleasure, profit, or honour, not his glory, our end in our actions, whether natural, civil, or religious. All the faithful messengers of God, in every age, remarkably harmonize in the leading truths and duties of religion. And, in practical religion, strict equity, tender compassion, and brotherly kindness, are ingredients of the highest importance. Yet, alas! how obstinately many professors neglect them, and practise the opposite vices! And fatal and answerable are the punishments which they incur thereby.

REFLECTIONS UPON CHAP. VI.—From what immutably-fixed decrees all the events of Providence originate: nor can any opposition prevent their execution. In the most august and awful manner are they carried on; and angels and ministers are honoured to be the instruments. Diversified, ever varying, divinely actuated, admirably connected, and strangely mixed, are their parts! And God takes pleasure in every motion of them; particularly in taking vengeance upon the most noted enemies of his church. It is honourable to help forward good works by our purse, even when we cannot do it in our persons: nor shall the generosity of such be unremembered by God. But how transcendently glorious is our blessed Mediator, upon whose head are many crowns, which can never totter nor be taken off! Marvellous and useful are his administrations in erecting and managing his church; and to himself shall all the glory and honour of his work redound. Yea, under him, in virtue of the new covenant and gospel, both Jews and Gentiles are happily and divinely united into his mystical body the church.

CHAP. VII. Ver. 5, 6. In the fast of the fifth month they lamented the burning of the city and temple by the Chaldeans. In the fast of the seventh they bewailed the murder of Gedaliah, whom the Chaldeans made governor over their poor brethren which were left in Judea. But in neither did they fast in a right manner, or with a view to God's glory; and so their fasts were no more acceptable to God than their common eating and drinking to gratify their own sensual appetites. 11, 12. Like unruly bullocks, they refused to be under

Before Christ
cir. 517.

• Mic. 2. 1. Ps.
36. 4. Rev. 19.
17. 1 John 3.
15.
• Neh. 9. 29.
Jer. 7. 24.
Acts 7. 51, 57.
Hos. 4. 16. &
11. 2, 7.
† Heb. they
give a back-
sliding shoul-
der.
• Heb. made
heavy. Is. 6.
10.
• Is. 48. 4. Jer.
5. 3. Ezek. 3.
9. Acts 7. 51.
Job 9. 4.
• Neh. 9. 30.
2 Pet. 1. 21.
† Heb. by the
hand of.
• Dan. 9. 12.
Mic. 3. 12.
Jer. 25. 9, 11.
Lam. 1—v.
• 2 Kin. 17.
13—19.
2 Chr. 36. 15.
16. Ps. 81.
8—11.
• Prov. 1. 28.
Is. 1. 15. Jer.
11. 11. & 14.
12. Mic. 3. 4.

• Heb. 1. 1.
2 Tim. 3. 16.
2 Pet. 1. 21.
Ezek. 2. 7. &
3. 17.
• Ch. 1. 14, 16.
Nah. 1. 2. Is.
9. 7. & 63.
1—4, 15.
Deut. 7. 7, 6.
• Nah. 1. 2.
Ezek. 36. 5, 6.
Jer. 1. 11. Is.
xliii. xiv. xxi.
• Ch. 1. 14. &
2. 10. 2 Cor.
6. 16. Rev.
21. 3. Ezek.
48. 35.
• Is. 1. 21, 26.
Jer. 31. 23.
Ezek. 43. 12.
ch. 14. 20, 21.
Rev. 21. 27.

• Is. 65. 20, 22.
with Jer. 14.
12. & 15. 2.
Ezek. 5. 12.
1 Sam. 2. 31.
Lam. 2. 21.

• Heb. for mul-
titude of days

† Or hard, or
difficult.

Before Christ
cir. 517.

it also be ^gmarvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts, Behold, ^hI will save my people from the east country and from [†]the west country;

8 And ⁱI will bring them, and they shall dwell in the midst of Jerusalem: and ^kthey shall be my people, and I will be their God in truth and in righteousness.

9 ¶ Thus saith the LORD of hosts, ^lLet your hands be strong, ye that hear in these days these words by the mouth of the prophets, who *were* in the day that the foundation of the house of the LORD of hosts ^mwas laid, that the temple might be built.

10 For before these days ⁿthere was no hire for man, nor any hire for beast; ^oneither *was there any* peace to him that went out or came in, because of the affliction: for I set all men every one against his neighbour.

11 But ^pnow I will not be unto the residue of this people as in the former days, saith the LORD of hosts.

12 For ^qthe seed *shall be* ^{*}prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew: and I will cause the ^rremnant of this people ^{to}possess all these *things*.

13 And it shall come to pass, *that*, as ye were ^sa curse among the heathen, ^tO house of Judah, and house of Israel; so will I save you, and ye shall be ^aa blessing: ^ufear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts, ^vAs I thought to punish you when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not;

15 ^wSo again have I thought in these days to do well unto Jerusalem, and to the house of Judah: fear ye not.

16 ¶ These *are* the things that ye shall do; ^xSpeak ye every man the truth to his neighbour: [†]execute the ^ojudgment of truth and peace in your gates:

17 ^yAnd let none of you imagine evil in your hearts against his neighbour; and ^zlove no false oath: for all these *are things* that [†]I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts, ^gThe fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to ^hthe house of Judah [†]joy and gladness, and cheerful ⁱfeasts; therefore love the truth and peace.

20 Thus saith the LORD of hosts, ^k*It*

shall yet come to pass, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying, Let us go ^{*}speedily to [†]pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts, In those days *it shall come to pass* that ^lten men shall take hold ^mout of all languages of the nations, even shall ⁿtake hold of the skirt of him that is a Jew, saying, ^oWe will go with you; for we have heard *that God is with you*.

CHAP. IX.

Begins a new sermon; and contains (1) Predictions of dreadful desolations to Syria, Phenicia, and the land of the Philistines, by the Persians, Greeks, Jews, and others; while the Jews should be marvellously protected; 1—8. (2) Predictions of Christ's humble appearance on earth, and erecting, by spiritual means, a glorious and peaceful church of Jews and Gentiles saved by his blood; 9—12. (3) Predictions of the Jews' resistance to, and victory over, the Syro-grecians and Turks; but especially of the spiritual victories of the gospel church over heathens and antichristians, and of their honour and plentiful provision; 12—17. [See Introduction, chap. iv. sect. xviii.]

THE ^aburden of the word of the LORD ^bin the land of Hadrach, and Damascus *shall be* the rest thereof: ^cwhen the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

2 And ^dHamath also shall border thereby; ^eTyrus and Zidon, though it be ^fvery wise.

3 And Tyrus did build herself ^ga strong hold, ^hand heaped up silver as the dust, and fine gold as the mire of the streets.

4 ⁱBehold, the LORD will cast her out, and he will smite her power in the sea, and she shall be devoured with fire.

5 ^kAshkelon shall see *it*, and fear; ^lGaza also *shall see it*, and be ^mvery sorrowful; and Ekron, for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And ⁿa bastard shall dwell in Ashdod; and ^oI will cut off the pride of the Philistines.

7 And ^pI will take away his ^{*}blood out of his mouth, and his abominations from between his teeth; but ^qhe that remaineth, even he *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And ^rI will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and ^sno oppressor shall pass through them any more: for now ^thave I seen with mine eyes.

9 ¶ ^uRejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem:

chosen out of all kindreds, tongues, and languages. Why then should we ever doubt of his power or will to fulfil the most astonishing promises? Powerfully ought these to engage our hearts to our duty, however difficult or dangerous. And nothing should be dearer to us than the worship of God and the winning of others to Christ.

CHAP. IX. Ver. 7. The Philistines shall be disabled from murdering and plundering the Jews; nay, shall be subdued by the Maccabees, and many of them turned to the Lord. 8. I will marvellously protect the Jews, while Greeks, Syro-grecians, and Egypto-grecians, repeatedly march their armies

Before Christ
cir. 517.

Or continually.

Heb. going.

† Heb. to entreat the face of the LORD.

Many. Eccl. 11. 2. Is. 4. 1. Mic. 5. 5. Gen. 31. 7. 41. Num. 14. 22. Dan. 1. 20.

Rev. 7. 9. Rom. 2. 23. 29. ch. 2. 11.

Is. 4. 1. & 3. 6.

Is. 60. 3. & 2. 3. 1 Cor. 14. 25. Num. 10. 29. 32.

Is. 13. 1. Jer. 23. 33. Mal. 1. 1.

Amos 1. 3—5. & 3. 12. Is. 17. 1—3. Jer. 49. 23—27.

Is. 17. 7. 8. 2 Chr. 20. 12. Ps. 34. 5.

Amos 6. 2. 14. Num. 34. 7, 8.

Is. xxiii. Ezek. xxvi—xxviii. Joel 3. 4—8. Amos 1. 9—11.

Ezek. 28. 3—5. &c.

Josh. 19. 29. 2 Sam. 24. 7.

Ezek. 28. 4. 5. xxvii. Job 27. 16. 1 K'n. 10. 27.

Prov. 10. 2. Is. xxiii. Joel 3. 4—8. Ezek. xxvi. xxvii.

Zeph. 2. 4. 5. Ezek. 25. 15—17. Jer. xlvii. Is. 14. 29—31.

Acts. 8. 26.

Is. 26. 17.

Rev. 18. 9.

Eccl. 6. 2. Mic. 2. 4.

Hos. 7. 9. Amos 1. 8.

Mic. 7. 10. Job 40. 11, 12. Prov. 29. 23.

Ps. 3. 7. & 17. 13. & 58. 6—11. Ezek. 25. 17.

Heb. bloods.

Ch. 8. 6. Is. 4. 3. & 17. 6.

Is. 11. 14. & 14. 30. Obad. 19. Amos 9. 11, 12. Gal. 3. 28. Col. 3. 11.

Ch. 2. 5. Ps. 31. 7. & 46. 1—5. Deut. 33. 27—29.

Is. 60. 18. & 54. 14. & 51. 22. Ezek. 28. 24.

Ch. 12. 4. Exod. 2. 25. 2 Sam. 16. 12. 2 Chr. 16. 9. Ps. 34. 15.

Is. 62. 11. Mat. 21. 5. ch. 2. 10. John 12. 15. Ps. 2. 6. Jer. 23. 5. Is. 9. 6, 7.

REFLECTIONS UPON CHAP. VIII.—God's new covenant relations, gracious presence, and everlasting love, are sources of abundant benefits to his people: and the blessings of time, as well as of eternity, inseparably and closely follow sincere reformation from sin. Great is the mercy, when children are so healthy, so safe from alarms of war, so well nourished, and so kindly affectioned, as in companies to follow their innocent diversions; and when none other amuse themselves with such trifles: and especially when God gathers sinners to his church, and solemnly and practically acknowledges them his people. God can easily reverse the unhappy state of nations and churches, and turn their howlings into shouts of praise and transports of joy. And he can delightfully gather his

Before Christ
cir. 510.

Ps. 45. 7.
Mat. 3. 15. & y
1. 21. Is. 45.
17. 22. Heb. 7.
25. Acts 4. 12.
Hos. 1. 7.

John 12. 14.
Luke 19. 30.
Mat. 21. 7.

Hos. 1. 7. &
2. 18. Hag. 2.
22. Mic. 4. 10.
11. 2 Cor. 10.
4. 5.

Ps. 72. 3. 8—
11. Is. 9. 6. &
11. 6—10. &
57. 18. 19. Ps.
22. 27—30.

Eph. 2. 13—
22.

Or whose coven-
ant is by
blood, Exod.
24. 8. Heb. 13.
20. & 10. 29.
& 9. 20.

Is. 48. 20. &
22. 11. 12. &
51. 14. & 61.
1. & 42. 7.
Eph. 1. 7.
Col. 1. 14.

Is. 49. 9. 10.
Jer. 50. 4. 5.
Is. 45. 22.
Heb. 6. 18.
John 6. 37. &
10. 28.

Is. 61. 7.
Job 42. 10.

Ch. 1. 21.
Dan. 11. 32.
34. ch. 10. 3—
7. & 12. 2—8.

Dan. 8. 24.
25. & 11. 23
—33. ch. 10.
5. 13. & 4. 6.

Ps. 114. 1. &
18. 32. 34. 35.
1 Cor. 15. 10.
2 Cor. 12. 9.
Is. 41. 15. 16.
Eph. 6. 10.

Ch. 2. 5. Ps.
68. 1. 2. & 18.
14. Ezek. 38.
18. Josh. 10.
10. Is. 21. 1.
Ps. 46. 1—5.
11. Deut. 23.
26—29.

Mic. 4. 13.
Is. 41. 15. 16.
Rev. 19. 17.
13. ch. 10. 5.

Or subdue the
stones of the
slings.

Ps. 78. 65.

Or shall fill
both the
bowls, &c.
ch. 14. 20.

Lev. 4. 18. 25.

Ver. 14. 15.
Hos. 1. 7.
Ezek. 37. 23.
Is. 62. 3.
Mal. 3. 17.

Ch. 8. 23. Is. 19. 21. & 60. 3. 9. 14. & 62. 9. & 11. 12. Zeph. 3. 20. Mark 16. 15. Acts 9. 15.

Ps. 31. 19. & 86. 5. 15. & 145. 7. 8. Is. 63. 7. 15. Exod. 15. 11. Ps. 45. 2. Is. 33. 17.

Song 5. 10. John 1. 14. Joel 3. 18. Amos 9. 14. Hos. 2. 21. 22. Eph. 1. 3.

Or grow, or speak.

behold, thy king cometh unto thee: ^ahe is just, and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And ^aI will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and ^ahe shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.

11 As for thee also, ^bby the blood of thy covenant ^cI have sent forth thy prisoners out of the pit wherein is no water.

12 ¶ ^dTurn ye to the strong hold, ye prisoners of hope: even to-day do I declare *that* I will render ^edouble unto thee;

13 When ^fI have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against ^gthy sons, O Greece, and ^hmade thee as the sword of a mighty man.

14 And ⁱthe LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.

15 The LORD of hosts shall ^kdefend them, and they shall devour, and ^lsubdue with sling stones, and they ^mshall drink, *and* make a noise as through wine, and they ⁿshall be filled like bowls, *and* as the ^ocorners of the altar.

16 And the ^pLORD their God shall save them in that day as the flock of his people; for *they shall be* ^qas the stones of a crown, lifted up ^ras an ensign upon his land.

17 For ^show great is his goodness, and ^thow great is his beauty! ^ucorn shall make the young men ^vcheerful, and new wine the maids.

CHAP. X.

Continues the subject. Here the Jews are (1) Directed to eye God, and not idols, in every event, whether natural, afflictive, or comfortable; 1—4. (2) Encouraged to expect strength, success, and victorious deliverance at last, in all their struggles with the Greeks; and that, in their present dispersion, they shall be multiplied, preserved, and at last happily brought back to their own land, notwithstanding all that Turkish or other enemies can do to oppose them; and there live in piety and safety; 3—12. But the whole is a figure of God's strengthening, saving, comforting,

through Canaan. 10. Wars and carnal confidences shall be extirpated; and, by the preaching of the gospel among the Gentiles, shall Christ's kingdom be extended, not only over all Canaan, but the whole world. 11. And, as the Lord, according to his promise, brought you up out of Chaldea, where ye had neither hope nor happiness, so shall he, by the blood of Christ, the condition of the covenant of grace, bring multitudes out of their state of heathenism, sinfulness, and misery. 12. Let not only those who remain in Chaldea hasten to Canaan, in hopes of redoubled blessings, sufficient to balance their past miseries; but let those, who are in a state of heathenism and unregeneracy, in the faith of the gospel promises hasten to Jesus Christ, the only Saviour and Refuge. 13—17. I will enable the Jews to withstand, subdue, and rout, their Syro-greecian and Turkish enemies with great slaughter, and render themselves honoured and powerful; yea, by means of Jewish preachers, I will go forth, conquering the nations, however learned or valiant, to Jesus Christ: and, while the redeemed and especially faithful ministers, are marvellously protected and honoured, persons of all ranks shall, with admiration of his glory and goodness, richly partake of his fulness.

REFLECTIONS UPON CHAP. IX.—Fearful destructions await the disturbers of God's church. Their punishment may be in part delayed, but is never forgotten. Yet what sovereign grace appears in the conversion of the despicable remains of the people of his curse! And it promises well when men are turned from idols to the living God. Though Christ's little flock be in the midst of devourers, his protection can render them safe. Infinite is his excellency, ability, and suitableness, to save sinners, even the chief. No case on this side hell is too desperate for his almighty power and grace: and his answerableness to our sinfulness and misery ought to animate our speedy flight to him for deliverance. When he, as the Captain of salvation, prepares and arms his

calling, and preserving his gospel church, recovering them from Antichrist, and reforming them, by his grace. [See Introduction, chap. iv. sect. xix.]

Before Christ
cir. 510.

ASK ye of the LORD rain in the time of the latter rain; so the LORD shall make ^bbright clouds, and ^cgive them showers of rain, to every one grass in the field.

2 For the ^didols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore ^ethey went their way as a flock, ^fthey ^gwere troubled because *there was* no shepherd.

3 ^hMine anger was kindled against the shepherds, and I ⁱpunished the goats: ^jfor the LORD of hosts ^khath visited his flock the house of Judah, and hath made them as his goodly horse ^lin the battle.

4 ^mOut of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

5 ⁿAnd they shall be as mighty men, which tread down *their enemies* in the mire of the streets in the battle; and they shall fight, because the LORD is with them; and ^othe riders on horses shall be confounded.

6 And ^pI will strengthen the house of Judah, and ^qI will save the house of Joseph, and I will bring them again to place them: for ^rI have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them.

7 And *they of* Ephraim shall be ^slike a mighty man, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad: their heart shall rejoice in the LORD.

8 ^tI will hiss for them, and gather them, for I have ^uredeemed them: and they shall ^vincrease as they have increased.

9 And I will ^wsow them among the people: and they shall ^xremember me in far countries, and ^ythey shall live with their children, ^zand turn again.

10 ^aI will bring them again also out

Ezek. 39. 25—29. & xxxiv. xxxv. xxxvii. Jer. xxx. xxxi. xxxiii. Is. xxxv. lx. lxi. lxii. &c. Ver. 3—6. ch. 9. 15. 17. Eph. 5. 18. 19. Phil. 4. 4. Ps. 149. 2. 6. Hab. 3. 18. 26. & 7. 18. & 11. 11. & 27. 12. 13. ver. 10. Mat. 11. 28. Rev. 22. 17. Is. 44. 22. ch. 9. 11. 16. Jer. 33. 22. Ezek. 36. 10. 11. 38. Hos. 1. 10. Is. 49. 17—23. as Exod. 1. 7. 1 Kin. 4. 20. Jer. 31. 27. Hos. 2. 23. Deut. 30. 1. 4. Jer. 30. 10. 11. Ezek. 11. 16. & 28. 25. & 34. 13. Amos 9. 9. 14. Is. 65. 23. Ezek. 28. 25. Ch. 8. 7. Is. 11. 11. 12. 15. 16. & 19. 23—25. Ps. 68. 22. Jer. 16. 15. Hos. 11. 11. Mic. 7. 12. Is. 27. 13. Rom. 11. 25—27.

Ezek. 36. 37. Mat. 7. 7. Jer. 14. 22. with ch. 9. 17. Joel 2. 23. Job 29. 23. Prov. 16. 15.

Or lightning. Jer. 10. 13. Ps. 18. 14.

Deut. 11. 14. & 28. 12. Job 5. 10. Jer. 14. 22. Ezek. 34. 26. Joel 2. 23. Ps. 65. 9—13. & 104. 13—15. & 85. 12.

Jer. 10. 8. Hab. 2. 18. Jer. 23. 26. 27. Ezek. 13. 2—9.

Heb. teraphims. Hos. 3. 4. Gen. 31. 19.

Jer. 50. 17. 34. & lli. Ezek. 34. 5. Lam. 4. 20. Jer. 13. 17.

Or answered that, &c.

Is. 56. 9—11. Jer. 23. 1. 2. Ezek. 34. 2. 10. 17. 2 Kin. xxiv. xxv. 2 Chr. xxxvi. Jer. xxxix. lli.

Heb. visited upon.

Or, but.

Ezra i. viii. Song 1. 9. ch. 9. 13—16. Dan. 11. 32. 34. Eph. 6. 10.

Prov. 21. 31. Is. 31. 1. 2.

Ch. 9. 13—16. Num. 24. 17. Is. 19. 12 & 22. 23. 25. Ezra 9. 8. ch. 12. 3. 6. ver. 5.

Dan. 11. 32. Is. 41. 15. 16. Mic. 4. 13. & 5. 8. & 7. 10. ch. 9. 13—16. & 12. 2—8. & 14. 3. 12—15. Gen. 49. 24. Ps. 18. 41. Rom. 8. 31.

Or they shall make the riders on horses ashamed. Ch. 12. 4. & 14. 12. 13.

Nah. 1. 7. Is. 41. 10. & 42. 10. & 42. 13. Ps. 69. 21. 22.

Hos. 1. 7. 11. & 3. 5. ch. 8. 7. 8. Jer. 3. 18. & 23. 8. Ezek. 37. 16—22.

Jer. 31. 20. Hos. 1. 10. & 2. 19. 20. & 3. 5. & 6. 1. 2. & 14. 4—8. Amos 9. 11—15. Joel 3. 16—21. Mic. 7. 12—20. Zeph. 3. 14—20.

instruments, an easy and notable victory is secured for his followers: and the ruin of enemies contributes to their honour and comfort. And great is their joy in himself and his grace, while they plentifully share of his fulness.

CHAP. X. Ver. 1—4. But, though the Lord has promised plenty, ye must supplicate him for rains to effect it. Indulge yourselves therefore no more in idolatry and divination, which have so disappointed your fathers; and occasioned their miserable captivity and my wrathful destruction of their princes and priests. I have now recovered you from your captivity, and made you strong and courageous, and have joined you together as a body civil and ecclesiastic, and enabled you to defend yourselves and even harass your enemies: and quickly I will send you the Messiah, to found, fasten together, and defend, his gospel church, and destroy her enemies. 5—10. Not only shall the Jews under the Maccabees valiantly defend themselves, and even enlarge their power, but, especially in the beginning of the millennium, they shall be wonderfully assisted by God; and, after long and marvellous preservation and increase in their miserable dispersion, they and the ten tribes shall, with great joy, be brought back to Canaan, and there serve the Lord; while the Assyrians, Egyptians, and Turks, who had formerly murdered and oppressed them, shall be debased and ruined. And in like manner shall God, by his lively and animated gospel ministers, call and subdue the Gentile nations to Christ, mercifully recover them from their long continued idolatries and delusions, render them his peculiar people, strengthen and comfort them by the influences of his Spirit, and effectually call them into his church, and thereby render her exceedingly extensive and numerous, and shall remove all obstacles, whether heathenish or antichristian, out of their way, and render them strong and active, regular and lively, Christians.

Before Christ
cir. 510.Mic. 7. 14.
Obad. 19.
Ezek. 47. 13
—21. & 48.
1—35.Is. 49. 19—
21. & 54. 2, 3.
& 60. 22.Is. 11. 15, 16.
Rev. 16. 12.
Is. 40. 3, 4. &
42. 16. & 49.
11. Ps. 66. 6,
12. & 74. 15.
& 78. 13.Mic. 5. 5, 6.
Dan. 8. 5—7.
& 7. 7. & 2.
40, 44.

Is. 19. 1—17. Ezek. 30. 13. & 29. 14—16. & xxx. Jer. xlv. 1. Ch. 12. 5. Is. 45. 24. Eph. 6. 1 Phil. 4. 13. 2 Tim. 2. 1. John 15. 5. 2 Cor. 12. 9. Mic. 4. 5. Col. 2. 6. & 3. 17. 1 Pet. 4. 11. 1 Cor. 10. 31. Gen. 5. 24. & 6. 9. & 17. 1. Luke 1. 6. Acts 24. 16. 2 Cor. 1. 12. 1 Thes. 2. 10. 1 John 1. 3, 7.

of the land of Egypt, and gather them out of Assyria: and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea; and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

CHAP. XI.

(1) Predicts the destruction of Jerusalem and the temple, of the great men and rulers, and the common people of Judea, by the Syro-grecians, but especially by the Romans; 1—3. (2) Before their ruin by the Romans they, when very wicked and ripe for destruction, are delivered into the care of Christ, to be fed by his preached gospel; 4—7. (3) By the breaking of his staves of beauty and bands is represented his abandoning the whole nation, except a few of the poorer sort, to unbelief and dreadful ruin, and to mutual contentions, to avenge their contempt of him, setting a price on his life, &c. (4) While their rulers are infatuated, and become cruel oppressors, and are at last ruined, they are abandoned to the cruelty of the Romans, and other destroyers, for many ages; 15—17.

Hab. 2. 17.
Jer. 21. 14. &
22. 7, 23.
Ezek. 20. 46.Ch. 14. 1, 2.
Mat. 24. 1, 2.
& 23. 35—38.
& 22. 7. & 21.
41, 44. Luke
19. 27, 43, 44.
& 21. 20, 23.
24. Deut. 32.
22.Is. 22. 4, 5.
Luke 19. 41,
42. & 23. 28
—30.Is. 2. 13. &
18. 33, 34. &
37. 24. & 24.
1, 2, 6. & 32.
19. Nah. 1. 3.

Or gallants.

Or the de-
fenced forest.Jer. 25. 34—
37. ver. 5, 8,
17. Mat. 15.
6, 14.Prov. 16. 18.
Jer. 13. 18.
Rev. 18. 11,
16. Is. 14. 11.Zeph. 3. 3.
Ezek. 19. 3, 6.Gen. 13. 10.
Or Jer. 49. 19.John 20. 17.
Eph. 1. 3.Is. 40. 11.
Mic. 5. 4.
Rom. 15. 8.
Mat. 11. 5. &
23. 13, 37.
Rev. 12. 6.Ezek. 34. 2, 3,
10. Jer. 23. 1,
2. & 50. 7.
Acts 12. 1.
Luke 10. 31,
32. John 16. 2.
Zeph. 3. 3.

Hos. 12. 8. 2 Pet. 2. 3. Rev. 18. 13. Mic. 3. 11. Deut. 29. 19. Hos. 1. 6. 1 Thes. 2. 16. Mat. 21. 44. & 22. 7. & 23. 35—38. Luke 19. 43, 44. & 21. 23. James 2. 13. Heb. 10. 26, 31. Ver. 9. Mat. 24. 10, 21. Mal. 4. 1, 3, 6. Is. 9. 19—21. Heb. make to be sound. Deut. 48. 49—53. Dan. 9. 26, 27. Mat. 22. 7. Luke 19. 43, 44. John 19. 15. 1 Thes. 2. 16. Ver. 4. Is. 11. 4. & 61. 1. Zeph. 3. 12. Mat. 11. 5. James 2. 5. Or verily the poor.

REFLECTIONS UPON CHAP. X.—In our prayers we must follow the promises, and attend the providences, of God, requesting mercies both suitable and seasonable. And in this let us look to God only. Wandering after strange gods will but expose us to disappointment and trouble. Whether things distress or comfort us, it is God who directs them. All the power, that is either for us or against us, is of Him. His people become powerful and courageous when he affords them his assistance and presence. By him all enemies are easily overcome and obstacles removed. At his effectual call multitudes gather into his church from places the most distant. Marvellous then are her comforts, numbers, power, and preservation. And courageous, upright, and evangelical, the walk of her members. Nothing is wanting where JEHOVAH is our strength, our song, and our salvation.

CHAP. XI. Ver. 1—3. Lebanon may denote the temple, Jerusalem, or even Judea in general. Fir trees, cedars, oaks, shepherds, lions, may denote their great men, valiant soldiers, and cruel rulers. The forest may denote Jerusalem, or the common people, unfruitful in holiness, but numerous, entangling, and dangerous. The pride of Jordan may denote all Judea overrun by the Roman armies, which enraged their rulers, even as the overflow of Jordan enraged the lions which lodged in its banks. 4, 7, 11. For about forty years before their last dispersion, Jesus Christ personally, and by his harbinger and apostles, called the Jews to himself; and many of the poorer sort were converted, and rendered poor in spirit; and, by following his directions in leaving their country and fleeing to Pella eastward of Jordan, most of them were preserved from the common ruin. 5, 6, 8, 9. The Jews were partly destroyed by the cruelty and violence of their own governors, by their intestine divisions, and by the Roman emperor, whom they had avowed for their king in opposition to Jesus Christ. Their princes, priests, and prophets, and the three sects of Pharisees, Sadducees, and

And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

8 Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

10 And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the LORD.

12 And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.

15 And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For, lo, I will raise up a shepherd in the land, who shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Wo to the idle shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

Ezek. 34. 2—4. or Lev. 26. 33—39. Deut. 28. 49—68. with Mat. 23. 2—4. 2 Thes. 2. 3, 4. Or hidden. Or bear. Jer. 23. 1, 2. Ezek. 34. 2. John 10. 12, 13. Jer. 39. 4. Amos 9. 10. Jer. 50. 35—37. Ezek. 13. 23. Mic. 3. 6, 7. 1 Sam. 2. 31.

CHAP. XII.

Begins a new sermon; in which the condition of the Jewish nation, after the captivity and present dispersion, and of the gospel church in the apostolic and millennial periods, is further represented. Here is promised (1) That all the attempts of their enemies to destroy them would but issue in their own danger and ruin; 1—4, 6, 9. (2) That, trusting in the Lord, they should subdue their opposers, and even the weakest of them be marvelously saved and strengthened by God; 5, 7, 8. (3) That, to

Herodians, together with the three civil factions, all haters of God, and detested by him, were cut off one after another; and the nation in general abandoned to sword, famine, pestilence, and miserable captivity. 10, 14. The breaking of these staves may denote his renouncing all claim to them as his peculiar people, and dissolving all connection of government and affection among them; or his entire removal of the ordinances of the gospel from them, which were means of honourably uniting them to the church, and to one another in love. 15—17. They were given up to corrupt teachers and pretended messiahs, who, by their false doctrines, &c. cruelly murdered their souls, preyed upon their substance, and decoyed them into ruinous calamities; and to civil rulers whether of their own nation, or of the Romans, Persians, Antichristians, Turks, &c. who miserably oppressed them.—Yea, these teachers and rulers did but render themselves miserable in the issue.

REFLECTIONS UPON CHAP. XI.—Awfully alarming are the falls of cities, churches, or nations, or even of persons eminent in station. And dreadful and desperate is the condition of nations and churches when their rulers become oppressors and murderers, and when hearers become pleased with clerical monsters of wickedness. Before the most ruinous judgments God often tries men with the offered grace of his gospel. And great is the mercy if even the poorer sort embrace it and repent, when the rich and great pour contempt upon it. But dreadful is the case if the final offers of grace do but occasion men's impenitence and obstinate wickedness. And great is their misery, whose churches are dissolved and abandoned by heaven. Mutual contentions and common calamities quickly issue in their destruction. God justly gives up the refusers of his Son into the hands of unfaithful ministers, deceitful impostors, and unmerciful princes! And dreadful is the guilt of such, and certain and fearful their plagues.

Before Christ
cir. 510.Shepherds
crooks. Lev.
27. 12. Ps. 23.
4. ver. 10, 14.Or Binders.
Ver. 6. Hos. 5.
7. Ezek. 7.
2—12.Ver. 6. Mat.
21. 38—44. &
22. 2—7. &
23. 35—39.
Heb. 10. 26—
31, 38. Prov.
1. 24—32. &
29. 1.Heb. was
straitened
for them.Mat. 8. 11. &
21. 43. & 23.
38, 39. Luke
19. 42. Acts
13. 46.Jer. 44. 11. &
15. 2, 3. & 9.
22. Deut. 28.
59. Ps. 69. 24
—28. Rev. 22.
11.Is. 9. 21. &
49. 26. ver. 6.Heb. of his
fellow, or
neighbour.Hos. 1. 9.
Dan. 9. 26.
Rom. 11. 20.
with Ps. 27. 4.
& 90. 17.Or the poor of
the flock, &c.
certainly knew.Mat. 11. 5.
James 2. 5.
ver. 7. Mic. 7.
7. Is. 8. 17.
Zeph. 3. 8, 12.
Ps. 72. 12—
14. Heb. 12. 2.Rom. 11. 7—
10. Lev. 26.
30—39. Deut.
28. 49—68.
see on ver. 6.Heb. If it be
good in your
eyes.Mat. 15. 14.
Rev. 23. 11.
Ezek. 3. 11,
27. Deut. 30.
15.Mat. 26. 15.
& 27. 9. & 21.
37—39. with
Exod. 21. 32.Mat. 27. 5, 9.
10. Acts 1. 18,
19.

Or Binders.

Rom. 11. 20.
Hos. 1. 7, 9.
Mat. 22. 7.Luke 21. 24.
& 19. 27, 43.
44. with Ps.
122. 3—5.Ezek. 34. 2.
Mat. 23. 17.
Mark 7. 3, 4.
Luke 11. 40.

Before Christ
cir. 500.

prepare them for, and help them to improve; these mercies, they should be blessed with a spirit of prayer, faith, and remarkable repentance for sin; 10—14.

THE burden of the word of the LORD for Israel, saith the LORD, who stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2 Behold I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God.

6 In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the Angel of the LORD before them.

9 And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born.

11 In that day shall there be a great

mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mourn every family apart: the family of the house of David apart, and their wives apart: the family of the house of Nathan apart, and their wives apart:

13 The family of the house of Levi apart, and their wives apart: the family of Shimei apart, and their wives apart.

14 All the families that remain, every family apart, and their wives apart.

CHAP. XIII.

Here is further promised (1) A noted exhibition of Christ and his Spirit in the gospel, for remission to the guilty and sanctification to the unholy; 1. (2) An effectual extirpation of idols, and of false doctrines and teachers, even by their own nearest relations; 2—6. (3) That the terrible sufferings and desertion of Christ should issue in the effectual salvation of many, both Jews and Gentiles, while the bulk of the Jewish nation should be destroyed; 7—9.

In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.

2 And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

5 But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth.

6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

7 Awake, O sword, against my Shepherd, and against the man that is my Fellow, saith the LORD of hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

8 And it shall come to pass, that in all

Before Christ
cir. 500.

Judg. 20. 47.
2 Chr. 35. 24.
25. 2 Kin. 3.
29. Josh. 17.
16.

Ver 10. 11.
Jer. 3. 12, 13.
21, 25. & 31.
9, 18, 19.
Rom. 11. 15.

Heb. families
families.

Jer. 3. 18.
Jon. 3. 5, 6.

1 Cor. 7. 5.

2 Sam. 5. 14.
or 7. 2—4. &
12. 1.

Mal. 2. 4—9.
Num. iii. iv.
viii. xvii. xviii.

Perhaps
2 Sam. 16. 5
—8. or 1 Chr.
3. 19.

Jer. 31. 9, 18.
19. & 3. 21. &
50. 4. Ezek.
36. 31, 32. &
16. 63. & 6. 9.
& 7. 16.

Is. 4. 1. ch.
12. 3, 4, 6, 8,
9, 11.

John 1. 29. &
4. 10, 14. &
15. 3. & 13. 8.
& 19. 34. Eph.
5. 25—27.

1 John 1. 7.
Rev. 1. 5, 6.
Tit. 2. 5—7.
Is. 1. 18.

Ezek. 36. 25,
29. & xlvii.

Heb. separation
for un-
cleanness.

Hos. 2. 16.
17. & 14. 8.
Mic. 5. 12—
14. with Exod.
23. 13. Ps. 16.
4. Is. 2. 18.

Mic. 3. 11.
Zeph. 3. 4.

2 Pet. 2. 1, 2.
1 John 4. 1—
3. Rev. 16. 13.
1 Kin. 22. 22.

1 Kin. 22. 6.
13. Jer. 23. 25
—27, 32.
Ezek. xlii.

1 Tim. 4. 1—
3. Rev. 16. 13.
& 19. 20.

Deut. 13. 6—
10. & 18. 20.
Exod. 32. 27.
28. Rev. 19.
20.

Mic. 3. 6, 7.
Jer. 28. 9, 16.

Heb. a gar-
ment of hair.
2 Kin. 1. 8.
Mat. 7. 15.

Heb. to lie.

Josh. 7. 19.
2 Thes. 3. 10.
Amos 7. 14.

1 Kin. 18. 28.
Rev. 13. 16.
Prov. 27. 5.
Ps. 141. 5.

Is. 53. 10.
Ps. 89. 38.
Acts 2. 23. &
4. 28. Ps. xxii.
lxix. Is. liii.
Mat. xxvi.
xxvii. John
xviii. xix.

Ch. 11. 4—7.
Is. 40. 11.
Ezek. 34. 23.
Heb. 13. 20.
1 Pet. 5. 4.

John 10. 30.
& 14. 10, 11.
Phil. 2. 6.

Mat. 26. 31, 56. Mark 14. 27. John. 16. 32. Luke 21. 24. ch. 11. 8, 9. Mat. 18. 10, 11, 14.
John 18. 8. 1 Cor. 1. 26, 27. Jam. 2. 5. ch. 11. 7, 11. Luke 19. 10. Eph. 1. 7.

strengthened, protector, and peace-making governor, is the Lord and his Christ! And this happy is it when the destruction of enemies is attended with an out-pouring of the Holy Ghost upon all ranks great and small; and when magistrates and ministers are patterns to others in evangelical, bitter, and particular, humiliation for sin.

CHAP. XIII. Ver. 2—6. Such shall be the zeal for extirpating idolatry and false teachers, that many of these, ashamed of their impostures, shall lay aside the pretences and habit of prophets, and shall apply themselves to common labours; and shall pretend that the marks of idols in their hands, or the corrections which they have received for their attempting to deceive, were obtained by some other means, and for some other miscarriages. 7—9. The tremendous sufferings of the Messiah, God in human nature, the chief Shepherd and Governor of the church, while his disciples are scattered from him, shall quickly issue in marvellous favours to them, and other Jews of the poorer sort: for though, in their destruction by the Romans, the far greater part shall, on account of their

CHAP. XII. Ver. 1—9. These promises began to be accomplished in the victories of the Jews over the Syro-grecians, and other enemies, in the time of the Maccabees; but will be more fully accomplished in the destruction of the Turks, who shall attack the Jews when newly returned from their present dispersion. They have also an accomplishment in the Lord's making all the attempts of Jews, Heathens, or Antichristians, against his gospel-church, to issue in their own destruction, and the glorious deliverance and protection of his people. And in both cases deliverances, temporal or spiritual, are attended with a plentiful effusion of the Spirit and deep repentance for sin. 10—14. [See Introduction, chap. iv. sect. xviii. xix.]

REFLECTIONS UPON CHAP. XII.—Thrice happy are they who have the Almighty JEHOVAH, and all the burdens and blessings of his word on their side! He will effectually render his church and ministers a terror to all their opposers, as he hath done from age to age. For easily he can infatuate the counsels, and enfeeble the courage and strength, of their enemies. Happy are they whose

Before Christ
cir. 500.Mat. 3. 12. &
21. 41. 43. &
22. 7. & 23.
35—38. & 24.
21. Luke 19.
43. 44. & 21.
20—24. ch.
14. 1. 2. Deut.
28. 49—68.
Mal. 4. 1. 4.Rom. 11. 5.
ch. 14. 2.1. 27. &
48. 10. Ezek. 20. 35—38. Mal. 3. 2. 3. 1 Pet. 1. 6. 7.Hos. 3. 21. Joel 2. 32. Ps. 50. 15. & 91. 15. Ch. 10. 6. Hos. 1. 10. & 2. 23. & 14. 4—8.
ch. 8. 1. Lev. 26. 12. Jer. 30. 22. & 31. 33. Ezek. 11. 20. & 36. 28. & 37. 27. with ch. 11. 10.
Hos. 1. 9. & 2. 23. Ps. 144. 15. John 20. 28.

the land, saith the LORD, 'two parts therein shall be cut off, and die; but the third shall be left therein.

9 'And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: 'they shall call on my name, and I will hear them: 'I will say, It is my people; and they shall say, The Lord is my God.

CHAP. XIV.

Foretells that (1) The terrible afflictions of the Jews by the Syro-grecians, Romans, and Turks, and of the gospel church by the Heathens, Antichristians, and Mahometans, should, by the interposing power of God, issue well at last; 1—7. (2) Not only Judea and Jerusalem should be happily delivered, rebuilt, and repeopled, but, by the spread of the gospel, and the influences thereof, the kingdom of Christ should be erected, and his spiritual Jerusalem every where enlarged, happily repeopled, and her members rendered devout and holy; 8—11, 16, 20, 21. (3) The obstinate opposers of his church, and neglecters of his worship, should be terribly punished; 12—19. [See Introduction, chap. iv. sect. xviii. xix.]

BEHOLD, 'the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

2 For 'I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the 'women ravished, and 'half of the city shall go forth into captivity, and the 'residue of the people shall not be cut off from the city.

3 ¶ Then shall the LORD go forth, 'and fight against those nations as when he fought in the day of battle.

4 And his feet 'shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be 'a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee to the valley of 'the mountains; †for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the 'earthquake in the days of Uzziah king of Judah: and 'the LORD my God shall come, and all the 'saints with thee.

6 And it shall come to pass in that day, that the light shall 'not be †clear nor †dark:

7 But *it shall be 'one day which shall be known to the LORD, not day nor night: but it shall come to pass that at 'evening time it shall be light.

8 And it shall be in that day that 'living waters shall go out from Jerusalem: half of them toward the 'former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 'And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

10 'All the land shall be †turned as a plain from Geba to Rimmon south of Jerusalem: and it 'shall be lifted up, and †inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine presses.

11 And men shall 'dwell in it, and there shall be 'no more utter destruction; but Jerusalem †shall 'be safely inhabited.

12 ¶ 'And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem: 'Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, 'that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 'And *Judah also shall fight †at Jerusalem; and 'the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 'And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 ¶ And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall 'even go up from year to year to worship the

Before Christ
cir. 500.

Or the day shall be one. Rev. 22. 5. Mat. 24. 36. Is. 60. 19, 20. & 30. 26. & 11. 9. Rev. 21. 23. & 22. 5. Hos. 3. 5. Ezek. 47. 1—12. Is. 35. 6. Joel 3. 18. John 4. 14. & 7. 38. Luke 24. 47. Acts 1. 8. Rev. 22. 1, 2, 17.

Or eastern. Joel 2. 20. Gen. 49. 10. Ps. 2. 8. & 22. 27—31. & xlv. xlvii. lxxiii. xcv—c. cx. cxvii. Is. xi. & 24. 14—16. & xxxv. xlii. xlix. liv. lv. lx—lxii. lxvi. Amos 9. 11—15. Zeph. 3. 9, 10. ch. 2. 11. & 8. 20—23. Hos. 1. 11. Rev. 11. 15. Acts ii—ix. 1 Tim. 1. 17. Eph. 4. 3—13. & 2. 13—22.

Dan. 2. 34, 35, 44. Is. 40. 4. ch. 4. 6, 7. Rom. 11. 26. ch. 12. 6. & 2. 4. Jer. 31. 38, 39. Neh. xi.

† Or compasses.

Is. 2. 2—5. Mic. 4. 1—7. Mat. 5. 14. Jer. 31. 38. with Neh. 3. 6. & 12. 39.

† Or shall abide.

Ch. 2. 4. & 8. 4, 8.

Jer. 31. 40. Rev. 22. 3.

† Or shall abide.

Jer. 23. 5, 6. & 33. 15, 16. Is. 26. 1. & 60. 18. Ezek. 34. 22—29. ch. 2. 4, 5. & 9. 15, 16. & 12. 8.

Ps. 110. 5, 6. & 21. 8—12. Is. 66. 15, 16. Ezek. 38. 12—22. & 39. 4, 6.

Ps. 90. 11. & 92. 9. & 68. 2, 21. Lev. 26. 39. Acts 12. 23. & 13. 11. Luke 16. 24. Rev. 16. 10. Ps. 112. 10.

Ch. 12. 4. Ezek. 38. 21. with 1 Sam. 14. 15, 20. Judg. 7. 22. 2 Chr. 20. 23.

Ch. 12. 5—7. & 10. 4, 5.

* Or thou also. O Judah, shalt.

† Or against.

Ezek. 38. 12. & 39. 10, 17, &c.

• With ver. 12. Is. 30. 22. Num. 31. 22, 13.

† Is. 66. 23. ch. 8. 21—23. Rev. 11. 13, 15.

obstinacy in rejecting him, be utterly destroyed or reduced to misery, yet a remnant in that age, and especially in the millennial period, shall, through much tribulation, be turned to, claimed by, and openly avow, the promised Messiah.

REFLECTIONS UPON CHAP. XIII.—Full forgiveness and reformation are closely connected with true faith and gospel repentance. Nor is any guilt or stain so deep, but Jesus, freely offered in the gospel, by his blood, his Spirit, and work, can effectually wash it out. Yea, nothing more effectually dislodges idols, devils, and impostors, than the plain and powerful exhibition and application of a crucified Christ, as made of God unto us wisdom, righteousness, sanctification, and redemption.—Thrice happy is it when all ranks, in their respective callings, concur to promote reformation, and to extirpate false worship and delusion; and when regular censures and punishments make false teachers sensible and ashamed of their sin, and return to their duty. But how infinitely glorious is our Redeemer! Tremendous were the sufferings which he endured from his Father's just vengeance for our sin. And his death effectually issues in mercy, even to his deserters, betrayers, and murderers. By the most fearful calamities God often promotes the purification and happiness of his chosen people, and the establishment of his gospel and church in the world. And it is God's apprehending of us by his grace that makes us apprehend him by faith and seek him by fervent prayer.

CHAP. XIV. Perhaps this chapter had the first step of its fulfilment in the signal victories of the Maccabees over the Syro-grecians, who had taken Jerusalem by force, and ravaged the country; and in the restoration of Jerusalem, and the reformation of religion that followed. But it had a more signal fulfilment in the destruction and dispersion of the Jewish nation by the Romans; afterwards of the heathen empire of Rome by the Goths; and the spread of the gospel, and erection, enlargement, or prosperity of the Christian church, which attended the same. Yet it will have a further accomplishment in God's destroy-

ing the Turks, who shall attack the newly-returned Jews, and in the prosperity and reformation of the Jewish nation attending the same; in his destroying the Antichristian and Mahometan powers, when making their final attack upon the Christians; and in the powerful spread of the gospel, the subjection of all nations to Christ, and the remarkable devotion and holiness of church members, in the millennial period. And it will have its last step of fulfilment in God's destroying the armies of Gog and Magog, which attack his church, in the end of the millennium, and in the final extirpation and damnation of the wicked at the last day, and the glories of the new heaven and new earth in the eternal state.

4, 5. In consequence of Christ's ascension, he shall be manifested in the gospel preached by his apostles, according to the commission given them on mount Olivet; and the ceremonial worship shall be removed, and Jews and Gentiles, having equal admission, shall, in multitudes, eagerly flee to the Redeemer, and unite in the gospel church. 6, 7. For a time the condition of the Jews shall neither be happy nor absolutely miserable: for a time the ceremonies shall not seem wholly abolished; nay, for many ages, the Christian church shall have but a mixed lot of prosperity and adversity; but the Lord shall graciously take notice of and manage all; and at last, in the millennium, great shall be the prosperity and purity of the Jewish nation and gospel church. 8, 9. Issuing forth from Jerusalem and the church of God, the gospel shall, amidst prosperity and adversity, be preached by the apostles and others, in all quarters of the world, till all nations be turned to the Lord: and men renouncing all their idolatries and delusions, shall harmoniously unite in the faith, profession, and obedience, of Christ. 10, 11. Every obstacle of conversion, and every noted abomination, shall be removed; and the Jews, happily settled in Canaan, shall gloriously and safely share the privileges of the gospel church. 12—15. By signal judgments, and mutual contentions, the opposers of the Jews and Christians shall be infatuated and destroyed, and their wealth left for a spoil, to enrich those whom they had attempted to destroy. 16—19. The keeping of the feast of tabernacles denotes an observance of the various ordina-

Before Christ
cir. 500.

King the LORD of hosts, and to keep the feast of tabernacles.

* Ps. 2. 6. &
24. 7—10.
1 Tim. 1. 17.
& 6. 15. Mat.
23. 18. John
5. 22, 23.
Phil. 2. 9—11.
Rev. 17. 14.

17 And it shall be, ^hthat whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King the LORD of hosts, even upon them shall be no rain.

* Is. 45. 23, 24.
& 60. 12. Ps.
21. 8—12. &
110. 5, 6. with
Deut. 28. 23,
24. Is. 30. 23.
Mic. 5. 7.

18 And if the ⁱfamily of Egypt go not up, and come not, ^kthat have no rain; there shall be the plague where with the LORD will smite the heathen that come not up to keep ^lthe feast of tabernacles.

* Is. 19. 22, &
65. 13.

* Heb. upon whom there is not. Deut. 11. 10, 11.

19 This shall be the ^mpunishment of Egypt, and the punishment of all nations

* Ver. 16, 19. with Lev. 23. 34, 43. Hos. 12. 9. John 7. 2. & 15. 22, 24. & 9. 39.

* Or sin. John 3. 19. & 12. 48.

ces of the gospel, filled with the consolations of Christ. 20, 21. Wars shall be exchanged for serious devotions; or, even in their war and most common employments, men shall act from gracious and holy motives, in an holy manner, and to holy ends.—And the church shall be purged from all apparently unclean and mercenary ministers and professors.

REFLECTIONS UPON CHAP. XIV.—Judgments commonly begin at the house of God: where then shall the ungodly and sinner appear at last? Scarcely ever do nations or armies prosper much after they have imbrued their hands in the blood of God's people. Thrice happy is the gospel church, which hath Jesus Christ for her superintendant and her root, in which both Jews and Gentiles cordially unite! Open is the access to her, made by his ascension and published gospel: and with great earnestness ought men to flee into her. It is new covenant-relation to God that can alone render us happy amidst manifold commo-

that come not up to keep the feast of tabernacles.

Before Christ
cir. 500.

20 ¶ In that day ⁿshall there be upon the [†]bells of the horses, HOLINESS UNTO THE LORD; and the ^opots in the LORD's house shall be like the bowls before the altar.

* Ps. 110. 3. Is.
60. 21. & 62.
12. Zeph. 3. 9
11. Ezek. 36.
25—27. & 43.
12. Phil. 3.
20. Rev. 21.
27. Is. 23.
with Exod.
28. 36.

21 Yea, ^pevery pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and ^qall they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the ^rCanaanite in the ^shouse of the LORD of hosts.

* Or bridge.
Is. 60. 7.
Ezek. 46.
24. Mal. 1

* See ver. 20
Col. 3. 17.
1 Pet. 4. 11.
1 Cor. 10. 31.
1 Pet. 2. 16.

* Is. 61. 6. Rev.
5. 10. & 20.
6. & 1. 6.

* Is. 35. 8. Ezek. 44. 9. Joel 3. 17. Zeph. 3. 11, 13. Rev. 21. 27. & 22. 15. Mat. 21. 12, 13. Phil. 3. 19. * Eph. 2. 20. 1 Tim. 3. 15. Heb. 3. 6. 1 Pet. 4. 19. & 2. 5.

tions. And let providences be ever so dark and intermixed, if our God knows and manages them, they will all issue in a comfortable manner.—It is a great honour to be a mother of churches, from whence gospel messengers, oracles, ordinances, and influences, do spread into the world and render the whole an united kingdom of Jesus Christ. Remarkable deliverances of the church are generally attended with terrible ruin to her opposers; if one plague answer not, another is inflicted: and it is for the honour of Jesus' grace that the remnant of such are often converted by his Spirit, and saved by his blood. Divine influences effectually rectify men's devotions, with respect to their Object, Mediator, manner, and seasons. And, if men contemn and neglect the ordinances of God and means of grace, they forfeit not only the blessings of salvation but even of common providence. But thrice happy shall be the blessed millennium, when holiness shall not only shine forth in every devotion, but even in the most ordinary business, and every thing be used as devoted to the service of Christ.

THE PROPHECY OF

M A L A C H I.

Malachi seems to have prophesied about A. M. 3600, contemporary with, or quickly after, the government of Nehemiah. His principal scope is to reprove the Jews for their neglect or profanation of God's ordinances; their sacrilege, heathen marriages, and other abominations; and to warn them of the approaching incarnation of the Messiah.

Before Christ
cir. 400.

CHAP. I.

Represents the contempt of God's relations and services which prevailed among the Jews, and especially their priests; 6: and their corrupted oblations; 7, 8, 12—14. (2) Represents the aggravations of their wickedness, that it was an ungrateful trampling on the kindness whereby he had distinguished them from the Edomites; 1—5: and contrary to God's relations to them; 6: that it was contrary to their usage of common governors; 8: and to their own interests; 11. (3) Denounces judgments upon them for it, 1. that they should be cursed; 14: 2. their prayers, persons, and offerings, rejected; 9, 10: and 3. his worship translated from them to the Gentiles; 11.

* Or prophecy.
Prov. 31. 1. Is.
13. 1. & 15. 1.
& 17. 1. &
19. 1. & 21. 1.
& 22. 1. & 23.
1. Hab. 1. 1.
Zech. 9. 1. &
12. 1.

THE ^aburden of the word of the LORD to Israel ^{*b}by Malachi.

* Heb. by the hand of Malachi.

2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us?

* Deut. 7. 7, 8. & 10. 15. Rom. 9. 13.

Was not Esau Jacob's brother? saith the LORD: yet ^bI loved Jacob,

* Is. 34. 9—15. & 63. 1, 3. Jer. 49. 17. 18. Joel 3. 19. Obad. 9, 10. 16, 18. Ezek. 25. 13. & 35. 3—15.

3 And I hated Esau, and ^claid his mountains and his heritage waste for the ^ddragons of the wilderness.

* Ps. 44. 19. Is. 13. 22. & 34. 14. Jer. 9. 11. & 51. 37. Is. 9. 10. James 4. 13—16. Job 20. 5.

4 Whereas Edom saith, We are impoverished, ^ebut we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them,

The ^fborder of wickedness, and ^gthe people against whom the LORD hath indignation for ever.

Before Christ
cir. 400,
or 424.

5 And your eyes shall see, and ye shall say, The LORD will be ^hmagnified ^{††}from the border of Israel.

* Or country.
Jer. 31. 17. Ezr. 11. 10. Amos 6. 2.

6 ¶ ⁱA son honoureth his father, and ^ka servant his master: if then ^lI be a father, where is mine honour? and if I be a master, ^mwhere is my fear? saith the LORD of hosts unto you, ⁿO priests, that despise my name. And ^oye say, Wherein have we despised thy name?

* See ver. 3. Is. 34. 2, 5. Ezek. 25. 14. & 35. 9.

* Ps. 35. 26, 27. & 58. 10, 11. & 83. 18.

* Or upon.

* Heb. from upon.

* Exod. 20. 12. Lev. 19. 2, 32. Eph. 6. 2.

* 1 Tim. 6. 1. Tit. 2. 9, 10.

* Exod. 4. 22. & 19. 5, 6. Luke 1. 46, 47.

* Ver. 7—14. ch. iii. Neh. xiii.

* Hos. 5. 1. Ezek. 22. 26. ch. 2. 8.

* Hos. 12. 8. ver. 7. ch. 2. 14, 17. & 3. 7, & 13, 14.

* Or Bring unto, &c.

7 ¶ Ye offer ^ppolluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible.

8 And if ye offer the blind ^{*q}for sacrifice, is it not evil? and ^rif ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased

* Lev. 22. 19—25. & 21. 6. & 3. 11, 16. ver. 8, 14. 14. Lev. 22. 19—25. Deut. 15. 21.

* Heb. to sacrifice.

Before Christ
cir. 400,
or 424.

with thee, or accept thy person? saith the LORD of hosts.

Is. 1. 11—15.
& 66. 3. Prov.
15. 8. & 21.
27. & 29. 9.
John 9. 31.
Judg. 10. 14.

+ Heb. the face
of God.

+ Heb. from
your hand.

Hos. 10. 1.
Zech. 7. 5.
Is. 58. 3.
Phil. 2. 21. &
3. 18, 19.

Heb. 10. 38.
Is. 1. 11. Jer.
6. 20. Amos
5. 21.

Ps. 113. 3.
Is. 59. 19. &
60. 5. & 66.
19. 20. Ps. 72.
2—11. Mic. 5.
4. 1 Tim. 2. 8.
John. 4. 21.
Acts 10. 34.
35. Mark 13.
10. Is. 11. 9.
10. & 24. 14
—16. Ps. 22.
27—31. Rev.
13. 15. & 8.
3. & 15. 4.
Heb. 13. 15,
16.

Ver. 6, 7, 8,
13. & 2. 8.
Jer. 51. 27.
Dan. 5. 3, 4.

Is. 58. 3.
Amos 8. 5.
Mark 14. 37.
John 12. 5, 6.

|| Or whereas
you might have
blown it away.

Ver. 7, 8.
Lev. 22. 19—
25. Deut. 15.
21.

Jer. 4. 22.
Hag. 1. 2, 4.
Acts 5. 1—3.
ver. 8.

Or in whose
flock is.
Ps. 47. 2.
2 Tim. 6. 15.
Eccl. 5. 2.
Deut. 28. 58.
& 4. 24. Ps.
xcv—xcix. &
9. 16. & 83.
18. Is. 57. 15.

9 And now, I pray you, beseech God, that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.

10 Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

11 For, from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles: and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.

12 But ye have profaned it, in that ye say, The table of the LORD is polluted, and the fruit thereof; even his meat is contemptible.

13 Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

14 But cursed be the deceiver, who hath in his flock a male, and voweth and sacrificeth unto the LORD a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen.

CHAP. II.

Rebukes (1) The priests, because, contrary to the pattern of their ancestors and the law of their office, they had profaned God's holy things and been ringleaders in impiety; and threatens them with curses, famine, contempt, and degradation; 1—9. (2) Both priests and people, for their treachery and perjury, their heathen marriages, cruel divorces, or ill treatment of their Jewish wives, and their atheistical and blasphemous speeches; 10—17.

Ch. 1. 6.

Hos. 5. 1.
Lev. 26. 14—
39. Deut. 28.
15—18. Luke
13. 3, 5. Rev.
2. 5, 22, 23.
Is. 3. 11.

Josh. 7. 19.
Jer. 13. 16.
1 Pet. 4. 11.

Hag. 1. 6—
11. & 2. 16,
17. ch. 3. 9.

Joel 1. 17.
Jer. 14. 4.
Acts 11. 23.

Or require.

1 Sam. 2. 30.
Num. 12. 14.
ver. 8.

+ Heb. scatter.

+ Or it shall
take you
away to it.

AND now, O ye priests, this commandment is for you.

2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.

3 Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and none shall take you away with it.

late, and fruitful in nothing but serpents. 10, 11. Since ye are so mercenary that, notwithstanding all that I have allotted to you as a reward, ye can scarcely think of shutting a door in my temple without some special hire, ye may withhold your sacrifices. I have provided for myself a people among the Gentile nations, to worship and to honour me with spiritual sacrifices, of their persons, praises, thanksgivings and alms-deeds.

REFLECTIONS UPON CHAP. I.—Great is the sovereignty of divine grace with respect to persons and nations, in favouring and saving some, and in rejecting and destroying others for their sins. But if once ingratitude towards God prevail in the heart, nothing will appear too base to be done to or said of him. No greatness in him will awe, no relation engage, and no law will influence, nay, nor even self-interest move, us to serve him aright: and none are ever more noted profaners of God's worship than careless clergymen.—Let Britain beware! Let our behaviour correspond to God's distinguishing kindness and peculiar relations to us! Let bitter repentance, reverential fear, upright obedience, and fervent and holy devotions, prevent God's removing his gospel kingdom from us to another nation, and his executing his fearful and ruinous curse upon us!

CHAP. II. Ver. 2—4. I will take your earthly enjoyments from you, or render them useless or hurtful to you. I will cause to rot, or otherwise spoil, your seed corn, will disdainfully reject your persons and services, and transfer you to foreign places, and even to hell, in your sins. Thus shall ye be convinced that

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priests' lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts.

8 But ye are departed out of the way: ye have caused many to stumble at the law: ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god.

12 The LORD will cut off the man that doth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.

14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

15 And did not he make one? yet had he the residue of the spirit. And wherefore one? that he might seek

Before Christ,
cir. 400,
or 424.

Is. 26. 11.
Ps. 58. 11. &
9. 16. & 23.
18.

Num. 3. 45.
& 8. 15. & 16
9. & xvii. xviii.

Num. 23. 11
—13. Ps. 106.
30, 31. Deut.
33. 8, 9. Exod.
32. 26, 29.
Is. 66. 2.

Deut. 33. 10.
Ps. 37. 30.
Rev. 14. 5.

Gen. 5. 22,
24. & 6. 9. &
17. 1. Amos
3. 3. Tit. 2. 11
—14.

Jer. 23. 22.
Dan. 12. 3.
James 5. 20.

Lev. 10. 11.
Deut. 17. 8, 9.
& 21. 5, 2 Chr.
17. 9. Ezra 7.
10. Neh. 8.
3—8. Hag. 2.
11—13. Ezek.
44. 23. Jer.
18. 18. & 15.
19.

Is. 42. 19. &
44. 26. Hag.
1. 13. Gal. 4.
14. 2 Cor. 5.
20. Tit. 1. 7,
9. 2 Tim. 2.
24.

Zech. 7. 11.
Dan. 9. 5.
Ezek. 44. 10.
Is. 31. 6.

1 Sam. 2. 17.
Jer. 18. 15.
Neh. 13. 29.

|| Or fall in the
law.

Ver. 3.

1 Sam. 2. 30.

Ch. 1. 6—14.
ver. 8.

Or lifted up
the face
against.

Heb. accepted
faces. Mic. 3.
5.

Heb. 11. 8—
12. & 12. 9.
Is. 63. 16. &
64. 8. Eph. 4.
6. 1 Cor. 8. 6.
Job. 31. 15.

Ver. 11, 14,
15. Jer. 9. 4.
1 Thes. 4. 6.

Deut. 7. 3.
Lev. 21. 7.

Ezra 9. 1, 2.
Neh. 13. 23—
27. ver. 14, 16.
2 Cor. 6. 14—
18.

1 Chr. 16. 29.
or Jer. 2. 3. or
Acts. 3. 14. &
4. 27.

Or ought to
love.

Neh. 13. 28,
29. with
1 Sam. 2. 31.
Jer. 8. 10.

Or him that
waketeth, and
him that answereth.

2 Tim. 3. 13.
Jer. 9. 3. Ezra
9. 1, 2. & x.
with Neh. 13.
23—27.

1 Sam. 1. 6, 10.

Is. 1. 11—15.
& 66. 3. Jer.
6. 20. Amos 5.
21. Prov. 15.
8. & 21. 27. &
28. 9.

Ch. 1. 6, 7. & 3. 8. Jer. 8. 13. Prov. 30. 20.

Gen. 31. 44.

Gen. 2. 23, 24. Prov. 2. 17.

Ch. 3. 5. Prov. 2. 17. & 5. 18. Heb. 13. 4.

Mat. 19. 4, 5.

|| Or excellency.

I have warned you in this manner in order that my covenant of priesthood might continue with the tribe of Levi. 5—9. To reward the piety and zeal of their ancestors, I chose them and their posterity by a lasting covenant to be my ministers; and they, according to the law of their office, served me with sincerity and diligence; and, by their example and instructions, turned many from their wicked courses. But ye, instead of instructing the people from my word, lead them aside by your doctrine and example, and make them to abhor my service, and thus violate the terms on which ye hold your office: I will therefore punish your impiety and partiality in your decisions, by rendering you openly contemptible. 10—12. Though, by having one father, Abraham, Isaac, and Jacob, and one God, ye are all brethren in both a natural and spiritual relation, yet ye betray and deceive one another. Violating God's covenant of peculiarity with your nation, ye have acted treacherously and abominably, in profaning this institution of marriage, and your own persons, which are devoted to God, by marrying heathen women, worshippers of idols: therefore will the Lord punish you, both priest and people. 13—16. Moreover, by your cruelty, in divorcing or ill treating your Jewish wives, ye force them to attend their sacrifices with bitter mournings, instead of praises and thanksgivings, so that I cannot but detest your oblations, having been a witness of the solemn vow which you made to them in marriage, never to neglect, reject, nor suffer any to rival, them; and also of your treacherous usage of them.—Did not I, in creation, make only one wife for Adam, though I could as easily have created thousands? And for this reason that thus an offspring might be produced in lawful wedlock, and trained

Before Christ
cir. 400,
or 424.

Heb. a seed of
God. 1 Cor. 7.
14. Ezra 9. 2.
Gen. 6. 2.

* Prov. 4. 23.
Luke 9. 55.
ver. 16.

* Or unfaithful-
ly. 1 Cor. 7. 5.

* Or if he hate
her put her
away.

* Deut. 24. 1.
Mat. 19. 8, 9.
& 5. 31, 32.

† Heb. to put
away.

* Is. 43. 24.
Amos 2. 13.
Ezek. 16. 43.
Ps. 95. 9, 10.

* Ch. 1. 6, 7, &
3. 8, 13. ver.
14. Jer. 8. 12.
Is. 1. 3.

* Ch. 3. 13—
15. Ps. 73. 3—
5. Job 12. 6.
& 21. 7—15.

Ezek. 8. 13. &
9. 9. Ps. 10.
11. 13. Zeph.
1. 12. 2 Pet. 3.
3. 4. Is. 5. 19.
Exod. 5. 2.

Mat. 11. 10.
& 3. 11. Mark
1. 2. Luke 1.
76. & 7. 27.
John 1. 26.
& 3. 28.
Is. 40. 3.
ch. 4. 5.

Ps. 110. 1.
Hag. 2. 7, 9.
Acts 7. 38. Is.
63. 9. & 7. 14.
& 9. 6. with
Gal. 4. 4.
Luke 2. 7, 22,
46. & 19. 47.
& 21. 38. John
1. 8, 20. Mat.
21. 12, 14. &
26. 55.

Mat. 3. 7, 12.
Rom. 1. 13.
ch. 4. 1. Luke
2. 34. 1 Pet. 2.
8. Ps. 1. 5. &
36. 12. Nah. 1.
6. Rev. 6. 16,
17.

* Is. 1. 25. & 4.
4. Zech. 13. 9.
Mat. 3. 12.
John 2. 14—
16. 1 Pet. 2. 5.
& 1. 15. Heb.
13. 15. 16.
Rom. 12. 1, 2. *
& 15. 16.

Ch. 1. 11.
1 Pet. 2. 5.
Rom. 15. 16.
Heb. 13. 15.
16. with Jer.
2. 2, 3.

* Or ancient.

* Ch. 2. 17.
Mic. 1. 2.
2 Thes. 1. 7, 8.

* Is. 2. 6. Zech. 10. 2. Heb. 3. 4. Neh. 6. 12—14. ch. 3. 14, 16. Zech. 5. 4. Neh. 5. 3, & c. James. 5. 4, 12. Mat. 5. 34—37. 1 Thes. 4. 6. † Or defraud.

up in my fear. Take heed therefore to your hearts and affections, that none of you treacherously neglect, abuse, desert, or divorce his lawful wife, or take another in her room: for I hate all such injurious divorces, whatever pretences ye may attempt to cover them with. 17. Ye have also provoked me, and wearied my patience, by your discontented murmurings, at my providence: and by your declaring that wicked persons were as much regarded by me as the most pious; at least, that I was very slow and negligent in the punishing of such wretches.

REFLECTIONS UPON CHAP. II.—Abandoned clergymen are generally most furious in impiety. No law can bind, no vow can hold, no motive engage, no pattern attract, them to their duty; no example or denunciation of wrath deter them from sin. It is indeed very honourable to be God's messengers in promoting the salvation of mankind, and to confirm our doctrines by our holy lives. But greatly offensive and reproachful to God, and hurtful to men's souls, are ministers unfaithful and unholy. They lose their credit and comfort, and bring fearful curses upon themselves and all that they have. Yea hateful is the conduct of professors, and especially ministers, when they profane the institutions of God, violate his laws, dishonour their character, and pour contempt on their fellow professors, by unhallowed marriages with Heathens and profane persons. But, if men deal treacherously with God, no wonder they deal treacherously and abusively with their nearest relations. And scarcely anything can be more barbarous than to use wives ill. In marriages, great regard ought to be paid to the raising up of a godly seed to serve the Redeemer. And every one that would act well must carefully take heed to his spirit.—No wonder that men's conduct is profane and treacherous when their principles are atheistical and blasphemous, and when they tempt God by stifling the convictions of his word, and justify themselves by murmurs at, and misrepresentations of, his providence. But denials and derision of God will but issue in the destruction of presumptuous sinners.

CHAP. III Ver i John Baptist proclaimed that the Messiah was come in

a godly seed. Therefore ^ktake heed to your spirit, and let none deal ^ltreacherously against the wife of his youth.

16 For the LORD the God of Israel saith * that he ^mhateth † putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ Ye have ⁿwearied the LORD with your words. Yet ye say, ^oWherein have we wearied *him*? when ye say, ^pEvery one that doth evil is good in the sight of the LORD, and he delighteth in them; or, ^qWhere is the God of judgment?

CHAP. III.

(1) Foretells the coming of John Baptist, and the incarnation and ministry of Christ, with the comfort and sanctification attending it to saints, and the terror and ruin to obstinate sinners; 1—6. (2) Reproves the Jews for their corruption of God's ordinances and their sacrilegious robbing him of his dues; and, by a solemn charge and promise of mercy, calls them to repent and reform; 7—12. (3) Describes the wickedness of such as spake against God, and the righteousness and blessedness of such as spake for him; 13—18.

BEHOLD, ^aI will send my messenger, and he shall prepare the way before me: and ^bthe LORD, whom ye seek, shall suddenly come to his temple; even the Messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But ^cwho may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's sope:

3 And he shall sit ^das a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then ^eshall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in ^fformer years.

5 And ^gI will come near to you to judgment; and I will be a swift witness ^hagainst the sorcerers, and against the adulterers, and against false swearers, and against those that ⁱoppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger

from his right, and ^hfear not me, saith the LORD of hosts.

6 For I *am* the LORD, ⁱI change not; ^ktherefore ye sons of Jacob are not consumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. ^mReturn unto me, and I will return unto you, saith the LORD of hosts. But ye said, ⁿWherein shall we return?

8 ¶ Will a man ^orob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? in tithes and offerings.

9 Ye ^pare cursed with a curse: for ye have robbed me, *even* this whole nation.

10 ^qBring ye all the tithes into the storehouse, that there may be meat in mine house; and ^rprove me now herewith, saith the LORD of hosts, if I will not open you the ^swindows of heaven, and ^tpour you out a blessing, ^uthat *there shall not be room enough to receive it*.

11 And I will rebuke the ^vdevourer for your sakes, and he shall not ^wdestroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And ^xall nations shall call you blessed: for ye shall be a delightful land, saith the LORD of hosts.

13 ¶ Your words have been ^ystout against me, saith the LORD. Yet ye say, ^zWhat have we spoken *so much* against thee?

14 Ye have said, ^aIt is vain to serve God: and what profit *is it* that we have kept ^bhis ordinance, and that we have walked ^cmournfully before the LORD of hosts?

15 And now we call the ^dproud happy; yea, ^ethey that work wickedness ^fare set up; yea, *they that tempt God* are even delivered.

16 ¶ Then they that ^gfeared the LORD ^hspake often one to another: and the LORD hearkened, and heard *it*, and ⁱa book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And ^jthey shall be mine, saith the

* Ps. 95. 6. & 73. 3, 12. Job 21. 7—15. with 30. & 36. 6. † Gen. 42. 18. Ps. 111. 10. ‡ 1 Thes. 5. 14. Heb. 3. 13. Ps. 66. 16. & 139. 4. § Ps. 56. 8. Is. 65. 6. Dan. 7. 10. Rev. 20. 12. Heb. 6. 10. ¶ Exod. 19. 5, 6. Deut. 7. 6. & 14. 2. & 26. 18. Ps. 135. 4. Is. 62. 3, 4. Tit. 2. 14.

Before Christ
cir. 400,
or 424.

* Ps. 36. 1.
Rom. 3. 18.
with Gen. 20.
11. Prov. 1. 7

* Num. 23. 19.
1 Sam. 15. 29.
Rom. 11. 29.
James 1. 17.
Heb. 13. 8. &
6. 1.

* Lam. 3. 22.
25. Hos. 11.
8, 9.

* Acts 7. 51.
Ps. 78. 8.
Ezek. 20. 18.

* Zech. 1. 3.
Jer. 3. 13, 14,
22. Ezek. 16.
30—32. & 33.
11. James 4. 8.
Is. 55. 6, 7.
Hos. 14. 1—8.
& 6. 1

* Is. 65. 2.
Rom. 10. 21

* Neh. 13. 10.
Mat. 25. 45.
Acts 9. 4.

* Ch. 2. 2.
Deut. 28. 15.
—19. Hag. 1.
6, 9—11. & 2.
16, 17. Neh. 5.
1—5. Zech. 5.
4.

* Neh. 10. 38.
& 13. 11, 12.
1 Chr. 26. 20.
Num. xviii.

* Ps. 37. 3.
2 Chr. 31. 10.
Prov. 3. 8, 9.
Hag. 2. 19.
Mat. 6. 33.
2 Cor. 9. 8

* 2 Kin. 7. 2.
Gen. 7. 11.
† Heb. empty
out.

* 2 Chr. xxxi.
Mat. 6. 33.
1 Tim. 4. 8.
Prov. 3. 10.

* Joel 2. 19, 20.
with Amos 4.
9. Hag. 2. 17.
& 1. 10. Deut.
11. 14.

† Heb. corrupt.

* Deut. 28. 3.
Job 29. 11.
Is. 61. 9. &
62. 4. Luke 1
48.

* Job. 21. 14. &
22. 13. Ps. 73.
11. ch. 2. 17.
Zeph. 1. 12.
Exod. 5. 2.

* Ch. 1. 6, 8.
& 2. 14, 17.
ver. 8. Prov.
30. 20. Jer. 8.
12.

* Job 21. 14.
15. Ps. 73. 13.
Is. 58. 3.

* Heb. his ob-
servations.

† Heb. in black.

* Ch. 4. 1. Ps.
10. 4. & 136.
6.

* Prov. 4. 16.
Job 12. 6. Ps.
12. 8. ch. 2.
17. Prov. 28.
26.

* Heb. are built.
Prov. 14. 1. &
24. 3.

the flesh, and called the Jews to prepare for his manifestation of himself by faith and repentance.—Christ came in the flesh while the second temple was standing, and honoured it with his presence and ministrations. Though he was the same in nature, and equal in personal dignity, with his Father, he, as Mediator, was sent by him to declare and attest his will to men, and purchase and promote their salvation. The godly rejoiced in his person, incarnation, and work;—and even the wicked Jews were pleased with it, as they conceived hopes of temporal advantages thereby; 2—4. Yet few of the Jews will relish his coming when it shall take place; for they will be offended at his appearances and doctrines, to their own destruction: for his instructions and his conduct will tend to separate the precious from the vile, to sanctify the former and destroy the latter; and he will purify his ministers and people from their errors in doctrine, corruptions in worship, and unholiness in practice, that their services may be agreeable to his law, and accepted of God through him, as well as those of their pious ancestors. 5, 6. I will speedily call you to an account for your sins; and, by punishing you, manifest that I have taken notice of them; and this ye may as certainly expect as I am the unchangeable JEHOVAH, who, according to my promises to your fathers, have hitherto refrained from punishing you according to your deserts. 8—12. Notwithstanding my being God, and your God, ye have robbed me of my tithes and offerings, and have thereby procured a curse, which, all through the land, hath blasted your crops. But let my justly-required oblations be brought to my temple, and I will abundantly bless you with refreshing and fructifying rains, and plentiful increase; and I will restrain caterpillars, locusts, drought, mildew, and blasting, and everything else that destroys the fruits of the earth: and all the nations around shall reckon you singularly happy, and worthy to be the object of their love and admiration, on account of your peace, plenty, and holy religion. 13—15. Some of you have indeed presumptuously quarrelled at my service and providences, as if the zealous observance of my laws did profit no one; as if the most proud and daring contemners of me and my service, and the most notorious workers of wickedness, were the only, at least the most, prosperous persons in the nation. 16—18. Yet know assuredly that I exactly observe, and infallibly remember,

Before Christ
cir. 400,
or 424.

Or special
treasure.

Ps. 103. 8,
13, 14. Lam.
3. 22, 32. Jer.
31. 20.

Is. 25. 11.
with ver. 14,
15. ch. 2. 17.

Ps. 58. 11.
Dan. 4. 32,
37. Is. 3. 10,
11.

LORD of hosts, in that day when I make up my [†]jewels ; and I will ^kspare them as a man spareth his own son that serveth him.

18 Then ^lshall ye return, and ^mdiscern between the righteous and the wicked ; between him that serveth God and him that serveth him not.

CHAP. IV.

Contains (1) *A representation of the misery of the wicked ; 1, 3 : and the happiness of believers through Christ ; 2, 3 : amidst the harassment of the Jews by the Syro-grecians, and their destruction by the Romans ;—in the destruction of the Roman, Heathen, and Antichristian, empires ;—and in the last judgment. [See Introduction, chap. iv. sect. xiv—xix.]* (2) *A solemn charge for the Jews to adhere closely to the laws of God, which they had received, since no more prophets would appear till John Baptist, the harbinger of Christ ; 4—6.*

Ver. 5. Joel
2. 31. Zeph. 1.
14—16. Luke
19. 43, 44. &
21. 20—24.

Deut. 4. 24.
Ps. 21. 9, 10.
Zeph. 1. 18.
& 2. 2. Nah.
1. 5, 6, 2 Thes.
1. 8.

Ch. 3. 15.
Obad. 18.
Ps. 119. 121.
Is. 2. 12—17.
Job 18. 16.
Is. 5. 24.
Amos 2. 9.

FOR, behold, ^athe day cometh that ^bshall burn as an oven ; and all ^cthe proud, yea, and all that do wickedly, shall be stubble : and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

how the upright who fear my name among you, exhort and encourage one another to duty ; and, in the day of national judgments, especially in the last judgment, I will graciously reward them as my peculiar favourites and children. Then shall the most stupid and presumptuous of you be forced to observe and feel the difference that my providence puts between my righteous servants and the wicked contemners of my worship and service.

REFLECTIONS UPON CHAP. III.—Unbounded is the excellency of Jesus' person and work ; and great the joys, the blessings, and the terrors, which attend his coming. His word and Spirit have the most purifying influence on his chosen. But, alas, dreadful is the destruction of those that despise him and do the work of the devil. Great are the pleasures which they enjoy that seek and find Christ in his temple and in his ordinances. And it is by justification and sanctification that all the saints are consecrated spiritual priests unto God,—JEHOVAH's unchangeableness secures the destruction of his enemies and the preservation of his people. Yet, alas, what fearful wickedness against God and men is to be found amongst hypocritical professors ! But wickedness most surely ruins, and robbery either of God or men, renders men still more poor and miserable. If we withhold their dues from God, or from his poor, he will make us to pay dear for it at last. Nor can his straitening us, to punish our robbery, ever excuse it. He must be served, not with our leavings, but with the first fruits of our increase. And, if by trusting in him we be liberal to him, we shall find ourselves gainers at last. If we honour and delight in him, he will make us an honour and delight before all around us ; while presumptuous sinners, after a short prosperity, shall be eternally miserable. In evil times, therefore, when vice is daring, let us be bold and active in the cause of religion. If the servants of Satan dare to harden one another in sin, why should not Christ's servants encourage one another in holiness ! He will honourably mark, kindly remember, and graciously reward, all our services.

2 ¶ But unto you that ^dfear my name shall the ^eSun of righteousness arise with healing in his wings ; and ye shall ^fgo forth and grow up as calves of the stall.

3 And ye shall ^gtread down the wicked ; for they shall be ashes under the soles of your feet ^hin the day that I shall do *this*, saith the LORD of hosts.

4 ¶ Remember ye the ^klaw of Moses my servant, which I commanded unto him in Horeb, for all Israel, *with* the statutes and judgments.

5 ¶ Behold, I will send you ^lElijah the prophet before the coming of ^mthe great and dreadful day of the LORD.

6 And he ⁿshall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite ^othe earth with a curse.

^k Exod. xx—xxiv. Lev. i—xxvi. Num. v. vi. xv. xviii. xix. xxviii. xxix. xxxv. Deut. iv—xxvii.
^l Is. 40. 3. ch. 3. 1. Mat. 11. 14. & 17. 11, 12. Luke 1. 17. John 1. 21. Mark 9. 12, 13.
^m Ver. 1. Joel. 2. 31. ch. 3. 3. ⁿ Luke 1. 17. ^o Or the land with utter destruction. Dan. 9. 26, 27. Luke 19. 27, 43, 44. & 21. 20—24. Mat. 24. 24. & 22. 7. & 23. 35—38. & 8. 12.

Before Christ
cir. 400,
or 424.

Ch. 3. 16.
1 Pet. 2. 17.

Luke 1. 78.
John 1. 14.
Jer. 23. 6.
Dan. 9. 24.
1 Cor. 1. 30.
2 Cor. 5. 21.
Eph. 5. 14.
2 Pet. 1. 19.
Rev. 2. 28.
Is. 53. 5. Ps.
103. 3. Hos.
14. 4. Mat. 4.
23, 24. & 11.
5.

2 Cor. 3. 17.
John 8. 36. &
10. 9. & 15.
2. 5. 2 Pet. 3.
18. Hos. 14. 7.
Ps. 92. 12—
14.

2 Sam. 22.
43. Mic. 7.
10. Zech. 10.
5. Ps. 92. 13.
Rom. 16. 20.

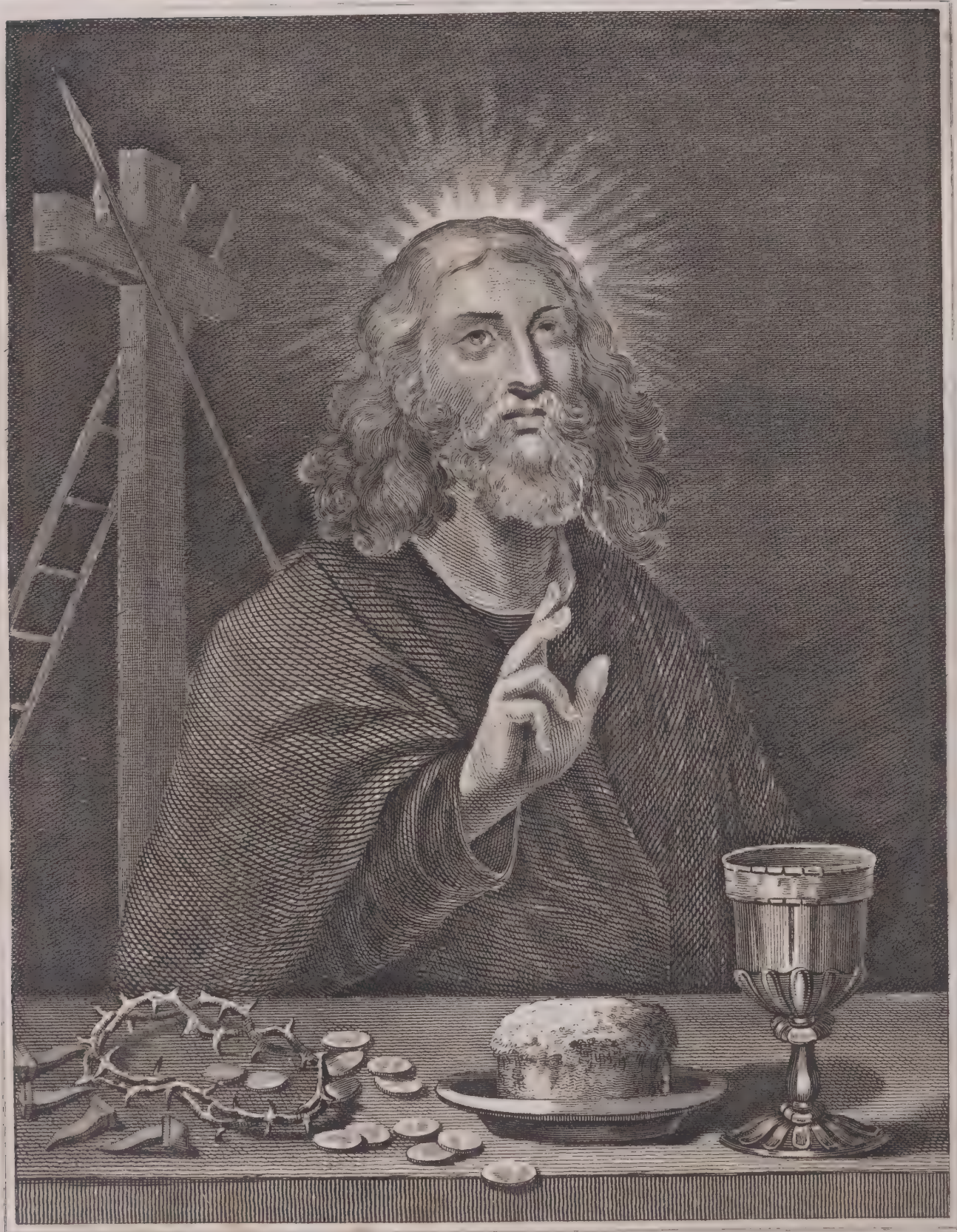
Ch. 3. 17.
Ps. 118. 24.

Deut. 12. 32.
Is. 8. 20. John
5. 39, 45. Ps.
147. 19.

CHAP. IV. Ver. 1, 3. The wicked shall be terribly, suddenly, and unavoidably, destroyed by God's judgments, both parents and children ; while the righteous shall triumph over them. 2. Jesus, the enlightener, quickener, and comforter, of his people, shall appear in the flesh, and in the gospel, to heal sinners by his word, his blood, and Spirit, of all their spiritual diseases, and to make them beautifully increase in grace and holiness. 5. John Baptist is called *Elijah*, because like him in his appearances, work, and success. The time of Christ's manifestation is called *great*, as he made great alteration in the form and ordinances of the church ; and *dreadful* as, by rejecting him, the Jews brought on themselves dreadful destruction. 6. The work of John Baptist was to reconcile all their differences, by directing all parties to Christ as the only Saviour, that so the ruin of their nation might be prevented.

REFLECTIONS UPON CHAP. IV.—The fire of God's wrath makes fearful work upon obstinate sinners, when ripened for it. But great is the joy, light, comfort, vigour, and victory over enemies, which believers find in the approaches and discoveries of Christ to their souls. And lasting are the honours of his faithful ministers. If we wish for happiness, or further knowledge of his will, let us adhere strictly to what he has commanded. And never let us complain for want of light as long as we have the oracles of God. The light of divine truth continues constant in the church ; but the revelations thereof and spiritual instructions therein, were and shall be gradually increased as occasion requires. The manifestations of the great God our Saviour are indeed events of vast importance. And the happiness or misery of mankind are deeply concerned therein. But what a marvellous turn may one man, remarkably assisted of God, give to the affairs of churches or nations ! And dreadful are the curses, desolations, and miseries, which await those sinners that harden themselves against the distinguished means of God's grace.

FRONTISPIECE.



THE CUP WHICH MY FATHER HATH GIVEN ME, SHALL I NOT DRINK IT?

John. 18. v. 11.

London, Printed for Tho: Kelly, 17, Paternoster Row.

THE
NEW TESTAMENT

OF OUR

Lord and Saviour Jesus Christ:

TO WHICH ARE ANNEXED

MARGINAL REFERENCES AND ILLUSTRATIONS;

AN

EXACT SUMMARY OF THE SEVERAL BOOKS;

A

PARAPHRASE

ON

THE MOST OBSCURE OR IMPORTANT PARTS,

AND AN

ANALYSIS OF THE CONTENTS OF EACH CHAPTER;

TOGETHER WITH

Explanatory Notes and Evangelical Reflections.

BY THE LATE

REVEREND JOHN BROWN,

MINISTER OF THE GOSPEL, AT HADDINGTON.

London:

PRINTED FOR THOMAS KELLY, No. 17, PATERNOSTER-ROW,

BY W. CLOWES, NORTHUMBERLAND-COURT, STRAND.

1820.

THE NEW YORK TIMES

WEDNESDAY, JANUARY 1, 1902

Published daily except on Sundays and public holidays.

Subscription price, \$10.00 per annum in advance.

Advertisements accepted for mailing at special rate of postage provided for in Act of October 3, 1917.

Entered as second-class matter, July 16, 1879, under post office No. 156, at New York, N. Y., under Act of October 3, 1917.

Postage paid at New York, N. Y., and at additional mailing offices.

Acceptance for mailing at special rate of postage provided for in Act of October 3, 1917, authorized on July 16, 1879.

Postmaster: This publication is published daily except on Sundays and public holidays.

THE NEW YORK TIMES
215 NASSAU ST., N. Y. C.
Telephone: 43-7711

Printed at the New York Times Building, 215 Nassau St., N. Y. C.

Copyright, 1902, by The New York Times Company.

Published by The New York Times Company, 215 Nassau St., N. Y. C.

Printed at the New York Times Building, 215 Nassau St., N. Y. C.

Copyright, 1902, by The New York Times Company.

Published by The New York Times Company, 215 Nassau St., N. Y. C.

Printed at the New York Times Building, 215 Nassau St., N. Y. C.

Copyright, 1902, by The New York Times Company.

Published by The New York Times Company, 215 Nassau St., N. Y. C.

Printed at the New York Times Building, 215 Nassau St., N. Y. C.

Copyright, 1902, by The New York Times Company.

Published by The New York Times Company, 215 Nassau St., N. Y. C.

Printed at the New York Times Building, 215 Nassau St., N. Y. C.

Copyright, 1902, by The New York Times Company.

Published by The New York Times Company, 215 Nassau St., N. Y. C.

Printed at the New York Times Building, 215 Nassau St., N. Y. C.

Copyright, 1902, by The New York Times Company.

Published by The New York Times Company, 215 Nassau St., N. Y. C.

Printed at the New York Times Building, 215 Nassau St., N. Y. C.

Copyright, 1902, by The New York Times Company.

Published by The New York Times Company, 215 Nassau St., N. Y. C.

THE GOSPEL ACCORDING TO S T. M A T T H E W.

Nothing is of more importance, nothing more deserves a plain and fully-attested account, than the birth, life, death, and resurrection, of our Redeemer, on which the eternal honour of God and the salvation of men so marvellously depend, and in which the scope and principal predictions of the Old Testament are so manifestly fulfilled. In the four gospels now before us these things are plainly related, fully attested, and the accounts all deeply marked, not only with the utmost candour of the writers, but with the infallible direction and infinite authority of the Holy Ghost. Matthew and Luke trace our Saviour's history from his conception in the womb to his glorious ascension. Mark and John begin their accounts with his public appearances at his baptism and as a minister of the circumcision. Matthew and Mark (who often shortens, but sometimes adds to, Matthew's accounts) chiefly insist on his acts. Luke, and especially John, on the divine discourses which he delivered. But, in all, the miracles which he wrought, the instructions which he inculcated, the conduct which he uniformly pursued, and the manner in which he endured what he suffered, plainly demonstrate him the Son of God and Saviour of the world. Matthew, Mark, and Luke, seem to have written their histories of Christ about thirty years after his death, without having previously seen one another's narrative.

[Any apparent contradictions are reconciled by an orderly arrangement, as in INTRODUCTION, chap. v. and what is explained in one gospel is not explained in those which follow.]

CHAP. I.

(1) Manifests Christ to be the promised seed of Abraham, Judah, Jesse, and David, by his legal and royal genealogy from Abraham in 42 generations; 1—17. (2) His conception and birth of a virgin is divinely attested by an angel to Joseph, and his name and office declared; 18—25.

THE ^abook of the generation of Jesus Christ, ^bthe son of David, ^cthe son of Abraham.

2 ^dAbraham begat Isaac; and ^eIsaac begat Jacob; and ^fJacob begat Judas and his brethren;

3 And ^gJudas begat Phares and Zara of Thamar; and ^hPhares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat ⁱNaasson; and Naasson begat Salmon;

5 And Salmon begat Booz of ^kRachab; and ^lBooz begat Obed of Ruth; and Obed begat Jesse;

6 And ^mJesse begat David the king; and ⁿDavid the king begat Solomon of her that had been the wife of Urias;

7 And ^oSolomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And ^pAsa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And ^qOzias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And ^rEzekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And ^sJosias begat ^tJechonias and his brethren, about the time they were carried away to Babylon;

12 And after they were brought to

Babylon ^uJechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat ^vJoseph the husband of Mary, of ^wwhom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations, and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 ¶ Now the ^xbirth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child ^yof the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her ^za public example, was minded to put her away privily.

20 But, while he thought on these things, behold, ^athe angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is ^bconceived in her ^cis of the Holy Ghost.

21 ^dAnd she shall bring forth a son, and thou shalt call his name JESUS: ^efor he shall save his people from their sins.

22 Now all this was done that ^fit

• Luke 3. 23—38. with Gen. 5. 1. & 10. 1. & 6. 9. & 24. & 11. 10. 27. & 25. 12. & 36. 1. 9. Num. 1. 20. Ruth 4. 18.
• 2 Sam. 7. 12. —14. Ps. 132. 11. Is. 11. 1. Jer. 23. 5. & 33. 15. ch. 22. 42. Luke 1. 31. 32. Acts 13. 23. Rom. 1. 3.
• Gen. 12. 3. & 22. 18. & 26. 4. & 28. 14. Luke 3. 23—34. Gal. 3. 16.
• Gen. 21. 3. Acts 7. 8. Heb. 11. 11, 12, 17. Luke 3. 34. Josh. 24. 3.
• Gen. 25. 26. Josh. 24. 4.
• Gen. 29. 35. Acts 7. 8. Gen. xxix. xxx. xlv. Exod. 1. 1—4. 1 Chr. 2. 1, 2.
• Gen. 38. 27. 1 Chr. 2. 4.
• Ruth 4. 18—22. 1 Chr. 2. 5, 9—15. Luke 3. 31—33.
• Num. 1. 7. & 10. 14.
• Josh. ii. & 6. 22—25. Heb. 11. 31. Jam. 2. 25.
• Ruth ii—iv. 1 Chr. 2. 11, 12.
• 1 Sam. 16. 1. & 17. 12. 1 Chr. 2. 15.
• 2 Sam. 12. 24. 1 Chr. 3. 5. & 14. 4.
• 1 Chr. 3. 10. —17. 1 Kin. 11. 43. & 14. 31. & 15. 8. 2 Chr. 9. 31. & 12. 16. & 14. 1.
• 1 Kin. 15. 24. 2 Kin. 8. 16. & 14. 21. 2 Chr. 17. 1. & 21. 1. & 26. 1.
• 2 Kin. 15. 7. 38. & 16. 20. 2 Chr. 26. 23. & 27. 29. & 28. 27.

2 Kin. 24. 12. & 25. 27. 1 Chr. 3. 17. 19. Hag. 1. 1. 12. & 2. 2. 23. Ezra 3. 2. & 5. 2. Neh. 7. 7. & 12. 1. Luke 3. 27.

• Ver. 18, 19. Luke 1. 27. & 2. 4, 5, 43.

• Ver. 18, 20. 25. Luke 1. 35. & 2. 7. Mark 6. 3. Is. 7. 14. & 11. 1. & 53. 2. & 9. 6. Mic. 5. 2. Jer. 31. 22. Rom. 1. 3. & 9. 5. 1 Tim. 3. 16. John 1. 14. Gen. 3. 15.

Year of the World 4000.

• Luke 1. 27.

• Luke 1. 35.

• Jer. 31. 22.

• Gal. 4. 4.

• Heb. 10. 5.

• Deut. 24. 1. & 22. 21—25.

• Luke 1. 10.

• 26. ch. 2. 13. & 4. 11.

• Gr. begotten.

• Ver. 18. Luke 1. 35. Heb. 10. 5. Jer. 31. 22.

• Luke 1. 31.

• 2. 7. 21.

• Gen. 3. 15.

• Is. 7. 14.

• Gen. 22. 18.

• & 49. 10. Ps. 72. 17. Jer. 23. 6. & 33. 16.

• Dan. 9. 24.

• Hos. 1. 7. Acts 4. 12. & 5. 31.

• & 13. 23. 32. 38. Psa. 2. 44.

• Heb. 7. 26.

• 1 John 3. 5. 2.

• Rev. 1. 5. 6.

• 1 Pet. 1. 19.

• Num. 23. 19.

• 1 Sam. 15. 29.

• Is. 41. 26.

• 1 Thes. 5. 24.

• Tit. 1. 2. Heb. 6. 16.

EXPLANATORY NOTES. CHAP. I. Ver. 1—17. In this genealogy of Christ, by his supposed father, we have four women inserted, three of them Gentiles; and Bathsheba, an adulteress; to discover him as the Saviour of the Gentiles and of the greatest sinners. The three immediate descendants of Joram by Athaliah are omitted, to mark the curse of God upon unhallowed marriages

to the third and fourth generation. 18, 10. Mary's espousal to Joseph prevented the imputation of bastardy to her son, and secured her an assistant to bring him up.—Joseph was afraid of marrying an unchaste woman on the one hand; or on the other of publicly exposing to be stoned one whom he hoped might be innocent.

Year of the
World
4000.

Is. 7. 14.
Gen. 3. 15.
Jer. 31. 22.
Or his name
shall be called,
Acts 26. 19.
John 1. 14.
Rom. 1. 3, 4.
& 9. 5. 1 Tim.
3. 16. Is. 9. 6.
Dent. 12. 32.
1 Sam. 15. 22.
Acts 26. 19.

Ver. 21. Luke
1. 7, 21.
1 Thes. 1. 10.
Heb. 7. 25.

might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, God with us.

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her first-born son: and he called his name JESUS.

CHAP. II.

Represents (1) The solicitous inquiry of some wise Gentiles after Christ, with the information and direction given them by king Herod; 1—8. (2) Their guidance to him at Bethlehem by a star; their worship of, and liberal donations to him, and their return homeward; 9—12. (3) The divinely directed flight of Christ and his parents into Egypt, to avoid the intended cruelty of Herod; 13—15. (4) Herod's barbarous murder of the infants about Bethlehem, in order to murder Christ among them; 16—18. (5) Christ and his parents divinely directed, return from Egypt to the land of Israel, and retire to Nazareth in Galilee; 19—23.

NOW, when Jesus was born in Beth-lehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem.

2 Saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him.

3 ¶ When Herod the king had heard these things he was troubled, and all Jerusalem with him.

4 And, when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Beth-lehem of Judea: for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him bring me word again, that I may come and worship him also.

9 ¶ When they had heard the king they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures they presented unto him gifts; gold, and frankincense, and myrrh.

12 And, being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And, when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 †When he arose he took the young child, and his mother by night, and departed into Egypt;

15 And was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Beth-lehem, and in all the coast thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted because they are not.

19 ¶ But, when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead who sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But, when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Year of the
World
4001.

Ps. 2. 12. &
45. 11. John
5. 23. Ps. 22.
29. & 72. 17.

Or offered. Ps.
72. 10—15.
Is. 60. 6. with
Gen. 43. 11.
25. 1 Sam. 9.
7. 8. & 10. 27.
1 Kin. 10. 2.
Prov. 18. 16.

Exod. 1. 17.
Acts 4. 19. &
5. 29.

Ch. 1. 20.
Num. 12. 8.
Heb. 4. 1.
Hos. 11. 1.
Rev. 12. 4. ch.
10. 23.

† Whether this
happened
about two
months, or
about a year
after Christ's
birth, we
know not.

Hos. 11. 1.
with Num.
24. 8.

Prov. 27. 3.
Dan. 3. 13.

Prov. 1. 16.
Is. 59. 7. ch.
10. 34. John
15. 18. Prov.
20. 21. & 21.
30. Thus the
time of
Christ's birth
was publicly
marked; and
none left to
rival his
honours.

† Again fulfil-
led, as it had
been at the
captivity of
Babylon.

Jer. 31. 15.
with Gen. 35.
19. Josh. 18.
21. 23. Jer.
40. 1. & 41. 3.
The 3d year
before the ac-
count called
Anno Domini.

Ch. 1. 20. ver.
13. Ps. 32. 7.
8. Prov. 3. 5.
6. Ps. 91. 11.
12. Exod. 4.
19.

Who was very
furious and
cruel.

Ps. 46. 1. &
32. 8. & 121.
8. & 48. 14.
1 Sam. 2. 9.

i. e. branch,
the Saviour;
separated, or
crowned one.
Is. 14. 1.
Zech. 6. 12.
Job 7. 20.
Num. 6. 2.
Judg. 13. 5, 7.

Year of the
world 4000,
and 4th be-
fore our com-
mon account,
called Anno
Domini, or
year of our
Lord.

Mic. 5. 2.
Luke 2. 4—7.
ch. 1. 25. Gen.
49. 10. Dan.
9. 24—26.
Hag. 2. 7, 9.
Mal. 3. 7, 42.

Gen. 22. 18.
& 49. 10. Is.
11. 10. & 60.
3. Zech. 8. 23.

Gen. 25. 6.
18. Job 1. 3.
Judg. 6. 3.
1 Kin. 4. 30.

Is. 9. 6, 7. &
52. 13. Num.
24. 17. Is. 60.
3.

Ps. 2. 1—6.
Acts 4. 27, 28.
John 15. 18.
ch. 8. 29.

Heads of the
24 courses.
1 Chr. 24. 4—
18. 2 Chr.
36. 14.

Ezra 7. 11.
12. 1 Chr. 24.
6. 2 Chr. 34.
13. ch. 7. 29.
& 13. 52. Jer.
8. 8.

Mic. 5. 2.
John 7. 42.

Is. 9. 6, 7. Ps.
2. 6. Col. 1.
18. Eph. 1. 22.

Or read. Is.
40. 11. Ezek.
34. 23, 24. &
37. 24.

Gen. 3. 1.
Exod. 1. 10.
Ps. 108. 9. &
12. 2. & 40.
14. & 55. 21.
& 64. 4.

Job 5. 12.
1 Kin. 19. 2.
Is. 59. 13—
15.

2 Sam. 15. 7.
1 Kin. 21. 9.
Tit. 1. 16. Ps.
12. 2. & 55.
21. ch. 26. 48.
49. ver. 16.

It appears to
have been a
fiery meteor
in the lower
sky.

Luke 2. 10.
11. Deut. 32.
43. Ps. xvi.
c. & 105. 3.

REFLECTIONS UPON CHAP. I.—Though long delays of God's favours may much exercise our patience, they do not in the least weaken his promises. Full and convincing is the evidence that our Jesus is the true Messiah, the Saviour of Jews and Gentiles, males and females, of sinners, even the chief. Marvellous was the providence of God, that he should prepare him his holy manhood, through and from such abominable persons and acts. But strange alterations take place in the temporal condition and moral qualities of families in a few generations. How miraculous was our Saviour's conception and birth, and how honourably testified! With great wisdom and prudence God conducted every circumstance thereof, to his honour, and to the happiness of those concerned. Yet they, who receive remarkable honours from God, may expect remarkable trials; but, if we keep a good conscience, God will maintain, or in due time vindicate, our honour. It is very comely when piety towards God, fidelity towards men, and tenderness of our reputation go together. And in suspicious cases we should always hope the best, and depend upon God for such solution of our doubts as may enable us to proceed with freedom and comfort. But nothing can more

enliven a perplexed mind than discoveries of Jesus Christ as the great God-man, who effectually saves from sin and wrath.

REFLECTIONS UPON CHAP. II.—How deep was the debasement, and early the sufferings, of our Redeemer! and yet attended with the honours of an extraordinary star directed to him; the devout visit of the wise men; and the repeated directions of God concerning him. How early the Gentiles begin their gathering to Shiloh! and often they, who live farthest from the means of grace, are first converted. Even in extraordinary appearances of nature, we ought to inquire after God's mind and will: and, if we be earnestly desirous to know and find Christ, neither pains nor perils will hinder us. Nothing produces so great an hatred of Christ and his kingdom as ignorance of their nature and design. And it is awful when repeated directions concerning him do but make men the more deceitful and desperately murderous. Adorable is the providence of God, which disappoints the devices of his crafty, powerful, and cruel, enemies, and turns them

Anno Domini
cir. 27.Anno Domini
cir. 27.

CHAP. III.

Exhibits (1) The life and doctrine of John Baptist, the forerunner of Christ; his baptism of multitudes, and solemn calls to them to repent and receive the Messiah, who was about to be manifested; 1—12. (2) The baptism of Jesus by John at Jordan, and the solemn attestation of his person by the Holy Ghost and his Father; 13—17.

IN those days came John the Baptist, preaching in the wilderness of Judea, 2 And saying, Repent ye; for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But, when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham.

10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

12 Whose fan is in his hand, and he

into means or occasions of verifying his predictions and executing his purposes. He takes delight to encourage and direct young converts, who are ready humbly to give to Jesus themselves and all that they have. And the more nearly any are connected with Christ, the more divine protection and direction they may expect; and the more readily and cheerfully must God be obeyed. Into what monsters of wickedness has sin transformed some men! And wicked rulers will never want wicked instruments to act by. Children, life, lands, and all other created enjoyments, are certain sorrows, but very uncertain comforts. Let my care be to have God as my portion, and to live with him as my Father and companion, go where I will.

CHAP. III. Ver. 2.—The kingdom of heaven often denotes the gospel dispensation; but sometimes the heavenly glory, or the work of grace in the heart. 7—10. Ye hypocritical Pharisees and irreligious Sadducees, who, like your father the devil, are full of malignant enmity to all real goodness, who hath instigated you to apply for my baptism, as a mean of escaping the temporal and eternal judgments to which ye are so exposed? Bring forth therefore good works in heart and life, suitable to the nature, and evidential of the sincerity, of your repentance, or else my baptism will do you no service. Imagine not that your not being profane Gentiles, but descendants of Abraham, will secure you from God's vengeance: for he will rather raise up a seed of believing and obedient followers of Abraham out of these Gentile soldiers, or even these stones, than save any of you who persist in your sins. God is now giving you the last trial. If ye reject the Messiah and his gospel offers, which shall soon be presented to you, his judgments, which are now waiting, shall quickly destroy your nation, and cast you into temporal and eternal miseries, on account of your wickedness. 11, 12. By my baptism, I am but attempting to prepare you for the infinitely more worthy Messiah, who will pour out upon you his Holy Spirit in a miraculous manner, and whose operations will be enlightening, warming, powerful, and purifying. He, by his infinite knowledge, by his gospel doctrines, and by his gracious and awful providences, will purify his Jewish church, and separate the precious from the vile; admitting every sincere believer into his

will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAP. IV.

Drops John Baptist, and represents the newly-baptized and attested Jesus. (1) As long fasting, violently tempted by Satan, and honourably victorious; 1—11. (2) As beginning to preach in Galilee and the places adjacent; 12—17. (3) As calling disciples to attend him, — Peter and Andrew, James and John; 18—22. (4) As miraculously healing multitudes, and greatly followed by the people for his cures and instructions; 23—25.

THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And, when he had fasted forty days and forty nights, he was afterward an hungered.

3 And, when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their hands they

gospel church and heavenly mansions, and casting out unbelievers, as light and vain, worthless and unprofitable, into everlasting miseries on earth and eternal torments in hell.

REFLECTIONS UPON CHAP. III.—No place on earth can shut us out from the visits of divine grace. And often the sweetest intercourse with God is enjoyed when we are most withdrawn from the world. Ministers should accommodate themselves to the circumstances in which God places them. They who call others to self-denial, mourning for sin, and mortification of it, must shew themselves as examples; and they who have experienced spiritual pleasures, must look upon carnal delights and enjoyments with an holy indifference. Thorough convictions of the horrible nature of sin, and of the vanity of earthly things, are good preparations for readily receiving the gospel. Even ministers and ordinances are but empty things without Christ. But the faithful work of ministers, and the almighty influences of God, are necessary to gain him admission into men's hearts. And it is the promises and power of the gospel which chiefly induce men to sincere grief for their sins. Yet, alas, multitudes often seem fond of hearing the gospel, while few really believe it: and most men are ready to rest in external professions or privileges, without any experience of the power of religion. Indispensable is the necessity of true repentance, marked by an holy life, under the influence of the Holy Ghost: and happy for ever are they who are once partakers of this grace! But awfully miserable are they who remain hypocritical and unfruitful hearers! Their day of grace soon comes to an end, when they shall be separated from the godly, and cast into endless destruction. God puts great honour upon such as, through a real sense of their own unworthiness, seek to shun it.—But what delight Jesus took to fulfil all righteousness, required from him as our Surety, and to honour all his Father's institutions! And great was the delight of JEHOVAH and his Spirit to qualify him for, and bear witness to, his work. May my soul, therefore, entertain the most exalted and endearing thoughts of him, as the Son of God and my Saviour, as the Father's beloved, in whom I am accepted to eternal life.

Anno Domini
cir. 29.

Ver. 4, 10.
Rom. 15. 4.
Eph. 6. 17.
1 Pet. 5. 9.

Deut. 6. 16.
Luke 4. 12.
1 Cor. 10. 9.
Heb. 3. 8, 9.
Exod. 17. 2, 7.
Num. 14. 22.
Ps. 78. 18. &
106. 14.

Luke 4. 5—
7. 2 Cor. 4. 4.
1 Cor. 7. 31.
1 John 2. 15.
16. Jam. 4. 4.
Ps. 17. 14.

Ch. 16. 23.
Jam. 4. 7.
1 Pet. 5. 9.

Deut. 6. 13.
& 10. 20.
1 Sam. 7. 3.
Luke 4. 6.

Jam. 4. 7.
Luke 4. 13.
Mark 1. 13.
1 Tim. 3. 16.
ch. 26. 53.

Mark 1. 14. &
6. 17. Luke 4.
14. & 3. 19.
20. John 4.
43. ch. 14. 3.

A. D. 30.
Or delivered
up.

Luke 4. 30.
31. Mark 6.
1—6.

Num. 23. 19.
1 Sam. 15. 29.
Is. 44. 26.
Tit. 1. 2.

1 Thes. 5. 24.
2 Tim. 2. 13.
Heb. 6. 17.
18. Ps. 12. 6.
Prov. 30. 5, 6.

Is. 9. 1, 2, &
29. 18. & 30.
26. & 42. 6, 7.
& 60. 1—3. &
11. 10. & 52.
15. & 53. 11.
Zech. 14. 7, 8.

Mark 1. 14.
Luke 9. 2. ch.
3. 2. & 10. 7.

Gospel-dis-
pensation.
Ch. xiii. xxv.
Acts 1. 3, 8.
A. D. 30.

Mark 1. 16.
Luke 5. 2.
John 1. 42.

Num. 34. 11.
Deut. 3. 17.
Josh. 11. 2. &
19. 35. ch. 14.
34. John 6. 1.

John 1. 37.
Acts 2. 1. ch.
16. 24. 1 Cor.
11. 1.

Luke 5. 10.
Ezek. 47. 10.
Acts ii—xix.
1 Cor. 3. 5.

Ps. 119. 60.
Gal. 1. 16.
ch. 10. 37. &
19. 27. Mark
10. 28. 1 Kin.
19. 19, 20.

Mark 1. 19.
ch. 10. 2. &
17. 1. & 20.
20. 21. & 26.
37. Luke 9.
54. Acts 12. 1.
18. Rev. 1. 1.

shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, 'It is written again, "Thou shalt not tempt the Lord thy God."

8 "Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee if thou wilt fall down and worship me.

10 Then saith Jesus unto him, "Get thee hence, Satan: for it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

11 "Then the devil leaveth him, and behold, angels came and ministered unto him.

12 ¶ "Now, when Jesus had heard that John was *cast into prison, he departed into Galilee;

13 "And, leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim:

14 "That it might be fulfilled which was spoken by Esaias, the prophet, saying,

15 "The land of Zabulon, and the land of Nephthalim, by the way of the sea beyond Jordan, Galilee of the Gentiles:

16 The people which sat in darkness saw great light: and to them who sat in the region and shadow of death light is sprung up.

17 ¶ "From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.

18 ¶ "And Jesus, walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, "Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And, going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a

ship with Zebedee their father, mending their nets: and he called them.

22 "And they immediately left the ship, and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria. And they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

CHAP. V.

And the two following, contain our Saviour's famed sermon on the mount; in which (1) He pronounces as blessed, the poor in spirit, the mourners, the meek, those who earnestly desire righteousness, the merciful, the pure in heart, the peace-makers, and the persecuted; 1—12. (2) Directs his disciples, by their good instruction and example, carefully to edify their neighbours and obey his extensive and irrevocable law; 13—20. (3) Vindicates that law from the false glosses of the Jewish doctors, particularly with respect to murder; 21—26: uncleanness; 27—32: swearing; 33—37: retaliation; 38—42: and, brotherly love; 43—48.

AND, seeing the multitudes, he went up into a mountain: and, when he was set, his disciples came unto him.

2 And he opened his mouth, and taught them, saying,

3 "Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 "Blessed are they that mourn: for they shall be comforted.

5 "Blessed are the meek: for they shall inherit the earth.

6 "Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 "Blessed are the merciful: for they shall obtain mercy.

8 "Blessed are the pure in heart: for they shall see God.

9 "Blessed are the peace makers: for they shall be called the children of God.

10 Jam. 2. 13. Ps. 41. 1—3. & 18. 25. & 37. 25, 26. Prov. 14. 21. & 19. 17. ch. 6. 14. Mark 11. 25. Heb. 6. 10. Dan. 4. 27. 2 Tim. 1. 16. Heb. 4. 16. 1 Tim. 1. 5. Heb. 9. 14. & 10. 22. Ps. 18. 23. & 15. 2. & 24. 4. 1 John 3. 2. 3. Job 19. 26, 27. 1 Cor. 13. 12. 2 Cor. 5. 20. Rom. 16. 20. 1 Cor. 14. 33. 2 Cor. 13. 11. Phil. 4. 9. 2 Thes. 3. 16. Heb. 13. 20. & 12. 14. Rom. 14. 17—19.

Anno Domini
cir. 30.

Mark 1. 20.
Luke 14. 33.
& 5. 11.
1 Kin. 19. 19,
20.

Gen. 3. 15. &
49. 10. Deut.
18. 15, 18. Is.
61. 1. & 42.
4. 7. & 35.
3—6. ch. 9.
35. Mark 1.
25. Luke 4.
43, 44.

Luke 4. 37.
40. Is. 52. 13.
& 53. 12. &
45. 22. Exod.
15. 26. Dan.
2. 44. Acts 10.
38. Gen. 3. 15.
& 49. 10. Is.
11. 10. & 49.
6. & 60. 1, 2.
Zech. 8. 20—
23. Deut. 32.
43. Heb. 7.
25. John 6.
37. Rev. 7. 4.
9, 10. Mark
3. 7.

Is. 42. 2.
John 5. 41.

Ch. 4. 18—
22. & 10. 2—
4. Luke 6.
13—16.

Prov. 10. 21.
Eph. 6. 19, 20.
Deut. 18. 15.
18. Is. 50. 4.
Prov. 8. 1, 2.
6. & 1. 20.
&c.

Is. 57. 15. &
66. 2. & 61. 1.
Prov. 15. 19.
& 29. 23. ch.
11. 25. & 13. 16.
& 19. 23.
Luke 6. 20.
24. & 14. 21.
33. Ps. 51. 17.
1 Cor. 1. 26—
31. Jam. 2. 5.

Ezek. 7. 16.
& 9. 4. Is. 61.
3. Eccl. 7. 2.
3. Luke 6. 22.
& 16. 25.
John 16. 20.
2 Cor. 1. 4, 7.
Jam. 1. 12.
Rev. 7. 17.
Is. 35. 10. &
51. 11, 12. &
30. 19. & 57.
18. Ps. 51. 17.

Ps. 22. 26. &
37. 11. & 78.
9. & 149. 4.
Is. 57. 15, 16.
Zeph. 2. 3.
1 Pet. 3. 4.
13. Rev. 5. 10.

Luke 1. 53. &
6. 21, 25.
Ps. 42. 1, 2.
& 63. 1, 2. &
84. 2. & 17.
15. & 65. 4.
John 4. 14. &
6. 35. & 7. 37.
38. Is. 65. 13.
& 44. 3. & 66.
10. Rev. 7. 17.

REFLECTIONS UPON CHAP. IV.—Astonishing is the love of our Redeemer, who so wrestled in prayer, so struggled with the temptations of Satan, so laboured in teaching and healing sinners of mankind,—all for the sake of his enemies, and that he might succour them that are tempted! It is necessary that preachers be fitted for their work by remarkable endowments of the Holy Ghost, solemn prayers and fasting, and even by experience of manifold temptations. And never is Satan more ready to harass souls, than immediately after solemn fellowship with God, or while employed in extraordinary devotion. He leaves no circumstance unimproved for his purpose: and nothing is too horrid, atheistical, unbelieving, murderous, or idolatrous, for him to insist on; nor any worldly advantages too great for him to promise. If therefore we hope to defeat him, we must undertake it not by carnal reasoning, but by a believing use of the oracles of God answerable to his temptations. And God and his angels take pleasure to honour those who faithfully resist Satan. In vain do sinners attempt to stop the gospel of Christ. If one preacher be laid aside by death or imprisonment God can raise up another more excellent: and, if some thrust the gospel from them, he will make others gladly to receive it!—Infinite is the excellency and usefulness of our Redeemer in publishing the gospel; in enlightening the world by his truth; in healing diseases unnumbered of soul and body; in dispossessing devils, and raising up ministers to win sinners to himself. No natural unfitness can hinder his qualifications, and no obstinacy can withstand his call. May the grace of his kingdom induce multitudes to repentance, and his instructions make many light in the Lord. May his grace afford us pastors according to his own heart, by whose ministrations many may be converted to himself.

CHAP. V. Ver. 3. Truly happy they are, and shall be, who are sensible of their own ignorance, sinfulness, and insufficiency, and depend on God's free grace for instruction, forgiveness, and supply; and whose hearts are so weaned from the riches, honours, and pleasures, of this life, that they readily submit to God's disposals, and part with every thing temporal for the gospel's sake; for they

have a full and everlasting interest in all the riches and honours of the kingdom of grace here, and of the kingdom of glory hereafter. 4. Happy are they who evangelically mourn under a deep sense of their own sinfulness of heart and life, and the miseries to which they are thereby exposed, and for the dishonour done to God by others, or the miseries inflicted on them;—for they shall, in due season, be revived by the comforts of the Holy Ghost, and shall at last enter into the full and everlasting joy of their Lord. 5. Happy are they who, sensible of their own unworthiness and of God's great goodness, readily submit to his will in all things, without murmuring, and who are gentle and patient to their fellow-creatures, hardly provoked, and easily appeased: for they, with God's friendship, and with inward satisfaction in their own minds, shall enjoy whatever of the good things of this world are most for their real advantage, and shall have their happy share in the new heavens and the new earth. 6. Happy are they who highly value, and earnestly desire and apply, my imputed righteousness for their justification, and my word and Spirit for the sanctification of their nature: for their desires shall be granted, and their souls eternally filled with all possible graces and comforts. 7. Happy are they who, from an unfeigned faith in God's special mercy to themselves, are tender-hearted towards others, readily forbearing severities, forgiving injuries, pitying and relieving the distressed; for God, in his unbounded kindness, will reward them with mercies inexpressibly more valuable. 8. Happy are they whose religion is pure and undefiled, whose hearts are purified by faith, their consciences washed in the blood of Jesus from guilt, their natures and tempers rendered holy by his Spirit, and who allow themselves in no hypocrisy, pride, or sensuality; for they shall enjoy delightful fellowship with God here, and the full and immediate vision and enjoyment of him for ever. 9. Happy, and that eternally, shall they be who, being reconciled to God through Christ, have his peace filling their hearts, and rendering them earnestly diligent to maintain and promote peace in every society they are connected with, as far as they can, in a consistence with truth and holiness; for this manifests them to be the children of God, who shall

Anno Domini
cir. 30.

Luke 6. 22.
23. 1 Pet. 3.
14. & 4. 13.
2 Tim. 2. 12.
& 3. 12.
2 Cor. 4. 8—
17. 2 Thes. 1.
5—7. Rom. 8.
17. 18.

Luke 6. 22.
& 7. 33, 34.
Ps. 35. 11.
1 Pet. 4. 14.

• Gr. lying.

Rom. 5. 3.
Jam. 1. 2.
1 Pet. 4. 13.
Luke 6. 23.
Acts 5. 41. &
16. 25. Col. 1.
24.

Neh. 9. 26.
2 Chr. 36. 16.
ch. 23. 31—
37. Acts 7. 52.
1 Thes. 2. 15.

Col. 4. 6.
2 Cor. 2. 14.
16.

Mark 9. 49.
50. Luke 14.
34. Heb. 6.
4—6. 2 Pet. 2.
20, 21.

John 1. 9.
Phil. 2. 15.
Rev. 1. 20.
1 Thes. 5. 5.
John 12. 36.
Luke 16. 8.
Eph. 5. 8.
2 Cor. 6. 14.
Prov. 4. 18.

Mark 4. 21.
Luke 8. 16. &
11. 33.

† The modius
was about a
peck measure.

1 Pet. 2. 12.
Phil. 2. 15, 16.
Prov. 4. 18.
John 15. 8.
1 Pet. 3. 1, 16.
1 Cor. 14. 25.

Ch. 3. 15. Ps.
40. 6—8. Is.
42. 21. Gal. 4.
4. 5. Rom. 10.
4. & 3. 31. &
8. 3. 4. Col. 2.
17. Gal. 3. 24.
John 8. 29.

Luke 16. 17.
Is. 51. 6. &
40. 8. Rom. 3.
31. & 8. 3. 4.
& 10. 4. Dan.
9. 24. John
17. 4.

Jam. 2. 10.
Ps. 2. 3. 1 Cor.
3. 15. 1 Sam.
2. 30.

Ver. 3. 20.
ch. 3. 2. & 4.
17. & 13. 11.
31. 41. 43. &
26. 1. 14. 34.

1 Sam. 2. 30. ch. 19. 28. Dan. 12. 3. 1 Pet. 5. 4. Ch. 23. 3—28. Rom. 9. 31. & 10. 3.
Luke 11. 39. & 18. 11. ch. 15. 3.

10 'Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 'Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.'

12 'Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.'

13 'Ye are the salt of the earth: but, if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men.'

14 'Ye are the light of the world. A city that is set on an hill cannot be hid.'

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.

17 'Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil.'

18 For verily I say unto you, 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.'

19 'Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.'

20 For I say unto you, That, except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye

'shall in no case enter into the kingdom of heaven.'

21 '¶ Ye have heard that it was said by them of old time, 'Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment:'

22 But 'I say unto you, That 'whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, 'Raca, shall be in danger of the council: but whosoever shall say, 'Thou fool, shall be in danger of hell fire.'

23 'Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.'

25 'Agree with thine adversary quickly whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.'

26 Verily I say unto thee, 'Thou shalt by no means come out thence till thou hast paid the uttermost farthing.'

27 '¶ Ye have heard that it was said by them of old time, 'Thou shalt not commit adultery:'

28 But I say unto you, 'That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.'

29 'And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.'

30 And, if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy mem-

Anno Domini
cir. 30.

John 3. 3, 5.
Heb. 12. 14.
Rev. 21. 27 &
19. 8.

† Or to them

Exod. 20. 13.
Deut. 5. 17.
Gen. 9. 5, 6.
Lev. 24. 21.
Num. 35. 16,
17, 30.

Is. 50. 4.
Deut. 18. 18.
Exod. 23. 21.
Heb. 2. 3.

1 John. 3. 15.
Prov. 3. 29.

Empty fop.
1 Sam. 20. 3.
2 Sam. 16. 7
& 6. 20. not
Jan. 2. 30.

Graceless
wretch; not
as ch. 3. 7. &
12. 34. & 23.
13, 17, &c.
John 8. 44.
Acts 13. 10.
& 23. 3.

Prov. 25. 8, 9.
Mark 9. 50.
1 Tim. 2. 8.
Rom. 12. 18.
& 14. 19.
Phil. 4. 7.
Eph. 4. 26.
27. Heb. 13.
1. Jam. 3. 13
—16. Job
42. 8. Lev.
19. 18. 1 Pet.
3. 7.

Luke 12. 58.
Gen. 32. 3—
20. 1 Sam.
25. 18. Prov.
25. 8. with
Job 22. 21.
Ps 32. 6. Is.
55. 6, 7. 2 Cor.
6. 2. Heb. 3.
7—13.

Luke 12. 59.
Prov. 25. 8.
John 15. 22.
with 2 Thes.
1. 9. ch. 13.
41. & 25. 46.

Gr. to them.

Exod. 20. 14.
Deut. 5. 18.
Lev. 20. 10.
Deut. 22. 21
—25. Eph. 5.
5. Heb. 13. 4.

Job 31. 1.
Prov. 6. 25.
2 Pet. 2. 14.

Ch. 18. 8, 9.
& 19. 20.
Mark 9. 43,
45, 47.

† Or do cause thee to offend. Ps. 119. 37. Job. 31. 1. 2 Pet. 2. 14. Col. 3. 5. 1 Cor. 9. 27. Rom. 8. 13. Gal. 5. 24. Prov. 1. 10, 15. & 4. 14, 15. & 5. 8—14.

be openly and eternally owned as such, and enjoy all the privileges that belong to the adoption of sons. 10—12. Happy are they who, with faith and patience, undergo the severest persecutions for their adherence to me, my truths, and ways: for they are interested in, and shall enjoy, all the blessings of the gospel and of the heavenly state.—Do ye, therefore, my disciples, reckon it a real happiness, and rejoice and glory in it, if, while ye live soberly, righteously, and godly, ye be reproached and persecuted for preaching my gospel, and following my example in holiness; for God will graciously reward you, and make even your troubles work for you an exceeding and eternal weight of glory: and know, for your encouragement, that in this path of persecution all the ancient prophets, those favourites of heaven, travelled to, and obtained their heavenly, their distinguished rewards. 13 Ye are appointed by your instructions and example, to spread abroad the savour of my knowledge wherever ye go, to reform the world, and preserve it from utter corruption and ruin. If therefore your hearts be gracious, your doctrines sound, and your lives exemplary, ye will be the blessed means of purging out corruptions in faith and manners, and of making multitudes of converts acceptable to God and useful to men. But, if ye degenerate into unfaithful, cold, and carnal tempers, corrupt notions, and licentious lives, ye will become the most unprofitable, worthless, and contemptible of men. 14—16. Ye are appointed, in the most public manner, to spread abroad the light of my gospel in a dark world, and, by your instructions and example, to direct sinners into the way of salvation. Take care therefore that your doctrine and conversation shine with such lustre and purity before all men wherever ye go, that by means thereof they, under the influence of divine grace, may be brought to esteem, acknowledge, and admire the great excellency of real religion, as displayed in you, and to embrace and practise it themselves, to the glory of your heavenly Father. 17, 18. Think not that I am come to abrogate the moral law, or to set aside the writings of the Old Testament, or to teach any thing contrary thereto. No, my great aim and work is to confirm them. I am come to explain, enforce, and establish the moral law, as an everlasting rule of righteousness, and to vindicate it from the injurious glosses which have been put upon it. I am come to fulfil all its precepts and its penalty, as a broken covenant, in the room of elect sinners; and, in so doing, to answer all the types, accomplish the prophecies and promises, and to fill up all the defects, of the Old Testament dispensation. For I assure you, in the most solemn manner, that no part of the typical ceremonies, or of the Old Testament predictions, shall be left unfulfilled, and no obligation of the moral law shall ever be set aside. And, as I myself will persevere in the most exact obedience till the last moment of my humbled life, so will I excite and enable my followers to persevere in their obedience till the end of the world. 19. Whoever therefore shall wilfully set aside and transgress even the least of these moral commands, or teach or encourage others to do so, shall be held unworthy to be

a subject, and much more an officer, in the gospel church, or of admission into the heavenly glory: and he who, from a principle of faith and love, shall conscientiously respect all these commandments, and teach and encourage others to do so, shall be highly honoured among my subjects and servants. 20. I assure you that, unless ye be interested in my complete fulfilment of the law in your stead, and unless your personal conformity to the law be more excellent, spiritual, and extensive, than that of the highest Pharisaical pretenders to holiness, ye can never be admitted to the blessings of the kingdom of grace here, or of glory hereafter. 21, 22. For, to give you some specimens of their defective interpretations and observances of the moral law, they pretend that there is no disobedience to the ancient command prohibiting murder, and adjudging murderers to death, but in wilfully and unjustly taking away a man's life. But such is the spirituality and extent of this commandment, that whosoever indulges rash, wrathful, and causeless anger, or a malicious and revengeful temper, is, in God's account, guilty of murder in his heart, and thereby exposed to his righteous judgment: and whoever in pride and passion revile their neighbours, as worthless empty wretches, or as prophane reprobate brands of hell, involve themselves in still deeper guilt, and ought to be punished by men, but shall not escape the far more severe and everlasting vengeance of God. 23, 24. Never therefore presume to perform any act of religious worship, or to hope for its acceptance with God, while ye indulge yourselves in causeless and sinful anger, or in evil speaking; but, if ye have offended a brother, first humbly confess your fault, ask his pardon, and satisfy him for the wrong you have done him, and then present your devotions to God, in hopes of forgiveness and acceptance. 25, 26. And, as both God and your brother are jointly offended, without delay embrace the reconciliation which God offers you in his promises, and be reconciled to your offended brother while ye are in the way of mercy, lest death cut you off in your sins, and drag you to the tribunal of God, that ye may be condemned and cast into hell, from whence ye can never be released, since the satisfaction of divine justice for your sins can never be there completed. 27—30. The scribes and Pharisees pretend that nothing else is prohibited by the ancient commandment respecting adultery, but a man's actually lying with a woman who is not his wife. But I assure you that, according to the mind of God in this precept, every man who looks upon any woman with unchaste desires after her, and contrivances how to accomplish them, is guilty of adultery in his heart, though he has not had opportunity to commit it in fact: and therefore, if this, or any other sin, should be ever so dear, apparently pleasant, or profitable, to you, and though it should require great self-denial, and be very painful for you to part with it; yet, as the loving, harbouring, or practising it, would defile and endanger your soul, offend God, and expose you to his everlasting wrath, mortify, detest, and abhor it without delay: it is better to suffer the greatest uneasiness and temporal loss in so doing, than that your whole man

Anno Domini
cir. 30.

Deut. 24. 1.
ch. 9. 7. Mark
10. 4.

Mark 10. 11.
12. Luke 16.
18. 1 Cor. 7.
10. 11. Mal. 2.
14. 15. ch. 19.
9. Rom. 7. 3.

Fornication
before mar-
riage, or
adultery af-
ter it.

† Gr. to the an-
cients.

Exod. 20. 7.
Lev. 19. 12.
Deut. 5. 11. &
23. 21—23.
Num. 30. 2.
Eccl. 5. 4. Ps.
76. 11. & 50.
14. & 119.
106. & 61. 5.
8. Nah. 1. 15.

Jam. 5. 12.
Eccl. 9. 2.

Is. 66. 1. &
57. 15. Ps.
115. 3. 16. &
99. 5. ch. 23.
22. Rev. 4. 2.

2 Chr. 6. 6.
Ps. 48. 2. &
87. 1. 2. & 78.
68. 69.

Jam. 5. 12.
2 Cor. 1. 17.
18.

Ch. 15. 19. &
13. 19.

Exod. 21. 24.
Lev. 24. 20.
Deut. 19. 19.
21.

Prov. 20. 22.
& 21. 29. Lev.
19. 18. Luke
6. 29. Rom.
12. 17. 19.
1 Cor. 6. 7.
Is. 50. 6.
Lam. 3. 30.
1 Thes. 5. 15.
1 Pet. 3. 9.

Luke 6. 29.
1 Cor. 6. 7.
ch. 27. 32.

Deut. 15. 8.
10. Luke 6.
30—35. Rom.
12. 20. Prov.
3. 27. 28. &
19. 17.

Lev. 19. 17.
18. Exod. 17.
14. 16. Deut.
7. 1. 2. & 23.
3—6. & 25.
17. Ps. 139.
21. 22.

Luke 6. 27. &
23. 34. 2 Kin.
6. 22. Acts 7.
60. Prov. 25.
21. Rom. 12.
14. 20. 1 Cor.
4. 12. 13.
1 Pet. 3. 9.

bers should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, 'Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That 'who-soever shall put away his wife, saving for the cause of *fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said † by them of old time, 'Thou shalt not forswear thyself, but shalt per-form unto the Lord thine oaths:

34 But I say unto you, 'Swear not at all: neither by heaven, for it is God's throne;

35 Nor by the earth, for it is his foot-stool; neither by Jerusalem, for it is *the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 ' But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these *cometh of evil.

38 ¶ Ye have heard that it hath been said, 'An eye for an eye and a tooth for a tooth:

39 But I say unto you, 'That ye re-sist not evil: but, whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And 'if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 'Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, 'Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and per-secute you;

should be eternally tormented in hell on account of your indulging and practis-ing it. 33—37. Your scribes and Pharisees pretend that the ancient com-mand relative to swearing prohibits only the breach of such oaths as are sworn by God himself, or the swearing by his name in ordinary conversation: but I assure you that it prohibits the swearing by any creature, and the violation of such oaths as are sworn by them, since God is represented in, and connected with, every creature ye can swear by. Do not therefore swear at all by crea-tures, or in common conversation, but merely affirm or deny things as they really are: for all other means to gain credit to what you say, in the common affairs of life, proceed from the devil and your own sinful habits or lusts, and imply that yourselves are unworthy to be believed, or that your hearers are unreasonably incredulous. 38—42. The ancient law, prescribed only for the direction of magistrates, in the retaliation of injuries done by their subjects one to another, is understood by your scribes and Pharisees as if it warranted private persons to indulge a malicious temper, and revenge themselves in law suits or otherwise: but I admonish and charge you never to avenge yourselves by ren-dering evil for evil; and, in lesser matters, bear even repeated affronts and inju-ries with patience, rather than retaliate in a contentious, revengeful, and furious manner:—and, as far as ye can without embarrassing your own worldly circum-stances, be always ready, by giving or lending, to relieve the necessities of others, especially if they humbly apply to you for help. 43—48. Your scribes and Pharisees have further pretended that the ancient law of loving your neighbours warrants you to hate all those who are not of your kindred and reli-gion: but, though ye ought never to approve the wickedness of your enemies, I solemnly charge you to love their persons as partakers of the same human nature with yourselves, speak good of them as far as ye justly can, and heartily wish them all temporal and eternal happiness; take all opportunities of doing good to them, and earnestly pray for their conversion and salvation, who hate, curse, despitefully use, and persecute you, that ye may appear the genuine children of that God, and perfectly conform to his image, who is so graciously liberal of his providential favours, even to his wicked and unreasonable enemies of mankind: for if ye only love them who are affectionate and kind to you, or be friendly to those of your own kindred, religion, or party, what peculiar excel-lency is in that conduct, or what gracious reward can ye expect for it? It is no

45 That 'ye may be the children of your Father which is in heaven: 'for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 'For, if ye love them which love you, what reward have ye? do not even the *publicans the same?

47 And 'if ye salute your brethren only, what do you more *than others*? do not even the publicans so?

48 ¶ 'Be ye therefore perfect, even as your Father which is in heaven is perfect.

Exod. 23. 4. 5. Lev. 19. 17. 18. Deut. 15. 7. 8. & 22. 1. ch. 10. 12. with Luke 10. 5. — Lev. 11. 44. & 19. 2 & 20. 7. 26. Luke 6. 36. Job 2. 3. 1 Cor. 14. 20. 2 Cor. 13. 11. Eph. 5. 1. 2. Phil. 4. 8. Col. 1. 28. & 3. 8—15. & 4. 12. Jam. 1. 4. 1 Pet. 1. 15. 16. 1 John 2. 6. 29. & 3. 3—10.

CHAP. VI.

Having cautioned his hearers against the Pharisees' loose exposi-tions of God's law, he here gives warning against their reigning corruptions in practice; particularly, (1) Hypocrisy and vain glory in giving of alms; 1—4: in prayer; 5—8: and teaches what to pray for and how; 9—13: especially in a spirit of for-giveness; 14, 15: and in fasting; 16—18. (2) Against worldly-mindedness—in the choice of their portion and master, as that would ruin them; 19—24: or, in their cares, as that would dis-honour God and disquiet their minds; 25—34.

TAKE heed that ye do not your *alms before men, to be seen of them: otherwise ye have no reward *of your Father which is in heaven.

2 Therefore 'when thou dost *thine* alms, 'do not sound a trumpet before thee, as the hypocrites do, in the syna-gogues, and in the streets, that they may have glory of men. Verily I say unto you, they have 'their reward.

3 But, when thou dost alms, let not thy left hand know what thy right hand doth:

4 'That thine alms may be in secret and thy Father, who 'seeth in secret, himself shall reward thee *openly.

5 ¶ And, 'when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the syna-gogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

6 But thou, when thou prayest, 'enter into thy closet; and, when thou hast shut thy door, pray to thy Father who is in secret, and thy Father, who seeth in secret, *shall reward thee openly.

more than even the worst of men think themselves obliged to, by the common ties of gratitude, nature, or society. Study therefore to have your principles and behaviour greatly superior to all this, and rising to the highest resemblance of your heavenly Father, whose tender mercies are over all his works, in the displays of his goodness and all his other moral perfections.

REFLECTIONS UPON CHAP. V.—Carnal men have very mistaken views of real happiness: it is vain to expect it without being made truly holy. But what a rich variety of blessings the gospel provides for the followers of Christ, under their numerous sorrows, persecutions, reproaches, fears and dangers, to animate and encourage their holy desires, faith and hope, meekness and patience, humi-lity, love, self-denial, peace, and joy. And marvellous is their happiness in the full enjoyment of God! Delightful are the hints of gospel grace given by our Saviour, which were to be more clearly manifested after his ascension to heaven. And great glory to God, honour to themselves, and profit to their neighbours, do professors, and especially ministers, bring forth when they act in due charac-ter. How indispensable and broad, how holy, just, and good, are all the com-mandments and oracles of God! And great is his grace, and excellent his right-eousness, who magnified and made them honourable in the room of guilty men. It is highly necessary to be clothed with his righteousness, endowed with his grace, and conformed to his pattern, in every good word or work. But base is their temper, criminal their conduct, and fearful their danger, who attempt to relax the obligation, or contract the obedience, of God's law. And it is impos-sible to have fellowship with him, or have our services accepted by him, while we indulge hatred of brethren, or any other sinful lust. Yea, great reverence of God, and his name and ordinances; great chastity and purity of heart and life; universal mortification of indwelling lusts, and dominion over our appetites and passions; a sacred guard upon our speech; and forbearance under injuries; a diffusive beneficence to mankind, and imitation of our heavenly Father; are necessary to manifest us Christians indeed! Are these, my soul, the laws of the great God my Saviour, and I so unlike them? Are these the laws by which I shall quickly be judged, and do I so little regard them? Let these considera-tions quicken my soul, and animate me to more serious attention and exact conformity.

Anno Domini
cir. 30.

May he mani-fested. John
13. 35. 1 John
3. 1. 14—18.
Luke 6. 35.
36.

Job 25. 3. &
5. 10. & 38.
26. Acts 14.
17. Ps. 145. 9.

Luke 6. 32.
ver. 47.

Infamously
wicked, tax-
gatherers.
Ch. 9. 10. 11.
& 11. 19. & 18.
17. & 21. 31.
32. Luke 18.
11. 13.

— Lev. 11.
44. & 19. 2 & 20. 7. 26. Luke 6. 36. Job 2. 3. 1 Cor. 14. 20. 2 Cor. 13. 11. Eph. 5. 1. 2. Phil. 4. 8. Col. 1. 28. & 3. 8—15. & 4. 12. Jam. 1. 4. 1 Pet. 1. 15. 16. 1 John 2. 6. 29. & 3. 3—10.

Or righteous-
ness. Deut. 24.
13. Ps. 112. 9.
Dan. 4. 27.
2 Cor. 9. 9, 10.

Or with.

Rom. 12. 8.
Eph. 4. 28.
Prov. 19. 17.

Or cause not
a trumpet to
be sounded.
Prov. 20. 6.
2 Kin. 10. 16.
1 Cor. 10. 31.
Hos. 10. 1.
Zech. 7. 5, 6.

Ver. 5. 16.
i. e. human
applause.

Luke 14. 14.
1 Cor. 10. 31.
ver. 3.

Ver. 6. 18.
Ps. 44. 21.
Jer. 23. 24.
Ps. 139. 12.
Heb. 4. 13.
Rev. 2. 23.
Jer. 17. 10

Ch. 25. 34.
Dan. 7. 10, 18.
27. Luke 14.
14. 1 Cor. 4. 5.
Rev. 20. 12.
Eccl. 12. 14.

Ch. 23. 14.
Luke 18. 11.

2 Kin. 4. 33.
Is. 26. 20. ch.
14. 23. & 26.
39—44.

* See ver. 4.

Anno Domini
cir. 30.

Eccl. 5. 2, 3.
6. 1 Kin. 18.
26—29.

Ver. 32.
John 16. 27.
Neh. 9. 32.
Ps. 139. 1—5.
& 38. 9.

Luke 11. 2.
Ps. 8. 1. &
115. 3. Is. 66.
1.

John 12. 28.
Is. 6. 3. & 8.
13. Ps. 111. 9.
& calv.—cl.

Ch. 3. 2. & 4.
17. Ps. 103.
19. 21. Is. 2. 2.
3. Jer. 23. 5.
6. Dan. 2. 44.
& 7. 14.

Ps. xciii.—c.
xciv.—cl. ch.
16. 28. Rev.
22. 20. ch. 36.
42. Acts 21.
14. Ps. 103.
19—21.

Ch. 4. 4.
Prov. 30. 8.
Luke 11. 3.
Exod. 16. 21.
1 Tim. 5. 8. &
6. 8. Job 23.
12. John 6. 3.
Gen. 43. 25—
34. Is. 58. 10.
11.

Is. 43. 25.
Ps. 130. 4. 8.
ch. 18. 21. 22.
Col. 3. 13.

Ch. 26. 41.
John 17. 15.
1 Cor. 10. 13.
1 Pet. 5. 8.
2 Chr. 12. 7. 9.
2 Pet. 2. 9.
Rev. 3. 10.

1 Chr. 29. 11.
1 Tim. 6. 15.
Eph. 1. 19.
1 Pet. 1. 5.
Ps. 47. 2. 7. &
96. 7. 8. &
135. 6. 1 Tim.
1. 17. Eph. 3.
21.

Ch. 18. 21—
35. Mark 11.
25. 26. Eph. 4.
32. Col. 3. 15.
Prov. 21. 13.
Jam. 2. 13.

Is. 58. 4. 5.
1 Kin. 21. 27.
Luke 18. 12.
11. with ch. 9.
14. Joel 2. 12
—17.

Ruth 3. 3.
Eccl. 9. 8.
2 Sam. 14. 2.

See ver. 4.
Acts 9. 11.
John 1. 48.

Ps. 62. 10. Prov. 23. 4. 5. ch. 19. 21. Luke 12. 33. & 21. 34. 1 Tim. 6. 9. 17. Heb. 13. 5.
Jam. 5. 1—4. & 4. 4. 1 John 2. 15. Luke 12. 33. & 18. 22. 1 Tim. 6. 18. 19. ch. 19. 21.
Col. 3. 1—3.

7 But when ye pray use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.

9 After this manner therefore pray ye: "Our Father who art in heaven, 'Hallowed be thy name.

10 'Thy kingdom come. 'Thy will be done in earth as it is in heaven.

11 'Give us this day our daily bread.

12 'And forgive us our debts, as we forgive our debtors.

13 'And lead us not into temptation, but deliver us from evil, "For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 ¶ "For, if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But, if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, "when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward.

17 But thou, when thou fastest, "anoint thine head and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father who is in secret: and thy Father, who "seeth in secret, shall reward thee openly.

19 ¶ "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 "But lay up for yourselves treasures in heaven, where neither moth nor rust

doth corrupt, and where thieves do not break through nor steal:

21 "For where your treasure is there will your heart be also.

22 ¶ "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But, if "thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, "how great is that darkness!

24 ¶ "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and "mammon.

25 Therefore I say unto you, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 "Behold the fowls of the air: for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 "Which of you by taking thought can add one cubit unto his "stature?

28 And "why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, that even "Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, "which to day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye "of little faith?

31 Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed?

Anno Domini
cir. 30.

Luke 12. 34.
Phil. 3. 20.
2 Cor. 4. 18.
Col. 3. 1—4.

Luke 11. 34
—36. Rom.
12. 8. 1 Cor.
10. 31.

Mark 7. 21.
ch. 20. 15.
Prov. 23. 6.
Deut. 15. 9. &
28. 54. 56.

Is. 5. 20.
Rom. 1. 21.
22. 29. 1 Cor.
1. 19—21.

2 Cor. 4. 4.
Luke 16. 13.
ch. 4. 10.
Josh. 24. 19.
Jam. 4. 4.
1 John 2. 15.
16.

+ i. e. riches,
gains, and
treasures,
which are the
idols of carnal
hearts set up
in opposition
to God.

Ps. 55. 22.
Luke 12. 22
1 Cor. 7. 32
1 Pet. 5. 7
Phil. 4. 6.
1 Tim. 6. 8.

Gr. Be not
anxious.
careful. Ver.
31, 34.

Job 38. 41.
Ps. 104. 27.
26. & 147. 9.
Luke 12. 24.

Luke 12. 23.
26. Ps. 75. 6.
Eccl. 9. 11.

Or age. John
9. 21, 23.
Ver. 25, 31.
34. Luke 12.
27. Ps. 4. 6.

1 Kin. iv. 1x.
x. 2 Chr. 1.
viii. 1x.

Ps. 129. 6. &
102. 4. Is. 40.
6. 7. 1 Pet. 1.
24.

Is. 50. 10. ch.
14. 31. Mark
9. 24.

CHAP. VI. Ver. 7, 8. Though in prayer ye may very properly repeat some important and affecting terms to express the fervent requests of your hearts, and, on some occasions, enlarge your supplications or thanksgivings; yet never multiply words merely to spin out your prayers, or as if ye were praying to heathen idols, which are inattentive, unable, or unwilling, to understand or answer your requests; for your heavenly Father, who loves you, and takes pleasure in blessing you, is thoroughly acquainted with all your wants and desires. 9—13. Therefore, drawing near to him with reverence and confidence, as children to a Father, infinitely kind and exalted, able and ready to help you and others around you, and acknowledging your own unworthiness, weakness, sinfulness, wants, and dangers, entreat and plead that he would, by his grace, enable you and others to glorify him in all things, whereby he makes himself known; and that he would dispose all things in the church and world to his own glory; that Satan's dominion in the world and the hearts of men may be destroyed, and the kingdom of grace set up in the gospel dispensation, and daily advanced, by the bringing of multitudes into the church and into a state of real fellowship with Christ, preserving them therein, and increasing their knowledge, comfort, and holiness, till at length they be admitted to an eternal triumph in the kingdom of glory: that, by his grace, ye and others may be enabled to know, obey, and submit to his will in all things, as glorified saints and holy angels do in heaven: and that of his free gift, even in the most perilous times, ye may receive a competent portion of the good things of this life, and his blessing with them; and that, for Christ's sake, he may freely pardon all your sins of omission and commission in heart and life, by which ye have forfeited all enjoyments, and owe a debt of satisfaction to his injured law and justice, especially as his mercy is so infinitely superior to your's, whom, by his grace, he has enabled from the heart to forgive the injuries done to you: and that he would either keep you from being tempted to sin, or support and deliver you when ye are tempted. And take all your encouragement in prayer from God's own perfections, characters, and promises, and in all your prayers praise him for what he is, what he has done, is doing, or will do: and let both prayers and praises be offered up with earnest desire, and in full assurance of being acceptably regarded. 14, 15. And remember that your hearty forgiving of injuries done you is of inexpressible importance in your supplications; for, if God's grace enable you to do this, it is a certain evidence of your being his children, whose iniquities he is engaged, by covenant and promise, to pardon: but, if ye indulge an implacable and revengeful temper, which makes you averse to forgive injuries done against you, your prayers for pardon are a contradiction to the design of the gospel, and a mocking of God, and ye in vain expect that he will be merciful in pardoning your infinitely greater provocations against himself. 16—18. When ye keep a private fast, on a religious account, never affect to make it known to the world around you, by demure looks, disfigured faces, or slovenly airs, that ye may be extolled as wonderfully pious and mortified men. But, instead thereof, conceal your work as much as ye can from the world, and let it lie between God and your soul, in

great searchings of heart, ingenuous confessions of sin, deep contrition and humiliation for it, and in serious meditation and solemn prayer. Then shall your all-seeing heavenly Father publicly own and bless you in this world and in that which is to come. 19—24. Never let your chief care and pains be exerted in getting and hoarding up earthly treasures, which are so perishing and apt to be lost, or even to endanger your lives; but chiefly esteem and labour to enjoy the favour of God, the graces of his Spirit, and the complete enjoyment of him hereafter, which are heavenly treasures that can neither perish nor be taken from you. For whatever you reckon your chief treasure will command your thoughts and affections, aims and pursuits; and ye will be either earthly or heavenly minded, and all your happiness either mean and perishing, or great and everlasting, according as earthly or heavenly things are the chief good in your account. Ye have therefore great need of a true spiritual judgment in making your choice; for if, the heart being weaned from this world, your mind has a right and clear discerning of the excellency of spiritual things, all the other faculties of your soul will be well directed in their pursuits after them. But if, through an inordinate affection to the world, your mind be blind or biassed with respect to spiritual things, the other faculties of your soul will, to your inexpressible hurt, be misguided and perverted by it: and remember that as no man can, at one and the same time, heartily, truly, and perseveringly, serve two masters of contrary tempers, commands, and interests, no more can your hearts and lives be at once devoted to the service of God, and seeking after the riches, gains, and treasures of this world. 25—30. Never be anxiously or distrustfully careful about the necessities or conveniences of this present life; but, in the way of dutiful diligence in your callings, quietly depend upon God for what he, in his infinite wisdom, sees best for you: for if, without your care, he gave you your life and being, which are more valuable, why not trust him for whatever is necessary to support them in his service? Will your heavenly Father, who, without their anxious care or labour, provides necessary food for the fowls of the air, ever neglect to provide for you, his dear children and redeemed servants? And, when all your anxious care cannot add to the height of your body or the length of your life, why should ye not entirely rely on the all-giving and all-governing providence of God to nourish and preserve them? And, with respect to your raiment, if God so protect and gloriously adorn the flowers of the field, which are so quickly to wither and be burnt, what a shameful weakness of faith it betrays in you to doubt of his providing proper raiment for you, who are made and redeemed for infinitely more noble and lasting purposes? 31—34. Never therefore, as if ye were mere heathens, be distracted and torn to pieces with anxious cares about your food, raiment, or other temporal enjoyments; but quietly and firmly depend on your heavenly Father, who knows your necessities, and has given you his promises that he will supply you with every thing truly good and useful. And let it be your first and principal concern to mind what pertains to the glory of God and the eternal salvation of your own souls, as set before you in the gospel: seek, without delay, all the

Anno Domini
cir. 30.* Ch. 5. 46, 47.
Ps. 4. 6. & 17.
14. Phil. 3. 19.* Luke 12. 30.
Phil. 4. 19.
1 Pet. 5. 7.
Jer. 8.* Luke 12. 31.
John 6. 27.
1 Kin. 3. 11—
13. Ps. 34. 9,
10, & 37. 8,
19, 25, 29.
Mark 10. 30.
1 Tim. 4. 7, 8.
Luke 10. 42.
1 Cor. 3. 22.
Rom. 8. 31, 32.
* Exod. 16. 18—20. ver. 11, 25. Prov. 16. 3. 1 Tim. 4. 8.
27, 28, 31.

32 * (For after all these things do the Gentiles seek): for 'your heavenly Father knoweth that ye have need of all these things.

33 * But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

34 * Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

* Gr. anxious thought. Ver. 25,

CHAP. VII.

In this latter part of his sermon, our Saviour (1) Prescribes rules concerning censures and reproofs; 1—6. (2) Encourages to pray to God for whatever we need; 7—11. (3) Urges strict honesty in our dealings with men, and earnestness in religion towards God; 12—14. (4) Warns against countenancing false teachers; 15—20. (5) Represents the necessity of universal obedience to God's law, built upon union to himself as our foundation, who is in us the hope of glory; 21—27. After which we have the impression made by his discourse on his hearers; 28, 29.

JUDGE *not, that ye be not judged. 2 * For with what judgment ye judge ye shall be judged: and with what measure ye mete it shall be measured to you again.

3 * And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 * Or how wilt thou say to thy brother, Let me pull out the *mote out of thine eye; and, behold, a †beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ *Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ *Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you:

rich advantages of his kingdom of grace and glory; seek that imputed righteousness, by which ye are entitled to the same, and that implanted grace and holiness of conversation which qualifies you for the enjoyment of the eternal blessedness in heaven; and then ye may safely trust God to provide for you the necessities of life. Be therefore content with such things as ye have, and never distress your minds with fears about future wants and troubles in this world. For God has promised that as your days are, so your strength shall be: and ye will always find enough of present trouble to exercise all the grace ye have at the time.

REFLECTIONS UPON CHAP. VI.—Alas what a general and powerful evil is pride! Fearfully it spreads into and corrupts men's actions, even those which are good in themselves. But no religious exercise can be truly sincere and acceptable to God that does not flow from union to and regeneration by Christ. Without sanctified and upright hearts, bodily service will profit nothing, but to procure men's empty applause. And in all our prayers we must view God as our Father in Christ, and prefer the concerns of his glory to our own comforts. Never must we draw our encouragement in prayer from any thing but from God himself: and never must we pray under the power of malice, hatred or envy of our neighbour; nor give our alms, pray, or fast, but with a view to his glory as our chief end. Insignificant, perishing, and uncertain, are all the advantages of this world, when compared with the great, the solemn, and eternal realities of the heavenly inheritance. Surely then it is highly absurd to be eager in our contrivances and labours, hopes and fears, wishes and cares about them, while we are so indolent and unmoved about the things of God. If we are interested in Jesus' kingdom and righteousness, it is very unbecoming to distrust our divine Father, and torment ourselves with anxious cares about the necessities of life. Will the God, who largely sheds his bounty on fowls, on flowers, deny what is necessary to his redeemed children, to whom he has given his Son—given himself?

CHAP. VII. Ver. 1, 2. Never be rash, unmerciful, or severe, in suspecting, judging, or censuring, the conduct, designs, and especially the eternal state of others, lest ye provoke them to be as severe against you, and even provoke God to pass judgment without mercy upon you: for in the same manner that ye deal with others in judging them ye must expect to be dealt with by them, and especially by God in the last judgment. 3—5. And how unreasonable and unrighteous is it for any of you readily to spy every little fault in your neighbour, and aggravate it with severity, while ye take no notice of, or even excuse, x-tenuate, and indulge much greater crimes in yourselves? or with what face,

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you whom, if his son ask bread, will he give him a stone?

10 Or, if he ask a fish, will he give him a serpent?

11 If ye then, being *evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 * Therefore all things, whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ *Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 † Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 ¶ *Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves.

16 *Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit.

19 *Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, *Lord, Lord, shall enter into the

* Ch. 3. 10. Luke 3. 9. Acts 5. 38. Rev. 2. 16. John 15. 2, 6. Heb. 6. 8. 1 Tim. 1. 20. Ezek. xv. 13. 14. 2 Thes. 1. 8, 9. Is. 3. 11. Rom. 2. 13. Jam. 1. 22. Jer. 7. 4. Hos. 8. 2. Luke 6. 46—49. & 13. 25. ch. 5. 19. John. 13. 17. & 15. 14. Ps. xv. & 24. 3, 4.

Anno Domini
cir. 30.* Gen. 6. 5. &
8. 21. Eph. 2.
1, 2. Tit. 3. 3.
ch. 15. 19.
Jer. 17. 9.* Luke 11. 13.
& 18. 7, 8.
Ps. 103. 13.
Is. 49. 15. &
63. 7. Hos. 11.
8. Heb. 12.
10 John 3. 16.
1 John 3. 1.
Rom. 8. 32—
39. Exod. 34.
6, 7. Ps. 63. 3.
Jer. 3. 4, 19.
& 29. 12, 13.
Ezek. xx.
xxxvi.* Luke 6. 31.
ch. 22. 39, 40.
Rom. 13. 8—
10. Gal. 5. 14.
22, 23. Tit. 3.
2. 1 Tim. 1. 5.
Col. 3. 8—15.
Eph. 4. 25—
32. Jam. 2. 8.
with Gen. 4. 7.
Obad. 15.
Eph. 6. 8.* Ch. 18. 3, 4.
Luke 13. 24.
Rev. 21. 27.
John 3. 3, 5.
& 10. 9. & 14.
6. Luke 13. 3.
5. Ezek. 33.
11. 2 Cor. 5.
17. Is. 55. 7.* Prov. 7. 26.
1 John 5. 19.
Rev. 13. 3, 8.
Gen. 6. 12.
Acts 14. 16.

† Or how.

* Deut. 4. 34
Ps. 147. 19.
20. ch. 28. 16.
& 22. 14.
Luke 12. 32.
& 13. 24.* Deut. 13. 3.
Jer. 23. 16.
Mic. 3. 5.
Zech. 13. 4.
ch. 23. 44. &
24. 4, 5, 11,
24. 2 Cor. 11.
15. 2 Tim. 3.
3. Rom. 16.
17, 18. 2 Pet.
2. 1. 1 John 4.
1. Acts 20. 29.
30. Col. 2. 8.
Eph. 5. 6.* Luke 6. 43.
44. ver. 20—
23. ch. 12. 33
—35. & 3. 10.
1 John 4. 1—
3. 2 Pet. 2. 1,
2. Jude 1—20.
2 Tim. 3. 1—
9. 2 Cor. 11.
13, 15.

or to what purpose, would ye offer to condemn, correct, or reprove your brother for lesser sins, while your own heart and life are corrupted, and your judgment blinded, with much more heinous crimes? What is this but the grossest hypocrisy, under pretence of zeal against sin? If therefore ye would be able with judgment and conscience, with decency, authority, and success, to reprove and reform others, begin with reforming yourselves. 6. And never unseasonably throw away the best counsels and reproofs, any more than the seals of God's covenant, upon hardened, profane, and incorrigible sinners, who will pour contempt upon them, and outrageously hate and persecute you on account of them. 7, 8. But, in order to qualify you for these and all other duties, be much employed in fervent, importunate, and persevering prayer, for direction and assistance: thus shall you receive from God your heavenly Father whatever blessings he has promised. 9—11. For if none of you however wicked or hard-hearted, would give a needy and importunate child that which is useless or destructive, how is it possible that your infinitely gracious God and Father can withhold what is good and needful from his fervently supplicant children? 12. And if God be so incomparably gracious to you, see that, in all your dealings with men, ye act in the same upright, just, and kind manner, as ye would reasonably wish them to act towards you, if they were in your circumstances and you in their's. 13, 14. And if you would be holy and happy members of my kingdom of grace or glory, ye must enter in at the strait gate of regeneration, faith, and repentance, however self-humbling and self-denying it be: for, as the entrance into or progress in sin and self-seeking, which leads to everlasting misery, is agreeable to the corrupt inclinations of men, multitudes follow after it to their eternal perdition: but the entrance into my kingdom by the new birth being painful and difficult, and the way of true gospel holiness, which leads to everlasting life, being disagreeable to flesh and sense, and beset with manifold tribulations, there are few that enter into and persevere in it. 15—20. Beware of false teachers, who pretend to lead you by an easy and wide path to everlasting happiness, and who, under a mask of sanctity, meekness, and concern for your welfare, remain under the power of their own lusts, and labour to make a prey of you to their own carnal ends and your everlasting destruction. By the evil tendency and influence of their doctrine, and by the pride, covetousness, or sensuality of their practice, ye may discern them from my faithful servants. For, according as men's inward and reigning principles are good or bad, such are, and must be, their designs and actions: and, however fair men's professions and appearances be, yet, if their inward principle of action are unsound, their doctrines erroneous, and their lives immoral, they are but plagues to the church, and shall, in the righteous judgment of God, be cut down by death and cast into everlasting burnings. 21—23. It is not even the highest profession

Anno Domini
cir. 30.

* Ch. 12. 27. &
25. 11. Luke
13. 25, 26.
Num. 24. 4.
John. 11. 51.
1 Cor. 13. 2.

* Luke 13. 27.
ch. 25. 12, 41.
Ps. 6. 4. & 1.
6. & 119. 115.
& 5. 5. Hab.
1. 13. with
Gal. 4. 9.
2 Tim. 2. 19.

* Ps. xv. & 24.
3—6. Rom. 2.
13. Jam. 1.
22. John 13.
17. & 15. 14.
ch. 12. 50.
Luke 11. 28.
1 John 3. 7.
Rev. 22. 14.

* Acts 14. 22.
John 16. 33.
Col. 1. 24.
2 Tim. 3. 12.

* Ps. 34. 19. &
125. 1, 2. ch.
16. 18. 2 Tim.
2. 19. 1 Pet.
1. 5, 23. Jude
1. 1 Cor. 3. 11.

* Ch. 13. 18—
22. & 11. 20
—24. Job 8.
13. Luke 12.
47. 48. Heb.
10. 26—31. &
6. 4—8. 2 Pet.
2. 20—22. ch.
12. 43—45.
& 21. 38—44.

* Ch. 13. 54. &
21. 23. Mark
1. 22. & 11.
28. Luke 4.
32. & 7. 16. &
20. 2. John 7.
46. Is. 48. 17.
& 50. 4. Ps.
45. 2.

* Is. 50. 4.
Deut. 15. 9.
ch. 28. 18.
John 7. 46.
Eccl. 8. 4.

kingdom of heaven: but he that doth the will of my Father who is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 ¶ Therefore, whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man who built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man, who built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority and not as the scribes.

CHAP. VIII.

Having already had a general view of Christ's work and doctrine, we now begin to receive particular instances of it. Here (1) He cleanses a leper by a word, and forbids him to divulge it; 1—4. (2) Heals the centurion's palsied servant at a distance, and extols his master's faith; 5—13. (3) Heals Peter's mother-in-law of a fever, and many others; 14—18. (4) Discourages carnal and time-serving following of him; 19—22. (5) Stills a terrible storm by a word; 23—27. (6) Dislodges a multitude of devils from two madmen, and permits them to enter into and drown, two thousand swine; 28—34.

WHEN he was come down from the mountain great multitudes followed him.

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

* Mark 1. 40.
Luke 5. 12.
Lev. 13. 46.
Num. 5. 2, 3.
2 Kin. 5. 27.

* Mark 9. 24.
ch. 6. 30. &
14. 31.

* Mark 1. 41.
42. Luke 5.
13. Exod. 15.
26. ch. 11. 4.
5.

* Ch. 9. 30. &
12. 16. & 16.
20. & 17. 9.
with ch. 12.
13—19. Is. 42.
2. John 5. 41.
& 7. 18. & 8.
50.

* Lev. xiii. xiv.
Mark 1. 43.
44. Luke 5.
14.

* 2 Kin. 5. 7, 8.
ch. 5. 17.
Mark 6. 11.
John 10. 37.

of regard to me as their Lord and Master, or a seeming fervency in calling on my name, that can manifest men real subjects in my kingdom of grace, or heirs of my kingdom of glory, but a cordial faith in my person and character, and unfeigned obedience to my heavenly Father's commands. In that awful day, in which I will judge the quick and the dead, many, who have preached as my ministers, and even wrought miracles in my name, shall have their hypocrisy and wickedness publicly exposed; and shall, as objects of my detestation, be, for their iniquities, banished from my blissful presence into everlasting misery. 24—27. Whoever therefore hears, seriously considers, embraces by faith and love, and acts according to, the doctrines which I have been delivering, shall have my unchangeable person and character for his foundation; and, whatever temptations and persecutions, doubts, fears, and dangers, may assault him in life or in death, his hope in me shall never make him ashamed. But he that hears them, without cordially believing and uprightly practising them, having nothing to support him in a time of temptation, danger, death, or judgment, but his empty hypocritical profession of religion, shall, to his dreadful disappointment, inevitably and miserably perish for ever. 29. He spake with surprising majesty and authority, and with an evidence of truth and importance, which could not be contradicted.

REFLECTIONS UPON CHAP. VII.—All our religion should begin at home; and, instead of being uncharitably severe in censuring others, we should carefully look into our own hearts and ways, observe and condemn what is amiss in ourselves, and, through grace, labour to reform it. Let us then take heed, not only how, but also to whom, we give good counsels and reproves. With earnestness faith, and resignation, let us always address our heavenly Father for every necessary blessing: and let Jesus' law of honesty and kindness be the constant rule of all our conduct. It is a great blessing to the place, where

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it.

10 When Jesus heard it he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way: and, as thou hast believed, so be it done unto thee. And his servant was healed the self-same hour.

14 ¶ And, when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose and ministered unto them.

16 ¶ When the even was come they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18 ¶ Now, when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came and said unto him, Master, I will follow thee whithersoever thou goest.

Anno Domini
cir. 30.

* Luke 7. 1—
10. Gen. 49.
10. Is. 11. 10.
& 60. 3, 8.

* A captain of an hundred soldiers. Ch. 27. 54. Acts x. He sent to Christ first by the Jews, and then by his friends. Luke vii.

* Job 31. 13.
Rom. 12. 15.
16. Col. 4. 1.

* Gen. 32. 10.
Luke 15. 19.
21. ch. 15. 27.

* Ps. 107. 20.
John. 6. 63.
Ps. 33. 9.
Eccl. 8. 4.

* If I, a servant, have such power over men, what power must God-man have over diseases!

* Ch. 9. 2. &
15. 28. with
John 3. 4, 10.
ch. 11. 21.

* Gen. 22. 17.
& 49. 10. &
28. 14. Is. 2.
2. 3. & 11. 10.
& 42. 6. & 43.
6. & 49. 6.
12. & 25. 6.
& liv. 1x.
Zecl. 2. 11.
& 4. 22. 23.
Mal. 1. 11.
ch. 24. 31.
Luke 13. 29.
Acts x—xix.
Eph. 3. 6, 8.

* Ch. 3. 10, 11.
& 13. 42, 50.
& 21. 43. &
22. 7, 13. &
24. 51. & 25.
30. & 23. 38.
39. Rom. 11.
12, 15. Luke
13. 28—30.

* Mark 9. 23.
John 4. 50.
ch. 15. 28.

* Mark 1. 29.
Luke 4. 38.
1 Cor. 9. 5.

* Exod. 15. 26.
Ps. 107. 20.

* Ch. 9. 6. John
5. 8, 9. Acts
3. 7, 8.

* Mark 1. 25.
32—34. Luke
4. 40, 41. Ps.
107. 20. Acts
10. 38. ch. 4.
23, 24. & 11.
5. Gen. 3. 15.
Exod. 15. 26.

* Is. 53. 4.
1 Pet. 2. 24.
John 1. 29.

* Mark 1. 33.
38. Is. 42. 2.
John 5. 41. &
7. 18. & 8. 59.
ch. 14. 2. &
15. 39. Gen.
49. 10.

* Luke 9. 57—
60. ch. 13.
20—22. John
6. 26. 1 Tim.
6. 5.

Christianity is duly possessed and practised. But there is an indispensable necessity of heart-renewing grace, and of implanted principles of holiness, before our practice can be really good. The work of conversion is hard, but necessary. And there is need carefully to try those whom we receive as ambassadors of Christ, both with respect to the nature and tendency of their doctrine. What alarming lengths may men go in the church of Christ, and yet, being destitute of real holiness, eternally perish! We should dread the thoughts of following the multitude, lest we follow them to hell; or of building our hopes of happiness upon insufficient grounds, lest they fail us, to our final and aggravated destruction. Let nothing therefore short of an assured faith on the Son of God, attended with gospel holiness in all manner of conversation, satisfy us.

CHAP. VIII. Ver. 4. Christ often required the Jews, who were healed, to conceal his miracles, that he might manifest that he sought not his own glory; that he might not confound them with too great a blaze of miraculous power; and that he might not provoke his enemies too eagerly to attempt his ruin; but (perhaps as a token of his extending the gospel dispensation to the Gentiles) he never prohibited a Gentile to divulge them. 9. If I, a poor inferior officer, have such power over my soldiers, how much more canst thou, the Almighty Messiah, at thy pleasure, remove this distemper from my servant, where and whenever thou wilt? 10—12. Publicly declaring the wonderful strength of the Gentile centurion's faith he intimated that it forboded the gathering of multitudes of Gentiles from all quarters of the world into the gospel church, and new covenant state of grace and glory, as spiritual children of the ancient patriarchs; while their Jewish natural posterity who had been so long the peculiar people of God, should be cast off into lasting miseries on earth and eternal torments in hell. 17. His sympathy with the distressed was a part of his suffering; and his removal of the diseases was the fruit of his bearing our sins, and the punish-

Anno Domini
cir. 31.Ps. 22. 6. &
40. 17. & 69.
29. & 109. 22.Luke 9. 59.
Hag. 1. 2.
Lev. 21. 11.
12. Num. 6.
6. 7. with
1 Kin. 19. 20.
ch. 4. 22. &
19. 29.Luke 9. 60.
2 Tim. 4. 2.
1 Cor. 15. 10.Luke 15. 32.
Eph. 2. 1.
1 Tim. 5. 6.
Lev. 21. 10—
12. Num. 6.
6. 7.Mark 4. 36—
41. Luke 8.
22—25.Mark 4. 37.
Luke 8. 22.
23. Is. 54. 11.1 Sam. 23. 26.
John. 21. 14.
15. Ps. 44.
22, 23.2 Chr. 14. 11.
& 20. 12. Ps.
6. 3. 4. & 69.
1, 2, 13, 14.Ch. 6. 30. &
14. 3. Mark
5. 36. Is. 41.
10—16. & 43.
1, 2. Phil. 4.
6. 1 Pet. 5. 7.Is. 50. 2. Ps.
104. 7. & 65.
7. & 102. 13.
—19. Nah. 1.
4. see ver. 27.Luke 8. 25.
Ps. 89. 9. &
65. 7. & 107.
29.Mark 5. 1—
20. Luke 8.
26—40. ch.
18. 11—13.
Acts 10. 38.
Is. 63. 1.One of them
especially.
Mark v. Luke
8. 27.Luke 8. 28.
Mark 5. 7, 8.
2 Cor. 6. 14.
2 Pet. 2. 4.
Jude 6. Mark
1. 24, 25.
Acts 16. 17,
18.Mark 5. 11.
Lev. 11. 7.
Deut. 14. 8.
Is. 65. 4. &
66. 3.Rev. 12. 12.
& 20. 1, 2.
Job 1. 11. &
2. 5. Phil. 2.
10.1 Kin. 22. 22.
Job 1. 12. &
2. 6. Rev. 20.
7.Mark 5. 14—
16. Luke 8.
34—36.Luke 8. 37.
Mark 5. 17.
1 Kin. 17. 18.
Deut. 5. 25.
Luke 5. 8.
Gen. 25. 34.
Acts 16. 39.
with ver. 29.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me, and let the dead bury their dead.

23 ¶ And when he was entered into a ship his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils coming out of the tombs exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And, when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and, when they saw him, they besought him that he would depart out of their coasts.

CHAP. IX

Represents Jesus' power and pity with respect (1) To the bodies of men in curing a palsy, to the grief of his enemies; 1—8: healing a bloody issue, and raising to life Jairus's daughter; 18—26: giving two blind men their sight; 27—31: casting out a dumb devil, for which he is blasphemed; 32—34: healing all manner of diseases; 35. (2) To men's souls, in forgiving sins; 2: calling Matthew, and conversing freely with publicans and sin-

ners; 9—13: regulating the occasion of his disciples' fasting as they could bear it; 14—17: preaching to multitudes, and compassionately directing how to obtain preachers for them; 35—38.

AND he entered into a ship, and passed over, and came into his own city.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk?

6 But, that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw it they marvelled, and glorified God, who had given such power unto men.

9 ¶ And as Jesus passed forth from thence he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came, and sat down with him and his disciples.

11 And when the Pharisees saw it they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard that he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners, to repentance.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast often, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber mourn as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast.

Mark 2. 18—22. Luke 5. 33—39. & 18. 12. ch. 6. 16. & 11. 19. Prov. 20. 6. 2 Cor. 11. 2. Rev. 21. 2. & 19. 7—9. Ch. xxvi—xxviii. Mark 16. 19. Luke 24. 51. John 14. 19. & 16. 5, 7, 28. Acts 1. 9, 10. & 3. 21. Acts 1. 14. & 10. 30. & 13. 1—3. & 14. 23. 1 Cor. 7. 5. Zech. 12. 10—14.

Christ. For if such be our temper, we shall be excluded from the joys of heaven, and cast into all the darkness and horrors of hell! Base are their hearts who form excuses to keep them from his service, and who prefer their swine, their sordid gains and traffic, to him. But it is the truest wisdom, in all our sorrows, our fears, and our dangers, to apply to him, as able and willing to save us. And never shall such meet with a disappointment.

CHAP. IX. Ver. 5. Is it not as easy to remove the sinful cause as to remove the punishment? 12, 13. It is only they who are plagued with the guilt and corruption of sin that need the Physician of souls; and, the more sensible they are of their sinfulness and guilt, there is the more hope of doing them good.—God has declared that acts of compassion to others, and especially to their souls, in turning them from their sins, is more acceptable to him than the most costly observance of his own positive institutions. I am come into the world to reform and save, not righteous persons, but guilty and polluted sinners, even the chief; and that by convincing them of their sinfulness and danger, and their

ment of them. 20. You must expect no worldly advantage by following me, who have not so much as any abode of my own to lodge in. 22. Better the dead should be unburied, or that sinners, dead in trespasses and sins, should bury them, than that my infinitely more important work should be hindered. 32. By this Jesus gave a sensible proof of the existence of evil spirits against the Sadducees, of the reality of the possession, and of the mercy of the dislodgment; and also punished the Jews for bringing up herds of swine.

REFLECTIONS UPON CHAP. VIII.—How great is our Redeemer, who could make diseases, storms, and devils, obey him at pleasure! But marvellous was his debasement for our sakes, and tender his sympathy and compassion; and he now takes the greatest delight in the strength of faith, and in the gathering of the Gentiles to himself. But (awful thought!) our calling is balanced with the tremendous and lasting rejection of the long favourite people of God! Let us then not be high minded, but fear! Let us never take up with external privileges in the church, nor aim at any secular advantages in our following of

Anno Domini
cir. 31.

• Mark 2. 21.
22. Luke 5.
36—39. with
ch. 6. 30. &
2. 26. & 14.
31. & 16. 8.
Luke 24. 49.
Gen. 33. 14.
Is. 40. 11.
John 16. 12.
1 Cor. 3. 2.
Heb. 5. 13.
Ps. 103. 13,
14.

• Or raw, or
unwrought
cloth.

• Mark 5. 22—
43. Luke 8.
41—46. & 13.
14. Acts 13.
15.

• Ch. 8. 15.
John 4. 47.
49. Mark 6. 5.
6. John 11.
21. 25. & 5.
25.

• With John 4.
50. & 11. 6, 7.
ch. 8. 13. &
15. 28.

• Lev. 15. 19
—33. & 18.
19. & 20. 18.
Num. 5. 2.

• Mark 5. 27—
34. Luke 8.
43—48. Exod.
15. 26. Ps.
147. 3. Mal. 4.
2. 2 Kin. 13.
21. ch. 14. 36.
John 14. 12.
Acts 5. 15. &
19. 12. Rom.
4. 19. 20.

• Ver. 2. Is. 40.
1. 2. 2 Chr.
20. 20. Acts
14. 9. ver. 29.
ch. 8. 13.
Mark 9. 23. &
10. 52. Luke
7. 47—50. &
17. 19. & 18.
42. & 8. 48.

• 2 Chr. 35. 25.
Jer. 9. 17.
Acts 9. 39.

• Acts 20. 10.
John 11. 4.
Her death is
but like a
short sleep.

• Ch. 7. 6.
1 Kin. 17. 19.
2 Kin. 4. 33.
Acts 9. 40.

† Or this fame.

• Ch. 4. 24. Is.
52. 13. Mark
1. 45. John 3.
30.

• Ch. 7. 11.
Rom. 8. 15.
26. Jam. 5.
16. ch. 12. 23.
& 1. 1. John
7. 31. Rom. 1.
3. & 9. 5. Rev.
22. 16.

• Ch. 13. 58.
ver. 22, 29.
John 11. 26.
Mark 9. 23.
24. & 11. 23.
ch. 17. 20. &
21. 22. Acts
11. 9.

• Ch. 8. 13.
ver. 22. ch.
15. 28. Luke
7. 50.

• Ps. 146. 8. Is.
35. 5. & 42. 7.
14. ch. 20. 34.
John 9. 7. 26.

• Ch. 8. 4. &
12. 16. & 17.
9. Luke 5. 14.
Mark 7. 36.
& 5. 43. & 1.
44.

• Luke 11. 14.
15. ch. 12. 22.
23.

16 *No man putteth a piece of *new cloth unto an old garment: for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: ^bbut come and lay thy hand upon her, and she shall live.

19 And ^cJesus arose, and followed him, and so did his disciples.

20 ¶ And, behold a woman, who was diseased with an ^dissue of blood twelve years, came behind *him*, and ^etouched the hem of his garment:

21 For she said within herself, If I may but touch his garment I shall be whole.

22 But Jesus turned him about, and when he saw her he said, ^fDaughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.

23 ¶ And when Jesus came into the ruler's house, and saw ^gthe minstrels and the people making a noise.

24 He said unto them, ^hGive place; for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people ⁱwere put forth, he went in, and took her by the hand; and the maid arose.

26 And ^jthe ^kfame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence two blind men followed him, ^lcrying, and saying, *Thou* son of David, have mercy on us.

28 And when he was come into the house the blind men came to him: and Jesus saith unto them, ^mBelieve ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, ⁿAccording to your faith be it unto you.

30 ^oAnd their eyes were opened; and Jesus ^pstraitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

need of righteousness and grace. 15—17. Since, as your master John hath testified, I am the *Bridegroom* of the church, and consequently my disciples guests of the marriage feast, who are to rejoice with me, it would be very absurd for them to practise abstemious and mournful severities while I am with them. But, when I shall be taken from them by my death and ascension, the hardships and dangers to which they shall be exposed will render fasting and mourning seasonable for them. Such occasional duties must be proportioned to the circumstances of persons and things, otherwise they do more harm than good; and are rather attempts towards a legal and Pharisaical righteousness than any part of real religion.

REFLECTIONS UPON CHAP. IX.—Quickly Jesus leaves them in wrath who would drive him from them; and readily relieves the wants of those who seek to him. But how manifest is his supreme God-head:—he knows men's secret thoughts, forgives their sins, heals their souls, removes palsies, unstops the ears of the deaf, opens the eyes of the blind, looses the tongue of the dumb, heals all manner of diseases, casts out devils, and raises the dead, with all the sovereignty, wisdom, and grace, the majesty and authority, of a God! Nothing is too hard, and nothing too great or good, for him to effect. None that apply to him for

33 And when the devil was cast out the dumb spake, and the multitudes marvelled, saying, ^rIt was never so seen in Israel.

34 But the Pharisees said, ^sHe casteth out devils through the prince of the devils.

35 ^tAnd Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease, among the people.

36 ¶ But when he saw the multitudes he was moved with compassion on them, because they ^ufainted, and were scattered abroad, ^vas sheep having no shepherd.

37 Then saith he unto his disciples, ^wThe harvest truly is plenteous, but the labourers are few:

38 ^xPray ye therefore the ^yLord of the harvest, that he would send forth labourers into his harvest.

CHAP. X.

Represents Jesus' appointment of his twelve disciples to labour with him in teaching the ignorant and healing the diseased multitudes; 1—4. (2) His instructions what they were to do, and to whom; how they must behave themselves, and in what method they must proceed; 5—15: what they should suffer, and from whom, and how to behave under it; 16—39. (3) His encouragement of them in their work, that they should be assisted and rewarded; 19, 20, 22, 32, 39: and that the rejectors of them should be severely punished and the receivers gloriously rewarded; 15, 40—42.

AND, ^awhen he had called unto *him* his twelve disciples, he gave them power ^bagainst unclean spirits, to ^ccast them out, and to heal all manner of sickness, and all manner of disease.

2 Now ^dthe names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 ^ePhilip, and Bartholomew; Thomas, and Matthew the publican; ^fJames *the son* of Alphaeus, and Lebbeus, whose surname was ^gThaddeus;

4 Simon ^hthe Canaanite, and ⁱJudas Iscariot, who also betrayed him.

5 ¶ These twelve Jesus sent forth, and commanded them, saying, ^jGo not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 ^kBut go rather to the lost sheep of the house of Israel.

7 And as ye go ^lpreach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise

relief, whether high or low, whether more or less wicked, are ever cast out. To sanctify and save the most notorious sinners is his peculiar delight. Tenderly he suits the duties of his disciples to their circumstances and strength, and vindicates them when they cannot answer for themselves. The stronger our faith in him is, the more profitable is it to ourselves, as well as honourable to him. And, the more of fervent prayer and the less of carnal contrivances are employed for a gospel ministry, the more faithful and successful it is likely to prove. Let me therefore, in every distress, however desperate, employ him as my helper and healer. Let me never scoff at his words, never envy him his honours, nor his people the liberties and privileges which he bestows upon them. Let me never imagine that my importunity can trouble him, or my sins debar me from him as a Saviour. Let neither shame nor death keep me from him. And, if my poverty be deep, and my case deplorable, let my faith be the stronger; so shall my deliverance be glorious. Let me admire his mighty works, glorify God on their account, and obey his calls to work or warfare; but never manifest my emptiness by boasting of my external devotions. And, while I follow Jesus myself, let me study to bring all my friends into acquaintance with him, and labour to have the whole earth filled with his glory.

Anno Domini
cir. 31.

• Exod. 4. 11.
Is. 35. 6. with
ch. 8. 27. &
15. 30, 31.

• Ch. 12. 24.
Mark 3. 22.
Luke 11. 15.
Eccl. 4. 4.

• Mark 6. 6.
Luke 13. 22.
& 4. 43, 44.
ch. 4. 23, 24.
& 11. 5.

• Mark 6. 34.
Luke 10. 33.

• Or were tired
and lay down.
John 6. 27.

• Num. 27. 17.
1 Kin. 22.
17. Jer. 50. 6.
Ezek. 34. 6.
Amos 8. 12.
Mark 6. 34.
ch. 10. 6.
Zech. 10. 2. &
11. 4.

• Luke 10. 2.
John 4. 35.
Zech. 10. 2. &
11. 4, 7, 11.
Acts 16. 9,
10. & 18. 10.

• Luke 6. 12,
13. Acts 20.
28. & 13. 2. &
16. 6, 7. & ii
—xix. Jer. 3.
15. 2 Thes. 3.
1.

• Ch. 10. 1.
Eph. 4. 11. or
Acts 13. 2. &
20. 28.

• Mark 3. 13—
19. & 6. 7.
Luke 6. 13—
16. & 9. 1.
Rev. 21. 12.
with Exod. 1.
2—4. ch. 19.
28.

• Or over.
• Acts 16. 18. &
10. 38.

• Prov. 10. 7.
1 Cor. 12. 28.
John 1. 40—
42. ch. 4. 18—
22. & 17. 1. &
26. 37. Mark
13. 3. & 10.
35. Acts 1. 13,
& ii—xii. 1st
and 2d Pet.
1st, 2d, and
3d John.
John i—xxi.
Rev. i—xxii.

• John 1. 43—
51. & 6. 5—
7. & 14. 5—
9. & 20. 24—
29. & 21. 2.
ch. 9. 9, 10
& i—xxviii.

• Acts 1. 13. &
15. 13—22. &
21. 28. Gal. 1.
19. & 2. 9.
Jam. i—v. ch.
27—56.

• Or Judas.
Acts 1. 13.
John 14. 22.
Jude. Luke 6.
16.

• Or Zelotes.
Acts 1. 13.
Luke 6. 15.

• Ch. 26. 14—
16, 25, 47—
50. & 27. 3.

5. John 13. 26—29. Acts 1. 16—19. John 6. 71. 1 Act. 16. 6, 7. 2 Kin. 17. 24—41. Ezra iv. v. John 4. 20. Acts viii. 1 Ch. 15. 24. & 9. 36. Acts 3. 26. & 13. 46. Rom. 9. 4. 5. Is. 53. 6. Jer. 50. 16, 17. Ezek. 34. 6, 16. 1 Pet. 2. 25. Ps. 119. 176. 1 Ch. 3. 2. & 4. 17. & 11. 5. Luke 9. 2. & 10. 9. Acts 3. 6. & 8. 18, 20. & 20. 33—35.

Anno Domini
cir. 31.Anno Domini
cir. 31.

the dead, cast out devils: freely ye have received, freely give.

9^m Provide neither gold, nor silver, nor brass, in your purses;

10 Nor scrip for *your* journey; neither two coats, neither shoes, nor yet staves: ⁿfor the workman is worthy of his meat.

11 And, into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house salute it.

13 ^aAnd, if the house be worthy, let your peace come upon it: but, if it be not worthy, let your peace return to you.

14 ^rAnd whosoever shall not receive you, nor hear your words, when ye depart out of that house or city shake off the dust of your feet.

15 Verily I say unto you, ^aIt shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city.

16 ¶ ^tBehold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 ^aBut beware of men; for they will deliver you up to the councils, and they will scourge you in the synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 ^aBut, when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak:

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 ^rAnd the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 ^aAnd ye shall be hated of all *men* for my name's sake: ^abut he that endureth to the end shall be saved.

23 ^bBut, when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not [†]have gone over the cities of Israel till the Son of man ^cbe come.

24 ^aThe disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord: ^aif they have called the master of the house Beelzebub, how

much more shall they call them of his household?

26 ^rFear them not therefore: ^afor there is nothing covered that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the house-tops.

28 ^bAnd fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell.

29 ^aAre not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 ^kBut the very hairs of your head are all numbered.

31 ^aFear ye not therefore, ye are of more value than many sparrows.

32 ^mWhosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 ^aBut whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 ^oThink not that I am come to send peace on earth: I came not to send peace, but a sword.

35 ^pFor I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes shall be they of his own household.

37 ^aHe that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 ^rAnd he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 ¶ ^aHe that receiveth you receiveth me; and he that receiveth me receiveth him that sent me.

41 ^aHe that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 ^aAnd whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

2 Cor. 9. 6. ch. 18. 5, 6. & 25. 34—40. Heb. 6. 10. Is. 21. 14.

Mark 6. 8.
Luke 9. 3, 4.
& 22. 35.
Trust God
for your
maintenance.
Luke 10. 7.
1 Tim. 5. 18.
Lev. 19. 13.
Deut. 24. 14.
15. 1 Cor. 9.
4—14. 1 Tim.
5. 17, 18. Gal.
6. 6.
Luke 10. 8.
1 Cor. 14. 33.
40. Eph. 5.
15. Lodge
with persons
of credit.
Luke 10. 5.
1 Pet. 3. 8.
Acts 13. 46.
Ps. 35. 11.
Is. 55. 11.
2 Cor. 2. 16.
Pray for, and
preach the
gospel to
them.
Luke 9. 5. &
10. 10, 11.
Acts 13. 51. &
18. 6. & 20.
26. Mark 6.
11. Neh. 5.
13.
Ezek. 16. 48.
51. Mark 6.
11. Luke 10.
12—15. ch.
11. 20—24.
John 15. 22—
24. Heb. 6. 4
—8, 10, 26—
31.
Luke 10. 3.
ver. 23. Luke
12. 4—12. &
21. 16—19.
Rom. 16. 19.
Col. 4. 5.
Eph. 5. 15, 16.
Ezek. 2. 6.
Jer. 1. 18.
Phil. 2. 15.
1 Cor. 14. 20.
Acts 20. 28.
29. ch. 23. 34.
& 24. 9.
+ Or simple.
John 2. 24.
Acts 2. 40.
ch. 24. 9.
Mark 13. 9—
11. Luke 12.
11. & 21. 12.
13. Acts iv.
viii. xii. xvi.
xxvi. & 25.
23. 1 Tim. 4.
16, 17. Ps. 2.
1—6. Phil. 1.
28.
+ Mark 13. 11.
Luke 12. 11.
12. & 21. 14.
15. Acts iv. v.
vii. xvi. xxii.
—xxvi. Ps.
46. 1—5.
Exod. 4. 12.
15. 2 Sam. 23.
2. Jer. 1. 7.
2 Tim. 4. 17.
+ Ver. 34, 35.
Luke 21. 16.
& 12. 51. Mic.
7. 5, 6. with
Deut. 13. 6—
10. Zech. 13.
3.
+ Luke 21. 17.
John 15. 18.
Rom. 8. 7, 8.
Jer. 17. 9.
+ Mark 13. 13.
ch. 24. 13.
Dan. 12. 12.
13. Gal. 6. 9.
Rev. 2. 7, 10,
17. & 3. 21.
Ch. 2. 13. &
4. 12. & 12.
15. Luke 4.
30. Acts 8. 1.
& 9. 25. & 14.
6. & 17. 1.
10.
+ Or end, or
finish.
Ch. 16. 28.
Acts ii. & 3. 26. In the powerful descent of the Holy Ghost.
15. & 15. 20. 2 Sam. 11. 11.
& 8. 48, 52. & 10. 20. & 15. 20.

Prov. 29. 25.
Jer. 1. 8, 17.
Dan. 3. 16.
Acts 4. 19.
1 Pet. 3. 14.
Mark 4. 22.
Luke 8. 17. &
12. 2. Mark
16. 15. ch. 28.
19, 20 & 24:
14. & 26. 13.
Acts 1. 8. &
ii—xix. Rom.
10. 18. & 16.
26. Col. 1. 6.
23—28. Eph.
3. 8. with
Job 12. 22.
Is. 52. 15.
Luke 12. 4.
Is. 8. 12, 13.
& 51. 7, 3.
12. Jer. 1. 8.
17. Ezek. 3.
9. Ps. 2. 11.
Prov. 28. 14.
1 Pet. 3. 14.
Ch. 6. 26.
Heb. 1. 3. Ps.
14. 7, 9.
+ Or three far-
things.
1 Sam. 14. 45.
2 Sam. 14. 11.
1 Kin. 1. 52.
Acts 27. 34.
Luke 21. 18.
1 Pet. 5. 7.
Phil. 4. 6.
Ch. 6. 26.
1 Cor. 9. 9.
Ps. 8. 5. Is.
43. 1—3. &
41. 10—16.
+ Luke 12. 8.
Rom. 10. 9.
10. Ps. 119.
46. Acts 4. 19.
Rev. 3. 5.
1 Sam. 2. 30.
+ Mark 8. 38.
Luke 9. 26. &
12. 9. 1 Joha
2. 23. 2 Tim.
2. 12.
+ Luke 12. 49—
53. John 7.
40, 41. Acts
13. 44, 45. &
28. 24.
+ See ver. 21.
Mic. 7. 5, 6.
Jer. 9. 4.
Luke 12. 53.
Ps. 41. 9. &
55. 13, 14.
John 13. 18.
& 16. 33. &
15. 18—25.
Acts 14. 22.
& 20. 23.
2 Tim. 3. 12.
+ Luke 14. 26.
John 21. 15.
ch. 19. 29. Ps.
73. 25. Phil.
3. 7—9. Deut.
33. 9.
Ch. 16. 24.
25. Mark 8.
34, 35. Luke
9. 25, 24. &
17. 33. John
12. 25. Mark
10. 29, 30.
Luke 18. 29.
30. ch. 19. 29.
Acts 20. 23.
24. & 21. 13.
Ch. 18. 5.
Luke 10. 16.
2 Cor. 5. 20.
John 13. 20.
& 5. 23. & 12.
49. & 14. 21.
24. 1 Thes. 5.
13.
Gen. 20. 7.
1 Kin. 17. 15.
23. & 18. 4.
2 Kin. 4. 8.
16, 17, 37.
Jam. 5. 16.
+ Mark 9. 41.
Heb. 6. 10. Is. 21. 14.

CHAP. X. Ver. 16. I send you forth as meek, harmless, and unable to defend yourselves, among furious and implacable men. Behave therefore with the utmost prudence, never giving any causeless provocation, nor needlessly exposing yourselves to danger: and be inoffensive, sincere, and meek, that ye may win upon some and turn away the wrath of others. 17. And, after all, never trust yourselves with wicked men, nor expect from them any thing better than persecution. 18. Your sufferings, on account of your professing and preaching my gospel, will be a public testimony to the truth of my doctrines, and of the inexcusable guilt of both Jews and Gentiles who reject them. 26, 27. Since ye must be partakers of my sufferings and glory in due order, never let any thing which your adversaries can do terrify you from, or discourage you in, your work: for your whole doctrine, and your integrity in professing and preaching it, shall be openly manifested to your honour as well as mine, in the spread and success of the gospel, and in the last judgment. Whatever therefore I privately teach you, preach ye to others, in the most plain, bold, and public manner. 34, 35. I am not come to spread outward peace and prosperity through the world, as many expect; nay, through the corruption of their own hearts, many will make my

gospel of peace with God and men an occasion of terrible hatred and persecution against the steady believers and preachers of it. 37—39. And he that is not willing to incur hatred and persecution, even from his nearest relations, for the sake of my doctrines and institutions, and that he may follow my example, cannot be justly owned as one of my disciples, or expect a share in my eternal glory. He, who through the fear of man preserves his life and temporal advantages at the expence of his religion, his conscience, and regard to me, shall lose the blessing and true comfort of these, if not the things themselves, and shall fall short of eternal happiness; but he who risks or loses his temporal life, or the enjoyments of it through his conscientious adherence to my truths, shall find real happiness and comfort therein, and be graciously rewarded with everlasting life in the world to come. 40—42. Whatever kind reception your persons and doctrines meet with, shall be accounted as given to me and my Father: and whatever kindness is done to any of my ministers or disciples, as such, from faith in and regard to me, shall be richly and graciously rewarded in the present, and especially in the eternal state.

Anno Domini
cir. 31.

CHAP. XI.

Here, unwearied in his work, Jesus (1) Discourses with John Baptist's messengers concerning the evidence of his Messiahship; 1—6. (2) Bears honourable testimony to John, as his steady self-denying, divinely inspired, and remarkably successful, harbinger; 7—15. (3) Represents the perverseness of the Jewish nation with respect to John's ministrations and his own, and denounces fearful destruction upon the most guilty; 16—24. (4) After thanking his Father for his sovereign manifestations of grace, he invites sinners to come to himself for salvation, instruction, holiness, and comfort; 25—30.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, ^ahe departed thence to teach and to preach in their cities.

² ¶ ^bNow, when John had heard in the prison the works of Christ, he sent two of his disciples,

³ And said unto him, Art ^cthou he that should come, or do we look for another?

⁴ Jesus answered and said unto them, Go and shew John again ^dthose things which ye do hear and see:

⁵ The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

⁶ And blessed is *he* whosoever shall not be offended in me.

⁷ ¶ And, as they departed, Jesus began to say unto the multitudes concerning John, What went ye ^eout into the wilderness to see? A reed shaken with the wind?

⁸ But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft *clothing* are in kings houses.

⁹ But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

¹⁰ For this is *he* of whom it is written, Behold, I sent my messenger before thy face, who shall prepare thy way before thee.

¹¹ Verily I say unto you, Among them that are born of women there hath not risen a ^fgreater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is ^ggreater than he.

¹² And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

Is. 63. 1, 7.
John. 8. 29.
Acts 10. 38.
Is. 48. 17. &
54. 13. &
61. 1—3. &
42. 1—4.

^b Luke 7. 18—
30. & 3. 19.
ch. 14. 3. &
4. 12. John 3.
23—36. & 1.
26—36.

^c Gen. 3. 15. &
22. 17. & 49.
10. Deut. 18.
15—18. Is. 35.
4. Dan. 9. 24
—26. Mal. 3.
1—3.

^d Is. 35. 5, 6.
& 29. 18. &
42. 7. & 61.
1—3. Ps. 146.
8. with ch. 10.
8. John 2. 23.
& 5. 36. &
10. 25, 37, 38.
& 14. 11. Is.
66. 2. Zeph.
3. 12. Zech.
11. 7. Jam. 2.
5.

^e Is. 8. 14, 15.
Rom. 9. 32.
33. 1 Pet. 2.
7, 8. 1 Cor. 1.
23. & 2. 14.
Luke 2. 34.
John 6. 60.
66. ch. 13. 57.
& 21. 44. &
24. 10. & 26.
31.

^f Luke 3. 7. &
7. 24—26. ch.
3. 5. & 14. 5.
& 21. 26.
Luke 1. 76.
John 5. 35.
with Eph. 4.
14.

^g Mal. 3. 1. &
4. 5. Is. 40. 3.
ch. 3. 3. Mark
1. 2. Luke 7.
27.

^h Ch. 3. 11. &
13. 17. Luke
1. 15. & 3. 16.
John 1. 15, 27.
& 5. 35.

ⁱ Eph. 3. 8. &
1. 9. Col. 1.
26, 27. Rom.
16. 25, 26.
2 Tim. 1. 10.
1 Pet. 1. 10.
12. Heb. 11.
40.

^k Or is gotten
by force, and
they that thrust
men. Ch. 3. 3.
5. Luke 1. 16.
17. 76. & 7.
29. & 16. 16.
Mal. 4. 4, 5.

REFLECTIONS UPON CHAP. X.—Christ graciously provides preachers when there is great need for them and success to be expected. And it is necessary that such be prepared by fellowship with, and instruction from, him; that their call should be plainly manifested to themselves and others; and that they should assist one another in their work. But, alas, that in the best of times there should be traitors to Jesus among them! The great design of his gospel is to overthrow the power of Satan in and over men: and in his grace there is an effectual remedy for every evil. But sovereign is his giving or withholding his special favours. Perpetually uniform are his truths, and quickening to diligence the consideration of his approaches in grace or glory.—By no carnal cares, by no greediness of filthy lucre, no peevish moroseness, no intimacy with persons of dishonourable characters, by no infamous reproaches, no fear of men, no dread of persecution, and no regard to carnal relations, ought ministers of the gospel to be ever hindered in their work. But they have great need of a fixed contentment, cautious prudence, and constant dependance on God as their Father. If they be faithful, prudent, and active, Jesus will protect, provide for, and honourably reward, them, and every kindness done to them. And it is at the dreadful peril of their hearers if they either neglect their subsistence, condemn their messages, or persecute their persons. Whatever is done to Jesus' favourites, he takes as done to himself and his Father. And, if it be honourable to suffer with Christ, what must it be to be glorified together, and reign with him on his throne!

CHAP. XI. Ver. 2—5. Though his own long confinement, and the low figure which Christ made in the world, were great trials of John's belief of his being the true Messiah, yet it was probably more for the satisfaction of his disciples than for his own that he now sent them to Christ: and Christ refers them to the works which they saw him do as unanswerable proofs of his true Messiahship. 6. Blessed only is he, who, upon the evidence I give, is so well satisfied of my

¹³ For all the prophets and the law prophesied until John.

¹⁴ And, if ye will receive *it*, this is ^hElias, which was for to come.

¹⁵ ^mHe that hath ears to hear, let him hear.

¹⁶ ¶ ⁿBut whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

¹⁷ And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

¹⁸ ^oFor John came neither eating nor drinking, and they say, He hath a devil.

¹⁹ ^pThe Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. ^qBut wisdom is justified of her children.

²⁰ ¶ ^rThen began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

²¹ Wo unto thee, Chorazin! wo unto thee, Bethsaida! ^sfor, if the mighty works which were done in you had been done in Tyre and Sidon, ^tthey would have repented long ago in sackcloth and ashes.

²² But I say unto you, ^uIt shall be more tolerable for Tyre and Sidon at the day of judgment than for you.

²³ And thou, Capernaum, ^vwhich art exalted unto heaven, shalt be brought down to hell: for, if the mighty works which have been done in thee had been done in ^wSodom, it would have remained until this day.

²⁴ But I say unto you, ^xthat it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

²⁵ ¶ ^yAt that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

²⁶ Even so, Father, ^zfor so it seemed good in thy sight.

²⁷ ^aAll things are delivered unto me of my Father: and no man knoweth the Son but the Father: ^bneither knoweth

Anno Domini
cir. 31.

^a Mal. 4. 5.
Luke 1. 17.
John 1. 23. ch.
17. 10—13.

^b Ch. 13. 9, 43.
Mark 4. 9, 23.
& 7. 16. Rev.
2. 7, 11, 17,
29. & 3. 6,
13, 22.

^c Luke 7. 30—
35. Rev. 3.
15—17. Is. 28.
9—13. Jer. 5.
1—5. 1 Cor.
12. 6, 7.

^d Ch. 3. 4.
Luke. 1. 15.
1 Cor. 9. 27.
1 Pet. 5. 2.
with John 10.
20. ch. 10. 26.

^e Ch. 9. 11.
Luke 7. 36. &
15. 1, 2. 1 Cor.
9. 19. Rom.
15. 2.

^f Phil. 2. 15.
16. & 3. 7—
14. 1 Pet. 2.
7. Rom. 1. 26.
1. Cor. 1. 23,
24.

^g Luke 10. 13
—15. Is. 1. 2.
Ps. 81. 11.
Hos. 11. 2, 7.
Ezek. 3. 17.

^h Ezek. 3. 6, 7.
with Is. xliii.
Ezek. xxvi—
xxviii. Jon. 3.
7, 8.

ⁱ 1 Kin. 21. 29.
Jon. 3. 10.

^j Luke 12. 47,
48. & 10. 12
—14. Heb. 6.
4—8. & 10.
26—31. ch.
10. 15. ver.
24. Lam. 4. 6.

^k Gen. 11. 4.
Deut. 1. 28.
Is. 14. 13. Jer.
51. 53. Ezek.
16. 20. & 32.
18. 23. Lam.
4. 6. Luke 10.
15.

^l Gen. 13. 13.
& xix. Ezek.
16. 46, 47.

^m See ver. 22.

ⁿ Luke 10. 21.
Ps. 8. 2, 4.
Deut. 10. 14.
1 Cor. 1. 21,
26, 27. John
9. 40, 41. ch.
16. 17. & 13.
11. Ps. 25. 8,
9. Is. 29. 14,
18. & 44. 18.
& 32. 4. & 54.
13. & 61. 1.
James 2. 5.
2 Cor. 2. 16.
& 4. 3—6.

^o Eph. 1. 4, 11.
2 Tim. 1. 9.
Rom. 5. 21.

^p Ch. 28. 18.
Ps. 8. 7. John
3. 35. & 13. 3.
& 17. 2.
1 Cor. 15. 25
27. Eph. 1.
21, 23. Heb.
1. 4. & 2. 8.
Phil. 2. 9. Is.
52. 13. & 53.
12.

^q John. 1. 18. &
6. 44, 46. &
10. 15. & 14.
9, 10.

divinity and Messiahship, that no prejudices nor discouragements can make him reject or disown me. 7—13. John, whom ye heard preach in the wilderness of Judea, was no unstable pleaser of men, no delicate gentlemen, but an inspired prophet, and greater than all his predecessors, since he pointed me out as already come in the flesh: and yet every gospel minister will be still more honourable, having much clearer views of my person, obedience and sufferings, grace and glory, and of the spiritual design of my kingdom.—Since John began to preach, great multitudes have crowded to hear the gospel; and many, even publicans and other notorious sinners, have, with eagerness and vehemence, sought after the gracious and saving blessings of it: and my coming, and blessings, represented by Moses and the prophets as future and distant, are now considered as present. 16—19. The body of the Jews, now living, are so senseless, peevish, and perverse, that they relish no form of instruction, whether mournful or cheerful. John Baptist recommended his doctrine of humiliation and repentance by a severe and solitary life of fasting and self-denial; and they, instead of mourning with him for their sins, reproached him as a sullen, unsociable man, possessed by the devil. And when I, the Messiah, recommended my glad tidings of salvation by a more free, friendly, and social, conversation, they reproached me as a gluttonous and drunken companion of the vilest miscreants. But, let envy and malice suggest what they will, the wisdom of God in these doctrines, and in the manner of manifesting them, and I as the Messiah, are, and will be, approved, attested, and vindicated, in and by every true believer. 20—24. Christ does not affirm that the extremely wicked inhabitants of Tyre, Sidon, and Sodom, would have repented after a godly sort, but so as to prevent the fearful judgments which came upon them. 25, 26. In thy high sovereignty, and that none may glory in himself, thou hast savingly manifested the doctrines and blessings of the gospel, not to men famous for learning and worldly policy, but to the lowest, plainest, and weakest of men.

Anno Domini
cir. 31.

Is. 28. 12. &
45. 22. & 55.
1—7. Jer. 3.
14. 22. & 6.
19. John 6.
35. 37. Luke
15. 17. & 18.
13. Rom. 7.
24. Jer. 31.
18—20.

Col. 2. 6. Gal.
6. 2. 1 Pet. 2.
21. Eph. 5. 2.

Rom. 8. 29.
ch. 12. 19. &
21. 5. Luke 9.
54—56. John
8. 29. 49.
1 Pet. 2. 22.
23. Heb. 5. 7.
8. Zech. 9. 9.
Phil. 2. 7. 8.

Jer. 6. 16.
Heb. 4. 3.

Prov. 3. 17.
Acts 15. 10.
Gal. 5. 1.
1 John 5. 3.

Dent. 23. 25.
Mark 2. 23—
28. Luke 6.
1—5.

Ver. 10. Luke
13. 14. John
5. 10. 16. with
Exod. 20. 9.
& 23. 12. &
31. 15. & 35.
2. Num. 15.
32—36.

1 Sam. 21.
3—6. Mark 2.
25. 26. Luke
6. 3. 4.

Exod. 25. 30.
& 29. 32. 33.
Lev. 8. 31. &
24. 6. 9.

Num. 28. 9.
10.

In killing,
flaying, wash-
ing, and burn-
ing the sacri-
fices, &c. as
well as on
another day.

Mal. 3. 1.
Hag. 2. 7.
2 Chr. 6. 18.
ch. 23. 18.

Hos. 6. 6. ch.
9. 13. 1 Sam.
15. 22. Eccl.
5. 1. Is. 1. 11
—15. Mic. 6.
6—8.

Dan. 7. 13.
ch. 16. 13.
Mark 2. 27.

Mark 3. 1—5.
Luke 6. 6—
10.

Luke 13. 14.
& 14. 3. John
5. 10—16. &
9. 16. ch. 22.
17.

any man the Father save the Son, and he to whomsoever the Son will reveal him.

28 ¶ Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

CHAP. XII.

(1) To shew that works of necessity and mercy are to be done on the sabbath, Christ vindicates his disciples for plucking and eating ears of corn thereon, and his own healing a withered hand; 1—13. (2) To avoid the fury of the enraged Pharisees, he withdraws, and works multitudes of miracles; and, by his prudence, humility, and self-denial in so doing, fulfils Isaiah's predictions; 14—21. (3) Heals a possessed man, both dumb and blind, and answers the blasphemous cavils of the scribes and Pharisees, who imputed his miracles to a compact with Satan; 22—37. (4) Refuses to grant any sign from heaven; and represents the Jews' wickedness in rejecting him, and their impending ruin, in the parable of the relapsed demoniac; 38—45. (5) His affection to his disciples, and preference of obedient believers to natural relations; 46—50.

AT that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat.

2 But, when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did when he was an hungered, and they that were with him;

4 How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them that were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath and are blameless?

6 But I say unto you, that in this place is one greater than the temple.

7 But, if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 ¶ And, when he was departed thence, he went into their synagogue:

10 And, behold, there was a man who had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man

shall there be among you, that shall have one sheep, and, if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? wherefore is it lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

22 ¶ Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 ¶ But, when the Pharisees heard it, they said, This fellow doth not cast out devils but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And, if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And, if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

28 But, if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Anno Domini
cir. 31.

Exod. 23. 4. 5.
Deut. 22. 4

The man
might have to
work for his
own and fam-
ily's sub-
sistence.

1 Kin. 13. 6.
Luke 13. 13.
Acts 3. 6. 7.
Mark 3. 5.

Or took coun-
sel. Mark 3. 6.
7. Luke 6. 11.
John 10. 39.
& 11. 53.
with ch. 10.
23.

John 2. 25.
Ps. 139. 2.
Heb. 4. 13.

Ch. 4. 24. 25.
& 19. 2. Is.
35. 3—6.

Ch. 8. 3. &
9. 30. & 17. 9.
Mark 7. 36.
& 5. 43. Luke
5. 14.

Is. 44. 26.
Num. 23. 19.
Tit. 1. 2. Acts
10. 43.

Is. 42. 1—4.
ch. 3. 17. &
17. 5. Col. 1.
13. John 1. 18.

Is. 61. 1. John
3. 34.

Gen. 49. 10.
Is. 11. 10. &
54. 3. & 49. 6.

Ch. 11. 29.
Zech. 9. 9.

Is. 40. 11. &
61. 1. Ps. 147.
3. Job 36. 7.
10. Lam. 3.
31—33. Ezek.
34. 16. Amos
8. 7.

Is. 11. 10. Ps.
9. 10. Rom.
15. 9—12.
ver. 18.

Luke 11. 14.
ch. 9. 32.

Ch. 9. 33.
John 3. 3. &
7. 31. ch. 1. 1.
& 15. 22.
Luke 1. 32.
Rom. 1. 3. &
9. 5.

Ch. 9. 34.
Mark 3. 22—
30. Luke 11.
15—23. ch.
10. 25.

Ver. 15. ch.
9. 4. John 2.
25. & 21. 17.
Heb. 4. 13.
Rev. 2. 23.

Gal. 5. 15. Is.
9. 21.

Or Beelzebub.
And so ver.
24.

Mark 9. 38.
39. Luke 9.
49. 50. Acts
19. 13.

Luke 19. 22.
1 John 3. 20.
to condemn
you.

Luke 9. 60.
Mark 1. 14.
15. Dan. 2. 44.
& 7. 14. Luke
1. 33. Heb.
12. 28. Is. 9.
6. 7. the gos-
pel-dispen-
sation.

27—30. Since my Father, who alone fully knows my nature, character, and work, and whom I fully know and savingly manifest, has intrusted to my care and management all persons and things relative to the redemption of men, I invite and call every one that labours in, or is laden with, guilt, corruption, burdensome ceremonies, or attempts after legal righteousness, to receive me and my full salvation by faith, as the only effectual means of rest and relief. And, since I am gracious, gentle, and condescending, yield yourselves to my instructions and influence, and follow my example, that ye may find refreshment and satisfaction to your souls. For my service is perfect freedom; my commands, particularly under the gospel dispensation, are not grievous; and I will lay no burdens upon my disciples which I will not enable them to bear.

REFLECTIONS UPON CHAP. XI.—Graciously God raises up one minister when he has removed another. And all faithful preachers lead their hearers only to Christ and his truths. Yea, Jesus takes delight in honouring them who honour God; and in satisfying a humble, though doubting, faith, while wilful obstinacy is confounded. It is not outward splendours, but eminent gifts, graces, and faithfulness, that truly commend preachers. And it adds to their honour if by their means poor sinners be cast into the mould of the gospel, or multitudes

awakened to an earnest concern about their salvation. But let faithful ministers behave as they will, they must expect reproach and persecution. Nor can the best qualified and most diligent effectually convert their hearers. But, alas, tremendous and infinite is their danger who obstinately rebel against the light and grace of the gospel, stumble at their Redeemer, abuse the means of his grace, and insolently reproach him and his servants! Redoubled vengeance must be their everlasting portion. Let Britain, let my soul, think and tremble. But O how delightful and unbounded are the fitness and fulness of Christ to save sinners, even the chief! And that not by natural qualifications, or by works of righteousness, but according to his own and his Father's rich and sovereign grace. Yet tender, extensive, and free, are his invitations of self-destroyed and self-deceiving sinners to himself; and full are his assurances of salvation directed to them. Yea, the views of his love and influences of his Spirit render their service pleasant, and make his cross easy and light in the way to their glorious crown.

CHAP. XII. Ver. 26—30. If devils weaken their common cause among men; and work for the confirmation of my doctrines of holiness, which are so directly contrary to all their interests and designs, how can their power in the world stand? And, if ye will pretend that I cast out devils by a diabolical influence,

Anno Domini
cir. 31.

Is. 49. 24, 25.
John 16. 11.
Luke 11. 21,
22. Mark 3.
27.

Luke 11. 23.
& 9. 50. Mark
9. 40.

Mark 3. 28.
Luke 12. 10.
Heb. 6. 6. &
10. 26—29.
1 John 5. 16.
with 1 Tim. 1.
13, 15, 16.
Heb. 7. 25.
1 John 1. 9.
& 2. 1, 2.
Ezek. 33. 11.
Is. 1. 18. &
55. 7. & 44.
22.

Mark 3. 29.
Heb. 6. 4—3.
& 10. 26—31.
1 Sam. 2. 25.
2 Thes. 1. 9.
1s. 22. 14.

Ch. 7. 17.
Luke 6. 43—
45. John 15.
5.

Ch. 3. 7. &
23. 33. Luke
6. 45. Job 32.
18—20.

Ch. 13. 52.
Prov. 10. 20.
21. 1 Sam. 24.
13. Is. 32. 6.
Jer. 6. 7.
Luke 6. 45.

Jude 15. Eccl.
12. 14. Rom.
14. 12. Exod.
20. 7. Lev. 19.
12. Eph. 5. 4.
6. Prov. 18. 1.

Ch. 16. 1—4.
Luke 11. 16,
29—32.
1 Cor. 1. 22.
Mark 8. 12,
13.

Ch. 16. 4. &
23. 33. Is. 57.
3. Mark 8. 38.
John 4. 48.
& 2. 18. James
4. 4. 1 John
2. 15.

Jon. 1. 17. &
2. 2. ch. 16.
11. & 20. 19.
John 2. 19.

Jon. 3. 5—
10. Luke 11.
32. Jer. 3. 11.
Ezek. 16. 51.
Rom. 2. 27.

29 ^kOr else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 ^lHe that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, ^mAll manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, ⁿit shall not be forgiven him, neither in this world, neither in the world to come.

33 ^oEither make the tree good and his fruit good; or else make the tree corrupt and his fruit corrupt: for the tree is known by his fruit.

34 ^pO generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A ^qgood man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, ^rthat every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ ^sThen certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, ^tAn evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 ^uFor, as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.

41 ^vThe men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at

the preaching of Jonas; and, behold, a ^ygreater than Jonas is here.

42 ^wThe queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, ^aa greater than Solomon is here:

43 ^bWhen the unclean spirit is gone out of a man, he ^cwalketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and, when he is come, he findeth it ^dempty, swept, and garnished.

45 ^eThen goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last ^fstate of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, ^gbehold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward ^hhis disciples, and said, Behold my mother and my brethren!

50 ⁱFor whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAP. XIII.

Here is (1) Christ teaching multitudes in parables, and the reasons why; 1—3, 10—17, 34, 35. (2) Seven parables of the sower, tares, net, mustard seed, leaven, hidden treasure, pearl, delivered to them: representing the different success of the gospel on the hearers; the mixture of saints and hypocrites in the church till the last judgment; the small beginnings of the gospel church, and its gradual, but extensive, spread; and that gospel blessings render men willing to part with all for their sake; 3—9, 24—30, 47—50, 31—33, 43—46. (3) The parable of the sower or soils, and of the tares, explained to the disciples; 18—23, 36—43: who are also directed how to use their knowledge in the parable of the householder; 51, 52. (4) Christ basely condemned by his countrymen on account of his mean relations; 53

THE ^asame day went Jesus out of the house, ^band sat by the sea side.

than ever; and, by filling them with more obstinate hardness of heart, render their wickedness and ruin altogether remediless.

REFLECTIONS UPON CHAP. XII.—Be content, my soul, to endure hardships or hunger, and to live on coarse fare, and to put up with ignorant reproaches in following Christ. And in all let me rejoice that he is my advocate and justifier, and the Lord of the Sabbath, who can prescribe the work of it at his pleasure; and has appointed it as his great opportunity of distributing blessings to sinful men. If either diseases or devils plague me, let me cast my burden on the Lord. And, if my heart or hand be withered, let me stretch it forth at his power-conveying call. Let me copy his example of constant and humble activity in doing good, or of meekly bearing the vilest reproaches. And let me never check them by passionate returns, or by revengeful recrimination, but by unanswerable, and especially practical refutation. Empty professors are very prone to carp at things trifling or lawful, while they indulge an ignorance of the oracles of God. But full of blindness, prejudice, and malignity, against Jesus Christ and the gospel, must they be, and fearful is their guilt and dreadful their danger, who, contrary to strong evidence and deep convictions, blaspheme Jesus Christ and his Spirit. No heathens can sin so heinously, nor be damned so dreadfully! There is an absolute necessity of almighty power and grace to convert men from Satan to God; and to have gracious principles implanted in our hearts, in order to practical holiness. No gracious acts can ever take place till gracious qualities be divinely created in us. But surely we should be very careful to act always as under God's eye, when our final account is to be so strict, and the issues of it so infinitely important! Near relations, or even real saints, are often Satan's instruments to hinder Jesus or his faithful servants in their work. Yet great is his love to, and care for, such as truly believe and obey him: and, if I be spiritually related and conformed to him, let the world condemn and reject me as they please. But it is very desirable and honourable that all the lovers of Jesus should be as united in promoting the interest of the gospel as Satan and his subjects are in their opposition to it.

Anno Domini
cir. 31.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow:

4 And, when he sowed, some seeds fell by the way side; and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up they were scorched: and, because they had not root, they withered away.

7 And some fell among thorns: and the thorns sprung up and choked them:

8 But others fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold; some thirty fold.

9 Who hath ears to hear, let him hear.

10 ¶ And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear and shall not understand; and seeing ye shall see and shall not perceive:

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see; and your ears, for they hear.

17 For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world and the deceitfulness of riches choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth some an hundred fold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man who sowed good seed in his field:

25 But, while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field;

32 Which indeed is the least of all seeds; but, when it is grown, it is the greatest among herbs, and becometh a

Anno Domini
cir. 31.Ver. 11, 12.
Is. 54. 13. ch.
11. 25. 1 John
2. 20, 27.
Mark 4. 14—
20. Luke 8.
11—15.Ch. 4. 23.
Eph. 3. 8.
2 Cor. 4. 3, 4.
2 Pet. 2. 4.
Is. 53. 1. &
52. 7.2 Cor. 2. 16.
& 3. 14, 15.
1 Cor. 2. 14.
Is. 42. 19, 20.Job 1. 6. &
2. 1. 1 Pet. 5.
8. 2 Cor. 2.
11. Is. 53. 1.Rom. 10. 8.
2 Thes. 2. 10.
Ver. 4, 5.Is. 58. 2.
Mark 4. 16,
17. & 6. 20.
John 5. 35.
Ezek. 33. 31,
32. Acts 8.
13.Ver. 6. Col. 2.
7. Eph. 3. 17.
John 15. 2—
5. 2 Cor. 5.
17. Gal. 6.
15. & 5. 6.Job 27. 10.
2 Tim. 4. 10.
& 1. 15. Gal.
5. 7. & 6. 12.
ch. 11. 6. Song
1. 5, 6. Hos.
6. 4.Ver. 7. ch.
19. 23. Luke
21. 34. Prov.
23. 5. 1 Tim.
6. 9, 10, 17.Prov. 11. 28.
Luke 18. 24.
1 Tim. 6. 9,
10, 17. 2 Tim.
2. 4. & 4. 10.Ver. 8. Ps. 1.
2, 3. & 92.
13, 14. John
15. 4, 5. Gal.
5. 22, 23. Col.
1. 6—11. &
2. 2. Phil. 1.
11. & 2. 15.
2 Pet. 1. 4—
9.Ver. 31, 33,
45, 52. ch. 3.
2. & 4. 17.
t. e. the gospel
church.Ch. 4. 23.
1 Pet. 1. 23.
ver. 4, 19.
2 Tim. 3. 15
—17. Col. 1.
6. Phil. 1. 6.
1 Cor. 2. 7.Acts 20. 29.
Luke 21. 34.Ver. 36.
1 Pet. 5. 8.Ver. 39. Phil.
3. 18, 19. Acts
8. 13.1 Cor. 12. 28.
Eph. 4. 11.Luke 9. 54.
with 1 Thes.
5. 14. Heb. 1.
14.with ch. 3.
12. and 25.
32.Mark 4. 30
—32. Luke
13. 18, 19.
1 Cor. 1. 26.
27. Job 8. 7.
Ps. 80. 8—11.
Ezek. 47. 1.
12. Dan. 2.
44. Is. 2. 2—
4. Mic. 4. 1—
3. Zech. 8. 20
—23. Prov.
4. 18. Job 17.
9. 2 Pet. 3.
18.

CHAP. XII. Ver. 10—15. Our Saviour taught much in parables. (1) That he might fulfil Old Testament predictions; Psal. lxxviii. 1, 2; and xlix. 3, 4; ver. 34, 35. (2) That, in manifesting the spiritual turn of his own mind, he might set us an example to improve every thing as a mean of spiritual instruction; John iii. 12, 13. (3) That he might the more effectually reprove the Jews, without putting them into a rage; chap. xxi. 28—46. (4) That he might the more easily instruct the attentive and thoughtful, in a manner, much used in the East, delightful to the mind and helpful to the memory; Hos. xii. 10. (5) That he might justly permit the blindness and ruin of such as hated instruction; ver. 13. Ver. 3—9, 18—23. The parable of the soils or sower represents the different issues of the gospel ministrations on different sorts of hearers, and the causes of them. The sower is Jesus Christ, by himself and his ministers painfully, carefully, and faithfully, preaching gospel truths, which, like good seed, are precious, uncorrupted, and calculated to produce fruits of faith and holiness, glory to God, and eternal happiness to men. The way side denotes careless hearers, who never seriously regard or think about those divine truths which they hear; while the devil and his agents divert their mind with other thoughts, to make them entirely forget them. The stony ground denotes them who hear the gospel with some delightful conceptions of its glories, sudden flashes of joy

in their affections, and some slight purposes and desires towards that which is good; but, their hearts never being savingly renewed, they do not receive it by faith and love, as an abiding and governing principle of action: and hence, whenever they meet with violent and lasting temptations or persecutions for the sake of religion, they apostatize from it. The thorny ground denotes them who hear the gospel with remarkable attention, and are so affected by it that, for a considerable time, they appear to make progress in the knowledge, profession, and practice, of religion; but at last their cares about worldly things, and expectations and desires of happiness in them, and their eager pursuits after riches and pleasure, so entangle, deceive, and overset them, that they never attain to any true holiness of heart or life. The good ground denotes those hearers who receive the truths of the gospel into their hearts, renewed by the Spirit of God; and through the daily influences of his grace, improve them to their spiritual fruitfulness in holy dispositions, thoughts, words, and actions, in different degrees. 24—30, 36—43. The sowing of the good seed represents Christ as planting his grace in the hearts of men by the ministry of the gospel, to render them true members of his church: these, in due time, discover themselves by their open profession of their faith, and by their holy practice. The tares denote hypocritical professors, or ministers; these Satan, especially in a

Anno Domini
cir. 31.

• Luke 13. 20.
Rom. 1. 14.
16. 1 Cor. 9.
22, 23. Ps. 72.
16. & 119. 11.
with 1 Cor. 5.
7. Gal. 5. 9.

• Saton, or
seal, held a
little more
than a peck.

• Mark 1. 33.
34. ver. 13.

• Ps. 49. 3, 4. &
78. 2. Rom.
16. 25, 26.
1 Cor. 2. 7.
Eph. 3. 9.
Col. 1. 25, 26.
2 Tim. 1. 10.
Heb. 1. 1.

• Ver. 11.
Prov. 2. 1—7.
Acts. 8. 30.
31. Ezek. 36.
37. Jam. 1. 5.
Mat. 7. 7.

• Is. 61. 1, 2.
Heb. 2. 3. &
1. 1. Acts 3.
22. Is. 48. 17.

• Ch. 28. 19.
Mark 16. 15.
Rom. 15. 18.
21. & 16. 26.
Col. 1. 6.
Luke 24. 47.
Rom. 10. 18.
& 11. 11, 12.

• Ps. 22. 30.
Is. 53. 10—
12. & 54. 13.
Heb. 3. 1.
1 John 3. 8.
John 3. 3, 5.
2 Cor. 5. 17.
Gal. 6. 15.

• Gen. 3. 15.
John 8. 44.
Acts 13. 10.
Tit. 1. 16.
Phil. 3. 18.
19. 2 Tim. 3.
2—5. 1 John
3. 8.

• Gen. iii.
2 Cor. 11. 3.
1 Pet. 5. 8.
Rev. 20. 1, 2.

• Joel 3. 13.
Rev. 14. 15.

• Ch. 24. 31. &
25. 32. & 5.
29. 30. & 18.
7, 9. 1 Cor.
11. 19. with
1 Pet. 2. 1.

† Or *scanaals*.

• Ch. 3. 12. &
8. 12. & 22.
13. Rev. 14.
10, 11. & 20.
15. & 21. 8.
27. & 22. 15.
& 19. 20.

• Dan. 12. 3.
1 Cor. 15. 41
—54. ch. 25.
34. Phil. 3.
21. Rev. 7.
9—17. & xxi.
Is. 60. 19, 20.

• See ver. 9.
ch. 11. 15.

• Prov. 2. 1—
4. & 3. 13—
16. 1 Cor. 2.
9. Col. 2. 3. &
3. 3. John 3.
35. Phil. 3.
7—9. Is. 55.
1 Rev. 3. 18.

• Prov. 2. 4. & 3.
13—16. & 8.
10, 11. ch. 16.
26. see ver.
44.

tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

34 ¶ All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, 'I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

36 ¶ Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, 'Declare unto us the parable of the tares of the field.

37 He answered and said unto them, 'He that soweth the good seed is the Son of man;

38 'The field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one;

39 'The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world.

41 'The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 'And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 'Then shall the righteous shine forth as the sun in the kingdom of their Father. 'Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind:

48 'Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, 'Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, 'Therefore every scribe, which is instructed unto the kingdom of heaven is like unto a man that is an householder, who bringeth forth out of his treasure things new and old.

53 ¶ And it came to pass, that, when Jesus had finished these parables, he departed thence.

54 'And, when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom and these mighty works?

55 'Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, 'A prophet is not without honour, save in his own country, and in his own house.

58 'And he did not many mighty works there, because of their unbelief.

CHAP. XIV.

(1) Herod's self-condemning opinion of Christ; 1, 2. (2) His imprisonment of John Baptist for his faithful rebuke; 3—5: and beheading of him to please Herodias his adulterous and incestuous consort; 6—12. (3) Christ miraculously feeds five thousand men with five loaves and two small fishes; 13—21:

REFLECTIONS UPON CHAP. XIII.—Astonishing was the care, the condescension, the labours, of our Redeemer to instruct men in the important truths of the gospel. And inestimably valuable and useful is his gospel, especially in its New Testament dispensation. As seed, it produces saints and good works; as leaven, it happily impregnates and captivates our hearts; as a treasure and a pearl, its blessings enrich and deck us for time and eternity; and as a net, it draws us to him, his church, and his throne. It is openly preached to all sorts of sinful men. But, through the want of inward principles of grace, the temptations of Satan and influence of the world, how diversified is its success! While God, in high sovereignty, withholds or exerts his almighty power, it is to some, through their obstinacy and perverseness, the occasion of blindness and the savour of death, and to others the mean of light and the savour of life. Nor can man expect true blessedness unless they really understand it. But, alas, many by their careless hearing, tempt Satan to carry away gospel truths from their memories, understandings, or consciences. And many, though better than others, rest short of the one thing needful. Never in this world will Satan and indwelling lusts suffer either hearts or churches to be perfectly pure. And never are either more ready to be fearfully infected than in a time of sloth, unwatchfulness, and outward prosperity. But dreadful is their destruction who, after a profession and some experience of gospel truth, die in their sins. Let me therefore take heed how I have received and heard; and think, as a member of the church, what I am. If grace be really planted in my heart, it will continue and grow notwithstanding all opposition. And, if Jesus Christ be my root, my righteousness, my riches, my ornament, great, inexpressibly great, shall be my everlasting happiness and honour! While millions are connected together for their additional misery, and are tormented in hell, I, with the ransomed of the Lord, shall triumph in the praises of his sovereign grace!—But, alas, how many, by their unbelieving prejudices against the Redeemer, obstruct their own salvation! And none are more ready to do so than they who have long, without effect, enjoyed distinguished means of grace.

time of prosperity, and when ministers and people are unwatchful, secretly raises up in the church, and causes gradually to discover themselves. It is a grief to the faithful servants and people of Christ to see the gospel so perverted and abused, by any of its preachers or professors, to the introducing of errors and immoralities into the church or world; and yet, till the harvest of the last judgment, such can never be wholly separated from the godly and faithful. 31, 32. The marvellous growth of the grain of mustard-seed represents Christ's gospel and church in the world, and his grace in the soul; extremely small and obscure in their beginnings, but gradually increasing, till they fill the heart and even the earth; so that both Jews and Gentiles find refreshment and rest in them. 33. The hidden leaven, infecting three measures of meal, represents Christ's gospel and grace implanted in the hearts of men, and secretly working with such divine efficacy as to sanctify all the faculties of the soul and members of the body, and gradually spreading themselves through all nations, to captivate them to the obedience of faith. 44. The treasure hid in the field, &c. represents Christ and the rich blessings of the gospel as lying hid in the oracles of God from carnal men; but when manifested by the Spirit, eagerly apprehended, and joyfully received into the heart; and an interest in them esteemed so valuable, that a man is ready to part with all things in the world to enjoy fellowship therein through the word. 45, 46. The pearl of great price denotes Christ and his inestimable blessings, which, being once discovered by earnest seekers after true happiness, renders them willing to part with all the riches and enjoyments of this world rather than not obtain a property therein. 47—50. The net cast into the sea, &c. represents the gospel as laboriously and faithfully preached in this confused, wicked, and unquiet world, and as being the mean of gathering multitudes, some saints and some hypocrites, into a visible church state, in which they shall remain connected till the angels make an awful separation between them in the last judgment. 52. The householder represents preachers treasuring up divine truths in their minds and hearts, that, out of the Old and New Testaments, and out of their new and old instructions, observations, and experiences, they may seasonably and profitably bring forth doctrines suited to all persons and cases.

Anno Domini
cir. 31.

walks on the water to his disciples in a storm, saves them, and rebukes the tempest; 22, 23: heals many that were sick by a touch of his garment; 34—36.

Anno Domini
cir. 31.* Mark 6. 14—
30. Luke 9.
7—9. Is. 52.
15.AT that time ^aHerod the tetrarch heard of the fame of Jesus,2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works ^ado shew forth themselves in him.3 ¶ ^bFor Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, 'It is not lawful for thee to have her.

5 And when he would have put him to death he feared the multitude, ^abecause they counted him as a prophet.6 But, [†]when ^aHerod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.7 Whereupon ^ahe promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, 'Give me here John Baptist's head in a charger.

9 And the king was ^bsorry: ^anevertheless, for the oath's sake and them which sat with him at meat, he commanded *it* to be given *her*.10 And he sent, and ^kbeheaded John in the prison.11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.12 ^aAnd his disciples came, and took up the body, and buried it, and went and told Jesus.13 ¶ ^aWhen Jesus heard *of it*, he departed thence by ship into a desert place apart: and, when the people had heard *thereof*, they followed him on foot out of the cities.14 ^aAnd Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.15 ^aAnd when it was evening his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.16 But Jesus said unto them, ^pThey need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and, ^alooking up to heaven, he blessed, andbroke, and gave the loaves to *his* disciples, and the disciples to the multitude.20 And they ^adid all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ ^aAnd straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.23 And, when he had sent the multitudes away, he went up ^ainto a mountain apart to pray: and when the evening was come he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary.

25 And in ^athe fourth watch of the night Jesus went unto them, walking on the sea.26 And, when the disciples saw him walking on the sea, they ^awere troubled, saying, It is a spirit: and they cried out for fear.27 But straightway Jesus spake unto them, saying, ^aBe of good cheer; it is I; be not afraid.28 And Peter answered him, and said, Lord, if it be thou, ^abid me come unto thee on the water.

29 And he said, Come. And, when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But, ^awhen he saw the wind [†]boisterous, he was afraid; and, beginning to sink, he cried, saying, Lord, save me!31 And ^aimmediately Jesus stretched forth *his* hand, and caught him, and said unto him, 'O thou of little faith, wherefore didst thou doubt?32 And ^awhen they were come into the ship the wind ceased.33 ^aThen they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.34 ¶ ^aAnd, when they were gone over, they came into the land of [¶]Genesaret.35 And, when the men of that place had knowledge of him, ^athey sent out into all that country round about, and brought unto him all that were diseased;36 And besought him that they might ^aonly touch the hem of his garment: and as many as touched were made perfectly whole.

CHAP. XV.

Christ here (1) Reproves the scribes and Pharisees for traditions which led them to violate God's law and dissemble in his wor-

REFLECTIONS UPON CHAP. XIV.—God's faithful ministers are great tormentors to them who, like devils, continue in penitence under awful convictions. Faithful reproofs, especially of great men, often procure the most inveterate resentment; in the prosecution of which all bounds of humanity, honour, justice, or gratitude, are trampled under foot; and profane swearing, cruelty, and murder, are combined to resent the distinguished kindness. Never are the lusts of sinners more ready to rage than when intoxicated with carnal mirth; and none are more cruel and bloody monsters than abandoned women. But if friends die and enemies rage, let us go to Jesus, and pour out our complaints to him; and, if he withdraw, let us follow him the more eagerly. In so doing we may be reduced to straits, but never to ruin. His compassion is as unbounded as his power. And none need ever depart from him to seek happiness or subsistence from the creature. It is his to feed the hungry, to save the drowning, and to heal the diseased, when brought to the utmost extremity. Let me then cast all

my care upon him, rest contented with my lot, and readily distribute to others. None ever lost, but gained, by prudently giving to the Lord and the poor. His blessing multiplies provision, but never allows to make waste. Yea, the truly liberal will be the best economists. After sermons and miracles, as well as before, let me give myself to solemn prayer. Let me never be stumbled if I meet with terrible storms in the way of my duty, never dread Christ's hatred of, or unconcern about me; nor ever start back from my mercy, as if I took my Saviour for Satan. If he comfort me, cheerfully should I trust in, and cry to him; but never tempt his providence, even through desire to be with him. My staggering, though unfailing, faith will quickly bewray my rashness, and draw out his sharp, but kind, rebuke. Thrice happy are they who live near to Jesus, and employ him in every distress. No storm, no disease, can defy his power or kindness.

Anno Domini
cir. 32.

ship; 1—9. (2) Warns the multitude against taking them for leaders; and shews that it is inward corruption which defiles men before God; 10—20. (3) After much apparent contempt, kindly casts the devil out of the woman of Canaan's daughter; 21—28. (4) Heals multitudes of diseased, to the astonishment of the beholders; 29—31. (5) Feeds four thousand men with seven loaves and a few small fishes; 32—39.

• Mark 7. 1—9.

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

• Mark 7. 2.
Gal. 1. 14.
Col. 2. 8, 18—
22. ch. 7. 3—
5.

2 ^b Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

• Exod. 20. 12.
& 21. 17. Lev.
19. 3, 32. &
20. 9. Deut.
5. 16. & 21.
18. & 27. 16.
Prov. 20. 20.
& 23. 22. &
30. 17. Eph.
6. 2.

4 For God commanded, saying, ^c Honour thy father and mother: and, He that curseth father or mother, let him die the death.

• Mark 7. 11.
12. Lev. xxvii.
Prov. 11. 25.
Hos. 8. 12. It
is all dedi-
cated to God.
Prov. 20. 25.

5 But ye say, ^d Whosoever shall say to his father or his mother, *It is a gift*, by whatsoever thou mightest be profited by me;

• Prov. 1. 25.

6 And honour not his father or his mother, *he shall be free*. ^e Thus have ye made the commandment of God of none effect by your tradition.

• Ch. 23. 13—
15, 23, 25, 27,
29. Tit. 1. 16.
2 Tim. 3. 5.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

• Is. 29. 13.
Ezek. 33. 31.
Mark 7. 6.

8 ^e This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

• s. 1. 13, 15.
Tit. 1. 14.
1 Tim. 1. 6.
7. Col. 2. 18
—22.

9 ^b But in vain they do worship me, teaching *for* doctrines the commandments of men.

• Mark 7. 14.
Prov. 2. 1—6.
& 4. 1—7. Is.
55. 3.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

• Acts 10. 14.
15. Rom. 14.
14, 17. 1 Cor.
8. 1, 4. & 10.
25. 1 Tim. 4.
4. Tit. 1. 13.

11 ^k Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

• Ch. 9. 34. &
12. 24. & 11.
6.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees ^l were offended after they heard this saying?

• John 15. 2.
1 Cor. 3. 9.
12—15. ch. 3.
12. & 8. 12.

13 But he answered and said, ^m Every plant which my heavenly Father hath not planted shall be rooted up.

• Hos. 4. 14.
17. Luke 6.
39. ch. 23. 16.
Is. 9. 16. &
42. 19. Jer. 6.
15. Hos. 4. 9.
Jer. 5. 31. &
20. 6. Rev.
22. 16.

14 ⁿ Let them alone: they be blind leaders of the blind. And, if the blind lead the blind, both shall fall into the ditch.

• Mark 7. 17.
ch. 13. 36.
Acts 8. 30, 31.
Prov. 2. 1—6.
& 4. 1—7.

15 ^o Then answered Peter and said unto him, Declare unto us this parable.

• Mark 7. 18.
ch. 16. 9.
Heb. 5. 12.
Deut. 29. 29.
Is. 28. 9, 10.

16 And Jesus said, ^p Are ye also yet without understanding?

• 1 Cor. 6. 13.
Col. 2. 21, 22.

17 Do not ye yet understand ^q that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

• Jam. 3. 6. ch.
12. 34. 1 Tim.
1. 15, 16.

18 ^r But those things which proceed out of the mouth come forth from the heart, and they defile the man.

CHAP. XV. Ver. 5, 6. They pretended that, if a man devoted to religious uses what he could have spared for the support of his poor infirm parents, this freed him from all obligation to relieve or support them. 13, 14. Every ordinance in the church not instituted by my heavenly Father, and every officer not authorized by him, shall be rooted up and cast out. Nor need ye regard whether the Pharisees be pleased or not; for they are but self-conceited and obstinately ignorant leaders of poor ignorant hearers, who blindly and implicitly follow whatever they dictate: and, in the nature of things and the just punishment of God, both deceivers and deceived, if they continue in their errors, must perish together in the bottomless pit. 18—20. Out of the corrupt lusts of the heart proceed carnal imaginations, contrivances, and designs, hatred, malice, and murder; wanton desires, words, and actions; adultery, fornication, and every other form of uncleanness; covetousness, injuries, cheats, and thefts; lies, false-

Anno Domini
cir. 32.

19 ^s For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

• Gen. 6. 5. &
8. 21. Prov. 6.
14. Jer. 17. 9.
& 6. 7. Mark
7. 21—23.
Gal. 5. 19—
21. 1 Cor. 6.
9, 10. Tit. 3.
2, 3. Rom. 13.
13. & 3. 10—
18.

20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

• Mark 7. 24—
30. The cen-
sures of the
Jews' terri-
tory. Ver. 24.
ch. 10. 5, 6.
Rom. 15. 8.
• Gen. 49. 10.
Is. 11. 10.

22 ^a And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, ^a Have mercy on me, O Lord, ^b thou son of David; my daughter is ^c grievously vexed with a devil.

• Luke 18. 13.
Tit. 3. 5.

23 But ^a he answered her not a word, And his disciples came and besought him, saying, Send her away, for she crieth after us.

• Is. 11. 1. ch.
1. 1. & 9. 27.
& 20. 30, 31.
& 22. 42—45.
Johu 6. 14.
s. e. O Mes-
siah.

24 But he answered and said, ^b I am not sent but unto the lost sheep of the house of Israel.

• Ch. 4. 24.
Mark 9. 18,
20, 22, 26. ch.
17. 15.

25 ^c Then came she and worshipped him, saying, Lord, help me!

• Ps. 22. 1, 2.
Lam. 3. 8.
Jer. 14. 9.

26 But he answered and said, ^d It is not meet to take the children's bread, and to cast it to dogs.

• Ch. 10. 5, 6.
& 9. 36. Acts
13. 45. Rom.
9. 4, 5. & 15.
8. Is. 53. 6.
1 Pet. 2. 25.
Jer. 50. 6, 17.
Ezek. 34. 5,
6, 14, 16, 23.
Zech. 11. 7,
11. Luke 1.
54, 55. John
1. 11.

27 And she said, ^e Truth, Lord: ^f yet the dogs eat of the crumbs which fall from their master's table.

• Luke 11. 8. &
18. 1. Eph. 6.
18. 1 Thes. 5.
17. Gen. 32.
26.

28 Then Jesus answered and said unto her, O woman, ^g great is thy faith! be it unto thee even as thou wilt. ^h And her daughter was made whole from that very hour.

• Ch. 7. 6. &
10. 5, 6. Rom.
9. 4. with
Eph. 2. 12.

29 ¶ And Jesus departed from thence, and came nigh unto the sea ⁱ of Galilee, and went up into a mountain, and sat down there.

• Ps. 73. 22.
Prov. 30. 2.
Gen. 32. 10.

30 ⁱ And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them:

• Ch. 5. 45. Is.
49. 6. & 42. 6,
7. & 45. 22. &
11. 10.

31 Insomuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and ^j they glorified the God of Israel.

• Ch. 8. 10, 13.
Mark 9. 23.
1 Cor. 10. 13.
Eph. 3. 20.
Is. 57. 16.

32 ¶ Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

• Ch. 8. 13.
John 4. 50—
53. Acts 19.
12.

33 And his disciples say unto him, ^k Whence should we have so much bread in the wilderness as to fill so great a multitude?

• Mark 7. 31.
ch. 5. 1.

34 And Jesus saith unto them, ^l How many loaves have ye? and they said, Seven, and a few little fishes.

• Or of Tibe-
rias. John 6.
1, 23. & 21. 1.
Gen. 49. 10.
Deut. 18. 15
—18. Ps. 22.
27—31. Is. 2.
2—5. & 45.
23. & 35. 5, 6.
& 40. 29. &
42. 18. ch. 4.
23, 24. & 8.
16. & 9. 35.
& 11. 5. & 14.
36. & 21. 14.
Luke 7. 22.

35 And he commanded the multitude ^m to sit down on the ground.

• Ch. 9. 33.
Mark 7. 37.
Luke 17. 18.
Ps. 115. 1. &
xcvi—c. &
cxlv—cl. Is.
24. 14—16.

36 And he took the seven loaves and

• Mark 8. 1—
10. ch. 9. 36.
& 14. 14. Ps.
103. 13. &
145. 8, 9, 16.
Heb. 2. 17. &
4. 15. John 4.
34.

• Mark 8. 4.
2 Kin. 4. 42.
43. Num. 11.
21, 22. Mark
6. 52. John 6.
7—9.

• Num. 11. 22.
ch. 14. 15.

• Luke 9. 4,
15. ch. 14. 19.

hood in bearing witness, all evil speaking, or calumny against men; and blasphemies and profaneness against God and religion. These are the abominable things which render a man unclean and odious before God, unfit for his service, and for communion with or enjoyment of him. 24—26. My commission to exercise my personal ministry and perform my miracles was not designed for the immediate benefit of the Gentiles, but of God's covenant people the Jews, who are gone astray and in perishing circumstances; my special blessings belong to this peculiar people; and therefore it is not proper to grant such favours to the Gentiles, who are without the pale of the covenant, and deserve to be treated with neglect and disdain for their impurity and wickedness. 27. I am indeed vile, worthless, and undeserving! yet, as there are blessings enough for the Jews, and to spare for us Gentiles, let me have this one so necessary mercy.

Anno Domini
cir. 32.

Ch. 14. 19. &
26. 26. Deut.
8. 10. 1 Tim.
4. 4. 5. Rom.
14. 6.

Mark 8. 8. 9.
ch. 16. 10.
Prov. 13. 25.

A city or ter-
ritory on the
east of Tibe-
rias, and near
Dalmanutha.
Mark 8. 10.

the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAP. XVI.

Contains four of Christ's discourses. (1) He reproveth the stupidity and perverseness of the Pharisees and Sadducees, who challenged him to give them a sign from heaven, to attest his commission; 1—4. (2) Warns his disciples to beware of the infectious errors of the Pharisees; and upbraids them for not understanding him; 5—12. (3) After enquiring who he was thought to be, he owns himself the Messiah, and the foundation on which he would build his gospel church, and make his disciples ministers in it; 13—20. (4) With a rebuke to Peter, he foretells his own sufferings for his people; 21—23: and what they must suffer for his sake, in hopes of being glorified together with him; 24—28.

THE Pharisees also with the Sadducees came, and, tempting, desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be fair weather; for the sky is red.*

3 And in the morning, *It will be foul weather to-day; for the sky is red and lowring.* O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And, when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is because we have taken no bread.*

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the

four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, that thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his dis-

Anno Domini
cir. 32.

Heb. 5. 12.
1 Cor. 3. 2.
Ps. 94. 8.
Luke 24. 26.

1 Cor. 5. 6, 7.
Gal. 5. 9. with
ch. 15. 6, 9.
& xxiii. & 22.
23. Acts 23. 8.

† A city in the
north-east of
Canaan.

Mark 8. 27.
Luke 9. 18—
22. Ps. 8. 4.
5. Dan. 7. 13.
14. Is. 7. 14.
& 9. 6. & 11.
1. Jer. 23. 5.
6. & 33. 15.
16. Mic. 5. 2.
John 1. 14.
Rom. 1. 3, 4.
& 9. 5. & 8.
3. 1 Tim. 3.
16. Gal. 4. 4.
Heb. 2. 14.
18—16.

Luke 9. 7—9.
ch. 14. 2.
Mark 6. 14.
Mal. 4. 5.

Ch. 13. 11.
Luke 12. 48.

John 6. 69. &
11. 27. Acts 8.
37. & 9. 20.
1 John 4. 15.
& 5. 5. ch. 26.
63. John 1. 41.
49. Ps. 2. 7.
Heb. 1. 5.

Ch. 13. 16, 17.
& 5. 3—11.
Eph. 1. 3.

Man. Ps. 56.
4. Is. 40. 5, 6.
ch. 24. 22.
Rom. 3. 20.

Ch. 11. 25.
27. John 1. 18.
1 Cor. 2. 10—
16. Gal. 1. 15.
16. Eph. 1. 17.
18. & 3. 18.
19.

John 1. 42.

1 Cor. 3. 11.
& 10. 4. Is.
28. 16. Eph.
2. 19—22.
Luke 22. 31.
32. Rev. 21.
14. 19. Heb.
12. 28. Ps.
125. 1, 2. Is.
2. 2, 3. & 54.
17.

John 20. 23.
ch. 18. 18. Is.
22. 22. 1 Cor.
4. 12. Mark
16. 15, 16.
Rom. 1. 16.
Luke 11. 22.
Lev. 13. 13,
15.

Ch. 17. 9.
Luke 9. 21.
22. Mark 8.
30. 1 Cor. 2.
8. see ch. 8. 4.

Ch. 17. 22.
23. & 20. 17.
18. & 6. 2.
Mark 9. 30.
Luke 9. 22.
44. & 18. 31.
& 24. 7, 26.
John 16. 16.
1 Cor. 15. 4.

Gr. *Pity thyself.* 2. Sam.
23. 17. 1 Chr.
11. 19.

John 6. 70. &
8. 44. Acts
15. 10. Rev. 2.
10. Jam. 3.
15. Rom. 8. 7.
8. 1 Cor. 2. 14.
2 Cor. 2. 16.

Luke 14. 27. &
9. 23—27. &
17. 33. ch. 10.

of miseries and wants, let us bring all to Christ, that, to his own glory, he may heal the former and supply the latter.

CHAP. XVI. Ver. 3. What amazing blindness and obstinacy hinders your discerning, from the ancient prophecies fulfilled in me, and from my numerous miracles, that the Messiah is now come to set up his kingdom among you, and that your ruin is hastening apace for rejecting him. 18, 19. Upon this my person, and the truth which you have confessed concerning it, will I establish my gospel church, in all its ordinances, and believing members, as upon a sure, immovable, and everlasting foundation: and neither the policy nor force of devils or men, nor the power of death, can remove them from it, nor root my interest out of the world. And I will authorize you and your fellow disciples, and other faithful ministers, in my name to declare what practices are lawful and what not; and so to charge men with, or acquit them from, guilt in your preaching; and to inflict censures on the scandalous, and absolve the penitent. And, whatever is done agreeably to my laws, shall be ratified in heaven, and confirmed in the last judgment.

20. He prohibited them from declaring that he was the Messiah, lest his enemies should be too early provoked to destroy him; lest his carnal admirers should tumultuously attempt to make him a king; and lest the Jews should, beforehand, be prejudiced against the testimony of the disciples. 23. In this, actuated by Satan, and serving his interest, you act the part of an adversary to me, from a regard to carnal honour, ease, or pleasure, attempting to rob me and my Father of our intended honour in the salvation of

REFLECTIONS UPON CHAP. XV.—The contemners of God's laws are ordinarily mad with zeal for the traditions and ceremonies of men.—A certain mark of detestable hypocrisy; All human inventions in religion invade the authority, and pollute the worship, of God; and mislead the hearts, and corrupt the practices, of men. May God root them out of his church and out of our heart, that we ourselves may not, on their account, be excluded from his kingdom. How certainly sinners shall be damned! and false teachers push themselves and followers hastily into the depths of hell! Yea, none are further from the light of God's truth than implicit votaries of profane ministers, and especially preachers who are puffed up with a conceit of their own wisdom. How dull, how slow of heart, to conceive the things of practical religion, are even real saints! And, alas, what a sink, what a source, of abominations is the human heart! Dreadful and extensive is the defilement which it spreads abroad into the life! And infinitely important and necessary is the purification from it, by the word, the Spirit, and the blood of Christ! Kind and honourable are those parents who bring their children to Jesus, and will not be denied his blessings. Graciously he travels to meet distressed sinners; and yet he often tries those most for whom he has the strongest affection, and for whom he intends the most speedy deliverances and most distinguished honours. Strong is the power of faith, when he animates and strengthens it under trials. It breaks through every discouragement, and lays hold on the most indirect hints of mercy. And great is the honour it gains in thus honouring Christ. His repeated apparent disregards do but usher in the most advantageous fulfilment of all its requests. And since this world is so full

Anno Domini
cir. 32.Ch. 10. 39.
Luke 17. 33.
John 12. 25.
Gal. 6. 12.
Rev. 12. 11.
Heb. 11. 35.Job 2. 4.
Mark 8. 36.
Luke 9. 25. &
12. 19, 20. Ps.
49. 7, 8.
1 Pet. 1. 18,
19.Ch. 21. 30. &
25. 31. & 26.
64. Zech.
14. 5. Jude
14. Job 19. 25.Job 34. 11.
Ps. 62. 12. &
96. 13. & 98.
9. Prov. 24.
12. Is. 3. 10,
11. Jer. 17.
10. & 32. 19.
Ezek. 7. 27.
Rom. 2. 6.
1 Cor. 3. 8.
2 Cor. 5. 10.
Gal. 6. 5.
Eph. 6. 8.
Col. 3. 25.
1 Pet. 1. 17.
Rev. 2. 23. &
22. 12.Mark 9. 1.
Luke 9. 27.
& 22. 18. ch.
25. 64. Heb. 2.
9. & 12. 28.Mark 9. 2—
10. Luke 9.
28—36.Mark 5. 37.
& 14. 33. ch.
26. 37.Exod. 34. 29,
35. Is. 33. 17.
ch. 28. 3. John
1. 14. 2 Pet. 1.
16. 17.Ch. 13. 11.
Acts 10. 43.
Rom. 3. 21.
Luke 24. 27,
44.Exod. 40. 34.
1 Kin. 8. 10.Is. 42. 1, 21.
Ps. 2. 7. John
1. 14. & 3. 16.
& 1. 34. ch.
3. 17 & 16.
16. Col. 1. 13.Exod. 23. 21.
Deut. 18. 15
—18. Acts 3.
22. 23. Heb. 2.
3. & 12. 25.
26. f. e. in-
stead of all
the prophets.Num. 14. 5.
& 16. 22.
Judg. 13. 20,
22. Dan. 8. 18,
& 10. 9, 15.Dan. 8. 18. &
9. 21. & 10.
10. 18. Rev.
1. 17. Is. 41. 10.Luke 9. 21.
22. Mark 8.
80. & 9. 9. ch.
16. 20. & 9.
30. & 12. 16.
Is. 42. 2. John
5. 41. & 7. 18.
& 8. 50.

ciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 ^aFor whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

26 ^bFor what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?

27 ^cFor the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, ^dThere be some standing here who shall not taste of death till they see the Son of man coming in his kingdom.

CHAP. XVII.

Here (1) *Christ is gloriously transfigured on the mount, before Peter, James, and John; he charges them to conceal it, and shews them that John Baptist was the predicted Elias; 1—13. (2) He casts out a stubborn devil from a child, which his disciples, through their own and the spectators' unbelief, could not; 14—21. (3) He repeatedly foretells his own sufferings and resurrection; 9, 12, 22, 23. (4) With money, brought by a fish, he pays tribute to the Romans, or the temple; 24—27.*

A^d after six days Jesus taketh ^bPeter, James, and John his brother, and bringeth them up into an high mountain apart,

2 ^cAnd was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 ^dAnd, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 ^eWhile he yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is ^fmy beloved Son, in whom I am well pleased; ^ghear ye him.

6 And when the disciples heard ^hit they fell on their face, and were sore afraid.

7 And Jesus came and ⁱtoucheth them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes they saw no man, save Jesus only.

9 And as they came down from the mountain Jesus ^kcharged them, saying,

sinners. 24—26. And, as I must be perfected by sufferings, every one that heartily resolves to be my disciple must deny his own carnal interests, wisdom, and will, and with faith and patience, and resignation to God's will, readily submit to whatever losses and persecution he may meet with in following my example and obeying my commands; for he that attempts to preserve his temporal enjoyments, or life, by sinful compliances and apostasy, shall thereby plunge himself into endless destruction; and he that, on account of his faith in, or obedience to, me, readily parts with his temporal life, shall obtain everlasting life in heaven, as his gracious reward; for what could all the riches, honours, and pleasures, which this world affords, avail a man, if, through his inordinate affection to them, he should lose the welfare, peace, and happiness of his immortal soul! or by what could he redeem his soul from the damnation of hell! 27, 28. For I, who am now attended with all the mean circumstances and sinless infirmities of human nature, will, in the last day, gloriously appear, and adjudge men to eternal life or death, according as their works shall manifest them righteous or wicked: as an earnest of which, some of you present shall, before they die, see me appear gloriously transfigured, and powerfully erecting my gospel church in the abolition of ceremonial ordinances, and awfully destroying the city, temple, and nation of the Jews, for their obstinacy and unbelief.

REFLECTIONS UPON CHAP. XVI.—Wicked men of every sort heartily unite against Jesus, his interests, and people. And men, who condemn sufficient evidence of divine truth, generally insist upon more. The wisest, with respect to temporal concerns, are often quite blind and stupid with respect to what is plain, but spiritual. And it is just that Christ should quickly abandon men who remain obstinate in their unbelief. It is very absurd for the children of God to

Tell the vision to no man, until the Son of man be risen again from the dead.

10 ¶ And his disciples asked him, saying, Why then say the scribes that ^lElias must first come?

11 And Jesus answered and said unto them, ^mElias truly shall first come, and restore all things:

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: ⁿlikewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude there came to him a ^ocertain man, kneeling down to him, and saying,

15 ^pLord, have mercy on my son: ^qfor he is lunatic, and sore vexed: for oft times he falleth into the fire, and oft into the water.

16 And ^rI brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, ^sO faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 ^tAnd Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

19 ^uThen came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, ^vBecause of your unbelief: for verily I say unto you, ^wIf ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and ^xnothing shall be impossible unto you.

21 Howbeit, this kind goeth not out but by ^yprayer and fasting.

22 ¶ And while they abode in Galilee Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And ^zthey were exceeding sorry.

24 ¶ And, when they were come to Capernaum, they that received ^{aa}tribute money came to Peter, and said, Doth not your master pay tribute?

indulge carnal fears about the necessities of this life, when his remarkable former interpositions have outdone every expectation or wish. Alas, what diversified and ignorant conceptions of Christ prevail with many church members! But happy are they who are divinely enlightened, united to, and built on him, as their sure foundation. No plots, no attempts of hell or earth, can ruin them. All the powers, all the ordinances or officers, which he has granted to his church, concur to their establishment and happiness. His sufferings purchased it, and his glories secure it. God lifts up his people, and casts them down again. And never are they more ready to stumble than after they have been highly honoured by God. Left but a moment to themselves, they bend under the power of the devil. Maxims of carnal policy, and desires of temporal ease and honour, strongly tempt them to shun hardships in religion. But self-denial and obedi-
dential submission to crosses are principal articles in following of Christ. If we hope to live and reign with him in his kingdom and glory, we must be ready to endure tribulation and death for his sake. To ruin our soul in denying our Redeemer is infinitely criminal and foolish: nor can created enjoyments ever balance or retrieve our loss. Let me then never barter my soul for a few trifles! For, if it be once lost, it is lost—it is damned—for ever! And even the glories of a Saviour will but secure and aggravate my eternal misery.

CHAP. XVII. Ver. 17. He here rebukes the father and his disciples for their weakness of faith, and the audience for their obstinate unbelief, and readiness to reflect upon him in the weakness of his disciples. 20—21. By a sincere faith in my power and promise, and through my assistance, ye shall be able to discharge and approve your office in doing things seemingly impossible. But such kind of faith must be exercised in the use of much fervent prayer and humiliation, without which you cannot expect to dislodge devils of so powerful and obstinate a kind as this is.

Anno Domini

Ch. 11. 14.
Mark 9. 11.
Mal. 4. 5. &
3. 1. Is. 40. 3.Ch. iii. & 11.
2—18. & 14.
3—12. & 21.
24, 25. Mark
1. 2—9. & 6.
16—29. Luke
i. iii. John 1. 6
—36. & 3. 23
—36. & 5. 33
—35. Luke
16. 16, 17.Ch. 16. 21.
Luke 9. 21,
22, 44. & 18.
31. Is. 50. 6.
& 52. 14. &
liii. Ps. xxii.
lxix.Mark 9. 14—
30. Luke 9.
37—45. Ps.
50. 15. Hos. 5.
15.Ch. 15. 22.
Luke 18. 13.
Ps. 6. 2—4.
Mark 9. 18.Mark 9. 14—
16. Luke 9.
40.Ch. 6. 30. &
8. 26. & 14.
31. & 16. 8. &
13. 56. Heb. 3.
12, 19. & 4. 2.Ch. 4. 24. &
9. 33. & 12.
22. Acts 10.
38. Mark 9.
20—27. Luke
9. 42.Mark 9. 28.
ch. 13. 10, 36.
& 15. 15.Ch. 13. 58. &
6. 30. see ver.
17.Luke 17. 6
ch. 21. 21
Mark 13. 23.
1 Cor. 13. 9.Ch. 21. 22.
Mark 9. 23.Eph. 6. 18.
2 Cor. 12. 7,
8. 1 Kin. 1.
20, 21. 2 Kin.
11. 4. 33, 34.Ch. 20. 17,
18. & 16. 21.
Mark 9. 31. &
8. 31. & 10.
33. Luke 9.
22, 44. & 18.
31. & 24. 26.
John 2. 19. &
10. 18. & 19.
11. Acts 2. 23.
1 Cor. 15. 4.
Is. liii.Ch. 26. 23.
John 16. 6,
20.Gr. *Didrach-*
ma, in value
fifteen pence.
This appears
to be a pay-
ment to the
Romans, ra-
ther than for
the temple
service. Exod.
30. 13. & 38.
26.

Anno Domini
cir. 32.

25 He saith, Yes. And when he was come into the house Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and, when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

1 John 2. 10.
1 Cor. 10. 32.
Rom. 14. 13
& 13. 7.

† Or a stater:
It is half an
ounce of
silver, in
value two
shillings and
sixpence,
after five
shillings the
ounce.

CHAP. XVIII.

Contains Christ's discourses. (1) By the emblem of a little child, he inculcates humility in disposition and behaviour; 1—6. (2) Solemnly warns us against making ourselves or others offend, or stumble into sin; 7—14. (3) Directs how to reprove and purge out scandalous offences; 15—20. (4) Inculcates, and, by the parable of the indebted servants, enforces the cheerful forgiveness of personal injuries; 21—35.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall offend one of these little ones who believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 ¶ Wo unto the world because of offences! for it must needs be that offences come; but wo to that man by whom the offence cometh!

8 Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire.

REFLECTIONS UPON CHAP. XVII.—How mixed was the lot of our Redeemer in this world! How quickly lifted up and cast down again! Now he shines in glory; anon he is plunged into sufferings and death. Now devils and distempers flee before his infinite power and grace; anon he is discredited, or ill understood, by weak disciples, and despised by faithless and perverse Jews. Possessed of all the fulness of Godhead—of all the riches of heaven and earth—he humbly, but miraculously, borrows his tribute money from a fish, to avoid giving offence. But his resurrection from the dead wiped away all his reproach, and rendered illustrious his deepest debasement. If Moses and Elias have, in solemn manner, resigned to him all their powers and honours, let me hear him as my great, my only divine prophet! Let me rejoice in his dearness to God, and exalted dominion over men! Let me lift up my heart, and retire from the world, to hold fellowship with him, and prolong his visits to the utmost! Let no danger, no guilt, terrify my heart, while I enjoy the great Propitiation and Saviour! If the choicest saints forsake me, it is enough that Jesus remains to comfort me. Ravishing discoveries of him on earth are indeed but short lived; and suffering is the certain fate of all his followers.—I must return to depths of temptation, desertion, and trouble, in which my fellow Christians have often laboriously struggled with stubborn devils and indwelling lusts. But, if I or my friends experience their uncommon cruelty, let me with fervour and humility supplicate Jesus for relief. And let want or weakness of faith, which marr my duty and obstruct my mercies, be the grief, the burden, the detestation of my heart. And, while through manifold tribulations I follow him to his kingdom and glory, let me carefully avoid whatever could prejudice others against him, his doctrines, or ways. It is better to wave my right, and open my purse, than dishonour my Redeemer.

CHAP. XVIII. Ver. 1—6. His disciples having contended which of them should be preferred to the highest places of honour and trust in the temporal kingdom which they imagined he would quickly set up, Jesus presented a little child before them, and told them that, unless their minds were graciously weaned from such carnal ambition, and rendered truly humble, after the appearance of

9 And, if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than, having two eyes, to be cast into hell fire.

10 ¶ Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And, if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

15 ¶ Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother:

16 But, if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And, if he shall neglect to hear them, tell it unto the church: but, if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That, if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father who is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin

Anno Domini
cir. 32.

Ver. 6. Ps.
15. 4. & 16.
3. & 119. 63.
Luke 10. 16.
Prov. 11. 12.
& 14. 21.
1 Thes. 4. 8.

Gen. 32. 1,
2. 2 Kin. 6. 16,
17. Ps. 34. 7.
& 91. 11.
Heb. 1. 14.

Ps. 16. 11. &
17. 15. Exod.
33. 18, 20.
1 Cor. 13. 12.
Luke 1. 19.

Luke 19. 10.
& 9. 56. ch.
10. 6. & 15.
24. John 3.
16, 17. & 12.
47. 1 Tim. 1.
15.

Luke 15. 4—
7. Jer. 50. 6.
Ezek. 34. 6,
8, 16, 23. Is.
53. 6, 10—12.
John 10. 11.
1 Pet. 2. 25.
Ps. 119. 176.
Is. 63. 1. &
45. 22, 24.
1 Tim. 1. 13.
15, 16.

Luke 15. 7.
& 19. 9. & 18.
36—50. & 18.
33—43. John
iv. viii. 1 Tim.
1. 13—16.

Eph. 1. 5.
Rom. 9. 19.
John 10. 28.

Lev. 19. 17.
Luke 17. 3, 4.
Jam. 5. 19.
20. Prov. 25.
8, 9. & 28. 23.
& 9. 8, 9. Ps.
141. 5. Gal.
6. 1.

Num. 35. 30.
Deut. 17. 6.
& 10. 15.
1 Kin. 21. 10.
John 8. 17.
2 Cor. 13. 1.
Heb. 10. 28.

Num. 16. 33.
Acts 8. 1.
1 Tim. 5. 20.

Rom. 16. 17.
1 Cor. 5. 5, 9,
11, 13. 2 Cor.
2. 6. 2 Thes.
3. 6, 14.
1 Tim. 1. 20.
Tit. 3. 10.
John 2. 10.

John 20. 23.
1 Cor. 5. 4. ch.
16. 19.

1 John 3. 24.
& 5. 14.
John 16. 23.
& 14. 13. &
15. 7, 16. ch.
22. 11. & 21.
27. Mark 11.
24. Luke 11.
9. Jam. 1. 5.
& 5. 16.

Ch. 28. 20.
Rev. 1. 13. &
2. 1. 1 Cor. 5.
4, 5. Exod.
20. 24. Ezek.
48. 35. Zech.
2. 5. Rev. 21.
3.

that child, they could neither be members nor honoured officers in his gospel kingdom, nor be admitted into the glories of the heavenly state; and that whoever of them affectionately regarded any of his humble, however mean, disciples, as such, should be esteemed as honouring himself; and that whoever should dishearten such weak, but humble believers, and cause them to stumble into sin, should be exposed to the most certain and fearful punishments. 7—9. Dreadful hurt shall the world sustain through the corrupt opinions and practices by which Satan and his instruments will attempt to discourage, injure, and ensnare weak believers; but most dreadful shall be the punishment of that man whose sinful and mischievous behaviour perverts and draws others into evil. If therefore any thing, however useful or dear to you, tend to make you injure the cause of truth, peace, and holiness, to the grieving or tempting of my people, it would be much better for you to part with it, by the most self-denying and painful mortification, than, by indulging it, to hazard your own eternal damnation. 10—14. It is infinitely criminal and dangerous to contemn or discourage weak believers, whom the angels of God, on all occasions, watch over and minister unto; whom the Son of God came to save from the depths of ruin, and takes an especial pleasure in preserving and recovering when they have gone astray; and whom the Father, with infinite pleasure, hath determined to render eternally happy. 15—17. If any of your fellow professors of the true religion by any sinful conduct grieve or tempt you to sin, deal freely with him in a secret manner, in order to render him truly sensible of and penitent for it: and, if he appear so, with joy renew your affection, and conceal his transgression from others. If he appear obstinate, take one or two prudent Christians along with you, and deal earnestly and plainly with his conscience, to render him penitent. If he still continue obstinate in his sin, lay his case before that church judicatory to which he is immediately subjected; and if, notwithstanding all they can do to convince and reclaim him, he still continue obstinate, let him be solemnly cast out of the church by excommunication; and let all her members avoid all unnecessary fellowship with him, even in civil things, that he may be ashamed and made to consider his conduct. 18—20. And that the censures may be confirmed and ratified by me and my Father, it is necessary that they be regularly

Anno Domini
cir. 32.• Luke 17. 4.
ver. 15.• *i. e.* many
hundred times.
Rom. 12. 19.
20. Eph. 4. 32.
Col. 3. 13.
1 Cor. 4. 12.
cl. 6. 12. 14.
& 5. 44. Mark
11. 25.• Gospel-
church. Ch. 3.
2. & 4. 17. &
xiii. John 3. 3.
5.• Ps. 2. 6. Is. 9.
6. 7. John 1.
49. & 18. 36.
ch. 25. 34.• Gen. 13. 13.
1 Tim. 1. 13.
15. 16.• A talent of
silver is 3424.
3s. 9d.• Lev. 25. 39.
Neh. 5. 2, 5.
& 2 Kin. 4. 1.† Or besought
him.Ps. 103. 13. &
145. 7, 8. &
130. 4, 7. Eph.
2. 4—8. Tit.
3. 5. Hos. 11.
Judg. 10.
16.• The Roman
penny is the
eighth part
of an ounce,
in value
seven pence
three far-
things. Ch.
20. 2. & 22.
19. Rev. 6. 6.• Rom. 12. 15.
2 Cor. 11. 29.
Heb. 13. 3.
They were
offended and
grieved at
such unnatu-
ral cruelty
and revenge.• Eph. 4. 32. &
5. 2. Col. 3.
13. ch. 5. 44.
45. Luke 6. 36.• 2 Cor. 12. 7.
1 Pet. 5. 8.
ch. 5. 25.
2 Thes. 1. 8, 9.
Rev. 14. 10,
11.• Prov. 21. 13.
ch. 6. 12, 14.
15. Mark 11.
26. Eph. 4. 32.
Col. 3. 13.
1 Cor. 4. 12.
ch. 7. 2.
Jam. 2. 13.

CHAP. XIX.

Christ comes from Galilee near Judea, and heals multitudes;
1, 2. (2) States the case of divorces and marriages; 3—12.
(3) Blesses young children brought to him; 13—15. (4) Disco-
vers the defect of the rich young man who desired to know the
way to eternal life, and pretended that he had kept all the com-
mandments; 16—22. (5) Represents the difficulty of rich men's
salvation, and the rich reward of leaving all worldly enjoyments
for his sake; 23—30.

• Mark 10. 1.
John 10. 40.
& 3. 22.

AND it came to pass ^athat, when
Jesus had finished these sayings, he

passed in my name, and carried on with much fervent prayer. 23—35. The
scope of this parable is to represent that nothing is more base, criminal, and
dangerous, than for such as profess to believe God's remission of all their high
crimes against him, to resent the petty injuries done to themselves; and that,
though the revengefulness of believers shall not be punished with eternal damna-
tion, it will expose them to fearful chastisements in this life.

REFLECTIONS UPON CHAP. XVIII.—An eager ambition after worldly honour
is very unlike the disciples and kingdom of Christ. And there is great need of
a daily conversion to God from the errors of our way. What tender care Jesus
takes of his saints, especially if weak and humble! His angels watch over, pro-
tect, and minister to them. At his Father's commandment he died for them,
and seeks them out when they wander. He hears their prayers, and attends
their societies. It is inexpressibly dangerous to grieve their hearts, or to make
them stumble into sin, or for them to indulge any darling corruption. But it
is very base and criminal for Christians to pay so little regard to their God, their

departed from Galilee, and came into
the coasts of Judea beyond Jordan :

2^b And great multitudes followed him ;
and he healed them there.

3 ¶ ^c The Pharisees also came unto
him, tempting him, and saying unto him,
Is it lawful for a man to put away his
wife for every cause ?

4 And he answered and said unto them,
Have ye not read, ^d that he which made
them at the beginning made them male
and female ;

5 And said, ^e For this cause shall a
man leave father and mother, and shall
cleave to his wife ; and ^f they twain shall
be one flesh ?

6 Wherefore they are no more twain,
but one flesh. What therefore God hath
joined together ^g let not man put asunder.

7 They say unto him, ^h Why did
Moses then command to give a writing
of divorcement, and to put her away ?

8 He saith unto them, Moses, because
of ⁱ the hardness of your hearts, ^{*} suf-
fered you to put away your wives : ^k but
from the beginning it was not so.

9 ^l And I say unto you, Whosoever
shall put away his wife, except *it be* for
fornication, and shall marry another,
committeth adultery : and whoso mar-
rieth her which is put away doth com-
mit adultery.

10 His disciples say unto him, If the
case of the man be so with *his* wife, ^m it
is not good to marry.

11 But he said unto them, ⁿ All men
cannot receive this saying, save *they* to
whom it is given.

12 For there are some ^o eunuchs which
were so born from their mother's womb :
and there are some eunuchs which were
made eunuchs of men : and there be
eunuchs which have made themselves
eunuchs for the kingdom of heaven's
sake. He that is able to receive *it*, let
him receive *it*.

13 ¶ ^p Then were there brought unto
him little children, that he should put
his hands on them, and pray. And the
disciples rebuked them.

14 But Jesus said, ^q Suffer little chil-
dren, and forbid them not, to come unto
me ; for of such is the kingdom of
heaven.

15 And ^r he laid *his* hands on them,
and departed thence.

16 ¶ ^s And, behold, one came, and
said unto him, Good master, ^t what good
thing shall I do that I may have eternal
life ?

17 And he said unto him, Why callest

Anno Domini
cir. 33.Ch. 4. 23—
25. & 8. 1, 18.
& 9. 35, 36. &
12. 15. & 13.
1. & 14. 35.
& 15. 30. &
17. 14.Ch. 16. 1. &
22. 15. Luke
11. 53, 54.
Mark 10. 3—
12.• Gen. 1. 27. &
5. 2. Mal. 2.
15, 16.• Gen. 2. 24.
Eph. 5. 31.
Ps. 45. 10.• 1 Cor. 6. 16.
& 7. 2. Gen.
2. 24.• Except for
adultery, for-
nication, or
wilful deser-
tion. Ver. 9.
Mal. 2. 14—
16. 1 Cor. 7.
10—13.• Deut. 24. 1.
ch. 5. 31.• Deut. 9. 6. &
31. 27. Acts
7. 51. & 13.
18. & 14. 16.
i. e. their cru-
elty to their
wives. Mal. 2.
13—16.• But not com-
manded nor
approved.• Gen. 2. 24.
Jer. 6. 16.
1 Cor. 11. 23.
ch. 28. 20.• Ch. 5. 32.
Mark 10. 11.
Luke 16. 18.
1 Cor. 7. 11,
12. Mal. 2. 14
—16. Rom. 7.
1—3. Jer. 3.
18.• Prov. 21. 9,
19. & 19. 13.
& 9. 13.• 1 Cor. 7. 2, 9,
17.• Is. 56. 3—5.
1 Cor. 7. 7,
17, 32—35. &
9. 5. Mark 10.
12. Some ab-
stain from
marriage
from a natu-
ral, and
others from a
forced, de-
fect; and
others in
order that
they may the
better serve
Christ.• Mark 10. 13—
16. Luke 18.
15, 16. Gen.
48. 14, 15.
1 Sam. 1. 24.
Jer. 49. 11.• Ch. 18. 3.
Mark 10. 14.
Luke 18. 16.
1 Cor. 14. 20.
1 Pet. 2. 1, 2.
Prov. 8. 17.
& 23. 26. Ps.
34. 11. & 45.
10, 11.• Gen. 48. 14.
Mark 6. 5. &
16. 18. Luke
4. 40. & 13.
13. Num. 8.
20. Acts 8. 16,
&c.• Mark 10. 17—
22. Luke 18.
18—23. & 10.
25—29.• Rom. 10. 2, 3.
& 9. 31, 32.
John 6. 28.

Saviour's rules for removing of scandals ; and to be more careful to render an
offender infamous than to bring him to repentance. Thrice happy are the
churches where these rules are attended to without passion or prejudice, and
with a readiness to forgive. Awful are church censures when regularly passed :
and heinous is their guilt, and infinite their danger, who dare wilfully incur, or
profanely despise, what is ratified in heaven. How inconceivably great and
many are our offences against God ! He keeps an exact account of them all, in
every circumstance of them ! And infinite is the mercy of a reprieve, and espe-
cially of a redemption, from their awful consequences in hell. But detestable
both to God and men is a revengeful temper or conduct in a professed Chris-
tian ; and such may expect great plagues and torments from God in time or
eternity.

CHAP. XIX. Ver. 17. Why do you call me *good* in this emphatic manner,
when you conceive me to be a mere man ? There is none *good* in and from him-
self but God alone. But, if you desire to work righteousness in order to pro-
cure a title to eternal life, you must perfectly keep all to commandments of

Anno Domini
cir. 33.1 Sam. 2. 2.
Ps. 119. 68.
Jam. 1. 1.Lev. 18. 5.
Rom. 10. 5.
Gal. 3. 10.
12. Is. 1. 19.
& 3. 10.Exod. 20. 12—
17. Deut. 5.
16—21. Mark
10. 19. Luke
18. 20. Rom.
13. 8, 9. Gal.
5. 14. Jam. 2.
8. Eph. 6. 2.
Lev. 19. 18.
ch. 22. 39.Tit. 1. 16. Is.
50. 2. Ezek.
33. 31. Luke
18. 11, 12.Ch. 6. 19, 20.
& 5. 48. Luke
12. 33. & 16.
9. 1 Tim. 6.
18. 19. Acts 2.
44. & 4. 32,
34.Ch. 13. 22.
Judg. 18. 23.
24. Ps. 17. 14.
Phil. 3. 19.Ch. 13. 22.
Job 31. 24. Ps.
62. 11. Prov.
11. 28. 1 Cor.
1. 26. Jam. 4.
4. & 5. 1—3.
1 Tim. 6. 9.
10. Jam. 2. 5.
Mark 10. 23
—26. Luke
18. 24—27.Jer. 13. 23.
Luke 18. 25.
John 5. 44.
1 Cor. 1. 26.Job 10. 13. &
42. 2. Jer. 32.
17. Zech. 8. 6.
Gen. 18. 14.
Luke 1. 37. &
18. 27. Phil.
4. 13. Heb. 7.
25. Is. 63. 1—
4. Mark 10.
27.Mark 10. 28
—31. Luke 18.
28—30. ch. 4.
20. 22. Luke
5. 11. Phil. 3.
7—9. Deut.
33. 9.Is. 65. 17. &
66. 22. John 3.
3. 5. 2 Cor. 5.
17. Gal. 6. 15.
Heb. 9. 10.
2 Pet. 3. 13.
Acts 3. 21.Ps. 110. 1.
Heb. 1. 3. or
ch. 25. 31.
Rev. 20. 4. 11.
1 Thes. 4. 17.1 Cor. 12. 28.
Eph. 4. 11.
Luke 22. 28—
30. 1 Cor. 6. 2.
3. Rev. 2. 26.
& 3. 21.
2 Tim. 4. 8. &
2. 12.Mark 10. 29.
30. Luke 18.
29. 30. ch. 8.
11. 12. & 21.
31, 32.Ch. 20. 16. &
8. 11, 12. &
21. 31, 32.
Mark 10. 31.
Luke 13. 30.
& 7. 29, 30.
Rom. ix—xi.

thou me good? *there is none good but one, that is God*: *but, if thou wilt enter into life, keep the commandments.*

18 He saith unto him, Which? Jesus said, *Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,*

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, *All these things have I kept from my youth up: what lack I yet?*

21 Jesus said unto him, *If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come and follow me.*

22 But, when the young man heard that saying, *he went away sorrowful: for he had great possessions.*

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, *that a rich man shall hardly enter into the kingdom of heaven.*

24 And again I say unto you, *It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.*

25 When his disciples heard *it* they were exceedingly amazed, saying, *Who then can be saved?*

26 But Jesus beheld *them*, and said unto them, *With men this is impossible, but with God all things are possible.*

27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, that ye which have followed me *in the regeneration*, when the Son of man *shall sit in the throne of his glory*, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 *And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.*

30 *But many that are first shall be last; and the last shall be first.*

God. 21. To mark your perfect love to your neighbour, and that your affections are weaned from earthly enjoyments, go sell your whole estate, and give it to the poor in these distressing times, and come and follow me in my poverty and sufferings. 22—30. Ye, who through the regenerating influences of my Spirit, have attended and assisted me in my attempts to reform the nation, and introduce the gospel dispensation, shall, upon my ascension to heaven, be honoured with the distinguished effusion of the Holy Ghost, to render you leading officers in founding the gospel church: and in my appearing to destroy Jerusalem, your predictions shall be fulfilled, and your characters vindicated. In the latter days, your Jewish brethren shall be converted by your doctrines; and, in the last judgment, ye shall be most honoured approvers of the sentence which I shall pass according to my gospel dispensed by you. And all they, who conscientiously suffer losses in their temporal interests or enjoyments for my sake, shall in this life have their losses graciously compensated, to their unspeakable advantage, in inward contentment, and divine consolations and hopes, if not in other external comforts; and in eternal glories in the future state. And yet, to manifest the sovereignty of redeeming grace in all this, many Jews, who are first called, and apparently more fitted to receive me, shall be rejected for their unbelief, while the Gentile strangers to the covenants of promise shall, through faith, be admitted to all the blessings of my kingdom of grace and glory. And even some Jews, more early converted, shall have less honour or usefulness in my church, than some Gentiles who shall be afterwards brought to believe.

REFLECTIONS UPON CHAP. XIX.—Indefatigable was the gracious Redeemer in doing good wherever he came: prudent in avoiding the snares of his malicious enemies; careful to honour, regulate, and perpetuate, every divine institution which related to the raising up of an holy seed in his church; and de-

Anno Domini
cir. 33.

CHAP. XX.

Here (1) Christ illustrates the last verse of the preceding chapter by the parable of the labourers in the vineyard; 1—16. (2) Again foretells his approaching sufferings and resurrection; 17—19. (3) Sharply reproves an ambitious petition, in favour of James and John, for distinguished honours in his kingdom; and allots them a likeness to him in suffering; 20—28. (4) Grants the petition of two blind men, and opens their eyes; 29—34.

FOR *the kingdom of heaven is like unto a man that is an householder, who went out early in the morning to hire labourers into his vineyard.*

2 And, when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the *third* hour, and saw others standing idle in the market place;

4 And said unto them, Go ye also into the vineyard, and *whatsoever is right I will give you.* And they went their way.

5 Again he went out *about the sixth* and ninth hour, and did likewise.

6 And about the *eleventh* hour he went out, and found others standing idle, and saith unto them, *Why stand ye here all the day idle?*

7 They say unto him, Because no man hath hired us. He saith unto them, Go, ye also into the vineyard; and whatsoever is right *that* shall ye receive.

8 So when even was come the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were* hired about the eleventh hour, they received every man a penny.

10 But, when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it* they murmured against the good man of the house,

12 Saying, These last have wrought *but one* hour, and thou hast made them equal unto us *who have borne the burden and heat of the day.*

13 But he answered one of them, and said, *Friend, I do thee no wrong: didst not thou agree with me for a penny?*

lighted with the early and earnest dedication of children to himself. It is cruel then to deprive young subjects of his kingdom, of the seal of his covenant; and criminal to pretend that his incarnation, labours, and glory, abridge the privileges of his chosen. Very important and necessary is a deep concern about the true way to everlasting life; nor can it be obtained but by a perfect righteousness, answerable to the whole law of God: and where can this be found but in Christ? Alas, that multitudes should hope to find it in their own works! and yet those who highly extol and heartily trust in their good works, very seldom remarkably abound in them. And their defect quickly appears if they be tried in what lies opposite to their carnal inclinations and interests. The riches and love of this world are most powerful hindrances to our care about, or progress towards, heaven; and only Almighty grace can conquer the heart and remove the difficulty. In faithfully following Christ, we must expect manifold losses and troubles in this world. But, if we undergo them from love to him, his truths and ways, his blessings here and glories hereafter will inexpressibly more than compensate. And, whether we be first or last in time or in dignity, all must be regulated by the exceeding riches of his grace.

CHAP. XX. Ver. 1—16. The vineyard here is the church, formed by infinite wisdom, power, and grace, from the world that lieth in wickedness, and furnished with divine oracles, ordinances, and officers; hedged about by God's special protection, government, and discipline, and cultivated by his Spirit, ministers, and people. The 3d, 6th, 9th, and 11th hours, may represent the patriarchal, Mosaic, apostolic, and millennial periods of the church; or the periods of human life, childhood, youth, middle and old age, in which different persons are called and converted to Christ, that they may serve him in his church. But, as the kingdom of heaven chiefly denotes the gospel church, the 3d, 6th, and

Ch. 3. 2. & 4.
17. & 13. 3—
52.Is. 5. 1, 2. Ps.
80. 8—11.
Jer. 2. 21. ch.
21. 33—43.
Song 8. 11.1 Kin. 18. 12.
2 Tim. 3. 15.
Prov. 8. 17.Phil. 2. 12.
2 Pet. 1. 5—
10. 1 Cor. 15.
58.Exod. 19. 5, 6.
Deut. iv—
xxxii. Is. 1.
16—20.The Roman
penny is seven
pence 3
farthings. Ch.
18. 28. & 22.
19. Rev. 6. 6.Phil. 1. 7.
Col. 4. 1.
1 Pet. 1. 13.
Heb. 6. 10.At different
periods of
time, and of
men's life.
Time of call-
ing the Gen-
tiles. Rom. 16.
26. Eph. 1. 10.
& 3. 5, 6. Col.
1. 26. Heb.
1. 1.Job 19. 25.
Acts 17. 31.
ch. 13. 39, 40.
& 24. 44. &
25. 6, 19, 34,
32. Heb. 9.
20. Rev. 26.
11, 12, 1 Thes.
4. 16, 17.Luke 15. 28.
29. Acts 11. 1,
2. & 22. 21,
22. 1 Thes. 2.
16. Rom. 11.
28.Or have con-
tinued one hour
only.1 Cor. 4. 11.
2 Cor. 11. 23,
24. Luke 15.
29. with Ruth
2. 19.Gr. fellow.
1 Cor. 3. 9.
with Rom. 9.
14.Luke 15. 28.
29. Acts 11. 1,
2. & 22. 21,
22. 1 Thes. 2.
16. Rom. 11.
28.Or have con-
tinued one hour
only.1 Cor. 4. 11.
2 Cor. 11. 23,
24. Luke 15.
29. with Ruth
2. 19.Gr. fellow.
1 Cor. 3. 9.
with Rom. 9.
14.Luke 15. 28.
29. Acts 11. 1,
2. & 22. 21,
22. 1 Thes. 2.
16. Rom. 11.
28.Or have con-
tinued one hour
only.1 Cor. 4. 11.
2 Cor. 11. 23,
24. Luke 15.
29. with Ruth
2. 19.Gr. fellow.
1 Cor. 3. 9.
with Rom. 9.
14.Luke 15. 28.
29. Acts 11. 1,
2. & 22. 21,
22. 1 Thes. 2.
16. Rom. 11.
28.Or have con-
tinued one hour
only.1 Cor. 4. 11.
2 Cor. 11. 23,
24. Luke 15.
29. with Ruth
2. 19.



THE MOTHER OF ZEBEDEE'S CHILDREN PETITIONING FOR HER TWO SONS.

Matthew 20:20.

London Printed for Tho^s Kelly, 17, Paternoster Row.

Anno Domini cir. 33.

14 Take *that* thine is, and go thy way: I will give unto this last even as unto thee.

15 "Is it not lawful for me to do what I will with mine own? 'is thine eye evil because I am good?"

16 "So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

20 ¶ Then came to him the "mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand and the other on the left in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? they say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand and on my left is not mine to give, but to them for whom it is prepared of my Father.

24 And when the ten heard it they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 ¶ And as they departed from Jericho a great multitude followed him.

30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David!

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David!

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

Anno Domini cir. 33.

Is. 53. 10, 11. Dan. 9. 24. 26. ch. 26. 29. Luke 22. 27. John 11. 51. 52. & 10. 11. 15. Rom. 5. 15—19. Phil. 2. 7, 8. 1 Tim. 2. 6. Tit. 2. 14. Heb. 9. 28. 1 Pet. 1. 19. 19. & 2. 24. & 3. 18. 2 Cor. 5. 21. Gal. 3. 13. & 4. 4. Rom. 8. 3, 4. & 3. 24. —26. Eph. 1. 7. & 5. 2. Mark 10. 46 & 52. Luke 18. 35—43. Ch. 9. 27. & 12. 22. & 11. 5. Is. 35. 5, 6. & 42. 18. & 59. 10. Is. 11. 1. Jer. 23. 5, 6. ch. 1. 1. & 9. 27. & 12. 23. & 15. 22. Rom. 1. 3, 4. Rev. 22. 16. Ch. 19. 13. & 15. 23. with ch. 12. 19. Luke 18. 1. & 11. 8. ch. 7. 7. Phil. 4. 6. Ps. 50. 15. Ch. 7. 7. Ezek. 36. 37. Ps. 50. 15. & 91. 15. Heb. 4. 15. & 2. 17. Ps. 145. 6. ch. 9. 36. & 14. 14. & 15. 32. Hos. 11. 8. Is. 63. 7, 9, 15. Ch. 9. 29. & 12. 22. & 11. 5. Is. 35. 5. Luke 1. 79.

CHAP. XXI.

Brings us to the last week of Christ's life. (1) He triumphantly enters Jerusalem riding on an ass, amidst the loud acclamations of the people; 1—11. (2) As Head of the church, he again expels the buyers and sellers from the temple; 12—16. (3) In making the barren fig-tree to wither by his curse, he represented what would quickly come upon the Jewish church and nation; 17—22. (4) He justifies his own authority, by appealing to the baptism of John, which his enemies durst not say was of men; 23—27. (5) He shames the infidelity of the chief priests and elders by the repentance of the publicans, illustrated in the parable of the two sons; 29—32. (6) He foretells the fearful doom of the Jewish church for its unfruitfulness in the parable of the vineyard let out to husbandmen; 33—46.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

was to be most humble, self-denied, and active, in doing even the meanest services for the benefit of others;—even as he himself, notwithstanding his infinite glory, had come into this world to submit to the meanest services, and even an ignominious death, for the redemption of multitudes of poor sinners.

REFLECTIONS UPON CHAP. XX.—Free and sovereign is the redeeming grace of God: the most unlikely are often effectually called, and that sooner or later, according to his good pleasure. And the latest called and converted often attain the highest privileges of grace and glory; while others, who seemed to stand fair for them, fall short. But how absurd is it for any to complain, when all is a gift of free grace! Gospel hearers have great need to take heed, and to strive to enter in at the strait gate, when so few of their number are ever effectually called according to the purpose of God! While I enjoy my life, and have the offers of salvation, let me flee to the once suffering, but now exalted, Redeemer for relief! In old age I may perhaps be converted; but after death it is impossible—all is then lost for ever! Alas, that the followers of the lowly and suffering Jesus should so indulge themselves in carnal imaginations and worldly ambition; and that clergymen, by their pride, should so plague that church which he hath purchased by his blood, and taught humility by his example! Let me vie with others in humility, holiness, and usefulness, and in patient suffering, in hopes of a crown of life. Deeply sensible of my maladies, let me always apply to Jesus Christ for relief. Confident faith, deep humility, and fervent prayer, never return from him without a gracious answer. And, the more he does for me, let me cleave the closer to his word, his Spirit, his person, his example, his ordinances, and cause.

9th, hours, chiefly denote those periods in which the Jews were called and converted by the ministry of John and Christ, or of his apostles, for some years after his ascension. The 11th hour may denote that period in which the Gentiles have, or shall be, converted to Christ by the apostles, and other gospel ministers, after they had been, for many ages, abandoned to idolatries, and destitute of the ordinances and calls of the gospel. The penny of reward denotes all the privileges of the gospel church, and all the blessings of grace and glory. At God's giving these to the Gentiles equally as to themselves, who had been long the peculiar people of God, and who had long served him in burdensome ceremonies, the Jews, and even the real converts among them, exceedingly murmured: not considering that all the favours of God spring entirely from his own free grace; and that many are outwardly called by the ministry of the gospel, and made members of the visible church, who fall short, through their self-conceit and unbelief, while few are chosen of God to eternal life, and effectually called according to his purpose. 21—23. Let my sons, who are now thy constant favourites, be next in honour and authority to thyself in that kingdom which thou art about to erect. Jesus replied, that they appeared quite ignorant of the nature and honours of his kingdom, and that they must expect terrible persecutions, reproaches, and distresses, as he himself had, or should suffer; but that all the honours of his kingdom would be conferred by him merely as had from eternity been settled in the purpose of God. 24—28. The other ten apostles being filled with envy and resentment against the two brothers, for attempting to procure a pre-eminence above themselves, Jesus meekly reproveth them altogether; and told them that a carnal and heathenish ambition for lordly dominion over others was very contrary to the nature and design of his spiritual kingdom; and that their only proper way to become truly great and honourable in his church

Anno Domini
cir. 33.

6 And the disciples went, and did as Jesus commanded them;

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest!

10 And, when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David! they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into Bethany, and he lodged there.

18 Now in the morning, as he returned into the city, he hungered.

19 And, when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And, when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree; but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer believing, ye shall receive.

23 And, when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority dost thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people: for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir; and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

33 Hear another parable: There was a certain householder, who planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And, when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

Anno Domini
cir. 33.Ch. 7. 7, 11.
& 18, 19.
Mark 11. 24.
Luke 11. 8, 9.
John 14. 13.
& 15. 7. &
16. 24. James
5. 16. 1 John
3. 22. & 5.
14.Mark 11. 27—
33. Luke 20.
1—8.1 Chron. xxiv.
Exod. 19. 7.
Num. 11. 16.
Ruth. 4. 4.
1 Sam. 15. 30.Exod. 2. 14.
Acts 7. 27. &
4. 7. ch. 7. 29.Ch. 10. 16.
17. Eph. 5.
15. Job. 5. 13.Ch. iii. Luke
1. iii. Mark 1.
—11. John
1. 6—36. & 3
23—36. & 5.
32—35. Luke
7. 29, 30. ch.
17. 12. Mark
9. 13.Ch. 14. 5.
Mark 6. 20.
Luke 20. 6.
John 5. 35.Rom. 1. 18,
21, 22, 28.
2 Cor. 2. 15.
& 4. 3, 4.
2 Thes. 2. 9,
10.Prov. 26. 4.
Job 5. 13.Luke 15. 11
—32. ch. 20.
7. Gen. ix.Rom. 1. 18—
32. Eph. 2. 2,
3, 11, 12. &
4. 17—19.Luke 15. 17,
18. Acts 17.
30. Eph. 2. 1
—8, 12, 19.Ps. 147. 19,
20. ch. 23. 3.
Luke 18. 11,
12. Exod. 19.
8. Deut. 5. 27.2 Sam. 12. 5.
—7. Job 15. 6.
Luke 19. 22.Ch. 9. 9. Luke
7. 29, 30.Ch. 3. 8.
Luke 3. 12,
13. & 7. 29—
50. ch. 11. 18.
Luke 18. 15.
& 19. 1—10.Ps. 10. 4.
John 5. 40.
Zech. 7. 11,
12. Ps. 81. 11,
12.Ps. 80. 8—15.
Song 8. 11,
12. Is. 5. 1—
4. Jer. 2. 21.
Mark 12. 1—
12. Luke 20:
9—18.Num. iii. iv.
viii. Dent. 1.
15. & 16. 18.
& 17. 9—15.Ps. 1. 3. Song
8. 11, 12.1 Kin. 22. 24.
2 Chr. 16. 10.
& 23. 19, 24.
& 36. 15, 16.
Neh. 9. 26.
Jer. xx. xxvii.
xxxvi. xxxvii.
xxxviii. ch. 1
23. 34, 37.
Acts 7. 52, 59.
1 Thes. 2. 15.
Heb. 11. 36.Rom. 8. 3.
Gal. 4. 4.
Luke 1. ii. iv.
& c. ch. i. iv.
John ii. & c.

CHAP. XXI. Ver. 13. By their merchandise in the temple they robbed God of his due honour, and at the same time they defrauded their neighbours in their dealings with them. 19—22. This tree represents the Jews, who made great professions of their regard to God and readiness to receive the Messiah, but nevertheless brought forth no good fruits of faith or holiness; wherefore our Redeemer, by his curse, quickly ejected them from their church state, and rendered them fearfully miserable. 28—32. The first of these sons represents the notorious sinners of the Gentiles, who, after long professed rebellion against God their Creator and Preserver, did, at last, repent and turn to the Lord by the gospel: and the second represents the Jews, who, notwithstanding their high profession of readiness to serve God, did not believe in his Son, nor bring

forth good works. 33—41, 43. This vineyard denotes the church-state given to the Jews, furnished with God's oracles, ordinances, protection, and privileges. After withdrawing from them the cloudy pillar, and other miraculous tokens of his presence, he sent his prophets to remind them of their duty, direct them in it, and encourage them to it: but all of these they persecuted and murdered one after another. After a long interval, he sent his Son, as the last expedient for rendering them penitent and fruitful. But, when they saw him speaking and acting with divine power and authority, and extolled by the people as the Messiah, their rulers, in church and state, resolved to establish their own authority, by excommunicating, persecuting, and murdering him:—on account of which, God, about forty years after his death, deprived them of all their pri-

Anno Domini
cir. 33.

Anno Domini
cir. 32.

Heb. 1. 2. ch. 26, 3, 4. & 27. 1. John 11. 53. ch. xvi. xxvii. Mark xiv. xv. Luke xii. John v. vii. viii. x. xviii. xix. Acts 3. 14, 15. 1 Cor. 2. 8. Heb. 13. 12. Luke 19. 27. 42—44. & 20. 15, 16. Mark 12. 9. Deut. 4. 26, 27. & 28. 15—68. & 29. 18—28. & 31. 17, 18. & 32. 15—35. Lev. 26. 14—39. ch. 8. 11, 12. & 3. 12. & 12. 43—45. & 23. 35—38. & 22. 7. & 24. 2—34. Luke 17. 22—37. & 21. 6—33. Prov. 1. 21—32. John 9. 39—41. Acts 28. 23—28. Ch. 8. 11. Acts 13. 46, 47. & 18. 6. Rom. 11. 11—19. Ps. 47. 9. Dan. 2. 44. ver. 43. Ps. 118. 22. Acts 4. 11. Luke 20. 17. Rom. 9. 33. 1 Pet. 2. 7. 1s. 28. 16. Eph. 2. 14—22. ch. 16. 18. Zech. 3. 9. 1 Tim. 3. 16. Rom. 16. 26. 27. Col. 1. 25—27. Eph. 3. 3—9. See on ver. 41. 1s. 8. 14, 15. Rom. 9. 33. 1 Pet. 2. 7. Luke 20. 12. 1s. 60. 12. Zech. 12. 3. Ps. 2. 9. 1 Thes. 2. 16. see ver. 41. 2 Cor. 3. 14. & 4. 3, 4. Dan. 2. 43, 44. Ps. 110. 5, 6. Luke 11. 45. 2 Tim. 4. 3. Ver. 26. ch. 14. 5. Luke 20. 6. Mark 12. 12. Luke 7. 16. John 7. 40. see ver. 11.

Gen. 19. 14. Acts 2. 13. Prov. 1. 24. 25. Ps. 81. 11. Heb. 2. 3. ch. 13. 22. 1 Tim. 6. 9, 10. 2 Chr. 36. 16. ch. 21. 35. & 23. 34, 37. Acts iv—viii. & xii. & 13. 45. & 14. 4. 5. 19. & 17. 5. 13. & 18. 12. & 20. 3. & 21. 30. & xxii—xxv. 1 Thes. 2. 14, 15. Ch. 23. 34—39. & 24. 2—34. Luke 17. 22—37. & 19. 41—44. & 21. 6—33. Heb. 6. 4—8. & 10. 26—31. 1 Thes. 2. 16. 1 Pet. 4. 17. 18. Dan. 9. 26, 27. Luke 13. 14. see ch. 21. 41. Acts 3. 26. & 13. 46. ch. 10. 11, 13. Ps. 81. 11. Prov. 1. 20—22. & 8. 1—4. ch. 8. 11. & 13. 47. & 21. 41, 43. & 22. 19—20. Mark 16. 15, 16. Luke 24. 47. Acts 1. 7, 8. & 13. 46, 47. Rom. 10. 18. Eph. 3. 8. Rev. 22. 17. 1s. 42. 6, 7. & 45. 22. & 55. 1. Acts x—xix. Rom. 10. 18. & 15. 19. Col. 1. 6, 23. Rev. 7. 9. & 5. 9. ch. 13. 38, 47. Luke 19. 15. Rev. 2. 23. Rom. 13. 14. Rev. 19. 8. & 3. 4, 18. & 16. 15. 1s. 61. 10. Luke 15. 22. ch. 6. 33. 2 Cor. 5. 21. Rom. 5. 19. & 3. 22. Ps. 45. 13, 14. Eph. 4. 24. Col. 3. 10, 12. John 3. 3, 5. 5. 20. Phil. 3. 3, 8, 9. Rom. 3. 19. Tit. 3. 11. Ch. 3. 12. & 8. 12. & 12. 45. & 21. 41. ver. 7. & 24. 51. & 13. 42. & 25. 30. 2 Pet. 2. 17. Jude 6. 13. 2 Thes. 1. 9. Ch. 20. 16. & 19. 30. Mark 10. 31. Luke 7. 29. & 12. 32. & 13. 24—30. ch. 7. 13, 14. & 8. 11, 12. Mark 12. 13—17. Luke 20. 20—25. & 11. 53. Ps. 2. 2. Jer. 18. 18. Eccl. 4. 4. Job 5. 2. Mic. 2. 1. Ch. 16. 6. Mark 8. 15. Ch. 26. 49, 50. Ps. 12. 2. & 55. 21. 2 Cor. 2. 17. 1 Thes. 2. 4. Gal. 1. 10. Acts 10. 34, 35. Ezra 4. 13. Acts 5. 37. Jer. 42. 2, 3. See ch. 16. 8. John 2. 25. Ch. 12. 38. & 19. 3. Luke 11. 16, 54. In value seven pence three farthings. Ch. 20. 2. & 18. 28. Rev. 6. 6.

38 But, when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, who shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And, when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But, when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

47 And when he was departed thence, he said unto his disciples, Beware of the leaven of the Pharisees, which is hypocrisy.

CHAP. XXII.

(1) By the parable of the marriage feast and wedding garment, Christ represents the rejection of the Jews for their obstinacy, the calling of the Gentiles, and the danger of hypocrisy; 1—14. (2) Debates with the Pharisees, Sadducees, and scribes, concerning the payment of tribute to the Roman emperor; 15—22: concerning the resurrection of the dead and the future state; 23—33: the great commandment of the law; 34—40: and the Messiah's relation to David; 41—46: on each of which he silences his opposers.

AND Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king who made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all

things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And, when the king came in to see the guests, he saw there a man who had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he saith unto them, Whose is this? And they say unto him, Caesar's.

21 And he saith unto them, Give ye unto Caesar the things which are Caesar's, and unto God the things which are God's.

vilages in church and state, and by sword, famine, pestilence, and captivity, rendered them dreadfully miserable; and admitted the Gentiles into the gospel church in their stead. 42, 44. Notwithstanding all the abuse and persecution which Christ suffered from the Jewish rulers till he was put to death upon the cross, yet was he exalted to glory, and made Head over all things to his church. They, who, through ignorance and prejudice, undervalued him in his state of humiliation, endangered their souls: but they, who obstinately reject him in his exalted state after the wonderful effusion of his Spirit, draw down upon themselves fearful and inevitable misery.

REFLECTIONS UPON CHAP. XXI.—Let me at once behold in Jesus the omniscient, the all-commanding, the temple purifying, the miracle-working, God; and the weak man pinched with poverty and hunger! Yea, the true Messiah riding on an ass, attended with shouts of salvation, in order to die for the people! But what ignorant and diversified views men have of him! And how is the church of God often corrupted, and her ordinances profaned, while they, who ought to reform others, hate to be reformed, or to hear of others more devout than themselves, or to see God perform his promises to, and glorify, his Son! Yea, careless clergymen are apt to oppose every faithful administration of the truth, unless shame or fear restrain them. And the most ignorant and notorious sinners are frequently turned to the Lord and his ways, when forward professors draw back unto their everlasting perdition. But, if God bestow his means of salvation upon men, he will demand their careful improvement of them. And, if his ministers be contemned and persecuted, he will unchurch the persecutors at

last, and put others in their room. Yea, let men trample the Redeemer under foot as they may, God will cause him to be highly exalted, and made the Con-nector and glory of his church. If men will not bow to the outstretched sceptre of his grace, they must, self-condemned, fearfully perish under the weight of his wrath. And awful is the prospect when faithful reproofs do but exasperate the reprov'd; and when God must make the awe of inferiors restrain the rage of persecuting superiors!

CHAP. XXII. Ver. 1—14. The marriage feast denotes the gospel dispensation, in which Jesus Christ, as the Bridegroom of souls, and all the rich fulness of God in him, are offered by God to sinful men. The servants are John Baptist, Christ and his apostles and ministers, who invite and encourage men to receive the same. All things were ready when Christ had suffered, risen again, and ascended to glory, and the Holy Ghost was poured out in a plentiful and mira-culous manner. The refusers and contemners of the feast, and murderers of the messengers, are the Jews, who not only rejected the offers of the gospel, but persecuted and murdered the preachers of it; and on that account their cities and temple were soon afterwards burnt, themselves murdered in mul-titudes, their land desolated, and their constitution, in both church and state, miserably broken to pieces. Those called from the highways are the sinful Gentiles of every rank and condition, or greater and lesser sinners, who, by the preaching of the gospel, are invited and converted to Christ and his church. The man without the wedding garment denotes hypocritical professors, who take their place as members of the church without receiving Christ and his righteousness,

Anno Domini
cir. 33.

20 And he saith unto them, Whose is this image and *superscription?

* Or inscrip-
tion.* Ch. 17. 25.
Rom. 13. 7.
Prov. 24. 21.
1 Pet. 2. 17.21 They say unto him, Cesar's. Then saith he unto them, ^bRender therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.Ver. 33, 46.
1 Cor. 1. 19,
20. Job 5. 12,
13.22 When they had heard *these words* they marvelled, and left him, and went their way.* Mark 12. 18
—27. Luke
20. 27—39.
with Acts 23.
6, 8. 1 Cor.
15. 12. 2 Tim.
2. 17.

23 ¶ The same day came to him the Sadducees, who say that there is no resurrection, and asked him,

* Deut. 25. 5,
6. Gen. 38. 8.24 Saying, Master, ^cMoses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

* Is. 8. 20. &
27. 11. & 28.
9, 10. Hos. 4.
4, 6. & 8. 12.
John 20. 31.
Rom. 15. 4.
2 Tim. 3. 15
—17. with Job
19. 25, 26.
Ezek. 37. 5—
10. Dan. 12.
2.29 Jesus answered and said unto them, Ye do err, ^dnot knowing the scriptures, ^enor the power of God.30 For ^fin the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven.* Gen. 18. 14.
Jer. 32. 17.
ch. 18. 26.
Luke 1. 37.
Phil. 3. 21.
Acts 26. 8.

31 But, as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

* Luke 20. 36.
1 Cor. 7. 29,
30. & 15. 42,
44, 49, 52.
1 John 3. 2.
John 5. 29.

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

* Exod. 3. 6,
16. Gen. 17.
7. & 28. 21. &
32. 9. Lev. 26.
12. Acts 7.
32. Heb. 11.
16. Mark 12.
26. Luke 20.
37, 38.33 And, ^gwhen the multitude heard *this*, they were astonished at his doctrine.* Ch. 7. 28,
29. Mark 6.
2. Luke 4.
22.

34 ¶ But, when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

* Mark 12. 28
—34. Luke
10. 25—26.
see ver. 15.35 Then one of them, *who was* a lawyer, asked *him a question*, tempting him, and saying,* Ch. 7. 21.
Ps. 12. 2. &
55. 21. ch. 26.
49, 50. ver.
16.

36 Master, which is the great commandment in the law?

* Deut. 6. 5. &
10. 12. & 30.
6. Luke 10.
27. Prov. 23.
26. Mark 12.
30, 33.
1 Tim. 1. 5.37 Jesus said unto him, ^hThou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.* Lev. 19. 18.
Rom. 13. 9.
Gal. 5. 14.
1 Tim. 1. 5.
James 2. 8.
Luke 10. 27,
36, 37.
1 John 3. 18.
ch. 7. 12.

38 This is the first and great commandment.

39 And the second is like unto it, ⁱThou shalt love thy neighbour as thyself.

or being renewed in holiness after his image; and whose end will be redoubled and everlasting destruction. 20, 21. Since, by your using the Roman emperor's money, ye have acknowledged yourselves his subjects, therefore ye ought, in civil concerns, to return him the tribute of that which, by the authority and protection of his government, ye receive from him; as well as, in religious concerns, to render unto God the homage and acknowledgments which are due to him as Lord of all. 31, 32. God's calling himself the God of Abraham, Isaac, and Jacob, after they had been long dead, plainly imported that they continued still the sons of God, waiting for the redemption of their bodies; and that their bodies, which still remained in covenant with him, as well as their souls, could not be suffered always to abide in a state of death. 40. These two commandments include the substance of the whole moral law, which is fundamental to all true religion. They include the whole natural law, which was originally written in the heart of man; the obligation of which can never be dissolved, and which all the revelations of God are founded on and designed to enforce. 46. The scribes and Pharisees were either ignorant or unwilling to acknowledge that the Messiah who in his human nature was a descendant of David, in his divine nature was God over all.

REFLECTIONS UPON CHAP. XXII.—Infinite is the mercy of God in making a new covenant and New Testament dispensation of his grace for sinners of man-

40 On these two commandments hang all the law and the prophets.

Anno Domini
cir. 33.

41 ¶ While the Pharisees were gathered together Jesus asked them,

* Mark 12. 35
—37. Luke
19. 41—44.
ver. 15, 34.42 Saying, What think ye of Christ? whose son is he? They say unto him, ^jThe son of David.* Is. 7. 14. &
9. 6, 7. & 11.
1—4. Jer. 23.
5, 6. Ezek.
34. 23, 24. &
37. 24.43 He saith unto them, How then doth David ^kin spirit call him Lord, saying,* 2 Sam. 23. 2.
2 Pet. 1. 21.
Acts 1. 16. &
2. 30.

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

* Ps. 110. 1.
Acts 2. 34.
1 Cor. 15. 25.
Heb. 1. 3, 13.
& 10. 12, 13.
Eph. 1. 20—
22. with Rev.
22. 16. Rom.
1. 3. & 9. 5.

45 If David then call him Lord, how is he his son?

* Mark 12. 34.
Luke 14. 6.
& 20. 40.

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

CHAP. XXIII.

Here (1) Christ warns his hearers not to imitate the scribes and Pharisees in their hypocrisy and pride; 1—12. (2) Denounces eight woes against them for their enmity to the gospel; their making religion a cloak for covetous practices; their industry in perverting others; their preferring their own gain to God's glory, even in the most solemn things; their looseness in important duties, while pretending great strictness in lesser matters; their caring only for external religion, while they indulged secret wickedness; and their persecuting present prophets, while they pretended great regard to ancient ones; 13—33. (3) Denounces fearful ruin upon Jerusalem, both its city and temple, chiefly for the persecution of the Lord's prophets; 34—39.

* Ch. 2. 4. ver.
13. 15, 23, 27,
29. Neh. 8. 4.
Deut. 33. 5.
Perhaps it
means, that
they were
civil govern-
ors, as
Moses was.

THEN spake Jesus to the multitude, and to his disciples,

* Rom. 13. 1.
Tit. 3. 1. Is.
8. 20. John 5.
39.

2 Saying, The scribes and the Pharisees sit in Moses' seat:

* 2 Tim. 3. 5.
Tit. 1. 16.
Rom. 2. 1, 2,
17—25.3 All therefore, whatsoever they bid you observe, *that* observe and do; ^lbut do not ye after their works: for they say, and do not.* Luke 11. 46.
Is. 10. 1.
Acts 15. 10.
Gal. 6. 13.4 For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.* Ch. 6. 1, 2, 5,
16. They im-
pose trouble-
some rites
on others,
while they
neglect them-
selves.5 But all their works they do for to be seen of men: ^mthey make broad their ⁿphylacteries, and enlarge the borders of their garments,* Num. 15. 38,
39. Deut. 22.
12. & 6. 8.
Prov. 3. 3.

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

* Scraps of
parchment,
with some
sentences of
the law writ-
ten on them,
fastened to
their fore-
head or hand.7 And greetings in the markets, and to be called of men, ^oRabbi, Rabbi.* Mark 12. 38,
39. Luke 11.
43. & 20. 46.
3 John 9.
Prov. 16. 18.
& 29. 23.
Hab. 2. 4.8 But be not ye called Rabbi: for one is your Master, *even* Christ, and all ye are brethren.* + My master,
or great one.
James 3. 1.
1 Cor. 3. 4.
with ch. 17.
5. 2 Cor. 1. 24.
1 Pet. 5. 3, 4.9 And call no man your father upon the earth: ^pfor one is your Father, who is in heaven.* Mal. 1. 6.
John 6. 45.
ch. 5. 16, 48.
& 6. 1, 4, 6,
9, 14, 18, 26,
32. & 7. 11.
& 13. 43. &
19. 17.10 Neither be ye called masters: for one is your Master, *even* Christ.

kind; and that his invitations to partake of it are so unlimited, earnest, and so often repeated! Fearful then is their guilt, and dreadful their punishment, who decline his offers, persecute his ministers; or presume to be Christians without Jesus' righteousness imputed to, and his grace implanted in, their soul. Why should we dissemble before the all-seeing Redeemer? Rather let us tremble to reflect that so many are outwardly, and so few effectually, called according to his purpose;—that many, instead of believing the gospel, should occupy themselves in disputes against the truth, or endeavour to entangle its preachers. And all, but especially ministers, have great need to answer captious questions with caution; and duly to connect our duty to magistrates with that which we owe to God. And it is no wonder that men are embarrassed who are ignorant of God's power and word.—Happy is that new covenant relation to God, which secures blessedness here and to eternity, when all the fashions and connections of this world shall be no more! But how extensive is our duty to God and to men—and how delightful to a renewed heart! Love to my God and my neighbour is the fulfilling of the law. Great is the mystery of godliness—God made manifest in the flesh! What think I of this Christ? Is he my Saviour, and my ALL IN ALL? Let me then, in holy diligence, in cautious prudence, and in readiness to render a reason of the hope that is in me, follow him while I live: and endeavour to turn every perplexing question into important and useful hints and inquiries, for my real instruction.

Anno Domini
cir. 33.*Ch. 20. 26,
27. & 18. 3, 4
& 11. 29.
John 13. 12—
17 Phil. 2. 4.
—S. Heb. 5. 8.*Luke 14. 11.
& 18. 14.
Dan. 4. 37.
Job 22. 29.
Prov. 29. 23.
1 Tim. 3. 51.
52. James 4.
6. 1 Pet. 5. 5.
Prov. 15. 33.*Luke 11. 52.
Ezek. 22. 25.
2 Tim. 3. 6.
Tit. 1. 11. ye
hinder men
from believing
the gospel, as
well as reject
it yourselves*Mark 12. 40.
Luke 20. 47.
2 Tim. 3. 5, 6.
Tit. 1. 11.
Jot. 22. 9. i. e.
rob them of
their property.*Ch. 11. 22.
24. Luke 12.
47.*Gal. 4. 17.
2 Tim. 3. 6.
Acts 13. 45.
& 14. 2, 19.
& 17. 5, 6, 13.*More furiously
mad
against the
gospel.*Is. 56. 10, 11.
ch. 15. 14.*Ch. 5. 33, 34.
James 5. 12.
Jer. 5. 7.*Ezek. 21. 23.
They pre-
tended that a
man's oath
by the temple
did not bind
him, unless he
swore by the
consecrated
treasures of
the temple.*Ch. 3. 7. &
12. 34. John 8.
44. Acts 13.
10. & 23. 3.
with ch. 5. 22.
Exod. 30. 20.
& 29. 37. ver.
19.*Or debtor, or
bound.*Ver. 17.
Exod. 29. 37.
1 Kin. 8. 13.
2 Chr. 7. 2. &
6. 2. Ps. 26. 8.
& 132. 13, 14.*Ch. 5. 31. 1a.
57. 15. & 66.
1 Rev. 4. 2, 3.
Dan. 7. 9.
Acts 7. 49.*Luke 11. 42.
with ch. 9. 13.
& 12. 7.
1 Sam. 15. 22.
Hos. 6. 6.*Prov. 21. 3.
Mic. 6. 8. Gal.
5. 22. 23.*See ver. 16,
17.*Ver. 23. ch.
15. 2—6.
John 18. 28.
40. they scrupled to com-
mit lesser
sins, and in-
dulged them-
selves in
greater.*Luke 11. 39.
Mark 7. 4. ch.
15. 19, 20.*Get your
hearts sancti-
fied, that your
life may be
holy.*Luke 11. 41.
Jer. 4. 14. &
13. 27.
James 4. 8.
1 Cor. 6. 11,
20.*Tit. 1. 15.
Heb. 10. 22.

REFLECTIONS UPON CHAP. XXIII.—The highest offices in both church and

tate, are often filled up with the worst of men, who are apt to make others tumble at the ordinances or truths of God for their sake. Yea they, who make the greatest noise about morality and virtue, and its influence to recommend us to God, are in general extremely destitute of it. Rigid imposers of human invention are rarely strict in their own lives. Let then the servants of Jesus Christ always endeavour to manifest the utmost humility, uprightness, and contempt of this world. Let them practise the doctrines they preach, and ever attempt to lord it over their hearers or brethren in office. With what

that *which* is within the cup and platter, that the outside of them may be clean also.

27 Wo unto you, scribes and Pharisees, hypocrites! for ye are 'like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Wo unto you, scribes and Pharisees, hypocrites! because 'ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, if we had been in the days of our fathers, we would not have been partakers with them 'in the blood of the prophets.

31 Wherefore 'ye be witnesses unto yourselves, that ye are 'the children of them which killed the prophets.

32 'Fill ye up then the measure of your fathers.

33 'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, "I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify, and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That "upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, "All these things shall come upon this generation.

37 "O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, 'how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and 'ye would not!

38 Behold, 'your house is left unto you desolate.

39 For I say unto you, 'Ye shall not see me henceforth, till ye shall say, "Blessed is he that cometh in the name of the Lord.

CHAP. XXIV.

After shewing the occasion (ver. 1) represents (1) Christ's prediction of the destruction of the Jewish nation about forty years after his death, with the preparations for, and attendants and consequences of, that awful event, in which there is frequently a further view of the last judgment; 2—35. [See Introduction, chap. iv. sect. xviii. xix.] (2) A solemn warning to his disciples to be always ready for these events, especially the last, as the time of it was absolutely unknown and uncertain to them, and as

pitiful pretences do men varnish over their neglect of real godliness, their dishonesty, persecution, and murder! And fearful are the discoveries which shall be made in the last judgment! Aggravated will be their damnation who oppose the gospel, and hinder others from believing it; and who pervert the oracles of God, seduce their neighbours into wickedness, neglect their hearts, varnish over their wickedness with pretences of devotion and zeal, profane the most solemn worship of God, and conduct all their religion by selfish and secular designs! Infinite is the patience of our Redeemer in long bearing with such; and great his mercy in giving them plain and timely warnings of their danger.

Anno Domini
cir. 33.*Luke 11. 14.
Acts 23. 3. ch.
7. 15. 21. 1s.
58. 2 Ezek.
33. 31.
2 Tim. 3. 5.
Tit. 1. 16.*Luke 11. 47.
—51.*Ver. 34, 37.
2 Chr. 36. 15.
16. see ch. 21.
35, 36. & 22.
6.*Josh. 24. 22.
Luke 19. 22.
Job. 15. 5, 6.
Ps. 64. 8.*Acts 7. 51, 52.
1 Thes. 2. 15.
2 Chr. 36. 16.*1 Thes. 2. 16.
Gen. 15. 16.
Num. 32. 14.
Ps. 69. 27.*Ch. 3. 7. & 12.
34. John 8. 44.
Is. 1. 15. Heb.
2. 3. & 10. 29
& 12. 25, 26.*2 Chr. 36. 15.
16. Neh. 9. 26.
Luke 11. 49.
ch. 10. 17.
Acts 5. 40. &
7. 51, 52, 59.
& 22. 19. & 8.
4. & 12. 2. &
xxi—xxv.
1 Thes. 2. 15.
16. 2 Cor. 11.
24. 25. Rev.
18. 24.*Exod. 20. 5
Mic. 6. 16.
Ge. 9. 5, 6.
Ps. 9. 12.
Gen. 4. 8.
2 Chr. 24. 21.
22. Zech. 1.
1 Rev. 18. 24.*Ezek. 7. 2.—
12. & 11. 21.
—28. ch. 24.
34. 1 Pet. 4.
17, 18.*Luke 19. 42.
& 13. 34. see
ver. 30, 31.
34. ch. 21. 35,
26. & 22. 6.
2 Chr. 36. 15.
16. & 24. 21.
22. Neh. 9. 26.
Acts 7. 52, 59.*Deut. 32. 29.
Ps. 81. 10. &
50. 7. Luke
19. 42. with
Deut. 32. 11.
12 Ps. 17. 8.
& 91. 4.*Ps. 69. 26. 1s.
1. 7. Mic. 3.
12. Ps. 81. 11,
12. Hos. 11.
2. 7. Prov. 1.
24, 25.*Temple. Ch.
24. 2. Luke
19. 44. 2 Chr.
7. 20—22.*Prov. 1. 26—
30. John 8.
21, 24. & 7.
34. Luke 21.
24. Hos. 3. 4,
5.*Ch. 21. 9. Ps.
118. 26.

Anno Domini
cir. 33.

the eternal happiness or misery of men much depended on the
work in which they should be found occupied; 36—51.

^aMark 13. 1—
8. Luke 21. 5
—11. with ch.
23. 38, 39.

AND ^aJesus went out, and departed from the temple: and his disciples came to him for to shew him the build-ings of the temple.

^aLuke 19. 41.
Jer. 5. 10. &
26. 18. Mic. 3.
12. 1 Kin. 9.
7. Ezek. 7. 20.
—22.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, ^bThere shall not be left here one stone upon another that shall not be thrown down.

^aMark 13. 3, 4.
Luke 21. 7.
Dan. 12. 6, 8.
John 21. 21.
1 Thes. 5. 1.

3 ¶ And as he sat upon the mount of Olives the disciples came unto him pri-vately, saying, ^cTell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

^aJer. 29. 8.
Luke 21. 8.
1 Cor. 6. 9. &
15. 33. & 3.
18. Eph. 5. 6.
Col. 2. 8, 18.
2 Thes. 2. 3.
Gal. 6. 7.
1 John 3. 7. &
4. 1.

4 And Jesus answered and said unto them, ^dTake heed that no man deceive you.

^aJer. 23. 21.
25. & 14. 14.
John 5. 43.
Acts 5. 36, 37.
Rev. 13. 3.
ver. 11, 24.

5 For ^emany shall come in my name, saying, I am Christ; and shall deceive many.

^aJer. 4. 19. &
5. 10, 11.

6 And ^fye shall hear of wars and rumours of wars: ^gsee that ye be not troubled: for all *these things* must come to pass, but ^hthe end is not yet.

^aPs. 46. 2, 3.
& 27. 1—3. &
112. 7. Is. 8.
12—14.
^aJer. 4. 27. &
5. 10, 18. ver.
14.

7 ⁱFor nation shall rise against na-tion, and kingdom against kingdom: and there shall be famines, and pesti-lences, and earthquakes, in divers places.

^aHag. 2. 22.
Zech. 14. 13.
Heb. 12. 27.
Dan. 2. 44.
2 Chr. 15. 6.
Acts 11. 28.
Joel. 2. 30.
Ch. 10. 17.
22. Mark 13.
9—23. Luke
21. 12—24.
John 16. 2. &
15. 20. ch. 23.
34. & 22. 6.
& 13. 21. &
11. 6. Rev. 2.
10. Acts iv—
xii. xxi—xxv.

8 All these *are* the beginning of sor-rows.

^aPs. 46. 2, 3.
& 27. 1—3. &
112. 7. Is. 8.
12—14.
^aJer. 4. 27. &
5. 10, 18. ver.
14.

9 ^kThen shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake.

^aCh. 7. 15.
Acts 20. 29.
30. 1 Cor. 11.
19. 2 Cor. 11.
13. 2 Tim. 2.
17. 2 Pet. 2.
1. Jude 4. 18.
1 Tim. 4. 1.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

^a2 Tim. 1. 15.
& 4. 10, 16.
Heb. 10. 25.
^aDan. 12. 12.
ch. 10. 22.
Rev. 2. 19.
Mark 13. 13.
Heb. 3. 6. &
10. 39.

11 ^lAnd many false prophets shall rise, and shall deceive many.

^aCh. 4. 23. &
9. 35. Acts 2.
5 Rom. 1. 8.
& 10. 18. &
15. 19. Col. 1.
6, 23. Mark 1.
15.

12 And, ^mbecause iniquity shall abound, the love of many shall wax cold.

^aMark 13. 11.
Luke 21. 20.
Dan. 9. 25, 27.
& 12. 11.
Luke 19. 43.

13 ⁿBut he that shall endure unto the end, the same shall be saved.

^aCh. 4. 23. &
9. 35. Acts 2.
5 Rom. 1. 8.
& 10. 18. &
15. 19. Col. 1.
6, 23. Mark 1.
15.

14 And ^othis gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.

^aMark 13. 11.
Luke 21. 20.
Dan. 9. 25, 27.
& 12. 11.
Luke 19. 43.

15 ^pWhen ye therefore shall see the ^qabomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand);

^aRoman
armies.

16 Then let them which be in Judea flee into ^rthe mountains:

^aGal. 1. 17.
Gen. 36. 8.
Prov. 22. 3.
Heb. 11. 7.

17 ^sLet him who is on the house top not come down to take any thing out of his house:

^aJob 2. 4. ch.
6 25. Luke
17. 31. Mark
13. 14—16.

Anno Domini
cir. 33.

18 Neither let him who is in the field return back to take his clothes.

^aLuke 23. 29.
Hos. 13. 16.
2 Kin. 15. 16.
2 Sam. 4. 4.
^aExod. 16. 29.
Acts 1. 12.
i. e. the Jew-
ish sabbath

19 ^tAnd wo unto them that are with child, and to them that give suck, in those days!

^aDan. 12. 1.
Joel 2. 2 Lev
26. 14—39.
Deut. 28. 15—
68. & 29. 18
—23. & 31.
17. 18. & 32.
21—35. Prov.
1. 24—32. Ps.
21. 8—12. &
69. 20—28. Is.
65. 12—15.
Zech. 11. 9.
& 14. 2. Mal.
4. 1. Luke 21.
23, 24. & 19.
43. 44.

20 But pray ye that your flight be not in the winter, neither on the ^usab-bath day:

^a1 Thes. 2. 16.
Heb. 6. 8. &
10. 26, 27, 29.
1 Pet. 4. 17.
18. ch. 8. 12.
^aIs. 1. 9. & 6.
13. & 65. 8.
Zech. 13. 8, 9.
& 14. 2.
^aMark 13. 21.
Luke 17. 23.
& 21. 8.

21 ^vFor then shall be great tribula-tion, such as was not since the begin-ning of the world to this time, no, nor ever shall be.

^aSee ver. 5, 11.
Deut. 13. 1, 2.
2 Thes. 2. 9—
11. Rev. 13.
13. John 5.
43. ch. 7. 15.
2 Pet. 3. 17.

22 ^wAnd, except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

^aJohn 6. 37. &
10. 20, 28, 29.
Rom. 8. 28—
39. 1 Pet. 1.
5. 2 Tim. 2.
19.
^aJohn 16. 1. Is.
44. 7, 8. & 46.
10. & 48. 5, 6.
^aJude 19. Rom.
16. 17, 18.

23 ^xThen if any man shall say unto you, Lo, here is Christ, or there; be-lieve it not.

^aLuke 17. 24.
Is. 30. 13, 14.
& 24. 1—6 &
10. 22. 23. &
26. 21.

24 ^yFor there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that, if ^zit were possible, they shall deceive the very elect.

^aLuke 17. 24.
Is. 30. 13, 14.
& 24. 1—6 &
10. 22. 23. &
26. 21.

25 ^{aa}Behold, I have told you before.

^aLuke 17. 24.
Is. 30. 13, 14.
& 24. 1—6 &
10. 22. 23. &
26. 21.

26 Wherefore if they shall say unto you, ^{bb}Behold, he is in the desert, go not forth: Behold *he is* in the secret cham-bers, believe it not.

^aLuke 17. 24.
Is. 30. 13, 14.
& 24. 1—6 &
10. 22. 23. &
26. 21.

27 ^{cc}For, as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.

^aLuke 17. 24.
Is. 30. 13, 14.
& 24. 1—6 &
10. 22. 23. &
26. 21.

28 ^{dd}For wheresoever the carcase is, there will the eagles be gathered to-gether.

^aLuke 17. 24.
Is. 30. 13, 14.
& 24. 1—6 &
10. 22. 23. &
26. 21.

29 ^{ee}Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

^aLuke 17. 24.
Is. 30. 13, 14.
& 24. 1—6 &
10. 22. 23. &
26. 21.

30 ^{ff}And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man com-ing in the clouds of heaven with power and great glory.

^aMark 16. 15.
16. ch. 28. 18
—20. or 13.
41. Acts 26.
19. & 13. 46
—48. 1 Cor.
15. 61.
1 Thes. 4. 16.
ch. 25. 32, 33.

31 ^{gg}And he shall send his angels ^hwith a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

^aOr with a trumpet and a great voice.

32 ¶ Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

CHAP. XXIV. Before the destruction of Jerusalem, many false teachers and pretended messiahs appeared, ver. 2, 4, 5, 11, 23—26. There were many wars, commotions, famines, pestilences, and earthquakes, 6, 7. Ministers and other Christians were terribly persecuted; and much apostasy from, and decay of, religion, ensued in many places, 9—13. The gospel was preached through the Roman empire and the nations adjacent, 14. The Roman army invaded and laid siege to Jerusalem; and the Christians fled with the utmost haste to the mountains around Judea, 15—20. That destruction was terrible,

21; especially to mothers, 19; threatened ruin to the whole Jewish nation, 22, 27, 28. It was foreboded by signs in the heavens, and quite dissolved the constitution of the Jewish church and state, 27—30. It took place while that very generation among whom Christ taught partly survived, 32—35; and was followed by a remarkable spread of the gospel, 30, 31. Many of the wicked Jews were preserved for the sake of those who were to descend from them after many generations, 22. Ver. 27, 28. denotes the spread of the gospel among the Gentiles, and the gathering of multitudes to Jesus to feed on his flesh and

Anno Domini
cir. 33.

Luke 21. 29
—33. Mark
13. 28—30.
Jam. 5. 9.

1 Pet. 4. 17.
28. Ezek. 7. 2
—13. & 12. 22
—28. ch. 11.
16. & 16. 28.
& 23. 36.
Heb. 10. 37.
It took place
within forty
years after
Christ's death.

Mark 13. 31.
ch. 5. 18.
2 Pet. 3. 10.
Ps. 102. 26.
Is. 40. 8. &
51. 6. Heb. 1.
11. 1 Pet. 1.
25. Tit. 1. 2.

Ver. 42, 44.
ch. 25. 6, 19,
31. Mark 13.
32. John 5. 28.
Acts 17. 31.
& 1. 7. 1 Thes.
5. 2. 2 Pet. 3.
10.

†i. e. day of
the last judg-
ment.

Luke 17. 26
—36. Gen. vi.
vii. Job 22.
16. 2 Pet. 2.
5. & 3. 6.
1 Pet. 3. 19,
20. Heb. 11.
7. 1. Thes. 5.
2, 3.

Luke 17. 34
—36. 1 Cor.
4. 7.

Ch. 25. 13.
Rom. 13. 11.
1 Cor. 16. 13.
1 Thes. 5. 6.
1 Pet. 5. 8.
Rev. 16. 15.
Mark 13. 33.
—37. Luke
21. 34—36.

Luke 12. 39.
1 Thes. 5. 2.
Rev. 16. 15.
& 3. 3. 2 Pet.
3. 10, 11.
Ch. 25. 10.
Luke 12. 40.
Rev. 21. 2. &
19. 7. 1 Thes.
5. 6. 2 Pet. 3.
11, 12. Phil.
4. 4. Jam. 5.
9. 1 Pet. 4. 7.

Luke 12. 42.
& 19. 17. ch.
25. 21. 1 Cor.
4. 2. John 21.
15—17. Acts
20. 28. Gal. 6.
10. Eph. 4.
11—13. Heb.
3. 5. 2 Tim.
2. 2.

Rev. 16. 15.
2 Tim. 4. 7.
8. see ver. 42.
Ch. 25. 21.
Luke 19. 17.
& 22. 29, 30.
& 12. 44.
1 Pet. 5. 4.
Dan. 12. 2, 3.

Luke 12. 45.
2 Pet. 2. 3, 4.
Ezek. 12. 22
—28.

Is. 65. 5. 13.
John 9. 10.
2 Cor. 11. 26.

Ver. 42, 44.
1 Thes. 5. 2.
3 Rev. 16. 15.
John 5. 28,
29.

33 'So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, This generation shall not pass till all these things shall be fulfilled.

35 ^kHeaven and earth shall pass away, but my words shall not pass away.

36 ¶ 'But of that day and hour knoweth no man, no not the angels of heaven, but my Father only.

37 ^mBut, as the days of Noe were, so shall also the coming of the Son of man be.

38 For, as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came and took them all away, so shall also the coming of the Son of man be.

40 ⁿThen shall two be in the field, the one shall be taken and the other left.

41 Two women shall be grinding at the mill, the one shall be taken and the other left.

42 ¶ 'Watch therefore; for ye know not what hour your Lord doth come.

43 ^pBut know this; that, if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 ^qTherefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 ^rWho then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?

46 ^sBlessed is that servant, whom his Lord when he cometh shall find so doing.

47 ^tVerily I say unto you, that he shall make him ruler over all his goods.

48 ^uBut and if that evil servant shall say in his heart, My Lord delayeth his coming;

49 And shall begin ^xto smite his fellow servants, and to eat and drink with the drunken;

50 ^yThe Lord of that servant shall come in a day when he looketh not for

him, and in an hour that he is not aware of;

51 And shall ^zcut him asunder, ^aand appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Anno Domini
cir. 33.

Or cut him
off.
Job 20. 29.
Ps. 11. 6. ch.
8. 12. & 22.
13. & 13. 42,
50. & 25. 30.

CHAP. XXV.

Continues our Saviour's discourse (1) In the parable of the ten virgins, to excite us to a perpetual readiness to attend Christ: 1—13. (2) In the parable of the talents, distributed to three servants to be traded with,—to prompt us to a constant readiness to give account of our improvements; 14—30. (3) In a more plain representation of the last judgment, calculated to promote our constant readiness to receive our final sentence and take our eternal portion; 31, 46.

THEN ^ashall ^bthe kingdom of heaven be likened unto ten ^cvirgins, who took their lamps, and went forth ^dto meet the bridegroom.

2 ^eAnd five of them were wise, and five ^fwere foolish.

3 They that ^gwere foolish ^htook their lamps, and took no oil with them:

4 ⁱBut the wise took oil in their vessels with their lamps.

5 ^jWhile the bridegroom tarried, they all slumbered and slept.

6 ^kAnd at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 ^lThen all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil, for ^mour lamps are ⁿgone out.

9 But the wise answered, saying, ^oNot so; lest there be not enough for us and you: but go ye rather to ^pthem that sell, and buy for yourselves.

10 And while they went to buy ^qthe bridegroom came; ^rand they that were ready went in with him to the marriage; ^sand the door was shut.

11 Afterward came also the other virgins, saying, ^tLord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 ^uWatch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ ^vFor the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods:

Ch. 24. 27, 36, 42.

Ch. 3. 2. & 4. 17. & xiii. Dan. 2. 44.

2 Cor. 11. 2. Rev. 14. 4. Ps. 45. 14. Rev. 21. 2, 9.

Gen. 19. 1. & 46. 29. Num. 23. 15. Eph. 5. 31. Rev. 19. 7.

Ch. 20. 16. & 13. 20—23, 47. & 22. 10. Rom. 9. 6.

2 Tim. 3. 5. Tit. 1. 16.

2 Cor. 5. 17. Gal. 6. 15. Zech. 4. 2, 3. John 1. 16. Phil. 3. 3. 2 Cor. 1. 12.

Ch. 24. 48. 2 Pet. 3. 4. Rom. 2. 4. Rev. 2. 21. Song 5. 2. & 3. 1. Eph. 5. 14. 1 Thes. 5. 6, 7. ch. 26. 43. Rom. 13. 11. Jam. 3. 2. ch. 26. 40, 43.

Ch. 24. 31, 44. 1 Thes. 4. 16. & 5. 2. Rev. 16. 15. Luke 12. 46. Prov. 1. 24. Mic. 6. 9. Phil. 4. 5.

Mark 13. 35. Luke 12. 20.

Ch. 5. 16. Luke 12. 35. 2 Pet. 3. 14. ch. 13. 6, 12, 21. & 7. 27.

Job 8. 13, 14. & 18. 5. & 21. 17. & 11. 20.

Or going out, 1 Cor. 12. 28. Eph. 4. 11—13. Mark 16. 15. Eph. 3. 8.

Ch. 24. 36, 44. Rev. 1. 7. & 22. 12, 20.

2 Tim. 4. 8. Eph. 4. 13. 2 Pet. 1. 4—11. 1 Pet. 1. 13.

Ps. 95. 11. Luke 13. 25.

Heb. 12. 17. ch. 7. 21—23. Luke 13. 25. Ps. 1. 6. & 5. 5. & 6. 8.

Ch. 24. 42. Mark 13. 33. 35. 37. Luke 21. 34. 36. 1 Cor. 16. 13. 1 Pet. 5. 8. Rev. 16. 15.

Luke 19. 12. 27. Rom. 12. 6. 1 Cor. 12. 7.

finally deluded. Thrice happy are they who, in times of trial, are preserved in Christ, and kept faithful and lively when iniquity abounds, and the love of many waxes cold! and happy are they who discover greater regard to God's ordinances than to their own ease. For graciously shall they at last be crowned with glory and honour. But dreadful will it be if, after we have been intrusted with offices and gifts, we should be found, in death or judgment, unfaithful in using them:—none shall share a more certain or deeper damnation.

CHAP. XXV. Ver. 1—13. This and the subsequent parable may have some relation to the time of Christ's coming to destroy the Jewish nation, but especially to his coming to the last judgment. As the Jews had ordinarily their weddings at night, and seldom fewer than ten bridesmaids, that custom is here alluded to. Christ, who betrothes and unites sinners to himself in the day of his power is the glorious bridegroom. His tarrying denotes his deferring the Jewish destruction, and death, and the last judgment, till the due season. His coming at midnight, and with a great cry, denotes how unexpected and alarming his coming is. The ten virgins denote multitudes of apparently real Christians. Their slumbering denotes their common sloth and security while Christ withdraws his presence. The foolish virgins, who had only lamps, but no oil in them, represent nominal Christians, who have a profession of gospel truth but no real grace. The wise virgins are true believers, whose external

blood; 29, 30, represent the terrible appearances of Jesus' power, in destroying the Jewish church and state. 37—41. The destruction of Jerusalem, as well as the last judgment, will take place while most men are indulging themselves in sensuality and carnal cares, and are no way provided for it; and of persons, in seemingly equal danger, some will be miserably destroyed and others graciously preserved. 42—51. Since therefore you are so uncertain of the time of this destruction and the last judgment, ye need always to be watching over your hearts and lives, that ye may be ready for it; especially as great shall be the gracious and honorary reward of such are then found faithful and diligent in their proper work.

REFLECTIONS UPON CHAP. XXIV.—Even real saints are often puffed up with the external and quickly-fading glories of religion. But how manifest is the omniscience of our Redeemer, who could so circumstantially foretell the events which befell the Jews and the nations around! And wonderfully has God proved him the Messiah, by fulfilling his predictions upon his opposers. Yea, for the confirmation of our faith, Josephus, one of them, was almost miraculously saved, and included to give us the history of the fulfilment. Novelties in religion are always to be suspected; and inconceivable are the arts by which Satan and his instruments labour to deceive men, pervert the gospel, and dishonour Christ. But great is the mercy that none of the elect can be fully and

Anno Domini
cir. 33.† A talent is
342l. 3s. 9d.
and denotes
here gifts,
offices, and
opportuni-
ties.* 1 Pet. 4. 10.
2 Pet. 3. 16.
Job 17. 9.
Prov. 4. 18.
& 3. 14, 15.* Phil. 2. 21.
& 3. 19. Ps.
17. 14.* Luke 16. 2.
Eccl. 12. 14.
2 Cor. 5. 10.
1 Cor. 3. 13
—15. & 4. 5.
Rom. 14. 12.* 1 Cor. 15. 10.
2 Tim. 4. 7, 8.
Jam. 2. 18.
Rom. 15. 19.
Acts 20. 24.
2 Tim. 4. 2.* 1 Cor. 4. 5.
Rom. 2. 29.
Luke 19. 17.
& 16. 10.
1 Pet. 1. 7.
ch. 24. 47.* Ps. 49. 14.
Rev. 2. 26, 27.
Luke 22. 29.
30. John 12.
26 & 17. 24.
2 Tim. 2. 12.
1 Pet. 1. 8.
Ps. 16. 11.
Heb. 12. 2.
Acts 2. 28.
with Gen.
39. 4.* 2 Cor. 8. 12.
Rom. 12. 6—
8. 1 Pet. 4.
10. 2 Tim. 2.
2. 1 Cor. 4. 2.
* See on ver. 21.* Ch. 7. 21.
Luke 6. 46.* Tit. 1. 16.
1 Cor. 8. 1.
Ezek. 18. 25,
29.* Rev. 21. 8.
Luke 19. 20,
21.* Luke 19. 22,
23. Job 15. 5.
6. 2 Sam. 12.
6. 7. ch. 12.
37. Tit. 3. 11.* Luke 19. 24.
Ezek. 46. 17.* Ch. 13. 12.
Mark 4. 25.
Luke 8. 18. &
19. 26. John
15. 2 Rev.
22. 11. Ps.
27. 14. 1 Cor.
15. 10. 2 Cor.
6. 1.* Ezek. 33. 13.
2 John 8. Gal.
3. 4.* Ch. 3. 12. &
8. 12. & 13.
42. & 22. 13.
& 24. 51.
Luke 17. 10.
2 Thes. 1. 9.
Rev. 14. 10.
11. & 21. 8.
& 22. 15.

15 And unto one he gave five [†]talents, to another two, and to another one: to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents [†]went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and [†]digged in the earth, and hid his lord's money.

19 [†]After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliverdst unto me five talents: [†]behold, I have gained beside them five talents more.

21 His lord said unto him, [†]Well done, *thou* good and faithful servant: thou hast been faithful over a few things, [†]I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received [†]two talents came and said, Lord, thou deliverdst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, [†]Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, [†]Lord, [†]I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was [†]afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 [†]Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 [†]Take therefore the talent from him, and give *it* unto him who hath ten talents.

29 [†]For unto every one that hath shall be given, and he shall have abundance: but from him that hath not [†]shall be taken away even that which he hath.

30 [†]And cast ye the unprofitable

servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ [†]When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him [†]shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 [†]And he shall set the sheep on his right hand, but the goats on the left.

34 [†]Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

35 [†]For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the king shall answer and say unto them, Verily I say unto you, [†]In as much as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say unto them also on the left hand, [†]Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

42 [†]For I was an hungered, and ye gave me no meat: I was thirsty and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them saying, Verily I say unto you, [†]In as much as ye did *it* not to one of the least of these, ye did *it* not to me.

46 [†]And these shall go away into everlasting punishment: but the righteous into life eternal.

Anno Domini
cir. 33.* Job 19. 25.
Zech. 14. 5.
ch. 16. 27. &
19. 23. Acts 1.
11. & 3. 21.
& 17. 13.
Jude 14.
1 Thes. 4. 16.
2 Thes. 1. 7.
8 Heb. 9. 28.
Phil. 2. 9, 10.
Rev. 1. 7. &
3. 21. & 20.
11. & 22. 12,
20.* Joel 3. 11—
14. Rom. 14.
19, 12. 2 Cor.
5. 10. Rev. 20.
12. ch. 13. 49.
Ezek. 20. 38.
& 34. 17. 22.
Mal. 3. 18.* Ps. 110. 1. [†]
Heb. 1. 3. [†]
Rev. 3. 21. ch.
24. 61. Ezek.
34. 17—22.
1 Thes. 4. 16,
17.* Heb. 9. 28.
2 Tim. 4. 8.
Eph. 1. 3—5.
John 14. 2.
ch. 20. 23. [†]
Rom. 8. 17. [†]
1 Cor. 2. 9.
Mark 10. 40.
Heb. 11. 16.
1 Pet. 1. 3, 9.
Rev. 21. 7.* Is. 58. 7.
Ezek. 18. 7.
Heb. 13. 1—3.
& 6. 10.
1 Tim. 5. 10.
Jam. 1. 27. &
2. 15, 16.
2 Tim. 1. 16.* Ch. 10. 42.
Mark 9. 41.
Prov. 14. 21,
31. & 19. 17.
Heb. 6. 10.* Ps. 6. 8. & 1.
5. & 109. 17.
ch. 7. 23.
Luke 13. 27.
ch. 3. 12. & 8.
12. & 13. 42.
50. 2 Thes. 1.
9. Is. 66. 24.
Rev. 14. 10.
11. & 20. 10.
15. Mark 9.
44. 46. 48.
2 Pet. 2. 4. [†]
Jude 6.* Jam. 2. 13.
Deut. 23. 4.
Judg. 1. 7.
ch. 7. 2. Ps.
18. 26. Jam.
2. 13—16.
1 John 3. 17.
Amos 6. 6.* Prov. 14. 31.
& 17. 5. & 21.
13. Acts 9. 5.
Zech. 2. 8.
Ps. 105. 15.* Dan. 12. 2.
John 5. 29.
Rev. 14. 11.
& 20. 10, 15.
& 3. 21. & 7.
15—17. & 21.
7. & 22. 14.
1 John 3. 2. &
2. 25. Ps. 16.
10. 11. & 17.
15. & 13. 24,
26.

profession of Christ arises from real grace in their hearts, and who are in an habitual readiness to meet with Christ. 14—30. The *Master* is Christ, who in his ascension travelled into a *far country*. The *servants* are ministers and people. The *talents* are offices, gifts, and opportunities, given by Christ to men in different degrees for the good of the church, and to be accounted for at the last day. 32, 33. He will fully and exactly separate the righteous from the wicked. 34—40. They are called to the kingdom, not as the reward of their works, but as the inheritance to which they are entitled as adopted children of God through Christ.

REFLECTIONS UPON CHAP. XXV.—It is absurd to esteem any as Christians who have not the appearance of real saintship. And inestimable is the worth of real grace implanted in the heart by a new creation in Christ. It makes a wide difference between true believers and mere nominal professors. Safe is their meeting with Christ, and certain their admission to glory who have it: but dreadful their exclusion from Christ, and deep their damnation in hell, who die without it! Happy are they who with diligence use whatever they receive to his glory; inexpressibly great shall be their honour and their reward: but miserable

Anno Domini
cir. 33.

CHAP. XXVI.

Contains (1) Preparations made for Christ's last sufferings, in his again foretelling them to his disciples as at hand; 1, 2: in the rulers' conspiracy to murder him; 3—5: in the costly anointing of his head by Mary, to the great displeasure of his disciples, particularly Judas; 6—13: in Judas' bargain with the priests to betray him; 14—16: in his eating the passover with his disciples, after due preparation made for it, and discovering Judas' treachery and fearful doom; 17—25: in his instituting the Lord's supper, and warning his disciples, particularly Peter, of their approaching fall; 26—35. (2) His entrance on them, in his agony and fervent prayers in the garden, while his disciples, whom he took to witness it, sinfully slept; 36—46: in the seizing of him by the officers, with the help of Judas, notwithstanding Peter's rash attempt to defend him; 47—56: in his arraignment before the high-priest, the false witnessing against, and condemnation of, him as a blasphemer; 57—68: and in Peter's threefold denial of him, of which he quickly repented; 69—75.

* John 13. 1.
with 17. 4.

AND ^ait came to pass, when Jesus had finished all these sayings, he said unto his disciples,

* Mark 14. 1.
2. Luke 22. 1.
2. John 13. 18.

2 ^bYe know that after two days is *the feast of the passover*, and the Son of man is betrayed to be crucified.

* John 11. 47—
53. Acts 4. 25
—28. ch. 21.
3. Is. 53. 2, 3.
Ps. 2. 1, 2, &
64. 4. & 41. 7.
& 56. 6. & 22.
12, 13.

3 ¶ Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtlety, and kill him.

* Gen. 3. 1. ch.
21. 26. & 14.
5. Luke 20. 6.
John 7. 12, 40.
Prov. 21. 30.
& 19. 21.

5 But they said, ^aNot on the feast-day, lest there be an uproar among the people.

* John 11. 1, 2.
& 12. 3—9.
Mark 14. 3—
9. Luke 7. 37.
26. ver. 12.

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat.

* Eccl. 4. 4.
Job 42. 7, 8.
Mark 14. 4.
John 12. 4—
6. Judas stirred
up the rest.

8 But when his disciples saw it they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

* Ps. 109. 31.
Job 42. 7, 8.
2 Cor. 10. 18.

10 When Jesus understood it he said unto them, ^eWhy trouble ye the woman? for she hath wrought a good work upon me.

* Deut. 15. 11.
John 12. 8. &
13. 33. & 16.
5. 28. & 17.
11. Acts 3.
21. with ch.
18. 20. & 28.
20. John 14.
19. Heb. 13.
5, 8.

11 ^bFor ye have the poor always with you, but me ye have not always.

* Ch. 27. 57—
60. Mark 15.
42—47. Luke
23. 50—56.
John 19. 38—
42.

12 For, in that she hath poured this ointment on my body, she did it for my burial.

* Mark 16. 15.
ch. 28. 19.
Rom. 1. 8. &
10. 18. & 15.
19. Col. 1. 6.
23. Is. xlii.
xlix. li. lx.

13 Verily I say unto you, ^kWhosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

* Mark 14. 10.
11. Luke 22.
3—6. ch. 10.
4. Ps. 41. 9.
& 55. 12, 14.
John 6. 70, 71.
& 13. 27.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

* Zech. 11. 12,
13. ch. 27. 3.
Exod. 21. 32.
i. e. 34. 5d.
farthing.

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

* Mark 14. 12
—17. Luke
22. 7—13.
John 18. 28.
Exod. 12. 6.
& 13. 3, 6.
Lev. 23. 5, 6.
Num. 9. 3. &
28. 16, 17.
Deut. 16. 1—
4.

16 And from that time he sought opportunity to betray him.

17 ¶ Now the first day of the feast of unleavened bread the disciples came to

Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

Anno Domini
cir. 33.

18 And he said, Go into the city to such a man, and say unto him, ^oThe Master saith, ^pMy time is at hand; I will keep the passover at thy house with my disciples.

* Ch. 8. 25. &
21. 3. & 23.
8, 10. John
20. 16. & 11.
8, 28. Acts 10.
36.

19 ^qAnd the disciples did as Jesus had appointed them; and they made ready the passover.

* Ver. 2. John
7. 30. & 12.
23. & 17. 1. &
13. 1. Luke
22. 53.

20 ¶ Now, when the even was come, he sat down with the twelve.

* 1 Sam. 15.
22. Exod. 23.
21. John 15.
14. Deut. 12.
28.

21 And as they did eat he said, Verily I say unto you, that ^rone of you shall betray me.

* Mark 14. 18
—25. Luke
22. 14—30.
John 13. 21—
34. Exod. 12.
4, 6. Deut.
16. 1.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

* John 6. 70.
71. ver. 2. Ps.
41. 9. & 55.
12—14.

23 And he answered and said, ^sHe that dippeth his hand with me in the dish, the same shall betray me.

* Ps. 41. 9. &
55. 12—14.
John 13. 18,
26. Luke 22.
21, 22.

24 ^tThe Son of man goeth, as it is written of him: but ^utwo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

* Gen. 3. 15.
Ps. 22. 1—21.
& 69. 1—21.
Is. 52. 14. &
53. 1—12. &
50. 5, 6. Dan.
9. 24, 26.
Zech. 13. 7.

25 Then Judas, who betrayed him, answered and said, Master, is it I? He said unto him, ^vThou hast said.

* Ps. 55. 15—
23. & cix. ch.
27. 3—5. Acts
1. 16—20.

26 ¶ And, as they were eating, Jesus took bread, and ^wblessed it, and brake it, and gave it to the disciples; and said, Take, eat; this is my body.

* Ps. 94. 7.
Prov. 30. 20.
Jer. 8. 12. &
2. 35.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

* Ver. 64. John
18. 37. ch. 27
11. i. e. it is
just so.

28 For this is my ^xblood of the new testament, which is shed for many for the remission of sins.

* 1 Cor. 11. 23
—29. & 10. 4.
16, 17. Mark
14. 22—25.
Luke 22. 19,
20. John 6. 55

29 But I say unto you, ^yI will not drink henceforth of this fruit of the vine until that day when I drink it new with you ^zin my Father's kingdom.

* Many Greek
copies have,
gave thanks.
* Exod. 24. 8.
Zech. 9. 11.
Heb. 9. 14—
17. & 13. 20.
ch. 1. 21. &
20. 28. Rom.
5. 10, 11, 15
—21. Jer. 31.
31. Heb. 8.
10—12.

30 ¶ And, when they had sung an ^ahymn, they went out into the mount of Olives.

* Luke 22. 16.
Ps. 104. 15.
Acts 10. 41.

31 Then saith Jesus unto them, ^bAll ye shall be offended because of me this night: for it is written, ^cI will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

* Ch. 3. 2. & 4.
17. 1 Cor. 15.
24. 28. Luke
22. 29, 30.

32 But, after I am risen again, ^dI will go before you into Galilee.

* Or psalm. i. e.
Ps. cxlii—
cxviii.

33 ^ePeter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

* John 18. 1, 4.
Luke 20. 39.
Acts 1. 12.

34 Jesus said unto him, ^fVerily I say unto thee, that this night, before the cock crow, ^gthou shalt deny me thrice.

* Mark 14. 27
—31. John 16.
32. ch. 11. 6.

35 Peter said unto him, ^hThough I should die with thee, yet will I not deny thee. ⁱLikewise also said all the disciples.

* Zech. 13. 7.
Is. 53. 5, 10.
Rom. 8. 32.
Job 19. 13—
16. Ps. 88. 11.* Mark 14. 28.
& 16. 7. ch.
28. 10, 16.* Mark 14. 29
—31. 66—72.
Luke 22. 31
—34. 54—62.
John 13. 36—
38. & 18. 15
—27. ver. 69
—75. Ps. 30. 6.* 1 Cor. 10. 38.
1 John 13. 12.* His principal
crowing about
three o'clock
in the morning.* Ps. 30. 6.
Prov. 16. 18.
& 29. 23* Exod. 19. 8.
& 24. 3, 7.

are they, who, through unbelieving hard thoughts of God, take up with a mere hypocritical profession. Every plea of innocence, prudence, or of wonted assistances, will issue in their confusion.—How certain—how sudden—how awful how glorious—will be the appearance of Jesus to judgment; exact and final shall be his separation of the righteous and the wicked; and impartial his trial of human works. Gracious and heart-ravishing will be his last invitation to saints; high his regard to them, and every kindness shewn to them! But awful indeed his dismission of sinners from him, whom they now so hate and condemn. And how fixed—how important—how lasting—is men's future state! May these awful, these eternal realities, sink deep into my heart!

intimate that the former, having been long a type, should now be fulfilled in his death; and that the other should succeed as a memorial of his finished sufferings till the end of the world. The bread represents him as God-man, chosen, appointed, and furnished by, his Father, and suffering unto death for the redemption of his people. The wine represents his fulfilling all righteousness for the purchasing and securing of all promised new covenant blessings, particularly the full remission of sins to his numerous followers. 29. I will never more feast with you in this manner, never more so indulge you with my bodily presence; but, instead thereof, will hold fellowship with you in a far more spiritual and comfortable manner in the gospel dispensation, and especially in the heavenly state.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here while I go and pray yonder.

37 ¶ And he took with him Peter and the two sons of Zebedee: and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me except I drink it, thy will be done.

43 And he came and found them asleep again; for their eyes were heavy.

44 And he left them and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And, while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

51 ¶ And, behold, one of them who were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off, unto the high priest's palace, and went in, and sat with the servants to see the end.

59 Now the chief priests and elders, and all the council, sought false witness against Jesus to put him to death;

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, who is he that smote thee?

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after awhile came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, who said unto him, Before the cock crow thou shalt deny me thrice. And he went out and wept bitterly.

Anno Domini cir. 33.

Ver. 54. Num. 23. 19. 1 Sam. 15. 29. Tit. 1. 2. Is. 44. 26.

Ver. 31. John 16. 32. Job 19. 13, 14. Ps. 88. 8, 18. & 38. 11. Is. 63. 3, 5. 2 Tim. 1. 15. & 4. 16.

Mark 14. 53—65. Luke 22. 54, 66—71. John 18. 12—14, 19—24. Ps. 22. 16. Acts 8. 32. Is. 53. 7.

Ver. 33, 35. Prov. 9. 6. & 13. 20.

Ps. 27. 12. & 35. 11. Acts 6. 13. 1 Kin. 21. 10, 13.

Dan. 6. 4. 1 Pet. 3. 16.

None that witnessed any thing criminal, or who agreed together.

John 2. 19. ch. 27. 40. Mark 15. 29. Acts 6. 13.

Is. 53. 7. Acts 8. 32. Ps. 38. 13, 14. ch. 27. 12, 14.

Josh. 6. 26. Mark 5. 7. Acts 19. 13. 1 Kin. 22. 16. Lev. 5. 1.

Ch. 11. 4, 5. & 16. 16. John 1. 49—51. & 10. 30. 36. & 6. 69. Is. 9. 6, 7.

Ver. 25. ch. 27. 11. 1 Tim. 6. 13. i. e. It is as thou sayest.

Ps. 110. 1. Dan. 7. 13. ch. 16. 27. & 24. 30. & 25. 31. John 6. 62. Acts 1. 11. Rom. 14. 10. 1 Thes. 4. 16. Rev. 1. 7. & 20. 11.

Lev. 21. 10. 2 Kin. 18. 37. & 19. 1. Gen. 37. 29, 34.

Lev. 24. 16. Acts 6. 13.

Is. 50. 6. & 52. 14. & 53. 3. ch. 27. 30. John 19. 3.

Or rods.

Judg. 16. 25. Mark 14. 65. Luke 22. 64. Acts 3. 22.

Mark 14. 66—72. Luke 22. 55—62. John 18. 15—18, 25—27. with Ps. 1. 1. & 119. 115.

Ch. 2. 22, 23. & 3. 13. & 4. 12, 13.

Ch. 2. 23. & 21. 11. Luke 2. 39, 51. & 4. 16. John 4. 45.

Ch. 16. 16. ver. 33, 35.

Ver. 34. Luke 22. 60. Mark 14. 71. John 18. 26, 27.

Ver. 34. Mark 14. 30. John 13. 38.

Ps. 119. 59. 60. Ezek. 7. 16. Zech. 13. 10. Jer. 31. 18. 2 Cor. 11.



CHRIST BEFORE PILATE.

Anno Domini
cir. 33.

CHAP. XXVII.

Represents (1) The prosecution of Christ. He is early delivered up to Pilate the Roman governor; 1, 2: Judas avows him innocent; in desperate grief murders himself; and a field is bought with the returned reward of his treachery; 3—10. Jesus is arraigned and tried before Pilate; 11—14. Instigated by the clamours of the people, Pilate, notwithstanding his conviction of his innocence, and his wife's dream and warning, sentences him to be crucified; 15—26. (2) The execution of Christ; his barbarous usage in the hall; 27—31: his being led to the place of execution; 31—33: his being there crucified, insulted, and reviled, while his Father deserted him and darkness covered him; 34—50. (3) The remarkable events which attested the extraordinary nature of his death; 45, 50—56. (4) His honourable burial by Joseph of Arimathea; and the malice of the Jewish rulers in setting a watch on his grave; 57—66.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And, when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 ¶ And Jesus stood before the governor: and the governor asked him, saying, Art thou the king of the Jews?

And Jesus said unto him, Thou sayest.

12 And, when he was accused of the chief priests and elders, he answered nothing.

13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word, insomuch that the governor marvelled greatly.

15 ¶ Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you?

Barabbas, or Jesus who is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was sat down on the judgment seat his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.

20 ¶ But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus who is called Christ?

They all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 Then released he Barabbas unto them: and, when he had scourged Jesus, he delivered him to be crucified.

27 ¶ Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 And, when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And, after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

Anno Domini
cir. 33.

Ch. 26. 2, 5.
Luke 23. 17.
Mark 15. 6.
John 18. 39.
John 18. 40.
Luke 23. 25.
Mark 15. 7.

Josh. 24. 15.
1 Kin. 18. 21.
ver. 21.

Ch. 21. 9, 11.

Acts 7. 9.
John. 9. 22. &
12. 42. Eccl.
4. 4. Job 5. 2.
Prov. 27. 4.

Is. 11. 10.
ver. 4. Acts
13. 46. with
Dan. 2. 1. &
4. 5. Job 33.
15, 16.

Mark 15. 11.
Luke 23. 18.
John 18. 40.
Acts 3. 14,
15.

Is. 53. 2, 3.
John 15. 18.
& 10. 32.
Rom. 8. 7, 8.

Deut. 21. 6, 7.
Job 9. 30. Ps.
26. 6. Prov.
30. 20. Jer. 2.
35.

Ver. 4, 19.
Deut. 17. 6. &
19. 1.

Deut. 19. 10.
Acts 5. 28.
1 Thes. 2. 15,
16. Heb. 10.
29. Josh. 2.
19: 2 Sam. 2.
16. In the
crucifixion of
multitudes of
them by
Titus, and in
their misdeeds
for 1700
years past,
they have felt
the effects of
their wish.

John 19. 1—
15. Luke 23.
24, 25. Mark
15. 15—20.

Or governor's
house.

Pa. 22. 16.
Prov. 29. 12.
Luke 23. 11.
Mark 15. 16—
18. John 19.
2, 3. with Gen.
3. 18.

Ch. 26. 67.
Is. 50. 6. &
52. 14. Mic.
5. 1.

Ps. 22. 6—8.
& 69. 7, 19.
ch. 21. 39.
Heb. 13. 12.

demand, gladly let me receive him into my house and heart. A deep sense of my sinfulness should make me always ready to suspect the worst of myself. If I indulge self-confidence, if I disregard a Saviour's warning, I shall quickly fall, fearfully fall, before the slightest temptations. If I indulge one sin, it will quickly plunge me into a worse. If then I have been overtaken in a fault, let me quickly and bitterly repent. It is not the greatness or number of my sins that can ruin me, but my obstinate impenitence and unbelief.

CHAP. XXVII. Crucifixion was the most cruel, shameful, and cursed, death, that could be devised; was not at all used by the Jews; and by the Romans inflicted only upon slaves, and the basest of the people, who were capital offenders. The person was nailed to the cross, as it lay upon the ground, through each hand, extended to its utmost stretch, and through both the feet together; then the cross was erected; and the foot of it, with a violent thrust, which disjointed the whole body of the sufferer, placed into a hole of the ground prepared to receive it. The whole weight of the body thus hung upon the nails, which went through the hands and feet, till the person expired by mere dint of terrible pain.

REFLECTIONS UPON CHAP. XXVII.—Unbounded was the foreknowledge of our Redeemer, and astonishing his delight in the view of his sufferings for his people. Great is his care to vindicate their good conduct, to honour them that honour him, and to direct them to opportunities of doing good to their brethren; and infinite his regard to his Father's oracles and ordinances, and the salvation of his people. In view of death—a dreadful death—he joins with them in the seals of the covenant, and appoints them a permanent feast for spiritual nourishment; representing all his labours of love, and sealing and applying his person and righteousness to their soul! And faithful and reasonable were his warnings against temptation.—How heavy the weight of our sins lay on him! How fearful his agonies! how fervent his prayers! Yet great was his submission to his Father's will: marvellous his readiness to suffer, and kind his rebukes ever to the worst!—But, alas, how was he hated by men—plotted against without cause—envied of his honours—betrayed for a trifle—shamefully discredited and contradicted, even by his saints—presumptuously apprehended—despitefully abused—and basely denied, after the most solemn warning! Let me learn to watch and pray against temptation. I know not whither Satan may drag, or my corruptions drive, me. Let me always honour Jesus, whatever be the expense; be liberal to his poor, and always given to embrace his preached gospel. And, on his

Anno Domini
cir. 33.

• Mark 15. 21,
22. Luke 23.
26, 33. Num.
15. 35. 1 Kin.
21. 13. Acts
7. 58. Heb. 13.
12. ch. 21. 39.
John 19. 17.

• Ps. 69. 21.
John 19. 28.
Mark 15. 23.

• Ps. 22. 18.
John 19. 23.
24. Mark 15.
24.

• It avowed his
innocence and
Messiahship
in three lan-
guages which
were gene-
rally under-
stood. Mark
15. 26. Luke
23. 38. John
19. 19—22.
Deut. 23. 5.

• Is. 53. 12.
Luke 23. 32.
33. Mark 15.
27, 28. John
19. 18.

• Ps. 22. 7. &
69. 20. & 109.
25. Lam. 2.
15. Mark 15.
29. Luke 23.
35. Is. 53. 3.

• Ch. 26. 61.
John 2. 19.
ch. 4. 3, 6, &
26. 63, 64.

• Ver. 40. ch.
12. 32, 39. &
16. 1. John 4.
48. Luke 4.
12. Heb. 4.
15. & 2. 18.

• Ps. 22. 8. &
18. 1, 2, 19.

• Ch. 26. 64.
John 3. 16.
& 5. 17—29.
& 10. 30.

• Ps. 35. 15.
Luke 23. 39—
43. It seems
that at first
they both
railed at him.

• Amos 8. 9. Is.
50. 3.

• Ps. 22. 1—21.
& 69. 1—21.
Heb. 5. 7.
Mark 15. 33—
36. Luke 23.
44—46.

• Ps. 56. 5. with
Mal. 4. 5. ch.
11. 14. & 17.
11—13.

• Ps. 69. 21.
Mark 15. 36.
Luke 23. 36.
John 19. 29.

Mark 15. 37,
38. Luke 23.
46. John 19.
30. Heb. 5. 7.
Ps. 22. 14, 15.
Dan. 9. 26. Is.
53. 10. John
10. 11, 15, 18.
Heb. 9. 14.

32 ^c And, as they came out, they found a man of Cyrene, Simon by name : him they compelled to bear his cross.

33 ¶ And, when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 ^d They gave him vinegar to drink, mingled with gall : and, when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots : that it might be fulfilled which was spoken by the prophet, 'They parted my garments among them, and upon my vesture did they cast lots.

36 And, sitting down, they watched him there ;

37 And set up over his head his accusation written, 'THIS IS JESUS THE KING OF THE JEWS.

38 ^e Then were there two thieves crucified with him ; one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, 'Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross

41 Likewise also the chief priests, mocking *him*, with the scribes and elders, said,

42 He saved others ; himself he cannot save. ^k If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 'He trusted in God ; let him deliver him now, if he will have him : for he said, ^m I am the Son of God.

44 ⁿ The thieves also, who were crucified with him, cast the same in his teeth.

45 ¶ Now ^o from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour ^p Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani ? that is to say, My God, my God, why hast thou forsaken me ?

47 Some of them that stood there, when they heard *that*, said, 'This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, ^r and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ^s Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 ¶ And, behold, the vail of the temple was rent in twain from the top to the bottom ; ^t and the earth did quake, and the rocks rent ;

52 And the graves were opened ; ^u and many bodies of the saints which slept, arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 ^v Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they ^z feared greatly, saying, ^a Truly this was the Son of God.

55 ^b And many women were there, beholding afar off, who followed Jesus from Galilee, ministering unto him :

56 Among whom was ^c Mary Magdalene, and Mary the mother of James and Josés, and the mother of Zebedee's children.

57 ¶ ^d When the even was come there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple :

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And, when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid ^e it in his own new tomb, which he had hewn out in the rock : and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now, the next day that followed the ^f day of the preparation, ^g the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that ^h that deceiver said, while he was yet alive, ⁱ After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead : || so the last error shall be worse than the first.

65 Pilate said unto them, Ye have ^k a watch : go your way, make *it* as sure as you can.

66 So they went and made the sepulchre sure, ^l sealing the stone, and setting a watch.

Anno Domini
cir. 33.

• Mark 15. 38.
Luke 23. 47.
Exod. 26. 31.
2 Chr. 3. 14.
2 Cor. 3. 12—
16. Heb. 6. 19.
& 10. 19.
Eph. 2. 15.

• Ps. 18. 7.
Exod. 19. 18.
Hab. 3. 10, 13.

• Ps. 68. 20. Is.
26. 19. Hos.
13. 14. John
5. 21, 28, 29.
& xi.

• Ver. 36. Mark
15. 39. Luke
23. 47. Is. 11.
10. ch. 8. 5—
11.

• Exod. 20. 18,
19. Ps. 48. 6.
Acts 2. 37. &
16. 29.

• Ch. 8. 27. &
14. 33. & 16.
16. John 1.
49. & 6. 69.
Acts 8. 37.
Nah. 1. 6. Ps.
18. 7. ver. 40.

• Luke 8. 2, 3.
Mark 15. 40.
41. Luke 23.
48, 49, 55.
John 19. 25.

• Luke 7. 37—
50. Mark 16.
1, 9. John 20.
1—18. Mark
6. 3. ch. 20.
20, 21. ver.
61. & 13. 55.
Mark 15. 40.

• Mark 15. 42
—47. Luke
23. 50—56.
John 19. 38
—42. Ps. 22.
29.

• Is. 53. 9. Ps.
22. 15. Hos.
13. 14. So it
could not be
said another
had risen.

• Ch. 26. 17.
John 19. 14.
Mark 15. 42.

• Ps. 2. 1—6.
Acts 4. 27, 29.
ch. 26. 3, 4.

• John 7. 12.
Luke 23. 2.
2 Cor. 6. 8.

• Ch. 12. 40. &
16. 21. & 17.
23. & 20. 19.
John 2. 19.
Luke 9. 22. &
18. 23. & 24.
6.

• If that is be-
lieved, it will
be worse
than all that
hath hap-
pened.

• Roman sol-
diers ready
at your ser-
vice. Acts 4.
1.

• Dan. 6. 17.
Their stone,
seal, and
guard, but
concurrent to
render
Christ's re-
surrection
the more il-
lustrious and
remarkable.

REFLECTIONS UPON CHAP. XXVII.—Men, especially wicked rulers, are awfully set upon mischief. Not only commanded devotion, but even necessary sleep, must give way to it. But dreadful is the reward of treachery to Christ. And the price of blood, the horrors of conscience, and the damnation of hell, are closely linked together. Yet no alarming convictions, no pretences to piety, can restrain men abandoned to wickedness.—Dreadful from earth, from hell, from heaven, were the sufferings of our Redeemer. Hypocritical rulers, the lately extolling mob, the inwardly-convicted Heathen governor, the profane soldiers, concur to abuse and murder him. But, alas, at what expense of misery to themselves and posterity, for many ages, do the hardened Jews, who had witnessed his benevolent miracles, and heard his saving doctrines, cry for his blood ! In the most dreadful manner they tempt him to abandon his work of redemption. But willingly and steadily he persevered in his ransoming of sinful men ! Yea, the malice of the priests and elders, the treachery of Judas, the insolence and imprecations of the mob, the indulgence and obstinacy of Pilate, the insults of the soldiers, the attempt to imprison him in his grave, were all marvellously overruled to accomplish the oracles of God, and for the honour of Jesus and redemption of his church. With pleasure and triumph he therefore breathed out his last. And the most honourable attestations were given to his death. Thrice happy are they who sleep in Jesus !—Them will God, through

his death, bring with him, that they may be glorified together.—Stand in awe, then, my soul ! avoid sin, lest it bring thee to a miserable end, and entail a curse on my seed. Never value thyself on popular applause, which may so quickly be turned into contempt, malice, and murder. Let me never account any thing too much to be given, or to be suffered, for the sake of my dying Redeemer. While others prefer Barabbas, let me adhere to, look on, and weep with, him in every difficulty and danger. Let me never come down from my cross, till I can say, It is finished. And let neither death nor the grave terrify me, since Jesus the forerunner hath for me passed through and entered into his glory.—See now, my soul, the dreadful punishment, and in that the nature, of my sin. What is a drowned world, a burning Sodom, a plagued Egypt, an opened hell, in comparison of the Son of God accursed—troubled in spirit, till he knew not what to say—amazed and very heavy—sorrowful, even unto death—in an agony, sweating great drops of blood—tormented and insulted by men—harassed by devils—deserted by God—groaning, and giving up the ghost, under the weight of infinite wrath !—Listen, O my soul, how, by every debasement, every strait, every labour, every reproach, every wound, every groan, every tear, every drop of blood, Jesus charges me to come to him, that I may have life. Behold how my debt is paid, my happiness purchased, my peace with God procured and confirmed, and my comfort enhanced ! There divine righ-

Anno Domini
cir. 33.

CHAP. XXVIII.

(1) Christ being risen from the dead with great solemnity, an angel terrifies the guard and attests his resurrection to the women who had come to embalm his body; 1—8. (2) He himself appears to the women as they were returning from the sepulchre; 9, 10. (3) The soldiers attest his resurrection, but are bribed to affirm that his disciples had stole away his body; 11—15. (4) According to his own and the angel's promise; 10, 7: he appears to the eleven disciples in Galilee, and gives them an apostolic commission to preach and baptize every where; 16—20.

IN the ^aend of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

^bAnd, behold, there ^bwas a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

^cHis countenance was like lightning, and his raiment white as snow:

^dAnd for fear of him the keepers did shake, and became as dead *men*.

^eAnd the angel answered and said unto the women, ^eFear not ye: for I know that ye seek Jesus who was crucified.

^fHe is not here: ^ffor he is risen, as he said. Come see the place where the Lord lay.

^gAnd ^ggo quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee: there shall ye see him; lo, I have told you.

^hAnd they departed quickly from the sepulchre, with fear and great joy; and did run to bring his disciples word.

ⁱAnd, as they went to tell his disciples, behold, Jesus met them, saying,

teousness is fulfilled, transgression finished, the curse exhausted, the law magnified, God reconciled, death vanquished, and hell extinguished—and all for me!

REFLECTIONS UPON CHAP. XXVIII.—Jesus, who was delivered for our offences, rises again for our justification! In the most solemn and seasonable manner JEHOVAH liberates our Surety when our debt is paid. And great earthquakes, mighty angels, risen saints, suspicious disciples, terrified soldiers, and an empty grave are made joint witnesses of this leading article of our Christian faith. Yea, even the self-destructive lie, contrived by the Jewish rulers to re-

All hail! And they came and held him by the feet, and worshipped him.

^kThen said Jesus unto them, ^kBe not afraid: ^kgo tell my brethren that they go into Galilee, and there shall they see me.

^l¶ Now when they were going, behold, ^lsome of the watch came into the city, and shewed unto the chief priests all the things that were done.

^mAnd, ^mwhen they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

ⁿSaying, Say ye, His disciples came by night and stole him away while we slept.

^oAnd, if this come to the governor's ears, we will persuade him and secure you.

^pSo ^pthey took the money and did as they were taught: and this saying is commonly reported among the Jews until this day.

^q¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

^rAnd when they saw him they ^rworshipped him: but some ^rdoubted.

^s¶ And Jesus came, and spake unto them, saying, ^sAll power is given unto me in heaven and in earth.

^tGo ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

^uTeaching them to observe all things whatsoever I have commanded you: and, lo, ^uI am with you alway, *even* unto the end of the world. Amen.

Acts 20. 27. 1 Cor. 11. 2, 23. Deut. 5. 32. & 12. 32. & 46. 4. ch. 18. 20.

Is. 41. 10, 14. & 35. 3, 4. Rev. 1. 17, 18. Mark 5. 36.

Anno Domini
cir. 33.

Is. 41. 10, 14. & 35. 3, 4. Rev. 1. 17, 18. Mark 5. 36.

Judg. 10. 16. Hos. 11. 8. Ps. 103. 8—13. Heb. 2. 11, 12. ch. 12. 49, 50. John 20. 17. see on ver. 7.

Being terrified by the earthquake.

Ps. 2. 1—6. & 64. 2. ch. 26. 3, 4.

John 3. 19, 20. Acts 12. 19.

Ch. 26. 15. 1 Tim. 6. 10. Prov. 1. 10—16. & 28. 21.

Ch. 26. 32. ver. 7, 10. Mark 16. 9. 1 Cor. 15. 5.

Ps. 45. 11. & 2. 12. John 5. 23. Rev. 5. 9. Heb. 1. 6.

Or had doubted.

Dan. 7. 13, 14. Ps. 69. 27. Is. 52. 13. & 53. 12. & 9. 6, 7. ch. 11. 27. & 16. 28. Luke 1. 32. John 3. 35. & 13. 3. & 17. 2. Acts 2. 36. & 5. 31. & 10. 36, 38, 42. Rom. 14. 9. 1 Cor. 15. 24. Eph. 1. 10. 20. Phil. 2. 9—11. Col. 1. 16—18. Heb. 1. 2, 3. & 2. 9. 1 Pet. 3. 22. Rev. 1. 13, 16, 18, 20. & 17. 14. & 19. 16.

Mark 16. 15, 16. Luke 24. 47. Rom. 10. 18. Acts 2. 38. & 8. 12. 1 Cor. 1. 13, 15. & 10. 2. 1 Pet. 3. 21. Col. 1. 23, 28. Is. 41. 10, 14.

fute it, indirectly confirms it. But O how great was his kindness in acknowledging those for brethren who had lately forsaken him, and solemnly to visit those who had so shamefully deserted and so sinfully suspected him! Great are the joys which spring from his being, as God-man, made Governor of all things in heaven and earth for the good of his church. What extending of her limits! What discipling of the Gentiles! What solemn admission of them into the family, and instruction of them in the things, of God! We have need then to hold fellowship with him in every ordinance, and obey him in every command; and even under the best ministry to try every thing by his laws, and to depend on him in every circumstance for his promised presence.

THE GOSPEL ACCORDING TO

S T. M A R K.

CHAP. I.

Coincides with Mat. iii. iv. viii. and exhibits (1) The ministry and success of John Baptist, answerable to Isaiah's predictions; 1—8. (2) Christ's baptism by John, and attestation from heaven; 9—11. (3) His temptation by Satan, and assistance from angels in the wilderness; 12, 13. (4) His labours in preaching; 14, 15, 21, 22, 38, 39: and prayer; 35. (5) His calling of disciples; 16—20. (6) His rebuking and casting out an unclean spirit, to the astonishment of the spectators; 23—28. (7) His curing Peter's mother-in-law of a fever; 29—31. (8) His healing all that came to him; 32—35. (9) His healing a leper, and charging him to conceal the cure; 40—45.

THE ^bbeginning of the gospel of Jesus Christ ^cthe Son of God; ^dAs it is written in the prophets,

^eBehold, I send my messenger before thy face, who shall prepare thy way before thee.

^fThe voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

^gJohn did baptize in the wilderness, and preach the baptism of repentance ^hfor the remission of sins.

ⁱAnd there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

Anno Domini
cir. 27.

Mal. 3. 1. Mat. 11. 10. Luke 7. 27.

Is. 40. 3. Luke 3. 4. & 1. 76. John 1. 15. 23. Mat. 3. 3.

Mat. 3. 1, 2. & 11. 10. Luke 3. 3. John 1. 31. Mat. 4. 5. Acts 19. 4. & 2. 38.

Or unto.

Mat. 3. 5. Luke 1. 17. 76. John 3. 22. & 5. 38. Acts 2. 38. & 19. 18. Jer. 3. 13.

Acts 12. 12, 25. & 15. 37, 39. & 13. 5. Col. 4. 10. 2 Tim. 4. 11. Philem. 24. 1 Pet. 5. 13.

N. B. Passages of Mark are explained in their parallels in Matthew.

Anno Domini
cir. 27.

Mat. 11. 12. Luke 2. 10, 11. Is. 40. 1—11. Mat. 3. 2. & 17. 11.

Ps. 2. 7. Mat. 3. 17. & 16. 16. & 17. 5. & 26. 63. 64. John 1. 49. & 6. 69. & 10. 30, 35. & 16. & 1. 14. Rom. 8. 3.

Anno Domini
cir. 27.* Mat. 3. 4.
2 Kin. 1. 8.
Zech. 13. 4.
Lev. 11. 22.* Mat. 3. 11.
Luke 3. 16.
John 1. 17.
27. & 3. 28—
31. Mat. 3.
14.* Mat. 3. 11.
Luke 3. 16.
with Is. 44. 3.
4. Joel 2. 28.
Acts 1. 5. &
2. 4. 17. & 10.
45. & 11. 15.
16. & 19. 4.
1 Cor. 12. 13.* Mat. 3. 13—
17. Luke 3.
21—23. John
.. 32. 33.
29.† Or cloven, or
rent.* Ps. 2. 7. Is.
42. 1. 21. &
49. 3. Mat. 3.
17. & 17. 5.
ch. 9. 7. Col.
1. 13. John 10.
17. 2 Pet. 1.
17.* Mat. 4. 1—
11. Luke 4.
1—13. Heb.
2. 17. 18. & 4.
15. with Deut.
9. 18. 25.
1 Kin. 19. 8.* Ps. 22. 6. &
102. 6. Job 30.
29. Mat. 8. 20.* 1 Kin. 19. 7.
Mat. 26. 53.
1 Tim. 3. 16.* Mat. 4. 12. &
11. 2. & 14. 3.
Luke 3. 19.
John 3. 30.
cir. 30.* Mat. 4. 17. 23.
Heb. 2. 3.
Luke 4. 14—
22. 45. 46.
Acts 10. 36—
38. Is. 61. 1—
3. Eph. 2. 17.
Luke 2. 10.
11. & 8. 1.* Gal. 4. 4. Ps.
110. 3. Dan. 2.
44. Eph. 1. 10.* See Mat. 4.
17. & xiii. &
3. 2. & 10. 7.* Is. 55. 1—7.
Acts 1. 38. 39.
& 20. 21.* Mat. 4. 18—
22. Luke 5.
1—11. John
1. 35—44.* Mat. 4. 19.
Luke 5. 10.
Heb. 2. 3.
Eph. 2. 20.
Acts 2. 4—42.
& 4. 4. &c.* Mat. 10. 37.
ch. 10. 28.
cir. 30.* Mat. 4. 13.
23. Luke 4. 16.
31. & 13. 10.
Acts 13. 14.
27. 44. & 15.
21. & 17. 2. &
18. 4.* Mat. 7. 28.
29. & 13. 54.
& 21. 23. ch.
11. 28. Luke
4. 32. & 7. 16.
& 20. 2.* Luke 4. 33—
37. 1 John 5.
19.* Luke 4. 41.
Mat. 8. 29.
ver. 34. ch. 5.
7.* Ps. 16. 10.
Acts 2. 31. &
4. 27. Dan. 9.
24. Luke 1.
35.* Ver. 34. Luke
4. 41. ch. 3. 11.
12. Ps. 50. 16* Ch. 9. 20. 26.
Luke 9. 39.
42. & 11. 22.

6 And John was ^bclothed with camel's hair, and with a girdle of a skin about his loins: and he did eat locusts and wild honey:

7 And preached, saying, 'There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 ^kI indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 ¶ And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway, coming up out of the water, he saw the heavens [†]opened, and the Spirit like a dove descending upon him:

11 And ^mthere came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

12 ¶ And immediately the spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days tempted of Satan, and was ^owith the wild beasts, and the angels

^pministered unto him.

14 ¶ Now, after that ^qJohn was put in prison, Jesus came into Galilee, preaching ^rthe gospel of the kingdom of God,

15 And saying, 'The time is fulfilled, and the kingdom of God is at hand: ^rrepent ye, and believe the gospel.

16 ¶ Now, as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become ^yfishers of men.

18 And straightway they forsook their nets, and followed him.

19 And, when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they ^rleft their father Zebedee in the ship with the hired servants, and went after him.

21 ^aAnd they went into Capernaum: and straightway on the sabbath day he entered into the synagogue and taught.

22 ^bAnd they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 ¶ And there was in their synagogue a man with an unclean spirit, and he cried out,

24 Saying, ^dLet us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, ^ethe Holy One of God.

25 And Jesus ^frebuked him, saying, Hold thy peace, and come out of him.

26 ^gAnd when the unclean spirit had

torn him, and cried with a loud voice, he came out of him.

27 ^hAnd they were all amazed, inso-much that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 ⁱAnd immediately his fame spread abroad throughout all the region round about Galilee.

29 ¶ And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; ^jand immediately the fever left her, and she ^mministered unto them.

32 ¶ And ⁿat even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils, ^oand suffered not the devils [†]to speak, because they knew him.

35 ¶ And ^pin the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed.

36 And Simon and they that were with him, followed after him.

37 And when they had found him they said unto him, ^qAll men seek for thee.

38 And he said unto them, ^rLet us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and ^scast out devils.

40 ¶ And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, ^tIf thou wilt, thou canst make me clean.

41 And Jesus, ^umoved with compassion, put forth ^uhis hand, and touched him, and saith unto him, I will; be thou clean.

42 And, as soon as he had spoken, ^vimmediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, ^wSee thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them.

45 ^xBut he went out, and began to publish ^xit much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

Anno Domini
cir. 30.* Mat. 12. 23.
& 9. 33. ch. 7.
37. & 9. 25.* Mic. 5. 4. Is.
52. 13. Song
1. 3. Mat. 4.
23. & 9. 31.
Luke 4. 15. 37.* Mat. 8. 14.
15. Luke 4.
38. 39.* Exod. 15. 26.
Rev. 16. 9.
Ps. 103. 3. &
147. 3.* Ps. 103. 1. 2.
& 116. 12.
2 Cor. 5. 14.
Luke 8. 3.* Ver. 21. ch.
3. 2. & 14. 1.
Mat. 8. 16.
17. Luke 4.
40. 41. Gen.
49. 10. Is. 53.
4. 5.* Ch. 3. 12. ver.
25. Ps. 50. 16.
Acts 16. 17.
18.† Or to say that
they knew him.* Luke 4. 42—
45. Eccl. 9.
10. John 4. 34.
Heb. 5. 7. Ps.
109. 4.* Ver. 5. John
3. 26. & 12.
19. Mat. 4.
25. Zech. 11.
11.* Luke 4. 43.
John 16. 28.
Is. 61. 1—3.
& 42. 1—7. &
49. 1—6. &
50. 4.* 1 John 3. 8.
Gen. 3. 15.
ver. 26. ch. 5.
9. & 7. 30.* Mat. 8. 1—4.
Luke 5. 12—
15. Mat. 11. 5.
& 7. 7. Luke
18. 1—13.* Gen. 18. 14.
Jer. 32. 17. Is.
63. 1. Lev. 13.
46.* Mat. 9. 36.
Heb. 4. 15. &
2. 17. Hos. 11.
8. Jer. 31. 18
—20.* Ver. 31. ch.
5. 29. Mat. 15.
28. John 4. 50.
53. Luke 17.
12—14.* Mat. 8. 4.
Lev. xiii. xiv.
with ch. 5. 43.
Mat. 17. 9.
Luke 17. 14.* Luke 5. 15.
Mat. 4. 24. &
9. 26. & 14.
35. & 17. 14.

Anno Domini
cir. 31.

CHAP. II.

Coincides with Mat. ix. xii. (1) Christ heals a palsied man, and vindicates his forgiving of sins; 1—12. (2) Calls Matthew the publican, feasts with him and his companions, and vindicates himself in so doing; 13—17. (3) Justifies his disciples in not fasting so much as the disciples of John and the Pharisees; 18—22. (4) Vindicates their plucking the ears of corn on the sabbath to eat, when hunger had made it necessary; 23—28.

cir. 31.

* Mat. 9. 1—8.
Luke 5. 18—
26. Deut. 9.
11. & 15. 1.
Acts 24. 17.
* Gen. 49. 10.
Is. 45. 23. ch.
1. 33, 45.

* Ch. 1. 14.
Luke 8. 1.
Eph. 2. 17.
Heb. 2. 3, 4.
Mat. 11. 5. Is.
61. 1—3.
John 8. 12.
& 12. 35.

* Deut. 28. 15,
22. ver. 10.
John 5. 14.
1 Cor. 11. 30.
Jam. 5. 15.
John 9. 2, 3.

* Flat roof.
Deut. 22. 8.
2 Sam. 11. 2.
Jer. 19. 13.
Mat. 10. 27.
Acts 10. 9.
Luke 5. 19.

* Gen. 22. 12.
John 2. 25. &
21. 17. Heb.
4. 13. Rev. 2.
23. Jer. 17.
10.

* Mat. 9. 2.
Acts 5. 31. Is.
53. 11. John
5. 14. Ps. 103.
3. Is. 44. 22.
& 38. 17.

* Mat. 9. 3. &
26. 65. John
5. 18. & 10.
33, 36.

* Job 14. 4. Is.
43. 25. & 44.
22. Ps. 130. 4.
Rom. 8. 33.

* Ver. 5.
1 Sam. 16. 7.
1 Chr. 29. 17.
Ps. 7. 9. &
139. 1—4.
Jer. 17. 10.
John 2. 24.
25. & 21. 17.
Heb. 4. 13.
Rev. 2. 23.
John 6. 64.

* Dan. 7. 13.
Ps. 80. 17.
Zech. 13. 7.
Mat. 16. 13.
Rev. 1. 13.
1 Tim. 2. 5.
& 3. 16. John
17. 2. & 5.
22, 23. Is. 53.
11. 1 Tim. 1.
13, 16.

* Gen. 1. 3.
ch. 1. 41. Ps.
33. 9. John 6.
63. & 5. 8.

* Mat. 9. 8, 33.
& 12. 23. ch.
1. 27. Ps. 8. 1
—3. Luke 5.
26. & 7. 16.

* John 7. 48.
1 Cor. 1. 26.
Prov. 1. 20—
22. Mat. 22.
9. Zech. 11.
7, 11.

* Luke 5. 27—
32. Mat. 9. 9
—13.
* Or at the
place where
the custom
was received.

* Luke 7. 29,
30. & xv.
Mat. 21. 31,
32. & 8. 11,
12.

if I am tempted as a Christian, it is in conformity to him:—if I resist the devil, and he flee from me, it is through his having been tempted, that he might succour them that are tempted:—if angels minister to me, it is at his command and for his sake:—if I am called or qualified as a Christian or minister, it is by him:—if I am delivered from diseases or devils, I owe all to him! Let me then never act the part of a devil in asking,—what have I to do with him? And if I have experienced his grace, let me gratefully employ all that I have in his service and praise.

REFLECTIONS UPON CHAP. II.—Let me always attend Jesus' ordinances, that I may honour him and receive his blessing, that he may speak to my heart, give me the faith which he will approve, forgive my sins, and heal my plagues. And let no impediment hinder me from his grace. While proud sinners are ever

and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And, when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, 'How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it he saith unto them, 'They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 ¶ And the disciples of John and of the Pharisees used to fast: and they come and say unto him, 'Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the 'bride-chamber fast while the 'bridegroom is with them? as long as they have the bridegroom with them they cannot fast.

20 But the days will come when the bridegroom 'shall be taken away from them, and then 'shall they fast in those days.

21 'No man also seweth a piece of †new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 ¶ And it came to pass that he went through the corn fields on the sabbath day; and his disciples began as they went to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, 'why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read 'what David did, when he had need, and was an hungered, he, and they that were with him?

26 How he went into the house of God, in the days of 'Abiathar the high priest, and did eat the shew-bread, 'which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, 'The sabbath was made for man, and not man for the sabbath:

28 'Therefore the Son of man is Lord also of the sabbath.

CHAP. III.

Coincides with Mat. x. xii. (1) The Pharisees hate him, and consult together how they may murder him for his healing a man's withered hand on the sabbath; 1—6. (2) Great multitudes follow him, diseases are healed, devils dislodged, and forbidden

objecting against him, to their own destruction, it becomes me to esteem, receive, admire, and honour him, to my eternal salvation. And, if he call me to himself by his grace, diligently should I exert all my influence in bringing others along with me. Sinners, as such, he came to save: sinners, as such, he calls in his gospel: and him that cometh unto him he will in no wise cast out. The more sinful and wretched I feel myself to be, the more evident is my gospel right to receive the Redeemer, who came to seek and to save that which is lost. No publican nor sinner is too bad for him to save, nor too obstinate for him to conquer. And he does, and must seek us before we seek him.—Wisely he connects every duty with its proper season, and proportions his people's services to their ability. Let then his word be my rule, and his authority my obligation, in observing his sabbaths and ordinances: and let his grace make me prize his service, since all is designed for my profit.

Anno Domini
cir. 31.

* Mat. 18. 17.
Luke 5. 29. &
15. 1, 2. &
19. 7. & 18. 9
—14. Is. 65.
5. Acts 10.
28.

* Mat. 9. 12,
13. Luke 5.
31, 32. Is. 55.
7. & 1. 18.
Hos. 13. 9.
Mat. 1. 21. &
18. 11. 1 Tim.
1. 15, 16.
Rom. 5. 6, 8.

* Mat. 9. 14—
17. Luke 5.
33—39.

* Rom. 10. 3.
Luke 18. 12.
Mat. 6. 16.

* Song 1. 4, 17.
Is. 26. 20.
Mat. 25. 10.

* Messiah.
Mat. 25. 1—
10. John 3.
29. Rev. 19.
7, 9. Song 1.
4. & 2. 3—5. &
3. 4, 11. & 7.
5. & 8. 5, 6.

* Zech. 13. 7.
John 7. 33.
34. & 12. 8,
32. & 13. 33.
& 14. 2, 12. &
16. 7. & 17.
11, 13. Acts 1.
9. & 3. 21.

* Acts 1. 14. &
13. 3. & 14.
23. 1 Cor. 7.
5. 2 Cor. 11.
27. Zech. 12.
10—14.

* Deut. 33. 25.
1 Cor. 10. 14.
Ps. 103. 9—
13.

+ Or raw, or
unwrought.

* Mat. 12. 1—
8. Luke 6. 1
—5. Deut.
23. 25.

* Mat. 23. 23,
24. & 7. 5.
with Exod.
20. 10. & 31.
15. & 35. 2.
Num. 15. 32
—36.

* 1 Sam. 21.
3—6.

* 1 Sam. 21. 1.
& 22. 20.
2 Sam. 20. 25.
1 Kin. 1. 7.
& 2. 26, 27.
Exod. 25. 30.
& 29. 32, 33.
Lev. 8. 12. &
24. 5—9.

* 1 Cor. 3. 22.
Exod. 23. 12.
Deut. 5. 14.
ver. 23.

* Christ may
permit it to
be used for
their good.
Ch. 3. 4. Luke
13. 16. John
5. 9. & 9. 14.

Anno Domini
cir. 31.

* Mat. 12. 9—
14. Luke 6. 6
—11.

* Ps. 37. 32. &
38. 12. Luke
13. 14. John
9. 16. Luke
11. 53. 54. &
20. 20. & 14.
1.

* Dan. 6. 10.
Phil. 1. 14.

* Ch. 2. 27.
28. Luke 13.
14—17. & 14.
3—6.

* Ps. 69. 9.
Eph. 4. 26.
Deut. 32. 21.
Judg. 10. 16.

* Or blindness.
Is. 6. 9. 10. &
42. 18—20. &
48. 4. Zech. 7.
11. 12. 2 Cor.
4. 3. 4.

* 1 Kin. 13. 6.
Ps. 33. 9.

* Mat. 12. 13.
11. & 22. 16.
Eccl. 4. 4.
Prov. 27. 4.
Ps. 109. 4.
John 10. 32.

* Mat. 10. 23.
& 12. 15. &
4. 25. Gen. 49.
10. Exod. 1.
12.

* Mat. 4. 12—
16. Josh. 13.
29—31. & 19.
16—39.

* Josh. xv. &
18. 28.

* Gen. 36. 8.
31. Num. 34.
3. Ezek. xxxv.

* Num. 32. 33
—38. Josh.
13. 6—27.

* Josh. 19. 28.
29. Is. xxiii.
Ezek. xxvi—
xxviii. Ps. 45.
12. & 87. 4.

* Is. 42. 2.
John 6. 15.

* Or rushed.

* Mat. 8. 15.
& 9. 21. Acts
5. 15. & 19.
12.

* Or scourges.

* Ch. 1. 24. &
5. 7. Luke 4.
41. Acts 16.
17.

* Ps. 50. 16.
Acts 16. 18.
ch. 1. 25. 34.
Luke 4. 41.
Mat. 12. 16.

* Mat. 10. 1—
4. ch. 7. Luke
6. 12—16. &
9. 1. John 15.
16. Acts 1.
24. & 14. 23.
Gal. 1. 1.
This calling
was prior to
their mission
mentioned,
Mat. x.

* Mat. 16. 18.
John 1. 42.

* Ch. 1. 19. 20.
& 5. 37. & 9.
2. & 10. 35.
& 14. 33.

* Is. 58. 1. Hos.
8. 1.

* John 1. 40.
43. 45. & 6.
3. 5. & 14. 8.

* Mat. 9. 9. ch.
2. 14. Luke 5.
27.

* John 11. 16.
& 20. 26—29.
& 21. 2. Acts
13. 1.

* Ch. 6. 3. Acts
15. 13. & 21.
18. Gal. 1.
29. & 2. 9.
Jam. 1. 1.

* Mat. 10. 3.
Luke 6. 16.
John 14. 22.
Acts 1. 13.
Jude 1.

* Mat. 10. 4.
Luke 6. 15.
Acts 1. 13.

* Luke 6. 16.
ch. 14. 10.
11. 42—45.
Mat. 26. 14
—16. 46—
50. & 27. 3—
5. John 6. 70.
71. & 12. 4—6. & 13. 18—30. & 18. 1—12. Acts 1. 16—20.

* Or home.

to confess him; 7—12. (3) He ordains twelve disciples to be his constant attendants, and to preach the gospel; 13—21. (4) Refutes the blasphemous pretence that he wrought his miracles by collusion with the devil; and warns the blasphemers of their danger; 22—30. (5) Is represented the troublesome officiousness of his relations, and his regard to his real followers; 21, 31—35.

AND ^ahe entered again into the synagogue, and there was a man there who had a withered hand.

2 ^bAnd they watched him, whether he would heal him on the sabbath day, that they might accuse him.

3 And he saith unto the man who had the withered hand, ^cStand forth.

4 And he saith unto them, ^dIs it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And, when he had looked round about on them with ^eanger, being grieved for the hardness of their hearts, he saith unto the man, ^fStretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 ^gAnd the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But ^hJesus withdrew himself with his disciples to the sea: and a great multitude from ⁱGalilee followed him, and from ^jJudea,

8 And from Jerusalem, and from ^kIdumea, and ^lfrom beyond Jordan, and they about ^mTyre and Sidon, a great multitude, when they had heard what great things he did, came unto him

9 And he spake to his disciples, that a small ship should wait on him ⁿbecause of the multitude, lest they should throng him.

10 For he had healed many, insomuch that they ^opressed upon him for ^pto touch him, as many as had ^qplagues.

11 And unclean spirits, when they saw him, ^rfell down before him, and cried, saying, Thou art the Son of God.

12 And ^she straitly charged them that they should not make him known.

13 ^tAnd he goeth up into a mountain, and calleth unto ^uhim whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And ^vSimon he surnamed Peter;

17 And ^wJames the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, ^xThe sons of thunder:

18 And ^yAndrew, and Philip, and Bartholomew, and ^zMatthew, and ^{aa}Thomas, and ^{ab}James the son of Alphaeus, and ^{ac}Thaddeus, and ^{ad}Simon the Canaanite,

19 And ^{ae}Judas Iscariot, who also betrayed him: and they went ^{af}into an house.

20 ^{ag}And the multitude cometh together again, so that ^{ah}they could not so much as eat bread.

ther again, so that ^bthey could not so much as eat bread.

21 And, when his ⁱfriends heard of it, they went out to lay hold on him: for they said, ^kHe is beside himself.

22 ^lAnd the scribes who came down from Jerusalem said, ^mHe hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them unto ⁿhim, and said unto them in ^oparables, ^pHow can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And, if a house be divided against itself, that house cannot stand.

26 And, if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can ^qenter into a strong man's house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house.

28 ^rVerily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 ^sBecause they said, He hath an unclean spirit.

31 ^tThere came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him; and they said unto him, Behold, ^uthy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother or my brethren?

34 And he looked round about on them who sat about him, and said, ^vBehold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAP. IV.

Coincides with Mat. xiii. and relates (1) Christ's parable of the sower or soils sown; 1—9: with the explication of it; 10—20. (2) His parable of the candle publicly exhibited, inculcating the attentive improvement of what we hear or receive; 21—25. (3) His parable of the insensible growth of corn; 26—29. (4) The parable of the grain of seed, and a general account of his parables; 30—34. (5) His miracle in suddenly stilling a storm at sea; 35—41.

AND ^ahe began again to teach by the sea side: and there was gathered unto him a great multitude, so that he ^bentered into a ship, and sat in the sea, and the whole multitude was by the sea on the land.

2 And he taught them many things ^cby parables, and said unto them in his doctrine,

3 ^dHearken; Behold, there went out ^ea sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

Anno Domini
cir. 31.

* Ch. 6. 31.
John 4. 34.

* Or kinsmen.
John 7. 3—
10.

* John 10. 20.
Acts 26. 24.
2 Cor. 5. 13.
2 Kin. 9. 11.

* Mat. 9. 34.
& 10. 25.
& 12. 24.
Luke 11. 15.
John 7. 20. &
8. 48. 52. &
10. 20. Ps.
22. 6. & 69.
20.

* Ps. 49. 4.
Mat. 13. 3. 10
—53. &c.

* Mat. 12. 25
—30. Luke
11. 17—23.
What tends
to ruin
Satan's king-
dom, can
never be from
him as the
author.

* Is. 49. 24—
26. Mat. 12.
29. Luke 11.
21. Eph. 6.
12. John 16.
11. 1 John 3.
8. Gen. 3. 15.

* Mat. 12. 31.
32. Luke 12.
10. 1 Sam. 2.
25. Mat. 11.
19. & 13. 55.
John 7. 12.
15. Heb. 6.
4—8. & 10.
26—31.
1 John 5. 16.
2 Thes. 1. 9.

* Ver. 22. Mat.
9. 34. & 10.
25. & 12. 24.
Luke 11. 15.
John 7. 20. &
8. 48. 52. &
10. 20.

* Mat. 12. 46
—50. Luke
8. 19—21.

* Mat. 13. 55.
ch. 6. 3. John
7. 3. 5. with
Deut. 33. 9.

* Luke 8. 21.
Mat. 12. 49.
50. Song 3.
11. & 4. 8—
10. & 5. 2.
Ps. 22. 22.
Heb. 2. 11. 12.
Rom. 8. 29.
Mat. 25. 40.
45. John 15.
14.

* Mat. 13. 11
—23. Luke 9.
4—15.

* Luke 5. 3.
Mat. 13. 2.

* Mat. xiii. &
12. 43—45.
& 18. 23—
34. & 20. 1—
15. & 21. 28
—44. & 22. 1
—14. & 24.
43—51. & 25.
1—30. Luke
xiii—xix.

* Christ is
the sower,
his gospel
truths the
seed; care-
less hearers
the way side;
Satan and his
agents the
fowls; pro-
fessors af-
fected, but
not changed
in heart, the
stony ground;
trouble and
persecution
the scorching
sun; carnal
cares the
thorns; re-
newed hearts
the good
ground; their
different de-
grees of grace
and good
works, their
fruit.

REFLECTIONS UPON CHAP. III.—Attendance on Christ, for his healing power and grace, is always hopeful. No day is unseasonable for works of mercy, especially in dealing with him. And if he bid us to give dead hearts, or stretched out withered hands, himself must afford the ability. The most earnest gospel calls are in vain without the effectual power of his grace. Many, alas, by their obstinacy and hardness of heart provoke his grief and indignation, and return him hatred, murder, and blasphemy, for his kindness!—and men deny and abuse

him whom even devils confess and obey! But it is highly absurd to pretend his connection with Satan, when their interests are so evidently contrary. And dreadful is that presumption which leads to the unpardonable sin. Professors should carefully avoid this infallible cause of damnation. Very honourable is a spiritual relation to Christ, and an active faithfulness in his service. If then he sovereignly call me to his work, let no censures of men deter, or importunity of friends divert, me from it.

Anno Domini
cir. 31.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But, when the sun was up, it was scorched; and, because it had no root, it withered away.

7 And some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth some thirty, and some sixty, and some an hundred.

9 And he said unto them, ^dHe that hath ears to hear, let him hear.

10 ¶ And ^ewhen he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, ^fUnto you it is given to know the mystery of the kingdom of God: but unto them ^gthat are without all *these* things are done in parables:

12 ^hThat seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, ⁱKnow ye not this parable? and how then will ye know all parables?

14 ¶ ^kThe sower soweth the word.

15 And these are ^lthey by the way side, where the word is sown; but, when they have heard, ^mSatan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are ⁿthey likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness:

17 And ^ohave no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And ^pthese are they which are sown among thorns: such as hear the word;

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becometh unfruitful.

20 And ^qthese are they which are sown on good ground; such as hear the word and receive *it*, and bring forth fruit, some thirty fold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel or under a bed? and not to be set on a candlestick?

22 ^rFor there is nothing hid which shall not be manifested; neither was any thing kept secret but that it should come abroad.

23 ^sIf any man have ears to hear, let him ear.

24 And he said unto them, ^tTake heed what ye hear: ^uwith what measure ye mete it shall be measured to you; and unto you that hear shall more be given.

25 ^vFor he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 And he said, So is the ^wkingdom of God, as if a man should cast ^xseed into the ground;

27 And should sleep and rise night and day, and the seed should ^yspring and grow up, he knoweth not know.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But, ^zwhen the fruit is ^{aa}brought forth, immediately ^{ab}he putteth in the sickle because the harvest is come.

30 ¶ And he said, ^{ac}Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:*

32 But when it is sown it ^{ad}groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 ^{ae}And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But ^{af}without a parable spake he not unto them: and, when they were alone, he expounded all things to his disciples.

35 ¶ And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And, when they had sent away the multitude, they took him ^{ag}even as he was in the ship. And there were also with him other little ships.

37 ^{ah}And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, ^{ai}asleep on a pillow: and they awake him, and say unto him, ^{aj}Master, carest thou not that we perish?

39 And he arose, and ^{ak}rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, ^{al}Why are ye so fearful? how is it that ye have no faith?

41 And they ^{am}feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

Anno Domini
cir. 31.^d Deut. 29. 4.
see ver. 9.^e Acts 17. 11.
1 John 4. 1.
Luke 9. 44.
Prov. 19. 27.^f Mat. 7. 2.
Luke 6. 39.
2 Cor. 9. 6.^g Mat. 13. 12.
& 25. 29.
Luke 8. 18. &
19. 26. John
15. 2. Rev.
22. 12. Ezek.
46. 16, 17.^h Mat. 3. 2. &
4. 17. & 13.
24—52.ⁱ Ch. 1. 14.
Luke 8. 1.
1 Pet. 1. 23.
25. ver. 14.
or 1 John 3.
9. & 5. 18.^j Ps. 1. 3. &
92. 13, 14.
Prov. 4. 18.
Job 17. 9.
2 Pet. 3. 18.
2 Cor. 3. 18.
& 4. 16.^k Eph. 4. 13.
2 Tim. 4. 7, 8.
† Or ripe.^l Mat. 13. 30.
39. Is. 57. 1.
2. & 51. 11.^m Mat. 13. 31.
32. Is. 2. 2, 3.
Mic. 4. 1, 2.
Luke 13. 18.
19. Ps. 72. 16
—19. & 22.
27—31. &
lxxii. lxxvii.
lxxxvii. xlv.
xlvii.ⁿ Gen. 22. 17.
18. Is. xxxv.
xlix. liv. lv.
ix. xi. Zech.
2. 11. & 8. 20
—23 & xiv.
Mal. 1. 11.
Mat. 8. 11. &
28. 19, 20.
ch. 16. 15.
Acts. ii—xix.
Rom. xi.
Rev. 11. 15.
Ps. 80. 8—11.^o Mat. 13. 34.
35. 1 Cor. 3.
1, 2. Heb. 6.
11, 12. John
16. 12.^p See ver. 11.
Luke 24. 27,
45.^q Mat. 8. 18.
23. Luke 8.
22. ch. 3. 9.
Is. 42. 4.^r In the ship
from which
he had taught.^s Mat. 8. 24—
27. Luke 8.
23—25.^t John 11. 14,
15. Ps. 44.
22, 23. & 10.
1. & 22. 2. Is.
45. 15.^u Mat. 23. 8—
10. John 20.
17. 2 Chr. 14.
11. & 20. 12.
Ps. 6. 3, 4.
& 69. 1, 2. &
130. 1, 2. Is.
63. 15.^v Ps. 29. 10. &
93. 4. & 104.
7. & 107. 28.
29. & 102. 13.
Exod. 14. 21.^w Is. 41. 10, 14.
& 43. 1, 2.
Phil. 4. 6.
1 Pet. 5. 7.^x Ch. 5. 33.
Luke 8. 25.
Mat. 8. 27.
Ps. 89. 9. &
65. 7. & 107.
29.^a Mat. 11. 15
& 13. 9.
Luke 8. 8. &
9. 44. Is. 55.
3. Ps. 50. 7.
Rev. 2. 7, 11.
17, 29. & 3. 6,
13, 22.^b Mat. 13. 10.
Luke 9. 18.
Prov. 4. 7. &
2. 1—7. & 13.
20.^c Mat. 13. 11.
& 11. 25. &
16. 17. 2 Cor.
4. 6. 1 Cor. 1.
18—31. & 2.
10—16.^d 1 Cor. 5. 12.
Col. 4. 5.
1 Thes. 4. 12.
1 Tim. 3. 7.^e Mat. 13. 14.
15. Luke 8.
16. John 12.
37—41. Acts
28. 25—27.
Rom. 11. 8.
with Is. 6. 9.
10. Jer. 5. 21.
Is. 44. 18.^f 1 Cor. 3. 1, 2.
Heb. 5. 12.
13. Mat. 15.
16. & 16. 8.
9. 2 Cor. 13.
5.^g Mat. 13. 37.
ch. 1. 14.
Luke 8. 1.
Eph. 3. 8.
1 Pet. 1. 23,
25.^h Is. 6. 9, 10.
& 53. 1. Luke
8. 12. Mat.
20. 16. & 22.
14.ⁱ Job 1. 6.
1 Pet. 5. 8.
2 Cor. 2. 11.
& 4. 3, 4.^j Mat. 13. 20.
21. Luke 8.
13. Is. 58.
2. Ezek. 33.
31, 32. ch.
6. 20. John
5. 35. Acts 8.
13.^k Ver. 5. John
15. 2—5. Job
27. 10. 1 Tim.
1. 15. & 4. 10.
Gal. 6. 12.
Mat. 11. 6.
Song 1. 5, 6.
with Job 19.
28.^l Mat. 13. 22.
Luke 8. 14.
Mat. 19. 23.
Luke 21. 34.
Prov. 23. 5.
1 Tim. 6. 9,
10, 17. Jer.
4. 3.^m Luke 8. 15.
John 15. 4, 5.
2 Cor. 5. 17.
Rom. 7. 4.
Gal. 5. 22,
23. 2 Pet. 1.
4—9. Col. 1.
6—11. & 2. 2.
with Gen. 26.
12.ⁿ Mat. 5. 15.
Luke 8. 16.
& 11. 33. &
19. 13. 1 Cor.
12. 7.^o Mat. 10. 26,
27. Luke 12.
2, 3. Acts 4.
20. 1 John 1.
1—3. Job 12.
22. & 6. 10.
Ps. 40. 9, 10.

EXPLANATORY NOTES. CHAP. IV. Ver. 26—29. As Mark very commonly relates the same facts as Matthew, so this is the only parable which Mark relates that is not mentioned by Matthew. The scope of it is to shew that the gospel, being once published in the world in a gradual and mysterious manner, should produce a large church therein before the end of time;—and that a vital principle of grace, being once planted in a soul, gradually and insensibly increases in strength, vigour, and appearance, and in fruits of holiness, which shall be graciously rewarded in the day of judgment.

REFLECTIONS UPON CHAP. IV.—Alas, that so much of God's truth should be sown in our world to so little purpose! Unfruitful hearers of the gospel are every where numerous; and they who mix faith with the word to the salvation and sanctification of their souls are, alas, very few! There is great need therefore to watch carefully against Satan, and the snares which arise from the pleasures, cares, and terrors of this world. Diligently should we consider how and what we hear; and look well to our hearts, that they be truly sincere and upright; yea, look upward for God's grace, to render us fruitful in the works of

Anno Domini
cir. 31.

CHAP. V.

Coincides with Mat. viii. ix; and more largely relates (1) Christ's casting out the legion of devils from the man possessed, and suffering them to enter into the swine; 1—20. (2) Christ's healing the woman with the bloody issue; 25—34. (3) His restoring to life Jairus' daughter; 21—24, 35—43.

• Mat. 8. 28—
34. Luke 8.
26—40.

AND ^athey came over unto the other side of the sea, into the country of the Gadarenes.

• 1 John 3. 8.
Rom. 16. 20.
ch. 3. 27.
2 Pet. 2. 4.
Jude 6. Rev.
20. 1, 2.

2 And, when he was come out of the ship, immediately there ^bmet him out of the tombs a man with an unclean spirit,

3 Who had ^{his} dwelling among the tombs; and no man could bind him, no, not with chains:

• Luke 8. 29.
ch. 9. 18, 20,
22.

4 ^cBecause that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and ^dcutting himself with stones.

• 1 Kin. 18. 28.
1 Pet. 5. 8.
John 8. 44.

6 But, when he saw Jesus afar off, ^ehe ran and worshipped him,

• Phil. 2. 10,
11. Ps. 72. 9.
Acts 16. 17.

7 And cried with a loud voice, and said, ^fWhat have I to do with thee, Jesus, *thou* Son of the most high God?

• Mat. 8. 29.
Luke 8. 28.
ch. 1. 24.

8 ^gI adjure thee by God that thou torment me not.

1 Kin. 22. 16.
Mat. 26. 63.
Acts 19. 13.

8 For he said unto him, ^hCome out of the man, *thou* unclean spirit.

• Ch. 1. 25. &
9. 25.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* ^{*}Legion: for we are many.

• About 6000
or 7000.

10 And [†]he besought him much that he would not send them away out of the country.

† The chief
devil.

11 Now there was there nigh unto the mountains a great herd of ⁱswine feeding.

• Luke 8. 32.
Mat. 8. 30.
Lev. 11. 7.
Deut. 14. 8.
Is. 65. 4. &
66. 3.

12 ^kAnd all the devils besought him, saying, Send us into the swine, that we may enter into them.

• Rev. 12. 12.
& 20. 1, 2.
Job 1. 11. &
2. 5.

13 And forthwith Jesus ^lgave them leave. And the unclean spirits went out, and entered into the swine; and the herd ^mran violently down a steep place into the sea, (they were about two thousand), and were choked in the sea.

• Mat. 8. 32.
Luke 8. 32.
33. 1 Kin. 22.
22. Job. 1. 12.
& 2. 6. Rev.
20. 7.

14 ⁿAnd they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

• John 8. 44.
1 Pet. 5. 8.

15 And they come to Jesus, and see him ^othat was possessed with a devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

• Mat. 8. 33.
Luke 8. 34—
36. John 10.
12, 13.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

• Is. 49. 24—
26. 1 John 3.
8. Rom. 16.
20. Luke 8.
35, 36. Mat.
8. 34.

17 ^pAnd they began to pray him to depart out of their coasts.

• Deut. 5. 25.
Luke 8. 37.
Mat. 8. 34.
1 Kin. 17. 18.
Luke 5. 8.
Gen. 25. 34.
Acts 16. 39.
Job 21. 14, 15.
1 Cor. 2. 14.
15. with ver.
7. ch. 1. 24.

18 And, when he was come into the ship, he that had been possessed with the devil ^qprayed him that he might be with him.

• Luke 8. 38,
39. & 23. 42.
Ps. 116. 12.
& 16. 1. & 22.
19—22.

19 Howbeit, Jesus suffered him not,

righteousness. Thrice happy is it to be the distinguished objects of Jesus' love, to know the secrets of his covenant, and to be made careful improvers of whatever gifts or graces he hath given us, that we may abound therein! His work in his church, and in every renewed heart, shall indeed be preserved, gradually

but saith unto him, ^rGo home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

Anno Domini
cir. 31.

• Ps. 50. 14.
John 4. 29.
Ps. ciii—cviil.
xviii. cxvi.
cxlv. Is. 63. 7
—13. & 38. 9
—20. Jon. 2.
1—10.

20 And he departed, and began to publish in [†]Decapolis how great things Jesus had done for him: and all *men* did marvel.

† A country on
the east of
the sea of
Galilee.

21 ¶ And, when Jesus was passed over again by ship unto the other side, ^smuch people gathered unto him: and he was nigh unto the sea.

• Mat. 9. 1.
Luke 8. 40.
ch. 1. 45.
Gen. 49. 10.

22 ^tAnd, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him he fell at his feet,

• Mat. 9. 18—
25. Luke 8.
41—56. & 13.
14. Acts 13.
15

23 And besought him greatly, saying, ^uMy little daughter lieth at the point of death: ^v*I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

• Ezek. 18. 4.
Job 30. 23.
Heb. 9. 27.

24 And *Jesus* went with him; ^yand much people followed him, and thronged him.

• Mat. 8. 15.
John 4. 47.
49, 50. ch. 6.
5, 6.

25 ¶ And a certain woman, who had an ^zissue of blood twelve years,

• With John 4.
50. & 11. 6, 7.
Mat. 8. 13. &
15. 28. Mat.
4. 23—25. &
8. 1. & 12.
13. & 15. 30.

26 And had suffered many things of many physicians, and had spent all that she had, and was ^anothing bettered, but rather grew worse,

• Lev. 15. 25.
John 5. 5.
Luke 8. 43
—48.

27 When she had heard of Jesus, came in the press behind, and ^btouch'd his garment.

• Exod. 15. 26.
Ps. 147. 3.
Mal. 4. 2.
2 Kin. 13. 21.
ch. 6. 56.
Acts 5. 15. &
19. 12. with
John 14. 12.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that ^cvirtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

• Luke 6. 19.
& 5. 15. John
1. 16.

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman, ^dfearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

• Ch. 4. 41.
Luke 8. 47.
Ps. 89. 7.
Josh. 7. 19.
Ps. 116. 12.
& 66. 16. &
103. 2—5.

34 And he said unto her, ^eDaughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.

• Mat. 15. 28.
& 9. 22. Luke
7. 47—50. &
17. 19. & 18.
42. & 8. 48.
Mark 9. 23.
& 10. 52.

35 ¶ ^fWhile he yet spake, there came from the ruler of the synagogue's *house* certain which said, Thy daughter is dead: why troublest thou the Master any further?

• Luke 8. 49—
56. Mat. 9.
23—26.

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, ^gBe not afraid, only believe.

• Mat. 17. 20.
ver. 28. 34.
ch. 9. 23.
2 Chr. 20. 20.
Is. 50. 10.
Rom. 4. 17—
20. John 11.
25.

37 And he suffered no man to follow him, save ^hPeter, and James, and John the brother of James.

• Ch. 3. 16, 17.
& 9. 2. & 14.
23.

38 And he cometh to the house of the ruler of the synagogue, and seeth the

increased, and at last perfected. In every storm his presence secures the safety of his church, and his word can silence all our fears and troubles. And, while he remains the mighty God and Prince of Peace, we need never doubt either of his power or will to save to the uttermost.

Anno Domini
cir. 31.

2 Chr. 35. 35.
Jer. 9. 17.
Acts 9. 39.

John 11. 4.
11. 13. Acts
20. 10.

Acts 17. 32.
Gen. 19. 14.

Mat. 7. 6.
1 Kin. 17. 19.
2 Kin. 4. 33.
Acts 9. 40.

John 6. 63.
Rom. 4. 17.

Mal. 4. 2.
Rom. 4. 17.
John 5. 21. &
6. 63. Ps. 33.
9.

Ch. 1. 27. &
4. 41. & 6. 51.
& 7. 37.

Ch. 1. 44. &
7. 36. Is. 42.
4. John 5. 41.
see Mat. 8. 4.
& 9. 30. Luke
5. 14.

tumult, and them that wept and wailed greatly.

39 And, when he was come in, he saith unto them, Why make ye this ado, and weep? ^kthe damsel is not dead, but sleepeth.

40 And they ^llaughed him to scorn. But, when he had ^mput them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her: ⁿTalitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 ^oAnd straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were ^pastonished with a great astonishment.

43 ^qAnd he charged them straitly that no man should know it: and commanded that something should be given her to eat.

CHAP. VI.

Coincides with Mat. xiv. Here we observe (1) Christ contemned by his countrymen, because one of themselves, and their mercies hindered by their unbelief; 1—6. (2) The twelve disciples sent off, by pairs, to preach and work miracles; and an account of their success; 7—13. (3) Herod's opinion of Christ; and his imprisonment and murder of John the Baptist; 14—29. (4) Christ returning into a desert place, and followed by multitudes, whom he instructs, and feasting 5000 of them on five loaves and two small fishes; 30—44. (5) Christ walking on the sea to his disciples; and the miraculous cures he wrought on the other side, in the land of Gennesaret; 45—56.

AND ^ahe went out from thence, and came into his own country; and his disciples follow him.

2 And, ^bwhen the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 ^cIs not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, ^dA prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 ^eAnd he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And ^fhe marvelled because of their unbelief. ^gAnd he went round about the villages, teaching.

7 ¶ ^hAnd he calleth unto *him* the twelve, and began to send them forth by ⁱtwo and two, and gave them power over unclean spirits;

8 And commanded them that they ^kshould take nothing for *their* journey, save a staff only; no scrip, no bread, no ^lmoney in *their* purse:

9 But ^mbe shod with ⁿsandals; and not put on two coats.

10 And he said unto them, ^oIn what place soever ye enter into an house, there abide till ye depart from that place.

11 ^pAnd whosoever shall not receive you, nor hear you, when ye depart thence shake off the dust under your feet for a testimony against them. ^qVerily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached ^rthat men should repent.

13 ^sAnd they cast out many devils, and anointed with oil many that were sick, and healed *them*.

14 ¶ ^tAnd king Herod heard *of him*; (for his name was spread abroad); and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 ^uOthers said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 ^vBut, when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 ¶ ^wFor Herod himself had sent forth, and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, ^xIt is not lawful for thee to have thy brother's wife.

19 Therefore ^yHerodias had ^zta quarrel against him, and would have killed him; but she could not:

20 For Herod ^afeared John, knowing that he was a just man, and an holy, and ^bobserved him; and when he heard him he did many things, and heard him gladly.

21 And when ^ca convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when ^dthe daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, ^eWhatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, ^fThe head of John the Baptist.

25 And she came in straightway ^gwith

Anno Domini
cir. 31.

Mat. 10. 9.
10. Luke 9. 3.
& 10. 4. & 22.
35. 2 Tim. 2.
4.

Gr. brass
money.

Soles buckled
on the feet.
Acts 12. 8.

Mat. 10. 11
—13. Luke 9.
4.

Mat. 10. 14.
15. Luke 9. 5.
& 10. 10—12.
Acts 13. 51.
& 18. 16.
Neh. 5. 13.

Ezek. 16. 48.
51. Luke 10.
12—15. Mat.
11. 20—24.
John 15. 22—
24. Heb. 6. 4
—8. & 10. 26
—31.

Ch. 1. 4, 15.
Acts 2. 38. &
3. 19. & 20.
21. Mat. 10.
7. 27. Luke 9.
2. 6. ver. 30.
Ver. 7. Jam.
5. 14.

cir. 32.

Mat. 14. 1—
12. Luke 9. 7
—9. 1 Thes.
1. 8.

Mat. 16. 14.
& 17. 10. ch.
8. 28. John 1.
21. Luke 9.
19.

Luke 3. 19.
& 9. 7. Mat.
14. 2. Ps. 14.
5.

cir. 30.

Mat. 14. 3—
12. & 4. 12.
& 11. 2. Luke
3. 19, 20.

Lev. 18. 6.
16. & 20. 21.
Heb. 13. 4.
1 Cor. 6. 9,
10.

Gen. 49. 23.
& 39. 12—20.
Or an inward
grudge.

Ch. 11. 18.
Mat. 14. 5. &
21. 26. & 13.
20. Luke 20.
6. 2 Chr. 24.
2. & 26. 5.
John 5. 35.
Ezek. 33. 32.

Or kept him,
or saved him.

cir. 32.

Gen. 27. 41.
& 40. 20.
Rev. 11. 10.
Mat. 14. 16.
Esth. 1. 3. &
2. 18. Acts 12.
21.

Gen. xxxiv.
Num. xxv.
Judg. xix.
Eccl. 7. 26.
Prov. ii. v. vil.

Esth. 5. 3, 6.
& 7. 3. Mat.
4. 9. Prov. 6.
2. Eccl. 5. 6.

Prov. 1. 16.
& 4. 16. & 12.
10. & 27. 4.

Rom. 3. 15.
Prov. 1. 16.
& 4. 16.

REFLECTIONS UPON CHAP. V.—Dreadful is the case of natural men, who are filled with and governed by devils. Cruelly they tyrannize over their vassals, and furiously work in them, so that no restraints of human laws, solemn vows, awful or engaging providences, nor even common operations of the Holy Ghost, can in the least avail! But great is the mercy that Christ's compassion is infinitely greater than Satan's implacable malice, and his saving power infinitely superior to all his fury: and when he casts out the unclean spirit, he puts a new heart and a right spirit within us. In the most fearful forms he sometimes punishes worldlings by the hand of their own master, for the manifestation of his own justice and grace. And great is their folly and wickedness who prefer their secular interests to Jesus Christ and his salvation, and, from inordinate love to the world, desire him to depart from them. If he take them at their

word, how dismal is the consequence! But, if some reject him, he will make others ready to receive him. And no distance, no filthiness, no shame, no fear, no discouragement, no derision, no death, shall hinder their health, their comfort, their life, who apply to him; while vain, and even hurtful, are all other means of relief, when used without due subordination to him. Even saints are ready to tremble when they ought to triumph: for Jesus often, by voluntary delays, lets the case, even of his most earnest supplicants, become apparently desperate before he grants relief. And justly he excludes scoffers from the means of their conviction. But, if his mighty works must sometimes be only the subjects of private adoration and praise, cheerfully ought we to proclaim them, when it is most seasonable, and subservient to his and his Father's glory and the benefit of mankind.

Anno Domini
cir. 32.

haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

²⁶ And the king ¹was exceeding sorry ; ²yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

²⁷ And ¹immediately the king sent ¹¹an executioner, and commanded his head to be brought : and he went and beheaded him in the prison,

²⁸ And brought his head in a charger, and gave it to the damsel : and the damsel gave it to her mother.

²⁹ And, when his disciples heard of it, ¹they came and took up his corpse, and laid it in a tomb.

³⁰ ¶ ^kAnd the apostles gathered themselves together unto Jesus, and told him all things, both what they had done and what they had taught.

³¹ And he said unto them, ¹Come ye yourselves apart into a desert place, and rest a while : for there were many coming and going, and they had no leisure so much as to eat.

³² And they departed into a desert place by ship privately.

³³ And the people saw them departing ; ^mand many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him :

³⁴ ¶ ⁿAnd Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd : and ^ohe began to teach them many things.

³⁵ ^pAnd when the day was now far spent his disciples came unto him, and said, This is a desert place, and now the time is far passed :

³⁶ Send them away, that they may go into the country round about, and into the villages, and buy themselves bread : for they have nothing to eat.

³⁷ He answered and said unto them, ^qGive ye them to eat. And they say unto him, ^rShall we go and buy two hundred ^spennyworth of bread, and give them to eat ?

³⁸ He saith unto them, How many loaves have ye ? go and see. And, when they knew, they say, Five, and two fishes.

³⁹ And he commanded them to make all sit down ^{*}by companies upon the green grass.

⁴⁰ And they sat down in ranks, by hundreds, and by fifties.

⁴¹ And, when he had taken the five loaves and the two fishes, ^uhe looked up to heaven, and blessed, and brake the loaves, and gave ^{them} to his disciples to

set before them ; and the two fishes divided he among them all.

⁴² ^vAnd they did all eat, and were filled.

⁴³ And they took up twelve baskets full of the fragments, and of the fishes.

⁴⁴ And they that did eat of the loaves were about five thousand men.

⁴⁵ ¶ ^wAnd ^vstraightway he constrained his disciples to get into the ship, and to go to the other side before [†]unto Bethsaida, while he sent away the people.

⁴⁶ And, when he had sent them away, he departed ^zinto a mountain to pray.

⁴⁷ ^aAnd when even was come the ship was in the midst of the sea, and he alone on the land,

⁴⁸ And he saw them toiling in rowing ; for the wind was contrary unto them : and ^babout the fourth watch of the night he cometh unto them, walking upon the sea, and ^cwould have passed by ^dthem ;

⁴⁹ But when they saw him walking upon the sea, they ^dsupposed it had been a spirit, and cried out :

⁵⁰ For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, ^eBe of good cheer ; It is I : be not afraid.

⁵¹ ^fAnd he went up unto them into the ship, and the wind ceased : and they were ^gsore amazed in themselves beyond measure, and wondered.

⁵² ^hFor they considered not ^{the miracle} of the loaves ; for their heart was hardened.

⁵³ ¶ ⁱAnd, when they had passed over, they came into the land of ^kGenesaret, and drew to the shore.

⁵⁴ And, when they were come out of the ship, straightway they knew him,

⁵⁵ And ^lran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

⁵⁶ And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might ^mtouch, if it were but the border of his garment : and as many as touched [†]him were made whole.

CHAP. VII.

Coincides with Mat. xv. ; and represents (1) Christ's dispute with the Pharisees about meats and washing their hands ; and his charging them with making void the commandments of God, through their traditions ; 1—13. (2) His instructing his disciples, and the multitude, that what really defiled them before God proceeded from their wicked hearts ; 14—23. (3) His dislodging the devil from the Canaanitish maid after he had tried the faith of her importunate mother ; 24—30. (4) His curing a deaf man, who had an impediment in his speech ; 31—37.

THEN ^acame together unto him the Pharisees, and certain of the scribes, who came from Jerusalem.

of men. Terrible is their case who hear, but reject, the gospel. And most deplorable the situation of those who are under the direction of ignorant and unfaithful ministers. Men's lusts will drive them to the most fearful lengths when once they are fully entangled. And none are more base than abandoned women. Yea, carnal pretences to fidelity and honour often plunge men into the most bloody crimes, and at last into the depths of hell. But if men seek Jesus, even with natural seriousness, how great his tender compassion to them, and his concern that neither soul nor body should suffer hurt in his service. He is ready to heal every disease, and to supply every want. And he can feed them in a wilderness, or walk on floods for their help. If then he manifest his power and his glory in our deliverance, let us never turn again to folly, nor give way to hardness and unbelief.

Anno Domini
cir. 32.

* Ps. 37. 16. &
23. 1. & 145.
18. Prov. 13.
25. & 6. 6.
Mat. 16. 9. &
14. 20. 21.
Luke 9. 17.
John 6. 12—
14.

* Ver. 31. John
6. 15—21.
Mat. 14. 22—
33. Is. 42. 2.

+ Or over
against Beth-
saida.

* John 6. 15.
Mat. 14. 23.
Luke 6. 12.
ch. 3. 7. 13.
Acts 1. 12. &
10. 9.

* Mat. 14. 23.
John 6. 15, 17.
Is. 54. 11.

* Gen. 22. 14.
Job 9. 8. Ps.
46. 1. & 93.
4. & 29. 10.

* Luke 24. 28.
Gen. 32. 26.

* Job 4. 14, 15.
Ps. 88. 15.

* Is. 41. 10. &
43. 1. 2. Ps.
46. 1—5.
Rom. 8. 31.
Gen. 22. 11—
14. Mat. 14.
27.

* Ps. 29. 10. &
93. 4. & 107.
28—30. Mat.
14. 32. & 8.
26.

* Ch. 1. 27. &
2. 12. & 4. 41.
& 5. 42. & 7.
37. Is. 8. 18.

* Ch. 8. 17.
Mat. 16. 9, 10.
John 6. 26.
Luke 24. 14.
ch. 3. 5. & 8.
17. & 16. 14.
Heb. 3. 8, 13.

* Mat. 14. 34—
36.

* A city on the
west of the
sea of Galilee.
John 6. 24.

* John 4. 28.
Mat. 4. 24.
25. ch. 3. 7—
10. Gen. 49.
10. Zech. 8.
20—23. Is.
52. 13.

* Ch. 1. 31. &
3. 10. & 5. 27
—29. Luke 6.
19. Acts 5. 15.
& 19. 12.

† Or it.

REFLECTIONS UPON CHAP. VI.—It is strange that sinners should so cavil at, condemn, and rage against, the Redeemer ; and labour to lay hindrances in the way of their own mercy. And amazing is his grace and patience in sending forth other ministers, when those formerly sent have been so basely contemned and persecuted. Men indeed are often astonished and affected by the word of God, who are never savingly changed by it. And, while they reverence the preacher and hear him gladly, they yet continue in their sins. But ministers must execute their commission, whether men will hear or forbear. And he who sends them on their errand will furnish them for it, own them in it, and make it the duty and inclination of hearers to honour and support them for their works' sake. On him therefore they ought to depend for maintenance and protection, neither entangling themselves with the affairs of this life, nor fearing the faces

Anno Domini
cir. 32.
* Or common.
† Mat. 23. 23,
24. & 7. 3—
5. Gal. 1. 14.
2 And when they saw some of his
disciples eat bread with *defiled (that is
to say, with unwashen) hands, ^bthey
found fault.

3 For the Pharisees, and all the Jews,
except they wash *their* hands †oft, eat
not, holding the tradition of the elders.

4 And *when they come* from the
market, except they ^cwash, they eat not.
And many other things there be which
they have received to hold, *as* the wash-
ing of cups, and ‡pots, brazen vessels,
and of ||tables.

5 Then the Pharisees and scribes
asked him, ^dWhy walk not thy disciples
according to the tradition of the elders,
but eat bread with unwashen hands?

6 He answered and said unto them,
Well hath Esaias prophesied of you
^ehypocrites, as it is written, ^fThis people
honoureth me with *their* lips, but their
heart is far from me.

7 Howbeit, in vain do they worship
me, teaching *for* doctrines the com-
mandments of men.

8 For, laying aside the command-
ment of God, ye hold the tradition of
men, *as* the washing of pots and cups :
and many other such like things ye do.

9 And he said unto them, ^gFull well
ye ^hreject the commandment of God,
that ye may keep your own tradition.

10 For Moses said, ⁱHonour thy
father and thy mother ; and, Whoso
curseth father or mother, let him die the
death :

11 But ye say, If a man shall say to
his father or mother, *It is* ^jCorban, that
is to say, a gift, by whatsoever thou
mightest be profited by me ; *he shall be*
free.

12 And ye suffer him no more to do
ought for his father or his mother :

13 ^kMaking the word of God of none
effect through your tradition, which ye
have delivered : and many such like
things do ye.

14 ¶ And, when he had called all
the people unto *him*, he said unto them,
Hearken unto me every one *of you*, and
understand :

15 ^mThere is nothing from without a
man that entering into him can defile
him ; but the things which come out of
him, those are they that defile the man.

16 ⁿIf any man have ears to hear, let
him hear.

17 ^oAnd, when he was entered into
the house from the people, his disciples
asked him concerning the parable.

18 And he saith unto them, ^pAre ye
so without understanding also? Do ye
not perceive that whatsoever thing from
without entereth into the man, *it* cannot
defile him ;

19 ^qBecause it entereth not into his
heart, but into the belly, and goeth out
into the draught, purging all meats?

20 And he said, ^rThat which cometh
out of the man, that defileth the man.

21 ^sFor from within, out of the heart
of men, proceed evil thoughts, adul-
teries, fornications, murders,

22 Thefts, covetousness, wickedness,
deceit, lasciviousness, an evil eye, blas-
phemy, pride, foolishness :

23 All these evil things come from
within, and defile the man.

24 ¶ And from thence he arose, and
went into the borders of Tyre and Sidon,
and ^tentered into an house, and would
have no man know *it* : but he could not
be hid.

25 For ^ua certain woman, whose young
daughter had an unclean spirit, heard of
him, and came and fell at his feet :

26 The woman was a ^vGreek, a Syro-
phenician by nation, and ^wshe besought
him that he would cast forth the devil
out of her daughter.

27 But Jesus said unto her, ^xLet the
children first be filled : for it is not meet
to take the children's bread, and to cast
it unto the dogs.

28 And she answered and said unto
him, Yes, Lord : ^yyet the dogs under
the table eat of the children's crumbs.

29 And he said unto her, ^zFor this
saying, go thy way ; the devil is gone
out of thy daughter.

30 And, ^awhen she was come to her
house, she found the devil gone out, and
her daughter laid upon the bed.

31 ¶ And again, departing from the
coasts of Tyre and Sidon, he came unto
the sea of Galilee, through the midst of
the coasts of †Decapolis.

32 And ^bthey bring unto him one that
was deaf, and had an impediment in his
speech : and they beseech him to put his
hand upon him.

33 And he took him ^caside from the
multitude, and put his fingers into his
ears, and he spit, and touched his tongue ;

34 And, ^dlooking up to heaven, he
sighed, and saith unto him, Ephphatha,
that is, Be opened.

35 And ^estraightway his ears were
opened, and the string of his tongue was
loosed, and he spake plain.

36 And ^fhe charged them that they
should tell no man : but the more he
charged them, so much the more a great
deal they published *it* ;

37 ^gAnd were beyond measure asto-
nished, saying, He ^hhath done all things
well : he maketh both the deaf to hear,
and the dumb to speak.

CHAP. VIII.

Coincides with Mat. xv. xvi. Here (1) Christ miraculously feeds
4000 with seven loaves and a few small fishes ; 1—9. (2) Re-

insults and denials of help. And Jesus sometimes tries the faith of his people
by great discouragements, even while he secretly upholds and animates it, till
at last, he crown it with the full enjoyment of all that it can wish. What com-
plicated diseases spring from our complicated lusts and crimes! And it is a
great mercy that Jesus Christ has power over all plagues. Let me then, con-
scious of sinful pollutions and miseries unnumbered, look up to him for relief
in his own time and way. No hardened heart, deaf ears, nor stammering
tongue, can withstand his healing words of power. Let me listen to his in-
structions with an obedient ear ; and ascribe to him, as he shall direct, the glory
due to his name, who is wonderful in counsel and excellent in working.

REFLECTIONS UPON CHAP. VII.—What self-deceivers are human hearts!
The most trifling superstitions are often substituted in place of the substantial
duties of religion and morality. But no devotion which is not commanded by
God, and offered up in faith and sincerity, can be acceptable to him, or profit-
able to us. Alas, what an infernal fountain of wickedness is every unregenerate
heart! It is ready to burst forth on every occasion. And there is an absolute
necessity of God's implanting an abiding principle of life, light, faith, and love,
in opposition to our natural corruption. His grace indeed makes a wonderful
change even in the weakest believer. It gives the highest and most honourable
views of Christ; the tenderest compassion to afflicted friends; earnest impor-
tunity in prayer for their relief; and great humility and patience under seeming

Anno Domini
cir. 32.

fuses to give the Pharisees a sign from heaven; 10—13. (3) Warns his disciples to beware of the doctrine of the Pharisees and Herodians; and rebukes their misapprehension of his words; 14—21. (4) Gives sight to a blind man at Bethsaida; 22—26. (5) By his inquiries, makes Peter confess him to be the Christ; 27—30. (6) Foretells his own suffering, and rebukes Peter for his carnal aversion to it; 31—33. (7) Warns his disciples and hearers that they must not expect salvation and honour from him, but in the way of suffering and self-denial; 34—38.

Mat. 15. 32—39.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 ^bI have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And, if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.

13 And he left them; and, entering into the ship again, departed to the other side.

14 ¶ Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, It is because we have no bread.

17 And, when Jesus knew it, he saith unto them, Why reason ye because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And, when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida, and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees walking.

25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

27 ¶ And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 ¶ And he began to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But, when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And, when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it: but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man if he shall gain the whole world and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels.

Anno Domini
cir. 32.

Ver. 1—9.

Mat. 15. 34—38. Prov. 11.

24, 25.

Mat. 16. 11.

12. Hel. 5. 12.

Ps. 94. 6.

1 Cor. 3. 2.

John 14. 9.

Mat. 11. 21.

John 1. 44.

Ch. 2. 3. &

5. 28. 29. &

6. 56.

Ch. 7. 32. 33.

1 Kin. 17. 19.

2 Kin. 4. 33.

Is. 42. 2. 6. 7.

John 5. 41. &

7. 18. & 9. 6.

Rev. 3. 18.

1 Cor. 13. 11.

12. Prov. 4.

18. Job 17. 9.

Hos. 6. 8.

Mat. 13. 12.

& 25. 29.

Phil. 1. 6.

Prov. 4. 18.

Job 17. 19.

2 Pet. 3. 18.

Dan. 12. 4.

Mat. 9. 30. &

12. 16. & 16.

20. & 17. 9.

& 8. 4. ch. 7.

36. Is. 42. 2.

John 5. 41.

& 7. 18.

Mat. 16. 13.

—23. Luke 9.

18—22.

Ch. 6. 14.

Mal. 4. 5.

Luke 9. 7—9.

19.

i. e. risen from

the dead.

Luke 9. 8. 19.

Ch. 4. 11.

John 14. 9.

John 1. 41.

49. & 6. 69.

& 11. 27. &

4. 42. 1 John

4. 15. & 5. 5.

Acts 8. 37. &

9. 20.

Ch. 9. 9. ver.

26. ch. 7. 36.

Luke 9. 21.

22. 1 Cor. 2.

8.

Mat. 16. 21.

& 17. 22. 23.

& 20. 17. 18.

ch. 9. 31. &

10. 33. Luke

9. 22. & 18.

31. & 24. 7.

26. Is. 53. 2—

10. Ps. 118.

22. John 16. 1.

7. 2. Cor. 15. 4.

John 16. 25.

29. & 2. 19. &

3. 14. & 6. 51.

2 Sam. 19.

22. Prov. 29.

27. John 6. 70.

& 8. 44. Acts

13. 10.

Rom. 8. 7. 8.

1 Cor. 2. 14.

2 Cor. 2. 16.

Jam. 3. 15.

Mat. 16. 24.

—28. Luke 9.

23—27. Mat.

10. 32—39.

Gal. 5. 24. &

6. 14. Acts

14. 22. Col. 1.

24. Est. 4.

16. 1 Thess. 3.

3. 2 Tim. 3.

12. 1 Cor. 3.

18. Phil. 3. 7.

8. Heb. 11. 24.

Mat. 10. 39.

Luke 17. 33.

John 12. 25.

Gal. 6. 12.

Rev. 12. 11.

Heb. 11. 35.

Job 2. 4.

Mat. 16. 26.

Luke 9. 25.

& 12. 19. 30.

Ps. 49. 7. 8.

1 Pet. 1. 18.

19.

Mat. 10. 33.

Luke 12. 8. 9.

2 Tim. 2. 12.

1 John 2. 23.

Mat. 16. 4. &

3. 7.

Dan. 7. 13.

Ps. 70. 17.

Zech. 13. 7.

John 1. 14.

Mat. 16. 13.

Mat. 24. 30.

& 25. 31. &

26. 64. Zech.

14. 5. Jude

14. Job 19.

25. Dan. 7.

10.

Anno Domini
cir. 32.

CHAP. IX.

Coincides with Mat. xvii. xviii. Here (1) Christ is gloriously transfigured on the mount; charges Peter, James, and John, who beheld it, to conceal it till after his resurrection; and declares John Baptist to have been the promised Elias; 1—13. (2) After rebuking the unbelief of all present, and causing the father to profess his faith, he casts out a most cruel and stubborn devil from a young man, whom his disciples could not eject; 14—29. (3) He again foretells his own sufferings, death, and resurrection; 30—32. (4) He rebukes his disciples for their carnal ambition after distinguished honours in his kingdom; 33—37: and John, for forbidding a man to cast out devils in his name; 38—41. (5) He shews his disciples the danger of offending his weak followers, and of indulging any thing that might cause them to sin; 42—50.

• Mat. 16. 28.
& 26. 64.
Luke 9. 27. &
22. 18. Heb.
2. 8, 9. & 12.
28.

AND he said unto them, ^aVerily I say unto you, that there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power.

• Mat. 17. 1—
13. Luke 9.
28—36.

2 ¶ And after six days Jesus taketh with him ^cPeter, and James, and John, and leadeth them up into an high mountain ^dapart by themselves: and he was ^etransfigured before them.

• Ch. 5. 37. &
14. 33.

• Ch. 6. 31, 32.
Song 7. 11.

• Exod. 34. 29.
35. 18. 33. 17.
John 1. 14.
2 Pet. 1. 16.
17. Mat. 28.
3. Dan. 7. 9.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

• Ch. 4. 11. Acts
10. 43. Rom.
3. 21. Luke
24. 27, 44.
1 Pet. 1. 10,
11.

4 And ^fthere appeared unto them Elias, with Moses: and they were talking with Jesus.

• Ps. 30. 6.

5 And Peter answered and said to Jesus, Master, it is ^ggood for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

• 2 Pet. 1. 17.
Exod. 40. 34.
1 Kin. 8. 10.
Ps. 97. 2.
Rev. 15. 8.

7 ^hAnd there was a cloud that overshadowed them: and a voice came out of the cloud, saying, ⁱThis is my beloved Son: ^khear him.

• 2 Pet. 1. 17.
Mat. 17. 5. &
3. 17. Is. 42.
1. Ps. 2. 7.
John 1. 14. &
3. 16. & 1. 34.
Col. 1. 13.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

• Exod. 23. 21.
Deut. 18. 15
—18. Acts 3.
22. Heb. 2. 3
& 1. 1. & 12.
25, 26.

9 And, as they came down from the mountain, ^lhe charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

• Ver. 30. ch. 1.
45. & 5. 43.
& 7. 36. & 8.
30. Mat. 11.
29. Luke 9.
36. Is. 42. 2.
John 5. 41. &
7. 12.

10 And they kept that saying with themselves, questioning one with another what ^mthe rising from the dead should mean.

• John 2. 19.
ch. 8. 31. ver.
31. & 10. 34.
& xvi. Mat.
xxviii. Luke
xxiv. John xx.

11 ¶ And they asked him, saying, Why say the scribes that ⁿElias must first come?

• Mal. 4. 5.
Mat. 17. 10. &
11. 14. Is. 40.
3. Mal. 3. 1.

12 And he answered and told them, ^oElias verily cometh first, and restoreth all things; and ^phow it is written of the Son of man, that he must suffer many things, and be set at nought.

Ch. 1. 2—9.
& 6. 16—29.
Mat. iii. & 11.
2—18. & 14.
3—12. & 21.
24, 25. Luke
1. & iii. John
1. 6—36. & 3.
23—36. & 5.
33—35.

13 But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

• Ps. 22. 1—
21. & 69. 1—
21. Is. 50. 5,
6. & 52. 14.
& liii. Dan. 9.
24, 26. Zech.
13. 7.

14 ¶ And when he came to his disciples he saw a great multitude about

• Mat. 17. 14
—21. Luke 9.
37—42.

them, and the scribes questioning with them.

Anno Domini
cir. 32.

15 And straightway all the people, when they beheld him, were ^qgreatly amazed, and, running to him, saluted him.

• Ver. 2, 3.
Exod. 34. 30.
It seems the
lustre of his
face still
partly con-
tinued.

16 And he asked the scribes, What ^rquestion ye ^swith them?

• Ver. 14. ch.
8. 11. Luke
11. 53, 54.

17 And one of the multitude answered and said, Master, ^tI have brought unto thee my son, which hath a dumb spirit:

• Or among
yourselves.

18 ^uAnd wheresoever he taketh him he ^vteareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and ^xthey could not.

• Ch. 2. 3. & 6.
56. & 8. 22.
& 10. 14. &
7. 26.

• 1 Pet. 5. 8.
John 8. 44.
Mat. 15. 22.
Luke 9. 39.

• Or dasheth
him.

• Mat. 17. 16.
Luke 9. 40.
ver. 19, 28,
29.

19 He answereth him, and saith, ^yO faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

• Mat. 17. 16.
& 6. 30. & 8.
26. & 14. 31.
& 16. 8. & 13.
58. Heb. 3. 19

20 And they brought him unto him: and, when he saw him, straightway the spirit ^ztare him; and he fell on the ground, and wallowed, foaming.

• Luke 9. 42.
ch. 1. 26. ver.
16, 22, 26.
Rev. 12. 12.
1 Pet. 5. 8.
John 8. 44.

21 And he asked his father, How long is it ago since this came unto him? And he said, ^aOf a child.

• Job 14. 1. &
5. 7. John 9
1, 20.

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but, if thou canst do any thing, ^bhave compassion on us, and help us.

• Mat. 15. 22.
Ps. 25. 7.

23 Jesus said unto him, ^cIf thou canst believe, all things ^dare possible to him that believeth.

• Mat. 17. 20.
& 21. 22. ch.
11. 23. Luke
17. 6. 2 Chr.
20. 20. Acts
14. 9. Is. 7. 9.

24 And straightway the father of the child cried out, and said with tears, Lord, ^eI believe; ^fhelp thou mine unbelief.

• Luke 17. 5.
Phil. 1. 29.
2 Thes. 1. 11.

25 When Jesus saw that the people came running together, ^ghe rebuked the foul spirit, saying unto him, ^hThou dumb and deaf spirit, I charge thee, Come out of him, and enter no more into him.

• Mat. 17. 18.
Luke 9. 42.
Mat. 4. 24.
& 9. 33. & 12.
22. Acts 10.
38. 1 John 3.
8. Gen. 3. 15.

• Ch. 1. 26.
ver. 18, 20,
with Gen.
22. 14. Deut.
32. 36.

26 ⁱAnd the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

• Ch. 3. 10. &
5. 41. & 7. 33.
& 8. 23. Mat.
17. 19. & 13.
10. 36. & 15.
15. Ps. 109.
31.

27 But ^jJesus took him by the hand, and lifted him up, and he arose.

• Mat. 17. 20.
21. Eph. 6. 18.
2 Cor. 12. 7.
8. 1 Kin. 17.
20, 21. 2 Kin.
4. 33, 34.

28 ^kAnd, when he was come into the house, his disciples asked him privately, Why could not we cast him out?

• Ps. 50. 15. Is.
45. 11. Mat.
7. 7. Jam. 5
16.

29 And he said unto them, ^lThis kind can come forth by nothing but by prayer and fasting.

• Mat. 17. 22.
Luke 9. 44.

30 ¶ ^mAnd they departed thence, and passed through Galilee; and he would not that any man should know ⁿit.

• Ch. 1. 45. &
3. 7. & 4. 10,
11. & 6. 31,
32. ver. 2. 9.

31 ^oFor he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and, after that he is killed, he shall rise the third day.

• Mat. 16. 21.
& 17. 22, 23.
& 20. 18, 19,
28. & 26. 2. &
21. 38, 39.
Luke 9. 44. &
18. 31. & 24.
26. John 2. 19.
& 3. 14. & 10.
18. & 12. 32,
33. & 19. 11.
Acts 2. 23. &
4. 27, 28.
1 Cor. 15. 4.
2 Tim. 2. 8.
ch. xiv—xvi.

32 But ^pthey understood not that saying, and were afraid to ask him.

• Luke 2. 5. &
18. 34. ver.
10.

never misinterpret his words or providences, nor ever forget his former mighty works. It is highly absurd to reject the most plain and proper evidences which he gives of his dignified character, and insist to be gratified with others, far less useful, merely because they are of our own contriving. Yea, infidelity, and impenitent hardness of heart will work the most fearful ruin for those who indulge them! And Jesus will perform no miracles to gratify men's humours; but will abandon those who insist upon them to the heavy judgments which they deserve. But great is his readiness to bear with, help, heal, and save, them who, sensible of their wants and maladies, apply to him for relief; and in an instant, or more gradually,—in public or private,—as best promotes his glory and their good,—kindly will he bestow it. What mean thoughts men have of Christ! and what

carnal views have some real saints of the real glories of his office and work! And never doth Satan more readily cast the saints down, than after some signal token of Jesus' regard. Nothing doth Jesus more detest than low thoughts of his sufferings and death: and in nothing does he manifest more true love than in administering sharp rebukes. If we expect glory with him, we must now take up our cross and follow him; for if we be ashamed of him now, we must not expect to be honoured by him in the last judgment. And if, in forsaking him, we court worldly profits, pleasures, or honours, we shall fall into everlasting perdition. In death or judgment it will little avail us what our external circumstances in life were. And surely our great concern ought to be what shall become of our immortal souls in the eternal state.

Anno Domini
cir. 32.* Mat. 17. 24.
& 18. 1—7.
Luke 9. 46—
48.* Prov. 13. 10.
Jer. 45. 5. ch.
10. 42. Luke
22. 24—27.
3 John 9.* Ch. 10. 43.
Mat. 20. 26,
27. & 23. 3—
12. Luke 14.
11. James 4.
6.* Ch. 10. 14.
Ps. 34. 11. &
45. 10. Prov.
8. 17. Eccl.
11. 9. & 12. 1.* Mat. 18. 5. &
10. 40—42. &
25. 40. 45.
Luke 9. 48. &
10. 16. John
5. 23. & 12.
44. & 10. 30.
& 14. 21.
1 Thes. 4. 8.* Luke 9. 49.
50. & 11. 19.
Num. 11. 27.
Job 5. 2. Eccl.
4. 4. Gal. 5.
26.* 1 Cor. 12. 3.
Luke 9. 50. &
11. 23. Mat.
12. 30. Phil.
1. 18.* Mat. 10. 42.
& 25. 40.* Mat. 18. 6.
Luke 17. 1. 2.
Rom. 14. 13.
21. 1 Cor. 8. 9
—13. & 10.
32.* Acts 9. 4
Mat. 25. 41
—46. 2 Thes.
1. 6—9.* Mat. 5. 30. &
18. 8. Deut.
13. 6. 8. Heb.
12. 1. 1 Pet.
2. 1. Col. 3. 5.
Rom. 8. 13.* Or cause thee
to offend.* Is. 66. 24.
Jer. 7. 20.
2 Thes. 1. 9.* Mat. 25. 41.
Rev. 14. 10.
11. & 21. 8.
& 20. 10. 15.* Or cause thee
to offend.* Or cause thee
to offend.* Mat. 18. 9.
& 5. 29. Heb.
12. 1. 1 Pet.
2. 1. James 1.
21. Col. 3. 5.
Gal. 5. 24.
Rom. 8. 13.

33 ¶ And he came to Capernaum : and, being in the house, he asked them, What was it that ye disputed among yourselves by the way ?

34 But they held their peace : for by the way they had disputed among themselves who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them : and, when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me : and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us : and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not : for there is no man who shall do a miracle in my name that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And, if thy hand offend thee, cut it off : it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched :

44 Where their worm dieth not, and the fire is not quenched.

45 And, if thy foot offend thee, cut it off : it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched :

46 Where their worm dieth not, and the fire is not quenched.

47 And, if thine eye offend thee, pluck it out : it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire :

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt is good : but, if the salt have lost its saltness, wherewith will ye season it ? Have salt in yourselves, and have peace one with another.

CHAP. X.

Coincides with Mat. xix. xx.; and represents (1) Christ's debate with the Pharisees concerning divorce; 1—12. (2) His kind entertainment of the little children, whom their parents brought to him for his blessing; 13—16. (3) His trial of the rich young man, who had asked him what he must do to procure heaven; 17—22. (4) His representation of the danger of worldly riches; 23—27: and the advantage of being impoverished for his sake; 28—31. (5) The repeated notice he gave his disciples of his approaching sufferings, death, and resurrection; 32—34. (6) His advice to James and John, to think of suffering with him, rather than of carnal honours in this world; 35—45. (7) His cure of poor blind Bartimeus; 46—52.

AND he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan : and the people resort unto him again ; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife ? tempting him.

3 And he answered and said unto them, What did Moses command you ?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept :

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife ;

8 And they twain shall be one flesh : so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them : and his disciples rebuked those that brought them.

14 But when Jesus saw *it* he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God.

Anno Domini
cir. 32.* Lev. 2. 13.
Ezek. 43. 24.* Mat. 5. 13.
Luke 14. 34.
with Job 6. 6.* Col. 4. 6. Eph.
4. 29. Ps. 34.
14. Mat. 5. 9.
Rom. 12. 18.
& 14. 19.
2 Cor. 13. 11.
2 Tim. 2. 22.
Heb. 12. 14.

cir. 33.

* Mat. 19. 1—
9. Luke 4. 16.
John 3. 22. &
10. 40.* Mat. 4. 23—
25. & 8. 1.
18. & 9. 35.
& 12. 15. &
13. 1. & 14.
35. & 15. 30.
& 17. 14. ch.
6. 33. & 8. 1.* Ch. 2. 16, 18,
24. & 3. 6. &
7. 1. 2. & 8.
11. & 12. 13.
Luke 11. 53,
54.* Is. 8. 20.
John 5. 39.* Deut. 24. 1.
Jer. 3. 1. Mat.
5. 31. & 19. 7.* Deut. 9. 6. &
31. 27. Acts 7.
51. & 13. 18.
& 14. 16.* Gen. 1. 27. &
5. 2. & 2. 24.
Mal. 2. 14—
16. with Jer.
6. 16.* Gen. 2. 24.
Eph. 5. 31.
1 Cor. 6. 16.* Mat. 5. 31,
32. Mal. 2. 14
—16. Rom. 7.
1—3. 1 Cor.
7. 10—13.* Mat. 5. 32. &
19. 9. Luke
16. 18. Rom.
7. 1—3. Mal.
2. 14—16.
1 Cor. 7. 10—
13.* Mat. 19. 13
—15. Luke
18. 15. 16.
Gen. 48. 14,
15. Jer. 49.
11.* Ch. 9. 38.
Mat. 15. 23.* Ch. 3. 5. & 8.
33. & 9. 39.
Luke 9. 54—
56.* Mat. 18. 3. &
19. 14. Luke
18. 16. Gen.
17. 7. Deut.
29. 11. 1 Cor.
14. 20. Prov.
8. 17. & 23.
26. Eccl. 12.
1. Ps. 34. 11.
& 45. 10.

CHAP. IX. Ver. 44—48. The *fire* denotes the eternal torments of hell ; and the *never-dying worm* denotes conscience, perpetually accusing, upbraiding, and condemning. 49. Every one in hell is preserved incorruptible, by the very nature of the torments ; even as, in saints the principle of grace, received in regeneration, secures eternal holiness and happiness.

REFLECTIONS UPON CHAP. IX.—O the transcendent glories of our Redeemer ! How delightful are the manifestations thereof ! Happy are they who are much favoured with them : but happier they who in heaven always behold his face ! The ravishing displays of God on earth are indeed quickly passed : but it is enough to hear his Son when we see him not. He is risen from the dead, and ascended to glory ; and will quickly return, without sin, unto our salvation. Let us then exercise ourselves, not in curious questions, but in humble faith and ardent desires. And let all the opposition we receive from devils and men render his return doubly welcome !—Alas, how early Satan enters into men ! But, when once entered, he holds fast his possession, and cruelly and basely abuses his subjects. And yet, in cases the most alarming, multitudes take his part against Christ and his disciples. Invaluable are the mercies that unbelief detests or deprives men of. And near, though sometimes terribly introduced, is our relief,

when unbelief is once made our burden. Yea, often the clearest views of the cause of our miseries come after our deliverance. How Jesus delighted in suffering for men, and yet how ill his sufferings are relished by men under the power of carnal ambition ! Many proudly conceal their ignorance till it ruins them ; and contend in angry debates till they have lost all sight of the truth. And it is a mercy if Jesus rebuke them, and shame them out of their ambition into peace and humility. It is base for Christians to take it ill, that God's work prospers in any hands but those of their particular party. And it is very dangerous to oppose that which is ratified by the blessing of God. Yea, if nothing appear contrary to the faith of the gospel, charity requires us to hope the best. God resists the proud, but giveth grace to the humble. The favour which he shew to any for Christ's sake he will take as done to himself, and it shall not lose its reward. Better is it to go to heaven through much self-denial, than to hell in a course of self-indulgence. Let therefore the terrors and eternity of hell torments, heartily believed, be a powerful check to our raging passions. And, unless we wish to be through eternity salted with God's wrath, as sacrifices to his avenging justice, let us, as acceptable sacrifices to his mercy and kindness, pray to have our hearts salted with grace, and our lives ordered as becometh the gospel.

Anno Domini
cir. 33.

* Mat. 18. 3.
& 20. 26.
1 Pet. 2. 1.
2. John 3. 3.
5, 6. Rom. 12.
2. Eph. 4. 24.
Col. 3. 10.
2 Cor. 5. 17.
Gal. 6. 15.
* Gen. 48. 14.
& 16. 8.
Luke 4. 40.
& 13. 13.
Is. 40. 11.
Num. 8. 10.

* Mat. 19. 16—
22. Luke 18.
18—23.

* John 3. 2. &
11. 28.

* John 6. 28.
Acts 2. 37.
Exod. 19. 8.
Rom. 9. 31.
32. & 10. 2.
3. & 2. 17. 18.
Gal. 2. 16. &
3. 10. 12.

* 1 Sam. 2. 2.
Ps. 119. 68.
Jam. 1. 17.

* Gal. 4. 21.
Exod. 20. 12
—17. Deut.
5. 16—21.
Rom. 13. 9.
Jam. 2. 11.
Lev. xix. Gal.
5. 14.

* Phil. 3. 6.
Tit. 1. 16.
2 Tim. 3. 5.
Is. 58. 2. Ezek.
33. 31. Luke
18. 11. 12.

* Ch. 8. 34.
Luke 12. 33.
& 16. 9.
1 Tim. 6. 18.
19. Acts 2.
44. & 4. 32.
34. Mat. 6.
19. 20.

* Ch. 8. 34.
John 16. 33.
Acts 14. 22.
2 Tim. 3. 12.

* 2 Cor. 7. 10.
Judg. 18. 24.
ch. 4. 19. Phil.
3. 19. Ps.
17. 14. 2 Tim.
4. 10.

* Mat. 19. 23—
26. Luke 18.
24—27. Mat.
13. 22. Luke
21. 34. Job
31. 24. Ps.
62. 10. 1 Cor.
1. 26. Jam. 4.
4. & 5. 1—3.
& 2. 5. 1 Tim.
6. 9. 10.

* Ps. 52. 7. &
62. 10. & 17.
14. Prov. 11.
15. & 18. 11.
& 23. 5.
1 Tim. 6. 17.

* Mat. 7. 14.
Luke 13. 24.
Num. 24. 23.

* Job 10. 13. &
42. 2. Jer. 32.
17. 27. Zech.
8. 6. Luke 1.
37. Heb. 7.
25. Is. 63. 4.

* Mat. 19. 27
—30. Luke
18. 28—30.
ch. 1. 20.
Phil. 3. 7—9.
Deut. 33. 9—
11.

* Luke 22. 28.
29. 2 Cor. 6.
E.

* Ps. 19. 11. Is.
61. 10. 2 Chr.
25. 9.

* Mat. 16. 24.
John 16. 33.
Acts 14. 22.
2 Tim. 3. 12.
Col. 1. 24.
Heb. 12. 6.

* Mat. 19. 30.
& 20. 16. &
8. 11. 12. &
21. 13. Acts
13. 46. Luke
13. 30. & 7.
29. 30. & 18.
14.

* Mat. 20. 17
—19. Luke
18. 31—34.
Ps. 40. 8. Is.
53. 7.

* John 11. 8.
56. ch. 9. 31.

* Mat. 11. 25.
& 13. 11. ch.
4. 34.

15 Verily I say unto you, ^pWhosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 ^aAnd he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ ^aAnd, when he was gone forth into the way, there came one running, and kneeled to him, and asked him, 'Good Master, 'what shall I do that I may inherit eternal life?

18 And Jesus said unto him, ^a'Why callest thou me good? *there is* none good but one, *that is*, God.

19 ^a'Thou knowest the commandments; Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, 'all these have I observed from my youth.

21 ^a'Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor; and thou shalt have treasure in heaven; and come, 'take up the cross, and follow me.

22 ^bAnd he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, 'How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them 'that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, 'Who then can be saved?

27 And Jesus, looking upon them, saith, 'With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ ^aThen Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, ^b'There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's,

30 But he shall receive 'an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, ^k'with persecutions; and in the world to come eternal life.

31 ^a'But many *that are* first shall be last, and the last first.

32 ¶ ^aAnd they were in the way going up to Jerusalem: and Jesus went before them; and they were amazed: and as they followed they ^awere afraid. ^aAnd he took again the twelve, and began to tell them what things should happen unto him,

33 ^aSaying, ^p'Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ ^aAnd James and John, the sons of Zebedee, come unto him, saying, Master, 'we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one 'on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, 'Ye know not what ye ask: can ye drink of 'the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, 'We can. And Jesus said unto them, 'Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 ^a'But to sit on my right hand and on my left hand is not mine to give, but *to them* for whom it is prepared.

41 And ^a'when the ten heard *it* they began to be much displeased with James and John.

42 But Jesus called them to *him*, and saith unto them, ^b'Ye know that they which ^a'are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 ^a'But so shall it not be among you: but whosoever will be great among you shall be your minister:

44 And whosoever of you will be the chiefest shall be servant of all.

45 ^a'For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ ^aAnd they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And, when he heard that it was 'Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* ^a'son of David, have mercy on me.

48 And ^b'many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 ^a'And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, ^k'Be of good comfort; rise, he calleth thee.

50 ^a'And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, ^a'What wilt thou that I should do unto thee? The blind man said unto

Anno Domini
cir. 33.

* Mat. 16. 21.
& 17. 22, 23.
& 20. 18, 19.
ch. 8. 31. &
9. 31. Luke 9.
22. & 18. 31
—33. & 24. 7.
with ch. xiv
—xvi. John
xviii. xx. Mat.
xxvi—xxviii.
Luke xlii—
xxiv. Ps. xxii.
lxix. Is. liii.
Acts 4. 27. &
2. 23.

* Mat. 20. 20
—28. & 4. 21.
ch. 1. 19. &
5. 37. & 9. 2.

* 1 Kin. 2. 16.
Rom. 8. 26.
Jam. 4. 3.
Jer. 45. 5.
They asked
by, or along
with their
mother.

* Be thy chief
ministers of
state. 1 Kin.
2. 19. & 22.
19. Ps. 45. 9.
& 110. 1.
Mat. 16. 27.
& 19. 28.

* Rom. 8. 26.
Jam. 4. 3.

* John 18. 11.
Ps. 75. 8.
Luke 12. 50.
& 22. 42. ch.
14. 36. Mat.
xxvi. xxvii.
Ps. xxii. lxix.

* John 11. 16.
ch. 14. 31.

* John 16. 33.
Mat. 10. 17—
34. & 24. 9.
Col. 1. 24.
Acts iv—xii.
Rev. 1. 9.

* Is. 52. 13. &
49. 3. John
17. 2. 6. 24.
Mat. 25. 34.
Rom. 8. 30.
33. 1 Pet. 1.
3. 4.

* Luke 22. 24.
Mark 20. 24.
Prov. 13. 10.
Jam. 4. 1.
Job 5. 2.

* Luke 22. 25.
Mat. 20. 25.

* Or think good.

* Mat. 20. 26.
27. & 18. 3. 4.
& 23. 9—13.
Luke 22. 26.
27. & 14. 11.
& 18. 14.
John 13. 12—
17. 1 Cor. 9.
19—23. Jam.
4. 6. 10. 1 Pet.
5. 5. 6.

* Mat. 11. 29.
& 28. 20. &
26. 28. Phil.
2. 5—8. Heb.
5. 8. 1 Tim. 2.
4—6. Tit. 2.
14. Gal. 3. 13.
2 Cor. 5. 21.
Dan. 9. 24.
26. see Mat.
20. 28. Is. 53.
10. 1 Pet. 1.
19.

* Mat. 20. 29
—34. Luke
18. 35—43.
with Is. 59. 10.

* Mat. 1. 21. &
2. 23. Luke 4.
16. John 1.
45. 49.

* Is. 11. 1. Jer.
23. 5. 6. Mat.
1. 1. & 9. 27.
& 12. 23. &
15. 22. & 22.
42. 45. Rom.
1. 3. 4. Rev.
22. 16.

* Mat. 20. 31.
& 19. 13. &
15. 23. Luke
18. 1.

* Heb. 4. 15.
& 2. 17. Ps.
145. 8. & 86.
15. & 103. 10
—14.

* John 11. 28.
Is. 45. 22.

* Eccl. 9. 10.
Phil. 3. 7—9
Song 1. 4. Ps.
84. 2. & 42.
1. 2.

* Ver. 36. Mat.
7. 7. 8. with
Is. 35. 5.

Anno Domini
cir. 33.

him, ^a Lord, that I might receive my sight.

^a Gr. Rabboni.
John 20. 16.

^b Mat. 8. 13.
& 15. 28. &
9. 22. Luke 7.
50. ch. 5. 34.

^c Or saved
thee.

^d Gen. 1. 3.
Ps. 33. 9. 14.
35. 5. & 42.
18. Mat. 11.
5. & 9. 29. &
12. 22. ch. 8.
25.

52 And Jesus said unto him, ^eGo thy way; thy faith hath ^fmade thee whole. ^gAnd immediately he received his sight, and followed Jesus in the way.

CHAP. XI.

Coincides with Mat. xxi. Here (1) Christ rides in triumph to Jerusalem on a borrowed ass; 1—11. (2) He curses the barren fig tree; on which, being hungry, he had looked for fruit, as an emblem of the Jewish nation; 12—14. (3) He expels those from the temple who had made it an exchange; 15—19. (4) He represents the power of faith, and efficacy of prayer, on occasion of the sudden withering of the cursed fig tree; 20—26. (5) He silences the Pharisees who questioned his authority to purge the temple; 27—33.

AND ^awhen they came nigh to Jerusalem, unto Bethphage and Bethany, at ^bthe mount of Olives, he sendeth forth two of his disciples,

^a Mat. 21. 1—
11. Luke 19.
29—40. John
12. 12—16.

^b 2 Sam. 15. 30.
1 Kin. 11. 7.
2 Kin. 23. 13.
Luke 22. 39.
Acts 1. 12.
Zech. 14. 4.
ch. 13. 3.

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it ye shall find a colt tied, whereon never man sat: loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that ^cthe Lord ^dhath need of him; and straightway he will send him hither.

^c Ps. 24. 1. &
50. 10. 11.
Acts 10. 36.
Heb. 1. 2.

^d 2 Cor. 8. 9.
Zech. 9. 9.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met: and they loose him.

5 And certain of them that stood there said unto them, What do ye loosing the colt?

6 And they said unto them even as Jesus had commanded. and they let them go.

7 And they brought the colt to Jesus, ^eand cast their garments on him: and he sat upon him.

^e 2 Kin. 9. 13.
John 12. 12—
14. & 1. 14.
Lev. 23. 40.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed ^fthem in the way.

9 And they that went before, and they that followed, ^gcried, saying, Hosanna: blessed is he that cometh in the name of the Lord:

^g Ps. 118. 24—
26. Mat. 21.
9. & 23. 39.
John 12. 13.
Luke 19. 37.
38. & 2. 14.
& 1. 32. Ps.
72. 17—19.
Is. 9. 6, 7.
& 11. 2—4.
& 52. 13. &
53. 12.

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And ^hJesus entered into Jerusalem, and into the temple: and, when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

^h Mat. 21. 10
—17. Luke
19. 45.

12 ¶ ⁱAnd on the morrow, when they were come from Bethany, he was hungry;

ⁱ Mat. 21. 18.

13 ^jAnd, seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and, when he came to it, he found nothing but leaves; for the time of figs was not yet.

^j Mat. 21. 19.
Luke 13. 6—
9. & 19. 42—
44. Phil. 3.
18, 19. 2 Tim.
3. 5. Tit. 1. 16.
Heb. 6. 4—8.
& 10. 26—31.
2 Pet. 2. 20—
22. Mat. 12.
43—45. & 21.
40—44. Rev.
3. 1.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

15 ¶ ^kAnd they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

Anno Domini
cir. 33.

^k Mat. 21. 12
—16. Luke
19. 45—48.
John 2. 12—
16. Deut. 14.
25, 26.

16 And would not suffer that any man should carry ^lany vessel through the temple.

17 And he taught, saying unto them, Is it not written, ^mMy house shall be called of all nations, The house of prayer? but ye have made it a den of thieves.

^m Is. 56. 7. &
60. 7. Zech.
2. 11. & 8. 20
—23. with
Jer. 7. 11.
Hos. 12. 7.
Luke 19. 46.
Mat. 21. 13.

18 ⁿAnd the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people were astonished at his doctrine.

ⁿ Mat. 21. 15.
Luke 19. 47.
48. John 12.
19. Acts 4. 2.
& 13. 45. Is.
26. 11. Eccl.
4. 4. Job 5. 2.
ch. 1. 22. &
6. 2.

19 ^oAnd when even was come he went out of the city.

^o Ver. 11. ch.
13. 1. John
12. 36. Luke
21. 37.

20 ¶ ^pAnd in the morning, as they passed by, they saw the fig tree dried up from the roots.

^p Mat. 21. 19,
20. & 24. 42,
44. 50. & 25.
6, 13. Job
xviii. xx. Is.
30. 13, 14.
Heb. 6. 8. &
10. 26, 27.

21 And Peter calling to remembrance, saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus, answering, saith unto them, ^qHave faith in God.

^q Or have the
faith of God.
2 Chr. 20. 20.
Is. 7. 9. Prov.
3. 5. Ps. 62. 8.
ch. 5. 36. &
9. 23.

23 ^rFor verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.

^r Mat. 17. 20.
& 21. 2.
Luke 17. 6.
Jam. 1. 5, 6.
Rom. 14. 19.
20. 1 Cor. 13.
2.

24 Therefore I say unto you, ^sWhat things soever ye desire when ye pray, believe that ye receive ^tthem, and ye shall have ^tthem.

^s Mat. 7. 7, 11.
& 18. 19. &
21. 22. Luke
11. 9. John
14. 13. & 15.
7. & 16. 24.
Jam. 5. 16—
18. 1 John 3.
22. & 5. 14.
Is. 45. 11.
Gen. 32. 26.
Ps. 118. 5. &
123. 2. 2 Cor.
12. 8. Heb.
4. 16.

25 ^uAnd, when ye stand praying, forgive, if ye have ought against any: that your Father also who is in heaven may forgive you your trespasses.

^u Mat. 6. 14. &
18. 23—35.
Eph. 4. 32.
Col. 3. 13.
Mat. 7. 1, 2.
Jam. 2. 13.

26 But, if you do not forgive, neither will your Father who is in heaven forgive your trespasses.

27 ¶ ^vAnd they come again to Jerusalem: and, as he was walking in the temple, there come to him ^wthe chief priests, and the scribes, and the elders,

^v Mat. 21. 23—
32. Luke 20.
1—8.

28 And say unto him, ^xBy what authority dost thou these things? and who gave thee this authority to do these things?

^w Mal. 3. 1.
Hag. 2. 7, 9.
^x Ps. 2. 1—5.
& 22. 12, 16.
Is. 53. 3. Acts
4. 27, 28.

29 And ^yJesus answered and said unto them, I will also ask of you one ^zquestion, and answer me, and I will tell you by what authority I do these things,

^y Exod. 2. 14.
Acts 7. 27. &
4. 7. Mat. 7.
29.

^z Is. 52. 13.
Amos 5. 13.
Mat. 10. 16.
Eph. 5. 15.
John 5. 13.
Or thing.

REFLECTIONS UPON CHAP. X.—What an example of unwearied patience and labour, of wisdom and prudence, of humility and condescension, of tenderness and compassion, has Jesus set before us in himself! And under what an excellent dispensation of purity, light, and grace, do we now live in the gospel period. Its various truths are set forth in the most evident light, and all its precepts recommended by the strongest arguments. The laws of marriage are plainly settled for preventing confusion and for promoting conjugal faithfulness and affection. And the privileges of believers' children are clearly established, and themselves made emblems of the true heirs of God and joint heirs with Christ. But self-confidences, proud ambition, and a worldly spirit, are great hindrances to real religion and happiness. And God's grace rarely recovers men from their influence, or teaches them that the only use of riches is to do good with them.

Alas, how many have several amiable qualities, and yet, for want of indwelling grace, land at last in eternal torments! But rich are the rewards of self-denial and multiplied losses for Christ's sake. And yet it is only believing views of his sufferings that will make us to delight in them. It is shameful for the disciples of a crucified Redeemer repeatedly to contend about the imaginary trifles of worldly grandeur. And great is his compassion in bearing with the infirmities, ignorance, and frowardness of his people. Yea, he is ready to heal such as apply to him for relief in the firm faith of his infinite ability and willingness to save. No meanness, no distemper, can stop the egress of his special love. And, if he welcome, no matter how many thousands wickedly discourage me. And, if he succour, supply, save, and enlighten, my soul or body, cheerfully should I follow him in my way to eternal rest.

Anno Domini
cir. 33.

them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, ^oHear, O Israel, the Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.

31 And the second is like, *namely*, this, ^oThou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, ^his more than all whole burnt-offerings and sacrifices.

34 And, when Jesus saw that he answered discreetly, he said unto him, ⁱThou art not far from the kingdom of God. ^kAnd no man after that durst ask him *any* question.

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said, ^mby the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand till I make thine enemies thy footstool.

37 David therefore himself, calleth him Lord; and ⁿwhence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, ^oBeware of the scribes, who love to go in long clothing, and *love* salutations in the market places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 ^pWho devour widows' houses, and for a pretence make long prayers: ^qthese shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast ^rmoney into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two ^tmites, which make a farthing.

43 And he called unto *him* his disciples, and saith unto them, ^vVerily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury.

44 For all *they* did cast in of their abundance: but she of her want did cast in all that she had, *even* all her living.

CHAP. XIII.

Coincides with Mat. xxiv. (1) The disciples admire the buildings of the temple, and inquire into the time and signs of its destruction; 1—4. (2) Jesus foretells the rise of deceivers; 5, 6, 21—23: the wars, and other miseries, of nations; 7, 8: the persecution of Christians; 9—13: the destruction of Jerusalem by the Romans, and the miseries attending it, along with the events of the last judgment; 14—27. (3) He hints that the destruction of Jerusalem would quickly happen; but that the time of the last judgment was unknown; 28—33. (4) He directs to prepare for both events, by watchfulness, diligence, and prayer; 33—37.

AND ^aas he went out of the temple ^bone of his disciples saith unto him, Master, see what manner of stones and what buildings *are here*!

2 And Jesus answering, said unto him, Seest thou these great buildings? ^bthere shall not be left one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, over against the temple, ^cPeter, and James, and John, and Andrew, asked him ^dprivately,

4 ^eTell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus, answering them, began to say, ^fTake heed lest any *man* deceive you:

6 ^gFor many shall come in my name, saying, I am *Christ*; and shall deceive many.

7 ^hAnd when ye shall hear of wars, and rumours of wars, be ye not troubled: for *such things* must needs be; but ⁱthe end *shall not be yet*.

8 ^kFor nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: ^lthese *are* the beginnings of ^msorrows.

9 ⁿBut take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 ^oAnd the gospel must first be published among all nations.

11 ^pBut, when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 ^qNow the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

less most kindness. Yet nothing can conceal their wickedness from God. Men often pretend a regard to the scriptures, that they may undermine their credit. And there is no error so extravagant but they, who live ignorant of the scriptures and the power of God, may affirm. The word of revelation sets the just bounds to civil and religious concerns: it gives the clearest certainty of a general resurrection, makes the plainest discoveries of the eternal state, and honourably and delightfully connects our duties to God and to men. They, who improve the light which God gives them, bid fair to be rendered more knowing; or even led into all truth. Yea, babes in Christ understand more of the mystery of godliness than the graceless learned. Alas, that many are never more than *almost Christians*! An inordinate desire of human respect marks their carnal and unmortified heart. But the greater men's hypocrisy and wickedness, the more terrible will be their condemnation.

Anno Domini
cir. 33.

Deut. 6. 4, 5.
& 10. 12. &
30. 6. Prov.
23. 26. Mat.
22. 37. Luke
10. 27. 1 Cor.
xiii. 1 Tim.
1. 5.

Lev. 19. 18.
Rom. 13. 9.
Gal. 5. 14.
1 Tim. 1. 5.
Jam. 2. 8.
1 John 3. 18.
1 Cor. xiii.
Mat. 7. 12. &
22. 39. Luke
10. 27, 36, 37.

Deut. 6. 4. &
5. 7. & 4. 30.
Is. 45. 6, 14.
22. & 46. 9.
1 Cor. 8. 4—6.

1 Sam. 15. 22.
Is. 1. 11—17.
& 58. 5—7. &
66. 3. Jer. 6.
20. & 7. 22.
23. Hos. 6. 6.
Amos 5. 21—
24. Mic. 6.
6—8.

Acts 26. 28.
ch. 4. 16. & 1.
14, 15.

Mat. 22. 46.
Luke 14. 6. &
20. 40.

Mat. 22. 41
—45. Luke
10. 41—44.

2 Sam. 23. 2.
2 Tim. 3. 16.
2 Pet. 1. 21.
Ps. 110. 1.
Acts 1. 16. &
2. 30, 34.
1 Cor. 15. 25.
Heb. 1. 3, 13.
& 4. 14. & 8.
1. & 10. 13.

Rom. 1. 3, 4.
& 9. 5. Mat.
1. 1. & 15. 22.
Rev. 22. 16.

Mat. 23. 5—
7. Luke 11.
43. & 20. 45.
—47. & 14. 7.
3 John 9.

Mat. 23. 14.
Luke 20. 47.
Ezek. 20. 25.
Mic. 3. 11.
2 Tim. 3. 5, 6.
Tit. 1. 11.
Mat. 6. 5, 7.

Mat. 11. 22.
Luke 12.
47, 48.

Luke 21. 1—
4. 2 Kin. 12. 9.

A piece of
brass money:
see Mat. 16.
29.

† It is the se-
venth part of
one piece of
that brass
money. Two
mites are not
quite the 5th
part of a far-
thing.

2 Cor. 8. 2, 12.

Mat. 24. 1—
8. Luke 21.
5—11. John 2.
20. Ezek. 7.
20. & 24. 21,
25.

Luke 21. 6.
& 19. 44. Jer.
5. 10. & 26.
18. Mic. 3. 12.
1 Kin. 9. 7.
Ezek. 7. 20—
22. & 24. 21,
25.

Ch. 1. 16, 19.
& 6. 37. & 9.
2. & 10. 35. &
14. 33.

Mat. 13. 10,
36.

Mat. 24. 3.
Luke 21. 7.
Dan. 12. 6, 8.
John 21. 21.
Acts 1. 6.

Jer. 29. 8.
Eph. 5. 6.
Col. 2. 8.
2 Thes. 2. 3.
1 John 4. 1. &
3. 7. Gal. 6. 7.
1 Cor. 6. 9. &
15. 33.

Jer. 14. 14. &
23. 21, 25.
John 5. 43.
ver. 22.

Jer. 4. 19. &
5. 10, 11. &
51. 46. with
Ps. 46. 2, 3.
& 27. 1—3. &
112. 7. Is. 2.
12.

Jer. 4. 27. &
5. 10, 18.

Is. 19. 2.
Hag. 2. 22.
Zech. 14. 13.
Heb. 12. 27.
Dan. 2. 44.
Acts 11. 28.
Mat. 24. 8.

Or the pains
of a woman
in travail, Is.
37. 3. & 66.
7, 8. Ps. 48. 6.

Mat. 24. 9—
14. Luke 21.
12—19. Mat.
10. 17—22. &
23. 34, 37. &
22. 6. & 13.
21. & 11. 6.
John 15. 20. &
16. 2. Acts ii
—xxvi. Rev.
2. 10. Phil. 1.
28. 2 Thes. 1.
5.

Mat. 24. 14.
& 26. 13. &
28. 18—20.
ch. 16. 15.
Rom. 1. 8. &
10. 18. & 15.
19. Col. 1. 6.
23. Acts ii—
xix.

Mat. 10. 19,
20. Exod. 4.
12. 2 Sam. 23.
2. Jer. 1. 6—9.
Luke 12. 11,
12. & 21. 14.
15. Acts 2. 4.
17. & 4. 8, 31.
& 6. 10, 15.
Dan. 3. 16, 17.

Mat. 10. 21.
Ezek. 38. 21.
Mic. 7. 4—6.
John 15. 18—
25. & 16. 1—
3.

REFLECTIONS UPON CHAP. XII.—Sovereign is the kindness of God in planting a church among men, and astonishing his patience towards obstinate and rebellious sinners. Thousands of the most shocking affronts to himself, his messengers, and messages, he endures before he executes his wrath upon them. Yea, marvellous above all is his grace in sending his Son to seek and save such sinners and call them to repentance! And just and unavoidable their ruin who reject him! But, if some will tread on the Redeemer, God will make others to receive him and bring forth fruits answerable to their privileges. And, in spite of all the rage of his enemies, Jesus shall be honoured, and his kingdom established,—to the astonishment and joy of all those who have experienced his power, and the influence of his grace, in their hearts. But if any remain unconcerned, no wonder that at last they become exasperated against his message and ministers.—They who heartily hate one another, more heartily unite against him and his cause: Nor are their designs ever more malignant than when they pro-

Anno Domini
cir. 33.

• Rev. 2. 7, 10.
& 3. 10. Mat.
16. 22. & 24.
13. Heb. 3. 6.
14. & 10. 39.
Gal. 6. 9.
2 Tim. 4. 7, 8.
1 Pet. 4. 16.
18. Dan. 12.
13.

• Mat. 24. 15—
28. Luke 21.
20—24. & 19.
43. Dan. 9. 27.
& 12. 11. with
Gal. 1. 17.
Gen. 36. 8.

• Lam. 1. 10.
Ezek. 44. 9.
Deut. 23. 3.

• Job 2. 4. Mat.
6. 25. Prov.
22. 3. Heb. 11.
7. Acts 27. 18.
19. Luke 17.
31, 33.

• Luke 21. 23.
& 23. 29.
Hos. 13. 16.
Deut. 28. 56.
57.

• Lev. 26. 14—
39. Deut. 28.
15—68. & 29.
18—28. & 31.
17. 18. & 32.
21—31. Prov.
1. 24—32. Ps.
21. 8—12. &
69. 22—28.
Is. 65. 12—
15. see on
Mat. 24. 21.
Joel 2. 2. Dan.
12. 1.

• Zech. 13. 8, 9.
Is. 1. 9. & 6.
13. & 65. 8.

• Mat. 24. 23.
Luke 17. 23.
& 21. 8. Deut.
13. 1—3.
2 Thes. 2. 11.

• Ver. 6.
2 Thes. 2. 9—
11. Deut. 13.
1. 2. Rev. 13.
3. 13. John 5.
43. Mat. 7.
15. 2 Pet. 2.
1. & 3. 17.

• John 6. 37.
& 10. 20, 28.
29. Rom. 8.
28—39. 1 Pet.
1. 5. 2 Tim.
2. 19. 1 John
2. 19.

• Ver. 5. Luke
21. 8, 34.
Mat. 7. 15.
2 Pet. 3. 17.
John 16. 1.
Is. 44. 7, 8. &
46. 10. & 48.
5, 6.

• Mat. 24. 29
—41. Luke
21. 25—33.
Joel 2. 30, 31.
Acts 2. 19, 20.
Zeph. 1. 14—
18. Amos 5.
20. with 12.
13. 10. Ezek.
32. 7. Rev. 6.
12—17. & 20.
12.

• Dan. 7. 10.
13. ch. 8. 38.
& 14. 62. Mat.
16. 27, 28. &
26. 64. Rev. 1.
7. Zech. 14. 5.
Acts 1. 11.
1 Thes. 4. 16.
2 Thes. 1. 8—
10. Mat. 25
10, 31.

• Prov. 9. 1—5.
Ps. 22. 27—
31. & xlv.
lxxii. lxxxvii.
Is. 2. 2—5. &
lv. lx. xlix.
Zech. 2. 11. &
8. 20—23.
John 10. 16.
ch. 16. 15, 16.
Mat. 28. 18—
20. Acts i—
xx. or. 1 Cor.
15. 52. 1 Thes.
4. 16. Mat.
25. 31. & 13.
41.

• Luke 21. 29—33. Mat. 24. 32—35. Jam. 5. 9. 1 Pet. 4. 17, 18. Heb. 10. 37. Mat. 11. 16. & 16. 28. & 23. 36. Ezek. 7. 2—13. & 12. 22—28.

13 And ye shall be hated of all men for my name's sake: ^abut he that shall endure unto the end, the same shall be saved.

14 ^bBut when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing ^cwhere it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 ^dAnd let him that is on the house-top not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 ^eBut wo to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 ^fFor *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 ^gAnd, except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 ^hAnd then, if any man shall say to you, Lo, here is Christ; or, lo, *he* is there: believe *him* not:

22 ⁱFor false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, ^jif *it were* possible, even the elect.

23 ^kBut take ye heed: behold, I have foretold you all things.

24 ¶ ^lBut in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 ^mAnd then shall they see the Son of man coming in the clouds, with great power and glory.

27 ⁿAnd then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost parts of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, ^oknow that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass till all these things be done.

31 ^pHeaven and earth shall pass away: but my words shall not pass away.

32 ¶ ^qBut of that day and *that* hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.

33 ^rTake ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* ^sas a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 ^tWatch ye therefore: for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning:

36 Lest, coming suddenly, he find you ^usleeping.

37 And what I say unto you I say unto all, Watch.

& 16. 15. Mat. 24. 42. & 25. 13.

6, 7. Eph. 5. 14. Rom. 13. 11—13. Prov. 6. 9—11. & 24. 33, 34.

* Song. 3. 1. & 5. 2. Mat. 25. 5. Luke 21. 34. 1 Thes. 5.

Anno Domini
cir. 33.

• Mat. 24. 35.
& 3. 18. 2 Pet.
3. 10. Is. 40.
8. & 51. 6.
Heb. 1. 11.
1 Pet. 1. 25.
Rev. 20. 11.

• Mat. 24. 36—
51. Luke 17.
26—36.
Mat. 25. 10.
19, 31. John
5. 28. Acts 1.
7. & 17. 31.
1 Thes. 5. 2.
2 Pet. 3. 10.

• Luke 21. 34—
36. & 12. 40.
Mat. 24. 42.
44. & 25. 13.
& 26. 41.
1 Cor. 16. 13.
1 Thes. 5. 6.
1 Pet. 5. 8.
Rev. 16. 15.

• Mat. 25. 44—
51. & 25. 1—
30. Luke 19.
12—27.

• Mat. 25. 13.
Luke 12. 39.
40. & 21. 34.
Rom. 13. 11.
1 Cor. 15. 34.
Eph. 5. 14.
2 Pet. 3. 10.
13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

13. Rev. 3. 3.

REFLECTIONS UPON CHAP. XIII.—If external privileges be abused, they but aggravate our guilt and hasten our ruin: and national sins will bring on national judgments. Nothing can happen, but as Jesus foresaw and predetermined. And great is his kindness in warning men, before their contempt of himself and his gospel bring on them those temporal miseries which presage their eternal destruction. Kindly he chastens his own faithful servants and people, that they may not be condemned with the world: and graciously he warns them of their danger, and directs them how to conduct themselves for his honour and their own security. Safely he preserves his elect, that even in the worst of times not one of them can be ruined. And many, who abhor and persecute them, owe their

temporal preservation to them and their prayers.—If men bear his image, they must expect hatred from the world, even from their nearest carnal relations. The enmity between the seed of the woman and the seed of the serpent will never cease. But let them do their worst, God will cause his gospel to spread through the world, and will support his faithful servants and followers; guide them by his counsel while here, and afterwards receive them to glory. And nothing is more proper to preserve us steady and faithful in evil times, than constant watchfulness and fervent prayer. In so doing we shall be able, at Jesus' tribunal, to give our account with joy and not with grief.

Anno Domini
cir. 33.Ch. 16. 15.
Mat. 26. 13.
& 28. 19.
Rom. 1. 8. &
10. 18. & 15.
19. Col. 1. 6.
23. Is. xxxv.
xlii. xlix. Av.
Is. Ps. lxi.
lxviii. lxviii.
lxxxvii. Acts
i—xix.Mat. 26. 14—
16. Luke
22. 3—6. Pa.
41. 9. & 55.
12—14. John
6. 70, 71.1 Tim. 6. 10.
Prov. 28. 22.
& 1. 10—16.
Zech. 11. 12.
13. Exod. 21.
32.Mat. 26. 17
—29. Luke
22. 7—23.
John 18. 28.
Exod. 12. 6.
& 13. 3. Lev.
23. 5. Num.
9. 3. & 28. 16.
17. Deut. 16.
1—4.

Or sacrificed.

Mat. 8. 25.
& 21. 3. & 23.
8—10. John
11. 8. 28. &
20. 16. Acts
10. 36. Mat.
26. 18. ch. 11.
3. & 10. 17.Exod. 12. 6—
11. Lev. 23.
5. Num. 9.
3—5. Deut.
16. 1—4.Acts 1. 13. &
9. 39. & 20. 8.Ps. 33. 9.
Num. 23. 19.1 Sam. 15. 22.
Exod. 23. 21.
John 15. 14.
Deut. 11. 32.Exod. 12. 6.
Lev. 23. 5.
Deut. 16. 1.Mat. 26. 20
—25. Luke
22. 14—18.
John 13. 21—
30.John 6. 70.
71. Mat. 26.
2. 21. Ps. 41.
9. & 55. 12—
14.Mat. 9. 15.
2 Kin. 8. 13.
2 Sam. 3. 8.John 13. 18.
26. Luke 22.
21, 22. see on
ver. 12.Gen. 3. 15.
Ps. 22. 1—21.
& 69. 1—21.
Is. 52. 14. &
53. 1—12. &
50. 5. 6. Dan.
9. 24, 26.

Zech. 13. 7.

Ps. 55. 15—
23. & 109. 1—
20. Mat. 27.
3—5. Acts 1.
16—20.Mat. 26. 26—
29. Luke 22.
19, 20. 1 Cor.
11. 23—29. &
10. 16, 17.Represents.
Gen. 41. 26.
27. 1 Cor. 10.
4. Exod. 12.
11, 12.Exod. 24. 8.
Zech. 9. 11.
Mat. 20. 28.
Heb. 9. 14—
17. Rom. 5.
10, 11, 15—
21. Heb. 13.
20. Jer. 31. 33.Luke 22. 16.
Ps. 104. 15.
Acts 10. 41.Mat. 3. 2. &
4. 17. 1 Cor.
15. 24, 28.
Luke 22. 29.
30.Or psalm. i. e.
Ps. cxliii—
cxviii.Mat. 26. 30—
33. Luke 22.
39. John 18.
1—4.Mat. 26. 31.
John 16. 32.
Jer. 10. 23.Zech. 13. 7.
Is. 53. 2—10.
Dan. 9. 26.
Zech. 3. 15.
Rom. 8. 32.
Mat. 16. 21.

9. Verily I say unto you, 'Whosoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of, for a memorial of her.

10 ¶^k And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it* they were glad, and promised to 'give him money. And he sought how he might conveniently betray him.

12 ¶^m And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And whosoever he shall go in, say ye to the good man of the house, 'The Master saith, Where is the guest chamber, where 'I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and 'found as he had said unto them: and 'they made ready the passover.

17 And 'in the evening he cometh with the twelve.

18 'And, as they sat and did eat, Jesus said, Verily I say unto you, 'One of you which eateth with me shall betray me.

19 And they began to be 'sorrowful, and to say unto him one by one, *Is it I?* and another *said, Is it I?*

20 And he answered and said unto them, *It is one of the twelve that 'dip-peth with me in the dish.*

21 The Son of man indeed goeth, 'as it is written of him: but 'wo to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶^b And as they did eat Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this *is* my body.

23 And he took the cup; and, when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my 'blood of the New Testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the 'fruit of the vine until that day that I drink it new in the 'king-dom of God.

26 ¶ And when they had sung an 'hymn they 'went out into the mount of Olives.

27 'And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, 'I will smite the Shepherd, and the sheep shall be scattered.

28 But after that I am risen 'I will go before you into Galilee.

29 ^m But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, that this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 ⁿ But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. ^o Likewise also said they all.

32 ¶^p And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I 'shall pray.

33 And he taketh with him 'Peter, and James, and John, and began to be 'sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and 'watch.

35 And he went forward a little, and 'fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 'And he said, Abba, Father, 'all things *are* possible unto thee: 'take away this cup from me: nevertheless, not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? 'couldst not thou watch one hour?

38 ^b Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

39 And 'again he went away, and prayed, and spake the same words.

40 And when he returned, he found them 'asleep again; for their eyes were heavy; neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, 'Sleep on now, and take *your* rest: it is enough, the hour is come: 'behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go: lo, he that betrayeth me is at hand.

43 ¶^e And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever 'I shall kiss, that same is he; take him, and lead *him* away safely.

45 And, as soon as he was come, he goeth straightway to him, and saith, 'Master, master; and kissed him.

46 ^k And they laid their hands on him, and took him.

47 'And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out as against a thief, with swords and *with* staves, to take me?

49 ^m I was daily with you in the

Anno Domini
cir. 33.Mat. 26. 32.
& 28. 10, 16.
ch. 16. 7.Mat. 26. 33
—35. Luke 22.
31—34. John
13. 36—39.
with ver. 66—
72. Mat. 26.
69—75. Luke
22. 54—62.
1 Cor. 10. 12.Ps. 30. 6.
2 Kin. 8. 13.
Prov. 16. 18.
& 29. 23.Exod. 19. 8.
& 25. 3, 7.
Deut. 5. 27.Mat. 26. 36
—46. Luke
22. 39—46.
John 18. 1—
4.Ps. 22. 2. &
109. 4. Heb.
5. 7. ver. 36,
39.Ch. 1. 16, 19.
& 5. 37. & 9.
2.Is. 53. 3, 4.
10. John 12.
27. Gal. 3. 13.
Heb. 5. 7. Ps.
116. 3. & 69.
1, 2. & 22. 14.Ver. 38. ch.
13. 33, 35, 37
1 Pet. 5. 8.
Eph. 6. 18,
19.Num. 14. 5.
& 16. 22.
Deut. 9. 18.
2 Chr. 21. 16.Mat. 6. 9.
Gal. 4. 6.
Rom. 8. 15.Gen. 17. 1. &
18. 14. Jer.
32. 17, 27.Luke 22. 42.
John 12. 27.
Heb. 5. 7, 8.
Phil. 2. 8. Pa.
40. 8. John 5.
30. & 6. 38.
39. & 18. 11.
Mat. 20. 23.Ver. 29, 31,
34. Mat. 23.
5. Jer. 10. 23.
John 15. 5.Ch. 13. 33—
37. Mat. 24.
42. & 25. 13.
1 Cor. 16. 13.
1 Pet. 5. 8.
Eph. 6. 18.Ps. 109. 4. &
22. 2. 2 Cor.
12. 8. Heb. 5.
7. Luke 18. 1.Song 5. 2.
Mat. 25. 5.
ver. 34, 37, 38.1 Kin. 18. 27.
Ecc. 11. 9.
Judg. 10. 14.Ver. 18. John
13. 1. ch. 8.
31. & 9. 31. &
10. 32.Mat. 26. 47
—56. Luke
22. 47—53.
John 18. 3—
11. Acts. 1.
16. Ps. 3. 1. &
2. 1, 2. & 22
12, 16.John 18. 3.
12. 2 Sam. 20.
9. Ps. 28. 3. &
12. 2. & 55.
21. Prov. 27.
6.Gr. Rabbi,
Rabbi. Ch. 10.
51. John 20.
16. Mat. 23.
8—10. & 26.
49.Lam. 4. 20.
Acts 2. 25. Pa.
22. 12, 16.John 18. 10.
ver. 33. Mat.
26. 51, 52.
Luke 22. 49
—51.Mat. 26. 54
—56. Luke
22. 52, 53.
Ps. 22. 1—
12. & 69. 16.
Is. 53. 2—11.
Luke 24. 25,
27, 44.

Anno Domini
cir. 33.

* Ver. 27. John
16. 32. Job
19. 13. 14. Ps.
88. 8. 18. &
38. 11. 2 Tim.
1. 15. & 4. 16.

temple, teaching, and ye took me not: but the scriptures must be fulfilled.

50 ^a And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him:

52 And ^ahe left the linen cloth, and fled from them naked.

53 ¶ ^a And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 ^a And Peter followed him afar off, even unto the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 ^a And the chief priests and all the council sought for witness against Jesus to put him to death: and ^afound none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, 'I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it *which* these witness against thee?

61 ^a But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou ^athe Christ, the Son of the Blessed?

62 And Jesus said, I am: ^aand ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest ^arent his clothes, and saith, What need we any further witnesses?

64 Ye have heard ^athe blasphemy: what think ye? And they all condemned him to be guilty of death.

65 ^b And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

66 ¶ ^c And, as Peter was beneath in the palace, there cometh one of ^dthe maids of the high priest:

67 And, when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus ^eof Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 ^f And a maid saw him again; and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after they that stood by said again to Peter, Surely thou art *one* of them: for thou art ^ga Galilean, and thy speech agreeth *thereto*.

71 ^h But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 ⁱ And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice thou shalt deny me thrice. And ^kwhen he thought thereon he wept.

CHAP. XV.

Coincides with Mat. xxvii. Here we have Christ (1) Arraigned and accused before Pilate the Roman governor; 1—5. (2) Cried out against by the common people, at the instigation of the priests; 6—14. (3) Condemned to be crucified; 15. (4) Battered and abused as a mock king by the Roman soldiers; 16—19. (5) Led out to the place of execution with all possible disgrace; 20—24. (6) Nailed to the cross between two thieves; 25—28. (7) Reviled and abused by all that passed by; 29—32. (8) For a time deserted by his Father; 33—36. (9) Dying and rending the vail; 37, 38. (10) Attested by the centurion, and attended by the women; 39—41. (11) Honourably buried in Joseph of Arimathea's sepulchre; 42—47.

AND ^astraightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2 ^b And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, Thou sayest it.

3 ^c And the chief priests accused him of many things: but he answered nothing.

4 ^d And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 ¶ ^e Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 ^f And there was *one* named Barabbas, *which* lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude, crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, ^g Will ye that I release unto you the King of the Jews?

10 (For he knew that the chief priests had delivered him ^hfor envy.)

Anno Domini
cir. 33.

* Mat. 26. 71.
Luke 22. 58.
John 18. 25.
see ver. 66,
67.

* Ch. 1. 16.
Luke 13. 1.
John 1. 43.
44. Judg. 12.
6.

* Ver. 29. 31.
Mat. 26. 74.
Luke 22. 60.
John 18. 26.
27. Ps. 144. 3.
1 Cor. 10. 12.

* Mat. 26. 34.
75. ver. 30.
John 13. 38.
Luke 22. 61,
62.

* Or he wept
abundantly,
or he began
to weep. Ps.
119. 59. 60.
Ezek. 7. 16.
Zech. 12. 10.
Jer. 31. 18.
2 Cor. 7. 11.
2 Sam. 24. 10.

* Mat. 27. 1—
23. Luke
22. 66. & 23.
1—28. John
18. 28—40. &
19. 1—15.
Acts 3. 13. &
4. 26—28. &
2. 23. Luke
18. 32.

* Mat. 27. 11.
Luke 23. 3.
John 18. 33—
37. 1 Tim. 6.
13.

* Luke 23. 2.
5. John 18.
30. & 19. 7.
12. Mat. 27.
12. Is. 53. 7.

* Ch. 14. 61.
Mat. 26. 62.
& 27. 13, 14.
John 19. 10.

* Mat. 26. 2, 5.
& 27. 15. Luke
23. 17. John
2. 13. & 4. 45.
& 18. 39.

* Luke 23. 18,
19. 25. John
18. 40. Mat.
27. 16.

* Josh. 24. 15.
1 Kin. 18. 21.
Mat. 27. 17,
21. Luke 23.
13—21. John
18. 39. & 19.
12.

* Acts 7. 9.
John 9. 22. &
12. 42. Eccl.
4. 4. Job 5. 2.
Prov. 27. 4.
Luke 12. 47.
Jam. 4. 17.
1 John 3. 12.

REFLECTIONS UPON CHAP. XIV.—Redeeming love applied to the heart inflames it with the strongest gratitude. Nothing is thought too costly to manifest regard to the Redeemer. And they that honour him shall be sufficiently vindicated and honoured: wherever the fame of Jesus goes, thither shall theirs go at last. And in whatever point we have his orders, we may go forth, depending on his providence for success.—Never is the church on earth altogether free from treacherous hypocrites! and they who are most so are the most backward to suspect themselves. But O how astonishing is the love of Jesus, who put an end to the passover by being sacrificed himself; and instituted his supper, in which we might remember and feast on his expiatory and heaven-purchasing death! Great was his love in warning his disciples of their danger, in reproving and pitying their weakness, and in submitting to such sufferings in soul, in body, and in reputation, for the sake of his enemies; and good the confession which he boldly witnessed before many witnesses!—But how amazing is the wickedness of men! Jewish rulers plot to murder the Messiah, on whom hangs the life, the

eternal salvation, of millions unnumbered—For a paltry bribe, Judas deliberately betrays him—Upon a small temptation, Peter repeatedly and most awfully denies him—and through an ill-grounded fear of man, the other disciples shamefully desert him in his suffering condition! What then must sin be, that can make men such monsters, and the divine Saviour so miserable!—There is great need of fervent and frequent prayer in a time of trouble. Nothing is worse than slothfulness therein. And none are more active instruments of hell than apostates from Christ. No fall of eminent professors ought to make us stumble at the ways of Christ. Nor need we think it strange, though, notwithstanding our innocence, we should be treated as the vilest miscreants; or though our nearest relations and most intimate friends should desert us, or turn our inveterate opposers. Let us in silent patience possess our souls. If God be glorified, if the scripture be fulfilled, if the church be edified, and if God at last rise up to vindicate us, it is enough: and if, through self-confidence, we have denied our Redeemer, let us without delay think thereon, and weep.

Anno Domini
cir. 33.

Mat. 27. 20.
Luke 23. 18.
John 18. 40.
Acts 3. 14.
15. Hos. 5. 1.
Ezek. 22. 26.

* Mat. 2. 2. Is.
9. 6. 7. Jer.
23. 5. 6. &
30. 21. & 33.
15. 16. Mic.
5. 2.

Prov. 27. 4.
Is. 53. 3. John
15. 18. 24. 25.
Ps. 39. 19. &
69. 5. Luke
23. 23.

* Mat. 27. 24
—53. Luke
23. 24—46.
John 19. 13
—30.

* Mat. 27. 27.
31. Luke 23.
11. John 19.
1—5. Gen. 3.
18. Ps. 22. 16.
Prov. 29. 12.

* Ch. 14. 65.
Mic. 5. 1. Is.
50. 6. & 52.
14. & 53. 3—
5. Ps. 22. 6, 7.
12—21. & 69.
7. 8, 19.

* Ch. 1. 40. &
10. 17. Gen.
41. 43.

* Ch. 12. 8.
Heb. 13. 12.

* Mat. 27. 32.
Luke 23. 26.
Rom. 16. 13.

* Num. 15. 35.
1 Kin. 21. 15.
Acts 7. 58.
Heb. 13. 12.
Mat. 27. 33.
Luke 23. 33.
John 19. 17.

Ps. 69. 21.
John 19. 28.
Mat. 27. 34.
Luke 22. 36.

* Ps. 22. 18.
John 19. 23.
24. Mat. 27.
35. Luke 23.
34.

* John 19. 14.
Luke 23. 44.
Mat. 27. 45.
ver. 33.

* Mat. 27. 37.
Luke 23. 38.
John 19. 19—
22. Deut. 23.
5.

* Mat. 27. 38.
Luke 23. 32.
33. John 19.
18.

* Is. 53. 12.
with Num.
23. 19. Tit. 1.
2. Heb. 6. 18.

* Ps. 22. 7, 8.
& 69. 7, 20.
& 109. 25.
Lam. 2. 15.
Mat. 27. 39—
43. Luke 23.
35—38.

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And so Pilate, willing to content the people, released Barabbas unto them; and delivered Jesus, when he had scourged him, to be crucified.

16 ¶ And the soldiers led him away into the hall called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head;

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

20 And when they had mocked him they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received it not.

24 ¶ And when they had crucified him they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled which saith, And he was numbered with the transgressors.

29 ¶ And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests, mocking, said among themselves with the scribes, He saved others, himself he cannot save.

32 Let Christ the king of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 ¶ And when the sixth hour was come there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 ¶ And the vail of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome:

41 (Who also, when he was in Galilee, followed him, and ministered unto him); and many other women who came up with him unto Jerusalem.

42 ¶ And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathea, an honourable counsellor, who also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and, calling unto him the centurion, he asked him whether he had been any while dead.

45 And, when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

CHAP. XVI.

Coincides with Mat. xxviii. Here is (1) Christ's resurrection on the third day notified by an angel to the women who came to the sepulchre to anoint him; 1—8. (2) His appearance to Mary Magdalene, and the account she gave of it to his disciples; 9—11. (3) His appearance to the two disciples going to Emmaus, and their report of it to their brethren; 12, 13. (4) His appearance to the eleven disciples, and his giving them a commission, instructions, and credentials, for preaching the gospel, and setting up his New Testament kingdom; 14—18. (5) His ascension to heaven; and their close application to, and success in their work; 19, 20.

Anno Domini
cir. 33.

Mat. 27. 44.
But one afterwards re-
cented. Luke
23. 39—43.

Amos 8. 9.
Is. 50. 3. Mat.
27. 45—53.
Luke 23. 44
—46.

* Or earth.

Mat. 27. 46.
Ps. 22. 1—21
& 69. 1—21.
& 109. 4.
Heb. 5. 7.

Ps. 56. 5.
Mat. 11. 14.
& 17. 11—13.
ch. 9. 11—13.

Ver. 23. Ps.
69. 21. Mat.
27. 34, 48.
Luke 23. 36.
John 19. 29.

Mat. 27. 50.
Luke 23. 46.
John 19. 30.
& 10. 11, 15,
18. Is. 53. 10.
Dan. 9. 26.
Heb. 5. 7. Ps.
22. 15.

Exod. 26. 31.
2 Chr. 3. 14.
Mat. 27. 51.
Luke 23. 45.
Heb. 6. 19. &
10. 19. Eph.
2. 14, 18.

Mat. 27. 54

—56. Luke
23. 47—49.

Mat. 3. 17. &
8. 27. & 14.
33. & 16. 16.
John 1. 49. &
6. 69. Acts 8.
37.

* Luke 8. 2, 3.
& 23. 48, 49.
& 7. 37—50.

Mat. 27. 55.
56. & 20. 20
21. & 13. 55.
John 19. 25.
& 20. 1—18.
Ps. 38. 11.

Mat. 27. 57
—61. Luke
23. 50—56.
John 19. 38
—42.

Ps. 22. 29. Is.
53. 9. Luke 2.
25, 38.

* John 19. 33,
30. ver. 37.

* John 19. 31
—34. Mat.
27. 58.

Mat. 27. 59.
60. Luke 23.
52, 53. John
19. 40—42.

Is. 53. 9. Ps.
22. 15. Hos.
13. 14. 1 Cor.
15. 4. Mat.
12. 40.

Mat. 27. 61.
Luke 23. 55.
56. Mat. 28. 1.
ch. 16. 1.

REFLECT-ONE UPON CHAP. XV.—What shocking wickedness is it for men, for the professed people of God, to calumniate, to persecute, to deride, to murder, the meek, the innocent, the divine Jesus, the Saviour of mankind! It was strange that the HOSANNAS of the mob should be so quickly turned into murderous clamours and cruel derisions!—That, contrary to reason, contrary to proof, contrary to convictions, almost every one should concur to abuse our gracious Redeemer! Inexpressible were his sufferings from men, from devils, and from his offended Father! Alas, how vilified was his character, how tormented

his body, while his soul was deserted and distressed. And yet with astonishing and silent resignation he bore all for the salvation of his betrayers and murderers. What honourable attestations Providence procured for him in the deepest debasement! Prodiges attended his death; Pilate, his judge, repeatedly declared him innocent, and the Jewish Messiah: and the centurion acknowledged him to be the Son of God. Joseph of Arimathea boldly begged, and honourably buried, his corpse. The women attended, in order to embalm him. And shall not my soul love and honour him, who so loved me and gave himself for me!

Anno Domini
cir. 33.

• Mat. 28. 1—
8. Luke 23.
56. & 24. 1—
12.

• Luke 24. 1.
John 20. 1.
Mat. 28. 1.

• Ps. 14. 5. ch.
5. 36. Mat. 6.
34.

• Ch. 15. 46.
Mat. 27. 60.
66. & 28. 2.
Luke 24. 2.

• John 20. 11,
12. Mat. 28.
6. Dan. 10. 4.
5. Rev. 18. 1.
Luke 1. 12,
19. Dan. 8. 17,
27. & 10. 8,
16, 17.

• Mat. 28. 4.
Luke 24. 5.
Is. 41. 10, 14.
Rev. 1. 17,
18. ch. 5. 36.

• John 2. 19.
Mat. 12. 40.
& 16. 21. &
17. 23. & 20.
19. 1 Cor. 15.
4. Ps. 16. 10.

• Mat. 26. 32.
& 28. 10, 16.
ch. 14. 28.
John 20. 19.
& 21. 1. Acts
1. 3. & 10. 41
& 13. 31.
1 Cor. 15. 5.

• Mat. 28. 8.
Luke 24. 9.
John 20. 13.
Eccl. 9. 10.

• John 20. 14,
16. Luke 8. 2.
& 7. 37, 50.
ch. 15. 40, 47.

• Luke 24. 10,
17. John 20.
17. 18. & 16.
20. Mat. 9.
15. & 5. 4.
Jer. 31. 18.—
20. Ezek. 7.
16. Is. 66. 2.

Anno Domini
cir. 33.

• Exod. 6. 9.
ver. 13. 17.
Luke 24. 11,
25. & 16. 31.

• Luke 24. 13.
—35. with 16.
31.

• Luke 24. 34,
35. & 21. 25,
& 16. 31.

• Luke 24. 36.
—46. John 10
19—29. 1 Cor.
15. 5, 7.

• Or together.

• Mat. 28. 19.
Luke 24. 47.
Acts 1. 8. Is.
2. 2. 3. & 52.
10. John 15.
16. Rom. 10.
18. Col. 1. 6,
23. Is. 45. 22.

• John 3. 3, 5,
16, 18, 36. &
12. 48. Acts 2.
38. & 8. 37.
1 Pet. 3. 21.
Rom. 10. 9.

• Luke 10. 17.
Acts 2. 4. &
5. 6. & 8. 7.
& 10. 46. &
19. 6. 1 Cor.
12. 10, 28.
Acts 16. 18.

• Acts 28. 5, 8.
Luke 10. 19.
Jam. 5. 14.
15. John 14.
12.

• John 20. 20—
22. & 21. 15
—22. Mat.
28. 18—20.
Acts 1. 23.

• Luke 24. 50,
51. Ps. 110. 1.
Acts 1. 2, 3,
9. & 3. 21. &
7. 56. Heb. 1.
3. & 4. 14. &
8. 1. & 10. 12
Rev. 3. 21. &
5. 6. John 16.
5, 28. & 17. 5,
13.

• Acts ii—xix.
& 1. 4. & 14.
3. Rom. 10.
18. & 15. 19.
1 Cor. 3. 6. &
& 15. 19.
2 Cor. 6. 1.
Heb. 2. 4.

AND, when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked they saw that the stone was rolled away; for it was very great.

5 And, entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, who was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples, and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: neither said they any thing to any man; for they were afraid.

9 ¶ Now when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

REFLECTIONS UPON CHAP. XVI.—Saints, in love, sometimes prepare that for Christ which he will never need. And they often fear where there is matter of joy in a risen Redeemer. The weaker sex, over which Satan at first triumphed, sometimes appear the veriest heroes in the cause of Christ. Apprehending difficulties which they know not how to surmount, they go forward, depending on God, and find them removed: and readily, amidst fear and confusion, they obey the heavenly direction.—Happy are they who have a risen Redeemer as theirs, with all mercy in his heart and all power in his hand! How marvellous his love in appearing first to Mary Magdalene, who had been lately so notorious a sinner; and so early to disciples who had so shamefully deserted him! How

careful was he to establish the truth of his resurrection by repeated appearances to his incredulous followers! He conquered their unreasonable diffidence, and shamed them out of their unbelief. But great was his grace in granting his apostles an unlimited commission to preach the gospel in all the world, and miraculous powers to attest it. And astonishing is his glory in heaven, and the blessed effects of it in the descent of his Spirit.—Let me now then believe the gospel, to the saving of my soul. Let my faith and hope be in God through him. Let me rejoice in my risen, my ascended Saviour; and eagerly ask, and abundantly receive, the gifts which he received for men, even for the rebellious. And let my affections be set on things above, where Jesus is at the right hand of God,

THE GOSPEL ACCORDING TO

S T. L U K E.

Luke was a physician; Col. iv. 14: and attended Paul about seventeen years after his coming into Macedonia; Acts xvi. 10: probably till his death; 2 Tim. iv. 11. He wrote this history of the life of Christ, perhaps about twenty-two or rather thirty years after his ascension; and includes therein a multitude of things, not mentioned by Matthew nor Mark, concerning the birth and private life of John the Baptist and Jesus Christ; chap. i. ii.: Christ's genealogy; chap. iii.: his preaching and persecution at Nazareth; chap. iv.: his sermon on the plain; chap. vi.: his raising the widow's son, and parable of the debtors; vii.: his mission of the seventy; direction of the lawyer as to the way of eternal life; parable of the Samaritan, and reproof of Martha; x.: his directions to pray; parable of the importunate friend; xi.: and of the rich fool; xii.: his alarm to repentance, &c.; his parable of the barren fig tree; his healing the deformed woman; xiii.: his cure of the dropsy; parables of the supper; builder; and king intending to make war; xiv.: his parables of the lost sheep, piece of silver, prodigal son, unjust steward, and of Lazarus; xv. xvi.; his parable of the servant; his healing ten lepers; his warning as to the awful manner of setting up his kingdom; xvii.: his parable of the importunate widow; and of the Pharisee and publican; xviii.: the conversion of Zaccheus; parable of the pounds; mournful prediction of Jerusalem's ruin; xix.: his abuse by Herod; xxiii.: and conversation with the disciples going to Emmaus; and with the eleven, &c. xxiv.

117

131*

11 D

Year of the
World 4000.

CHAP. I.

Contains (1) Luke's preface, dedicating his gospel to Theophilus; 1—4. (2) The angel Gabriel's prediction of the birth and work of John the Baptist, the dumbness of Zacharias his father, and Elisabeth's conception; 5—25. (3) Gabriel's annunciation of the birth of Christ to the virgin Mary, and her ready belief thereof; 26—38. (4) The joyful meeting of Elisabeth and Mary, and their praises and prophecies; 39—56. (5) The birth, circumcision, and naming, of John the Baptist; 57—66. (6) Zacharias' song of praise and predictions on that occasion; 67—79. (7) A short history of John the Baptist's private life; 80.

FORASMUCH as many have taken in hand to set forth in order a declaration of ^athose things which are most surely believed among us,

2 Even as they delivered them unto us, who from the beginning were ^beye-witnesses, and ministers of the word;

3 ^cIt seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, ^dmost excellent Theophilus,

4 ^eThat thou mightest know the certainty of those things wherein thou hast been instructed.

5 ¶ **T**HERE was ^fin the days of Herod, the king of Judea, a certain priest named Zacharias, ^gof the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 ^hAnd they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 ⁱAnd they had no child, because that Elisabeth was barren; and they both were *now* well stricken in years.

8 And it came to pass that, while ^khe executed the priest's office before God in the order of his course,

9 ^lAccording to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 ^mAnd the whole multitude of the people were praying without at the time of incense.

11 ⁿAnd there appeared unto him an angel of the Lord standing on the right side of ^othe altar of incense.

12 And when Zacharias saw ^phim ^qhe was troubled, and fear fell upon him.

13 But the angel said unto him, ^rFear not, Zacharias: ^sfor thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And ^tthou shalt have joy and gladness, and many shall rejoice at his birth.

15 For he shall be ^ugreat in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 ^vAnd many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient ^wto the wisdom of the

just, to make ready a people prepared for ^xthe Lord.

18 ¶ And Zacharias said unto the angel, ^yWhereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, ^zI am Gabriel that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, ^{aa}thou shalt be dumb, and not able to speak, until the day that these things shall be performed, ^{ab}because thou believest not my words, which shall be fulfilled in their season.

21 And the people ^{ac}waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass that, as soon as the ^{ad}days of his ministration were accomplished, he departed to his own house.

24 ¶ And after those days his wife Elisabeth ^{ae}conceived, and hid herself five months saying,

25 Thus hath the Lord dealt with me in the days wherein ^{af}he looked on *me*, to take away my reproach among men.

26 ¶ And in the ^{ag}sixth month the angel Gabriel was sent from God unto ^{ah}a city of Galilee, named Nazareth,

27 ^{ai}To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, ^{aj}Hail, *thou that art* ^{ak}highly favoured, ^{al}the Lord is with thee: ^{am}blessed *art* thou among women.

29 And when she saw ^{an}him ^{ao}she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, ^{ap}Fear not, Mary: for thou hast found favour with God.

31 ^{aq}And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

32 ^{ar}He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him ^{as}the throne of his father David:

33 ^{at}And he shall reign over the house of ^{au}Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, ^{av}How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, ^{aw}The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called ^{ax}the Son of God.

Year of the
World 4000.

* Mat. 3. 2. 18.
40. 3. 9—11.
& 9. 6, 7.
John 1. 14.
29. Rom. 9. 5
1 Tim. 3. 16.
Tit. 2. 13.

* Gen. 15. 8. &
17. 17. Judg.
6. 36—40. &
13. 19. Is. 7.
11. & 38. 22.

* Dan. 9. 21—
26. & 8. 16.
ver. 26. Mat.
18. 10. Heb.
1. 14.

* Ezek. 3. 26.
& 24. 27.

* Gen. 18. 10.
12. 13. Num.
20. 12. Is. 7. 9.
Rom. 3. 3.
Num. 23. 19.
Heb. 6. 18.
Tit. 1. 2.

* For the bless-
ing. Num. 6.
23—26.

* 2 Kin. 11. 5.
1 Chr. 9. 25.
Heb. 9. 6. &
5. 1.

* Gen. 21. 1.
& 25.
21. & 30. 22.
23. 1 Sam. 1.
19. 20. Judg.
13. 5.

* Gen. 21. 1. 2.
& 30. 23.
1 Sam. 1. 6.
Is. 4. 1. & 54.
1. 4.

* Ver. 24. 30.
John 7. 41.
32. & 1. 46.
Mat. 2. 23.

* Is. 7. 14.
Jer. 31. 22.
Gen. 3. 15.
Mat. 1. 18.
ch. 2. 4, 5.

* Ver. 30. 42.
Judg. 5. 24. &
6. 12. Ruth 2.
4. & 3. 10.
Prov. 11. 16.
Eph. 1. 6.

* Or graciously
accepted, or
much graced:
see ver. 30.

* Gen. 18. 15.
Is. 41. 10. 14
Rom. 8. 31.
2 Tim. 4. 22.

* Judg. 5. 24.
ch. 11. 27. 23.
See ver. 12.

* See ver. 13.
Is. 41. 10. 14
Rev. 1. 17. ch
2. 10. & 9. 50.
Mat. 28. 5.

* Is. 7. 14.
Mat. 1. 21.
Gen. 3. 15.
Jer. 31. 22.
Gal. 4. 4. ch.
2. 21.

* Is. 9. 6. 7.
Mat. 28. 18.
Tit. 2. 13.
Phil. 2. 9—
11. Is. 9. 6.

* 2 Sam. 7. 12.
Ps. 132. 11.
Is. 16. 5.

* Dan. 7. 14. &
2. 44. Mic. 4.
7. Ps. 72. 8. &
89. 36. 37. Is.
9. 6. 7. & 54.
5. Amos 9. 11.
1 Tim. 6. 15.
1 Pet. 1. 11.
1 Cor. 15. 24.
John 12. 34.
Heb. 1. 8. &
12. 28. Obad.
21. Eph. 1. 22.

* Gal. 6. 16.
Rom. 9. 6.

* Mat. 13. 36.

* Gen. 3. 15.
Is. 7. 14. Dan.
2. 34. Jer. 31.
22. Mat. 1.
20. Dan. 9. 24.

* Is. 7. 14. &
9. 6. Rom. 1.
3. 4. & 9. 5.
& 8. 3. Gal. 4.
4. John 1. 14.
& 3. 16 &
10. 30. Gal.
2. 20.

EXPLANATORY NOTES. CHAP. I. Ver. 16, 17. By his doctrine and example he shall be an happy instrument, in the hand of the Spirit, of turning many from their iniquities and false opinions to the Messiah. In his coarse and

severe manner of life, and by his plentiful endowment with the Holy Spirit, he shall resemble the ancient Elijah; and shall be the means of reconciling men one to another, even Jews to Gentiles, yea, he shall make the most stubborn sinners

- Year of the World 4000.
- Ver. 24—26. Mal. 3. 1. is. 40. 3.
- Gen. 17. 1. & 18. 14. Jer. 32. 17. 27. Zech. 8. 6. ch. 18. 27. Mat. 19. 26. Job 9. 10. & 42. 2. Rom. 8. 31.
- 2 Sam. 7. 25. 29. Mark 9. 24. 2 Chr. 20. 20. Jer. 11. 5. Mat. 15. 28.
- Josh. 15. 48 —59.
- Probably Hebron, Josh. 15. 54. & 21. 11.
- Jer. 1. 5. Ps. 22. 10.
- Rev. 1. 10. Acts 6. 3.
- Ver. 28. Judg. 5. 24.
- Gen. 12. 3. & 22. 17. 18. Ps. 21. 6. & 45. 2. & 72. 17. 19. Rom. 9. 5. 1 Tim. 6. 15.
- Judg. 6. 15. Ruth 2. 10. 2 Sam. 9. 8.
- John 20. 28. Phil. 3. 8. 9. Gal. 2. 20.
- Ch. 11. 28. John 20. 29. 2 Chr. 20. 20. 1 Pet. 1. 8.
- Or which believed that there.
- Ps. 103. 1—6. & 34. 2. & 35. 9. 10. 1 Sam. 2. 1. Is. 24. 16. & 45. 25. & 61. 10. Hab. 3. 17. 18. 2 Cor. 2. 14. Rom. 5. 11. Phil. 3. 3. 4. 1 Tim. 1. 1. Tit. 2. 13.
- 1 Sam. 2. 8. Ps. 113. 6. 7. & 139. 6. 2 Kin. 14. 26. Ps. 25. 18. & 102. 17.
- Or lowliness. Is. 66. 2. 1 Pet. 5. 5.
- Gen. 30. 13. ch. 11. 27. Judg. 5. 24.
- Ps. 71. 19. & 111. 9. & 126. 2. 3.
- Gen. 17. 7. Exod. 20. 6. Ps. 103. 17. & cxxxvii. cxlv.
- Is. 59. 1. & 51. 9. & 52. 10. & 46. 10. Ps. 69. 13. & 99. 1.
- Ps. 33. 10. & 89. 10. Is. 29. 16. Exod. 15. 9. Esth. 6. 6. Dan. 4. 34. ch. 12. 19. 20. 1 Pet. 5. 5.
- Job 12. 19. 21. 1 Sam. 2. 6—8. Job 5. 11. Ps. 113. 6. 7. Is. 66. 2.
- 1 Sam. 2. 5. Ps. 34. 10. 1 Cor. 1. 26.
- Is. 41. 8. 10. & 46. 4. & 80. 18. & 63. 7. Jer. 31. 3. 20. Ps. 98. 3. Mic. 7. 18—20.
- Gen. 17. 9. 10. & 22. 18. Ps. 132. 11. Rom. 11. 28. 29. Ps. 103. 17.
- Ver. 13. Num. 23. 19.
- Ver. 25. 76 —79. Mal. 4. 5. Ps. 113. 9.
- 36 ^aAnd, behold, thy cousin Elisabeth, she hath also conceived a son in her old age : and this is the sixth month with her, and who was called barren.
- 37 For ^bwith ^cGod nothing shall be impossible.
- 38 And Mary said, ^cBehold the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.
- 39 ¶ And Mary arose in those days, and went into the ^dhill country with haste, into a ^ecity of Judah ;
- 40 And entered into the house of Zacharias, and saluted Elisabeth.
- 41 And it came to pass that, when Elisabeth heard the salutation of Mary, the ^fbabe leaped in her womb : and Elisabeth was ^gfilled with the Holy Ghost :
- 42 And she spake out with a loud voice, and said, ^hBlessed ⁱart thou among women, and ^jblessed is the fruit of thy womb.
- 43 ^kAnd whence is this to me, that the mother of ^lmy Lord should come to me ?
- 44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.
- 45 ^mAnd blessed is she ⁿthat believed : for there shall be a performance of those things which were told her from the Lord.
- 46 ¶ And Mary said, ⁿMy soul doth magnify the Lord,
- 47 And my spirit hath rejoiced in God my Saviour
- 48 ^oFor he hath regarded the ^plow estate of his handmaiden : for, behold, from henceforth all generations ^qshall call me blessed.
- 49 ^rFor he that is mighty hath done to me great things, and holy is his name.
- 50 ^sAnd his mercy is on them that fear him, from generation to generation.
- 51 ^tHe hath shewed strength with his arm ; ^uhe hath scattered the proud in the imagination of their hearts.
- 52 ^vHe hath put down the mighty from ^wtheir seats, and exalted them of low degree.
- 53 ^xHe hath filled the hungry with good things, and the rich he hath sent empty away.
- 54 ^yHe hath holpen his servant Israel, in remembrance of ^zhis mercy ;
- 55 ^aAs he spake to our fathers, to Abraham, and to his seed for ever.
- 56 And Mary abode with her about three months, and returned to her own house.
- 57 ¶ Now Elisabeth's full time came that she should be delivered ; and ^bshe brought forth a son.
- 58 And her neighbours and her cousins heard how the Lord had shewed ^cgreat
- mercy upon her ; and ^dthey rejoiced with her,
- 59 And it came to pass that ^eon the eighth day they came to circumcise the child ; and they called him Zacharias, after the name of his father.
- 60 And his mother answered and said, Not so ; ^fbut he shall be called John.
- 61 And they said unto her, There is none of thy kindred that is called by this name.
- 62 And they made signs to his father, how he would have him called.
- 63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.
- 64 ^gAnd his mouth was opened immediately, and his tongue ^hloosed, and he spake, and praised God.
- 65 ⁱAnd fear came on all that dwelt round about them : and all these ^jsayings were noised abroad throughout all the hill country of Judea.
- 66 And all they that heard ^kthem ^llaid them up in their hearts, saying, ^mWhat manner of child shall this be ! ⁿAnd the hand of the Lord was with him.
- 67 ¶ And his father Zacharias was ^ofilled with the Holy Ghost, and prophesied, saying,
- 68 ^pBlessed ^qbe the Lord God of Israel, for he hath ^rvisited and redeemed his people,
- 69 ^sAnd hath raised up an horn of salvation for us in the house of his servant David ;
- 70 ^tAs he spake by the mouth of his holy prophets, which have been since the world began ;
- 71 ^uThat we should be saved from our enemies, and from the hand of all that hate us :
- 72 ^vTo perform the mercy ^wpromised to our fathers, and ^xto remember his holy covenant ;
- 73 The oath which he sware to our father Abraham,
- 74 That he would grant unto us, ^ythat we, being delivered out of the hand of our enemies, might serve him without fear,
- 75 ^zIn holiness and righteousness before him all the days of our life.
- 76 And thou, child, shalt ^abe called the prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ;
- 77 ^bTo give knowledge of salvation unto his people ^cby the remission of their sins,
- 78 Through the ^dtender mercy of our God ; whereby the ^eday-spring from on high hath visited us,
- 79 ^fTo give light to them that sit in ^gdarkness and in the shadow of death, to direct them to the path of peace.

Year of the World 4000.

Ver. 11. Rom. 12. 15. Gen. 21. 6. Is. 65. 10.

Gen. 17. 9—14. Lev. 21. 3. Phil. 3. 5. Col. 2. 11. John 7. 22.

Ver. 13. Gen. 21. 3. Mat. 1. 21. 25. Gen. 17. 21. Lev. 12. 3. ch. 2. 21. Gen. 18. 19. Is. 8. 3. Hos. 1. 4—9. 2 Sam. 12. 25.

Ver. 20. Ps. 51. 15. & 103. 1—6. & 116. 12—18. & 145. 21.

Mat. 9. 33. & 15. 31. Acts 5. 5. 11.

Or things.

Ch. 2. 19. 51. & 9. 44.

Ch. 2. 25—38. Gen. 21. 6.

Ver. 20. 1 Kin. 18. 45. Judg. 13. 24. 25. Jer. 1. 5. Is. 41. 10.

Num. 11. 25. 2 Sam. 23. 2. 2 Chr. 20. 14. Rev. 1. 10. 2 Pet. 1. 21.

Gen. 9. 27. 1 Chr. 29. 10. Ps. 72. 17—19. & 106. 48. & cvii.

Exod. 3. 16. 17. & 4. 31. ch. 7. 16. Mat. 1. 21. Eph. 1. 7.

Ps. 132. 17. 18. Jer. 23. 5. 6. Ezek. 17. 22. 23. & 34. 23. 29. Acts 2. 30. 1 Sam. 2. 10.

Jer. 23. 5. 6. & 33. 15. 16. & 30. 9. 21. Gen. 3. 15. & 49. 10. Is. 7. 13. 14. & 11. 1—5. Ps. 72. 1—9. Dan. 9. 24. 26. Zech. 9. 9.

Ps. 106. 10. 47. Is. 45. 17. 22. & 49. 24—26. & 53. 10. 11. & 55. 7. Mat. 1. 21. Gal. 1. 4. 1 John 3. 8.

Exod. 20. 6. Lev. 26. 42. Mic. 7. 18—20. Mat. 10. 6. & 15. 24. ver. 54. Acts 3. 25. 26. Rom. 11. 28.

Gen. 12. 3. & 17. 4. 7. & 22. 16—18. Ps. 105. 8. 9. Jer. 31. 3. Heb. 6. 13—18.

Gen. 22. 17. 18. Lev. 25. 18. Deut. 12. 10. 18. Is. 45. 17. Jer. 23. 6. Rom. 6. 18. 22. & 8. 15. Heb. 2. 15. & 9. 14. & 12. 28. 29.

Jer. 32. 39. 40. Eph. 4. 24. 1 Pet. 1. 15. Tit. 2. 12.

Ver. 15—17. Is. 40. 3. Mat. 3. 1. & 4. 5. 6. Mat. 11. 9—14.

Ver. 15—17. ch. 3. 3—16. Mat. 3. 1—12. John 1. 6—36. & 5. 32—36.

Or for.

Or bowels of the mercy. Is. 63. 7. Eph. 2. 4—7. Is. 11. 1. Zech. 3. 8. & 6. 12. Mal. 4. 2.

Is. 9. 2. & 42. 7. & 49. 6. & 60. 1. & 43. 8. Mal. 4. 2. Nat. 4. 16. John 8. 12. & 1. 9. 1 Sam. 2. 9.

Or sun rising, or branch. Num. 24. 17. Is. 9. 2. & 42. 7. & 49. 6. & 60. 1. & 43. 8.

Or sun rising, or branch. Num. 24. 17. Is. 9. 2. & 42. 7. & 49. 6. & 60. 1. & 43. 8.

Or sun rising, or branch. Num. 24. 17. Is. 9. 2. & 42. 7. & 49. 6. & 60. 1. & 43. 8.

Or sun rising, or branch. Num. 24. 17. Is. 9. 2. & 42. 7. & 49. 6. & 60. 1. & 43. 8.

Or sun rising, or branch. Num. 24. 17. Is. 9. 2. & 42. 7. & 49. 6. & 60. 1. & 43. 8.

Or sun rising, or branch. Num. 24. 17. Is. 9. 2. & 42. 7. & 49. 6. & 60. 1. & 43. 8.

Or sun rising, or branch. Num. 24. 17. Is. 9. 2. & 42. 7. & 49. 6. & 60. 1. & 43. 8.

Or sun rising, or branch. Num. 24. 17. Is. 9. 2. & 42. 7. & 49. 6. & 60. 1. & 43. 8.

Or sun rising, or branch. Num. 24. 17. Is. 9. 2. & 42. 7. & 49. 6. & 60. 1. & 43. 8.

Or sun rising, or branch. Num. 24. 17. Is. 9. 2. & 42. 7. & 49. 6. & 60. 1. & 43. 8.

Or sun rising, or branch. Num. 24. 17. Is. 9. 2. & 42. 7. & 49. 6. & 60. 1. & 43. 8.

wise unto salvation ; and, by conviction of sin, prepare them to receive the divine Saviour. 51—53. He has marvellously exerted his power in helping and showing mercy to his people, in casting down self-righteous and self-sufficient sinners, and in putting high honours upon the poor and debased. He has granted the desire of such as were earnestly inquiring after a Saviour, and enriched them with his favour ; but has denied the blessings of his kingdom to such as are rich in this world, or abound in self-confidence and self-conceit. 68. Let all praise, honour, and blessing, be ascribed to that God, who after a long apparent neglect of his people, is now, in infinite kindness, sending his Son to

save and redeem them, and who is now raising up his long-promised Messiah, to exalt and protect his elect ones, and to cast down their enemies, spiritual or temporal ; 74, 75 : that being, by his merit, power, and grace, redeemed from sin, Satan, and the world, we may while we live constantly serve God, without slavish fear of him, or tormenting fear of our enemies, in all the duties of piety, righteousness, and sobriety, as in his sight, and depending on him for assistance and gracious reward. 76—79. Thou shalt be the prophetic forerunner of the incarnate God, the Messiah, to publish his appearance, and to direct and excite men to receive him ;—to show them that they must be saved, not by

Year of the
World 4000.

Ch. 2. 40, 52.
Judg. 13. 25.
1 Sam. 3. 19,
20.
Mat. 3. 1. &
11. 7.

darkness and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

CHAP. II.

(1) Christ is born at Bethlehem in a stable, and laid in a manger; 1—7. (2) An angel publishes his birth to the shepherds, and an heavenly host attend with songs of praise; 8—14. (3) The shepherds visit him, and spread the report; 15—20. (4) He is circumcised, named, and presented in the temple; 21—24. (5) Simeon and Anna attest his Messiahship, and prophesy concerning him; 25—39. (6) We are informed of his progress in gifts and grace, observance of the passover, dispute with the doctors, and obedience to his parents; 40—52.

Before the account called
Anno Domini
the 4th year.

Or enrolled
in the registers
of the empire, in
order to be
taxed, &c.

1 Sam. 16. 4.
& 17. 2.
Mic. 5. 2.
Mat. 2. 4, 5.
John 7. 42.

Mat. 1. 1—
16, ch. 3. 23
—31.

Ch. 1. 27.
Mat. 1. 18—
20. Thus God
protected her
reputation.

Mic. 5. 2.
Mat. 2. 1, 4—
6, 8, 16.

Gen. 3. 15.
Is. 7. 14. Jer.
31. 22. Zech.
3. 8. & 6. 12.
John 1. 14.
Gal. 4. 4.
Mat. 1. 24,
25.

Ps. 22. 6.
Mat. 8. 20.
ver. 12. 2 Cor.
8. 9.

Or the night
watches. It
therefore
seems it was
not in the
winter. Exod.
3. 1, 2. Prov.
27. 25.

Ch. 1. 11, 26.
Mat. 1. 26. &
2. 13, 19.
1 Tim. 3. 16.
Ps. 91. 11.

1 Cor. 1. 27.
Mat. 11. 25.

Exod. 20. 18.
Num. 16. 19,
22. ch. 9. 28
—34. Rev. 18.
1.

Judg. 13. 23.
Dan. 10. 12.
ch. 1. 13, 30.
Rev. 1. 17.

Gen. 3. 15.
& 49. 10.
Deut. 18. 15.
Is. 7. 14. & 9.
6. & 11. 1. &
4. 2. Jer. 23.
5. 6. & 30. 9.
21. Ezek. 34.
23. 29. Dan.
9. 24, 26.
Zech. 9. 9.
Mat. 1. 21.
ch. 1. 54, 68,
69. Acts 2. 36.

Is. 53. 2, 3.
Ps. 22. 6.
Mat. 8. 20.
ver. 7.

Ps. 91. 11. &
68. 17. Dan.
7. 10. Rev. 3.
11.

Ch. 19. 38.
Rev. 5. 12, 13. Is. 44. 23. & 24. 15, 16. & 49. 3. Eph. 1. 6. & 2. 7. & 3. 21. 1 Pet. 4. 11. John 17. 4. & 12. 28.

Ch. 19. 38. & 1. 79. Is. 49. 13. & 57. 19. & 2. 4. Rom. 5. 1. Eph. 1. 5. & 2. 14, 17. Mat. 11. 26.

AND it came to pass in those days that there went out a decree from Cesar Augustus, that all the world should be ^{*}taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto ^athe city of David, which is called Bethlehem; (because he was ^bof the house and lineage of David;)

5 To be taxed with Mary ^chis espoused wife, being great with child.

6 ¶ And so it was, that, ^dwhile they were there, the days were accomplished that she should be delivered.

7 And ^eshe brought forth her first-born son, and wrapped him in swaddling clothes, and ^flaid him in a manger; because there was no room for them in the inn.

8 ¶ And there were in the same country shepherds abiding in the field, keeping ^gwatch over their flock by night.

9 And, lo, ^hthe angel of the Lord came upon them, and the ^kglory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 ^mFor unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; ⁿYe shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel ^oa multitude of the heavenly host praising God, and saying,

14 ^pGlory to God in the highest, and on earth ^qpeace, good will toward men.

their own legal righteousness, but by the remission of their sins through Jesus' blood, according to the mere undeserved and compassionate kindness of God, by which Christ, the heavenly Sun of Righteousness, comes into our world, to enlighten, revive, and save, not only us Jews, but also the Gentiles, who have been long destitute of the means of grace, and enveloped with ignorance, error, and wickedness; and to direct us to the true methods of enjoying peace with God, with our own consciences, and our neighbours, till we arrive at perfect and everlasting happiness.

REFLECTIONS UPON CHAP. I.—The wonderful things of the gospel are declared with the greatest care and certainty, that we may clearly understand and firmly believe them. And for the same purpose a train of miracles introduced our Immanuel into our world, by which the ancient predictions concerning him and his forerunner were exactly accomplished. Delightful, distinguished, and unexpected mercies, will come at last to those who in a distinguished manner fear God. Those that are humble, and honour him, he will honour; nothing is too hard for him to effect. And saints' unbelief of his promises must meet with sharp rebukes. The revival of miracles and prophecies pleasingly opened the way for the gospel dispensation. And with what reverence ought we always to think of Jesus Christ, as the Son of God, as the Lord our God; and of the

15 ¶ And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, ^rLet us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came ^swith haste, and found Mary and Joseph, and the babe lying in a manger.

17 And, when they had seen *it*, ^tthey made known abroad the saying which was told them concerning this child.

18 And all they that heard *it*, ^uwondered at those things which were told them by the shepherds.

19 But ^vMary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, ^wglorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 ¶ And, when eight days were accomplished for the circumcising of the child, his name was called ^xJESUS, which was so named of the angel before he was conceived in the womb.

22 ¶ And, when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, ^yEvery male that openeth the womb shall be called ^zholy to the Lord;)

24 And to offer a sacrifice according to ^athat which is said in the law of the Lord, a pair of turtle doves, or two young pigeons.

25 ¶ And, behold, there was a man in Jerusalem whose name *was* Simeon; and the same man *was* ^bjust and devout, ^cwaiting for the consolation of Israel: and ^dthe Holy Ghost was upon him.

26 ^eAnd it was revealed unto him by the Holy Ghost that he should not see death before he had seen ^fthe Lord's Christ.

27 And he came ^gby the Spirit into the temple: and, when the parents brought in the child Jesus ^hto do for him after the custom of the law,

28 Then ⁱtook he him up in his arms, and ^jblessed God, and said,

29 Lord, ^know lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen ^lthy salvation,

Holy Ghost, who exerts the whole power of the Godhead!—But how sweetly astonishing it is to behold God's eternal Son made of a woman!—to behold the infinite JEHOVAH personally united to the likeness of sinful flesh, in order to save his enemies of mankind. Permanent and glorious is his spiritual kingdom. From the riches of sovereign mercy all the blessings of it originally proceed, and are bestowed on us by almighty power, notwithstanding all our unwillingness and unworthiness. It is this which lays the surest ground for the firmest faith, the deepest humility, the profoundest admiration, the most ravishing joy, and exalted praise. Thrice blessed is it to rejoice in a Saviour born for us, and received into our heart, and in that great salvation which he brings near to multitudes. Thrice happy are true believers in the pardon of their sins, the acceptance of their prayers, and their deliverance from their enemies. And in the highest praise and filial service of God should they improve these benefits. Never does God send any upon important work without proper qualifications. And rarely do men addicted to carnal company make an agreeable figure in the church.—Let me, in every state, learn to be fervent in my devotions. Let me offer all my services through Jesus' mediation. Let me acquaint myself with God and his word, and always credit whatever he says. Let me vie with angels in readiness to speak of my Redeemer. And, if God honour me, let me humble myself, and rejoice in his mercy

Year of the
World 4000.

Exod. 3. 3.
Ps. 111. 2.

Ecc. 9. 10.
Ps. 119. 60.
& 19. 11.

John 4. 28.
29. Mark 1.
46. & 5. 20.
Gal. 1. 15, 16.

Is. 8. 18. &
9. 6. ver. 33,
47.

Ver. 51. ch.
1. 29, 66. Gen.
37. 11. 1 Sam.
21. 11, 12.

Gen. 9. 27.
1 Kin. 8. 15.
1 Chr. 29. 10,
11. Ps. 34. 2.
& 72. 18, 19.
& 106. 48. &
107. 8, 15. &
cxlv. cxlviii.

Gen. 17. 12.
Lev. 12. 3.
ch. 1. 59.
Phil. 3. 5.

Mat. 1. 21.
ch. 1. 31. ver.
10, 11. Is. 45.
17, 22. Before
the account
called Anno
Domini, the
3d or 4th
year.

Exod. 13. 2.
& 22. 29. &
34. 19. Num.
18. 15. & 3.
13. & 8. 16,
47.

Lev. 12. 2, 6,
8.

Ch. 1. 6. Gen.
6. 3. Acts 24.
6. & 10. 2.

Ver. 38.
Mark 15. 43.
Tit. 2. 13.
2 Pet. 3. 12.
Is. 25. 9. &
40. 10. ch. 19.
10, 11. Acts
1. 6.

Num. 11. 25.
2 Sam. 23. 2.
2 Chr. 20. 14.
Rev. 1. 10.
2 Pet. 1. 21.

Ps. 25. 14.
Amos 3. 7.

Dan. 9. 24.
26. Is. 61. 1.
Acts 10. 38.

Acts 16. 6, 7.
Ps. 48. 14. &
73. 24. & 143.
10. Prov. 3.
5, 6.

See ver. 22.

Mark 10. 16.

See ver. 14,
20. ch. 1. 46
—55, 64—79.
Ps. 103. 1.

Gen. 15. 15.
& 46. 30.
Num. 20. 29.
1 Cor. 15. 54.
55. Phil. 1.
23. Rev. 14.
13. Ps. 37. 37.

Ch. 3. 6. Ps.
98. 2. Is. 52.
10. Mat. 1. 21.
ver. 10, 11.

Acts 4. 10, 12.







SIMEON'S BENEDICTION.

Luke C. 2. v. 28.

London. Printed for Tho^s Kelly, 17, Paternoster Row.

Year of the World 4000.

Prov. 8. 23.
1 Pet. 1. 20.
Eph. 2. 14.
Is. 42. 6. &
49. 6. Acts 13.
47. & 28. 28.
Rom. 15. 8.
Is. 60. 19.
Is. 8. 18. & 9.
6. Ps. 35. 10.

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also); that the thoughts of many hearts may be revealed

36 And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she was a widow of about fourscore and four years: who departed not from the temple, but served God with fastings and prayers night and day.

38 And she, coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And, when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old they went up to Jerusalem, after the custom of the feast.

43 And, when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And, when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass that, after three days, they found him in the temple sitting in the midst of the doctors, both hearing them and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And, when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with

us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

CHAP. III.

represents (1) John's baptism with the date and scope of it; 1—6. (2) His general exhortations to the multitude; 7—9. (3) His particular directions to the people, publicans, and soldiers; 10—14. (4) The notice which he gave his hearers of Christ's approach; to which is annexed a hint of his imprisonment; 15—20. (5) Christ's baptism by him, and attestation from heaven; 21, 22. (6) Christ's genealogy from Adam by his mother; 23—38.

NOW in the fifteenth year of the reign of Tiberias Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias, in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

9 And now also the ax is laid unto the root of the trees: every tree there-

Anno Domini. Ch. J.

Mal. 3. 1, 2.
Ps. 40. 8.
John 4. 34.
& 8. 29. & 2.
16.
Ch. 9. 45. &
18. 34.

Ver. 39. Mat.
2. 22, 23.
Mark 6. 3.
Mat. 3. 15.

Ver. 19. Gen.
37. 11. Dan.
7. 26. Ps. 119.
11.

1 Sam. 2. 26.
ch. 1. 20. ver.
40.

Or age.

Governor of
a fourth part
of the country.

John 11. 49.
51. & 18. 13.
Acts 4. 6.
Jer. 1. 2, 4.
& 2. 1. & 7.
1. Ezek. 1. 3.
Hos. 1. 1, 2.
Mat. iii. Mark
1. 2—11.

Ch. 1. 80.
Josh. 61. 62.
i. e. a country
thinly inhab-
ited.

Mat. 3. 1, 2.
Mark 1. 4.
John 1. 31.
Acts 19. 4. &
13. 24, 25.
Ezek. 18. 30.

Is. 40. 3—5.
Mark 1. 3.
Mat. 3. 3.
John 1. 23.
Mal. 3. 1. &
4. 5, 6.

Mal. 4. 6. ch.
1. 16, 17, 76
—79. John 1.
7. 26—36. &
3. 27—36. &
5. 33. Acts 13.
24, 25. & 19.
4.

Is. 2. 14. &
62. 10. Zech.
4. 6, 7.

Ch. 2. 11, 30
—32. Ps. 98
2. Is. 52. 10.
Mark 16. 15,
16.

Mat. 3. 7—
10. & 12. 34.
& 23. 33. ch.
10. 9, 11.
Acts 23. 8.

1 Thes. 1. 10.
2 Thes. 1. 9.
Rom. 5. 10.

Acts 26. 20.
Gal. 5. 22, 23.
2 Pet. 1. 4—
10. 2 Cor. 7.
11. Is. 1. 16,
17.

Or meat for. John 8. 33, 39. Acts 13. 26. Jer. 7. 4.
Mat. 8. 11, 12. & 21. 43. ch. 19. 40. Mat. 3. 10. & 7. 19. ch. 19. 42. & 23. 31. John
15. 2, 6. & 12. 35. 1 Pet. 4. 17, 18. Ezek. xv. Heb. 2. 1, 3. & 4. 1. & 6. 8.

to sinners in the gospel. And with sincerity and grateful praise ought they to be received by us, and commended to others. A safe child-birth ought to be esteemed a great mercy: and both mother and child ought gratefully to be devoted to God. Thrice happy are they who long wait for the Lord! He will at last appear for their comfort, and open their lips in his praise. And it is only believing views of Jesus Christ that can render death and eternity truly pleasant and hopeful. But unhappy are they to whom this light, this Saviour of the world, becomes an occasion of greater sin and more terrible ruin. Even they who have distinguished honours allotted them have frequently some bitter trials annexed to them. And even they who live nearest to Jesus Christ must often seek him. It is enough that they find him at last, and lay up his words in their hearts.—While parents consider how carefully they ought to attend the ordinances of God, and bring their children along with them, let children ponder what a delightful pattern of early knowledge, devotion, trust in God, and obedience to mean parents, is represented to them in our Redeemer.

CHAP. II. Ver. 34, 35. He is ordained of God, and brought into the world, as an occasion of the stumbling and falling of many Israelites, and as the effectual means of raising up many to eternal life and happiness. And such shall be his wonderfully mean and suffering circumstances, that many will speak against him with bitter enmity and blasphemy; and you, his mother, shall be tormented with anguish and pain, to see him so contemned, reviled, persecuted, and murdered; yet, by these means, it will clearly be discovered who are his friends that shall be saved, and who his enemies that shall be lost for ever.

REFLECTIONS UPON CHAP. II.—The taxing pride of a Roman emperor in a wonderful manner occasions our Redeemer's birth at the place long before marked in prophecy; and the enrolment of him and his family as descendants of David. And O how infinite was the debasement of the Son of God to save men! Yet pregnant with the greatest glory to himself and his Father, and with grace to men. Delightful are the tidings, the gracious offers, of him and his salvation

Anno Domini
cir. 27.

fore which bringeth not forth good fruit is hewn down, and cast into the fire.

Acts. 2. 37. &
16. 30. John
6. 29.

10 And the people asked him, saying, ^pWhat shall we do then?

Jam. 2. 15.
16. & 1. 27.
1 John 3. 17.
& 4. 20.
1 Pet. 4. 8.
2 Cor. 8. 14.
ch. 11. 41.
1 Tim. 6. 18.

11 He answereth and saith unto them, ^qHe that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

Mat. 21. 31.
32. & 8. 10.
ch. 7. 29. 30.
& 15. 1. 2.
& 5. 27—32.

12 ^rThen came also publicans to be baptized, and said unto him, Master, what shall we do?

Ch. 19. 8.
Mic. 6. 8.
Mat. 7. 12.
1 Tim. 6. 8.

13 And he said unto them, ^sExact no more than that which is appointed you.

Mat. 8. 5. &
27. 54. Acts x.

14 And the ^tsoldiers likewise demanded of him, saying, And what shall we do?

Lev. 19. 11.
13. 1 Tim. 6.
8—10.

And he said unto them, ^uDo violence to no man, neither accuse *any* falsely; and be content with your ^vwages.

Or put no
man in fear.

Or allowance.

Or in sus-
pense. John
1. 19—24.Or reasoned,
or debated.Mat. 3. 11.
12. Mark 1. 7.
8. John 1. 15.
26. 33. Acts
3. 24. 25.
& 19. 4. & 1.
5. & 11. 16.

15 ¶ And, as the people were ^xin expectation, and all men ^ymused in their hearts of John, whether he were the Christ or not,

Is. 44. 3. 4.
Joel 2. 28.
Mal. 3. 2. 3.
John 7. 38.
Acts 1. 5. & 2.
4. 17. & 10.
45. & 11. 16.
1 Cor. 12. 13.
Prov. 1. 23.

16 John answered, saying unto *them* all, ^zI indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: ^ahe shall baptize you with the Holy Ghost and with fire:

Mat. 3. 12. &
13. 30. Mic.
4. 12. Mal. 3.
3. & 4. 1. Ps.
i. xxi. cx.

17 ^bWhose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

Mat. 14. 3. 4.
& 11. 2.
Mark 6. 17.
18.

18 And many other things in his exhortation preached he unto the people.

cir. 30.

19 ¶ ^cBut Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

cir. 29.

20 Added yet this above all, that he shut up John in prison.

Mat. 3. 13—
17. Mark 1. 9
—11. John 1.
29—34. Mat.
7. 7. 11. Is.
11. 2. & 61. 1.
John 12. 28.

21 ¶ Now, when all the people were baptized, ^dit came to pass that Jesus also being baptized, and praying, the heaven was opened,

Ps. 2. 7. Is.
42. 1. Mat. 3.
17. & 16. 16.
& 17. 5. & 12.
18. ch. 9. 35.
2 Pet. 1. 17.
Col. 1. 13.

22 And the Holy Ghost descended in a bodily shape like a dove upon him; and a voice came from heaven, which said, Thou art ^emy beloved Son; in thee I am well pleased.

Gen. 41. 46.
Num. 4. 3.
35.

23 ¶ And Jesus himself began to be about ^fthirty years of age, being (as was supposed) ^gthe son of Joseph, who was ^hthe ⁱson of Heli,

Mat. 13. 55.
Mark 6. 3.
John 6. 42.
ch. 4. 22.

24 Who was ^jthe son of Matthat, who was ^kthe son of Levi, who was ^lthe son of Melchi, who was ^mthe son of Janna, who was ⁿthe son of Joseph,

Son-in-law.
The 40 men
here men-
tioned from
Joseph to
David, were
Christ's nat-
ural progen-
itors by his
mother:
whereas
those men-
tioned by
Matthew,
ch. 1. 6—16.
were ances-
tors in office,
and progeni-
tors of Jo-
seph his sup-
posed father.

25 Who was ^othe son of Mattathias, who was ^pthe son of Amos, who was ^qthe son of Naum, who was ^rthe son of Esli, who was ^sthe son of Nagge,

26 Who was ^tthe son of Maath, who was ^uthe son of Mattathias, who was ^vthe son of Semei, who was ^wthe son of Joseph, who was ^xthe son of Juda,

27 Who was ^ythe son of Joanna, who was ^zthe son of Rhesa, who was ^athe son of ^bZorobabel, who was ^cthe son of Sala-thiel, who was ^dthe son of Neri,

Anno Domini
cir. 29.Whether Zo-
robabel and
Salathiel are
the same as
those in Mat.
1. 2, 13.
1 Chr. 3. 17.
19. Ezra 3. 2.
is uncertain.

28 Who was ^ethe son of Melchi, who was ^fthe son of Addi, who was ^gthe son of Cosam, who was ^hthe son of Elmodam, who was ⁱthe son of Er,

29 Who was ^jthe son of Jose, who was ^kthe son of Eliezer, who was ^lthe son of Jorim, who was ^mthe son of Matthat, who was ⁿthe son of Levi,

30 Who was ^othe son of Simeon, who was ^pthe son of Juda, who was ^qthe son of Joseph, who was ^rthe son of Jonan, who was ^sthe son of Eliakim,

31 Who was ^tthe son of Melea, who was ^uthe son of Menan, who was ^vthe son of Mattatha, who was ^wthe son of ^xNa-than, who was ^ythe son of David,

1 Chr. 3. 5. &
14. 4. 2 Sam.
5. 14. Zech.
12. 12.

32 ^zWho was ^athe son of Jesse, who was ^bthe son of Obed, who was ^cthe son of Booz, who was ^dthe son of Salmon, who was ^ethe son of Naasson,

1 Chr. 2. 4, 5,
9—15. Mat.
1. 3—6. Ruth
4. 18—22.

33 Who was ^fthe son of Aminadab, who was ^gthe son of Aram, who was ^hthe son of Esrom, who was ⁱthe son of Phares, who was ^jthe son of Juda,

34 ^kWho was ^lthe son of Jacob, who was ^mthe son of Isaac, who was ⁿthe son of Abraham, ^owho was ^pthe son of Thara, who was ^qthe son of Nachor,

Mat. 1. 2.
1 Chr. 2. 1. &
1. 34. Gen. 21.
3. & 25. 26.
& 29. 35. Acts
7. 8. Heb. 11.
8—21.

35 Who was ^rthe son of Saruch, who was ^sthe son of Ragau, who was ^tthe son of Phalec, who was ^uthe son of Heber, who was ^vthe son of Sala,

Gen. 11. 10—
26. 1 Chr. 1.
24—28.

36 Who was ^wthe son of ^xCainan, who was ^ythe son of Arphaxad, who was ^zthe son of Sem, ^awho was ^bthe son of Noe, who was ^cthe son of Lamech,

† This name
ought to be
thrown out,
as it is not
found in the
correspond-
ent lists.

37 Who was ^dthe son of Methusala, who was ^ethe son of Enoch, who was ^fthe son of Jared, who was ^gthe son of Male-leel, who was ^hthe son of Cainan,

Gen. v. 1 Chr.
1. 1—4.

38 Who was ⁱthe son of Enos, who was ^jthe son of Seth, who was ^kthe son of Adam, ^lwho was ^mthe son of God.

Gen. 1. 26.
27. & 2. 7. &
5. 1. 2. Acts
17. 26. 1 Cor.
15. 45. 1 Tim.
2. 14. Is. 64.
8. Gen. 3. 15.

CHAP. IV.

Here (1) Christ is prepared for his public ministrations by forty days fasting and repeated temptations of the devil; 1—13. (2) Having preached in other places of Galilee, he preaches at Nazareth, to the hazarding of his life; 14—30. (3) Having astonished his hearers with his discourses at Capernaum, he casts out a devil, cures Peter's mother-in-law of a fever, and many other sick and possessed; 31—41. (4) He preaches and heals diseases in other cities of Galilee; 42—44.

AND ^aJesus being ^bfull of the Holy Ghost, returned from Jordan, and was ^cled by the Spirit into the ^dwilderness,

Mat. 4. 1—11.
Mark 1. 12,
13.Ch. 3. 22.
Mat. 3. 16.
Mark 1. 10.
John 1. 32. &
3. 34. Is. 61.
1. & 11. 2—4.

2 Being forty days ^etempted of the devil. And ^fin those days he did eat nothing: and when they were ended, he afterward ^ghungered.

1 Kin. 18. 12.
Ezek. 3. 14.
& 8. 3. & 11.
1. 24. & 40.
2. & 43. 5.
Acts 8. 39.Ch. 1. 80 & 3. 2. Josh. 15. 61.
Deut. 9. 9, 18. 1 Kin. 19. 8.

Héb. 2. 18. & 4. 15. Gen. 3. 15.

Mark 1. 13. Mat. 4. 2. & 21. 18. John 4. 6.

Exod. 34. 28.

REFLECTIONS UPON CHAP. III.—The season of important events ought to be exactly marked. In great wisdom and grace Jesus appears to erect his kingdom when rulers almost every where are monsters of wickedness. And God, by his forerunner, honourably introduces him to his work. Great need have sinners to hasten to him when death and damnation are just at their heels. Dreadful is their case who fall into the hands of the living God. And none bid fairer for hell than they who have the strongest carnal or legal hopes of heaven. No outward privilege can avail those who have unrenewed hearts and unholy lives. And no repentance can be justly reckoned sincere that does not make men cease from, and detest, the sins to which they are most tempted or addicted. God

often renders the most unlikely the distinguished monuments of his power and grace. But at best the state of the church is but imperfect and mixed in this world. In the next God will, to the joy of saints and terror of obstinate sinners, make a full separation; and many, who, like Herod, did many good things, and heard God's ministers gladly, shall be cast into eternal fire. It is a delightful sight when great honours render men humble; and humility is rewarded with more abundant honours. How solemn was our Saviour's consecration to his work, and his attestation by God! And it is plainly manifest that he is the seed of the woman and of Abraham, Isaac, Jacob, Judah, Jesse, and David, according to the promise.

Anno Domini
cir. 29.

Mat. 4. 3. &
3. 17.

Ch. 3. 8. Gen.
18. 14.

Deut. 8. 3.
Exod. 23. 25.
ch. 12. 15.
1 Tim. 4. 5.
Prov. 10. 22.
& 30. 8.

Mat. 4. 8. 9.
2 Cor. 4. 4.
1 Cor. 7. 31.
1 John 2. 15.
16. Eph. 6.
12.

John. 8. 44.
2 Cor. 11. 14.
Rev. 20. 2. 3.
& 13. 2. 7.

Or fall down
before me.

Mat. 16. 23.
Jam. 4. 7.
1 Pet. 5. 9.
Deut. 6. 13.
& 10. 20.
1 Sam. 7. 3.
Mat. 4. 10.

Job 1. 11—
19. & 2. 6.

Mat. 3. 17. &
8. 29. Heb. 4.
15. & 2. 17.
18.

John 8. 44.
1 Pet. 5. 8.

Ps. 91. 11,
12. 1 Tim. 3.
16. Heb. 1.
14.

Ver. 3. 8.
Rom. 15. 4.
Eph. 6. 17.

Deut. 6. 16.
Mat. 4. 7.
1 Cor. 10. 9.
Heb. 3. 8. 9.

Mat. 4. 11.
Mark. 1. 13.
Jam. 4. 7.
John. 14. 30.

Mat. 4. 12.
Mark 1. 14.
John 4. 43.
Mat. 4. 23—
25. Acts 10.
37, 38.

Is. 61. 1—3.
& 52. 13. &
54. 13. & 48.
17. & 50. 4.
cir. 30.

Mat. 13. 54.
ch. 1. 26, 27.
& 2. 39, 51.
Mat. 2. 23.
Mark 6. 1.

Neh. 8. 5, 6.
Acts 13. 15,
16. & 17. 2.

Is. 61. 1—3.
& 42. 1—7. &
50. 4. Ps. 45.
2. 7. Dan. 9.
24. Acts
10. 38. Mat.
11. 5. John 3.
16. 17. & 5.
24. 25. & 6.
27. 40. Is. 42.
6. 7. & 49. 6.
2. 24—26.

Lev. 25. 8.
2 Cor. 6. 2.
Is. 63. 4. &
49. 8. ch. 19.
42.

Mark 6. 2. 3.
Mat. 13. 54.
Ps. 45. 2. 4.
Prov. 10. 32.
Is. 50. 4. ch.
46. 47. John
7. 46. & 1. 14.

Mark 6. 3.
Mat. 13. 55.
John 6. 42.

3 And the devil said unto him, 'If thou be the Son of God, 'command this stone that it be made bread.

4 And Jesus answered him, saying, 'It is written, That man shall not live by bread alone, but by every word of God.

5 'And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, 'All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will I give it.

7 If thou therefore wilt *worship me, all shall be thine.

8 And Jesus answered and said unto him, 'Get thee behind me, Satan: for it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 'And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, 'If thou be the Son of God, 'cast thyself down from hence:

10 'For it is written, He shall give his angels charge over thee, to keep thee.

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, 'It is said, 'Thou shalt not tempt the Lord thy God.

13 And, *when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And *he taught in their synagogues, being glorified of all.

16 ¶ And he came to 'Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and ^bstood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And, when he had opened the book, he found the place where it was written,

18 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised,

19 To preach the 'acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is the scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the 'gracious words which proceeded out of his mouth. And they said, 'Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: 'whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No ^bprophet is accepted in his own country.

25 But I tell you of a truth, 'many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land:

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 'And many lepers were in Israel in the time of 'Eliseus the prophet: and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, ^mwere filled with wrath,

29 'And rose up, and thrust him out of the city, and led him unto the †brow of the hill whereon their city was built, that they might cast him down headlong.

30 'But he, passing through the midst of them, went his way,

31 'And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: 'for his word was with power.

33 ¶ And in the synagogue there was a man who had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, †Let us alone; 'what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; 'the Holy One of God.

35 And 'Jesus rebuked him, saying, Hold thy peace, and come out of him. And, when the devil had *thrown him in the midst, he came out of him, and hurt him not.

36 'And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 'And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever: and they besought him for her.

39 'And he stood over her, and rebuked the fever, and it left her: 'and immediately she arose and ministered unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him: and he laid his hands on every one of them, and healed them.

41 ¶ And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he, rebuk-

Anno Domini
cir. 30

Mat. 4. 13. &
13. 54. John
7. 4.

Mat. 13. 57.
Mark 6. 4. 5.
John 4. 44. &
6. 42.

1 Kin. 17. 9.
& 18. 1. Jam.
5. 17, 18.

2 Kin. 5. 14.
Elisha. 1 Kin.
19. 19—21.
2 Kin. ii—viii.
xiii.

2 Chr. 16.
10. Acts 7.
54. & 22. 22.

John 15. 24,
25. & 10. 32.
& 8. 37, 40,
59.
† Or edge.

John 8. 59. &
7. 30. & 10.
39. Ps. 31. 15

Mat. 4. 13.
Mark 1. 21.

Mat. 7. 28,
29. Mark 1.
22. ch. 5. 17.
John 6. 63.
Tit. 2. 15.
1 The. 1. 5.

Mara 1. 25—
28. 1 Pet. 5. 8.
Or away.

Mark 1. 24,
34. & 5. 7.
Mat. 8. 29.
ver. 41.

Ps. 16. 10.
Dan. 9. 24.
ch. 1. 35. Acts
4. 27. & 2. 31.

Ver. 14.
Mark 1. 25,
34. & 3. 11.
12. Acts 16.
17, 18. Ps. 50.
16.

Mark 1. 26.
& 9. 26. ch. 9.
39, 42. & 11.
22.

Mat. 12. 23.
& 9. 33. Mark
1. 27. & 7.
37. & 9. 25.

Mat. 4. 23—
25. & 9. 31.
Song 1. 3.
Mic. 5. 4. Is.
52. 13.

Mark 1. 29—
31. Mat. 8.
14, 15.

Exod. 15. 26.
Rev. 16. 9.
Ps. 103. 3. &
147. 3. & 107.
20.

Ps. 103. 1. 2.
& 116. 12.
2 Cor. 5. 14.
ch. 8. 3.

Mat. 8. 16,
17. Mark 1.
32—34. with
21. 1. & 3. 2.
Luke 14. 1.
Gen. 49. 10.
Mat. 11. 5. &
4. 25.

Mark 1. 34.
& 3. 11. 12.
see ver. 34.
35. Acts 16.
17, 18.

Anno Domini
cir. 30.

Or to say that
they knew him
to be Christ.

Mark 1. 35.
Eccl. 9. 10.
John 4. 34.
Mark 1. 45.
John 6. 24.
ch. 24. 29.

Mark 1. 14.
15. 2 Tim. 4.
2. Acts 10. 38.
Rom. 15. 8.
Is. 61. 1—3.
& 42. 1—7. &
49. 1—8. &
50. 4.

Mark 1. 39.
Mat. 4. 15,
17, 23.

ing them, suffered them not ||to speak: for they knew that he was Christ.

42 ¶ And when it was day he departed and went into a desert place. And the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

CHAP. V.

Here (1) Christ preaches to the people out of Peter's boat; 1—3. (2) Recompenses Peter for the loan of his boat by a miraculous draught of fishes; and intimates that this presaged his being instrumental in the conversion of multitudes; 4—11. (3) Heals a leper; charges him to offer his ceremonial purification, and conceal the manner of his cure; 12—15. (4) After private prayer, heals a palsy, to the grief of the Pharisees and lawyers present, and the astonishment of the multitude; 16—26. (5) Calls Matthew Levi the publican, and displeases the Pharisees by feasting with publicans; 27—32. (6) Vindicates his disciples in not fasting so frequently as the disciples of John and the Pharisees; and shews that they were not yet fit for austerities in the practice of religion; 33—38.

Mat. 4. 18—
22. Mark 1.
1, 15—20.

1 Sam. 3. 1.
Mat. 9. 36. &
11, 12. & 13.
2.

Acts 16. 13.
ch. 8. 4. Mark
4. 1.

AND it came to pass that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 ¶ Now, when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night and have taken nothing: nevertheless, at thy word I will let down the net.

6 And, when they had this done, they enclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And, when they had brought their

ships to land, they forsook all, and followed him.

12 ¶ And it came to pass, when he was in a certain city, behold, a man full of leprosy; who, seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 ¶ And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, who were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.

18 And, behold, men brought in a bed a man who was taken with a palsy: and they sought means to bring him in, and to lay him before him.

19 And, when they could not find by what way they might bring him in, because of the multitude, they went upon the house top, and let him down through the tiling with his couch into the midst before Jesus.

20 And, when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins but God alone?

22 But, when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But, that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

Ver. 13, 17. Gen. 1. 3. Ps. 33. 9. John 6. 63. & 5. 8, 9. Ps. 107. 20.
107. 1, 8, 15, 22. & 115. 1. ch. 18. 43.

Anno Domini
cir. 30.

Mat. 19. 27.
& 16. 24.
Phil. 3. 7, 8.
ch. 18. 28, 29.
& 14. 33.
Mat. 10. 37.
Ps. 73. 25.

Mat. 8. 1—4.
Mark 1. 40—
45. 2 Chr. 26.
21. Lev. xiii.
2 Kin. 5. 25.

Ch. 18. 1—
13. Mat. 7. 7,
11. Ps. 50. 15.
& 91. 15.

Gen. 18. 14.
Jer. 32. 17,
27. Heb. 7.
25. Is. 63. 1.

Hos. 13. 9.
Is. 46. 12, 13.

Ch. 4. 39. &
8. 55. Mat.
15. 28. John
4. 50, 54. Ps.
33. 9.

Mat. 8. 4. &
9. 30. & 12.
16. Mark 1.
44. & 5. 43. &
7. 36. & 8. 26.

Lev. xiii. xiv.
cir. 31.

Mat. 4. 23—
25. & 9. 26.
& 14. 35. &
17. 14. Is. 52.
13. & 35. 5, 6.
Mark 2. 1, 2.

Mark 1. 35,
45. Mat. 6. 6.
ch. 6. 12.

Ver. 21. 30.
ch. 7. 30. &
11. 53. 54. &
15. 2.

Ver. 15. Jer.
18. 18. Mat.
11. 5. & 4. 23,
24. & 9. 36. &
12. 15. Heb.
7. 25.

Mat. 9. 2—8.
Mark 2. 3—
12. Acts 9. 33.
John 5. 3, 5.
Deut. 28. 22.
1 Cor. 11. 30.
Jam. 5. 15, 16.

Deut. 22. 8.
2 Sam. 11. 2.
Jer. 19. 13.
Mat. 10. 27.
Acts 10. 9.
Mark 2. 4.

Gen. 22. 12.
John 2. 25. &
21. 17. Heb.
4. 13. Rev. 3.
23.

Mat. 9. 2.
Mark 3. 5.
Acts 5. 31.
Is. 38. 17. &
44. 22. & 53.
11. Eph. 1. 7.
John 5. 14.
Ps. 103. 3.

Mat. 9. 3. &
26. 65. John
5. 18. & 10.
33, 36.

Ps. 32. 5. Is.
43. 25. & 44.
22. & 1. 18.
Ps. 103. 3.
Rom. 8. 33.
Job 14. 4.

1 Sam. 16. 7.
1 Chr. 29. 17.
Ps. 7. 9. &
139. 1—4.
Jer. 17. 10.
John 2. 25. &
21. 17. & 6.
64. Heb. 4. 13.
Rev. 2. 23.

Dan. 7. 13.
Ps. 80. 17.
Zech. 13. 7.
Mat. 16. 13.
Rev. 1. 13.
1 Tim. 2. 5, 6.
& 3. 16.

John 5. 22,
23. Is. 53. 11.
1 Tim. 1. 13
—16. John
17. 2. Acts 5.
31. Mat. 23.
18.

Ps. 103. 1—3. &

REFLECTIONS UPON CHAP. IV.—The most fearful temptations and troubles may quickly succeed to the most distinguished testimonies of God's love. And it is highly improper for the best of saints to hope to escape even the most horrible seductions, when Jesus was called to suffer them. How shocking is the impudence of Satan, how fixed his perseverance in harassing the saints, and how implacable his malice in tempting where he is certain not to succeed. He is very subtle in contriving the form and choosing the seasons of his temptation. And it is necessary to resist him always with the sword of the Spirit. Thus only can we prove conquerors through him that loved us, and is able and ready to succour us. But what fearful work hath sin made in the world!—It hath transformed angels into unclean spirits, perverted human nature, and subjected it to the tyranny of the devil and to diseases unnumbered.—Alas, into what debasement and suffering it plunged our divine Saviour! But infinite is his grace; and, as appointed of God to save us, in him all fulness dwells answerable to all our

need. And often, by his word, he exerts his power on the most unworthy. With great toil and danger he went about to heal human maladies, spiritual and temporal. But, alas, where he should be most readily received he is often most obstinately rejected; and almost every where few are turned to him! Many never believe more than devils, who never had his blessings offered to them; and, though they hear his words with attention and wonder, they quickly envy, and seek to destroy, him or his interests; but terrible is their situation when he abandons them to their own hearts' lusts.—It is a great mercy that he can restrain furious persecutors, and casts out malicious and subtle devils, even when they almost transform themselves into angels of light. And it is delightful when they, who have much public work in hand, prepare for it by much fervent prayer; and when they, who have enjoyed Christ's presence and ordinances, earnestly desire the continuance of them!

Anno Domini
cir. 31.Ch. 7. 16.
& 17. 15, 18.
Mat. 9. 8, 33.
& 12. 23.
Mark 2. 12. &
1. 27. & 5. 26.
ch. 7. 16.
Acts 5. 5, 11.Mat. 9. 9—13.
Mark 2. 13.
—17.Mat. 4. 19, 21.
& 16. 24. &
11. 28—30.See ver. 11.
John 6. 63.
1 Kin. 19. 19
—21.Mat. 9. 10.
Mark 2. 15.
1 Kin. 19. 21.
ch. 15. 1, 2.Ver. 17, 21.
ch. 7. 29, 30.
& 11. 53, 54.
& 14. 1, 3. &
15. 2, & 19.
7. & 16. 14.
Mark 7. 2.
Mat. 23. 23.Mat. 9. 12, 13.
Mark 2. 17.
1 Tim. 1. 15,
16. 18. 1. 18.
& 55. 7. &
45. 22. Hos.
13. 9. ch. 19.
10. Acts 5.
31. ch. 18. 10
—14. Rom. 5.
6, 8, 20, 21.Mat. 9. 14—
17. Mark 2.
18—22. ch.
18. 12. John
3. 25. Mat. 6.
5. 16. Rom.
10. 2, 3. & 9.
31. & 2. 17—
24.Song 1. 4, 17.
& 2. 3—6. &
3. 10, 11.
Mat. 22. 1—
12. & 25. 1—
9. Rev. 19.
—9.Christ. Mat.
22. 2. & 25. 1.
5. 6, 10. Rev.
9. 7, 9. Song
8. 4, 11. & 7.
5. & 8. 5, 6.
1s. 62. 5.
Zeph. 3. 17.Dan. 9. 26.
Zech. 13. 7.
John 7. 33, 34.
& 12. 8, 32.
& 13. 33. &
14. 2, 12. &
16. 7. & 17.
11, 13. Acts
1. 9. & 3. 21.Acts 1. 14.
& 13. 2, 3. &
14. 23. 1 Cor.
7. 5. 2 Cor.
11. 27. Zech.
12. 10—14.Mat. 9. 16, 17.
Mark 2. 21.
22. Deut. 33.
25. 1 Cor. 10.
13. Ps. 103. 9
—13. Is. 63.
9, 15.But, Job 17.
9. Prov. 4. 18.
2 Pet. 3. 18.
& 1. 4—10.The power of
religion is
better than
bodily ser-
vices in reli-
gion. Col 2.
23. 1 Tim. 4.
8.

26 ^mAnd they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 ¶ ^mAnd after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom: and he said unto him, ^oFollow me.

28 ^pAnd he left all, rose up, and followed him.

29 ¶ ^mAnd Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But ^rtheir scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, ^sThey that are whole need not a physician, but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, ^tWhy do the disciples of John fast often, and make prayers; and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make ^uthe children of the ^vbride-chamber fast while the ^vbridegroom is with them?

35 But the days will come when the bridegroom shall be ^ytaken away from them, and then ^zshall they fast in those days.

36 ¶ And he spake also a parable unto them; ^aNo man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine ^bstraightway desireth new: for he saith, ^cThe old is better.

CHAP. VI.

- (1) Christ, in vindicating his disciples for plucking ears of corn, and his own healing a withered hand on the sabbath, shews that works of necessity and mercy are lawful on that day; 1—11.
(2) After retirement for solemn prayer, he calls his twelve apostles to be his stated attendants; 12—16. (3) Cures multitudes of differently-diseased persons who applied to him; 17—19.
(4) In the plain, preaches over the substance of the sermon which he had formerly preached in the mount, and declares the happiness of distressed saints and misery of prosperous worldlings;—the profit and honour of equity and charity, the need of charitably judging, forgiving of injuries, and of laying the foundation of religion in a real change of nature and state; 20—49.

AND ^dit came to pass, on the ^esecond sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said

unto them, ^fWhy do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, ^gwhat David did when himself was hungered and they which were with him;

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him; ^hwhich it is not lawful to eat but for the priests alone?

5 And he said unto them, ⁱThat the Son of man is Lord also of the sabbath.

6 ¶ And it came to pass also, on another sabbath, that he entered into the synagogue, and taught: and there was a man whose ^jright hand was withered.

7 And the scribes and Pharisees ^kwatched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 ^lBut he knew their thoughts, and said to the man who had the withered hand, ^kRise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; ^lIs it lawful on the sabbath days to do good or to do evil? to save life or to destroy *it*?

10 And, looking round about upon them all, he said unto the man, ^mStretch forth thy hand. And he did so. And his hand was restored whole as the other.

11 ⁿAnd they were filled with madness; and communed one with another what they might do to Jesus.

12 ¶ And it came to pass in those days that ^ohe went out into a mountain to pray, and continued all night in prayer to God.

13 And ^pwhen it was day he called unto *him* his disciples: and of them he chose twelve, whom also he named apostles:

14 ^qSimon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

16 And ^rJudas *the brother* of James, and ^sJudas Iscariot, who also was the traitor.

17 ¶ And he came down with them, and stood ^tin the plain; and the company of his disciples, and ^ua great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

20 ¶ And he lifted up his eyes on his disciples, and said, ^vBlessed *be ye poor*; for your's is the kingdom of God.

Anno Domini
cir. 31.Mat. 12. 2. &
15. 2. Mark 2.
24. & 7. 2.
ch. 5. 33. &
13. 14. & 15.
2. Mat. 7. 5.
& 23. 23, 24.
with Exod.
20. 10. & 31.
15. & 35. 2.
Num. 15. 32,
35.1 Sam. 21. 3
—6. Mark 2.
25, 26. Mat.
12. 3, 4.Exod. 25. 50.
& 29. 23, 32.
33. Lev. 8. 12.
& 24. 5—9.Mat. 12. 8.
Mark 2. 28.
Exod. 20. 10.
ver. 9. ch. 13.
16. John 5. 9.
& 9. 14.Mat. 12. 9—
14. Mark 3.
1—6.Judg. 3. 15.
1 Kin. 13. 4.Ps. 37. 32. &
38. 12. ch. 13.
14. & 11. 53.
54. & 14. 1, 2.
& 20. 20.
John 9. 16,
26.See ch. 5. 22.
1 Sam. 16. 7.
1 Chr. 29. 17.
Ps. 7. 9. &
139. 1—4.
Heb. 4. 13.
Rev. 2. 23.
John 21. 17.Dan. 6. 10.
Phil. 1. 14.Mark 2. 27.
ch. 13. 14—
17. & 14. 3—
6. John 7. 23.Mark 3. 5.
Mat. 12. 13.
1 Kin. 13. 6.
Ps. 107. 20.Ps. 2. 1, 2.
ch. 4. 28. Acts
7. 54. Mat.
12. 14. & 22.
16. John 5. 16.
& 7. 1. & 8.
59. & 10. 32.
& 11. 47. &
12. 53. & 15.
24, 25. Prov.
4. 16.Ps. 109. 4. &
22. 2. Heb. 5.
7. Mat. 14. 23.
Acts 14. 23. &
1. 24. & 13. 3.Mat. 10. 1—4.
Mark 3. 13—
19. John 15.
16. Acts 1. 24.
& 14. 23.Gal. 1. 1.
Heb. 5. 4.
This calling
was some
time before
their mis-
sion. Mat. x.
Mark 6. 7.
ch. 9. 1. with
Heb. 5. 4.See on Mat.
10. 2—4.
Mark 3. 16—
19. Acts 1. 13.Jude 1. Acts
1. 13. John
14. 22.See Mark 3.
19. Mat. 10. 4.
John 6. 70,
71.Not as Mat.
5. 1.Mat. 4. 23—
25. & 12. 15.
& 9. 35. & 14.
35, 36. & 15.
30. Mark 5.
30. Mat. 11. 5.
Is. 35. 5, 6.
Ps. 147. 3.
Exod. 15. 26.
Gen. 49. 10.
Is. 61. 1—3.Mat. 5. 2—12.
Ps. 80. 15.Mat. 5. 3.
Ps. 51. 17.
Is. 35. 3, 4. &
42. 3. & 57.
15. 16. & 61.
1. & 66. 2.
Prov. 16. 19.
& 29. 23.
ch. 14. 21, 33.
John 7. 48.
1 Cor. 1. 26—
31. Jam. 2. 5.
Mat. 11. 5.
Ps. 113. 7, 8.

REFLECTIONS UPON CHAP. V.—The most diligent and laborious have often little success. And all that comes is vanity and vexation of spirit. How base and polluted men appear to themselves when viewed in the light of Christ's glory! But nothing is more absurd or wicked than to make our sinfulness a reason against fellowship with him who is the Saviour from sin. Great is his power who can command multitudes of fishes into a net, and multitudes of souls into a reception of the gospel. None who taste his goodness can forbear following him. The firm faith of his ability betokens our deliverance at hand, and

promotes a regard to his ordinances. Great is the mercy that his prayers are effectual, and his power present to save men; and that he readily grants remission and healing to such as believe. If he forgive us, neither envious men nor malicious devils, can reverse his sentence. And every mercy to ourselves and others should fill our hearts with wonder and praise. If he call and save the chief of sinners, none can keep or shut them out from his favour. But unbounded is his condescension to become their Husband, upon whose presence all their joys depend and to proportion their duties to their strength and circumstances.

Anno Domini
cir. 31.Anno Domini
cir. 31.

21 ^aBlessed are ye that hunger now; for ye shall be filled. ^aBlessed are ye that weep now; for ye shall laugh.

22 ^bBlessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake:

23 Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 ^cBut wo unto you that are rich! for ye have received your consolation.

25 ^cWo unto you that are full! for ye shall hunger. Wo unto you that laugh now! for ye shall mourn and weep.

26 ^bWo unto you when all men shall speak well of you! for so did their fathers to the false prophets.

27 ¶ ⁱBut I say unto you who hear, Love your enemies, do good to them which hate you.

28 Bless them that curse you, and pray for them who despitefully use you.

29 ^kAnd unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.

30 ⁱGive to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

31 ^mAnd as ye would that men should do to you, do ye also to them likewise.

32 ⁿFor if ye love them who love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them who do good to you, what thank have ye? for sinners also do even the same.

34 ⁿAnd if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 ^pBut love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 ^qBe ye therefore merciful, as your Father also is merciful.

37 ^rJudge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 ^rGive, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. ^sFor with

the same measure that ye mete withal, it shall be measured to you again.

39 And he spake a parable unto them; ^tCan the blind lead the blind? shall they not both fall into the ditch?

40 ^aThe disciple is not above his Master: but every one that is perfect shall be as his Master.

41 ^bAnd why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 ^dFor a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 ^eA good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ ^fAnd why call ye me, Lord, Lord, and do not the things which I say?

47 ^gWhosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man who built an house, and digged deep, and laid the foundation on a rock: and, when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

CHAP. VII.

Here Christ (1) Confirms his own doctrine by the miraculous cure of the believing centurion's servant at a distance; 1—10: and the raising of the widow's only son from the dead; 11—18. (2) Confirms the faith of John the Baptist and his disciples by an account of his miracles; 19—23: commends John, and reproves the Jews for their contempt of him and his doctrine; 24—35. (3) Comforts a sorrowful penitent woman, declares her sins pardoned, and justifies his favour to her against the cavils of Simon, a proud Pharisee, by the parable of the two insolvent debtors; 36—50.

NOW, when he had ended all his sayings, in the audience of the people, he entered into Capernaum.

REFLECTIONS UPON CHAP. VI.—Works of real necessity and mercy, but no other, may consist with a proper observance of the sabbath. And it is base when Christ's kind indulgence is abused to carnal licentiousness; and when the rigid accusers of the innocence of others are the most indulgent to their own crimes. If we desire to have our spiritual maladies healed, we must attend Christ's ordinances; and neither our own inability, nor other men's perverseness, must hinder us from our duty. If Jesus command, he can enable to perform. Where passion reigns, neither conscience nor reason can be regarded: but it is in vain to devise mischief against an all-seeing Redeemer. Important work ought always to be introduced with fervent and solemn prayer, and Jesus' prayers and power can easily furnish his church with plenty of gospel ministers! Marvellous and free are the effects of his mercy: and infinitely distant his views of real happiness and mercy from those of carnal men. Happy are they whom he blesses, and miserable are they whom he curses, be their outward circum-

stances what they will. And it is eternity, not time, that properly distinguishes the lot of saints and sinners. Honourable and beneficent is the spirit and tendency of the Christian religion, which so calls us to imitate JEHOVAH in his most endearing perfections and work. How important is it to be a Christian indeed! It is a great reproach for the professors of the true religion to do no more in duty toward God or men than mere heathens. And we need to live always under a deep sense of our own weakness and pollution, and in daily repentance and forgiveness; so shall we be induced to candid and charitable conceptions of others. It is absurd to attempt raising good works out of unrenewed hearts; or to expect a blessing with teachers whom Christ never sent. Let us, therefore, take heed what, how, and whom, we hear. Let us receive Christ's word into our heart; and resting on him by faith, practise it in our lives; so shall we persevere unto the end, and safely arrive in glory, notwithstanding all the storms that may befall us by the way.

Anno Domini
cir. 31.* Mat. 2. 5. &
27. 54. Acts
10. 1. & 27. 1.* Eph. 4. 31.
35. Job 31. 13.
Rom. 12. 15.
16. Heb. 13. 3.* Gen. 49. 10.
Is. 11. 10.
Rom. 10. 15
—17.* He first sent
some of the
Jewish elders,
and then some
of his own
friends. Mat.
viii.* Gen. 32. 10.
Mat. 3. 11. &
15. 27. ch. 15.
19. 21. ver. 4.
Prov. 27. 2.* Ps. 33. 9. &
41. 4. & 107.
20. & 147. 3.
Exod. 15. 26.
Rev. 16. 9.
Deut. 7. 15.

* Gr. this man.

* Deut. 7. 15.
1 Sam. 2. 6.
Deut. 32. 39.* Mat. 15. 23.
& 8. 10. & 9.
2.* Ps. 147. 19.
20. Rom. 3.
1—3. & 9. 4.
5.* Mat. 8. 13. &
15. 28. Mark
9. 23. John 4.
50. 54.* Zech. 12. 10.
1 Kin. 17. 18.
2 Kin. 4. 27.
2 Sam. 14. 7.* Is. 63. 7. 9.
15. Ps. 86. 5.
15. Judg. 10.
16. Hos. 11. 8.
Jer. 31. 20.
Heb. 2. 17. &
4. 15. Mat. 9.
36. John 11.
33. 35. Lam.
3. 32. 33.* 1 Thes. 4. 13.
Mark 5. 39.
John 11. 4. 23.
25.

* Or coffin.

* Ps. 33. 9.
Rom. 4. 17.
John 6. 63. &
5. 21. ch. 9.
54. 55. John
11. 43. 44.
Mat. 27. 52.
53. & 11. 5.
1 Kin. 17. 17
—23. 2 Kin.
4. 20—30. &
13. 21. Acts
9. 40. 41. &
20. 9—11.
Ezek. 37. 5. 9.
Eph. 5. 14.* See ch. 5. 26.
Acts 5. 5. 11.
Gal. 1. 24.* John 4. 19. &
6. 14. & 9. 17.
ch. 24. 19.* Ch. 1. 68.
Ps. 106. 4.* Mat. 11. 2—
15.* Eccl. 4. 8.
2 Cor. 13. 1.
Rev. 11. 3.* Gen. 3. 15. &
22. 17. & 49.
10. Deut. 18.
15—18. Is. 7.
14. & 9. 6. 7.
& 11. 1. & 35.
4. & 53. 2—
12. & 52. 13
—15. Jer. 23
5. 6. & 30. 21.
& 31. 22.* Ezek. 21. 27.
& 17. 22—24.
& 34. 23. 29.
Dan. 9. 24—
26. Mic. 5. 2.
Hag. 2. 7.
Zech. 9. 9.* Mal. 3. 1—3.
with John 1.
& 6. 14.

2 And a certain ^bcenturion's servant,
who was dear unto him, was sick and
ready to die.

3 And, when he heard of Jesus, ^dhe
sent unto him the elders of the Jews,
beseeching him that he would come and
heal his servant.

4 And, when they came to Jesus, they
besought him instantly, saying, That he
was worthy for whom he should do this:

5 For he loveth our nation, and he hath
built us a synagogue.

6 Then Jesus went with them. And,
when he was now not far from the house,
the centurion sent ^efriends to him, say-
ing unto him, Lord, trouble not thyself;
for ^fI am not worthy that thou shouldst
enter under my roof:

7 Wherefore neither thought I my-
self worthy to come unto thee: ^gbut say
in a word, and my servant shall be
healed.

8 For I also am a man set under autho-
rity, having under me soldiers; and I say
unto ^hone, ^bGo, and he goeth; and to
another, Come, and he cometh; and to
my servant, Do this, and he doth it.

9 When Jesus heard these things he
ⁱ marvelled at him, and turned him about,
and said unto the people that followed
him, I say unto you, I have not found so
great faith, no, not ^kin Israel.

10 And they that were sent, return-
ing to the house, found the servant whole
that had been sick.

11 ¶ And it came to pass the day
after, that he went into a city called Nain:
and many of his disciples went with him,
and much people.

12 Now, when he came nigh to the
gate of the city, behold, there was a dead
man carried out, the ^monly son of his
mother, and she was a widow: and much
people of the city was with her.

13 And when the Lord saw her he
ⁿhad compassion on her, and said unto
her, ^oWeep not.

14 And he came and touched the
^pbier; and they that bare ^{him} stood still.
And he said, Young man, ^pI say unto
thee, Arise.

15 And he that was dead sat up, and
began to speak. And he delivered him
to his mother.

16 And there came a fear on all: and
they glorified God, saying, That ^ra great
prophet is risen up among us; and, That
God hath ^svisited his people.

17 And this rumour of him went forth
throughout all Judea, and throughout all
the region round about.

18 ¶ And the disciples of John shewed
him of all these things.

19 And John, calling unto ^{him}, ^ttwo
of his disciples, sent ^{them} to Jesus, saying,
Art thou ^{he} that should come, or look
we for another?

20 When the men were come unto
him they said, John Baptist hath sent us
unto thee, saying, Art thou ^{he} that should
come, or look we for another?

21 And in the same hour he cured

many of ^{their} infirmities and plagues, and
of evil spirits; and unto many ^{that were}
blind he gave sight.

22 Then Jesus answering said unto
them, Go your way, and tell John what
things ye have seen and heard; ^{how that}
the blind see, the lame walk, the lepers
are cleansed, the deaf hear, the dead are
raised, to the poor the gospel is preached.

23 And blessed is ^{he} whosoever shall
not ^{be} offended in me.

24 ¶ And, when the messengers of
John were departed, he began to speak
unto the people concerning John; What
went ye out into the ^{wilderness} for to
see? ^{A reed shaken with the wind?}

25 But what went ye out for to see?
^{A man clothed in soft raiment?} Behold,
they who are gorgeously apparelled, and
live delicately, are in kings' courts.

26 But what went ye out for to see?
^{A prophet?} Yea, I say unto you, and
much more than a prophet.

27 This is ^{he} of whom it is written,
^{Behold, I send my messenger before thy}
face, who shall prepare thy way before
thee.

28 For I say unto you, ^{Among those}
that are born of women there is not a
greater prophet than John the Baptist:
but he that is least in the kingdom of God
is ^{greater} than he.

29 And ^{all} the people that heard ^{him},
and the publicans, justified God, being
baptized with the baptism of John.

30 But the Pharisees and lawyers
^{rejected} the counsel of God ^{against}
themselves, being not baptized of him.

31 ¶ And the Lord said, ^{Whereunto}
then shall I liken the men of this gene-
ration? and to what are they like?

32 They are like unto children sitting
in the market place, and calling one to
another, and saying, We have piped unto
you, and ye have not danced: we have
mourned to you, and ye have not wept.

33 For John the Baptist came ^{neither}
eating bread nor drinking wine; and ye
say, He hath a devil.

34 The Son of man is come ^{eating}
and drinking; and ye say, Behold a glut-
tonous man and a wine-bibber, a friend
of publicans and sinners!

35 But wisdom is ^{justified} of all her
children.

36 ¶ And one of the Pharisees desired
him that he would eat with him. ^{And}
he went into the Pharisee's house, and sat
down to meat.

37 And, behold, a ^{woman} in the
city, who was a sinner, when she knew
that ^{Jesus} sat at meat in the Pharisee's
house, brought an ^{alabaster-box} of oint-
ment,

38 And ^{stood} at his feet behind ^{him}
weeping, and began to wash his feet with
tears, and did wipe ^{them} with the hairs
of her head, and kissed his feet, and
anointed ^{them} with the ointment.

39 Now, when the Pharisee who had
bidden him saw ^{it}, he spake within him-
self, saying, ^{This man, if he were a pro-}

Anno Domini
cir. 31.Ver. 21. Mat.
11. 5. ch. 4.
32—44. & 5.
12—25. & 6.
17—19. ver.
10, 15, 21.
with Is. 35. 5,
& 42. 6, 7. &
61. 1—3. &
* 6. 2. Ps. 146.
8. Zeph. 3. 12.
Zech. 11. 7.
Jam. 2. 5.Is. 8. 14, 15.
Rom. 9. 32.
33. 1 Pet. 2.
7. 8. 1 Cor. 1
23, 24. & 2.
14. ch. 2. 34.
John 6. 60—
66.Ch. 1. 80. &
3. 2.* An unstable
man? No.
Eph. 4. 14.
Tit. 1. 10.
Col. 2. 4. 8.
2 Pet. 2. 3. 1
& 3. 17.* A complaisant
gentleman?
No. Gal. 1. 10.
1 Cor. 1. 26.Ch. 1. iii.
John 1. 6—36.
& 3. 26—36.
& 5. 35.* Mal. 3. 1. &
4. 5. 6. Is. 40.
3. Mat. 3. 3. &
11. 10. Mark
1. 2.* Ver. 26. ch. 1.
15—17. & 3.
16. John 1. 15.
—27. & 5. 35.
Mat. 3. 2—17.
& 13. 47.* Eph. 3. 8. 9.
& 1. 9. Col. 1.
26. 27. Rom.
16. 25. 25.
2 Tim. 1. 1.
10. 1 Pet. 1.
10. 12.* Mat. 11. 12.
& 21. 31. 32.
ver. 35. Rom.
3. 4. Mat. 3.
5.* Ch. 10. 16.
Mat. 21. 31.
32. John 12.
48. Acts 20.
27.* Or frustrated.
Or within
themselves.* Mat. 11. 16—
19. Rev. 3. 15
—17. Is. 28.
9—13. Jer. 5.
1—5. They
rejected every
form of in-
struction.* Mat. 3. 4. ch.
1. 15. 1 Cor.
9. 27. 1 Pet. 5.
2. 2 Tim. 2.
10. with John
10. 10. Mat.
10. 25.* Mat. 11. 19.
& 9. 11. ch. 5.
29. ver. 36.
ch. 11. 37. &
14. 1. & 15. 2.
& 19. 7.* Phil. 2. 15.
16. & 3. 7—
14. 1 Cor. 1.
23, 24. ver. 29.
Rom. 3. 4.* Not that.
Mark 14. 3.
Mat. 26. 6.* Ch. 11. 37. &
24. 1.* Perhaps Mary
Magdalene.
Ch. 8. 2. & 24.
10.* Not that John
12. 3. Mat. 26.
7. Mark 14. 3.* Zech. 12. 10.
2 Cor. 7. 11.
Tim. 5. 10.* Gen. 18. 4. &
19. 2. Judg.
19. 21. 1 Sam.
25. 41.* Ch. 15. 7. &
23. 2. Joh. 7.
12. Mat. 16.
14.

Anno Domini
cir. 31.Lev. xv.
Num. xix.Ver. 37. Gen.
13. 13. 1 Cor.
6. 9. 10. Gal.
5. 19—21.Ch. 5. 22, 31.
& 6. 8.John 13. 13.
& 11. 28. &
3. 2. Mat. 7.
21.The scope of
this parable
is to shew,
that great
forgiveness of
sin naturally
issues in dis-
tinguished
love to God.Mat. 6. 13.
ch. 11. 4.1 Cor. 6. 9,
10. 1 Tim. 1.
13—16.See Mat. 18.
23.Ps. 49. 7, 8.
Rom. 3. 23.
2 Cor. 3. 5.
Eph. 2. 1.
Tit. 3. 3.Hos. 14. 2.
Is. 1. 18. &
43. 25. & 44.
22. Rom. 3.
24. & 5. 20.
21. Eph. 1. 7.
Col. 1. 14.
1 Tim. 1. 13.
—16. Rev. 1.
5. Ps. 103. 3.Ver. 47. 2 Cor.
5. 14. Phil. 3.
7—9. with
1 Tim. 1. 13.Gen. 18. 4. &
19. 2. 1 Tim.
5. 10.Rom. 16. 16.
1 Cor. 16. 20.
2 Cor. 13. 12.
1 Thes. 5. 26.
1 Pet. 5. 14.Ps. 23. 5. &
104. 15. Eccl.
9. 8. Mat. 6.
17.Ver. 37, 39,
43. 1 Tim. 1.
13—16. 1 Cor.
6. 9—11.
Eph. 1. 7.
Exod. 34. 6, 7.
Mic. 7. 18.
19. 1 Tim. 1.
15, 16.Or, therefore.
Ps. 103. 1—3.
& 116. 12—
19. 2 Cor. 5.
14. Ps. 119.
32. ver. 43.
Eph. 1. 7.
Mark 5. 34. &
10. 52. ch. 8. 48. & 18. 42.

phet, would have known who and what manner of woman *this is* that "toucheth him: for she is a *sinner*."

40 ^yAnd Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, ^zMaster, say on.

41 ^{*}There was a certain creditor who had two ^adebtors: the one owed ^bfive hundred pence, and the other fifty.

42 And, when they ^dhad nothing to pay, he ^efrankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he* ^fto whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou ^ggavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no ^hkiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 ⁱMy head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, ^kHer sins, which are many, are forgiven; ^lfor she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, ^mThy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, "Who is this that forgiveth sins also?"

50 And he said to the woman, ⁿThy faith hath saved thee; go in peace.

^oMat. 9. 2. Is. 43. 25. & 44. 22. & 55. 7. & 1. 18. Col. 1. 14. Acts 5. 31. Ch. 5. 21. Mat. 9. 3. Mark 2. 7. with ver. 23, 39. Is. 53. 3. ^pMat. 9. 22. Mark 5. 34. & 10. 52. ch. 8. 48. & 18. 42.

CHAP. VIII.

Here is (1) *A general account of Christ's preaching and healing, and how he and his disciples were charitably supported*; 1—3. (2) *His parable of the sower and four different soils, and the explication and application of it*; 4—15. (3) *His parable of the lighted candle*; 16—18. (4) *His preferring his obedient disciples to his nearest natural relations*; 19—21. (5) *His stilling a storm by a word*; 22—25. (6) *His casting out a legion of devils from a possessed man, and permitting them to enter into the Gadarenes' swine*; 26—39. (7) *His healing a woman that had a bloody issue, and restoring Jairus' daughter to life*; 40—56.

AND it came to pass afterward ^athat he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God: and the ^btwelve *were* with him,

2 And ^ccertain women who had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and

many others, who ^eministered unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 ^gA sower went out to sow his seed: and, as he sowed, some fell ^hby the wayside; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon ⁱa rock; and, as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among ^kthorns; and the thorns sprang up with it, and choked it.

8 And other fell on ^lgood ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things he ^mcried, He that hath ears to hear, let him hear.

9 ¶ And his disciples asked him, saying, ⁿWhat might this parable be?

10 And he said, ^oUnto you it is given to know the mysteries of the kingdom of God: but to others in parables; that ^pseeing they might not see, and hearing they might not understand.

11 ¶ Now the parable is this: The ^qseed is the word of God.

12 Those by the wayside are ^rthey that hear; then cometh the devil, and taketh away the word ^sout of their hearts, lest they should believe and be saved.

13 ^tThey on the rock *are they* who, when they hear, receive the word with joy; and these have no root; who for a while believe, and in time of temptation fall away.

14 And ^uthat which fell among thorns are they who, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 ^vBut that on the good ground are they who, in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16 ¶ ^wNo man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they who enter in may see the light.

17 ^xFor nothing is secret that shall not be made manifest; neither *any thing* hid that shall not be known and come abroad.

18 ^yTake heed therefore how ye hear: ^zfor whosoever hath, to him shall be

^aMat. 5. 15. Mark 4. 21—23. ch. 11. 33. with Mat. 5. 16. Phil. 2. 15, 16. ^bJob 12. 22. Mat. 10. 26, 27. ch. 12. 2, 3. Mark 16. 15. Eph. 3. 8. ^cCh. 9. 44. Is. 42. 23. Jer. 9. 12. ^dMat. 13. 12. & 25. 29. ch. 19. 26. Mark 4. 25. & 10. 42. John 15. 2. 1 Cor. 10. 12. & 14. 37. ^e38. Rev. 22. 11.

instruct and satisfy humble inquirers. Nor should we ever doubt of his excellency because we suffer for his sake, and others condemn and oppose him.—The meek will he teach his way, that they may be witnesses for God and religion, when proud and self-righteous men shall be left to reject his admonitions, to their own destruction. Resolute cavillers will always find a handle in the different tempers and manners of ministers. Hatred of Christ's word will lead them to quarrel either with the deliverer or delivery of it.—O what a change God's almighty grace makes on the heart and life of the most atrocious sinners! And, the more abundantly the grace of the gospel is believed and applied, the more abundant love to God, repentance, and deep humility, will be manifested in our whole temper and conduct. Alas, that any should ever quarrel with the sovereignty of God's mercy towards sinners, or with their uncommon affection towards him while impressed with a sense of his mercy!

REFLECTIONS UPON CHAP. VII.—Masters ought to take tender care of their faithful servants: and such indeed will in general ensure their attention and regard in the time of distress or affliction. It is a great advantage to interest the fervent prayers of Christ's favourites in our behalf. And great is the influence, and distinguished the humility and honour, of a strong faith. Unanswerably has Jesus demonstrated his divine and mediatorial characters in healing all manner of diseases, raising the dead, and forgiving sins; with infinite efficacy and authority. Tender is his regard to Gentile believers, and his compassion to the afflicted and destitute: and sovereign, free, and plenteous, his mercy to all sorts of sinners, however guilty or miserable. What exalting thoughts ought we then to have of him, and what abasing thoughts of ourselves before him! With great earnestness ought we to call on him in every distress, and to imitate him in always doing good. Spiritually to know who and what he is, cannot but create love to him, and remove every prejudice against him: and he is ever ready to

Anno Domini
cir. 31.Mark 15. 40.
41. 1 Cor. 9.
11. 14.Mat. 13. 2—
23. Mark 4.
1—20.Mat. 13. 3,
19, 37. Mark
1. 14, 15.
Heb. 2. 3.Ver. 12. Jam.
1. 23, 24.Ezek. 11. 19.
& 36. 26. ch.
14. 28—30.2 Pet. 2. 20—
22. Heb. 6.
4—8. Hos. 6.
4. ver. 13.Jer. 4. 3. ch.
21. 34. 1 Tim.
6. 9, 10. ver.
14.2 Cor. 5. 11.
Eph. 2. 10.
John 15. 4.
Rom. 7. 4.
Col. 1. 10.
Phil. 1. 11.
Gal. 5. 22, 23.
with Gen. 26.
12.Prov. 1. 20
—23. & 8. 1.
4. Jer. 6. 21.
Deut. 29. 4.
Mat. 11. 15.
& 13. 9. ch. 9.
44. 1 Kin. 22.
28. Rev. 2. 7,
1., &c.Mat. 7. 7.
Mark 4. 10.
34. Mat. 13.
36. Prov. 3. 5.
6. Hos. 6. 3.Mat. 11. 25.
& 13. 11. &
16. 17. Ps. 25.
8, 9, 14. Is.
29. 14. 1 Cor.
4. 7. & 2. 7—
16. Eph. 3. 9.
1 Cor. 1. 26.
1 Pet. 1. 10.
11. 1 John 2.
20, 27.Is. 6. 9, 10. &
44. 18. Jer. 5.
21. John 12.
40. Acts 28.
26. Rom. 11.
8. see Mat.
13. 14. Deut.
29. 4.Mat. 13. 18
—23. Mark 4.
14—20.1 Pet. 1. 23.
2 Pet. 2. 4.
Acts 20. 27.
Mark 1. 14.
15. & 16. 15.
Is. 8. 20. Mat.
28. 19, 20.
Jam. 1. 18, 21.Jam. 1. 22—
24. 2 Cor. 4.
3, 4. & 2. 11.
1 Pet. 5. 8.Rom. 10. 8.
2 Thes. 2. 10.Is. 58. 2.
Ezek. 33. 31.
Hos. 6. 4.
John 5. 25.
2 Tim. 1. 15.
Mat. 13. 20.
21. 2 Pet. 2.
20—22. Mark
6. 20.Ver. 7. ch.
18. 24. & 21.
34. & 16. 13.
Mat. 6. 24.
1 Tim. 6. 9.
10, 17. 2 Tim.
4. 10, 16. Jer.
4. 3.Eph. 2. 19.
20. Rom. 7. 4.
Gal. 5. 21—
24. 2 Pet. 1.
5—10. Ps. 1.
3. & 92. 14.
John 15. 4.
Col. 1. 6.
Mat. 24. 13.

Anno Domini
cir. 31.

given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶ Then came to him his mother and his brethren, and could not come at him for the press.

20 And it was told him by certain who said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these who hear the word of God and do it.

22 ¶ Now it came to pass, on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, Master, we perish! Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? and they, being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And, when he went forth to land, there met him out of the city a certain man who had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

28 When he saw Jesus he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus thou Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness).

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done they fled, and went and told it in the city and in the country.

35 Then they went out to see what

was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also who saw it told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear. And he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that when Jesus was returned, the people gladly received him: for they were all waiting for him.

41 ¶ And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 ¶ And a woman, having an issue of blood twelve years, who had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd,

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?

46 And Jesus said, Some body hath touched me: for I perceive that virtue is gone out of me.

47 And, when the woman saw that she was not hid, she came trembling; and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶ While he yet spake there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

50 But, when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

Anno Domini
cir. 31.1 John 3. 8.
Rom. 16. 20.
& 12. 29. Is.
49. 24—26.
Ps. 72. 2, 12
—14.Mark 5. 17.
Mat. 8. 34.
1 Kin. 17. 18.
ch. 5. 8. Gen.
25. 34. Acts
16. 39. Job
21. 14, 15.
1 Cor. 2. 14.
Deut. 5. 25.
with ver. 28.
Mark 1. 24.
ch. 4. 34.Mark 5. 18.
ch. 18. 43.
Ps. 116. 12.
& 103. 1—6.Ps. 50. 14. &
105. 1, 2, &
66. 16. & ciii.
—cxvii. cxviii.
cxvi. cxviii.
Is. 63. 7—13.
John 2. 1—
10. & 4. 29.John 4. 29.
Mark 1. 45.
Mat. 4. 24. &
9. 26. & 14.
35. & 17. 14.
Ps. 66. 16.Mat. 9. 1.
Mark 5. 21. &
1. 45. ch. 5. 1,
17. & 6. 17.Mat. 9. 18—
25. Mark 5.
22—43.Ch. 13. 14.
Acts. 13. 15.Mat. 8. 15.
John 4. 47—
50. & 11. 6.
7. Mat. 8. 13.
& 15. 28.Rom. 6. 23.
Ezek. 18. 4.
Job 30. 23.
Heb. 9. 27.
Eccl. 3. 2. &
12. 1, 7. & 11.
9. Rom. 5. 12.Mark 9. 25—
34. Mat. 9.
20—22. Lev.
15. 25. John
5. 5.John 1. 13.
Ps. 108. 12.Gen. 32. 10.
Ruth 2. 10.
11. Ezra 9. 5.Mark 5. 27.
28. Acts 5.
15. & 19. 12.Exod. 15. 26.
Ps. 147. 3.
Mal. 4. 2.2 Kin. 13. 21.
ch. 13. 13.
& 14. 4.Mark 5. 30.
John 1. 16.
ch. 5. 17. &
6. 10. Heb. 7.
25. Is. 63. 1.Mark 5. 33. &
4. 31. Ps. 89.
7. Josh. 7. 19.
Ps. 116. 12. &
66. 16. ch. 17.
15. 16. Ps. 103.
1—4.Ch. 7. 47—50.
& 17. 19. &
18. 42. Mat.
15. 28. & 8.
13. Acts 14. 9.Mat. 9. 23—
26. Mark 5.
35—43. ver.
41, 42.2 Chr. 20. 20.
s. 7. 9. & 41.
10. & 43. 1, 2.
& 50. 10.Mark 9. 23. &
5. 28. 34. 36.
& 11. 22—24.
John 11. 25.
40. Rom. 4.
17—21.Is. 42. 2.
1 Kin. 1. 1
—23. 2 Kin.
4. 33—35.
Mat. 7. 6.Mark 3. 16.
17. & 9. 2. &
14. 33. ch. 6.
14 & 9. 28.

Anno Domini
cir. 31.* Gen. 23. 2.
1 Sam. 25. 1.
2 Chr. 35. 35.
Jer. 9. 17.
Acts 9. 39.* John 11. 4.
11. 13. 23.
Acts 20. 10.* Acts 17. 32.
Gen. 19. 14.* Mat. 7. 6.
Acts 9. 40.
see ver. 51.* John 5. 63.
Rom. 4. 17.
see ch. 7. 14.
John 11. 43.
& 5. 21. Ps.
107. 20. Exod.
15. 26.* John 5. 22.
Ps. 35. 9.
1 Kin. 17. 23.
2 Kin. 4. 35.
John 11. 44.
Acts 9. 40.* See Mark 5.
42. 43. ch. 7.
16. & 5. 14.
Mat. 8. 4. &
9. 30.* Mat. 10. 1—
42. Mark 6.
7—13. ch. 6.
13—16.* Ch. 10. 17.
19. Mark 16.
17. 18. John
14. 12. Acts 3.
6—8. & 9. 34.* Mark 16. 15.
& 6. 11. 12.
& 1. 14. 15.
Tit. 1. 9. 14.
& 2. 10—14.
Heb. 2. 3. 4.
Rom. 1. 16.
17. Col. 1. 23.
25—28. Ezek.
34. 3.* Mat. 10. 9.
10. Mark 6. 8.
9. ch. 10. 4. &
22. 35. 2 Tim.
2. 4. Ps. 37. 3.
5. Is. 33. 16.* Mat. 10. 11
—13. Mark 6.
8. ch. 10. 5. 6.* Mat. 10. 14.
15. Mark 6.
11. ch. 10. 10
—12. Acts 13.
51. & 18. 6.
Neh. 5. 13.* Mat. 11. 1. 5.
Mark 6. 12.
13. ver. 1. 2.
John 14. 12.
cir. 32.* Mat. 14. 1—
12. Mark 6.
14—28. Ps.
14. 5. & 53. 5.
Job 18. 11. 12.* Ch. 3. 1. 19.
Mat. 16. 14.
& 17. 10.
Mark 6. 15.
John 1. 21.
ver. 19. Mark
8. 28.* Mat. 14. 1—
12. Mark 6.
14—28. see
ver. 7.* Ch. 13. 31.
32. & 23. 3.* Mark 6. 30.
ch. 10. 17.* Mat. 14. 13
—21. Mark 6.
31—41. & 1.
45. & 3. 7. 20.
John 6. 16.
Is. 42. 2.* John 1. 44.
Mat. 11. 21.

52 ^aAnd all wept, and bewailed her: but he said, Weep not; ^ashe is not dead, but sleepeth.

53 And they ^blaughed him to scorn, knowing that she was dead.

54 And ^che put them all out, and took her by the hand, and ^dcalled, saying, Maid, arise.

55 And ^eher spirit came again, and she arose straightway: and he commanded to give her meat.

56 And ^fher parents were astonished: but he charged them that they should tell no man what was done.

CHAP. IX.

Here we have (1) The temporary commission which Christ gave his twelve disciples to go and preach the gospel and confirm it by miracles; 1—6. (2) The terror of Herod, tetrarch of Galilee, at the growing greatness of Christ; 7—9. (3) Christ's retirement with his returned disciples, in which multitudes resort to him; and he feeds five thousand with five loaves and two fishes: 10—17. (4) His discourse with his disciples concerning himself, and his sufferings for them, and their's for him; 18—27. (5) His transfiguration before Peter, James, and John, on the mount, and converse with Moses and Elias; 28—36. (6) His dislodging of a stubborn devil from a lunatic child when his disciples could not; 37—42. (7) His repeated notification of his approaching sufferings to his disciples; 43—45. (8) His rebuke of his disciples' ambition, and desire to monopolize miraculous powers to themselves; 46—50. (9) His rebuke of their over-due resentment of the affront given him by some Samaritans; assuring them that he came to save, not to destroy; 51—56. (10) The check which he gave to some inconsiderate and unstable pretenders to following him; 57—62.

THEN ^ahe called his twelve disciples together, and ^bgave them power and authority over all devils, and to cure diseases.

2 And he sent them to ^cpreach the kingdom of God, and to heal the sick.

3 And he said unto them. ^dTake nothing for *your* journey, neither staves, nor scrip, neither bread, neither money, neither have two coats apiece.

4 ^eAnd whatsoever house ye enter into, there abide, and thence depart.

5 ^fAnd whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 ^gAnd they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ ^hNow Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some that John was risen from the dead;

8 ⁱAnd of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, ^kJohn have I beheaded: but who is this, of whom I hear such things? ^lAnd he desired to see him.

10 ¶ ^mAnd the apostles, when they were returned, told him all that they had done. ⁿAnd he took them, and went aside privately into a desert place belonging to the city called ^oBethsaida.

11 And the people, when they knew

it, followed him: and ^phe received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 ¶ ^qAnd, when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, ^rGive ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, ^sMake them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes; and, ^tlooking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 ^uAnd they did eat, and were all filled: and ^vthere was taken up of fragments that remained to them twelve baskets.

18 ¶ ^wAnd it came to pass, as he was ^xalone praying, his disciples were with him: and he asked them saying, Whom say the people that I am?

19 They answering said, ^yJohn the Baptist; but some *say*, Elias: and others *say*, that one of the old prophets is risen again.

20 He said unto them, But ^zwhom say ye that I am? Peter answering said, ^{aa}The Christ of God.

21 ^{ab}And he straitly charged them, and commanded *them*, to tell no man that thing;

22 Saying, ^{ac}The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 ¶ ^{ad}And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 ^{ae}For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 ^{af}For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels.

27 ^{ag}But I tell you of a truth, there

Anno Domini
cir. 32.* John 6. 37.
ch. 15. 2. Is.
48. 17. & 61.
1. Mark 1. 14.
15. Acts 10.
38. Rom. 15.
8. Exod. 15.
26. Ps. 107.
20. & 147. 3.* Mat. 14. 15
—21. Mark 6.
35—44. John
6. 5—14.
Ps. 78. 19, 20.* 2 Kin. 4. 42.
43. Mark 6.
37. John 6.
6—10. Mat. 6.
33. Num. 11.
22.* 1 Cor. 14. 33.
40. 1 Kin. 10.
5. Mark 6. 39,
40. & 7. 6.* Ps. 121. 1. 2.
Mat. 14. 19.
& 15. 36. &
& 26. 26. &
24. 45. Rom.
14. 6. 1 Sam.
9. 15. Deut. 8.
10. 1 Tim. 4.
4. 5. John 6.
11. Mark 6.
41. Exod. 23.
25.* Ps. 37. 16. &
23. 1. & 145.
18. Prov. 13.
25.* Prov. 6. 6.
Mat. 16. 9. &
14. 20. 21.
John 6. 12—
14. Phil. 4. 8.* Mat. 16. 13—
23. Mark 8.
27—33.* privately.
Ver. 8. Mark
8. 28. Mat. 16.
14. John 1. 21.* Mat. 23. 42. &
16. 15.* Mat. 16. 16.
John 1. 29.
41. 49. & 6. 69.
& 11. 27. & 4.
29. 42. 1 John
4. 14. 15. & 5.
5. Acts 8. 37.
& 9. 20. Mat.
26. 63.* Mark. 8. 26.
30. & 7. 36.
1 Cor. 2. 8.* Mat. 17. 22.
23. & 16. 21.
22. & 20. 17.
18. Mark 8.
31. & 9. 31. &
10. 33. ch. 18.
31. & 24. 7.
26. Ps. 118.
22. Is. 52. 14.
15. & 53. 2—
12. John 16.
1. 7. 1 Cor.
15. 4. Ps.
xxii. lix.* Mat. 10. 38.
39. & 16. 24.
25. Mark 8.
34—38. ch.
14. 27. Phil. 3.
7—9. Acts 14.
22. 2 Tim. 3.
12. John 16.
53. 1 Thes. 3.
3. Rom. 2.
7—10. ch. 17.
33. John 12.
25. Gal. 6. 12.
Rev. 12. 11.
Heb. 11. 35.* Job 2. 4.
Mat. 16. 26.
ch. 12. 19. 20.
Mark 8. 36. &
9. 43—48. ch.
16. 25. 26.* Mat. 10. 33.
Mark 8. 38
ch. 12. 8. 9.
2 Tim. 2. 12.
1 John 2. 22.
23. Rev. 3. 5.
Mat. 24. 30.
& 25. 31.
2 Thes. 1. 8
—10. Dan. 7.
10. Jude 14.* Mat. 16. 28.
& 24. 30. 34.
& 26. 64.
Mark 9. 1 &
13. 26. ch. 22
18. & 17. 20.
21.

REFLECTIONS UPON CHAP. VIII.—O the infinite, but voluntary debasement of our Redeemer, that he must live on the liberality of others, even of those who had lately been infamous sinners! But cheerfully they, who get good by the gospel, will contribute to maintain the preacher. And they, who have been healed by Jesus' grace, will eagerly follow him in the way. But Satan and our inward corruptions most awfully hinder the efficacy of the gospel on most of the hearers of it. It is but a remnant that are renewed, according to the election of grace, and rendered fruitful in holiness. Let us then take heed how we hear, and whether we have the habits and principles of true grace implanted in our soul. And let us improve the light and grace that we have for our own and others' advantage. If we cordially embrace the gospel, we are Christ's favourites; and neither raging winds nor devouring devils shall be able to deprive us of his love and care. If storms try our faith, his presence will secure our safety.

Let us therefore in dangers ever flee to, trust in, and adore, our ever merciful, ever mindful, God and Saviour. If Satan should exert all his power and malice to render us miserable, Jesus can rescue us and restrain him at pleasure. Alas, that ever love to this world, or slavish fear, should make his presence disagreeable! Happy are they, who, sensible of sin, weakness, and danger, eagerly press towards and cleave to him, notwithstanding every discouragement. In what Godlike manner he triumphed over diseases, devils, and death; and yet with the greatest self-denial laboured to conceal his miraculous works!—And still abundant is his grace, that never casts out any. With the greatest compassion he spies our griefs and shame, and with delight raises up the trembling, and comforts the poor in spirit. In all cases let me not fear, but only believe and obey however contrary his declarations or commands may seem to my carnal heart.

Anno Domini
cir. 32.

Anno Domini
cir. 32.

be some standing here who shall not taste of death till they see the kingdom of God.

28 ¶ And it came to pass, about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And, as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30 And, behold, there talked with him two men, who were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep: and when they were awake they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And, when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass that, on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out, and it teareth him that he foameth again, and, bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And, as he was yet a coming the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But, while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these things sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And, when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

57 ¶ And it came to pass that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee: but let me first go bid them farewell who are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

heaven. But dreadful is their eternal state who prefer the honours, profits, and pleasures, of a present world, to him and his everlasting salvation; or who are ashamed of his truths and ways.—Astonishing is the influence of close fellowship with God. Easily it could even overset our mortal constitution. And how delightful then is heaven, where Jesus and all his saints shall for ever appear in their glory, and for ever, with joy inexpressible, contemplate his expiatory sufferings. In hopes of it, let me love his person, obey his directions, and trust all my cares and maladies to his power and skill. Let me accurately observe

REFLECTIONS UPON CHAP. IX.—With authority Jesus commissions his gospel ministers; with faithfulness and care they must labour; and men's eternal state must be fixed as they hear or reject their messages. In times of scarcity and distress we should cast all our care on God, and be always ready to divide the little subsistence that we have with the hungry. By his blessing restored through Christ, we may live comfortably and in a Christian manner on a little. Happy are they who boldly confess the Redeemer, whatever they may suffer on his account. What is lost for him on earth will be more than compensated in

Ch. 2. 50. &
18. 34. & 42.
19. 30. & 42.
12. 16. & 16.
16—18. & 12.
16. & 14. 5. &
22. Mark 9.
32.
Ch. 22. 24—
30. Mat. 18.
1—6. Mark 9.
33—37.
Ps. 139. 1—
4. & 7. 9.
Jer. 17. 10.
Heb. 4. 13.
John 21. 17.
Rev. 2. 23.
Mark 10. 14.
Ps. 34. 11. &
45. 10. Prov.
8. 17.
Mat. 18. 5. &
10. 40—42. &
25. 40. 45. en.
10. 16. John
10. 30. & 5.
22. 23. & 12.
41. & 13. 20.
& 14. 21.
1 Thes. 4. 8.
Mark 9. 38—
40. ch. 11. 19.
Num. 11. 27.
Ecc. Job 5. 2.
Ecc. 4. 4.
Gal. 5. 26.
1 Cor. 12. 3.
ch. 9. 50. &
11. 23. Mat.
12. 30. Phil. 1.
12. Num. 11.
29.
Mark 16. 19.
Acts 1. 2.
John 13. 1. &
17. 11. 13. &
16. 5. 28. &
14. 2. 3. Heb.
1. 3.
Ezek. 4. 3.
Acts 21. 13.
Phil. 3. 14.
Mat. 10. 5.
John 4. 4—42
Ezra iv. v.
Neh. iv. vi.
John 4. 4. 9.
See ver. 28.
Mark 10. 35
—37.
2 Kin. 1. 10.
12. 2 Sam. 21.
2. Gal. 4. 17.
18.
Prov. 9. 8. &
27. 5. Mat.
16. 23.
Mat. 26. 35.
Rom. 10. 2.
Jam. 3. 14—
16.
John 3. 17.
18. & 12. 47.
Mat. 1. 21. &
20. 28. 1 Tim.
1. 15. ch. 19.
10. Heb. 7. 25.
Mat. 8. 19—
22. & 13. 20
—22. John 6.
26. 1 Tim. 6. 5.
Exod. 19. 8.
& 24. 3.
Mat. 8. 20.
2 Cor. 8. 9.
Ps. 22. 6. &
109. 22. & 40.
17. & 69. 29.
Phil. 2. 7. 8.
Mat. 11. 29.
Mat. 4. 19. 21.
& 16. 24. &
9. 9.
Mat. 8. 21.
Hag. 1. 2. with
1 Kin. 19. 20.
ch. 4. 22. &
19. 29.
Mat. 8. 22.
ch. 15. 32.
Eph. 2. 1.
1 Tim. 5. 6.
Lev. 21. 10—
12. Num. 6.
6. 7.
2 Tim. 4. 2.
Mark 16. 15.
ver. 2. 1 Cor.
15. 10.
1 Kin. 19. 20.
Mat. 22. 5.
ch. 14. 20. 26.
John 21. 16.
Phil. 3. 14.
Heb. 10. 38.
2 Tim. 4. 10.
& 1. 15. Heb.
6. 8. 2 Pet.
2. 20—22.
1 John 2. 19.

Anno Domini
cir. 32.

CHAP. X.

Here (1) Christ gives an ample commission to seventy other disciples to preach the gospel and work miracles, with proper instructions and encouragements; 1—16. (2) Upon their reporting their success, he hints to them the happiness of the elected, the sovereignty of saving grace, his own mediatorial powers, and the advantages of the gospel dispensation; 17—24. (3) He shews a lawyer the way to eternal life; and, by the parable of the kind Samaritan, informs him that every man was his neighbour, whom he ought to love; 25—37. (4) At an entertainment reproves Martha for her anxious care about worldly things, and commends Mary for her distinguished care for her soul; 38—42.

AFTER these things the Lord appointed other ^bseventy also, and sent them two and two before his face into every city and place whither he himself would come.

2 Therefore said he unto them, ^cThe harvest truly is great, but the labourers ^dare few: pray ye therefore the ^dLord of the harvest that ^ehe would send forth labourers into his harvest.

3 ^fGo your ways: ^gbehold, I send you forth as lambs among wolves.

4 ^hCarry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 ⁱAnd, into whatsoever house ye enter, first say, Peace ^jbe to this house.

6 And, if the Son of peace be there, your peace shall rest upon it; if not, it shall turn to you again.

7 ^kAnd in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. ^lGo not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And ^mheal the sick that are therein, and say unto them, ⁿThe kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 ^oEven the very dust of your city, which cleaveth on us, we do wipe off against you: ^pnotwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you that ^qit shall be more tolerable in that day for Sodom than for that city.

13 ¶ ^rWo unto thee, Chorazin! wo unto thee, Bethsaida! for, if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago ^srepented, sitting in sackcloth and ashes.

14 ^tBut it shall be more tolerable for Tyre and Sidon at the judgment than for you.

15 And thou, Capernaum, ^uwhich art exalted to heaven, shalt be thrust down to hell.

16 ^vHe that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 ¶ And the ^wseventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld ^xSatan as lightning fall from heaven.

19 Behold, ^yI give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice because ^zyour names are written in heaven.

21 ¶ In that hour Jesus ^arejoiced in spirit, and said, I thank thee, O Father, ^bLord of heaven and earth, that thou ^chast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.

22 ^dAll things are delivered to me of my Father: and no man knoweth who the Son is but the Father; and who the Father is but the Son, and ^ehe to whom the Son will reveal ^fhim.

23 ¶ And he turned him unto ^ghis disciples, and said privately, ^hBlessed ⁱare the eyes which see the things that ye see:

24 For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen ^jthem; and to hear those things which ye hear, and have not heard ^kthem.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, ^lMaster, what shall I do to inherit eternal life?

26 He said unto him, ^mWhat is written in the law? how readest thou?

27 And he answering said, ⁿThou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: ^othis do, and thou shalt live.

29 But he, ^pwilling to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and ^qfell among thieves, who stripped him of his raiment, and wounded ^rhim, and departed, leaving ^shim half dead.

31 ^tAnd by chance there came down a certain priest that way: and, when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked ^uon him, and passed by on the other side.

33 But a certain ^vSamaritan, as he journeyed, came where he was: and when he saw him he had compassion ^won him,

34 And went to ^xhim, and bound up his wounds, pouring in oil and wine, and

Anno Domini
cir. 32.

Ver. 9. ch. 9.
1. Rom. 16.
20. 1 John 3.
8.

John 12. 31.
& 16. 11.
Heb. 2. 14.
Rev. 12. 8, 9.
& 20. 10.
1 John 3. 8.

Ps. 91. 13.
Is. 11. 8. Mark
16. 18. Acts
28. 5. Rom.
16. 20.

Exod. 32. 32.
Is. 4. 3. Heb.
12. 23. Dan.
12. 1. Phil. 4.
3. Rev. 13. 8.
& 21. 27.

Ch. 15. 6, 9.
24. 32. Is. 62.
5. Zeph. 3. 17.
Ps. 24. 1. Is.
66. 1.

See Mat. 11.
25. & 13. 13.
Ps. 25. 8, 9, 14.
Is. 29. 14. &
32. 4. & 41.
18. 1 Cor. 1.
19, 21, 26. &
2. 6, 7. 2 Cor.
3. 14. & 4. 3.

Many ancient
copies add
these words:
And turning
to his disci-
ples, he said.

Mat. 11. 27.
& 28. 18. Ps.
8. 8. Heb. 2. 8.
John 1. 18.
& 3. 35. & 5.
27. & 6. 46. &
10. 15. & 13.
3. & 14. 8, 9.
& 17. 2. 1 Cor.
15. 27. Eph.
1. 21, 22. Phil.
2. 9—11.

Mat. 13. 16, 17.
& 16. 16, 17.
ch. 2. 30.
John 20. 29.

Mat. 19. 16.
& 22. 35.
Mark 10. 17.
& 12. 28.

Is. 8. 20. John
5. 39. Gal. 4.
21.

Dent. 6. 5. &
10. 12. & 30.
6. Prov. 23. 26.
Mar. 22. 37, 39.
Mark 12. 30.
31. 1 Tim. 1. 5.
1 Cor. xiii.
Lev. 19. 18.
Rom. 13. 9.
Gal. 5. 14.
Jam. 7. 8.
1 John 3. 12.

Lev. 18. 5.
Ezek. 20. 11.
Mat. 19. 17.
Gal. 3. 12.
Rom. 10. 5. &
3. 19, 20.
Neh. 9. 29.

Ch. 16. 15.
& 18. 9—11.
Rom. 10. 3.
Mat. 5. 42.

Gen. 3. 1—6.
John 8. 44.
Eccl. 7. 29.
Rom. 3. 23.

Ps. 142. 4.
Acts 4. 12.
Jer. 3. 23, 24.
Rom. 3. 19, 20.
& 8. 3. & 9.
31. 32. & 10.
3. Gal. 3. 21, 22.
& 4. 24. Heb.
10. 1, 2. & 7.
19. & 9. 9.

Acts 10. 28.
ch. 9. 52, 53.
John 4. 9. &
8. 48. with
Heb. 2. 17, 18.
& 3. 15. Mat.
1. 21. & 18. 11.
& 20. 28.

EXPLANATORY NOTES. CHAP. X. Ver. 30—37. In allusion, this wounded man may be viewed as an emblem of a lost sinner, to whom neither moral nor ceremonial laws can afford relief, and whom Jesus alone can tenderly pity and save by means of his gospel. But the real scope of the parable is to shew that, whatever provocations we have met with, we ought cordially to love, and kindly to help and relieve, our very enemies, even when their own professed friends overlook them

whether I have true faith, and in what degree; and into what debates I enter, and with what manner of spirit. Alas, what defects, prejudices, pride, and passion, he finds in the very best on earth! Heartily he detests them; and much more to have his gospel propagated by their means. But with great tenderness he treats the meek and humble, pities their infirmities, and cherishes their good intentions concerning him.

Anno Domini
cir. 32.Is. 11. 10.
Prov. 9. 1—5.
Mat. 16. 18.
Heb. 12. 22
—24.Fifteen pence
sterling. Mat.
20. 2.1 Cor. 12. 28.
& 4. 1, 2.
Eph. 4. 11.2 Cor. 3. 5.
1 Cor. 15. 58.
2 Tim. 4. 7, 8.Heb. 2. 10—
16. 2 Cor. 8.
9. Mat. 20.
29. Eph. 5. 2.
Rev. 1. 5, 6.Mat. 5. 42—
48. Rom. 12.
17—21.Bethany.
John 11. 1.
& 12. 1—3.John 11. 1—
45. & 12. 1—
3. Mat. 26. 6,
7.Ch. 8. 35.
Acts 22. 3.
Deut. 33. 3.
Prov. 8. 34.
1 Cor. 7. 32,
&c.Mat. 8. 15.
& 6. 34. Exod.
18. 16. Ps.
69. 21.Ch. 21. 34. &
8. 14. Mat. 6.
26—34. Phil.
4. 6. 1 Pet. 5.
7.Ps. 27. 4. &
73. 25. & 142.
5. John 3. 3,
5. 2 Cor. 5.
17. Gal. 6. 15.
& 5. 6. Mat.
16. 16.Ps. 16. 5, 6.
Is. 45. 17. &
55. 3. John
17. 3. Ps. 73.
24—26. &
142. 5. 1 John
5. 12.Ps. 109. 4.
Heb. 5. 7. ch.
6. 12. & 9. 28.John 13. 13.
& 20. 28.
Phil. 3. 8.Rom. 8. 26.
2 Cor. 3. 5.
Ps. 119. 26,
27, &c.Hos. 14. 2, 3.
Mat. 6. 9—
13.Mat. 6. 9. Is.
63. 16. & 57.
15. & 66. 1.
Ps. 8. 1. & 11.
4. & 115. 3.
Heb. 8. 1.Ps. 8. 1, 9.
& 72. 17—19.
& 113. 2—5.
& calv—cl.
cv. cvii.Mat. 4. 17. &
3. 2. ch. 9. 2.
& 10. 9, 11.
Is. 2. 2, 5. &
liv. ix. & 9. 6.
7. Mat. 28.
18. & 16. 18.Mat. 26. 42.
Acts 21. 14.
2 Thes. 3. 1.
2 Sam. 7. 23.
Ps. 119. 5. &
103. 20.Prov. 30. 8. 1 Tim. 6. 8. John 6. 33. Is. 33. 16
& 43. 25. & 44. 22. Mic. 7. 18, 19. Hos. 14. 2. Mat. 6. 12, 14. & 18. 35. Eph. 4. 31, 32.
Mat. 26. 41. John 17. 15. 1 Cor. 10. 13. 2 Cor. 12. 7, 8. 1 Pet. 5. 8. Rev. 3. 10. Ch. 18.

set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three thinkest thou was neighbour unto him that fell among the thieves?

37 And he said, "He that shewed mercy on him. Then said Jesus unto him, "Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, who also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving; and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

CHAP. XI.

Here (1) Christ again directs his disciples what to pray for; 1—4. and, by the parables of the borrowing friend and kind father, encourages to be persevering and importunate in prayer; 5—13. (2) Casts out a dumb devil; and shews the absurdity, wickedness, and danger, of pretending that he cast out devils by collusion with Beelzebub; 14—26. (3) Shews that obedience to his word is more honourable than even to be his mother; 27, 28. (4) Upbraids the Jews for their obstinate infidelity, notwithstanding all the means of conviction afforded them; 29—36. (5) At a dinner, rebukes and threatens the Pharisees and lawyers, for their hypocrisy, pride, and oppression of men's consciences, and persecution of those who opposed these their vices; 37—54.

AND it came to pass that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, "which of you shall have a friend, and shall go

unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him:

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?

8 I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or, if he ask a fish, will he for a give him a serpent?

12 Or, if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him:

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?

8 I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or, if he ask a fish, will he for a give him a serpent?

12 Or, if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, "He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting him, sought of him a sign from heaven.

17 But he knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

Anno Domini
cir. 32.Or out of his
way.Gr. impu-
dence. Gen.
32. 26. Mat.
15. 22—28.
ch. 8. 1—8.
Rom. 15. 30.
2 Cor. 12. 7, 8.Mat. 7. 7—11.
& 21. 22. &
17. 21. Gen.
22. 26—29.Ps. 118. 5. &
123. 2. Is. 45.
11. & 62. 1, 7.Mark 11. 24.
John 14. 13.
& 15. 7. & 16.
23, 24. 2 Cor.12. 8. Heb. 4.
16. Jam. 1. 5,
6. & 5. 16—
18. 1 John 3.22. & 5. 14.
15. Ps. 31. 15,
17.Mat. 7. 9, 10.
Is. 49. 15.Is. 49. 15.
Heb. 12. 10.
Mat. 7. 11.Ver. 2. Is. 63.
16. & 66. 1.Prov. 1. 23.
Is. 44. 3, 4.
Ezek. 36. 27.
Joel 2. 28.Mat. 9. 32—
34. & 12. 22
—30.Mat. 9. 34. &
10. 25. & 12.
24. Mark 3.22—30. John
7. 20. & 8. 46,
52. & 10. 20.Mat. 12. 38.
& 16. 1. Mark
8. 11. ver. 29.1 Cor. 1. 22.
Heb. 3. 9, 19.Mat. 9. 4. &
12. 25. Mark
3. 24. John 2.

25. Rev. 2. 23.

Gr. Beelzebub.
As ver. 15,
19, &c.Ch. 9. 49.
Mark 9. 38.Ch. 19. 22.
2 Sam. 1. 16.
Job 15. 6.Mat. 12. 28.
Exod. 8. 19.
Dan. 2. 44. &
4. 34. & 7.14. 22. ch. 1.
35, 33. Heb.
12. 28.1 Pet. 5. 8.
Eph. 6. 12. &
2. 2. Is. 49.24. 25. Mat.
12. 29. Mark
3. 27.Is. 9. 6. &
63. 1. Heb. 7.
25. Mat. 28.

18.

Gen. 3. 15.
Is. 53. 12. &
49. 24—26.& 63. 1—4.
Col. 2. 15.
1 John 3. 8.

REFLECTIONS UPON CHAP. X.—Great are the difficulties of faithful gospel ministers, and proportionate their assistance. Alas, that so few should be laborious, skilful, and faithful, or successful! If their authority, qualifications, help, and success, depend wholly on Christ, with what earnestness should their ministrations be attended to and improved! and cheerfully ought their hearers to provide them a subsistence. Ministers ought to appear altogether disentangled from carnal cares and pursuits. And dreadful is their case who reject a purely-preached gospel and the faithful preachers of it.—Happy is it to be instrumental in advancing the kingdom of Christ and depressing that of Satan. But more so to be enrolled in heaven as the special favourites of God and heirs of his glory. How exhilarating are the views of that sovereign grace which, by the almighty influence of the Holy Ghost, God bestows on whom he will;—the saving blessings and distinguished honours of the new covenant! But it is

absurd for men to seek righteousness and life by a law which they can never fulfil; or to attempt reducing the broad law of God to the standard of their own heart and life. Never ought any to inquire concerning eternal salvation from a captious or even curious intention, but with the most serious concern. And it is comely when love to God and to men streams powerfully through every action of life, and the miseries of strangers and enemies awaken our tender compassion. Never should ministers or others make visits, without leaving a savour of Christ behind them. Every where they should labour to render men wise unto salvation. And no secular cares should ever hinder spiritual concern. Thrice happy are they who have the saving knowledge of, and an interest in, Christ! If once we have this, neither hell nor earth can deprive us of it: and Jesus will encourage our solicitous care about it, and secure our eternal possession of it.

Anno Domini
cir. 32.

Mat. 12. 30.
Rev. 3. 15, 16.
with ch. 9. 50.

Mat. 12. 43—
45. Acts 8.
13. Job 1. 7.
& 2. 2. 1 Pet.
5. 8. Is. 35. 1.
ch. 4. 5, 6.
Acts 17. 30.
31. Eph. 2. 2.

Ps. 81. 11, 12.

Gal. 5. 19—
21. Eph. 2.
1—3. Tit. 3.
3. 2 Pet. 2.
12—19.

Ps. 81. 12. Is.
66. 3. 4. Heb.
6. 4—8. & 10.
26—31. 2 Pet.
2. 20—22.
John 5. 14.

Ch. 1. 28, 30,
48. with 23.
29.

Mat. 7. 21. &
12. 49. ch. 8.
21. Rom. 2.
13. Jam. 1.
22—25.

Mat. 12. 38
—42. Mark
8. 11, 12.

Is. 57. 3. Mat.
16. 4. & 23.
33. Mark 8.
38. John 4.
48. & 2. 18.

Jon. 1. 17. &
2. 2. & iii. iv.
Is. 8. 18. ch.
2. 34. & 9.
22, 44.

1 Kin. 10. 1.
2. 2 Chr. 9. 1.
Mat. 12. 42.

Ch. 3. 22. &
9. 35. Is. 9. 6.
& 42. 1. &
49. 3. John 1.
14, 29. Mat.
12. 5, 42. Col.
2. 3, 9.

Jon. 3. 5—19.
Jer. 3. 11.
Ezek. 3. 6, 7.
& 16. 51.
Rom. 2. 27,
29.

John 1. 14. &
3. 16, 31. &
10. 30. Rom.
9. 5. Tit. 2.
13. Acts 7. 2.

Mat. 5. 15.
Mark 4. 21.
ch. 8. 16.

See Mat. 5.
15.

Mat. 6. 22,
23. Rom. 12.
8. 1 Cor. 10.
31. Ps. 119.
5, 6, 105.

Ps. 81. 12. Is.
66. 4. 2 Thes.
2. 10—12.

Is. 6. 9, 10. &
5. 20. & 29.
14, 15. & 44.
18. & 42. 19.
20. Jer. 5. 21.
Mat. 13. 14.
ch. 18. 11.
Rom. 1. 22.
1 Cor. 1. 19—
21.

Job 17. 9.
2 Pet. 3. 18.
1 John 5. 20.
1 Pet. 2. 9.
Acts 26. 18.
Mat. 5. 16.
Phil. 2. 15.
16. Eph. 5. 8.

Ch. 7. 36. &
14. 1. & 7.
34. 1 Cor. 9.
19, 20.

23 ^eHe that is not with me is against me: and he that gathereth not with me scattereth.

24 ^bWhen the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and, finding none, he saith, I will return unto my house whence I came out.

25 And, when he cometh, he findeth it swept and garnished.

26 ^kThen goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, ^lBlessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, ^mrather blessed are they that hear the word of God and keep it.

29 ¶ ⁿAnd when the people were gathered thick together, he began to say, This is ^oan evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For, as ^pJonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 ^qThe queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, ^ra greater than Solomon is here.

32 ^sThe men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, ^ta greater than Jonas is here.

33 ^uNo man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel; but on a candlestick, that they who come in may see the light.

34 ^vThe light of the body is the eye: therefore, when thine eye is single, thy whole body also is full of light: ^wbut, when ^xthine eye is evil, thy body also is full of darkness.

35 Take heed therefore ^ythat the light which is in thee be not darkness.

36 ^bIf thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And, as he spake, ^aa certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And, when the Pharisee saw it, he

marvelled that ^dhe had not first washed before dinner.

39 And the Lord said unto him, ^eNow do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 Ye ^ffools, did not he that ^gmade that which is without make that which is within also?

41 But rather ^hgive alms ⁱof such things as ye have; and, behold, all things are clean unto you.

42 ^jBut wo unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 ^kWo unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Wo unto you, scribes and Pharisees, hypocrites! for ^lye are as graves which appear not, and the men that walk over ^mthem are not aware of them.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 ⁿAnd he said, Wo unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 ^oWo unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ^pye bear witness that ye allow the deeds of your fathers: for ^qthey indeed killed them, and ye build their sepulchres.

49 Therefore also said the ^rwisdom of God, ^sI will send them prophets and apostles, and ^tsome of them they shall slay and persecute:

50 ^uThat the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation:

51 From the blood of ^vAbel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation.

52 ^wWo unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye ^xhindered.

53 And, as he said these things unto them, ^ythe scribes and the Pharisees began to urge ^zhim vehemently, and to provoke him to speak of many things;

54 ^aLaying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

^bMat. 23. 2—29. & 12. 36. & 16. 1. & 19. 3. & 22. 18. ver. 16. & 20. 10. Ps. 37. 32. & 56. 5, 6.

Anno Domini
cir. 32.

Mat. 13. 1, 2.
Mark 7. 1—5.

Mat. 23. 23,
25. & 7. 15.
Mark 7. 4.
Tit. 1. 15, 16.
2 Tim. 3. 5.

Ps. 14. 1—5.
& 92. 5, 6. &
94. 8. Deut.
32. 29.

Gen. i. & 2. 2,
7. Num. 16.
22. Zech. 12.
1. Heb. 12. 9.
1 Thes. 5. 23.

Ch. 12. 33. &
16. 9. Mat. 5.
42. Dan. 4.
27. Is. 58. 7.
& 61. 8. ch.
19. 8. 2 Cor.
8. 12. 1 Tim.
4. 4. Tit. 1. 15.
Heb. 13. 16.
Liberality to
the poor is a
better way to
sanctify your
earthly en-
joyments.

Or as you are
able.

Mat. 23. 23,
24. & 9. 13.
& 12. 7.

1 Sam. 15. 22.
Hos. 6. 6.
Prov. 21. 3.
Mic. 6. 3. Gal.
5. 22—24.

Ch. 20. 46. &
14. 7. Mat.
23. 6, 7. Mark
12. 38, 39.
3 John 9.

Prov. 16. 18.
& 29. 23.
Hab. 2. 4.

Mat. 23. 27,
28. Acts 23. 3.
Hos. 5. 1. &
9. 8. Ps. 12. 2.
& 55. 21. & 5.
9. Tit. 1. 15.

Mat. 23. 4.
Is. 10. 1. Gal.
6. 13. Ps. 94.
20.

Mat. 23. 29—
36.

Ps. 64. 8.
Josh. 24. 22.
ch. 19. 22.
Job 15. 5, 6.

Acts 7. 51, 52.
1 Thes. 2. 15.
2 Chr. 36. 16.
Mat. 21. 35.
36. Jam. 5.
10. Heb. 11.
36—38.

Prov. 1. 20. &
8. 1, 12. & 9.
1. 1 Cor. 1.
24. Col. 2. 3.

Mark 16. 15.
1 Cor. 12. 28.
Eph. 4. 11.

Mat. 22. 6.
John 16. 2.
2 Cor. 11. 24.
25. ch. 21. 16.
17. Acts iv—
xxv.

Mat. 23. 35,
36. 1 Thes. 2.
15, 16. Exod.
20. 5. Mic. 6.
16. Rev. 8.
24. Gen. 9. 5.
6. Ps. 9. 12.

Mat. 23. 35.
Gen. 4. 8.
Heb. 11. 4.
1 John 3. 12.
2 Chr. 24. 21.
22. Zech. 1. 1.

Mat. 23. 13.
Ezek. 22. 25.
2 Tim. 3. 6.
Tit. 1. 11. ch.
19. 39. They
by false
glosses, kept
people igno-
rant of the
scripture,
and did all
they could
to hinder
others, as
well as them-
selves, from
believing the
gospel.

Or forbade.
Mat. 22. 15. Jer. 18. 18.

REFLECTIONS UPON CHAP. XI.—There is great need that Jesus Christ should teach us to pray to God, as our gracious and heavenly Father, for all temporal, and especially spiritual blessings, with holy reverence and adoration; with firm faith, strong fervour, and persevering importunity; and with a charitable and forgiving temper of spirit; that God in all things may be glorified. If we thus pour out our requests in the name of our Redeemer, it is impossible they should fail of a gracious answer. But, while some learn to pray, how many, contrary to all means used with them, reject, and learn to blaspheme, the glorious Deliverer from sin and Satan. None are held neuter in religion, but are either Jesus' friends or enemies. They, therefore, who seemed to be once reformed, often become the vilest apostates, and distinguished slaves of Satan. How ready are others to imagine real happiness to consist in outward connexions with Christ. But it is only they who believe and obey the gospel that are happy

indeed. How dark is the gospel to persons destitute of faith and depraved in judgment! But aggravated is their guilt, and inexpressible their misery, who remain wilfully blinded by pitiful prejudices amidst the clearest gospel light; and who are influenced by a superstitious, hypocritical, and persecuting temper. Fearful vengeance awaits them who prefer external ceremonies to the substantial duties of love and obedience; or who are zealous of fair shews of religion while they secretly indulge themselves in the vilest abominations; or, who, condemning ancient persecutors, do themselves rage against and persecute Christ, his gospel, and followers. Perseverance in national sins certainly issues in national ruin. And it is highly criminal and dangerous to hate, conceal, or misinterpret, the scriptures, or to hate reproof, and rage against Jesus Christ and his word for condemning our faults.

Anno Domini
cir. 32.

CHAP. XII.

(1) Christ warns his disciples against hypocrisy and cowardice in their profession and preaching; 1—12. (2) Upon a covetous request being made to him, he warns them against covetousness, and enforces it by the parable of the rich fool, suddenly cut off by death in the midst of his worldly projects and hopes; 13—21. (3) Directs them to cast all their care upon God's kind providence, and to make religion their principal business; 22—34. (4) From the consideration of the reward of faithfulness, and punishment of unfaithfulness, he enforces the duty of watchfulness for his coming; 35—48. (5) He warns them to expect trouble and persecution on account of their profession of and obedience to his gospel, however pacific in itself; 49—53. (6) He admonishes the people to make sure their reconciliation to God and peace with men while they had an opportunity; 54—59.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, ^bBeware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house tops.

4 And I say unto you, my friends, Be not afraid of them that kill the body and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him who, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. How much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink; neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God, and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 ¶ Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is there will your heart be also.

35 ¶ Let your loins be girded about, and your lights burning;

36 And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he

Anno Domini
cir. 32.

Ps. 17. 14.
Phil. 3. 19.
Jam. 3. 15. &
4. 4.

Job 14. 1.
Prov. 27. 1.
Eccl. 11. 9.
Is. 22. 12, 13.
1 Cor. 15. 32.
Jam. 5. 5.

Dan. 4. 31.
1 Thes. 5. 3.
Job 21. 13.
Or do they
require thy
soul.

Job 20. 20,
22. & 27. 8.
Ps. 39. 6. &
52. 7. Jer. 17.
11. Ps. 49. 7.

Mat. 6. 20.
ver. 33. Hos.
10. 1. 1 Tim.
6. 17, 18.

Mat. 6. 25—
34. Ps. 55. 22.
1 Cor. 7. 32.
Phil. 4. 6.
1 Pet. 5. 7.
1 Tim. 6. 8.
Heb. 13. 5.

Job 2. 4. 6. &
1. 12. Prov.
13. 8. & 6.
26.

Mat. 6. 26.
Job 38. 41.
Ps. 104. 27.
28. & 145. 15.
16. & 147. 9.

Mat. 6. 27.
Ps. 75. 6.
Eccl. 9. 11.

Or age.
1 Kin. iv. ix.
x. 2 Chr. i.
viii. ix.

Ps. 129. 6.
& 102. 4. Is.
40. 6, 7. 1 Pet.
1. 24.

Is. 50. 10. ch.
14. 31. Mark
9. 24.

Ver. 22. Mat.
6. 25, 31.
Phil. 4. 6.
1 Pet. 5. 7.
Ps. 55. 22.

Or live not
in careful
suspense.

Ps. 4. 6. &
17. 14. Phil.
3. 19. Rom.
8. 5. Mat. 5.
46. 47. & 6.
32.

2 Chr. 16. 9.
Ps. 23. 1.
Phil. 4. 19.

Mat. 6. 33.
John 6. 27.
1 Tim. 4. 8.
1 Kin. 3. 11—
13. Ps. 34. 9,
10. & 37. 8,
19, 25, 29. &
84. 11. ch. 10.
42. 1 Cor. 3.
22. Rom. 8.
31, 32.

Is. 35. 3, 4. &
41. 10, 14. &
43. 1, 2. Rev.
1. 17.

Mat. 7. 14. &
20. 16. & 22.
14. Is. 40. 11.
Ezek. 34. 31.

Mat. 7. 11.
Eph. 1. 3—7.
Jer. 3. 19.

Heb. 12. 28.
2 Pet. 1. 11.
Rom. 6. 23.
Mat. 11. 25,
26.

Mat. 19. 21.
Acts 2. 45. &
4. 34. 2 Cor.
8. 2. ch. 16. 9.

Mat. 6. 19—
21. ch. 16. 9.
& 18. 22.
1 Tim. 6. 17
—19.

Mat. 6. 21.
Col. 3. 1—3.
Phil. 3. 20.
2 Cor. 4. 18.

Eph. 6. 14.
1 Pet. 1. 13.
Mat. 5. 16,
Prov. 4. 18.
& 21. 18.

Gen. 49. 18.
Ps. 62. 1, 5.
& 130. 5, 6.
& 123. 2.

Mat. 22. 1—
13. & 25. 1—
12.

Mat. 24. 42
—45. Song 5.
2. Rev. 3. 20.
Ps. 24. 7, 9.

Mat. 24. 48
—51. Rev. 16
15. Lam. 3.
25, 26. 2 Tim.
4. 7, 8.

Anno Domini
cir. 32.

shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And, if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 ^dAnd this know, that, if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 ^eBe ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable 'unto us, or even to all?

42 And the Lord said, ^eWho then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* their portion of meat in due season?

43 ^bBlessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But ^kand if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men servants and maidens, and to eat and drink, and to be drunken;

46 ^mThe Lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 ^oAnd that servant, who knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more.

49 ¶ ^pI am come to send fire on the earth; and what will I, if it be already kindled?

50 But ^qI have a baptism to be baptized with; and how am I straitened till it be accomplished!

51 ^rSuppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.

52 For from henceforth there shall be

five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, ^sWhen ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And, ^twhen ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 ^uYe hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern ^ythis time?

57 ^vYea, and why even of yourselves judge ye not what is right?

58 ¶ ^aWhen thou goest with thine adversary to the magistrate, ^{as} thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, ^bthou shalt not depart thence till thou hast paid the very last mite.

CHAP. XIII.

(1) By the emblem of the massacred Galileans, and of the Jews accidentally killed by the tower of Siloam, Christ warns the Jews of the sudden and alarming manner of their impending destruction, unless they repented; 1—5. (2) By the parable of the barren fig-tree he forewarns them that after a little more forbearance, they would be utterly destroyed, unless they improved the gospel dispensation in good works; 6—9. (3) He heals a deformed woman on the sabbath, and justifies his conduct; 11—17. (4) Repeats the parable of the grain of mustard seed and the leaven; 18—22. (5) In contemplation of the few that are saved, and the rejection of the Jews to make way for the conversion of the Gentiles, he warns every one to make sure his own union to, and regeneration by, him; 23—30. (6) Slights the malice and threatenings of Herod; foretells his death at Jerusalem, and the terrible ruin of that city and temple; 31—35.

THERE were present at that season some that told him of the ^aGalileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, ^bSuppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, ^cexcept ye repent, ye shall all likewise perish.

4 Or those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were ^dsinners above all men that dwelt in Jerusalem?

5 I tell you, ^eNay: but, except ye repent, ye shall all likewise perish.

if we be persecuted for a prudent and disinterested adherence to truth, he will enable us to defend our conduct. How perversely men are set against the Saviour, when they hate and persecute their nearest relations for his sake! And many are very prudent with respect to temporal, and fools with respect to spiritual and eternal, concerns. — Sinners are in unceasing danger of falling into the hand of God's just vengeance. And if, in their present day of grace, they do not, through faith, obtain reconciliation with him, unavoidable, unsupportable, and endless, must be their ruin. Alas, who amongst us can abide with devouring fire, or dwell with everlasting burnings!

CHAP. XIII. Ver. 1—9. The ruin of the Jewish nation, about forty years after Christ, was, like that of the Galileans and the Jews crushed by the tower of Siloam, most sudden and dreadful, chiefly occasioned by their attendance on their ceremonial services, and near to the temple.—The parable of the fig tree imports that, notwithstanding their long continued barrenness of good tempers and works, yet by means of the intercession of Christ and his ministers, they should for about forty years enjoy a gospel dispensation, and afterwards be fearfully destroyed, on account of their unfruitfulness and wickedness.

Anno Domini
cir. 32.

Mat. 16. 2.
Job 36. 27—
33. 1 Kin. 18.
44.

Job 37. 17.

Mat. 16. 3.
Rom. 1. 21,
22. 1 Cor. 1.
19—24, 26,
27. Mat. 11.
25. & 24. 32.
John 4. 35.

Gal. 4. 4. ch.
19. 42, 44. Is.
63. 4. & 61. 2.
Dan. 9. 24—
26. Mal. 3. 1.
& 4. 2. Hag.
2. 7. ch. 19.
42, 44.

Deut. 4. 29.
& 32. 29.
Ps. 94. 8.

Mat. 5. 23—
26. Gen. 32.
3—20. 1 Sam.
25. 28. Prov.
25. 8, 9. with
Ps. 32. 6.
2 Cor. 6. 2.
Heb. 3. 7—13.
ch. 14. 31, 32.
Is. 55. 6. Job
22. 21. John 5.
22. Mark 13.
41.

Mat. 5. 26.
Prov. 25. 8.
with Mat. 25.
41, 46. 2 Thes.
1. 9.

Not quite the
tenth part of
a farthing.
Mark 12. 42.

Acts 5. 37.

Job 5. 6, 7.
Acts 28. 4.
Mat. 7. 1.

Ver. 5. John
3. 3, 5. ch. 19.
27, 42—44. &
21. 24. Mat. 3.
10, 12, & 12.
45. & 21. 41,
44. & 22. 7.
& 23. 35—39.
& xxiv. Mark
xiii. Deut. 28.
52—68.

Or debtors.
Mat. 6. 12. &
18. 24. ch. 7.
41. & 11. 4.

Exod. 4. 8.
Is. 28. 10, 13.
Mic. 6. 9.
Ezek. 18. 30.
& 7. 3, 4.

REFLECTIONS UPON CHAP. XII.—How absurd is hypocrisy, seeing God is omniscient, and will in the last judgment publicly expose our whole conduct! It is highly unbecoming to distrust his care for, and assistance of, us in every duty, or to fear men more than him; and infinitely dangerous, not to prefer the care of our soul to every thing else. There is great need of watchfulness and fidelity in religion, since Christ will certainly own or reject us in the other world as we do him in this. And with humble confidence may we commit our souls to that Saviour who eagerly desired to undergo the worst of deaths for the salvation of sinners; and to that heavenly Father whose kind providence extends to the meanest creature, and has prepared for us an everlasting kingdom. Surely this is worthy to be sought for as our principal treasure, and prepared for as our inexpressible happiness. Why should we set our hearts on worldly portions, which only procure envy and contention; or which, by their abundant increase, precipitate their owners into everlasting perdition. And it is base and shameful when ministers neglect their infinitely-important work, and perplex their minds, or waste their time, in civil affairs. Yea, the more light men sin against, the greater will be their punishment. Alas that, while Jesus Christ died to reconcile men to God, and to one another, men's lusts, passions, and prejudices, should make his conciliating gospel an occasion of strife and confusion! But,

Anno Domini
cir. 32.

6 ¶ He spake also this parable: A certain man had a fig tree planted in his vineyard: and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down, why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung it:

9 And, if it bear fruit, well: and, if not, then after that thou shalt cut it down.

10 ¶ And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman who had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond on the sabbath day?

17 And when he had said these things all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 ¶ And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying towards Jerusalem.

23 ¶ Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 * Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And, behold, there are last who shall be first, and there are first who shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.

33 Nevertheless, I must walk to-day and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold, your house is left unto you desolate. And verily I say unto you, ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the LORD.

CHAP. XIV.

(1) Christ heals a dropsy on the sabbath day, and justifies his conduct; 1—6. (2) Inculcates humility, when he saw some ambitious of the more honourable seats; 7—11. (3) Inculcates charity on such as feasted the rich and neglected the poor; 12—14. (4) By the parable of the guests and supper, foretells the different reception of the gospel dispensation, rejection of the Jews, and calling of the Gentiles; 15—24. (5) Inculcates self-denial, deliberate fixing in religion, and steady perseverance in it, as necessary laws of discipleship and the ministerial office; 25—35.

curious inquiries about the number of the saved, but earnest care about my own believing in Jesus Christ, be the labour of my soul. And, to quicken my diligence, let me remember that few comparatively are saved: and, to raise my admiration, and encourage my faith, let me think how often the most improbable in appearance are converted, while others are left to perish in their sins. And let me behold how ready Jesus was to instruct the ignorant, alarm the careless and heal the diseased. Indefatigable was he in his labours. Highly he regarded his Father's ordinances, and contemned the terrors of wicked men; and was even ready to die for his people. Carefully was he preserved by providence till his hour came. And the most tremendous ruin has or will overtake his obstinate opposers. Yea, the greater our privileges abused, the greater the miseries we shall incur.

REFLECTIONS UPON CHAP. XIII.—With great care should we guard against uncharitable censures of those whom God hath sorely afflicted, remembering that his strokes on them are warnings to us, and that nothing short of evangelical repentance can prevent our eternal ruin. Severe censures of others but prepare ourselves for unmixed wrath from God. He takes the most exact notice of every season and means of grace we enjoy, and of our unprofitableness under the same. The opportunities of his mercy and patience are often unexpectedly lengthened out through the mediation of his Son and the prayers of his ministers. And, if he spare, ministers ought to be diligent. The most unfruitful sinners may be renewed and turned to God by the gospel: but the obstinate abuse of this will at last issue in men's just and inexpressible ruin. Cries for mercy will then become vain, hopes and pleas from external privileges will be defeated, and there will be none to intercede for the sinner. Let not therefore

Anno Domini
cir. 32.* Ch. 7. 34, 36.
& 11. 37.
1 Cor. 9. 19, 20.

* John 3. 1.

* Ch. 11. 53, 54.
Mark 3. 2.
Ps. 37. 32.* Ch. 11. 39, 46.
Mat. 23. 4.* Mat. 12. 10.
ch. 13. 14.
Mat. 2. 24. &
3. 4.* Mat. 21. 25—
27. & 22. 22,
34, 46.* Exod. 23. 5.
Deut. 22. 4.
ch. 13. 15.
Mat. 12. 11,
12.* Ch. 13. 17.
Acts 6. 10.
Mat. 22. 46.* Mat. 23. 6.
ch. 20. 46. &
11. 43. Mark
12. 38. 3 John
9.* Prov. 25. 6, 7.
1 Pet. 5. 5.
Prov. 15. 33.
James 4. 6.* Mat. 23. 12.
ch. 18. 14. &
1. 51. Job 22.
29. Ps. 18. 27.
Prov. 15. 33.
ver. 10.* Prov. 15. 33.
& 18. 12. &
29. 23. James
4. 6, 10.
1 Pet. 5. 5.* Neh. 8. 12.
Job 31. 17.
Prov. 3. 9, 28.* Prov. 19. 17.
Mat. 25. 36.
John 5. 29.
Acts 24. 15.
Dan. 12. 2, 3.* Rev. 19. 9.
ch. 13. 29.
John 6. 34.* Mat. 22. 2—
10. Is. 25. 6.
Mark 16. 15.
Rev. 19. 9.
Is. 55. 1—7.* Mat. iii. x.
Mark i. iii.
Luke i. iii. ix.
x. Acts i—ix.
Prov. 1. 20—
24. & 9. 1—5.* Mat. 22. 3, 5, 6.
John 1. 11. &
5. 40. Mat.
13. 22. ch. 8.
14. & 21. 34.
Is. 29. 9—12.
& 28. 9—13.
& 5. 5, 6.
1 Tim. 6. 9, 10.
2 Tim. 4. 10.
Phil. 3. 19.
Ps. 17. 14.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him who had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But, when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But, when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And, when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time, to say to them that were bidden, Come; for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto

him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, that none of those men who were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt is good: but, if the salt have lost its savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

* Ch. 9. 44. & 8. 8. Mat. 11. 15. & 13. 9. Rev. 2. 7, 11, 17, 29. & 3. 6, 13, 22.

Anno Domini
cir. 32.* Mat. 22. 7, 8
& 21. 41, 43.
& 8. 11, 12.
see ver. 24.* Mat. 23. 18,
19. & 11. 5.
28. Mark 16.
15, 16. Acts
13. 46, 47. &
28. 28. Rev.
22. 17. Is. 42.
6, 7. & 45. 22.
with John 7.
48, 49. Zech.
11. 7, 11.
James 2. 5.

* Acts i—ix.

* Mat. 22. 9, 10.
& 28. 18, 19.
& 26. 13.
Mark 16. 15,
16. Eph. 2. 17
—22. & 3. 6—
8. Rom. 10. 18.
Col. 1. 23.
Acts x—xix.* Prov. 1. 20—
23. & 9. 4, 5.
2 Cor. 5. 20.
& 10. 3—5.
Col. 1. 23, 28,
29. 2 Tim. 4. 2.
Ps. 110. 3.* See Mat. 21.
41, 43. & 8.
11, 12. & 23.
38, 39. & 22. 8.* Mat. 10. 37.
& 16. 25. &
19. 29. Deut.
33. 9. & 13. 6.
John 21. 17.
Ps. 73. 25, 26.
& 142. 4, 5.
Rev. 12. 11.* Mark 8. 34.
Mat. 10. 38.
& 16. 24. &
11. 29. ch. 9.
23. 2 Tim. 3.
12.* Prov. 24. 27.
1 Kin. 5. 15.
1 Pet. 2. 5.
Jude 20.
These para-
bles teach us
that we must
resolve to
lose all, and
suffer all, for
Christ, when
we set out in
religion.* Gal. 3. 3, 4.
Heb. 6. 4—8.
& 10. 25, 27.
with 2 Pet. 1.
4—12. & 3.
12. Col. 2. 6, 7.
Tit. 2. 11—13.
2 John 8. 18.* Prov. 20. 18.
Men had bet-
ter never pro-
fess to serve
Christ, than
apostatize
from him.
2 Pet. 2. 20—
22. Rev. 3.
15, 16.* Mat. 5. 25.
ch. 12. 58.
Heb. 12. 14.* Mat. 16. 24,
25. & 19. 27.
—29. ver. 26.
27. Phil. 3. 7.
—9. Ps. 73.
25, 26.

* Col. 4. 6.

* Mat. 5. 13.
Mark 9. 49, 50.
ver. 28, 29.
with Gal. 5. 6.
& 6. 15. Heb.
10. 26, 38. &
6. 4—8. Tit.
1. 16. Is. 66.
3, 24. & 1. 11
—15. Christ's
doctrines,
graces, and
ministers,
are useful for
reforming
and preserv-
ing; but if
once profes-
sors and
ministers turn
erroneous
and carnal,
they are most
useless, con-
temptible,
and ripened
for misery.

REFLECTIONS UPON CHAP. XIV.—There is great need of divine instruction how to observe the weekly sabbath, and how to connect works of necessity and mercy with acts of devotion. And at our meals, and every other season, our talk ought to turn upon the important points of religion, and tend to the glory of God. Nor should the presence of enemies, who watch for our halting, deter us from our duty. In their nature and tendency, how base is pride and how valuable humility, both before God and men! And earthly honours and esteem are contemptible when compared with the honours of humble souls at the last day, and in the eternal state. Luxurious feasting marks men's pride and sensuality, robs the poor, and abuses the bounty of God. But astonishing is the grace of God in preparing a feast, a gospel dispensation, and an eternal happiness, on the flesh and blood of his Son, and the fulness of his covenant; and in inviting

and beseeching sinners, Gentile sinners, even the chief, to share thereof! And, however many Jews or others, on the highest carnal pretences, reject it, multitudes, even of the most unlikely, shall be brought in, till Christ's church on earth, and mansions in heaven, be filled. With great faithfulness and labour ought ministers to teach every man, and warn every man, and call every man, for this effect. For strict is the account they must give of their conduct and success. But redoubled vengeance and tremendous exclusion from God's mercy await those who refuse Christ. And, if we would be interested in his blessings, he must have the highest preference in our heart above self and every thing earthly. And practical religion must begin on such consideration and principles as will dispose us to endure every thing for his sake. Dreadful and eternal shame shall cover those professors who are at last found empty and graceless. How valuable





J. Kennerley Sc.

THE PRODIGAL'S RETURN

Luke 15.

London: at Church Lane by W. B. G. & Co. & White Row, Strand.

Anno Domini
cir. 32.

CHAP. XV.

(1) *The Pharisees take offence at Christ for conversing with, and preaching the gospel to, publicans and other heathens, or notorious sinners; 1, 2. (2) He vindicates himself from its tending to their conversion, and represents the freedom and riches of his saving grace in the parable of the lost sheep brought back; 3—7: the lost piece of money found; 8—10: and the prodigal son reformed; 11—32.*

• Ch. 14. 21.
& 5. 23—32.
& 7. 29. Mat.
21. 31, 32. &
9. 10, 13.
Mark 2. 15,
16. Ezek. 18.
23. 1 Tim. 1.
15.

• Mat. 9. 11. &
20. 15. ch. 5.
30. & 19. 7.
Acts 11. 3.
ch. 19. 7, 10.
Gal. 2. 12.

• Mat. 18. 12.
13. Jer. 50. 6.
Ezek. 34. 6, 8,
16. 23. Is. 53.
6. 10—12.
John 10. 11,
16. 1 Pet. 2. 25.
Ps. 119. 176.
Is. 63. 1, 4.
& 27. 12, 13.
& 45. 22, 24.
Ezek. 34. 16.
Phil. 1. 6.
1 Tim. 1. 13
—16. ch. 9.
10.

• Is. 40. 11. &
46. 3, 4. & 63.
9. & 53. 10.
ch. 19. 9. &
23. 43. &
7. 36—50.
John iv. Acts
ix. 1 Tim. 1.
13—16.

• Ver. 7, 9, 10.
Rev. 11. 15.
& 12. 10. &
18. 20. & 3.
21. ch. 2. 13.
14. 1 Thes.
2. 19.

• Ch. 5. 32.
Prov. 30. 12.
Mat. 18. 13.

• Drachma was
seven pence
three far-
things, i. e.
equal to the
Roman penny.
Mat. 18.
28.

• Mat. 18. 11.
ch. 19. 10.
Ezek. 34. 2.
2 Tim. 4. 12.

• See ver. 6, 7.

• Mat. 21. 28.
i. e. Jews and
Gentiles, or
moralists and
profane per-
sons.

• Mal. 2. 10.
Is. 64. 8.
Num. 16. 22.
Heb. 12. 9.

• Eph. 2. 13.
17. Ps. 73. 27.
Is. 57. 19.
Rom. 1. 21—
32. Tit. 3. 3.
1 Cor. 6. 9,
10. Is. 1. 4.
Jer. 2. 13, 17.

• Prov. 5. 11.
Hos. 2. 14.
Amos 8. 11.

THEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 °What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And, when he hath found it, he layeth it on his shoulders rejoicing.

6 And, when he cometh home, he calleth together his friends and neighbours, saying unto them Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance.

8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And, when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, °A certain man had two sons:

12 And the younger of them said to his father, °Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And, not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And, when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself

to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And, when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But, when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet.

23 And bring hither the fatted calf, and kill it; and let us eat and be merry:

24 °For this my son was dead, and is alive again: he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field; and, as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and entreated him.

29 And he answering said to his father, °Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30 But, as soon as this thy son was come, who hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou

30—33. & 11. 12. 1 Thes. 2. 16. Gal. 2. 12.

Is. 58. 2. & 1. 15. Rev. 3. 17. Is. 29. 13. Is. 58. 3. Mat. 20. 11, 12. Exod. 19. 4—6. Deut. 32. 9. Ps. 147. 19, 20. Rom. 9. 4, 5. Mat. 13. 12. & 25. 29.

Anno Domini
cir. 32.

• Ps. 4. 6.
Tit. 3. 3. Eph.
2. 1—3. 1 Cor.
6. 9, 10.
Joh 15. 16.
& 20. 12—16.
Is. 55. 2.
Ezek. 7. 19.
Hos. 12. 1.

• Rev. 3. 17.
Ps. 142. 4.
Eccl. 9. 3.
Acts 26. 11.

• Hos. 2. 7.
Mat. 11. 23.
Lam. 3. 40.
Jer. 31. 18.
19. ch. 18. 13.
Dan. 4. 26.
Prov. 5. 21.
Ps. 51. 4.

• Gen. 32. 10.
Jer. 3. 5, 19.
ch. 5. 8.
1 Cor. 6. 9,
10. Tit. 3. 3.
Eph. 2. 1—3.
12. 1 Tim. 1.
13.

• John 6. 28.
Acts 2. 37. &
16. 30. Rom.
10. 3. & 9. 31.
Ps. 24. 10.
Jer. 31. 18, 19.

• Ch. 18. 13.
Acts 2. 39.
Rom. 4. 5.
Eph. 2. 12,
13, 17.

• Ezek. 16. 6—
8. Mic. 7. 18;
19. Is. 49. 15.
Hos. 11. 8.

• Ver. 18, 19.
ch. 18. 13.
Josh. 7. 9.
Jer. 3. 13.
Rom. 7. 8—
14. Gen. 32.
10.

• Mat. 22. 11.
Rom. 13. 14.
Rev. 19. 8.
Ezek. 16. 10
—12. Is. 61.
10. Gal. 3. 27.

• Ezek. 36. 27.
2 Cor. 1. 22.
Eph. 1. 13.
14. Acts. 10.
44—47.

• Song 7. 1.
Eph. 6. 13.
Prov. 9. 2.
Is. 25. 6. Mat.
22. 4. & xxvi.
xxvii. John 6.
51—58. Zeph.
3. 17. Is. 42.
21. & 53. 10.
& 62. 5. Rom.
5. 11.

• Eph. 2. 1—9,
10, 12, 13, 19
—22. & 5. 14.
Col. 1. 13.
Acts 26. 17.
18. Tit. 3. 3—
7. 1 Cor. 6. 9
—11. 1 Tim.
1. 13.

• Is. 62. 4, 5.
& 61. 7, 10.
& 35. 10.

• Phil. 3. 4—6.
Mat. 20. 10—
12.

• Acts 8. 39.
Rom. 5. 1, 11.
Phil. 4. 4.
1 Thes. 5. 16.

• Acts 13. 46—
48. & 11. 17.
& 28. 28. Eph.
2. 17—20. &
3. 6—8. Col.
1. 6, 23.

• Ver. 23. Eph.
3. 8.

• Acts 11. 2, 3.
& 13. 45, 50.
& 14. 2, 19. &
17. 13. & 18.
5, 6. & 22. 21.
22. Rom. 9.

• Is. 18. 11, 12.
• Ver. 13, 22, 23.

are the doctrines and graces of our Redeemer, when lodged in the heart and practised in the life! and what a preserving, purifying, and savoury, blessing they render us to all around! But very pernicious are all errors; and unprofitable and hurtful now, and miserable hereafter, are loose, carnal, corrupt, careless, and erroneous, ministers and professors of the true religion. O my soul, consider these things, and take heed that I never draw back unto perdition! And, if I think I stand, let me take heed lest I fall.

CHAP. XV. The scope of all these parables is to represent the exceeding riches of God's grace to sinners, especially the Gentiles. The *lost sheep brought back* represents them as elected and given to Christ, the chief Shepherd, to be saved by him; but stupidly wandering on in deserts of ignorance, idolatry, and other wickedness and misery, but followed after by a laborious and faithful dispensation of the gospel, apprehended by Christ's Spirit, and by his power and grace converted to God, instated in his covenant, and made members of his church. The *lost piece of silver recovered* represents them as dear and precious in God's account, and wholly incapable of doing any thing for their own relief; but, by means of shaking providences, the gospel dispensation, and conscience-convincing and heart-renewing influences, converted to Christ. The *prodigal son reformed* represents them as God's honoured creatures apostatizing from him, and perverting their natural powers, and the blessings of providence, to the basest purposes of iniquity, till they had rendered themselves slaves and wor-

shippers of Satan, wicked and miserable to the last degree; but at last, by strokes of affliction, and convictions of conscience, encouraged by gospel invitations, made to apply to God for his free and full salvation:—graciously drawn and received by him, clothed with the imputed righteousness of Christ, endowed with his Spirit and grace, as a pledge of their eternal inheritance; qualified by gospel promises and influences to walk in God's ways; and feasted on the flesh, blood, and fulness, of Christ, and made glad with the light of his countenance. The joy attending the recovery of the lost sheep, piece of silver, or prodigal son, imports that God is more glorified in the redemption of men than in the preservation of angels who never sinned;—in the conversion of the Gentiles than in the preservation of the Jewish church;—in the conversion of notorious sinners than of such as have been always civilized;—and in the conversion of all ranks and degrees of sinners than in the pretended religion of self-righteous persons; and that he and his angels more rejoice therein. The *elder son* denotes the Jews, particularly the scribes and Pharisees, who took such offence at God's calling the Gentiles into his gospel church, and honouring them above themselves, who had long been his peculiar people, that they obstinately refused to embrace the gospel, and unite with them in one church. He may also represent all self-righteous professors, and even peevish believers, who take offence at God's vouchsafing his singular favours to persons converted from notorious wickedness.

Anno Domini
cir. 32.Rom. 15. 9—
13. Is. liv. 1x
—lxii.Song 8. 8, 9.
Eph. 2. 1—10.
Acts 26. 17,
18. see ver.
24. 1 Cor. 6.
9—11. Tit. 3.
3—7. Hos. 13.
9. ch. 19. 10.
Ps. 22. 27—
30.

art ever with me, and all that I have is thine.

32 ^aIt was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAP. XVI.

(1) Christ represents the right use of worldly enjoyments for our eternal advantage in the parable of the unjust steward and the application of it; 1—13. (2) Rebukes the scoffing Pharisees for their pride, covetousness, and hypocrisy; 14, 15. (3) Declares that his New Testament dispensation, the blessings of which, both Jews and Gentiles, were beginning ardently to desire, would not annul, but fulfil, the law, whether ceremonial or moral; 16—18. (4) In the parable of the rich man and Lazarus he represents that riches abused do but secure and enhance eternal torments, and that no other means of conversion can be granted to such as neglect the warnings of scripture; 19—31.

AND he said also unto his disciples, ^aThere was a certain rich man who had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? ^dgive an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: ^eI cannot dig; to beg I am ashamed.

4 ^fI am resolved what to do; that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him; and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred ^gmeasures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred ^hmeasures of wheat. And he said unto him, Take thy bill, and write four-score.

8 And the lord commended the unjust steward, because he had done ⁱwisely: ^jfor the children of this world are in their generation wiser than the children of light.

9 And I say unto you, ^kMake to yourselves friends of the ^lmammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 ^mHe that is faithful in that which

is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous ⁿmammon, who will commit to your trust the ^otrue riches?

12 And, if ye have not been faithful in ^pthat which is another man's, who shall give you that ^qwhich is your own?

13 ^rNo servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. ^sYe cannot serve God and mammon.

14 ¶ And the Pharisees also ^twho were covetous, heard all these things: and they ^uderided him.

15 And he said unto them, Ye are they who ^vjustify yourselves before men: but ^wGod knoweth your hearts: ^xfor that which is highly esteemed amongst men is abomination in the sight of God.

16 ^yThe law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

17 ^zAnd it is easier for heaven and earth to pass than one tittle of the law to fail.

18 ^{aa}Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from ^{ab}her husband, committeth adultery.

19 ¶ There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day:

20 ^{ac}And there was a certain beggar named Lazarus, who was laid at his gate, ^{ad}full of sores,

21 ^{ae}And desiring to be fed with the crumbs which fell from the rich man's table: moreover, ^{af}the dogs came and licked his sores.

22 And it came to pass that the beggar died, and ^{ag}was carried by the angels into ^{ah}Abraham's bosom: the rich man also died, and ^{ai}was buried.

23 And in hell he lift up his eyes, being in torments; and ^{aj}seeth Abraham afar off, and Lazarus in his bosom.

4. 11. Heb. 11. 37, 38. Rom. 8. 28. Hos. 2. 18. Mat. 8. 11. ch. 13. 28. & 23. 43. Ps. 73. 24. Phil. 1. 21, 23. i. e. at the heavenly feast of fellowship with God, along with, and as a true child of, Abraham. Ch. 13. 28. Mat. 8. 11, 12.

Anno Domini
cir. 32.

Or riches.

Mat. 6. 20, 33.
ch. 12. 33. &
12. 22. Prov.
8. 18. Eph. 3.
8. 1 Pet. 1. 4.
Phil. 3. 7—14.
Rev. 3. 18.Job. 1. 21.
Ezek. 16. 15.
—21. Hos. 2.
8, 9. Ps. 115.
16. Ezek. 46.
17. Mat. 25.
14—29. ch.
19. 12—26.Ch. 10. 42.
Ezek. 46. 16.
Is. 55. 3.
1 Cor. 1. 30.
1 Pet. 1. 4.Mat. 6. 24.
Rom. 8. 5—8.
Phil. 3. 18, 19.
ch. 9. 50. &
11. 23. Tit. 1.
16. 2 Tim. 3.
5.Josh. 24. 14.
Mat. 4. 10.
Jam. 4. 4.
1 John 2. 15.
16. Tit. 2. 12.Mat. 23. 14.
& 13. 22.
Ezek. 33. 31.
ch. 20. 47.Ps. 22. 6. &
69. 9, 19, 20.Mat. 6. 2. ch.
18. 11, 12. &
10. 29. & 20.
20.Ps. 7. 9. Jer.
17. 10. Rev.
2. 23. John
21. 17.1 Sam. 16. 7.
Mat. 23. 13—
30. ch. 11. 39.
Jam. 4. 4.Mal. 4. 4. ch.
1. 16, 76.
John 1. 17.Mat. 11. 12,
13. Mark 1.
14, 15, 33, 45.
Mat. iii. Luke
iii. The gos-
pel dispensa-
tion hath
been publish-
ed, and both
Jews and
Gentiles have
seemed earn-
estly desirous
of its bless-
ings.Mat. 5. 18.
1 Pet. 1. 25.
Is. 40. 8. & 51.
6. Ps. 102. 26,
27. Josh. 23.
14. 1 Sam. 3.
19. & 15. 29.
Rom. 9. 6.Mat. 5. 32. &
19. 9. 1 Cor.
7. 10—12.
Rom. 7. 1—3.Job 21. 7—
15. Ps. 17. 14.
& 73. 3—9. &
119. 70. Jam
5. 5. Job 15.
27.Mat. 11. 5.
Jam. 2. 5.
1 Cor. 1. 26.
27. Prov. 1. 7.Job 2. 7, 8.
Ps. 73. 14. &
34. 19.Ps. 107. 5. &
142. 4. 1 Cor.
142. 4. 1 Cor.Heb. 1. 14. Ps. 91. 11, 12.
119. 70. Jam
5. 5. Job 15.
27.

Is. 14. 18. Gen. 50. 9, 10.

Ps. 21. 1. &
50. 10, 11. &
115. 16. Is.
66. 1.Deut. 32. 14,
15. Ezek. 16.
15—21. Hos.
2. 8, 9. ch. 15.
13, 30. Jam.
4. 3.Gen. 3. 11. &
4. 10. & 18.
20. Is. 1. 2.Ecl. 11. 9. &
12. 11. Mat.
12. 36. Rom.
14. 12. 2 Cor.
5. 10. 1 Pet.
4. 5. Rev. 20.
12.Tit. 1. 12. Is.
56. 10. 2 Thes.
3. 11.Jer. 4. 22.
Jam. 3. 15.
Is. 29. 15.A bath con-
tained a lit-
tle more than
three pecks
and three
pints EnglishA cor con-
tained ten
baths, or
eight bushels.Prov. 6. 6—8.
1 Tim. 6. 19.
see ver. 4.Ps. 17. 14.
Phil. 3. 19.1 John 3. 10.
Eph. 5. 8.
1 Thes. 5. 5.
8. John 12.
36. & 3. 3, 5.Dan. 4. 27.
Prov. 19. 17.
Mat. 6. 19. &
19. 21. ch. 14.
14. & 11. 41.
& 19. 8. Acts
10. 4. 1 Tim.
6. 17—19.
Mat. 25. 34—
40.Or riches.
Mat. 6. 24.Mat. 25. 21.
ch. 19. 17.

REFLECTIONS UPON CHAP. XV.—Great is the grace and condescension of Jesus Christ to the very chief of sinners, and base the heart that rages against his love. Alas! how bent are sinners to wander from God, and expose themselves to danger and ruin! Unable to recover themselves, they are plunged in, and covered with, wretchedness and guilt. Yet, madly prodigal, and haters of God's presence and government, they are puffed up with a self-conceit of their excellency and merit, and, imagining all that they have their own, covetous of a present portion, and regardless of every thing eternal, they apostatize more and more from God, and become slaves to their lusts, abusing every gift of God to their service. Yea, though destitute of every thing holy, honourable, or gladdening, they are quickly involved in disappointment, perplexity, and wretchedness, and exposed to everlasting destruction: yet still obstinately will they pursue every folly, however base or ruinous, rather than return to a gracious God!—Infinite is the love of God, in seeking the lost and converting prodigals! Quick-sighted is his mercy, to spy our necessities and mark our cares and desires; and alert, in hastening to our relief. Active and generous is he in drawing us to himself, embracing the polluted, pardoning our iniquity, accepting us in the Beloved, giving us his Spirit, renewing our nature, shedding abroad his love in our hearts, and supplying all our wants with his benefits.—What a change his grace makes! The most thoughtless consider their ways, and become wise unto salvation; the proud become humble; the lost are recovered to every thing useful and glorious; and the dead in trespasses and sins are made alive to God and his service! What ground of inexpressible joy is this to saints, to ministers, to angels, to God himself! But detestable is it, from a principle of malice and self-conceit, to take offence at the freedom, extent, and sovereignty, of his grace; or to murmur at the happiness of sinners by means of it. Marvellous is it that God should court such froward trans-

gressors with overtures of mercy! But wo, wo, wo, to their souls if they obstinately reject them!

CHAP. XVI. In the parable of the steward we are taught that God will call us to an account for our use of every temporal enjoyment; and that, by a Christian foresight of this, we ought so to improve our uncertain riches, in acts of piety and charity, as that, when we die God and his angels may conduct us, as faithful stewards, to everlasting mansions of happiness; and the saints, whom we had relieved, may honourably welcome us thither, as an answer to their prayers for us:—and that, if we be not faithful in using the perishing enjoyments of this world, which God has merely committed to us as a trust, to be used for his glory and the good of others, we can have no proper evidence of our possessing the more excellent and substantial riches of true grace, which God gives men for their own, never to be taken from them.

In the parable of the rich man and Lazarus, Christ teaches us that, let true saints be as poor and contemned as they may in this world, they shall have an honourable entrance into, and station in, heaven with him; and that rich men, who wallow in sensual pleasures here, shall, in the other world, fall into the most aggravated miseries; and that, however damned men may wish to prevent their partners in guilt coming thither to torment them, no means of conversion but the scripture shall ever be allowed them.—Perhaps too he represented to these Pharisees, that, however much they now contemned him in his poor and debased estate, he should quickly be exalted to glory; and they who now rioted in wealth and honour, be thrust down into hell, and the generality of their nation be reduced, for many ages, to the most deplorable and unpitied wretchedness on earth, in which they should earnestly wish for the now contemned appearances of the Messiah, but they should be utterly denied them.

Anno Domini
cir. 32.Ch. 3. 7.
John 8. 33, 39.
Mat. 3. 9.Jam. 2. 13.
ch. 19. 42—
44. Rev. 22.
11. Jer. 22. 23.Zech. 14. 12.
Is. 33. 14. &
66. 24. Mark
9. 44—48.
Rev. 14. 10,
11.Job 12. 6. &
21. 13. Ps. 37.
35—37. Is.
57. 2, 20, 21.
Rev. 14. 13.
& 20. 15. &
21. 8. ch. 6.
24.Ps. 50. 22.
John 3. 36.
2 Thes. 1. 9.Is. 8. 20. &
34. 16. Mal.
4. 4. John 5.
39. 45. Acts
15. 21. & 17.
11. 2 Tim. 3.
15—17.John 12. 10,
11.

24 And he cried and said, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And, besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us that would come from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house;

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham said unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham; but, if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

CHAP. XVII.

(1) Christ teaches to avoid giving offence; to forgive injuries; to study an increase of faith; and, by the parable of the obedient servant, to have an humble apprehension of our best works; 1—10. (2) Heals ten lepers; only one of which, being a Samaritan, glorified God, and returned to thank him; 11—19. (3) Shews the Pharisees and his disciples that his kingdom was not to be of a carnal, but spiritual, nature: as an evidence of which, the Jewish nation should, after he had suffered and been rejected by them, be generally destroyed, in an unexpected, sudden, and tremendous, manner, as the inhabitants of the old world and the Sodomites had been; 20—37. [See Introduction, chap. iv. sect. xviii.]

THEN said he unto the disciples, "It is impossible but that offences will come: but wo unto him through whom they come!"

2 "It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and, if he repent, forgive him.

4 "And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 ¶ And the apostles said unto the Lord, "Increase our faith.

6 "And the Lord said, If ye had faith

as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And, as he entered into a certain village, there met him ten men that were lepers, who stood afar off:

13 And they lifted up their voices, and said, "Jesus, Master, have mercy on us.

14 And when he saw them he said unto them, "Go shew yourselves unto the priests. And it came to pass, that as they went they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God;

16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 "There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, "Arise, go thy way; thy faith hath made thee whole.

20 ¶ And, when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation:

21 Neither shall they say, "Lo here! or lo there! for, behold, the kingdom of God is within you.

22 ¶ And he said unto the disciples, "The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

Anno Domini
cir. 32.

Ch. 12. 37.

Job 9. 2, 3. &
22. 3. & 35. 7.
Ps. 16. 2. &
130. 3. & 143.
2. Rom. 11.
35. 1 Cor. 9.
16. with Mat.
25. 30. Rom.
3. 12. Phil. 3.
8, 9. Is. 6. 5.
& 64. 6.John 4. 4. ch.
9. 51.Lev. 13. 45,
46. Num. 5. 2.
2 Kin. 7. 3. &
5. 27. 2 Chr.
26. 20, 21. ch.
12. 13.Mat. 15. 22.
& 8. 2. & 20.
30, 31. Mark
9. 22. ch. 18.
13, 30, 39.Lev. xiii. xiv.
ch. 5. 14.Ps. 19. 11. &
33. 9. & 107.
20. Mat. 8. 3.
& 11. 5.Exod. 23. 2.
Rom. 12. 2.Ps. ciii. cxvi.
cxlv. cv. cxvii.
xviii. xcv.Gen. 32. 10.
Ps. 116. 12.
& 75. 1. 2. &
115. 1. 2.John 4. 9. &
8. 48. 2 Kin.
17. 24—41.
Ezra iv. v.
Neh. iv. vi.
ch. 9. 51, 52.2 Chr. 32. 25.
Ps. 106. 13.
Rom. 1. 21.
Mat. 7. 14.Mat. 8. 10. &
15. 28. John
4. 29. Is. 11.
10. Gen. 49.
10. Mat. 8. 11,
12. & 21. 41,
43. & 20. 16.Mat. 9. 22.
Mark 5. 34.
& 10. 52. ch.
7. 50. & 8. 48.
& 18. 42.
Eph. 2. 8.Or with out-
ward shew.
Zech. 4. 6.
Dan. 2. 44.
John 18. 36.
Rom. 14. 17.
& 12. 2.Mat. 24. 23.
ch. 21. 8.
Mark 13. 21.Or among.
John 1. 26.Mat. 12. 28.
& 21. 43.
Rom. 2. 29. &
14. 17. Col. 1.
27. John 3. 3.
5. Gal. 6. 15.
2 Cor. 5. 17.

1 Sam. 16. 7.

Mat. 9. 15.
John 7. 33.
34. & 8. 21.
& 12. 35.

REFLECTIONS UPON CHAP. XVI.—Whatever things we enjoy in this world are but a trust committed to us by God to do good with. We cannot long hold them; but quickly, in an hour we think not, our reckoning for them must come. O that we may then be found faithful! It is self-contradicting and absurd to pursue earthly riches with more earnestness and industry than eternal treasures; and dangerous to neglect a single opportunity or advantage in favour of everlasting happiness. It is necessary to watch against all unfaithfulness and injustice in worldly enjoyments, which so many make instruments of unrighteousness. Lesser sins lead to greater; and pride and laziness often plunge men into the vilest dishonesty. The abuse of less important trusts provokes God to withhold what is more excellent. And, as none can serve both God and the world, it is wise to prefer God in due time. But proud covetous hypocrites, enslaved by their own lusts, hate and scoff at instruction.—What is most esteemed and desired by men is generally abominable before God. His gospel dispensation does not make void, but establish, the law. And blessed be God that both Jews and Gentiles have with earnestness crowded into the New Testament church. Happy are the poorest of its true members: their adversities will quickly issue in everlasting honour and unutterable delight. God lightly values the wealth and honour of this world, which he frequently bestows upon the vilest miscreants,

to ripen them for redoubled damnation. Awful thought! to have only uncertain and unsatisfying enjoyments, which shall quickly issue in insupportable and everlasting torments! Inexpressibly different, and irreversibly fixed, is the future state of both saints and sinners. How delightful is it for the one to review his conversion to and walking with Christ; and how dreadful for the other to remember in what an absurd manner he lost his soul for the sake of sensual or carnal trifles! And terrible companions will they make in hell, who had been partners in sin upon earth. With great diligence should we now earnestly search, believe, and practise, God's word; for, if it be neglected, no other means of salvation will ever be afforded us.

CHAP. XVII. Ver. 20, 21. The kingdom of the Messiah will not be erected by temporal authority or force, nor make any pompous appearance in temporal riches or grandeur. Nor will he confine his throne and court to any particular place or nation; but his kingdom, being spiritual in its nature, power, and tendency, suited to the benefit of the soul, and for another world, works inwardly in men's hearts and consciences; and is already begun in the preaching of the gospel, and conversion of some among you.

Anno Domini
cir. 32.

23 "And they shall say to you, See here, or see there: go not after them, nor follow them.

• Mat. 24. 23.
Mark 13. 21.
ch. 12. 8.
1 John 4. 1.

24 "For as the lightning, that lightneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

• Mat. 24. 27.
Is. 30. 13, 14.
& 24. 1-6.

25 But first must he suffer many things, and be rejected of this generation.

• Mat. 24. 30.
& 25. 31.
& 26. 64. Rev.
11. 15. 1 Tim.
6. 15. Acts
17. 31. 1 Pet.
4. 7.

26 "And as it was in the days of Noe, so shall it be also in the days of the Son of man.

• Mat. 16. 21.
& 17. 22, 23.
& 20. 18, 19.
ch. 9. 22. &
18. 31. & 24.
7, 26.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came and destroyed them all.

• Mat. 24. 37.
—41. Gen. vi.
vii. Job 22. 16.
1 Pet. 3. 19.
20. 2 Pet. 2. 5.
& 3. 6. Heb.
11. 7. Phil. 2.
21. ch. 18. 8.
1 Thes. 5. 2.
3. Is. 30. 13,
14.

28 "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded:

• Gen. 13. 13. &
18. 20. Ezek.
16. 49, 50.
Gen. 19. 4—
14. Is. 22. 12.
13. Phil. 2. 21.
Jam. 4. 3, 4.
& 5. 5.

29 "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

• Gen. 19. 24.
Deut. 29. 23.
Job 18. 15.
Is. 13. 19.
Jer. 50. 40.
Hos. 11. 8.
Amos 4. 11.
Zeph. 2. 9.
2 Pet. 2. 6.
Jude 7.

30 "Even thus shall it be in the day when the Son of man is revealed.

• Ver. 24.
Mat. 26. 64.
& 24. 30. &
25. 31. Rev.
11. 10, 15. &
20. 11, 12.
1 Thes. 5. 2.
3. ch. 18. 8.
2 Thes. 1. 7.

31 "In that day, he who shall be upon the house top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

• Mat. 24. 26.
17. 18. Mark
13. 14-16.
Job 2. 4.
Mat. 6. 25.
Jer. 45. 5.

32 "Remember Lot's wife.

• Gen. 19. 26.
ch. 13. 3, 5.

33 "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

• Mat. 16. 25.
& 10. 39.
Mark 8. 35.
ch. 9. 24. John
12. 25.

34 "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

• Mat. 24. 40.
41.
Joel 2. 31.
Zeph. 1. 14.
13. Amos 8. 9.
10. & 5. 30.
& 8. 22. & 13.
9, 10.

35 Two women shall be grinding together; the one shall be taken, and the other left.

• 1 Cor. 4. 7.
1 Thes. 4. 17.
Ps. 20. 8. Job
22. 20. Ps. 26.
9. & 28. 3.

36 "Two men shall be in the field; the one shall be taken, and the other left.

• This verse is
wanting in
many Greek
copies.

37 And they answered and said unto him, "Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

• Mat. 24. 28. Job 39. 29. Dan. 9. 26, 27. Amos 9. 1-4. 1 Thes. 2. 16. ch. 19. 43. † The Romish armies shall hunt out and destroy the corrupt Jews wherever they are.

CHAP. XVIII.

(1) By the parable of the importunate widow Christ teaches us fervency and perseverance in prayer; 1-8. (2) By the parable of the Pharisee and publican he teaches us humility and humiliation for sin in prayer; 9-14. (3) Encourages those who brought little children to him, whom his disciples had rebuked; 15-17. (4) Tries and discovers the insincerity of the self-righteous ruler; 18-23. (5) Takes occasion to shew the difficulty of rich men's eternal salvation, and the rich reward of them that suffer for righteousness' sake; 24-30. (6) Foretells his own sufferings, death, and resurrection; 31-34. (7) Cures a blind beggar near Jericho; 35-43.

AND he spake a parable unto them to this end, that men ought always to pray, and not to faint;

• 1 Thes. 5. 17.
ch. 11. 5-8.
& 21. 36.
Rom. 12. 12.
Eph. 6. 18.
Col. 4. 2.
Gen. 32. 26.

2 Saying, There was in a city a judge, who feared not God, neither regarded man:

• 1 Sam. 2. 12
Job 21. 14.
15. Mic. 3.
1-3.

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

Anno Domini
cir. 32.

• Ps. 83. 3, 4.
Deut. 27. 19.
Is. 1. 17, 23.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

• See ver. 7.
ch. 11. 8.

6 And the Lord said, Hear what the unjust judge saith.

• Mat. 7. H.
ch. 11. 13. &
16. 8.

7 And shall not God avenge his own elect, who cry day and night unto him, though he bear long with them?

• Ch. 11. 8. Ps.
9. 18. & 13. 1.
& 22. 1, 2. &
103. 9. John
13. 1. 2 Thes.
1. 6, 7. Rev.
6. 10, 11.
Hab. 2. 3.
Heb. 10. 35-
37.

8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

• 2 Pet. 3. 8, 9.
Ps. 46. 5.
Heb. 10. 37.
Rev. 18. 8.

9 ¶ And he spake this parable unto certain who trusted in themselves that they were righteous, and despised others:

• 2 Tim. 3. 1.
& 4. 3. 1 Tim.
4. 1. 2 Thes.
2. 3. When
Christ comes
to destroy
the Jews and
judge the
world, he
will find
little real
religion
among them.

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

• Ch. 10. 29. &
16. 15. Phil.
3. 4-6. Rom.
9. 31, 32. &
10. 2, 3. Is.
65. 5.

11 The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

• Or as being
righteous.

12 I fast twice in the week, I give tithes of all that I possess.

• Mat. 21. 31.
32. ch. 7. 29.
30. & 15. 1, 2.

13 † And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

• Mat. 6. 2, 5.
16. & 23. 14.
& 9. 14. Is. 1.
11-15. & 58.
2. Rev. 3. 17.
1 Sam. 15. 13.
Mat. 23. 23.
Phil. 3. 4-6.
Gal. 1. 14.
Rom. 10. 2, 3.

14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

• Or But.

• Ezra 9. 5, 6.
15. Jer. 31.
18. 19. & 3.
13. 25. Ezek.
16. 63. ch. 23.
48. Acts 23. 7.
1 Tim. 1. 15.
Ps. 40. 12.
Job 40. 4.
Rom. 7. 24.

• Rom. 3. 20.
Gal. 2. 16.

15 ¶ And they brought unto him also infants, that he would touch them: but, when his disciples saw it, they rebuked them.

• Mat. 23. 12.
ch. 14. 11. &
1. 52. Job 22.
29. Prov. 3.
34. & 15. 33.
& 18. 12. &
29. 23. James
4. 6, 10. 1 Pet.
5. 5, 6.

16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.

• Mat. 19. 13-
15. Mark 10.
13-16. Gen.
48. 14, 15.
1 Sam. 1. 24.
Jer. 49. 11.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

• Mat. 15. 23.
& 16. 22. &
20. 31.

• Heb. 2. 17.
Is. 65. 1, 2.
Ps. 34. 11. &
45. 10, 11.
Prov. 8. 17.
& 4. 1. & 23.
26.

18 ¶ And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

• Mat. 18. 3, 4.
John 3. 3, 5.
1 Pet. 2. 1, 2.
2 Cor. 5. 17.
Gal. 6. 15.
1 Cor. 14. 20.
Ps. 131. 2.

19 And Jesus said unto him, Why callest thou me good? none is good save one, that is, God.

• Mat. 19. 16-
29. Mark 10.
17-26. ch. 10.
25-29. John
6. 28. Acts 2.
37. Rom. 9.
31, 32. & 10.
2, 3.

20 Thou knowest the commandments; Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

• 1 Sam. 2. 2.
Exod. 34. 6.
7. Ps. 119. 68.
James 1. 17.

† Ch. 10. 26-28. Exod. 20. 12-17. Rom. 13. 9. Gal. 4. 21. & 3. 10, 12 & 5. 14. James 2. 8. Deut. 5. 16-21. Col. 3. 20.

REFLECTIONS UPON CHAP. XVII.—Alas, that so many offences and injuries should be found among professed Christians! Many are grieved, stumbled, and eternally ruined, by means of them. And tremendous woes must fall on their heads whose corrupt principles or practices occasion such things. How prone are most to offend God and cause their neighbour to stumble out of his way! Yet most offenders are very averse to repent, and, if offended, to forgoe injuries. Yea, it is impossible to perform self-denying duties without strong faith: and great is the need that Jesus should be daily increasing it. With great humility ought we to perform every commanded duty, and with great gratitude to receive distinguished mercies. And yet often both are wanting where they might have been most, and found where they could have been least, expected. How many amuse themselves about the circumstances of Jesus' kingdom, instead of earnestly

receiving him into their heart, that he may subdue their lusts and govern their spirits! But the erection of his spiritual kingdom in the world is generally attended with some fearful judgments on its opposers. Self-indulgence in sensual gratifications is a common forerunner of fearful and sudden destruction. And none are more certainly exposed than hardened apostates, who refuse to take warning from the calamities of others before them. But, if men will not heartily part with the world as their portion, they must perish with it.—In great wisdom and mercy the spread of God's vengeance among the obstinate Jews was made a mean of spreading the gospel among, and of saving, the Gentiles. Fearfully he resents the injuries done to his faithful servants, and pities and rewards them that suffer for his sake. Yea, marvellously he distinguishes them in his protections here and his eternal glories hereafter.

Anno Domini
cir. 33.

Ver. 11, 12.
Gal. 1. 14.
Phil. 3. 6.
Rom. 10. 2, 3.

Ch. 12. 33. &
16. 9. 1 Tim.
6. 18, 19.
Mat. 6. 19, 20.
Acts 4. 34.

Ch. 8. 7, 14.
& 21. 34.
Judg. 18. 23.
24. Ps. 17. 14.
Phil. 3. 19.
2 Cor. 7. 10.

See ver. 23.
Job 31. 24.
Ps. 62. 11.
Prov. 11. 28.
1 Cor. 1. 26.
27. 1 Tim. 6.
9, 10. James
2. 5. & 4. 4.
Mat. 19. 23—
29. Mark 10.
23—27.

Ch. 13. 23. &
1. 34.

Job 10. 13. &
42. 2. Jer. 32.
17. Gen. 18.
14. Zech. 8. 6.
ch. 1. 37.

Mat. 19. 27—
29. Mark 10.
28—31. ch. 5.
11. Phil. 3.
7—9. Deut.
33. 9.

Ch. 14. 26, 27.
& 9. 23, 24.
Phil. 3. 7—
14. Ps. 19. 11.
1 Cor. 15. 58.
1 Tim. 4. 7, 8.
Rom. 6. 23.
Rev. 2. 17. &
3. 21.

Mat. 20. 17—
19. Mark 10.
32—34. Ps.
22. 1—21. &
69. 1—21. Is.
53. 2—10. ch.
9. 22—44. &
13. 33. & 12.
50. & xxii.
xxiv. Mat.
xxvi—xxviii.
Mark xiv. xv.
xvii. John
xviii. xix. xx.

Ps. xxii. lxix.
Is. 50. 6. &
liii. Dan. 9.
24—36. Mic.
5. 1. Zech. 13.
7.

Ch. 9. 45. &
24. 25. John
16. 17, 19. &
12. 16.

Mat. 20. 29—
34. Mark 10.
46—52. Mat.
9. 27. & 12.
22. & 11. 5.
Mark 8. 22—
25. John 9. 1
—7, 39. Is.
59. 10.

Ch. 1. 26, 27.
& 2. 4, 39, 51.
& 4. 16. John
1. 45. Mat. 2.
23.

Is. 9. 6, 7. &
11. 1. Jer. 23.
5, 6. Ezek. 34.
23. Rom. 1. 3.
4. 2 Tim. 2. 8.
Rev. 22. 16.
Mat. 1. 1. &
9. 27. & 12.
23. & 15. 22.

Ver. 15. ch.
11. 52. & 19.
30.

Mat. 15. 22—
28. ch. 11. 8.
Gen. 32. 26.
Ps. 22. 2.
Mat. 7. 7.
ver. 1.

Heb. 2. 17. &
5. 2.

Gen. 32. 27.
& 3. 9. John
20. 13. Mat.
7. 7. Rev. 3.
20. with Is.
35. 5.

21 And he said, 'All these have I kept from my youth up.

22 Now when Jesus heard these things he said unto him, 'Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me.

23 And when he heard this he was very sorrowful; for he was very rich.

24 ¶ And, when Jesus saw that he was very sorrowful, he said, 'How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God.

26 And they that heard it said, 'Who then can be saved?

27 And he said, 'The things which are impossible with men are possible with God.

28 ¶ Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, 'Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on;

33 And they shall scourge him, and put him to death; and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass that, as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

36 And, hearing the multitude pass by, he asked what it meant.

37 And they told him that 'Jesus of Nazareth passeth by.

38 And he cried, saying, 'Jesus, thou son of David, have mercy on me.

39 And they who went before rebuked him, that he should hold his peace: but he cried so much the more, 'Thou son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near he asked him,

41 Saying, 'What wilt thou that I

shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, 'Receive thy sight; thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

CHAP. XIX.

(1) Christ converts, reforms, and encourages Zaccheus the publican; 1—10. (2) By the parable of the pounds represents what different gifts would be given to men in the gospel church, and their being called to account for, and rewarded according to, their improvement of them; 11—27. (3) Rides in triumph to Jerusalem upon a borrowed ass amidst the acclamations of the people, to the grief of the Pharisees; 28—40. (4) Laments the approaching ruin of Jerusalem for their obstinate rejection of his salvation, offered in the gospel; 14—27, 41—44. [See Introduction, chap. iv. sect. xviii.] (5) Casts out the buyers and sellers, and teaches daily in the temple, while the priests and rulers seek to murder him; 45—48.

AND Jesus entered and passed through Jericho.

2 And, behold, there was a man named Zaccheus, who was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was, and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way.

5 And, when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down: for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it they all murmured, saying that he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and, if I have taken any thing from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is the son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 ¶ And, as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds and said unto them, Occupy till I come.

14 But his citizens hated him, and

Anno Domini
cir. 33.

Ps. 107. 20.
& 33. 9. ch. 7.
50. & 8. 48.
& 17. 19.
Mat. 15. 22.

Mat. 9. 22. &
17. 15. & 7.
16. Ps. 103.
1—3. & 116.
12. & 115. 1.
& ciii—cxvii.
cxlii—cxviii.
cxix—
cxxxvi. cxlv.
—cl. ch. 1.
46—55, 64—
79.

Josh. 2. 1. &
6. 1, 26.
1 Kin. 16. 34.
2 Kin. 2. 18
—21.

1 Cor. 1. 26.
ch. 18. 24, 25.
with 2 Chr.
17. 5, 6.

Ch. 23. 8. &
9. 7.

1 Kin. 10. 27.
Amos 7. 14.
Is. 9. 10.

Ezek. 16. 6, 8.
John 1. 48.

Eccl. 9. 10.
Prov. 27. 1.
Mat. 11. 28.
2 Cor. 6. 1, 2.
Is. 55. 1—7.

Eph. 3. 20.
John 4. 4. &
10. 16. 1 Tim.
1. 15. ver. 10.

Ps. 119. 59.
60. Gal. 1. 15.
16. 1 Tim. 1.
13—17.

Mat. 9. 11.
ch. 5. 30. & 7.
39. & 15. 2.
Job 5. 2.
Eccl. 4. 4.

Mat. 3. 8. &
21. 31, 32. ch.
7. 29, 30. &
18. 13, 14.

1 Cor. 10. 11.
1 Tim. 1. 16.
2 Cor. 7. 11.
ch. 12. 33. &
16. 9. & 18.
22. & 3. 14.
Exod. 22. 1.

Ch. 2. 30. Ps.
98. 3. Is. 45.
17, 22. & 49.
6. 1 Tim. 1.
15. ver. 10.

Ch. 13. 16.
Rom. 4. 11.
12, 16. & 9. 8.
Gal. 6. 16. &
3. 7, 26.

Mat. 18. 11.
& 1. 21. & 20.
28. & 10. 6. &
15. 24. & 9.
13. 1 Tim. 1.
15. Ezek. 34.
16. Is. 63. 1
Hos. 13. 9.
Heb. 7. 25.
Acts. 13. 4

Ch. 17. 20.
Acts 1. 6.
2 Thes. 2. 2,
3.

Mat. 25. 14—
30. Mark 13.
34. Is. 9. 6, 7
& 52. 13.

Mark 16. 19.
ch. 24. 51.
Acts 3. 21.
ch. 20. 9.

Mat. 28. 18.
Phil. 2. 9—11.
Eph. 7. 14.

Acts. 1. 11. &
17. 31. Heb.
9. 28. Rev. 1.
7.

Rom. 12. 6—8. Eph. 4. 11—13. 1 Cor. 12. 7, 11, 28, 29. Mat. 21. 33. 2 Cor. 3. 5. contains 50 shekels, or 5/1. 14s. John 1. 11. 1 Sam. 8. 7. Mat. 22. 5, 6. The Jews obstinately refused the offers of his grace.

A mina

REFLECTIONS UPON CHAP. XVIII.—The fervent and importunate prayer of faith is always effectual at last. A gracious answer cannot be delayed beyond the best time. And all the injuries done to the saints shall be fearfully resented, though God often patiently delays his vengeance till religion be almost utterly extirpated. What a mixture is in our worshipping assemblies on earth! Different tempers, manners, and ends, have different effects on the very same duty. Pride, formality, and hypocrisy, indulged, render men's persons and worship detestable to God. But not the greatest sinner, who humbly asks mercy through Jesus' righteousness, shall be denied a full justification unto eternal life. It is criminal for professors to withhold children from Christ, who delights to bless them. And very honourable to be like them in teachableness and humility. No external privileges or duties are in the least to be rested in. Men may go inconceivable lengths in apparent holiness, and yet their heart remain unre-

newed, and attached to the world. Awful is the state when God's law does not convince men that they need a better righteousness than their own to justify them; and when love to Christ cannot wear their hearts from the world. Earthly enjoyments indeed often entangle and ensnare men, to their everlasting ruin. And there is need of almighty power to deliver us from a carnal mind, and to make us content to forego all for Christ. But every thing suffered for his sake, from principles of faith and love, will be gain at last. And nothing is too much to suffer for him, who suffered so much for us. Yet, alas, how slow of heart are men to conceive aright of his sufferings and glory! It is a great mercy to be awakened to prayer by curiosity or any means. Jesus is ready to take notice of and grant relief under all our troubles. And a deep sense of sin, and earnest desires of mercy, will quickly issue in grateful praise and holy obedience.

Anno Domini
cir. 33.

sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass that, when he was returned, having received the kingdom, * then he commanded these servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, * Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, * Be thou also over five cities.

20 And another came, saying, * Lord, behold, *here is* thy pound which I have kept laid up in a napkin:

21 For I *feared thee, *because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, * Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have received mine own with usury.

24 And he said unto them that stood by, * Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, *he hath ten pounds.*)

26 For I say unto you, * That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 * But those mine enemies, who would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And, when he had thus spoken, * he went before, ascending up to Jerusalem.

29 * And it came to pass when he was come nigh to Bethphage and Bethany, at the mount called *The mount of Olives*, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because * the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And, as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord * hath need of him.

35 And they brought him to Jesus: and * they cast their garments upon the colt, and they * set Jesus thereon.

36 And as he went they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the * mount of Olives, * the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, * Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 * And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, * the stones would immediately cry out.

41 ¶ And, when he was come near, he beheld the city, and * wept over it.

42 Saying, * If thou hadst known, even thou, at least in * this thy day, * the things which *belong* unto thy peace! but now * they are hid from thine eyes.

43 * For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side;

44 And shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 ¶ And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, * My house is the house of prayer; but ye have made it a den of thieves.

47 ¶ And he taught daily in the temple. But the chief priests and the scribes, and the chief of the people, * sought to destroy him;

48 And could not find what they might do: for all the people were very attentive to hear him.

CHAP. XX.

(1) Christ vindicates his own authority against the Jewish rulers by a question touching John the Baptist; 1—8. (2) By the parable of the vineyard, let out to unjust and rebellious husbandmen, represents the great wickedness and approaching ruin of the Jewish nation; 9—19. (3) By the superscription of their tribute money, proves it to be the duty of the Jews to obey the

Anno Domini
cir. 33.* 2 Cor. 8. 9.
Zech. 9. 9.* 2 Kin. 9. 13.
Mat. 21. 7.

John 12. 13.

* Mat. 21. 5, 7.
John 12. 14.

15. Zech. 9. 9.

* 1 Kin. 11. 7.

2 Kin. 23. 13.

Zech. 14. 4.

Mark 13. 3. &
14. 26, Acts

1. 11, 12.

* Ps. 8. 1, 2. &
118. 22—26.ch. 7. 16. &
17. 15. & 18.

48. John 12.

12. 13.

* Ps. 118. 26.

* 72. 17—19.

Zech. 9. 9.

ch. 2. 10—14.

Col. 1. 20.

Eph. 1. 10. &
2. 14. & 3. 21.

1 Tim. 1. 17.

Rev. 5. 9—13.

* Is. 26. 11.

Acts 4. 2. &
13. 45. Job 5.

2. Eccl. 4. 4.

Mat. 23. 13.

James 4. 5.

* Hab. 2. 11.

Mat. 27. 19.

24. 51, 54.

* Jer. 9. 1.

Hos. 11. 8.

Mark 3. 5.

John 11. 33.

* Deut. 4. 29.

* 32. 29.

Lam. 1. 9.

Is. 26. 11.

* Ps. 32. 6. Is.

55. 6. ch. 3. 9.

* 21. 30, 31.

* Ch. 2. 11, 14.

Heb. 2. 1, 3.

* 4. 1. Acts

13. 26, 46.

* 2 Cor. 4. 3, 4.

Rom. 11. 7—

12. 25. Is. 6.

9. 10, & 29.

10. 14, & 42.

19. & 44. 18.

Rom. 11. 8.

* Ps. 37. 13.

Deut. 28. 47.

—52. Is. 29. 3.

Jer. 6. 3, 6.

ch. 21. 20—

24. Mat. 24.

2. 15—22.

1 Kin. 9. 7, 8.

Mic. 3. 12.

Ps. 21. 8—12.

Dan. 9. 27.

Prov. 1. 24—

32. 1 Thes. 2.

15. 16. 1 Pet.

2. 12. & 4. 17.

18. * All this

was fulfilled

when Titus

and his Ro-

man army

besieged and

destroyed Je-

rusalem.

* Mat. 21. 12—

13. Mark 11.

15—17. John

2. 13—16.

with Deut.

14. 25, 26.

Is. 56. 7. &

60. 7. Ps. 93.

5. Ezek. 43.

12. with Jer.

7. 11. Hos. 12.

7. Mark 11.

17.

* Mat. 21. 14,

15, 45, 46.

Mark 11. 18.

& 12. 12. &

14. 1. John 7.

19. & 8. 37.

* Or hanged on

him. Neh. 8.

3. Acts 16. 14.

REFLECTIONS UPON CHAP. XIX.—In religion it is necessary for men to hear and see for themselves. And even curiosity may issue in saving faith and repentance. Christ spies out his chosen sheep wherever they are: and in rich mercy he seeks them out, and touches their hearts however hard: and his Spirit and grace, implanted therein, quickly makes great reformation. The covetous, cruel, and haughty, oppressor is rendered humble, honest, and merciful: and the power of grace is clearly discovered by deadness to the world—and by the affections being weaned from its pursuits. But pardon ought never to be expected without restitution of our ill-gotten goods. Yea, every thing we have ought to be at Jesus' call: and it is better to give to pious uses while we live, than defer it to be given after our death.—His free grace is sufficient, both to seek and save us, be our guilt or malady what it will. And abundant are the gifts and privileges which Jesus hath given to the ministers and members of his gospel church. His exaltation to glory issues in blessings to men. But all that

is received must be improved and accounted for. Happy are they who, with deep humility and dependance on Christ, improve it well; and infinitely glorious, as well as free, their eternal reward. But fearful is their punishment, who, through hard thoughts of God, abandon themselves to sinful inactivity. No where is sloth more criminal and ruinous than in the church of God. If men will not improve God's gifts, they must be deprived of them. And, if Jews and others dare to reject an ascended Redeemer, they must be destroyed in the most public and fearful manner. Dreadful indeed is their condition whom even his compassion cannot deliver. It is strange that any should envy him a lowly triumph; that professors should hate him for purifying his temple, instructing the ignorant, and healing the diseased; and that nought but the fear of inferiors should hinder some from murdering the divine Saviour, or persecuting his people!

Anno Domini
cir. 33.* Mat. 21. 23
—32. Mark
2. 11, 27—33.* 1 Chr. xxiv.
Exod. 19. 7.
Num. 11. 16.
Ruth 4. 4.
1 Sam. 15. 30.* Exod. 2. 14.
Acts 7. 27. &
4. 7. Mat. 7.
29.* Mat. 10. 16.
17. Eph. 5.
15. Job 5. 12,
13.* Ch. 3. 1—20.
& 7. 29, 30.
Mark 1. 1—
11. Mat. iii.
John 1. 6—
36. & 5. 32—
35. Prov. 15.
28. & 26. 4, 5.* Mark 11. 31.
Mat. 21. 25,
31, 32. ch. 7.
29, 30.* Mat. 21. 26,
46. & 14. 5.
Mark 11. 32.
& 12. 12.* Mat. 14. 5.
Mark 6. 20.
John 5. 35.
ch. 7. 26—29.* Rom. 1. 18,
21, 22, 28.
2 Cor. 2. 15.
& 4. 3, 4.
2 Thes. 2. 9,
10.* Prov. 26. 4.
Job 5. 13.* Mat. 21. 33—
46. Mark 12.
1—12. Is. 5.
1—4. Song 8.
11, 12. Jer. 2.
21. Ps. 80.
8—14. 1 Cor.
3. 6—9.* Num. iii. iv.
viii. Deut. 1.
15. & 16. 18.
& 17. 9—15.* Ch. 19. 12.
Acts 1. 11. &
3. 21. Eph.
20. 21. 1 Pet.
3. 22. Ps. 110.
1.* 2 Kin. 17. 13,
14. 2 Chr. 36.
15. 16. Neh.
9. 29, 30.
Jer. 44. 4, 5.
Hos. 6. 5.* 1 Kin. 22. 24.
2 Chr. 16. 10.
& 23. 19, 21.
& 36. 16. Jer.
xx. xxvii.
xxxvi.
xxxviii.
1 Thes. 2. 15.
Neh. 9. 26.
Heb. 11. 35—
37. Mat. 23.
31—37. Acts.
7. 52.* Is. 7. 14. &
9. 6, 7. & 11.
1. Jer. 23. 5,
6. Ezek. 34.
23, 29. John
3. 16. & 1. 14.
Rom. 8. 3.
Gal. 4. 4.
Heb. 1. 6. ch.
i—iv. & c.
Mat. 1. ii. iv.
& c. Ps. 2. 12.* Heb. 1. 2. Ps.
89. 27.* Mat. ii. xxvii.
xxvii. Mark
xiv. xv. ch.
xxii. xxiii.
John v. vii.
viii. x. xviii.
xix. Acts 3.
15. 1 Cor. 2.
8. Heb. 13. 12.
1 Thes. 2. 15.
Gen. 37. 18.
John 11. 50,
53.* See Mat. 21.
41, 43. & 8.
11, 12. Ps.
21. 8—12. &
69. 22—23.
Prov. 1. 24—
32. Rom. 11.
7—25. Acts
13. 46. & 18.
6. Mark 16.
15, 16.* Ps. 118. 22.
Acts. 4. 11.
Mark 12. 10.
Mat. 21. 42.
Is. 28. 16.
Mat. 16. 18.
Eph. 2. 14—
22. & 1. 20—
23. Phil. 2.
9—11. 1 Pet.
2. 7.* Is. 8. 14, 15.
Rom. 9. 33.
1 Pet. 2. 7.
Mat. 21. 44.

* 2 Tim. 4. 3. ch. 11. 45, 53, 54. Mark 12. 12. Mat. 21. 45, 46. ver. 6.

Roman emperor, in subordination to God; 20—26. (4) From God's speech to Moses at the bush proves the resurrection of the dead and a future state, against the cavils of the Sadducees; 27—38. (5) Puzzles the scribes with a question, how the Messiah could be at once David's son and his Lord; 39—44. (6) Cautions his disciples to beware of the hypocritical, proud, and cruelly dishonest, scribes; 45—47.

AND it came to pass *that*, on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us, by what authority dost thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 ¶ Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third: and they wounded him also, and cast him out.

13 Then said the Lord of the vineyard, What shall I do? I will send my beloved Son: it may be they will reverence him when they see him.

14 But, when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

15 So they cast him out of the vineyard, and killed him. What therefore shall the Lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands

on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, who should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cesar's.

25 And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ Then came to him certain of the Sadducees, who deny that there is any resurrection, and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also. And they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any question at all.

41 ¶ And he said unto them, How say they that Christ is David's son?

Anno Domini
cir. 33.* Mat. 22. 15—
26. Mark 12.
13—17. Ps.
34. 12. Jer.
18. 18, 22.
1 Tim. 4. 2, 3.* Mat. 20. 19.
& 27. 1, 2.
John 18. 22—
32. & 11. 50.* Mat. 22. 16.
Mark 12. 15.
Ps. 12. 2. &
55. 21. Mat.
26. 49, 50.* 2 Cor. 2. 17.
1 Thes. 2. 4.
Gal. 1. 10.
Acts 10. 34,
35. Is. 11. 4.

* Or of a truth.

* Mat. 22. 17—
21. Ezra 4.
13. Acts 5. 37.
Jer. 42. 2, 3.* Ch. 5. 22. &
6. 8. & 11. 17.* Ver. 20. ch.
11. 16, 53, 54.
Mat. 12. 38.
& 16. 1. &
19. 3. Ps. 90. 9.* See Mat. 18.
28. & 20. 2.
& 22. 19, 20.* Ch. 2. 1. & 3.
1. & 23. 1.* Mat. 22. 21.
& 17. 25.
Rom. 13. 7.
Prov. 24. 21.
1 Pet. 2. 17.* Mat. 22. 21,
33, 46. 1 Cor.
1. 19, 20. Job
5. 12, 13. ver.
39. 40.* Mat. 22. 23—
33. Mark 12.
18—27. Acts
23. 6, 8. 1 Cor.
15. 12, 2 Tim.
2. 17.* Deut. 25. 5.
6. Gen. 38. 8,
26. with Jos.
1. 2. & 42. 13.
They imagin-
ed that in the
future state
men must
have their
wives, &c. as
in this world.* Ch. 17. 27.
1 Cor. vii.
1 Tim. 4. 3.
& 5. 14. Heb.
13. 4.* 2 Thes. 1. 5.
Rev. 3. 4.
Jam. 2. 5.
1 Cor. 7. 29.* 1 Cor. 15. 53
—55, 42, 49.
1 John 3. 2.
Rom. 8. 23.
Col. 3. 4. Ps.
17. 15. & 16.
10, 11. 2 Tim.
2. 12.* Exod. 3. 6.
Gen. 17. 7. &
28. 21. & 32.
9. Lev. 26. 12.
Acts 7. 32.
Heb. 11. 16.
Mark 12. 26.
Mat. 22. 32.* Rom. 4. 17.
Col. 3. 3, 4.
Is. 26. 19.
John 11. 25.
& 4. 14. & 6.
40, 54. & 14.
19. Eccl. 12. 7.* Mat. 22. 33,
34, 36. Mark
12. 34.* Mat. 22. 41—
46. Mark 12.
35—37.

Anno Domini
cir. 33.Anno Domini
cir. 33.

Ps. 110. 1.
Acts 2. 34.
1 Cor. 15. 25.
Heb. 1. 3, 13.
& 8. 1. & 10.
13. Eph. 1.
20—23. 1 Pet.
3. 22. Ps. 21.
2—12. & 110.
5. 6. & 92. 9.
& 69. 22—28.

Is. 7. 14. & 9.
6. John 1. 14.
Rom. 1. 3. 4.
& 9. 5. Rev.
22. 16. 1 Tim.
3. 16. Gal. 4.
4. 2 Tim. 2. 6.
ch. 1. 35.

Mat. 23. 1.
1 Tim. 5. 20.
Is. 58. 1. Ps.
40. 9. 10. ch.
12. 4.

Mat. 23. 3.
5—7. Mark
12. 38—40.
ch. 14. 7.
3 John 9.
Prov. 16. 18.
& 18. 12. &
29. 23. Hab.
17. 1 Thes.
2. 5. Ezek. 20. 25.

42 And David himself saith in the book of Psalms, "The LORD said unto my Lord, Sit thou on my right hand
43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord; how is he then his son?

45 ¶ Then, in the audience of all the people, he said unto his disciples,

46 "Beware of the scribes, who desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 "Who devour widows' houses, and for a shew make long prayers: ^bthe same shall receive greater damnation.

^aMat. 23. 14. Mark 12. 40. ch. 11. 43. 2 Tim. 3. 5. 6. Gal. 4. 17. 1 Thes. 2. 5. Ezek. 20. 25. ^bMat. 11. 22. 24. ch. 10. 12. 14. & 12. 47, 48.

CHAP. XXI.

(1) Christ observes, and approves, a poor widow for casting two mites into the treasury; 1—4. (2) In answer to his disciples' inquiry as to the destruction of the temple, foretells the forerunners of it, viz. false Christs, bloody wars, cruel persecutions; 8—19: and the actual destruction of the Jewish nation; 20—24: as a prelude of his coming to judge the world; 25—33. [See Introduction, chap. iv. sect. xviii.] (3) Admonishes them to earnest watchfulness and prayer, that in these great events they might be safe and happy; 34—36. (4) A general account of his preaching, and the people's attendance; 37, 38.

Mark 12. 41—
44. 2 Kin. 10.
9. Mark 7. 11.

AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither ^btwo mites.

3 And he said, Of a truth I say unto you ^cthat this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come in the which ^cthere shall not be left one stone upon another that shall not be thrown down.

7 ¶ And they asked him, saying, Master, but when shall these things be? and what sign ^cwill there be when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for ^bmany shall come in my name; saying, I am Christ; and the time draweth near: go ye not therefore after them.

9 But, when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but ^kthe end is not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights, and great signs shall there be from heaven.

12 But before all these ^mthey shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And ⁿit shall turn to you for a testimony.

14 ^oSettle it therefore in your hearts not to meditate before what ye shall answer:

15 ^pFor I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 ^qAnd ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and ^rsome of you shall they cause to be put to death.

17 And ye shall be hated of all men ^rfor my name's sake.

18 ^sBut there shall not an hair of your head perish.

19 ^tIn your patience possess ye your souls.

20 ^uAnd, when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 ^vThen let them who are in Judea flee to the mountains; and let them who are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 ^wFor these be the days of vengeance, that all things which are written may be fulfilled.

23 ^xBut wo unto them that are with child, and to them that give suck, in those days! ^yfor there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 ^zMen's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 ^aAnd then shall they see the Son of man coming in a cloud with power and great glory.

28 And, when these things begin to come to pass, then ^blook up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; ^cBehold the fig tree, and all the trees;

30 When they now shoot forth ye see

& 98. 5—9. Is. 25. 8. 9. Rom. 8. 23.

^dMat. 24. 32—35. Mark 13. 28—31.

Mat. 10. 17
—22. & 24.
9—14. Mark
13. 9—13.
John 15. 20.
& 16. 2.
1 Thes. 2. 15.
16. ch. 13. 34.
& 19. 14. Acts
iv—xxvi. Rev.
2. 10. 1 Pet.
4. 12, 14.

Phil. 1. 28.
2 Thes. 1. 5.

Mat. 10. 19.
Mark 13. 11.
ch. 12. 12.
Phil. 4. 6.
1 Pet. 5. 7.

Deut. 33. 25.
1 Cor. 13. 13.
Exod. 4. 12.
Is. 54. 17. ch.
12. 12. Jer. 1.
6. 9. 19. Acts
2. 4. 37. & 4
1. 17. 32. &
5. 13. & 6. 10.

Mic. 7. 5. 6.
Jer. 9. 4. Mat.
10. 21. 22.
John 16. 2. &
15. 20. Acts 7.
59. & 12. 2.

Col. 1. 24.
2 Tim. 3. 12.
& 2. 12. & 4.
7. Rev. 2. 3.
13. & 3. 10.

Mat. 10. 30.
Is. 41. 10. &
46. 4. Ps. 122.
3. 8. 1 Sam.
14. 45. & 25.
29. 2 Sam.
14. 11.

Heb. 6. 11. 12.
& 10. 35. 36.
Jam. 5. 8. Ps.
27. 14.

Mat. 24. 15—
28. Mark 13.
14—23. ch.
19. 43.
Dan. 9. 27.

Gen. 19. 15.
16. Job. 2. 4.
Mat. 6. 25.
Prov. 22. 3.

Mat. 24. 21.
Mark 13. 19.
Lev. 26. 14—
36. Deut. 28.
15—68. & 29.
18—28. & 32.
21—31. Ps.
21. 8—12. &
69. 22—28.
Prov. 1. 24—
32. Is. 65. 12
—15. Zech.
11. 1. Mal. 4.
1. Dan. 9. 27.
& 12. 1.

Mark 13. 17.
ch. 23. 29.
Hos. 13. 16.
Deut. 28. 56.
57. Lam. 4. 10.

See ver. 22.
1 Thes. 2. 16.
Heb. 6. 8. &
10. 26—31.
1 Pet. 4. 17.
18. ch. 19. 27.
43. 44. Mat.
21. 41. 44. &
22. 7. & 3. 7.
10. 12. Rom.
11. 25. Rev.
xix. Dan. 9.
27. & 12. 7.

Mat. 24. 29—
35. Mark 13.
25—31. Joe.
2. 30. 31.
Acts 2. 19. 20.
Zeph. 1. 14—
18. Amos 5.
20. & 8. 9. 10.
with Is. 8. 21.
22. & 5. 30.
& 13. 10.
Ezek. 32. 7.
Rev. 6. 12—
17. 2 Pet. 3.
10.

Lev. 26. 36.
Deut. 28. 37.
34. 65. Heb.
10. 26. 27. Is.
24. 4.

Dan. 7. 10. 13.
Zech. 14. 5.
Mat. 16. 27.
28. & 26. 64.
Rev. 1. 7. Act.
1. 11. 1. 1. vs.
4. 16. 2 Thes.
1. 8—10. Mat.
25. 10. 31.

Ps. 10. 1—5.
& 96. 11—13.

REFLECTIONS UPON CHAP. XX.—Fear of men may restrain persecutors from murdering, but not from cavilling. Satan and his emissaries will always oppose Christ and his gospel, and his spiritual Headship over his church, to their utmost. And it is but lost labour to attempt persuading such as are resolved to shut their eyes against all conviction, and who will take the most base and false evasions to avoid it. Surprising is the patience and mercy of God, that so long affords unfruitful and rebellious sinners such means of grace before he casts them utterly off. But dreadful will be their condition at last, when all the injuries they had done to Jesus and his ministers shall be avenged upon them, and he

shall glorify his power in their temporal ruin or eternal damnation. Faithful ministers have great need to be always on their guard against deceitful brethren. Pretences to piety, and of regard to civil rulers, and cavils of carnal reasoning, will be all tried to ensnare or expose them. But let us at once fear God and honour the king, and hold fast plain scripture truths, in the well-grounded hope of a glorious resurrection. It is necessary that we believe God's truths with all our heart; but not that we should be able to answer every wicked cavil against them. And, in the faith and contemplation of Christ as God-man in one person let us hate hypocrisy and avoid hypocrites.

Anno Domini
cir. 33.

Anno Domini
cir. 33.

Jam. 5. 9.
1 Pet. 4. 17.
18. Heb. 10.
37. Mat. 11.
16. & 16. 28.
& 23. 36.
Ezek. 7. 2—
13. & 12. 22.
—28.

Mat. 24. 34.
& 16. 28. &
23. 36. ch. 11.
50, 51.

Ps. 102. 27. Is.
51. 6. & 40. 8.
Mat. 5. 18. &
24. 35. 2 Pet.
3. 7, 10.
1 Pet. 1. 25.

Rom. 13. 11
—13. 1 Thes.
5. 6. 1 Pet. 4.
7. Phil. 4. 5.

Is. 24. 17.
Ezek. 9. 12.
Mat. 24. 42—
44. 1 Thes. 5.
2. 2 Pet. 3.
10. Rev. 3. 3.
& 16. 15.

Mark 13. 33
37. & 14.
34. 38. Mat.
24. 42—44.
46. & 25. 13.
ch. 11. 40. &
18. 1. Eph. 6.
18, 19.
1 Thes. 5. 6,
17.

Ch. 20. 35.
Rev. 3. 4.
1 John 2. 28.
Prov. 22. 29.
Ps. 1. 5. Eph.
1. 6. & 5. 27.

John 8. 1, 2.
& 4. 34. & 9.
4.

Mark 11. 11,
12. & 14. 3.
Mat. 21. 17.
John 12. 1.
ch. 22. 39.

See ch. 19. 37.

and know of your own selves that summer
is now nigh at hand.

31 So likewise ye, ^awhen ye see these
things come to pass, know ye that the
kingdom of God is nigh at hand.

32 Verily I say unto you, ^bThis ge-
neration shall not pass away till all be
fulfilled.

33 ^cHeaven and earth shall pass away:
but my words shall not pass away.

34 ¶ ^dAnd take heed to yourselves,
lest at any time your hearts be over-
charged with surfeiting, and drunken-
ness, and cares of this life, and so that
day come upon you unawares.

35 ^eFor as a snare shall it come on all
them that dwell on the face of the whole
earth

36 ^fWatch ye therefore, and pray
always, that ye may be ^gaccounted
worthy to escape all these things that
shall come to pass, and to stand before
the Son of man.

37 ^hAnd in the day time he was teach-
ing in the temple, and at night he went
out, ⁱand abode in the mount that is
called *the mount of Olives*.

38 ^jAnd all the people came early in
the morning to him in the temple for to
hear him.

Mal. 3. 1. Hag. 2. 7. Gen. 49. 10. Is. 52. 13, 15.

CHAP. XXII.

(1) While the Jewish rulers contrive the murder of Christ, Judas, instigated by Satan, agrees to betray him; 1—6. (2) After due preparation, Christ eats the passover with his disciples; 7—13. (3) He institutes the Lord's Supper to commemorate his sufferings; 19—20. (4) He discourses with his disciples concerning Judas' betraying him; 21—23. The unreasonableness of their carnal ambition, and their future real honours in his kingdom; 24—40. Peter's denial of him through the influence of Satan; 31—34: and the approaching change in the lot of them all; 36—38. (5) In his agony in the garden he sweats blood, and prays while his disciples sleep; 39—46. (6) Betrayed by Judas, he is apprehended by a rabble; kindly heals the ear of one of the miscreants; and attempts to shew them the absurdity of their conduct; 47—53. (7) Peter thrice denies him in the high priest's hall; and, by a look, is rendered deeply penitent; 54—61. (8) Christ is abused and condemned as a blasphemer; 62—71.

NOW ^athe feast of unleavened bread
drew nigh, which is called the pass-
over.

2 And the chief priests and scribes
sought how they might kill him; ^bfor
they feared the people.

3 ¶ ^cThen entered Satan into Judas,
surnamed Iscariot, being of the number
of the twelve.

4 And he went his way, and ^dcom-
muned with the chief priests and captains
how he might betray him unto them.

5 And they were glad, and ^ecovenanted
to give him money.

6 And he promised, and sought op-
portunity, to betray him unto them ^fin
the absence of the multitude.

7 ¶ ^gThen came the day of unlea-
vened bread, when the passover must be
killed.

8 And ^hhe sent Peter and John, say-

† Or sacrificed.

ing, Go and prepare us the passover, that
we may eat.

9 And they said unto him, Where wilt
thou that we prepare?

10 And he said unto them, ⁱBehold,
when ye are entered into the city, there
shall a man meet you bearing a pitcher of
water; follow him into the house where
he entereth in.

11 And ye shall say unto the good man
of the house, ^jThe Master saith unto
thee, Where is the guest chamber, where
I shall eat the passover with my disciples?

12 And he shall shew you a large upper
room furnished: there make ready.

13 And they went, and ^kfound as he
had said unto them: ^land they made
ready the passover.

14 ^mAnd when the hour was come
he sat down, and the twelve apostles with
him.

15 And he said unto them, ⁿWith-
desire I have desired to eat this passover
with you before I suffer:

16 For I say unto you, ^oI will not any-
more eat thereof until it be fulfilled in the
kingdom of God.

17 And he took the cup, and ^pgave
thanks, and said, Take this, and divide
^qit among yourselves:

18 For I say unto you, ^rI will not drink
of the fruit of the vine until the kingdom
of God shall come.

19 ¶ ^sAnd he took bread, and gave
thanks, and brake it, and gave unto them,
saying, This ^tis ^umy body which is
given for you: ^vthis do in remembrance
of me.

20 Likewise also the cup after supper,
saying, ^wThis cup ^xis the new testament
of my blood, which is shed for you.

21 ¶ ^yBut, behold, the hand of him
that betrayeth me ^zis with me on the
table.

22 ^aAnd truly the Son of man goeth,
as it was determined: but ^bwo unto that
man by whom he is betrayed!

23 ^cAnd they began to enquire among
themselves which of them it was that
should do this thing.

24 ¶ ^dAnd there was also a strife
among them which of them should be
accounted the greatest.

25 And he said unto them, The kings
of the Gentiles exercise lordship over
them; and they that exercise authority
upon them are called benefactors.

26 But ^eye shall not be so: but he that
is greatest among you, let him be as the
younger; and he that is chief, as he that
doth serve.

27 For ^fwhether is greater, he that
sitteth at meat or he that serveth? ^gis
not he that sitteth at meat? ^hbut I am
among you as he that serveth.

Mat. 26. 27. & 18. 3. 4. & 23. 8—12. ch. 14. 11. & 18. 14. John 13. 12—17. 1 Cor. 9. 19—
23. Jam. 4. 6, 10. 1 Pet. 5. 3, 5. Ch. 17. 7—9. & 12. 37. Phil. 2. 7, 8. John
13. 5, 14. Mat. 20. 28. Heb. 5. 8. 2 Cor. 8. 9.

Is. 41. 22. &
42. 9. & 44. 8
& 45. 21. &
46. 10. John
16. 4. Acts
15. 18.

Mat. 8. 25. &
21. 3. & 23. 8
—10. & 26.
18. John 20.
16. & 11. 8.
28. Acts 10.
36. Col. 1. 15
—18. & 2. 10
9.

Ps. 33. 9.
Num. 23. 19.
1 Sam. 15. 22.
Exod. 23. 21.
John 14. 15.
& 15. 14.

Mat. 26. 20
—25. Mark
14. 17—21.
Exod. 12. 6.
Lev. 23. 5.
Deut. 16. 1.

Or I have
heartily
desired.
Ch. 12. 50.

Ch. 14. 15.
ver. 18. Acts
1. 3. Mat. 3.
2. & 4. 17.
Dan. 2. 44.
Rev. 11. 15.
& 19. 7, 9.

Deut. 8. 10.
Exod. 23. 25.
1 Tim. 4. 5.
ch. 9. 16.
Mat. 24. 19.
& 15. 36.
See Mark 14.
25. Mat. 26.
29. ver. 16.

Mat. 26. 26—
28. Mark 14.
22—24.
1 Cor. 11. 23
—29. & 10.
16, 17. with
Rom. 14. 6.
1 Tim. 4. 4, 5.
1 Cor. 11. 24
—26.

1 Cor. 2. 2. &
1. 24. Mat.
20. 23. & 1.
21. Tit. 2.

Mat. 26. 2.
Exod. 24. 8.
Zech. 9. 11.
Heb. 9. 14—
17. Rom. 5. 6
—11. 15—21.
2 Cor. 1. 20.

i. e. Signifies.
Gen. 41. 28.
27. 1 Cor. 10.
4. Exod. 12.
11, 12. ver.
19.

Mark 14. 18
—22. Mat.
26. 20—25.
John 13. 18.
21—30. Ps.
41. 9. & 55.
13. John 6. 71.

Gen. 3. 15.
Ps. 22. 1—21.
& 69. 1—21.
Is. 52. 14. &
53. 2—12. &
50. 5, 6. Dan.
9. 24, 26.
Zech. 13. 7.
Acts 4. 27, 28.
& 2. 23.

Ps. 55. 15—
23. & 109. 1—
20. Mat. 27.
3—5. Acts 1.
16—20. Is. 5.
11.

Mat. 26. 22.
John 13. 21—
25.

Mat. 20. 24—
29. Mark 10.
41—45. & 9.
34—37. ch. 9.
46, 48. Hab.
2. 4.

REFLECTIONS UPON CHAP. XXI.—Christ takes exact notice of all our works, particularly those of piety and charity. But who can think of his awful predictions, and their exact accomplishment, without beholding him at once the Saviour and the God, without considering that the Jewish constitution is now totally destroyed, and a gospel dispensation, extending to all the world, established on its ruins. God permits men to go on to the most fearful lengths in sin before he utterly destroys them. But terrible are the judgments on earth, and torments in hell, which obstinate despisers of the gospel shall meet with at last.—Christ's faithful ministers and people generally share deep in tribulation.

But faith and patience will infallibly carry them through all their difficulties, to his and their honour, and to the confutation of their adversaries. His gracious direction and support attend, and his everlasting free rewards await, them. Happy are they who in evil days discern the signs of the times, and with fervent prayer and persevering watchfulness avoid the dangerous snare of earthly cares and pleasures, and to attend on gospel ministrations as to be ever ready for the judgment-seat! We have here no continuing city, but are in jeopardy every hour. Let us therefore watch and be sober, that we may be prepared for every dispensation of providence, and be ready when our Lord shall come.

Anno Domini
cir. 33.

28 Ye are they who have continued with me ⁱⁿ my temptations.

29 And ^I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, ^{behold}, Satan hath desired to have you, that he may sift *you* as wheat;

32 ^{But} I have prayed for thee that thy faith fail not: and when thou art ^{converted} strengthen thy brethren.

33 And he said unto him, Lord, ^I am ready to go with thee both into prison and to death.

34 ^{And} he said, I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me.

35 ¶ And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, ^{But} now he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, ^{And} he was reckoned among the transgressors: for the things concerning me have an end:

38 And they said, Lord, behold, here *are* two swords. And he said unto them, ^{It} is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 ^{And} when he was at the place he said unto them, Pray, that ye enter not into temptation.

41 ^{And} he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.

43 ^{And} there appeared an angel unto him from heaven, strengthening him.

44 ^{And}, being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow;

46 And said unto them, ^{Why} sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And, while he yet spake, ^{behold} a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus ^{to} kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they who were about him saw what would follow, they said unto

him, Lord, shall we smite with the sword?

50 ¶ And one of them smote a servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 ^{Then} Jesus said unto the chief priests and captains of the temple, and the elders who were come to him, Be ye come out as against a thief with swords and staves?

53 When I was ^{daily} with you in the temple ye stretched forth no hands against me: but this is ^{your} hour, and the power of darkness.

54 ¶ ^{Then} took they him, and led *him*, and brought him into the high priest's house. ^{And} Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were sat down together, Peter sat down among them.

56 But ^a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he ^{denied} him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a ^{Galilean}.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, ^{Before} the cock crow thou shalt deny me thrice.

62 ^{And} Peter went out and wept bitterly.

63 ¶ And the men that held Jesus ^{mocked} him, and smote *him*.

64 And, when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day the elders of the people, and the chief priests and the scribes, came together, and led him into their council, saying,

67 ^{Art} thou the Christ? tell us. ^{And} he said unto them, If I tell you, ye will not believe:

68 And, if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man ^{sit} on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, ^{Ye} say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Anno Domini
cir. 33.

John 18. 10.
Mat. 26. 51.
52. Mark 14.
47. 2 Cor. 10.
4. Rom. 12.
19.

Mark 14. 48.
49. Mat. 26.
55. John 18.
3. 20. Ps. 22.
12. 16. & 2.
12. & 3. 1. &
69. 19.

Ch. 20. 47.
48. Mat. 21.
14. 15. 25. 46.
John 7. 19. &
8. 37.

Acts 2. 23. &
4. 27. 28.
Gen. 3. 15.
John 12. 27.
& 14. 30. Ps.
22. 11—21. &
69. 1—21. Is.
liii.

Mat. 26. 57.
Mark 14. 33.
John 18. 12—
14. Acts 2. 32.
Is. 53. 7.
Lam. 4. 20.
Acts 2. 23.

Mat. 26. 58.
69—75. Mark
14. 54. 66—
72. John 18.
15—18. 25—
27. with ver.
33. 34. Prov.
9. 6. & 13. 20.
Ps. 1. 1. & 26.
4. 5. & 28. 3.

Gen. 3. 13. &
16. 2. Eccl. 7.
26.

Ver. 33. 34.
Col. 3. 9.
Zech. 8. 16.
Eph. 4. 25.

John 1. 43.
44. ch. 13. 1.
Judg. 12. 6.

Mat. 26. 34.
Mark 14. 30.
John 13. 38.
ver. 34.

Mat. 26. 75.
Mark 14. 72.
Ps. 119. 59.
60. Ezek. 7.
16. Jer. 31.
18. Zech. 12.
10. 2 Cor. 7.
11. Is. 66. 2.

Mark 14. 55
—65. Mat.
26. 59—68.
John 18. 19—
24.

Mat. 26. 67.
68. Mark 14.
65. 1 Pet. 2.
23. ch. 7. 16.
& 23. 11.
Job 16. 10.
Ps. 22. 6—21.
& 69. 1—21.
Is. 50. 6. &
52. 14. & liii.
Mic. 5. 1.

Mat. 27. 1.
Mark 15. 1.
Is. 53. 3. Ps.
22. 12. 16. 21.
& 2. 1. & 3.
1. Acts 4. 26.

Mat. 11. 4. 5.
& 16. 16.
John 1. 20. 49.

Is. 52. 13.
Mat. 10. 16.
Eph. 5. 15.
Job 5. 12. 13.
Ps. 110. 1.
Dan. 7. 13.
14. Mark 16.
19. Acts 1. 11.
& 3. 21. Heb.
1. 3. & 8. 1.
ch. 21. 27.
1 Thes. 4. 16.
Rev. 1. 7. &
20. 11. 12.

Mark 14. 62
—64. Mat. 26.
64—66. John
5. 17. & 10.
30. i. e. ye
truly say that
I am.

Anno Domini
cir. 33.

CHAP. XXIII.

(1) Christ is accused to Pilate the Roman governor as an enemy to Cesar, and tried without evidence; 1—5. (2) Being represented as a Galilean, he is sent to Herod the tetrarch, and despitefully used; 6—12. (3) Convinced of his innocence, Pilate labours to release him; but at last, yielding to the importunity of the Jews, condemns him to be crucified; 13—25. (4) Being hurried away to execution, he foretells to the lamenting women the miseries coming on their nation; 26—31. (5) He is crucified along with two thieves, and insolently derided; 32—38. (6) While one of the thieves rails against him, the other is converted, and acknowledges him to be the true Messiah; as the inscription on his cross had also done; 38—43. (7) He commends his soul to God; and his death is attended with affecting prodigies; 44—49. (8) He is honourably buried by Joseph of Arimathea and others; 50—56.

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, 'We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a king.

3 And Pilate asked him, saying, 'Art thou the king of the Jews? And he answered him and said, Thou sayest it.

4 Then said Pilate to the chief priests, and to the people, 'I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee he asked whether the man were a 'Galilean.

7 And, as soon as he knew that he belonged unto 'Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus he was exceeding glad: for he was 'desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but 'he answered him nothing.

10 And the chief priests and scribes stood, and 'vehemently accused him.

11 'And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day 'Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ 'And Pilate, when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me 'as one that perverteth the people: and, behold, I, having examined him before you, 'have found no fault in this man touching those things whereof ye accuse him;

15 No, nor yet Herod: for I sent you to him, and, lo, nothing worthy of death is done *unto him.

16 'I will therefore chastise him and release him.

17 ('For of necessity he must release one unto them at the feast.)

18 'And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast in prison.)

20 Pilate therefore, willing to release Jesus, 'spake again to them.

21 'But they cried, saying, Crucify him, crucify him.

22 'And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 'And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 'And Pilate gave sentence that it should be as they required.

25 And he released unto them him 'that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 ¶ 'And, as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country; and on him they laid the cross, that he might bear it after Jesus.

27 And there followed him a great company of people, and of 'women, who also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, 'behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 'Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us,

31 'For, if they do these things in a green tree, what shall be done in the dry?

32 ¶ And there were also two other, malefactors, led with him to be put to death.

33 And, when they were come to the place which is called 'Calvary, 'there they crucified him, and the malefactors; one on the right hand, and the other on the left.

at his honour. It is an awful thing for professed disciples and dignified clergymen to betray their Master; and highly shameful to indulge carnal pride and ambition in the presence of a suffering Redeemer, whose kingdom is not of this world. But seasonably preserved, highly honoured, and plentifully rewarded, are they who continue faithful in times of trouble. Great is the danger of pride, self-confidence, and unwatchfulness; or of rashly entering into temptation: and there is need of Jesus' intercession to preserve his people's faith when it is sorely shaken. And, if we experience his influences, let us improve them for the warning and strengthening of our fellow Christians. But sins of infirmity in his saints greatly differ from the presumptuous rebellion of hardened sinners. How shocking it is for men to interrogate Jesus concerning his person, doctrine, or work, merely to strengthen their own and other's prejudices against him! For soon will he appear in great glory and majesty, to the confusion and ruin of every obstinate despiser, and to the unspeakable comfort of every cordial believer.

* Ch. 22. 66.
Mat. 27. 2, 11
—31. Mark
15. 1—20.
John 18. 28—
40. & 19. 1—
16. Ps. 2. 1—
4. & 22. 1—
21. & 3. 1. &
69. 1—21.
Acts 2. 23. &
4. 27. 28.
1 Thes. 2. 15.

* 1 Kin. 18. 17.
Jer. 38. 4.
Acts 17. 6, 7.
& 24. 5. John
18. 30. & 19.
12. with Mat.
17. 25. & 22.
21. ch. 20. 25.
27. Rom. 13. 7.

* Mark 15. 2.
Mat. 27. 11.
John 18. 33—
37. 1 Tim. 6.
13.

* Mat. 27. 18,
19, 24. Mark
15. 10, 14.
John 18. 38.
& 19. 4, 6.
2 Cor. 5. 21.
1 Pet. 2. 22,
24. & 3. 18.

* Mat. 4. 12—
25. Mark 1.
14. Luke 4.
16—44. John
1. 43. & 2. 1
—11.

* Ch. 13. 1.
Acts 5. 37.

* Ch. 3. 1. & 9.
7, 9.

* Ch. 9. 7, 9.
Mat. 14. 1.
Mark 6. 14.

Is. 5. 3, 7. Ps.
38. 13, 14. &
15. 4. Mat. 7.
6. & 10. 16.
Amos 5. 13.
1 Pet. 2. 23.
Is. 53. 7. Ps.
39. 9.

* Ver. 2. 5.
Gen. 19. 9.
Acts 6. 12—
14. & 18. 13.
& 24. 5.

* Is. 53. 3. Ps.
22. 6. & 69. 9,
20. Prov. 29.
12.

* Acts 4. 27.
Jam. 4. 4.
Ps. 83. 5.
with ch. 13. 1.

* Mat. 27. 23.
Mark 5. 14.
John 18. 38.
& 19. 4.

* Ver. 2. 5.

* Ver. 4. Dan.
6. 4. Acts 25.
16. & 26. 31.
Ps. 35. 7.

Anno Domini
cir. 33.

* Or by him.

* Mat. 27. 26.
Mark 15. 15.
John 19. 1.

* Mat. 27. 15.
with 26. 2, 5.
Mark 15. 6.
John 18. 39.
with 2. 13. &
4. 45.

* John 18. 40.
Mark 15. 11.
Mat. 27. 20.
Acts 3. 14. &
21. 36. & 22.
22.

* Mark 15. 12.
Mat. 27. 19.
21. John 19.
12.

* John 19. 15.
Mat. 27. 22.
23. Mark 15.
14. Acts 3. 15.

* See ver. 20.

* See ver. 21.
Ps. 22. 12, 16.
& 3. 1. & 41.
4, 11.

* Mat. 27. 24—
26. Mark 15.
15. John 19.
16.

* Or assented.

* John 18. 40.
Mat. 27. 16.
Mark 15. 7.
Prov. 17. 15.
Is. 5. 23. &
59. 14.

* Mat. 27. 32.
Mark 15. 21.
John 19. 16,
17.

* Ver. 55. ch. 8.
2. & 2. 35.
Mark 15. 40.
Mat. 27. 55.
56. 'That sex
which first
sinned, now
adhered best
to the Sa-
viour from
sin.

* Ch. 21. 23,
24. & 19. 43,
44. Mark 13.
17, 15.

* Is. 2. 19.
Hos. 10. 8.
Rev. 6. 16. &
9. 6.

* Jer. 25. 29.
1 Pet. 4. 17,
18. Prov. 11.
31. Ezek. 20.
47. & 21. 3.
Mat. 3. 10. &
12. 33. John
15. 6. Jude
12. Heb. 6. 8.

* Or the place
of a skull.
Heb. 13. 12.

* John 19. 17,
18. Mat. 27.
33, 38. Mark
15. 22, 27, 28.
Is. 53. 12.
Zech. 12. 10.
& 13. 7.

REFLECTIONS UPON CHAP. XXII.—Whether should I here most admire the lengths in wickedness to which sinners will go when left to themselves; the covetousness, treachery, unbelief, hardness of heart, malice, and malignity, manifested in plotting against, betraying, apprehending, condemning, reviling, and murdering, the Son of God, and Saviour of mankind;—or his love in patiently undergoing every thing, severe or shameful; in feasting, warning, directing, and comforting, his disciples; in solemn resignation of himself to his sufferings and death; in miraculously healing one of his miscreant apprehenders; in graciously converting him who most criminally denied him;—and in avowing himself a divine person, at the hazard of his life!—How extensive were his sufferings in soul—in body—in character! And yet all the malice of his enemies was so overruled as only to accomplish the fulfilment of prophecies, the honour of God, and the salvation of men. Marvellously he changed the ancient passover into a crucified Redeemer, and a delightful feast on his fulness. Let us always then observe it in the faith of his institution, in obedience to his authority, and aiming

Anno Domini
cir. 33.

34 ¶ Then said Jesus, Father, 'forgive them; for they know not what they do. ^k And they parted his raiment, and cast lots.

35 ¶ And the people stood beholding. And the rulers also with them ^l derided him, saying, He saved others; let him save himself if he be ^m Christ the chosen of God.

36 And the soldiers also mocked him, coming to him and ⁿ offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 ° And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And ^p one of the malefactors who were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other, answering, ^q rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 ^r And we indeed justly; for we receive the due reward of our deeds; ^s but this man hath done nothing amiss.

42 And he said unto Jesus, ^t Lord, remember me when thou comest into ^u thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, ^x To-day shalt thou be with me in ^y paradise.

44 ¶ ^z And it was about the sixth hour: and there was darkness over all the [†] earth until the ninth hour.

45 And the sun was darkened, ^a and the vail of the temple was rent in the midst.

46 ¶ And, ^b when Jesus had cried with a loud voice, he said, ^c Father, into thy hands I commend my spirit: and, having said thus, he gave up the ghost.

47 ¶ Now ^d when the centurion saw what was done he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, ^e smote their breasts, and returned.

49 ^f And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.

50 ¶ ^g And, behold, *there was* a man named Joseph, a counsellor: *and he was* a good man and a just:

51 (The same ^h had not consented to the counsel and deed of them): *he was* of Arimathea, a city of the Jews: who also himself ⁱ waited for the kingdom of God.

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, ^k and wrapped it in linen, and laid it in a sepulchre that

was hewn in stone, wherein never man before was laid.

54 ^l And that day was the preparation, and the sabbath drew on.

55 ¶ ^m And the women also, who came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared ⁿ spices and ointments; and ^o rested the sabbath day, according to the commandment.

CHAP. XXIV.

(1) Two angels assure the women who visited his sepulchre that Jesus was risen, as he had foretold; 1—7: which they report to the disciples, but are discredited; 8—11. (2) Peter visits the sepulchre, and, with wonder, finds the grave clothes regularly laid up, but the body gone; 12. (3) Christ confers with two disciples going to Emmaus; explains the prophecies concerning himself, and makes himself known to them; 13—35. (4) He appears to ten of the disciples that same night; desires them to look upon and handle him for their conviction; eats with them, and explains the scriptures to them; 36—48. (5) Promising them his Spirit, and blessing them, he ascends into heaven, and leaves them full of wonder and comfort; 49—53.

NOW ^a upon the first *day* of the week, very early in the morning, they came unto the sepulchre bringing the spices which they had prepared, and certain *others* with them.

2 And they found ^b the stone rolled away from the sepulchre.

3 And they entered in, and ^c found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, ^d two men stood by them in shining garments:

5 And, as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye ^e the living among the dead?

6 He is not here, but is risen: ^f remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 ^g And they remembered his words,

9 ^h And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 ⁱ It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them who told these things unto the apostles.

11 ^k And their words seemed to them as idle tales, and they believed them not.

12 ¶ ^l Then arose Peter, and ran unto the sepulchre; and, stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ ^m And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they ⁿ talked together of ^o all these things which had happened.

Anno Domini
cir. 33.

^l Mat. 26. 62. & 15. 42.

^m Ch. 8. 2. ver. 49. Mat. 27. 61. Mark 15. 45. ch. 24. 10.

ⁿ John 19. 39. 2 Chr. 16. 14. Mark 16. 1. ch. 24. 1.

^o Exod. 20. 2—10. & 31. 12. & 35. 2. 1s. 56. 2, 4, 6, & 58. 13, 14. Jer. 17. 24, 25.

^a Mat. 28. 1—8. Mark 16. 1—8. John 20. 1—10. ch. 23. 56.

^b Mat. 27. 60, 66. & 28. 2. Mark 15. 46. & 16. 4. John 20. 2.

^c John 20. 2, 6, 7.

^d Mark 16. 5—7. Mat. 28. 5—7. Gen. 12. 2. & 19. 15. Josh. 5. 13. Acts 1. 10. Dan. vii. viii. x. Zech. i—vi.

^e Or *him that liveth*. Rev. 1. 18. Heb. 7. 8. 1 Tim. 1. 17.

^f Mat. 16. 21. & 17. 22, 23. & 20. 18, 19. Mark 8. 31. & 9. 31. & 10. 33, 34. ch. 9. 22. & 18. 33. Mat. 12. 40.

^g John 2. 22. & 12. 16. & 14. 26.

^h Mat. 28. 8. Mark 16. 8. ver. 22—24.

ⁱ John 20. 1. ch. 8. 2, 3. & 23. 49, 55. Mat. 27. 55, 56. Mark 15. 40, 41.

^k Ver. 25. Acts 12. 15. Num. 11. 22, 23. Ps. 73. 22. & 126. 1. Gen. 18. 12. & 19. 14. 2 Kin. 7. 2.

^l John 20. 2, 6—10.

^m Mark 16. 12, 13. ver. 18.

ⁿ Deut. 6. 7. Acts 8. 28. Mat. 3. 16.

^o Mat. 27. 45—53. & 28. 1—8. Mark 15. 33—39.

REFLECTIONS UPON CHAP. XXIII.—Sinners often presumptuously charge their own faults upon Jesus and his faithful servants: and many cement their friendship by contempt of him. How strong is the power of prejudice against him! It undervalues and derides him, because he will not gratify curiosity or answer unreasonable demands: it forms the falsest accusations: it prefers every temporal interest, or even a base malefactor, lust, or devil, to him;—indignant that he should reign or have any honour in the world. Yea, often they who seemed convinced of his excellency, through importunity and carnal fear, or other similar temptations, violate all the bonds of truth, and rights of conscience and honour, to injure him. Many have their affections touched with the cruelty

or love of his death, whose hearts are never renewed to believe in and love him. But O how astonishing the grace, the infinite grace, of our Lord Jesus, in thus suffering, dying, and praying for his enemies! How great is his power and sovereignty in triumphing over Satan on the cross, and forming one of his fellow sufferers from an hardened thief into a strong believer, a bold confessor, a fervent suppliant, an immediate partaker of heaven; while the other dies contradicting and blaspheming! And great likewise was the honour with which his Father marked his sufferings.—His judge, his crucifiers, the attending women, and even the darkened sun, the quaking earth, and the rent vail, concur to attest his Messiahship!



THE BURIAL OF CHRIST.

He strapped it in linen, and laid it in the tomb.

Luke 24:7.

Anno Domini
cir. 33.

Ver. 36. Acts
8.30. Mat. 18.
20. Exod. 20.
14.

John 20. 14.
& 21.4. Mark
16. 12. ver.
31.

Or Alpheus.
Mat. 10. 3.
Mark 3. 18.
ch. 6. 15.
John 19. 25.

Mat. 21. 11.
John 4. 19. &
6. 14. Acts 3.
22. & 7. 37.
& 10. 38. ch.
7. 16. & 2. 52.
& 23. 47.

Mat. xxvi.
xxvii. Mark
xiv. xv. ch.
xxii. xxiii.
John xviii.
xix. Ps. xxii.
lxix. Is. liii.

Gen. 49. 10.
Is. 9. 6, 7.
Jer. 23. 5, 6.
& 30. 21.
Ezek. 34. 23.
29. Dan. 2. 44.
& 7. 14. Mic.
5. 2. ch. 1. 68.
& 2. 25. Acts
1. 6.

Ver. 3. 9—
12. Mat. 28.
7, 8. John 20.
1—10.

Ver. 12. John
20. 3, 10.

Gal. 3. 1.
Heb. 5. H.

Is. 50. 6. &
52. 13—15. &
liii. Ps. xxii.
xvi. ii. lxix.
Phil. 2. 6—11.
Heb. 2. 8—10.
& 1. 3. & 12.
2. 1 Pet. 1. 11.
Acts 17. 3.
ver. 46.

Gen. 3. 15. &
22. 18. & 26.
4. & 49. 10.
Exod. xxv—
xxx. xxxv—xl.
Lev. i—xvi.
Num. 21. 9.
Deut. 18. 15
—18. Ps. ii.
viii. xvi. xxii.
lxix. lxii. xlv.
cxxxii. Is. 7.
14. & 9. 6, 7.
& 35. 3—8.
& 11. 1—10.
& 42. 1—7. &
xlix. l. lii. liii.
Jer. 23. 5, 6.
& 30. 21. &
31. 22. & 33.
15. 16. Ezek.
xxxiv. Dan. 2.
44. & 9. 24—
27. Mic. 5.
2—4. Zech. 3.
8. 9. & 6. 12.
13. & 13. 7.
Mal. 3. 1—3.
Hag. 2. 7.
John. 1. 45.
Acts 10. 43.

Gen. 19. 2. 3.
2 Kin. 4. 8. &
5. 16. Acts 16.
15. Heb. 13.
2. Mark 6. 48.
Gen. 32. 26.

Ch. 9. 16.
1 Tim. 4. 5.
Acts 27. 35.

Ver. 16. John
20. 16.

Or *passed to
be seen.*

Jer. 20. 9. &
15. 16. Job 23.
12. John 6.
63. Ps. 104. 24.

15 And it came to pass that, while they communed *together* and reasoned, ^pJesus himself drew near, and went with them.

16 ^aBut their eyes were holden, that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was ^rCleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was ^aa prophet mighty in deed and word before God and all the people:

20 ^tAnd how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he ^uwho should have redeemed Israel: and, beside all this, to-day is the third day since these things were done.

22 ^xYea, and certain women also of our company made us astonished, who were early at the sepulchre:

23 And, when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive.

24 ^yAnd certain of them who were with us went to the sepulchre, and found *it* even so as the women had said; but him they saw not.

25 Then he said unto them, ^zO fools, and slow of heart to believe all that the prophets have spoken!

26 ^aOught not Christ to have suffered these things, and to enter into his glory?

27 And, ^bbeginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village whither they went; and he made as though he would have gone further.

29 But they ^cconstrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, ^dand blessed *it*, and brake, and gave to them.

31 And their eyes ^ewere opened, and they knew him: and he ^fvanished out of their sight.

32 And they said one to another, Did not our heart ^fburn within us while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven ^ggathered together, and them that were with them,

34 Saying, the Lord is risen indeed, and ^hhath appeared to Simon.

35 ⁱAnd they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ ^kAnd, as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 ^lBut they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, ^mWhy are ye troubled? and why do thoughts arise in your hearts?

39 ⁿBehold my hands and my feet, that it is I myself: handle me, and see: for a spirit hath not flesh and bones, as ye see me have.

40 And, when he had thus spoken, he shewed them *his* hands, and *his* feet.

41 And, while they yet believed not for joy, and wondered, he said unto them, ^oHave ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took *it*, and did eat before them.

44 And he said unto them, ^pThese *are* the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the Psalms, concerning me.

45 Then ^qopened he their understanding, that they might understand the scriptures,

46 And said unto them, ^rThus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 ^sAnd that repentance and remission of sins should be preached in his name ^tamong all nations, beginning at Jerusalem.

48 ^uAnd ye are witnesses of these things.

49 ¶ And, behold, I send ^vthe promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high.

50 ¶ And he led them out as far ^vas to Bethany; and he lifted up his hands, and ^wblessed them.

51 And it came to pass, while he blessed them, he ^xwas parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with ^ygreat joy:

53 And were continually in the temple, praising and blessing God. Amen.

Anno Domini
cir. 33.

John 20. 19.
26. Acts 1. 13.

1 Cor. 15. 5.
Mark 16. 7.
with ch. 22.
54—62.

Mark 16. 10.
—13. John 20.
10. Mat. 28.
9, 10.

Mark 16. 14
—18. John 20.
19—23. Mat.
13. 12. & 28.
9. ch. 10. 5.
1 Cor. 15. 5, 7.

Mat. 14. 26.
Acts 12. 9.

Ps. 42. 5, 11.
& 43. 5. Is.
41. 10, 14.
Rev. 1. 17, 18.
John 14. 1.

John 20. 20.
27. 1 John 1.
1. Ps. 103. 12,
13.

John 21. 5,
10, 13.
Acts 10. 41.
ver. 30, 35.
with Gen.
45, 26.

Mat. 16. 21.
& 17. 22, 23.
& 20. 18, 19.
Mark 8. 31.
& 9. 31. & 10.
33. ver. 6, 7.
ch. 9. 12. &
18. 31, 32.

Mic. 5. 2. Hag.
2. 7. Zech. 9.
9. & 13. 7.
Mal. 3. 1—3.
& 4. 2. see ou
ver. 27. John
16. 1. & 1. 45.

Acts 16. 14.
1 Cor. 2. 13.
Mat. 13. 11.
2 Cor. 4. 6.
Ps. 119. 105.

See on ver.
26, 27, 44. Ps.
22. 7—16. &
16. 8—11.
Acts 2. 25. &
13. 35. & 17.
3.

Zech. 12. 10.
Mat. 9. 13.
Acts 2. 38. &
3. 26. & 13.
38. & 5. 31.
1 John 2. 21.
& 1. 7. Rev.
1. 5, 6.

Ps. 2. 6, 8. &
22. 22, 27. &
110. 2. Is. 2.
2—4. & 11.
10. & 28. 16.
& 40. 9. & 49.
1. 6, 22. &
53. 12. & 52.
15. & 59. 19.
20. & 60. 9. &
61. 1. 23. Jer.
31. 33, 34.
Dan. 7. 14. &
2. 44. Joel 2.
32. Mal. 1. 11.
Mat. 8. 11,
12.

John 15. 27.
Acts 1. 8, 22.
& 10. 39, 41.
1 John 1. 2, 3.

Joel 2. 28.
Is. 44. 3, 4.
Prov. 1. 23.
Ezek. 36. 27.
John 14. 16.
26. & 15. 26.
& 16. 7—14.
Acts 1. 4, 8. &
ii. Gal. 3. 14.

Mat. 21. 1.
Mark 11. 1.
Acts 1. 10—
12.

Gen. 27. 4. &
48. 9. & 49.
28. Ps. 72. 17.
Eph. 1. 3.

Mark 16. 19.
Acts 1. 9, 12.
Heb. 1. 3.
Eph. 1. 20, 21
& 4. 10. 1 Pet.
3. 22.

Ps. 30. 11. &
149. 2. John
14. 31. Mat.
28. 20.

REFLECTIONS UPON CHAP. XXIV.—How certain and sweet is the news of our Saviour's resurrection! Yea, often he surprises the most unlikely or unworthy with such discoveries of himself as they are apt to think too great or too good to be true. They who seek him early find him quickly: and they who talk of him have their eyes enlightened and hearts warmed by his presence. How seasonable are his visits! and what light his explications cast on the scriptures, which relate to his sufferings or glory! And, if men insist upon and plead for the continuance of his presence, they shall receive still further information, which will render them ready and desirous to communicate to others the mercies they have been made to partake of. But, alas, wonderful is the remaining stupidity and groundless fears of many, who are really gracious in heart. And great is the folly of that unbelief which contends against the fullest evidence, and against our own best interests. And it is very unchristian, and unlike Christ, to eat our meals

without asking God's blessing on them, or returning him thanks for them, or without attempting to hold fellowship with Jesus in them. Astonishingly great is our Redeemer, in whom all the oracles of God are YEA and AMEN, to his glory. Endearing is his love, that blesses his people notwithstanding their manifold infirmities, and gives them his Spirit to qualify them for every trial or service to which he calls them. In abundant grace he began his work of pardon and conversion upon them who had just embued their hands in his blood. Delightful was his departure, blessing his disciples; and exalted and glorious is his dignity in heaven. O that my heart and eye, my faith and hope, could closely follow him, looking after him, adoring him, blessing God for him, depending on him for all necessary blessings, and longing to be with him; that when he appears the second time without sin, it may be unto my salvation.

THE GOSPEL ACCORDING TO S T. J O H N.

The penman of this gospel, and of three short epistles, was originally a fisherman; who, being called to be one of Christ's disciples, became his peculiar favourite. Living long after the other apostles, when the church was first plagued with the denial of our Saviour's Divinity, he aims more expressly to establish that fundamental article of the Christian religion, and to manifest the inexcusableness of the Jews in rejecting him. What he relates in his gospel is generally new, and related by none of the other evangelists; viz. John Baptist's directing his disciples to Christ; chap. i.: Christ turning water into wine; purging the temple of fraudulent merchants; ii.: healing the nobleman's son; iv.: and the infirm man at the pool of Bethesda; v.: the blind man at the pool of Siloam; ix.: and his raising Lazarus from the dead; xi. But he especially sets before us his divine discourses—with Nicodemus, touching the new birth; iii.: with the Samaritan harlot and his disciples; iv.: with the Pharisees concerning his divinity; v.: with the Capernaumites, concerning himself as the bread of life; vi.: with the Jews, touching his power over the Sabbath day, and to save sinners; vii.: and his being the light of the world, the effectually-delivering Messiah; viii.: and the chief and divine Shepherd of God's chosen people; x.: and with his disciples, for their direction and comfort, at his last supper; xiii—xvi.: and his prayer to his Father; xvii. &c.

Anno Domini
cir. 27.

CHAP. I.

Represents (1) The Evangelist's testimony concerning the eternal Godhead, mediatorial office, and incarnation of Christ; 1—5, 10—14, 16—18. (2) John the Baptist's testimony concerning him, as the light of the world, the Saviour of sinners, and as infinitely preferable to himself; 6—9, 15—37. (3) Christ's manifestation of himself to Andrew and Peter, Philip and Nathanael; 38—51.

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life, and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the light, that all men through him might believe.

8 He was not that light, but was sent to bear witness of that light.

9 That was the true light which

lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

13 Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses,

Is. 9. 6. Heb. 1. 3. Phil. 2. 6. Col. 1. 15. & 2. 9. Mat. 17. 2. 2 Pet. 1. 17. Is. 40. 5. Col. 1. 19. & 2. 3, 9. 1 Cor. 1. 30. Acts 13. 24, 25. Mat. 3. 11. ch. 3. 30, 31. & 5. 33. ver. 27, 30. Ver. 1. Mic. 5. 2. Prov. 8. 22—30. ch. 17. 5. & 8. 58. Is. 9. 6. Col. 1. 17. 2. 9, 10, 19. ch. 15. 1—5. & 3. 34. ver. 14, 17. Eph. 1. 3—7. Exod. xx. to Deut. xxxi. Col. 2. 17. Heb. i—x.

Anno Domini
cir. 27.

Heb. 11. 3. & 1. 2. Eph. 3. 9. Col. 1. 16, 17.

Is. 53. 1—3. 1 Cor. 1. 21. & 2. 8, 14.

Rom. 9. 5. Gal. 4. 4. Mat. 10. 6. & 15. 24. Acts 3. 25. & 13. 46. Rom. 15. 8.

Luke 19. 14. Is. 53. 2, 3. Mat. 21. 38. 39. Heb. 10. 29. ch. 15. 24.

Or the right, or privilege.

Rom. 8. 12. Gal. 3. 26. 2 Pet. 1. 4. 1 John 3. 1. Is. 56. 5. 2 Cor. 6. 17, 18.

Ch. 3. 3, 5. Jam. 1. 18. 1 Pet. 1. 23. 1 Cor. 3. 6. Deut. 30. 6. Ezek. 36. 26.

Gal. 4. 4. Rom. 1. 3. & 8. 3. & 9. 5. Is. 7. 14. Mat. 1. 16—25. Luke 1. 26—35. & 2. 1—7, 10, 11. Phil. 2. 6—8. 1 Tim. 3. 16. Heb. 2. 14, 16. 1 John 3. 8.

Gen. 1. 1. Ps. 2. 7. Prov. 8. 22—30. Col. 1. 17.

Rev. 19. 13. 1 John 1. 1, 2. & 5. 7. Heb. 1. 3. ch. 3. 34.

Prov. 8. 30. ch. 17. 5. Zech. 13. 7.

Ch. 10. 30. 33. Phil. 2. 6. Heb. 1. 3. 1 John 5. 7. 20. Tit. 2. 13. Rom. 9. 5. Is. 9. 6.

Ps. 33. 6. ver. 10. Eph. 3. 9. 1 Cor. 8. 6. Col. 1. 15, 17. Heb. 1. 2. ch. 5. 17, 19. Rev. 4. 11.

Ch. 5. 26. & 6. 63. & 12. 50. 1 John 5. 11. Col. 3. 3. 4. Gal. 2. 20. [cir. 27.] Ch. 8. 12. & 9. 5. & 12. 46. Is. 42. 6, 7. & 49. 6.

Ch. 3. 19. Rom. 1. 19. Heb. 1. 1. Rom. 8. 7. Eph. 5. 8. 1 Cor. 1. 14.

Mal. 3. 1. & 4. 5, 6. Is. 40. 3—6. Mat. iii. xi. xiv. Mark 1. 1—11. Luke i. iii. ch. 3. 22—36. & 5. 33, 35. Acts 13. 24, 25. & 19. 3, 4. ver. 33. Mal. 3. 1. Is. 40. 3—9. Mat. iii. Mark i. Luke iii. & 1. 16, 17, 76, 77. see on ver. 6. Ver. 20. ch. 3. 28. Ver. 4, 5, 7, 8. ch. 8. 12. & 9. 5. & 12. 46. Is. 49. 6. & 42. 6, 7. & 28. 26—29. Luke 2. 32. 1 John 2. 8. & 5. 20. Mal. 4. 2.

EXPLANATORY NOTES. CHAP. I. Ver. 1—5. From all eternity the Son of God, the great Speaker for and to men, the medium of divine manifestations to us, and to whom all the scripture gives testimony, who may therefore properly be called the word, existed a distinct person, equal to, and the express image of, his divine Father, and the same in substance with him, necessarily possessed of every excellency of Godhead: and by him were all creatures, from the highest to the lowest, formed of nothing in the beginning of time. From that life necessarily existent in him proceeded all kinds and degrees of life, knowledge, and comfort, found among men. And yet, though he, in the dictates of natural conscience and of revelation, manifests himself to men, such is the sinful ignorance and error of their minds, the bias of their will and affections, and corruption of their practice, that they do not naturally understand, but shut their eyes against, hate, and oppose these discoveries. 6—8. John the Baptist was eminently qualified, and divinely appointed, as the forerunner of his personal appearance, to point him forth as the glorious Son of Righteousness, rising among men, that persons of all sorts, Jews and Gentiles, might believe on him for life and salvation. 9—13. And indeed he, in opposition to the false lights of heathen philosophy, the corrupted and faint typical light of the Jews, and in distinction from John the Baptist, and the prophets and apostles, is the original fountain of light, from which all natural and divine knowledge is communicated to men in every period of time. By his upholding and governing providence, and by his dispensations of light and grace, he has all along been present in the world, which he created; and yet neither his manifestations of himself, in providence or in revelation, have been duly discerned or improved: and when, in the fulness of time, he manifested himself in human nature, preaching the gospel; and working miracles among the Jews his peculiar people, most of them wilfully rejected him, and refused to acknowledge him as their Creator and Saviour. But to all such, whether Jews or Gentiles, as heartily received

him by faith, as their Redeemer, Prophet, Priest, and King, he bestowed the dignified right and privilege of being the real children of God;—all of whom, without any influence of natural descent, ceremonial law, or corrupt free will, have a supernatural habit or principle of grace divinely implanted in them, disposing them to every good word and work. 14, 16—18. And, in order to effect these grand designs of our redemption, the eternal Son of God assumed our nature, in its debased appearances, into a personal union with himself; and therein, in all his fulness of Godhead, for a season dwelt among us men, particularly us disciples, as JEHOVAH did in the cloud of glory, which covered the mercy seat, full of infinite grace and kindness to men, and of all necessary blessings, to be freely communicated to them. All the laws, promises, types, and prophecies, were fulfilled in him; and we, in his doctrine, miracles, transfiguration, resurrection, and ascension, by faith steadfastly considered, and admired, these glorious perfections, becoming him as one with, and in an inconceivable and unparalleled manner begotten by, his eternal Father: and out of his fulness of divine perfection and communicative blessings, who is infinitely preferable to John the Baptist, all of us believers, great and small, have, do, and shall, receive all spiritual blessings, multiplied one upon another, according to our capacities and wants, and answerable, in nature and kind, to the grace which is in him.—Far superior to Moses, who delivered the laws of God to the Jews in a manner suited to their circumstances, in a ministration of condemnation, and in obscure types, which could not make the worshippers perfect, Jesus has brought in the richest and plainest discoveries of God's love and grace, in which all the ancient types and predictions have their full accomplishment. And, being himself the beloved and only begotten Son of God, intimately acquainted with all his excellencies and purposes of grace, he alone was fit for this work, and he hath now manifested these things to men, in such a manner as no other was able to do.

Anno Domini
cir. 27.

but grace and truth came by Jesus Christ.

18 °No man hath seen God at any time: the only begotten Son, who is in the bosom of the Father, he hath declared him.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, 'I am not. Art thou that Prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 °He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they who were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, °I baptize with water: but there standeth one among you whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoes' latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, °Behold the Lamb of God, who taketh away the sin of the world.

30 This is he of whom I said, °After me cometh a man who is preferred before me; for he was before me.

31 And °I knew him not: °but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 °And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, °the same is he who baptizeth with the Holy Ghost.

34 And I saw, and bare record °that this is the Son of God.

35 ¶ Again, the next day after, John stood, °and two of his disciples:

36 And, looking upon Jesus as he walked, he saith, °Behold the Lamb of God!

37 °And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, °What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master), where dwellest thou?

39 He saith unto them, °Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two who heard John speak, and followed him, was °Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the °Messias, which is, being interpreted, °the Christ.

42 And he brought him to Jesus. And, when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, °a stone.

43 ¶ The day following Jesus would go forth into Galilee, and °findeth Philip, and saith unto him, °Follow me.

44 Now Philip was of °Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom °Moses in the law, and the prophets, did write, °Jesus of Nazareth, the son of Joseph.

46 And °Nathanael said unto him, °Can there any good thing come out of Nazareth? Philip saith unto him, °Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold °an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, °thou art the Son of God, thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee I saw thee under the fig tree, believest thou? °thou shalt see greater things than these.

51 And he saith unto him, °Verily, verily, I say unto you, °Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the °Son of man.

CHAP. II.

(1) At a marriage in Cana of Galilee Jesus turns water into wine, to confirm the faith of his disciples; 1—11. (2) After a short stay at Capernaum, he attends the passover at Jerusalem; drives the buyers and sellers out of the temple; vindicates his conduct; foretells his death and resurrection; 12—22. (3) Avoids trusting himself with pretended believers; 23—25.

by his Spirit, instructs by his visits, and honours in his service. And, the more honour God puts upon men, the more humble they ought to be. The more they know of Christ, and his work, the more they ought to extol him, that others, particularly their relations, may seek and follow him. It is habitual, not transient, fellowship with him that will supply the need, and satisfy the desires, of real believers. Acquaintance with him is the best answer to all prejudices and objections against him. They who find him cannot but exult in their acquisition: And great is the honour to have his attestation of our secret devotion and universal integrity.—Our views of his glory are but beginning, and will be for ever on the advance. And angels and men will eternally behold and increasingly admire and serve him in his kingdom above.

Anno Domini
cir. 27.

° Rom. 10. 17.
Mat. 4. 18.
Is. 55. 10, 11.
° Luke 18. 41.
Mat. 7. 7.

° Or abidest.
Ch. 6. 37. Is.
55. 1, 6. Rev.
22. 17.

° Two hours
before night.

Ch. 6. 8.
Mat. 4. 18. &
10. 2.

Ps. 2. 2. Dan.
9. 25. Is. 61.
1. & 11. 2.

° Or the
anointed.
1 Sam. 2. 10.
Ps. 2. 7. & 89.
20. & 84. 9.
Dan. 9. 24—
26. ch. 4. 25.

° Or Peter.
Mat. 10. 2. &
16. 18.

Is. 65. 1.
1 John 4. 19.

Mat. 4. 19.
21. & 9. 9. &
16. 24.

Mat. 11. 21.
Mark 6. 45. &
8. 22. Luke 9.
10. ch. 12. 21.

Gen. 3. 15. &
22. 18. & 49.
10. Deut. 18.
15—18.

2 Sam. 7. 12.
Is. 7. 14. & 9.
6. & 42. 1—7.
& xlix. lili.

Jer. 23. 5, 6.
& 31. 22.
Ezek. 17. 22.
& 21. 27. &
34. 23, 29. &
37. 24. Dan.
9. 24—26.

Mic. 5. 2.
Zech. 6. 12.
& 9. 9. Mal.
3. 1. & 4. 2.
see on Luke
24. 27, 44.

Mat. 2. 23.
Luke 2. 4, 39.
51. & 24. 19.

Or Bartholo-
meo. Ch. 21.
2. Mat. 10. 3.

John 7. 41.
42, 52. Luke
4. 29.

Ch. 4. 29.
1 Thes. 5. 21.

Rom. 9. 6. &
2. 28, 29. Ps.
32. 2. 1 Tim.
1. 5.

Ch. 1. 14. &
3. 16. Ps. 2. 6.
7. 1 Tim. 6.
15. Rev. 17.
14. Mat. 16.
16. & 21. 5.
ch. 6. 69.

Mat. 13. 12.
& 25. 29. &
iv—xxviii.
Acts i—xii.

Only Christ
who is truth
itself, uses
this phrase.
Ch. 3. 3, 5.

Gen. 28. 12.
Mat. 4. 11.
Luke 22. 43.
& 24. 4. Acts
1. 10. 1 Tim.
3. 16. 2 Thes.
1. 7. Jude 14.

Mat. 16. 13.
Dan. 7. 13.
Ps. 80. 17.
Zech. 13. 7.
Is. 7. 14. Heb.
2. 11, 14, 16.

REFLECTIONS UPON CHAP. I.—Infinite and divine are the glories of our Mediator!—He is the eternal God, equal with his Father. He is the Creator of all things, and the original source of all light, life, and honour, in the world.—Marvellous is his person as God-man, and full of grace and truth for our supply. His divine nature puts the most wonderful dignity upon his condescension, and on his offering himself a sacrifice to expiate our sins. And his character and mission are gloriously attested by apostles, by John the Baptist, and by his Father and blessed Spirit. Alas, that any, especially such as enjoy his oracles and favours, should remain ignorant or obstinate rejectors of him! But happy are they whom he apprehends by his grace, adopts into his family, conforms unto his image, supplies with his light and life, humbles by his influence, informs

Anno Domini
cir. 29.Anno Domini
cir. 29.

• Ch. 1. 43.
• Josh. 19. 28.
ch. 4. 46.
• Mat. 11. 19.
Luke 7. 34.

• Ch. 7. 3. with
Luke 1. 35.
Mat. 3. 17.

• Ch. 19. 26.
Deut. 33. 9.

• Josh. 22. 24.
Judg. 11. 12.
2 Sam. 16. 10.
& 19. 22.
2 Kin. 3. 13.
Deut. 33. 9.

• Ch. 7. 6.
Eccl. 3. 1—
11.

• Exod. 23. 21.
Deut. 5. 32.
& 12. 32.

• Mark 7. 2—4.
Mat. 15. 2. &
23. 25.

• Whether a
firkin be
about eight
gallons of
wine mea-
sure, I know
not.

† Perhaps a
Levite who
was chaplain
to them.

• Gen. 43. 34.
Song 5. 1.

• Ch. 1. 50, 51.
14. & 3. 2. &
14. 11. & 1.
14. Ps. 90. 16.
17. & 192. 16.

• Mat. 4. 13.
& 11. 23.
Luke 4. 14.
31. & 10. 15.

• Mat. 12. 46.
& 13. 57. ch.
7. 5.

• Cousins.

• Exod. 12. 6—
14. & 23. 14
—17. & 34.
23. Dent. 16.
1. Num. 28.
16. Luke 2.
41.

• Mat. 21. 12.
Mark 11. 15.
16. Luke 19.
45. 46. Deut.
14. 23—26.

• Prov. 26. 3.
Zech. 4. 6.
Ps. 93. 5.
1 Cor. 5. 7.

1 Tim. 6. 9.
10. Mat. 21.
13. Mark 11.
17. Luke 19.
46. 1s. 56. 7.
Jer. 7. 11.

Ps. 69. 9. &
119. 139. Rev.
2. 2.

• Ch. 6. 30.
Mat. 12. 38.
& 16. 1. Mark
8. 11. Luke
11. 29. 1 Cor.
1. 22.

AND the ^athird day there was a marriage in ^bCana of Galilee; and the mother of Jesus was there:

2 ^cAnd both Jesus was called, and his disciples, to the marriage.

3 And, when they wanted wine, the mother of Jesus saith unto him, ^dThey have no wine.

4 Jesus saith unto her, ^eWoman, ^fwhat have I to do with thee? ^gmine hour is not yet come.

5 His mother saith unto the servants, ^hwhatsoever he saith unto you, do it.

6 And there were set there six water pots of stone, ⁱafter the manner of the purifying of the Jews, containing ^jtwo or three firkins apiece.

7 Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ^kruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants who drew the water knew,) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and, when men have ^lwell drunk, then that which is worse: ^mbut thou hast kept the good wine until now.

11 ⁿThis beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory: and his disciples believed on him.

12 ¶ After this he went down to ^oCapernaum, he, and ^phis mother, and ^qhis brethren, and his disciples: and they continued there not many days.

13 ¶ And the Jews' ^rpassover was at hand; and Jesus went up to Jerusalem,

14 And ^sfound in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting:

15 And, ^twhen he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; ^umake not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, ^vThe zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews and said unto him, ^wWhat sign shewest thou

unto us, seeing that thou dost these things?

19 Jesus answered and said unto them, ^xDestroy this temple, and in three days I will raise it up.

20 Then said the Jews, ^yForty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of ^zthe temple of his body.

22 When therefore ^ahe was risen from the dead, his disciples ^bremembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

23 ¶ Now, when he was in Jerusalem at the passover, in the feast ^cday, many ^dbelieved in his name, when they saw the miracles which he did.

24 ^eBut Jesus did not commit himself unto them, because ^fhe knew all men,

25 And needed not that any should testify of man: for he knew what was in man.

CHAP. III.

Contains (1) Christ's discourse with Nicodemus concerning the nature and necessity of the new birth; 1—8: the sublimity of spiritual truths; 9—13: the end of his coming into the world, his exhibition on the cross and in the gospel, and the happiness of such as believe in him; 14—18: and the deplorable wickedness and misery of unbelievers; 18—21. (2) John the Baptist's discourse concerning Jesus; in which he abases himself, and extols Jesus in his person, doctrine, and authority, to those disciples who had murmured at his being so much followed; 22—26.

THERE ^awas a man of the Pharisees named Nicodemus, a ruler of the Jews:

2 The same came to Jesus ^bby night, and said unto him, ^cRabbi, ^dwe know that thou art a teacher come from God: for no man can do these miracles that thou dost, except God be with him.

3 Jesus answered and said unto him, ^eVerily, verily, I say unto thee, Except a man ^fbe born ^gagain, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man ^hbe born of water, and of the Spirit, he ⁱcannot enter ^jinto the kingdom of God.

6 ^kThat which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, ^lYe must be born ^magain.

Mat. 3. 11. Eph. 5. 26. Luke 10. 42. & 13. 5, 5, 24. 1 Cor. 2. 14. Rom. 8. 5, 6. Luke 17. 20, 21. Rom. 14. 17. ch. 18. 36. Rev. 21. 8, 27. & 22. 14, 15. Rom. 8. 1—13. Gal. 5. 17—24. Or from above, 1 Cor. 2. 11. Zech. 8. 6. ver. 3.

are his words of truth! Corrupt hearts little relish reforming authority! Even believers slowly comprehend the nature of Christ's kingdom. And sometimes it is not till long after they are heard that divine truths are remembered, understood, and believed. There is great need to avoid trusting in men, and to be careful whom we take for our friends. And studiously should we beware of hypocrisy, as Jesus hath an exact knowledge of our hearts.

CHAP. III. Ver. 3, 5, 6, 8. I, who am truth itself, solemnly assure you that, be man's moral attainments, religious advantages, or external privileges, what they will, he can, by no means, be a true member of the gospel church, or admitted into the heavenly state, except his heart and life be thoroughly changed in their principles, courses, and ends, and there be a new vital principle of holiness formed in him by the almighty influence of the Holy Ghost. Whoever is born of sinful parents, though it were ever so often, must be still sinful, and so unfit for fellowship with God. But whoever has a new spiritual habit, or principle of grace and holiness, implanted by the Holy Ghost, in all the powers of his soul, and acts accordingly, is made meet for the enjoyments and duties

REFLECTIONS UPON CHAP. II.—Happy are those weddings which are directed by Christ's law, graced with his presence, and ratified by his blessing! With innocent pleasure friends may feast together, if they act as under his eye. Religion requires us not to be unsocial, but to rejoice with them that rejoice. In the very height of earthly comforts there is indeed something still wanting. But there are no wants in which Christ cannot supply us. And if we wish to receive his blessings, we must not prescribe to him, but follow his directions. Nor need we be discouraged by rebukes and delays: his mercies come soon enough, if they come large and sweet in the end. And, the more we see of his glory, the more firmly shall we believe in him, and desire to be with him.—Jesus makes but a short stay where he is signally contemned. And the most heaven-daring corruptions are introduced into churches by the love of filthy lucre. But wisely Jesus manifests his glory, vindicates the honour, and maintains the purity, of divine ordinances, without injuring civil property.—He knows what is in man, and can overawe the spirits of his most powerful and presumptuous enemies. And he had a sovereign power over his own natural life, as God equal with his Father. Alas, how ill understood, much hated, or but feignedly believed,

Anno Domini
cir. 30.

Or spirit.
Ezek. 37. 9.
ch. 20. 22.
Acts 2. 2. &
4. 31. Eccl.
11. 5. Mat.
20. 15. 1 Cor.
2. 11. & 12.
11.

Luke 1. 34.
ch. 6. 52. 60.
ver. 4. 1 Cor.
2. 14.

Mat. 11. 25.
1 Cor. 1. 26.
with Ezek.
11. 19. & 36.
26. 27.

Ver. 32. ch.
1. 18. & 7.
16. & 8. 28.
& 12. 49. &
14. 24.

Is. 53. 1—3.
& 49. 7. & 65.
2. Mat. 23. 37.
ch. 1. 11. &
5. 45. 2 Cor.
4. 4. ver. 32.

1 Cor. 3. 1, 2.
Heb. 5. 11, 12.

Deut. 30. 12.
Prov. 30. 4.
Mat. 11. 27.
ch. 1. 18. &
6. 33. 38. 51.
62. & 16. 28.
1 Cor. 15. 47.
Eph. 4. 9.

Num. 21. 9.
ch. 8. 28. &
12. 32. 33.
Mat. 26. 54.
Luke 9. 22.
& 17. 25. &
24. 7. 26. 46.
1 Cor. 1. 23.
24. Gal. 6. 14.

Is. 45. 22.
ver. 36. ch. 1.
12. & 11. 25.
26. & 6. 37.
40. 47. & 20.
31. Acts 8. 37.

1 John 4. 9.
10. 19. Rom.
5. 8. & 8. 32.
1 Cor. 1. 30.

Is. 45. 22. &
55. 1—7. Mark
16. 15. Luke
2. 10. 11. &
19. 10.

Ch. 12. 47.
Luke 9. 56.
ch. 5. 45. &
8. 15. & 9. 39.
& 14. 6. & 4.
42. ver. 36.
1 John 4. 14.
Mat. 18. 11.
& 1. 21. & 20.
28. Is. 42. 6.
7. & 49. 6. 8.

Ver. 36. ch. 5.
24. & 6. 40.
47. & 20. 31.
Rom. 8. 1. 35.
Mark 16. 16.
1 John 5. 10
—13. Heb. 3.
19. & 4. 1—3.
& 10. 26—31.
& 12. 25—27.

Ch. 1. 4, 5, 10, 11. & 8. 12, 37. Rom. 1. 32. 2 Pet. 2. 3. Is. 5. 20. & 30. 9—12. 2 Cor. 4. 3, 4.
ch. 15. 22—24.
Or discovered. Is. 8. 20. ch. 5. 39. Acts 17. 11. & 13. 47, 48. Gal. 5. 22—24.
Eph. 5. 8. Phil. 1. 6. & 2. 12, 13. Is. 26. 12. 2 Pet. 1. 3—10.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?

13 And no man hath ascended up to heaven but he that came down from heaven, even the Son of man who is in heaven.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doth truth cometh to the light, that his deeds may be made manifest that they are wrought in God.

22 After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized.

23 And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 Then there arose a question between some of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, A man can receive nothing except it be given him from heaven.

28 Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath

Anno Domini
cir. 30.

Country places. Ch. 2. 13.
Ch. 4. 1, 2.

Gen. 14. 18.
& 33. 18.
1 Sam. 9. 4.

Mat. 3. 5, 6.
Mark 1. 4, 5.
Luke 3. 3, 7.

Mat. 4. 12. &
14. 3. Luke 3.
19, 20. & 9.
7—9.

Mark 7. 3, 4.
Heb. 9. 10.
with Mat. 3.
11. i. e. Whether John's baptism, or the legal and pharisaical purifications, most effectually purged away sin.

Eccl. 4. 4.
Job 5. 2.
James 4. 5.
Num. 11. 28.
1 Cor. 3. 4.

Mat. 3. 11.
12. ch. 1. 7.
15, 26, 27.
29—36.

Ver. 22. ch.
4. 1, 2.

Heb. 5. 4.
James 1. 17.
1 Cor. 4. 7. &
15. 10.

Or take unto himself.

Ch. 1. 20, 30.
15. Mat. 3. 1.
& 4. 4, 5. Mat.
3. 11, 12. &
11. 10—12.
Mark 1. 2.
Luke 1. 17.
& 3. 16.

Song 3. 11. &
5. 1, 2. Mat.
22. 2. 2 Cor.
11. 2. Eph. 5.
25, 27. Rev.
19. 7. Hos. 2.
19, 20.

Luke 2. 10,
11, 28.

Is. 9. 7. & 52.
13. Dan. 2.
35, 44. Phil.
3. 8, 9.

Ch. 8. 23.
1 Cor. 15. 47.
Mat. 28. 18.
Phil. 2. 9—11.
with ch. 1. 15.
27, 30.

Ch. 5. 20. &
8. 26. & 12.
49. & 14. 10.
& 15. 15. ver.
11. 34.

Ch. 1. 11. ver.
11, 12. Is. 53.
1. 1 Cor. 2.
14. 2 Cor. 4.
4. Heb. 2. 3.
Prov. 1. 24.
25. Ps. 81. 11.

2 Cor. 1. 22.
1 John 5. 10.
Rom. 3. 4.

Ch. 1. 16, 18.
& 7. 16. Eph.
4. 7.

Ps. 45. 7. Is. 11. 2—5. & 61. 1—3. Col. 1. 19. & 2. 3, 9. ch. 1. 14, 16.
6. 8. & 53. 12. Ps. 2. 8. & 89. 27. Dan. 7. 14. Mat. 11. 27. & 28. 18. ch. 5. 22. & 17. 2. & 13. 3.
Heb. 2. 8, 9. Heb. 2. 4. 1 John 5. 10, 12. ch. 5. 24. & 6. 47, 54. & 1. 12. see ver. 15, 16,
18. Rom. 1. 17. Mark 16. 16.

of the gospel state, and for the inheritance of the saints in light.—Nor is it any wonder that you cannot conceive how the Holy Ghost enlightens, quickens, and sanctifies, the souls of men, when you cannot even account for the causes and motions of the wind.

11—13. My forerunner and the prophets, and especially I, my Father, and the blessed Spirit, speak and attest what we understand and know to be certainly true; but, through blindness and prejudice, ye Jews neither understand, believe, nor embrace, our doctrine. If therefore you do not understand nor believe the nature or necessity of that work of grace, which must be experienced on earth in order to salvation, when thus familiarly illustrated to you from earthly similitudes, how could you understand or believe my declarations of the more sublime mysteries of the gospel relative to the dignity of my person and office, the design of my works, the spiritual nature of my kingdom, and the blessedness of the future state—which no mere man can comprehend or fully declare to others, but only the Messiah, who came from heaven, and who even now is still there, in respect of his divine nature! 14—17. And yet that divine person, the Messiah, must be put to an ignominious death, in order to his bringing about the salvation of sinners: for, as Moses lifted up the brazen serpent on a pole in the wilderness, as God's ordinance for effectually healing all the Israelites, who had been mortally bitten by the fiery serpents and looked on it for a cure, so the Messiah, who appears in the likeness of sinful flesh, though holy, harmless, and undefiled, must be lifted up on the cross, and afterwards exalted in heaven, and exhibited as God's ordinance in the gospel, for sinners to look to, by faith, for salvation; that every one, of whatever rank, degree, or nation he be, who, under an affecting sense of his own sinfulness and obnoxiousness to divine wrath, shall, according to God's appointment, look to and trust in him for salvation, may be delivered from all sin and misery, and be made a partaker of grace here and glory hereafter, however weak his faith be, or great or many his sins have been. For God, who delights in mercy, looking with compassion on the sinful and miserable state of mankind, conceived such an amazing and unparalleled design of mercy and love towards multitudes of them, both Jews, and especially Gentiles, that he freely gave up his only begotten to be their Mediator, an atoning sacrifice, that whosoever receives him as God's free gift offered in the gospel, and depends on him for salvation, might not perish in his sins, however great or many, but obtain an everlasting life of holiness and happiness. For God sent not his Son into the world to pass and to

execute a sentence of condemnation upon all others beside you Jews, as many of you think, but that persons of all nations may be effectually saved from sin and misery, and blessed with everlasting holiness and happiness. 18—21. And every one, Jew or Gentile, who believes on Christ as freely offered in the gospel, is freed from the condemning sentence of God's law; but whosoever rejects or neglects him remains under the curse; yea, his guilt is increased, and his sentence of condemnation fixed and extended, through his rejecting the only Saviour and salvation by unbelief. And this will peculiarly aggravate the sin and misery of many, that, when blessed with the clearest light of the glorious gospel, they, both Jews and Gentiles, through attachment to their own corrupt courses, will prefer their vain traditions, superstitions and idolatrous notions and worship, to it. For every one that is resolved to adhere to his sins heartily hates the truths of divine revelation, which oppose and condemn them, stifles convictions, and shuns the light of that knowledge which presents his darling corruptions in their shameful, hideous, and dangerous forms: but an upright saint, who practises whatever divine truths he knows, is sincerely willing to be tried to the utmost, and to know the whole of the divine will, that his whole conduct, being regulated thereby, may evidently appear the effect of God's regenerating power, and the fruit of vital union and communion with him, and may tend to his glory. 27—30. Both Jesus and myself have our whole commission and success from God; nor can any receive our plain instructions without being enlightened and enabled by God. I appeal to you that I openly declared I was not the Christ, but only his forerunner, to prepare the nation for his manifestation of himself. As his friend, I have laboured to gain sinners to him, the glorious Bridegroom of his church! and I exceedingly rejoice to hear and see them following after and cleaving to him, whose property they are. For it is necessary that the manifestations of his glory and the number of his disciples should so continue and increase that there will be no more use for me as his forerunner. 31—34. I, and every one of the ancient prophets, are but earthly in our origin and frame, and cannot of ourselves speak of divine things but in a weak, gross, and earthly manner: but he, being the Lord from heaven, and endowed with the Holy Ghost above measure, understands the whole mind of God, and speaks of heavenly things as one fully acquainted with them. And yet, alas, how few heartily believe and receive his instructions! But every one who believes them solemnly acknowledges him as the Messiah, in whose person and work all the promises of

Anno Domini
cir. 30.Gal. 3. 10. Ps.
7. 11. Heb. 2.
3. & 10. 29.

everlasting life: and he that believeth not the Son shall not see life; 'but the wrath of God abideth on him.

CHAP. IV.

Here we have Christ (1) Departing out of Judea into Samaria; 1—6. (2) Conversing with a Samaritan harlot concerning her whoredom, his gift of the Spirit, his being the Messiah, and his establishing gospel worship in every place; 7—27. (3) Recommended by her to her neighbours; 28—30. (4) Conversing with his disciples concerning his 'delight to serve his Father, and the ripeness of sinful men for the gospel dispensation; 31—38. (5) Believed on, and confessed to be, the Messiah, by the Samaritans; 39—42. (6) Returning to, and residing in, Galilee, and curing a nobleman's son, who was dangerously ill; 43—54.

Ch. 1. 1, 14,
18. & 3. 35. &
13. 13, 14.
Acts 10. 36.Ch. 3. 1, 2,
22, 26.1 Cor. 1. 17.
Acts 10. 48.Ch. 3. 22.
Mark 1. 14,
15. Mat. 4. 12.
Luke 4. 14.
Mat. 10. 23.Luke 17. 11.
& 9. 51—53.
Mat. 10. 5.
Rom. 15. 8.Gen. 33. 19. &
48. 22. Josh.
24. 32.Heb. 4. 15.
Rom. 8. 3.Mid-day.
Mat. 27. 45.
Mark 15. 33.
Luke 13. 44.
ch. 19. 14. &
11. 9.An inhabit-
ant of She-
chem, called
Sychar, i. e.
drunkenness.2 Kin. 17. 24
—41. Ezra iv.
v. Neh. iv. vi.
ch. 8. 48. Luke
9. 51—53.
Acts 10. 28.Is. 9. 6. & 42.
& 49. 6. & 8.
& 55. 3. 4.
Ps. 84. 11. Is.
44. 3. 4. Ezek.
36. 27. ch. 3.
16. 1 Cor. 1.
30. Rom. 8.
32.Jer. 2. 13. Is.
12. 3. & 44.
3. 4. ver. 14.
ch. 6. 35. & 7.
38. 39. Zech.
13. 1. & 14. 8.
Rev. 22. 1, 17.Ch. 3. 4.
1 Cor. 2. 14.Ch. 8. 53. Is.
49. 7. & 53.
2. 3.False. 2 Kin.
17. 24.

Ch. 6. 27, 58.

Is. 49. 10. &
58. 11. ch. 7.
38. 39. & 6.
27. 35. 68. &
12. 50. & 17.
2. 3. & 20. 31.
& 10. 10.Rom. 5. 21. &
6. 23. 1 John
5. 20. with
Gal. 6. 14. Ps.
4. 6. 7. & 27.
4. & 73. 25.
26. & 142. 4.
5.

God are, or will certainly be, fulfilled, to the praise of his glory. 35, 36. Nay, such is the superlative love of the Father to this his only begotten Son, who freely undertook to be our Mediator, that he has committed to his management all things relating to the kingdoms of providence, grace, and glory, that he may judge and subdue his enemies, and distribute blessings among his people. Whosoever therefore receives his doctrine, and believes on him as the Son of God and Saviour of sinners, hath already in himself the beginnings, securities, and foretastes, of eternal life, which shall certainly issue in the complete enjoyment of it: and whosoever wilfully and finally rejects him lies under the most awfully righteous indignation of God, which shall certainly be executed upon him to the uttermost, and for ever.

REFLECTIONS UPON CHAP. III.—The miracles of Christ were manifestly divine, and his doctrines plain and important. He was ready to cure the most inexcusable ignorance, and to instruct by night such as were ashamed to own him by day.—Infinitely important is the doctrine and experience of the Spirit's gracious implantation of new habits or principles of holiness in our nature, and infallibly damning is the want of it! Yet, alas, how many ministers and others are totally ignorant of it, and prejudiced against it! And, because their carnal

Anno Domini
cir. 30.Ch. 6. 26, 34.
Jan. 4. 3.
1 Cor. 2. 14.
Ps. 4. 6.† Who, it
seems, had
divorced her
for whore-
dom and now
she lived with
another
whoremonger.Luke 7. 16. &
24. 19. ch. 6.
14. & 7. 40.Gen. 12. 6. &
33. 18—20.
There San-
ballat had,
on mount
Gerizzim,
built a tem-
ple for Ma-
nasseh, a
Jewish priest,
who had
married his
daughter.Deut. 12. 5,
11. 1 Kin. 9.
3. 2 Chr. 6. 6.
& 7. 12, 16.
Ps. 48. 1, 2. &
78. 68, 69. &
87. 1, 2. &
132. 13, 14.Mal. 1. 11.
1 Tim. 2. 8.2 Kin. 17. 29,
41. Acts 14.
16. & 17. 23,
30.Ps. 147. 19.
Rom. 3. 2. &
9. 4, 5. Heb.
7. 14. Is. 2. 3.
Luke 24. 47.Phil. 3. 3.
Rom. 1. 9. Is.
26. 8, 9. Ps.
62. 8. Heb.
10. 22.2 Cor. 3. 17.
1 Tim. 1. 17.
Rom. 1. 9.
Phil. 3. 3.Ch. 1. 41, 49.
Dan. 9. 24—
26. Is. 42. 1.
& 11. 2, 3. &
61. 1—3.
Prov. 1. 20—
23. Deut. 18.
15—18. ver.
29, 39.Ch. 6. 69. &
9. 37. & 10.
30, 36.Gen. 35. 13.
Luke 24. 31.Luke 7. 39.
ver. 9.Phil. 3. 7—9.
Mat. 19. 27,
29. ver. 7.
Song 5. 10.
Acts 20. 24.
& 21. 13.Ch. 1. 42. Ps.
34. 8. & 66.
16. Rev. 22.
17. Song 3. 11.
& 5. 10—16.
ver. 18—25.Gen. 49. 10.
Is. 11. 10. &
43. 6. & 60. 8.
& 45. 22, 24.
Ps. 22. 27. &
68. 22.Job 23. 12.
Ps. 19. 10. &
40. 8. ver. 34.
ch. 6. 38.Mat. 16. 6—
9. Luke 9. 45.
ch. 12. 16. &
3. 12.

shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, 'Sir, Give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had †five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art †a prophet.

20 'Our fathers worshipped in this mountain; and ye say that in "Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh 'when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 'Ye worship ye know not what: we 'know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the 'true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 'God is a Spirit; and they that worship him must worship him in spirit and in truth.

25 The woman saith unto him, I know that 'Messias cometh, who is called Christ: when he is come he will tell us all things.

26 Jesus saith unto her, 'I that speak unto thee am he.

27 ¶ 'And upon this came his disciples, and ' marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 'The woman then left her water pot, and went her way into the city, and saith to the men,

29 'Come, see a man who told me all things that ever I did: is not this the Christ?

30 'Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, 'I have meat to eat that ye know not of.

33 'Therefore said the disciples one to another, Hath any man brought him ought to eat?

mind cannot comprehend how or why the Spirit works on the heart; how the Saviour can be at once God and man in heaven and on earth; or how his being crucified and offered in the gospel, and received by faith, heals and saves sinners; they condemn and deny the same! But amazing is the love of God, in setting up his only begotten Son as his ordinance for the salvation of sinners, even the chief, Gentiles as well as Jews. And dreadfully criminal and dangerous is that unbelief which rejects the testimony and offer of God; which hates his glory, and detests his truth, as a disturber of indwelling lusts. Nothing can save the man who perseveres in his unbelief. And nothing can damn the soul which by faith credits God's testimony concerning Christ, and receives him as a divine and well-qualified Saviour. It is absurd for professors to be more concerned about external performances of religion than about a real work of grace in their heart. And it is honourable for all, and especially ministers, to view all their gifts and graces as coming from God, and to be content to be debased to the very lowest, that Jesus Christ may be exalted, answerably to his Father's love to him and the authority which he hath given him.

CHAP. IV. Ver. 10, 14. Christ himself, in all his offices, work, and fulness, is God's gift, granted freely to sinners; and the water which he gives is the Holy

Anno Domini
-ir. 30.

Ps. 40. 8. ch.
17. 4. & 6. 38.
with Is. 61. 1
—3. Luke 19.
10. It delights
my soul to
convert these
Samaritans.

Mat. 9. 37.
Luke 10. 2.
ver. 30 Mat.
11. 12. Luke
7. 29. & 16.
16.

Mat. 10. 10.
2 Tim. 4. 7.
8. 1 Thes. 2.
19. 20. Rom.
1. 13.

Heb. 11. 40.
Rev. 18. 20.

Acts 2. 41. &
4. 4. 32. & 5.
14. & 6. 7.

2 Chr. 36. 15.
Jer. 44. 4.
Acts 10. 43.
1 Pet. 1. 10.
12. Rom. 15.
4.

Acts ii. xiii.
& 26. 22. 23.
& 28. 23.

Gen. 49. 10.
Is. 11. 10. &
35. 1. & 60. 3.
with ver. 29.
42.

Gen. 32. 26.
Mat. 15. 2—
28. 2 Cor. 6.
1. 2. Luke 19.
9. 10. Mat. 7.
7. John 16.
24.

Is. 42. 1. 6. &
60. 8. Rom.
15. 8—12. 16.

Gen. 49. 10.
ch. 17. 8.

1 John 4. 14.
& 2. 2. Mat.
18. 11. & 20.
28. & 28. 18.
19. Luke 2.
10. 11. 32. &
19. 10. Mark
16. 15. 16. ch.
3. 14—18. &
6. 37. 1 John
4. 14.

Mat. 15. 24.
Rom. 15. 8.

Mat. 4. 13. &
13. 57. Luke
4. 24. 38. 31.
Mark 6. 4.
ch. 7. 1.

Mat. 4. 23. 24.
Mark 1. 14.
Luke 4. 31.
32.

Ch. 2. 13—23.
Luke 13. 1.
Exod. 23. 14
—17. & 34.
23. Deut. 16.
1.

Josh. 19. 28.
ch. 2. 1—11.

Or courtier,
or ruler. Mat.
9. 18.

Ps. 78. 34.
Hos. 5. 15.
Mat. 9. 18. &
15. 22. & 17.
14. 15. Ps. 50.
15. Mat. 7. 7.

1 Cor. 1. 22.
Acts 2. 22.
ch. 2. 18.

Ch. 11. 21. 32.
37. Mark 5.
35. 36.

34 Jesus saith unto them, ^mMy meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; ⁿfor they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: ^pthat both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour; ^rother men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman which testified, He told me all that ever I did.

40 So, ^swhen the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, ^tNow we believe not because of thy saying: for we have heard *him* ourselves, and know that ^uthis is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, ^vand went into Galilee.

44 For Jesus himself testified that a prophet hath no honour in his own country.

45 Then, when he was come into Galilee, the Galileans received him, having seen ^wall the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain ^xnobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and ^ybesought him that he would come down and heal his son; for he was at the point of death.

48 Then said Jesus unto him, ^zExcept ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, ^aGo thy way; thy son liveth. And the man ^bbelieved the word that Jesus had spoken unto him, and he went his way.

51 And, as he was now going down, his servants met him, and told *him*, saying, ^cThy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour in the which Jesus ^dsaid unto him, Thy son liveth: ^eand himself believed, and his whole house.

54 This is again the second miracle that Jesus did ^fwhen he was come out of Judea into Galilee.

CHAP. V.

(1) Christ cures a man who had lain lame at the pool of Bethesda thirty-eight years; 1—9. (2) The Jews quarrel with him for doing it on the sabbath day; 10—16. (3) Christ vindicates himself by asserting his divine and mediatorial powers; 12—31. (4) Proves them by the testimony of John the Baptist, of his own miracles, and of his Father and the Holy Ghost in the Old Testament scriptures; 32—39. (5) Condemns the Jews for their unbelief, pride, and readiness to receive impostors; 40—47.

AFTER this there was a feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep ^gmarket a ^hpool, which is called in the Hebrew tongue ⁱBethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, ^jwithered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: ^kwhosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, who had an infirmity ^lthirty and eight years.

6 When Jesus saw him lie, and ^mknew that he had been now a long time *in that case*, he saith unto him, ⁿWilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down ^obefore me.

8 Jesus saith unto him, ^pRise, take up thy bed, and walk.

9 And ^qimmediately the man was made whole, and took up his bed and

Anno Domini
cir. 30.

Mark 2. 9. &
3. 5.

Ch. 11. 25.
Acts 14. 9.
Mat. 8. 13. &
9. 22. & 15.
28.

Ps. 71. 20.
Mark 9. 23.
Mat. 8. 13. &
15. 28.

Ps. 107. 20.
& 33. 9.

Acts 16. 15.
34. & 18. 8.
Gen. 18. 19.
Josh. 24. 15.

In Cana. Ch.
2. 1—12.

Lev. 23. 2.
Deut. 16. 1.
Num. 28. 16.
Exod. 23. 14
—17. & 34.
23. Heb. 10.
25.

Or gate. Neh.
3. 1. & 12. 39.
Is. 8. 6. & 22.
9.

House of
mercy.

1 Kin. 13. 4.
Mark 3. 1. 4.

Zech. 13. 1. &
14. 8. Rev. 22.
1. 2. 17.

This healing
pool was one
of the last
types of
Christ and
his gospel, as
healing sinners.

Acts 3. 2.
Luke 13. 16.
ch. 9. 1. 23.
Ch. 21. 17.
Heb. 4. 13.

Is. 65. 1. Jer.
13. 27. Luke
19. 41.

Deut. 32. 36.
Ps. 72. 12—
14. & 142. 4.
& 102. 17.

And so he got
no good. Ver.
4.

Mark 2. 11.
Luke 5. 24.
Mat. 9. 6. Is.
65. 24.

Ps. 33. 9. &
107. 20. ch. 9.
7. Mark 1. 31.
42. & 2. 12. &
3. 5. & 5. 13
29. 42. & 7.
30. 35. & 8.
25. & 9. 27. &
10. 52. Is. 35.
6. ch. 9. 14.

Ghost, in his person, operation, graces, and comforts, which solidly satisfies the soul, weans it from the cares of this world, prevents its perdition, and gradually prepares for, and certainly issues in, the eternal and inexpressible holiness and happiness of the heavenly state.

35—38. The coming of yonder crowds of Samaritans to hear and believe on me, betokens the near approach of the gospel dispensation, in which multitudes, both Jews and Gentiles, shall be converted to me;—as instruments in which ye shall be honourably owned and supported, and at last amply rewarded, in their and your own eternal salvation;—and shall, together with John Baptist and the ancient prophets, who sowed the good seed of the word, rejoice in your success:—and, being sent by me to preach the gospel in all the world, and having the advantage of all my labours, as also that of the preceding prophets, ye shall perfect the blessed work, which we only began, in the conversion and eternal salvation of multitudes.

REFLECTIONS UPON CHAP. IV.—Those who hate the gospel will always be exasperated at its success. And, if duty do not require us to stand, it is best to avoid their resentment by flight. Alas, how our sins debased our Redeemer, hunted him to and fro as a vagabond, fatigued him with trouble, pinched him with hunger and thirst, exposed him to insult, and the want even of a draught of water. But cheerfully he laboured in seeking and saving that which was lost. Freely was he given by God. Abundant was his fulness of the Spirit, of grace,

and every other permanent blessing: and he is earnestly intent on the free bestowal of them! And yet how are his blessings refused, even by such as infinitely need them, and for whom they are prepared. But so pungent are his convictions, so plain his instructions, so spiritual his exhibitions of God and his worship, so attracting his discoveries of himself and his Spirit, that even an heart hardened in whoredom and prejudice could not withstand them! And yet, alas, how often is the believer's sensible fellowship with Christ interrupted when at the very sweetest! A remarkable renovation of heart produces a deep concern for the salvation of others. No shame, no pains, are counted too much to win them to Christ. Perpetual and powerful are the labours of a Saviour; and inexpressible his delight in saving sinners, particularly the Gentiles. Happy is it when the labours of one generation of ministers prepare remarkable fruitfulness for their successors. And greatly efficacious is the gospel when preached and heard as indeed the word of Christ. It often does most good where it could have been least expected; and makes the bitterest enemies cordially to apply Jesus as their own Saviour. But aggravated is their wickedness who misimprove the best opportunities. Happy are those troubles which effectually direct sinners to him and his salvation; and when staggerings of heart issue in the firmness of faith. Happy is it when heads of families, great and small, are given to fervent prayer, and deeply concerned for the real and eternal life of children and servants; and, when new favours from Christ, and a comparison of spiritual experiences, confirm men's faith; and especially when whole families are converted by his grace!

Anno Domini
cir. 31.

walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day; ^{it} is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up *thy* bed and walk.

12 Then asked they him, What man is that who said unto thee, Take up *thy* bed and walk?

13 And he that was healed wist not who it was: for Jesus ^{had} conveyed himself away, [†]a multitude being in *that* place.

14 Afterward Jesus findeth him in ^{the} temple, and said unto him, ^{Behold,} thou art made whole: sin no more, lest a worse thing come unto thee.

15 And the man departed, and [†]told the Jews that it was Jesus who had made him whole.

16 And therefore did the Jews persecute Jesus, ^{and} sought to slay him, because he had done these things on the sabbath day.

17 ¶ But Jesus answered them; ^{My} Father worketh hitherto, and I work.

18 Therefore the Jews [†]sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, ^{making} himself equal with God.

19 ¶ Then answered Jesus, and said unto them, ^{Verily, verily, I say unto you,} [†]The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doth, these also doth the Son likewise.

20 [†]For the Father loveth the Son, and sheweth him all things that himself doth: and he will shew him greater works than these, that ye may marvel.

21 For, as the Father [†]raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

22 For the Father judgeth no man; ^{but} hath committed all judgment unto the Son:

23 [†]That all *men* should honour the Son even as they honour the Father. He that honoureth not the Son honoureth not the Father who hath sent him.

24 [†]Verily, verily, I say unto you, He that heareth my word, and believeth on

him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, [†]The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

26 [†]For, as the Father hath life in himself, so hath he given to the Son to have life in himself;

27 [†]And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at [†]this: [†]for the hour is coming in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

30 [†]I can of mine own self do nothing: as I hear I judge: and my judgment is just; because [†]I seek not mine own will, but the will of the Father who hath sent me.

31 ¶ If I [†]bear witness of myself, my witness is not true.

32 [†]There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 [†]Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say [†]that ye might be saved.

35 [†]He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John: for the [†]works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, who hath sent me, [†]hath borne witness of me. [†]Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word [†]abiding in you: [†]for whom he hath sent, him ye believe not.

39 ¶ [†]Search the scriptures; for in them ye think ye have eternal life: [†]and they are they which testify of me.

Deut. 4. 12. 1 Tim. 6. 16. 1 John 4. 12. ch. 1. 18. Ps. 119. 11. 1 John 2. 14. Prov. 2. 1, 2. & 6. 21. & 7. 1. 2. Deut. 6. 6-9. Is. 49. 7. & 53. 1-3. ch. 1. 11. Luke 7. 30. Deut. 6. 6-9. Is. 8. 20. & 34. 16. Acts 17. 11. Luke 16. 29, 31. See Luke 16. 29. & 24. 27, 44. ch. 1. 45. ver. 46.

Anno Domini
cir. 31.See ver. 21.
Eph. 2. 1, 5.
& 5. 14. Luke
9. 60. & 15.
24. 32. Rom.
6. 4. 13. Gal.
2. 20. Cor. 2.
13. 1 Cor. 15.
45. Rev. 2. 1.Jer. 10. 10.
ch. 17. 2.
1 John 5. 20.
1 Tim. 6. 15.
ch. 1. 4. & 1.
25. 1 Cor. 15.
45. ver. 21.Dan. 7. 13.
14. ch. 28. 18.
Eph. 1. 20-
23. Phil. 2. 9
-11. 1 Pet.
3. 22. Acts
17. 31. see
ver. 22. Acts
10. 42.Ver. 25. 21.
Luke 7. 14. &
9. 54. ch. 11.
43. Eph. 2.
5. Gal. 2. 20.Job 19. 25.
26. Is. 26. 19.
Dan. 12. 2, 3.
Mat. 25. 31
-46. 1 Thes.
4. 16, 17.
2 Thes. 1. 8.
9. Rev. 20. 11
-15.Ver. 19. ch.
6. 38. & 8. 22.
Is. 11. 2-5.
Heb. 3. 6.Ps. 40. 8.
Mat. 26. 39.
ch. 4. 34. &
18. 11. & 6.
38.1. & 1 alone.
Ch. 8. 14. ver.
32, 33, 36. ch.
14. 12. Num.
35. 30. Deut.
17. 6.Ch. 1. 6-8.
15. 26, 27, 28
-36. & 3. 28
-36. Mat. 3.
11, 12. Mark
1. 7. Luke 3.
16. Acts 13:
25. or Is. 42.
1. Mat. 3. 17.
& 17. 5.Ch. 1. 19-
27. Mal. 3. 1.
& 4. 5. 6. Is.
40. 3-9. ch.
1. 15, 29, 36.Luke 19. 10.
ch. 20. 31.
Rom. 15. 4.
1 Tim. 4. 16.Mat. iii. &
11. 7-14. &
21. 26. & 17.
12. 13. Mark
1. 2-11. &
6. 14, 20. Luke
1. 15-17, 76.
77. & iii. ch.
1. 6-36. & 3.
28, 36. Gal.
4. 15. Mat.
13. 20, 21.
2 Pet. 1. 19.Ch. 10. 25, 38.
& 14. 12.
Mat. 11. 4, 5.Mat. 3. 17. &
17. 5. Is. 42.
1-7. 2 Pet.
1. 17. ch. 8.
18. & 12. 28.
& 14. 10.Exod. 20. 19.
& 33. 20.

Prov. 2. 1, 2.

CHAP. V. Ver. 17-23. As my Father, who instituted the sabbath, continually performs his providential works on that as well as on other days, so I, who am his only begotten Son, partaking of the same nature and perfections, must be allowed to work along with him as is meet.—My union with him, in nature, operation, and design, is such, that I can do nothing separately from him, but do always act in the same work, and in the same manner, and with the same divine power and authority, as he does. And such is our union, will, and affection, that nothing of his counsels or operations is ever hid from me: yea, in co-operation with him, I will perform works still greater than the healing a lame man, that, if you will continue obstinate in your unbelief, ye may at least be astonished and confounded thereat. And as he at pleasure can restore the dead to life, so I, with equal power and sovereignty, will not only restore to natural life whenever I please, but quicken them who are dead in trespasses and sins, and bestow upon them eternal life. For the Father has not reserved for himself, nor doth he exercise immediately by himself, the management of the present concerns of providence, or the future judgment of the world, but has intrusted the same to his incarnate Son; that, instead of being offended at his deep humiliation, men might be induced, by his bearing and executing this high commission, to pay the same religious worship and obedience to him as they are obliged to pay to the Father himself: and whoever neglects to honour him in this manner is held a neglecter of the honour of the Father, who has authorised, and is represented by, him. 24-30. I, who am truth itself, solemnly assure you that whosoever heartily receives my doctrine relative to my person and office, and believes on my Father, who has constituted me Mediator, has a full title to, and the beginnings and earnest of, eternal life, and is completely translated from under the curse and condemnation of the law into a state of justification of life:—and that the time is at hand when not only some, corporeally dead, shall be restored to

life by my word, but even they, who are dead in trespasses and sins, shall be regenerated, and quickened to the obedience of faith, and live for ever: for as the Father has life essentially and necessarily in himself, and communicates life to every living creature, so he has constituted me, his essentially living Son, a quickening Spirit, full of life in myself as Mediator, and authorised me to communicate it to others. Nor need you think it strange, that I say dead bodies and souls shall quickly be enlivened by my power; for, at the last day, the whole race of mankind shall by it be raised from the dead, and brought to my judgment seat. The true saints, quickened by my Spirit dwelling in them, shall be adjudged to the full enjoyment of everlasting life: and they who died in their sins, raised by my power, shall receive a dreadful sentence of condemnation, to their utter and everlasting ruin.—But in all these things I neither do, nor can do, any thing separately from my Father; for in all my administrations I proceed as one perfectly acquainted with his counsels, and as his Messiah, instructed by him; and my whole management must necessarily be perfectly right, because I therein neither aim at, nor pursue, any private will of my own, different from, or opposite to, the will of my Father, but exactly discharge the commission which he hath given me in sending me into the world. 31-39. But I do not rest the matter upon my own mere testimony, as if that alone were sufficient: I appeal to that solemn testimony which John bare concerning me, and which ye cannot object against, since ye acknowledged him an eminent prophet, submitted to his baptism, and for a time appeared extremely fond of his instructions, till he offended you by his sharp reproofs and his attestations of my Messiahship. I mention his testimony, not as if it could establish my divine or mediatorial character, but only that I may reason with you upon your own principles, and omit nothing which may tend to your conviction and salvation.—For the miraculous and gracious works, which I have performed, or will perform,

Anno Domini
cir. 31.

Rom. 8. 7.
ch. 1. 11. &
3. 19. Is. 49.
7. & 53. 1—3.
Ps. 81. 11.
Hos. 12. 2, 7.
Heb. 10. 29.

Ch. 6. 15. ver.
34. 2 Cor. 8.
9. 1 Thes. 2.
6. Mat. 20. 28.

Jer. 17. 9, 10.
Rev. 2. 23.
Luke 16. 15.
Mat. 23. 13—
28.

Ch. 3. 16.
Exod. 23. 21.
Heb. 5. 4, 5.
with Is. 53. 2.
3. ch. 1. 11.

Mat. 24. 6.
24. Acts 5. 36.
37. & 21. 38.

Ch. 12. 43.
Rom. 2. 29.

Rom. 3. 19,
20. & 7. 9—
14. Gal. 3. 10.
ver. 46.

Ch. 8. 6. Mat.
19. 7. Acts 6.
11, 14.

Gen. 3. 15. &
12. 3. & 17.
18. & 22. 18.
& 49. 10. Deut. 15. 18. Exod. xii. xxv—xxx. Lev. i—xvi. Num. iii. iv. viii. xv. xxviii. xxix.
Rom. 10. 4. Gal. 4. 24. Col. 2. 17. Heb. vii—x. Luke 16. 29. Rom. 10. 17.

40 ^b And ye will not come to me that ye might have life.

41 ¶ I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only?

45 ¶ Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For, had ye believed Moses, ye would have believed me; for he wrote of me.

47 But, if ye believe not his writings, how shall ye believe my words?

CHAP. VI.

(1) Christ feeds five thousand with five loaves and two small fishes; 1—14. (2) To avoid being proclaimed a king, he crosses the sea of Tiberias and walks on the water; 15—21. (3) The feasted multitudes follow him in boats to Capernaum; 22—25. (4) He rebukes their carnal care about bodily food, and directs them to labour to enjoy spiritual blessings by believing in himself; 26—29. (5) He represents himself as spiritual food, figured by, but far more excellent and life giving than, the manna; 30—59. (6) Many of his followers, offended with his doctrines and reproofs, finally desert him; 60—66. (7) He is confessed by Peter, adhered to by the other apostles, and foretells the treachery of Judas; 67—71.

cir. 32.

Mat. 14. 13—
21. Mark 6.
31—44. Luke
9. 10—17.

Mat. 4. 18.
& 15. 29. &
14. 34. Luke
5. 1. Num.
34. 12. Josh.
12. 3.

Mat. 4. 23—
25. & 8. 1. &
11. 7. & 12.
15. & 13. 1. &
14. 13, 14.

Ver. 15. Mat.
5. 1. & 14. 23.
& 15. 29.
Luke 6. 12.
& 9. 28.

Lev. 23. 5.
Exod. 12. 6.
Deut. 16. 1.
Num. 28. 6.

Mat. 14. 15.
Mark 6. 35.
Luke 9. 12.
ch. 4. 35.

Gen. 22. 1.
Deut. 8. 2, 16.
& 33. 8.
2 Chr. 32. 31.

s. e. 61. 9s.
Num. 11. 21,
22. Mark 6.
37.

AFTER these things ^a Jesus went over the ^b sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat?

6 (And this he said to ^cprove him: for he himself knew what he would do).

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for

them, that every one of them may take a little.

8 One of his disciples, ^d Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here which hath five barley loaves and two small fishes: ^e but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and, when he had given thanks, he distributed to the disciples, and the disciples to them that were sat down; and likewise of the fishes, as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So, when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I, be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

Anno Domini
cir. 32.Ch. 1. 40—
44. Mat. 4. 12.

Num. 11. 21,
22. 2 Kin. 4.
43. Mat. 14.
17. Mark 6.
38. Luke 9.
13. ver. 6.

Mat. 14. 9.
Mark 6. 39.
40. Luke 9.
14, 15.

Mat. 14. 19,
20. Mark 6.
41—43. Luke
9. 16, 17. Ps.
37. 16. Prov.
13. 25. & 15.
16, 17.

Neh. 9. 25.
1 Sam. 9. 13.
Mat. 15. 36.
& 26. 27. &
24. 45. Exod.
23. 25. Rom.
14. 6. 1 Tim.
4. 5.

1 Kings 17. 15,
16. Prov. 3. 9,
10. & 11. 24.
25. Phil. 4. 19.
The disciples
had much
more left
than at the
beginning.

Gen. 49. 10.
Deut. 18. 15
—18. Is. 7. 14.
& 9. 6. & 35.
4. Luke 7. 16.
& 24. 19. ch.
1. 21. & 4. 19,
25. 42. & 7.
40.

Ch. 5. 41. &
18. 36. & 19.
14. 15. Mat.
21. 9. Acts
14. 13. Mark
6. 46. Mat.
14. 23. ch. 2.
24.

Mat. 14. 22—
33. Mark 6.
45—54.

Westward.
Ch. 2. 12. &
4. 46. Mat. 4.
13. & 11. 22.

Ps. 107. 27.
& 135. 7.

A furlong is
the 8th part
of a mile.
Luke 24. 13.

Job 9. 8. Ps.
29. 10. & 93.
4. & 89. 9.

Mat. 14. 25—
33. Mark 6.
48—51. Is. 40.
27. 28. & 41.
10. 14. & 43.
1. 2. & 46. 3.
4. Rev. 1. 17.
18. Is. 51. 2.
13.

Ps. 3. 4.
Sg. 24. 6—10.
Luke 2. 28—
30. Rev. 3. 20.

vinced by what he, for whom you profess so high a regard, hath said, it cannot be expected that ye will believe me, whom ye treat with contempt, and run down as an impostor.

REFLECTIONS UPON CHAP. V.—It is a great mercy that our world is not altogether filled with persons diseased, since sin hath introduced such a variety of evils. Marvellous, as well as numerous, were the types by which God prefigured his Messiah. And who, sensible of spiritual distempers, would not gladly wait at the pool of ordinances for relief? Jesus graciously prevents the most needy and miserable with his mercy: and his word powerfully determines and enables to obedience. And yet much weakness and ignorance sometimes remain for a while. It is wonderful that his kindness should have occasioned to him such malicious hatred and envy. And marvellous is his wisdom that this abuse of him should be the mean of a more clear manifestation of himself as the Son of God and promised Messiah. How sufficient is he to save sinners, who is both God and man; one with, and equal to, God; knowing, willing, and performing, the same things as JEHOVAH his Father! Even in his mediatorial character he is the absolute Lord of life and death, who manages all providences, quickens the dead, examines all causes, and distributes eternal happiness or punishment, as he pleases. Faithfully he executes his office, to the glory of God, and the salvation of men. And worthy is he to be honoured and worshipped equally with the Father, that God may be glorified and worshipped in him. What ground is there for the most undoubting confidence in him who hath such attestation from prophets, from miracles, from God himself!—And it becomes us seriously to search the scriptures, where every saving truth concerning him is to be found. —But, alas, fearful are the effects of ignorance, pride, and carnal ambition. No clear and earnest ministrations of truth can affect such as are under the power of these things. Owning the authority of the scriptures, they neither understand, believe, nor practise, them. Pretending regard to Jesus, they will never receive him for salvation, and yet are ready to run after the vilest impostors —It is the highest folly to lean to the broken law for happiness, when it so charges us with our sins: and greatly absurd to prefer men to Christ, and yet disregard even these our human favourites when they instruct us concerning Christ.

Anno Domini
cir. 32.

22 ¶ The day following, when the people, who stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone:

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks):

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And, when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 † Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 ¶ They said therefore unto him, What sign shewest thou then, that we may see and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, that ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one who seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father who hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he who is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father; so he

Ps. 34. 8. Prov. 9. 5. Is. 25. 6. & 55. 1—3. ch. 1. 11. & 3. 15. 1 John 3. 24. & 17. 23. & 15. 3. 4. 1 John 4. 12—16. Eph. 5. 30. 1 Cor. 1. 30. & 6. 17. Gal. 2. 20. & 5. 10. 12. Jer. 10. 10. & 2. 13. Deut. 5. 26. ch. 5. 26. & 3. 34. Col. 3. 3. 4. & 2. 19. Gal. 2. 20.

Anno Domini
cir. 32.

Ch. 10. 28. & 17. 12. & 18. 9. & 5. 28. 29. 1 John 2. 19. Jude 1. Col. 3. 3.

Ch. 3. 15—18. & 14. 19. Is. 42. 6, 7. & 49. 6, 8. ver. 37.

Ver. 52, 60, 61, 66. Luke 5. 30. & 15. 2. & 19. 7.

Mat. 13. 55. Mark 6. 3. Luke 4. 23. with Mat. 23. 42—45. Gal. 4. 4. Rom. 9. 5. & 8. 3. & 1. 3.

1 Cor. 4. 7. ver. 65. Phil. 1. 29. Song 1. 4. Jer. 17. 9. Rom. 8. 7, 8. Tit. 3. 3, 5.

Is. 54. 13. Jer. 31. 33. 34. Heb. 8. 10—12. & 10. 16.

Gal. 1. 15, 16. Eph. 1. 17—20. Acts 26. 17, 18. Phil. 1. 29. 2 Cor. 4. 6.

Mat. 11. 27. ch. 1. 18. & 5. 37. & 14. 9. 10. Luke 10. 22. 1 Tim. 6. 16. 1 John 4. 12. 2 Cor. 4. 6. None but Christ hath

any immediate knowledge of, or from, the Father.

Ch. 3. 15, 16, 36. ver. 27, 33, 35, 40, 54, 57, 58. ch. 10. 28, 29. Is. 45. 17.

Ver. 35, 40, 47, 51, 54, 57, & c. ch. 10. 10. Gal. 2. 20. Col. 3. 3, 4.

Exod. 16. 4, 15. Neh. 9. 15, 20. Ps. 78. 24. ver. 31. Num. 26. 65. Judg. 2. 10.

Ver. 32, 33, 38. 41, 47, 48.

Ver. 33, 35, 47, 48. ch. 3. 13. Eph. 4. 9. 1 Cor. 15. 45, 47. 1 John 5. 12.

Ver. 52—57. Is. 53. 4, 5. Heb. 10. 5, 10. Mat. 20. 28. Tit. 2. 14. 1 Tim. 2. 5, 6. 1 Pet. 2. 24. & 3. 18. Rev. 5. 9. Prov. 9. 2.

Ch. 7. 43. & 9. 16. & 10. 19.

Ch. 3. 4, 9. 4. 11. 1 Cor. 2. 14.

Mark 16. 16. ch. 3. 18, 36. Gal. 2. 20. Phil. 3. 9, 10. 1 Cor. 1. 30.

Ch. 1. 14. & 3. 15, 16, 18. 36. & 4. 14, 27, 40. Gal. 2. 20. Rom. 8. 1—4, 28—31. & 5. 21.

Gal. 2. 16, 20, 21. 1 Cor. 1. 30. 2 Cor. 5. 17, 21. Col. 2. 3, 9, 10. & 3. 11. Phil. 3. 7—10.

Ch. 14. 20. 20. 1 John 3. 24. & 14. 6, 19.

CHAP. VI. Ver. 27—29. Beware of laying out your principal care and labour about temporal provision, or other perishing enjoyments;—but chiefly inquire after, and labour to possess, those spiritual and eternal blessings which I, as anointed and miraculously attested by my Father, freely give to every one that believes in me. Your great and important work, which God commands and effects as a source of obedience and means of acceptance, is cordially to believe on and receive me as the SENT of God, and his unspeakable gift, offered in the gospel.

30, 31. What token can you produce of your Messiahship, and superiority to Moses, who not merely multiplied provision, but for forty years miraculously nourished our fathers in the wilderness with manna from heaven? 32—59. Christ calls himself bread in allusion to the manna, and because he, in his person, offices, work, and fulness, is the mean of all our spiritual and eternal life, happiness, and comfort. He is the true bread, of which the manna and all the bread used in the ancient oblations were but a typical shadow and

which is infinitely excellent, important, and permanent in its virtue. He is living bread, having all life in himself as Son of God, and as Mediator, and as being the author of all spiritual life to sinful men. He is bread of life, which gives spiritual life to dead souls, and nourishes them up in knowledge and grace, comfort and holiness, to eternal life; and none that receive him by faith shall ever perish with hunger, or thirst for any necessary blessings. His flesh is meat indeed, and his blood drink indeed. His person God-man Mediator, and his righteousness, with the blessings purchased by it, are eminent and effectual means of our spiritual and eternal life. To eat his flesh and drink his blood is by faith to receive and rest on him for salvation, as God in our nature, who has fulfilled the law, and purchased, and bestows, all new covenant blessings upon us;—and by means hereof Christ dwells in us and we in him. There is the closest union and communion between him and us;—he dwelling in us by his Spirit, and we dwelling in him by the permanent habit of faith, and holding

Anno Domini
cir. 32.

Ver. 31—40,
47—57. ch. 3.
13. & 10. 10.
Rom. 5. 21.

Ch. 18. 20.
Ps. 22. 22. &
40. 9. 10.
Rom. 15. 8.

Ver. 41, 42,
52, 66. Rom.
8. 7. 1 Cor. 2.
14. Dent. 29.
4.

Jer. 17. 10.
ch. 2. 24, 25.
& 21. 17. Acts
1. 24. Heb. 4.
13. Rev. 2. 23.

Ch. 3. 13. &
1. 18. Mark
16. 19. Luke
24. 51. Acts
1. 9, 11. Eph.
4. 8. ch. 16. 5,
15, 17, 28. &
17. 11. Ps.
110. 1.

2 Cor. 3. 6.
1 Pet. 3. 18.
1 Cor. 15. 45.
Heb. 9. 14.

1 Cor. 2. 10—
14. Eph. 1. 17
—20. 1 Thes.
2. 13. & 1. 5.
Ps. 19. 7—10.
Heb. 4. 12.
Ps. 119. 50,
93, 130.

Ver. 61. ch. 2.
24, 25. & 13.
11. ver. 61,
70, 71. Heb.
4. 13. Acts
15. 18. Is. 46.
9, 10.

Ver. 44. ch.
10. 26. & 12.
37—40. Phil.
1. 29. Eph. 2.
8, 9.

Ver. 67. Gal.
3. 1, 3. 1 John
2. 19. Phil. 2.
21. 2 Tim. 1.
15. & 4. 10.
2 Pet. 2. 21,
22. Heb. 10.
38. Luke 9.
62.

Ps. 73. 25.
Acts 4. 12. &
5. 20. ver. 63.
Mat. 7. 29.

Mat. 16. 16.
Luke 9. 20.
ch. 11. 27. &
1. 45, 46, 49.
Acts 8. 37. &
16. 31.

Mat. 10. 2—
4. Mark 3. 14
—19. Luke 6.
13—16.

Ch. 8. 48. &
13. 2, 21, 27.

Mat. 26. 14—
16, 21—25,
47—56. & 27.
3—5. Mark
xiv. Luke
xxii. ch. xiii.
xviii. Acts 1.
16—20. Ps.
41. 9. & 55.
13, 14.

that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard this, said, This is an hard saying, who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 What and if he shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

64 But there are some of you that believe not. For Jesus knew from the beginning, who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you that no man can come unto me except it were given unto him of my Father.

66 From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

CHAP. VII.

(1) Christ's life being in danger in Judea, he declines going to the feast of tabernacles along with his carnal relations; 1—9. (2) He goes up privately afterwards; 10—13. (3) In the midst of the feast he preaches in the temple; 14, 15: and discourses with the Jews concerning his doctrine; 16—18: concerning the crime of breaking the sabbath, lately laid to his charge; 19—24: and concerning himself, whence he came and whither he was going;

lowship with him by repeated acts of it. 63, 64. Why do ye conceive prejudice against my saying that I came down from heaven, when, in a short time, some present shall see me ascend back to it? And the eating of my flesh and drinking of my blood must be understood in a spiritual, not in a carnal, sense. It is only the operation of the Spirit of God that quickens souls to a spiritual and eternal life. The carnal eating of my flesh could profit no one. My words, which I have spoken unto you, relate to spiritual things; and are the means of conveying the Holy Ghost, and his enlivening influences, into men's hearts. But some of you, who profess to be my disciples, do not heartily believe in me; and are therefore ready to cavil at my doctrine, and put the most absurd construction on my words.

REFLECTIONS UPON CHAP. VI.—Worthy of repeated remembrance are the great works of our Redeemer. He often graciously perplexes his people, that he may have the honour of kindly answering their doubts. And if we have him with us we can never want any good thing. The more liberal we are to others, from a principle of faith and love, the more liberal God will be to us. But we must never waste any thing in hopes of his miraculous supply. Carnal minds greatly mistake the nature of Christ's kingdom. And his ministers ought earnestly to avoid every political office and work. Dark nights of desertion, temptation, and distress, often quickly succeed the most delightful seasons of fellowship with Christ, and even himself is suspected for Satan. But under all our distresses his word alone can relieve and comfort. And his presence is doubly precious after fearful storms of darkness and grief. Powerfully do his visits hasten forward his people to the haven of glory. They therefore who truly love him will grudge no pains to find him: and often they meet with him sooner, and more easily, than they expected. But, alas, that ever he should be sought, not from love, but for some carnal advantages!—What a wonderful, well-furnished, and divinely-authorised, Saviour is Jesus Christ! Heavenly and divine is his original;—deep was his debasement, even unto death;—and high his exaltation to his Father's throne. He hath in himself, and gives to our souls, the living, life-

25—36. (4) His gracious invitation to sinners, on the last day of the feast, to believe on him, that they might receive the Holy Ghost in his gifts and graces; 37—39. (5) The Jews dispute whether he was the Messiah or not; 40—44. (6) The angry debates of the Pharisees when the officers neglected to apprehend him; 45—53.

Anno Domini
cir. 32.

Acts 10. 38.
Luke 4. 44.

Ch. 5. 16, 18.
ver. 19, 23.
Mat. 21. 38.
Mark 12. 7.
1 Thes. 2. 15.

Lev. 23. 34—
36. Deut. 16.
13. Num. 29.
13—38. Neh.
8. 14—18.

Kinsmen.
Mat. 12. 46.
Mark 3. 31.
Acts 1. 14.

There.
Ver. 10. ch.
18. 20. & 12.
19, 46. & 5.
44. Acts 2. 5.
Mat. 6. 1, 2,
5, 16.

Ch. 1. 11.
Mark 3. 27.
Luke 4. 24.
Jer. 20. 10.

Ch. 2. 4. & 8.
20. ver. 7, 9,
30.

Ch. 3. 19. &
14. 17. & 5,
18, 19. Jam.
4. 4.

Ch. 2. 4. & 8.
20. ver. 6, 30.

Ps. 40. 6. &
26. 8. Mat. 3.
15. Gal. 4. 4.
Rom. 10. 4.

Amos 5. 13.
Mat. 10. 16.
17. Eph. 5.
17, 17. Amos
5. 13. ch. 9.
59.

Ch. 11. 56.

Ch. 9. 16.
& 10. 19. &
6. 14. ver. 43.
Luke 7. 16.
Mat. 16. 14.
& 21. 46. &
10. 25. Ps. 22.
6. & 69. 20.

Ch. 9. 22. &
12. 42, 43. &
19. 38. & 3. 2.
Prov. 29. 25.

Mal. 3. 1.
Hag. 2. 7. 8.
ch. 5. 14. & 9.
2. & 18. 20.

Mat. 13. 54.
Mark 6. 1.
Luke 4. 16—
22.

Or learning.

Ch. 8. 23. &
12. 49. & 14.
10, 24. Exod.
23. 21.

Mat. 6. 22. &
13. 11. & 11.
25. Hos. 6. 2,
3. ch. 8. 31,
32, 47. & 10.
4, 27. & 18.
37.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou dost.

4 For there is no man that doth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come; but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee.

10 But, when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit, no man spake openly of him, for fear of the Jews.

14 Now, about the midst of the feast, Jesus went up into the temple and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he

giving, substantial, and abundant provisions of his grace. And freely granted by himself and his Father to sinful men are all the blessings of his love. Yea, even the weakest act of faith on him secures permanent grace, a glorious resurrection, and eternal life. Every elect sinner shall come to him; and no one who comes, however weak or wicked, shall ever be cast out or finally lost. But none either will or can come till they be instructed by his Father, and quickened by his powerful and life-giving word, and Spirit.—Awful is the thought that many should prefer earthly enjoyments to him and his everlasting salvation;—should ignorantly or maliciously cavil at the declarations of his grace;—should apostatize from him, offended with his spiritual doctrines or necessary reproofs;—or should adhere to him in profession, while carnal lusts are indulged in their heart. Never, O my soul, cavil at his words who is the wisdom of God. Never attempt to deceive him who searches the heart. Never neglect him who is thy food, and thy life, and the length of thy days. Never refuse him who is the free, the unspeakable, gift of God. Never doubt of that salvation which is intrusted to his care, who shuts out none, and loses none that the Father has given him. And never desert him who is Christ, the quickening Son of the living God, full of grace and truth.

CHAP. VII. Ver. 3, 4. Stay no longer in this poor obscure country, but go preach and work miracles at Jerusalem, that you may make the great and learned men your disciples; and that, their number being increased, they may, on such a public occasion, favour your designs to set up your kingdom: for, if you can do any wonderful works, it is proper you should establish and spread your fame, by doing them in the most public manner, and in the most famous places, and on the most public occasions, that men of learning and authority may see, and be convinced by them. 6, 7. However safely ye, who have the favour of worldly men, being like them in your principles, tempers, and designs, may go up at the very beginning of the feast, it is not proper that I, whom they seek to kill, should go up so early, and give them an opportunity to concert measures against me. 16—18. I did not learn my doctrine, which I preach, by any

Anno Domini
cir. 32.

shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 'He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 'Did not Moses give you the law, and yet none of you keepeth the law?

'Why go ye about to kill me?

20 The people answered and said, 'Thou hast a devil; who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 'Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers); and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, †that the law of Moses should not be broken; are ye angry at me because I have made a man every whit whole on the sabbath day?

24 'Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But, 'lo, he speaketh boldly, and they say nothing unto him. 'Do the rulers know indeed that this is the very Christ?

27 Howbeit, 'we know this man whence he is: but, when Christ cometh, 'no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, 'Ye both know me, and ye know whence I am: 'and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him; for I am from him, and he hath sent me.

30 'Then they sought to take him: but no man laid hands on him, 'because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32 ¶ The Pharisees heard 'that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, 'Yet a little while am I with you, and then I go unto him that sent me.

34 'Ye shall seek me, and shall not

find me: and where I am thither ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the 'dispersed among the ||Gentiles, and teach the Gentiles?

36 'What manner of saying is this that he said, Ye shall seek me and shall not find me: and where I am thither ye cannot come?

37 'In the last day, that great day of the feast, Jesus stood and cried, saying, 'If any man thirst, let him come unto me and drink.

38 'He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 ('But this spake he of the Spirit, which they that believe on him should receive: 'for the Holy Ghost was not yet given, because that Jesus was not yet glorified).

40 ¶ Many of the people therefore, when they heard this saying, said, 'Of a truth this is the prophet.

41 Others said, 'This is the Christ. But some said, 'Shall Christ come out of Galilee?

42 'Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 'So there was a division among the people because of him.

44 And some of them would have taken him; but 'no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, 'Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 'Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, ('he that came to Jesus by night, being one of them),

51 'Doth our law judge any man before it hear him, and know what he doth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: 'for out of Galilee ariseth no prophet.

53 'And every man went unto his own house.

Anno Domini
cir. 32.

Is. 11. 12. & 27. 12, 13. Jam. 1. 1. 1 Pet. 1. 1. Acts 22. 21.

|| Or Greeks.

Ps. 27. 11. & 29. 10. & 44. 18. & 6. 9, 10. Hos. 4. 1, 6. 1 Cor. 2. 14. 2 Cor. 4. 3, 4.

Lev. 22. 36. Num. 29. 35 —38.

Is. 55. 1. & 45. 22. Mat. 12. 28. Rev. 3. 20. & 22. 17. ch. 4. 10.

Deut. 18. 15. Prov. 18. 4. & 10. 11. Is. 12. 3. & 35. 6. & 44. 3. & 58. 11. Joel 2. 28. Zech. 14. 8.

Is. 44. 3. Joel 2. 28. ch. 4. 14. Luke 24. 49. Acts 1. 4, 5, 8. & 19. 2. Eph. 1. 13. Prov. 1. 23.

Ch. 16. 7. Zech. 13. 1. Acts 2. 3, 17, 33. & 4. 31. & 8. 17. & 10. 44. Eph. 4. 8 —10. ch. 12. 16. Ps. 68. 18.

Deut. 18. 15 —18. Mat. 21. 16. Luke 7. 6. & 24. 19. ch. 1. 21. & xix. & 6. 14. ver. 31. Luke 24. 19.

Ch. 1. 41, 45, 49. & 4. 29, 42. & 6. 69.

Ch. 1. 46. ver. 52.

Ps. 132. 11. Is. 11. 1. Jer. 23. 5. Ezek. 34. 23. Mic. 5. 2. Mat. 2. 1, 5. Luke 2. 4.

Ch. 9. 16. & 10. 19. ver. 12, 25, 31, 40. 41. Acts 23. 7.

Ver. 30, 46. ch. 8. 20.

Mat. 7. 28. 29. Luke 4. 22. ver. 26.

Ver. 26. ch. 12. 42. & 9. 22. Cor. 1. 20—24, 26, 27. & 2. 8. Acts 6. 7. Mar. 11. 25.

Ch. 3. 2. & 19. 39.

Exod. 23. 2—8. Deut. 17. 8. & 1. 17. & 19. 15. 2 Chr. 19. 6, 7. 1 Kin. 3. 16—28.

Is. 9. 1, 2. Mat. 4. 15. ch. 1. 46. ver. 41. 2 Kin. 14. 25. 1 Kin. 17. 1.

Job 5. 12, 13. Ps. 33. 10. & 76. 5. & 35. 4. & 40. 14. & 59. 11, 12. & 56. 9.

human assistance; nor is it an invention of my own. But God hath sent me as Mediator, and qualified me to publish it to the world, not to gain applause to myself, but for the advancement of his honour and glory. And whosoever will, by humble, serious, and impartial reading, hearing, meditation, and prayer, labour to understand the will of God, in order to practise it, he shall experience such light and power in my doctrine, as shall prove it really divine. He will perceive that impostors suit their doctrines to the carnal inclinations of men, in order to establish their own reputation and carnal interests; and that, as an evidence of my sincerity, and of the truth of my doctrine, I am wholly intent upon promoting the glory of God, who authorised me, and publish only what tends to humble mankind, and reform them from their errors and corruptions. 19—24. When ye profess such zeal for the laws of Moses, why do ye so universally break them? Why, in direct contradiction to an unalterable precept, do ye seek to murder me? When, on the sabbath day, ye circumcise children, and apply cures to the wounded, how absurd is it to seek to murder me, because, on the sabbath, I perfectly cured the man who had long been infirm at the pool of Bethesda? Beware, therefore, of partially indulging prejudices against me, on account of my mean appearances, or in favour of your chief priests and rulers, on account of their specious pretences and authority over you; but carefully examine things, and judge according to truth and equity. 28, 29. Ye indeed know my earthly parentage, but my office and original are much higher than ye apprehend. My Father, of whom ye are grossly ignorant, hath, in the faithful

fulfilment of his covenant and promises, sent me into the world.—I have a perfect knowledge of his mind and will; for I am from him, by a peculiar and eternal generation; and, as the anointed Mediator, I am authorised by him to reveal the way of salvation to men. 33, 34. It is but a short time that I shall continue preaching and working miracles among you; and then I shall, in my ascension, return to my Father. Then, in your miserable extremities, ye shall earnestly, but in vain, wish for my presence and favour; but ye shall neither find me to your comfort, nor ever follow me to heaven, where even now I am in my divine nature, either to enjoy, or persecute me. 37—39. Let every destitute sinner among you, who wishes after happiness, believe on me, as the only Saviour, that he may be refreshed, and satisfied with an abundant, increasing, and continued, supply of blessings, which may flow out from his heart, in plentiful streams of good works, for his own and others edification and comfort.—This signified that all who cordially believed in, and received and rested on him for salvation, should, after his ascension to glory, receive an abundant communication of the gifts, graces, and comforts of the Holy Ghost, to refresh and cleanse their souls, and render them fruitful in good works, and useful to others:—which communication was not to be granted, till Christ should have the honour of sending the Spirit, to attest his exaltation and influence in heaven; and the Spirit could glorify Christ, in the numerous conversions, and remarkable holiness and comfort, of both Jews and Gentiles.



THE WOMAN ACCUSED OF ADULTERY.

St. John Ch. VIII. v 7.

Pub. Dec. 1st 1843 by Rich^d Evans White Row Spitalfields

Anno Domini
cir. 32.

CHAP. VIII.

Here (1) Christ prudently avoids the snare which the Jews laid for him, in bringing to him a woman taken in adultery; and makes their consciences to condemn themselves; 1—11. (2) Discourses with the cavilling Jews, concerning 1. His being the light of the world; 12—20. 2. Their impending ruin, on account of unbelief; 21—30. 3. The liberty of his true followers, and their own bondage; 31—37. 4. God's being his true Father, —and the devil, not Abraham, their's; 38—47. 5. The proof of his having no devil; 48—50. 6. The eternal life of his people, and his own pre-eternity; 51—59.

• Luke 21. 37. & 19. 37. Mark 13. 3. & 11. 1. ch. 11. 1, 18. • Eccl. 9. 10. Ps. 40. 8. ch. 4. 34. Prov. 8. 17. • Luke 21. 38. Ps. 22. 22. & 40. 9, 10. Deut. 18. 15 —18. 18. 40. 11. Mic. 4. 4.

JESUS ^awent unto the mount of Olives.

2 And ^bearly in the morning he came again into the temple, and ^call the people came unto him; and he sat down and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and, when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 ^dNow Moses in the law commanded us that such should be stoned; but what sayest thou?

6 This they said, ^etempting him, that they might have to accuse him. But Jesus stooped down, and with ^fhis finger wrote on the ground, *as though he heard them not.*

7 So, when they continued asking him, he lifted up himself, and said unto them, ^gHe that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 ^hAnd they who heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, ⁱNeither do I condemn thee: go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, ^kI am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

• Lev. 20. 10. Deut. 22. 21, 22. Ezek. 16. 38, 40.

• Mat. 16. 1. & 19. 3. & 22. 15. 18. Luke 11. 53, 54. Ps. 95. 9.

• Amos 5. 13. Mat. 10. 16. 17. Job 5. 12, 13. Eph. 5. 15.

• Deut. 17. 7. Rom. 2. 1, 3. 22, 23.

• Job 5. 13. Ps. 9. 16. Rom. 2. 15.

• Luke 9. 56. ch. 3. 17.

• Ch. 1. 4, 5, 9. & 9. 5. & 12. 35, 46. Is. 49. 6. & 42. 6, 7. Luke 2. 32.

REFLECTIONS UPON CHAP. VII.—It is a mournful case when the Saviour is banished. And base, when men, even in religious duties, chiefly aim at their own carnal advantages. It wears but a very suspicious appearance when professors of religion are the darlings of wicked men. And it is highly shameful when the near relations of faithful ministers, or they who have most means of instruction, are the most careless or carnal. Faithful ministers must expect to go through various scenes of good and bad treatment; and the more faithful they are, the more of the world's hatred will they experience. Men who hate the truth, will always find something to quarrel with. But no malice can destroy them, till their work be ended. They may therefore proceed boldly but cautiously in it.—Ignorance of Christ, and his doctrine, will make men doubt their divinity, or raise cavils against them. Prejudice against him will render them blind to the clearest means of conviction, make them reckon appearances realities, and pretend great zeal for God's law, while they indulge themselves in the grossest violations of it, and condemn in others what they approve in themselves. But delightfully Jesus vindicates his character, doctrine, and work, to his own and his Father's honour, and to the confusion of his enemies. And serious attention will either convince or confound his opposers. Astonishing are the riches of his grace, in offering a full and free salvation to his contemners and murderers. And abundant are the communications that flow from an exalted Redeemer. And it is most dreadful to seek occasions, and raise cavils against his kindness. It is dangerous to enjoy ordinances without his presence. And his despisers shall be awfully deprived of him and all the means of his grace in a little time. But it is a great mercy, that the poor embrace and enjoy him; when most men of rank and learning condemn both him and them. Wicked men readily curse whom the Lord hath blessed. But Christ can easily overawe, if not convert, the most stubborn, and render them witnesses for his honour. Easily he can embolden the most cowardly in a time of need, and disappoint and dispirit the crafty. And nothing more plainly manifests a bad cause, than that its friends have recourse to persecution rather than to arguments.

Anno Domini
cir. 32.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, ^mThough I bear record of myself, *yet* my record is true: ⁿfor I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 ^oYe judge after the flesh; ^pI judge no man.

16 ^qAnd yet, if I judge, my judgment is true; for I am not alone, but I and the Father that sent me.

17 ^rIt is also written in your law that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, ^sYe neither know me nor my Father: ^tif ye had known me, ye should have known my Father also.

20 These words spake Jesus ^uin the treasury, as he taught in the temple: and ^vno man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, ^wI go my way, and ye shall seek me, and shall ^xdie in your sins: ^ywhither I go ye cannot come.

22 Then said the Jews, ^bWill he kill himself? because he saith, Whither I go ye cannot come.

23 And he said unto them, ^cYe are from beneath; ^dI am from above: ye are of this world; I am not of this world.

24 I said therefore unto you that ye shall die in your sins: for, if ye ^ebelieve not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, ^fEven *the same* that I said unto you from the beginning.

26 ^gI have many things to say and to judge of you: but he that sent me is true; and ^hI speak to the world those things which I have heard of him.

27 ⁱThey understood not that he spake to them of the Father.

• Ch. 5. 31. & 14. 6. Rev. 1. 5. & 3. 14.

• Ch. 7. 28, 29. & 1. 18. & 3. 2. & 5. 32, 43. & 8. 16, 19, 26, 42, 54, 55. & 10. 15, 36. & 12. 49. & 14. 10, 31. & 16. 3, 28.

• 1 Sam. 16. 7. ch. 7. 24.

• Ch. 3. 17. & 12. 47. & 5. 45. Luke 9. 56. & 12. 14.

• Ch. 2. 24, 28. & 5. 22, 32. 42, 43. ver. 29. ch. 16. 32.

• Deut. 17. 6. & 19. 15. Mat. 18. 16. 2 Cor. 13. 1. Heb. 10. 28.

• Rev. 1. 5. & 3. 14. ch. 5. 26, 37. Mat. 3. 17. & 17. 5. Heb. 2. 4.

• Hos. 4. 1, 6. Is. 27. 11. ch. 16. 3. & 5. 18. Is. 29. 10. & 44. 18.

• Ch. 1. 18. & 5. 17. & 10. 30. & 14. 6, 9, 10. & 17. 3. Heb. 1. 3. Col. 1. 15.

• 2 Cor. 4. 6. Zech. 13. 7. Phil. 2. 6.

• Mark 12. 41. 1 Chr. 9. 26.

• Ch. 7. 30. Luke 29. 43, 47. & 20. 19. & 22. 58.

• Luke 19. 12. Mat. 25. 24. ch. 7. 34.

• Job 20. 11. Ezek. 3. 18. 19. Prov. 14. 32. Ps. 9. 17.

• See ch. 7. 34. & 13. 33. Prov. 1. 24—28. Mat. 7. 23. & 25. 41.

• Ps. 22. 6. & 69. 19, 20.

• Ch. 3. 3, 6. Ps. 17. 14. 1 Cor. 2. 14. Rom. 8. 7, 8. Rev. 1. 7. Jam. 3. 15. & 4. 4. 1 John 2. 15, 16. Phil. 3. 19.

• Ch. 1. 14, 18. & 3. 16, 35. 1 Cor. 15. 47. Rom. 9. 5. ch. 18. 36.

• Ch. 3. 18, 36. Acts 4. 12. Heb. 2. 3. & 10. 29.

• Heb. 13. 8. ch. 5. 17—47. Is. 9. 6, 7.

• Heb. 4. 13. ch. 7. 28.

• Ch. 3. 32. & 15. 15.

• 1 Cor. 2. 11. 2 Cor. 4. 3, 4. Is. 6. 9, 10. & 42. 19.

CHAP. VIII. Ver. 3—6. If he had encouraged them to stone her, they might have reproached him with cruelty, in partially ordering a severe punishment against one, no worse than the publicans and sinners, with whom he conversed; or they might have accused him to the Roman governor, as an usurper of judicial authority, and an abettor of tumults. If he had declared against stoning her, or bade them refer the matter to the Roman governor, they hoped to incense the people against him as an enemy to the law of Moses and their liberty. 12. Having, in myself, all the treasures of wisdom and knowledge, I am come into the world to direct both Jews and Gentiles into the way of life and salvation by my word and Spirit. And whosoever believeth on me, and follows my direction and pattern, shall not go on in ignorance, error, sin, or misery, but have the saving light and comfort of a spiritual life here, and eternal life hereafter. 13—19. Though, in ordinary cases, a man's testimony concerning himself avails nothing, yet it is otherwise in the case of one, who is light and truth itself, and whose original and commission are from God, and whose return is to him;—of all which things ye are wilfully ignorant. Ye judge and condemn me only from carnal considerations and appearances; but I interfere with no civil judgment, and at present condemn or punish no man, but call sinners to repentance and salvation; and yet, though I were to pass or execute judgment, my sentence would be just and valid, on account of my oneness with, and commission from my Father. Nor is my Messiahship destitute of sufficient attestation, since I myself, as a divine Person, assert it; and my Father by his prophets, and by his immediate declarations from heaven, as well as by many other signs, hath attested it. Notwithstanding repeated instructions, ye continue wilfully ignorant of my person and office, and of my heavenly Father from whom I come to you. If ye had considered me as one in nature, counsel, and operation with him, ye would have seen his perfections shining forth in me, and discerned the relation in which he stands to me, as his Son, and medatorial Servant. 21—26. Knowing how eagerly they desired that he might be murdered, before the time appointed by his Father, Jesus said to them, I will soon ascend back to

Anno Domini
cir. 32.

28 Then said Jesus unto them, ^kWhen ye have lifted up the Son of man, ^lthen shall ye know that I am *he*, and *that* ^mI do nothing of myself; but, as my Father hath taught me, I speak these things.

29 ⁿAnd he that sent me is with me: the Father hath not left me alone; for ^oI do always those things that please him.

30 As he spake these words ^pmany believed on him.

31 ¶ Then said Jesus to those Jews who believed on him, ^qIf ye continue in my word, *then* are ye my disciples indeed;

32 ^rAnd ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, ^sWe be Abraham's seed, and ^twere never in bondage to any man: how sayest thou, ^uYe shall be made free?

34 Jesus answered them, ^vVerily, verily, I say unto you, ^wWhosoever committeth sin is the servant of sin.

35 ^xAnd the servant abideth not in the house for ever: ^ybut the Son abideth ever.

36 ^zIf the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are ^aAbraham's seed; ^bbut ye seek to kill me, because my word hath no place in you.

38 ^cI speak that which I have seen with my Father; and ye ^ddo that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were ^eAbraham's children, ye would do the works of Abraham.

40 ^fBut now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 ^gYe do the deeds of your father. Then said they to him, We be not born of fornication; ^hwe have one Father, *even* God.

42 Jesus said unto them, ⁱIf God were your Father, ye would love me: for ^kI proceeded forth and came from God;

neither came I of myself, but he sent me.

43 ^lWhy do ye not understand my speech? *even* because ye cannot hear my word.

44 ^mYe are of *your* father the devil, and the lusts of your father ye will do. ⁿHe was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And ^obecause I tell *you* the truth, ye believe me not.

46 ^pWhich of you convinceth me of sin? And, if I say the truth, why do ye not believe me?

47 ^qHe that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 ¶ Then answered the Jews, and said unto him, Say we not well that thou art ^ra Samaritan, and hast a devil?

49 Jesus answered, ^sI have not a devil: but ^tI honour my Father, and ye do dishonour me.

50 ^uAnd I seek not mine own glory: ^vthere is one that seeketh and judgeth.

51 Verily, verily, I say unto you, ^wIf a man keep my saying he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. ^xAbraham is dead, and the prophets; and thou sayest, If a man keep my saying he shall never taste of death.

53 ^yArt thou greater than our father Abraham, who is dead? and the prophets are dead: who makest thou thyself?

54 Jesus answered, ^zIf I honour myself, my honour is nothing: ^ait is my Father that honoureth me, of whom ye say that he is your God.

55 ^bYet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: ^cbut I know him, and keep his saying.

56 Your father Abraham ^drejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

neither came I of myself, but he sent me.

43 ^lWhy do ye not understand my speech? *even* because ye cannot hear my word.

44 ^mYe are of *your* father the devil, and the lusts of your father ye will do. ⁿHe was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And ^obecause I tell *you* the truth, ye believe me not.

46 ^pWhich of you convinceth me of sin? And, if I say the truth, why do ye not believe me?

47 ^qHe that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 ¶ Then answered the Jews, and said unto him, Say we not well that thou art ^ra Samaritan, and hast a devil?

49 Jesus answered, ^sI have not a devil: but ^tI honour my Father, and ye do dishonour me.

50 ^uAnd I seek not mine own glory: ^vthere is one that seeketh and judgeth.

51 Verily, verily, I say unto you, ^wIf a man keep my saying he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. ^xAbraham is dead, and the prophets; and thou sayest, If a man keep my saying he shall never taste of death.

53 ^yArt thou greater than our father Abraham, who is dead? and the prophets are dead: who makest thou thyself?

54 Jesus answered, ^zIf I honour myself, my honour is nothing: ^ait is my Father that honoureth me, of whom ye say that he is your God.

55 ^bYet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: ^cbut I know him, and keep his saying.

56 Your father Abraham ^drejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

Anno Domini
cir. 32.

Ver. 27.
2 Cor. 2. 3, 4.
ch. 7. 17.
1 Cor. 2. 14.
Rom. 8. 7, 8.

Ver. 38, 40.
Tit. 3. 3.
1 Thes. 2. 14.
15. 1 John 3.
2, 10. Mat.
12. 29. & 18.
30.

Jude 6. Gen.
3. 1—6. Rom.
5. 12. 1 Pet.
5. 8. 2 Cor. 2.
11. & 11. 3.
14. Eph. 2. 2
1 John 3. 8.
1 Kin. 22. 22.

Ver. 25. ch.
5. 17—43.
Is. 53. 1.
Gal. 4. 16.
Heb. 7. 26.
2 Cor. 5. 21.
1 Pet. 2. 22.

Ch. 10. 26, 27.
ver. 37, 43.
45. ch. 6. 44.
65.

Ch. 4. 9. & 7.
20. & 10. 20.
Mat. 10. 25. &
12. 24, 31.
Ps. 22. 6, 7.
& 69. 20.

Mat. 11. 29.
1 Pet. 2. 23.
2 Tim. 2. 24.
25. Prov. 15.
1.

Ver. 29. ch.
17. 4. Is. 42.
21. Mat. 3. 17.

Ch. 7. 18. &
5. 41.

Ch. 5. 24. &
12. 43. or 5.
22. 23. Phil.
2. 9—11.

Ch. 3. 15, 16.
36. & 6. 40.
47. & 5. 24. &
11. 26.

Zech. 1. 5.
Heb. 11. 13.

Ch. 4. 12.
with Is. 9. 6.
Rom. 9. 5.

Ver. 50. ch.
5. 30, 31.
2 Cor. 10. 18.
Prov. 26. 12,
16.

Ch. 13. 31.
32. & 16. 14.
& 17. 5. & 5.
20—29. Eph.
1. 20—23.
Phil. 2. 9—11.
Acts 3. 13.
with ver. 41.

Ch. 7. 28.
Eph. 5. 18.
Is. 6. 9, 10. &
42. 19, 20.

Mat. 11. 27.
& 3. 15, 17.
ch. 1. 18. & 7.
29. & 14. 9.
10. & 4. 34.
ver. 29. & 17.
4, 6.

Gen. 12. 3. &
22. 18. & 15.
6. Gal. 3. 6,
8, 16.

my Father, and ye shall earnestly wish to have me among you to deliver you from your miseries, but shall die under the power and guilt of your sin, especially your rejection of me, and be rendered inexpressibly wretched, both in time and through eternity. Nor shall it be in your power to follow me into the heavenly state, either to bring me back or to partake of my glory.—Being not only of an earthly origin, but of unregenerate hearts and carnal tempers, ye cannot have fellowship with me, who am divine, and whose affections are perfectly set on heavenly things: but, on account of your obstinate refusal to embrace and acknowledge me, as the promised Messiah, and only Saviour, and other sins attending it, your city and nation shall be fearfully destroyed in this world, and yourselves for evermore terribly tormented in hell. I still insist on it, that I am the Son of God and promised Messiah:—I could easily charge you with a multitude of crimes, and condemn you for them; but as that is not my present work, I only tell you, that my Father infallibly performs all his promises concerning me, and to me, and them that believe in me, and all his threatenings against those that reject me: and whatever I say to men, is exactly according to the commission which I have received from his uncontrollable and awful authority. 28, 29. But however ignorant ye now are of me, when once ye have crucified me, and occasioned my exaltation to glory, either the happy influences of my Spirit, or the miseries on yourselves and nation, shall convince you, that I act by my Father's authority, and have faithfully declared his doctrines, promises, and threatenings.—And meanwhile my Father, who is one with me in essence, continues with me the unmeasurable unction of his Spirit, and the tokens of his favour to me, as one who always acts agreeably to his will, and for his honour. 31, 32. Jesus said to these weak, or pretended believers, If ye really embrace and adhere to my holy doctrine, and subject your whole souls to it, ye shall be proved and owned to be my disciples in truth, as well as in name; and ye shall be still further enlightened and confirmed in the certainty, excellency, and importance, of my gospel; and, by means of it, be honourably delivered from every thing enthralling, mean, or miserable. 34—36. Notwithstanding your haughty, and even notoriously false, boasts of civil and religious freedom, I assure you, that, be whose descendants you will, if ye indulge yourselves in the

practice of wickedness, ye are slaves under the power of your lusts, and the guilt of your sins; and as such, all unbelieving Jews, though the natural seed of Abraham, shall be quickly excluded from God's church and favour, while I, the Son of God, and eminent seed of Abraham, shall continue as Head of the church, and all true believers abide therein as members. If therefore I, who am the Son of God, and Lord of my church, grant you my spiritual freedom, ye shall be really and eminently free from the guilt and dominion of sin, and from the law, as a covenant, and from burdensome ceremonies; and, in fine, free from all evil, and fully possessed of every thing glorious and comfortable. 37—41. I know that ye are the natural descendants of Abraham: but ye are so far from being like him in his faith or obedience, that ye seek to murder me, merely because your own proud and carnal hearts cannot relish nor receive the holy, spiritual, and self-humbling doctrine which I preach unto you. I speak and act as one intimately acquainted with, and obedient to, God my Father; and ye act, as under the influence of, and in communion and concert with, the devil as your true father; a very sure evidence, that ye are not the genuine and believing children of Abraham. 45—47. Not only do ye discredit the proofs of my Sonship and Messiahship, and the doctrines which I preach; but because I tell you truths, which are spiritual and holy, disagreeable to your corrupt inclinations and interests, ye reject both me and them: and so perverse are you, that though ye cannot point out the smallest fault in my behaviour or doctrine, ye obstinately persist in your unbelief. From this it is evident, that ye are not children of God; who are all of them desirous to know, and ready to receive and observe whatever he speaks. 49—51. My continual and earnest study to advance the glory of my Father, in the salvation of his people, fully manifests, that, in my work, I am no way influenced or directed by the devil; nor am I solicitous about either your reproaches or your applause, as I know that my Father will secure me the regard of all his chosen people, and will effectually vindicate my character, and revenge all the indignities offered to it. And I solemnly assure you, that, whosoever heartily embraces and holds fast my spiritual and holy doctrine, in faith and obedience, shall be delivered from every real misery, and enjoy everlasting happiness. 56—58. So highly did your

Anno Domini
cir. 32.

Pa. 2. 7. Prov.
8. 22—30.
Mic. 5. 2. Is.
9. 6. ch. 1. 2.
& 17. 5. 24.
& 10. 30.
Exod. 3. 14.
18. Heb. 13.
8.

Luke 4. 29.
30. ch. 10. 31.
39. Lev. 24.
16.

Luke 24. 31.
Mat. 10. 16.
23. ch. 10. 39.
40. & 11. 54.
& 7. 1.

Some months
after.

Ver. 34. Luke
13. 2. 4. Acts
28. 4.

Mat. 7. 1.
Luke 13. 1—
5.

Ch. 11. 4. Is.
35. 5. Mat.
11. 5. ch. 14.
11. & 2. 11.

Luke 13. 32.
33. & 19. 42.
Eccl. 9. 10.
Eph. 5. 16.
ch. 4. 34. & 5.
19. & 13. 9.
& 12. 35. &
17. 4.

Ch. 1. 5. 9. &
3. 19. & 8. 12.
& 12. 35. 46.
Luke 2. 32.
Mal. 4. 2. Is.
42. 6. 7. &
49. 6. with
Rev. 3. 18.

Mark 7. 33.
& 8. 23.

Or spread the
clay upon the
eyes of the
blind man.

2 Kin. 5. 10.

Neh. 3. 15.
Is. 8. 6.

Ch. 10. 36.
Rom. 8. 3.
Gal. 4. 4.
Acts 3. 26.

Mat. 1. 21.
25. Luke 1.
47. & 2. 10.
11. 1. Thes. 1.
10. Tit. 2. 13.
14.

Ch. 5. 9. 16.
Luke 6. 7. 9.
& 13. 10—16.
& 14. 1—5.

Ch. 5. 9.
Mark 1. 21.
25. 36. Luke
6. 7. & 13. 14.
& 14. 3. 4.
ver. 16.

58 Jesus said unto them, Verily, verily, I say unto you, ^eBefore Abraham was I am.

59 ¶ ^hThen took they up stones to cast at him; ⁱbut Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAP. IX.

Here (1) Christ gives sight to a man born blind, by anointing his eyes with clay, and causing him to wash them in the pool of Siloam; 1—7. (2) The man's neighbours converse among themselves, and with him, concerning the cure; 8—12. (3) The Pharisees examine him and his parents; upbraid him for owning Christ, and excommunicate him; 13—34. (4) Christ meets with him, and directs him to firmness of faith in himself; 35—38. (5) Christ declares to the Pharisees, that, while he enlightened some, he would leave them, who were so self-conceited, to perish in their ignorance; 39—41.

AND, as Jesus ^{*}passed by, he saw a man who was blind from *his* birth.

2 And his disciples asked him, saying, Master, who ^adid sin, this man or his parents, that he was born blind?

3 Jesus answered, ^bNeither hath this man sinned nor his parents: ^cbut that the works of God should be made manifest in him.

4 I must work the works of him that sent me ^dwhile it is day: the night cometh, when no man can work.

5 As long as I am in the world ^eI am the light of the world.

6 When he had thus spoken, ^fhe spat on the ground, and made clay of the spittle, and he ^ganointed the eyes of the blind man with the clay,

7 And said unto him, ^hGo, wash in the ⁱpool of Siloam, (which is, by interpretation, ^jSent). He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they who before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called ^kJesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was ^lthe sabbath day when Jesus made the clay and opened his eyes.

15 ^mThen again the Pharisees also asked him how he had received his sight.

He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man ⁿis not of God, because he ^okeepeth not the sabbath day. ^pOthers said, How can a man that is a sinner do such miracles? and there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, ^qHe is a prophet.

18 But the ^rJews ^sdid not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth we know not; or who hath opened his eyes we know not: he is of age, ask him; he shall speak for himself.

22 These words spake his parents ^tbecause they feared the Jews: for the Jews had agreed already that ^uif any man did confess that he was Christ, he should be put out of the synagogue,

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was blind, and said unto him, ^vGive God the praise: we know that this man is ^wa sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know; that, whereas I was blind, now I see.

26 ^yThen said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ^zye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are ^aMoses' disciples.

29 We know that ^bGod spake unto Moses: *as for* ^cthis fellow, ^dwe know not from whence he is.

30 The man answered and said unto them, Why ^eherein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

Anno Domini
cir. 32.

Ch. 3. 2. ver.
33.

Ch. 5. 9. 16.
Luke 6. 7. 9.
& 13. 10—16.
& 14. 1—5.
with Exod.
31. 12. & 35.
2. 3. Num.
15. 32—36.
Exod. 20. 10.

Ch. 7. 12. 43.
& 10. 19.

Ch. 1. 21. &
4. 19. & 6. 14.
Deut. 18. 15
—18. Acts 3.
22. & 37. 7.
& 10. 36, 38.

Members of
the Sanhe-
drim.

Gen. 19. 14.
Is. 7. 9.
Luke 24. 25.

Ch. 7. 13. &
19. 38. & 20.
19.

Ch. 12. 42. &
16. 2. & 7. 13.
& 19. 7. Is.
65. 5. Rev. 13.
17. Acts 4. 16.
& 5. 40.

Josh. 7. 19.
1 Sam. 6. 5.
Rom. 16. 18.

Ver. 16. Jer.
13. 13. Luke
7. 39. & 15. 2.

Jer. 20. 10. &
18. 18.

Zech. 7. 11.
12. Mat. 7. 6.
Prov. 26. 4. 5.

Ch. 5. 45. &
7. 19. Acts 6.
11. 14. Rom.
2. 17.

Exod. ii.
Deut. xxxiv.
Mal. 4. 4.

Luke 15. 2. &
23. 2. ver. 16.
24.

Ch. 8. 14.

Ch. 3. 12. Mat.
11. 5. Is. 35.
4. 5. 2 Cor. 4.
3. 4. 1 Cor. 2.
4.

father Abraham esteem me, that he earnestly desired to see my appearance in the flesh, and exceedingly rejoiced in the foresight of it. How young soever I be with respect to my human birth; yet I existed from eternity, as the unchangeable I AM.

REFLECTIONS UPON CHAP. VIII.—There is great need of caution in dealing with malicious hypocrites. Very abominable is adultery, and richly deserving of capital punishment. But those who indulge themselves in it, or any like wickedness, are very unfit to be zealous prosecutors of the guilty. Many fear shame, on account of sin, more than damnation, and by fleeing from Christ, the merciful Saviour, wilfully destroy themselves. Now he is ready to pardon the greatest transgressions; but he will quickly be an inexorable Judge. He is come into our dark world, to reveal the method of salvation by the gospel, and to illuminate our hearts by his Spirit. Ignorant of, and far from him, we shall certainly wander into everlasting perdition. But under his enlightening influence, we shall avoid dangerous errors, be freed from spiritual slavery, and safely arrive at eternal life. Being a divine person, one with, and sent by, the Father, we may safely rest in, and abide by, his testimony. But no external evidence is sufficient to persuade a carnal heart. Many were the blasphemous contradictions which he endured in the cause of mercy and truth. While he was horribly

insulted by the wicked, the hypocritical, the proud and malicious, children of Satan, as if he had been diabolical and mad. And great was the forbearance and meekness which he manifested in his own vindication. It looks ill, when men are enraged by reproof. Unprofitable is descent from the most godly parents, if we continue strangers to their faith and holiness. And it is base to boast of such, while we obstinately persevere in our sins. It is impossible either to know or believe Christ's words, while we remain hardened in carnal lusts, and under the power of the devil. Yea, an empty profession of the true religion but tends to make our case still the more miserable. And if we drive Jesus the Saviour from us now, he will, at last, leave us in our sinfulness and ruin. But happy they, who know his truth, and have it abiding in their heart; who are conformed to his image, and desire after, and delight in, him! Thrice glorious their gospel-liberties, and unspeakable their eternal felicities.

CHAP. IX. Ver. 3, 4. It was not on account of any particular crime, either of his own, or his parents, more than others, that this man was born blind; but that, by opening his eyes, I might manifest my Father's glory, and prove myself to be the Messiah, in miraculously curing him. I must therefore improve the present opportunity of giving him his sight, as an emblem of my enlightening blind souls. And since the day of my mortal life hastens to a period, as long as I am in the world, I must cure not only corporal blindness, but instruct,

Anno Domini
cir. 32.Job 27. 9. &
35. 12. Ps. 18.
41. & 66. 18.
Prov. 1. 28.
& 15. 8. 29.
& 28. 9. Is. 1.
15. Jer. 11.
11. Ezek. 8.
18. Mic. 3. 4.
Zech. 7. 13.
Jer. 11. 11.
& 14. 12.Ps. 34. 6. 15.
& 91. 15. Jam.
5. 16—18. Ps.
18. 6. & 50.
15. & 65. 2.Is. 35. 5. &
42. 7. Mat.
11. 5. with
ver. 16.Ver. 2. Acts
28. 4. Luke
13. 1—5.Ch. 7. 48. 49.
& 11. 49.Or excommu-
nicated him.
Ver. 22. ch.
12. 42. & 16.
2. & 65. 5.Ch. 5. 14. Is.
65. 1. Ps. 27.
10. Ps. 46. 1.
Gen. 22. 14.Ch. 3. 15—
18. 36. & 11.
25. 26. 40. &
16. 31. & 1.
50. Acts 8. 37.
Luke 8. 25.Ps. 2. 7. 12.
Mat. 3. 17.
14. 33. & 16.
16. & 26. 63.
ch. 10. 30.Prov. 30. 3.
4. Song 5. 9.
& 6. 1.Ch. 4. 26. &
8. 23. 58.Mark 9. 24.
ch. 11. 27. &
20. 28. Ps. 2.
12. & 45. 11.Ch. 5. 22—27.
& 12. 47. & 3.
17. Luke 2.
34. 2 Cor. 2.
16. & 4. 3. 4.
6. & 3. 14.
ver. 25. 36.
38. Mat. 11.
15. & 13. 13.
19. 26. Prov. 26. 12. 16. Is. 42. 19. 20.

31 Now we know that God heareth not sinners: but, if any man be a worshipper of God, and doth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God he could do nothing.

34 ¶ They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 ¶ Jesus heard that they had cast him out; and, when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world; that they who see not might see, and that they who see might be made blind.

40 And some of the Pharisees who were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Ver. 28. 34. ch. 7. 48. 49. Rom. 2. 19. 20.

Ch. 15. 22. 24. Heb.

CHAP. X.

(1) Christ, continuing his discourse, represents himself as the door of access to God, and as the great and good Shepherd of his people; and indirectly represents the Pharisees as thieves and hirelings; 1—18. (2) The Jews are divided in their opinions concerning him; 19—21. (3) Christ asserts and proves his Messiahship, and supreme Godhead, against the Jews; for which they attempt to stone him to death; 22—38. (4) To escape their fury he returns to the east of Jordan; 39—42.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some

other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers; but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good Shepherd: the good Shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good Shepherd, and take care of his people, those cleanly and tractable, meek, patient, harmless, and cautious, but timorous and exposed, social and useful, fearers of God. And having invested him with all proper authority, God, by his Spirit, and the ministry of his servants, opens the hearts of his people to receive him, and they are taught to understand and distinguish his voice in the gospel: while he, by his grace, calls them to himself, in the most particular manner, and leads them into the good pastures of his word and ordinances.—In so doing, he, by his instruction and example, shews them the way; and they, understanding and approving the same, willingly yield up themselves to his authority, and tread in his steps. But the chosen and called people of God have a fixed aversion to the unscriptural doctrines, and bad example, of false teachers, because they perceive their tendency to lead them away from the right way of salvation. 6—9. Finding that, through their self-conceit, the Pharisaic teachers did not comprehend his meaning, Jesus added, I am the only door of salvation, and way to eternal life, and the only one by whom ministers can have admission to office in the gospel church, or people have access to spiritual privileges and saving benefits. All that, before me, pretended to Messiahship, and all that oppose me and teach other methods of salvation, are but mere intruders into their office, who rob my Father and me of our honour and property, and destroy men's souls: but none of God's elect shall ever be deceived into perdition by their errors, or find satisfaction in following them. I therefore insist on it, as a matter of infinite importance, that I am the only true door of the church, and entrance to eternal life. Whosoever therefore enters upon religion, by faith in me, as the only Saviour, shall certainly be protected from spiritual enemies, delivered from misery of every kind, and obtain eternal blessedness; and shall, under the conduct of my word and Spirit, find access to, liberty in, and spiritual support, nourishment, and comfort, by my divine ordinances. 10—13. False teachers come only to seduce church members, murder their souls, or plunder and persecute them; but I am come to manifest the method of obtaining spiritual and eternal life, yea to purchase it for them, and to bestow it upon them, in the most undeserved, unexpected, eminent, inconceivably large, and everlasting manner. I am the eminently and infinitely good Shepherd of the church, foretold by the prophets; and who not only lead, protect, and feed, but give my very life, soul, and self, in the stead of chosen men, to purchase their eternal happiness.—But they, who from selfish views, commence pastors in the church, having no real affectionate concern for their people, are unwilling to hazard their life, reputation, or secular interests, in their service; but are always ready to shift for themselves, and leave the people to be seduced or perverted, as Satan and his emissaries please.—No wonder they are so careless of their hearers' spiritual and eternal advantage, when they only entered on their office, from a regard to secular advantage. 14—18. And being the infinitely good, and the chief Shepherd of the church,

Anno Domini
cir. 32.Acts 20. 28.
1 Cor. 12. 28.
Eph. 4. 11—
13. Heb. 5. 4.
5. Is. 61. 1.
& 40. 11.Is. 11. 2—4.
Heb. 2. 4.
1 Pet. 1. 12.
1 Cor. 16. 9.Ps. 22. 22. &
40. 9. 10. ch.
6. 37. 45.Exod. 33. 12.
17. Phil. 4. 3.
2 Tim. 2. 19.
Is. 49. 10.
Rev. 7. 17.
Rom. 8. 30.Mat. 11. 29.
& 16. 24. Heb.
13. 12. 1 Pet.
2. 1. 2.Song 2. 8. &
5. 2.Mat. 7. 15.
Prov. 19. 27.
Eph. 4. 14.
Gal. 1. 8. Col.
1. 23. & 2. 8.Ch. 6. 52. &
7. 36. & 8. 27.
43. 1 Cor. 2.
14. 2 Cor. 4.
3. 4. Eph. 4.
18. Is. 29. 11.
12.Ver. 1. 9. ch.
14. 6. Eph. 2.
18. Heb. 10.
18—22. Ezek.
34. 31.Acts 5. 36.
37. Jer. 50. 6.
& 23. 1. 32.
Ezek. 34. 2.See ver. 1. 7.
Ezek. 34. 14.
Ps. 23. 1—6.
Is. 40. 11. &
45. 17. Zech.
10. 12. Is. 49.
9. 10. Rom. 5.
1—5. 1 Cor.
3. 22. 23. Col.
3. 11.Mat. 7. 15. &
23. 14. 2 Pet.
2. 1.Mat. 20. 28.
& 18. 11.
Ezek. 34. 16.
ch. 3. 14—18.
& 6. 32—58.
Rom. 5. 11.
15—21. Heb.
7. 25. Is. 45.
17.Ps. 23. 1. 2.
Is. 40. 11. Jer.
23. 5. 6. Ezek.
34. 23. 29. &
37. 24. Mic.
5. 4. Heb. 13.
20. 1 Pet. 5.
4. & 2. 25. ver.
14. 16.Tit. 2. 14.
Mat. 20. 28.
Rev. 5. 9.
ch. 18. 11.

Ver. 11.

enlighten and comfort, them that are spiritually blind. 39. 41. I am come to establish a rule of judgment; to alter the present state of the church; to try men's spirits; and by distinguishing grace, to separate the precious from the vile; to open blind eyes, and teach ignorant souls; and to manifest and occasion the increase of their stupidity and perverseness, who, through self-conceit, shut their eyes against the light of my word.—If you, Pharisees, who pretend to so much knowledge and ability to instruct others, were either grossly ignorant or as sensible of your ignorance as many of the common people, your sin, in rejecting me, would be far less heinous, and there would be hopes of your deliverance from it; but, while ye are so self-conceited, your sin is highly aggravated, and it is most probable that you will remain under its guilt and power for ever.

REFLECTIONS UPON CHAP. IX.—We ought to be extremely cautious in our interpretation of providences. Men's sins are not to be judged of from their sufferings. It is enough that God is righteous, and will make all things turn out to his own glory. We have great need to be diligent in working out our salvation, while we have life and opportunity to walk in Christ's light. Marvellous is his power, and ready his grace towards the unworthy and distressed. He works the most effectual salvation by means the most unlikely. It is his appointment, not any natural virtue, that renders them effectual. And only in obedience to his authority can we justly expect benefit by them.—What blessed experience of his mercy he gives to the obedient! and with cheerful thankfulness it should be acknowledged to his glory. He can easily make the weakest of his followers wiser than their teachers,—bold confessors of his name,—and humble adorers of his Majesty. And if men reject and abuse them for his sake, he will reward them with repeated manifestations of his glory. But, alas! how desirous are some to avoid owning of him, even after he hath bestowed singular favours upon them. The fear of men causeth a snare. The censures of the church are often turned against her best friends. But inexcusable are they, who, through self-conceit, condemn all means of conviction, and upbraid Jesus and his followers. Rage against reproof most plainly discovers real ignorance. But hopeful is the case of such as perceive their own weakness and sinfulness, and dangerous is their's who are proud of their knowledge and religion.

CHAP. X. Ver. 1—5. I, who am truth itself, solemnly assure you, that whoever they are who enter into any office in God's church, not according to his appointment, but by methods of their own devising, are intruders and seducers, who instead of feeding and governing his people, attempt to rob God of his authority over, and property in, them, and to pervert and destroy their souls. But he who, from right principles and ends, and in the manner appointed by God, enters upon the work of feeding and guiding the church, hath a proper right to

take care of his people, those cleanly and tractable, meek, patient, harmless, and cautious, but timorous and exposed, social and useful, fearers of God. And having invested him with all proper authority, God, by his Spirit, and the ministry of his servants, opens the hearts of his people to receive him, and they are taught to understand and distinguish his voice in the gospel: while he, by his grace, calls them to himself, in the most particular manner, and leads them into the good pastures of his word and ordinances.—In so doing, he, by his instruction and example, shews them the way; and they, understanding and approving the same, willingly yield up themselves to his authority, and tread in his steps. But the chosen and called people of God have a fixed aversion to the unscriptural doctrines, and bad example, of false teachers, because they perceive their tendency to lead them away from the right way of salvation. 6—9. Finding that, through their self-conceit, the Pharisaic teachers did not comprehend his meaning, Jesus added, I am the only door of salvation, and way to eternal life, and the only one by whom ministers can have admission to office in the gospel church, or people have access to spiritual privileges and saving benefits. All that, before me, pretended to Messiahship, and all that oppose me and teach other methods of salvation, are but mere intruders into their office, who rob my Father and me of our honour and property, and destroy men's souls: but none of God's elect shall ever be deceived into perdition by their errors, or find satisfaction in following them. I therefore insist on it, as a matter of infinite importance, that I am the only true door of the church, and entrance to eternal life. Whosoever therefore enters upon religion, by faith in me, as the only Saviour, shall certainly be protected from spiritual enemies, delivered from misery of every kind, and obtain eternal blessedness; and shall, under the conduct of my word and Spirit, find access to, liberty in, and spiritual support, nourishment, and comfort, by my divine ordinances. 10—13. False teachers come only to seduce church members, murder their souls, or plunder and persecute them; but I am come to manifest the method of obtaining spiritual and eternal life, yea to purchase it for them, and to bestow it upon them, in the most undeserved, unexpected, eminent, inconceivably large, and everlasting manner. I am the eminently and infinitely good Shepherd of the church, foretold by the prophets; and who not only lead, protect, and feed, but give my very life, soul, and self, in the stead of chosen men, to purchase their eternal happiness.—But they, who from selfish views, commence pastors in the church, having no real affectionate concern for their people, are unwilling to hazard their life, reputation, or secular interests, in their service; but are always ready to shift for themselves, and leave the people to be seduced or perverted, as Satan and his emissaries please.—No wonder they are so careless of their hearers' spiritual and eternal advantage, when they only entered on their office, from a regard to secular advantage. 14—18. And being the infinitely good, and the chief Shepherd of the church,

Anno Domini
cir. 32.

know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold and one shepherd.

17 Therefore doth my Father love me, because I lay down my life that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life;

Ch. 5. 36. & 14. 10, 11. ver. 32, 38. Mat. 11. 5. Acts 10. 38. Ch. 8. 47. & 12. 37—40. 2 Cor. 4. 3, 4. Rom. 11. 7, 8. ch. 6. 44, 65. Acts 13. 48. 1 John 4. 6. Ver. 4. 14. 2 Tim. 1. 19. ch. 6. 37, 44, 45. Acts 13. 48. Mat. 16. 24. Heb. 12. 1, 2. Ver. 9, 10. ch. 11. 25. Rom. 6. 21. & 5. 21. Col. 3. 3, 4. Jude 1. ch. 6. 37. & 17. 2, 11, 12. & 18. 9. 1 Pet. 1. 5. Mat. 16. 13, 27. Deut. 33. 3. Ps. 125. 1, 2. Is. 45. 17. & 26. 1—4. & 46. 3, 4.

I perfectly know, exactly observe, and tenderly care for, all my chosen people, who are, by my Father's gift, my own purchase, and their self-dedication, my peculiar property; and they spiritually know me and my doctrine, and fiducially and affectionately embrace me, and hearken to it. And as the Father perfectly knows, loves, approves, and confides in me, I also am perfectly acquainted with him and all his counsels, and trust in him, and delight to do his will. Such is my love to him and to my chosen people, that I am willing and ready to lay down my life in their stead, that they may obtain eternal salvation. And besides those Jews which I have called, or will effectually call, into my church, I must, in pursuance of my eternal engagements, and in justice to my purchase of them, effectually bring in multitudes also of chosen Gentiles, and unite them with those Jews in the gospel church, new covenant, or heavenly state, under my special care, influences, and government.—And not only doth my Father love me as his only begotten Son, but even on account of my zeal for the manifestation of his glory in the salvation of sinful men, in so cheerfully dying for the expiation of their sins that I might rise again for their justification.—No man, by either stratagem or force, can deprive me of my life without my own consent;—but, as absolute proprietor thereof, I voluntarily lay it down, and will, by my own power, rise from the dead, after making satisfaction for the sins of my people, according to the commandment and will of my Father. 25—30. Not only have I, in the strongest declarations, asserted my Messiahship, though ye perversely refused to believe me, but I have demonstrated it by my divine and miraculous works: yet such is your obstinacy, that no declarations or demonstrations will persuade you; as I know, and the event proves, that ye are none of my chosen people, whom the Father hath given me, and whom he, by the effectual power of his grace, draws to me.—As I distinctly know, observe, and love, them, all of them, in the day of my power, attend to, distinguish, prize, and willingly obey, the voice of my word and Spirit, and readily follow my instructions and example. And I freely give them an irrevocable right to all spiritual and eternal benefits, lead them now into some enjoyment of them, and, in due time, will put them into the full possession.—Nor shall either their own weakness, unworthiness, or sinfulness, make them fall short of heaven; nor any artful power or combination of men or devils ever wrest them out of my protection, care, or keeping. Nay, my heavenly Father, who loves them, and hath a peculiar interest in them, and who committed them to me that I might bring them safely to glory, being infinitely superior to all their enemies in power and wisdom, it is absolutely impossible to defeat his gracious designs towards them, or to entice or force them out of his almighty hands, in which they are kept, through faith, unto salvation. And my Father and I, being the very same in nature, power, and every other perfection, as well as in will and design, we must be both overcome, before the weakest of our

and they shall never perish, neither shall any pluck them out of my hand.

29 My Father, who gave them me, is greater than all: and none is able to pluck them out of my Father's hand.

30 I and my Father are one.

31 ¶ Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods unto whom the word of God came, (and the scripture cannot be broken,)

36 Say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him.

39 ¶ Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

CHAP. XI.

(1) Christ is informed of Lazarus' sickness, but delays coming till he was dead; 1—16. (2) Four days after his death visits and confers with his sisters Martha and Mary; 17—32. (3)

chosen ones can be deprived of eternal life. 32. Many great and merciful works I have wrought among you, in confirmation of my character, in feeding multitudes of hungry persons, healing all manner of diseases, raising the dead, and casting out tormenting devils. For which of these do you intend to stone me to death? 34—38. And when the scripture, which is infallible, and must be accomplished, calls your magistrates Gods, who were but types and shadows of the Messiah, why do you perversely charge me, in whom these types are perfectly fulfilled, and whom the Father hath appointed from eternity, and hath sent into the world to exercise all authority as the true Messiah, with blasphemy, for asserting my oneness in nature and perfections with the Father? If I do not perform works as great and glorious as could be expected from the Father, and which, being superior and contrary to the laws of nature, must be performed by that power, which is in the Father himself, I do not claim your belief as the Son of God or promised Messiah. But if I perform works peculiar to God, and in a manner proper to him, then, however ye disregard my person or doctrine in itself, submit to the unexceptionable evidence of my miracles, that ye may be convinced that my Father and I have essential and necessary communion in Godhead.

REFLECTIONS UPON CHAP. X.—Infinitely necessary and useful is Jesus Christ to sinful men, as their Shepherd, to seek out, gather, and feed them; as their door and entrance to, and the precious price of, salvation. Indissoluble are his new-covenant connexions with his people, and kind his regards to them. Unbounded was his love in giving his life for their ransom, and rising again for their justification. And through him they receive the most holy liberty, inexpressible delight, spiritual supplies, and superabundant and endless felicity. With what transcendent faithfulness, wisdom, and grace, he seeks them out, brings them from their lost estate into his covenant and church, and guides, governs, protects, and goes before, them through life and death into everlasting blessedness! Infallible is their perseverance, and certain their eternal life, when all the glorious perfections, relations, and promises of Jesus Christ, and his Father, are their security. But base are the men, who, without his commission, thrust themselves into offices in his church, or behave indolently, unconcernedly, or tyrannically therein. Let every one that regards the life of his soul flee from them. The purpose of God certainly stands firm, whether with respect to men's salvation or damnation. But how implacable is the rage, which words of infinite grace, offers of unbounded fulness, declarations of truth, and merciful miracles unnumbered, do but heighten and provoke to murder the Saviour! No wonder he abandons such, and offers his presence to others more likely to regard him.

Anno Domini
cir. 32.

Ch. 14. 23. & 17. 6. & 6. 37. Mat. 11. 27.

1 John. 5. 7. ch. 14. 9, 10. & 17. 11, 22. ver. 38. Mat. 28. 19.

Ch. 5. 18. & 8. 59. Luke 4. 29.

Mat. 11. 5. ch. 5. 17, 18. 36. Luke 24. 19. Acts 10. 38.

Ps. 109. 4. Eccl. 4. 4.

Lev. 24. 16. ch. 5. 18. ver. 30.

Ps. 82. 6. Exod. 2. 28.

Deut. 17. 15. Exod. 7. 2. Rom. 13. 1.

Num. 23. 19. Mat. 5. 18. Luke 16. 17. Tit. 1. 2.

Ch. 6. 27. & 3. 17. & 6. 57. Is. 42. 1. & 49. 1—3, 6, 8. & 48. 16. & 61. 1—3. & 11. 2—5. Gal. 4. 4.

Ch. 5. 17, 18. Luke 1. 35. Ps. 2. 7, 12. Mat. 3. 17. & 7. 5. ch. 1. 14, 34, 49. & 3. 16—18. ver. 30.

Ch. 15. 24. & 5. 31.

Mat. 2. 11. ch. 5. 36. & 14. 10, 11. & 15. 24. & 17. 21, 22. ver. 25, 30, 32.

Ver. 31. ch. 5. 16, 18. & 59. & 7. 30. 44. Luke 4. 29, 30.

Mat. 10. 23. ch. 1. 28. & 7. 1. & 11. 54.

Mark 1. 45. Mat. 4. 23—25. Luke 5. 1. ch. 3. 30. Gen. 49. 10. Ps. 72. 17—19. & 22. 30.

Ch. 2. 23. & 4. 39, 41. & 8. 30. & 11. 45. & 12. 42.

Anno Domini
cir. 33.

After weeping, and the removal of the grave-stone, and after solemn thanksgiving to his Father, he raises Lazarus from the dead; 33—44. (4) While the enraged priests and rulers plot together to murder him, he retires to the country, and is inquired for; 45—57.

NOW a certain man was sick, named Lazarus, of ^aBethany, the town of ^bMary and her sister Martha.

2 (It was *that* Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, ^dhe whom thou lovest is sick.

4 When Jesus heard *that* he said, ^eThis sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now ^fJesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick ^ghe abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, ^hLet us go into Judea again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, ^kAre there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 ^lBut, if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, ^mOur friend Lazarus ⁿsleepeth; but I go that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, ^ohe shall do well.

13 Howbeit, Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them ^pplainly, Lazarus is dead,

15 And I am glad for your sakes that I was not there, to the intent ^qye may believe; nevertheless, let us go unto him.

16 Then said ^rThomas, who is called Didymus, unto his fellow disciples, ^sLet us also go, that we may die with him.

17 Then, when Jesus came, he found that he had lain in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, ^tabout fifteen furlongs off.

19 And many of the Jews came to Martha and Mary, ^uto comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, ^vif thou hadst been here, my brother had not died.

22 But I know that even now, ^wwhatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, ^xThy brother shall rise again.

24 Martha saith unto him, ^yI know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, ^zI am the resurrection and the life: ^ahe that believeth in me, though he were dead, yet shall he live:

26 ^bAnd whosoever liveth and believeth in me shall never die. ^cBelievest thou this?

27 She saith unto him, ^dYea, Lord: I believe that thou art the Christ the Son of God, who should come into the world.

28 And when she had so said she went her way, and called Mary her sister secretly, saying, ^eThe Master is come, and calleth for thee.

29 ^fAs soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then, who were with her in the house and ^gcomforted her, when they saw Mary, that she rose up hastily, and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then, when Mary was come where Jesus was, and saw him, ^hshe fell down at his feet, saying unto him, ⁱLord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping who came with her, ^jhe groaned in the spirit, and ^kwas troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 ^lJesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, ^mwho opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore, again ⁿgroaning in himself, cometh to the grave. ^oIt was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, ^pby this time he stinketh; for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, ^qThat, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, ^rI thank thee that thou hast heard me.

42 And I knew ^sthat thou hearest me always: but ^tbecause of the people who stand by I said *it*, that they may believe that thou hast sent me.

43 And, when he had thus spoken, he

Anno Domini
cir. 33.

^x Luke 14. 14.
ch. 5. 29.
^y 1 Thes. 4. 14.
1s. 26. 19.
Dan. 12. 2.

^z Acts 23. 8. &
25. 15.

^a 1 Cor. 15. 22,
45. ch. 6. 39,
44. & 14. 6.
& 1. 4. & 5.
21, 25.

^b Job 19. 26,
27. Rom. 8.
11. 1 Cor. xv.
Phil. 3. 11, 21.

^c Rev. 20. 6.
ch. 3. 15—18,
36. & 8. 51,
52. & 10. 28,
29. & 6. 35—
38. 1 John 5.
10—12.

^d Ch. 16. 31. &
9. 35. Luke 8.
25. Mark 9.
23.

^e Mat. 16. 16.
ch. 1. 49. &
6. 14. 69. & 4.
42. & 9. 38.
Acts 8. 37.

^f Mat. 23. 8—
10. & 26. 18.
ch. 13. 13. &
20. 16. Mark
5. 35. & 9. 5.
& 10. 17.
Eccl. 9. 10.

^g Ps. 119. 59,
60. Prov. 27.
1.

^h See ver. 19.

ⁱ Luke 7. 38. &
10. 39. Ps. 45.
11. Mat. 2.
11. Mark 5.
33. Luke 5. 8.

^j Ver. 21. Mat.
9. 18. ch. 4.
47. 49. 2 Kin.
5. 11.

^k Heb. 2. 17.
& 4. 15. Mark
3. 5.

^l Gr. he troubled himself.

^m Luke 19. 41.
Is. 53. 3. Heb.
2. 17, 18. &
4. 15. Rom.
12. 15. On
account of the
afflicting
circumstances,
and at the
unbelief of the
spectators.

ⁿ Ch. 9. 6.

^o Heb. 5. 7.
ver. 41. Rom.
8. 26. Ps. 6. 6.
Gen. 23. 19,
20. Mat. 27.
60.

^p Ver. 17. Gen.
22. 14. Deut.
32. 36.

^q Ver. 25, 26, 4.
2 Chr. 20. 20.
Mark 9. 23.
Rom. 4. 6, 17
—20. with
Mat. 13. 58.
Lukel. 20. 45.

^r Mat. 11. 25.
Luke 10. 21.
Phil. 4. 6.

^s Mat. 3. 17. ch.
8. 29. Heb. 5.
7. & 7. 25.

^t Ver. 31, 45.
ch. 12. 30. &
2. 11. & 20.
31. & 10. 38.
& 14. 11.

CHAP. XI. Ver. 25, 26. Not only will the Father grant me whatever I request, but I have life in myself, and can quicken, spiritually or corporally, whomsoever I please. Every one therefore that believeth in me shall be quickened in his soul, and even in his body at the resurrection; or, if I please, in this world also. And no one that, being spiritually quickened, believeth on me, shall ever

undergo eternal death, nor shall his body be always continued in the state of the dead. 41—43. Christ never prayed for power to work a miracle, having infinite power in himself; but here he thanked his Father for this opportunity of demonstrating his Messiahship, for the confirmation of his disciples and the conviction of others present.

Anno Domini
cir. 33.Luke 7. 14. &
9. 54. Acts 9.
40. Rom. 4.
17. Ps. 33. 9.
With ch. 20.
5. He was to
return to
death after
some time.Ch. 2. 23. &
4. 39. 41. & 8.
39. & 10. 42.
& 12. 11. 42.Ch. 5. 15. Acts
5. 25. 1 Sam.
22. 9. 10.Ps. 2. 1—4.
Mat. 26. 3.
Mark 14. 1.
Acts 4. 6, 27.
Ch. 12. 19.
Acts 4. 16.Gen. 49. 10.
Is. 9. 6, 7. &
11. 10. & 42.
6. 7. & 49. 6.Dan. 9. 26, 27.
Deut. 28. 51
—68. Mat. 22.
7. Luke 19.
27. 42—44. &
21. 20. 24.Luke 3. 2. ch.
18. 14. Acts 4. 6.

Ch. 7. 48, 49.

Ver. 48. ch.
19. 12. & 18.
14. He meant
that they had
better murder
Christ, than
provoke the
Romans
against them
all.Mat. 20. 28.
1 Pet. 2. 24.
& 3. 18. Rev.
5. 9. 1 John
2. 2. Gal. 3.
13. 28. ch. 10.
15. 16. Eph.
2. 13—22. &
3. 6—9. Is.
49. 6.Ps. 2. 1—4. &
22. 12. 16. &
31. 13.Ch. 4. 1—3.
& 7. 1. 10. &
10. 40.

2 Chr. 13. 19.

Exod. 12. 6.
& 23. 14—17.
& 34. 23.
Deut. 16. 1.
Lev. 23. 5.Gen. 35. 2.
Exod. 19. 10.
2 Chr. 30. 15.
18. Num. 9. 6.

Ch. 7. 11, 12.

Ch. 5. 16, 18.
& 8. 59. & 10.
31. 32. Ps.
109. 4. ver.
22. 12. 16.

cried with a loud voice, "Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews who came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, "What do we? for this man doth many miracles."

48 If we let him thus alone, all men will believe on him: and the Romans shall come, and take away both our place and nation.

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, "Ye know nothing at all,

50 Nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but, being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, "What think ye, that he will not come to the feast?"

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

CHAP. XII.

Inform us how (1) Mary the sister of Lazarus, to the great vexation of Judas, anointed Jesus' feet; 1—8. (2) The chief priests plotted to murder both Christ and Lazarus, whom the people flocked to see; 9—11. (3) Jesus entered Jerusalem in triumph riding on an ass; 12—19. (4) Upon occasion of some Greeks desiring to see him, he foretold his death, and its happy effects in

the conversion and salvation of multitudes; 20—33. (5) He warned the Jews to improve his presence and gospel during the short time they would enjoy it; 34—36. (6) The Jews generally persisted in their unbelief, and some rulers believed, but for fear of their brethren, did not own him; 37—43. (7) Christ asserted his divine mission; 44—50.

Anno Domini
cir. 33.

THEN Jesus, six days before the passover, came to Bethany, where Lazarus was who had been dead, whom he raised from the dead.

2 There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, who should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 ¶ Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but, when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

Mark 14. 3—
9. Mat. 26. 6
—13. ch. 11.
1—45.Luke 10. 38
—41. ch. 11.
1, 3, 19—28,
39—44.Ch. 11. 2, 28,
32. Luke 10.
39, 42. Mat.
26. 7. Mark.
14. 3. with
Luke 7. 37,
38.Mat. 26. 8, 9.
Mark 14. 4, 5.
Eccl. 4. 4.
Job 5. 2.
1 Thes. 2. 5.
Ps. 55. 21.Nine pounds
six shillings.Ps. 12. 2. &
55. 21. Prov.
26. 25.Ps. 109. 31.
Zech. 3. 2.
Gen. 4. 4.Mat. 26. 12.
& 27. 57—60.
Mark 14. 8. &
15. 42—47.
Luke 24. 50.
—56. ch. 19.
38—42. Is.
53. 9.Deut. 15. 11.
Mat. 26. 11.
Mark 14. 7.
Ch. 11. 44, 45.
Mark 1. 45.
Acts 17. 21.Ch. 11. 4.—
53, 57. Prov.
1. 16. & 4. 16.Ch. 15. 18, 20
24, 25. Acts
13. 45. Eccl.
4. 4. Mark 15.
10. & 11. 18.
ch. 2. 23. &
& 11. 45.Mat. 21. 8—
11. Mark 11.
8—10. Luke
19. 36—38.Ps. 118. 25,
26. & 72. 17
—19. 1 Tim.
1. 17. Rev. 5.
9. Mat. 23. 39.
& 21. 1—7.
Mark 11. 1—
7. Luke 19.
29—35.Zech. 9. 9. Is.
62. 11. Mat.
21. 5. with
Deut. 17. 16.Luke 9. 45.
& 2. 50. & 18.
34. & 24. 25,
45.Ch. 7. 39. &
17. 5. & 13.
31. Mark 16.
19. Heb. 1. 3.
& 4. 15. & 8.
1.Ch. 14. 26. &
2. 22.

REFLECTIONS UPON CHAP. XI.—Jesus keeps an exact account of all his people's works of faith and their labours of love. But the most eminent piety cannot exclude afflictions and death. Yet if Christ love us we may boldly apply to him in our distress. And happy is it if our troubles give him an opportunity to glorify himself, and either prepare us for, or usher us into, everlasting happiness. He often indeed sovereignly defers relief till it become seemingly impossible. But neither danger nor provocation can make him to neglect his work in its proper season. And with cheerfulness and activity we ought always to follow his example. The death of our godly friends should make life less sweet, death less bitter, and heaven more desirable, to us. Dead saints ought not to be lamented as lost, but as gone before, to be with Christ, and to be raised with him to glory.—Many mournful changes may happen in a short time. And it is absurd to pride ourselves in our bodies that may quickly become so ugly and noisome. It is very friendly to attempt comforting the distressed; but only Jesus' presence can afford solid relief. He at once delightfully acts as the mighty God, the object of faith, and raiser of the dead; and as the affectionate man whose heart sympathizes with the afflicted, and is burdened with their unbelief. With eager-

ness then should we run to meet him, and pour our lamentations, as well as our requests into his bosom. Secret fellowship may ascertain his approaching gracious deliverances. For quickly his salvation comes, whenever our heart is prepared for it by faith. And we never believe aright till we receive and rest on him as God's eternal Son and our given Saviour. With eager delight he lays hold on every opportunity to comfort his people and glorify his Father; and with the greatest ease he can command instantaneous deliverances to either soul or body. No death, no bands, can hinder his work. Alas! that while his marvellous works affect some, they should but enrage others against him. And great must be the wickedness of human hearts that can be thus influenced. But none are more furious enemies to the Redeemer than careless clergymen; and nothing more hurries men into plots and practices against him than worldly views. While all things work together for the redemption of God's elect, Jews or Gentiles, the sinful methods taken to preserve nations do but accelerate their ruin. While Christ hides himself, he may be sought for different ends; and, though he delay his approach, he will always attend the ordinances of his own grace.

Anno Domini
cir. 33.

Ch. 11. 31, 45,
46. Is. 43. 10.
Ps. 105. 2. &
145. 6, 7.

Ver. 9, 12.

17 "The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 "For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, "Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ "And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, who was of Bethsaida of Galilee, and desired him, saying, Sir, "we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, "The hour is come that the Son of man should be glorified.

24 Verily, verily, I say unto you, "Except a corn of wheat fall into the ground and die, it abideth alone: but, if it die, it bringeth forth much fruit.

25 "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 "If any man serve me, let him follow me: and where I am, there shall also my servant be: "if any man serve me, him will my Father honour.

27 "Now is my soul troubled: and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 "Father, glorify thy name. "Then came there a voice from heaven, saying, I "have both glorified it, and will "glorify it again.

29 The people therefore, that stood by and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, "but for your sakes.

1 Heb. 2. 10. Eph. 2. 20—22. & 3. 21. 1 Pet. 4. 11. Is. 49. 3.
Ch. 11. 42.

31 "Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be "lifted up from the earth, "will draw "all men unto me.

33 (This he said, signifying what death he should die.)

34 The people answered him, We have heard out of the law "that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? "Who is this Son of man?

35 Then Jesus said unto them, "Yet a little while is the light with you. "Walk while ye have the light, lest "darkness come upon you: for "he that walketh in darkness knoweth not whither he goeth.

36 "While ye have light, believe in the light that ye may be "the children of light. These things spake Jesus, and "departed, and did hide himself from them.

37 ¶ But, though he had done so many miracles before them, "yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled which he spake, "Lord, who hath believed our report? and to whom hath "the arm of the Lord been revealed?

39 "Therefore they could not believe, because that Esaias said again,

40 "He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias "when he saw his glory, and spake of him.

42 ¶ Nevertheless, "among the chief rulers also many believed on him; but "because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 "For they loved the praise of men more than the praise of God.

2 Thes. 2. 11. Rom. 1. 24, 28. & 11. 7, 8. 2 Cor. 4. 3, 4. Is. 6. 9, 10. & 29. 10, 11. Mat. 14. 13—15. Mark 4. 11, 12. Luke 8. 10. Acts 28. 26, 27. Rom. 11. 8. Jer. 5. 21. Ezek. 12. 2. Is. 44. 18. & 42. 19, 20. Is. 6. 1—5. Ch. 2. 23. & 8. 30. & 10. 42. & 11. 45. Ch. 3. 2. & 9. 22. & 19. 38. & 7. 13. & 16. 2. Ch. 5. 44. Mat. 16. 2, 5. Luke 16. 15. with 1 Thes. 2. 4—6. Gal. 1. 10.

Anno Domini
cir. 33.

Ch. 5. 22, 27. & 14. 30. & 16. 11. 1 John 3. 8. Heb. 2. 14. Col. 2. 14. 15. Acts 26. 18. Eph. 2. 1, 2. & 6. 12. Mat. 12. 29. Luke 10. 18. Is. 49. 25.

Ch. 3. 14. & 8. 28. Mat. 27. 26, 35, 40. 42. Gal. 6. 14.

Song 1. 4. Jer. 31. 3. Hos. 11. 4. ch. 6. 44.

Rom. 5. 18, 19. Heb. 2. 9, 10. Gal. 3. 28. Rev. 5. 9. Is. 11. 10. & 49. 6.

2 Sam. 7. 13. Ps. 69. 4. & 110. 4. Is. 9. 6, 7. Ezek. 37. 25. Dan. 2. 4. & 7. 14, 27. Mic. 4. 7.

Mat. 21. 10. 11. ch. 8. 53. & 1. 14. & 3. 16.

Ch. 7. 33. & 16. 16. ver. 46. Is. 42. 6, 7. ch. 1. 5, 9. & 8. 12. & 9. 5.

Ver. 36. Ps. 2. 12. 2 Cor. 6. 1, 2. Jer. 13. 16. Zech. 10. 12. Is. 2. 5. Eph. 5. 8, 14.

Ps. 69. 22—28. & 21. 8—12.

Eph. 4. 18. & 5. 9. 2 Cor. 3. 14, 15. Rom. 11. 7, 8. ch. 11. 10.

Heb. 4. 1. Eph. 5. 14. ch. 3. 16—20, 36.

Eph. 5. 8. 1 Thes. 5. 8. Luke 16. 8. 1 John 2. 9, 10.

Mat. 21. 17. ch. 8. 59. & 11. 54. Mat. 10. 23.

Ch. 1. 11. Mat. 11. 20. & 21. 14, 15. & 23. 37.

Is. 53. 1. Rom. 10. 16.

1 Cor. 1. 24. Rom. 1. 16. Ps. 110. 2. 1 Thes. 1. 5. & 2. 13. Eph. 2. 17—20.

CHAP. XII. Ver. 23—26. This request of the Greeks manifests that the time appointed of the Father for glorifying me, in the salvation of the Gentiles as well as the Jews, is just at hand.—Were I to continue in my present state, without dying a sacrifice for sin, I should not have the honour of raising up a spiritual seed to bear my image and shew forth my praise; but, being made an offering for sin, I shall be glorified in the conversion, and salvation, and praises, of ransomed multitudes.—And ye likewise must be conformed to me in entering into your glory through much tribulation: for whoever, from love to this life and the enjoyments of it, denies, disowns, and rejects, me, that he may escape persecution and danger, shall certainly fall short of the heavenly felicity; and he that undervalues his natural life, and all its enjoyments, for my sake, shall certainly inherit eternal life as his gracious reward. If any man therefore would be a true Disciple and servant to me, let him follow my example, and the instructions of my word, providence, and Spirit. Then shall he quickly share with me in the felicities of the heavenly world, in which my divine nature is at present, and my human will shortly be: and his unfeigned devoting himself to my service shall issue in his obtaining immortal honours from my Father. 27—30. My soul is inexpressibly distressed, in the views of my approaching sufferings and tribulations from every quarter. If it were possible, I could gladly be excused from it; but I do not insist upon it, as the great end of my coming into the world is to undergo them; I therefore entirely resign myself to the will of God, and beg that in all I do or suffer his perfections may be glorified to the highest.—To which the Father, by a voice from heaven, replied, That he had already glorified himself in his obedience, ministry, and miracles, and would further glorify himself in his sufferings and death, and in the compleat salvation of Jews and Gentiles flowing therefrom. 31. Certainly and quickly shall both Jews and Gentiles be tried with regard to their thoughts of me: the righteous shall be distinguished from the wicked, and they shall be acquitted or condemned answerably to their believing or not believing in me. And Satan, who hath long reigned over most part of the world, in ignorance, idolatry, and other wickedness, and who reigns in the hearts of worldly men, shall be totally vanquished, his claim defeated, his oracles silenced, and himself be cast out of men's hearts, by the powerful spread of the gospel. 32. And I, after first offering up myself a sacrifice for sin on a cross, and in the virtue of it ascending to my Father's right

hand, will erect my kingdom upon the ruins of his, drawing multitudes of all ranks, Gentiles as well as Jews, to myself by my word and Spirit. 35, 36. As the light of my personal ministry, or even the dispensation by my apostles, is to continue but a short time with you Jews, ye ought without delay, to make the most diligent improvement of it; for, if ye do not, ye must be left to continue in your ignorance and unbelief to your utter destruction, in time and eternity. While you have me and my gospel among you, to shew you the way of salvation, believe in me, that ye may receive the truth in the love of it, and be under its infallible direction, till ye be admitted into the mansions of glory above. 44—50. He that truly believes in me as the promised Messiah, believes not in me only or ultimately, but, together with and through me, believes in my heavenly Father, who sent me into the world to seek and save lost sinners. And he who, by faith, discerns my person and office, is thereby led into the knowledge of my Father's nature, perfections, and will. I am come into this world to dispel the darkness of ignorance, superstition, and idolatry, and to bring life and immortality to light by the gospel, that whosoever receives and trusts in me should not continue under the power of spiritual blindness, nor wander in the way to eternal misery, but be instructed and guided in the way to everlasting blessedness. And if men, who have had opportunities of hearing and knowing my gospel, wilfully refuse it, and me in it, I will at present neither accuse them to the Father, nor pass nor execute upon them any sentence of condemnation; as the direct design of my coming into the world is not to accuse, condemn, or punish, but to purchase, offer, and effectually apply, spiritual and eternal salvation to all that believe, whether Jews or Gentiles. But he that contemns and rejects me and my doctrines shall, in due time, find an impartial Judge to try, condemn, and punish, him: and the truths which I have preached shall be the rule of judgment, and the awful means of aggravating his offences, in the last day. For the holy, excellent, supernatural, and gracious, nature of the doctrines which I have taught, and my manner of delivering and confirming the same, manifests that I have uttered them as one directed and authorised by my Father. And whatever ye think of it, I know that what I preach by his authority is the only mean of bringing lost sinners to everlasting life; and it is at your infinite peril to reject it.

Anno Domini
cir. 33.Ch. 7. 37.
Prov. 1. 20—
23. & 8. 1—4.Mark 9. 37.
1 Pet. 1. 21.
Mat. 10. 40.
ch. 13. 20.Ch. 14. 9, 10.
2 Cor. 4. 9.
Col. 1. 15.
Heb. 1. 3.Ch. 1. 5, 9.
& 3. 19. & 9.
5. 39. & 8. 12.
ver. 35, 36.Ver. 48. Mat.
7. 26. Luke 7.
30. Is. 53. 1.Not yet. Ch.
5. 45. & 8. 15,
16, 26. & 3.
17. Mark 16.
16. 1 Tim. 1.
15. Mat. 28.
11. & 20. 28.
Luke 9. 56. &
19. 10. 2 Pet.
3. 9, 15.Deut. 18. 19.
Heb. 2. 3. &
10. 29, 31. &
Luke 10. 16.Mark 16. 16.
Rom. 2. 16.
2 Thes. 1. 8, 9.
Rev. 20. 12.Ch. 3. 3, 11,
32. & 5. 20.
& 8. 26, 38. &
14. 10. & 15.
15. & 7. 16.
Deut. 18. 18.

44 ¶ ^m Jesus ^cried, and said, ⁿHe that believeth on me, believeth not on me, but on him that sent me.

45 °And he that seeth me, seeth him that sent me.

46 ^pI am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And ^qif any man hear my words, and believe not, I judge him ^rnot: for I came not to judge the world, but to save the world.

48 ^sHe that rejecteth me, and receiveth not my words, hath one that judgeth him: ^tthe word that I have spoken, the same shall judge him in the last day.

49 ^uFor I have not spoken of myself: but the Father who sent me, he gave me a commandment what I should say and what I should speak.

50 And I know that ^vhis commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

* Ch. 6. 63. & 17. 3. & 20. 31. 1 John 2. 25. Ps. 19. 11. Is. 3. 10.

CHAP. XIII.

Christ, having finished his public discourses, here, after the passover supper, (1) Washes his disciples' feet, to set them an example of humility and love; 1—17. (2) Foretells and marks out who should betray him; 18—30. (3) Instructs them in the great doctrine of his sufferings, and great duty of brotherly love; 31—35. (4) Foretells Peter's denial of him; 36—38.

NOW ^abefore the feast of the passover, when Jesus knew that ^bhis hour was come, that he should depart out of this world unto the Father, ^chaving loved his own who were in the world, he loved them unto the end.

2 And ^dsupper being ended; (^ethe devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;)

3 Jesus, knowing that ^fthe Father had given all things into his hands, and that ^ghe was come from God, and went to God;

4 ^hHe riseth from supper, and laid aside his garments, and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to ⁱwash the disciples' feet, and to wipe ^jthem with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, ^kdost thou wash my feet?

7 Jesus answered and said unto him, ^lWhat I do thou knowest not now; but thou shalt know hereafter.

* Luke 5. 8. Mat. 3. 14.

1 Ver. 12. ch. 14. 26. & 12. 16.

REFLECTIONS UPON CHAP. XII.—Grateful acknowledgments should never be long delayed. While true believers think all expence and service for Christ too little, hypocrites grudge him either heart, hand, or purse; and it is not regard to the poor, but love to the world that sways them. While some gospel hearers relish the report of Jesus and his works, others are thereby filled with murderous rancour. And the more Christ honours men, the world will hate them the more. Yea the stronger evidence of his character Christ gives, obstinate unbelievers are the more exasperated; and, if God check them, they become more resolute in wickedness. But let them rage as they please, Jesus will royally triumph over all opposition, fulfil his Father's promises, and honour his perfections, in both his sufferings and glories.—Thrice happy is it, if even curiosity lead us to the saving knowledge of him, and if regard to his favourites occasion our intimacy with himself!—Great is the virtue of his obedience and death, for glorifying God, vanquishing Satan, and converting Jews, and especially Gentiles, to God. Much self-denial is necessary in following him aright. And transcendent is their reward who faithfully serve him, and, by faith, improve the light of his gospel while they have it. But great is their guilt and misery who indulge spite, devise cavils, and shut their eyes against the illuminations of his word; or who, for secular honours, avoid the open profession of his name. Abandoned by God, they go on in the ways of ignorance and self-deceit, till they land in the depths

8 Peter saith unto him, ^mThou shalt never wash my feet. Jesus answered him, ⁿIf I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, ^onot my feet only, but also *my hands and my head*.

10 Jesus saith to him, He that is ^pwashed needeth not save to wash *his* feet, but is clean every whit: and ^qye are clean but not all.

11 For he knew who should betray him: therefore said he, Ye are not all clean.

12 So, after he had washed their feet, and had taken his garments, and was sat down again, he said unto them, ^rKnow ye what I have done to you?

13 ^sYe call me Master and Lord: and ye say well; for *so* I am.

14 ^tIf I then, *your* Lord and Master, have washed your feet, ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 ^uVerily, verily, I say unto you, The servant is not greater than his lord: neither he that is sent greater than he that sent him.

17 ^vIf ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all; ^wI know whom I have chosen: but, that the scripture may be fulfilled, ^xHe that eateth bread with me hath lifted up his heel against me.

19 ^yNow ^aI tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 ^bVerily, verily, I say unto you, He that receiveth whomsoever I send receiveth me: and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, ^che was troubled in spirit, and testified, and said, ^dVerily, verily, I say unto you, that one of you shall betray me.

22 ^eThen the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, ^fwhom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then, ^glying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus ^hanswered, He it is to whom I shall give a ⁱsop when I have dipped

Anno Domini
cir. 33.Luke 5. 8.
Mat. 16. 22.
& 26. 33, 35.
Col. 2. 18, 23.Ch. 3. 3, 5.
1 Cor. 6. 11.
Eph. 5. 26.
Tit. 3. 5. Heb.
10. 22. Mat.
3. 14. Acts 1.
5. Ezek. 36.
25.

Ps. 51. 2—7.

1 Thes. 5. 23.
ch. 15. 3. &
17. 17. Acts
15. 9. Num.
23. 21. Song
4. 7. Jer. 50.
20. 2 Cor. 5.
17, 21. Phil.
2. 15.Ch. 6. 64, 70,
71. & 17. 12.
ver. 18, 21, 26.Mat. 13. 51.
& 16. 9.Mat. 23. 8, 10.
Luke 6. 46.
1 Cor. 8. 6. &
12. 3. Phil. 2.
11.Mat. 11. 29.
Rom. 12. 10.
Phil. 2. 3, 5.
1 Pet. 5. 5.
Luke 22. 26,
27. 2 Cor. 6.
9. & 10. 1.
Eph. 5. 2.
1 Pet. 2. 21.
Gal. 6. 1, 2.Mat. 10. 24.
Luke 6. 40.
ch. 15. 20.Mat. 7. 21, 24.
Rom. 2. 13.
Jam. 1. 21—
25. & 4. 17.
Luke 12. 47,
48.2 Tim. 2. 19.
ch. 17. 12.Ps. 41. 9.
Deut. 32. 15.
Mat. 26. 23.Or From
henceforth.
Is. 41. 23. &
46. 10. ch. 14
29. & 16. 4.Mat. 10. 40.
and 25. 40.
Luke 10. 16.
ch. 12. 44.
1 Pet. 1. 21.Ch. 11. 33. &
12. 27. Mark
3. 5. Acts 17.
16.Mat. 26. 21.
Mark 14. 18.
Luke 22. 21.
Acts 1. 16, 17.
1 John 2. 19.
ch. 6. 70.Mat. 26. 22.
Mark 14. 19.
Luke 22. 23.Ch. 19. 26. &
20. 2. & 21.
7, 20, 24. &
11. 3.They sat at
meals in a
recumbent
posture. Ver.
23. ch. 21. 20.Softly to John
alone. Ver. 28.Or morsel, i.e.
of the bitter
herbs. Exod.
12. 8.

of hell. Dreadful will be their case when he, who came into the world to save men, shall judge and condemn them at last. Yea, nothing will more fearfully aggravate their guilt and punishment than abused means of salvation.

CHAP. XIII. Ver. 1, 7. You know not the reasons of what I am now doing, and little think what is my meaning in it; but I will in a little time somewhat explain my design; and when the Holy Ghost shall be poured out from on high, he will further acquaint you with it, and make you to experience the benefit of it. 8. You may think your refusal is a humble aversion to my disparaging myself, but you cannot be my disciple if you set yourself against my authority, wisdom, and love; and you can have no fellowship with me, or interest in my saving blessings, unless you be spiritually washed in my blood, and, by my word and Spirit, from the guilt and filth of your sins. 10. He who is once justified and sanctified by my blood and Spirit, needs only to be further cleansed, in the daily exercise of faith and repentance, from the guilt and defilement which, through remaining corruption, he perpetually contracts by his conversation in the world. And most, though not all, of you present are cleansed in this respect. 18. I do not expect you all to be either obedient or happy. I know that, though I have chosen you all to the apostleship, there is one among you, sitting familiarly with us at table, that is not chosen to faith, holiness, and salvation

Anno Domini
cir. 33.

it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

^b Ver. 2. Luke 22. 3. Ps. 109. 6. Acts 5. 3. Mat. 12. 45. Ps. 81. 11, 12. Rom. 1. 24. 26, 28. 2 Thes. 2. 10—12. Jam. 1. 13—15. Rev. 17. 17.

27 And after the sop ^k Satan entered into him. Then said Jesus unto him, That thou dost, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because ^m Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast: or, that he should give something to the poor.

30 He then, having received the sop, went immediately out: and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 ^p If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, ^a yet a little while I am with you. Ye shall seek me: and, as I said unto the Jews, Whither I go ye cannot come; so now I say to you.

34 A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, Whither goest thou? Jesus answered him, Whither I go thou canst not follow me now: but thou shalt follow me afterwards.

37 Peter said unto him, Lord, Why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice.

and who will ungratefully desert and betray me. 31, 32. Now the hour is just at hand when I, the Messiah, shall, by more remarkable sufferings and death, gloriously fulfil all my engagements in the room of elect men, conquer sin, Satan, and all his assistants, and purchase an eternal redemption; yea all the perfections of my heavenly Father shall be harmoniously exalted in this my astonishing self-abasement, and therefore shall he honour me in my sufferings by amazing signs and wonders, and with testimonies extorted from enemies themselves; and shall speedily and suitably reward me with a glorious resurrection, ascension, and exaltation at his right hand. 34. The command of brotherly love is here called new, not as if it had not all along existed in the law of God, but because Christ revived it when it was sadly corrupted and almost forgotten, and enjoined it by a new example, and with new explications, motives, and enforcements, that it might be observed with a new spirit and temper, and in a new manner, as a fundamental law of his kingdom, written in his people's hearts by the Spirit of the New Testament; and because it is most excellent, and will be eternally in full force.

REFLECTIONS UPON CHAP. XIII.—How affectionate and permanent is Christ's love to his people. Astonishing was his condescension for their instruction and advantage. And it is impossible to be his disciples unless he wash us by his blood and Spirit, and render us ready to obey his command, and imitate his condescension and kindness. If his providences be dark, we must wait till he explain them, and meanwhile daily apply his word, Spirit, and blood, for the further purification of our heart and life. Without hesitation we must always submit to his authority, and put all the knowledge which we have of his truths into practice. To know better, and do worse, is doubly criminal. And, alas, awful is the thought that any who are in profession Christ's disciples, and under the highest visible relation and obligation to him, should kick at and betray him! But fearfully Satan leads men captive at his will when they are left to their own corruptions. Yea never is he more ready to enter into men than when they are employed in solemn acts of religion: and desertion of godly society is a common inlet to final apostasy.—It is a great mercy that the Lord knows them that are his, and will preserve them in their new-covenant state and gracious course, notwithstanding all their mistakes, defects, ignorance, rashness, and self-confidence; and that, notwithstanding the most dreadful falls, he will guide them by his counsel, and afterward bring them to his glory. Transcendent were the glories of our Redeemer in his death and exaltation to heaven; and marvellous the displays of the divine perfections in him, as manifested, and to be for ever manifested, in the salvation of men. Strong then is the reason, and plain the duty, of following him through good report and bad report, and of loving all them that bear his image for his sake.

CHAP. XIV.

Anno Domini
cir. 33.

Having convicted and discarded Judas, Christ here comforts his disciples and followers, (1) With views of heaven, as their everlasting rest; 1—3. (2) With views of himself, as their way to it and their divine Mediator; 4—11. (3) With promises of great power and success, in answer to their prayers; 12—14. (4) With promises of the indwelling instructions and directions of the Holy Ghost; 15—17, 25, 26. (5) With the promises of much fellowship with himself and his Father, and much spiritual peace even on earth; 18—24, 27. (6) With the view of his own cheerful departure from them by death; 28—31.

LET not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3 And, if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

5 ¶ Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 ¶ Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of

Rev. 5. 9. Ch. 8. 19. ver. 9, 10, 20. 2 Cor. 4. 6. Col. 1. 15. Heb. 1. 3. By some visible representation. Mat. 11. 27. ch. 1. 18. Exod. 33. 20. Ch. 10. 30. & 12. 45. & 17. 21—23. ver. 20. Heb. 1. 3. Col. 1. 15. 2 Cor. 4. 6. Phil. 2. 6. Ver. 9, 11. Ch. 10. 30, 38. & 17. 21—23. ver. 20. 1 John 5. 7. Ch. 3. 2, 32, 34. & 5. 36. & 7. 16. & 10. 38. & 12. 49. & 17. 8. & 6. 8, 14. Luke 24. 19.

CHAP. XIV. Ver. 1—3. Be not discomposed or terrified at my being betrayed, nor at my approaching ignominies and death, nor at the disappointments and sufferings which ye may be called to undergo on my account; but labour to live by faith, not only on God's promises, but also on my character, offices, relations, work, and fulness, as represented in the gospel, as the effectual means of quieting your hearts. For in heaven, where my Father dwells in the highest manifestations of himself, there are many delightful abodes, and some in which ye shall have eternal rest and satisfaction after your toil and trouble on earth. If it had been otherwise, I would have faithfully and kindly undeceived you: but I am going away from you by death to purchase that glory for you, and by my ascension, to take possession of it in your name, and to prepare every thing in the best manner for your arrival thither.—And when, and as surely as, I go in this manner to prepare heaven for you, I will quickly return, by my Spirit, to prepare you for it; and will receive your souls at death, and your whole persons at my second appearance, into my immediate presence and fellowship, that ye may be for ever in a state of freedom, honour, and delight, where I already am, in my divine nature, and shortly will be in my human.

6, 7. I myself am the only mean of access to, and acceptance with, God, and of your receiving grace and eternal blessedness for him. I am the Way, as by my own blood, I am entering into the holy place, and will thereby open a path for you to follow me. I am the Truth, as all the legal types and ancient promises are fulfilled in me, and as I attest the truths of God and teach you the sure way to heaven. And I am the Life, as I have life in myself, and am the author of spiritual and eternal life to all that believe in me;—so that no man can acceptably approach to God in worship, or have any comfortable communion with him, by faith and love here, or any personal admission into his immediate presence hereafter, in any other way than by me. And, if ye had known what I am in my person, natures, and office, ye would have known what my Father is, who is one with me in all essential properties. And, as ye have begun to see him in the manifestations which I have made of his power and goodness, ye shall hereafter, by the descent of the Holy Ghost, and by other means, know more and more of him.

9—11. Whoever is duly acquainted with me, who am his express image, in my person, offices, and work, hath seen the most lively displays of the Father's perfections. Why then, after so long acquaintance with me, do you unadvisedly desire a visible representation of him to satisfy all your doubts? Do you not yet believe that I and my Father, though distinct persons, are essentially united, and have the most real, mutual, and intimate communion in Godhead? For neither do I preach the doctrines which you have heard, nor perform the miraculous works which you have seen, but as inseparably united to and sent by him. Believe therefore, upon the authority of my word, and upon the credit of my miracles which I perform in so godlike a manner, that I and my Father have

Anno Domini
cir. 33.

Ch. 5. 17.
Acts 10. 38.
Heb. 2. 4.

Ch. 5. 36. &
10. 25, 32, 38.
& 17. 21, 22.
& 15. 24.
Mat. 11. 5.

Mark 16. 17.
18. Luke 10.
17. Acts 2. 4.
& 5. 16. & 6.
7. & 10. 46.
& 16. 18. &
19. 6, 12.
1 Cor. 12. 10.
28. Mat. 21.
21.

Acts 5. 15. &
19. 12. & 2.
41. & 4. 4. &
5. 14. & 6. 7.
Rom. 15. 19.

Mat. 7. 7. &
21. 22. Is. 45.
11. Mark 11.
24. ch. 15. 7.
& 16. 23, 24.
1 John 3. 22.
& 5. 14. Jam.
1. 5. & 5. 16.
Eph. 3. 20.
21. 1 Pet. 4.
11. Col. 3. 17.
Luke 2. 14.

Ver. 21, 23.
ch. 15. 10, 14.
1 John 2. 3.
5. & 3. 24. &
5. 2, 3.

Ver. 26. ch.
15. 26. & 16.
7, 13. Rom.
8. 34, 26, 27.
Mat. 28. 20.

Ch. 15. 26. &
16. 13. 1 John
2. 27. & 4. 6.

1 Cor. 2. 14.
Rom. 8. 7.

Ch. 4. 14.
Rom. 8. 9, 14
—16, 26.
Cor. 3. 16.
Gal. 4. 6. &
5. 18, 25.
2 Tim. 1. 14.
Ezek. 36. 27.

Mat. 18. 20.
& 28. 20.
Heb. 13. 5.
Is. 41. 10, 14.
& 43. 1, 2. &
46. 4. ver. 3.
28.

Or Orphans.
Ch. 7. 34. &
8. 21. & 13.
33. & 16. 16.

Ch. 11. 25.
1 Cor. 15. 13.
20.

Ver. 9, 10. ch. 17. 3, 21—23.
Eph. 2. 10. & 5. 30. ch. 17. 21, 23.
Ps. 149. 4. & 147. 11. & 35. 27. Is. 62. 3—5. Zeph. 3. 17. 2 Cor. 3. 18.
Acts 1. 13. Jude 1.

myself: but the Father, that dwelleth in me, 'he doth the works.

11 Believe me that I *am* in the Father, and the Father in me; or else 'believe me for the very works' sake.

12 ¶ Verily, verily, I say unto you, He that believeth on me, 'the works that I do shall he do also; and 'greater works than these shall he do; because I go unto my Father.

13 'And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 ¶ 'If ye love me, keep my commandments.

16 'And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 'Even the Spirit of truth; whom 'the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he 'dwelleth with you, and shall be in you.

18 'I will not leave you *comfortless: I will come to you.

19 'Yet a little while, and the world seeth me no more; but ye see me: 'because I live, ye shall live also,

20 At that day ye shall know 'that I *am* in my Father, and 'ye in me, and I in you.

21 'He that hath my commandments, and keepeth them, he it is that loveth me: and he 'that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him.

22 Judas 'saith unto him, (not Iscariot), Lord, 'how is it that thou wilt

manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me he will keep my words; and my Father will love him; and 'we will come unto him, and make our abode with him.

24 'He that loveth me not keepeth not my sayings: 'and the word which ye hear is not mine, but the Father's which sent me.

25 'These things have I spoken unto you, being *yet* present with you.

26 'But the Comforter, *who* is the Holy Ghost, whom the Father will send in my name, 'he shall teach you all things, and 'bring all things to your remembrance, whatsoever I have said unto you.

27 ¶ 'Peace I leave with you: my peace I give unto you: not as the world giveth give I unto you. Let 'not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, 'I go away, and come *again* unto you. If ye loved me, 'ye would rejoice, because I said, I go unto the Father: for my Father is 'greater than I.

29 'And now I have told you before it come to pass, that when it is come to pass ye might believe.

30 Hereafter I will not talk much with you: for 'the prince of this world cometh, and 'hath nothing in me.

31 'But, that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

16. 11. Luke 22. 52. * Heb. 7. 26. Luke 1. 35. 2 Cor. 5. 21. 1 Pet. 1. 19. & 2. 22. 1 John 3. 5, 8. * Heb. 5. 7, 8. Phil. 2. 8. ch. 10. 18. & 18. 11. Ps. 40. 8. Mat. 26. 39, 42.

CHAP. XV.

By the way, perhaps passing through a vineyard, Jesus, further to comfort his disciples, (1) Represents them as vine branches grafted in himself, and made fruitful by his influence, under his

Anno Domini
cir. 33.

See ver. 21.
Rev. 3. 20.
Heb. 13. 5.
Ps. 91. 1. &
121. 3—8.
1 John 4. 16.
Rev. 3. 12.
21. & 7. 15, 16.
& 21. 3, 11.
1 John 2. 24.

See ver. 15,
21, 23.

Ch. 5. 19, 26.
38. & 3. 32.
34. & 7. 28.
& 8. 26, 28.
38, 42. & 12.
44, 50.

Ch. 16. 1, 16,
28.

Ver. 16, 17.
ch. 15. 26. &
16. 7. Luke
24. 49. Acts
1. 5. Rom. 8.
26. Joel 2. 23.

Ch. 16. 13.
14. 1 John 2.
20, 27. Jer.
31. 34.

Ch. 2. 22. &
12. 16.

Rom. 5. 1, 10.
2 Cor. 5. 20.
21. Eph. 2.
14, 16, 17. Col.
1. 20. & 3. 15.
Phil. 4. 7. ch.
16. 33. Hos.
2. 18, 19. Is.
54. 7—10.
1 Pet. 3. 14.

See ver. 1.
Rev. 1. 17, 18.
Is. 35. 3, 4. &
51. 12. & 41.
10.

See ver. 3.
Acts 1. 11.

Ps. 47. 5, 6.
ch. 16. 7.

Ver. 12, 18.
ch. 10. 29.
1 Cor. 11. 3.
Is. 49. 1—6.
& 42. 1—6.
Jer. 31. 22.
Gal. 4. 4.
with ch. 5. 18
& 10. 30. Phil.
2. 6, 1 John
5. 7. Is. 9. 6.

Ch. 13. 19. &
16. 4, 30, 31.
& 10. 39. &
11. 15, 42.

Eph. 2. 2. & 6.
12. Luke 4. 6.
2 Cor. 4. 3.
ch. 12. 31. &
2. 22. 1 John

an essential and inseparable inbeing in one another. 12—14. And I assure you, my disciples, that, if ye believe in me according to the declarations which I have made of myself, ye shall be enabled to do as great miracles as ye have seen me do; nay, be instrumental in the far greater and more extensive work of converting multitudes of Jews and Gentiles through all nations of the world;—because I will ascend to heaven, to intercede for, and send down, my Spirit upon you and them. And, whatsoever ye shall ask for the glory of God, and your own assistance, acceptance, and success, upon the ground of my grant and promise, and with humble dependance upon my wisdom and power, faithfulness and grace, merit and advocacy, I will certainly perform it in answer to your prayers, that the Father may manifest his glorious perfections through my obedience and sufferings, and in my gracious and almighty works. 15—17. Since such shall be the fruits of my departure from you, instead of being anxiously concerned at losing my bodily presence, or at the disappointment of your secular expectations, shew your affection to me in a conscientious respect to all my commandments.—And to encourage you herein, I, as your High Priest and Advocate, will intercede effectually with my Father for you; and he, in concurrence with me, will send you another Counsellor, Advocate, and Comforter, to supply the want of my bodily presence, in instructing, assisting, and exciting you to every duty, in pleading your cause against your enemies, and comforting you in all your tribulations;—who shall not abide with you a little while, as I have done, but in every period of time and eternity:—even the Holy Ghost, who, being of the same nature with me and my Father, is truth itself, infinitely faithful, and the author and teacher of all truth; and whom carnal and unregenerate men cannot entertain or embrace, because they have no true knowledge of, or affection towards, him; but ye, who are enlightened and renewed by his operation, have an experimental acquaintance with him; for he at present dwells and works, and manifests himself, in you by his gracious and miraculous influences; and shall quickly further manifest himself in you with increasing light, power, and consolation. 18—20. And, though I am going from you by death, I will not leave you destitute, exposed, friendless, and forlorn, but will pay you repeated visits after my resurrection; and will return, by my Spirit, after my ascension, to your unspeakable comfort and advantage. Shortly these wicked men, who reject, despise, and abuse me, shall see me no more on earth, but ye shall see me alive after my passion; and, because I am the living God, and shall rise again to an immortal life in manhood, and always live in heaven as the Head of my mystical body, ye shall, in union to my person, in fellowship with me, and by virtue derived from me, live spiritually, in a state of justification, sanctification, and consolation, in this world, and of glorification in the next. And, when I have risen from the dead, as a triumphant Conqueror over sin and Satan, death and hell, and have poured out my Spirit upon you, ye shall begin more clearly to understand that I am essentially one with the Father, and that ye are spiritually united to me as the source of your life. 21—24. Whoever, by virtue of this union with me, not only hears, but receives, hides in his heart, and faithfully observes, my commandments, manifests his love to me; and shall in return be accepted and approved of, and delighted in, by me and my Father; and we will favour him with the peculiar manifestations of our glory; multiply

the tokens of our special presence with him, by our word, ordinances, and Spirit, and continue to hold the most free and intimate fellowship with him, as the spiritual house and temple in which we desire to dwell. 26, 27. But when, after my death and ascension to heaven, the Holy Ghost, whom the Father shall, for my merit and upon my intercession, send as a Guide, Advocate, and Comforter, to supply my room and carry on my work, is come unto you, he shall lead you into a more clear and extensive acquaintance with all truths necessary to be known or preached, and shall revive in your minds the remembrance of all the particulars which ye have heard from me, that ye may fully apprehend and properly improve the same. And meanwhile, as your parting and dying friend, I not only earnestly wish for you, but promise, and effectually bestow upon you, all that solid and substantial peace and happiness which I purchase and enjoy, and which the world neither can give you nor take from you. Let therefore no apprehensions of my approaching death, nor of your own loss or trouble, discompose your minds. 28—31. I have told you that I am just going to leave you with a design to return and receive you into my Father's heavenly palace. If your love to me were truly spiritual, regular, and considerate, instead of being troubled, ye would, both for my sake and your own, rejoice at my departure to my Father, that I, his servant as Man and Mediator, may with him enjoy the utmost blessedness, and all power in heaven and earth, as the reward of my obedience and suffering, to exercise it for your advantage.—And I have told you these things beforehand, that when ye see them accomplished ye may be the more confirmed in your belief of my being the promised Messiah, able and ready to fulfil whatever I have promised to you. 30, 31. I shall have little opportunity of discoursing more to you before my death; for Satan, who formerly pretended to offer me all the kingdoms of this world, and who powerfully works in the hearts of its rulers and people, is now making his last effort, stirring up his evil instruments, to unite their stratagems and force for murdering me. But he can find no corruption in me to work upon by his temptations, or to give him power over me. Nor can he hinder my death from tending to the glory of my Father, the salvation of my people, and destruction of his own kingdom, or even bring it about, without my own free consent. But, to make it evident both to friends and foes that I love my Father, and am now heartily willing to obey his commandment in laying down my life for my chosen people, let us therefore rise from this table, and retire to the garden, whither my enemies are coming to apprehend me.

REFLECTIONS UPON CHAP. XIV.—What a safe and suitable object of faith is our Redeemer! All his Father's perfections shine in him, as his only begotten Son and mediatorial Servant. There is no saving knowledge of, faith in, or fellowship with, God but through him. Infinite was his condescension in becoming his Father's servant, and cheerfully yielding up himself to obedience and sufferings. And great is the glory to which he is advanced as his reward. It is a sure confirmation to our faith that all his predictions are exactly accomplished. And strong is the consolation to our souls that he is our new and living way to God and glory; and that he has risen from the dead, and in our nature ascended to heaven, to secure our interest there and provide delightful mansions for us

Anno Domini
cir. 33.

Is. 4. 2. & 11.
1 Jer. 23. 5.
Zech. 3. 8. &
6. 12. with
ch. 1. 9. & 6.
32. 35.

Is. 5. 1. Mat.
20. 1. & 21.
33. 1 Cor. 3.
9. Is. 60. 21.

Mat. 15. 13.
Luke 13. 7. &
3. 9. Mat. 13.
41. 42. ver. 6.
Heb. 6. 8.

Is. 27. 9. Eph.
5. 26. 9. Gal.
5. 22. 23.
2 Pet. 1. 5—9.

Ch. 13. 10. &
17. 17. 1 Pet.
1. 22. Eph. 5.
26.

Gal. 2. 20.
Col. 2. 6. 7.
& 1. 23.
1 John 2. 6.
Is. 45. 24. 25.

Ch. 6. 68. &
1. 14. 16. ver.
5. Acts. 4. 12.
Phil. 4. 13.

Hos. 14. 8.
Phil. 1. 11.
ch. 1. 14. 16.
Gal. 5. 22—
24. 2 Pet. 1.
2—8. & 3. 18.
Col. 2. 9—12.
19. 2 Cor. 3. 5.

* Or severed
from me.

Ps. 1. 4. &
21. 9. 10. &
Mat. 3. 10. &
7. 19. 2 Tim.
3. 13. Jude 12.
Mat. 25. 26.
41. & 13. 41.
Heb. 6. 4—8.
& 10. 26—31.
2 Pet. 2. 20—
22. Rev. 22.
15. & 21. 8.

Ch. 14. 13.
14. & 16. 23.
24. ver. 16.
1 John 3. 22.
& 5. 14. Jam.
5. 16. Is. 58.
9. & 65. 24.
Job 22. 27.

Ps. 92. 13—
15. Mat. 5.
16. Eph. 1. 12.
Phil. 1. 11.
1 Pet. 2. 12.
& 4. 11.
1 Cor. 6. 20.
Ch. 8. 31. &

13. 35. Mat. 5. 44. 45. Luke 6. 35.
Rev. 1. 5. * 1 John 4. 16. Gal. 2. 20. Jude 21.
1 John 2. 5. Is. 42. 1. ch. 10. 17. * See ch. 14. 29. & 16. 24. & 17. 24. 13. 1 John 1. 4.

Father's care; 1—7. (2) Commands them to abound in fruits of holiness, and particularly in love to one another, by virtue of their union with him; 8—17. (3) By his own similar state, and by the promise of the Holy Ghost, comforts them against the hatred and persecution of carnal men; 18—27.

I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto

you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep your's also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

1 Thes. 2. 14. 15. Is. 53. 1—3. Ezek. 3. 7. & 24. 9. ch. 16. 3. & 8. 19. 1 Cor. 2. 8. 1 Tim. 1. 13.

Anno Domini
cir. 33.

Ch. 13. 34.
35. Eph. 5. 2.
1 Thes. 4. 9.
1 Pet. 1. 22.
& 4. 8. 1 John
3. 14. 16. &
4. 21.

Rom. 5. 6—8.
John 3. 16.
Eph. 5. 2.
Gal. 2. 20. ch.
10. 10. 11. 15.
1 John 4. 10.

Ver. 10. ch.
14. 15. 23.
2 Chr. 20. 7.
Jam. 2. 23.
Is. 41. 9.
Mat. 12. 50.

Gen. 18. 17.
Ps. 25. 14.
ch. 17. 8. 26.
Eph. 1. 9. &
3. 5. Col. 1.
26. 2 Tim. 3.
15—17. Mat.
13. 11.

1 John 4. 10.
ch. 6. 70. &
13. 18. 19.

Mat. 28. 19.
20. Mark 16.
15. ch. 4. 36.
& 20. 21—23.
Acts 28. 28.
& 13. 46. 47.
Eph. 3. 5—8.
Gal. 1. 16.
Col. 1. 6. 23.
26. Acts ii—
xix.

Ch. 14. 13.
14. Is. 45. 11.
Mat. 7. 7. 11.
2 Cor. 3. 5.
Mat. 21. 22.
see ver. 7.

See ver. 12.
Mat. 10. 22.
25. 1 John 3.
1. 13. Jam. 4.
4. Ps. xxii.
lxix. Is. liii.

Eph. 5. 7. 11.
1 John 4. 5.
& 2. 16.

Ch. 17. 14. 16.
Rom. 12. 2.
1 Pet. 4. 4.
Jam. 4. 4.
1 John 2. 16.
17.

Mat. 10. 24.
25. Luke 6.
20. & 2. 18. &
5. 16. 18. & 6.
66. & 7. 32.
& 8. 40. 59.
& 9. 22. & 10.
31. 39. & 11.
47—57. Acts
ii—xxvi.

Is. 65. 5. Mat. 5. 11. & 10. 22.

In death, and at the resurrection, he will therefore receive us to, and keep us for ever with, himself. His life secures ours, spiritual and eternal; and his and his Father's presence, and his Spirit's indwelling influence, shall refresh and comfort our hearts; his peace allays our troubles and our fears: his answers to our prayers supply our wants; and his instructions and influences infallibly conduct us to the heavenly mansions, where we shall sit with him on his throne and see him as he is. Astonishing is it that he should thus manifest himself unto us and not unto the world! And if we desire further discoveries of his glory, and experience of his goodness, let us love him, keep his commandments, and faithfully follow him whithersoever he goeth.

CHAP. XV. Ver. 1—5. In my peculiar relation to the church I am the fountain of spiritual influence, and the means of conveying it to her members; and my Father plants and takes care of me, and of all that are connected with me. Such members of the church as are united to me only in profession and appearance, without bringing forth the fruits of holiness, he, in his righteous judgment, cuts off as unprofitable and injurious. Such as, being spiritually and vitally united to me by my Spirit and faith, bring forth fruits of righteousness, he, by the various methods of his word, ordinances, influences, and rods, purges from their remaining corruption, that they may abound more in good works, and have their end everlasting life. Now therefore, Judas being gone, ye are all my living and fruitful members, partakers of my Spirit, and inwardly purified by faith in my word, which works effectually in you; adhere therefore more and more closely by faith and love to me, as your source of perpetual support and supply; for, whatever be your present attainments in grace, ye cannot continue to perform holy obedience any otherwise than by continued union and communion with me. And the more abundantly ye cleave to me by faith and love, and have my Spirit dwelling in you, the more ye will abound in spiritual fruits, to the glory of God and your own and others' advantage: for, separate from me, and without my continual influence, even ye, my real members, can do nothing truly good and acceptable to God. 6, 7. Such church members as do not thus adhere to me by faith and love shall quickly be stript of all relation to me or my church; and their gifts, profession, and specious appearances, shall wither and die; and they shall be gathered together at the last day, as fit fuel for divine wrath, and cast into everlasting burnings. But they who stedfastly cleave to me, and have me and my word dwelling in their heart by faith, to guide, govern, quicken, and establish, them, shall have every thing which they request of God, for his glory and their own edification and fruitfulness, granted them to the utmost of their desires and wants. 8—11. By your thus abiding in me, and I in you, and having your petitions answered, my Father's wisdom, faithfulness, and grace, are gloriously manifested; for thus he enables you to abound in holy tempers and works, by which he may be still further glorified; and ye may more plainly appear to yourselves, and to the world, as my true disciples, and be approved, esteemed, and owned, by me as such. For, as my Father dearly loves and delights in me, not only as his eternal Son, but as the root and medium of all gracious communications to you, so I dearly love and delight in you, as branches united to me, and deriving virtue unto all holy fruitfulness from me. Cleave therefore affectionately and stedfastly to me, that ye may be still further approved of and delighted in by me. And if, from a principle of

faith and love, ye cheerfully obey my commandments as your Lord and Saviour, ye shall continue to be approved and owned by me as my dearly beloved friends, even as I, in the character of Man and Mediator, have cheerfully fulfilled all righteousness in obedience to my Father's commandment, and am continually approved by him, and know that he loves me.—These things have I thus freely and plainly declared to you, that I may rejoice in you as my fruitful members; and ye may rejoice in your union with me, and in my abiding love to you: that, through the influences of my Spirit, ye may have fulness of joy to support you under all your troubles and losses; and all may issue in your complete and everlasting joy with me. 12—17. The great command, which I now insist on as a proof of your sincere affection and discipleship to me, is, that you be affectionate, and ready to perform all kind offices, one to another for my sake, in consideration, and in imitation, of my fervent love to you in laying down my life for you. For greater love I cannot shew to you, who were naturally my enemies, than in dying for you, as if ye had been my most important and endeared friends. And ye will manifest yourselves to be my true friends, and be esteemed and owned by me as such, if, from the sense of my love to you, ye make conscience of a ready and impartial obedience to all my commandments.—I neither have nor will use you as mere servants, who are kept ignorant of their master's secrets, but as friends, to whom I have imparted, and will further impart, by my Spirit, all the secret counsels of my Father, which are profitable for you to know or preach.—And not from any prior choice of yours, or obligation upon me, having chosen you either to salvation or to the apostleship, but by my own grace have I made you my servants and friends, that, by virtue derived from me, ye may bring forth the fruits of righteousness in your lives and ministrations, and persevere in them, till ye and your converts propagate my cause on earth and arrive safe in heaven: and that my Father may grant you every thing you ask in my name, as your prevailing Advocate and Friend, to promote these holy purposes. These things I require of you, in order that ye, after my example, may heartily love one another, as members of the same body, partakers of the same blessings, and as servants, disciples, and friends, of the same Lord. 18—21. Do not wonder if carnal and worldly men, the children and subjects of Satan, hate, oppose, and persecute you; for ye know that they began with me, and have been as full of rage and spite against me, your Head and Chief, as they can be against you.—If ye were of the same carnal temper and disposition with worldly men, encouraging them in their sinful courses, they would esteem you as persons of their own party and likeness; but, because ye are not conformed to them in their corrupt principles, manners, and customs, but are by me distinguished from the world, and set apart, to exemplify and preach my spiritual and holy gospel, they have an irreconcilable antipathy to you. In order therefore to prevent murmuring at the maltreatment which you must meet with, often consider that you are not worthy of, nor warranted to expect, better treatment than I, your Lord and Master, have found. If then these carnal men have reviled and persecuted me, ye may expect they will do the same to you: and if, instead of receiving the truth in the love of it from me, they have carped and cavilled at my doctrine, on account of its contrariety to their depraved sentiments, tempers, and views, they will, for the same reason, set themselves against it when delivered by you.—And, on account of your relation and likeness to me, and your zealous profession and publishing of my gospel, they will thus hate,

Anno Domini
cir. 33.

Mat. 7. 28.
ch. 3. 2. & 7.
46. & 9. 39.
41. ver. 24.
Acts 17. 30.
Jam. 4. 17.
Ezek. 2. 5.
Luke 12. 47.
48. Heb. 6.
4—8. & 10.
26—31. Rom.
1. 20—32.

+ Or excuse.

Ch. 5. 38. &
8. 19. 47. &
12. 49. & 14.
9—11. 1 John
2. 23. 2 John
9.

Mat. 11. 5.
Luke 24. 19.
Mark i—x.
Acts 2. 22. &
10. 38. Heb.
2. 4.

Ch. v—xii.
Mat. iv. viii—
xxii. Luke iv
—xx. ch. 3. 2.
& 9. 32.

Mat. 5. 18.
ch. 19. 24. 28.
36. Ps. 35. 19.
& 69. 4.

Luke 24. 49.
ch. 14. 26. 17.
& 16. 7. 13.
14. Acts 2. 33.
Rom. 8. 9. Gal. 4. 6. 1 John 2. 20. 27. & 5. 5. 8.
& 5. 32. & 4. 20. 33. & 10. 39. 41. & 13. 31. 1 Pet. 5. 1. 2 Pet. 1. 16. 1 John 1. 1—3.
Luke 1. 2. 3. Mark 1. 1.

22 ^bIf I had not come and spoken unto them, they had not had sin: but now they have no ^fcloke for their sin.

23 ⁱHe that hateth me hateth my Father also.

24 ^kIf I had not done among them the works which none other man did, they had not had sin: ⁱbut now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, ^mthat the word might be fulfilled that is written in their law, They hated me without a cause.

26 ¶ ⁿBut when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, who proceedeth from the Father, he shall testify of me:

27 ^oAnd ye also shall bear witness, because ye have been with me from the beginning.

28 ^pAnd ye also shall bear witness, because ye have been with me from the beginning.

CHAP. XVI.

Here Christ concludes his farewell sermon: (1) Forewarning his disciples of their future persecutions, and taking notice of their present griefs; 1—6. (2) Promising—to send the Holy Ghost to convince, direct, and comfort them; 7—15: to visit them again in person, as well as by his Spirit, after his resurrection; 16—22: to secure a gracious answer to their prayers offered in his name, as he was but returning to his Father in his departure from them; 23—32: and to give them peace amidst all their tribulations in this world; 33.

THESE ^athings have I spoken unto you, that ye should not be offended.

oppose, and persecute you, as they have no true knowledge of God, nor of his sending me into the world to purchase the salvation of men. 22—25. If I had not in the plainest manner asserted and demonstrated my Messiahship among them, their sin, in refusing to believe in me, had been less; but, since they have had so long the enjoyment of the clearest evidence of the Divinity of my person, office, and doctrine, their sin is so highly aggravated that they can plead no excuse for it.—And whoever hates and opposes me is an enemy to my heavenly Father, who sent me, and hath given public testimony to me as his beloved Son.—Nay, if I had not wrought among them such a multitude of merciful and public miracles as neither Moses nor any other man ever wrought in such a sovereign and godlike manner, they might still have had some pretence of excusing their infidelity, or at least of lessening its guilt: but their persisting in it, notwithstanding their being eye-witnesses of all, must proceed from a rooted enmity at the holiness and authority of both me and my Father; and is, as the Psalmist David typically foretold, a hating me without any just provocation. 26, 27. But, notwithstanding their most furious and causeless enmity to my person, truths, and interests, they shall triumph over all opposition: for, when that divine Counsellor, Advocate, and Comforter, is come whom I have promised, and with my Father's concurrence will send unto you,—even the Holy Spirit, who is infinitely faithful, and the enditer of all inspired truth; and who, in a divine manner, proceeds from the Father as well as from me,—he will direct, encourage, comfort, and support, you under all your difficulties and dangers, and will attest my dignity and character by the further revelations which he will make, and the miraculous operations that he will enable you to perform; and will assist, own, and succeed, you in confuting your enemies, and bringing vast multitudes of all nations to the obedience of faith.—And, under his conduct and influence, ye shall be enabled to give a noble, plain, courageous, and unexceptionable, testimony to me and my cause, in your doctrines, miracles, lives, and deaths, as persons who have, during the whole course of my public ministry, been acquainted with my discourses, miracles, sufferings, and behaviour, public and private, all along, till my ascension to heaven.

REFLECTIONS UPON CHAP. XV.—God has made the most abundant provision in Christ for the spiritual life, growth, fruitfulness, and happiness, of believers, and for advancing his own glory in and by them. Intimate, beneficial, and endearing, is their union with him, and effectual his influence upon them. But without union to and fellowship with him there can be nothing in religion done in a spiritual or acceptable manner. While under the influence of his grace, received by faith through his word and ordinances, a most abundant production of good works may be expected. The more vigorously faith is exercised, the more will our holiness in all manner of conversation increase; and every thing that we ask, for God's glory and our own good, shall be graciously bestowed. But, alas! great is their folly and guilt who take up with external forms of religion instead of vital union with Christ, and by their dead works of formality and wickedness prepare themselves for infernal flames.—Infinite is his love in dying for us his enemies, and in constituting us his endeared friends. But we cannot have the evidence of our union to him, or friendship with him, but in cleaving to him. Nor can we expect the manifestations of his love, but in believing his promise, and gratefully keeping his commandments, without reserve. His love to us, and ours to him, ought to make us obey and imitate him in a sincere, affectionate, and active, love to our brethren.—Thrice happy is it when he grants us his Spirit to attest his truths, and, as our Advocate, Guide, and Comforter, to animate us with holy courage in our profession of his name, and to support us under all the tribulations which we endure for his sake. And never should we wonder at, or be discouraged by, the hatred, reproach, contempt, and persecution, we may be called to suffer from carnal men for the sake of Christ, when he, our great Lord, has undergone all and much worse for us. All that will live godly must suffer persecution: and the more faithful

Anno Domini
cir. 33.

Ch. 9. 22, 34.
& 12. 42.
Luke 6. 22.

Is. 65. 5. Acts
26. 9. & 23.
14. & 9. 1.
Gal. 1. 13.
Mat. 24. 9.
ch. 15. 21.
Phil. 3. 6.
1 Tim. 1. 13.
14. Acts iv—
xxvi. 1 Cor. 4.
9—13. 2 Cor.
4. 8—12. &
11. 23.

See ch. 15.
21. & 8. 19.
1 Cor. 2. 8.
Acts 3. 17.
Rom. 10. 2.
Mat. 24. 9.

Mat. 24. 25.
& 10. 17. ch.
13. 19. & 14.
29. Is. 46. 10.

Mat. 9. 15.
Mark 2. 19.
Luke 5. 34.

Ch. 7. 33. &
8. 14. 21. &
14. 3. 28. ver.
10. 16. 28. ch.
17. 4. 5. Heb.
1. 3. Ps. 110.
1.

Ch. 14. 1. 27.
28. ver. 20, 22.

Ch. 11. 50.
Rom. 8. 28.
2 Cor. 4. 17.
Eccl. 3. 1.

Ch. 7. 39. &
14. 16. 26. &
15. 26. Luke
24. 49. Acts 1.
4. 5. 8. & 2. 4.
33. Eph. 4.
8—13. Ps. 68.
18.

Or convince.

Mark 16. 15.
Rom. 10. 18.
1 Pet. 1. 12.
1 Thes. 1. 5.
Acts ii—xix.

2 ^bThey shall put you out of the synagogues: yea, the time cometh ^cthat whosoever killeth you will think that he doth God service.

3 ^dAnd these things will they do unto you, because they have not known the Father, nor me.

4 ^eBut these things have I told you, that, when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, ^fbecause I was with you.

5 ¶ ^gBut now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But, because I have said these things unto you, ^hsorrow hath filled your heart.

7 Nevertheless, I tell you the truth; ⁱIt is expedient for you that I go away: ^kfor, if I go not away, the Comforter will not come unto you; but, if I depart, I will send him unto you.

8 And, when he is come, he will ^lreprove ^mthe world of sin, and of righteousness, and of judgment:

9 ⁿOf sin, because they believe not on me;

10 ^oOf righteousness, because I go to my Father, and ye see me no more;

11 ^pOf judgment, because the prince of this world is judged.

Rom. 3. 19. 20. & 7. 9. Acts 2. 37. 38. & 3. 13—19. & 19. 18—20. & 7. 54.
12. & 42. 21. & 45. 24. 25. Luke 24. 26. Dan. 9. 24. 2 Cor. 5. 21. Rom. 4. 25. & 10. 4. & 3.
24—26. 1 Tim. 3. 16. Is. 49. 24—26. Mark 12. 27. Ps. 68. 18. ch. 12. 31. & 14. 30.
& 5. 22. Col. 2. 14. 15. Heb. 2. 14. Luke 10. 18. 1 John 3. 5. 8. Rev. 12. 7. 8. Eph. 2. 1. 2.
Tit. 3. 3—7. Acts 10. 42. & 17. 31.

Is. 53. 10—
& 10. 4. & 3.
24—26. 1 Tim. 3. 16.
Is. 49. 24—26. Mark 12. 27. Ps. 68. 18. ch. 12. 31. & 14. 30.
& 5. 22. Col. 2. 14. 15. Heb. 2. 14. Luke 10. 18. 1 John 3. 5. 8. Rev. 12. 7. 8. Eph. 2. 1. 2.
Tit. 3. 3—7. Acts 10. 42. & 17. 31.

professors are, especially ministers, the more must they expect of it.—But inexpressible will be our guilt if we pervert the clearest revelations of Christ, and render them the occasion of greater enmity and opposition to him and his gospel, his servants and followers. It is to quarrel with our own mercies, and become our own worst adversaries: and whatever we may pretend, it is all owing to our ignorance of, and enmity against, God himself.

CHAP. XVI. Ver. 1—3. I have beforehand told you of the trials and comforts which lie before you, that ye may not be discouraged in or turned from your duty by my leaving you, or by the troubles which you may meet with from my enemies and yours, whose rage will lead them to all manner of violence and cruelty against you. The ecclesiastical rulers will excommunicate you from all church fellowship, as the most abandoned wretches. Nay, so furious will be their mad zeal against you, that multitudes will barbarously take pleasure in murdering you, imagining it an honour done to God, and a mean of promoting his interest in the world.—Thus they will persecute you for my sake, because, through the wilful blindness and hardness of their hearts, they neither know, nor believe in, nor love, me nor my Father. 4—6. These things I have thus plainly foretold you, that when such trials come ye may hereby be the more confirmed in your faith in me and my words.—And I did not tell you of this sooner, because I was with you to shelter you from trials, by exposing myself, and to support and comfort you under them. But now I am just going to leave you, and return to my Father's immediate presence in heaven; and yet ye little understand my meaning, or rejoice in my happy departure and the fruits of it, nor do ye even make inquiries about it, as ye did when ye thought I was going somewhere on earth to erect a temporal kingdom. And so much quicker are your apprehensions of things grievous than of gladdening promises, that what I have said of my leaving you, and the troubles that will ensue, hath quite overwhelmed you with sorrow. 7—11. But, notwithstanding all your dejection and fears, it is really necessary, and for your unspeakable advantage, that I leave this world and ascend to my heavenly Father: for, according to our eternal counsels and the just order of things, unless I return thither the Holy Ghost, that blessed Guide, Advocate, and Comforter, will not visit you with his richest gifts, graces, counsels, and assistances, supports, and joys; but, when once I am enthroned in my heavenly kingdom, I will send him to answer all the great and glorious purposes for which ye and my church shall need him. And he, coming from on high, by virtue of my death, and in consequence of my resurrection and exaltation, shall carry on my cause in this lower world, demonstratively convincing both Jews and Gentiles of their sinfulness and misery, of the insufficiency of all their works to recommend them to the favour of God, of the sufficiency of my obedience and suffering to justify them in his sight; and of my judicial power to reform the world, overthrow the kingdom of Satan, and at last condemn to punishment the unbelieving and unrighteous. By his miraculous gifts and operations for confirming the gospel, and by his internal illumination and influences, he shall convince multitudes of the sinfulness of their hearts and lives, and especially of their great sin of unbelief in wilfully rejecting me. He shall convince them of the righteousness of my person and cause, and of the necessity and perfection of that everlasting righteousness which I am come to work out by my obedience and death, because I am now to be exalted at my Father's right hand, in testimony of his full acceptance of it, in the room of an elect world;—and ye shall no more see me in this state of debasement, in which I must continue till it be finished. He shall also convince them of my power and will to renew and sanctify sinners, to destroy the kingdom of darkness, and to execute judgment upon all the finally impenitent and unbelieving; because Satan, who rules in the hearts of carnal men, is tried, and judicially defeated in all his power and claims, by my death, resurrection, and ascension; and my kingdom of light, grace, and holiness, established on the ruins of his dominion on earth; and he and his agents shall be condemned to everlasting

Anno Domini
cir. 33.

Ch. 15. 15.
with ver. 6.
1 Cor. 3. 1, 2.
& 10. 23.
Heb. 5. 11.
Mark 4. 31.

Ver. 14. ch.
14. 17. 26. &
15. 26. 1 John
2. 27. Esth. 4.
11—13.

Joc. 2. 28.
Acts 11. 23. &
13. 11. & 21.
11. & 20. 29.
1 Tim. 4. 1.
2 Tim. 3. 1—
6. 2 Pet. 1.
14. &c. Rev.
iv—xxii.

Ver. 9—11.
Phil. 2. 3—11.
Heb. 2. 9. ch.
2. 11. with
Acts 20. 35.
1 John 2. 27.

Mat. 11. 27.
ch. 3. 35. &
13. 3. & 17. 2.
10. Col. 1. 19.
& 2. 3. 9.

Ver. 5. 17—
19. ch. 7. 33.
& 13. 3. 33. &
14. 19.

Acts 2. 4.
2 Cor. 3. 18.
Rev. 1. 7.
Heb. 9. 28. &
10. 37.

Ver. 5. 28.
ch. 13. 1. 3. &
14. 2. 28.
Mark 16. 19.
Luke 24. 51.

Luke 9. 45. &
18. 34. & 24.
25. ch. 12. 16.
& 14. 5. 6. 22.

Mat. 16. 9.
11. Heb. 5. 11.
Prov. 30. 3.
Ps. 73. 22. &
94. 8.

Ch. 2. 24. 25.
& 21. 17.
Mat. 9. 4.
Acts 1. 24.
Heb. 4. 13.
Rev. 2. 23. Ps.
139. 1—4.
Jer. 17. 10.
ver. 30.

Mat. 27. 27—
50. Mark 15.
15—37. Luke
23. 27. & 24.
17.

Rev. 11. 10.
& 18. 7. Mat.
21. 38. Mark
12. 7.

Ps. 126. 5. 6.
Acts 2. 46.
47. & 5. 41. &
13. 52. Jude
24. 1 Thes. 4.
17. 18. 2 Thes.
2. 16. 17.

Is. 26. 17. Gen. 3. 16.

Gen. 21. 6. 2 Cor. 4. 17. Heb. 12. 11.

12 ^p I have yet many things to say unto you, but ye cannot bear them now.

13 ^a Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall ^g glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 ^t All things that the Father hath are mine: therefore said I, that he shall take of mine and shall shew *it* unto you.

16 ¶ ^u A little while, and ye shall not see me: and again ^a a little while, and ye shall see me, because ^y I go to the Father.

17 ^z Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again a little while, and ye shall see me: and, because I go to the Father?

18 They said therefore, What is this that he saith, A little while? ^a we cannot tell what he saith.

19 Now Jesus ^b knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again a little while, and ye shall see me?

20 Verily, verily, I say unto you, that ^e ye shall weep and lament, ^d but the world shall rejoice: and ye shall be sorrowful, ^e but your sorrow shall be turned into joy.

21 ^f A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child she remembereth no more the anguish, ^g for joy that a man is born into the world.

22 ^h And ye now therefore have sorrow: ⁱ but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ^k ask me nothing. ^l Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ^m ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in ⁿ proverbs: but the time cometh when I shall no more speak unto you in ⁿ proverbs, but ^o I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you ^p that I will pray the Father for you;

27 ^q For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 ^r I came forth from the Father, and am come into the world: again, ^s I leave the world, and go to the Father.

29 ¶ His disciples said unto him, Lo, now speakest thou ^t plainly, and speakest no ^u proverb.

30 ^x Now are we sure that thou knowest all things, and needest not that any man should ask thee: ^y by this we believe that thou camest forth from God.

31 Jesus answered them, ^z Do ye now believe?

32 ^a Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to ^b his own, and shall leave me alone: and ^b yet I am not alone, because the Father is with me.

33 ^c These things I have spoken unto you, that ^d in me ye might have peace. ^e In the world ye shall have tribulation: but be of good cheer, ^f I have overcome the world.

42. 1. 6. & 50. 7. 9. & 49. 2. 8. Ch. 15. 11. & 14. 30. ver. 4. d See ch. 14. 27. Mic. 5. 5. Is. 9. 6. 7. Rom. 5. 1. 10. Eph. 2. 14. Col. 1. 20. Acts 14. 22. 2 Tim. 3. 12. Heb. 12. 6. Col. 1. 24. Rev. 3. 19. Is. 49. 24. 25. 1 Cor. 15. 57. 1 John 4. 4. & 5. 4. Gal. 6. 14.

Anno Domini
cir. 33.

Ver. 6. 20.

Luke 24. 41.
52. ch. 17. 13.
& 20. 19. 20.
28. & 21. 1—
14. Acts 5. 41.
& 13. 52. &
20. 24. 1 Pet.
1. 8. Mat. 25.
23. Is. 61. 7.

As ch. 14. 5.
& 22. ver. 17.

Mat. 7. 7. 11.
& 21. 22.
Luke 11. 9.
ch. 14. 13. 14.
Is. 58. 9. &
65. 24. Job
22. 27.

Mat. 7. 7. 11.
Jam. 1. 5. &
5. 16. Is. 45.
11. ch. 15. 11.
1 Jon. 1. 1—
4. & 5. 13—
15.

Or *parables*.

Or *parables*.
Ver. 12. 16—
18.

Acts 2. 34.
& 4. 20.
26. 27.

Mat. 6. 7. 8.
ver. 27.

Ch. 14. 21.
23. & 17. 6. 8.
23. with
1 John 4. 10.
19. ver. 28.

Ch. 1. 9. & 3.
19. & 6. 14. &
7. 29. & 8. 42.
& 17. 18. & 9.
39. & 11. 27.
& 12. 46.

Rom. 8. 3.
Gal. 4. 4.
1 Tim. 1. 15.

Ch. 7. 33. &
8. 14. 21. &
13. 1. 3. & 14.
28. & 17. 11.
13. ver. 5. 16.

Acts 1. 3.
Mat. 13. 11.

Or *parable*.
Ver. 25. Mat.
xiii. Luke xv.
xvi. &c.

Ver. 19. ch.
21. 17. Heb.
4. 13. Col. 2.
3. Rev. 1. 14.

Ver. 27. ch.
17. 8. 14. & 2.
11. & 1. 14.

Luke 8. 25.
ch. 11. 26. &
13. 38. ver.
32.

Zech. 13. 7.
Mat. 26. 31.
56. Mark 14.
27. 50. ch. 20.
10.

Or *his own*
home.

Ch. 8. 16. &
14. 10. 29. Is.
17. Mic. 5. 5.

ruin at the last day. 12—15. I have still many other things to inform you of relative to the future alterations of the state and worship of the church under the direction and influence of the Holy Ghost; but, through the weakness of your faith and the strength of your carnal prejudices, ye cannot as yet apprehend, or be reconciled to, them. But, when the Holy Ghost, who is faithfulness and truth itself, shall come to do his work upon and by you, he shall give you a complete understanding of the whole of divine truth relative to my gospel kingdom. And he will reveal these things unto you, not as separate from, but as one with, me and my Father, and entirely acquainted with our whole mind and will. He will also acquaint you with all that is necessary for you to know, or make known to the church, relative to time or eternity. And his manifesting to you the things relative to my person, offices, cause, and kingdom, will tend to my honour; and make you to have clear, exalted, and endearing, thoughts of me, of my love, fulness, office, and work. For in this he will manifest to you what concerns my Father, as I am one with him in nature, perfections, counsels, and property; and the administration of all that he does is committed to me. 16, 20, 22. In a few hours I shall be taken from you by death and burial, and after that ye shall have but for a few days an opportunity of seeing me, and then I will ascend to my Father. My sufferings and death shall quickly overwhelm you with sorrow and mourning, while my carnal enemies will triumph and rejoice, imagining that they have ruined me: but very soon after, by my personal visits, and the pouring out of my Spirit upon you, I will turn your sorrow into the greatest joy, the foundation of which neither men nor devils shall ever be able to shake, and of which no one can rob you. 23—27. And under this comforting light, and these influences of my Spirit, ye shall neither need my bodily presence, nor to ask information, as ye now do. But I solemnly assure you that whatever ye, by the assistance of the Spirit, shall ask my Father and yours with faith in my name, as your only Mediator, High Priest, and Advocate, he will readily grant it on my account. Hitherto ye have had recourse to me in all your difficulties, and have not well understood how to plead with him upon the ground of my righteousness, and interest with him for you.—But henceforth, in all your wants, present your petitions and pleas with faith in my atonement and intercession, that by the gracious answers which you receive, your joy may daily increase, till it be completed. These things I have delivered to you in short substantial sentences, which, by reason of your ignorance, sorrows, and prejudices, ye do not well understand; but in a little time after my resurrection, and afterwards by my Spirit, I will make to you a free, open, and full, discovery of my Father and of all his gracious counsels; of my own person, office, and work; and of your proper method of fellowship with us: and then shall ye, by the assistance of the Spirit, offer up all your requests, with express mention of my name and entire dependance on me. Nor need I again

inform you that I, as your great Advocate, will recommend your persons and prayers to the Father's acceptance; nay, he himself will delight to hear your prayers thus presented to him, and to manifest his affection towards, and bestow his favours upon, you as my disciples, who believe in and love me as his Son and the appointed Saviour of mankind.—28. I, who was with the Father from everlasting, voluntarily came forth from him, in a way of peculiar manifestation, into this world; and, in a little time I am to leave this world and return to the Father in my ascension, that I may be glorified together with him, and may manage the concerns of my redeemed in heaven, and, by my Spirit, apply my purchased salvation to them on earth. 31—33. Do ye now at last clearly apprehend and firmly believe what I have said? or do ye imagine that ye are so established in the faith that ye shall no more stagger through unbelief? Nay, to manifest my omniscience, and to warn you to be humble and watchful, I assure you that within a very little time, even this same night, ye will all, suddenly affrighted, leave me to my murderous enemies, and disperse yourselves, for your safety, among your friends. But, though you will thus shamefully desert me, my Father will assist, own, and carry me through all the sufferings which I have consented to undergo in his service and for his honour. Now all these things I have delivered to you in this farewell discourse, that, by virtue of your union with me, and by faith in me, ye may enjoy the most refreshing peace with God and your own consciences.—While ye continue in this world, great troubles and persecutions for my sake will attend you; but courageously trust in me, and expect an happy issue: for, having vanquished all opposition from men and devils, I am going, through my death and resurrection, to the heavenly mansions, that, by my intercession and the outpouring of my Spirit, I may prepare you and others to dwell with me for ever.

REFLECTIONS UPON CHAP. XVI.—Blind bigotry often raises the most furious persecution in the church; and her best friends are frequently reproached and murdered as her worst enemies.—True believers are sometimes grieved at that which, properly understood, is a real ground of their joy. For how much more advantageous is it to have Jesus, our exalted Forerunner and Advocate, on his throne, than to have him always continued on earth! How great is he!—possessed of all perfections and property equally with his Father, and the Holy Spirit. And thrice happy is it that this divine Spirit, who perfectly knows all the designs and mysteries of the Godhead, comes to acquaint us with all needful truth, and to glorify Jesus Christ, in revealing and communicating his fulness to us. Powerfully he convinces men of sin, righteousness, and judgment,—all to the honour of Christ.—Kindly Jesus suits his instructions to our capacities and circumstances. But great is our dulness and ignorance, that we rightly apprehend but few of them. Powerfully he dispels our griefs, and turns them into

Anno Domini
cir. 33.

CHAP. XVII.

Contains Christ's solemn prayer before his death; (1) For a glorious endurance and reward to himself; 1—5. (2) For all necessary blessings to his chosen disciples; 6—10. (3) For preservation and sanctification, and kind favours, to his apostles; 11—19, 25, 26. (4) That they and the whole church might be united, and in due time glorified; 20—24.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal; that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the

Ch. 1. 1, 2. 1 Pet. 1. 20. Rev. 13. 8. Mat. 25. 34. Ver. 7, 14, 26. ch. 1. 18. Heb. 1. 12. Is. 61. 1. Ver. 9—12, 14, 16, 24. ch. 10. 27, 29, & 15. 19, & 18. 9, & 6. 37. 2 Tim. 2. 19. Rom. 11. 2. Acts 13. 48. Ps. 119. 11. Prov. 23. 23. 2 Tim. 1. 13. Jude 3. Rev. 2. 13. & 3. 3, 8, 10. Ch. 15. 15. & 16. 27, 28, & 8. 28, & 12. 49, & 14. 10. see ch. 16. 27, 30. See ver. 6, 7, 13, 15.

joy, by his gracious visits. But never, when we are self-conceited, are we far from danger and shame. Let me therefore always be clothed with self-diffidence, and given to pour forth prayers in his name. The Father, who loves him, and us for his sake, will not refuse us a gracious answer. And faith in, and love to, him will effectually secure his Father's delight to do us good.—What a scene of sorrow is this world! Quickly the triumphing of the wicked issues in everlasting disappointment and misery; and children are certain crosses, but uncertain comforts. They but come into a world of sins, snares, troubles, and griefs.—But, if we meet with great tribulation, it is but the predicted lot of Christians. If friends forsake us, so they did Christ our Saviour. If his peace compose and victory comfort us, nothing need discourage us: and, if he and his Father abide with us, our light and transitory afflictions shall work for us an exceeding and eternal weight of glory.

CHAP. XVII. Ver. 1—3. O Father, the time fixed in thy eternal counsel for completing my course of obedience on earth is now come. Own and support me as thy Son under my sufferings, that in finishing all righteousness, triumphing over sin, Satan, and death, and in ascending to heaven, I may manifest and spread the honour of all thy perfections in the world; that, in the exercise of that mediatorial authority over all mankind which thou hast allotted me as the reward of my obedience, I may freely and effectually bestow the great blessing of eternal life upon all those whom thou hast, in thy great love, committed to me as my peculiar property, trust, and treasure. And the way to, the beginning, earnest, and evidence of right to, this eternal life, and even the complete enjoyment of it, is by an approving and fiducial knowledge of thee as the only true and faithful God, in opposition to all idols; and of me as the anointed Saviour and the only Mediator, in opposition to all others. 4, 5. As I have invariably intended and manifested thy glory in the whole of my doctrine, miracles, and practice, and am just ready, without fail, to honour all thy perfections by my death, which will complete that work of the purchase of redemption which was intrusted to me; do thou therefore, according to thy engagements to me, advance my incarnate person to the highest glory at thy right hand, where I may appear in my human nature and mediatorial office like myself, and shine forth in that divine majesty which I had with thee from eternity, but which has been obscured in my debased state on earth. 6—8. As for those true believers, whom, as thine by peculiar and eternal choice, as well as by the right of creation, thou gavest to be the objects of my ministerial care, I have begun to give them a spiritual understanding of thine excellencies, mind, and will, and of my relation to thee and commission from thee; and they, under my powerful influence on their hearts, have embraced and adhered to thy truths which I taught them; and, by my instructions, have been made to know and believe that all things, which I as Mediator have undertaken, taught, performed, or suffered, are by thy appointment and commission, and the fruits of thy infinite wisdom and sovereign grace. 9, 10. I therefore affectionately recommend to thy care, not all mankind, but only those whom, in thy purpose of election, thou didst commit to me as members of my mystical body, to be redeemed and saved

world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are.

12 While I was with them in the world I kept them in thy name: those that thou gavest me I have kept, and none of them is lost but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also who shall believe on me through their word;

21 That they all may be one, as thou, Father, art in me, and I in thee, that the world may believe that thou hast sent me.

by me, that thou mayest perfect every thing which concerns them. And as thy right in them is so inseparably and entirely the same with mine, I pray that thou wouldest perform in them all the good pleasure of thy goodness, that I, together with thee, may be glorified in their redemption and effectual calling, and in their faith, love, worship, obedience, and eternal salvation.

11—13. And now the time is come that I must die a sacrifice for their sins, and afterwards be but little with them in this world, to instruct, defend, and comfort them; yet these my apostles, as well as my other disciples, must, for a time, remain in it, compassed about with many infirmities, temptations, and dangers.—And, as I am coming to appear in thy presence for them, I beseech thee, by thy mighty power and infinite wisdom, and for thine own name's sake, to preserve them steadfast in their faith and holy profession, that, as my witnesses and chief ministers, they may be entirely united in heart and affection, testimony, interest, and designs, as we are in ours.—While I have been personally conversant with them, I have, according to thy commission, by my doctrine, example, and powerful influences, so confirmed and preserved them from apostasy, that not one of them has miscarried, except the perfidious Judas, who, by forsaking and betraying me, is just now bringing inevitable ruin upon his own head, agreeably to the ancient predictions concerning him.—But now, as I am coming to be glorified at thy right hand in heaven, leaving them without the benefit of my company, to guide, protect, and comfort them, I thus supplicate thee in their hearing, that they may rejoice, in hope of thy preserving, teaching, and comforting Spirit, and that their joy may be more abundant than ever it was in my personal presence.

14, 15. I have given them a spiritual understanding of, and commission to preach, thy gospel; and carnal and unbelieving men are filled with enmity, rage and violence against them, because their principles, tempers, doctrines, and views, as well as mine, are utterly disagreeable to their carnal lusts, sentiments, and interests. However, I do not plead that thou, to deliver them from their troubles, shouldest deprive this world of their holy example and useful ministrations; but that thou wouldest preserve them from the temptations of Satan and their own remaining corruptions, and support them under, sanctify to them, and carry them through, all the persecutions which they may meet with before they have finished their work. 16—19. They are already of such a religious temper and disposition, and engaged in such excellent work, as is directly contrary to the inclinations of carnal men, even as I myself have been before them. Let this holy temper and practice be maintained and increased in them by means of thy word; and, by the anointing of thy Spirit, let them be consecrated to serve thee in propagating gospel truth. For, as thou hast sent me into the world with a commission to preach thy important and infallible truths to mankind, I have authorised them to carry on the same work wherever providence may cast their lot after my departure from them. And for this, as one great reason, have I devoted myself to the mediatorial office, and am going to consecrate myself by suffering and death, that they, through the truth, may, by the Holy Ghost, be consecrated to, fitted for, supported and succeeded in, preaching it. 20, 21. Nor do I only pray for such preserving, supporting, sanctifying, and comforting, influences to my apostles; but to all

Anno Domini
cir. 33.

Ver. 11—24.
Heb. 7. 25, 26.
& 9. 24. Rom.
8. 30, 33, 34.

Ch. 16. 15. &
10. 10, 11.
Acts 13. 48.
Rom. 8. 30.

See ch. 16. 28.
Acts 1. 9.

Gal. 1. 4. Jam.
4. 4. 1 John
2. 16. Rom.
12. 2.

Ps. 16. 1. &
121. 3—8. Is.
27. 3. & 49.
16. 1 Pet. 1. 5.
Jude

Ver. 21—23.
Eph. 4. 4, 5,
13. Rom. 12.
16. & 15. 5, 6.
1 Cor. 1. 10.
2 Cor. 13. 11.
Phil. 2. 2.

Heb. 2. 13. ch.
10. 28. & 15,
9. & 6. 39, 70,
71. & 13. 15.
Jude 1.

Ch. 6. 70. &
12. 18. 1 John
2. 19. 2 Thes.
2. 3. Ps. 109.
8. Acts 1. 20.

Ver. 6—8. 11,
12. ch. 15. 11.
& 16. 4, 33.
& xiv—xvi.
1 John 1. 4.
Phil. 4. 4. Ps.
1. 49, 2.

See ver. 8, 12.

Ver. 16. ch.
15. 18—21.
1 John 3. 13.
ch. 8. 25. Mat.
10. 24, 25.
Gen. 3. 15.
Prov. 29. 27.
Heb. 11. 13.
1 Pet. 4. 4.
1 Cor. 15. 49.

See ver. 11.
Mat. 6. 13.
1 John 2. 16.
& 5. 18, 19.
2 Thes. 3. 2.
Gal. 1. 4.
2 Tim. 3. 1—
5, 12, 13.

See ver. 14.

Ch. 15. 3.
Acts 15. 9.
Eph. 5. 26.
1 Pet. 1. 22.
ver. 19. 2 Cor.
3. 18. ch. 8.
31. 32, 51. Ps.
119. 5, 6, 9,
11, 104, 151.

Is. 61. 1—3.
Heb. 13. 12. & 9. 14. & 10.
7, 9, 10. Eph. 5. 25, 26. 1 Pet. 1. 18, 19. & 2. 24. & 3. 18. 1 Cor. 1. 2, 30. 1 Thes. 4. 7. Acts 2. 41. & 4. 4. &c.

Ver. 6—11. Acts 1. 13. & ii—xix. Eph. 4. 11. 1 Cor. 12. 28. 2. 41. & 4. 4. &c.

Ver. 11, 22, 23. Acts 2. 46. & 4. 32. Rom. 12. 5. Eph. 4. 3—6. 1 Cor. 1. 10.

Ch. 1. 18. & 5. 19, 23. & 10. 30, 38. & 14. 9, 10, 22. ver. 11, 12. Phil. 2. 6. 1 John 5. 7.

Anno Domini
cir. 33.* Ch. 13. 35. &
14. 10. Mat.
5. 16. Acts 4.
13. 1 Cor. 14.
24. 25.* Ch. 1. 16. &
16. 14. & 14.
10. 12. & 20.
12—23. Mark
6. 7. & 16.
17. 18. Rom.
6. 4. 6.* Ch. 14. 23.
1 John 4. 12
—16. Gal. 2.
20. Rom. 8.
11. Col. 2. 9.
10. ch. 14. 10.
20. & 6. 57.
Is. 42. 1.* Ver. 21. Heb.
11. 40. & 12.
23. Col. 2. 2.
Phil. 3. 15.
Eph. 4. 12.
13. 16.* 1 John 3. 1.
& 4. 19. Jer.
31. 3. Eph. 1.
6. with ver.
24. Col. 1. 13.
Mat. 3. 17.* Ch. 12. 26. &
14. 3. Phil. 1.
23. Rev. 3. 21.
1 Thes. 4. 17.* 1 John 3. 2.
2 Cor. 3. 18.
1 Cor. 13. 12.* Ch. 8. 19. 55.
& 15. 21. &
16. 3. Mat.
11. 25. 26.* Ch. 1. 18. &
7. 29. & 8. 55.
& 10. 15. &
5. 19. 20. Mat. 11. 27.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16.

* Ch. 15. 15.

Father, art in me, and I in thee; that they also may be one in us: °that the world may believe that thou hast sent me.

22 ^p And the glory which thou gavest me I have given them: that they may be one, even as we are one:

23 ⁱ I in them, and thou in me; that they may be made ^rperfect in one, and that the world may know that thou hast sent me, and ^hast loved them as thou hast loved me.

24 Father, I will that they also whom thou hast given me ^be with me where I am; ^uthat they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world ^hath not known thee; ^y but I have known thee, and ^zthese have known that thou hast sent me.

26 ^a And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me ^bmay be in them, and I ^cin them.

* Ch. 16. 27. ver. 8, 21. ch. 6. 69. Mat. 16. 16. * Ch. 15. 15.

CHAP. XVIII.

Relates (1) How Christ was arrested by Judas and his band in the garden; and, after manifesting his power over them, and care for his disciples' safe escape, surrendered himself a prisoner; 1—12. (2) How he was abused in the high priest's court, and thrice denied by Peter; 13—27. (3) How he was prosecuted before Pilate, and examined by him concerning his kingly office; 28—37. (4) How the Jews preferred Barabbas, a murderous robber, to him; 38—40.

WHEN Jesus had spoken these words, ^ahe went forth with his disciples over ^bthe brook Cedron, where was a garden, into the which he entered and his disciples.

2 And Judas also, who betrayed him, knew the place: for ^cJesus oftentimes resorted thither with his disciples.

3 ^dJudas then, having received a band of men and officers from the chief priests

and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, ^eknowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, ^f'Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also who betrayed him ^gstood with them.

6 As soon then as he had said unto them, I am *he*, they ^hwent backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*. ⁱIf therefore ye seek me, let these go their way.

9 That the saying might be fulfilled which he spake, ^kOf them which thou gavest me have I lost none.

10 ¶ ^lThen Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: ^mthe cup which my Father hath given me, shall I not drink it?

12 ¶ ⁿThen the band, and the captain, and officers of the Jews, took Jesus and ^obound him,

13 And led him away to ^pAnnas first, for he was father in law to Caiaphas, who was the high priest that same year.

14 ^rNow Caiaphas was he who gave counsel to the Jews that it was expedient that one man should die for the people.

15 ¶ ^sAnd Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 ^tBut Peter stood at the door with-

eternal blessedness which, in thy distinguishing love, thou hast prepared for them.

REFLECTIONS UPON CHAP. XVII.—It is necessary to conclude important advices, and prepare for impending temptations, by fervent and solemn prayer, and with heart and eyes lifted up unto God. In what a dignified manner Jesus intercedes for his elect, particularly his ministers, upon the footing of his own finished righteousness, and his Father's perfections manifested and promises ratified thereby! It is impossible for those to fall short of grace or glory who are interested in such prayers which so closely connect the glory of God and the good of men.—Marvellous is his exaltation and his saving power! And thrice happy are they who have the saving knowledge of him as the only Mediator, and of his Father in him! His glorification of his Father's perfections, by fulfilling all righteousness in our stead, wonderfully secures eternal glories to himself, and conversion, perseverance, and everlasting happiness, to all his true members. And, by our holding fast his doctrine, by our holiness in heart and life, and giving him the glory of all that we are and do, he marks our relation to him as his elect children.—Great is the mercy that all our spiritual knowledge, faith, holiness, and eternal happiness, are secured in and by him; and that, though he be no more in this world, his word and Spirit are left to supply his room. This polluting and ensnaring world is the greatest enemy to his saints. But, while multitudes of professors, and even noted preachers are eternally ruined by its influence, Christ's prayers, the directions of his word, and the influences of his Spirit, will carry all his true children safely, and even comfortably and honourably, through it. If we be not carnally disposed, we shall quickly get to heaven, out of the reach of carnal men. For, if Jesus devoted himself to sufferings for us, he will advance us to glory with him. Whatever good work he once begins shall be carried into perfection: and, if his ministers need to be eminently holy, steadfast, and faithful, he offers up particular prayers in their behalf: and, if he send ministers, he will make their labours effectual for increasing, uniting, and edifying, his mystical body the church. Let carnal men deride it now as they will, they shall be made to know that Christ and his people are one in law, spirit, temper, and design. And, while his enemies are ruined by their ignorance, his people shall be admitted into the most immediate vision of, and fellowship with, him in his glory and in his Father's love.

CHAP. XVIII. Ver. 11. It is no time for fighting; nor is my kingdom or cause to be propagated by force of arms. I am not destitute of almighty power to rescue myself; but, from regard to the glory of God, and to manifest my own love in the salvation of sinners, I freely and cheerfully submit to all the tribulation and wrath which he hath appointed me to undergo; and I will allow of no

Anno Domini
cir. 33.* Mat. 16. 21.
& 17. 22. 23.
& 20. 18. 19.
& 26. 2. 21—
24. 31. 32.* Luke 18. 37.
& 1. 26. & 2.
4. 39. 51.
Mat. 2. 23.
Is. 3. 9. Jer.
8. 12.* Ps. 129. 4. &
40. 14. Eccl.
8. 4. This
shewed that
he could
easily have
killed them.* Mat. 26. 56.
& 20. 28.
1 Pet. 5. 7.* Ch. 17. 12. &
10. 28. Jude 1.* Mat. 26. 33.
35. 51. Mark
14. 47. Luke
22. 50. ver.
18. 26.* Ps. 75. 8.
Mat. 20. 22.
23. & 26. 39.
42. 51. Mark
10. 38. & 14.
36. 47. Luke
12. 50. & 22.
42. 50.* Mat. 26. 57.
Mark 14. 53.
Luke 22. 54.
Acts 2. 23.
Lam. 4. 20.* Gen. 22. 9.
Ps. 105. 18.
& 118. 27.
Judg. 16. 21.* Luke 3. 2.
ver. 24. Acts
4. 6.* And Annas
sent Christ
bound unto
Caiaphas the
high priest.
Ver. 24.

* Ch. 11. 49. 50.

* Mat. 26. 58.
Mark 14. 54.
Luke 22. 54.* Mat. 26. 69.
70. Mark 14.
54. Luke 22.
55—57.

Anno Domini
cir. 33.

out. Then went out that other disciple, who was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

* Mark 14. 54.
Luke 22. 55,
56. Ps. 1. 1.
Prov. 9. 6. &
13. 20.

18 "And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself.

Luke 11. 53,
54. & 22. 20.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

* Luke 2. 46. &
4. 15, 16. ch.
5. 14—47. &
7. 14, 26, &
8. 2. & 10. 23.
Luke 21. 37.
Ps. 22. 22. &
40. 9, 10.

20 Jesus answered him, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

* Ch. 7. 46.
Is. 45. 19. &
48. 16. ch. 3.
21.

21 Why askest thou me? "ask them who heard me what I have said unto them: behold, they know what I said.

* Jer. 20. 2.
Acts 23. 3.
Mic. 5. 1. Is.
50. 6.

22 And, when he had thus spoken, one of the officers who stood by "struck Jesus with the palm of his hand, saying, "Answerest thou the high priest so?

* Or with a
rod.

* Mat. 11. 29.
1 Pet. 2. 22,
23.

23 Jesus answered him, "If I have spoken evil, bear witness of the evil: but, if well, why smitest thou me?

* Mat. 26. 57.
ver. 13. Luke
3. 2.

24 "Now Annas had sent him bound unto Caiaphas the high priest.

* Mat. 26. 71,
72. Mark 14.
69, 70. Luke
22. 58.

25 ¶ And Simon Peter stood and warmed himself. "They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

* Luke 22. 59,
60. Mark 14.
70, 71. Mat.
26. 73, 74.

26 "One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

* Mat. 26. 74,
75. Mark 14.
71, 72. Luke
22. 60, 61.
ch. 13. 38.
Mark 14. 30.
& 15. 1. Luke
23. 1.

27 "Peter then denied again: and immediately the cock crew.

* Mat. 27. 2.

* Or Pilate's
house.

* Prov. 1. 16. &
4. 16. Mic. 2.
1. Ps. 140. 2.

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was "early, and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the "passover.

* Acts 10. 28.
& 11. 3. Mat.
23. 23, 24.

* Feast-offering.
Deut. 16.
2. 2 Chr. 30.
17. & 35. 8,
9, 13.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

* Acts 25. 27.
ch. 7. 51.

30 They answered and said unto him, If he were not a malefactor we would not have delivered him up unto thee.

* With Gen.
49. 10. Ezek.
21. 26, 27.
ch. 19. 15.

31 Then said Pilate unto them, "Take ye him, and judge him according to your law. The Jews therefore said unto him, "It is not lawful for us to put any man to death:

* Mat. 20. 19.
& 26. 2. ch.
12. 32, 33.
For the Jews
did not crucify
any.

32 "That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

opposition to it. 20, 21. Whatsoever I have taught has been with all openness, plainness, and freedom, to all sorts of people, in the most public places and on the most solemn occasions. Nor did I ever teach aught in private that I did not teach openly.—Let then, my hearers, whether friends or foes, be examined as to what they heard me deliver. 36, 37. My kingdom is altogether spiritual and heavenly; consisting in a dominion over men's souls and consciences, and not over their secular affairs. Nor does it in the least interfere with or tend to the disturbance of, civil government; if it had, I should have allowed my followers to fight for my protection or rescue.—I freely own myself a King; but, to satisfy you that my kingdom is not of a worldly constitution or design, know that God hath sent me into this world, that, by my preaching and miracles, I might reveal and confirm the truth, and that alone, concerning God and myself, and the way of salvation to sinful men. This is the mean of my conquests and government; and every one that is acquainted with, and begotten by, the word of truth, heartily believes and embraces my testimony, and becomes my willing subject.

REFLECTIONS UPON CHAP. XVIII.—Garden retirements should at once lead our thoughts to Adam's ruining fall, and to the gracious promises and redeem-

33 "Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the king of the Jews?

Anno Domini
cir. 33.

* Mat. 27. 11.
Mark 15. 2.
Luke 23. 3.

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, "Am I a Jew? "Thine own nation and the chief priests have delivered thee unto me: What hast thou done?

* Ps. 147. 19,
20. Rom. 3. 1,
2. with Neh.
4. 2. Ezra 4.
12.

* Ver. 28. Mat.
27. 2. Mark
15. 1. Luke
23. 1.

* Rev. 1. 5. &
3. 14. 1 Tim.
6. 13.

* Is. 9. 6, 7.
Dan. 7. 13, 14.
& 2. 44. ch. 6.
15. & 8. 15.
2 Cor. 10. 4.
5. Luke 12.
14. & 17. 20,
21.

* (i. e.) Yes.
Mat. 26. 64.
with Mark
14. 62.

* 1 Tim. 6. 13.
Rev. 1. 5. &
3. 14. Is. 55.
4.

* 1 Pet. 1. 23.
Gal. 4. 28. ch.
17. 17. & 8.
32, 47. & 7.
17. 1 John 4
6. & 3. 19.

* Mat. 27. 24.
Luke 23. 4,
14, 15. ch. 19.
4, 6.

* Mat. 27. 15—
17. Mark 15.
6. Luke 23.
17.

* Acts 3. 14.
Luke 23. 18,
19. Mark 15.
7—11.

36 "Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, "Thou sayest that I am a king. To this end was I born; and for this cause came I into the world, that I should "bear witness unto the truth. Every one that is "of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this he went out again unto the Jews, and saith unto them, "I find in him no fault *at all*.

39 "But ye have a custom that I should release unto you one at the passover: will ye therefore that I release unto you the king of the Jews?

40 "Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAP. XIX.

Represents (1) The remainder of Christ's trial before Pilate; 1—15. (2) His condemnation, and crucifixion between thieves; 16—18. (3) A threefold declaration of his Messiahship fixed by Pilate on the cross, instead of a charge against him; 19—22. (4) The parting of his garments; 23, 24. (5) His recommendation of his aged mother to the care of John; 25—27. (6) Their offering him vinegar to drink; 28, 29. (7) His dying triumph over death; 30. (8) The piercing of his side with a spear; 31—37. (9) The burial of his body by Joseph and Nicodemus; 38—42.

THEN "Pilate therefore took Jesus, and scourged him.

* Is. 50. 6.
Mat. 20. 19.
& 27. 26.
Mark 10. 34.
& 15. 15.
Luke 18. 33.

2 And the soldiers platted "a crown of thorns, and put *it* on his head, and they put on him a purple robe,

* Mat. 27. 29.
30. Mark 15.
16—19. Is.
50. 6. Ps. 22.
6.

3 And said, Hail, king of the Jews! and they smote him with their hands.

4 ¶ Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that "I find no fault in him.

* See ch. 18. 32.
2 Cor. 5. 21.
1 Pet. 2. 22.
& 3. 18.
1 John 3. 5.
Heb. 7. 26.
1 Pet. 1. 19.

5 Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man!

6 "When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him! Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

* Ver. 15. Acts
3. 13, 14. & 2.
22, 23. & 13.
27, 28. 1 Thes.
2. 15.

ing sufferings of Christ. Amazing was his willingness to die for us, who thus went forth to meet his murderers. And, after showing his ability to strike them dead, he readily resigned himself into their hands, in obedience to his Father's will. Why then should danger or death ever deter us from faithfully owning his cause? Kindly he proportions his people's trials to their strength, and preserves them by offering himself a sacrifice in their room. And his cause is to be maintained by his ministers, by weapons not carnal, but mighty through God. Yea the most hasty in their zeal are seldom the most steadfast in his service. But hardened indeed are men when even awful miracles cannot restrain their wickedness and folly. Dreadful is the nature of sin, that brought God, in our nature, under such debasement and suffering. And infinite was his kindness and condescension, cheerfully to submit to all, for our sake. O my soul, let the treachery of Judas, the rage of Jews, the repeated denials of Peter, the cowardly injustice of Pilate, serve me as a glass to view myself, as a warning to watchfulness, and to avoid fellowship with sinners. And let the wisdom, meekness, and boldness, of Christ be my pattern. Let me adore that wonderful providence which overruled all for the fulfilment of scripture, the glory of God, and salvation of men. And never let me condemn persons or things because they are run down by the multitude.

Anno Domini
cir. 33.Anno Domini
cir. 33.* Lev. 24. 16.
Deut. 18. 20.
with ch. 1. 50.
& 5. 18. & 10.
30, 35, 38.
Mat. 26. 65.

7 The Jews answered him, 'We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? 'But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? 'knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, 'Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the ^kgreater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, 'If thou let this man go thou art not Cesar's friend. Whosoever maketh himself a king speaketh against Cesar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the Pavement, but in the Hebrew *Gabbatha.

14 And it was ^mthe preparation of the passover, and about the ⁿsixth hour: and he saith unto the Jews, Behold your king!

15 ° But they cried out, Away with him, away with him, crucify him! Pilate saith unto them, Shall I crucify your king? The chief priests answered, 'We have no king but Cesar.

16 ° Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

17 ¶ And he, bearing his cross, went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 ° Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put it on the cross. And the writing was, †JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written ⁿin Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, ‡woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be: that the scripture might be fulfilled which saith, 'They parted my raiment among them, and for

my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of 'Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the ^bdisciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, 'Behold thy mother! And from that hour that disciple took her unto his own home.

28 ¶ After this Jesus, knowing ^dthat all things were now accomplished, ^ethat the scripture might be fulfilled, saith, I thirst.

29 'Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar he said, 'It is finished: and he bowed his head, and gave up the ghost.

31 ¶ The Jews therefore, because it was the preparation, ⁱthat the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was ^kan high day), besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other who was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out ^lblood and water.

35 ^mAnd he that saw it bare record, and his record is true: and he knoweth that he saith true, ⁿthat ye might believe.

36 For these things were done ^othat the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, 'They shall look on him whom they pierced.

38 ¶ And after this Joseph of Arimathea, (being a disciple of Jesus, but ^rsecretly for fear of the Jews,) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore and took the body of Jesus.

39 And there came also Nicodemus, who at the first came to Jesus ^sby night, and brought ^ta mixture of myrrh and aloes, about an hundred pounds weight.

40 Then took they the body of Jesus, and wound it in ^ulinen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a ^vgarden; and in the garden ^wa new sepulchre, wherein was never man yet laid.

42 ^xThere laid they Jesus therefore, because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

* Mat. 27. 55.
56. Mark 15.
40, 41. Luke
2. 35. & 23.
49.Or *Alpheus*.
Luke 24. 18.
& 6. 15.
Mark 3. 18.
Mat. 10. 3.i. e. *Jonn*.
Ch. 13. 23. &
21. 7, 20, 24.
with 2. 4.* Ps. 68. 5. &
146. 9. 1 Tim.
5. 3. Gen. 47.
12.* Luke 24. 27.
44. Gen. 3. 15.
Ps. 2. 1-3.
& 22. 1-21.
& 69. 1-21.
Is. 59. 6. &
52. 13. & liii.* Ps. 69. 21.
Ps. 69. 21.
Mat. 27. 48.
Mark 15. 36.Ch. 17. 4.
Mat. 3. 15.
Dan. 9. 24.
Is. 42. 21.
Rom. 10. 4.
Heb. 9. 11, 12.
& 10. 1-14.
Eccl. 12. 7.* Mat. 27. 50.
Mark 15. 37.
Luke 23. 46.
ch. 10. 11, 15.
17, 18. 1 Thes.
5. 10.Deut. 21. 22,
23.
* The Sabbath
and first day
of unleavened
bread meeting
together.
Exod. 20. 8.
& 12. 18.
Num. 28. 17,
18. Is. 1. 13.* Mat. 27. 22
—25. Mark
15. 11—15.
Luke 23. 21—
26. Acts 3. 13,
14. & 13. 28.
ver. 6.Ch. 18. 31.
Gen. 49. 10.
Ezek. 21. 26,
27.* Mat. 27. 26,
31, 33. Mark
15. 15, 20, 22.
Luke 23. 24
—26.Lev. 24. 14.
Num. 15. 35.
1 Kin. 21. 13.
Acts 7. 58.
Heb. 13. 11,
12.Gal. 3. 13.
Is. 53. 12.* Mat. 27. 35,
38, 44. Mark
15. 25—28,
32. Luke 23.
32, 33, 39.* Mark 27. 37.
Mark 15. 26.
Luke 23. 38.† A public no-
tification of
his Messiah-
ship, instead
of a charge
against him.* 1 John 4. 14.
Mark 16. 15.
Rev. 5. 9.This presaged
his being
preached
through all
the world in
the different
languages of
mankind.* Ch. 3. 1, 2. &
7. 50.* 2 Chr. 16. 14.
Luke 24. 56.* Acts 5. 6. ch.
20. 6.Ch. 18. 1.
Gen. 3. 1—23.Is. 53. 9.
Luke 23. 53.
Mat. 27. 60.
Mark 15. 46.* Acts 13. 29.
1 Cor. 15. 4.
Mat. 12. 40.
Ps. 22. 15.

Anno Domini
cir. 33.Anno Domini
cir. 33.

CHAP. XX.

Proves the resurrection of Christ, (1) By his body's not being found by Peter and John in the sepulchre, where his grave-clothes were lying in good order; 1—10. (2) By the appearance of two angels to Mary Magdalene at the sepulchre; 11—13. (3) By Christ's own appearance to her; 14—18. (4) By his appearing that night to all the apostles except Thomas; 19—25. (5) By his appearing to them all that day seven-night, and offering Thomas his desired proof of feeling his wounded body; 26—31.

* Mat. 28. 1, 2.
Mark 16. 1,
2—4. Luke
24. 1, 10.

* Ch. 13. 23. &
19. 26. & 21.
7, 20, 24.

* Ver. 9, 13, 15.
Luke 24. 10.

* Luke 24. 12.
ver. 6, 10, 11.

* Luke 24. 12.
ver. 6, 7, ch.
19. 40. & 11.
44.

* Ch. 18. 15—
27. & 21. 7.
Mat. 16. 15,
16. John 6.
67—69.

* He left his
grave clothes,
as he never
more would
need them.
Ch. 11. 44.

* Luke 9. 44.
& 24. 25, 26.
ch. 12. 16. Ps.
16. 10. Acts 2.
25. 31. & 13.
35. Mat. 16.
21.

* Mark 16. 13.
Luke 24. 9.

* Luke 24. 4.
Mat. 28. 3, 5.
Mark 16. 5, 6.
This seems
to have been
a second
appearance
of angels
distinct from
that in Mark
and Luke.

THE ^afirst day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth ^bthe stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the ^bother disciple whom Jesus loved, and saith unto them, ^cThey have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 ^dPeter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he, stooping down, *and looking in*, ^esaw the linen clothes lying; yet went he not in.

6 ^fThen cometh Simon Peter following him, and went into the sepulchre, and seeth the ^glinen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple who came first to the sepulchre, and he saw, and believed.

9 ^hFor as yet they knew not the scripture, that he must rise again from the dead.

10 ⁱThen the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept she stooped down, *and looked* into the sepulchre,

12 And seeth ^ktwo angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord,

and I know not where they have laid him.

14 And when she had thus said she turned herself back, and saw ^lJesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. ^mShe turned herself, and saith unto him, Rabboni, which is to say, ⁿMaster.

17 Jesus saith unto her, ^oTouch me not; for I am not yet ascended to my Father: but go to ^pmy brethren, and say unto them, ^qI ascend unto my Father and your Father, and *to my God* and your God.

18 ^rMary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her

19 ¶ ^sThen the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, ^tPeace *be* unto you.

20 And when he had so said ^uhe shewed unto them *his* hands and his side. ^vThen were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: ^was *my* Father hath sent me, even so send I you.

22 And when he had said this he breathed on *them*, and saith unto them, ^xReceive ye the Holy Ghost.

23 ^yWhose soever sins ye remit, they are remitted unto them; *and* whose soever ^zsins ye retain, they are retained.

24 ¶ ^{aa}But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, ^{ab}We have seen the Lord. But he said unto them, ^{ac}Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with

* Ver. 15, 16.
Mark 16. 9.
Mat. 28. 9.
Song 3. 3, 4.
with ch. 21.
4. Mark 16.
12. Luke 24.
16, 31.

* Ch. 10. 4.
Song 2. 8.

* Mat. 23. 8,
10. ch. 11. 23.
& 13. 13.

* Luke 10. 4.
2 Cor. 5. 16.
with Mat.
28. 9.

* Ps. 22. 22.
Rom. 8. 29.
Heb. 2. 11,
12. Mat. 28.
10.

* Ch. 13. 3. &
14. 3. & 16. 5,
7, 16, 28. &
17. 5, 11, 13.
1 Pet. 1. 3.
Eph. 1. 3, 17.
Ps. 89. 26.

* Mark 16. 10,
14.

* Mark 16. 14.
Luke 24. 36—
48. 1 Cor. 15.
5.

* Ch. 14. 27. &
16. 33.

* Ver. 27.
1 John 1. 1.
Luke 24. 37
—40.

* Ch. 16. 22.
Luke 24. 41—
43. 1 John 1.
1, 2.

* Ch. 10. 36. &
17. 12. Is. 61.
1—3. & 11.
2—4. with
Mark 16. 15
—18. Mat. 28.
18—20. Luke
24. 49. 2 Tim.
2. 2.

* Acts 2. 4. &
4. 8.

* Mat. 18. 18.
& 16. 19.
Luke 24. 47.
Acts 2. 38.
1 Cor. 5. 4, 5.
2 Cor. 2. 6.
1 Tim. 1. 20.

* Ch. 11. 16. &
14. 5. & 21.
2. Mat. 10. 3.

* Ch. 1. 41, 45.
ver. 2, 13, 18.
ch. 21. 7.

* Ps. 78. 8—
41. Luke 24.
39. ver. 20.
Joh 9. 16.
Luke 24. 25.

REFLECTIONS UPON CHAP. XIX.—What struggles are there in the breasts of carnal men between the convictions of their conscience and their care of their secular interests;—between the terrors of God and the fears of men! But indulged lusts dreadfully bear down all religion, truth, and equity. How shocking is it to behold the men of Israel persecute their divine King with outrage, indignity, and barbarity! Yet more amazing to behold the God of heaven giving up his only begotten Son into the hands of such vile and savage miscreants! But, lo, even the marks of disgrace proclaim his character, and spread his renown! Astonishing is his meekness, patience, and holy fortitude, under all his sufferings. Remarkable his filial regard to his mother, and his dying trust in his heavenly Father. And, while his hypocritical persecutors pretend ceremonious scruples of conscience amidst their obstinate violation of important precepts, the blood and water streaming from his heart verify the scripture, mark him really dead, and figure out our justification by his blood and sanctification by his Spirit. And, to magnify the grace of God, fulfil the predictions of the prophets, and honour the crucified Redeemer, disciples, who had long been timorous and afraid to own him, are emboldened at such an important crisis to give him an honourable interment.—Now, my soul, behold the God-man, who was falsely accused that I might be honourably acquitted;—was wounded and scourged, that by his stripes I might be healed;—was clothed with a robe of derision, that I might be clothed with robes of righteousness and garments of salvation;—was crowned with thorns, that I might wear a diadem of glory,—had his royalty insulted, that I might be made a King unto God;—was condemned, that I might be justified;—bore his own cross, and was crucified on it, that he might bear my sins and carry my sorrows;—was numbered with transgressors, that I might have a cup of salvation, joy, and praise;—and finished transgression and suffering, that I might be saved in the Lord with an everlasting salvation!

CHAP. XX. Ver. 17. Do not stay now to express your affection to me in this manner, as you will have repeated opportunities of seeing me before I ascend to my heavenly Father; but run quickly to my poor disconsolate disciples, whom, notwithstanding their late defection, I still love as much as ever, and esteem as my brethren and heirs of the same glory with myself; and tell them that I am risen to an immortal life, and not to set up a temporal kingdom among them on earth; and am, after some time, to ascend to the right hand of God, who is my Father by nature, and their's by regeneration and adoption, and who is my God as their Mediator, and their God as they are my members. 21—23. I now effectually confer my promised peace upon you; and, as my Father hath sent me into the world to discharge the office of Mediator, so I, as Head of the New Testament church, appoint you, as my apostles, to preach the gospel to both Jews and Gentiles, and to confirm it with miraculous signs wherever you go. And receive ye now the gifts and graces of the Holy Ghost, which I can as easily convey as I thus breathe upon you, to enlighten your minds, and strengthen your faith in me as a risen Saviour, and as an earnest of that plentiful effusion which ye shall in a short time receive for your spiritual illumination, sanctification, and consolation, and for your assistance and success in the ministerial work which I commit to you. And this shall be attended with such divine authority, that whomsoever ye, according to the gospel, declare pardoned as a believer, or absolved from church censure as a penitent, he may take the comfort of forgiveness and absolution, as ratified by my authority: and whomsoever ye declare unpardoned on account of his unbelief, or keep under church censure as impenitent, his condemnation and continued censure shall stand ratified by my authority, and even the last judgment shall be past in agreement thereto.

Anno Domini
cir. 33.* Ver. 19. Mic.
5. 5. Is. 9. 7.
Col. 1. 20. ch.
14. 27. & 16.
33.Ps. 103. 13.
14. 1 John 1.
1, 2. ver. 25.* Ps. 118. 23.
& 91. 2. & 73.
25. 26. & 18.
1—3. Phil. 3.
8. 1 Tim. 1.
17. Luke 1.
46, 47.* 2 Cor. 5. 7.
Heb. 11. 1, 27.
1 Pet. 1. 8.

* Ch. 21. 25.

* Rom. 15. 4.
Luke 1. 4.* Mat. 16. 16.
John 6. 69. &
9. 35. 38. Acts
8. 47.* Ch. 3. 15, 16,
18, 36. & 5.
24. 1 Pet. 1. 9.
1 John 5. 10
—13.

them: then came Jesus, the doors being shut, and stood in the midst, and said, *Peace be unto you.*

27 Then saith he to Thomas, 'Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, *My Lord and my God!*

29 Jesus saith unto him, Thomas, because thou hast seen me thou hast believed: *blessed are they that have not seen and yet have believed.*

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 ^k But these are written that ye might ^l believe that Jesus is the Christ the Son of God, and that ^m believing ye might have life through his name.

CHAP. XXI.

(1) Christ discovers himself to seven of his disciples at the sea of Tiberias; gives them a miraculous draught of fishes, and familiarly dines with them; 1—14. (2) Thrice examines Peter touching the sincerity of his love to him, and as often commissions him to feed his chosen people by gospel ministrations; and warns him of his future sufferings and martyrdom; 15—19. (3) Checks Peter's curiosity about the life or fate of John; 20—23. (4) The certainty of the gospel record and the multitude of Christ's miracles are declared; 24, 25.

Mat. 26. 32.
& 28. 7. ch.
6. 1.

AFTER ^a these things Jesus shewed himself again to the disciples at the sea of Tiberias: and on this wise shewed he *himself*.

* Ch. 1. 41, 45.
& 11. 16. Mat.
4. 21. & 10.
2, 3.

2 ^b There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night ^c they caught nothing.

* Luke 5. 5.
1 Cor. 15. 10.
2 Cor. 3. 5.

4 But, when the morning was now come, Jesus stood on the shore: ^d but the disciples knew not that it was Jesus.

* Luke 24. 16.
ch. 20. 14.* Or *Sirs*.

5 Then Jesus saith unto them, ^e Children, have ye any meat? They answered him, No.

* Luke 24. 41.

6 And he said unto them, 'Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

* Luke 5. 6, 7.
Ps. 37. 3. &
126. 2.

7 Therefore ^f that disciple whom Jesus loved saith unto Peter, It is ^h the Lord. Now, when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked), and ⁱ did cast himself into the sea.

* Ch. 13. 23, &
20. 2. & 19.
26. ver. 20, 24.* Acts 2. 36. &
10. 36. ch. 20.
2. 13, 20, 25,
28. & 11. 21,
27, 28.* Song 8. 7.
2 Cor. 5. 14.
Ps. 42. 1. &
84. 2. Mat. 14.
29, 29.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were ^j two hundred cubits,) dragging the net with fishes.

* 120 yards.

9 As soon then as they were come to land they saw ^k a fire of coals there, and fish laid thereon and bread.

Anno Domini
cir. 33.

* 1 Kin. 19. 6.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, ^l an hundred and fifty and three: and for all there were so many, yet was not the net broken.

† This pre-
saged their
being instru-
mental in
converting
multitudes
to Christ.

12 ¶ Jesus saith unto them, Come and dine. And none of the disciples durst ask him Who art thou? knowing that it was the Lord.

13 ^m Jesus then cometh and taketh bread, and giveth them, and fish likewise.

* Acts 1. 4. &
10. 41. Luke
24. 35, 42, 43.

14 This is now the ⁿ third time that Jesus shewed himself to his disciples after that he was risen from the dead.

* Ch. 20. 19,
26.

15 ¶ So when they had dined, Jesus said to Simon Peter, ^o Simon son of Jonas, lovest thou me ^p more than these? He saith unto him, Yea, Lord; ^q thou knowest that I love thee. He saith unto him, ^r Feed my lambs.

* Mat. 16. 17.
ch. 1. 42.* With Mat.
26. 33. ver. 7.* Ps. 139. 1—
4. & 17. 3.
2 Sam. 7. 20.
2 Kin. 20. 3.

16 He saith to him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

* Is. 40. 11.
Heb. 13. 20.
ch. 10. 11, 14.
1 Tim. 4. 16.
1 Pet. 2. 25.
& 5. 2—4.
Acts 20. 28.
Eph. 4. 14—
13. 2 Tim. 4.
2.

17 He saith unto him the third time, Simon son of Jonas, lovest thou me? Peter was ^s grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, ^t thou knowest all things, thou knowest that I love thee. Jesus saith unto him, ^u Feed my sheep.

* With ch. 13.
38. & 18. 17,
25, 27. Peter
having thrice
denied his
Master,
Christ puts
his love to
him thrice to
the trial,
and thrice
repeats his
commission
to be a
faithful and
diligent
apostle.

18 Verily, verily, I say unto thee, When thou wast young thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old thou shalt ^v stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

* Mat. 26. 75.
Mark 14. 72.
Luke 22. 61,
62.

19 This spake he signifying ^w by what death he should glorify God. And when he had spoken this he saith unto him, ^x Follow me.

* Ch. 2. 24, 25.
& 16. 30. &
18. 4. Mat. 9.
4. Heb. 4. 13.
Rev. 2. 23.
Jer. 17. 10.

20 Then Peter, turning about, seeth the disciple ^y whom Jesus loved following; who also leaned on his breast at supper, and said, Lord, who is he that betrayeth thee?

* Ver. 15, 16.
Is. 40. 11.
Heb. 13. 20.
ch. 10. 11, 14.
1 Pet. 2. 25.
& 5. 2—4.
Acts 20. 28.
Mat. 28. 20.
Mark 16. 15.

21 Peter, seeing him, saith to Jesus, Lord, and ^z what *shall* this man do?

* Acts 12. 3, 4.
2 Pet. 1. 14.
ch. 13. 37.
Acts 21. 13.

22 Jesus saith unto him, If I will that he tarry ^{aa} till I come, ^{ab} what is *that* to thee? Follow thou me.

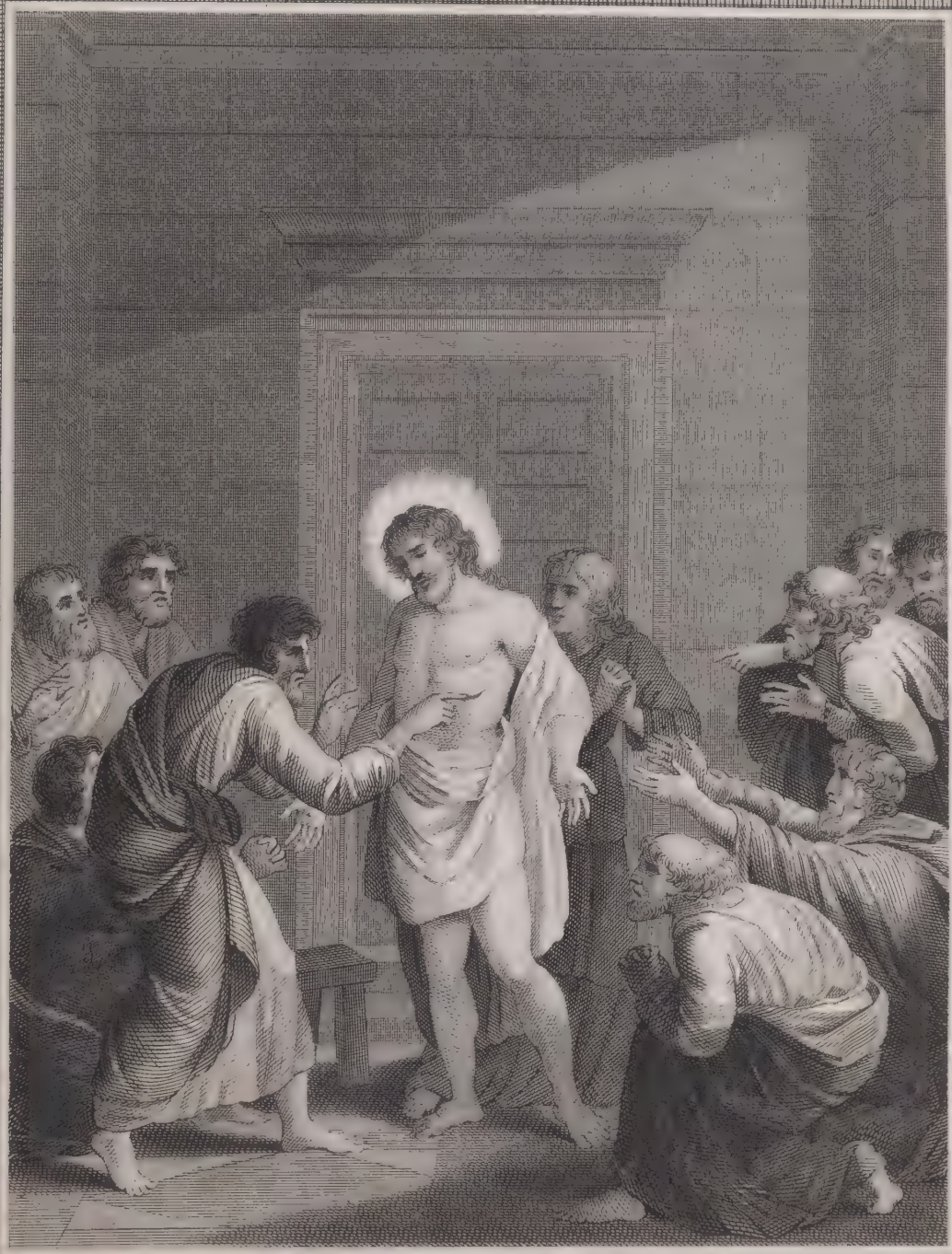
* 1 Pet. 4. 11.
2 Pet. 1. 14.
Phil. 1. 20.* Mat. 10. 33.
& 16. 24.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is *that* to thee?

* Ch. 13. 23. &
19. 26. & 20.
2. ver. 7, 24.* Mat. 24. 3.
ch. 14. 22.
Acts 1. 6.
Deut. 29. 29.
Job 33. 13.
Dan. 4. 35.* Mat. 16. 28.
& 26. 64. &
25. 31.
2 Thes. 1.
7, 8.* Dan. 12. 9.
13. Deut. 29.
29. Luke 10.
41, 42. ver.
19. Mat. 16.
24.

REFLECTIONS UPON CHAP. XX.—Strong and many are the evidences of our Saviour's resurrection, that fundamental article of our Christian faith. An opened grave, his grave clothes orderly placed, the testimony of angels, and his own repeated appearances, and even the jealousies of disciples, concur to render it unquestionable. But marvellous was his condescension and kindness to such as had forsaken him in his extremity—to Peter, who had denied him, and to Thomas, who had so perversely indulged the most obstinate unbelief. He gives them his peace, owns them for brethren, and qualifies and appoints them to preach his gospel. Great is the mercy that we have all this recorded by eyewitnesses, directed by the Holy Spirit, that we may believe it, to the eternal

salvation of our soul. And that we have the weekly sabbath as a stated season of intercourse with our Saviour. If we love him much, eagerly and early, through darkness and danger, we shall push our way into his presence. For to a tender hearted Christian the felt absence of his Lord is the most distressing and insupportable. But often that is mourned over which is great ground of rejoicing. And Jesus and his consolations are frequently at hand when we know not where to find him. He takes delight to recognize his relation and hasten to our help. And neither shut doors, slavish fears, nor unbelieving hearts, can hinder his gracious visits. Yea, the stoutest hearts delightfully melt in confident believing, under the transcendent intimations of his love



THOMAS'S INFIDELITY.

John C. W.

R. AND S. S.

Anno Domini
cir. 33.

• Ch. 19. 35.
1 John 1. 1—
3. 3 John 12.
• Ch. 20. 30, 31.
Acts 10. 38.
Mat. 11. 5.

24 ¶ This is the disciple which testi-
fieth of these things, and wrote these
things: and we know that his testimony
is true.

25 ¶ And there are also many other

REFLECTIONS UPON CHAP. XXI.—Often repeated, miraculous, and manifest, are the proofs of Christ's resurrection. And it is highly criminal to doubt of it after so many satisfactory documents. With what wonders of divine power, condescension, and kindness, he shews himself to his people! He is often near them while they know it not, and is better to them than they expect; or even visits them before they look for him. The sight of him powerfully draws out the heart of penitent beholders. And neither danger nor death can restrain their running to him. He delightfully prospers the labours, notices the circumstances, and supplies the wants, of his people. But if they have been ashamed of, or in any way, departed from, him, their love to him must be thoroughly tried; happy are they who can prove it by their superlative esteem of, and faithful appeals to,

things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

Anno Domini
cir. 33.† Or peruse
and digest.

himself. And if we know that he first loved us, let our former falls lie heavy on our heart; and let us, without indulging vain curiosity, follow him through sufferings and death.—Without his direction, ministers spend themselves in vain in fishing for souls: but, under his guidance and influence, multitudes are brought to him; nor can their gospel net be ever broken. The weakest souls must be equally taken care of as the strongest. Nor can ministers ever truly manifest their love to Jesus without earnest care and labour to feed his lambs and sheep with his gospel provision.—And blessed be the Lord that his own oracles have no uncertainties, and need no human supplements. On their contents we may safely rest the eternal salvation of our souls.

THE

ACTS OF THE APOSTLES,

Were compiled by Luke the Evangelist, and inscribed to his friend Theophilus. Here he continues his former history, about thirty years downward; and, after a short account of Christ's converse with his disciples and ascension into heaven, relates the election of Matthias to the apostleship, the effusion of the Holy Ghost, and its remarkable effects among the Jews, especially by the labours of Peter and John, the election of the deacons, and the persecution raised against Stephen and his Christian brethren, preachers and others; chap. i—viii. Peter's introduction of the gospel among the Gentiles, his imprisonment by Herod after James had been killed, and his marvellous deliverance; ix—xii. Paul's conversion; ix.: his labours, in preaching the gospel among the Gentile nations, in Asia and Europe; his persecution by the Jews, and his being sent as a prisoner to Rome; xiii—xxviii.

Anno Domini
cir. 33.

CHAP. I.

- (1) Briefly reviews the history of Christ after his death; 1—8: and relates his ascension to heaven from mount Olivet; 9—11.
(2) Represents the disciples' return to Jerusalem, and their employing themselves in social prayer; 12—14. (3) After Peter had related the history of Judas' wickedness and ruin, Matthias is chosen by lot to be an apostle in his stead; 15—26.

• Gospel of
Luke. Luke
1. 3.

• Luke i—xxiv.
Rom. 15. 8.
ch. 10. 38.

• Mark 16. 19.
Luke 24. 51.
ver. 9. Heb. 1.
3. 1 Tim. 3.
16.

• John 3. 34.
Mat. 3. 16.
Is. 11. 2—4.
& 61. 1—3.

• Mat. 28. 19.
20. Mark 16.
15—18. Luke
24. 45—49.
John 20. 21
—23. & 21.
15—17. ch.
10. 41, 42.

• Mat. xxviii.
Mark xvi.
Luke xxiv.
John xx. xxi.
ch. 10. 40—
42. 1 Cor. 15.
5—8.

• Deut. 9. 9.
18. 1 Kin. 19.
8. Mat. 4. 2.

• Mat. 3. 2. &
4. 17. & 13.
24. 31, 33, 41
—49.

• Or eating to-
gether with
them.

• Luke 24. 49.
John 14. 16.
26. & 15. 26.
& 16. 7. & 20.
22. Acts 2. 4.
33. & 4. 8.

• Mat. 3. 11.
ch. 2. 4. & 11.
15. 16. & 19.
4.

• Dan. 7. 27.
Amos 9. 11.
Mat. 18. 1.
& 20. 21.
Luke 17. 20.
& 22. 30.

Deut. 29. 29. Mat. 24. 36. & 13. 32. Luke 17. 20. See John 21. 21. 1 Thes. 5. 1.

THE former treatise have I made,
TO Theophilus, of all that Jesus
began both to do and teach,

2 Until the day in which he was
taken up, after that he through the
Holy Ghost had given command-
ments unto the apostles whom he had
chosen:

3 To whom also he shewed himself
alive after his passion by many infallible
proofs, being seen of them forty days,
and speaking of the things pertaining to
the kingdom of God:

4 And, being assembled together
with them, commanded them that they
should not depart from Jerusalem, but
wait for the promise of the Father,
which, saith he, ye have heard of
me.

5 For John truly baptized with
water, but ye shall be baptized with the
Holy Ghost not many days hence.

6 When they therefore were come to-
gether they asked of him, saying, Lord,
wilt thou at this time restore again the
kingdom to Israel?

7 And he said unto them, It is not
for you to know the times or the sea-
sons, which the Father hath put in his
own power.

8 But ye shall receive power after
that the Holy Ghost is come upon you:
and ye shall be witnesses unto me, both
in Jerusalem, and in all Judea, and in
Samaria, and unto the uttermost part of
the earth.

9 And when he had spoken these
things, while they beheld, he was taken
up; and a cloud received him out of
their sight.

10 ¶ And while they looked stedfastly
toward heaven, as he went up, behold,
two men stood by them in white ap-
parel;

11 Who also said, Ye men of Gali-
lee, why stand ye gazing up into hea-
ven? this same Jesus, who is taken up
from you into heaven, shall so come in
like manner as ye have seen him go into
heaven.

12 ¶ Then returned they unto Jeru-
salem from the mount called Olivet,
which is from Jerusalem a sabbath
day's journey.

13 And, when they were come in,
they went up into an upper room,
where abode both Peter, and James,
and John, and Andrew, Philip, and
Thomas, Bartholomew, and Matthew,
James the son of Alphaeus, and Simon
Zelotes, and Judas the brother of James.

14 These all continued with one
accord in prayer and supplication, with
the women, and Mary the mother of
Jesus, and with his brethren.

15 ¶ And in those days Peter stood

Anno Domini
cir. 33.

• Ch. 2. 1—4.
33. Luke 24.
49. & 3. 16.
Joel 2. 28.

† Or the power
of the Holy
Ghost coming
upon you.

• Luke 24. 47.
48. Mark 16.
15. Mat. 28.
19. ver. 23.
ch. 2. 32. & 3.
15. & 4. 33.
& 10. 39, 41.
John 15. 27.
Rom. 10. 18.
& 15. 19. ch.
ii—xiii.

• Mark 16. 19.
Luke 24. 50.
51. John 6.
62. Mat. 17. 5.

• Mat. 17. 2. &
28. 3. Luke
24. 4. John
20. 12.

• Ch. 2. 7. &
13. 31.

• Mat. 20. 6.
Luke 24. 5.

• Dan. 7. 13.
Ps. 47. 5.
with Mat. 25.
31. 1 Thes. 4.
16. 2 Thes. 1.
7. 8, 10.

• 1 Thes. 1. 10.
Rev. 1. 7.

• Mat. 24. 3. &
26. 30. Zech.
14. 4. Luke
21. 37. & 24.
52.

• About a mile,
or perhaps
more. Luke
24. 50. John
11. 18.

• Ch. 20. 8. &
9. 32, 39.
Luke 22. 12.
& 24. 53.
John 20. 19,
26.

• Mat. 10. 2—
4. Mark 6.
16—19. Luke
6. 14—16.
Jude 1.

• Luke 5. 35. &
24. 53. & 23.
49. John. 20.
25. Mat. 13.
55. & 27. 35.

56. ch. 2. 1, 42, 46.

• John 18. 27. & 21. 15—17.

Anno Domini
cir. 33.

* Persons. Rev.
3. 4. & 11. 13.

* Ps. 41. 9. &
55. 12—14.
John 13. 18.
& 18. 2—12.
with ch. 2.
23. & 4. 27.
28. & 13. 27.

* John 6. 70.
71. Mat. 10.
4. Luke 6. 16.
ver. 25.

* Ch. 12. 25. &
20. 24. & 21.
19.

* Mat. 27. 5—
10. & 26. 15.
2 Pet. 2. 15.

* Mat. 27. 5.
Ps. 55. 15, 23.

* Ps. 69. 25. &
109. 8.

* Or office or
charge of
overseeing.
Ch. 20. 28.
1 Pet. 5. 2.

* Mat. iii—
xviii. Mark i
—xvi. Luke
iii—xxiv.
John i—xxi.
ver. 9.

* Ver. 8. ch. 2.
32. & 10. 39.
41. & 13. 31.
Heb. 2. 3.

* Deut. 31. 21.
1 Sam. 16. 7.
Ps. 7. 9. & 44.
21. & 94. 9—
11. Prov. 15.
11. Jer. 11.
20. & 17. 10.
& 20. 12. ch.
15. 8. Heb.
4. 13. Rev. 2.
23. John 2.
24. 25.

* Ver. 17. 20.
Ps. 109. 8.

* Ver. 16—21.
Mat. 26. 14—
16. 24. & 27.
3—5.

* Prov. 16. 33.
1 Chr. 24. 5.
Lev. 16. 8.

up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty),

16 Men and brethren, This scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and, falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem: insomuch as that field is called, in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

21 Wherefore of these men who have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots: and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAP. II.

Here (1) The Holy Ghost is poured out upon the disciples in the appearance of cloven tongues of fire, and qualifies them to speak in other languages; 1—4. (2) The multitudes gathered at the festival of Pentecost crowd to see and hear them;—part are astonished, and others deride; 5—13. (3) Peter vindicates himself and brethren, and shews that this was the effusion of the Spirit, promised by Joel, and now bestowed in consequence of the death, resurrection, and ascension, of Christ; 14—36. (4) By his sermon three thousand are converted to Christ, and joined to his gospel church; 37—41. (5) These primitive Christians are remarkably pious and charitable, and God signally owns and blesses them with the tokens of his favour; 42—47.

AND, when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them

cloven tongues, like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven.

6 Now, when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these who speak Galileans?

8 And how hear we every man in our own tongue wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews, and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

Anno Domini
cir. 33.

* Ver. 4, 6, 8.
ch. 10. 46. &
15. 8.

* Mat. 3. 11.
Jer. 23. 29.

* Joel 2. 28. Is.
44. 3—5. ch.
1. 5. & 11. 15.
John 14. 16.
& 16. 7. & 20.
22. Mark 16.
17. Ps. 8. 2.
2 Pet. 1. 21.
ch. 10. 45, 46.
& 19. 6. 1 Cor.
xii. xiv.

* Exod. 23. 16.
17. & 34. 23.
Lev. 23. 15—
21. 1 Pet. 1. 1.

* Greek, when
this voice
was made.

* Or troubled
in mind. Ver.
7. 12. Mat.
2. 3.

* Ver. 12. ch. 3.
10. & 4. 13.
& 1. 10, 11.

* Mat. 4. 18—
22. Mark 2.
13. 14. John
1. 43—46. &
7. 52. Luke
13. 1. 2. ch.
1. 11.

* Ver. 7. Luke
1. 34.

* Is. 21. 2.
Dan. 5. 28.

* Ch. 7. 2.
Judg. 3. 8.

* 1 Pet. 1. 1.

* Ch. 16. 6. Rev.
1. 11.

* Ch. 16. 6. &
13. 13.

* Exod. 1. 1.
Ezek. 38. 5.
Mark 15. 21.
ch. 6. 9.

* Ch. 18. 2. &
22. 11.

* Exod. 12. 47
—49. Is. 56.
6, 8.

* Ch. 27. 7. Tit.
2. 5, 12.

* Gal. 4. 25.
& 1. 17.

* Ch. 10. 38—
48. & 1. 1—3.
22. & 3. 13.
ver. 22—24.

* Ver. 6, 7.
Luke 5. 9,
26.

* 1 Sam. 1. 14.
Mat. 11. 19.
1 Cor. 2. 14.

* John 12. 27.
ch. 1. 15.
ver. 38. & 3.
12. & 4. 8.

* Is. 58. 1. Hos.
8. 1.

* Nine o'clock
forenoon;

* Is. 44. 3—5.
Joel 2. 28—
32. Ps. 72. 6.

* Ezek. 11. 19.
& 36. 27.

* Zech. 12. 10.
John 7. 38.
ch. 10. 45. &
21. 9, 10. &
11. 28. & 16.

* 9. 1 Tim. 4.
1. 2 Tim. 3.
1—6. 2 Pet.
3. 3. 2 Cor.
12. 1.

* Joel 2. 30, 31.
Mat. 24. 29.
Luke 21. 25.
Mal. 4. 1, 5.
6. Zeph. 1. 14
—17.

REFLECTIONS UPON CHAP. I.—The most glorious and uncontrollable evidence is given us of the resurrection and exaltation of our once crucified Redeemer, that through him our faith and hope might be in God. Great numbers of disciples had frequent opportunities of seeing and conversing with him after his death, and could not possibly mistake him for any another. Yea, saw him ascend, in our nature, to heaven, and heard the angels' attestation concerning him. Most gladdening truth! He has carried our nature to the right hand of God, and will, in due time, return, for our salvation, to judge the quick and the dead. And infinite is the mercy that, in his absence, he has, by promise and fulfilment, secured for us the presence and influence of the Holy Ghost to supply his room, and to own, assist, and comfort, us in his work. Let us then, in an humble dependance on, and patient waiting for, him, avoid all carnal views of his kingdom or curious prying into God's secrets. For there is need of great activity in his honourable work, and of preparation for his second coming, at which we

must give our account. While the world rages in wickedness, let united devotions be the delight of our souls. The joint effectual fervent prayers of righteous men avail much. But, O the inexpressibly terrible end of treacherous ministers! Their honour or wealth avail them but little in the day of God's wrath. Happy is it when God, even by terrible things in righteousness, degrades and punishes them for the confirmation of his truths,—and supplies their room with such as are qualified and faithful. And great care ought to be taken that none but such be admitted. But, if God testify his call and approbation, all ought to receive and regard them as his ambassadors. Ever solicitous for the welfare of the church, we ought to commit all her matters to Jesus, as her kind Head and sovereign disposer of all things. And never let us by lot appeal to God in matters ludicrous or trifling; but only in cases of great importance, which cannot be otherwise decided; and that with solemn prayer for his direction, and a ready submission to his decision.

Anno Domini
cir. 33.Joel 2. 32.
Rom. 10. 13.
ch. 9. 14, 15.
& 13. 46—48.
Mat. 24. 14.
& 26. 13. &
28. 19.Mat. 11. 4, 5.
Luke 7. 16. &
24. 19—21.
John 3. 2. &
5. 19, 26, 36.
Heb. 2. 4.
John 10. 25.
38. & 14. 10.
11. & 15. 22
—24. ch. 10.
38.Mat. 26. 24.
53. Luke 22.
22, 53. John
7. 30. & 8. 20.
& 18. 11. &
19. 11. ch. 4.
27, 28. & 3.
13—15. 18. &
5. 30. Rom. &
4. 25. & 8.
32. 1 Pet. 1.
20. Mat. 20.
19. & 26. 45,
47.Ver. 32. ch.
3. 15. & 4. 10.
& 10. 40. &
13. 30. 34. &
17. 31. Rom.
4. 24. 25. &
8. 11. 1 Cor.
6. 14. & 15.
15. Heb. 13.
20. 2 Cor. 4.
14. Eph. 1.
20. 1 Pet. 1.
21. 1 Thes. 1.
10.Ps. 16. 8—11.
& 109. 31. &
121. 5.Ps. 16. 9, 10.
Rom. 8. 31.Dan. 9. 24.
Luke 1. 35.Ps. 16. 11. &
17. 15. & 21.
4—6.Or I may.
Ch. 13. 36.
1 Kin. 2. 10.2 Sam. 7. 12.
1 Chr. 22. 10.
Ps. 132. 11.
Is. 9. 7. Luke
1. 32. 33.
John 18. 36.
37. Rom. 1. 3.
4. & 9. 5.
1 Tim. 1. 17.
Rev. 17. 14.
& 19. 16.Ps. 16. 10. ch.
13. 31. ver. 27.See ver. 24.
27. ch. 3. 15.
26. Mat.
xxviii. Mark
xvi. Luke
xxiv. John
xx. xxi.See ch. 1. 8.
22. & 3. 15.
& 5. 32. &
10. 39, 41.Mark 16. 19.
Luke 24. 49.
John 14. 16.
26. & 15. 26.
& 16. 7—13.
ch. 1. 4. 8.
& 10. 45. & 5.
31. Phil. 2. 9.Ps. 110. 1. &
8. 1. Mat. 22.
44. Heb. 1. 3.
13. 1 Cor. 15.
25. Rev. 3. 21.
Eph. 1. 20.John 17. 3. &
6. 69.Mat. 28. 18.
Eph. 1. 20—
23. Phil. 2. 9
—11. ch. 5.
31. & 10. 36.Zech. 12. 10.
Luke 3. 10.
Jer. 6. 16. ch.
9. 6. & 16. 30.
John 16. 8—
11. Rom. 7. 9.

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad: moreover, also, my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne:

31 He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof, we all are witnesses.

33 Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now, when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received this word were baptized: and the same day there were added unto them about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common,

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart;

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Ch. 4. 34, 37. & 5. 1, 2. Is. 58. 7. Mat. 19. 21. & 6. 19, 20. Luke 12. 33. & 16. 9. 1 Tim. 6. 19. Luke 24. 53. ch. 1. 14. & 3. 1. & 6. 4. & 5. 42. & 20. 7. Luke 2. 52. ch. 14. 33. Rom. 14. 8. Ch. 5. 14. & 11. 24. & 13. 48. Rom. 8. 30. Is. 43. 6. & 49. 12. & 56. 8.

Anno Domini
cir. 33.Mat. 3. 6, 8.
Mark 1. 4, 15.
ch. 3. 19. &
22. 16. John
1. 7. Tit. 3. 5.
Is. 1. 18. &
55. 7. Luke
24. 47.Ver. 16—18.
ch. 8. 15—17.
& 10. 44, 45.
& 19. 16.Gal. 3. 16.
Rom. 9. 8.
Gen. 17. 7.
Joel 2. 28.
Jer. 31. 34.
Zech. 13. 1.
ch. 3. 25, 26.
& 9. 15. & 10.
34. 44. & 11.
1. 18. & 13.
31. 46—48.
xiv—xix. &
22. 21. & 28.
28. Eph. 3. 3
—8. & 2. 13.Ch. 20. 21.
2 Cor. 6. 17.
Mat. 15. 14.
Luke 21. 36.Ps. 110. 3.
Mat. 13. 23.
ch. 1. 15. & 4.
& 9. 5. 14.
Ps. 72. 16, 17.
Mat. 16. 18.Ch. 1. 14. &
4. 32. & 5. 12.
& 6. 4. & 20.
7. ver. 45.
Rom. 12. 12.
Eph. 6. 18.
Col. 4. 2. Heb.
10. 25. Jude
19.Esth. 8. 17.
ch. 5. 5, 11.
Luke 7. 16.
Mark 7. 37.John 14. 12.
ch. 3. 6. & 4.
30. & 5. 12.
15. & 8. 7, 13.
& 9. 34, 40.
& 13. 11. &
14. 10. & 16.
18. & 19. 11.
12. & 28. 8.
Mark 16. 17.Phil. 2. 2, 4.
ch. 4. 32. & 5.
4. Phil. 5. 6.
7. ver. 45.

CHAP. III.

(1) Peter and John cure a lame man by a word, to the great astonishment of the spectators; 1—11. (2) Peter takes occasion, from their astonishment, to represent Christ's power, and their sin in crucifying him; 12—18. (3) He exhorts and encourages them to repent, and believe in him for remission and salvation; 19—26.

NOW Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

2 And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand,

Luke 24. 53.
ch. 5. 21, 25.Three o'clock
afternoon.
Ps. 55. 17.Ch. 4. 22. &
14. 8.John 9. 8.
ver. 10.

Ch. 14. 9.

Mat. 10. 9.
1 Pet. 4. 10.
11. Mat. 7. 22.
Mark 16. 17.
ch. 4. 7, 10.

REFLECTIONS UPON CHAP. II.—It is impossible that Jesus, who, by obedience unto death, had satisfied his Father's law and justice, should be held a prisoner in the grave. And glorious are the fruits of his resurrection and exaltation to his Father's right hand. Yea, astonishing is the effusion of the Holy Ghost thereby to qualify his preachers, and to convert hearers.—Quickly he comes to them who, with united hearts, wait and cry for his presence. And he can suddenly effect a great spreading and understanding of the gospel, and fulfilment of ancient predictions. What bold resolution he gives his lately so timorous disciples! How open their avowal of Jesus' Messiahship, Divinity, and resurrection from the dead, where he had been lately crucified as a notorious malefactor! Great is the wisdom and power of God in thus overruling the wickedness of men for his own glory, for the honour of Christ, and the salvation of

men. But his purpose or overruling providence, in no respect excuses or extenuates our guilt. Alas, how perversely men will continue opposing and reviling the most evident manifestations of God's power and goodness till the Holy Ghost begin to work in their heart! But then the most wonderful effects will follow—the deepest impressions of divine truths—a thorough conviction and self-debasement—earnest inquiries after salvation—the most unfeigned faith and sincere repentance—dedication of men's riches and their children to the Lord—faithful subjection to Christ and to his gospel—joining in religious fellowship with his people—an observation of his commandments—delightful and reverential regard to his ordinances—grateful praise for his kindness and zeal for his glory—heavenly-mindedness, contempt of this world, and compassionate love to poor fellow-saints—and a daily addition of members to the church.

Anno Domini
cir. 33.

Mat. 8. 3, 13,
15. & 9. 22.
& 12. 13. &
15. 23.

Is. 35. 6.
Mark 2. 11,
12. John 5. 9,
9.

Ch. 4. 16, 21,
22.

Ch. 2. 7, 12,
& 4. 13. Mat.
9. 33. & 12. 23.

Ch. 5. 12.
John 10. 23.

Ps. 115. 1.
John 15. 5.
2 Cor. 3. 5.

Ch. 5. 30.
Exod. 3. 6,
15, 16. & 4.
5. Luke 20.
37, 38.

John 7. 39. &
12. 16. & 13.
31. 32. & 17.
1. 5. ch. 2. 36.
& 5. 31. Eph.
1. 20. to Phil.
2. 8—11. Ps.
110. 1—7.

Mat. 27. 2, 18,
20. Mark 15.
1. 9. John 18.
40. & 19. 15.
Luke 23. 1,
14. & 18. 30.
& 19. 12, 15.
ch. 2. 23. & 4.
26—28. & 5.
30.

Mat. 27. 20.
Mark 15. 11.
Luke 23. 18,
25. John 18.
40. ch. 13. 28.
& 7. 52. & 22.
14. with Rev.
3. 7. Heb. 7.
26. John 1. 4.
& 3. 15, 16,
36. & 5. 21,
26. & 6. 40.
& 10. 19, 28. &
11. 25. & 14.
6. 19. & 17. 2.
Col. 3. 3, 4.
2 Tim. 1. 10.
1 John 5. 11,
20.

Or author.

Ch. 1. 3. & 2.
24, 27, 31, 32.
& 10. 39, 40.
& 13. 30—37.
& 17. 31. Rom.
1. 4. & 4. 25.
& 6. 4. & 8.
11. 1 Pet. 1.
21.

Power and au-
thority. Ver.
6. ch. 4. 7, 10.

Ver. 6. ch. 14.
9. Luke 7. 50.
1 Pet. 1. 21.
Mat 15. 28.

Luke 23. 34.
John 7. 26,
48. & 16. 3.
ch. 13. 27.
1 Tim. 1. 13.
1 Cor. 2. 8.
2 Cor. 3. 14.

Luke 24. 44.
ch. 26. 22.
John 1. 45.
Ps. xxii. lxxix.
Is. 1. liii. &c.

Mat. 3. 2. &
14. 17. Is. 43.
25. & 44. 22.
& 55. 7. ch. 4.
38. Neh. 1. 4.
Ps. 51. 1, 2,
9. & 103. 14.

2 Tim. 1. 18.
Ps. 17. 15.
Luke 16. 25.
Rev. 17. 14.
15. Rom. 11.
25. 2 Thes. 1.
7, 10.

Ch. 1. 11. & 17. 31.
& 4. 14. & 8. 1. & 10. 12, 13.
Deut. 18. 15—18. ch. 7. 37.

Ver. 22, 24. ch. 10. 43. Col. 2. 17.
Rom. 8. 21. 2 Pet. 3. 13. with 1. 21. Luke 1. 70.
Jer. 23. 5, 6. Gal. 4. 4. Rom. 8. 3. Heb. 2. 11, 12.

Ch. 1. 11. Heb. 1. 3.
Ch. 1. 11. Heb. 1. 3.

Ch. 1. 11. Heb. 1. 3.
Ch. 1. 11. Heb. 1. 3.

Ch. 1. 11. Heb. 1. 3.
Ch. 1. 11. Heb. 1. 3.

Ch. 1. 11. Heb. 1. 3.
Ch. 1. 11. Heb. 1. 3.

Ch. 1. 11. Heb. 1. 3.
Ch. 1. 11. Heb. 1. 3.

Ch. 1. 11. Heb. 1. 3.
Ch. 1. 11. Heb. 1. 3.

Ch. 1. 11. Heb. 1. 3.
Ch. 1. 11. Heb. 1. 3.

and lifted him up; and immediately his feet and ancle bones received strength.

8 And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he who sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And, as the lame man who was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's greatly wondering.

12 ¶ And when Peter saw it he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you:

15 And killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses.

16 And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

18 But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, who before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren,

thren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

CHAP. IV.

Begins the history of the apostles' persecution; (1) Peter and John are imprisoned by the Jewish rulers; but 5000 are converted to Christ; 1—4. (2) Being examined touching their miraculous cure of the lame man, they boldly avow that they had done it by the authority and power of the lately crucified, but now exalted, Jesus Christ, the only Saviour of mankind; 8—12. (3) Unable to answer them, the Jewish rulers dismiss them, prohibiting them from preaching Christ any further; 13—22. (4) The two apostles and Christian brethren, by solemn prayer, ask of God further operations of his grace; and are answered by a repeated descent of the Holy Ghost; 23—31. (5) Hereby the believers are knit together in love, and abound in piety and charity; 31—37.

AND, as they spake unto the people, the priests and the captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Howbeit, many of them who heard the word believed: and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst they asked, By what power, or by what name, have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the

Anno Domini
cir. 33.

John 1. 17,
18. Heb. 4. 2
—5.

Mat. 17. 5,
Heb. 12. 25.

Dent. 18. 19.
Heb. 2. 2, 3.
& 10. 29. &
12. 25. Exod.
23. 21. 1 Sam.
2. 25.

Luke 24. 25,
27, 44. John
1. 45. ch. 10.
43. & 13. 27.
& 26. 22, 23.
& 28. 25. Rom.
3. 21. 1 Pet.
1. 10—12.

Ps. 50. 7. &
81. 2—10. ch.
2. 39. & 13.
26.

Gen. 12. 3. &
18. 18. & 22.
18. & 26. 4. &
24. 14. Gal.
3. 8. 16. ch. 2.
39. Rom. 15.
8—12, 16, 19.

Mat. 10. 5, 6.
& 15. 24.
Luke 24. 47.
ch. 13. 23, 26,
38, 46. 2 Pet.
3. 9.

Ps. 72. 17.
Eph. 1. 3. Gal.
3. 9, 13, 14, 22.

Dan. 9. 24.
Mat. 3. 1—3.
Mat. 1. 21.
1 John 3. 8.
ver. 19.

Ch. 5. 17. Hos.
6. 9. Luke 22.
52. John 18. 3.
Or ruler.
Mat. 22. 23.
ch. 23. 8.

Ch. 5. 17, 24.
& 7. 54. & 18.
45. Gen. 3. 13.
Neh. 2. 10.
Job. 5. 2.
Eccl. 4. 4.

1 Cor. 15. 20.
ch. 3. 13—21.
26. & 23. 8.
Mat. 22. 23.

Mat. 10. 17—
22. & 24. 9.
Luke 21. 12
—18. John 16.
2. 3. ch. 5. 18.
& 16. 23, 24.

See ch. 2. 37,
41, 47. Gen.
49. 10. Is. 45.
24. & 49. 24.
25. John 12.
24. & 14. 12.
Rom. 10. 17.

Mat. 26. 3, 57.
& 27. 1. Luke
3. 2. John 11.
47, 49. & 18.
13, 14. Ps. 2.
1, 2. & 3. 1.

Mat. 10. 17. &
24. 9. ch. 5.
27. Mark 13. 9.

Exod. 2. 14.
Mat. 21. 23.
John 1. 18,
ch. 7. 27.

Ver. 31. Mat.
10. 19. Luke
12. 11, 12. Jer.
8. 9, 16, 19.

Ch. 3. 7.

Or power or
authority. Ver.
7. ch. 3. 6, 16.

Ch. 2. 23, 24.
& 3. 13—15.
& 13. 27—30.

Mat. 20. 18,
19. & xxvi.
xxviii. Mark
xiv. xvi.
Luke xxii—
xxiv. John
xviii—xx.

REFLECTIONS UPON CHAP. III.—Thrice happy are they whose hearts are so fitted for devotion that the returning seasons of it, in public or private, are always welcome! And, if men heartily love prayer, they will never think morning and evening too frequent for it. Many, rich in faith, are poor and destitute in this world: but the blessings of grace do more than balance their wants. It is good to attend God's ordinances in expectation of his favours. If he apprehend us by his Spirit, we shall lay hold on him by faith. And, if we obtain his deliverance, we ought to triumph in his praise, and even dearly to regard the honoured instruments of our deliverance. But the more God honours ministers, the more should they lay out themselves for his honour, and take every opportunity of doing good to souls.—How glorious is our exalted Saviour! And

safely may we believe his apostles' testimony concerning him. In him ancient predictions are fulfilled. And through believing dependance on his power and authority the most amazing miracles have been wrought. Marvellous is the wisdom and power of God in making even the most daring wickedness of men the great means of bringing about our salvation: and extensive is the instruction, ample the pardons, effectual the reformation, and abundant the blessings, which Jesus Christ bestows on the chief of sinners. What delightful encouragement is this to faith and repentance, that, in his seasons of mercy, we may find rest and refreshment to our souls. What excitement to rejoice in his exaltation, and to wait for his return to judgment!

Annō Domini
cir. 33.

dead, even by him doth this man stand here before you whole.

• Ps. 118. 22.
Mat. 21. 42.
Is. 28. 16. &
49. 7. & 53. 3.
Rom. 9. 33.
1 Pet. 2. 7, 8.

11 ^aThis is the stone which was set at nought of you builders, which is become the head of the corner.

• John 14. 6. &
3. 18. 36. Mat.
1. 21. ch. 10.
43. Rom. 3. 24.
1 Tim. 2. 5, 6.

12 ^bNeither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

• Ch. 2. 7, 12.
Mat. 4. 18—
22.

13 ¶ Now, when they saw the boldness of Peter and John, and perceived that they were ^aunlearned and ignorant men, they marvelled, ^aand they took knowledge of them that they had been with Jesus.

• Mat. 10. 1—4.
ch. 1. 2, 3, 8,
13, 21. & 10,
39.

• Ver. 10, 16.
ch. 3. 8—12.

14 ^aAnd, beholding the man who was healed standing with them, they could say nothing against it.

• Ver. 1, 5, 6.

15 But, when they had commanded them to go aside out of the council, ^athey conferred among themselves,

• John 11. 47,
48. & 12. 18,
19. ch. 3. 9.
ver. 14.

16 Saying, ^aWhat shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

• Ch. 5. 28, 40.
1 Thes. 2. 16.
Ps. 2. 1—3.
John 15. 18—
21. Mat. 10.
22.

17 But, that it spread no further among the people, let us ^astraitly threaten them that they speak henceforth to no man in this name.

• Mat. 10. 27.
Mark 16. 15.
ch. 1. 8, 22. &
2. 32. & 3. 15.
& 10. 39, 41.
& 22. 15. & 5.
32. & 13. 31.
1 John 1. 1—
3. 2 Pet. 1. 16.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

• Exod. 1. 17.
ch. 5. 29. Gal.
1. 10.

19 But Peter and John answered and said unto them, ^aWhether it be right in the sight of God to hearken unto you more than unto God, judge ye.

• Mat. 10. 27.
Mark 16. 15.
ch. 1. 8, 22. &
2. 32. & 3. 15.
& 10. 39, 41.
& 22. 15. & 5.
32. & 13. 31.
1 John 1. 1—
3. 2 Pet. 1. 16.

20 ^aFor we cannot but speak the things which we have seen and heard.

• Ver. 17, 18.
ch. 5. 29, 40.

21 So, when they had further ^athreatened them, they ^blet them go, finding nothing how they might punish them, ^abecause of the people: for all *men* glorified God for ^athat which was done.

• Ps. 31. 15.
Luke 21. 18.

22 For the man was above ^aforty years old on whom this miracle of healing was shewed.

• Ch. 5. 26. Mat.
14. 5. & 21. 26.
Luke 20. 6, 19.
& 22. 2.

23 ¶ And, being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

• Ch. 3. 6—11.
& 5. 13. ver.
16.

24 And when they heard ^athat they lifted up their voice to God with one accord, and said, Lord, thou *art* God, ^bwho hast made heaven and earth, and the sea, and all that in them is:

• Ch. 3. 2. John
5. 5. Luke 13.
16. Mat. 9. 20.

25 Who by the mouth of thy servant David hast said, ^aWhy did the heathen rage, and the people imagine vain things?

• Ps. 119. 63. &
15. 4. & 16. 3.
Prov. 13. 20.
ch. 1. 13. & 2.
46. & 12. 12.

26 The kings of the earth stood up, and the rulers were gathered toge-

• Ps. 103. 1, 2.
& 107. 1, 2.
&c.

• Gen. 1. ii.
Exod. 20. 11.
Jer. 32. 17.

• Ps. 2. 1—3.
with ver. 27
—29. Mat. 16.
18.

ther against the Lord and against his Christ.

Annō Domini
cir. 33.

27 For, of a truth, against thy ^bholy child Jesus, whom thou hast anointed, ^bboth Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

• Heb. 7. 26.
Luke 1. 35. Is.
61. 1 John 10.
36. ch. 3. 14.
& 2. 36. Ps.
2. 6.

28 ^aFor to do whatsoever thy hand and thy counsel determined before to be done.

• Luke xxii.
xxiii. Mat.
xxvi. xxvii.
Mark xiv. xv.
John xviii.
xix. ch. 2. 23.

29 And now, Lord, behold their threatenings: and grant unto thy servants that with ^aall boldness they may speak thy word,

• Mat. 26. 24,
53. Luke 22.
22. & 24. 25
—27, 41. ch.
2. 23. & 3. 18.
& 13. 27—29.

30 ^aBy stretching forth thine hand to heal: and that signs and wonders may be done by the name of thy holy child Jesus.

• Ch. 9. 27. &
13. 46. & 14.
3. & 19. 8. &
26. 26. & 28.
31. Eph. 6.
19, 20. Ezek.
2. 6. Is. 58. 1.
2 Thes. 3. 1.

31 ¶ And when they had prayed the place ^awas shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

• Ch. 2. 22. &
3. 6—12, 16
& 5. 12, 15. &
9. 34, 40. &
& 19. 12.

32 ^aAnd the multitude of them that believed were of one heart, and of one soul: neither said any of *them* that ought of the things which he possessed was his own, but they had all things common.

• Ch. 16. 26.
2 Cor. 10. 4.
5. Joel 2. 28.
ch. 2. 4.

33 ^aAnd with great power gave the apostles witness of the resurrection of the Lord Jesus: and ^agreat grace was upon them all.

• Ch. 2. 44—
46. Ezek. 11.
19. 1 Cor. 1.
10. Eph. 4. 3
—6. ver. 34—
37. 1 Pet. 3. 8.
2 Cor. 13. 11.

34 ^aNeither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

• Rom. 15. 19.
Mat. 7. 29.
1 Thes. 1. 5.
1 Cor. 2. 4.
ch. 1. 8. & 2.
22. & 5. 29.

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

• John 1. 16.
Luke 2. 52.
ch. 2. 4, 47.
1 Cor. 15. 10.

36 And ^aJoses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation), a Levite, *and* of the country of Cyprus,

• Ver. 32, 37.
ch. 2. 45. &
5. 1—3. Mark
10. 21. Jam.
1. 27. 1 John
3. 17. Luke
12. 33. & 16.
9. 1 Tim. 6.
19.

37 Having land, ^asold *it*, and brought the money, and laid *it* at the apostles' feet.

• Not Mat. 13.
55. Mark 15.
40.

CHAP. V.

(1) Ananias and Sapphira ^aare struck dead for withholding part of the money which they pretended to have given to the church; 1—11. (2) The apostles work many miracles, to the increase of the church; 12—16. (3) They are again imprisoned, but delivered by an angel;—according to whose order, they go on in preaching, to the great vexation of their persecutors; 17—25. (4) Being again brought before the Jewish Sanhedrim, and examined, they boldly avow the lately crucified Jesus to be the *exalted* Messiah; 26—33. (5) By the prudent advice of Gamaliel, they are dismissed after being scourged; 34—40. (6) They depart, rejoicing in their honourable persecution, and proceed in their work of preaching Christ; 41, 42.

REFLECTIONS UPON CHAP. IV.—Men who heartily hate one another often cordially unite in opposition to Christ, his gospel, and his servants. But it is delightful when fierce persecution animates to a prudent zeal for Christ's honour, and when he balances it by the conversion of multitudes of hardened sinners. For, if ministers preach Christ faithfully and successfully, they must expect trouble for it. Rich, full, and free, is that salvation for sinful men which is in him alone. It is necessary always to believe and receive it, and, in our stations, to exhibit and declare it. Excellent is the cause of the gospel; and nothing but absurd rage, and overbearing violence, can ever oppose it. But in the most violent opposition Jesus can inspire his most cowardly servants with wisdom and courage to make an open and bold confession of himself and his truths; and by them he can confound their most potent and learned opposers, and even convince their consciences of the inconceivable advantage of fellowship with him. Easily he restrains the wrath of men, and makes the remainder of it to praise him. And it is manifest that, however despised by men in authority,

he is the Head and Lord of his church. In every case it is much better to obey God than men. He is the almighty JEHOVAH, the Maker and Governor of all things. Nothing happens without his permission and appointment. All events are a fulfilment of his inspired oracles, and execution of his ancient decrees. In every time of need let us therefore address him by solemn prayer. Often he hears and answers in mercy while his people are yet speaking. And, if he be with us, we need neither fear nor anxiously care who is against us. He knows every plot and every threatening of our enemies: and his presence and blessing are sufficient to encourage our perseverance in much tribulation. Heavenly is the delight and comfort that his Spirit can produce in our hearts! Yea, he can even make us rejoice in persecution for his sake. And glorious is the church when ministers are remarkably faithful and useful, and Christians so knit together as to be ready to give all they have for the relief of their indigent brethren.

Anno Domini
cir. 33.2 Tim. 2. 20.
John 6. 70.
Phil. 3. 19.Ch. 4. 37.
Josh. 7. 1.
Mal. 3. 8, 9.
Rom. 2. 22.
1 Tim. 6. 10.
2 Kin. 5. 20.John 13. 2,
27. & 8. 44.
Luke 22. 3.Or to deceive.
Ps. 94. 7. Is.
29. 15. Hos.
11. 12.Num. 30. 2.
Deut. 23. 21.
Eccl. 5. 4. Ps.
50. 14. Prov.
20. 25. ver. 2.
4. 9. Rom. 2.
21, 22.2 Cor. 10. 6.
Num. 14. 36,
39. ver. 10.Ch. 2. 43. ver.
11. Ps. 119.
120.

Gen. 3. 6.

Exod. 17. 2.
Num. 14. 22.
Ps. 78. 18, 56.
& 95. 8, 9.
1 Cor. 10. 9.
ver. 3, 4.

Ver. 3.

Mark 16. 17,
18. John 14.
12. ch. 2. 22,
43. & 3. 6, 7.
& 4. 30. & 9.
33, 40. & 13.
11. & 14. 3. 8. &
16. 16. & 19. 6.
11, 12. & 20.
9. & 28. 8.
Rom. 15. 19.
2 Cor. 12. 12.
Heb. 2. 4.Ch. 2. 46. &
3. 11. & 4. 32.
John 10. 23.John 9. 22. &
12. 42. & 19.
38. or 1 Kin.
17. 12. Luke
5. 8. 2 Sam. 6.
19. 20. Is. 33.
14. ch. 2. 41,
47. & 4. 21,
33.Ch. 2. 41, 47.
& 4. 4. & 6.
7. Is. 45. 24.
Gal. 3. 28.
ch. 10. 34.Or in every
street.Ch. 19. 12.
John 14. 12.
Mat. 9. 21. &
14. 36.Mark 16. 17,
18. & 6. 56. &
7. 37. Mat.
12. 15. & 14.
14.

Ch. 4. 1.

Or envy. Job
5. 2. Prov. 27.
4. Eccl. 4. 4.Ch. 4. 3. &
16. 23, 24.
Mat. 10. 17—
22. & 24. 9.
John 16. 2, 3.Ps. 34. 7. ch.
12. 7—10. &
16. 25, 26.
Heb. 1. 14.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy to it, and brought a certain part and laid it at the apostles' feet.

3 But Peter saith, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 While it remained, was it not thine own? and, after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men but unto God.

5 And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them who have buried thy husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in and found her dead, and, carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women).

15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them who were vexed with unclean spirits: and they were healed every one.

17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees), and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night

opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard that they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened we found no man within.

24 Now when the high priest, and the captain of the temple, and the chief priests, heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And, when they had brought them, they set them before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

33 When they heard that they were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of

Anno Domini
cir. 33.Mark 16. 15.
John 12. 50.
& 6. 68. & 17.
3. 1 John 1
—3.Ch. 21. 13.
John 8. 2.Ch. 4. 1, 5.
John 7. 48.
Mat. 26. 3. &
27. 1, 5. ver.
17, 24.

Ver. 19.

Gr. priests.

2 Kin. 25. 12.

Ch. 4. 1. Luke

22. 4, 52.

John 18. 3.

Ch. 4. 16, 21

John 11. 47,

48. & 12. 18,

19.

Ver. 20, 21.

Without

binding them.

Mat. 27. 2.

Ch. 4. 21.

Mat. 14. 5. &

21. 26. Luke

20. 6, 19. &

22. 2. Ps. 76.

10. ver. 13.

Ch. 4. 7.

Mat. 10. 17.

Mark 13. 9.

Ch. 4. 18, 21.

Ch. 2. 23, 36.

& 3. 13—15.

& 4. 10.

Ch. 4. 19. Gal.

1. 10. Exod.

1. 17. 1 Thes.

2. 5. 6. Deut.

12. 32. & 5.

32.

Ch. 2. 24—

32, 36. & 3.

13—15. & 13.

27—37. & 10.

38—40.

1 Pet. 2. 24.

& 1. 21.

Ps. 110:1. &

89. 27, 28.

Heb. 2. 8—

10. Phil. 2. 9

—11. Eph. 1.

20—23. ch. 2.

23. 36. & 3.

15. 26. & 11.

18. & 13. 38,

39. Luke 24.

47.

Ch. 1. 8. & 2.

32. & 10. 39,

41. John 15.

27.

John 15. 26.

& 16. 7, 13,

14. & 14. 16,

17, 26. Heb.

2. 4. 1 Pet. 1.

12. ch. 2. 4.

Ch. 7. 54. &

13. 45. Prov.

27. 4, 5. Job

5. 2.

Ch. 22. 3. &

4. 15. & 23. 9.

1 Kin. 20. 22.

2 Kin. 6. 9.

Mat. 10. 17.

Mat. 24. 11,

24. ch. 2. 9.

About A. M.

4000.

2 Pet. 2. 2.

2 Thes. 2. 11.

Or believed.

Luke 2. 1. &

13. 1.

Anno Domini
cir. 33.Ver. 36. Ps.
9. 16. & 7. 16
Job 20. 5.Ver. 35. Ps.
76. 10. ch. 23.
9.Prov. 21. 30.
16. 8. 10. Mat.
15. 13. & 21.
25.Mat. 16. 18.
Luke 21. 15.
2 Chr. 35. 21.
Rev. 17. 14.
1 Cor. 1. 25.
Phil. 1. 28.
ch. 2. 41. & 4.
4. 33. & 6. 10.
& 7. 51. &
23. 9.Mat. 10. 17.
& 21. 35. &
23. 24. Luke
20. 10. Mark
12. 5. & 13. 9.
ch. 4. 18.Ch. 16. 25.
Mat. 5. 10—
12. Rom. 5. 3.
Jam. 1. 2.
1 Pet. 4. 13.
& 1. 6. 2 Cor.
6. 10. & 12.
10. Phil. 1. 29.
Heb. 10. 34.Gal. 6. 9. 10.
ch. 2. 42. 46.
ver. 12. Luke
21. 37. & 22.
23.

Galilee, in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, ^aRefrain from these men, and let them alone: ^afor if this counsel, or this work be of men, it will come to nought:

39 But, ^bif it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: ^cand when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, ^drejoicing that they were counted worthy to suffer shame for his name.

42 ^eAnd daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAP. VI.

(1) In consequence of some murmurings relative to the unequal distribution of their charity, seven deacons are chosen for this business by the people, and ordained by the apostles; 1—6.

(2) While many priests and others are converted, Stephen, a deacon, actively bestirs himself for Christ;—is disputed against, and accused to the sanhedrim, and appears before them with an angelic lustre in his countenance; 7—15.

AND in those days, ^awhen the number of the disciples was multiplied, there ^barose a murmuring of the ^cGrecians against the Hebrews, ^dbecause their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples unto *them*, and said, ^eIt is not reason that we should leave the word of God and serve tables.

3 Wherefore, brethren, ^flook ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 ^gBut we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude. And they chose ^hStephen, a man full of faith, and of the Holy Ghost, and ⁱPhilip, and ^jProchorus, and ^kNicanor, and ^lTimon, and ^mParnenas, and ⁿNicolas a proselyte of Antioch:

6 Whom they set before the apostles: and, ^owhen they had prayed, they laid *their* hands on them.

REFLECTIONS UPON CHAP. V.—It is impossible to find a church on earth without tares; or much Christianity without some hypocrisy. Satan's temptations and men's own corruptions, particularly covetousness, easily lead them into lying and falsehood. But most heinous is this in dealing with God, as it is a direct contempt of his all-seeing Spirit. And yet, if Satan fill our heart, he will delude us into it; and even our nearest relations will encourage us in it. Seriously then should we guard against prevarication with that God who can strike liars and dissemblers dead, for the honour of his gospel and church. And happy is it when such events deter hypocrites from joining her.—Well would it be if men shewed as much care for their souls as most do for the health of their bodies! But, alas, with what blind fury do many, under pretence of religion, set themselves against Christ's eminent ministers, and fight against God; and by endeavouring to render them despicable, study to prejudice hearers against them! Yet his counsel and work shall stand, to the defiance and confusion of every opposer. At his pleasure prisons become paradises, or open their doors;—marvellous miracles are wrought for the attestation of truth; the fury of the haughtiest rulers is restrained; the multitude is awed, and the church increased amidst attempts to destroy her. Yea learned, potent, and even inveterate, enemies are made advocates for his cause. If then we endure terrors and reproaches for his sake, we may despise them, or even glory in them. And let us always publish the praises of our once crucified, but now risen, Redeemer, who is exalted as a Prince and a Saviour, freely to give repentance and forgiveness of sins to the most heinous transgressors.

7 ¶ And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were ^mobedient to the faith.

8 ¶ And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ^oThen there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 ^pAnd they were not able to resist the wisdom and the spirit by which he spake.

11 ^qThen they suborned men, who said, We have heard him speak blasphemous words against Moses, and *against* God.

12 ^rAnd they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 ^sAnd set up false witnesses, who said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

14 ^tFor we have heard him say, That this Jesus of Nazareth shall destroy this place, and shall change the ^ucustoms which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an ^vangel.

CHAP. VII.

(1) By an historical account of the Hebrew nation, under the patriarchs Abraham, Isaac, Jacob, and Joseph; 1—16: under Moses; 17—41: under Joshua, David, and Solomon; 44—50: and under their judges and kings; 42, 43: he shews that God had been regularly worshipped in other lands and places; that the temple and ceremonies were but typical; and that, for their wickedness, God had threatened their nation with a miserable dispersion. (2) He applies his discourse to his persecutors, and charges them with wickedness, which would provoke God to cast them off; 51—53. (3) Enraged herewith they furiously stone him to death; while he beholds and commits himself to Christ, and prays for pardon to his murderers; 54—60.

THEN said the high priest, ^aAre these things so?

2 And he said, ^bMen, brethren, and fathers, hearken; ^cThe God of glory appeared unto our father Abraham, ^dwhen he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, ^eGet thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 ^fThen came he out of the land of the Chaldeans, and dwelt in Charran; and

REFLECTIONS UPON CHAP. VI.—It is hard to manage much business without much inconvenience, and even some reflections. But it is shameful that money matters should occasion discontents among church members, who are otherwise of one heart and soul. And, to prevent this, it becomes us to use the strictest impartiality in the management of the money, and all other matters, of churches or states. It is a great sin and reproach to many Christian congregations that the office of deacons, so clearly appointed in scripture, should be so much contemned. And it is necessary that every church officer be intelligent, pious, and prudent; and that church members be always required to choose their own officers, small or great. No patrons or presbyteries can pretend more fitness to choose for others, than the inspired apostles, who refused it. It is dangerous and awful when Ministers give themselves to idle chat, unprofitable reading, unnecessary sleep, or civil business, instead of their important ministrations and fervent prayer. But, when gospel ministers are faithful and diligent, God often works by them miracles of grace in the conversion of sinners, even of profane clergymen, whose spiritual case is peculiarly desperate. But, alas, how maliciously carnal men set themselves against Christ and his gospel, and readily charge its peculiar doctrines with blasphemy; and none are more apt to be inveterate enemies of truth than empty professors. No spirit of wisdom, no miracles can move those, who, instead of scripture and reason, fly to calumny and violence, and who can falsely witness, or suborn others so to do, against those whom God signally owns and honours.

Anno Domini
cir. 34.

from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 And God spake on this wise, that his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction; and our fathers found no sustenance.

12 But, when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, the father of Sychem.

17 But when the time of the promise grew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, who knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

21 And, when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And, when he was full forty years

old, it came into his heart to visit his brethren the children of Israel.

24 And, seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren, why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And, when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw it he wondered at the sight: and, as he drew near to behold it, the voice of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses, whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel who appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 This is that Moses who said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he that was in the church in the wilderness with the Angel who spake to him in the mount Sina, and with our fathers; who received the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for as for this Moses, who brought us out of the land of Egypt, we wot not what is become of him.

Anno Domini
cir. 34.Before Christ
1591.Pa. 106. 7. &
94. 2. 1 Cor.
2. 8-14.
Deut. 29. 4.

Exod. 2. 13.

Gen. 13. 6.
1 Cor. 9. 7.
Heb. 12. 1.Ch. 4. 5.
Mat. 21. 23.
John 1. 8.
22. 25. & 1.
18.Exod. 2. 14.
1-6. Num.
12. 1.Exod. 3. 1-
10. with 19.
1-3. 1 Km.
19. 6.Exod. 3. 2, 6.
Mal. 3. 1. la.
63. 1, 9. Gen.
48. 16. Deut.
33. 16. Gen.
15. 13. Pa. 66.
12. la. 43. 2.
Deut. 4. 20.
Dan. 3. 27.
John 1. 14.
Zech. 13. 7.
Tit. 2. 14.Pa. 72. 18. &
111. 2 Jer.
31. 22. Luke
4. 25.Gen. 12. 1. 8.
Exod. 3. 6.
Mat. 22. 32.
Heb. 11. 25.Exod. 3. 6.
Gen. 17. 3.
1 Km. 19. 13.
La. 6. 2-4.
Luke 5. 8.
Heb. 12. 21.
Dan. 10. 7, 2.
Mat. 17. 7.
Rev. 1. 17.John 1. 15.
1 Km. 19. 13.
Pa. 72. 18. &
111. 2 Jer.Exod. 3. 7. &
2. 25. Gen. 12.
32. 1 Sam. 9.
16. Pa. 106.
94. Deut. 29. 4.Pa. 106. 7. &
94. 2. 1 Cor.
2. 8-14.
Deut. 29. 4.Pa. 106. 7. &
94. 2. 1 Cor.
2. 8-14.
Deut. 29. 4.Pa. 106. 7. &
94. 2. 1 Cor.
2. 8-14.
Deut. 29. 4.Exod. 3. 7. &
2. 25. Gen. 12.
32. 1 Sam. 9.
16. Pa. 106.
94. Deut. 29. 4.Pa. 106. 7. &
94. 2. 1 Cor.
2. 8-14.
Deut. 29. 4.Pa. 106. 7. &
94. 2. 1 Cor.
2. 8-14.
Deut. 29. 4.Pa. 106. 7. &
94. 2. 1 Cor.
2. 8-14.
Deut. 29. 4.Pa. 106. 7. &
94. 2. 1 Cor.
2. 8-14.
Deut. 29. 4.Pa. 106. 7. &
94. 2. 1 Cor.
2. 8-14.
Deut. 29. 4.Pa. 106. 7. &
94. 2. 1 Cor.
2. 8-14.
Deut. 29. 4.Pa. 106. 7. &
94. 2. 1 Cor.
2. 8-14.
Deut. 29. 4.Pa. 106. 7. &
94. 2. 1 Cor.
2. 8-14.
Deut. 29. 4.Pa. 106. 7. &
94. 2. 1 Cor.
2. 8-14.
Deut. 29. 4.Pa. 106. 7. &
94. 2. 1 Cor.
2. 8-14.
Deut. 29. 4.Pa. 106. 7. &
94. 2. 1 Cor.
2. 8-14.
Deut. 29. 4.Pa. 106. 7. &
94. 2. 1 Cor.
2. 8-14.
Deut. 29. 4.

Anno Domini
chr 34

Ps. xl. 11.
2. Is. 66. 4.
Hos. 4. 17.
Rom. 1. 21.
20. 22. 2 Thes.
2. 11. 12.
2 Chr. 15. 2.
Ezek. 20. 26.
39.

Deut. 4. 19.
& 17. 3. 2 Kin.
17. 16. & 21.
3. 6. Jer. 19.
13. Ezek. 8.
16.

Amos 5. 25—
27. Ps. 95. 10.

2 Kin. 17. 19.
16. 17. & 16.
8. & 21. 2—6.
Jer. 7. 34. &
32. 35. Lev.
26. 2—6.
Deut. xlii. &
17. 2—6.

Amos 5. 27.
2 Kin. 17. 6.
& 18. 11.

Exod. xxv—
xxx. xxxv—
xl. Num. iii.
iv. vii. & 9.
15—22. & 10.
17. 21. & 16.
19. Josh. 18. 1.

Exod. 25. 22.
40. & 26. 30.
Heb. 8. 5.

Josh. 3. 11—
14. & 18. 1.
Judg. 18. 31.
1 Sam. 4. 4.
& 7. 2. 2 Sam.
vi. 1 Chr. xiv
—xvi 2 Kin.
8. 1—14.

i. e. Joshua.

Exod. 34. 24.
Deut. 4. 38.
& 7. 1. 22.
Ps. 78. 55. ch.
13. 19.

Ps. 78. 70.
71. & 69. 19.
20. 1 Sam. 16.
12. 13. Acts
13. 22.

Ps. 132. 1—
5. 2 Sam. 7.
1—5. 1 Chr.
17. 1—4. &
22. 7. 6.

1 Kin. v—viii.
2 Chr. ii—vii.
2 Sam. 7. 13
1 Chr. 17. 32.

Ch. 17. 24.
1 Kin. 8. 27.
47. Jer. 7. 4.

Is. 66. 1. 2.
Mat. 5. 34. &
23. 22. Ps.
115. 2. 16.
Jer. 23. 24.
1 Kin. 8. 27.

Gen. i. Exod.
20. 11. & 31.
17. Ps. 33. 5.
& cix. Jer.
32. 17.

Exod. 33. 3.
& 32. 9. & 34.
9. Deut. 9. 6.
& 10. 16.
Neh. 9. 16.
Jer. 6. 10. &
7. 26. & 9. 25.
26. Ezek. 44.
9. 13. 48. 4.
Zech. 7. 11.
Ez. Lev. 26.
41.

Luke 7. 30.
ch. 6. 10.

Ver. 9. 25.
37. 40. 41.
Ps. 78. 8.

2 Chr. 36. 16.
Neh. 9. 26.
Mat. 5. 12. &
23. 31. 34. 37.
& 21. 34—
39. & 22. 6.
1 Thes. 2. 45.
ch. 2. 3. & 3.
13—15. & 4.
10. 27. & 5.
30.

Ch. 3. 14.
1 Pet. 3. 18.
Heb. 7. 26.
1 John 2. 1.

Exod. xix. xx. Gal. 3. 19. Heb. 2. 2. Deut. 33. 2. Ps. 63. 17. 2 Kin. 17. 8—23. Is. i. v.
lix. & c. Ezek. xvi. xx. xxii. xxiii. Ch. 5. 33. & 13. 45. & 22. 22. 23. Prov. 2. 4. 5.
Ch. 4. 8. 31. & 6. 5. 8. 10 Is. vi. Ezek. i. x. Rev. iv. v. Mat. 3. 16. ch. 10. 11. Dan. 7.
13. Mark 16. 19. Heb. 9. 24. & 7. 25. & 1. 3. & 4. 14. & 8. 1. Ps. 109. 31. & 110. 1. 5.
Ezek. 1. 1. Mat. 3. 16. ch. 10. 11.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts, and sacrifices by the space of forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit, the Most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things?

51 Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them who shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept it.

54 When they heard these things they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the

heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep.

CHAP. VIII.

(1) While Stephen is buried and lamented, the Christians at Jerusalem are terribly persecuted by Saul and others; 1—3. (2) The church is enlarged by the dispersion of the persecuted preachers, who thereby spread the gospel abroad;—particularly Philip the evangelist, in the country of Samaria; 4—13. (3) Peter and John confirm the new converts there, and severely reprove Simon the sorcerer; 14—25. (4) By divine direction, Philip the evangelist converts and baptizes the Ethiopian eunuch, whom he found reading the prophecy of Isaiah; 26—38. (5) While the eunuch joyfully pursues his journey homeward, Philip preaches the gospel along the western borders of Canaan; 39, 40.

AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem: and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed them to prison.

4 Therefore they that were scattered abroad went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man called Simon, which beforetime, in the same city, used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from

Ver. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

Ver. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

Ps. 31. 5.
Luke 23. 46.

Mat. 5. 44.
Luke 6. 28.
& 23. 34. 19.
53. 12. 6.

Mat. 9. 21.
John 11. 11.
1 Cor. 15.
6. 18. 20.
1 Thes. 4. 13.
14. Rev. 14.
13.

Ch. 7. 58. &
22. 20. 1 Tim.
1. 13.

Ch. 7. 58. &
26. 10. & 9.
14.

i. e. the
preachers.
Ver. 4. 14.
ch. 11. 19.

Ch. 2. 5. 42.
46. Gen. 50.
10. & 23. 8.
2 John 11. 31.
2 Sam. 3. 31

Ch. 7. 58. &
9. 1. 2. 13.
11. 21. & 22.
3. 4. 19. 20.
& 26. 9. 12.
Gal. 1. 13. 23.
1 Cor. 15. 9.
Phil. 3. 6.
1 Tim. 1. 13.

Mat. 10. 23.
ch. 11. 19. &
xiii. xiv. xvi
—xix. Mat.
5. 15. 16.
1 Cor. 14. 31.
Mark 16. 15.

Ch. 6. 5. & 21.
8. with ver. 1.
14. 15.

John iv. Gen.
49. 10. 1s. 11.
10. & 42. 1—
7. with Mat.
10. 5. 6.

Mat. 10. 1.
Luke 10. 17.
Mark 16. 17.
John 14. 12.
Heb. 2. 4.
1 Pet. 1. 12.

Is. 24. 14—16.
& 42. 10—12.
& xxxv. 11.
liv. ix. ch. 13.
48. Rom. 15.
9—12. Ps. 19.
8. & cxvii.

Ver. 11. ch. 5.
36. & 13. 6.
8. Exod. 7. 11.
2 Thes. 2. 9.
10. Rev. 13.
13. 14.

Rev. 13. 3.
13. 14. Ps. 81.
14. 12. Rom.
1. 28.

REFLECTIONS UPON CHAP. VII.—If we are called to account for our faith and hope in Christ, let the oracles of God be our sole defence: they all relate to him. In them he is represented as the God of glory; as the angel JEHOVAH, who appeared to the patriarchs; and as the worker of wonders for, and giver of laws to, his people. He was prefigured by Moses and Joshua, David and Solomon, their distinguished rulers, and by the tabernacle and temple; and is now exalted to the right hand of God as the object of all religious adoration.—Infinitely faithful is God to his covenant promises: all are fulfilled in their season. But very mixed and mysterious is the conduct of his providence. Great perplexity and distress often usher in the most remarkable deliverances. And God's favourites are in general tried before they are honoured. It is a distinguishing mercy to be, even in our ancestors, early taken into his covenant, and to be always under his special direction, government, and care. And thrice

happy are they who not only have his ordinances established among them, but are themselves made his meet habitation, through the Spirit!—But, notwithstanding all his awful or delightful providences towards his church, many hypocritical professors are more fond of rites and ceremonies, or of their own idolatrous inventions, than of either his law or his gospel. Obstinate they revolt from him, resist his Spirit, persecute his servants, and reject him and his salvation, to their own everlasting perdition.—Kindly and honourably Jesus stands by his faithful confessors; fills them with the Holy Ghost, and grants them clear and seasonable manifestations of his glory. If enemies cast them out and murder them, he stands ready to embrace, support, comfort, and carry them to heaven. With the greatest confidence of faith may they therefore commit their departing souls to him; and, imploring forgiveness to their murderers, with glory and triumph fall asleep in his arms.

Anno Domini
cir. 34.

the least to the greatest, saying, This man is the great power of God.

* Deut. 18, 10—12, 18, 8.
19. & 2, 6. & 47, 9, 12. & 44, 25.

* Mat. 28, 19.
Mark 16, 15, 16, ver. 36, 37, ch. 1, 3, & 16, 15.
1 John 5, 4.

* Ver. 21, Ps.
106, 12, 13, & 78, 35—38, Jam. 2, 19.

* Ch. 2, 22, ver.
7, Mark 16, 17, John 14, 17, & 2, 23, & 10, 28.

1 Thes. 3, 2, ch. 13, 2—4, & 11, 22.

* Mat. 7, 7, 11, John 14, 13, 14, & 16, 23, 24, Luke 11, 13, ch. 2, 38.

* Mat. 28, 19, ch. 2, 38, & 19, 2, 5, & 10, 48.

* Mat. 19, 15, ch. 19, 6, & 9, 6, 2 Tim. 6, Heb. 6, 2.

* 1 Sam. 9, 7, 2 Kin. 5, 5, 15, 16, & 8, 9.

* Ver. 9—11.

* Ch. 13, 10, & 20, 33, Mat. 10, 8, 1 Thes. 2, 5, 6, 2 Kin. 3, 16, 26, 27.

* Ps. 78, 37, 38, Jer. 17, 9, Rom. 8, 7, 8, Mat. 6, 22, 23, 2 Tim. 3, 5.

* Dan. 4, 27, Amos 5, 15, Joel 2, 14, 2 Tim. 2, 23, Is. 55, 7, Jer. 4, 14.

* Deut. 29, 18, & 32, 32, Heb. 12, 15, Rom. 8, 7, 8, Prov. 5, 25, Tit. 3, 3, Is. 28, 22, 2 Tim. 3, 5.

* Exod. 8, 8, & 10, 17, Num. 21, 7, 1 Kin. 13, 6.

* John 15, 27, ch. 1, 8, & 20, 21, & 28, 23, 31, & 18, 5, & 26, 22, 23, 1 Pet. 5, 12.

* Heb. 1, 14, Ps. 91, 11.

* On the south-west of Canaan. Josh. 15, 47, & 13, 3, Judg. 16, 1, Zech. 9, 5.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But, when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and, when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 ¶ Now, when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.

17 Then laid they their hands on them, and they received the Holy Ghost.

18 ¶ And, when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 ¶ And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, be-

hold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and, sitting in his chariot, read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? and he desired Philip that he would come up and sit with him.

32 The place of the scripture, which he read was this; He was led as a sheep to the slaughter; and, like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on their way they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip, and the eunuch; and he baptized him.

39 And, when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and, passing through, he preached in all the cities till he came to Cesarea.

CHAP. IX.

(1) Saul, going to persecute the Christians at Damascus, is, by Christ's voice from heaven, converted; 1—9. (2) After some reluctance, Ananias baptizes him; 10—19. (3) Saul immediately preaches Christ in the synagogues at Damascus; 20—22. (4) The Jews attempt to murder him, and he narrowly escapes; 23—25. (5) After three years, he is, with some difficulty, admitted among the Christians at Jerusalem; 26—28. (6) To escape the murderous fury of the Hellenist Jews, he retires to Tarsus, while the church greatly flourishes; 29—31. (7) At Lydda Peter cures Eneas of a palsy, and at Joppa restores Dorcas to life; 32—43.

Anno Domini
cir. 34.

Ps. 68, 31, & 97, 4, Is. 18, 7, & 43, 6, Zeph. 3, 10.

Ps. 68, 29, 1 Kin. 8, 41, John 12, 20, Is. 56, 6—8.

* Deut. 6, 6, 7, John 5, 39, ch. 17, 11.

* Ch. 16, 6, 7, Prov. 3, 5, 6.

* Eccl. 9, 10, Rom. 12, 11, John 4, 34, Ps. 119, 32.

* Mat. 15, 10, 17, & 16, 9, 11, & 13, 23, John 5, 39.

Ps. 73, 22, Prov. 30, 2, 3, Rom. 10, 14, Mal. 2, 7, Prov. 2, 2, 3, 5.

Is. 53, 7, 8, 1 Pet. 1, 18, 19, & 2, 21—24, & 3, 18, Phil. 2, 7, 8, Heb. 2, 9, 10, & 5, 8, Mat. xxvi. xxvii. Mark xiv. xv. Luke xxii. xxiii. John xviii. xix.

* Deut. 17, 9, Mat. 2, 4, Mark 4, 10, Mal. 2, 7.

Luke 24, 27, 44, ch. 28, 23, & 26, 22, 23, & 10, 43, 2 Cor. 1, 20, Col. 2, 17, 1 Pet. 1, 12, 13, 1 Cor. 2, 2.

* Ch. 10, 47.

* Mat. 28, 19, Mark 16, 15, 16, Rom. 10, 10, ch. 2, 38, 39, ver. 12.

1 Pet. 3, 15, Rom. 10, 10, Mat. 16, 16, John 6, 69, & 11, 27, & 9, 35—38, ch. 9, 20, 1 John 4, 15, & 5, 5.

* Mat. 3, 16.

1 Kin. 18, 12, 2 Kin. 2, 16, Ezek. 3, 12, 14, & 8, 3, & 11, 24.

Rom. 5, 2, 11, Is. 61, 10, & 45, 25, Ashdod. Josh. 13, 3, & 15, 46, 47, Zech. 9, 6.

* Mat. 9, 37, Rom. 15, 19, ch. 10, 1, & 21, 8, & 23, 23, 33, & 25, 4.

REFLECTIONS UPON CHAP. VIII.—It seems hard and inexplicable that eminent ministers should be murdered when they begin to be remarkably useful. But the wisdom of God makes the blood of martyrs the seed of the Church, and overrules the persecution of his servants for the spread of his gospel. And it is wonderful to see sometimes the most noted ministers protected amidst the fury of outrageous persecution; and that, while hell and earth rage against the gospel, Jesus Christ should thereby convert multitudes to himself. If we believe his truth, we ought speedily and solemnly to devote ourselves to him and his service. But, alas, through ambition, covetousness, or other vicious inclinations, many profane the seals of his covenant, and publicly pretend to be his when they are not; and, from mercenary views, many are too readily admitted as members or officers in the church. Dreadful will it be if a Saviour perceive them at last in the gall of bitterness and bond of iniquity! in an unconverted state! Yet it is to be feared that many ask, and rely on, the prayers of others, who never

heartily pray for themselves.—But no awful discovery of hypocrites must discourage ministers from going on with their work. While vengeance lights on the heads of dissemblers, true believers shall be instructed and strengthened in their most holy faith; and, by following the means of grace which they have, they may hope to meet with a blessing, or even to receive means more eminent. If we be humble searchers of God's word, and often call ourselves to an account whether we understand it, he will send us an Interpreter. And much of Jesus Christ may be seen in the scriptures, if our mind be enlightened by his Spirit. Yea nothing so effects the conscience as the gospel record concerning him.—What strange methods God sometimes takes to send the gospel to nations answerably to his own promises!—Short-lived is the delightful fellowship of Christians on earth. But, if Jesus and his Spirit go with each, all may go on their way rejoicing.

Anno Domini
cir. 35.Ch. 3. 3. ver.
13. 21. ch. 25.
4, 5, 19, 20. &
26. 9—12.
Gal. 1. 13.
Phil. 3. 6.
1 Tim. 1. 13.
1 Cor. 15. 9.
Ps. 27. 12.Ezek. 3. 12.
ch. 26. 12. &
22. 5. ver. 14.
Ch. 19. 9, 23.
& 28. 22.Ezek. 16. 6.
ch. 22. 6—16.
& 26. 13—20.
ver. 17. 1 Cor.
15. 8. 2 Cor.
2. 2.Is. 63. 9.
Mat. 25. 45.
1 Cor. 12. 12.
Eph. 5. 30.1 Sam. 3. 10.
1 Tim. 1. 13.Job 9. 4. &
40. 2. Is. 45.
9. 1 Cor. 10.
22. Luke 20.
8. ch. 5. 39.Ch. 2. 37. &
16. 14, 30.
Luke 3. 10.
Rom. 7. 9.
Ps. 94. 12.Dan. 10. 7.
ch. 22. 9. &
26. 13, 14.2 Kin. 6. 19.
ch. 13. 11.1 Cor. 3. 18,
19. ver. 8, 11,
12. Gal. 1. 12,
15, 16. 2 Cor.
12. 2.Ch. 22. 12.
Num. 12. 6.
1 Sam. 3. 9,
10.Ch. 21. 9. &
22. 3. & 11. 25.
Is. 55. 6. Luke
18. 13. Ps.
50. 15. & 91.
15. & 32. 6.
Dan. 9. 20.Num. 12. 6.
Dan. 9. 21.Ch. 8. 3. ver.
1, 2. ch. 22.
3—5. & 26. 9
—12. 1 Cor.
15. 9. Gal. 1.
13. Phil. 3. 6.
1 Tim. 1. 13,
15.Ver. 21. ch.
22. 16. 2 Tim.
2. 22. Rom.
16. 14. 1 Cor.
1. 2.Ch. 13. 2.
Rom. 1. 1, 9,
5. Gal. 1. 15.
1 Tim. 2. 7.
2 Tim. 1. 11.
& 2. 20. ch.
22. 21. & 26.
17—20. Rom.
11. 13. & 15.
16, 19. Eph.
3. 8. ch. xii.
xxvi. & 21. 11.Ch. 20. 22, 23.
& 23. 1. &
21. 11. 2 Cor.
1. 23.Ch. 22. 12—
16. ver. 3, 10.
ch. 8. 17.
Mat. 19. 15.
1 Cor. 15. 8.Ch. 8. 15. &
2. 4, 38. & 4.
31. & 6. 3, 5,
8, 10. & 1. 4,
5, 8.
Ver. 8. Gal.
1. 15, 16.
2 Cor. 3. 14.
& 4. 6.

AND ^aSaul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him ^bletters to Damascus to the synagogues, that if he found any of ^cthis way, whether they were men or women, he might bring them bound unto Jerusalem.

3 ^dAnd as he journeyed he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou ^eme?

5 And he said, ^fWho art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: ^git is hard for thee to kick against the pricks.

6 And he, trembling and astonished, said, ^hLord, what wilt thou have me to do? And the Lord ⁱsaid unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men who journeyed with him stood speechless, ^jhearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened he saw no man: ^kbut they led him by the hand, and brought ^lhim into Damascus.

9 And he was three days ^mwithout sight, and neither did eat nor drink.

10 ¶ ⁿAnd there was a certain disciple at Damascus named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I ^oam here, Lord.

11 And the Lord ^psaid unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for ^qone called ^rSaul of Tarsus: for, ^sbehold, he prayeth,

12 ^tAnd hath seen in a vision a man named Ananias coming in, and putting ^uhis hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, ^vhow much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that ^wcall on thy name.

15 But the Lord said unto him, Go thy way; for ^xhe is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 ^yFor I will shew him how great things he must suffer for my name's sake.

17 ^zAnd Ananias went his way, and entered into the house; and, putting his hands on him, said, Brother Saul, the Lord (even Jesus, that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and ^{aa}be filled with the Holy Ghost.

18 ^{ab}And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 ^{ac}And when he had received meat he was strengthened. Then was Saul certain days with the disciples who were at Damascus.

20 ^{ad}And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard ^{ae}him were amazed, and said, ^{af}Is not this he that destroyed them who called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews who dwelt at Damascus, ^{ag}proving that this is very Christ.

23 ¶ And after that many days were fulfilled the Jews ^{ah}took counsel to kill him:

24 ^{ai}But their laying in wait was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let ^{aj}him down by the wall in a basket.

26 ¶ And when Saul was come to Jerusalem ^{ak}he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But ^{al}Barnabas took him, and brought ^{am}him to the ^{an}apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached ^{ao}boldly at Damascus in the name of Jesus.

28 And he was with them ^{ap}coming in and going out at Jerusalem.

29 And he ^{aq}spake boldly in the name of the Lord Jesus, and disputed against the ^{ar}Grecians: but they went about to slay him.

30 ^{as}Which when the brethren knew, ^{at}they brought him down to Cesarea, and sent him forth to Tarsus.

31 ^{au}Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all ^{av}quarters, he came down also to ^{aw}the saints who dwelt at Lydda.

33 And there he found a certain man named Eneas, who had kept his bed ^{ax}eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, ^{ay}Jesus Christ maketh thee whole: arise, and make thy bed. ^{az}And he arose immediately.

35 ^{ba}And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at ^{bb}Joppa a certain disciple named Tabitha, which by interpretation is called ^{bc}Dorcas: this woman was ^{bd}full of good works and alms-deeds which she did.

37 And it came to pass in those days that she was sick, and died: whom, when they had washed, they laid ^{be}her in an ^{bf}upper chamber.

Anno Domini
cir. 35.Mark 5. 43.
1 Kin. 19. 7.
Ps. 104. 15.Gal. 1. 15, 16,
23. ch. 26. 19
—23. & 4. 37.
Phil. 3. 7—9.
1 Cor. 2. 2. &
15. 10.Mat. 13. 54,
55. 1 Sam. 10.
11. Gal. 1. 13,
23, 24. ch. 8.
1. ver. 1, 2,
13, 14.Luke 24. 25
—27, 44. ch.
18. 28. Heb.
i—x.Mat. 10. 16
—23. 1 Thes.
2. 15, 16.
John 16. 3. &
11. 47—57.2 Cor. 11. 32,
33. Josh. 2.
15, 16. 1 Sam.
19. 12.

cir. 38.

Ch. 22. 17.
Gal. 1. 18.
Mat. 10. 17.Ch. 4. 36. &
11. 22, 25. &
xiii—xv. Gal.
2. 9, 13.

Gal. 1. 18, 19.

Ch. 4. 13.
Eph. 6. 19, 20.
ver. 20, 22.Num. 27. 17,
21. Ps. 121. 8.
ch. 1. 21.Ch. 6. 10. &
4. 13. & 18.
22. Eph. 6.
19, 23. ver.
20, 22.Jews who
used the
Greek tongue.
Ch. 6. 1. &
11. 20. And
perhaps John
12. 20.Mat. 10. 23.
ch. 13. 30, 31.
& 14. 6. & 17.
10.Ch. 2. 41—
47. & 4. 1, 2.
—34. & 6. 7.
& 12. 21.
Rom. 14. 17.
Prov. 16. 7.
Ps. 119. 165.

cir. 39.

Gal. 2. 7—9.

Ch. 3. 2. & 4
22. John. 5.
& 9. 2, 21.
Luke 13. 16.
Mark 19. 17.
21. & 5. 25.Ch. 3. 6, 12,
16. & 4. 10.
John 5. 8.
Mat. 9. 6.See ch. 3. 7.
Mark 1. 31.
42. ver. 40
ch. 14. 6—8.
John 14. 12.Luke 7. 16.
ch. 4. 4. & 5.
12—14.Josh. 19. 46.
2 Chr. 2. 16.
Ezra 3. 7.
Jou. 1. 5. ch.
10. 5.

Doe, or Pos.

Ch. 10. 4.
Prov. 31. 1.
Jam. 1. 27.
Tit. 8. 8.
1 Tim. 5. 10Ch. 1. 1. &
20. 2. Mark
14. 15.

Anno Domini
cir. 39.

Josh. 19. 46.
2 Chr. 2. 16.
see ver. 43, 36.

† Or begrieved.

38 And, forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them.

40 But Peter put them all forth, and kneeled down and prayed; and, turning him to the body, said, Tabitha, arise. And she opened her eyes: and, when she saw Peter, she sat up.

41 And he gave her his hand, and lifted her up; and, when he had called the saints and widows, he presented her alive.

42 And it was known throughout all Joppa: and many believed in the Lord.

43 And it came to pass that he tarried many days in Joppa with one Simon a tanner.

CHAP. X.

Introduces the long-promised calling of the Gentiles into the gospel church. (1) Directed by a vision, Cornelius, a Roman captain, sends to Joppa for Peter to instruct him; 1—8. (2) Directed by a vision of beasts and a voice from heaven, Peter readily goes with his messengers; 9—23. (3) Peter and Cornelius relate the substance of their respective visions as the reason of their present interview; 24—33. (4) In a sermon Peter represents that the distinction of Jews and Gentiles was now abolished by God; and exhibits Christ crucified, and now exalted, as the Messiah foretold by the prophets and the Saviour of the world; 34—43. (5) The Holy Ghost descending in a miraculous manner upon Cornelius and his friends, they are baptized; 44—48.

THERE was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band.

2 A devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always.

3 He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And, when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

7 And, when the angel who spake unto Cornelius was departed, he called

two of his household servants, and a devout soldier of them that waited on him continually:

8 And when he had declared all these things unto them, he sent them to Joppa.

9 ¶ On the morrow as they went on their journey and drew nigh unto the city, Peter went up upon the house top to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but, while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 ¶ Now, while Peter doubted in himself what this vision which he had seen should mean, behold, the men who were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, who was surnamed Peter, were lodged there.

19 While Peter thought on the vision the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them.

21 Then Peter went down to the men who were sent unto him from Cornelius, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

Anno Domini
cir. 41.

Ecc. 9. 10.
Ps. 119. 59.
60. ver. 33.
ch. 11. 12.

Ch. 11. 5—
10. Mat. 6. 6.
1 Tim. 2. 8.
Ps. 55. 17.
Eph. 6. 19.

Mid-day.
Mat. 20. 5. &
27. 45. Ps. 55.
17.

Num. 24. 4.
Rev. 1. 10.
2 Cor. 12. 1,
2, 4.

Ch. 7. 56.
Ezek. 1. 1.
Rev. 4. 2, 3,
&c. & 19. 11.
Mat. 3. 16.

Mat. 8. 11.
Is. 43. 6. &
49. 12. & 45.
22. & 41. 6—
10. & 55. 1—
7. & liv. ix.
Rom. 15. 8—
19. 1 Cor. 6.
9—11. Mat.
13. 47. Rev.
22. 17. John
6. 37. Rom. 1.
16. & 3. 22,
29, 30.

Rom. 10. 2.
with Lev. 11.
4—31. & 20.
25. Deut. 31.
Ezek. 4. 14.
& 44. 31.

Mat. 15. 11.
ver. 28, 34.
ch. 11. 9. &
15. 9. Rom.
14. 14, 17, 20.
1 Tim. 4. 4.
Tit. 1. 15.
1 Cor. 10. 25.
Luke 11. 41.

John 15. 33.
& 21. 17.

Mat. 8. 11.
Eph. 3. 6—8.
& 2. 4—22.
Rev. 5. 9. &
7. 9.
Ver. 9—16.

Ver. 10—16.

Ch. 11. 12. &
16. 7. &
21. 4. John
16. 13.

Ch. 15. 7.
Mark 16. 15.
Mat. 28. 19.
Eph. 3. 8.

Ver. 2—5.

Ch. 9. 42. &
11. 12.

REFLECTIONS UPON CHAP. IX.—Some of God's elected people may go the most fearful lengths in sin before their conversion, to manifest that it must be merely of free grace. Yea, great is their madness, their malice, against the Redeemer; and all at their own infinite hazard. How irrefragable are the proofs of our Saviour's exaltation to his Father's right hand! He has appeared and spoken from heaven with divine majesty and glory; and, through an authoritative use of his name by faith, has healed the sick and raised the dead;—even the dead in trespasses and sins. Victorious and sovereign also is his grace. It strikes the most daring sinner into trembling and astonishment, stops his career of wickedness, and makes him all concern, all resignation, all obedience to his will; gives him a heart to pray, and turns the furious persecutor into a zealous preacher of the faith which he had once destroyed. No wonder that both saints and sinners are amazed at the marvellous change. Through great distress and darkness the elect are sometimes brought into their new covenant state, to their spiritual comforts, and remarkable usefulness in the church. But the miracu-

lous convert is gradually emboldened and strengthened, to the silencing and confounding of every opposer. With great caution ought church members to be admitted; but never should those whom Christ has marked with his grace and truth be rejected.—It is impossible for Christ ever to want instruments for carrying on his work. If he find them not he can make them, and can easily take away all their objections and discouraging difficulties. Nor can the most furious malice nor the most crafty plots cut off one of them till their work be finished. Whenever he pleases he can turn threatenings against, and slaughter of his people, into rest and peace, and can fill them with the comforts of the Holy Ghost, that they may be multiplied and edified. Pleasantly then do ministers visit churches, and impart benefits in the name of their Master.—Thrice happy are they when their faithful ministrations issue in the conversion of multitudes. And it is honourable for saints, and their profession, when their piety and charity render their life greatly desired, and their death as much lamented.

Anno Domini
cir. 41.

24 And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 ¶ And as Peter was coming in Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up: I myself also am a man.

27 And, as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation: but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I unto you, without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter: he is lodged in the house of one Simon a tanner by the sea side; who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;)

37 That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached:

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things

Anno Domini
cir. 41.

John 4. 28.
29. Josh. 24.
15. Mat. 9. 10.
Mark 5. 19, 20.

Rev. 19. 10.
& 22. 8.

Ch. 14. 14, 15.
Rev. 14. 10. &
19. 10. & 22.
9. Mat. 4. 10.
Acts 14. 13—
15.

Ver. 24.

Ch. 11. 3.
Gal. 2. 12, 15.
John 4. 9, 27.
& 18. 28.

Ver. 15. ch.
11. 9. & 15. 8.
9. Eph. 3. 6.

Ps. 119. 60.
Gal. 1. 16.
Eccl. 9. 10.

Ezra 9. 4, 5.
Dan. 9. 20.
ver. 3. ch. 3. 1.

Mat. 28. 3.
Mark 16. 5.
Luke 24. 4.
ch. 1. 10.
ver. 3.

Ver. 4—6.

Ch. 22. 22.
Is. 42. 23. &
49. 1. & 55. 3.
Rom. 10. 14
—17. Rev. 2.
7. 11. Ps. 85.
8. Heb. 3. 7, 8.

Mat. 5. 2.
Eph. 6. 19, 20.
Job 3. 1, 2.

Deut. 10. 17.
Job 34. 19.
Gal. 2. 6.
Eph. 6. 9.
Rom. 2. 11.
Col. 3. 25.
1 Pet. 1. 17.
2 Chr. 19. 7.
Col. 3. 11.

Ch. 15. 8, 9.
Rom. 2. 25.
29. & 3. 22.
23. 29. & 10.
12. 1 Cor. 12.
13. Gal. 3. 28.
Eph. 1. 10. &
2. 11. & 3. 5.
6. Phil. 3. 3.
Col. 1. 6, 23
—27. & 3. 1.
Gen. 4. 7.
1 John 2. 29.

Mat. 10. 6. &
28. 19. ch. 11.
19. & 13. 46.
47. Eph. 1.
10. & 2. 14—
17. Is. 57. 19.
Luke 2. 14.
10, 11. Col. 1.
28, 29.

Ps. 45. 11. &
22. 27—30. &
47. 5, 6. &
lxxii. & 89.
19—29. & xcv
—c. Is. 9. 6, 7.
& 52. 13. &
53. 12. Dan.
7. 13, 14. Hos.
1. 7, 10. Mat.
28. 18. Rom.
10. 12. Phil. 2.
9—11. Eph. 1.
20—23. Col.
1. 15—16.
1 Pet. 3. 22.
Rev. 17. 14.
& 19. 16.

Luke 4. 14.
ch. 1. 22.

Is. 11. 2—4.
& 42. 1. & 61.
1—3. Mat. 3.
16, 17. Luke
4. 18. John 3.
2. 34. & 11.
42. & 10. 36.
39. Col. 1. 19.
& 2. 9. ch. 2.
22. & 4. 27.

Mat. 18. 11.
& 20. 28. &
iv—xxv. Mark
i—xiii. 1 John
3. 8. Is. 49.
24—26. & 61.
1—4.

John 32. 10, 38. & 8. 29. & 15. 32. Col. 2. 9. Mat. 3. 17.
& 3. 15. & 5. 30, 32. & 7. 52. & 13. 31. ver. 41.

which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words the Holy Ghost fell on all them who heard the word.

45 And they of the circumcision who believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Anno Domini
cir. 41.

Mat. xxvi—
xxviii. Luke
xxii—xxiv.
John xviii—
xx. Acts 1. 2
—9. 1 Cor.
15. 3—8.
Rom. 4. 24,
25. & 6. 4—
6. & 8. 11.
1 Cor. 6. 14.
2 Cor. 4. 11.
14. Gal. 1. 1.
4. Eph. 1. 20.
Col. 2. 12.
1 Thes. 1. 10.
Heb. 13. 20.

Luke 24. 30,
41, 48. John
14. 17, 22. &
21. 13. ch. 1.
2—9, 22. &
13. 31.

Mat. 28. 19.
Mark 16. 15.
Luke 24. 47.
ch. 1. 8. John
20. 21, 22.

Ch. 17. 31.
John 5. 22—
29. Rom. 14.
9, 10. 2 Cor.
5. 10. 2 Tim.
4. 1, 8. 1 Pet.
4. 5. Mat. 25.
31—46. Rev.
1. 7. & 20. 11
—15. & 22.
12.

See John 1.
45. Luke 24.
27, 44, 47. ch.
4. 12. & 13.
38, 39. & 26.
22. & 15. 9.
Is. 53. 4, 5.
11. Jer. 31.
33, 34. Dan.
9. 24. Mic. 7.
18—20. Zech.
13. 1. Mal. 4.
2. Mat. 26. 28.

Ch. 2. 2, 4, 37.
& 4. 31. & 8.
15, 16. ver.
45, 46.

Ch. 9. 42. &
11. 3, 18.

Ch. 8. 17. &
19. 6. & 2. 4.
Ps. 100. 1.

Ch. 8. 36.
with 2. 4. &
15. 8.

Ch. 2. 38. &
11. 16, 17. &
8. 16. 1 Cor.

1. 16, 17. Rom. 6. 3—6. Gal. 3. 27. Mat. 28. 19.

Ch. 16. 15. John 4. 40.

CHAP. XI.

(1) Peter is accused by his Christian brethren at Jerusalem for preaching to and baptizing the Gentiles; 1—5. (2) By a relation of the matter he vindicates himself, and abundantly satisfies them; 6—18. (3) The scattered preachers publish the gospel at Antioch in Syria, and the places about, with great success; 19—21. (4) Barnabas is sent thither; and, finding Paul, goes with him to help forward the good work there.—The converts are there first named Christians; 22—26. (5) Agabus having foretold a famine all over the Roman empire, the Syrian converts agree to make and send a contribution for the relief of their poor brethren at Jerusalem; 27—30.

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Joppa praying; and in a trance I saw a vision, A certain vessel descend, as it had been a great

Anno Domini
cir. 41.

Ch. 10. 34—
48. Gen. 49.
10. Ps. 22. 27.
Is. 42. 1, 6. &
11. 10.

Ch. 15. 1, 5.
Josh. 22. 12,
22. with ch.
10. 23.

Ch. 10. 23—
28, 48. Gal. 2.
12. Luke 15.
2.

Josh. 22. 12.
1 Pet. 3. 15.
Prov. 15. 1.
Luke 1. 3.

Ch. 10. 9—48.

Num. 24. 4.
Rev. 1. 10.
2 Cor. 12. 1,
2. ch. 22. 17.

Mat. 8. 11.
Is. 43. 6. &
49. 12. & 45.
22. & 53. 1—7.

REFLECTIONS UPON CHAP. X.—It is an honour for persons of all ranks to be devout and liberal, and to worship God in their families as well as in secret. And how does this Roman soldier shame many professed Christians, who, on the most trifling pretences, neglect the worship of their Maker, who scarcely know what it is to observe family devotion, and who take no more pains in the religious education of children and servants than if they were beasts! God takes great delight to increase their knowledge and comfort who sincerely practise what they know, and earnestly ask his further direction. And though our best actions cannot render our persons acceptable to God, yet, if they are agreeable to his perfections and law, he graciously rewards them.—It is by men, not by angels, that we must expect to be taught.—With tender care God removes the conscientious scruples of his servants, and prepares them beforehand for their duty. And never are we more ready to receive his direction than when we are engaged in solemn prayer. Cheerfully therefore ought all, especially ministers, to go whithersoever he in his providence calls them, hoping for success, whatever impediments lie in their way. Gospel preachers ought to be gladly received

and kindly entertained; and as many friends as we can influence be encouraged to share their instructions. With the deepest reverence and attention ought we to hear and believe the truths of God, on which depend our eternal salvation and his glory. And with the utmost care ought preachers to make known Jesus Christ in his person, offices, debasement, and glory, as the source and mean of our whole salvation, and as our great Judge, to whom we must quickly give an account. It is a delightful season when the Holy Ghost with supernatural influence attests the truths preached, and applies them to the hearts of hearers. Cheerfully they then surrender themselves to Jesus, and avow their faith in him. Cordially they praise him for his kindness, and desire to be more acquainted with, established in, and edified by, his truths. But O with what astonishing condescension, and marvellous operation of providence and grace, has God extended his gospel to us unclean and brutish sinners of the Gentiles, and has made of both Jews and Gentiles one gospel church, so making peace.

Anno Domini
cir. 41.

sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes I considered, and saw ^hfour-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, ⁱArise, Peter, slay and eat.

8 But I said, ^kNot so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, ^lWhat God hath cleansed, ^{that} call not thou common.

10 And this was done ^mthree times: and ⁿall were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And ^othe Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered into the man's house:

13 ^pAnd he shewed us how he had seen an angel in his house, who stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

14 Who shall tell thee ^qwords whereby thou and all thy house shall be saved.

15 And as I began to speak ^rthe Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, ^sJohn indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as ^tGod gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I, ^uthat I could withstand God?

18 When they heard these things ^xthey held their peace, and glorified God, saying, ^yThen hath God also to the Gentiles granted repentance unto life.

19 ¶ ^zNow they, who were scattered abroad upon the persecution that arose about Stephen, travelled as far as ^aPhenice, and Cyprus, and Antioch, preaching the word ^bto none but unto the Jews only.

20 And some of them were men of Cyprus and ^cCyrene, who, when they were come to Antioch, spake unto the ^dGrecians, ^epreaching the Lord Jesus.

21 ^fAnd the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which

was in Jerusalem: and ^gthey sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came and ^hhad seen the grace of God, was glad, and ⁱexhorted them all that with purpose of heart they would ^kcleave unto the Lord.

24 For he was a ^lgood man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to ^mTarsus, for to seek Saul:

26 And, when he had found him, he brought him unto Antioch. And it came to pass that a whole year ⁿthey assembled themselves ^{tw}with the church, and taught [†]much people. And the disciples were called ^oChristians first in Antioch.

27 ¶ And in these days came ^pprophets from Jerusalem unto Antioch.

28 And there stood up one of them named ^qAgabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man ^raccording to his ability, determined to send relief unto the brethren who dwelt in Judea.

30 Which also they did, and sent it to the ^selders by the hands of Barnabas and Saul.

CHAP. XII.

- (1) Herod Agrippa, deputy king in Judea, persecutes the Christians, murders the apostle James, and imprisons Peter; 1—4. (2) Peter is liberated by an angel, in answer to the prayers of the church for him, to the no small perplexity of his persecutors; 5—19. (3) Herod, in the midst of his pride and pomp, is struck by an angel, and dies miserably; 20—23. (4) After his death the gospel has great success, and Paul and Barnabas return to Antioch; 24, 25.

NOW about that time ^aHerod the king ^bstretched forth *his hands* ^cto vex certain of the church.

2 And he ^dkilled James the brother of John with the sword.

3 And, ^ebecause he saw it pleased the Jews, he proceeded further to take ^fPeter also. ^gThen were the days of unleavened bread.

4 And, ^hwhen he had apprehended him, he put *him* in prison, and delivered ⁱhim to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but [†]prayer was made ^hwithout ceasing of the church unto God for him.

6 And when Herod would have brought ⁱhim forth, the ^ksame night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord

which manifests spiritual life received, and prepares them for the eternal life promised hereafter.—When his Spirit and power attend the preached gospel, multitudes believe and are turned to the Lord, and cleave to him with fixed purpose of heart. And with alacrity and diligence do ministers then attend their increasing work. Delightful is the name and great the honour to possess the privileges and tempers of CHRISTIANS; and especially to act up to the profession and obligations included in the character! Happy had it been for the church if no other character had ever marked the followers of Christ. With harmony in the truth, with holiness and order, ought such to hold fellowship one with another; and with great cheerfulness should they supply one another's wants, none of which can take place without the foreknowledge of God. Yea, he sometimes wisely plunges his people into calamities, for the trial, exercise, and improvement, of their own or others' faith, love, and self-denied obedience, and for the removal of groundless differences among them.

REFLECTIONS UPON CHAP. XI.—Delightful are the tidings of sinners' receiving and being converted by the gospel of Christ. The salvation of souls, the honour of Christ, and the glory of God, are hereby highly promoted. And it is strange that even saints should be sometimes prejudiced when their enemies, or persons of detested characters, are made partakers of the same spiritual blessings as themselves; that rash censures should so often drop from gracious lips, and godlike charity should be reproached as looseness in religion! But ministers must bear with the weak; and though no unreasonable prejudice should ever hinder the execution of their commission, they should be always ready to clear their conduct to scrupulous minds. And every Christian also ought gladly to hear and receive any thing that may tend to remove his prejudices. What, are we to withstand God, who distributes his favours as he pleases, and overrules the fury of persecutors for the spread of the gospel and conversion of sinners? Thrice happy are they to whom he freely grants that repentance

Anno Domini
cir. 41.

Ch. 8. 14, 15.
& 13. 2, 3.

Mat. 7. 16—
21. & 12. 33.
Gal. 5. 22, 23.
2 Pet. 1. 4—9.

Ch. 13. 43. &
14. 22.

Gal. 2. 20.
Mat. 16. 24.
1 Cor. 15. 58.
Col. 1. 22. &
2. 6, 7. Deut.
10. 20. & 30.
20. Josh. 22.
5. & 23. 8.

Ch. 6. 3, 5, 8.
& 24. 16.
cir. 42.

Ch. 9. 11, 30.
& 22. 39.
Jon. 1. 3.

Ch. 2. 41—
47. & 4. 32.

Or in the
church.

Mat. 16. 16.
24. Rom. 8.
1. 2, 9. 1 Cor.
6. 17. & 12.
12. Phil. 2. 5.
& 3. 3. Col. 3.
3. 1 John 2.
20, 27.

Mat. 23. 34.
1 Cor. 12. 28.
& 14. 32.
Eph. 4. 11.
Rev. 22. 9.
ch. 2. 17. &
13. 1. & 15.
32. & 21. 4.

Ch. 21. 10.

Ezra 2. 69.
Neh. 5. 8. ch.
6. 1. & 12. 25.
Rom. 15. 25.
1 Cor. 16. 1.
2. 2 Cor. 8. 3.
4. 9. & 11. 8.
& 9. 1. 1 Pet.
4. 11. Gal. 2.
2. 16. Heb. 13.
6.

1 Pet. 5. 1.
2 John 1. ch.
12. 25.

cir. 44.

Not the
tetrarch.
Luke 3. 1—
19. & 13. 31.
& 23. 7. ch.
13. 1. but his
nephew.

Or began.

Mat. 10. 17.
18. & 24. 9.
John 15. 20.
21. & 16. 2.

Mat. 20. 23.
& 4. 21.

John 12. 43.
Gal. 1. 10.

Mat. 4. 18. &
26. 75.

Exod. 12. 15
—20. & 13. 7.
Lev. 23. 6—
14.

John 21. 18.
Mat. 24. 9.
Luke 21. 12.

Or instant
and earnest
prayer was
made.

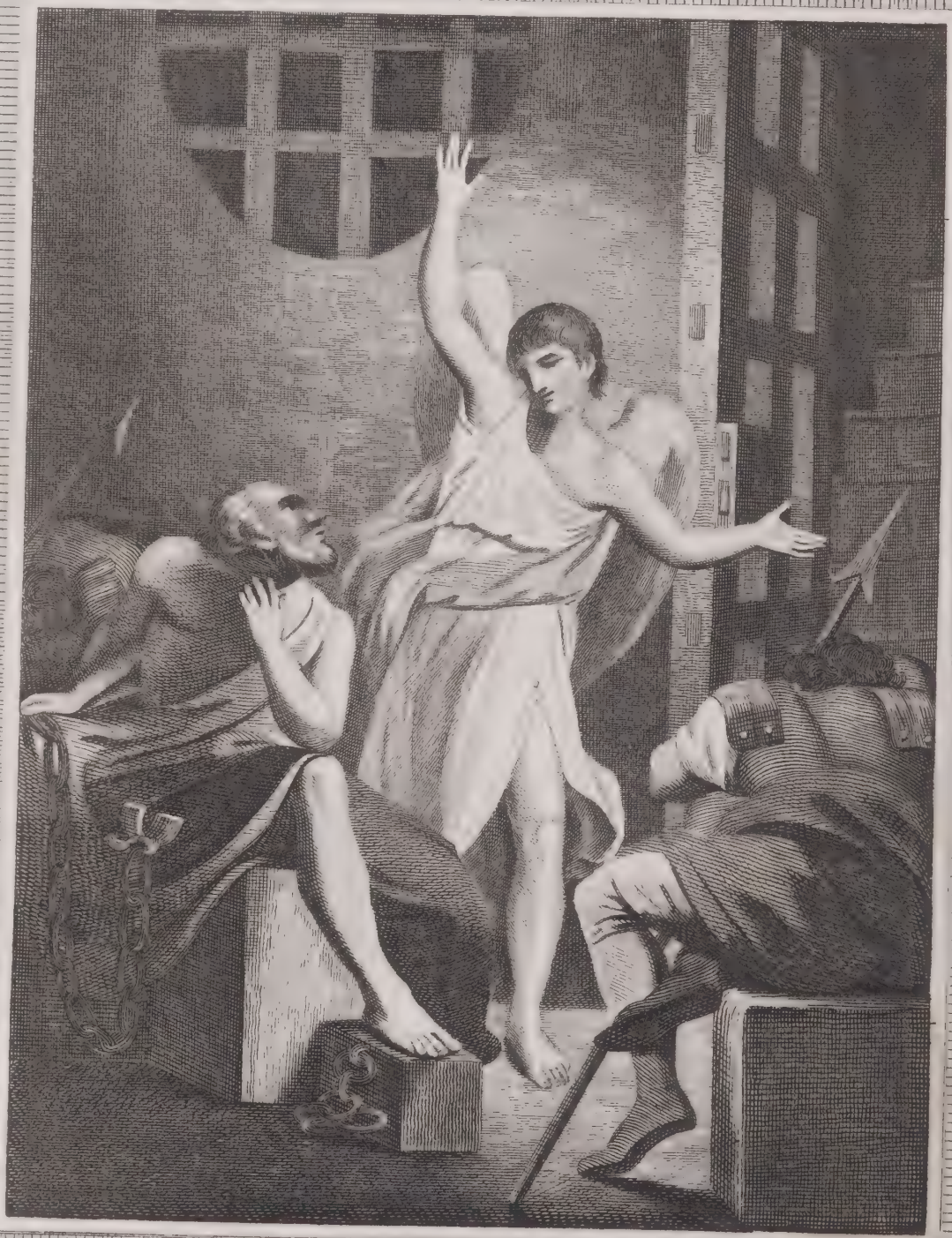
Luke 18. 1.
1 Thes. 5. 17.
Eph. 6. 19.
20. 2 Thes. 3.
2. Jam. 5. 16.
Heb. 13. 3, 18.

Ver. 2. ch. 7.
54, 57.

Gen. 22. 14.
Deut. 32. 36.
1 Sam. 23. 26.
Rom. 5. 1.

Ps. 3. 5, 6.
Ch. 5. 19.
1 Kin. 19. 5.
7. Heb. 1. 14.
Ps. 91. 11, 12.
& 34. 7.





PETER DELIVERED OUT OF PRISON BY AN ANGEL

Acts, 12. v. 7

London Printed for Tho^o Kelly, 17 Paternoster Row.

Anno Domini
cir. 44.

came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

* Ps. 126. 1.
Gen. 45. 26.
Luke 24. 11.

9 And he went out, and followed him; and wist not that it was true which was done by the angel: but thought he saw a vision.

* Ch. 16. 26.
Ps. 146. 7.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of its own accord: and they went out, and passed on through one street, and forthwith the angel departed from him.

Dan. 6. 22.
2 Tim. 4. 17.
Ps. 34. 7. &
46. 1.

11 And, when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

* Ch. 4. 23. &
15. 37.
Ver. 25. ch.
13. 5, 13. &
15. 37. Col. 4.
10. 2 Tim. 4.
11. Phil. 24.

12 And, when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together praying.

Ver. 5. Is. 65.
24. & 58. 9.
Dan. 9. 20.
21. Jam. 5.
16. Mat. 18.
19.

13 And, as Peter knocked at the door of the gate, a damsel came to hear, named Rhoda.

* Or to ask who
was there.

14 And, when she knew Peter's voice, she opened not the gate for gladness, but ran in and told how Peter stood before the gate.

Luke 24. 11.
Gen. 19. 14.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

* Heb. 1. 14.
Mat. 18. 10.
Ps. 34. 7. &
91. 11, 12.

16 But Peter continued knocking. And, when they had opened the door, and saw him, they were astonished.

* Ch. 13. 16.
& 19. 33. &
21. 40.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

* Ver. 11. Ps.
102. 20, 21.
& 146. 7.

Mat. 16. 17.
23. John 7. 1.
& 8. 59. & 10.
40. & 11. 54.

18 Now as soon as it was day, there was no small stir among the soldiers what was become of Peter.

19 And, when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Cesarea, and there abode.

* Prov. 1. 16. &
4. 16. & 12.
10. Ps. 26. 9.
10. & 76. 10.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him: and, having made Blastus the king's chamberlain their friend, desired peace;

* Ch. 9. 40. &
21. 8. & 23.
23. & 25. 4.

* Or bare an
hostile mind,
intending
war.

* Gr. that was
over the
king's bed-
chamber.

because their country was nourished by the king's country.

Anno Domini
cir. 44.

* 1 Kin. 5. 9.
11. Ezek. 27.
17.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, saying, It is the voice of a god, and not of a man.

* Ps. 12. 2
Jude 16.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

* Dan. 4. 30,
31, 37. Job
40. 2, 11, 12,
& 9. 13.

24 ¶ But the word of God grew and multiplied.

* Is. 2. 2, 3. &
55. 11. ch. 6.
7. & 19. 20.
Col. 1. 6, 23.
2 Thes. 3. 1.
Prov. 28. 28.

25 ¶ And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

* Or charge.
Ch. 11. 29, 30.

* Ver. 12. & 13.
5, 13. & 15.
37, 38. Col. 4.
10. Philm.
24. 1 Pet. 5.
13.

CHAP. XIII.

(1) Paul and Barnabas are solemnly separated to preach the gospel among the Gentiles as well as the Jews; 1—3 (2) Beginning at Seleucia, they proceed from thence to Salamis and Paphos, in the isle of Cyprus, preaching the word; 4—7. (3) They strike Elymas, the sorcerer with blindness; and convert Sergius Paulus, the Roman deputy there; 8—12. (4) Coming from Cyprus by Perga in Pamphylia, they arrive at Antioch in Pisidia; where Paul, allowed by the ruler of the synagogue, gives them a view of the history of their nation, from the deliverance from Egypt to David; and thence takes occasion to represent the crucified Jesus as risen again and exalted to glory, and as the only Saviour through whom they could be saved; 13—41. (5) The substance of this discourse being repeated on the next sabbath, some were converted; but other Jews contradicting and blaspheming, Paul and Barnabas pronounce them obstinate unbelievers, and preach to the Gentiles with great success; 42—49. (6) Departing thence, they give solemn testimony against their persecutors, and come to Iconium; 50—52.

NOW there were in the church that was at Antioch certain prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, and Saul.

* Ch. 11. 20, 25,
26. & 12. 25.
& 14. 26.

* Ch. 11. 28. &
21. 10, 11.

* Ch. 4. 36, 22
—26, 30. &
xlv. xv. Gal.
2. 9, 13. Rom.
16. 21.

* Or Herod's
foster bro-
ther.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

* Luke 3. 1, 19.
& 13. 31. &
23. 7. not cn.
12.

* Deut. 10. 8.
& 18. 5, 7.
1 Chr. 23. 13.

* Mat. 9. 15.
ch. 6. 4. & 2.
42.

3 And, when they had fasted and prayed, and laid their hands on them, they sent them away.

* Nam. 8. 11.
Mat. 9. 38.
ch. 9. 15. &
22. 21. Rom.
1. 1. & 10.
15. Gal. 1. 13.
& 2. 8, 9.

* Eph. 3. 6.
1 Tim. 2. 7.
2 Tim. 1. 1.
& 2. 2. Heb.
5. 4.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

* Ch. 6. 6. & 8.
15. 17. & 14.
23. 1 Tim. 5.
22.

5 And when they were at Salamis they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

* Mat. 9. 38.
Rom. 10. 15.
ch. 20. 28. &
16. 6, 7.

6 ¶ And, when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus:

* Ch. 11. 19. &
4. 36. & 27. 4.

* Mat. 10. 27.
ch. 5. 20. &
14. 1. & 17.
1, 2, 10. & 18.
4, 6, 7, 19.
ver. 14, 46.

7 Who was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

* Ch. 12. 12, 25.
& 15. 37. ver.
13. Col. 4. 10.

* Ch. 8. 9. Rev.
21. 8.

8 But Elymas the sorcerer, (for so is his name by interpretation,) withstood them, seeking to turn away the deputy from the faith.

* Exod. 7. 11.
2 Tim. 3. 8.

REFLECTIONS UPON CHAP. XII.—Whether should we here most admire the wickedness of men in promoting, or the wisdom of God in overruling, the persecutions of his church! Alas, what selfishness, pride, rashness, and cruelty, to murder one of the best, the most useful of men! And infernal the malice to take pleasure in it. But men-pleasers will lead themselves at last into the greatest guilt: and success in one sin will embolden them to commit another. The united and fervent prayers of the saints will prove in the end too hard for all that oppose them. If God bestow his Spirit of grace and supplication, to make intercession with groanings which cannot be uttered, deliverance is at hand.

And in their extremity, though often not till then, he will rise up for their help. And, if ordinary means cannot avail for their preservation, he will work miracles for them. Nay, even by ordinary means he can hide them from their most inveterate foes. But proud persecutors quickly meet with an avenging God. The prudent submission of neighbours, and the servile flattery of friends, but lift them up that their destruction may be the more terrible. God seasonably cuts them off in the midst of their pomp and grandeur; and makes their fall, as well as their fury, subservient to the propagation of the gospel.

Anno Domini
cir. 45.

* A Roman
name fit for
an apostle of
the Gentiles.
Ver. 4. 7.

* Mat. 5. 7. &
13. 38. & 23.
33. John 8.
44. 1 John 3.
8.

* Mat. 23. 13.
Luke 11. 52.

* Ezek. 6. 14.
Gen. 19. 11.
2 Kin. 6. 18.
ch. 5. 5, 10.
& 9. 5, 8.

* Roman go-
vernour. Ver.
7. Mat. 27. 2.

* Mat. 27. 54.
Luke 7. 16.
ch. 5. 5, 11,
14. & 12. 23,
24. & 19. 17.

* Ch. 12. 25.
ver. 5. ch. 15.
34. Phil. 2.
21.

* Not Antioch
in Syria as
ver. 1. ch. 11.
19—26. & 14.
26.

* Ch. 16. 13. &
17. 2. & 18. 4.
ver. 5.

* Ver. 27. ch.
15. 21. Luke
4. 16.

* Mark 5. 22.
Luke 13. 14.

* Ch. 1. 16. &
2. 29, 37. & 7.
2. & 15. 7, 13.
& 22. 1. with
Heb. 13. 22.

* Ch. 12. 17. &
19. 33. & 21.
40.

* Ver. 26, 43,
46.

* Gen. 17. 7—
14. Exod. i—
xiv. Deut. 4.
20. & 11. 2—
4. Ps. lxxviii.
cxiv. cvi.
cxxxvi. Is.
63. 7—14.
Jer. 32. 20.
21. Ezek. 16.
3—14. & xx.
Neh. 9. 9—
11.

* Exod. 6. 6. &
12. 31. & 13.
14, 16.

* Exod. 16. 2.
Num. 14. 22,
34, 35. Ps.
78. 38. & 95.
10.

* Or bore and
fed them as
a nurse.

* Gen. 15. 19—
21. Exod. 23.
23. Deut. 7. 1.
Josh. xii—
xxi. Ps. 78.
55.

cir. 1095.

* Judg. ii—xvi.
1 Sam. i—vii.
Neh. 9. 27.
1 Kin. 6. 1.

* 1 Sam. viii—
xxxi. Hos. 13.
11. 1 Chr. x.

* 1 Sam. 15. 28.
& 16. 13. Ps.
2. 6. & 78. 70
—72. & 89.
19, 20. 1 Sam.
13. 14.

* 2 Sam. 7. 12.
Ps. 89. 35. &
132. 11. Is.
11. 1. & 9. 7.
Jer. 23. 5.
Luke 1. 32,
69. with ch.
2. 30. & 3. 22,
25. & 5. 30. &
7. 37. Mat. 1.
21. Tit. 2. 13.

* Mal. 3. 1. &
4. 5, 6. Mat.
3. 1—5. Mark
1. 2, 5. John
3. 23.

* Ch. 20. 24.
2 Tim. 4. 7.

* John 1. 20, 26,
27. Mat. 3. 11.
Luke 3. 16.
ch. 19. 4.
Phil. 3. 8.
1 Cor. 2. 2.
2 Cor. 4. 5.

* See ver. 15,
16, 42. Ps.
147. 19, 20.
Mat. 10. 6. &
22. 8, 9. Luke

9 Then Saul, (who also is called
°Paul), filled with the Holy Ghost, set
his eyes on him,

10 And said, °O full of all subtilty
and all mischief, thou child of the devil,
thou enemy of all righteousness, wilt
thou not cease °to pervert the right ways
of the Lord?

11 And now, behold, °the hand of
the Lord is upon thee, and thou shalt be
blind, not seeing the sun for a season.
And immediately there fell on him a
mist and a darkness: and he went about
seeking some to lead him by the hand.

12 Then the °deputy, when he saw
what was done, believed, being astonished
at the doctrine of the Lord.

13 ¶ Now, when Paul and his com-
pany loosed from Paphos, they came to
Perga, in Pamphylia: and °John, depart-
ing from them, returned to Jerusalem.

14 But, when they departed from
Perga, they came to Antioch °in Pisidia,
and °went into the synagogue on the
sabbath day, and sat down.

15 And, after °the reading of the
law and the prophets, the °rulers of the
synagogue sent unto them, saying, °Ye
men and brethren, if ye have any word
of exhortation for the people, say on.

16 Then Paul stood up; and, °beckon-
ing with his hand, said, °Men of Israel,
and ye that fear God, give audience.

17 °The God of this people of Israel
chose our fathers, and exalted the people
when they dwelt as strangers in the land
of Egypt, and with an high arm brought
he them out of it.

18 °And about the time of forty years
†suffered he their manners in the wilder-
ness.

19 And, °when he had destroyed
seven nations in the land of Chanaan,
he divided their land to them by lot.

20 And after that °he gave unto them
judges, about the space of four hundred
and fifty years, until Samuel the prophet.

21 °And afterward they desired a
king: and God gave unto them Saul the
son of Cis, a man of the tribe of Benja-
min, by the space of forty years.

22 And, when he had removed him,
he °raised up unto them David to be
their king: to whom also he gave testi-
mony, and said, I have found David, the
son of Jesse, a man after mine own heart,
who shall fulfil all my will.

23 °Of this man's seed hath God,
according to his promise, raised unto
Israel a Saviour, Jesus:

24 °When John had first preached
before his coming the baptism of repent-
ance to all the people of Israel.

25 And, as John °fulfilled his course,
he said, °Whom think ye that I am? I
am not he. But, behold, there cometh
one after me, whose shoes of his feet I
am not worthy to loose.

26 °Men and brethren, children of
the stock of Abraham, and whosoever
among you feareth God, to you is the
word of this salvation sent.

27 For they that dwell at Jerusalem,
and their rulers, because °they knew him
not, nor yet the voices of the prophets
which °are read every sabbath day, they
have fulfilled them in condemning him.

28 °And, though they found no cause
of death in him, yet desired they Pilate
that he should be slain.

29 And, when they had fulfilled all
that was written of him, °they took him
down from the tree, and laid him in a
sepulchre.

30 °But God raised him from the dead:

31 °And he was seen many days of
them who came up with him from Ga-
lilee to Jerusalem, who are his °witnesses
unto the people.

32 And we declare unto you glad
tidings, how that the °promise which was
made unto the fathers,

33 God hath fulfilled the same unto
us their children, in that he hath raised
up Jesus again; as it is also written in
the second psalm, °Thou art my Son,
this day have I begotten thee.

34 And as concerning that he raised
him up from the dead, now no more to
return to corruption, he said on this wise,
°I will give you the sure †mercies of
David.

35 Wherefore he saith also in another
psalm, °Thou shalt not suffer thine Holy
One to see corruption.

36 For David, ¶after he had °served
his own generation by the will of God,
fell on sleep, and was laid unto his fathers,
and saw corruption:

37 But he whom God raised again
saw no corruption.

38 °Be it known unto you therefore,
men and brethren, that through this
man is preached unto you the forgive-
ness of sins:

39 And by him °all that believe are
justified from all things, from which °ye
could not be justified by the law of
Moses.

40 Beware, therefore, lest that come
upon you which is spoken of in the
°prophets;

41 Behold, ye despisers, and wonder,
and perish: for I work a work in your
days, a work which ye shall in no wise
believe, though a man declare it unto
you.

42 ¶ And, when the Jews were gone
out of the synagogue, the °Gentiles
besought that these words might be
preached to them °the next sabbath.

43 Now, when the congregation was
broken up, many of the Jews and
religious proselytes followed Paul and
Barnabas; who, speaking to them, per-
suaded them °to continue in the grace of
God.

44 ¶ And the next sabbath day
°came almost the whole city together to
hear the word of God.

45 But, when the Jews saw the mul-
titudes, °they were filled with envy, and
20—26. 1 Thes. 2. 16. 1 Pet. 4. 17. * Proselytes. Ver. 16, 26, 43. * Gr. in the week
between, or sabbath between. 1 2 Cor. 6. 1. Tit. 11. 12. Heb. 12. 15. 1 Pet. 5. 12. ch.
11. 23. & 14. 22. & 20. 22, 24. 1 Cor. 15. 58. Jude 20. 21. 2 Pet. 14, 17, 18. * Gen. 49. 10.
Is. 11. 10. * Job 5. 2. Eccl. 4. 4. ver. 50. ch. 14. 2, 10 & 17. 5, 13. & 18. 6. & 6. 9. Mat.
23. 13. 1 Thes. 2. 16. 1 Pet. 4. 4.

Anno Domini
cir. 46.

* Ch. 3. 17. John
7. 26, 48. &
15. 21. & 16.
3. Luke 23.
34. & 24. 20.
1 Cor. 2. 8.
1 Tim. 1. 13.
2 Cor. 3. 14.
Rom. 11. 25.

* Ch. 15. 21. &
26. 22. & 20.
23. & 2. 16—
36. & 4. 26—
28.

* Mat. 27. 22,
23. Mark 15.
11, 13. Luke
23. 21, 23.
John 19. 4—
6. ch. 3. 13—
15.

* Ch. 4. 30.
1 Cor. 15. 4.
1 Pet. 2. 24.
Mat. 27. 59.
Mark 15. 46.
Luke 23. 53.
John 19. 38.
Is. 53. 9.

* Mat. 28. 6.
John 2. 19. &
10. 17. ch. 2.
24. 32. & 3.
13. 26. & 4.
10. & 5. 31.
& 10. 40. &
17. 31. Heb.
13. 20.

* Mat. xxviii.
Mark xvi.
Luke xxiv.
John xx. xxi.
ch. 1. 3.

* Luke 24. 48.
ch. 1. 8, 22.
& 10. 41.

* Ch. 2. 39.
Gen. 3. 15. &
22. 18. & 26.
4. & 49. 10.
Deut. 18. 15.
2 Sam. 7. 12.
Ps. 132. 11.
Is. 4. 2. & 7.
14. & 9. 6. &
11. 1. Jer. 23.
35. Ezek. 34.
23. Dan. 9. 2.
24—26. Mic.
5. 2. Hag. 2.
7. Zech. 6. 12.
& 9. 9. Mal.
3. 1. & 4. 2.
Luke 24. 44.
Gal. 3. 16.

* Ps. 2. 7. Heb.
1. 5. & 5. 5.

* Is. 55. 3. Ps.
89. 2—4, 19
—29.

* Gr. ta osia,
holy, or just
things: which words
the Septua-
gint, in many
places, use
for that
which in the
Hebrew sig-
nifies mer-
cies.

* Ps. 16. 10.
ch. 2. 27, 31.

* Or after he
had in his
own age
served the
will of God.

* Ps. 78. 70—
72. ch. 2. 29.
& 20. 24.
2 Tim. 4. 7.
1 Kin. 2. 10.
1 Chr. 29. 28.

* Ch. 2. 38. &
3. 26. & 4. 12.
& 5. 31. & 10.
43. Luke 24.
47. Is. 53. 5.
11. & 59. 20.
Jer. 31. 34.
Dan. 9. 24.
Zech. 12. 10.
Rom. 3. 24—
28. & 8. 3, 4.
Gal. 2. 16.

* Heb. 7. 19. &
8. 12. & 9. 15.
1 John 2. 1,
2, 12.

* Ps. 32. 1, 2.
Is. 1. 18. & 4.
4. & 44. 22.
Rom. 8. 1—4.
& 10. 4. & 3.
22. 2 Cor. 5.
21. Jer. 50.
20. Col. 1. 14.
& 2. 10, 13.

* Heb. 9. 13, 14.
& 10. 1, 11.
Rom. 3. 19.
20. Gal. 2. 16.

* Hab. 1. 5.
Prov. 1. 30.
& 13. 15. Is.
28. 14. & 29.
14. with Mat.
8. 11, 12. &
21. 41, 43. &
22. 7. & xxiv.
Luke 19. 27.
42—44. & 21.

* Gr. in the week
between, or sabbath between.

* 1 Pet. 5. 12. ch.
14, 17, 18.

* Gen. 49. 10.
Is. 11. 10. * Job 5. 2. Eccl. 4. 4. ver. 50. ch. 14. 2, 10 & 17. 5, 13. & 18. 6. & 6. 9. Mat.
23. 13. 1 Thes. 2. 16. 1 Pet. 4. 4.

Anno Domini
cir. 46.

Ch. 4. 13.
Eph. 6. 19, 20.

Mat. 10. 6.
ch. 3. 26. &
13. 26. Rom.
1. 16. Mat.
15. 24. & 22.
3. 4, 9. Rom.
9. 4, 5. John
4. 22.

Exod. 32. 9.
ch. 7. 51.
John i. ii. Ps.
81. 11, 12.

Exod. 32. 10.
Deut. 32. 21.
Rom. 10. 19.
Is. 55. 5. Mat.
8. 11, 12. &
21. 28, 41, 43.
ch. 1. 8. & 13.
6. & 28. 28.

Mat. 28. 19.
Mark 16. 15.
Luke 24. 47.
ch. 1. 8. with
Is. 49. 6. &
42. 6, 7. ch.
9. 15. Eph. 3.
6. 8. Ps. 68.
2. 3. Luke 2.
32.

Luke 2. 10, 11.
Rom. 15. 8—
12.

Ch. 2. 47.
Rom. 8. 28—
30. & 9. 23.
& 11. 7.
2 Tim. 2. 19.
John 10. 16.
Is. 56. 8. &
43. 6. & 49.
12. & 54. 1, 3.

Is. 2. 3. ch.
6. 7. & 19. 4.
20. & 12. 24.
Col. 1. 6, 23.
2 Thes. 3. 1.

See ver. 45.
43. ch. 21. 10.
2 Tim. 3. 11.
Mat. 10. 23.

Mat. 10. 14. ch. 14. 6, 11. & 18. 6.
18. 1 Pet. 4. 13, 14. & 5. 10.

Ver. 48. ch. 2. 46. & 5. 41. Eph. 3. 13. Phil. 2. 17.

CHAP. XIV.

(1) After successfully preaching the gospel at Iconium, persecution makes Paul and Barnabas flee to Lystra, Derbe, and the places about; 1—7. (2) At Lystra they heal a lame man; upon which the people could scarcely be restrained from worshipping them as gods; 8—18. (3) Quickly after, instigated by the Jews, they stoned Paul till they thought he was dead; 19, 20. (4) They visit the churches which they had lately planted, in order to settle preaching and ruling elders among them; 21—23. (5) Returning to Antioch, they report what things the Lord had done by the gospel in their hands; 24—28.

A city eastward of Antioch in Pisidia.

Mat. 10. 27.
ch. 13. 46, 5,
14. & 17. 1.
2, 10. & 18.
4, 6, 7, 19. &
3. 26.

Gen. 49. 10.
Is. 11. 10. ch.
13. 48.

Ver. 19. ch.
13. 45, 50. &
17. 5, 13. &
18. 6. Jer. 26.
11. Amos 7.
10. 1 Thes. 2.
16.

Ch. 20. 24.
ch. 2. 22. &
19. 11. Mark
16. 20. Heb.
2. 4. John 14.
12.

Ch. 20. 32.
Rom. 1. 16.
& 15. 19.

Luke 2. 34.
John 7. 43.

AND it came to pass in ^{*}Iconium that they went both together ^ainto the synagogue of the Jews, and so spake, that ^aa great multitude both of the Jews, and also of the Greeks, believed.

2 ^cBut the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, ^dwho gave testimony unto the word of his grace, ^eand granted signs and wonders to be done by their hands.

4 ^fBut the multitude of the city was divided: and part held with the Jews, and part with the apostles.

REFLECTIONS UPON CHAP. XIII.—Important is the work of preaching the gospel, and absolutely necessary for it is the direction of God's Spirit and providence. He qualifies his servants for it, calls them to it, and directs and succeeds them in it; and with pleasure and courage they may set about it, if satisfied of their divine call. But Satan and his instruments will certainly oppose them in it with great warmth and earnestness, especially if great sinners and persons in power appear to be converted by it. Great will be their subtilty and mischievous ardour in opposing the gospel—the right ways of the Lord. All the arts of sorcery and infidelity; all the fury that blind zeal, temporal interests, and envy, can inspire; all the powers of this world; are stirred up to oppress it. But no weapon formed against Zion shall prosper. For under the influence of the Holy Ghost the word shall the more spread and be glorified. Very important are the tidings it brings us concerning the promised Saviour; for whose being born, crucified, and raised from the dead, according to the ancient oracles of God, all former dispensations towards Israel but paved the way.—By infinitely wise and seasonable advances has the knowledge of Jesus Christ, and a full redemption through him, spread and prevailed in the world. Thrice happy are they who receive him as the light of life and propitiation for sins. From eternity they were chosen in him to everlasting life. In time they are justified through his righteousness imputed, even from crimes for which the ceremonial laws

Anno Domini
cir. 46.

Ps. 2. 1, 2. &
83. 5. John 7.
48. 2 Tim. 3.
11. Mat. 5. 11.
& 10. 18, 22.

Mat. 10. 17.
23. ch. 8. 1.

Ch. 8. 4. & 11.
19. Gal. 6. 9.
Eph. 3. 8, 9.
2 Tim. 4. 2.

Ch. 3. 2. & 8.
33. John 5. 5.
Luke 13. 16.

Mat. 9. 22.
Mark 9. 23,
24.

Mark 3. 5.
ch. 3. 6, 8.
Is. 35. 6.

Ch. 8. 10. &
28. 6.

Dan. 2. 46.
Rev. 19. 10. &
22. 8. ch. 10.
25. Hos. 4. 9.

Mat. 26. 65.
Gen. 37. 29,
34. Is. 36. 22.
& 37. 1.

Ch. 10. 26.
Rev. 19. 10. &
22. 9.

Ch. 10. 26.
James 5. 17.

1 Cor. 8. 4.
1 Sam. 12. 21.
1 Kin. 16. 13.
Is. 44. 9—20.
Jer. 10. 14.
15. Amos 2. 4.
Rom. 1. 21.
Eph. 4. 7.

Jer. 10. 10.
John 5. 26. ch.
4. 24. Exod.
20. 11. Rom.
1. 20. Jer. 32.
17. Zech. 12.
1. ch. 17. 25.
Gen. 1. 1. Ps.
146. 6. & 124.
8. Rev. 14. 7.

Ps. 81. 12.
ch. 17. 30.
1 Pet. 4. 3.
Rom. 1. 24.
26. 28. Ps.
147. 20. Eph.
3. 5. & 2. 12.

Rom. 1. 20.
Ps. 19. 1, 2.
& 36. 5, 6. &
145. 9. Mat. 5.
45. Lev. 26. 4.
Deut. 11. 14.
& 28. 12. Job
5. 10. Ps. 65.
10. & 68. 9.
10. & 147. 8.
Jer. 14. 22.

Jer. 13. 23.
27. Is. 48. 4.

2 Cor. 11. 25.
ch. 7. 58. &
13. 45. 2 Tim.
3. 11. Heb. 13.
12.

2 Cor. 1. 8. &
4. 10. & 11.
23.

5 And, ^ewhen there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6 ^hThey were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 ⁱAnd there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, ^kbeing a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had ^lfaith to be healed,

10 Said with a loud voice, ^mStand upright on thy feet. And he leaped and walked.

11 And, when the people saw what Paul had done, they lifted up their voices, saying, in the speech of Lycaonia, ⁿThe gods are come down to us in the likeness of men.

12 And they called Barnabas Jupiter; and Paul Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and ^owould have done sacrifice with the people.

14 *Which* when the apostles Barnabas and Paul heard *of*, they ^prent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, ^qwhy do ye these things? We also are men ^rof like passions with you, and preach unto you that ye should turn from these ^svanities unto the ^tliving God, who made heaven and earth, and the sea, and all things that are therein:

16 ^uWho in times past suffered all nations to walk in their own ways.

17 ^vNevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings ^wscarce restrained they the people that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people; ^xand, having stoned Paul, drew *him* out of the city, supposing ^yhe had been dead.

20 Howbeit, as the disciples stood

allowed no expiation. They are endowed with the presence, supplies, and consolations of the Holy Ghost, and enabled to continue in the faith, profession, and obedience of the gospel, notwithstanding the most cruel persecution.—If among these converts some be remarkable for sense, others for stupid idolatries, all marks the sovereignty and power of gospel grace.—But, alas, great is their sin and danger, who, notwithstanding their visible relation to him, reject the Redeemer, and set themselves to reproach his servants, his truths, and ways. They thrust the gospel and eternal life from themselves, and provoke God to cast them off with abhorrence into everlasting perdition. Take heed, my soul, to hear only such preachers as the Holy Ghost has qualified and regularly placed in their office. Let no station make me think myself above the gospel; and let no sinfulness make me reckon myself below it. Let reading and hearing of God's word be my constant delight; and let me carefully observe all providences in connection with Christ. Regarding the word of salvation he hath sent, and receiving the *sure mercies* he hath given, let me serve my generation according to the will of God, and then fall asleep in the Lord. If I am justified, let me manifest it by my good works; if I have grace implanted in my heart, let me continue therein; if I am benefited by ministers, let me love and cleave to them; and if for Jesus' sake I am tossed to and fro, let his comforts delight my soul.

Anno Domini
cir. 46.

round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 ¶ And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And, when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And, after they had passed through-out Pisidia, they came to Pamphylia.

25 And, when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And, when they were come and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAP. XV.

(1) A dispute being raised at Antioch by the judaizing teachers about circumcising the Gentile converts, Paul and Barnabas are sent to Jerusalem to have that matter decided; 1—5. (2) A synod of the apostles and elders being met to consider it, after Peter, Paul, Barnabas, and James, had spoken their minds, a decision is made against circumcising the Gentiles; but requiring them, for the avoiding of offence, to forbear eating any things offered to idols, things strangled, and blood; 6—29. (3) Paul and Barnabas carry the decree to Antioch, where it is received with great joy; 30—35. (4) They propose a second apostolic journey; but after a warm contention about John Mark, they part, and take different routes; 36—41.

AND certain men who came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And, being brought on their way by the church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And, when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they

declared all things that God had done with them.

5 ¶ But there rose up certain of the sect of the Pharisees who believed, saying that it was needful to circumcise them, and to command them to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

7 ¶ And, when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, who knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us:

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And, after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them who from among the Gentiles are turned to God:

20 But that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 ¶ Then pleased it the apostles and

Anno Domini
cir. 52.

Said they.
Ver. 1. ch. 21.
20. & 6. 7.
with 26. 5.

Heb. 13. 7. 17.
1 Tim. 5. 17.
Prov. 11. 14.
& 15. 22.

Ch. 10. 20. 34
—48. & 11.
12—18.

Ch. 1. 24.
1 Chr. 28. 9. &
29. 17. Ps. 7.
10. Jer. 11.
20. & 17. 10
& 20. 12.
Heb. 4. 12.
Rev. 2. 23.

Ch. 10. 43—
45. & 11. 15.
& 2. 4. & 4.
31.

Ch. 10. 15.
28. & 11. 17.
& 12. 24. &
13. 48. & 14.
1. 27. 1 Cor.
1. 1. 2. 1 Pet.
1. 22. Rom.
3. 29. 30.

Mar. 23. 4.
Gal. 5. 1.

Eph. 1. 7. &
2. 7. 8. Col. 1.
14. Rom. 5.
20. 21. & 6.
23. & 8. 1—4.
& 10. 4. Rev.
5. 9. Gal. 2.
16. Tit. 2. 11.
& 3. 4—7.

Our fathers.
Ver. 10.

Ver. 4. ch. 11.
6. & xiii. xiv.
& 14. 27. &
21. 19.

1 Cor. 14. 30,
40.

Not Mat. 4.
21. ch. 12. 1.
but Mark 3.
18. & 15. 40.
Jam. 1. 1. ch.
12. 17.

See ch. 13.
15. 26. & 22.
1. & 23. 1.

Ver. 7. 12.
Luke 1. 72.
Tit. 2. 11. 14.
Rom. 11. 36.
Is. 43. 20. 21.

Amos 9. 11.
12. Is. 54. 1—
5. & 42. 1. 4.
6. & 43. 6 &
xlix. x. Ezek.
xi—xviii. Is.
2. 2. 3. Mic.
4. 1.

Gen. 9. 27. &
49. 10. Is. 11.
10. & 19. 23.
& 42. 1. 6. 7.
& 45. 22. 24.
& 49. 6. Zech.
2. 11. & 8. 20
—23. Mal. 1.
11. Joel 2. 32.
Rom. 11. 29.

Heb. 4. 13.
Is. 41. 22. 23.
& 44. 7. & 46.
10. Eph. 1. 11.
ch. 17. 26.

Ver. 10. 24.
Gal. 5. 1—4.
Rom. 15. 2.
ver. 28.

1 Thes. 1. 9.
Eph. 2. 1. 4—
10. Tit. 3. 3.
Is. 55. 7.

Exod. 20. 3.
& 34. 15.
1 Cor. 8. 1—
10. & 10. 14.
20. 21. ch. 21.
25. Rom. 14.
14. ver. 29.
1 John 5. 21.
Col. 3. 5.

1 Cor. 5. 1. &
10. 8. Eph. 4.
17. 1 Thes. 4.
3. 5. 7. Heb.
12. 15. & 13.
4.

Gen. 9. 4.
Lev. 3. 17. &
17. 14. & 7.
26.

Neh. 8. 1.
ch. 13. 15. 27.
Luke 4. 16.

Ver. 5. ch.
20. 30. & 21.
20. 2 Pet. 2.
1. Rev. 2. 9.

Ver. 19. 23.
Gen. 17. 10—
14. Lev. 12. 3.
John 7. 22.
Gal. 5. 2—4.
ver. 5. Phil.
1. 2. Col. 2.
8. 12. 16.
Tit. 1. 10.
cir. 51.

Ch. 11. 25.
26. 30. & 13.
1. & 16. 4.
Gal. 2. 1. 9.

Ch. 1. 13. 26.
& 12. 1. John
16. 13. Prov.
15. 22. & 11.
14. & 24. 6.

Ch. 21. 5.
2 Tim. 4. 11.
Tit. 3. 13.
Rom. 15. 24.
1 Cor. 16. 6.
11.

Ch. 11. 19. &
8. 14.

Ch. 14. 27. &
13. 48. 52. &
21. 19. 20.
cir. 52.

REFLECTIONS UPON CHAP. XIV.—God plainly testifies his own being, life, patience, goodness, power, and wisdom, to the heathen world, in the works of creation and providence. And even while, by their perverse manners, they abuse the light of their consciences, he graciously gives them the necessities and delights of outward life. Surely even these his common favours should attract their love to him. And, alas, great is their sin and misery, who, being left to their own lusts and imaginations, put vanity and devils as objects of worship in his place. Infinite is the mercy that now the door of faith is opened to the Gentiles; the gospel of salvation through Jesus Christ is preached to them. But, alas, while some believe it, others rage against and oppose it. Yea, while heathens believe and are healed, Jews oppose and are hardened to their eternal ruin. And great is the unanimity of wicked men against Jesus Christ and his faithful ministers.—Inconstant and worthless is the applause of the multitude. To-day they admire preachers as gods; to-morrow they persecute and murder

them as miscreants. But God's testimony to his word, in external and internal operations, is sufficient to overcome all opposition. With wisdom, care, and love, he forms his people into a church; and, by their own choice, provides them pastors and teachers after his own heart, for their further edification and establishment, and in compassion to the snares and troubles through which they must pass into the heavenly state. In the most solemn manner, by prayer and fasting, ought ministers to be set apart to their work. And with pleasure and hope, labour and diligence, should they spend and be spent in the conversion of sinners and edification of saints. And, though they ought to avoid suffering as far as can be done without sin, yet none must ever deter them from the faithful execution of their office. Till their testimony be finished God will preserve them in life; nor will upright disciples ever disown them on account of reproach or danger.

Anno Domini
cir. 52.

Ch. 8. 1. ver.
3. Mat. 18.
17. ver. 23.

Perhaps not
Joses Barsa-
bas. Ch. 1.
23. but his
brother.

Ch. 8. 1. ver.
1. 10. Gal. 2.
4. & 5. 12.
Tit. 1. 11.
1 John 2. 19.
2 Cor. 11. 3.
Jer. 23. 16.

Ch. 2. 46. &
4. 32. Rom.
15. 6. 1 Cor.
1. 10.

Ver. 2. 35.
Gal. 2. 9.

Ch. 13. 50. &
14. 19. Judg.
5. 18.

Ch. 16. 25. &
17. 4. 15.
1 Thes. 1. 1.
2 Thes. 1. 1.

1 Cor. 7. 25.
40. John 16.
13.

Ch. 16. 4. &
21. 25. ver.
20. 1 Cor. viii.
x. Exod. 34.
15. Lev. 3. 17.
& 17. 14. &
19. 26. Deut.
12. 16. 23. &
15. 23. 1 Sam.
14. 32. Rom.
1. 24. 26.
1 Cor. 5. 1, 9.
1. & 7. 2.
Heb. 13. 4.

Or exhorta-
tion.

Ch. 13. 1.
1 Cor. 12. 28.
ch. 14. 22.

Ver. 41. ch.
14. 22. & 18.
23. Eph. 4.
12. 13.

Gen. 26. 29.
Exod. 4. 18.
1 Cor. 16. 11.
Heb. 11. 31.

Ch. 5. 42. &
13. 1. & 11.
19. 26.

cir. 53.

Ch. 13. 4. 13.
& 14. 1. 21.
23. Rom. 1. 11.
2 Cor. 11. 28.

Ch. 12. 12, 25.
& 13. 5. Col.
4. 10. 2 Tim.
4. 11. Phil. 24.
1 Pet. 5. 13.

Anno Domini
cir. 53.

Ch. 13. 13. &
14. 26.

Ch. 14. 15.
Jam. 5. 17.
Ps. 8. 4. & 39.
5. Rom. 7. 14.
23.

Ch. 4. 36. &
11. 15. & 13.
4. & 27. 4.

Ch. 14. 26. &
13. 3. & 20.
32. 1 Cor. 3.
6, 7.

Ch. 16. 4.
Gal. 1. 21.

elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia:

24 Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul;

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So, when they were dismissed, they came to Antioch: and, when they had gathered the multitude together, they delivered the epistle:

31 Which when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And, after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding, it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take

him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

CHAP. XVI.

(1) Finding Timothy at Lystra, Paul circumcises him, takes him for his assistant; and visits the churches, delivering the decrees of the synod; 1—5. (2) The Holy Ghost prohibits their preaching in Proconsular Asia and Bithynia; but directs them to Macedonia by a vision; 6—12. (3) Lydia being converted at Philippi, entertains them kindly; 13—15. (4) Paul casts out a spirit of divination from a young woman, for which he and Silas are scourged and imprisoned; 16—24. (5) While they sing praises in the prison, an earthquake opens the doors; and the jailor, after being on the point of murdering himself, is converted and his family; 25—33. (6) Paul and Silas oblige the magistrates to liberate and dismiss them honourably, as Roman citizens; 34—40.

THEN came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman who was a Jewess, and believed; but his father was a Greek:

2 Who was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him, because of the Jews who were in those quarters: for they knew all that his father was a Greek.

4 And, as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders who were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now, when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they, passing by Mysia, came down to Troas.

9 ¶ And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And, after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

there is need in all our disputes to adhere closely to the scriptures, and in all ecclesiastical decisions to manifest a strict regard to the gospel liberty purchased by Christ, and to the weakness of tender consciences. If they be made with proper prudence and harmony, they will in general be heartily received by church members for their edification. And greatly should we rejoice in the success of other churches, and in the union of Jews and Gentiles into one body of Christ; and carefully should all avoid giving offence to their neighbours, even in things indifferent in themselves. But, since the gospel is necessary for the confirmation of believers as well as for the conversion of sinners, not only ought ministers to labour in the ministrations of it, but all to rejoice in their success.—It is an unpleasing reflection that smaller differences should so often occasion sharp contentions between the best of men; and that dear friends should, in an ill humour, bid each other adieu for life. It is nevertheless a mercy if God make the weakness of men a mean of spreading his gospel.

REFLECTIONS UPON CHAP. XV.—Alas, how early a spirit of bigotry, legality, and attachment to ceremonies, began in the Christian church, to the great injury of the pure doctrines of salvation by Christ alone through faith! And it is a great mercy that the church is now delivered from the ancient burdensome rites of Moses, which never availed to the purification of men's consciences; and that the salvation of sinners, greater or lesser, Jews or Gentiles, is wholly of free grace. For the faith of the gospel powerfully tends to the purification of men's hearts and lives.—When attempts are made, especially under pretence of apostolic authority, to corrupt the peculiar doctrines of the gospel, and to pervert the souls of believers, it is high time to contend earnestly for the faith once delivered to the saints. But proud and angry contentions about mere circumstances should never trouble the church, and expose her to confusion, danger, and reproach. It is a mercy that Jesus has appointed courts in proper subordination, and proper regulations, for the happy adjusting of differences. And

Anno Domini
cir. 54.Anno Domini
cir. 54.

11 Therefore, loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to ^aPhilippi, which is ^{*}the chief city of that part of Macedonia, and a ^ocolony: and we were in that city abiding certain days.

13 And on the ^psabbath we went out of the city by a river side, ^qwhere prayer was wont to be made; and we sat down and ^rspake unto the women who resorted *thither*.

14 ¶ And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard *us*: ^qwhose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And, when ^ushe was baptized, and her household, she besought *us*, saying, If ye have judged me ^xto be faithful to the Lord, come into my house, and abide *there*. And she ^yconstrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel ^zpossessed with a spirit [†]of divination met us, who brought her masters much gain by sooth-saying:

17 The same followed Paul and us, and cried, saying, ^aThese men are the servants of the most high God, who shew unto us the way of salvation.

18 And this did she many days. But Paul, ^bbeing grieved, turned, and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And, when her masters saw that ^cthe hope of their gains was done, ^dthey caught Paul and Silas, and drew *them* into the [‡]market-place unto the rulers,

20 ^eAnd brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs which are not lawful for us to receive, neither to observe being Romans.

22 ^fAnd the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

23 ^gAnd when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely:

24 Who, having received such a charge thrust them into the inner prison, and made their feet fast in the ^hstocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 ^kAnd suddenly there was a great earthquake, so that the foundations of

the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison, awaking out of his sleep, and seeing the prison doors open, ^lhe drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, ^mDo thyself no harm; for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, ⁿSirs, what must I do to be saved?

31 And they said, ^oBelieve on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 ^pAnd they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and ^qwas baptized, he and all his, straightway.

34 And, when he had brought them into his house, he ^rset meat before them, and ^srejoiced, believing in God with all his house.

35 ¶ And ^twhen it was day the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul; The magistrates have sent to let you go: now therefore depart, and ^ugo in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, ^vbeing Romans, and have cast *us* into prison; and now do they thrust *us* out ^wprivily? nay, verily; ^xbut let them come themselves and fetch us out.

38 And the sergeants told these words unto the magistrates: and they ^yfeared when they heard that they were Romans.

39 ^zAnd they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, ^aand entered into *the house of Lydia*; and, when they had seen the brethren, they comforted them, and departed.

CHAP. XVII.

- (1) Passing through different cities, Paul comes to Thessalonica, another city of Macedonia; preaches the gospel with great success; but is quickly persecuted, by the instigation of the Jews; 1—9. (2) Flees to Berea, where he meets with attentive hearers; till persecuting Jews follow him, and drive him thence; 10—14. (3) Conducted to Athens, the most learned city of Greece, he preaches Jesus Christ and the resurrection, and disputes with the heathen philosophers against their idolatry; 15—31. (4) But his labours issue in the conversion of few; 32—34.

regard to the instrument of their conversion, and be deeply concerned for the eternal salvation of their whole family. Satan will turn himself and his agents into very different forms, will become a friend, an angel of light, a witness for Christ, or a selfish, outrageous, persecuting fury, in order to sully the honour, and prevent the spread, of the gospel. But let them do as they will, Jesus can support, comfort, vindicate, and render victorious, his faithful servants. No persecutor is so proud or furious, but either the terrors of God can restrain, or his grace, convert, him. And, if possible, Christ's ministers should study to obtain their deliverances with honour as well as with safety; but they must never manifest any selfish resentment. Learn, my soul, carefully to observe providential directions. Always delight in meetings for prayer or religious conference. Never relish dissembled applause, however just. In every distress believe in Jesus Christ; and always rejoice in suffering for his sake.

REFLECTIONS UPON CHAP. XVI.—There is need of wisdom from above to direct us when to condescend to men's weaknesses, and when to assert our privileges religious or civil. God remarkably owns his gospel for the conversion and edification of men when it is faithfully and prudently preached. And in awful sovereignty he directs where to preach it and where not. Marvellous is it that he has not forbidden nor hindered the preaching of it in Britain, where it has been so peculiarly undervalued, rejected, denied, and detested! God deals with his elect in very different forms in bringing them to his Son. And some of them, when near to the brink of hell as well as to the ordinances of grace, are plucked as brands out of the burning. But it is enough if, either in a more kind or a more awful manner, they be deeply convinced of sin and self-insufficiency, and led to receive and rest upon Jesus Christ alone, in all his offices, for salvation, as he is offered in the gospel. And, while God, in infinite kindness, becomes at once their God and the God of their seed, they will testify their high

Anno Domini
cir. 54.

NOW, when they had passed through Amphipolis, and Apollonia, they came to ^aThessalonica, where was a synagogue of the Jews:

2 And Paul, ^bas his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 ^cOpening and alledging that Christ must needs have suffered and risen again from the dead: and that this Jesus, whom I preach unto you, is Christ.

4 ^eAnd some of them believed, and consorted with Paul and Silas; and of the ^fdevout Greeks a great multitude, and of the chief women not a few.

5 ¶ ^eBut the Jews who believed not moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And, when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, ^hThese that have turned the world upside down are come hither also;

7 Whom Jason hath received: and ⁱthese all do contrary to the decrees of Cesar, saying that there is another king, ^jone Jesus.

8 And ^kthey troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason and of the other, they let them go.

10 ¶ ^lAnd the brethren immediately sent away Paul and Silas by night unto Berea; who, coming ^mthither, went into the synagogue of the Jews.

11 These were ⁿmore noble than those in Thessalonica, in that ⁿthey received the word with all readiness of mind, and searched the scriptures daily whether those things were so.

12 ^oTherefore many of them believed; also of honourable women who were Greeks, and of men not a few.

13 ¶ But, when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, ^pthey came thither also, and stirred up the people.

14 ^qAnd then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto ^rAthens: and, receiving a commandment ^runto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now, while Paul waited for them at Athens, ^shis spirit was stirred in him, when he saw the city ^twholly given to idolatry:

17 ^uTherefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with ^vthem that met with him.

18 Then certain philosophers of the

¶ Epicureans, and of the ^wStoicks, encountered him. And some said, What will this ^xbabblers say? other some, He seemeth to be a setter forth of strange gods: because he ^ypreached unto them Jesus and the resurrection.

19 And they took him, and brought him unto ^zAreopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers who were there spent their time in nothing else but either to tell or to hear some new thing).

22 ¶ Then Paul stood in the midst of ^{aa}Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are ^{ab}too superstitious.

23 For as I passed by, and beheld your ^{ac}devotions, I found an altar with this inscription, TO ^{ad}THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 ^{ae}God, that made the world and all things therein, seeing that he is Lord of heaven and earth, ^{af}dwelleth not in temples made with hands;

25 ^{ag}Neither is worshipped with men's hands, as though he needed any thing, seeing he ^{ah}giveth to all life, and breath, and all things;

26 ^{ai}And hath made of one blood all nations of men for to dwell on all the face of the earth, and ^{aj}hath determined the times before appointed, and the bounds of their habitation;

27 ^{ak}That they should seek the Lord, if haply they might feel after him, and find him, though he be not ^{al}far from every one of us:

28 For ^{am}in him we live, and move, and have our being; as certain also of your own ^{an}poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, ^{ao}we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art and man's device.

30 ^{ap}And the times of this ignorance God winked at; but now ^{aq}commandeth all men every where to repent:

31 Because ^{ar}he hath appointed a day, in the which he will judge the world in righteousness by ^{as}that man whom he hath ordained; ^{at}whereof he hath ^{au}given assurance unto all men, in that he hath raised him from the dead.

32 ¶ And, when they heard of the resurrection of the dead, some ^{av}mocked, and others said, We will hear thee again of this ^{aw}matter.

33 ^{ax}So Paul departed from among them.

34 ^{ay}Howbeit, certain men clave unto him, and believed: among whom ^{az}was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Anno Domini
cir. 55.

¶ Who taught, that God neither made nor governs the world, and that pleasure is the chief good.

¶ Who taught, that men ought never to be distressed at any thing.

† Or base fellow.

¶ 1 Cor. 2. 2. & 15. 1-4. ver. 3. ch. 22. 15. & 26. 23.

¶ Or Mars-hill. It was the highest court in Athens. Ver. 22.

¶ Or the court of the Areopagites. Ver. 19.

¶ Jer. 50. 38. Is. 57. 5.

¶ Or gods that ye worship. 2 Thes. 2. 4.

¶ The God of the Jews. Eph. 2. 12. Ps. 147. 20. 1 Tim. 1. 17.

¶ Gen. 1. 1. Exod. 20. 11. ch. 4. 24. & 14. 15. Ps. 33. 6. & 24. 1. & civ. cxlviii.

¶ Ch. 7. 48. 1 Kin. 8. 27. John 4. 23. Is. 66. 1.

¶ Ps. 50. 8. & 16. 2. Job 22. 2. & 35. 6.

¶ Gen. 2. 7. Num. 16. 22. & 27. 16. Job 12. 10. & 27. 3. & 33. 4. Prov. 24. 12. Is. 42. 5. & 57. 16. Dan. 4. 35. Zech. 12. 1. Rom. 11. 36.

¶ Gen. 3. 20. Rom. 5. 12. 1 Cor. 15. 22, 47.

¶ Deut. 32. 8. & 30. 20. Job 14. 5. ch. 15. 18.

¶ Rom. 1. 20. & 2. 4. ch. 14. 17. Ps. 19. 1-6.

¶ Jer. 23. 23. 24. 1 Kin. 8. 27. Ps. 139. 1-13.

¶ Col. 1. 17. Rom. 11. 36. Heb. 1. 3.

¶ Tit. 1. 12. Is. 40. 18. Rom. 1. 20. 23. 25. Ps. 106. 20.

¶ Ch. 14. 16. Ps. 81. 12.

¶ Rom. 13. 11. Eph. 3. 5. 6. Tit. 2. 11. 1 Pet. 1. 14. & 4. 3. Luke 24. 47.

¶ Ch. 10. 42. Rom. 2. 16. John 5. 22. Mat. 24. 36. & 25. 31-46. Rom. 14. 9. 10. 2 Cor. 5. 10. 2 Tim. 4. 1.

¶ Or offered faith. 1 Cor. xv. Rom. 8. 9. ch. 2. 24.

¶ Ch. 2. 13. Gen. 19. 14. 2 Chr. 36. 16.

¶ Hos. 4. 17. Rev. 22. 11.

¶ Rom. 11. 5. ch. 13. 48. Mat. 20. 16. Luke 12. 32.

cir. 55.

¶ Ch. 9. 25. & 28. 23, 24. Josh. 2. 15. 16. ver. 14. Mat. 10. 23.

¶ Dan. 5. 12. 14. Ps. 16. 3. Prov. 12. 16. & 17. 27.

¶ Ch. 11. 1. & 2. 41. 1 Thes. 1. 5. & 2. 13. & 5. 21. 1 John 4. 1. Is. 8. 20. & 34. 16. Luke 16. 29. John 5. 39. & 7. 17.

¶ Ch. 2. 41. & 4. 4. & 5. 14. & 6. 7. & 9. 42. & 12. 24. & 13. 48, 50. & 14. 1. & 18. 10. & 19. 17.

¶ Ch. 14. 2. & 13. 50. 1 Thes. 2. 15, 16.

¶ See ver. 10. Mat. 10. 23. ch. 14. 6. & 18. 1.

¶ The chief city of Greece, famed for learning.

¶ Ch. 18. 5. ver. 4, 10. 1 Thes. 1. 1. 2 Thes. 1. 1.

¶ 2 Pet. 2. 8. Exod. 32. 19. Ps. 119. 158.

† Or full of idols.

¶ See ver. 2-4. 10. Mark 16. 15. 1 Tim. 2. 7.

¶ Heathens.

Anno Domini
cir. 55.

CHAP. XVIII.

Going from Athens to Corinth, Paul works at tent-making with Aquila and Priscilla; preaches first to the Jews; 1—6: and afterwards to the idolatrous Gentiles with great success; and is encouraged by a vision; 6—11. (2) He is accused by the Jews to Gallio, the Roman governor, who refuses to intermeddle in the affair; 12—17. (3) He turns backward, and, by Ephesus and Antioch, directs his course to Jerusalem, watering the several churches which he had planted; 18—23. (4) Apollos, coming to Ephesus, is instructed by Aquila and Priscilla; and, with great eloquence, fervour, and scriptural evidence, preaches the gospel there, and in Achaia in Greece; 24—28.

* The richest city of Greece.
1 Cor. 1. 2.
2 Cor. 1. 1.
2 Tim. 4. 20.

* Ver. 18, 26.
Rom. 16. 3.
2 Tim. 4. 19.
1 Cor. 16. 19.

* On account of their seditious temper.

* Ch. 20. 34.
1 Cor. 4. 12.
2 Cor. 11. 9.
& 12. 13.
1 Thes. 2. 9.
2 Thes. 3. 8.

* Ch. 3. 26. &
13. 5, 14, 46.
& 14. 1. & 17.
1—3, 11. &
19. 8. Luke
4. 16.

* Ch. 17. 14, 15.
Job 32. 18.
ch. 17. 16. &
20. 22. Rom.
1. 9.

* John 15. 27.
ch. 1. 8. & 2.
36. & 13. 38.
39. & 17. 3.
1 Pet. 5. 12.

* Ch. 13. 45.
1 Pet. 4. 4.
1 Thes. 2. 14
—16.

* Ch. 13. 51.
Mat. 10. 14.
& 27. 25. Neh.
5. 13. Lev. 10.
12. 2 Sam. 1.
16. Ezek. 3.
18. 19. & 33.
4, 9. ch. 20. 26.

* Ch. 13. 46, 47.
& 28. 28. Mat.
21. 43. & 8.
11. Deut. 32.
21. 46.

† A proselyte.

* 1 Cor. 1. 14.
ch. 16. 14, 15.

* Rom. 10. 17.
Is. 55. 3. Mat.
28. 19. Mark
16. 15.

* Ch. 16. 9. &
23. 11. Jer. 1.
9, 17—19.
Ezek. 2. 6. Is.
58. 1. & 62. 1.

* Mat. 28. 20.
Eph. 6. 19, 20.
Jer. 1. 9, 18.
Rom. 8. 31.
Is. 41. 10, 14.

* 2 Tim. 2. 19.
John 10. 16.
ch. 6. 7.

* Gr. sat.
cir. 56.
ending.

* Ch. 8. 1. & 6.
12. & 13. 50.
& 14. 2, 19. &
16. 20. & 17.
5, 13. & 19. 9.

* Ch. 17. 17. &
6. 13. & 24.
5, 6. & 25. 8.

AFTER these things Paul departed from Athens, and came to ^aCorinth; ² And found a certain Jew named ^bAquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews ^{*}to depart from Rome); and came unto them.

³ And, because he was of the same craft, he abode with them, and ^cwrought: for by their occupation they were tent-makers.

⁴ ^dAnd he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

⁵ And, ^ewhen Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and ^ftestified to the Jews *that Jesus was Christ*.

⁶ And, ^gwhen they opposed themselves, and blasphemed, ^hhe shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: ⁱfrom henceforth I will go unto the Gentiles.

⁷ And he departed thence, and entered into a certain man's house, named Justus, ^jone that worshipped God, whose house joined hard to the synagogue.

⁸ ^kAnd Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians, ^lhearing, believed and were baptized.

⁹ ¶ ^mThen spake the Lord to Paul in the night by a vision; Be not afraid, but speak, and hold not thy peace:

¹⁰ ⁿFor I am with thee, and no man shall set on thee to hurt thee: for ^oI have much people in this city.

¹¹ And he ^pcontinued *there* a year and six months, teaching the word of God among them.

¹² ¶ And, when Gallio was the deputy of Achaia, the Jews ^qmade insurrection with one accord against Paul, and brought him to the judgment seat.

¹³ Saying, ^rThis *fellow* persuadeth men to worship God contrary to the law.

¹⁴ And, when Paul was now about to open *his* mouth, Gallio said unto the Jews,

^sIf it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you:

¹⁵ But, if it be a question of words and names, and ^tof your law, ^ulook ye to it; for I will be no judge of such *mat- ters*.

¹⁶ ^vAnd he drave them from the judgment seat.

¹⁷ Then all the Greeks took ^wSosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio ^xcared for none of those things.

¹⁸ ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: ^yfor he had a vow.

¹⁹ And he came to ^zEphesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

²⁰ When they desired *him* to tarry longer time with them, he consented not;

²¹ But bade them farewell, saying, I must by all means keep this ^afeast that cometh in Jerusalem; but I will return again unto you, ^bif God will. And he sailed from Ephesus.

²² And when he had landed at ^cCesarea, and gone up and saluted the church, he went down to ^dAntioch.

²³ And, after he had spent some time *there*, he departed and went over *all* the country of ^eGalatia and Phrygia in order, ^fstrengthening all the disciples.

²⁴ ¶ And a certain Jew, named Apollos, born at Alexandria, an eloquent man and ^gmighty in the scriptures, came to Ephesus.

²⁵ ^hThis man was instructed in the way of the Lord; and, being fervent in the spirit, he spake and taught diligently the things of the Lord, ⁱknowing only the baptism of John.

²⁶ And he began to speak ^jboldly in the synagogue: whom when ^kAquila and Priscilla had heard, they took him unto *them*, and ^lexpounded unto him the way of God more perfectly.

²⁷ And, when he was disposed to pass into Achaia, the brethren ^mwrote, exhorting the disciples to receive him: who, when he was come, ⁿhelped them much who had ^obelieved through grace:

²⁸ For he mightily convinced the Jews, *and that* publicly, ^pshewing by the scriptures that Jesus was Christ.

Anno Domini
cir. 56.

Ch. 25. 11. &
23. 29. & 25.
18, 19.

Mat. 27. 4.
John 18. 31.
Luke 12. 14.

Rev. 12. 16.
Rom. 13. 3, 4.

* Perhaps not
he, 1 Cor. 1. 1.

Amos 6. 6.
Phil. 2. 21.

cir. 57.
Ch. 21. 24.
Num. 6. 18.
1 Cor. 9. 20.

The chief city
of Lesser
Asia. Ch. xix.
1 Cor. 16. 8.
Eph. 1. 1.
1 Tim. 1. 3.
Rev. 1. 11.

Passover.
Exod. 12. 6.
Deut. 16. 1.
& 19. 21. &
20. 16.

1 Cor. 4. 19.
Rom. 1. 10.
Jam. 4. 15.
Phil. 2. 19, 23.
24. Heb. 6. 3.

* Ch. 8. 40. &
10. 1. & 12.
19. & 21. 8. &
23. 33.

* Ch. 11. 19.
26. & 13. 1.

Gal. 1. 2. & 4.
14. 1 Cor. 16.
1. ch. 16. 6.

* Ch. 14. 22. &
15. 32. 41. 1a.
35. 3. 1 Thea.
5. 14. & 3. 2.
13.

1 Cor. 1. 12.
& 3. 5. & 16.
12. Tit. 3. 13.

* Ch. 7. 22. Col.
3. 16. Ps. 119.
11.

* Mat. 22. 16.
Rom. 12. 11.
Ps. 69. 9. Col.
1. 28, 29.

1 Tim. 5. 17.
2 Tim. 4. 2.

* Ch. 19. 3. &
8. 16. Mark
1. 2—11. Mat.
iii. Luke iii.
John 1. 19—36.

* Ch. 14. 3, 29.
31. & 13. 46.
Eph. 6. 19.
20. Is. 58. 1.

* Ver. 2, 3.
Rom. 16. 3.
1 Cor. 12. 21.
Col. 3. 16.

* Ch. 9. 27.
1 Cor. 16. 3.
2 Cor. 3. 1.
Rom. 16. 1, 2.

1 Cor. 3. 6.
10. & 5. 10.
2 Cor. 1. 24.
Eph. 3. 7.

* Rom. 12. 3.
Eph. 2. 8.

* Luke 24. 27.
44. ch. 17. 3.
& 26. 22, 23.
1 Cor. 15. 3.
4. Heb. 1—x.

REFLECTIONS UPON CHAP. XVII.—How justly the Holy Ghost had witnessed that bonds and afflictions awaited the apostle in every city! And it is delightful to see ministers preaching the gospel, regardless of all fatigue, contempt, and persecution, counting nothing too dear for Christ and his cause. It is comely when all the sermon is plainly derived from the oracles of God, and when hearers attentively receive the truth, and examine all they hear by the scripture. Important is the matter of gospel preaching, even Jesus' person, sufferings, and glory;—his dying for our sins, and calling us back from our graves to his last judgment. Powerful is its efficacy in the conversion of multitudes, and even of persons of rank, in places the most wicked. Real converts take delight in owning, holding fellowship with, and caring for the safety and comfort of, faithful ministers; while the offscourings of mankind, and the high pretenders to wisdom, readily unite together against Jesus Christ and his gospel. Unhappy is the place where the mob are both judges and executioners. Very false, but common, is the pretence that Jesus' sole Headship over his church interferes with lawful civil authority; and yet many magistrates dread danger chiefly from noted believers.—If ministers be persecuted in one city, they may flee to another. But they will every where meet with as abounding wickedness, and, in consequence thereof, much contempt and hatred. Yot, the nearer Christ's word lies to their

own hearts, they will the more eagerly seize all opportunities of publishing it. Great prudence is necessary in dealing with self-conceited pretenders to wisdom. No where has the gospel less success than among such. They are often ignorant of the plainest doctrines of nature, of the divine perfections, and of our relation to God as our Maker, Preserver, and Disposer. None are more madly set upon the most senseless idolatry, or more given to waste precious moments in mere trifles. Righteous is the sovereignty of God in permitting them to be so blinded by the god of this world; and great his mercy, in calling men to repent, in view of, the future judgment, whether they will hear or forbear.

REFLECTIONS UPON CHAP. XVIII.—Happy are those churches where ministers are so hearty in their work that they will rather labour for their own subsistence, than prejudice men against the gospel, or give enemies an handle to reproach them as mercenary! But there is need of divine direction when to condescend and when not. Ministers should take great pains in making known Christ, and persuading men to accept of him as their only Saviour, and in defending the great truths of the gospel, till their hearers manifest themselves incorrigibly wicked, and obstinate rejecters of it. And, alas, dreadful is their destruction whose blood faithful ministers stand clear of! But, while some despise the gos-

Anno Domini
cir. 57.

CHAP. XIX.

(1) Paul returns to Ephesus, and imparts the Holy Ghost to some that had known only the baptism of John; 1—7. (2) Preaches three months in the Jewish synagogue; but meeting there with great opposition, he preaches two years in the school of Tyrannus, confirming his doctrine by miracles; 8—12. (3) Some Jewish exorcists, who attempted to make use of Christ's name in casting out devils, are confounded; and many other practisers of devilish arts are converted; 13—20. (4) Paul defers his intended journey through Macedonia and Achaia to Jerusalem, and his visit of Rome; 21, 22. (5) Demetrius a silversmith, and his brethren, raise a mob to cry up Diana, in opposition to him; 23—34. But (6) the town clerk, by a sensible remonstrance, setting forth Paul's innocency and their own irregularity, appeases and disperses them; 35—41.

AND it came to pass that, while ^aApollos was at Corinth, Paul, having passed through ^{*}the upper coasts, came to Ephesus: and, finding certain disciples,

2 He said unto them, Have ^eye received the Holy Ghost since ye believed? And they said unto him, ^dWe have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, ^eUnto John's baptism.

4 Then said Paul, ^fJohn verily baptized with the baptism of repentance, saying unto the people that they should believe on him who should come after him, that is, on Christ Jesus.

5 When they heard *this* they were baptized ^gin the name of the Lord Jesus.

6 ^hAnd, when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 ¶ And he went ⁱinto the synagogue, and spake boldly for the space of three months, disputing, and persuading the things concerning the kingdom of God.

9 ^kBut, when divers were hardened, and believed not, but spake evil of that ^lway before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 ^mAnd this continued by the space of two years; so that all they who dwelt in ⁿAsia heard the word of the Lord Jesus, both Jews and Greeks.

11 ^oAnd God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, ^pexorcists, took upon them to call over them who had evil spirits the name of the Lord Jesus, saying, We ^qadjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva a Jew, *and* chief of the priests, who did so.

15 And the evil spirit answered and

said, ^rJesus I know, and Paul I know; but who are ye?

16 ^sAnd the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus: ^tand fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and ^uconfessed, and shewed their deeds.

19 Many of them also ^vwho used curious arts brought their books together, and burned them before all *men*: and they counted the price of them, and found *it* [†]fifty thousand *pieces* of silver.

20 ^ySo mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul purposed ^zin the spirit, when he had passed through Macedonia and Achaia, to ^ago to Jerusalem, saying, After I have been there I ^bmust also see Rome.

22 So ^che sent into Macedonia two of them that ministered unto him, Timotheus and Erastus: but he himself staid in Asia for a season.

23 ^dAnd the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, who made [†]silver shrines for Diana, brought no small ^egain unto the craftsmen.

25 Whom he called together with the workmen of like occupation, and said, ^fSirs, ye know ^gthat by this craft we have our wealth.

26 Moreover, ye see and hear that not alone ^hat Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that ⁱthey be no gods which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and ^jthe world worshippeth.

28 And when they heard *these sayings* ^kthey were full of wrath, and cried out, saying, ^lGreat is Diana of the Ephesians.

29 ^mAnd the whole city was filled with confusion: and, having caught ⁿGaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the ^otheatre.

30 And, when Paul would have entered in ^punto the people, the disciples suffered him not.

31 And certain of the chief of ^qAsia who were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

—31. 1 Cor. 15. 3, 4.

^q See ch. 16. 6. ver. 10. Rev. 1. 11. 1 Pet. 1. 1.

Anno Domini
cir. 57.Mat. 8. 29.
ch. 16. 17.Ps. 7. 15, 16.
& 9. 15, 16.
& 140. 9—11.Ch. 5. 5, 11.
& 13. 12. Ps.
64. 9. & 58.
10. Luke 7.
16. Phil. 2. 9
—11. Heb. 2.
8, 9.Mat. 3. 6.
Josh. 7. 19.
Jer. 3. 13. &
31. 18. Ezek.
16. 63. & 36.
31.2 Chr. 33. 6.
Mat. 3. 8. 15.
30. 22.+ 1562, or
6000*l*. Ster-
ling.Ch. 6. 7. & 12.
24. Is. 55. 11.
1 Thes. 1. 5.
2 Thes. 3. 1.
ch. 15. 5.Rom. 1. 13. &
15. 25. ch. 16.
6, 7, 10. & 20.
22. Ps. 145.
10.Ch. 18. 21, &
21. 15. & 20.
22.Ch. 23. 11. &
28. 16. Rom.
15. 25. Gal.
2. 1.Ch. 16. 9, 10,
3. & 18. 5.
Rom. 16. 23.
2 Tim. 4. 20.2 Cor. 1. 8.
ch. 9. 2. & 13.
50. & 14. 4, 5.
& 17. 5. ver.
9.Models of *h*
temple, for
strangers to
buy.Ch. 16. 6.
1 Tim. 6. 5.
10. Is. 56. 11,
12.Ch. 16. 16, 19.
Rev. 18. 16,
19. 1 Tim. 6.
9. 10. Phil. 2.
21. ver. 24.Ch. 18. 19—
26. & 10. 20.
& 12. 2. Gal.
4. 8. 1 Thes.
1. 9.Ps. 115. 4—2.
Is. 44. 9—20.
Jer. 10. 3—5,
9, 14, 15. ch.
14. 15. & 17.
23. 1 Cor. 8.
4—6. & 10.
20. & 12. 2.
Gal. 4. 8.1 Thes. 1. 9.
Rev. 13. 3. &
17. 2. Mat. 7.
13. 1 John 5.
19. ch. 14. 16.Job 5. 2.
Prov. 27. 4, 5.
ch. 7. 54. & 5.
17. & 13. 45.
50. & 14. 2.
Ps. 2. 2.Jer. 50. 38.
Rev. 13. 4.Ch. 16. 19.
20. & 17. 8.
& 21. 27.Ch. 20. 4. &
27. 1. 1 Cor.
1. 14. Rom.
16. 23. Col. 4.
10. Philem.
24. 1 Cor. 1.
14.Places where
the people
met for pub-
lic sports,
where men
were devour-
ed by beasts,
&c. 1 Cor.
15. 32.To give ac-
count of the
Christian
faith.Ch. 14. 15—
18. & 17. 22

pel to their own damnation, God will make it effectual to others, even the most unlikely. His elect, whether great or small, shall be all gathered in. If ministers have God's direction, promise, presence, comfort, and protection, they need fear nothing. Success shall crown their labours; yea, even heathens, not very attentive to their duty as magistrates, shall refuse to persecute them. And the more success faithful ministers meet with, they are still the more diligent.—It is comely when old experienced Christians are inclined readily to instruct younger

ones. And young preachers, who gladly accept instruction from exercised saints, though of the weaker sex, bid fair to be useful, if not famous, in gathering and edifying the church. There is little hope of such as are too wise to learn. And nothing should preachers more study than to have the scriptures stored up in their memories, and deeply written in their hearts, that all they deliver to others may be plainly marked with the authority of God

Anno Domini
cir. 60.
Ver. 30. ch.
21. 34.

1 Tim. 1. 20.
2 Tim. 4. 14.

As their ad-
vocate to the
people.

Ch. 12. 17. &
13. 16. & 21.
40. & 24. 10.

The heathen
mob.

An enemy to
idols. Rom.
2. 22.

Ver. 28. Jer.
50. 32. Is. 57.
5. Rev. 13. 4.

Or clerk of
the public
sports, who
registered
the victories,
&c.

Gr. the tem-
ple keeper.

The priests
said, as ch.
15. 5. & 17. 3. y

32 Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But, when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And, when the town clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, who are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore, if Demetrius, and the craftsmen who are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But, if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken he dismissed the assembly.

CHAP. XX.

(1) Paul, accompanied by some friends, travels through Macedonia, Greece, and Asia, till he comes to Troas; 1—6. (2) At Troas he preaches, administers the Lord's supper, and raises Eutychus from the dead; 7—12. (3) Sets forward on his way to Jerusalem, till he comes to Miletus; 13—16. (4) Calls thither the elders of Ephesus; and, by representing his own faithfulness, disinterestedness, and diligence, charges them to take the like care of their church; 17—35. (5) Takes a most solemn and affectionate farewell of them; 36—38.

AND after the uproar was ceased Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians Aristarchus and Secundus; and

Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These, going before, tarried for us at Troas.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and, as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And, when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called the elders of the church.

18 And, when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befel me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you; but have shewed you, and have taught you publicly, and from house to house,

Anno Domini
cir. 60.

Not. ch. 18.
29. but 1 Cor.
1. 14. Rom.
16. 23.
3 John 1.

Ch. 16. 1.
1 Tim. 1. 2.
2 Tim. 1. 2.
Heb. 13. 23.

Eph. 6. 21.
Col. 4. 7.
2 Tim. 4. 12.
Tit. 3. 12.

2 Tim. 4. 20.
ch. 21. 29.

Ch. 16. 8.
2 Cor. 2. 12.
2 Tim. 4. 13.

Ch. 16. 12.
Phil. 1. 1.

Exod. 12. 18,
19. & 13. 6,
7. & 34. 18.

John 20. 1.
19. 26. 1 Cor.
16. 2. Rev. 1.
10.

Ch. 2. 42. 46.
1 Cor. 10. 16.
& 11. 23—28.

2 Tim. 4. 2.
ver. 31. 1 Cor.
15. 10.

Luke 22. 12.
ch. 1. 13. &
9. 39.

Mat. 26. 40.
41. Jon. 1. 5.

1 Kin. 17. 21.
2 Kin. 4. 32.

Mat. 9. 24.
John 11. 11,
44. ch. 8. 40,
41.

Assos, Trogyllium, and Miletus, were cities of Lesser Asia, on the east shore of the Mediterranean sea. Mitylene was a city of the Isle of Lesbos. Lesbos, Chios, and Samos, were noted islands near the shore.

Ch. 18. 21. &
21. 4. 12. &
19. 21.

Ch. 2. 2.
Lev. 23. 15—
21. Num. 28.
26—31. Exod.
23. 16. 17. &
34. 22. 23.
with ch. 24.
17.

Or Presby-
ters. Ver. 29.
1 Tim. 4. 14.
& 5. 17. 1 Pet.
5. 1. 3 John
1. Jam. 5. 14.

1 Thes. 2. 1—
10. & 1. 5. 9.
2 Tim. 4. 2.
ch. 19. 1—20.
& 18. 19.

1 Cor. 2. 3.
& 15. 9.
2 Cor. 3. 5.
Phil. 3. 18.

1 Cor. 4. 9—
13. 2 Cor. 4.
7—11. & 6. 4
—10. & 11.
23—29. & 7.
5. Jam. 1. 2.

Ver. 27. 31.
ch. 18. 28. &
2. 46. & 5. 42.
Col. 1. 28.

REFLECTIONS UPON CHAP. XIX.—Much more clear and glorious is the gospel dispensation which we enjoy than even the ministration of John Baptist. And much better the baptism of the Holy Ghost than that of mere water. But, alas, how many receive the external seals of God's covenant who have no experimental, and very little notional, knowledge of him or his influences! And, though baptism is never to be repeated, yet the Spirit is daily to be received. With great boldness and persevering courage ought the gospel to be preached; and dreadful is their fate who put it from them, or attempt to counterfeit its miraculous confirmations. They but fight and labour for the devil, that he may reward them with shame and ruin.—But happy are they who are turned to the Lord by a cordial faith and genuine repentance! And hopeful is the case, when

the peculiar favourites of Satan are made openly to renounce his service, sacrifice their dearest abominations with abhorrence, and remove every temptation of drawing back out of their own and their neighbour's way. How furiously zealous are the most of mankind for a false religion, especially if worldly gain and long custom are on its side. And, with such, noise and clamour are invincible arguments for the most blasphemous absurdities. When those are so zealous for the devil, it is much to be lamented that many, called Christians, have so little concern for the glory of God.—Safe are the persons of God's faithful ministers, since he can make heathens earnest advocates for, and prudent protectors of, them. Fear of men hinders many from wickedness; but much more wise are they who are prevented from it by serious views of their future account to God.

Anno Domini
cir. 60.

Ver. 24.
Mark 1. 15.
Luke 24. 47.
ch. 26. 18.
John 14. 6. &
17. 3. & 20.
31. & 3. 15.
16. 18.

Ch. 18. 21. &
19. 21.

Ch. 9. 16. &
21. 4. 11. &
14. 22. John
16. 33. 2 Tim.
3. 12. 1 Thes.
3. 3.

Or wait for
me.

Ch. 21. 13.
Rom. 8. 35.
1 Cor. 15. 31.
2 Cor. 1. 8. &
4. 8. 16. & 6.
4. 9. & 7. 4.
& 12. 10. Gal.
6. 14. Eph. 3.
13. & 6. 20.
Phil. 1. 12. &
4. 12. Col. 1.
24. 1 Thes. 2.
2. & 3. 3.
2 Tim. 2. 9. &
3. 11. & 4. 7.
16. Heb. 10.
34. & 12. 1.

John 17. 4.
1 Cor. 9. 24.
2 Tim. 4. 7.
Col. 4. 17.

Gal. 1. 1.
Tit. 1. 3. ch. 9.
15. & 22. 21.
& 26. 17. 18.
& 13. 1—4.

Ver. 21.
John 15. 27.
ch. 1. 8. Heb.
2. 3. 4.

Ch. 14. 3.
Tit. 2. 11. 12.
Luke 2. 10.
11. Rom. 5.
20. 21.

Ver. 24.
Mark 1. 14.
15. ch. 28. 23.
Mat. 13. 19.
52.
Ch. 18. 6.
1 Thes. 2. 10
—12. Ezek. 3.
18—21. & 33.
4—9.

Ver. 20.
Luke 7. 30.
1 Cor. 11. 23.
Is. 8. 20.
Ezek. 3. 17.
Mat. 28. 20.
John 15. 15.
ch. 26. 22. 23.

1 Cor. 9. 27.
1 Tim. 4. 16.
Heb. 13. 17.
John 21. 15—
17. ch. 13. 2.
& 14. 23.
Phil. 1. 1.
1 Pet. 5. 2. 3.

1 Pet. 1. 18.
19. Rev. 5. 9.
Heb. 9. 12. 14.
Eph. 1. 7.
Col. 1. 14.
Is. 53. 10—
12.

Ver. 30.
Mat. 7. 15.
2 Pet. 1. 1.

Mat. 26. 21.
1 John 2. 19.
Rev. 2. 6. ch.
1. 17. 1 Tim.
1. 20.

1 Pet. 5. 8.
Mark 14. 38.
Rev. 16. 15.
& 2. 5. Heb.
13. 17.

Ch. 19. 10. &
26. 7. 1 Thes.
2. 9. 10.
1 Thes. 3. 8.
2 Tim. 1. 3.
Col. 1. 28.

Ch. 14. 23. 26.
& 15. 40.
Jer. 49. 11.

Ver. 24.
Luke 2. 10. 11.

John 15. 3. &
17. 17. ch. 9.
31. Col. 2. 2.
Jude 20. 21.
Heb. 13. 9. & 6. 12. 14.
1 Sam. 12. 3. 5. 1 Cor. 9. 12. 2 Cor. 7. 2. & 11. 9. & 12. 13. 14.
9. & 4. 11. 2 Thes. 3. 8. ch. 18. 3.
Eph. 4. 28. Heb. 13. 1. 3. & 12. 12. 13. Eph. 4. 24.
10. 8. Is. 32. 8.
4. & 45. 14. & 46. 29. 1 Sam. 20. 41. Luke 15. 20.

Jer. 3. 19. ch. 26. 18. Eph. 1. 18.
1 Sam. 12. 3. 5. 1 Cor. 9. 12. 2 Cor. 7. 2. & 11. 9. & 12. 13. 14.
9. & 4. 11. 2 Thes. 3. 8. ch. 18. 3.
Eph. 4. 28. Heb. 13. 1. 3. & 12. 12. 13. Eph. 4. 24.
10. 8. Is. 32. 8.
4. & 45. 14. & 46. 29. 1 Sam. 20. 41. Luke 15. 20.

Num. 16. 2. 15.
1 Cor. 4. 12. 1 Thes. 2.
Is. 35. 3. Rom. 12. 15.
Prov. 19. 17. Heb. 13. 16. Mat.
1. 1. 2. 3. 7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

REFLECTIONS UPON CHAP. XX.—Christ's providence can carry his servants safe through the wildest uproars, and turn mad outrage into calm tranquillity and peace. Parting with Christian friends, whom we except to see no more on earth, ought to be very devout and affectionate. And, if murderous enemies lie in wait for us, we may cautiously avoid them. If we honour Christ much, he will honour us with good companions. And, if ministers be truly faithful, they will never think they do enough in the service of Christ. They may be often wearied with, but never weary of, their work. Christians, who fervently love Christ, will make his Sabbath and supper their delight. And it is very unlike a Christian to shorten the one by unnecessary sloth and sleep, and almost forget the other by unfrequency. How criminal and dangerous is it, even at mid-day, to sleep at the worship of God! What if he—whom we affront as

Anno Domini
cir. 61.

Ver. 25.
Ch. 15. 3. &
17. 10. & 21.
5. 16. 1 Cor.
5. 11.

CHAP. XXI.

Paul and his friends, sailing southward from Miletus, touch at Patara, Tyre, and Ptolemais, and arrive at Cesarea; 1—8. (2) There they lodge in Philip the Evangelist's house; and his friends, upon Agabus' prediction of his sufferings, in vain urge Paul to forbear going up to Jerusalem; 8—14. (3) Coming to Jerusalem, he salutes the brethren; reports his success in preaching the gospel; and, at their advice, purifies himself, according to the ceremonial law, to prevent the Jewish Christians, or others, from being prejudiced against him; 15—26. (4) Some Asiatic Jews, observing him in the temple purifying himself, furiously incense the multitude to apprehend him as a criminal; 27—30. (5) Being in danger of his life, the Roman chief captain of the place rescues him from the mob, and gives him liberty to speak for himself; 30—40.

AND it came to pass that, after we were gotten from them, and had launched, we came with a straight course unto ^{*}Coos, and the day following unto ^{*}Rhodes, and from thence unto Patara : 2 And, finding a ship sailing over unto ^aPhenicia, we went aboard, and set forth. 3 Now, when we had discovered ^{*}Cyprus, we left it on the left hand, and sailed into ^bSyria, and landed at Tyre : for there the ship was to unlade her burden. 4 And, finding disciples, ^dwe tarried there seven days : who said to Paul, through the Spirit, ^ethat he should not go up to Jerusalem. 5 And, when we had accomplished those days, we departed, and went our way, and they ^fall brought us on our way, ^gwith wives and children, till we were out of the city : and ^hwe kneeled down on the shore and prayed. 6 And, when we had taken our leave one of another, we took ship ; and they returned home again. 7 And, when we had finished our course from Tyre, we came to ^kPtolemais, and saluted the brethren, and abode with them one day. 8 And the next day we that were of Paul's company departed, and came unto ^kCesarea ; and we entered into the house of ^lPhilip the Evangelist, who was one of the seven, and abode with him. 9 And the same man had four daughters, virgins, ^mwho did prophesy. 10 ¶ And, as we tarried there many days, there came down from Judea a certain prophet named ⁿAgabus. 11 And, when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, ^oThus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. 12 And, when we heard these things,

unworthy of our notice—he, whom we condemn as unworthy to be embraced—should seize the moment, and awaken us in eternal fire! Surely then every sermon should be heard, every sacrament received, every prayer poured forth, and every farewell of friends taken, as on the brink of eternity, and as before the awful tribunal.—Infinite is the importance of the ministerial work. With deep humility, earnest care, holy fear, self-denial, and candid fidelity, all the duties of it ought to be performed. The truths, the honour, of Jesus Christ, and the salvation of immortal souls, are all at stake. And both ministers and people have need to be recommended to the grace of God, that he may increase their gifts, graces, and success, and at last grant them a free admission to the state of perfect holiness and happiness above.

Anno Domini
cir. 61.Ver. 4. Mat.
16. 22.Ch. 20. 24.
Roin. 8. 35.
1 Cor. 4. 9. &
15. 31. 2 Cor.
4. 10. & 11. 25.
Gal. 6. 17.
Phil. 1. 20. &
2. 17. Col. 1.
24. 2 Tim. 4.
6.1 Sam. 3. 18.
2 Sam. 15. 25.
& 16. 10. 11.
Ps. 39. 9.Mat. 6. 10. &
26. 39. 42.
Luke 11. 2. &
22. 42.See ver. 5.
ch. 10. 48.

See ver. 8.

See ver. 3.
ch. 11. 19. &
4. 36. & 13. 4.
& 15. 39.Prov. 16. 31.
& 22. 6. Ps.
92. 14. Job 5.
26.1 Pet. 4. 9.
Ps. 16. 3.
Heb. 13. 1. 2.Ch. 15. 13.
Gal. 1. 19. &
2. 9. Jam. 1.
1. ch. 15. 2.
6. & 20. 17.Ch. 14. 27. &
15. 12. & xvi.
—xx.Ch. 11. 18.
Luke 7. 16.
Ps. xcvi.
xcviii. c. cv.
cxlv.Ch. 2. 41. 47.
& 4. 4. & 5.
14. & 6. 7.
Mat. 13. 31.
Ps. 72. 16. 17.
John 12. 24.Ch. 15. 1.
Rom. 10. 2.
Gal. 1. 14.
ch. 22. 3.Ch. 6. 14.
Gal. 5. 1—4.

Ch. 15. 12. 22.

Ch. 18. 18. &
24. 18. Num.
6. 2, 18, 19.

1 Cor. 9. 20.

Ch. 15. 20, 22.
29. 1 Cor. viii.
x. Exod. 34.
15. Lev. 17.
14. & 3. 17. &
19. 26. Deut.
12. 16. 23. &
15. 23. 1 Sam.
14. 32. Gen.
9. 4. 1 Cor. 5.
1. 9. 11. & 7.
2. Heb. 13. 4.
1 Thes. 4. 3.
5. 7.Num. 6. 13—
20. ch. 24. 18.

both we, and they of that place, ^pbesought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? ^qfor I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus.

14 And, when he would not be persuaded, we ceased, saying, ^rThe will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 ^sThere went with us also *certain* of the disciples of ^tCesarea, and brought with them one Mnason of ^uCyprus, an ^vold disciple, with whom we should lodge.

17 ¶ And, when we were come to Jerusalem, the brethren received us ^ygladly.

18 And the *day* following Paul went in with us unto ^zJames; and all the elders were present.

19 And, when he had saluted them, ^ahe declared particularly what things God had wrought among the Gentiles by his ministry.

20 And, when they heard *it*, they ^bglorified the Lord, and said unto him, Thou seest, brother, ^chow many thousands of Jews there are who believe; and they are all ^dzealous of the law:

21 And they are informed of thee, ^ethat thou teachest all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? ^fthe multitude must needs come together; for they will hear that thou art come.

23 Do therefore this that we say to thee: ^gwe have four men who have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing, but *that* ^hthou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles who believe, ⁱwe have written and concluded that they observe no such things, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, ^kand the next day, purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 ¶ And, when the seven days were almost ended, ^lthe Jews who were of Asia, when they saw him in the temple,

^mstirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, ⁿhelp: this is the man that teacheth all *men* every where against the people, and the law, and this place: and, further, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city ^oTrophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 ^pAnd all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were ^qshut.

31 And, as they went about to kill him, tidings came unto the chief captain of the band that all Jerusalem was in an uproar.

32 Who immediately took soldiers, and centurions, and ran down unto them: and, when they saw the chief captain, and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be ^rbound with two chains; and demanded who he was and what he had done.

34 ^sAnd some cried one thing, some another, among the multitude: and, when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And, when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, ^tAway with him.

37 ¶ And, as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 ^uArt not thou that Egyptian who before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, ^vI am a man *who am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and, I beseech thee, ^ysuffer me to speak unto the people.

40 And, when he had given him license, Paul stood on the stairs, and ^zbeckoned with the hand unto the people. And, when there was made a great silence, he spake unto *them* in the [†]Hebrew tongue, saying,

CHAP. XXII.

(1) By his affectionate address in the Hebrew tongue, Paul procures himself the attention of his audience; 1, 2. (2) He gives an account of himself;—his Jewish extract—liberal education—former bigotry—and furious persecution of the Christians; 3—5: of his miraculous conversion to Christ; 6—11: of his being baptized, and further instructed by Ananias; 12—16: of his call from heaven to preach among the Gentiles; 17—21. (3) Enraged at the last circumstance, the Jews fly out into a violent fury against him; 22, 23. (4) The chief captain again rescues him, and orders him to be bound, and

strong prejudices remain with real believers. And it is difficult to judge how far we ought to condescend to their infirmity, or to appear zealous of our Christian liberty. It is indeed needless to condescend to ignorant cavillers, or obstinate ungodly bigots, who will at any rate rage against us as the servants of Christ. Nothing can be expected in their popular tumults but violence and fury, confusion and injustice.—But seasonably God interposes for the preservation of his servants from wicked and unreasonable men; and gives them opportunities to vindicate themselves, plead for the Redeemer, and spread abroad his glorious gospel.

REFLECTIONS UPON CHAP. XXI.—It is delightful to travel about under the special direction and protection of Providence, and in every place to have edifying converse with Christian friends concerning the great things which God has done for us and for his church. And it is comely for Christians to meet and part with cordial affection and solemn prayer. No wonder that loving Christians are averse to think of the sufferings or death of their faithful and useful ministers. But glorious is the fortitude to be ready to suffer any thing for Christ, and to be entirely resigned to his will: and yet the tender affections of friends sometimes occasion a greater trial than the fury of enemies.—Entangling weaknesses and

ANNO DOMINI
cir. 61.

examined on his crime by scourging; 24, 25. But (5) Paul claiming the privilege of a Roman, escapes the torture, is freed from his bands, and brought before the Jewish council; 26—30.

MEN,^a brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And, when they heard that he ^bspake in the Hebrew tongue to them, they kept the more silence: and he saith),

3 ^cI am verily a man *who am* a Jew, born in Tarsus *a city* in Cilicia, yet brought up in this city ^dat the feet of Gamaliel, *and* taught ^eaccording to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 ^fAnd I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 ^gAs also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the ^hbrethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 ⁱAnd it came to pass that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 ^kAnd they that were with me saw indeed the light, and were afraid; but they ^lheard not the voice of him that spake to me.

10 ^mAnd I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

11 And ⁿwhen I could not see for the glory of that light, being led by the hand of them that were with me, I came into ^oDamascus.

12 ^pAnd one Ananias, a devout man according to the law, ^qhaving a good report of all the Jews who dwelt *there*,

13 Came unto me, and stood, and said unto me, ^rBrother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, ^sThe God of our fathers ^thath chosen thee, that thou shouldest know his will, and ^usee that ^vJust One, and shouldest hear the voice of his mouth.

15 For thou shalt be ^xhis witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? ^yarise,

REFLECTIONS UPON CHAP. XXII.—With great prudence, temper, courage, and faithfulness, ought the cause of Christ to be maintained against its most malicious opposers.—Blind bigots are in general inflamed against it and its candid professors with the most outrageous and murderous zeal. But God's grace strangely changes the most furious and obstinate tempers. And yet men often have gospel light shining all around them, and are never thereby converted to Christ, or instructed in his truth.—Even when conversion is begun in a miraculous manner, God leads to the ordinary means of his own appointment to carry it on and render such persons acquainted with his will and their work. And, while baptism solemnly admits them into his church, effectual fervent prayer recommends them to God.—When notorious sinners are converted, their former opposition to Christ sticks fast in their remembrance, and lies heavy on

ANNO DOMINI
cir. 61.

and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass that, ^awhen I was come again to Jerusalem, even while I prayed in the temple, I was in a ^btrance;

18 And saw him saying unto me, ^cMake haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know ^dthat I imprisoned, and beat in every synagogue, them that believed on thee:

20 ^eAnd, when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for ^fI will send thee far hence unto the Gentiles.

22 ¶ And they gave him audience unto this word, and ^gthen lifted up their voices, and said, ^hAway with such a *fellow* from the earth; for it is not fit that he should live.

23 And, as they cried out, and cast off ⁱtheir clothes, and threw dust into the air,

24 ^jThe chief captain commanded him to be brought into the castle, and bade ^kthat he should be ^lexamined by scourging; that he might know wherefore they cried so against him.

25 ¶ And, as they bound him with thongs, Paul said unto the centurion that stood by, ^mIs it lawful for you to scourge a man that is a Roman, and undcondemned?

26 When the centurion heard ⁿthat, he went and told the chief captain, saying, ^oTake heed what thou dost; for this man ^pis a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him who should have ^qexamined him: and the chief captain also was afraid after he knew that he was a Roman, and because he had bound him.

30 ¶ On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from ^rhis bands, and ^scommanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAP. XXIII.

Before the council, (1) Paul professes his continued integrity; foretells the high priest's ruin, who had commanded him to be smitten at the bar; but apologizes for his sharp rebuke; 1—5. (2) To bring himself off, he prudently sets his enemies at variance; 6—9: and is carried away by the chief captain; 10. (3) While Christ, by a vision, encourages him, and warns

their heart: and sometimes God, in merciful chastisement, returns it on their head.—But, if Jesus instal ministers in their office, he will take care of them, and direct their course where they shall be truly successful, when others would have rejected them. And wonderful is the sovereignty of his grace in converting the most distant and unlikely, while others are left to harden themselves in their sins.—Great is their wickedness who are enraged at the extending of God's redeeming kindness, even to the most despicable and infamous sinners;—and who shut their eyes against the most evident appearances of God's word and Spirit.—Seasonably he raises up protectors where his servants are in imminent danger.—And, for their own safety, saints ought to insist on their civil privileges, that, while they stand up for his truth, God may own them, and give them further opportunities of defending his and their righteous cause.

Anno Domini
cir. 61.

him of further trouble at Rome, some desperate Jews bind themselves by an oath to assassinate him; 11—15. (4) Paul's sister's son informs him and the chief captain of their plot; 16—22. (5) The chief captain prevents the execution of it, by sending away Paul to Felix the governor at Cesarea, under a strong guard, that same night; 23—35.

* See ch. 22. 1.

^b Ch. 24. 16.
1 Cor. 4. 4.
2 Cor. 1. 12.
& 4. 2. 2 Tim.
1. 3. Heb. 13.
18.

^c 1 Kin. 22. 24.
Jer. 20. 2.
John 18. 22.
Mic. 5. 1.

^d Mat. 23. 27.
Rev. 3. 2.
Tit. 1. 16.
2 Tim. 3. 5.
Jer. 7. 4. Mic.
3. 11.

^e Lev. 19. 35.
Deut. 17. 4.
9. & 25. 1—3.

^f Exod. 22. 28.
Eccl. 10. 20.
2 Pet. 2. 10.
Jude 8.

^g Ch. 24. 15.
21. & 26. 5, 6.
8. & 23. 20.
Phil. 3. 5.

^h Mat. 22. 23.
Mark 12. 18.
Luke 20. 27.

Ch. 25. 25. &
26. 31. Luke
23. 4. 14. 15.
22. with Prov.
16. 7. 1 Sam.
24. 17.

ⁱ Ch. 9. 4. &
16. 9. & 22.
7. 17. 18. &
5. 39. & 11.
17.

^j Ps. 109. 31.
& 46. 1. ch. 2.
25. & 18. 9. &
19. 21. & 28.
16—31.
Deut. 32. 36.
Is. 41. 10. 14.
& 43. 2.

^k Ver. 20. 30.
Is. 8. 9. 10.
Mat. 26. 74.

^l Or with an
oath of exe-
cration. Mat.
26. 74. 1 Sam.
3. 17. & 20.
13. & 25. 22.
2 Sam. 3. 9.
1 Kin. 2. 23.
& 19. 2.

^m Prov. 1. 11.
16. & 4. 16.
ch. 25. 3.

ⁿ Job 5. 13.
Prov. 21. 35.

AND Paul, earnestly beholding the council, said, ^aMen and brethren, ^bI have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him ^cto smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, ^dthou whited wall: for sittest thou to judge me after the law, and ^ecommandest me to be smitten contrary to the law?

4 And they that stood by, said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, ^f'Thou shalt not speak evil of the ruler of thy people.

6 ¶ But, when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, Men and brethren, ^gI am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And, when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 ^hFor the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both.

9 And there arose a great cry: and the scribes ⁱthat were of the Pharisees' part arose, and strove, saying, ^j'We find no evil in this man: ^kbut, if a spirit or an angel hath spoken to him, let us not fight against God.

10 ¶ And, when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring ^lhim into the castle.

11 ^lAnd the night following the Lord stood by him, and said, Be of good cheer, Paul: for, as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 ¶ And when it was day certain of the Jews banded together, ^mand bound themselves ⁿunder a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty who had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse that we will eat nothing until we have slain Paul.

15 ^oNow therefore ye, with the council, signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 ^pAnd when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 ^qThen Paul called one of the centurions unto ^rhim, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him.

18 So he took him, and brought ^rhim to the chief captain, and said, Paul the prisoner called me unto ^rhim, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went ^swith him aside privately, and asked ^rhim, What is that thou hast to tell me?

20 And he said, ^tThe Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them: for ^uthere lie in wait for him of them more than forty men, who have bound themselves with an ^voath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain ^uthen let the young man depart, and charged ^rhim, See ^uthou tell no man that thou hast shewed these things to me.

23 ¶ And he called unto ^rhim two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and ^wspearmen two hundred, at the third hour of the night;

24 And provide ^xthem beasts, that they may set Paul on, and bring ^rhim safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor ^yFelix ^ssendeth greeting.

27 ^xThis man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And, when I would have known the cause wherefore they accused him, ^yI brought him forth into their council:

29 Whom I perceived to be accused of ^zquestions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 ^aAnd, when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what ^zthey had against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought ^rhim by night to [†]Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to ^bCesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And, when the governor had read ^zthe letter, he asked of what province he was. And, when he understood that ^zhe was of ^cCilicia,

Anno Domini
cir. 61.

^q Mat. 10. 16.
17. Eph. 5. 15.

^r Ver. 12—15.
ch. 25. 3.

Ch. 25. 3. &
20. 3. Ps. 10.
9. 10. & 37.
32. Mic. 7. 2.
Prov. 1. 16. &
4. 16. Is. 59.
7. 15.

^s Or curse. Ver.
12. 14. Rom.
9. 3. with
Mat. 26. 74.

^t Or archers,
or javelin
casters.

^u Ch. 24. 3. 25.
27.

^v Ch. 21. 32.
33. & 23. 10.

^w Ch. 22. 30.

Ch. 18. 15. &
24. 6. 10—21.
& 26. 2—6.
31. & 25. 8.

^x Ver. 16—24.
ch. 24. 7. 8. &
25. 16.

[†] A city near
the north-
west of
Canaau.

A city on the
north-west
of Canaan.
See ch. 8. 40.

A country in
Lesser Asia.
Ch. 15. 41. &
22. 39.

Anno Domini
cir. 61.

Ch. 24. 19. &
25. 16.

A palace built
by Herod.
John 19. 28.
Mat. 27. 27.

Anno Domini
cir. 61.

35 I will hear thee, said he, ^dwhen thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

CHAP. XXIV.

(1) The high priest and elders, with Tertullus their orator, come to Cesarea, and accuse Paul before Felix of sedition, heresy, and profanation of the temple; 1—9. (2) Paul clears himself of their charges, and defends his behaviour and doctrine; 10—21. (3) Felix defers the decision, and gives Paul more liberty than before; 22, 23: trembles at his discourse concerning Christ, righteousness, temperance, and the future judgment; 24, 25: but, receiving no bribe for his freedom, leaves him a prisoner to please the Jews; 26, 27.

AND ^aafter five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

2 And, when he was called forth, Tertullus began to accuse him, saying, ^bSeeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept it always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 ^cFor we have found this man *a* pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 ^dWho also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 ^eBut the chief captain Lysias came upon us, and with great violence took him away out of our hands,

8 ^fCommanding his accusers to come unto thee: by examining of [†]whom thyself mayest take knowledge of all these things whereof we accuse him.

9 ^gAnd the Jews also assented, saying that these things were so.

10 ¶ Then Paul, after that the governor had ^hbeckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years [‡]a judge unto this nation, I do the more cheerfully answer for myself:

11 ⁱBecause that thou mayest understand that there are yet but twelve days since I went up to Jerusalem for to worship.

12 ^kAnd they neither found me in the temple disputing with any man, neither

raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, ^lthat after the way which they call heresy, so worship I the God of my fathers, ^mbelieving all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, ⁿthat there shall be a resurrection of the dead, both of the just and unjust.

16 ^oAnd herein do I exercise myself, to have always a conscience void of offence toward God and toward men.

17 Now after many years I came to bring ^ppalms to my nation, and offerings.

18 ^qWhereupon certain Jews from Asia found me purified in the temple, neither with multitude nor with tumult:

19 ^rWho ought to have been here before thee, and object if they had ought against me.

20 Or else let these same *here* say if they have found any evil-doing in me while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, ^sTouching the resurrection of the dead, I am called in question by you this day.

22 ¶ And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I ^twill know the uttermost of your matter.

23 ^uAnd he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 ¶ And after certain days, when Felix came with his wife [¶]Drusilla, who was a Jewess, he sent for Paul, and heard him concerning the ^vfaith in Christ.

25 And, as he reasoned of righteousness, temperance, and judgment to come, Felix ^wtrembled, and answered, Go thy way for this time; when I have a convenient season I will call for thee.

26 ¶ ^xHe hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, ^ywilling to shew the Jews a pleasure, left Paul bound.

Mat. 10. 32.
Pa. 119. 46.
ch. 3. 13. & 5.
30. & 7. 32. &
22. 14. & 26.
22. & 28. 22.
& 9. 2. 2 Tim.
1. 3.

Ch. 10. 43.
& 26. 22, 23.
Luke 24. 27.
44. John 5.
39. 2 Cor. 1.
20.

Ch. 23. 38.
Dan. 12. 2.
John 5. 28.
29. ch. 26. 6.
8. & 28. 20.
Rev. 20. 12.
Job 19. 25.
26. 1 Thes. 4.
14—16. Mat.
22. 31, 32.

1 Tim. 4. 7, 8.
1 Thes. 2. 10.
ch. 23. 1.
1 Cor. 4. 4.
2 Cor. 1. 12.
& 4. 2. 2 Tim.
1. 3. Heb. 13.
48.

Ch. 11. 29.
Rom. 15. 25.
26. Gal. 2. 10.
1 Cor. 16. 1.
2 Cor. viii. ix.
ch. 21. 26.

Ch. 21. 26.
27. & 25. 28.
& 26. 21.
Luke 12. 1.
Ch. 23. 30. &
25. 16.

Ch. 23. 6. &
26. 6, 9. & 28.
20.

Deut. 19. 18.
ch. 23. 20.

Prov. 16. 7.
ver. 26. ch.
27. 3. & 28.
16, 31.

Who was
married to
another man.

Tit. 2. 11, 12.
2 Cor. 7. 1.

Ch. 2. 37. Heb.
4. 11. Rom. 3.
19, 20. ch. 17.
32.

Job 15. 34.
Ps. 26. 10.
1 Tim. 6. 10.

cir. 63.
Ch. 12. 3. &
25. 9, 14. Gal.
1. 10. Prov.
29. 25.

REFLECTIONS UPON CHAP. XXIII.—Happy are they who can appeal to God, that, by his grace, they have lived soberly, righteously, and godly, before him. And it is base in judges to abuse any honest man for avowing his own integrity. He, who knows their heart and way, will vindicate his faithful servants, to the confusion of their enemies, however great; and proud persecutors will quickly feel themselves unable to stand before the storm of his judgments.—In ordinary cases, we must not speak evil of our rulers, whom we know and own as such.—But we may join the wisdom of the serpent with the simplicity of the dove. We may divide the counsels of our enemies, though we may not revile their persons; and, by maintaining some particular article of truth, set one part of them against another. If one party be enraged, the other will probably favour us.—If we be upright followers of that which is good, God can make the secular powers to protect us, and can overrule our dangerous circumstances to gain their favour. And, if Jesus assure us of his presence and support, and of our future usefulness, it should entirely remove all our disquieting fears, let our enemies do what they will.—Abandoned are those miscreants, and especially those judges, who, contrary to the law of nature or nations, combine to murder such as they cannot convict of any crime. No pretence of religion can sanctify, but greatly aggravates, such horrible villany. To bind ourselves under a curse to work iniquity, is but to ensnare our souls into fearful damnation.—But watchfully God marks the most secret plots of his people's enemies. Easily he discovers and disap-

points them in favour of his faithful servants. And he will avenge wickedness on the wicked, and will even turn their intended mischiefs to the good of his servants, and for promoting their further usefulness in the world.

REFLECTIONS UPON CHAP. XXIV.—Profane clergymen and abandoned lawyers stick at nothing to gain their own vile ends. Falsehood, flattery, and slander, go hand in hand. The purest innocence will not protect men from the most abominable aspersions; and the most infamous characters will not render some men ashamed of flattery. Spiteful malice generally represents faithful ministers as enemies to the state. And, as it is in the power of every villain to propagate falsehood, and lay the heaviest charges against the noblest characters, it becomes the innocent meekly to vindicate themselves and their doctrines from invidious reproach, and that with due deference to the magistrates, who give them an opportunity. But, in vindicating ourselves, it becomes us to own the truths of God, particularly the general resurrection of the dead, in which both good and bad have so deep and everlasting a concern. Never will the enemies of the gospel be able to prove their injurious charges against such ministers as are enabled by God to keep a conscience void of offence towards God and towards man. And it is very shameful when infamous Heathens manifest more regard to common equity, and more awe of God's truth, than high-flown professors.—

Anno Domini
cir. 63.

CHAP. XXV.

(1) Paul is again accused by the Jews before Festus the new governor; 1—7. (2) He vindicates himself; and, to prevent removing the cause to Jerusalem, appeals to Nero the Roman emperor; 8—12. (3) Festus relates the case to king Agrippa, who desires to hear Paul's own account; 13—22. (4) Festus presents Paul before Agrippa, Bernice, &c.; and represents him as one who had done nothing worthy of death or bonds, and leaves him to answer for himself; 23—27.

cir. 63.

NOW, when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

Ch. 24. 1.
Ps. 2. 1, 2.
Mat. 10. 17.

2 ^a Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem laying wait in the way to kill him.

Ch. 23. 15.
Ps. 140. 5. &
37. 32.

4 But Festus answered that Paul should be kept at Cesarea, and that he himself would depart shortly thither.

Ch. 23. 30. &
24. 8.

5 ^c Let them therefore, said he, who among you are able, go down with me, and accuse this man, if there be any wickedness in him.

Some copies read, no more than eight or ten days.
Ver. 17.

6 And, when he had tarried among them ^d more than ten days, he went down unto Cesarea; and the next day, sitting on the judgment seat, commanded Paul to be brought.

Esth. 3. 8.
Ps. 27. 12. &
35. 11. Luke
23. 2, 5, 10.
Mat. 26. 60.
ch. 21. 28. &
24. 5, 6.

7 And, when he was come, the Jews who came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

Ch. 24. 12.
16. & 23. 1.
& 26. 4—6,
22. & 28. 17.
ver. 10.

8 ¶ While he answered for himself, ^e Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

Ch. 12. 3. &
24. 27. Gal.
1. 10. Prov.
9. 25.

9 But Festus, ^f willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

As a citizen of Rome.
Ch. 16. 37.
38. & 22. 25
—58.

10 Then said Paul, I stand at Cesar's judgment seat, where I ^h ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

Josh. 22. 22.
1 Sam. 12. 3.
5. ch. 18. 14.
& 21. 24. &
23. 29.

11 ⁱ For, if I be an offender, or have committed any thing worthy of death, I refuse not to die: but, if there be none of these things whereof these accuse me,

Ch. 16. 37.
38. & 22. 25
—28. 1 Thes.
2. 15. 1 Sam.
27. 1.

^k no man may deliver me unto them. I appeal unto Cesar.

Ver. 21. ch.
26. 32. & 19.
21. & 23. 11.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? ^j unto Cesar shalt thou go.

Ch. xxv. ver.
23. He lived in incest with Bernice his sister.

13 ¶ And, after certain days, ^m king Agrippa and Bernice came unto Cesarea to salute Festus.

Ch. 24. 27.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, ⁿ There is a certain man left in bonds by Felix:

Ver. 1—3.
Esth. 3. 9.

15 About whom, when I was at Jerusalem, ^o the chief priests and the elders

of the Jews informed me, desiring to have judgment against him,

Anno Domini
cir. 63.

16 To whom I answered, ^p It is not the manner of the Romans to deliver any man to die before that he who is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

John 7. 51.
Deut. 17. 4.
& 19. 17, 18.

17 ^q Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

Ver. 4, 5

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:

19 ^r But had certain questions against him of their own superstition, and of one Jesus, who was dead, whom Paul affirmed to be alive.

Ver. 7. ch. 26.
22, 23. 1 Cor.
15. 3, 4. ch.
18. 15. & 23.
29. Rev. 1.
18.

20 And, because ^s I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

Or I was doubtful how to enquire hereof. Ver. 9.

21 But, when Paul had ^t appealed to be reserved unto the ^{*} hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

Ver. 10. ch.
26. 32. 2 Tim.
4. 16.

Or judgment.

22 Then Agrippa said to Festus, ^u I would also hear the man myself. Tomorrow, said he, thou shalt hear him.

Is. 52. 15. ph.
9. 15.

23 ¶ And on the morrow, when Agrippa was come and Bernice, with ^x great pomp, and was entered into the place of hearing, with the chief captains and principal men of the city, at Festus' commandment Paul was brought forth.

Esth. 1. 4.
Dan. 4. 30.
ch. 12. 21.
1 Cor. 7. 31.
Jam. 1. 11.
1 Pet. 1. 24.
Eccl. 1. 2.

24 And Festus said, King Agrippa, and all men who are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem and *also* here, crying that he ought not to live any longer.

25 But, when I found that he had committed ^y nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

Ch. 23. 9. &
26. 31. John
18. 38. Luke
23. 4, 14, 15.

26 Of whom I have no certain thing to write ^z unto my lord. Wherefore I have brought him forth before you, ^z and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

Nero the Roman emperor,
Ch. 26. 2, 3.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAP. XXVI.

After a polite address to king Agrippa; 1—3. (1) Paul gives an account of his Hebrew extraction—Pharisaical profession—belief of the resurrection of the dead—and his inveterate rage against Christ and his followers; 4—11. (2) Relates the manner of his conversion, and call to the apostleship among the Gentiles for their salvation; and his preaching Christ afterwards, in agreement with the Old Testament predictions; 12—23. (3) Upon hearing this account, Festus pronounces him mad; but Paul maintains the contrary in a modest appeal to Agrippa; 24—26. (4) Agrippa is almost persuaded to be a Christian; and, together with Festus, declares Paul innocent; 27—32.

Amazing is the power of divine truth.—Uttered by a prisoner, it makes a wicked Heathen judge to tremble, though his wife, an abandoned professor, feels it not. But, if sharp convictions be stifled, the love of this world, and the deceitfulness of sin ordinarily prevent their return. Many, who have been once terrified by convictions, die slaves to their lusts. And a sinful desire to please men makes many, to no purpose, act contrary to their own conscience, and injure the people of God.

REFLECTIONS UPON CHAP. XXV.—No length of time can wear out, or repeated disappointments subdue, inveterate malice against Christ and his servants: no sentence is so unjust, but it will insist upon it; no murder so horrid, but it will attempt it.—By secret springs God sometimes, for the preservation of

his servants, restrains the most easy and selfish compliance of judges. And, when men prudently insist on their just rights, his providence overrules all for the accomplishment of his promises. But it is hard when a righteous cause must be referred from those who enjoy divine revelation to barbarous and blood-thirsty heathens. And it is shameful when a man can scarcely get a fair hearing before he be condemned. Alas, how ignorant and unconcerned are many great men with respect to the one thing needful! Yea, many have the means of instruction always near, and never profit by them. And multitudes are eternally damned for making the gospel an object of mere curiosity.—The faithful followers and ministers of Christ easily stand clear of being enemies to the peace and order of civil societies. And judges ought to be very tender and exact in representing the case of the accused.





PAUL BEFORE AGRIPPA.

Acts. Ch. XXII. v. 28.

London Printed for Tho. Kelly, 17 Paternoster Row.

Anno Domini
cir. 63.

• Prov. 18. 13.
John 7. 51.
• Ch. 13. 16. &
12. 17. & 19.
37 & 21. 40.

Ch. 25. 26.

Gr. a know.
Deut. 17. 13
—20. 1 Cor.
13. 7.

Ch. 22. 3.

• Ch. 22. 5.

• Ch. 22. 3. &
23. 6. Gal. 1.
13. 14. Phil.
3. 5. 6.

• Ch. 23. 6. &
24. 15. & 28.
20. ver. 8.
Gen. 3. 15. &
12. 3. & 22.
18. & 26. 4. &
49. 10. Deut.
18. 15. 2 Sam.
7. 12. Ps. 132.
11. Is. 4. 2. &
11. 1. & 7. 14.
& 9. 6. 7. &
40. 10. Jer.
23. 5. & 30.
21. & 33. 15.
Ezek. 21. 27.
& 34. 23. 29.
& 37. 24.
Dan. 9. 24.
25. Mic. 5. 2.
& 7. 20. Zech.
6. 12. & 9. 9.
Mal. 3. 1. &
4. 2. with ch.
2. 39. & 3. 26.
& 5. 31. & 13.
23. 26. 32. 46.
Gal. 3. 13—
16. Tit. 2. 13.

Jam. 1. 1.
Ezra 6. 17. &
8. 35. with
Luke 2. 37.
1 Tim. 5. 5.

• Ch. 23. 8. &
24. 15. Phil.
3. 11. Luke
7. 19. 20.

• Mat. 22. 29—
32. Is. 26. 19.
Dan. 12. 2.
Job. 19. 25. 26.

• John. 16. 2. 3.
1 Cor. 13. 11.
Rom. 10. 2.
Phil. 3. 6.
Gal. 1. 13. 14.
1 Tim. 1. 13.
1 Cor. 15. 9.
ch. 7. 58. & 8.
3. 4. & 9. 1.
14. & 22. 4.
19. Rom. 10. 2.

• Ch. 9. 2. &
22. 5. 1 Kin.
21. 8. Is. 10.
1. John 7. 48.

• Ch. 9. 3—9.
& 22. 6—16.

• Dan. 10. 11.
Rev. 1. 17. 18.

• Mat. 13. 12.
ch. 9. 15. 17.
& 13. 2—4.
31. & 18. 9. &
22. 10. & 23.
11. 1 Tim. 1.
12. 2 Cor. 12.
2.

• Ch. 21. 10. &
• • •

• Ch. 21. 10. &
• • •

• Ch. 21. 10. &
• • •

• Ch. 21. 10. &
• • •

• Ch. 21. 10. &
• • •

• Ch. 21. 10. &
• • •

• Ch. 21. 10. &
• • •

• Ch. 21. 10. &
• • •

• Ch. 21. 10. &
• • •

• Ch. 21. 10. &
• • •

• Ch. 21. 10. &
• • •

• Ch. 21. 10. &
• • •

• Ch. 21. 10. &
• • •

• Ch. 21. 10. &
• • •

• Ch. 21. 10. &
• • •

• Ch. 21. 10. &
• • •

• Ch. 21. 10. &
• • •

THEN Agrippa said unto Paul, "Thou art permitted to speak for thyself. Then Paul ^bstretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 ^cEspecially *because I know* thee to be ^dexpert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 ^eMy manner of life from my youth, which was at the first among mine own nation at Jerusalem, ^fknow all the Jews;

5 Who knew me from the beginning, if they would testify, that, ^gafter the most straitest sect of our religion, I lived a Pharisee.

6 And now I stand and am judged ^hfor the hope of the promise made of God unto our fathers:

7 Unto which *promise* our ⁱtwelve tribes, instantly serving *God* day and night, ^jhope to come: for which hope's sake, king Agrippa, I am accused of the Jews.

8 ^kWhy should it be thought a thing incredible with you that God should raise the dead?

9 ^mI verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme: and, being exceedingly mad against them, I persecuted *them*, even unto strange cities.

12 ⁿWhereupon, as I went to Damascus with authority and commission from the chief priests,

13 ^oAt mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them who journeyed with me.

14 And, when we were all fallen to the earth, I heard a voice speaking unto me, and saying in ^pthe Hebrew tongue, Saul, Saul, why persecutest thou me? *It is hard for thee to kick against the pricks.*

15 And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest.

16 ^qBut rise, and stand upon thy feet: for I have appeared unto thee for this purpose, ^rto make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 ^sDelivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

18 ^tTo open their eyes, *and* to turn *them* from darkness to light, and ^u*from* the power of Satan unto God, that they may receive ^vforgiveness of sins, and ^winheritance among them who are ^xsanctified by faith that is in me.

19 Whereupon, O king Agrippa, ^yI was not disobedient unto the heavenly vision:

20 ^zBut shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, ^{aa}that they should repent and turn to God, and do works meet for repentance.

21 For these causes ^{ab}the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore ^{ac}obtained help of God, I continue unto this day ^{ad}witnessing both to small and great, saying, ^{ae}none other things than those which the prophets and Moses did say should come:

23 ^{af}That Christ should suffer, *and* that he should be ^{ag}the first that should rise from the dead, and should ^{ah}shew light unto the people, and to the Gentiles.

24 ¶ And, as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For ^{ai}the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou ^{aj}the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, ^{ak}Almost thou persuadest me to be a Christian.

29 And Paul said, ^{al}I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these ^{am}bonds.

30 ¶ And, when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And, when they were gone aside, they talked between themselves, saying, This man ^{an}doth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not ^{ao}appealed unto Caesar.

• Mark 12. 34. & 6. 20. • Rom. 9. 1—4. & 10. 1. Col. 1. 28. 1 Cor. 7. 7.
• Ch. 12. 6. & 25. 14. ver. 32. • 1 Sam. 24. 17. Luke 23. 4. 14. ch. 23. 9. & 24. 12. 14. &
25. 25. 1 Pet. 4. 15. 16. & 3. 10. • Ch. 25. 10. 11. 25.

Anno Domini
cir. 63.

2 Cor. 1. 10.
& 4. 8—10.
& 11. 23—28.
ch. 9. 23—25.
& 14. 19. 20.
& 16. 39. &
17. 10. 14. &
18. 12—17. &
19. 30. & 21.
31—35. & 23.
10. 21—33.
2 Tim. 4. 17.
18. with ch. 9.
15. & 22. 21.
Eph. 3. 2.
1 Tim. 2. 7.
Rom. 11. 13.
& 15. 16.

1 Cor. 3. 5. 6.
2 Cor. 4. 5. 6.
Is. 35. 5. &
42. 7. & 60. 1.
& 61. 1. Luke
4. 18. & 1. 77.
—79. & 2. 30.
32. Eph. 1. 18.
& 4. 17. & 5.
8. 11. 1 Pet.
2. 9. 25. Col.
1. 13. John 1.
9. & 3. 19. &
8. 12. & 9. 5.
& 12. 35.
2 Cor. 6. 14.

Is. 49. 24. 25.
2 Tim. 2. 26.
1 John 3. 5. 8.
& 5. 19.

Eph. 1. 7.
Col. 1. 14. ch.
5. 31. & 10.
43. & 13. 36.
39.

Eph. 1. 11.
Col. 1. 12. ch.
22. 32. Heb.
9. 15. Jam. 2.
5. & 4. 6.
1 Pet. 1. 4. 13.
& 3. 9. Rom.
8. 17. 30.

John 15. 3. &
17. 17. ch. 15.
9. & 20. 21.
32. 1 Cor. 6.
11. Tit. 3. 5.
1 Pet. 1. 2.
Jude 1. 1 Cor.
1. 30.

Gal. 1. 16.
Jon. 1. 2. Is.
50. 5. 1 Cor.
15. 10.

Ch. 9. 19—
30. & xiii—
xxi. Rom. 11.
18—20.

Ch. 13. 46.
& 14. 15.
& 17. 30. &
20. 21. & 17.
2. 3. & 18. 11.
& 19. 8. Mat.
3. 8. Tit. 2.
11. 12. 2 Cor.
7. 1. 11.

Ch. 21. 30. &
23. 12. & 9.
23. & 25. 3.

1 Cor. 15. 10.
2 Cor. 3. 5. 6.
Phil. 4. 13.
2 Tim. 4. 17.

Ch. 20. 20—
27.

Luke 24. 27.
44. John. 1.
45. ch. 24. 14.
& 28. 23.
1 Cor. 15. 4.

Ps. xxii. lxxix.
Is. liii. Dan.
9. 24—26.
Zech. 13. 7.
Gen. 3. 15.

1 Cor. 15. 20.
23. Col. 1. 18.
Rev. 1. 5. John
10. 18. & 11.
25. ch. 13. 34.
Rom. 6. 9. &
8. 11.

Ps. 42. 6. &
60. 1. Luke 2.
32. John 1. 9.

John 10. 20.
Mark 3. 21.
1 Cor. 2. 14.
& 4. 10. & 1.
18. 23. & 4.
10. 2 Kin. 9.
11.

John 18. 20.
Luke 24. 19.
Mat. xxvi—
xxiii. Mark
xiii—xvi.

Ver. 22. 23.

REFLECTIONS UPON CHAP. XXVI.—Jesus remarkably fulfils his promise, in enabling his servants to speak when brought before rulers and kings for his sake. And it is delightful to see the cause of Christ defended with all the grace and faithfulness of a Christian, and yet all the good manners of a courtier. It is an high honour to be chargeable with nothing but an avowed dependance on God's promises, and belief of his performances, relative to the resurrection of Christ, and the eternal life of believers through him, and the general judgment of all by him.—But dreadful is their enmity against Christ, who think his followers deserve every thing cruel and barbarous for holding the fundamental truths of the gospel. Yea, devilish is their temper who can gratify themselves by forcing them, con-

trary to their conscience, to blaspheme their Saviour. And very distressing is it, though candid, to call to mind such things in our conduct. Amazing is that grace which changes such monsters into distinguished saints and eminent preachers; which honours them as noted instruments in winning multitudes to Christ, and preserves and protects them long in that honourable work. And happy are those ministers that make God's word the standard of all their ministrations, in matter, manner, and end.—Dreadful is the condition in which the gospel and Spirit of Christ find sinful men; and marvellous the change they make, the infinite and everlasting blessings they confer, and the happy end to which they conduct. Alas, that these should ever be esteemed madness!—that

Anno Domini
cir. 63.

CHAP. XXVII.

Represents Paul's voyage to Rome as a prisoner. (1) The beginning of their voyage is calm and prosperous; 1—8. (2) Paul warns them of a ruinous storm, but cannot prevail with them to winter where they were; 9—11. (3) They meet with their storm which reduces them to the utmost extremity; 12—20. (4) Paul nevertheless assures them that, for his sake, God would preserve all their lives; 21—26. (5) After terrible and long distress, and the loss of their ship, they all, with great difficulty, escape safe to land on the island of Malta; 27—44.

AND, when it was ^adetermined that we should sail into Italy, they delivered Paul, and certain other prisoners, unto one named Julius, a ^bcenturion of Augustus' band.

² And, entering into a ship of Adramyttium, we launched, meaning ^cto sail by the coasts of Asia; one ^dAristarchus a Macedonian of Thessalonica being with us.

³ And the next *day* we touched at ^eSidon. And Julius ^fcourteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

⁴ And, when we had launched from thence, we sailed under ^gCyprus, because the winds were contrary.

⁵ And, when we had sailed over the sea of ^hCilicia, and ⁱPamphylia, we came to Myra, a city of ^jLycia.

⁶ And there the centurion found a ship of ^kAlexandria, sailing into Italy; and he put us therein.

⁷ And, when we had sailed slowly many days, and scarce were come over against ^lCnidus, the wind not suffering us, we sailed under ^mCrete, over against Salmone;

⁸ And, hardly passing it, came unto a place which is called The fair havens, nigh whereunto was the city of Lasea.

⁹ Now when much time was spent, and when sailing was now dangerous, because ⁿthe fast was now already past, Paul admonished *them*,

¹⁰ And said unto them, Sirs, ^oI perceive that this voyage will be with ^phurt and much damage, not only of the lading and ship, but also of our lives.

¹¹ Nevertheless, the centurion believed the master and the owner of the ship more than those things which were spoken by Paul.

¹² ¶ And, because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to ^qPhenice, and *there* to winter; *which* is an haven of Crete, and lieth toward the south-west and north-west.

¹³ And, when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

¹⁴ ^rBut not long after there ^sarose against it a tempestuous wind, called ^tEuroclydon.

¹⁵ And when the ship was caught, and could not bear up into the wind, we let *her* drive.

¹⁶ And, running under a certain island which is called Clauda, we had much work to come by the boat:

¹⁷ Which when they had taken up they used helps, undergirding the ship;

and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

¹⁸ And, we being exceedingly tossed with a tempest, the next *day* they lightened the ship.

¹⁹ And the third *day* we cast out with our own hands the tackling of the ship.

²⁰ ^uAnd, when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

²¹ ¶ But, after ^vlong abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, ^wand not have loosed from Crete, and to have gained this harm and loss.

²² And now ^xI exhort you to be of good cheer: for there shall be ^yno loss of *any man's* life among you, but of the ship.

²³ For there stood by me this night the angel of God, ^zwhose I am, and whom I serve,

²⁴ Saying, ^{aa}Fear not, Paul; ^{ab}thou must be brought before Cesar: and, lo, ^{ac}God hath given thee all them that sail with thee.

²⁵ Wherefore, sirs, be of good cheer: ^{ad}for I believe God, that it shall be even as it was told me.

²⁶ Howbeit, we must be cast upon ^{ae}a certain island.

²⁷ But, when the fourteenth night was come, as we were driven up and down ^{af}in Adria, about midnight, the shipmen deemed that they drew near to some country;

²⁸ And sounded, and found *it* twenty fathoms; and, when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

²⁹ Then, fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

³⁰ And, as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

³¹ Paul said to the centurion, and to the soldiers, ^{ag}Except these abide in the ship, ye cannot be saved.

³² Then the soldiers cut off the ropes of the boat, and let her fall off.

³³ And, while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken ^{ah}nothing.

³⁴ Wherefore I pray you to take *some* meat; for this is ^{ai}for your health: ^{aj}for there shall not an hair fall from the head of any of you.

³⁵ And, when he had thus spoken, he took bread, and ^{ak}gave thanks to God in presence of them all: and, when he had broken *it*, he began to eat.

³⁶ Then were they all ^{al}of good cheer, and they also took *some* meat.

³⁷ And we were in all in the ship two hundred threescore and sixteen souls.

Anno Domini
cir. 63.Jon. 1. 5. Job
2. 4. Prov. 23.
5.Ps. 107. 25—
27. Jon. 1. 4.
13. Mat. 8.
24, 25.Ps. 107. 5.
Deut. 8. 3.

Ver. 9, 10.

Job 22. 29, 30.
Is. 43. 1, 2, &
41. 10.

With ver. 31.

Rom. 1. 9.
2 Tim. 1. 3.Is. 41. 10, 14.
& 43. 1, 2.Ch. 19. 21. &
23. 11. & 25.
11.Is. 6. 13. Job
22. 30. Gen.
39. 5, 18, 26.
28—32. ver.
44.

Rom. 4. 20.

2 Chr. 20. 20.

Num. 23. 19.

Tit. 1. 2. Heb.
6. 17, 18.

Luke 1. 45.

John 1. 50.

2 Tim. 1. 12.

Ch. 28. 1.

A sea south-
west of Italy.Means must
be used in ful-
filling God's
infallible pro-
mises. Ps. 37.
34. Is. 38. 21.
Mat. 4. 7.
Judg. 20. 28,
29. ver. 22, 24.Very little,
and no set
meal. ver. 21.

Eph. 5. 29.

1 Tim. 5. 25.

Luke 21. 18.

& 12. 7. Mat.
10. 30. 1 Kin.
1. 52.

1 Sam. 9. 13.

Mat. 15. 56.

John 6. 11.

1 Tim. 4. 4.

Ps. 30. 11. &
107. 30.

Anno Domini
cir. 63.Ver. 19. Jon.
1. 5. Prov. 23.
5. Job 2. 4.
Mat. 6. 25.

38 And, when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

† Or cut the
anchors, they
left them in
the sea, &c.

40 And, when they had †taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoisted up the main sail to the wind, and made toward shore.

2 Cor. 11. 25,
26.

41 And, falling into a place where two seas met, ^kthey ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

Prov. 12. 10.
& 1. 16. Rom.
3. 15—18.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape.

Prov. 16. 7.
ch. 23. 10.
Jer. 38. 10

43 But the centurion, ^mwilling to save Paul, kept them from *their* purpose, and commanded that they who could swim should cast *themselves* first into the sea, and get to land;

Ver. 22, 24.
Ps. 107. 30.

44 And the rest, some on boards, and some on *broken* pieces of the ship. And so it came to pass that ⁿthey escaped all safe to land.

CHAP. XXVIII.

(1) Paul and his companions are hospitably entertained by the inhabitants of Malta; 1, 2. (2) He is there miraculously preserved from the venom of a viper which fastened on his hand; 3—6; and heals Publius' father of a fever and flux, and other persons of different diseases; 7—10. (3) After three months abode at Malta, they sail by Syracuse, Rhegium, and Puteoli; from which last place Paul travels on foot to Rome; 11—16. (4) Committed to the care of a private soldier, in a private house, he sends for some principal Jews, and shews them that there was no cause for his imprisonment; 17—20. (5) He afterwards, at an appointed meeting, preaches the gospel to a great body of them; some of whom believe, and others reject it, as Isaiah had foretold; 21—29. (6) As a prisoner in his own hired house, he preaches, unmolested, to all that come to hear him; 30, 31.

Ch. 27. 26.

AND, when they were escaped, then they knew that the ^aisland was called ^{*}Melita.

Or Malta, an
island about
350 miles
south of
Rome.

2 And the ^bbarbarous people ^cshewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

Rom. 1. 14.
1 Cor. 14. 11.
Col. 3. 11.Col. 3. 12, 13.
Heb. 13. 1, 2.
ch. 27. 3.

3 ¶ And, when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

Luke 13. 2, 4.
John 9. 2, 3.

4 And, when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, ^dNo doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

Mark 16. 18.
Ps. 91. 13.
Luke 10. 19.

5 And he shook off the beast into the fire, and felt no harm.

Ch. 8. 10. &
14. 11. & 10.
25. Rev. 19.
10. & 22. 8, 9.

6 Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but, after they had looked a great while, and saw no harm come to him, they changed their minds, and said that ^fhe was a god.

REFLECTIONS UPON CHAP. XXVII.—The passage of saints through this world is often extremely tempestuous. Yet frequently the Lord gives them repeated favours from whom they might have expected the hardest usage. Kindly he communicates with, and comforts, them when terrors prevail all around them. By them he sends his warnings of danger and messages of peace. And he not only preserves them, but others for their sakes, from raging seas and blood-thirsty men. God can exactly foretell what has no necessary dependance on second causes: and, whatever be his means, whether winds, waves, or mariners, their influence is necessarily connected with the end which he has decreed and foretold. Thrice happy are they who can speak of him as their proprietor, master, and friend. Great confidence may they repose in his promise, and may expect safety and comfort from his hand. While they, who trust to their fancied

Anno Domini
cir. 63.

7 ¶ In the same quarters were possessions of the chief man of the island, whose name was Publius, who received us, and lodged us three days courteously.

8 And it came to pass that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entered in, ^eand prayed, and laid his hands on him, and healed him.

1 Kin. 17. 20
—22. Jam. 5.
14—16. Mark
16. 18. & 6. 5.
Luke 4. 40. &
13. 13. Mat. 9.
18.

9 So, when this was done, others also, who had diseases in the island, came and were healed:

10 ^hWho also honoured us with many honours; and, when we departed, they laded *us* with such things as were necessary.

Ver. 2. Mat.
5. 46, 47.
Jam. 2. 15, 16.
1 Tim. 5. 17
18. Mat. 10.
10.

11 ¶ And after three months we departed in a ship of ⁱAlexandria, which had wintered in the isle, whose sign was ^kCastor and Pollux.

Ch. 27. 6. &
6. 9.Sailors gods.
2 Sam. 5. 21.
1 Cor. 8. 4.

12 And, landing at ^lSyracuse, we tarried *there* three days.

† The chief city
of Sicily, an
island south-
west of Italy.

13 And from thence we fetched a compass, and came to ^mRhegium: and after one day the south wind blew, and we came the next day to ⁿPuteoli;

† A city on the
south point
of Italy.‡ A city on the
south-west
of Italy.

14 Where we found brethren, and were desired to tarry with them ^oseven days: and so we went toward Rome.

Ch. 20. 6. &
21. 4. Till he
preached on a
Lord's day.

15 And from thence, when the brethren heard of us, they came to meet us as far as ^pAppii-forum and the ^qThree taverns: ^rwhom, when Paul saw, he thanked God, and took courage.

A city 5i
miles south
of Rome.† A place 33
miles south
from Rome.m Heb. 13. 3.
1 Cor. 12. 21.

16 And, when we came to ^rRome, the centurion delivered the prisoners to the captain of the guard: ^sbut Paul was suffered to dwell by himself, with a soldier that kept him.

† The chief city
of Italy, and
of the Roman
empire. Ch.
19. 21. & 23
11.Ch. 24. 23. &
27. 3. ver. 30,
31. ch. 23. 11.

17 ¶ And it came to pass that, after three days, Paul called the chief of the Jews together: and, when they were come together he said unto them, Men *and* brethren, though ^tI have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

Ch. 23. 1, 33.
& 24. 12—16.
& 25. 8.

18 ^uWho, when they had examined me, would have let *me* go, because there was no cause of death in me.

Ch. 22. 24. &
23. 29. & 24.
10, 13, 22. &
25. 8, 25. &
26. 31.

19 But, when the Jews spake against *it*, ^vI was constrained to appeal unto Caesar; not that I had ought to accuse my nation of.

Ch. 25. 10—
12, 25. & 26.
31.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*; because that for the ^whope of Israel I am bound with this chain.

Faith in Christ
and the resur-
rection.
Jer. 14. 8. ch.
23. 6. & 24.
15. & 26. 6—
8, 29. 2 Tim.
1. 16. Eph. 6.
20. Phil. 1.
23. Eph. 3. 1,
13. & 4. 1.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for, ^xas concerning this sect, we know that every where it is spoken against.

Luke 2. 34.
Heb. 12. 3.
ch. 24. 5, 14.

wisdom rather than to his word, most surely plunge themselves into mischief and shame. We owe great thanks to him for our daily bread, as well as for our hopes or enjoyment of remarkable deliverances. Yet how tasteless is our necessary provision when all hope of life is taken away, and there is like to be no more occasion for it; and insignificant is all the wealth of this world, when a storm of raging elements may make us glad to part with it for our own preservation.—Sailors had need to live in union to Christ and fellowship with God, who alone can preserve them from the jaws of destruction. And it is proper that all should sympathize with them that do business in great waters. But thrice happy are those souls which are made to renounce the broken covenant of works, and their own self-righteousness and strength, that through Jesus' merits and grace, they may, through much tribulation, get safe to the celestial country.

Anno Domini
cir. 63.

23 ¶ And, when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 *And some believed the things which were spoken, and some believed not.

25 And, when they agreed not among themselves, they departed, after that Paul had spoken one word, ^y Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, ^zGo unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed

gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you that ^athe salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And, when he had said these words, the Jews departed, and ^bhad great reasoning among themselves.

30 ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto him.

31 ^cPreaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Anno Domini
cir. 63.

Heb. 2. 3.
Tit. 2. 11, 12.
Is. 49. 6. ch. 18; 6. & 13.
14, 46, 47.
Luke 24. 47.
Is. 11. 10.
Rom. 15. 9—12.

Mat. 10. 34.
Luke 12. 49.
51. ch. 14. 4.
& 21. 7.

Ch. 23. 11.
ver. 23. ch. 5.
42. Eph. 6.
19, 20. Phil.
1. 13. & 4. 22.

REFLECTIONS UPON CHAP. XXVIII.—Barbarous heathens often far exceed many professed Christians in their kind compassion to shipwrecked mariners. And richly are they here rewarded of God with the healing of their sick, and no doubt much instruction for the salvation of their souls. We must never hastily judge of the external dispensations of providence, nor run from one extreme to another. There is great danger in thinking uncharitably of the distressed, or too honourably of the prosperous. And it is God's will, not idols or charms, that can render our attempts successful. If we sincerely aim at honouring God, he will procure sufficient honour, comfort, and kindness, for us, go where we will. But awful is the enmity of carnal minds against Christ,—that his religion,

notwithstanding all its purity, dignity, and benevolence, should be every where spoken against,—and that any should be loaded with chains on his account.—And, for the honour of the gospel and the advantage of souls, ministers should be careful to prevent, avert, or remove, whatever groundless prejudices can be conceived against them. But, let them do what they will, the gospel will be to many a savour of death unto death. And dreadful indeed is the experience of this. But it is a great mercy if any are made to believe; and if ministers can be useful, even under persecuting restraints, and can devote their house, as well as their heart, lips, and hands, to the service of Jesus Christ.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS.

Rome was, and is, the chief city of Italy, and was long the mistress of the then known world. To the Christians there, though not converted by his ministrations, Paul, as the apostle of the Gentiles, about A.D. 60, wrote this excellent epistle, in order to establish their minds in the leading principles of the gospel, and direct them to a suitable improvement of it. After an introduction asserting his own apostolic mission, and commending their faith; chap. i. 1—17: he represents both Gentiles and Jews as being so sinful that they could not possibly be justified before God by their own works; chap. i. 18:—ii. iii. 1—20: how God's free grace reigns, through Jesus Christ's righteousness to the justification of the greatest sinners; iii. 21—iv. v.: what obligations to holiness in heart and life are laid upon believers, by the happy freedom and rich privileges which they enjoy in him; vi—viii.: and while he traces up all new covenant blessings to the eternal and sovereign purpose of God as their true original, he points out how the just rejection of the Jews for their unbelief, and the gracious calling of the Gentiles by the Gospel, without any regard to their foreseen good qualities or works, was exactly answerable thereto; ix—xi.: and finally exhorts to a multitude of personal and relative duties, incumbent on these Romans as members of the commonwealth, and especially of the church; xii—xvi.

Anno Domini
cir. 60.

CHAP. I.

Contains (1) An introduction, in which Paul asserts his apostolic commission, and represents Christ as the object of his ministrations; 1—6: salutes the saints at Rome; thanks God and prays for them; 7—10: and expresses his earnest desire and purpose to see them and preach to them; 11—15. (2) A bold declaration of the substance of the gospel, and doctrine of justification through the imputed righteousness of Christ; 16, 17. (3) A representation of the terrible wickedness of the Gentiles, proving that they could not be justified by their own works; 18—32.

PAUL, ^aa servant of Jesus Christ, ^bcalled to be an apostle, separated unto the ^cgospel of God,

2 ^d(Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, who was made ^eof the seed of David according to the flesh;

4 And ^fdeclared to be ^gthe Son of God ^hwith power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom ⁱwe have received grace and apostleship, ^kfor obedience to the faith among all nations for his name:

Dan. 9. 24. Mic. 7. 20. see Luke 24. 27, 44. Acts 10. 43. ^lMat. 1. 1. & 9. 27. & 12. 23. Luke 1. 32, 69. & 2. 5, 6. Acts 2. 30. & 13. 23. 2 Tim. 2. 8. ^mGr. determined. Ps. 2. 7. John 10. 30. Acts 2. 22. & 13. 32. Heb. 1. 5. & 5. 5. Mat. 3. 17. & 17. 5. 2 Cor. 13. 4. 1 Tim. 3. 16. 1 Pet. 3. 18. Heb. 9. 14. John 10. 18. & 5. 26. Acts 17. 31. Ch. 12. 6. & 15. 15, 16. 2 Cor. 3. 6. Gal. 2. 9. Eph. 3. 2, 7, 8. 1 Cor. 15. 10. 1 Tim. 1. 12. John 1. 16. ⁿCh. 16. 26. Acts 9. 15. & 27. 17, 18. & 13. 46. & 22. 21. & 28. 28. ch. 11. 13. & 15. 16, 19. 2 Cor. 10. 4, 5. Gal. 1. 16. 1 Tim. 2. 7. 2 Tim. 1. 11. Col. 1. 6, 23. Mat. 28. 19. Mark 15/15, 16. ch. 3. 29, 30. 2 Thes. 1. 12. ^oOr to the obedience of faith.

Anno Domini
cir. 60.

Gal. 3. 8.
Gen. 3. 15. & 12. 3. & 22.
18. & 26. 4. & 49. 10. Deut. 18. 15—18.
2 Sam. 7. 12.
Ps. 132. 11.
Is. 4. 2. & 7.
14. & 9. 6, 7.
40. 9. Jer. 33. 5, 6, 15.
16. & 31. 22.
Ezek. 34. 23.
29. & 37. 24.

Acts ix, xxii.
xxvi. Gal. 1.
13—23. Phil.
3. 5, 6. Acts
13. 9.

Phil. 1. 1.
Jam. 1. 1.
2 Pet. 1. 1.
Jude 1. ver. 9.
Eph. 4. 1.

Heb. 5. 4. Acts 9. 15. & 13. 2, 3. & 22. 14, 21. & 26. 16—18. 1 Cor. 1. 1. & 9. 1. 2. 2 Cor. 1. 1. & 1. 5. & 12. 11, 12. Gal. 1. 1. 15. Eph. 1. 1. & 3. 8. Col. 1. 1. 1 Tim. 1. 1, 12. & 2. 7. 2 Tim. 1. 1. Tit. 1. 1. ch. 11. 13. ^pLuke 2. 10, 11. ver. 9. Acts 20. 24.

EXPLANATORY NOTES. CHAP. I. Ver. 1. I Paul, who was formerly a bitter enemy of Christianity, and a furious persecutor of its professors, being now graciously honoured to be an obedient and devoted servant of Jesus Christ, the only Saviour of sinful men; converted by his wonderful grace; and by his immediate authority, since his exaltation to heaven, appointed one of his distinguished messengers for founding his gospel church, particularly among the Gentiles; and in consequence of God's choice of me in his eternal purpose, separated and furnished by him;—and by my own voluntary act devoted to publish his intimations of his mind and will concerning the free, rich, and eternal, salvation of Jews and Gentiles through Christ: 2. Which gracious tidings and offers of mercy and deliverance, though but lately published, in all the light, grace, and glory thereof, are no new contrivance of men, but are wholly of God, who in former ages gave manifold hints of them by his inspired prophets, and in his holy

and sanctifying oracles; and promised that they should be more fully and plainly revealed in due time: 3. And which especially reveal, hold forth, and offer to men, Jesus Christ, his eternal and only begotten Son, and our only anointed Saviour, and Lord of our faith, worship, and obedience; who, with respect to his human nature or fleshly descent, is, according to the promises, sprung from David, the renowned favourite of God and king of Israel. 4. And, as to his divine, absolutely spiritual, and infinitely holy, nature, is determinately avowed, openly proclaimed, and convincingly demonstrated, to be the only begotten Son of God, by the resurrection of his dead body through his own power, and the power of the Holy Ghost, to a glorious state of immortality; 5. Through whose merits and intercession, and by whose free gift, I and others have been graciously enriched with special communications of divine favour, saving graces, and ministerial gifts, and honoured with an apostolic office, that, through our

Anno Domini
cir. 60.

6 Among whom are ye also the 'called of Jesus Christ:

7 To all that be in Rome, 'beloved of God, called to be saints: "Grace to you, and peace from God our Father, and the Lord Jesus Christ.

8 First, 'I thank my God 'through Jesus Christ for you all, 'that your faith is spoken of throughout the whole world.

9 For 'God is my witness, whom 'I serve †with my spirit in the gospel of his Son, 'that without ceasing I make mention of you always in my prayers,

10 Making request, 'if by any means now at length I might have a prosperous journey by the will of God, to come unto you.

11 For I long to see you, 'that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, 'that I may be comforted together ||with you, by 'the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that 'oftentimes I purposed to come unto you, (but was let hitherto), that I might 'have some fruit *among you also, 'even as among other Gentiles.

14 'I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

Ch. 15. 23, 32. 1 Thes. 3. 10. & 2. 17. Jam. 4. 15. Ver. 12, 15. 1 Thes. 3. 2. 1 Pet. 5. 10. & 2. 1. 2 Pet. 1. 12. & 3. 17, 18. Eph. 4. 12, 13. ch. 15. 1. 23, 29. & 16. 17, 18. 3 John 3. ch. 15. 32. Phil. 2. 18. || Or in you. Tit. 1. 4. 2 Pet. 1. 1. Ch. 15. 23, 22. 1 Thes. 2. 18. or Acts 16. 6, 7. & 19. 21. John 15. 8. Col. 1. 6, 10. Phil. 4. 17. & 1. 11. Or in you. Ch. 15. 18, 19. 1 Cor. 4. 15. Acts xiii-xix. 1 Cor. 9. 16-22. 2 Cor. 11. 28, 29. Acts 9. 15. & 13. 2. & 22. 21. & 26, 17, 18. 1 Cor. 1. 24. Col. 3. 11.

labours, multitudes of all nations, Gentiles as well as Jews, might be made obediently to give up their understandings, consciences, and wills, to the authority of God, in believing on and receiving his Son, and spiritually and holily obeying his commandments, that hereby all his perfections might be glorified to the highest in their eternal salvation. (6. Among which highly favoured multitudes, ye, who dwell in the chief city of the Gentile world, have, by the grace and power of Christ, been called, even to the knowledge, faith, and fellowship, of the gospel.) 7. To you therefore as objects of my particular care, as the apostle of the Gentiles, and as manifested, by the effects of the gospel upon you, to be objects of God's special love, and not only reputed to be, but by your effectual calling rendered, holy in your qualities, tempers, and conversation, I, in an earnest and affectionate manner wish, and authoritatively declare, that the riches of divine grace shall abound, and be delightfully manifested, in your receiving freely and extensively all manner of peace, prosperity, and blessings, from God, as our covenant God and Father, as the original spring and designer of them; and from the Lord Jesus Christ, as the only Mediator, who purchased them by his blood, and conveys them by his Spirit.—8. As what I hear of the work of God among you is great matter of gladness to my soul, though a stranger to you, I cannot forbear offering up the most hearty praises and thanksgivings on your behalf to your and my gracious God, through Jesus Christ, as our only Mediator, that your ready reception of the gospel, and your remarkable faith in Christ, manifested by the good fruits of it, notwithstanding the manifold temptations and great opposition you meet with, are spoken of with religious wonder and joy, and with high commendations, among all the churches in the Roman empire. 9. And I can solemnly appeal to that all-seeing and heart-searching God, whom I serve, not in mere outward appearance, or with bodily labours, but, as renewed by his grace, sincerely, affectionately, faithfully, and with full bent of my heart, in publishing, maintaining, recommending, and enforcing, the glorious gospel of salvation, of which his Son is the subject and author;—that, in my stated and occasional addresses to him, in a particular manner, I plead that ye may be more and more abundantly filled with all the gifts and graces of his Spirit. 10. And I often entreat that, if it be for his own glory and your spiritual advantage, he would by his providence remove all hindrances out of the way, and give me a safe and favourable opportunity of coming to, and personally conversing with, you; 11. That, by his blessing upon my instructions, some of you may be furnished with ministerial gifts, and all of you confirmed in the doctrines of the gospel and in your most holy faith, in opposition to all the temptations which you meet with from Satan, seducers, or persecutors; 12. That you and I may rejoice together in the love of God manifested toward us, and in affectionately expressing our mutual love to each other; and may be delightfully satisfied in comparing our spiritual experiences, which manifest the same faith wrought by God in both you and me.—13. Now, my dear brethren in Christ, think not these words a mere compliment, or only expressive of a present blaze of affection; for I have long and often seriously intended and endeavoured to visit you, in order that among you, as well as among other Gentiles, I might be useful in the conversion and edification of many souls; but I have been hitherto hindered by opposition, hardships, or necessary services in other places. 14. For having freely received my apostolic office, and qualifications for it, I look on myself obliged, in point of duty and gratitude, to improve them as the Lord shall enable me, for the spiritual advantage of my fellow sinners of mankind, Jews or Gentiles, polite or rude, learned or unlearned, sagacious or stupid. 15. And gladly would I hazard my reputation, ease, or even my life, to preach to you at Rome the blessed

16 For 'I am not ashamed of the 'gospel of Christ: for it is 'the power of God unto salvation to every one that believeth, to 'the Jew first, and also to the Greek.

17 For therein is the 'righteousness of God revealed 'from faith to faith: as it is written, 'The just shall live by faith.

18 For 'the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who 'hold the truth in unrighteousness;

19 'Because that which may be known of God is manifest †in them; for God hath shewed it unto them.

20 'For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; ‡so that they are 'without excuse:

21 Because that, when they knew God, they glorified him not as God, 'neither were thankful, 'but became vain in their imaginations, and their foolish heart was darkened.

22 'Professing themselves to be wise, they became fools,

23 'And changed the glory of the uncorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things.

24 'Wherefore God also gave them up to uncleanness, through the lusts of

† Or that they may be. Luke 12. 47. ver. 18, 21. ch. 2. 14, 15. Job 24. 13. John 3. 15. With Acts 14. 17. Ps. 106. 13. 2 Tim. 3. 2. Deut. 26. 22, 29. & 29. 4. 2 Kin. 17. 15. Jer. 2. 5. 1 Cor. 3. 20. & 1. 20, 21. Eph. 4. 17, 18. 1 Thes. 4. 7. Jer. 10. 14. 1 Cor. 1. 19-22. Prov. 25. 14. & 26. 12, 16. ch. 11. 25. Deut. 4. 15-18. 2 Kin. 17. 10, 29. Ps. 106. 20. Is. 40. 17, 18. Jer. 2. 11. 1 Cor. 2. 2. 1 Thes. 1. 9. 1 Pet. 3. 4. Deut. 19. 4. Ps. 88. 12, 13. Acts 7. 42. & 14. 16. & 17. 29, 30. 1 Cor. 6. 15, 18. Eph. 4. 14, 19. 1 Thes. 4. 5. 2 Thes. 2. 11. 1 Pet. 4. 3.

tidings of salvation through Jesus Christ, in the face of all possible opposition, contempt, and danger, as I have already done at Antioch, Philippi, Thessalonica, Athens, and Corinth; 16. For, however great men, or others, may condemn, and set themselves against, the gospel, on account of the debasement of its author and principle subject, and of the meanness of such as profess it; or of the artless dress or sublimity of its doctrines, and their contrariety to their own lusts and prejudices; and however they reproach and ridicule me for espousing and publishing it; I account it my highest honour to avow, preach, and defend it, as an illustrious scheme, in which the glory of all the divine perfections is brightly displayed; and which God, by an almighty application of it to men's hearts, renders effectual for their conversion and eternal salvation, be of what nation or rank they will. 17. For in it the transcendently excellent obedience and sufferings of the Son of God in our nature, which God appointed, provided, approves, accepts, and imputes to sinful men, for their full and irrevocable justification to eternal life, is clearly revealed, exhibited, and offered, on the ground of God's faithful testimony, to be received by a faith of his own operation, whether weak or strong, or among Jews or Gentiles. And thus, as the prophet Habakkuk hinted, men become righteous, and live for ever, not by their own good works, but by believing in and receiving Christ.—18. And indeed it is impossible for either Jews or Gentiles to obtain pardon or justification by any other method: for, to begin with the Gentiles, though God has not favoured them with his inspired oracles, he has, in the awful events of his providence, and by the inward convictions of their consciences, warned them that his just and holy nature determines him to punish all their iniquity, whether immediately against himself or against their fellow creatures; especially as they wickedly and unrighteously stifle, confine, and suppress, whatever notions of right and wrong they have, and will not act according to them. 19. 20. For, by the light of reason in their souls, and the works of creation and providence thereby discerned, God has given them such plain manifestations of his infinite perfection, absolute eternity, almighty power, supreme dominion, unbounded wisdom, holiness, justice, goodness, and truth, as renders their contempt of him, and rebellion against him, altogether inexcusable. 21, 22. For, when they could not but have some discernment of his being and attributes, they neither conceived of him nor worshipped him answerably thereto, nor were thankful for the knowledge which they had or the benefits which they received, but indulged their own groundless and pernicious fancies concerning his nature and the worship due to him, till, through the depravity of their wills and affections, their inconsiderate minds became infatuated with ignorance and error;—so that they, and especially their Greek philosophers, amidst the highest pretences to uncommon learning and wisdom became really stupid and senseless in every thing pertaining to God and his service. 23. And, under the influence of this wilful blindness and depravity of their minds, they debased his honour, in ascribing godhead to the most mutable, perishing, and contemptible, creatures, and in representing him by such creatures as if he had been of the same corporeal and contemptible form. 24-27. To punish their thus setting up false objects of worship, and representing him in so unjust, false, and shameless, a manner, and regarding and worshipping the basest of creatures more than himself, God, their infinitely glorious and blessed Creator, Preserver, and Governor, in his righteous judgment, withdrew his abused light and restraints, left them to themselves, and gave them up to their own vicious inclinations, which hurried them, both men and women, into such shocking, lustful, disgraceful, and unnatural, abuse of their bodies as cannot be thought of or mentioned without shame and horror.

Anno Domini
cir. 60.

Ps. 40. 9, 10.
2 Tim. 1. 8.
1 Cor. 1. 23.
24. & 2. 2. &
9. 16. Mark 8.
38. Acts 5. 41.

2 Cor. 2. 2.
Col. 1. 27.
Luke 2. 10,
11. Heb. 2.

1 Cor. 1. 18,
24. & 15. 2.
2 Cor. 10. 4.
5. Tit. 2. 11,
12. Acts 13.
26. Mark 16.
15, 16. Eph.
1. 13. ch. 10.
4, 10, 17, Ps.
110. 2.

Ch. 2. 9, 10.
Acts 3. 26. &
13. 46. & 28.
28. ch. 9. 24.

Ch. 3. 21—
26. & 5. 15—
21. & 10. 3.
4. 2 Cor. 5. 21.
Phil. 3. 9.
2 Pet. 1. 1.
2 Cor. 3. 9.

Ps. 84. 7.
2 Cor. 3. 18.
Rev. 22. 11.

Hab. 2. 4.
Gal. 3. 11.
Heb. 10. 38.
Gal. 2. 20. &
3. 11. ch. 5. 1.
2. Acts 10. 43.
2 Cor. 1. 24.
& 5. 7. Heb.
11. 6, 7.

Gen. 6. 5-7.
& 19. 13, 24.
Exod. 15. 7.
Is. 3. 10, 11.
Ezek. 18. 4.
ch. 2. 8, 9.

John 12. 42.
Luke 12. 47.
Job 24. 13.
John 3. 19.
ver. 28.

Acts 14. 17.
& 17. 24—
30. ch. 2. 15.
ver. 20.

† Or to them.

Ps. 19. 1-6.
& 148. 3-6.
Acts 14. 17. &
17. 24, 27.

Anno Domini
cir. 60.

their own hearts, to dishonour their own bodies between themselves:

Ver. 18—21.
with 23. Is.
44. 20. Hab.
2. 18. Jer. 10.
8. 14. 15. &
13. 25. Jon.
2. 6. Ps. 115.
4—8. 1 Thes.
1. 9.

Ch. 9. 5.
2 Cor. 11. 31.
1 Tim. 1. 11.
17. & 6. 15.

Ver. 24. Lev.
18. 22. 23.
Eph. 5. 12.
Jude 7. Gen.
19. 5. Judg.
19. 22. 1 Cor.
6. 9.

Ver. 28. 21.
John 12. 42.
Luke 12. 47.
Job 24. 13.
John 3. 19.

Or to ac-
knowledge.
Or a mind
void of judg-
ment.

Jer. 17. 9. ch.
8. 7. 8. Mat.
15. 19. & 12.
35. Mark 7.
20—23. Eph.
2. 1—3. 12.
& 4. 18. 19.
Tit. 3. 3.
1 Pet. 4. 3.
1 Cor. 6. 9. 10.
Gal. 5. 19—
21. Eph. 5. 3.
2 Tim. 3. 2—
4. Is. v. lix.
Jer. ix. Ezek.
viii. xvi. xxii.
xxi. Mic. ii.
iii. vii. &c.

Or unsoci-
able.

Ver. 18. ch.
2. 1—5. 21—
23. & 6. 21.
Hos. 7. 3.

Or consent
with them.

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And, even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient:

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant breakers † without natural affection, implacable, unmerciful:

32 Who, knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but ‡ have pleasure in them that do them.

CHAP. II.

(1) Proves that the Jews could no more be justified by the law of Moses than the Gentiles by the law of nature; 1—16. (2) By

28. And, because, out of mere enmity against God, they refused to retain, cultivate, or improve, what just notions of him they had, or to search after the knowledge of or fellowship with him, he, in righteous judgment, delivered them up, as persons disapproved and rejected, to their own careless, undiscerning, and disaffected, mind, till, under its darkening and malignant influence, they committed the most unnatural, injurious, dishonourable, and detestable, enormities. 29. Inwardly filled with the most wicked and abominable inclinations, they abounded in every sinful practice: they abandoned themselves to every form of uncleanness, fornication, adultery, incest, and unnatural lust;—to a base and devilish malignity of temper, doing mischief for mischief's sake;—to an eager and insatiable desire after earthly enjoyments;—and, together with an inclination to, and doing of, injuries out of mere malice, they no less abandoned themselves to an envious grudging and repining at the welfare or prosperity of others;—to an unjust, wilful, illegal, malicious, or wanton, destroying of men's lives;—to strifes, contentions, and quarrellings;—to overreach, defraud, and impose on, their neighbours by subtle contrivances and falsehoods;—to an habitual practice and custom of doing evil to all around them;—and to defame others by sly and artful methods, or under pretences of pity and friendship; 30. Or openly to slander them behind their backs, or while they could not vindicate themselves.—They were also stated and open enemies to the authority, justice, and holiness, laws, and government, of God, as contrary to their beloved vices; and revilers of men, or outrageous, insolent, or vexatious, in their words and deeds towards them. Puffed up with a conceit of their own attainments and enjoyments, they vainly pretended to more than they really had. Not contented with common methods of sinning, they industriously contrived new forms of wickedness: and behaved perversely, disrespectfully, and undutifully, to their parents, paying no regard to their authority, counsels, warnings, or commands. 31. Amidst all their skill in doing evil, they behaved like persons destitute of common sense, reason, or conscience, in every thing religious or moral. They were so perfidious, that no promises, contracts, oaths, or engagements, to God or men, could hold them: they had quite defaced or extirpated the common sentiments of humanity towards their fellow creatures, parents, or children. If once offended, they could never be reconciled on the most reasonable terms. And, instead of pitying and relieving the miserable, they delighted in cruelty and oppression. 32. And, what exceedingly aggravates their complicated and atrocious wickedness, is that, though the light of nature, their own consciences, and the dictates of their philosophers, teach them that such vices expose them to the just vengeance of God, they not only continue and abound in the practice thereof, but even encourage, abet, and delight in, such as dare to be as wicked as themselves.

REFLECTIONS UPON CHAP. I.—What a great, a full, a suitable Saviour is God in our nature. For the only begotten Son of God is clearly manifested in our promised, our risen, Redeemer. And blessings of grace and glory proceed from him equally as from his Father. How ancient, how excellent, is that gospel which exhibits him and his fulness to us sinful men! While he is its author and subject, its great design is to bring both Jews and Gentiles every where to faith in, and obedience to, him. Therein his righteousness, as our surety, is revealed and bestowed, and thereby men are powerfully and effectually saved. And marvellous is their honour, and great their happiness, who share its saving effects. It is delightful and edifying to hear of the remarkable grace and holiness of others, and for Christians to communicate their spiritual experiences one to

detecting the sins of the Jews, manifests that their external privileges, as God's peculiar people, could not recommend them to God; 17—29.

Anno Domini
cir. 60.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another thou condemnest thyself; for thou that judgest dost the same things.

2 But we are sure that the judgment of God is according to truth against them who commit such things.

3 And thinkest thou this, O man, that judgest them who do such things, and dost the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

5 But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality; eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation, and wrath;

9 Tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the Gentile:

10 But glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile.

Mat. 24. 13. Gal. 6. 8. 9. Rev. 2. 7, 10, 11, 17, 28. & 3. 5, 12, 21. Jude 20, 21. Mat. 5. 3—10. & 13. 43. & 25. 34—40, 46. 1 Pet. 1. 7, 13. 2 Cor. 5. 1. & 4. 17. 2 Tim. 4. 7, 8. Hos. 4. 4. 2 Tim. 3. 8. 1 Cor. 11. 16. ch. 1. 18. Gal. 3. 1. & 5. 7. 2 Thes. 1. 8, 9. & 2. 12. Lev. 26. 14—39. Deut. 28. 15—68. Is. 3. 11. Ezek. 18. 4. Ps. 9. 17. Amos 3. 2. Luke 12. 47, 48. 1 Pet. 4. 17. ch. 1. 16. Acts 3. 26. & 13. 46. ver. 10. Gr. Greek. 19. & 3. 19. Prov. i—iv. Ps. 34. 7—14. & xxxvii. cxlii. cxxxviii. 1 Pet. 3. 10—13.

Ch. 1. 18, 20.
32. 2 Sam. 12.
5, 7. Mat. 7.
1—5. & 23. 3.
Luke 6. 37. &
14. 3. John 7.
49. 1 Cor. 4.
5. Jam. 3. 1
& 4. 11.

Ch. 3. 4, 5.
& 9. 14. Ps.
96. 13. & 11.
6, 7. Ezek. 18.
25, 29. Luke
12. 47.
2 Thes. 1. 6—
9. ver. 11, 12.
Gen. 18. 25.

Mat. 7. 2.
Jam. 2. 13. &
4. 11. Prov.
11. 21. & 16.
5. Luke 19.
22.

Ezek. 8. 11.
Deut. 32. 15.
Is. 1. 2. Hos.
13. 6. Ezek.
12. 22. Mat.
24. 48, 49.
2 Pet. 3. 3—9.
15. Is. 30. 18.
& 63. 7—10.
Ezek. 16. 63.
& 36. 31.
Mat. 5. 44.

Exod. 33. 3.
& 34. 9. Is.
48. 4. Zech.
7. 11, 12.
1 Tim. 4. 2.
ch. 1. 28.
Ezek. 3. 7.
Acts 7. 51.

Jam. 5. 3.
Deut. 32. 34.
35. Amos 3.
16. ch. 9. 22.

Ps. 62. 12.
Job 34. 11.
Jer. 17. 10.
& 32. 19.
Prov. 24. 12.
Mat. 16. 27.
& 25. 34—
46. ch. 14. 12.
1 Cor. 3. 8.
2 Cor. 5. 10.
Rev. 21. 12.
& 2. 23. & 20.
12.

another. Inexpressible is the honour to be divinely called, qualified, diligent, and successful, ministers of Christ. And indispensable is their obligation, to a faithful, bold, and laborious, preaching of the gospel. Nor ought any opposition or contempt from men to render them ashamed of their work. God's existence and perfections are manifestly marked in his works all around, and in us. And inexcusable then is our rebellion against him, or stifling the natural intimations which he has given us of himself. But, alas, what monsters men become when left to themselves and abandoned to their own hearts' lusts! There is nothing too absurd for them to intend, or too idolatrous, brutish, unnatural, or shocking, for them to practise. And diabolical is their temper who can take pleasure in wickedness for itself.—Great is the mercy to have the wickedness of our heart restrained, and especially to have it subdued by God's grace. And surely it is impossible for men, to whom such wickedness is natural, to be justified by their own works, or by any thing less than the infinitely valuable righteousness of Jesus Christ.

CHAP. II. Ver. 1. Since then God has given to all men knowledge sufficient to render them inexcusable if they abandon themselves to wickedness, ye Jews, and all who are disposed to censure others, must be still more inexcusable and incapable of being justified by your own works; for your censuring and condemning their faults is a practical condemnation of yourselves, who, notwithstanding your greater light, knowledge, and conviction, do the same things, or worse. 2. But, from what we know of God's infinite holiness, equity, wisdom, and goodness, we are certain that all his threatenings, condemnations, or punishments, which he will execute upon such, be of what nation, character, or rank they will, are exactly right and just, and according to the declarations which he has made, and answerable to the true state of things and eternal rule of righteousness. 3. Dare then any one of you, who are endued with common sense and reason, and altogether dependant on, and accountable to, God for all your thoughts, words, and deeds, absurdly and injuriously imagine that you shall escape his just condemnation and vengeance when ye are so forward and dogmatical in arraiguing and condemning others for crimes in which ye indulge yourselves. 4. Or are ye so sordidly ungrateful as to slight, abuse, or pervert, not only the common bounties of his providence, but even his distinguished favours, marvellous patience, and long suffering, as encouragements to wickedness; never seriously considering that the obligation, tendency, and design, of his multiplied favours is to overcome your obstinacy, and to make you, with grief and hatred of your sins, turn from them to God in Christ. 5. But, according to the natural and wilfully contracted stubbornness and insensibility of your perverse hearts, are, by your persistence in unbelief, and other wickedness, secretly preparing for yourselves the most fearful condemnation and punishment to be inflicted in that great and terrible day of the last judgment. 6. For then God will impartially assign and distribute rewards and punishments to all mankind, Jews or Gentiles, small or great, not according to their fallible, mistaken, censorious, or self-flattering, judgment, but according, and in proportion, to the good or evil nature or degree of every one's works; 7, 10. Bestowing immortal glory and honour, sweet harmony and delight, and perfection of blessedness in every form upon such, whether Jews or Gentiles, as, from a principle of faith in and love to Christ, have patiently persevered in good works, and earnestly sought after these great blessings of the new covenant; 8, 9. And heaping the most dreadful and tormenting, but just, punishments upon such as contentiously quarrel with his doctrines, laws, and providential dispensations,

Anno Domini
cir. 60.

Lev. 19. 15.
Deut. 10. 17.
1. 17. & 16.
19. 2 Chr. 19.
7. Job 34. 10.
19. Prov. 24.
23. Acts 10.
34. Gal. 2. 6.
Eph. 6. 9.
Col. 3. 25.
1 Pet. 1. 17.
1. 3. 10. 11.
Ps. 11. 6. 7.
Luke 12. 47.
John 5. 45.
ver. 14. ch. 3. 2.

Mat. 7. 21. 24.
Jam. 1. 22.
25. 1 John 3.
7. John 13.
17. Gal. 3. 10.
12. ver. 25.

Ps. 147. 19.
20. ch. 3. 1. 2.
Acts. 17. 30.
Eph. 2. 12.

2 Cor. 5. 1.
1 Cor. 11. 14.
Phil. 4. 8. ch.
1. 19. 20.

Or the con-
science wit-
nessing with
them.

Or between
themselves.

Gen. 20. 5.

Ps. 50. 6. 21.
& 96. 13. &
98. 9. & 7. 8.
& 90. 8. Eccl.
3. 17. & 12.
14. 1 Cor. 4.
5. Mat. 6. 4.
6. & 25. 31.
John 5. 22.
28. & 12. 48.
Acts 10. 42. &
17. 31. 2 Tim.
4. 1. 8. 1 Pet.
4. 5. 2 Cor. 5.
10. ch. 14. 12.
Rev. 20. 11.
12.

2 Tim. 2. 8.
1 Tim. 1. 11.
Tit. 1. 3. Gal.
1. 11. ch. 15.
16. 19. 1 Cor.
9. 17. 1 Thes.
2. 2. 4.

Ps. 76. 1. 2.
& 114. 2. &
135. 4. & 148.
14. ch. 3. 1.
2. & 9. 4. 5.
Phil. 3. 5.

Jer. 7. 4.
Zeph. 3. 11.
Is. 48. 2.
Mic. 3. 11.

Mat. 3. 9. John 8. 33. 41. ch. 9. 4.
6. 7. Is. 38. 19.
23. 16. 1 Cor. 8. 1. Gal. 6. 3.
16—21. Mat. xxiii. Luke 11. 39—48. & 4. 23. 1 Cor. 9. 27.
& 3. 8. Mat. 12. 33. & 16. 4. & 21. 12. Mark 7. 18. & 8. 38. & 11. 15. Mat. 5. 28.

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

14 For when the Gentiles, who have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another);

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God,

18 And knowest his will, and approve the things that are more excellent, being instructed out of the law.

19 And art confident that thou thyself art a guide of the blind, a light of them who are in darkness,

20 An instructor of the foolish, a teacher of babes, who hast the form of knowledge and of the truth in the law.

21 Thou therefore, who teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should

not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth if thou keep the law: but, if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh:

29 But he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

Ch. 7. 6. 2 Cor. 3. 6, 7. Phil. 3. 3.

1 Cor. 4. 5. 2 Cor. 10. 18. 1 Thes. 2. 4. 1 Pet. 3. 4.

CHAP. III.

(1) Answers some objections against placing the Jews on a level with the Gentiles in the matter of justification; 1—8. (2) Proves, from the Old Testament, that all mankind, Jews as well as Gentiles, are sinners; 9—20. (3) Thence infers and proves that justification of our persons cannot be attained by our own works, but is entirely owing to the free grace of God, through the righteousness of Christ imputed to us, and received by faith; 19—31.

WHAT advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly because

tend to fulfil his law by hypocritical and imperfect performances:—While ye boast of your knowledge of God's law, as your distinguished privilege, high honour, and infallible security for eternal life, ye dishonour his authority and holiness by your manifest and voluntary violations of his law.—For your notorious wickedness, committed in plain contradiction to your laws, professions, and privileges, brings a reproach on his perfections and government, word and ways, and tempts the very Heathens to think or speak of him as if he allowed, encouraged, or connived at, it, or could not hinder it among his own favourite people. 25—27. And, with respect to circumcision, in which ye chiefly glory, and on which ye depend as your security for eternal happiness, it will indeed effectually seal and confirm God's covenant with you, if your natures be truly renewed and ye sincerely study holiness of life, proceeding from union to, and fellowship with, Christ: but, if ye live in your sins, your circumcision will render you no more acceptable to God than if ye were heathens. And if Gentiles, being renewed in their hearts, sincerely observe the law, they will be as highly valued by God as if they had been Jews, and will rise up in judgment against and condemn you, who, depending on your having the letter of the divine law, and being outwardly circumcised, presume to violate the obligations of the moral law. 28, 29. For it is not natural descent from Abraham, nor external covenant relation to God, nor profession of his truths, that will make a true child of Abraham; nor, in God's reckoning, is that external circumcision available to any saving purpose, which is only a mark of distinction imprinted on the body. But he is a true Israelite, one of Abraham's spiritual and believing seed, and an heir according to the promise, who, whether he be Jew or Gentile, is regenerated and sanctified in his inward nature, tempers, and disposition, and turned to God through Christ; and that is true circumcision, highly acceptable, not to carnal men, but to an all-seeing God, which consists not in any external cutting of the flesh, but in the renewing of the mind by the Holy Ghost, and purifying of the heart by faith in Christ.

REFLECTIONS UPON CHAP. II.—It is base and criminal to condemn sin in others while we indulge in it ourselves; or to continue workers of iniquity under high professions of godliness. And desperate is their condition who harden themselves in sin from the mercies of God, apprehended or experienced. Certain, and awfully exact, is the future judgment of men by Jesus Christ. And correspondent to their qualities and works shall be the eternal punishments or gracious rewards of men. All the means of illumination and grace which they have received will come into the account. And very unavailing is it, nay dangerous, to have external privileges, extensive knowledge, and an orthodox profession, without real holiness in heart and life. None give a deeper stab to the cause and honour of God than they who sin against the light, and prove false to their profession.—What a rare, an hard, an inward, work is real Christianity! Highly is it esteemed by God, who alone knows its worth or can immediately discern its existence. And it is infinitely dangerous to rest in any thing short of Jesus Christ and his righteousness as the only ground of our salvation.

CHAP. III. Ver. 1, 2. Nevertheless, the Jewish descendants of Abraham, who have been marked as the peculiar people of God by circumcision, have thereby their distinguished advantages; chiefly that God, as eminently present

Anno Domini
cir. 60.

Ver. 17. ch. 9.
4. & 3. 2.
Mat. 23. 3.
14. 23. & 19.
20. Luke 16.
11. ver. 24.
ch. 7. 9.

2 Sam. 12. 14.
Is. 52. 5. Ezek.
36. 20. 23.

Ch. 3. 1. 2. &
9. 4. 5. Lev.
26. 41. Jer. 4.
4. & 6. 10. 14.
& 9. 25. 26.
Acts 7. 51.
1 Cor. 7. 19.
Gal. 5. 6. &
6. 15.

Mat. 8. 10.
11. & 15. 28.
Acts 10. 34.
ver. 28. 29.

Mat. 12. 41.
42. Ezek. 16.
51. 52. ver.
14. 15.

Ch. 7. 8. 2 Cor.
3. 6. Tit. 1.
16. 2 Tim. 3.
5.

John 8. 39.
Rev. 2. 9.
Mat. 3. 9. ch.
9. 6—8. & 14.
17. 1 Cor. 4.
20. & 6. 8.
Gal. 5. 6. &
6. 15. 1 Tim.
4. 8.

Phil. 3. 2. 3.
ch. 14. 17.
Ps. 45. 13.
Luke 17. 21.
1 Cor. 4. 20.
2 Cor. 4. 16.
Gal. 4. 19.
Eph. 3. 16.
Col. 1. 27.
1 Pet. 3. 4.
Deut. 10. 16.
& 30. 6. Jer.
4. 4. Col. 2.
11. 12.

1 Pet. 3. 4.

Eccl. 1. 3. &
3. 19. & 6. 9.
Dan. 5. 14. &
6. 3. with ch.
2. 26. 28. 29.
Phil. 3. 5.

Deut. 32. 9. &
4. 7. 8. Ps. 78.
5. & 147. 12
—20. ch. 2.
18. & 9. 4. 5.
Eph. 2. 12.

Anno Domini
cir. 60.

* Num. 23, 19.
1 Sam. 15, 29.
ch. 9, 6, & 11.
29, 2 Tim. 2.
13, Heb. 4, 2.

* Ps. 116, 11.
& 51, 4, & 62.
9, John 3, 33.
Job 40, 8, 18.
46, 10, Ps. 86.
15, & 100, 5.
Mic. 7, 20.
Luke 10, 35.
Deut. 32, 4.

* Ch. 5, 8, 20.
Tit. 3, 3—5.

* Ch. 4, 1, & 6.
1, & 7, 7, &
9, 14.

* Ch. 6, 19.
1 Cor. 9, 8.
Gal. 3, 15.

* Ver. 4, ch. 6.
2, 15, & 9, 14.
& 7, 7.

* Gen. 18, 25.
Job 8, 3, &
34, 17, Ps. 11.
6, 7, & 7, 8,
9, & 9, 8, &
96, 13, & 9, 8,
9, & 50, 6.

* Ver. 5, 8, ch.
5, 8, 20.

* Ch. 5, 8, 20.
& 6, 1, 15, &
7, 7, Jude 4.

* Ver. 10—20.
23, Gal. 3, 22.

* Or charged.
Ch. i, xi.

* Ps. 14, 1—5.
& 53, 1—5, &
36, 1—4, Eph.
2, 1—3, Tit.
3, 3, 2 Pet. 2.
13—15.

* Ps. 14, 2, 4.
Is. 27, 11.
Hos. 4, 6.
Eph. 4, 17, 18.
2 Cor. 4, 3, 4.
ch. 10, 2, 3.
Jer. 4, 22.

* Ps. 14, 3.
Eccl. 7, 29.
Jer. 2, 13, Is.
1, 2, 4, & 5.
7—23, & 9.
17, 18, & 24.
5, & 57, 3—5.
& 59, 7—15.
& 64, 6.
1 Cor. 6, 9, 10.
Gal. 5, 19—
21, Tit. 3, 3.

* Ps. 5, 9, & 12.
2, 3, & 55, 21.
& 36, 1—4.
Mat. 15, 19.
Jer. 9, 2—6.

* Ps. 140, 3, &
52, 2, 3, & 55.
3, & 57, 4, &
64, 3, & 58, 4.
Is. 59, 3—8.
Jer. 9, 2—6.
Jam. 3, 6, 8.

* Ps. 10, 7, & 5.
9, & 36, 3.
Job 20, 13.
Jam. 3, 6—9.
Ezek. xxii, Tit. 3, 3, Eph. 2, 2, 3.

that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But, if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.)

6 God forbid: for then how shall God judge the world?

7 For, if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?

8 And not rather, (as we be slanderously reported, and as some affirm that we say), Let us do evil that good may come? whose damnation is just.

9 What then? are we better than they? No, in no wise: for we have before proved, both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable, there is none that doth good, no, not one.

13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

14 Whose mouth is full of cursing and bitterness:

15 Their feet are swift to shed blood:

* Prov. 1, 16, & 4, 16. Is. 59, 7, 8. Hos. 4, 1, 2. Ps. 120, 7. Is. 59, 7—15. Ezek. xxii, Tit. 3, 3, Eph. 2, 2, 3.

with them, has given them various types, promises, and predictions, of the Messiah, and salvation through him, and granted them his inspired oracles, for their spiritual instruction and ground of faith and hope. 3. And, though many of them have not believed in Christ the promised Messiah, or the gospel revelation of him, their ungrateful infidelity cannot defeat God's faithful accomplishment of his promise to Abraham and his spiritual seed. 4. Nay, though all men should prove liars and deceivers, God will always appear just and faithful: and men's rebellion against his law, and presumptuous arraignment of his conduct, will, in the issue, tend to vindicate and clearly manifest his equity and faithfulness. 5, 6. But let not carnal Jews imagine that he, the righteous Judge of the world, cannot justly punish their wickedness and unbelief in rejecting the promised Messiah and his righteousness and salvation, since, by his overruling providence, he makes use of it as a foil to set off, enhance, and give opportunity for, brighter displays of his glory. 7, 8. Let them not imagine that, if God make their unbelief, which is so contrary to his truth and to their own profession, a mean of the spread and success of the gospel, they, as some blasphemously charge us apostles and Christians with saying, may abandon themselves to their own lusts, and practise all manner of wickedness, that he may thereby take occasion to glorify his own faithfulness and infinite grace. Nothing can be more detestable, or more justly damnable, than such conduct. 9. But whatever peculiar privileges we Jews possess, we are no more able to justify ourselves before God by our own works than the worst of Heathens; nay, our sins are the more aggravated, as being committed against greater light and mercies, means and obligations. And it has already been proved, by notorious facts, that both Jews and Gentiles are in themselves chargeable with, and condemned on account of, their sins before God. 10—12. And this the oracles of God, which were given to and immediately respected us Jews, harmoniously attest, representing all men in general as depraved in their nature and practice, ignorant of themselves and of God, the method of salvation, and every other spiritual object; as careless of all knowledge of, and fellowship with, God, and neglectors of his worship and service; as apostates from God and his Christ, his law, and every thing good; and as altogether vile and useless before God; unfit and unable of themselves to do any thing truly and spiritually good. 13—15. Their heart being wholly defiled with sin, all their members are ready instruments of unrighteousness. Their mouths, wherewith they ought to glorify God and edify one another, they employ to vent the most offensive, loathsome, and injurious, language, flattery, falsehood, deceit, malignant slander and reproach, or even hideous oaths and curses, and bitter provocations and revilings. Their feet, which should carry them to every good work, they employ in running about to perpetrate mischief and murder. 16—18. By these means they bring calamities and destruction, temporal, spiritual, and eternal, on themselves and all they are connected with; they are utter strangers to the true method of peace with God or their own consciences, and of promoting solid tranquillity and

16 Destruction and misery are in their ways;

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace, through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness; that he might be just, and the justifier of him who believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith.

28 Therefore we conclude that a man is justified by faith, not by the works of the law. 1 Pet. 1, 18—20. 2 Cor. 5, 21, ch. 8, 3, 32. Gal. 4, 4, 1 John 1, 2, & 4, 10. Col. 1, 20. Ch. 1, 17, & 5, 1. Acts 13, 38, 39, & 10, 43. Phil. 3, 9. Or passing over. Heb. 9, 15. Acts 17, 30. Ps. 11, 7, & 119, 137, 142, or Dan. 9, 24. Is. 45, 24, & 111, & 54, 17, & 61, 10. 1 Cor. 1, 30. 2 Cor. 5, 21. Phil. 3, 9. 2 Tim. 4, 7, 8. John 3, 14—17. Ch. 2, 17, 23, & 4, 2. 1 Cor. 1, 29, 31. Eph. 2, 9. Tit. 3, 4, 5. Ezek. 16, 62, 63, & 36, 25—32. Is. 2, 2, & 51, 4. Luke 2, 10, 11. 19—26. Gal. 2, 16. Phil. 3, 9. Tit. 3, 5. Acts 13, 38, 39. ch. 4, 5, 6, & 5, 1. Is. 45, 24, 25, & 64, 6. Eph. 2, 4—9.

Anno Domini
cir. 60.

* Ps. 36, 1.
Gen. 20, 11.
Hos. 10, 3.
Is. 1, 2, 4.

* Gal. 3, 10, 13.
23, ch. 1, 32.
& 2, 14, 17,
28, ver. 9.

* Job 5, 16, Ps.
107, 42, Ezek.
16, 63, 1 Cor.
1, 29, & 14.
21, ch. 1, 20,
32, & 2, 1.
John 15, 22.
Job 9, 2, 3.

* Or subject to
the judgment
of God.

* Gal. 2, 16, &
3, 10, Ps. 143.
2, & 130, 3.
Job 9, 2, 3.
Tit. 3, 3, 5.
ch. 4, 5, & 7,
9.

* With ch. 7, 5,
18, 25, & 8,
1, 3—5, 8, 9,
12, 13.

* Ch. 7, 7, 9, 14,
& 5, 20.

* Is. 45, 24.
Jer. 23, 6, &
33, 16, ch. 1,
17, & 10, 3, &
5, 19, Phil. 3,
9, 2 Pet. 1, 1,
2 Cor. 5, 21.
Is. 45, 24.

* Gen. 3, 15, &
15, 6, & 22.
18, & 40, 10.
Is. 42, 21, &
111, & 45, 24,
25, & 54, 17,
& 61, 10, Jer.
23, 6, Dan. 9,
24, 26, Zech.
13, 7, Acts
10, 43, & 15,
11, & 26, 22.
John 5, 46.
1 Pet. 1, 10,
12.

* Ch. 1, 17, &
5, 1, Phil. 3,
9, Gal. 2, 16.

* Ch. 10, 12.
Gal. 3, 28.
Col. 3, 11.

* Ch. 1, 18—32.
ver. 10—18.
ch. 11, 32.
Gal. 3, 22.

* Eph. 1, 6, 7,
& 2, 7, & Col.
1, 14, Tit. 3,
5, 7, Is. 53, 11.
Mat. 20, 28.
John 3, 6, ch.
6, 6, & 5, 19.
Heb. 9, 12,
14.

friendship among men: they have no serious sense or holy reverence of God's perfections, or their own accountableness to him; no fear of offending him; no principle of real religion to direct their views, restrain them from evil, or influence them to good.

19. Now whatever charges the law of God, manifested in the light of nature or revelation, lays against men must be extended to all that are under that law, that every man may be convinced in his own conscience that his works are not excusable, far less justifying, before God; and that he is chargeable with many crimes, and legally obnoxious to his righteous vengeance. 20. And, if the law, by its holy and just commandments, thus charge all men with, and convince them of, sin in their dispositions, thoughts, words, and actions, it is clearly manifest that none of them, in their present state of degeneracy, can ever be justified at the awful tribunal of an all-seeing, heart-searching, just, and holy God. 21—23. Nevertheless, this deplorable state of mankind is not desperate; for in the gospel is now clearly manifested that divine righteousness, fulfilled by the Son of God in our nature, which the moral law neither provided nor exhibited, but which has been all along represented in the typical ceremonies, and the writings of the Old Testament prophets, as the designed ground of the justification of sinful men; even the righteousness of our divine Redeemer which he wrought as our surety, consisting in his holiness of human nature, obedience of life, and satisfactory sufferings and death, in our stead; which, being freely offered in the gospel, is imputed to, and by faith received by, all believers, weak or strong, Jews or Gentiles,—all of them having lost his image, and being incapable of glorifying him, recommending themselves to his favour, or procuring any title to the enjoyment of him. 24—26. And all of them have their sins pardoned, their persons accepted, and are entitled to eternal life merely by the absolutely free and sovereign favour of God, without any desert of their own, but only on account of that infinitely valuable price of redemption which Jesus Christ in his own person paid in his obedience and suffering, which is lodged in him as an inexhaustible fund of merit to be applied to them; and which God, from mere love to them, accepted as their ransom, places to their account by imputation, and enables them to receive through faith in his Son.

—Him, in his eternal purpose and covenant of grace, he delightfully set apart as a fit Mediator between God and man, and has clearly manifested and exhibited in the types and predictions of the Old Testament, in his incarnation and public ministry, and in the declarations and offers of the gospel, as a propitiatory and reconciling sacrifice, on account of which every one that believes therein may have free access to God. Herein he demonstrates the glory of his own justice, and the perfection of that righteousness of Christ which he provided and accepted as a full and honourable satisfaction to it: and through this he was honoured in pardoning the Old Testament offences before the ransom was paid, as well as in now pardoning the Gentiles who had long continued in their sins, and in freely justifying every one, Jew or Gentile, who, however guilty in himself, by faith receives and depends on Jesus Christ as his only Saviour. 27, 28.

Anno Domini
cir. 60.

is justified by faith without the deeds of the law.

Ch. 1. 16. ver.
22. Ger. 17. 5.
7. & 22. 11.
with Gal. 3.
26, 28. Col. 3.
11.

29 ^aIs he the God of the Jews only? ^bis he not also of the Gentiles? Yes, of the Gentiles also:

Ch. 4. 11.
Acts 13. 39.

30 ^aSeeing *it is* one God who shall justify the circumcision by faith, and uncircumcision through faith.

Ch. 10. 4. &
8. 4. Mat. 5.
17. 1 John 4.
9, 10, 19. Gal.
3. 24.

31 ^aDo we then make void the law through faith? God forbid: yea, we establish the law.

Ch. 6. 1. & 7.
7. & 9. 14.

CHAP. IV.

Is. 51. 2. Mat.
3. 9. John 8.
39. Phil. 3. 4,
5.

To confirm the doctrine of justification through faith in the righteousness of Christ, Paul shews (1) That Abraham was justified, not by his works, but through the righteousness received by faith—before he was circumcised; 1—12. (2) That he received the promise for himself and his seed, not on account of his works, but through the righteousness of faith; 13—22. (3) That all others, Jews or Gentiles, are justified in the very same way of believing; 23—25.

1 Cor. 4. 7.
Eph. 2. 8. Is.
64. 6. Tit. 3. 5.
Is. 45. 24, 25.
Phil. 3. 9.

WHAT shall we say then that Abraham ^bour father, as pertaining to the flesh, hath found?

Gen. 15. 6. &
12. 3. Gal. 3.
3. Jam. 2. 23.
with ch. 3. 24,
25, 28.

2 For ^aif Abraham were justified by works he hath *whereof* to glory, but not before God.

Mat. 20. 7,
14. ch. 11. 6.
with 35.

3 For what saith the scripture? ^aAbraham believed God, and it was counted unto him for righteousness.

Gal. 2. 16.
Phil. 3. 9.
Acts 13. 39. &
15. 11. ch. 5.
1, 11. ver. 3.

4 Now ^ato him that worketh is the reward not reckoned of grace, but of debt.

Josh. 24. 2.
ch. 5. 6, 8.
1 Tim. 1. 13,
15. ch. 5. 10.

5 But to him that worketh not, but ^bbelieveth on him that justifieth ^cthe ungodly, his ^bfaith is counted for righteousness.

Ch. 10. 4, 10.
& 5. 11. or
Gal. 3. 23, 25.
with 1 Tim. 1.
1. Col. 1. 27.

6 Even as David also describeth the blessedness of the man unto whom God ^bimputeth righteousness without works,

Is. 45. 24, 25.
& 54. 17. &
61. 10. Jer. 23.
6. & 33. 16.

7 ^aSaying, ^bBlessed are they whose iniquities are forgiven, and whose sins are covered.

Dan. 9. 24.
ch. 1. 17. & 3.
21—28. & 5.
15—21. & 8.
1—4, 32, 33.
1 Cor. 1. 30.

8 Blessed is the man to whom the Lord will not impute sin.

2 Cor. 5. 19,
21. Phil. 3. 9.
1 John 2. 2. &
4. 10. Rev. 1.
5. & 5. 9. &
19. 8.

9 ^aCometh this blessedness then upon

Ps. 32. 1. &
85. 2. & 103.
3. & 130. 4.
& 51. 9. Is. 1.
18. & 40. 1, 2.
& 43. 25. &
36. 17. & 44.
22. Jer. 33. 8.
& 50. 20.

10 ^aWho against hope believed in hope,

Mic. 7. 18, 19.
Acts 13. 38, 39. ch. 8. 1, 33, 34. 2 Cor. 5. 19, 21.
Ch. 3. 22, 29, 30. & 1. 16. & 9. 24,
30. & 10. 12, 13, 18. & 11. 11. & 15. 8—19. Gal. 3. 26—28. Col. 3. 11.

And, as this doctrine of justification by the free grace of God, through the imputed righteousness of Christ, leaves no room for any man to boast, as if he had either in whole or in part recommended himself to the divine favour, it ought to be openly avowed, for the honour of God and humiliation of men, as a thing most plain and evident—that whatever Jew or Gentile, greater or lesser sinner, is pardoned and accepted by God, obtains this privilege merely through the righteousness of Christ received by faith, without any dependance on his own good dispositions or works. 29, 30. And it is no less manifest that now God is, in every saving respect, the God of the Gentiles as well as of the Jews, and that he justifies men, whether circumcised or uncircumcised, upon the ground of the same righteousness of his Son, and by the same instrumentality of faith. 31. And no less manifest is it that our believing renunciation of our own works in the matter of justification, and receiving the imputed righteousness of Christ as the only ground of our pardon and acceptance, are so far from invalidating or setting aside the moral law, that hereby we greatly confirm and approve its authority, regard it as a mean of conviction, present it with a complete magnifying fulfilment of all its demands as a covenant, and are effectually influenced and enabled to love, regard, and cheerfully obey it as a rule of life.

REFLECTIONS UPON CHAP. III.—It is an invaluable privilege to enjoy the word and ordinances of God; and yet very dangerous to rest in them. It is impossible to defeat the purposes or promises of God. The elect shall obtain salvation, and the rest are blinded. It is very common for ministers, especially if faithful, to be virulently reproached. And just is their eternal damnation who abuse the doctrines of grace to encourage themselves in licentiousness. How universal and fearful is the depravity of mankind! It discovers itself in unnumbered forms of thoughts, words, and actions, in things dishonourable to God and injurious to men. The divine law makes fearful work upon men's consciences when it charges all their sins home upon them. And it is absurd to expect happiness by that law which so deeply accuses us of crimes.—But how amazing is it that Jesus' righteousness, and salvation through it, should be prepared for, offered and given to, such monsters of guilt, Jews or Gentiles! And yet it is exactly suited to our need, fully manifested and attested in scripture; and highly and delightfully all the perfections of God, particularly his justice and mercy, are glorified in our redemption thereby: Yea, the reign of his grace, through Jesus' imputed righteousness received by faith, effectually humbles our pride, establishes God's relation to us, honours his law, and promotes our holiness of heart and life.

CHAP. IV. Ver. 1—3. Nay, even our natural father Abraham, notwithstanding his circumcision and remarkable piety, had no ground to glory before God, as if his own works had contributed to his justification; for the scripture expressly declares that he believed the promise of the Messiah as the price and mean of blessing to all nations; and that what he believed concerning him was graciously placed to his account, as if he had done and suffered what the Messiah would do and suffer in his stead. 4, 5. Now it is plain that, if a man fulfil the law himself, by his own personal good works, in order to justification, his acceptance

the circumcision *only*, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness.

Anno Domini
cir. 60.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? ^anot in circumcision, but in uncircumcision.

Gen. 12. 3.
& 15. 6. with
17. 11.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be ^athe father of all them that believe, though they be not circumcised; ^bthat righteousness might be imputed unto them also:

Luke 19. 6.
Gal. 3. 7, 29.
John 8. 39. ch.
6. 9. Gal. 6.
16.

12 And the father of circumcision to them ^awho are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

Ch. 3. 22, 24,
30. & 5. 19.
1 Cor. 6. 11.
Is. 45. 22, 24,
25.

13 ^aFor the promise, that he should be the heir of the world, *was* not to Abraham or to his seed through the law, but through the righteousness of faith.

2 Pet. 1. 1.
Gal. 3. 7, 26
—29. John 9.
39.

14 ^aFor, if they who are of the law *be* heirs, faith is made void, and the promise made of none effect:

Gen. 12. 3. &
13. 15, 17. &
15. 6, 7, 18—
21. & 22. 17,
18. & 17. 8, 4.
Gal. 3. 18.
Heb. 11. 17.

15 ^aBecause the law worketh wrath: ^bfor where no law is *there is* no transgression.

Ver. 4. 5. ch.
11. 6. Gal. 3.
10, 18. & 2.
21. & 5. 4.

16 ^aTherefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

Ch. 5. 20. &
7. 8, 10. & 3.
19, 20. John
15. 22. 1 Cor
15. 56. 2 Cor
3. 7, 9. Gal.
3. 10.

17 (As it is written, ^aI have made thee a father of many nations), ^bbefore him whom he believed, *even* God, who ^cquickeneth the dead, and calleth those things which be not as though they were.

Ch. 5. 13.
1 Cor. 15. 56.

Ch. 9. 11. &
11. 29. Gal. 3.
9. 16—18, 28,
29. & 4. 28. &
3. 9, 14. Col.
3. 11. Mat. 8.
11.

Gen. 17. 5.
Heb. 11. 12.
Or like unto
him. Ch. 3. 29.

Ch. 8. 11.
John 5. 25.
2 Cor. 4. 6.
Eph. 2. 1, 5.
1 Cor. 1. 28.
Mat. 3. 9. &
8. 11. Is. 43.
6. & 49. 12.
& 55. 5.

2 Chr. 20. 20.
Is. 7. 9. Mark
5. 35, 36.
Acts 27. 25.
Job 13. 15.

18 ^aWho against hope believed in hope,

with God and eternal happiness, cannot properly be *free favour*, but what he has a claim to as his *due wages* by the covenant of works: but if, conscious of his utter inability to yield any acceptable obedience to the law as a covenant, he renounces all his own works as to their being any part of his justifying righteousness, and by faith receives what is freely given to him in the gospel promises by that gracious God who justifies sinners through the righteousness of his Son, it is certainly that which he receives by faith which must be accounted to him for righteousness. 6—8. Accordingly, the Holy Ghost, by David, has declared *blessed*, not the men who fulfil the law in their own persons, but the sinners to whom God, by imputing that righteousness of his Son which he wrought as our surety, has freely, fully, and irrevocably, forgiven all their sins, and whose persons he hath graciously accepted and entitled to eternal life. 9—12. It is no less manifest also that this privilege of free justification through faith alone belongs as much to the uncircumcised Gentiles as to the circumcised Jews; for what Abraham believed on was accounted to him for righteousness, not after, but long before, he was circumcised: and many years afterwards he received circumcision, in order to mark the sinful corruption of his nature, distinguish him and his seed for the peculiar people of God, bind them to act answerably to this character, and to assure him of his being already a partaker of the imputed righteousness of the Messiah, and an heir of all the promised blessings of the new covenant:—all which was ordered in the infinite wisdom of God to render him a noble pattern of faith, an eminent example of free justification through it, and a distinguished mean of conveying spiritual benefits to all true believers in after ages, whether Gentiles or Jews. 13. For the promise, that he should be the renowned chief of the believing world, Jews and Gentiles; and in the Messiah, his promised seed, be the prime heir and possessor of the blessings of this world, and of that which is to come; was given to him and his spiritual seed, not through any law, natural or ceremonial, or his personal obedience to it, but through that righteousness of Christ which is received by faith. 14, 15. And indeed, if men could become heirs of such blessings by their own personal obedience to any law, natural or revealed, the doctrine of justification by faith, and the free promise of God, must be entirely set aside;—But, in our present degenerate state, the law of nature and revelation condemns every man to punishment, irritates our sinful corruption to acts of wickedness, and awakens our consciences to expect the eternal vengeance of God as the just reward of our transgressing his commands. 16, 17. It being therefore absolutely impossible that any man can be entitled to spiritual or eternal blessings by his obedience to the law, moral or ceremonial, God has wisely as well as graciously provided that they should be bestowed merely as his free favours, and received by faith, that to his promises might, notwithstanding all our unworthiness and sinfulness, be absolutely certain and infallibly accomplished, to all the truly believing seed of Abraham, who is constituted the common pattern of faith and mean of blessing to us all, Jews or Gentiles, who believe after his example, before that almighty Object of his faith, who invigorates men's bodies, or raises them when dead, or even spiritually quickens men who are dead in trespasses and sins, and who, being determined to produce them, speaks of things that are not with as much distinctness and certainty as if they actually existed. 18—21. In view of

Anno Domini
cir. 60.Anno Domini
cir. 60.

that he might become ^bthe father of many nations, according to that which was spoken, So shall thy seed be.

19 And, being not ^cweak in faith, ^dhe considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He ^estaggered not at the promise of God through unbelief; but was strong in faith, giving glory to God,

21 And being fully persuaded that what he had promised ^fhe was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 ^gBut for us also, to whom it shall be imputed, ^hif we believe on him that raised up Jesus our Lord from the dead;

25 ⁱWho was delivered for our offences, and ^kwas raised again for our justification.

26 ^lFor as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

27 ^mBut unto them that believe, shall the righteousness which is by faith be imputed, as it was to Abraham, our father, who believed in God.

28 ⁿFor the promise was made to Abraham, that he should be the father of many nations; and he believed in God, and it was counted to him for righteousness.

29 ^oAnd he was circumcised, and yet he was counted righteous, before he was circumcised.

30 ^pTherefore, shall the righteousness which is by faith be imputed to us also, who have believed in Christ, who was delivered for our offences, and raised again for our justification.

31 ^qFor as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

32 ^rFor as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

33 ^sFor as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

34 ^tFor as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

35 ^uFor as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

36 ^vFor as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

37 ^wFor as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

38 ^xFor as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

39 ^yFor as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

40 ^zFor as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

41 ^{aa}For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

42 ^{ab}For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

43 ^{ac}For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

44 ^{ad}For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

45 ^{ae}For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

46 ^{af}For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

47 ^{ag}For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

48 ^{ah}For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

49 ^{ai}For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

50 ^{aj}For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

51 ^{ak}For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

52 ^{al}For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

53 ^{am}For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

54 ^{an}For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

55 ^{ao}For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

56 ^{ap}For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

57 ^{aq}For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

58 ^{ar}For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

59 ^{as}For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

60 ^{at}For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

CHAP. V.

Illustrates the doctrine of justification, in shewing (1) The happy fruits and causes of it; 1—11. (2) The universal necessity of such a free justification through the righteousness of Christ, on account of the universal dominion of sin and death through Adam's fall; 12—14. (3) That the righteousness of Christ imputed is as powerful to justify and save believers, nay, more so, than the fall of Adam is to condemn and ruin his natural posterity; 15—21.

1 ^aTherefore, ^bbeing justified by faith, ^cwe have peace with God through our Lord Jesus Christ:

2 ^dBy whom also we have access by

3 ^ethe blood of Jesus, our

4 ^fpropitiation, through the

5 ^gfaith, to the grace of God

6 ^hour Father, in whom we

7 ⁱare justified, and by whom

8 ^jwe are reconciled to God

9 ^kby the death of his Son,

10 ^lthe blood of the everlasting

11 ^mcovenant, to purify to

12 ⁿourselves, and to our

13 ^obrothers, from all unrighteousness,

14 ^pand to present to

15 ^qourselves, and to our

16 ^rbrothers, a pure

17 ^sheart, and a sincere

18 ^tconscience, and a

19 ^uheart that is not

20 ^vdefiled with guile,

21 ^wand that is not

22 ^xdefiled with guile,

23 ^yand that is not

faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we ^dglory in tribulations also: knowing that tribulation worketh patience;

4 ^eAnd patience, experience; and experience, hope:

5 ^fAnd hope maketh not ashamed; because the love of God is ^gshed abroad in our hearts by the Holy Ghost, which is given unto us.

6 For, ^hwhen we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die; yet ⁱperadventure for a good man some would even dare to die.

8 But ^kGod commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 ^lMuch more then, being now justified by his blood, we shall be saved from wrath through him.

10 For, if when we were enemies ^mwe were reconciled to God by the death of his Son, much more, being reconciled, we ⁿshall be saved by his life.

11 And not only so, ^obut we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, ^pas by one man sin entered into the world, and death by sin; and so death passed upon all men, ^qfor that all have sinned:

Luke 1. 46, 47. Hab. 3. 18. Phil. 4. 4. 1 Cor. 15. 21. * Or in whom.

this patience produces much useful experience and proof of the truth of our graces under trials, and of the emptiness of worldly things, and the excellency of things spiritual and heavenly; and of God's wise, powerful, and gracious care over us, and of his seasonably helping and supporting us, and sanctifying his providential dispensations to us. And this experience contributes to wean our affections from the things of this world, and raise them to things above, and to encourage our hopes of their eternal enjoyment. 5. And this well-grounded hope, we certainly know, will never shamefully disappoint us, as it rests on the free favour of God, abundantly manifested to our souls; and has an earnest of its fulfilment in that ardent love to God implanted in them by the Holy Ghost, whom he has given to abide constantly in us, as our counsellor, comforter, and sanctifier, and as a witness and pledge of his free and constant love to us. 6. For, when we were in the most sinful and miserable condition, utterly incapable of appeasing the wrath of God, or recovering ourselves from ruin and danger, nay, profanely unkindly of, and contemning God; Jesus Christ, in the most proper season, when our guilt, wickedness, and need were increased to the highest, died for us impotent, contemptible, and ungodly creatures. 7. Among men, scarcely could any be found who would willingly sacrifice their life for the redemption of an harmless or upright man; and but few that would have enough of courage, gratitude, or friendship, to do it for the sake of a public-spirited, bountiful man, who had been, and might continue to be, an uncommon blessing to his family, friends, and country. 8. But God has, in the most transcendent and astonishing manner, manifested his love towards us, in that while we were, by nature and practice, highly injurious to him, and to one another, and justly condemned by his law to utter destruction, Jesus Christ, his only begotten Son, according to his appointment, died a most accursed, tormenting, and shameful death, to purchase our forgiveness and eternal life. 9. Now, if God so loved us when we were under the power and guilt of sin, much more may we hope that, having all our sins pardoned, and our persons accepted, through his righteousness as our surety, we shall certainly be delivered from all future punishments on his account. 10. For if, when we were not only weak, sinful, and ungodly, but even malicious enemies, rebels, and traitors against God, and he had, in his word and providence and our own consciences, declared his just indignation against us, Jesus' obedience and sufferings as our surety satisfied his justice, and opened a way for communicating his grace and favour to us; much more, being brought into a state of favour and friendship with God, shall we be effectually delivered from all sin and misery, and advanced to perfect blessedness in the immediate and eternal enjoyment of God. 11. Having then these views, we not only rejoice in hope of receiving spiritual and eternal blessings from God, but in God himself, as our reconciled God and chief portion and glory, and in our new covenant relation to, and assured interest in, him through Jesus Christ, our only Mediator, Lord, and Saviour; by faith in whom we, Jews or Gentiles, have now, under gospel discoveries, approved of, accepted, rested upon, and taken comfort in, his righteousness, as the only atoning sacrifice that can effectually redeem us from wrath, and recommend us to the favour of God. 12. The fall of all mankind in the first Adam further proves the universal necessity, and illustrates the nature of a free justification through the imputed righteousness of Christ, to both Jews and Gentiles; for sin by him, as our common parent and covenant head, broke in upon all men, from his eating the forbidden fruit; his first sin being imputed, and the want of original righteousness, and the corruption of nature attending it, being propagated to them, and a sentence of death, temporal, spiritual, and eternal, being passed upon them on that account—death in all its hideous forms, in and through him as their public head, spread over all mankind, as

Anno Domini
cir. 60.Gen. 6. 5, 12.
& 8. 21. &
13. 13. with
Exod. xx.Ch. 4. 15.
1 Cor. 15. 56.
John 3. 4.Gen. 4. 8. & v.
vii. xi. xxiii.
xxv. xxxv.
xlix. ch. 5. 21.
& 6. 23.1 Cor. 15. 21,
22, 45.John 3. 16.
1 John 4. 9,
10. John 1.
16. Eph. 1. 6,
7. & 2. 4—9.
Mat. 20. 28.
& 26. 28. ver.
19—21.Gen. 3. 1—16.
ver. 12. with
Is. 1. 18. &
43. 25. & 44.
22. Jer. 33.
8. Eph. 1. 7.
Rev. 1. 5.
Acts 2. 39.
Col. 2. 13.Or by one
offence. Gen.
3. 6.Ver. 12, 14,
21.John 1. 16.
Eph. 1. 6, 7.
& 2. 4—7. Is.
61. 10. 2 Cor.
5. 21. 1 Cor.
4. 8. 2 Tim. 2.
12. John 10.
10. Rom. 8.
23. Rev. 1. 6.
& 5. 10. & 20.
4. & 22. 5.Or by one
offence.Ver. 12, 19,
ch. 3. 19, 20.
John 12. 32.
Heb. 2. 9.Or by one
righteous-
ness.Ver. 12, 14,
15—18.
1 Cor. 15. 21,
22.Dan. 9. 24.
Is. 53. 4—6,
10—12. & 45. 24. & 54. 17. & 61. 10. Jer. 23. 5, 6. & 33. 15, 16. Mat. 20. 28. & 26. 28. Rev. 1.
5, 6. & 5. 9, 10. & 7. 4, 9, 14. & 19. 8. Ch. 3. 19, 20. & 4. 15. & 6. 1, 15. & 7. 5, 8, 11,
13. Gal. 3. 19, 23. John 15. 22. Luke 7. 47. 1 Tim. 1. 13—16. Is. 1. 18. & 43. 24, 25. &
44. 22. Jer. 3. 1, 4, 5, 14, 19, 22. & 31. 31—34. & 33. 8. & 50. 20. Mic. 7. 18, 19. Mat. 9. 13.
John 10. 10. 1 Cor. 6. 9—11. Eph. 1. 2—9. & 2. 1—9. Tit. 3. 3—7.

persons who had sinned in him. 13, 14. And it is manifest that, by virtue of some law, sin was charged and its penalty inflicted in the world, before God gave the law to the Jewish nation by Moses. Nay, for 2500 years before, all along from Adam's fall, death, the inseparable attendant of sin, had reigned over mankind, cutting off one generation after another, and even multitudes of infants, who had never been guilty of any actual sin like to that first sin of Adam, —whom God constituted a typical figure of the promised Messiah. 15. But though Adam, as the covenant head of his natural posterity, was a remarkable type of Jesus Christ, the gracious benefit, which comes through the righteousness of the one, is more than answerable to the mischievous effects of the first sin of the other: for if, through the sinful fall of a mere man, a sentence of death was brought upon all his natural posterity as the just wages of his sin, much more must that God, who delighteth in mercy, cause his rich and undeserved favours and blessings to abound, through the imputed righteousness of Christ, to his spiritual seed, in bestowing upon them greater happiness than they lost, by the fall. 16. And not only does the gracious favour of God, through the righteousness of Jesus Christ, remove the guilt and curse of that one offence of Adam's eating the forbidden fruit, which brought the sentence of condemnation upon all mankind, but procures a complete forgiveness of that, and innumerable other personal transgressions, and a full acceptance unto eternal life. 17. And, therefore, if by the destructive fall of one mere man as their representative, death in all its forms has invaded, subdued, and exercised dominion over all men, through their polluting connection with him, much more they, who are made partakers of the rich abundance of God's love and favour through Christ, and have his infinitely valuable righteousness imputed to them, and are interested in all the superabundant blessings purchased by it, shall enjoy a glorious freedom from sin and death, and reign honourably in grace and glory, in union to, and in fellowship with, Jesus Christ. 18. But, notwithstanding such circumstantial differences, the manner of conveying Adam's guilt and Jesus' righteousness is the very same in substance; for, as by one offence of Adam, sin, and through it condemnation to death, spiritual, temporal, and eternal, came upon all his natural posterity; so, by the righteousness of our one Mediator and Surety, Jesus Christ, and by that alone, pardon of all sins, past, present, and to come, and an acceptance unto life, temporal, spiritual, and eternal, came upon all his spiritual seed. 19. For, as by the imputation of Adam's sin of eating the forbidden fruit, all his natural posterity are legally charged with it, and so judicially constituted sinners, and, being condemned as such, are brought under the punishment of an unholy and depraved nature, prone to all evil; so by the imputation of Christ's holiness of nature, obedience of life, and satisfactory sufferings, all his elect seed shall be judicially constituted, and in justification declared, righteous, and brought under an holy influence to sanctify their nature. 20. For God never gave the law, moral or ceremonial, to mankind in expectation of their obtaining justification and life by it; but the covenant of works was made with Adam, and the entrance of sin was occasioned by it, as an intended mean of glorifying the exceeding riches of his grace; and the moral law was afterwards solemnly published, and the ceremonial established, in order to manifest the dreadful nature and effects of man's fall: but in his infinite, free, sovereign, and unparalleled love, favour and mercy, God took occasion, from the extensive spread, outrageous prevalence, and high aggravations of sin, to exert and manifest the most illustrious, extensive, and superabounding power of his grace, in pardoning not only the first, but innumerable other transgressions, subduing the most powerful lusts, and advancing to higher happiness than was lost by the fall. 21. That, as sin through the offence of Adam had prevailed and cruelly tyrannized over mankind, triumphantly rendering them obnoxious to temporal, spiritual, and eternal death; so the free favour and mercy of God might prevail, and triumph over sin, however powerful and aggravated, in pardoning, and sub-

sin abounded grace did much more abound:

21 That, as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

CHAP. VI.

Represents sanctification of nature and life as the necessary fruit, and inseparable attendant, of a free justification through the imputed righteousness of Christ, and inculcates it upon believers as of absolute necessity to them; because (1) They are dead to sin; 1, 2. (2) They are baptized into, and united with, Christ; 3—10. (3) They are made alive to God, and freed from the dominion of sin, and the law as a covenant; 11—20. (4) The fruits of sin and holiness are so infinitely different; 21—23.

WHAT shall we say then? Shall we continue in sin that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from

1 1 Pet. 4. 1. ch. 8. 33. John 8. 30. Job 3. 19.

† Gr. justified.

doing it, and spreading abroad the blessings of salvation among sinful men, redeeming them to a spiritual life of fellowship with God here, and immediate and eternal enjoyment of him hereafter, through the righteousness, and by the mediation of Jesus Christ.

REFLECTIONS UPON CHAP. V.—Thrice happy is the state into which believers are brought by the gospel! A delightfully free justification, peace with God's spiritual establishment, comfort, and well-grounded hopes of eternal felicity, come to us through Jesus' person and blood. And all things amazingly work together for our spiritual and everlasting welfare. Transcendent and unbounded is the love of God manifested in Jesus' obedience and death for us, who were so unholy, wicked, and wretched. And certain and full is our everlasting salvation through him. Since all mankind, infants not excepted, are universally plunged in sin, condemnation, and death, by Adam's fall; God marvellously takes occasion, from that fearful destruction, to manifest the superabundant virtue of his Son's righteousness imputed, and of his own free grace by means of it. And much greater and more effectual are the blessings brought in by Jesus, our new-covenant head, to his spiritual seed, than all the loss and want entailed by Adam on his natural posterity. O, my soul, contemplate, believe, admire, and share these glories, these blessings of redeeming grace!

CHAP. VI. Ver. 1, 2. But, if our justification thus wholly depend upon the free grace of God through the imputation of Jesus' righteousness, and God's free favour superabound where sin had abounded, should we thence take encouragement to continue in, and more eagerly practise wickedness, that God's grace may be the more illustriously displayed in pardoning and saving us? Nothing could be more detestable and horrid, or even more unnatural to a renewed heart: for, though we cannot be justified by our own works, yet how could we, who are delivered from the guilt and dominion of sin, and whose affections are mortified to it, in any consistency with our state and character, or any sense of duty or gratitude, or with any conscience, hope, or peace, allow ourselves to continue in, or practise any known iniquity? 3. Know ye not that our baptism with water, by the authority, and into the profession, faith, and obedience of Jesus Christ, signified and sealed our spiritual union to him, as members of his mystical body: and the mortification, as well as the remission of our sin, through the influence of his death; and our federal obligation to concur with the end of his death, to redeem us from all iniquity? 4. It is therefore not only incumbent on us to be conformable to Christ's death in the crucifixion of our sinful lusts, but to give continued proofs thereof, in conformity to his lying in the grave; that, as he was raised from the dead by the glorious power and operation of his Father, and in order to receive with him the reward of his glorifying him on earth, we, by virtue derived from him as our living and quickening Head, being quickened to a spiritual and heavenly life, should with freedom, constancy, and in a progressive manner, daily live in all holy obedience, from new principles and motives, and by a new rule, and to new ends—the praise and glory of God. 5. For if, as is represented in baptism, we are so united to Christ as our mystical Head, that we receive from him gracious influences to render us conformable to him in his death, by the mortification of sin, and separation of our souls from it, we shall certainly receive influences from him as our risen Saviour, to enable us to live like him in holiness, till we are admitted into immediate fellowship with him in his heavenly glory. 6. For, from the principles of the gospel, we know that the subtle corruption of our nature derived from Adam, and spread into all the members of our body and faculties of our soul, is mortally wounded through Jesus Christ's death; he having died for this very end, that its whole frame, power, and authority, should be gradually, but powerfully, mortified and subdued, and utterly destroyed;

Anno Domini
cir. 60.Ch. 3. 5. &
4. 1. & 7. 7.
& 9. 14.Ch. 3. 7, 8.
& 5. 20, 21.
& 2. 4, 5.Ch. 3. 5. Mat.
4. 10. Tit. 2.
11, 12. James
1. 15. ch. 1.
18. & 2. 5. &
6. 23.Col. 3. 3.
1 Pet. 2. 24.
Gal. 6. 14.Col. 2. 12, 13.
Gen. 39. 9.
Ps. 119. 104.Mat. 28. 19.
Acts 19. 5.
Gal. 3. 27.Col. 2. 12.
1 Pet. 3. 21.

Or are.

Col. 2. 12. &
3. 4. ver. 3, 5.
6, 8, 11.John 11. 40.
Col. 1. 11.
Eph. 3. 16.2 Cor. 13. 4.
1 Cor. 6. 14.
ch. 8. 11.2 Cor. 5. 17.
Gal. 6. 15.Eph. 4. 22—
24. Col. 3. 9
—13. 1 Pet.4. 1, 2. & 2. 1,
2. ch. 7. 4, 6.
& 12. 1, 2.2 Pet. 1. 4—
9. ver. 19.Ch. 8. 11. Phil.
3. 10, 11.Ch. 7. 24.
Gal. 2. 20. &
5. 24. & 6. 14.Col. 2. 11, 12.
& 3. 5, 9.

Eph. 4. 22.

Anno Domini
cir. 60.

Or whereto
ye were deli-
vered.

John 8. 32,
36. 1 Cor. 7.
22, 23. Gal. 5.
1. 1 Pet. 2. 16.
Luke 1. 74.
75. Tit. 2. 11
12, 14. Pa.
116. 16.

Ch. 3. 5. John 3.
12. Gal. 3. 17.

Ver. 13, 16,
18. 1 Pet. 4.
2, 3.

John 8. 31.
Eph. 2. 1, 2.
Tit. 3. 3.
Mat. 7. 18.

Gr. to righte-
ousness.

Ch. 1. 24—32.
& 7. 5. Ezek.
16. 63. & 36.
31. Job 40.
4. & 42. 6.
Ezra 9. 6.
2 Cor. 7. 11.
Luke 15. 18,
19, 21.

See ver. 23.

Ver. 2, 7, 11,
12, 14, 18. Ps
116. 16. &
119. 32. Luke
1. 74, 75.
2 Cor. 7. 1.
Heb. 12. 14.

28. ch. 8. 2.
ch. 7. 5. & 8. 13. & 2. 8, 9. Is. 3. 11. Gal. 6. 7, 8. 1 Cor. 6. 9, 10. Rev. 21. 9. & 22. 15. Ver.
22. ch. 2. 7. & 5. 10, 17, 18, 21. 1 John 2. 25. & 5. 11, 12. Tit. 1. 2. John 3. 14—17, 36. & 6. 40,
54, 57. & 17. 2. & 10. 10, 28, 29. Eph. 2. 8. 1 Pet. 1. 3.

CHAP. VII.

(1) Urges the saints' freedom from the ceremonial law, and from the moral law as a covenant of works, as an argument for their earnest study of holiness; 1—6. (2) From his own experience, Paul shews the use and excellence of the moral law, notwithstanding its insufficiency to remove the guilt or subdue the power of sin; 7—13. (3) Describes the spiritual conflict between indwelling sin and grace in a believer's heart; 14—25.

Ch. 9. 3. & 10.
1. & 2. 18.

Ch. 3. 19. with
6. 14.

Or it.

Gen. 2. 23, 24.
Mal. 2. 16.
Num. 5. 29.
Prov. 6. 29,
32. Mat. 19.
4—9. 1 Cor.
7. 2, 10, 39.
Lev. 22. 12,
13.

KNOW ye not, ^abrethren, (for I ^aspeak to them that know the law), ^bhow that the law hath dominion over a man as long as ^ahe liveth?

2 For ^cthe woman who hath an hus-

become the devoted and willing servants of that principle of holiness which God has implanted in your hearts in conformity to his own righteous law. 19. In condescension to your weak capacities, enfeebled by the present frailties of nature and remains of sinful corruption, I use this common similitude of master and servant, and I affirm that, as in your unregenerate state ye resigned and employed all the members of your body and powers of your soul in the voluntary service of unclean, unrighteous, and ungodly principles and habits of sin, which cruelly reigned and tyrannized over you, and rendered you more guilty, vile, and miserable, by adding sin to sin—so ye should now, when brought into a state of grace, act up to the dignity, obligation, and holiness of your character, earnestly employing all your members and faculties in the exercise of your implanted graces, denying ungodliness and worldly lusts, and living soberly, righteously, and godly, in this present world. 20. For, when ye were the willing servants and slaves of your sinful lusts, ye were wholly estranged from, and disaffected to, every principle of holiness, insensible of all obligation to piety or virtue, and even pleased with an unrestrained inclination to wickedness. 21. But what real profit, honour, or satisfaction, did you ever find, or could ye expect to find, in your former sinful courses? Were they not attended with remorse, defilement, reproach, trouble, disappointment, loss, and mischief, to yourselves? And are ye not now filled with holy confusion, self-abasement, and shame, in every review of them, as things foolish and unworthy, highly ungrateful, offensive, and dishonourable, to God, and no less ruinous and destructive to your own souls and bodies in time and eternity. 22. But now, that by the mighty power and grace of God, in bringing you under another Head and covenant, and implanting other principles and habits in you, ye are set at liberty from the reign and love of sin, as well as from the guilt of it, and made the willing and obedient servants of God in Christ, ye grow in grace, and bring forth the fruits of righteousness and holiness in this world, the final issue and perfection of which is an honourable and everlasting blessedness graciously bestowed in the world to come. 23. For death, in all its hideous forms, spiritual, temporal, or eternal, is all the wages allotted by the law of God, or which can be procured by all our labours and sufferings, in the service of sin; but that everlasting life, which consists in the immediate and full enjoyment of, and conformity to God, which is the issue of holiness in heart and practice, though not indeed the proper wages of it, is the transcendently free gift of God bestowed on us, without any regard to our merits, and merely on account of the righteousness and mediation of Jesus Christ, our only and appointed, and well furnished, Saviour and Lord.

REFLECTION UPON CHAP. VI.—Groundless and very injurious is every charge of licentiousness on the doctrine of the free justification of sinners through the imputed righteousness of Christ. Nothing is more detestable to a renewed heart than to continue in sin, because grace does, or that it may abound. For, though our good works do not procure, yet they necessarily follow, our justification by grace: and to indulge ourselves in sin, or to neglect the study of holiness, is a flat contradiction to all the signification and engagements of our baptism; and is absolutely inconsistent with our character, privilege, or duty, as members of Christ and partakers of his grace and glory. Yea, delightful, excellent, and useful, are the effects of regenerating grace. What dying to sin! what spiritual quickening to our holy and heavenly life! What an holy, comfortable, and edifying walk before God, from new principles and ends, and after the new pattern of Christ, and by virtue derived from his death and resurrection! There is need then to examine ourselves fully, whether sin or holiness have the ascendancy in our hearts and lives. It is shameful to be less for the Lord Christ after our conversion than we were for sin before it. And all new covenant deliverance from sin ought to render it and its service detestable to us.—Alas, what confusion and wrath follow upon sin! But, abundant, eternal, and free, is the redemption which comes to us through Jesus Christ.

CHAP. VII. Ver. 1—3. I now appeal to all of you, who know the law of na-

8 ^mNow, if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ, ⁿbeing raised from the dead, dieth no more; death hath no more dominion over him.

10 ^oFor in that he died he died unto sin once: ^pbut in that he liveth he liveth unto God.

11 ^qLikewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 ^rLet not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 ^sNeither yield ye your members as ^tinstruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead; and your members as instruments of righteousness unto God.

14 ^tFor sin shall not have dominion over you; for ye are not under the law, but under grace.

15 ^uWhat then? shall we sin because we are not under the law, but under grace? God forbid.

16 Know ye not that, ^xto whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked that ^yye were the servants of sin, ^zbut ye have obeyed

from this very time we should never willingly yield ourselves to its influence and influence, or serve its interests and designs. 7. For whosoever is dead to the reign and love of sin, through conformity to his crucified and Saviour, is freed from its domineering power and command over him, and delivered from all allowed inclinations and desires to serve it. 8. Now through the merits and influence of Christ's death, we, by virtue of union to, and fellowship with, him, are thus conformed to him in an effectual death unto sin, and are assured, from God's word and by his Spirit, that, through virtue derived from him as our risen Redeemer, we shall be enabled to live a spiritual, heavenly, life here, till we are raised to an eternal life of immediate fellowship with him hereafter. 9, 10. For we are certain that Christ, our risen and exalted Head, will never more die, or be obnoxious to death; but having, by one death on the cross, fully taken away the whole guilt and punishment of our sins, he is raised from the dead to a life heavenly, immortal, and divine, and is calculated to promote the glory of his Father's perfections. 11. If he be by dying once, so effectually took away the sin of his people, and destroyed the power of it, that he now lives in eternal honour to the glory of God, it becomes you to reckon yourselves dead, and actually to be dead, to the love, and practice, of sin, through union to, and fellowship with, him; and to be spiritually alive in your hearts and affections, loving and serving God in heart, word, and deed, as under the power of gracious principles and influences derived from him as our common Saviour and Lord. 12, 13. Take heed that ye never suffer sin so to prevail in either your souls, or your frail, mortal, and mortal bodies, as to make you yield any voluntary obedience to the corrupt desires and solicitations of those sinful lusts which still remain in you at any time to make you willingly employ your bodily members, or the powers of your souls, as instruments of warfare against God, or of serving the flesh, or gratifying the perverse inclinations, of sin; but with full consent, and to reserve, give up your whole selves, soul and body, to God through Jesus Christ, as your only rightful Sovereign, to whom all your obedience is due, that ye therein act as persons delivered from condemnation, and quickened by the regenerating Spirit; and cheerfully employ all the members of your body, and powers of your soul, as instruments of warfare with sin, and of serving God in holiness and righteousness. 14. To encourage you in which, know assuredly, that, however your inward corruptions may trouble, perplex, and wound you, and strive for the mastery in you, yet they shall never regain their allowed and uncontrolled power over you who are united to Christ; for ye are not now under the covenant of works, which however severely it forbids and condemns sin, affords no pardon of it, or effectual assistance against it, but ye are under the covenant of grace, which secures full forgiveness of, redemption from, and deliverance against, sin, and affords every powerful motive and help to holy obedience; and are under the influence of God's sin-subduing and heart-sanctifying Spirit; and under the government of a never-failing principle of grace, implanted in your hearts. 15. Now nothing can be more contrary to the perfections of God, or the design of the gospel, or your gracious character and state, than to permit such a gracious deliverance and state as an encouragement to sin. 16. Ye must but know, that it is impossible for you to divide your chosen services between two opposite governors, but ye must be the proper servants of whatever you voluntarily give up yourselves to the habitual obedience of, whether it be to sin, or to God; and which is deadly, and issues in eternal death; or whether it be to God, and issues in the obedience of faith, for bringing forth the fruits of righteousness and the glory of God. 17. But blessed be God that, though all of you who are Christians were once the voluntary servants and slaves of your sinful lusts, yet, by his almighty and gracious influences, been made sincerely, deliberately, and cordially, upon his authority, to receive and obey those evangelical precepts and commands which have been communicated to you by Christ and his ministers, and which, by their powerful impression on you, have formed you into his own image. 18. And, being set at liberty from the tyrannical dominion and lordship of sin in your wills, affections, and conversation, ye have

Anno Domini
cir. 60.

* Num. 5. 20.
21. Judg. 14.
20. Mat. 5. 32.
see ver. 2.

* Ruth 1. 13.
1 Tim. 5. 14.
Lev. 22. 12.
13.

* Ch. 6. 14. &
8. 2. Gal. 2.
19. 20. & 5.
18. Col. 2. 14.
Gal. 3. 13. &
4. 4. 5. 1 Pet.
2. 24. Tit. 2.
14.

* 2 Cor. 11. 2.
Hos. 2. 19, 20.

* Mat. 5. 16.
John 15. 8.
Phil. 1. 11.
with Ps. 127.
3. Luke 1. 42.

* Ch. 8. Eph.
2. 1. Tit. 3. 3.

+ Gr. passions—

* Gal. 5. 19—
21. & 6. 8. ch.
6. 19. 21. 23.
Tit. 3. 3. Mat.
15. 19. James
1. 15.

* Ver. 4. ch. 6.
14. & 8. 2.
Gal. 2. 19, 20.

‡ Or being dead
to that.

* Ver. 4. ch. 6.
4. 11, 13, 19.
22. John 4. 23.
24. Phil. 3. 3.
2 Cor. 3. 6, 7.
ch. 2. 29. Luke
1. 74, 75. Gal.
5. 22, 23.

* Ver. 5. 8, 11.
13. 1 Cor. 15.
56.

* Exod. 20. 17.
Deut. 5. 21.
with ch. 3.
19, 20.

¶ Or concupis-
cence.

* Ch. 4. 15. &
5. 20. 1 Cor.
15. 56. ver. 5.
9, 11.

* Mark 10. 20. Luke 18. 11, 12. John 15. 22. 1 Cor. 15. 56. Gal. 3. 19. * Mat. 19. 20. Luke 18. 11, 12. Phil. 3. 5, 6.

band is bound by the law to *her* husband so long as he liveth: but, if the husband be dead, she is loosed from the law of *her* husband.

3 ^aSo then, if while *her* husband liveth she be married to another man, she shall be called an adulteress: ^abut, if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ^aye also are become dead to the law by the body of Christ; that ^aye should be married to another, *even* to him who is raised from the dead, ^athat we should bring forth fruit unto God.

5 For when we were ^ain the flesh the ^amotions of sins, which were by the law, ^adid work in our members to bring forth fruit unto death.

6 ^aBut now we are delivered from the law, ^athat being dead wherein we were held; ^athat we should serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? ^aIs the law sin? God forbid. ^aNay, I had not known sin but by the law: for I had not known ^alust except the law had said, Thou shalt not covet.

8 But sin, ^ataking occasion by the commandment, wrought in me all manner of concupiscence. ^aFor without the law sin *was* dead.

9 For ^aI was alive without the law

ture or revelation, that no man can be bound by any law longer than he lives under it, or stands related to it; and that however strictly the law of marriage binds a wife to abide with, and perform all necessary duties to her husband whilst they both live; yet, if he die, she is fully delivered from that obligation, and may even be married to another man, as freely as if she had never had any connection with her deceased husband.

4. In like manner, my dear Christian brethren, ye, through Christ's fulfilment of the law in your stead by his obedience unto death, are perfectly delivered from all connection with it as a covenant, requiring personal righteousness in order to justification before God, justifying you for your good works or condemning you for your sins;—in order that in a state of spiritual marriage, union to, and fellowship with, him as your risen Husband and Saviour, and by a principle of spiritual life derived from him, ye may bring forth fruits of holiness to the glory of God, acceptable to him through Jesus Christ. 5. For, while we, Jews or Gentiles, were in our carnal unconverted state, under the full power and influence of our natural corruption, which works so much by our bodies, the violent passions thereof, irritated by the purity of the precepts, and severity of the curses, of the broken covenant of works, powerfully employed all our members and faculties in incessant labours of wickedness greatly dishonouring to God and eternally ruinous to ourselves. 6. But now, the law in that form being dead to us, through Christ's complete fulfilment of all its demands in our stead, we are delivered from all its requirements of perfect obedience in order to justification, and its rigorous sentences of condemnation on account of sin; that through union to and fellowship with him, we might, from new principles, motives, and ends, under the influence of his Spirit, cordially and spiritually serve God in all holiness of heart and life, and not with mere ceremonial and external devotions and virtue. 7. But let none imagine that, because subjection to the law as a covenant retains us in our sinfulness, and deliverance from it promotes gospel holiness, therefore its moral precepts are causes of, rather than checks to, sin. With detestation of the thought, I can, from my own experience, affirm that my conscience had never been convinced of the sinfulness of the secret workings of irregular desires, and the first motions of inordinate affections, unless I had found that the law had forbidden all impatience, discontent, envious grudging, or uneasy and irregular inclinations to worldly enjoyments. 8. But, though the holy law thus discovers and forbids the most secret operations of wickedness, and never *gave* me any proper occasion of sinning, yet the reigning corruption of my heart *barely* took occasion from the strictness and severity of the law, and, through my own natural enmity against God, wrought in me all manner of sinful inclinations and desires after that which is forbidden; for, as long as I continued without any true sense of the spirituality, holiness, strictness, and extent, of the divine law, sin, and especially heart sins, appeared to me quite trifling and harmless, without any power or danger. 9. Nay, I then imagined myself in a good state, *deserving* of, and able and inclined by my good works to recommend me to, God's favour; yea, able to entitle to, and prepare myself for, eternal life:—but when the Holy Ghost applied the commandments closely to my conscience, as reaching to my inmost thoughts, principles, views, and desires, as well as to my words and actions, I could not but be convinced of inconceivable multitudes of sins, and degrees of their aggravation, beyond what I had ever thought of,—and of my just exposure to divine wrath on account of them: and, while I lost all hopes of eternal life by my own performances, and my conscience condemned me to eternal death for my sins, my inward corruption, irritated by the holiness and severity of God's law, raged more and more against him; and this increased my spiritual death in sins, and my desert of eternal damnation. 10. And thus I found God's holy law, as a covenant of works, which was originally framed for a mean of men's justification and eternal happiness through Adam's perfect obedience to it, a tremendous instrument of condemning me to death, temporal, spiritual and eternal; and, through my own indwelling lusts, a mean

once: but, ^awhen the commandment came, sin revived, and I died.

10 And the commandment, ^awhich *was ordained to life*, I found *to be unto death*.

11 ^aFor sin, taking occasion by the commandment, deceived me, and by it slew *me*.

12 Wherefore ^athe law *is* holy; and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. ^aBut sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is ^aspiritual: but I am ^acarnal, sold under sin.

15 ^aFor that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, ^aI consent unto the law that *it is* good.

17 Now then ^ait is no more I that do it, but sin that dwelleth in me.

18 For I know that ^ain me, (that is, in my flesh) dwelleth no good thing: ^afor to will is present with me, but *how* to perform that which is good I find not.

19 ^aFor the good that I would I do not: but the evil which I would not, that I do.

20 Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

of increasing my spiritual death, and alienation from and enmity against God. 11. For my inward lusts, impatient of restraint, took occasion, from the strict holiness of its commands and awful severity of its threatenings, to rage against both the law and the Lawgiver; and thus insensibly drew me into the commission of many forbidden evils, and so increased my inward corruption, and enlarged the sentence of my condemnation to death;—while the law, further applied to my conscience, convinced me that all my hopes of recommending myself to God's favour were utterly groundless. 12. Since therefore the moral law *gives* no occasion to, but discovers, forbids, and condemns, every sin, it must be acknowledged an intrinsically pure and holy, just, right, and true, good and excellent, eternal, and unchangeable, rule and standard of all holiness and righteousness, every way becoming the holy, righteous, and good, God to enjoin, and intelligent creatures to obey, for his glory and their own advantage. 13. Nor is this holy law the cause of the mischief and death which comes upon mankind. Nay, from this representation of it, derived from my own experience, it is evident that sin, therein shewing itself a most malignant and destructive evil, by a vile abuse of the law, produced in me what was wicked, and brought me under a righteous and manifest sentence of condemnation and death,—that thus rising up in desperate opposition to the holy law of God, it might be made to appear infinitely odious, unreasonable, and injurious, directly contrary to him and pernicious to men. 14. For though I, and all those who have felt its thorough convictions, are certain that this law of God is pure and spiritual, reaching not only to external words, actions, or appearances, but to the thoughts, dispositions, principles, motives, and ends, of our heart, and requiring both internal and external obedience to be performed in a spiritual manner; yet, alas, notwithstanding all the powerful influences of God's grace which I have experienced, such are my deficiencies, and such the remains of corruption in me, that I am quite ashamed of myself, as inexpressibly carnal, and too often employed by my sinful lusts, as if I were still their slave, sold into their hands by Adam's fall and my own former consent. 15. I am indeed far from allowing myself in any known violations of God's law; but, alas, I too often, through sloth or inadvertence, neglect or unprofitably perform the duties which I am desirous of observing and persevering in, and am, to my great grief, drawn into the commission of those sins which I habitually and determinately abhor. 16. If then I have a supreme, fixed, and habitual, aversion to those sins which I commit in opposition to God's holy law, I thereby manifest, that I am so far renewed in heart that I approve of it as right in all points, even to the condemning of myself. 17. And, through this change which God's grace hath made on me, it is no longer my whole self, or even my better part, my renewed judgment, will, and affections, that transgress this law, in omitting what it requires or committing what it forbids, but it is the remaining sinful corruption of my nature, which I disallow and abhor, that transgresses it. 18. For I know, by sad experience, that in my corrupt nature, considered in itself, nothing spiritually good has any residence: and, even though the principles of grace, implanted in me by regeneration, be wholly inclined to that which is good and holy, yet, through the power of remaining corruption and concurring temptations, and the want of a lively exercise of faith on Christ's person and fulness, I cannot perform holy duties in that spiritual and vigorous manner in which I resolve and sincerely desire to do them. 19. For, though I am by God preserved from gross vices, and have an unfeigned respect to all his commandments, yet I do not attain that universal conformity to them which I aim at; and too frequently fall into sins of infirmity, which I really hate and detest. 20. Since then these sinful falls are contrary to the reigning bent of my heart, I must insist on it, to the honour of God's work of grace in me, to the honour of his holy, just, and good law; and to the just reproach of sin, as an unreasonable violation of it; that it is not my whole or renewed self that knowingly and willingly does the abominable things which God hates, but it is owing to those remains of my sinful corruption

Anno Domini
cir. 60.

* Ch. 3. 19, 20.
& 10. 5. Gal.
3. 10. ver. 5.
7—14. Ps. 38.
4—8. & 40.
12.

* Ch. 10. 5.
Lev. 18. 5.
Ezek. 20. 11.
with 2 Cor.
3. 7. ch. 3.
19, 20.

* Ver. 8, 9, 13.
Heb. 3. 13.
Jer. 17. 9.
Jam. 1. 15.
1 Cor. 15. 56.

* Ps. 19. 7—9.
& 119. 39, 96.
137, 138.
1 Tim. 1. 8.

* Ver. 8—11.
ch. 3. 20. & 5.
20. John 15.
22.

* Heb. 4. 12.
Mat. 5. 22, 28.
& 22. 37. Lev.
19. 17.

* Ver. 15, 18.
19, 21, 23, 25.
1 Cor. 3. 1, 3.
Is. 6. 5. & 64.
6. with 1 Kih.
21. 20. 2 Kin.
17. 17. Is. 50
1, 10.

* Gal. 5. 17, 24.
ver. 18, 19.
21, 23—25.

* Ver. 14, 22.
Dan. 9. 5.

* Ver. 20, 22—
25.

* Gen. 6. 5. &
8. 21. Job 14.
4. Ps. 51. 5.
Is. 1. 6. & 64.
5.

* Ver. 16, 22.
25. Phil. 2.
13. & 3. 12.
Gal. 5. 17.
2 Cor. 3. 5.

* See ver. 15—
17.

Anno Domini
cir. 60.Ver. 23, 25.
ch. 8. 2. ver.
17. 20, 24.
Gal. 5. 17.
Eph. 6. 12.
Col. 3. 5, 9.
ch. 6. 6. Is. 1.
6. & 64. 6.Ps. 1. 2. &
cxix. & 19. 7
—11. & 40. 8.
& 119. 77.
97, 111. ver.
12, 14, 16.Ch. 2. 29.
2 Cor. 4. 16.
Eph. 3. 16.
Luke 17. 21.1 Pet. 3. 4.
1 John 3. 9.
Col. 3. 10.
2 Cor. 5. 17.
John 3. 3, 5, 6.Job 40. 4. Ps.
38. 4, 5. Is. 6.
5. & 64. 6.
ver. 21, 24, 25. Gal. 5. 17. Jam. 4. 5. & 3. 2. 1 Pet. 2. 11. ch. 6. 13. 19. Prov. 24. 16. Eccl.
7. 20. 1 Kin. 8. 38, 46. = 1 Kin. 8. 38. * Or this body of death. = Ps. 103. 2—5.
1 Cor. 15. 57. Phil. 4. 6. Col. 3. 17. Eph. 5. 20. 2 Cor. 12. 9. = Ver. 15—24. Gal. 5. 17—24.

CHAP. VIII.

Represents the privileges of the saints as delivered from the law, in

(1) Their spiritual freedom and attachment to spiritual things; 1—8. (2) Their possession of the Spirit as their quickener, sanctifier, and guide;—the witness of their being God's children and heirs of glory; 9—17: and their assistant in prayer; 26, 27. (3) Their comfort under present tribulations by hopes of future happiness; 18—25. (4) Their interest in God's predestinating love, as the original spring of manifold blessings in time and eternity; 28—30. (5) Their triumph, through Christ, over all the enemies of their salvation, and the unchanging nature of his and his Father's love; 31—39.

THERE is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Ch. 5. 1, 21.
& 6. 22, 23.
& 7. 4, 15—
25. John 5.
24. Heb. 6. 18.
Gal. 2. 19, 20.
& 3. 13, 14.
& 4. 4, 5.
2 Cor. 5. 21.
1 Chr. 1. 30.
Eph. 3. 17.
John 15. 4.
Phil. 3. 9.Gal. 5. 16—
26. ch. 7. 6,
15—25. Luke
1. 74, 75.
2 Cor. 1. 12.
Phil. 3. 3, 7
—14. Tit. 2.
11—14.Ch. 3. 27. Is.
2. 3. & 5. 14.
John 6. 63. &
8. 32, 36. 2 Cor. 3. 6. Gal. 2. 19, 20. & 5. 1. ch. 6. 18, 22.
& 3. 19, 20. 2 Chr. 3. 7. ch. 4. 15.

4 Ch. 6. 14. & 7. 4, 6—8, 13.

of nature, which I do not oppose, watch, pray, and labour against, so much as I ought. 21. I therefore find an evil principle of sin so powerfully working in me by suggestions, sinful allurements, and prevailing insinuations, that often when I am essaying to perform holy duties, some bad motion or influence presents itself in opposition to my unfeigned endeavours, and unawares draws me into something unlawful. 22. For certain I am that, so far as my soul is renewed by the grace of God, I have the greatest delight and noblest satisfaction in all the precepts of God's law as right and good, and cordially desire to yield them the most perfect obedience. 23. But, alas, notwithstanding all my experience of God's grace, I feel in me a powerful principle of corruption residing in my whole man, and peculiarly working in my sensitive passions and appetites, and earnestly opposing all the holy aims and endeavours of that governing spiritual principle of grace, divinely implanted in my judgment, conscience, and will, and sometimes prevailing to render me its unwilling captive, and involve me in acts of wickedness. 24. And alas, how vile, loathsome, and miserable am I in myself on this account? O when shall an almighty and infinitely gracious God deliver me from this detestable and deadly system of indwelling lusts, which dwell in and overspread my whole nature, and render me so loathsome and inactive before him; and which, if his mercy prevented not, would certainly issue in my eternal destruction! 25. But blessed be his name, through Christ, that, by his free favour and the working of his grace in me, I am already delivered from the guilt and dominion of sin, and have an assured hope of a complete deliverance from all the defiling remains of it at death, through the obedience, suffering, and intercession of Jesus Christ, your and my Lord and Saviour. So then, to sum up all in few words, so far as I am renewed by the grace of God, with settled judgment and choice, and with full approbation, resolution, and consent, I devote my whole man to God; and as his willing servant, yield an unfeigned and unreserved obedience to his law: but, so far as the disallowed workings of corruption prevail in me, I am brought under the influence of sinful lusts, and made unwillingly to serve their abominable interests and demands.

REFLECTIONS UPON CHAP. VII.—Marvellous, but certain, glorious, and full, is our deliverance from the broken covenant of works, by our union to Christ and interest in his righteousness, whereby he fulfilled it in our stead. And this deliverance powerfully promotes the renovation of our heart and the reformation of our life. It is impossible to obtain either justification, or even true sanctification, by the broken law. And sharp convictions by it make fearful work on men's hearts and consciences. Jesus and his grace find unrenewed sinners in a most deplorable condition. And dreadful is the nature of sin, which perverts even the holy law of God, and convictions by it, as an occasion of strengthening and enraging wicked lusts. Alas, what remains of corruption are found with the best on earth! what a plague and burden is this to believers, and what an hindrance to holiness! But marvellous and merciful is the creation and preservation of gracious habits and holy principles amidst so much sinful corruption. And it is a certain mark of indwelling grace governing the soul when the sense of indwelling sins occasions such heavy sighs and mournful groans to God. The battle may be sore, but victory, through Jesus Christ, will come at last. May the Lord hasten it to my soul in his time!

CHAP. VIII. Ver. 1. Since the grace of God, through Christ Jesus, thus delivers all true believers from the guilt and dominion of sin, in order to their being, in due time, freed from all the remainders of it, it is evident that, even in this imperfect world, there is no sentence of condemnation to God's wrath standing against them, who are vitally united to Christ as members of his mystical body; and who, though attended with many lamented and condemnable infirmities, do, in the general tenor of their conversation, act, not according to the dictates and inclinations of their corrupt nature, but, according to the inspired word of God, the suggestions, directions, assistance, and pattern, of the Holy Ghost, and according to the nature and inclinations of that principle of grace implanted in regeneration. 2. For, through the covenant of grace perfectly fulfilled by Christ, and through the gospel applied by the powerful influence of the Holy Ghost to my conscience, I am delivered from the covenant of

3 For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be carnally minded is death; but to be spiritually minded is life and peace.

7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his.

10 And, if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

11 But, if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

John 15. 5. = John 3. 6. Eph. 1. 17, 18. Ezek. 36. 27. 2 Tim. 1. 14. 1 John 2. 20, 29. 1 Cor. 3. 16. & 6. 19. Gal. 4. 6. 1 Pet. 1. 11. Phil. 1. 19. = John 17. 23. Eph. 3. 17. = Ch. 5. 12. & 6. 23. = Ch. 5. 21. 1 Cor. 15. 45. & 1. 30. Gal. 4. 19. Rev. 22. 14. Is. 3. 10. Acts 2. 24. 1 Pet. 1. 21. Heb. 13. 20. = Eph. 2. 5. Col. 2. 13. 1 Cor. 15. 16. 2 Cor. 4. 14. || Or because of his Spirit. = Ver. 9. Ezek. 36. 27. John 7. 38, 39. 1 Cor. 3. 16. 2 Tim. 1. 14. John 14. 17. 1 John 2. 27.

works, which is the strength of sin and binds over unto death, and have a new principle of grace implanted in my heart, in opposition to the sinful and destructive principle of natural corruption. 3. 4. For, when the covenant of works, which required perfect obedience as the only condition of eternal life, and pronounced a curse for the very smallest transgression, had, not indeed of itself, but through our sinfulness and inability, rendered the justification of fallen men by their own works absolutely impossible, God, in his infinite wisdom and grace, appointed, and manifested in our world, his own only begotten Son, personally united to our nature in all the debased and distressing circumstances thereof, and, by rendering him an atoning sacrifice for sin, punished it in him, and sufficiently testified his displeasure against it, in order that all righteousness, in obedience to the precepts of the law or satisfaction to its penalty, being fulfilled by him as our Surety in our stead, might be imputed to our persons, and applied to our consciences, who by his grace have our stated and habitual conversation towards God and men, not under the influence, or according to our natural principles, of sinful corruption, but according to the dictates and influences of the Holy Ghost, and the nature and bent of those gracious principles which he has implanted, and doth preserve, uphold, actuate, and assist, in our souls. 5. For, whatever men profess, they, who are under the direction, dominion, and influence, of indwelling corruption, habitually consult, relish, pursue, and delight in, worldly, sensual, and sinful things, answerably to their carnal and unrenewed appetites: but they, who are under the dominion, and influence of the Holy Ghost dwelling in their hearts, and of the gracious principles implanted by him in regeneration, think of, are devoted to, contrive, relish, follow after, and delight in, those things which are of a spiritual and heavenly nature, answerably to their renewed inclinations and the dictates and influences of the Holy Ghost. 6. Nor is their condition less different than their course; for to have the prevailing bent and delight of the heart turned towards worldly, sensual, and sinful objects, and to live and act accordingly, is in its own nature a spiritual death in trespasses and sins, which deserves, tends to, and naturally issues in, eternal death. But to have our mind frequently, delightfully, intently, and transformingly, employed about spiritual things, under the dominion and influence of the Holy Ghost, and of infused spiritual principles of grace, is in itself a spiritual life, fills the soul with inward activity, peace, and comfort, and is the certain earnest of, and preparation for, everlasting life and peace in the immediate enjoyment of God. 7. But this happy temper and privilege we cannot possess without an almighty renovation of our heart; for the whole bent of an earthly and unregenerate heart is in direct opposition to, and incite to, and malice enmity against, God, his perfections, will, authority, and government, and all conformity to him or spiritual enjoyment of him; and such is its desperate malignity, that it neither will, nor can be brought into a subjection to, or compliance with, the spiritual and righteous demands of his holy, just, and good law. 8. It is therefore manifest that they, who are in their natural state under the power and dominion of carnal principles and corrupt affections, are, while they continue so, utterly incapable of doing any thing spiritually good and acceptable to God, or of being in Christ discharged from condemnation, or accepted to eternal life. 9. But ye, brethren, are not under the dominion of your sinful, and in part remaining, corruption, but under the direction and government of the Holy Ghost, and of implanted principles of grace, as is manifest from the abiding residence and operation of the same in you. Nevertheless, if any of you are not partakers of the inhabitation, renewing and sanctifying operations, of that Spirit, who proceeds from, resides in, and is sent and given by, Christ, ye cannot possibly be of the number of his children; or, continuing such, be owned by him as his, or adjudged to eternal life at the last day. 10. But if Christ has by his Spirit, taken up his abode in you, as his members spiritually united to him, your bodies indeed must die, because of the divine sentence passed against sin, and because of the remains of sin in you; but your souls are already made spiritually alive, and shall for ever live in blessedness and glory, through the righteousness of Christ, wrought out for and imputed to you, and by means of that true principle of holiness which is implanted in you to make you live to God here, and meet for the enjoyment of him hereafter. 11. And, if that blessed Spirit, who together with the Father and

Anno Domini
cir. 60.Ch. 3. 19, 20,
23. & 8. 7, 8.
Gal. 2. 16.
Heb. 10. 4. &
7. 18, 19. & 9.
9.John 1. 14. &
3. 14—17.
Heb. 10. 8.
Gal. 4. 4, 5. &
3. 13. 1 John
2. 2, 4, 9, 10.
2 Cor. 5. 21.
1 Pet. 2. 24.
& 3. 18. Dan.
9. 24. ch. 3.
24—26. & 5.
6—11, 19, 21.
Acts 13. 39.

* Or by a sacrifice for sin.

John 3. 6.
1 Cor. 2. 14.
Phil. 3. 19.Ver. 9, 14.
1 Cor. 2. 15.
Gal. 5. 22—
25. Eph. 5. 9.
Col. 3. 1, 2.† Gr. the mind-
ing of the flesh.Ch. 6. 21, 23.
& 7. 10, 11.
Gal. 6. 8. ver.
13. Jam. 1. 15.Gr. the mind-
ing of the
Spirit.Ver. 13. Gal.
5. 16, 22—25.
Ps. 19. 11. Is.
3. 10. ch. 14.
17. 2 Cor. 1.
12. Phil. 3. 3.Gen. 6. 5. &
8. 21. Job 14.
4. Ps. 51. 5. &
53. 1—5. Is. 1.
4, 6. Jer. 17.
9. Jam. 4. 4.
1 Cor. 2. 14.
1 John 2. 16.
Eph. 2. 1—3.
Tit. 3. 3. ch.
1. 28—31.

John 15. 5. = John 3. 6. Eph. 1. 17, 18. Ezek. 36. 27. 2 Tim. 1. 14. 1 John 2. 20, 29. 1 Cor. 3. 16. & 6. 19. Gal. 4. 6. 1 Pet. 1. 11. Phil. 1. 19. = John 17. 23. Eph. 3. 17. = Ch. 5. 12. & 6. 23. = Ch. 5. 21. 1 Cor. 15. 45. & 1. 30. Gal. 4. 19. Rev. 22. 14. Is. 3. 10. Acts 2. 24. 1 Pet. 1. 21. Heb. 13. 20. = Eph. 2. 5. Col. 2. 13. 1 Cor. 15. 16. 2 Cor. 4. 14. || Or because of his Spirit. = Ver. 9. Ezek. 36. 27. John 7. 38, 39. 1 Cor. 3. 16. 2 Tim. 1. 14. John 14. 17. 1 John 2. 27.

Anno Domini
cir. 60.

Ch. 6. 2, 7,
11, 14, 18.
1 Cor. 6. 19,
20.
Col. 3. 5, 6.
Eph. 5. 3—5.
ch. 6. 21. Gal.
6. 8. & 5. 19
—21.
Col. 3. 1—6.
Eph. 4. 22 &
5. 3. 1 Pet. 2.
11.
Gal. 5. 16, 18,
25. & 4. 6.
ver. 9. Luke
20. 36. John
1. 12.
Heb. 2. 15.
1 John 4. 18.
2 Tim. 1. 7.
1 Cor. 2. 12.
Gal. 3. 26. &
4. 5, 6. Mark
14. 36. Is. 56.
5.
2 Cor. 1. 12,
22. & 5. 5.
Eph. 1. 13. &
4. 30. 1 Cor.
2. 12. 1 John
4. 13.
Gal. 4. 7.
Phil. 3. 10.
14. Luke 22.
29. Rev. 3.
21. & 21. 7.
1 Cor. 2. 9.
& 3. 22.
Acts 14. 22.
1 Pet. 4. 13.
2 Tim. 2. 11,
12. Luke 24.
26.
2 Cor. 4. 17.
Mat. 5. 12.
1 Pet. 1. 6.
13. & 4. 13.
Col. 3. 4.
Phil. 3. 10.
21. 1 John 3.
2. 2 Thes. 1.
10. Rev. 3. 21.
Is. 65. 17.
Acts 3. 21.
2 Pet. 3. 13.
Rev. 21. 1, 5.
Gen. 3. 17.
Is. xiv.
2 Pet. 3. 10.
13. Is. 65. 17.
Acts 3. 21.
Rev. 21. 1, 4,
5. & 22. 3.
John 16. 21.
Is. 24. 5, 6.
Jer. 12. 4, 11. & 14. 4—6. Hos. 4. 3. Joel i. ii. Job 31. 38. Hab. 2. 11. * Or every creature.

12 Therefore, brethren, 'we are debtors, not to the flesh, to live after the flesh. 13 For 'if ye live after the flesh ye shall die: 'but, if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 'For as many as are led by the Spirit of God they are the sons of God. 15 'For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 'The Spirit itself beareth witness with our spirit that we are the children of God: 17 'And, if children, then heirs; heirs of God, and joint heirs with Christ; 'if so be that we suffer with *him*, that we may be also glorified together. 18 For I reckon that 'the sufferings of this present time *are* not worthy to be compared with the glory which shall be revealed in us. 19 For the 'earnest expectation of the creature waiteth for the manifestation of the sons of God. 20 'For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope; 21 Because the creature itself also 'shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that ^h*the whole creation groaneth and travaileth in pain together until now. 23 And not only *they*, but ourselves

also, who have 'the first fruits of the Spirit; even we ourselves 'groan within ourselves, waiting for the adoption, to wit, the redemption of our body. 24 'For we are saved by hope: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? 25 But, if we hope for that we see not, *then* do we with patience wait for it. 26 Likewise the Spirit also helpeth our infirmities: for 'we know not what we should pray for as we ought: but 'the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27 And 'he that searcheth the hearts knoweth what *is* the mind of the Spirit, †because 'he maketh intercession for the saints 'according to *the will* of God. 28 And we know that all 'things work together for good to them that love God, to them who are the 'called according to *his* purpose. 29 'For whom he did foreknow, he also did predestinate to be 'conformed to the image of his 'Son, that he might be the first-born among many brethren. 30 Moreover, 'whom he did predestinate, them he also called: and whom he called, them he also 'justified: and whom he justified, them he also 'glorified. 31 What shall we then say to these

Anno Domini
cir. 60.
Ver. 15, 16.
Eph. 1. 13,
14. 2 Cor. 1.
21, 22. Gal. 5.
22, 23. Eph.
5. 9. Phil. 3. 3.
2 Cor. 5. 2, 4.
2 Tim. 4. 8.
Heb. 9. 28.
2 Pet. 3. 12.
Phil. 3. 20, 21.
Eph. 4. 30.
Luke 21. 28.
1 John 3. 2.
Tit. 2. 13.
1 Pet. 1. 7, 13.
Gal. 5. 5.
2 Cor. 5. 7.
Heb. 11. 1. &
6. 11, 18, 19.
1 Pet. 3. 11.
1 Thes. 5. 8.
2 Thes. 2. 16.
ch. 5. 2. & 15.
13. Tit. 1. 2.
Col. 1. 27.
Tit. 2. 13.
Jam. 5. 7.
2 Cor. 4. 18.
Mat. 20. 22.
Jam. 4. 3.
Zech. 12. 10.
1 Cor. 12. 6.
2 Cor. 3. 5.
Mal. 10. 20.
Gal. 4. 6.
Eph. 6. 18.
ch. 7. 24. Ps.
6. 3.
1 Chr. 28. 9.
Ps. 7. 9. Jer.
11. 20. & 17.
10. Rev. 2. 23.
Mat. 6. 6. Ps.
5. 1. & 38. 9.
† Or that.
P Ver. 26. Zech.
12. 10. Jude
20. Eph. 5. 18.
Q 1 John 5. 14.
Mat. 7. 7, 8.
& 21. 22. Jer.
29. 12. Luke
11. 9. Is. 45.
11 John 14.
13. & 15. 7. &
16. 24. Jam.
1. 5. Mat. 7. 7.
Gen. 50. 20.
Prov. 12. 21.
ch. 5. 3, 4.
1 Pet. 1. 7.
Jer. 24. 5. Ps. 119. 67, 71. Heb. 12. 6—11. Deut. 8. 2, 3, 16. 2 Cor. 4. 17. Rev. 3. 19.
30. ch. 2. 28. & 3. 29. & 4. 11, 16. & 9. 6, 23, 24. & 11. 2, 5. Eph. 1. 4—11. 2 Tim. 1. 9. & 2. 19.
Exod. 33. 12. Jer. 1. 5. & 31. 3. 2 Tim. 2. 9, 19. ch. 11. 12. Eph. 1. 5, 11. 1 Pet. 1. 2. * John
17. 16, 17, 22, 23, 25, 26. 2 Cor. 3. 18. Phil. 3. 21. 1 John 3. 2. Rev. 3. 21. 1 Thes. 2. 13. 1 Pet.
1. 2. * Ps. 89. 27. Heb. 1. 6. Col. 1. 15, 18. Rev. 1. 5. John 20. 17. Heb. 2. 11—13.
Is. 43. 1. & 51. 2. ver. 28. Acts 13. 48. ch. 1. 6. & 9. 24. 1 Cor. 1. 9. & 1. 24. & 6. 11. 2 Tim.
1. 9. * Acts 13. 38, 39. ch. 3. 22, 24, 26. & 5. 1. Rev. 1. 5.
23, 24. Tit. 3. 7. Heb. 9. 15. 1 Pet. 2. 9. & 3. 9. 2 Tim. 4. 7, 8. ver. 17. * Ch. 5. 9, 10. & 9.

Son, raised up the dead body of Jesus Christ from the grave, dwell in you, by peculiar relation, fixed inhabitation, and quickening and sanctifying operation, God, who raised up your anointed Saviour, Head, and Representative, will, in virtue of, and in conformity to, his resurrection, raise up your dead bodies at the last day to a glorious and immortal life by the same almighty operation of his Spirit. 12. Since, therefore, my dear brethren in Christ, all mischief and ruin are conveyed to us by sin, and all the blessings we enjoy or hope for are conveyed to us by the Holy Ghost, we can be under no obligation or reasonable inducement to follow the pernicious motions, or obey the unrighteous demands, of our sinful corruption, but are under the strongest obligations to the good Spirit of God, and have the strongest motives to live answerably to his holy dictates and influences. 13. And if any of you, contrary to your Christian character and professions, habitually indulge yourselves in fulfilling your sinful lusts, ye must, notwithstanding all your notions, pretences, or external privileges, in religion, as persons who have no real union with, or interest in, Christ, fall short of eternal life, and be plunged into everlasting misery; but if ye, as true believers, vitally united to Christ by virtue derived from him, in the gracious influences and assistances of his Spirit, resist, subdue, and crucify, your corrupt affections, principles, and practices, ye shall, according to the gracious establishment of the gospel, for ever live with him, soul and body, in heaven. 14. For all they who are conducted, assisted, and governed, by the light and influence of God's Spirit, in their minds, wills, affections, and conversation, and they only, as the children of God, are entitled to everlasting life by their adoption, and prepared for it by the implantation of holy principles in their regeneration: 15. For ye have not received the Holy Ghost in order to subject your souls to such servile fears as resulted from the darkness and terror of the legal dispensation, or from legal convictions of your sinfulness and misery before your conversion; but, according to the light, liberty, and joy, of the New Testament dispensation, ye have been made partakers of him in his most comfortable and emboldening operations, by which we and other believers are enabled, with holy reverence, affection, favour, importunity, confidence, and freedom, to address God in our worship as our reconciled Father in Christ. 16. And, in this assured pouring out of our hearts to God through Christ, the Holy Ghost, by working gracious dispositions in us, and by shining upon his own work, doth, in and by his word, assist and concur with our consciences in witnessing that we are truly the adopted and regenerated children of God; 17. And, if we be thus his children, we are necessarily and irrevocably entitled to the rich and glorious inheritance of everlasting life, happiness, and holiness, answerably to our high dignity and relation; and, in and through and together with Christ, our Saviour, Head, Father, and elder Brother, are heirs of God himself, and all that he is or has, as our everlasting Portion; and all our sufferings in this world for his sake, and in conformity to him, shall but promote and issue in our exalted and eternal enjoyment of God in and together with him. 18. For, after an impartial and careful examining and balancing all accounts, under God's infallible direction, I compute, and am fully satisfied, that all the afflictions we can meet with in this world, or endure for the sake of Christ and his cause, are so short, light, and trivial, as to deserve no comparison with that amazing glory and happiness which shall be publicly allotted to, and bestowed upon, us in the last judgment. 19—22. Nay, such is the transcendent glory of that liberty and happiness which we, the adopted and regenerated children of God, shall then enjoy, that all the irrational creatures in this lower world, with order and earnestness answerable to their nature, long for it, that, by their sharing therein, they may be completely and finally delivered from all that vanity, disgrace, disorder, or pain, which has, by the curse, been introduced among and upon them on account of man's first and other sins. 23. And, while they thus long for

deliverance from their present vanity and misery, we, who have received the Holy Ghost in his sanctifying, sealing, and comforting, operations, as pledges, earnest, evidences, and securities, of our future full enjoyment of the heavenly inheritance, are, notwithstanding our peace and joy in believing, exceedingly troubled; and, with secret groanings, under the pressure of our remaining sinfulness and affliction, earnestly long for and desire, assuredly hope and patiently wait for, the full enjoyment of all those exalted privileges and blessings belonging to us as the adopted children of God, and in which our bodies, raised to an immortality, shall, together with our souls, share in the most honourable and transporting fellowship with God. 24, 25. For at present we have not the actual possession of our full salvation, but only the assured hope of enjoying it in some future period: and, hoping for it as a thing unseen and unenjoyed, we, patiently bearing our troubles and humbly resigning ourselves to God's will as to the time of its manifestation, wait for it with cheerfulness, firmly expecting that, in due time, we shall be fully delivered from all evil, and crowned with everlasting happiness in heaven. 26, 27. And, as this delightful hope encourages and supports our patient waiting under all our griefs and burdens, so doth the Holy Ghost himself, by his concurrent direction, support under our manifold weaknesses and imperfections, which would otherwise carry us into unseasonable and impatient desires of deliverance; for, by our remaining ignorance, selfishness, carnality, and perturbation of spirit, we neither know what to pray for, as most conducive to God's glory and our good, nor are capable of ordering our requests in a duly believing, spiritual, fervent, holy, humble, submissive, and steady manner; but the Holy Ghost suggests to us proper requests, and enables us to offer them up, with such vehement pantings and breathings of soul, in an admirable mixture of faith and patience, importunity and hope, as no words can sufficiently express. But, though we cannot fully express these strong inward desires of our heart, the all-seeing and heart-searching God accurately and kindly observes and approves, and is ready to answer, whatever we aim at and desire under the influence of his own Spirit, who always directs and assists to pray according to his will and word; such prayers must therefore certainly be answered in due season. 28. And, for our further comfort under all our present tribulations and groanings, we believers know, from God's covenant promises, relations, and affection to us through Christ, and from our own and others' experience, that all persons, things, and events, however bad or afflictive in their own nature, tendency, or appearances, shall, under the influence of the overruling wisdom, power, and grace, of God, work together to promote the spiritual and eternal advantage of all those who sincerely love God as their chief good and highest end, having been, by the effectual working of his Spirit, called and converted to him according to, and in prosecution of, his eternal purpose of grace to them; 29, 30. And this indeed is the original source of all that good which we enjoy or hope for: for, whatever persons of mankind God from everlasting fixed his love and choice upon, these he determined, in due time, to render conformed to his Son in holiness, needful suffering, and eternal glory, that he might have the honour of being the prime Ruler and Chief of a numerous family of ransomed men:—and whom he thus predestinated to holiness, sufferings, and honours, he, in the execution of this decree, effectually calls and converts to Christ, and unites them with him:—and whom he, not only externally by the gospel, but internally, calls, draws, and renews, by his grace, these he pardons, accepts, and entitles to eternal life, through the righteousness of Christ:—and whom he thus justifies, he, by his Holy Spirit, sanctifies and comforts in this world, and at last admits to the full and immediate enjoyment of himself in heaven, in, with, and conformed to, Christ. 31. If then the infinitely wise, unchangeable, and almighty, God be thus our certain, fast, and steady, friend; and all his perfections, purposes, promises, and operations, be

CHAP. IX. Ver. 1, 2. I should have been inexpressibly glad, had I been able on good grounds to affirm that the whole of my Jewish brethren were the peculiar objects of God's redeeming favour, and heirs of his distinguished blessings,—which I have just now mentioned; and I dare, in the most solemn, candid, and Christian, manner, appeal to the all-seeing Jesus Christ, and his Holy Spirit, who search the hearts and try the reins of all the children of men, that my mind is exceedingly overwhelmed with grief and pain as a woman in travail, whenever I think of their present deplorable condition by means of their unbelief.

3—5. I could cheerfully submit to the greatest sufferings which can be endured without sinning; be cut off from life in the most tremendous manner, and be excommunicated from all the churches of Christ on earth; or even, for a time, cut off from all delightful communion with himself; if it could avail to promote his glory in the faith and salvation of these my dear countrymen;—who are descended from Jacob the renowned wrestler with God, and have been rationally adopted as the peculiar people and children of God, and not a few of them made his spiritual children, by special adoption and regeneration;—who have had his glorious temple, ark, mercy seat, Shechinah, and other visible tokens of his peculiar presence, granted to them;—and have been brought into his covenant for temporal and spiritual blessings, which has been frequently confirmed to them;—and have in a most solemn manner received his laws, moral, ceremonial, and judicial, his ordinances of worship, and promises of blessings temporal, spiritual, and eternal;—and have Abraham, Isaac, David, and many other holy men, for their natural ancestors;—and from among whom, in respect of his manhood or human birth, the Messiah sprung, who, in his divine nature, is infinitely blessed in himself, the object of all adoration, and the Most High over all the earth.

6—13. But though, to the grief of my soul, the bulk of the Jewish nation are now in a most deplorable condition through their own re-

= Is. 7. 14. & 9.
 * John 1.
 1. 8. * Is.
 with Gen. 17. 7
 en. 21. 12. Gal.
 & 3. 26—29. &
 * Gen. 25. 21.
 Tit. 3. 5. ch. 11.

Anno Domini
cir. 60.Gen. 25. 23.
with 2 Sam.
8. 14.

Or greater.

Or lesser.

Mal. 1. 2, 3.

Gen. 29. 30.

Deut. 21. 15.

Prov. 13. 24.

Mat. 10. 37.

Luke 14. 26.

John 12. 25.

Ch. 3. 5. & 4.

1. & 6. 1.

Gen. 18. 25.

Deut. 32. 4.

Job 8. 3. &

34. 10. 2 Chr.

19. 7. Ps. 92.

15. & 11. 6, 7.

Exod. 33. 19.

ver. 16, 18, 11.

Ver. 11, 15.

18. 20, 21. Ps.

115. 3. Is. 65.

1. Mat. 11.

23. 26. 1 Cor.

4. 7. & 1. 26.

—31. Ps. 110.

3. Phil. 2. 13.

2 Thes. 2. 13.

14. Tit. 3. 5.

Gal. 3. 8, 22.

Exod. 9. 16.

& 10. 1. & 14.

4. 17. Prov.

16. 4. Ps. 58.

10. 11. & 9.

16. & 83. 17.

18.

Luke 10. 21.

& 12. 32. ch.

5. 20, 21. &

11. 5—7. see

ver. 11, 15.

16. 20—24.

Tit. 3. 5.

Exod. 4. 21.

& 8. 15, 33.

1 Chr. 21. 1.

1 Kin. 22. 21.

22. ch. 1. 24.

26, 28. Ps. 81.

12. 2 Thes.

2. 11.

Gen. 50. 20.

2 Chr. 20. 6.

Job 9. 19. &

41. 10. Is. 46.

10. Jer. 49.

19. & 50. 44.

Job 9. 12, 14.

15. & 23. 13.

& 33. 13. &

34. 31. & 40.

2. 4. 5. Is. 29.

16. & 45. 9.

Dan. 4. 35.

Mat. 20. 15.

ver. 21.

Or answerest again, or disputest with God?

Jer. 18. 6. Is. 64. 8. Prov. 16. 4. 2 Tim. 2. 20.

ver. 11, 15, 16, 18.

Prov. 16. 4. ch. 2. 4, 5. & 11. 7. 8. 1 Pet. 2. 9. Jude 4. 1 Thes. 5. 9.

Or made up. Gen. 15. 16. Mat. 23. 32, 33. ch. 2. 5. Jam. 5. 3.

Ch. 5. 20, 21. & 8. 28. &

2. 4. Eph. 2. 7, 8. & 1. 3—7, 18. Col. 1. 27. 2 Tim. 1. 9. & 2. 21. 2 Cor. 5. 5. 1 Pet. 1. 3, 4. 2 Pet. 1.

1. 3, 4. 2 Pet. 1.

1. 3, 4. 2 Pet. 1.

1. 3, 4. 2 Pet. 1.

1. 3, 4. 2 Pet. 1.

1. 3, 4. 2 Pet. 1.

1. 3, 4. 2 Pet. 1.

1. 3, 4. 2 Pet. 1.

1. 3, 4. 2 Pet. 1.

1. 3, 4. 2 Pet. 1.

1. 3, 4. 2 Pet. 1.

1. 3, 4. 2 Pet. 1.

1. 3, 4. 2 Pet. 1.

1. 3, 4. 2 Pet. 1.

1. 3, 4. 2 Pet. 1.

1. 3, 4. 2 Pet. 1.

1. 3, 4. 2 Pet. 1.

12 It was said unto her, The [†]elder shall serve the ^{||}younger.

13 As it is written, ^yJacob have I loved, but Esau have I ^hated.

14 ^aWhat shall we say then? ^bIs there unrighteousness with God? God forbid.

15 For he saith to Moses, ^cI will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 ^dSo then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For ^ethe Scripture saith unto Pharaoh, ^fEven for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 ^gTherefore hath he mercy on whom he will ^hhave mercy, and whom he will he ^hardeneth.

19 Thou wilt say then unto me, ⁱWhy doth he yet find fault? for who hath resisted his will?

20 Nay but, O man, ^kwho art thou that ^{*}replieth against God? shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the ^lpotter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?

22 ^mWhat if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath ⁿfitted to destruction:

23 ^oAnd that he might make known the riches of his glory on the vessels of

mercy, which he had afore prepared unto glory,

24 ^pEven us whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, ^qI will call them my people who were not my people; and her beloved who was not beloved.

26 ^rAnd it shall come to pass ^sthat, in the place where it was said unto them, Ye ^{are} not my people, there shall they be called, The children of the living God.

27 Esaias also crieth concerning Israel, ^tThough the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 ^uFor he will finish [†]the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

29 And, as Esaias said before, ^vExcept the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, who ^xfollowed not after righteousness, ^yhave attained to righteousness, even the righteousness which is of faith.

31 But Israel, who ^zfollowed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? ^aBecause ^{they}sought it not by faith, but as it were by the works of the law. For they ^bstumbled at that stumbling-stone;

33 As it is written, ^cBehold, I lay in Sion a stumbling-stone and rock of offence; and ^dwhosoever believeth on him shall not be [†]ashamed.

Anno Domini
cir. 60.

Heb. 3. 1. ch.

8. 28, 30.

1 Pet. 2. 6.

1 Cor. 1. 9.

2 Tim. 1. 9.

ch. 3. 23, 29,

30. & 4. 11,

12, 16. & 10

12, 13. & 11.

11—32. Gal.

3. 28. Eph. 2.

12—20. Col.

1. 6, 23. & 11.

Hos. 2. 23.

1 Pet. 2. 10.

with Gen. 49.

10. Deut. 32.

43. Ps. 22. 27

—31. & xlv.

xlvii. lxxvii.

lxxviii. lxxix.

xcvi—c. cxvii.

Is. 9. 7. & 24.

16. & xl—lxvi.

Jer. lii. xxx.

xxxii. &c.

Hos. 1. 1.

with Is. 11.

10. & 43. 6.

& 49. 12. &

liv. & 56. 8.

& 27. 12, 13.

& lx—lxii.

&c.

Is. 19. 22, 23.

Ezek. 6. 8.

ch. 11. 5. Jer.

5. 10. & 46.

28.

Is. 28. 22.

Jer. 16. 16. &

14. 22. Is. 30.

13, 14.

Is. 28. 22.

Jer. 16. 16. &

14. 22. Is. 30.

13, 14.

Or the account.

Is. 1. 9. with

6. 13. Ezek.

22. 30. Gen.

19. 24. Is. 13.

19. Jer. 49.

18. & 50. 40.

Lam. 3. 22.

& 4. 6. Ezek.

16. 46—52.

Amos 4. 11.

Zeph. 2. 9.

2 Pet. 2. 6.

Jude 7.

Ch. 1. 18—

32. 1 Cor. 6.

9. 10. Eph. 2.

12. Tit. 3. 3.

Eph. 4. 17—

19. 1 Pet. 4.

3. Is. 65. 1.

Ch. 3. 22, 30.

& 4. 11. & 10.

20. & 11. 11,

12. & 15. &

—19.

Ver. 32. ch. 10. 2, 3. & 11. 7. Gal. 3. 21. & 5. 2, 4. Mat. 9. 13.

ch. 10. 3.

Luke 2. 34. Mat. 13. 57. 1 Cor. 1. 23. John 15. 22, 24.

1 Pet. 2. 6. Ps. 118. 22.

Ch. 11. 11. Ps. 2. 12. Is. 45. 22. & 55. 1, 4, 7. Joel 2. 32. Mark

16. 15, 16. John 6. 37, 40. & 3. 16, 36.

† Or confounded.

jection of the gospel, yet it must not be imagined that God's covenant of promise which he made with their fathers, is disannulled, or has failed of accomplishment; for all the natural descendants of Jacob were never considered by God as true Israelites, interested in the saving blessings of it.—The restriction of Abraham's honourable seed to Isaac, who was born by means of supernatural influence, and his descendants, to the exclusion of his posterity by Hagar and Keturah, who were born by natural influence; and the after-preference of Jacob, a younger child by the same mother at one birth, and no way superior to Esau in natural goodness of qualities or works, plainly manifested that not natural descent from Abraham, but spiritual conformity in faith, marked the intended heirs of promise; and that the Jewish posterity of these patriarchs should in due time, for their unbelief, be excluded from the church; and others, no better in themselves, by the sovereign grace of God be brought in to fill their room. 14—16. Let none dare to think God unrighteous, in making such a wide difference in his choice and disposal of persons equally sinful and unworthy in themselves: for, as he declared to Moses, he may bestow his undeserved favour, with all its undeserved effects, upon whomsoever he please, without any dependence on their free-will, good disposition, careful inquiries, or diligent endeavours, after salvation, as the cause of his conduct.

17. And why may he not, in the same sovereignty, as in the case of Pharaoh, the oppressing king of Egypt, advance men, no worse in themselves than others, to high stations, and preserve them for a time amidst manifold judgments, in order that, by tremendous acts, he may at last manifest the glory of his perfections to all around, in their dreadful, but just, destruction.

18. From the above instances it is plainly evident that God, in high sovereignty, extends his free mercy to such sinful and miserable creatures as he pleases, and at the same time leaves other sinners, no worse in themselves, to Satan and their own sinful lusts; that, by abusing his word, ordinances, and providences, they may be hardened, as a punishment for their former sin, and as a prelude and means of ripening them for further destruction.

19—21. Let none therefore dare to arraign the Most High, as if he were unrighteous in threatening, condemning, or punishing, men for that obstinacy in wickedness into which he leaves them to fall, or as if it were necessary for him to account for bestowing his undeserved favours upon some and withholding them from others; for, if a potter, who himself is but a fellow creature formed of the dust, may, out of the same lump of clay, form vessels for different purposes and degrees of honour, without injuring the clay, why may not the Most High Creator, Proprietor, and Lord of all, dispose of his creatures as best answers the glory of his perfections, whether in their undeserved honour and blessedness, or in their deserved shame and contempt?

22. Why may not he for the glory of his high sovereignty, and manifestation of his dreadful power and equity upon obstinate and impenitent sinners, defer their punishment, and even load them with many external benefits, till by their increased sinfulness, they have rendered themselves more notoriously deserving of his wrath, and ripe for destruction?

23, 24. And why may he not take this course, in order to manifest the transcendent and endearing riches of his glorious grace in the salvation of those, whom from all eternity he chose to everlastingly love, and whom he prepares for it by his renewing and sanctifying grace,—even all his effectually-called ones, whether Jews or Gentiles? 25—29. From these predictions of Hosea and Esaias, it is plain that God always intended to

form a people for himself, by the call of the gospel, where he had none; while only a remnant of the Jews should be saved; and designed, in awful justice, to reject the body of the Jewish nation, and other objects of his wrath, on account of their sin, while, in free mercy, he saves the objects of his love, Gentiles as well as Jews.

30. In fulfilment of which predictions, and to manifest which mercy upon the one hand, and just wrath on the other, the poor ignorant idolatrous heathens, who instead of knowing, concerning themselves about, or endeavouring to perform, any good works, had lived in every sinful abomination, have many of them been made by faith to receive and share of the justifying righteousness of Christ, revealed and offered in the gospel.

31. On the other hand, the Jewish descendants of Jacob, who with great but misguided zeal, have pursued after righteousness for justification by their own obedience to the law of Moses, have neither fulfilled, nor received, any righteousness which can answer the demands of that law for which they are so zealous, or procure their acceptance with God and title to eternal life.

32. And their falling short of righteousness is not owing to any decree of God hindering them, but to their own pride, perverseness, and unbelief, through which they refuse to accept it, as provided for them in Christ and freely offered in the gospel, and desire to be justified, in whole or in part, by their own obedience to the law:

33. For, as Esaias foretold, they take such offence at Jesus Christ, the only foundation of the gospel church and of all salvation, on account of his mean parentage, appearances, poverty, and crucifixion, the spiritual nature of his kingdom, and his humiliating doctrines, that they cannot think of owing any part, much less the whole, of their salvation to him alone.

REFLECTIONS UPON CHAP. IX.—Certain and manifest is the supreme God-head of Jesus Christ and his Spirit, who search men's hearts, and by whom they may swear. And very marvellous in himself, and just suited to our need, is he, who is at once a true man, the promised seed of the Patriarchs, and the most high God, blessed for ever. Great is the honour and mercy to stand related to God as church members, and to enjoy their privileges. Yet, alas, many such, through their unbelief, fall short of spiritual and eternal salvation! But, whether men be saved or damned, the purposes of God are executed, and his promises fulfilled. How free, how sovereign and endearing, is his electing love towards so many sinners, Gentiles as well as Jews, without any regard to their foreseen goodness! And righteous is his whole conduct, as he withholds from none what he ought to give them, and punishes none but on account of their sins, by which they deserve, and are fitted for destruction. Gloriously he marks his sovereignty over his creatures. And it is absurd then to quarrel with his dispensations, or to pry into or perplex ourselves with, his secret purposes, especially when his word, which is our only rule, gives all reasonable encouragement to faith and holiness as the means of manifesting our election. Yea, men's quarrelling with the sovereignty, mercy, or justice, of his conduct, will provoke him to give them up to judicial blindness and incurable hardness of heart. Multitudes effectually prevent their own justification and salvation by seeking righteousness in their own works in opposition to the righteousness of Christ. But happy and full is their deliverance who rest on him alone for righteousness and strength.

Anno Domini
cir. 60.

CHAP. X.

Exhibits (1) Paul's deep concern that the Jews were seeking righteousness by the law, and rejecting the all-sufficient righteousness of Christ; 1—4. (2) Shews the difference between the righteousness of the law, by which they thought to be justified, and the righteousness of faith revealed in the gospel; 5—10. (3) Shews that the Gentiles were now on a level with the Jews in the matter of justification and salvation, as their own prophets, Joel, Isaiah, and Moses, had foretold; 11—21.

• Ch. 9. 1—3.
Ps. 51. 18. &
10. 2. 13. &
122. 6—9. &
137. 5, 6.

• John 16. 2.
Acts 21. 20.
& 22. 3. Gal.
1. 14. & 4. 18.
Phil. 3. 6.
ch. 9. 31.

• Is. 27. 11. Hos.
4. 6. with
John 17. 3. &
6. 44. & 1. 11.

• Ps. 11. 7.
Deut. 32. 4.
or ch. 1. 17.
& 3. 22, 26.
& 5. 19. 2 Cor.
5. 21. Phil. 3.
9. 2 Pet. 1. 1.

• Ch. 9. 31, 32.
Luke 18. 11.
Mat. 19. 16.
John 6. 28.

• Ch. 9. 32.
Heb. 10. 29.

• Ch. 3. 25, 26.
31. & 8. 3, 4.
Gal. 3. 13. &
4. 4, 5. Mat.
3. 15. & 5. 17.
18. Dan. 9.
24. Phil. 3. 9.
Gal. 3. 24.
Acts 13. 38.
39. Gal. 2. 16.
Deut. 27. 26.

• Lev. 18. 5.
Ezek. 20. 14.
Neh. 9. 29.
Gal. 3. 10, 12.
Jam. 2. 10.

• Ch. 3. 22, 27.
31. & 4. 13.
& 9. 30, 31.
Phil. 3. 9.
Heb. 11. 7.
with Gal. 3. 8.
22. ch. 4. 3.
Gen. 15. 6.

• Deut. 30. 11
—13.
John 1. 9.
Eph. 4. 8—
10. Ps. 110. 1.
Heb. 1. 3. &
8. 1.

• 1 Cor. 15. 3.
4. Mark 15.
46. & 16. 9.

• Deut. 30. 14.
ch. 1. 16, 17.
Acts 2. 39. &
3. 26. & 13.
26. 46. & 23.
28. & 10. 36.
Is. 57. 19.

• Mat. 10. 32.
Luke 12. 2.
1 John 4. 15.
ver. 13.

• John 6. 69.
Acts 8. 37.

1 John 5. 1. 1 Pet. 1. 21. Mark 16. 16.
Mat. 10. 32. 1 John 4. 15. ver. 13.

• Ch. 1. 17. & 3. 22. Gal. 2. 16.

• Is. 28. 16. & 49. 23. Jer. 17. 7. ch. 9. 33.

BRETHREN, ^amy heart's desire and prayer to God for Israel is, that they might be saved.

² For I bear them record that they ^bhave a zeal of God, ^cbut not according to knowledge :

³ For they, being ignorant of ^dGod's righteousness, and ^egoing about to establish their own righteousness, ^fhave not submitted themselves unto the righteousness of God.

⁴ For Christ ^{is} the end of the law for righteousness to every one that believeth.

⁵ For Moses describeth the righteousness which is of the law, ^hThat the man who doth those things shall live by them.

⁶ But the righteousness which is of faith speaketh on this wise, ^kSay not in thine heart, Who shall ascend into heaven? (that is, to ^lbring Christ down from above) :

⁷ Or, who shall descend into the deep? (that is, to ^mbring up Christ again from the dead).

⁸ But what saith it? ⁿThe word is nigh thee, ^{even} in thy mouth and in thy heart: that is, the word of faith, which we preach ;

⁹ That, ^oif thou shalt confess with thy mouth the Lord Jesus, and ^pshalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

¹⁰ For with the heart man believeth ^qunto righteousness, and with the mouth confession is made ^runto salvation.

¹¹ For the scripture saith, ^sWhosoever believeth on him shall not be ashamed.

¹² For there is no difference between the Jew and the Greek ; for the same Lord over all is rich unto all that call upon him.

¹³ For whosoever shall call upon the name of the Lord shall be saved.

¹⁴ How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

¹⁵ And how shall they preach except they be sent? as it is written, ^tHow beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things !

¹⁶ But they have not all obeyed the gospel. For Esaias saith, ^uLord, who hath believed ^vour report?

¹⁷ So then ^wfaith cometh by hearing, and hearing by the word of God.

¹⁸ But I say, Have they not heard? Yes, verily, ^xtheir sound went into all the earth, and their words unto the ends of the world.

¹⁹ But I say, Did not Israel know? First Moses saith, ^yI will provoke you to jealousy by ^zthem that are no people, and by a foolish nation I will anger you.

²⁰ But Esaias is very bold, and saith, ^{aa}I was found of them that sought me not: I was made manifest unto them that asked not after me.

²¹ But to Israel he saith, ^{ab}All day long I have stretched forth my hands unto a disobedient and gainsaying people.

1 Cor. 12. 2. Tit. 3. 3. ch. 1. 21—32. ^b Is. 65. 1. & 11. 10. & 42. 6, 7. & 49. 6, 22. & 60. 3. & 52. 15. & 55. 4, 5. ch. 15. 19. & 9. 30. ^c Is. 65. 2. Prov. 1. 24. 1 Thes. 2. 14, 15. Heb. 2. 3. & 10. 26—31. Acts 13. 45, 46. ch. 11. 7, 8, 20.

CHAP. XI.

Mollifies the awful views of the rejection of the Jews, and their exclusion from God's church and covenant; and shews (1) That it was not universal, but the elect among them had obtained salvation by mere grace, while the rest, through the blindness and hardness of their hearts, fell short of it; 1—10. (2) That it is not final; but, as God had overruled their unbelief for making the Gentiles partakers of church privileges in their stead, so the Gentiles ought not to insult them, but take warning from their fate, to watch against pride and unbelief, in hopes of the Jews being again brought into covenant and church fellowship with

in our crucified and risen Redeemer, in order to the obtaining a complete justifying righteousness in him : and with our mouth we must make a public, open, and resolute, confession of him as such before the world ; and must plead what he hath done and suffered as the ground of our hope towards God, if we would obtain a final and complete salvation. 11—13. And, as was foretold by the prophets Isaiah and Joel, Jews and Gentiles, who believe on and worship him, have now equal access to all the inexhaustible riches of his righteousness, grace, and salvation. 14, 15. It is therefore necessary that the gospel be preached by ministers authorised and sent by Christ, to Gentiles as well as Jews, that they, hearing these glad tidings of salvation, may cordially believe the same, and even highly esteem and regard the publishers of such important declarations and offers of justification, adoption, and eternal glory through him. 16. But, as Isaiah foretold, neither Jews nor Gentiles have generally hearkened to the gracious calls of the gospel, nor yielded up themselves to the authority of God therein by the obedience of faith ; 17. Yet it is nevertheless certain that the hearing of it preached by persons divinely authorised is the ordinary mean of God's working faith in men's hearts by the almighty operation of his Spirit. 18—21. And it is plain, as was foretold by Moses and Isaiah, that the gospel, to the no small vexation of the envious Jews, has already been preached, far and wide, among the ignorant and idolatrous Gentiles ; and, through the effectual operation of God's sovereign grace, hath been attended with no inconsiderable success.—And no less evident is it, as was foretold by Isaiah, that the Jews have obstinately and ungratefully rejected Christ and his gospel, notwithstanding the most endearing, persuasive, and miraculous means, and the long-continued pains taken for their conversion, by him, his Spirit, and ministers.

REFLECTIONS UPON CHAP. X.—Faithful ministers very earnestly desire and pray for the salvation of their hearers. And it is a great grief and burden to their spirits that so many, through ignorance, pride, and attachment to self-righteousness, refuse Jesus and his righteousness and salvation so freely offered. But infinite is the mercy that he and all his fulness are so fit for us, and brought so near to us in the gospel ; and that this gospel is now extended to Gentiles as well as Jews, and is so long continued, even to the most criminal despisers thereof. The glad tidings of mercy and grace which it contains, are suited to the diversified conditions of all the sinful men who hear it. And with full persuasion and close application ought we then to embrace it.—With boldness and fidelity ought ministers to preach it. And highly should they be esteemed, if faithful, for their work's sake. But it is criminal and dangerous to attempt preaching without a commission from Christ ; or to continue rejecting him and his gospel till the time of God's patience hath expired.

CHAP. X. Ver. 1. Notwithstanding these awful hints concerning God's rejection of my Jewish brethren, which I have suggested, my most earnest desire and prayer to him is, that, as far as can possibly consist with his glory, he would prevent the miseries which are justly impending over their heads, and give them faith in Christ, to their present and everlasting salvation. 2. For, however they hate, reproach, and persecute me, I must think, and testify, that many of them have a real zeal for God and his laws ; but, alas ! wholly misguided, leading them off from Christ and the true method of righteousness and salvation. 3. For, through their own chosen carnality and ignorance,—having mean and unworthy thoughts of the righteousness of God's nature, manifested in the strict demands and awful penalties of his law, and of that perfect righteousness of obedience and suffering by which Christ satisfied his law and justice,—they exert themselves to their utmost to make their own imperfect, ceremonial, and external, performances stand as their righteousness for acceptance with God to eternal life :—and thus, through their wilful ignorance and desperate pride, they refuse to receive or owe their salvation to the righteousness of Christ, freely offered to them in the gospel as the alone ground of their justification before God. 4. For, as the manifestation of Christ was the great end of God's giving to the Jews their laws, so he, by answering all the types of the ceremonial law, has abolished it ; and, by fulfilling all the demands of the moral law, as a broken covenant of works, has brought in a perfect and everlasting righteousness as our surety to be imputed to every one, Jew or Gentile, who, under a sense of his own sinfulness and misery, receives and rests on him alone for salvation as he is offered in the gospel. 5—8. For, if men will insist upon being justified by their own personal righteousness as a fulfilment of the law, it is plain from Moses' own declaration, that nothing less than a perfect fulfilment of all its demands can in the least avail to their justification and eternal life : but, in hinting at the doctrine of justification by faith, he darkly represents Christ, not as needing to be brought down from heaven, but as already come into our world and nature, to take away sin by the sacrifice of himself ; not as needing to be raised from the dead, but as actually raised again for our justification, and in order to apply his purchased redemption ;—and represents him and his righteousness as brought near to our very ears, mouth, and heart, in the gospel, when we hear, read or receive, it as preached by his authorised ministers, that he may be the infallible foundation and glorious object of our faith : 9. And we are assured that, if we with our heart believe in Christ as our only Saviour, who died for our offences and rose again for our justification, and make a proper and open confession of him as such, we shall certainly be partakers of eternal salvation. 10. For, not by a mere assent of our mind to the revealed truths of God, but also by a consent, approbation, and acceptance of our will and affections, we must believe

Anno Domini
cir. 60.

Acts 10. 34.
35. & 15. 9. &
10. 36. ch. 3.
22, 29, 30. &
4. 11, 12, 16.
& 9. 24. Eph.
1. 7. & 2. 4, 7.
1 Tim. 2. 5, 6.
Ps. 103. 17. &
130. 4, 7, 8.

Joel 2. 22.
Acts 2. 21.
Gal. 3. 26.
Col. 3. 11. Is.
45. 22. Ps. 98.
3. Mark 16.
16.

• Heb. 11. 6.
ch. 14. 23.

• Mark 16. 15.
16. Is. 52. 15.
& 53. 1. John
15. 22. Prov.
29. 18. Eph.
2. 12. Tit. 1. 3.

Jer. 23. 32.
Heb. 5. 4.
Mat. 9. 38.

• Is. 52. 7. Nah.
1. 15. Rev. 14.
6. Mark 16.
15. Luke 2.
10, 11, 14.
Acts 13. 26.

• Heb. 4. 2.
Acts 28. 24.
John 10. 25.
ch. 11. 7.

• Is. 53. 1. John
12. 38—40.
Gr. the hear-
ing of us.

† Or preaching.

• Luke 16. 29.
1 Cor. 1. 21.
Eph. 1. 13.
Heb. 11. 13.
ver. 14. ch.
1. 16, 17.

Ps. 19. 4.
Mat. 24. 14. &
26. 13. & 28.
19. Mark 16.
15. Acts 2. 5.
ch. 1. 8. &
15. 19. Col. 1.
6, 23.

Deut. 32. 21.
with 4. 6.
Acts 23. 21.
22. 1 Thes. 2.
16. ch. 11. 11.

Hos. 1. 10.
1 Pet. 2. 10.
Mat. 21. 43.
Jer. 10. 8.

Anno Domini
cir. 60.

God along with the bulk of the Gentiles; 11—32. (3) In the form of adoration, shews that God's marvellous and unsearchable wisdom and goodness were manifested in these astonishing dispensations of providence; 33—36.

1 Sam. 12. 22.
Ps. 94. 14.
Jer. 31. 37.
with Gen. 17.
7. Deut. 32. 9.

I SAY then, 'Hath God cast away his people? God forbid. 'For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin.

2 Cor. 11. 22.
Phil. 3. 5. ch.
9. 3. Acts 22.
3. & 26. 3.

2 'God hath not cast away his people which he foreknew. Know ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

Ch. 8. 28—
30. & 9. 6, 8,
23. John 10.
14, 28, 29.
Acts 13. 48.

1 Kin. 19. 10,
14. & 18. 4;
30.

3 'Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

Judg. 6. 24.
& 21. 4.

1 Sam. 7. 17.
& 11. 15. &
16. 2, 5. 2 Sam.
24. 19, 25.
Exod. 20. 24.
Deut. 27. 6.

4 But what saith the answer of God unto him? 'I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

1 Kin. 19. 18.
with Jer. 2. 8.
& 11. 13. &
19. 5. & 23.
27. & 32. 35.
Hos. 2. 8.
Zeph. 1. 4.

5 'Even so then at this present time also there is a remnant according to the election of grace.

Ch. 9. 27.
Acts 13. 48.
ver. 6, 7.

6 'And, if by grace, then it is no more of works: otherwise grace is no more grace. But, if it be of works, then is it no more grace: otherwise work is no more work.

Deut. 9. 4.
Gal. 5. 2, 4. &
2. 21. ch. 4. 4.
5. Eph. 2. 4—
9. Tit. 3. 5.
ch. 3. 27, 28.

7 What then? 'Israel hath not obtained that which he seeketh for: but the election hath obtained it, and the rest were blinded:

Ch. 9. 31, 32.
& 10. 3.

Ch. 8. 28—30.
33. & 9. 23.
Acts 13. 48.
2 Tim. 2. 19.
John 10. 27,
28.

8 According as it is written, 'God hath given them the spirit of * slumber; eyes that they should not see, and ears that they should not hear; unto this day.

John 12. 40.
2 Cor. 3. 14.
& 4. 3, 4.
Deut. 29. 4.
Acts 28. 27.
ch. 9. 31. &
10. 3.

9 And David saith, 'Let their table be made a snare, and a trap, and a stumbling block, and a recompence, unto them:

Or hardened.
ch. 9. 18.

Is. 29. 10. &
6. 9. & 44. 18.
ch. 1. 24.
2 Thes. 2. 11.
Deut. 29. 4.
Jer. 5. 21.
Ezek. 12. 2.
Mat. 13. 14.
Acts 28. 26,
27.

10 'Let their eyes be darkened, that

Or remorse.
3, 4. 1 Pet. 2. 8.
64—68.

Ps. 69. 22. & 28. 4. Prov. 1. 32. Deut. 32. 13—15. Is. 8. 14, 15. & 66.
Ps. 69. 23. ver. 8. John 12. 38—40. 2 Cor. 3. 14. Deut. 28.

they may not see, and bow down their back alway.

Anno Domini
cir. 60.

11 I say then, 'Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

Ezek. 18. 23,
32. & 33. 11.

Acts 13. 42,
45, 46. & 18.
6. & 28. 25,
28. ch. 10. 19.
ver. 31.

Mat. 8. 11, 12.
ver. 11, 31.

12 Now, 'if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, 'how much more their fulness?

† Or decay, or loss.

Ver. 15, 31.
Rev. 11. 15—
19. & xix.

xxii. Is. lx—
lxiii. lxxvii.
Jer. xxx. xxxi.
xxxiii. Ezek.
xxxiv—xlvi.

13 For I speak to you Gentiles; 'in as much as I am the apostle of the Gentiles, I magnify mine office:

Ch. 15. 16, 19.
Gal. 2. 2, 7, 8.
1 Tim. 2. 7.
2 Tim. 2. 11.
Acts 9. 15. &
13. 2. & 22.
21. & 26. 17.

14 'If by any means I may provoke to emulation them who are my flesh, and might save some of them.

Ch. 9. 1—3. &
10. 1. 1 Cor.
9. 22. 1 Tim.
4. 16. Jam. 5.
20. ver. 5, 11.
1 Cor. 7. 16.

15 For, 'if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?

Ver. 11, 12.
2 Cor. 5. 19.
20. Eph. 1. 10.
Col. 1. 20, 21.

16 'For, if the first-fruit be holy, the lump is also holy: and, if the root be holy, so are the branches.

Dan. 12. 2.
Ezek. xxxvii.
Rev. 11. 11.
& 20. 4—6.

17 And, 'if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree,

Lev. 23. 10,
11. Num. 15.
17. with Gen.
17. 7. 1 Cor.
7. 14. ver. 11,
19.

18 'Boast not against the branches. But, if thou boast, 'thou bearest not the root, but the root thee.

Jer. 11. 16.
Mat. 21. 43.
& 8. 11, 12.
Eph. 2. 12—
20. Acts 13.
45, 46. ver. 11,
15. John 1.
16. Acts 2. 39.
Eph. 3. 6.

19 Thou wilt say then, 'The branches were broken off that I might be grafted in.

Ver. 20.
1 Cor. 4. 7. &
10. 12.

John 10. 16.
ch. 4. 16. Eph.
2. 19, 20. &
3. 6.

20 Well; 'because of unbelief they were broken off, and thou standest by faith. 'Be not high-minded, but fear:

Ver. 11, 12,
15, 17.

Acts 13. 45,
46. & 18. 6.

21 For, if God spared not the natural branches, take heed lest he also spare not thee.

2 Chr. 20. 20.
Is. 7. 9. Rom.
5. 1, 2. & 14.
4. 1 Cor. 15. 1.
1 Pet. 5. 12.
2 Cor. 1. 24.
Eph. 6. 13, 14.

22 Behold therefore the goodness and

Jer. 13. 15. Prov. 28. 14. Is. 66. 2. ch. 12. 16. Phil. 2. 12. Jam. 4. 6. 1 Pet. 5. 5. 1 Cor. 10. 6,
11, 12.

Ch. 9. 18, 22, 23. Mat. 8. 11, 12. & 21. 43.

CHAP. XI. Ver. 1. From these awful hints by the prophets, and the no less awful present appearances of things among the Jews, we must not conclude that God has universally, and for ever, abandoned his whole favourite nation, who have so long been his peculiar people, in visible covenant with him. No,—I myself, to whom, notwithstanding the greatest unworthiness and guilt, his grace has been exceeding abundant, am an Israelite, of the very meanest and first miscreant tribe.

2—5. Whatever he has done with multitudes of the natural descendants of Jacob, and might justly do with them all, for their many heinous provocations, yet he has rejected none whom, in his eternal purpose, he chose to special and saving benefits; but, as in the days of Elijah, when idolatry and other wickedness so remarkably prevailed, that he thought scarcely a true worshipper of God but himself remained among the ten tribes, the Lord had secretly preserved no less than seven thousand, so now, notwithstanding our general and deplorable infidelity, a large remnant have been effectually brought to believe in Christ to the saving of their souls, according to that free choice which God, from all eternity, made of them in the riches of his own sovereign mercy and grace.

6. And if the choice, calling, and saving, of some rather than others, be entirely the effects of his mere favour and grace, then it is plain that no foreseen good works deserved, or moved him to it: nothing being more evident than that the mere undeserved favour and mercy of God, and the merit of men's good works, are so directly contrary the one to the other, that they cannot be blended together; but salvation, from first to last, must be simply of the one to the exclusion of the other.

7—10. The present state of the Jewish nation stands therefore precisely thus, that all such of them as were divinely chosen to everlasting life have obtained, or shall obtain, righteousness entitling to it through faith in Christ; but the rest, who are the far greater part, are, in the awful, but just providence of God, and according to his predictions by Isaiah and David, given up to their own lusts, to blind and harden themselves in their rejection of Christ and his gospel, and thereby bring upon themselves fearful curses and miseries spiritual and temporal in this world, as well as everlasting destruction in that which is to come.

11. Nor has God permitted them to stumble at his crucified Son, in order that their whole nation should fall from all their ancient privileges into utter and everlasting ruin; but has overruled their obstinate unbelief into an occasion of sending the gospel to the Gentiles, that the ready reception of it among that idolatrous and detested people might stir up the Jews to vie with them in faith and obedience, that these despised Gentiles might not wholly take away the gospel and its privileges from them.

12. Now, if the apostasy of the Jews, and their falling off from their peculiar relation to God as his people be, in his infinite wisdom, made a mean of sooner enriching the Gentiles with the gospel and all its inestimable blessings, how much more shall the faith of the Gentiles be confirmed, their blessings increased, and converts multiplied; when, in some future period, the Jewish nation shall be converted to Christ, and enjoy the fulness and privileges of the gospel.

13. It is with great pleasure that I, who reckon myself highly honoured to be the apostle of Jesus Christ for the conversion and edification of you Gentiles, mention this to you for your comfort. 14. And it would give me inexpressible

joy and satisfaction if, by this or any other means, I could be an instrument of stirring up my Jewish brethren to bethink themselves, and believe in Christ, to their own everlasting salvation: 15. For, if God's casting them off from being his peculiar people for their obstinate unbelief has been made an occasion of bringing you Gentiles, by the gospel, into a state of favour and fellowship with him, through faith in his Son, shall not their future general conversion to Christ, be a mean of introducing an inexpressibly more glorious, enlarged, and lively condition to the gospel church!

16. And this general conversion we ought to hope for.—For God's sanctification of Abraham, and others of their ancestors, to his service, and entering them and their seed into special covenant with himself, imports that though, for their wickedness, the present and many succeeding generations should be cut off from the favour of God, and expelled from his church, yet he will, in some future period, from regard to that ancient covenant, convert multitudes of them to Christ, and reinstate them in his church. And of this I and others, who are already converted, are a specimen, pledge, and earnest.

17. But if the natural descendants of Abraham, Isaac, and Jacob, those friends of God, be for their obstinate unbelief, cut off and expelled from God's covenant and church, that you, ignorant, unprofitable, and wicked Gentiles, fit only for everlasting destruction, might, in the transcendent mercy of God, be brought into the church as their spiritual posterity; and along with believing Jews, made partakers of all the promises, ordinances, privileges, and blessings, of the gracious covenant made with Abraham;

18. Never insult or condemn these rejected Jews, nor imagine yourselves more worthy than they. Remember ye contributed nothing to the honours and privileges of Abraham and his posterity, but receive your gospel privileges through means of Abraham as their root, and the father of all the nations of them that believe.

19. Think not that they, as superlatively wicked, were expelled from God's church, that you, as better, might be admitted in their stead. 20. It was for their rejection of Christ, and the way of salvation through him, that they were cast out from their peculiar relation to God, and the gospel removed from them to you; and it is only by faith in Christ, and his salvation, as freely offered to you, that ye have been admitted to, and continued in possession of, the privileges which they have lost; never therefore ruin yourselves by contempt of others, or by a conceit of your own worthiness or ability to persevere in your holy profession; but study always to maintain a holy reverence of God, an humble diffidence of yourselves, and a filial fear of falling by unbelief, as they have done.

21. For if God would not pass over, without fearful punishment, the obstinate unbelief of his ancient people, descended from Abraham his distinguished friend, what need have ye, who, contrary to all your deserts, have been admitted into his gospel church in their stead, to take heed, lest by pride and unbelief, you should provoke him to punish you in a similar manner? 22. Observe, and ponder therefore with solemn awe, the dreadful, but just, severity which God has exercised towards the obstinate and rejected Jews, and the transcendent mercy and kindness which he has manifested towards you Gentiles in sending his gospel to you, opening your hearts to receive it, admitting you into his church, and rendering you partakers of his blessings, if by an humble faith

Anno Domini
cir. 60.

severity of God : on them who fell, severity ; but toward thee, goodness, if thou continue in *his* goodness : otherwise thou also shalt be cut off.

23 And they also, if they abide not in unbelief, shall be grafted in : for God is able to graff them in again.

24 For, if thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree ; how much more shall these, which be the natural *branches*, be grafted into their own olive tree ?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be ^mwise in your own conceits ; that ⁿblindness in part is happened to Israel, ^ountil the fulness of the Gentiles be come in.

26 And so ^pall Israel shall be saved : as it is written, ^qThere shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob :

27 For this is my covenant unto them when I shall take away their sins.

28 As concerning the gospel, *they* are enemies for your sakes : but, as touching the election, *they* are beloved for *the* fathers' sakes.

29 For *the* gifts and calling of God are without repentance.

30 For, ^xas ye in times past have not believed God, yet have now obtained mercy through their unbelief ;

31 ^yEven so have these also now not ^zbelieved, that through your mercy they also may obtain mercy.

† Or obeyed.

ye improve his kindness. But, if through pride and unbelief ye abuse his merciful dispensation, assure yourselves that he will also unchurch you, and all other merely nominal Christians. 23, 24. And know that even the Jewish nation, who are now rejected, shall, in God's time, by an effectual conversion to the faith of Christ, be again made members of his church : for if, by his supernatural and almighty grace, you idolatrous Gentiles, worthless, unprofitable, and wicked, have been brought into his church, to render you fruitful in good works, much more may we expect that these descendants of Abraham with whom God established his covenant in their pious ancestors, shall, by faith in the exalted Messiah, be brought back into the covenant and church of God, from which their unbelief had cut them off, that they may partake of the spiritual benefits thereof.

25. Nay, that ye may not indulge yourselves in vain reasonings or self-conceit, or in contempt of them, know that this strange and tremendous abandoning of most of the Jews to their ignorance and unbelief will only continue till there be a general conversion of the Gentile nations to Christ ; 26, 27. And then shall multitudes of all the tribes of Israel be in like manner turned to the Lord, through faith in Christ as the gracious forgiver of their guilt, subduer of their lusts, and reformer from their sinful practices, manifested to them according to the ancient predictions.

28. In judgment to them, and in order to the merciful spread of the gospel among you, they are indeed now enemies to, and contradicators and blasphemers of, it, and have thereby cut themselves off from the blessedness of it : but, with respect to that absolutely gracious choice which God made of them as his peculiar people, they are still the objects of his kind and merciful regard, in consequence of that special favour which he had for Abraham, Isaac, Jacob, and other pious ancestors.

29. For the effectual calling and other blessings, which God bestows upon men in consequence of his choice of them in his eternal purpose, being irrevocable, we may depend on his infinite wisdom, power, goodness, and unchangeableness, that this chosen nation shall again be turned to the Lord, and multitudes saved with an everlasting salvation :

30. For, as ye Gentiles, who had for many ages continued in the most hateful, helpless, and hopeless, circumstances, have now, through occasion of their unbelief, been brought into God's covenant and church, and made partakers of his saving benefits ;

31. Even so, in like manner, the generality of the Jews are now, for a time, permitted to reject Christ and the gospel, that, through your receiving and preserving the gospel in the world, it may at length be preached unto them, and through faith in their own Messiah, they may be mercifully restored to their ancient privileges, and many of them eternally saved.

32. Thus by turns hath God, in infinite sovereignty, as well as equity, shut up mankind, first the Gentiles, and then the Jews, under the power of their disobedience and unbelief, and out of his visible church, that in his own time he may magnify the exceeding riches of his grace in calling multitudes of all ranks, among both Jews and Gentiles, to himself.

33. O the unbounded, the unfathomable, depth of his wisdom and knowledge, and of his counsels and dispensations, especially those which relate to the disposing of, and preparing, men for their eternal state ! How impossible is it for created minds to explore the reasons of his determinations with respect to particular persons or nations ! And how intricate and unknown are the methods of his providence for accomplishing his great designs !

34. How impossible it is for mere creatures to penetrate into the secret thoughts and noble schemes of his infinite mind, who is the great Sovereign of heaven and earth ; and which he by the most improbable means, pursues in the most unsearchable dispensations

32 For ^aGod hath ||concluded them all in unbelief, that he might have mercy upon all.

33 ^aO the depth of the riches both of the wisdom and knowledge of God ! how unsearchable *are* his judgments, and his ways past finding out !

34 ^bFor who hath known the mind of the Lord ? or who hath been his counsellor ?

35 ^cOr who hath first given to him, and it shall be recompensed unto him again ?

36 For ^dof him, and through him, and to him, *are* all things : ^eto whom *be* glory for ever. Amen.

1 Cor. 8. 6. & 10. 31. Col. 1. 16. Acts 17. 25. 28. Rev. 21. 6. Heb. 13. 21. 1 Pet. 5. 11.

• Gal. 1. 5. 2 Tim. 4. 18.

CHAP. XII.

Begins the practical improvement which ought to be made of God's sovereign grace, in our justification, sanctification, glorification, and ancient election ; and exhorts the Romans (1) To an holy dedication of themselves to God ; 1, 2. (2) To an humble opinion of themselves and a modest behaviour towards others ; 3—5. (3) To a faithful use of their spiritual gifts in their different stations in the church ; 6—8. (4) To their common duties as private Christians ; viz. to love, zeal, hope, patience, prayer ; 9—12 : hospitality, meekness, sympathy, condescension ; 13—16 : an honourable and peaceable conduct towards all men ; together with forbearance and kindness towards injurious enemies ; 17—21.

I ^aBESEECH you therefore, brethren, ^bby the mercies of God, ^cthat ye present your bodies a living sacrifice, holy, acceptable unto God, *which* is your reasonable service.

2 ^cAnd be not conformed to this world : but ^dbe ye transformed by the renewing of your mind, that ye may ^eprove what is that good, and acceptable, and perfect, will of God.

3 For I say, through the grace given ^fCol. 3. 10. Eph. 1. 18. & 4. 22—24. • Ch. 2. 18. Phil. 1. 10. Eph. 1. 18. & 5. 10, 17. 1 Thes. 4. 3. Col. 1. 21, 22. & 3. 10. with ch. 7. 12, 14. 2 Tim. 3. 16, 17. Ps. 19. 7—10. Mark 2. 11. Gal. 5. 16. with ch. 1. 15. & 15. 15. 1 Cor. 3. 10. & 15. 10. 1 Pet. 4. 11. Eph. 3. 8. ver. 6, 8.

of providence ! And how impossible for any to assist him in forming his plans, or to direct him in accomplishing them ! 35. Very absurd then is it to imagine that any creature, and especially any sinful man, Jew or Gentile, should have any claim of debt upon the infinite God, the Creator and Preserver of all. 36. For not only all things relative to his dispensation of justice and mercy, but all things in heaven, earth, or hell, are *of him*, as their contriver, Creator, and cause ; and are all preserved, directed, governed, and disposed *by him* ; and are all intended, formed, preserved, and managed, *for* the glorious illustration of his infinite perfections.

REFLECTIONS UPON CHAP. XI.—Awful is the thought that so many members of the visible church should be eternally rejected and ruined. Yet it is a great mercy that in the very worst of times a remnant larger than many think are saved ; that our whole salvation is owing to God's free and rich grace ; and that not one elect vessel can be finally lost. But it is absurd for men to attempt connecting their merits with God's grace, as joint causes of their eternal salvation, when the one is utterly averse of the other. Dreadful are spiritual judgments, especially when least perceived ! And awful is the providence when God casts off a person, and especially a nation, which he has long and remarkably favoured. It is necessary therefore for all professors humbly to fear and tremble for themselves, and to make sure their standing in Christ by vigorous and often-repeated acts of faith. But, when God casts off one nation, he supplies their room in his church and covenant with another : and, when they are long cast off, God can nevertheless mark his regard to their ancestors, and to his promises made to them, in shewing them distinguished favour at last.—Blessed indeed will be the period when both Jews and Gentiles shall be generally gathered to Jesus Christ. May the Lord hasten it in his time ! And with reverend awe should we adore and acquiesce in all his purposes and providences, resolving all into his infinite wisdom, power, mercy, equity, and high sovereignty, and referring the glory of all things, all events, to his name !

CHAP. XII. Ver. 1. Having thus largely represented unto you the exceeding riches of God's mercy and grace, in the election, justification, sanctification, and other blessings, which are granted to you who are in Christ, let me affectionately and earnestly beseech you by them, and by all the endearments, encouragements, obligations, and assistances, which result from them, solemnly, cordially, and unreservedly, to devote your whole selves, soul and body, not as an atoning, but as a living sacrifice of thankful acknowledgment—that ye are the Lord's, quickened by his Spirit, and vigorously determined through your whole life to serve and glorify him ;—and purified from your sinful lusts, that by faith and evangelical obedience ye may serve him in a spiritual, reasonable, and acceptable manner, answerable to his nature and the obligations ye are under to him. 2. And in order to this, beware of forming worldly schemes of happiness, or of complying with, or being moulded into, the spirit and temper, courses and fashions, of carnal and worldly men ; but let your chief aims and endeavours be to become more and more inwardly renewed by the Holy Ghost, that ye may be more capable of understanding, practising, and recommending the excellent and important truths of God contained in his word. 3. And in order to your understanding this perfect will of God with advantage to yourselves and

Anno Domini
cir. 60.

Ch. 3. 9. Gal. 3. 22. ver. 30, 31. John 12. 32.

|| Or shut them up all together.

Job 5. 9. & 9. 10. & 11. 7. & 28. 12. 14. & 37. 23. & 26. 14. Ps. 36. 6, 7. & 77. 19. Eccl. 3. 11. Dan. 4. 35.

Job 15. 8. & 36. 22, 23. Ps. 92. 5. 6. & 40. 5. Is. 40. 13. Jer. 23. 18. 1 Cor. 2. 16.

Job 35. 7. & 41. 11.

Ps. 33. 6. Prov. 16. 4.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

• Gal. 1. 5. 2 Tim. 4. 18.

Anno Domini
cir. 60.

Prov. 25. 27.
Eccl. 7. 15.
ch. 11. 20.
Gal. 6. 3.
Prov. 26. 12,
16.

Gr. to sobriety.

1 Cor. 3. 10.
& 12. 7-11.
& 15. 10. Gal.
1. 15. & 2. 7.
1 Cor. 4. 7.
Luke 19. 13.

1 Cor. 12. 12
—27. Eph. 4.
16. Col. 2. 19.

Ver. 4. 1 Cor.
10. 17. & 12.
12-28. Eph.
1. 23. & 4. 4.
25. & 5. 21.
23. 30. Col. 1.
24. & 2. 19.

1 Cor. 12. 7-
11. 28-30. &
6. 14. & 14. 1.
5. & 13. 2.
1 Pet. 4. 10.
11. Acts 11.
27. & 13. 1.
& 15. 32. &
21. 9. 2 Cor.
10. 13. Eph. 3.
5. & 4. 11.

2 Tim. 4. 2.
1 Tim. 4. 16.
1 Pet. 5. 2. 3.
Acts 20. 24.
31. Ezek. 3.
17-21 & 33.
7-9 Col. 1.
28. 29. with
Eph. 4. 11.
12 1 Cor. 12.
5. 28. 1 Tim.
3. 8.

Deut. 15. 7.
Prov. 22. 8.
Acts 6. 3. 5.
Phil. 1. 1.
2 Cor. 9. 7.

Or imparteth.

Or liberally.

1 Cor. 12. 28. 2 Thes. 5. 12. 13. Heb. 13. 17. 1 Tim. 5. 17. 1 Pet. 5. 2. 3. 1 Tim. 1. 5.
2 Cor. 6. 6. 1 Pet. 1. 22. & 4. 8. 1 John 3. 18. Ps. 34. 14. & 36. 4. & 97. 10. & 101. 3.
& 119. 164. & 139. 21. 1 Cor. 13. 6. Amos 5. 15. 1 Pet. 3. 11. Heb. 13. 1. Job. 1. 4.
Ps. 133. 1. 1 Pet. 3. 8. & 4. 8. & 1. 22. & 2. 17. 2 Pet. 1. 7. Eph. 4. 3. 1 Thes. 4. 9.
Or in the love of the brethren. Mat. 20. 26. Phil. 2. 3. 1 Pet. 5. 5. Gen. 13. 9.
Eccl. 9. 10. Gal. 6. 10. Heb. 6. 10. Mat. 25. 26. see Prov. 6. 6. 9. & 19: 15. & 10. 4. & 13. 4. &
22. 29. Acts 18. 25. Rev. 3. 15. 16.

unto me, to every man that is among
you, ⁵not to think of himself more highly
than he ought to think; but to think
⁶soberly, ⁷according as God hath dealt
to every man the measure of faith.

4 For, as we have many members in
one body, and all members have not the
same office;

5 So ^kwe, being many, are one body
in Christ, and every one members one
of another.

6 Having then gifts, differing accord-
ing to the grace that is given to us, whe-
ther prophecy, let us prophesy according
to the proportion of faith;

7 ^mOr ministry, let us wait on our mi-
nistering: or he that teacheth, on teach-
ing: or he that exhorteth, on exhortation;

8 ⁿHe that [†]giveth, let him do it [‡]with
simplicity; ^ohe that ruleth, with dili-
gence; he that sheweth mercy, with
cheerfulness.

9 ^pLet love be without dissimulation.

^qAbhor that which is evil; cleave to that
which is good.

10 ^rBe kindly affectioned one to an-
other || with brotherly love; ^sin honour
preferring one another:

11 ^tNot slothful in business; ^ufervent
in spirit; serving the Lord;

12 ^vRejoicing in hope; ^wpatient in
tribulation; ^xcontinuing instant in
prayer;

13 ^yDistributing to the necessity of
saints; given to hospitality.

14 ^zBless them who persecute you:
bless, and curse not.

15 ^aRejoice with them that do rejoice,
and weep with them that weep.

16 ^bBe of the same mind one toward
another. Mind not high things, but
^ccondescend to men of low estate. ^dBe
not wise in your own conceits.

17 ^eRecompense to no man evil for
evil. ^fProvide things honest in the
sight of all men.

18 ^hIf it be possible, as much as lieth
in you, live peaceably with all men.

19 Dearly beloved, ⁱavenge not your-
selves, but ^jrather give place unto wrath:
for it is written, ^kVengeance is mine; I
will repay, saith the Lord.

20 ^lTherefore, if thine enemy hunger,
feed him; if he thirst, give him drink:
for in so doing thou shalt heap coals of
fire on his head.

21 ^mBe not overcome of evil, but over-
come evil with good.

12 ^xcontinuing instant in
prayer;

13 ^yDistributing to the necessity of
saints; given to hospitality.

14 ^zBless them who persecute you:
bless, and curse not.

15 ^aRejoice with them that do rejoice,
and weep with them that weep.

16 ^bBe of the same mind one toward
another. Mind not high things, but
^ccondescend to men of low estate. ^dBe
not wise in your own conceits.

17 ^eRecompense to no man evil for
evil. ^fProvide things honest in the
sight of all men.

18 ^hIf it be possible, as much as lieth
in you, live peaceably with all men.

19 Dearly beloved, ⁱavenge not your-
selves, but ^jrather give place unto wrath:
for it is written, ^kVengeance is mine; I
will repay, saith the Lord.

20 ^lTherefore, if thine enemy hunger,
feed him; if he thirst, give him drink:
for in so doing thou shalt heap coals of
fire on his head.

21 ^mBe not overcome of evil, but over-
come evil with good.

12 ^xcontinuing instant in
prayer;

13 ^yDistributing to the necessity of
saints; given to hospitality.

14 ^zBless them who persecute you:
bless, and curse not.

15 ^aRejoice with them that do rejoice,
and weep with them that weep.

16 ^bBe of the same mind one toward
another. Mind not high things, but
^ccondescend to men of low estate. ^dBe
not wise in your own conceits.

17 ^eRecompense to no man evil for
evil. ^fProvide things honest in the
sight of all men.

18 ^hIf it be possible, as much as lieth
in you, live peaceably with all men.

19 Dearly beloved, ⁱavenge not your-
selves, but ^jrather give place unto wrath:
for it is written, ^kVengeance is mine; I
will repay, saith the Lord.

20 ^lTherefore, if thine enemy hunger,
feed him; if he thirst, give him drink:
for in so doing thou shalt heap coals of
fire on his head.

21 ^mBe not overcome of evil, but over-
come evil with good.

12 ^xRejoicing in hope; ^ypatient in
tribulation; ^zcontinuing instant in
prayer;

13 ^yDistributing to the necessity of
saints; given to hospitality.

14 ^zBless them who persecute you:
bless, and curse not.

15 ^aRejoice with them that do rejoice,
and weep with them that weep.

16 ^bBe of the same mind one toward
another. Mind not high things, but
^ccondescend to men of low estate. ^dBe
not wise in your own conceits.

17 ^eRecompense to no man evil for
evil. ^fProvide things honest in the
sight of all men.

18 ^hIf it be possible, as much as lieth
in you, live peaceably with all men.

19 Dearly beloved, ⁱavenge not your-
selves, but ^jrather give place unto wrath:
for it is written, ^kVengeance is mine; I
will repay, saith the Lord.

20 ^lTherefore, if thine enemy hunger,
feed him; if he thirst, give him drink:
for in so doing thou shalt heap coals of
fire on his head.

21 ^mBe not overcome of evil, but over-
come evil with good.

12 ^xcontinuing instant in
prayer;

13 ^yDistributing to the necessity of
saints; given to hospitality.

14 ^zBless them who persecute you:
bless, and curse not.

15 ^aRejoice with them that do rejoice,
and weep with them that weep.

16 ^bBe of the same mind one toward
another. Mind not high things, but
^ccondescend to men of low estate. ^dBe
not wise in your own conceits.

17 ^eRecompense to no man evil for
evil. ^fProvide things honest in the
sight of all men.

18 ^hIf it be possible, as much as lieth
in you, live peaceably with all men.

19 Dearly beloved, ⁱavenge not your-
selves, but ^jrather give place unto wrath:
for it is written, ^kVengeance is mine; I
will repay, saith the Lord.

20 ^lTherefore, if thine enemy hunger,
feed him; if he thirst, give him drink:
for in so doing thou shalt heap coals of
fire on his head.

21 ^mBe not overcome of evil, but over-
come evil with good.

12 ^xcontinuing instant in
prayer;

13 ^yDistributing to the necessity of
saints; given to hospitality.

14 ^zBless them who persecute you:
bless, and curse not.

15 ^aRejoice with them that do rejoice,
and weep with them that weep.

16 ^bBe of the same mind one toward
another. Mind not high things, but
^ccondescend to men of low estate. ^dBe
not wise in your own conceits.

17 ^eRecompense to no man evil for
evil. ^fProvide things honest in the
sight of all men.

18 ^hIf it be possible, as much as lieth
in you, live peaceably with all men.

19 Dearly beloved, ⁱavenge not your-
selves, but ^jrather give place unto wrath:
for it is written, ^kVengeance is mine; I
will repay, saith the Lord.

20 ^lTherefore, if thine enemy hunger,
feed him; if he thirst, give him drink:
for in so doing thou shalt heap coals of
fire on his head.

21 ^mBe not overcome of evil, but over-
come evil with good.

12 ^xcontinuing instant in
prayer;

13 ^yDistributing to the necessity of
saints; given to hospitality.

14 ^zBless them who persecute you:
bless, and curse not.

15 ^aRejoice with them that do rejoice,
and weep with them that weep.

16 ^bBe of the same mind one toward
another. Mind not high things, but
^ccondescend to men of low estate. ^dBe
not wise in your own conceits.

17 ^eRecompense to no man evil for
evil. ^fProvide things honest in the
sight of all men.

18 ^hIf it be possible, as much as lieth
in you, live peaceably with all men.

19 Dearly beloved, ⁱavenge not your-
selves, but ^jrather give place unto wrath:
for it is written, ^kVengeance is mine; I
will repay, saith the Lord.

20 ^lTherefore, if thine enemy hunger,
feed him; if he thirst, give him drink:
for in so doing thou shalt heap coals of
fire on his head.

21 ^mBe not overcome of evil, but over-
come evil with good.

Anno Domini
cir. 60.

Ch. 5. 2 &
15. 13 Luke
10. 20. Phil.
3. 1. 3. & 4.
4. Ps. 71. 20
—24. & 73.
24-26. &
138. 7. 8.
1 Thes. 5. 16.
Col. 3. 16.
Eph. 5. 19.

Luke 21. 19.
Ps. 37. 7.
Rom. 5. 3. 4.
Heb. 6. 12. &
10. 36. & 12.
1. 2. Jam. 1.
3. 4. & 5. 7.
10. 11. 2 Pet.
1. 6. 1 Pet. 2.
20.

Acts 1. 14. &
2. 42. 46. & 6.
4. Eph. 6.
18. 19. Col. 4.
2. 1 Thes. 5.
17. Heb. 3. 6.
14. Luke 16.
1-7.

Gal. 6. 10.
Heb. 6. 10. &
13. 16. Deut.
15. 8. & 10.
19. 18. 52. 7.
Eccl. 11. 1. 2.
Mat. 5. 42.
Luke 6. 35.
36. Phil. 2.
14. 1 Cor. 16.
1 Gal. 2. 10.
1 Tim. 3. 2. &
2. 9. Eph. 4.
28. & 5. 2.
Tit. 1. 8.
Heb. 13. 2.
16. 1 Pet. 4.
9. 1 John 3.
17. James 2.
15. 16.

Mat. 5. 44.
Luke 6. 28.
1 Cor. 4. 12.
1 Pet. 3. 9. &
2. 23. Is. 53. 12. Luke 23. 34. Acts 7. 60.
29. Neh. 1. 4. Heb. 13. 3.
& 29. 23. Jer. 45. 5. ch. 15. 5. 1 Cor. 1. 10. 2 Cor. 3. 1. Phil. 1. 2. & 2. 2. & 3. 16. Col. 2. 18.
1 Pet. 3. 8. Prov. 3. 7. & 26. 12. 16. Is. 5. 21. ch. 11. 20. 21.
1 Thes. 5. 15. Prov. 20. 22. 1 Pet. 3. 9. & 2. 23.
& 8. 13. & 10. 32. 33. & 13. 4. 5. 2 Cor. 8. 21.
James 3. 17. 18. Ps. 34. 14. Zech. 8. 16. 19. 1 Ph. 4. 3. 2 Cor. 13. 11.
19. 18. Prov. 19. 11. & 24. 29. Ezek. 25. 12. Mat. 5. 39. Luke 6. 29. & 9. 55. 1 Pet. 3. 9.
Deut. 32. 24. Heb. 10. 30. Prov. 25. 21. 22. Mat. 5. 44. Exod. 23. 4. 1 Sam. 24.
16. 17. & 26. 21. Prov. 24. 17. Luke 6. 27-30. Mat. 5. 39-45. 1 Pet. 2. 23. &
3. 9. ver. 14. 17.

Ch. 5. 2. 1 Cor. 12. 26. Luke 1. 58. 2 Cor. 11.
29. Neh. 1. 4. Heb. 13. 3.
Or be contented with mean things. Ps. 131. 1. Prov. 18. 12.
1 Cor. 1. 10. 2 Cor. 3. 1. Phil. 1. 2. & 2. 2. & 3. 16. Col. 2. 18.
1 Pet. 3. 8. Prov. 3. 7. & 26. 12. 16. Is. 5. 21. ch. 11. 20. 21.
1 Thes. 5. 15. Prov. 20. 22. 1 Pet. 3. 9. & 2. 23.
Prov. 3. 4. ch. 14. 16. 1 Cor. 6. 6. 7.
& 8. 13. & 10. 32. 33. & 13. 4. 5. 2 Cor. 8. 21.
Mark 9. 50. Heb. 12. 14. 1 Pet. 3. 11.
James 3. 17. 18. Ps. 34. 14. Zech. 8. 16. 19. 1 Ph. 4. 3. 2 Cor. 13. 11.
19. 18. Prov. 19. 11. & 24. 29. Ezek. 25. 12. Mat. 5. 39. Luke 6. 29. & 9. 55. 1 Pet. 3. 9.
Deut. 32. 24. Heb. 10. 30. Prov. 25. 21. 22. Mat. 5. 44. Exod. 23. 4. 1 Sam. 24.
16. 17. & 26. 21. Prov. 24. 17. Luke 6. 27-30. Mat. 5. 39-45. 1 Pet. 2. 23. &
3. 9. ver. 14. 17.

Ch. 5. 2. 1 Cor. 12. 26. Luke 1. 58. 2 Cor. 11.
29. Neh. 1. 4. Heb. 13. 3.
Or be contented with mean things. Ps. 131. 1. Prov. 18. 12.
1 Cor. 1. 10. 2 Cor. 3. 1. Phil. 1. 2. & 2. 2. & 3. 16. Col. 2. 18.
1 Pet. 3. 8. Prov. 3. 7. & 26. 12. 16. Is. 5. 21. ch. 11. 20. 21.
1 Thes. 5. 15. Prov. 20. 22. 1 Pet. 3. 9. & 2. 23.
Prov. 3. 4. ch. 14. 16. 1 Cor. 6. 6. 7.
& 8. 13. & 10. 32. 33. & 13. 4. 5. 2 Cor. 8. 21.
Mark 9. 50. Heb. 12. 14. 1 Pet. 3. 11.
James 3. 17. 18. Ps. 34. 14. Zech. 8. 16. 19. 1 Ph. 4. 3. 2 Cor. 13. 11.
19. 18. Prov. 19. 11. & 24. 29. Ezek. 25. 12. Mat. 5. 39. Luke 6. 29. & 9. 55. 1 Pet. 3. 9.
Deut. 32. 24. Heb. 10. 30. Prov. 25. 21. 22. Mat. 5. 44. Exod. 23. 4. 1 Sam. 24.
16. 17. & 26. 21. Prov. 24. 17. Luke 6. 27-30. Mat. 5. 39-45. 1 Pet. 2. 23. &
3. 9. ver. 14. 17.

Ch. 5. 2. 1 Cor. 12. 26. Luke 1. 58. 2 Cor. 11.
29. Neh. 1. 4. Heb. 13. 3.
Or be contented with mean things. Ps. 131. 1. Prov. 18. 12.
1 Cor. 1. 10. 2 Cor. 3. 1. Phil. 1. 2. & 2. 2. & 3. 16. Col. 2. 18.
1 Pet. 3. 8. Prov. 3. 7. & 26. 12. 16. Is. 5. 21. ch. 11. 20. 21.
1 Thes. 5. 15. Prov. 20. 22. 1 Pet. 3. 9. & 2. 23.
Prov. 3. 4. ch. 14. 16. 1 Cor. 6. 6. 7.
& 8. 13. & 10. 32. 33. & 13. 4. 5. 2 Cor. 8. 21.
Mark 9. 50. Heb. 12. 14. 1 Pet. 3. 11.
James 3. 17. 18. Ps. 34. 14. Zech. 8. 16. 19. 1 Ph. 4. 3. 2 Cor. 13. 11.
19. 18. Prov. 19. 11. & 24. 29. Ezek. 25. 12. Mat. 5. 39. Luke 6. 29. & 9. 55. 1 Pet. 3. 9.
Deut. 32. 24. Heb. 10. 30. Prov. 25. 21. 22. Mat. 5. 44. Exod. 23. 4. 1 Sam. 24.
16. 17. & 26. 21. Prov. 24. 17. Luke 6. 27-30. Mat. 5. 39-45. 1 Pet. 2. 23. &
3. 9. ver. 14. 17.

Ch. 5. 2. 1 Cor. 12. 26. Luke 1. 58. 2 Cor. 11.
29. Neh. 1. 4. Heb. 13. 3.
Or be contented with mean things. Ps. 131. 1. Prov. 18. 12.
1 Cor. 1. 10. 2 Cor. 3. 1. Phil. 1. 2. & 2. 2. & 3. 16. Col. 2. 18.
1 Pet. 3. 8. Prov. 3. 7. & 26. 12. 16. Is. 5. 21. ch. 11. 20. 21.
1 Thes. 5. 15. Prov. 20. 22. 1 Pet. 3. 9. & 2. 23.
Prov. 3. 4. ch. 14. 16. 1 Cor. 6. 6. 7.
& 8. 13. & 10. 32. 33. & 13. 4. 5. 2 Cor. 8. 21.
Mark 9. 50. Heb. 12. 14. 1 Pet. 3. 11.
James 3. 17. 18. Ps. 34. 14. Zech. 8. 16. 19. 1 Ph. 4. 3. 2 Cor. 13. 11.
19. 18. Prov. 19. 11. & 24. 29. Ezek. 25. 12. Mat. 5. 39. Luke 6. 29. & 9. 55. 1 Pet. 3. 9.
Deut. 32. 24. Heb. 10. 30. Prov. 25. 21. 22. Mat. 5. 44. Exod. 23. 4. 1 Sam. 24.
16. 17. & 26. 21. Prov. 24. 17. Luke 6. 27-30. Mat. 5. 39-45. 1 Pet. 2. 23. &
3. 9. ver. 14. 17.

Ch. 5. 2. 1 Cor. 12. 26. Luke 1. 58. 2 Cor. 11.
29. Neh. 1. 4. Heb. 13. 3.
Or be contented with mean things. Ps. 131. 1. Prov. 18. 12.
1 Cor. 1. 10. 2 Cor. 3. 1. Phil. 1. 2. & 2. 2. & 3. 16. Col. 2. 18.
1 Pet. 3. 8. Prov. 3. 7. & 26. 12. 16. Is. 5. 21. ch. 11. 20. 21.
1 Thes. 5. 15. Prov. 20. 22. 1 Pet. 3. 9. & 2. 23.
Prov. 3. 4. ch. 14. 16. 1 Cor. 6. 6. 7.
& 8. 13. & 10. 32. 33. & 13. 4. 5. 2 Cor. 8. 21.
Mark 9. 50. Heb. 12. 14. 1 Pet. 3. 11.
James 3. 17. 18. Ps. 34. 14. Zech. 8. 16. 19. 1 Ph. 4. 3. 2 Cor. 13. 11.
19. 18. Prov. 19. 11. & 24. 29. Ezek. 25. 12. Mat. 5. 39. Luke 6. 29. & 9. 55. 1 Pet. 3. 9.
Deut. 32. 24. Heb. 10. 30. Prov. 25. 21. 22. Mat. 5. 44. Exod. 23. 4. 1 Sam. 24.
16. 17. & 26. 21. Prov. 24. 17. Luke 6. 27-30. Mat. 5. 39-45. 1 Pet. 2. 23. &
3. 9. ver. 14. 17.

Ch. 5. 2. 1 Cor. 12. 26. Luke 1. 58. 2 Cor. 11.
29. Neh.

Anno Domini
cir. 60.

CHAP. XIII.

Continues the practical exhortation; and inculcates (1) A conscientious subjection to the lawful commands of civil magistrates, as deputies of God, appointed for good to men; 1—7. (2) The study of exact equity and affectionate love towards all men, as a fulfilment of the second table of the moral law; 7—10. (3) Temperance, sobriety, and an improvement of Christ, with respect to ourselves; 11—14.

LET every soul ^abe subject unto the higher powers. For there is no power but of God: the powers that be are ^{*}ordained of God.

² Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

³ For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

⁴ For he is ^d the minister of God to thee for good. But, if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil.

⁵ Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

⁶ For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

⁷ Render therefore to all their dues: tribute to whom tribute is due; custom

tions, and thus overcome your enemies and your own resentments, by returning good for evil.

REFLECTIONS UPON CHAP. XII.—God's endearing mercies should powerfully promote our grateful dedication of ourselves to him and his service. And it becomes professed Christians to have their hearts weaned from the profits, pleasures, and cares of this present world, and from its sinful practices and customs, and to labour after a thorough conformity to the image of God, and an experimental, practical, and approving, acquaintance with every thing good. It is very honourable when, amidst great gifts, graces, and services, we keep up humble thoughts of ourselves and an high esteem of others, and account whatever we have as freely bestowed on us for the good of the church. Great is the kindness of Christ in so plentifully providing gifts, graces, offices, and officers, for the edification of souls. And it is delightful when all, with integrity, diligence, and cheerfulness, are employed for that end. O what undissembled and ardent love to God and men; what hatred of every thing evil; what diligence in our callings; what joyful hope of eternal happiness; what patient resignation; what fervent and persevering prayer; what cheerful liberality; what profound humility; what cordial sympathy; what harmonious concord and peacefulness; what disinterested returning of good for evil; is necessary to enter into the character of a Christian! and great is the grace and power of God which is necessary to work all these in our heart and life.

CHAP. XIII. Ver. 1. And, whether ye be Jews or Gentiles, ministers or people, see that ye conscientiously submit to, and cheerfully obey, the civil governors who rule over you, in every thing lawful; for they are advanced to their dignity by the providence of God, derive their whole authority from him as the supreme Governor of the world, and therefore ought to be acknowledged and obeyed as his deputies and vicegerents.

² Whoever therefore they be, and of what religious profession or worldly circumstances soever, who in their private capacity, oppose any lawful command of the civil government which is providentially set over them, and, in a seditious and treasonable manner, endeavour to disturb, defame, and subvert, it, they rebel against the authority of God himself, and oppose an ordinance which he has appointed in his law, natural and revealed, for the protection, safety, and welfare, of mankind, and expose themselves to severe punishment from their rulers, and to the everlasting vengeance of God who appointed them.

³ For, according to the end of their institution, civil rulers are not authorized by God to punish men for, or deter them from, any thing truly good and lawful, but to restrain and punish what is manifestly injurious and disturbing to the commonwealth, and dishonourable to God their supreme Governor, for the caution of others, and to preserve them from the like conduct. If therefore you would be safe from all danger of punishment by them, always live quietly and peaceably, in all godliness and honesty, doing what is morally and politically good; and then you may ordinarily expect the protection, commendation, and encouragement, of magistrates, instead of their severe resentment.

⁴ For, by the very nature of their office, magistrates are God's deputies, whom, for the common benefit of mankind in this imperfect state, he has authorised to suppress vice, immorality, and profaneness, and to maintain his honour, as the Lord of the world, and the natural, civil, and religious, rights of their subjects. If therefore you violate the moral and political laws of their government, by doing what tends to dishonour, weaken, or destroy, it, you expose yourselves and families to the most dreadful consequences; magistrates being obliged, as the deputies of God, to punish such as are turbulent, or chargeable with any other notorious crimes:

⁵ Ye are therefore bound to pay all due subjection and obedience to magistrates, not only for avoiding that punishment which they are able and bound to inflict upon the injurious and rebellious, but chiefly from a principle of religion and conscience towards God, regarding their office as his ordinance, and themselves as his deputies, placed over you in his providence, and acting in his name and authority in all their lawful injunctions, to whom as guardians of the state, under himself, he requires you to be

to whom custom; ⁵ fear to whom fear; honour to whom honour.

⁸ Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

⁹ For this, ^kThou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and, if there be any other commandment, it is briefly comprehended in this saying, namely, ^lThou shalt love thy neighbour as thyself.

¹⁰ Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

¹¹ And that, knowing the time, that now it is high time to awake out of sleep: for ^o now is our salvation nearer than when we believed.

¹² The night is far spent, the day is at hand: let us therefore ^ccast off the works of darkness, and let us put on ^ethe armour of ^hlight.

¹³ Let us walk [†]honestly, as in the day; ⁿnot in rioting and drunkenness, ^xnot in chambering and wantonness, ^ynot in strife and envying.

¹⁴ But ^rput ye on the Lord Jesus Christ, and ^amake not provision for the flesh to fulfil the lusts thereof.

Phil. 1. 27. & 4. 8. 2 Cor. 1. 12. Acts 24. 16. ch. xii. xiii. Eph. 5. 15. iv—vi. 1 Thes. v. & 4. 12. 1 Pet. 2. 12. + Or decently. Luke 21. 34. Gal. 5. 21. 1 Pet. 4. 3. Gal. 5. 19. Eph. 5. 3—5. 1 Cor. 6. 9, 10. Col. 3. 5. 1 Thes. 4. 3, 5. 1 Pet. 4. 3. James 3. 14—16. & 4. 1. Gal. 5. 15, 26. Gal. 3. 27. & 2. 20. Eph. 4. 24. Col. 3. 10. Rev. 16. 15. & 19. 8. 14. 61. 10. Gal. 5. 16. Gal. 5. 24, 17. 1 Pet. 2. 11. 1 John 2. 16. Col. 35. 8. Eph. 5. 3, 4. Luke 21. 34.

subject: 6, 7. And, since they are the deputies of the most high God, who, by virtue of their office and power derived from him, lay out themselves continually for the security of the rights and liberties of their good subjects, and the restraint and punishment of malefactors, make conscience of honestly paying whatever taxes are laid upon you for the support and dignity of government; and always labour to cultivate a becoming reverence and esteem of them in your minds, as your political fathers and lords; and manifest it in every proper expression of outward homage, honour, or respect. 7—10. Never be either backward or dilatory to pay the tax you owe them, or the debt you owe any other; and never think the just debt of love, which you owe to all mankind, fully paid, but in all circumstances, and by all proper means, desire, contrive, and labour, how to exercise it best for their advantage.—For in love to our fellow creatures in its due latitude and fervour, as founded upon and springing from our love to God, and from a sense of his love to us in Christ, we really fulfil all the commandments of the second table of the moral law, relative to chastity, preservation of life, furtherance of wealth, maintenance of truth, charitable contentment, and relative duties:—for, whenever unfeigned and fervent love reigns in the heart, it sweetly and powerfully restrains from desiring, designing, or willingly doing, any thing hurtful, and constrains to the performance of every kind office to every one; and so is radically and intentionally a compliance with all the duties of the second table of the law, and will render a man sincerely desirous of and diligent in performing them.

¹¹. And the more careful ought we to be in cultivating this comprehensive duty of love, as now, under the light and grace, assistances and encouragements, of the gospel dispensation, it is high time for us to shake off all our sloth and carnal security, that Jesus Christ may not, in death or judgment, find us asleep;—for now our deliverance from persecution, and chiefly our complete salvation in heaven, is much nearer than when we first believed on him for it.

¹². And since not only this night of our outward troubles, but also of our ignorance, unbelief, and sinful courses, is now far spent, and the day of gospel light hath begun to dawn in our souls, and the day of complete redemption is at hand, let us labour to mortify our shameful lusts, and shun every sinful and dangerous practice, and daily grow in, and exercise, the precious, pure, heart-comforting, and adorning, graces of God's Spirit, in opposition to the temptations and terrors of sin, Satan, and the world.

¹³. Let us constantly, uniformly, and progressively, behave in a manner suited to our Christian character, and the privileges which we enjoy or expect;—carefully avoiding all excessive feasting and carousing, revellings, and debaucheries; all whoredom in heart, looks, words, actions, or dress; all angry contentions and brawlings; and all envying or grudging at the prosperity of others. ¹⁴. And, on the contrary, let us, by faith, constantly receive, profess, and improve, the Lord Jesus Christ as our Head and Husband, &c. made of God unto us righteousness and sanctification. Let us study to be conformed to him in heart and life, as a mean of rendering us meet for the heavenly blessedness, and of recommending him to all around us: and let us never inordinately consult, care, or provide, for our body, to the neglect of our spiritual concerns; nor contrive what may promote or gratify our sinful inclinations.

REFLECTIONS UPON CHAP. XIII.—Divine is the appointment, and advantageous the right exercise, of magistracy. And what a promoter of the peace, order, and happiness, of nations is the Christian religion! While it directs rulers how to discharge their high trust as deputies of God, it requires the subjects to revere, honour, obey, support, and reward, them as such.—An exact honesty in the contracting or payment of debts ought to mark every Christian. And Christian love to our neighbour is a permanent duty and an amiable and powerful restraint from vices, and constraint to every thing virtuous. No murder, adultery, theft, falsehood, covetousness, or relative disorder, can consist with it. But how imperfect, dark, dangerous, and transient, is the present state of things on earth! Great is the mercy that eternal happiness daily approaches nearer to every believer. The faith and contemplation of these things should

Anno Domini
cir. 60.Eph. 5. 23. &
6. 5. Mal. 1.
6. Exod. 20.
12. 1 Pet. 2,
17.Mat. 7. 12.
Prov. 3. 27.
28. Gal. 5. 15.1 Tim. 1. 5;
Jam. 2. 8.Exod. 20. 12
—17. Deut. 5.
16—21. Mat.
19. 18, 19.
James 2. 11.Lev. 19. 18.
Mat. 22. 39.
Gal. 5. 14.
Jam. 2. 11.1 Cor. 13. 4
—7. Mat. 22.
40.1 Cor. 15. 34.
Eph. 5. 14.
1 Thes. 5. 6.
Mal. 25. 5.Luke 21. 28.
Jam. 4. 14.
Rev. 22. 7,
12, 20.Song 2. 17.
1 Thes. 5. 4
—6. 2 Pet. 1.
19. 1 John 2.
8. 1 Pet. 4. 7.
1 Cor. 7. 29.Eph. 5. 11.
1 Thes. 5. 7.
John 3. 20.
Job 24. 14—
17. Col. 3. 5,
8. Eph. 5. 3.2 Cor. 6. 7.
Col. 3. 10—
17. 1 Thes. 5.
8. Epn. 6. 11
—18.John 1. 4, 9.
& 3. 19. & 8.
12. & 12. 35.
or Mat. 5. 16.
Phil. 2. 15,
16.

Anno Domini
cir. 60.

CHAP. XIV.

(1) *Cautions Jewish converts against judging, and Gentile believers against despising each other, on account of their contrary opinions and practices relative to such indifferent things as ceremonial meats and days; 1—13. (2) Exhorts the Gentiles rather to forbear using their Christian liberty than give offence to their Jewish brethren in these things; 14—23.*

HIM "that is weak in the faith receive ye, but *not to doubtful disputations.

2 For ^bone believeth that he may eat all things: another, who is weak, ^ceateth herbs.

3 ^dLet not him that eateth despise him that eateth not; and let not him who eateth not judge him that eateth: for God hath received him.

4 ^eWho art thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up; for God is ^fable to make him stand.

5 ^gOne man esteemeth one day above another: another esteemeth every day alike. ^hLet every man be ⁱfully persuaded in his own mind.

6 He that ^jregardeth the day regardeth ^kit unto the Lord: and he that regardeth not the day, to the Lord he doth not regard ^kit. He that eateth, eateth to the Lord, for ^khe giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 ^lFor none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and, whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

make us effectually to shake off our sinful indolence and unconcern; to avoid and abhor luxury, uncleanness, strife, and envy; and to receive Jesus, and his righteousness and grace; that we may be always perfecting holiness in the fear of the Lord.

CHAP. XIV. Ver. 1. And, whereas there are different opinions among you about the continued obligation of some ceremonial rites of the Old Testament dispensation, I earnestly entreat you Gentile believers, who have more distinct views of the liberty of the gospel dispensation, to admit to your church fellowship and intimate friendship such Jews as still have some prejudices and scruples with respect to the abolition of these ceremonies, and beware of troubling them with perplexing disputes about meats, days, or things equally trivial; as these tend rather to puzzle and disquiet their minds than to godly edifying: 2. For some Gentile or other converts, who plainly perceive the abolition of the ceremonial law, have freedom in their own mind to eat every kind of wholesome food; and some Jewish or other converts, through the prejudice of education, think that the Mosaic rules relative to food are still binding; and hence, when they eat with Gentiles, are afraid to eat any flesh at all. 3. In this case, let Christian charity and forbearance be exercised on both sides: for God bears with the weakness of the one, and hath accepted and taken the other into his family and church, without any regard to ceremonial observances. 4. It is therefore very improper for any of you presumptuously to judge and condemn those whom God hath accepted and approved in their conduct: it is to God, not to you, they are accountable, and by him their state must be decided: and he, having accepted and admitted them, shall establish them in the faith and fellowship, comfort and holiness, of the gospel, and make them to stand with boldness in the last judgment. 5. Some think that the ceremonial seasons ought still to be regarded and religiously observed: others, who have clearer views of the gospel state of the church, are persuaded that no day but the Christian sabbath ought to be distinguished from others. 6. As the regards of the Jewish festivals do it from a principle of conscience towards God, and in obedience to what they think to be still his command, and in honour of Christ, who, they conceive, hath confirmed all the ancient institutions of Moses; and as they who do not observe these days forbear from a principle of conscience towards God, with a view to his glory and to the honour of Christ's having fulfilled and abolished the whole ceremonial laws;—so that they who eat every sort of wholesome food aim at the honour of God and of Christ, who is Lord of all; and, in asking a blessing on their food, give him thanks for allowing them freely to eat whatever is most suited to their convenience, necessity, and innocent delight; and they who refrain from the meats anciently prohibited do it with an upright intention to glorify God and Christ, in submitting to his authority in these ancient laws, and which they suppose still binding; and are thankful that enough besides is afforded them by providence:—it is therefore proper that they should in a Christian manner bear with one another. 7. None ought, and no true believer will dare, to live as if he were his own lord and master, making his own humour the rule, or his own honour, profit, or pleasure, the end of his life; and none ought to make, and no real Christian will make, his own ease or honour the end of his death. 8. For, in whatever form or time we live, it ought to be in obedience to the command of Christ, and in order to serve and honour him in all that we think or say, do or suffer; and, whether we be cut off by a violent or natural death, it ought to be undergone with resignation to the will and appointment of Christ, who died for us; and with a fiducial commitment of our departing spirits into his hand, and a desire to glorify him and his truths, and the power of his grace, in the manner of our death; and to depart and be for ever with him. Whether therefore we live or die, we all ought to consider

Anno Domini
cir. 60.

9 ^mFor to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But ⁿwhy dost thou judge thy brother? or why dost thou set at nought thy brother? for ^owe shall all stand before the judgment of Christ.

11 For it is written, ^pAs I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then ^qevery one of us shall give account of himself to God.

13 ^rLet us not therefore judge one another any more: but judge this rather, ^rthat no man put a stumbling block or an occasion to fall in ^shis brother's way.

14 ^tI know, and am persuaded by the Lord Jesus, that ^tthere is nothing ^tunclean of itself: but to him that esteemeth any thing to be ^uunclean, to him ^uit is unclean.

15 But, if thy brother be grieved with ^vthy meat, now walkest thou ^vnot ^vcharitably. Destroy not him with thy meat, ^vfor whom Christ died.

16 ^wLet not then your good be evil spoken of:

17 ^xFor the kingdom of God is not meat and drink; but ^xrighteousness, and peace, and joy, in the Holy Ghost.

18 ^yFor he that in these things serveth Christ, is acceptable to God, and approved of men.

19 ^zLet us therefore follow after the

Mat. 6. 33. 2 Cor. 5. 21. John 14. 27. & 16. 33. 2 Cor. 1. 12. Rom. 5. 2—5. & 8. 16. & 12. 12, 18. & 15. 13. Gal. 5. 22, 23. Phil. 3. 3. Acts 24. 16. Phil. 1. 10, 11, 27. & 2. 15, 16. Col. 1. 22. 1 Pet. 2. 5, 12—15, 20. & 3. 13, 16. Ch. 12. 12. & 15. 2. Ps. 34. 14. Phil. 3. 16. Heb. 12. 14. 1 Cor. 14. 12, 26. 2 Cor. 12. 19. Eph. 4. 29. 1 Thes. 5. 11, 12. 1 Pet. 3. 11. 2 Cor. 13. 11.

ourselves as Christ's property and at his disposal, and, relying upon him, labour to glorify him in our bodies and spirits.

9. For to this very end Christ, at his Father's commandment, laid down his life as an atoning sacrifice for sin, and rose from the dead, and ascended to heaven, that, as Head over all things to his church, he might have an absolute, universal, and sovereign, dominion over them that are dead, or that are, or ever shall be, alive on the earth; and might have full power to direct, support under, and sweeten, death to his people, as well as bestow everlasting life and honour upon them.

10. Why then should any of you judge, condemn, and think meanly of, your Christian brethren about matters which are in themselves indifferent, when all of us shall in a little time appear before the judgment seat of Christ, and have all our dispositions, tempers, thoughts, words, and actions, judged by him, and our eternal state of misery or happiness fixed in correspondence thereto? 11, 12. For, as Christ, to shew the irreversible nature of his purpose in this point, has sworn by himself that every one of mankind shall be obliged to own him as the great God and Judge of all, to whom they are accountable, and by whom their eternal state must be decided, it is plain that all of us, both Jews and Gentiles, of every rank, character, or profession, shall be called to account in the last judgment, not for our neighbours' mistakes and miscarriages, but for our own faith and practice.

13. Let none of us therefore invade Christ's prerogative, by taking upon us to censure and condemn one another; but let us all take care that we never, by a free use of that which is lawful in itself, grieve or ensnare our Christian brethren, or draw them into sin, by tempting them either to go into uncharitable censures, or to do that with a doubting conscience which we do with a satisfied mind. 14. For my part, I know, upon the authority of Christ and the nature and design of his death, which was to reconcile and take away all religious distinctions between Jews and Gentiles, and to remove the curse which the fall had brought upon our created enjoyments, that no sort of food is in its own nature morally, or now any longer ceremonially, unclean: yet, if any one should think any particular sort of food forbidden by God, his eating of it would violate the dictates of his conscience, and so defile it, by doing what it represented as sinful.

15. Yea, if ye yourselves were ever so fully persuaded that you might eat whatever food comes in your way, yet, if your Christian brethren through weakness should be troubled and offended at it, it would be very untender and uncharitable in you, if ye knew their scruples, to persist in using your liberty before them. Never dare to stagger the faith, wound the conscience, destroy the peace and comfort, of a brother, or draw him into damnable sin, for whom it appears Christ, in infinite love, laid down his life. 16. Take heed that your lawful liberty, in the use of meats or other indifferent things, be not reproached as licentiousness through your imprudent and unseasonable use of it, to the scandalizing of your weaker brethren.

17. But, after all, the nature, glory, and blessedness, of the gospel dispensation, or of the kingdom of grace thereby erected in men's hearts, do not consist in any circumstantial and external things, but in the righteousness of Christ imputed in true holiness of heart and life, in a solid peace in our own souls, and a peaceful temper and carriage towards others, under a sense of God's being reconciled to us through Christ, and in those supernatural and divine comforts which the Holy Ghost imparts to us through the word.

18. And whoever, in these substantial points of vital religion, behaves as a faithful servant of Christ, obedient to him, dependent on him, and aiming at his glory, is, through him, acceptable to God in his person and services, and is approved by all good and wise men as a sincere Christian, whatever be his opinion in things indifferent. 19. Let us therefore, instead of laying any stress upon or contending about such things, labour to pursue what tends to promote our own inward peace and prosperity, and an amicable temper and conduct towards our brethren in Christ; and to propagate such

Anno Domini
cir. 60.

Ver. 14, 15.
Mat. 15. 11.
1 Cor. 3. 9.
16. & 8. 10.
Tit. 1. 15.
ver. 23.

Ver. 10, 15.
Eph. 2. 10.

1 Cor. 8. 13.
Mat. 18. 6—
20. Luke 18. 2.

Ver. 2, 5, 14.

1 John 3. 21.
Acts 23. 1.
& 24. 16.
2 Cor. 1. 12.

Or discerneth
and putteth a
difference be-
tween meats.
Tit. 1. 15.
ver. 5, 14. or
stagners.
Rom. 4. 20.
James. 1. 6.

things which make for peace, and things
wherewith one may edify another.

20 ^aFor meat destroy not ^ethe work
of God. All things indeed *are* pure;
but *it is* evil for that man who eateth
with offence.

21 ^aIt is good neither to eat flesh, nor
to drink wine, nor *any thing* whereby
thy brother stumbleth, or is offended, or
is made weak.

22 Hast thou ^afaith? have *it* to thy-
self before God. ^bHappy *is* he that con-
demneth not himself in that thing which
he alloweth.

23 And he that ⁱdoubteth is damned
if he eat, because *he eateth* not of faith:
for whatsoever is not of faith is sin.

CHAP. XV.

*Continues the practical improvements; and (1) Directs how stronger
believers should condescend to and bear with the weak; 1—6.
(2) Exhorts Jews and Gentiles to receive one another, as brethren
united into one church under Christ, agreeably to ancient promises;
7—13. (3) Represents Paul's reason for dealing so freely with
them; 14—16: his diligence and prudence in preaching the gos-
pel in many nations; 17—21: his intention to visit Rome and
Spain after he had delivered the contribution to the poor saints at
Jerusalem; 22—29: his request of their fervent prayers for him,
and his prayer for them; 30—33.*

WE ^athen that are strong ought to
bear the infirmities of the weak,
and not to please ourselves.

2 ^bLet everyone of us please *his* neigh-
bour for *his* good to edification.

3 ^cFor even Christ pleased not him-
self; but, as it is written, The re-
proaches of them that reproached thee
fell on me.

4 ^dFor whatsoever things were written
aforetime were written for our learning;

Exod. 23. 5.
ch. 14. 1.
1 Cor. 9. 22.
Gal. 6. 1, 2.

Ch. 14. 19.
1 Cor. 9. 19.
& 13. 5. &
10. 24. 33.
Phil. 2. 4, 5.

Is. 53. 4, 5.
Mat. 26. 39.
John 5. 30. &
6. 39. Ps. 69.
9, 20. & 89.
50, 51.

Ch. 4. 23, 24.
2 Tim. 3. 16,
17. 2 Pet. 1.
19, 20. Heb.
13. 5. Acts
13. 40, 41.
1 Cor. 10. 11.
& 9. 10. ch.
3. & 8. 25.

opinions and practices as may strengthen one another in faith and love, hope and holiness. — 20. Never, for the sake of meats or such like indifferent things, obstruct that harmony, love, and peace, spiritual edification and comfort, which the Holy Ghost produces and delights in. All meats may now indeed be eaten without defilement to the conscience, and to every true believer they are cleansed from the curse brought on them by sin; but it is very sinful and injurious for professed Christians to abuse their liberty in even eating them, or doing things indifferent, when they know it will grieve and stumble a tender-spirited brother. 21. In such cases it is right, kind, prudent, commendable, and well pleasing to God, to abstain from whatever has any tendency to stumble, discourage, prejudice, weaken, or grieve, any of our Christian brethren, or ensnare them into rash censuring or sinful compliances. 22. If therefore ye be fully persuaded that ye may eat all manner of wholesome food, and neglect the observance of the ceremonial festivals, hold it fast, and act according to it on all proper occasions, as in God's sight and with a view to his glory. Happy is that Christian whose conscience can approve his conduct in every point as both lawful and expedient. 23. But he who eats meats, or practises any thing indifferent, while he doubts of the lawfulness of it, is condemned in his own conscience and by the word of God; for, in all matters of a religious nature, it is very sinful for us to practise or comply with any thing which we do not believe authorised by the word of God, being at once a contempt of what we allow to be his law, and our only rule of faith and practice, and a violation of the restraints of our own conscience.

REFLECTIONS UPON CHAP. XIV.—With great care ought we to extend church fellowship, as far as can tend to the honour of Christ and the mutual edification of church members in faith and holiness. And no lesser differences, which do not affect the system of divine truth or the vitals of religion, ought to hinder our mutual intimacy. We have all need to beware of an uncharitable, disdainful, and censorious spirit. And earnestly should we be concerned to comfort ourselves in God's love to us, and to approve ourselves to him, and to our own conscience, in the view of our appearance before his awful tribunal. What reverential thoughts ought we to entertain of Jesus Christ as the great God and Judge of the world! And, in the view of his impartial and final judgment, with diligent care should we, by faith, live on his person and fulness, and to his glory, and avoid all uncharitable judging or offending the weakest of his apparent members. Yea, it becomes us always to act from principles of faith and a good conscience in all things, and to promote each other's edification and peace; and always to remember the excellency and spiritual nature of the blessings of his kingdom, that it consists not in any thing external, but in righteousness, peace, and joy in the Holy Ghost.

CHAP. XV. Ver. 1. Such of us therefore as are established in the faith of the gospel liberty, or who have arrived to greater measures of knowledge and grace, ought, from a compassionate and tender regard to our Christian brethren, whose faith is staggering, and whose judgment and other spiritual attainments are but small, to be meek, forbearing, and patient, towards them, and should make kind allowances for, and endeavour to relieve, them under their prejudices, doubts and fears, rash censures, and conscientious scruples, and not aim at gratifying our own inclinations, much less our own humour, pride, and passions: nor ought we to do any thing which is barely lawful in itself, at the expense of offending and injuring the tender minds of others. 2. Let each of us therefore labour to behave towards our fellow Christians and neighbours in such a condescending and engaging manner as will best soften their temper, instruct and win them, and make their souls to grow in grace and knowledge, comfort and holiness, to complete salvation. 3. For even our blessed and self-suffi-

that we, through patience and comfort
of the scriptures, might have hope.

5 ^eNow the God of patience and con-
solation grant you to be ^flike-minded
one toward another, ^gaccording to Christ
Jesus:

6 That ye may with one mind *and* one
mouth glorify God, even the ^hFather of
our Lord Jesus Christ.

7 Wherefore ^breceive ye one another,
as Christ also received us ⁱto the glory of
God.

8 Now I say that ^kJesus Christ was a
minister of the circumcision for the truth
of God, to confirm the promises *made*
unto the fathers:

9 ^lAnd that the Gentiles might glorify
God for *his* mercy; as it is written, ^mFor
this cause I will confess to thee among
the Gentiles, and sing unto thy name.

10 And again he saith, ⁿRejoice, ye
Gentiles, with his people.

11 And again, ^oPraise the Lord, all
ye Gentiles; and laud him, all ye people.

12 And again Esaias saith, ^pThere
shall be a root of Jesse, and he that shall
rise to reign over the Gentiles; in him
shall the Gentiles trust.

13 Now the ^qGod of hope ^rfill you
with all joy and peace in believing, that
ye may abound in hope through the
power of the Holy Ghost.

14 ^sAnd I myself also am persuaded
of you, my brethren, that ye also are full

^tJer. 14. 8. & 17. 7. Ps. 22. 4. 1 Tim. 6. 17. 1 Pet. 1. 3. Phil. 4. 11. 1 Thes. 5. 16, 18.
^u2 Thes. 2. 16, 17. ch. 14. 17. Heb. 6. 11, 18, 19. ch. 12. 12, 18. Heb. 6. 9. & 3. 1.
^v2 Pet. 1. 12. 1 John 2. 21. Phil. 1. 7, 11. Col. 1. 10. Eph. 5. 9. Gal. 5. 22, 23. 1 Thes. 5. 14.
Heb. 10. 24.

Anno Domini
cir. 60.

Exod. 34. 6.
2 Cor. 1. 3.
Ps. 86. 5. &
103. 8.

1 Cor. 1. 10.
Acts 4. 32.
ch. 12. 16, 6.
Phil. 2. 2. &
& 3. 15, 16.
Acts 2. 1. &
4. 32. Eph. 3.
9. Zech. 14.
5.

^wOr after the
example of.

2 Cor. 1. 3.
Gal. 1. 1.
Eph. 1. 3.
1 John 5. 7.

Ch. 14. 15.
Eph. 2. 6.
John 15. 34.
& 6. 37.

Ver. 8, 9.
1 Cor. 10. 31.
1 Pet. 4. 11.

Mat. 15. 24.
John 1. 11.
Acts 3. 25, 26.
& 13. 46. ch.
3. 3. & 9. 4.
2 Cor. 1. 20.
Acts 10. 43.

John 10. 16.
ch. 9. 23, 24.
& 11. 22, 30.
Eph. i—iii.

Ps. 18. 49.
2 Sam. 22.
50.

Deut. 32. 43.
Is. 24. 14, 16.
& 42. 11.

Ps. 117. 1. &
47. 1. & 66.
1. 4. & 67. 3.
—5. & 68. 32.
& 96. 1. &
97. 1.

Is. 11. 1, 10.
& 9. 6, 7. &
42. 1, 4, 6. &
49. 6, 22. &
54. 3, 5. &
60. 3, 8. Dan.
2. 44. & 7.
14. Mic. 5. 4.
Rev. 5. 5. &
22. 16.

cient Lord Jesus did not indulge his own ease or pleasure, or seek his own safety or honour, to the neglect of others, when here upon earth; but, to promote our salvation, and his Father's honour, condescended and denied himself in numberless instances, and freely submitted to all manner of hardships, sufferings, disgraces, and malignant and blasphemous reproaches, as is represented, through David as a type, in the 69th Psalm. 4. And whatever things were written

in the Old Testament, by the inspiration of the Spirit of God, were written, not only for the instruction of our ancestors, but for ours also, that by means of its types, prophecies, histories, and examples, as well as doctrines and laws, we might be excited, animated, and encouraged, to proper patience under our troubles, and made partakers of the joys of faith, the peace of a good conscience, and the comforts of the Holy Ghost, in order to confirm our well-grounded hopes of all needful grace from God now and glory hereafter.

5. In order therefore to your dutiful and successful improvement of the scripture, may that God who is infinitely patient and long-suffering, and who is the author, fountain, and giver, of all Christian patience and spiritual comfort, grant you an harmonious, tender, and peaceful, disposition towards each other, that ye may be entirely united in all doctrines and duties which belong to your Christian state and character, according to the example and command of Christ, and as may be most for his glory, and acceptable to God through him.

6. That, under the influence of the Holy Spirit, ye may with united hearts and voices cordially agree in your profession, worship, and practice, to advance the honours and shew forth the praises of God, as your God in Christ, who is the centre of all our spiritual union and fellowship.—7. Notwithstanding therefore your different opinions about matters of little importance, let the endearing example of our great Lord and Saviour, in bearing with our infirmities, who are believers, and receiving us into favour, union, and communion, with himself and his Father, influence you cordially to embrace one another as brethren, without distinction of nations or parties, that ye may glorify God by your harmoniously walking together in faith and love and in the fellowship of the gospel, till ye arrive at all possible perfection in his glorious presence for ever.

8—12. And, to shew you how Christ has admitted both Jewish and Gentile believers to equal privileges and blessings, without making any distinction under the gospel state, observe, on the one hand, how he sprung from, and appeared as a member and minister of, the Jewish church, and taught, obeyed, and suffered, to display the faithfulness of God, and to ratify, establish, and render efficacious, the gracious promises which had been made to the ancient patriarchs, Abraham, Isaac, and Jacob;—and, on the other, that many of those promises, spoken by David, Moses, and Isaiah, represent Christ as publishing the truths of God to the Gentiles, and bringing them into his church as joyful and grateful members thereof, subjected to him as their Head, and trusting in him as their Saviour, along with the Jews. It is therefore proper that both parties should receive each other with all readiness of mind as their brethren in Christ.

13. Now may that gracious God, who is the object, ground, and author, of all that hope which we, whether Jews or Gentiles, have of spiritual and eternal blessings, plentifully enrich and satiate you with all sorts of divine joys and comforts, and with an abiding, solid, and evangelical, peace in your own souls and with one another, in the lively exercises of faith in Christ, and the promises of the everlasting covenant, that ye may not only have a good, but full and assured, hope of future blessedness through the powerfully enlightening, strengthening, witnessing, and confirming, operation of the Holy Ghost.

14. And indeed I am firmly persuaded that ye, my dear Christian brethren, are abundantly endowed with such benevolent graces of the Spirit as dispose you to mutual kindness in your temper and behaviour one towards another, and with such knowledge of all things necessary to salvation as renders you capable of instructing each other in the most important truths of the gospel, and of admonishing and exciting one another to every

Anno Domini
cir. 60.

2 Cor. 2. 3.
2 Pet. 1. 12.
13. 15. & 3. 1.
Heb. 13. 22.
1 Tim. 4. 6.
2 Tim. 1. 6.
& 2. 14. Jude
3. 5.

Ch. 1. 5. &
12. 6. 1 Pet. 4.
10. 11. 1 Cor.
15. 10. & 3.
10. Gal. 1. 15.
& 2. 9.

Acts 9. 15. &
13. 2. & 22.
21. & 26. 17.
13. ch. 11. 13.
1 Cor. 3. 5.
2 Cor. 3. 6.
Gal. 1. 16. &
2. 7. 8. 1 Tim.
2. 7. 2 Tim. 1.
11. Eph. 3. 8.

Is. 66. 19. 20.
Phil. 2. 17.
ch. 12. 1. 2.
1 Pet. 2. 5.
Phil. 4. 18.
Heb. 13. 16.

Orsacrificing.
Ps. 115. 1.
1 Cor. 3. 6. 7.
2 Cor. 2. 14—
16. with Heb.
5. 1.

Prov. 25. 14.
2 Cor. 10. 15.

Ch. 1. 5. &
16. 26. 1 Cor.
4. 15. 2 Cor.
10. 4. 5.

Acts 19. 11.
12. 2 Cor. 12.
12. Heb. 2. 4.
1 Pet. 1. 12.

Acts 9. 22. 29.
& 12. 25. &
13. 2. 11. &
14. 10. 26. &
16. 18. & 7. 1.
10. 16. & 13.
9. & 9. 6. 11.
& 20. 2. 20.
27. & 21. 19.
& 28. 5. 8.
Gal. 2. 8.
Acts 20. 20.
2 Tim. 4. 7.

2 Cor. 12. 15.
16. 1 Cor. 3.
1. 5. Eph. 2.
20.

Is. 52. 15. &
65. 1. Mark
15. 15. Mat.
28. 19. Eph.
3. 8.

Ch. 1. 13.
1 Thes. 2. 18.
Acts 9. 21. &
23. 11.

Or many
ways, or
oftentimes.

Ch. 1. 10. 12.
1 Thes. 3. 10. 2 Tim. 1. 4. ver. 32.

Gr. with you. Ver. 32.

15. 16. I have nevertheless written with the greater

plainness and freedom on the head of your Christian liberty, and obligations to

mutual charity, because, by the transcendent grace of God, I have been called

and furnished to be an apostolic preacher of Christ and his unsearchable fulness

in the gospel, especially to the Gentiles, that many of them, being converted

by my ministrations, might be devoted as living, holy, and acceptable, sacrifices

to God, and might offer up to him the sacrifices of prayer, praise, and charitable

contributions—both they and their services being consecrated by the effusion of

the gifts, graces, and sanctifying influences, of the Holy Ghost. 17. In consequence

of which call to this office, and success therein, I have great reason to

rejoice and glory, not indeed in myself, but in and through Christ, by whose

grace I have so abundantly and so successfully laboured in preaching the gospel,

and bringing multitudes of Gentile sinners to the faith of Christ, to the praise

and glory of God. 18. 19. But in this my humble and holy glorying I nei-

ther dare boast of any thing I have done myself, nor ascribe to myself what

others have done, but I merely hint at what Jesus Christ, by means of my

preaching, labours, and sufferings, has wrought, by the almighty influences of

his Spirit, in bringing multitudes of the Gentiles to receive and profess him as

their Lord and Saviour, and to live in obedience to his laws: and, encouraged

by his miraculous and gracious operations, which attested my call, mission, and

the truths which I preached, I have, under the influence of the Holy Ghost,

with great freedom, faithfulness, fulness, and success, published the glad tidings

of salvation through Christ to sinful men, all along from Jerusalem, through

Canaan, Syria, Lesser Asia, and Greece, till I came to Illyricum at no great

distance from Rome. 20. 21. And, in my ministrations I have especially

of goodness, filled with all knowledge,
able also to admonish one another.

15 Nevertheless, brethren, I have
written 'the more boldly unto you, in
some sort, as putting you in mind, be-
cause of 'the grace that is given to me of
God,

16 That I should be 'the minister of
Jesus Christ to the Gentiles, ministering
the gospel of God, 'that the 'offering
up of the Gentiles might be acceptable,
being sanctified by the Holy Ghost.

17 'I have therefore whereof I may
glory through Jesus Christ in those things
which pertain to God.

18 'For I will not dare to speak of any
of those things which Christ hath not
wrought by me, 'to make the Gentiles
obedient, by word and deed,

19 'Through mighty signs and won-
ders, by the power of the Spirit of God;
'so that from Jerusalem, and round about
unto Illyricum, I have fully preached
the gospel of Christ.

20 Yea, 'so have I strived to preach
the gospel, not where Christ was named,
lest I should build upon another man's
foundation:

21 But, as it is written, 'To whom he
was not spoken of, they shall see: and
they that have not heard shall under-
stand.

22 For which cause also 'I have been
'much hindered from coming to you.

23 But now, having no more place in
these parts, and having 'a great desire
these many years to come unto you;

24 Whensoever I take my journey into
Spain, I will come to you: for I trust to
see you in my journey, and to be brought
on my way thitherward by you, if first I
be somewhat filled 'with your company.

15. 16. I have nevertheless written with the greater

plainness and freedom on the head of your Christian liberty, and obligations to

mutual charity, because, by the transcendent grace of God, I have been called

and furnished to be an apostolic preacher of Christ and his unsearchable fulness

in the gospel, especially to the Gentiles, that many of them, being converted

by my ministrations, might be devoted as living, holy, and acceptable, sacrifices

to God, and might offer up to him the sacrifices of prayer, praise, and charitable

contributions—both they and their services being consecrated by the effusion of

the gifts, graces, and sanctifying influences, of the Holy Ghost. 17. In consequence

of which call to this office, and success therein, I have great reason to

rejoice and glory, not indeed in myself, but in and through Christ, by whose

grace I have so abundantly and so successfully laboured in preaching the gospel,

and bringing multitudes of Gentile sinners to the faith of Christ, to the praise

and glory of God. 18. 19. But in this my humble and holy glorying I nei-

ther dare boast of any thing I have done myself, nor ascribe to myself what

others have done, but I merely hint at what Jesus Christ, by means of my

preaching, labours, and sufferings, has wrought, by the almighty influences of

his Spirit, in bringing multitudes of the Gentiles to receive and profess him as

their Lord and Saviour, and to live in obedience to his laws: and, encouraged

by his miraculous and gracious operations, which attested my call, mission, and

the truths which I preached, I have, under the influence of the Holy Ghost,

25 'But now I go unto Jerusalem to
minister unto the saints.

26 'For it hath pleased them of Mace-
donia and Achaia to make a certain con-
tribution for the poor saints who are at
Jerusalem.

27 It hath pleased *them* verily, and
their debtors they are. 'For, if the
Gentiles have been made partakers of
their spiritual things, their duty is also to
minister unto them in carnal things.

28 When therefore I have performed
this, and 'have sealed to them this fruit,
I will come by you into Spain.

29 And I am sure that, when I come
unto you, I shall come in 'the fulness of
the blessing of the gospel of Christ.

30 'Now I beseech you, brethren, for
the Lord Jesus Christ's sake, and for the
love of the Spirit, that ye strive together
with me in *your* prayers to God for me;

31 'That I may be delivered from
them that 'do not believe in Judea; and
that 'my service, which *I have* for Jeru-
salem may be accepted of the saints;

32 'That I may come unto you with
joy by the will of God, and may with
you be refreshed.

33 Now 'the God of peace *be* with
you all. Amen.

CHAP. XVI.

Here Paul (1) Recommends Phebe; 1, 2: and sends salutations to particular Christians at Rome; 3—16. (2) Cautions the Roman believers against such as fomented divisions among them; 17—20. (3) Mentions sundry friends who joined with him in his Christian salutations; 21—24. (4) Concludes with ascribing glory to God for extending his gospel revelations and blessings to Gentiles as well as Jews; 25—27.

I COMMEND unto you Phebe our
sister, who is a 'servant of the church
which is at Cenchrea:

2 That ye 'receive her in the Lord, as
becometh saints, and that ye assist her in
whatsoever business she hath need of you:

28, 29. However, when I have manifested my tender regard to my dear country-

men, and have faithfully delivered to them this collection, I intend, if the

Lord will, to see you on my way to Spain. And, from what I have experienced

of Christ's powerful operations by me, I hope to come to you plentifully fur-

nished with gospel instructions, offers, and encouragements, and thereby to be

an instrument of conveying to you the most abundant gifts, graces, and com-

forts. 30—32. In order to my accomplishing these desirable designs, I ear-

nestly entreat you, by all the obligations and endearments of the love and grace

of Jesus Christ and his Spirit, and by all that love wrought in your hearts by

these divine persons, or which you owe to them for all that they have done for

or in you, that ye, in the most fervent manner, join your believing, importu-

nate, and persevering, supplications to God with mine, for his guidance, pro-

tection, and blessing, to me,—that I may be delivered from all the snares and

violence of my Jewish persecutors, and that the collection which I carry up to

Jerusalem may not, through prejudice, be despised or refused, but kindly ac-

cepted by the believing Jews as a mean of weaning them from their dislike to me

and the Gentile converts,—and that, being thus prospered in my present way

and work, I may, through the kind providence of God, have an opportunity of

seeing and conversing with, and preaching to you, for our mutual comfort and

edification. 33. Meanwhile, may that God, who is reconciled to us in Christ,

and is the Author of all our peace, comfort, and happiness, and who delights

in our possessing our souls in peace, and living together in harmony and love,

be graciously present with you, by the special influences of his Spirit, to unite

your hearts in the strongest brotherly affection, prevent all animosity and dis-

cord, and bless you with all spiritual blessings in Christ Jesus.

REFLECTIONS UPON CHAP. XV.—With much tenderness and self-denial

should we behave towards our Christian brethren; and with kind affection bear

with one another's infirmities, and study one another's spiritual edification. It

is an inconceivable mercy to have access to peruse, and a great honour to be dili-

gent students, searchers, and improvers of, the holy scriptures. In the ministry

of his Son, and the ancient promises, God delightfully laid the foundation of

uniting Jews and Gentiles into one gospel church, and he hath done most mar-

vellous things to effect it. Richly replenished are all the promises with Jesus

Christ and his grace; and with what joy and peace doth a right believing of

them fill our souls! Thrice happy are they who believe them, to their own

sanctification of heart and life, by the Spirit of God, and to their eternal salva-

tion. Thrice happy is it when ministers, depending entirely on God, are dili-

gent, faithful, and successful, in preaching the gospel, and multitudes through

the gospel, attended by the influences of the Holy Spirit, are turned to Christ

and his service. And it wears an hopeful appearance when the fervent prayers

of ministers and people are united in behalf of Christ's interests, and for one

another's mutual advantage; and when spiritual fellowship is their joint

delight.

CHAP. XVI. Ver. 2. Readily receive her into your religious fellowship, and

12 L

Anno Domini
cir. 60.

Acts 18. 21.
& 19. 21. &
20. 22. & 24.
17. Gal. 2. 10.

1 Cor. 16. 1.
2 Cor. viii. ix.
Acts 11. 27—
30. 1 Cor. 9.
11. Gal. 6. 6.
ch. 11. 17.
Acts 1. 4, 8.

Acts 1. 4, 8.
ch. 11. 17.
1 Cor. 9. 11.
Gal. 6. 6. Is.
liv. ix. xlix.

Phil. 4. 17.

Ch. 1. 11.
Eph. 3. 8.

Phil. 2. 1.
Col. 4. 3, 12.
2 Cor. 1. 11.
Eph. 6. 19. 20.
1 Thes. 5. 25.
2 Thes. 3. 1.

Acts 20. 3, 23.
& 21. 27.
1 Thes. 2. 15,
16.

Or disobedient.

See ver. 25.
26. 1 Cor. 16.
1—5. 2 Cor. 2.
4. & 9. 1.

Ver. 23, 24.
Acts 18. 21.
ch. 1. 10—13.
1 Cor. 1. 9.
James 4. 15.

Ch. 16. 20.
1 Cor. 14. 33.
2 Cor. 13. 11.
Phil. 4. 9.

1 Thes. 5. 23.
2 Thes. 3. 16.
ch. 5. 1. Luke
2. 14. 2 Cor.
5. 19. 20.
Eph. 2. 14,
15.

Ver. 2.
Luke 8. 3.

Phil. 2. 29.
3 John 6. ver.
6.

Ver. 2.
Luke 8. 3.

Phil. 2. 29.
3 John 6. ver.
6.

Phil. 2. 29.
3 John 6. ver.
6.

Phil. 2. 29.
3 John 6. ver.
6.

Phil. 2. 29.
3 John 6. ver.
6.

Phil. 2. 29.
3 John 6. ver.
6.

Phil. 2. 29.
3 John 6. ver.
6.

Phil. 2. 29.
3 John 6. ver.
6.

Phil. 2. 29.
3 John 6. ver.
6.

Phil. 2. 29.
3 John 6. ver.
6.

Phil. 2. 29.
3 John 6. ver.
6.

Phil. 2. 29.
3 John 6. ver.
6.

Phil. 2. 29.
3 John 6. ver.
6.

Phil. 2. 29.
3 John 6. ver.
6.

Phil. 2. 29.
3 John 6. ver.
6.

Phil. 2. 29.
3 John 6. ver.
6.

Phil. 2. 29.
3 John 6. ver.
6.

Phil. 2. 29.
3 John 6. ver.
6.

Phil. 2. 29.
3 John 6. ver.
6.

Phil. 2. 29.
3 John 6. ver.
6.

Phil. 2. 29.
3 John 6. ver.
6.

Anno Domini
cir. 60.

for she hath been a succourer of many and of myself also.

3 Greet Priscilla and Aquila, my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles, approved in Christ. Salute them who are of Aristobulus' household.

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, who are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, who laboured much in the Lord.

13 Salute Rufus, chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints who are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them who cause divisions and

offences contrary to the doctrine which ye have learned, and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote this epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith):

27 To God only wise be glory through Jesus Christ for ever. Amen.

Anno Domini
cir. 60.

Phil. 3. 19.
Is. 56. 10-12.
Ezek. 13. 18.
2 Cor. 2. 17.
& 4. 2. & 11.
23. Col. 2. 4.
1 Thes. 2. 3.
2 Thes. 2. 8.
1 Tim. 6. 5.
2 Tim. 2. 17.
& 3. 2-6. &
4. 3. Tit. 3. 10.
2 Pet. 2. 3.
Jude. 2 Thes.
ii. Mat. 24.
11, 24. Prov.
14. 15.

Ch. 1. 8.
1 Thes. 1. 8.

Mat. 10. 16.
1 Cor. 14. 20.
1 Thes. 5. 21.
Luke 10. 3.

Or harmless.

See ch. 15. 33.
Heb. 13. 20.
with Gen. 3.
15. 1 John 3.
8. Heb. 2. 14.

Ver. 24. ch.
15. 33. 1 Cor.
16. 23. 2 Cor.
13. 14. Gal. 6.
18. Eph. 6. 24.
Phil. 4. 23.
Col. 4. 18.
1 Thes. 5. 28.
2 Thes. 3. 18.
1 Tim. 6. 21.
2 Tim. 4. 22.
Tit. 3. 15.
Heb. 13. 25.
Rev. 22. 21.

Acts xvi-xx.
Phil. 2. 19.
1 Thes. 3. 2.
Heb. 13. 23.
Acts 19. 22.
& 20. 4. with
3 John 8.
1 Cor. 1. 14.
2 Tim. 4. 20.

Acts 17. 5. &
20. 4.

Perhaps Silas,
or Silvanus.
Acts 15. 22.
32-40. & xvi
-xviii.
1 Thes. 1. 1.
2 Thes. 1. 1.

See ver. 20.

2 Tim. 3. 1, 12.
Eph. 3. 20.
Jude 24. Heb.
7. 25. 1 Thes.
3. 13. 2 Thes.
2. 17. & 3. 3.
1 Tit. 5. 10.

Ch. 2. 16. 1 Cor. 1. 23, 24. & 2. 2. Eph. 3. 8.

2 Tim. 1. 10. 1 Pet. 1. 20. ch. 3. 21.

Mark 16. 15. Mat. 28. 19. Is. 11. 9.

Ch. 9. 5. & 11. 36. Gal. 1. 5. Phil. 4. 20. Eph. 3. 20, 21.

Heb. 13. 21. 1 Pet. 4. 11. & 5. 11. 2 Pet. 3. 18. Jude 25. Rev. 1. 6. & 5. 13.

5. Dan. 2. 21. 1 Tim. 1. 17. ch. 11. 33, 34.

1 Cor. 2. 7. Eph. 3. 5, 9. Col. 1. 26.

Ch. 1. 5. Col. 1. 27. 2 Tim. 1. 10. Tit. 1. 3.

Ch. 1. 5. 2 Cor. 10. 4, 5. Acts 6. 7.

1 Tim. 1. 17. & 6. 16. 2 Tim. 4. 18.

Ps. 147.

assist her in transacting her civil affairs at Rome; for she has generously and hospitably entertained, sheltered, and provided for, many poor Christians and destitute strangers.

3, 4. They very much assisted and encouraged me in my ministerial labours at Corinth; and, when I was in danger, they exposed their very lives in order to save me.

5. Their religious family, by the blessing of God on their good example, diligent instructions, and prudent regulations, is like a church of Christ for its stated worship of God, purity of manners, and beautiful order.—Epenetus was the first converted to Christ in all the regions of Achaia, and an honourable pledge and earnest of that great harvest of souls which have been since gathered unto the Lord.

7-9, 13. In Christ, or in the Lord, denotes being united to, beloved by, and believing in, him, and holding fellowship with him.

10. Apelles hath been tried, proved, and justly accounted a judicious, faithful, and zealous, disciple and servant of, and sufferer for, Christ.

16. A kiss attended with the utmost chastity, sincerity, and spiritual affection, as becometh saints, who love one another with a pure heart fervently.

17. In order to cultivate and maintain true Christian love among yourselves, carefully watch against, and avoid, all those teachers, or others, who attempt to form parties among you, and to introduce pernicious opinions and practices, contrary to the pure truths of the gospel which ye have been taught by the inspired servants of Christ;

18. For whoever are of such a spirit and temper, and carry on such designs, are not the true servants of our Lord Jesus, the only Prophet, Priest, and King, of his church; nor do they sincerely aim at promoting his interests and glory in the world, but seek to avoid persecution, gain the favour of worldly men, and gratify their own sensual appetites:—to compass which vile ends, they, by high pretensions of kindness for you, or zeal for God's truths and honours, attempt to impose on the good temper and credulity of weak and incautious, though well-meaning, persons, to turn them aside from the ways of the Lord.

19. I am indeed glad that your ready reception of the gospel, and obedience of faith, are become so exemplary and famous in the churches; and that hitherto no seducers have been able to draw you away from the simplicity which is in Christ: but considering your own weakness and depravity of nature, and the subtlety of Satan and his instruments, it is absolutely necessary for you to be very prudent and watchful, able to make a difference between good and evil, truth and error; and so inoffensive, plain-hearted, and sincere, that ye may neither deceive nor injure others, nor be deceived nor injured by them;—quite unacquainted with all envious, spiteful, and mischievous arts.

20, 24. And, for your comfort and encouragement, remember that your gracious and reconciled God, who is the author of all true peace, and delights in your being at peace among yourselves, will stand by you, and in a little time subdue Satan and his emissaries, and defeat their malicious power and subtlety, by his providence and grace, and render you at last fully victorious and eternally triumphant over them.—And, for this end, my fervent, my repeated, prayer to God for you is, that the free favour of your and my Lord and Saviour Jesus Christ, in all its special fruits and effects, and all communications of grace from

him, may be continually and abundantly with you, to guide and strengthen, sanctify and comfort, defend and save, you, and carry you through all temptations and dangers, till ye arrive, with triumph, at his heavenly kingdom.

25 —27. Now to that great, gracious, and almighty, God, who is able to defeat all the attempts of your spiritual enemies, and to preserve you from falling into sins or error, and to settle, strengthen, and confirm, you in faith, comfort, and holiness, according to, and by means of, the glad but incomprehensible tidings of salvation to sinful men, which Jesus Christ himself preached while on earth, and which I, having them revealed to me by the inspiration of his Spirit, labour to publish in the world, even those glorious doctrines, which were long entirely hid from the Gentiles, and but obscurely hinted to the Jews, in types, shadows, and dark prophecies;—but are now, under the gospel dispensation, evidently and openly manifested to both Jews and Gentiles, in the ministrations of his servants, and the accomplishment and explication of the Old Testament figures and predictions, according to his special and unchangeable purpose, appointment, and command,—in order that, through the influences of his Spirit attending the same, they might be persuaded, and enabled, to believe in Christ, and, by virtue derived from him, perform all holy obedience to him,—even to that God who alone is originally, essentially, infallibly, wise in himself and in all his dispensations, particularly in his contrivance and execution of the gospel scheme of salvation, and who is the only author and fountain of all the wisdom that is to be found in any creature whatsoever—be all adoration, thanksgiving, honour, and blessing, through Jesus Christ, as the only Mediator, by whom our praises and prayers are to be offered, and are acceptable to him, for evermore.

REFLECTIONS UPON CHAP. XVI.—The Christian religion delightfully promotes friendship and good manners. It teaches us to pay civil respect, in a decent manner, to persons of all ranks, and gratefully to return favours shown to us in the best way we can. It gives an holy turn to a genteel behaviour, and makes men sincere in wishing the temporal, and especially the eternal, prosperity of their friends.—With deep concern should all Christians labour to excel in piety, fix themselves in church fellowship, and, in their respective stations, study to be serviceable to the whole mystical body of Christ. Amiable are those families which resemble a church of Christ in their worship, order, and conversation. And it is a great honour to be first, or eminent in the faith and profession of the gospel. With exact care ought all to judge for themselves in matters of religion, according to the doctrine which they have received from Christ and his apostles; and to avoid such as cause divisions and offences by broaching errors, or forming parties in the church. Whatever be the plausible pretences, fair shews, or flattering speeches of such, they always secretly carry on some selfish and carnal design. There is great need therefore in this evil world to have such knowledge of the truth that we may not be imposed on; and such honesty as to act up to our knowledge, imposing upon none. For Satan earnestly promotes pernicious principles and practices, to the disturbance and

corruption of the church. But it is very encouraging to true believers that their God will quickly and entirely subdue him, and all his emissaries and works. And, if faith and patience hold out a little, we shall reign triumphant for evermore.—Ancient and divine are the gospel tidings of our salvation. Delightfully they harmonize with the types and predictions of the Old Testament. And

their offers and blessings graciously extend to all nations of mankind, and by the Holy Ghost are made effectual to some of all ranks and degrees. With what faith and love ought they then to be received, submitted to, obeyed, and practised. And infinite is the glory that redounds to God from this his wonderful work of our salvation.

THE FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

Corinth was a famous city of Achaia, situated on that neck of land which separates the Egean and Ionian seas, at the north end of the peninsula, anciently called the Peloponesus, now the Morea. It was remarkable for trade, pretences to learning, and especially for luxury and uncleanness. Quickly after Paul had planted a church here, some Judaizing teachers laboured greatly to depreciate him, and foment divisions among them. These disorders introduced a contempt of the plain preaching of the gospel; and a course of luxury, uncleanness, covetousness, litigious law suits, abuses of Christian liberty, feasting with idolaters on their sacrifices, profane disorders in receiving the Lord's supper, and in other public acts of religious worship; a priding themselves in their riches, learning, and spiritual gifts, uncharitableness, and even a denial of the resurrection of the dead.—To correct these irregularities, Paul demonstrates his own apostolic authority, amiable character, and manner of preaching; i.—v.: directs the excommunication of the incestuous person; v.: how to manage civil disputes:—and warns against uncleanness, and irregularities in marriage; vi. vii.: against offensive compliances with idolaters at feasts, or neglect to support their faithful ministers; viii.—x.: and against indecent dress or behaviour in public worship, particularly the Lord's supper; xi.: directs to unity, charity, and order, in their stations, and the exercise of their spiritual gifts; xii.—xiv.: demonstrates the truth of the general resurrection of the dead; xv.: and directs how to make charitable contributions and behave as Christians; xvi.

Anno Domini
cir. 59.

CHAP. I.

(1) In a preface, Paul asserts his apostolic authority salutes the Corinthian believers, and congratulates them on their conversion to Christ and receipt of his spiritual gifts; 1—9. (2) He exhorts them to brotherly love and Christian unity; and reproves them for their divisions, and ranking themselves under different ministers as their chiefs; 10—16. (3) Asserts and vindicates the doctrine of a crucified Saviour, and his own plain way of preaching it, as a fundamental article of the Christian faith, and admirably calculated to advance the glory of God and humble men before him; 17—31.

PAUL^a, called to be ^ban apostle of Jesus Christ ^cthrough the will of God, and ^dSosthenes our brother,

2 ^eUnto the church of God which is at Corinth, to them that ^fare sanctified in Christ Jesus, called to be saints, with ^gall that in every place call upon the name of Jesus Christ our Lord, both their's and our's:

3 ^hGrace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

4 ⁱI thank my God always on your

Anno Domini
cir. 59.

behalf, for the grace of God which is given you by Jesus Christ;

5 ^kThat in every thing ye are enriched by him, in all utterance, and in all knowledge;

6 Even as ^lthe testimony of Christ was confirmed in you:

7 So that ^mye come behind in no gift: ⁿwaiting for the ^{*}coming of our Lord Jesus Christ:

8 Who shall also ^oconfirm you unto the end, *that ye may be* ^pblameless in ^qthe day of our Lord Jesus Christ.

9 ^rGod is faithful, by whom ye were ^scalled unto the fellowship of his Son Jesus Christ our Lord.

10 Now I ^tbeseech you, brethren, by the name of our Lord Jesus Christ, ^uthat ye all speak the same thing, and *that*

^a See Rom. 1. 1. Acts 13. 9.

^b Mat. 10. 2. John 20. 21. Eph. 4. 11. ch. 9. 1, 2.

^c 2 Cor. 1. 1. Eph. 1. 1. Col. 1. 1. 2 Tim. 1. 1. Gal. 1. 15. Acts 13. 2.

^d Acts 18. 17.

^e Acts 18. 1—17.

^f John 17. 19. Acts 15. 9. Rom. 1. 7. & 8. 28—30. ver. 30. Eph. 1. 1. Col. 1. 2. 2 Tim. 1. 9. & 2. 21. Jude 1. 1 Pet. 1. 2. Heb. 3. 1. 1 Thes. 4. 7. 2 Pet. 1. 3, 4. Ps. 45. 11. 1 Pet. 1. 2. Eph. 1. 3. Phil. 1. 3, 4. Col. 1. 3, 4. 1 Thes. 1. 2, 3. 2 Thes. 1. 3. 2 Tim. 1. 3, 5.

^g Joel 2. 32. Rom. 10. 12. ch. 8. 6. 2 Tim. 2. 22. Zeph. 3. 9. 2 Pet. 1. 2. 2 Cor. 1. 2. See Rom. 1. 8. 2 Cor. 1. 3.

^h See Rom. 1. 8. 2 Cor. 1. 3.

ⁱ See Rom. 1. 8. 2 Cor. 1. 3.

^j See Rom. 1. 8. 2 Cor. 1. 3.

^k 2 Cor. 8. 7. Eph. 1. 3. Col. 1. 9. ch. 4. 8, 10. & 10. 15. & 12. 8. & 14. 26.

^l Ch. 2. 1, 2. Acts 20. 24. 2 Tim. 1. 8. Rev. 11. 2. & 19. 10. Mat. 24. 14. 2 Cor. 1. 20, 21. 2 Thes. 1. 10. See ver. 5.

^m Phil. 3. 20. Col. 3. 4. 1 Thes. 1. 10. Tit. 2. 13. 2 Tim. 4. 8. Heb. 9. 28. & 10. 35. 1 Pet. 1. 13. 2 Pet. 3. 12.

ⁿ Gr. revelation.

^o Ch. 10. 13. 1 Thes. 5. 24. 2 Thes. 3. 3. Heb. 10. 23. 2 Cor. 1. 21.

^p Eph. 5. 27. Phil. 2. 15. 1 Thes. 2. 19. Ch. 10. 10. See ver. 2. Col. 1. 13. 1 Pet. 2. 9. Is. 27. 13. ver. 30. 2 Cor. 5. 17—21. John 15. 5. & 17. 21. Gal. 2. 20. Eph. 3. 6, 8, 9. 1 John 1. 3, 7. & 4. 13. Rom. 15. 30. Phil. 2. 1, 2. 2 Cor. 5. 20. 10. 1. ch. 5. 4. Rom. 12. 16. & 15. 5, 6. ch. 11. 18. 2 Cor. 13. 9, 11. Eph. 4. 1—7. Phil. 3. 15, 16. & 2. 2. 1 Pet. 3. 8.

EXPLANATORY NOTES. CHAP. I. Ver. 1—3. I Paul, who have not thrust myself into this apostolic office which I claim, but was graciously, sovereignly, and immediately, called to and qualified for it by Jesus Christ,—and Sosthenes, my dear and faithful assistant in the ministry, though not an apostle,—do, in the most earnest and affectionate manner, wish to all you at Corinth, who are regularly united in church fellowship, set apart for and spiritually joined to Christ, as your Head of influence and government, and, by the effectual call of his Spirit, rendered like him in holiness,—and to all those who any where profess and adore him, our common Lord, as the object of their faith, worship, and obedience,—all the riches and the blessed effects of redeeming favour, love, and mercy, and an abundant peace with God, with your own consciences, and with one another, from God the Father, as the original spring and deviser of every blessing, and through Jesus Christ, as the purchaser, store-house, and bestower, of them; 4—6. I heartily congratulate you on your happiness and honour upon every remembrance of you, and bless my infinitely gracious God for the manifold favours, gifts, and graces, which, on Christ's account, he has bestowed upon you, enriching you not only with such spiritual habits and tempers as are necessary to salvation, but with remarkable knowledge of the mysteries of the gospel, and a ready ability to communicate them to others;—the Spirit of God thereby confirming to your hearts and consciences the truth of the

gospel of Christ, which we preached and ye believed. 7—9. So that ye are not remarkably deficient, or inferior to other Christians, in any spiritual gifts which could render you useful in Christ's church, in which ye continue praying, preparing, and patiently and hopefully waiting, for his second coming,—who, by a constant supply of necessary gifts and graces, will more establish you in the faith, hope, and holiness, of the gospel; that, when others are condemned, ye may appear perfectly righteous, holy, and irreproachable, at his tribunal; for God, who has effectually called you into a state of union and fellowship with his dear Son, being unchangeably faithful to his character, covenant, and promises, will infallibly render you partakers of eternal glory. 10—12. If then God hath done, and will do, so much for you, and if Jesus will, in a little time, judge you at his awful bar, let me beseech you, by the authority of our Lord Jesus Christ, by his excellencies, relations, and works of love, and by your profession of him, to lay aside your contentions and alienation of affection from one another, and to study the most cordial harmony in sentiment, affection, and holy practices;—for, to my great grief, I have been informed that ye, whom I truly esteem, and of whom I hoped better things, have, by uncharitable divisions, been thrown into different parties, under different leaders,—some of you ranking yourselves under me, as the apostle of the Gentiles, or instrument of your conversion; others under Apollos, as the most eloquent and fervent preacher;

Anno Domini
cir. 59.

† Gr. schisms.

there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *who are of the house of Chloe*, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you but Crispus and Gaius:

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For, after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified; unto the Jews a stumbling block, and unto the Greeks foolishness;

24 But unto them who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

CHAP. II.

- (1) Reminds the Corinthians of the plain manner in which Paul had preached a crucified Christ to them; 1—5. (2) Represents the deep and excellent wisdom contained in this doctrine; 6—9. (3) Shews that it cannot be duly known and received but by the light and influence of the Holy Ghost; 10—16.

others under Peter, as the apostle of the circumcision; while others pretend to be immediately directed by Christ alone, needing no other instructor. 13—16. To convince you of the absurdity of your conduct, let me ask even you who pretend to be solely for Christ, overlooking his ministers and ordinances, is his person to be divided from his offices? or his offices from the execution thereof by the ministry of his servants, who labour in the church by his authority, and according to his will?—Why set up me, or any other minister, for your spiritual head? Did I, or my brethren, make atonement for your sins? Or were ye baptized by the authority, or into the faith, worship, and obedience, of us?—I thank God that, though I was the instrument of conversion to many of you, I baptized but very few of you, lest any should have thence taken occasion to insinuate that I had acted by my own authority, and bound the persons whom I baptized to acknowledge me as their spiritual master. 17. For indeed Christ sent me not chiefly to baptize, but to preach the glad tidings of salvation through his blood; and that not dressed up in flowers of rhetoric or maxims of philosophy, for the promoting of my own selfish honours, but in the most plain language and style, that the native majesty, spirituality, glory, and power, of the gospel doctrine, of and concerning a crucified Saviour, might be the more clearly manifested in the humbling and conversion of sinners. 18. For the plain preaching of salvation through the imputed righteousness of Jesus Christ, received by faith, appears quite despicable, foolish, and absurd, to them who live and die in their sins; but to us, who are eternally saved from our sins and miseries, it is the marvellous mean through which the almighty influences of God's Spirit are conveyed for illuminating, sanctifying, supporting, and comforting, our hearts. 19, 20. This, according to the scripture, quite confounds the notions of the learned of this world, and exhibits a method of salvation directly contrary to whatever they could have imagined. None of them, Jews or Gentiles, could ever contrive a method of saving sinners, or of reconciling them to God; and herein he hath stamped disgrace upon all the wisdom of philosophers and others, and manifested their schemes for appeasing an offended God, and reconciling guilty sinners to him, as altogether vain, foolish, and ineffectual. 21. For after he, in the manifestation of his own infinite wisdom, had plainly shown that neither the works of creation, nor of common providence, nor any powers of human reasoning, could lead to a saving and satisfying knowledge of himself, or the way of salvation, it pleased him, by the much despised plain preaching of a crucified Christ, and the way of salvation through his blood, to save them who by faith receive and rest upon him for their eternal redemption, as therein offered to them. 22, 23. Notwithstanding all the proofs that Christ has given of his Godhead and saving offices, the obstinate Jews still persist in demanding a sign from heaven to prove them, and the learned Greeks insist upon philosophical demonstrations of the method of salvation. But, regardless of these prejudices, we faithful ministers proclaim a full, eternal, free, and offered, salvation to sinful men through the obedience and death of Christ, which the Jews condemn, to the infinite hazard and ruin of their souls, and the learned Greeks account highly foolish and absurd. 24. But, let others think as they will of Jesus Christ, or of the doctrine of salvation through his blood, we, who are effectually called, discern and experience therein the great power and manifold wisdom of God, clearly exhibited in his whole person, offices, and saving effects. 25. For what ignorant, carnal, and prejudiced, men, reckon absurd folly, infinitely transcends in wisdom all the boasted schemes of the most sagacious, pru-

dent, and learned, philosophers: and what they account weak and unavailing is found, by experience, to have an incomparable energy in destroying the works of the devil, renewing the heart, and reforming the lives, of men. 26—29. And, to manifest the sovereignty of his grace, and, as it were, to mark the insignificance of men's natural or acquired advantages, ye cannot but observe that very few of the learned, the eminently sagacious, great, or powerful are converted to Christ: but he has generally fixed his love upon, and effectually calls, such as are comparatively foolish, weak, mean, or contemptible;—that none, Jews or Gentiles, might have any pretence to glory before him of their natural parts, accomplishments, or external privileges, as if these could recommend them to his favour, or qualify them to receive the gospel. 30, 31. Yea, on the contrary, by a mere act of his own gracious and sovereign will, he has chosen you in, and called and united you to, Christ Jesus, who, by his divine appointment, is constituted and made over to us in the gospel offer, and effectually granted to us in the day of power, as an infinitely well furnished and effectual teacher, to render us wise unto salvation; a law-fulfilling surety, through whose finished obedience and suffering we may be completely justified; and not only as a purchaser, but as an effectual giver, of all renewing, quickening, and sanctifying, grace, by his Spirit dwelling in us; and a full deliverer from sin and misery, and bestower of that eternal happiness which he hath obtained for us;—that, as the scripture directs, he who has any honours and blessings bestowed upon him may centre all his joy and boasting entirely in the Lord Jesus, and in the free grace of God through him.

REFLECTIONS UPON CHAP. I.—With great prudence, but with plainness and courage, ought ministers, on some occasions, to assert their mission and the dignity of their office. And with firm assurance should we receive the apostolic writings and doctrines, as indeed of divine authority. Divine power and grace are necessary to render men saints, while fervent prayer and religious worship evidence them such. And it is absurd to hold profane, prayerless persons for church members. With holy reverence ought we to address Jesus Christ and his Father for the gifts and mercies which we need. And with pleasure may we reflect on what he has bestowed on others as an earnest of their perfect holiness and happiness. Yea it is a great mercy that God's faithfulness secures the eternal salvation of all those whom he hath effectually called by his grace. It is shameful and absurd for Christians to be divided about ministers, as if all Christ's faithful servants were not embarked in one common cause. And it is a comfort for a minister to have had no hand in such carnal renderings of Christ's church; and an honour to have avoided honouring himself at Christ's expense. Very corrupt and darkened by sin must be the hearts of unregenerate men, to whom the mystery and offers of a crucified, a divine, Redeemer appear contemptible and absurd. And the enlightening and renewing power of the Holy Ghost is absolutely necessary to make us apprehend it as every way worthy of God, and calculated to render us wise, holy, and happy. Amazing is the sovereignty of God's redeeming grace in respect of its objects and manner of influence. And exactly answerable is Jesus Christ to all our need, who are ignorant and foolish, guilty and naked, polluted and plagued, enslaved and self-ruined, sinners. Yea the whole work of our redemption delightfully promotes the highest glory of God. In this let my soul rejoice, and daily think what Jesus is, and what JEHOVAH is in him to my heart.

Anno Domini
cir. 59.

Mat. 12. 33.
& 16. 1. Luke
11. 16. John
2. 18. & 4. 48.

Ch. 2. 2. Gal.
3. 1. Acts 8.
32, 33, 35.
Gal. 6. 14.
Eph. 3. 8.

Ch. 2. 14.
Mat. 11. 6. &
13. 57. & 24.
10. Is. 8. 14.
Luke 2. 34.
John 6. 60.
66. Acts 17.
18. Rom. 9.
32. Gal. 5. 11.
1 Pet. 2. 7.
Is. 53. 2, 3.

Luke 7. 35.
Rom. 8. 28.
30. & 9. 24.
ver. 2, 9.

Prov. 8. 12.
Rom. 1. 4, 16.
Eph. 1. 19.
20. Col. 2. 3.
ver. 30.

1 Kin. 12. 24.
2 Cor. 4. 7.
Ps. 147. 5.

1 Sam. 17. 49.
Ps. 8. 2. Mat.
11. 22. & 19.
25. Luke 16.
15. John 7.
48. Acts 4. 13.
& 6. 9, 10. &
7. 54. & 17.
34. & 13. 16.
Rom. 4. 17.
ch. 2. 3, 6.
2 Cor. 4. 7. &
10. 5. Rev. 6.
15. Jam. 2. 5.
7. Mat. 11. 5.
Zeph. 3. 12.
Zech. 11. 7.
11. Ps. 68. 10.
& 72. 12—14.

Eph. 2. 9.
Rom. 4. 2. &
3. 19, 27. ver.
31.

Eph. 1. 4, 6.
7. & 2. 10. &
3. 17. John
17. 21—23.

Rom. 11. 36.
2 Cor. 5. 18.

—21. Eph. 1. 3, 4. John 3. 16, 17. * Col. 2. 3. Is. 48. 17. & 6. 1—3. 2 Cor. 4. 6. John 14.
9, 10. & 1. 18. Col. 1. 15. * Is. 45. 24, 25. & liii. & 54. 17. Jer. 23. 6. Dan. 9. 24. Rom.
3. 22, 24—26. & 5. 19. 2 Cor. 5. 21. Phil. 3. 9. Jer. 33. 16. * John 1. 14, 16. & 14. 6. &
17. 17, 19. ch. 6. 11. * Rom. 3. 24. & 4. 25. Eph. 1. 7. Col. 1. 14. Tit. 2. 14. Rev. 5. 9.
Hos. 13. 14. Gal. 1. 4. & 3. 13. * 1 Sam. 2. 10. Is. 65. 16. Jer. 9. 23, 24. 2 Cor. 10. 17.

Anno Domini
cir. 59.

AND I, brethren, when I came to you, ^acame not with excellency of speech or of wisdom, declaring unto you the ^btestimony of God.

² For I determined ^cnot to know any thing among you, save Jesus Christ and him crucified.

³ And I was with you ^din weakness, and in fear, and in much trembling.

⁴ ^eAnd my speech and my preaching was not with ^fenticing words of man's wisdom, but in demonstration of the Spirit and of power :

⁵ ^gThat your faith should not ^hstand in the wisdom of men, but in the power of God.

⁶ Howbeit, we speak wisdom among them ⁱthat are perfect : yet ^jnot the wisdom of this world, nor of the princes of this world, that come to nought :

⁷ But we speak the wisdom of God in a mystery ; *even* the hidden wisdom which God ordained before the world unto our glory :

⁸ ^kWhich none of the princes of this world knew : for, ^lhad they known it they would not have crucified ^mthe Lord of glory.

⁹ But, as it is written, ⁿEye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

¹⁰ ^oBut God hath revealed *them* unto us by his Spirit : for the Spirit searcheth all things, yea, the deep things of God.

¹¹ ^pFor what man knoweth the things of a man, save the spirit of man which is

^a Acts 7. 2. Ps. 24. 7-10. & 110. 5. ^b Is. 64. 4. ver. 14. ^c 1 Pet. 1. 12. ^d 1 Kiri. 10. 7. Ps. 31. 19. Col. 3. 3. ^e Mat. 13. 11. & 16. 17. John 14. 26. & 16. 13. ^f 2 Cor. 3. 18. ^g 1 John 2. 20. ^h 27. with John 1. 18. & 14. 7, 9. Ps. 92. 5. Rom. 11. 33, 34. ⁱ Jer. 17. 9. Prov. 20. 27. & 27. 19.

CHAP. II. Ver. 1. The glorification of the divine power, wisdom, sovereign mercy, and other divine perfections, and the humiliation of men, being the great end of the gospel, I laboured to preach it to you in the plainest manner, without any affected parade of eloquence or philosophical reasoning. 2. And, counting all but loss and dung for the excellency of the knowledge of Christ Jesus my Lord, I determined to employ all the talents which God has given me chiefly to make him known in his person, offices, and work ; particularly in his obedience and suffering, in which all the lines of the gospel meet. 3. And in preaching on this subject I conducted myself with the utmost meekness and deepest concern, lest, through your prejudices or the agency of Satan, ye should, to your eternal perdition, reject and despise my message. 4. And, encouraged and directed by Jesus Christ, I laboured to publish and inculcate the doctrines of redemption through his blood, not with any tickling arts of human invention, or soothing language, but with the convincing light and persuasive evidence of the Holy Spirit himself on your minds and consciences, and attended with his miraculous gifts and operations : 5. That the faith, by which ye assented to the gospel and embraced Jesus Christ in it, might not so much as seem to be wrought in you by the authority, arts, or arguments of men, but might be solely produced by the efficacious power of God, and built on his authority and faithfulness manifested in his word. 6. Nevertheless, we preach the infinitely wise plan of the redemption of sinners, and explain the transcendent mysteries thereof, especially to such as have attained some considerable measures and degrees of knowledge and grace ; not indeed the wisdom of philosophical or political schemes of learned men or princes ; 7. But we publish and inculcate that mysterious doctrine which is the wonderful product of the infinite wisdom of God, which has been long hid from the Gentile world, and but obscurely revealed to the Jews, and can never be fully comprehended by creatures ; and which God from all eternity determined at this time to reveal with transcendent light and evidence for the honour of the gospel dispensation, its ministers and subjects, and the eternal happiness of every believer. 8. Which important scheme of salvation the rulers and great men concerned in the crucifixion of Jesus Christ, and others so disposed, had no just notion of, their minds being blinded, and their hearts hardened against all the means of conviction afforded them, otherwise they had never concurred in the shameful, ignominious, deliberate, and public murder of the divine Messiah, who has all infinite glory in himself as the Son of God, and is the author, purchaser, and bestower of all the glory of the gospel dispensation and heavenly state ; 9. And who, as Isaiah foretold, has brought in that incomparably and inconceivably glorious, delightful, and advantageous gospel state, and all the transcendent blessings thereof, which God of his infinite wisdom and grace had provided, adjusted, and secured ; and which he bestows upon them who, in the faith of his special love to their souls, do sincerely esteem, desire, and delight in him. 10. Yea, God hath now manifested them to us by the immediate revelations and gracious internal illuminations of his Spirit, who has a perfect and comprehensive view of the divine nature and counsels. 11. For, as none but a man's own soul can know his secret thoughts and designs, so none but the Holy Ghost, who has the same essence and will with the Father and Son, can penetrate into or comprehend the secret counsels of God. 12. And it is this all-knowing Spirit of God, not the boasted wisdom and learning of the world, which we have received, in order that we may savingly understand the great and glorious blessings of the

in him ? ^aeven so the things of God knoweth no man, but the Spirit of God.

¹² Now we have received, ^bnot the spirit of the world, but the Spirit which is of God ; ^cthat we might know the things that are freely given to us of God.

¹³ Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth ; comparing spiritual things with spiritual.

¹⁴ But the natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him : neither can he know *them*, because they are spiritually discerned.

¹⁵ But he that is spiritual ^djudgeth all things, yet he himself is ^ejudged of no man.

¹⁶ For who hath known the mind of the Lord, that he ^fmay instruct him ? ^gBut we have the mind of Christ.

^a Prov. 27. 19. & 28. 5. John 7. 17. ^b 1 Thes. 5. 21. ^c 1 John 4. 1. ^d Heb. 5. 14. ^e Or discerned. ^f Job 15. 8. Jer. 23. 18. ^g Gr. shall. ^h Ps. 25. 14. John 15. 15. & 14. 26. & 16. 13-15.

CHAP. III.

(1) *Reproves the Corinthians for their carnality and contentions about ministers ; 1-4. (2) Shews the absurdity of such contentions, as ministers can do nothing effectually of themselves, and all unanimously preach up Christ as the great foundation of holiness and happiness, on which it is dangerous to build any human inventions ; 5-15. (3) Admonishes them to holiness in their persons and church ; 16, 17 : to maintain an humble opinion of themselves ; 18-20 : and not to glory in men, as through Christ ministers, and all things else, belong to true believers ; 21-23.*

AND I, brethren, could not speak unto you as unto ^aspiritual, but as unto ^bcarnal, *even* as unto babes in Christ.

² ^cI have fed you with milk, and not with meat : for hitherto ye were not able ^dto bear it, neither yet now are ye able.

³ ^eFor ye are yet carnal : for, whereas *there is* among you envying, and strife, and ^fdivisions, are ye not carnal, and walk ^gas men ?

⁴ ^hFor while one saith, I am of Paul ;

gospel, freely prepared for, offered to, and bestowed upon us ; 13. Which glorious mysteries and benefits we, being taught of God ourselves, represent to others, not in the foppish gildings of human language, but in a plain, grave, and majestic style, suited to their nature, dignity, and beauty, even in the words and figures in which the Holy Ghost has represented them, carefully comparing them together. 14. But no regenerate men, be as learned and sagacious as they will, can truly approve or embrace these spiritual doctrines and blessings ; nor can they, for want of an understanding illuminated and rectified by the Spirit of God, discern their divine truth, spirituality, excellency, and glory, in a truly spiritual and affecting manner, suitable to their transcendent worth and importance. 15. But he who is really renewed in the spirit of his mind can search into, discern, and form a right judgment about every thing necessary to be known in order to salvation, and perceive the glory and feel the transforming power of divine truths : though his views thereof, and satisfaction therein, cannot be certainly judged of by any other man ; far less by such as are destitute of the Spirit of God and the true experience of these things. 16. For what unregenerate man ever penetrated into the secret counsels or revealed truths of God, so as to be able further to instruct a spiritual man in what he before knew, or to prove what is contrary to his views ? Nay, we apostles and other Christians are, by the Holy Ghost, instructed in the doctrine of Christ in every thing respecting the glory of God and the salvation of men.

REFLECTIONS UPON CHAP. II.—Great is the native beauty of the gospel, as God's own testimony concerning Jesus Christ crucified for men. And it is absurd and hurtful to souls to veil and stain its illustrious simplicity, wisdom, and grace, by human oratory. The faith of God's elect must be the effect of divine operation, not of human persuasion. It is impossible for carnal men to understand the gospel, or to make it comport with their worldly schemes. And not merely an external revelation, but the inward illumination of the Holy Ghost, who is perfectly acquainted with the whole mind of God, can give us just and impressive conceptions of spiritual things. Thrice happy are they who have him to lead them into all necessary truth, and to make them know what inexpressibly great and glorious things God has prepared for and freely given to them ! Judicious and experienced Christians discern admirable wisdom, power, and grace in the gospel method of their salvation. And while they have the greatest satisfaction, experience, and hope in themselves relating to it, no natural man is able to correct or refute them.

CHAP. III. Ver. 1. And indeed, brethren, when I was among you I perceived in you such an earthly-minded, opinionative, and disputatious temper, as discovered you to be really weak in spiritual knowledge and experience ; 2. I therefore made it my chief care to instruct you in the plain principles of the gospel concerning Christ and his salvation, which were suited to your weak capacities, not entering into the more sublime and abstruse points, which neither then, nor even now, ye can improve to your real edification. 3. Your present contentions and envying of one another is a plain evidence that many of you do not, in a spiritual manner, or upon proper authority, take up the doctrines of the gospel, but are under the influence of your natural corruptions, and act in the manner of unregenerate men. 4. Nothing can more plainly manifest your great carnality of temper

Anno Domini
cir. 59.

^a Ver. 10. Mat. 11. 27. & 16. 17. Rom. 11. 33. ^b 1 John 2. 20, 27.

^c Ver. 6. Rom. 8. 5, 6, 15, 16, 26.

^d 1 John 2. 20, 27. Rom. 8. 32. ^e 1 Cor. 3. 22.

^f Ch. 1. 17. ver. 4. ^g 2 Pet. 1. 16. Gen. 40. 8. & 41. 16. Dan. 5. 12.

^h Acts 17. 18. & 26. 24, 25. ⁱ 28. Rom. 8. 5-8. ch. 1. 18, 23. Gal. 1. 12. Mat. 16. 23. Jude 4. 2 Pet. 3. 16. Rev. 3. 17, 18. John 3. 3, 4, 6.

^j Ch. 3. 1. Gal. 6. 1. Phil. 1. 10. John 3. 6. Rom. 8. 1, 4. 2 Cor. 5. 17.

^k Or discerned. ^l Ps. 25. 14. John 15. 15. & 14. 26. & 16. 13-15.

^m Ch. 2. 6, 15. & 14. 20. Heb. 5. 14. & 6. 1.

ⁿ Rom. 7. 14. Eph. 4. 13. 14. Heb. 5. 11-13. ^o 1 John 2. 12.

^p John 16. 12. ^q 1 Thes. 2. 7. Heb. 5. 12, 13. ^r 1 Pet. 2. 2.

^s Ch. 1. 11, 12. & 11. 18. ^t 2 Cor. 12. 20. Gal. 5. 19, 20. Jam. 3. 16. ch. 5. 11.

^u Or factions. ^v Gr. according to man. ^w Ch. 1. 12. & 4. 6.

Anno Domini
cir. 59.

and another, I am of Apollos; are ye not carnal?

5^f Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6^e I have planted, Apollos watered; but God gave the increase.

7ⁱ So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8^k Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

10^p According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13^t Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14^u If any man's work abide, which he hath built thereupon, he shall receive a reward.

15^v If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire.

16^v Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17^z If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.

18^b Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19^c For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men: for all things are your's;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

23 And ye are Christ's, and Christ is God's.

24^e Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God.

25^f We are fools for Christ, but we are wise as of God.

26^g We are made manifest as fools, but we are wise as of God.

27^h We are made manifest as fools, but we are wise as of God.

Anno Domini cir. 59.

2 John 8. Amos 4. 11. Zech. 3. 2. Jude 23. 1 Pet. 4. 18.

Eph. 2. 20—22. Heb. 3. 6. 1 Pet. 2. 5. ch. 6. 19. 2 Cor. 6. 16. Rom. 8. 9. John 14. 16. 17. 2 Tim. 1. 14. Ezek. 36. 27.

Rom. 8. 13. 2 Pet. 2. 1—3. Is. 3. 11.

Or destroy. Ps. 93. 5. Ezek. 43. 12. Heb. 3. 1. & 12. 14—16.

Gal. 6. 3. 7. Prov. 3. 5. 7. La. 5. 21. Mat. 16. 21. ch. 4. 10. & 1. 23. 24. Col. 2. 3.

Job 5. 13. ch. 1. 19. 20. Ps. 7. 15. 16. & 9. 15. 16. & 35. 7. 8. & 141. 10. & 17. 13. Is. 29. 14. 16. Rom. 1. 21. 22. Is. 44. 25.

Ps. 94. 11. & 2. 1. Job 11. 11. 12.

Ch. 1. 12. 29. & 4. 6. ver. 5. 7.

Rom. 8. 28. 2 Cor. 4. 5. 15. Gal. 2. 7. Rev. 21. 7. Phil. 2. 21.

Ch. 6. 19. 20. Mat. 23. 8. 10. Rom. 14. 8.

Eph. 1. 3. 17. 1 Pet. 1. 3. ch. 8. 6. & 11. 3. Heb. 1. 3. & 5. 8. Phil. 2. 8. John 17. 4. & 6. 38.

Mat. 26. 39. Eph. 1. 10. ch. 15. 28.

See ch. 3. 5. 2 Cor. 4. 5. & 6. 4. Col. 1. 7. 25. Tit. 1. 7. 1 Pet. 4. 10.

Mat. 24. 45. & 18. 19. ch. 9. 7. Is. 22. 22.

Here Paul (1) States the true character and the proper esteem of gospel ministers, who must stand or fall, not by man's, but by God's own judgment concerning them; 1—6. (2) Cautions the Corinthians against priding themselves in what they had received, and against despising him and his fellow servants on account of their ignominious treatment from the world; 7—13. (3) Claims their regard to him as their spiritual father in Christ; 14—16. (4) Shews that, in great concern for them, he had sent Timothy to them, and intended himself to come and rectify disorders among them; 17—21.

CHAP. IV.

Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God.

than any of the apartments of the Jewish.

18. Let therefore every man, preacher or hearer, take heed, lest, through a conceit of his superior understanding, he bring loss and ruin upon himself; and, if any have apparently a large stock of earthly wisdom, let him renounce it all, as insufficient to lead him to the attainment of gospel truth; and in becoming truly wise towards God, and to the salvation of his soul through faith in Christ, let him patiently submit to be esteemed as a fool by the carnal pretenders to reason: 19, 20. For, as the scripture repeatedly testifies, all the policy, prudence, wit, and learning, which give men a reputation for wisdom in this world, are but folly in God's account, and when compared with his glorious scheme of salvation through a crucified Redeemer: and in the end it will appear to have ensnared them and discovered the vanity of their minds.

21, 22. Since human knowledge then is so insignificant, and no man can direct you into the way of salvation but as he himself is taught of God, let none of you, to your own spiritual hurt, set up one gospel minister as his head, in opposition to another; for all things, particularly those relating to the dispensation of the gospel, are in the new covenant secured for, and given to you who believe, and are divinely managed for your spiritual advantage: all faithful ministers, with all their gifts, graces, and ministrations, are appointed for building you up in faith, holiness, and comfort, to eternal salvation: all the wealth, honours, pleasures and transactions of this world, are in Christ's hands for you, to be given you in property or use, as shall tend to your real good: life, in all its diversified conditions, and death in all its harbingers and forms, are yours; and what secures all these to you, completes your happiness, as well as calls for your attachment to him, is, that ye are given by the Father to Christ, that ye may be saved through his blood, and filled with all the blessings of his grace and glory; and Christ is God's dear Son and faithful servant, set up by him to be the infallible mean of your eternal salvation, to the praise of the glory of his grace.

REFLECTIONS UPON CHAP. III.—With great faithfulness and prudence ought ministers to accommodate themselves to the capacities and circumstances of their hearers. And often great pretenders to wisdom and knowledge have no true grace in their heart. When all Christ's faithful ministers are, under him, united in the same spirit and design, how absurd is it to kindle contentions in the church by setting up one above another. Their honour is great in being workers together with God in the salvation of men. And the effectual success of their labours flows wholly from his power and grace. Yet none must expect God to bless their administrations, but in preaching Christ as the sole foundation of the hopes and happiness of sinful men, laid by his Father. Terrible is their ruin who refuse to build on him; and great their loss who attempt to mingle their own fancies with the doctrines of Christ. Exact shall be our future account; and our eternal honours be proportioned to our right improvement of Christ and his truths on earth. And very necessary is holiness in every church and member thereof. Great is the danger of self-conceit. And it is very sinful and ruinous to trust our eternal happiness to the care and direction of our carnal wisdom, which is so insignificant before God. But extensive is their happiness and high their honour, who, as united to Christ, the eternal Son of God and only Saviour, and to God in him, have all things present and future secured as their property, and divinely managed to their best advantage.

CHAP. IV. Ver. 1. Let none depreciate us ministers, or exalt one to the dis-

2

Anno Domini
cir. 59.

Luke 12. 42.
2 Tim. 2. 2.
Mat. 25. 21.
Luke 16. 1.
10. ch. 7. 25.
2 Cor. 1. 12.
& 2. 17. & 4.
2. Col. 1. 7.
& 4. 7. 17.
Acts 20. 20.
27. 1 Pet. 5. 3.
Mark 10. 43.
2 Pet. 1. 16.
1 Sam. 16. 13.
2 Cor. 10. 10.
Gr. day.
1 John 3. 20.
21.
1 John 3. 20.
21. ch. 15. 10.
Rom. 15. 19.
2 Cor. 11. 23.
Job 27. 6.
Acts 23. 1. &
24. 16. 2 Cor.
1. 12.
Job 9. 2. &
40. 4. Ps. 130.
3. & 143. 2.
& 19. 12.
Rom. 3. 19.
20. & 4. 2.
Prov. 21. 2.
Mat. 7. 1.
Rom. 2. 1. 16.
& 14. 4. 10.
12. 2 Cor. 5.
10. Eccl. 12.
14. ch. 3. 13.
Rev. 20. 12.
Acts 17. 31.
Dan. 7. 10.
Job 12. 22.
Mat. 25. 34.
Rom. 2. 29.
Ch. 1. 12. &
3. 4. 6-8. 22.
Prov. 3. 7.
Rom. 12. 3.
ch. 5. 2. 6.
2 Cor. 12. 20.
2 Pet. 2. 8.
Jude 16.
Gr. distin-
guisheth thee.
John 3. 27.
Rom. 12. 6.
& 9. 16. 18.
Jam. 1. 17.
2 Pet. 4. 10.
ch. 7. 7. & 12.
11. Tit. 3. 5.
Rev. 3. 17.
ch. 1. 5.
Ps. 122. 6-9.
1 Thes. 2. 19.
20. Rom. 12.
15.
1 Thes. 3. 3.
2 Cor. 1. 18.
& 4. 11. Heb.
10. 33. ch. 15.
30. Eph. 6. 12. Rom. 8. 36.
26-28. & 3. 18. & 2. 3. 2 Kin. 9. 11. 2 Cor. 4. 12. & 10. 10. & 13. 9.

2 Moreover, it is required in stewards that a man be found faithful.
3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.
4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.
5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God.
6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.
7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?
8 Now ye are full, now ye are rich; ye have reigned as kings without us; and I would to God ye did reign, that we also might reign with you.
9 For I think that God hath set forth us the apostles last, as it were, appointed to death: for we are made a spectacle unto the world, and to angels, and to men.
10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, ye are strong; ye are honourable, but we are despised.

honour of another, but account of us all as persons called and qualified by Christ for dispensing to Jews and Gentiles the great and unsearchable doctrines and ordinances of the grace of God. 2. And as stewards of Christ we must take heed that we by no means neglect, pervert, betray, or deal partially in our trust; but study to be faithful to God, to our own conscience, to the truth of Christ, and to the souls to whom we minister, giving them their proper food in due season. 3. And if any pretend that I am unfaithful, or take offence at my fidelity, I little regard the censures of men, as I am not to stand or fall in the last judgment according to their fallible, partial, and prejudiced sentiments concerning me; nor dare I pretend that my own judgment of my sincerity, faithfulness, and diligence, is absolutely right. 4. For though I am not sensible of any allowed unfaithfulness, but have the testimony of my conscience, that in simplicity and godly sincerity I have had my conversation in this world; yet such is the inadvertency and treachery of my heart, that I dare not look on this as a justification of my conduct before God, but expect the acceptance of my person and services only through Jesus Christ and his righteousness. 5. Beware therefore of judging our hearts, or of passing uncharitable censures upon us; but wait till Christ at his second coming manifest all the secret transactions, thoughts, and desires of men; and then shall every man who has acted uprightly be publicly acknowledged and rewarded by God according to his real character. 6. I have mentioned myself and Apollos in this point, who are distinguished in office and success among you, that you may learn to adjust your sentiments about men, and never pride yourselves in or boast of one preacher in opposition to another. 7. And to humble you, and prevent your idolizing of ministers, think what gifts or graces you or any of them have which ye did not receive freely from God. Why then do ye boast of any of them, as if they were originally your own? 8. For indeed ye seem to pride yourselves on your gifts, graces, and other acquirements, as if, independent of us who first preached the gospel to you, ye had arrived at the highest prosperity; and I heartily wish that ye did remarkably flourish in every thing excellent, great, and glorious, that we, as God's instruments in your conversion and edification, might rejoice in your mercy, and share your happiness and Christian esteem. 9, 10. For I really think God hath set forth us apostles, his last and extraordinary messengers in the church, to be a public show before angels and men, devoted to deadly combats, to contempt, trouble, and violence: we are treated as weak, foolish, and despicable, and are loaded with labours, cares, and sufferings, for Christ, while ye appear, to yourselves and others, wise, powerful, honoured, easy, and opulent. 11-13. While ye live in your rich city and commodious dwellings amidst ease and affluence, we faithful preachers, ever since the Lord called us to his work, have often been destitute of the common necessities of life, and cruelly abused and driven from place to place like vagabonds. Meanwhile, to avoid prejudicing men against us as mercenary, we have earned our daily subsistence by the labour of our own hands; we have earnestly prayed down blessings on them who reproached and cursed us; we have patiently borne all the injuries and abuses we met with; we have humbly exhorted and supplicated them who maliciously slandered us: and notwithstanding all this inoffensive, meek, and winning behaviour, we continue to be treated as the worst miscreants, who have been the cause of every public calamity, and are fit for nothing but to be killed as sacrifices for the purgation of cities. 14. I have not drawn out this detail of our injurious treatment, and of our meek, patient, and benevolent behaviour under it, in order to expose you to shame among your fellow Christians, but in order affectionately to warn you against pride, or an unbecoming behaviour to faithful

Anno Domini
cir. 59.

2 Cor. 4. 8-10. & 11. 23. 27. & 6. 4. & 7. 5. Acts 20. 23. 2 Tim. 3. 11.
Acts 20. 34. & 18. 3. 1 Thes. 2. 9. 2 Thes. 3. 8. ch. 9. 5.
Mat. 5. 11. 44. Luke 23. 34. Acts 7. 60. Rom. 12. 14. 1 Tim. 4. 10. 1 Pet. 2. 23. & 3. 9.
Lam. 3. 45. Acts 22. 22.
2 Cor. 7. 3. & 12. 15. 1 Thes. 2. 11. ver. 15.
Acts 18. 4. 11. Rom. 15. 20. ch. 3. 6. & 9. 1. 2. 2 Cor. 3. 2. 3. & 10. 14. Gal. 4. 19. Phillem. 10. Jam. 1. 18. 1 Pet. 1. 23.
Ch. 11. 1. Phil. 3. 17. 1 Thes. 1. 6. 2 Thes. 3. 9. Heb. 13. 7.
Ch. 16. 20. Phil. 2. 19. 1 Thes. 3. 2. 1 Tim. 1. 2. 2 Tim. 1. 2.
Ver. 6. ch. 5. 2.
Acts 18. 21. & 19. 21. Rom. 15. 32. ch. 16. 5. 7. 2 Cor. 1. 15. Heb. 6. 3. Jam. 4. 15.
Rom. 15. 19. ch. 2. 4. 1 Thes. 1. 5. 2 Pet. 1. 16. Rom. 14. 17. Luke 17. 20. 21. Gal. 6. 15.
2 Cor. 10. 2 & 13. 10.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place;
12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:
13 Being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day.
14 I write not these things to shame you, but as my beloved sons I warn you.
15 For, though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.
16 Wherefore, I beseech you, be ye followers of me.
17 For this cause have I sent unto you Timotheus, who is my beloved son and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.
18 Now some are puffed up, as though I would not come to you.
19 But I will come to you shortly, if the Lord will, and will know, not the speech of them who are puffed up, but the power.
20 For the kingdom of God is not in word, but in power.
21 What will ye? shall I come unto you with a rod, or in love and in the Spirit of meekness?

CHAP V

(1) Blames the Corinthians for their connivance at an incestuous person, and orders them to excommunicate him from their church fellowship; 1-6. (2) Exhorts them to purge out every thing offensive, from a regard to Christ's death and their own danger; 6-8. (3) Directs them to avoid familiarity with scandalous church members, even to a far greater degree than with mere heathens; 9-13.

ministers. 15, 16. For, though many preachers have laboured to promote your instruction and edification, I alone have been remarkably honoured as the instrument of your spiritual regeneration and adoption. I therefore beseech you, in the most endearing and condescending manner, that, instead of turning aside after those who desire to corrupt the simplicity of your faith and manners, ye would follow the directions which I, your spiritual father, give you from Christ, and imitate me in faith, holiness, humility, and love. 17. And for this cause I have sent to you Timothy my dear partner in preaching the gospel, who being converted to Christ by my ministry, and my ordinary attendant, can acquaint you with my uniformity in doctrines and in holy practices, answerable to what I every where teach. 18. Some of my opponents boast that I dare not make any personal appearance among you, where I have so many opposers, but must rest content with sending my friend. 19. But, if God give me strength and opportunity, I sincerely intend to visit you, and to try those proud pretenders to learning and eloquence as to what authority they have received from Christ to preach his gospel, what of God's gifts and graces appear in their ministrations, and what efficacy their doctrine hath upon their own and others hearts and lives. 20. For the excellency of the gospel dispensation does not consist in human learning or outward profession, but in an experience of what is wrought by the Spirit of God. Nor is the gospel propagated, or the work of grace begun and carried on in men's souls, but by the miraculous operations and divine energy of the Holy Spirit, which attend the plain preaching of a crucified Christ. 21. Think then whether ye would have me come in order to inflict spiritual censures, or even corporal punishments, upon obstinate transgressors; or, as I earnestly wish, in tender affection, meekness, and gentleness, to encourage, commend, and comfort you.

REFLECTIONS UPON CHAP. IV.—Important is that trust of divine truths and human souls which Christ has committed to his ministers. And with great care and faithfulness ought they to declare and explain his mysteries and dispense his ordinances. It is groundless to be either puffed up or cast down by men's judgment of us. The great point is to approve ourselves to God, by whose judgment we must abide, and who will at last clear us from all false accusations. And never must those who are most conscious of their integrity depend on that, but on Jesus' fulfilment of the law, as the ground of their acceptance to eternal life. With great care ought we to avoid rash censuring of others, in the view of that last judgment, in which the secrets of men's hearts and lives shall be discovered. And there is need of deep humility, when our defects are so great and many, and all our gifts and graces are the free gifts of God. Alas, that many should be puffed up with spiritual gifts, or even with riches or honour in this life; and the faithful servants of Christ be chiefly exposed to poverty, disgrace, and violent persecution. But it is delightful when Christians and ministers shine in meekness, patience, and returning of good for evil. Great wisdom is necessary in faithful reproofs, that they may neither provoke nor expose. And Christians need to be frequently reminded of admonitions formerly given them. With great care should they copy after the example of their godly ministers. And if faithful ministers bear strong affection to such as have been converted to Christ by their ministry, those converts ought fervently to love, regard, and reverence them as their spiritual fathers, and study that they may be always, not grieved correctors, but joyful comforters of them. It is not fine words or fair speeches, but the power of the Holy Ghost changing the heart and purifying the practice, that will prove men real ministers or Christians.

Anno Domini
cir. 59.Eph. 5. 3.
Lev. 18. 8.
Deut. 22. 30.
& 27. 20.Ch. 4. 8, 18.
Lev. 20. 11.
2 Cor. 7. 10.
& 12. 21. Gal.
5. 10, 12.Col. 2. 5. ver.
5. 2 Kin. 5.
26.Or. deter-
mined.Mat. 16. 19.
& 18. 18. &
28. 18. John
20. 23. 2 Cor.
3. 10.1 Tim. 1. 20.
2 Cor. 2. 7. &
10. 6. & 13.
9. ver. 7, 13.Ch. 3. 21. &
4. 18, 19.
Jam. 4. 16.Gal. 5. 9. ch.
15. 33. 2 Tim.
2. 17.Ver. 5. 13.
Eph. 4. 22.
Col. 3. 5, 9.
10. Exod. 12.
15. & 13. 6, 7.Exod. 12. 5, 6.
Deut. 16. 2.
Is. 53. 7, 10.
John 1. 29,
36. Acts 8.
32, 35. ch. 15.
3. 4. 1 Pet. 1.
19, 20. Rev.
5. 6, 9.Or, is slain.
Or, holy day.Exod. xii.
Deut. xvi.
Lev. 20. 6.
Jam. 1. 21.
1 Pet. 2. 1, 2.Rom. 16. 17.
Eph. 5. 7, 11.
2 Thes. 3. 6.
14. 2 Cor. 6.
14. ver. 2, 7.
13. Ps. 1. 1.Ch. 10. 27.
& 12. 2. Eph.
2. 3. & 4. 17.
1 Pet. 4. 3.
1 John 5. 19.
John 17. 15.

IT is reported commonly *that there is* fornication among you, and "such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body but present in spirit, have *judged already, as though I were present, *concerning* him that hath so done this deed;

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying is not good. Know ye not that ^aa little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our pass-over [†]is sacrificed for us:

8 Therefore let us keep [‡]the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle [†]not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you

CHAP. V. Ver. 1, 2. I must now mention some particular offences among you; and first, it is publicly reported, to the great scandal of your holy religion, that one of your members lives in the most shocking incest with his own step-mother:—a form of whoredom detested by, and scarcely known among, civilized heathens:—and, nevertheless, many of you, puffed up with a conceit of your gifts and attainments, have overlooked, if not boasted of him, instead of being deeply concerned for the dishonour hereby done to Christ, the disgrace brought upon his church, and the hurt done to the soul of the offender, and of others;—and of being careful to have such an infamous sinner removed from your holy communion.

3. Therefore, though I am not personally present to direct or influence your procedure, yet being earnestly desirous of your true honour and welfare, under the special direction of the Holy Ghost, I have considered and determined how this base scandal ought to be censured: **4, 5.** That ye, whom Jesus Christ hath made spiritual rulers in his church, should, as a court constituted in his name, and after solemn prayer for his direction and assistance, with my hearty approbation, in his name and authority, as the great institutor and ratifier of the sentence, fully excommunicate this notorious offender from all fellowship with the visible church, and deliver him back into the visible kingdom of the devil, as one who has no manifest claim to the promises of the new covenant; in order that, by the blessing of God on this awful sentence, his prevailing corruptions may be mortified and subdued, and he, through fear, grief, and shame, brought to such repentance and reformation as may issue in his solemn acquittal and salvation in the last judgment.

6. Your glorying in such a person, be his gifts and attainments what they will, or in your own spiritual gifts, or the prosperity of your church, is extremely sinful and dangerous. Know ye not that a single instance of scandal or manifest error connived at tends to corrupt the minds and practices of others, and to infect and defile the whole church.

7. In imitation of the Jews, who purge their houses from leaven at their passover, labour not only to purge out corrupt affections from your own hearts, but to cleanse the church from scandalous persons and sins, in honour of Jesus Christ, who offered himself as an atoning sacrifice to God, in order that his people might be cleansed from all iniquity, and rendered zealous of good works.

8. Let us therefore lead our whole life on earth, and particularly celebrate the New Testament festival of *his supper*, without sinful fellowship with notorious offenders, or indulgence of corrupt affections, envy, malice, or the like; but with integrity and godly simplicity, and a real love to the brethren, according to the truth of the gospel.

9. Being absent, I have in this epistolary manner warned you to abstain from all familiar intercourse with persons addicted to whoredom, as thereby ye would harden them in their sins, and they would tempt you to follow their detestable example.

10. Yet I mean not that you should have no dealings with heathens who live in whoredom, manifest covetousness, extortion, or idolatry; for then it would be necessary for you to leave this world, which is every where filled with such.

11. But I insist that, if any of your professed Christian brethren be chargeable with uncleanness, or be inordinate lovers of money, or join in idolatrous worship, or be given to wrathful, abusive, and opprobrious language, or be lovers of much drinking, or intoxicated with liquor, or given to take the advantage of others by excessive rents or prices, ye carefully avoid all voluntary familiarity with them at common meals, and especially partaking with them at the Lord's table.

12. For I, as a minister of Christ, have no power to pro-

"not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge [°]them also that are without? do not ye judge [°]them that are within?

13 But them that are without [°]God judgeth. Therefore [°]put away from among yourselves that wicked person.

CHAP. VI.

(1) *Reproves the Corinthians for needlessly going to law one with another, especially before heathen courts; 1—8.* (2) *As a warning against them, represents the damning nature of those gross sins to which they had been formerly addicted, but from which they were now cleansed and reformed by Christ's blood and Spirit; 9—11.* (3) *After cautioning them against the abuse of their Christian liberty in meats and other things indifferent; 12, 13: vehemently deports from uncleanness, as a defilement and abuse of their bodies, which were united to Christ, inhabited by his Spirit, and purchased with his blood, to be instruments of glorifying him; 13—20.*

DAARE ^aany of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that ^bthe saints shall judge the world? and, if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall ^cjudge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a

hibit such converse as the civil offices, secular affairs, and relations of life, call you to; nor have ye power to judge and censure any offenders, but such as are of your own spiritual society. **13.** Those flagitious sinners, who are not in church fellowship with us, must be left to the righteous judgment and vengeance of God: but be ye careful to exclude this incestuous member from your church fellowship, and from all familiar and chosen conversation.

REFLECTIONS UPON CHAP. V.—It is very shameful to hear of such scandalous enormities among Christians as even Heathens would be ashamed of. And highly unbecoming when professors, for the sake of party attachments or great gifts, are puffed up rather than humbled and mourning, under such awful events. Flagrant and obstinate sinners must be solemnly cast out from the Christian church, that their souls may be recovered, and the honour of Christ and the purity of his church preserved. For how inconsistent is it for those who were ransomed by, and live upon, a crucified Saviour, to indulge themselves in unholiness of heart and life! And extremely infectious are scandals, if they be not seasonably censured and restrained. Very awful is an excommunication from the church, inflicted in the name of, and ratified by, Jesus Christ the supreme Judge. And happy or terrible are its effects as men are duly affected with it. Heinous and highly aggravated are the iniquities of professed Christians; they render them more detestable and infectious than the very Heathens. With conscientious care should all Christians forbear familiar converse with such scandalous professors, in order to render them sensible of their sins. And church officers ought to proceed with the greatest prudence in their censures with respect to their subjects, manner, and end. But thrice happy will it be when we shall be no more plagued with wicked persons, lusts, or practices.

CHAP. VI. Ver. 1. And since ye have power to call your own members to account, and to judge of their behaviour, how imprudent, unbrotherly, and shameful must it be for you to prosecute your small differences in civil affairs in a litigious manner, even before heathen magistrates, to the scandal of your religion, rather than submit to the arbitration of your fellow Christians! **2, 3.** Do ye not know that faithful ministers, and really holy persons, shall at the last day sit with Christ on his throne, and give their assent to the sentences which he shall pass upon wicked men and angels? Are ye not then able to settle matters, nay small matters, of right and wrong between one another? **4.** If therefore ye have hereafter any civil differences, submit them to the arbitration of some of your brethren in the church, who are not ministers, but sensible and disinterested persons; nay, rather submit them to the arbitration of two or three of the weakest honest Christians, than bring them before heathen judges.

5. What a shame and reproach it is to you, who boast so much of your wisdom, that ye cannot find among yourselves any persons able to adjust trifling debates about civil property; **6.** But brethren, united together in the same saving Head, faith, and fellowship, to the reproach of all, litigiously prosecute one another before heathen magistrates! **7.** This your conduct is extremely sinful, contrary to Christian prudence, forbearance, love, and friendship, and highly dishonourable to your meek and lowly Lord and Saviour, the Prince of peace, who purchased peace with his blood. Why then do ye not rather part with what is strictly your due, than expose one another, and even

Anno Domini
cir. 59.Ps. 101. 5.
Mat. 18. 17.
Rom. 16. 17.
2 Thes. 3. 6,
14. 2 John
10.Mark 4. 11.
1 Thes. 4. 12.
1 Tim. 3. 7.
Col. 4. 5.Ch. 6. 2—4.
Heb. 3. 1.Exod. 20. 7.
Heb. 13. 4.Deut. 13. 7.
& 17. 7. & 21.
21. & 22. 21
—24. Num.
5. 2.Neh. 5. 9.
ver. 6.Ps. 49. 14.
Dan. 7. 18.
Mat. 19. 28.
Luke 22. 30.
Rev. 2. 26. &
5. 10. & 20. 4.2 Pet. 2. 4.
Jude 6. Rev.
20. 10.Prov. 20. 22.
Mat. 5. 39.
Luke 6. 29.
Rom. 12. 17.
19. 1 Thes. 4.
6. & 5. 13.
1 Pet. 3. 9.

Anno Domini
cir. 59.

fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to be defrauded?*

8 Nay, ye do wrong, and defraud, and that *your* brethren.

• Ch. 5. 11.
Gal. 5. 19—
21. Eph. 5. 3
—5. Col. 3. 5,
6. 1 Thes. 4. 6,
1 Tim. 1. 9, 10.
Heb. 12. 14.
& 13. 4. Rev.
21. 8. & 22.
15. Is. 3. 11.
Mat. 23. 33.
Ch. 12. 2.
Rom. 6. 19. &
7. 5. Eph. 2.
1—3. 11, 12.
& 5. 8. Col. 3.
7.
Ch. 1. 30.
Heb. 10. 22.
1 Pet. 1. 2, 3.
Tit. 3. 5—7.
Acts 26. 17,
18. Is. 1. 18.
Ch. 10. 23.
Col. 2. 21.
• Or profitable.
Mat. 15. 17.
Rom. 14. 17.
Col. 2. 22, 23.
Mat. 22. 30.
Rom. 6. 13,
19. & 7. 4.
ch. 3. 15, 16.
& 6. 19, 20.
2 Cor. 11. 2.
Eph. 5. 23.
Acts 2. 24.
1 Thes. 4. 3.
Rom. 6. 5, 8.
& 8. 11, 17.
2 Cor. 4. 14.
Eph. 1. 19, 20.
Phil. 3. 10, 11.
Rom. 12. 5.
ch. 11. 3. &
12. 27. Eph. 1.
22. & 4. 12,
15, 16. & 5.
23, 30. Gen.
39. 9. Mark
10. 8.
Gen. 2. 24.
Mat. 19. 5.
Eph. 5. 31.
John 3. 6. &
7. 21—23.
Eph. 4. 4. &
5. 30, 32.
Phil. 2. 5.
Exod. 20. 14.
2 Tim. 2. 22.
1 Pet. 2. 11.
Rom. 1. 24—
28. 1 Thes. 4.
4. Heb. 13. 4.

9 *Know ye not that the unrighteous shall not inherit the kingdom of God?*

Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 *And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.*

12 *All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.*

13 *Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.*

14 *And God hath both raised up the Lord, and will also raise up us by his own power.*

15 *Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.*

16 *What! know ye not that he who is joined to an harlot is one body? for two, saith he, shall be one flesh.*

17 *But he that is joined unto the Lord is one spirit.*

18 *Flee fornication. Every sin that*

a man doth is without the body; but he that committeth fornication sinneth against his own body.

19 *What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*

20 *For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.*

CHAP. VII.

Directs (1) That, though in perilous times marriage may expose to outward inconveniences, yet, if necessary, it ought to be used as God's ordinance to prevent fornication; 1—9. (2) That, for the honour of Christ, and for preserving the federal holiness of their children, married Christians should not part from their heathen consorts; 10—16. (3) That persons should ordinarily be content to abide in that civil station in which they were first called to the faith of Christ; 17—24. (4) That, in perilous times, it is most commodious to live unmarried; and the rather as all such things are so transitory, and marriage cares often hinder the service of God; 25—35. (5) That great prudence, as well as piety, ought to be exercised in the marriage of both virgins and widows; 36—40.

NOW concerning the things whereof ye wrote unto me: *It is good for a man not to touch a woman.*

2 Nevertheless, *to avoid fornication, let every man have his own wife, and let every woman have her own husband.*

3 *Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband.*

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 *Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.*

6 *But I speak this by permission, and not of commandment.*

Anno Domini
cir. 59.

• Rom. 14. 7, 8.
ch. 3. 16.
2 Cor. 6. 16.
Eph. 2. 21.
Heb. 3. 6.
1 Pet. 2. 5.
Ch. 7. 23.
Gal. 3. 13.
Heb. 9. 12, 14.
1 Pet. 1. 18.
19. & 3. 18.
Rev. 5. 9.
Tit. 2. 14.
Mat. 5. 16.
Rom. 6. 19.
1 Thes. 4. 3.
2 Cor. 7. 1.
ch. 3. 16.

• Mat. 17. 10.
ver. 8, 26, 28,
35.
Gen. 20. 6.
Ruth 2. 9.
Prov. 6. 29.
Ch. 6. 18. ver.
9. Prov. 5. 19.

• Exod. 21. 10.
1 Pet. 3. 7.
ch. 8. 1.

• Exod. 19. 13.
1 Sam. 21. 4.
Joel 2. 1, 16.
Zech. 7. 3.
1 Thes. 3. 5
Mat. 19. 1

• 2 Cor. 11. 17.
& 8. 8. ver.
12, 25.

Christ himself, to contempt in the open courts of profane heathens? 8. Nay I find that, instead of meek and patient bearing and forgiving injuries, too many of you, by law-suits, really defraud and unjustly wrong your Christian brethren.

9, 10. But know and consider this plain and awful truth, that, whatever profession such people make, they are utterly unfit for, have no title to, and shall never be admitted to enjoy, the blessings of grace or glory, who live impenitent and unbelieving, under the guilt and dominion of any sin. Deceive not your souls with flattering fancies, hypocritical pretences, or presumptuous confidences. The nature, perfections, purposes, and word, of God render it absolutely impossible that any who live and die impenitent, in idolatry, uncleanness, dishonesty, drunkenness, or reviling, should ever be members of his kingdom of grace here, or heavenly glory hereafter.

11. And remember, for your humiliation and warning, and for exciting your admiration of God's sovereign grace towards you, that, while ye continued heathens and unregenerate, some of you were chargeable with these detestable crimes: but, in his most transcendent mercy, all of you, who truly believe in Christ, have been graciously cleansed from the guilt and the domineering and defiling power of your sinful lusts, and brought into a state of favour with God, adjudged to eternal life, and made partakers of holiness in nature and practice, through the righteousness and intercession of Christ, and by the applying, quickening, renewing, and purifying, influences of the Holy Ghost, bestowed upon us by our gracious God, and which are signified and sealed to us in our Christian baptism.

—12. With respect to eating of meats, with which some of your pretenders to wisdom hold fornication equally indifferent, I allow that, whatever is not directly or indirectly forbidden by Christ in his word is lawful in itself: but it is not in every circumstance conducive to good purposes, but may be very injurious to others. I therefore allow myself to do, or not do, what is indifferent in itself, precisely as it tends to promote good or bad ends; but will not suffer myself to be enslaved by any ungovernable passion for it, nor would I submit to the arbitrary imposition of it upon my conscience by any man.

13. Yea, all kinds of food are formed answerable to our belly, and our belly to them; though we shall soon have no need of them, being removed to the eternal state.—But fornication is a thing of a quite different nature. God never intended or formed our body for it; but to be used for the honour, and in the service, of Jesus Christ, as redeemed by, united to, and to be glorified together with, him; 14. And God has raised up the dead body of the Lord Christ from the grave as a pledge, earnest, and security, that he will in due time, by the same almighty power, raise up the dead bodies of his true members to a like blessed and glorious immortality.

15. Know ye not then that your bodies, being constituent parts of your persons united to Christ, must, as his members, die and sleep in him, and be raised to glory with him? How shameful then, how wicked, and dishonourable to him and to his law, would it be to alienate them from his service and honour, and, as it were, rend them off from him; and, by committing uncleanness, render them the members of a lewd woman! 16. Do not ye, who pretend to so much knowledge, understand that the man, who unites himself in criminal affection or conversation with an harlot, disgraces himself, and becomes one body with her in a sense extremely vile and abominable?

17. But, on the contrary, he who is vitally united to the Lord Jesus, as his Head and Husband, partakes of, and is animated by, that very same divine Spirit

which dwells in Christ; and so, being mystically one Spirit with him, every affront done to that man's body must be an affront to Christ himself. 18. Abhor therefore, and resolutely abandon, all manner of uncleanness, and keep at the greatest distance from it. Watch and pray against all inclinations, enticements, and all appearances, and occasions of it. For he that is guilty of it not only sins against God, his soul, or his neighbour, as in other sins, but debases his body, and unworthily sacrifices it to the most brutish and abominable lust. 19, 20. Know ye not that, if ye be true believers, your bodies, through their union to Christ, are a sacred, dedicated, and appropriated, habitation of God the Holy Ghost, who is freely and divinely bestowed upon you, in which his person dwells, and his sanctifying influences are exerted. And ye are not your own property, to dispose of your bodies according to any brutish inclinations, but ye were redeemed from the curse of the law, and from sin, Satan, and everlasting ruin, and purchased, for the service and enjoyment of the holy and blessed God, by the blood of his Son: labour therefore, through grace, to yield your bodies and all their members, as well as your souls, with all their faculties, as instruments of righteousness to God, that ye may never alienate and debase his peculiar property, but in all things obey and glorify him with that which he hath created, preserved, redeemed, and sanctified.

REFLECTIONS UPON CHAP. VI.—Great shall be the honour of the saints to sit with Christ on his throne at the last day, and as assessors, to concur in the condemnation of devils and wicked men! And it is shameful then if they cannot adjust trifling disputes without going to law one with another. How much more like Christians, as well as profitable, would it be to settle them by kind arbitration than by litigious law-suits! And it is very base for professed Christians to act as if they neither regarded the honour of Christ or his people, if they can but secure external advantages to themselves. It is absurd to hope for heavenly happiness without being weaned from our lusts and reformed from our gross sins. Jesus' word, blood, and Spirit, make a most evident and important charge upon the most notorious sinners. And how blessed, how deeply indebted to free grace, are the partakers of it! It is absurd for such to disturb their consciences with scruples about meats and drinks, or such like trifles, or to enslave them to human impositions! and more base immoderately to indulge their sensual appetite in the use of meats and drinks, which will soon be entirely useless.—Infinitely detestable is every form of uncleanness, and contrary to the law of nature and marriage, to the noble purposes for which our bodies were designed, and to which those of saints shall be raised at the last day. Yea, much more so to our relation and intimate union with Christ as his members, and his right of purchasing our souls and bodies to be eternal instruments of glorifying God. It is highly dishonourable to his name and debasing to ourselves and a vile indignity to the Holy Ghost, who dwells in our bodies as well as in our souls.

CHAP. VII. Ver. 1—6. With respect to your question proposed to me in your letter, The unmarried state, in such times of persecution and uncertainty, is preferable to the married. But it is far better to marry than to expose one's self, or any other, to temptations to uncleanness: and married persons ought to take all proper opportunities of testifying their relation and affection to each

Anno Domini
cir. 59.

* Ch. 9. 5.
& 12. 11, 25.
Mat. 19. 12.
Acts 26. 24.

* Ver. 1. 26,
35, 40.

Ver. 2. 36, 39.
1 Tim. 5. 14.

* Mat. 5. 32. &
19. 6, 9.
Mark 10. 11,
12. Luke 16.
18.

* Ver. 6. 25.
2 Cor. 11. 17.
& 8. 8.

* As Ezra 9. 2.
& 10. 2, 3, 11.

* Ezra 9. 2.
Mal. 2. 15.
Tit. 1. 15.
1 Tim. 4. 5.
Eph. 2. 12.
Rom. 11. 16.

* Rom. 12. 18.
& 14. 19. ch.
14. 33. Heb.
12. 14.

* Gr. in peace.

* 1 Pet. 3. 1.
Mat. 5. 16.

* Ver. 7. Mat.
19. 12, 24.

* Acts 15. 1, 19.
Gal. 5. 1, 2.
& 6. 15. Col.
3. 11.

* Rom. 2. 25. &
3. 30. ch. 8.
& Gal. 5. 6.
& 6. 15. Col.
3. 11. John
15. 14.

7 ^s For I would that all men were even as I myself. But every man hath his proper gift of God; one after this manner, and another after that.

8 I say therefore to the unmarried and widows, ^h It is good for them if they abide even as I.

9 But, ⁱ if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, ^j yet not I, but the Lord, ^k Let not the wife depart from *her* husband:

11 But, and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest ^l speak I, not the Lord, If any brother hath a wife that believeth not, and she be pleased to dwell with him, ^m let him not put her away.

13 And the woman who hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 ⁿ For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But, if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but ^o God hath called us ^{*} to peace.

16 ^p For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 ^q But, as God hath distributed to every man, as the Lord hath called every one, so let him walk: and so ordain I in all churches.

18 ^r Is any man called being circumcised? let him not become uncircumcised: is any called in uncircumcision? let him not be circumcised.

19 ^s Circumcision is nothing, and un-

circumcision is nothing, but the keeping of the commandments of God.

20 ^t Let every man abide in the same calling wherein he was called.

21 ^u Art thou called *being* a servant? care not for it: but, if thou mayest be made free, use *it* rather.

22 ^v For he that is called in the Lord, *being* a servant, is the Lord's [†] freeman: likewise also he that is called, *being* free, is Christ's servant.

23 ^y Ye are bought with a price; ^z be not ye the servants of men.

24 Brethren, let every man wherein he is called therein ^a abide with God.

25 ^b Now, concerning virgins, I have no commandment of the Lord: yet I give my judgment as one that hath ^c obtained mercy of the Lord to be faithful.

26 I suppose therefore that ^d this is good for the present distress, *I say*, that *it* is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 ^e But, and if thou marry, thou hast not sinned; and, if a virgin marry, she hath not sinned: nevertheless, such shall have trouble in the flesh; but I spare you.

29 But this I say, brethren, ^f the time is short. It remaineth that ^g both they that have wives be as though they had none;

30 And they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not;

31 And they that use this world as not abusing *it*: for the fashion of this world passeth away.

32 But I would have you ^h without carefulness. ⁱ He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a

Anno Domini
cir. 59.

* Eph. 4. 1.
Phil. 1. 27.
Col. 1. 13.
1 Thes. 2. 12.
& 4. 11.
2 Thes. 3. 12.

* Gal. 3. 28.
Col. 3. 11.
ch. 12. 13.

* Ver. 18.
Rom. 6. 18,
22. Gal. 5. 13.
1 Pet. 2. 16.
John 8. 32,
36. Luke 1.
74, 75. ch. 9.
21. Eph. 6. 5.
6. Philem. 16.
1 Pet. 2. 16.

* Gr. made
free.

* Lev. 25. 42.
ch. 6. 20. Acts
20. 28. Mat.
20. 28. Rom.
4. 24. Tit. 2.
14. Gal. 1. 4.
& 3. 13. Rev.
5. 9. & 1. 5.
6. 1 Pet. 1. 18,
19. & 3. 18.
Heb. 9. 12,
14.

* Gal. 2. 4.
Col. 2. 20—
22. Dan. 3.
18. Mat. 23.
8—10.

* Gen. 5. 24. &
6. 9. & 17. 1.
1 John 1. 3, 7.

* Ver. 6. 12, 40.
2 Cor. 8. 8,
10. & 11. 17.

* 1 Tim. 1. 12.
13. ch. 4. 2.
2 Cor. 2. 17.
& 4. 2.

* Ver. 1. 8, 35.
40. Job. 13.
24. Ps. 119.
143. Jer. 9.
15. & 15. 4. &
16. 2—4. Mat.
24. 9, 19.
1 Pet. 4. 17.
Zeph. 1. 15.
Luke 21. 23,
28. 31. & 23.
29.

* Heb. 13. 4.
ver. 38.

* Rom. 13. 11.
ch. 10. 11.
1 Pet. 4. 7.
2 Pet. 3. 8, 9;
Ps. 102. 23.

* Ezek. 7. 12.
Mat. 6. 19.
Ps. 39. 6.
Prov. 23. 5.
Is. 24. 4. &
40. 6, 7. Jam.
1. 10. & 4. 14.
1 Pet. 1. 24.
1 John 2. 17.

* Ps. 55. 22.
Mat. 6. 25—
34. Phil. 4. 6.
1 Pet. 5. 7.

* 1 Tim. 5. 5, 6.
Luke 10. 40
—42.

other. And, that Satan may have no occasion to tempt them to unchastity, let even their withdrawal from one another, for the purpose of solemn fasting and prayer, be with mutual consent, and for short times. But this I, as an inspired apostle, advise to, as most agreeable to your holy profession in your different circumstances, not as an express command of Christ. — 7—9. For I could wish that every unmarried Christian could live as contented in a single life as I do; but every man must act according to his own temper, disposition, and situation, and the gifts and abilities with which God hath furnished him for the ends of his glory. If such as are unmarried can continue such, without danger of uncleanness, they will, in these troublesome times, find many advantages for the service of God. But, if by the grace which they have received they cannot duly restrain their animal inclinations, it is better for them to marry some proper object; it being far more wise, dutiful, and comfortable, to do so than to live under the tormenting or inflaming power of impure desires of unlawful enjoyments. 10, 11. And for directing such as are married there is no need of further inspirations; the Lord Jesus having expressly commanded that wives should never voluntarily depart from their husbands, nor husbands put away their wives, except for the cause of fornication before, or adultery after, marriage; or, if they voluntarily part, both parties should live single, or rather study to be reconciled one to another. 12—14. And, as inspired by God, I charge you that no Christians think of parting from those husbands or wives, with whom they were married before their conversion, on account of their continuing heathens, as the Jews were commanded to do in the times of Nehemiah, but dwell with them in the most friendly, peaceable, and engaging, manner; for even heathens are separated to an holy use, by having Christian wives or husbands; and hence the children begotten between them are held by God, not as unclean heathens, but as externally, relatively, and federally, holy; entitled to all the privileges of the new covenant equally as if both parents had been Christians. 15, 16. But, if their heathen yoke-fellows, notwithstanding all prudent means to prevent it, will obstinately desert them, Christians are not obliged to enslave their consciences to their humours, or to continue in marriage relation to such as obstinately break the bond and defeat the ends of that relation. Meanwhile, they ought to do every thing consistent with truth and holiness, in order to engage these heathen consorts to live with them;—for none knows but by their meek and kind behaviour, through the blessing of Christ and working of his Spirit, they may be rendered instrumental in gaining them to Christ for the salvation of their souls. 17—19. And, whatever the event be, let every one of you, and of other churches, study to walk in a course of holiness and virtue answerable to the condition or relation in which he stood when converted. Never

trouble yourselves whether ye were originally Jews or Gentiles; for it is of no account with God whether ye be circumcised or not; but whether, according to his commandments, you receive the Lord Jesus, and walk in him righteously and godly. 20—22. And, as redeeming grace was never intended to alter the stations or duties of secular life, but to enforce the improvement of them in the manner most conducive to the glory of God, study to rest contented with those very stations in which you were before your conversion: and, if you were converted in the station of a servant or slave, be not uneasy, as if that servile condition would render you less acceptable to God or honourable to your Christian faith or fellowship; yet, if you can have your freedom by fair means, thankfully accept and faithfully improve it; for a converted slave is as much freed from the bondage of sin, Satan, and the broken law, as any other; and a converted freed man is under as deep obligations to serve Christ as if he had been a servant or slave to men. 23, 24. Since therefore your spiritual and religious freedom, purchased by Jesus' infinitely precious blood, is perfectly equal, resolutely maintain this, and never serve the lusts or sinful commandments of men, nor suffer the duties of your civil relations to hinder your service of him; and in whatever station you were converted to the Christian faith, rest contented with it, as ordered for you by the providence of God; and study to fulfil the duties of it as under his eye, in obedience to him, by assistance from him, and in fellowship with him. 25—28. With respect to persons who were never married, the Lord Jesus, indeed, left us no express command on this point: but I, as his faithful apostle, directed by his inspiring Spirit, advise, that if they can remain unmarried, without endangering their chastity, they should do so, for their greater conveniency in these perilous times. But let such as are married study, with cordial affection and contentment, to bear the incumbrances which attend their state; and let such as are unmarried beware of marrying rashly, lest they involve their wives and children in trouble along with themselves. Nevertheless, if any find marriage a necessary mean of preserving their chastity, they may lawfully enter into it; only it will in these evil times expose them more to anxiety and trouble. But I shall add no more, lest I should discourage some who are married, or hinder some from marriage, whose natural inclinations call to it, or make any to think the unmarried state more holy in itself. 29—31. But what I now subjoin is of infinite importance, that, in a very little time, all earthly stations, relations, sorrows, and comforts, will leave us, and we shall be launched forth into an eternal state; it is therefore proper that our hearts should sit loose to them, as quite unsubstantial and transitory, and only so far to be accounted of as they are God's gifts, to be improved for his honour, and as means of preparing us for eternal fellowship with him. 32—35. The reason why I have preferred a single state of life to the

Anno Domini
cir. 59.

Ch. 6. 20.
1 Thes. 5. 23.

Mat. 6. 31.
ch. 14. 30.
Luke 8. 14. &
10. 41. & 21.
34. & 2. 37.
& 1. 75.

Heb. 13. 4.
ver. 2, 9, 28,
36. with ver.
12, 26, 36.

Rom. 7. 1—3.
see ver. 10,
15.

2 Cor. 6. 14.
ch. 10. 31.
Ezra 9. 2.
Deut. 7. 3. 4.
Mat. 2. 11.

Ver. 18, 26,
35.

Ver. 25.
1 Thes. 4. 8.
2 Cor. 10. 10.
& 12. 14. see
Rom. 1. 1.

Acts 15. 20.
29. Rev. 2. 14.
ver. 10. ch.
10. 19—21,
25, 27.

Ver. 2, 4, 7.
Rom. 14. 14,
22, 3, 10.

wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But, if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doth well.

38 So then he that giveth her in marriage doth well; but he that giveth her not in marriage doth better.

39 The wife is bound by the law as long as her husband liveth: but, if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

CHAP. VIII.

In answer to the Corinthians' question about eating what had been sacrificed to idols, Paul, (1) Cautions them against self-conceit of their knowledge; 1—3. (2) Asserts the vanity of idols and the unity of the true God; 4—7. (3) Shews the sin and danger of offending others by eating things offered to idols, though it were ever so innocent in itself; 8—13.

NOW, as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

married is, that I would have you, as much as possible, freed from all the anxious cares and perplexing incumbrances of this present world, that ye may, with less hindrance and distraction, attend the service of God, and pursue the salvation of your souls: for they who are unmarried have most liberty to lay out all their thoughts, time, and labour, about what pertains to the service and fellowship of God; whereas they who are married must be employed in providing for their families, and rendering themselves agreeable and helpful to their yoke-fellows.—My whole aim is the advantage of your souls, not to ensnare any into unchaste inclinations or practices; but that, in the most easy and becoming manner, ye may have abundant liberty for waiting upon, keeping close to, and serving the Lord Jesus, and God the Father through him, in all religious duties, without disquiet, perplexity, and wandering of heart. 36—38. But, if any parent or guardian find that the restraint of his daughter or pupil from marriage, beyond the flower of her age, is calculated to ensnare her; or if a young man find that his temper, honour, or chastity, call for it; it is very lawful and commendable that they should marry: but, if they have no such call to marriage, it is still more advisable and commendable to refrain from it in these persecuting times. Thus parents who give their children in marriage, and children who, having gained their consent, enter into it, act a wise and lawful part; but if, without danger of sin or infamy, they continue unmarried, they better provide against the inconveniences of these troublesome times, and for a more uninterrupted liberty of serving God. 39, 40. But, let the state of the church be as difficult as it will, the law of God and nature, and the marriage vow, bind a wife to abide with, and cleave to, her husband till death part them, unless he voluntarily and resolutely leave her, or be guilty of adultery; but, if he die before her, she may then marry another: but let it always be one who makes a credible profession of Christianity, and with whom she may expect the approbation, presence, and blessing, of God in their conjugal relation, that they may dwell together, worshipping God, and religiously training up their children. But indeed I think that if she continue single she will find it most convenient in these dangerous times, and best on religious accounts.—And, whatever your new teachers insinuate, I know I have suggested these admonitions under the special direction of the Holy Ghost.

REFLECTIONS UPON CHAP. VII.—Persons married or unmarried, bond or free, should labour to live contented with their lot, and always to the glory of God. And with great prudence should they marry or remain single, as best tends to prevent sinful impurities and promote their more active and undisturbed service of God. In marrying, Christians should make conscience of choosing none but such as appear to fear God, and of entering into that relation with much serious consideration and solemn prayer. And married persons should cultivate the most endeared mutual affection, and live together as heirs of the grace of life, as not only their temporal, but their and their children's spiritual and eternal happiness depend so much thereon. A deep sense of the vanity and shortness of time, and of the importance and length of eternity, ought always to regulate our affections and conduct. That is always best for us that is best for

2 And, if any man think that he knoweth any thing, he knoweth nothing, yet as he ought to know.

3 But, if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For, though there be that are called gods, whether in heaven or in earth; (as there be gods many, and lords many);

6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him.

7 Howbeit, there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God; for neither if we eat are we the better; neither if we eat not are we the worse.

9 But take heed lest by any means this liberty of your's become a stumbling block to them that are weak.

10 For, if any man see thee who hast knowledge sit at meat in the idol's temple, shall not the conscience of him who is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

* Gr. edified.

† Rom. 14. 15. Acts 9. 4. Mat. 25. 45

Anno Domini
cir. 59.

Ch. 13. 8, 12.
Gal. 6. 3.
1 Tim. 1. 7. &
6. 3, 4.

Exod. 33. 12.
Num. 16. 5.
Nah. 1. 7.
Mat. 7. 23.
Rom. 8. 29.
& 11. 2. John
10. 14. Gal.
4. 9. 2 Tim.
2. 19.

Is. 41. 24. &
44. 8, 9. Jer.
2. 5, 11. & 10.
14, 18. & 31.
17, 18. Ps.
115. 4—8.

Deut. 4. 39.
& 6. 4. & 32.
39. Is. 37. 16.
& 44. 6. Mark
12. 29. Eph.
4. 6. 1 Tim.
2. 5. & 1. 17.

Deut. 3. 24.
& 10. 17. Jer.
2. 11, 28. &
11. 13. Dan.
11. 8. & 5. 4.

Deut. 6. 4. &
32. 39. Mal.
2. 10. Eph.
4. 6. Acts 17.
28. Rom. 11.
36. Eph. 3.
15. John 17.
3.

Or for him.

Mat. 11. 27.
& 28. 18.
Rom. 14. 9.
John 13. 13.
ch. 12. 3.
Eph. 4. 5.
Phil. 2. 11.
Acts 2. 36.
Eph. 1. 4—6.
1 Pet. 1. 21.
John 1. 3.
Col. 1. 16, 17.
Heb. 1. 2, 3.

Ch. 5. 11. &
10. 28. Rom.
14. 14, 23.

Rom. 14. 17.
Heb. 13. 9.
ch. 6. 13. Col.
2. 20—23.

Or have we
the more.

Or have we
the less.

Rom. 14. 13,
20. Gal. 5. 13.
ver. 10. Mat.
18. 6, 17. ch.
10. 32.

Or power.

Amos 2. 8.

Ver. 11. ch.
10. 29. Rom.
14. 15, 20.
2 Pet. 2. 1.

our soul; and, whether single or married, our chief aim and endeavour ought to be to please the Lord, and to be holy both in body and spirit.

CHAP. VIII. Ver. 1. With respect to what has been offered to idols by your Heathen neighbours, and is either feasted on by the offerer and his friends, or exposed to sale in the public market, I allow you and your new teachers to have a great deal of knowledge, and I know that we apostles have no less; but mere notions in men's heads, and a fond conceit of their superior understanding, do but puff up the pride of their heart, and indispose them to receive farther instruction:—but love to God and to our brethren is that which alone makes us practically improve our knowledge for promoting our own and others' holiness, peace, and comfort. 2. And, if any think their own knowledge of things so perfect that they need not consult the sentiments, nor regard the edification, of others, it is a sufficient evidence that they know nothing in a truly spiritual and beneficial manner. 3. But, if any heartily love God, and from that principle improve their knowledge to his glory and the edification of souls, God takes special notice of and approves them. 4. With respect to the lawfulness of a Christian's eating what has been offered to idols, we all know that the Heathen gods have no divine nature or virtue in them, to make things either better or worse in themselves: and that there is but one God. 5, 6. For, though the Heathens have hundreds or thousands whom they esteem and worship as Gods, celestial or terrestrial, supreme or subordinate, yet to us Christians there is but one God, from whom, in the person of the Father, all things in creation and providence originally proceed, and in whom we live, move, and have our being; and one Lord Jesus, by whom, as his Father's only begotten Son, all things were created, and by whom as Mediator, we receive all new covenant blessings, and have our persons and services rendered acceptable to God. 7. There are however some professed Christians who do not yet distinctly understand the nullity of all the Heathen idols, but continue to eat what is offered to them with a kind of religious regard; and thus their consciences, not being fully instructed in the doctrines of the gospel, are herein defiled by the guilt of idolatry. 8. And, however distinct knowledge we or others may have that idols have no divinity in them, it is plain that our eating of food offered to them can never profit our souls, or recommend us to God; and our prudent refraining from it can do us no hurt. 9. It is therefore certainly your duty carefully to avoid all use of your freedom, or right to eat of these things, which tends to ensnare such as are weak in knowledge or faith, and make them sin, in doing that with a doubting or superstitious mind, which ye do safely and without any doubt: 10. For if such weak persons see you feasting upon these meats in an idol's temple, will they not be emboldened to eat them with an idolatrous veneration of the idol? 11. And thus, through your knowledge leading you to an imprudent use of your liberty, your weak, mistaken, and doubting, brother, for whom you charitably believe Christ laid down his infinitely precious life, is led into damnable sin, or to destroy his own inward peace and comfort. 12. Now, while you thus lead your Christian brethren into sinful and idolatrous practices, and wound, disturb, and defile, their tender and unsettled consciences, ye sin not only

Anno Domini
cir. 59.

Rom. 14. 21.
ch. 6. 12. & 9.
12. & 10. 23.
2 Cor. 11. 23.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAP. IX.

Here Paul (1) Vindicates his apostolic authority against his opposers, from his success at Corinth; 1, 2. (2) Asserts his right to a maintenance by his hearers, from the reason of things, the law of Moses, and the appointment of Christ; 3—14. (3) Shews that he had honourably waved the demanding of his due right in order to promote their edification; 15—18: as he had willingly abridged himself of his rights and privileges in other places, in order to gain men to Christ; 19—23. (4) Shews that he had herein acted with all care and diligence, in view of an eternal gracious reward, and to set them an example; 24—27.

See Rom. 1. 1.
2 Cor. 11. 5.
& 12. 11.
1 Tim. 2. 7.
2 Tim. 1. 11.
Acts 9. 15. &
13. 2, 3. & 22.
21. & 26. 17.
18. Gal. 2. 7.

Gal. 5. 1. 13.
ver. 19. 1 Pet.
2. 16.

Ch. 15. 8.
Acts 9. 3, 5,
17. & 22. 11.
17. 18. & 23.
11. & 26. 16.

Ch. 3. 5, 6, 9,
10. & 4. 15.
Acts 18. 9—
11. 2 Cor. 3.
2, 3. & 12. 12.

Ver. 14. Luke
10. 7. 1 Thes.
2. 6, 9. 2 Thes.
3. 8, 9. ch. 4.
12. ver. 18, 19.

1 Tim. 4. 3.
Heb. 13. 4.
Mat. 8. 14. &
12. 46. & 13.
55. John 2.
12. Acts 1. 14.
Mark 6. 3.
Luke 6. 15.
Gal. 1. 19.

Or woman.

2 Thes. 3. 8.
9. 1 Thes. 2.
6. 7. Acts 20.
34. ch. 4. 12.

Deut. 20. 6.
Prov. 27. 18.
ch. 3. 6—8.
2 Cor. 10. 4.
5. 1 Tim. 1.
18. & 6. 12.
2 Tim. 2. 3. &
4. 7. John 21.
15—17. Acts
20. 28. 1 Pet.
5. 2.

Deut. 25. 4.
1 Tim. 5. 18.
Prov. 12. 10.
Exod. 23. 14.
Jon. 4. 11.

Rom. 15. 4.
2 Tim. 2. 6.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen;

10 Or saith he it altogether for our sakes? for our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresh-

eth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

12 If others be partakers of this power over you, are not we rather? nevertheless, we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they who minister about holy things live of the things of the temple? and they who wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they who preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things that it should be so done unto me: for it were better for me to die than that any man should make my glorying void.

16 For, though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, wo is unto me if I preach not the gospel!

17 For, if I do this thing willingly, I have a reward; but, if against my will, a dispensation of the gospel is committed unto me.

18 What is my reward then? verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For, though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law as under the law, that I might gain them that are under the law;

Anno Domini
cir. 59.

Rom. 15. 27.
Mat. 10. 10.
Gal. 6. 6.
Mal. 2. 8, 9.

Acts 20. 31,
33, 34. 2 Cor.
11. 9, 12. &
12. 13. 1 Thes.
2. 6—9.
2 Thes. 3. 8,
9.

Lev. 6. 16, 26.
& 7. 6. Num.
18. 8, 20.
Deut. 10. 9.
& 18. 1. ch.
10. 18.

Or feed.

Mat. 10. 10.
Luke 10. 7.
8. Gal. 6. 6.
1 Tim. 5. 17,
18. Jer. 31.
14. 1 Tim. 5.
8. Is. 23. 28.

Acts 18. 3. &
20. 34. ch. 4.
12. 2 Cor. 11.
9—11. & 12.
13—18.

Jer. 20. 7.
Amos 3. 8. &
7. 15. Acts 9.
6. 15. & 13. 2.
& 22. 14, 15.
21. & 26. 16.
—18. Rom. 1.
14. Gal. 1. 1.
12.

Ch. 3. 8. 1 Pet.
5. 4.

Luke 10. 7.
ch. 4. 1. Gal.
2. 7. Phil. 1.
17. Col. 1. 25.
Eph. 3. 2, 8.
1 Tim. 1. 11.
12. with Mat.
20. 10, 14.

Ch. 4. 12.
Acts 20. 34. &
18. 3. 2 Cor.
11. 9, 12. &
12. 13—18.
1 Thes. 2. 6—
9. 2 Thes. 3.
8, 9. with ch.
7. 21. & 19.
33. 2 Cor. 4.
5. & 11. 7.

Ver. 1. 20—
23. Rom. 15.
2. 1 Tim. 4.
16. ch. 10. 33.
Gal. 5. 13.
1 Pet. 3. 1.
Rom. 11. 14.

Acts 16. 3. &
18. 18. & 17.
2, 3. & 21. 20
—26. Gal. 4.
21.

against them, but against Christ, whose members they are; and ye attempt to defeat the designs of his love, in what he suffered for their comfort and salvation. 13. This consideration bears such weight with me, that, if my eating of flesh offered to idols, or even of common flesh, should disturb the conscience of my Christian brother, or occasion his falling into sin, I would never indulge myself in eating any more as long as I live.

REFLECTIONS UPON CHAP. VIII.—Fine and extensive notions in our head, without love to God and men in our heart, do but puff us up with self-conceit, and render us detestable to God. And nothing more plainly manifests our want of solid knowledge than our contempt of others as weak and foolish. None are more apt to be self-conceited than such as are remarkably ignorant of things important: and that is always the best knowledge which is most useful in practice. It is a great mercy then to have the saving knowledge of Christ as the alone Mediator, and of God in him as the only true God! And yet, alas, many true Christians are too little acquainted with the vanity of idols, or have but confused and unsettled conceptions of things most important. With tender and exact care ought Christians to avoid dubious, or even innocent, and indifferent, practices, which may grieve their fellow believers, and occasion their stumbling into sin. For it is highly criminal to grieve the spirits, and destroy the peace and edification, of them for whom Christ laid down his life!

CHAP. IX. Ver. 1, 2. It was for this very purpose of avoiding offence that I forbore taking my necessary and due subsistence from you. How absurd then is it to infer from this circumstance that I am not an apostle, when no one can be produced that has a more evident claim to that high office! for did not I receive my commission and instruction immediately from Christ himself, when he appeared to me? And are not ye Corinthians, who were converted many of you by my ministrations, an evident proof that Christ hath sealed mine office in your effectual calling, and your enrichment with many excellent gifts and graces? 3—6. I therefore boldly interrogate your new proud preachers who dare to question my authority, Have I not a divine right to necessary subsistence, not only for myself, but also for a family, if I choose to have one, as well as James, Jude, Peter, or any other apostle? Am I and Barnabas, who were so expressly appointed to the apostolic work by the Holy Ghost, and no other preacher, obliged to maintain ourselves by the labour of our hands? 7. What can be more unreasonable? Have common soldiers, labourers, or shepherds, an universally allowed claim at least to a reward of necessary food and raiment? And must we, who, under Christ as our captain, fight his battles, pull down the strong holds of sin, Satan, and captivate multitudes of sinners to him;—we, who, under his direction, labour in his vineyard, plant and water the souls of his people;—we, who watch over, direct, and feed, his spiritual flock, have no claim to necessary subsistence? 8—10. Nay, let the law of Moses, of which my judaizing opponents are so fond, decide the point. It expressly forbids to muzzle

the mouth of an ox while treading out the corn, in order to prevent his eating mouthfuls of it. Now God never appointed this law merely for the sake of these brutes, but chiefly to direct and bind men to exercise humanity and equity towards those of their own species who labour for their advantage, and especially who labour for the benefit of their souls, and to encourage such to expect a proper reward from those who reap benefit by them. 11, 12. When we have spent our time and strength in dispensing unto you the oracles and ordinances of God, for the conviction, conversion, comfort, and eternal salvation of your souls, could you reasonably grudge us the small return of a temporal necessary subsistence for our bodies? If other preachers, and even your false teachers, claim a right to a proper maintenance, are not we, who first planted and watered your church, much more entitled to it? Nevertheless, to manifest that we have no mercenary aim, but only seek your spiritual and eternal welfare; and that the gospel, which sets forth the offices and grace of Christ, and which he has authorized and committed to our trust, might be the more readily received by you, we neither asked nor received from you our due maintenance. 13, 14. But, though we had done both we should but have exerted our right: ye, and especially your judaizing pretenders to wisdom, cannot but know that, under the Mosaic dispensation, the priests and Levites, who officiated for others in the worship of God, had a very large subsistence divinely allotted them out of their tithes, sacrifices, meat offerings, and gifts.—In like manner, when Christ sent forth his disciples to preach the gospel, he expressly appointed that all faithful preachers should be suitably maintained by those who share the benefit of their labours. 15. But, notwithstanding these express laws of both Moses and Christ, I neither have, nor ever intend to ask or receive, any maintenance from you; for I had rather earn my bread with the labour of my hands, or even be starved to death, than give any occasion to think that I preach the gospel for the sake of carnal gain. 16. For, let me be as earnest and diligent in publishing the glad tidings of salvation as I will, it is no more than what my commission and command from Christ renders my indispensable duty: and should I neglect it, the reproaches of my guilty conscience, and the everlasting damnation of hell, must be my just reward. 17, 18. But if, under all the difficulties of poverty and of providing for myself, I preach from a pure regard to the glory of God and the salvation of men, I have a present inward satisfaction of mind, and humbly expect a future gracious reward of my faithfulness and zeal.—On the other hand, if I should with reluctance receive and manage that trust which Christ has committed to me, what reward could I expect, but uneasy remorse of conscience now, and eternal misery hereafter? And in these views I preach the gospel freely, when circumstances require it, that none may be prejudiced thereat, or pretend that I rigorously or unseasonably require my dues. 19, 20. For in this, and many other instances of Christian liberty, I have studied, in the most condescending and engaging manner, to accommodate my behaviour to men's different tempers and inclinations, that I may the more effectually sweeten their spirits, and recommend Christ and his ways to them. In order to reconcile the Jews, who

Anno Domini
cir. 59.

• Rom. 2. 12.
Acts 15. 28.
& 21. 25. Gal.
2. 3, 4, 11—
14. 2 Cor. 3. 6.

• Ch. 7. 19, 22.
& 10. 32. Ps.
116. 16. &
119. 32.

• Rom. 15. 12.
2 Cor. 11. 29.
Gal. 6. 1, 2.
ch. 3. 12. &
10. 33. & 7.
16. Rom. 11.
14. ver. 19—
23.

• Ch. 25. 31.
1 Pet. 4. 11.
2 Thes. 3. 1.
2 Tim. 2. 10.
& 1. 8.

Ver. 15. 26.
Hos. 12. 10.
ch. 3. 1.
2 John 3. 12.
Gal. 3. 15.

• Mat. 10. 22.
Heb. 12. 1, 2.
Rev. 2. 10.
Phil. 3. 14. &
2. 16. Gal. 5.
7. & 6. 9.
Heb. 12. 28.
2 Tim. 4. 7.
& 2. 4, 5.
Eph. 6. 12.
1 Tim. 6. 12.

• 2 Tim. 4. 7, 8.
Jam. 1. 12.
1 Pet. 1. 4. &
5. 4. Rev. 2.
10. & 3. 11.
2 Tim. 2. 5. &
4. 8. & 1. 12.
2 Cor. 5. 1.

• Rom. 6. 4, 6,
18, 19. & 8. 13.
Col. 3. 5. ch. 4. 11. 2 Tim. 2. 15. 1 Tim. 4. 7, 8. 2 Cor. 11. 23. Eph. 5. 3.
Jer. 6. 30. 2 Cor. 13. 5, 6.

21 To them that are without law as without law, (being not without law to God, but under the law to Christ), that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof, with you.

24 Know ye not that they who run in a race run all, but one receiveth the prize? So run that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible.

26 I therefore so run, not as uncertainly: so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away.

Anno Domini
cir. 59.

• Exod. 16. 4,
14, 15, 35.
Ps. 78. 24, 25.
& 105. 40.
Deut. 8. 3.
Neh. 9. 15,
20. John 6.
32—36.

• Exod. 17. 6.
Deut. 9. 21.
Num. 20. 11.
& 21. 16.
Neh. 9. 15,
20. Ps. 78. 15,
20. & 105. 41.
Is. 43. 20. &
42. 21. & 53.
4. 5. John 4.
10, 14. & 7.
37. Rev. 22.
17.

• Num. 14. 23,
37. & 26. 64,
65. Ps. 106.
26. Heb. 3. 17
—19. Jude 5.
Deut. 1. 34,
35.

• Gr. our figures.
Ver. 11. Jude
5—7. 2 Pet.
2. 4—6. Zeph.
3. 6, 7.

• Num. 11. 4—
6, 33, 34. Ps.
106. 14. & 78.
30—33, 17—
20.

• Ver. 14.
1 John 5. 21.
ch. 5. 11. & 8.
7. with Exod.
32. 6. Gen. 26.
8. & 39. 14.

• Ch. 6. 18. &
5. 11. with
Num. 25. 1—
9. Ps. 106.
28. Rev. 2.
14. Col. 3. 5.

• Exod. 14. 12.
& 17. 2, 7. &
23. 20, 21.
Is. 63. 9, 10.
Num. 21. 5,
6. Deut. 6. 16.
Ps. 78. 15, 56.
& 95. 9. &
106. 14. Heb.
10. 26, 29.

• Exod. 15. 22.
& 16. 2. & 17.
2. Num. 11.
1. & 14. 2, 27,
29. & 16. 41,
46, 49. Ps.
106. 16, 25.
Heb. 10. 28.
Phil. 2. 14.
Jude 16.

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them, and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

CHAP. X.

(1) Cautions the Corinthians against idolatry, fornication, tempting of Christ, and murmuring,—from the examples of God's severe punishment of his miraculously-favoured people, the Israelites, for these sins; 1—12. (2) After comforting them against temptation, shews that all partaking, in a religious way, of things offered to idols, was inconsistent with their fellowship with Christ at his table, and exposed them to God's wrath; 13—22. (3) Allows to eat them as common food, provided they did it with a single eye to the glory of God, and without offence to the consciences of others; 23—33.

• Exod. 13. 21.
& 14. 19—22.
Num. 9. 18.
& 33. 9. Deut.
1. 33. Neh. 9. a
11, 12, 19.
Josh. 4. 23.
Ps. 66. 6. &
78. 13, 14. &
105. 39. &
136. 13, 14.
Is. 63. 11—13.
Heb. 11. 29.

• Exod. 14. 31.

• Exod. 13. 21.
& 14. 19—22.
Num. 9. 18.
& 33. 9. Deut.
1. 33. Neh. 9. a
11, 12, 19.
Josh. 4. 23.
Ps. 66. 6. &
78. 13, 14. &
105. 39. &
136. 13, 14.
Is. 63. 11—13.
Heb. 11. 29.

• Exod. 14. 31.

2 And were all baptized unto Moses in the cloud and in the sea;

reckon themselves still under the law of Moses, I reason with them out of the Old Testament, and indulge their observance of such ceremonies as are not yet absolutely unlawful, always instructing them that none of their works, but the righteousness of Christ alone, must be the ground of their hope towards God. 21. And, though I reckon myself indispensably bound by the moral laws of the most High God as the rule of my duty, issued forth to me through Jesus Christ, yet, in order to gain the Gentiles to Christ, I rest the proof of my doctrine upon the extrinsic evidence thereof, in the undoubted miracles attending it, and its being set home upon their hearts by the Spirit of God; and I neither observe Jewish ceremonies myself, nor encourage them to it. 22. In dealing with weak Christians, who are apt to be easily grieved or stumbled, I condescend to their weakness, and forbear even things which are in themselves lawful and innocent, that I may prevent their taking offence, and may establish them in the more important points of faith and holiness. In fine, by all lawful expedients, I suit myself to men's diversified tempers and circumstances, in order that, in the hand and by the blessing of Christ, I may be instrumental in delivering them from under the slavery of sin, Satan, and the broken law, and bringing them to share the blessings of spiritual and eternal salvation. 23. All this I do from a sincere and zealous concern to prevent unseasonable exceptions against the gospel of Christ, and that I may recommend and propagate it among persons of every character; that, in fellowship with you and others, I may share the special benefits of it. 24. To take therefore an hint from your own Grecian races, in which many run, while they know that one only shall obtain the prize, let us, by a diligent receiving of the Lord Jesus and walking in him, run our Christian course, in which not one, but all who run shall receive the gracious reward of eternal life and honour. 25. And, as by great moderation in diet the wrestlers and boxers prepare themselves for their public combats, so ought we to mortify every worldly and sinful affection that would hinder us in our Christian warfare; and the rather as our crown of glory is infinitely more excellent and durable than their garlands of flowers, pines, myrtles, olives, bays, laurels, or the like. 26, 27. Under this apprehension I labour to run my Christian race, and fight the good fight of faith, in a most careful and judicious manner, directed by the law of God, and in good earnest against my spiritual enemies.—As combatants strive to beat down and conquer their antagonists, so do I, by faith, repentance, watchfulness, fastings and prayer, mortification and self-denial, labour to subdue my inward corruptions, lest, after preaching the gospel to others, instead of sharing with them in the blessed fruits of it, I should, in the last judgment, be esteemed as one whose works are unfit to be rewarded.

REFLECTIONS UPON CHAP. IX.—It is a great comfort to ministers when they have full evidence of the Lord Christ's calling them to their work, and granting them success in it. And readily ought they to forego their own liberties or claims, if it tend to the success of the gospel. But, if they do this, it is base to revile their persons, or deny their rights on that account. Nothing can be more evident than that ministers have a divine right to a sufficient maintenance from their hearers. Yet never ought the procuring of that to be their great aim, but the glory of God in the conversion and edification of souls; and every form of lawful condescension is to be practised so far as best answers that

• Ver. 6. Rom. 15. 4. ch. 9. 10.
2. 18. Eph. 5. 15, 16.
1 Pet. 1. 6, 7. & 4. 12.
Exod. 13. 17. Ps. 125. 3. & 103. 12, 13. Is. 37. 7. 1 Thes. 5. 24.
2 Pet. 2. 9. Jer. 29. 11. John 16. 33. Is. 46. 4. 2 Cor. 1. 10. Heb. 12. 4.

• Ch. 7. 29. Phil. 4. 5. Heb. 10. 25, 27. 1 Pet. 4. 7. 1 J. 3. 18.
• Luke 22. 32. Rom. 11. 20. 1 Thes. 5. 4.
• Or moderate. • Ch. 1. 9. 2 Thes. 3. 3. Gen. 19. 20, 21.
• 2 Cor. 12. 9.

end.—With great faithfulness, care, and pains, ought ministers and others to run their Christian course, and fight their spiritual warfare, according to God's word, and duly to govern their passions, appetites, tempers, and conduct. And with humble and holy jealousy ought ministers to take heed to themselves, their doctrines and practices, that neither they nor their labours may be disapproved and rejected by Christ at his second coming.

CHAP. X. Ver. 1—5. And, to awaken you to run your Christian race with care, diligence, and resolution; and to guard against every idolatrous or other deviation from it, observe, with the utmost attention and deepest concern, the fate of God's highly-favoured Israelitish nation;—how,—after he had conducted them by a pillar of fire and cloud, and led them through the Red sea, thereby solemnly initiating them into a peculiar covenant revelation with himself by the mediation of Moses,—and nourished them with excellent manna from heaven, and water from flinty rocks, which prefigured Christ, and followed them through the Arabian wilderness; and which, as symbols, represented the light, comfort, and deliverance, of the gospel church, their solemn instalment in their happy state, and their marvellous and unceasing nourishment,—he was so offended by their apostasy, unbelief, idolatry, murmuring, and other provocations, that almost that whole generation were cut off by miserable deaths in the wilderness, falling short of the promised Canaan, and many of them of the heavenly inheritance. 6—10. Now these things happened to them, and are recorded in scripture, as awful examples, representing to us what fearful judgments we may look for, in time and eternity, if we indulge ourselves in the like murmuring against what God provides for us, or in desiring what he forbids. Let none of you therefore, like them at Sinai, partake of idolatrous feasts, or in any direct or indirect acknowledgment of heathen idols, lest God's wrath overtake you as it did them.—Neither indulge yourselves in uncleanness, as some of them committed whoredom with the Midianitish women, and were punished, by the death of 23,000 in a plague, and 1000 more in a legal process of the magistrates.—Neither let any of you distrust the power, faithfulness, and grace, of Christ to help you under difficulties and discouragements, or through presumptuous sinning, try his patience, or defy his power and justice, as they did, and were destroyed by fiery serpents.—Neither indulge dissatisfaction and repining complaints of the dispensations of God, or of the afflictions which ye suffer for Christ, or against the persons, dutiful behaviour, or divine doctrines, of any of his ministers, as they often did in the wilderness, and were destroyed by one judgment after another. 11. Now all these public calamities happened to God's ancient professing and favoured people as examples of what we may expect if we imitate them in wickedness: and they are recorded in God's word for warnings to us who live when the Jewish dispensation is just ending, and under the last dispensation of grace which God intends for his church in this world, that we may avoid their sins, in order to escape their punishment. 12. Let therefore self-conceited professors, who pride themselves on their gifts, privileges, attainments, strength, and stability, watch and pray, and, in a dependence on God's grace, use every other mean of his appointment, to prevent backsliding and apostasy. 13. And let those of you, who having no confidence in yourselves, trust wholly to Jesus Christ and his free grace for your preservation in the way of duty, remember that no afflictions or temptations have hap-

134 149*

Anno Domini
cir. 59.

Ver. 7. ch. 8.
10. 2 Cor. 6.
17. 1 John 5.
21. Rev. 2.
14. Exod. 20.
3-6.

Ch. 1. 5. & 8.
1. & 2. 15. &
11. 13. Mat.
13. 9. 1 Thes.
5. 21.

Mat. 26. 26-
28. Luke 22.
19. 20. ch. 11.
23-29. Acts
2. 42. 46. &
20. 7.

Acts 2. 41. 42.
47. Rom. 12.
5. ch. 12. 10.
27. Gal. 3.
26-28.

Ver. 3. John
6. 33-57.

Rom. 9. 6. 8.
& 4. 12. Gal.
6. 16.

Lev. 3. 3. & 7.
15. 1 Sam. 1.
4. 5. ch. 9. 13.

Rom. 14. 14.
ch. 8. 4. Tit.
1. 15. Ps. 96.
5.

Lev. 17. 7.
Deut. 32. 17.
Ps. 106. 37.
Rev. 9. 20.
Is. 65. 11.
2 Chr. 11. 15.
Eph. 2. 2.

Deut. 32. 13.
37. 38. Judg.
2. 12. Jer. 2.
13. 2 Cor. 6.
15. 16. Mat.
6. 24.

Deut. 32. 21.
Job 9. 4. 19.
& 37. 23. &
40. 2. Ezek.
22. 14.

Ch. 6. 12. & 8.
& 14. 26.
ver. 24. Rom.
14. 7. 19-21.

Mat. 16. 24.
Rom. 9. 3. &
15. 1. 2. ch.
13. 5. & 9. 19
-23. Phil. 2.
4. 20. ver. 33.

1 Tim. 4. 4.
Tit. 1. 15. ch.
9. 3. 4.

14 Wherefore, my dearly beloved,
flee from idolatry.

15 I speak as to wise men: judge ye
what I say.

16 The cup of blessing which we
bless, is it not the communion of the
blood of Christ? The bread which we
break, is it not the communion of the
body of Christ?

17 For we, being many, are one
bread and one body: for we are all
partakers of that one bread.

18 Behold Israel after the flesh;
Are not they who eat of the sacrifices
partakers of the altar?

19 What say I then? that the idol is
any thing, or that which is offered in
sacrifice to idols is any thing?

20 But I say that the things which
the Gentiles sacrifice they sacrifice to
devils, and not to God: and I would not
that ye should have fellowship with
devils.

21 Ye cannot drink the cup of the
Lord, and the cup of devils: ye cannot
be partakers of the Lord's table, and of
the table of devils.

22 Do we provoke the Lord to jea-
lousy? are we stronger than he?

23 All things are lawful for me, but
all things are not expedient: all things
are lawful for me, but all things edify not.

24 Let no man seek his own, but
every man another's wealth.

25 Whatsoever is sold in the sham-
bles, that eat, asking no question for
conscience sake.

pened to you but such as are common to men in this evil world and imperfect state, and may, through divine help, be borne or overcome; and that God who has granted you so many promises of support and deliverance, will infallibly fulfil the same, and will not suffer you to be troubled or tempted beyond the measure of strength which he bestows upon you; and knowing that ye cannot always bear up under them, or struggle with them, will, in due time, grant you an honourable and complete deliverance from them. 14. Therefore, my dear fellow Christians, awed by these alarming examples on the one hand, and encouraged by the hopes of all needful assistances on the other, detest and avoid to the utmost all idolatry, and all appearances of it, or approaches to it. 15. These solemn warnings I give you, as persons who are acquainted with Christian principles, and even value yourselves upon your superior wisdom and knowledge; and I appeal to your own reason and conscience, and desire you to ponder the weight of what I am going to say. 16. Is not our partaking of the consecrated bread and wine in the Lord's supper an open profession, token, and mean, of our joint holy fellowship with Christ in the benefits of his incarnation, obedience, and suffering,—and a public acknowledgment of our obligations and purpose to yield all holy obedience to him? 17. And does not our partaking of the same loaf or cup signify that, however different our persons or circumstances be, we are all spiritually connected in the one mystical body of Christ's church? 18. And did not the ancient priests and Israelites, by eating their respective shares of the peace-offerings, profess their joint fellowship with, and dedication to, that God to whom part of it was burnt on the altar? 19. I do not, by these instances, insinuate that the nominal gods of the Heathens have any real divinity in them, or that meats are made any worse in themselves by being offered to them. 20. But what I intend to suggest is, that the Heathens, by sacrificing to these idols, and feasting on their sacrifices, do really worship and hold fellowship with devils: and I would by no means have you to hold fellowship with these unclean spirits or their worshippers. 21. For ye cannot, in consistency with the honour of Christ and his Father, or with your Christian profession or edification, at once hold fellowship with Christ and his people in his holy supper, and with devils and their worshippers in their idolatrous feasts. 22. Should we then, who are espoused to Jesus Christ as our spiritual Husband, dare to provoke his jealousy by honouring pretended deities? Are we more able to escape or resist the almighty strokes of his wrath than the Israelites were? 23. No pretence of the indifference of things offered to idols, or of our intending no respect for the idols thereby, can warrant our eating of them: for things very lawful in themselves may become very inexpedient and unedifying in some circumstances, by stumbling others and drawing them into sin. 24. In such cases Christians must not do what serves their own pleasure, honour, or temporal benefit, but what will tend most to the real and lasting advantage of their neighbours. 25. But, though it would be highly criminal and dangerous for any of you to eat meats offered to idols in their temples or idolatrous feasts, yet ye may freely eat whatever is sold in the public market without any scruple or inquiry whether it has been offered to an idol or not. 26. For God, who is Creator, Proprietor, and Governor of the whole earth and of all its product, and has now, under the gospel, abolished the ancient typical distinction of meats, allows you to eat whatever can contribute to your health. 27. If therefore any of your Heathen neighbours invite you to a meal with them in their own houses, and regard to good manners, and an intention to promote their spiritual edification, incline you to go, eat freely whatever is set before you on the table, without any scrupulous thought or inquiry whether it has been offered to an idol or not. 28. But if he, who invited you to the entertainment, or any other, by telling you that it had been offered to an idol, should hint that your eating of it would be a practical allowance of some honour to the idol, then, that neither his, nor your own, nor

26 For the earth is the Lord's, and
the fulness thereof.

27 If any of them that believe not
bid you to a feast, and ye be disposed to
go; whatsoever is set before you, eat,
asking no question for conscience sake.

28 But, if any man say unto you,
This is offered in sacrifice unto idols,
eat not, for his sake that shewed it, and
for conscience sake: For the earth is
the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own,
but of the other: for why is my liberty
judged of another man's conscience?

30 For, if I by grace be a partaker,
why am I evil spoken of for that for
which I give thanks?

31 Whether therefore ye eat or
drink, or whatsoever ye do, do all to the
glory of God.

32 Give none offence, neither to the
Jews, nor to the Gentiles, nor to the
church of God:

33 Even as I please all men in all
things, not seeking mine own profit, but
the profit of many, that they may be
saved.

CHAP. XI.

After an advice to, and commendation of, the Corinthians; 1. 2. Paul (1) Reproves their women for speaking in their public worshipping assemblies with their faces unveiled; 3-16. (2) Rebukes their schisms, riots, neglect and contempt of the poor, in celebrating the Lord's supper; 17-22. (3) To rectify their scandalous abuse of that ordinance, represents the nature and end of it, the proper manner of receiving it, and the great danger of profaning it; 23-34.

BE ye followers of me, even as I also
am of Christ.

2 Now I praise you, brethren, that

any other's, conscience may be defiled or wounded, and to testify your high detestation of idolatry, eat not of it: for God, who is the proprietor of all the animal and vegetable food on earth, has granted you enough beside what has been offered to idols. 29. Nor ought ye in such points chiefly to regard your own conscience, but the consciences of your neighbours, that they may not by your conduct be grieved, or emboldened to any thing unlawful to them: for why should you or I, by an imprudent and unseasonable use of our Christian liberty, tempt other men's consciences to pass a wrong judgment upon our conduct? 30. For, if, through the bounty of God's providence, I have an opportunity, and, through the grace of the gospel, have liberty, of feeding indifferently upon whatever food is presented to me, yet why should I indulge myself so far as to give any one occasion to reproach me for eating such meats as I receive with prayer to him for his blessing on them, and with religious thankfulness to him for providing and allowing them to me. 31. To close this argument with some important rules:—Not only in your eating and drinking, but in all your conduct, civil or religious, keep the glory of God before you as your principal and last end, and behave as is most conducive towards this. 32. Always carefully avoid whatever can prejudice the minds, and hinder the conversion, of either Jews or Heathens, or may stumble either Jewish or Gentile Christians, or grieve, discourage, or pervert any church member, strong or weak. 33. And, on the contrary, in Jesus' strength, labour, after my example, to deny yourselves, and study to do or forbear things, as is best suited to the peace, comfort, spiritual advantage, and eternal salvation, of all around you.

REFLECTIONS UPON CHAP. X.—No visible relation to God, no sacramental privileges, can screen idolators, fornicators, tempters of Christ, unbelieving murmurers, or any similar transgressors, from his just vengeance. And instances of other men's sins and punishment should deter us from sinful indulgences or self-confidence, lest we fall into the like condemnation. Great is the mercy that God's faithfulness and grace secure, for his watchful and humble saints, mitigation of, support under, and seasonable deliverance from, all their troubles and temptations; that our Redeemer is so mighty, that we may safely trust him; and that he knows best what afflictions we need, and how long we should be exercised with them.—What a great and holy God we have to do with—infinitely jealous of his own honour! And highly do we affront him if in the least we countenance the worshipping of vain idols and impure spirits in them. Marvellous is his condescension and kindness in allowing us intimate fellowship with himself, and appointing solemn ordinances for that purpose. And totally inconsistent with our communion with Christ, and one another as his members, are the very smallest approaches towards fellowship with devils or lusts, or towards giving occasion of grief or sin to the weakest saints or neighbours. Things that are lawful in themselves must never be needlessly or unseasonably used to the ensnaring of others. God, to whom all things pertain, has given them to be used freely, or with restraint, as best tends to edification. And his glory therefore, and the spiritual advantage of our neighbours, ought to be our leading aims in all our actions, natural, civil, or religious.

CHAP. XI. Ver. 1. Carefully therefore follow my directions, and imitate my example, in condescension to the weaknesses and prejudices of others, for their good; and in every thing else in which I copy after the perfect pattern of our great Lord and Master Jesus Christ. 2. And indeed, my dear brethren, I cannot but commend you that, notwithstanding all that your false teachers have done to corrupt you, the better part of you still discover the most dutiful regard to my apostolic authority, reputation, and comfort, and to the most

Anno Domini
cir. 59.

Exod. 19. 5.
& 9. 29. Deut.
10. 14. Ps. 24.
1. & 50. 12.
Job 41. 21.
ver. 28. 1 Tim.
4. 4. & 6. 17.

Ch. 7. 12-
15. 2 Pet. 3. 1.

Luke 10. 7.
ch. 8. 7. ver.
25.

Ch. 8. 10. 11.
Rom. 14. 16.

Deut. 10. 14.
Exod. 9. 29.
& 19. 5. Ps.
24. 1. & 50.
12. ver. 26.

Rom. 14. 15,
16, 20, 21.
ch. 8. 9-13.
ver. 32.

1 Tim. 4. 3, 4.
Rom. 14. 6.

Or thank-
giving.

Zech. 7. 6.
1 Chr. 17. 24.
Rev. 11. 5.
Song 7. 13.
Col. 3. 17.

Mat. 5. 16.
John 15. 8.
Rom. 11. 36.
& 14. 8.
Prov. 16. 4.
Phil. 1. 11.
1 Pet. 2. 12.
& 4. 11.

2 Cor. 6. 3.
ch. 8. 13.
Rom. 14. 13.
Phil. 1. 10.
1 John 2. 10.

Gr. Greeks.

Rom. 15. 2.
ch. 9. 19-23.
2 Cor. 11. 23.
29. & 12. 19.
ver. 24.

Ch. 4. 16.
Eph. 5. 1.
Phil. 3. 17.
1 Thes. 1. 6.
2 Thes. 3. 9.

Anno Domini b
cir. 59.

ye remember me in all things, and keep the *ordinances as I delivered *them* to you.

3 But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For, if the woman be not covered, let her also be shorn: but, if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but *the* woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on *her* head, because of the angels.

11 Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord.

12 For, as the woman is of the man: even so is the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach

you that, if a man have long hair it is a shame unto him?

15 But if a woman have long hair it is a glory to her: for her hair is given her for a covering.

16 But, if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

18 For, first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What; have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread:

24 And, when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took

Anno Domini
cir. 59.

Ch. 14. 35.

+ Or veil.

* 1 Tim. 6. 3, 4.
ch. 14. 33.

* 2 Tim. 4. 2.
Lev. 19. 17.
Prov. 27. 5.
Gal. 2. 11, 14.
1 Tim. 5. 20.
Rev. 3. 19.

* Or schisms.
Ch. 1. 10—12.
& 3. 3. Heb.
10. 25.

* Or sects.
Deut. 13. 3.
Mat. 10. 34.
& 18. 7. Luke
17. 1. & 2. 35.
Acts 20. 30.

* Tit. 3. 10.
1 Tim. 4. 1, 2.
2 Pet. 2. 1.
1 John 2. 19.

* Or ye cannot eat.

* 2 Pet. 2. 13.
Jude 12.

* Ver. 34. Lev.
19. 30. Ps. 89.
7. Jam. 2. 6.

* Or them that are poor.

* Ch. 15. 3. &
4. 2. 2 Tim. 2.
2. Ezek. 3. 17.
Mat. 28. 20.
Deut. 5. 32.
& 12. 32.

* Mat. 26. 26
—28. Mark
14. 22—25.
Luke 22. 19.
20. ch. 10. 16.
17. Acts 20. 7.

* John 6. 33—
57. Prov. 9.
1—5. Ps. xxi.
lxix. Is. liii.
Dan. 9. 24.

* Or for a remembrance.

important doctrines which I preached to you, and observe most of the rules relative to worship which I taught you. 3. Many irregularities, however, have been introduced into your church. Some of your women, under the pretext of praying or prophesying by immediate inspiration, appear in your public assemblies unveiled, and thus assume an undue authority over the men, or imitate the Heathen priestesses. I beg you would seriously consider that, by divine appointment suited to the nature of things, the Son of God, who created all things, is made Head over his church, and over all men for her benefit; and husbands, according to the superiority of their sex, are the head of government to their wives: and God the Father, who has put all things under Christ, has, in that view, an authority over him as Man and Mediator. 4. Now the veiling of the head being a badge of modesty and subjection, and uncovering of it a token of superiority, in your country and many others, every man, who by an extraordinary influence of the Spirit leads your public worship in prayer or preaching with a veil on his head or face, dishonours Jesus Christ, from whom he received his authority. 5. But every woman, who by the special influence of the Holy Ghost pours out her prayers to God, or delivers exhortations to the people, with her head unveiled, shews a disrespect to her husband and his whole sex; for that is all one in signification as if she wore her hair short in the manner of a man. 6. If therefore women will throw off their veils, those badges of modesty and subjection, let them cut their hair short as men do; and if, as every one must, they think that immodest and contrary to custom, let them keep on their veils. 7. For men, being the honourable representations of God's supreme and glorious dominion over all, ought to mark their head with no token of subjection, but women's subjection to men being their distinguished honour, they ought, in all public assemblies, to mark their heads with the tokens of it. 8. For, in the original creation of mankind, Adam was not created out of the substance of Eve, but she was formed of one of his ribs. 9. Nor was Adam originally created for the sake of Eve, who then had no existence, but she was created to be an help-meet for, and comfort to, him; plainly intimating that the woman, who was last formed, and out of the man, for his use, ought to live in all reasonable subjection to him. 10. Therefore, especially in acts of public worship, women, in deference to the superiority of those messengers whom Christ hath sent to preach the gospel, as well as in reverence to holy angels present; and that evil angels may have no occasion given them to suggest any thing proud or immodest; ought always to have their heads veiled as a token of men's superiority and power over them. 11. Nevertheless, no man must look on himself as an absolute lord over a woman, to command and rule her in a harsh and tyrannical manner, according to his will and pleasure; as now a man can no more be independent of the woman than she of him, both being equally necessary and useful to one another, and mutually obliged to study and promote each other's comfort and advantage: and both, without any alteration of their natural or relative duties, being equally the subjects of Christ's spiritual kingdom, and sharers of spiritual blessings. 12. For, as the woman at first was formed out of the man, so all the sons of Adam are conceived and born by women, the two sexes being thus the reciprocal means of each other's being and happiness. And it is God who makes each of the sexes what they are to one another, that they may discharge their mutual duties in the most affectionate manner. 13. I appeal then to your own unbiassed judgment, whether any inspiration from God can ever render it decent for a woman to invert the natural order of her appointment, and publicly mark herself as if equal in authority to a man. 14. Does not even nature itself, which has prompted all civilized nations to preserve an apparent distinction of the sexes, teach you that, according

to the custom of your country, it would be reckoned effeminate in a man to wear his hair in the length and form of a woman's; 15. And that, on the other hand, it is an honour for a woman to distinguish herself from the superior sex by the length and form of her hair, as it was given her by God for this very end. —It therefore follows that veils, or any mode of dress which betokens modesty or subjection, ought always to be worn by your women in your religious assemblies. 16. But if, after all that I have said, any of your new teachers will contend for such a preposterous practice, know that no such thing is allowed by any apostle of Christ, or used in any New Testament church, whether of Jewish or Gentile converts. 17. Meanwhile, notwithstanding my having justly commended you for following my instructions and pattern, I must with regret reprove your disorderly behaviour in your religious meetings, which makes them turn out to the dishonour of Christ and your spiritual hurt: 18. For I am informed, and I fear too justly, that, when ye meet together for the celebration of Christ's ordinances, to the breach of order, peace, and brotherly love, ye fall into parties and unchristian divisions; 19. For, considering the depravity of human nature, and how busy Satan and his instruments are to promote every thing dishonourable to God and destructive to men, there cannot fail to be offences, factions, schisms, and great corruptions of doctrine and worship, in the church, which God, by his providence, overrules for the trial and honourable manifestation of sincere believers, and the detection of hypocritical professors. 20, 21. And this factious spirit has introduced such profane disorder amongst you in the celebration of the Lord's supper as hath transformed it into a kind of tumultuous revel, and a feast for your bodies rather than a solemn ordinance of Christ, appointed for an affectionate and brotherly fellowship with, and commemoration of, him.—They who come first, bringing their provision with them, fill their bellies, without waiting for their brethren: they who bring much with them, like Heathens at their idolatrous revels, eat and drink to the full, if not to excess; while the poor, who bring nothing with them, get nothing to eat or drink. 22. Think how absurd and scandalous this conduct is! If ye intend merely to satisfy your animal appetites, have ye not your own houses to eat and drink in? Or do ye aim at pouring contempt upon Christ's ordinances and church, and exposing and discouraging his poor members? 23. Ye cannot but know that it is contrary to the appointment of the Lord Jesus Christ; for, as taught by his own immediate revelation, I declared and recommended to you that he, as sole King and Head of his church, having a right to institute ordinances, or demand obedience to them, and power to bless them for our spiritual edification, did,—for the sealing of his testament, the confirmation of our faith, and that he might shew his constant affection to, and great care of, his people, and his infinite willingness and steadfast resolution to suffer for them, and that he might the more effectually engage our love to him and regard to this ordinance—on the very night before his death, in which Judas betrayed him, take a part of the bread which they had left at the paschal supper. 24. And, having prayed over it for a blessing on it, with thanksgiving to God for the riches of his love and grace, and so set it apart for the intended holy use, he brake it, and gave each of his disciples a small piece of it, requiring them to take and eat it as a token and mean of their receiving by faith, and feeding on, his person God-man, which was quickly to suffer and die in their nature for them;—and to do all in a believing, humble, joyful, thankful, and obedient remembrance of his person, dying love, extreme sufferings, the blessings thereby purchased, and of their obligations to love and duty thereby constituted. 25. In the same manner, after the passover supper, he took a cup with some wine in it, and setting it apart to an holy use by solemn prayer and thanks-

Anno Domini
cir. 59.

Heb. 9. 15—
18. Acts 10.
43. 2 Cor. 1.
20.

the cup, when he had supped, saying, This cup is 'the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

† Or shew ye.

Heb. 9. 28.
John 14. 2, 3.
Acts 1. 11. &
3. 19. 1 Thes.
4. 16. Rev. 20.
11, 12. & 22.
20.

26 For as often as ye eat this bread, and drink this cup, † ye do shew the Lord's death 'till he come.

Num. 9. 10, 13.

27 Wherefore, 'whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

John 6. 51.
63, 64. & 13.
27. ch. 10. 21.
Mat. 22. 11.
2 Chr. 30. 18.
Heb. 10. 29.

28 But 'let a man examine himself, and so let him eat of that bread, and drink of that cup.

Lam. 3. 40.
2 Cor. 13. 5.
Gal. 6. 4.
Zech. 2. 1.
Num. 9. 13.

29 For he that eateth and drinketh unworthily eateth and drinketh 'damnation to himself, not discerning the Lord's body.

Or judgment,
Ver. 30, 32,
34, 37. Rom.
13. 2. ch. 19.
21. Mat. 22.
11. 2 Chr. 30.
18. Is. 27. 11.

30 For this cause 'many are weak and sickly among you, and many sleep.

Amos 3. 2.
Ps. 78. 30, 31.
& 89. 32.
Heb. 12. 6.
Rev. 3. 19.

31 For, 'if we would judge ourselves, we should not be judged.

Ps. 32. 5.
Prov. 18. 17.
Jer. 6. 8. &
31. 18—20. &
3. 12, 13.

32 But when we are judged we are 'chastened of the Lord, that we should not be condemned with the world.

Ver. 30.
Deut. 8. 2, 3.
Ps. 89. 32. Is.
27. 9. Jer. 24.
7. & 31. 18.
Amos 3. 2.
Heb. 12. 5—
10. Rev. 3. 19.
Ps. 94. 12—14.
Job 5. 17, 18.
with Hos. 4.
14, 17.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

Ver. 21. 22.

34 And, if any man hunger, 'let him eat at home; that ye come not together unto ||condemnation. 'And the rest will I set in order when I come.

† Or judgment.
Tit. 1. 5. ch.
7. 1. & 4. 19.

CHAP. XII.

To rebuke the Corinthians for turning their abundance of spiritual gifts into occasions of strife and envy, Paul here represents (1) That all these gifts come from God, and are granted and diver-

sified for the propagation of the gospel and the edification of the church; 1—11. (2) Illustrates this by an allusion to the human body, in which every member hath its particular place and use for the good of the whole; 12—26. (3) Represents the diversity of gifts granted to the church, as Christ's body, for her general good; 27—30. (4) Directs to seek something more excellent than spiritual gifts; 31.

Anno Domini
cir. 59.

Ver. 4. 8—
10, 28. ch. 14.
1. Eph. 4. 11.
1 Pet. 4. 10, 11.
Jam. 1. 17.

NOW concerning 'spiritual gifts, brethren, I would not have you ignorant.

Ch. 6. 11.
Eph. 2. 11, 12.
& 4. 17—19.
Tit. 3. 3.
1 Pet. 4. 3.

2 Ye know that ye were 'Gentiles, carried away unto these 'dumb idols, even as ye were led.

Ps. 115. 5.
Hab. 2. 18.
Is. 44. 9—20.
1 Thes. 1. 9.
Mat. 15. 14.

3 Wherefore, I give you to understand 'that no man, speaking by the Spirit of God, calleth Jesus *accursed: and that 'no man can say that Jesus is the Lord, but by the Holy Ghost.

Mark 9. 39.
Oranathema.
Mat. 16. 17.
John 13. 13.
& 15. 26. ch.
8. 6. 2 Cor. 3.
5. & 11. 4.
1 John 4. 2.
Gal. 2. 16, 20.

4 Now 'there are diversities of gifts, but the same Spirit.

Rom. 12. 6, 8.
ver. 8—10, 28.
1 Pet. 4. 10.
Heb. 2. 4.
Eph. 4. 11, 4.
Jam. 1. 17.

5 And there are 'differences of administrations, but the same Lord.

Rom. 12. 4—
8. Eph. 4. 5,
11. ch. 8. 6.
ver. 28.

6 And there are 'diversities of operations, but it is 'the same God who worketh all in all.

Ver. 9, 10.

7 But the 'manifestation of the Spirit is given to every man to profit withal.

Deut. 6. 4.
John 10. 25,
37. & 14. 10.
ch. 8. 6. Eph.
1. 19, 23. ch.
3. 7.

8 For to one is given by the Spirit 'the word of wisdom; to another the word of knowledge by the same Spirit;

Ver. 8—10,
28, 30. Eph. 4.
11—13. Mat.
25. 14, 15.
Luke 19. 13.

9 To another 'faith by the same Spirit; to another 'the gifts of healing by the same Spirit;

Ch. 1. 5. & 2.
6. & 13. 2, 8.
& 14. 6. 2 Cor.
8. 7. Is. 50. 4.
Mat. 13. 11.

10. To another the 'working of miracles; to another 'prophecy; to another 'discerning of spirits; to another 'divers-

Mat. 17. 20.
ch. 13. 2. Acts
14. 9. Heb.
11. 33.

19. 11, 12. & 28. 8. Acts 5. 5. & 13. 11. & 14. 10. & 20. 12. & 19. 12. John 14. 12. Ch. 14. 1, 3. Acts 11. 27, 28. & 21. 9, 11. Rom. 12. 6. Joel. 2. 18. 1 John 4. 1. Rev. 2. 2. Acts 5. 3. or ch. 14. 29. Ch. 13. 1. & 14. 5, 39. Acts 2. 4. & 19. 6.

the church, for the improvement of true believers and the detection of hypocrites. In great kindness hath Jesus appointed his sacramental supper for the spiritual refreshment and mutual fellowship of his people on earth. And it ought to be observed in a simple, but judicious, obediential, believing, and devoutly solemn, manner, and for the most important ends. Serious examination of our state, nature, and practice, and of our condition, frame, and ends, should always precede our approaches to it. And in a distinct discernment of Jesus Christ, as God-man and the Lord our righteousness; and in delightful, but reverential, views of his second coming; ought we to receive it.—Heinous is the sin and fearful the danger of unworthily communicating. And often God severely chastises his own people for their misbehaviour in this ordinance. But how heaven-daring is it when multitudes who have no appearance of real godliness, are readily admitted to it! And highly improper when it is used only as a test of civil loyalty.

CHAP. XII. Ver. 1. Now, with respect to the distinguished gifts of wisdom, knowledge, prophecy, working of miracles, or the like, which have been abundantly bestowed on some of you by the Spirit of God, I would have you to consider their true origin, nature, and end, that ye may no longer make them occasions of pride, envy, and strife. 2. You cannot pretend that you deserved them, when ye were so lately drowned in ignorance, idolatry, and other wickedness, seduced by Satan and your priests to worship lifeless images and fancied deities; nor can ye pretend that such idols could bestow such gifts upon you. 3. To check your own pride, prejudice, and envy, and that ye may discern the difference of your spiritual gifts from all delusive and magical operations, observe, that no man, who thinks or acts under the influence of the Holy Ghost, whose design and work is to promote Christ's honour, can reject or represent Christ as an impostor, abandoned of God; nor can he work a miracle to confirm such blasphemy; and that no man can heartily acknowledge Christ for the great God, and his only Saviour, Lord, and Master, or preach him as such, and work any miracles to confirm his doctrine, but by the power of the Holy Ghost. 4. To manifest their true original, and also to direct you to the proper use of them, observe further, that, though the kinds and degrees of the gifts bestowed upon church officers and private believers be very diversified and numerous, yet it is the same divine Spirit who bestows and enables rightly to use them all. 5. And that, though there be a great diversity of offices and services in the Christian church, yet it is one and the same Lord Jesus who has instituted all these offices, and who calls and qualifies such particular persons to execute them; and they all act under his authority, and by his influence, as their Head, Lord, and King. 6. And, though there be divers miraculous operations performed in the exercise of these gifts and discharge of these offices, it is the one divine Father, who with his Son and Holy Spirit, produces all these abilities, and the good effects thereof. 7. And, to prevent your abuse of these spiritual gifts and offices, always remember that all these demonstrations of the peculiar presence, light, and power, of the Holy Ghost, and of the Father and Son along with him, are not granted to those who receive them for their own private advantage or honour, but for the instruction, edification, and confirmation, of the whole church or mystical body of Christ. 8. For this common end the same Holy Spirit endows one with a clear understanding of the doctrines of the gospel, and skill duly to preach and apply them to his hearers, that they may know and believe them to their own salvation: he endows another with a deep insight into the types and predictions of the Old Testament, and an ability to explain them to others and show how they are fulfilled in Christ, and what relates to him. 9. To another he freely grants a most assured persuasion of the truths of the gospel, an undaunted boldness in preaching them, and an unshaken dependence on Christ for that assistance which is necessary in any dangerous or difficult service. To another, for the confirmation of the gospel, he grants a power of healing all manner of bodily distempers in an instant, without the use of ordinary means. 10. To another he gives a power of inflict-

giving, he intimated that this consecrated liquor was to be a standing symbol and mean of applying his blood or complete righteousness, by which the condition of the new covenant was fulfilled, its blessings purchased, and promises confirmed; and required them all to drink it in a fiducial, affectionate, penitential, grateful, and self-dedicating, remembrance, of his bleeding love and tremendous sufferings for their redemption. 26. For as often as ye eat and drink these consecrated elements, ye publicly avow to God, to your consciences, and to the world, that ye glory in your crucified Redeemer, believe and rest upon his death as the only ground of your pardon and reconciliation with God, and of all your hopes of eternal life,—and that in the firm faith of his appearance to judge the world. 27. Whoever therefore shall, contrary to the nature and design of this solemn ordinance, partake of it in an ignorant, irreverent, factious, uncharitable, carnal, and sensual manner, he shall be held guilty of profaning and pouring contempt upon the person and righteousness of the Lord Jesus, and, as it were, crucifying him afresh. 28. In order therefore to a safe and proper partaking of this ordinance, every person ought necessarily to examine his own state before God, his knowledge of the nature, use, and ends, of the ordinance,—and his faith, repentance, love, and new obedience; and to discern the Lord's body;—and with these serious inquiries, and in the exercise of these graces, to partake of the consecrated bread and wine in obedience to Christ's appointment, and as his instituted means of fellowship with himself. 29. For he, who, neglecting such preparation, eats and drinks this supper of the Lord Jesus Christ from carnal principles and views, with an unfriendly and contentious spirit, or in an hypocritical or irreverent manner, does thereby deserve and expose himself to the just judgments of God in this life and that which is to come, as he does not spiritually discern the person and righteousness of Christ, God-man, represented in these elements, but considers and uses them as common food. 30. And it is on account of your shameful disorders, in temper and practice, in the partaking of this solemn ordinance, that God has rendered many of you Corinthian professors weak and sickly, and has cut off others by death. 31. Did we indeed seriously and conscientiously search our own hearts and behaviour, and condemn and repent of whatever we found amiss, we should escape God's severe chastisements. 32. And, if any of us believers be terribly afflicted on earth, we are therein wisely and mercifully chastised by the Lord Jesus Christ as our Father, that we may be thereby restrained from such sinning as would be inconsistent with a gracious state, and that our future condemnation with the wicked world may be prevented. 33. Wherefore, my dearly beloved brethren in Christ, study for the future to avoid all profanation of this solemn ordinance; and, when ye assemble to partake of it, wait for one another, that ye may all communicate together at the same table, in truly Christian fellowship with Christ, and with one another as his children and brethren. 34. And, if any of you be hungry, satisfy your craving appetites at home, never at the Lord's table, which was appointed, not for satiating natural appetites, but for the spiritual refreshment of souls;—that so ye may no more meet to hurt and endanger yourselves by an uncharitable, carnal, and factious, profanation of that holy supper.—Some lesser disorders I expect to rectify when I pay you another visit.

REFLECTIONS UPON CHAP. XI.—In Christ alone we find example without defect, and authority without restriction. But whatever is good in his servants or people ought to be carefully imitated; and his ordinances should be conscientiously received from the hand of his ministers. With exact care ought all to observe the natural order of things, and to study a modest decency of dress, especially in worshipping assemblies. And it is hurtful to the interests of religion when church members fall into a contentious and uncharitable temper and conduct towards one another. Great is the mercy that God overrules this, as well as the heresies, the doctrines, which Satan and his instruments introduce into

Anno Domini
cir. 59.

Ch. 14. 26—
28. ver. 30.

Ch. 7. Rom.
12. 3. Eph. 4.
7. 2 Cor. 10.
13. Mat. 20.
13. 15. Heb.
2. 4. John 3.
8. Joel. 2. 28,
29.

Song 6. 9.
Rom. 12. 4, 5.
Eph. 4. 4, 16.

John 3. 5, 26.
Rom. 6. 5, 6.
Eph. 5. 26. &
4. 5. & 2. 11,
13, 14, 16, 19
—22. & 3. 6.
Gal. 3. 26—
28. Col. 2. 11,
12. & 3. 11.
ch. 10. 2—4.
Mat. 3. 11.
John 6. 63. &
7. 37, 38. Joel.
2. 28. Is. 44.
3—5.

† Gr. Greeks.

Ver. 18.
Rom. 12. 3—8.
Eph. 4. 11.
ver. 4—11.

Num. 10. 31.
Job 29. 15.
1 Sam. 25. 32.

kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

12 For, as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And, if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members

of the body which seem to be more feeble are necessary.

23 And those members of the body which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church; first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

Anno Domini
cir. 59.

Ch. 1. 26—
28. Jam. 2. 5.
Ps. 68. 10.
Or put on.

Or division.
Ch. 1. 10—12.
& 3. 3. John
17. 21—23,
26. 2 Cor. 13.
11.

Heb. 13. 3.
Rom. 12. 15.
Gal. 6. 2.
2 Cor. 11. 29,
29.

Ch. 3. 16.
Rom. 12. 5.
Eph. 1. 23. &
4. 12. & 5. 23,
30. Col. 1. 24.
& 2. 19.

Mat. 9. 38.
Acts 13. 2, 3.
& 20. 28.
Rom. 12. 6—
8. ver. 7—11,
18. ch. 14. 33.
Eph. 2. 20. &
4. 11. & 3. 11.
1 Tim. 5. 17.
Heb. 13. 17,
24.

Or kinds.

Ver. 4—11.

Or powers.

Ch. 8. 1. &
13. 1. & 14.
1. 39. Phil. 4.
4.

CHAP. XIII.

Recommends Christian love (1) As indispensably necessary; no gifts, liberalities, or even martyrdom, being of any real advantage without it; 1—3. (2) As transcendently excellent and useful in its

ness, strength, or honour, of the different members of the body, natural or spiritual, that there might be no discord, alienation, or disrespect, among fellow members, but all solicitously care for one another's welfare;—and that the union and mutual sympathy might be such, that the griefs, pleasures, honours, or dishonours, of every particular member might affect the whole. 27. Now, to apply all this to our present purpose,—ye, considered in your church state, are a mystical body, of which Christ is the Head, and connected in holy fellowship, not only with your fellow Christians at Corinth, but with all those who anywhere profess their union and communion with Jesus Christ; and therefore ought, in your several stations, to employ all your offices, gifts, and graces, for the good of the whole, and to sympathize with one another in trouble, and rejoice in the prosperity of others as if it were your own. 28. And, for the edification of the church, God has appointed in her officers of many diversified forms; such as apostles, who receive their commission immediately from Christ, are infallibly furnished with wisdom and knowledge, are founders of churches, and have authority over the whole visible church; 2dly, Prophets, who either foretell future events, or explain dark passages of the Old Testament by the word of knowledge; 3dly, Teachers, whether evangelists, who are fixed to no particular church, but are itinerant assistants of the apostles; or fixed pastors, who have particular charges; or preachers, who authoritatively proclaim Christ's messages to men; 4thly, Workers of miracles in general; 5thly, Miraculous healers of the sick; 6thly, Deacons, who assist church rulers in providing for the table of the Lord, the ministers, and the poor; 7thly, Ruling elders, who, without preaching, inspect the manners of the people, censure offenders, and govern the affairs of congregations, in sessions, presbyteries, or synods; and, in fine, speakers in foreign languages, or interpreters thereof. 29, 30. To pretend that all the members, or even all the officers, of the church ought to be apostles, prophets, preachers, workers of miracles, speakers with tongues, or interpreters, would be as absurd as to pretend that all the members of our human body should be of one sort, or fitted for every use, to render all the rest needless. But God hath so diversified these stations, offices, and qualifications, and yet so connected them, that none may either neglect, despise, or envy, another. 31. It is indeed laudable, with humble submission to God's will, to desire earnestly the most eminent gifts, in subordination to Christ and his grace: but it is far better to improve whatever gifts God gives you, be they more or less, with a spirit of love for each other's edification.

REFLECTIONS UPON CHAP. XII.—Great is the stupidity of men if left to their own hearts' lusts. And alarming was the wickedness and wretchedness of the Gentile world when God called them by his gospel and grace. Very necessary is the indwelling operation of the Holy Ghost to procure Christ his due honour and obedience. And manifest is his supreme Godhead, who supplies the whole church with furniture, miraculous or gracious. With great wisdom and sovereignty he bestowed his extraordinary influences for the confirmation and spread of the gospel in the primitive church; and continues his ordinary gifts and graces in the church till the end of the world. And all his gifts are given, not so properly for the receiver, as for the glory of God, in the conversion and edification of others. Marvellously are church members and officers connected into one body under Christ their Head. And mutual usefulness, love, and sympathy, ought to spread through the whole. The very meanest member should be esteemed and honoured, as dear to Christ and useful to the church. No necessary office or officer is wanting in her: and all ought to remember that a gracious principle of love to Christ and his people is more excellent than any gifts whatever.

ing plagues on notorious offenders, or of raising the dead, or of conferring miraculous powers on others. To another he grants an ability to foretell future events, which, when fulfilled, tend to the confirmation of the gospel. To another he gives an ability to discern whether other men be actuated by the Spirit of God or by the devil; and whether their tempers, designs, and qualifications, render them fit for being employed in any public affairs of the church. To another he gives an ability to speak whatever foreign languages are necessary for the propagation of the gospel. And, in fine, to another he gives an ability to interpret, with propriety and exactness, whatever is said in an unknown tongue to such as do not understand it. 11. But, whatever be the diversity of the gifts in their kind or degree, or of the persons to whom they are granted, or of the noble purposes for which they are designed, they are all conferred by the same Spirit of God, who, for the general benefit of the church, bestows his gifts upon particular persons, in whatever form or degree, or with whatever success, he pleases. 12. For, as our head, eyes, ears, hands, feet, and other parts of our outward man, do all concur to form one body, actuated by one soul; so, in the church of Christ, all the members unnumbered, in their inexpressibly diversified stations and conditions, do, in union with Jesus Christ their Head, form one complete mystical body or catholic church. 13. For, without any regard to our being Jews or Gentiles, slaves or freemen, or any other condition of outward life, we are all, by these gifts, and by our participation of baptism and the Lord's supper, and by the renovation which we have experienced, and the spiritual nourishment we receive, divinely connected into one Christian church, and entitled to all the blessings and privileges thereof. 14. And, as in the natural body, so in the spiritual body of Christ, many members, some of superior, and others of inferior, excellence and use, do all necessarily conduce to the perfection and beauty of the whole; 15, 16. How absurd were it to pretend that any particular member is not a part of our body, because it is not some other more excellent and useful member! And no less absurd were it, to pretend that those members of the church, whose gifts and graces are of an inferior degree, are of no necessity or advantage to the whole church of Christ, or the advancement of his glory. 17. If all our bodily members were fitted for one use, we must want all the senses but one; and, if all the members of the church had but one sort of gifts and graces, the beauty, pleasure, and advantage, of its rich variety would be lost, to the great detriment, or rather ruin, of the whole. 18. But, as in the natural body, so also in the church, God has placed and connected every member to the best advantage, and furnished it with proper powers, which must be exercised for the common benefit of the whole. 19—22. Nay, there could not be either a human or a spiritual body, unless there was a variety of members fitted for different purposes, and wisely connected together: so that the members which have superior excellence or usefulness as necessarily depend on the inferior ones as they on them.—Yea, the very weakest members of our body, such as the organs for digesting our food, or circulating our blood and animal spirits, are more necessary to the life and vigour of our body than some of the strongest; and so weak Christians are often more useful than some apparently stronger. 23—25. And, as we bestow more pains to conceal and finely cover some uncomely parts of our body, so, in this imperfect state, the less graceful members of the church ought to have their infirmities covered with a mantle of love:—for, as our face, hands, and other comely parts, of our body need not be adorned or concealed, but only those which are less graceful; so in the church, while the more eminent ministers and Christians easily approve themselves to the consciences of all around, the Lord requires that others, who are weaker, but sincere and faithful, should have their infirmities tenderly concealed and borne with, and that they should be assisted and encouraged in every thing good. 26. God has thus adjusted the excellency, useful-

Anno Domini
cir. 59.

properties and effects; 4—7. (3) As most durable; abiding after all gifts for edification, and even the graces of faith and hope in their present form of exercise shall have ceased; 8—13.

Anno Domini
cir. 59.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal.

2 And, though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains; and have not charity, I have nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil,

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But, when that which is perfect

is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but, when I became a man, I put away childish things.

12 For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

CHAP. XIV.

(1) Recommends the seeking after such spiritual gifts as are most useful to edify others, particularly that of prophecy; 1—5. (2) Illustrates the unprofitableness of barely speaking in unknown tongues in God's public worship by several similitudes; 6—12. (3) Exhorts to an intelligent mode of public worship, that may profit strangers as well as ourselves; 13—20. (4) Shews the proper use of the gift of tongues, and the greater advantage of prophesying; 21—25. (5) Reproves and regulates the disorders which arose in their religious assemblies from men's vain ostentation of their gifts; 26—33: and women's speaking in the church; 34—40.

FOLLOW after charity, and desire spiritual gifts, but rather that ye may prophesy.

2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God; for no man understandeth him; howbeit, in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an unknown

up to manhood we put away our childish, weak, confused, crude, and mistaken notions, and our silly and trifling manner of speaking of things, so, when we arrive at the state of perfect men in Christ, we shall correct multitudes of our present mistakes, and shall have inexpressibly more just and clear apprehensions of divine things than in our present state of childhood on earth. **12.** For, in this mortal state of imperfection, we obtain no more, through the word and ordinances of God, than an obscure, confused, and perplexing view of the mysteries of his nature, perfections, purposes, and works of creation, providence, and redemption; but, in the state of glory above, we shall know these matters in the most immediate, clear, distinct, perfect, and satisfying manner;—like to that in which we are now known by our most familiar friends, or shall be known by God, angels, and glorified saints. **13.** Not only is this Christian love preferable to every spiritual gift, but even to every saving grace; for, in this present life, faith, hope, and love, constantly reside in us, and ought to be exercised by us, as all absolutely necessary in our salvation: but love is the most excellent, as it relates not only to God and ourselves, but also to our neighbours: it is the evidence of true faith and hope: it is our brightest conformity to God, who is love: and when faith and hope shall, as it were, give place to immediate vision and full enjoyment, love to God, to Christ, to saints, and holy angels, will forever flame with the most disinterested and delightful ardour, as a great part of our happiness.

REFLECTIONS UPON CHAP. XIII.—Men may make splendid and pompous appearances in the church, and yet be destitute of real principles of grace. No gifts, however miraculous, no liberality, however extensive, no sufferings for the cause of Christ can avail, unless they be connected with a principle of saving faith in Christ, and love to him and to his people. Marvellous is the excellency and usefulness of true evangelical love. What benevolence, meekness, patience, humility, forbearance, candour, willingness to believe and hope the best; what disinterested sympathy and generosity; what tender and friendly care; it produces! It is much more durable than all spiritual gifts, and, in some sense, than its sister graces of faith and hope, which are so useful in this world. And thrice happy will it be when saints arrive at a perfect knowledge of God; and when love, for the promoting of which, faith and hope were but means, shall eternally flame in all our breasts to JEHOVAH, Father, Son, and Holy Ghost, as our ALL and IN ALL, and towards our fellow sharers in happiness on his account!

CHAP. XIV. Ver. 1. Let me therefore earnestly entreat and charge you to cultivate, improve, and exercise, this important grace of Christian love; and, in subordination to it, be zealously concerned to abound in spiritual gifts, provided it be with a view to glorify God and edify your neighbour: and I recommend to you chiefly the gift of prophecy, by which, under the direction of the Holy Ghost, ye may explain and apply the oracles of God, for instructing, edifying, and confirming, one another upon the principles and in the exercise of Christian love. **2.** For, as to the gift of speaking unknown languages, which some of you are so fond of, it is much less useful; for, let a man deliver the most important and seasonable truths, under the immediate direction of the Spirit of God, in a language which his hearers understand not, they are nothing instructed or edified by all that he says. **3.** But he who explains Old-Testament types, or predictions, or publishes articles of gospel truth, in plain language, speaks to his audience in a manner calculated to enlighten their understanding, awaken their conscience, warm and comfort their heart, and direct and excite them to the duties of holiness. **4.** He who speaks to an audience in the now disused Hebrew or any other unknown language, or in a style above their capacity, may express what tends to his own spiritual edification; but he who explains the scripture, and makes known the will of God relative to the salvation of men, not only profits his own soul, but becomes instrumental in the conversion of new members to the church, or in promoting the knowledge, faith, love, and holy obedience, of

CHAP. XIII. Ver. 1. Such is the transcendent excellency and necessity of that true Christian love, which, from regard to Christ and in obedience to his commands, earnestly seeks the good of others, that, though I or any other could, by the special gift of the Holy Ghost, speak all the languages of mankind with the eloquence of angels, we should be as a mere empty noise or useless shew if we were destitute of this. **2.** Had we the gift of prophecy, qualifying us to foretell all future events, or explain and apply all the predictions of the Old Testament; or had we the clearest insight into the sublime mysteries of the gospel or revelation, and the greatest compass of human knowledge that ever a mere creature attained; and had we the strongest faith of miracles, that we could remove mountains at pleasure; yet, without this true Christian love to God, and to men for his sake, we could not exercise these gifts for his glory and their good; nay, could have no real grace, no true Christianity. **3.** And, though we were so liberal as to dispose of all that we have in the world for the relief of the poor, and shewed so much zeal, fortitude, and self-denial, as to suffer the most cruel martyrdom for the truths of Christ, yet, if we had not sincere love to him, and his members, interests, and honour, it would be of no advantage to our spiritual or eternal happiness, but merely procure a transient and empty character among men. **4.** This true Christian love of which I speak, is a most amiable, generous, and operative, grace: it endures injuries, affronts, and provocations, with great patience and long-suffering: it is always courteous, affable, and beneficent; ready on every occasion to do good: it never grudges, nor murmurs at, the prosperity, riches, honours, gifts, or graces, of others: it never behaves with insolence, contempt, or scorn, towards persons of inferior rank or attainments; nor acts rashly or perversely to the hurt of others; nor does it fill a man with proud conceit of his own person, gifts, graces, or worldly privileges: **5.** It never disposes men to act any thing indecent, base, vile, or unsuitable to their station, age, calling, or Christian profession: it never aims at, nor pursues, any private personal advantage, to the hurt of others, nor inordinately seeks after riches, honours, or pleasures, at the expense of others: it is not angry without cause, nor easily provoked with the greatest injuries, nor disposed to any unchristian resentment: it is never ready to suspect evil of others, or to put the worst construction upon their conduct; much less does it seek to find fault, to aggravate what is really amiss, or to devise mischief of any kind: **6.** It takes no pleasure in falsehood or unrighteousness, either in ourselves or others, but grieves at our and their sins and failures, and rejoices in their just and regular deportment, and in our own sincere and faithful behaviour towards God or men; and delights to see the truth of the gospel, and real, vital, and practical religion, flourish in ourselves or others. **7.** It covers the faults of others as far as can be done without sin; bears their infirmities, and suffers many injuries, rather than requite them. It is inclined to believe good of every one, till it have convincing evidence to the contrary; and even where things look suspicious it hopes the best as long as it can, and that, by the grace of God, what is wrong may be afterwards amended; and it continues steadfast, patient, and christianly brave, under all the hardships and ill usage it meets with. **8.** This superexcellent grace of love to God, to Christ, and to his people, is never utterly lost out of the heart, and is of perpetual use in every circumstance of life in this world: and in the other it will be perfected, and shine forth in all its glory; whereas the gifts of foretelling future events, speaking with divers tongues, or of immediate inspiration in the mysteries of the gospel for the instruction of others, are only useful for a little while in the church on earth, and will be of no use at all in the eternal state. **9, 10.** For even the best and wisest of us have here but a very imperfect knowledge of the divine mysteries or future events represented to us in the word of God; but, when we arrive at the heavenly state of perfection, for which we are looking, hoping, and longing, all the defects which attend our own knowledge or communication of it to others, will be removed, and we shall have as plain and extensive views of things present and future as the most perfect happiness of the most exalted creatures can require. **11.** For, as when we grow

Anno Domini
cir. 59.

tongue edifieth himself; but he that prophesieth edifieth the church.

* Ver. 3. 4, 6.
Num. 11. 25,
29.

5 I would that ye all spake with tongues, ^fbut rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

* Ch. 11. 34.
Eph. 1. 17.
ver. 26.

6 Now, brethren, ^eif I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

* Jer. 9. 17, 18.
& 48. 36.
Job 21. 11, 12.
Mat. 9. 23. &
11. 17.

† Or tunes.

7 And even things without life giving sound, ^hwhether pipe or harp, except they give a distinction in the [†]sounds, how shall it be known what is piped or harped?

8 For, if the trumpet give an uncertain sound, who shall prepare himself to the battle?

* Gr. significant.

* Ch. 9. 26.

9 So likewise ye, except ye utter by the tongue words [‡]easy to be understood, how shall it be known what is spoken? for ye shall [‡]speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them ^{is} without signification.

11 Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian; and he that speaketh *shall be* a barbarian unto me.

* Ver. 7. 8.
ch. 12. 7, 31.

† Gr. of spirit.

12 ^kEven so ye, forasmuch as ye are zealous ^{||}of spiritual *gifts*, seek that ye may excel to the edifying of the church.

* Ch. 12. 10.
ver. 26, 27.

* Luke 24. 25.
Rom. 14. 19.
ch. 1. 10.
2 Thes. 2. 2.

13 Wherefore let him that speaketh in an *unknown* tongue pray that ^{he} may interpret.

* Eph. 5. 19.
Col. 3. 16.
Ps. 47. 7.
ver. 19, 26.

14 For, ^mif I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? ⁿI will pray with the spirit, and I will pray with the understanding also: I will sing with the spi-

rit, and I will sing with the understanding also.

Anno Domini
cir. 59.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say ^oAmen at thy giving of thanks, seeing he understandeth not what thou sayest?

* Num. 6. 23.
Deut. 27. 15.
Neh. 5. 13. &
8. 6. 1 Chr.
16. 36. Ps.
106. 48. &
107. 1, 2.

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, ^pI speak with tongues more than you all:

* Rom. 15. 19.

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be ⁱnot children in understanding: howbeit, in malice ^{be}ye children, but in understanding be ^{men}.

* Ps. 119. 99.
Rom. 16. 19.
Eph. 4. 14.
ch. 2. 6, 13. &
3. 1. Heb. 5. 12.

21 In the law it is written, ^{With men of other tongues and other lips will I speak unto this people; and yet for all that they will not hear me, saith the Lord.}

* Ps. 131. 1, 2.
Mat. 11. 23.
& 19. 14. &
18. 3. 1 Pet.
2. 2.

* Gr. perfect, or of a ripe age. Ch. 2. 6. Phil. 3. 15.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them who believe.

* Is. 28. 11, 12.
Deut. 28. 49.
Jer. 5. 15.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned or unbelievers, will they not say ^{that ye are mad?}

* Acts 2. 13. &
26. 24.

24 ^{But}, if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

* Ch. 2. 15.
Heb. 4. 12.
John 16. 9—
11. & 6. 63.
Acts 2. 37.
& 16. 14.

25 And thus are the secrets of his heart made manifest; and so, falling down on *his* face, he will worship God, and report that ^{God} is in you of a truth.

* Is. 45. 14.
Zech. 8. 23.

26 How is it then, brethren? when ye come together, ^{every one of you} hath a psalm, hath a doctrine, hath a tongue,

* Ver. 6. ch.
12. 8—10.

those formerly converted. 5, 6. I could heartily wish that ye could all speak foreign languages, but much rather that ye were skilful in explaining and applying the doctrines of divine revelation; for it is of far greater use and importance plainly to explain the mysteries and predictions of God than to discourse of his most wonderful works in a language which the hearers cannot understand. 7—9. For, (to illustrate the point by similitudes,) as a pipe or harp cannot excite the different passions, or direct different motions in mourning or mirth, unless the sound be made distinct and answerable to them; nor can a trumpet direct the march, the charge, or retreat, of soldiers in war, unless it be distinctly and answerably sounded; so your words are all lost unless you speak in intelligible language; and ye might as well speak to the wind, if your hearers do not understand you. 10. There are perhaps as many different languages in the world as there are different nations in it, and all of them useful to convey ideas to such as understand them, but to no one else. 11. If I then should meet with one who talks in a language which I do not understand, and who understands nothing of mine, neither of us could instruct, or be instructed by, or even sensibly answer, one another, any more than if we were wild savages of different nations: and this will be the very case with you, if ye deliver divine truths to others in an unknown language. 12. Let me then beseech you, who are so zealous to obtain spiritual gifts, to be less careful of speaking strange languages, and more earnest for such gifts as may increase the number, and promote the knowledge, faith, and holiness, of your fellow Christians. 13. And, if any be still fond of a miraculous speaking of foreign languages, let him supplicate God for ability to interpret what he says to his hearers in their mother tongue, that they may be profited by the discourse. 14. For, if I or any other should pray as the mouth of a company who understand not my words, my own heart might be engaged in the prayer, but the impression of what I say, on my own mind, could be of no use to them who know not the meaning of my words. 15. It is therefore manifestly proper that, in leading the prayers and praises of a congregation, not only I myself should understand and be affected with what I utter, but that my language should be plain to all who profess to join with me, that they may with understanding heartily join in the work. 16. Or else if any of you, under the immediate direction of the Holy Ghost, offer thanksgiving and praises to God in a public assembly in an unknown language, he, who understands nothing but his mother tongue, and comes to learn by your administrations, can never give his assent or consent, either in heart or voice, because he knows not the meaning of your words. 17. You may have performed this part of worship in a very judicious, spiritual, heavenly, and affectionate manner; but the hearers, who do not understand what you say, cannot be profited by it. 18, 19. For my part, I thank God that, in the extensive course of my ministry, I have been enabled to speak, as occasions required, in many more foreign languages than any, if not all, of your teachers. But, instead of priding myself in

this talent, I had rather utter a few plain words, calculated for the instruction and edification of my hearers, than make ten thousand discourses in a language which they do not understand, and so cannot be profited by them. 20. Never, my brethren, shew yourselves weak and childish in affecting novelties or pompous appearances, as for instance the speaking of unknown languages. Be like children in the meekness, harmlessness, and humility, of your disposition and behaviour; and in freedom from all malicious, proud, and envious designs; but in knowledge, judgment, and discretion, especially in your apprehensions and management of spiritual things, it becomes you to think and act like men grown up to a ripeness of understanding. 21, 22. To make you less fond of speaking in unknown languages, and that you may use them only in a proper manner, remember that God threatened to punish his incorrigible people by nations whose language they understood not, as well as to enable his ministers to speak in divers languages, without any happy effects.—The being spoken to in unknown languages is therefore but an occasional mean of punishing obstinate unbelievers, or a miraculous mean of converting Heathens to Christ at first, by manifesting the power of God;—whereas the explaining and applying the doctrines of the Old Testament is, by the ordination and blessing of God, a standing mean of gaining sinners to Jesus Christ, and of building up saints in holiness and comfort through faith unto complete salvation. 23. If then while ye or other churches are met for worshipping God in your public assemblies, and every one that speaks in preaching, prayer, or praise, is using an uninterpreted language, which the audience does not understand, some Heathen, who knows not a word of what is said, should come in, would your use of unknown languages be a likely mean of convincing or converting him? or would he not rather contemn you, as a number of frantic enthusiasts or men possessed by the devil, rather than conducted and influenced by the infinitely wise Spirit of God? 24, 25. But, if, where every minister preaches or prays plainly in a well-known language, an Heathen or ignorant person come in, he has, in every discourse, a fair opportunity to be, by the Spirit of God, effectually convinced of his sin and misery, and made to condemn himself as guilty. Thus his state and secret dispositions, thoughts and actions, being exactly laid open to his conscience by the preachers, struck with a reverential awe of God's majesty, he will be constrained, with brokenness of heart, to a deep humiliation for sin and supplication for mercy, and will report to his friends that God attends his ordinances among you with extraordinary power and influence. 26. How absurd is it, brethren, that, in your meetings for public worship, one of your public teachers should raise a psalm, another tender an instruction or exhortation, another speak in an unknown language, another deliver some immediate inspiration, another interpret what is delivered in an unknown tongue, perhaps all at once, or as if each were fond first to display his talents. Let these gifts of the Spirit, and every thing else, be used in such an orderly and seasonable manner as to prevent all confusion, and as may be most

Anno Domini
cir. 59.

2 Cor. 12. 19.
& 13. 10.
Eph. 4. 12, 16.
29. 1 Thes. 5.
41. Rom. 14.
19. ch. 10. 29.
ver. 5, 12.

hath a revelation, hath an interpretation.
^a Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But, if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God.

Ch. 2. 15. &
12. 10.

29 ^b Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

Rom. 12. 7.
ver. 29, 30.

31 ^c For ye may all prophesy one by one, that all may learn and all may be comforted.

Ver. 12, 29.
1 John 4. 1.
ch. 12. 10.
1 Thes. 5. 20,
21.

32 ^d And the spirits of the prophets are subject to the prophets.

Gr. tumult,
or unquiet-
ness.

33 For God is not *the author* of ^e confusion, but of peace, as in all churches of the saints.

Ch. 12. 25. &
11. 16.

34 ^f Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

1 Tim. 2. 11,
12. Eph. 5. 22.
Col. 3. 18.
Tit. 2. 5.
1 Pet. 3. 1.
Gen. 3. 16.

35 And, if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

1 Pet. 3. 7.
see on ver. 34.
with ch. 11. 14.

36 What! ^g came the word of God out from you? or came it unto you only?

Is. 2. 3.
Acts xi—
xviii.

37 ⁱ If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

2 Cor. 10. 7.
1 John 4. 6.
ch. 7. 25.
Luke 10. 16.

38 ^k But if any man be ignorant, let him be ignorant.

Rev. 22. 11.
Ps. 81. 12.
Hos. 4. 17.
Ger. 6. 3. Is.
6. 9, 10. & 44.
12.

39 Wherefore, brethren, ^l covet to

Ch. 12. 31.
ver. 1.

effectual for enlarging the church of Christ and promoting the spiritual growth of every member of it. 27. And if, after all that I have said, some of you will use foreign languages, let it be at suitable times, and in a regular manner, so that there may not ordinarily be above two or three speakers at a time, and they one after another; and let one faithfully interpret what they have said in the vulgar tongue, that all may receive instruction. 28. And if no one present can interpret it, let none use his gift of tongues, as the assembly cannot be profited by it; and let him be contented to use it in his own secret devotions. And, with respect to the gift of prophecy, let but two or three of them who have it speak at one of your public meetings, and that in an orderly manner, without interrupting or interfering with one another: and, as many false prophets are gone abroad in the church, let every thing uttered by one prophet be carefully examined and tried whether it agree with the tenor of Old Testament predictions and New Testament revelations. 30. And, if any important intimation of God's mind be made to another prophet, who is in the assembly as a hearer and judge, let the speaker, upon a proper signal given, stop, and give him an opportunity to declare it. 31. In this orderly manner, all your teachers may have successive opportunities to declare the truths of Christ, for the instruction and comfort of one another and of the whole church. 32. And it is certain that no inspiration of the Holy Ghost can render men frantic or disorderly, as diabolic influences render the heathen priests; but it leaves every one to govern himself becomingly, either as to the matter, manner, or time, of his discourse. 33. For that infinitely wise God, who inspires them, can never be an author, abettor, or encourager, of any disorderly, unseasonable, and tumultuous, conduct in his worship; but, as the God of peace and order in all the assemblies of sanctified believers, he is the commander, approver, promoter, and author, of every thing regular, pacific, and edifying. 34. And, as for your women, let them never, except in extraordinary cases of inspiration, speak at all in your public assemblies, but learn, according to the law of God, to discover the utmost humility, and modest subjection to the other sex. 35. And, if they want more thorough information about any thing said in public, let them ask their husbands at home concerning it; for it is unbecoming the modesty of women, except when inspired, to presume to discourse or debate in public religious assemblies. 36. Why should ye indulge practices different from those of all other Christian churches? Ye cannot pretend that ye are the only, or even the first planted, church from which the truths of the gospel and an original pattern of conduct were conveyed to others. Are ye not then equally tied down to the institutions of Christ, the common King and Head both of you and them? 37. If any of your high pretenders to an uncommon share of spiritual gifts think himself authorized to give laws to your church, let him know that the directions which I have given you were communicated to me by the Spirit of Christ, and are founded in the general rules which he laid down in his personal ministry. 38. And, if any will perversely persist in his ignorance, contempt of, or opposition to, these rules, let him do it at his peril before God, whose mind I have declared. 39. On the whole, I advise you to be most desirous of the gift of prophecy, which is most useful for general edification; and, nevertheless, I do not forbid nor discourage the regular use of the gift of tongues. 40. But in every thing carefully avoid all appearance of childishness, frenzy, or other indecency, in the public worship of God; and labour to perform it in a manner exactly answerable to the commands now given you from Christ, which will most glorify God, honour his doctrines, ordinances, and ways, and edify the souls of his people.

prophesy, and forbid not to speak with tongues.

Anno Domini
cir. 59.

40 ^m Let all things be done decently, and in order.

Ch. 11. 34.
Col. 2. 5. ver.
26, 27, 33.

CHAP. XV.

(1) Proves, from manifold appearances, that Christ has risen from the dead; 1—11. (2) From Christ's resurrection, power, and glory, and other arguments, proves the resurrection of the dead and of believers to eternal life; 12—34. (3) Answers objections against it, and shews the great change that will be then made in the qualities of the raised bodies; 35—50. (4) Informs us that a similar change will be made on the bodies of those who shall be living at Christ's second coming; 51—54; and represents the saints' triumph over death and the grave; 55—57. (5) Improves the whole as an argument for, and encouragement to, the utmost diligence in Christ's service; 58.

MOREOVER, brethren, I declare unto you ^a the gospel which I preached unto you, which also ye have received, and wherein ye stand;

Acts 18. 4.
ch. 1. 23, 24.
& 2. 2, 5—7.
1 Thes. 1. 5.
1 Pet. 5. 12.
Rom. 5. 2.
2 Cor. 1. 24.

2 ^b By which also ye are saved, if ye keep in memory ^c what I preached unto you, ^d unless ye have believed in vain.

Ch. 1. 21, 24,
30. Rom. 1.
16.

3 For ^e I delivered unto you first of all, that which I also received, ^f how that Christ died for our sins according to the scriptures:

Or hold fast.
Heb. 4. 14. &
10. 23. Prov.
23. 26. Col. 1.
23. ch. 11. 12.

4 ^g And that he was buried, and that he rose again the third day according to the scriptures:

Gr. by what
speech.

5 ^h And that he was seen of Cephas, then of the twelve:

2 Cor. 6. 1.
Gal. 3. 4.

6 After that he was seen ⁱ of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

Acts 9. 15. &
26. 16—18.
ch. 11. 23.
Mat. 28. 20.
Ezek. 3. 17.

7 After that he was seen of James; ^k then of all the apostles.

Gen. 3. 15.
Lev. i—vi.
xvi. Exod. xii.
Num. xv.
xxviii. xxix.
Ps. xxii. lxix.
Is. liii. Dan. 9.
24—26. Zech.
13. 7. Luke
24. 25—27.
44. Acts 26.
22. Mat. xxvi
—xxviii. Luke
xxii—xxiv.
John xviii—
xxi. 1 Pet. 1.
11. & 2. 24.
& 3. 18.

8 ^l And last of all he was seen of me also, as of ^m one born out of due time.

Ps. 16. 10, 11.
Is. 53. 9. Hos.
6. 2. Jon. 1.
17. Mat. 12.
14. Luke 24.
26. Acts 2. 25.
& 13. 33, 36.
& 26. 22.

9 For I am ⁿ the least of the apostles, that am not meet to be called an apostle,

Rom. 1. 4. & 4. 24. 1 Pet. 1. 11. ^b Luke 24. 34. Mark 16. 14. John 20. 19—28.
Mat. 26. 32. & 28. 10. ^k Mat. 28. 16. Luke 24. 50. Acts 1. 4, 12.
17. & 18. 9. & 22. 14. & 23. 11. & 26. 16. ch. 9. 1. 2 Cor. 12. 1—6.
^m Eph. 3. 8. 2 Cor. 11. 5. ver. 10. see Rom. 1. 1.

1 Acts 9. 3—5.
+ Or an abortive.

REFLECTIONS UPON CHAP. XIV.—What diversified gifts God bestowed upon his Christian church in her infant state! And those gifts which are most useful and edifying ought to be chiefly prized and sought after. What is most showy is ordinarily least useful. And every gift ought to be improved for the good purposes for which God bestows it upon men. It is absurd to preach or pray in a language which the assembly do not generally understand; and both absurd and criminal to preach in an uncertain general manner, that can neither distinctly inform the mind nor closely impress the conscience. Those discourses are best which are calculated to penetrate into the hearts and consciences of hearers, the most ignorant not excepted.—The envy, malice, and self-conceit, of members, especially of preachers, are highly injurious to any church. But it is very becoming and happy when all are humbly inclined to learn, careful to keep their own station, and zealous in their exact adherence to all the ordinances of God, without any mixture of human inventions.

CHAP. XV. Ver. 1, 2. Moreover, with respect to the resurrection of the dead and the certainty of a future state, I will again set before you the great fundamental truth—which I preached unto you, and which ye were convinced of, and embraced as the foundation of all your hope towards God; and in the profession and faith of which the generality of you still persevere, notwithstanding all the pains of false teachers to corrupt you; and, by means of which, all of you who truly believe were brought into a state of salvation, having already the beginning and earnest, and a full security for the complete perfection, of it:—3, 4. This great and fundamental truth, which I received from God by immediate inspiration, and first and chiefly delivered unto you in my preaching as a most sacred and valuable trust, to be inviolably kept by you, was, that Jesus Christ, the Son of God in our nature, according to the manifold types and predictions of the Old Testament, died in our stead, to make atonement for our sins and reconcile us to God, and was buried by Joseph of Arimathea and other friends; and, by his own, his Father's, and the Spirit's, almighty influence, rose from the dead on the third day. 5—7. And that, to manifest the absolute certainty of his resurrection, and instruct his apostles concerning the form of his New Testament church, he continued on earth forty days, and appeared, on several occasions, to the most unexceptionable witnesses, who could neither be deceived themselves, nor were under any temptation to deceive others.—Thus, on the very day of his resurrection, he appeared to Peter, and at night to ten of his disciples, and that day seven-night to eleven of them. Some time after he appeared to five hundred of his followers in Galilee; most of whom still live to attest it, though some of them have, by death, fallen asleep till the general resurrection. After that he was seen of James the son of Alphaeus, his kinsman according to the flesh, and then of all the apostles, if not also the seventy disciples, just before his ascension to heaven. —8. And, after all these repeated and undoubted appearances to his friends, several years after his ascension he appeared to me in an extraordinary manner, that, as an eye witness, I might be able to attest his resurrection; though, alas, I was not among his followers during his life, but was converted and called to the apostleship out of the ordinary time, and by an uncommon extension of free grace! 9. For, however remarkably Jesus Christ has enriched me with qualifications for, and success in, the apostolical work, I was utterly unworthy of that office, or even of the smallest mercy, because, during my ignorance of Christ, instigated by a furious zeal for the Jewish religion, I outrageously persecuted the church, which God had formed for a peculiar people to himself, and which he

because I persecuted the church of God

10 But, by the grace of God I am what I am: and his grace, which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore, whether it were I or they, so we preach, and so ye believed.

12 Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But, if there be no resurrection of the dead, then is Christ not risen.

14 And, if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For, if the dead rise not, then is not Christ raised:

17 And, if Christ be not raised, your faith is vain; ye are yet in your sins.

18 Then they also who are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the first-fruits of them that slept.

21 For, since by man came death, by man came also the resurrection of the dead.

22 For, as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

25 For he must reign till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

27 For he hath put all things under his feet. But, when he saith all things are put under him, it is manifest that he is excepted who did put all things under him.

28 And, when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do who are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest, by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die.

Col. 1. 24. 1 Thes. 2. 2. Acts 19. 30. 31. 2 Tim. 3. 11.

of men. 1a. 22. 13. & 56. 12. Eccl. 11. 9.

|| Or to speak after the manner

wns and blesses, and in and by which he will be for ever glorified. 10. But, by the free, sovereign, infinite, and transcendent, favour of God, I, a blasphemer, persecutor, and injurious person, am made a believer and apostle, qualified with every proper endowment; and that grace and apostleship freely bestowed upon me, was not unprofitable; for, under a deep sense of his marvellous grace, I have unweariedly, and amidst difficulties and sufferings unnumbered, exerted myself, and all my gifts and graces, for his honour and the good of souls, more than any other apostle did. I mention this to confute my reproachers; but do not attribute my diligence and success to any excellency or care of mine, but wholly to the determining and assisting grace of God: 11. But, whether ye ascribe your conversion and edification to me, or to any other instrument, the doctrine of the death and resurrection of Christ is what we all preached and ye always professed to believe and depend on, as the sole ground of your eternal salvation. 2. Now, if the resurrection of Jesus Christ from the dead to immortal life and glory, as the Head of the church, has been so uniformly preached, with undoubted evidence of its certainty, how absurd is it for any who bear the Christian name to pretend that there neither is, nor can be, a real and proper resurrection of men's dead bodies to eternal happiness or misery. 13. For, if there be no resurrection of the dead, then, contrary to the most abundant and incontestible evidence, Christ himself cannot have risen from the dead, as the earnest, pledge, pattern, cause, and first-fruits, of them that sleep in him. 14. And, if Christ be not risen as the public Head of his people, the whole gospel of salvation, which we apostles and others preach, is a mere fable, unworthy of regard, and your faith in it and in him is a mere empty conceit. 15, 16. Nay, if Christ be not risen from the dead, we, who have testified his resurrection at the hazard of all that was dear to us in the world, and with the greatest simplicity and integrity, must be the most impious and abandoned miscreants, who have forged lies for God, and have wilfully published a damnable falsehood in his name, as if he had raised up Christ from the dead;—when it is certain he neither did nor could raise him up, as a public person and Head of his church, if his members are not to rise after him, and in virtue of his resurrection. 17. And, if it were true that Christ still continues in the state of the dead, your faith in him is quite useless, and it is absolutely foolish to expect any benefit from his crucifixion. For, unless he has not only satisfied justice for your sins, but risen again for your justification, ye must remain for ever under the guilt and power of your sins, condemned and exposed to the eternal wrath of God. 18. And, in this case, they who have died in the closest union to, and fellowship with, him, and in the most assured hopes of eternal life through him, or who have even suffered death for his sake, must for ever perish without remedy, disappointed of all their hopes in and from him. 19. And if, after all our faith in Christ, and dependence on him, and all the self-denial, mortifications, and sufferings, to which we have submitted for his sake, we have no prospect of happiness from him beyond this present life, we Christians, and especially ministers, must be the most silly, deluded, and wretched, creatures on earth, who for nothing real, in time or eternity, part with all the conveniences, delights, and advantages, of this world, and submit to calamities unnumbered. 20. But we have sufficiently proved that Christ, in consequence of his full satisfaction for our sins, is actually raised from the dead, and become, not only the first, in order of time, who rose to an immortal life; and the chief, in respect of dignity, who, as Head of his church, rose by his own power; but also the earnest, pledge, and security, of the resurrection of all his people. 21. And since, by the first Adam's eating the forbidden fruit, death and ruin were brought upon all mankind; therefore God, in infinite wisdom and mercy, has appointed the happy resurrection of elect men to

eternal life, to be brought in by Jesus Christ, the second Adam or new covenant Head. 22. For, as in the first Adam, as their common parent and covenant head, all men by sin are subjected to death temporal as well as spiritual and eternal; so in Christ, as their new covenant Head, who fulfilled the law for them, and communicates all vital influence to them, all elect men are, by the merit of his death and power of his resurrection, quickened to life eternal as well as spiritual, that, in their bodies as well as their souls, they may for ever reign with him in glory—and, as all who were in Adam die, so all who are in Christ shall be made alive. 23. But indeed he, and each of his members, must partake of this life in their proper rank, time, and order; he as the first-fruits, who is already risen as their public Head, Representative, and Pattern, to ensure their resurrection and sanctify them to the service of God; and then they whom the Father has given to him, and whom he has purchased by his blood, conquered by his power, taken possession of by his Spirit, united to his person, and furnished with his grace,—at his second coming to judge the world. 24. Then shall come the end of this world, and of all the changes, temptations, sins, and snares, under which believers now groan, and of all the instituted means of grace, and of those ministerial assistances of angels and men, which they now need. And Christ having finished the whole work of his administration of providence and grace in its present form, and having abolished every form of civil and ecclesiastical government, and all the usurped powers of men and devils, shall solemnly deliver up his commission, trust, and charge, to God the Father, from whom he received it,—and present all his members together, as one glorious church. 25. For, according to the purpose, covenant, and promise, of the Father, Christ, as Man and Mediator, must sit at his right hand, and reign over all persons, causes, and things, till all his enemies, temporal and spiritual, be placed in absolute and actual subjection to him, as captives of war, trampled under his feet. 26. And the last enemy, which, for the sake of his people, he shall utterly destroy and abolish, is death, which now prevents the complete happiness of their persons, and must be destroyed by the raising of their dead bodies to immortal life. 27. For Christ must reign till all, except JEHOVAH himself, who delegated to him his mediatorial power and authority, be manifestly subdued by, or subjected to, him. 28. And when his mediatorial methods of government have had their full effect, in the conversion, sanctification, and complete glorification, of his mystical body, and the conquest of all his incorrigible enemies, he shall lay aside the present forms of administration as the appointed mediatorial governor of the world, and shall surrender up himself as such, and his whole church, to his Father, to be for ever honoured and blessed, each in their due order, with the full and immediate enjoyment of the Godhead as their ALL and IN ALL. 29. Moreover, to return to the point in debate, if there be no resurrection of the dead, to what purpose are professed believers baptized in the name of Christ, in hopes of a happy resurrection through him? Or why are they induced to it by what they have seen and heard of martyrs dying triumphantly for Christ in the assured hopes of such a resurrection? Or why are the children of the deceased baptized on their parents' account, in order to fill up their room in the church? 30. And, if the dead rise not, how weak and absurd is it for us Christians and ministers continually to expose ourselves to the greatest losses, hazards, and troubles, for his sake, in hopes of an eternal life and reigning with him in glory! 31. I solemnly protest that, as really as the blessed Comforter dwells in our hearts, and makes us to rejoice in God through Christ in hopes of eternal life, I am daily exposed to, and stand ready for, sufferings of every form and degree for Christ's sake. 32. Now to what purpose have I struggled with men, outrageous, malicious, furious, and unreasonable, as beasts, or been exposed to, or am

Anno Domini
cir. 59.

Ch. 6. 9. Gal.
6. 7.

Ps. 1. 1.
Prov. 9. 6. &
13. 20. Gal. 5.
9. & 1. 6. ch.
5. 6. 2 Tim.
2. 17.

Rom. 13. 11.
Eph. 5. 14.
Mat. 22. 29.
Hos. 4. 6.

Ch. 6. 5. Heb.
5. 11, 12.

John 3. 4.
Ezek. 37. 3.
Mat. 22. 29.

Luke 24. 25.
John 12. 24.

Ch. 3. 7. Ps.
104. 14.

Gen. 1. 16—
26.

Gen. 12. 3.
Mat. 13. 43.
Col. 3. 3, 4.
ver. 50—54.
Phil. 3. 20.
21. Luke 20.
36.

Gen. 3. 7.
Rom. 5. 12—
14. Acts 3. 15.
2 Cor. 3. 17.
John 6. 33—
57. & 10. 10.
28. & 14. 6.
& 11. 25.
Rom. 8. 10.
11. 2 Cor. 4.
13. Phil. 3.
10, 11.

33 Be not deceived: evil communica-
tions corrupt good manners.

34 Awake to righteousness, and sin
not; for some have not the knowledge
of God: I speak *this* to your shame.

35 But some *man* will say, 'How are
the dead raised up? and with what body
do they come?

36 Thou fool, that which thou sowest
is not quickened except it die:

37 And that which thou sowest, thou
sowest not that body that shall be, but
bare grain, it may chance of wheat, or
of some other *grain*:

38 But God giveth it a body as it
hath pleased him; and to every seed his
own body.

39 All flesh is not the same flesh: but
there is one kind of flesh of men, another
flesh of beasts, another of fishes, and
another of birds.

40 There are also celestial bodies, and
bodies terrestrial: but the glory of the
celestial is one, and the *glory* of the ter-
restrial is another.

41 There is one glory of the sun, and
another glory of the moon, and another
glory of the stars: for *one* star differeth
from *another* star in glory.

42 So also is the resurrection of the
dead. It is sown in corruption; it is
raised in incorruption:

43 It is sown in dishonour; it is raised
in glory: it is sown in weakness; it is
raised in power:

44 It is sown a natural body; it is
raised a spiritual body. There is a na-
tural body, and there is a spiritual body.

45 And so it is written, 'The first man
Adam was made a living soul; the last
Adam was made a quickening spirit.

ready to encounter, devouring wild beasts for the sake of Christ and his cause, if there be no future blessedness, no resurrection to eternal life? I had much better act the epicurean, indulging myself in sensual pleasures, as I know not how soon death may deprive me of every opportunity. 33. But let no seducer thus decoy you from the faith of the first principles of all Christianity, nay, and of morality.—Frequent and familiar conversation with persons of an atheistical and luxurious turn will insensibly and deeply corrupt your minds and morals, and destroy every principle of religion and virtue. 34. Be therefore sober, and rouse up yourselves to serious and just consideration, and to a righteous and holy life; and beware of being seduced into delusive errors and sinful practices: for, by their denying the resurrection of the dead, I perceive that some of your teachers are ignorant of God and his perfections, manifested in the gospel. And this hint ought to make them ashamed of themselves, and you ashamed of countenancing them. 35. Perhaps, indeed, some of your self-conceited doctors will ask me how men's dead bodies can be raised to life, after rotting into dust and being scattered and intermingled with bodies unnumbered? Or in what form, power, or capacity, they will be raised, answerable to the happiness of the glorified souls reunited to them? 36. How foolish and absurd is it to set up your weak notions in opposition to the power and wisdom of God!—Even in common things, do we not see that seeds cast into the earth spring not up till they first rot and die under the clods? 37, 38. And do we not see that, however many forms God causes the bare grains of wheat, &c. to assume in their growth and ripening, yet they at last produce a body answerable to the seed? 39—41. And is it not evident that out of the same original dust God forms animals, whose flesh and qualities are extremely different; and that of the same matter he hath formed bodies, some grosser, others more refined; and that the properties and glories of the heavenly luminaries, though all sprung from one original, are extremely different? 42, 43. In like manner, the wisdom and power of God operate in the resurrection of the dead, particularly of the saints, rendering their bodies fit companions for their souls in the glorified state. In this world their bodies are frail, mortal, and, by death, subjected to putrefaction; but they shall be raised free from all corruptibility, dissolution, or decay, and rendered immortal, never more to die. In this world they are mean, contemptible, liable to deformity and defilement, and feeble and weak, liable to sickness, pain, weariness, fainting, and death, incapable of defending themselves from surrounding evils;—and, being laid in the grave, become loathsome carcases, an easy prey to the weakest worm; but they shall be raised beautiful, glorious, and shining, as the sun or stars; and with such vigour, health, and strength, as will enable them to keep pace with their glorified souls in every operation. 44. In this world they must be maintained by food, sleep, and air, as the bodies of brutes, and in the grave they are quite destitute of sensation: but, in their resurrection, the Holy Ghost dwelling in them shall so refine them, as to make them need no animal refreshment, and render them inexpressibly light and active. 45. Thus the diversified conditions of our bodies will answer to our two different covenant heads; the first Adam being made a living soul, which could communicate sensitive life to his own body, or that of his seed; whereas Christ, the second Adam, is a quickening spirit, who conveys spiritual and immortal life to the bodies of his saints at the resurrection, by his Spirit dwelling in them. 46. Nay, these conditions of our bodies will answer to the very order in which Adam and Christ

46 Howbeit that *was* not first which
is spiritual, but that which is natural;
and afterward that which is spiritual.

47 The first man is of the earth,
earthy: the second man is the Lord from
heaven.

48 As is the earthy, such are they
also that are earthy: and as is the hea-
venly, such are they also that are hea-
venly.

49 And, as we have borne the image of
the earthy, we shall also bear the image
of the heavenly.

50 Now this I say, brethren, that
'flesh and blood cannot inherit the king-
dom of God; neither doth corruption
inherit incorruption.

51 Behold, I shew you a mystery:
'We shall not all sleep, but we shall all
be changed,

52 In a moment, in the twinkling of an
eye, at the last trump; for the trumpet
shall sound, and the dead shall be raised
incorruptible, and we shall be changed.

53 For this corruptible must put on
incorruption, and this mortal must put
on immortality.

54 So, when this corruptible shall have
put on incorruption, and this mortal shall
have put on immortality, then shall be
brought to pass the saying that is written,
'Death is swallowed up in victory.

55 O death, where is thy sting? O
grave, where is thy victory?

56 The sting of death is sin; and
the strength of sin is the law.

57 But thanks be to God, who giveth
us the victory through our Lord Jesus
Christ.

58 Therefore, my beloved brethren,
be ye steadfast, unmoveable, always

Anno Domini
cir. 59.

Gen. 2. 7. &
3. 49. with
John 3. 13, 31.
Eph. 4. 9.

John 3. 6.
ver. 21, 22.
Gen. 5. 3.
Rom. 5. 12—
21. Phil. 3.
21. 1 John 3.
2. Mat. 13. 43.
Rom. 8. 29.
2 Cor. 3. 18.
& 4. 10, 11.

Ch. 1. 12.
Mat. 16. 17.
John 1. 13.
ch. 6. 13.
2 Cor. 5. 1.
Gal. 1. 16.
John 3. 3, 5, 6.

1 Thes. 4. 14
—17. Rev. 14.
13.

Mat. 24. 31.
1 Thes. 4. 16.
John 5. 29.
Ps. 50. 4.

See ver. 42—
44, 50. 2 Cor.
5. 2, 4. Phil.
3. 21.

Is. 25. 8. Hos.
13. 14. Heb.
2. 14. Rev. 20.
14.

Or hell.
Prov. 14. 32.
John 8. 21.
Ps. 9. 17. Is.
3. 11.

Rom. 4. 15.
& 5. 13, 20. &
7. 5, 9, 13.
with 7. 4. &
6. 14. & 8. 2.

Rom. 7. 25.
Gal. 3. 13. &
4. 4. Tit. 2.
14. Rom. 8.
11. 1 John 5.
5, 11, 12.

2 Pet. 3. 11
—14, 18. &
1. 4—9. 1 Pet.
1. 13. Tit. 2.
11—14. Luke
1. 74, 75.
2 Cor. 7. 1.
Col. 1. 23.

stand connected with us; that which is natural, and less excellent, according to God's ordinary method, preceding that which is spiritual and inexpressibly excellent and glorious. 47. For the first Adam was formed out of the dust, and was of an earthly constitution; whereas the second Adam is the eternal Son of God, who, descending from heaven, assumed our nature into an union with his person, and who will at the last day descend from heaven to raise the dead bodies of his saints, and receive them to himself. 48. They who descend from the earthly Adam derive from him an earthly, animal, and mortal body, such as he had in his fallen state: and they who are spiritually begotten by Christ, born from above, and formed with heavenly dispositions for heavenly enjoyments, shall derive a spiritual, heavenly, and immortal, body from him, such as he has in his exalted state. 49. And, as we believers bear the debased image of our first father and covenant head, in the earthly, animal, sickly, and mortal, state of our bodies, and in their putrefaction and corruption in the grave; so, by virtue derived from Christ our new covenant Head, our bodies at the resurrection shall be conformed to his immortality, strength, glory, and honour, that we may for ever bear his image in our whole person. 50. And indeed this great alteration of our bodies is absolutely necessary, as, in their present gross, animal, sluggish, and corruptible nature, they could neither share the visions and pleasures, nor join in the services, of the heavenly state, where God is ALL and IN ALL. 51—54. And, to inform you of a thing never before plainly revealed, the bodies of all believers shall not die or rest in graves, but some shall undergo a surprising and glorious change, equivalent to dying and rising again. For in that moment in which Christ shall awfully and efficaciously call up the dead bodies from their graves, the living ones shall be changed from corruptible and mortal to incorruptible and immortal, answerably to the everlasting glories designed for them.—And, when our bodies shall be thus glorified and immortalized, death, that formidable tyrant, who had so long conquered and reigned over the believers' outward man, shall, with respect to every one of them, be finally conquered and totally abolished. 55. In the view of these things, all real Christians may now, by faith, triumph over death and the grave, as things which can do them no real hurt, and which shall be obliged, by Jesus Christ, to restore them back with inexpressible advantage. 56. It is the unremoved guilt, power, and pollution, of sin which renders death either hurtful or painful; and it is the holy law of God, which, by condemning to death spiritual as well as temporal and eternal, in a mysterious but awful manner, founds and fortifies the reigning, enslaving, and destructive, power of sin. 57. But thanks be to God, who, through the merits and power of Jesus Christ as our new covenant Head, gives us deliverance from the guilt, power, and pollution, of sin, and a complete victory over death and the grave, and every other opposer. 58. In the views then of all that has been taught you concerning the death and resurrection of Christ, and our glorious resurrection to eternal life through him, let me beseech you, as beloved of God and dear to my soul, to excite, animate, and encourage, yourselves to a firm and constant steadfastness in the faith, hope, and holy profession, of the gospel, and to be invariably increasing and abounding in every good work towards God or men;—fully persuaded that your almighty, gracious, and faithful, God will, through Christ, assist you in your obedience and suffering, and freely reward you with endless life and glory.

Anno Domini
cir. 59.

2 Chr. 15. 7.
Ps. 19. 11.
Is. 3. 10. Gal.
6. 9. Heb. 6.
10. Rev. 22.
12, 14.

abounding in the work of the Lord, forasmuch as ye know ° that your labour is not in vain in the Lord.

CHAP. XVI.

Here Paul (1) Gives order for a collection for the poor saints at Jerusalem; 1—4. (2) Intimates his intention to visit the Corinthians; 5—9. (3) Recommends Timothy to them, and encourages them to expect a visit from Apollos; 10—12. (4) Exhorts them to watchfulness and steadfastness in faith and love, and to shew a respect to Stephanas and his family, and other fellow labourers; 13—18. (5) After Christian salutations, concludes with a solemn admonition and benediction; 19—24.

Acts 11. 23.
29. & 24. 17.
Rom. 12. 13.
& 15. 25, 26.
ver. 3. 2 Cor.
viii. ix. 1 John
3. 17. Gal. 2.
10. Acts 16. 6.

NOW ^aconcerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

Luke 24. 1.
John 20. 19.
26. Acts 20. 7.
Rev. 1. 10.
Prov. 3. 27.
28. 1 John 3.
17.

2 ^bUpon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, ° that there be no gatherings when I come.

2 Cor. 8. 11.
& 9. 1—5.
Ch. 4. 19. &
11. 34. with
2 Cor. 8. 16.
19. Gal. 2. 10.

3 And, when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your *liberality unto Jerusalem.

Gr. gift.
Acts 11. 29.
& 24. 17.
Rom. 15. 25,
26.

4 And, if it be meet that I go also, they shall go with me.

Acts 24. 17.
Rom. 15. 25.
Acts 20. 4.

5 Now I will come unto you when ^cI shall pass through Macedonia: for I do pass through Macedonia:

Acts 19. 21.
2 Cor. 1. 16.
Acts 15. 3. &
20. 38. & 21.
5. Rom. 15.
24. 2 Cor. 1.
15, 23.

6 And it may be that I will abide, yea, and winter, with you, that ye may bring me on my journey whithersoever I go.

Ch. 4. 19. &
11. 34. Jer.
10. 23. Acts
18. 21. Rom.
1. 10. Jam. 4.
15.

7 For I will not see you now by the way; ^dbut I trust to tarry a while with you, if the Lord permit.

Acts 2. 1.
Lev. 23. 15—
21. Num. 28.
26. Exod. 23.
16.

8 But I will tarry at Ephesus until Pentecost.

2 Cor. 2. 12.
Col. 4. 3. Rev.
3. 7, 8. Acts
14. 27. & 19.
8—23. ch. 15.
32. 2 Cor. 1. 8.

9 For ^aa great door and effectual is opened unto me, and *there are* many adversaries.

Ch. 4. 17.
Rom. 16. 21.
Phil. 2. 19—23. 1 Thes. 3. 2.

10 Now, ^mif Timotheus come, see

REFLECTIONS UPON CHAP. XV.—How fully confirmed, and infinitely important and delightful, are the doctrines of Jesus' atoning death and glorious resurrection, and of our resurrection to eternal life through him! The scriptures of the Old Testament, and the witnesses of the New, join to attest them.—God's grace can make a most wonderful change on the most perverse transgressors. And many sorrows do they escape who are the earliest partakers of it.—All true ministers harmoniously determine to know and preach nothing but Christ, and him crucified and glorified. And wonderful are the methods of God's grace; that, as by a sinning man came death, so, by a dying and rising God-man, came the happy resurrection of the dead! It is highly absurd to deny these fundamental principles of our Christian religion; for, if these be false, all apostles are downright deceivers; Jesus' death, and all our faith and hope, and all our services and sufferings, are in vain; yea, all morality and religion are an unavailing farce. But certain is his glory and high exaltation; and no less certain our resurrection and future glory together with him. Wonderful are the works of God in creation and providence, and much more in redemption, of which the former are but emblems. And marvellous is the change that shall be made on our bodies, to qualify them for their heavenly glories. With what joy may we even now, through Christ, triumph over death and the grave! And the believing views of our future, our eternal, glories should animate our hearts to unremitting activity in Christ's service.

CHAP. XVI. Ver. 1. As to the charitable collection desired of you for the Christians in Judea, who, through persecution and the public calamities of their nation, have been reduced to great poverty, I give you the same directions which I gave to the Christian brethren of Galatia, whose ready compliance therewith will I hope excite you to benevolence, who are much their superiors in temporal wealth as well as in spiritual gifts. 2. Upon every first day of the week, when you, as other Christians, assemble for public worship, in commemoration of our Saviour's resurrection, let every one of you, according to his income or the success of his business, lay by him a certain proportion, and put it into the common stock for the poor, that when I come to visit you and receive it, every thing may be ready. 3. And whomsoever of your brethren ye think most proper, prudent, compassionate, and faithful, I will readily concur in their being appointed to carry into our brethren in Judea: 4. And, if it be thought of any advantage to that benevolent and pious design for me to accompany them, I shall readily grant them all the assistance and encouragement I am capable of. 5. Now, if the Lord will, I am determined to visit you whenever I have finished this tour through Macedonia, which I intend to begin as soon as I can have finished my present work at Ephesus. 6. And I hope that, after I have continued among you a considerable time, for our mutual edification and comfort, some of you will kindly and respectfully accompany me to some other place. 7. For such is my ardent affection towards you, and concern for your welfare, that I cannot think of paying you only a transient visit, but wish and expect, through the sovereign disposal of the Lord, to continue some time to assist you in your spiritual affairs. 8. But I find it needful for me to stay here at Ephesus till I shall have but just enough time to go up to Jerusalem at the feast of Pentecost, which I purpose to attend, that I may make known what I have preached, and with what success, to the multitudes of Jews and proselytes who

that he may be with you without fear: for he worketh the work of the Lord, as I also do.

Anno Domini
cir. 59.

11 ^aLet no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

Tit. 2. 15.
1 Tim. 4. 12.
Acts 18. 24. &
19. 1. ch. 1.
12. & 3. 5.
Tit. 3. 13.

12 As touching ^oour brother Apollos, I greatly desired him to come unto you with the brethren: ^pbut his will was not at all to come at this time; but he will come when he shall have convenient time.

Eccl. 3. 11.
ch. 6. 12. &
10. 23. & 14.
26, 40.

13 ^qWatch ye, stand fast in the faith, quit you like men, be strong.

Mat. 24. 42.
& 25. 13. &
26. 41. 1 Pet.
8. 5. Rev. 16.
15. & 3. 2.
1 Thes. 5. 6. &
3. 8. 2 Thes.
2. 15. Acts
20. 31. ch. 1.
5. & 11. 2. &
15. 1. 58.
2 Cor. 1. 24.
Gal. 5. 1.
Eph. 6. 10, 14.
Phil. 1. 27. &
4. 1, 13. Col.
1. 10, 11. &
4. 2, 12.
2 Tim. 2. 1.

14 ^rLet all your things be done with charity.

Ch. 8. 1. &
12. 31. & 14.
1. & 13. 4—7.
13. Gal. 5. 6.
1 Tim. 1. 5.
Rom. 13. 8—
10. Mat. 22.
37—39.

15 I beseech you, brethren, (ye know the house of Stephanas, that ^sit is the first-fruits of Achaia, and *that* they have addicted themselves to the ^t'ministry of the saints),

Ch. 1. 16.
Rom. 16. 5.
Rev. 14. 4.
Acts 6. 3, 5.
Rom. 15. 31.
2 Cor. 8. 4. &
9. 1. Heb. 6.
10.

16 ^uThat ye submit yourselves unto such, and to every one that helpeth with ^vus, and laboreth.

Phil. 2. 29.
1 Thes. 5. 12.
1 Tim. 5. 17.
Heb. 13. 17.
ch. 4. 8, 12. &
9. 7.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: ^xfor that which was lacking on your part they have supplied.

2 Cor. 11. 9.
Phil. 2. 30.
Col. 4. 18.
Philem. 13.

18 For ^ythey have refreshed my spirit and your's: therefore ^zacknowledge ye them that are such.

Rom. 15. 32.
2 Tim. 1. 16.
Prov. 25. 13.
2 Cor. 7. 6,
13.

19 ^aThe churches of Asia salute you. ^bAquila and Priscilla salute you much in the Lord, with ^cthe church that is in their house.

1 Thes. 5. 12.
Rev. 1. 4, 11.
with Acts 16.
6. & 19. 10.

20 ^dAll the brethren greet you. ^eGreet ye one another with an holy kiss.

Acts 18. 3,
18, 26. Rom.
16. 3. 2 Tim.
4. 19.

^c Rom. 16. 5, 23. Col. 4. 15. Philem. 2.
2 Cor. 13. 12. 1 Thes. 5. 26. 1 Pet. 5. 14.

^d Heb. 13. 1. 1 Pet. 2. 17.

^e Rom. 16. 16.

assemble there on such occasions. 9. For here at Ephesus the Lord has given me a great opportunity of boldly and successfully preaching the gospel; and I am called to make a resolute stand against the subtle and furious enemies of my person and ministrations. 10. Meanwhile, if Timothy, my dearly beloved and faithful fellow labourer, whom I have sent to you, arrive safe, see that ye receive and treat him in a friendly, peaceable, and orderly, manner; and let him not be discouraged or insulted by any of your factious preachers, for he comes to you upon the same important business, and with the same temper and sincere affection for you, as I wish to come. 11. Let none of you think to behave disrespectfully towards him, or slight what he delivers to you in the name and authority of Jesus Christ, because of his youth or bodily infirmities, but use him kindly: and when he returns to me, which I long for, I expect that you will furnish him for his journey, and some of you attend him for his protection. 12. I entreated our dear and eloquent brother Apollos, whom some of you admire, to come to you with the bearers of this letter, in hopes of his exerting himself to extinguish your party divisions; but, being afraid that his presence might rather encourage the party which is zealous for him, or be interpreted as an attempt to ingratiate himself, he absolutely refused to come just now, but intends to see you whenever it may appear more seasonable. 13. And, to conclude my directions at this time, I beseech you to keep a watchful eye upon all those that would, either by craft or terror, seduce you from the truth or holiness of the gospel; watch over your own deceitful and inconstant spirits; watch unto prayer, and every other duty; stand fast in the knowledge, faith, love, profession, and practice, of the important truths which have been preached unto you, living by faith on them, and appearing zealous in their defence. Notwithstanding all opposition or danger, prudently, boldly, and resolutely cleave to the truths and ways of the Lord, resisting sin, and every temptation thereto, and performing duty like men ripened in judgment, strong in grace, and firmly established in Christ. 14. And see that whatever ye do, in the maintenance or practice of the truths of Christ, be done with meekness and love, for promoting the peace, holiness, and edification of others, as well as your own. 15. And I earnestly beg that you will shew a particular respect to the family of Stephanas, which were the first converts to Christ in your country, and a pledge and earnest of the great multitudes which have since been converted, and which have all along behaved themselves as the sincere disciples and faithful servants of the Lord Jesus, and have, in an orderly manner, devoted themselves to assist and supply his ministers or poor members. 16. Instead of being carried away by new upstarts, take your direction or pattern in a respectful manner, from such as have already signalized themselves in faithfulness to Christ and his church, or in the laborious spread of the gospel. 17, 18. I am extremely glad that ye sent me your letter by such prudent and worthy brethren, who gave me a more clear and comfortable account of your church affairs than your letter did, and who, to your honour, by their Christian behaviour, as well as by their candid and charitable representations, exceedingly quieted and refreshed my spirit. I hope that ye will shew to such valuable, faithful, and affectionate, brethren the highest regard. 19—21. The Christians here in Lesser Asia, particularly Aquila and Priscilla, and their pious family, along with me, send you their Christian good wishes of all temporal or spiritual prosperity: and see that ye in every pure, tender, and affectionate, manner express your regard one to another.

Anno Domini
cir. 59.

21 The salutation of me Paul with mine own hand.

Rom. 16. 22.
Col. 3. 18.
2 Thes. 3. 17.
18. Gal. 6. 11.

Gal. 1. 8, 9.
& 6. 14. 1 John
4. 2—10, 19. Heb. 10. 26—29, 4—8.

22 If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha.

22. Meanwhile remember that, if ye, or any of your new preachers, persist in enmity to the person, offices, grace, doctrine, and commands of our dear Lord and Saviour Jesus Christ, or obstinately apostatize from your profession of faith in and love to him, ye not only deserve to be esteemed as execrable and abominable by the church, and cast out from their fellowship, but shall be monuments of God's distinguished and almighty vengeance, both here and hereafter. 23. But, to prevent this, may the free favour of Jesus Christ, our common Lord and Saviour, be extended to and continually abide with you, in all its abundant manifestations and blessed fruits, for your present establishment and edification in faith, comfort, and holiness, and for your eternal salvation. 24. And, notwithstanding my severity in reproving you, which indeed ought rather to be considered as a kindness, my best wishes and most ardent affection attend you all in Christ, and for his sake, and on account of your relation to him and the privileges ye have received from him.

REFLECTIONS UPON CHAP. XVI.—Charitable relief of our poor brethren is a

23 The grace of our Lord Jesus Christ be with you.

Anno Domini
cir. 59.

24 My love be with you all in Christ Jesus. Amen.

24. Phil. 4. 23. Col. 4. 18. 1 Thes. 5. 28. 2 Thes. 3. 18. Heb. 13. 25. 1 Pet. 5. 14. Rev. 1. 4, 5. & 22. 21. Ch. 4. 15. 2 Cor. 12. 15. Phil. 1. 8. 2 Thes. 2. 8.

duty of great importance; and ministers ought to encourage and promote it, and see that the liberality of churches, under their care, be duly applied. And, in proportion as God succeeds our temporal affairs, we should join in it, and even beforehand provide for it; yea, all ought cordially, and from love to Christ, to vie with one another in it according to their ability. And as a part of worship, collections for the poor should attend our public devotions. Ministers ought to go or stay wherever Christ in his providence calls them; and to rejoice in great opportunities of preaching the gospel, whatever opposition from adversaries attend them. Devoid of jealousy or envy, highly should they honour one another, and readily receive such as appear faithful and heartily devoted to the service of Christ. Inexpressible need have real Christians to be always watchful and steadfast in the faith, profession, and practice, of the gospel. And it is delightful when in all their conduct they appear closely united in cordial affection one to another, and when the gracious influences of Christ qualify them for every necessary duty. But, alas, dreadful is the vengeance which awaits those who under the gospel dispensation continue enemies to our gracious Redeemer! And most terrible to such is his second coming.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

Informed by Titus; chap. ii. vii.: of the good effects of his former epistle upon the generality of the Corinthians, Paul, about a year after, wrote them this second letter, probably from Philippi, after his return from Troas in Lesser Asia, and while Timothy was with him; chap. ix. 2: and i. 1: and ii. 12, 13: with Acts xix. 22: and xx. 1—4.—After a preface, he apologizes for delaying his visit, and recommends the restoration of the penitent incestuous person to church fellowship; i. ii.:—boldly exhibits his apostolic character, labours, success, sufferings, and encouragements, for the confutation of their false teachers; iii. vi: and shews himself every way superior to those proud calumniators; x—xiii.—4: inculcates practical holiness, evangelical repentance, cheerful collection for the poor, self-examination, and other necessary duties; vii—ix. xiii.

Anno Domini
cir. 60.

CHAP. I.

Here, after an assertion of his apostolic office and a Christian salutation; 1—2. Paul (1) Blesses God for comforting him under, and delivering him from, his troubles, for the encouragement of others under trouble; 3—11. (2) Asserts his own and his fellow labourers' integrity of conduct; 12—14. (3) Vindicates himself from levity or inconstancy in his purpose to have visited them sooner; 15—24.

See 1 Cor. 1.
Rom. 1. 1.
5. Gal. 1. 1.
15. Phil. 1. 1.
1 Thes. 1. 1.
2 Thes. 1. 2.

PAUL an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints who are in all Achaia:

2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed be God, even the Father of our Lord Jesus Christ, who constituted him our Mediator, and prepared for him his marvellous manhood; and who, in and through him, appears full of the most tender compassion, and is the author of all pardoning and relieving mercies, and bestower of all comfort, temporal, spiritual, or eternal; 4. Who, by his word, Spirit, and providence, supports, assists, and comforts, us ministers

our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

Anno Domini
cir. 60.

4 Who comforteth us in all our tribulation, that we may be able to comfort them who are in any trouble by the comfort wherewith we ourselves are comforted of God.

Exod. 34. 6.
Ps. 86. 5, 15.
Mic. 7. 18.

Rom. 15. 5.
2 Thes. 2. 16.
Is. 51. 3, 12.

5 For, as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

Acts 9. 4. Col.
1. 24. ch. 4. 9.
10. & 11. 3.
Ps. 34. 19, 20.
& 94. 18, 19.

6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.

Ver. 4. ch. 4.
15, 17, 18.
Rom. 8. 18,
28. 2 Tim.
2. 10—12. &
1. 8.

*Or wrought.

7 And our hope of you is stedfast, knowing that, as ye are partakers of

Rom. 5. 3, 4.
& 8. 17, 18.
2 Thes. 2. 13.
& 3. 2 Tim.
2. 12. Heb. 6.
9, 10.

EXPLANATORY NOTES. CHAP. I. Ver. 1, 2. I, Paul, whom Jesus Christ has immediately called to the high office of apostleship, according to the sovereignly gracious appointment of his Father;—and Timothy, my beloved and faithful fellow Christian, and minister of the gospel,—to all those at Corinth, and the places adjacent, that appear effectually called, graciously regenerated and sanctified, and set apart to the holy services of Christ,—wish the most abundant manifestations and fruits of God's free favour and mercy through Jesus Christ. 3. Magnified, adored, loved, and praised for ever, be that infinitely great and gracious JEHOVAH, who from eternity, in an inconceivable manner, begat our Lord Jesus Christ, who constituted him our Mediator, and prepared for him his marvellous manhood; and who, in and through him, appears full of the most tender compassion, and is the author of all pardoning and relieving mercies, and bestower of all comfort, temporal, spiritual, or eternal; 4. Who, by his word, Spirit, and providence, supports, assists, and comforts, us ministers

and Christians in all our painful and pressing troubles, outward or inward, particularly in such as we endure for adhering to his truths;—and that not merely for our own benefit, but that we may be thereby experimentally taught, disposed, and qualified, to sympathize with, and administer suitable and seasonable encouragement and comfort to, others in their afflictions, for animating their faith and hope to expect the like refreshment and deliverances. 5. For, as we have been uncommonly troubled and persecuted for the sake of Christ, so, through union to and intimate fellowship with him, we have been proportionally filled with spiritual comforts to balance it: 6. And all these things are divinely intended and ordered for your unspeakable advantage. If we be pressed with troubles, it is that ye, beholding us enabled to bear them with Christian courage, patience, and joy, may be emboldened to persevere in your holy profession and practice unto complete salvation, and to undergo similar troubles on Christ's account. 7. And, from what I have heard of my former epistle, I rest assured that, as God has

Anno Domini
cir. 60.

the sufferings, so shall ye be also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us:

11 You also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you than what ye read or acknowledge; and I trust ye shall acknowledge even to the end.

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit:

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

made you willing to sympathize with and share in our sufferings for Christ, he will, in his rich grace and faithfulness, make you partners with us in our abundant comforts, as your condition shall require it. 8. Passing over many other afflictions which we have met with, ye perhaps have heard that we were so terribly persecuted and cruelly abused for preaching the gospel in Lesser Asia, that we had scarcely any hopes of escaping with our life. 9. But God reduced us to this apparently desperate extremity that we might learn to live by faith on him, and have no dependance on our own wisdom or strength, or the favour or influence of friends, but only upon his life-giving, preserving, and restoring, power, goodness, wisdom, and faithfulness, for our protection and deliverance. 10. And we firmly trust that this God, who, by marvellous interpositions, did, and still does, preserve us in life amidst the greatest dangers, will continue to deliver us from doing evil ourselves, or being hurt by the wickedness of others, and preserve us safe unto his heavenly kingdom: 11. And that, in answer to your prayers as well as our own, such marvellous preservations and deliverances, procured by many prayers and intended for the spiritual edification of multitudes, may issue in abundant thanksgivings of many to God. 12. For, whatever reproaches and troubles I and my faithful fellow preachers of Christ have met with, we have in our own breasts the heart-ravishing and triumphant testimony of our consciences, in every reflection upon our principles, tempers, motives, views, and conduct, that with an ingenuous undisguised sincerity and singleness of heart, and with the most upright aims to promote the glory of God,—not with any cunning artifices of carnal policy, or selfish or secular designs or motives, but by a governing principle of grace, which God has wrought in our hearts, and by the gracious directions and assistance, which he, in free favour, continually affords us,—we have conducted ourselves in the whole of our ministerial and personal behaviour, and in a particular manner towards you. 13, 14. What I have now hinted is nothing more than ye have read in my former letter, and which I understand ye generally acknowledge to be true; and I hope that, by the grace of God, ye shall never have occasion to think otherwise;—even as the better part of you have already, with great pleasure, honourably acknowledged me and my fellow preachers to have been the instruments of your conversion and spiritual comfort;—and we have rejoiced on account of the gifts and graces bestowed upon you, and expect to see you presented, as the seals of our ministry, before our Lord Jesus Christ in the last judgment. 15. And, being satisfied of our having mutual comfort in one another, I truly intended to have made you a second visit before now, that, by my preaching and conversation, ye might be further refreshed and built up in Christ, and others converted to him. 16. I intended not indeed to visit you on my return to Macedonia, as then I could have merely seen you, but to continue with you some considerable time after my return from thence, and that some of you should help me forward in my way to Judea with the collection for the saints there. 17. In forming this design, which has not yet been accomplished, I did not, as your new preachers pretend, act inconsiderately or lightly, regardless of what I said or did; nor was it a compliment to flatter and deceive you; nor did I alter my resolution without sufficient ground, or as influenced by any carnal and secular considerations; nor did I, like a wicked man regardless of his word, affirm and deny the same thing by turns. 18, 19. No: I dare appeal to the infinitely true and faithful JEHOVAH that, in my whole conduct, I have acted consistently with truth and sincerity, and that the subject of my own and my brethren's ministrations are the stable and unchangeable truths of God!—for with uniform evidence

Anno Domini
cir. 60.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But, as God is true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay, but in him, was yea.

20 For all the promises of God in him are yea, and in him amen, unto the glory of God by us.

21 Now he who establisheth us with you in Christ, and hath anointed us, is God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

CHAP. II.

Here Paul (1) Suggests that he had delayed his visit to the Corinthians till he should see if they would, to his great comfort, rectify their disorders before he came; 1—4. (2) Directs them kindly to restore the deeply penitent incestuous person to their church fellowship; 5—11. (3) Informs them of his own labours, success, and joys, in spreading the gospel of Christ in several places; 12—17.

BUT I determined this with myself, that I would not come again to you in heaviness.

2 For, if I make you sorry, who is he then that maketh me glad, but the same who is made sorry by me?

of certainty we preached Jesus Christ, the eternal Son of God, in his person, offices, and benefits, which are for ever invariably the same; 20. For in him, the faithful and true witness, all the great and precious promises of the new covenant, given forth by the unchangeable God, and clearly exhibited under the New Testament dispensation, are infallibly and invariably the same;—all established and put in force by his death, that they may be effectually and completely fulfilled in their proper time and order to his people, to the praise and glory of God's truth, faithfulness, and grace by our ministrations. 21, 22. And it is this great and unchangeable God who establishes and strengthens us, ministers and people, to abide in the truth through virtue of our union to Christ,—and by his Spirit furnishes us with all necessary gifts and grace; who has also graciously distinguished, marked, and secured, us for his own,—confirmed his covenant with us, assured us of our interest in it, and imprinted his holy image upon us, and has given us his Spirit to dwell, and shed abroad his love and influence, in our hearts, as a pledge and earnest of our eternal inheritance. 23. And I dare appeal to him, in the most solemn manner, that I delayed my visit to you merely from tender affection to you, that I might come, not to exercise my power in censuring and reproving you, but in kind and meek encouragement and comfort. 24. Not that I, or any other minister of Christ, have any right to domineer over your faith, by requiring you to believe or practise any thing in religion which is not required by Jesus Christ, the only Head of the church: but we are authorised by God, and sincerely desire and endeavour, to promote your spiritual comfort, by recovering you from what would hinder it, and by establishing your faith in Christ, and the promises which are confirmed in him; for it is by such a divine faith, founded on God's own authority and faithfulness, that ye have stood, and must continue to stand, in your state of grace to eternal salvation.

REFLECTIONS UPON CHAP. I.—An unbounded source of mercies and blessings is a reconciled God in Christ. And delightful is it to have the God and Father of Christ ours also. Faithful ministers and Christians may expect to meet with great troubles on earth. But it is enough if God proportion their comfort to their tribulations, and make all to issue in the edification of his church. Yea, thus God often delightfully prepares his ministers, by their own trials and comforts, to comfort others. It is happy to see all our troubles and comforts wisely ordered by God to draw us off from resting in creatures to a sole dependance on himself; and to be enabled so to live amidst reproaches and persecutions as our consciences cannot but attest our uprightness and holiness.—Joint fervent prayers bring down remarkable blessings upon ministers and others. And, if God answer our prayers in remarkable benefits to many, abundant thanks should be rendered to him for his kindness. Happy is it when ministers earnestly pray, faithfully preach, and prudently vindicate their own character, in order to promote the remarkable edification of the church. And wonderful is the blessed provision which God hath made, in promises and spiritual influences, for the instruction, comfort, establishment, and eternal salvation, of his people.

CHAP. II. Ver. 1. From a tender and affectionate regard to you, I chose rather to delay my promised visit; that your having rectified your disorders before I came, might render it more welcome to you and agreeable to myself. 2. For, if by sharp reproofs and censures I had grieved any of you, nothing but the deep repentance and remarkable reformation of those very persons could

Anno Domini
cir. 60.

* 1 Cor. v. ch.
12. 21. & 1.
14. & 8. 22.
Gal. 5. 10.

* Ch. 7. 8. &
11. 28. 29. &
12. 14. 15.
Phil. 3. 18.
Lev. 19. 17.
Prov. 27. 5.
Ps. 141. 5.

* 1 Cor. 5. 5. 2.
Gal. 4. 12.

* Or censure.
1 Cor. 5. 4. 5.
ch. 13. 10.

* Ch. 12. 13.
Gal. 6. 1. 2.
Eph. 4. 16.
32. Col. 2. 13.
& 3. 13.
1 Thes. 5. 14.
Heb. 12. 12.
13.

* Ch. 7. 12. 15.
& 8. 24. & 10.
6. Phil. 2. 22.
2 Tim. 4. 5.

* Mat. 18. 18.
John 20. 23.
1 Cor. 5. 4.
ch. 5. 20.

* Or in the
sight.

* Luke 22. 31.
1 Cor. 7. 5.
ch. 11. 3.
Eph. 6. 11.
12. 2 Tim. 2.
25. 26. 1 Pet.
5. 8.

* Acts 16. 8. &
20. 6.

* Mark 16. 15.
Luke 2. 10.
11. 1 Cor. 1.
23. & 2. 2. &
15. 3. 4.

* Acts 14. 27.
1 Cor. 16. 9.
Col. 4. 3. Rev.
3. 7. 8.

Ch. 7. 5. 6.

3 And ^cI wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 ^dFor out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 ^eBut, if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man is this ^fpunishment, which *was inflicted* of many.

7 ^gSo that, contrariwise, ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward *him*.

9 For to this end also did I write, ^hthat I might know the proof of you, whether ye be obedient in all things.

10 ⁱTo whom ye forgive any thing, I *forgive* also: for, if I forgave any thing, to whom I forgave *it*, for your sakes *for-gave I it* [†]in the person of Christ;

11 ^kLest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to ^mpreach Christ's gospel, and a door was opened unto me of the Lord,

13 ^oI had no rest in my spirit, be-

have turned my sorrows into joy. 3. And for this reason I did, and do now again, write to you, that all your disorders may be rectified before I come, that I may not have my mind burdened with grief by you, whose steadfastness in the faith, holiness, and order, of the gospel should be a comfort to me; and I hope that every thing relative to the glory of Christ and the good of his church, will be your joy as well as mine.

4. For it was in great distress of spirit, on account of their deplorable and dangerous condition, that I directed you to excommunicate the incestuous person, or other manifest apostates from Christ. And I mention it now, not to awaken and renew your grief, but to manifest my deep concern for you and other Christians, and for the repentance and salvation of the most notorious delinquents. 5. But, if the incestuous person, or others notoriously scandalous, have, by their drawing upon themselves that awful censure, given uneasiness to me, or to such of you as are conscientiously concerned for the glory of God or good of their soul; (for I did not intend, in my former epistle, to charge you all as connivers at his criminal conduct.) 6, 7. Yet now, when the censure passed upon him by your church rulers, according to my direction, has been blessed by God to render him deeply penitent, ye ought to regard him as pardoned by God, and to encourage, comfort, and restore, him to your church fellowship, and behave towards him in the most compassionate manner, lest, through the overwhelming distress of his mind, he sink into utter despair. 8. I did not more earnestly charge you to censure him when he was persisting in his wickedness than I now beseech you to restore him to your religious fellowship, and behave towards him as a brother, that he may plainly see that your censure of him proceeded from your earnest care to promote his spiritual advantage. 9. And by your restoring as well as excommunicating him, you will give full proof of your submission to my apostolic authority, which indeed was a part of my end in writing to you. 10. And, to encourage you to this restoration of him to church fellowship, I, who concurred in his excommunication, hereby declare myself satisfied with his repentance; and, to testify my concern for his and your order, peace, and comfort, I do, in the name, and as in the presence, of Jesus Christ, declare him forgiven by God, and fit to be restored to the communion of the church. 11. And I am the more concerned for his being kindly and speedily restored, lest Satan, who envies the success of my ministry, the recovery of offenders, and the edification and increase of the church, should take occasion to prejudice any against us, as if we were of a rigid and unforgiving temper; or to discourage other offenders, and hurry them into despair or apostasy: for we have had much experience of his malicious designs and subtle stratagems to hinder the success of the gospel, and the peace and prosperity of the church. 12. The remarkable opportunity of preaching the gospel, which has Christ for its author, matter, and end, with the great success which the Lord gave me at Troas, helped also to retard my visit to you. 13. Yet, amidst that comfortable success which I had there, such was my anxiety for the return of my dear brother Titus from you to inform me of your spiritual concerns, and what effect my former epistle had upon you, that it made me set off and travel into Macedonia to meet him; where, to my great satisfaction, I found him, and received from him a comfortable account of your affairs. 14. Now blessed be the Father of mercies and God of all comfort that, notwithstanding all the opposition, trouble, and vexation, which have befallen me and my fellow labourers in the gospel, he enables us always to rejoice in what Christ is to us, and hath done, and will do for us; and that by our ministrations he spreads abroad his precious, heart-captivating, and delightful, declarations and offers of redeeming grace, and makes our labours acceptable to himself through Christ. 15. For in the faithful discharge of our commission we are well-pleasing to God on Christ's account, and through the reference which our doc-

trines and services bear to him, whether our hearts be effectually wrought upon

cause I found not Titus my brother: but, taking my leave of them, I went from thence into Macedonia.

14 ^pNow thanks *be* unto God, who always causeth us to triumph in Christ, and ^qmaketh manifest the savour of his knowledge by us in every place.

15 For we are unto God ^ra sweet savour of Christ, in them that are saved, and in them that perish:

16 ^sTo the one *we are* the savour of death unto death; and to the other the savour of life unto life. And ^twho is sufficient for these things?

17 For we are not as many, who [†]corrupt the word of God: but as of sincerity, but as of God, in the sight of: God speak we in Christ.

^u Is. 1. 22. ch. 1. 12. & 4. 2. & 11. 13. 2 Pet. 2. 3. 1 Tim. 6. 5. Tit. 1. 11.

CHAP. III.

Here Paul (1) Appeals to the Corinthians' own experience for the good effects of his ministry, and ascribes all the praise to God; 1—5. (2) Proves the preference of the gospel to the legal administration; 6—11. (3) Shews that his preaching was suited to the excellency and evidence of it, and had an enlightening and transforming efficacy, through the power of the Holy Ghost; 12—18.

DO^a we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 ^bYe are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be ^cthe epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in *fleshy* tables of the heart.

by it to the salvation of their souls, or whether they obstinately reject it to their everlasting damnation,—he favourably accepting our labours in *his* *Scr* not according to our success, but according to the right principles motives, and ends, diligence and integrity, in fulfilling them. 16. As to some, indeed, our preaching of this pure, precious, and heart-ravishing, gospel of Christ is altogether disagreeable to their carnal and corrupt heart; and, through their obstinate rejection and perverse abuse of it, eventually increases their spiritual death, condemnation, and everlasting destruction: but to others it conveys, with inexpressible delight, spiritual quickening, pardon, and comfort, and issues in their complete enjoyment of eternal life.—What man then, without the special assistance of Christ and his Spirit, is able to discharge this important work in a duly humble, holy, disinterested, zealous, faithful, earnest, and affectionate, manner? 17. For we are not like your judaizing or upstart preachers, who adulterate and debase the pure and glorious gospel by mingling with it legal observances and human inventions, to serve their own pride and avarice, but with the utmost integrity and plainness we preach it true and genuine, without any additions, alterations, or secular views;—as by the authority and direction, and in the presence and view, of God himself, and looking for all assistance and acceptance through Christ, who is the great subject of our ministrations.

REFLECTIONS UPON CHAP. II.—What tender love and deep concern ministers ought to have for the edification of their people! And great is the sympathy and charity they ought to exercise towards them. With grief and pain should they observe their faults, or proceed in necessary censuring of them, uniting therewith an earnest care to promote their repentance and restoration to church fellowship. And church censures ought to be taken off whenever the proper ends for which they are inflicted are gained. To deny our forgiveness to such as we have ground to hope God has forgiven, is a disobedience to Christ, and gives Satan an opportunity of rendering the persons censured desperate or profligate, and of representing Christ's followers as odiously rigid. For many are his wiles to dishonour Christ's cause and prevent the salvation of souls. But God, to the joy of his servants, makes the gospel of his grace gloriously triumphant at last, to the salvation of some and redoubled damnation of others. How delightful then on the one hand, and awful on the other, and how important and difficult, is the work of a gospel minister! Great grace from God is necessary to enable men to preach his gospel purely, heartily, candidly, and conscientiously, always dependant on Christ. And, alas, awful is the guilt, the danger, of multitudes, who adulterate it with human inventions, or who preach it in an unfaithful manner, and from carnal motives and ends; or who make the work of the ministry but a secondary business!

CHAP. III. Ver. 1. Do ye imagine that by thus avowing my own and my brethren's integrity I wish, like your vain-glorious preachers, to set forth our own praises? No, it is merely for your sake and the gospel's that I have touched on that point;—Or do we, like your false apostles, need letters of recommendation from one church to ingratiate us with another? 2. No, ye yourselves are the dear seals of our ministry. The grace of God planted in your hearts by means of it, and manifested in your holy conversation, is, to our inexpressible comfort, a demonstrative evidence to all of our divine call to and assistance in our work. 3. In respect of your gifts, graces, and holy conversation, ye are our recommendatory epistle from Christ, formed, through our ministrations, by the almighty Spirit of that God who has all life in himself, and is the Fountain and Bestower of it on others;—an epistle written, not with ink, as is the best we could have from men; nor even on tables of stone, as Moses received the law from God, but in the tender, pliant, living, and sensible, tables

Anno Domini
cir. 60.

Rom. 8. 37.
ch. 4. 7—12.
Phil. 4. 4. &
3. 3. Pr. 149.
2. 1 Thes. 5.
16. Is. 61. 10.

* Rom. 10. 17.
18. & 15. 19.
1 Tim. 1. 15.
Song 1. 3.
Col. 1. 6. 23.

* 1 Cor. 1. 18.
ch. 4. 3.

Luke 2. 34.
Acts 13. 46.
Mat. 13. 14.
& 11. 20—24.
John 3. 19.
36. & 9. 39.
1 Pet. 2. 7. 8.
Rom. 1. 16.
Is. 49. 5. 6.

Ch. 3. 5. 6.
1 Cor. 15. 9.
ch. 12. 11.

Or deal de-
ceitfully
with.

Ch. 1. 12. &
5. 12. & 10. 8.
12. & 2. 14.
17. & 4. 2. &
11. 5. 13. &
12. 11. with
1 Cor. 2. 6.
12. & 3. 10. &
4. 15. & 9. 1.
12. 19. & 10.
33.

1 Cor. 4. 15.
& 9. 1. 2. &
3. 0. ch. 7. 3.
& 11. 11. &
12. 15. Phil.
1. 7. Rom. 1.
8.

* Exod. 24. 12.
& 34. 1. & 31.
18. & 32. 16.
Ps. 40. 8. Jer.
31. 31. Heb. 2.
10. Ezek. 11.
19. & 36. 26.
27.

Anno Domini
cir. 60.

Ch. 2. 14.
Phil. 1. 7.
Heb. 3. 1.
1 Cor. 1. 2.

John 15. 5.
1 Cor. 3. 5—
7. & 15. 10.
ch. 2. 16. &
4. 7. Phil. 2.
13. & 4. 13.

1 Cor. 12. 28.
Eph. 4. 11.
ch. 5. 12—20.
Rom. 1. 5.

Jer. 31. 31.
Heb. 8. 6—
13. & 9. 15—
17. & 10. 16.
Mat. 26. 28.

Rom. 2. 27—
29. & 7. 6.
Heb. 9. 10.
Eph. 2. 15.

Deut. 27. 26.
Gal. 3. 10, 21.
Rom. 3. 20.
& 4. 15. & 7.
6. 9—13. ch.
2. 16.

John 6. 63.
Rom. 1. 16.
17. 1 Cor. 1.
24. ch. 2. 16. &
5. 18. 2 Tim.
1. 10. Heb. 8.
6. 8. Acts 16.
14. & 26. 17.
18. 1 John 1.
1.

Or quicken-
eth.

Rom. 7. 10.
Deut. 10. 1.
Exod. 24. 12.
& 31. 18. &
32. 16. & 34.
1. 29, 30.

Gal. 3. 5.
Rom. 1. 16.
17. & 3. 21.
Is. 46. 12, 13.
& 49. 3. Luke
2. 14. Eph. 3.
10, 21. Ps. 21.
5. & 72. 17—
19. Heb. 8.
6—13. & 10.
16—22. ch. 5.
18—21. Rom.
5. 15—21.

Ch. 4. 2, 13.
& 7. 4. Eph.
6. 19.

Or boldness.
Heb. 10. 1.
40. Acts 28. 26. Rom. 11. 8, 25. Ps. 69. 23.

4 And ^d such trust have we through Christ to God-ward:

5 ^e Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

6 Who also ^f hath made us able ministers of ^g the new testament; ^h not of the letter, but of the spirit: for ⁱ the letter killeth, but ^k the spirit ^l giveth life.

7 But, if ^m the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;

8 How shall not the ministration of the Spirit be rather glorious?

9 For, if ⁿ the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For, if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, ⁿ we use great [†] plainness of speech:

13 And not as Moses, ^o who put a vail over his face, that the children of Israel could not stedfastly look ^p to the end of that which is abolished:

14 But ^q their minds were blinded:

^o Exod. 34. 33, 35. ^p Rom. 10. 4. Gal. 3. 23, 24. Col. 2. 17. ^q Ch. 4. 3, 4. Is. 6. 9, 10. Ezek. 12. 2. Mat. 13. 11—15. John 9. 39. & 12. 40. Acts 28. 26. Rom. 11. 8, 25. Ps. 69. 23.

of your renewed hearts, made susceptible and retentive of every spiritual and holy impression. 4. And, as our ministrations have had these effects upon you, we trust in the promise, power, and grace of God that they will continue to have the like effects upon others; to their salvation, our vindication, and his own honour.

5. Not that we pretend to have any power of ourselves to convert or edify any man, or even to think one truly good and spiritual thought; but all our fitness and success are wholly and only of God by the operation of his Spirit;

6. On him alone we depend for it, and to him we ascribe the glory of it, who has graciously furnished us with every needful qualification, and gives us all seasonable assistances, to render us faithful and successful ministers of the gospel, which holds forth the covenant of grace in its utmost evidence, freeness, and fulness, as now confirmed by the death of Christ;—not ministers of the law, which God wrote on tables of stone, and which, in its long-continued dispensation, was comparatively weak and dead, condemning men to death and destruction;—but ministers of the gospel, which, by the marvellous agency of the Holy Ghost, is made effectual, for the quickening, converting, comfort, and eternal life, of multitudes, Gentiles as well as Jews.

7, 8. Now if the law, the ministration of which tended to condemnation, death, and destruction, and which was written on tables of stone, was delivered at Sinai with so much glorious pomp and awful majesty, and attended with a transient impression of glory on the face of Moses, who conveyed it to the people, how much greater glory, and that of a spiritual nature, must there be in the delightful dispensation of the gospel, by which the Holy Ghost conveys his enlightening, quickening, sanctifying, and saving, influences into such multitudes of souls; and how much more excellent that abiding glory which it imprints upon the duly qualified, authorised, and faithful, ministers, of it? 9. For, if the ministration of the law and legal ceremonies, which left men under a sentence of condemnation and death, was attended with such awful glory and majesty, the ministration of the gospel, in which the righteousness of God for the justification of believers is revealed and offered, and by means of which the faith whereby we believe unto righteousness is wrought in our heart, must be much more abundantly transcendent in its endearing excellency and honour.

10. Nay, the legal dispensation, which was introduced with so much glorious pomp at Sinai, has no glory at all when compared with the glory of the gospel dispensation of light and grace. 11. For if that legal dispensation, which is now abolished and set aside as weak and imperfect, was so glorious, much more must the New Testament dispensation, which is so excellent in itself, and abides till the end of time unalterable in its privileges and ordinances, be truly, emphatically, and beyond all comparison, glorious! 12. Being therefore, upon such considerations, fully persuaded of the superior worth and excellency of the gospel above the legal dispensation, and humbly trusting to the Lord to make it effectual for the salvation of souls, we are emboldened to use great freedom, openness, and plainness, in our preaching this word of his grace, without any reserve, fear, or disguise, on the one hand, or any embellishments of human art on the other.

13. We do not wish in any manner to conceal its intrinsic native beauties—as Moses covered his shining countenance with a vail, to hide it from the Israelites; intimating that, partly through the obscurity of his dispensation, and partly through the carnal blindness of their own minds, they could not distinctly by faith behold the true scope and design thereof in Jesus and his work, thereby typified.

14. And indeed both the ancient and modern Jews have been generally so blinded and hardened in their hearts that they did not conceive the proper meaning of the Old Testament types and predictions: yea, it is only by the manifestation of these things in the gospel and in the heart that those things can be understood. 15. And even to this day most of the Jews, when they read the laws of Moses and the prophets, do not discern their true reference to Christ, any more than their fathers discerned the glory of Moses' face through the vail that covered it.

16. Nevertheless, as Moses took the vail off his face when he

for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But, even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless, when ^r it shall turn to the Lord, the vail shall be taken away.

17 Now ^s the Lord is that Spirit: and where the Spirit of the Lord is there is liberty.

18 But ^t we all, with open face, beholding as in a glass the glory of the Lord, ^u are changed into the same image from glory to glory, *even* as [†] by the Spirit of the Lord.

John 17. 17.

† Or of the Lord the Spirit.

CHAP. IV.

Here Paul declares (1) That, animated by views of the excellency and power of the gospel ministry, he and his brethren had discharged it with unwearied diligence, sincerity, and faithfulness, though not with equal success to all; 1—7. (2) That their sufferings for it were exceeding great, but attended with rich supports and spiritual advantages; 8—12. (3) That their prospects of eternal glory chiefly preserved them from fainting under their tribulations; 13—18.

THEREFORE, ^a seeing we have this ministry, as we have received mercy, we faint not;

2 ^b But have renounced the hidden things of ^{*} dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But, if ^c our gospel be hid ^d it is hid to them that are lost:

4 In whom ^e the god of this world

went in before the Lord, so, when the generality of that nation shall be converted to the Lord Jesus Christ, the vail of ignorance shall be removed from their hearts and their understandings shall be enlightened to discern how all the types, figures, and predictions, of scripture have their complete and glorious accomplishment in Christ and his work of redemption. 17 Now the Lord Jesus, who will thus remove their vail of ignorance, is a divine, a quickening Spirit, and the words which he speaks are *spirit and life*. He is the Spirit and substance of all those ancient laws and ceremonies, and he conveys the Holy Ghost to all his members, to make their dead souls live, by means of the gospel; and wherever the Spirit of Christ dwells, and operates savingly in the heart, there is enjoyed a blessed freedom from natural ignorance of spiritual things,—from the bondage of the legal dispensation,—from the law as a covenant, and from the guilt and power of sin,—and an holy and delightful freedom of access to God and communion with him. 18. And all of us, who are endowed with his Spirit, and brought into the open light and full liberty of the gospel dispensation, do now by faith, in a manner far more clear than under the law, and yet far short of the heavenly vision, behold the unveiled glory of the Lord Jesus, in whom the law is fulfilled, and all the divine perfections illustriously displayed and harmoniously exalted;—and are by these views gradually and effectually rendered more and more like to him in grace and holiness, in a manner answerable to the love, grace, power, and influence, of the Holy Ghost, who is himself a divine Person, and is sent by Jesus Christ to convert and sanctify his people.

REFLECTIONS UPON CHAP. III.—Thrice happy are those ministers whose remarkable success in the conversion of sinners attests their call to their office; whose care is not to please men's humours, but to awaken their conscience and touch their heart; and who, in proportion to the success of their ministry, become more humble and sensible of their insufficiency for their work! And happy are those hearers whose hearts are by the gospel powerfully conformed to Christ! It is a mercy that we live in that period in which the terrible, the servile, the dark, the deathful, the figurative, and legal, dispensation of God's truths is exchanged for the amiable and glorious, the lightful and liberating, the quickening, the substantial, and lasting, ministration of the gospel. The vail of ignorance and error has been already in part removed by the influence of God's Spirit; and a time is coming when it shall be more fully removed from both Jews and Gentiles, and they be converted by multitudes to Christ. And thrice happy are they who, by believing views of him in the gospel, are gradually conformed to his image, till at last they become perfectly like him by seeing him as he is.

CHAP. IV. Ver. 1. Since therefore this dispensation of the gospel, which is so glorious in itself, and so efficacious and transforming in the hearts of true believers, is committed to me and my fellow labourers, we are animated, by the grace of God bestowed on us and his mercy towards us, amidst all our weakness, tribulation, and reproach, to discharge our important trust without despondence, cowardice, or shrinking. 2. And, notwithstanding manifold temptations, we have, with abhorrence, kept at the remotest distance from all secret and dishonourable artifices and contrivances, and all overreaching and ensnaring the souls of men by sly, subtle, and false, pretences; and all attempts to corrupt or falsify the word of God, or to accommodate it to the depraved taste of our hearers; and have endeavoured to preach the gospel, and nothing else, with the greatest simplicity and upright freedom, answerably to every one's case and conscience, as in the sight of that all-seeing and heart-searching God, to whom we must at last give an account of our conduct. 3. But if, notwithstanding our plain and faithful publication of the gospel, any of our hearers still remain ignorant of its attracting glory and saving power, it is merely because, by their wilful obstinacy and unbelief, they continue in their natural, lost, and perishing, estate, in which, if they persist, they must be inevitably undone for ever; 4. And

Anno Domini
cir. 60.

Rom. 11. 28,
26. Mat. 13.
11. 1 Cor. 2.
10. Hos. 3. 5.
& 6. 3. Is. 11.
9. & 48. 17.
& 54. 13. Jer.
31. 34. Is. 25.
7. & 29. 18.

John 4. 24. &
6. 63. 1 Cor.
2. 10. ch. 4.
13. Rom. 8.
15. Gal. 4. 6.

1 Cor. 13. 12.
ch. 4. 4, 6. &
5. 7. Col. 1.
27. 2 Tim. 1.
10, 11. 1 Tim.
1. 11, 15.

Rom. 8. 29.
1 Cor. 15. 49.
Col. 3. 10.
Eph. 1. 4, 5.
& 2. 10. & 4.
24. ch. 5. 17.
Gal. 6. 15. &
5. 6, 22, 23.
2 Pet. 1. 5—9.

1 Cor. 7. 25.
ch. 3. 6. & 5.
18. Eph. 3. 7.
6. 1 Tim. 1.
11, 12. ch. 2.
14. 2 Tim. 2.
1. Phil. 6. 13.

Ch. 1. 12. &
2. 17. & 5. 11.
& 6. 4. & 11.
3. 6, 13. Eph.
4. 14. & 5. 3.
12. 1 Thes. 2.
3, 5.

Or shame.
Rom. 2. 16.
Col. 1. 23.
Eph. 3. 8.

Mat. 11. 25.
1 Cor. 1. 12.
ch. 2. 15, 16.
& 3. 14.

2 Thes. 2. 10.
11. Is. 6. 9, 10.

Mat. 4. 8, 9.
John 8. 44. &
12. 31. & 1.
30. & 16. 11.
Eph. 2. 2. &
6. 12. Ps. 17.
14.

Or shame.

Mat. 4. 8, 9.
John 8. 44. &
12. 31. & 1.
30. & 16. 11.
Eph. 2. 2. &
6. 12. Ps. 17.
14.

Or shame.

Mat. 4. 8, 9.
John 8. 44. &
12. 31. & 1.
30. & 16. 11.
Eph. 2. 2. &
6. 12. Ps. 17.
14.

Or shame.

Mat. 4. 8, 9.
John 8. 44. &
12. 31. & 1.
30. & 16. 11.
Eph. 2. 2. &
6. 12. Ps. 17.
14.

Or shame.

Mat. 4. 8, 9.
John 8. 44. &
12. 31. & 1.
30. & 16. 11.
Eph. 2. 2. &
6. 12. Ps. 17.
14.

Or shame.

Mat. 4. 8, 9.
John 8. 44. &
12. 31. & 1.
30. & 16. 11.
Eph. 2. 2. &
6. 12. Ps. 17.
14.

Or shame.

Mat. 4. 8, 9.
John 8. 44. &
12. 31. & 1.
30. & 16. 11.
Eph. 2. 2. &
6. 12. Ps. 17.
14.

Or shame.

Mat. 4. 8, 9.
John 8. 44. &
12. 31. & 1.
30. & 16. 11.
Eph. 2. 2. &
6. 12. Ps. 17.
14.

Or shame.

Mat. 4. 8, 9.
John 8. 44. &
12. 31. & 1.
30. & 16. 11.
Eph. 2. 2. &
6. 12. Ps. 17.
14.

Or shame.

Mat. 4. 8, 9.
John 8. 44. &
12. 31. & 1.
30. & 16. 11.
Eph. 2. 2. &
6. 12. Ps. 17.
14.

Or shame.

Mat. 4. 8, 9.
John 8. 44. &
12. 31. & 1.
30. & 16. 11.
Eph. 2. 2. &
6. 12. Ps. 17.
14.

Or shame.

Mat. 4. 8, 9.
John 8. 44. &
12. 31. & 1.
30. & 16. 11.
Eph. 2. 2. &
6. 12. Ps. 17.
14.

Or shame.

Mat. 4. 8, 9.
John 8. 44. &
12. 31. & 1.
30. & 16. 11.
Eph. 2. 2. &
6. 12. Ps. 17.
14.

Or shame.

Mat. 4. 8, 9.
John 8. 44. &
12. 31. & 1.
30. & 16. 11.
Eph. 2. 2. &
6. 12. Ps. 17.
14.

Or shame.

Mat. 4. 8, 9.
John 8. 44. &
12. 31. & 1.
30. & 16. 11.
Eph. 2. 2. &
6. 12. Ps. 17.
14.

Anno Domini
cir. 60.

1 Kim. 22. 22.
Is. 6. 10. Mat.
11. 25. 2 Thes.
2. 10. 11.

John 8. 12. &
12. 35. ch. 3.
8. 11. 18.
Acts 26. 17.
18. Col. 1. 27.
1 Tim. 1. 11.
2 Tim. 1. 10.
2 Thes. 1. 8.

Phil. 2. 6.
Zech. 13. 7.
John 1. 18.
Col. 1. 15.
John 14. 9.
10. & 10. 30.
Heb. 1. 3.

Mat. 16. 24.
1 Cor. 1. 13.
23. & 2. 2. &
3. 5. 21. & 9.
19-23. & 10.
33. Rom. 15.
1. 2. ch. 1. 24.
with Jer. 23.
16. 26.

Gen. 1. 3. 14.
15. Ps. 74. 16.
& 136. 7-9.

Eph. 1. 17. 18.
& 5. 8. 1 Pet.
2. 9. 2 Pet. 1.
19. Acts 26.
17. 18. ch. 3.
18.

Heb. 1. 3.
Col. 1. 15.
John 14. 9.
10. with ch.
3. 7. 13.

Mat. 13. 44.
52. 1 Cor. 1.
28. & 2. 5. ch.
3. 5. 6. & 5. 1.
6. & 6. 7. &
12. 9. Eph. 3.
8. Col. 2. 2. 3.
1 Thes. 4. 4.
2 Tim. 1. 8.
& 2. 20. 1 Pet. 2. 7. with Judg. 7. 13. 16. Col. 1. 27.
1 Cor. 10. 13. ch. 1. 10. Is. 46. 4. + Or not altogether without help, or means. P Ps.
37. 24. Is. 43. 2. Job 5. 17-19. ch. 1. 10. & 12. 9. Heb. 13. 5. Is. 41. 10. 14. Gal. 6. 17.
Rom. 8. 17. 19. 1 Cor. 15. 31. ch. 1. 5. 9. Phil. 3. 10. 11. 2 Tim. 2. 11. 12. 1 Pet. 4. 13. & 5. 10.
Ps. 44. 23. Mat. 5. 11. Rom. 8. 36. 1 Cor. 4. 9. & 15. 31. 49. ch. 6. 9. Col. 3. 3. 4. John 14. 19.

hath 'blinded the minds of them who believe not, lest ^sthe light of the glorious gospel of Christ, who is ^bthe image of God, should shine unto them.

5 For we preach 'not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, ^kwho commanded the light to shine out of darkness hath ^lshined in our hearts, to ^ggive the light of the knowledge of the glory of God ^min the face of Jesus Christ.

7 But we have ^athis treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 ^oWe are troubled on every side, yet not distressed; ^wwe are perplexed, but ^tnot in despair;

9 ^pPersecuted, but not forsaken; cast down, but not destroyed;

10 ^qAlways bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 ^rFor we who live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

Ch. 1. 8. & 7. 5. Rom. 8. 35. 36.

Or not altogether without help, or means. P Ps.

Gal. 6. 17.

1 Cor. 4. 9. & 15. 31. 49. ch. 6. 9. Col. 3. 3. 4. John 14. 19.

because the devil, whom the idolatrous Gentiles worship, and carnal men every where serve and obey, has, by the malignant influence of his allurements, terrors, and delusive suggestions, increased and confirmed the natural blindness and stupidity of their minds, and led them into wrong notions concerning the things of God and their eternal interests, that so the bright discoveries of the glory of Christ, who, as the Son of God, is the express image of his Father's person, and, as Mediator God-man, is the representative image of God, in which all his perfections appear harmoniously exalted and illustriously displayed, may not, by this gospel, penetrate through their natural ignorance and error, enlighten their hearts, and dispose them to abandon the slavery of Satan, and receive Jesus Christ by faith.

5. For, in preaching the gospel, we do not conceal the glory of it, by attempting to promote our own honour or interests, authority or inventions, passions or prejudices, but labour plainly to exhibit the person, offices, relations, righteousness, grace, and government, of Jesus Christ, the only Saviour of lost sinners and Lord of all, and to represent ourselves as no more than servants, who are called by him to consider your weakness, wants, temptations, and dangers, and to labour by all means to promote your spiritual and eternal welfare, to the praise of the glory of his grace.

6. For God, who in the creation of the world did, by his own powerful and efficacious word, cause light to shine out of the dark chaos, has graciously enlightened the minds of us apostles and ministers, and even ordinary believers, with discoveries of his own being, perfections, purposes, and will, relative to our eternal salvation, as they are displayed, with the most endearing lustre, in the person, offices, relations, states, and work, of Jesus Christ our Redeemer.

7. And he has committed the ministration of this infinitely precious and enriching truth and grace of the gospel to us, who are but frail, contemptible, mortal, and sinful men, like yourselves, that the transcendent excellency and infinitely powerful influence which attends it for the conversion, comfort, and sanctification, of men, may appear to be wholly of God, and in no respect or degree from us the preachers of it, who, on account of weakness, persecution, and trouble, need his almighty power to support and preserve us.

8. We are oppressed with manifold afflictions from all quarters, and by all means that men or devils can invent; yet neither straitened in our minds, oppressed with anxiety, hindered from preaching, or irrecoverably entangled.—We often know not what course to take in present dangers, or how to avoid further trials; but are never left to distrust or despair of God's wisdom, power, goodness, and truth, to uphold us under, carry us through, and in due time deliver us from, all our troubles, and make them work for his own glory and our good.

9. We are persecuted for righteousness' sake in our persons, characters, liberties, and properties, by every method of reproach and violence; but never left to ourselves, abandoned by our God, or deprived of his acknowledgment, assistance, and comfort.—In our wrestling with sinful lusts, seducing devils, unreasonable men, or even our own infirmities, we are sometimes dejected, foiled, and cast down; but by faith we rise again, and neither we nor our cause are slain or defeated.

10. In these daily and severe hardships and sufferings, which we endure for Christ, we carry about an external resemblance of those which he endured for the salvation of men; while, by our fellowship with him in the virtue of his death, resurrection, and eternal life, we are enabled to bear them with faith, patience, constancy, and courage.

11. For we, who live spiritually, by quickening influence derived from him as our vital Head, and in conformity to him as our great Pattern, and who by his marvellous providence are still preserved in our natural life, are perpetually betrayed and delivered up by our restless enemies into the hands of secular powers or outrageous mobs, and are always surrounded with dangers and exposed to death for preaching and professing our faith in Christ as the only Saviour,—in order that our wonderful preservations and deliverances, and our continued boldness in preaching the gospel with divine energy, may be an evident demonstration of the great power and glory by and to which our living Redeemer was raised from the dead, and that his holy and heavenly life may be conspicuously exemplified in our holding fast our faith, and holding on in our ministrations and holy practice, with submission, patience, and undaunted resolution, amidst all the infirmities and oppressions which attend our abiding in mortal flesh.

12. Thus we ministers are exposed to distress and danger in the most hideous forms, while ye, my Christian friends, dwell in safety, and enjoy all the comforts of life; and all the troubles which we endure in preaching the gospel, and for the confirmation of it, are, by the power and wisdom of Christ, made means of promoting your

12 So then ^sdeath worketh in us, but life in you.

13 We having ^tthe same spirit of faith, according as it is written, ^u"I believed, and therefore have I spoken; we also believe, and therefore speak;

14 ^xKnowing that he who raised up the Lord Jesus shall raise up us also by Jesus, and shall present ^vus with you.

15 ^yFor all things ^{are} for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 ^zFor which cause we faint not; but, though our outward man perish, yet ^athe inward ^{man} is renewed day by day.

17 ^bFor our light affliction, which is but for a moment, worketh for us a far more exceeding ^{and} eternal weight of glory;

18 While ^cwe look not at the things which are seen, but at the things which are not seen: for the things which are seen ^{are} temporal; but the things which are not seen ^{are} eternal.

CHAP. V.

Shews (1) How Paul and his fellow ministers and Christians were supported under their troubles by assured hopes and earnest desires of heavenly glory; 1-8. (2) How the views of this and of the future judgment excited them to diligence in their work; 9-11. (3) Paul's great concern for the Corinthian converts, and the reasons of it; 12-16. (4) The necessity of regeneration,

spiritual and eternal life. 13. But, whatever difference there be in our outward circumstances, yet, being animated by the same lively principle of faith, wrought by the Holy Ghost, as you and the Old Testament saints were influenced by, we, after their example, having firmly believed the gospel revelations, and experienced them to be faithful and true, do persist in boldly preaching them, and openly avowing our hopes of complete deliverance and eternal life according to them;

14. Being fully assured that God, who raised up Jesus Christ from the dead, as an evident testimony of his having perfectly fulfilled his law and satisfied his justice for the sins of his people, will, for and through Jesus Christ, by his Spirit, raise us up to a blessed immortality at the last day, and will solemnly approve and present us faultless before an assembled world with exceeding joy;

15. For all the labours and sufferings of Christ's ministers or people, and every thing else relative to the gospel dispensation, yea all the providential dispensations of God, are by him intended, ordered, and made effectual, for your spiritual edification and eternal salvation, that the overflowing streams of his grace and mercy might, through Christ, issue in abundant grateful acknowledgments, thanksgivings, and praises, of converted multitudes to himself as the Father of mercies and God of salvation.

16. And these realizing views and contemplations of the blessed fruits of our ministrations bear up our spirits amidst every danger or distress; and though, by numberless fatigues and hardships, our mortal bodies and outward enjoyments gradually decline and waste, yet our immortal souls, as regenerated by the grace of God, are daily revived and strengthened in holiness and comfort by fresh supplies from Christ's fulness of grace, and gradually increase in desire of, and meetness for, the heavenly perfection.

17. For, however burdensome and tedious our multiplied tribulations may appear to carnal men, yet to our faith, and in comparison of that important and endless happiness which we look for, they appear extremely light and momentary: and meanwhile, by the all-gracious management of Providence without us, and the sanctifying influence of the Holy Ghost within us, they all, in a marvellous connexion, issue in, and prepare us for, an incomparable, inexpressible, inconceivable, and everlasting, glory and happiness, in the full enjoyment of God in Christ as our ALL and IN ALL.

18. While, in order to promote this astonishing co-operation of our troubles, we, by faith, overlook the visible and transient things of this world, as altogether unsuitable, and insufficient to be a portion for our souls, and intently look at, desire after, and hasten towards, the invisible things of heaven, which, like God himself, shall for ever endure in their glory and delightful usefulness.

REFLECTIONS UPON CHAP. IV.—Happy are they who are divinely called to, qualified for, supported under, and rendered faithful in the gospel ministry! It is not enough to begin well, but they must courageously persevere unto the end. And in all things they must recommend themselves to the gracious approbation of God and to the consciences of their hearers, by a candid and open publication of truth. Not themselves but Christ in his new covenant characters, must be the matter and end of their preaching; and they must take pleasure in serving the spiritual and eternal interests of his church for his sake. How excellent is the gospel treasure, which is put into weak, despicable, mortal, and sinful, ministers, for the enriching of themselves and others! And wisely hath God thus ordered it, that all the good found in or done by them may appear to be of himself. With great subtilty, labour, and force, Satan strives to hold fast his slaves of mankind through their ignorance of the gospel. And nothing can more clearly discover men in a lost and perishing estate than obstinate ignorance of gospel truths. Thrice happy then are those who have had its illustrious, amiable, and penetrating, light shed abroad in their hearts by the Holy Ghost! Like Christ, their sufferings may be great and many, but they shall be supported and honourably carried through them all. If, like the ancient prophets and saints, they stand fast in the faith, no tribulation shall overwhelm or cause them to faint. While bodily troubles waste their outward man, Jesus' Spirit makes their inward grace increase, and their souls to advance in spiritual strength and ripeness for glory. Never should saints murmur at their troubles, when they are so light and transient, and yet so inexpressibly useful. But how inconceivably delightful and glorious is our eternal felicity: And the more we set our eyes and affections on things above, the more remarkably will our troubles prepare us for, as they bring us nearer to, this eternal happiness.

Anno Domini
cir. 60.

Ch. 13. 9.

1 Cor. 4. 13.

Acts 15. 11.

1 Cor. 6. 17.

Ps. 116. 10.

ch. 3. 12, 17.

Rom. 8. 11.

1 Cor. 6. 14.

Acts 2. 24.

John 11. 25.

1 Cor. 15. 20.

—23, 45, 49

—57.

Rom. 8. 28.

1 Cor. 3. 21.

Col. 1. 24.

2 Tim. 2. 10.

ch. 1. 6, 11.

Eph. 3. 10, 21.

1 Pet. 4. 11.

Ver. 1. Ps. 27.

13. & 119. 81.

Is. 40. 29—

31. & 41. 10

—46. & 46.

3. 4.

Rom. 7. 22.

Eph. 3. 16.

Col. 3. 10.

1 Pet. 3. 4.

Is. 40. 31.

Rom. 8. 18.

37. Ps. 30. 6.

1 Pet. 1. 4, 7.

& 5. 10. Mat.

5. 12. 2 Thes.

1. 5. 1 John

3. 2. Ps. 31.

19. Is. 45. 17.

& 6. 19, 20.

Rom. 8. 24.

Heb. 11. 1.

26. & 10. 35.

Anno Domini
cir. 60. and of reconciliation with God, through Christ's atonement and
by the gospel ministration; 17—21.

FOR^a we know that, if ^bour earthly house of *this* tabernacle were dissolved, we have ^ca building of God, an house not made with hands, eternal in the heavens.

2 For ^din this we groan, earnestly desiring to be clothed upon with our house which is from heaven :

3 ^eIf so be that being clothed we shall not be found naked.

4 ^fFor we that are in *this* tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath ^gwrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst ^hwe are at home in the body, we are absent from the Lord :

7 ⁱ(For we walk by faith, not by sight) :

8 We are ^kconfident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore ^mwe ⁿ*labour, that, whether present or absent, we may be accepted of him.

10 ⁿFor we must all appear before the judgment seat of Christ ; ^othat every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 ^pKnowing therefore the terror of

CHAP. V. Ver. 1. What encourages us thus to look at things eternal, and to bear up cheerfully and labour diligently under our innumerable afflictions, is that, from the testimony of God's word and the witnessing of his Spirit with our spirits, we are assured that, whenever this frail, mean, and changing body, in which our soul dwells during our present state of pilgrimage and warfare, shall be dissolved by death, our soul shall immediately enter into a far more fixed, lasting, glorious, and happy, state prepared by God, in his infinite wisdom, power, and grace, in his own immediate presence in heaven ; and at the last day our body, being raised in glory, shall be rendered immortal, that, in union with our soul, it may be for ever with the Lord. 2. And, in the believing views of this inconceivable happiness, we, being oppressed by manifold troubles and indwelling corruptions, do often, in extreme anguish, sigh, mourn, and groan, under them, and vehemently desire and long for our heavenly home, in which we shall be clothed with light, holiness, and joy, and our body at last put on immortality and honour : 3. And the rather because, being then surrounded, adorned, and rendered safe and happy, with his glory, we shall never more be exposed to any want, misery, defilement, or shame. 4. For, in our present mortal state, we cannot but earnestly long to be fully delivered from all our burdens of trouble, and especially our sinful corruptions, which so offend our gracious God, and hinder our fellowship with him : not that we would be rid of our body, or chiefly desire to get out of this evil world, but that we may enter into the full possession of perfect holiness and happiness ; and that all our natural and sinful infirmities may be, as it were, drowned and lost in the transcendent and undefiled felicities and glories of the future state. 5. Now, for the further confirmation of our faith and hope, God hath not only revealed and promised this future blessedness, but by his regenerating and sanctifying grace, hath formed in our hearts spiritual and holy dispositions and desires, to make us meet for it ; and by the inhabitation, comforts, and witnessing, of his Spirit in us, hath given us an earnest, pledge, token, and foretaste, of it, to ascertain our speedy entrance on the full enjoyment of it. 6. And in the views, and under the influence of these things, we are always enabled to face our trials, sufferings, or death, with undaunted courage, and unshaken hopes of a glorious deliverance from them ; knowing that, while we continue dwelling in these mortal bodies, we live like persons in a state of pilgrimage and warfare, at a great distance from the immediate presence of our dear Husband, and Lord, Jesus Christ. 7. For, in this present mortal state of afflictions, we live and regulate all our behaviour by faith in Christ and his promises, which overcomes this world, and is the evidence of things not seen ; and not by the immediate sight and enjoyment of God, any more than by carnal sense or spiritual feelings. 8. But, bearing up under all our hardships and dangers, and having unshaken hopes of their happy issue, we would be glad to leave our present mortal body and life, with all the natural and sinful infirmities attending them, in order to enter into the immediate presence of Christ, and be perfectly transformed into his image, by seeing him as he is. 9. Having therefore these satisfying hopes of, and earnest desires after, the heavenly blessedness, we zealously labour that, whether we die or live, all our services and sufferings, as well as our persons, may be graciously accepted by Christ, through his own righteousness, at his tribunal. 10. For, in a little time, all of us, ministers or people, Jews or Gentiles, must personally appear before him at the last judgment, when our whole state, qualities, and works, shall be impartially laid open before the world, and our own consciences, that every one of us, saint or sinner, may have the eternal gracious reward of our good deeds, or the just punishment of ~~our~~ sins, assigned to us, in proportion to the degree of the

the Lord, we persuade men ; but ^a we are made manifest unto God, and I trust, also are made manifest in your consciences.

12 For ^rwe commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them who glory ^s† in appearance, and not in heart.

13 For whether we be ^tbeside ourselves, *it is* to God ; or whether we be sober, *it is* for your cause.

14 For ^uthe love of Christ constraineth us ; because we thus judge, that, if one died for all, then were all dead :

15 ^vAnd *that* he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again.

16 ^wWherefore henceforth know we no man after the flesh : yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore, ^xif any man *be* in Christ, ^y*he is* a new creature : old things are passed away ; behold, all things are become new.

18 ^zAnd all things *are* of God, who hath reconciled us to himself by Jesus Christ, ^aand hath given to us the ministry of reconciliation ;

19 To wit, that ^bGod was in Christ reconciling the world unto himself, not imputing their trespasses unto them ; and hath ^ccommitted unto us the word of reconciliation.

^d Rom. 11. 36. John 3. 16. Jam. 1. 17. Rom. 5. 10. Eph. 2. 16. Col. 1. 20. 1 John 2. 2. & 4. 9, 10. Rom. 3. 24—26. Mark 16. 15, 16. Mat. 28. 19. Rom. 1. 5. & 15. 19. 3. 24—26. Ps. 32. 1, 2. Is. 43. 25. & 44. 22. Gr. put in us. ver. 8.

Anno Domini
cir. 63.

Ch. 1. 12. & 2. 17. & 4. 2. & 11. 6. 1 Thes. 2. 8 —11.

Ch. 1. 14. & 3. 1. & 10. 8. & 11. 12—15

† Gr. in the face.

Ch. 11. 1, 16, 17. & 12. 6, 11. with 1 Cor. 10. 31. & 4. 3, 4. & 9. 17—23. 2 Tim. 2. 10. 1 Thes. 2. 3 —11.

Luke 7. 47. 1 John 4. 19. Ps. 110. 3. Song 1. 4. Rom. 5. 1. 1 Tim. 2. 6. John 11. 51, 52. 1 Pet. 4. 1, 2.

Rom. v. vi. & 14. 7, 8. 1 Cor. 6. 19, 20. 1 Thes. 5. 10. Tit. 2. 14. Gal. 1. 4. & 2. 20. 1 Pet. 4. 2. Eph. 5. 2—17. Luke 1. 74. Mat. 12. 50. John 15. 14. Gal. 5. 6. & 6. 15. Phil. 3. 8 —14. Col. 3. 11. with 1 Cor. 19. 18. 1 Thes. 5. 12. Jam. 2. 1. John 20. 17. & 6. 63. & 7. 5.

1 Cor. 1. 30. Eph. 2. 10. & 1. 3. Gal. 5. 6. & 6. 15. John 3. 3, 5, 6. Ezek. 36. 26. Eph. 4. 23, 24. Col. 3. 10. 1s. 65. 17. Rom. 6. 4—6. & 8. 9, 10. ch. 4. 16. Is. 43. 12. 1 Thes. 5. 24. Mat. 16. 24. Rev. 21. 5.

‡ Or let him be.

habitual and governing turn of our thoughts, words, or actions in which we lived and died. 11. Being therefore convinced, from the word of God, and our own experience, of the inexpressible terribleness of that future judgment to hypocritical and unregenerate men, we compassionately labour to beseech and persuade men to flee from their natural, sinful, and dangerous estate, by receiving Jesus Christ the Judge for their full and everlasting salvation ; and, whether they hear or forbear, we can appeal to God that we have been sincere and earnest therein ; and can appeal to many of your consciences who have observed our preaching, sufferings, and conduct. 12. Indeed, after the experimental knowledge which ye have had of our faithfulness and diligence, we have no need to recommend ourselves to you ; but we suggest these things, that ye may have occasion to rejoice and glory in the favour which God hath vouchsafed to us, and may thereby silence the vain boasts of your judaizing teachers, who, without any just consciousness of their own sincerity, talk proudly of their mere appearances of religion. 13. For in my own, and my faithful fellow ministers', zealous vindication of our character, and fervent contentings for the equal admission of believing Gentiles, as well as Jews, to all the privileges of the gospel-church ; and in our self-denial, and calm instructions and entreaties, we have only aimed at manifesting the riches of God's grace, and promoting men's eternal salvation, particularly that of the Gentiles. 14, 15. For the faith and sense of the exceeding greatness, freeness, and endearments, of Christ's dying love, powerfully draw, excite, incline, and oblige us, as it were, by a holy and delightful constraint, to do all that we can, in imitation of, and obedience to, him, for the glory of God, in the salvation of Gentiles as well as Jews : for we thus think and judge, that if, according to the gospel revelation, Christ, the only Saviour, died in the stead, and for the salvation of sinful men, Gentiles as well as Jews, then both parties were, by nature, equally condemned in law, and dead in trespasses and sins, none having more right to, or fitness for, gospel privileges than another ; and that he died for sinners of all nations, that all they who are judged to life in justification, and spiritually quickened by the Holy Ghost, should no longer pursue their own carnal, selfish, or secular aims, nor indulge their own lusts and passions, nor make their own honour, ease or pleasure, the chief end of their living in this world, but wholly devote themselves to the service and glory of their great Lord and Saviour, who died to atone for their sins, and rose again for their justification and eternal life. 16. For this reason, we, faithful ministers of the gospel, think ourselves bound to preach it to all nations, Gentiles or Jews, poor or rich ; nay, though some of us once viewed and valued Christ, as a circumcised Jew, or temporal Deliverer, being now enlightened by the gospel, we view and value him only as the spiritual, the divine, Prophet, Priest, and King, of the new covenant of grace, for men's spiritual and eternal salvation. 17. It is therefore the principal point of the Christian religion, that if any man, Jew or Gentile, be in Christ, by vital union, as well as by external profession, an entire change of his state, nature, and practice, hath been effected in him, by the almighty creating power of God ; his former habitual principles, inclinations, motives, ends, and course of conversation are mortified and laid aside, and others, directly contrary to them, and conformed to those of Christ, are implanted and fixed in their stead. 18. And God, the Creator and Preserver of the world, is the Author of all things respecting the new creation and redemption of men, Jews or Gentiles ; and hath, by the incarnation, obedience, and death, of his Son, effectually destroyed sin, and restored friendship between himself and all his people ; and, in infinite condescension and grace, hath honourably entrusted us apostles and ministers to preach and hold forth this method of reconciliation to men. 19. The sum and tenor

Anno Domini
cir. 60.

Ps. 5. 1-7.
1 Kin. 18. 21.
Prov. 29. 27.
1 Cor. 10. 14.
Eph. 5. 7, 11.
Deut. 22. 10.

1 Sam. 5. 3, 7.
Deut. 14. 27.
& 18. 1. Josh.
22. 25. 1 Kin.
18. 21. Acts 8.
21. 1 Cor. 10.
7.

1 Cor. 3. 16.
& 6. 19. Eph.
2. 31. Heb. 3.
6. 1 Pet. 2. 5.

Lev. 26. 12.
Ezek. 36. 28.
& 37. 26, 27.
Rev. 24. 3.

Gen. 17. 7.
Jer. 31. 33. &
30. 22. & 24.
7. & 32. 39.
Ezek. 11. 20.
& 36. 28, 37.
Zech. 8. 8. &
13. 9.

Is. 52. 11. Jer.
51. 6. Zech. 2.
6. Acts 2. 40.
Rev. 18. 4.
1 Cor. 10. 20.
ch. 7. 1. with
Lev. 11. 24.
29. & 21. 11.

Jer. 31. 1, 9.
33. Rev. 21. 7.
2 Sam. 7. 14.

Ch. 6. 16—
18. Rom. 5.
20. 21. & 6. 1
—23. 2 Pet. 1.
4—9. & 3. 11
—14. Luke 1.
74, 75. 1 John
3. 1—3. 1 Pet.
2. 11. 1 Cor.
6. 20. Tit. 2.
11—14. Phil.
2. 12, 13. & 3.
8—14. Mat.
5. 8. 1 Tim.
4. 8.

Mat. 10. 14.
40. 2 John 10.
3 John 10.
Acts 20. 33.
ch. 4. 2.
Thes. 2. 5.
Rom. 16. 18.
1 Cor. 6. 12.
18. & 10. 33.
ch. 1. 12. &
2. 17. & 6. 3
—12. & 11. 7.
13. & 12. 13, 17.
Gal. 4. 17. 2 Thes. 3. 8. 1 Tim. 6. 4—11. 2 Tim. 3. 2—6. Tit. 1. 10. 2 Pet.
2. 14. Jude 11, 16.

1 Cor. 4. 14. ch. 3. 3, 4. & 6. 11, 12.

1 Cor. 4. 14. ch. 3. 3, 4. & 6. 11, 12.

ther with unbelievers: 'for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And 'what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for 'ye are the temple of the living God: as God hath said, 'I will dwell in them, and walk in them; and 'I will be their God, and they shall be my people. 17 'Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 'And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAP. VII.

Here, after urging them to improve the promises in universal holiness; 1. Paul (1) Intreats the Corinthians to shew the like affection and regard to him as he did to them; 2—4. (2) Informs them of his great joy, on account of the good effects his former epistle had upon them, in the censure of the incestuous person, and their own and his repentance; 5—12. And that Titus had found such a kind and comfortable reception among them; 13—16.

HAVING^a therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2^b Receive us: 'we have wronged no man, we have corrupted no man, we have defrauded no man.

3^d I speak not *this* to condemn you: for I have said before that ye are in our hearts to die and live with you.

What religious fellowship can there be between a savingly enlightened Christian, and one who knows nothing of God, of Christ, or the gospel, but is plainly a subject of Satan, the prince of darkness? 15. What harmony can there be between the true members of Christ and the manifest children of Satan, that lawless arch-rebel against God? Or what comfortable joint portion can one who believeth in Christ have with one who, in profession and practice, rejects him? 16. And what proper agreement can there be between you, who are the divinely-consecrated temples of God, and, according to his promise, honoured with his special presence, as your God, Master, and Lord, and them who are the temples of idols, and devoted to their service? 17. Remember therefore, that as God required his ancient people the Jews to improve their distinguished privileges, in abstaining from all unnecessary connexion with idolaters; so he requires you, and other Christians, whose privileges are much more glorious, to renounce all the unfruitful works of darkness, and have no fellowship with idolatrous or profane persons, beyond what the civil duties of life require. 18. To encourage you to which he promises to make up all your losses, by allowing you the most familiar fellowship with himself here and hereafter, and with all the kindness of a divine Parent, blessing you, as heirs of himself, with all spiritual blessings in Christ.

REFLECTIONS UPON CHAP. VI.—It is very honourable to be a faithful minister, a worker together with God, in that glorious cause which is founded on Christ's acceptance with the Father, that sinners might be accepted in him. And earnestly should we improve present opportunities, in receiving Christ and his fulness, since they may quickly be irrecoverably ended and gone. Ministers have need of much grace in them, and much prayer for them, that they may approve themselves faithful to God in all their labours, and under all their manifold sufferings. And it is shameful when their affectionate regard to their hearers is rewarded with neglect and contempt. Great care is necessary in Christians to keep at a proper distance from wicked persons and things. And if God graciously become ours, and make us his, and dwell in and with us, no idol ought to be harboured in our heart.

CHAP. VII. Ver. 1. Having therefore an interest in, and in some measure the possession of, all these exceeding great and precious promises, let us, my dear brethren, in a dependence on God's promised grace, and in hopes of his promised glory, by believing applications of Jesus' word, blood, and Spirit, and by careful watchfulness over our hearts and lives, and impartial mortification of our indwelling corruptions, labour to purify ourselves from all uncleanness, drunkenness, intemperance, and other fleshly lusts, which render us like to brute beasts; and from all falsehood, pride, malice, and other vices which immediately pollute our souls, and render us like devils; and let us press after universal perfection in holiness, under the influence of a holy and filial reverence of God, in his greatness, majesty, and mercy.—2. And, to return to the point in hand, see that ye receive us, faithful ministers into your most cordial affection, embrace the doctrines which we preach in Christ's name, and submit to the authority which we have received from him; for God and your consciences know that we never wronged your persons, characters, or estates, nor ever corrupted your minds, by errors, flatteries, or bribes, nor ever over-reached you for your own secular advantage. 3. I do not mention these things as if I thought the better part of you had ever reproached us with them; for, as I have already hinted, such is our ardent affection to, and intire confidence in,

4 'Great is my boldness of speech toward you, great is my glorying of you: 'I am filled with comfort, I am exceeding joyful in all our tribulation.

5 'For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless, ^b God, who comforteth those that are cast down, comforted us by the coming of Titus:

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us 'your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 ^kFor, though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 ⁱNow I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry ^mafter a godly manner, that ye might receive damage by us in nothing.

10 ⁿFor godly sorrow worketh repentance to salvation, not to be repented of: ^obut the sorrow of the world worketh death.

11 For, behold, this self-same thing, that ^pye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

most of you, that we could venture our character and life in your hands; and, if God did not call us to labour in other places, we could willingly spend, and be spent, for you, and cheerfully live and die with you, as our beloved and affectionate friends. 4. It is from a tender concern for you that I so plainly warn you against every disorder; and it is from the firm confidence that I have in the generality of you that I so rejoice in, and glory of, you as my obedient children in Christ: and, amidst all my reproaches and sufferings, it is an inexpressible comfort to my spirits that things are much better among you than I feared. 5. For, when I came in great anxiety from Troas to Macedonia to find Titus, and be by him informed concerning your spiritual estate, the anxiety I felt from not finding him, the fears I had concerning you, and the contests I endured with surrounding adversaries, rendered me, for a time, restless in both body and mind. 6. But at length our gracious God, the Father of mercies, who always takes a peculiar pleasure in comforting those who are dejected and distressed, greatly comforted me by the seasonable and happy arrival of Titus; 7. Not so much indeed by his safe return, as by the delightful accounts of his satisfactory reception among you: and how earnest ye were to comply with the injunctions I sent you, and of your deep lamentations over the offences which had happened among you, and of your affectionate zeal for, and regard to, my person, character, and authority, as an apostle of Christ. 8. For, though it was with no small concern that I wrote my former reproofs, and not without great fear lest some might abuse them to their own hurt, and the dishonour of Christ; yet, now that they have produced such happy effects, I do not repent the freedom which I used, for though it pained you at first, it nevertheless quickly influenced you to rectify your disorders. 9. I therefore now heartily rejoice, not in your vexation and grief, but that it issued in an ingenuous and sincere repentance for the evils amongst you; for, like true penitents, ye mourned with a self-abasing and heart-broken sense of your sin as against God, and with hatred and humble confession of it, and a full purpose to turn from it to him, by the assistance of his Spirit, and to the glory of his name. Thus, instead of being either provoked or discouraged by my letter, ye were greatly profited by it. 10. For spiritual brokenness of heart, like yours, which is produced by apprehensions of the mercy of God in Christ, affects persons with a sense of their sins, as committed against God and his law, and works that thorough change of mind, heart, and life, which issues in, and gradually prepares for, a complete deliverance from sin and misery, and advancement to perfect and eternal holiness and happiness; and so ye will never need to repent of it. but to rejoice in and bless God for it:—but the anxiety, trouble, and vexation of spirit, which unregenerate men have on account of their worldly losses and troubles, or on account of apprehended wrath and damnation for their sins, promote spiritual death, prepare for eternal death, and even hasten natural death, by methods more or less violent. 11. But think what blessed fruits demonstrate the gracious and acceptable nature of your repentance, what care and diligence to rectify what was amiss! what concern to manifest your aversion at the least fellowship in sin! what hatred of, and warm resentment against every thing sinful, and what loathing of yourselves on account of it! what holy awe of God and his righteous judgments! what earnest desire to have your hearts, lives, and church, purged from every thing sinful, and to perform whatever tends to the glory of God, or your own or others' edification! what holy zeal for the honour of God, and the purity, peace, and order of his church! *what* holy resentment against yourselves, or the scandalous offenders! Thus ye have manifested that your hearts are purged by the blood of Christ; and that, as a church,

Anno Domini
cir. 60.

1 Cor. 4. 15.
& 6. 1. ch. 3.
12. & 9. 2. &
6. 11—13.
1 Thes. 2. 19.

Col. 1. 24.
Jan. 1. 2. ch.
6. 10. & 2. 14.
John 16. 33.
Phil. 2. 17.
Mat. 5. 12.
Acts 5. 41.
Rom. 5. 3.

Acts 16. 19.
23. 1 Cor. 2.
3. & 15. 32.
ch. 2. 13. &
4. 8—12. & 6.
4—10. & 11.
2. 3. 23—24.
& 12. 20.

Ch. 1. 3, 4.
1 Thes. 3. 6.
2 Thes. 2. 16.
17. Deut. 33.
25. & 32. 36.
ch. 2. 13.
Gen. 22. 14.

Prov. 28. 23.
& 9. 8, 9. &
27. 5. Ps. 141.
5. Mat. 18. 15.

1 Cor. 4. 18—
21. ver. 6, 11.
ch. 2. 4.

Jer. 31. 18—
20. Luke 15.
6, 7, 9, 40.
24. 32. 1 Pet.
2. 10.

^m Or according
to God. Ver.
10. 11. Acts
20. 21. Is. 55.
7.

2 Sam. 12. 13.
Mat. 26. 75.
Luke 18. 13.
Jer. 31. 18—
20.

Mat. 27. 4, 5.
Heb. 12. 17.
Prov. 17. 22.
& 15. 13, 15.

1 Cor. 5. 2.
Acts 11. 18.
Is. 57. 15. &
66. 2. Jer. 3.
12. 13. & 22.
23. 24. & 31.
18. 19. & 53.
4. 5. Ezek. 6.
9. & 1. 10. &
16. 63. & 36.
31. Zech. 12.
10—14.

1 Cor. 5. 13.

Anno Domini
cir. 60.1 Cor. 5. 1.
with ch. 2. 9.Ver. 15. ch.
8. 16.Ch. 1. 12, 19.
& 2. 17. & 4.
2. & 6. 7.Gr. bowels.
Ver. 13. Phil.
2. 20.Ch. 2. 9. & 9.
13. Phil. 2. 2.
12.Phil. 2. 12.
1 Thes. 3. 4.
Philom. 21.
ch. 2. 9. & 10.
1-8.

12 Wherefore, though I wrote unto you, ^a*I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, ^bbecause his spirit was refreshed by you all.

14 For, ^cif I have boasted any thing to him of you, I am not ashamed; but, as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his ^dinward affection is more abundant toward you, whilst he remembereth the ^eobedience of you all, how with fear and trembling ye received him.

16 ^fI rejoice therefore that I have confidence in you in all *things*.

CHAP. VIII.

Here Paul enforces his former recommendation to the Corinthians of a charitable contribution for the poor saints at Jerusalem, (1) From the example of the much poorer Macedonians; 1-8. (2) From the love and grace of Christ in giving himself for poor sinners; 9. (3) By the willingness they had shown a year before, and the advantage they would reap from it; 10-15. (4) From the integrity and affection of Titus, and the two other brethren, whom he had sent to further it; 16-24.

Gr. we must
inform you.Rom. 15. 25.
Gal. 2. 10.
ver. 2-7, 10.
19, 20. ch. 9.
1, 5, 9, 12-14.1 Thes. 1. 6.
& 2. 14. Mark
12. 44. Rom.
5. 3. & 12. 8.
12. ch. 7. 5. &
9. 11. Jam. 2.
5.Acts 11. 29.
1 Pet. 4. 11.
1 Cor. 16. 2.
ch. 9. 6, 7.Acts 11. 29.
Rom. 15. 25.
26. 1 Cor. 16.
1. ch. 9. 1.
Heb. 6. 10.Ver. 3. with
Acts 11. 28.
1 Cor. 16. 2.

MOREOVER, brethren, ^{*}we do you to wit of ^athe grace of God bestowed on the churches of Macedonia;

2 How that, ^bin a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 ^cFor to *their* power, I bear record, yea, and beyond their power, *they were* willing of themselves;

4 Praying us with much entreaty ^dthat we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 ^eAnd *this they did*, not as we hoped,

ye are no more chargeable with your former disorders. 12. This cannot but exceedingly delight me; for, though I wrote to you with some sharpness, particularly about the incestuous person, I did it from no angry resentment at him, or partial regard to his father, who had been so horribly injured; nor was it barely to reclaim the one and do justice to the other, but principally from a deep concern that God and Christ might be honoured, and your church preserved from that infection and reproach which his continuance among you might have occasioned.

13. We were therefore greatly refreshed to hear that, for your own peace and comfort, ye had in an orderly manner excommunicated that heinous transgressor, and rectified your other disorders, and to find that Titus, your most affectionate friend, had been so greatly revived, cheered, and delighted, with your reformation and Christian behaviour. 14. And, as I always, in the greatest sincerity, preached to you the pure truths of the gospel, I am now extremely glad that your conduct hath answered to the high commendations which I had given of you to Titus. 15. Whose very heart and bowels of love are warmed as often as he thinks on your ready obedience to my injunctions, and on my deep concern that he might not meet with any thing to grieve his spirits in any contempt of his faithful, kind, and tender, advices to you. 16. It is therefore an inexpressible pleasure to me that, instead of being disappointed in my expectations concerning you, I have now further evidence that ye will pay a dutiful respect to my character, and religious regard to my apostolic injunctions, when I shall be permitted to visit you.

REFLECTIONS UPON CHAP. VII.—Gospel promises afford abundant assistance and encouragement for daily progress in true holiness of heart and life. With boldness and freedom may ministers deliver their messages, and bear their troubles, when their hearers cannot but attest their integrity and disinterested concern for their spiritual welfare. But it is painful to be obliged to distress those whom we wish to comfort. And it is a great honour to Christians, when they are manifestly and evangelically penitent for their sins, and are an honour to Christ and comfort to his ministers.

CHAP. VIII. Ver. 1. Being thus confident of your distinguished love and regard, I must again recommend to your Christian compassion the poor saints at Jerusalem; and for your excitement, inform you, that the powerful influence of God's grace hath determined the Christians of Macedonia to make a very liberal collection for them. 2, 3. And that, notwithstanding their own grievous persecution and deep poverty, they have, with uncommon generosity and gladness, bestowed their part, not only answerable to, but even beyond, their ability: 4. Yea, so far were they from needing any excitement from me or my fellow-ministers, that they importunately urged us to accept their free-will-offering, and take the trouble of conveying and distributing it to their poor brethren; 5. And this they did with the greatest cheerfulness and generosity that could be expected, and not merely so, but, acting herein upon truly religious principles, before they put their contributions into our hands, they made a joint and solemn surrender of themselves, and all that they had, to the honour,

but first gave their own selves to the Lord, and unto us by the will of God:

6 ^aInsomuch, that we desired Titus, that, as he had begun, so he would also finish in you the same ^bgrace also.

7 Therefore, as ye ^cabound in every *thing*, in faith and utterance, and knowledge, and in all diligence, and in your love to us, *see* that ye abound in this grace also.

8 ^dI speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ^eye know the grace of our Lord Jesus Christ: that, though he was rich, yet for your sakes he became poor, that he through his poverty might be rich.

10 ^fAnd herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be ^gforward a year ago.

11 Now therefore perform the doing of it; that, as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For, ^hif there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 ⁱFor I *mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be* a supply for their want, that their abundance also may be *a supply* for your want; that there may be equality:

15 As it is written, ^jHe that *had* gathered much had nothing over; and he that *had* gathered little had no lack.

16 ^kBut thanks *be* to God, who put the same earnest care into the heart of Titus for you.

Anno Domini
cir. 60.Is. 44. 4, 5.
Jer. 50. 5.
Ps. 116. 16.
Mat. 25. 40.
Phil. 4. 18.
Heb. 13. 16.Ch. 12. 18.
1 Cor. 16. 1, 2.Ver. 1, 4, 7.
14, 19, 20.
ch. 9. 1, 5, 9.
12-14. Phil.
4. 15, 18.1 Cor. 1. 5. &
xii. xiv. ch. 7.
7, 11. Phil. 1.
9-11.1 Cor. 7. 6.
12, 25, 40.
Phil. 4. 11.
14-18. ver.
24.John 10. 30.
Ps. 24. 1. &
50. 12. Heb.
1. 2. Phil. 2.
6-8. Mat. 20.
28. & 8. 20.
Gal. 4. 4-6.
& 3. 13, 14.
ch. 5. 21.
1 Pet. 3. 18.
Rev. 5. 9.
Eph. 5. 2.
Gal. 2. 20.
1 John 4. 9.
10. & 3. 5, 7.See ver. 8.
Prov. 19. 17.
Mat. 10. 42.
Heb. 13. 16.
ch. 9. 2. ver.
11. 1 Cor. 16.
2. 1 Tim. 6.
18.

Gr. willing.

Ch. 9. 7.
Exod. 35. 6.
Prov. 19. 22.
& 3. 28. Mark
12. 43. Luke
21. 3. 1 Pet.
4. 10. Heb.
11. 17. & 13.
16.Acts 4. 34.
Mat. 7. 3.Exod. 16. 18.
Luke xii.Phil. 4. 6.
Col. 3. 17.
Eph. 5. 20.

service, influence, government, and disposal, of the Lord Jesus Christ, as their Head, Saviour, and King; and then, according to the will and directing influence of God, to us as his servants, to conduct them in their spiritual concerns according to the rules of his word. 6. This their excellent behaviour made us to entreat Titus, our fellow-minister of Christ, who had been so acceptable among you, and had begun your charitable collections, to return to you, and by his advices and encouragements, to complete them. 7. And, as many of you, by the grace of God, are remarkable in the knowledge and faith of gospel-mysteries, in eloquence of speech, in earnest endeavours to reform your church, in your affectionate regard to faithful ministers, and in other excellencies, I beg and hope that ye will proportionally abound in this grace of Christian benevolence.

8. And, as I mean that it should be wholly a free gift, I lay no command upon you, nor impose any particular sum; but wish that, by shewing yourselves equally forward with your poor brethren of Macedonia, ye may give further proof of your love to me and to the saints, and especially to Christ, in imitation of, and thankful return for, his unparalleled and endearing love towards you. 9. For, by infallible information and your own experience, ye know the astonishing favour, love, and bounty, of our Lord and Saviour Jesus Christ, who, though he was the eternal Son of God, possessed of all the riches, glory, and blessedness, of the Godhead, and rightful Proprietor of all the riches of the universe; yet, to effect your salvation, assumed our nature in a most debased and impoverished condition, veiled his divine glory, and submitted to poverty, meanness, and suffering, that by this mean ye might be enriched with all the abundant blessings of grace and glory, and even with those temporal benefits which we enjoy in a new-covenant state.

10, 11. Affected with his engaging example, I expect that ye will now complete and put into one sum the collections which ye began to lay by you about a year ago when ye received my former epistle. 12. For wherever there is a cheerful and determined inclination to acts of benevolence, and sincere contrivances and endeavours to be able to distribute somewhat to the glory of God and the necessities of his people, it is acceptable not only to ministers and churches, but even to Christ himself, be it more or less, if answerable to men's circumstances and abilities; 13. For I do not wish that ye should reduce yourselves to poverty by giving too largely to the enriching of these poor saints in Judea, nor that the whole burden of supplying them should fall on you to ease or excuse other churches that are able to assist in it.

14. But I am desirous, that at this time ye, out of your abundance, should supply their extreme necessities, that if ever, by the providence of God, ye should be reduced to like straits, they or others may be able and inclined to supply your need; 15. Of which brotherly communication we have an agreeable example in the Israelites' distribution of the manna, giving whatever they gathered more than enough for themselves to such as, through age and infirmity, could not gather what was sufficient for their daily support. 16, 17. And blessed be God that he hath inspired our beloved brother Titus with the same fervent zeal as myself to engage you in this excellent service, for your own profit as well as the relief of the poor Jews: and indeed, such was his abundant affection for you, and zeal for this work, that he scarcely

Anno Domini
cir. 60.Ch. 12. 18.
ver. 6, 16.
1 Chr. 29. 2,
3, 6.Ch. 12. 18.
ver. 22, 18.
Acts 15. 22,
25.Or gifts. See
ver. 1, 4, 6.
Ch. 7. 14, 20.
& 9. 1, 5, 9,
12, 13. Phil.
4. 15-18.1 Cor. 16. 3,
4. Mat. 10.
16. Eph. 5.
15.Prov. 3. 4.
Acts 24. 16.
Rom. 12. 17.
Phil. 4. 8.
1 Pet. 2. 12.

Or he hath.

Ch. 7. 6. &
12. 18. Phil.
2. 25. John
15. 8. ch. 1.
20.Ver. 8. ch. 7.
14. & 9. 2.1 Cor. 16. 1,
2. Rom. 15.
25, 26. Acts
11. 29. ch. 8.
4. 19.Ch. 8. 10, 19,
24. 1 Thes. 1.
7. 8. Heb. 10.
24.1 Cor. 16. 1.
ch. 7. 14. &
8. 17, 24.

17 For indeed he accepted the exhortation; but, being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches:

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind.

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether any do inquire of Titus, *he is* my partner and fellow helper concerning you: or our brethren *be inquired of*, they are the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAP. IX.

Paul (1) Shews the Corinthians why he had sent Titus and his two brethren to promote the completing of their collection; 1-5. (2) Directs and encourages them to give bountifully, deliberately, and cheerfully: 6-14. (3) Solemnly thanks God for giving us Christ, and all blessings in him; 15.

FOR, as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in

needed to be urged to promote it. 18, 19. And I and my brethren who are concerned in it have sent along with him, on the same errand, another eminent minister, of great repute in the churches, for his insight into the gospel, and his zeal, faithfulness, and diligence, in promoting the interests of it; and who hath been chosen by the churches here to attend and assist us in distributing their collection to the poor Christians in Judea, to the honour of Christ and of all the cheerful contributors; 20, 21. We being desirous to have some other respectable ministers of Christ joined with us, in bearing and distributing these large collections, that none might have occasion to suspect we had embezzled or misapplied any part of them; for we wish to execute this important trust in such a manner as may approve itself not only to God, who knows our hearts and ways, but also to the consciences of all mankind, whether friends or foes, who may observe our conduct. 22. And with these two brethren we have sent a third, of whose activity and faithfulness we have had the strongest proofs, and who, from the commendations of you which he hath heard from me, will exert himself to the utmost to complete your honourable liberality. 23. If any strangers desire to know the character of these three brethren, let them understand that Titus is my assistant in every thing relating to your comfort and edification, and that of other Christians; and that the other two are approved messengers of the churches here in Macedonia, who also have been greatly instrumental in promoting the glory and honour of Christ. 24. Receive them therefore in such a respectful manner as will manifest to them and to the churches your love to Christ, to them, and to me, and to the poor Jewish saints; and shew that my boasting of you as a generous, faithful, and kind people, hath been perfectly just and well grounded.

REFLECTIONS UPON CHAP. VIII.—What an excellent virtue is Christian benevolence! Wrought in us by the power of divine grace, it proves the sincerity of our love to Christ, and to his members for his sake. It is a delightful imitation of him in his redeeming kindness, and never fails to turn out to men's own advantage. But it is shameful to be outdone in it by persons poorer than ourselves. It is highly honourable for professors, first solemnly to give up themselves to Jesus Christ as his members and subjects, and, in consequence thereof, to the direction of his faithful ministers. And happy is it when every thing in charitable benevolences, or other church matters, is managed with such prudence, faithfulness, and disinterestedness, as leaves not the least ground for a suspicion of fraud, partiality, or selfishness; and when ministers and saints so behave as to be generally beloved and extensively commended.

CHAP. IX. Ver. 1. But the pious generosity and compassion of your own tempers renders it altogether superfluous to suggest any other arguments for enforcing your liberality on this occasion. 2. For I sufficiently know your

this behalf; that, as I said, ye may be ready:

4 Lest haply, if they of Macedonia come with me and find you unprepared, we (that we say not ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

6 But this I say; He who soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.

8 And God is able to make all grace abound towards you; that ye always, having all sufficiency in all things, may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness):

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles, by the experiment of this ministration, they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;

forward inclinations to it, which made me boast to the Christians of Macedonia, that ye, and your neighbours in Achaia, had begun your collections a year ago; and the fame of your fervent zeal herein hath raised a noble emulation in the breasts of many. 3, 4. But, notwithstanding my confidence in you, I thought proper to join in sending Titus and his two brethren to you, that your money may be collected and just ready for us whenever we call for it, lest, if any of the Macedonian brethren come along with me, and find your collection not completed, it should expose both you and me who have boasted of you to shame and reproach! 5. I therefore thought it necessary, for your and my own honour, and the common credit of Christianity, to entreat these brethren to come before-hand, and inform you when ye may look for us, who are to receive, carry, and distribute it, that your bountiful contribution may be fully ready, and appear a grateful acknowledgment of God's kindness to you, cheerfully given, without any importunate instigation, on your side. 6. And, though the quantity to be given must be left to your own consciences, yet remember that, in allusion to the niggardly or plentiful sowing of seeds in the earth, God will ordinarily proportion his kind blessings to the straitness or liberality of your charitable contributions. 7. In view of this, let each of you give what he thinks proper in his circumstances, and that cheerfully, not like persons who grudge to part with it, or wish to be excused; for the infinitely bountiful God takes pleasure in them who give with an open hand and heart, and cheerfully improves every opportunity of making their condition comfortable. 8, 9. And this all-sufficient God, who delighteth in mercy, is able to make a liberal disposition, as well as all other gifts and graces, to abound in you, that ye, being content with what ye have, and plentifully supplied with every thing pertaining to life and godliness, may be still more and more engaged in such charitable work, and thus attain to the inspired character of the merciful man, who, by his liberal distributions to the poor, procures himself lasting honours before God and men. 10. May therefore God, whose blessing maketh rich, and who multiplies grain to the sower, and supplies the necessity of liberal persons, and inclines them to supply others, give you always whatever is needful, restore your present liberality an hundredfold into your bosoms in both spirituals and temporals, and enable you more and more to abound in all the fruits of righteousness. 11. May he plentifully enrich you with every blessing of time and eternity, and make you more and more inclined and able to abound in such disinterested liberality as may engage many souls in thankfulness to God for raising up, by our means, such instruments of supplying their wants. 12. For the proper distribution of this collection will not only be an ample relief to the poor Christians of Judea, but will redound to the honour of God, through the manifold thanksgivings of those who are supplied, and other friends of Christ; 13. While, by this experimental proof of your brotherly affection, the receivers of your charity, and even they who hear of it, will adore and bless God for your unfeigned submission

Anno Domini
cir. 60.Ch. 11. 17. &
8. 2, 4. ver.
2, 3.Ch. 8. 6.
1 Cor. 16. 2.Gr. blessing.
Gen. 33. 11.
Lev. 25. 21.
2 Kin. 5. 15.
Job 29. 13. &
31. 19.Or which
hath been so
much spoken
of before.
Ver. 12.1 Cor. 1. 12.
& 7. 29. & 15.
50. Gal. 3. 17.
& 5. 16. Eph.
4. 17. Col.
2. 4.Eccl. 11. 1.
Mat. 7. 2. Ps.
18. 25. Prov.
11. 24, & 25.
19. 17. & 22.
9. Gal. 6. 8.
Luke 19. 16,
19.1 Sam. 25. 16.
Deut. 15. 7.
Luke 12. 20.
Exod. 25. 2.
& 35. 5. Lev.
1. 3. Rom.
12. 8. Prov.
11. 25. & 22.
9. ch. 8. 12.Prov. 10. 22.
& 11. 24, 25.
& 15. 16. &
19. 17. & 23.
27. Ps. 37. 16.
& 84. 11. ch.
6. 10. & 8. 1.
6. 19. Phil.
4. 11, 18, 19.
1 Tim. 6. 6.
Mat. 25. 34.
Luke 16. 9.Ps. 112. 9.
Ver. 10, 11.Ps. 104. 13.
Is. 55. 13.
Hos. 10. 12.Ver. 9. Mat.
6. 1.Ch. 8. 2, 3,
16, 19. & 1.
11. & 4. 15.
1 Tim. 6. 18.
Luke 16. 9.Ch. 8. 14, 15.
Phil. 2. 25. &
4. 18.Mat. 5. 16.
Rom. 15. 26.
ch. 2. 9. & 6.
15. & 8. 4.
Heb. 13. 16.
Phil. 4. 10,
17-19.

Anno Domini
cir. 59.

* Prov. 11. 26.
2 Tim. 1. 18.
Phil. 4. 19.
Luke 16. 9.

* Ch. 8. 1, 6, 7.
1 Cor. 1. 4, 5.
ch. xii. xiv.
& 49. 6. & 55. 4. John 3. 16. & 4. 10. Rom. 8. 32. & 6. 23.

14 And ^aby their prayer for you, who long after you for the ^aexceeding grace of God in you.

15 ^aThanks be unto God for his ^aunspeakable gift.

CHAP. X.

Returning to a necessary vindication of himself against the invidious suggestions of the false teachers, Paul (1) Asserts his authority with great meekness and humility; 1—6. (2) Shews that these teachers could boast of nothing superior to him; and that he abhorred any likeness to them, in their deceit, ostentation, or boasting of other men's labours; 7—18.

NOW I Paul myself beseech you, ^aby the meekness and gentleness of Christ, who ^bin presence am base among you, but being absent am bold toward you:

2 But I beseech you, that ^cI may not be bold when I am present with that confidence wherewith I think to be bold against some, who ^dthink of us as if we walked according to the flesh.

3 For, ^dthough we walk in the flesh, we do not war after the flesh:

4 ^eFor the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds:

5 ^fCasting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the ^gobedience of Christ:

6 ^hAnd, having in a readiness to revenge all disobedience, when ⁱyour obedience is fulfilled.

7 ^kDo ye look on things after the outward appearance? ^lIf any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

8 For, ^mthough I should boast somewhat more of our authority, (which the Lord hath given us for edification, and not for your destruction), I should not be ashamed:

9 That I may not seem ⁿas if I would terrify you by letters.

10 For ^ohis letters, say they, are weighty and powerful; but ^phis bodily presence is weak, and ^qhis speech contemptible.

11 Let such an one think this; that, such as we are in word by letters ^rwhen we are absent, such ^swill we be also in deed when we are present.

12 For ^twe dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves

amongst themselves, ^uare not wise.

13 But ^vwe will not boast of things without ^wour measure, but according to the measure of the ^xrule which God hath distributed to us, a measure to reach even unto you.

14 ^yFor we stretch not ourselves beyond ^zour measure, as though we reached not unto you: for we are come as far as to you also in ^{aa}preaching the ^{ab}gospel of Christ:

15 ^{ac}Not boasting of things without ^{ad}our measure, ^{ae}that is, of other men's labours; but having hope, when your faith is increased, that we shall be ^{af}enlarged by you according to our rule abundantly,

16 ^{ag}To preach the gospel in the ^{ah}regions beyond you, and not to boast in another man's ^{ai}line of things made ready to our hand.

17 ^{aj}But he that glorieth, let him ^{ak}glory in the Lord.

* Rom. 12. 1.
18. 42. 2.
1 Pet. 2. 23.

* Or in outward appearance.

* 1 Cor. 2. 3. & 4. 10, 21.
Gal. 4. 13.
ch. 11. 21, 30.
& 12. 5, 9. & 13. 4, 9, 10.
ver. 10.

* 1 Cor. 4. 19.
21. ch. 1. 17.
& 2. 17. & 4. 2. & 11. 3, 10.
22. & 12. 20.
& 13. 2, 10.
Phil. 2. 3.

+ Or reckon.

* Gal. 2. 20. & 4. 13. ch. 2. 17. 1 Tim. 1. 18. 2 Tim. 2. 3, 4. ch. 1. 12. & 7. 1.

* Jer. 1. 10.
Is. 41. 14—16.
Zech. 4. 6, 7. 1 Cor. 1. 18, 24. & 2. 5.
Rom. 1. 16.
17. Ps. 110. 2.
2. ch. 6. 7.
Eph. 6. 10—20. 1 Thes. 5. 8. ch. 3. 5. & 4. 7. with Josh. 6. 4—20.

* Zech. 4. 6, 7. Ps. 110. 2, 3. Acts 19. 7. 1 Cor. 1. 19. & 3. 19. Ps. 45. 4, 5.

* Ps. 18. 44. & 22. 27—31. & 68. 30, 31. & 110. 2, 3. & 45. 4, 5, 10, 11, 17. Rom. 1. 5. & 16. 26. 1 Pet. 1. 2. & 4. 11. 1 Cor. 4. 21. & 5. 3, 4. 1 Tim. 1. 20. John 7. 29. 1 John 4. 6. 1 Cor. 14. 37. Acts 9. 6, 15. & 22. 10, 14. & 26. 16—18. 1 Cor. 9. 1, 2. ch. 5. 12. & 12. 11. & 11. 23. & 13. 3. Gal. 1. 1, 11, 16. & 2. 2—9.

Anno Domini
cir. 60.

* Ch. 12. 6. & 13. 2, 8, 10. 1 Cor. 4. 21. & 5. 3—5. ch. 2. 6, 7. & 12. 19—21.

* 1 Cor. 5. 4, 5, 9, 11, 15.

* Ver. 1. 1 Cor. 1. 17. & 2. 1. 3—5, 13. ch. 11. 6, 21, 30. & 12. 5, 9. 1 Thes. 2. 4.

* 1 Cor. 4. 19, 21. ch. 12. 20. & 13. 2, 10.

* Ch. 3. 1. & 5. 12. Prov. 27. 2. Job. 12. 2. Luke 18. 11. Is. 65. 5.

* Or understand it not.

* Ver. 15. Rom. 15. 20. Pro. 25. 14. 1 Cor. 12. 11. ch. 11. 18. & 12. 5, 6. Eph. 4. 7. 1 Pet. 4. 10, 11. see ver. 14.

|| Or line.

* Rom. 15. 19. 1 Cor. 3. 5, 10. & 4. 15. & 9. 1, 2. ch. 3. 1—3.

* Mark 1. 1. Acts 20. 24. Rom. 1. 1, 18. & 2. 16. & 16. 25. & 15. 16, 19. 1 Cor. 3. 12, 17, 18. ch. 4. 4. Gal. 4. 7. Eph. 1. 13. & 6. 15. 1 Thes. 2. 9. 1 Tim. 1. 11.

* Ver. 13. Rom. 15. 20. Prov. 25. 14.

* Or magnified in you.

* Rom. 13. 20, 24, 29.

+ Or rule.

* Is. 65. 16, 23. Jer. 9. 24. 1 Cor. 1. 31.

to the authority of Christ in the gospel, and your affectionate and liberal love to his poor members.

14. And it will even turn to your own advantage, as the receivers will pour forth their prayers to God that he may abundantly recompense your kindness with all blessings, spiritual, temporal, and eternal: 15. Yea, indeed, my own heart joins in their praises as well as their prayers. Blessed be God for his free and bountiful alms; which turns out so inexpressibly to his glory, and your own and others good, and for the unutterable gift of his grace, in making you both able and willing to honour him with your substance, and in filling the receivers with such abundant gratitude to him and to you: and, above all, thanks be to God for Jesus Christ, to whose authority ye have thus shewn such subjection, and through whom all the rich blessings of grace and glory come to you, and who, in his person, offices, relations, fulness, and work, is such a transcendent, and all-comprehensive gift of God, that no created heart can conceive, or tongue express, its contents, excellencies, extent, or value.

REFLECTIONS UPON CHAP. IX.—It is honourable to be so forward in acts of charity, as to need no excitement. But the most liberal may need directions relative to the extent, time, or manner of their donations; and whatever charity we give should be with prudent consideration and bountiful cheerfulness without any grudging. It is the most advantageous method in which we can dispose of our wealth. It honours God, and entails his gracious favour and rich recompence, secures the prayers of the relieved, and thus brings lasting profit and honour to ourselves. It is a mercy for our world that God gives some ability and inclination to give, and others an heart, in a Christian manner, to acknowledge their kindness; but unspeakably gracious that God thus loved the world, that he gave his only begotten Son for and to sinful men!

CHAP. X. Ver. 1. But that I may return to my self-vindication: I, who am reviled by them as an abject, pusillanimous creature, of low stature, and despicable appearance, when present; but very assuming, magisterial, and severe, when absent; beseech you, by all the kindness and love that appeared in Christ our Saviour, and after the example of Christ, with all that lenity, calmness, and benevolence of temper wherewith his Spirit hath endowed me, to regard my admonition. 2. And I beg that such care may be taken to rectify every disorder, that I may not, contrary to my own inclination, be obliged to rebuke and censure some of you, when I come to you, for their maliciously reproaching me and my faithful brethren, as if we conducted our ministrations by carnal views or motives. 3. For though we still remain in our mortal bodies, and are liable to the common infirmities and troubles of this life, yet we can appeal to God that in the manner of our struggling against manifold opposition, we do not act under the influence of sinful principles, nor by carnal means, nor to carnal ends, but with simplicity and godly sincerity by his grace. 4. For, in our difficult and dangerous work of preaching the gospel, we make use of no external force, of nothing furnished by carnal wisdom or calculated to promote carnal interests; but merely of the truths of God, dispensed with light, zeal, and courage, in their native simplicity, which, by the almighty influence of God, Father, Son, and Holy Ghost, are made effectual to demolish the strongest forts of sin, Satan, and the world; all the ignorance, pride, prejudice, unbelief, sensuality, stubbornness,

and enmity, which lie fortified in the hearts of men against God; 5. And to confute and overthrow the corrupt reasonings of Jews and Gentiles, and every proud conceit of self wisdom, righteousness, and strength; and all the power and policy of earth and hell, which stand in opposition to the light, grace, and holiness of the gospel, and the discoveries of the divine perfections made therein; and to reduce all the power, faculties, and actions of men to a cheerful and obedient subjection to the authority and commands of the Lord Jesus Christ. 6. Yea, I am furnished with apostolic powers to censure or even inflict temporal punishments on such as shall obstinately continue to contemn and vilify my office, whenever I see how many of you return to your obedience to Christ and to his authority in me. 7. But if my inveterate opposers conceive disadvantageously of me, from the meanness of my aspect, my poverty, or the humility of my behaviour, will ye also inconsiderately judge of me by outward appearances? If even the chief of your factious preachers be confident that he is a member and minister of Christ, and owned by him as such, let him, for his humiliation and caution, seriously remember that I am every whit as much Christ's, and as much owned by him, as he can pretend to be.

8. For if, in my present circumstances, I should even boast of the apostolic power with which the Lord Jesus hath entrusted me, for promoting your conversion, faith, holiness, order, and repentance, I should have no reason of being ashamed as though I had gone beyond either truth or decency. 9. But I will not say what I might, lest it should be pretended that I am desirous of terrifying my opposers by my letters, while I dare say nothing face to face. 10. For they have already reproachfully derided me, as if I wrote letters in a high, solemn, authoritative, and threatening strain, while, when personally present, I appear most weak and contemptible, and my discourse quite despicable, without either elegance of language, or a graceful utterance.

11. But let these mockers know, that if God bring me again among you, they shall find me every whit as severe in the practical execution of my apostolic authority against impenitent offenders, as I appeared in my letters. 12. While they think me quite unworthy to be compared with themselves, my conscience restrains me from imitating them in self-conceit, and in groundless and indecent boasting, to the decrying of every body else. And indeed it but manifests their weakness and folly, to form their opinion of themselves from their own fancied excellencies, or comparison with some of their own party.

13. For my part, I abhor assuming to myself the honour of other men's labours, or of doing that which God never appointed or directed me to in my ministrations; but merely mention what God really did by me in the exercise of my apostolic office, all along from Jerusalem to your city. 14. I did not, like your factious preachers, hasten from place to place, where I might best gain honour or wealth to myself; but came all along gradually, and was the first who preached the gospel to you. 15. And, as I abhor boasting of any thing done by others, or done out of the line prescribed me by providence, I hope that when your faith, which has been shaken by these false teachers, is re-established and strengthened, I shall be encouraged and assisted by you to preach the gospel in places where it has not been heard;

16. I mean, to preach in the countries to the north and west of you, for the conversion of the Heathens to Christ, without encroaching on the province of any other, or taking the honour of any man's labours. 17. But, after all,

Anno Domini
cir. 60.Prov. 27. 2.
Rom. 2. 29.
1 Cor. 4. 5.
Luke 18. 10.
—14. & 14.
11.

18 ^zFor not he that commendeth himself is approved, but whom the Lord commendeth.

CHAP. XI.

Paul (1) Hints that his boasting of his labours was necessary to counterbalance that of the false apostles; 1—4, 16—21. (2) Shews that, in preaching the gospel, he had laboured as freely as any of them; 5—15; and that, while he was equal to any of them in external privileges, his qualifications, labours, cares, sympathy, sufferings, dangers, and deliverances, were superior to theirs; 22—33.

Ver. 16, 21—
29. ch. 5. 13.
& 12. 11.Or you do
bear with me.Gal. 4. 11,
17, 18. Phil.
3. 18, 19.1 Cor. 4. 15.
& 3. 5, 10, 11.
& 9. 1, 2. ch.
3. 2, 3. 1s. 62.
4. 5. & 54. 5.
Hos. 2. 19, 20.
Eph. 5. 25.
30. Col. 1. 28.
with Lev. 21.
13. Prov. 19.
14. & 31. 10.Gal. 4. 11. &
1. 6. & 3. 1.
ver. 29. Phil.
3. 18, 19.
2 Tim. 1. 15.Gen. 3. 4, 13.
John 8. 44.
1 Tim. 2. 14.
Rev. 20. 2. &
12. 9.Rom. 16. 18.
ch. 2. 17. &
4. 2. Gal. 1. 6.
& 2. 4. & 3. 1.
& 4. 9. & 5.
10. Eph. 4.
14. Phil. 1.
15. & 3. 2, 18.Col. 2. 4, 8.
18. 1 Thes. 2.
3. 5. 2 Thes.
3. 2, 6.
1 Tim. 1. 3. &
4. 1—4. & 6.
3—5. 2 Tim.
2. 16. & 3. 2
—5. Tit. 1.10. Heb. 13.
9. 2 Pet. 2. 1.
14. & 3. 3, 17.
1 John 2. 18.
& 4. 1. Jude
4. Mat. 24.
11, 24.Gal. 1. 7, 8.
& 3. 2. with
Acts 4. 12.
1 Tim. 2. 5.
Eph. 4. 4, 5.
1 Cor. 12. 4—
11.1 Cor. 15. 10.
ch. 10. 10. & 12. 11, 14. Gal. 2. 6, 9.
Eph. 3. 4. ch. 4. 2. & 5. 11. & 12. 11, 12. & 1. 12. & 2. 14. & 7. 2. 1 Thes. 2. 9. 2 Thes. 3. 8. Phil. 4. 10, 15.

instead of boasting of our own accomplishments, labours, and success, or of claiming the honour of other men's works, let every one of us glory in the Lord Jesus, by whose gracious direction and influence we act for the honour of God or good of souls.

18. For it is not he who has a high conceit and boasts of his own abilities and performances, but he whom the Lord honours with his gifts, graces, presence, and blessing, and bears witness to as sincere, humble, and faithful in his work, that is now, or shall at the last day, be approved by God.

REFLECTIONS UPON CHAP. X.—The best of men, and especially ministers, may expect malignant traducers. But with meekness and condescension they should endeavour to gain the unreasonably prejudiced, and yet with authority vindicate the honour of Christ in rebuking the obstinate. And though they have their natural infirmities and passions, they must never be governed by carnal principles or aims in their work. Alas, how fixed is the power of sin and Satan in men's hearts! and yet the gospel, attended by the influence of God's Spirit, effectually triumphs over all opposition, and subdues men to Christ. It is necessary that ministers sometimes vindicate their conduct, and shew the integrity, self-consistency, and order of it. But as ever either ministers or Christians would be approved by God, they must beware of pride, and glory only in Christ.

CHAP. XI. Ver. 1. But as a little glorying, in opposition to these pretended apostles among you, is necessary for my vindication, and for enabling you to silence their proud boasts, I beg and hope that you will bear with me a little in this, which without necessity would be extremely foolish. 2. For, with a holy and religious fear I am deeply concerned, lest any of you be drawn off from Christ and his gospel, or even a due regard to me his apostle, and the instrument by which ye were savingly turned and united to the Lord Jesus Christ; and that I may have the honour and pleasure of presenting you to him, as a pure, uncorrupted, and faithful spouse. 3. But, considering the artifices of your new teachers, I am afraid lest the devil, who in the form of a serpent beguiled our first mother Eve to the general ruining of mankind, should pervert you in your principles, tempers, and practices, and turn you aside from the purity of doctrine and sincerity of manners becoming persons vitally united to Christ. 4. Indeed, if any of your new preachers exhibit to you a more excellent Saviour than I and Apollos preached to you; or if by their ministrations ye have received a more excellent spirit, and more eminent gifts and graces, than ye did by ours; or if their gospel be more worthy of God, or more answerable to the condition of fallen men, than what we preached; ye may very justly own them, and prefer them to me. 5. It is nevertheless certain that I am not inferior to any of Christ's inspired apostles—no, not to Peter, of whom some of you boast. 6. And though my style be plain and simple, and my pronunciation less graceful than that of Apollos, my knowledge of the mysteries of

for that which was lacking to me, the brethren who came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

10 ^mAs the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them who desire occasion; that, wherein they glory, they may be found even as we.

13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel: for Satan himself is transformed into an angel of light.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

18 ^zSeeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye yourselves are wise.

20 For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak: howbeit, wherein soever any is bold (I speak foolishly,) I am bold also.

47. Rom. 16. 17, 18. Phil. 3. 19. ch. 1. 24. 1 Pet. 5. 3. ver. 21.
d Ver. 22—27. Phil. 3. 3—6.

the gospel, which I received by revelation from Christ, is inferior to none; the efficacy of which with respect to all the principal points of faith and obedience, ye experienced with such power of the Holy Ghost, when I was among you, that I need only appeal to your consciences to attest it.

7. Is it reasonable to upbraid me, that, to shew I had no mercenary views upon you rich people of Corinth, but merely desired that you might be enriched with the blessings of salvation, I humbled myself to labour for my daily bread, and preached to you for nothing?

8. Nay, in pursuit of my studious concern for your spiritual advantage, I took gifts from other churches, that for your greater edification I might minister freely to you.

9. Accordingly, I never complained to you when I was straitened for the necessities of life, nor became less diligent; for whatever I needed more than what I gained by my own labour, my friends in Macedonia supplied; and as I have preached, so I hope I shall ever preach, the gospel to you without putting you to any charge.

10. And this conduct I am so far from being ashamed of, that I reckon it my honour; and I solemnly resolve that neither reproaches nor kindnesses shall stop my continuance in it among you Christians of Achaia.

11. And I can appeal to God that this refusing to take subsistence from you is not because I have taken some disgust at you; 12. But I have preached, and will preach, the gospel freely to you, to stop the reproachful revilings of your false teachers, and to induce them to oppress you as little as I do.

13. For whatever they pretend, they are not real apostles of Jesus Christ, sent and commissioned by him, but falsely claim that high character, and deceitfully corrupt the word of God, and serve themselves instead of him.

14. And it is no wonder they labour to impose upon you by specious appearances, when even the devil, their master, often pretends holiness and kindness, in order to perpetrate the greatest mischiefs.

15. It is therefore nothing strange or impracticable that his servants and emissaries should dissemble their true character, as if they were singularly holy, and taught men the way of righteousness to eternal life. But God will quickly judge and reward them according to their hypocrisy and wickedness.

16. Considering therefore how these pretenders to apostleship set off themselves to the deceiving of multitudes, I hope that ye will indulge me in a little necessary, though foolish, commendation of myself.

17. I do not pretend any express command or example of Christ in it, but their selfish boasting of themselves, and mean insinuations against me and what I preach, oblige me to cry up myself in their foolish manner.

18. For if they boast of descent from Abraham, or of circumcision and other external privileges, I have as much ground to boast on these heads as any of them.

19. And I hope that ye, who are so wise in your own conceits, and can bear so much with their false and foolish boasting, will bear a little with me. 20. For if they attempt tyrannically to enslave your consciences, and subtilly to make a prey of your substance; and exalting themselves, insolently contemn and abuse you, ye can patiently put up with it all.

21. Let them then invidiously paint me out as a despicable

Anno Domini
cir. 60.Rom. 9. 1. &
1. 9. ch. 1. 23.
& 12. 19. ver.
31. Gal. 1. 20.
Eph. 4. 17.
Phil. 1. 8.
1 Thes. 2. 5.
10. 1 Tim. 2.
5. & 5. 21.Gr. this boast-
ing shall not
be stopped in
me. See ver.
7—9, 12.
1 Cor. 9. 5.Ch. 6. 11. &
7. 3. & 12. 15.
1 Cor. 4. 15.Ch. 12. 2, 3.
John 21. 17.
1 Thes. 2. 5,
10.

1 Cor. 9. 12.

Acts 15. 1, 24.
& 20. 29, 30.
Rom. 16. 18.
ch. 2. 17. &
4. 2. Gal. 1.7. & 2. 4. & 4.
17. & 6. 12.
Phil. 1. 16. &
2. 21. & 3. 2.18. Col. 2. 4.
8. 1 Tim. 1.
3. 4, 6, 7. &
4. 1—3. & 6.3—5. 2 Tim.
2. 17. & 3. 2
—5. Tit. 1.
10. 2 Pet. 3.1. 2. 1 John
4. 1. & 2. 18.
Jude 4. Rev.
2. 2, 9. Mat.
24. 11, 24.Ch. 2. 11.
Rev. 12. 9.Phil. 3. 19.
Gal. 1. 8, 9.
2 Thes. 2. 3.
8, 12. Rev. 9.11. & 13. 10.
& 20. 10. &
19. 20.Ch. 12. 6, 11.
ver. 1, 21, 23.

Or suffer.

1 Cor. 7. 6,
12, 25.Ch. 9. 4. ver.
18—27. Phil.
3. 4—6.Ch. 10. 13. &
12. 5, 6. Phil.
3. 3—6. ver.
22, 27.1 Cor. 4. 10.
& 8. 1. & 10.
15.Gal. 2. 4. &
4. 9. & 5. 1.
10. & 6. 3, 12.Tit. 1. 11.
2 Pet. 2. 3.
14. 1 Thes. 2.
5. 1 Tim. 6.
5. 2 Tim. 3.

6. Luke 20.

Ch. 10. 1, 2, 10.

Anno Domini
cir. 60.Anno Domini
cir. 60.

Phil. 3. 5.

Acts 21. 39.
& 22. 2. & 26.
4. 5. Gal. 1.
14. Rom. 11.
1. with Gen.
17. 7. 9. & 32.
28. Mal. 1. 2.
2 Chr. 20. 7.

Ver. 5. ch. 12.

11. 12. 1 Cor.

15. 10. Acts

9. 16. 23. &

xiii—xxviii.

& 13. 23. 50.

& 14. 19. &

16. 22. & 20.

20. 23. & 21.

11. 31. & 23.

10. & 26. 21.

22. & 28. 20.

1 Cor. 4. 9—

12. & 15. 31.

ch. 1. 5. 8. 10.

& 4. 8—11. &

6. 4—9. & 7.

5. & 12. 10.

15. Eph. 6.

20. Gal. 6. 14.

17. Phil. 1. 7.

13. & 2. 17.

Col. 1. 24. 28.

29. 1 Thes. 3.

3. 2 Tim. 1. 8.

& 2. 9. 10. &

3. 11. & 4. 6.

Deut. 25. 3.

Acts 14. 5.

19. & 16. 22.

23.

Rom. 15. 19.

23—28. Acts

ix. xi. xiii—

xxi.

Acts 16. 25.

& 20. 7. 11.

31. 1 Cor. 4.

11. ch. 6. 5.

Phil. 4. 12.

Acts 20. 18—

35. Col. 2. 1.

Ps. 122. 6—9.

& 51. 18. &

137. 5. 6. Jer.

51. 50.

1 Cor. 8. 13.

& 9. 22. Rom.

12. 15. Gal. 6.

2. Heb. 13. 3.

Ps. 35. 13. 14.

Ch. 12. 5. 9.

16. Gal. 6. 14.

Col. 1. 24.

Rom. 5. 3.

Ch. 1. 3. Eph.

1. 3. 1 Pet. 1.

3. John 10. 30.

Rom. 1. 25. &

3. 5. 1 Tim. 1.

11. 17. & 6.

15. 16. Neh.

9. 5. Is. 57.

15.

See ver. 10.

Rom. 1. 9. & 9. 1. ch. 1. 23. Gal. 1. 20. Phil. 1. 8. 1 Thes. 2. 5.

Acts 9. 24.

CHAP. XII.

Here Paul (1) Further confirms his apostolic authority from the extraordinary revelations which God had made to him, followed

wretch, incapable of apostolic powers and privileges, as they will, I dare boldly compare myself with them in every thing worth mentioning. 22. In external Jewish honours, I am a Jew who speak the Hebrew language—a descendant of Jacob, the prevalent wrestler with God, by his beloved Benjamin—a descendant of Abraham, the friend of God, to whom and to his seed he promised to be a God in all generations. 23. In the honours of the gospel-church, I am a minister of Christ, a distinguished apostle, who have laboured, and suffered more scourging, imprisonment, and imminent dangers of death, in his cause, than any or all of them. 24, 25. Five times the enraged Jews have scourged me to the utmost degree of severity allowed by their law. At three different times I have been whipped according to the Roman law. At Lystra I was, at the Jews' insinuations, stoned by the mob till I was accounted dead. Thrice I have been cast away at sea, and once tossed about a whole day and night by the waves, lying on a part of the wreck. 26. Great and many have been my labours in preaching the gospel, and great my dangers from floods or rivers in the way. Often have I been in danger of falling among robbers who infest the roads—of being murdered by Jews or Heathens—and of being killed by outrageous mobs in cities. In travelling through desolate places, I have been often in danger of being attacked by ruffians, or devoured by wild beasts, or of falling into other mischiefs. At other times I have been in danger of perishing by storms, or of being taken by pirates, or have been insulted, abused, and nearly betrayed, through the treachery of Jews or pretended Christians. 27. In prosecuting my ministerial work, I have undergone the most fatiguing and painful services by day, and been deprived of proper rest and sleep by night. At other times I have been distressed for want of necessary food, and have spent much time in religious fasting. I have been often exposed to the severities of the weather, without sufficient clothing to keep me warm. 28. And, besides all these bodily troubles, my anxious and careful concern for the spiritual welfare of all the Christian churches, and my grief on account of their corruptions or calamities, have not a little distressed my mind. 29. For there is not a member of the church, to my knowledge, afflicted in body or mind, or weak in gifts, graces, or attainments, whom I do not sympathize with and endeavour to relieve. There is none in danger of falling from the faith, hope, or holiness, of the gospel, but my heart burns with grief, godly jealousy, and holy zeal, to encourage, confirm, and recover him. 30. But since my enemies make a kind of boasting necessary for me in the present circumstances, I rather choose to glory in the hardships, persecutions, and reproaches, which I have met with to humble me, and afford Jesus Christ an opportunity to manifest his strength in my weakness, than in my high privileges and the great things which he has done by me. 31. And however ignorant ye be of many of my forementioned trials, or even ready to suspect them as incredible, I dare appeal to the ever-blessed God and Father of our Lord Jesus Christ, whose I am, and whom I serve, and who has graciously supported me under and carried me through them, that I have said nothing but the truth. 32, 33. Nay, I had not long begun to preach the gospel, when the governor whom Aretas king of Arabia had placed in Damascus,

indeed with some humbling circumstances, which yet, through prayer, turned to his advantage; 1—10. (2) Hints that the signs of apostleship, which the Corinthians might have perceived in him, ought to have made them speak well of him, that he might not have been under the necessity of commending himself; 11—13. (3) Declares his intention to make them a friendly, edifying, and, as formerly, an unexpensive, visit; 14—19. (4) Intimates his fears lest he should be forced to use severity in dealing with some of them; 20, 21.

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth); such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth);

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For, though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7 And, lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

resolved to gratify the Jews in murdering me, and shut up and strictly guarded the city, to prevent my escape. But, by the directing providence of God, my Christian friends let me down from one of their houses, which was on the wall, and thus I got out of their hands, to preach the gospel in other places.

REFLECTIONS UPON CHAP. XI.—With great care should ministers endeavour to prevent their hearers being seduced by Satan or his instruments, and to promote their spiritual espousals to Christ. To gain those ends, what temporal claims ought they not to forego! And what labours, dangers, and sufferings, ought they not cheerfully to undergo! The devil and his preachers will turn themselves into diversified shapes in order to deceive men. And it is common for seducers to boast of their piety, learning, labours, and sufferings; yet how insignificant are all when compared with those of a faithful minister of Christ!—Seducers will always love the world in some shape or other, and embrace all opportunities of engrossing its riches, honours, or powers; and the world, in return, will always love its own.

CHAP. XII. Ver. 1. In ordinary cases, it is indeed neither proper nor profitable to boast of my privileges and enjoyments; but, since your judaizing teachers have by their reproaches forced me to it, I shall further add, that I have as much ground to boast of immediate intercourse with God as any of them can pretend to. 2, 3. I know a believer in and united to Christ, who, about fourteen years ago, was, in a vision, rapt up to the highest heaven in his apprehensions; but whether his soul was separated from his body, or whether his whole man, soul and body, was carried up, I cannot determine, but must leave the matter to God. 4. But certain I am that this man had such clear manifestations of the glory of God, such clear, intelligible, and transporting revelations of heavenly things, as no words on earth can justly express. 5. Of this man, as so highly dignified, carried out of himself, and favoured with the immediate discoveries of God's glory, I may and will speak honourably: but I will not speak a boasting word concerning myself, except it be of what plainly marks my weakness, and exposes me to the contempt of others, and thus tends to keep me humble, even while, for promoting the ends of my ministry, I seem to vaunt of them. 6. I could mention many other things, in consistence with good sense and strict truth; but I will say no more, either of my sufferings or revelations, lest some of my friends should be tempted to look upon me as more than a man, or greater than I really am. 7. Nay, lest through the unworthiness, vanity, and treachery of my own heart, I should pride myself in these extraordinary revelations, as if I were better than other men, the Lord very graciously permitted Satan and his instruments to afflict me in a very painful and debasing manner. 8. Almost overwhelmed with this trouble, I frequently and earnestly besought the Lord by solemn prayer, that if, consistent with his will, he would rebuke and restrain the tempter, and deliver me from his violent assaults. 9. And, though he did not grant me the very thing

1 Cor. 6. 12.
& 10. 23. ver.
6. 7. with 1h.Num. 12. 6.
Joel 2. 28.
Gal. 1. 12. &
2. 2.Acts 9. 3. 4.
& 22. 6. 17. &
26. 16. 19.
1 Cor. 15. 8.
ch. 5. 15. 17.

Or possible.

Ch. 11. 30.
ver. 9, 10.Ch. 10. 8. &
11. 16. 1 Cor.
3. 5, 9, 10.2 Chr. 32. 25.
Ezek. 28. 24.
Job 2. 6. Gal.
4. 14.Deut. 3. 23.
Mat. 26. 44.1 Cor. 10. 13.
Is. 40. 29, 30.
& 41. 10, 14.Ver. 10. ch. 11.
30. 1 Pet. 4.
13, 14.

Anno Domini
cir. 60.

10 ^k Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

11 ^m I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 ^o Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 ^p For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.

14 Behold, ^q the third time I am ready to come to you; and I will not be burdensome to you; for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And ^r I will very gladly spend and be spent for [†] you; though the more abundantly I love you the less I be loved.

16 But be it so, I did not burden you: nevertheless, being ^s crafty, I caught you with guile.

17 ^t Did I make a gain of you by any of them whom I sent unto you?

18 ^u I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? ^v walked we not in the same steps?

19 Again, think ye that we ^w excuse

which I submissively asked, yet he graciously answered my requests, more to his own honour and my real advantage, by assuring me that his favour and love, and the gracious aids and comforts which he would afford me, would be every way sufficient and effectual to support me under, and carry me through, and bring me off with great improvement, victory, and triumph; and that his almighty power should be illustriously manifested in these effects, in proportion to my utter inability to produce them. In the assured faith of this promise, I will rather rejoice and glory in reproaches, persecutions, and troubles, than be discouraged by, ashamed, or afraid of them; that the all-sufficient power and grace of Jesus Christ, to whom I have committed myself, may surround, cover, and defend me, sanctify my tribulations, and enable me to bear them with all becoming submission, patience, humility, and hope, and at last bring me out of them more than a conqueror.

10. In this view, I take pleasure in all the afflictions which come upon me for professing and preaching Christ and his gospel; for when by these means I most see and feel my own weakness, and appear most contemptible in the eyes of others, I find myself most sensibly strengthened in the Lord, by the influences of his Spirit in my inner man, courageously to bear up under and obtain glorious victories over them. 11. In mentioning so many things with an air of self-commendation, I have with reluctance, for the glory of God, the credit of the gospel, and your establishment and edification, done what in other circumstances would have been weak and foolish; but your culpable neglect to do my character justice, according to what he had experienced under my ministrations, and your taking part with those who reproached me, made it necessary: for I appeal to your consciences, if by the grace of God I did not, however insignificant in myself, in conversation, sufferings, ministrations, miracles, and success, far exceed any of your new preachers, and even equal Peter, or any other of Christ's apostles.

12. The unquestionable marks of a true apostle of Christ have been manifest in my ministrations among you, in my patience and meekness under my labours and sufferings, and in the miraculous operations and marvellous success which attended them. 13. Have not ye yourselves by my ministry, been enriched with all spiritual gifts and privileges as much as any other Christian church, whether planted by me or by any other apostle? Wherein have I been wanting to you, unless that, for your benefit, and the honour of the gospel, I took no maintenance from you? and if ye will have this to be a wrong done to you, or to any other church, I hope ye may easily forgive it.

14. I have now thrice intended and prepared to make you a visit. The first time I had the pleasure of accomplishing my purpose, and planted the gospel among you. On the second occasion I deferred my coming till it might better promote your honour and comfort. And now, when for the third time I am prepared to come, I am determined to give you my labours freely; for I do not aim at procuring your temporal good things for myself, but at edifying and saving your souls. Since I have been instrumental in begetting you to Christ by the gospel, I resolve, like a parent, to exert myself to the utmost for your spiritual benefit, without expecting a reward of your worldly substance.

15. I could be glad to spend my time, strength, and labour, and all my temporal ease, honour, and advantages, or even to wear out my life itself, for the good of your souls, even though I were to be slighted, reproached, and abused by you in proportion to my kindness to you.

16. Your new preachers indeed pretend, that, though I took nothing from you myself, I hereby craftily decoyed you to give more liberally to my partners. 17. But I dare appeal to yourselves, if there is the least evidence that I ever made the least advantage of you for myself by means of any of my brethren, whom I sent to promote your comfort, rectify your disorders, and excite your charity, to the poor saints in

ourselves unto you? we speak ^y before God in Christ: but *we* ^z do all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, ^a and that I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 And lest, when I come again, ^b my God will humble me among you, and that I shall bewail many who have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed

CHAP. XIII.

Here Paul (1) Threatens to censure obstinate offenders, and gives his reasons for it; 1—6. (2) Prays for their reformation to prevent it, as a thing that would give him great pleasure; 7—10. (3) Concludes the epistle with a solemn salutation and benediction; 11—14.

THIS is ^a the third time I am coming to you. ^b In the mouth of two or three witnesses shall every word be established.

2 ^c I told you before, and foretell you, as if I were present, the second time; and, being absent, now I write to them who heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of ^d Christ speaking in me, who to you-ward is not weak, but is mighty in you.

4 For, though ^e he was crucified through weakness, yet he liveth by the power of God. For we also are weak ^f in him, but we ^g shall live with him by the power of God toward you.

Judea. 18. I appeal to you if Titus, or the respectable brother who attended him, took any thing either for their own labours or my subsistence, and if we did not all act upon the same disinterested plan to promote your spiritual welfare. 19. Nay, as a believer in, and apostle of Christ, I can appeal to the all-seeing God that I did not send them to make any apology for me or my faithful brethren, or to excuse the delay of my visiting you; but that all my conduct towards you has been intended to support my apostolic authority, in order that my ministrations might the more effectually promote your edification. 20, 21. For, as I formerly hinted, I am much afraid that when I shall pay you my intended visit, I shall not find you so orderly and obedient to the authority of Christ in me as I wish, and that I shall be obliged to exercise my power in a manner more severe than ye will relish. I fear lest, through hearkening to seducers, there should be among you fierce and uncharitable disputes, envious tempers and talkers, warm and angry passions, carnal contentions, and revilings of others behind their backs, proud haughty boastings and disdainful insults, and a tumultuous carriage towards one another; and lest my gracious God and Master should call me not to glory of you, or rejoice in beholding your faith and order, but to shame and grief, on account of Christ of being so much dishonoured, and my labours so much lost among you; and sharply to censure such as I find continuing impenitent in their scandalous sins.

REFLECTIONS UPON CHAP. XII.—Great are the changes which take place in the comforts and troubles of saints. God often lifts them up and casts them down again. The most ravishing manifestations are succeeded by sharp and fearful trials and temptations: but all is necessary to keep down pride and animate fervent prayer. And though God does not always answer the prayers of his people as they wish, he always does it in that manner which is best calculated to promote their spiritual benefit. If he secure to us his own powerful presence and grace, we may well glory in troubles, as giving him opportunities to perform his promise. And it is delightful to see the greatest ministers the most humble, and behaving in the most prudent and self-denying manner, in order to turn souls to Christ. But how shameful is it for people to break the hearts of their faithful and successful ministers by reproaches and impenitent continuance in scandalous enormities! And with deep impressions of the dishonour done to God, and hurt to souls, ought the unruly to be warned, and offenders to be censured.

CHAP. XIII. Ver. 1, 2. As I am now, for the third time, preparing to visit you, ye may be assured that, if I find any obstinately scandalous, notwithstanding my former admonitions, I will immediately proceed against them with high and solemn censures; 3. And that, in vindication of my sacred office, and for the honour of Christ, of whose commission to me, and speaking and acting in me, some of you insolently demand a proof; yet whose working by me to you-ward has not been weak, but with mighty power and energy, in your effectual conversion, and in the gifts and graces bestowed on you, and miracles wrought among you, and in inflicting sickness and death on some of your disorderly walkers. 4. For though, through the weakness of his manhood and voluntary subjection to death, he was crucified, as if merely a weak and mortal creature; yet, by virtue of his own and his Father's divine power, he arose from the dead, and now lives in his exalted state, to exercise all authority in heaven and on earth: even so we, his faithful servants, are, in the opinion of our adversaries, weak and contemptible, and are exposed to manifold sufferings for his sake; but, connected with him, we shew, by the same power, in remarkable effects,

Anno Domini
cir. 60.See ch. 11. 1.
31. Rom. 1.
9. & 9. 1.1 Cor. 9. 12,
23. & 10. 33.
& 14. 26. ch.
5. 12, 13. &
10. 8. & 13.
10.Ch. 1. 23, 24.
& 2. 1. & 10.
2. & 13. 2, 10.
1 Cor. 4. 16,
18. 21.Phil. 3. 18,
19. 1 Cor. 5.
11. Rom. 13.
13.

See ch. 12. 14.

Num. 35. 30.
Deut. 19. 15.
& 17. 6. Mat.
18. 16. Heb.
10. 28. John
8. 17.1 Cor. 4. 19,
21. ch. 10. 2,
& 11. 6. & 1.
23. & 12. 20,
21. ver. 10.Mat. 10. 20.
& 18. 18.
1 Cor. 5. 4. &
11. 30. ch. 10.
10. ver. 2, 4.Phil. 2. 7, 8.
1 Pet. 3. 18.
Rom. 6. 4, 9,
10. John 10.
18. Is. liii.

Or with him.

Ch. 10. 3, 4.
Rom. 6. 4—6.
& 11. Phil. 3.
10, 11. John
14. 19.

Anno Domini
cir. 60.1 Cor. 11. 28.
Zeph. 2. 1.
Lam. 3. 40.Eph. 3. 17.
Col. 1. 27.
John 17. 23.
26. Gal. 2.
20. & 4. 19.1 Cor. 4. 15.
& 3. 5. & 9.
2. ch. 3. 2, 3.Phil. 4. 6.
Eph. 6. 18.
19. & 1. 16.
19. Phil. 1. 10.
11. Col. 1. 9.
—11. 1 Thes.
5. 23.1 Cor. 4. 9—
13. ch. 6. 9.
& 10. 10.1 Tim. 1. 19.
Deut. 5. 32.
& 12. 32. Is.
8. 20. Prov.
23. Jude 3.
Rev. 3. 10.
John 8. 31,
31.

Ch. 11. 30. & 12. 5, 9, 10. 1 Cor. 4. 10.

1 Thes. 3. 10. Mat. 5. 48. ver. 11.

5 ^s Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves; how that ^h Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates,

7 Now ^k I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be ^l as reprobates.

8 ^m For we can do nothing against the truth, but for the truth.

9 ⁿ For we are glad when we are weak and ye are strong: and this also we wish, *even* your ^o perfection.

10 Therefore I write these things being absent, lest being present ^p I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. ^q Be perfect, be of good comfort, be of one mind, live in peace; and the ^r God of love and peace shall be with you.

12 ^s Greet one another with an holy kiss.

13 All the saints salute you.

14 ^t The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

27. Rev. 1. 4, 5. Rom. 1. 7. 1 Cor. 1. 3. Gal. 1. 3. Eph. 1. 2, 3. Phil. 1. 2. Col. 1. 2. 1 Thes. 1. 1. 2 Thes. 1. 2. 1 Tim. 1. 2. 2 Tim. 1. 2. Tit. 1. 4. 1 Pet. 1. 2. 1 John 1. 3. John 1. 16, 17. Col. 1. 19. Eph. 1. 22, 23. 2 Thes. 2. 16. John 14. 16—23, 26. & 15. 26. & 16. 13—15.

Anno Domini
cir. 60.Ch. 2. 3, 7. &
10. 2, 3. & 12.
20, 21. 1 Cor.
4. 21. & 5. 5.Rom. 12. 16,
18. & 15. 5, 6.
1 Cor. 1. 10.
Phil. 2. 2. &
3. 15, 16. &
4. 8. Col. 3:
12—17. Heb.
12. 14. 1 Pet.
3. 8. & 4. 8.
2 Pet. 1. 4—
8. & 3. 18.1 John 4. 8,
16. Rom. 15.
5, 13, 33. &
16. 20. Phil.
4. 9. 1 Thes.
5. 23. Heb.
13. 20, 21.
Col. 2. 19.Rom. 16. 3,
16. 1 Cor. 16.
20. 1 Thes. 5.
26. 1 Pet. 5.
14.

Num. 6. 23—

one towards another. Study what makes for peace and brotherly love, that there may be no more party strifes and angry contentions and schisms among you:—and in an attention to these things, ye may expect that God, the Fountain, Author, Giver, Commander, and supreme Approver of all love and peace, will take up his gracious and complacent abode with you, manifest his special favour to you, and bestow his best blessings upon you:—in token of which, let even your common salutations be truly chaste, holy, and affectionate. 13. To set you an example of mutual kindness and respect, all the holy brethren here send you their most affectionate salutations, wishing above all things that your souls may prosper. 14. And, for this end, as well as to mark my apostolic authority, and testify my respect to you, I conclude with solemnly blessing you in the name of the Lord. May the free favour, gracious presence, and influence of our Lord Jesus Christ, through whose merits and mediation all spiritual and eternal blessings are procured and conveyed to men; may the self-moving love of God the Father, which is the original source of all new covenant blessings; and may the richest communications of the Holy Ghost, by whom these blessings are effectually applied, and we are brought into peculiar fellowship with the Father and Son, and unto a participation of their love and grace in all their happy effects—be continually with and abound towards you as a church, and every individual member of it.

REFLECTIONS UPON CHAP. XIII.—Professed Christians are often more given to censure and reproach their neighbours, and especially their ministers, than to try and know themselves. But very important is the certain knowledge whether we be really united to and hold fellowship with Jesus Christ by faith; and it is shameful for us to live ignorant of it. It is very desirable that offending church members should be reclaimed by gentle methods. But if they continue obstinate, they must be sharply dealt with to bring them to repentance. What an honour is it for ministers to employ all their power, care, and labour to promote the edification and comfort of souls! It is only for this purpose they received their authority and commission from Christ; and if he approve them, they need care the less what men think of them. If in conformity to him, and for his sake, they be exposed to suffering and death, it is enough if he support and crown them with a share in his glory. Happy is the church whose members, under the gracious influence of a reconciled God, live together in unity of sentiment and affection, and who hold distinct and intimate communion with Father, Son, and Holy Ghost. And transcendently wonderful is it, and ravishingly sweet, that these divine persons should so harmoniously concur in unceasing mercy and grace to mean and sinful men.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

GALATIANS.

Galatia was a province in the north-east of Lesser Asia. Here, as in many other places, the apostles had scarcely planted the gospel of Christ, when some judaizing teachers contended that the Gentile converts should be circumcised, as a token of their obligation to fulfil the whole law of Moses in order to their justification before God: and, as Paul's instructions greatly thwarted their schemes, they insinuated that he had no apostolic authority. To confute these pretensions is the scope of this epistle. Here Paul (1) Represents his apostolic authority as nothing inferior to that of Peter, or any other apostle; chap. i. and ii. 1—15. (2) Reprehends the Galatians for their sudden apostasy from the faith of the gospel, and establishes the doctrine of justification by faith in the imputed righteousness of Christ; chap. i. 6—9.; ii. 16—21.; iii. iv. (3) Directs to the right improvement of the doctrines and privileges of gospel grace; chap. v. vi.

Anno Domini
cir. 58.

CHAP. I.

Paul, (1) In a preface, asserts his apostolic authority, salutes the Galatians, and ascribes praises to God; 1—5. (2) Sharply reproves the Galatians for their sudden revolt from the gospel of Christ under the influence of detestable teachers; 6—9. (3) Proves the divine authority of his doctrine and mission, by his end in preaching it, and the unexpected and immediate manner in which he had received it from Christ, without any instruction from any man:—to illustrate which, he relates his behaviour before and after his conversion and calling; 10—24.

* See Rom. 1. 1, 5. Mat. 10. 2. Acts 9. 3, 6, 15. & 22. 10, 15. & 26. 16. —18. ver. 11, 12. ch. 2. 7. Tit. 1. 3. Eph. 3. 8. 2 Cor. 12. 4, 11, 12. & 11. 3.

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead),

2 And all the brethren who are with me, unto the churches of Galatia :

3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father :

5 To whom be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But, though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again If any man preach any other gospel

Rom. 4. 25. & 8. 3, 32. Eph. 1. 3—11. & 2. 4—10. * See Rom. 16. 27. Jude 25. Ps. 115. 1. Rom. 3. 21. Ch. 3. 1—5. & 4. 9. & 5. 7. Ps. 106. 13. Jer. 2. 13, 31. Ch. 5. 8. 1 Thes. 5. 24. 2 Thes. 2. 14. 1 Pet. 1. 15. 2 Pet. 1. 3. Rom. 8. 26, 30. & 9. 24. 1 Cor. 1. 9. 2 Tim. 1. 9. 2 Cor. 11. 4. Rom. 10. 3. Acts 15. 1, 5, 24. ch. 5. 10, 12. & 6. 12. Acts 20. 29. 2 Cor. 2. 17. & 4. 2. & 11. 4, 13. ch. 4. 2. Heb. 13. 8. 2 Cor. 11. 14. 1 Cor. 16. 22. ver. 9. 1 Tim. 1. 20. 2 Tim. 2. 17, 18. Tit. 3. 10.

EXPLANATORY NOTES. CHAP. I. Ver. 1. Whatever your false teachers suggest to the contrary, I avow myself an inspired messenger of Jesus Christ, appointed to plant Christian churches in the world, who indeed have received my commission by the instrumentality of no man, but immediately from Christ himself, and by the express commandment of God, who raised him up from the dead, in testimony of his having completely satisfied the demands of the broken law, and brought in an everlasting righteousness for the justification of all that believe in him. 2, 3. And, with the hearty consent of my fellow-preachers and Christians here, I send this admonitory letter to your lately planted, and yet sadly degenerated, Christian assemblies in Galatia; earnestly wishing that the riches of his free, undeserved, and forfeited favour, may be extended to you; and all the blessings of spiritual peace and prosperity be bestowed upon you from God the Father, the first mover in the whole method of our redemption, and from Jesus Christ, the only Mediator between God and men, and the purchaser and dispenser of all the benefits of grace and glory to us; 4. Who, in his infinite condescension and love, freely surrendered his soul and body, as personally united to his divine nature, to be an atoning sacrifice for our sins, who deserved nothing but eternal destruction; that by his righteousness as the price, and by his power as the efficient cause, he might pluck us as brands out of the burning, and rescue us from the men, the vanities, sins, and tribulations of this evil world, and from all the dangerous snares and depraved customs of this present age, and even from the now exceedingly corrupted Jewish constitution, and in due time transport us to the heavenly state; and all according to the eternal appointment and good pleasure of God, our reconciled Father in him, who, on his account, loves and deals with us as his children; 5. To whom be all possible and highly exalted honour, glory, and praise, through all the ages of time or eternity, for his unparalleled work of redemption, in which infinite wisdom, power, justice, holiness, mercy, and truth, shine forth with the most united and endearing lustre. 6. When I reflect on the delightful and transcendent glory of this scheme of salvation, and on its suitableness, high importance, and absolute necessity to lost sinners, I cannot but be amazed and pained to hear that some of you, who but so lately were instructed in the truths of the gospel, and seemed to receive them into your hearts, should be already carried away in your sentiments, affections, and practice, not only from me, who was instrumental in calling you to the fellowship of the gospel, but from God and Christ, who by me called you to partake of all the gracious benefits of redemption, which are discovered and freely offered in the gospel; and that even to quite another system of doctrine, representing the justification of sinners as, at least in part, by the works of the law; 7. Which indeed is really no gospel, no glad tidings of acceptance and salvation at all, as it represents them obtainable only upon impracticable and impossible terms: but your judaizing teachers, who are verily a plague to you, set themselves to overturn that blessed gospel, of which Jesus Christ is the author, subject, and end, and to transform it into a new covenant of works, in which our own obedience must be the necessary condition of justification and eternal life; and they even pretend that Peter and other apostles are of their mind. 8. But I am bold to aver that if any apostle, or even an angel from heaven, could preach to you any other system of doctrine relative to the salvation of sinful men, contrary to, or even different from, that which I, by the inspiration of the Holy Ghost, delivered to you, he should, as an accursed person, be rejected of God, and devoted to eternal destruction. 9. I deliberately and solemnly repeat it, as a matter of infinite importance and infallible certainty, that if any man or angel preach up any other scheme of doctrine concerning

unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion; how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them who were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James, the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

the salvation of sinful men than what ye, when I was among you, professed to receive in faith and love, he is to be disdained and rejected as one abandoned by God, and richly deserving of excommunication, nay, of everlasting damnation. 10. Can you imagine that, after being so long converted and employed in the ministry, and suffering so many things for Christ, my great aim is to persuade people to embrace the doctrines of men rather than the gospel of God, or to ingratiate myself with the Jewish zealots, or any others of mankind? No; I abhor the thought. Did I, as in the days of my unregeneracy, seek the favour of men, and study to serve their corrupt humours or designs, I had never inlisted in the service of Christ, nor could I be his faithful servant, as I profess and labour to be. 11. And by all the signs of apostleship I manifest that the gospel of men's salvation through the imputed righteousness of Christ, which I have constantly preached, is neither formed according to the natural taste or tempers of men, nor originates from their authority, contrivance, or dictates, nor tends to promote their carnal honours or interests. 12. For I neither received my knowledge of it, nor my commission to preach it, by the instrumentality of apostles, or any other mere men, but by immediate revelation from Jesus Christ, God-man, some time after his exaltation to his heavenly kingdom. 13, 14. For ye cannot but have heard that I was once a furious zealot for the Jewish manner of worship, and outrageously persecuted the Christians, and compelled them to renounce their Lord, under pain of imprisonment, banishment, or death; and that, having an uncommon knowledge of the Jewish rites and ceremonies, I observed them with the greatest strictness, and with uncommon zeal propagated them every where. 15, 16. It cannot therefore be supposed that, without some extraordinary call and influence, I should abandon my darling and deep-rooted sentiments, tempers, and manner of life, to embrace Christ and the gospel in direct opposition thereto, and to all my secular interests; but when God, who, of his mere good pleasure, without regard to any foreseen merit of mine, had set me apart to his service before I was born, did, by an extraordinary miraculous appearance and voice from heaven, and by a powerful and efficacious illumination on my heart, make to me a clear and full discovery of Jesus Christ, his dear Son, in all the glory of his person, offices, relations, righteousness, and grace, that I might know and embrace him for the salvation of my own soul, and preach him to Gentiles as well as Jews; I did not stand to consult the inclinations, ease, or comfort of my outward man, nor the dictates of human policy, relative to honour, interest, reproach, or danger; nor did I advise with any mortal about my duty, which was so plainly prescribed me by God; 17. Neither did I so much as go up to Jerusalem, to receive further instructions or authority from them that had been called to the apostleship before me; but, fully satisfied with the instructions and commission which I had immediately received from Christ, I began to preach the gospel at Damascus in Syria, where I had been converted and called. Thence I went into the adjacent parts of Arabia, and preached it, where no apostle had ever been, and where I had no opportunity of conversing with them; and thence I returned back to Damascus. 18, 19. Three years after my conversion I took a journey to Jerusalem, not to receive any further instruction or commission, but merely to make a brotherly visit to Peter, that great apostle of the Jewish converts, that we might confer together of what the Lord had done by our ministrations. And, being introduced by Barnabas, I was readily received as a faithful minister of Christ, and abode with him but fifteen days, without seeing any other of the apostles, except James the Less, a kinsman of our Lord according to the flesh. Thus I received no instruction nor commission from the apostolic college there. 20. And, as

Anno Domini
cir. 58.

* Deut. 4. 7 & 12. 32. Prov. 30. 6. Rev. 22. 18. Thes. 2. 4. 1 Sam. 29. 7. Mat. 28. 14. Jan. 4. 4.

Ver. 1. 1 Cor. 15. 1, 3. Eph. 3. 3, 8. Acts ix. xxii. xxvi. 2 Cor. 12. 2, 11, 12.

* Acts 8. 3. & 9. 1, 21. & 22. 4. & 26. 7. 1 Cor. 15. 9. Phil. 3. 6. 1 Tim. 1. 13.

* Acts 22. 3. & 26. 5. & 23. 1. Phil. 3. 4—6. Is. 29. 13. Mark 7. 3, 4.

* Gr. equal in years.

Is. 49. 1. Jer. 1. 5. Mat. 11. 26. Acts 9. 15. & 13. 2. & 22. 21. 1 Cor. 15. 8. 1 Tim. 1. 13. 16.

Mat. 16. 17. 2 Cor. 4. 6. Eph. 1. 17, 18. & 3. 3, 4, 8. Acts 26. 16—18. & 9. 15. & 22. 21.

Rom. 11. 13. & 15. 19. ch. 2. 2, 7—9. 1 Tim. 2. 7. 2 Tim. 1. 11. Col. 1. 27. 1 Cor. 2. 2.

Mat. 16. 17. Eph. 6. 12. John 15. 19. Prov. 3. 5, 6. cir. 38.

Or returned. Acts 9. 26. 1 Cor. 9. 5. Mark 6. 3. Mat. 10. 2—4. & 13. 55.

Acts 2. 13, 14. & 8. 1. Jam. 1. 1. Jude 1.

Rom. 1. 9. & 9. 1. 2 Cor. 1. 23. & 11. 11. 31. 1 Thes. 2. 5, 10. 1 Tim. 5. 21. 2 Tim. 4. 1.

1 Tim. 5. 21. 2 Tim. 4. 1.

1 Tim. 5. 21. 2 Tim. 4. 1.

1 Tim. 5. 21. 2 Tim. 4. 1.

1 Tim. 5. 21. 2 Tim. 4. 1.

1 Tim. 5. 21. 2 Tim. 4. 1.

1 Tim. 5. 21. 2 Tim. 4. 1.

1 Tim. 5. 21. 2 Tim. 4. 1.

1 Tim. 5. 21. 2 Tim. 4. 1.

1 Tim. 5. 21. 2 Tim. 4. 1.

1 Tim. 5. 21. 2 Tim. 4. 1.

1 Tim. 5. 21. 2 Tim. 4. 1.

1 Tim. 5. 21. 2 Tim. 4. 1.

1 Tim. 5. 21. 2 Tim. 4. 1.

1 Tim. 5. 21. 2 Tim. 4. 1.

1 Tim. 5. 21. 2 Tim. 4. 1.

1 Tim. 5. 21. 2 Tim. 4. 1.

1 Tim. 5. 21. 2 Tim. 4. 1.

1 Tim. 5. 21. 2 Tim. 4. 1.

1 Tim. 5. 21. 2 Tim. 4. 1.

1 Tim. 5. 21. 2 Tim. 4. 1.

1 Tim. 5. 21. 2 Tim. 4. 1.

Anno Domini
cir. 58.Acts 9. 30.
& 11. 25.Ver. 2.
1 Thes. 2. 14.Rom. 16. 2,
3, 7—13. &
13. 14. 1 Cor.
1. 30. 2 Cor.
5. 21. John
15. 2. 1 Thes.
1. 1. & 2. 14.
Acts ix. xxii.
xxvi. & 9. 21.1 Cor. 15. 8—10. 1 Tim. 1. 11—14.
Tim. 2. 11—19. Acts 9. 31.

Acts 11. 18. Col. 1. 3, 4. Luke 7. 16. & 15. 32.

CHAP. II.

Here Paul (1) Proves the divine authority of his doctrine and mission, from Peter, James, and John's owning him and Barnabas as apostles of the Gentiles, and receiving Titus, an uncircumcised Greek, into their Christian communion; 1—10. (2) Shews how he had publicly rebuked Peter himself at Antioch for judaizing; 11—14. (3) Thence takes occasion to enter on his proof of the doctrine of justification by faith, without the works of the law; 15—21.

cir. 52.

Acts 15. 2.
ch. 1. 18.Acts 13. 2.
& 19. 21. &
16. 9, 10. &
18. 9. & 21.
17. 18. & 23.
11.Ver. 9. Acts
9. 15. & 26.
17. 18. Rom.
1. 16. 17. &
15. 19. 1 Cor.
1. 23. & 2. 2.
Eph. 3. 8.
Acts 15. 1, 2.Or severally.
Ver. 9. 1 Cor.
9. 5. Acts 1.
13.Mat. 10. 16.
Eph. 5. 15.
Phil. 2. 16.
1 Cor. 9. 26.
Mic. 7. 5.
1 Thes. 3. 5.1 Cor. 9. 21.
with Acts 16.
3. & 15. 10.
24. 28. 29.
ch. 5. 2, 4.Acts 15. 1, 10,
24. 2 Cor. 11.
13. 15. 20. 26.
ch. 3. 25. &
4. 9. & 5. 1,
13. & 6. 12,
13. & 3. 1.Ver. 14. Col.
2. 7. 8. 2 Cor.
7. 8. & 3. 7.
8. ch. 3. 1, 2.
& 4. 16. 21.
with 2 Thes.
2. 17. Phil. 2. 15.
5. 13. Heb. 13. 7, 17.

21 "Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto^b the churches of Judea, which were^c in Christ:

23 But they had heard only, "That he who persecuted us in times past now preacheth the faith which once he destroyed.

24 And they "glorified God in me.

THEN, fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up^b by revelation, and communicated unto them that gospel which^c I preach among the Gentiles, but^d privately to them who were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And^e that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.

5^h To whom we gave place by subjection, no, not for an hour: that the truth of the gospel might continue with you.

6 But of theseⁱ who seemed to be some-

what; whatsoever they were, it maketh no matter to me: ^kGod accepteth no man's person: for they who seemed to be somewhat in conference added nothing to me.

7 But, contrariwise, when they saw that the 'gospel of the uncircumcision was committed unto me, as the 'gospel of the circumcision was unto Peter;

8 (For he that 'wrought effectually in Peter to the apostleship of the circumcision, the same was 'mighty in me towards the Gentiles):

9 And when James, Cephas, and John, who seemed to be^p pillars, perceived 'the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I also was forward to do.

11 But, when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 "For before that certain came from James he did eat with the Gentiles: but, when they were come, he 'withdrew, and separated himself, fearing them who were of the circumcision.

13 "And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they 'walked not uprightly, according to the truth of

Acts 15. 35. Jude 3. 1 Tim. 5. 20. ver. 5. Acts 15. 5, 10, 24, 28, 29.
10. 28. & 11. 3. * 1 Cor. 1. 10. 2 Cor. 13. 11. Rom. 15. 5, 6. Phil. 1. 10. & 2, 3.
Prov. 29. 25. Col. 3. 9. Ps. 25. 21. 2 Cor. 1. 12. Eccl. 7. 20. Jam. 3. 2.

Ver. 12, 13, 15. Tit. 2. 11, 12. 1 Kin. 18. 21. Hos. 7. 8. & 11. 12.

Gentile, was admitted as a minister of Christ, and a member of the synod, without ever being circumcised. 4. I even took this uncircumcised minister of Christ along with me to the synod, that I might bear a public testimony against the doctrine of the pharisaical preachers, who, coming from Judea, had insinuated themselves among the converts at Antioch, that, under colour of Christian brethren, they might have the better opportunity of narrowly inspecting our principles and conduct, and of cavilling at that holy freedom from ceremonies which Christ has given us under the gospel, and of imposing circumcision and other abolished ceremonies on the church. 5. This conduct of theirs, being not a mere weakness or honestly-conceived prejudice, but a wicked attempt to reduce believers under the covenant of works, and to rob the Gentiles of the true gospel of Christ, I and Barnabas refused to yield to them in the least. 6. And let Peter, James, and John be as great as they will, it is certain that their call, powers, and success, were wholly owing to the sovereign pleasure and free grace of God, as well as mine; and that, in my conference with them, I received no correction or instruction touching either my doctrine or conduct. 7. But, from the account which I and Barnabas gave them, they with great joy observed that I had been called by Christ to preach the gospel to the uncircumcised Gentiles, even as Peter preached it to the circumcised Jews. 8. For it appeared that manifold miraculous and gracious operations had manifested and confirmed my apostolic mission to the Gentiles as well as his to the Jews. 9. And when Peter, James, and John, whom I, as well as mine enemies, account principal supporters, maintainers, and defenders of the church and truths of the gospel, saw how God had graciously qualified, called, and owned me in my ministrations, they, in the most express and affectionate manner, acknowledged me and Barnabas as their fellow apostles, and agreed that we should principally preach the gospel to the Gentiles, while they did the same to the Jews. 10. The only request they made was, that we should stir up the Gentiles to make charitable contributions for the relief of the poor Jewish Christians, which was a work so compassionate, laudable, and necessary, that, though they had not mentioned it, my natural affection to my countrymen, my impartial love to Christ's indigent members, and my looking on the Gentiles as debtors to the Jews, from whom they received the gospel, had made me forward to engage in it. 11. But when Peter some time after came to Antioch in Syria, where the first noted church of Gentile Christians was formed, and from which I and Barnabas had been sent to the synod at Jerusalem for a determination concerning the necessity of circumcising the Gentile converts, and had received an answer in the negative, I, knowing myself to be in no respect his inferior in office, sharply and publicly rebuked him for his offensively acting contrary to the principles which he had avowed in the synod. 12. For though, at his first coming to Antioch, he, according to his gospel liberty, freely conversed and familiarly ate and drank with the believing Gentiles; yet, when some judaizing zealots came thither from Jerusalem, he, for fear of offending them, withdrew from the Gentile converts, and declined all familiar converse with them; 13. Which, when the Jewish Christians at Antioch, who had almost got over all their prejudices against the uncircumcised believers, observed, misled by his example, they also refrained from their wonted familiarity with them; and even Barnabas, a noted Christian and my fellow apostle of the Gentiles, was, contrary to his own judgment, infected with their dissimulation. 14. But, when I saw their conduct quite contrary to the simplicity and godly sincerity of the Christian religion, and the true spirit and design of the gospel doctrine of justification by Christ alone, filled

these hints are of great importance for vindicating my doctrine and authority, which have been traduced among you, I solemnly appeal to God himself, who knows all things, and to whom I must give a final account, that all that I have said is strictly true. 21. Returning from Jerusalem, I travelled northward into the provinces of Syria and Cilicia, attended by some brethren from Jerusalem as far as Caesarea, from whence I was sent to Tarsus in Cilicia, my native city. 22. But all this time I remained personally unknown to most of the Christian assemblies in Judea, which had joined together in the faith and fellowship of the gospel before me, and so could receive neither instruction nor commission from them. 23. All that they knew concerning me was, that Saul, the furious persecutor of Christians, had become a noted preacher of that very gospel which he had before laboured to suppress, and an helper of that very faith for which he had endeavoured to destroy others; 24. Which made them heartily praise and thank God for his marvellous grace to me the chief of sinners, and for the rich advantages that accrued to the church by my remarkable conversion.

REFLECTIONS UPON CHAP. I.—With entire satisfaction may we receive the gospel delivered by the apostles, since they received it immediately from Christ. And delightfully, jointly, and equally, all church authority and spiritual blessings proceed from him and his Father. Infinitely important and beneficial is his death for us: and his resurrection clearly manifests the acceptableness and efficacy of it. And what deliverance from sin, Satan, and an evil world, and what grace and peace, may we not pray and hope for through it! It is detestable and dangerous to apostatize from or pervert the gospel of Christ. And it is no wonder that the doctrine of men's justification by their own works never reforms the world, but increases unto more ungodliness, when it has the curse of God lying on it and its preachers. Ministers have need to be faithful in declaring the truths of God without regard to any carnal consideration. And no man nor minister can at once please Christ and the world—serve God and mammon. Astonishing are the effects of God's grace on the hearts of sinners. Effectually it enlightens the ignorant, attracts the perverse, subdues the obstinately furious, and renders Jesus' inveterate enemies his loving friends and faithful servants. And it is a great comfort distinctly to perceive and feel its operations, and for Christians to hear of its going forth conquering and to conquer.

CHAP. II. Ver. 1. Then, fourteen years after, I and Barnabas went up to Jerusalem, taking Titus along with us. 2. But I went up, not to be instructed or confirmed in my office, but as a deputy from the church of Antioch to the synod which met at Jerusalem, to determine whether the circumcision of the believing Gentiles was necessary to their salvation or not. And this I did by special direction from God, to maintain the truth and purity of the gospel as he had revealed it to me; and was so far from receiving the gospel from the apostles there, that I explained it to them as I had preached it among the Gentiles, and declared what success it had obtained. This I at first did, only in a more private manner, to the principal preachers there assembled, lest, if I had given a full and plain account of it to the Christians in general, the judaizing party might have raised such furious clamours against me, as to have rendered my earnest ministrations less acceptable even to the Gentiles. 3. But, to manifest how stedfastly I adhered to my principles relative to the freedom of the gospel state, and how far I was from giving the least countenance to the supposed necessity of observing the law of Moses as a condition of justification before God, Titus, who was a

Anno Domini
cir. 58.Rom. 2. 11.
Deut. 10. 17.
2 Chr. 19. 7.
Job 34. 19.
Acts 10. 34.
Eph. 6. 9.
Col. 3. 25.
1 Pet. 1. 17.Acts 9. 15.
& 22. 21. &
13. 46. & 28.
28. & 26. 17.
18. Rom. 1. 5.
& 11. 13. &
15. 16. 19.
Eph. 3. 8.
1 Tim. 2. 7.
2 Tim. 1. 11.Acts ii—xii.
& 15. 7—9,
14.Acts ii—v.
viii. Mat. 28.
20. Luke 24.
49. John 14.
12.Ch. 3. 5.
Acts 9. 15, 22
—29. & xiii—
xx. Rom. 1. 16,
17. & 15. 16,
19. 1 Cor. 3.
5, 10. & 9. 2.
& 4. 15. 2 Cor.
3. 2, 3. & 11.
5. & 12. 11,
12.Mat. 16. 18.
Eph. 3. 20.
Rev. 21. 14,
19. & 3. 12.
Prov. 9. 1.
ch. 1. 19.
ver. 2, 6.Rom. 1. 5. &
12. 3. & 15.
15. Eph. 3. 8.
1 Pet. 4. 10,
11. 1 Cor. 15.
10. Acts 9. 13.
1 Tim. 1. 11,
12. ver. 7.Acts 15. 23
25, 30.
Acts 11. 36.
& 24. 17.
Rom. 11. 25
—28, 31.
1 Thes. 2. 14.
Heb. 10. 34.
1 Cor. 16. 1,
2. 2 Cor. viii.
ix. Heb. 13.
16. Jam. 2.
15. 16. 1 John
3. 17. Prov.
19. 17. & 3.
27, 28.Acts 21. 20. &
10. 28. & 11. 3.
* 1 Cor. 1. 10. 2 Cor. 13. 11. Rom. 15. 5, 6. Phil. 1. 10. & 2, 3.

Ver. 12, 13, 15. Tit. 2. 11, 12. 1 Kin. 18. 21. Hos. 7. 8. & 11. 12.

Anno Domini
cir. 58.1 Tim. 5. 20.
Prov. 27. 5.
2 Tim. 4. 2.Acts 10. 28.
& 11. 3-8.
& 15. 10, 24,
28, 29.Rom. 3. 1, 2.
& 9. 4, 5, with
Mat. 9. 11.
Eph. 2. 3, 12.
1 Cor. 6. 9,
10.Acts 13. 38,
39. Rom. 3.
28. 19-30. &
8. 1-4. 1 Cor.
6. 11. 2 Cor.
5. 19, 21.
Phil. 3. 9.
Heb. 7. 18, 19.Rom. 1. 17.
& 3. 22, 25,
26, 30, & 4.
3, 24. & 5. 1.
ver. 20. Acts
13. 39. & 15.
9. 11. Phil. 3.
9. 2 Cor. 5.
21.Rom. 3. 19,
20. ch. 3. 10,
11. Job 9. 3.
Ps. 130. 3. &
143. 2. Eccl.
7. 20. Jam.
3. 2.Ver. 16, 20.
Phil. 3. 9.
Rom. 5. 1.Rom. 3. 10-
19. Gen. 13.
13. Rom. 6. 1.
1 John 3. 9.Mat. 1. 21.
1 John 3. 5, 8.
2 Cor. 5. 21.
Heb. 9. 14, 25.
1 Cor. 1. 30.
& 6. 11.Gen. 44. 17.
Josh. 22. 29.
Rom. 3. 4, 6,
31. & 6. 2, 15.Ch. 5. 12.
ver. 12, 2 Pet.
2. 20-22.Rom. 3. 19,
20. & 7. 8-
-13. & 10.4. 5. ch. 3. 24.
15. 1 Thes. 5. 10. 1 Pet. 4. 2, 6. ver. 20. 1 Cor. 10. 31. Heb. 9. 14. Luke 1. 74, 75. 2 Cor.

Ch. 5. 24. & 6. 14. Rom. 6. 6. & 8. 3, 4. & 7. 4. Eph. 5. 8. Col. 2. 10, 13. & 3. 3, 4.

1 Pet. 1. 8. 2 Cor. 1. 24. & 5. 7. John 15. 4, 5. & 14. 19. Phil. 4. 13. Zech. 10. 12. Ch.

1. 4. Mat. 20. 28. Eph. 5. 2. Tit. 2. 14. 1 Pet. 2. 24. & 3. 18. Heb. 7. 11. Rom. 11.

4. & 10. 3. & 9. 30-32. ch. 5. 2, 4. Mat. 9. 13.

the gospel, I said unto Peter ^abefore them all, ^bIf thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 ^cWe who are Jews by nature, and not sinners of the Gentiles,

16 ^dKnowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even ^ewe have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: ^ffor by the works of the law shall no flesh be justified.

17 But if, ^gwhile we seek to be justified by Christ, we ourselves also are found ^hsinners, is therefore Christ the ⁱminister of sin? ^kGod forbid.

18 For, if ^lI build again the things which I destroyed, I make myself a transgressor.

19 For I ^mthrough the law ⁿam dead to the law, ^othat I might live unto God.

20 ^pI am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: ^qand the life which I now live in the flesh, I live by the faith of the Son of God, ^rwho loved me, and gave himself for me.

21 I do not frustrate the grace of God: for, ^sif righteousness come by the law, then Christ is dead in vain.

with holy indignation, I solemnly interrogated Peter, as their ringleader, before the whole church,—how he, who, though a Jew, made no scruple on some occasions to converse familiarly with the Gentiles, and conform himself to their innocent customs, without any regard to the ceremonial law, could in consistence with Christian sincerity, at this time, through a slavish fear of the Jews, practically seduce the Gentile believers in a religious observance of the abolished Jewish ceremonies? 15. And how contrary was this to the truth of the gospel, for Peter, Barnabas, I, and other Christians, who were by birth Jews, devoted to God, and who were trained up under the obligations of the Mosaic law, and not Gentiles, strangers to the law, and looked upon as profligate sinners. 16. Being fully convinced that no man can be acquitted from condemnation, and accepted by God as righteous, on account of his own sufferings or obedience to the covenant of works, but only on account of that perfect righteousness which Christ fulfilled in our stead, imputed to us, and received by faith alone,—have therefore believed in Christ as our only Saviour, that through our receiving and resting on him alone for our salvation, we might be justified unto eternal life;—and indeed the strict and extensive demands of God's law, and the manifold defects found in the best, render it absolutely impossible for any man, whether Jew or Gentile, to be justified by any personal righteousness of his own. 17. Now, if, while we thus seek justification through the imputed righteousness of Christ, received by faith alone, we continue under the law as accursed sinners, or live as persons under the power of sin, we practically represent Christ, and his method of salvation, as leaving us under the curse and dominion of sin, and as encouraging us to practise wickedness. 18. Or, if, after so earnestly renouncing the righteousness of the law for justification before God, I should again attempt to establish the method of justification by the works of the law in my doctrine or practice, I could not but grievously offend God, frustrate my own believing in Christ, and reduce myself to a state of guilt and condemnation. 19. And nothing can be more contrary to my inclination; for, by my knowledge and experience of the spirituality, extent, and strictness, of the law as a covenant of works, I am deeply convinced of my own sinfulness, and have lost all hope and desire to be justified by my own righteousness; and, by the grace of God, I am fully delivered from the broken law, that I might live in a state of favour with God through the righteousness of his Son; and that, being divorced from the covenant of works as my first husband, and married to Christ, I might live upon better principles, to better ends, and under new obligations, in all holiness and righteousness according to the law, and to the glory of God, as my reconciled Father in Christ. 20. For having in Jesus Christ my Surety fully satisfied all the demands of this broken covenant of works, I am thereby dead to it and it to me. Nevertheless, I am brought into a state of justification unto life, and thereby enabled to bring forth living fruits of righteousness: yet this life of justification and sanctification is not owing to any thing in me, but only to Christ, who, by virtue of my spiritual union to him, lives in me as a Head of righteousness and sanctifying influence;—and the life of pardon, acceptance, and holiness, which I live in the body, is not by the works of the law, nor after the dictates of carnal lusts, but only by that faith which carries me out of myself in every respect to the eternal Son of God, relying entirely on him, and deriving all vital influence from him,—who in the greatness of his endearing, unparalleled, and distinguishing, mercy and grace, without any desert in me, loved me, and freely gave up himself to obey the law and satisfy justice in my stead, that he might redeem me from sin and all the fearful consequences of it, and bring me to eternal life. 21. In this conduct I adhere closely to my evangelical principles, not daring ungratefully, to despise or reject the gospel of grace, the love of Christ, or the free favour of God, in giving him for and to us, as they do who plead for justification by the works of the law: for, if righteousness, entitling to eternal life, come by our obedience to the law in any form, then Christ's obedience and sufferings were not necessary for our justification, and must be insufficient for it.

CHAP. III.

Anno Domini
cir. 58.

(1) Sharply reproves the Galatians for departing from the gospel doctrine of justification through faith in Christ; 1-5. (2) Proves the doctrine of free justification from the example of Abraham's justification; 6-9: from the tenor and severity of the law, and the redemption from it by Christ; 10-14: from the stability of the covenant of promise made with Abraham, and the impossibility of being justified by both the promise and the law; 15-18. (3) Represents the law as very useful to convince men of sin, and to lead and drive them to Christ for righteousness; 19-26. (4) Shews that under the gospel all true believers, without regard to any external circumstances, are one in Christ, and heirs of Abraham's blessings; 26-29.

O FOOLISH Galatians, who hath ^abewitched you, that ye should not obey the truth, before whose eyes ^bJesus Christ hath been evidently set forth crucified among you?

2 This only would I learn of you, Received ye ^cthe Spirit by the works of the law, or by ^dthe hearing of faith?

3 ^eAre ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 ^fHave ye suffered ^gso many things in vain? if it be yet in vain.

5 He therefore that ^hministereth to you the Spirit, and worketh miracles among you, ⁱdoth he it by the works of the law, or by the hearing of faith?

6 ^jEven as Abraham believed God, and it was ^kaccounted to him for righteousness.

7 Know ye therefore that ^lthey who are of faith, the same are the children of Abraham.

8 And ^mthe scripture, foreseeing that God would justify the heathen through ⁿfaith preached before the gospel unto

Ch. 1. 6. & 2.
5. 14. & 4. 9.
16. & 5. 7, 8.
& 6. 12, 13.Rom. 15. 19.
1 Cor. 1. 23,
24. & 2. 2-4.
Eph. 3. 8.Acts 2. 28. &
2. 15. & 15. 8.
Heb. 6. 4.
Eph. 1. 13, 14.
& 4. 30. ver.
5. 1 Cor. 12.
7-13.Rom. 1. 17.
& 10. 16, 17.Ch. 4. 9, 21.
& 5. 7, 8. &
6. 12, 13.
Heb. 7. 16, 18,
19. & 9. 9, 10.2 John 8.
Ezek. 18. 24.
Heb. 6. 4-6.
2 Pet. 2. 20-
22.

Or so great.

Ver. 2.
2 Cor. 3. 8.Ger. 15. 6.
Rom. 4. 3.
Jan. 2. 22.

Or imputed.

Rom. 4. 11-
13. 18, 24. &
9. 6-8. ver.
29. ch. 4. 28.
31. Mat. 8.
11. John 8,
39.Rom. 9. 17.
ver. 22. ch.
4. 30.

REFLECTIONS UPON CHAP. II.—With remarkable prudence must the gospel, even in its light and glory, be gradually and seasonably communicated. Persons of note in the church must sometimes be first addressed, that it may have the easier access into the prejudiced minds of others. Ministers have need to adhere firmly to their evangelical principles, and boldly to support the true dignity of their office. And it is comely when they highly esteem and dearly love one another, and are ready to assist each other, and when they are careful for the poor, even such as are prejudiced against them. Alas, how easily the best and greatest of men may be decoyed from their religious integrity if left to themselves. And dangerous are the examples of eminent saints when they take a wrong turn. No man's character, however great, can justly exempt him from deserved public rebuke. With care, earnestness, and accuracy ought ministers to contend for the pure doctrine of justification through Christ's imputed righteousness, without the works of the law. And happy are they who understand it in their own experience! What a heaven upon earth it is to view ourselves delivered from the law as a covenant, and to find Christ's crucifixion for us, and dwelling in us, issuing in a life of holiness and fellowship with God through faith. But infinitely dangerous and criminal is it to apostatize from the truth, or to attempt to render the redeeming grace of God and death of Christ unprofitable and useless.

CHAP. III. Ver. 1. Ye thoughtless and inconsiderate Galatians, let me, with the most tender compassion to your souls, and holy zeal for the purity of the gospel, ask you by what artful insinuations and stratagems has Satan, or your false teachers, his instruments, so far infatuated and decoyed you from your adherence to the gospel doctrine of justification through the imputed righteousness of Christ, who, in his expiatory sufferings and death, has been set before you in his ordinances in the most plain, distinct, and affecting manner! 2. Were ye made partakers of the Holy Ghost, either in his miraculous gifts or gracious inhabitation and influences, by the ministrations of the law, and by your obedience to it? Or was it not by hearing and embracing the doctrine of faith in Christ alone for justification and complete salvation? 3. Since then ye certainly received him before many of you so much as heard of the law of Moses, and had set out in your Christian course under his light and direction, and in the exercise of faith in him for your justifying righteousness, how absurd is it to attempt finishing your religion in seeking justification by sinful performances, carnal observances, or any thing correspondent to your carnal wisdom or pride! 4. After ye have suffered so much persecution and reproach from your Jewish neighbours for professing the doctrine of justification through his righteousness alone, without any obedience of yours to the law, ceremonial or moral, will ye by your apostasy, prove all your professions and sufferings perfectly absurd and groundless? 5. Did Christ, by my ministrations, communicate to you your gifts and graces, or work the miracles attesting my mission and doctrine, through my preaching, or your performing, the works of the law, in order to your justification before God? Or were they not rather conferred upon you by means of your hearing and embracing the doctrine of faith in Christ?—And was not this God's testimony, that your justification is in no respect owing to the works of the law, but only to Christ and his righteousness? 6. Even as Abraham, that eminent pattern of believers, gave credit to and trusted upon God's promise of the Messiah; and what he believed and apprehended in the promised Saviour was imputed to him for his justifying righteousness. 7. Know therefore that all true believers in Christ according to the promise, are, in a spiritual sense, the children of Abraham, whom God owns and accepts as such, that they may be blessed together with him. 8. And, to manifest that there is but one method of justification of sinners to eternal life, the Holy Ghost, who knew the whole purpose of God relative to the Gentiles, intimated to Abraham, long before either circumcision or any Mosaic ceremonies were instituted, that, through the obedience and sufferings of his seed, the Messiah, all nations, Jews or Gen-

Anno Domini
cir. 58.

Gen. 12. 3. &
18. 18. & 22.
18. & 26. 4. &
28. 14. Ps. 72.
17. Acts 3. 25.

Ver. 7, 8, 14,
29. Rom. 4.
11—16, 24.
Gen. 18. 19.

Ps. 143. 2.
Rom. 3. 19.
20. 28. & 9. 30
—32. & 4. 14.
& 10. 3. Luke
18. 11—14.

Deut. 27. 26.
Jer. 11. 3.
Ezek. 18. 4.
Rom. 3. 19.
23. & 6. 23.

Ch. 2. 16.
Rom. 3. 20.
28. 1 Kin. 8.
46. Eccl. 7.
20. Job 9. 3.
& 40. 4. Ps.
143. 2. Jam.
2. 10. & 3. 2.

Hab. 2. 4.
Rom. 1. 17.
Heb. 10. 38.
ch. 2. 19, 20.

Rom. 4. 4, 5.
& 10. 5, 6. &
11. 6. & 9. 30
—32.

Lev. 18. 5.
Neh. 9. 29.
Ezek. 20. 12.
Rom. 10. 5, 6.
Mat. 19. 17.

Is. 53. 4—6,
10—12. Jer.
23. 6. Dan. 9.
24. 26. John
1. 29. & 10. 15.
Mat. 20. 28.

Rom. 3. 24—
26. & 4. 25. &
5. 15—21. &
8. 3. 4. 2 Cor.
5. 21. & 8. 9.

ch. 4. 4, 5.
1 Pet. 2. 24.
& 3. 18. & 1.
18. 19. Eph.
5. 2. Tit. 2. 14.
Rev. 5. 9.

Deut. 21. 23.
Ver. 8, 9.
Acts 2. 39. &
3. 25, 26.

Is. 32. 11. &
44. 3—5. Jer. 31. 33. & 32. 40. Ezek. 11. 19. & 36. 27. Joel 2. 28, 29. Zech. 12. 10. Luke 24.
49. Acts 1. 4. & 2. 33. & 10. 44. & 19. 6.

Or testamen.
Gen. 12. 2. & 15. 18. Heb. 2. 3, 4.
Acts 7. 6. Exod. 12. 40, 41.

Abraham, saying, 'In thee shall all nations be blessed.

9 "So then they who be of faith are blessed with faithful Abraham.

10 "For as many as are of the works of the law are under the curse: for it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But "that no man is justified by the law in the sight of God, it is evident: for, "The just shall live by faith.

12 And "the law is not of faith: but "The man that doth them shall live in them.

13 "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, "Cursed is every one that hangeth on a tree:

14 "That the blessings of Abraham might come on the Gentiles through Jesus Christ; that we "might receive the promise of the Spirit through faith.

15 Brethren, "I speak after the manner of men; though it be but a man's "covenant, yet, if it be confirmed, no man disannulleth, or addeth thereto.

16 Now "to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, that the covenant that "was confirmed before of God in Christ, "the law, which was four hun-

Ver. 8, 9. Acts 2. 39. & 3. 25, 26. Is. 32. 11. & 44. 3—5. Jer. 31. 33. & 32. 40. Ezek. 11. 19. & 36. 27. Joel 2. 28, 29. Zech. 12. 10. Luke 24. 49. Acts 1. 4. & 2. 33. & 10. 44. & 19. 6. Rom. 6. 16, 19. 1 Cor. 15. 32. Heb. 9. 17. Or testamen. Gen. 12. 2. & 15. 18. Heb. 2. 3, 4. Exod. xx—xxxi. Lev. i—xxvii. Gen. 15. 13. Acts 7. 6. Exod. 12. 40, 41.

titles, should be justified and blessed with all spiritual blessings. 9. From whence it is evident that all men, of whatever nation or rank they be, who are partakers of a true and lively faith in Christ, and seek justification on his account, are blessed with the same blessings, and on the same foundation of imputed righteousness, as Abraham, that celebrated believer and friend of God; 10. And that this cannot be on account of their personal obedience to the law is evident:—for, all men being sinners, as many of them as remain under the covenant of works, and seek justification by their own righteousness, are fixed under the curse of God, who has expressly declared every person of mankind by law condemned to everlasting punishment, who does not personally, universally, perfectly, and perpetually, in thought, word, and deed, bear, observe, and perform, whatever is demanded by his law. 11. And that no man can be justified by his own personal obedience to this law as a covenant, is further evident from God's appointment of another method of justification, in his declaring that the man who becomes righteous by faith, enters into, and continues in, a state of life and salvation, and, by means of faith exercised on Christ, lives in favour and fellowship with, and conformity to, God here and hereafter. 12. Now it is certain that the method of justification prescribed by the law is not of faith, but by personal, perfect, and perpetual, obedience to the whole of its demands. 13. Therefore according to these terms, none can procure himself justification, or even freedom from the condemnatory sentence of the law,—but Christ, in his infinite love, has redeemed us out of the hands of offended justice, and from all the condemnation and misery incurred by our sins, by taking them upon himself and bearing them in our stead, particularly while he hung on the cross as a most execrable offender, forsaken by God and devoted to death. 14. And this he did that, instead of the curse being executed upon us according to our deserts, we Gentiles might in him be blessed with the free justification and other spiritual blessings conferred upon, and promised to, Abraham and his spiritual seed; and, as well as the Jews, receive, through faith in him, a plentiful communication of the Holy Ghost, as the pledge, token, and earnest, of our eternal inheritance. 15. To illustrate this point by a common and familiar similitude, we know, from the very nature of a covenant of promise, like that made with Abraham, that, if it be but an engagement made by short-sighted and changeable men, yet, if it be duly ratified, signed, and sealed, none can either disannul, alter, or add to it. 16. Now to Abraham and to his spiritual seed were the promises made by the all-knowing and unchangeable God, who cannot lie; and to shew that these were directed to one particular sort of seed, God did not use therein the term SEEDS, as if all his posterity, natural and spiritual, had been meant, but SEED, by which he signified his spiritual seed, and primarily Christ their mystical Head. 17. Now this covenant being made with, and relating to Christ, to be fulfilled and confirmed in his incarnation, obedience, and death,—and being confirmed by the repeated promise and oath of an unchangeable God, and by the seal of circumcision,—the law of Moses, which was not given till about 430 years after, cannot, in any consistency with the wisdom or faithfulness of God, make void or disannul it, in order to introduce another method of justification and salvation. 18. And this plainly manifests that a right or title to eternal life cannot be obtained by the works of the law, but only by faith in Christ; for, if a title to the heavenly inheritance, typified by the promised earthly Canaan, could be obtained by our obedience to the law, it could not be the matter of a free promise,—grace and works being, in this view, quite eversive the one of the other: but it is manifest that God gave it to Abraham and his seed, not through the law, but by an absolutely gracious and free promise, through the righteousness of faith, that it might be free to all the seed. 19. And the law of Moses was annexed to this gracious promise, not to bring in a new method of justification, but to be a mean of restraining sin, and convincing men of their pollution and danger, and of their absolute need of free justifica-

dred and thirty years after, cannot disannul, that "it should make the promise of none effect.

18 For, "if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

19 Wherefore then serveth the law? "it was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained "by angels in the hand of "a mediator.

20 "Now a mediator is not a mediator of one; but God is one.

21 Is the law then against the promises of God? God forbid: for, if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded "all under sin, "that the promise by faith of Jesus Christ might be given to them that believe.

23 "But, before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed.

24 Wherefore the law was "our schoolmaster to bring us unto Christ that we might be justified by faith.

25 But, after that faith is come, "we are no longer under a schoolmaster.

26 "For ye are all the children of God by faith in Christ Jesus.

27 For "as many of you as have been baptized into Christ have put on Christ.

28 "There is neither Jew nor Greek, there is neither bond nor free, there is

tion in Christ, in whom Jews and Gentiles should be united,—and to cause them to look for him, the promised seed, as the end of the law for righteousness to every one that believeth.—Nor was even this law, like the promise to Abraham and his seed, given immediately by God himself, but was conveyed by the ministry of angels into the hand of Moses, as the typical mediator of the Israelites, to represent their absolute need of the promised Messiah, effectually to mediate between God and them. 20. Now a mediator is one that interposes between two parties, and does not merely transact for any one, to the exclusion of the other; but God, who delivered the law to the Israelites, and who is immutably faithful to his promise, was one party;—and Gentiles as well as Jews, were concerned in that antecedent, free, and absolute promise made to Abraham. 21. It is therefore absolutely impossible that the law of Moses could, in the intention of God, be opposite to the design of the gospel promise made to Abraham and his spiritual seed, or that ever God should intend to justify men by the one as well as by the other; for if any law had or could have been given, by obedience to which men in their fallen condition could have been entitled to eternal life, it is certain God would have spared his Son, that singularly eminent seed of Abraham, and righteousness for justification to eternal life should have consisted in men's own conformity to that law. 22. But, on the contrary, the writings of the Old Testament have, in their general tenor, pronounced all men, Jews and Gentiles, sinners shut up under a sentence of condemnation, and absolutely incapable of making atonement for their past offences, or rendering themselves acceptable to God by any obedience of their own,—that, none having any ground to seek or expect justification by their own works, the free promise of pardon, life, and salvation, through faith in Christ might be graciously fulfilled in every believer. 23. But, as we are naturally strangers and enemies to this important truth, and it was anciently intimated in an obscure manner; so, till Christ, the object of faith, and the doctrine of salvation through faith in him, came to be fully manifested in the gospel, and till we were brought to believe in him, even those of us who were educated in the Jewish religion, though preserved from heathenish idolatries by the law of Moses, were held, like captives and prisoners, under its commanding, condemning, and convincing power, and shut up on every side, that we might be ready to receive Christ as revealed in the gospel with more abundant manifestation of light and grace. 24. We ought therefore to consider the moral law as a covenant, and the ceremonial law as a schoolmaster, intended to direct, lead, and scourge, us to Jesus Christ, that, renouncing all dependence on our own good works for justification, we might seek it alone through faith in his meritorious obedience and sacrifice. 25. But now under the gospel, when Christ, the object of faith, and the doctrine of justification by faith in him, are fully manifested, and we are brought to believe in him, we are no longer, like children, in a state of ignorance, weakness, and servile fear, under either the moral law as a covenant, or the ceremonial dispensation. 26. But all of you, Gentiles as well as Jews, who have believed in Christ alone for justification, according to the tenor of the gospel, are rendered adult children of God, and are admitted to higher privileges in the anointed Saviour, who has come in the flesh, and obtained eternal redemption for you. 27. For as many of you as have been baptized in the name, and into the faith, profession, and obedience, of Jesus Christ; and, answerable to the signification of baptism, have been made partakers of spiritual union and communion with him; have not only in profession, but by faith, put on Jesus Christ as the Lord your Righteousness and Sanctification, and hence have no need of circumcision to recommend you to God's favour, or manifest you his children. 28. There is now under the gospel no distinction of nations, ranks, or sexes, with respect to spiritual privileges or blessings: but, by the enlargement of God's grace, all true believers are equally members of Christ's mystical body, and he is equally their Head, for all spiritual and saving purposes. Circumcision therefore, which was

Anno Domini
cir. 58.

Rom. 4. 13,
14. Heb. 6. 13
—18. Num.
23. 19. Tit. 1.
2.

Ch. 2. 21.
ver. 10, 12.
Rom. 8. 17. &
4. 13, 14.
Heb. 6. 15.
Mic. 7. 20.
2 Tim. 1. 9.
John 15. 22.
Rom. 11. 15.
& 5. 20. & 7.
8. 1 Tim. 1.
9.

Acts 7. 53.
Heb. 2. 2.
Deut. 33. 2.

Deut. 5. 5,
27 John 1. 17.
Acts 7. 38.

Job 9. 33.
1 Tim. 2. 5.
with Mal. 3.
6. Deut. 6. 4.

Rom. 3. 9, 19,
23. & 5. 20.
& 11. 32. Ps.
14. 3.

Rom. 5. 21.
& 4. 11—16,
24. ver. 14,
17, 18, 29.
ch. 3. 14—17.
& 4. 6.

Ch. 4. 1—3.
ver. 24.

Heb. 7. 19. &
9. 9—11. &
10. 1. Col. 2.
17. Rom. 7. 9.
& 10. 4. & 3.
19—31. & 5.
20, 21. ver. 23.
25. Mat. 5.
17, 18. Acts
13. 38, 39.
Tit. 3. 3—7.

Ver. 23. ch.
4. 1—6. Rom.
6. 14. & 7. 4.
& 8. 2. Heb.
vii—xi.

Is. 56. 5.
John 1. 12.
Rom. 8. 15.
ch. 4. 5. 1 Pet.
2. 9. 1 John 3.
1, 2.

Rom. 6. 3—
5. & 13. 14.

Rom. 9. 24. &
3. 29, 30. &
10. 12. 1 Cor.

12, 13. & 7. 19, 24. Eph. 4. 4, 15. & 6. 8. & 2. 14, 15. Col. 3. 11. ch. 6. 15. & 5. 6. Jo 13 17. 21.

Anno Domini
cir. 58.

Gen. 12. 2.
Rom. 9. 7. &
4. 16, 24.
Heb. 11. 18.
Eph. 3. 6.
Rom. 8. 17.
Rev. 21. 7.
1 Cor. 3. 22.

neither male nor female; for ye are all one in Christ Jesus.

29 And, if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAP. IV.

Here Paul (1) Shews the Galatians their folly in returning to legal observances, as the Jews themselves have far greater privileges under the gospel than under the law; 1—7: and they themselves had experienced, by the gospel, a marvellous change wrought upon them; 8—11. (2) Shews them the absurdity of their uniting with their false teachers, as they had once discovered such affection to him; 12—16: as these teachers, from selfish ends, studied to alienate their minds from him; 17, 18: and as he continued as tenderly affected towards them as ever; 19, 20. (3) By the emblem of Hagar and Sarah, and their respective posterity, he suggests what is to be expected from the law and the gospel, and from those that are under the power of them; 21—51.

NOW I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all:

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But, when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And, because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a ser-

peculiar to males, and distinguished Jews from Gentiles, is of no further use in the church. 29. And, if ye be really united to Christ, and interested in and devoted to him, ye, though uncircumcised, are the true children of Abraham, and heirs of all new covenant blessings, according to the promise made to him and his spiritual seed.

REFLECTIONS UPON CHAP. III.—Great is the folly of turning away from Jesus Christ, and the doctrine of his imputed righteousness, to rest on our own works for justification before God; and especially after clear manifestation of him and his truth, and suffering for his sake. It renders him and all his fulness, yea, all our profession of him, or sufferings on his account, altogether unprofitable; and is contrary to the oracles of God, and the observation and experience of every believer. But infinite is the mercy that, when God's law condemned us to eternal misery for the very least transgression, Jesus endured the curse in our stead, that we might receive the promise and inheritance of eternal life; and that, while the law excludes us from life on account of our sin, the gospel brings relief, and offers to us an almighty and all-sufficient Saviour. The law now cannot hinder, but is subservient to, our redemption through him. Yea, Moses and all the ancient types now appear figures of our incarnate Redeemer: and we Gentiles, as well as Jews, have an equal access to him and to his church, and to all the blessings of the new covenant. Be not slack, my soul, to possess what the Lord thy God giveth thee.

CHAP. IV. Ver. 1, 2. Now to illustrate the preference of the gospel dispensation to the legal by a familiar similitude, ye know that the heir of a rich estate, during his minority, has no more liberty of enjoying the inheritance, to which he has a full right, than if he were a mere servant, but is under the direction and discipline of masters to educate him, and the government of guardians and tutors, and of trustees, to manage his estate for him, that he may be fitted to enter upon the possession of it at the time appointed by his father. 3. In like manner we, who are Jewish believers, during the infant state of the legal dispensation, were, like minors, subjected to its servile and obscure discipline, enslaved by its terrors, and tied down to its typical observances, which consisted of dim and obscure resemblances, taken from worldly things, and which were in their nature carnal and earthly, little calculated to carry our thoughts, hopes, or affections, beyond the things of this world to our spiritual and eternal inheritance. 4. But when the time appointed in his purpose, and marked in his promises and predictions, was arrived; the time when men's degeneracy and wickedness, which was come to the greatest height, and their extensive expectations, rendered the superaboundings of mercy and a reformation peculiarly necessary, God, in the riches of his infinite wisdom and grace, sent forth his own eternal pre-existent Son by special manifestation into our world, that he might, in a marvellous manner, assume our nature into a personal union with his own divine nature, being conceived and born of the Virgin Mary; and that he, as God-man, might be placed under the precept of the law as a covenant of works, which we had broken, and under its curse and penalty which we had incurred; 5. That, by his obedience and sufferings, he might fully satisfy all its demands, and perfectly deliver us from it as a covenant in its commanding and condemning power, and even from the rigorous ceremonial dispensation; and render us abundant partakers of all the privileges of the gospel state which pertain to the adult children of God. 6. And, in consequence of his graciously adopting you, Jews or Gentiles, into this dignified state of sonship, he has sent forth his Holy Spirit, which proceeds from, and is communicated by his Son, to dwell in your souls with far richer abundance of gifts and graces than were ordinarily vouchsafed under the Mosaic dispensation, to form you into the temper of his children, and bear witness with your spirits that ye are such;—and to give you an humble liberty and familiar boldness in your dealings with him-

vant, but a son; and, if a son, then an heir of God through Christ.

8 Howbeit, then, when ye knew not God, ye did service unto them who by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation, which was in my flesh, ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bare you record that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy because I tell you the truth?

17 They zealously affect you, but not well; yea, they would exclude you, that ye might affect them.

5. ch. 3. 1—4. & 2. 14. ver. 9—11. ch. 5. 1—9. ch. 6. 12. Phil. 2. 21.

Anno Domini
cir. 58.

Acts 17. 23.
& 14. 15. 16.
Rom. 1. 23.
25. Eph. 2.
11, 12. 1 Cor.
12. 2. 1 Thea.
1. 9. 1 Pet. 4.
3.

John 10. 3, 4.
14. 1 Cor. 8.
3. & 13. 12.
2 Tim. 2. 19.
Phil. 3. 7—11.

Or back.

Or rudiments.
Ver. 3. Heb.
7. 18. & 9. 10.
& 10. 1.

Rom. 14. 5.
Col. 2. 16.
Lev. xxiii. xxv.
Num. xxviii.
xxix.

2 Cor. 11. 2.
3. Acts 16. 6.
ch. 2. 2. & 5.
2. 4. 1 Thea.
3. 5.

Gen. 34. 15.
Phil. 3. 7, 8.
ch. 6. 14.

2 Cor. 2. 5.
ver. 16.

1 Cor. 2. 3.
2 Cor. 12. 7.
& 11. 6, 30.
& 10. 10.
1 Thea. 2. 2.

Acts 20. 19.
Jam. 1. 2.
Rom. 12. 15.
Heb. 13. 3.
See ver. 13.

Gen. 18. 2, 3.
& 19. 1, 2.
Mal. 2. 7.
Zech. 12. 8.
Mat. 10. 40.
John 13. 20.
1 Thea. 2. 13.
2 Cor. 5. 20.

Or what was then.

Ver. 14.
1 Thea. 5. 13.
Heb. 13. 7, 17.
1 Tim. 5. 17.

1 Kin. 21. 20.
& 22. 8. Prov.
27. 5. Ps. 141.

Rom. 10. 2. 2 Cor. 11. 2.

self, and enable you to claim and call upon him, and stand affected towards him, with faith, love, desire, delight, reverence, filial obedience, and holy confidence in his care and kindness, and with zeal for his honour as your heavenly Father. 7. Whoever of you therefore truly believe in Christ are no longer, as servants, kept at a distance, and subjected to severe discipline, but, as children of riper age, are entered on a large possession of your inheritance, as an earnest of your quickly enjoying the full riches and glory thereof,—yea, are heirs of the all-sufficient God himself as your portion, in the right and for the sake of, and together with, Jesus Christ, who as his eternal Son, is heir of all things.—Why then should ye abandon these high and sure privileges, to seek happiness by your works of obedience to the law as a covenant? 8—11. Since God, in his infinite mercy, pitied you while ye were plunged in the grossest ignorance and most shocking idolatries, slavishly worshipping stocks and stones, or other creatures real or imaginary, even the most base or abominable, instead of the true God; and, by the light and power of his gospel, found you out, brought you to the knowledge of himself through Jesus Christ, owned you as his, and rendered you accepted in the beloved; what must be your infatuation and ingratitude, if ye turn from this light and grace of the gospel, and all its holy and delightful liberties and honours, to a state of servile subjection to the dark hints and severe injunctions of the Mosaic law, which are utterly insufficient to make your peace with God, purge your conscience from guilt, secure you from wrath, procure your acceptance to life, or to enrich you with any spiritual knowledge, grace, or comfort! Has God delivered you from Heathen bondage, that ye, who had originally no attachment to the Jewish ceremonies, should, in contempt of Christ's fulfilment of them and of the gospel deliverance from them, be fond of such servitude, and be zealous to observe their sacred seasons, and other rites, in order to render you accepted with God! Truly, when I think on this your conduct, I am greatly afraid that all the pains I took to acquaint you with and persuade you to embrace the gospel, have been lost upon most of you, and will only serve as an occasion to enhance your guilt, and increase your eternal misery. 12. Let me therefore earnestly beseech you, my beloved brethren, by every thing serious, solemn, or endearing, to abide in the same sentiments, relative to the justification of a sinner before God, which I, who was once as proud and obstinate a legalist as any of you, now heartily embrace; and exercise the same affection towards me as I do towards you; for I am ready to bear with you in every thing consistent with the truth of the gospel and the welfare of your souls; and indeed I have no reason to disregard you, as ye never injured me; or, if ye did, I have heartily forgiven it. 13, 14. Such, ye know, was my affection to you, that, with the utmost concern for your salvation, under great difficulties, sufferings, reproaches, and much bodily weakness and despicable appearances, I laboured in explaining and recommending to you the gospel of Christ; and, such was your affection to me, that notwithstanding these infirmities and humbling circumstances, ye neither slighted my person nor rejected my doctrine, but entertained and embraced it, and me for its sake, with readiness and pleasure, as an ambassador of Christ, yea, as if I had been an holy angel sent down from heaven, or even the Messiah himself. 15, 16. Where are now those expressions of gratitude to me for my labours? or that happiness ye then professed to have and hope for in my ministrations? For such was your fervour of love and joy, that, if it could have been of any advantage to me, ye would have gladly undergone the most painful severities and inconveniences for my sake. Why then are ye now giving up those very doctrines which ye then so much esteemed? why are ye become so cool in your affection to me, who still affectionately regard you? I appeal to your consciences, if ye ought to hold me as your enemy because I have plainly and faithfully maintained the truth and importance of gospel doctrines, and warned you of your infinite danger in mixing the works of the law with faith in Christ for your justification. 17. As for these your new teachers, who pretend so great concern for your welfare, they act with no Christian candour or honour, but seek to decoy you from all regard to me or my apos-

Anno Domini
cir. 58.

18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman.

23 But he who was of the bond-woman was born after the flesh; but he of the free woman was by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem, which is above, is free, which is the mother of us all.

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she who hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise

29 But, as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

30 Nevertheless, what saith the scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.

31 So then, brethren, we are not children of the bond-woman, but of the free.

CHAP. V.

Applies the preceding discourse in an earnest exhortation enforced by several arguments, (1) To stand fast in the liberty of the gospel; 1—12. (2) To be aware of abusing that liberty, by indulging sinful tempers, contrary to the great law of love; 13—15. (3) To walk in the Spirit, and not fulfil the lusts of the flesh:—the nature and works of which are represented as altogether contrary; 16—26.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait, for the hope of righteousness by faith.

6 For we are heirs of the promise, as Isaac was, and not as Ishmael.

7 For the law was our schoolmaster, to bring us to Christ, but now that we are justified by faith, we are no longer under the law.

REFLECTIONS UPON CHAP. IV.—Great and glorious are the advantages of the New Testament church, brought in by the incarnation, obedience, and suffering, of the Son of God, above the dark and servile state of the Old. What a large and firm foundation of mercy and hope is the manifestation of God in our nature, and in our law, room, and stead! Happy are they who are marked as his fellow heirs of eternal life by the inhabitation and influence of his Spirit; and who are hereby enabled to enjoy the most familiar intimacy with God. Marvellous is his grace in calling gross idolaters to his favour and service! and base their ingratitude, and dreadful their danger, who, after making a fair profession of his gospel, apostatize from him, and deny the imputation of his righteousness for our justification before him. It is painful for faithful ministers to behold such events. But highly necessary at such a time honestly to contend for the truth, though it should make our kindest friends become our furious enemies. For artful are the methods, and high the pretences, of affection or piety by which seducers alienate men from the truth, and from their faithful, beloved, and affectionate, ministers.—With great concern ought ministers, by prayers and instructions, to promote the conversion and edification of their hearers. It is vain to think that Christ can be formed in the heart where self-righteousness and self-dependance habitually prevail and reign. Whatever we may wish, we ought never to think all well where what we see is evidently evil. Ministers ought carefully to explain and apply the law of God to the consciences of those who are disposed to trust to their own works. And it is needful to look further than the letter, in order to understand the scripture. It is not according to our external privileges, but according as we rely on our own works, or adhere by faith to God's free promises, that we shall be damned or saved. The true children of God are generally persecuted by legal hypocrites. But it is enough to make them rich and everlasting amends, that they may rejoice in hope of the glory of God.

CHAP. V. Ver. 1. Since true believers are thus the children of God and heirs of promise, and the danger of self-justiciaries is so terrible, let me earnestly beseech you to abide steadfastly in the belief, profession, and practice, of that holy, happy, and delightful freedom from the law as a covenant of works, and from all obligation to its ceremonial precepts, wherewith Jesus Christ, by his finished righteousness, gospel establishment, and your effectual calling to himself, has made you free: and let love, gratitude, and obedience, to him, as well as concern for the welfare and safety of your own souls, make you to avoid all further incumbrance and oppression from the servile yoke of the law or its ceremonies. 2. For, as an inspired apostle of Christ, I, who it seems am said to preach up circumcision, solemnly assure you that, if ye receive circumcision as a thing necessary to your acceptance with God, nothing that Christ has done or suffered, or which the gospel reveals, will be of any saving advantage to you. 3. I now repeat, what I have always maintained in my ministrations with the greatest earnestness as a most convincing truth, to every man, Jew or Gentile, who is circumcised with this view, that he is thereby obliged under pain of eternal damnation, perfectly, without the least failure, to satisfy the whole demands of the divine law as a broken covenant of works. 4. The person, righteousness, gospel, and Spirit, of Christ, will avail you nothing, who, renouncing him, seek justification before God, in whole or in part, by your own works, and thus practically renounce the gospel, and the free justification and salvation therein bequeathed. 5. For, through the light and influence of the gospel, we believers, Jews or Gentiles, earnestly desire and expect, and patiently look on

Anno Domini
cir. 58.

* 1 Cor. 7. 19.
& 8. 8. ch. 6.
15. Rom. 2.
25—29. & 3.
29—31. ch. 3.
26—28. Col.
3. 11. Jam. 2.
2. 1 Thes. 1.
3.

* Mat. 13. 21.
1 Cor. 9. 24.
ch. 3. 1. Heb.
12. 1.

* Or who did
drive you
back?

* Ch. 1. 6. &
3. 1. & 4. 17.

* 1 Cor. 5. 6.
& 15. 33.
2 Tim. 2. 17.
with Mat. 13.
33.

* 2 Cor. 2. 3. &
8. 22. with
ch. 1. 6. & 4.
11.

* Ch. 1. 7. & 3.
1. & 4. 17. &
6. 12. 13.
Acts 15. 1, 10.
24. 1 Cor. 5.
4, 5, 13. 2 Cor.
10. 6.

* Ch. 6. 12. 17.
& 4. 29. 1 Cor.
1. 23. Acts 16.
3. ch. 2. 3.

* Josh. 7. 25.
1 Cor. 5. 4, 5.
13. 2 Cor. 10.
6. ch. 1. 8, 9.
Tit. 3. 10.
1 Tim. 1. 20.

* Ver. 1. ch. 4.
5—7, 26, 28,
31. 1 Cor. 8.
9. & 9. 19.
1 Pet. 2. 16.
Rom. 14. 13.
14. ch. 6. 1, 2.
with 2 Pet. 2.
19, 20. Jude
3. 4.

* Lev. 19. 18.
Mat. 7. 12. &
22. 28, 39.
Rom. 13. 8—
10. Jam. 2. 8.
1 Tim. 1. 5.
1 Cor. 13. 4—7. 2 Pet. 1. 5—8. Heb. 13. 1.
Is. 9. 20, 21. ver. 26.

* Or fulfil not.

wait for, everlasting life, that great object of our hope, as a thing we are entitled to and shall partake of, not for any righteousness of our own, but merely through the imputed righteousness of Christ, received by faith. 6. For, with respect to our union with Christ and justification through him, neither circumcision nor other ceremonial observances, nor the want of them, do in the least promote or confirm our happiness; but we must have a true faith, receiving and resting upon Christ alone for salvation as offered in the gospel, and working in a sincere and ardent love to his person, offices, relations, Father, Spirit, word, ordinances, ways, and people. 7. Ye, my brethren, for a time appeared cordially to believe and earnestly to profess this doctrine of justification through Jesus' righteousness alone. Think seriously then what has turned you aside from your faith in, and your obediential regard to, the authority of Christ in this leading truth of the gospel, on which all the rest depend. 8. Certain it is that your present judaizing sentiments, so directly contrary to the very foundation of the gospel, are in no respect derived from God, who called you to the knowledge of Christ and the way of salvation through him alone; nor from me, who, as his instrument, preached the very contrary to you. 9. Some corrupt influence from Satan and his instruments must then have insinuated itself among you, which, unless timely prevented, will gradually infect your whole church and whole scheme of principles. 10. Notwithstanding, therefore, my great fears about you, I would fain hope that, upon your serious consideration of what I now write, ye will perceive your danger, and the necessity of making a full and speedy stand for the truth, and of censuring the principal instruments of your present perplexity and confusion: and sure I am that, except they repent, the righteous and terrible judgments of God will overtake them. 11. And as for myself, the furious persecution, which I every where patiently suffer from the bigotted Jews, manifests that I never preach up circumcision as necessary to salvation, or induce any Gentile believers to receive it: for, could I agree to superadd the works of the law to the merits of Christ, the chief ground of their offence at the doctrine of salvation by a crucified Saviour, and of their persecution of me for preaching it, would naturally cease. 12. I heartily wish that these new teachers, who have so grievously perplexed and disturbed you, and subverted the faith of some of you, were solemnly excommunicated from all fellowship with the church, and delivered over to Satan; or that God, in his own way, would restrain them from bringing any further reproach upon his name, church, and gospel. 13. And, as ye, my Christian brethren, have been by the gospel called to a glorious freedom from ceremonial observances, and from the law as a broken covenant of works, and to a noble liberty of spirit in fellowship with God as our gracious Father in Christ, abide by it as a thing more valuable than your lives, and remember to improve it, not as an encouragement to pride, passion, sensuality, or other sinful corruptions, but as an additional obligation to the most perfect obedience to the whole law of God as a rule of life, and in all kind and brotherly affection and friendly offices one to another. 14. For all the commands of the second table, relative to the mutual duties of life, to chastity, honesty, truth, contentment, and charity, are fulfilled in loving your neighbours, as rational creatures and Christians, with such sincere and active affection as ye owe to yourselves. 15. But if, in defiance of this great commandment, ye, like ravenous beasts rather than men or Christians, fight and quarrel, reproach and abuse one another, ye have reason to fear that the God of peace and love will abandon you to your own lusts, that, by mutual heats and feuds, ye may ruin one another in your church, state, privileges, and best interests. 16. To prevent these and other dreadful irruptions of your indwelling corruption, I charge you, in the name of Christ, to labour always, and by all means, to live and act towards God and men under the influence of his good Spirit, and of that supernatural habit or principle of grace and holiness which he has implanted in your heart; which will effectually prevent your yielding up yourselves to the inclinations and practices of sinful lusts. 17. For, in regenerate persons the remains of indwelling corruption, on the one hand, struggle against, and labour to suppress, this inward gracious principle, and all its

17 ¹For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 ²But, if ye be led by the Spirit, ye are not under the law.

19 ³Now the works of the flesh are manifest; which are *these*; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they who do such things shall not inherit the kingdom of God.

22 But ⁴the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance: ⁵against such there is no law.

24 ⁶And they that are Christ's have crucified the flesh with the *affections* and lusts.

25 ⁷If we live in the Spirit, let us also walk in the Spirit.

26 ⁸Let us not be desirous of vain-glory, provoking one another, envying one another.

* Rom. 8. 5, 6, 1, 4. ver. 16, 18, 22, 23. Eph. 5. 9. 2 Cor. 1. 12. Tit. 2. 11—14. Phil. 3. 3. Phil. 2. 3. Luke 14. 10. Rom. 12. 10. 2 Cor. 12. 20. Eph. 5. 21. Jam. 3. 14—16. 1 Pet. 5. 5. ver. 15.

Anno Domini
cir. 58.

* Rom. 7. 14—
24. & 8. 5—8.
13. Eph. 6. 12.
1 Pet. 2. 11.
Col. 3. 5. Eph.
5. 3, 4, 7, 11.

Ezek. 36. 27.
Ps. 143. 10.
John 16. 18.
1 John 2. 20.
27. Rom. 6.
14. & 8. 1, 2,
4, 13—15.
2 Cor. 3. 17.
2 Tim. 1. 7.
ch. 4. 5, 6.

* Job 14. 4. &
15. 16. Lev.
xviii. xx. Mat.
15. 19. Mark
7. 20—23.
Rom. 1. 28—
31. & 3. 10—
18. 1 Cor. 6.
9, 10. Eph. 5.
3—6. Col. 3.
5—9. Jam. 3.
14—16. Rev.
21. 8. & 22.
15. Is. 5. 8—
24. & 3. 11.
Rom. 3. 19.
20. & 2. 8, 9.
& 8. 13.
Ezek. 18. 4.

* John 15. 2.
Eph. 5. 9.
Ezek. 26. 26,
27. 2 Pet. 1.
5—8. Col. 3.
10—16. Rom.
xii—xiv. & 15.
14. 1 Thes. v.

* 1 Tim. 1. 9.
Rom. 13. 3.
ch. 3. 9.

* Ver. 16, 18.
Rom. 6. 6. &
8. 13. ch. 2.
20. Eph. 4.
22. Col. 3. 5,
9. Rom. 13.
14. 1 Pet. 2.
11. ch. 6. 14.

* Or passions.

holy actings, and even to expel the Holy Ghost from the heart—and, on the other hand, the spiritual habit or vital principle of grace, wrought in them by the Holy Ghost, as living and acting under his direction and assistance, earnestly desires and labours to effect the entire destruction of sin. And these two inward principles of corruption and grace being directly opposite in their nature, tendency, and actings, ye can neither commit sin with the full and deliberate consent of your heart, nor perform duties with perfect freedom, constancy, and fervour. 18. But if, under the direction and influence of the Spirit of God, according to the rule of his word, and the inclination of an implanted principle of grace, ye, in the habitual frame of your hearts and course of your lives, be led from the ways of sin into the paths of righteousness, it is manifest that ye cannot be under the law as a covenant of works, the spirit being received only by means of the gospel; 19—21. Nor are these principles of inward corruption and grace more contrary than the tempers and practices which proceed from them. Those which proceed from the carnal corruption of nature are manifestly odious and wicked; such as whoredom in thought, word, or deed, whether between married or single persons, with all lewd, immodest, and wanton, inclinations and behaviour; all idolatrous worshipping of false gods, or by images; all enchantments, divinations, magic, and pretended or real intimacy with evil spirits; all ill-will towards God or men; litigious contentions, bitter zeal, and rancour; a swelling and revengeful temper; scoldings, wranglings, and provocations to evil; a riotous and turbulent behaviour; fundamental errors obstinately persisted in; uneasy envyings at the gifts, graces, honours, or prosperity of others; malicious and wilful attempts to take away men's lives without just cause; excessive drinking of liquors; gluttonous feasting, ranting, and raving; with many others of the like nature, which, as I formerly assured you, will, if persisted in, effectually exclude you from all fellowship with God here or hereafter. 22, 23. But, in opposition to these detestable and damning works of the flesh, the effects produced by the implanted principle of divine life, under the supernatural influence of the Holy Ghost, pleasing to God and profitable to ourselves, are—universal love to God, to Christ, his words, ordinances, and people, and to our fellow creatures; rejoicing in God through Christ, and in the happiness of our neighbours; peace of conscience, flowing from peace with God through Jesus' blood, and issuing in a peaceful temper towards our fellow Christians and creatures; a patient bearing of affronts, injuries, and offences; an affable and courteous disposition and carriage towards all with whom we have to do; a benevolent temper and beneficent practice; fidelity to every trust committed to or engagement made by us, flowing from faith in Christ, and in God through him; a meek, calm, and quiet frame of spirit; a regular moderation of our passions and appetites, in meats, drinks, pleasures, or the like. Against such virtues, and the persons endowed with them, there is no law, to condemn them. 24. And all they who truly belong to Christ as members of his mystical body, united with, interested in, and devoted to him, are obliged earnestly to endeavour, and have been actually enabled by his Spirit, in virtue of his crucifixion, and, in conformity to him therein, gradually to subdue the power and strength of indwelling corruption, that it may not reign in their mortal body, and to break the force of their base and defiling corruptions, whether of the flesh or mind. 25. And, if we are indeed quickened and made alive to God by the power of the Holy Ghost, let it be our daily and earnest study, under his direction and influence, to act up to our Christian character, obligations, and advantages, by departing from all iniquity, and walking in all holy conversation and godliness. 26. And, as we are indebted to him for all the good that is in us, let none of us overrate our own endowments or performances, or aim at making a vain-glorious shew of them. Let us never, by our pride, passion, or self-seeking, provoke one another to angry resentments, nor stir up envious passions in or against each other.

REFLECTIONS UPON CHAP. V.—Blessed are the liberties which saints, especially under the gospel, have in and through Christ! and in the most delightful

Anno Domini
cir. 58.

CHAP. VI.

(1) Exhorts to meekness, gentleness, and humility; 1—5: to a generous maintenance of ministers; and beneficence towards all, especially professed believers; 6—10. (2) Represents the temper of the judaizing teachers, and of Paul, that the Galatians might see how little reason there was to esteem the former, or slight the latter; 11—18.

* Or although.

2 Sam. 11. 2
—15. Rom.
14. 1. & 10. 1.
& 12. 10. &
15. 1. 2. 1 Cor.
2. 15. & 3. 1.
& 4. 21. & 9.
22. & 10. 12.
2 Thes. 3. 15.
1 Thes. 5. 14.
Heb. 12. 15.
Jam. 5. 19.
1 John 5. 16.
2 Tim. 2. 25.
26. Mat. 7.
1—5. Jam. 3.
1—2.

Exod. 23. 5.
Rom. 15. 1.
ch. 5. 13. 14.
1 Thes. 5. 14.
& 4. 9.

Mat. 11. 29.
John 13. 14.
34. & 15. 12.
1 John 4. 21.
1 Cor. 9. 21.
Jam. 2. 8.

Prov. 25. 14.
& 26. 12. 16.
Luke 18. 11.
1 Cor. 8. 2.
ch. 2. 6. 1 Cor.
3. 18.

Lam. 3. 40.
Zeph. 2. 1.
1 Cor. 11. 23.
2 Cor. 13. 5.

Acts 23. 1. &
24. 16. 2 Cor.
1. 12. Phil. 3.
3. 1 Cor. 4.
3. 4.

Ezek. 18. 4.
Ps. 96. 13.
Is. 3. 10. 11.
Jer. 17. 10. &
32. 19. Mat. 16. 27. Rom. 2. 6. & 14. 12. 1 Cor. 3. 8. 2 Cor. 5. 10. Rev. 2. 23. & 20. 12. 13.
Job 12. 12. Mat. 10. 10. Rom. 15. 27. 1 Cor. 9. 7—14. 1 Tim. 3. 2. & 5. 17. 18.

Job 12. 9. Mat. 24. 4. 24. Luke 21. 8. 1 Cor. 6. 9. & 15. 33. & 3. 18. Eph. 5. 6. 2 Thes. 2. 3.
1 John 3. 7. Jer. 37. 9. Jam. 1. 16. Luke 16. 25. Rom. 2. 6—10. 2 Cor. 9. 6.
Is. 3. 10. 11. ver. 8. Job 4. 8. Prov. 11. 18. & 22. 8. Hos. 8. 7. & 10. 12. Amos
6. 4. 6. Rom. 8. 13. & 6. 23. & 2. 6—10. Jam. 3. 18.

manner they, by faith, live in love and hope for glory. But it is dangerous to condemn, reject, or forsake, these liberties; and infinitely dangerous to turn aside from the true doctrine of justification by free grace through the imputed righteousness of Christ, received by faith, after we have professed and seemingly believed it. It is to lose all benefit by Christ, and to bind ourselves to the impossible condition of keeping the whole law. No persecution, no seduction, ought ever to draw us into this ruinous snare. And seducers to such wickedness should be esteemed as plagues of the church and quickly cut off from her fellowship.—True Christians should carefully avoid every thing tending to strife and contention, which are so sinful and ruinous. And, though believers be perfectly freed from the moral law as a covenant, they continue still, and to eternity, under it as a binding rule of conversation. Yea, if we be Christ's we must evidence it by our earnest mortification of inward lusts; and by avoiding, and practically testifying against, outward abominations. But, in order to maintain the implanted principles of grace, or bring forth the fruits thereof in an holy life, we must live under the almighty and gracious influence of the Holy Ghost.

CHAP. VI. Ver. 1. According to the rule of Christian love, already mentioned, if any one among you, through ignorance, unwatchfulness, human frailty, plausible temptations, or enticing examples, fall into an erroneous notion or immoral act, I beseech those of you, who are more advanced and confirmed in knowledge and grace, to do your utmost, in a meek, patient, and tender, manner for convincing and reclaiming him by repentance, and reducing him to his proper place in the mystical body of Christ:—and to induce you hereto, ponder seriously your own weakness and sinfulness, and the danger of meeting with and falling before temptations yourselves; and be not therefore too severe upon others. 2. Instead of imposing heavy yokes on the one hand, or refusing any offices of kindness on the other, sympathize with, pray for, and assist, one another; and by lightening and relieving one another under your burdens, grievances, trials, and exercises, practise Christ's great commandment of loving your neighbours as yourselves. 3. For, if any of you have high thoughts of your own abilities to resist temptations, and to do great things in religion, and so despise and insult others, ye dreadfully deceive your own souls. 4. But to prevent your being forward to judge and censure others and deceive yourselves, let every one of you narrowly search and try his own principles, motives, ends, temper, and behaviour; and, if they be thus found correspondent to the truth of the gospel, and your profession of it, ye will have great matter of humble joy in what God has wrought in you, and enabled you to do, and on account of the testimony which the Holy Ghost and your own consciences bear to your sincerity and God's acceptance of you through Christ; and you need not then regard the applause of others, your number of proselytes, or that your character is more exalted than that of others. 5. For at the judgment seat of Christ every man will be adjudged to eternal happiness or misery; not according to what he thinks of himself, or what he is in comparison of others,—but according to what he really is, in heart and life, before God. 6. And, as a standing ministry is necessary for your instruction and establishment in the truths and paths of the gospel, let every church member, who receives these spiritual instructions, cheerfully and liberally contribute of his worldly substance for the comfortable maintenance of his instructor, who spends his time and strength in preaching the gospel to him, and thus brings him blessings far better than any thing temporal. 7. Never let a covetous temper, or plausible suggestion, seduce you from the faithful performance of this duty. God, who searches your hearts, and has a right to your obedience, will not suffer himself to be imposed on, or any of his commandments contemned. But (to allude to the crops of husbandmen and gardeners) your reward at his hand shall be according to the nature, quality, and extent, of your work. 8. He, who uses his temporal enjoyments, or spends his time and strength, with selfish and corrupt views, shall have, for his reward, perishing things here, and eternal destruction hereafter; but he, who, through the power of God's grace on and in his heart, employs his substance and talents for promoting spiritual purposes, in subserviency

Anno Domini
cir. 58.

9 And "let us not be weary in well-doing: for in due season we shall reap, if we faint not.

10 "As we have therefore opportunity, let us do good unto all men, especially unto them who are of "the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a "fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For "neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that "I should glory, save in the cross of our Lord Jesus Christ, by †whom the world "is crucified unto me and I unto the world.

15 "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And "as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth "let no man trouble me; for I bear in my body the marks of the Lord Jesus.

18 Brethren, "the grace of our Lord Jesus Christ be with your spirit. Amen.

Phil. 3. 16. 3. Ps. 125. 5. Rom. 2. 28, 29. & 4. 12. & 9. 6—8, 24. & 10. 12. & 3. 29, 30. 1 Pet. 2. 5, 9. Heb. 3. 1. Is. 45. 25. ch. 3. 7. Ch. 5. 11. with 2 Cor. 1. 5, 8. & 4. 10. 11. & 11. 23—27. Col. 1. 24. 2 Tim. 3. 11, 12. 1 Cor. 4. 9—13. 20. 24. 2 Cor. 13. 14. 2 Tim. 4. 22. Philem. 25.

1 Cor. 15. 58.
& 3. 8. Mat.
24. 13. Rom.
12. 11. 2 Cor.
4. 16. 2 Thes.
3. 13. Heb. 3.
6. 14. & 10.
35. 39. Rev.
2. 7, 10, 11,
17, 26. & 3.
5, 12, 21. &
16. 15. & 22.
14.

John 9. 4. &
12. 25. Rom.
12. 11. 1 Tim.
5. 8. & 6. 18.
Tit. 3. 8, 14.
Heb. 13. 16.
Phil. 4. 8.
Eph. 2. 10.

Eph. 2. 19.
Heb. 6. 10. &
3. 1, 6, 14.

2 Cor. 11. 13.
ch. 5. 11. & 2.
3. 14. Phil. 1.
15—18. & 2. 4.

Mat. 23. 3, 15.
23. Rom. 2. 17
—24. & 3. 9
—18. with
Acts 20. 30.
2 Pet. 2. 19.

Is. 45. 24, 25.
Phil. 1. 20. &
3. 3, 7—11.
1 Cor. 1. 23.
& 2. 2. Rom.
1. 16. or Col.
12. 9. 10. &
11. 23—27.

+ Or which.

Rom. 6. 4, 6.
& 7. 4. ch.
1. 4. & 2. 20.
1 John 5. 5.
Rom. 8. 37.

1 Cor. 7. 19.
ch. 5. 6. & 3.
26, 28. Col. 3.
1. 2 Cor. 5.
16, 17. Mat.
12. 50. John
15. 14. Eph. 2.
10. John 3. 3.
5, 6.

to the work and design of the Holy Ghost, shall reap glorious fruits of holiness in this world, and eternal life as the free gift of God through Christ in the next.

9. Animated by these comfortable views, let us never grow remiss and negligent, far less cease from doing good to others, by every mean in our power; for, if not in this life, we shall in the next be rewarded with plentiful blessings, if we do not, through unbelief and discouragement, covetousness, impatience, or the like, desist from our duty as an irksome task. While therefore God gives us abilities and proper opportunities, let us exercise ourselves in works of beneficence towards the necessitous, and all our fellow creatures, especially to such as, in the judgment of charity, have cordially embraced the gospel of Christ, and become his children and servants.

11. I hope ye will seriously ponder those things which I have written to you in this affectionate letter, and that not by an amanuensis, as ordinarily, but with mine own hand. 12. And, believe me, your new preachers, who attempt to recommend themselves by external flourishes of profession, or zealous observation of carnal ceremonies, are not actuated, in urging you to be circumcised, by any true love to you, or concern for your salvation, but merely desire that they may escape that persecution and outrage from the unbelieving Jews, to which the preaching of a free justification through Christ's imputed righteousness would expose them.

13. For, notwithstanding their being circumcised themselves, and under an obligation thereby established to keep the whole law, they are not really careful to keep that law at all, but they would have you circumcised, that they might boast of you as their proselytes, and thereby recommend themselves to the favour of the unbelieving Jews.

14. But God forbid that I should ever be ambitious of human applause, or boast of, or rely on, any thing as the ground of my acceptance with God, except it be the atoning sacrifice of our crucified Lord and Saviour Jesus Christ, by faith in and virtue derived from, with and whom, I am, in conformity to him, dead to all the allurements, interests, and honours, of this world, and to all its terrors, persecutions, and reproaches, so as to be little moved by the one or the other; and on account of my preaching of which, as the alone ground of justification and eternal life, the men of this world condemn me, and would gladly crucify me.

15. For, with regard to union with Christ and justification to life through faith in him, circumcision, and all such external distinctions, are now under the gospel entirely useless. The only thing that can effectually prove our interest in him is the universal and almighty renovation of our heart and life, after the image of God, in knowledge, righteousness, and true holiness.

16. And to all those professed Christians, Jews or Gentiles, who according to the directions I have given, rely on the righteousness of Christ alone for justification, and improve it in a steadfast maintenance of gospel liberties and study of gospel holiness; and to all those spiritual Israelites, whom God hath formed for himself; I earnestly wish and declare peace with God, their consciences, and one another, and all other mercies and blessings of the new covenant.

17. Let no one give me any further trouble with injurious reproaches and angry quarrels about circumcision and other observances of the law: the persecutions which I have already endured, and of which I retain the marks in my body, are sufficient proofs of my being Christ's devoted servant, and faithful preacher of justification through his blood.

18. Finally, brethren, my hearty prayer to our Lord and Saviour Jesus Christ is, that his free love and favour, with all its blessed manifestations, fruits and effects, may plentifully abound towards you, and sensibly rest on your souls, to lead you in the way of faith, comfort, and holiness, till ye arrive at the complete possession of eternal life.

REFLECTIONS UPON CHAP. VI.—With meekness, humility, and compassionate sympathy, ought Christians of superior attainments to recover their offending brethren. A sense of their own sinfulness, weakness, and readiness to slip, should induce them to it. And a regard to their deliverance from the law as a covenant, and the law of ceremonies, and their being still under Christ's law of liberty and love, should effectually animate them to it. It is dreadful to deceive our souls through self-conceit and hypocritical mocking of that God who neither will nor can be imposed upon. But it is delightful to have our consciences

attesting us as approved of God in Christ; and to be enabled to improve our worldly substance in acts of piety and charity. It is highly necessary to be active and exact in our conduct, when our eternal happiness or damnation is so closely connected with it; and very unprofitable to make fair shews of religion, while we remain ignorant of its power; or while, to shun persecution, we are afraid or ashamed to own a crucified Christ, and the doctrine of salvation through him alone. It is Christ crucified in whom we must boast, and from whom we

must derive all grace to wean us from worldly things. And no profession, denomination, or external privilege, will avail to our salvation, unless our hearts be renewed and planted with a living principle of grace. Nor must we expect spiritual or eternal happiness, unless we walk according to the gospel in our dealings with God and men, and are ready to suffer for the doctrines of Christ which we profess.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

E P H E S I A N S.

Ephesus was the chief city of Proconsular Asia, famed for human wisdom and knowledge, but more for idolatry, lasciviousness, and magical arts. Here Paul planted a Christian church, to the elders of which he afterwards gave a solemn charge to attend to their work; Acts xix. xx. To caution them against those seducers, who very early crept in among them, and to confirm them in the doctrines which he had preached to them, he, while a prisoner at Rome, wrote them this excellent letter. In the three first chapters of which he represents to them, in the most enraptured and affecting manner, the riches of God's grace, in their election, effectual calling, fellowship with God and with his church. In the three last, he exhorts them to improve their mercies, in the conscientious performance of all necessary duties, personal and relative, religious and civil, answerably to their Christian character, privileges, assistances, and obligations.

Anno Domini
cir. 64.

CHAP. I.

After an introduction, 1, 2: Paul, (1) In thanksgiving to God, delightfully represents the blessings bestowed on believers, Jews and Gentiles, as prepared in election, purchased by Christ's blood, conveyed in effectual calling, sealed in sanctification, and perfected in their heavenly glorification; 3—14. (2) In solemn prayer, supplicates for their being further enabled to discern and experience their rich blessedness, in conformity to and communion with Christ; 15—23.

PAUL^a, an apostle of Jesus Christ by the will of God, to ^bthe saints who are at Ephesus, and to the faithful in Christ Jesus:

2 ^cGrace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

3 ^dBlessed be the God and Father of our Lord Jesus Christ, who ^ehath blessed us with all spiritual blessings in heavenly ^fplaces in Christ:

4 According as he ^fhath chosen us in

2 Cor. 1. 3. 1 Pet. 1. 3. ver. 17. Mat. 27. 46. John 20. 17. Heb. 1. 9. Ps. 45. 7. Is. 49. 4, 5. Gen. 12. 3. & 22. 18. Rom. 8. 30, 32. ver. 4—11. ch. 2. 4—10. Ps. 72. 17. with Lev. 26. 4. Dent. 2. 7. & 7. 13. & 8. 7. & 24. 2. * Or things. f Rom. 8. 29, 30. 1 Pet. 1. 2. & 2. 9. 2 Tim. 1. 9. & 2. 10, 19. 2 Thes. 2. 13. Jam. 2. 5. ch. 3. 11. & 5. 27. Luke 1. 5. Col. 1. 22. Tit. 2. 12, 14. Mat. 20. 16. & 23. 14. John 15. 16.

EXPLANATORY NOTES. CHAP. I. Ver. 1, 2. Being, according to the sovereign will and mere favour of God, immediately authorised and qualified by Jesus Christ to publish his glorious gospel, I earnestly wish and announce to you—members of the church at Ephesus, who are by profession, and I hope many of you really, sanctified by the Holy Ghost, and to all the believers every where, who, through union to and fellowship with Christ, have obtained mercy to be faithful to their light and obligations in adhering to the truth as it is in him—all the riches of divine grace, in all its happy fruits, manifestations, and effects, from our Covenant God and Father in Christ as the fountain and moving cause, and from Jesus Christ as the purchaser, store-house, and dispenser, of them. 3. May all possible glory, thanksgiving, and praise, be cheerfully ascribed to that ever-blessed God, whose ancient endearing character was, the God of Abraham, Isaac, and Jacob; but who now manifests himself as the God and Father of our Lord Jesus Christ, his only begotten Son and mediatorial Servant;—that in and through him, as our new covenant Head and anointed Saviour, in the immense riches of his love and grace, he has freely and bountifully bestowed upon us all manner of spiritual and eternal blessings. 4. According to, and in the execution of, his gracious and unchangeable decree, in which we were from all eternity freely and sovereignly chosen in him as our Head and Representative, not because of our foreseen holiness, but that, through the application of his blood to our conscience, and the Holy Ghost renewing our heart, we might be made truly holy, and enabled, as in his sight, and acceptably to him, to walk in love to God and to one another, in obedience to his law, and as the fruit of his having first loved us: 5. In which eternal purpose we were graciously separated from the rest of mankind, and fore-ordained to be his new

him before the foundation of the world, that we should be holy and without blame before him in love:

5 ^gHaving predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will;

6 ^hTo the praise of the glory of his grace, wherein he hath ⁱmade us accepted in ^kthe beloved.

7 ^lIn whom we have redemption through his blood, the ^mforgiveness of sins, according to the ⁿriches of his grace:

8 ^oWherein he hath abounded toward us in all wisdom and prudence;

9 ^pHaving made known unto us the

^a Is. 45. 24, 25. Jer. 23. 6. Rom. 3. 24. & 5. 15—19. 2 Cor. 5. 21. ^b Mat. 3. 17. & 17. 5. Prov. 8. 30, 31. Is. 42. 1. & 49. 1—3. Zech. 13. 7. Col. 1. 13. John 3. 35. & 10. 17. ^c Mat. 20. 28. & 26. 28. Acts 20. 28. Rom. 3. 24—26. 2 Cor. 5. 21. Col. 1. 14. Heb. 9. 12, 14, 15. 1 Pet. 2. 24. & 3. 18. 1 John 2. 2. Rev. 5. 9. ^d Luke 1. 77. Acts 10. 43. Col. 2. 13. ^e Ch. 2. 7. & 3. 8, 16. Phil. 4. 19. Rom. 9. 23. Tit. 2. 14. 1 Pet. 1. 18, 19. ^f 1 Cor. 1. 5. & 12. 8. 1 Tim. 1. 14, 16. 1 Pet. 1. 3. or ver. 17. Col. 1. 9, 10. 2 Tim. 3. 15. Rom. 12. 2. Phil. 1. 9, 10. ^g Rom. 16. 25. Col. 1. 26. ch. 3. 9, 11. & 2. 17. Mat. 13. 11. Ver. 17. ^h Mat. 3. 17. & 17. 5. Prov. 8. 30, 31. Is. 42. 1. & 49. 1—3. Zech. 13. 7. Col. 1. 13. John 3. 35. & 10. 17. ⁱ Mat. 20. 28. & 26. 28. Acts 20. 28. Rom. 3. 24—26. 2 Cor. 5. 21. Col. 1. 14. Heb. 9. 12, 14, 15. 1 Pet. 2. 24. & 3. 18. 1 John 2. 2. Rev. 5. 9. ^j Luke 1. 77. Acts 10. 43. Col. 2. 13. ^k Ch. 2. 7. & 3. 8, 16. Phil. 4. 19. Rom. 9. 23. Tit. 2. 14. 1 Pet. 1. 18, 19. ^l 1 Cor. 1. 5. & 12. 8. 1 Tim. 1. 14, 16. 1 Pet. 1. 3. or ver. 17. Col. 1. 9, 10. 2 Tim. 3. 15. Rom. 12. 2. Phil. 1. 9, 10. ^m Rom. 16. 25. Col. 1. 26. ch. 3. 9, 11. & 2. 17. Mat. 13. 11. Ver. 17. ⁿ Mat. 3. 17. & 17. 5. Prov. 8. 30, 31. Is. 42. 1. & 49. 1—3. Zech. 13. 7. Col. 1. 13. John 3. 35. & 10. 17. ^o Mat. 20. 28. & 26. 28. Acts 20. 28. Rom. 3. 24—26. 2 Cor. 5. 21. Col. 1. 14. Heb. 9. 12, 14, 15. 1 Pet. 2. 24. & 3. 18. 1 John 2. 2. Rev. 5. 9. ^p Luke 1. 77. Acts 10. 43. Col. 2. 13. ^q Ch. 2. 7. & 3. 8, 16. Phil. 4. 19. Rom. 9. 23. Tit. 2. 14. 1 Pet. 1. 18, 19. ^r 1 Cor. 1. 5. & 12. 8. 1 Tim. 1. 14, 16. 1 Pet. 1. 3. or ver. 17. Col. 1. 9, 10. 2 Tim. 3. 15. Rom. 12. 2. Phil. 1. 9, 10. ^s Rom. 16. 25. Col. 1. 26. ch. 3. 9, 11. & 2. 17. Mat. 13. 11. Ver. 17.

covenant children, and joint heirs with Christ, of himself, and all his inestimable fulness and privileges;—that through the merits, and being united to the person, of Christ, and according to his free favour and sovereign will, we might be brought into the most intimate union to, and fellowship with, him, as his peculiar people, formed for, and consecrated to, his honour and service: 6, 7. All which is done by him, that there may be abundant and everlasting praises in the church on earth and in heaven, to the honour and glory of his free grace and mercy, which is so illustriously and endearingly displayed in the whole of our salvation, particularly in rendering us acceptable to himself in and through the person and mediation of his dearly-beloved and only-begotten Son Jesus Christ,—in whom we, who are chosen, predestinated, and accepted, have a complete and glorious deliverance from all evil, and recovery to all possible happiness, in time and eternity, through the inestimable price of his atonement so fully satisfying to divine justice, and his righteousness so magnifying to the holy law; having all our sins, however many and aggravated, freely, fully, and irrevocably, forgiven us, not on account of any worthiness in us, or our works, but merely from the inexhaustible fulness, excellency, liberality, and unbounded overflowings, of JEHOVAH's free mercy and favour. 8. In the breaking forth and plentiful effusions of which grace he has abundantly manifested to us the highest wisdom and counsel, both in contriving and executing his eternal scheme of redemption, to the united and highest honour of all his perfections; and in giving us the spirit of wisdom and knowledge, making us wise unto salvation, and to know and practise our duty with understanding, prudence, and discretion, 9. All which wisdom and prudence God hath discovered or conveyed to us by means of the gospel, in which, when attended by the almighty illumination of

Anno Domini
cir. 64.

^a Rom. 8. 29, 30, 15—17. Mat. 11. 25, 26. Luke 12. 32. John 1. 12. 1 Cor. 3. 21. 2 Cor. 6. 18. & 7. 1. Gal. 4. 5, 6. 1 John 3. 1. Ps. 4. 3. & 135. 4. Is. 48. 21. 1 Pet. 2. 9. Dent. 32. 9. John 17. 9. Acts 9. 15. Rom. 11. 4. ver. 6, 12—14. Rom. 9. 11. Jer. 1. 5. & 3. 19. & 32. 41.

^b Ver. 12, 14. ch. 2. 7. & 3. 21. 1 Pet. 4. 11. Is. 43. 21. Rom. 9. 23. Luke 2. 14. Ps. 115. 1. & 107. 1, 2, 8.

^c Mat. 3. 17. & 17. 5. Prov. 8. 30, 31. Is. 42. 1. & 49. 1—3. Zech. 13. 7. Col. 1. 13. John 3. 35. & 10. 17. ^d Mat. 20. 28. & 26. 28. Acts 20. 28. Rom. 3. 24—26. 2 Cor. 5. 21. Col. 1. 14. Heb. 9. 12, 14, 15. 1 Pet. 2. 24. & 3. 18. 1 John 2. 2. Rev. 5. 9. ^e Luke 1. 77. Acts 10. 43. Col. 2. 13. ^f Ch. 2. 7. & 3. 8, 16. Phil. 4. 19. Rom. 9. 23. Tit. 2. 14. 1 Pet. 1. 18, 19. ^g 1 Cor. 1. 5. & 12. 8. 1 Tim. 1. 14, 16. 1 Pet. 1. 3. or ver. 17. Col. 1. 9, 10. 2 Tim. 3. 15. Rom. 12. 2. Phil. 1. 9, 10. ^h Rom. 16. 25. Col. 1. 26. ch. 3. 9, 11. & 2. 17. Mat. 13. 11. Ver. 17.

Anno Domini
cir. 64.

Ver. 5, 11.
Is. 46. 10.
Mat. 11. 26.
27. 2 Tim. 1.
9, 10. & 2. 19.
Tit. 1. 2.
Rom. 8. 28—
30. & 9. 11—
23. ch. 3. 11.
Gen. 49. 10.
Dan. 9. 24.
Mal. 3. 1.
Gal. 4. 4.
Heb. 1. 2. &
9. 10, 26.
1 Pet. 1. 20.

Col. 1. 20. &
2. 10. Heb.
12. 22—24.
1 Tim. 1. 15.
ver. 22. 1 Cor.
3. 22. & 11. 3.
& 15. 24.
Phil. 2. 9—
11. ch. 3. 15.
& 2. 15.

† Gr. the hea-
vens.

Acts 20. 32.
& 26. 18. Col.
1. 12. & 3. 21.
Rom. 8. 17.
& 9. 30. Gal.
3. 2. 9, 29. &
4. 7. Tit. 3.
7. 1 Pet. 1.
4. & 3. 9.

Is. 46. 10.
Ps. 33. 11. &
135. 6. & 104.
24. Mat. 10.
29. Acts 15.
18. Phil. 2. 13.
Is. 14. 24, 27.

Ver. 6, 14.
ch. 2. 7. & 3.
21. Rom. 9.
23. Luke 2.
14. Is. 43. 21.
Phil. 1. 11.
1 Pet. 4. 11.
John 15. 16.
& 8. Mat. 5. 16.

Acts 3. 26. &
13. 46. & 2.
41. Rom. 1.
16. & 11. 16.
2 Thes. 2. 13.
Jam. 1. 18.

Rom. 10. 17.
& 1. 16, 17.
Col. 1. 6. 23.
1 Thes. 1. 13.
1 Tim. 1. 15.

Rev. 19. 9. John 1. 17. Gal. 2. 5, 14. & 3. 1. & 4. 16. & 5. 7. ch. 4. 21. 2 Cor. 6. 7. Mark
16. 15, 16. Rom. 1. 16, 17. Is. 55. 3. Tit. 2. 11. Heb. 2. 3. John 3. 14—17. Rom. 8.
15, 16. 2 Cor. 1. 6, 22. & 5. 5. ch. 4. 30. Gal. 4. 6. Luke 24. 49. John 14. 26. & 16. 13. Ver.
13. 2 Cor. 1. 22. & 5. 5. Gal. 4. 6. Rom. 8. 15—17, 23. Ch. 4. 30. Rom. 8. 23. Luke
21. 28. Acts 20. 28. Rev. 5. 9. with Exod. 19. 5. Dent. 7. 6. & 14. 2. & 26. 14. 1 Pet. 2. 9.
Rom. 1. 8, 9. Phil. 1. 3, 4. Col. 1. 3, 4. 1 Thes. 1. 2—5. & 3. 5—8. 2 Thes. 1. 3. Philom. 4. 5.
See ver. 3. John 20. 17. 1 Pet. 1. 3. Acts 7. 2. Ps. 19. 1. Col. 1. 9, 10. 2 Pet. 1. 2.
1 Cor. 12. 18. & 14. 6, 26. † Or for the acknowledgment. Ps. 119. 18. Luke 24.
45. Acts 26. 18. ch. 5. 8. 1 John 2. 20, 27. & 5. 20. 2 Cor. 4. 6.

his Spirit, he opens before us his gracious scheme of redemption, which is so much hid from creatures, and so marvellous and incomprehensible in itself: and which, influenced by nothing but his own sovereign grace, he formed and fixed in his own breast, and for his own glory. 10. That, in the last and most glorious period of his gracious transactions on earth, fixed in his eternal purpose, and marked in his ancient promises, and when the exceeding sinfulness of mankind had given his free grace the largest opportunity for magnifying its own power and glory, he might in, and by means of Christ incarnate, obeying, suffering, dying, interceding, and preached to the nations, gloriously reconcile Jews and Gentiles into one mystical body, bringing them into a new state of peace and friendship with himself, and with one another: and even angels and men into one delightful society and new state of peace and friendship; and, in fine, connect all things, in and under Christ, as Head over them to his church: 11. In whom also, for the accomplishment of this great design, we believing Jews have, in our effectual calling, received a title to, and some anticipation of, that inheritance of eternal life to which we were, as his children, predestinated in the free and unchangeable purpose of God, who, by an almighty influence, works all things exactly according to the direction of his infinite wisdom and the plan of his sovereign decree; 12. That, we, the natural seed of Abraham, to whom the gospel was first preached, and who were first brought to believe and depend on and hope in Christ for all salvation, might, as distinguished monuments of his grace, for ever glorify him for his mercy in making, and for his truth, power, wisdom, and love, in fulfilling his promises; 13. In whom also ye Gentiles, after he had heard the infallibly certain and infinitely important truths of the gospel, by which that eternal salvation is offered and applied to sinful men, believed; and, in consequence thereof, were, by virtue of your union with him, further sanctified and conformed to his image, and comfortably certified of your personal interest in him as your eternal inheritance, by the Holy Ghost, whom he so emphatically promised, and, who, with infinite light and power, applies all the promises to our souls: 14. Which Holy Spirit, as given to us, and working faith and love in us, is a security, pledge, and earnest, of our heavenly glory, and a joyful foretaste of it, till we, and they whom Christ hath redeemed, and for whom he purchased it, arrive at the full enjoyment of it, that, as monuments of his amazing grace, we may for ever praise him in the highest manner for the manifestation of it upon us. 15, 16. In reflection upon this grace of God, in choosing, redeeming, calling, and sanctifying, you, Gentiles as well as us Jews, and having received an account of your remarkable trust and hope in the Lord Jesus Christ, and love to all them that bear his image, I have been thereby encouraged, in my frequent prayers, to bless and thank him for his favours bestowed on you, and to supplicate that he would still grant you more abundant mercies: 17. Particularly that he—who is the Covenant God of our Lord Jesus Christ, who chose and called him to his mediatorial work, qualified and rewarded him for it—and who, being infinitely glorious in himself, is the fountain, author, and bestower, of all the glory communicated to angels, men, or any other creature, and is the eternal Object of all admiration and worship—would, by his Spirit, give you still more bright, sweet, and assuring, manifestations of Christ, in his person, offices, righteousness, and love, and lead you into a still more clear and experimental acquaintance with the exercise of faith, love, and other graces; 18. That, through his enlightening influence, by the word of God and daily experience, your minds may perceive with the utmost certainty and light what a sincere and genuine hope that is to which God has effectually called you by the gospel; what excellent objects

mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That, in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding

being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power;

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

Mat. 28. 18. 1 Cor. 15. 27. Phil. 2. 11. Heb. 2. 8. Ch. 3. 15. & 4. 15, 16. & 5. 23. Col. 1. 18. John 17. 2. Phil. 3. 21. Rom. 12. 5. 1 Cor. 12. 6, 12, 27. ch. 2. 16. & 3. 15. & 4. 12, 16. & 5. 23, 30. Col. 1. 18, 24. John 1. 14, 16. ch. 4. 10. Ps. 68. 18. 1 Cor. 12. 6. & 15. 28. ch. 5. 18. & 3. 19. Phil. 1. 11. Col. 1. 19. & 2. 10. & 3. 11.

Anno Domini
cir. 64.

Ch. 4. 4. Gal.
5. 5. Rom. 8.
24, 25. 1 John
3. 2, 3. Col.
1. 5.

Ver. 7. ch. 2.
7. & 3. 8, 16.
Mat. 13. 44.
Phil. 4. 19.
1 Pet. 1. 4.
Col. 2. 12. Ps.
110. 2, 3. Is.
53. 1. ch. 3. 7.
Phil. 3. 21.
1 Pet. 1. 5.

Gr. of the
might of his
power.

Ps. 16. 10, 11.
& 89. 21, 27.
& 110. 1.
Acts 1. 24. &
3. 15, 26.
Mark 14. 62.
& 16. 19.
Heb. 2. 9. &
1. 3. & 10. 12.
1 Pet. 3. 22.

Phil. 2. 9—11.
Col. 2. 10. &
1. 15, 16, 18.
& 2. 15. ch.
4. 10. & 3. 10.
1 Pet. 3. 22.
Heb. 1. 4.
ver. 22.

Heb. 2. 5, 8.
2 Pet. 3. 7.

Ps. 8. 6—8.

Col. 2. 10. &
1. 15, 16, 18.
& 2. 15. ch.
4. 10. & 3. 10.
1 Pet. 3. 22.
Heb. 1. 4.
ver. 22.

CHAP. II.

To magnify the riches of God's free grace, the apostle here represents (1) The miserable estate of the Ephesians and others by nature; 1—3, 11, 12. (2) What God had done for them in their conversion; 4—10: and in making them partakers of all the blessings, and privileges of the gospel church equally with the believing Jews; 13—22.

AND you hath he quickened, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

John 8. 44. & 12. 31. & 14. 30. & 16. 11. Rev. 12. 9. 2 Cor. 4. 4. 1 John 5. 19.

Ver. 5, 6.
Col. 2. 13.
Rom. 8. 2, 7.
& 2 Cor. 5.
14. 1 Tim. 5.
6. Rev. 2. 1,
16, 17.

1 Cor. 6. 11.
Ch. 4. 22. Col.
3. 7. & 1. 21.
Tit. 3. 3.
1 Pet. 4. 3.
2 Tim. 2. 26.
Ch. 5. 6. Col. 3. 6.

it hath in view, and what solid and never-failing grounds ye have for it;—and that, by the realizing views of faith, by spiritual meditation, and by gracious foretastes, ye may know, in an animating and extensive manner, what is the true nature and transcendent excellency of the invaluable treasures of blessedness, which God, for his own glory, bestows on, and places in, his saints, whom he has taken for his inheritance and peculiar people; 19, 20. And that ye may further understand and experience what is the superabundant and all-conquering greatness of his power, which he exercises towards us who believe, Jews or Gentiles, in quickening our dead souls, working faith in us, subduing our inward corruptions, supporting and preserving us through all dangers, comforting us against all griefs, and raising us up to complete and eternal blessedness, and that in a manner like to the almighty exertion of it in the resurrection and high exaltation of Jesus Christ. 21—23. In which the Father hath advanced him, as God-man Mediator, to the highest dignity and authority, inexpressibly beyond the reach of angels and men, and has invested him with uncontrollable dominion over all angels, good or bad, and all rulers in either church or state; and has placed all his enemies in a state of subjection to him, that he may dispose of them, subdue and destroy them at his pleasure; and has given him an absolute and universal dominion, in the kingdom of providence and grace, over all persons and things, that he may manage, overrule, restrain, and order, all events for the spiritual and eternal benefit of the Catholic church, to which he is the Head of direction and government, life and influence, tender care and protection; and which is his mystical body, receiving all life, activity, growth, and strength, from him; and in his relative fulness, comprehending all the members, given to him by his Father for the perfecting of his family and glory;—who, by means of his word, offices, and ordinances, attended with his presence, are filled by him with all gifts, graces, and fruits of righteousness.

REFLECTIONS UPON CHAP. I.—Abundant is the grace we receive from Christ. It is only in a state of union to him that we are rendered holy or faithful. And it is only in him that we are blessed with either spiritual or eternal blessings. Delightful is the influence, and sweet the character, of a gracious God. Marvellous is the sovereignty, the freedom, the antiquity, the rich abundance, and powerful efficacy, of his redeeming grace. To it we owe our election, our adoption, our justification, our spiritual knowledge, our eternal happiness, and our present assurance of and security for it. Influenced by it, how delightfully Father, Son, and Holy Ghost, co-operate in our eternal redemption! Actuated by the faith of it, cordially ought we to pour forth our praises and thanksgivings, and to admire his kindness in bringing us Gentiles into the fellowship of the gospel. And earnestly should we pray for further influences of the Holy Spirit, to enlighten our minds and quicken our souls. But, above all, let us admire the power, the grace, the wisdom, which have so exalted our Redeemer for the welfare of his body the church. And since God hath set him so high at his right hand, let him be for ever exalted in our hearts.

CHAP. II. Ver. 1. And as God, by the exceeding greatness of his power, raised up Christ, as a public person, from the dead, he has also bestowed upon you a life of justification, freeing you from your guilt and condemnation, and quickened you to a life of holiness, by the renewal of your nature, who, as Gentile sinners, were under the dominion of both legal and spiritual death: and, as it were, condemned and killed by a multitude of sins original and actual. 2. In which, while ye continued unregenerate Heathens, ye, with great eagerness,

Anno Domini
cir. 64.Tit. 3. 3.
1 Pet. 4. 3.
Gal. 2. 15.
ch. 4. 17—19.
Ps. 51. 5.
Rom. 5. 12—
14. & 8. 7, 8.
& 3. 9—20.
& 1. 28—32.
Mark 7. 21,
22.

Gr. the wills.

Ver. 7. ch. 1.
7. & 3. 8.
16. Rom. 10.
12. Luke 1.
78. 2 Cor. 1. 3.
James 5. 11.
1 Pet. 1. 3.
Ps. 51. 1. &
69. 13. & 86.
15. & cxxxvi.
Mic. 7. 13, 19.
Exod. 34. 6, 7.Rom. 5. 6, 8,
10, 20, 21.
& 6. 4, 5, 8.
& 8. 11. Col.
2. 12, 13. &
3. 1, 3. 1 Cor.
1. 30.Acts 15. 11.
Rom. 3. 24. &
5. 20, 21. & 6.
23. Tit. 3. 5.
7. 2 Tim. 1. 9.
Gal. 1. 15.
2 Tim. 1. 9.
1 Pet. 1. 2—
4, 13.1 Cor. 15. 20.
Rom. 6. 4, 5.
Col. 1. 18.
Mat. 8. 11. &
26. 29. Luke
22. 29, 30.
Rev. 3. 21.
John 12. 26.
& 14. 3. & 17.
26, 21—24.1 Tim. 1. 16.
ch. 3. 8. see
ver. 4, 5.

See ver. 5.

Rom. 3. 24.
& 4. 16. & 5.
1. Gal. 2. 16.
20. Mat. 16.
17. Acts 16. 31. John 3. 14—18, 36. & 6. 40, 44, 45, 65. Acts 15. 9, 14. & 6. 14. Rom. 10. 14,
15, 27. ch. 1. 19. Phil. 1. 29. Rom. 3. 20, 27. & 4. 2. & 11. 6. & 9. 11, 16.
1 Cor. 1. 29—31. 2 Tim. 1. 9. Tit. 3. 5. Rom. 3. 20, 27. & 4. 2. & 11. 6. & 9. 11, 16.
1. 21. & 44. 21. John 3. 3, 5. 1 Cor. 3. 9. 2 Cor. 5. 17. Gal. 6. 15. ch. 1. 4. & 4. 24. Col. 3. 10.
Tit. 2. 14. James 1. 18. Ch. 5. 8. 1 Cor. 6. 11. & 12. 2.
Col. 1. 21. & 3. 7. Tit. 3. 3. Or prepared. Rom. 2. 27—29. & 3. 29, 30. Col. 2. 11, 13. Tit. 1. 10.

constantly, freely, and progressively moved and acted; according to the corrupt fashions and customs of this present evil world; according to the will, desire, instigation, and government of the devil and his angels, who wander about in, and even agitate the air; and who, however proud, light, and vain are worshipped and obeyed by the most of mankind, and continually work in the hearts of them who rebel against the laws and gospel of Christ; 3. Among whom all of us, Jews or Gentiles, being equally depraved in our spirit and temper, while we remained unregenerate, lived and acted, led away with divers lusts and pleasures, sometimes seeking to satisfy one, and sometimes another; and under the dominion and influence of our inward corruptions, gratifying, acting over, and indulging the irregular appetites of our body, in all its members; and of our soul, in all its powers, faculties, wishes, and contrivances; and were naturally chargeable, and infected from our very conception, with original sin, and on that account condemned and exposed to the infinite and everlasting wrath of God, as much as any of those who are eternally damned. 4—6. But while we were in these loathsome, deplorable, condemned, helpless, and hopeless circumstances, it pleased God—whose riches of mercy and grace are altogether excellent, abundant, inexhaustible, and overflowing, and who is ready to pity, help, save, and enrich sinful and miserable creatures, according to that wonderful love which from eternity he fixed upon us, in choosing us to be eternally blessed with all spiritual blessings in Christ—to recover us into a state of favour with himself, and infuse into us a principle of spiritual life, in conformity to, and by virtue of, our union and fellowship with Christ; and to give us a title to, and foretastes of, eternal salvation; and without making any distinction of nations or conditions, to raise us up in Christ as our Head and Representative, and make us to sit in the heavenly mansions in him as our forerunner already entered for us into the full possession thereof, and hereby assuring us that, in due time, we in our persons, shall sit there with him and all his saints;— 7. That in all the future ages and generations of this world he might set forth an illustrious and encouraging pattern, pledge, and earnest of the transcendent excellency and superabundant fulness of his free favour, as it hath been exemplified in acts of special goodness and endearing kindness towards us, Jews and Gentiles, through the person and mediation of Christ; and that, in the heavenly state, he might for ever demonstrate and display the supereminent glory of his free grace, in all the unsearchable riches thereof, to the everlasting astonishment, joy, and praise of angels and saints. 8. For, as hath been before hinted, the whole of that salvation which ye are possessed of and entitled to, in the contrivance, purchase, offer, and application of it, and in all its parts and degrees, proceeds merely from the good-will and favour of God, and is conveyed through faith—not indeed by any virtue of faith itself, but as God's appointed means, whereby ye receive and rest upon Christ alone for it; and thus faith itself, as well as the salvation thereby received, is not the product of any natural principle, good disposition, free will, or improvement of the gospel that ye were capable of, but is wholly the free gift of God purchased by Christ, and graciously wrought in you by the almighty power of his Spirit. 9. Neither the salvation itself, nor the faith whereby it is received, is in the least owing to any good works done by us, as the meritorious, moving, or efficient cause of it; but in recovering us, when so inexpressibly guilty, polluted, rebellious, infamous, and wretched, God has so demonstrated his mercy and grace, as leaves no appearance of room or occasion for any man in a vain-glorious manner to pretend he had done ought to render himself fit for or worthy of it. 10. For all the good works or qualities which appear in us, Jews or Gentiles, are nothing else than the effects of God's grace towards us, who, with respect to our new covenant state and renewed nature, are the curious workmanship of God, formed in, and by virtue of our union with Christ, for bringing forth the fruits of holiness, for which, not our inclinations or agency, but the gracious purpose and preventing grace of God, do prepare us. 11. Wherefore, that ye Gentile converts may be deeply and humbly affected with that amazing grace which has

Anno Domini
cir. 64.John 15. 5. &
10. 16. Ezek.
13. 9. Gal. 4.
8. ch. 4. 18.
Col. 1. 21.
1 Thes. 4. 5.
with John 14.
6. Acts 4. 12.
& 3. 25. &
26. 18. Rom.
9. 4, 5, 8.
ch. 1. 18.
1 Thes. 4. 13.Gen. 49. 10.
Is. 11. 10. &
43. 6. & 49.
12. & 55. 7.
Acts 2. 39.
1 Cor. 6. 11.
Rev. 5. 9.
1 Pet. 3. 12.
Col. 1. 21.
ver. 14—22.Is. 9. 6, 7.
Mic. 5. 5.
Acts 10. 36.
Rom. 5. 1, 10.
Col. 1. 20.
John 10. 16.
& 16. 33.
Ezek. 37. 22.
26. Rom. 3.
29, 30. & 9.
24. & 10. 12.
Gal. 3. 28.Eph. 3. 8.
Acts 10. 28.
Col. 2. 14. &
1. 20, 22.
Rom. 6. 6. &
8. 3, 4. Gal. 4.
4, 5. & 3. 13.
Rom. 10. 4.
Heb. vii—x.Ver. 16—21.
ch. 3. 6. & 4.
13. Gal. 6. 15.
Rom. 7. 6.
2 Cor. 5. 17.
ch. 4. 23, 24.
Col. 3. 10.Col. 1. 20, 22.
& 2. 14. Rom.
8. 3. & 6. 6.

Or in himself.

Is. 57. 19.
Zech. 9. 10.
Acts 10. 36.

b Ps. 148. 14. & 135. 4. & 76. 1, 2. & 147. 2, 19, 20.

c John 10. 7, 9. & 14. 6. Rom. 5. 2. 1 Cor. 12. 13. ch. 1. 13. & 3. 12. & 4. 4. Heb. 4. 16. & 10. 19.

20. & 7. 19. ver. 12. ch. 4. 18, 19.

d Ch. 3. 6. Gal. 3. 26, 28. & 4. 26, 31. Heb.

3. 1, 6. & 12. 22. Gal. 6. 10. Phil. 3. 3, 20.

e Mat. 16. 18. 1 Pet. 2. 4—6. Rev. 21.

14. 1 Cor. 3. 9—11. & 12. 28. ch. 3. 5. & 4. 11—13. Ps. 118. 22. Is. 28. 16.

12 That at that time ye were without Christ, being aliens from the common-wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now, in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you who were afar off, and to them that were nigh.

18 For through him we both have an access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone:

& 2. 39. ver. 12. Ps. 73. 27. b Ps. 148. 14. & 135. 4. & 76. 1, 2. & 147. 2, 19, 20.
c John 10. 7, 9. & 14. 6. Rom. 5. 2. 1 Cor. 12. 13. ch. 1. 13. & 3. 12. & 4. 4. Heb. 4. 16. & 10. 19.
20. & 7. 19. ver. 12. ch. 4. 18, 19. d Ch. 3. 6. Gal. 3. 26, 28. & 4. 26, 31. Heb.
3. 1, 6. & 12. 22. Gal. 6. 10. Phil. 3. 3, 20. e Mat. 16. 18. 1 Pet. 2. 4—6. Rev. 21.
14. 1 Cor. 3. 9—11. & 12. 28. ch. 3. 5. & 4. 11—13. Ps. 118. 22. Is. 28. 16.

been extended to you, I beseech you seriously to reflect on your former deplorable condition, when ye lived in ignorance, idolatry, and all other defilements of the human nature; and being destitute of all the ordinances of God, were contemned and detested by his professed people: 12. That then ye had no knowledge of or faith in the only Saviour of sinners: nor any vital union to, or communion with him; nor any claim to the blessings of the gospel, purchased, revealed, or dispensed by him; ye had no possession of, or right to the privileges of his visible or invisible church, and no spiritual relation to, or fellowship with his people; ye had no share in the dispensation of the covenant of grace, and its unnumbered, exceeding great, and precious promises; and ye could have no solid, rational, and well-grounded hope of deliverance from misery or enjoyment of eternal life, but were living like Atheists without the knowledge, faith, fear, worship, and profession of the only true God, and destitute of all spiritual communion with, or communications from him. 13. But notwithstanding all your unworthiness, wickedness, and wretchedness, through the astonishing mercy and grace of God, ye are now by the gospel dispensation brought into a special relation and union to Jesus Christ, the only Saviour of lost sinners, and thereby translated from your former state of distance, enmity, and hopelessness, into a new covenant state of friendship and fellowship with God and his church, through the merit and application of Jesus' atoning blood. 14. For he, in his person and mediation, is the only peace-maker, and the centre of union between God and us, and between one another, whether we are believing Jews or Gentiles; who hath reconciled us to God and to each other, and hath united us in one church, and cemented us together in heart and affection as children of one family; the ceremonial law, that wall of partition which separated between Jews and Gentiles, being abolished through his incarnation and death, and the new testament worship, which gives equal access to both, appointed in its stead. 15, 16. And having in his crucifixion fulfilled their typical signification, he disannulled the obligation of these ceremonial institutions, which represented God still unpropitious, and proved the occasion of much hatred and enmity between Jews and Gentiles: that out of both he might make one church, formed as new creatures after the image of God; and framed together for gospel worship and new obedience, and by a new constitution under him made equally partakers of grace and glory; that thus he might bring about an entire harmony and friendship between believers of all nations, as one spiritual body united to him by faith and love; and that through his atoning sacrifice of himself upon the cross, he might remove their guilt, and bring them into a joint state of peace and favour with God. 17. And in order thus to reconcile them to God and to each other in one gospel church, by the ministry of his servants and the powerful operation of his Spirit, he published the glad tidings of peace and salvation to you Gentiles, who were far removed from the knowledge, profession, faith, and favour of God; and also to the Jews, who had long been his peculiar people, and had enjoyed the symbols of his presence and the oracles and ordinances of his grace. 18. For such is the efficacy of his incarnation, obedience, and sufferings, exhibited in the gospel, that by means thereof we who believe, whether Jews or Gentiles, through the direction and assistance of his Spirit, have an equally free and familiar access into the favour, presence, and fellowship of God, our common Father in and with Christ. 19. Now therefore, ye Gentile believers, being reconciled and brought near to God, are no more aliens from his church, covenants, promises, or privileges, but, like freemen and fellow citizens of the heavenly Jerusalem, are entitled to and joint partakers with the believing Jews of all the blessings which pertain to the saints, and are, by regeneration and adoption, of the family and children of God, heirs of God, and joint-heirs with Christ. 20. And infallibly and for ever to establish your union with Christ, and with God in him as your Father and sovereign, by means of the doctrines of the apostles and prophets, which exhibit and offer him to you, ye are by faith, built upon Christ as your immovable and life-giving

Anno Domini
cir. 64.Ch. 4. 13, 15,
16. Col. 2. 2,
19. Ps. 122. 3.
1 Cor. 12. 12,
25—27. & 14.
33. & 3. 17.
& 6. 19.
2 Cor. 6. 16.
Ps. 93. 5.
Ezek. 43. 11, 12.
14. 17, 23. & 17. 21—23.

21 ¹In whom all the building, fitly framed together, groweth unto an holy temple in the Lord :

22 ²In whom ye also are builded together for an habitation of God through the Spirit.

See ver. 20, 21. 1 Pet. 2. 5, 9. ch. 3. 17. John 4. 23. &

CHAP. III.

In which Paul, now an imprisoned apostle, (1) Represents his qualifications for, and call to, his apostolic office among the Gentiles, and the noble purposes answered by it ; 1—12. (2) Offers up fervent prayers for spiritual strength, knowledge, and comfort, to the Ephesians ; 13—19. (3) In a rapturous manner ascribes glory to God, who hears and answers prayers ; 20, 21.

FOR this cause I Paul the ^aprisoner of Jesus Christ for you Gentiles ;

2 If ye have heard of the ^bdispensation of the grace of God which is given me to you-ward :

3 How that ^cby revelation he made known unto me the mystery ; ^das I wrote ^e afore in few words ;

4 Whereby when ye read ye may understand my knowledge in the ^fmystery of Christ :

5 ^gWhich in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit ;

6 ^hThat the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel :

7 ⁱWhereof I was made a minister, according to the gift of the grace of God

unto me by the effectual working of his power.

given unto me by the effectual working of his power.

8 Unto me, who am ^jless than the least of all saints, is this grace given, that ^kI should preach among the Gentiles the ^lunsearchable riches of Christ ;

9 And to make all ^mmen see what is the fellowship of the mystery, ⁿwhich from the beginning of the world hath been hid in God, who ^ocreated all things by Jesus Christ :

10 ^pTo the intent that now unto the principalities and powers in heavenly places might be known by the church the ^qmanifold wisdom of God,

11 ^rAccording to the eternal purpose which he purposed in Christ Jesus our Lord :

12 ^sIn whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye ^tfaint not at my tribulations for you, which is your glory.

14 For this cause ^uI bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the ^vwhole family in heaven and earth is named,

16 That he would grant you, ^waccording to the riches of his glory, ^xto be strengthened with might by his Spirit in the inner man ;

17 ^yThat Christ may dwell in your

Anno Domini
cir. 64.1 Cor. 15. 9,
10. 1 Tim. 1.
13, 15. 2 Cor.
11. 5. Gen.
32. 10.Ver. 2. Acts
9. 15. & 13. 2.
& 22. 21. &
26. 16—18.
Rom. 1. 5. &
11. 13. & 15.
8, 15—19.
1 Cor. 15. 9.
Gal. 1. 16. &
2. 8, 9. 1 Tim.
2. 7. 2 Tim.
1. 11.Ps. 31. 19.
Is. 64. 4.
1 Cor. 2. 9.
ch. 1. 7. & 2.
7. ver. 19.
Col. 1. 27. &
2. 9, 10. & 3.
11. 1 Cor. 1.
30. ch. 1. 3.
John 1. 14, 16.
Phil. 4. 19.Ch. 1. 9. &
2. 12—22. see
ver. 3—6.
Rom. 16. 25,
26. Col. 1. 25
—27. 2 Tim.
1. 9, 10. 1 Pet.
1. 20. Heb. 1.
1, 2. Tit. 1. 2,
3.Ps. 33. 6.
John 1. 3.
Col. 1. 16, 17.
Heb. 1. 2.1 Pet. 1. 12.
Rom. 8. 38.
ch. 1. 21. Col.
1. 16. 1 Pet.
3. 22. Ps. 103.
20.Rom. 11. 33.
1 Cor. 2. 7. &
1. 23, 24, 30.
1 Tim. 3. 16.
Prov. viii.Ch. 1. 4, 9, 11.
2 Tim. 1. 9.
Rom. 8. 28—
30. ix. xi. is.
46. 10. & 14.
24, 27.

John 10. 7, 9. & 14. 6. Rom. 5. 2. ch. 2. 18. Heb. 10. 19—22. & 4. 14, 16. Acts 4. 12.
Phil. 2. 14. 1 Thes. 3. 3. Col. 1. 24. 2 Cor. 1. 6. ver. 7. 2 Tim. 2. 10.
1 Thes. 5. 23. Col. 1. 9—11. Phil. 1. 8—11. ch. 1. 16—19.
Col. 1. 16—20. Phil. 2. 9. Rev. 5. 8—14. Ch. 1. 7. & 2. 7. Rom. 9. 23. Phil. 4. 13.
Col. 1. 27. John 1. 14, 16. 2 Cor. 4. 16. Zech. 10. 12. Is. 40. 29—31. Ps. 138. 3.
ch. 6. 10. 1 Thes. 5. 23. 2 Thes. 3. 5. 2 Tim. 2. 1. Rom. 7. 22. Col. 2. 2. & 1. 11.
See ch. 2. 21, 22. John 14. 23. & 17. 23. & 15. 4. Gal. 2. 20. Col. 1. 27. Acts 20. 21. & 16. 31.

Foundation ; and connected, beautified, and strengthened by him, as your chief corner-stone :

21. In union with whom, and by virtue derived from him, the universal church, Jews or Gentiles, and every true member of it, placed in proper order for the use of the whole, doth, by a continual addition of new converts, or the further gracious growth of each—as animated and influenced by their living and life-giving foundation—become a spiritual temple, formed by, dedicated to, and inhabited by the Lord Christ and his Father, and in which he manifests his gracious presence, displays his glory, and is worshipped and glorified ; 22 In whom, being vitally united to his person, and formed into a church state by his authority and influence, ye are built up together as a particular church—a living temple—which God hath consecrated for himself, who, by the special presence, light, and grace of his Spirit, dwells among you, and in the heart of every true believer.

REFLECTIONS UPON CHAP. II.—Alas, what a state of sin, slavery, wretchedness, and wrath, are all men in by nature, Satan and their lusts hurrying them on to their own destruction ! Transcendent and amazing grace must be necessary to quicken, to save, and to exalt for ever, such monsters of misery, guilt, and pollution ; and pure and free is the manifestation of it. No works of ours can concur to deserve, prepare for, or assist it. How wonderful is that Christ, for whom, in whom, and with whom, all these rich mercies are received ! Blessed be his name that Gentile idolaters, so ignorant, so wicked, are, through his person, righteousness, and mediation, brought into his gospel church !—While the building goes up, sing ye nations, sing all the powers of my soul—GRACE, GRACE UNTO IT !

CHAP. III. Ver. 1. For my boldly maintaining that you believing Gentiles have an equal access to the church and presence of God, and are equally related to him as the Jews, I am at this very time, through the malice and indefatigable opposition of my carnal countrymen, a prisoner at Rome, of which I boast and glory, as I know it will turn out to your spiritual advantage. 2. For ye must needs have heard how Jesus Christ, in his infinite condescension and grace, appointed me, as a steward in his family and herald in his kingdom, to preach the gospel chiefly to you, and other Gentiles, that ye might believe and be saved ; 3, 4. And how, by repeated visions and revelations, and by the immediate inspiration of his Spirit, he made known to me the great mystery of the salvation of sinful men, through his own incarnation, obedience, death, resurrection, and ascension, and of the gracious calling of the Gentiles into his gospel church ; as, according to the measure of my knowledge of it, I have already hinted unto you : 5. Which mystery was not at all made known to the Gentiles in former ages, nor so distinctly, fully, and clearly to the Jews, as it is now revealed to the holy apostles and other inspired teachers of the Christian church, in consequence of the resurrection and ascension of Jesus Christ ; 6. Particularly that branch of it, that, without any regard to circumcision or any other Jewish ceremonies, the idolatrous Gentiles should, equally, and in the strictest connection with the Jews, be called and admitted into the same gospel church, partaking of all the privileges thereof, and be made members of the same mystical body of Christ, to derive all enlightening, quickening, sanctifying, and comforting influence from him, and hold all their right and claim to all the promised blessings of the new covenant under him, and partake of the promised Spirit in all its influences, gifts, graces, and glories, shed on them abundantly through Christ : 7. Of which glorious gospel, being miraculously converted, and receiving a sovereignly free gift of the apostleship, I was, by the immediate appointment of Jesus Christ and his Father, made a preacher, to publish it in all its light, fulness, and glory ; and had my commission ratified by many mira-

culous operations, and by an amazing success in the conversion and salvation of sinners. 8. Unto me, who was once a furious persecutor, blasphemer, and injurious person, and who, in myself am still so transcendently worthless and hell-deserving, is this condescending, astonishing, and unparalleled favour shewn—that I, above all the apostles, should be pitched upon to publish far and wide among the idolatrous Gentiles the glad tidings of salvation ; and to be instrumental, in the hand of the Spirit, in making known and conveying to multitudes those exceeding riches of mercy and merit, of grace and glory, which are treasured up in Christ, and proposed in the gospel by and through him to the worst of sinners, and which can never be fathomed, exhausted, numbered, or traced out, in all their endless variety, excellency, and fulness. 9. And to make both Jews and Gentiles clearly perceive what a happy fellowship believers of all nations, as one church, under Christ their Head, now have in the exceeding great and glorious blessings of the gospel—a mystery, in which unfathomable depths of divine sovereignty, wisdom, and grace, are implied—and which lay long concealed in the purpose and mind of God himself, who, in and with his Son Jesus Christ, created all things in heaven and earth ; 10. And that even all the dignified and mighty ranks and orders of holy angels, who minister to the redeemed heirs of salvation, might with ravishing pleasure, joy, and praise, behold and contemplate the infinite wisdom of God, in the unnumbered displays of its glory, in the doctrines, ministrations, blessings, and privileges of the New-Testament church : 11. All which is now transacted in exact agreement with God's eternal purpose, which he formed with a gracious regard to his church, as considered in Christ their Head, Lord, and Saviour ; 12. In and through whom, as the only Mediator between God and men, we have great liberty and enlargement of spirit in our dealings with God, as our reconciled Father and Friend ; and through faith, receiving and resting on him alone for salvation, have an humble assurance of his favour towards us, his acceptance of our persons and gracious services, and his audience of our prayers, for all real and necessary blessings. 13. In the contemplation of these things, I entreat you never to be disheartened, affrighted, or made negligent or spiritless in your Christian course, by the sufferings which I have to endure for my adherence to, and preaching of the gospel ; but rather, to the honour of your Christian profession, be encouraged, strengthened, and animated therein, as they are indeed a great honour put on me, for the confirmation of what I preached and ye believed. 14. And, that ye may be directed to this and all other necessary duties, I recommend you by the most affectionate, earnest, and solemn prayer, to the favour and mercy of the eternal Father, of our Lord Jesus Christ, and our Father and Friend in him : 15. Of and under whom, and of the Father through him, all true worshippers, whether angels or saints, are gathered into one family, and have received the most transcendent and glorious honours and privileges : 16. And I plead that he, who has already done so much for you, may, in a manner answerable to his own immense fulness of wisdom, faithfulness, power, goodness, mercy, and grace, and by his almighty Spirit powerfully working in your renewed hearts, more and more fortify you against the efforts of inward corruptions or temptations from Satan or the world ; and invigorate and animate you with holy courage to exercise every grace, perform every good work, endure every trial, and, abounding in holiness and comfort, to hold on to the end, through all opposition and danger. 17. And that Jesus Christ, together with and by his Spirit, may be constantly present in your minds, not only by the habit, but by realizing and appropriating acts of faith ; and have a sensible abode in your hearts, by continual gracious impressions and manifestations of his love to you as persons united to him :—that ye, being deeply fixed and firmly established in an experimental and assuring perception and faith of his love to you, and in your exercise of grateful returns of love to him.

Anno Domini
cir. 64.

1 John 4. 19.
Rom. 5. 5.
Col. 2. 7. & 1.
23. 1 Cor. 13.
4—7. Gal. 5. 6.
1 Tim. 1. 5.
Job 11. 7—9.
ch. 1. 18, 23.
1 Tim. 3. 16.
1 Cor. 1. 30.
Col. 1. 19. &
2. 9, 10. ver.
3. Col. 1. 6.
23. Mat. 28.
19, 20. 1 Tim.
2. 4. Ps. 103.
17. & 86. 15.
John 14. 3.
Rev. 3. 21.
Phil. 3. 8—
12. 1 John 4.
8, 16. Gal. 2.
20. ch. 5. 2.
John 10. 10.
11. Phil. 4. 7.

John 1. 14, 16. ch. 1. 23. & 4. 10. Col. 1. 19. & 2. 9, 10. 1 Cor. 1. 30. Rom. 8. 32. 1 Cor. 15. 28.
Ps. 16. 5, 6. & 43. 4. Gen. 17. 1. & 18. 14. Jer. 32. 17, 27. Mat. 18. 26. Rom. 16.
25. Jude 24. Col. 1. 29. 1 Kin. 3. 13. 2 Sam. 7. 19. Rom. 11. 36. & 16. 27.
Heb. 13. 21. 1 Pet. 4. 11. 1 Tim. 1. 17.

CHAP. IV.

Begins the practical improvement of the doctrines before declared, in an exhortation to walk worthy of their Christian calling; 1. (1) In mutual love, forbearance, and union; 2—6. (2) In a due use of their gifts and graces for their own and their neighbours' edification; 7—16. (3) In the most earnest study of holiness in heart and life; 17—24. (4) In carefully avoiding lying, sinful anger, dishonesty, filthy language, malice, revenge, and the like; to which the Heathens were much addicted; 25—32.

See ch. 3. 1.
2 Cor. 5. 20.

Or in the
Lord.

Gen. 17. 1.
& 24. & 6.
9. 1 Cor. 7.
24. Phil. 1.
27. & 4. 8.
Col. 1. 10.

1 Thes. 2. 12. & 4. 1, 2, 12. Tit. 2. 11—14. 1 Pet. 1. 15. 2 Pet. 1. 3—11. Acts 20. 19.
1 Cor. 13. 4, 7. 2 Cor. 6. 6. Gal. 5. 22. Phil. 2. 3. Col. 1. 11. & 3. 12—14. 1 Thes. 5. 14.

18. May, by means of his oracles and ordinances, attended with the enlightening and sanctifying influences of his Spirit, be enabled to apprehend, and be suitably affected with the unbounded love of Christ; clearly perceiving, as far as is possible for saints in this world, its unmeasurable extent, as it reaches to Gentiles as well as Jews, to all ranks, sorts, and degrees of sinners, and to all forms and degrees of spiritual and heavenly blessings;—its inconceivable length, in reaching from everlasting to everlasting;—its unfathomable depth, as it brought the most high God of glory to the lowest state of service, sufferings, and death, and makes him stoop to redeem us from our lowest depths of sinfulness and misery;—and its astonishing height, in his exalted intercession for us, and advancing us to the highest glory of which our nature is capable: 19. And may, by faith and spiritual experience, know more the virtue, power, and sweetness of the transcendent love of Christ, and of God in him, in all its most excellent manifestations, fruits, and effects, which in itself and in its wonderful operations, provisions, and designs, infinitely surpasses all the comprehensions of angels and men; that thereby ye may be more and more abundantly partakers of a divine nature, and to your utmost capacity enriched with all that fulness of light and grace, holiness, joy, and peace, which God has prepared, promised, and communicates to his principal favourites, and in due time arrive at the most full and transcendent enjoyment of him as your infinite ALL IN ALL. 20, 21. Now to this almighty, all-sufficient, gracious, new-covenant God, who by that very power, of the almighty operations of which we have had abundant experience in our souls, is able to grant all those extensive blessings which I have desired, or which can be desired by us—nay, to do infinitely above what we can ask, or even conceive—be ascribed all possible honour, in the way of faith, love, adoration, worship, obedience, thanksgiving, blessing, and praise; on account of his infinite perfections, marvellous counsels, and mighty works of creation, providence, and grace, in the whole universal church, in heaven and earth, and by every society and member thereof, through Jesus Christ and his mediation, during all the periods of time or ages of eternity: so may it and so shall it be.

REFLECTIONS UPON CHAP. III.—Behold, my soul, how the sovereign grace, infinite wisdom, and ancient purposes of the Most High appear in the conversion of Gentile sinners to the almighty Saviour! Great is the boldness of access we have now to God; and unsearchable the riches of mercies and blessings which the gospel brings to us. With deep self-debasement, and affecting admiration of God's favours, ought ministers to preach it. With patience and courage they ought to labour and suffer as is most for the good of the church. And with frequent and fervent prayer should they carry on their whole work, asking for themselves and their people abundant supplies of grace. While angels with admiration pry into these mysteries, let my soul contemplate the infinite love of my kinsman Redeemer, and be filled with all the fulness of God. And while grace for ever reigns through his righteousness, let there be glory to God in the highest.

CHAP. IV. Ver. 1. Since therefore these amazingly glorious privileges and blessings are freely and equally bestowed on you Gentile believers as on the Jews, I, who to my inexpressible honour am here, by the wise disposal and for the sake of the Lord Jesus Christ, a prisoner for the faithful preaching of his gospel, particularly to the Gentiles—earnestly beseech you constantly and perseveringly to live and act in an holy and honourable conversation, as becometh that gospel which ye have believed, and that high calling of God in Christ Jesus whereby ye have been effectually called to glory and virtue. 2. And, in acting suitably to the spiritual privileges and obligations of the gospel, study to walk humbly with God, under a deep sense of your own meanness, unworthiness, and sinfulness; and to behave humbly toward each other, esteeming others better than yourselves; and with all courteousness, candour, calmness, and sweetness of temper. In real and hearty affection to Jesus Christ, and to one another in him, kindly bear affronts and injuries without retaliating or revenging them. Calmly overlook or bear with the weaknesses, indiscretions, frowardness, and peevish tempers of others, and even pity and excuse them: 3. And thus carefully and diligently by all proper means maintain and promote that spiritual union and harmony of souls which is the fruit of the Holy Ghost's dwelling in them,

with long-suffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

& 16. 28. 1 Tim. 1. 15. Ps. 139. 15. Mat. 12. 40. Acts 1. 11. & 2. 33. 2 Cor. 15. 24. ch. 1. 20, 23. Col. 1. 19. 1 Tim. 3. 16. Heb. 4. 14. & 17. 26. & 8. 1. & 9. 12, 24. 1 Cor. 12. 28—30. Rom. 12. 6—8. 1 Cor. 9. 1, 2. & 4. 9. Acts 11. 27. 1 Cor. xiv. Acts 21. 8. 2 Tim. 4. 5. 1 Tim. 5. 17. Rom. 12. 5. 1 Cor. 12. 7, 27. & 14. 26. Col. 1. 29. 1 Tim. 4. 16. Ch. 1. 23. & 5. 23, 30. Col. 1. 24. & 2. 19. ver. 16. 1 Cor. 12. 12.

Anno Domini
cir. 54.

1 Cor. 1. 10.
& 12. 13.
2 Cor. 13. 11.
Phil. 3. 3, 15.
Col. 3. 14.
Rom. 14. 17,
19.
John 17. 21—
23. Rom. 12.
5. ch. 2. 16,
22. 1 Cor. 12.
4, 11—13.
2 Cor. 4. 10,
11. & 11. 2, 4.

Acts 15. 11.
ch. 1. 18.
Rom. 8. 23.
25. Ga. 5. 5.
Tit. 2. 2.
Heb. 6. 17—
19. Rom. 5. 4,
5. 1 Pet. 1.
13. 1 John 3.
2. 3.

1 Cor. 1. 2,
13. & 8. 6. &
11. 5.

2 Cor. 11. 4.
Gal. 1. 6, 7.
Jude 3. 20.
Rom. 3. 30.
2 Cor. 4. 13.

Gal. 3. 27, 28.
Mat. 28. 19.

Mal. 2. 10.
1 Cor. 8. 6. &
12. 6. Ps. 83.
18. Dan. 4. 34
35. Rom. 11
36.

Rom. 12. 6.
1 Cor. 12. 11.
ver. 8—14.
ch. 1. 3, 9.

Ps. 8. 18.
Col. 2. 15.

Or a multi-
tude of cap-
tives.

Judg. 5. 12.
John 3. 13.
31. & 6. 38. &
7. 29. & 13. 3.

2 Cor. 15. 24.
+ Or /ulfil.

and consists in that pure and spiritual peace which is the best and strongest bond of your religious society and fellowship in it. 4. To engage you to cultivate this amiable union, consider the joint interest ye have in all the same important things. The church, of which ye are all alike members, is but one mystical body, and so ye ought to have the same fellow feeling, care, and concern for one another. The same divine spirit of love and peace animates, guides, and dwells in, this whole mystical body, and every member of it;—and therefore ye ought to act with united hearts under his influence, and in imitation of him. Ye are, by God's grace, called to God's kingdom and glory, the one summary object of your hope, and, in your effectual calling, ye are all partakers of the same grace of hope, which terminates on Christ as its only foundation;—and therefore ye should live in harmony and peace, as heirs together of the same grace of life, and expectants of the same heavenly inheritance.

5. There is one Lord and Saviour of all true believers, even Jesus Christ, the only Mediator, King, and Head, of his church; and therefore ye ought to unite, with one heart and soul in your dependance on, and allegiance, love, and obedience to, him, and in your sincere affection to all his subjects, according to the laws of his kingdom. There is but one and the same rule or doctrine of faith, one object of faith, and one sort of like precious faith, in the whole church; and therefore this should, in every member, work in the same actings of love to Christ and to one another. The baptism, whether external or internal, of all church members is one and the same in its nature, tendency, and design; in which they are solemnly devoted to Father, Son, and Holy Ghost, as one God, sole Proprietor of the church, and brought under the strongest bonds to be entirely and unreservedly the Lord's, and therefore ought to behave with the utmost unity of character.

6. And, in fine, the Covenant God and Father of all true believers, Jews or Gentiles, who is infinitely above them in perfections and dominion, and whose special presence preserves, governs, and supplies, every part of the mystical body of Christ,—and who, by his Spirit and grace, dwells and works in every one of you,—is but one; and therefore ye ought to be of one heart and soul, in your acknowledgments, love, and reverence, of him, and in your obedience and subjection to him as your own God and Father, and ought to love his children as your spiritual brethren.

7. But, notwithstanding our unity in so many great and important things, Jesus Christ, according to his own infinite wisdom and bounty, freely bestows upon his church a beautiful variety of spiritual offices, gifts, graces, and attainments. 8. Hence the Holy Ghost by David suggested, that, having—in consequence of his victory over sin, Satan, the world, and death—in his sufferings, resurrection, and ascension—received fulness of authority and influences from his Father, as the reward of his work, he should liberally distribute diversified offices, gifts, and graces, to men, Jews or Gentiles, professing or rebellious sinners. 9. Now this very hint of his glorious and triumphant ascension plainly intimates that it was founded on his debased incarnation, obedience, death, and burial.

10. And it is the same only begotten Son of God who so humbled himself, that, as man and Mediator, after conquering all his enemies, hath ascended to the right hand of God, that, by the virtue of his death, victory, and triumph, he might fill all the officers, members, ordinances, and administrations, of his church with the gifts and graces of his Spirit, and thus fulfil all the ancient types and predictions, and perfect whatever relates to the salvation of his people.

11. In prosecution of this gracious design, he furnished his gospel church with proper officers;—some of them extraordinary for her first settlement,—as apostles, who received their commission immediately from himself, to be eye-witnesses of his resurrection from the dead; whose authority extended equally to all the churches, and who could, under inspiration, teach the whole scheme of the gospel, work all sorts of miracles, and convey the Holy Ghost in his miraculous influence to other believers. Others he appointed and qualified as prophets, to explain the Old Testament, and foretell things to come. Others he appointed and qualified as inspired evangelists, to attend the apostles, and finish what they had begun. Other officers were ordinary, to continue in the church till the end of the world; namely, pastors, to watch over, govern, and dispense, the ordinances of Christ to particular congregations; and teachers, to instruct church members and others in the truths of the gospel.

12. All which offices and officers are appointed and rendered successful for completing the church in the number of her chosen members, and each in their gifts and graces, and for uniting and compacting them in a regular society, and restoring such as had fallen, and for faith-

Anno Domini
cir. 64.

1 Cor. 1. 10.
John 10. 16.
1 Cor. 14. 20.
Phil. 3. 9—
14. ch. 2. 15.
Col. 1. 22, 23.
& 2. 2, 10.

Or into the
unity.

Or age.

Is. 28. 9.
1 Cor. 14. 20.
Rom. 16. 18.
Heb. 13. 9.
2 Tim. 3. 6.
2 Thes. 2. 9.
10. Acts 20.
29, 30. Mat.
24. 5, 11, 24.
& 11. 7, 2 Cor.
2. 17. & 4. 2.
& 11. 13. Col.
2. 4, 7. Tit. 1.
10. 2 Pet. 3.
3. Jude 4.

Or being sin-
cere. 1 John
3. 18.

Cor. 1. 10,
18. & 2. 10,
19. 2 Pet. 3.
18. 1 Pet. 2. 1,
2. not as
2 Tim. 2. 18.
& 3. 7. & 4.
4. Tit. 1. 14.

Ch. 1. 10, 13,
22. & 2. 21.
& 5. 23. Col.
1. 18.
Col. 2. 19.
Rom. 12. 5.
1 Cor. 12. 27.
ch. 2. 21, 22.
Zech. 10. 12.

See 1 Cor. 10.
12. Acts 20.
21. Rom. 1. 9.
2 Cor. 6. 1.
1 Pet. 5. 12.

Ch. 5. 3—8. Col. 3. 5—14. Rom. 13. 11—14. & 1. 21—32. 1 Cor. 6. 9, 10. Gal. 5. 19—21.
ch. 2. 2, 3, 12. 1 Pet. 4. 3. ver. 18, 19. Acts 26. 18. Rom. 1. 21. Gal. 4. 8. ch. 2. 12.
& 5. 8. 1 Thes. 4. 5. Col. 1. 13. Or hardness. 1 Tim. 4. 2. Rom. 1. 24, 26.
22. 1 Pet. 4. 3. Rom. vi. & 7. 4, 6. & 8. 2, 13. & 13. 14. 1 Cor. 1. 30. & 6. 19, 20.
ch. 5. 1—8. Col. 3. 1—14. Tit. 2. 10—14. & 3. 8. 2 Tim. 2. 14. Mat. v—viii. Luke vi.

ally dispensing to them his word and ordinances, and for the building up of his mystical body the church, in knowledge, faith, love, joy, and holy obedience; 13 Till we all, whether Jews or Gentiles, strong or weak, who do or may hereafter believe, be perfectly cemented into an entire agreement in the doctrines, and by the grace of faith; and in a clear, affectionate, and fiducial knowledge and approving acknowledgment of the eternal Son of God as our only Lord and Saviour; and so, by gradual improvement in gifts and graces, may arrive at that state of perfection which is reserved for the whole body of true believers in heaven after the last judgment.

14. That thus we may no longer continue, like children, deficient in knowledge and prudence, weak in faith, and wavering in opinion, easily taken with new things, tossed or driven about as ships without ballast, or flying clouds, by unstable, noisy, violent, and unsubstantial errors, whereby artful and designing men labour to impose on and deceive us, to our eternal ruin; 15. But, on the contrary, may sincerely speak of, and plead for, the truths of the gospel, in the exercise of fervent love to them, to Christ, and the souls of men;—and may, like living members of him as our quickening Head, increase in all light, grace, and holiness, by virtue of our union with him, in conformity to his pattern, and for his honour.

16. From whom, as the Head and Fountain, all his members, being orderly and closely joined among themselves and united to him, do, by that energy which is communicated from him through every ordinance, officer, and member—in a proportion suited to the state, condition, and exigence of every part—build up themselves and one another in Christian love to him their Head, and to their fellow members. 17. Since therefore ye, as members of Christ, are partakers of such privileges, let me again earnestly entreat and solemnly charge you, in the name and authority of the Lord Jesus, that henceforth ye no more behave like other Gentiles, who, unrenewed by the grace of God, still continue in their sensual, worldly, and idolatrous courses, suited to the pride, ignorance, and folly of their depraved mind.

18. Having their understandings filled with ignorance and error concerning every thing spiritual; and through which, indulged, increased, and confirmed, their wills and affections are become strangers to, and alienated from, the way of life, holiness, and happiness which God appoints and approves, and by which he lives in the soul, and it lives to him; 19. And who, through their contracted habits of ignorance, error, and hardness of heart, and the righteous judgment of God giving them up to their own lusts, have become quite insensible to the stings of conscience, committing the grossest abominations; and have voluntarily and with full consent delivered themselves over to the most eager delight in, desire after, and practice of the most shameful and detestable impurities.

20. But ye, whom God has called from darkness to his marvellous light, have not so learned the doctrines of Christ relative to his person, offices, and designs, or the obligations ye are under to him, and the privileges ye have received from him, as to induce or even permit you to venture on such licentious practices; 21. If, as ye profess and I hope, ye have indeed understood, hearkened to, and believed with the heart, what ye have heard from and concerning Jesus Christ, and have been inwardly and savingly enlightened and taught by his Spirit heartily to receive the truths of the gospel in their simplicity and purity, as they were delivered by him and his inspired apostles, and were exemplified in his temper and conduct, and are practised by the living members of his mystical body.

22. But that which ye have been taught, influenced and obliged to, is to labour by his grace in the use of all appointed means, more and more to discard with abhorrence, abandon, and mortify that debasing principle of indwelling corruption, which discovered itself in your former practices, which vitiates all the faculties of the soul and members of the body, and of itself issues in eternal destruction, according to the working of its many impetuous inclinations, which deceive carnal hearts with false appearances of profit, honour, or pleasure. 23. And, through the sanctifying influence of the Holy Ghost, to press after a further renovation of all the inward powers of your soul, and that your minds may be more and more enlightened in the knowledge of divine things, and your will and affections more and more re-

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts,

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice:

32 And be ye kind one to another,

Mat. 12. 36. Eccl. 10. 12. Prov. 10. 32. Ps. 45. 2. Luke 4. 4, 22. 1 Cor. 14. 5, 19. Col. 3. 16. 1 Thes. 5. 11. ch. 5. 19. Or to edify profitably. Is. 7. 13. & 63. 10. Ezek. 16. 43. Mic. 2. 7. Acts 7. 51. Rom. 8. 16, 23. 2 Cor. 1. 22. & 5. 5. ch. 1. 13, 14. Luke 21. 28. Rom. 13. 11. Col. 3. 8. 1 Pet. 2. 1. Tit. 3. 3. Ps. 37. 8. James 4. 11. & 1. 21. 2 Cor. 2. 10. Phil. 2. 1. Col. 3. 12, 13. Mat. 6. 14. & 18. 35. Mark 11. 25. 1 Pet. 3. 8, 9. & 4. 8. Rom. 12. 10, 15, 19—21.

Anno Domini
cir. 64.

2 Cor. 1. 20.
Mat. 26. 28.
John 1. 14, 16.
& 14. 6. ch. 1.
13.

Col. 2. 11. &
3. 8, 9. Rom.
6. 6. & 7. 14
—24. & 8. 13
ch. 2. 2, 3.
Mat. 15. 19.
Heb. 12. 1.
1 Pet. 2. 1. &
4. 3. Gal. 5.
17—20. Ezek.
18. 31.

Rom. 12. 2. &
6. 4. 2 Cor. 4.
16. & 5. 17.
Gal. 6. 15. ch.
2. 10, 15. Col.
3. 10.

Or holiness of
truth.

Zech. 8. 16.
Is. 58. 7. Col.
3. 9. Rev. 21.
8, 27.

Rom. 12. 5.
1 Cor. 10. 17.
& 12. 12, 27.
ch. 5. 30.
1 Pet. 2. 5.

Ps. 4. 4. &
37. 8. Mark
3. 5. Prov. 19.
11. Eccl. 7. 9.
& 11. 10.
Deut. 24. 15.
& 21. 23.
Prov. 14. 29.
& 29. 8.
James 1. 19.
Rom. 12. 19
—21.

James 4. 17.
1 Pet. 5. 8, 9.
Exod. 20. 15.
17. ch. 5. 5.

Acts 20. 34.
35. 1 Thes. 4.
11. 2 Thes. 3.
8, 11, 12.

Or to distri-
bute.

Ch. 5. 3, 4.
Col. 4. 6.
1 Cor. 15. 33.

plenished with grace and holiness. 24. And that, instead of wearing the deformity of sinful corruption any longer in sinful practices, ye may, by daily and increasing exercise of grace, clothe and adorn yourselves with all the beauties of that transcendently excellent new creature which is produced by the infinite wisdom, power, and grace of God, according to his will, and after that image of himself in which he at first created man, and which consists in real, internal, effectual, and divine principles, habits, and acts of equity and honesty towards men; and in true, not shadowy or ceremonial, purity and piety towards God.

25. Being thus taught and privileged, avoid with peculiar care the sins to which ye were formerly addicted. With abhorrence banish from you falsehood, lies, and all manner of deceit and fraud, which are so base in themselves, and so evasive of all true morality. In all your speeches and dealings with men make conscience of the strictest regard to truth; for, in both civil and religious societies, we are members of one body, and therefore ought always to act truly and candidly, as having a joint concern in the welfare of the whole.

26. Watch over your passions, that they may be kept under due government. Labour to restrain and regulate your anger, that it may never be causeless, excessive, or mischievous. And if at any time ye are through temptation hurried into sinful passion, quickly endeavour, through the gracious assistance of God, to suppress it, and be reconciled to your brother. Let it never rest in your bosom till sun-set, to unfit your minds for your evening devotions, or to disturb your sleep, or rise with you the next day.

27. And, that ye may not give Satan a place in your hearts to irritate or keep up turbulent and revengeful passions, or gratify and give him an advantage against you, by your yielding to his malicious and destructive designs, stand on your guard against his temptations; whenever ye find your spirits heated, resist him, steadfast in the faith, who watches all occasions to ensnare you; and take heed of giving ear to false accusers and slanderers, who, as his agents, labour to incense you against others without ground.

28. And if any of you, either before or since their conversion, have been guilty of private thefts or frauds, let them, as persons who have learned Christ, hereafter abhor every form of dishonesty; and, in the station and employment in which God hath placed them, let them earn, by laborious industry and care, what, by the blessing of God, may maintain themselves and family, and even help to relieve the necessities of the poor: that thus they may become a blessing, instead of a nuisance and burden, to civil and religious communities.

29. And let no light, frothy, profane, indecent, obscene, or opprobrious language, which marks the corruption of the heart from which it proceeds, and tends to corrupt others, ever come out of your mouth; but let all your words be under the conduct of a gracious spirit, and be wise, prudent, and suited to persons, times, and places; and adapted in the way of counsel, caution, reproof, comfort, or instruction, to promote the spiritual benefit of the company you are in, and recommend true and undefiled religion to their consciences and hearts.

30. Beware lest, with any of these things, so directly contrary to the holy nature, will, operations, gifts, and graces of the Holy Ghost, who loves and effects all true holiness in the souls of men, ye provoke him to withdraw his gracious presence, and deprive you of his comforts—by which ye have been plainly marked with God's image as his people, and have an infallible pledge and earnest of that full salvation which ye shall receive at death and in the last judgment.

31. And, to prevent your offending him or losing his comfortable and sealing presence, carefully avoid and abhor all rancour, severity, and sourness of temper; all furious, raging, and ungovernable passions; all causeless and excessive anger; all loud threatening and scolding, noisy quarrels and contentions; all railings, defamations, and backbitings, which are so dishonouring to God and injurious to men; and all malicious, spiteful, envious, and injurious thoughts or heart-burnings.

32. And, in order to cherish his presence and influence, always labour, as assisted by him, to cultivate an affectionate, affable, and benevolent disposition and behaviour, taking pleasure to do offices of kindness, and friendship one to another; sympathize with, and shew all tenderness, pity, and mercy towards the weak, afflicted, and

Anno Domini
cir. 64.

tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAP. V.

Here the apostle (1) Concludes his exhortation to brotherly love, and enforces it from the consideration of God and Christ's love to us; 1, 2. (2) Repeats his warning, particularly against uncleanness, covetousness, and drunkenness,—with a variety of arguments to enforce it, and to direct to a contrary behaviour; 3—20. (3) Exhorts to relative duties in general; 21: and those of wives and husbands in particular, which he illustrates and enforces from the spiritual relation that is between Christ and the church; 22, 23.

BE^a ye therefore followers of God, as dear children;

² And^b walk in love, as Christ also^c hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

³ But^d fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints;

⁴ Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

⁵ For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

⁶ Let no man deceive you with vain words: for^h because of these things

discouraged; frankly and freely forgive and forget those injuries which are done you by brethren, in consideration and imitation of that infinitely greater forgiveness of your manifold and aggravated transgressions, which God, in the riches of his grace, hath extended to you through the infinitely precious obedience and death of his dear and only begotten Son.

REFLECTIONS UPON CHAP. IV.—What a credit are believers to their happy station in Christ, when they are meek, patient, forbearing one another in love, and united in sentiment and affection! And deep are the obligations they are under to Christian love and unity, who are all members of the same mystical body of Christ;—all animated by the same Spirit;—all partakers of the same hope and heavenly inheritance;—all related to, and interested in, the same Lord and Saviour;—all agreed in the same fundamental doctrines of faith, under the same baptismal seal and engagement;—and have all the same covenant God and Father, who is above them all, as their Governor, and dwells in them all by his Spirit.—What blessings may we not hope for from our once crucified, but now exalted, Redeemer! With bounteous care he scatters his gifts among the children of men. And ample is the provision of offices, officers, gifts, and graces, he has provided for his church, to promote her growth in numbers, unity, and orders; and of all her members in knowledge, faith, and love; and to prevent their being seduced into error and wickedness.—But dreadful is the case of wicked men, especially when they have provoked God to give them up to their own hearts' lusts. How ignorant, how stupid, how bent and eager on the most shocking abominations, they then become!—Odious is an inward principle of sin, wherever it is found. How corrupt, abominable, and deceiving! It perverts and inflames the passions, and fills them with anger, wrath, and malice. It hurries men into deceit, falsehood, idleness, and fraud. It renders their discourse unsavoury, defiling, clamorous, and injurious; and it and its fruits gratify the devil and offend the Holy Ghost. But excellent and adorning is that inward habit or principle of grace, in which believers do more and more abound. Delightfully it conforms men to God, subdues their angry passions, renders them kind, tender-hearted, and ready to forgive injuries;—makes them honest, upright, faithful, and industrious, and their converse godly and edifying; and excites them to a temper and conduct answerable to the dealings of the Holy Ghost, and the endearing obligations of God's superlative and forgiving kindness to them.

CHAP. V. Ver. 1. Let therefore the astonishing kindness and forgiving mercy of God your Father, and his Spirit, excite you, as his beloved and loving children, begotten and adopted by him, to imitate him in exercising all kindness and forgiveness one towards another. ² Nor is the consideration and example of Jesus Christ less suited to engage us to a constant, progressive, friendly, and affectionate, love one to another, since he has, with superlative condescension and grace, first loved us who believe; and, in manifestation thereof, has freely become our Surety, and yielded up his great and infinite Self to the most debased service and terrible death for us, as an expiatory sacrifice to satisfy divine justice, and reconcile us to God, to the highest honour and delight of all his perfections. ³ But, to return to the warning which I had begun;—in a manner becoming Christians renewed, sanctified, and devoted to God, earnestly flee, abstain from, and utterly detest every form of unchastity, and all that indecency, immodesty, and lewdness, in gestures, looks, dress, or acts, that approach towards, or tempt others to, it: and, in like manner, avoid and detest all irregular and impure desires after forbidden objects, and inordinate love to, or pursuits after, the things of this world, which would make you discontented without them, or to take dishonourable or unjust methods to procure or retain them. ⁴ Never secretly indulge any shameful practices, nor any light, wanton, or obscene, speeches or jests, which offend God, and tend to grieve or inflame the hearers; but let your lips be rather employed in commendations of God and Christ and his works, and in thankful acknowledgments of, and praises for, his kindness. ⁵ For, having learned the doctrines of the Christian religion, ye cannot but know that no person, who is addicted to, and lives and allows himself in, the practice of whoredom, or indulges himself in impure affections and lascivious actions,—nor any worldly-minded covetous wretch, who

cometh the wrath of God upon the children of *disobedience.

⁷ Be not ye therefore partakers with them.

⁸ For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light;

⁹ (For^m the fruit of the Spirit is in all goodness, and righteousness, and truth);

¹⁰ Proving what is acceptable unto the Lord.

¹¹ And^o have no fellowship with the unfruitful works of darkness, but^r rather reprove them.

¹² For^t it is a shame even to speak of those things which are done of them in secret.

¹³ But all things that are[†] reprov'd^s are made manifest by the light: for whatsoever doth make manifest is light.

¹⁴ Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

¹⁵ See then that ye^u walk circumspectly, not as fools but as wise,

¹⁶ Redeeming the time^x because the days are evil.

¹⁷ Wherefore, ye be ye not unwise, but

loves, desires, and delights in, his worldly enjoyments more than in God himself, be his profession what it will,—has any title to, or, continuing such, can have any present or future enjoyment of, Christ and his Father in his kingdom, with the glories which attend it. ⁶ Let no Gentile philosopher, Jewish corruptor of God's law, or any other, by their plausible, empty, and fallacious speeches, make you to think these crimes small: for, on account of them, a.1 who obstinately persist in them shall be excluded from the heavenly kingdom of God, and be exposed to his wrath here and hereafter, which shall come rushing in full floods upon them. ⁷ By prayer, watchfulness, and diligence, labour therefore against these things, and never be companions, encouragers, or imitators, of such persons in their iniquities, lest ye also share in their just and tremendous punishments: ⁸ For, in your Heathen and unconverted state, ye were utterly ignorant of spiritual things, and walked in the dark paths of wickedness;—but now the Spirit of God hath enlightened your mind to know the truth as it is in Jesus; in whom, as your Head, ye have all light, wisdom, and purity, and from whom, as his members, ye derive all knowledge and grace: it is therefore your duty and privilege, with perseverance and daily progress, to live and act before God like persons begotten of God by the light of the gospel, and enlightened and directed by the word and Spirit of Christ, ⁹ Having a conversation answerable to the fruits produced and cherished by the Holy Ghost, which are directly contrary to what I have warned you against, and consist of every thing kind and beneficial, and in rendering to God and men their respective dues, in a constant and steadfast adherence to the truths of the gospel, and in exact truth, integrity, and faithfulness, in all that ye say and do. ¹⁰ And, by the assistance and light of the Spirit, trying and proving, from the scriptures, what is well-pleasing to the Lord Christ, and heartily approving thereof, and practising it, as an evidence of your regard to it,—and thus approving yourselves faithful servants and obedient children of Christ and his Father. ¹¹ And, that ye may walk as children of the light, avoid all partnership in, all countenancing or encouragement of, sinful practices, which are unprofitable and injurious, which proceed from ignorance of God, are shameful in themselves, often committed in secret, and leading to eternal misery; but, by friendly, kind, and prudent, admonitions of the guilty, and especially by your holy and circumspect conversation, expose their deformity, confute, reprove, and condemn them: ¹² For it would put to the blush, and even shock, a religious, sober, and modest mind, so much as to mention, except in necessary reproof, several of the detestable practices which your heathen neighbours, unwilling to expose their own character, commit secretly, in their idolatrous worship or otherwise. ¹³ But, by the enlightening influence of the word and Spirit of God, ye are enabled to discern the deformity of those sinful practices, and to live in a contrary manner,—in order to convince your wicked neighbours, and shame them out of their wickedness. ¹⁴ Wherefore the Lord in the Old Testament predictions relative to the calling of the Gentiles, plainly intimates that Christ's enlightening, quickening, comforting, and sanctifying, influence is conveyed in the gospel call, and ought to be attended with your earnest endeavours to shake off your ignorance, stupidity, insensibility, and spiritual death,—even as his quickening power was conveyed to dead persons in his calls to arise. ¹⁵ Take heed, therefore, that your whole conversation be accurate, exactly answerable to your Christian character, light, obligations and the rule of God's word, as under his all-seeing eye, and in view of enemies as well as friends,—not as persons ignorant, injudicious, unwise, and heedless, but as those who are taught of God the truth as it is in Jesus, and who wisely avoid exposing yourselves to infamy or hurt, or giving an occasion of stumbling to others. ¹⁶ And see that, by a diligent and circumspect Christian walk, as being deeply affected with godly sorrow for your former mis-spending of time,—you carefully improve every moment to the best advantage in the service of Christ, as if ye had dearly bought it out of the hand of sin, Satan, and the sloth, ease, and worldly business, to which it was formerly devoted; and the rather, as the times in which ye live are times of great immorality, ignorance, profaneness, and of persecution, trouble, and danger, in which both Jews and Gentiles wait for your halting,—that they may speak evil against you, and against Jesus Christ and the gospel on your account. ¹⁷ Take heed, therefore, that ye no more act foolishly and inconsiderately in the matters of God and eternal

Anno Domini
cir. 64.

* Or unbelief.

Ver. 11.

1 Tim. 5. 22.
Ps. 1. 1. & 5.
18. Prov. 9. 4.
& 13. 20.1 Cor. 6. 11.
ch. 2. 11, 12.
Tit. 3. 3, 5, 7.
Is. 9. 2. Acts
26. 18. Rom.1. 21. & 13.
12. 1 Cor. 12.
2. 2 Cor. 4.
& 3. 18. Gal.4. 8, 9. ch. 4.
18. & 2. 12. &
1. 18. Phil 2.
1. Col. 1. 13.1 Thes. 1. 2.
& 4. 5. & 5.
4, 5.Luke 16. 8.
John 8. 12. &
12. 35, 36, 46.Tit. 2. 11—
14. 2 John 5.
see ch. 4. 1.
Is. 60. 1. &
2. 5.Gal. 5. 22, 23.
Ezek. 36. 27.Rom. 12. 2.
Phil. 1. 10.
1 Thes. 5. 21.Ps. 1. 1. & 26.
4, 5. Prov. 4.
14, 15. & 22.
23, 25. 1 Cor.5. 9, 11.
2 Cor. 6. 14.
2 Thes. 3. 6.
Rev. 18. 4.Rom. 6. 21.
& 13. 12. Gal.
6. 8. Acts 3.
17. John 3.20. 1 Thes. 5.
7. Heb. 9. 14.
ch. 4. 22.1 Cor. 10. 20.
Rom. 1. 24—
1. 26. 19.Col. 3. 1. 1 Thes. 5. 6.
Gal. 6. 12.
Ecc. 11. 2. & 12. 1. ch. 6. 13. Gal. 1. 4. Amos 5. 13. Ps. 49. 5. 2 Tim. 3. 1—5. John 9. 4.

Ver. 15. Rom. 12. 2. 1 Cor. 14. 20. 1 Thes. 4. 3.

1 Tim. 5. 22.
27. 1 Pet. 4. 3.
+ Or discovered.John 3. 20, 21. Heb. 4. 13.
& 60. 1. Rom. 13. 11, 12. & 6. 4, 5: 1 Cor. 15. 34. John 5. 25. ch. 2. 5. Col. 3. 1. 1 Thes. 5. 6.

Col. 4. 5. Mat. 10. 16. Ecc. 2. 13. Exod. 23. 13. John 12. 35, 36. Phil. 2. 12. & 1. 27. Gal. 6. 12.

Ecc. 11. 2. & 12. 1. ch. 6. 13. Gal. 1. 4. Amos 5. 13. Ps. 49. 5. 2 Tim. 3. 1—5. John 9. 4.

Ver. 15. Rom. 12. 2. 1 Cor. 14. 20. 1 Thes. 4. 3.

1 Tim. 5. 22.
27. 1 Pet. 4. 3.
+ Or discovered.John 3. 20, 21. Heb. 4. 13.
& 60. 1. Rom. 13. 11, 12. & 6. 4, 5: 1 Cor. 15. 34. John 5. 25. ch. 2. 5. Col. 3. 1. 1 Thes. 5. 6.

Col. 4. 5. Mat. 10. 16. Ecc. 2. 13. Exod. 23. 13. John 12. 35, 36. Phil. 2. 12. & 1. 27. Gal. 6. 12.

Ecc. 11. 2. & 12. 1. ch. 6. 13. Gal. 1. 4. Amos 5. 13. Ps. 49. 5. 2 Tim. 3. 1—5. John 9. 4.

Ver. 15. Rom. 12. 2. 1 Cor. 14. 20. 1 Thes. 4. 3.

1 Tim. 5. 22.
27. 1 Pet. 4. 3.
+ Or discovered.John 3. 20, 21. Heb. 4. 13.
& 60. 1. Rom. 13. 11, 12. & 6. 4, 5: 1 Cor. 15. 34. John 5. 25. ch. 2. 5. Col. 3. 1. 1 Thes. 5. 6.

Col. 4. 5. Mat. 10. 16. Ecc. 2. 13. Exod. 23. 13. John 12. 35, 36. Phil. 2. 12. & 1. 27. Gal. 6. 12.

Ecc. 11. 2. & 12. 1. ch. 6. 13. Gal. 1. 4. Amos 5. 13. Ps. 49. 5. 2 Tim. 3. 1—5. John 9. 4.

Ver. 15. Rom. 12. 2. 1 Cor. 14. 20. 1 Thes. 4. 3.

1 Tim. 5. 22.
27. 1 Pet. 4. 3.
+ Or discovered.John 3. 20, 21. Heb. 4. 13.
& 60. 1. Rom. 13. 11, 12. & 6. 4, 5: 1 Cor. 15. 34. John 5. 25. ch. 2. 5. Col. 3. 1. 1 Thes. 5. 6.

Col. 4. 5. Mat. 10. 16. Ecc. 2. 13. Exod. 23. 13. John 12. 35, 36. Phil. 2. 12. & 1. 27. Gal. 6. 12.

Ecc. 11. 2. & 12. 1. ch. 6. 13. Gal. 1. 4. Amos 5. 13. Ps. 49. 5. 2 Tim. 3. 1—5. John 9. 4.

Ver. 15. Rom. 12. 2. 1 Cor. 14. 20. 1 Thes. 4. 3.

1 Tim. 5. 22.
27. 1 Pet. 4. 3.
+ Or discovered.John 3. 20, 21. Heb. 4. 13.
& 60. 1. Rom. 13. 11, 12. & 6. 4, 5: 1 Cor. 15. 34. John 5. 25. ch. 2. 5. Col. 3. 1. 1 Thes. 5. 6.

Col. 4. 5. Mat. 10. 16. Ecc. 2. 13. Exod. 23. 13. John 12. 35, 36. Phil. 2. 12. & 1. 27. Gal. 6. 12.

Ecc. 11. 2. & 12. 1. ch. 6. 13. Gal. 1. 4. Amos 5. 13. Ps. 49. 5. 2 Tim. 3. 1—5. John 9. 4.

Anno Domini
cir. 64.

understanding what the will of the Lord is.

- 18 And ^abe not drunk with wine, wherein is excess; but be ^afilled with the Spirit;
- 19 ^bSpeaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord;
- 20 ^cGiving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;
- 21 ^dSubmitting yourselves one to another in the fear of God.
- 22 ^eWives, submit yourselves unto your own husbands, ^fas unto the Lord.
- 23 For ^gthe husband is the head of the wife, even as Christ is ^hthe head of the church: and he is ⁱthe Saviour of the ^kbody.
- 24 Therefore, as the church is subject unto Christ, ^jso let the wives be to their own husbands in every thing.
- 25 ^mHusbands, love your wives, even as ⁿChrist also loved the church, and gave himself for it;
- 26 That ^ohe might sanctify, and cleanse it with the washing of water by the word:
- 27 That he might present it to himself a glorious church, ^pnot having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
- 28 So ought men to love their wives as ^qtheir own bodies. He that loveth his wife loveth himself.
- 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:
- 30 For we are ^rmembers of his body, of his flesh, and of his bones.
- 31 ^sFor this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.
- 32 This is a great mystery: but I speak ^tconcerning Christ and the church.
- 33 Nevertheless, let every one of you in particular ^uso love his wife even as himself; and the wife see that she ^vreverence her husband.
24. Rev. 21. 27. Col. 2. 10. 1 Cor. 1. 30.
25. Ver. 28. Col. 3. 19. 1 Pet. 3. 7. Prov. 5. 19. Gen. 2. 44. Acts 20. 28. Mat. 20. 28. Gal. 1. 4. & 2. 20. ver. 2. 1 Pet. 3. 18. Tit. 2. 14. Rev. 5. 9. John 17. 19. 17. & 15. 3. & 3. 5. 1 Cor. 6. 11. Tit. 3. 5. & 2. 14. Heb. 9. 14. & 10. 22. 1 Pet. 1. 2. 23. & 3. 21. 1 John 5. 6. Deut. 23. 10. Song 4. 7. 2 Cor. 11. 2. ch. 4. 7. & 1. 4. Col. 1. 22. Tit. 2. 14. Jude 24. Rev. 21. 27. Col. 2. 10. 1 Cor. 1. 30.
26. Ver. 25-27. Mat. 1. 21. Is. 45. 17. 22. 1 Thes. 1. 10. Rev. 5. 9.
27. See ch. 1. 23. & 2. 16. & 3. 6. & 4. 12. 15. ver. 30-32. Rom. 12. 5. 1 Cor. 12. 12. 27. Col. 1. 18. 1. 24. Col. 3. 30. Tit. 2. 9.
28. Luke 21. 34. Prov. 20. 1. & 23. 29. Is. 5. 11, 12, 22. John 20. 22. 1 John 2. 20. 27. Ezek. 7. 27. Col. 1. 9. Acts 11. 24. Phil. 1. 9, 11. Acts 16. 25. 1 Cor. 14. 26. Col. 3. 16. James 5. 13. Job 1. 21. Ps. 34. 1. & c. ciii-cv. cviii. cxvii. cxlv-cl. Is. 63. 7. Col. 3. 17. 1 Thes. 5. 18. Heb. 13. 15. 1 Pet. 2. 5, 9. & 4. 11. Phil. 2. 3. Rom. 10. 10. 1 Pet. 5. 5. Prov. 1. 7. Ps. 111. 10. Gen. 3. 16. Col. 3. 18. 1 Cor. 14. 34. Tit. 2. 5. 1 Tim. 2. 12. 1 Pet. 3. 1, 5, 6. 1 Cor. 11. 7. ch. 6. 5. 1 Cor. 11. 3. 7. & 14. 35. 1 Pet. 1. 7. 1 Tim. 2. 13. See ch. 1. 22. & 4. 15. Col. 1. 18. & 2. 19. Ver. 25-27. Mat. 1. 21. Is. 45. 17. 22. 1 Thes. 1. 10. Rev. 5. 9. See ch. 1. 23. & 2. 16. & 3. 6. & 4. 12. 15. ver. 30-32. Rom. 12. 5. 1 Cor. 12. 12. 27. Col. 1. 18. 1. 24. Col. 3. 30. Tit. 2. 9.

salvation, nor needlessly expose yourselves to the malice and fury of your enemies, but conduct yourselves suitably to your Christian character; and endeavour, through divine grace, to live and act as those who understand and highly regard the will of Jesus Christ as the rule of the purity and prudence of your conversation. 18. And, to prevent your falling into imprudent or abominable conduct, carefully avoid all unseasonable or immoderate use of intoxicating liquors, which causes us in an unmanly, nay, worse than brutal, manner to profane and prostitute the bounties of providence, which enfeeble, defile, and disorders, all the powers of both body and soul, and prompts to babbling, blasphemy, and all manner of madness and debauchery; but let it be your great concern to be filled with the influences, gifts, graces, and comforts, of the Holy Ghost, which qualify for, and excite to every thing prudent, holy, and pleasant. 19. And, either by yourselves or in fellowship with one another, express the joys of your heart in singing psalms, songs, and hymns, which ye either find in scripture, or are composed by holy persons or those inspired among you,—to the honour of our Lord Jesus Christ, and his Father in him. 20. And, always maintaining a grateful disposition of heart to God for all the mercies which ye receive, temporal, spiritual, or eternal, pleasant or painful, improve every occasion of expressing your thankfulness to God, the Father of Christ, and our Father in him, as the original source of these blessings, and through the person and mediation of Christ, who purchased and bestows them, and in whom alone our praises and prayers can be presented acceptably to God. 21. And, directed, obliged, and enabled, by these influences of the Spirit, study an humble performance of all relative duties, incumbent upon you in your natural, civil, public, or private, stations of life, as persons who have the fear of God implanted in your hearts, and whose consciences are deeply awed and impressed with his authority in his word, and with his exact observation of your conduct and his future judgment. 22. Particularly do you believing wives pay all becoming reverence, honour, subjection, and obedience, to your own husbands, who have by the marriage-bond, devoted themselves to you, as your loving superiors; and always act herein as in the sight and presence of the Lord Christ, from love to his person, in obedience to his authority, and with an eye to his glory, and in the manner in which his people are subject to him. 23. For, by the law of nature and marriage, the husband is constituted the head, guide, and guardian, of the wife, in a manner somewhat similar to that in which Christ, as Mediator, is constituted the Head, Governor, and Protector, of the church,—in which relation he is their Saviour and Redeemer from every thing sinful and wretched, and to every thing truly honourable or happy. 24. As therefore the church is cheerfully and faithfully subject to the authority of Christ in all her spiritual concerns; so let wives, with meekness, willingness, and fidelity, be subject to their husbands in all things lawful in the Lord. 25. On the other hand, to procure the kind submission of your wives, see that you husbands never tyrannize over them, or be passionate or bitter against them, but by all gentle carriage, due honour, tender sympathy, and every other form of kind behaviour towards their soul and body, manifest the most endearing and ardent affection, in imitation of Christ, who so loved the church that he freely gave up himself to the most debased service, suffering, and death, in her room, and for her spiritual and eternal benefit: 26. That, by his blood and Spirit, through his word, he might deliver her members from the guilt, power and pollution, of sin, and justify, renew, sanctify, and consecrate them to the service of God: 27. That, having gradually sanctified and adorned them with his Spirit and grace, he might, in due time, place them in his immediate presence in heaven, entirely freed from every remainder of sin and trouble, holy and happy. 28. Influenced by, and in imitation of, this peculiar, superlative, and abiding love of Christ, husbands ought to love their wives sincerely, constantly, tenderly, and ardently, as they do their own bodies, especially since

Anno Domini
cir. 64.

28 So ought men to love their wives as ^atheir own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are ^rmembers of his body, of his flesh, and of his bones.

31 ^sFor this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak ^tconcerning Christ and the church.

33 Nevertheless, let every one of you in particular ^uso love his wife even as himself; and the wife see that she ^vreverence her husband.

CHAP. VI.

Here the apostle (1) Inculcates the relative duties of children and parents; 1—4: and of servants and masters; 5—9. (2) Directs all Christians; in every station, to put on their spiritual armour, in the exercise of those graces and use of those means which are necessary to defend and secure them against the enemies of their soul in this state of warfare; 10—18. (3) Begs the prayers of the Ephesians for himself, and shews why he sent Tychicus to them; 21—24.

CHILDREN, ^aobey your parents in the Lord: for this is right.

2 ^bHonour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ^cye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

every thing they do for their welfare and comfort will turn out for their own. 29. For no reasonable man, out of enmity to the heart, ease, or comfort, of his own body, ever neglected or abused it, but from a principle of natural affection, feeds, clothes, warms, and refreshes it; and so every husband ought to deal with his wife, who is *one* flesh with him,—even as Christ, in his most affectionate love, takes care of his church, which he hath espoused to, and made one with, himself: 30. For, we, who believe in him, are members of his mystical body, and in a spiritual sense, are more closely united to him than ever Eve was to Adam, and derive all our grace and glory from his person, as crucified for and united to us. 31. The standing law of marriage, mentioned by Adam, immediately after the formation and espousals of Eve; requires such closeness of union and tenderness of affection between married persons, as if they were incorporated into one body, and were more to be regarded and loved than even parents themselves. 32. That close union between married persons, particularly Adam and Eve, was indeed an emblem of the spiritual union between Christ and his members, whom, as their Head and Husband, he animates, influences, rules, governs, and cares for, in the most tender manner. 33. But in connection with this, it also implies that every husband ought to love his wife with the same sincere and singular affection as he does himself; and that every wife ought, with a conjugal love, to pay all becoming respect, honour, and obedience to her husband.

REFLECTIONS UPON CHAP. V.—With readiness ought Christians to imitate Jesus Christ and his Father in their kindness and love to men. And the faith and sense of their redeeming love should make us carefully avoid all gross wickedness of every form, as utterly unworthy of our Christian character, privileges, and obligations, and as odious to God and ruinous to ourselves. A visible change of behaviour should be studied by all such as are awakened unto life by the powerful voice of Christ. Diligently should they avoid all fellowship with wicked persons or deeds, be watchful and circumspect in evil days, and use great care to improve time to the best advantage. Great should be our concern to have our heart filled with the Holy Ghost, and to live always under his comforting influences,—in every thing giving thanks to Christ, and to God through him. Earnestly should we labour to fulfil the duties of every station, from a principle of faith, and filial fear of God. And happy are those families, of which Christ is the centre, and his redeeming kindness the great pattern and motive of mutual behaviour.

CHAP. VI. Ver. 1. Do you, children, whatever be your age and circumstances in the world, submissively, readily, and cheerfully hearken to and obey the counsels and commands of your parents in all lawful things, from love to Christ, regard to his authority, and for his glory and honour;—for, according to all laws, human and divine, this is a just debt, and is highly fit and acceptable in itself, as ye have been brought into being by their means, and are so much beholden to their care and kindness; 2. Yea, the first command of the second table of the moral law, and the only command which has a promise annexed to itself in particular, requires every one of you to think and speak of, and conduct yourself towards, both your parents in the most affectionate, reverential, submissive, obedient, and honourable manner. 3. That, through the blessing of God upon your obedience, your life on earth may continue long and prosperous. 4. And do you parents carefully avoid every thing humoursome, unreasonable or harsh, towards your children, which might provoke their resentment, exasperate their passions, and prejudice them against you or your Christian religion: and, by a holy and diligent example, by much fervent prayer, by earnest and persuasive instruction, and by prudent, moderate, and reasonable correction, administered to them in obedience to Christ's authority, and in dependence

Anno Domini
cir. 64.

Col. 3. 22.
1 Tim. 6. 1.
Tit. 2. 9.
1 Pet. 2. 18.
1 Chron. 29.
17. Ps. 25. 31.
Mat. 6. 22.
Acts 21. 16.
2 Cor. 1. 12.
1 Pet. 2. 16.
ver. 6, 7.
Gal. 1. 10.

Gen. 31. 6, 40.
Col. 3. 23.

Ver. 5, 6.
1 Cor. 10. 31.
1 Pet. 4. 11.
& 2. 9.

Rom. 2. 6, 7.
10. 1 Cor. 7.
19, 22, 24.
2 Cor. 5. 10.
Col. 3. 24.
Gal. 6. 9, with
3. 28. Col. 3.
11.

Col. 4. 1.
Lev. 25. 43. &
19. 13. Deut.
24. 14, 15.
1 Sam. 25. 17.

Or moderat-
ing.

Your and
their master.
Mat. 8. 19. &
10. 25. John
13. 13.

Deut. 10. 17.
2 Chron. 19.
7. Job 34. 19.
Acts 10. 34.
Gal. 2. 6.
Rom. 2. 11.
1 Pet. 1. 17.

Is. 45. 24. &
40. 29, 31.
Zech. 10. 12.
2 Tim. 2. 1.
1 Cor. 16. 13.
2 Cor. 3. 5, &
12. 9, 10.
Phil. 4. 13.
Col. 1. 11.

Ch. 1. 19. &
3. 16. Heb. 7.
25.

Rom. 13. 12.
2 Cor. 6. 7.
Col. 3. 12.
1 Thes. 5. 8. 2 Cor. 10. 4.
& 12. 9. 1 Pet. 5. 8.
ch. 2. 2. John 12. 31. & 14. 30. & 16. 11. Job 2. 1, 2. 2 Cor. 4. 4. & 12. 7.
† Or wicked
spirits.
† Or heavenly.
† See ver. 11.
Eccl. 11. 2. & 12. 1.

5 ^d Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in ^e singleness of your heart, as unto Christ :

6 Not with eye-service as men-pleasers, but as the servants of Christ, doing the will of God from the heart ;

7 ^f With good-will doing service, ^g as to the Lord, and not to men :

8 Knowing ^h that whatsoever good thing any man doth, the same shall he receive of the Lord, whether *he* be bond or free.

9 ⁱ And, ye masters, do the same things unto them, ^{*} forbearing threatening : knowing that ^k your Master also is in heaven ; ^l neither is there respect of persons with him.

10 Finally, my brethren, ^m be strong in the Lord and in ⁿ the power of his might.

11 ^o Put on the whole armour of God, that ye may be able to stand against the ^p wiles of the devil.

12 For we wrestle not against ^q flesh and blood, but against ^r principalities, against powers, against the rulers of the darkness of this world, against [†] spiritual wickedness in [‡] high places.

13 Wherefore ^s take unto you the whole armour of God, that ye may be able to withstand in the ^t evil day ; and, ^{||} having done all, to stand.

2 Cor. 2. 11. & 11. 3, 13, 14. 2 Thes. 2. 9, 10. Rev. 2. 24.
Mat. 16. 17. Gal. 1. 16. 1 Cor. 15. 50. Col. 2. 15.
Job 2. 1, 2. 2 Cor. 4. 4. & 12. 7. Ch. 5. 16. Luke 2. 13. Gal 1. 4.
† Or wicked spirits.
† Or heavenly.
† See ver. 11.
Eccl. 11. 2. & 12. 1.
|| Or having overcome all.

on his blessing to concur therewith, bring them up in the knowledge, fear, worship, and obedience, of God in him.—Earnestly watch over and restrain the first appearances of inward corruptions, errors, or immoralities ; and direct and encourage them to every thing dutiful towards God or men.—5. Servants, make conscience of obeying all the lawful commands of your earthly masters and mistresses, who, in things pertaining to this world, are set over you by God's providence, and have a right to your services, whether they are believers or not. Be willingly and faithfully subject to them, with a reverential fear of their, and especially of God's, displeasure if ye should betray your trust, and embezzle their goods, or disobey their just orders. And see that ye do all this with a sincere, ingenious, and honest heart, as therein desiring and intending to serve the Lord Christ and adorn the doctrines of the gospel. 6. Fulfil your services with diligence, constancy, and fidelity : not merely when the eyes of your masters or others are upon you, as if ye only aimed at pleasing men for your own honour or advantage, but as from regard to Christ's authority, and always under his eye, and in view of being judged by him, and in order to promote his honour, doing whatever God requires of you in this matter from a sincere principle of religious regard towards him. 7. In this manner perform every part of your due service, freely, affectionately, and industriously, and with all readiness of mind, as persons who love your masters, and have their interest at heart,—doing every thing which God or they call you to from a sense of duty to Jesus Christ, your supreme Lord and Master, that ye may serve, please, and glorify him : and not merely to acquit yourselves in the sight, and gain the esteem, of men. 8. And know, for your encouragement, that however your masters may reward you in this world, ye shall receive a gracious and eternal reward of all your faithful services from the Lord Jesus in the great day of judgment. 9. And, ye believing masters, take heed that ye fulfil the duties of your stations with the like views, in singleness of heart as to Christ, and according to the will of God ; and that ye behave towards your servants, not in a domineering, severe, threatening, insolent, cruel, or oppressive, manner, but with gentleness and humanity,—always remembering that ye yourselves are the servants of our Lord Christ, who takes notice of your conduct, and will call you to account for it, without paying any more respect to you than to the meanest of your servants. 10. And, that ye may perform your relative and other duties, and resist all the influences of sin, Satan, and the world, who labour to oppose you in your progress heavenward, set out and press forward, like valiant soldiers, under the Captain of salvation, not in your own strength, but in the strength of Christ, and through his almighty influences enabling you to every duty, service, and suffering, to which ye are at any time called. 11. And, that while ye set out in his strength ye may be thoroughly furnished for all encounters with your spiritual enemies, always earnestly endeavour, under a sense of their power and your own weakness and danger, to live in the constant exercise of all those graces, and use of those means, which God appoints, gives, and makes effectual for the full defence and spiritual safety of his people, that ye may be able to withstand and defeat the numerous, ensnaring, fallacious, and cunning, attacks of the devil and his instruments. 12. And great need we have of all this help ;—for, in our holy warfare, we ministers and others, who have enlisted under Christ's banner, have to engage in close and sharp contention, not only with the carnal reasonings, authority, and violence of men, but with all ranks and orders of malicious, crafty, deceitful, powerful, spirits, who, through the permission of God, have erected an usurped empire over the minds and hearts of blinded sinners ! and, being in themselves most vilely and implacably wicked, make it their whole business to propagate spiritual wickedness, unbelief, pride, idolatry, error, malice, wrath, envy,—and who, hovering in the air, and seated on our souls, strenuously labour to prevent our obtaining the eternal inheritance. 13. Since ye have therefore so many subtle and powerful enemies to contend with, see that ye be fully armed, and, in Jesus' strength, make a proper use

14 Stand therefore, ^u having your loins girt about with truth, and having on the breastplate of righteousness ;

15 ^v And your feet shod with the preparation of the gospel of peace :

16 ^w Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked :

17 And take ^x the helmet of salvation, and ^y the sword of the Spirit, which is the word of God :

18 ^z Praying always with all prayer and supplication in the Spirit, and ^{aa} watching thereunto with ^{ab} all perseverance, and supplication for ^{ac} all saints ;

19 ^{ad} And for me, that utterance may be given unto me, that I may ^{ae} open my mouth boldly, to make known the ^{af} mystery of the gospel,

20 For which I am ^{ag} an ambassador ^{ah} in bonds : that ^{ai} therein I may speak boldly, as I ought to speak.

21 ^{aj} But, that ye also may know my ^{ak} affairs, ^{al} and how I do, ^{am} Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things :

22 ^{an} Whom I have sent unto you for the same purpose, that ye might know our affairs, and ^{ao} that he might comfort your hearts.

Mat. 13. 1. & 16. 17. 1 Cor. 2. 7. 1 Tim. 3. 16. ch. 3. 3, 4. Col. 1. 26, 27. ch. 3. 8. 2 Cor. 3. 12. with Acts 26. 29. & 28. 20, 31. ch. 3. 1, 13. & 4. 1. Phil. 1. 7, 13, 20. Col. 4. 18. 2 Tim. 1. 8, 16. & 2. 9. Philem. 9, 10. Or in a chain.
Col. 4. 7. Phil. 1. 12. Acts 20. 4. 2 Tim. 4. 12. Tit. 3. 12.
8. 1 Thes. 3. 2. Phil. 2. 19. 1 Cor. 16. 10.

Anno Domini
cir. 64.

Is. 11. 5.
Luke 12. 35.
& 17. 8. 1 Pet.
1. 13. 2 Cor.
6. 7. Is. 50. 17.
1 Thes. 5. 8.

Song 7. 1.
Is. 52. 7.
Rom. 10. 15
1 Thes. 1. 5.

1 Pet. 5. 8, 9.
1 John 5. 4.
2 Cor. 1. 24.
Heb. xi.
2 Chr. 20. 20.
Is. 7. 9. with
Gen. 15. 1.
Ps. 56. 4.

Is. 59. 17.
1 Thes. 5. 8.

Heb. 4. 12.
Rev. 11. 16.
& 2. 16. & 19.
15. Is. 49. 2.
Mat. 4. 4, 7,
10, 11.

Luke 18. 1.
Rom. 12. 12.
Col. 4. 2.
1 Thes. 5. 17.
Mark 13. 33.
ch. 1. 16.
Phil. 1. 4.
Rom. 8. 26.
27. Jude 20.

Mark 13. 37.
Mat. 24. 42.
44. & 25. 13.
Rev. 16. 15.

Luke 18. 1—
8. 2 Cor. 12.
8. Mat. 15.
22—28.

Gal. 6. 10.
James 5. 16.
1 Tim. 2. 1.

Rom. 15. 30.
Col. 4. 3.
1 Thes. 5. 25.
2 Thes. 3. 1.

Acts 4. 29.
2 Tim. 1. 7.
Rom. 1. 16.
1 Tim. 5. 21.
2 Cor. 3. 12.

2 Cor. 5. 20.
1. 7, 13, 20. Col.
† Or, thereof.
Ver. 21. Col. 4.

of every spiritual weapon, defensive or offensive, wherewith God hath furnished you, that ye may be able to resist and overcome all these or other formidable enemies, in every day of conflict and trial. 14. In order therefore to your obtaining a glorious victory, it is necessary that, in the strength of Christ, ye, in your stations, indefatigably and incessantly, with all watchfulness, diligence, and steadfastness, keep your ground in the field of battle, having your whole man girt about with the truths of God revealed in his word, and with sincerity and uprightness of heart and conversation, that thereby ye may be steady, resolute, and active ;—let your heart be protected by the righteousness of Christ applied to your conscience, and by the daily exercise of righteousness and true holiness, which proceed from faith and love. 15. And, that ye may be enabled to hold out against all hardships and snares, and be ready for every encounter, let your affections and conversation be duly influenced by the doctrines, promises, encouragements, and provisions, of the gospel, by which God exhibits, offers, and applies, the whole peace and consolation of the new covenant, that nothing may hurt, discompose, or embroil, you. 16. But especially let a lively exercise of faith on Christ's person, blood, righteousness, and fulness, and the power and grace of God in him through the declarations and promises of the new covenant, be your all-protecting shield, by which you may be enabled to silence every terrifying charge of guilt,—to repel every attempt to surprise you into hard or blasphemous thoughts of God or Christ, or sudden emotions of wrath, revenge, unchastity, or other wickedness,—and to disarm of its force every furious temptations or sudden suggestion, wherewith the devil may attempt to penetrate and influence your soul with horror, anguish, or guilt. 17. And let the hope of eternal salvation protect you from fear in danger, and fortify you against the most furious and threatening attacks of Satan and his confederates. And let the doctrines, promises, commands, threatenings, and histories, of God's word, which the Holy Ghost indited, explains, and applies, be used, in the hand of your faith, for the destruction and confusion of your spiritual enemies. 18. And, as none of your efforts, or even graces, oracles, or ordinances of God, can be effectual without the special aids of the divine Spirit, maintain always a praying frame of heart ; and let all your conflicts be attended with solemn, stated, or ejaculatory, prayer, in all sorts of addresses to God, and on all occasions, public or private, in the name of Christ, and by the assistance of his Spirit, and with your whole heart, for all seasonable help and direction. And, while ye watch against the designs and stratagems of your enemies, and for opportunities to annoy and defeat them, watch also for convenient opportunities of spiritual influences in, and gracious answers to, your prayers :—and continuing constant and unwearied therein, earnestly beg that God would not only avert evils from or bestow blessings on yourselves, but also all your fellow Christians, that they, along with you, may stand their ground in their spiritual warfare, and more and more abound in light, grace, comfort, and holiness, to the glory of God, and confusion of Satan and his instruments. 19. And particularly pray for me, your faithful and affectionate apostle and friend, whose work and trials are so important and difficult, and whose strength is so small,—that God would relieve me from my present imprisonment, and give opportunity and ability to publish the great mysteries of the gospel, in an open, bold, plain, impartial, earnest, and successful, manner. 20. That I, the graciously honoured ambassador of Christ, who am now a prisoner for preaching that gospel, may yet have opportunity, and be enabled, to preach it undauntedly, freely, and plainly, according to the duty of my office, without molestation. 21, 22. And, that ye may the better know how to order your supplications or thanksgivings for me, I have sent Tychicus, one of your dear Asiatic friends, an upright, diligent, and laborious, minister of Christ, with this letter, that he may fully acquaint you with my various sufferings and comforts under them, and my labours and success,—that, by informing you how the Lord supports, directs and comforts,

Anno Domini
cir. 64.

23 ⁿPeace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

See ch. 1. 2, 3. Ps. 122. 6
—9. Phil. 1.
9, 11. Col. 1. 10, 11. Jude 1, 2.

me under my trials, and by his preaching the gospel to you, he may comfort your spirits, and encourage you to trust in the Lord, and persevere in his way, amidst all the opposition ye can meet with. 23. And, and for this end, may abundant peace with God, your own consciences, and one another, and all prosperity of soul or body, abide with you,—and the most ardent love to Jesus Christ and his people, together with, and springing from, a lively exercise of faith, flourish and increase in your souls and the souls of other Christians and ministers—by special influence from God the Father, the original fountain of all new covenant blessings, and from Jesus Christ, through whose merits and mediation they are conveyed. 24. May the free love and favour of Christ, and of God in him, and all its blessed fruits and effects, especially in all seasonable discoveries, communications, and assistances, for the producing of strong and lively exercises of every grace, be richly extended to you at Ephesus, and to all others, who heartily, unfeignedly, perpetually, and according to the truth and

24 ^oGrace be with all them that love our Lord Jesus Christ ^pin sincerity. Amen.

Rom. 16. 20, 24.

Ps. 25. 21. Ps. 18. 1. Mat. 22. 27.

Or without corruption. Tit. 2. 7. John 21. 15—17. 2 Cor. 1. 12.

Anno Domini
cir. 64.

See Gal. 6. 18
2 Cor. 13. 14.
1 Cor. 16. 23.

tenor of the gospel, desire, esteem, and delight in, our only and complete Saviour, the Lord Jesus Christ.

REFLECTIONS UPON CHAP. VI.—Happy are those families, in which parents, children, masters, and servants, make Christ's law their rule, his example their pattern, his love their motive, and his honour their end, in all their conduct. Numerous and subtle are their enemies, and hard the trials, of every true Christian. But since they are rooted in Christ, he, as their strength and Captain of salvation, and his complete armour provided for them, are sufficient to withstand and overcome all opposition. Happy are they who are taught of God to cleave to him, follow his direction, and improve his armour. And nothing is more useful than a vigorous faith, and persevering and fervent prayer. As ministers are peculiarly exposed to temptations and troubles, they ought to have a double share in the prayers of Christians; and never will a minister's heart be actuated by the grace of God, but he will be ready to pray for his people.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

Philippi was a considerable city on the eastern frontier of Macedonia, now part of European Turkey, which Philip, the father of Alexander the Great, enlarged, fortified, and called by his own name. Directed by a vision, Paul came hither from Asia, and planted a Christian church; Acts xvi. and afterwards visited them in his way to Jerusalem; Acts xx. 1—6. Their concern for him was peculiarly affectionate; and notwithstanding their poverty, they distinguished themselves in sending him seasonable and liberal supplies. Epaphroditus having brought him their bounty, during his imprisonment at Rome, he sent by him upon his return this excellent letter,—in which he expresses his great affection for them, and thankfulness for their favours; and exhorts them to constancy, courage, and perseverance under sufferings, and to public spiritedness, humility, holy joy, fervent prayer, and diligent progress in universal holiness.

Anno Domini
cir. 64.

CHAP. I.

After the inscription and benediction; 1, 2: the apostle (1) Offers thanksgivings to God for the work of grace begun, and to be perfected in them; 3—7. (2) In testimony of his love to them, prays for their establishment and growth in grace; 8—11. (3) Encourages them against dejection on account of his sufferings, as they turned out to the glory of Christ and the good of souls; 12—20: and as he was ready to die or live, as God saw best for the good of his church; 21—26. (4) Exhorts them to all holy conversation, zeal, and constancy, in the profession of the gospel, notwithstanding all the opposition of their adversaries; 27—30.

2 Cor. 1. 1.
Col. 1. 1.
1 Thes. 1. 1.
2 Thes. 1. 1.
Philem. 1.
1 Cor. 1. 1.
Rom. 1. 1, 9, 16.

See Eph. 1. 1.
Col. 1. 2.
1 Cor. 1. 2.
Heb. 3. 1.
John 15. 2.

Acts 16. 12—40.

Or overseers. Acts 20. 17, 28. 1 Tim. 3. 1—13. Tit. 1. 5—9. Heb. 13. 7, 17. 1 Pet. 5. 1—3. Rom. 12. 6, 7, 8. 1 Cor. 12. 28. 1 Tim. 5. 17. Acts 6. 1—3. See Eph. 1. 2. Gal. 1. 3. 1 Cor. 1. 3. 2 Cor. 1. 2. Rom. 1. 7. 1 Pet. 1. 2. 2 Pet. 1. 2. Jude 2.

EXPLANATORY NOTES. CHAP. I. Ver. 1, 2. Paul and Timothy—joint servants of Jesus Christ in ministering his gospel and promoting his kingdom and glory, to all the private Christians at Philippi, who, by virtue of union with him, are renewed in their hearts and lives by the sanctifying Spirit of God, and devoted to his service,—together with their spiritual overseers, who labour in doctrine or government, and their deacons, who take care of their poor and other temporal affairs of their church, earnestly wish the most abundant manifestations of divine favour, with all its distinguishing fruits and blessings, from our Covenant God and Father, as the Spring and Fountain of all grace, and from Jesus Christ, as the Purchaser and Distributer thereof. 3—5. As often as I think of you, and what God has done for and by you, I cannot but bless him for putting me into the ministry, and making me instrumental in your conversion;—and, in all my stated and solemn addresses to him for each of you, I am delightfully constrained to praise and thank him for your gracious and continued

3 I thank my God upon every *re-membrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your ^efellowship in the gospel from the first day until now:

6 Being confident of this very thing, that he ^bwho hath begun a good work in you [†]will perform it until the day of Jesus Christ:

7 Even ⁱas it is meet for me to think this of you all, because [‡]I have you ^kin my heart; in as much as, both ⁱn my bonds, and in the ^mdefence and confirmation of the gospel, ye all are ^{||}partakers of my grace.

† Or will finish it.

† Or you have me in your heart.

† See Eph. 3. 1. & 4. 1. & 6. 20. 2 Tim. 1. 8. & 4. 16. Heb. 13. 3. ch. 4. 14. ver. 5.

† See ver. 17.

1 Cor. 13. 7. 1 Thes. 5. 5. 2 Thes. 1. 5. Heb. 3. 1. & 6. 9, 10.

2 Cor. 3. 2. & 7. 3. 1 Thes. 2. 8. ver. 8;

|| Or partakers with me of grace.

Anno Domini
cir. 64.

Rom. 1. 8—10. 1 Cor. 1. 4. Eph. 1. 15. 16. & 6. 18. Col. 1. 3. 1 Thes. 1. 3. 2 Tim. 1. 3—5. Philem. 4, 5.

Or mention.

Eph. 3. 6. 1 John 1. 3, 7. or Rom. 12. 13. & 15. 26. 2 Cor. 8. 4. & 9. 13. Gal. 6. 6. ch. 4. 14. 1 Tim. 6. 18. Heb. 13. 16.

John 6. 44, 45. & 16. 9—13. & 6. 29. 1 Thes. 1. 3. Eph. 2. 4—10. 1 Cor. 3. 9. Ezek. 36. 25—29.

admission, through faith, to all the rich and glorious privileges, promises, hopes, and enjoyments, of the gospel state; and for your familiar communion with God, Father, Son, and Holy Ghost, and with each other; and for your readily communicating of your substance, for the support of the gospel, and to me in my sufferings for its sake; 6. Being assured, from the testimony, nature, purpose, and covenant, of God, and from the merits and intercession of Christ and the indwelling of his Spirit, that he, who has changed your spiritual state, and begun your sanctification, honour, and comfort, will undoubtedly, in his wisdom, love, faithfulness, and power, maintain and increase it, till it be perfectly completed in the great day, when Christ shall come to be glorified in his saints. 7. And, while you lie so much on my heart, in my prayers to God for you, your patient hearing of tribulations and kind Christian sympathy with me under mine, which I suffer for the cause of Christ, together with your honourable and steadfast profession and practice of the gospel truths, make me to hope this good

Anno Domini
cir. 64.

8 For "God is my record how "greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, "that your love may abound yet more and more in know- ledge and in all *judgment :

10 "That ye may †approve things that ‡are excellent; that ye may be sin- cere and without offence till the 'day of Christ ;

11 Being 'filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

12 But I would ye should under- stand, brethren, that the things which happened unto me 'have fallen out rather unto the furtherance of the gospel.

13 So that "my bonds ||in Christ are manifest in all *the palace, and *in all other places ;

14 And many of the brethren in the Lord, 'waxing confident by my bonds, are much more bold to speak the word without fear.

15 "Some indeed preach Christ even of envy and strife ; and some also "of good-will :

16 "The one preach Christ of conten- tion, not sincerely, supposing to add af- fliction to my bonds :

17 But the other 'of love, knowing that "I am set for the defence of the gospel.

18 What then? notwithstanding, every way, "whether in pretence, or in truth, Christ is preached; and I therein do re- joice, yea, and will rejoice.

John 15. 4, 5.
8. Col. 1. 6, 9.
—11. Gal. 5.
22, 23. 1 Cor.
15. 58. Eph.
5. 9. & 2. 10.
& 1. 12. Phil.
4. 13. 1 Cor.
10. 31. Mat. 5.
16.

• Rom. 1. 9. &
9. 1. 2 Cor. 1.
23. & 11. 31.
Gal. 1. 20.
2 Tim. 5. 21.
& 4. 1.

• Clr. 2. 24, 28.
& 4. 1. Rom.
1. 9—12.
1 Thes. 2. 5.
2 Cor. 10. 1.
Gal. 4. 19.

• 1 Thes. 3. 12.
& 4. 9. & 5.
15. Prov. 4.
18. Eph. 1. 18.
& 3. 17—19.

• Or sense.

• Rom. 2. 18. &
12. 2. 1 Thes.
5. 21—23. &
3. 13. Acts 24.
14. 16. 1 Cor.
10. 32. 2 Cor.
1. 12.

† Or try.

‡ Or differ.

• Ver. 6. Acts
17. 31. 2 Thes.
1. 7—10.
1 Thes. 4. 14
—17.

John 15. 4, 5.
8. Col. 1. 6, 9.
—11. Gal. 5.
22, 23. 1 Cor.
15. 58. Eph.
5. 9. & 2. 10.
& 1. 12. Phil.
4. 13. 1 Cor.
10. 31. Mat. 5.
16.

• Ps. 76. 10.
Exod. 18. 11.
Rom. 8. 28.
2 Thes. 3. 1.

• Eph. 3. 1. &
4. 1. & 6. 20.
2 Tim. 1. 6. &
4. 17. & 2. 9.
Acts xviii.

• Or for Christ

• Or Cesar's
court. Ch. 4.
22.

• Or to all
others.

• Eph. 3. 13.
1 Thes. 3. 3.
Is. 41. 10, 14.
& 43. 2. Eph.
6. 19, 20.

• Ch. 3. 2, 13, 19. Gal. 1. 7. & 2. 4. & 5. 8, 12. & 6. 12. Eccl. 4. 4. James. 4. 5. ver. 16.

2 Cor. 2. 17. & 4. 1, 2. Ps. 40. 9, 10.

Is. 52. 8. Ps. 40. 9, 10. & 45. Is. 5. 1. 2 Cor. 5. 14, 20.
Rom. 1. 16, 17. 2 Tim. 4. 6, 7, 17. & 20. 9, 1.

• Hos. 10. 1. Mic. 7. 2, 4. ver. 15.

• 1 Cor. 9. 16, 17.

• Ver. 14—17. Mat. 21. 16.

Anno Domini
cir. 64.

19 For I know that this shall turn to my salvation "through your prayer, and the supply of the Spirit of Jesus Christ,

20 "According to my earnest expec- tation, and my hope, that in nothing I shall be ashamed, but that with all bold- ness, as always, 'so now also, Christ shall be magnified in my body, whether it be by life or by death.

21 "For 'to me to live is Christ, and to die is gain.

22 But, "if I live in the flesh, "this is the fruit of my labour ; yet what I shall choose I wot not.

23 For I am in a strait betwixt two ; 'having a desire to depart, and to be with Christ ; which is far better :

24 Nevertheless, "to abide in the flesh is more needful for you.

25 And, having this confidence, I know that "I shall abide and continue with you all, for your furtherance and 'joy of faith ;

26 "That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only 'let your conversation be as it becometh the gospel of Christ : that, "whether I come and see you, or else be absent, I may hear of your affairs, that 'ye stand fast in one spirit, with one mind striving together for the 'faith of the gospel ;

28 And 'in nothing terrified by your adversaries : which is to them an "evi- dent token of perdition, but to you "of salvation, and that of God.

Rom. 8. 28.
2 Cor. 4. 17.
Ps. 76. 10.
Job 13. 16.
1 Pet. 1. 7, 9.

2 Cor. 1. 11.
Rom. 8. 9, 26.

2 Tim. 1. 12.
Rom. 5. 5.
Gal. 6. 14.

Acts 20. 24. &
21. 13. 2 Cor.
4. 10, 11.

Gal. 2. 20.
1 Cor. 1. 30.
Col. 2. 10. &
3. 11. Gal. 6.
14. Ps. 73. 26.

• Or to me liv-
ing and dying
Christ is gain
Ch. 3. 7—9.

Gal. 2. 20.
2 Cor. 10. 3
not Rom. 8. 1
4, 13.

• Ver. 21. Acts
20. 24 & 21. 13.

• 2 Cor. 5. 2, 4.
6. 8. Luke 23.
43. 1 Thes. 4.
17. John 17.
24.

• Acts 20. 29.

Ch. 2. 24.
2 Cor. 1. 24.
Rom. 1. 11.
12. & 15. 32.
Philem. 22.

1 Pet. 1. 8.
2 Chr. 20. 20.
Ps. 60. 6.
Jer. 15. 16.

2 Cor. 1. 14.
& 5. 12. ch. 2.
16—18. Rom.
1. 11, 12.

Eph. 4. 1, 3.
Col. 1. 10.
1 Thes. 2. 11,
12. & 4. 1, 7.
1 Cor. 7. 19,
20, 24. Tit. 2.
11, 12, 14. &
3. 8, 14. Gal.
5. 22, 23.

2 Pet. 1. 4—
9. 2 Cor. 7. 1.
• Ver. 19—26.
& 2. 24.
Philem. 22.
Ps. 133. 1.
1 Cor. 1. 10.
ch. 2. 2, 14.
16. & 3. 15—
17. & 4. 1, 2.
Jude 3. Eph.
4. 3. Prov. 23.
23.

• Acts 24. 24. Rom. 1. 5. & 10. 8. Gal. 3. 23, 25. & 1. 23. & 3. 2. Eph. 4. 5. 1 Tim. 1. 19. &
3. 9. & 4. 1, 6. & 5. 8, 12. & 6. 10. 2 Tim. 4. 7. Tit. 1. 1.
& 51. 7, 12. Mat. 10. 28. Heb. 13. 5, 6. with ch. 3. 2, 13.

• Rom. 8. 17. 2 Tim. 2. 11, 12. 2 Cor. 1. 10.

work of grace, is really begun in most of your hearts. 8. For, affected with, and in imitation of, Jesus' redeeming love, God alone knows how earnestly I desire to be further instrumental in the spiritual and eternal welfare of each of you, whom I look on as his dear members. 9. And, in my fervent affection, I earnestly beg of him that your love to him and his Son, his word, ordinances, ways, ministers, and people, may still more and more increase, along with, and under the influence of, a growing knowledge, and experience of the doctrine of Christ, 10, 11. That ye may carefully examine, prove, and approve, those sentiments and practices which are truly valuable and important; that so ye may be found genuine Christians,—pure in heart and life, free from hypocrisy and deceit in your holy profession, and uncorrupted in your principles and designs, temper and behaviour,—and may, in the view of Christ's coming to call you to account for your conduct, constantly live in the most holy and blameless manner, doing nothing to wound your own spirits or occasion the stumbling of others,—greatly abounding in the most precious fruits of all holy obedience, and in the performance of duties both to God and man, which are produced by virtue derived from Christ, and are, through his merits and intercession, acceptable to God, and tend to his honour and glory. 12—14. And that ye may not be terrified at, nor discouraged by, my sufferings for the cause of Christ, know that, contrary to all outward appearance or natural expectation, they have been permitted and overruled, rather for the confirmation and propagation of the gospel, than to the dishonour or hindrance of it, insomuch that the hardships and imprisonment, which the power and presence of Christ enable me to bear with becoming patience and fortitude, are well known among all the courtiers and citizens here, to be for no immorality, but merely for the sake of Christ, and have proved the happy occasion of many enquiring after and believing in him;—and, through the influence of God's grace, many of my fellow ministers, fully satisfied of the justice and excellency of my cause, and of the remarkable support and encouragement which I have received from Christ under my troubles, have been more abundantly animated and emboldened thereby to preach the gospel with greater freedom and liberty of spirit than before. 15—17. There are, indeed, some judaizing teachers, who preach Christ as the true Mes- siah, and several important doctrines of salvation, from envy at my reputation and success in carrying the gospel in its peculiar doctrines to the Gentiles as well as the Jews, and in order to sink my credit and authority, and raise their own. Others preach the pure doctrines of Christ in their full extent, with freedom and delight, from love to him and his truths, and to the souls of men, and to me his apostle. The former, not from any sincere regard to Christ, his truths, or immortal souls, but from a contentious and envious disposition, in hopes that thereby they shall supplant, distress or grieve, me, or that, by the contentions which they foment, they may provoke the civil government to detain me in prison, or take away my life. But the latter, from a principle of love to me, as well as to the truth itself, accounting me one appointed and qualified of God, and even imprisoned and tried, for maintaining and defending the gospel of Christ. 18. But, however different the motives by which the preachers here are actuated, I am heartily glad, and hope always to be so, that the truths of Christ are preached, and himself made known to multitudes, by that means. 19. For I know, from the promises of God, the revelations of his Spirit, and my own former experience, that, through your prayers for me, and the rich communi- cations of the Spirit of Christ, granted me in answer to them, that the very worst

designs of my opposers shall be overruled for promoting my deliverance from prison, and be sanctified to my own and others' spiritual and eternal advantage. 20. And I firmly hope, as well as earnestly desire, that, whatever my adver- saries may design or do against me, I shall never be ashamed of Christ or his truths, but be enabled to go on in his work with all liberty of spirit and undaunted courage; and as, since my call to the apostleship, I have, through grace, acted to the honour of Christ, my great Master; I trust that, now and hereafter, he will, even in my weak frail body, manifest the greatness of his power and grace, whether by my patient continuance under suffering, my further publication and defence of the gospel, and my holy life and conversation,—or by my bravely owning and honouring him in enduring the most cruel and violent death for his sake. 21. For Christ, my ALL IN ALL, who lives in me, and to whom I look as the source of spiritual life, is my gain in living and dying; and the glory of his name, and the winning of souls to him, is the end which I pursue in both;—and a death, after living in, on, and to, him, would but usher me into the unspeakable reward of eternal felicity. 22. But, if it please God to lengthen out my days on earth to preach and suffer for the gospel, it will promote the honour and interest of Christ, which, in the end, will turn to my own account; so that, were I to be left to my determination, I can hardly say whether I would choose life or death. 23, 24. For I am indeed greatly straitened and pressed in my own mind, having, on the one hand, an earnest desire to be loosed from my present incumbrances, weakness, and imperfections, and to have my soul released from this frail body, that I may enter on the immediate views and full enjoyment of Jesus Christ my Lord; and, on the other, I am willing, if it please God, to continue for a while exercising my ministry on earth, as I believe this would be most for your spiritual advantage, amidst the manifold enemies and temptations which surround you. 25, 26. In this persuasion, that my future ministrations might, by the blessing of God, be useful, I am not without inti- mations from the Spirit of God that, notwithstanding the present threatening aspect, my life shall be for a time preserved, that, by my preaching, prayer, or example, I may be instrumental in promoting your and others' edification in knowledge, faith, comfort, and holiness; and that, by my wonderful deliver- ances from prison, and the benefits ye receive by my visit, preaching, and converse, your delightful glory in Jesus Christ, the only Saviour may be more abundant than ever. 27, 28. Meanwhile, to manifest the truth of your faith, and to promote your own and my comfort, take the most earnest and special heed that your traffic and behaviour in the world be answerable to your Christian state and character, and suitable to the directions, and ornamental to the principles, privileges, and obligations, of the gospel of Christ, and to your holy profession thereof; that, whether I should ever in this life see you again or not, I may have comfortable accounts of your spiritual concerns; that, notwithstanding all the subtle and furious attempts of your enemies, under the influence of the Holy Ghost, he may persevere unshaken in one and the same evangelical spirit of liberty, truth, and love, and concur in vigorous efforts for preserving, propaga- ting, and defending, the pure, uncorrupted, and important, doctrines of faith delivered in the gospel, and for rendering the grace of faith in one another lively and steadfast:—and may hear that, however artful, cruel, and outrageous, the adversaries of your souls and Christian profession be, ye behave, amidst all their attacks, with a truly Christian courage and fortitude,—which to them is not a mark of your obstinacy, but an awful token that they are on the way to everlasting

Anno Domini
cir. 64.

Is. 53. 10—
12. Ps. 22. 27
—30. Acts 5.
41. 1 Pet. 3.
14.
Acts 16. 19—
40. ver. 13.
Acts 14. 22.
& 20. 23.
2 Tim. 3. 11
12.

29 For unto you 'it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict^d which ye saw in me, and now hear to be in me.

CHAP. II.

(1) Paul exhorts the Philippians to an harmonious, kind, and humble, behaviour, by various moving arguments, and particularly by the example of Christ; 1—11: to diligence in the business of their salvation, in consideration of God's working in them; 12, 13: and to be exemplary and instructive to the world, and a comfort to himself; 14—18. (2) He assures them of his desire and hope of making them a visit; and meanwhile recommends Timothy and Epaphroditus, whom he sent with this letter; 19—29.

IF^a there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2^b Fulfil ye my joy, that ye 'be like-minded, having the same love, being of one accord, of one mind.

3^d Let nothing be done through strife or vain glory: but in lowliness of mind let each esteem other better than themselves.

4^e Look not every man on his own things, but every man also on the things of others.

5^f Let this mind be in you, which was also in Christ Jesus:

6 Who, 'being in the form of God, thought it not robbery to be equal with God:

Rom. 12. 15. & 15. 1, 23. 1 Cor. 10. 24, 33. & 13. 5. 2 Cor. 11. 28, 29. Heb. 13. 1—3. Mat. 11. 29. John 13. 15. 1 Pet. 2. 21. 1 John 2. 6. 1 Cor. 6. 17. & 12. 13. Is. 9. 6. Zech. 13. 7. John 1. 1, 2. & 5. 18. & 10. 30, 33. & 17. 5. 2 Cor. 4. 4. Col. 1. 15. Heb. 1. 3. Rom. 9. 5. 1 Tim. 1. 17. & 3. 16. Tit. 2. 13. Heb. 7. 25, 26, 28.

destruction;—and to you is an evidence that God, who calls you to these trials, will effectually carry you through unto eternal salvation! 29. For, to your distinguished honour, God, on account of Christ's merits, not only enables you to believe in him to the saving of your souls, but also patiently, and aiming at his glory, to suffer for his cause, that ye may be more illustriously glorified together with him hereafter: 30. In which ye are exercised with no other combat of trials and troubles than I myself have experienced even among you, and still am under, and yet am enabled, through grace, to sustain with holy fortitude and patience, for the same glorious cause.

REFLECTIONS UPON CHAP. I.—In great kindness hath Christ furnished his church with all needful officers to take care of their spiritual and temporal concerns. Hopeful are daily fervent prayers for necessary blessings to such as are sanctified in Christ; and thrice happy those churches wherein all the members appear such. The free favour of Christ and his Father flows out delightfully in their spiritual peace, and to perfect the work begun in their hearts. It is very refreshing for ministers to observe their hearers walking in the fellowship of the gospel, and unitedly increasing and abounding in sincerity, light, love, and holy conversation, to the glory of God through Christ, and as a mean of preparing them for his second coming.—For deep is the concern which faithful ministers have for the spiritual edification and comfort of their hearers; and great is the delight they take to share with them in it, and to help in promoting it!—Alas! that ever the gospel of God's grace and salvation should be preached from envy or contention! But how amiable when it is preached with fidelity, and with sincere affection to Christ, and to his servants, people, and cause. It is very encouraging when God makes the sufferings of his ministers to turn out for the spread and success of the gospel. And honourable is it when they rejoice to be debased, that Christ may be exalted and souls edified; and, through love to him, are in a strait whether they should desire the immediate enjoyment of Christ, or for a time to continue in a suffering state on earth for the service of his church. Thrice happy is it when, through Jesus' merits and grace, the prayers of Christians draw down rich supplies of grace on their ministers; and when with remarkable unanimity they cordially believe, boldly profess, uprightly practise, and are ready cheerfully to suffer for, the truth!—What fearful ruin must await the adversaries of such!

CHAP. II. Ver. 1, 2. By all the exhortations which have been delivered to you in the name of Christ, and by all the consolations which ye have in or from him, or would occasion to me; by all the joy ye have had, or can have, in his love to you, or in your's to him or to one another for his sake, or in your or my mutual love;—by all that holy fellowship, which ye and I have in the special influences, gifts, and graces, of the Holy Ghost; or with one another, as members of Christ's mystical body;—by all the inexpressible grace and tender mercies of God, manifested in your heart by his Spirit;—and by all the reality, worth, pleasure, obligation, or endearment, in those things which ye have experienced;—I beseech you to increase my comfort and joy, in more and more abundantly uniting with me, and with one another, in mind and heart, in joint love to Jesus Christ and every thing that is his, and in joint pursuits of the same design for promoting his honour and the edification of souls;—and in a joint view and relish of the doctrines of the gospel, in opposition to judaizing preachers. 3. Take heed that nothing be said or done among you from a litigious ostentation, a self-conceited temper or desire of applause;—but in your church assemblies, and in all your conversation, behave with the deepest humility and modesty, being always ready to condescend to persons of the lowest degree, and to think and speak better of others, who walk in a becoming manner, than of yourselves,—duly affected with a sense of your own failings, and casting a veil of love upon the defects of other Christians. 4. And, in order to attain this excellent disposition, let every one of you beware of a narrow selfish spirit, magnifying your own

7 But made himself of^b no reputation, and took upon him 'the form of a servant, and 'was made in the *likeness of men:

8 And, being found in fashion as a man, 'he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also 'hath highly exalted him, and given him 'a name which is above every name:

10 'That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess 'that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, 'as ye have always obeyed, not as in my presence only, but now much more in my absence, 'work out your own salvation with 'fear and trembling.

13 'For it is God who worketh in you both to will and to do "of his good pleasure.

14 'Do all things without murmurings and disputings:

15 'That ye may be blameless and 'harmless, the sons of God, without rebuke, in the midst of a crooked and

John 13. 13. Ps. 110. 5. Rom. 14. 9, 11. 1 Cor. 8. 6. & 12. 3. Acts 2. 36. & 5. 31. & 10. 36. Ch. 1. 5, 27, 29. Rom. 13. 11—14. 2 Pet. 3. 18. & 1. 4—9. 1 Pet. 1. 13—15. Tit. 2. 11—14. 1 Cor. 15. 58. & 9. 24, 25. Mat. 7. 7. John 6. 27, 40, 54, 57. ch. 3. 8—14. Ps. 2. 11. Is. 66. 2. 2 Cor. 7. 15. Heb. 4. 1. Eph. 6. 5. Rom. 6. 13, 14. Is. 26. 12. Zech. 10. 12. Ps. 73. 24. 1 Pet. 5. 10. 2 Cor. 3. 5. & 12. 9. Heb. 13. 2. 1 Thes. 5. 23, 24. Rom. 9. 11, 16. Eph. 5. 6, 9, 11. & 2. 8. 2 Tim. 1. 9. Rom. 12. 17. & 14. 1. 1 Tim. 2. 8. 1 Pet. 2. 12. & 4. 9. ver. 3. Eph. 5. 7, 8. Mat. 5. 45, 14—16. 1 Thes. 5. 5, 6. Luke 6. 35. Prov. 4. 18. with Deut. 32. 5, 6. Or sincere.

endowments, or of principally aiming at your own honour, ease, and secular interests; but let every one, acted by a general public spirit, consult and study what tends to the general edification, peace, comfort, and advantage of others, spiritual or temporal: 5. For, in opposition to strife, vain glory, and self-seeking, the same spirit of meekness, humility, and love, ought to prevail in you which was so perfectly and conspicuously exemplified in our Lord Jesus Christ. 6—8. Who, though, as the eternal and holy begotten Son of God, he was necessarily possessed of all divine perfections, and justly claimed a sameness of nature and equality of person with his eternal Father, nevertheless, by an act of infinite condescension, disrobed, and as it were emptied, himself of his appearances of that divine majesty and glory, of which he is necessarily and perpetually possessed;—and, that he might be his Father's bond servant, living, acting, bleeding, and dying, according to his commandment, and go through the most painful, humbling, and difficult, services of our redemption, assumed a true and real human nature into personal union with his divine;—and, being found in the common form and condition of men, as well as in their law room and stead, he submitted to the lowest degree of service and suffering, humbly obeying his parents and magistrates in every thing lawful;—yea, obeying his Father, in fulfilling the precepts and bearing the penalty of his holy law, and that even unto the ignominious, painful, and accursed, death of the cross. 9—11. But, having fulfilled his work of redemption in this humble, obedient, and suffering, manner, God his Father, in reward of it, gloriously exalted him, not by adding any thing to his essential happiness, perfection, or glory, but by raising him as man from the dead, receiving him up into heaven, setting him at his own right hand, and giving him universal dominion as God-man Mediator, and a new title of honour and authority as Lord and Saviour, incomparably superior to any other name, dignity, or authority, among creatures,—that all intelligent beings, angels or men, good or bad, might, either now or in the last judgment, voluntarily adore, worship, and submit to him, or be constrained publicly to submit to him, as their supreme Judge;—and that men of all nations and languages might, either cheerfully or by constraint, be made to acknowledge him, as Mediator God-man, to be the great Head, Lord, and Ruler, over all, and the universal Judge of the world, to the glory of God the Father, who, in infinite wisdom and sovereignty, appointed him to this dignity, as his honorary Servant under himself. 12. Since therefore the beauties of holiness and humility, and the infinite importance of your salvation, have been so conspicuously and affectingly exemplified in Jesus Christ, I entreat and hope that, as, when I was present among you, to observe, assist, and admonish, you, ye were obedient to my words, and have been much more since I left you, so ye will more and more abound in the diligent exercise and assiduous practice of the forementioned, and all other, graces and duties, necessary in the nature of things, and by the appointment of God, for the final accomplishment of that salvation which is already your own by the gift of the Father, the purchase of the Son, and application and earnest of the Holy Ghost; and that not with a servile, distrustful, and desponding dread, but with a holy, filial, and awful, reverence of the divine Majesty, and a cautious fear of sinning against him, and humble dread of provoking his frowns or chastisements. 13. For, to encourage your diligence, and prevent your pride and carnal security, remember that the same God of all grace, who has begun the good work in your souls by an internal influence, doth carry it on till it be perfect; and, not for any desert of yours, but merely of his own free and sovereign grace, with infinite pleasure and delight, he excites, inclines, and determines, your will, and enables you with freedom and cheerfulness to perform those things that relate to your salvation. 14. In dependance therefore upon his gracious operations in you, study in your whole conduct, to avoid all discontent at the prosperity of others, or the disposals of providence,—and all animosities and wrangling disputations one against another, or against what God in his providence calls you to do or suffer for Christ's sake. 15. That, as children of God, and not of the devil, ye may in reality, as well as appearance, be unre-

Anno Domini
cir. 64.

Ps. 27. 6. Is.
49. 7. & 53.
2. 3. Lan. 9.
24. Mark 9.
12. 2 Cor. 8.
9. Mat. 8. 20.
Ps. 40. 17.

Is. 42. 1. &
49. 3, 6, 7. &
52. 13. & 53.
11. Ezek. 34.
23, 24. Zech.
3. 8. Mat. 20.
28. Luke 22.
27. John 13.
14. Rom. 15.
3, 8.

Gal. 4. 4.
Rom. 8. 3. &
1. 3. John 1.
14. Heb. 2. 14.
17. Mat. 1.
Luke 2.

Or habit.
Heb. 5. 7, 8.
& 2. 9, 14, 17.
& 4. 15. & 9.
14. & 10. 10.
14. & 12. 2.
John 10. 18.
& 18. 11.
Mat. 26. 39.
42. & xxvii.
Luke xxii.

Ps. viii. xviii.
xxi. xlv. lxxiii.
xcvi.—c. cxxii.
cx. John 17. 1.
2, 5. & 5. 27.
& 10. 17.
Rom. 14. 9.
Heb. 2. 9.
Rev. 5. 12.

Ps. 22. 27—
31. & 72. 17.
& 89. 27.
Dan. 7. 14.
Heb. 1. 4.
Eph. 1. 21.
1 Pet. 3. 22.
Col. 2. 10.
Mat. 28. 18.
Is. 45. 23. &
53. 12. Rom.
14. 10, 11.
Heb. 1. 6.
Rev. 5. 13.

John 13. 13. Ps. 110. 5. Rom. 14. 9, 11. 1 Cor. 8. 6. & 12. 3. Acts 2. 36. & 5. 31. & 10. 36. Ch. 1. 5, 27, 29. Rom. 13. 11—14. 2 Pet. 3. 18. & 1. 4—9. 1 Pet. 1. 13—15. Tit. 2. 11—14. 1 Cor. 15. 58. & 9. 24, 25. Mat. 7. 7. John 6. 27, 40, 54, 57. ch. 3. 8—14. Ps. 2. 11. Is. 66. 2. 2 Cor. 7. 15. Heb. 4. 1. Eph. 6. 5. Rom. 6. 13, 14. Is. 26. 12. Zech. 10. 12. Ps. 73. 24. 1 Pet. 5. 10. 2 Cor. 3. 5. & 12. 9. Heb. 13. 2. 1 Thes. 5. 23, 24. Rom. 9. 11, 16. Eph. 5. 6, 9, 11. & 2. 8. 2 Tim. 1. 9. Rom. 12. 17. & 14. 1. 1 Tim. 2. 8. 1 Pet. 2. 12. & 4. 9. ver. 3. Eph. 5. 7, 8. Mat. 5. 45, 14—16. 1 Thes. 5. 5, 6. Luke 6. 35. Prov. 4. 18. with Deut. 32. 5, 6. Or sincere.

Anno Domini
cir. 64.Or shine ye.
Mat. 5. 16.
Prov. 4. 18.
Eccl. 9. 1. Is.
60. 1, 2.Ch. 1. 27. &
4. 1. Heb. 4.
14. & 10. 23.
Jude 3.John 6. 63.
68. & 5. 25.
1 Pet. 1. 3, 23.
Jam. 1. 16.
Jer. 15. 16.
Ps. 119. 15.
93. Acts 13.
26.Ch. 1. 26.
2 Cor. 1. 14.
& 4. 1. 2. Thes.
2. 19, 20.Gal. 2. 2. &
4. 11. 1. Thes.
3. 5.2 Cor. 12. 15.
1. Thes. 2. 8.
Col. 1. 24.
2 Tim. 4. 6.
ch. 1. 20.
Rom. 15. 16.
2 Cor. 7. 3, 4.Poured forth.
Num. 28. 7.Ch. 3. 1. &
4. 4.Ch. 1. 25.
Philem. 22.
Jam. 4. 15.
ver. 2.

Or moreover.

Ch. 1. 1.
Rom. 16. 21.
1. Thes. 3. 2.
Eph. 6. 21, 22.
Col. 4. 8, 9.
1 Cor. 16. 10.Or so dear
unto me. Ps.
55. 13, 14.1 Tim. 1. 2.
2 Tim. 1. 2.1 Cor. 10. 24.
33. 2 Tim. 3.
2. & 4. 10, 16.
& 1. 15. Hos.
10. 1. Zech. 7.5. with Mat.
16. 24. Luke
14. 26. 1 Cor.
13. 5. Rom.
15. 1—3.ch. 3. 18, 19.
ver. 4.Acts 16. 1. 1 Tim. 1. 2. 2 Tim. 1. 2. Rom. 16. 21.
19, 25, 26.perverse nation, among whom ye shine
as lights in the world ;16 Holding forth the word of life :
that I may rejoice in the day of Christ,
that I have not run in vain, neither
laboured in vain.17 Yea, and if I be offered upon
the sacrifice and service of your faith, I
joy and rejoice with you all.18 For the same cause also do ye joy
and rejoice with me.19 But I trust in the Lord Jesus to
send Timotheus shortly unto you, that
I also may be of good comfort when I
know your state.20 For I have no man like-minded,
who will naturally care for your state.21 For all seek their own, not the
things which are Jesus Christ's.22 But ye know the proof of him, that,
as a son with the father, he hath served
with me in the gospel.23 Him therefore I hope to send pre-
sently, so soon as I shall see how it will
go with me.24 But I trust in the Lord that I also
myself shall come shortly.25 Yet I supposed it necessary to send
to you Epaphroditus, my brother, and
companion in labour, and fellow soldier,
but your messenger, and he that mini-
stered to my wants.26 For he plunged after you all, and
was full of heaviness, because that ye had
heard that he had been sick.See ch. 1. 25. Philem. 22. ch. 1.
Ch. 4. 18. 2 Cor. 8. 23. Philem. 2. Col. 1. 7. & 4. 12. Ch. 1. 8. & 4. 1.

proveable and inoffensive in your temper and conversation, and sincere in your dealings with God and men,—that there may be no just occasion of complaint or accusation against you, or any room to revile and censure you, while ye live in the midst of Jews and Gentiles, exceedingly depraved in their minds and manners, and perversely turned aside from the right ways of the Lord ;—among whom ye Christians are, or ought to be, shining lights and illustrious examples, for their conviction, direction, or pattern, that, seeing your good works, they may glorify your Father which is in heaven. 16. Holding fast to yourselves, and holding forth to all around you, Christ, who is our life ; and the glorious doctrines of that gospel which reveals, offers, and is the mean of conferring spiritual and eternal life,—that, according to my hope, I may rejoice in your steadfastness, usefulness, and eternal salvation, when, at Christ's second coming, we shall appear together in his presence ; and may find that my pains and labours have, by the grace of God, issued in his glory and your happiness. 17. Nay, if God, for the confirmation of your faith, and that of other believing Gentiles, who are offered up as an acceptable sacrifice to himself, sanctified by the Holy Ghost, should call me, his prisoner, to undergo the most cruel sufferings and death, I do and should rejoice and glory therein. 18. And, if ye hear of my martyrdom, I beg that ye will rejoice with, and congratulate, me on the honour of such a death, since it will bear the most noble testimony to the Lord Jesus and his gospel, and tend to the further encouragement and establishment of your faith in him. 19. But, notwithstanding all that I have said about my willingness to die for these great purposes, I at present humbly hope and trust that, through the care and kindness of the Lord Jesus, who has all power in heaven and earth, I shall be quickly able to spare my dear brother Timothy, and send him to visit you and help you in your spiritual concerns, and that I may have the satisfaction to hear from him, that the work of the Lord prospers among you, and that the subtle judaizing teachers have not been able to pervert you. 20. And my reason for sending him is, that I have here no fellow labourer, so like myself in temper, ministration, behaviour, and love to you, and who, with the like genuine, tender, and parental, affection, will lay your concerns to heart and carefully study to promote your establishment and edification. 21. For the generality of those with me are too selfish and feeble minded, rather solicitous about their own temporal ease, honour, profits, or safety, than willing to expose themselves to such fatigues, dangers, and reproaches, as they might possibly be called to undergo, in promoting the interests, cause, and glory of our great Lord and Saviour, and the welfare of his church, amongst you. 22. But ye have had sufficient trial and proof of his eminent qualifications, faithfulness, courage, and zeal ; and that, as a son, he has been always ready to engage with me in any work or warfare, or cheerfully go wherever, and do whatever, I desired him. 23. Him therefore I hope to send to you as soon as I shall have taken my trial at Cesar's bar, and know whether I am to die or live, to remain a prisoner or be discharged. 24. Nay, I trust in the Lord Jesus, whose I am and whom I serve, and for whose sake I am in bonds, that, by his gracious and overruling providence, I shall be acquitted, and visit you myself. 25. Nevertheless, I thought it necessary, for your edification and comfort, to send back with this letter Epaphroditus, who is my brother in the Christian faith and ministerial office, and fellow labourer and soldier under Christ, our Captain of salvation in our spiritual work, and in our warfare against sin, Satan, and the seducers and powers of this world ; and who, as your minister and messenger, has faithfully and kindly supplied me with your generous benefaction. 26. And I the rather chose to send him, as he is extremely desirous of seeing you again, being exceedingly afflicted in his own mind, that your hearing of his sickness would occasion so much grief and distress to you. 27. For indeed his sickness was such, that we despaired of his life ; but our prayer-hearing God, whose prerogative it is to kill and to make alive, brought him back from the gates of death, which was a great mercy, not

27 For indeed he was sick nigh unto death : but God had mercy on him ; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that when ye see him again ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness ; and hold such in reputation :

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

CHAP. III.

The Apostle (1) Cautions the Philippians against judaizing teachers, whom he describes, and contrasts with faithful ministers and Christians ; 1—3. (2) Recites his own former Jewish privileges, and renounces them all for Christ ; 4—8. (3) Represents his earnest desire to be found in him and his imputed righteousness, and to go on towards perfection in holiness and happiness ; 9—14. (4) Recommends his own example of holiness and heavenly-mindedness to the imitation of believers, in opposition to the behaviour of carnal professors ; 15—21.

FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

2 Beware of dogs, beware of evil-workers, beware of the concision.

3 For we are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man

1 Tim. 1. 4—7. Tit. 1. 10. Rev. 2. 9. & 3. 4. Deut. 10. 16. & 30. 6. Jer. 4. 4. Col. 2. 11, 12. John 4. 23. 24. Rom. 1. 9. & 2. 29. & 4. 11, 12. Gal. 6. 14—6. ver. 7—10. Mat. 16. 24. ver. 7—9. 2 Cor. 11. 18—22.

Anno Domini
cir. 64.Ps. 34. 19.
John 11. 4.
Job 5. 19.
Ps. 41. 2, 3.
& 103. 3, 4.
& 107. 20.Rom. 12. 15.
Heb. 13. 3.
1 Cor. 10. 13.Rom. 16. 2. &
15. 32. 1 Cor.
16. 10, 18. &
9. 14. 1 Thes.
5. 12. 1 Tim.
5. 17. Heb.
13. 17. Gal.
6. 6.Or honour
such.Mat. 25. 36
—40. 1 Cor.
16. 17. ch. 4.
10, 18. Acts
20. 24.Ch. 4. 4.
1 Sam. 2. 1.
Ps. 5. 11. &
32. 11. & 33.
1. & 37. 4. &
149. 2. & 4.
6, 7. & 47. 6.
7. Is. 61. 10.
Joel 2. 23.
Hab. 3. 18.
Rom. 5. 11.
1 Thes. 5. 16.
1 Pet. 1. 8. &
4. 13. Luke
10. 20.2 Pet. 1. 12.
& 3. 1.Mat. 7. 15. &
24. 4. Is. 56.
10—12. 2 Cor.
11. 13. Gal. 5.
16. ver. 19.
Gal. 5. 2.

only to him, in the restoration of his health and his further capacity for usefulness, but also to you and others, particularly myself : as the loss of so dear and valuable a friend and brother would have been a great addition to the trouble which his sickness, and my own confinement, gave me. 28. I therefore dispatched him back to you with the greater care and speed, that, when ye see him again in full health, ye may have fresh comfort ; and, by the renewed usefulness of his labours among you, my own mind may be comforted under my troubles, and for the want of him. 29. Receive him therefore as a servant of Christ, and for his sake, with all spiritual joy, as well as with humane, civil, and friendly, affection ; and let him, and all such faithful labourers in the gospel, be esteemed very highly, and treated with great honour, for their work's sake. 30. For it was by the fatigue he underwent in the service of Christ, in love to him, and zeal for his interest and glory, that he contracted that illness which brought him so near the point of death ; neglecting his own body, and hazarding his own life, that he might preach to such as I could not come to in my confinement, and might attend and assist me in your name.

REFLECTIONS UPON CHAP. II.—The comforts and influences of real religion should stir us up to Christian unity, affection, humble condescension, and tender care for the edification of others, particularly our brethren in Christ. And a most endearing example, and powerfully-constraining motive hereof, is his infinite condescension, self-debasement, and suffering, for us. But his glorious advancement to his Father's right hand, having all power given him in heaven and in earth, is a delightful earnest and blessed mean of the exaltation of humble souls : And infinite is the obligation we have to contemplate, admire, love, adore, and serve him. With humble caution, self diffidence, reverence of God, and holy, diligence, should believers attend to the things which relate to their own salvation. And hopeful is their labour when God is ever present with them to excite and assist them. And Christians have great need, for the honour of Christ, for the comfort of his ministers, and for the sake of the world around them, always to study an humble, holy, and inoffensive, conversation.—Alas ! that, in the best of times, so many ministers and professed Christians should be so selfish and corrupt. But it is delightful to see them striving to outdo one another in care, sympathy, love, and readiness to do or suffer for one another's edification and comfort.

CHAP. III. Ver. 1. After all, my dear Christian brethren, make it your constant study to rejoice and glory in the Lord Jesus, his person, offices, relations, and blessings, as altogether excellent in themselves, and by the gospel given and applied to your hearts. This will support your spirits under trouble, and prevent your seduction by judaizing teachers.—And, without any irksomeness, I repeat the admonitions which I formerly gave you, as I find it necessary for your establishment and edification. 2. Beware of all flattering, malicious, mischievous, and dividing, preachers, particularly those of the judaizing kind, who, with all their boastings of circumcision, are extremely disgraceful and hurtful to the church, tearing it asunder, and cutting themselves and others off from Jesus Christ. 3. For we, who are true believers in Christ, are the very reverse of such,—being effectually circumcised and renewed in our hearts, and truly instated in covenant with God ; and accordingly we worship him, not by ceremonial rites and carnal ordinances, but with our whole souls, in the exercise of all spiritual graces,—under the direction and influence of the Holy Ghost,—and with abundant joy triumph in Jesus Christ, as our only Mediator, righteousness, and ground of acceptance and hope !—while we renounce all dependance upon and expectation of favour with, God on account of circumcision, or any other Jewish ordinance, or any thing we have or can do in performing the righteousness of the law by natural principles. 4—6. None of the judaizing teachers have more ground to boast of these carnal privileges than I myself.—I was duly

Anno Domini
cir. 64.

Gen. 17. 12.
Acts 22. 3. &
23. 6. & 26.
4. 5. Rom. 11.
1. 2 Cor. 11.
18—22.

Gal. 1. 13, 14.
Acts 8. 3. & 9.
1. & 22. 3. 4.
& 26. 9. 10.
1 Cor. 15. 9.
1 Tim. 1. 13.
Acts 23. 1.
1 Cor. 4. 4.
2 Tim. 1. 3.
Rom. 7. 9. &
9. 31, 32. &
10. 2, 3, 5.

Mat. 12. 44.
& 16. 24.

Is. 53. 11.
Jer. 9. 23, 24.
John 17. 3, 8.
Col. 2. 2.
1 Cor. 2. 2.
Eph. 1. 17. &
3. 18, 19.
1 John 5. 20.
Gal. 1. 16.
Mat. 16. 17.

1 Cor. 4. 9—
12. 2 Cor. 4. 8
—10. & 11. 23,
27. Mat. 19.
29. & 16. 24.
Acts 20. 24.
& 21. 13.
2 Tim. 3. 11.

Heb. 3. 14.
Mat. 13. 44.

Rom. 9. 31,
32. & 10. 2,
3, 5. Gal. 3.
10. Is. 64. 6.
Ps. 143. 2.

Rom. 1. 17.
& 3. 21, 22,
24. & 5. 15—
19. 21. & 8.
3. 4. & 9. 30.
& 10. 4. 1 Cor.
1. 30. 2 Cor.
5. 21. Is. 45.
24. & 46. 12.
13. & 61. 10.
Jer. 23. 6.
& 33. 16. Rev.
19. 8. Gal. 2.
16, 20.
2 Pet. 1. 1.

Rom. 4. 25.
& 6. 3—6.
Gal. 2. 19, 20. Rom. 7. 4. & 8. 2, 11, 17. 2 Cor. 4. 10, 11. 2 Tim. 2. 11, 12. 1 Pet. 4. 13.
Luke 20. 25. Acts 26. 7. 1 Tim. 6. 12. Heb. 12. 23. Ver. 13, 14. Hos. 6. 3.
Ps. 63. 8. & 42. 1. & 44. 2, 7. Job 17. 9. Prov. 4. 18. Eph. 1. 7. Is. 45. 17.
John 12. 32. Is. 49. 25. Hos. 2. 19, 20. Ps. 110. 2, 3. & 45. 3—5. Ps. 27. 4. & 45.
10. Luke 9. 61, 62. Heb. 6. 1. 1 Cor. 9. 24, 26. 2 Cor. 5. 16. ch. 2. 12. Heb. 12. 1, 2. 2 Tim. 4.
7. 1 Tim. 6. 11, 12. Prov. 4. 18.

thinketh that he hath whereof he might trust in the flesh, I more :

5 ¹Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews ; as touching the law, a Pharisee ;

6 ²Concerning zeal, persecuting the church ; touching the righteousness which is in the law, blameless.

7 But what things were ³gain to me, those I counted loss for Christ.

8 Yea, doubtless, and I count all things but loss ⁴for the excellency of the knowledge of Christ Jesus my Lord : ⁵for whom I have suffered the loss of all things, and do count them *but* dung that I may win Christ,

9 And be found in him, not having ⁶mine own righteousness, which is of the law, but ⁷that which is through the faith of Christ, the righteousness which is of God by faith :

10 That ⁸I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death ;

11 If by any means ⁹I might attain unto the resurrection of the dead.

12 ¹⁰Not as though I had already attained, either were already perfect : but ¹¹I follow after, if that I may apprehend ¹²that for which also ¹³I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended : but ¹⁴this one thing

I do ; forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark, for ¹⁵the prize of the ¹⁶high calling of God in Christ Jesus.

15 Let us therefore, ¹⁷as many as be perfect, be thus minded : and, if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, ¹⁸whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, ¹⁹be followers together of me, and mark them who walk so, as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you ²⁰even weeping, *that they are* ²¹the enemies of the cross of Christ :

19 ²²Whose end is destruction, ²³whose God is *their* belly, and ²⁴whose glory is in their shame, who ²⁵mind earthly things.)

20 For ²⁶our conversation is in heaven ; from whence also we ²⁷look for the Saviour, the Lord Jesus Christ :

21 Who shall ²⁸change our vile body, that it may be fashioned like unto his glorious body, ²⁹according to the working whereby he is able even to subdue all things unto himself.

1 Rom. 16. 18. Is. 56. 10—12. ch. 2. 21. Ezek. 13. 19. & 34. 3. Mic. 3. 5, 11. 2 Cor. 11. 12. Gal. 6. 13. Tit. 1. 10, 11. 2 Pet. 2. 1, 10, 18. Jude 8, 12, 16. 1 Tim. 6. 4. Rom. 8. 5, 6. Ps. 17. 14. & 4. 6. 1 Tim. 6. 5, 9, 10. Tit. 1. 11. 2 Pet. 3. 3, 13, 14. Ezek. 33. 31. & 34. 3, 4. Eph. 2. 6, 19. Col. 1. 5. & 3. 1, 3. 2 Cor. 4. 18. Prov. 15. 24. Heb. 10. 34, 35. 1 Cor. 1. 7. 1 Thes. 1. 10. Tit. 2. 13. Heb. 13. 14. & 9. 28. 2 Tim. 4. 8. 42—44, 49, 51—54. Col. 3. 4. 1 John 3. 2. Mat. 17. 2. Acts 6. 15. 15. 26, 27. Heb. 7. 25. Mat. 28. 18. Is. 63. 1. Eph. 1. 19. 1 Cor.

Anno Domini
cir. 64.

Eph. 1. 4, 5.
1 Pet. 1. 4, 9,
13. 7. 2 Tim.
4. 8. Tit. 2.
13. 2 Cor. 4.
17. & 5. 1. Is.
60. 19, 20.
1 John 3. 2.
Col. 3. 4.
1 Thes. 4. 17
Rev. 3. 21.

Heb. 3. 1.
1 Cor. 1. 2.
2 Pet. 1. 3.

Rom. 15. 1.
1 Cor. 2. 6. &
14. 20. Heb. 5.
14. Gal. 5. 1,
10. & 6. 1.

Rev. 3. 3, 11.
Rom. 12. 16.
& 15. 5—7.
Gal. 6. 16.
ch. 2. 2. & 1.
27. & 4. 3.
1 Cor. 1. 10.
1 Pet. 3. 8.
2 Cor. 13. 11.

1 Cor. 4. 16.
& 11. 1.
1 Thes. 1. 6.
& 2. 10—14.
2 Thes. 3. 7, 9.
ch. 4. 9. Heb.
13. 7, 8. 1 Pet.
5. 3. 1 Tim. 4.
12.

Ezek. 9. 4.
Jer. 9. 1—6.
Mic. 7. 1—6.
Acts 26. 19,
29, 31. Rom.
9. 2.

Rom. 16. 1,
18. Gal. 2. 21.
& 5. 2, 4, 11.
& 6. 12. 1 Cor.
1. 18, 23.

2 Cor. 11. 1.
2 Thes. 2. 3, 8.
2 Pet. 2. 1, 3,
12. Rev. 19.
20. & 20. 10.
Mat. 24. 51.
Luke 12. 46.
Hos. 6. 7.

CHAP. IV.

Paul (1) *Affectionately exhorts the Philippians to steadfastness in religion, affectionate concord, spiritual joy, meekness, earnest*

circumcised on the eighth day, according to God's appointment.—I am no proselyte from among the Gentiles, but a true native Israelite, descended from Jacob, by his beloved Benjamin, the son of Rachel his dearest wife.—I am of a tribe which furnished the first king to God's peculiar people, and which did not, with the other ten, revolt to Jeroboam and his idolatrous worship. I am a Jew of pure extraction, both by my father and mother, and one who used the Hebrew language in our synagogue worship. I was by education and profession, one of the strictest sect for observation of the laws of God and traditions of the elders.—I was so zealous for the ceremonial ordinances, that I furiously persecuted the Christians because their principles and professions were contrary to mine ; and so sincere and careful an observer of the moral and ceremonial laws, that neither my neighbours nor my own conscience could charge me with any flagrant or wilful transgression thereof. 7. But, how advantageous soever I once did, or any carnal Jew may still reckon these things for recommending to God's favour, or entitling to heaven, I was no sooner enlightened by his Spirit, and called by his grace, than I saw them all misguiding, empty, and insufficient ; and that my dependance thereon was inexpressibly hurtful ; and so I abandoned them all as nothing, and worse than nothing, when relied on in competition with Jesus Christ. 8. And now, after many years knowledge and experience of the way of salvation by him alone, I still, with the greatest assurance, reckon these, and all possible worldly enjoyments, and even all my religious and moral services since my conversion, to be but loss, in comparison of the superabundantly more important, fiducial, and experimental, knowledge of Jesus Christ my Lord, in his person, offices, relations, fulness, and work ;—for the sake of and in comparison with whom, I have renounced and parted with all other things, and I do count them but dung, dregs, or dogs' meat, in point of justification and substantial happiness,—that I may gain the complete enjoyment of Christ and all his saving benefits : 9. And that, in the day of death and judgment, I may be found dwelling in him as my city of refuge, united to him as my spiritual Head, and comprehended in him as my representative,—and so may stand and be judged before God, not according to my own personal righteousness, but as clothed with that righteousness which does not indeed consist in faith, either as in habit or act, but is received as the free gift of God, by faith in Christ ;—even that righteousness of the purity of his human nature, his obedience of life, and atoning sufferings and death,—by which he fully satisfied the law and justice of God in our stead, and which God appoints, accepts, offers, and imputes to us, to discharge us from guilt and condemnation, and entitle us to eternal life in believing ; 10. And that, even in this world, I may have an experimental growing acquaintance with him, in the glory of his person and offices, and in the efficacious virtue of his resurrection, as the Head of his mystical body, for confirming my joyful hopes of eternal life on the ground of it,—for animating me to the most vigorous holy obedience in conformity to him,—and in preparing me for the blessedness of heaven ; and that I, in holy fellowship with him in his sufferings, by faith, may be enabled to crucify my inward corruptions, till they be utterly destroyed, and may patiently endure sufferings and death for his sake ; 11. That, by these and other means of God's appointment earnestly practised, I may, in the general resurrection of the dead, arrive at the habour of eternal rest, being raised up in glory, and admitted into the perfect and inexpressible blessedness which is prepared for the saints. 12. I have not as yet indeed received the prize for which I run ; nor am I sufficiently prepared, by holiness, for the crown of righteousness ; but I eagerly pursue my course, that, in God's time and way, I may reach that perfection, and lay hold on that eternal life, for the attainment of which Jesus Christ, by his power and grace, laid hold on me

in the way to Damascus, plucked me as a brand out of the fire, and took possession of me for himself. 13, 14. Whatever your judaizing preachers or others may pretend, I freely acknowledge that I do not reckon myself to have attained perfect holiness any more than perfect happiness ;—but, fixing mine eyes upon it as the mark which I have in view, without valuing myself upon either my judaism or even my past advances in holiness, as an earnest racer, I press forward to that perfection, which is necessary to my receiving that eternal glory to which God has from heaven effectually called me, and every true believer, by Christ Jesus, and which is obtained only in and through him. 15. Let therefore as many of us have all the essential parts of the new nature formed in us, to a much greater degree than it is in weak believers, attend to this main point of counting all things but loss and dung to win Christ, to be found in him, and thoroughly to be conformed to him ; and if, in other matters of less importance, any of you should have different apprehensions, God will in due time discover the truth to you. 16. It is nevertheless necessary that we hold fast whatever truths we have already embraced and professed ; and that, in the exercise of all that knowledge, grace, and holiness, which we have attained, we should, with the greatest exactness and harmony, think and act according to the plain revelations of scripture. 17. In your whole principles and practice, study therefore with one accord to imitate me and my faithful brethren in the ministry, whom the Lord has led into the spirituality and light of the New Testament dispensation. 18, 19. And this I recommend to you with the greatest earnestness and care, to prevent your being misled by judaizing teachers ;—for they and many other professors,—as I often warned you while I was with you, and now again assure you, with deep concern and grief for the dishonour done to Christ, and hurt to the souls men,—whatever their pretences be, are, from an aversion to take up their cross and follow Christ, both doctrinally and practically inveterate enemies to the fundamental article of salvation through his righteousness alone,—and their wickedness shall issue in their everlasting destruction, and even now they have nothing but the gratification of carnal views and pleasures for their principal aim and chief good, in opposition to God and his glory : and, boasting of their shameful doctrines and success, under all their religious professions, they attend to, relish, and pursue after, nothing but mean, empty, uncertain, unsatisfying, and defiling, earthly enjoyments. 20. Never follow nor imitate such corrupt and pernicious leaders,—but make us your pattern, whose tempers and conduct are quite the reverse ;—for, being citizens of the heavenly Jerusalem, our hearts and affections are set upon things above,—and carry on a constant correspondence with Father, Son, and Holy Ghost ; looking, longing, and hoping, for Christ's descent from thence at the last day to receive us to himself : 21. Who will then transform these vile and mortal bodies of ours,—which for the present are so marked with weakness, weariness, or disease, and are clogs and hindrances to the spiritual and holy exercises of our soul, and which will be quickly rotten and corrupted in the grave—into the beautiful resemblance of his own most glorious body, by the working of that almighty power, by which he is able to overcome every difficulty, and entirely subdue under himself every enemy, death not excepted.

REFLECTIONS UPON CHAP. III.—With great earnestness should professors guard against the seduction of false teachers, especially such as set up men's own righteousness in the room of the justifying righteousness of Jesus Christ. And ministers have need to repeat their warnings on this head. Nothing goes down more sweetly with a corrupt heart than the doctrine of justification by self-righteousness. Amiable, yet very rare, is a lively, devout, cheerful, a truly

Anno Domini
cir. 64.

prayer, and universal holiness and virtue; 1—9. (2) Declares his great satisfaction in the supply they had sent him, and his great contentment with his lot, whatever it was; 10—18. (3) Blesses God, the liberal supplier of all our wants; 19, 20. (4) Salutes and blesses them; 21—23.

Ch. 3. 20, 21.
2 Pet. 3. 11,
14.

THEREFORE, ^a my brethren, ^b dearly beloved and longed for, ^c my joy and crown, so ^d stand fast in the Lord, ^e my dearly beloved.

Ch. 1. 8, 25.
2. 24, 26—

2 I beseech Euodius, and beseech Syntyche, ^e that they be of the same mind in the Lord.

Ch. 2. 16—
18, 2 Cor. 1.
14, 24, 1 Thes.
2. 19, 20.

3 And I entreat thee also, ^f true yoke-fellow, ^g help those women who laboured with me in the gospel, with Clement also, and ^h with other my fellow labourers, whose names ⁱ are in ^j the book of life.

Ch. 1. 27.
1 Cor. 15. 1.
& 16. 13.
1 Pet. 5. 9, 12.
Heb. 4. 14. &
10. 23. Rev.
3. 11. 1 Cor.
15. 58. Luke
1. 74, 75.
Ps. 125. 1.

4 ^k Rejoice in the Lord alway: ^l and again I say, Rejoice.

Ch. 2. 25. Col.
1. 7, & 4. 7,
11. 3 John 8.
2 Cor. 6. 9.

5 ^m Let your moderation be known unto all men. The Lord ⁿ is at hand.

Rom. 15. 2,
4, 9, 12, 21.
Tit. 2. 3.

6 Be ^o careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.

Rev. 3. 5. &
13. 8. & 20.
12. & 21, 27.
Ps. 69. 29.
Is. 4. 3. Ps.
87. 6. Ezek.
13. 9. Dan.
12. 1. Exod.
32. 32.

7 And ^p the peace of God, which passeth all understanding, shall keep your hearts and minds ^q through Christ Jesus.

Ch. 3. 1, 3.
& 2. 18. Rom.
12. 12. 2 Cor.
13. 11. 1 Thes.
5. 16. Ps. 149.
2. Hab. 3. 18.
Is. 61. 10.

8 Finally, brethren, ^r whatsoever things are true, ^s whatsoever things are ^t honest, ^u whatsoever things are just, ^v whatsoever things are pure, ^w whatsoever things are lovely, ^x whatsoever things are of good report; if ^y there be any virtue, and if ^z there be any praise, think on these things.

Luke 21. 34.
Tit. 3. 2.
1 Pet. 4. 7.
2 Pet. 3. 8—
14. Mat. 24.
42, 44. Heb.
10. 25. Jam.
5. 8, 9. Rev.
1. 3. & 22. 10.

9 ^a Those things, which ye have both

Ps. 55. 22.
Prov. 3. 5, 6.
& 16. 3. Mat.
6. 25, 33, 34.
Luke 12. 22. 1 Cor. 7. 32. 1 Tim. 6. 8, 17. 1 Pet. 5. 7. Ps. 37. 4, 5.
16. 33. Rom. 5. 1, 10. Eph. 2. 14. Col. 3. 15. Ps. 119. 165. 1—
5. & 54, 10.
Jude 1. 1 Pet. 1. 5.
1 Thes. 4. 4, 5. & 5. 23. Eph. 4. 21—32. Col. 3. 5—17. Gal. 5. 22, 23. 2 Pet. 1. 3—9. Mat. 5. 14—16. ch. 2. 14—16.
2. 10—14. 2 Thes. 3. 9

^b learned, and received, and heard, and seen, in me, do: and ^c the God of peace shall be with you.

Anno Domini
cir. 64.

Rom. 15. 30.
α. 16. 20.
1 Cor. 14. 33.
2 Cor. 13. 11.
1 Thes. 5. 23.
Heb. 13. 5.
20, 21. 1 Pet.
4. 10. 2 Thes.
2. 16, 17. &
3. 5. 1 Cor.
15. 58. Is. 46.
4.

10 But I rejoiced in the Lord greatly, that now at the last your ^d care of me ^e hath flourished again; wherein ye were also careful, but ye lacked opportunity.

2 Cor. 11. 9.
Gal. 6. 6.
Rom. 15. 27.
1 Cor. 9. 11,
14.

11 ^f Not that I speak in respect of want: for I have learned in whatsoever state I am ^g therewith to be content.

* Or is revived.

12 ^h I know both how to be abased, and I know how to abound: every where, and in all things, I am instructed both to be full and to be hungry, both to

Gen. 28. 20.
Job 1. 21.
Mat. 6. 31—
34. 1 Tim. 6.
6, 8, 9. Heb.
13. 5. & 10.
34.

abound and to suffer need.

1 Cor. 4. 9—
13. 2 Cor. 6.
4—10. & 11.
23—27.
2 Tim. 3. 10,
11. Acts 20.
23, 24.

13 I can do all things ⁱ through Christ who strengtheneth me.

Is. 45. 24. &
40. 29—31.
Zech. 10. 12.
John 15. 4, 5.
2 Cor. 3. 5. &
12. 9, 10.

14 Notwithstanding, ye have well done ^j that ye did communicate with my affliction.

Ch. 1. 7.
2 Cor. 1. 7.
Heb. 13. 3.
Rom. 15. 27.

15 Now, ye Philippians, know also, that ^k in the beginning of the gospel, ^l when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

Mark 1. 1.
Acts 11. 15.
1 John 2. 7.
Acts 16. 12.
& 17. 14.
2 Cor. 11. 8, 9.

16 For even in ^m Thessalonica ye sent once and again unto my necessity.

Acts 17. 1—9.
1 Thes. 2. 9.
2 Thes. 3. 8,
9.

17 ⁿ Not because I desire a gift: but I desire ^o fruit that may abound to your account.

Ver. 11. 1 Cor.
9. 12—15.
2 Cor. 12. 14,
15. 1 Tim. 3.
3. Tit. 1. 7.
1 Pet. 5. 2.
see ch. 3. 19.

18 But ^p I have all, and abound: I am full, having received of Epaphroditus the things ^q which were sent from you, ^r an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

Rom. 15. 28.
1 Cor. 9. 14.
2 Cor. 9. 9—
15. Tit. 3. 14.

19 But my God shall ^s supply all your

* Or I have received all.
Gen. 33. 11.
1 Cor. 3. 22.
1 Cor. 3. 10.

chastity in body or mind, or to holiness in heart, speech, or behaviour,—whatsoever things render a person amiable or lovely in the sight of God or men;—whatsoever is of good repute among wise, judicious, or pious men:—whatsoever is truly virtuous, brave, or laudable;—earnestly study the nature, obligations, and advantages, thereof, and carefully and constantly practise the same. 9. These, and the like branches of morality and piety, which ye, as disciples of Jesus Christ, and in part by my ministrations, have acquired the knowledge of, assented to, and approved as right, and which ye have seen exemplified in my own walk and behaviour,—seriously and diligently reduce to practice; and in this way God, who is your reconciled Father in Christ, and who gives and delights in the spiritual peace and orderly deportment and prosperity of his servants, shall take pleasure to dwell among you, manifest himself unto you, and bless and own you as a people near and dear to him. 10. And, having given you these important advices, I cannot but with inexpressible pleasure again reflect on the love and grace of our Lord Jesus, who inclined your hearts to repeat your affectionate and generous supplies to me in my imprisonment, even after ye seemed to have forgotten me; but I understand that was owing, not to your want of care, but of ability to give it, or opportunity to convey it safely. 11. I do not mention these things as if I were reduced to insupportable wants, or were uneasy under what I suffer, or as lifted up that I am now supplied by your bounty; for through the frequent changes of my condition, and the sanctified use thereof, I have, by the Spirit of God, been taught to exercise Christian contentment in every condition into which providence brings me, as being ordered for me by my heavenly Father, who never leaves me nor forsakes me; and as well calculated to promote my spiritual and eternal advantage. 12. In this manner I have been taught how to possess my soul in peace and patience when I am thrown into dejecting and humbling circumstances, and how to behave with proper humility and weakness from the world when providence smiles on me. Wherever I am, and in whatever circumstances I am, whether I have plenty or scarcity, of the good things of this life, I am thoroughly taught to exercise the graces, and perform the duties, answerably to my diversified stations; 13. And, not indeed of myself, or even by the grace which I have already received, but by the continual influence and assistance of Jesus Christ, with whom I am united, and on whom I depend, and who is ever with me, to animate, excite, and strengthen me, I find myself enabled to perform these, and every other duty to which I am called, as a Christian and apostle. 14. My contentment in pressing straits does not however in the least lessen your kindness to me, or the reasonableness of it. No. In your sympathy with me in my tribulation, and your sending me a liberal supply for my relief, ye have acted a truly Christian part, acceptable to me, and even to God himself through Jesus Christ. 15. To your honour, I must also with pleasure remark that, when I departed from your province of Macedonia to preach the gospel in other places, ye returned me temporal benefits, as the grateful reward of my spiritual instructions, which no other church did. 16. Nay, when I was in Thessalonica, a far richer place, persecuted by the Jews and neglected by the Christians, ye more than once sent me your generous supplies. 17. I do not thus gratefully acknowledge your kindness as if I desired any more of it, but to encourage you to Christian benevolence in all other cases for promoting the cause of Christ, which, as the fruit of your faith and love to him and to his people, may turn out to his honour and your own rich advantage in the world to come. 18. What ye have sent to me by Epaphroditus has sufficiently supplied my wants, and has filled my soul with abundant gratitude to God and to you for the same, for it is at once a repeated testimony of your love to me, and spiritual sacrifice of acknowledgment to God, acceptable through Jesus Christ. 19. And, though I am unable to

Ch. 2. 25. 2 Cor. 9. 12. Heb. 13. 16.
Prov. 8. 21. Jer. 31. 25. 2 Cor. 9. 8. Ps. 41. 1—3.

self-denied, Christian. But contemptible are all external privileges, in comparison of Christ and his righteousness: and very unprofitable are human works in the matter of our justification. The faith and enjoyment of free justification through his imputed righteousness powerfully animates and enables to the diligent study of holiness. And, though there is no absolute perfection in this life, yet every one ought to press as near to it as possible, and carefully avoid the smallest appearance of backsliding in faith, profession, or practice,—and tenderly bear with others in lesser differences. It is a great mercy for a church to have ministers of an exemplary practice and heavenly conversation. Eternal glory will crown their and their followers' labours along with Christ. But what a burden to ministers, a plague to churches, and what enemies to Christ, are untender, sensual and worldly-minded, preachers and professors.

CHAP. IV. Ver. 1. In these views, my dearly beloved brethren, whose further proficiency and establishment I much desire and long for, and whom I now account the honourable seals of my ministry, and expect to be my crown of rejoicing in the last judgment, I again earnestly intreat you to abide steadfast and unshaken in your fiducial adherence to, and holy profession of, the Lord Jesus as your Head and Saviour. 2. And I beg that those noted women, Euodias, and Syntyche, would lay aside all their differences, and agree with the church and with one another in sentiment, profession, love, and affection in the Lord. 3. And I beseech you, my noted assistant in the work of the gospel, in the most prudent, tender, and affectionate manner, to advise and exhort them heartily to reunite in the common cause,—who, by their prayers, their sympathy, and their supplies, were so remarkably useful to me, and to Clement, and my other fellow preachers, who, I am persuaded, are noted favourites of God, and from eternity chosen to be heirs of salvation. 4. And let all of you true believers, in the view of the blessings which ye have in hand, or which ye hope for, always, and in all circumstances, rejoice and triumph in the Lord Jesus your Head and Saviour, and in all that he is, has, or does, for you, and even in your sufferings for his sake. 5. And—as knowing that he is at hand to observe your behaviour and take your part, and will quickly appear to execute vengeance on his Jewish, Heathen, or Antichristian, opposers, and ere long to judge the world—labour to maintain and discover a meek, patient, and gentle, temper of spirit towards all men your most furious persecutors not excepted, and a weakness of affection from the things of this life. 6. Yea, whatever difficulties, wants, or dangers, may befall you, relating to this present world, never perplex yourselves with anxious, distrustful, and distracting, cares about them, how ye shall be able to avoid, bear up under, or get through, them: but in every time, circumstance, or matter,—in the firm faith of God's promises, and with humble pleadings, and earnest importunity and perseverance, and with thanksgiving for mercies received or promised,—lay your whole case and requests before God as your reconciled Father in Christ, that, as the hearer of prayer, he may give you whatever help, comfort, deliverances, or blessings, are for your real advantage; 7. And, in so doing, the most excellent peace with God, with your own consciences, and with one another, and a transcendently sweet calmness of spirit, shall, through the merits of Christ, your union to him, and influences from him, fortify and preserve your souls from sinking or fainting under the heaviest troubles. 8. And, in fine, my brethren, beloved in the Lord,—whatever things are agreeable to the gospel of truth; or consist in, or promote, truth and sincerity, in words or actions, professions or engagements; whatever things are venerable, decent, or becoming in dress, language, or deportment, answerable to your respective stations as men or Christians,—whatsoever things are just and due to God or men in your dealings with them,—whatsoever things relate to

Anno Domini
cir. 64.

need^h according to his riches in glory by Christ Jesus.

^h Eph. 1. 7. & 2. 7. & 3. 16. 19. Ps. 69. 16. & 86. 5. 15. & 130. 7. Prov. 8. 18. 19. Eph. 3. 19. Col. 1. 19. John 1. 14, 16. ⁱ Rom. 16. 27. Eph. 3. 21. Jude 25. Ps. 72. 19. ^k Rom. xvi. 1 Cor. 16. 19—21. 2 Cor. 13. 12, 13.

20 Nowⁱ unto God and our Father be glory for ever and ever. Amen.

21^k Salute every saint in Christ Jesus.

Anno Domini
cir. 64.

The brethren who are with me greet you.

22ⁱ All the saints salute you, chiefly they that are of Cesar's household.

23^m The grace of our Lord Jesus Christ be with you all. Amen.

^m See Rom. 16. 20, 24. 2 Cor. 13. 14. Col. 4. 18. 1 Thes. 5. 28. 2 Thes. 3. 16. 2 Tim. 4. 22. Tit. 3. 15. Philem. 25. Heb. 13. 25.

make you any temporal recompence, my covenant God and Father, who has inclined your hearts to show me such kindness for his sake, will richly reward you, not only with all needful temporal good things, but chiefly with all spiritual and eternal blessings, suited to your various wants, and that with an abundant liberality, in proportion to his own infinite treasures of grace and glory, which he has provided and treasured up in Christ, and gives together with him, and for his sake, and in virtue of our union with him. 20. Unto that all-sufficient and infinitely liberal Giver of all temporal, spiritual, and eternal blessings, and our Father in Christ, let us jointly ascribe all possible and eternal honour, thanksgiving, blessing, and praise, on account of what he is in himself, and what he has been, is, and for ever will be, to us. 21, 22. I, and all the faithful preachers and professing believers here, chiefly they who have been lately converted to Christ in the emperor Nero's own family, hereby present to every one of you, who are truly renewed and sanctified in your hearts, our most cordial testimony of love and regard. 23. And may the free favour of our common Lord and Saviour, and all the distinguishing fruits thereof, be abundantly manifested to, and upon, each of you singly, and all of you jointly. This I heartily desire and firmly expect.

REFLECTIONS UPON CHAP. IV.—Faithful ministers greatly delight in, have an high esteem of, and ardent affection to, sincere and lively Christians; and are grateful in acknowledging their kindness. Very desirous are they that all things may turn out to their edification, and much concerned for their establishment in the faith, profession, and holiness, of the gospel; for their continual comfort, and their unity in heart, design, and labour, to help forward the work of the Lord. Very patient also towards enemies, weaned from this world, free from anxious care, fervent and hopeful in prayer, peaceful in mind, and universally lively in practice, ought Christians to be,—in the faith of Christ's being with them, and of his certain and sudden appearance to judge them. And it is a necessary duty, and an honourable attainment, to have learned in his strength to be always cordially contented with all the diversified changes of our lot, as wisely and kindly ordered by our gracious God and Father.—Happy is it to have him the Supplier of all our wants, and the Rewarder of all our friend's kindnesses to us. And highly delightful to view ourselves, and millions around us, eternal sharers of his infinite, his inexhaustible, stores of grace, laid up for us in Christ in a manner suited to the glory thereof.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

Colosse was a large and populous city of Phrygia, in the north-west of Lesser Asia, where (not the apostle Paul, but) Epaphras, or some other faithful preachers, had planted a church.—To establish those Christians in the faith, in opposition to the Heathen philosophers, and especially to the judaizing teachers, Paul wrote them this epistle; in which, after salutation, thanksgiving, and prayer for them, he, in a most exalted manner, represents to them Jesus Christ, in his glorious dignity and gracious fulness, as infinitely preferable to all philosophical notions and Jewish ceremonies; chap. i. ii.; and exhorts them to improve their union to, and fellowship with, him in holy duties, personal and relative; iii. iv.

Anno Domini
cir. 64.

CHAP. I.

After saluting the Colossians; 1, 2. Paul (1) Blesses God for their faith, love, and hope, of which Epaphras had given him an account; 3—8. (2) Prays for their fruitfulness, and increase in holiness and patience; 9—13. (3) Magnificently represents Christ and his grace, in order to engage their adherence to him; 14—23. (4) Delineates his own character as the apostle of the Gentiles; 24—29.

^a Acts 22. 14, 18, 21. & 26. 16—18. Rom. 1. 1. Gal. 1. 1. Phil. 1. 1. 2 Thes. 1. 1.

^b Rom. 1. 7. Eph. 1. 1. & 6. 21. 1 Cor. 1. 2. & 4. 17. Phil. 1. 1. Heb. 3. 1. John 15. 1—5. Is. 62. 12. & 60. 2. & 26. 2.

^c Rom. 1. 7. 1 Cor. 1. 3. 1 Thes. 1. 1. 2 Tim. 1. 2. 2 Tim. 1. 2. Tit. 1. 4. Philem. 3. 1 Pet. 1. 2. 2 Pet. 1. 2. Jude 2. ^d See Rom. 1. 8. 1 Cor. 1. 4. 5. Eph. 1. 15—17. Phil. 1. 3—5. 1 Thes. 1. 2, 3. 2 Thes. 1. 3, 4. 2 Tim. 1. 3. Phil. 4. 5. Phil. 4. 6. 1 Tim. 2. 1. Heb. 6. 10.

Anno Domini
cir. 64.

Father of our Lord Jesus Christ, praying always for you:

4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints;

5 For^e the hope which is laid up for you in heaven, whereof ye heard before in the^f word of the truth of the gospel;

6^g Which is come unto you, as it is in all the world; and^h bringeth forthⁱ fruit, as it doth also in you, since the day ye heard of it, and^j knew the grace of God in truth:

7 As ye also learned of^k Epaphras our

^h Ver. 23. Rom. 8. 24. Gal. 5. 5. Eph. 1. 13. & 4. 4. Tit. 2. 13. & 3. 7. Heb. 6. 18. 19. 1 Pet. 1. 3, 4. 13.

ⁱ Acts 13. 26. 2 Cor. 6. 7. Rom. 10. 8. Tit. 1. 9. 1 Tim. 1. 15. Eph. 1. 13. Mark 16. 15.

^j Is. 11. 9, 10. Ps. 98. 3. Mat. 28. 19. & 24. 14. & 26. 13. Rom. 10. 18. & 15. 19. ver. 23. Acts i—xx. Mark 16. 15.

^k Mark 4. 8. John 15. 16. Eph. 5. 9. Phil. 1. 11. Acts 6. 7. & 12. 24. & 19. 20. Tit. 2. 11—14. 1 Ps. 110. 3. Ezek. 16. 8. & 36. 26, 27. Acts 16. 14. & 13. 48. & 11. 18. & 26. 18. Phil. 1. 29. 1 Thes. 1. 5. & 2. 13. 1 Pet. 1. 2, 3, 23. & 2. 1—3. ^l Ch. 4. 12. Philem. 23. Eph. 4. 11, 12. Heb. 13. 17. 2 Cor. 11. 23. 1 Tim. 4. 6. 2 Tim. 2. 2, 3, 15.

EXPLANATORY NOTES. CHAP. I. Ver. 1, 2. I, Paul, an inspired preacher, immediately called by Jesus Christ to be an eye-witness of his resurrection and ascension, and to plant churches among the Gentiles, according to the free purpose, commandment, and pleasure, of God the Father,—along with Timothy, my faithful brother in the work of the gospel,—to all the holy and faithful Christians in Colosse, spiritually united to Jesus Christ, and renewed and sanctified by virtue derived from him,—wish the most, abundant manifestation and application of divine favour, and all the happy and peaceful fruits thereof, from God our common Father, the original fountain of all blessings, and from Jesus Christ as the mediatorial purchaser and dispenser of them: 3, 4. To whom we have, in our daily prayers, offered up the most affectionate and hearty thanksgivings, ever since we heard of your cordial acceptance of, and trusting in, Christ alone for salvation, and of your brotherly affection to all that profess

his holy name and bear his holy image. 5, 6. Our prayers and praises, as well as your faith and love to Christ and his people, are excited by the consideration of that perfect blessedness which ye justly hope for through him, and which is laid up and hid with him in God, as a rich treasure reserved and secured by him, as your Father, for you,—and which he has held forth, and offered to you in the preaching of the true and faithful gospel,—which was, in the kind providence of God, carried over and published to you without your seeking after it, as well as to both Jews and Gentiles, in most places of the Roman empire; and by the attending power of the Holy Ghost, has effectually converted many to Christ, and made them to bring forth the fruits of faith, love, and holy obedience,—as it has done among you ever since ye experienced a real work of grace on your hearts, and were led into the spiritual knowledge and sincere faith of its doctrines of divine grace. 7. According as ye were taught them by

Anno Domini
cir. 64.

Ver. 4. Rom.
15. 30. & 5.5.
2 Tim. 1. 7.

Eph. 1. 15—
20. & 3. 15—
19. Phil. 1. 9
—11. Rom.
12. 2. 1 Cor.
1. 5. Eph. 5.
10. 17.

Eph. 4. 1.
Phil. 1. 11,
27. 1 Thes. 2.
12. & 4. 1.
ch. 4. 12. Gen.
17. 1. John
15. 16. 1 Cor.
15. 58. 2 Pet.
1. 3—9. & 3.
18. 1 Cor. 10.
31. 32.

Eph. 3. 16.
& 6. 10. & 1.
19. Is. 40. 29
—31. Zech.
10. 12. Phil.
4. 13. 2 Cor.
12. 9.

Rom. 5. 3—5.
2 Cor. 6. 4, 6.
Gal. 5. 22.
Eph. 4. 2.
Heb. 12. 1, 2.
Acts 5. 41.
Heb. 10. 34.
Phil. 2. 17, 18.
& 3. 1, 3. &
4. 4. Jam. 1. 2.
1 Pet. 1. 6, 7.
Mat. 5. 12.
2 Cor. 1. 5.

See Eph. 5. 4.
20. Ps. 115. 1.
& cvii. xxxvi.
ch. 3. 15.

1 Kin. 6. 7.
2 Cor. 5. 5.
Eph. 1. 3—11.
1 Pet. 1. 4.
1 John 3. 1.
Jude 1.
1 Thes. 5. 23.

Luke 12. 32.
Jer. 3. 19.
Acts 26. 18.
1 Pet. 1. 4.
Rom. 8. 17.
Mat. 25. 34.

Is. 49. 25.
Acts 26. 18.
Heb. 2. 14, 15.
Eph. 6. 12. &
4. 18. & 5. 8.
1 Thes. 2. 12.
1 Pet. 2. 9. Tit. 2. 14. Eph. 2. 4—10. Ps. 2. 8. Is. 58. 10—12.
& 17. 5. 2 Pet. 1. 17. Eph. 1. 6.
24—26. & 24. 25. Acts 13. 38, 39. & 20. 28. Mat. 20. 28. Heb. 9. 12, 14, 15. 1 Pet. 1. 19. & 3. 18.
Rev. 5. 9. John 14. 9. 2 Cor. 4. 4. Phil. 2. 6. Heb. 1. 3. Ps. 89. 27.
& 110. 1. 5. Heb. 1. 2. Rev. 3. 14. John 1. 2, 3. Heb. 1. 2. & 3. 3—6. Eph. 3. 9.
Rom. 11. 36. & 8. 38. 1 Cor. 8. 6. 1 Pet. 3. 22. Eph. 1. 21. & 6. 12. ch. 2. 15. with Heb. 2. 10.

dear fellow servant, who is for you a faithful minister of Christ ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding ;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God ;

11 Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness ;

12 Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light :

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son :

14 In whom we have redemption through his blood, even the forgiveness of sins :

15 Who is the image of the invisible God, the first-born of every creature :

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all things were created by him, and for him :

17 And he is before all things, and by him all things consist.

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church : who is the beginning, the first-born from the dead ; that in all things he might have the preeminence.

19 For it pleased the Father that in him should all fulness dwell ;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself ; by him, I say, whether they be things in earth, or things in heaven.

21 And you, that were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled,

22 In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight :

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven ; whereof I Paul am made a minister :

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church ;

25 Whereof I am made a minister according to the dispensation of God,

1 Thes. 4. 7. Luke 1. 75. Jude 24. Phil. 1. 27. & 4. 1. Heb. 3. 6, 14. & 4. 14. & 10. 23, 39. Eph. 3. 17, 18. ch. 2. 7. John 15. 4—7. Gal. 6. 9. 1 Cor. 15. 58. 5. 5. & 15. 4, 13. Eph. 1. 18. 2 Thes. 2. 16. Heb. 6. 11, 18, 19. 1 Pet. 1. 3. Tit. 1. 2. & 2. 13. Gal. 5. 5. Mark 16. 15. Mat. 28. 19. Rom. 10. 18. see ver. 6. & 4. 1. & 5. 18—20. & 6. 1. Eph. 3. 7, 8. 1 Tim. 1. 11, 12. & 2. 7. 2 Tim. 1. 11. ver. 1, 25. Rom. 5. 3. 2 Cor. 7. 4. Phil. 2. 17. Eph. 3. 13. Jam. 1. 2. 2 Cor. 2. 14. Gal. 6. 14. 2 Cor. 1. 5—8. & 4. 8—12. & 11. 23—27. 1 Cor. 4. 9—13. 2 Tim. 1. 8. & 2. 10. & 3. 11. See ver. 18. See ver. 23. Acts 9. 15. & 26. 16—18. Eph. 3. 2, 7, 8. 2 Cor. 3. 6. Rom. 11. 13.

Anno Domini
cir. 64.

Prov. 8. 3—
31. John 1.
1—3. & 17. 5
Heb. 13. 8. &
1. 3. 1 Cor. 8.
6.

1 Cor. 11. 3.
& 12. 12, 27.
Eph. 1. 10, 22,
23. & 4. 12,
15, 16. & 5.
23, 30. ch. 2.
19. ver. 24.

Ver. 15. John
11. 25. Acts
26. 23. 1 Cor.
15. 20—23.
Rev. 1. 5. &
3. 14. Is. 26.
19. John 14.
19.

+Or among all.

John 1. 14,
16. & 3. 34,
35. Eph. 1. 23.
& 4. 10. ch. 3.
11. with 2. 3.
9. Mat. 11. 27.
& 28. 18.
Eph. 1. 3.

Or making
peace.

Acts 10. 36.
Rom. 3. 24—
26. & 5. 10.
Eph. 2. 14—
16. & 1. 10.
2 Cor. 5. 19—
21. 1 John 4.
9, 10. Luke
14. & 19. 38.

1 Cor. 6. 9—
11. Tit. 3. 3—
7. Eph. 2. 2, 5.
& 4. 17—19,
32. & 5. 8.
Rom. 5. 1,
6—11. & 8.
2—8. & 3. 10.
—22. & 1. 30.
& 8. 2, 33, 34.

Or by your
mind in wicked
works.

Eph. 2. 15. &
1. 4—7. & 5.
25—27. Tit.
2. 14. 1 Pet.
1. 18, 19.
2 Thes. 2. 13.

2 Cor. 3. 6.

Epaphras, your worthy minister, and our dear brother and faithful fellow labourer in the service of Christ and his church,—particularly in promoting your conversion to, and sanctification in and by Christ ; 8. And who, in his great affection to you, has represented to us your hearty and spiritual love to Christ and to all his saints, which the Holy Ghost has wrought in you : and drawn out in a spiritual manner, and on spiritual accounts, by means of the gospel. 9. Reflecting upon which report, we ever since have been led to a peculiar concern for you in all our solemn addresses to God ; and to beg that ye may be more and more abundantly filled with the knowledge of his mind and will, relating to the way of salvation by Jesus Christ, and to your comfort and duty, as interested therein,—and may exceedingly abound in a judicious, experimental, and practical, acquaintance with his manifold wisdom, and in all spiritual discernment of spiritual things, in their truth, excellence, and importance, and the use ye ought to make of them : 10. That, in the whole of your conversation before God or men, ye may act up to the dignity of your relation to, and profession of, him, and to the rich benefits which we have received and hope for from him,—and every way agreeable to his holy nature and will, bringing forth all the fruits of righteousness to his glory, and daily increasing in a transforming acquaintance and fellowship with him, as your heavenly Father and Friend ; 11. Strengthened with every needful and almighty assistance of his Spirit for performing every duty and service, and for sustaining every trial in a sweet, calm, and patient manner, without either murmuring against God or raging against men ;—persevering in them with a noble constancy and fortitude of spirit in submission to the will of God ; and even triumphing in what he has done, does, or will do, to support, strengthen, comfort, and glorify you. 12. Yea, that instead of complaining under trouble, you may heartily join with us in the most grateful thanksgivings to God, the Father of our Lord Jesus Christ, and of us in him,—who, by graciously changing and renewing our nature, and endowing us with heavenly desires and affections, has prepared us for the full possession of that glorious inheritance which he had mercifully appointed, provided, and promised, to us, and to all other sanctified persons, as his children ; and in the light, glory, and joy, of which we shall, in his immediate presence, be forever perfectly filled with knowledge, holiness, and happiness ; 13. Who also, by his almighty power and grace, has plucked out and rescued us that believe Jews or Gentiles, from the tyranny and dominion of sin and Satan ; and, by changing our state, nature, and temper, has brought us into his kingdom of grace, in order to advance us into his kingdom of glory, under and through his infinitely beloved Son ; 14. In whom, through his righteousness, fulfilled in our stead, and imputed and applied to our persons, we have a complete discharge from the guilt of sin and curse of the law ; and, in consequence thereof, a deliverance from the power of sin, Satan, and the wrath of God ; and have a full title to, and the anticipating possession of, all spiritual and eternal blessings. 15. For the dignity of his person added an infinite value to his sacrifice, he being the express image of his Father's person ; one with him in essence, nature, and perfections ;—and being, in his mediatorial office, incarnation, qualifications, and performances, the representative image of the Godhead, in which all its spiritual excellencies are most clearly, amiably, and transformingly, displayed,—and having existed from eternity, as the essential Son of God, begotten of the Father before any creature was formed ; and being, along with him, the former of all things, and accordingly the original Lord and first-born Heir thereof. 16. For by him, together with his Father and blessed Spirit, as the efficient cause ; and in order to their subserviency to his mediatorial kingdom, and for his glory, as their last end, were all creatures of every rank and order, ma-

terial or spiritual, formed out of nothing : 17. Which undeniably demonstrates that he had an existence prior to all creatures, and has an infinite dignity above them ;—and all things do equally subsist, stand, or continue, in him, who is omnipresent, all-powerful, and active, in his providential influences over them, by which they are continually preserved in being, order, and proper action, under him, as Head over all things to his church ; 18. In which capacity, he is not only her political Head of direction and government, but her Head of vital influence, to communicate all spiritual life, nourishment, growth, and activity, to all and every one of his members ;—the original spring, not only of the spiritual life of their souls, but of the glorious resurrection of their bodies to eternal life ; being the first that rose from the dead to an immortal life, and that by his own power, as the pledge, pattern, quickening cause, and first-fruits, of his people's resurrection,—that in all things he might be dignified and exalted by God, and esteemed by the church, even in his mediatorial capacity, above all saints, angels, and every other creature. 19. For, in effecting our salvation, JESUS CHRIST, in his own infinitely wise, gracious, and holy, good pleasure, in honour to his Son, and love to his people, has ordained and appointed that, answerably to the greatness of Christ's divine person and mediatorial office, all fulness of gifts and graces, merit and right, light and power, should permanently abide in him to the utmost perfection, not only for himself, but to be communicated to the members of his mystical body, that out of his fulness we may receive and grace for grace. 20. And, having, through that redemption which was purchased by his righteousness, which was finished in his painful, shameful, and accursed death on the cross, removed the enmity, and made up the breach between him and his elect, it has pleased the Father by him, as their Head and Mediator, to bring them all into a state of favour and friendship with himself, that the demands of his broken law and offended justice being fully answered by him in their stead, he might honourably act towards them in a way of gracious kindness and friendship, whether they be Jews or Gentiles, believers on earth, or glorified saints in heaven. 21, 22. In consequence of this, you, who, in the days of your Heathenism and unregeneracy, were estranged from the life of God, inwardly filled with enmity, and living in constant rebellion against him and his holy law, has he now, upon your believing, brought into a state of peace and friendship with himself, through the incarnation, obedience, and satisfactory sufferings, of Christ, that he might present you now, as his mystical members in his church, and hereafter in the last judgment, as persons made righteous in law, and thoroughly sanctified in nature and life. 23. Which I am satisfied will be the happy issue with respect to you, since ye stedfastly persevere in the faith, profession, and obedience, of the truth, as persons who are built upon, and established in, him as your spiritual foundation, and so maintain your ground against all the artful and violent attempts of Satan and his agents to shake or carry you away from Christ, the object of your hope, and from your hope in him, as set before you in the gospel, which ye have attentively heard, and cordially received, when promiscuously preached to both Jews and Gentiles,—and of which God, in his infinite mercy, has appointed me a stated and inspired preacher. 24. And, in the view of your steadfastness, I am so far from repining at the severe persecutions and present imprisonments which have befallen me on account of my preaching the gospel to Gentile sinners, that I greatly rejoice and glory in all these outward tribulations, which I, who was once a persecutor, do or may endure, according to the appointment of Christ, and for his glory, and for the confirmation, edification, and comfort, of his mystical body the church, 25. Of which church God, by his immediate authority, has constituted me an apostolic minister, according to that infinitely

Anno Domini
cir. 61.

Or fully to
preach the
word of God.
Rom. 15. 19.
1 Cor. 4. 1.
& 9. 17.
2 Tim. 4. 2, 5.

Rom. 16. 25,
26. Eph. 3. 9.
& 1. 9. Mat.
13. 11. 2 Tim.
1. 9, 10. Tit.
1. 3. 1 Pet. 1.
10, 21.

2 Cor. 2. 14.
Gal. 1. 16.
Eph. 1. 13—
20, 7. & 2. 7.
& 3. 8, 10.
Rom. 9. 23.
Prov. 8. 18,
19. ch. 2. 3.

1 Cor. 2. 2.
ch. 3. 11.
Luke 17. 21.
2 Cor. 13. 5.
Gal. 4. 19. &
2. 20. Eph. 3.
17. Rom. 6. 4. & 8. 26. Col. 3. 1, 4. Eph. 2. 6. 1 Tim. 1. 1. * Or among. * 1 Cor. 1.
23, 24. & 2. 2. Acts 20. 20, 27. 2 Tim. 4. 2. y 2 Cor. 11. 2. Eph. 4. 13. & 5. 27. ver. 22.
ch. 4. 12. Heb. 5. 14. Dan. 12. 3. Jam. 5. 20. Heb. 13. 21. Jude 24. * 1 Cor. 15. 10.
Phil. 1. 30. & 2. 16. ch. 2. 1. Gal. 4. 19. Rom. 15. 19.

which is given to me for you, 'to fulfil the word of God ;

26 Even 'the mystery which hath been hid from ages and from generations, but now is made manifest to his saints :

27 To whom God would 'make known what is the riches of the glory of this mystery among the Gentiles ; which is 'Christ *in you the hope of glory :

28 *Whom we preach, warning every man, and teaching every man in all wisdom ; that 'we may present every man perfect in Christ Jesus :

29 Whereunto I also 'labour, striving according 'to his working, which work-eth in me mightily.

CHAP. II.

(1) Paul expresses his love to, and joy in, the Colossian believers, whom he had never seen, and encourages them who had so beautifully begun to persevere walking in Christ ; 1—7. (2) Cautions them against the errors of Heathen philosophy, Jewish traditions, and observance of Mosaic rites, since in Christ they had such fulness as could not be hoped for elsewhere ; 8—17 : and against worshipping of angels, as such worship was in effect renouncing Christ their Head ; 18, 19 : and against legal ordinances and human institutions, as they could not advantage their souls ; 20—23.

FOR I would that ye knew what 'great *conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh :

2 'That their hearts might be comforted, being knit together in love, and

gracious order which he has fixed for dispensing the gospel, which is committed to me as a sacred trust, for the fulfilment of the ancient promises of the conversion, edification, and salvation, of you Gentiles : 26. Which gospel is indeed a mystery, as it contains the unsearchable riches of Christ ; and as it was for many ages concealed in its brightest glories, not only from the Gentile nations, but even in a great measure from the Jews, but which is now revealed, as clearly as the nature of the things permits, to his holy prophets and apostles, and by them to all true believers, who, by profession, obligation, and regenerating grace, are his saints ; 27. To whom, of his own good pleasure, according to his eternal purpose and ancient predictions, God would now, under the New Testament, make a plain discovery of the exceeding riches of the glory, and incomprehensible excellency of the gospel tidings, of salvation among you Gentiles ;—the all-comprehending sum of which is Christ, in his person, offices, relations, fulness, and work ; who also is preached among you, and dwelling in your hearts by faith as the foundation, author, and object, of all your hopes of eternal life. 28. And, it is this Christ, in his nature, person, and mediation, and in the believing, affectionate, obedient, regards due to him, whom we faithful preachers of the gospel make the grand subject of our ministrations, wisely and prudently admonishing all sorts of persons, Jews or Gentiles, to consider their sinful and miserable state by nature, and to beware of rejecting him ;—and instructing them, as God enables us, in the knowledge of the manifold wisdom of God, as displayed through him in the gospel revelation, to render them truly wise unto salvation,—that we may be honoured instruments of presenting them to God as true and uncorrupted believers, renewed in all the faculties of their soul, and members of their body, and remarkably fruitful in the several graces of the Spirit,—who are perfect already in Christ their Head ; and to be, through him, perfected in all knowledge and grace, holiness and happiness. 29. For this end, and in this work, as one excited and assisted by the remarkable influences of the almighty power of God, I labour to my utmost in prayer and preaching, and every other means, amidst all difficulties, and in the face of all opposition.

REFLECTIONS UPON CHAP. I.—Ministers ought never to lose sight of their mission from Christ ; and Christians ought never to lose sight of the divine authority of the scriptures. Abundant is the grace, peace, and other blessings, which Christ and his Father give, and which we ought therefore to wish to all his people. It is a great mercy to hear the gospel, to have its power manifested in our hearts, its glorious fruits appearing in our lives, and to hear of the like in others. And very thankful should we be that the gospel of our salvation, which was so long concealed under obscure figures and in dark promises, and almost confined to the Jews, is now plainly manifested to both Jews and Gentiles. Happy is it to experience its power in enlightening our mind, renewing our will, delivering us from the slavery of Satan, and translating us into the kingdom of Christ, that he may dwell in us as the hope of glory !—With much assurance may prayers be made for the increase of saints in light and grace, their strengthenings unto all patience and comfort under present trials, and unto all fruitful and holy walking with God and meekness for their heavenly inheritance. Infinite are the glories of our Redeemer, as the essential, necessary, and eternal, Son of God,—the Creator, Preserver, and Governor, of all things,—the Head of the church,—the Storehouse of all new covenant blessings,—the reconciling Mediator between God and men ; and abundant the peace, pardon, preservation, sanctification, and everlasting glory, which his people receive through and from him. Great is the honour to be made wise, faithful, diligent, and successful, preachers of Christ. No sufferings nor labour must be reckoned too hard for his sake, or for the edification, comfort, and eternal salvation, of souls.

CHAP. II. Ver. 1. I mention these my earnest endeavours to present every man perfect in Christ Jesus, to make you sensible of my great care and fervent prayers for you and your neighbours of Laodicea, and others who never had an

unto 'all riches of the full assurance of understanding, to the acknowledgment of the 'mystery of God, and of the Father, and of Christ ;

3 '†In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should 'beguile you with enticing words.

5 'For, though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6 As ye have therefore 'received Christ Jesus the Lord, so 'walk ye in him :

7 'Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 'Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the 'rudiments of the world, and not after Christ :

9 For 'in him dwelleth all the fulness of the Godhead bodily.

10 And ye are 'complete in him, who is the head of all principality and power :

11 'In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ :

* Eph. 2. 21, 22. & 3. 17. Rev. 3. 11. 1 Cor. 15. 58. 2 Pet. 1. 4—9. & 3. 18. Eph. 5. 20. ch. 3. 17. 1 Jer. 29. 8. Rom. 16. 17. Mat. 15. 2. Gal. 1. 14. & 3. 1. & 4. 3. 9. Eph. 4. 14. & 5. 6. Heb. 13. 9. ver. 16—23. † Or elements. * Is. 7. 14. & 9. 6. 1 John 1. 14. 1 Cor. 11. 3. Rom. 8. 3. & 9. 5. Gal. 4. 4. Phil. 2. 6—8. John 10. 30. & 14. 9. 1 John 5. 7. Tit. 2. 13. * Eph. 1. 23. & 3. 19. & 4. 10. Col. 3. 11. 1 Cor. 1. 30. John 1. 16. 2 Cor. 5. 17. Deut. 30. 6. & 10. 16. Jer. 4. 4. Phil. 3. 3. Rom. 6. 6. & 2. 29. Gal. 3. 27. Eph. 4. 22. ch. 3. 8, 9.

Anno Domini
cir. 64.

Phil. 3. 8—
10. 2 Pet. 3.
18. & 1. 3. 1s
53. 11. John
17. 3. ch. 1. 9
Jer. 9. 23.

* John 5. 7.
Mat. 28. 19.
Exod. 34. 6, 7.
John 3. 16.
Is. 7. 14.
1 Tim. 3. 16.

* Mat. 11. 25,
27. 1 Cor. 1.
24. & 2. 6.
Eph. 1. 8. &
3. 10. ch. 1. 9,
19. & 3. 16.

† Or wherein.

* Gen. 29. 25.
Rom. 16. 18.
2 Cor. 11. 3.
13. Eph. 4.
14. & 5. 6.
Mat. 24. 4, 24.
2 Tim. 2. 18.
& 3. 6. 2 Pet.
2. 1, 3, 18, 19.
ver. 18. Tit.
1. 10. 1 Tim.
6. 20.

Ver. 1. 1 Thes.
2. 17. 1 Cor.
5. 3, 4. & 14.
40. 1 Pet. 5.
9. Rev. 2. 2.
13, 19. & 3. 8,
10. 1 Thes.
3. 8.

* John 1. 12.
Acts 16. 31.
1 Cor. 1. 24.
30. Eph. 3.
17.

* John 14. 6. &
10. 9. Is. 35.
8—10. 1 Pet.
3. 16. ch. 3.
17. Heb. 10.
19—23. & 4.
14—16. Jude
3. 1 Thes.
4. 1.

* Eph. 2. 10.
Eph. 4.

opportunity of attending on, or being profited by, my ministrations. 2. That their hearts may be abundantly filled with divine consolation, as believers who are closely and firmly cemented together in the most cordial affection to Christ and to one another, and are thoroughly united in their endeavours for attaining a distinct, clear, and complete, acquaintance with the gospel plan of salvation, in all its riches of spiritual and eternal blessings ; unto the entire satisfaction of their souls, and their making an honourable, steady, and public, profession of those deep things of it, which were from all eternity designed and prepared in the gracious counsels of God the Father, and are purchased, revealed, and bestowed, by our Lord Jesus Christ, as the great Mediator between God and man ; 3. In which mystery of the gospel, and especially in which Christ, are secretly, safely, and incomprehensibly, laid up and contained all the inexhaustible treasures of wisdom and knowledge, for managing all the affairs of providence and grace, and for manifesting the whole will of God as to our salvation, and seasonably supplying our wants, enlightening our minds, and safely directing our steps to the heavenly glory. 4. And I would lead you to consider this inexhaustible fulness of wisdom and knowledge, laid up for you in Christ and the gospel, in order to prevent your being seduced from him and his truths by pretenders to Heathen philosophy and Jewish learning. 5. For though in bodily presence I am, and always have been, absent from you, yet my heart is with you, delightfully reflecting on what I have heard of your faith, love, and hope ; and, through the suggestions of God's Spirit, I have a view of your rich attainments and diversified trials ; and am affected as if I were present among you, rejoicing in your orderly behaviour and regular discipline, and in your firm, solid, and steady, adherence of faith to the person, mediation, and doctrines, of Christ, notwithstanding all the artifices which have been used to corrupt your minds and draw you off from him. 6. As therefore ye have, by faith, received the Lord Jesus Christ in his person and offices, as your Prophet, to instruct you ;—your Priest, to make atonement and intercede for you ;—and your King, to defend, rule, and govern, you ;—be careful, by virtue of union to and gracious influence from him, to cleave to him with full purpose of heart, and to walk in a daily exercise of faith on him, and in a constant observation of all his ordinances and commandments, answerably to your profession of and relation to him, 7. As trees of righteousness, being rooted in and fastening on him, to keep you fixed and immovable, and drawing nourishment from him for your spiritual growth ;—and as a spiritual house, being built upon him, and closely united to him, as the only foundation of your faith and hope, security, and salvation ;—that ye may be confirmed in the doctrine and grace of faith in him, as ye have heard by the ministry of Epaphras ; and may exceedingly abound in the daily increase of knowledge, faith, and every other grace, with enlarged thankfulness and praise to the author and finisher of all that concerns you. 8. Take heed, lest seducers make a prey of you, and draw you off from Christ and his pure gospel, and rob you of its privileges and blessings, through the subtleties and corruptions of Heathen philosophy, Jewish traditions, or the observance of Mosaic ceremonies ; none of which things are, according to the mind and will of Christ, revealed in the gospel, nor do any of them, as now urged and observed, lead your soul to him only for salvation, who alone hath an all-sufficiency for it in himself. 9. For all the perfections of the Godhead, in their utmost fulness, for ever and substantially abide and dwell in his incarnate person, or temple of his manhood, in a personal and infinitely more glorious manner than ever JEHOVAH dwelt in the Jewish tabernacle or temple. 10. And ye, who have received him by faith, and are united to him as members of his mystical body, have all your defects made up, and all your securities or blessings completed in him as your Head, made of God to you wisdom, righteousness, sanctification, and redemption ; who, answerably to the infinite dignity of his divine person, is, in his office capacity, exalted to be the sovereign Ruler of all ranks of angels or men, good or bad. 11. In him therefore ye are so complete as to have no need of ceremonial circumcision, as Judaizing teachers pretend, being spiritually circumcised by the Holy Ghost, who hath renewed your heart, and cu

Anno Domini
cir. 64.

Rom. 6. 3—5.
Eph. 1. 19, 20.
& 2. 5, 6, & 7.
3. 17. & 2. 8.
with Acts 2.
24. Rom. 4. 24.
1 Pet. 1. 21.

Eph. 2. 1, 5.
11. Rom. 5.
10. & 6. 4—6.
8, 11. & 7. 4.
6. & 8. 2.

Heb. 8. 10, 12.
Ps. 32. 1, 2.
& 103. 3. Is.
1. 18. & 43.
25. & 44. 22.
& 55. 7. Jer.
31. 34. & 33.
8.

Eph. 2. 15.
16. Heb. 7. 18.
& 8. 13. & 9.
10. & 10. 9.
Rom. 6. 14. &
7. 4. & 8. 1—
4. & 10. 4.
Gal. 2. 20. &
3. 13.

Gen. 3. 15.
Ps. 68. 18; Is.
53. 12. Mat.
12. 29. Luke
11. 22. John
12. 31. & 16.
11. Eph. 4. 8.
& 6. 12. Heb.
2. 14.

§ Or in himself.

Rom. 14. 3.
10. 13. Gal. 4.
10. 1 Pet. 3.
16. with Lev.
xi. xxiii.

§ Or for eating
and drinking.

† Or in part.

Heb. 8. 5. &
9. 9, 10, 20.
& 10. 1, 11.
23. John 1.
17.

Ver. 4. 8, 22.
2 John 8.
1 John 4. 1.
2 Thes. 2. 3.
Eph. 5. 6.
Mat. 24. 4.
Jer. 29. 8.

§ Or judge against you.

1 Tim. 1. 7. Deut. 29. 29.
15. & 1. 22, 23. & 5. 23, 30. John 1. 16. ver. 10.
2. 19, 20. ch. 3. 3. Rom. 4. 25.

Heb. 7. 16, 18. & 9. 9, 10.

12 ^pBuried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

13 ^cAnd you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 ^aBlotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross:

15 ^aAnd, having spoiled principalities and powers, he made a shew of them openly, triumphing over them [§]in it.

16 ^aLet no man therefore judge you [§]in meat, or in drink, or [†]in respect of an holy day, or of the new moon, or of the sabbath ^{days}:

17 ^aWhich are a shadow of things to come: but the body ^{is} of Christ.

18 ^aLet no man [†]beguile you of your reward, [§]in a voluntary humility and worshipping of angels, [‡]intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the ^ahead, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore, if ye be ^bdead with Christ from the ^crudiments of the world,

§ Gr. being a voluntary humility. Ps. 131. 1, 2. Ezek. 13. 3.
See ch. 1. 18. 1 Cor. 11. 3. & 12. 12, 13, 27. Eph. 4. 12, 15.
Rom. 6. 3—8, 11. & 7. 4, 6. Gal. 2. 15.
Or elements. Ver. 8. 14. Gal. 4. 3, 9. Eph. 2. 15.

if your whole system of inward corruption, removing the guilt, power, and defilement, of it, not by any human influences, but merely by the cleansing and sanctifying operation of Jesus Christ:

12. And in that baptism, which Christ hath instituted in the room of circumcision, ye have received the sign of, and obligation to, that holiness which is, or ought to be, in you as God's covenant people; and have had represented, sealed, and applied to you a certain and continued death to sin and a quickening and resurrection to a life of holiness, in conformity to, and by virtue derived from, his death and resurrection, through that faith which has been wrought in your hearts by the same almighty influence by which God raised up Christ from the dead, and will, by virtue of his resurrection, at last raise you up to eternal life. 13. And you—who, in your sinful unregenerate state, were dead in law, laying under a just sentence of condemnation—and dead to God and every thing spiritually good, lying under the power and filth of your inward corruptions, which circumcision anciently signified—hath God now raised up to a new life of grace and holiness, in order to a heavenly life of glory and blessedness together with Christ as your Pattern and Head of influence,—having, on account of his righteousness imputed, freely pardoned to each of you all your iniquities, original and actual, lesser or greater, and given you a full and irrevocable title to eternal life;

14. Blotting out, as it were, all our transgressions by the blood of his Son, and thereby annulling that federal or ceremonial obligation to punishment on account of them, which testified that we were transgressors, and which separated the Gentiles from the church and privileges of the Jews, and was the cause of much enmity between them,—and by his death entirely removing and utterly destroying it, that it might never be produced in judgment against us.

15. And having, by his full satisfaction to law and justice, disarmed Satan and all his subordinate ranks of apostate angels of their power, which arises from the curse of the law, he exposed them to open contempt in the view of all the holy angels, and triumphed over them as his conquered foes.

16. Since therefore believing Gentiles as well as Jews are complete in Christ, and the handwriting of ordinances, contrary to both, is cancelled, let none pretend that the non-observance of ceremonial ordinances, relating to meats and drinks, or to their annual or monthly festivals, or even the Jewish seventh day sabbath, can hinder your spiritual or eternal happiness; or, if they do, regard them not: 17. For the whole of these observances, required by the ceremonial law, were but merely shadows and figures of the good things which were to come under the gospel; but the truth, reality, or substance, represented by them, is brought in by Christ, and to be found in him.

18. And since he, in whom ye are complete, is the Head of all principality and power, let no one, whether Jewish zealot or Gentile philosopher, deprive you of your spiritual comfort or eternal glory, or lead you out of the way to it, seducing you to adopt human inventions in the worship of God, or to worship angels good or bad as mediators between God and men,—through the pride of their corrupt hearts, pretending uncommon insight into the things of God, and attempting to pry into what he never revealed;

19. Adopting these corruptions of worship, to the great dishonour of Jesus Christ, and rejecting, instead of laying hold on, adhering to, and by faith trusting in, him alone, as the only and all-sufficient Mediator and Advocate, to recommend them and their prayers to the acceptance of God,—and joining creatures in honour with him, who is the Head of angels, good or bad, and of every other creature, and who is the Representative, and the vital as well as governing Head of his church, from whom all her true members, deriving spiritual nourishment, are united to him, and to one another, by his Spirit, and by faith, love, and religious ordinances,—and do, by virtue derived from God, increase in light and grace, comfort, holiness, and strength, and in good works, according to his will, and for his glory. 20—23. If then, according to the meaning of your baptism, ye, by virtue of union with Christ, and by communion with him in his death, are fully discharged from the moral law as a covenant, and from the obligations of the ceremonial

why, as though living in the world, are ye subject to ordinances,

21 ^dTouch not, taste not, handle not;

22 ^eWhich all are to perish with the using;) ^fafter the commandments and doctrines of men?

23 Which things have indeed ^ga shew of wisdom in will-worship, and humility, and ^hneglecting of the body; not in any honour to the satisfying of the flesh.

CHAP. III.

(1) *Exhorts believers to be heavenly-minded, as persons spiritually risen with Christ; 1—4. (2) To mortify all their corrupt affections, as persons renewed after the image of God, and having Christ as their all in all; 5—11. (3) To cultivate mutual love, forbearance, and forgiveness,—love to God's word,—solemn praise and continual respect to Christ; 12—17. (4) In a Christian manner to practise the relative duties of wives, husbands, children, parents, and servants; 18—25.*

IF ^aye then be risen with Christ, ^bseek those things which are above, where ^cChrist sitteth on the right hand of God.

2 ^dSet your ^eaffection on things above, not on things on the earth.

3 For ^fye are dead, and your life is hid with Christ in God.

4 When Christ, ^gwho ^his our life, shall appear, then shall ye also ⁱappear with him in glory.

5 ^jMortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil

Rom. 8. 5, 6. Jam. 4. 4. 1 John 2. 16, 17. Or mind. Rom. 6. 2—8, 11, 13. & 7. 4, 6. & 8. 2. Gal. 2. 19, 20. & 6. 14. ch. 2. 20. 2 Cor. 5. 7. 1 Cor. 1. 30. ch. 2. 10—13. ver. 4. ch. 1. 5. Jude 1. John 10. 28—30. John 11. 25. Gal. 2. 20. John 10. 10, 28. 1 John 4. 9. & 5. 11, 12. John 17. 2, 3. & 14. 6. Is. 26. 19. Ps. 17. 15. 1 Cor. 15. 22. 42—54. Phil. 3. 21. 1 John 3. 2. 1 Thes. 4. 14. 2 Tim. 4. 8. Mat. 13. 43. Dan. 12. 2, 3. Job 19. 25—27. Rom. 6. 12, 13. & 8. 13. & 13. 12—14. 2 Cor. 7. 1, 11. Gal. 5. 19—21, 24. Eph. 4. 22. & 5. 3—5. 1 Thes. 4. 5, 6. Mark 7. 21, 22. 1 Pet. 2. 11.

law, why, as if ye were merely carnal men, and lived under a carnal dispensation, do ye, from regard to human imposition, submit yourselves to any of the legal ordinances, which prohibit the touching or eating of meats, once ceremonially unclean, but now allowed for men's perishing provision, as things that cannot defile their soul?—These human injunctions, relative to the service of God or mortification of our body, beyond what he has prescribed, have nothing worthy in themselves, or honourable to him, but are a mere shadow of wisdom or humility, and are really calculated to cultivate and please the false taste of men of corrupt minds.

REFLECTIONS UPON CHAP. II.—It is God's will, and his ministers care, that the saints be united, comforted, and daily increase, in knowledge, faith, and holy order; and that, having received Jesus Christ in all his offices as an all-supplying fountain, they should walk in him with the most steady faith, love, holy obedience, and cordial thanksgiving. Christians have need to beware of carnal wisdom and plausible errors. And it is absurd to forsake Christ or his gospel for any thing else, when he has such fulness of Godhead and of new covenant blessings, and renders us complete in himself. Thrice happy are they who, being quickened by his Spirit, renewed in their hearts, delivered from the broken law, reconciled to God, and made triumphant over devils, derive all necessary and nourishing influences from him as their Representative, vital Head, and gracious Governor. Rich is the mercy that, through his incarnation, obedience, and death, we are delivered from sin, from curses, from devils, from death and hell, and from all the dark and burdensome rites of the Jewish dispensation. And it is absurd for such as the Lord has thus freed to retain those rites, or add others, in the worship of God, as if such things could render us acceptable in his sight.

CHAP. III. Ver. 1. If, according to your profession, ye be indeed risen from under the law, and the guilt and power of sin, to a life of righteousness and holiness,—together with, in conformity to, and by the quickening virtue of, our risen Redeemer, applied by faith,—let your hearts, in their temper and exercises, and in all your meditations, views, inquiries, and pursuits, by prayer, and every other ordinance of God, aspire after realizing, clear, and enlarged, experiences and assurances of the durable, substantial, and satisfying, things of the heavenly state, where he, your ascended Head, is exalted in all his majesty and authority, dignity, and glory, rest and safety, to make intercession and prepare a place for you. 2. Let all your affections of desire and hope, love and delight, be supremely fixed upon the excellent things which belong to, and are transacted in, that heavenly state, and not upon the empty, uncertain, perishing, and defiling, pleasures and enjoyments, or even the carnal ordinances, of this world. 3. And this is highly proper, since, by profession and obligation, and many of you by actual communion with Christ in his death, are really dead in your hearts and affections to the Mosaic law, and are crucified with him to sin, Satan, and the world;—and all the pleasures and enjoyments of your spiritual life are maintained and promoted in secret and mysterious transactions, and fellowship between God and your souls, by virtue of Christ, who is one with him, till it be perfected in that eternal life which lies so much out of sight in this life, but is nevertheless secured and treasured up with Christ, in the secret purposes and immediate presence of God, for you. 4. And when Christ, who is the Purchaser, Author, Sustainer, Finisher, Scope, and End, of our spiritual life, and lives in us, shall appear in all his glory to judge the world, ye, who are quickened by his Spirit, shall be glorified together with, and in conformity to, him in soul and body. 5. In the prospect therefore of that blessed day, and in reflection on the spiritual purity and sublime happiness which ye shall then enjoy, as men dead to sin, and risen with Christ, labour to have all your carnal and sinful dispositions, which are like members to the body

Anno Dom. m.
cir. 64.

CHAP. IV.

Anno Domini
cir. 64.

The apostle (1) Exhorts masters to do their duty to servants; 1. (2) Urges all to perseverance in prayer, and to Christian prudence in their behaviour and speech; 2—6 (3) Refer the Colossians to Tychicus and Onesimus for an account of the state of his affairs; 7—9. (4) Transmits several particular salutations, together with a charge to Archippus, and a solemn benediction; 10—18.

MASTERS^a, give unto *your* servants that which is just and equal; knowing that ye also have a Master^b in heaven.

2^c Continue in prayer, and watch in the same with thanksgiving:

3^d Withal, praying also for us, that God would open unto us a door of utterance, to speak the *‘mystery of Christ, for which I am also in bonds:*

4 That I may make it manifest, *‘as I ought to speak.*

5^h Walk in wisdom toward them that are without, redeeming the time.

6ⁱ Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7^k All my state shall Tychicus declare unto you, *who is* ^a beloved brother, and a faithful minister and fellow servant in the Lord:

8 Whom ^m I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With ⁿ Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus, my fellow prisoner, saluteth you; and Marcus, sister's son to Barnabas, (touching whom ye received commandment: if he come unto you, ^p receive him);

11 And Jesus, who is called Justus, who are of the circumcision. These only *are my^q* fellow workers unto the kingdom of God, who have been a comfort unto me.

12^r Epaphras, who is *one* of you, a servant of Christ, saluteth you, ^s always *‘labouring fervently for you in prayers, that ye may stand ^t perfect and [†] complete in all the will of God.*

13^u For I bear him record that he hath a great zeal for you, and them that *are in* ^v Laodicea, and them in Hierapolis.

14^v Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren who are in Laodicea, and Nymphas, and ^w the church which is in his house.

16 And, when this epistle is read amongst you, ^a cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to ^b Archippus, ^c Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation ^d by the hand of me Paul. ^e Remember my bonds. ^f Grace *be* with you. Amen.

CHAP. IV. Ver. 1. And, as servants ought to obey their masters in all lawful things, so ye Christian masters ought to deal justly and equitably with them, allowing them proper work, provision, and wages, and giving them proper reproofs or encouragements in their work, knowing that ye yourselves serve the Lord Jesus Christ, and must give an account of your treatment of servants, as well as of every part of your conduct, to him who now inspects, and will hereafter judge and reward, you. **2.** But, to return to general exhortations, let all of you daily, at set seasons, in secret, private, or public, prayer to God, in the name of Christ, plead for his blessing, temporal, spiritual, or eternal. Watch for special calls of providence, and needful assistances of spiritual influence, to make you ever ready, fervent, and persevering, in prayer; and watch against all hindrances of it, or deadness or wandering in it. And let all your supplications for mercies be joined with grateful praises and cheerful thanksgivings for what ye have received or expect. **3.** And, in all your addresses to God, earnestly plead with him that I, and my fellow-labourers in the ministry, may be favoured with extensive opportunities and abilities to preach the gospel in a right manner, and with remarkable success, and to lay open the deep things, and exhibit and offer the unsearchable riches, of Christ, (for doing of which I am now a prisoner in bonds). **4.** That, as far as providence shall grant me opportunities, I may be eminently assisted in declaring the whole counsel of God with a proper frame of spirit, and in a duly free, extensive, and plain, manner. **5.** And let the whole of your conversation toward your unbelieving neighbours be managed with such Christian skill, circumspection, and prudence, that ye may not be defiled by them, or encourage them in sin; but may, by your example, win them to Christ. In this manner improve and extend every opportunity of doing your proper duty, and doing good to them. And let your speech be always such as proceeds from the grace of God in your heart, and as may recommend his free favour to others, and promote in them a gracious temper, that thereby ye may know how to give a reason of your hope with all modesty, meekness, and wisdom; and how to answer scrupulous doubts, serious inquiries, and captious cavillings, relative to any point of Christian faith, duty, or experience, which may be proposed to you. **7.** And as to my outward circumstances and inward comforts, Tychicus, my beloved fellow Christian and faithful minister of Christ, who brings you this letter, will fully inform you. **8.** And, being desirous to know how matters in religion stand with you, I have ordered him to make a thorough inquiry, and inform me of them—while he comforts you by his good counsels, and his informations of God's kindness to me. **9.** He, and Onesimus your countryman, who is now a noted convert to Christ, and comes along with him, will inform you fully of every thing important about this place. **10, 11.** Aristarchus the Macedonian, who endangered his life for my sake, and is now my fellow prisoner; and John Mark, nephew to Barnabas, my dear old colleague in apostolic labours, (whom, if he come to you, I hope ye will respectfully receive, according to the recommendations he hath received;—) and Joshua Justus;—the only three Jewish preachers who have here assisted me in propa-

10^o Aristarchus, my fellow prisoner, saluteth you; and Marcus, sister's son to Barnabas, (touching whom ye received commandment: if he come unto you, ^p receive him);

11 And Jesus, who is called Justus, who are of the circumcision. These only *are my^q* fellow workers unto the kingdom of God, who have been a comfort unto me.

12^r Epaphras, who is *one* of you, a servant of Christ, saluteth you, ^s always *‘labouring fervently for you in prayers, that ye may stand ^t perfect and [†] complete in all the will of God.*

13^u For I bear him record that he hath a great zeal for you, and them that *are in* ^v Laodicea, and them in Hierapolis.

14^v Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren who are in Laodicea, and Nymphas, and ^w the church which is in his house.

16 And, when this epistle is read amongst you, ^a cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to ^b Archippus, ^c Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation ^d by the hand of me Paul. ^e Remember my bonds. ^f Grace *be* with you. Amen.

REFLECTIONS UPON CHAP. IV.—With great equity, mildness, and mercy, ought masters to treat their servants, in the view of God's authority over them, and of their accounting to him. Great is the necessity of fervent and persevering prayer for fellow Christians, and especially for ministers—that they may preach the gospel with proper wisdom, courage, and success. And much wisdom and grace are necessary to make Christians improve their time and order their speech to the honour of Jesus Christ and the edification of their neighbours! Much mutual esteem of one another, and fervent wrestlings for the church; great sympathy towards the distressed; courtesy to all men, especially the saints; and studious care to fulfil their ministry in the Lord; ought to prevail in every minister of Christ.—And earnest care to vie with one another in every grace and duty, and to edify one another in love, and even to render their pastors duly diligent and faithful, ought to take place among all Christian professors.

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

Thessalonica was the chief city of Macedonia, rebuilt by Philip the father of Alexander the Great, and so named to commemorate his victory over the Thessalians. Here Paul planted a Christian church, consisting partly of Jews and partly of Gentiles; but was quickly driven from them by the fury of the Jews; Acts xvii. 1—10: and his attempt to return to them seems to have been hindered by the same cause; ii. 18. To shew his great affection for and care of them, and to prevent their being seduced by false teachers, or discouraged by persecution, he wrote them this epistle:—in which he affectionately thanks God for his mercy manifested in their conversion; chap. i.; represents the engaging example he had set before them, and the tender care he had of them; his intention to send Timothy to comfort them, and his praying for their welfare; ii. iii.: and, in view of the approaching judgment of the world, admonishes them to make proper preparation in all the branches of holiness; iv. v.

Anno Domini
cir. 54.

CHAP. I.

Paul salutes the Thessalonian Christians; blesses God for their faith, love, and patience, which evidenced their election, and the efficacy of the gospel on their hearts; 1—5. (2) Describes its powerful, exemplary, and well known effects upon their hearts and lives; 6—10.

* Acts ix. xlii.—xxviii. & 13.
6. & 15. 23.
23. 40. 2 Cor.
1. 2. 2 Thes.
1. 2. 1 Pet. 5.
12. Acts 16.
1—3. 1 Tim.
1. 2. 2 Tim.
1. 2. Phil. 1.
1. Col. 1. 1.
* Acts 17. 1—
10. Phil. 4.
15. 16. 2 Tim.
4. 10.
* Gal. 1. 22.
1 John 1. 3.
John 14. 23.
& 17. 21. 23.
1 Cor. 1. 2.
Eph. 1. 1.
1 Pet. 1. 2.
2 Thes. 1. 2.
* Rom. 1. 7.
1 Cor. 1. 3.
2 Cor. 1. 2.
Gal. 1. 3.
Eph. 1. 2.
Phil. 1. 2.
Col. 1. 2.
2 Thes. 1. 2.
1 Tim. 1. 2.
2 Pet. 1. 2.
Num. 6. 24—
26.
* See Rom. 1. 8—10. 1 Cor. 1. 4—8. Eph. 1. 15. 16. Phil. 1. 3—11. Col. 1. 3—6. 2 Thes. 1. 3. 4.
Acts 17. 7. 10. ch. 2. 13. 14. & 3. 6. & 4. 9. 2 Thes. 1. 3. 4. John 6. 27. 29. Gal. 5. 6. Jam. 2.
17. Heb. 6. 10. 12. Rom. 16. 6. & 8. 25. 1 Cor. 15. 58. Jam. 1. 3. 4. 2 Pet. 1. 6. Rev. 1. 9. & 2.
2. 3. * Gen. 5. 24. & 17. 1. Ps. 16. 8. 1 Cor. 2. 17. 1 Pet. 3. 4. * Ch. 2. 13.
ver. 5. 9. 10. 2 Thes. 2. 13. 1 Pet. 1. 2. 2 Pet. 1. 10. Col. 3. 12. Eph. 1. 3—11. Rom. 8. 28—
30. & 9. 6—23. & 11. 2—7. 2 Tim. 1. 9. 10. 15—17. * Or beloved of God, your election.
* 2 Cor. 10. 4. 5. 1 Cor. 1. 24. & 2. 4. & 4. 20. 2 Cor. 6. 6. Gal. 3. 2. 5. Col. 2. 2. ch. 2. 1. 13.
Heb. 6. 11. Tit. 3. 3—7.

PAUL^a, and Silvanus, and Timotheus, unto the church of the^b Thessalonians, *which is* in God the Father, and *in* the Lord Jesus Christ: ^dGrace be unto you, and peace, from God our Father and the Lord Jesus Christ.

2 ^eWe give thanks to God always for you all, making mention of you in our prayers,

3 Remembering without ceasing ^fyour work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ, ^gin the sight of God and our Father;

4 ^hKnowing, brethren ^{*}beloved, your election of God.

5 For ⁱour gospel came not unto you

in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know ^kwhat manner of men we were among you for your sake.

6 And ye ^lbecame followers of us, and of the Lord; ^mhaving received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you ⁿsounded out the word of the Lord, ^pnot only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us ^qwhat manner of entering in we had unto you, and how ^rye turned to God from idols to serve the living and true God,

10 And ^sto wait for his Son from heaven, ^twhom he raised from the dead, *even* ^uJesus, who delivered us from the wrath to come.

Anno Domini
cir. 54.

* Ch. 2. 1—11.
2 Thes. 3. 6.
9. Acts 20.
18—35. 1 Cor.
2. 2—5. & 4.
9—13. 2 Cor.
1. 12. & 2. 14.
17. & 3. 12.
& 4. 1. 2. &
6. 3—19.
1 Tim. 4. 13
—16. 2 Tim.
3. 10. 1 Cor.
9. 19—22.
2 Cor. 12. 4.
2 Tim. 2. 10.
* 1 Cor. 11. 1.
& 4. 16. Phil.
3. 17. 2 Thes.
3. 9.
* Ver. 5. ch. 2.
13. 14. & 3.
3. 2 Thes. 1.
4. 5. Acts 17.
5. & 5. 41.
Heb. 10. 34.
Hos. 2. 14.
* 2 Cor. 9. 2.
1 Tim. 4. 12.
* Rom. 10. 13.
2 Thes. 3. 1.
Is. 2. 3. & 11.
9. & 52. 7. 15.
& 66. 19. 20.
* Ch. 4. 10.
2 Thes. 1. 4.
Rom. 1. 18.
* Ver. 5. 6. ch.
2. 1. 13.
* Acts 14. 15.
* Mark 15. 43. Luke
2. 25. 1 Cor. 1. 7. 2 Thes. 3. 5. & 1. 7. Acts 1. 11. & 3. 21. Phil. 3. 20. Rev. 1. 7. Heb. 9.
28. Tit. 2. 13. 2 Tim. 4. 8. 2 Pet. 3. 12. 14. ch. 4. 16.
1 Pet. 1. 21. 1 Cor. xv. * Mat. 1. 21. Rom. 5. 9. 10. 2 Thes. 1. 10. 11. Rev. 5. 9.
1 Pet. 2. 24. & 3. 18. Gal. 3. 13. ch. 5. 9. Is. 45. 17. 22—25.

EXPLANATORY NOTES. CHAP. I. Ver. 12. Paul, together with Silas and Timothy his assistants in preaching the gospel—to you Christians at Thessalonica, who believe in God as the only true God, and in Jesus Christ, as the only true Messiah—wish all the rich manifestations and fruits of divine favour, and the most abundant peace and prosperity, temporal, and especially spiritual and eternal, from these divine persons, according to their different stations in the work of our redemption. 2. And, in our stated and occasional addresses to God, we daily, and in the most express manner, offer up our most solemn thanksgivings to God for his mercy bestowed upon you, and our most fervent supplications that ye would perfect his work of grace which he has begun in you; 3. Being animated hereunto by the affecting and constant remembrance which we have of that lively and operative faith, manifesting itself in all holy obedience, and of that ardent love to Jesus Christ, his oracles, ordinances, and people, and the manifold exertions thereof towards us and towards one another, and of that patient continuance in well-doing under all your tribulations, and waiting for God to crown your lively hopes of eternal life through our Lord and Saviour Jesus Christ with full enjoyment,—which he has wrought in you, and which, as his children, by regenerating and adopting grace, ye exercise with all uprightness and sincerity as in his sight: 4. By which manifest fruits of holiness ye and we justly conclude that ye have been graciously chosen of God to eternal salvation. 5. For the gospel, preached by me and my assistants, did not merely reach your ears; but, while it was attested by miracles, the almighty influence of the Holy Ghost brought it home to your hearts, and produced in your souls an unshaken assurance of the truth and importance of it, and of your personal interest in the blessings thereby conveyed.—God thus owning our plain, patient, and faithful, preaching of the gospel among you, in order to promote your eternal salvation: 6. And, by this powerful influence of the gospel on your hearts, ye

immediately became imitators of us preachers, and of Christ our glorious Master, in faith, obedience, and patience,—having, amidst all your severe persecutions, firmly believed the truths of the gospel, and thereby received such inward consolations of the Holy Ghost as sweetly supported you under your sufferings; 7. So that ye became eminent, encouraging, and exemplary, patterns of faith, patience, and holiness, to all those who in Greece were afterwards turned to the Lord. 8. For the gospel of Jesus Christ, having had such glorious success among you, was thenceforward published far and near with great reputation and advantage;—the fame of your faith in God through Jesus Christ, manifested by remarkable fruits of holiness, having so spread abroad that we have no occasion to speak of it; 9. For wherever we travel we meet with persons who are disposed, with wonder and joy, to mention to us what happy effects our ministrations had among you; with what sincerity ye embraced the gospel which we preached; and how, by its powerful influence, ye voluntarily and quickly renounced your Heathen idols, and with indignation turned from them, to believe in, adore, and obey, that God, who alone has all life, glory, and blessedness, in himself, and is the fountain of all created life, natural, temporal, spiritual, or eternal. 10. And to wait with faith, preparation, patience, desire, and hope, under all your present sufferings, for the glorious appearance of his eternal Son, whom he hath raised from the dead to judge the world,—even Jesus Christ, who by his obedience and suffering purchased, and his almighty power effects, our deliverance from his dreadful wrath, which will be for ever coming, like a perpetual torrent of flaming vengeance, upon the wicked.

REFLECTIONS UPON CHAP. I.—Thrice happy is it when the gospel is effectually applied to the hearers' hearts; and when they, by their conversion from idols to God, and an holy imitation of Christ and his servants in love, patience,

Anno Domini
cir. 54.

CHAP. II.

To encourage their progress in faith and holiness, Paul (1) Reminds them of the manner of his preaching and behaviour among them; 1—12: and of their ready receiving the gospel to the effectual salvation of their souls, notwithstanding the malicious persecution of the Jews or others; 13—16. (2) Assures them of his joy on their account, and his desire to see them again; 17—20.

• See ch. 1. 3.
—10. ver. 13.
2 Thes. 3. 1.

• 2 Tim. 3. 11.
Acts 16. 22—
24, 37.

• 2 Cor. 3. 5, 6.
Acts 17. 2—
10. Phil. 1. 30.
Col. 2. 1. & 1.
24, 28, 29.
ch. 3. 3, 7.
Eph. 6. 19.

• 2 Cor. 2. 17.
& 4. 2, 5, &
7. 2. & 11. 13.
2 Pet. 1. 16.

• Gal. 2. 7.
Eph. 3. 8.
1 Tim. 1. 11,
12. Tit. 1. 3.
1 Cor. 1. 2. &
9. 17. Gal. 1.
10. 1 Cor. 2.
4, 5, 13. 2 Cor.
4. 1, 2. & 5.
11, 20.

See Jer. 17.
10. Rev. 2. 23.

• Acts 20. 33.
2 Cor. 2. 17.
& 4. 2. & 7. 2.
& 12. 17.
Mat. 23. 14.
Rom. 16. 18.
2 Pet. 2. 3.
1s. 30. 10.
Jer. 6. 13, 14.
Ezek. 13. 10,
19.

• Rom. 1. 9. &
9. 1. 2 Cor. 1.
18. & 11. 31.
Gal. 1. 20.
Phil. 1. 8.
1 Tim. 5. 21.
2 Tim. 4. 1.

• John 5. 41,
44. & 12. 43.
Gal. 5. 26.

• 2 Cor. 2. 10.
11. Philom. 8.
9. ver. 9.
1 Cor. 9. 1, 2,
6, 14. 2 Thes.
3. 8, 9. ver. 9.

• Or used au-
thority.

• 1 Cor. 2. 3.
& 9. 1—22.
2 Cor. 10. 1, 2.
10, 11. & 13.
4. 2 Thes. 3. 9.
2 Tim. 2. 10, 24, 25.
Heb. 13. 17.
Acts 18. 3. & 20. 34. 1 Cor. 4. 12. & 9. 12, 15. 2 Cor. 10. 15. & 11. 9, 12,
23. & 12. 10, 13—15. 2 Thes. 3. 8, 9. 1 Tim. 4. 10. 2 Tim. 2. 10. 1 Sam. 12. 3. Acts
20. 18, 33—35. 2 Cor. 7. 2. 2 Thes. 3. 7. 1 Tim. 4. 12. 2 Tim. 3. 10.

and purity, prove their eternal election to life! They are a credit to their religion who receive the gospel with full assurance of its divine truth, excellence, and importance, and with joy in the Holy Ghost, amidst manifold tribulations. With great pleasure should faithful ministers assist one another, and reflect on the success of their labours, regard their spiritual children, pray for them, and labour to promote their edification. And nothing is more endearing, comforting, or animating to holiness, than saving views of Jesus Christ, the Son of God, and his everlasting salvation.

CHAP. II. Ver. 1. And yourselves, my dear Christian brethren, know that, as I and my two fellow preachers did not entertain you with unprofitable subjects, or a mere sound of words in our ministrations, so they were not without that good fruit which the promise of God had given us ground to expect. 2. And in hopes of this, even after we had been treated with the utmost cruelty and contempt at Philippi, we, in an humble dependance on our God, publicly preached the gospel among you with an holy resolution and undaunted courage, and with great zeal and fervour of spirit, striving for your conversion, and against the furious opposition of the unbelieving Jews: 3. For our exhortations to duty, and comforting encouragements under sufferings, did not consist of erroneous doctrines leading to licentiousness, but of the pure gospel of Christ, productive of holiness in heart and life; nor did we minister to you in hypocritical pretences of piety and zeal, or of love to you, in order to promote our own selfish ends, but in the sincerity of our hearts, for the glory of God and your real welfare. 4. There was no falsehood or impurity in the matter, or insincerity or selfishness in the manner, of our preaching; but as God had chosen, authorized, and furnished us for, and intrusted us with, the preaching of the gospel, so we endeavoured to preach it exactly as we received it from him—not in a manner suited to the corrupt taste, notions, and fancies of men, but with such purity and sincerity as God the searcher of hearts could not but approve of. 5. We can appeal to you, and even to God himself, that we never studied by fawning or complimentary speeches, to ingratiate ourselves with any of you; nor did we ever encourage any to expect salvation in their sins or by their own righteousness or strength; nor did we ever make use of religion as a pretence to cover some secret design of making advantage of you; 6. Nor were we ever ambitious of being honoured by men, or ever contrived, intended or endeavoured, to be admired, caressed, or applauded by any among whom we ministered; nor (though as messengers of Christ we might have justly claimed it) did we ever require a maintenance from you: 7. But, on the contrary, we behaved among you with such humility, modesty, meekness, and self-denial, as plainly marked the most tender and affectionate concern to do every thing possible for your spiritual benefit, help, comfort, and eternal salvation; 8. In so much that we not only took great pleasure in preaching to you the gospel of Christ in a suitableness to your necessities, but were ready to testify our affection to you in the most tender compassion, exhausting our strength and spirits, and hazarding or even laying down our lives to promote your spiritual and eternal welfare. 9. In proof of which, ye cannot but remember that, while we were among you, we not only spent our strength in our ministerial labours, but even worked early and late at our secular callings for our livelihood:—that, as an evidence it was

141

157

how holily and justly and unblameable we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing; because, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time, in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you (even I Paul) once and again; but Satan hindered us.

19 For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

Ch. 3. 10. Rom. 1. 13. & 15. 22. As Acts 23. 12. or 14. 12. Ezek. 16. 12. & 23. 42. 2 Cor. 1. 14. Phil. 2. 16. & 4. 1. Or glorying.

not your wealth, but your spiritual and eternal salvation, we were earnestly desirous of—we might preach the gospel to you without putting you to any expense. 10. We can appeal to your consciences, and even to the all-seeing and heart-searching God, that we exercised ourselves, in a conscientious discharge of all the duties of religion towards God, and of righteousness towards men; and always in such a sober, humble, benevolent, and inoffensive, manner as might best recommend the good ways of the Lord among you, who were brought to the faith of Christ by our ministrations. 11, 12. And, while we set you a good example in our behaviour, ye cannot but know how we counselled, entreated, excited, and encouraged, every one of you to practise the like Christian duties in your respective stations; and did all that we could to comfort you under your tribulations; and, with the greatest earnestness and affection, in the name and authority of Jesus Christ, solemnly charged you to live answerably to the holy nature and will, and to the special favours, of God as your God, who has effectually called you by the gospel to partake of all the blessings and honours of his kingdom of grace in this world, and of his kingdom of glory in that which is to come: 13. In reflection upon which, we are exceedingly thankful to God, and daily praise his blessed name, that, when we were sent by him to preach the gospel to you, your hearts were opened to attend to it and embrace it with reverence, faith, love, and obedience, not as an human scheme, or on the ground of human authority, but as indeed a revelation from God, and upon the ground of his authority, as a doctrine of which none but God himself is the Contriver and Author, and which, through his blessing, worketh so powerfully in changing the sentiments, inclinations, and views, of you who believed it. 14. As a proof of which effectual operation in you, ye had no sooner embraced it in faith and love, than ye became imitators of us and of the believers in Judea; courageously, calmly, patiently, and even cheerfully, submitting to the persecutions of your countrymen for the sake of Christ, even as they did to those of their Jewish brethren, 15. Who, in the madness of their rage, murdered the Lord of glory, and only Saviour of mankind, as their fathers did the ancient prophets; and who have all along, and every where, persecuted us ministers of Christ; acting in direct opposition to the merciful nature and holy law and gospel of God, and even to the common welfare of men; 16. Doing what in them lies to hinder our preaching the gospel to you Gentiles for your conversion and salvation; and thus, through their obstinate prejudices and furious opposition to Christ and his servants and cause, filling up the measure of their own and their fathers' iniquities, till the righteous vengeance of God, which has already begun against them, dreadfully complete their ruin, and without remedy destroy their church and state for many ages, till the fulness of the Gentiles' conversion to Christ occasion their restoration. 17, 18. Being by their outrageous persecution driven from you exceedingly against our will, when in your tribulation and danger ye had much need of our further counsel, admonitions, cautions, and encouragements, my brethren, and especially myself have been extremely desirous, and have once and again attempted to pay you a visit; but Satan, that adversary of Christ and his ministers, and of your salvation, has hitherto, by his instruments, laid such entanglements and obstacles in our way as rendered it improper. 19, 20. We are nevertheless still as mindful of you as ever, and as affectionately desirous to see you, if the Lord permit; for what

Anno Domini
cir. 54.

Ver. 7. 1 Cor.
4. 15. Gal. 4.
19. Gen. 18.
19. Prov. 4.
1—13.

Eph. 4. 1.
Col. 1. 10.
Phil. 1. 27.
Gen. 17. 1.
1 Pet. 1. 15.
1 Cor. 7. 24.

1 Cor. 1. 9. &
7. 20. Gal. 1.
6. & 5. 8.
Eph. 4. 1. ch.
5. 24. 2 Thes.
2. 14. 2 Tim.
1. 9. Heb. 3.
1. 1 Pet. 2. 9.
& 5. 10. 2 Pet.
1. 3, 10.

See ch. 1. 3, 5.

Mat. 10. 40.
Gal. 4. 14.
2 Pet. 3. 2.
ch. 4. 8.

Ch. 1. 5, 10.
Acts 16. 14.
1 Cor. 3. 5, 6.
Heb. 4. 12.
John 6. 63, 68.
& 15. 3. & 17.
17. 2 Cor. 3.
16. Jer. 15.
16.

Ch. 1. 6.
Acts 17. 5, 13.
Heb. 10. 32—
34. Acts viii.
xii.

Mat. 5. 12.
& 23. 34, 37.
Luke 6. 23. &
12. 53. Acts 2.
21, 36. & 3.
15. & 5. 30.
& 7. 52. & 8.
4. & 11. 19.

Or chased us
out.

Acts 13. 50.
& 14. 5, 19. &
17. 5, 13. &
18. 12. & 19. 9.
& 22. 21, 22.

Gen. 15. 16.
Mat. 23. 32.
& 24. 21.
Mark 11. 15.
Mat. 3. 12. &
8. 12. & 11.
21—24. & 12.
45. & 21. 41
—44. & 22. 7.

Luke 13. 3, 5.
9, 17, 22—37.
& 19. 27, 41
—45. & 21. 20
—24. Heb. 6.
8. 1 Pet. 4. 8.

1 Cor. 5. 3.
Col. 2. 5.
2 Kin. 5. 26.

Prov. 16. 31.

Anno Domini
cir. 54.

CHAP. III.

Further manifests Paul's love to them; (1) In his having sent Timothy to establish and comfort them; 1—5. (2) In his rejoicing at the good tidings of their faith and love; 6—9. (3) In his praying for an opportunity to return to them, and for their perseverance and increase in grace till the second coming of Christ; 10—13.

Ver. 5. Acts 17. 15.

Acts 16. 1. & 17. 14. Rom. 16. 21. 1 Cor. 16. 10. Phil. 2. 19, 25. Eph. 6. 21, 22. Col. 4. 7, 8. Acts 14. 22. Rom. 1. 22.

Acts 5. 41. & 20. 24. & 21. 13. Rom. 5. 3. Col. 1. 24. 2 Tim. 1. 8. Jam. 1. 2. Phil. 1. 14. Eph. 3. 13.

John 16. 33. Acts 14. 22. & 20. 23. & 17. 5. & 21. 11. ch. 2. 14. 15. Rom. 8. 29. 2 Tim. 3. 12. 1 Pet. 2. 21. ver. 4. Rev. 3. 19. Heb. 12. 5. —11.

Acts 17. 5. —9. ch. 2. 2. 14. & 1. 6. 2 Thes. 1. 4—6.

Ver. 1. 2 Cor. 7. 5. 1 Cor. 2. 3.

1 Cor. 7. 5. 2 Cor. 11. 3. Gal. 2. 2. & 4. 11. Phil. 2. 16. with ch. 2. 1 —12.

Acts 18. 5. 2 Cor. 7. 4, 6. 7. Phil. 1. 8. Rom. 12. 9. 21. ch. 5. 12. 13. & 2. 17. 18. ver. 9, 10.

Ch. 2. 2. 15. ver. 5. Acts 17. 1—18. 2 Cor. 7. 4. 2 John 4. ver. 8, 9.

Ver. 7. 1 Cor. 15. 58. & 16.

13. Heb. 10. 23. & 14.

2 John 4. 3. John 3. 4. Rev. 3. 3, 11. 1 Eph. 5. 20. Phil. 4. 6. ch. 5. 18. see ch. 1. 2, 3. Acts 26. 7. 2 Tim. 1. 3. Rom. 1. 9—12. & 15. 23. Luke 22. 44. ch. 2. 17.

WHEREFORE, ^awhen we could no longer forbear, we thought it good to be left at Athens alone :

2 And sent ^bTimotheus, our brother, and minister of God, and our fellow labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith ;

3 ^cThat no man should be moved by these afflictions : for yourselves know that ^dwe are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation ; ^eeven as it came to pass, and ye know.

5 For this cause, ^fwhen I could no longer forbear, I sent to know your faith, ^glest by some means the tempter have tempted you, and our labour be in vain.

6 But now, when ^bTimotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you :

7 Therefore, brethren, ^hwe were comforted over you in all our affliction and distress by your faith :

8 For ^know we live, if ye stand fast in the Lord.

9 For what ⁱthanks can we render to

is the hope which chiefly animates us in our ministrations ? What is our chief joy in them ? Or what is the crown of glory we expect as our reward at the end ? —Is it not that we shall present you and other converts as chaste virgins to Christ ; that when he who is our life shall appear, ye, together with us, may appear with him in glory, and sit on his right hand ?

REFLECTIONS UPON CHAP. II.—Great patience, courage, candour, diligence, humility, prudence, tender affection, self-denial, unblameable holiness, and equity, are necessary for ministers in all their ministrations and conduct. And happy is the church in which such are found, and where hearers receive the gospel into their hearts upon the testimony of the Holy Ghost, and experience it powerfully influencing them to universal holiness and readiness to suffer for its sake ! Desperately malicious are apostate professors against Christ, his truths and people ; and certain and dreadful is their punishment. In manifold forms Satan bestirs himself to hinder the spread of the gospel by faithful ministers. But dear is the affection such bear to their spiritual children ; great the comfort they take in them now, and exalted the honour they will have by them in the great day of account.

CHAP. III. Ver. 1. Such was the distressing care of my mind about you, as young converts in perilous circumstances, that when I found I could by no means quickly return to you myself, I chose rather to struggle alone with difficulties unnumbered at Athens, than neglect any thing which might contribute to your edification : 2. And therefore cheerfully parted with my dearly beloved brother Timothy, whom God has by his grace called to, richly furnished and rendered most laborious and faithful in the ministerial office ; and sent him to labour among you, in exciting, strengthening, and confirming your faith in Christ and the great doctrines of the gospel ; and that he might revive in your souls a sweet sense of the glorious advantages and delights which result from your faith in this, and especially the other world ; 3. That so none of you might be disheartened or staggered at the afflictions and persecutions which ye or we have to endure for the sake of Christ ;—especially as ye know that God, in his eternal, infinitely wise, and holy purpose, has appointed us, the servants and followers of Christ, to suffer with and for him as well as to reign with him. 4. For when I and my fellow-labourers in the work of the gospel were present with you, we warned you that both you and we must expect trouble and persecution in following Christ ; and ye know it quickly came upon us before your eyes. 5. And on account of the troublesome circumstances in which we were forced to leave you, I could no longer forbear sending Timothy to inquire concerning your spiritual condition, lest by the violence of persecution, the subtilty of false teachers, or the deceitfulness of your own hearts, Satan, that malicious, artful, and busy adversary, should prevail to draw some of you back from the truths and ways of the Lord, after all the promising appearances ye had made. 6. But when Timothy returned to us at Corinth, and informed us that, notwithstanding all your trials, temptations, and dangers, ye stand fast in the faith of the gospel, and in your love to Christ and his truths, ordinances, ministers, and people, and retain an affectionate remembrance of us in your daily prayers, and a lively sense of the excellent doctrines which we preached among you, and are often speaking of us with esteem and honour, and earnestly desirous of another visit from us ; 7. These good tidings of your steady perseverance in the faith of Christ, and the genuine fruits thereof, entirely removed all our painful anxiety about you, and exceedingly comforted us under all the troubles to which we have been exposed for the gospel's sake. 8. For whatever were our difficulties, dejections, and solicitude concerning you before, we are now alive and comforted in our souls, and go on cheerfully in our work, since we knew that ye

Anno Domini
cir. 54.

God again for you, for all the joy where-with we joy for your sakes before our God ;

10 ^mNight and day praying exceedingly that we might see your face, and might ⁿperfect that which is lacking in your faith ?

11 ^oNow God himself, and our Father, and our Lord Jesus Christ, ^{*}direct our way unto you.

12 ^pAnd the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you ;

13 To the end he may ^qestablish your hearts unblameable in holiness before God, even our Father, at the ^rcoming of our Lord Jesus Christ with all his saints.

^{*} Zech. 15. 4. ch. 14. 16, 17. 1 Thes. 1. 7—10. Jude 14. Mat. 24. 30, 31. & 25. 31. Rev. 1. 7. & 20. 11, 12.

CHAP. IV.

The apostle exhorts them (1) To chastity and holiness, as things required by God,—and as the contrary expose men to his righteous punishments ; 1—8. (2) To brotherly love, peaceable behaviour, and diligence in their secular calling ; 9—12. (3) To moderate their grief for the death of godly relations and friends, in view of their glorious resurrection and being for ever with the Lord ; 13—16.

FURTHERMORE then ^awe ^{*}beseech you, brethren, and [†]exhort you by the Lord Jesus, that, ^bas ye have received of us how ye ought to walk, and to please God, ^cso ye would abound more and more.

2 For ye know ^dwhat commandments we gave you by the Lord Jesus.

3 ^eFor this is the will of God, ^{even} your sanctification, that ye should abstain from fornication :

4 That every one of you should know

Ezek. 3. 17. 1 Cor. 11. 3, 23. ^{*} Exod. 20. 14. Mat. 5. 27. Rom. 6. 19, 22. & 12. 2. 1 Cor. 5. 11. & 6. 9, 15. Gal. 5. 19—22. Eph. 4. 26. & 5. 3, 17, 27. Phil. 4. 8. Col. 3. 5.

continue so stedfast in your adherence to the Lord Jesus, and hold fast the profession of your faith without wavering. 9. For, considering the happy state of your affairs, how can we ever be thankful enough to God, in fresh returns of praise, for his grace bestowed on you, and for giving us hearts to rejoice so exceedingly and sincerely in it before him : 10. In all our stated and occasional devotions, praying with uncommon fervour, earnestness, and importunity, that, if it be his will, we may be allowed to visit you again, and be further instrumental in instructing, establishing, and building you up in knowledge, faith, comfort, and holiness, unto complete and eternal salvation.

11. And to promote those valuable purposes, may God himself, whose kingdom roaleth over all, and who is your covenant God and Father ; and our Lord Jesus Christ, who as Mediator, is Head over all things to his church ; by his overruling providence, grant us a speedy and unobstructed opportunity to visit you. 12. And, whether we be permitted to come to you or not, may the Lord Jesus, as your Head of influence and government, enable you by his Spirit still more abundantly to increase in Christian love towards one another, as members of the same mystical body of Christ, and children of the same heavenly Father, and even in all goodwill towards all men, with all sincerity and fervour, even as our affection increases towards you.

13. To the end that he may thus strengthen, establish, and confirm your whole souls in the doctrines of the gospel, and in every grace, and may preserve you blameless in every good word and work, and in all holy conversation, before our all-seeing God and Father, till ye be presented holy, unblameable, and unreprieveable, when Jesus Christ, attended by all his holy angels and glorified saints, shall come to judge the world.

REFLECTIONS UPON CHAP. III.—Ministers should be very solicitous to demonstrate their love to their people, and use every means possible for their establishment and comfort in the truth ; and to prevent their being seduced by deceivers, or dispirited by sufferings, especially when they are but newly converted and babes in Christ. The more thoroughly professors count the cost at their entrance on religion, the better they will withstand Satan's temptations to apostasy. And when church members persevere and increase in knowledge, faith, love, and good works, it gives great comfort to their fellow ministers ; yea, it supports them under their distresses, engages their thankfulness to God, and animates their prayers for and delight in them. But it is Jesus Christ, and his Father, and his blessed Spirit, who are alone the proper source of believers' gospel privileges, growth and establishment in grace, and happy meetness for, and comfortable appearance in the last judgment.

CHAP. IV. Ver. 1. In order to your being established in holiness at the second coming of our Lord Jesus, with the most tender affection we entreat, and with the highest authority, in the name and for the sake of our Lord Jesus, we exhort and charge you that, according to the inspired directions which ye have received from us how to order your whole conversation in a manner acceptable to God through Christ, ye would by his grace more and more labour to improve and excel therein every day. 2. For ye cannot but know and remember what holy precepts we delivered to you when with you, as the rule of your behaviour in all things ; and with what solemn and evangelical arguments we enforced and pressed them on your consciences, by the immediate authority of the exalted Lord and Saviour of his body the church. 3. For the ordaining, approving, and commanding will of God, and his end in bestowing his grace upon you, concur in this, that, encouraged by the promises of his covenant, ye should cleanse yourselves from all filthiness of flesh and spirit, perfecting holiness in his fear ; and particularly that ye should carefully avoid and detest all manner of uncleanness, and every appearance of temptation or approach to it. 4. And that every

Acts 26. 7. 2 Tim. 1. 8. Rom. 1. 9—12. & 15. 23. Luke 24. 44. ch. 2. 17. Col. 1. 28. Eph. 4. 12. Phil. 1. 29, 6. 2 Thes. 1. 11. & 2. 17. Ezra 8. 21. Ps. 5. 8. & 32. 8. & 73. 14. Prov. 3. 5. 6. Jer. 10. 23. ^{*} Or guide. [†] Jam. 1. 17. ch. 4. 9, 10. & 5. 15. 2 Pet. 1. 7. Rom. 13. 8. Mat. 7. 12. & 22. 39. 1 John 3. 14, 23. & 4. 12. 20. & 2. 10. 1 Cor. 1. 8. Phil. 1. 10. ch. 5. 23. 2 Thes. 2. 17. Col. 1. 22. Jude 24. 2 Cor. 10. 1. & 5. 20. Rom. 12. 1. Eph. 4. 4. 1. 1 Pet. 2. 11. 2 Pet. 3. 11. 14. ch. 2. 11. ^{*} Or beseech. [†] Mat. 28. 20. 1 Cor. 11. 2. ch. 2. 18. Col. 2. 6, 7. & 1. 10. Phil. 12. 7, 29. Tit. 2. 11—13. & 3. 8, 14. 1 Cor. 15. 58. 2 Pet. 1. 4—9. & 3. 18. Job 17. 9. Prov. 4. 18. Ps. 92. 13. 14. Ch. 2. 11, 12. Mat. 28. 20. Exod. 20. 14. Mat. 5. 27. Rom. 6. 19, 22. & 12. 2. 1 Cor. 5. 11. & 6. 9, 15. Gal. 5. 19—22. Eph. 4. 26. & 5. 3, 17, 27. Phil. 4. 8. Col. 3. 5.

Anno Domini
cir. 54.

how to possess his vessel in sanctification and honour;

5 ^aNot in the lust of concupiscence, even as the Gentiles who know not God:

6 That no man ^bgo beyond and defraud his brother ^cin any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

7 For ^kGod hath not called us unto uncleanness, but unto holiness.

8 He therefore that ^{*}despiseth, ^ldespiseth not man, but God, who ^mhath also given unto us his holy Spirit.

9 ⁿBut, as touching brotherly love, ye need not that I write unto you: for ye yourselves are ^otaught of God to love one another.

10 And indeed ye do ^pit toward all the brethren which are in all Macedonia: but ye beseech you, brethren, that ye ^qincrease more and more;

11 And that ^rye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ^sye may walk honestly toward them that are without, and ^tthat ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them who are ^uasleep, that ^vye sorrow not, even as others who have no hope.

14 For, ^xif we believe that Jesus died and rose again, even so them also who ^ysleep in Jesus will God bring with him.

15 For this we say unto you ^zby the word of the Lord, that ^{aa}we, who are alive ^{ab}and remain unto the coming of the Lord, shall not prevent them who are asleep.

16 ^bFor the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: ^cand the dead in Christ shall rise first;

17 Then we, ^dwho are alive ^{de}and remain, ^{df}shall be caught up together with them in the clouds, to meet the Lord in the air; and so ^{dg}shall we ever be with the Lord.

18 Wherefore ^{eh}comfort one another ^{ei}with these words.

19 And indeed ye do ^{pi}it toward all the brethren which are in all Macedonia: but ye beseech you, brethren, that ye ^{qj}increase more and more;

20 And that ^{rk}ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

21 That ^{sl}ye may walk honestly toward them that are without, and tmthat ye may have lack of nothing.

22 But I would not have you to be ignorant, brethren, concerning them who are ^{un}asleep, that ^{vo}ye sorrow not, even as others who have no hope.

23 For, ^{xp}if we believe that Jesus died and rose again, even so them also who ^{yq}sleep in Jesus will God bring with him.

24 For this we say unto you ^{zr}by the word of the Lord, that ^{as}we, who are alive ^{at}and remain unto the coming of the Lord, shall not prevent them who are asleep.

25 ^bFor the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: ^cand the dead in Christ shall rise first;

26 Then we, ^dwho are alive ^{de}and remain, ^{df}shall be caught up together with them in the clouds, to meet the Lord in the air; and so ^{dg}shall we ever be with the Lord.

27 Wherefore ^{eh}comfort one another ^{ei}with these words.

28 And indeed ye do ^{pi}it toward all the brethren which are in all Macedonia: but ye beseech you, brethren, that ye ^{qj}increase more and more;

29 And that ^{rk}ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

30 That ^{sl}ye may walk honestly toward them that are without, and tmthat ye may have lack of nothing.

31 But I would not have you to be ignorant, brethren, concerning them who are ^{un}asleep, that ^{vo}ye sorrow not, even as others who have no hope.

15 For this we say unto you ^zby the word of the Lord, that ^{aa}we, who are alive ^{ab}and remain unto the coming of the Lord, shall not prevent them who are asleep.

16 ^bFor the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: ^cand the dead in Christ shall rise first;

17 Then we, ^dwho are alive ^{de}and remain, ^{df}shall be caught up together with them in the clouds, to meet the Lord in the air; and so ^{dg}shall we ever be with the Lord.

18 Wherefore ^{eh}comfort one another ^{ei}with these words.

19 And indeed ye do ^{pi}it toward all the brethren which are in all Macedonia: but ye beseech you, brethren, that ye ^{qj}increase more and more;

20 And that ^{rk}ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

21 That ^{sl}ye may walk honestly toward them that are without, and tmthat ye may have lack of nothing.

22 But I would not have you to be ignorant, brethren, concerning them who are ^{un}asleep, that ^{vo}ye sorrow not, even as others who have no hope.

23 For, ^{xp}if we believe that Jesus died and rose again, even so them also who ^{yq}sleep in Jesus will God bring with him.

24 For this we say unto you ^{zr}by the word of the Lord, that ^{as}we, who are alive ^{at}and remain unto the coming of the Lord, shall not prevent them who are asleep.

25 ^bFor the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: ^cand the dead in Christ shall rise first;

26 Then we, ^dwho are alive ^{de}and remain, ^{df}shall be caught up together with them in the clouds, to meet the Lord in the air; and so ^{dg}shall we ever be with the Lord.

27 Wherefore ^{eh}comfort one another ^{ei}with these words.

28 And indeed ye do ^{pi}it toward all the brethren which are in all Macedonia: but ye beseech you, brethren, that ye ^{qj}increase more and more;

29 And that ^{rk}ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

30 That ^{sl}ye may walk honestly toward them that are without, and tmthat ye may have lack of nothing.

31 But I would not have you to be ignorant, brethren, concerning them who are ^{un}asleep, that ^{vo}ye sorrow not, even as others who have no hope.

32 For, ^{xp}if we believe that Jesus died and rose again, even so them also who ^{yq}sleep in Jesus will God bring with him.

33 For this we say unto you ^{zr}by the word of the Lord, that ^{as}we, who are alive ^{at}and remain unto the coming of the Lord, shall not prevent them who are asleep.

34 ^bFor the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: ^cand the dead in Christ shall rise first;

35 Then we, ^dwho are alive ^{de}and remain, ^{df}shall be caught up together with them in the clouds, to meet the Lord in the air; and so ^{dg}shall we ever be with the Lord.

36 Wherefore ^{eh}comfort one another ^{ei}with these words.

37 And indeed ye do ^{pi}it toward all the brethren which are in all Macedonia: but ye beseech you, brethren, that ye ^{qj}increase more and more;

38 And that ^{rk}ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

39 That ^{sl}ye may walk honestly toward them that are without, and tmthat ye may have lack of nothing.

40 But I would not have you to be ignorant, brethren, concerning them who are ^{un}asleep, that ^{vo}ye sorrow not, even as others who have no hope.

41 For, ^{xp}if we believe that Jesus died and rose again, even so them also who ^{yq}sleep in Jesus will God bring with him.

42 For this we say unto you ^{zr}by the word of the Lord, that ^{as}we, who are alive ^{at}and remain unto the coming of the Lord, shall not prevent them who are asleep.

43 ^bFor the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: ^cand the dead in Christ shall rise first;

44 Then we, ^dwho are alive ^{de}and remain, ^{df}shall be caught up together with them in the clouds, to meet the Lord in the air; and so ^{dg}shall we ever be with the Lord.

Anno Domini
cir. 54.

1 Kin. 13. 17.
18. & 20. 35.
& 22. 14.
Ezek. 3. 17.

1 Cor. 15. 51
—53.

Mat. 24. 31.
& 25. 31.
2 Thes. 1. 7.
1 Cor. 15. 52.
Acts 1. 11.
Ps. 47. 5.
Rev. 20. 11,
12.

1 Cor. 15. 23,
57. ver. 15.

Ver. 15.

1 Cor. 15. 51,
52.

Rev. 11. 12.

John 12. 32.

Is. 35. 10. &
51. 11. 2 Kin.
2. 11. Acts 1.
9.

John 11. 26.

& 14. 3. & 17
24. Rev. 22.

1 Cor. 15. 12.

CHAP. V.

(1) Exhorts the Thessalonians to the study of a constant readiness for Christ's sudden appearance to judgment, by watchfulness, sobriety, and the exercise of faith, love, and hope; 1—10.

(2) Directs them to several particular duties in their relative and personal capacities; 11—22. (3) Concludes with a prayer, salutation, and benediction; 23—28.

BUT ^aof the times and the seasons, ^bbrethren, ye have no need that I write unto you.

2 For yourselves know perfectly that ^bthe day of the Lord so cometh as a thief in the night.

3 ^cFor when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you ^das a thief.

5 ^dYe are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

Mat. 24. 3,
36. Acts 1. 7.
ch. 4. 9.

one of you, Jew or Gentile, should by the gospel know by what obligation, in what manner, and by what motives, means, and assistances from above, he may make use of his body, which is the receptacle of his soul, with temperance, chastity, and purity, to the honour of God, and its relation to Christ and his Spirit, and of the Christian profession and character;

5. Not using it in the gratification of deiling passions, appetites, and inclinations of the sensual kind, in the manner of the Heathens, who being ignorant of the true and living God, have rendered themselves infamous for the vilest abominations.

6. That so none of you may ever presume to act a dishonest or injurious part towards your neighbour, particularly in violating the fidelity and chastity of his wife; for ye know we have often solemnly warned you that the fearful vengeance of God shall punish such abominable transgressors:

7. For he, being infinitely holy, neither did nor could, by his gospel and grace, call us to the knowledge and fellowship of Christ that we might indulge ourselves in uncleanness or any other sin, but that he might, by the strongest obligations and motives, engage us to chastity, holiness, and unblameableness, in our whole conversation before him.

8. Whoever therefore he be that rejects or contemns these admonitions and commands, does not despise the authority of man, but of the great God himself, by whose inspiration we deliver them, and who gives his sanctifying Spirit to all true believers, to direct and excite them to all proper obedience.

9, 10. But with respect to the great duty of loving one another as brethren in the faith, hope, holiness, and blessings of the gospel, I need not inculcate it upon you as though ye were averse to it, for by the teaching of God's word and Spirit ye have been instructed in the obligations and manner of performing this duty, and are inclined and enabled to practise it, not only towards your fellow Christians at Thessalonica, but towards all those of the churches around you; so that I need only beseech you to persevere and abound more and more in the manifestation and exercise of this brotherly love towards all the saints, your poor brethren of Judea not excepted;

11, 12. And for promoting it, let all of you study to behave in a meek and peaceable manner, never officiously meddling with other people's affairs, but attending to the duties of your respective stations and personal concerns, and industriously labouring in your several callings for the support of yourselves and families, and that ye may be enabled to give to such as are in straits, as ye know I and my fellow ministers of Christ commanded and exemplified to you while we were with you; that so ye may live in such an upright, faithful, decent, and becoming manner towards the Heathens around you, as to prevent their reproaching you or your religion; and that, instead of needing the charity of others, ye may have enough of every thing needful.

13. Moreover, I would not have you ignorantly indulge yourselves in excessive or superstitious sorrow for your deceased Christian relations, as if either their want of circumcision or any other thing could prevent their eternal felicity:

14. For, if we truly believe that Jesus Christ died for our offences, and rose again for our justification, we must upon the same ground believe that God, through the death and resurrection of Christ, will quicken to an immortal and glorious life them that sleep in union with him, and will present them together with him in the last judgment.

15. For this we declare unto you, by the infallible inspiration of the Holy Ghost, that those members of Christ's mystical body, who shall be living on the earth at his appearance to the last judgment, shall not be happy, or have their bodies fashioned like unto Christ's glorious body, sooner than those that shall be found in their graves:

16. For in that important day the Lord Jesus, in his human nature, shall visibly, and in great glory, descend from heaven; and in a most solemn manner, somewhat similar to the thunders

at Sinai, summon the world to appear at his tribunal; and then the bodies of those who died in a state of federal and vital union with him shall be quickened to a glorious immortality, before the bodies of the wicked be raised, or the living saints gathered to his right hand.

27. But immediately after their resurrection, the members of his body, to which we all belong, who shall be then living, shall undergo a refining change; and, together with the raised saints, be carried up by his almighty power into the air, that we may sit down on his right hand, and being there acknowledged and acquitted, shall for ever continue, soul and body, in his immediate presence to behold his glory.

18. Wherefore comfort yourselves, and one another, with respect to the death of your Christian friends, and every other trial ye undergo, with these views of your and their happiness in the last judgment and eternal state.

REFLECTIONS UPON CHAP. IV.—Christians should every day carefully study an increase of holiness in heart and life, according to the will of God. And there is need of the utmost watchfulness and care to avoid all sensuality and impurity, as contrary to the command of God and infinitely dangerous to our souls. Whatever contempt is aimed at Christ's faithful ministers falls chiefly on himself, and will be punished accordingly. It is delightful when church members, as taught of God, abound in mutual love, peacefulness, and industry. But, alas, how many, by their internedding temper, bring trouble to themselves and reproach on their religion; while others by their idleness thievishly prey on their neighbours around! Very absurd is immoderate grief for Christian friends, who are taken from us to be with Christ, and shall be quickly raised in glory, and set with him in the last judgment. Inexpressible is the solemnity of that day, and the comfort and honour it will bring to the saints. Thrice blessed is that people whose God is the Lord! In death they sleep in Jesus' bosom; in the resurrection they appear with him in glory; and through eternity they shall see his face, and sit with him on his throne.

CHAP. V. Ver. 1. But with respect to the precise time or opportunity that Christ will take for his appearance to judge the world and complete your happiness, I have no need to say any thing;

2. For, from what ye have heard from Christ and his ministers, ye cannot but perfectly know, that however unalterably that time be fixed in the purpose of God, yet, to excite all concerned to constant preparation and watching for it, the precise period or day thereof is altogether concealed; and it will come, as unexpectedly on all, and as terribly on the wicked, as a thief who breaks into a house at midnight, when the master and all his family are asleep;

3. For, while secure sinners shall be flattering themselves with nothing but peace and prosperity, that awful day, and the everlasting destruction which attends it, shall, by means of the sin which they carry about in them, overtake them in the most sudden, agonizing, and unavoidable manner.

4. But ye, my dear Christian brethren, are not like others under the power of spiritual darkness, that ye should sleep secure in sin, faithless and unconcerned about that awful event, or unprepared for it; and therefore, though it may unexpectedly surprise you, it cannot issue in your hurt or ruin.

5. Nay, all of you by profession, and I hope most of you in reality, are enlightened in the knowledge of Christ, and the way of salvation through him, that ye may be watchful, and walk honourably in the light of gospel-truth and holiness, with your eyes open, and as persons exposed to public view; and being thus made light in the Lord, we are no more covered with the shadows of Judaism, darkness of Heathenism, mist of error, or natural ignorance of our own minds,

Anno Domini
cir. 54.

6 Therefore let us not sleep, as do others; but let us watch and be sober.
7 For they that sleep sleep in the night; and they that are drunken are drunken in the night.
8 But let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation.
9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,
10 Who died for us, that, whether we wake or sleep, we should live together with him.
11 Wherefore comfort yourselves together, and edify one another, even as also ye do.
12 And we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you;
13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.
14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men.
15 See that none render evil for evil

Mat. 25. 5, 13, & 24. 42. Luke 21. 34, 36. 1 Cor. 14. 34. Rom. 13. 11-14. Eph. 5. 14-17. Tit. 2. 11-14. 2 Tim. 4. 2. Heb. 9. 28. Phil. 4. 5. Jam. 5. 8. 1 Pet. 4. 7. & 5. 8, 9. Prov. 1. 6, 9. 11. 1 Cor. 15. 34. Rom. 13. 13. Acts 2. 15. Is. 59. 17. Rom. 13. 12. Eph. 6. 11, 13, 14, 17. 2 Cor. 6. 7. Ps. 43. 5. & 42. 11. Rom. 8. 24. & 5. 4. 5. 2 Thes. 2. 16. Gal. 5. 5. Heb. 6. 19. 1 John 3. 1-3. Jude 4. 1 Pet. 2. 8. Rom. 9. 11, 22, 23. 2 Thes. 2. 13, 14. 2 Tim. 2. 19, 20. Mat. 20. 28. John 10. 10, 15. Rom. 14. 8, 9. 2 Cor. 5. 15, 21. Ch. 4. 10, 18. Jude 20. 1 Cor. 14. 26. Rom. 14. 19. Or exhort. 1 Cor. 16. 18. Phil. 2. 20. Gal. 6. 6. 1 Cor. 9. 11, 14. 1 Tim. 5. 17, 18. Heb. 13. 7, 17. John 14. 27. Mark 9. 50. Rom. 14. 19. 2 Cor. 13. 11. Or beseech. Rom. 14. 1. & 15. 1. 2 Cor. 6. 6. Gal. 6. 1, 2. Eph. 4. 2. Col. 3. 12-16. & 1. 28. 2 Thes. 3. 11, 12. Heb. 12. 12. Or disorderly. Lev. 19. 18. Prov. 17. 13. & 20. 21. & 24. 29. Mat. 5. 45, 39, 44. Rom. 12. 17-21. 1 Cor. 6. 7. 1 Pet. 3. 9. & 2. 21, 23.

as others still are, and we once were. 6. Being therefore brought into this nappy state, let us never give way to a slothful, careless, and indolent frame of spirit, as others do who are still in their sins; but, as enlightened by the gospel and Spirit of Christ, let us maintain a wakeful temper of mind, watch over our own hearts and ways, and watch against sins and temptations, and for the coming of Christ; and let us, in view of it, be modest in our opinions of ourselves, and moderate in our cares and pleasures relative to this present world. 7. For as men sleep in the night that their rest may not be disturbed, and drink in the night that they may not be exposed to shame, so they who indulge themselves in carnal security, or immoderate cares of pleasures of this world, delight in and are under the power of ignorance, error, guilt, and corruption. 8. But let us who are spiritually begotten under God by, and endowed and surrounded with the light of gospel truth and grace, be vigilant and moderate in our affections or pursuits of earthly enjoyments; and being in a state of warfare with sin, Satan, and the world, let us make use of our Christian armour for defending ourselves; particularly of faith in Christ, and in God through him; and of love to him, and to one another in him, which as a breast-plate may defend our heart; and of a well-grounded, solid, and satisfying hope of eternal life through him, which as an helmet may secure our head, till we come off more than conquerors through him that loved us: 9. For, by what God has wrought for and in us, it is evident that he has not in his eternal decree pre-appointed us to everlasting damnation, but to obtain a free, rich, and everlasting redemption, through the merits and mediation of Christ; 10. Who as our Surety obeyed and died in our room and stead, to take away our sin, that, by the merit and efficacy of his death, we who believe in him, whether we be found dead or alive at the last day, should together with, in union to, and fellowship with him, be solemnly admitted into eternal blessedness. 11. Wherefore, with the views and hopes of, and converse about, these glorious events, labour as ye have begun to comfort, establish, and edify one another. 12. And as they who minister in holy things are the ordinary means and instruments which Christ hath appointed for the instruction, conversion, and edification of men's souls unto complete salvation, we earnestly entreat and charge you to converse freely with, own and honour, and shew your liberality, love, and respect to all his faithful servants and their ministrations, who painfully labour among you for the good of your souls, and by virtue of their commission and ability from Christ, watch over your spiritual concerns according to the laws which he has enacted in his word; and who, as occasions require, warn you against all sin, error, and danger; reprove what is amiss in your conduct; and exhort, counsel, and encourage you to persevere in the ways of truth, sobriety, and holiness: 13. And to esteem them in the most honourable and affectionate manner, on account of the dignity and importance of the work in which they are employed for the glory of God and your spiritual advantage; and as ye would not dishonour Christ, grieve them, or his Spirit in them, nor prevent your profiting by their labours; follow the things that make for harmony, peace, and friendship with them and with one another. 14. And we further beseech both ministers and people among you, in their respective stations, to admonish those that are any ways disorderly in their walk towards God or men, and to warn them of their sin and danger, and the dishonour which they bring on their holy profession, and the pernicious influence of their conduct on others, and thus endeavour to reclaim them. Encourage and comfort distressed, timorous, and dejected fellow Christians; deal tenderly with, and endeavour to strengthen the weak in faith or knowledge, and labour to uphold them from falling or stumbling; and, as far as ye can without sin, exercise patience and forbearance towards all men, friends or enemies. 15. Whatever injurious treatment ye receive, see that ye never attempt to revenge the injuries done you, but render good for evil; and always apply yourselves to do whatever is kind, useful, and beneficial, not only to fellow Christians, but to every one with whom ye are connected. 16. And as to personal duties, study, for the credit of religion and your own comfort, always to maintain a cheerfulness of temper, rejoicing in the Lord Jesus Christ, and God in him, in whatever he is in himself or to you, or has done, does, or will do for you. 17. But as in this world your weakness, sinfulness, necessities, and dangers are constant, let your souls always maintain a praying frame; and see that ye daily, on stated or other occasions,

unto any man; but ever follow that which is good, both among yourselves and to all men.

16 Rejoice evermore.
17 Pray without ceasing.
18 In every thing give thanks; for this is the will of God in Christ Jesus concerning you.
19 Quench not the Spirit.
20 Despise not prophesyings.
21 Prove all things; hold fast that which is good.
22 Abstain from all appearance of evil.
23 And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.
24 Faithful is he that calleth you, who also will do it.
25 Brethren, pray for us.
26 Greet all the brethren with an holy kiss.
27 I charge you by the Lord that this epistle be read unto all the holy brethren.
28 The grace of our Lord Jesus Christ be with you. Amen.

Gal. 6. 10. ch. 3. 12. Phil. 4. 8. Heb. 13. 16. 18. Mat. 5. 12. Luke 10. 20. Rom. 12. 12. 2 Cor. 2. 14. & 6. 10. Phil. 2. 18. & 3. 1. & 4. 4. 1 Pet. 4. 13. Jam. 1. 2. Rom. 5. 2, 11. Ps. 149. 1, 2. Luke 18. 1-7. & 21. 36. Rom. 12. 12. Acts 10. 2. & 12. 5. Eph. 6. 18. Col. 4. 2. 1 Pet. 4. 7. 2 Tim. 1. 3. with Exod. 30. 8. Eph. 5. 4, 20. Col. 3. 15, 17. Heb. 13. 15. Job 1. 21. Ps. 34. 1. 1 Cor. 12. 3. 13. Eph. 4. 39. 1 Tim. 4. 14. 2 Tim. 1. 6. 1 Cor. 14. 1, 39. 1 Cor. 2. 11, 15. & 11. 2. & 12. 10. & 14. 29. 1 John 4. 1. Is. 8. 20. Acts 17. 11. 2 Thes. 2. 15. Rev. 3. 11. Heb. 4. 14. & 10. 23. Phil. 1. 27. & 3. 16. 1 Cor. 15. 58. Exod. 23. 7. Eph. 5. 7, 11. Ps. 1. 1. & 16. 1 Cor. 14. 33. 2 Cor. 13. 11. Phil. 4. 9. Heb. 13. 20. 2 Thes. 3. 16. Lev. 20. 8. John 17. 17. 1 Cor. 1. 9. & 10. 13. 2 Thes. 3. 3. Tit. 1. 2. Heb. 6. 17, 18. Num. 23. 19. Rom. 15. 30. Eph. 6. 19, 20. Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Pet. 5. 14. Or adjure. Col. 4. 16. Rom. 16. 20, 24. 1 Cor. 16. 23. 2 Cor. 13. 14. Gal. 6. 18. Eph. 6. 24. Phil. 4. 23. 2 Thes. 3. 18. Heb. 13. 25. Rev. 22. 21.

Anno Domini
cir. 54.

Gal. 6. 10. ch. 3. 12. Phil. 4. 8. Heb. 13. 16. 18. Mat. 5. 12. Luke 10. 20. Rom. 12. 12. 2 Cor. 2. 14. & 6. 10. Phil. 2. 18. & 3. 1. & 4. 4. 1 Pet. 4. 13. Jam. 1. 2. Rom. 5. 2, 11. Ps. 149. 1, 2. Luke 18. 1-7. & 21. 36. Rom. 12. 12. Acts 10. 2. & 12. 5. Eph. 6. 18. Col. 4. 2. 1 Pet. 4. 7. 2 Tim. 1. 3. with Exod. 30. 8. Eph. 5. 4, 20. Col. 3. 15, 17. Heb. 13. 15. Job 1. 21. Ps. 34. 1. 1 Cor. 12. 3. 13. Eph. 4. 39. 1 Tim. 4. 14. 2 Tim. 1. 6. 1 Cor. 14. 1, 39. 1 Cor. 2. 11, 15. & 11. 2. & 12. 10. & 14. 29. 1 John 4. 1. Is. 8. 20. Acts 17. 11. 2 Thes. 2. 15. Rev. 3. 11. Heb. 4. 14. & 10. 23. Phil. 1. 27. & 3. 16. 1 Cor. 15. 58. Exod. 23. 7. Eph. 5. 7, 11. Ps. 1. 1. & 16. 1 Cor. 14. 33. 2 Cor. 13. 11. Phil. 4. 9. Heb. 13. 20. 2 Thes. 3. 16. Lev. 20. 8. John 17. 17. 1 Cor. 1. 9. & 10. 13. 2 Thes. 3. 3. Tit. 1. 2. Heb. 6. 17, 18. Num. 23. 19. Rom. 15. 30. Eph. 6. 19, 20. Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Pet. 5. 14. Or adjure. Col. 4. 16. Rom. 16. 20, 24. 1 Cor. 16. 23. 2 Cor. 13. 14. Gal. 6. 18. Eph. 6. 24. Phil. 4. 23. 2 Thes. 3. 18. Heb. 13. 25. Rev. 22. 21.

abound in fervent prayer for yourselves and others. 18. Always, and in all circumstances, mingling your supplications with hearty thanksgivings to God for the unnumbered mercies, spiritual and temporal, which ye have or do receive, and the eternal which ye have in hope; for this is the grateful tribute which God, by the strongest obligations, requires of you for his honour in the receipt of these favours. 19. And as none of these duties can be performed without the special assistance of the Holy Ghost, beware of neglecting, stifling, and extinguishing his gifts, graces, or operations; but carefully comply with, cherish, and improve his gracious illuminations, suggestions, and motions, to excite and enable you to proper fervour in every good work. 20. And as the Holy Ghost works by means of, and according to the word of God, see that ye never contemn, but highly prize and improve the scriptures, and every gospel ministration thereof, whether extraordinary or not. 21. But as many false teachers are gone abroad into the world, take care, under the direction and assistance of the Holy Ghost, thoroughly to try all doctrines and practices by the rule of God's word; and whatever ye find to be really true, good, and honourable, steadfastly cleave to it in your faith and practice. 22. And with the greatest care avoid every thing erroneous or sinful, and even the most distant appearances thereof or temptations thereto. 23. And for these purposes may that God, who is reconciled to you in Christ, and who is the Author, Giver, Commander, and Approver of all true peace with himself, or with each other, thoroughly purge you from all iniquity, and make you eminently partakers of his image; and may he preserve all the powers of your soul, all your animal spirits, senses, appetites, or natural tempers, and all the members of your body, from every sinful inclination or work, that ye may be found perfect at the coming of Christ. 24. On his faithfulness ye may indeed depend; for he who has by his grace effectually called you to his kingdom and glory, will, according to his promise, carry on and perfect whatever concerns you in your way to glory, and by the means of his own appointment. 25. As we ministers are so earnest in our prayers for you, we beg that ye will daily and fervently pray for us, that, by the direction and assistance of the Holy Ghost, we may be inclined, enabled, and encouraged to the diligent and faithful discharge of our important trust, and at the end receive a crown of glory as our gracious reward. 26. Let our most affectionate and religious respects be presented to all our Christian brethren with you; and see that ye testify your cordial love one to another in the most sincere, friendly, chaste, and pious manner. 27. And, as the contents of this letter are of great importance and general use, I solemnly charge you, in the name of the Lord Jesus, that it be distinctly read unto all your members, who, I hope, live together as brethren in faith, profession, holiness, and comfort.

REFLECTIONS UPON CHAP. V.—To desire to know the time of Christ's second coming is but needless and sinful curiosity. But great is the importance of earnest watchfulness and diligent preparations for it. With sudden ruin it will dreadfully overwhelm the world of the ungodly, but will bring the most abundant comfort to those who are begotten again to a lively hope of eternal felicity through the resurrection of Christ from the dead. And the sovereign, the distinguishing grace of their election will then most evidently appear. What activity, watchfulness, and sobriety—what daily warring against the devil, the world, and the flesh, in the exercise of faith, love, and hope—what mutual harmony and study of one another's edification and comfort—what due regard to the messengers, ministration, and Spirit of Christ—what careful examination of doctrines and practices, and of our own hearts by the word of God—what stedfast adherence to, and following after that which is good—what careful avoiding of sinful anger, and every other appearance of evil—what a joyful, prayerful, and thankful frame of spirit—what cordial love and friendship—are necessary to prepare us for that great event! Infinite then is the mercy that the God of peace has undertaken our sanctification, and will in his own time certainly effect it. And it is his grace, power, and faithfulness, not our care of diligence, that are the great security of our eternal happiness. Never then let me murmur at nor fear the event of any duty, when my reconciled God works all my works in and for me; and in fervent prayer, and serious perusal of the scriptures, let me be a worker together with him.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

This epistle, as well as the former, appears to have been written from Corinth, and within less than two years after it; in order to commend, encourage, and comfort, them under their sufferings for the gospel; chap. i.: to rectify their misconstruction of what he had before written about the nearness of Christ's second coming; ii.: and to prevent their indulging church fellowship with disorderly persons; iii.

Anno Domini
cir. 56.

CHAP. I.

After his introductory salutation, Paul, (1) Professes his high esteem for the Thessalonians, and informs them of his thanksgivings and prayers for them; 3, 4, 11, 12. (2) Encourages them to persevere in their love and patience under all their sufferings, as they might expect Christ certainly and quickly to resent the injuries done them, and to reward them with eternal salvation; 5—10.

PAUL^a, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father, and the Lord Jesus Christ:

2^b Grace unto you, and peace, from God our Father, and the Lord Jesus Christ.

3^c We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure.

5^e Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6^h Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled, rest with us, when the Lord Jesus^k shall be revealed from heaven with his mighty angels,

^a Acts 13. 9. & 15. 22. & 16. 1. & 17. 1—10. John 14. 23. & 17. 21—23. 1 John 1. 3. & 4. 8, 16. ^b Rom. 1. 7. 1 Cor. 1. 3. 2 Cor. 1. 2. Gal. 1. 2. Phil. 1. 2. 1 Thes. 1. 1. 1 Pet. 1. 2. Jude 2. ^c Rom. 1. 8. 1 Cor. 1. 4. Eph. 1. 4, 15. 16. Phil. 1. 3. —7. Col. 1. 3—6. 1 Thes. 1. 2, 3. & 3. 6. 7. & 4. 9. ch. 2. 13. Mat. 13. 23. Ps. 84. 7. Prov. 4. 18. Is. 40. 29—31. 2 Pet. 1. 4—8. & 3. 10. ch. 5. 5. Job 17. 9. ^d 2 Cor. 1. 14. & 9. 2. 1 Thes. 2. 10. 14. 19. & 1. 3. 16. & 3. 4, 7. ^e Phil. 1. 28. 1 Pet. 4. 17. 18. ver. 6. ^f Ep. 4. 1, 13. Col. 1. 10, 12. 22. 1 Thes. 5. 23. Rev. 3. 4. ver. 11. ^g 1 Thes. 2. 14. Acts 14. 22. Rom. 8. 17. 2 Tim. 2. 12. John 16. 33. ^h Rev. 6. 10. & 16. 5—7. & 19. 2. & 18. 20. Deut. 32. 43. Zech. 2. 8. 4. 17. 2 Tim. 2. 12. 1 Pet. 1. 6, 7. & 4. 10. Heb. 4. 9. Luke 16. 25. 1 Thes. 4. 16. Mat. 24. 30. & 25. 31. Jude 14. Rev. 20. 11, 12. ⁱ Mat. 5. 11. & 25. 34. Rom. 8. 17. 2 Cor. 1. 14. 1 Thes. 4. 16. ^j Gr. the angels of his power.

EXPLANATORY NOTES. CHAP. I. Ver. 1. Paul, an inspired messenger of Christ, and Silas and Timothy, his assistants in planting the gospel among you, to those in Thessalonica, who have been graciously turned from Heathen idols to the true and living God, and to Jesus Christ as the only true Messiah. 2. Again earnestly wish that the divine favour, in all its manifestations and effects, and all manner of spiritual peace and prosperity, may abound to all and every one of you, from God as the fountain, and through Christ as the purchaser and dispenser thereof. 3. Reflecting upon what we have further heard of the remarkable increase of your faith towards God, and love towards one another, we find ourselves sweetly constrained solemnly and daily to thank God for the marvellous influences of his grace on your hearts, by which these and all other graces are maintained and improved. 4. And in all the churches of Christ whither we come, with the highest esteem, honour, and delight, we make mention of your firmness of mind, calm submission, holy resolution, strong and lively faith, and steadfast adherence to Christ and the gospel, under all the persecutions and afflictions which have all along attended you for his sake. 5. Which is a manifest token that God has appointed a future, just, and impartial, judgment of the world, which will set all things to rights, and in which he will adjudge you to that heavenly kingdom, for the honour of which, and in hope of the enjoyment of which, ye so cheerfully suffer; 6. Since it cannot but be agreeable to God's righteous nature, will, law, and government, that, in due time, severe punishment be inflicted upon those that unjustly vex, distress, and cruelly persecute, you on account of your adherence to the truth of the gospel; 7, 8. And that, in and through Christ, he should give you and us, who are persecuted for his cause, a release from our present tribulations, and an entrance into a state of perfect rest and peace: when our Lord Jesus, who has redeemed us to God by his own precious blood, shall, in the most public and awful manner, attended by all his millions of mighty and holy angels, appear in the clouds at the last day—to adjudge to, and execute, just vengeance upon all them, Jews or Gentiles, who continue in their sins, strangers to the true knowledge of God, and rebellious against the light of nature; or who continue to disobey, reject, and contemn, the gracious calls of our Lord Jesus Christ in the gospel: 9. Both which sorts of sinners shall then begin to be punished with an everlasting loss of, and banishment from, his blissful presence, and all the glorious effects of his saving power, and an eternal suffering of the most inexpressible torments in soul and body, from the immediate and terribly glorious operations of his almighty power. 10. At the very time in which he will appear, to your joy, to glorify himself in the full performance of all his promises, in the complete

8ⁱ In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9ⁿ Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power:

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you^p was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of work with power:

12ⁿ That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ:

^a Ch. 2. 13. ver. 3. 1 Thes. 1. 5. & 2. 13. ^b 1 Thes. 1. 2. & 3. 10. Col. 1. 3, 9—21, 22. Phil. 1. 4, 8—11. Eph. 1. 16—19. & 3. 14—19. 1 Thes. 5. 23, 24. 2 Pet. 1. 2. ^c See ver. 5. Eph. 4. 1. Col. 1. 12. Rev. 3. 4. 2 Pet. 1. 4—10. ^d 1. 4—12. & 2. 7, 8. Rom. 5. 20, 21. Tit. 3. 5—7. Zech. 4. 7. ^e Eph. 1. 19, 20. 1 Thes. 2. 13. Col. 2. 12. John 6. 29. 1 Thes. 1. 3, 5. ^f 1 Pet. 1. 7. & 4. 14. ver. 10. John 4. 10, 21—24, 26. ^g Or yielding ^h Is. 27. 11. Hos. 4. 6. Ps. 92. 6, 7. 9. 1 Thes. 4. 5. Eph. 2. 12. Gal. 4. 8. Prov. 29. 18. John 3. 18. 36. Heb. 2. 3. & 10. 29. & 12. 25, 29. Rom. 2. 8. ⁱ Ps. 79. 6. Mat. 25. 41. 46. & 3. 12. & 13. 41, 42, 49. 50. Is. 33. 14. & 2. 19. & 66. 24. Mark 9. 43—48. Rom. 2. 8, 10. Jude 6, 7. Rev. 14. 10, 11. & 20. 10, 14, 15. ^j Acts 1. 11. & 3. 19, 20. Ps. 89. 7. & 63. 34. 1 Thes. 1. 10. & 4. 16. 1 Cor. 2. 9. ^k Or Eph. ^l Rom. 12. 1. 2 Cor. 10. 1. 2 Tim. 4. 1. 1 Tim. 6. 14. 1 Cor. 1. 8. 1 Thes. 3. 13. & 4. 16, 17. Mat. 25. 31—34. & 24. 30, 31.

CHAP. II.

Here the apostle (1) Cautions the Thessalonians against imagining that the last judgment would certainly take place in their time; 1, 2. (2) Assures them that there should be first a general apostasy, and a manifestation of popery,—which he describes in its rise, reign, and the ruin of its subjects; 3—12. (3) Blesses God that, by eternal election and effectual calling, he had secured them from such apostasy:—exhorts them to steadfastness, and prays that God would comfort and establish them; 13—17.

NOW^a we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

salvation of all his sanctified ones;—and to be glorified and adored by them, who by faith cordially embrace the testimony of the gospel preached by us,—in thankful and everlasting wonder at the riches of his grace, and the great things he has done for them. 11. In reflection upon these important events, and in hopes of your escaping the terrors and sharing the joys thereof, we daily and earnestly supplicate our new covenant God of all grace, that, by the almighty operation of his Spirit, he would gradually fulfil all his promises, and perfect your faith and other graces, and all the fruits of good works proceeding therefrom, and thus make you meet for the full enjoyment of that heavenly inheritance to which ye are called by the gospel. 12. That so the person, authority, and doctrine, of our Lord and Saviour Jesus Christ may be exalted, in their happy effects upon you, and in your high esteem thereof, and holy conversation answerable thereto; and that, by virtue of your union with him, ye may arrive at the most glorious state of perfect joy and praise, according to the free favour and grace of God, who has appointed you to it, and Jesus Christ, who has purchased and promised, and will bestow it upon you.

REFLECTIONS UPON CHAP. I.—Happy is the state of believers, in God through Christ; and rich and abundant the mercies that flow both to them. There is great ground of thankfulness when the faith, love, and patience, of Christians grow exceedingly, even under great tribulation and cruel persecution. And why should saints fret at their present troubles, when the last judgment will so quickly set every thing right! Awfully tremendous, but infinitely glorious, will be that appearance of our Redeemer! Fearful is the work he will then, and through eternity, make on obstinate sinners, especially such as rebelled against the clear light, and refused the precious blessings, of the gospel. But delightfully will he glorify himself in the public honours and eternal salvation of his saints. And there is need of prayers, care, and diligence, on their side, and of almighty and gracious operations on his, to prepare them for that grand event. My soul, wait and long for thy coming, thy quickly-coming, Redeemer! Rejoice, in hopes of thy eternal nearness to, vision and admiration of, him! Rejoice, that thy worthiness lies in his righteousness and riches of grace, and that his upholding thy faith effectually preserves it from failing!

CHAP. II. Ver. 1. But, having attempted to comfort you under your present tribulations with the certain prospect of Christ's appearance to judge the world. I must now, in the most solemn manner, entreat and adjure you, by your belief, expectations, and desire, of that awful event, and by your hopes of being ga-

Anno Domini
cir. 56.

2^b That ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us as that the day of Christ is at hand.

3^c Let no man deceive you by any means: for *that day shall not come* except there come ^da falling away first, and that ^eman of sin be revealed, the ^fson of perdition;

4 Who opposeth and ^gexalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5^b Remember ye not that when I was yet with you I told you these things?

6 And now ye know what ^{*}withholdeth that he might be revealed in his time.

7 For the ⁱmystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that ^kwicked be revealed, ^lwhom the Lord shall consume ^mwith the Spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him*, whose coming is ⁿafter the working of Satan with all power, and signs, and lying wonders,

10 And with all deceivableness of unrighteousness in ^othem that perish; because they received not the love of the truth, that they might be saved.

11 To punish which dislike and rejection of the truth as it is in Jesus, God shall deliver them up to the hardening, blinding, and delusive, influence of their own hearts, that, by means thereof, they may consent to the merest forgeries, and the most absurd errors, vile idolatries, and gross superstitions; 12. That thus being left to the foolish and perverse influences of their own hearts, all of them may be condemned and punished with everlasting destruction who rejected Christ and his gospel truths, and took pleasure in perverting his word, corrupting his worship, violating his laws, and persecuting his people. 13. But, in

Jer. 29. 8.
Mat. 24. 4.
Col. 1. 24. &
2. 8. 18. ch. 3.
14. 2 Pet. 2.
1. 1 John 4. 1.
Mic. 2. 11.
1 Thes. 4. 15.
1 Pet. 4. 7, 8.
Mat. 24. 4.
23. Jer. 29. 8.
Eph. 5. 6.
Dan. 7. 8, 20
—25. & 11. 36
—39. 1 Tim.
4. 1—3.
2 Tim. 3. 1—
5. & 4. 3, 4.
1 John 2. 18.
Rev. 9. 1—11.
& xiii.
Ver. 8—10.
1 John 2. 18.
Rev. 13. 5, 6,
11, 12, 14.
Dan. 7. 25.
Rev. 9. 11.
& 13. 10. &
17. 2, 6, 8. &
19. 20. John
17. 12.
Dan. 11. 36,
37. & 7. 8, 25.
Rev. 13. 6—
8. with 1 Cor
8. 5.
Ver. 15. Rev.
3. 3. 1 Thes.
2. 11. Col. 1.
23. Acts. 20.
31.
Or holding.
Rev. 17. 5.
Acts 20. 29.
1 John 2. 18.
& 4. 3. 1 Cor.
1. 12. & 3. 3.
8 John 9.
Rom. 10. 3.
Col. 2. 18—
24.
Ver. 3. 4.
Rev. 9. 1—11.
& xiii. Dan.
7. 8, 20—25.
& 11. 36—39.
1 Tim. 4. 1—
3. 2 Tim. 3. 1
—5. & 4. 3, 4.
Dan. 7. 10, 11,
22, 26. & 11.
45. 2 Tim. 3.
9. Rev. 12. 5, 13, 18. & 13. 10. & 14. 6—20. & 15. 6—8. & xvi. & 17. 14, 16. & 18. 2—23. & 19.
2, 20, 21. & 20. 10. Is. 11. 4. Hos. 6. 5. Rev. 2. 10. & 19. 15, 20. 21. Job 4. 9.
Deut. 13. 1. Mat. 24. 24. John 8. 44. 2 Cor. 4. 4. Eph. 2. 2. Rev. 13. 13, 14. & 19. 20.
Rev. 13. 8. & 17. 8. 2 Cor. 2. 15. & 4. 3. Ps. 109. 17.

11^a And for this cause God shall send them strong delusion, that they should believe a lie:

12^a That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But ^awe are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the ^aglory of our Lord Jesus Christ.

15 Therefore, brethren, ^astand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 ^aNow our Lord Jesus Christ himself, and God even our Father, who hath loved us, and hath given ^aus ^aeverlasting consolation and good hope through grace,

17 ^aComfort your hearts, and stablish you in every good word and work.

Ps. 81. 11, 12. & 109. 17.
Prov. 1. 29.
1 Kin. 22. 22.
Is. 44. 10. &
66. 4. Ezek.
14. 9. Mat.
24. 5, 11, 24.
1 Tim. 4. 1, 2.
Rev. 9. 8, 10.
& 13. 2—8.
11—16.
Rom. 1. 32.
Ps. 9. 17.
Mark 16. 16.
Ch. 1. 3, 4.
Eph. 1. 4.
2 Tim. 1. 9.
1 Pet. 1. 2—4.
Eph. 1. 14.
John 10. 28.
1 John 2. 25.
John 17. 24.
& 14. 2, 3.
Rev. 3. 21.
Rom. 8. 17.
1 Cor. 16. 13.
Phil. 4. 1.
1 Cor. 11. 2.
ch. 3. 6, 14.
Prov. 23. 23.
Jude 3. Rev.
3. 11. & 2. 10.
Ch. 1. 2.
2 Cor. 13. 14.
Jer. 31. 2.
1 John 4. 9,
10, 19. John
16. 27. & 3.
16.
Ps. 103. 17.
Heb. 9. 12. &
13. 20. 2 Pet.
1. 3, 4. Heb.
6. 18, 19.
2 Cor. 4. 17.
18, 19. & 58.
18. & 5. 1.
Is. 40. 1, 2. & 41. 10, 14. & 46. 4. & 51. 3, 12. & 54. 10. & 57. 18, 19. & 58.
11. & 60. 19, 20. & 61. 2, 10. & 66. 13. 2 Cor. 1. 3—6. 1 Cor. 1. 8. 1 Thes. 3. 13.

CHAP. III.

The apostle (1) Requests the prayers of the Thessalonians for himself and fellow-ministers, and their work; and prays for them; 1—5. (2) Charges them to withdraw from, and duly censure, disorderly walkers; particularly such as, contrary to his command and example, were lazy and busy bodies; 6—15. (3) Concludes with a prayer, salutation, and benediction; 16—18.

FINALLY, brethren, ^apray for us, ^bthat the word of the Lord ^{*}may have *free* course, and be glorified, even as it is with you:

2 And that ^cwe may be delivered from

both duty and affection, we must bless and thank God that he has secured you against such ruinous apostasy; having, in his peculiar distinguishing love, chosen you to complete and eternal salvation, to which he has determined to bring you, through the universal and gradual renovation of your nature in knowledge, righteousness, and true holiness, wrought in you by the Holy Ghost, and through a fiducial trust in God, and faithful adherence to him, as manifested and offered in the gospel, as God's appointed means of eternal happiness; 14. To which complete and eternal salvation, in consequence of his own electing purpose, he has affectually called you by the gospel which we preached unto you, that, through the attending operation of the Holy Ghost, ye might be fully entitled to, prepared for, and at last introduced into, the eternal enjoyment of that glorious blessedness which our Lord Jesus Christ has purchased and prepared, taken possession of, promised to, and bestowed upon, his ransomed people: 15. In consideration therefore of the secret and subtle operations of Antichrist to draw men from the faith, and of what God has done for and promised to you, we earnestly beseech you to stand fast in the faith, hope, comfort, and holiness of the gospel,—steadfastly maintaining all those important points of truth and duty, in which ye have been instructed by me and my fellow ministers of Christ, by word or writing. 16. And, for this purpose, may the Lord Jesus Christ, who has redeemed us by his blood, and purchased eternal glory for us, and will at last, confer it upon us;—and God, his and our Father, who has loved us with an everlasting love, and often revived our souls by those everlasting consolations which flow from and are founded on it,—and given us a solid, scriptural, and well grounded, hope of eternal life, confirmed by his Holy Spirit dwelling and working in our hearts, 17. Fill your souls yet more and more with all joy and peace in believing, and effectually comfort your hearts under all your troubles, fears, and dangers,—and more and more establish your faith in, and adherence to, the truths of the gospel, and enable you constantly to speak and act for God, and for one another's edification.

REFLECTIONS UPON CHAP. II.—It is dangerous to fix the periods which God has concealed. Disappointment of the events expected may tempt us to discredit the whole gospel. That Christ will come is certain: our business is not to inquire when, but to be always ready to meet him. Happy will be the time when all the ransomed millions shall be gathered to, and be for ever with, him!—By what strange wickedness of men does God punish obstinate and haughty professors, and carry on the designs of his glory! The most fearful lengths in wickedness will seducers go when left to their own heart's lusts. But the triumphing of the wicked is short. Vengeance from above overtakes them in due time. And, when God has accomplished his purposes for the trial of his saints and the punishment of his enemies, he casts the wicked into the fire of his wrath.—But there is great ground of thanksgiving that nothing can defeat his electing purpose; nothing can defeat his saving call and sanctifying influence; nothing can separate from his love; nothing can rob us of his comforts; nothing can undermine the faith or hope which is founded on his word.—Stand fast, my soul! cleave to his precious truths, and give thyself unto prayer; so shalt thou be comforted and established in every good word and work.

CHAP. III. Ver. 1. Now, my dear brethren in Christ, let me entreat your most fervent prayers for me and my fellow-labourers in preaching the gospel, that we may be graciously directed, assisted, and owned, of God in our great and difficult work; and that the gospel of salvation, of which Christ is the Author and principal Subject, may be speedily and successfully spread far and wide; and may, as with you, be honourably received, and produce glorious effects in the conversion, edification, and holy conversation, of multitudes, wherever it is preached: 2. And that we may be kept or rescued out of the hands of unbelieving Jewish zealots and false brethren; who are so insolently perverse and absurd

Descended from a Jewish mother and grandmother, Timothy had been very early instructed by them in the knowledge of the Old Testament. By the ministration of Paul at Lystra he was converted to the Christian faith, and remarkably enriched with the gifts and graces of the Holy Ghost; Acts xvi. Having circumcised him, that the Jews might take no offence at him on account of his father being a Greek, Paul took him to be his companion, under the character of an evangelist. And, having left him at Ephesus to rectify and establish the complete order of the church there, he sent him this and the subsequent epistle, to fix upon his mind the instructions which he had formerly given him, and enable him to communicate the same to others. In them the apostle testifies his affection, warns him of danger, and directs him in his personal and ministerial conduct.—The second was written from Rome, perhaps several years after the first.

Anno Domini
cir. 54.

Ch. 3. 9.
Phil. 1. 27. &
3. 16. & 4. 1.
Jude 1. Prov.
23. 23. Rev. 2.
13 & 3. 3. 8.
10. 11. Tit. 1.
9.

Phil. 3. 18,
19. see ver. 4.
6. ch. 6. 3—6.
2 Tim. 4. 3, 4.
Acts 20. 29.
1 John 2. 19.

2 Tim. 2. 17.
& 4. 14, 15. Acts 19. 33.
10. Mat. 13. 17.

son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith and a good conscience; which some having put away, concerning faith have made shipwreck:

20 Of whom is Hymeneus and Alexander: whom I have delivered unto Satan, that they may learn not to blaspheme.

= 1 Cor. 5. 4, 5. & 4. 21. & 11. 32. 2 Cor. 10. 6. & 13. 7,

CHAP. II.

(1) Directs prayers to be made for magistrates and all sorts of men, since the grace of God, and the mediatorial office of Christ revealed in the gospel, make no difference of ranks or nations; 1—8. (2) Shews how women ought to behave in civil and religious life; 9—15.

• Or desire.

Jam. 5. 16.
Ps. 122. 6—9.
Jer. 29. 7.
Ezra 6. 10.

† Or eminent place.

Acts 24. 16.
2 Cor. 1. 12.
Luke 1. 6.
1 Thes. 2. 10.
Tit. 2. 10—14.
& 3. 8, 14.
Rom. 12. 10—
21. & 13. 1—
14. Eph. 4. v.
vi. Col. iii. iv.
1 Thes. v.
1 Pet. ii. iii.

Eph. 4. 1. &
5. 9, 10. Col.
1. 10, 22.
Phil. 1. 11. &
4. 8, 18. Heb.
13. 16. 1 Pet.
2. 5, 20. ch. 5.
4. 1 Thes. 4.
1, 3, 7.

Ch. 1. 1. & 4. 10. Luke 1. 47. Tit. 1. 3. & 2. 10, 13. & 3. 4. Jude 25. Deut. 32. 15. 1 Sam. 2. 1. Is. 12. 2. & 45. 17, 22. • Is. 55. 1, 7. Ezek. 18. 23. John 3. 16. Tit. 2. 11. 2 Pet. 3. 9. Rom. 3. 29, 30. Gal. 3. 28. Col. 3. 11. Mal. 1. 11. Deut. 6. 4. Is. 44. 6. John 17. 3. Rom. 3. 29, 30. & 10. 12. 1 Cor. 8. 6. Gal. 3. 20. Heb. 9. 15. & 8. 6. with Job 9. 31.

and the world, and valiantly standing up for the truth against all opposition; 19. Holding fast the doctrines of the gospel in a firm faith and constant profession thereof, and holding it forth to others in your ministry, and studying to be conscientiously upright in preaching it and living answerably to it; which some, neglecting and rejecting, have, to their inexpressible danger, loss, and damage, entirely renounced its doctrines, and their profession of it, and abandoned themselves to error and immorality: 20. Of which apostates I mention two infamous ringleaders, that you and all other Christians may beware of them, and bear testimony against them; namely, Hymeneus and Alexander, whose notorious subversion of the faith and holiness of the gospel, and dangerous errors and immoralities, laid me under the disagreeable necessity of apostolically casting them out of the visible church, and delivering them up to Satan, as his subjects; that, by means of such awful discipline, they might be brought to a conviction and repentance of their wickedness, at least deterred from persisting in their blasphemous defamations of the name, doctrines, and ways, of the Lord.

REFLECTIONS UPON CHAP. I.—Solemn and important, honourable and delightful, is that trust which God has committed to gospel ministers. But they have need of abundant grace and mercy from Christ and his Father, to fit them for, and assist them in, their work, and support them under the trials they must undergo on account of it. For in manifold shapes of vain jangling, legal prattling, horrid blasphemy, and cruel persecution, Satan always labours to oppose the gospel, and them who faithfully preach it. And careless and erroneous teachers are great plagues to churches, and murderers of souls. It is absurd to inculcate or expect obedience to God's law, without the heart be first renewed by the Spirit of God, our consciences sprinkled with Jesus' blood, and an abiding principle of true faith be implanted within us. And it is the highest folly for unbelievers to seek happiness by that law which cannot but condemn them for their wickedness. Thrice happy are they who are delivered from it as a broken covenant, and are only under it in Christ as a binding rule of duty. Infinite is the excellency, and powerful the virtue, of the glorious gospel. From an infinitely gracious God it springs, and to his high honour and praise it tends. Its matter is Christ, and all that is in or done by him. It suits, it extends to, and ought to be earnestly received by, every hearer. The most guilty and obstinate cannot withstand its almighty force. And happy is it when ministers can recommend it from their own remarkable experience of its pardoning, regenerating, sanctifying, comforting, and self-abasing, influence! But, alas, infinite is their danger, who persevere in opposing it, or apostatize from their wonted profession of it.

CHAP. II. Ver. 1. As some judaizing Christians, through prejudice against the Gentiles, reject the authority of Heathen magistrates, I therefore, as the apostle of the Gentiles, insist on it, as a matter of high importance, that Christians, in all their prayers, public, private, or secret, deprecate evils inflicted or feared; plead for every necessary mercy; and give thanks for favours received or promised;—through Christ; with respect to all sorts or ranks of men, Jews or Gentiles, high or low; 2. Particularly for emperors, kings, or other magistrates, though Heathens; that their persons and ministrations may be blessed, and that they may be enabled to rule in the fear of God; that, under their protection, and encouraged by their example and influence, we may safely and peaceably exercise ourselves in public, private, and secret, acts of piety towards God, and of honourable honesty and virtue towards every man. 3. For thus to pray, and live in a manner becoming Christians, is agreeable to the good and holy nature and will of God; and through Christ, well pleasing in his sight, who has manifested himself to us sinful men under the endearing character of a Saviour: 4. Who, for the more illustrious display of the freeness, sovereignty, variety, and abundant riches, of his grace under the gospel dispensation, intends effectually to save men of all sorts and ranks, greater or lesser sinners; and has for this purpose appointed that the gospel of salvation be preached

Anno Domini
cir. 54.

Mat. 20. 28.
John 10. 15.
Mark 14. 24.
Is. 53. 6.
2 Cor. 5. 14.
15. 21. Eph.
5. 2. & 1. 7.
1 Pet. 1. 12.
Rev. 5. 9.
Heb. 9. 12.
Tit. 2. 14.
Heb. 2. 9.
1 Pet. 2. 24. &
3. 18. 1 John
2. 1, 2. & 4.
10.

Or a testimony. 1 Cor. 1. 6.

Gal. 4. 4.
Eph. 1. 10. &
3. 5. Rom. 16.
26. Col. 1. 26.
2 Tim. 1. 11.

See Rom. 1. 1, 5. & 11. 13. & 15. 16, 19. Acts 9. 15. & 13. 2, 3. & 22. 21. & 26. 16. —18. Gal. 1. 16. 2 Tim. 1. 11. Eph. 3. 8.

Rom. 1. 9 & 9. 1. 2 Cor. 1. 18, 23. & 11. 11, 31. Gal. 1. 22. 2 Thes. 2. 5, 10.

Ps. 65. 2.
Mal. 1. 11.
John 4. 21—
24.

Ps. 134. 1.
Is. 1. 15.
Mat. 5. 24. &
16. 12, 14, 15.
Phil. 2. 14.
Jam. 1. 6.
Heb. 11. 15.

Tit. 2. 3, 5.
1 Pet. 3. 3—
5. Is. 3. 16—
26. Zeph. 1. 8.

1 Cor. 14. 30.
& 2. 7, 18, 22.
Is. 7. 14. & 9. 6. Jer. 31. 22.

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not,) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression,

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity, and holiness with sobriety.

Or plaited. Prov. 31. 31. Luke 1. 6. Acts 9. 36. ch. 5. 10. Gen. 3. 16. Eph. 5. 22, 24, 33. Col. 3. 18. 1 Pet. 3. 1, 4. Gen. 1. 27. & 2. 7, 18, 22. 1 Cor. 11. 8, 9. Gen. 3. 6, 13. 2 Cor. 11. 3. Is. 7. 14. & 9. 6. Jer. 31. 22. Mat. 1. 25. Luke 2. 7. Gal. 4. 4, 5. or ch. 4. 3. & 5. 10, 14. Tit. 2. 5. with Gen. 3. 16.

CHAP. III.

Paul (1) Prescribes the qualifications and behaviour of gospel bishops or overseers; 1—7: and of deacons and their wives;

to every creature under heaven. 5. And it is the more proper that prayers and thanksgivings be made for all sorts of men through Christ, in whom all nations shall be blessed, since God now manifests himself equally the one only God of both Jews and Gentiles, and Jesus Christ, God-man, is set forth as the only Mediator, able, willing, and appointed, to make up the breach between God and sinful men;—6. Who, having an infinite dignity in his person, and being Lord of his own life, offered up himself, soul and body, an atoning sacrifice and price of redemption to the offended justice of God, in the room of men of all sorts and ranks, to deliver them from the bondage of sin, Satan, the law, and death; that their salvation might be published to them, especially under the gospel: 7. For the publishing of which, I solemnly avow myself a faithful and sincere teacher, chiefly of the Gentiles, manifesting to them the infallible truths and faithful promises of God for their salvation. 8. And, therefore, in the name of my glorious Master, the Saviour of mankind, I insist that ministers and Christians, without regard to any ceremonial sanctity of places, pray for all sorts of persons, as above directed, with fervour, purity, and elevation of heart to God, without any wrathfulness of temper against either Jews or Gentiles, and without doubting of, or disputing against, his fulfilment of his promises to all them that believe. 9. I moreover insist upon it that women at all times, and especially in your religious assemblies, appear in a garb suitable to the modesty of their sex, and with an air of reverence to God and sacred things; and not after the manner of lewd women, with curiously plaited hair, or in showy deckings of embroidered, rich, or gaudy, apparel, which mark the vanity and pride of their own heart, and tempt the beholders to frothiness or unchastity. But let them, as women who profess godliness and a superlative regard to the things of another world, labour to adorn themselves with such graces, tempers, and practices, as fulfil God's law, honour his name, and prove useful to others. 11, 12. And let no woman dare to preach in public assemblies, or in any case usurp authority over her husband or his sex, but learn, according to the dictates of nature and the law of God, to be duly submissive and obedient: 13. For the woman being at first formed after and out of the man, plainly intimated that she was made for him, not he for her; and that she ought to depend on and be subject to him, not he to her. 14. And her being first seduced by the devil, that old serpent, in paradise, and made the primary instrument in the ruin of mankind, is a further reason for her humility and subjection. 15. Nevertheless, notwithstanding the particular threatenings issued forth against them immediately after the fall, women are generally preserved in the agonies of childbirth; and shall be saved as well as the man, yet generally in the endurance of this superior effect of the curse; yea, through the incarnation of Jesus Christ, the promised seed, all of them shall be saved with an everlasting salvation who exercise themselves in true faith in God through Christ, and in love to him, his people and cause, and in a holy, chaste, sober, meek, and temperate, behaviour,

REFLECTIONS UPON CHAP. II.—Nothing can more testify our love to men than much fervent prayer for them. And none ought to have a more certain share in our prayers than the rulers in church and state. It is greatly advantageous for the success and honour of the gospel when magistrates rule well, and are a terror to evil-doers, and a praise of them that do well. The extent of God's grace, and of Christ's mediation, to all sorts and ranks of men, should excite us cheerfully and powerfully to pray for them. And infinite is the mercy that in God's grace and Jesus' merit there is room for us all. The gospel and ordinances of God are now confined to no place in the world; but faithful ministers may preach it to every creature; and men may every where have full access to God in his worship. But let us always remember the holiness and reverence with which we ought to approach him.—Since sin entered by a woman, what reason have women to be remarkably holy and humble, and to avoid all ostentation of dress, which is but a badge and memorial of sin! And there is need of faith and love, and an holy conversation, in order to their safe and sanctified endurance in childbirth.

Anno Domini
cir. 60.

8—13. (2) Gives Timothy a reason for his writing so particularly to him about these and other church affairs,—for directing his conduct as an evangelist; 14—16.

Ch. 1. 15. &
4. 9. 2 Tim. 2.
11. Tit. 1. 3, 5.Acts 1. 20. &
20. 28. Phil.
1. 1. ch. 1.
11, 12. 2 Tim.
1. 11. ch. 2. 7.
& 5. 17. 1 Pet.
3. 2. Eph. 4.
11. 1 Cor. 12.
29.Tit. 1. 6—9.
2 Tim. 2. 24.
Rom. 12. 13.
ch. 4. 12.

Or modest.

Tit. 1. 7.
2 Tim. 2. 24.
1 Pet. 5. 2.
Is. 56. 10—
12. Mic. 3. 5.
Lev. 10. 9.
Jer. 6. 13.
Tit. 3. 2.
Ezek. 44. 21.Or not ready
to quarrel and
offer wrong as
one in wine.Gen. 18. 19.
Josh. 24. 15.
Ps. 101. 2—8.
Tit. 1. 6.Or one newly
come to the
faith. Num. 4.
3. 1 Sam. 1.
24. 1 Pet. 2. 2.Job 40. 11.
12. Prov. 18.
12. & 29. 23.
Ps. 138. 6.
with Jude 6.
2 Pet. 2. 4.
Mat. 25. 41.
Is. 14. 13.Acts 12. 12.
& 6. 3. 1 Sam.
2. 24. 1 Cor.
5. 12. 1 Thes.
4. 12.Phil. 1. 1.
Acts 6. 3, 5, 6.
see ver. 2, 3.
Lev. 10. 9.
Ezek. 44. 21.
Heb. 4. 14. & 10. 22, 23. 2 John 4. 9, 10. 3 John 4.

THIS is a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For, if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil.

7 Moreover, he must have a good report of them who are without; lest he fall into reproach and the snare of the devil.

8 Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But, if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Is. 7. 14. & 9. 6. John 1. 14. Gal. 4. 4. Rom. 8. 3. 2 Cor. 13. 4. 1 Pet. 3. 18. Rom. 1. 4. John 16. 10. Mat. 4. 11. & 28. 2. John 20. 12. Ps. 68. 17. & 47. 5. Eph. 3. 5, 6, 8. Col. 1. 6, 23, 27. Rom. 10. 18. Col. 1. 6, 23. Rev. 7. 9. Mark 16. 19. Ps. 110. 1. Heb. 1. 3. & 4. 14. & 8. 1.

CHAP. IV.

(1) Foretells a fearful apostasy from the doctrines and practices of the gospel, particularly to Popery; 1—5. (2) Directs Timothy to piety, diligence, prudence, and faithfulness, in his personal conduct and discharge of the duties of his office; 6—16.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils;

Jude 3. 4, 18. 2 Thes. 2. 3, 4, 7, 9—11. Rev. 9. 2, 11. & 13, 5, 6, 13, 14. & 17. 5. & 18. 2.

their own children and servants in a truly Christian manner. 13. And to these things they ought carefully to attend, as their faithful and prudent execution of their office for a considerable time will render them highly respected in the church, and increase their gifts and graces answerably to their station; and will embolden them to an open, free, and courageous, profession of the doctrines of Christ, and of their faith in him, by which they have derived grace from him to render them faithful in fulfilling their trust for his glory. 14. These things I write for the present direction of you or others, hoping, ere long, to see you at Ephesus, or some where else, and give you further instructions. 15. But, if our interview should be deferred beyond my expectations, this letter will serve to direct your behaviour in that religious society which the only living and true God has formed and established, for his own spiritual residence and honour, of credible professors, of his truths, animated by his Spirit; and which holds forth and maintains the doctrines of the glorious gospel upon which it is founded, and of which Jesus Christ is the sum and substance. 16. For, without all controversy, that doctrine, which furnishes us for, and animates us to, the strictest piety towards God and love to our neighbour, is a great, glorious, and incomprehensible, mystery; viz. that the eternal Son of God, one in nature, and equal in glory, to his Father and blessed Spirit, was manifested in his incarnation and debasement in this world;—and, having satisfied God's law and justice by his obedience, sufferings, and death, was acquitted and accepted of God as the Surety and righteous Head of his church; and, being by the Holy Ghost raised from the dead for our justification, was honourably attested in the miraculous confirmation and success of the gospel,—and, as angels had all along admired and ministered to him, they did, in his resurrection and ascension, and will at his second coming, attend him:—and, being raised from the dead and ascended to heaven, he was, is, and will be, preached to both Jews and Gentiles,—and, by faith, received by multitudes of them, particularly the latter, as their only and all-sufficient Saviour:—yea, as he was gloriously received up to his Father's right hand to receive all glory and power, so he has been and shall be gloriously received, owned, and professed, by multitudes under the glorious dispensation of his Spirit; and shall, after his judging the world, be solemnly introduced, with all his mystical body, into all the inexpressible glories and felicities of the eternal state.

REFLECTIONS UPON CHAP. III.—Highly should we esteem the Christian church, which, animated by his Spirit, is the peculiar dwelling of the Most High. Yea, God in infinite mercy has provided for her officers to manage both her spiritual and temporal concerns. Earnestly then should such labour for the important qualifications of solid experience, knowledge, blameless character, faithfulness, gravity, generosity, and affability; and be the most exemplary in the regular government of their passions, appetites, tongues, and families. And the more faithful, prudent, and diligent, they are in discharging the duties of their office, they will be the more honoured in the church and bold in their holy profession. While the church holds forth and maintains the truth, upon what a glorious mystery of godliness is she herself founded! Unfathomable is the depth, importance, and glory of it, as it shines forth in God manifested in the flesh, to make atonement for sin, and mediate between God and men;—raised from the dead, received up into glory, and attested by the Holy Ghost, in the justification of his person and cause, and of believers in him;—beheld, witnessed, ministered to, and adored by, angels;—preached far and wide to, and believed on by, multitudes of Jews and Gentiles;—exalted to his Father's right hand, and to be Head over all things to the church;—and at last, after the final conquest of his enemies, entering heaven with all his angels and ransomed saints!

CHAP. IV. Ver. 1. And, to stir you and others up to a steadfast adherence to this mystery of godliness, and to the rules which Christ issues forth for the government of his church, know that the Spirit of God has revealed to me, as well

CHAP. III. Ver. 1. And, with respect to offices in the Christian church, it is certain that he, who, having suitable qualifications, is inclined, from a regard to the glory of God and the edification of souls, to enter upon the office of a pastor or overseer in it, aims at a very honourable, important, and useful, though laborious office; 2. It is nevertheless necessary that you, and all others concerned in their admission, take care that their qualifications be truly proper and edifying. Every pastor or ruler in the Christian church ought to be of an unexceptionable moral character; must never be connected with more than one wife at once; must be very circumspect and diligent in his work; watchful against Satan and all his instruments, and over his own spirit, words, and actions, and for the souls of those committed to his charge.—He ought to be very moderate in his appetites, passions, and pleasures;—to be affable, courteous, prudent, and engaging in his behaviour;—to be ready, according to his ability, to relieve the necessities of the poor, and entertain godly ministers, or others properly recommended;—and should be furnished with a good stock of Christian knowledge and experience, that he may be capable of expressing his sentiments with freedom, clearness, and propriety, for the instruction of others, and for supporting and defending the truths of the gospel, on all suitable occasions. 3. He must by no means be given to long or frequent drinking, nor be of a furious and quarrelsome temper; nor so fond of earthly riches, as to be ready to procure them by unworthy means; but should be of a meek, calm, peaceable, and forbearing spirit: not abusive, noisy, and clamorous, in talking or disputing; nor covetous of what belongs to his neighbour; nor inordinately attached to the things of this world. 4. And if he have a family, he must be one who maintains a prudent authority over his children and servants, obliging them to submit to his lawful commands respecting either religion towards God or decent behaviour towards men. 5. For, if a man do not govern his own family right, it cannot be expected that he has prudence or resolution enough to be a ruler in the more high and difficult affairs of the church of God, where every thing must be conducted with decency and order. 6. Nor ought he to be a raw upstart; nor, in ordinary cases, one newly converted to the faith of Christ; lest, being lifted up with a high conceit of his own abilities, early honour, or popular applause, he should, through the instigation of Satan, fall by pride into eternal ruin, as the devil did. 7. Moreover, he ought to have a clear reputation among the unbelieving world around, whether Jews or Gentiles, who earnestly watch for the halting of church officers; lest the stain of his character should bring a reproach upon the name, doctrine, and ways, of the Lord, and so the devil seize an advantage against him, to the hurt of his own soul, the marring of his usefulness, the discredit of religion, the triumph of its adversaries, the grief of the godly, and the stumbling of young converts. 8. The deacons also, whose office it is to manage the public funds of the church, ought to be men of a grave, decent, and venerable behaviour, and of good report; not given to speak one thing while they mean another, nor to talk contrarily at different times to serve a turn;—not indulgers of themselves in the too free use of intoxicating liquors, which would blemish their character, and render them unfit for their work;—not of an avaricious temper, that might tempt them to withhold from the poor, or apply it to their own use. 9. And, as to their religious character, they ought to be steadfast adherents to the pure, unmixed, but mysterious and incomprehensible, truths of the gospel, with all the sincerity of a heart purified by faith, and purged from an evil conscience, by the blood of Christ. 10. And it is proper that their qualifications, moral and religious, be well tried and manifest before they be admitted to their office. 11. And, if they are in a married state, their wives, for the credit of religion and of their husbands, ought to be of a grave, chaste, and decent, behaviour, free from all lightness of temper, words, dress, or deportment;—not slanderers, nor injurious tale-bearers, but watchful over their tongues and tempers; moderate in eating and drinking, and frugal in their management;—faithful to God, to their husbands, and every trust committed to them. 12. The deacons also, as well as the pastors, must have but one wife at a time, and should avoid all unlawful divorces; and, for an example to others, should rule

Anno Domini
cir. 60.Ch. 5. 9.
Rom. 16. 1.
Tit. 2. 3, 4.
ch. 2. 10.Ver. 2. Tit. 2.
6. Prov. 22. C.
Gen. 18. 19.
Josh. 24. 15.
Ps. ci.Rom. 12. 8.
Mat. 25. 21.
2 Cor. 1. 12.
Acts 23. 1. &
24. 16.

Or ministered.

Ch. 4. 13.
1 Cor. 11. 34.
2 John 12.
3 John 14.
Phil. 1. 24.Mat. 24. 41.
& 13. 52.2 Tim. 2. 20.
Heb. 3. 2, 3.
5, 6. Mat. 16.
18.Jer. 10. 10.
1 Thes. 1. 9.Is. 59. 19. &
2. 2, 3. & 43.
10, 21. Jude 3.

Or stay.

Ver. 16. Gal.
3. 1. ch. 4. 6.
2 Tim. 1. 13.
John 18. 37.

Is. 7. 14. & 9. 6. John 1. 14. Gal. 4. 4. Rom. 8. 3. 2 Cor. 13. 4. 1 Pet. 3. 18. Rom. 1. 4. John 16. 10. Mat. 4. 11. & 28. 2. John 20. 12. Ps. 68. 17. & 47. 5. Eph. 3. 5, 6, 8. Col. 1. 6, 23, 27. Rom. 10. 18. Col. 1. 6, 23. Rev. 7. 9. Mark 16. 19. Ps. 110. 1. Heb. 1. 3. & 4. 14. & 8. 1.

2 Thes. 2. 3.
2 Tim. 3. 1—
5. 2 Pet. 3. 3.
John 2. 18.
Jude 18.
Dan. 7. 8, 20.
24, 25. & 11.
36—39.Rev. 13. 3, 8.
1 John 2. 18.

Anno Domini
cir. 60.

Rom. 16. 18.
Eph. 4. 14.
2 Pet. 2. 1,
15, 18, 19, &
3. 2, 3, 17.
Mat. 7. 15.
ch. 5. 19.
2 Tim. 3. 5.
Eph. 4. 19.
Rom. 1. 28.
Heb. 13. 4.
1 Cor. 7. 39.
Gen. 1. 29.
30. & 9. 3.
1 Cor. 10. 30.
Mat. 14. 19.
Rom. 14. 6.
ver. 4.

Gen. 1. 31.
Rom. 14. 14.
20. 1 Cor. 10.
25. Tit. 1. 15.
Acts 10. 15.
Ch. 6. 17.
1 Cor. 7. 14.
Gen. 1. 29. &
9. 3. Acts 10.
15. Mat. 4. 4.

Rom. 15. 15.
2 Tim. 1. 6. &
2. 15. 2 Pet.
1. 12, 13, 15.
& 3. 1. Jude
5.

2 Tim. 2. 15.
& 3. 10, 14.
17. & 1. 13.
Col. 3. 16.
Jer. 15. 16.
Ps. 119. 11.
18, 97—100.
& 1. 2. 1 Cor.
1. 5.

Ch. 1. 4. & 6.
20. 2 Tim. 2.
16, 23. & 4. 4.
Tit. 1. 14. &
2. 9. 1 Cor. 9.
24. Acts 24.
16. Tit. 2. 11
—13. & 3. 8,
14.

Mat. 15. 8.
Heb. 13. 9.
Col. 2. 23. Is.
1. 11—15.
Jer. 6. 20.
Amos. 5. 21.
22. 1 Cor. 8.
8. Mat. 6. 6, 7. & 7. 22, 23. * Or for a little time. * Deut. 23. 12. & 30. 9. Ps. 1. 3. &
37. 4. 29. & 84. 11. & 91. 10. & 97. 11. & 112. 2. 3. & 119. 16. & 128. 1. & 145. 19. Prov. 3. 16.
& 8. 35. & 9. 11. Eccl. 8. 12. Is. 3. 10. & 32. 17. Mat. 6. 16, 33. & 19. 29. Rom. 8. 28. & 14.
17. 1 Cor. 3. 22. ch. 6. 6. Rev. 3. 12, 21. * Ch. 1. 15. & 3. 1. 2 Tim. 2. 11. Prov. 22. 20.
1 Cor. 4. 9—13. & 9. 26. 2 Cor. 4. 8—10. & 6. 1—10. 2 Tim. 3. 10, 11. * Gal. 2. 16.
Acts 15. 11. Prov. 3. 5, 6. Ps. 37. 3—7. * Ps. 36. 6. & 107. 13—20. Acts 14. 17. & 17.
25. 28. * Is. 45. 17. & 22. 2 Cor. 5. 21. * Cr. 5. 14. 2 Tim. 4. 2. Tit. 2. 15. & 3. 8.
1 Cor. 16. 10, 11. Tit. 2. 15. * Tit. 2. 7. 1 Pet. 5. 2. 1 Cor. 11. 1. 2 Cor. 6. 4—7. 1 Thes.
1. 6. & 2. 10. 2 Thes. 3. 7, 9.

2 ^cSpeaking lies in hypocrisy, having
their conscience ^dseared with a hot iron ;

3 ^cForbidding to marry, and command-
ing to abstain from meats, which God
hath created to be received with thanks-
giving of them who believe and know
the truth.

4 ^eFor every creature of God is good,
and nothing to be refused, if it be re-
ceived with thanksgiving :

5 ^bFor it is sanctified by the word of
God and prayer.

6 If thou put the brethren in remem-
brance of these things, ^kthou shalt be a
good minister of Jesus Christ, nourished
up in the words of faith and of good
doctrine, whereunto thou hast attained.

7 ^lBut refuse profane and old wives
fables, and exercise thyself *rather* unto
godliness.

8 For bodily exercise profiteth ^mlittle :
but godliness is profitable unto all things ;
ⁿhaving promise of the life that now is,
and of that which is to come.

9 ^oThis is a faithful saying, and wor-
thy of all acceptance.

10 ^pFor therefore we both labour and
suffer reproach, because we ^qtrust in the
living God, who is the ^rSaviour of all
men, ^sspecially of those that believe.

11 ^tThese things command and teach.

12 ^uLet no man despise thy youth ;
but be thou an ^vexample of the believers,

as to the ancient prophets, that, in some future period of the Christian dispensa-
tion, many professors will apostatize from the doctrines of Christ, and give heed
to such as shall seduce them into idolatrous principles and practices, viz. the
worshipping of angels and saints as a kind of subordinate gods or mediators ;
2. And who, under hypocritical pretences of zeal for religion, will utter false-
hoods to delude their followers and establish their own authority ; and will refuse
nothing, however wicked or absurd, to carry on their corrupt designs ; their
consciences being as unaffected with the guilt or dreadful consequences of sin as
flesh seared with an hot iron is incapable of feeling ; 3. And will forbid cler-
gymen or others to marry, thus exposing them to temptations to unchastity ;
and will prohibit the use of those wholesome meats, which God at first created
for the sustenance of mankind, and which now, under the gospel dispensation,
He allows all Christians their full freedom to use : 4. For every thing, as God
made it, is answerable to the purposes for which he created it ; and nothing that
is proper for food ought to be forbidden or scrupled, providing it be received
with religious acknowledgments of God as the Author and Giver of it : 5.
For it is sanctified to our lawful use of it by the gospel of God, which has removed
all ceremonial uncleanness from it, and by his commanding a blessing on it,
in answer to our prayers before and after our meals. 6. If you, my dear son
in the faith, warn the Christian brethren of this great apostasy, and other things
which I have mentioned to you, you will act the part of an useful, wise, and
faithful servant of Jesus Christ, ordering your ministrations suitably to the cir-
cumstances and dangers of the times, and as one who has thoroughly digested
and experienced the pure doctrines of faith in Christ. 7. But, as for the fabu-
lous traditions and useless genealogies, either of Jews or Heathens, have nothing
to do with them ; but exercise yourselves with the utmost labour, diligence, and
vigour, in promoting and exemplifying the doctrines and duties of true piety
and obedience to God through Jesus Christ : 8. For no labour, in the mere
external acts of religion, is either acceptable to God or useful to the souls of
men ; but evangelical, vital, and practical, godliness in heart and life, is every
way profitable, having manifold blessings annexed to it, by the promise God,
in this life and in that which is to come. 9. And these promises of divine
favours, temporal, spiritual, and eternal, are infallible in their accomplishment,
and worthy of our highest regard, esteem, and entertainment, as they afford a
rich encouragement to serve the Lord, and cleave to him amidst all difficulties,
oppositions, and dangers : 10. Yea, in virtue of our assured trust in these
promises of God,—who has all life in himself, and is the Bestower and Preserver
of all created life ; and who is the providential Deliverer of all men, and the
spiritual and eternal Saviour of true believers,—we patiently and cheerfully un-
dergo the greatest fatigues and most abusive revilings in our holy ministrations,
to advance his glory, interest, and kingdom, and gain souls to him. 11. These
things therefore fully explain, and, by the authority of Christ, inculcate upon
the consciences of your hearers ; 12. Endeavour also, by his gracious assist-
ance, to acquit yourself therein with such diligence, gravity, good judgment,
prudence, and fidelity, and such evidence of your faith, and experience of what
you preach to others, that none may have occasion to slight and condemn your
person or admonitions, your office, or administrations of it, on account of your
youth. And, to prevent this, study to be always an amiable and shining exam-
ple to other believers in the excellency of your doctrine and edifying discourse ;
—in the regularity of your religious and moral behaviour ;—in the sincerity and
ardour of your love to God, to Christ, and to immortal souls ;—in your spiritual
mindedness, fervent zeal for God, and abounding in the fruits of the Spirit ;—in
a steady and lively exercise and profession of your faith, and maintenance of the
doctrines thereof ;—and in all chastity and purity of heart. 13. And, till I
have an opportunity of seeing and further directing you, addict yourself to, and

in word, in conversation, in charity, in
spirit, in faith, in purity.

13 ^rTill I come, give attendance to
reading, to exhortation, to doctrine.

14 ^sNeglect not the gift that is in thee,
which was given thee by prophecy, with
the laying on of the hands of the presby-
tery.

15 ^tMeditate upon these things ; give
thyself wholly to them ; ^uthat thy pro-
fiting may appear ^vto all.

16 ^wTake heed unto thyself, and unto
thy doctrine ; continue in them : for in
doing this ^xthou shalt both save thyself
and them that hear thee.

CHAP. V.

(1) *Directs how to reprove others, elder and younger ; 1, 2.*
(2) *How to behave towards poor widows ; 3—8. (3) What*
widows are proper to be taken into the church's favour, or receive
her liberality,—and what not ; 9—16. (4) Regulates the honour
due to church rulers ; 17—19. (5) Prescribes the greatest care
and impartiality in rebuking offenders or ordaining church
rulers ; and the necessary care of health ; 20—25.

REBUKE ^anot an elder, but entreat
him as a father ; and the younger
men as brethren ;

2 The elder women as mothers ; the
younger as sisters, ^bwith all purity.

3 ^cHonour widows that are widows
indeed.

4 But, if any widow have children or
^dnephews, ^elet them learn first to shew
^fpiety at home, and to requite their
parents : ^gfor that is good and acceptable
before God.

5 ^hNow she that is a widow indeed,
and desolate, trusteth in God, and conti-
nueth in supplications and prayers night
and day.

* Luke 2. 36, 37. & 18. 1. 1 Cor. 7. 32. Eph. 6. 18. Acts 26. 7.

Anno Domini
cir. 60.

Ch. 3. 14. ver.
6, 15, 16. John
5. 39. 2 Tim.
2. 15. & 3.
15—17. & 4. 2.

2 Tim. 1. 6.
ch. 1. 18. &
5. 22. Acts 6.
6. & 14. 23. &
13. 3. & 8. 17.
& 19. 6.

Ver. 13. Ps.
1. 2. & 105. 5.
& 119. 97—
99. Acts 6. 4.

Mat. 5. 16.
Phil. 2. 15, 16.
ver. 11, 12.
Or in all
things.

Acts 20. 28.
2 Tim. 4. 2.
Tit. 2. 7, 15.
1 Pet. 5. 2, 3.
Ezek. 33. 9.
& 3. 19, 21.
Dan. 12. 3.
1 Cor. 9. 22.
27. Rom. 10.
10—17. & 11.
13. Jam. 5.
20. 1 Thes. 2.
19, 20.

Lev. 19. 3, 36.
ver. 19. 2 Tim.
2. 24, 25. &
4. 2. Mat. 18.
15—17. Gal.
6. 1, 2.

Ch. 4. 12.
2 Tim. 2. 22.
2 Cor. 6. 6.
1 Thes. 5. 2.
Phil. 4. 8.

Exod. 22. 22.
Ps. 68. 5.
1 Pet. 3. 3.
Acts 6. 1. ver.
4, 5, 10, 16.

Or grand
children.
Gen. 45. 10.
11. & 47. 12.
Mat. 15. 4.
Eph. 6. 1, 2.
Ruth 2. 18.

Or kindness.
Ch. 3. 13.
Eph. 4. 1. & 5
9, 10. Col. 1.
10. Phil. 4. 9.
18. Heb. 13.
16. & 6. 19.

spend much of your time in, reading and praying over the holy scriptures, for
the improvement of your own soul in gifts, graces, and comforts, that you may be
the better qualified to instruct, exhort, and comfort others, for their conver-
sion, or their establishment and growth in grace. 14. Yea, as God has richly
furnished you with extraordinary gifts for his service, according to the predictions
of the Spirit of God concerning you, and in consequence of your solemn ordina-
tion to your office by a meeting of church rulers, constituted in the name of
Christ his Son, take care that you stir them up, and exercise and improve them to
the best advantage. 15. Let the things which I have just now mentioned, and
other important articles of divine revelation, be the constant subject of your most
earnest meditation ; let your attention to, ministration of, and prayer for, a
blessing upon them be the entire and delightful business of your life, that your
proficiency in wisdom, gifts, and grace, and the experience of God's love, may
in all things appear evident to all about you. 16. And, if you wish your mi-
nisterial labours to succeed, see that your heart be right with God, in its princi-
ples, frame, temper, motives, and ends ; that your gifts be duly cultivated, and
the whole of your behaviour towards himself, or your fellow creatures, be well-
pleasing in his sight through Christ ; and then take heed what doctrine you
preach ; that it be sound, clear, important, and seasonable ; evangelical and
practical ; and that it be well explained, confirmed, defended, and applied.
And in a constant, persevering, and increasing, study of this kind you will, under
the influence of the Holy Ghost, be instrumental in promoting the spiritual and
eternal salvation of yourself, and others who attend your ministry.

REFLECTIONS UPON CHAP. IV.—Dreadful plagues to the Christian church
are apostasy and error, especially those of the Roman Antichrist ! and yet what
a verification are they of the divinity of the scriptures in fulfilling their predic-
tions ! Seducers in a most fearful manner turn things upside down, pretending
sin to be duty, and what is lawful to be sin. But no uncertain traditions
must be regarded in religion, and no bodily service must be rested in.—It is only
lively practical religion that entails present or future blessings on men by the
promise of God. And the more we labour for the spiritual edification of others,
the more shall we be edified and fitted for our work.—With determined courage
may ministers, or even Christians, both labour and suffer, if they trust firmly
in God himself. And great exemplariness in faith, in love, in all holy conver-
sation—much study of divine truth—much self-excitement—and heedfulness of
their own state, temper, practice, and doctrine—is necessary to render ministers
accepted of God in their work, or useful to souls. But it is infinitely absurd
and criminal for ministers to indulge idleness, or apply themselves to worldly
business, when their own and other men's eternal salvation so much depends
upon their fidelity and diligence in their awful employment.

CHAP. V. Ver. 1, 2. And, as the most decent behaviour is necessary to pro-
tect you who are so young from contempt, take care that you reprove aged
professors, and especially church rulers, when they fall into any sinful infirmity,
with the utmost humility and meekness, treating them with all honour and
respect ; but such as are young rebuke in a more free, yet meek, affable, affec-
tionate, and evidently modest and pure manner. 3. Take care that Christian
widows, who are poor, and have no relations able and willing to support them,
be honourably provided for by the church. 4. But if any religious widows
have children or grandchildren who are able to supply their necessities, let those
children, from a conscientious regard to God, and gratitude to their mothers
for their labour, care, and kindness, about them when young, exert themselves
to provide for them ; for such behaviour is in itself equitable, worthy, honour-
able, and well-pleasing to God. 5. Now a widow, who is a proper and encour-

Anno Domini
cir. 60.

Luke 16. 19.
Mat. 8. 22.
Rev. 3. 2.
Jam. 5. 5.

Or delicately.
Ch. 1. 3. & 4.
11. & 6. 17.
2 Tim. 4. 2.
Tit. 2. 15. &
1. 15. ch. 4.
16. Jam. 1.
27.

Is. 58. 7. Gal.
6. 10. 2 Cor.
12. 14. 2 Tim.
3. 5. Tit. 1.
16. Luke 12.
47. 48. John
15. 22.

Or kindred.

Or chosen.

Ch. 3. 2. 12.
Tit. 1. 6. Luke
2. 36.

Acts 9. 39. ch.
3. 4. 7. 12.
1 Pet. 4. 9.
Gen. 18. 4. &
19. 2. Luke 7.
38. 44. John
13. 5. 14. Acts
16. 15. 16.
Rom. 12. 15.
Phil. 4. 8.
Luke 1. 6.

Deut. 32. 15.
Hos. 13. 6.

Heb. 6. 4. 6.
& 10. 26—31.
38. Rev. 2. 4.

Tit. 2. 3. 5.
Lev. 19. 16.
Prov. 11. 13.
& 20. 19. &
18. 8. & 26.
20. 22. Ezek.
22. 9. 2 Thes.
3. 10. 11. 14.

1 Cor. 7. 9.
ver. 8. Eph.
6. 4. Tit. 2. 8.

Gr. for their
railling.

Phil. 2. 21. &
3. 17. 18.
2 Tim. 1. 15.
& 3. 18. & 4.
10. Gal. 3. 1.

Ver. 4. Gen.
45. 10. 11. &
47. 12. Mat.
15. 4. Eph. 6.
1. 2. Ruth 2.
18.

See ver. 3, 5,
9, 10.

6 But she that liveth †in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But, if any provide not for his own, and specially for those of his own ||house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be *taken into the number, under threescore years old having been the wife of man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for, when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal °they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not.

14 I will therefore that the younger women Pmarry, bear children, guide the house, give none occasion to the adversary †to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

raging object of the church's charity, is one, who, being destitute of relations to relieve her, trusts her temporal and eternal concerns to the care of God, and, in consequence thereof is addicted to daily and fervent prayer for his gracious fulfilment of his promises.

6. But the widow who gives up herself to a jovial, loose, and voluptuous, manner of life, under the power of carnal inclinations, appears dead in trespasses and sins while she enjoys a natural life; and renders herself unworthy of the care of either her friends or the church. 7. These things are of such importance to the edification of professors, and to the reputation, beauty, and order, of churches, that you ought solemnly to declare and enforce them in your public and private ministrations; that such persons may walk orderly, and occasion no reproach to the church for misapplying her charity. 8. And, if any professor unnaturally neglect, or refuse to do what he can for, the support of his near relations, and chiefly his aged parents, wife, and children, he ought to be held as a practical renouncer of the gospel of Christ, and worse than a mere Heathen.

9. Let no widow be admitted as an assistant to the deacons, in helping and ministering to the poor and sick, unless she be at least sixty years of age, and have lived in a chaste and faithful manner with her own husband.

10. Nor, indeed, unless she be well known to have faithfully and prudently discharged the duties of the married state, in the careful and religious education of her own children, and in hospitable and kind entertainment of strangers, particularly ministers and saints,—and in tender compassion to the afflicted;—and, in fine, unless she has laboured with care and diligence to perform every good office toward God or men, as opportunity offered.

11. But let no younger widows be admitted; for they will perhaps grow voluptuous and lascivious, contrary to their profession of Christ, and consult their own ease and pleasure rather than his glory; and at last, to get rid of their restraints and labours, marry into an Heathen family,

12. And thus expose themselves to shame and condemnation in the view of the world, to the censures of the church, and even to the righteous judgments of God here and hereafter, because of their rejection of their former Christian profession of faith in Christ, and desertion of the trust committed to them.

13. And moreover, young widows, addicted to pleasure, soon contract a habit of idleness, and trifle away their time in gadding abroad for their amusement; nay, they even grow impertinent, flirting, loose, and foolish talkers, officious pryvers and intruders into other people's affairs, and thus invent and carry about reports hurtful to the reputation and peace of their neighbours.

14. Instead therefore of admitting younger widows into the public service of the church, let them be allowed to marry in the Lord, if a proper opportunity offer itself; and in that station carefully educate the children which the Lord may give them, and manage their household and relative affairs with such faithfulness, prudence, diligence, sobriety and modesty, as shall oblige their enemies to forbear reproaching them, or the ways of Christ on their account.

15. I speak the more particularly and earnestly on this point, as some young widows have by the instigation of Satan, already turned aside from their Christian profession, and followed the sinful courses which I have just mentioned.

16. And I again insist that, if any have mothers or grandmothers, or other near relations, in widowhood, if capable, they shall supply their necessities, that the church stock, being eased of that burden, may be the more sufficient for the relief of such as have no friends able or willing to assist them.

17. It is very necessary that church rulers be duly provided for and honoured: let therefore all of them, who conduct themselves in a prudent and faithful manner, be reckoned worthy of high esteem and necessary maintenance; especially such of them as addict themselves to the painful and laborious work of faithfully preaching the gospel.

18. For the ancient law, which allowed the oxen, while treading out the corn, to eat of it for their necessary refreshment, plainly hinted that they, who employ their time and talents in instructing and governing

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: and, The labourer is worthy of his reward.

19 Against an elder receive not an accusation but ‡before *two or three witnesses.

20 Them that sin, rebuke before all, that others also may fear.

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things °||without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before the judgment; and some men they follow after.

25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

Acts 6. 6. & 13. 3. ch. 4. 14. 2 Tim. 1. 6. & 2. 2. ch. 4. 12. 2 John 11. Ps. 104. 15. Eph. 5. 29. 19, 20. Gal. 5. 22, 23. Phil. 4. 8. 1 Pet. 3. 8—16.

Ch. 3. 10. Josh. 9. 14. Eph. 5. 11. Acts 8. 18. & 1. 16, 17. Gal.

CHAP. VI.

- (1) Prescribes the duty of servants towards their masters, whether believing or not; and charges Timothy to insist on it, in opposition to the judaizing teachers, who perverted the gospel; 1—5. (2) Shews the advantage of godliness with contentment, and the danger of a covetous pursuit after riches; 6—10: and inculcates upon Timothy to avoid worldly-mindedness, and follow piety and virtue; 11, 12. (3) Solemnly charges him to adhere faithfully

other church members, should, in return, partake of a liberal maintenance from such as receive spiritual benefit by them: and Jesus Christ has expressly declared that his labouring servants are worthy of a proper subsistence.

19. And as the support of their character is necessary to their usefulness, another branch of honour due to them is, that no accusation be received against them but before sundry witnesses, and where two or three credible persons are ready to confirm the truth of it.

20. But, if they, or any others, be found guilty of public and enormous crimes, they must, without respect of persons, be publicly rebuked in presence of the whole church, that others, as well as themselves, may be deterred from the commission of the like wickedness.

21. And as an impartial regard to the censuring of offenders, and to other things which I have mentioned, is of great importance to the church, and very irksome to the administrators, I solemnly charge you, as in the presence of the all-seeing and heart-searching God; and of Jesus Christ, the only Head of his church, who will shortly judge the quick and the dead; and of those holy angels whom he has chosen to everlasting happiness; and as you will answer at his tribunal at the last day;—to take heed that you maintain and practise these directions, without any partial respect to, or prejudice against, any man whatsoever.

22. But, in order that you may have as little of the disagreeable work of censuring church officers, as possible, be always extremely cautious, and careful and deliberate, in your enquiries into their character before they are admitted to their office: beware, lest, by any precipitant and unadvised steps, you render yourself a partaker in the guilt and mischievous influence of unsound and ungodly ministers.

24. For, as some men's erroneous principles and practices are so notoriously sinful as renders it a plain duty to refuse them admission to any office in the church, so there are others who can artfully conceal their sentiments and wickedness till after they have obtained a call or admission.

25. In like manner the religious sentiments, gifts, graces, and moral temper and behaviour, of some men are so remarkably good and manifest, as to render their admission perfectly clear,—while it will require much prudent, tender, and close, converse with others of a bashful and recluse temper, to satisfy a conscientious inquirer whether they be fit or not.

REFLECTIONS UPON CHAP. V.—Aged persons, and such as are in office in the church, should be treated with great veneration even when overtaken in a fault. And with kind concern should the very youngest be cautioned and reproved for their sins of infirmity. Friends and church rulers should take great care of poor widows. And it is necessary for the credit of religion, that all widows behave in a grave, prudent, orderly, and holy, manner. Alas, that any of them, unaffected with their husband's departure into eternity, should ever wax wanton against Christ and his law!—It is not merely in acts of devotion, but in all our business, and particularly in managing our families, that we should serve God.—Church governors, particularly preaching elders, have a divine right, from both Old and New Testaments, to high respect and a liberal maintenance from their people, according to their ability. And what awful obligations to faithfulness in their work lie on ministers! they are Christ's deputies, and to him they must give an account. With great prudence, faithfulness, tenderness, courage, and impartiality, must they therefore proceed in rebuking the scandalous, or ordaining, other, church officers. And the damnation or salvation of souls is deeply connected therewith. An ignorant, careless, and scandalous, ministry is a great plague and reproach to a church. And it is hard for the most faithful to keep themselves from being partakers in other men's sins. But great is the mercy that Jesus, their master's blood, cleanseth from all sin. Yea, he kindly allows them a moderate use of creature refreshments as their labours and bodily infirmities require.

Anno Domini
cir. 60.

Rom. 15. 27.
1 Cor. 9. 14.
Gal. 6. 6.
Phil. 2. 29.
1 Thes. 5. 12.
13. Prov. 3. 9.
Heb. 13. 7.
17. 1 Cor. 12.
28.

Acts 28. 10.
2 Kiu. 2. 9.
Is. 40. 2. Jer.
16. 18. & 17.
18. Zech. 9.
12.

Rom. 12. 6—
8. Eph. 4. 11.
1 Cor. 1. 14—
17. Acts 6. 2.
4. 2 Tim. 4. 2
ch. 4. 16.

Deut. 25. 4.
1 Cor. 9. 9.
Mat. 10. 10.
Lev. 19. 13.
Deut. 24. 14.
15. Luke 10.
7.

Or under.

Mat. 18. 16.
John 8. 17.
2 Cor. 13. 1.
Heb. 10. 28.
Deut. 17. 6. &
19. 15. 18.

Gal. 2. 11, 14.
Deut. 13. 11.
Tit. 1. 13. &
2. 15. 2 Tim.
4. 2.

Ch. 6. 13.
1 Thes. 5. 27.
2 Tim. 2. 14.
& 4. 1. Gal. 1.
20. Phil. 1. 3.

Lev. 19. 15.
Deut. 17. 4.
& 19. 18.
Prov. 18. 5.
2 Thes. 2. 5.

Or without
prejudice.

Tit. 1. 13. &
2. 15. 2 Tim.
4. 2.

Anno Domini
cir. 60.

to the directions he had given him, and to admonish rich men how
to improve their wealth;—13—21.

• Eph. 6. 5—8.
Col. 3. 22—
25. 1 Pet. 2.
16, 18. Tit. 2.
5—10. Neh.
5. 9. 2 Pet. 2.
19. Is. 52. 5.
Ezek. 36. 23.
Rom. 2. 24.
Gal. 3. 28.
Col. 3. 11.

• Or believing.

• Ch. 1. 3. Rom.
16. 17. Gal. 1.
6, 7. 2 Tim.
1. 13. & 4. 3.
Tit. 1. 3. & 2.
1, 10—14. &
3. 7.

• Prov. 25. 14.
1 Cor. 8. 1, 2.
Gal. 6. 3. ch.
1. 4, 7. 2 Tim.
2. 23. Tit. 1.
14. & 3. 9.
Prov. 13. 7.
1 Cor. 11. 16.
Jam. 4. 1.

† Or a fool.

† Or sick.

• 1 Cor. 11. 16.
Rom. 16. 17.
18. ch. 1. 6.
19. Is. 5. 6.
11. 2 Pet. 2.
3. Tit. 1. 11.
14, 16. 2 Tim.
3. 5, 8. 2 John
10. Tit. 3. 10.
2 Thes. 3. 6.
14. Rev. 18. 4.

† Or gallings
one of another.

• Ps. 37. 16. Is.
33. 16. ch. 4.
8. Prov. 8. 21.
& 15. 16. &
16. 8. & 17. 1.
2 Cor. 9. 8.
Heb. 13. 5.

• Job 1. 21.
Ps. 49. 17.
Eccl. 5. 15.

• Gen. 28. 20.
Ps. 55. 22. &
35. 28. & 30.
8. Mat. 6. 25.
33. Phil. 4.
11. Heb. 13.
5. 1 Pet. 5. 7.

• Prov. 11. 28.
& 15. 27. &
20. 21. & 28.
20. 22. Mat.
13. 22. Jam.
5. 1. ch. 3. 7.

• Exod. 23. 8.
Deut. 16. 19.
1 Kin. 21. 2.
—16. Mat. 26.
15. Acts 5. 3.
Tit. 1. 11.
with Eccl. 11.
8. Ps. 109. 8.
—19. Jam. 5. 1—3. ch. 3. 7.

LET ^aas many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are ^bbrethren; but rather do *them* service, because they are ^cfaithful and beloved, partakers of the benefit. These things teach and exhort.

3 ^cIf any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 ^dHe is [†]proud, knowing nothing, but [†]boasting about questions and strifes of words, whereof cometh envy, strife, railings, evil-surmisings,

5 ^e||Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 ^fBut godliness with contentment is great gain.

7 ^gFor we brought nothing into *this* world, and it is certain we can carry nothing out.

8 ^hAnd, having food and raiment, let us be therewith content.

9 ⁱBut they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10 ^kFor the love of money is the root of all evil: which while some coveted after, they have ^{*}erred from the faith,

^{*} Or been seduced.

CHAP. VI. Ver. 1. As some judaizing teachers, to the discredit of religion and the violation of natural rights, encourage slaves or other servants, when converted, to renounce their servitude, I earnestly admonish you on all proper occasions to instruct and urge servants, however enslaved, to honour, reverence, and obey, their Heathen masters; that so the honour of God and credit of the gospel may not be reproachfully stained as if it discharged men from their just obligations, and the natural or civil duties of their station. 2. And, if any Christian servants are so happy as to have masters of their own religion, let them prize it as a great privilege, and honour and obey them the more cheerfully, affectionately, and diligently, because they are faithful believers, beloved of God, and partakers of all the blessings of redemption through the blood of his Son. 3. If any man teach what is contrary to these directions, and does not, in heart, speech, and behaviour, embrace and practice the pure and salutary doctrines of the gospel of our Lord Jesus Christ, concerning his person and offices, which is formed, designed, and blessed, for promoting practical religion in all the branches of piety towards God and relative duties towards men from regard to his authority; 4, 5. Notwithstanding all his pretences, profession, or station in the church, he is but a haughty, self-conceited, creature, puffed up by the vanity of his own mind, who knows nothing aright of the truth of the gospel, or of his own duty to God or to men; but, like a brain-sick person, is madly fond of impertinent, useless, and entangling questions, and empty disputes, about words rather than matter; and which are fit for nothing but to kindle and inflame invidious thoughts and passions, angry debates, blasphemous and reproachful railings, injurious and ill-grounded jealousies, preposterously curious, vain, and froward, disputings,—proper only for persons of erroneous minds and vicious inclinations, who are utter strangers to Christ and the gospel, and to the reality of grace in their hearts, and reckon religion only so far valuable as it is subservient to their carnal views. Have nothing to do with such persons; abhor their principles and practices; and, if they continue obstinate therein, let them be excluded from the church. 6. But, whatever such carnal men think,—true practical godliness, in which all suitable graces are exercised, in worshipping and serving God through Jesus Christ, under the influence of his Spirit, according to the gospel, attended with an holy and gracious contentment and satisfaction in the disposals of Providence towards us in this life, is the most pleasant, satisfying, and profitable, course that can be conceived, and incomparably preferable to an affluence of temporal enjoyments, which at best are empty, precarious, and perishing: 7. For, as we brought none of these earthly enjoyments with us into this world in our birth, but hold them by the mere bounty and sovereign disposal of God, so we must quickly leave them all behind us at death. 8. If then the kind providence of God supply us in this world with necessary food, raiment, and dwellings, we ought to be fully contented with our lot, and thankful for what we enjoy, as very good, nay best for us. 9. But they, whose hearts are set upon riches, and resolve to have them at any rate, as if they were their chief good, plunge themselves into manifold temptations to dishonesty and other wickedness, and into the deep defilement of many foolish and hurtful lusts and passions, which will effectually swallow them up in temporal and eternal destruction: 10. For an inordinate esteem of, and affection for, wealth is the pregnant source of all sinful, injurious, and miserable, principles and practices, in which, while some have indulged themselves, they have apostatized from their Christian profession and practice; and, instead of finding the satisfaction they

and pierced themselves through with many sorrows.

11 But thou, ^lO man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 ^mFight the good fight of faith; lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 ⁿI give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate ^owitnessed a good [†]confession;

14 ^pThat thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* ^qthe blessed and only Potentate, the King of kings, and Lord of lords;

16 Who ^ronly hath immortality, ^sdwelling in the light which no man can approach unto; ^twhom no man hath seen, nor can see: ^uto whom *be* honour and power everlasting. Amen.

17 ^vCharge them that are rich in this world, ^wthat they be not high-minded, ^xnor trust in [†]uncertain riches, but in the ^yliving God, ^bwho giveth us richly all things to enjoy:

18 ^cThat they do good, that they be rich in good works, ready to distribute, ^{||}willing to communicate;

19 ^dLaying up in store for themselves a good foundation against the time to

Phil. 4. 20. ch. 1. 17. 2 Pet. 3. 18. Jude 25. Rev. 1. 6. & 4. 11. & 5. 12, 13. & 7. 10, 12. Ch. 1. 3. & 4. 11. 2 Tim. 2. 14. Ps. 119. 46. Ps. 62. 10. Prov. 23. 5. Rom. 11. 20. & 12. 16. Phil. 3. 2. 4. Ps. 62. 10. & 52. 7. Job 31. 24. Prov. 11. 28. Mat. 6. 33, 34. Mark 4. 18. & 10. 24. Luke 12. 15—20. Prov. 23. 5. Gr. the uncertainty of riches. Ver. 16. ch. 3. 15. & 4. 10. 1 Thes. 1. 9. Jer. 10. 10. Acts 14. 17. & 17. 25. Mat. 6. 33. 1 Cor. 3. 22. Luke 12. 21. Jam. 2. 5, 16. Eccl. 11. 1, 2. 2 Cor. 8. 3, 12. & 9. 7. Heb. 13. 16. Deut. 15. 7. Mat. 5. 42. Rom. 12. 8, 13. Tit. 3. 8. || Or sociables. d Mat. 6. 20. Luke 12. 33. & 16. 9. ver. 18. Mat. 10. 40, 41. Gal. 6. 8, 9.

Anno Domini
cir. 60.

1 Sam. 2. 27.
2 Kin. 1. 9. &
4. 16, 40. &
5. 8. 2 Tim.
3. 17. & 2. 22
—25. ch. 4.
12. 1 Thes. 2.
10. Phil. 4. 8.

1 Cor. 9. 25.
26. 2 Cor. 10.
3—5. & 4. 7.
8. Phil. 3. 12.
14. Rev. 3. 12.
21. 2 Pet. 1.
5, 10.

Ch. 5. 21.
2 Thes. 5. 27.
2 Tim. 4. 1.
Deut. 32. 39.
1 Sam. 2. 6.
Acts 17. 25.
John 5. 21.

Mat. 27. 11.
John 18. 36.
37. Rev. 1. 5.
& 3. 14. Is.
55. 4.

† Or profes-
sion.

Ch. 4. 11—16.
2 Tim. 3. 14.
Tit. 2. 7, 10
—15. Phil. 1.
6, 10. 1 Thes.
3. 13. & 5. 23.
1 Cor. 1. 8.
2 Thes. 2. 1.

Ch. 1. 11, 17.
Deut. 10. 17.
Ps. 136. 2, 3.
Lev. 17. 14. &
19. 16. Ps. 63.
18. & 10. 16.
Dan. 5. 34,
35.

Ch. 1. 7.
Rom. 1. 23.
John 5. 26. &
6. 57. Jer. 10.
10. Deut. 32.
40.

1 John 1. 5, 7.
2 Chr. 6. 1. &
5. 13, 14.
Exod. 40. 35.
Rev. 15. 8.

Deut. 4. 12.
John 1. 18. &
6. 16. & 5. 37.
1 John 4. 12.
20. Exod. 33.
20.

Rom. 16. 27.

Eph. 3. 21.

expected, have plunged themselves into the most painful agonies of mind and distress of body. 11. But do you, Timothy, whom God hath so richly endowed with the gifts and graces of his Spirit, and who have solemnly devoted yourself to his service, abhor and flee from these corrupt principles, inclinations, and practices, and, in the strength of grace, earnestly endeavour after the richest attainments of the knowledge and exercise of righteousness in all your behaviour towards men,—and of strict and evangelical piety in all your dealings with God,—of faith in Christ, and in God through him,—of that love which is the fruit of faith—of patience amidst wants, perplexities, and sufferings,—and of an humble and gentle temper towards all men. 12. In this manner, contend earnestly for the doctrines of faith; and in the exercise of faith, fight, as a good soldier of Jesus Christ, against the devil, the world, and the flesh: press forward in faith and holiness, till you obtain the full possession of that eternal life to which you were effectually called by the gospel, and to the honour of which you have, in your ordination, preaching, conversation, and sufferings, borne the most public and solemn testimony. 13. And, as this matter is of infinite importance to the glory of God and the salvation of multitudes, I solemnly charge you, in the name, and before the face of that all-seeing and almighty God who quickens dead souls, and will quickly raise the dead to the last judgment,—and by the authority, and in the presence, of Jesus Christ, the great Messiah; at whose awful tribunal you must quickly give an account of your conduct; and who, when arraigned before Pontius Pilate the Roman governor, set you a glorious example of courage and steadfastness, in bearing a free and open testimony to the truth, when he knew it would cost him his life. 14. That you faithfully and diligently, and to the end of your life, perform your ministerial work, and sincerely and exactly follow the instructions which I have given you,—in the full expectation of the glorious appearing of our Lord Jesus Christ to judge the world, and of the account we must give to him of our whole conduct: 15. Which appearance he will make in the most public view of angels and men in the appointed season thereof,—who in himself is the infinitely happy and all-sufficient God, the only supreme and almighty Ruler over, and source of, all authority to, all kings and lords on earth, being infinitely more glorious and excellent than any of them: 16. And who alone has an absolutely eternal life of glory and blessedness, originally, necessarily, unchangeably, and independently, in himself, and is infinitely pure and inconceivable in his nature, and manifests himself on his heavenly throne in inexpressible and unapproachable glories. 17. In view of the importance of your trust, and of that awful account which you and others are to give of your conduct, solemnly and faithfully charge those Christians, who have some share of worldly riches, to beware of being lifted up with pride, self-sufficiency, and contempt of others, or of trusting in earthly possessions, which are so precarious and fleeting; and teach them to put their whole confidence in the only living and true God, who, of his infinite mercy, freely bestows upon us all the blessings of time and eternity. 18. Charge them also that, instead of hoarding up their riches, or lavishly spending them on themselves, they do all the good they can with them; and study to abound in better riches, to their own and others' advantage, even in every good work which their affluence renders them capable of, cheerfully and liberally bestowing it in supplying the necessities of the poor, and promoting the cause of Christ: 19. Making Christ, and him crucified, the sole foundation of their hopes of eternal life, as a purchased possession, and proving and exercising their faith in works of

Anno Domini
cir. 60, or 65.

come, that they may 'lay hold on eternal life.

* Ver. 12. Phil.
3. 12, 14.
2 Pet. 4. 7, 8.
1 Pet. 1. 4.

20 O Timothy, 'keep that which is committed to thy trust, avoiding profane

* Rev. 3. 3, 10, 11. 2 Tim. 1. 14. & 2. 2, 16, 23. ch. 1. 4. & 4. 7. Tit. 1. 9, 14. & 3. 9. Col. 2. 8. 1 Cor. 1. 20. & 3. 18—20.

liberality, which through Christ, shall be for ever graciously rewarded in heaven, when they shall have obtained the full possession of eternal life. 20. And, as it is a matter of infinite importance, let me conclude, solemnly beseeching you, my dear son and brother in Christ, carefully to maintain and hold fast the doctrines of the gospel pure and uncorrupted, and employ to the utmost all your gifts and graces in fulfilling your ministerial office according to the directions I have given you, as a sacred trust committed to you by the Lord Jesus, to be managed in his name and for his glory, and of which you must give him an account; and, for this purpose, avoid and detest the impious trifling and noisy talk of judaizing teachers, as well as the vain philosophy of the Greeks, by both which, under the name of knowledge, they wickedly carry on an opposition to the gospel of Christ; 21. And by an attachment to which some professed Christians have already lost sight of, and renounced, the doctrines of revelation.—And, to direct, establish, and prosper, you in all your important work, may the love and favour of God through Christ, in all its manifestations and fruits, be abundantly vouchsafed to you.

REFLECTIONS UPON CHAP. VI.—It is a great honour and encouragement to believing servants, that in Christ and the new covenant they are on a level with the highest. But it is base and reproachful to their profession to abuse this privilege as a reason of disregard to their masters, whether profane or religious.

and vain babblings, and oppositions of science falsely so called:

Anno Domini
cir. 60, or 65.

21 Which some professing have erred concerning the faith. Grace be with thee. Amen.

Ch. 1. 6, 19.
2 Tim. 2. 18.

The gospel was never designed to destroy civil distinctions, but to make men truly adorn them in performing the duties thereof. And the more kind and condescending masters are, the more respectful and obedient servants ought to be. Relative duties make a very important article of true Christian religion. And they who teach otherwise, or propagate any doctrine contrary to a holy practice, are evidently but troublesome, selfish, and worldly-minded, seducers. But they who are fond of disputes in religion are seldom tender in their practice.—There is no true godliness but what springs from gospel principles;—no true contentment with our lot but what springs from true godliness;—no true care but where our soul is our first and chief concern.—What a poor empty world is this, where no enjoyment is certain to us for a moment! Nature is satisfied with little, grace with less, and covetousness with nothing, however much! The love of money, and hastening to be rich, is very ruinous to men's souls and characters, and even to their estates. What need then have the rich to be humble amidst their affluence, which tempts so many to pride; and to place their faith, hopes, and delights, not in wealth, but in God through Christ! And carefully should they prove the sincerity of their faith by such genuine charity as will entail a gracious, but everlasting, reward. Large measures of gifts, grace, cares, and labours, are necessary for ministers to render them duly useful and faithful. For the opposition they will meet with is great, and their account very awful and solemn.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

Anno Domini
cir. 66.

CHAP. I.

(1) Paul asserts his apostolic character, salutes Timothy, and declares his permanent and high reward for him as a true believer and sympathizing affectionate brother; 1—5. (2) Exhorts him to a diligent, courageous, and patient, improvement of his spiritual gifts and graces, in spreading and maintaining the beneficial and glorious gospel of Christ; 6—14. (3) Relates, to the honour of Onesiphorus, how he had befriended him when many others at Rome had shamefully deserted him; 15—18.

* Rom. 1. 1.
Gal. 1. 1.
Eph. 1. 1.
Col. 1. 1.
Acts 9. 15. &
26. 16—18.
& 13. 9.

PAUL, 'an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

* 1 John 2. 25.
& 5. 10—13.
2 Cor. 1. 20.
Acts 10. 43.
John 17. 3.
& 6. 40—57.
Acts 4. 12.

2 To Timothy, my 'dearly beloved son: 'Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

* See 1 Tim. 1.
1. 2, 18.
1 Cor. 4. 15.

3 'I thank God, whom 'I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

* See Rom. 1. 7.
2 Cor. 13. 14. g
1 Pet. 1. 2.
Eph. 1. 2, 3.

4 'Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

* 2 Thes. 1. 3.
1 Thes. 1. 2.
& 5. 18. Eph.
5. 20. Col. 3.
17. See Rom.
1. 8.

5 When I call to remembrance the 'unfeigned faith that is in thee, which

* Acts 24. 14.
16. & 23. 1.
& 22. 3. & 26.
4. & 27. 23.
Rom. 1. 9.
2 Cor. 1. 12.
Heb. 13. 18.
Acts 20. 16—35. 1 Thes. 2. 10.
Rom. 10. 12. & 15. 30—32. Phil. 1. 8. & 2. 24. 1 Thes. 2. 17—20.
1. Gal. 5. 6. Eph. 2. 8. Col. 2. 12. 1 Thes. 1. 3. Jam. 2. 5.* See 1 Thes. 1. 2. & 3. 10.
Ch. 4. 9, 21.
Ch. 1. 2, 5. Tit. 1.

EXPLANATORY NOTES. CHAP. I. Ver. 1. I Paul,—called and qualified to be an apostle of Jesus Christ, by the free and sovereign appointment of God the Father, to bear witness to, and preach, the once crucified, but now risen and exalted, Saviour among Jews, and especially Gentiles; according to the promise of eternal life, which was given in him before the foundation of the world, and in due time made to Abraham, to be fulfilled in his divine seed, by whom that life is purchased and dispensed, and in whom it is deposited; and which is obtained through faith in him, 2. To Timothy, my dear son in the faith, of whose conversion to Christ, and appointment to the ministry, God made me the honoured instrument—with the most abundant and manifold manifestations and effects of God's free favour and infinite compassion; and all peace and prosperity, temporal, spiritual, and eternal, from God the Father, as the first Mover in the work of our salvation, and from Jesus Christ, our common Lord and Saviour, as the mediatorial purchaser and bestower thereof. 3. I heartily thank and praise that only true God, whom, after the example of Abraham, Isaac, and Jacob, and other pious ancestors, I now religiously worship and adore with a heart and conscience purified by faith in the blood of his Son, that, in my daily prayers, morning, evening, or at noon, I am particularly led out to recommend you to his grace and care, 4, 5. Being exceedingly desirous to see you once more before my approaching death, that I may leave with you my dying charges and paternal instructions;—and my desire is much inflamed by my deep and lively remembrance of that affectionate and filial grief which you manifested at our last parting, and of the manifold evidence you have given of that sincere and unfeigned principle of faith which dwells in your heart, as it did in the heart of your worthy mother and grandmother. 6. Therefore, in my great affection for you, and in consideration of God's distinguished favour in so remarkably

dwelt first in thy grandmother Lois, and thy 'mother Eunice; and I am persuaded that in thee also.

Anno Domini
cir. 66.

6 Wherefore I put thee in remembrance 'that thou stir up the gift of God, which is in thee by the 'putting on of my hands.

* Acts 16. 1.
Exod. 15. 2.
1 Cor. 7. 14.
Ps. 22. 10. &
71. 17.

7 'For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

* See 1 Tim. 4.
14. ch. 2. 1.
& 4. 2. 8.
1 Thes. 5. 19,
20.

8 'Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

* Acts 6. 6. &
8. 17. & 13. 2.
3. 23. & 19. 6.
1 Tim. 4. 14.
& 5. 22.

9 Who 'hath saved us, and called us with an holy calling; 'not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;

* Rom. 8. 15.
Heb. 2. 15.
Luke 24. 49.
Acts 1. 8. &
9. 22, 29. &
14. 3. & 18. 9.
& 21. 13.
1 Cor. 10. 13.
2 Cor. 1. 3—
10, 12. & 4. 1.
& 6. 7. & 10.
4. Gal. 4. 3—
7. Col. 1. 11.
ch. 2. 1. & 4.
17.

10 'But is now made manifest by the appearing of our Saviour Jesus Christ, who hath 'abolished death, and hath

* Rom. 1. 16.
Mat. 10. 33.
Mark 8. 38.
Acts 5. 41.
1 Cor. 1. 6. &
2. 2. Eph. 3.
13. & 6. 20.
1 Tim. 1. 18.
ch. 2. 3, 9, 10.
& 4. 5. Col. 1.
24.

* 1 Tim. 1. 1. & 2. 3. & 4. 10. 1 Cor. 1. 9. Phil. 3. 14. Rom. 8. 30. 1 Pet. 2. 9. Heb. 3. 1.
* Rom. 9. 11. & 3. 24. & 5. 20, 21. & 8. 29. Eph. 2. 8. & 1. 4. & 3. 11. Tit. 3. 4—7. & 1. 2. Rom. 16. 25.
* Is. xxv. Rom. 16. 25, 26. Col. 1. 26, 27. Mark 16. 15. Eph. 1. 9. & 3. 9, 9.
Tit. 1. 2. 1 Pet. 1. 20, 21. * Is. 25. 8. 1 Cor. 15. 54, 55. Heb. 2. 14.

fitting you for ministerial service, I again earnestly beseech you, by diligent reading, meditation, and prayer, to cherish, improve, and stir up to action, those spiritual gifts which were so plentifully and freely bestowed upon you in your ordination to the sacred office of an evangelist. 7. And let no opposition of adversaries discourage you from, or in, the exercise of it; for God has not formed in us a cowardly temper of fear or timidity, but a spirit of holy fortitude and undaunted courage, to encounter all difficulties and danger,—and of fervent love to Christ, his cause, people, and the souls of men,—and of a sober and judicious government of ourselves, in stedfastly adhering to, and patiently suffering for, the gospel of Christ. 8. Never then be discouraged in, or ashamed of, bearing a bold and open testimony to our Lord Jesus, and to his gospel, in which he attests his own character and work by the declarations and influences of his Spirit,—or of owning, vindicating, and visiting, me his imprisoned apostle; but let your whole soul be animated to sympathize with me and others in our persecutions, and cheerfully to endure the like yourself, for the sake of the gospel, in an humble dependance upon the supporting, encouraging, and strengthening, assistance of that God of infinite mercy and grace, 9. Who, to glorify himself and furnish us for every good word and work, has provided for us an almighty Saviour, and a free, infinite, and everlasting, salvation in him;—and has by the gospel, and the influences of his Spirit, effectually called us to holiness and happiness,—not as influenced by any foresight of our good works, but entirely of his own free favour, according to his sovereign purpose and his mere unmerited kindness, which was fixed upon us in Christ our Head, before the world was created: 10. Which gracious purpose lay, from eternity, as a secret in the mind of God, and was long concealed under dark types and predictions,—but is now discovered with illustrious brightness, by the coming of our

Anno Domini
cir. 66.

See Acts 9.
15. & 22. 21.
& 26. 16—18.
Rom. 1. 5. &
11. 13. & 15.
16. 19. 1 Tim.
2. 7.

Ver. 8. ch. 2.
9. 10. & 3. 10
—12. & 4.
16. 17.

Eph. 3. 1. 13.
& 4. 1. & 6.
20. Col. 1. 24.
Act. 20. 24.
& 21. 13. & 5.
41. Rom. 5. 3
—5. 2 Cor. 1.
3—10. Acts
27. 23. 25.
Ps. 91. 2.

Or trusted.

1 Pet. 4. 19.
ch. 4. 8. Heb.
7. 25. 1 Pet.
1. 5. John 10.
24. 29.

Prov. 23. 23.
Phil. 1. 27.
1 Tim. 1. 10.
14. & 6. 3. 14.
20. ch. 2. 2. &
3. 14. & 4. 3.
Tit. 1. 9. 13.
& 2. 1. 1 John 2.
24. 27. 2 John
6. 6. 9. 10.
Rev. 2. 11.
Jude 3.

1 Tim. 6. 20.
& 4. 14. ch.
21. 15. & 3.
14. with Rom.
8. 11. John
14. 17. 26.
1 Cor. 3. 16.
17. & 6. 19.
21.

Ch. 4. 10. 16.
Phil. 2. 21.

Mat. 10. 41.
42. & 25. 35
—40. 1 Kin.
17. 13. 24. 2 Kin. iv. ch. 4. 19.
Acts 28. 16. Mat. 25. 35, 36, 40.
ch. 4. 8. Heb. 6. 16.

brought life and immortality to light through the gospel:

11 'Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also "suffer these things: nevertheless, 'I am not ashamed: for I know whom I have *believed, and I am persuaded that 'he is able to keep that which I have committed unto him against that day.

13 'Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 'That good thing, which was committed unto thee, keep by the Holy Ghost who dwelleth in us.

15 This thou knowest, 'that all they who are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 'The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and 'was not ashamed of my chain:

17 But, when he was 'in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him 'that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus thou knowest very well.

Ver. 8. Acts 28. 20. Eph. 6. 20. & 3. 1. 13. & 4. 1.

Mat. 5. 7. Acts 3. 19. Rom. 15. 25. 2 Thes. 1. 10.

Lord Jesus Christ to purchase and apply our redemption;—who, by dying for our sins in our nature and stead, and rising again as our conquering Head, has taken away the sting of death, broken its power, and turned it into a blessing to them that believe, and delivered them from eternal death;—and who, by the preaching of the gospel, has made a certain and plain revelation of a blessed, excellent, spiritual, and eternal, state of happiness and glory for both soul and body in the heavenly world, and of the proper means of our arriving at it through him: 11. For the ministration of which glorious gospel I am immediately furnished and commissioned by Jesus Christ, as an authentic publisher and inspired messenger, to declare unto men, especially the Gentiles, the glad tidings of salvation therein contained, that they may hear and believe to the saving of their souls: 12. And it is for my faithfulness and zeal in discharging that office that I now actually suffer all the disgrace and severities of my present imprisonment, and am daily expecting martyrdom; but, in consideration of the glorious excellency of the cause, instead of being ashamed of Christ, or of his or my sufferings, I glory in them, and have the most joyful expectation of a happy issue of them in the future state:—for, in the light of God's word, and upon long trial and experience, I well know what a gracious, all-sufficient, faithful, and divine, Saviour he is whom I have received and relied on by faith,—and on the most certain and infallible grounds am persuaded that he has a firm purpose, full power, authority and will, to secure my soul, and all its eternal concerns, with which I have intrusted him, against the day of the last judgment, in which the everlasting misery or happiness of every man will be publicly, solemnly, and unalterably, decided. 13. Whatever trials therefore you meet with or may expect, in the cause of Christ, see that, encouraged by my example of faith, patience, and hope, you keep in memory, cleave to, and resolutely profess, and publish, the platform of the uncorrupted, wholesome, nourishing, and healing, doctrines of the gospel so productive of faith and love, which I have taught you by word or writing—as things which you, through Christ's grace, heartily believe and love,—and in order that faith in and love to him may be produced among your hearers. 14. And those useful and edifying gifts and doctrines, and that ministerial office, which have been committed to you in your ordination, see that you faithfully maintain and improve, by the assistance of the Holy Ghost, who, in his person and influences, dwells in us, and other faithful ministers and believers, to enable us to fulfil the duties of our station in the face of all opposition and danger. 15. In these things you ought to be the more faithful and diligent, as you cannot but know, to your grief, that the generality of the Asian professors of Christianity, at least those here at Rome, have shamefully deserted me in my present sufferings, as being afraid or ashamed to stand by me in them. 16—18. But may the God of all grace multiply his merciful favours, temporal, spiritual, and eternal, upon the family of Onesiphorus, as a return for his distinguished kindness to me; for, notwithstanding the cowardice of pretended friends and the fury of open enemies, with a truly Christian courage and compassion, he often relieved, comforted, and refreshed me in my various distresses, by his kind visits and necessary supplies.—Yea, instead of being ashamed of me, or my ignominious imprisonment and reproach, from love to Christ and his cause, and to me, when he came to Rome, he took great pains to inquire after and obtain access to me.—May that Lord Jesus, for whose sake he shewed me this kindness, according to the riches of his grace, reward him, not only in this world, but especially in that which is to come, mercifully owning him in the last judgment before his Father and an assembled world, and publicly adjudging him to eternal life.—And you know that at Ephesus, in many instances and forms, he supplied and comforted me under my trouble.

REFLECTIONS UPON CHAP. I.—It is delightful for ministers to have a clear call from Christ to their work, remarkable success in it, and an habitual practice answerable to it. It is a singular mercy to have religious parents; and great is the blessing when God's grace is continued from age to age in a family. Happy they who receive the gospel with unfeigned faith and love, and serve God with pure hearts, after the example of pious progenitors, and diligently apply themselves to propagate it to others. For O the transcendent excellency of the gospel! It promises eternal life through Christ; it lays open the gracious purposes of God; it is the mean of our effectual calling by his power and grace; it

CHAP. II.

Anno Domini
cir. 66.

(1) Exhorts Timothy, in Christ's strength, courageously, diligently, patiently, and perseveringly, to labour in his ministerial work, in hopes of an happy issue; 1—13. (2) Warns him against unprofitable and erroneous doctrines and teachers; 14—18. (3) Comforts him that God would maintain his church and save his elect, though different sorts of professors would always be found in her while on earth; 19—21. (4) Charges him to flee youthful lusts, and manage his whole conduct with great meekness, as the most likely means of winning souls; 22—26.

THOU therefore, 'my son, be strong in the grace that is in Christ Jesus.

2 And 'the things that thou hast heard of me *among many witnesses, the same 'commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore 'endure hardness, as a good soldier of Jesus Christ.

4 'No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

5 And, if a man also strive for masteries, yet is he not crowned except he strive lawfully.

6 '†The husbandman that laboureth must be first partaker of the fruits.

7 'Consider what I say; and 'the Lord give thee understanding in all things.

8 Remember that Jesus Christ, 'of the seed of David, 'was raised from the dead, according to 'my gospel:

9 'Wherein I suffer trouble as an evil-

* 2 Sam. 7. 11. Ps. 132. 11. Is. 11. 1. Jer. 23. 5. 6. Ezek. 34. 23, 24. Mat. 1. 1—17, 20. & 15. 22. Luke 1. 27, 32. & 2. 4—7. Rom. 1. 3. Rev. 5. 5. & 22. 16. † Acts 2. 24. Rom. 1. 4. 1 Cor. 15. 1—8. Mat. xxviii. Mark xvi. Luke xxiv. John 20. † Rom. 2. 16. & 1. 16. & 15. 19. ch. 1. 10. 11. 1 Tim. 1. 11, 12. & 2. 7. Eph. 3. 1, 13. & 4. 1. & 6. 20. Phil. 1. 7. Col. 1. 24. & 4. 3, 18. ch. 1. 8, 12. Acts 24. 5.

manifests death conquered, and immortal blessedness secured for men in Christ. Who would not delight to be an authorized teacher of it! Who would not, without fear or shame, cheerfully undergo the severest persecution for the sake of it and its blessings! Who would not, on the footing of it, commit his eternal salvation to the care of God!—A deep concern to discharge their office and improve their gifts; a holy fortitude, love, sobriety, wisdom, and sound judgment; great regard of, love to, sympathy with, and earnest prayers for, their fellow labourers, should signalize every minister of Christ. And infinite is the mercy that, when some shamefully desert the cause of Christ and his persecuted servants, others are, by his grace, emboldened to own and regard them; nor shall they in the last judgment lose their gracious reward.

CHAP. II. Ver. 1. Considering therefore the importance of your work, and the danger of mistakes in it, or apostasy from it, I beseech you, my dear Son in the faith, fellowship, and ministry, of the gospel, not to be self-confident, nor to trust in any grace that you have already received; but always to depend on the inexhaustible fund of grace which is treasured up in Christ your Head, and in the free favour of God, residing, manifesting, and exhibiting itself, in him, that out of his fulness you may continually receive grace for grace. 2. And, setting out in this strength for every duty, and for propagating the true doctrines of the gospel, which are so abundantly attested by the law and the prophets, and which, in a most public manner, I committed to your trust at your ordination,—take heed that you transmit them pure and uncorrupted to such other ministers as manifest themselves faithful believers, who have the glory of Christ and the welfare of souls at heart, and are furnished with knowledge and utterance, gifts and graces, to dispose and qualify them for explaining, proving, defending, and applying, the whole counsel of God to their hearers. 3. And, as your office and work are so honourable, let no difficulties nor dangers discourage you; but, considering your sufferings as lying in the way to victory and triumph, act always with holy resolution, vigour, and courage, like a good soldier, that voluntarily fights in the cause, and under the banner of Jesus Christ, who is able and willing to support you under, and carry you through all your toils and troubles, and to crown them with everlasting honours. 4. And, to carry on the allusion, you must give yourself wholly to your ministerial work:—must not follow any civil calling, unprofitable reading, or unnecessary diversion, to entangle your thoughts or swallow up your time; but your whole time, thoughts, words, and actions, must be occupied in the spiritual service of Christ your sovereign Lord, that you may acquit yourself agreeably to his will who has appointed, called, and authorized, you to fight the good fight of faith, till you lay hold on eternal life. 5. And, in allusion to the laws of combatants in the Grecian games, you, who have entered into the service of Christ, must exert yourself, with the utmost labour and diligence, according to the prescriptions of his word, for overcoming all the opposition of sin, Satan, and the world, as ever you expect that Christ should crown you with a glorious reward. 6. Yea, again, to allude to labourers in a field or vineyard, you must first be laborious in preaching the gospel for the glory of Christ and good of souls, and wait with patience for the coming of the Lord, when you shall abundantly share the fruits of your work. 7. Consider these things seriously, that you may look on yourself as a soldier, combatant, and husbandman, in the work of the Lord, and may expect labours and hardships in attending your service, but comfortably hope for a blessed and gracious reward at the end of it. And may the Lord Jesus enable you thoroughly to understand and practise these instructions, and every other thing which concerns you, as a Christian or minister of Christ. 8. The grand article which I enjoin you constantly to bear in mind, for your own support and encouragement under your trials and sufferings; and to preach to others, for their conversion and establishment in the faith and hope of the gospel; is, that Jesus, the anointed Saviour, who, according to the flesh, proceeded from the loins of David the renowned king of Israel, having suffered unto death as a sacrifice for sin, was raised from the dead for our justification, according to those glad tidings of salvation which I have laboured to preach chiefly among Gentile sinners: 9. For the preaching of which I am at present persecuted and restrained as an evil doer, not fit to live; but thanks be to God that, though I am restrained from preaching the gospel in my wonted manner, yet it is still

Anno Domini
cir. 66.Phil. 1. 12,
13. 2 Thes.
3. 1.Eph. 3. 1, 13.
Phil. 2. 17.
Col. 1. 24.
2 Cor. 1. 4, 6.
ver. 11, 12.1 Tim. 1. 15.
& 3. 1. & 4. 9.
Prov. 22. 20.
Tit. 3. 8.Rom. 6. 5, 8.
& 8. 17, 2 Cor.
4. 10. Gal. 2.
20. 1 Pet. 4.1, 2, 13. Phil.
3. 10. John
16. 2, 3, 23.
Acts 14. 22.
Mat. 19. 28,
29. & 16. 24,
25. & 10. 32.Mat. 10. 33.
Mark 8. 38.
Luke 9. 26. &
12. 9.Rom. 3. 3. &
9. 6. Num. 23.
19. 2 Cor. 1.
20. Tit. 1. 2.
Heb. 6. 17.Rom. 15. 15.
1 Tim. 5. 21.
& 6. 13. ch. 4.
1. 2. Pet. 1.
12—15.Acts 15. 24.
& 20. 30.
1 Tim. 1. 4. &
6. 4. Tit. 3. 9,
11. 2 Pet. 2. 1.Tit. 3. 2, 7, 8.
1 Tim. 4. 12
—16. 1 Cor.
2. 4. & 3. 2.
2 Cor. 4. 2.John 16. 12.
Acts 20. 27.
Eph. 1. 19, 20.
1 Thes. 1. 5.
& 2. 7. ver.
24, 25.1 Tim. 1. 4. &
4. 7. & 6. 4, 5.
20. Tit. 1. 14.
& 3. 9. ch. 3.
13.

Or gangrene.

1 Tim. 1. 20.

1 Tim. 6. 21.
& 1. 6. 1 Cor.
15. 12. Col.
3. 1.

10. 1 John 2. 19. & 3. 9

doer, even unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 It is a faithful saying: For, if we be dead with him, we shall also live with him:

12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

13 If we believe not, yet he abideth faithful; he cannot deny himself.

14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman, that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings; for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

Mat. 24. 24 Rom. 9. 11. & 11. 7. 1 Tim. 6. 19. Job 19. 25, 26. Is. 28. 16. & 46. 10. 1 John 2. 19. & 3. 9 Nah. 1. 7. John 10. 14, 27. & 13. 18. Rom. 8. 28—30, 33, 34. & 11. 2. Num. 16. 5.

published far and wide with remarkable success by others, and even confirmed by my patient and joyful sufferings for its sake. 10. And, in view of that which God hath and will do by the ministrations of it, I cheerfully submit to all the distresses which are or can be laid upon me, from a principle of love and zeal for the spiritual and eternal welfare of those whom God has from eternity chosen to salvation, through sanctification of the Spirit and belief of the truth,—that they, encouraged by my example, may be induced to believe, cordially embrace, and boldly profess, the truth and excellence of the gospel, notwithstanding the violence and persecution of the times; and may, in this way of God's appointment, arrive at the full possession of that eternal blessedness and glory which is purchased by and reserved in Christ, and to be enjoyed in immediate fellowship with him. 11. Nor is this doctrine of Christ's death and resurrection, and the future glory of his people, more important than true and comfortable; for if, in conformity to him in his death, and by virtue derived from him, we, in our state of vital union with him, be dead to sin and to this world, and willing to lay down our lives for his sake, we also in conformity to him, in and by the power of his resurrection, shall certainly be quickened, and raised up to a glorious and eternal life, with him in the heavenly state. 12. If we patiently endure reproach and trouble for his sake, as he did for ours, we shall also be exalted to sit with him on his throne, as kings and priests unto God; but if, for fear of losing our worldly honours, ease, wealth, liberty, or life, we, as ashamed of him, renounce our profession of his truth, or give up our Christian practice, he also will be ashamed of us, and publicly profess, before an assembled world of angels and men, that he never approved of nor accounted us his children or servants. 13. And, whether we believe these comfortable truths on the one hand, or awful denunciations on the other, he, who is the God that cannot lie, the faithful and true witness, will certainly perform his gracious promises to all true believers, and execute his just threatenings on apostates. For it is not consistent with the perfection of his nature or will to act contrary to his settled declarations of mercy or judgment. 14. Of these points, so closely connected with the eternal salvation of souls, seriously and solemnly, on the authority, and as in the presence of Christ, put them in mind, who are in, or may be admitted to, the ministerial office; that they may attend to what is really substantial, and not to trifling debates, which tend only to puzzle men's minds, and pervert them from the truth of the gospel. 15. And let it be your constant care to yield and manifest yourself as a faithful and approved servant of God, who has no occasion to be ashamed on account of neglect, unskilfulness, unfaithfulness, or imprudence; but who, with care and judgment, separates between truth and error, things important and trifling; and applies the word of God to men according to their circumstances; and, by ministration and example, marks out before them the right way of truth, holiness, and happiness. 16. But always avoid and oppose all irreverent, defiling, and noisy, but daring and empty discourses, which degrade the nature or perfections of God, or the purity of the gospel;—for these will gradually render men more and more erroneous and profane; 17. And will by degrees infect, and, as it were, incurably eat out, the whole system of truth and vitals of religion in the church, as too plainly appears in the case of Hymeneus and Philetus. 18. Who by such vain babblings have been carried away from the truths of revelation into the most destructive errors, supposing that whatever Christ, or any of the inspired writers, have spoken of the resurrection of the dead is to be taken mystically, with respect to some events already past, and not to any resurrection of the bodies of men at the last day; and by their bold and subtle reasonings they have seduced some from the truth which they once professed. 19. But, notwithstanding all this, the doctrine of the general resurrection is certainly a fundamental truth of God, sealed by his miraculous approbation of the preachers of it. And, notwithstanding such melancholy instances of apostasy, the electing purposes and gracious promises of God—and Jesus Christ, as the sure foundation

And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient;

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

CHAP. III.

The apostle (1) Foretells the rise of Antichristian or other dangerous enemies to the truth and holiness of the gospel; 1—9. (2) Proposes his own example for Timothy's imitation, in opposition to them; 10—13. (3) Exhorts him to perseverance in the doctrines which he had learned from him, and from the scriptures, which are inspired by God, and sufficient to direct to salvation; 14—17

THIS know also, that in the last days perilous times shall come.

2 Pet. 2. 1. & 3. 3. Jude 18. 1 John 2. 18. Dan. 7. 8, 20—25. & 11. 36—39. 1 Thes. 2. 3—12. 1 Tim. 4. 1—4. ch. 4. 3, 4. Rev. vi. viii. ix. xi—xiii. xvii.

of eternal salvation, and the state and structure of grace built upon him—shall remain firm and unchangeable; plainly manifesting that, whatever becomes of others, the Lord will claim, and for ever keep, through faith unto salvation, those whom he chose in Christ before the world began, and in time united to him by faith; and that, as holiness and happiness are inseparably connected in the decree, and every step of the execution of it, all such as profess to trust in Christ for eternal happiness must labour, in heart and life, to keep at the furthest distance from sin.

20. But, as in the houses of great men there are vessels of different materials, excellency, and use; so in the visible church there are ministers and professors, some excellent, honourable, and approved of God, and others who are mean, contemptible, dishonourable to, and disapproved by, him.

21. If any one, who claims a share in the blessings, privileges, and services of the great Lord of the church keep himself from corrupt teachers, errors, and practices, he will appear formed for the noblest purposes, and purified, consecrated, and qualified, by the Holy Ghost, for whatever use he may be called to.

22. And, if you, Timothy, would approve yourself to God, and to your own conscience, in the discharge of your work, labour diligently by his grace to flee from all youthful ambition, self-conceit, rashness, or sensuality, and in your preaching and practice pursue after what relates to righteousness before God and men, faith in, and fidelity to, Christ, and to God through him, and to a charitable and peaceable temper and carriage towards all those worshippers of him whose hearts are sincere, and consciences purified by his blood.

23. But shun, as an infectious plague, all impertinent, fruitless, inquiries and debates, knowing for certain that they tend only to beget angry contentions, to the disturbance of the church and the hindrance of the success of the gospel.

24. It is very unbecoming for any minister of the gospel of peace, or even private Christian, to engage in disputes with a litigious temper of spirit; yea, on the contrary, he ought to be kind and courteous towards all men, conveying the truth into their minds in the most clear and scriptural manner, patiently bearing with their infirmities, and even their prejudices.

25. Endeavouring to win upon the adversaries of truth by softness, calmness, and sweetness, of temper, as well as by strength of argument,—in hopes that God in due time may convince them of their error, and lead them to embrace and boldly profess the truth as it is in Jesus;

26. And that by these means they may be awakened out of the ensnaring errors and practices by which they had been lulled asleep and intoxicated, and in which Satan had caught and held them fast as captives, to be enslaved, domineered over, and ruined, by him, according to his malicious will and pleasure.

REFLECTIONS UPON CHAP. II.—Ministers have need always to depend on, and receive constant supplies from, the inexhaustible grace of Jesus Christ. And transcendent is their encouragement to depend on, confess, and honour, him. He is raised from the dead: his purpose, his promise, his love, secure his people's salvation, while, in the most endearing manner, they oblige and animate them to depart from iniquity. They, who bravely suffer for him in this world, shall for ever gloriously reign with him in the next; and in the last judgment he will proceed according to his promises and threatenings in his word. With great care and openness ought the gospel ministry to be committed to able and faithful persons. And with what careful disentanglement from secular affairs—what readiness to undergo the hardest labours or sufferings—what deep concern for the eternal salvation of the elect—what desire to approve themselves to Christ as faithful, diligent, and prudent—what zealous avoiding of dangerous errors—what exemplariness in practice—what care, by scripture arguments and Christian tempers, to convince and reclaim the erroneous or unruly—ought they to begin and persevere in their work! Happy is it if by all these they become instruments of recovering souls out of the hand of the devil! Alas, how few called ministers have these things written on their heart and exemplified in their conduct!

Anno Domini
cir. 66.

Phil. 2. 21.
2 Pet. 3. 2,
12—19. Tit. 1.
11. Jude 11.
16. Rom. 1.
30. Rev. 13.
5, 6.

2 Pet. 2. 10
—12. Jude 4.
8, 12. Rom. 1.
31. Rev. 13.
2, 5—7. & 11.
7—10.

Mat. 10. 21.
& 24. 9, 10.
Phil. 3. 19.
Dan. 7. 8, 20,
25. & 11. 30
—39. Rev. 9.
8. & 13. 5—
7. & 17. 5.

Tit. 1. 16.
Mat. 7. 15.
with Acts 3.
13. Tit. 2. 12.
1 Tim. 5. 6.

Rom. 16. 17,
18. 2 Thes. 3.
6, 14. ch. 2.
16, 23. Tit. 3.
10. Mat. 18.
17. 2 John 10.
11.

Tit. 1. 11.
Mat. 23. 14.
Mark 12. 40.
Rom. 16. 18.
Eph. 4. 14.

Ch. 4. 3, 4.
Prov. 26. 14.
Deut. 29. 4.
Is. 27. 11. &
28. 9, 10.

Exod. 7. 11,
22. & 8. 7, 12.
1 Tim. 1. 19.
& 6. 5. 1. Tit.
1. 16. Rom. 1.
28. 2 Cor. 13.
5, 6.

Or of no
judgment.

Exod. 7. 12. &
8. 18. & 9. 11.
ch. 2. 10. Ps.
76. 10.

Or thou hast
been a diligent
follower of:
Phil. 2. 22. 1 Tim. 4. 6, 12. & 6. 11, 12. ch. 2. 22, 24, 25. Acts 13. 45, 50. &
14. 2, 5, 19, 20. 2 Cor. 6. 8—11. & 4. 8—12. 1 Cor. 4. 9—13. Job 5. 18, 19. Is. 41. 10, 14. & 43.
2. & 46. 3, 4. Ps. 34. 19. 2 Cor. 1. 10. Mat. 16. 24. & 10. 17, 18. & 23. 34. John 17. 14.
& 16. 2, 3, 33. 1 Thes. 3. 3. with Rom. 8. 29. Luke 24. 26. Acts 14. 22.

2 For men shall be 'lovers of their
ownelves, covetous, boasters, proud,
blasphemers, disobedient to parents, un-
thankful, unholy,

3 'Without natural affection, truce-
breakers, *false accusers, incontinent,
fierce, despisers of those that are good,

4 'Traitors, heady, high-minded, lovers
of pleasures more than lovers of God;

5 'Having a form of godliness, but
denying the power thereof: 'from such
turn away.

6 For of this sort are they 'who creep
into houses, and lead captive silly women
laden with sins, led away with divers lusts,

7 'Ever learning, and never able to
come to the knowledge of the truth.

8 Now, as 'Jannes and Jambres with-
stood Moses, so do these also resist the
truth: 'men of corrupt minds, †repro-
bate concerning the faith.

9 'But they shall proceed no further:
for their folly shall be manifest unto all
men, as their's also was.

10 But 'thou hast fully known my
doctrine, manner of life, purpose, faith,
long-suffering, charity, patience,

11 'Persecutions, afflictions, which
came unto me at Antioch, at Iconium,
at Lystra; what persecutions I endured:
but out of *them* all the Lord delivered me.

12 Yea, 'and all that will live godly
in Christ Jesus shall suffer persecution.

CHAP. III. Ver. 1. And there is the more need that you and other ministers
show me with the greatest faithfulness and caution, as, even in the gospel pe-
riod, manifold troubles, persecutions, and especially corruptions in doctrines and
manners, will gradually work in the church, till they issue in the great apostasy
of Popery, toward the latter part of his dispensation: 2. For a set of men
shall arise, under the Christian name, who shall be of a notoriously selfish spirit,
aiming merely at their own secular honour and ease, without any regard to the
good of others; insatiable in their desires and pursuits after the riches of this
world;—vain-glorious boasters of their own endowments, advantages, and merits;
—defamers of Christ's offices, people, doctrines, and ways;—undutiful to pa-
rents, contemning their authority over their children;—basely ungrateful to
God, princes, and other benefactors. 3. Destitute of that natural affection
due to relations and neighbours!—perfidious violators of the most solemn en-
gagements, promises, and contracts;—false and diabolically malicious accusers
of others;—abandoned to ungovernable lusts and passions;—furious and cruel
in their tempers and treatment of others;—contemners and haters of persons or
things that are good; 4. Betrayers of civil or sacred trusts, or of their neigh-
bours and relations;—headstrong, rash, daring, and precipitant, in their words
and behaviour;—puffed up with self-conceit of their own excellencies or prerog-
atives;—entirely addicted to sensual pleasures; 5. Cloaking and disguising
their horrible wickedness with fair shows of holiness and zeal for Christ, and
many external forms of piety and devotion, while they remain utter strangers
and enemies, in both heart and life, to their powerful influences.—Such false
pretenders to the Christian name abhor and reject, and hold no spiritual fellow-
ship with them as church members; 6. For many of them are extremely sub-
tle in their insinuations; with a shew of innocence, they will, like snakes, wind
themselves into families, pry into their secrets, and exercise an absolute tyranny
over their estates and consciences, and surprisingly entice and ensnare the hearts
and affections of weak women, or other simple and ignorant persons, who are
under the power of sinful lusts and passions, and are easily misled by every thing
which soothes and flatters their corrupt inclinations; 7. And so are always
running after every new teacher, and imbibing every new doctrine,—and hence
never attain to any clear, judicious, and saving, knowledge of the true gospel of
Christ. 8. Now, as the two famous magicians of Egypt set themselves, by
wicked reasonings and false miracles, to oppose Moses, when he came, by God's
appointment, to deliver the Hebrews from their bondage; so will these Popish
or other false teachers set themselves in opposition to the scriptures and truths of
Christ, and to his servants, whom he hath sent to preach spiritual deliverance to
the captives of sin, Satan, and their lusts,—having their minds altogether cor-
rupted with ignorance, error, and vice, and quite alienated from the pure doc-
trines or grace of faith; 9. Nevertheless, God shall limit and restrain, and in
due time stop, their success, and manifest to all men the folly and madness of
their sinful opinions, and the baseness of their conduct, as he did in the case of
the Egyptian magicians. 10, 11. But, to guard you against all such seducers,
and their corrupt principles and practices, I recommend to your imitation what
you have seen in my behaviour;—for, having been so long my companion in
travels and ministrations, you cannot but thoroughly understand the excellent
doctrine, according to godliness, which I taught;—and my self-denying, holy, and
religious, conversation in a manner answerable to those doctrines;—the sincerity
and steadiness of my aims as I pursued for promoting the glory of God and
good of souls;—my fidelity in preaching the pure gospel of Christ, under the
power of that faith which I have in him, and endeavour to promote in others;—
the forbearance and lenity which I have all along shewn toward the weak, igno-
rant, or unteachable; the love which I have shewn to God, to Christ, and the
souls of men, and the patience I have exercised;—under all the abuse and perse-
cution which I have, in different places, met with for the sake of the gospel;—
but under all which, for your and others' encouragement, the Lord graciously
supported, and at last delivered, me. 12. And indeed, such is the general
corruption of mankind in every age, particularly in this, that whosoever will

13 But 'evil men and seducers shall
wax worse and worse, deceiving and be-
ing deceived.

14 But 'continue thou in the things
which thou hast learned and hast been
assured of, knowing of whom thou hast
learned *them*;

15 'And that from a child thou hast
known the holy scriptures, 'which are
able to make thee wise unto salvation
through faith which is in Christ Jesus.

16 'All scripture is given by inspira-
tion of God, and is profitable for doc-
trine, for reproof, for correction, for in-
struction in righteousness:

17 'That the man of God may be
perfect, †thoroughly furnished unto all
good works.

CHAP. IV.

Paul (1) Most solemnly charges Timothy to be diligent in his mi-
nistrations, as an apostasy from the truth was advancing; 1—5.
(2) Encourages him, from his own approaching but glorious and
happy martyrdom; 6—8. (3) Desires him to come to Rome as
quickly as possible, and bring Mark and some certain things with
him,—as his brethren there were generally gone, or sent off from
him; 9—13. (4) Cautions against Alexander the coppersmith; but
trusts that God, who had stood by him, would always preserve
and support him; 14—18. (5) Concludes with salutations, and
his usual benediction; 19—22.

I 'CHARGE thee therefore before
God, and the Lord Jesus Christ,
'who shall judge the quick and the dead
at his appearing and his kingdom;

2 'Preach the word, be instant in sea-
son, out of season; 'reprove, rebuke, ex-
hort, with all long-suffering and doctrine.

* Luke 14. 23. Hos. 8. 1. Prov. 25. 11. Acts 20. 7. 1 Tim. 5. 20. Tit. 2. 15. & 1. 9, 11, 13. ch. 2.
24, 25. & 3. 10, 16. Col. 1. 28, 29. Acts 20. 20, 21, 27, 31.

resolutely and perseveringly live in a *truly* religious manner, in an holy profes-
sion of Christ's name, in his strength and after his example, and according to
the rule of his word, will be exposed to suffering for his sake; and God has ap-
pointed that all his mystical members, like himself, shall, through much tribu-
lation, enter into their eternal glory. 13. But hypocritical professors, and
particularly seducers, instead of submitting to suffering for righteousness' sake,
refuse nothing to avoid it, and are continually going further and further into
error, violence, and wickedness, doing all they can to seduce others to follow
them, while themselves are miserably deceived by Satan and their own lusts.
14. But, whatever others do, see that you, Timothy, stedfastly and immoveably
continue in their belief, profession, and preaching, of the pure, uncorrupted, and
important, doctrines of the gospel, which you have embraced upon the fullest
conviction, having learned them from Jesus Christ, the faithful and true Wit-
ness, by the ministrations of me his immediately-commissioned and well-attested
servant; 15. And which, by means of your early religious education, you
cannot but perceive to be entirely consonant to the writings of the Old Testament,
which were indited by the Holy Ghost, and delivered by holy men about holy
things; and which contain all the principles of, and directions, obligations, and
motives to, holiness; and, together with those of the New, are, by the blessing
of God, sufficient and effectual to instruct you in every important truth, and
render you duly wise in every thing necessary to the obtaining of eternal salvation
through faith in Christ. 16. All these writings of the Old and New Testament
are of a divine original, God having, by his Spirit, directed and inspired holy
men to deliver them exactly according to truth;—and they are of manifold and
excellent use for revealing important doctrines concerning himself and ourselves,
our duty to him and to one another, and concerning our state by nature and
grace, and the whole scheme of salvation through a Redeemer;—or for reproofing
and convincing of, and reclaiming from, sins and errors;—or for directing how
to obtain righteousness in Christ, and derive renewing and sanctifying virtue
from him, to render us holy in heart and life; 17. That, by this absolutely
perfect rule of faith and practice, every Christian, and particularly ministers,
may be perfected in knowledge, faith, and holiness, and thoroughly furnished,
in their station, to instruct, convince, and comfort, others.

REFLECTIONS UPON CHAP. III.—There is great need to be well-furnished
with the knowledge and grace of the gospel in these perilous times. And it is
dreadful to think how many selfish, worldly-minded, vain-glorious, proud, un-
grateful, impious, profligate, professors of Christianity are in the world. With
wonderful art and assiduity seducers propagate their delusions, and entice fol-
lowers, especially the ignorant and unsettled. But great is the mercy that God has
them under his controul, and can confute, restrain, or expose them, whenever he
pleases. And it is very necessary for ministers to avoid connection with them.
It is a great honour and happiness for the church when Christ's ministers are
proper patterns of soundness in doctrine;—of stedfast regard to the honour of
Christ and welfare of souls; of faith and faithfulness; and of lenity, love, and
patience, under troubles; and are sharers in happy and wonderful deliverances.
It is a mercy to have early instruction in the oracles of God, and to persevere in
adherence to the truths therein contained. For complete is the authority, ful-
ness, and fitness, of the scripture for instructing, directing, exciting, and en-
couraging, men in every necessary sentiment, word, or work. May they make
me wiser than my teachers, and be my heritage for ever!

CHAP. IV. Ver. 1. Since therefore you are so much surrounded by enemies,
and so richly furnished with the infinitely excellent and useful oracles of God,
and the gifts and graces of his Spirit, I solemnly charge you, as in the imme-
diate presence of the all-seeing God and heart-searching Saviour, and as you will
answer it to him, when he shall appear in all the glories of his divine and media-
torial dignity to judge the world. 2. Preach the inspired truths of God with
the utmost earnestness, diligence, and perseverance, on the Lord's day, or other

Anno Domini
cir. 66.

2 Pet. 2. 20.
ch. 2. 16.
1 Tim. 4. 1.
2 Thes. 2. 11.
Ch. 1. 13.
1 Tim. 6. 14.
John 15. 7.
ch. 2. 2—4.
Prov. 22. 6.
Eccl. 12. 1.
2 Chr. 34. 3.
1 Kin. 18. 11.
ch. 15. 1 Tim.
4. 6.

John 5. 39. &
20. 31. Rom.
10. 17. & 15.
4. Ps. 119. 11.
Col. 3. 16.

2 Pet. 1. 21.
19, 20. 2 Sam.
23. 2. Rom. 5.
4. Tit. 1. 9.
11. & 2. 11.
12. Ps. 119. 9,
11.

1 Tim. 6. 11.
ch. 2. 21. Luke
16. 29, 31. Ps.
19. 7—11. &
119. 97—100.

† Or perfected.

Anno Domini
cir. 66.

See 1 Tim. 4.
1-3, ch. 3.
1-6, 1 Kin.
22, 8. Is. 20.
10. Amos 7.
12, 13. Mic. 2.
11. ch. 2. 16.
1 Tim. 6. 3.
5, 20. Rom. 2.
8.

1 Tim. 1. 4.
6, 7, & 4. 7.
6. 20. Tit. 1.
10. 14. with
2 Pet. 1. 16.
1 Thes. 5. 6.

1 Pet. 5. 8, 9.
Acts 20. 28.
1 Tim. 4. 16.
Heb. 13. 17.

Ch. 1. 8. &
2. 3, 10. & 3.
10-12.

Acts 21. 8.
Eph. 4. 11.

Or fulfil. Col.
1. 25. & 4. 17.
Rom. 15. 19.

Phil. 1. 23. &
2. 17. 2 Pet.
1. 14. 1 Sam.
20. 3.

1 Tim. 6. 12.
1 Cor. 9. 24.
25. Phil. 3. 14.
Heb. 12. 1, 2.
Rev. 2. 10, 11.
John 17. 4. &
19. 30.

1 Cor. 9. 25.
Jam. 1. 12.
1 Pet. 5. 4.
Rev. 2. 10.
Heb. 6. 10.

2 Thes. 1. 6.
7. Gen. 18. 25.

Rom. 8. 23.
2 Cor. 5. 2.
Tit. 2. 13.
Heb. 9. 28.

Ch. 1. 4. ver.
21.

Col. 4. 14.
Philem. 24.

Ver. 16. ch. 1. 15. Phil. 2. 21. 1 Tim. 6. 10.
Acts 16. 10. Col. 4. 14. Philem. 24. Luke 1. 3. Acts 1. 1. & 12. 12, 25. & 13. 5, 13. & 15. 37-39. Col. 4. 10. Philem. 24. 1 Pet. 5. 13.

Gal. 2. 1, 3, 2 Cor. 2. 13. Tit. 1. 4.
Acts 20. 4. Eph. 6. 21. Col. 4. 7. Tit. 3. 12.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me.

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom be thou aware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

17 Notwithstanding, the Lord stood with me and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen

19 Salute Prisca, and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

1 Cor. 16. 20. 2 Cor. 13. 13. Phil. 4. 21, 22. Col. 4. 14. Gal. 6. 18. Philem. 25. see 1 Tim. 6. 21.

Anno Domini
cir. 66.

Perhaps original copies of his epistles.

1 Tim. 1. 20. Acts 19. 33, 34.

2 Sam. 3. 39. Ps. 28. 4. Rev. 18. 6. Is. 3. 11.

Mat. 10. 16, 17. & 7. 15. Phil. 3. 2.

Or our preaching.

Ver. 10. ch. 1. 15. Mat. 26. 56. Jer. 9. 3. Ps. 14. 2, 4.

Luke 23. 34. Acts 7. 60.

Ps. 109. 31. Is. 41. 10, 14. 15. & 43. 2. & 46. 4. Mat. 10. 19. Acts 23. 11. & 27. 23, 24. ch. 1. 7.

Phil. 1. 12-14. Col. 1. 25, 26. Rom. 16. 25, 26.

Ps. 22. 21. Is. 49. 25, 26. 1 Sam. 17. 37. 2 Cor. 1. 10. 2 Pet. 2. 9. 1 Cor. 10. 13.

1 Pet. 1. 5-7. Jude 1. Ps. xci. & 73. 24.

Rom. 9. 5. & 16. 27. 1 Tim. 6. 16. & 1. 17.

Acts 18. 2, 26. 6. Rom. 16. 3.

Ch. 1. 16-18.

Acts 19. 22. Rom. 16. 23.

Acts 20. 4. & 21. 29.

Ch. 1. 4. ver. 9. Rom. 16. 21-23.

occasions,—in times of peace and of persecution, in public or in private, as often as you have opportunity;—and in a free, open, and faithful, declaration of the whole counsel of God—with all meekness, patience, constancy, and perseverance—apply them as occasion offers, for convincing, reproving, and reclaiming the erroneous and immoral, and for counselling, exhorting, and encouraging, believers to go on in the way of righteousness.

3. For, as already some Jews, so hereafter many pretended Christians, being, through their own pride, lusts, passions, and prejudices, provoked at and enraged against the wholesome, pure, unmixt doctrines of the gospel, will not endure to hear them, but will seek out, and multiply to themselves, such false teachers as will tickle their ears with new and unscriptural notions, agreeable to their vitiated taste; 4. And through their love of novelties, to gratify their curiosity and corrupt inclinations, will turn a deaf ear to the truths of the gospel, and eagerly listen to, and favourably embrace, every vain, empty, or senseless, story, to amuse themselves and keep their consciences easy:

5. Be therefore on your guard against such persons and their errors, and take every opportunity to confute them and establish the truth in opposition to them: watch against all temptation, and over your own spirit and conduct, and for the souls committed to your care, in every circumstance. Bear, with meekness and patience, whatever tribulations your adversaries bring upon you; and, notwithstanding all their attempts to dishearten and silence you, go on in the name and strength of the Lord, thoroughly performing all the parts of your ministry with fidelity, care, and diligence, to the edification of believers and the conviction of gainsayers. 6. For as for me, I am on the point of pouring out my blood, as a martyr for Christ, and in confirmation of the doctrines which I have preached; and the time when my soul shall leave my body, and depart from earth to heaven, there to be for ever with the Lord, and my body be dissolved into its original dust, is now at hand. 7. Yet in this situation I have the comfortable testimony of the Spirit of God, and of my own conscience, that I have been enabled to act, like a good soldier of Jesus Christ, with courage, fidelity, and success, in fighting under his banner and direction against all his and his church's enemies. I have held on my way, through all the trials, labours, and difficulties, to which I have been called; and am just finishing my course of life, obedience, suffering, and services: and I have all along lived by faith on the pure doctrines of the gospel, and been faithful in professing, publishing, and defending, them, and acting agreeably to them.

8. And the rich experience I have had of the grace of God assisting, animating, and succeeding me in my work, encourages my joyful hope and confidence that I shall in a little time receive that glorious reward which is laid up in Christ and reserved in heaven,—that perfection of holiness and happiness, purchased by his righteousness; and which he, as the faithful and righteous Judge of the

world shall publicly and freely bestow upon me in the last judgment; and not only on me, but on all those who have by faith, and with pleasure and suitable preparation, waited, looked, longed, and hoped, for his second and glorious appearing.

14, 15. Alexander the coppersmith, has by his false accusations and otherwise, proved a most malicious and bitter enemy to me. I therefore leave him, as an utter and irreclaimable apostate, to the righteous vengeance of God, to be punished according to his deeds in time and eternity. Beware of him, for he has violently set himself against, and inflexibly opposed, the gospel of salvation, which I preach to the Gentiles as well as Jews. 16, 17. At my first appearance to take my trial before the emperor Nero, none of my Christian friends, who might have been of use to me, had courage enough to own and countenance me, or to appear as witnesses on my behalf, but all deserted me, as his disciples did my Master Christ. I heartily pray the Lord may forgive them their sin in so doing, and render them deeply penitent for it. But, while they deserted me, my almighty and fast friend, the Lord Jesus, appeared for me, and strengthened me by his Spirit to make such a bold and plain representation of my cause, as fully manifested that the gospel, in its matter and success, is of God, and no way hurtful to the interests of civil government, and gave many of the Gentiles who were present an opportunity of hearing it; yea, he marvellously delivered me from the rage and cruelty of the emperor, who, under the influence of his father the devil, sought to destroy me. 18. And, by his word and my past experience, I have an entire confidence in his power, faithfulness, and grace, that he will always keep me from doing any thing unworthy of the Christian or minister, though it be to escape the most cruel persecutions or death, and enable me, with faith and patience, to persevere in his way till he transport me to his glorious kingdom above.

22. May the Lord Jesus dwell in, and fill all the powers of, your soul with his presence, graces, and influences,—to guide, support, strengthen, comfort, and sanctify, you.

REFLECTIONS UPON CHAP. IV.—Ministers, as well as others, have great need to be excited to their work by serious reflections on the last, the general judgment.—How extensive is their office! There is need of much activity, patience, perseverance, boldness, and impartiality—and happy and honoured are they who are faithful—in it. Christ stands by, assists, and delivers, them in their warfare, and at last graciously rewards them, and all his friends, with inexpressible blessedness. And it is a mercy to have him with us when some basely desert or oppose us, or are necessarily at a distance from us. To what dreadful lengths in wickedness apostates from Christ will go! and to what certain ruin they expose themselves! But not the best can stand fast, unless the Lord Jesus be with their spirit.

THE EPISTLE OF PAUL THE APOSTLE

TO

T I T U S.

This epistle, as well as the two preceding to Timothy, chiefly contains directions for those in the ministerial office. Titus, to whom it was written, was a Gentile, early converted to Christ, perhaps by Paul's ministry. Being found faithful and diligent in the improvement of his spiritual gifts and evangelical trusts, Paul left him in Crete, now Candia, a large island in the Mediterranean sea,—as an Evangelist, to put in order the affairs of that infant church.—In this epistle, he directs him to appoint proper officers, who might, by their life and doctrine, confute the judaizing preachers and wicked Heathens; chap. i.: and to recommend, by his example and instruction, a truly religious behaviour to Christian professors in every station, answerable to that grace of the gospel, which they had heard and experienced; ii. iii.

CHAP. I.

Here Paul (1) Asserts his apostolic character, salutes Titus, and reminds him of the work for which he had left him at Crete; 1—5. (2) Describes the qualifications of a faithful pastor; 6—9. (3) Represents the wicked temper and practices of Judaizing teachers, who ought to be zealously confuted: 10—16.

PAUL^a, a servant of God, and an apostle of Jesus Christ according to ^bthe faith of God's elect, and the acknowledging of the truth ^cwhich is after godliness :

2 ^d*In hope of eternal life, which God, that ^ecannot lie, promised ^fbefore the world began :

3 ^e But hath in due times manifested his word through preaching, which is ^h committed unto me according to the commandment of ⁱ God our Saviour ;

4 To ^kTitus, ^lmine own son after the common faith : grace, mercy, *and* peace, ^mfrom God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in ^aCrete,
°that thou shouldest set in order the
things that are †wanting, and ordain
elders in every city, as I had appointed
thee.

6 ^pIf any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For ^aa bishop must be blameless, as the steward of God ; ^rnot self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre ;

8 But 'a lover of hospitality, a lover of
good men, sober, just, holy, temperate :

2 Cor. 13. 11, 14. Philem. 3. 1 Pet. 1. 2. Col. 1. 2. Acts 27. 7, 12, 13.
Tim. 1. 3. Acts 13. 23. 2 Tim. 2. 2. † Or *left undone*. † 1 Tim. 3.
2. 10. 1 Tim. 4. 12. & 6. 1. 2 Tim. 2. 62. Gen. 18. 19. Josh. 24. 15.
1 Cor. 4. 1, 2. Mat. 24. 45. 1 Th. 2. 3. † Prov. 26. 12, 16. 2 Tim. 2.
9. Eph. 5. 18. Ezek. 44. 21. 1 Pet. 5. 2. Is. 56. 10—12. 1 Tim. 3. 5, 8.
1 Cor. 6. 12. 2 Tim. 3. 22. † *good things*.

- Acts 13. 9. & 3.15. & 22.21. & 26. 16—18.
- Rom. 1. 5, 9, 41. Jan. 1. 1.
- 2 Pet. 1. 1.
- Acts 13. 48.
- Johu 10. 26.
- Eph. 2. 8.
- 2 Tim. 1. 5.
- Col. 2. 12.
- 1 Tim. 3. 16.
- & 6. 3. ch. 2, 11, 12.
- Rom. 8. 24. & 5. 2. 1 Pet. 1. 3.
- Gal. 5. 1.
- Col. 1. 23.
- 1 Thee. 5. 8.
- Heb. 6. 9.
- 19. ch. 3. 7.
- Or for.
- Num. 23. 19.
- Heb. 6. 17, 18.
- 1 Sam. 15. 29.
- 2 Tim. 2. 13.
- Rom. 1. 2. & 16. 25.
- Eph. 1. 4, 9, & 3. 9.
- Col. 1. 26.
- 2 Tim. 1. 9.
- 10. 1 Pet. 1.
- 20. Mat. 25. 34.
- Rom. 16. 26.
- Col. 1. 6, 23.
- 26. Eph. 3. 5
- —8. 1 Cor. 1.
- 21. Mark 16. 15.
- Acts 20. 24.
- 1 Cor. 9. 16.
- 2 Cor. 2. 12.
- & 4. 13. Gal. 1. 1, 11, & 2.
- 2. 7. 1 Tim. 1.
- 11, 12. & 2. 7.
- 2 Tim. 1. 10.
- 11. 1 Thee. 2. 4.
- 1 Tim. 1. 4.
- & 2. 3. & 4. 10.
- 2 Cor. 2. 3. & 8. 6, 16. & 12.
- 18. Gal. 2. 3.
- 1 Tim. 1. 2.
- 1 Cor. 4. 15.
- See Rom. 1. 7
- 1 Cor. 11. 34. 1. 7-7, 12 1 Tim.
- 2 Cor. 6. 3—10
- 24. 25. Lev. 10.
- 1 Tim. 3. 20.

EXPLANATORY NOTES. **CHAP. I. Ver. 1.** Paul, —who, as a Christian and minister, is the devoted servant of the ever blessed God, and who is graciously dignified with the commission, qualifications, and powers, of an extraordinary messenger of Jesus Christ, to preach his gospel of salvation in all at its extent to Gentiles, as well as Jews,—according to the doctrine of faith which is embraced by, and the means of working faith in, all those whom he chose for his peculiar people before the foundation of the world ; and according to their knowledge, approbation, and confession of its infallible truth, which is suited, designed, and made effectual to them for promoting practical godliness in heart and life, in all the duties thereof towards God or man : 2. Which truth is believed and professed, and godliness practised, in the exercise of a lively hope of the incorruptible and undefiled inheritance of eternal life, which the infinitely sincere and infallibly faithful JEHOVAH promised to them in Christ, as their Covenant head, before the world began, and quickly after the fall published to our first parents in paradise ; 3. And which now, in the fulness of time, he has clearly made known by the publication of his gospel, which is revealed and committed to me as his apostle, to dispense it to Gentiles as well as Jews, according to the express commandment of Jesus Christ our divine Saviour, from sin and wrath. 4. To his dearly beloved Titus, of whose instruction in the principles of the Christian religion, spiritual regeneration, and saving faith, God made him the instrument,—heartily wishes all the abundant manifestations of divine favour, and all peace and prosperity, in time or eternity, from God the Father as the fountain of all good, and from our Lord Jesus Christ as the revealer of, purchaser, and bestower of it. 5. You well know that I left you at Crete, when I departed from it, that you might complete whatever remained unfinished, with regard to the doctrine, worship, discipline, and manners, in the Christian congregations there planted ; and particularly, that, as an evangelist, you might preside in the election and ordination of teaching and ruling elders or bishops, to take the oversight of the professed Christians in every city there, and feed them with knowledge and understanding according to the orders which I left with you ; 6. Remember therefore that these overseers ought by all means to be persons of an unsponsored moral character, unblemished with polygamy or causeless divorce ;—careful to bring up their children in the nurture, admonition, and ways of the Lord ;—and never suffering them to live disgracefully in a luxurious, dissolute, refractory, ungovernable, disobedient, manner. 7. For the nature of an evangelical office, the honour of religion, and the good of souls, require that church rulers, particularly ministers, be under no reproach or scandal in their life and conversation, be not chargeable with neglect, unfaithfulness, or partiality in dispensing the mysteries of God ;—nor of a head-strong, conceited, obstinate, inflexible temper,—nor of a hasty spirit, falling into a passion upon every slight provocation ;—nor lovers of, nor addicted to, immoderate drinking of liquor ;—nor contentious and violent in their behaviour, ready to strike such as displease them ;—nor of a niggardly, sordid, covetous, spirit, bent to catch and keep all that they can of base worldly gain, by which the consciences of men are so frequently defiled : 8. But persons who take pleasure, on all proper occasions, to exert themselves in acts of benevolence, particularly to religious strangers, travelling preachers, and persecuted Christians ;—being hearty lovers and encouragers of whatever is good, having a cordial affection for all sincere and pious men,—and being modest and humble, grave and prudent, upright and faithful, in all they say or do ;—exemplarily holy in their whole conversation,—and chaste and moderate in their designs and pursuits after the pleasures of this life. 9. They ought also to be well enlightened and established in their faith and profession of the pure truths of the gospel, as they have learned them from their inspired writers and publishers ; that, by a due application thereof they may be able to comfort believers, and excite them to their duty ; and to confute

9 'Holding fast the faithful word, ||as he hath been taught; that he may be able, by sound doctrine, both to exhort and to convince the gainsayers.

10 "For there are many unruly and vain talkers and deceivers, especially they of the circumcision :

11 ¹Whose mouths must be stopped;
²who subvert whole houses, teaching
things which they ought not, ³for filthy
lucre's sake.

12 One of themselves, *even* a ^aprophet of their own, said The Cretians *are* always liars, evil beasts, slow bellies.

13 This witness is true: wherefore
^brebuke them sharply, that they may be
^csound in the faith;

14 ^dNot giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 ^oUnto the pure all things *are* pure : but unto them that are defiled and unbelieving *is* nothing pure ; but even their mind and conscience is defiled.

16 They profess that they know God ; but in works they deny *him*, being abominable, and disobedient, and unto every good work *†*reprobate.

Col. 2. 20-22. Is. 29. 13. & 66. 3, 4. * Mat. 15. 11. Luke 11. 39, 41. Acts 10. 15.
 Rom. 14. 14, 20, 23. 1 Cor. 6. 12. & 10. 23, 25. 1 Tim. 4. 3, 4. Hag. 2. 13. † Is. 29. 13.
 & 58. 2. Ezek. 33. 31. Hos. 11. 12. & 6. 4, 7. Rom. 2. 17-24. 2 Tim. 3. 5, 8. Jude 4. Rom. 1.
 28-32. * Or *void of judgment.*

CHAP. II.

Directs Titus, with all becoming authority; 15. (1) To inculcate upon professing Christians, younger and elder, such duties as became sound doctrine, and to exemplify them in his own practice; 1—8: and to inculcate on servants their proper conduct for adorning their profession; 9, 10. (2) To enforce these duties from the holy nature, design, and tendency, of the gospel;—the joyful prospect which it gives of eternal happiness, and the end of Christ's death; 11, 14.

the errors, silence the cavils, and rebuke the perverseness, of opposers. 10. For in Crete, as well as in other places, I understand there are many pretenders to Christianity, especially Jewish zealots for the Mosaic ceremonies, who are refractory and disorderly, not submitting to any divine rule in their doctrines or manners; but are most pernicious, proud, self-conceited, disputers about trifles, and crafty seducers of the simple; 11. Whose mouths ought to be stopped, and their errors confuted, by scriptural proofs, solid arguments, and good examples, since they are so indefatigable and subtle, insinuating themselves into Christian families, and carrying them off from Jesus Christ and the gospel to the ceremonies and law of Moses,—teaching and urging upon them things utterly false, and inconsistent with the true method of salvation by Christ alone;—and all this to procure for themselves the sordid and defiling treasures of this world by methods suited to the lusts of the Cretians; 12. For you will remember that Epimenides, their own poet and supposed prophet, describes that nation as constantly addicted to lying, and as crafty and savage in their temper; luxuriously, and even ravenously, gluttonous, and exceedingly lazy and idle, and so exposed to every temptation. 13, 14. And indeed the perfidious, mischievous, and sensual, conduct of the judaizing Christians and their disciples still confirm the justness of that description: it is therefore necessary that you deal plainly and sharply with them, that neither seducers nor seduced may dare to persist any longer in their evil principles and practices, but be recovered to, and settled in, the true and uncorrupted doctrines of faith, and may no more attend to, or believe, and be carried away with, the fabulous traditions of the Jews, or the imperious injunctions of men prejudiced against, and gone off from the truth of the gospel,—relative to ceremonial rites of clean and unclean meats or drinks, which are no longer obligatory under the New Testament dispensation. 15. By real Christians, whose hearts and consciences are, through faith, purged by the blood of Christ, every kind of wholesome food may be lawfully eaten; but by those who are still unregenerated, and under the power of unbelief with respect to gospel truths, and who are cleaving to Mosaic institutions instead of Christ, nothing, however good or lawful in itself, can be used without sin or defilement, as their own understanding and conscience, those leading and directive powers of their soul, are quite misguided and corrupted. 16. They indeed make high professions and boasts of their knowledge of God and his will; but their practices are a plain confutation of all such pretences, and manifest them to be detestable enemies to God and godliness, unbelievers of the gospel revelation, disobedient to its authority, and utterly injudicious and unfit for performing any thing good, and so disapproved of God.

REFLECTIONS UPON CHAP. V.—Nothing is of higher authority, for our direction, than such inspired epistles. Nor can anything be more honourable than to be a servant of God and an inspired messenger of Christ. Nothing is more answerable to our need, or conducive to our happiness, than grace, mercy, and peace. Nothing more sure or comfortable than a promise of eternal life from God, who cannot lie. Nor can anything be better framed to convey these blessings to us than the gospel of Christ. As the work of preaching is of infinite importance, and the opposition to it strong and manifold, it requires many great qualifications in ministers, and great care in trying and setting them apart to their office.—False teachers and unruly professors create ministers much and hard work. But where wickedness abounds, professors are apt to be tainted with it. Men hardened in error need plain refutations; and stubborn sinners need severe rebukes. Such as have not right principles of grace implanted in their heart, and sound principles of truth in their belief, must necessarily err in their conduct. And it is not high professions, but holy lives, that characterize true Christians.

Anno Domini
cir. 65.

2 Thes. 2. 14.
2 Tim. 1. 13.
Prov. 23. 23.
Jude 3.
1 Tim. 1. 10.
& 6. 3. ch. 2.
1, 2, 7, 8.
|| Or in teach-
ing.

• Acts 15. 16,
24. & 20. 29.
Rom. 16. 17,
18. Gal. 1. 6
—8. & 3. 1.
Eph. 4. 14.
1 Tim. 1. 4, 6
7. & 6. 3—5.
20. Col. 2. 8,
18—22. 2 Tim.
4. 4. & 3. 13.
2 Pet. 2. 1—
3, 10—19.
1 John 4. 1.

■ Ver. 9. ch. 3.
 10. Rev. 2. 2.
 ■ Mat. 23. 14.
 2 Tim. 3. 6.
 ■ Is. 56. 11.
 Ezek. 13. 19.
 Mic. 3. 5, 11.
 Rom. 16. 18.
 Phil. 3. 19.
 1 Tim. 3. 3, 8
 & 6. 5, 10.

a Acts 17. 28.
Rom. 2. 14.

b 1 Tim. 5. 20.
2 Tim. 4. 2.
ch. 2. 15.

• Ch. 1, 2.
1 Tim. 1, 10.
19. & 4. 6. &
6. 3. 2 Tim. 1
13. Rev. 2. 13
& 3. 8. 10.

4 1 Tim. 1. 4, 5
7. & 4. 7. & 6
3—5, 20.
2 Tim. 4. 4.
Mat. 5. 9.

41. Acts 10. 15
 † Is. 29. 18
 Jude 4. Rom. 1

Anno Domini
cir. 65.

BUT ^a speak thou the things which become sound doctrine:

2 ^b That the aged men be ^c sober, grave, temperate, sound in faith, in charity, in patience;

3 ^c The aged women likewise, that they be in behaviour as becometh holiness; not ^d false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be ^e sober, ^f to love their husbands, to love their children.

5 To be discreet, chaste, keepers at home, good, obedient, to their own husbands; that the word of God be not blasphemed.

6 Young men likewise exhort to be ^g sober minded.

7 ^h In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 Exhort ^k servants to be obedient unto their own masters, and to please them well in all things; not ^l answering again;

10 ^m Not purloining, but shewing all good fidelity; that they may ⁿ adorn the doctrine of ^o God our Saviour in all things.

CHAP. II. Ver. 1. While therefore so many deluding and deluded persons of corrupt minds and practices surround you on every side, take peculiar care to preach, and insist upon, such truths and duties as are agreeable to, and put honour upon, the solid, pure, wholesome, and soul-healing, doctrines of the gospel of Christ, and which lay all the professors thereof under the strongest obligations to piety and virtue, of whatsoever sex or station they be. 2. Exhort therefore the more aged Christian brethren to be very watchful, circumspect, and sedate, in their temper and carriage;—to behave with a venerable gravity in their words, actions, deportment, and dress;—to be prudent in their conduct, and temperate in eating and drinking;—to be sincere believers of the pure doctrines of the gospel, and to live answerably to them;—fervent in love to God, to the saints, and to all men; not peevish, but patient under weakness, tribulations, and offences. 3. Exhort aged women to be exemplary in their dress and deportment, as becomes the professors of religion and holiness;—not false accusers, slanderers, or backbiters of others;—not inclined or addicted to immoderate drinking of liquors;—but careful instructors of children and others in the solid truths of the gospel and laudable practices of virtue. 4, 5. And let them particularly instruct and encourage young women to be wise, cautiously avoiding every thing that savours of lightness or lewdness; and, if married, to love their husbands and children in the most affectionate, endearing, and dutiful manner;—to be discreet, prudent, and obliging, in their whole behaviour;—quiet, modest, virtuous, and chaste;—careful and industrious in their attention to their families;—of a meek and humble temper;—kindly submissive and obedient to their husbands in every thing lawful;—that so God and his gospel may not be reproached as encouraging disorderly practices. 6. In like manner, advise and excite young men, professing Christianity, to be considerate, chaste, meek and sober, and to guard against the impetuous, rash, proud, wilful, and frolicsome, temper common to youth. 7, 8. And, if you would have these things believed and practised by others, be yourself an exact pattern of every thing good and beneficial:—and in all your preaching, deliver nothing but the pure unmixed doctrine of Christ, with a disinterested and single aim at the glory of God and good of souls; with becoming seriousness and gravity, with all simplicity and godly sincerity, and in plain, significant, scriptural, and determinate, language,—that none may misunderstand it, or be misled by it; that so your most critical, carping, and cavilling enemies may be put to shame, when they can find nothing to object either to your doctrine or practice. 9. And, whereas some judaizing teachers attempt to persuade converted slaves that they are not bound to remain in subjection to their Heathen masters, be you careful to inculcate on believing servants to continue, as much as ever, and from better principles, obedient to their masters in every thing lawful; and to behave towards them in the most courteous, obliging, and diligent, manner, cheerfully executing their commands without murmuring or disputing, and never returning any insolent or saucy answer when reprov'd or ordered to work. 10. Charge them to be strictly honest; never daring to waste, embezzle, or apply to their own use, any part of their masters' goods, money, victuals, or time, beyond their allowance;—but always faithfully obeying their orders, and doing all they can for their honour and advantage,—that thus they may be a credit to the gospel, and their profession of it, and may even strike conviction into the consciences of their Heathen masters, of the excellency, purity, and power, of it, to render men virtuously in every station of life. 11. For the gospel of the grace of God, particularly in the New Testament dispensation of it, which so clearly displays the free favour of God, and so powerfully works grace in men's hearts, as it brings glad tidings of deliverance from sin and misery of every form, and of eternal happiness, and shews the way of obtaining salvation by faith in Christ, has now shone forth upon all nations, and upon all sorts and ranks of men. 12. Instructing, and effectually determining and obliging, us who, believe, that, renouncing, abhorring, and utterly forsaking, all infidelity, idolatry, and impiety, of every kind, contrary to the first table of the moral law, and all irregular inclinations and desires, which worldly men indulge and gratify, contrary to the second,—we should carefully live in all purity and holiness in a due government of our passions and appetites,

11 For ^a the grace of God ^b that bringeth salvation hath ^c appeared to all men, 12 Teaching us that, ^d denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 ^e Who gave himself for us, ^f that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 ^g These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

13. & xii—xiv. 1 Pet. i—v. 2 Pet. 1. 3—10. Phil. 1. 27. & 2. 15. & 3. 3. & 4. 8. 2 Cor. 1. 12. & 7. 1. Acts 24. 16. 1 Pet. 4. 2. 1 John 2. 16. 1 Cor. 1. 7. Phil. 3. 20, 21. Acts 24. 15. Col. 3. 4. 2 Tim. 4. 1, 8. Heb. 9. 28. 2 Pet. 3. 12, 14. 1 John 3. 2. Rom. 8. 23, 24. Gal. 5. 5. Mat. 24. 30, 31. & 25. 31—46. & 19. 28. 1 Thes. 4. 16. Rev. 20. 11, 12. Mat. 20. 28. & 26. 28. Gal. 1. 4. & 2. 20. & 3. 13. & 4. 4. Eph. 5. 3, 23—27. & 1. 7. & 2. 10. Col. 2. 11—15. 1 Tim. 1. 15. & 2. 6. Heb. 9. 12, 14. & 10. 12, 14. & 7. 25, 26. 1 Pet. 2. 24. & 3. 18. 1 John 3. 5, 8. Exod. 19. 5, 6. Deut. 7. 6. & 26. 18. 1 Pet. 2. 9. Eph. 2. 10. ch. 3. 6. 1 Tim. 1. 3. & 5. 7, 20. & 4. 12. 2 Tim. 4. 2. & 2. 14, 15. 1 Cor. 16. 11. ch. 1. 9, 13.

CHAP. III.

Directs Titus (1) To inculcate obedience to civil magistrates, a good behaviour towards all men, and a diligent study of good works; 1, 2, 8, 14: as enforced from the consideration of the marvellous change made by converting grace on believers; 3—7. (2) To avoid idle disputes, to censure erroneous persons, and excommunicate them if obstinate; 9—11. (3) Speedily to visit him at Nicopolis, along with Apollos and Zenas; 12, 13, 15.

PUT ^a them in mind to be subject to ^b principalities and powers, to obey magistrates, ^c to be ready to every good work,

2 ^d To speak evil of no man, to be no brawlers, ^e but gentle, shewing all meekness unto all men.

Gal. 22, 23. 2 Pet. 2. 5—8. Ps. xv. Jam. 4. 11. 1 Pet. 2. 15. 23. & 3. 9. 1 Tim. 3. 3. ch. 1. 10. 1 Tim. 2. 24, 25. Eph. 4. 2. Phil. 3. 5. Col. 3. 12, 13. Gal. 5. 23. & 6. 1. 2 Thes. 2. 7.

and in a just, honest, and benevolent, behaviour towards men, and in all acts of public and private devotion towards God, in the exercise of every grace, and celebration of all his ordinances, and observation of all his commandments, as long as we continue in this ensnaring world. 13. Always encouraging and animating ourselves by believing, expecting, and patiently waiting and longing for the perfect, all-comprehending, and everlasting, felicity which is the great object of our hopes,—and for the glorious appearing of the great and mighty God, even our Lord Jesus Christ, who at the last day will manifest himself on his throne of judgment, in all the majesty, beauty, grandeur, and brightness, of his divine and mediatorial glory, and in all the glory of his Father, and of all his holy and surrounding angels, and to be glorified in his saints. 14. And what may we not look for and hope from him, who so loved us as to give himself, soul and body, to the most painful ignominious death, of the cross, that he might effectually redeem us from all the guilt, pollution, power, punishment, and in-being of our sins; and sanctify, cleanse and separate, us to himself, as his own special, precious, and peculiar people, made his by his Father's gift, his own purchase, and our free and full consent in the day of his power,—that we might with the most fervent zeal, glorify him in the performance of every duty appointed in his word, from the best principles and motives, and in the best manner, to the best ends. 15. These are things of such vast importance, and so vehemently opposed or corrupted by the enemies of Christ and his gospel, that you ought, in his name and authority, earnestly to explain and inculcate them, and sharply to confute and reprove the contrary errors and vices. And let your whole conduct be regulated with such prudence, faithfulness, and gravity, as may raise you and your office above the contempt of your most inveterate and scornful enemies.

REFLECTIONS UPON CHAP. II.—With gravity, sincerity, faithfulness, authority, and scriptural evidence, ought ministers to preach the gospel, and apply it for exhortation, comfort, or reproof, as there is occasion: Nor can they expect that others will believe, or adversaries be silenced, unless their practice be answerable to their doctrine.—To adorn his profession, and honour the Lord Christ, every professor according to his age or station in the world, must act up to God's commands himself, and promote holiness in others. The aged should be patterns and teachers of every Christian virtue and work; and the younger heartily disposed to receive their instructions, and follow their advice. Sound principles, sober gravity, temperance, charity, holiness, humility, diligence, honesty, and faithfulness, should deeply mark every Christian character. The grace of God, the tenor and scope of the gospel, the certain appearance of Christ to judgment, his death to redeem us from all iniquity, and the heavenly glory which he has prepared for us, in the strongest manner require and enforce our mortification of every lust, and earnest performance of every holy duty. A gospel of God's redeeming grace, manifested to all ranks and sorts of men, requires universal holiness from all. We cannot manifest grace to be in our hearts unless we renounce every known sin. We can have no right hopes of heaven, unless we are given to the study of holiness as the preparation for it. We have no marks of being Christ's redeemed while sin is our pleasure and work. And we can have no evidence of being his peculiar people, if, in our temper and conduct, we are confirmed to the world that lieth in wickedness.

CHAP. III. Ver. 1. And, as the same judaizing teachers, dissuade Christians from owning the authority of Heathen magistrates, see that you earnestly admonish and charge your people to be peaceably submissive to their supreme or subordinate civil governors, as the deputies and ministers of God; and to pay a conscientious obedience to all their just laws; and to perform every duty becoming their stations, whether it relate to God or to men. 2. Caution them against reviling any, of whatever rank, nation, or religion, or charging things falsely upon them, or even exposing their real faults, but in so far as some valuable end is to be gained thereby. Warn them against a litigious quarrelsome temper and behaviour; and teach them, on the contrary, to be of an equitable, candid,

Anno Domini
cir. 65.

Ch. 3. 4.
Rom. 5. 20.
21. or Acts 20.
24. 32. & 13.
26. Eph. 1. 13.
Mark 16. 15.
16. Is. 12. 1—
3. Heb. 2. 3.

* Or that bringeth
salvation to
all men,
hath appeared.

† Is. 2. 2, 3. &
11. 9. & 60.
1—3. Ps. 98.
1—3. Luke 3.
6. John 1. 9.
Mark 15. 15.
Mat. 28. 19.
Rom. 10. 18.
& 15. 8—19.
Eph. 3. 6—8.
Col. 1. 6, 23,
27.

2 Cor. 7. 1.
Eph. 5. 3—5.
2 Cor. 3. 5—
24. Rom. 8.

13. & xii—xiv. 1 Pet. i—v. 2 Pet. 1. 3—10. Phil. 1. 27. & 2. 15. & 3. 3. & 4. 8. 2 Cor. 1. 12. & 7. 1. Acts 24. 16. 1 Pet. 4. 2. 1 John 2. 16. 1 Cor. 1. 7. Phil. 3. 20, 21. Acts 24. 15. Col. 3. 4. 2 Tim. 4. 1, 8. Heb. 9. 28. 2 Pet. 3. 12, 14. 1 John 3. 2. Rom. 8. 23, 24. Gal. 5. 5. Mat. 24. 30, 31. & 25. 31—46. & 19. 28. 1 Thes. 4. 16. Rev. 20. 11, 12. Mat. 20. 28. & 26. 28. Gal. 1. 4. & 2. 20. & 3. 13. & 4. 4. Eph. 5. 3, 23—27. & 1. 7. & 2. 10. Col. 2. 11—15. 1 Tim. 1. 15. & 2. 6. Heb. 9. 12, 14. & 10. 12, 14. & 7. 25, 26. 1 Pet. 2. 24. & 3. 18. 1 John 3. 5, 8. Exod. 19. 5, 6. Deut. 7. 6. & 26. 18. 1 Pet. 2. 9. Eph. 2. 10. ch. 3. 6. 1 Tim. 1. 3. & 5. 7, 20. & 4. 12. 2 Tim. 4. 2. & 2. 14, 15. 1 Cor. 16. 11. ch. 1. 9, 13.

13. & xii—xiv. 1 Pet. i—v. 2 Pet. 1. 3—10. Phil. 1. 27. & 2. 15. & 3. 3. & 4. 8. 2 Cor. 1. 12. & 7. 1. Acts 24. 16. 1 Pet. 4. 2. 1 John 2. 16. 1 Cor. 1. 7. Phil. 3. 20, 21. Acts 24. 15. Col. 3. 4. 2 Tim. 4. 1, 8. Heb. 9. 28. 2 Pet. 3. 12, 14. 1 John 3. 2. Rom. 8. 23, 24. Gal. 5. 5. Mat. 24. 30, 31. & 25. 31—46. & 19. 28. 1 Thes. 4. 16. Rev. 20. 11, 12. Mat. 20. 28. & 26. 28. Gal. 1. 4. & 2. 20. & 3. 13. & 4. 4. Eph. 5. 3, 23—27. & 1. 7. & 2. 10. Col. 2. 11—15. 1 Tim. 1. 15. & 2. 6. Heb. 9. 12, 14. & 10. 12, 14. & 7. 25, 26. 1 Pet. 2. 24. & 3. 18. 1 John 3. 5, 8. Exod. 19. 5, 6. Deut. 7. 6. & 26. 18. 1 Pet. 2. 9. Eph. 2. 10. ch. 3. 6. 1 Tim. 1. 3. & 5. 7, 20. & 4. 12. 2 Tim. 4. 2. & 2. 14, 15. 1 Cor. 16. 11. ch. 1. 9, 13.

Rom. 13. 1—
6. 1 Tim. 2. 1.
1 Pet. 23. 1—
17. Mat. 22.
21. Jer. 27.
17. Prov. 24.
21. Eccl. 8. 2.
& 10. 4. with
2 Pet. 2. 10.
Jude 8.

Gal. 6. 9, 10.
Eph. 2. 10.
ch. 2. 14. ver.
8. 14. Phil. 4. 8.

Anno Domini
cir. 65.

3

For we ourselves also were some-
times foolish, disobedient, deceived, serv-
ing divers lusts and pleasures, living in
malice and envy, hateful, and hating
one another.

4

But after that the kindness and
love of God our Saviour toward man
appeared,

5

Not by works of righteousness
which we have done, but according to
his mercy he saved us, by the washing
of regeneration and renewing of the
Holy Ghost;

6

Which he shed on us abundantly
through Jesus Christ our Saviour;

7

That, being justified by his grace,
we should be made heirs according to
the hope of eternal life.

8

This is a faithful saying, and these
things I will that thou affirm constantly,
that they who have believed in God
might be careful to maintain good works.

9

But avoid foolish questions and ge-
nealogies, and contentions, and strivings
about the law; for they are unprofitable
and vain.

10

A man that is an heretic, after the
first and second admonition, reject;

11

Knowing that he that is such is
subverted, and sinneth, being condemned
of himself.

12

When I shall send Artemas unto
thee, or Tychicus, be diligent to come
unto me to Nicopolis; for I have deter-
mined there to winter.

13

Bring Zenas the lawyer and Apol-
los on their journey diligently, that no-
thing be wanting unto them.

14

And let our's also learn to main-
tain good works for necessary uses, that
they be not unfruitful.

15

All that are with me salute thee.
Greet them that love us in the faith.
Grace be with you all. Amen.

1

Tim. 1. 4, 6,
7. & 4. 7. &
6. 3—5, 20.
2 Tim. 2. 14,
23. ch. 1. 10,
14. 2 Pet. 1.
16. Col. 2. 4,
8. 18—23.
1 Cor. 8. 1. &
13. 2.
Mat. 18. 17.
Rom. 16. 17.
2 Thes. 3. 6.
14. 2 Tim. 3.
5. 2 John 10.
1 Cor. 5. 4, 5,
13. 1 Tim. 1.
20. Gal. 1. 8,
9. & 5. 12.
1 Tim. 1. 19.
& 4. 1. 2 Tim.
3. 8. Heb. 10.
26. John 3. 20.
Mat. 22. 35.
Luke 7. 30. &
12. 47. Eph.
6. 21.
See Acts 20.
4. 2 Tim. 4.
12.
2 Tim. 4. 9, 21
Acts 18. 24.
1 Cor. 1. 12.
3. John 6.
Or profess
honest trades.
1 Thes. 2. 9.
Eph. 4. 28.
2 Thes. 3. 8.
1 Cor. 4. 12.
Ver. 9. ch. 2.
14. Phil. 1.
11. & 4. 17.
2 Pet. 1. 8.

2

Thes. 5. 26, 28. Col. 4. 15. 18. Phil. 4. 21—23. Eph. 6. 23, 24. Gal. 6. 18. 2 Cor. 13. 12—14.
1 Cor. 16. 20—23. Rom. xvi

yielding, spirit; and to manifest an humble, mild, and good, temper in all their words and actions towards all sorts of men, the very worst not excepted. 3. For indeed none can be worse than we once were, and should still have been if left to ourselves; for, in our unregenerate state, we were destitute of all spiritual wisdom and knowledge relating to duty or happiness;—were disobedient to God, and his holy, just, and good laws;—were wanderers from him, and the way of life and peace; seduced by Satan, the world, and our own treacherous hearts;—were perfect slaves to many diversified sinful inclinations and sensual pleasures;—were foolishly spending our time in maliciously wishing and doing all the hurt we could to such as did not please us; and envying the honour or happiness of such as were above or around us;—and, on the whole, were most hateful and detestable in ourselves to God and to all good men, and full of bitter and implacable enmity one against another, according to our different passions, interests, or nations. 4. But, while we were in these awful circumstances, the transcendent kindness and infinite mercy of God, (the original Fountain of our salvation, through Jesus Christ) towards men, shone forth with reviving and almighty efficacy, in the preaching and application of the gospel, to make an no y and happy change on us. 5. And it neither was, nor could be, any good work which we, who were so detestable and wicked, had performed, but merely of his own free, self-moving, undeserved, nay, abused and provoked, mercy, and its compassionate propensions, that he brought us out of that deplorable condition into a state of salvation, through the cleansing virtue of regenerating grace, represented in baptism, and effected by the powerful operations of the Holy Ghost. 6. Whom, in his gifts and graces, God the Father graciously and abundantly bestowed upon us, according to his promise, through the mediation, merit, exaltation, and intercession of our Lord and Saviour Jesus Christ: 7. That being by the free gift of God discharged from guilt and condemnation, and accepted as righteous unto eternal life on account of the righteousness of Jesus Christ imputed to us, we might be adopted into his family as his children, and made heirs of God and joint heirs with Christ, according to the ground of hope laid down in the promises of the gospel given to us, and according to that grace of hope wrought in our souls by which we expect eternal hope through our Redeemer. 8. The important things which I have mentioned are true and faithful; and to be firmly believed, and frequently insisted upon in your ministrations, that they who have believed in God through Christ, according to the gospel revelation, may be induced and excited, with all carefulness and diligence, to abound, excel, and lead the way to others, in all such works as are honourable to God, to Christ, and to their Christian character. And these doctrines, and the good works to which they manifestly tend, are every way excel-

lent in their own nature; and though God cannot be profited by them, they are exceeding useful and beneficial to mankind. 9. But avoid and discountenance all senseless and idle debates, of which Judaizing teachers are so fond,—as about descent from this or that particular tribe or family of Israel, or about the sense and obligation of the ceremonial law, which they desire to introduce into the gospel dispensation. 10. If any professed Christian entertain, and boldly assert such errors as overthrow the fundamental principles of the gospel, especially if he appear to do it from prejudice against the truths themselves, as directly contrary to his own lusts; or out of a proud inclination to make himself the head of a party; let him be once and again solemnly and in the most convincing manner admonished of his sin and danger; and if, after all this, he obstinately persist in his destructive errors, let him be excommunicated from the visible church, and all familiarity with him, not required by the laws of nature be carefully avoided by her members: 11. For it is sufficiently manifest that such a man hath utterly turned away from Christ the foundation, and from all true goodness, and that he sins against his own soul, and against the divine authority, light, and truth of the gospel revelation, if not against the conviction of his own conscience. And his persisting to avow such error is sufficient proof against him; yea, thereby he practically condemns himself as not fit to have any fellowship with the true church of Christ.

REFLECTIONS UPON CHAP. III.—Nothing is more absurd than for princes to hate and persecute true Christianity, which so effectually renders men good subjects. For nothing can more effectually influence men to every good word and work, than the believing consideration of their marvellously-gracious redemption by God, Father, Son, and Holy Ghost. Dreadful is the wickedness in heart and life of every man by nature: and transcendent the grace, precious the blood, and almighty the influence, that can save such sinners; that can without, nay, contrary to their own deserts, renew their hearts after the image of God, justify their persons before him, and render them his adopted heirs of eternal life. Base is our conduct if, after all, we willingly employ either heart or tongue, hand or foot, in iniquity. The doctrines of the gospel believed with the heart are the most real and effectual means of making us careful to maintain good works. Honourable would it be if every professed Christian were thereby distinguished from others. And happy would be the church if all useless controversies were shunned and stifled; every erroneous and schismatical person, after due pains taken for his conviction, were solemnly excommunicated; and faithful ministers were all of one mind, heart, and way, in the truth as it is in Christ.

THE EPISTLE OF PAUL THE APOSTLE

TO

PHILEMON.

Anno Domini
cir. 65.

(1)

After an endearing salutation, Paul highly commends and thanks God for Philemon's steady faith in Christ, and fervent love to the saints, particularly the poor; 1—7. (2) In a most obliging and affecting manner, recommends Onesimus, formerly a runaway slave, but now a noted convert to Christ, and returning to his master; 8—22. (3) Concludes with salutations and a benediction; 23—25.

2

And to our beloved Apphia, and Archippus our fellow soldier, and to the church in thy house:

3

Grace to you, and peace from God our Father and the Lord Jesus Christ.

4

I thank my God, making mention of thee always in my prayers;

5

bestowed upon you; and pray that your faith and love may be still more and more effectual to render you still more generous and benevolent; that they who

1

Acts 27. 1. &
28. 16, 17.
Eph. 3. 1, 13.
& 4. 1. & 6.
20. Phil. 1. 7,
13. Col. 4. 3.
2 Tim. 1. 8.
ver. 9.

PAUL

a prisoner of Jesus Christ,
and Timothy our brother, unto
Philemon our dearly beloved and fellow
labourer.

Anno Domini
cir. 64.

2

And to our beloved Apphia, and Archippus our fellow soldier, and to the church in thy house:

3

Grace to you, and peace from God our Father and the Lord Jesus Christ.

4

I thank my God, making mention of thee always in my prayers;

5

bestowed upon you; and pray that your faith and love may be still more and more effectual to render you still more generous and benevolent; that they who

1

Col. 4. 7.
Phil. 2. 25.
Rom. 16. 5.
1 Cor. 16. 19.
Col. 4. 15.
Rom. 1. 7.
1 Cor. 1. 3.
2 Cor. 1. 2.
& 13. 14.
Gal. 1. 3.
Eph. 1. 2.
Phil. 1. 2.
Rom. 1. 8.

2

Thes. 1. 1. 2 Thes. 1. 2. 1 Tim. 1. 2. 2 Tim. 1. 2. Tit. 1. 4.
Phil. 1. 3. Col. 1. 3. 1 Thes. 1. 2. 2 Thes. 1. 3. 2 Tim. 1. 3.

EXPLANATORY NOTES. Ver. 4—7. In reflecting on your well-known faith in Christ, and love to all the saints, I heartily thank God for his kindness

143

160*

13 K

Anno Domini
cir. 64.

Eph. 1. 15.
Col. 1. 4.
1 Thes. 1. 3.
2 Thes. 1. 3.
2 Tim. 1. 5.
Heb. 13. 16.
& 6. 10. & 10.
94. Rom. 12.
13. 2 Cor. 8. 4.
& 9. 13. Phil.
4. 14, 15. &
1. 5, 9. Tit.
2. 24.
2 Cor. 7. 4.
13. 1 Thes. 3.
7. with 1 Cor.
16. 18. 2 Tim.
1. 16.

5 'Hearing of thy love and faith, which thou hast toward the Lord Jesus and toward all saints;
6 That ^s the communication of thy faith may become effectual, by the acknowledging of every good thing which is in you in Christ Jesus.
7 ^hFor we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.
8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,
9 Yet for love's sake I rather beseech thee, being such ^kan one as Paul the aged, and now also a 'prisoner of Jesus Christ.
10 I beseech thee for my son ^mOnesimus, whom I have begotten in my bonds:
11 Which in time past was to thee unprofitable, but now profitable to thee and to me:
12 Whom I have sent again. Thou therefore ^oreceive him that is mine own bowels.
13 Whom I would have retained with me, that ^pin thy stead he might have ministered unto me in the bonds of the gospel:
14 But without thy mind would I do

nothing; that thy benefit should ^qnot be as it were of necessity, but willingly.
15 For ^rperhaps he therefore departed for a season, that thou shouldest receive him for ever;
16 Not now as a servant, but above a servant, ^aa brother beloved, specially to me, but how much more unto thee, both in the flesh and in the Lord?
17 If thou count me therefore ^ta partner, receive him as myself.
18 If he hath wronged thee, or oweth thee ought, put that on mine account:
19 I Paul have written ^{it} with mine own hand, I will repay it: albeit I do not say to thee ^uhow thou owest unto me even thine ownself besides.
20 Yea, brother, ^vlet me have joy of thee in the Lord: refresh my bowels in the Lord.
21 ^yHaving confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.
22 But withal prepare me also a lodging: for ^zI trust that through your prayers I shall be given unto you.
23 There salute thee ^aEpaphras, my fellow prisoner in Christ Jesus:
24 ^bMarcus, Aristarchus, Demas, Lucas, my fellow labourers.
25 ^cThe grace of our Lord Jesus Christ be with your spirit. Amen.

Anno Domini
cir. 64.
2 Cor. 9. 7.
1 Cor. 28. 9.
& 29. 9.
Gen. 45. 5. &
50. 20. Rom.
8. 28. 2 Cor.
4. 17.
Mat. 23. 8.
1 Tim. 6. 2.
Heb. 3. 1. &
13. 1. Co. 1.
12. 1 Cor. 12.
12, 13, 27.
Jam. 2. 5.
2 Cor. 8. 23.
Rev. 1. 9.
Heb. 3. 14.
1 John 1. 3.
1 Cor. 12. 12.
15, 27.
Tit. 1. 4.
1 Tim. 1. 2.
1 Cor. 4. 15.
& 9. 2. 2 Cor.
3. 2.
Ver. 7. 12.
Phil. 2. 17.
28. 1 Thes. 2.
19. 20. & 3. 7
—9. 2 Cor. 7.
4—7.
2 Cor. 7. 6.
Phil. 1. 25. &
2. 24. with
Heb. 13. 23.
2 Cor. 1. 11.
Acts 12. 5.
Jam. 5. 16.
Col. 1. 7.
& 4. 12.
See Acts 12.
12. Col. 4. 10.
14. Acts 19.
29. & 20. 4. &
27. 2. 2 Tim.
4. 10, 11.
2 Tim. 4. 22.
Gal. 6. 18.
Rom. 16. 20.
24. 1 Cor. 16.
23. 2 Cor. 13.
14. Eph. 6. 23.
24. Phil. 4. 23.
Col. 4. 18.
1 Thes. 5. 18.
2 Thes. 3. 18.
1 Tim. 6. 21.
Tit. 3. 15.
Heb. 13. 25.
Rev. 22. 21.

hear of, and especially they who receive your favours, may be excited to make the most grateful acknowledgments of those kind and holy dispositions which, by virtue derived from Christ, and to his honour, work for the relief and support of his servants and poor members for his sake. It is a great comfort to me in my imprisonment, and to Timothy, my brother here, to understand that the hungry appetites of poor private Christians and holy ministers are abundantly relieved and satisfied by your charitable donations.

REFLECTIONS.—Faithful ministers affectionately care for, and rejoice in one another's gracious comforts and success. And it is an honour for the wealthy to bestow abundantly on the cause, servants, and poor members of Christ. God can marvellously bring great good out of great evil; can make robbery, and the running away from lawful service, an occasion of bringing a person to the

gospel, attended by the Holy Ghost sent down from heaven—and sinful falls the means of bringing about saving conversion. What an inexpressible alteration for the better converting grace makes on a person! And readily we ought to forgive such as have offended and injured us, if they return to their duty, and especially if God's grace has made them our brethren in Christ. An high esteem and affectionate regard should Christians shew to the instruments of their conversion. And with earnestness and prudence ministers, or others, should interpose their influence in favour of those who penitently return to their duty.—Thrice happy is that church where ministers and people are knit together in cordial affection, and labour for one another's real welfare, temporal, spiritual and eternal, by much fervent prayer; and where peculiar care is taken to refresh, comfort, and provide for, the aged, poor and persecuted.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

The manner of reasoning in this epistle, the writer's close connection with Timothy, his imprisonment in Italy, and his concluding benediction, as well as other circumstances, manifest it to be Paul's. The prejudice of the Jews, and even the Christians in Judea, against Paul, on account of his zeal for the abolition of the typical ceremonies, might make it prudent for him to conceal his name in a letter which so closely handles that delicate point. In the first part, from chap. i—ix. 19, he represents, with great earnestness and prudence, the dignity of Christ, in his person and office, as above angels and prophets; and, in particular, above Moses, Aaron, and Abraham, whom the Jews chiefly respected, and by whom these ceremonies had been introduced into their church and nation,—and the transcendent worth of his sacrifice above all the Levitical oblations. In the latter part; chap. x—xiii.: he exhorts them to improve Christ in his person and office, in boldly approaching to God,—in exact and constant attendance on his ordinances,—patient waiting for the fulfilment of his promises,—perseverance in the vigorous exercise of faith, patience under affliction, peace, holiness, purity, imitation and reverential service of Christ,—mutual love, chastity, contentment, and regular subjection, to church rulers.

Anno Domini
cir. 64.

CHAP. I.

(1) Represents Christ, as the introducer of the gospel dispensation, in his divine person and work, and his mediatorial exaltation after his sufferings; 1—3. (2) From several passages of the Old Testament, proves him the true God, equal with his Father, and superior to angels; 4—14.

EXPLANATORY NOTES. CHAP. I. Ver. 1. To convince you of the superior excellency of the gospel dispensation above that of the law, I would have you seriously observe that God, who anciently at different times and in several degrees, and in different forms of dreams, visions, and immediate impulses,

GOD, who ^aat sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 ^bHath in these last days spoken unto

& 12. 1—3. & 13. 14—17. & xv. xvii. xviii. xxi. xxi. & 26. 2—5. & 28. 12—15. & 32. 24—30. & 35. 9—13. & 46. 2—4. & xlix. Exod. iii. to Deut. xxxiii. Is. i. to Mal. iv. 1 Pet. 1. 10—12. 2 Pet. 1. 21. ^cEph. 1. 10. Gal. 4. 4. 1 Pet. 1. 20. John 1. 14, 17. & 13. 15. Mat. 21. 37. & 11. 2. ch. 2. 3, 12. & 3. 1, 6. & 8. 6, 8. & 9. 15. Mat. iv. to Acts i.

gradually communicated his mind relative to the redemption of sinful men to our forefathers, by his servants the prophets, — 2. Has now, when the Jewish constitution is drawing to an end, and under the last dispensation of his grace, given us a far more complete manifestation of his will in the gospel, by a mes-

Anno Domini
cir. 64.

Num. 12. 6, 8.
Gen. 3. 15. &
6. 3. 13—21.
& 8. 15—22.
& 9. 1—17.
& 32. 24—30.
1 Pet. 1. 10—12.
2 Pet. 1. 21.
Eph. 1. 10. Gal. 4. 4. 1 Pet. 1. 20. John 1. 14, 17. & 13. 15. Mat. 21. 37. & 11. 2. ch. 2. 3, 12. & 3. 1, 6. & 8. 6, 8. & 9. 15. Mat. iv. to Acts i.

Anno Domini
cir. 64.

Ps. 2. 6-8.
Is. 9. 6, 7. &
42. 1-7. &
49. 1-12. &
53. 10-12.
Ps. 22. 27-
31. & lxxi. xlv.
xxi. xcvi.-c.
cx. cxviii.
lxxxix. Mat.
28. 18. Ps. 89.
26-29. Luke
2. 11. John 3.
35. & 13. 3. &
16. 15. & 17.
2. Acts 2. 36.
& 10. 36.
Rom. 8. 17.
1 Cor. 8. 6. &
15. 27. Phil.
2. 9-11. Col.
1. 15. 18. ch.
2. 9. & 3. 3.
Ps. 33. 6.
John 1. 3.
1 Cor. 8. 6.
Eph. 3. 9. Col.
1. 16. 17.
Phil. 2. 6.
Zech. 13. 7.
Col. 1. 15.
John 1. 14. &
14. 9. 10.
Rom. 4. 4. 6.
Is. 9. 6. Rom.
9. 5. & 1. 4.
Col. 1. 17.
Ps. 33. 9.
Rev. 4. 11.
Ch. 9. 12. 26.
& 10. 12. &
12. 2. & 7. 26.
Ps. 110. 1. &
89. 27. Eph. 1.
20-22. 1 Pet.
3. 22. & 1. 21.
Rev. 5. 6. 12.
& 3. 21. Mark
16. 19. Col. 3.
1. ch. 4. 14. &
6. 1. Rom. 8.
34.
Eph. 1. 21.
Phil. 2. 9. 10.
Col. 1. 18. &
2. 10. ch. 2.
9. 1 Pet. 3. 22.
Rev. 5. 11. 12.
Ps. 2. 7. Acts
13. 33. ch. 5.
5.
2 Sam. 7. 14.
1 Chr. 22. 10.
Ps. 89. 26. 27.
Ps. 2. 7. Prov.
8. 24. 25.
Rom. 8. 29.
Col. 1. 15. 18.
Rev. 1. 5.
Ps. 97. 7.
1 Tim. 3. 16. Luke 2. 9-14. Mat. 24. 31. & 25. 31. & xxviii. 1 Pet. 3. 22. Ps. 104.
4. & 103. 28. Is. 6. 2. Ps. 68. 17. Dan. 7. 10. 2 Kin. 6. 17. Ps. 45. 6. 7. & 93. 1. 2. &
72. 1-14. & cx. cxlv. Is. 9. 6. 7. & 32. 1. 2. Jer. 23. 5. 6. Dan. 7. 14. Rev. 3. 21. Prov. 16. 12.
Gen. 18. 25. Gr. rightness, or straightness. Heb. 7. 26. Mat. 3. 15. Luke
24. 26. Dan. 9. 24. 2 Cor. 5. 21. Ps. 89. 26. John 20. 17. Eph. 1. 3. 1 Pet. 1. 3 Is. 61.
1. Ps. 2. 6. Acts 2. 28. & 10. 38. Ps. 102. 25-27. Exod. 20. 11. Ps. 24. 1. & 33. 6. Jer.
32. 17. Is. 42. 5. John 1. 3. Is. 51. 6. 8. Rom. 8. 20. 21. 22. Is. 65. 17. & 66. 22. & 34.
4. 2 Pet. 3. 7. 10. 13. Rev. 21. 4. 5.

us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hath laid the foundation of the earth: and the heavens are the works of thine hands.

11 They shall perish, but thou remainest: and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

& 34. 7. & 91. 11. Dan. 7. 10. Mat. 18. 10. Acts 5. 19. & 12. 7. & 16. 26. Gal. 3. 7. 9. 29. Eph. 3. 6. Tit. 3. 7. ch. 6. 12. 17. 1 Pet. 3. 7. Jam. 2. 5. Mat. 25. 34.

CHAP. II.

The apostle (1) Recommends the improvement of Christ's dignity, by an earnest attention and steadfast adherence to his gospel; 1-4. (2) Further represents him as higher than the angels, notwithstanding his sufferings for a time: 5-10. (3) Shews that his sufferings were necessary to our salvation and his own mediatorial glory,—and that his assumption of our nature, not the angelic, was necessary to the discharge of his priestly office for us; 9-18.

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

2 For, if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

3 How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

Acts 2. 39. & 13. 26. Rom. 1. 16. Eph. 1. 13. Tit. 2. 11. Rom. 15. 8. Mark 1. 14. 15. Mat. iv. to Acts i. ch. 1. 2. Ps. 40. 9. 10. Mark 16. 15. 20. Luke 1. 2. & 24. 47. 48. Acts 1. 2. 3. 8. & i-xi. Mark 16. 17, 18, 20. Acts 2. 22, 43. & 14. 3. & 19. 11, 12. & 5. 12, 15. Rom. 15. 19. 1 Cor. 12. 4, 11, 28. Or distributions. Ch. 1. 4. & 6. 5. & 8. 6-13. Rev. 11. 15. 2 Pet. 3. 13.

Anno Domini
cir. 64.

Mat. 3. 6.
Jam. 1. 17. ch.
13. 8. 1 Tim.
1. 17. & 6. 16
Is. 9. 6. 7. &
41. 4.
Ps. 110. 1. &
118. 22. Mat.
22. 44. Luke
20. 42. & 19.
12. Acts 2.
34. 36. 1 Cor.
15. 25. 26.
ch. 4. 14. &
8. 1. & 7. 26.
& 10. 12. Ps.
2. 6. 9. &
xxi. cx. xci.
Rev. xix. xx.
Ps. 103. 20
21. & 104. 4.
Rom. 8. 17
Ch. 1. 1. 2. &
3. 6. 12. & 4.
1. 11. & 6. 6.
11. & 10. 38.
& 12. 6. 15
25. & 13. 9.
Ps. 119. 9. 11.
Prov. 3. 21.
Gr. run out as
leaking vessels.
Deut. 33. 2.
Acts 7. 53.
Gal. 3. 19.
Ch. 10. 28.
Deut. 27. 26.
Exod. 19. 21.
& 22. 18. 23.
& 31. 14. &
32. 27. Lev.
24. 14. 16.
Num. 4. 5. 15.
20. & 15. 30.
32. & 25. 2. 7.
Deut. 13. 5. 8.
& 17. 2. & 18.
20. 2 Sam. 6.
5. 1 Kin. 21.
20-24. Zech.
13. 3.
Ch. 10. 29. &
12. 25. Mat.
3. 7. 10. 12.
& 8. 12. & 21.
40. 41. & 23.
7. & 23. 13.
37. 38. 1 Pet.
4. 17. 18.
2 Thes. 1. 8. 9
Is. 45. 17. ch.
7. 25. John 3.
15-18. 36.
Ch. 1. 4. &

senger infinitely more glorious, even his eternal, only begotten, and incarnate Son, who being by nature the most high and only true God, has an original right to inherit all things; and who, as Mediator, is God's first-born, Head over all things to his church; and by whom, in the strictest connection and co-operation, he made the heavens and the earth, and all that is in them, and forms all the different ages and dispensations of time and eternity; 3. Who being in his divine person, the illustrious brightness of the glory, and the most exact character and image of the person of the Father, having the very same nature and essential properties, and supporting and governing all ranks, orders, and individuals of creatures by the almighty operation of his mere will; when, as our great High Priest, he had by his own obedience and suffering fully expiated all the sins of his people, did in virtue of his finished atonement, and in correspondence to the dignity of his person, ascend to heaven in our nature, to take possession of a glorious state, the most fixed, durable, and inexpressibly exalted. 4. Being in his person, and in his office of Mediator, inconceivably superior to the highest angels; having by nature, and by his Father's appointment, a name, title, and character far too high to be applied to any of them. 5. For (to consider this matter with respect to his divine nature) whom, even of the loftiest angels, did God ever represent as his essential, his eternal, his only-begotten Son? 6. Nay, when he brought him into our lower world to obey and suffer in our stead, he required all his holy angels to pay all divine honours to him, as his Son and their Creator. 7. Again, when he speaks of Angels, those noblest of creatures, he represents them as created to be his servants for executing his will with great strength, speed, and activity. 8. But, in a manner inexpressibly more exalted, he represents his Son Christ as a divine person, the true God, whose dominion is everlasting and unchangeable, and as ruling his extensive empire over all things with infinite equity, truth, and righteousness; 9. And as one who has a natural and necessary regard to holiness and equity, and hatred of all iniquity, and who has brought in an everlasting righteousness, and is furnished with gifts, graces, and glory infinitely above the measure of angels or believers. 10-12. Yea, as the Creator of heaven and earth, who himself existed from eternity, and as unchangeable in himself, while he changes all creatures at his pleasure. 13. But which of the loftiest angels did ever God call to sit enthroned in majesty, power, and glory at his right hand, till sin, Satan, death, and all his and his people's enemies, should be subdued under his feet as vanquished rebels? 14. Nay, are not all these spiritual beings placed in an infinitely lower station, being no more than messengers and servants of Christ, whom he employs in revealing his mind to, and in protecting, serving, and assisting in life or death his chosen people, who under him, and in his right, are through grace appointed to be highly honoured, and eternally to enjoy his complete salvation?

REFLECTIONS UPON CHAP. I.—Blessed be God that he had spoken so much in mercy and grace to men, and that we have so full evidence of the divine authority of both Old and New Testaments. Wisely hath he suited the manner of his revelations to the state of his church and the necessities of mankind. And now we enjoy the fullest, the clearest, and last discovery of his will that is to be expected on earth. Unbounded is the glory of our Redeemer, as the Son of God and our Mediator. Being essentially one God with, but personally distinct from

and equal to his eternal Father, he is the creator, proprietor, and preserver of all things. His blood, infinitely precious and powerful, atoned for and purged away our sins, and in virtue thereof he is enthroned at the right hand of God; there he for ever reigns the self-existent JEHOVAH, the eternal and immutable God, the object of adoration to angels and men. How honoured then are his saints, who are members of his flesh, his blood, and his bones. Safe are they under his care, and guarded and ministered to by millions of his angels. And rich is their provided, their prepared, their infallibly-secured inheritance of eternal salvation. How dead then ought they to be to this perishing world and all its concerns!

CHAP. II. Ver. 1. Since Christ is thus infinitely superior to the ancient prophets, and even to the loftiest angels, it highly concerns us who live under the more eminently glorious dispensation of the gospel, both in respect of duty and interest, to attend the more diligently, affectionately, and steadfastly unto, and with humble faith and love to esteem, embrace, meditate upon, and seriously improve the everlasting doctrines thereof, which have been delivered unto us in the ministry of the word; and to retain them carefully in our hearts and memories, and persevere in our holy profession of them; lest at any time, through the corruption, heedlessness, treachery, and prejudices of our hearts, or the temptations of Satan, and the snares of this evil world, we should be carried away from the truth, and suffer it to slip out of our minds, and so should lose the benefit of it, and perish under its gracious administrations. 2 For if the law of Moses, which was given at Mount Sinai by the ministration of angels, acting as Christ's messengers, was established by divine authority, and enforced with an awful sanction; and every contemptuous violation of any of its precepts, or act of wilful disobedience to the authority of God in it, was severely punished with death; 3. How can we expect to escape the judgments of God, in time or eternity, if, through carelessness or unbelief, we despise and reject the glorious gospel, which alone reveals, exhibits, and offers to us that spiritual, heavenly, and eternal salvation, which was purchased by the infinitely precious blood of Christ, and comprehends in it deliverance from so great sinfulness and misery, and an advancement to so great holiness, happiness, and glory, as answers all our wants, and infinitely transcends all our conceptions: the first clear publication of which, without the veil of typical shadows, was begun in the personal ministrations of our Lord Jesus Christ himself on earth, and was further explained and confirmed to us Jews by his inspired apostles, evangelists, and others, who themselves heard him preach these glad tidings of salvation: 4. Yea, to assure us of the infallible certainty of their testimony, God himself attested their integrity, and the truth of their doctrine, by manifold miraculous operations and effects on the bodies of men, and by an abundant bestowal of spiritual gifts, such as prophecy, wisdom, knowledge, and utterance, speaking with or interpreting languages they never learned; which were dispensed by the Holy Ghost in their different kinds and degrees, according to the good pleasure of his sovereign will. 5. But to proceed in our comparison of Christ, with the holy angels: it is manifest that, in his mediatorial office as well as in his divine person, he is infinitely superior to them; for though God employed them as his heralds in publishing the law at Sinai, and employs them as ministering spirits

Anno Domini
cir. 64.

Ps. 8. 4-6. &
144. 3. Job 7.
17. Is. 40. 17.

Ps. 8. 5. Gen.
1. 26-29. &
2. 7-25. Ps.
2. 6. 1 Pet. 1.
20. 21. Phil.
2. 6-11.
Luke 24. 26.
46. Is. 53. 12.
Acts 5. 31.
Mat. 24. 47.

Or a little
while inferior
to.

Ps. 8. 6.
Gen. 1. 28.
1 Cor. 15. 27.
Mat. 28. 18.
Eph. 1. 20-
22. Phil. 2.
9-11. Col. 1.
18. & 2. 10.
1 Pet. 3. 22.
ch. 1. 2. Dan.
7. 14. Mat.
17. 27. John
3. 35. & 13.3.
& 17. 2.

Is. 7. 14. &
11. 1. & 4. 2.
& 53. 2-12.
Rom. 8. 3.
Gal. 4. 4.
Phil. 2. 7. 8.
Mat. 1. 17-
25. Luke 3.
5-7. & 9. 52.
Mat. i-xvii.
Mark i-xv.
Luke i-xxiii.
John i-xix.

Or by. Phil. 2.
8. 9. John 5.
27. & 10. 17.
Rom. 14. 9.
Acts 2. 33.
Ps. 21. 3-6.
Is. 53. 10-
12.

1 John 3. 16.
& 12. 32.
& 4. 9. 10. &
2. 1. 2. 2 Cor.
5. 15. Rev. 5.
9. 1 Tim. 2. 6.
ch. 9. 14. 28.
& 10. 12. 14.
Rom. 5. 6-8.
10. 19. ver. 10-13.
1. 24. & 2. 7. Eph. 2. 7. & 3. 10. 21. Luke 2. 14.
10. 31. & 8. 6. 2 Cor. 5. 18. Is. 2. 3. Zech. 2. 11. Rom. 5. 19-21. Rev. 7. 4. 9.
Acts 3. 15. & 5. 31. Phil. 2. 9. ch. 5. 9. & 6. 20. & 12. 2. Mic. 2. 1. Ch. 12. 2. 3. &
5. 8. Mat. 3. 15. Luke 24. 26. 46. Ch. 10. 10. 14. & 13. 12. John 17. 19. Gal. 4. 4.
John 1. 14. Acts 17. 26. Ps. 22. 22. & 18. 2. Mar. 28. 10. John 20. 17. Rom. 9. 29.
Ps. 18. 2. & 91. 2. & 28. 8. & 22. 8. Is. 50. 7. 9. Heb. 12. 9. Is. 12. 2.

6 But one in a certain place testified, saying, ^kWhat is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him [†]a little lower than the angels; thou crownedst him with glory and honour; and didst set him over the works of thy hands:

8 ^mThou hast put all things in subjection under his feet. For, in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who ⁿwas made a little lower than the angels, ^ofor the suffering of death, crowned with glory and honour; that ^phe by the grace of God should taste death for every man.

10 For ^qit became him, ^rfor whom *are* all things, and by whom *are* all things, in bringing ^smany sons unto glory, to make ^tthe Captain of their salvation ^uperfect through sufferings.

11 For both ^vhe that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them ^wbrethren,

12 Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.

13 And again, ^zI will put my trust

in him. And again, ^aBehold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, ^bhe also himself likewise took part of the same; that through death ^che might destroy him that hath the power of death, that is, the devil;

15 ^dAnd deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily ^ehe took not on *him the nature of angels*; but ^fhe took on *him the seed of Abraham*.

17 Wherefore in all things it behoved him to be made ^glike unto *his brethren*, that he might be a merciful and faithful high priest in things *pertaining to God*, to make reconciliation for the sins of the people.

18 ^hFor in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

1, 2. & 8. 3. & 9. 14. 28. & 10. 10. 12. 14. & 13. 12. ch. 4. 15. 16. & 7. 25. 26.

• Luke 24. 26. 46. & 4. 1-13.

CHAP. III

(1) *Shews the superior excellency of Christ, in his person and office, to Moses, their noted prophet, deliverer, and lawgiver; 1-6.*
(2) *From the fate of their unbelieving ancestors in the wilderness, proves the sin and danger of unbelief and apostasy, and the necessity of immediate attention to Christ's voice, and of a true faith in, and stedfast adherence to, him, in order to their entering into the heavenly rest; 7-19.*

WHEREFORE, ^aholy brethren, partakers of the heavenly calling, consider ^bthe Apostle and High Priest of our profession, Christ Jesus;

14. 15. Col. 1. 2. 13. 2 Tim. 1. 9. 1 Pet. 2. 9. 2 Pet. 1. 3. 10. 1 Thes. 2. 12. 2 Thes. 2. 14. Rom. 15. 8. Mat. 15. 24. ch. 2. 17. & 4. 14. & 5. 5. & 6. 20. & 8. 1. & 9. 11. & 7. 26. & 10. 21. 22

ignorance of an happy immortality, had long rendered the thoughts of their death ensnaring and terrible. 16. For to accomplish these important ends, he did not lay hold upon the nature of angels, by taking it into personal union with his divine, as if he intended to recover any of them who fell from their original holiness and happiness; but passing by them, he laid hold on, and personally united to himself the far inferior nature of man, as derived from the patriarch Abraham, to whom God promised that in his seed all the nations of the earth should be blessed. 17. From which it is plainly evident that, in order to Christ's duly answering the great design of his office as their Redeemer and Saviour, it was thought fit and necessary that he should partake of their nature in all its essentials; and be made in suffering, and every thing but sin, like unto those brethren whom he was bring to glory, that so, by his own experience of sufferings in their stead, he might be the better qualified, and the more feelingly engaged, to act the part of a compassionate tender-hearted High Priest for them towards God, in making satisfaction to his Father's justice for their sins, and in purchasing and procuring peace and reconciliation for them. 18. And having thus experimentally endured the temptations of Satan and troubles of this world, as well as the weight of his Father's wrath, and triumphed over them, he is the more fit and inclined to sympathize with, support, comfort, and relieve his brethren, when exercised with any like temptations, afflictions, or trials.

REFLECTIONS UPON CHAP. II.—In the superior excellency of its principal preacher, in its manifold and marvellous attestation, and in the full and extensive salvation which it exhibits, the gospel far transcends the law of Moses. With great care and reverence then ought we to hear, receive, and retain it, and all the spiritual and eternal blessings which it conveys. To neglect so great a salvation is one of the most atrocious crimes, and exposes men to the most terrible vengeance of God. How astonishing is it that God should leave angels to perish in their sins, and fix his love upon men, and unite his Son to them! But never can we sufficiently adore the excesses of that love through which we behold him in our nature for a time, debased, suffering, and dead; and then gloriously exalted to his Father's right, as Head over all things to his gospel church, and expecting till all his enemies be made his footstool. Infinite is the mercy that God should thus bring sinful men, as his chosen, adopted, and regenerated children, to eternal life through the sufferings and death of his Son. Yea, herein all his perfections are highly glorified, and his Son qualified to be an exalted intercessor and Captain of salvation. Delightful is Jesus' connection with us, as our elder Brother, and the source of all our sanctification, comfort, and victory over sin, Satan, fears, troubles, and death. And amazing is his Priesthood, and kind his manner of executing it. But great indeed are the effects of this love, that by the death of my divine Saviour I am made alive and free, and sin, devils, and death are conquered; that by his temptations and trials I am succoured under and delivered from mine! Since he then is merciful, let me always flee into his bosom; and since he is faithful, let me always adore and trust him.

CHAP. III. Ver. I. Since the great Author of the gospel is so much more excellent and useful than all the former prophets, and even angels, let me beseech you, my dear brethren by descent from Abraham, and in the judgment of charity, brethren not only to me and all the saints, but even to Christ himself; separated to him by profession, devoted to his service, sacrificed by his blood and Spirit, and effectually called by the gospel to a state of union and fellowship with him, and to a full right to and anticipating possession of all the privileges of the new covenant, more attentively to consider and seriously reflect upon the supereminent dignity of our Lord Jesus Christ, who, as the Messenger of God, reveals to us the whole of the gospel truth which we profess, and as our great High Priest is the subject matter thereof, who confirms and ratifies it by his death, and so is the author, life, and glory of our heavenly calling, and of

to the news or salvation, yet he has not given them any headship or ruling power over the new Testament church, nor are its doctrines, ordinances, privileges, or blessings derived from, or even published by them. 6-8. But the inspired psalmist, David, when contemplating the magnificent works of God, breaks out into a rapture of admiration, that God should so favour, support, and assist man; and, after a short debasement, constitute him the universal Lord and Sovereign of all his creatures, not one excepted; that he might conquer, subdue, and triumph over his enemies, casting them like slaves and captives beneath his feet. Now it is fully evident from observation and experience, that never since the fall neither mankind in general, nor any particular one of them, has ever had an absolute and universal dominion over all things. 9. But though Jesus Christ has not yet put an end to all the opposition of his and his people's enemies, we certainly know, from the testimony of inspired writers, and from the marvellous effusion of the Holy Ghost in his miraculous gifts and graces, and the wonderful effects of the gospel in convincing and converting multitudes,—that he, in consequence of his debasement, obedience, sufferings, and death, in the stead of all his children, Jews and Gentiles, is exalted to the highest glory, power, and authority, that he might be in full capacity to accomplish the great end of his death in their effectual salvation. 10. For, however offensive the doctrine of his debasement may be to carnal Jews, who only look for a temporal deliverer, it infinitely well became and tended to the singular glory of the justice, holiness, wisdom, goodness, and other perfections of God, the Creator, Preserver, and last end of all things,—and of his holy law and government,—in bringing his chosen, adopted, and regenerated children to their complete happiness in heaven, to prepare and consecrate his only begotten Son as their Prince, Leader, and Author of eternal salvation, to his heavenly work of intercession and government, by his suffering on their behalf and in their stead. 11. For both Jesus the Redeemer, who by his blood purges away the guilt and filth of our sin, and we his redeemed, who have our sins purged away, are, by the constitution of the covenant of grace, one in the view of the law; and are partakers of the same human nature, in the same condition of weakness, trouble, and mortality; on which account Christ, however great and glorious, does, and in the last day will more openly avow us, however mean and despicable, to be his brethren; 12. Engaging to his Father that he, in his personal ministrations and by his servants, will make known the glory and celebrate the praises of his perfections and counsels among *his brethren*, effectually called and gathered to him as his peculiar people. 13. And like one having communion with us in human affections, sufferings, and graces, he represents himself as trusting in God for support, assistance, success in and reward of his work, and as ready to do whatever is necessary for our future or eternal salvation, who, as his spiritual seed, were given to him by his Father. 14. Since therefore these children, whom God has given to his Son to be saved by him, are equally partakers of immortal souls and mortal bodies as the rest of mankind, he also having existed the Son of God from all eternity, did in the fullness of time assume a true human nature, with all its essential properties and sinless infirmities, into personal union with himself, that he, as their Kinsman-Redeemer, in the same nature which sinned, might make a proper satisfaction to the law and justice of God: and that thus—by means of his meritorious death which he suffered in their room and stead, to take away their sins and the curse of the law, and to purchase their happy resurrection and eternal life—he might entirely conquer, overthrow, and make void the power of that great destroying adversary the devil, who by means of Adam's first transgression had brought sin and death upon men, and has a limited empire over death, to inflict it upon obstinate and incorrigible sinners, and to be their everlasting tormentor in eternal death; 15. And that through his suffering of death he might destroy death in its destructive influence; and deliver his people from the sting, dominion, and terrors of it, and in due time give them a complete victory and triumph over it; even though their inward sense of guilt, the terrors of the Jewish dispensation, or Heathen

Anno Domini
cir. 64.

Is. 8. 18. &
49. 6. & 53.
10-12. & 55.
5. John 10.
29. & 17. 6, 9,
11, 12.

Ver. 11. Is. 7.
14. & 11. 1.
John 1. 14.
Gal. 4. 4.
Rom. 8. 3.
Phil. 2. 7, 8.

John 12. 31.
Col. 2. 15.
1 John 3. 8.
Is. 25. 8. Hos.
13. 14. 2 Tim.
1. 10. 1 Cor.
15. 54, 55.

Luke 1. 74.
75. Rom. 8.
15. 2 Tim. 1.
7. Is. 49. 24
-26.

Gr. he taketh
not hold of
angels, but of
the seed of
Abraham he
taketh hold.

Mat. 1. 1-
16. Luke 3.
23-34. Gal.
3. 16. Gen. 22.
18.

Ver. 11. 14.
16. Phil. 2. 7.
8. John 1. 14.
Rom. 8. 3.
Gal. 4. 4. 5.
ch. 4. 15. & 5.

Anno Domini
cir. 64.

Ch. 2. 17. &
5. 9. & 7. 28.
& 10. 23.
Is. 52. 13.
John 8. 29.

Gr. made.
1 Sam. 12. 6.

Ver. 5. Num.
12. 7. 1 Tim.
3. 15.

Ver. 1—5. 8
—10. ch. 2. 9.
Zech. 6. 12.
Mat. 16. 18.

Is. 42. 5. ch.
1. 2. 10. Eph.
3. 9. & 2. 10.
2 Cor. 5. 17.

Num. 12. 7.
Exod. 14. 31.
Deut. 3. 24.
Josh. 1. 2. &
8. 31. Deut.
18. 15. 18.

1. 2. 6. 7.
1 Tim. 3. 15.
16. Is. 9. 6. 7.
ch. 4. 14. &
10. 21. John 8.
35. 36. Zech.
6. 12. Mat. 25.
18. & 10. 25.

1 Cor. 3. 16.
& 6. 19. 2 Cor.
6. 16. Eph. 2.
19—22. 1 Tim.
3. 15. 1 Pet.
2. 5. Eph. 4.
12. 13. Col. 1.
27.

Mat. 10. 22.
& 24. 13. Gal.
6. 9. Col. 1. 23.
ch. 4. 14. &
10. 23. 35. &
12. 1. & 6. 11.

2 Sam. 23. 2.
Mat. 22. 43.
Acts 1. 16. &
2. 30. ver. 15.
ch. 4. 7.

Ps. 95. 7—11.
ver. 15. ch. 4.
7. Prov. 27. 1.

2 Cor. 6. 2. Luke 19. 9. Ps. 119. 59. 60. Eccl. 9. 10. Prov. 8. 17. Is. 55. 6. ch. 2. 3. & 12. 25.
2 Chr. 30. 8. Jer. 4. 4. 14. & 6. 8. Ezek. 18. 30. 31. & 33. 11. ver. 12. 13. ch. 12. 25.
Exod. 17. 2. 7. Num. 14. 22. 27. & 20. 13. Deut. 6. 16. & 29. 3. 4. Ps. 78. 40. 41. 56.
1 Cor. 10. 9. Ps. 95. 10. Exod. 14. 11. 12. & 15. 24. & 16. 2. 3. 7. & 17. 2. 3. & 32. 7. 8.
Num. 11. 1. 4. & 14. 2—4. 11. 22. & 16. 3. 19. 41. & 20. 3. & xxi. & 25. 1—3. Deut. 9. 7. & 29.
4. 5. Neh. 9. 16. 17. Is. 63. 10. Acts 7. 42. 44. Ps. lxxxviii. evi. Ezek. xx.

our holy profession of his name, and of all our love to and hopes towards God through him; 2. Who being chosen, called, ordained, and sent by God, to declare his whole will relative to the faith, worship, obedience, and salvation of the church, performed his work with a fidelity infinitely superior to Moses, his noted type, whom God himself attested as singularly faithful in publishing the whole system of laws and revelations given him, and in his whole government of his chosen people in the wilderness. 3. But, notwithstanding this honourable testimony, Christ is infinitely more honourable in himself, being not a mere man like Moses, but truly God-man in one person, and is worthy of infinitely greater honour, as he is the Former, Proprietor, Lord, and Head, of the church, whereas Moses was but a member of it. 4. Nay, being the great Provider of all the materials, and Manager of all the affairs, of the Jewish or gospel church, for his own glory, he can be nothing less than God himself. 5. And Moses indeed, not as a lord or proprietor, but as a servant, acted most faithfully in deliveridg the laws and ordinances of God about every thing relative to the Jewish church, that he and they might be distinguished figures of the far more excellent things which were to be more clearly revealed under the New Testament. 6. But, though Christ graciously condescended to take upon him the form of a servant in his human nature and office capacity, yet, in what he has done relative to the church, he acted not merely as a servant, but as his Father's equal and only begotten Son, Heir of all things; and Lord of it, as his house or family, which he purchased with his blood, gathered and formed, furnished, ordered, and governs, by his word and Spirit;—and of which all of us are members, who, being truly united to him by faith, do, notwithstanding all the tribulations which befall us, stedfastly persevere in the faith, profession, hopes, comforts, and holiness of the gospel.—7. To warn such of you as are but nominal professors against utter apostasy, and quicken real believers to hold on and hold out to the end in their holy profession of Christ and his gospel, let me remind you of the charge given by the Holy Ghost to our fathers in the days of David. Now immediately, and without delay, while the present season of God's mercy and patience lasts, and his messengers are sent to you, if ye would attend to, regard, and embrace, what he says by them, for your spiritual and eternal advantage. 8, 9. Take heed that ye do not wilfully shut your eyes against his light, nor stop your ears against his voice, and resist his Spirit, and so harden your hearts against his fear, and against all his methods of wisdom and love, for your present and future happiness, as your fore-fathers did, by their provoking unbelief, strifes, and murmurings in the wilderness of Arabia. I tried them by diversified dispensations of providence; and they for forty years, beholding my marvellous work of mercy and judgment, often put my faithfulness, power, kindness, patience, and just vengeance, to the trial; as if they had doubted my ability and willingness to fulfil my promises or threatenings. 10. Therefore, being all that time sorely displeased, and at length wearied out, with their repeated and aggravated unbelief and insolent behaviour, I solemnly declared them incorrigible in the error and perverseness of their hearts, and obstinately ignorant of, and inattentive to, my doctrines, laws, and ordinances, or any upright, holy, and peaceable conversation. 11. And, to render my threatening absolutely irreversible, I swore by myself that, on account of their high and numberless provocations obstinately persisted in, not of them, from twenty years old and upward, except Caleb and Joshua, who were men of another spirit, should ever enter into Canaan, which I had promised to Abraham and his seed, as a land of quietness, peace, and safety, in which I myself, in the ark of the covenant, would dwell among them; but should every one of them disgracefully die in the wilderness. 12. Being therefore warned by these awful examples, left for our admonition, and excited by a consideration of the dignity of Christ's person and office, and of our near concern with him, and of the rich advantages we may hope for from him, take heed, my dear Christian brethren, examine and watch over yourselves to the utmost, lest at any time, through the influence of Satan, the world, and your own corrupt hearts, unbelief,—which, proceeding from an habitually sinful temper of soul, by distrusting God, and giving him the lie, reflects the highest dishonour upon his authority, sincerity, uprightness, faithfulness, power, and grace; and is the most noted and effectual

11 So I 'sware in my wrath, *They shall not enter into my rest.)

12 'Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But 'exhort one another daily, while it is called To-day; 'lest any of you be hardened through the deceitfulness of sin.

14 For we are made 'partakers of Christ, 'if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, 'To-day if ye will hear his voice, harden not your hearts, as in the provocation.

16 'For some, when they had heard, did provoke: howbeit, 'not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with 'them that had sinned, whose carcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, 'but to them that believed not?

19 So we see that 'they could not enter in because of unbelief.

Num. 14. 11, 22, 29, 37. & 26. 65. Ps. 106. 24—26. 1 Cor. 10. 5—12. Jude 5. 2—4. 11, 30. Deut. 1. 34, 35. Num. 20. 12. Deut. 1. 32. John 3. 18, 36. Mark 16. 16. 1 John 5. 10. Is. 7. 9. 2 Chr. 20. 20.

CHAP. IV.

(1) Inculcates an holy fear and care to prevent coming short of the heavenly glory through unbelief; 1, 2. (2) Shews that the gospel and the heavenly rest is more excellent than that of Canaan; 3—10. (3) By the most awakening and encouraging arguments, excites to faith and hope in our approaches to God; 11—16.

spring and root of obstinate and final apostasy from God, Father, Son, and Holy Ghost, who has all life in himself, and is the Author of all spiritual and eternal life to believers,—should prevail in you. 13. And, as a mean of preventing this dreadful evil, not only guard against the first workings of unbelief and apostasy in yourselves, but, while your life and the day of gospel grace, is continued with you, stir up and encourage one another, without delay, and upon every opportunity, to stedfastness in the faith, and to an holy and circumspect watchfulness against carnality of mind and negligence, and against the temptations of Satan, the allurements and terrors of the world, and every things which tends to carry you away from Christ and the gospel; lest any of you should be lulled asleep and stupefied, and so led aside from him, through the guileful and treacherous influence of indwelling corruption, magnifying the terror of sufferings for his sake, and the advantage of worldly ease, pleasure, affluence, or safety; and with fair pretences varnishing over the destructive ways of sin. 14. And it is of the utmost consequence, for preserving us from this deceitfulness of sin and hardness of heart, to take heed that we be indeed real Christians; for it is manifest that we have a happy partnership with Christ in his righteousness, Spirit, grace, and benefits, as persons vitally united to him and interested in all that he is and hath, when we hold fast our spiritual subsistence in him, and stedfastly maintain, and, to the end of our lives, persevere in, our holy profession of him against all opposition and danger. 15. Take heed therefore now to yourselves, and do all that in you lies to fortify one another against apostasy; and if, while life and opportunity are continued, ye would believe and obey what God inculcates upon you for your good, beware of contracting an insensibility and hardness of heart, as your fathers did, when they provoked the anger of the Lord against them by their unbelief and rebellion in the wilderness. 16. For most of them, after they had heard the law awfully published by God himself at Sinai, and had received the instructions relative to their ceremonial worship, instead of being suitably affected by it, indulged themselves in the highest provocation against God; nevertheless, Caleb and Joshua were men of a better spirit and conduct, and entered into the promised land. 17. But with whom of these Israelites was God so highly offended forty years, as to exclude them from the promised land of Canaan? was it not with those only who had repeatedly and notoriously rebelled against him through unbelief?—and whose dead bodies, on account of their wickedness, lay slain, like miserable and detestable objects, in the Arabian desert, through which they travelled to Canaan? 18. And against whom did God, in his just and awful indignation, swear that they should never be admitted to enjoy the privileges, peace, and blessings, of that rest in Canaan? was it not against those only who, notwithstanding all their professions and obligations, warnings and excitements, rejected God and his gifts by their unbelief? 19. It is therefore plain, from the whole, that unbelief was the root and spring of all their other provocations, by which they forfeited all right and claim to the promise of admission into the typical rest of Canaan.

REFLECTIONS UPON CHAP. III.—In dignity how far, how inconceivably far, Jesus, the God, the Maker, the Lord, the Proprietor and Governor of the church, transcends Moses, a mere man, formed by himself a member, a servant in it! Faithful was he to his Father, who constituted him mediator. And worthy is he to be contemplated, adored, trusted, and rejoiced in, and openly professed. But, unworthy are those to be held members of his church who are not washed in his blood, sanctified by his Spirit, and effectually called by his grace.—Alarming and earnest are God's calls and invitations to men: indispensably necessary is a present attention to his voice, and acceptance of his favours: and fearful is our guilt, and dreadful our danger, if we harden our hearts, and contemn his offers of grace. In nothing does the deceitfulness of sin more appear than in men's obstinate unbelief. If it reign in our heart, there is no apostasy but may be expected in our life, and no plague or damnation will be too dreadful for our reward.—Alas, what multitudes of gospel hearers perish in this sin! And who knows what numbers are, by an angry God, consigned over to the power of it, and to irreversible condemnation for it, even in this life!

Anno Domini
cir. 64.

Ver. 18, 19.
ch. 4. 3, 9, 11.
Ps. 95. 11.
Num. 14. 20,
21, 23, 30,
35.

Gr. if they
shall enter.

Ch. 2. 1—3.
& 4. 1, 11. &
10. 23. & 12.
1, 15. Jer. 17.
9. Rom. 7. 5.
Is. 7. 9. John
3. 18, 36.

Ch. 10. 24.
1 Thes. 5. 14.
Ps. 32. 6. Is.
55. 5. see
ver 7.

Jer. 17. 9.
Prov. 28. 26.
Rom. 7. 11.
Eph. 4. 22.
ch. 12. 1.
Jam. 1. 14.

Eph. 5. 30.
Rom. 8. 17.
ch. 1. 9. & 4.
3. & 6. 12.

See ver. 6.
ch. 6. 11.
1 Pet. 1. 5.
Jude 1. Prov.
10. 25.

See ver. 7, 8,
13. ch. 4. 7.
Ps. 95. 7—11.

See ver. 9, 10.
1 Cor. 10. 5—
12. Num. 14.
2—4. 11, 22.
& 26. 65.

Deut. 1. 36.
38. Rom. 11.
4, 5.

Num. 14.

Anno Domini
cir. 64.

Ver. 11. ch.
12. 15. & 2.
1. 3. 2 Cor. 6.
1. Rom. 11.
20, 21. ch. iii.

Acts 13. 32,
33, 38, 39,
Rom. 8. 15.
Gal. 4. 5, 6.

Ch. 12. 15.
Mat. 25. 10.
Luke 13. 25,
3, 5.

Ch. 2. 3. &
12. 25. Acts 2.
39. & 3. 26.
& 13. 46. &
ii. xi.

Ch. 3. 12, 18,
19. Rom. 14.
23. Heb. 11. 6.
1 Thes. 1. 5.
& 2. 13.
2 Thes. 2. 13.
Jam. 1. 18,
21.

Gr. the word
of hearing.

Or because
they were not
united by
faith to.

Rom. 5. 1, 2.
& 10. 10. Is.
28. 16. & 45.
22. ch. 3. 14.
Luke 14. 22,
23.

Ps. 95. 11.
ch. 3. 11, 18.
Num. 14. 21,
23, 30.

Gen. 1. 31. &
2. 1, 2. Exod.
20. 11. & 31.
15, 17.

Ps. 95. 11.
ch. 3. 11.

Ch. 3. 16.
Rom. 9. 6—8.
& 11. 1, 2, 5,
7. 2 Tim. 2.
19. John 10.
27—29.

Or the gospel was first preached.

1 John 5. 10.

LET us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we who have believed do enter into rest; as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts.

8 For, if Jesus had given them rest, then would he not afterward have spoken of another day,

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.)

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief

12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the son of God, let us hold fast our profession.

15 For we have not an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Anno Domini
cir. 64.

Or keeping of
a sabbath.

Ver. 1, 3.
Gal. 4. 4—6.
& 5. 1. Is. 11.
10. Zeph. 3.
17. Ezek. 34.
14, 25. John
3. 36. Acts 15.
10. Rev. 11.
15. & 7. 14—
17. & 14. 13.
& 21. 3, 4.
Is. 57. 2. &
60. 19, 20.

See ch. 1. 3.
& 4. 14. & 8.
1. & 10. 12.

John 19. 30.
Rev. 1. 18.
Luke 24. 26,
46. or 1 Pet.
4. 1, 2.

Ver. 3, 4.
Gen. 2. 1, 2.
Exod. 20. 11.
& 31. 19, 17.

See ver. 1.
ch. 3. 19.
Mat. 7. 13. &
11. 12, 28.
Luke 13. 24.

Or disobedience.

John 1. 1.
1 John 5. 7.
Rev. 19. 13.
or John 6. 63.
Ps. 147. 9. &
119. 11.

Ecc. 12. 11.
Is. 11. 4. &
49. 2. & 55.
11. Jer. 23.
29. Acts 2. 37.

1 Cor. 14. 24,
25. 2 Cor. 2.
16. & 10. 4, 5.
Eph. 6. 17.
Rev. 1. 16. &
19. 21. Rom.
2. 16.

Job 26. 6. &
34. 21. Ps. 33.
13—15. & 34.

15. & 90. 8. & 139. 11, 12. Prov. 15. 3, 11. Jer. 23. 23. & 17. 10. John 21. 17. Rev. 2. 23.

John 5. 22, 28. Acts 17. 31. Rom. 14. 9—12. 2 Cor. 5. 10. Rev. 20. 12. Ecc. 12. 14.

Ch. 3. 1. & 2. 17. & 7. 26. & 5. 10. & 6. 20. & 8. 1. & 9. 11, 24. & 10. 21. & 13. 20. Ps. 110. 4.

Ch. 3. 6, 14. & 6. 11. & 10. 23. & 12. 1, 12. & 13. 7—9. Ch. 2. 17, 16. Is. 53. 4, 5. Luke 22. 28. Phil. 2. 7, 8.

2 Cor. 5. 21. ch. 7. 26. & 9. 28. 1 Pet. 2. 22. 1 John 3. 5. Dan. 9. 24.

Eph. 2. 18. & 3. 12. ch. 10. 19—22. Mat. 7. 7—11. John 16. 23, 24. Is. 55. 6. Amos 5. 4.

CHAP. IV. Ver. 1. Since therefore God, as a warning to us, dealt so severely with our fathers for their disobedience and unbelief, it ought to be our deep concern to maintain an awful reverence of his greatness, holiness, and justice, and a religious dread of provoking him;—not to dismay and dishearten, but to excite us to the utmost diligent use of all appointed means, in an humble dependance on his grace, for our own and others preservation from apostasy and its terrible consequences,—lest, when God, who is the Contriver, and Author of, and who delights in, this rest, has recorded, exhibited, and given to us, in the gospel, a gracious promise of admission to a state of peace and lively fellowship with him through Christ, in truly evangelical worship and obedience in this world, and of a glorious peace in the world to come, ye should, through sloth and unbelief, reject and forsake that promise or rest, or seem to faint in your Christian course towards it. 2. For the gospel of salvation has been now preached to us, as it was more obscurely to them; but the precious truths of God did not in the least turn to the real advantage of many of them, when they heard it by Moses, or other inspired messengers of God; because they did not closely apply and appropriate the same to their hearts, and feed thereon by faith as the nourishment of their souls: and no more will that which we hear be eventually profitable to us, unless we receive and digest it by faith. 3, 4. But, as all entrance into God's promised rest is by believing, so those of us, who have by a true and lively faith received and rested on Christ alone for salvation, do enter into a state of spiritual and evangelical rest and peace with God through him, according to the light and grace of the New Testament dispensation, and we now, by faith and hope, in gospel-worship enter into the heavenly rest, as a pledge and assurance of our personal entrance into the full enjoyment of it in due time:—for, by comparing the several passages of scripture which speaks of God's rest, it is plain that there remains for us New Testament believers a rest far more excellent than that of Canaan. Even God's oath, excluding the unbelieving Hebrews from Canaan, supposed that all true believers should enter into his rest; so that here was a rest promised 2500 years after the rest of the creation had taken place, on the seventh day of the week and of time. 5. And, moreover, this oath, as it stands in David's Psalm, must not be understood as merely relating to the Hebrews' entrance into Canaan, which had taken place more than 400 years before, but also to a rest which then remained to be entered into. 6. Since then God's threatening against them who believed not, implied that some should actually enter in, and those to whom that typical rest was first preached, through their unbelief, did not enter; 7. Therefore God, by David, fixes another day of entering into his rest, and calls the Jews carefully to improve it, plainly intimating that what is there said related to a rest which was to be enjoyed long after they were in possession of the promised land: 8. For, if Joshua the son of Nun, that noted type of our Lord and Saviour Jesus Christ, had put the Hebrews into the full possession of the rest ultimately intended in that psalm, the Holy Ghost would not, by David, have mentioned another season in which the Hebrews, who dwelt in possession of Canaan, were to seek a further rest, which could be no other than that which, being typified by the former, was to be introduced by Jesus Christ the Messiah. 9. Since therefore neither the rest of the seventh-day sabbath, nor the rest of the settlement in Canaan, could be intended by that TO-DAY mentioned by David, it is evident there must still remain, under the gospel state, a more complete and glorious rest, typified by the former, which is to be inherited by the true people of God, and which includes a spiritual rest by faith in Christ from Jewish ceremonies—from the law as a covenant—and the holy and joyful rest of the New Testament sabbath, in commemoration of his resurrection; and principally that heavenly rest of perpetual and immediate communion with Christ, of which all the preceding rests are but types, pledges, or foretastes: 10. For our Lord Jesus, having finished his obedience, sufferings, and death, rose again, and took possession of his heavenly glory, and so rested from his labours of purchasing our eternal redemption; even as God, when he had finished his work of creation, rested on the seventh day, and formed no more new kinds of creatures. And every believer, who has entered into the spiritual rest of the gospel state and New Testament sabbath, ceases from loving, or wilfully practising, his former works of wicked-

ness, and from resting on his once beloved works of self-righteousness;—and, when, after finishing his course of obedience, conflicts, and trials, he enters into the complete and heavenly rest, he will perfectly cease from every thing selfish, sinful, or troublesome. 11. Since then there remains for us a rest inexpressibly more safe, sweet, glorious, and lasting, than that of Canaan, let us, in the use of all appointed means, and in dependance on divine grace, with the utmost diligence, labour to overcome all difficulties, and break through all oppositions and discouragements, that we may here enjoy all the refreshing and delightful privileges and blessings of the gospel state, and hereafter arrive at the still more refreshing and delightful heavenly glory,—and stir up one another to seek after it: lest, through our slothfulness, carnal fear, and unbelief, we should fall short of it, as the Israelites in the wilderness, notwithstanding their distinguished relation to God, fell short of the rest in Canaan through their unbelief and cowardice. 12. And there is the greatest reason to maintain a godly jealousy over ourselves and one another, and there is noble encouragement for the utmost care and caution;—for our Lord Jesus Christ, as the Word of life, has life in himself, and is the author of it to others,—and the written word, by the Spirit, has quickening virtue to raise dead souls:—yea, Christ, who is the almighty, omnipresent, omniscient, and heart-searching God, renders it a powerful mean of convincing the conscience, searching and affecting the whole heart, and subduing every thought and affection to the obedience of himself. 13. Nor can any of us escape his critical observation, or the searching influence of his word,—there being no creature, of whatever rank or kind, that lies concealed from his all-comprehensive view, but all persons and things, even the most secret thoughts, desires, hopes, and fears, tempers, and dispositions, are most evidently exposed and clearly manifested to the critical and all-seeing eye of him, to whom we must give an exact account of our state, qualities, inclinations, and conduct, in the last judgment. 14. Since therefore it is so dangerous to despise, neglect, or apostatize from, the truths of the gospel, and since we have in this Jesus Christ, our present Observer and future Judge,—so incomparable an High Priest, inconceivably great, divine, and excellent,—thoroughly qualified for, and exalted in, his office—the most difficult and fundamental part of which he has performed on earth, and the remainder of which he is now executing in heavenly intercession for us,—let us be thereby encouraged in the exercise of faith, love, and holy obedience, and with steadfastness, diligence, and constant perseverance, to maintain a free and open confession of him, and professed subjection to him. 15. Nor is this our glorious High Priest less willing than able to sympathize with and relieve us under all our distresses; nor is he even in heaven, insensible of, or unaffected with, our wants and weaknesses, miseries and dangers; but having, in his estate of humiliation, experimentally known whatever we undergo in our temptations and troubles, though without sin, he is at once infinitely fitted to be our pattern in bearing them, and to sympathize tenderly with us in them, and to take away the iniquity which we unavoidably fall into by means of them. 16. Let us therefore, in view of his superlatively excellent and efficacious Priesthood, and his execution of it, in offering himself a sacrifice to satisfy God's justice and make atonement for our sins, and his continual intercession for us at his right hand, boldly draw near to God, by faith in prayer and every other ordinance of gospel worship,—since he is now seated, not on a throne of justice, to execute deserved vengeance upon us, but on a throne of free and condescending mercy and grace, to commune with and bless us,—that, with familiar and holy freedom and humble confidence in him, as our reconciled God and Father, we may ask of, and receive from, him the most merciful forgiveness of our sins, and compassionate relief under all our straits and miseries; and, finding favour in his sight, may obtain all gracious assistances and supplies, in every season of want, difficulty, trouble, temptation, or danger, especially the most perplexing.

REFLECTIONS UPON CHAP. IV.—Graciously has God maintained his gospel in the world all along since Adam's fall, though in different degrees of light. And, when it is now set before us in its fulness and clearness, we ought carefully to beware of contemning and rejecting it. Alas, what multitudes hear it, without ever being profited by it!—No hearing, without cordially believing,

Anno Domini
cir. 64.

CHAP. V.

- (1) Represents the office and duty of an high priest; 1—4. (2) Shews how abundantly this is answered in Christ's super-eminent call to, and discharge of, that office; 5—10. (3) Reproves the Christian Hebrews for their slothfulness and little progress in the knowledge of the truths of the gospel, which were prefigured by the ceremonial dispensation; 11—14.

• Cl. 2. 17. & 8. 3. 4. & 7. 27. & 9. 9. & 10. 11. & 4. 14. with Exod. xxviii. Lev. i—xxvi.

• Ch. 2. 18. & 4. 15. with Num. 15. 22—29. ch. 7. 28.

• Or can reasonably bear with.

• Lev. 4. 3. & 9. 7. & 16. 6. 17. ch. 7. 27.

• 2 Chr. 26. 16. 18. 1 Sam. 13. 9. 2 Sam. 6. 6. 7. with Exod. 28. 1. 1 Chr. 23. 13. Jer. 23. 32.

• John 8. 54. with Ps. 2. 7. ch. 1. 5. Acts 13. 33. Prov. 8. 23—31. Mic. 5. 2. John 1. 14. & 3. 16. Rom. 8. 3.

• Ps. 110. 4. & 6. 20. & 7. 3. 15. 17. ver. 10.

• Rom. 8. 3. Gal. 4. 4. Mat. 8. 20. 2 Cor. 8. 9.

• Ps. xxii. lxxix. & 4. 11—13. Mat. 26. 38—42. 53. & 27. 46. 50. John 17. 1. Mark 14. 36. John 12. 27.

• Luke 22. 43. Ps. 22. 21. John 11. 42. Mat. 27. 47.

† Or for his piety.

• Phil. 2. 6—8. ch. 1. 5. 8. & 3. 6. & 2. 10. Zech. 13. 7. Mat. 3. 15. 17. & 5. 17.

FOR every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 ^bWho *can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 ^cAnd by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 ^dAnd no man taketh this honour unto himself, but he that is called of God, as was Aaron.

5 So also ^eChrist glorified not himself to be made an high Priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another place, *Thou art* a priest for ever after the order of Melchizedec.

7 Who in the days of his ^fflesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and ^gwas heard, ^hin that he feared;

8 ^kThough he were a Son, yet learned he obedience by the things which he suffered;

will avail to the salvation of our souls. And, unless we immediately receive and digest what we hear, God may quickly swear in his wrath that we shall never enter into his rest.—Greatly preferable to that of Canaan, yea, infinitely excellent, is that new covenant, evangelical and eternal, rest into which true believers enter along with Christ!—Powerful and efficacious is God's written word in the hand of Christ, the living and life-giving Word. With divine efficacy it penetrates into men's souls, for their conviction, reformation, and comfort; or for their condemnation and confusion. And infinitely awful, almighty, and heart-searching, is he himself, to whom we must quickly give an account in the last judgment. But Blessed be God that, while he is his Son, he is our great atoning, and interceding, High Priest and almighty Saviour; and that, having had a sinless experience of our temptations and troubles, he is qualified with the tenderest compassion towards us, and is ascended into the highest heavens, now to appear in the presence of God for us. His character and work powerfully and delightfully encourage to steadfastness and openness in our Christian profession, and to familiar boldness in our dealings with God. Let, then, all my requests and hopes of pardon, help, comfort, and glory, depend on JESHOVAH'S grace and esus' merits.

CHAP. V. Ver. 1. To encourage us to improve the grace and power of our glorious and ascended, but affectionate and sympathizing, High Priest, in such holy reverence and confidence in approaching to God, let us consider that, even under the typical dispensation, every high priest was sanctified and set apart to his office from among the children of Israel, as one who partook of the same nature with themselves, and was appointed to represent, and transact for, men with God; that, in their name and stead, and for their benefit, he might present to him all their legal offerings and sacrifices, animate or inanimate; 2. And thus the multitude of infirmities, sinful or natural, with which he was compassed about, did require, and, as it were, qualify him to bear with, and readily atone for, the sins of others, which had been committed through ignorance or mistake; 3. On account of which infirmities he was required to offer up sacrifices for his own sins, as well as for the sins of the people. 4. And it was further necessary that no man should assume to himself the office of priesthood, till he had a most plain and manifest call from God to it, as Aaron and his sons had. 5, 6. In like manner Jesus Christ,—who in our nature made atonement for our sins by the sacrifice of himself, that our persons and prayers might be accepted of God, as presented by and through him,—and who, in his estate of humiliation, experienced every sinless infirmity and temptation, that he might manifest the greatest forbearance and compassion to ignorant and wandering sinners,—and who, having no sin, had no occasion to offer up any sacrifice for himself, but only for his people,—did not in his incarnate state, by any private act of his own, assume to himself the honour of the gospel high priesthood; but was from eternity called and appointed to it by his Father, by whom he was from eternity begotten, and by whom, in his resurrection from the dead, he was attested as his only necessary and essential Son; and who in the most solemn manner, declared him an eternal Priest, without predecessor or successor, after the high order of Melchizedec, and not after the inferior order of Aaron; 7. Which glorious High Priest, while in our world, compassed about with the sinless infirmities of human nature, and overwhelmed with the most fearful pressures of divine wrath on our account, did, in the most fervent, humble, and pathetic, manner present his addresses and entreaties to God his almighty Father,—who, if willing, could have delivered him from the terrors of death; and on account of his holy reverence, had his prayers accepted; and, in answer to them, obtained proper assistance under, seasonable deliverance from, and the happy issue of, his sufferings in the glory of God and the redemption of his church. 8. Though he was the eternal Son of God, the same in nature and perfections with the Father, and infinitely dear to him, yet having condescended to the office of high Priesthood, and assumed our nature, that he might therein execute it, such was his zeal for the glory of God and love to his church, that he submitted in the exer-

9 And, ⁱbeing made perfect, he became ^mthe author of eternal salvation unto all them ⁿthat obey him;

10 ^oCalled of God an high priest after the order of Melchizedec.

11 ^pOf whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 ^qFor, when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk ^ris unskilful in the ^sword of righteousness; for he is ^ta babe.

14 But strong meat belongeth to them that are ^uof full age, *even* those who by reason ^vof use ^whave their senses exercised to discern both good and evil.

17. & 3. 21. 2 Cor. 3. 9. & 5. 18—21. Eph. 1. 13. Tit. 2. 11—14. 1 Cor. 3. 1, 2. & 14. 20. Eph. 4. 14. 1 Cor. 13. 11. 1 Cor. 2. 6, 15. & 3. 1. & 13. 11. Eph. 4. 13, 14. Philom. 15.

CHAP. VI.

- (1) Stirs up the Hebrews to study greater proficiency in the knowledge of Christ, as a mean to prevent their partaking with their countrymen in dreadful apostasy and ruin; 1—8 (2) Expresses the apostle's hopes of their being generally regenerated persons, who would persevere unto the eternal glory; 9, 10. (3) From the experience of other believers, the immutability of God's sworn promises, and the ascension of Christ, encourages them to perseverance in faith and holiness; 11—20.

THEREFORE ^aleaving ^bthe principles of the doctrine of Christ, let us go on unto perfection; not laying again the ^cfoundation of ^drepentance from ^edead works, and of faith toward God,

Mat. 15. 19. Rom. 1. 28—32. & 3. 10—19. & 7. 5. & 6. 21, 23. & 8. 6. 1 Tim. 5. 6. Rev. 3. 1.

Anno Domini
cir. 64.

• Luke 13. 32. ch. 2. 10. Dauid. 9. 24. John 17. 4.

• Ch. 12. 2. Ps. 68. 18. Is. 45. 17, 22, 24. 25. & 55. 4. & 49. 6. Mat. 1. 21. 1. Thes. 1. 10. Ps. 72. 17. John 10. 28. ch. 9. 12. & 10. 10, 14.

• Is. 1. 19. & 55. 3. Zech. 6. 15. Is. 62. 12. Luke 1. 74. 75. Tit. 2. 14.

• Ver. 6. ch. 6. 20. & 7. 15. 17. 3. Ps. 116. 4.

• Mat. 13. 15. John 16. 12. 1 Cor. 3. 1, 2. 2 Pet. 3. 16.

• 1 Cor. 3. 1, 2. ch. 6. 1. & 10. 32. 1 Pet. 2. 1, 2. 9. 1 Tim. 3. 16. 2 Cor. 5. 18—21.

† Gr. hath no experience.

• Rom. 1. 16,

• Or of an habit, or perfection.

• Phil. 3. 12—15. ch. 5. 12—14. Eph. 4. 13, 14. 1 Cor. 14. 20. & 2. 6. Or the word of the beginning of Christ.

• Eph. 2. 20. 1 Cor. 3. 10, 11. Mat. 7. 24.

• Is. 55. 7, 3. Mark 1. 14. Acts 2. 38, 39. & 3. 19. & 20. 21. 1 Pet. 1. 21. John 14. 1. & 20. 31. 1 John 5. 9—13.

• Ch. 9. 14. Gal. 5. 19—21.

cise of faith, patience, self-denial, resignation, humility, and readiness of mind, practically to learn what and now good it is to obey his Father's commands, even unto the death of the cross;—yea, to learn by severe experience what difficulties and distresses, and yet rich advantages, attend obedience;—and how to sympathize with us in our sufferings. 9, 10. And, having completed his whole obedience and suffering, and being thereupon fully consecrated to the high intercessory work of his Priesthood, he became the procuring and efficient cause of eternal salvation from every thing sinful or miserable, and to every thing holy and happy, to all such as diligently hearken and yield up themselves to him as the Captain of their salvation;—whom God has represented and styled a Priest, not constituted after the order of Aaron, but after the superior order of Melchizedec: 11. Concerning whom, in his kingly, but especially in his priestly, office, in which he typified our Redeemer, we, gospel preachers, have many important things to deliver,—which, on account of your remaining sloth, ignorance, and rigid attachment to the ceremonial law, can scarcely be yet rendered plain to your minds: 12. For, when, considering the great advantages for instruction, which have been afforded you, and the time ye have enjoyed the gospel dispensation, ye ought to have been capable of instructing others in the knowledge of Christ,—ye have made so little proficiency, that ye need to be taught over again the plain fundamental principles of the Christian faith, revealed in the infallible dictates of the Old and New Testament: and some of you have so declined in knowledge, that no instructions can suit your capacity but the most easy and familiar articles of Christianity,—being unable to understand the more mysterious points—how all the ancient types are accomplished in the person and office of Christ. 13. For every one, who has no appetite for, or ability to understand, any thing but the first principles of the doctrines of Christ, is very ineexpert at understanding, receiving, and improving, the great truths of the gospel; in which the righteousness of God is revealed from faith, to faith, and Christ is represented as the end of the law, moral and ceremonial, for righteousness to every one that believes,—and in which we are taught to live in the practice of righteousness, as persons united to, and justified in, Christ. 14. But the more sublime doctrines are most fit for the nourishment of those believers who are far advanced in the knowledge of the truth, and who, by much consideration and experience, and by much reading, hearing, meditation, and prayer, have their spiritual senses qualified to discern and distinguish between what is good or what is bad, true or false, beneficial or pernicious, and know how to choose and embrace the one, and refuse the other.

REFLECTIONS UPON CHAP. V.—No sin can be pardoned without an atoning satisfaction. And wonderful are the glories of Jesus Christ our great High Priest and atoning sacrifice. How divinely high, holy, and pure; and yet certainly bone of our bone, and flesh of our flesh, and compassed about with all our sinless infirmities! Solemn was his call to his work, and high his order, yet deep his condescension and self-abasement.—Fervent and successful his prayers—great his sufferings—and perfect his obedience. And by all these he becomes the complete Author of eternal salvation to all them that obey him. No true happiness can be had without holiness as an ingredient of it.—Alas, that, after all the discoveries of him in the gospel, many should have such indistinct conceptions of him, and be so indolent in improving the means of grace offered them! And transcendent is his mercy in providing food for weak as well as for strong Christians in his word. But how great must be their presumption, their danger, who intrude themselves into the ministerial office, when Christ entered not on his without his Father's call.

CHAP. VI. Ver. 1, 2. But, since it was unworthy of Christians to be always babes in knowledge, let us, for the present, forbear insisting on the fundamental principles of Christianity, such as an evangelical grief for, and turning from, sinful courses, which mark men spiritually dead, and prepare them for eternal death:—and of a cordial belief of God's being and perfections, and humble trust

Anno Domini
cir. 64.Acts 19, 4—
6. & 8. 16.
17. Mat. 28.
19. & 19. 15.
with Lev. i—
xvi.See 1 Cor. xv.
Mat. 25. 30—
46. Rev. 20.
11—15.Ver. 1. Acts
18. 21. Jam.
4. 15. 1 Cor. 4.
19. & 16. 7.Ch. 10. 26.
27. 29. Mat.
12. 31. 32. 45.
2 Pet. 2. 20.
1 John 5. 16.
ch. 12. 15.Ch. 10. 32.
2 Pet. 2. 20.
21. Num. 24.
3. 15. 16. &
23. 16. Mat.
7. 22. Luke
10. 19. 1 Cor.
12. 10. 1 Pet.
3. 12. ch. 2. 4.Mark 4. 16.
& 6. 20. Is. 6.
9. 1 Cor. 12.
10. Gal. 3. 2.
3. 5. ch. 2. 4.
5.See letter h
Ch. 10. 29.Is. 3. 10. &
55. 10—13.
Song 8. 11.
12. Mat. 13.
12. & 25. 29.
1 Cor. 15. 58.
Gal. 6. 9. 10.

Or for.

Is. 5. 6—24.
Ezek. xv. Jer.
26. 6. & 44.
22. Mark 11.
14. 21. Mat.
25. 41. ch. 10.
27. 2 Thes. 1.
8. 9.Ch. 10. 39. &
3. 1. ver. 10.
Phil. 1. 6. 7.
with ver. 4—6.Deut. 32. 4.
Ps. 20. 3.
Prov. 14. 31. Mat. 10. 42. & 25. 40. Mark 9. 41. John 13. 20. Rom. 13. 8. & 15. 26. 1 Cor. 16.
15. 1 Thes. 1. 3. 2 Thes. 1. 6. 7. ch. 10. 32—34. & 13. 3. Rev. 2. 2. Rom. 12. 11.
1 Cor. 15. 58. 2 Pet. 1. 10. & 3. 18. Phil. 3. 8—15. 1 Tim. 6. 11. 12. Ch. 3. 6. 14. &
10. 22. 35. Col. 2. 2. Gal. 5. 5. Phil. 1. 6

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do if God permit.

4 For ^{it} is impossible for those who were once enlightened, and have tasted of the heavenly gift and were made partakers of the Holy Ghost,5 And ^{have} tasted the good word of God, and the powers of the world to come ;6 If they shall fall away ^{to} renew them again unto repentance ; seeing they ^{crucify} to themselves the Son of God afresh, and put ^{him} to an open shame.7 For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them ^{by} whom it is dressed, receiveth blessing from God :

8 But that which beareth thorns and briars is rejected, and is nigh unto cursing ; whose end is to be burned.

9 But, beloved, ^{we} are persuaded better things of you, and things that accompany salvation, though we thus speak.10 For ^{God} is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.11 And we desire that every one of you do ^{shew} the same diligence, ^{to} the full assurance of hope unto the end :

in him for the accomplishment of all his promises ; (which two points were figured out by the ancient ceremonial washings, and the laying on of hands on the heads of the sacrifices) ;—and of the resurrection of both righteous and wicked at the last day, to receive their everlasting reward ;—and of the general judgment consequent thereupon, in which men's eternal happiness and misery shall be finally and irreversibly determined by Christ :—and let us discourse of, and embrace with holy care and diligence, those great mysteries of the gospel relative to the person and offices, particularly the High Priesthood of our Redeemer. 3. And this, by the direction and assistance of God, I shall quickly proceed to, in order to prevent your apostasy from him. 4—6. For, if professed Christians, who have been once remarkably enlightened in the knowledge of gospel truths by his word and Spirit, in his common and miraculous operations,—and have had a remarkable inward experience of the powerful virtue, and sweetness of God's word, and of the powerful operations of the Holy Ghost peculiar to the New Testament church,—wilfully apostatize from the profession of the gospel to Judaism, or Heathenism, they absolutely reject the only remedy which God has appointed for their recovery, and provoke him to abandon them to a desperate voluntary blindness of mind and hardness of heart ; leaving no room for an effectual renovation and recovery to any true and saving repentance ;—because they practically approve the wickedness of those who crucified the eternal Son of God, and persecute him in his members ; yea, manifest that they would again crucify him as a noted impostor, if they had an opportunity :—and, after distinguished trials of the power, excellency, and sweetness, of his truths, openly renounce them, and him in them, as if they had found him as infamous and deceiving as ever his enemies pretended. 7, 8. For, to compare professed Christians to fruitful and barren soils, those—who, being inwardly renewed by God's grace, bring forth fruits of righteousness, which are, by Jesus Christ, acceptable to God, and for the praise of his glory—shall be further owned and blessed of him with his spiritual favours and influences, that they may still more abundantly increase in faith, love, and holy obedience, and become more and more meet to be partakers of the inheritance of the saints in light : but they, who partake only of the forementioned illuminations, external means and advantages, without an habit of true grace in their soul, and produce nothing but unbelief, impenitence, hardness of heart, and the entangling, hurtful, and self-ruining, fruits of wickedness proceeding therefrom, are on the very point of falling under the immediate execution of God's curse upon them, and of being, in time and eternity, burnt up by the fire of his wrath. 9. But, as to most of you, whom I look upon and love as sincere believers, beloved of God, I am confident that ye have experienced better things than the above-mentioned privileges, attainable by reprobates,—even the special and saving blessings of regeneration, justification, adoption, and others, which flow from vital union with Christ, and infallibly secure and issue in eternal salvation ;—though, for your warning and the awakening of false professors, I have suggested to you what terrible apostasy and ruin men may fall into after distinguished appearances of grace. 10. And my persuasion of your perseverance and eternal happiness is founded on the stability of the covenant of grace ; for God, who is equity and truth itself, never did, nor will, unfaithfully violate his promises of gracious rewards, to be conferred through the merits of his Son ; nor will be unmindful of those acts of holiness and righteousness, by which ye have manifested your faith in, love to, and regard of, his person, honour, and authority ; and particularly of that compassion, tenderness, and liberal assistance, which ye have and do still manifest to his despised and afflicted saints, in these days of poverty, peril, and reproach. 11. But, knowing that the end and means are connected in his gracious purposes and promises, I earnestly beg of him, and beseech you to labour in his strength, that every one of you may constantly persevere, and more and more abound in such diligent care and endeavours to bring forth the genuine fruits of faith and love ; till, by the blessing of God thereon, ye have a full and fixed

12 That ye be not slothful, but ^{fol-}lowers of them who through faith and patience inherit the promises.

13 For, when God made promise to Abraham, because he could swear by no greater, he swore by himself,

14 Saying, Surely, blessing I will bless thee, and multiplying I will multiply thee.

15 And so, ^{after} he had patiently endured, he obtained the promise.16 For men verily ^{swear} by the greater : and an oath for confirmation is to them an end of all strife.17 Wherein God, willing more abundantly to shew unto the ^{heirs} of promise ^{the} immutability of his counsel, ^{confirmed} it by an oath :18 That by two immutable things, in which ^{it was} impossible for God to lie, we might have ^a strong consolation, ^{who} have fled for refuge to lay hold upon the hope set before us :19 Which ^{hope} we have as an anchor of the soul, both sure and stedfast, and which entereth into that ^{within} the vail,20 Whither ^{the} forerunner is for us entered, ^{even} Jesus, ^{made} an High Priest for ever after the order of Melchizedec.

Is. 40. 1, 2. & 49. 13. & 51. 3, 12. & 54. 1—17. 2 Cor. 1. 3—5. 2 Thes. 2. 16, 17. Num. 35. 11. Gen. 19. 14, 17. Is. 45. 22. & 60. 8. & 55. 3, 7. Ezek. 33. 11. Zech. 9. 12. Mat. 11. 28. Rom. 8. 24. 1 Tim. 1. 1. ch. 12. 1, 2, 22—24. See ver. 11. Ps. 130. 7. & 42. 11. & 43. 5. Jer. 14. 8. & 17. 7, 17. Lev. 16. 15. ch. 9. 3, 7, 24, 25. & 10. 9, 20. John 14. 2. ch. 1. 3. & 4. 14. & 8. 1. & 9. 24. Rom. 8. 34. John 12. 24. Rev. 3. 21. Eph. 2. 5, 6. Ch. 3. 1. & 9. 11. & 5. 6, 10. & 7. 1—17. Ps. 110. 4. Gen. 14. 17—20.

Anno Domini
cir. 64.Rom. 12. 14.
1 Cor. 15. 58.
2 Pet. 1. 4—
10. ch. 5. 11.Ch. 12. 1, 2.
& 13. 7. & 11.
8. 13. Song
1. 8. Ps. 45.
16, 17.Gen. 22. 16.
17. & 17. 7.
& 12. 3. Ps.
105. 9. Mic.
7. 20. Luke 1.
73. Ezek. 16.
8.Gen. xii—xvi.
Rom. 4. 17—
20. & 2. 7.
ch. 10. 36.
37. Hab. 2.
3, 4.Gen. 14. 22.
& 21. 23. &
31. 53. & 24.
3. Exod. 22.
11. Deut. 6.
13. Jer. 4. 2.Ver. 12. ch.
11. 7. 9. Gal.
3. 29. Rom.
8. 17. 1 Pet.
3. 7. Mat. 25.
34.Ps. 33. 11.
Prov. 19. 21.
& 21. 30.
Jam. 1. 17.
Rom. 11. 29.
Job 23. 13.
Mal. 3. 6.Gr. interposed
himself by an
oath.Num. 23. 19.
1 Sam. 15. 29.
Deut. 32. 4.
Tit. 1. 2.
2 Tim. 2. 13.
Rom. 3. 3, 4.

assurance of your irrevocable interest in Christ and the promises of eternal life 12. That, to obtain it, and under the influence of it, ye may be excited to the utmost diligence in using the means of grace, and fulfilling the duties of your station, in imitation of, and following after, those believers in former ages, who, notwithstanding manifold tribulations, have, through a fixed faith in God's promises, and patient waiting for the accomplishment thereof, got beyond all their sins and troubles, and entered into the possession of the heavenly inheritance. 13, 14. And, to encourage your hope and perseverance in faith and patience, consider how God has condescended to give us the utmost assurance of his punctual and faithful accomplishment of his promises : for, to instance in one leading promise, upon which all the rest depend, when God promised to Abraham a seed from which the Messiah should descend, in whom all the nations of the earth were to be blessed, he confirmed it by an oath as the strongest security for the fulfilment of it : and, because he could not, like us in our oaths, appeal to a greater, he appealed to his own being and perfections, and, as it were, solemnly pledged them for the truth and performance of his promises ; in which he engaged himself abundantly and certainly to bless Abraham with all the blessings of time and eternity, and to give him innumerable multitudes of descendants, temporal and spiritual. 15. And accordingly, after he had long waited with patience and hope, under manifold trials of his faith, God fulfilled his promise, in blessing him with greater worldly prosperity, and in multiplying his children during his life, as an earnest of his divine and spiritual seed,—and in admitting him at death, through faith in the Messiah, who was to spring from his loins, into the full possession of eternal life. 16. And herein God gave him the fullest assurance possible of his veracity, according to the most valid and approved method which men use for the satisfaction of their fellow-creatures as to the truth of what they affirm or promise ;—for, on important occasions, it is their custom to ascertain and fix their declarations and promises with an oath, in which they call the infinitely great God to attest their sincerity, and to punish them if they falsify their affirmation or engagement ; and such an appeal is reckoned the most strong and decisive evidence that can be given of the truth of what they say, to the satisfying of all doubts, determining of all debates, and silencing of all contradictory testimonies. 17. In this strongest form of assurance, to put an end to all the doubts, fears, and disputes, of his people, who are the heirs of the promised blessings, with respect to his promises of grace and salvation ; and to give superabundant evidence that his free and eternal purposes of love, manifested in his promises, are unchangeably the same, and shall never be repealed, defeated, or falsified, hath God sealed and confirmed his designs : 18. That, by the unchangeable word and oath of the unalterably true and faithful God, we might have the firmest ground possible for the most abundant, prevailing, and solid comfort, to overcome all doubts and fears, and support us under all our afflictions and temptations,—who have been enabled, under a sense of guilt and danger, to flee with the utmost eagerness and speed, concern and vigour, for deliverance and safety to Christ, the promised seed, and to lay hold on him, and on all the blessings of salvation in him, as proposed to our faith and hope in the declarations and promises of the gospel. 19. Which object of hope, as laid hold on and trusted in by faith, secures our souls from destruction, and holds them fast and steady, amidst all the dangers and troubles of this present life,—since he hath passed into the highest heaven, and our hope in him penetrates through the invisible heavens, and fastens upon him, and his Father, through him, as exhibited in his promises ; 20. Into which heavenly, blessed, and glorious, state, Jesus, our exalted Head, and Saviour, is entered, not alone, as the Aaronic high priest, into the holy of holies, but as our Forerunner, to open for us abundant entrance, notify our coming, and prepare mansions for us ;—and, as our everlasting High Priest, after the order of Melchizedec, to make continual intercession for us, upon the footing of his righteousness, fulfilled in our stead.

Anno Domini
cir. 64.

CHAP. VII.

(1) Represents the superiority of Melchizedec and his priesthood to that of Aaron and his,—as typical of Jesus Christ and his priesthood; 1—10. (2) Represents the difference and superior excellency of Christ as a priest above the Aaronical priests, as being descended from another tribe, appointed by a better and more durable law, as more powerful to save, as more solemnly consecrated, and as an holy and immortal priest, perfectly holy and self-sufficient:—all which is encouraging to our faith and hope: 11—28.

• Gen. 14. 17.
—20.

FOR this ^aMelchizedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him:

2 To whom also Abraham gave a tenth part of all: first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace:

3 Without father, without mother, *without descent, having neither beginning of days nor end of life; but made ^clike unto the Son of God, abideth a Priest continually.

4 Now, consider ^dhow great this man *was*, unto whom even the ^epatriarch Abraham gave the tenth of the spoils.

5 And verily ^fthey that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to ^gthe law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he, whose [†]descent is not counted from them, received tithes of Abraham, and blessed him that ^hhad the promises.

7 And, without all contradiction, ⁱthe less is blessed with the better.

8 And here men that ^jdie receive tithes; but there he *receiveth them*, of whom it is witnessed ^kthat he liveth.

• With Is. 32. 1, 2. & 9. 6, 7.
Ps. 45. 6, 7.
& 72. 1—17.
Jer. 23. 5, 6.
& 33. 15, 16.
Mic. 5. Ep.
2. 14.

• Or without pedigree.

• Is. 7. 14. Jer. 31. 22. Luke 1. 34, 35. Ps. 2. 7. John 1. 14. Rom. 8. 3. 1 Tim. 1. 17. ver. 17, 25—28.

• Gen. 14. 20. ver. 2, 6, 8.

• Acts 2. 29. & 7. 8.

• Num. 18. 26. Deut. 18. 1. Josh. 14. 2. 2 Chr. 31. 5. 6. Neh. 13. 10—12.

• Mark 10. 45. John 10. 34. Rom. 3. 21.

† Gr. pedigree.

• Gen. 12. 2, 3. & 13. 14—17. Rom. 4. 13. Gal. 3. 16.

Gen. xxvii. xlix. Deut. xxxiii. Eph. 1. 3. with ch. 1. 4.

• Ver. 3. 16.

REFLECTIONS UPON CHAP. VI.—With great care we ought to learn the fundamental principles of the Christian religion. But, not content with this, we should make daily progress in knowledge, for our spiritual edification, and establishment in faith, comfort, and holiness. Men may go great lengths, even in a kind of experimental religion, and nevertheless remain destitute of the grace of God. But inexpressibly dangerous is apostasy from the truths of Christ after such high attainments. And hardened and loose professors terribly expose themselves to redoubled damnation in hell, if not also fearful miseries in this life. With great care and prudence should ministers faithfully awaken the secure, so as not to distress the weakest believer. Love to God, appearing in kindness to his poor saints, and in an holy conversation, is a certain mark of true grace in the heart; and diligence in religion is the way to thrive in it. And, if we have any good hope of eternal salvation, we ought to labour after a full assurance in it. Faith and patience, implanted in our heart, will produce a perseverance in our life. And the example of former saints should quicken us to it, while the promise and oath of God, and the exaltation of our Redeemer, give us the fullest and surest ground of encouragement in it. Rich, numerous, and suitable are the blessings which God has prepared for them that fear him: and marvellous is his condescension in giving such abundant security for the accomplishment of his kind purposes, and gracious promises of eternal life. Happy are they, who deeply convinced of guilt, and pursued by storms, have fled to Jesus Christ for refuge; and who, amidst all their troubles, have anchored their souls by faith and hope on him, as exalted to his Father's right hand to prepare a place for them. Storms of every kind can but drive them home to their High Priest and Saviour.

CHAP. VII. Ver. 1. For this famous Melchizedec, of whom our Lord Jesus, in his kingly and priestly office, is the great Antitype, was a renowned king of the ancient accursed Canaanites at Salem, and divinely called to officiate as a priest among them; and, meeting with Abraham in his return from the slaughter of Chedorlaomer's army, he not only refreshed his fatigued warriors with bread and wine, but in the execution of his priestly office, authoritatively pronounced a blessing on him, and all those Jews or Gentiles who are represented by him as his seed; 2. To him Abraham, in acknowledgment of his superior character of priesthood, paid the tithes, or tenth part of all the spoil which he had taken in the war: and his name, and that of his abode, represent him as, first, a *king of righteousness*, and then *king of peace*; 3. Yea, his whole genealogy of ancestors or successors, and his birth, death, and the beginning and ending of his priesthood, are entirely concealed by the Holy Ghost in scripture, that, by this means, he might be a more eminent type of the eternal Son of God, who is at once our most glorious, generous, and compassionate, King and great High Priest, in and by whom all his faithful servants and people are blessed with all spiritual blessings, and to whom, even the greatest, acknowledge their dependence, and to whose superiority they submit;—and who, being our righteousness and peace, rules in righteousness, and procures and bestows on all his subjects peace with God, with their consciences, and with one another;—and who, being without mother as God, without father as man, has no predecessor or successor in his office, but, as immediately appointed by God, abides a priest for ever, to make continual intercession for us. 4. Now, that he may have the more clear and exalted views of the excellency and dignity of Christ's priesthood, think seriously how great a man Melchizedec, who but typified him, must have been, when Abraham, the progenitor and covenant head of the whole Hebrew nation, acknowledged him his sacred superior, by giving him the tithes of his spoil. 5—7. Ye cannot but observe also, that the Jewish priests, descended from Levi, receives tithes

9 And, as I may so say, Levi also, who receiveth tithes, ^lpaid tithes in Abraham.

10 For he was yet in the loins of his father when Melchizedec met him.

11 ^mIf therefore perfection were by the Levitical priesthood, (for under it the people received the law), what further need *was there* that another priest should rise ⁿafter the order of Melchizedec, and not be called after the order of Aaron?

12 For, the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is evident* that our Lord sprang ^oout of Judah; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident; ^pfor that after the similitude of Melchizedec there ariseth another priest;

16 Who is made, not after ^qthe law of a carnal commandment, but ^rafter the power of an endless life.

17 For he testifieth, ^sThou *art* a Priest for ever, after the order of Melchizedec.

18 ^tFor there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 ^uFor the law made nothing perfect, ^vbut the bringing in of ^xa better hope *did*; by the which we ^ydraw nigh unto God.

20 And, in as much as not without an oath *he was made Priest*;

21 (For those priests were made ^zwithout

1 Tim. 1. 1. Col. 1. 27. Eph. 2. 13, 18. & 3. 12. ch. 4. 16. & 6. 18—20. & 10. 19—22. John 14. 16. || Or without swearing of an oath.

Anno Domini
cir. 64.

• Gen. 14. 20. Acts 7. 8

• Ver. 18, 19. ch. 10. 1, 2. & 8. 7, 8, 10. Gal. 3. 21.

• Ps. 110. 4. ch. 5. 6, 10. & 6. 20. ver. 3. 15. 17, 21. Gen. 14. 17—20. with Exod. xxviii. Lev. viii. ix. i—xvi. xxiii. Num. xv. xxviii. xxix.

• Gen. 49. 10. Is. 7. 14. & 11. 1. Jer. 23. 5, 6. & 33. 15. 16. Mat. 1. 3. 16. Luke 3. 33. Rom. 1. 3. 2 Tim. 2. 8. Rev. 5. 5. & 22. 16.

• Ps. 110. 4. ch. 5. 6, 10. & 6. 20. ver. 3, 11, 17, 21. Ch. 9. 9, 13. & 10. 1. Col. 2. 5, 14, 20. Eph. 2. 15. Gal. 4. 3, 9.

• Ver. 3. 17, 21. 25, 28. Rev. 1. 18.

• Ps. 110. 4. ch. 3. 6, 10. & 6. 20. ver. 1—3, 21. Gen. 14. 17—20.

• Ver. 11, 12, 19. ch. 8. 7, 8, 13. & 10. 1—9. Gal. 4. 9. Rom. 8. 3. Ps. 51. 16. Is. 1. 11—16. & 66. 3.

• Ch. 10. 1, 2. & 9. 9. Acts 13. 39. & 15. 10. Rom. 8. 3. Gal. 2. 16. & 3. 21, 24.

• Or but it was the bringing in.

• Ch. 11. 40. & 2. 3, 4. & 4. 14. ver. 3, 20—28. Gal. 2. 16. Rom. 8. 3. John 1. 17. ch. 8. 2, 6. & 10. 19—22.

only from their brethren and equals, and that by virtue of a law from God, assigning them that portion which belonged to God himself: but here one of a very different stock received tithes from Abraham, their most honoured progenitor, and authoritatively blessed him in the name of God; and common sense dictates that he, who authoritatively blesses another, must be superior to him in dignity. 8. Besides, the Levitical receivers of tithes are represented to us as mortal men, dying one after another: but this Melchizedec, by the veil cast over his history, is never represented as one dead, but only as living. 9, 10. And moreover all those Levites, who, by the Mosaic law, receives tithes from their Hebrew brethren, really though indirectly, paid tithes to Melchizedec, being all in the loins of Abraham, as their ancestor, covenant head, and representative, when Melchizedec met him; and so must be greatly inferior to Melchizedec, who, after all, was no more than a type of our infinitely more excellent and dignified Jesus Christ, the great King and High Priest of his church. 11. Now it is plain that, if perfection of atonement for sin or acceptance with God, or in the form and fellowship of the visible church, and especially in holiness and happiness, could have been really and effectually obtained by the Levitical priesthood, in connexion with which the Jews received, and in part observed the law of Moses, there could have been no need to introduce an high priesthood after another and higher order.

2. It therefore necessarily follows that the Levitical priesthood, and the ceremonial law connected with it, must be changed and abolished to make way for a better priesthood, and an evangelical dispensation in the person of Christ: for if the priesthood, established by, and connected with, the ceremonial law of Moses, be altered, that law, the administration of which was chiefly confined to the Aaronical priesthood, must also be abolished, to make way for this evangelical constitution, which derives its efficacy from that more excellent and exalted order of priesthood. 13, 14. And, as one evidence hereof, it is manifest that Jesus Christ, who was prefigured by Melchizedec, did not spring of the tribe of Levi, to which the legal priesthood was restricted, but of the tribe of Judah, none of which had any warrant from God to officiate as priests, in offering sacrifices, burning incense, or the like. 15—17. And another evidence that the Levitical priesthood, and the ceremonial law which depended on it, must be abolished, is, that there is now, according to ancient predictions, divinely raised up an High Priest after the different and more excellent order of Melchizedec;—even an High Priest who is not appointed to his office according to the ceremonial law of carnal ordinances given by Moses, by which the frail and decaying descendants of Levi were appointed to theirs, but by a far more excellent and abiding constitution, suited to that unchangeable life which he has in himself as the eternal Son of God, and to that eternal life of glory and honour to which he is now advanced as God-man Mediator: for, as hath been repeatedly hinted, God, by solemn oath, declared him, in his one Person, a Priest for ever after the order of Melchizedec. 18. And in this new and everlasting priesthood of Christ there is really supposed or implied an abrogation of the whole ceremonial law of Moses, as insufficient and unavailable to purge men's consciences from guilt, or to justify them to eternal life: 19. For that law was of itself quite incapable of perfecting its worshippers in any thing belonging to their conscience and reconciliation with God, and was merely intended to prefigure Jesus Christ and his priestly character and work, and the gospel state of the church founded thereon;—by the introduction of which is presented to us a better ground of confidence towards God, and a better, nearer, and more advantageous access to him, than ever the Jews or even their priests, had by the law. 20, 21. And, to assure us hereof, Christ was not chosen and installed in his priestly office in the less solemn manner of the Aaronic priests; but to mark the excellency, unchangeableness, and perpetuity, of

Anno Domini
cir. 64.

Ps. 110. 4: see
ver. 11, 17,
28.

Ps. 40. 6-8.
Is. 53. 4-6,
10-12. Dan.
9. 24, 26.
Mat. 20, 28.
2 Cor. 5. 21.
1 Pet. 2. 24.
& 3. 18.

Ch. 8. 6. & 9.
15. & 12. 24.
& 11. 40.

1 Chr. vi. xxiv.
Ezra 2. 36-
39. Neh. 7. 39
-42. & 10.
2-8. & 11.
10-14. & 12.
1-21.

Is. 9. 6, 7.
1 Tim. 1. 17.
Rom. 9. 5. &
6. 9. Rev. 1.
18. John 12.
34. with ver.
1. 3, 17, 21.
25, 28. Ps.
100. 4. ch. 13.
8.

Or which
passeth not
from one to
another.

Is. 45. 22. &
63. 1. John
10. 7, 9, 10.
& 14. 6. Eph.
2. 13, 18. 1.
Tim. 2. 5.
John 6. 37,
40-57.

Or evermore.

Rom. 8. 34.
ch. 9. 24.
1 John 2. 1.
2. Rev. 8. 3, 4.

Exod. 28. 36.
& 29. 1. Lev.
viii. ix. xxi. &
22. 4-6. Is.
53. 9. Luke 1.
35. Acts 3. 14.
& 4. 27. 2 Cor.
5. 21. 1 Pet.
5. 22. & 1. 19. ch. 9. 12. 14.

ch. 1. 3. & 4. 14, 15. & 2. 10. & 8. 1. & 9. 24. & 10. 12-14. 1 Pet. 3. 22. Eph. 1. 20-22.
Lev. 9. 7. & 4. 3. & 16. 6, 11. Rom. 6. 10. ch. 1. 3. & 5. 3. & 8. 3. & 9. 7, 12, 28. & 10. 12, 14.
1 Pet. 2. 24. & 3. 18. 2 Cor. 5. 21. Ch. 5. 1, 2. Lev. 4. 3. & 9. 7. & xxi. Ch. 2.
10. & 4. 14. & 5. 6, 9, 10. & 7. 3, 17, 21, 25. Ps. 110. 4. Gr. perfected.

out an oath; but this with an oath, by him that said unto him, "The Lord swear, and will not repent, Thou art a Priest for ever after the order of Melchizedec);

22 By so much was Jesus made "a surety of "a better treatment.

23 And "they truly were many priests, because they were not suffered to continue by reason of death :

24 But this man, "because he continueth ever, hath an "unchangeable priesthood.

25 Wherefore "he is able also to save them †to the uttermost that come unto God by him, "seeing he ever liveth to make intercession for them.

26 "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, "and made higher than the heavens :

27 Who needeth not daily, as "those high priests, to offer up sacrifice, first for his own sins, and then for the people's : for this he did once, when he offered up himself.

28 For the law maketh men high priests "who have infirmity; but the word of the oath, which was since the law, maketh "the Son, who is †consecrated for evermore.

CHAP. VIII.

(1) Further demonstrates the excellency of Christ's Priesthood above that of Aaron, in respect of the place where he now officiates, the sacrifice which he offered, and the covenant of which he is the Mediator; 1-6. (2) Shews the excellency of the covenant of grace and gospel dispensation above the legal covenant and ceremonial dispensation; 7-13,

his Priesthood, his father constituted him a priest for ever in his own person, with the irrevocable solemnity of an oath. 22. Yea, in the proportion to the superior excellence of his Priesthood to the Levitical, in his nature and form of instalment, Jesus, our once-crucified but now exalted Saviour, was divinely constituted the undertaker, promiser, and sponsor, for us in the infinitely more excellent covenant of grace; particularly with respect to its last dispensation under the gospel, when, by his death, it was put in force, and clearly dispensed to men in the form of a testament, in which all his purchased blessings are freely bequeathed to the heirs of promise. 23, 24. And further to manifest the weakness and unprofitableness of the legal or ceremonial dispensation, the priests, being all mortal, succeeded one another in their different generations, and could never, after death, resume their office;—but Jesus Christ, being God-man, who could never die out of his office, but perpetually and everlastingly abides in the execution of it, without any interruption by his death, has, in his own single person, an unchangeable and everlasting Priesthood, which cannot pass away from him to another. 25. From what has been said concerning Christ, as our great High Priest, it necessarily follows that he has not only all divine ability originally in himself, but also all official power and authority, as well as willingness to give complete deliverance from all sin and misery, fears and dangers, and to advance to all the glory and blessedness of the heavenly state,—to the utmost of their wants, desires, hopes, and capacities, and to the utmost boundaries of infinite duration,—all those that, in prayer, or other parts of gospel worship, come unto God through him as their only Mediator,—seeing he ever liveth as God in their nature, and as their great High Priest and Advocate, to make continual intercession for them; pleading that, through the merits of his obedience and suffering, all the spiritual, temporal, and eternal blessings of the new covenant may be given them in due time: 26. For such an excellent, almighty, and ever-living, High Priest was necessary and alone fit for us, who is, in every respect and degree, pure from sinful pollution in heart and life, and who, in holiness, as well as in dignity, authority, and exaltation, far transcends all the holy angels and glorified saints in the heavenly state; 27. Who needed not, in the manner of the Aaronic priests, first to offer up sacrifice for his own sins, and then for the sins of his people, nor needed to repeat his sacrifice for their sins; his one offering of himself as an atoning sacrifice being of such infinite worth as to finish transgression, and make an end of sin, obtain eternal redemption, and perfect for ever them that are sacrificed. 28. For the ceremonial law appointed men priests, who were sinful, weak, and mortal; but the oath of God, which was afterwards intimated, invested the eternal Son of God, who is absolutely unblemished and perfect, with a priesthood which is of perpetual duration and efficacy for the salvation of men.

REFLECTIONS UPON CHAP. VII.—Superlative is the excellency and royal dignity of our great High Priest Jesus Christ. In his supernatural and divine call;—his transcendent ability to fulfil all righteousness, and bless his people;—in the dignity and moral qualifications of his person;—in the solemn manner of his instalment;—and in the spiritual nature, marvellous efficacy, unchangeable and incommunicable nature and perpetual duration, of his Priesthood, he far transcends all the Levitical priests of the Old Testament. Consider, O my soul, how great this God-man is. Never, by attempts towards self-righteousness, strive to put him from, or deprive him of the honour of, his Priesthood. And, while he lives as a Surety, a righteous advocate, with the Father, let nothing,

NOW of the things which we have spoken *this is the sum*. "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 "A minister "of the sanctuary, and of "the true tabernacle which the Lord pitched, and not man.

3 "For every high priest is ordained to offer gifts and sacrifices : wherefore *it is* of necessity that this man have somewhat also to offer.

4 For "if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law :

5 Who serve "unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle : "for see, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

6 "But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better †covenant, which was established upon better promises.

7 "For, if that first covenant had been faultless, then should no place have been sought for the second.

8 For, finding fault with them, he saith, "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah :

9 "Not according to the covenant "that I made with their fathers in the day when I took them by the hand to lead them

Deut. 1. 31. Hos. 11. 1, 3. Deut. 5. 2, 3. & 24. 1.

not even sin itself, while felt and lamented over, hinder my boldest approaches to his throne of grace.

CHAP. VIII. Ver. 1. Now all that I have said, in comparing Christ to Melchizedec and the Aaronic priests may be summoned up in this—that, in him, we have a transcendently more glorious High Priest, who, after offering himself as a sacrifice of infinite value and efficacy, is, in virtue thereof, advanced to the most glorious state of rest, dignity, power, and authority, in heaven. 2. That there, in the heavenly sanctuary, and in the tabernacle of his own manhood, both of which were framed, not by human influence, but by the immediate operation of God himself, he may, for ever, carry on the intercessory work of his Priesthood for the effectual promoting and securing of our eternal salvation: 3. For the especial business of every high priest, for which he is appointed and authorized of God, is to present oblations and sacrifices of atonement, which must be slain and offered, before he carry the blood into the most holy place, and in order to his carrying it in; it was therefore absolutely necessary that Jesus, our great gospel High Priest, should have a sacrifice to offer answerable to the dignity of his person, and the glory of his exalted state in heaven, where it must be presented before the throne of God: 4. For, if Christ had continued still upon earth, he could not have executed that most glorious part of his priestly work which was to be performed in the sanctuary; since, according to the Jewish law, none could be admitted to present oblations in their Holy of Holies but the Aaronic high priests. 5. Who, as ministers thereof, perform the whole service of that tabernacle and sanctuary, which were intended but as a typical draught of that true sanctuary and tabernacle in which our Lord Jesus now officiates as our interceding High Priest:—as was obscurely intimated in God's giving Moses an heavenly model of it, and charging him to form every thing, even the most minute, exactly according to that model: 6. But now our blessed Lord, in his exalted state is, by virtue of his Father's appointment, actually engaged in a far more excellent, honourable, and beneficial ministration, than ever any was before him,—in proportion to the incomparably greater excellency and advantage of the new covenant dispensation, of which he is the only Mediator; for, taking away all differences between God and his people, and purchasing all its spiritual and eternal blessings for them, by his sacrifice of himself, and ratifying and securing to them all its promises and blessings, and enabling them to accept of it, and yield up themselves to God, according to the tenor of it. And this covenant was authoritatively established upon more spiritual, advantageous, heavenly, and absolute, promises than were contained in the law or legal dispensation appointed at Sinai. For, if God's covenant of peculiar relation to the Israelites, or the legal dispensation of the covenant of grace which they were received, had been every way sufficient in light, grace, and efficacy, for perfecting the state of the church on earth or in heaven, "there had never been any ground for God to contrive or establish, or his people to desire, another more spiritual and complete administration of the covenant of grace on earth, as it is plain there was: 8. For, after accusing and reproving the Jews for their breaches of that covenant under which they were, and which did not secure their obedience, in a most solemn manner he promises irrevocably to establish with all his chosen people, Jews or Gentiles, a new covenant dispensation of free and absolute promises; 9. Which should be inexpressibly more gracious, spiritual, effectual, and lasting, than that covenant of peculiar relation which he had made with the Israelites after he had, by almighty influences and numbered miracles, delivered them from

Anno Domini
cir. 64.

Ch. 1. 3, 13.
& 3. 1. & 4.
14. & 5. 6.
10. & 6. 20.
& 7. 5, 11, 17.
21, 26, 28, &
9. 11, 24. &
10. 12. & 12.
2. Col. 3. 1.
Ep. 1. 20.
1 Pet. 3. 22.
Ps. 110. 1, 4,
5, 7.

Exod. 30. 10.
Lev. 16. 15.
ch. 9. 8, 11.
24. & 10. 21.
Rom. 15. 8.

Or of holy
things.

Ch. 9. 11.
John 1. 14.
Mat. 1. 20.
Luke 1. 36.

Exod. xxviii.
xxix. Lev. xvi.
with ch. 5. b
& 7. 27. & 9.
14. & 10. 11.
Eph. 5. 2. 25.
Tit. 2. 14.
Mat. 20. 28.
1 Tim. 2. 6.

Ch. 7. 11. &
12. 25. & 1. 3.
with Lev. i—
xvi. 1 Chr.
xxiv.

Col. 2. 17. ch.
9. 9, 23. & 10.
1.

Exod. 25. 40.
& 26. 30. &
27. 28. Num.
8. 4. Acts 7.
44. 1. Chr. 28.
19.

2 Cor. 3. 6—
11. Gal. 3.
10—29. ch. 7.
16, 22. & 9.
15.

Or testament

Ch. 7. 11—18.
Rom. 8. 3.
Gal. 3. 21.

Jer. 31. 31—
34. & 33. 14.
& 32. 40.
Ezek. 37. 26.
Is. 55. 3, 7.
ch. 10. 16.
Acts 3. 26. &
13. 46. 1 John
2. 7. 9.

John 1. 17.
2 Cor. 3. 6—
11.

Exod. xii.—
xiv. xix.

Deut. 1. 31. Hos. 11. 1, 3. Deut. 5. 2, 3. & 24. 1.

Anno Domini
cir. 64.Jer. 11. 7, 8.
& 22. 9. Deut.
29. 25. & 32.
15. Judg. 2.
11. 2 Kin. 17.
15—20. Neh.
9. 26, 27. Ps.
78. 10, 57.

Gr. give.

Deut. 30. 6.
Jer. 31. 33. &
32. 40. Ezek.
11. 19, 20, &
36. 26, 27.
2 Cor. 3. 3. &
5. 17. Ps. 40.
8. Jam. 1. 18.
21. 1 Pet. 1.
23.

Or upon.

Exod. 19. 5.
6. Ps. 50. 7. &
81. 8, 10. Jer.
22. 7. & 30.
22. & 32, 38.
40. Ezek. 11.
20. & 37. 27.
& 36. 28. Hos.
1. 10. & 2. 23.
Zech. 8. 8. &
13. 9.Jer. 31. 34. Is.
54. 13. Ezek.
28. 26. & 34.
30. & 39. 28.
John 6. 45.
1 Cor. 2. 10.
1 John 2. 20, 27. & 5. 20. & 2. 13, 14. Joel 2. 2, 28. John 7. 39. Jer. 31. 34. & 33. 8. & 50. 20. Is. 1. 18. & 43. 25. & 44. 22. Mic. 7. 18, 19. Acts 10. 43. & 13. 39. Rom. 11. 27. Eph. 1. 7. Col. 1. 14. ch. 10. 16, 17. Rev. 1. 5. 1 John 1. 3, 7, 9. & 2. 1, 2. Ch. 7. 11, 12, 18, 19. & 9. 9, 10.

CHAP. IX.

Returning to his main argument, the apostle (1) Gives an account of the Jewish sanctuary and its utensils; 1—5. (2) Shews their use and meaning in their figurative services and sacrifices; 6—10. (3) Explains how their signification was accomplished in Christ; 11—22. (4) In application of what had been said, infers the necessity, superior dignity, and efficacy, of his priesthood, and sacrifice; 23—28.

Lev. i—xxvii.
Num. iv—vi.
viii. ix. xv. xix.
xxviii. xxix.
Deut. vi—
xxvi. Exod. xii
—xi. ch. 8. 2,
13.

Or ceremonies.

Exod. xxv—
xxvii. xxxv—
xl. Lev. 24.
3. Num. 7. 1.
& 8. 4. & 9.
15. 1 Kin. 7.
48. with John
1. 14. Luke
22. 30. John
6. 32, 35.

Or holy.

Exod. 26. 31.
& 35. 12. &
36. 15. & 40.
21. 2 Chr. 3. 14.

their miserable bondage in Egypt; or than the legal dispensation of the covenant of grace, to which they were subjected;—both of which, through the treachery of their own hearts and the temptations of Satan and the world, they had despised and violated; and had thereby provoked God justly to reject them from being his peculiar people, and to cast them out of his land. 10. In which new covenant, made with his spiritual Israel of all nations, God promises effectually to enlighten and renew their understandings, and make them savingly to discern the laws, doctrines and promises, of his word,—and, by an almighty influence, to impress them upon their conscience, will and affections to the renewing thereof,—and to be a God to them, being all to them, and doing all for them, that is necessary to their temporal, spiritual, and eternal happiness;—and by his grace to enable and determine them to believe in, love, and devote themselves to him, and own and serve him, as persons redeemed, adopted, and saved by him; 11. And thus to give such experimental, believing, affectionate, and practical, knowledge of his own perfections, counsels, and will, and of the way of salvation through the Messiah to all of them, that few or none of them shall need to be taught the fundamental principles of religion; 12. And, for preventing all obstruction of the saving benefits promised, to give them a full, free, and irreversible, pardon of all their sins, original, or actual, through the atoning righteousness of his Son. 13. Now this very promise of a more gracious, spiritual, and efficacious, dispensation of the covenant of grace under the gospel, plainly intimates the weakness and unprofitableness of the Mosaic dispensation; and that it was to be set aside and disannulled, as a thing out of date; and indeed, being already almost useless, it will, with all its rites, ceremonies, and institutions, be quickly and utterly abolished, in the destruction of your temple and the dispersion of your nation.

REFLECTIONS UPON CHAP. VIII.—Contemplate, O my soul, in what an exalted and efficacious manner Jesus my High Priest has ascended to his Father's right hand, and in my nature, continually intercedes for men—for me—upon the footing of his own finished righteousness! In a most delightful manner the shadowy priests and offerings are now abolished by him, and his righteousness and intercession; and firmly hath he established his blessed covenant of grace and gospel dispensation, in which God binds himself to give all necessary instruction, renovation, and forgiveness, and is himself ALL in ALL. Unchangeable and lasting are its blessings, and issuing in the eternal happiness of all the heirs of promise.

CHAP. IX. Ver. I. But, to return to our comparison of the earthly and heavenly sanctuary,—the Sinai covenant of God's peculiar headship over Israel, and the legal dispensation of the covenant of grace, therewith connected, had various typical ordinances of God's appointment for religious worship, and a magnificent tent or temple for the celebration of those ordinances, formed by men out of earthly materials. 2. In the first or eastern apartment of this tent or temple stood the golden candlestick, with its seven burning lamps, representing Christ, his Spirit, oracles, and ordinances, as the light of the church;—and the golden table, with its twelve loaves of shew-bread, which represented him as the abundant, suitable, and never-failing, provision of his people,—and them as in him, presented before God in their respective generations. 3, 4. Passing through this eastern apartment, called the sanctuary, you entered into the western, called the ORACLE, or HOLY OF HOLIES,—where was the golden censer, in which the high priest carried the burning coals from the altar of burnt-offering,

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant

5 And over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly.

6 Now, when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

11 But Christ, being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood; he entered in, to save us by his own blood.

to burn the incense before the ark on the day of expiation, as a representation of Jesus' intercession, founded on, and deriving its virtue from, his atoning sacrifice;—and the ark, which contained the law of the covenant made with Israel, and represented Christ as the reconciler and rest of JEHOVAH, and end of the law for righteousness to believers;—and the golden pot of manna, which represented him as the true and ever-living bread which came down from heaven;—and the budding rod, with which Aaron and Moses had wrought many miracles, and which represented Jesus Christ as growing out of dry ground, but manifested to be our ever-glorious and flourishing High Priest;—and, in fine, the two tables on which God at Sinai wrote the ten commandments of the moral law, lodged in the midst of the ark, intimating their fulfilment in Christ, as a covenant, for the justification of his people, and their continuing an unchangeable and perpetual rule of holy obedience in his hand. 5. And above the ark were two glorious cherubims of gold, which represented holy angels and gospel ministers as looking into, admiring, and ready to promote, our redemption to God through the righteousness of his Son.—But these things not being so directly to my purpose, I shall not insist upon them.—6. Now this sacred tent or temple being thoroughly prepared, according to the divine model given to Moses or David, the ordinary priests, in their turns, entered into it every day, to offer sacrifice, burn incense, and dress the lamps. 7. But the high priest alone, and only upon the day of the great annual expiation, entered into the Holy of Holies, and that not without blood of expiatory sacrifices, one for himself and another for the Israelites' sins of infirmity and ignorance: 8. By this restricted access to the Holy of Holies, the spirit of God plainly signifying, that the access of believers to the throne of grace, or heavenly state, was not, as now, clearly revealed, while the ceremonial tabernacle, temple, and services thereof, continued to be established and observed by divine institution. 9. For these structures, and all the services pertaining to them, were, by the appointment of God, no more than temporary, imperfect, and figurative representations of those good things which have been manifested and fulfilled under the gospel:—None of their oblations, bloody and unbloody, having the smallest influence to remove the moral guilt of sin from their conscience, but only to remove the ceremonial defilement and prevent temporal punishments. 10. Consisting in meat-offerings and drink-offerings, manifold washings and sprinklings, and numberless other ceremonies, which only removed external ceremonial pollutions, and consecrated to external service;—and which, because of their insufficiency to purify the conscience and perfect the state of the church, were appointed to continue no longer than till the Messiah, being come, should establish in the church a complete state of spirituality and holiness, light and grace. 11. But he, having at last actually appeared in our nature as an High Priest, hath accomplished what had been long prefigured by ceremonial ordinances, and purchased and procured for his people the expected blessings of grace and glory, by officiating in his transcendently excellent manhood, and in the heavenly state, both of which were formed by the immediate operation of God himself. 12. Nor did the sacrifice, by virtue of which he entered into the heavenly state, in dignity and excellency less transcend the Levitical sacrifices; for it was not, as in the case of the Jewish sacrifices, by the blood of mean, though useful animals, but by his own precious blood; that he, through the vail of his own flesh, entered into the heavenly oracle; to present himself God man, with the merit of his perfect and ever available sacrifice for us, before the immediate presence of God; having thereby purchased and secured for us, not a figurative pardon or annual reprieve, but a complete and everlasting forgiveness, and deliverance

Anno Domini
cir. 64.Exod. 25. 10.
& 26. 33. &
34. 28. Mat.
5. 17.Exod. 16. 34.
John 6. 32—
57.Num. 17. 10.
Ps. 110. 2, 3.Deut. 10. 2, 5.
1 Kin. 8. 9.
2 Chr. 5. 10.Exod. 25. 18.
22. 1 Kin. 2.
6, 7. & 37. 7.
Lev. 16. 2.1 Sam. 4. 4.
Ps. 80. 1. &
99. 1. John 1.
51. 1 Pet. 1.
12. Eph. 3. 10.Exod. 31. 7.
& 26. 34.
Lev. 16. 2, 14.
Rom. 3. 24.
25. 1 John 2.
1, 2. ch. 4. 16.Num. 28. 3.
Dan. 8. 11, 12.Exod. 30. 18.
Lev. 16. 2, 15.
34. ch. 5. 3.
& 7. 27. & 10.
19, 20. ver.
24, 25.John 10. 7, 9.
& 14. 6. Eph.
2. 18. ch. 4.
16. & 10. 19
—22.Col. 2. 17.
ch. 7. 11, 18.
19. & 10. 1.
11. & 11. 16.
Acts 13. 39.
& 15. 10.

Gal. 3. 21.

Lev. i—ix. xl.
xvi. Num. xv.
xix. xxviii.
xxix. ch. 7.
11, 16. Col. 2.
16, 20. Rom.
14. 17.Or rites, or
ceremonies.Gal. 4. 4. ch.
2. 5. & 6. 5.
Eph. 1. 10.Gal. 4. 4.
John 1. 14.
ch. 2. 17. &
1. 3. & 3. 1. &
4. 14, 15. & 5.
6, 13. & 6. 70.
& 8. 1. & 7.Ch. 8. 2. Mat.
1. 7. Col. 1. 1.

Tit. 2. 14. 1 Pet. 1. 19. Rev. 1. 5. & 5. 9. ch. 10. 9, 10, 12, 14. & 1. 3.

Acts 20. 28. Eph. 1. 7. Col. 1. 1.

Tit. 2. 14. 1 Pet. 1. 19. Rev. 1. 5. & 5. 9. ch. 10. 9, 10, 12, 14. & 1. 3.

Acts 20. 28. Eph. 1. 7. Col. 1. 1.

Tit. 2. 14. 1 Pet. 1. 19. Rev. 1. 5. & 5. 9. ch. 10. 9, 10, 12, 14. & 1. 3.

Acts 20. 28. Eph. 1. 7. Col. 1. 1.

Tit. 2. 14. 1 Pet. 1. 19. Rev. 1. 5. & 5. 9. ch. 10. 9, 10, 12, 14. & 1. 3.

Acts 20. 28. Eph. 1. 7. Col. 1. 1.

Tit. 2. 14. 1 Pet. 1. 19. Rev. 1. 5. & 5. 9. ch. 10. 9, 10, 12, 14. & 1. 3.

Acts 20. 28. Eph. 1. 7. Col. 1. 1.

Tit. 2. 14. 1 Pet. 1. 19. Rev. 1. 5. & 5. 9. ch. 10. 9, 10, 12, 14. & 1. 3.

Acts 20. 28. Eph. 1. 7. Col. 1. 1.

Tit. 2. 14. 1 Pet. 1. 19. Rev. 1. 5. & 5. 9. ch. 10. 9, 10, 12, 14. & 1. 3.

Acts 20. 28. Eph. 1. 7. Col. 1. 1.

Tit. 2. 14. 1 Pet. 1. 19. Rev. 1. 5. & 5. 9. ch. 10. 9, 10, 12, 14. & 1. 3.

Acts 20. 28. Eph. 1. 7. Col. 1. 1.

Tit. 2. 14. 1 Pet. 1. 19. Rev. 1. 5. & 5. 9. ch. 10. 9, 10, 12, 14. & 1. 3.

Acts 20. 28. Eph. 1. 7. Col. 1. 1.

Tit. 2. 14. 1 Pet. 1. 19. Rev. 1. 5. & 5. 9. ch. 10. 9, 10, 12, 14. & 1. 3.

Acts 20. 28. Eph. 1. 7. Col. 1. 1.

Tit. 2. 14. 1 Pet. 1. 19. Rev. 1. 5. & 5. 9. ch. 10. 9, 10, 12, 14. & 1. 3.

Acts 20. 28. Eph. 1. 7. Col. 1. 1.

Tit. 2. 14. 1 Pet. 1. 19. Rev. 1. 5. & 5. 9. ch. 10. 9, 10, 12, 14. & 1. 3.

Acts 20. 28. Eph. 1. 7. Col. 1. 1.

Tit. 2. 14. 1 Pet. 1. 19. Rev. 1. 5. & 5. 9. ch. 10. 9, 10, 12, 14. & 1. 3.

Acts 20. 28. Eph. 1. 7. Col. 1. 1.

Tit. 2. 14. 1 Pet. 1. 19. Rev. 1. 5. & 5. 9. ch. 10. 9, 10, 12, 14. & 1. 3.

Acts 20. 28. Eph. 1. 7. Col. 1. 1.

Tit. 2. 14. 1 Pet. 1. 19. Rev. 1. 5. & 5. 9. ch. 10. 9, 10, 12, 14. & 1. 3.

Anno Domini
cir. 64.Lev. i-xvi.
Num. xix. ch.
10. 4.See ver. 12.
Acts 20. 28.
1 Pet. 1. 19.
1 John 1. 7.
& 2. 2.Rom. 1. 4.
1 Pet. 3. 18.
Is. 42. 1 John
3. 34.Is. liii. 1 Dan.
9. 24. Mat. 20.
28. Rom. 3.
25. & 4. 25. &
5. 6-10. & 6.
10. 8. 3. 34.Gal. 1. 4.
Eph. 5. 2.
1 Thes. 5. 10.
Tit. 2. 14.
1 Pet. 2. 24. &
3. 18. & 1. 19.
20.Lev. 22. 20.
Num. 19. 2.
11. Dent. 15.
21. & 17. 1.
Is. 53. 9. Dan.
9. 24. 26.
2 Cor. 5. 21.
1 Pet. 1. 19.
& 2. 22.

Or fault.

Rev. 1. 5.
1 John 1. 7.
ch. 13. 12. &
10. 22. & 6. 1.
Luke 1. 74.
75. 1 Pet. 4. 2.1 Tim. 2. 5.
ch. 7. 22. &
2. 10. & 8. 6.
& 12. 24. Ps.
40. 6-8. Is.
53. 4-10.Rom. 7. 4. &
8. 2-4. & 34.
2. 1 Pet. 1.
19. & 3. 18. &
2. 24. Rev. 5.
9. 2 Cor. 5. 21.Acts 13. 39.
Rom. 3. 25.
1 John 2. 2. &
1. 7. & 3. 8.
& 4. 10.Rom. 8. 30.
& 4. 23. 16.
& 9. 23. 24.
2 Cor. 5. 1, 21.
Gal. 3. 13, 14.
Eph. 1. 7. 13.
14. 1 Thes. 5.
9. 10. 1 Pet.1. 2-4. Rom.
8. 17. 18.

Or be brought in.

xxviii. xix.
Or purple.

12, 36. Lev. 8. 15. & 16. 14, 16.

tered in once into the holy place, having obtained eternal redemption for us.

13 For, if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

14 How much more shall the "blood of Christ, who *through the eternal Spirit offered himself *without spot to God, "purge your conscience from dead works to serve the living God?

15 And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they who are called might receive the promise of eternal inheritance.

16 For where a testament is, there must also of necessity *be the death of the testator.

17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon, neither the first testament was dedicated without blood.

19 For, when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkleth both the book and all the people,

20 Saying, This is the blood of the testament which God hath enjoined unto you.

21 Moreover, he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry.

Gal. 3. 15. Exod. 12, 22. & 24. 5-8. Lev. i-xvi. Num. xxviii. xix. Exod. 24. 5, 6. Lev. 14. 4, 49. & 16. 14, 15, 18. Exod. 24. 8. Zech. 9. 11. Mat. 26. 28. ch. 13. 20. Exod. 29. 12, 36. Lev. 8. 15. & 16. 14, 16.

from sin, Satan, and the broken law, the incensed wrath of God, a present evil world, and death,—and a full and unchangeable right and title to an eternal inheritance of all blessedness and glory:

13. For, if the blood of bulls and goats, and other mean and insignificant animals, or the ashes of an heifer, mingled with running water, were, by God's appointment, effectual to purify men from the external ceremonial impurities from their bodies, and give them a re-admission to public worship in the tabernacle or temple, and into the congregation of the Lord, from which they had been excluded on account of the defilement,

14. How much more effectually and gloriously shall Jesus' finished righteousness, his unblemished and infinitely valuable sacrifice of himself—which he, through the infinite dignity and supporting influence of his divine nature sanctifying his gift, and through the unmeasurable unction and inconceivable influence of the Holy Ghost, did, with the utmost readiness and submission to his Father's will, with entire trust and confidence in him, with fervent zeal for his glory, and with the most amazing love and compassion to his people,—fulfil and offer up to God, as an offended Judge,—purge your consciences from all the guilt and defilement of your unprofitable, abominable, and destructive, works of wickedness, and free you from all dreadful apprehensions of condemnation and wrath on their account; and animate and enable you, with confidence and cheerfulness here, and in perfection hereafter, to believe in, worship, and obey, the only living and true God.

15. And, for bringing about this great end, he undertook and executes the office of Mediator of the new and better covenant, and particularly of the New Testament dispensation of it; that by means, not of legal sacrifices, but of his own death, as an atonement for the sins of those under the Old as well as New Testament, who, in whatever period, have been or are effectually called into a state of union to, and fellowship with him,—they might, in a free and honourable manner, be made partakers of the blessings of grace here, and glory hereafter.

16, 17. And the new covenant, as dispensed to us, being of a testamentary nature, in which Jesus Christ, who purchased all possible blessings, and, as Trustee of the covenant, has them all lodged in his hand, actually bequeaths them to sinful men; his death was also necessary to render this testamentary disposition firm and irrevocable, and of full force to all them who by faith claim their title under him.

18-20. And it was chiefly in order to prefigure this that the Sinai covenant and establishment of the legal dispensation was ratified and confirmed by the blood of typical sacrifices; and that Moses, the typical mediator, having recited to the Israelites the principal laws of the covenant respecting them as a church and nation, did, in a solemn manner, sprinkle the book in which those laws were written, and all the representatives of the people, with the blood of the sacrifices offered on that occasion,—solemnly intimating that that sprinkling of blood was a divinely instituted confirmation of the covenant between God and them, whereby his faithfulness for fulfilling his promises, and their obedience in performing the duties of it, were mutually engaged.

21. Moreover, when the tabernacle was first erected, and afterwards, once every year, on the great day of expiation, it, and all the vessels of service therein, were ceremonially purged from defilement, and consecrated to their sacred use, by a sprinkling of sacrificial blood.

22. Nay, so important was the blood of sacrifices under that dispensation, that almost all purification from ceremonial defilement was effected by the offering and sprinkling of it; and without the bloodshedding of typical sacrifices no typical forgiveness of sin, or removal from temporal judgments, could be obtained.

23. Now, if it was necessary that the book and the people, the tabernacle and its furniture, which were but figurative representations of spiritual and heavenly things, should

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And, as it is appointed unto men once to die, but after this the judgment,

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Rom. 14. 12. 2 Cor. 5. 10. Mat. 25. 31-46. Rev. 1. 7. & 20. 11-14. 2 Thes. 1. 6-9. Acts 17. 31. Mat. 20. 28. Rom. 5. 6, 8, 15. & 6. 6. 10. & 4. 25. 1 Pet. 3. 18. & 2. 24. 1 John 2. 1, 2. & 3. 5. Ch. 4. 15. & 7. 26. John 14. 3. Is. 25. 9. & 35. 4. Mat. 25. 34, 46.

CHAP. X.

To warn the Hebrews from the Levitical dispensation, the apostle

(1) Demonstrates the insufficiency of their legal sacrifices to take away sin; 1-4. (2) Represents the necessity and efficacy of the one sacrifice of Jesus Christ to purchase and secure all substantial blessings, according to the tenor of the new covenant; 5-18. (3) Encourages them to improve his priesthood and sacrifice in bold approaches to God, steadfastness in the faith, mutual excitement to good works, careful attendance on ordinances, and earnest perseverance in their Christian profession and practice;—remembering the dreadful danger of apostacy; 19-39.

Ch. 8. 5. & 9. 9, 11, 23. 24. 2. 17. ch. 9. 2, 13, 16. & 7. 11, 13. ver. 3, 11-14.

FOR the law, having a shadow of good things to come, and not the

be purified and consecrated to their sacred use by typical sacrifices and sprinklings, it was certainly proper that Jesus Christ and his people, and all the spiritual and heavenly things, places, and furniture, should be consecrated by the infinitely more excellent sacrifice and blood of God's only begotten Son:

24. For Jesus Christ, the anointed High Priest of his church, has not, like the Jewish high priest, entered into holy places formed by the art and labour of men, which were but mere figures of the heavenly sanctuary, but has, in his human nature, ascended into heaven itself, that there, in the immediate presence of God, he might continually present himself as our Representative, and the merits of his blood as the price of our eternal salvation.

25, 26. Nor was it necessary that Christ, like the Jewish high priests, should repeat his atoning sacrifice, that he might again and again enter into the heavenly sanctuary; for, had that been the case, it had been necessary very often, since the fall of man, to have suffered unto death, that he might make atonement for one generation after another; but such is the infinite dignity, perfection, and virtue of his sacrifice, and such its extensive influence to former, present, and future, generations, that his single manifestation of himself in the end of the ceremonial dispensation, and beginning of the gospel period, to offer his soul and body as personally united to his divine nature, was absolutely sufficient and effectual to expiate the guilt and abolish the power and fruits of all the sins of his people.

27. And as, by the righteous appointment of God, all sinful men must, in the ordinary course of nature, once die, and after that appear before the judgment seat of Christ, that a final and decisive sentence, relative to their eternal happiness or misery, may pass upon them, according to their qualities, thoughts, words, and actions: 28. So Christ, to fulfil the law of God as a broken covenant, and to abolish the curse and purchase eternal happiness, was once, and but once, offered in his sacrifice, to bear the imputed iniquities, and suffer the punishment, of all the unnumbered millions of his chosen people: and unto them, who, by faith, hope, desire, and love, expect, and patiently wait for, his coming again to judge the world, he will, at the last day, appear, not as formerly, charged with sin, or bearing the punishment of it, but in the most transcendent glory and majesty, to give them the complete enjoyment of that heavenly and eternal happiness which he purchased for them by his death.

REFLECTIONS UPON CHAP. IX.—The great things concerning Jesus Christ, and salvation through him, were gradually, but for a long time obscurely, and by dark shadows, revealed to the church. But infinitely glorious and useful must he be, our great High Priest, to prefigure whom, in his person and service, so many ancient types were necessary. Unbounded is the value and efficacy of his atoning sacrifice, and extensive his virtue through time and through eternity. Full of blessings to sinful men, and infinitely free, firm, and irrevocable, are the promises of the new covenant, ratified by his death. And necessary for his honour, and for our salvation, is his intercession at his Father's right hand—and how efficacious and successful! Certain and unavoidable are death and judgment. Happy are they who, having all their sins forgiven through his blood, are looking for his glorious appearance to judge and save them.—Quickly shall he, my soul, who bore the curse, hung on the cross, and lay in the grave, sit down on his great white throne to judge and save me.

CHAP. X. Ver. 1. From the hints which I have suggested, it is plain that the Mosaic law, with its ceremonial institutions, being, as it were, mere representations of the shadows of Christ's person, office, work, sufferings, and blessings; the

Anno Domini
cir. 64.• Or they would
have, &c.

• Ch. 9. 14.

1 John 1. 7.

Ps. 103. 12.

Is. 43. 25. &

44. 22. & 1.

18. Mic. 7. 19.

• Lev. 16. 21.

ch. 7. 27. &

9. 7.

• Lev. 16. 14.

Num. 19. 4.

Is. 1. 11—15.

& 66. 3. Hos.

5. 6. Mic. 6. 6.

7. ch. 9. 9, 13.

1 Pet. 1. 18.

ver. 5. 11.

1 John 1. 7.

• Ps. 40. 6—8.

Jer. 6. 20. &

7. 22, 23.

Amos 5. 21.

ver. 4. Hos. 6.

6. Mic. 6. 7.

Ps. 50. 9. &

51. 16. Is. 1.

11. & 66. 3.

† Or thou hast
filled me.

• Jer. 31. 22.

Mat. 1. 20.

Luke 1. 35.

Rom. 1. 3. &

8. 3. Gal. 4. 4.

2 Tim. 2. 8.

Gen. 22. 13.

M. 1 Sam. 15.

22. Ps. 40. 8.

John 4. 34. &

5. 30. & 18.

11. & 17. 4.

• 1 Pet. 1. 20.

Prov. 8. 23.

Acts 10. 43.

Luke 24. 27.

44. Joh. 1. 45.

2 Cor. 1. 20.

1 Cor. 15. 3.

4. Gen. 3. 15.

& 49. 10.

• Lev. i—xvi.

Num. xviii.

xxix. xv.

• Ch. 2. 10, 11.

& 9. 12—14.

26. 28. & 7.

27. & 13. 12.

John 17. 19.

Rom. 3. 24.

& 4. 25. & 5.

19. & 7. 4. &

8. 3. 4. 33. 34.

1 Cor. 1. 30.

2 Cor. 5. 21.

1 John 1. 7.

ver. 14.

Num. 28. 3, 4.

Exod. 29. 38.

—42. Dan. 8.

11, 12. Lev.

i—xvi. Num.

xxviii. xxix.

ch. 7. 11, 18.

19. & 9. 9. ver. 1, 4.

• Ch. 1. 3, 13. & 4. 14. & 6. 19, 20. & 7. 26. & 8. 1. & 9. 12, 24.

Ps. 110. 1. 5. Acts 2. 33, 34. & 3. 21. Eph. 1. 20. Col. 1. 3. 1 Cor. 15. 25. 1 Pet. 3. 22. Mark 16.

19. Luke 24. 51.

very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then * would they not have ceased to be offered? because that the worshippers, ^bonce purged, should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

4 For it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body [†]thast thou prepared me:

6 In burnt offerings and sacrifices for sin thou hast had no pleasure:

7 Then said I, Lo, I come, ^b(in the volume of the book it is written of me), to do thy will, O God.

8 Above, when he said, Sacrifice, and offering, and burnt-offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 Whereof the Holy Ghost also is a witness to us: for, after that he had said before,

16 This is the covenant that I will make with them after those days, saith the LORD, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now, where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh:

21 And having an High Priest over the house of God;

22 Let us draw near with a true heart, in full assurance of faith, having our heart sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised);

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another; and so

110. 1. 1 Cor. 15. 25. ch. 1. 13. Dan. 2. 44.

Ver. 10, 12. ch. 2. 10, 11. & 7. 17, 27. 25. & 9. 14.

2 Pet. 1. 21. ch. 3. 7. Rev. 2. 7, 11, 17, 29. Acts 28. 25. 2 Sam. 23. 2.

See ch. 8. 8, 10, 12 Jer. 31. 33, 34. Rom. 11. 27. Is. 1. 18. & 43. 25. & 44. 22. & 55. 7. Jer. 23. 8. & 50. 20.

Ver. 14, 17. John 10. 7, 9. & 14. 6. Rom. 5. 2. Eph. 2. 13, 15, 18. & 3. 12. ch. 4. 16. & 9. 8, 12. 1 Pet. 3. 18. Rev. 5. 9. & 1. 5, 6.

Or liberty. John 10. 7, 9. & 14. 6. ver. 19. 2 Tim. 1. 10. ch. 9. 8.

Or new made. Ch. 2. 17. & 3. 1, 6. & 4. 14, 16. & 5. 5, 6, 10. & 6. 20. & 7. 3. 17, 21, 25. & 6. 1. & 9. 11. ver. 12. 1 Tim. 3. 15. Mat. 16. 18. 1 Pet. 2. 5. Eph. 2. 19—22. Gal. 6. 10.

Ch. 4. 16. Jam. 1. 6. & 4. 8. John 4. 23, 24. Eph. 3. 12. 1 John 3. 21. Phil. 3. 3. Ezek. 36. 25. 1 Cor. 6. 11. ch. 9. 14. Rev. 1. 5. 1 John 1. 7. & 2. 1. Lev. 16. 4.

Ch. 14. & 3. 14. Prov. 23. 23. Jude 3. Rev. 3. 11. 3. Eph. 4. 14. 1 Pet. 3. 14.

Gr. hope or confidence. 1 Cor. 1. 9. & 10. 13. 2 Cor. 7. 1. 1 Thes. 5. 24. 2 Thes. 3. 3. ch. 11. 11. Num. 23. 19. 1 Sam. 15. 29. Tit. 1. 2. ch. 6. 18. Ch. 6. 10. & 12. 14. & 13. 1. 1 Thes. 5. 14, 15. ch. 3. 13. Prov. 27. 1. Acts 2. 42. 1 Cor. 11. 20. Jude 19. 2 Pet. 3. 9, 11, 14. 1 Pet. 4. 7. ch. 3. 13. Rom. 13. 11—14.

Ch. 14. & 3. 14. Prov. 23. 23. Jude 3. Rev. 3. 11. 3. Eph. 4. 14. 1 Pet. 3. 14.

Gr. hope or confidence. 1 Cor. 1. 9. & 10. 13. 2 Cor. 7. 1. 1 Thes. 5. 24. 2 Thes. 3. 3. ch. 11. 11. Num. 23. 19. 1 Sam. 15. 29. Tit. 1. 2. ch. 6. 18. Ch. 6. 10. & 12. 14. & 13. 1. 1 Thes. 5. 14, 15. ch. 3. 13. Prov. 27. 1. Acts 2. 42. 1 Cor. 11. 20. Jude 19. 2 Pet. 3. 9, 11, 14. 1 Pet. 4. 7. ch. 3. 13. Rom. 13. 11—14.

Ch. 14. & 3. 14. Prov. 23. 23. Jude 3. Rev. 3. 11. 3. Eph. 4. 14. 1 Pet. 3. 14.

Gr. hope or confidence. 1 Cor. 1. 9. & 10. 13. 2 Cor. 7. 1. 1 Thes. 5. 24. 2 Thes. 3. 3. ch. 11. 11. Num. 23. 19. 1 Sam. 15. 29. Tit. 1. 2. ch. 6. 18. Ch. 6. 10. & 12. 14. & 13. 1. 1 Thes. 5. 14, 15. ch. 3. 13. Prov. 27. 1. Acts 2. 42. 1 Cor. 11. 20. Jude 19. 2 Pet. 3. 9, 11, 14. 1 Pet. 4. 7. ch. 3. 13. Rom. 13. 11—14.

Ch. 14. & 3. 14. Prov. 23. 23. Jude 3. Rev. 3. 11. 3. Eph. 4. 14. 1 Pet. 3. 14.

Gr. hope or confidence. 1 Cor. 1. 9. & 10. 13. 2 Cor. 7. 1. 1 Thes. 5. 24. 2 Thes. 3. 3. ch. 11. 11. Num. 23. 19. 1 Sam. 15. 29. Tit. 1. 2. ch. 6. 18. Ch. 6. 10. & 12. 14. & 13. 1. 1 Thes. 5. 14, 15. ch. 3. 13. Prov. 27. 1. Acts 2. 42. 1 Cor. 11. 20. Jude 19. 2 Pet. 3. 9, 11, 14. 1 Pet. 4. 7. ch. 3. 13. Rom. 13. 11—14.

Ch. 14. & 3. 14. Prov. 23. 23. Jude 3. Rev. 3. 11. 3. Eph. 4. 14. 1 Pet. 3. 14.

Gr. hope or confidence. 1 Cor. 1. 9. & 10. 13. 2 Cor. 7. 1. 1 Thes. 5. 24. 2 Thes. 3. 3. ch. 11. 11. Num. 23. 19. 1 Sam. 15. 29. Tit. 1. 2. ch. 6. 18. Ch. 6. 10. & 12. 14. & 13. 1. 1 Thes. 5. 14, 15. ch. 3. 13. Prov. 27. 1. Acts 2. 42. 1 Cor. 11. 20. Jude 19. 2 Pet. 3. 9, 11, 14. 1 Pet. 4. 7. ch. 3. 13. Rom. 13. 11—14.

Ch. 14. & 3. 14. Prov. 23. 23. Jude 3. Rev. 3. 11. 3. Eph. 4. 14. 1 Pet. 3. 14.

Gr. hope or confidence. 1 Cor. 1. 9. & 10. 13. 2 Cor. 7. 1. 1 Thes. 5. 24. 2 Thes. 3. 3. ch. 11. 11. Num. 23. 19. 1 Sam. 15. 29. Tit. 1. 2. ch. 6. 18. Ch. 6. 10. & 12. 14. & 13. 1. 1 Thes. 5. 14, 15. ch. 3. 13. Prov. 27. 1. Acts 2. 42. 1 Cor. 11. 20. Jude 19. 2 Pet. 3. 9, 11, 14. 1 Pet. 4. 7. ch. 3. 13. Rom. 13. 11—14.

Ch. 14. & 3. 14. Prov. 23. 23. Jude 3. Rev. 3. 11. 3. Eph. 4. 14. 1 Pet. 3. 14.

Gr. hope or confidence. 1 Cor. 1. 9. & 10. 13. 2 Cor. 7. 1. 1 Thes. 5. 24. 2 Thes. 3. 3. ch. 11. 11. Num. 23. 19. 1 Sam. 15. 29. Tit. 1. 2. ch. 6. 18. Ch. 6. 10. & 12. 14. & 13. 1. 1 Thes. 5. 14, 15. ch. 3. 13. Prov. 27. 1. Acts 2. 42. 1 Cor. 11. 20. Jude 19. 2 Pet. 3. 9, 11, 14. 1 Pet. 4. 7. ch. 3. 13. Rom. 13. 11—14.

Ch. 14. & 3. 14. Prov. 23. 23. Jude 3. Rev. 3. 11. 3. Eph. 4. 14. 1 Pet. 3. 14.

Gr. hope or confidence. 1 Cor. 1. 9. & 10. 13. 2 Cor. 7. 1. 1 Thes. 5. 24. 2 Thes. 3. 3. ch. 11. 11. Num. 23. 19. 1 Sam. 15. 29. Tit. 1. 2. ch. 6. 18. Ch. 6. 10. & 12. 14. & 13. 1. 1 Thes. 5. 14, 15. ch. 3. 13. Prov. 27. 1. Acts 2. 42. 1 Cor. 11. 20. Jude 19. 2 Pet. 3. 9, 11, 14. 1 Pet. 4. 7. ch. 3. 13. Rom. 13. 11—14.

Ch. 14. & 3. 14. Prov. 23. 23. Jude 3. Rev. 3. 11. 3. Eph. 4. 14. 1 Pet. 3. 14.

Gr. hope or confidence. 1 Cor. 1. 9. & 10. 13. 2 Cor. 7. 1. 1 Thes. 5. 24. 2 Thes. 3. 3. ch. 11. 11. Num. 23. 19. 1 Sam. 15. 29. Tit. 1. 2. ch. 6. 18. Ch. 6. 10. & 12. 14. & 13. 1. 1 Thes. 5. 14, 15. ch. 3. 13. Prov. 27. 1. Acts 2. 42. 1 Cor. 11. 20. Jude 19. 2 Pet. 3. 9, 11, 14. 1 Pet. 4. 7. ch. 3. 13. Rom. 13. 11—14.

Ch. 14. & 3. 14. Prov. 23. 23. Jude 3. Rev. 3. 11. 3. Eph. 4. 14. 1 Pet. 3. 14.

Gr. hope or confidence. 1 Cor. 1. 9. & 10. 13. 2 Cor. 7. 1. 1 Thes. 5. 24. 2 Thes. 3. 3. ch. 11. 11. Num. 23. 19. 1 Sam. 15. 29. Tit. 1. 2. ch. 6. 18. Ch. 6. 10. & 12. 14. & 13. 1. 1 Thes. 5. 14, 15. ch. 3. 13. Prov. 27. 1. Acts 2. 42. 1 Cor. 11. 20. Jude 19. 2 Pet. 3. 9, 11, 14. 1 Pet. 4. 7. ch. 3. 13. Rom. 13. 11—14.

Ch. 14. & 3. 14. Prov. 23. 23. Jude 3. Rev. 3. 11. 3. Eph. 4. 14. 1 Pet. 3. 14.

Gr. hope or confidence. 1 Cor. 1. 9. & 10. 13. 2 Cor. 7. 1. 1 Thes. 5. 24. 2 Thes. 3. 3. ch. 11. 11. Num. 23. 19. 1 Sam. 15. 29. Tit. 1. 2. ch. 6. 18. Ch. 6. 10. & 12. 14. & 13. 1. 1 Thes. 5. 14, 15. ch. 3. 13. Prov. 27. 1. Acts 2. 42. 1 Cor. 11. 20. Jude 19. 2 Pet. 3. 9, 11, 14. 1 Pet. 4. 7. ch. 3. 13. Rom. 13. 11—14.

Ch. 14. & 3. 14. Prov. 23. 23. Jude 3. Rev. 3. 11. 3. Eph. 4. 14. 1 Pet. 3. 14.

Gr. hope or confidence. 1 Cor. 1. 9. & 10. 13. 2 Cor. 7. 1. 1 Thes. 5. 24. 2 Thes. 3. 3. ch. 11. 11. Num. 23. 19. 1 Sam. 15. 29. Tit. 1. 2. ch. 6. 18. Ch. 6. 10. & 12. 14. & 13. 1. 1 Thes. 5. 14, 15. ch. 3. 13. Prov. 27. 1. Acts 2. 42. 1 Cor. 11. 20. Jude 19. 2 Pet. 3. 9, 11, 14. 1 Pet. 4. 7. ch. 3. 13. Rom. 13. 11—14.

Ch. 14. & 3. 14. Prov. 23. 23. Jude 3. Rev. 3. 11. 3. Eph. 4. 14. 1 Pet. 3. 14.

Gr. hope or confidence. 1 Cor. 1. 9. & 10. 13. 2 Cor. 7. 1. 1 Thes. 5. 24. 2 Thes. 3. 3. ch. 11. 11. Num. 23. 19. 1 Sam. 15. 29. Tit. 1. 2. ch. 6. 18. Ch. 6. 10. & 12. 14. & 13. 1. 1 Thes. 5. 14, 15. ch. 3. 13. Prov. 27. 1. Acts 2. 42. 1 Cor. 11. 20. Jude 19. 2 Pet. 3. 9, 11, 14. 1 Pet. 4. 7. ch. 3. 13. Rom. 13. 11—14.

Ch. 14. & 3. 14. Prov. 23. 23. Jude 3. Rev. 3. 11. 3. Eph. 4. 14. 1 Pet. 3. 14.

Gr. hope or confidence. 1 Cor. 1. 9. & 10. 13. 2 Cor. 7. 1. 1 Thes. 5. 24. 2 Thes. 3. 3. ch. 11. 11. Num. 23. 19. 1 Sam. 15. 29. Tit. 1. 2. ch. 6. 18. Ch. 6. 10. & 12. 14. & 13. 1. 1 Thes. 5. 14, 15. ch. 3. 13. Prov. 27. 1. Acts 2. 42. 1 Cor. 11. 20. Jude 19. 2 Pet. 3. 9, 11, 14. 1 Pet. 4. 7. ch. 3. 13. Rom. 13. 11—14.

most noted sacrifices thereof, offered every year on the great day of general atonement, could never free the worshippers from the guilt of sin, or bring them into a state of friendship, acceptance, and perfect conformity to God.

2. For, if these important ends had been perfectly obtained by those yearly sacrifices of national atonement, they would never have been repeated; as the worshippers concerned in them, being once completely cleansed from their guilt, and accepted of God to eternal life, could never more have had any perplexing or condemning fears on account of sin in their own conscience.

3. But, so far was this from being the case, that, in the very offering of those sacrifices, there was every year, on the day of general expiation, a repeated, solemn, and public, confession of the Israelites' iniquities, even of those which preceded the former annual expiations, as well as of those which were committed after it, in order that they might afflict their souls for them.

4. For indeed such is the infinite disproportion between the demerit of sin, or the satisfaction demanded for it by the law and justice of God, and the worthless sacrifices of bulls and goats, that no rules of wisdom or justice could admit them as sufficient to make a true, proper, and effectual, atonement for sin.

5—9. And it is plain that the insufficiency of legal sacrifices to atone for sin, or render men acceptable to God, is represented in the fortieth Psalm as the occasion of God's preparing a perfect human nature for his own Son to obey and suffer in,—and of Christ's cheerful and solemn engagement to fulfil the law, and satisfy justice, in the room and stead of his people, according to his will and purpose in the covenant of grace;

10. By which will of God, as perfectly fulfilled in Jesus' sinless offering, not of bulls and goats, but of himself, we are really and effectually purged and delivered from the guilt, power, and defilement, of our sins, and are dedicated to the service of God.

11—14. Every Aaronic priest, in token of humble reverence, and of readiness for further service, stands before God, frequently offering the same kind of sacrifices, daily, weekly, monthly, or annually, which can never make atonement for, nor remove the guilt or pollution of, sin:—but so incomparably superior is the dignity of our gospel High Priest in his person and sacrifice, that, after finishing his one atonement for all the sins of his people, he rose from the dead, to immortal honour, and with majesty, glory, and acceptance, entered on a state of the highest dignity, rest, and authority,—thenceforward never repeating his sacrifice, but joyfully expecting the fulfilment of his Father's promise, and exercising all power in heaven and earth, till sin, Satan, the world, and death, be actually, universally, and completely, subdued, trampled on, and triumphed over, by him.—For by that one offering of himself upon the cross, he has obtained a perfect, unchangeable, and eternal, deliverance from guilt, and a fitness for the enjoyment and service of God in the nearest relation and access to him, and in the most perfect state of the church, for all those who are dedicated to God, and purged from their sins, through faith in him.

15—17. And this the Holy Ghost in scripture plainly testifies, in his representation of the new covenant, which Christ hath fulfilled and established, and all the blessings of which he hath completely purchased;—in which, after a gracious promise effectually to inscribe the doctrines of his revelation in his people's hearts and minds, he adds an absolute, infinitely free, and authoritative, promise of such perfect pardon of all their swerings from and transgressions of his law, as that they never more shall be held guilty of or upbraided for them.—

18. Now, where there is such complete and everlasting forgiveness of all trans-

gresses established in the covenant, and attested by the Holy Ghost, it is manifestly impossible that there can be any need of any further atoning sacrifices for sins, or of Christ's repeating the sacrifice of himself.—19. Since, therefore, my dear brethren

Anno Domini
cir. 64.

Num. 15. 30.
Mat. 12. 31.
32. ch. 6. 4—
6. 2 Pet. 2.
20, 21. 1 John
5. 16. Rom. 6.
16. ch. 9. 26.

Lev. 10. 2.
Num. 16. 35.
Ezek. 36. 5.
Zeph. 1. 18. &
3. 8. ch. 2. 3.
& 12. 25, 29.
2 Pet. 3. 7.
& 2. 3.

Deut. 19. 15.
Mat. 18. 16.
John 8. 17.
2 Cor. 13. 1.
with Exod.
19. 21. & 22.
19. 20, 28. &
31. 14. & 32.
27. Lev. 24.
11, 11. Num.
4. 5, 15, 20. &
15. 32. & 25.
7. & 35. 30.
Deut. 13. 6, 8.
& 17. 6. & 27.
26. 1 Sam. 6.
19.

Ch. 2. 3. &
12. 25.
1 Cor. 11. 29.
Acts 5. 3, 9.

Ch. 13. 20. &
9. 20. Mat. 26.
28. Zech. 9.
11. Exod. 24.
8.

Ch. 2. 10. &
9. 11, 12.
John 17. 19.

Deut. 32. 35.
Rom. 12. 19.
Ps. 94. 1, 2.
Nah. 1. 2, 6.

Deut. 32. 36.
Ps. 50. 4. &
135. 14.

Luke 12. 5.
ch. 12. 29.
2 Thes. 1. 9.
Ps. 76. 7. &
90. 11. Nah. 1.
6. Is. 33. 14.

Ver. 25. ch. 6.
4. Gal. 3. 4. Phil. 1. 29, 30. Col. 2. 1, 2 John 8.

2. 14.

much the more as ye see the day approaching.

26 For, if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses :

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace ?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the LORD. And again, The LORD shall judge his people.

31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions ;

33 Partly whilst ye were made a gazing stock both by reproaches and afflictions ;

our religious meetings, and admonish, excite, and encourage, others to do so, as the time of the utter destruction of Jerusalem, and the dispersion of your nation, and of death and judgment, is drawing nigh ; which will be inexpressibly dreadful to apostates : 26. For, if any of us professed Christians, through unbelief, prejudice, pride, or worldly mindedness, deliberately, resolutely, and wilfully, reject the doctrines and laws of the gospel dispensation, and turn back to Judaism, Heathenism, or profaneness, after we have been enlightened and convinced of the truth and excellency of them, we have perfidiously rejected the last and only sacrifice of Christ for remission of sins,—can have no interest in it, nor any hope of pardon or acceptance with God : 27. But all that remains for us, as our dreadful portion, is a terrible foreboding in our own consciences of the most righteous, but tremendous and everlasting, vengeance of God, to torment and consume us in this world, and especially in that which is to come. 28, 29. And nothing can be more just ; for, if one who presumptuously violated even the ceremonial laws of Moses was appointed to death if the fact could be clearly proved, how much more inexpressibly dreadful and lasting punishment must your reason and conscience allow to be due to, and shall be inflicted upon, such resolute and wilful apostates from Christ and his truth, who, contrary to clear convictions of the truth, light, and grace, of the gospel, have, with the vilest insolence and contempt, trampled upon the person, authority, mediation, oracles, and ordinances, of the eternal Son of God, as if he had been an impostor ; and who, instead of trusting for justification and salvation to his precious blood, by which the condition of the covenant of grace was fulfilled, its blessings purchased, and its promises and the New Testament dispensation ratified ;—and by which he was consecrated to and prepared for his exalted work of mediation ; and themselves apparently justified, sanctified, and set apart to the service of God ; have profanely slighted and injuriously treated it, as if less holy than the blood of bulls and goats, or as if the blood of a malefactor ;—and who have spitefully, maliciously, and contemptuously, opposed, affronted, and vilified, the person, operation, and graces, of the graciously conferred and grace bestowing Spirit of God ! 30. Now we know that the sovereign Lord of heaven and earth, whose equity and truth are incontrollable and power irresistible, hath solemnly claimed it, as his high and distinguishing prerogative, to vindicate his own honour, and to resent the injuries done him, particularly by perfidious revolters from his government. 31. How inexpressibly tremendous then must be the punishment of those wilful apostates, when they fall as victims into the hands of his justice, without any mixture of mercy, to be punished by the immediate and almighty arm of that great and terrible God, whose existence, power, and activity, continue invariably, and for ever, to execute wrath to the uttermost on the despisers of his Son, Spirit, and grace, as well as to complete the happiness of those who persevere in grace. 32. But, to encourage your watchfulness against the very smallest beginnings of apostasy, let me beseech you seriously to reflect upon that solid satisfaction and hope which ye formerly experienced, in the time of your conversion to Christ ; in which, as soon as ye were enlightened in the knowledge of Christ, and the way of salvation through him, assisted of God, ye patiently sustained, with Christian fortitude, a multitude of severe persecutions from your own countrymen ; 33. Partly while ye were maliciously accused, contemptuously disgraced, virulently derided, and cruelly oppressed, for righteousness' sake ; and partly while ye tenderly sympathised and mourned with, courageously owned and assisted, your fellow Christians, and the apostles and servants of Christ, when they were abused and persecuted : 34. For, when I myself was imprisoned for the sake of Christ ye boldly acknowledged and stood by me, kindly sympathized with me, prayed for me, and, to the utmost of your power, supplied my wants ; yea, for the sake of Christ and his cause, ye cheerfully endured the loss of the conveniences and necessities of life, which were violently wrested from you by furious persecutors,—being fully satisfied, from the promise of God and your own happy experience, that there is laid up for you in the new covenant and in heaven, the more substantial, durable, and enriching treasure of everlasting life, purchased for you by Christ, and graciously given to you as your reward in adhering to his cause. 35. Animated, therefore, by a lively faith in the promises of the gospel, and by the remembrance of your holy fortitude in suffering for him hitherto, take heed, lest, through the continuance or increase of your persecutions, and the workings of your own fear and unbelief under

tions ; and partly whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience ; that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith : but, if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition ; but of them that believe to the saving of the soul.

Is. 26. 20. & 60. 22.
26, 27. 2 Pet. 2. 19—22.
1 Pet. 1. 5.

Hab. 2. 4. Rom. 1. 17. Gal. 3. 11.
* 1 Thes. 5. 9, 12. 2 Thes. 2. 13, 14. ch. 6. 9. John 3. 16. & 6. 40.

Ps. 85. 8. ch. 6. 4—6. ver.
2 Pet. 3. 8, 9.

CHAP. XI.

(1) Describes the nature, the honourable and enlightening efficacy, of faith ; 1—3 : and the necessity of it ; 6. (2) Relates the marvellous effects of faith from Abel to Moses ; 4—23 : and from Moses till the end of the Old Testament dispensation ; 24—38. (3) Represents the greater advantages for exercising it under the New Testament dispensation ; 39, 40.

NOW faith is the substance of things hoped for, the evidence of things not seen.

Ver. 13. Ps.
27. 13. & 42.
11. John 20.
29. 1 Thes. 1.
5. Rom. 8. 24.
2 Cor. 4. 18.
& 5. 1, 7.

* Or ground, or confidence.

them, ye should relinquish your holy boldness, freedom, and courage, in professing and following of Christ, and your joyful hopes of eternal life through him, which, for the present, afford you noble support and satisfaction under your trials, and shall quickly issue in your enjoyment of eternal happiness above, which will infinitely more than compensate all the troubles you can endure for the sake of Christ on earth : 36. For, according to the wise and holy appointment of God, the declaration of his word and the disposals of his providence, such is your present state of afflictions and persecutions, that ye absolutely need, and must have, grace to enable you to live in the constant exercise of a calm, quiet, humble, and resigned, submission to the sovereign will of God in them ;—that after cheerfully yielding up yourselves, through the whole course of your lives, to the commanding and disposing will of God in the most difficult instances of it, ye may receive the promised blessing of eternal life at the end of your spiritual race and warfare. 37. For, according to an ancient prediction, applicable to the Messiah in all his remarkable appearances, it is but a very short time, and he will certainly come to destroy your Jewish adversaries, and deliver you from their oppression ;—nay, when he will come to the last judgment, for the utter destruction of all unbelieving and impenitent sinners, and to put you into the full possession of eternal life ; nor will he tarry one moment beyond the time fixed on as best for his work and your advantage in his eternal purpose. 38. And, for your further incitement, remember that, according to a subsequent prediction, whoever are justified through, and purified in heart by, faith, shall, by means of that grace, persevere in a life of fellowship with God, obedience to his law, and patient submission to his providence on earth,—and be admitted to a life of blessedness and glory with Christ for ever :—but, if any man, after making a profession of faith in Christ, through pride and unbelief, apostatize from him, and renounce the profession of his name, God will certainly loathe, abhor, and miserably destroy, him. 39. But we who are sincere in our profession of Christ, and are truly before God what we appear before men, are not of the number of those hypocritical and treacherous professors who revolt from him to their own everlasting destruction ; but of those who, having truly believed with our heart, shall steadfastly persevere in holiness, kept by the power of God, through a faith which receives, and will certainly issue in, the eternal salvation of our soul.

REFLECTIONS UPON CHAP. X.—In their number, their repetitions, and their frequently spreading the ceremonial defilement, was deeply marked the insufficiency of legal sacrifices and washings to remove our sin, or recommend us to the favour of God. But infinitely meritorious and effectual is the sacrifice of Christ ; who, in consequence of God's eternal purposes, covenant engagements, and ancient promises, appeared in our nature, and fulfilled all righteousness in his obedience unto death. The blessed ratification of all his promises ; full forgiveness ; gracious sanctification ; delightful access to God ; yea, eternal redemption ; are hereby secured for his people. Diligently should we then improve these blessings in the most familiar devotion ; in mutual excitement to love and good works ; by constancy in church fellowship and public worship ; and in watchfulness against the first and smallest beginnings, of apostasy, or contempt of him and his grace !—Patiently and in hope should we persevere under our manifold sufferings for his sake, tenderly sympathize with his suffering servants ; and steadfastly cleave to him and live upon him by faith. His comforting promises, refreshing presence, and eternal rewards, will more than balance all our adversities on earth.—But, alas, inexpressible is the guilt and danger of those who wilfully reject or apostatize from him ! O, my soul, exceedingly fear and quake ! Alas ! how far and how long I may proceed in the appearances of religion, and, after all, with Judas, sink into the depths of hell !

CHAP. XI. Ver. 1. Now, to give you a summary account of the excellent nature and effects of that faith by which men believe unto salvation,—it gives a sort of present subsistence in the mind to, and a confident expectation of, future blessings ; which, by the infallible promise of God, are as fully ascertained and realized to the believer's comfort as if he actually possessed them. And, merely on the credit of divine revelation, it gives us as clear and convincing a demon-

Anno Domini
cir. 64.

Ver. 4—39.

Gen. 1. Ps.
33. 6. John 1.
3. Rom. 4. 17.
ch. 1. 2. 2 Pet.
3. 5.

Gen. 4. 4, 10.
Mat. 23. 35.
ch. 12. 24.
1 John 3. 12.
with Lev. 9.
24. 1 Kin. 18.
38.

Or is yet
spoken of.

Gen. 5. 22, 24.
with 2 Kin. 2.
11. Luke 24.
51. Acts 1. 9.

Rom. 14. 23.
John 3. 18, 36.
& 6. 40. ch.
10. 22. Deut.
4. 29. Ps. 20.
4. & 40. 16.
Jer. 29. 13.
Amos 5. 4.
Zech. 8. 22.
ch. 10. 35. &
7. 25.

Or being
weary.

Gen. 6. 13.
22. & 7. 5, 23.
1 Pet. 3. 20.
2 Pet. 2. 5.
Ezek. 14. 14.
20. Mat. 24.
37. Luke 17.
26.

Is. 45. 24. &
54. 17. & 61.
10. Rom. 3.
22. & 4. 13.
& 5. 15—19.
Phil. 3. 9.
2 Cor. 5. 21.
1 Cor. 1. 30.

Gen. 11. 31.
& 12. 1, 4. &
15. 14. & 17.
5. Neh. 9. 7.
Acts 7. 2—8.
18. 41. 2.

Ver. 10. Gen.
12. 7. & 13.
3. 12. 15—18.
& 17. 8. & 18.
2. 6. 10. & 23.
4. Acts 7. 5.

Ch. 3. 4. &
13. 14. & 12.
22. 28. Rev. 3.
12. & 21. 2.
10. 19. 2 Cor.
5. 1—8.

Gen. 17. 17.
19. & 18. 13.
14. & 21. 1, 2.
Luke 1. 36. 45.
Rom. 4. 19—
21. ch. 10. 23.
2 Chr. 20. 20.
Is. 7. 9.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker is God.

11 Through faith also Sarah herself

received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son;

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God was able to raise him up even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

Anno Domini
Cir. 64.

Gen. 13. 16.
& 5. 5. & 18.
18. & 22. 17.
& 26. 14. &
32. 12. Rom.
4. 18. 19.
Num. i. xxvi.
1 Chron. xxi.
xxiii—xxviii.
2 Chr. xiii.
xvii.

John 8. 56.
Gen. 48. 21.
& xlix. & 50.
24. 1

Gr. according
to faith.

Gen. 23. 4. &
47. 9. 1 Chr.
29. 15. Ps. 39.
12. & 119. 19.
1 Pet. 1. 17.
& 2. 11.

Ver. 16. Gen.
49. 18. 2 Cor.
4. 18. & 5.
1—7. Rom. 8.
23—25. Luke
2. 29. Phil. 1.
23.

Gen. 11. 28.
31. Josh. 24. 2.
Neh. 9. 7.
Acts. 7. 2.

Gen. 24. 4—
6. 8. & 28. 5.
& 35. 26.

Ver. 14.
2 Cor. 4. 18.
& 5. 1—7.
Rom. 8. 23—
25. Luke 2.
29. Phil. 1. 23.
ch. 13. 14.
ver. 8.
Exod. 3. 6, 15.
Mat. 22. 32.
Mark 12. 26.
Luke 20. 37.
Acts. 7. 32.

Ver. 8. ch.
13. 14. & 12.
22. Rev. xxi.
xxii. 2 Cor. 5.
1. John 14. 2.
3. Mat. 25. 34.
Luke 12. 32.
Phil. 3. 20.

Gen. 22. 2—
12. Jam. 2.
21. 2 Cor. 8.
12.

Or to.

Gen. 21. 12.
Rom. 9. 7.
Gal. 3. 29

Rom. 4. 17.
19—21. ver.
11. 12.

Gen. 27. 27
—29. 33, 37,
39, 40.

Gen. 48. 15—
21. & 37. 9.
& 47. 31.

stration of invisible things as if they were ever so plainly exhibited to our natural sight: 2. For, by this realizing and evidencing exercise of faith, our godly ancestors, all along from the time of the first promise till now, obtained an honourable testimony from God, part of which is contained in his word.—

3. Though, from reason and observation, we are obliged to conclude the wonderful fabric of this world to have been the workmanship of God, yet it is by faith in his word, as the evidence of things not seen, that we certainly know that God formed all things by a mere act of his will, and that in such beautiful order, out of the mere chaos, once covered with absolute darkness.

4. By faith in God's first promise of Christ's incarnation and sufferings, and in his appointment of sacrifices to prefigure them, Abel offered unto God a more excellent sacrifice than Cain, by which he humbly acknowledged his own guilt, and prefigured the death of the Messiah, as the Lamb of God, to make atonement for the sins of his people; and hence, by some visible token from heaven, as well as by inward intimations to his conscience, God testified to him that his person was justified, and his sacrifice accepted, through Christ. And by means of this faith, as his case stands recorded in the book of God, Abel, though dead long ago, still instructs us that the only way of a sinner's justification before God is through faith in the atoning sacrifice of Jesus Christ: and that the murder of innocents, and especially of faithful saints, shall be terribly punished.

5. By faith, which rendered him accepted in the Beloved, and purified his heart from dead works to perfect holiness, in the most close walking with God, Enoch, the seventh from Adam, was miraculously translated to heaven, soul and body, without undergoing the ordinary change of death: and, even before he was rapt up into heaven, God attested to his conscience, and, perhaps to his neighbours, that his person and works were acceptable in his sight.

6. But, without such realizing and evidencing faith in Christ it is impossible to please God; for he that approaches him in prayer, or any other religious worship, must, upon the ground of revelation, believe that God really exists as the only true God, and that he freely gives himself, and all blessings of grace and glory, as an exceeding great and gracious reward, to those that humbly, earnestly, perseveringly, and with their whole heart, seek his face and favour in Christ, in the means of his own appointment, and in reliance on his covenant promises.

7. By faith, Noah, who was righteous before God, and walked with him, crediting his threatening to destroy the old world, and his promise to reserve him and his family, built an ark, wherein they, and a remnant of animals, were saved from the general deluge: by which faith in the truth, power, justice, and mercy, of God, revealed to him,—and by his building the ark, in obedience to God's command,—and by his repeated preaching of righteousness,—he doctrinally and practically condemned the inhabitants of the old world: and by his faith in the Messiah, who was typified by his ark as the only mean of salvation, he became heir of the world, renewed after the flood, and of the righteousness of Christ received by faith, and of all the blessings, temporal, spiritual, or eternal, purchased by it.

8. It was by faith in the authority of God, and in his promise to give to him and to his seed a land figurative of the heavenly inheritance, that Abraham, the friend of God, and father of the Jews and of all believers, at his call, left his native country of Chaldaea, and set out on a journey to a land which he knew nothing of, no not so much as its name, or the way to it. 9. It was by faith in the promise and protection of God that he, with Isaac and Jacob, his fellow heirs of the promised

Canaan, contentedly wandered, as a stranger and pilgrim in that country, among the Heathen inhabitants, dwelling only in moveable tents.

10. For, God having promised to be his exceeding great reward, and his God for ever, and that in his seed all the nations of the earth should be blessed, he by faith looked through the figurative Canaan to the earnestly desired and expected, highly privileged, great, glorious, regular, firmly fixed, and everlasting, blessedness of heaven, of which God himself is the Contriver, Form-er, and even the very Substance.

11. It was also by faith, in the faithfulness and power of God engaged in the promise, that Sarah, the beloved wife of Abraham, after her recovery from her unbelief, was enabled, beyond all expectation, and all ordinary influence of second causes, to conceive and bear a son, after she had continued barren till the ninetieth year of her age.

12. And, in virtue of their faith, a prodigiously numerous offspring descended from them, after both of them had appeared beyond all possibility of having any. 13. And not only did Abraham, Sarah, Isaac, and Jacob, live by faith in God's promises and perfections under their trials on earth, but died also in the full and comfortable persuasion that, however little they had experienced of the fulfilment of the promises on earth, God would completely accomplish them,—in giving themselves an immediate entrance into the blessedness of heaven; and increasing their posterity, and settling them in Canaan, as his peculiar people;—and in bringing the Messiah from their loins to be the common Saviour of men:—and they avowed that they looked on themselves as no more than aliens and strangers in this world, passing through it in their way to the heavenly country.

14. And this avowal, that their hearts and hopes, interest and happiness, were not placed on any earthly concerns, manifested to all around them that they looked and hoped for, desired, and earnestly sought after, the large and delightful abodes of heaven, as their native home, in which they should for ever dwell with God as their Father and Friend.

15. And it is evident that the country which they sought after was not their native home in Chaldaea, where their friends and relations continued; for, if they had been inclined to return there, they had time, liberty, and power enough, to do it with safety.

16. But all their desires and expectations centered on that transcendently more excellent, satisfying, glorious, abiding, incorruptible, and undefiled, heavenly inheritance; wherefore God, in his infinite love, condescended to avow himself to be their God in a peculiar and distinguished manner;—and, answerably to this high relation, has graciously appointed, laid out, framed, and fitted up, the heavenly mansions for their whole persons, soul and body, to dwell with himself.

17—19. It was by faith in the promises of God to him and to his seed, particularly that which concerned the Messiah and his extensive salvation, that Abraham,—when required, for the eminent trial of his faith and obedience, to offer up in a burnt-offering his only son Isaac, whom he had obtained by such a miraculous conception and birth, and in whom the promises were to be fulfilled,—so readily complied, and proceeded in this work till stopped by God himself,—accounting and concluding in his own mind, that, though Isaac should be slain and burnt to ashes, God easily could and would raise him from the dead, in order to fulfil the promises in him and his seed. And indeed, as at first he received him from his own and Sarah's dead bodies, on that occasion he received him back from that death to which he had been, without any hope to the contrary, heartily devoted.

20—22. It was by faith in the promises of God that Isaac, by prophetic influence, assigned to Jacob the principal,

Anno Domini
cir. 64.* Gen. 50. 24.
25. Exod. 13.
13, 19. Josh.
24. 32. Acts
7. 16.† Or remem-
bered.* Exod. 2. 2. &
1. 16, 22.
Acts 7. 20.* Ps. 56. 4. &
118. 6. Is. 8.
12, 13. & 51.
7, 12. & 41.
10, 14. Mat.
10. 28.* Exod. 2. 1,
3—15. Acts 7.
21—24.* Ps. 84. 10.
Acts 7. 23, 25.
Job 20. 5.
Luke 16. 25.* Or for Christ.
Ch. 13. 13.
Acts 9. 4.
2 Cor. 1. 5.
Col. 1. 24.* Ch. 10. 35.
2 Tim. 2. 11,
12. Mark 8.
38. Rom. 8.
17. 2 Cor. 4.
10. 1 Pet. 4.
19.* Exod. 10. 28,
29. & 12. 31
—41. & 13.
17—21. with
3. 2, 10. & 6.
3—8. ver. 13.* Exod. 12. 2—
30.* Exod. 14. 13—
30. Ps. 78. 13.
& 66. 6. &
136. 11—15.
Neh. 9. 11.* Josh. 6. 1—
20.* Josh. 6. 23—
25. & 2. 2.
21. Jam. 2.
25.* Or that were
disobedient.

22 By faith ^dJoseph, when he died, †made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith ^eMoses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

24 By faith ^eMoses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 ^bChoosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach ⁱof Christ greater riches than the treasures in Egypt: ^kfor he had respect unto the recompence of the reward.

27 ⁱBy faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible.

28 Through faith ^mhe kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith ⁿthey passed through the Red sea as by dry *land*; which the Egyptians assaying to do were drowned.

30 By faith ^othe walls of Jericho fell down, after they were compassed about seven days.

31 By faith ^pthe harlot Rahab perished not with them ||that believed not, when she had received the spies with peace.

32 And what shall I more say? for the

and to Esau the subordinate, blessings for themselves and their seed;—and that Jacob, when very feeble, in like manner foretold the fate of Joseph's two sons, assigning the principal glory to Ephraim the younger; and that Joseph, when dying, assured his brethren that God would certainly preserve them in, and in due time bring them out of, Egypt; and, in testimony of his faith herein, appointed them to carry his bones with them to Canaan, and bury them there. 23. It was by faith in God's promises of their preservation in, and deliverance from, Egypt, that Moses' parents, observing something extraordinary in their child, dared, contrary to the commandment of Pharaoh their king, to conceal him three months after his birth. 24—26. By faith in the same promises of God, made to Abraham, Isaac, and Jacob, and in the invisible things of the heavenly state, Moses, when forty years old, and extraordinarily qualified with learning and wisdom, renounced his adoptive relation to Pharaoh, which might have issued in his succession to the crown of Egypt, quitted the court, and associated himself with his Hebrew brethren; choosing rather to undergo the severest oppression, suffering, and trouble, with God's own peculiar people, than to gratify his flesh with the enjoyment of all the uncertain and perishing grandeur, affluence, and sensual pleasures, of a pompous, idolatrous, and luxurious, court,—deliberately reckoning reproach, derision, and persecution, for the sake of Christ, and in communion with him and his people, more valuable and useful, for the honour of God and his own spiritual interests, than all the wealth and honours that the kingdom of Egypt could afford:—for he looked off from those perishing riches on the one hand, and beyond those temporal hardships on the other, to the immortal and inexpressible glories reserved for him in heaven, which he knew would more than recompense all the reproaches, wants, and sufferings, he could undergo for the sake of a good conscience on earth. 27. By faith in the command and promise of God, about forty years after, he returned from Midian; and, fearless of king Pharaoh's threatenings and wrath, demanded his permission for the Hebrews to leave the country; and at last, regardless of his furious pursuit, led them forth to liberty, by faith depending entirely on the invisible God. 28. By faith in the promise of God to deliver his people from Egypt, and in the promised Messiah, typified by that divinely appointed ordinance, he, and the children of Israel directed by him, observed the passover, and sprinkled the blood on ^otheir upper lintels and door posts, that the angel, who that very night destroyed all the first-born of the Egyptians, might not hurt them. 29. And it was chiefly by his faith in the promise and command of God that the Red Sea was divided, and a passage opened for the Israelites from Egypt to the Arabian wilderness,—in which Pharaoh and his army, attempting to follow them, were every one of them drowned. 30. It was by the faith of Joshua, Caleb, and others, in the promise, faithfulness, power, and command, of God, that the walls of Jericho miraculously fell down while the Israelites shouted, after they and the ark of God had compassed the city seven days. 31. It was by faith in the God of Israel, and his grant of the land of Canaan to his favourite Jews, that Rahab a Gentile, who had been an harlot, kindly received the spies whom Joshua sent to view the city,—and so, together with her friends, escaped, when the rest of the inhabitants, who disregarded what they had heard or seen of God's miraculous appearances for Israel, perished in a general slaughter. 32. But why should I multiply further instances of the power and triumphs of faith? both my time, and the intended limits of this epistle, forbid me to give a particular account,—how, by faith in the promise and command of God, Gideon reformed his city, and, with an handful of unarmed men, routed the Midianites;—Barak and Deborah, with ten thousand undisciplined troops, vanquished the formidable army of Jabin king of Canaan;—Jephthae overthrew the Ammonites;—Samson, in his life and at his death, destroyed the Philistines;—David endured manifold trials, conquered giants and nations;—Samuel, by

time would fail me to tell of ^qGideon, and of ^rBarak, and of ^sSamson, and of ^tJephthae, of ^uDavid also, and ^vSamuel, and of the prophets:

33 Who through faith ^wsubdued kingdoms, wrought righteousness, obtained promises, ^xstopped the mouths of lions,

34 ^yQuenched the violence of fire, ^zescaped the edge of the sword, ^aout of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 ^bWomen received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 ^cAnd others had trial of *cruel* mockings and scourgings, yea, moreover, of bonds and imprisonment:

37 ^dThey were stoned, they were sawn asunder, were tempted, ^ewere slain with the sword: ^fthey wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 ^g(Of whom the world was not worthy:) ^hthey wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all, ⁱhaving obtained a good report through faith, received not the promise;

40 ^jGod having ^kprovided some better thing for us, that they without us should not be made perfect.

* 1 Sam. 22. 1. & 23. 19. & 24. 1. 1 Kin. 17. 3. & 18. 13. 2 Kin. 6. 1. Luke 10. 23, 24. ch. 10. 36. * Rom. 11. 25. ch. 7. 19, 22. & 8. 6. & 12. 22—24. Rev. 5. 11. * Or foreseen.

miracles, delivered and terrified his people; Elijah, Elisha, and other prophets, patiently endured their troubles, boldly declared their messages, and, when necessary, confirmed them by miracles;—33. How, through faith in God's promise and providence, Moses and Joshua subdued the Canaanites, and David the nations around;—and they and others not only kept the commandments of God themselves, but reformed their nation, and governed them with great equity and impartiality,—or by remarkable appearances of providence obtained the actual accomplishment of particular promises made to them;—Daniel stopped the mouths of lions in the den: Samson slew one, David another, and Benaiah a third;—34. Shadrach, Meshach, and Abednego, restrained the force of Nebuchadnezzar's fiery furnace; they and Elijah, Elisha, and others, escaped the murderous plots and attempts of cruel tyrants; others, as Hezekiah, were recovered from desperate distempers;—or, as Gideon and David, from weakness and cowardice, became valiant conquerors. 35—38. By means of faith, the Shunamite and widow of Zarephath beheld their deceased sons restored to life; and many, in the persecutions of Ahab, Jehoram, Ahaz, Manasseh, Jehoiakim, or others, courageously endured the most exquisite sufferings and cruel deaths, in hopes of a resurrection to eternal life, refusing to redeem their lives by the smallest apostasy from the truth,—while Isaac, Elisha, Joseph, Samson, Micaiah, and Jeremiah, or others, underwent the most cruel derision, scourging, or imprisonment:—and Naboth, Zechariah, Uriah, and others, were murdered in different cruel and barbarous forms;—and others, of whose converse, admonitions, and prayers, the wicked inhabitants of the world were not worthy, as David, Elijah, and others, were obliged to flee about as vagabonds, from place to place, and hide themselves in deserts, dens, and caves, of the earth. 39, 40. But, though these ancient saints and servants of God, by means of their faith, have obtained an honourable testimony in the infallible records of God's word, and embraced and relied upon the promise of the Messiah, yet they never lived to see him come in the flesh, fulfil the work of our redemption, and introduce the glories of the gospel state of the church.—God having provided for us, who now believe, these better things, that their ancient state of religious worship and privileges might not be perfected without that exhibition of Christ in the flesh, fulfilment of all righteousness, and exceeding riches of grace, which are manifested in their transcendent light, glory, and efficacy, in the gospel dispensation, which we now enjoy.

REFLECTIONS UPON CHAP. XI.—What a noble grace is unfeigned faith dwelling in the heart! and how extensively useful! Through the infallible declarations of God, it realizes invisible and future things, and gives them a kind of subsistence in our soul. By receiving and resting on the person and righteousness of Christ, it renders us and our services accepted with God.—Crediting his warnings, and obeying his directions, it delivers from danger and death!—it weans the heart from this world, and sets it on things above;—it enables us to wait for the accomplishment of promises, however unlikely and long delayed;—it animates to the most trying obedience; qualifies for a joyful and devout entrance into the eternal state; enables to look into futurities, upon God's authority and credit; and to prefer sufferings with his people, and for his sake, and an exact obedience to his law, to every thing earthly; and after exploits unnumbered, it issues in eternal rest and triumph.—Sovereign is God in giving it, or its various degrees, to some, while he withholds it from others;—and in exposing his dearest saints to the most singular trials and heaviest troubles on earth to exercise it. But, if he be for us, who can be against or hurt us?—And it is highly unworthy for us Christian believers, notwithstanding our greatly superior advantages, to be so much inferior to some ancient saints in the vigour and distinctness of our faith.

Anno Domini
cir. 64.

CHAP. XII.

Anno Domini
cir. 64.

To encourage the Christian Hebrews to perseverance in faith, and patience under all their trials and afflictions, represents to them (1) That they had not only all these ancient worthies, but Christ himself, as their pattern; 1—3. (2) That all these troubles were kindly appointed by God; and would, through faith and patience, have a happy issue in their sanctification; 4—13. (3) Recommends peace and holiness as necessary means of fellowship with God; and, from the fate of Esau, cautions against profane indulgence of lust or contempt of spiritual things; 14—17. (4) Represents the superior excellency of the New Testament dispensation, as requiring proportionate holiness and reverence of God and Christ; 18—29.

WHEREFORE, seeing we also are compassed about with ^a so great a cloud of witnesses, ^b let us lay aside every weight, and the sin which doth so easily beset ^{us}, and let us run with patience the race that is set before us.

² Looking unto Jesus the ^{*} author and finisher of ^{our} faith; who ^d for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

³ For consider him that ^e endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

⁴ Ye have not yet resisted unto blood, striving against sin.

⁵ And ye have forgotten the exhortation, ^f which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

⁶ For ^h whom the LORD loveth he

• Ch. 11. 2—3.

• Mat. 10. 22. & 16. 24. & 24. 13. Luke 4. 59—62. & 14. 26—33. Rom. 6. 4. & 12. 1, 2. & 13. 11—14. 1 Cor. 9. 24. & 7. 24.

• 2 Cor. 7. 1. Eph. 4. 22. & 5. 3. Col. 3. 5, 8. ch. 2. 1. & 3. 6, 12. & 4. 1, 2. & 6. 12. & 10. 19—39. & xi. Jam. 1. 3. 1 Pet. 2. 1, 2. & 4. 2. Phil. 3. 8—14.

• John 1. 29. 2 Cor. 3. 18. ch. 9. 26. 2 Tim. 4. 8. Eph. 2. 8. 1 Cor. 1. 8. Phil. 1. 6. 1 Pet. 1. 2, 3.

• Or beginner.

• Ps. 110. 1. Luke 24. 26, 46. Acts 3. 15. & 5. 31. Phil. 2. 7—11. ch. 1. 3, 13. & 2. 10. & 3. 6. & 7. 26. & 5. 9. & 8. 1. & 9. 12, 24. & 10. 12. 1 Pet. 1. 11. & 3. 22.

Mat. 12. 24. & 9. 34. & 27. 39—47. & 26. 65—68. John 7. 12. & 8. 48. & 9. 16. & 10. 20. Gal. 6. 9. 1 Cor. 15. 58. Rev. 2. 3. 1 Cor. 10. 13. ch. 10. 32—34. Job 5. 17. Prov. 3. 11, 12. ch. 5. 11. & 6. 11. Rev. 3. 19. Ps. 94. 12. & 119. 75. Prov. 3. 11. & 13. 24. Jam. 1. 12. & 5. 11. Rev. 3. 19. Is. 27. 9.

CHAP. XII. Ver. 1. Since, from the preceding instances of the excellency and power of faith to support under and triumph over all difficulties and dangers, it appears that we are surrounded on every side with multitudes of glorified believers, who unite in testifying the duty and advantage of an entire reliance upon the infinite wisdom, power, faithfulness, and goodness, of God in the greatest trials; let us, animated by, and in imitation of, their example, and as under their eye, cast off the works of darkness; inordinate care about this present world; and the load of ceremonial observances; and, by the influence of God's grace, disentangle ourselves from the power of indwelling corruption; and of every sin to which, through our natural depraved constitution, and our peculiar circumstances, company, and situation in life, we are most easily disposed;—and especially that great sin of unbelief, which stands in direct opposition to faith, and is the root of all apostasy; and, thus disencumbered from every load of temptation or corruption, let us, with persevering fortitude, quietness, and patient resignation to the holy and sovereign will of God under our manifold sufferings, hold on our way with speed, steadiness, and vigour, till we finish that course of faith, affliction, and unreserved obedience, which is appointed for us by God, and marked out in his word and the examples of his saints, till we arrive at the mark of his high calling, and obtain the crown of life; 2. Always by faith looking off from sin, self, and the allurements and terrors of this world, or whatever else would retard and dishearten us, and looking forward to Jesus Christ,—that we may derive grace and strength from him to enable us to follow his most perfect pattern; who is not only an unparalleled example, but the efficient Cause, Leader, and Captain, of our faith, to begin, encourage, increase, and perfect, it, and crown it with eternal glory;—even as he himself, in the joyful prospect and hopes of the honour to God, salvation to men, and reward of mediatorial glory to himself, which would issue therefrom, calmly submitted to, and with astonishing meekness and patience endured, the agonizing and lingering pains of his crucifixion, and overlooked all the ignominy and reproach of that scandalous form of death, and all the contempt and derision attending it:—for now, in consequence, and as the just reward, of all this, he, in that very nature which suffered, is exalted as a triumphant conqueror over sin, Satan, the world, death, and hell, to a state of the most perfect, glorious, and everlasting, rest, honour, and authority. 3. To prevent dejecting discouragement, impatience, or weariness, under your manifold tribulations, and apprehensions of danger, seriously consider and contemplate the person and office of Jesus Christ in all their circumstances; and particularly in his invincible patience and undisturbed composure of mind, wherewith he for your sakes bore up under, passed through, and triumphed over, all the opprobrious opposition and blasphemous insults which the most malicious and wicked men threw out to his face against his divine person, office, doctrine, and miracles, all the days of his public ministry. 4. And it would be the more sinful, shameful, and dangerous, for you to draw back from your Christian course; for, though ye have already cheerfully suffered the loss of your liberty and property for your adherence to it, God has hitherto restrained the fury of your wicked persecutors, that ye have never been called to suffer unto death in striving to avoid sin. 5. Are ye unmindful of, or dare ye forget, or be unaffected with, the endearing exhortation by which God, as a most tender and compassionate Father, for your direction, caution, and comfort, under tribulation, warns and beseeches you, on the one hand, to beware of overlooking and contemning his kind chastisements of you on account of your sin, and for your spiritual and eternal good, or of behaving in an unaffected, obstinate, and incorrigible manner under them;—and on the other, of impatiently, ignorantly, perversely, and unbelievably, shrinking, and being disheartened, to the neglect of duty, despairing of relief, or refusing to be comforted. 6. For the Lord does not afflict his children in wrath, demanding satisfaction for their sins,—but either, in lesser or greater severity, to manifest his distinguished kindness to them, in imbittering their sins, purging from them, and preparing for heaven. 7. If therefore ye be not only visited with afflic-

chasteneth, and scourgeth every son whom he receiveth.

⁷ If ye endure chastening, God deal-eth with you as with sons: for what son is he whom the father chasteneth not?

⁸ But, if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

⁹ Furthermore, we have had fathers of our flesh who ¹ corrected ^{us}, and we gave ^{them} reverence: ^m shall we not much rather be in subjection unto the Father of spirits, and live?

¹⁰ For they verily for a few days ⁿ chastened ^{us} after their own pleasure; ⁿ but he for ^{our} profit, that ^{we} might be partakers of his holiness.

¹¹ Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby.

¹² Wherefore ^p lift up the hands which hang down, and the feeble knees;

¹³ And make [†] straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

¹⁴ Follow peace with all men, and holiness, without which no man shall see the Lord:

¹⁵ Looking diligently lest any man fail of the grace of God; lest any ^q root

Eph. 5. 5, 26. ch. 2. 11. & 10. 10, 24. 1 Pet. 1. 15, 16. & 2. 1. Rev. 22. 14, 15. & 21. 8, 27. 1 Cor. 6. 9. Gal. 5. 19. Deut. 29. 19. Ch. 4. 1, 11. & 6. 11. & 3. 12. & 19. 23. & 2. 1, 2. 2 Cor. 6. 1. Or fall from. Gal. 5. 4. Deut. 29. 18. Acts 17. 13. Gal. 5. 9, 12. 2 Tim. 2. 17. 1 Cor. 5. 6. Gen. 27. 28.

Dent. 8. 3, 5. 2 Sam. 7. 14. Prov. 13. 24. & 19. 18. & 22. 15. & 24. 13. & 29. 15. John 16. 20. 33. Acts 14. 22. 1 Thes. 3. 3. 1 Pet. 2. 20. 2 Tim. 3. 12.

Ps. 73. 14, 15. 1 Pet. 5. 9. Rev. 3. 19. Prov. 13. 24. & 19. 18. & 22. 15. & 24. 13. & 29. 15. Eph. 6. 4. Lev. 19. 3. Ma. 1. 6.

Mal. 1. 6. Num. 16. 22. & 27. 16. Job 12. 10. Eccl. 12. 1. 7. Is. 42. 5. & 57. 16. Zech. 12. 1. Acts 17. 25. Ps. 119. 67, 71, 75. Prov. 29. 15. Lev. 11. 44. & 19. 2. Deut. 8. 3, 5. Mat. 7. 11. 1 Pet. 1. 4—16. & 2. 5, 9.

Ps. 89. 32. Jam. 3. 18. Is. 32. 17. 2 Cor. 4. 17. see ver. 10.

Job 4. 3, 4. Is. 35. 3. 1 Thes. 5. 14. ch. 5. 11. & 6. 12.

Prov. 4. 26. Gal. 6. 1.

† Or even.

Ps. 34. 14. Mat. 5. 8. Rom. 12. 18. & 14. 17, 19. Exod. 19. 10. 2 Cor. 7. 1. & 6. 17. 1 Thes. 3. 11—13. 2 Tim. 22.

tions, but enabled in faith, patience, and perseverance, to submit to, and courageously bear up under, them, God, as a kind but infinitely wise Father, is certainly correcting you as his dear children, to promote his own glory and your unspeakable advantage.

8. But if, notwithstanding your remaining sinfulness, ye are indulged in uninterrupted ease and prosperity in the world, and thus exempted from the corrective and instructive chastenings wherewith God exercises the very best of his children;—or if ye are not brought to some cordial submission to this wholesome and necessary discipline of his family, God neglects you, as a spurious issue, who are none of his true children, nor heirs of his heavenly inheritance.

9. Moreover, if, in the days of our youth, we all submitted to the chastisements of those natural parents, from whom we derived our frail, corrupt, and mortal, bodies, and who, under God, provided for their subsistence and safety, have we not infinitely stronger reasons to submit to the sovereign authority and disposal of him who is the immediate Creator, Preserver, and Governor, of our immortal souls, and renews them by his regenerating grace;—and meekly, and even thankfully, to accept of his fatherly chastisements for our iniquities, being ashamed of, and turning from, the causes thereof; that so we may live in holy fellowship with, and devotedness to, him here, and in heavenly glory with him hereafter: 10. For truly our natural parents, during the short time of our minority, were apt to correct us in an arbitrary manner, through humour, passion, pride, or weakness, without duly aiming at our good, or at least mistaking the proper season or measure of the rod; and all the benefit we received from it was confined to this life. But God corrects us, in infinite wisdom and compassion, in order that he may effectually promote our spiritual and eternal benefit by subduing and purging away our sin, and rendering us more and more like to himself in knowledge, righteousness, and true holiness.

11. It is true; indeed, that even fatherly chastenings are in themselves irksome and distressing while we are under them; yet, being sanctified by God, and, in consequence thereof, dutifully endured by us, they render us more wise, humble, watchful, prayerful, more circumspect in our walk, more weaned from this world, and more spiritual, holy, and heavenly minded, than before; and work for us a far more exceeding and eternal weight of glory. 12. Since therefore these are the gracious ends and advantages of God's correcting you with such manifold sore afflictions, beware of giving way to dejection and despondency under them, or of disheartening one another, but encourage yourselves and each other, in the Lord your God, to hold on in his ways with alacrity, vigour, joy, and triumph.

13. And, that your afflictions may be suitably improved, in a close adherence to Christ, and a conversation becoming the gospel, remove all hindrances and stumbling-blocks out of your own and your brethren's way to eternal life, that ye and they may walk uprightly, and run steadily, in the paths of truth and holiness; lest, through temptation, ignorance, or fear of suffering, or the cunning craftiness of Satan and his agents, any weak Christians among you should be turned aside from Christ, and his paths of righteousness and grace: but rather let it be your earnest care that such may be duly informed, directed, encouraged, strengthened, and confirmed, in the profession, faith, hope, and holiness, of the gospel. 14. Study by all means to pursue and maintain peace with all men, Jews or Gentiles, friends or enemies, and to promote universal holiness in heart and life, in conformity to the image and will of God; since, without a conscientious regard to this, no man, be his pretences or profession what they will, can be fit for, or, in the nature of things, or according to the constitution of the gospel, ever be admitted to, immediate fellowship with Christ and God in him. 15. Therefore let each of you carefully inspect your own principles, temper, and conduct, and watch over one another, lest any of you, through sloth, carnality, or unbelief, should live destitute of an interest in the special favour of God, and of a real work of heart-changing grace;—lest any apostate, or any corrupt principle of apostasy in doctrine or practice, offensive to God and ruinous to men, should spring up among you, to the hurt of the infected, and the grief and trouble of others, and thereby many be defiled with

Anno Domini
cir. 64.

of bitterness springing up trouble *you*,
and thereby many be defiled ;

16 * Lest there be any fornicator, or
profane person, as Esau, who for one
morsel of meat sold his birthright.

17 For ye know how that afterward,
when he would have inherited the bless-
ing, he was rejected: for he found no
place of repentance, though he sought
it carefully with tears.

18 For ye are not come unto ^a the
mount that might be touched, and that
burned with fire, nor unto blackness, and
darkness, and tempest,

19 ^b And the sound of a trumpet, and
the voice of words; which *voice* they that
heard entreated that the word should not
be spoken to them any more :

20 (For they could not endure that
which was commanded, and if so much
as a beast touch the mountain, it shall be
stoned, or thrust through with a dart :

21 ^d And so terrible was the sight,
that Moses said, I exceedingly fear and
quake) :

22 But ye are come unto ^e mount
Sion, and unto the city of the living
God, the heavenly Jerusalem, and to an
innumerable company of angels,

23 ^e To the general assembly and church
of the first-born, who are || written in

Jer. 31. 9. Rev. 7. 4, 9, & 14. 1, 4. Luke 10. 20. Phil. 4. 3. Rev. 13. 8. & 17. 8. Is. 4. 3
Exod. 4. 22. Num. 3. 40. || Or inrolled

erroneous principles, or divisive or profane practices, marring the beauty, purity, peace, and order, of the church ; 16. Lest any of you, who makes a profes-
sion of Christ's name, should abandon himself to whoredom or other uncleanness ; or profanely undervalue the special blessings of the new covenant and gospel state of the church ; as Esau, who, for one morsel of meat to gratify his sensual appetite, sold his birthright, and all the peculiar honours and blessings attending it ;—the consequences of which were very tremendous and irretrievable. 17. For ye cannot but have learned from scripture, that, when he earnestly wished to have recovered it, in order to obtain his father's principal blessing, his most importunate and mournful entreaties were, through the direction of God, absolutely rejected by his father Isaac ;—and so will every empty professor of Christianity at the last day hopelessly cry for mercy, and bewail his condition, when God shall make him feel the terrible effects of his irreversible sentence of condemnation. 18. The transcendent excellency of the blessings of the gospel above those of the ceremonial dispensation renders it also the more sinful and dangerous to come short of or slight them ;—for ye are not called to covenant or hold fellowship with God in the manner of your fathers, at the material mountain of Sinai, and when covered with flaming fire, thick clouds of smoke, and storms of thunder ;—which represented that dispensation as carnal and moveable, terrible in its threatenings, dark in its manifestations, and severe in its curses and punishments ; 19. And where the thunders and the voice, by which the ten commandments were published, were so terrible, that your fathers entreated that God would no more speak to them in so immediate and awful a manner, but communicate his mind and will by the ministry of Moses, as a Mediator between him and them. 20. Conscious to themselves that they were utterly incapable of perfect obedience to God's commandments, or of being justified by their imperfect obedience, they could not even bear up under those dreadful appearances of God, which were displayed in the manner of publishing them :—for, as an awful indication of his inaccessibility to sinners, according to the tenor of this law, and of the vengeance to be executed upon the violators of it,—if either man or beast but touched mount Sinai, during that solemnity of the Divine Presence, he or it was to be stoned to death, or pierced through and slain. 21. Nay, so alarmingly dreadful were the tokens of the Divine Majesty, that Moses, notwithstanding his eminent sanctity, his office of Mediator between God and the people, and all the familiar converse which he had with him, was overwhelmed with the utmost terror and consternation.—22. But, as a prelude of, and as a step of advance towards, the inexpressibly delightful happiness of the heavenly and eternal state of the church, ye are brought, under the gospel dispensation, into delightful fellowship with God in his most excellent state of ordinances, in which is the perfection of beauty and joy of the whole earth,—and in which God, who has all life in himself, and bestows all life on others, forms his numerous people, Jews and Gentiles, into a comely and orderly society, endowed with glorious privileges, and governed and protected by himself ;—a society, the original, nature, privileges, and tendency, of which are heavenly,—and in which ye are admitted to a most noble and exalted communion in love and service with astonishing multitudes of holy angels. 23. And into a spiritual and holy fellowship with the delightful assembly of all true believers in earth or heaven, who are born again by the Spirit of God, and adopted into his family, as heirs of himself and joint heirs with Christ, in whom they were chosen before the foundation of the world, who were written in his book of life, and are now engraved on his heart, as their interceding Advocate :—and to God the Judge of all, as your reconciled Father, who has accepted you in his beloved Son, and will quickly vindicate your character and reward your services :—and, though not yet personally admitted to heaven, ye have spiritual communion in faith, love, joy, worship, and obedience, with all the separated spirits of all the saints of former ages ; which, having departed from their bodies, do now live perfectly free from sin, sorrow, temptation, trouble, or danger, and enjoy perfect holiness and happiness in the vision and enjoyment of, and likeness to, God,—being children of the same Father, united to the same Head Christ, as living members of his mystical body, animated by the same Spirit, and entitled to the same everlasting inheritance : 24. And ye are brought not to Moses, a typical mediator, but to Jesus, the only true and effectual Saviour and Mediator between God and men, with whom the covenant of grace was made, by whom its conditions are fulfilled and

heaven, and to ^b God the judge of all,
and to the spirits of just men made perfect,

24 And to Jesus ⁱ the mediator of the
new * covenant, and to ^k the blood of
sprinkling, that speaketh better things
than *that of Abel*.

25 ⁱ See that ye refuse not him that
speaketh : for, ^m if they escaped not who
refused him that spake on earth, much
more *shall not we escape*, if we turn
away from him that *speaketh* from hea-
ven ;

26 Whose voice ⁿ then shook the earth ;
but now he hath promised, saying, Yet
once more I shake not the earth only,
but also heaven.

27 And this word, ^o Yet once more,
signifieth the removing of those things
that [†] are shaken, as of things that are
made, that those things which cannot be
shaken may remain.

28 Wherefore we receiving ^{pa} a king-
dom which cannot be moved, [‡] let us
have grace, ^q whereby we may serve
God acceptably with reverence and godly
fear :

29 For ^r our God is a consuming fire.

& 12. 10. 1 Cor. 15. 10. 2 Cor. 1. 12. Tit. 2. 11—14. Ps. 69. 7. & 96. 4—9.
Deut. 4. 24. & 9. 3. Ps. 50. 3. 2 Thes. 1. 8. Exod. 19. 12. Num. 11. 1. & 16. 35. Deut. 32. 22.
Ps. 97. 3. Is. 66. 15. Dan. 7. 9. ch. 10. 27.

CHAP. XIII.

(1) Exhorts the Hebrews to Christian duties, brotherly love, hos-
pitality, sympathy, marriage chastity, contentment, regard and

its blessings administered :—and ye have communion with God and his Son, angels and people, not by bloody sacrifices of beasts, but by faith in the virtue of Jesus' precious blood, which was shed for many, and is divinely applied to your consciences for justification, sanctification, spiritual comfort, and eternal salvation ;—and which speaks better things than Abel's own blood, which cried for just vengeance on Cain his murderer, and still speaks warnings of wrath to all persons of a persecuting spirit ; nay, better things than the blood of Abel's sacrifice, which only availed for his own acceptance ;—whereas this blood of Jesus pleads for pardon and everlasting life to his betrayers and murderers, and to all sorts of sinners who believe in him.—25. Since therefore the gospel state of the church is so incomparably more excellent than the Jewish, as ye regard the glory of God or your own salvation, take heed, lest temptations, worldly-mindedness, unbelief, or excessive attachment to ancient ceremonies, should make you reject, refuse, or turn away from, that blessed Mediator of the new covenant, who, in the most gracious and endearing manner, speaks to you in his preached gospel, and by the miraculous influences of his Spirit which attend it ;—for, if your fathers, who rebelled against Moses, and refused to receive the laws of God at his mouth, did not escape distinguished punishments, how much more impossible is it that any of us should escape, who, through unbelief, reject, despise, and disobey, him who is the Lord from heaven, and who, being ascended to heaven, thence publishes to us the glad tidings of eternal salvation, in all their spirituality, light, and glory, by his word and Spirit. 26. Whose voice of thunder and awful majesty at the giving of the law, made mount Sinai, and the people around it, to quake and tremble :—but now, in order to introduce the full happiness of the gospel dispensation, he has promised to remove and destroy the whole Jewish constitution, civil and ecclesiastic. 27. And his words, yet once more, plainly intimate that the Jewish constitution, in which so many things were made by the hands of men, should be removed, that the glorious and unalterable privileges, worship, and ordinances, of the gospel, which are introduced in their stead, might abide till the end of the world. 28. Since therefore we by faith actually receive the blessed and fixed state of the gospel church, with all its privileges and blessings, under Christ our Royal Prince and Head, let us, according to the nature, provisions, and encouragements, of this kingdom hold fast our profession ; and, in a careful and conscientious use of the ordinances of Christ, receive and improve those free favours which God has bestowed upon us, to excite and enable us to serve, worship, and glorify, him in an acceptable manner through Jesus Christ ; under a deep sense of our meanness and vileness, and of his holiness, power, and majesty : 29. For he, who is our covenant God—by visible dispensations, as we are professed Christians—and by special grace, as we are true believers,—is still infinitely jealous for his own glory with respect to his worship ; and his righteous indignation burns against those who reject him and the blessings of his kingdom, by unbelief and daring contempt.

REFLECTIONS UPON CHAP. XII.—There is need of much care and activity in imitating ancient saints, and especially in imitating Jesus our Forerunner, in preserving faith, patience, and holiness. And great is our encouragement in his success, and from his furnishing, directing, and strengthening, us for our work. What kindness and care the Lord shews in afflicting us only for our great honour and benefit ! And yet we rarely either relish or behave aright under afflictions, especially if they are severe. There is need of watchfulness, mutual excitement, and assistance, in our Christian course ; and that the strong should bear with and help the weak.—And delightful is the appearance, and happy the end, when peace and holiness are properly united in our conduct. But alas, fearful and desperate is the issue of unconcern under the means of grace, or of apostasy from gospel truth.—Delightful is the state of the gospel church, of the new covenant, and of heaven ; and how much superior to that under the law and the ceremonies. Firm is its establishment, and sweetly our exalted Redeemer speaks to us therein. With earnest attention and holy awe ought we then to hear his voice, and perform the duties of his worship. No convenient relation or gospel grace can render him less holy, just, jealous, awful, or majestic. And great fear is due unto him in the meeting of his saints.

Anno Domini
cir. 64.

Gen. 18. 25.
Ps. 50. 4, 6.
2 Thes. 1. 5—
7. Mat. 5. 12.
ch. 6. 10, 12.
Is. 57. 2.

1 Tim. 2. 1.
ch. 7. 22. &
8. 6. & 9. 15.
& 10. 4—14.

Or testament.

Exod. 24. 8.
ch. 9. 14. &
10. 22. & 13.
12. 1 Pet. 1. 2.
with ch. 11. 4.
Gen. 4. 10.

Exod. 23. 21.
Mat. 17. 5.
Is. 55. 3.

Ch. 2. 2, 3.
& 3. 17. & 10.
28, 29.

Exod. 19. 12.
Hag. 2. 6, 7,
23. ver. 19,
27.

Ps. 102. 26.
27. Mat. 24.
35. 2 Pet. 3.
10. Mat. 16.
18. ver. 28.
Rev. 21. 1.

† Or may be shaken.

Is. 9. 7. Dan.
2. 44. & 7. 14.
Luke 1. 33. &
17. 20, 21.
Mat. 16. 18.
1 Pet. 1. 4.
& 2. 5, 9.
Mat. 25. 34.

‡ Or let us hold fast.

Phil. 4. 13.
Zech. 10. 12.

Exod. 24. 17.
Deut. 32. 22.

Is. 9. 7. Dan.
2. 44. & 7. 14.
Luke 1. 33. &
17. 20, 21.
Mat. 16. 18.
1 Pet. 1. 4.
& 2. 5, 9.
Mat. 25. 34.

Phil. 4. 13.
Zech. 10. 12.

Exod. 24. 17.
Deut. 32. 22.

Is. 9. 7. Dan.
2. 44. & 7. 14.
Luke 1. 33. &
17. 20, 21.
Mat. 16. 18.
1 Pet. 1. 4.
& 2. 5, 9.
Mat. 25. 34.

Phil. 4. 13.
Zech. 10. 12.

Exod. 24. 17.
Deut. 32. 22.

Is. 9. 7. Dan.
2. 44. & 7. 14.
Luke 1. 33. &
17. 20, 21.
Mat. 16. 18.
1 Pet. 1. 4.
& 2. 5, 9.
Mat. 25. 34.

Phil. 4. 13.
Zech. 10. 12.

Exod. 24. 17.
Deut. 32. 22.

Is. 9. 7. Dan.
2. 44. & 7. 14.
Luke 1. 33. &
17. 20, 21.
Mat. 16. 18.
1 Pet. 1. 4.
& 2. 5, 9.
Mat. 25. 34.

Phil. 4. 13.
Zech. 10. 12.

Exod. 24. 17.
Deut. 32. 22.

Is. 9. 7. Dan.
2. 44. & 7. 14.
Luke 1. 33. &
17. 20, 21.
Mat. 16. 18.
1 Pet. 1. 4.
& 2. 5, 9.
Mat. 25. 34.

Phil. 4. 13.
Zech. 10. 12.

Exod. 24. 17.
Deut. 32. 22.

Is. 9. 7. Dan.
2. 44. & 7. 14.
Luke 1. 33. &
17. 20, 21.
Mat. 16. 18.
1 Pet. 1. 4.
& 2. 5, 9.
Mat. 25. 34.

Phil. 4. 13.
Zech. 10. 12.

Exod. 24. 17.
Deut. 32. 22.

Is. 9. 7. Dan.
2. 44. & 7. 14.
Luke 1. 33. &
17. 20, 21.
Mat. 16. 18.
1 Pet. 1. 4.
& 2. 5, 9.
Mat. 25. 34.

Phil. 4. 13.
Zech. 10. 12.

Exod. 24. 17.
Deut. 32. 22.

Is. 9. 7. Dan.
2. 44. & 7. 14.
Luke 1. 33. &
17. 20, 21.
Mat. 16. 18.
1 Pet. 1. 4.
& 2. 5, 9.
Mat. 25. 34.

Phil. 4. 13.
Zech. 10. 12.

Exod. 24. 17.
Deut. 32. 22.

Is. 9. 7. Dan.
2. 44. & 7. 14.
Luke 1. 33. &
17. 20, 21.
Mat. 16. 18.
1 Pet. 1. 4.
& 2. 5, 9.
Mat. 25. 34.

Phil. 4. 13.
Zech. 10. 12.

Exod. 24. 17.
Deut. 32. 22.

Is. 9. 7. Dan.
2. 44. & 7. 14.
Luke 1. 33. &
17. 20, 21.
Mat. 16. 18.
1 Pet. 1. 4.
& 2. 5, 9.
Mat. 25. 34.

Phil. 4. 13.
Zech. 10. 12.

Exod. 24. 17.
Deut. 32. 22.

Is. 9. 7. Dan.
2. 44. & 7. 14.
Luke 1. 33. &
17. 20, 21.
Mat. 16. 18.
1 Pet. 1. 4.
& 2. 5, 9.
Mat. 25. 34.

Phil. 4. 13.
Zech. 10. 12.

Exod. 24. 17.
Deut. 32. 22.

Is. 9. 7. Dan.
2. 44. & 7. 14.
Luke 1. 33. &
17. 20, 21.
Mat. 16. 18.
1 Pet. 1. 4.
& 2. 5, 9.
Mat. 25. 34.

Phil. 4. 13.
Zech. 10. 12.

Exod. 24. 17.
Deut. 32. 22.

Is. 9. 7. Dan.
2. 44. & 7. 14.
Luke 1. 33. &
17. 20, 21.
Mat. 16. 18.
1 Pet. 1. 4.
& 2. 5, 9.
Mat. 25. 34.

Phil. 4. 13.
Zech. 10. 12.

Exod. 24. 17.
Deut. 32. 22.

Is. 9. 7. Dan.
2. 44. & 7. 14.
Luke 1. 33. &
17. 20, 21.
Mat. 16. 18.
1 Pet. 1. 4.
& 2. 5, 9.
Mat. 25. 34.

Phil. 4. 13.
Zech. 10. 12.

Exod. 24. 17.
Deut. 32. 22.

Anno Domini
cir. 64.

Eph. 4. 3.
1 Thes. 4. 9.
Rom. 12. 10.
1 Pet. 1. 22.
3. 8. & 2.
17. & 4. 8.
2 Pet. 1. 7.

Rom. 12. 12.
Lev. 19. 34.
1 Pet. 4. 9.
Deut. 10. 19.
Is. 58. 7. Mat.
25. 35. Luke
14. 13. Tit. 1.
8. 1 Tim. 3. 2.
& 5. 10.

Gen. 18. 3. &
19. 2.

Mat. 25. 36.
Rom. 12. 15.
Neh. 1. 4.
1 Cor. 12. 26.
Col. 4. 18. ch.
6. 10. & 10.
34. 1 Pet. 3.
8. Gal. 6. 1, 2.

Gen. 2. 18—
24. 1 Cor. vii.
1 Tim. 2. 15.
& 2. 2, 4.

1 Cor. 6. 9.
Gal. 5. 19, 21.
Eph. 5. 5.
Col. 3. 5, 6.
ch. 12. 16.
Rev. 22. 15.
& 21. 8. Mat.
3. 5.

Col. 3. 5.
Mat. 6. 25.
34. Exod. 23.
8. Deut. 19.
16. 1 Tim. 6.
6. 8. Phil. 4.
11, 12. 2 Cor.
5. 11.

Deut. 31. 8.
Josh. 1. 5.
Gen. 28. 15.
1 Sam. 12. 22.
1 Ch. 28. 20.
Is. 41. 10—
17. & 43. 2. &
46. 4. Ps. 37.
25, 28. Prov.
10. 3, 16, 17.
& 5. 16.

Ps. 27. 1—3. & 56. 4, 11. & 118. 6, 8.
17. 1 Cor. 11. 1. Song 1. 2.
1. 24, 30. & 2. 2. & 3. 11. 2 Cor. 4. 11. Gal. 1. 7. Eph. 4. 5. Rev. 1. 5, 8.
24. 4. Rom. 16. 17. Col. 2. 4. 8, 20. 2 Thes. 2. 2. 1 John 4. 1. Eph. 4. 14. & 5. 6. 1 Tim. 4.
1—3. & 6. 3—5, 20. 2 Tim. 2. 16. & 3. 13. Jude 3. Acts 20. 30.
32. Tit. 2. 11, 12. Rom. 14. 17. 1 Cor. 6. 12. & 8. Col. 2. 16. 2 Tim. 1. 12. & 2. 1, 2, 15. & 3.
14. ch. 12. 28. & 9. 9.

subjection to church rulers, thanksgivings to God, and kind benevolence towards the poor; 1—7, 15—17: and to pray for the apostle and his brethren; 18, 19. (2) Cautions them against being carried away with Jewish doctrines and ceremonies, which are fulfilled in Christ, our gospel High Priest, Altar, and Sacrifice; 9—14. (3) After a solemn prayer for them, recommends the epistle to their serious consideration; gives them hopes of a visit from himself and Timothy; and concludes with usual salutations and benediction; 20—25.

LET ^abrotherly love continue.
² Be not forgetful to entertain strangers; for thereby ^csome have entertained angels unawares.

³ Remember them that are in bonds, as bound with them; and them who suffer adversity, as being yourselves also in the body.

⁴ Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

⁵ Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee.

⁶ So that we may boldly say, The LORD is my helper, and I will not fear what man shall do unto me.

⁷ Remember them who ^{*}have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation:

⁸ Jesus Christ the same yesterday, and to-day, and for ever.

⁹ Be not carried about with divers and strange doctrines: for it is a good

thing that the heart be established with grace: not with meats, which have not profited them that have been occupied therein.

¹⁰ We have an altar, whereof they have no right to eat who serve the tabernacle.

¹¹ For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

¹² Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

¹³ Let us go forth therefore unto him without the camp, bearing his reproach.

¹⁴ For here we have no continuing city, but we seek one to come.

¹⁵ By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name.

¹⁶ But to do good and to communicate forget not: for with such sacrifices God is well pleased.

¹⁷ Obey them that have [†]the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief; for that is unprofitable for you.

¹⁸ Pray for us; for we trust we have a good conscience, in all things willing to live honestly.

Anno Domini
cir. 64.

1 Cor. 9. 13.
& 10. 18. Col.
2. 17. Eph. 5.
2. 1 John 2. 2.
Col. 3. 11.
Gal. 3. 26, 27.
& 5. 4. Mat.
8. 11, 12.

Exod. 29. 14.
Lev. 4. 12, 21.
& 6. 30. & 9.
11. & 16. 27.
Num. 19. 3.

John 19. 17.
18. Mark 13.
20, 22.

Song 4. 8. &
3. 11. ch. 11.
26. & 12. 2, 3.
Phil. 2. 17.
Acts 7. 58.
1 Pet. 4. 14.

Deut. 12. 9.
Mic. 2. 10.
Phil. 3. 20. &
1. 23. 2 Cor.
4. 17, 18. &
5. 1—8. ch. 4.
9. & 11. 10.
16. & 12. 22.

1 Pet. 2. 5. &
4. 11. Eph. 5.
20. 1 Thes. 5.
18. Lev. 7. 12.
2 Chr. 29. 31.
& 33. 16. Ps.
34. 1, 2. &
50. 14, 23. &
51. 19. &
69. 30. & 107.
22. & 116. 17.
& 66. 13—15.
& clix. Hos.
14. 2. Ps.
cxxxvi.

Gr. confess-
ing.

Rom. 12. 13.
2 Cor. 9. 12.
ch. 6. 10. Mat.
25. 40. Phil.
4. 18.

See ver. 7.
1 Thes. 5. 12.
1 Tim. 5. 17.
1 Pet. 5. 5.

Or guide.
Ezek. 3. 18.
19. & 33. 7.
8. Acts 20. 24.
26. 1 Cor. 4.
1, 2. & 9. 16.

1 Pet. 4. 10. &
Eph. 6. 19, 20.
Rom. 15. 30. Eph.
6. 19, 20.

stedfastly fixed in a dependance on, the free favour of God in Christ, revealed in the gospel, for the remission of sin, peace of conscience, and acceptance with God, unto eternal life, and your heart fortified against wavering about the truth and importance of this doctrine, by an experience of its renewing, quickening, and comforting efficacy, than to expect that blessings can be obtained by ceremonial ordinances relative to sacrifices, meats, and drinks, which never, even under the Old Testament, were of any spiritual and saving advantage to those that were most occupied therein. ¹⁰ We members of the New Testament church have an incomparably better altar and sacrifice in our Lord Jesus Christ, which furnishes an incomparable feast of spiritual and eternal blessings to our faith; which they, who still cleave to, and rely on ceremonial observances, have no authority or claim to partake of, any more than the priests had to eat any part of the more noted sin-offerings. ¹¹ For, according to the appointment of God, the bodies of those sacrificed animals, the blood of which was carried by the high priest into the holy of holies on the great day of national atonement, were wholly burnt without the camp. ¹² In evident fulfilment of which type, as well as to prefigure his leaving the Jewish nation to miserable ruin, Jesus Christ, our great High Priest, that he might effectually make atonement for the sins of his spiritual Israel, and consecrate them as a peculiar people to God by the shedding of his blood, suffered his painful and ignominious crucifixion on mount Calvary, without the gates of Jerusalem. ¹³ Let us therefore, who profess his name and look for salvation through him, go forth, by faith and hope, desire and love, to him, leaving the Jewish temple, altars, and all the legal institutions pertaining to them, and all the concerns, allurements, and enjoyments, of this present world behind us, as things which we have no further expectations from, or concern with; and cheerfully and boldly own and confess a crucified Redeemer, notwithstanding all the shame, contempt, and scorn, we may suffer for his sake: ¹⁴ For, as the city of Jerusalem, which succeeded the camp in the wilderness as the seat of ceremonial worship and political ordinances, will quickly be destroyed by the Romans, so we believers have no durable state of happiness or settled residence in this lower world, but, as strangers and pilgrims on earth, we realize by faith, earnestly desire, look and long for, and, by all the ways and means of God's appointment, seek for, a state of everlasting rest and peace, honour, and safety, harmony, and delight, in the future blessedness of heaven. ¹⁵ In consideration therefore of Christ's having redeemed and consecrated us to God by his own blood, let us, at all times, in all circumstances, and for every thing, especially for the blessings of redemption, offer up, through him, as our only High Priest, Sacrificer, Advocate, and Altar, that sanctifies our gifts, the sacrifices of grateful acknowledgments, praises, and thanksgivings. ¹⁶ And, while your hearts and lips are full of gratitude and praise to God through Christ, be careful to cultivate a merciful, kind, and generous, temper, and to abound in all acts of beneficence, towards your fellow creatures, especially the poor; for this, as well as thankful praise, is, through Christ and his only meritorious oblation, very acceptable to God as your reconciled Father. ¹⁷ And, as ever ye would improve the appointed means of evangelically discharging the above-mentioned duties, not only regard the faith and holiness of your deceased pastors, but religiously regard the doctrines and precepts of those who are, or may hereafter be, your spiritual guides: and, as far as the word of God permits, receive and submit to their instructions, exhortations, admonitions, and reproofs; for, if faithful, they, with all diligence, watch over you in the Lord, that they may inspect your principles, tempers, and behaviour, and guard and caution you against all iniquity, error, and spiritual danger, and apply themselves to promote the edification and eternal salvation of your souls, in the affecting views of giving an account to Christ, in the last judgment, of their faithfulness, diligence, and success; which they wish to do with joy that their labours have issued in your eternal welfare: not with grief that they have issued in your aggravated condemnation and ruin. ¹⁸ Sensible of the awfulness and difficulty of our work, and of our insufficiency

CHAP. XIII. Ver 1. And, as ye have begun, let it be your earnest care and endeavour to maintain an abiding and growing exercise of brotherly love, and an affectionate temper and behaviour, in all offices of friendship one towards another, and towards all your fellow Christians, who are members of the same spiritual family, children of the same heavenly Father, partakers of the same grace, and heirs together of the same glory. ² Extend your brotherly compassion also to strangers, especially those who for righteousness' sake are driven from their homes, or go about voluntarily preaching the gospel: receive them into your hearts and houses, and supply them with every thing needful. This conduct will at once honour God, relieve your distressed brethren, and tend to your own satisfaction and advantage; for by this generous temper, Abraham, Lot, and others, had the honour and benefit of entertaining angels instead of strangers. ³ And, as ye have had compassion of me in my bonds, I earnestly recommend to you, to bear on your hearts, sympathize with, pray for, and, as far as in you lies, contribute to the relief and comfort of, those faithful ministers or professors who are imprisoned, or otherwise persecuted, for righteousness' sake, considering yourselves as members of the same mystical body, and still liable to the like afflictions in your present mortal state. ⁴ Marriage, when duly entered into by proper persons, ought to be reckoned an honourable ordinance of God, for producing a lawful offspring, for connecting families, and for the good of society, and as a proper remedy against all uncleanness: but fearful are the punishments which they who indulge themselves in whoredom and adultery, may expect from God in this world, and especially in the last judgment and eternal state. ⁵ And, to promote your exact performance of the duties which I have mentioned, see that none of you indulge immoderate desires or pursuits after the things of this world, either in excessive or unjust eagerness to obtain them, or in grudging proper expences for the reasonable support of yourselves and families, or in unwillingness to communicate to the necessities of others; and study always to be heartily pleased with, and thankful for, the circumstances, however mean and afflicted, into which God, your infinitely wise and gracious Father, puts you; for he himself, who is almighty, all-sufficient, and unchangeable in faithfulness, has, for your encouragement in troubles and temptations, solemnly promised that he will at no time, and on no account, leave you to yourselves or your enemies; but will be with you, to strengthen, help, uphold, guide, and bring, you to glory. ⁶ So that, resting by faith upon this comprehensive promise, as applicable to ourselves, we may and ought, each for himself, with humble confidence, sweet composure, and holy boldness, to avow that, in all our straits, wants, and troubles, the Almighty and all-gracious JEHOVAH is our Support, Succour, and Defence, and on our side, to take our part, revive our soul, and overrule every thing for our good; and therefore we will not be afraid of the very worst that our most powerful, subtle, and inveterate, enemies on earth can do against us. ⁷ And, to promote your performance of such duties and assured faith in such promises, see that ye pay a due regard to them who have been your faithful ministers and spiritual guides, under Christ their great Lord and Master: and, in imitation of their faith and faithfulness, keep in mind, embrace, and adhere to, those doctrines, commands, and promises, which they, according to the word of God, delivered to you, as the only rule of your faith, worship, and obedience; seriously reflecting on the peaceful and joyous manner in which they finished their course of holiness, and obtained an happy dismission from, and victory over, every trouble and danger by death, and on the glorious scope and object of their ministration and walk. ⁸ Even Jesus Christ, our anointed Saviour, who, in his divine person, offices, and saving virtue, is unchangeably the same in all the periods of the church, past, present, and to come. ⁹ Take heed therefore, lest, by departing from this unchangeable Saviour, as preached and exemplified to you by your former pastors, ye should, like ships in a storm or clouds in the air, be carried away with notions about Jewish ceremonies, different from, foreign to, and inconsistent with, the simplicity of the gospel of Christ; for it is incomparably better to have your souls fully persuaded of, and

Anno Domini
cir. 64.

19 ^bBut I beseech *you* the rather to do this, that I may be restored to you the sooner.

• Phil. 22.
Phil. 1. 19, 20.
& 2. 24. Rom.
15. 30, 31. &
1. 12.

20 Now ^cthe God of peace, that ^dbrought again from the dead our Lord Jesus, ^ethat great Shepherd of the sheep, through the blood of the everlasting ||covenant,

• Rom. 15. 33.
& 16. 20.
1 Cor. 14. 33.
2 Cor. 13. 11.
Phil. 4. 9.
1 Thes. 5. 23.
2 Thes. 3. 16.

21 ^fMake you perfect in every good work to do his will, ^gworking in you that which is well-pleasing in his sight

• Acts 2. 24.
32. & 3. 13.
26. & 4. 10. &
5. 30. & 10. 40.
& 13. 30. &
17. 31. Rom.
1. 4. & 4. 24.

25. & 8. 11. 1 Cor. 6. 14. & 15. 15. 2 Cor. 4. 14. Gal. 1. 1. Eph. 1. 20. Col. 2. 12. 1 Thes. 1. 10. ch. 10. 29. & 9. 12. 1 Pet. 1. 21. Zech. 9. 11. • Is. 40. 11. & 49. 9. Ezek. 34. 23. & 37. 24. John 10. 11, 14. 1 Pet. 2. 25. & 5. 4. || Or testament. 2 Cor. 3. 5. Phil. 2. 13. 1 Thes. 5. 23. 1 Pet. 5. 10. • Or doing.

for it, we ministers of the gospel earnestly request your continual importunate prayers for us: that, whatever our success be, we may be found faithful in the day of Christ; for, notwithstanding our sufferings and the suggestions of our enemies, our consciences bear us witness that we uprightly intend the honour of Christ and the good of souls, and are heartily desirous, and determined, through his strengthening us, to live soberly, righteously, and godly, suitably to our Christian and ministerial character, in all our behaviour towards God or man. 19. And I particularly beg your united prayers for my own direction, support, and protection, under my present trials, and for the blessing of God, upon the services in which I am now engaged; and that, if it be for his honour, he may deliver me from my present confinement, and allow me an opportunity of paying you another visit, to our mutual comfort and edification.—20. And for this, and all other useful purposes, may our reconciled God, Father, and Friend, the Author and Giver of all true peace and prosperity, who, by an act of supreme authority, judicially discharged, and raised from the dead our Lord Jesus Christ, as a public person, who had represented, and fully satisfied his law and justice for all the elect, and whom, in all his offices, he constituted the great Shepherd of his ransomed people, to gather, guard, lead, feed, and bring, them safe to eternal glory, in virtue of his bloody sufferings and death, whereby he fulfilled the condition, purchased the blessings, and confirmed the promises, of the new and everlasting covenant of grace.—21. Rectify every disorder of your souls, and of your society; that ye may be thoroughly prepared, disposed, and enabled, to perform every good work, relative to himself, yourselves, or others, in a holy, spiritual, and evangelical manner, from principles of faith and love, according to the rule of his word, in obedience to his command, and for his glory; and work in you, to will and to do every thing as in his sight, conformably to his image, agreeably to his holy nature and will, and acceptably to him, as the effects of his own grace through the merits and mediation of Christ.—22. And now

through Jesus Christ; ^fto whom *be* glory for ever and ever. Amen.

Anno Domini
cir. 64.

22 And ^hI beseech you, brethren, suffer the word of exhortation: ⁱfor I have written a letter unto you in few words.

• See Rev. 1. 6.
Rom. 16. 27.
1 Tim. 1. 17.
Ps. 72. 18, 19.
& 115. 1.

23 Know ye that *our* ^kbrother Timothy is set at liberty; with whom, if he come shortly, I will see you.

Ch. 2. 1. & 3.
1. & 4. 1.
2 Cor. 5. 20.
& 6. 1. & 10.
1. Ps. 78. 1.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

1 Pet. 5. 12.
Gal. 6. 11.
2 Thes. 3. 17.

25 ^jGrace *be* with you all. Amen.

• Acts 16. 1—
3. & 17. 14. &
19. 22. & 20.
4. Rom. 16.
21. 1 Cor. 4.
17. Phil. 2.
19. 16. 1 Tim.
1. 2, 18.

2 Tim. 1. 5. Rev. 7. 17. Rom. xvi. 1 Cor. 16. 14—21. 2 Cor. 13. 12, 13. 24. 1 Cor. 16. 23. 2 Cor. 13. 14. Gal. 6. 18. Eph. 6. 24. Phil. 4. 23. Col. 4. 18. 1 Thes. 5. 28. 2 Thes. 3. 18. Rev. 22. 21. 1 Rom. 16. 20.

let me beseech you, my dear countrymen and fellow Christians, that laying aside all prejudice, ye readily receive, consider, and improve these exhortations, consolations, instructions, and cautions, which I have given you in this letter, as briefly as the number and importance of the contents, and my ardent concern for your real advantage, could permit. 23. And know, for your comfort, that Timothy, who was for a time my fellow prisoner in Christ, is now released, and gone from this place upon important business: and, if he come quickly back, I intend, if the Lord grant me a release, to come along with him to visit you. 24. Meanwhile, let such of you to whom this letter comes present my affectionate and Christian respects to all your church rulers and fellow Christians, who behave as sanctified by the Spirit of God. 25. And may the free love and favour of God through Jesus Christ, with all the blessed manifestations, fruits, and effects, of it, attend all and every one of you, for your growth in grace, and in the knowledge of Christ, and for your direction, preservation, and comfort, till ye arrive at his heavenly kingdom.

REFLECTIONS UPON CHAP. XIII.—It is very delightful when professed Christians are remarkable for mutual and fervent charity—for kind hospitality—tender sympathy—seasonable liberality—for untainted chastity—for contentedly living on God as their portion—for imitation of deceased ministers—obedience to, and fervent prayer for, living ministers of Christ—and for steadfast adherence to truth, and readiness to suffer for, and serve their dying Redeemer.—What an all-sufficient Saviour is he to, and what marvellous things hath he done for us, to engage us to love, trust in, and cleave to, him!—Awful is the office, work, and account, of gospel ministers, and infinite is the mercy that a reconciled God of Grace, and a risen Saviour and chief Shepherd, have, by the new covenant, provided proper furniture and assistance, as well as rewards, for both ministers and people who uprightly aim at his honour.

THE GENERAL EPISTLE

OF

JAMES.

James was the son of Alphaeus, the brother of Jude, and a near kinsman of our Lord; Mat. x. 3; 1 Cor. xv. 7; Jude 1. He wrote this Epistle to his Hebrew brethren of the twelve tribes, who were dispersed in the several provinces of the Roman empire; many of whom had been converted to the Christian faith. The scope thereof is to stir them up to manifest their faith by their good works;—to bear their trials with cheerfulness and patience;—maintain honourable thoughts of God; watch over their turbulent passions;—receive the word of God with meekness, and put it into practice; chap. i.: conduct themselves impartially to the rich and kindly to the poor; ii.: to guard against reviling, censorious, and imperious, language; iii.: and a litigious, proud, worldly, and envious, spirit, and overlooking of God's providence; iv.: and against luxury, injustice, and profane swearing;—and to patience, mutual confession of faults, fervent prayer, and a diligent study to promote one another's spiritual welfare; v.

Anno Domini
cir. 60.

CHAP. I.

After a general salutation, (1) Directs the Hebrews how to make a due improvement of their troubles, how to apply to God under them, and how to behave in prosperous and adverse circumstances; 2—12. (2) Warns them not to impute to God any temptations to sin, but to look on all evil as proceeding from themselves, and all good from God; 13—18. (3) Informs the necessity of watching against a rash and furious temper, and of receiving the word of God with meekness, and living according to it; 19—25. (4) Shews the difference betwixt hypocritical pretences and real religion; 26, 27.

• Mat. 10. 3. &
13. 55. Acts
1. 3. & 15. 13.
& 21. 18. Gal.
1. 19. & 2. 9.
12. Jude 1.
Tit. 1. 1. Rom.
1. 1. 23.
• John 7. 35.
Acts 2. 5—11.
& 8. 1. 1. &
15. 13. 29. &
26. 7. 1 Pet.
1. 1. 23.
• 1. 1. 23.

JAMES, a servant of God and of the Lord Jesus Christ, ^bto the twelve tribes, who are scattered abroad, greeting.

EXPLANATORY NOTES. CHAP. I. Ver. 2. My fellow descendants from Abraham, Isaac, and Jacob, and fellow believers in Christ, scattered through the Roman empire or other places of the world, never be discouraged by the various afflictions which ye meet with for the trial and excitement of your grace, and the persecutions which ye endure for the sake of Christ and the gospel; but rather esteem it your honour and joy that ye are called and enabled thus to bear a faithful testimony for him, to his glory, and to your own and others' spiritual advantage; 3. Being fully persuaded in your own minds, from the infallible oracles of God and your own experience, that they are designed and managed by God for trying, proving, and rendering approved, the truth and efficacy of

2 My brethren, ^ccount it all joy when ye fall into divers temptations;

Anno Domini
cir. 60.

3 ^dKnowing *this*, that the trying of your faith worketh patience.

Deut. 8. 2, 3.
Mat. 5. 11.
12. Acts 5. 41.
Rom. 5. 3.
Heb. 10. 34.
& 4. 15. 1 Cor.
10. 13. Phil.
1. 29. 1 Pet.
1. 6. & 4. 13.
16. 2 Pet. 2.
9. Luke 8. 13.
& 22. 28.

4 ^eBut let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

1. 6. & 4. 13.
16. 2 Pet. 2.
9. Luke 8. 13.
& 22. 28.

5 ^fIf any of you lack wisdom, let him ask of God, that giveth to all *men* libe-

• Rom. 5. 3.
1 Pet. 1. 7.

• Mat. 10. 22. & 5. 12. 48. 2 Pet. 1. 4—10. Job 17. 9. Prov. 4. 18. Gal. 6. 9. 11. Prov. 2. 3, 6. Jer. 29. 12, 13. Dan. 2. 20. Mat. 7. 7, 11. & 21. 22. Luke 11. 9. John 14. 13. & 15. 7. & 16. 23. ch. 3. 17. & 5. 16. 1 John 3. 22. & 5. 14.

your faith in Christ, and your constancy in your profession; and that thereby, through the concurring influence of the Holy Ghost, there may be produced and increased in you a calm submission and persevering resignation to the sovereign will and holy providence of God in the most afflictive dispensations. 4. Let patience therefore with the most meek, humble, composed, resigned, and cheerful, frame of spirit, fully exercise itself, without any check or disturbance from your sinful passions; and persevere therein, notwithstanding the number, weight, diversity, or continuance, of your troubles; that, in the issue, ye may become perfect in every grace, and be admitted to the complete holiness and happiness of the heavenly state. 5. And, if any of you, under your afflictions, find a

Anno Domini
cir. 60.

Mark 11. 24.
1 Tim. 2. 8.
Rom. 14. 23.
Heb. 11. 6.

Eph. 4. 14.
Heb. 13. 9.
2 Pet. 2. 17.
Jude 12, 13.
Gen. 49. 4.
Ps. 66. 18.

Hos. 10. 2.
& 7. 8, 11.
1 Kin. 18. 21.
Ps. 12. 2. 1s.
29. 13. 2 Kin.
17. 41.

Or glory.

Rom. 8. 17.
Phil. 3. 14.
2 Thes. 1. 11.
Heb. 3. 9.
ch. 2. 5. 1 Pet.
2. 1. Rev. 1. 6.
Acts 5. 41.
1 Pet. 4. 16.
Phil. 1. 29.

1 Tim. 6. 17.
with Job 14.
2. Is. 40. 6.
1 Cor. 7. 31.
1 Pet. 1. 24.
1 John 2. 17.
ch. 4. 14. Ps.
103. 15. & 37.
2. 10. 35. 36.
& 73. 18. &
90. 5. 6. &
102. 12.

Joh 5. 17.
Ps. 94. 12.
Prov. 3. 11.
12. Heb. 12.
5. Rev. 3. 19.
Ps. 119. 67.
71. 75. & 34.
19. Rom. 5. 3.
1 Pet. 1. 6. 7.
& 4. 10. ver. 2.

Mat. 10. 22.
& 19. 27. 29.
Rom. 2. 7. 10.
2 Tim. 4. 8.
Heb. 12. 11.
1 Cor. 9. 25.
Luke 22. 28.
30. Mat. 5. 10.
& 25. 34.
1 Pet. 1. 7. &
3. 14. & 4. 12.
13. & 5. 4.
Rev. 2. 10. &
3. 21. ch. 2. 5.
Exod. 20. 6.

1 Cor. 10. 13.
Ps. 5. 4-6.
Hab. 1. 12, 13. Jer. 44. 4.
2 Pet. 2. 11. Tit. 3. 3.
Gen. 2. 17. Ps. 9. 17.

rally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the LORD.

8 A double-minded man is unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the LORD hath promised to them that love him.

13 Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted when he is drawn away of his own lust, and enticed.

15 Then, when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

Rom. 7. 11. Gen. 6. 5. Mat. 15. 19. 2 Tim. 3. 13. Is. 44. 20.
Job 15. 35. Ps. 7. 14. Rom. 6. 21, 23. & 7. 5. Ezek. 18. 4.
Gal. 6. 7. Col. 2. 4, 8. Ver. 19. ch. 2. 5. Heb. 13. 1.

want of spiritual wisdom to direct you to judge of, behave under, and rightly improve, them, let such, under a humbling sense of their own weakness, and of the insufficiency of all creatures to conduct them, by earnest prayer, in the name of Christ, apply to the God of all light and grace,—who is so ready to bestow every needful blessing upon men, and who bountifully distributes his favours to all, especially to humble supplicants, without ever upbraiding them with their ignorance, folly, unworthiness, or misimprovement of former favours,—for the directions of his word, providence, and Spirit,—and they shall, without fail, be granted.

6. But, to obtain this gracious answer, you must present your requests with a firm dependence on Christ, and on the wisdom, power, faithfulness, and goodness, of God, in him, for a performance of his promises: without any staggering at them through unbelief: for he that gives way to distrust and sinful jealousies, whether God can or will perform his gracious promises or not, is altogether unsteady and restless in his principles and practice.

7. And it is quite absurd for any one who has such a diffident and fluctuating temper of spirit, which is so dishonourable to the promises and perfections of God, to expect that his unstable and unbelieving prayers shall ever bring him any important favours from God.

8. A man, whose heart is thus divided between hope and despondency, or between God and the world, is always unsettled in religion, continually hesitating, fickle, and perplexed, in all his thoughts, words, and actions; and so can never expect to speed in his prayers. 9—11. But, as all they who are united to Christ, and born of the Spirit, may warrantably plead for and expect every promised blessing, let such as are poor, oppressed, and persecuted, and whose minds are brought down to their lot, rejoice and glory that amidst their poverty they are advanced to the spiritual dignities and privileges of the new covenant, and are honoured to suffer for the sake of Christ and his gospel; and let them, whose circumstances are easy or affluent, rejoice that God has given them low thoughts of themselves, and all their earthly enjoyments, or calls them to part with them:—as the wealthiest, the most grand and honourable, must quickly die away from whatever they have, and are often like flowers or grass in the midst of their carnal projects, prosperity, and honour. 12. But happy are they who are enabled in a Christian manner to bear losses and tribulations here for the sake of Christ;—for, when they have endured them with faith, patience, humble submission, and holy fortitude, they shall be graciously rewarded with that immortal and incorruptible blessedness and glory which the Lord Jesus, and God in him, has freely promised, and will certainly give, at the last day to all those who, from a principle of faith in Christ, supremely esteem and delight in him, and look and long for his glorious appearance to complete their salvation.

13. Let no man under his afflictions, fret and murmur, or pretend that God thereby tempts him to sin; for God is so infinitely holy in his nature and will, purposes, and works, that it is absolutely impossible for him to be influenced to any thing sinful; or to entice, persuade, influence, or necessitate, any to commit the least moral evil. 14, 15. But when men, under afflictions or otherwise, are drawn into acts of sin, it is entirely owing to the violent and beguiling influence of their own inward lusts and corruptions, which drag them off from the ways of truth and holiness, and, by the deceitful appearances of carnal ease, pleasure, or profit, decoy them into sin. And it is only when these inward corrupt inclinations have gained the approbation and free consent of the will that they produce actual sin: and when actual sin is completed, allowed of, persisted in, and indulged, in impenitence and unbelief, it not only renders liable to, but will certainly issue in, everlasting misery, as its proper wages and fruit. 16. Beware therefore, my dear brethren, lest any of you apostatize from the truth of the gospel, or indulge such abominably erroneous,

17 Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own-selves.

23 For, if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth therein, he, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled, before

Mat. 7. 21, 24—27. Luke 6. 46. & 11. 28. Rom. 2. 3, 13. Col. 2. 4. 1 John 3. 7. 2 Tim. 3. 13.
Luke 6. 47—49. ch. 2. 11. 26. 2 Cor. 13. 5. Tit. 1. 16. 2 Cor. 3. 6, 17, 18. John 13. 17.
Rom. 8. 15. ch. 2. 12. Mat. 5. 19. Heb. 7. 19. & 9. 9. Luke 11. 23. John 13. 17. Ps. 19.
11. 1 Cor. 15. 58. Rom. 2. 7, 8. Rev. 14. 13. Or doing. Ps. 34. 13. & 39. 1, 2.
1 Pet. 3. 10. ch. 3. 6. Ps. 39. 1. Mat. 5. 8. John 15. 3. 2 Cor. 1. 12. 1 Tim. 1. 5.

blasphemous, and injurious, conceptions of God or his ways, as if he could do any thing to promote or encourage sin. 17. On the contrary, every thing that is naturally, morally, or supernaturally, good, every blessing of creation, providence, and grace, and nothing but what is good, proceeds from this infinite, eternal, and unchangeable, Fountain, Author, and Bestower, of all light, knowledge, holiness, and happiness, grace, or glory.

18. And we believers have the most endearing proof of his being the Fountain and Author of every thing holy and useful;—for not on account of, or by, any wisdom, power, or merit, in us, but merely of his own sovereign grace and good will, by means of the gospel, he has implanted vital principles of grace in our hearts, and thus begotten us to a lively hope of an everlasting inheritance, that we might be rendered his most excellent creatures, consecrated to his service, and a pledge and earnest of his converting multitudes to his Son.

19, 20. Wherefore, my Christian brethren, according to your character and obligations, as new creatures, be always attentive to what he declares in his word concerning himself or his ways, and never be rash in your thoughts or speeches concerning God, and his ways of providence or grace; or even in turning preachers, and giving your views of difficult passages of scripture: and never, no not in disputing for gospel truths, indulge a wrathful and passionate treatment of such as differ from you:—for unguarded heat and intemperate passion, proceeding from pride, selfishness, and impatience of contradiction, are so far from serving God's righteous cause, or recommending to others the method of justification through the imputed righteousness of Christ, or the practice of righteousness which God's law requires, that they render men incapable of speaking aright for him, and prejudice the minds of others against what is really true and good.

21. Wherefore, cast away with abhorrence all these corrupt affections and overflowings of malice, which are exceedingly sinful, and render your souls unfruitful in any thing good; and with all humility, modesty, and submission of your understandings, consciences, hearts, and affections, to the authority of God in his word, cordially embrace it with faith and love; that, being, as it were, vitally united with your souls, it may, under the influence of the Holy Ghost, be instrumental in conforming your hearts and lives more and more to its own holy likeness, and in efficaciously nourishing you up in grace, till you arrive at the complete possession of the heavenly blessedness.

22. And, that it may have this happy effect upon you, see that it influence you to practise its excellent and holy principles in your lives; and never delude yourselves, or cheat yourselves out of your eternal happiness, by giving it a bare hearing, assent, or place in your notions.

23, 24. For, let your pretences be what they will, if you merely hear the truths of God, and do not, by faith and love, reduce them to practice in your whole conversation, ye can only have some notions and transient convictions of your guilt, depravity, danger, and need of Christ and his grace, and will quickly lay aside your concern, and go on in your impenitence, unbelief, and wicked practices, as before.

25. But, if you accurately search into the gospel revelation, in which our spiritual deliverance from the broken law and ancient ceremonies is so clearly manifested and perfectly bestowed, and heedfully persevere in the faith and practice of it, living in the exercise of every grace and discharge of every duty answerable to it, ye shall have great happiness at the end of your Christian course.

26. And remember that, if you make ever so much pretence to, shew of, or talk about, religion, yet, if you indulge yourselves in profane and abusive language, or in railing against, reviling, censuring, or slandering, your neighbours, and flatter yourselves as if zeal for God would justify your proud, passionate, bitter, and injurious, words,—your religion is all a mere farce, and will never do you any real service.

27. Pure religion, that is unminged with human inventions, or with carnal prin-

Anno Domini
cir. 60.

Prov. 2. 6.
John 3. 27.
Rom. 11. 36.
1 Cor. 4. 7.

Gen. 1. 2, 3.
14, 15. John
1. 4. 1 John 1.
5. Eph. 1. 17.
Mat. 3. 6.
Ps. 102. 26, 27.
Num. 24. 19.
1 Sam. 15. 29.
Is. 11. 24, 27.
& 46. 10.
Rom. 11. 29.

John 1. 13. &
3. 5. 1 John 3.
9. & 5. 18.
Gal. 4. 19.
1 Cor. 4. 15.
1 Pet. 1. 3.
23. Eph. 1. 4.
Heb. 12. 24.
Jer. 2. 3.
Rev. 14. 4.

Ver. 16.
Eccl. 5. 1, 2.
& 7. 9. Ps. 4.
5. Prov. 10.
19. & 13. 3. &
17. 27. Mat.
5. 22. Gal. 5.
20—23. Eph.
4. 26, 31.
Col. 3. 8. 15.
1 Tim. 2. 3, 8.
Prov. 16. 32.
Job 6. 25. with
ver. 16. 21.
ch. 3. 1, 13.

Eccl. 7. 9, 10.
with Ps. 11.
7. & 33. 5.
1 Cor. 15. 34.
Eph. 4. 25.
2 Tim. 4. 8.

Rom. 13. 12.
13. Col. 3. 6.
1 Pet. 2. 1, 11.
Heb. 12. 1.

Ps. 25. 9.
1 Thes. 1. 5.
& 2. 13. Rom.
1. 16. 1 Cor.
1. 21. & 15.
1—4. Eph. 1.
13. Acts 13.
26. Tit. 2. 11.
Heb. 2. 3.
1 Pet. 1. 9.
John 6. 63.
68. 2 Cor. 6.
1, 2. & 2. 16.
Heb. 4. 2.

Anno Domini
cir. 60.

Is. 1. 17. &
58. 6. Mat.
23. 36. 1 John
2. 15. & 3.
17. ch. 2. 14—16. Ps. 68. 5.
Rom. 12. 2. Eph. 5. 7, 11. Col. 3. 1, 2, 5.

God and the Father, is this, 'To visit the fatherless and widows in their affliction, and *to keep himself unspotted from the world.

CHAP. II.

(1) Highly condemns partiality to the rich and contempt of the poor; 1—7. (2) Requires that the whole law of God be kept, and mercy exercised as well as equity; 8—16. (3) By the emblem of benevolent words without answerable deeds; of a body without a soul; and from the instances of devils, Abraham and Rahab; demonstrates the absurdity of pretences to true faith without good works; 14—26.

Rom. 1. 8.
1 Tim. 1. 5,
19. Tit. 1. 1.
Jude 3.

1 Cor. 2. 8.
Phil. 2. 9.
Heb. 1. 3.
Acts 7. 2.
Ps. 24. 7—10.
Tit. 2. 13.

Lev. 19. 15.
Deut. 1. 17. &
16. 19. Prov.
24. 23. & 28.
21. Rom. 2.
11. Jude 16.

Gr. synagogues.

Acts 22. 3. &
23. 4. Jude 16.

Or well, or
seemly.

Ch. 3. 16. &
4. 11. Mat. 7.
1—5.

Ch. 1. 16.
ver. 1. ch. 3. 1.

Mat. 5. 3. &
11. 25. Luke
6. 20. 1 Cor.
1. 27. 28.
John 7. 48.

Luke 12. 21.
1 Tim. 6. 18.
19. Rev. 2. 9.

Exod. 20. 6.
Prov. 8. 17.
1 Sam. 2. 30.
Mat. 5. 3. ch.
1. 12.

Or that.

1 Cor. 11. 22.
ch. 5. 4. 6.
Acts 13. 50.

Ps. 73. 9, 11.
Job 21. 14, 15.
Rev. 13. 5, 6.
with Phil. 2. 9.

Ch. 1. 25. &
4. 12. Deut.

4. 2. & 12.
31. & 5. 32.

Lev. 19. 13.
Mat. 22. 39.
Rom. 13. 8, 9.
Gal. 5. 14.

Eph. 5. 2.
1 Thes. 4. 9.

Ver. 1. Lev.
19. 15. Deut.
1. 17. & 16.
19. & 10. 17.

Deut. 27. 26.
Mat. 5. 19.
20. Gal. 3. 10.
ver. 11.

Or that law
which said.

Exod. 20. 13.
14. Deut. 5.
17, 18. Gal.
3. 10.

MY brethren, have not ^athe faith of our Lord Jesus Christ, ^bthe Lord of glory, with ^crespect of persons.

2 For, if there come into your ^aassembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 ^aAnd ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here [†]in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 ^aAre ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, ^fmy beloved brethren; ^ghath not God chosen the poor of this world ^hrich in faith, and heirs of [†]the kingdom, which he hath promised to them that love him?

6 But ⁱye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 ^kDo not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the ^lroyal law, according to the scripture, ^mThou shalt love thy neighbour as thyself, ye do well:

9 ⁿBut, if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 ^oFor whosoever shall keep the whole law, and yet offend in one ^ppoint, he is guilty of all.

11 For [†]he that said, Do not commit adultery; said also, Do not kill. Now, if thou commit no adultery, yet if thou

kill, thou art become a transgressor of the law.

12 ^qSo speak ye, and so do, as they that shall be judged by ^rthe law of liberty.

13 ^sFor he shall have judgment without mercy that hath shewed no mercy; and mercy ^trejoiceth against judgment.

14 What ^udoth it profit, my brethren, ^vthough a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 ^wAnd one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what ^xdoth it profit?

17 ^yEven so faith, if it hath not works, is dead, being [†]alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith [‡]without thy works and ^zI will shew thee my faith by my works.

19 ^aThou believest that there is one God; thou dost well: the devils also believe and tremble.

20 But wilt thou know, ^bO vain man, that ^cfaith without works is dead?

21 Was not Abraham our father ^djustified by works, when he had offered Isaac his son upon the altar?

22 ^eSeest thou ^ehow faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, ^fAbraham believed God, and it was imputed unto him for righteousness: and he was called ^gthe friend of God.

24 Ye see then how that ^hby works a man is justified, and not by faith only.

25 Likewise also, was not Rahab the harlot ⁱjustified by works, ^kwhen she had

Anno Domini
cir. 60.

Phil. 4. 8.
John 13. 17.
ch. 1. 25, 27.
Mat. 5. 48.
1 Pet. 1. 15.
16. 2 Pet. 1.
4—8.

Ver. 8. ch. 1.
25. Rom. 7.
12, 14. Ps.
119. 14, 16.
32, 45. & 116.
16.

Gen. 42. 4.
Judg. 1. 7.
Job 22. 5—13.
& 64. 24—26.

Mat. 6. 15. &
7. 1, 2. & 18.
30. & 25. 41.
42. Luke 16.
25. ch. 5. 4.

Or glorieth.

Mat. 25. 35.
& 5. 7. 1 John
4. 17, 18.

Ch. 1. 23.
Mat. 7. 26.
1 Tim. 3. 5.
Tit. 1. 16.

Is. 29. 13. &
58. 2—4. Acts
8. 13. John
12. 42.

Job 31. 20.

Luke 3. 11. &
6. 35. Gal. 6.
10. 1 Tim. 6.
18. Heb. 13.
16. 1 John 3.
17, 18. Prov.
3. 27, 28. &
21. 13.

Ver. 14, 19,
20, 26. 1 Cor.
13. 3. with
Gal. 5. 6.

1 Tim. 1. 5.

2 Cor. 7. 1.

Tit. 2. 11, 12.

2 Pet. 1. 4—8.

Mat. 7. 17.

ch. 3. 12, 13.

Deut. 6. 4.

Mat. 8. 29.

Mark 1. 24.

& 5. 7. Acts
16. 17. & 19.

15. Phil. 2.
10, 11. 2 Pet.

4. Jude 6.

Rev. 20. 10.

Job. 11. 12.

Ps. 94. 8, 11.

1 Cor. 8. 1.

Gal. 6. 3.

Ver. 14, 17,
18, 24, 26.

2 Pet. 1. 4—8.

Gal. 5. 6.

Mat. 12. 37.

ver. 18. with
Gen. 22. 9.

12. Heb. 11.
17.

Thou seest.

Heb. 11. 17, 19.

Is. 41. 8. Gen. 22. 16—18. John 15. 14, 15. Rom. 5. 1, 10. 2 Cor. 5. 19. Eph. 2. 13—19. Rev. 5. 9.

Ver. 14, 17, 18, 20, 22, 25.

Heb. 11. 31.

Ver. 18, 14, 20. Gal. 5. 6. 1 Tim. 1. 5. Mat. 7. 17, ch. 3. 13. with

Gen. 15. 9. Rom. 4. 3, 6, 10, 22, 23. Gal. 3. 6.

Ver. 18. see 24.

Josh. 2. 1—21. & 6. 23, 25.

ciples, motives, and ends, and which is according to the law and influence of God, and is exercised as in his sight, with a view to his glory, disposes and engages Christians to be tender, kind, and compassionate, to the needy and distressed, in doing all they can for the relief and comfort of poor fatherless children and destitute widows; and to behave in a holy and circumspect manner, free from the pollutions of this evil and ensnaring world, that they may not bring any shame upon their conscience, and disgrace upon their hopes or character, by the lust of the flesh, the lust of the eye, or the pride of life.

REFLECTIONS UPON CHAP. I.—God takes care of his people, be they scattered how or where they will. Their tribulations for his name's sake may be great, but should be joyfully borne, as they shall be overruled for the trial and improvement of their present grace, and for the enhancement of their eternal glory. All the fulness of this world is but a fading portion when compared with the exalted and immortal blessedness of humble Christians. Great is the need of spiritual wisdom to direct our behaviour under our diversified trials; and infinite the mercy that our heavenly Father is so ready to grant it, if asked. But alas! many, by their unbelief and inconstancy, hinder the success of their own prayers. Great is the folly of charging our sins on God, who is infinitely and unchangeably holy. Regenerating grace, and every thing good comes from God's sovereign kindness, and ought to redound to his praise and honour;—but all evil comes from ourselves. What need then have we to mortify our lusts, and to watch against our pride, passion, and hard thoughts of God!—With great humility, reverence, and faith, ought we to hear, receive, and improve, his word. And with deep concern should we guard against deceiving our souls in matters of eternal consequence. We have to do with a God, who requires truth in the inward parts. It is not high pretences, but a renewed heart and holy life, that can evidence us to be real Christians. And an unruly tongue, disregard of the poor, or attachment to carnal persons and things, may prove us graceless, amidst the most splendid glare of a high profession.

CHAP. II. Ver. 1—7. Beware of taking up with such an empty profession of the truths, and of faith in Jesus Christ, our infinitely glorious and highly exalted Lord, the Purchaser and Bestower of all glory upon us, as leaves you under the power of a partial, unjust, and carnal, regard to men, not according to their religious characters, or the merits of their cause, but according to their higher or lower circumstances in life.—A preferring of one richly dressed, in your religious meetings or judicial decisions, and pouring contempt upon another who is

meanly dressed, can proceed from nothing but a shameful partiality, and a carnal and biassed manner of judgment.—And nothing can be more unreasonable among Christians, who cannot but remark that God has generally chosen mean persons to enrich them with faith, and all the other graces of his Spirit, and to render them heirs of his heavenly kingdom;—while great and rich men are generally contemned by him, and left to their own hearts' lusts, to be persecutors of his people, and blasphemers of his name and religion. 8—11. If, from a principle of faith in, and love to, Jesus Christ, your Lord and King, ye obey his high and supreme law, treating all your neighbours, particularly your fellow Christians, with as much kindness, equity, and mercy, in their various circumstances, as ye wish in like cases to be exercised towards yourselves, ye act a truly honourable and becoming part;—but, if ye regard persons merely or chiefly on account of their different worldly circumstances, ye stand convicted and condemned by that excellent law of God, which requires the most strict regard to equity:—and remember that, though ye should keep all the other commandments, yet, by a single breach in any particular point, ye break the whole law, as ye trample on that divine authority which connects together, and is the foundation of, the whole law, and counteract that love which is the fulfilment of the whole law, particularly of the second table of it. 12, 13. Let your whole conversation towards God and men, in disposition, thought, word, and deed, be such as becomes them who live under the dispensation of the gospel, and who expect to be judged at the last day according to the tenor of it; for they who, contrary to its grace and obligations, neglect to exercise compassion towards their poor brethren, shall have a severe sentence of condemnation and wrath fixed on themselves;—and they who, from true faith and love, exercise kindness toward them, shall have occasion to rejoice in their own deliverance from condemnation and wrath, and even in the hopes of it;—and God's mercy shall, according to the gospel promises, triumph in their salvation. 14—26. And remember that, if you have only a notional and lifeless faith, which does not effectually influence you to grant relief to your poor destitute brethren, and to the universal practice of righteousness and holiness, it is really naught, and no better than the faith of devils before God. For, however insufficient good works be to justify our persons, or entitle us to eternal life before God, as a righteous Judge,—yet they are absolutely necessary to prove our faith unfeigned, and to manifest us justified before the world, and even in our own consciences;—as is manifest from the case, not only of Abraham the father of the faithful, but of Rahab the Canaanitish harlot;—both of whom manifested their true faith and divine justification by their good works, which proceeded therefrom.

Anno Domini
cir. 60.

received the messengers, and had sent them out another way?

* Or breath.

See ver. 20,
14, 18, 22, 24,
with Gal. 5.
6. 1 Tim. 1.
5. Acts 8. 13.
John 12. 42.
Tit. 1. 16.

26 For as the body without the *spirit is dead, so faith without works is dead also.

CHAP. III.

(1) *Cautions against an arrogant assuming temper, and represents the mischief of an unsanctified and unruly tongue; 1—12. (2) Shews the excellency of heavenly wisdom, which discovers itself in purity, meekness, and peace, in opposition to that which is litigious, carnal, and worldly; 13—18.*

MY brethren, be not many masters, knowing that we shall receive the greater *condemnation.

* Or judgment.

1 Kin. 8. 46.
Prov. 20. 9.
Eccl. 7. 20.
1 John 1. 8.
Is. 64. 6.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

Ps. 34. 13. &
39. 1, 2. ch.
1. 26 Prov.
15. 1. & 25. 8.
Mat. 12. 36.
37. 1 Pet. 3.
10.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

Ps. 32. 9. Is.
37. 29. Prov.
26. 3. Ps. 39.
1.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

Ps. 107. 25—
27. Jon. 1. 4.
Acts 27. 14,
15, 27.

5 Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth!

Ps. 10. 3. &
12. 3, 4. & 73.
8, 9. Job 21.
14, 15. Prov.
12. 18. & 15. 1.
2. Rev. 13.
5, 6.

6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

+ Or wood.

Ch. 1. 26.
Prov. 16. 27.
& 15. 1. & 17.
4. Rom. 3. 13,
14. Ps. 5. 9.
& 64. 3. & 140.
3. Mat. 15. 11, 18—
20. Mark 7.
15, 20—23.
ver. 2. Eccl.
7. 8.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed, of mankind:

† Gr. nature.

† Gr. nature of man.

See ver. 6.
Ps. 55. 21. &
57. 4. & 59. 7.
& 58. 4. & 64.
3, 4. & 140. 3.
4. Rom. 3. 13,
14. Eccl. 10.
11.

8 But the tongue can no man tame: it is an unruly evil, full of deadly poison.

Ps. 145. 21.
Is. 29. 13.

9 Therewith bless we God, even the

REFLECTIONS UPON CHAP. II.—Decent respect is due to persons on account of their civil stations. But to prefer the rich, graceless and gay, as such, especially in matters of religion or equity, is highly unchristian: and, striking against the whole authority of the law-giver, and that universal love required in his law, amounts to a breaking of all his commandments, and leaves little hopes of mercy to the guilty in the great day of account. It is chiefly among the poor that true Christians are found; and God's grace enriches and ennobles them.—Why then should we despise them! Rich persons are too generally blasphemers of God's name and religion, persecutors of his saints, and oppressors of their inferiors. Why then should we partially caress them! It is not fine words of pity and compassion, and empty wishes of relief, but needful supplies, according to our ability, that God demands from us to our poor brethren; and in denying these we basely act the part of inhuman hypocrites. The best notions and professions of faith without good works, thereby produced, are but dead, devilish, and abominable, before God. No good works of ours can indeed justify our persons before God; but they are absolutely necessary to manifest our justification before men.

CHAP. III. Ver. 1. Take heed, my dear Christian brethren, that none of you affect to be teachers of others without proper qualifications for it; or give way, like your Jewish doctors, to a magisterial and censorious temper in matters of religion; for, if ye do, your sin will be very aggravated, and your condemnation at the last day inexpressibly dreadful. 2. For all, even the best of us, are guilty of manifold transgressions of both tables of God's law, offending him and our fellow creatures; which should make us very humble and modest in our thoughts of ourselves, or censures of others:—but, if any one be enabled by grace to restrain his tongue from idle, opprobrious, false, and other sinful, language, it marks him a true believer, and a person of great attainments in knowledge and experience, integrity and holiness, capable of managing himself, and his whole behaviour, to the benefit of the society he is connected with, religious or civil. 3—6. For, as horses are governed by small bits, and large ships by small rudders, so a man's tongue, when properly managed, under the influence of divine grace, is of great use for regulating his whole behaviour; even as, under the influence of a carnal heart, it extravagantly talks away and condemns others;—and I entreat you carefully to observe how often a little injurious language kindles a flame of contention and confusion all around it. And indeed scarcely any thing can be more mischievous or productive of wickedness than an unruly furious tongue. It vents a great deal of sin; is the outlet of the whole source of wickedness which lies in a man's heart, and produces much iniquity among others; by its exorbitant licentiousness, it spreads guilt and defilement through the whole man; and, as a fire kindled and blown up by the diabolical influence of the father of lies and accuser of the brethren, it raises such wrath and anger in our own and other people's passions, as throws the whole course of the moral world into a pernicious ferment, and continues from one period of life, and even one generation, to another. 7, 8. No savage, venomous, or voracious, beast is so hard to be tamed as a lying, reviling, malignant, tongue, actuated by strong, furious, and vile, passions. In the most ungovernable manner it vents the most devilish and destructive pride, malice, envy, reproach, and falsehood. 9—12. And very often, among professed Christians, it is at one time honourably

Anno Domini
cir. 60.

Father; and therewith curse we men, who are made after the similitude of God.

* Gen. 1. 27. &
9. 6. 1 Cor.
11. 7.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

Gen. 49. 4.
1 Kin. 18. 21.
Is. 48. 2, 4.
Jer. 7. 4, 9,
10. Mic. 3. 11.
Luke 6. 46.
Ps. 50. 16.
ver. 9.

11 Doth a fountain send forth at the same place sweet water and bitter?

* Or hole.

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

Mat. 7. 16—
18. & 12. 33.
Luke 6. 44.
Gal. 5. 19—
23.

13 Who is a wise man, and endued with knowledge, among you? let him shew out of a good conversation his works with meekness of wisdom.

Ps. 107. 43.
Hos. 14. 9.
Mat. 5. 16.
Eph. 5. 8, 9,
15. Phil. 1.
27. & 2. 15.
& 4. 8. Rom.
xii. Col. iii.
1 Thes. v.
1 Tim. 6. 11,
12. 2 Tim. 2.
22—25. Tit.
2. 11, 12. &
3. 8, 14. ch. 1.
21. & 2. 18.
1 Pet. 3. 15.

14 But, if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

Rom. 13. 13.
2 Cor. 12. 20.
Gal. 5. 15, 20,
21, 26.

15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 For where envying and strife is, there is confusion and every evil work.

Rom. 2. 17—
23. 2 Tim. 3.
5. Jer. 7. 4, 9,
ch. 1. 21.
1 Pet. 2. 1, 2.

17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

Jer. 4. 22.
1 Cor. 2. 7.
Jude 19. Gal.
5. 19, 20.
Phil. 3. 19.
Rom. 8. 7.

18 And the fruit of righteousness is sown in peace of them that make peace.

+ Or natural.
Gal. 5. 15, 20,
21, 26. 1 Cor.
3. 3. ch. 4. 1.
Luke 6. 36.
1 Tim. 1. 5. Rom. 12. 9. 2 Cor. 6. 6. Gal. 5. 22. & 6. 9. 1 Thes. 4. 3, 4, 9. ch. 1. 19, 21, 26, 27. 1 Pet. 1. 22. & 2. 1. ch. 2. 1—4. || Or without wrangling. Prov. 11. 18.

† Gr. tumult, or unquietness. 1 Cor. 2. 6, 7. ch. 1. 5, 17. Mat. 5. 7, 8. Luke 6. 36. 1 Tim. 1. 5. Rom. 12. 9. 2 Cor. 6. 6. Gal. 5. 22. & 6. 9. 1 Thes. 4. 3, 4, 9. ch. 1. 19, 21, 26, 27. 1 Pet. 1. 22. & 2. 1. ch. 2. 1—4. || Or without wrangling. Prov. 11. 18.

CHAP. IV.

(1) *Cautions against corrupt affections, as the source of wars and quarrels, and the bane of prayer; and against an inordinate love to the world, as enmity against God, who gives grace to the humble; 1—6. (2) Directs proud and carnal professors to submit and betake themselves to God, to resist the devil, and abandon and lament their sinful courses, in order to their being exalted; 7—10. (3) Exhorts to speak candidly one of another; and to undertake no temporal affairs without a constant regard to the providence of God; 11—17.*

Gal. 5. 15,
20. Mat. 15.
19. John 8.
44. 1 Tim. 6.
4, 9, 10. ch.
1. 14. Jer. 17.
9. Rom. 8. 7.
Gen. 6. 5. ch.
3. 14—18.

FROM whence come wars and fightings among you? come they not

Or brawlings.

employed in praising God the Father of mercies, and of Christ, and of us in him; or in praying to, or commending him; and at another time basely prostituted to pour forth revilings, or even horrid imprecations, against our fellow creatures, for whom we ought to have a reverence, as they were originally created after the image of God, in knowledge, righteousness, and holiness, and are still formed in some likeness to him in the natural faculties of their soul; and many of them, by his grace, renewed after his image in regeneration.—Nothing can be more contrary to our Christian obligations, profession, and character, or even more unnatural and absurd in itself. 13. If any of you therefore would approve yourselves to God, and shew yourselves to the world, as truly wise and prudent, and endowed with a true knowledge of yourselves, of Christ, and of God, his laws and ways, let them earnestly practise all manner of good works in the whole course of their conversation, with a meek and humble spirit. 14. But never be fond or boast of envious, quarrelsome, and contentious, dispositions and designs, which will torment your souls, and sting and wound others, and are directly contrary to the meek and humble spirit of the gospel. Never dare, either in thought, word, or deed, to varnish over such wickedness, or to pretend to sincerity and prudence in indulging it: 15, 16. For, think as you will, this wisdom springs not from, nay, is detested by, God, and arises from an excessively earthly and sensual inclination to worldly enjoyments, and is excited by the devil, bears his image, delights his heart, and promotes his mischievous designs and interests: for whenever an envious, censorious, and litigious, spirit is indulged, and breaks forth in words, it tends to disturb and destroy the peace and happiness of a man's own soul, and of all about him, and leads to every thing wicked. 17. But that heavenly and divine wisdom which God bestows, leads men to a strict regard to purity of doctrine and manners, in heart, speech, and behaviour; it disposes to peacefulness, mildness, and courtousness, in our treatment of others; it renders our mind open to conviction, easily persuaded to that which is good, and attentive so all considerations, forward to condescension and forbearance, and inclined to acts of kindness and compassion to the poor and afflicted; it renders us impartial and generous in judging and condemning of others;—and sincere, free from any allowed dissimulation. 18. And this righteous, holy, and peaceable, temper and conversation, by the grace of God, issues in our own and our neighbours' happiness in this world, and in our everlasting happiness and peace hereafter.

REFLECTIONS UPON CHAP. III.—An assuming, arrogant, and censorious, temper fearfully presages our future condemnation to hell. And the deeper sense we have of our sinfulness and weakness, the less rash shall we be in condemning others.—It is very honourable and advantageous for Christians to have grace to govern their tongue. But how hard to rule it! and yet, if ungoverned, it kindles and spreads infinite and infernal mischiefs all around. Scarcely can any thing be more inconsistent with the character of a Christian, more dishonourable to God, or more ruinous to men, than an unbridled tongue and an envious malicious heart.—But great is the excellency of true and spiritual wisdom, in its origin, nature, properties and fruits.

CHAP. IV. Ver. 1—3. To dissuade you from a carnal wrathful temper, seriously think how all the strifes and contentions which prevail among you take

Anno Domini
cir. 60.

† Or pleasures.

Rom. 7. 23.
Gal. 5. 17.
1 Pet. 2. 11.

Hab. 2. 5.
ch. 5. 3, 4, 6.
1 Tim. 6. 9.
10. Eccl. 4. 8.

Ch. 1. 5.
Phil. 4. 6. Is.
43. 23.

Job 27. 9.
Ps. 18. 41.
Prov. 1. 28.

Is. 1. 15. Mic.
3. 4. Zech. 7.
13. Jer. 11.

14. & 14. 12.
Ezek. 8. 11.
Mat. 20. 22.

Ps. 66. 18.
with ch. 1. 5.
6. Rom. 6. 26.

1 John 3. 22.
& 5. 14.

Or pleasures.
Ps. 73. 27.

Mat. 12. 39.
& 16. 4.

John 15. 19.
& 17. 14.

Rom. 8. 7.
Gal. 1. 10.

1 John 2. 15.
16. Ps. 17. 14.

Gen. 6. 5. &
8. 21. Num.
12. 29. Prov.
21. 10.

Or enviously.
Job 22. 29.

Prov. 3. 34. &
29. 23. Mat.
23. 12. 1 Pet.
5. 5. Luke 1.

51. & 52. & 14.
11. & 18. 14.
Ps. 138. 6.

Lam. 3. 27.
2 Chr. 30. 8.

1 Sam. 3. 18.
2 Sam. 17. 10.
11. Job 1. 21.

Eph. 4. 27. &
6. 11. 12.

1 Pet. 5. 8, 9.
Rev. 12. 11.

Is. 1. 18. &
55. 7. 2 Chr.
15. 2. Jer. 29.

12. 13. Hos. 6.
1. 2. Ps. 145.
18. & 34. 15.

17. & 73. 28.
Zech. 1. 3.
Mal. 3. 7.

Ps. 26. 6. Is.
1. 15. 16.

1 Tim. 2. 8.
Jer. 4. 14.

Mat. 23. 26.
ch. 1. 8. 24.

Kin. 18. 21. 1 John 3. 3.

6. & 16. 63. ch. 5. 11.

29. 23. Mat. 18. 4. Luke 12. 14.

1 Cor. 4. 5.

hence, even of your † lusts ^bthat war in your members?

2 ^cYe lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war yet ye have not, because ye ^dask not.

3 ^eYe ask, and receive not, because ye ask amiss, that ye may consume *it* upon your †lusts.

4 ^fYe adulterers and adulteresses, know ye not that ^gthe friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, ^hThe spirit that dwelleth in us lusteth ||to envy?

6 But he giveth more grace. Wherefore he saith, ⁱGod resisteth the proud, but giveth grace unto the humble.

7 ^kSubmit yourselves therefore to God. ^lResist the devil, and he will flee from you.

8 ^mDraw nigh to God, and he will draw nigh to you. ⁿCleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-minded.

9 ^oBe afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 ^pHumble yourselves in the sight of the LORD, and he shall lift you up.

11 ^qSpeak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but, if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one Lawgiver, who is

able to save, and to destroy: ^rwho art thou that judgest another?

13 ^sGo to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain:

14 Whereas ye know not what *shall* be on the morrow: ^tfor what is your life? ^uit is even a vapour that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, ^vIf the LORD will, we shall live, and do this or that.

16 ^wBut now ye rejoice in your boastings: all such rejoicing is evil.

17 ^xTherefore to him that knoweth to do good, and doth *it* not, to him it is sin.

CHAP. V.

(1) Denounces terrible judgments against the rich unbelieving Jews, who defrauded the poor, and lived in luxury and oppression; 1—6. (2) Exhorts the Jewish believers to patience and meekness under their tribulations, which would soon have an end; 7—11. (3) Solemnly warns against rash swearing, and recommends prayer in afflicted, and praise in prosperous, circumstances; 12, 13. (4) Prescribes prayer and anointing with oil for the miraculous recovery of the sick; 14, 15. (5) Directs private Christians to mutual confession of faults, and to fervent mutual prayers; 16—18. (6) Shews the happiness of being instrumental in the conversion of sinners; 19, 20.

GO ^ato now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

2 ^bYour riches are corrupted, and your garments are moth-eaten.

3 ^cYour gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days.

4 ^dBehold, the hire of the labourers, who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them who have reaped are entered into the ears of the LORD of sabaoth.

censuring and reviling of one another, aggravating and needlessly exposing one another's infirmities,—or raising and propagating false reports to each other's prejudice; for, if ye slander, rashly judge, and condemn, your neighbours or fellow Christians, ye practically condemn the wisdom, equity, and holiness, of God's law, which forbids such conduct, and perhaps allows what you condemn; and, if once ye pretend to censure God's law, ye plainly renounce all obedience to it, and exalt yourselves as judges above it. 12. When the almighty God, who has infinite power and authority to reward the obedient and punish the disobedient, is the alone Lawgiver and Lord of men's consciences, who can enact and execute laws as he pleases, how presumptuous is it for you, foolish, weak, fallible, and sinful, creatures, to take upon you to judge and condemn any for that in which they are accountable only to God? 13, 14. And why are any of you so self-sufficient, and insensible of your dependance on him, as to promise yourselves long life or prosperity, and much trade on earth, without regard to him, when you, and all that you have, are in the most precarious and uncertain condition, entirely dependant on his sovereign will and providence, and may suddenly and unawares be cut off. 15—17. Nothing ought therefore to be either projected or pursued by you, but in express submission to the favour, direction, assistance, and blessing, of God; and your sinful and confident boastings, as if your life and transactions were independent of him, is extremely unchristian and shameful: and it is the more aggravated in your case, as the scripture, as well as your own consciences, certainly testify to you, that a humble and submissive manner of forming and declaring your intentions is alone right and good, acceptable to God, and suited to the relations in which he stands to you.

REFLECTIONS UPON CHAP. IV.—What dreadful work do the lusts of pride, covetousness, and envy, make in the world! They create contention and strife in societies, religious or civil, or even in a man's own mind; excite wicked desires and attempts; lead to the neglect of prayer, or sinful and carnal requests; and produce an adulterous alienation of the heart from God, by an undue attachment to the world. Very hateful are they to God, contrary to the influences of his Spirit, and inconsistent with our dependance on him, either as men or Christians.—Extensive is the work of a Christian. Humbly should he submit to, and hold familiar fellowship with, God; resolutely guard against and resist the temptations of Satan; purify his heart and conversation, by a believing improvement of Jesus' word, Spirit, and blood; humbly bewail and repent of his sinfulness; guard against all reviling or rash censuring of others, from a regard to God's authority; and, in all his ways, acknowledge and resignedly depend on his sovereign will.

CHAP. V. Ver. 1. Be alarmed, ye rich unbelieving Jews. Dreadful calamities shall quickly overtake you, except ye repent, and bereave you of whatever you have on earth, yea, of life itself, in the general destruction of your nation; which shall also be followed with inexpressibly more dreadful miseries in hell.—2, 3. Your ill-gotten and ill-employed treasures being cursed of God, instead of profiting you in the day of his wrath, shall, by the loss of them, torment your minds;—shall tempt your enemies to ravage your country, pillage your houses, and murder your persons;—and shall occasion your more terrible torments in hell. 4. The Most High, who ruleth over all creatures, has heard the complaints of your poor labourers, whom ye have fraudulently deprived of their wages;

their rise from indulged lusts; and how the indulgence of corrupt affections renders your very prayers altogether unsuccessful, and wicked in their principles, motives, and ends. 4. And remember that whosoever of you, professed Christians, indulge such eager appetite after the pleasures and enjoyments of this world as alienates your hearts from God, are guilty of an adulterous breach of covenant with him, and of admitting his rival into your heart instead of him: for an excessive fondness for the things of this world, and of conformity to worldly men, stands in direct opposition to the holy nature and will of God, and is utterly inconsistent with that supreme love and affection which ye owe to him. 5. Do ye think the scriptures of the Old Testament unworthy of your regard, which so strongly remonstrate against pride, envy, and covetousness, and represent our inward corruptions as so impetuous in their pursuits after earthly things, as to make us envy every one who has more than ourselves?—Or do ye think that the Spirit of God, who dwelleth in all of us who are true believers, would excite such a worldly disposition in us? 6. No, he, and God by him, increases our humility, self-denial, love, and goodness, and thus disengages us from the gratification of corrupt affections; and, therefore, to encourage our hopes and prayers for all needful assistance, he declares in his word that he sets himself to oppose and debase them who are ambitious, haughty, self-conceited, and self-sufficient, placing their whole confidence and happiness in the things of this life, or in their own wisdom, strength, or deserts: but freely bestows more and more grace, comfort and blessings, upon such as have humble thoughts of themselves and of the emptiness of all earthly enjoyments, and place their whole happiness in himself. 7. In humble dependance, therefore, on his free favour and gracious influence, yield up yourselves obedientially and unreservedly to his direction, disposal, authority, and will, manifested in his word and providence; and be content with such things as ye have. And, if Satan, by subtle devices or furious temptations, attempt to dishearten you in, or draw you off from, the ways of duty, give not place to him, but exercise all your graces in opposition to him, and he will flee from you as a conquered enemy. 8. And, if ye would maintain your ground, prevail against, and get rid of, temptations; be much employed in humble and fiducial approaches to God through Christ, in the way of duty, and he will graciously come near to you, directing, relieving, and comforting, you according to his promise. And, whereas, through the influence of Satan and your own hearts, some of you have rendered yourselves notorious sinners before God, see that by faith ye apply the word, blood, and Spirit, of Christ for your purification, and beg of him to reform you from violence, murder, extortion, bribery, and other like wickedness of practice; and to purge your hearts from pride, envy, covetousness, and other indwelling lusts;—and so thoroughly renew you in heart and life, that your cares and services may no longer be divided between him and the world. 9, 10. Instead of that jollity, mirth, and gaiety, with which ye have shamefully gratified your sensual appetites, apply yourselves to deep penitential sorrow and evangelical religious mourning, on account of your provocations, and for fear of God's judgments,—deeply humbling yourselves before him, whom ye have so often and so highly offended,—and who knows, and principally regards, the secret workings of your hearts;—and he, in his own time and way, will revive your drooping souls with a sense of his pardoning, and the influence of his recovering, grace, and will raise you above all your fears and troubles, and exalt you to honour and comfort in this world, and to immortal glory in the next. 11. And always carefully avoid rash

Anno Domini
cir. 60.

Mat. 7. 1, 2.
Rom. 14. 4. &
2. 1.

Prov. 27. 1.
Luke 12. 18—
20.

Job 7. 7.
Prov. 3. 28. &
27. 1. Is. 41.

6. 1 Cor. 7.
31. ch. 1. 10.

1 Pet. 1. 24.
1 John 2. 17.
Job 14. 1.

Or for it is.

Acts 18. 21.
Rom. 1. 10.

1 Cor. 4. 19.
& 16. 7. Phil.
2. 24. Heb. 6.
3.

1 Cor. 5. 2, 6.
Is. 47. 7, 8.

10. Rev. 18. 7.
Ps. 52. 1, 7.

Luke 12. 47.
48. John 9.

41. & 15. 22.
Rom. 1. 20.

21. 32. & 2.
17, 18, 23.

Prov. 10. 15.
& 11. 28.

Amos. 6. 7.
Luke 6. 24.

ver. 6. ch. 2.
6. & 4. 9. Is.

22. 12, 13.
1 Tim. 6. 9,
10.

Mat. 6. 19,
20. Job 13.

28. Is. 51. 8.
Hos. 5. 12.]

Ps. 21. 9. Is.
30. 27. & 33.

11. Rom. 2. 5.

Lev. 10. 1?
Dent. 24. 4.

15. Job. 24.
10, 11. Jer.

22. 13. Is. 5.
7. Exod. 22.

23. Hab. 2. 11.
Mat. 3. 5.

Anno Domini
cir. 60.

Job. 21. 13.
Ps. 73. 7. &
119. 69, 70.
Eccl. 11. 9.
Is. 5. 11, 12.
& 22. 13. &
47. 8. Jer. 5.
8. Amos. 6. 4
—6. Luke 16.
19, 25. 1 Tim.
5. 6.

Prov. 7. 14. &
17. 1. Is. 22.
13. Ezek. 39.
17.

Ch. 11. 2.
Mat. 23. 34.
37. John 16. 2.
1 Thes. 2. 15.
Heb. 10. 32—
34. & 11. 36.
37.

Heb. 11. 36.
12. 1. Rom.
5. 3, 4. & 8.
25. & 15. 4.
Gal. 5. 5. & 6.
9. 2 Thes. 1.
3. ver. 8.

Or be long
patient, or
suffer with
long patience.
Deut. 11. 14.
Jer. 5. 24.
Hos. 6. 3. Joel
2. 23. Zech.
10. 1.

Ver. 7. 1 Cor.
10. 11, 12.
Phil. 4. 5.
Heb. 10. 25—
37. 1 Pet. 4.
7.

Gr. Groan, or
grieve not.
Ch. 4. 11.
Gal. 5. 14, 20,
26.

Mat. 24. 33.
1 Cor. 10. 11.
Phil. 4. 5.
Rev. 22. 12, 20. & 16. 15.
Dan. 12. 12. Mat. 5. 10, 11. Heb. 10. 36. & 11. 25. Ps. 94. 12. Job 1. 21, 22. & 42. 16—12. Ps. 103. 13. Is. 63. 7, 9. Joel 2. 18. 2 Chr. 30. 9. Neh. 9. 17, 31. Ps. 103. 8. & 116. 5. & 117. 2. Jer. 3. 12. Joel 2. 13. Luke 6. 36. Num. 14. 18. Mic. 7. 18. Mat. 5. 34—37. & 23. 16, 20. 2 Cor. 1. 17, 18. with Exod. 20. 7. Deut. 5. 11.

5 ^eYe have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in 'a day of slaughter.

6 ^sYe have condemned and killed the just: and he doth not resist you.

7 ^h*Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive 'the early and latter rain.

8 ^kBe ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 ⁱGrudge not one against another, brethren, lest ye be condemned: ^mbehold, the Judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, ⁿfor an example of suffering affliction and of patience.

11 Behold, ^owe count them happy who endure. ^pYe have heard of the patience of Job, and have seen the end of the Lord; that ^qthe Lord is very pitiful, and of tender mercy.

12 ^rBut, above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but

let your yea, be yea, and *your* nay nay; lest ye fall into condemnation.

13 ^sIs any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 ^sIs any sick among you? let him call for 'the elders of the church; and let them pray over him, ^xanointing him with oil in the name of the Lord:

15 ^yAnd the prayer of faith shall save the sick, and the Lord shall raise him up; and, ^zif he have committed sins, they shall be forgiven him.

16 ^aConfess *your* faults one to another, and pray one for another, that ye may be healed. ^bThe effectual fervent prayer of a righteous man availeth much.

17 Elias was a man ^csubject to like passions as we are, and ^dhe prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months.

18 And ^ehe prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, ^fif any of you do err from the truth, and one convert him;

20 Let him know that he who converteth the sinner from the error of his way ^gshall save a soul from death, and shall ^hhide a multitude of sins.

Anno Domini
cir. 60.

Ps. 50. 15. &
91. 15. Mat.
26. 38, 39.

Eph. 5. 19.
Col. 3. 16, 17.

1 Tim. 5. 17.
1 Pet. 5. 1.

Mark 6. 13.
& 16. 18. with
1 Cor. 12. 28,
30.

Ps. 50. 15. &
91. 15. & 18.
6. & 34. 6. &
116. 8. John 5.
19. & 9. 2, 3.
1 Cor. 11. 30
—32.

Is. 33. 24.
Mat. 9. 2.
1 John 5. 14.
1 Cor. 11. 36.

Mat. 18. 15,
16. 1 Tim. 2.
1. Eph. 6. 18
—20.

Gen. 20. 17.
& 32. 28.
Exod. 15. 25.
& 17. 11. &
xxxii—xxxiv.
Num. 11. 2. &
14. 20. 1 Kin.
13. 6. & 17.
21. 22. 2 Kin.
4. 4, 33.
2 Chr. 14. 11,
12. & 32. 20,
21. Ps. 34. 15.
& 9. 9, 18.
Prov. 15. 29.
Hos. 12. 4.
John 9. 31.
1 John 3. 22.
Mat. 7. 7—
11. & 21. 22.
Is. 45. 11.
Dan. 2. 18.
Ps. 10. 17. &
107. 6, 13, 28.
& 145. 18.
Jer. 15. 1.

Acts 14. 15.
& 10. 26.
1 Kin. 18. 42—45.
Rom. 11. 14. 1 Cor. 9. 22. 1 Tim. 4.
16. Jude 23.

1 Kin. 17. 1. Luke 4. 25. Rev. 11. 6.
Mat. 18. 15, 16. Deut. 22. 1, 2. Lev. 19. 16, 17.
Prov. 10. 12. 1 Pet. 4. 8. Ps. 32. 1.

Or in his prayer.
1 Kin. 18. 42—45.
Rom. 11. 14. 1 Cor. 9. 22. 1 Tim. 4.
16. Jude 23.

and will render that, which ye have unjustly withheld from them, a plague, and mean of terrible destruction to yourselves. 5, 6. Ye have luxuriously and sensually rioted on the bounties of God's providence, as if every day had been a festival; and, under pretence of law, have condemned and murdered the righteous Lord Jesus, and many of his faithful servants, who never offered you the least violence or injury. But the time is at hand when God shall fully punish these and your other abominations. 7, 8. As God therefore permits and overrules these unrighteous persecutions, for the trial of your faith and patience, do you, my Christian brethren, labour to bear them without murmuring at his holy hand therein; and, with patience, meekness, fortitude, and calm composure of mind, stedfast faith, and resolution to bear testimony for him and his ways, wait till the Lord Jesus, by executing his vengeance on your nation, deliver you from their cruel persecutions; and, by death and the last judgment, usher in your complete and everlasting happiness. 9. And, since he, the great Judge of the world, is so ready to punish your persecutors, let none of you expose yourselves to a share in their condemnation and punishment, by venting any envious, fretful, and revengeful, complaints or wishes against them for the injuries they do you. 10, 11. And, to encourage you to such a becoming conduct, reflect much on the behaviour of the ancient prophets under their sore trials, with what patience and courage they endured the manifold persecutions which they suffered for adherence to the truth. And learn, especially from the singular afflictions of Job, his marvellous patience under them, and the merciful issue thereof in redoubled honours and happiness, what a God of infinite compassion and kindness ye have to uphold you under, carry you through, and give you the blessed fruits of, all your trials and afflictions. 12. As your unbelieving brethren are so dreadfully addicted to that unprofitable, heaven-daring, and soul-ruinous, sin of profane swearing, I beseech you earnestly to guard against every rash, passionate, or unnecessary, oath, whether by God himself, or by his creatures; and let your whole conversation be so evidently honest and upright, that your plain affirmation or denial may gain you sufficient credit. 13. If any of you be in afflicted circumstances, let him exercise himself much in solemn and fervent prayer, for support under, relief from, and a sanctified improvement of, them. And, if any be surrounded with the blessings of providence and grace, let him express his gratitude to the God of his mercies in cheerful thanksgivings and praises. 14, 15. If any of you appear to have any bodily distemper inflicted on him, as the punishment of some remarkable sin, let him desire the rulers of the church,

especially such as are vested with miraculous powers, to meet together and pray over him; and let them, in the name and authority of the Lord Jesus, from regard to his appointment, and in dependance on his influence, anoint him with oil, as a mean of his recovery: and, in answer to their prayer of faith, Jesus Christ shall render the means effectual for his relief; and shall, through the man's own exercise of faith in his blood, pardon the sinful cause of the trouble, as to its temporal or eternal punishment. 16—18. Always shew a readiness to acknowledge whatever offences you have given one to another, or even other sins which lie heavy on your consciences; in order that ye may cheerfully forgive, sympathize with, and affectionately and earnestly pray for, each other, as your distresses of body or mind require. And, to encourage your fervent prayer for one another, observe, from the miraculous drought or rain procured by Elijah's prayer, what a wonderful power and success the prayer of true and lively saints hath, when, under the influence of the Holy Ghost, it is excited, conducted, and animated, by a sacred warmth of heart. 19, 20. And, if any of you have succeeded in your endeavours for the recovery of some apostate or backslider from the truth from his erroneous notions or sinful practices, thank God for it, as an high honour, that thereby you are made instrumental in the salvation of an immortal soul from spiritual and eternal destruction, of leading a neighbour into the way of life, pardon, and peace; and of preventing a multitude of sins, which he, and others tempted by his example and influence, would have committed.

REFLECTIONS UPON CHAP. V.—Worldly riches are an unavoidable snare to a covetous carnal heart. Often are they abused in luxury and oppression, and hasten their owners into eternal perdition. For the cries of the poor and oppressed infallibly draw down the vengeance of Heaven upon their oppressors. There is great need of patience in this world, where wickedness and distress abound. Nor, as repeated instances manifest, can any thing issue more honourably or happily.—It is base and criminal for any, but especially professed Christians, to swear rashly, ignorantly, unrighteously, or in common conversation.—But very honourable is it to accommodate our religion to our lot; to give ourselves to effectual fervent prayer, for ourselves and others; to be always ready humbly to acknowledge our own faults, and carefully to prevent or reclaim our neighbours from sin.—Lord, if this be practical Christianity, how little of it is to be found on earth!

THE FIRST EPISTLE GENERAL OF PETER.

Peter had been originally a fisherman in Galilee, but was among the first called by Jesus Christ, to be one of his attendants and missionaries. About A. D. 65 or 66, he wrote this first epistle to the Jewish converts scattered through Lesser Asia or other parts of the Roman empire, and the second about two years after. The scope of the first is (1) To establish them in the faith of Christ, and to comfort them under their severe persecutions; chap. i. ii. 1—8. (2) To direct and animate them to an honourable, conscientious, and edifying, behaviour in a faithful discharge of all the duties of their civil or family relations; chap. ii. 9—25; iii. 1—7; and to the exercise of brotherly love, personal holiness, and a faithful discharge of their respective duties in the church; chap. iii. 8—22. iv. v. The scope of the second is to represent how gospel privileges and revelations ought to be improved in a growth in holiness of heart and life; chap. i.: to warn them against the seduction of false teachers, and all apostasy from the truth; ii.: and to represent the proper preparation for Christ's appearance to destroy the Jewish nation and to judge the world; iii.

ORY NOTES. CHAP. I. Ver. 1, 2. I Simon Peter, whom Jesus
 tituted his inspired messenger, especially to my own countrymen
 ish fellow Christians, dispersed, by Divine Providence, through
 ries of Lesser Asia, whom God the Father has, from all eternity,
 ide partakers of eternal happiness, through the renovation of
 lives by the Holy Ghost, and the application of Jesus' blood to
 s for the remission of their sins—wish the most diversified, ma-
 and ever-increasing, discoveries of God's free love and favour,
 joyment of all prosperity, spiritual and temporal. 3, 4. Eternal
 , thanksgivings, and adorations, be to that great JEHOVAH, who
 ortion of our Lord Jesus Christ as Man and Mediator; and his
 s the second Person in the Godhead;—that, according to the
 and multitude of his free and sovereign mercy, he has, through
 death and resurrection of Christ, by his Spirit, endowed us with
 les of faith and hope, and every other saving grace, and thereby
 able of, and fitted for, as well as by adoption, entitled to,
 pure, permanent, rich, inheritance of heavenly glory, incon-
 able to any in the earthly Canaan; and which, by the immutable
 nise of God, and the merits and intercession of Christ, is solely
 a for you, who are begotten and adopted to it; 5. Who,
 your weakness, and the innumerable temptations and dangers
 you, are, by God's almighty power, and through the continued
 on Christ and his word, infallibly preserved in your new cove-
 , and course, till ye obtain the full and everlasting deliverance
 d enjoyment of every thing good, which shall be manifested in
 d delights thereof, in the last judgment: 6. In the believing
 of which preservation and eternal glory ye do and may, and will
 ingly rejoice and exult, though, in this present imperfect state
 and sorrow, if it be needful for God's glory and your own good,
 y, though comparatively lightly, afflicted by a variety of trials
 the world, and your own weakness; 7. In order that your
 races, after being proved genuine, and greatly excited, improved,
 ay, at the appearance of Christ to destroy your nation, and
 ye the world, be evidently and honourably manifested, approved,
 ewarded with honour and glory, by him; 8. Whom, though
 the days of his humiliation on earth, yet, through the manifesta-
 on by his word and Spirit, ye sincerely love, highly esteem, and
 though he is at present quite beyond the reach of your bodily
 nning, realizing, and appropriating, him to yourselves, and trust-
 h, ye, in the most ravishing manner, rejoice, exult, and glory,
 fices, relations, and fulness, and in the assured hopes of your
 ediate enjoyment of him. 9. Of which ye have already re-
 es, earnestness, and beginnings, and which ye shall in a little time
 a gracious reward, answerable to all the expectations of your
 complete salvation and eternal happiness of your whole persons,
 10. Into the nature, qualities, and circumstances, of which

2 Thes. 1. 7. 2 Tim. 4. 8. Heb. 9. 28. Eph. 4. 1, 18, 22, & 2. 2. Rom. 12
Tit. 3. 3. Acts 17. 30. 1 Cor. 1. 9. 2 Tim. 1. 9. ch. 2. 9. 2 Pet. 1. 3.
14, 17, 18. & 1. 4—10. 1 Thes. 5. 23. & 4. 7. Mat. 3. 15. & 5. 48. Eph. 5. 1. 2. P
45. Luke 1. 74, 75. 2 Cor. 7. 1. Tit. 2. 12. & 3. 8, 14. Heb. 12. 14, 28. & 13. 9.
14. & 19. 2. & 20. 7. Mat. 5. 48. Mat. 6. 9. & 7. 7—11. Eph. 1. 17. & 3. 1
10. 17. 2 Chr. 19. 7. Job 34. 19. Mat. 3. 9. Acts 10. 34, 35. Rom. 2. 10, 11. Ga
9. Col. 3. 11, 25. Gal. 2. 6. & 3. 28. 1 Chr. 29. 15. Ps. 39. 12. John 13
2 Cor. 5. 6. & 7. 1. Phil. 2. 12. Heb. 11. 13, 14. & 12. 28. ch. 2. 11. = 1
& 7. 23. ver. 7. Ps. 49. 7.

2. ch. 4. 2, 3.
r 2 Pet. 3. 11.
il. 1. 27. & 2,
h Lev. 11.
k Deut.
2. 6. Eph. 6.
19. & 17: 16.
or. 6. 19, 20.

into the faith and fellowship of his Son, is perfectly holy in his nature and conduct, study, according to his command, always, and in every relation and circumstance, to imitate him in the holiness of your hearts and lives. 17. And if, answerably to your religious profession, ye from the heart sincerely worship him as your Father in Christ, who, without regard to any external consideration, will impartially try and pass sentence on every man's work at the last day, see that ye maintain a holy and humble reverence of him, and fear of offending him, and a holy jealousy over your own hearts, while ye are travelling through this world, as pilgrims and strangers, to your better and eternal inheritance in heaven. 18—21. And, ye thought to be the more earnest and courageous in this holy imitation and fear of God, since all you believers certainly know that your redemption from the corrupt and defiling manners and customs, handed down to you by your ancestors, was not

Anno Domini
cir. 65.Rom. 1. 22.
Ezek. 20. 18.
Acts 7. 51.
52. Ps. 94. 13.
14.Is. 52. 14.
15. & 53. 4—
12. Dan. 9.
24. Zech. 13.
7. Mat. 20.
28. John 1.
29. 36. Eph.
1. 7. & 5. 2.
Col. 1. 14.
20. Acts 20.
28. Heb. 9.
12. 14. & 10.
12. 14. 1 John
1. 7. & 2. 1.
2. Rev. 1. 5.
& 5. 5. 9. ch.
2. 22. 24. &
3. 18. Heb. 4.
15. & 7. 26.
1 Cor. 5. 7.
Exod. 12. 5.Prov. 8. 23.
Mic. 5. 2.
Eph. 1. 4.
Rom. 3. 25.
Rev. 13. 8.
Acts 10. 42.
Is. 42. 1.
2 Tim. 1. 9.
Tit. 1. 2.Gal. 4. 4.
Eph. 1. 10.
Heb. 1. 1. 2.
& 9. 26. Rom.
16. 25. 26.
Col. 1. 26. 27.
2 Tim. 1. 10.
1 John 3. 5.
8. & 4. 1. 11.
Rom. 4. 24.
Mat. 10. 6. &
15. 24. Acts 3.
25. 26. Eph.
3. 3. 1. 11.Phil. 1. 29.
Luke 22. 32.
John 14. 6.
Heb. 12. 2. &
7. 25. Rom.
10. 9. 10. Acts 3. 15. 16.
& 13. 31. & 16. 14. & 17. 5. 24. Acts 2. 24. 33. 36. & 3. 15. 26. & 4. 10. & 5. 3. & 10. 40. &
13. 30. & 17. 31. Rom. 6. 4. & 8. 11. 34. 1 Cor. 6. 14. & 15. 15. 20. 2 Cor. 4. 14. Gal. 1. 1.
Eph. 1. 20. Phil. 2. 9—11. Col. 2. 12. 1 Thes. 1. 10. & 4. 14. 1 Tim. 3. 16. 2 Tim. 2. 8. Heb.
1. 3. & 2. 9. & 5. 9. & 7. 25. & 9. 24. & 10. 19. & 13. 20. Jam. 2. 1. ch. 3. 22. Rev. 5. 9—13.
Acts 15. 9. John 15. 3. & 17. 17. 2 Thes. 2. 13. 2 Cor. 6. 7. 1 John 3. 3. Rom. 12.
10. Eph. 4. 3. 1 Thes. 4. 9. 2 Pet. 1. 7. 1 John 3. 18. Heb. 13. 1. ch. 2. 17.
John 1. 13. & 3. 3. 5. Tit. 3. 5. 1 John 3. 9. & 5. 18. Jam. 1. 18. Heb. 4. 12. John 6. 63.
Or for that. Ps. 39. 5. & 102. 11. & 103. 15. Is. 40. 6. & 51. 12. Jam. 1. 10. & 4. 14.
1 John 2. 17. 1 Cor. 7. 31. Ver. 23. Is. 40. 8. Ps. 119. 89. Mat. 5. 18. Jam. 1. 21.
Luke 16. 17. Acts 20. 27. 1 Cor. 2. 2. & 15. 1—4. Eph. 1. 13. Gal. 1. 8. 9.
Rom. 1. 16.

were not redeemed with corruptible things, as silver and gold, from yourⁿ vain conversation received by tradition from your fathers;

19^o But with the precious blood of Christ, as of a lamb without blemish and without spot:

20^p Who verily was foreordained before the foundation of the world, but^q was manifested in these last times for you,

21 Who^r by him do believe in God that^s raised him up from the dead and gave him glory, that your faith and hope might be in God.

22 Seeing ye have^t purified your souls in obeying the truth through the Spirit, unto^u unfeigned love of the brethren; see that ye love one another with a pure heart fervently:

23^v Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.

24 || For^w all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25^x But the word of the LORD endureth for ever. And this is the word which by the gospel is preached unto you.

CHAP. II.

(1) Directs them, in general, to an holy conversation, as persons regenerated by God, united to and founded on Christ, as highly privileged by him, and as dwelling among neighbours who waited for their halting; 1—12 (2) Directs subjects how to obey magistrates, and servants their masters; 13—18: patiently suffering in well-doing, in imitation of Christ; 19—25.

purchased by the perishing riches of this present world, which can redeem from slavery and bondage among men, but by the infinitely more valuable obedience and sufferings of the pure and unspotted Son of God in our nature, whom he from all eternity, in the covenant of grace, appointed to be our Mediator and Surety; and has, in the end of the Jewish dispensation and last age of the world, manifested in the flesh, and made to obey and suffer in your stead;—who, through him, as your only Mediator, trust and hope in God as your reconciled God and Father; since, in testimony of his being fully satisfied with what his Son did and suffered in your stead, he has raised him from the dead, exalted him to his own right hand, and made him Head over all things to the church, that ye might be encouraged, through him, thus to trust in God, as reconciled in him, for all the blessings of grace and glory. 22. And, since, through a believing acceptance of gospel truth, under the powerful influence of the Holy Ghost, ye have been enabled to mortify and subdue those corruptions which formerly defiled your souls, and to become holy in heart and life, and have been brought to a sincere and hearty affection to your fellow Christians, see that ye daily more and more cultivate this brotherly kindness in all its genuine and substantial effects, with all the intense fervour of a regenerated heart purified by faith; 23. And as persons who are not merely the natural descendants of Abraham, but have new, vital, and incorruptible principles of grace and holiness implanted in you, by means of the incorruptible, quickening, and unchangeable, word of the living, life-giving, and unchangeable, God. 24, 25. For all fleshly descent, with its fairest fruits,—all natural and acquired endowments,—all external privileges, ornaments, and honours,—are very unsubstantial and transient; but Christ the essential Word, and the word of the Lord preached to you in the gospel, and the new creature produced by means of it, remain always the same in their nature and effects.

REFLECTIONS UPON CHAP. I.—No dispersion can separate believers from the love or care of Christ and his faithful ministers. The election of the Father, the redemption of the Son, and the sanctification of the Holy Ghost, delightfully harmonize in producing faith and holy obedience here, in order to complete salvation hereafter. And according to God's unbounded mercy, and by his infinite power alone, we are endowed with new principles of grace, fitted for, and carried through trials unnumbered to, the heavenly inheritance, to his praise and honour. Marvellously he tries, strengthens, and honours, the graces of his people by means of their troubles. And, amidst them all, boldly may they triumph in the assured views and hopes of their bright glories and complete salvation at the final appearing of Jesus Christ. Wonderful and excellent is the gospel, which exhibits and offers us this great salvation; and with earnest care and ravishing delight prophets and angels pry into the mysteries of it. What a solid foundation have we for our faith in him, whom God from eternity appointed our Saviour,—whom the ancient prophets foretold,—and whom the gospel clearly reveals, and makes over to us? In the most astonishing wisdom and grace he gave his life a ransom for us, rose from the dead, and ascended to glory, that we might be emboldened to believe and trust in God as our reconciled Father in him. Affectionately then ought we to love this once suffering, and now exalted, Redeemer, and all his people for his sake;—and delightfully to triumph in his exaltation and grace. Earnestly ought we to obey our heavenly Father, and imitate him in holiness. With holy fear and reverence should we look for his impartial judg-

WHEREFORE^a, b laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 2^c As new born babes, desire^d the sincere milk of the word, that ye may grow thereby:

3 If so be ye have^e tasted that the LORD is gracious.

4 To whom coming, as unto^f a living stone, disallowed indeed of men, but chosen of God and precious,

5 Ye also, ^gas lively stones, ^hare built up a spiritual house, ⁱan holy priesthood, to offer up^j spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.

7^k Unto you therefore who believe he is^l precious: but unto them who are disobedient, ^mthe stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, even to them who stumbleⁿ at the word, being disobedient; ^owhereunto also they were appointed.

9 But^p ye are a chosen generation, a royal priesthood, an holy nation, ^qa peculiar people; ^rthat ye should shew forth the || praises of him^s who hath called you out of darkness into his marvellous light:

Rom. 12. 1. Is. 66. 20. Phil. 2. 17. & 4. 18. Ps. 141. 2. Hos. 14. 2. Mal. 1. 11. Heb. 13. 15. 16. & 12. 28. ch. 4. 11. Phil. 4. 18. Eph. 1. 6. Is. 28. 16. Rom. 9. 33. & 10. 11. Eph. 2. 20. Luke 2. 34. see ver. 4. John. 20. 16. 28. & 6. 69. & 4. 29. 42. Phil. 3. 7—10. Song 5. 9—16. Hag. 2. 7. Or an honour. Ps. 118. 22. Mat. 21. 42. Luke 2. 34. Acts 4. 11. 12. Rom. 9. 33. Is. 8. 14. 1 Cor. 1. 23. 2 Cor. 2. 16. Rom. 11. 7—11. Exod. 9. 16. 1 Thes. 5. 9. Jude 4. Rom. 9. 13. 22. & 11. 7. Exod. 13. 2. 3. 21. & 19. 5. & 23. 22. Deut. 4. 20. & 7. 6. & 10. 15. & 14. 2. & 26. 18. & 32. 9. Ps. 135. 4. Is. 41. 8. & 43. 3. 21. & 60. 1. 2. & 61. 6. & 63. 18. 19. & 66. 20. 21. & 62. 12. Jer. 10. 16. Mal. 3. 17. John 17. 9. Acts 20. 28. & 26. 18. 23. Eph. 1. 4. 14. & 5. 8. 25. 1 Thes. 1. 4. Tit. 2. 14. Heb. 13. 12. ch. 1. 1—5. 23. Rev. 1. 6. & 5. 10. & 20. 6. see ver. 5. Or a purchased people. Is. 43. 21. & 62. 3. Zech. 6. 11. Mat. 5. 16. Eph. 1. 6. 12—14. & 3. 21. ch. 4. 11. Ps. xciv—c. ciii—cxviii. cxv. cxxxv. cxxxvi. cxlv—cl. Or virtues. Rom. 9. 21. 23. Gal. 1. 6. 1 Cor. 1. 9. 2 Tim. 1. 9. Phil. 3. 14. Heb. 3. 1. Acts 26. 18. Eph. 5. 8. 11. Col. 1. 13. Ps. 119. 18. Is. 60. 1. 2. 1 John 2. 8. & 5. 20.

ment. And with great watchfulness, sobriety and weanedness from worldly things and sinful customs, ought we to travel to our heavenly rest, carefully cherishing the indwelling principle of spiritual life till it be perfected in life eternal.

CHAP. II. Ver. 1. Since, by the implantation of new principles of grace, ye have been formed for purity and love, see that, with abhorrence, ye put away from you all malicious, spiteful, and revengeful, heart-burnings, designs, and practices against your fellow Christians; all frauds, deceitful flatteries, insincere compliments, or professions of respect towards God or men; all envious grudging and repining at men's prosperity; and all backbitings and defamations, which proceed from a guileful, malicious, or envious, disposition of heart. 2, 3. And, as persons, who have had a real, though small experimental knowledge and savour of the mercy and grace of the Lord Jesus to your own souls, earnestly desire, hunger, and seek after, the pure uncorrupted word of God, as containing proper nourishment for your immortal souls, that ye may grow in grace, comfort, and holiness, and in all spiritual strength and stature, till ye become perfect in Christ. 4. To whom ye must be daily applying by faith for further edification, support, and establishment; as the only foundation of all your faith, security, hope, and happiness; who has life in himself, and quickens, and for ever animates, all that are united to him; and, who, however contemned by Jewish rulers or other unbelievers, was chosen and appointed of God for this end; and, in the sight of God and all who know him, is infinitely excellent in himself, dear and honourable, and completely able to bear the whole weight of his Father's glory, and the salvation of his church. 5. And being quickened by virtue, of your union to, and influences from him, ye are more and more fitted to be a spiritual habitation for God, and made holy priests unto him, gratefully to offer up yourselves, your prayers, praises, alms-deeds, and other good works, to him, as acceptable and accepted only through the propitiatory sacrifice and intercession of Jesus Christ. 6. Accordingly God calls us, with attention and holy admiration, faith and hope love and joy, to contemplate him as the fitted, prepared, and rightly placed, foundation, which unites and supports the whole church, Jews and Gentiles; and on which, the man who rests the whole weight of his eternal salvation, however sinful he may be, shall never meet with any disappointment, confusion, or ruin. 7, 8. To all those therefore, who, through the declarations, and promises of the gospel, receive, and rest on him alone for salvation, he, in his person, offices, relations, and benefits, will be altogether lovely, honourable, and honoured: and, notwithstanding all the rage and contempt of Jewish rulers and other unbelievers, he is, by the appointment of God, made the foundation chief corner stone, strength, and glory, of his spiritual house the gospel church:—in the mean time, according to God's ancient predictions, he becomes to others an occasion of more aggravated guilt and ruin, who through their obstinate unbelief, in fulfilment of the divine purpose, wilfully plunge themselves into deeper damnation. 9. But ye, who by faith are built upon him as your foundation, are a new-born kindred, which God has, by eternal election, effectual calling, and adoption, set apart for himself. Being anointed with his blood and Spirit, like princes, ye have power with him, victory over sin, Satan, and the world, and dominion over your own spirit, and are heirs of the kingdom of heaven.—Like priests, ye are separated from the rest of the world, and consecrated to God to offer up spiritual sacrifices of holy gratitude.—Ye are an holy society, collected and united toge-

Anno Domini
cir. 65.Ch. 1. 2—4.
19. 23.Eph. 4. 22.
25. 31. Col. 3.
5. 8. Heb. 12.
1. Jam. 1. 21.
& 3. 14. & 5.
9. Mat. 6. 2.
& 23. 28.
1 John 3. 18.
Rom. 1. 29—
31. & 12. 9.
Tit. 3. 2. 3.
ch. 3. 9. Jam.
4. 11. Gal. 5.
15. 20. 21. 26.Mat. 18. 3.
Mark 10. 15.
Rom. 6. 4. 6.
1 Cor. 14. 20.2 Cor. 2. 17.
Eph. 1. 13.
Ps. 19. 7—10.
& cxix. Job
23. 12. Jer. 15.
16. 1 Thes. 2.
13. with Job
17. 9. Prov. 4.
18. 2 Pet. 3. 18.Ps. 34. 8. &
9. 10. & 119.
68. Heb. 6. 4.
5. Zech. 9. 17.John 5. 26. &
6. 57. & 11.
25. & 14. 16.
19. Col. 3. 4.Eph. 2. 20. 22.
1 Cor. 3. 11.
Ps. 118. 22.
Mat. 21. 42.
& 16. 18. Acts
4. 11. 12. Dan.
2. 34. 44. Is.
28. 16. ch. 1.
20.Eph. 2. 5. 6.
10. 20—22.
2 Cor. 6. 16.
Mat. 16. 18.
Heb. 3. 6.
1 Cor. 3. 16.
& 6. 19. Rev.
3. 12.Or beye built.
Ver. 9. Is. 61.
6. & 66. 20.
21. Rev. 1. 6.
& 5. 10. & 20.
6. Heb. 10.
22.

Anno Domini
cir. 65.

Hos. 1. 10. &
2. 23. Rom. 9.
25. Hos. 2. 1.
Jer. 31. 20.

Gen. 23. 4.
Lev. 25. 33.
1 Chr. 29. 15.
Ps. 39. 12. &
119. 19. Heb.
11. 13. Jam.
1. 1. ch. 1. 1.
17. 1 Cor. 7.
29—31. 2 Cor.
5. 6. Phil. 3.
20.

Rom. 13. 13.
14. Gal. 5.
16. 20. 21.
2 Cor. 7. 1.
Tit. 2. 12.
2 Pet. 3. 11.
14. & 1. 4—8.

Rom. 7. 23.
Gal. 5. 17. 24.
Jam. 4. 1.
2 Tim. 2. 22.
1 Tim. 6. 9.
19.

Ch. 3. 1. 16.
Rom. 12. 17.
& 13. 13.
2 Cor. 8. 21.
Phil. 4. 5. &
2. 15. 16. &
4. 8.

Or wherein.

Tit. 2. 8. ch.
3. 16. & 4.
11. 15. 16.
Mat. 5. 16.

Luke 1. 68.
& 19. 44.

Jer. 27. 12.
17. & 29. 7.
Mat. 22. 21.
Rom. 13. 1—
7. 1 Tim. 2.
1. 2. Tit. 3. 1.
with 2 Pet. 2.
10. Jude 8.
1 Tim. 6. 1—
5.

Tit. 2. 8. ch.
3. 1. 16. & 4.
15. 16. Phil.
2. 15. 16. Mat.
5. 16. & 10.
16.

John 8. 32. 36. Rom. 6. 18. 22. 1 Cor. 7. 22. Gal. 5. 1. 13. Jam. 1. 15. 25. & 2. 12. 2 Pet. 2. 10. 19. Jude 4. 8. + Gr. having. + Or esteem. Ch. 5. 5. Rom. 13. 7. & 12. 10. Phil. 2. 3. Rom. 12. 10. & 13. 8. Gal. 6. 10. Eph. 4. 3. Heb. 13. 1. ch. 1. 22. & 3. 8. & 4. 8. 2 Pet. 1. 7. 1 John 3. 11—17. 23. & 4. 20. Ps. 111. 10. Prov. 1. 7. & 23. 17. & 24. 1. Eccl. 8. 2. Mat. 22. 21. see ver. 13. 14. Eph. 5. 5—7. Col. 3. 22—25. 1 Tim. 6. 1—3. Tit. 2. 9. 10. 1 Cor. 7. 20—24. Mat. 5. 10. 2 Tim. 1. 12. ch. 3. 14. 17. & 4. 14—16. ver. 20. || Or thank, or grace.

10 Who in time past *were* not a people, but *are* now the people of God: who had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you*, 'as strangers and pilgrims, 'abstain from fleshly lusts, which 'war against the soul;

12 'Having your conversation honest among the Gentiles: that, * 'whereas they speak against you as evil doers, 'they may, by *your* good works which they shall behold, glorify God in the day of visitation.

13 'Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.

15 For so is the will of God, 'that with well doing ye may put to silence the ignorance of foolish men:

16 'As free, and not †using *your* liberty for a cloke of maliciousness, but as the servants of God.

17 †'Honour all *men*. 'Love the brotherhood. 'Fear God. Honour the king.

18 'Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this is || *thankworthy*, if a

man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it* if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this is * *acceptable* with God.

21 'for even hereunto were ye called: 'because Christ also suffered † for us, leaving us an example, that ye should † follow his steps:

22 'Who did no sin, neither was guile found in his mouth:

23 'Who, when he was reviled, reviled not again; when he suffered, he threatened not; but †committed *himself* to him that judgeth righteously:

24 'Who his ownself bare our sins in his own body §on the tree; 'that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed.

25 For ye were 'as sheep going astray; but are now returned unto 'the Shepherd and Bishop of your souls.

§ Or to. Luke 2. 74. 75. Rom. 6. 2, 6, 10—12. & 7. 4. 6. Tit. 2. 14. Gal. 2. 20. John 7. 19. Eph. 5. 25. 26. Is. 53. 5. Ps. 119. 176. Is. 53. 6. Jer. 50. 6. Ezek. 34. 16. Luke 15. 4. Mat. 18. 12. Ch. 5. 4. Ezek. 34. 23. & 37. 24. Is. 40. 11. John 10. 11, 14, 16. Heb. 13. 10. Rev. 7. 17.

CHAP. III.

- (1) Directs wives and husbands to their respective duties; 1—7.
- (2) Exhorts all Christians to mutual agreement in principle, affection, and kindness, and to forgiving of injuries; 8—13.
- (3) Encourages to patience, and perseverance under persecutions for righteousness' sake, in consideration of Christ's having suffered in their stead, and ascended to glory; 14—18, 22.
- (4) Represents the destruction and damnation of the inhabitants of the old world, as a warning against disobedience to Christ; and the salvation of Noah, as a figure of our redemption, and emblem of our baptism; 19—21.

LIKEWISE, 'ye wives, *be* in subjection to your own husbands, that,

command and honour, ye patiently suffer injurious and abusive treatment, without having given any just provocation by your faults. But there is no honour to Christ, your religion, or yourselves, in your tame submission to the severe punishment of your neglects, infidelity, and misdemeanors. The criminal cause makes your sufferings a reproach to all concerned. But if, while ye are diligent and faithful in the duties of your station, ye patiently bear sufferings, inflicted for your conscientious regard to Christ and his Father, this evidences a truly excellent and holy temper, which God freely gives, and is highly pleased with. 21. For, when ye became Christians, ye were called patiently and publicly to submit to injuries and reproaches, for the sake of Christ and the gospel, because he himself, in his infinite love to us, willingly underwent the severest sufferings and most infamous revilings for us, not only to expiate our sins and purchase our eternal happiness, but also to leave us a most perfect pattern of patience in suffering; that we, in love and duty, might imitate him in this and other parts of his holy and blameless behaviour. 22, 23. Who, notwithstanding all the false and malicious accusations of his enemies, never was found guilty of the smallest fault, or the least insincerity, deceit, or falsehood, in his words or doctrine;—and who, when he was shamefully reproached, as a blasphemer, an impostor, and one possessed by the devil, and most insolently and barbarously abused by his enemies, never returned the smallest reproach, nor threatened to revenge the injuries done him,—but calmly referred the cause between him and his persecutors to his heavenly Father; and even prayed that, instead of avenging, he would graciously forgive their murderous wickedness through his atoning blood; 24. Who, being altogether sinless in himself, cheerfully, as our Surety, submitted to all his sufferings, as the punishment of our sins imputed to him, and to be borne by him in his death; in order that, through the merits and virtue of his sufferings, we might have our sins pardoned and subdued, and all our spiritual maladies healed; and might live in all holy obedience, and bring forth fruits of righteousness to God, through him. 25. For, in our unconverted state, we were inclined to, and actually running astray from God, and from his fold, ordinances, commandments, and ways of peace, into every sinful and dangerous path, leading to eternal destruction: but now, through the enlightening and renewing operations of the Holy Ghost by the gospel, ye are brought back to Christ, as the great Shepherd and kind Overseer of your precious and immortal souls, that he may care for, feed, nourish, guide, govern, heal, and defend you from all evil, and conduct you safe to his eternal glory.

REFLECTIONS UPON CHAP. II.—The pure doctrines of Christ are most nourishing provision to a regenerated soul. But great mortification of lusts, and earnest exercise of faith and love, are necessary in making use of it. And the more knowledge and experience we have of God's transcendent grace, the more ardently shall we desire it. Whatever Christ be to others, he is infinitely precious, honourable, useful, and establishing, to his own people; and sweet is the light, the life, the honour, the confirmation, the holiness, the usefulness, the acceptableness, they derive from him. Astonishing is his love, his condescension, in cheerfully bearing our sins, enduring our punishment, and in recovering us, when lost and strayed, to himself! With sincere regard to his word as our rule—to his example as our pattern—ought we, by an holy, honest, and virtuous, conversation, to recommend his religion in the world, and to refute the reproaches cast upon it by the wicked. With earnestness should we subdue and mortify every sinful lust. And with great cheerfulness ought we to perform every relative duty to magistrates, masters, or others, and to undergo whatever injuries we may be called to suffer for his sake. But had neighbours, rebellious and unruly subjects, and imperious and unfaithful servants, can never be good Christians.

CHAP. III. Ver. 1, 2. And, while Christian subjects and servants are careful to honour their religion by a conscientious performance of the duties of their station, do you Christian wives behave with the most obliging and affectionate

ther under Christ your King; sanctified by his Spirit, governed by his laws, and embarked in the same common cause and interest: and ye are his purchased and special property; that, answerably to your dignities, privileges, and obligations, ye might, in your nature and life, by thought, word, and deed, shew forth the infinite wisdom, power, holiness, justice, goodness, and truth, of God, who has by his grace called and brought you from the darkness of ignorance and error, sin and misery, into his most wonderful light of truth and grace, holiness, and comfort; 10. So that ye, as well as the Gentiles among whom ye live, are, after a remarkable disowning of God, brought into the sweet and abiding relation of a people to him; and, after a fearful exclusion from his mercy, have now found mercy with him, to the justification and adoption of your persons, and the renovation of your nature and life, after his image. 11. In consideration of these distinguishing favours which God has bestowed upon you, my dear Christian brethren, I earnestly entreat and exhort you, as persons born from above, strangers in this world, and travellers to the heavenly country, to renounce, avoid, and mortify, all your inward workings of sensual inclinations, inordinate affections and desires, after earthly things, which arise from the corruption of your nature, and exert themselves by your body;—and, being contrary to the liberty, peace and honour, purity and holiness, of your renewed souls, perpetually do their utmost to defile, disturb, ensnare, and destroy them. 12. And, since ye live among profane and idolatrous Heathens, study that all your words and actions may be decent, honourable, and commendable, every way worthy of your holy profession; that, whereas they take all occasions to reproach you, as a refractory, useless, and mischievous, people, they may be effectually confuted by your universally regular, blameless, holy, benevolent, and lovely deportment; and brought to admire God's grace in you, and to imitate your good conversation, when he, by his mercy, shall visit them with the light and power of the gospel, and make it effectual for their salvation. 13, 14. And, though some of your countrymen inveigh against all obedience to Heathen magistrates, see that ye, from a regard to the command, example, and honour, of Christ, conscientiously submit to, cheerfully obey, and readily pay tribute to, the civil rulers, supreme or subordinate, whom God in his providence has, by the agency of men, set over you for the restraint and punishment of the open contemners or injurers of God or men, and for protecting, encouraging, favouring, and rewarding, such as are orderly, sober, honest, and religious; 15, 16. For it is the command and delight of God, and tends to his honour, that, by a holy, regular and commendable, behaviour, ye should refute the unreasonable and wicked calumnies which men of weak and prejudiced minds, strangers to God and to your true character, are apt to raise against you and your religion, as if it made you bad subjects;—always conducting yourselves as persons delivered from the tyranny of sin and Satan, from the ceremonial law, and from the moral law as a broken covenant of works, and from all human impositions on your conscience in matters of religion;—but never abusing this freedom, as an encouragement to or cover of sedition, or any other malignant wickedness, but as an excitement to the most faithful and diligent service of God in holiness and righteousness. 17. Under the influence of a truly religious, filial, and reverential, fear of God, and answerably to the character of true worshippers of him, always study to pay a suitable respect to all men, be of what rank they will: cultivate the most tender and affectionate love, and be ready to perform every kind office, to your fellow believers, Jews or Gentiles; and, as loyal subjects, pay all civil homage and respect to kings and other magistrates, as the deputies and vicegerents of God. 18—20. Such of you as are household servants, whether slaves or hired, always study an humble submission, becoming reverence, and ready and faithful obedience, in all things lawful, to your masters;—not only to such as are generous, kind, meek, and merciful, in their temper and behaviour,—but also to them who are austere and morose, especially if it be only because ye are become Christians:—for this is acceptable to God, and praise-worthy, if, for the sake of your religion, and from a conscientious regard to his

Anno Domini
cir. 65.

* Or thank, &c.

Mat. 10. 38. &
16. 24. John
16. 33. Acts
14. 22. 1 The.
3. 3. 2 Tim. 3
12.

Ch. 3. 13. ver.
21—24. John
13. 15. Mat.
16. 24. Phil.
2. 5. 1 John
2. 6. 1 Cor.
11. 1. Eph. 5. 2.

† Some read
for you.

Is. 53. 9.
Luke 23. 41.
John 8. 46. &
14. 30. 2 Cor.
5. 21. Heb. 4.
15. & 7. 26.
27. & 9. 28. &
1. 19. 1 John
2. 1. & 3. 5.

Mat. 27. 39
—44. Luke
22. 34—46.
John 8. 48. 49.
Heb. 12. 3.
Is. 50. 6—9.

Or committed
his cause.

See ch. 1. 19.
Is. 53. 4—6.
11. 12. Mat.
8. 17. Heb. 9.
28. 2 Cor. 5.
21. Rom. 8. 3.
Mat. xxvi.
xxvii. Luke
xxii. xxiii.
Gal. 3. 13.

Gen. 3. 16.
Eph. 5. 22.
24. Col. 3. 18.
Tit. 2. 5.

Or committed
his cause.

See ch. 1. 19.
Is. 53. 4—6.
11. 12. Mat.
8. 17. Heb. 9.
28. 2 Cor. 5.
21. Rom. 8. 3.
Mat. xxvi.
xxvii. Luke
xxii. xxiii.
Gal. 3. 13.

Gen. 3. 16.
Eph. 5. 22.
24. Col. 3. 18.
Tit. 2. 5.

Or committed
his cause.

See ch. 1. 19.
Is. 53. 4—6.
11. 12. Mat.
8. 17. Heb. 9.
28. 2 Cor. 5.
21. Rom. 8. 3.
Mat. xxvi.
xxvii. Luke
xxii. xxiii.
Gal. 3. 13.

Gen. 3. 16.
Eph. 5. 22.
24. Col. 3. 18.
Tit. 2. 5.

Or committed
his cause.

See ch. 1. 19.
Is. 53. 4—6.
11. 12. Mat.
8. 17. Heb. 9.
28. 2 Cor. 5.
21. Rom. 8. 3.
Mat. xxvi.
xxvii. Luke
xxii. xxiii.
Gal. 3. 13.

Gen. 3. 16.
Eph. 5. 22.
24. Col. 3. 18.
Tit. 2. 5.

Or committed
his cause.

See ch. 1. 19.
Is. 53. 4—6.
11. 12. Mat.
8. 17. Heb. 9.
28. 2 Cor. 5.
21. Rom. 8. 3.
Mat. xxvi.
xxvii. Luke
xxii. xxiii.
Gal. 3. 13.

Gen. 3. 16.
Eph. 5. 22.
24. Col. 3. 18.
Tit. 2. 5.

Or committed
his cause.

See ch. 1. 19.
Is. 53. 4—6.
11. 12. Mat.
8. 17. Heb. 9.
28. 2 Cor. 5.
21. Rom. 8. 3.
Mat. xxvi.
xxvii. Luke
xxii. xxiii.
Gal. 3. 13.

Gen. 3. 16.
Eph. 5. 22.
24. Col. 3. 18.
Tit. 2. 5.

Or committed
his cause.

See ch. 1. 19.
Is. 53. 4—6.
11. 12. Mat.
8. 17. Heb. 9.
28. 2 Cor. 5.
21. Rom. 8. 3.
Mat. xxvi.
xxvii. Luke
xxii. xxiii.
Gal. 3. 13.

Gen. 3. 16.
Eph. 5. 22.
24. Col. 3. 18.
Tit. 2. 5.

Or committed
his cause.

See ch. 1. 19.
Is. 53. 4—6.
11. 12. Mat.
8. 17. Heb. 9.
28. 2 Cor. 5.
21. Rom. 8. 3.
Mat. xxvi.
xxvii. Luke
xxii. xxiii.
Gal. 3. 13.

Gen. 3. 16.
Eph. 5. 22.
24. Col. 3. 18.
Tit. 2. 5.

Or committed
his cause.

See ch. 1. 19.
Is. 53. 4—6.
11. 12. Mat.
8. 17. Heb. 9.
28. 2 Cor. 5.
21. Rom. 8. 3.
Mat. xxvi.
xxvii. Luke
xxii. xxiii.
Gal. 3. 13.

Gen. 3. 16.
Eph. 5. 22.
24. Col. 3. 18.
Tit. 2. 5.

Or committed
his cause.

See ch. 1. 19.
Is. 53. 4—6.
11. 12. Mat.
8. 17. Heb. 9.
28. 2 Cor. 5.
21. Rom. 8. 3.
Mat. xxvi.
xxvii. Luke
xxii. xxiii.
Gal. 3. 13.

Gen. 3. 16.
Eph. 5. 22.
24. Col. 3. 18.
Tit. 2. 5.

Or committed
his cause.

See ch. 1. 19.
Is. 53. 4—6.
11. 12. Mat.
8. 17. Heb. 9.
28. 2 Cor. 5.
21. Rom. 8. 3.
Mat. xxvi.
xxvii. Luke
xxii. xxiii.
Gal. 3. 13.

Gen. 3. 16.
Eph. 5. 22.
24. Col. 3. 18.
Tit. 2. 5.

Or committed
his cause.

See ch. 1. 19.
Is. 53. 4—6.
11. 12. Mat.
8. 17. Heb. 9.
28. 2 Cor. 5.
21. Rom. 8. 3.
Mat. xxvi.
xxvii. Luke
xxii. xxiii.
Gal. 3. 13.

Gen. 3. 16.
Eph. 5. 22.
24. Col. 3. 18.
Tit. 2. 5.

Or committed
his cause.

See ch. 1. 19.
Is. 53. 4—6.
11. 12. Mat.
8. 17. Heb. 9.
28. 2 Cor. 5.
21. Rom. 8. 3.
Mat. xxvi.
xxvii. Luke
xxii. xxiii.
Gal. 3. 13.

Gen. 3. 16.
Eph. 5. 22.
24. Col. 3. 18.
Tit. 2. 5.

Or committed
his cause.

See ch. 1. 19.
Is. 53. 4—6.
11. 12. Mat.
8. 17. Heb. 9.
28. 2 Cor. 5.
21. Rom. 8. 3.
Mat. xxvi.
xxvii. Luke
xxii. xxiii.
Gal. 3. 13.

Gen. 3. 16.
Eph. 5. 22.
24. Col. 3. 18.
Tit. 2. 5.

Or committed
his cause.

See ch. 1. 19.
Is. 53. 4—6.
11. 12. Mat.
8. 17. Heb. 9.
28. 2 Cor. 5.
21. Rom. 8. 3.
Mat. xxvi.
xxvii. Luke
xxii. xxiii.
Gal. 3. 13.

Gen. 3. 16.
Eph. 5. 22.
24. Col. 3. 18.
Tit. 2. 5.

Or committed
his cause.

See ch. 1. 19.
Is. 53. 4—6.
11. 12. Mat.
8. 17. Heb. 9.
28. 2 Cor. 5.
21. Rom. 8. 3.
Mat. xxvi.
xxvii. Luke
xxii. xxiii.
Gal. 3. 13.

Gen. 3. 16.
Eph. 5. 22.
24. Col. 3. 18.
Tit. 2. 5.

Or committed
his cause.

See ch. 1. 19.
Is. 53. 4—6.
11. 12. Mat.
8. 17. Heb. 9.
28. 2 Cor. 5.
21. Rom. 8. 3.
Mat. xxvi.
xxvii. Luke
xxii. xxiii.
Gal. 3. 13.

Gen. 3. 16.
Eph. 5. 22.
24. Col. 3. 18.
Tit. 2. 5.

Or committed
his cause.

See ch. 1. 19.
Is. 53. 4—6.
11. 12. Mat.
8. 17. Heb. 9.
28. 2 Cor. 5.
21. Rom. 8. 3.
Mat. xxvi.
xxvii. Luke
xxii. xxiii.
Gal. 3. 13.

Gen. 3. 16.
Eph. 5. 22.
24. Col. 3. 18.
Tit. 2. 5.

Anno Domini
cir. 65.

1 Cor. 7. 16.
& 9. 19-23.
Mat. 5. 16. &
18. 13. Prov.
11. 30. Jam.
5. 20. Phil. 2.
15. 16. & 3. 8.
9.

Ch. 2. 11, 12.
Eph. 5. 33.
1 Tim. 2. 9.
Tit. 2. 3. & 3.
16-24.
Zeph. 1. 8.

Rom. 2. 29.
& 7. 22. Luke
17. 21. Ps. 45.
13. 2 Cor. 4.
16. Tit. 2. 11.
12. 1 Sam. 16.
7. Ps. 51. 6.

1 Sam. 1. 2.
20. Tit. 2. 3.
with Deut. 14.
12. & 32. 7.

Gen. 12. 5.
& 18. 6, 12.
John 8. 39.
Rom. 9. 7, 8.
Phil. 4. 8.
Tit. 2. 12.

Gr. children.
Ver. 14. Is. 8
12. 13. & 51.
7. 12, 13.
Phil. 1. 28.

1 Cor. 7. 3.
Eph. 5. 25, 28,
29. 31, 32.
Col. 3. 19.
Ps. 101. 2.
1 Cor. 14. 35.
& 12. 23. Gal.
3. 28, 29.
with 2 Cor. 4.
7. 1 Thes. 4. 4.

1 Tim. 2. 8.
Job 42. 8.
Mat. 5. 23,
24, 18, 19.
Ps. 66. 18.

Lev. 19. 18.
Rom. 12. 10,
15, 16. & 15.
5. 1 Cor. 1.
10. 2 Cor. 13.
11. Eph. 4.
32. Phil. 2. 1.

2. & 3. 16. &
4. 2. Col. 3.
12. 1 Thes. 4.
9. Heb. 10. 34.
& 13. 1-3.
ch. 1. 22. &
8. 17. & 4. 8.
2 Pet. 1. 7.
1 John 3. 11,
16, 17.

† Or loving to
the brethren.

Prov. 17. 13.
& 20. 22. &
22. 29. Rom.
12. 14, 17-21.
1 Tim. 4. 8. Mat. 25. 34. Eph. 1. 3.
ch. 2. 1, 22.
3 John 11.

if any obey not the word, ^b they also may without the word be won by the conversation of the wives ;

2 While they behold ^c your chaste conversation, *coupled* with fear.

3 ^dWhose adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel :

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 ^eFor after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands :

6 ^fEven as Sara obeyed Abraham, calling him lord : ^gwhose ^{*}daughters ye are as long as ye do well, ^hand are not afraid with any amazement.

7 ^kLikewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life ; ⁱthat your prayers be not hindered.

8 Finally, ^m*be ye* all of one mind, having compassion one of another : ⁿlove as brethren, *be pitiful, be courteous* :

9 ⁿNot rendering evil for evil, or railing for railing ; but, contrariwise, blessing ; knowing that ^oye are thereunto called, that ye should inherit a blessing.

10 For ^phe that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile :

11 Let him ^qeschew evil, and do good ; let him seek peace, and ensue it.

submission to your husbands in all things lawful ; that, if any be ignorant, regardless, or contempters of the word and ordinances, of God, those ordinary means of conversion, they may, by your meek, humble, sweet, and engaging, temper and carriage, and your pure, sober, chaste, modest, and reverential, deportment, influenced by a religious reverence of God, and regard to his authority, be allured and gained over to a good esteem of Christ and his ways : 3, 4. And labour to recommend yourselves and your religion to your husbands, not by the external ornaments of dress, but by knowledge, virtue, truth, grace, and holiness of heart, manifested by good works in your life, which are far more beautiful, excellent, advantageous, and lasting ; particularly by a modest, humble, gentle, calm, tractable, and peaceable, temper of spirit, free from pride and turbulent passion, which, however overlooked by vain minds, is inexpressibly valuable in God's account. 5, 6. For in this endearing and submissive manner the ancient holy women, who trusted in God for his blessings of time and eternity, endeavoured to ingratiate themselves with their husbands ; particularly Sarah, who, in the very name she gave to her husband Abraham, marked her high respect for him,—whose daughters, not only in a natural, but, in a moral and spiritual, sense, ye are while ye behave rightly towards your husbands and others, without being deterred from your religion through fear of their displeasure, and without any unbelieving confusion or doubt relative to God's fulfilment of his promises. 7. And do you husbands, on all occasions, live with your wives in a faithful, friendly, and familiar, manner, treating them with that decency, kindness, and cheerfulness, which prudence and knowledge of the gospel require ;—delighting in their persons, consulting their comfort and happiness, supporting their credit and authority in the family, providing honourably for them, putting due confidence in them, and sympathizing with, and helping them under, their manifold infirmities, that, if Christians, they may be honoured and encouraged, as heirs of eternal happiness, equally with yourselves ; and, if not, may be allured to the Christian religion ; and every proper method taken to promote your joint worshipping of God, by yourselves and with the family, in a manner comfortable to you and acceptable to God. 8, 9. In fine, let all of you, who profess to believe in Christ, labour to cultivate a mutual agreement in the important doctrines of the gospel, and answerable thereto ; and an harmonious temper, feelingly sympathizing with one another in all afflictions.—As children of the same heavenly Father, maintain and exercise an affectionate brotherly love, in thought, word, and deed, towards each other. Manifest the most tender sympathy towards such as are under weakness or afflictions, temporal or spiritual. And let your whole carriage be affable, friendly, and engaging, to every one. Never return injuries or reproaches to such as have injured or reproached you, but earnestly pray for blessings to them, and watch for opportunities to do them real favours,—knowing that ye are called by the authority and example of Christ to this amiable conduct, as a mean of his gracious bestowal of temporal, spiritual, and eternal, blessings upon you, as his children and heirs of his promises. 10, 11. For nothing can be more plain, from the oracles of God, than they who wish for peace, comfort, and prosperity, in this world, ought to guard against all profane, filthy, opprobrious, false, or deceitful, language ; and to abhor, and carefully avoid, every thing sinful in itself and prejudicial to others ; and practise every thing good and beneficial ; labouring, to the utmost of their

12 For the eyes of the LORD are over the righteous, and his ears are open unto their prayers : but the face of the LORD is [†]against them that do evil.

13 And who is he that will harm you ; if ye be followers of that which is good ?

14 But, and if ye suffer for righteousness' sake, happy are ye : and ^hbe not afraid of their terror, neither be troubled ;

15 But ⁱsanctify the LORD God in your hearts : and *be* ready always ^jto give an answer to every man that asketh you a reason of the hope that is in you with meekness and ^kfear.

16 ^lHaving a good conscience ; that, whereas they speak evil of you as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 ^mFor *it is* better, if the will of God be so, that ye suffer for well doing than for evil doing.

18 For Christ also hath ⁿonce suffered for sins, the just for the unjust, that he might bring us to God, ^obeing put to death in the flesh, but quickened by the Spirit :

19 By which also he went and ^ppreached unto the spirits in ^qprison ;

20 ^rWhich sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, ^swherein few, that is, eight souls, were saved by water.

21 The like figure whereunto, *even* baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) ^tby the resurrection of Jesus Christ ;

Gen. 6. 3. ch. 1. 11, 12. & 4. 6. 2 Pet. 2. 5. Heb. 11. 7. Luke 16. 23. 2 Pet. 2. 4. Gen. 6. 1-5, 11-13. Job 22. 15, 16. Heb. 11. 7. Mat. 24. 38. Luke 17. 20. 2 Pet. 2. 5. & 3. 6. Heb. 11. 7. Gen. 7. 7. & 8. 18. 2 Pet. 2. 5. Acts 22. 16. Mark 16. 16. Eph. 5. 26. Tit. 3. 5. Rom. 10. 10. & 6. 4-6. Gal. 3. 27. Phil. 3. 9, 10. Rom. 4. 25. & 8. 11. & 6. 4-6. & 7. 4. 1 Cor. 15. 20. Eph. 2. 6. John 14. 19.

power, and as far as they can with a good conscience, to live peaceably with all men, and studying to promote peace among neighbours, friends, or enemies. 12, 13. For the great Lord of all takes special notice of, dearly loves, and kindly watches over and cares for, such as, being clothed with Jesus' imputed righteousness, are upright, holy, and righteous, in their hearts and lives ; and he is graciously attentive to, and ready to answer, all their prayers, which are offered up to him in humility, faith, and fervency ;—but in a terrible manner he manifests his just indignation against such as indulge themselves in wickedness. And, if he be your Friend and Protector, what man or devil can do you any real hurt, while, depending on his grace, and devoted to his service, ye imitate him and his saints in goodness and holiness ? Nay, what man would be so malicious or cruel as to seek the hurt of an inoffensive and beneficent neighbour ? 14-16. But if God should permit any to reproach and persecute you for adherence to Christ and his gospel, his love and favour will render you happy under such treatment : never therefore be terrified, discouraged, or perplexed, as if their threatenings or abuse would issue in your disgrace or ruin ;—but always preserve high thoughts, and a reverential fear, of God in your hearts, and entire trust in his infinite wisdom, power, mercy, and faithfulness, for your security, and for ordering every event to your everlasting honour and joy. And, in a dependance on his direction and assistance, be always ready, by word or deed, in courts of judicature, and every where else, to defend, and account for, the grounds of your hopes of salvation, according to the gospel, for which ye willingly suffer. And let this be done with a meek and modest air, temper, and language, and with a holy reverence of God, and fear of offending him by unfaithfulness ; and even with a cautious fear of offending those to whom ye speak by any thing disrespectful ;—in every thing conscientiously studying, that if your enemies will reproach you as injurious to society or public welfare, your blameless, humble, and benevolent, practice, springing from faith in Christ, may effectually confute them, and force them with shame to retract their slanders. 17. For, if it please God that you should suffer for your adherence to his truths and ways, this is far more honourable, advantageous, and comfortable, than if you were to suffer for your own crimes and follies. 18. For in patiently and boldly suffering for righteousness' sake ye are conformed unto your great Lord and Saviour, who, though infinitely holy and righteous in his divine nature, and perfectly pure in his manhood, did, once for all, offer up himself in his sufferings as an atoning sacrifice, in the room of us unrighteous and ungodly sinners, that he might reconcile us to God, and bring us to spiritual fellowship with him here and immediate enjoyment of him hereafter ;—he having been crucified in his manhood, but quickly after raised again to an immortal life of blessedness and glory by the influence of his divine nature and of his Holy Spirit ; 19, 20. By whom, through the ministry of Noah, in manifold admonitions and strivings, he preached the righteousness of faith, and the necessity of repentance and reformation, to those ungodly sinners who lived on the earth before the flood, but are now shut up in the prison of hell, for the punishment of their obstinate rebellion against God, and contemptuous abuse of his long continued mercies and patience. 21, 22. And, as then Noah and his family were saved out of, and even by means of, water, so baptism, not as a mere washing of our body with water, but as it represents and seals the application of Christ's blood and

Anno Domini
cir. 65.See ch. 1. 21.
Ps. 69. 18. &
47. 5. & 110.
5. Mark 16.
16. Luke 24.
51. Acts 1. 9—11. & 3. 21. Rom. 8. 21, 34. 1 Cor. 15. 24. Col. 3. 1. Heb. 1. 3. & 2. 8. & 4.
15. & 6. 19, 20. & 7. 26. & 8. 1. & 9. 24. & 10. 12. Acts 7. 56. Eph. 2. 20—23. Heb. 2. 14.
Mat. 28. 18.

22 ¹Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him.

CHAP. IV.

(1) Directs to improve Christ's sufferings, and those of Christians, past sinfulness, and an approaching judgment, as excitements to holiness in heart and life; 1—6. (2) To improve the approaching dissolution of the Jewish state, as an excitement to sobriety, watchfulness, prayer, mutual love, hospitality, and a faithful discharge of religious trusts; 7—11. (3) Cautions Christians against exposing themselves to punishments for their own faults; but encourages them to rejoice and glory in reproaches and sufferings for Christ;—and, in the view of the terrible ruin of the Jewish nation, to commit their preservation to God; 12—19.

FORASMUCH then ^aas Christ hath suffered for us in the flesh, ^barm yourselves likewise with the same mind: for ^che that hath suffered in the flesh hath ceased from sin;

2 ^dThat he no longer should live the rest of *his* time in the flesh to the lusts of men, ^ebut to the will of God.

3 ^fFor the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 ^gWherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*:

5 ^hWho shall give account to him that is ready to judge the quick and the dead.

6 ⁱFor this cause was the gospel preached also to them that are dead, ^kthat they might be judged according to men in the flesh, but live according to God in the spirit.

18. Gal. 5. 19—21. Col. 3. 5—8. Tit. 3. 3. 1 Thes. 4. 5. ch. 1. 14, 18. 1 John 5. 21. Is. 8. 18. Acts 13. 45. 1 Cor. 4. 13. Jam. 2. 7. ch. 2. 12. & 3. 9, 16. Eccl. 12. 14. Rom. 2. 6, 16. & 14. 10, 12. 2 Cor. 5. 10. Rev. 20. 12. Acts 10. 42. & 17. 31. 1 Cor. 15. 51, 52. 2 Tim. 4. 1. Heb. 10. 37. Jam. 5. 8. Phil. 4. 5. Rev. 1. 7. & 22. 7, 12, 20. John 5. 29. Ch. 3. 19. or Rev. 14. 13. 1 Thes. 4. 14. Job 5. 25. Eph. 5. 14. Ps. 103. 14. Phil. 2. 19. Rom. 7. 22. 2 Cor. 4. 16. or Rom. 8. 17. John 16. 33. Acts 14. 22. 2 Tim. 2. 12. ch. 4. 13, 14. & 5. 10. & 1. 6, 7. Rev. 7. 14—17.

Spirit to our conscience, purifying it from dead works, and making us to act answerably to our solemn obligation to be the Lord's (therein contracted, is now a noted representation and mean of our salvation, by the death and resurrection of Christ our only Saviour; who, as a pledge, earnest, evidence, and security, of it, and as our Forerunner, to open our way and prepare mansions for us, is now ascended into heaven, enthroned at the right hand of God, and invested with all power over angels, magistrates, and every other creature.

REFLECTIONS UPON CHAP. III.—Modesty, meekness, and humility, from a principle of faith in God, are the most engaging ornaments of women, married or unmarried. And an honourable, humane, and tender, treatment of a wife is the most substantial evidence of an husband's affection. Never ought a family to exist without much daily fervent prayer, both secret and private. And it is an honour to the Christian religion, and a comfort and happiness to professors, when harmony in sentiments, unanimity in affection, readiness to render good for evil, useful converse, a steadfast cleaving to every good principle and practice, and readiness to account or suffer with meekness for their religion, constantly and every where prevail.—To live down calumny by a holy, kind, and circumspect, practice, is the best confutation of it. And the more we live in the fear of God, the less we shall be influenced by the fears or reproaches of men.—Why should we ever repine at suffering for Christ, that God-man, who suffered for us, the just for the unjust, that he might bring us to God. Deep was his debasement, and high his glory that followed. And rich, full, and extensive, is that salvation from sin and wrath which he purchased and effects. How important an ordinance is baptism! Alas, unhappy is the thought that many rest on it, as if it were a Saviour, while others use it as a mere ceremony or fancied charm!

CHAP. IV. Ver. 1, 2. Now since Jesus Christ has thus patiently and extremely suffered in his manhood for us unjust sinners, to bring us to God, let his noble and endearing example arm you against all impatience and fainting under what ye suffer for his sake;—for if, in the virtue of his death in our stead, we have crucified our inward corruptions, and have cheerfully and patiently endured outward sufferings for his sake, and in conformity to him, we shall be disposed to renounce all our former sinful principles and practices, and, with grief and hatred, to turn from them to God with full purpose of heart,—that we may not spend the remaining part of our time in the exercise of carnal and sinful lusts, after the example of evil men, but in holy dispositions and practices, which God commands and delights in, as tending to his glory: 3—5. For we have already spent too much of our time, like Heathens, in diversified forms of uncleanness, drunkenness, gluttony, and the most shameful and detestable idolatries.—On account of your unexpected withdrawal from which dissolute lewdness, luxury, and intemperance, ye and your religion are vilified by your wicked neighbours, as if it had made you quite unsociable, stiff, precise, and humoursome;—but quickly must they answer for all these reproaches to the Lord Jesus himself, upon whom they ultimately fall, and who is authorised to, and will, ere long, judge all that have ever lived on the earth, to the great joy of his saints and terror of his enemies. 6. For to this end was the gospel preached to those who are now dead in Christ, as well as to them who now live on the earth;—that, through divine influences attending it, their inward corruptions being thoroughly mortified and subdued, and they, being condemned and censured

Anno Domini
cir. 65.Phil. 4. 5.
1 John 2. 18.
Jam. 5. 8.
Rom. 13. 12.
Heb. 10. 25.
37. Rev. 22.
12.1 Thes. 5. 6
17. ch. 5. 8.
Mat. 26. 41.
Luke 21. 34.
—36. Eph. 6.
18, 19. Col.
4. 2. 1 Thes. 5.
17. ch. 1. 13.
2 Pet. 3. 9, 11.
14. Rev. 1. 3.
& 22. 10—15.
& 16. 15.1 Cor. 13. 7.
13. Col. 3. 14.
Heb. 13. 1.
ch. 1. 22. & 2.
7. & 3. 8.
Rom. 12. 12.
with Prov. 19.
12. Jam. 5.
20.

Or will.

Rom. 12. 8.
13. Heb. 13. 2.
Philem. 14.
Phil. 2. 14.
2 Cor. 9. 7.
1 Sam. 25. 11.Rom. 12. 6—
8. 1 Cor. 12.
4—11, 28.
Eph. 4. 11.
12. Mat. 25.
14, 15. Luke
19. 11. Prov.
3. 28. Acts 8.
4. 2 Cor. 8.
11.Mat. 25. 45.
Luke 12. 42.
1 Cor. 9. 17.
& 4. 1, 2.
Tit. 1. 7.
1 Cor. 12. 4.
7. & 15. 10.
Eph. 4. 11. &
3. 2.Jer. 23. 22;
28. Rom. 12.
6—8. 1 Cor. 3.
10. Eph. 6. 20.
1 Thes. 2. 13.Ezra 2. 69.
Neh. 5. 8.
Acts 11. 29.
2 Cor. 8. 3.
1 Cor. 10. 31.
Eph. 5. 20.
1 Tim. 6. 16.2 Tim. 4. 18. ch. 2. 5. & 5. 11. Rev. 1. 5, 6. & 5. 9—13. Ps. 115. 1. see Rom. 16. 27.
See ch. 1. 6, 7. Ps. 17. 3. & 66. 10. Is. 48. 10. Jer. 9. 7. Dan. 11. 35. Zech. 13. 9; 1 Cor. 3. 13.
Mat. 5. 13. Acts 5. 41. Heb. 10. 34. Jam. 1. 2, 11. Rom. 5. 3, 2 Cor. 1. 5. Phil. 3. 10. Col. 1.
24. 2 Tim. 2. 10, 12. Rev. 1. 9. Rom. 8. 17, 18.
Mat. 25. 31. ch. 1. 6, 7, 13. 1 Cor.
1. 7. 2 Thes. 1. 7. Luke 17. 30. Mat. 19. 28, 29
Mat. 5. 10, 11. Jam. 1. 12. ch. 2.
20. & 3. 14, 16. Is. 11. 2. 2 Cor. 12. 9.
Jam. 2. 7. Phil. 2. 28. Ch. 2. 14,

7 ¹But the end of all things is at hand: ^mbe ye therefore sober, and watch unto prayer.

8 ⁿAnd above all things have fervent charity among yourselves: for charity ^{*}shall cover the multitude of sins.

9 ^oUse hospitality one to another without grudging.

10 ^pAs every man hath received the gift, *even so*, minister the same one to another, ^qas good stewards of the manifold grace of God.

11 ^rIf any man speak, *let him speak* as the oracles of God; ^sif any man minister, *let him do it* as of the ability which God giveth: ^tthat God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning ^uthe fiery trial which is to try you, as though some strange thing happened unto you:

13 ^vBut rejoice, inasmuch as ye are partakers of Christ's sufferings, ^wthat, when his glory shall be revealed, ye may ^xbe glad also with exceeding joy.

14 ^yIf ye be reproached for the name of Christ, happy *are ye*: ^zfor the spirit of glory and of God resteth upon you: ^aon their part he is evil spoken of, but on your part he is glorified.

15 ^bBut let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy body in other men's matters.

2 Tim. 4. 18. ch. 2. 5. & 5. 11. Rev. 1. 5, 6. & 5. 9—13. Ps. 115. 1. see Rom. 16. 27.
See ch. 1. 6, 7. Ps. 17. 3. & 66. 10. Is. 48. 10. Jer. 9. 7. Dan. 11. 35. Zech. 13. 9; 1 Cor. 3. 13.
Mat. 5. 13. Acts 5. 41. Heb. 10. 34. Jam. 1. 2, 11. Rom. 5. 3, 2 Cor. 1. 5. Phil. 3. 10. Col. 1.
24. 2 Tim. 2. 10, 12. Rev. 1. 9. Rom. 8. 17, 18.
Mat. 25. 31. ch. 1. 6, 7, 13. 1 Cor.
1. 7. 2 Thes. 1. 7. Luke 17. 30. Mat. 19. 28, 29
Mat. 5. 10, 11. Jam. 1. 12. ch. 2.
20. & 3. 14, 16. Is. 11. 2. 2 Cor. 12. 9.
Jam. 2. 7. Phil. 2. 28. Ch. 2. 14,

by carnal men, might in their souls, quickened and animated by the Holy Ghost, live after a spiritual and joyful manner, according to the command and pattern of God, and in fellowship with him, and to his glory; and be at last raised to an eternal and full enjoyment of him.

7. But consider, for your encouragement and caution under your present trials, that your Jewish nation must quickly be altogether destroyed, and your death, and even the dissolution of this lower world, take place;—be therefore always wise, sober, and temperate, —constantly watching against temptations and the workings of indwelling corruption, and for opportunities of, and spiritual assistances in, prayer, for whatever blessings, deliverances, graces, or comforts, you need.

8. And, influenced by the transcendent love of God in Christ to you, earnestly cultivate a warm, cordial, and brotherly, affection one towards another in these perilous times; for, as he, in his infinite kindness and mercy, has freely forgiven you all your innumerable transgressions, so your fervent love to one another, for his sake, after his example, and in obedience to his command, will make you readily forgive and conceal the numerous failings of each other.

9. And be always ready with cheerfulness to entertain and lodge religious strangers, especially such as go about preaching the gospel, or are, by persecutors, deprived of their property and driven from their homes. 10, 11. Let all such as have gifts and offices in the church carefully, faithfully, and prudently, employ those graciously bestowed gifts, and execute those offices, for the edification of others,—as stewards accountable to God for their trusts.—If some be called to preach the gospel, let them, in a becoming, serious, solemn, reverential, fervent, faithful, spiritual, and holy, manner, declare the mind of God, and nothing else, according to his word. If others be called to collect, take care of, and distribute, the church's stock, for the relief of the poor, the maintenance of ministers, and defraying the necessary expense of divine ordinances, let them attend to their work with all fidelity, prudence, tenderness, and diligence, as they have ability and opportunity,—that all the spiritual and temporal affairs of the church may be so conducted as to promote the glory, praise, and adoration, of God, through the merit and mediation of Christ, our ever exalted, praised, and adored, Redeemer.

12. My dear brethren, fellow sufferers for Christ's cause, while you reflect on the imperfection of your present state, and the depravity of mankind, which fills them with enmity against every thing good, and on the warnings of our blessed Saviour, ye ought never to be discouraged nor surprised at the severest troubles and persecutions wherewith God exercises you;—not to destroy, but to refine you, try and purify your graces, and purge away your sinful corruptions,—as if they were unexpected, uncommon, and foreign to the methods of his love to his children; 13. But rather think of, and stand prepared to meet, them with holy joy, as therein ye have Christ's sympathy and comforts promised and secured to you, and are, in suffering for him, conformed to him; that, when he appears in all his glory at the last day, ye also may rejoice and triumph in and together with him.

14. If, with patience, courage, and joy, ye endure reproaches and abuse for his and the gospel's sake, this manifests your union to and fellowship with him; and will, through his merit and gracious influence, issue in your unspeakable advantage;—for the glorious Spirit of God, who bestows all grace and glory on men, is with you, to support, deliver, and reward you.—By your persecutors, he and our Redeemer are blasphemously reproached; but by your faith and patience, and courageous confession of the truth, they are honoured and glorified. 15. Nevertheless, I beseech you to beware of bringing any trouble on yourselves by any criminal con-

Anno Domini
cir. 65.Ver. 13, 14.
ch. 3. 14, 17.
2 Tim. 1. 12.
& 3. 10, 12.
Phil. 1. 29.
Acts 5. 41.
Mat. 5. 12.Is. 10. 12.
Jer. 25. 29. &
49. 12. Ezek.
9. 6. Amos 3.
2. Dan. 9. 27.
Mal. 3. 5.
Mat. 24. 9, 14.
John 16. 2.Luke 23. 31.
& 10. 12—15.
& 21. 23, 24.
Mat. 24. 21.Prov. 11. 31.
Jer. 25. 29.
Luke 23. 31.
Mat. 25. 22.
Jer. 30. 11. &
46. 28.Seech. 3. 14.
17. ver. 14, 16.
2 Tim. 3. 12.Ps. 31. 5.
Luke 23. 46.
2 Tim. 1. 12.
Rev. 2. 10.Acts 14. 23.
& 15. 6, 23.
& 20. 17, 28.
1 Tim. 5. 17.
19. Tit. 1. 5.
7. 2 John 1. 3.
John 1.
Phil. 9.Luke 24. 48.
Acts 1. 8, 22.
& 2. 32. & 3.
15. & 5. 32. &
10. 39, 41.Rev. 1. 9.
Rom. 8. 17.
18. 2 Tim. 2.
11, 12. 1 John
3. 2. Col. 3. 4.
ver. 4.John 21. 15.
—17. Acts 20.
20. 28. 1 Cor.
9. 17. & 4. 1. 2 Tim. 4. 2, 5.
2 Cor. 12. 14, 15. Acts 20. 33, 34.
† Or overruling.

16 ^dYet if any man suffer as a Christian; let him not be ashamed; but let him glorify God on this behalf.

17 ^eFor the time is come that judgment must begin at the house of God: and, if it first begin at us, what shall the end be of them that obey not the gospel of God?

18 ^eAnd, if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore, let them that ^hsuffer according to the will of God ⁱcommit the keeping of their souls to him in well-doing, as unto a faithful Creator.

CHAP. V.

(1) Exhorts and encourages church rulers to a cheerful, disinterested, humble, and faithful discharge of their office, in hopes of a gracious reward; 1—4. (2) Directs younger Christians to submit to their elders, and to one another, to yield with humility and patience, to the hand of God, and to cast all their care upon him; 5—7. (3) Exhorts all Christians to be sober, watchful, and steadfast in the faith, against all the temptations of the devil; 8, 9. (4) Records the apostle's prayer for their growth and establishment, and his salutations and benediction; 10—14.

THE ^eelders who are among you I exhort, who am also an elder, and a ^bwitness of the sufferings of Christ, and also ^ca partaker of the glory that shall be revealed:

2 ^dFeed the Flock of God ^{*}which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind:

3 ^eNeither as ^fbeing lords over ^gGod's heritage, ^hbut being ensamples to the flock.

Or as much as in you is. 1 Tim. 3. 3, 8, 16. Tit. 1. 7. Mat. 20. 25, 26. 2 Cor. 1. 24. 1 Cor. 3. 5, Jam. 4. 12. Deut. 32. 9. Ps. 33. 12. & 74. 2. & 135. 4. Ezek. 34. 4. 1 Cor. 3. 9. & 6. 19, 20. Tit. 2. 14. ch. 2. 9. Rev. 5. 9. Acts 20. 28. Phil. 3. 17. 2 Thes. 3. 9. 1 Tim. 4. 12. Tit. 2. 7.

duct of your own, as murder, dishonesty, sedition, injuring of neighbours, neglect of your own affairs, or intermeddling with those of other men. 16. But, if any of you be enabled, with faith, patience, and courage, to suffer indignities, reproaches, and cruelties, merely for your profession of Christ and his gospel, look not on it as a disgrace, but as a real honour conferred upon you, on account of which ye ought to praise and glorify God. 17. For the time is at hand, when not only Jerusalem and your Jewish nation shall be fearfully destroyed by the just judgments of God, but even the New Testament church shall be visited with terrible persecutions and troubles. Now, if his severe judgments be first inflicted on his ancient and long peculiar people, and on us real believers, in whom he dwells by his Holy Spirit, what extremity of wrath must fall upon obstinate unbelievers, who disregard and reject his gospel? 18. And, if in the general ruin of our nation or other public calamities, they, who are clothed with the righteousness of Christ, and are renewed and sanctified by his Spirit unto all holy obedience, have but a narrow, though sure, escape, by his providence and grace, what dreadful, unavoidable, insupportable, inexpressible, and everlasting, misery must come upon those impenitent unbelievers who obstinately persist in their sins! 19. Reflecting upon these awful events, which carry so much encouragement to you, and terror to your enemies, do you, in a Christian manner, by the assistance of God's Spirit, endure persecutions and afflictions, as appointed for you by him, believingly commit your lives, your souls, and all your concerns, in time or eternity, to him,—in a course of holy walking with him, and of doing good to all around you, friends or foes;—trusting in him that he, as your almighty Creator and Preserver, will, through Christ, perform his promise, in protecting, supporting, comforting, and delivering, you in the worst of times.

REFLECTIONS UPON CHAP. IV.—Nothing so effectually mortifies sin as believing views of Christ's sufferings for it. And the will of God, not our vile affections, must be our guide in all our conduct. An affecting remembrance of former sinfulness powerfully dissuades from a return to it. And not men's thoughts, but Christ's judgment, ought to determine our practice. If we live according to God in the spirit, no matter what sufferings from carnal men we undergo for his sake.—Our views of approaching calamities, and especially of the last judgment, should produce in us great sobriety; and watching unto prayer, fervent charity, cheerful hospitality, and a ready and proper use of our gifts. Faithfully should believers, under the impression of it, regard the glory of God; endure with patience, boldness, and joy, in suffering for Christ; and be careful to give their enemies no proper ground of offence, seriously committing themselves to God in well-doing. Abundant is the comfort that all sufferings for Christ shall be richly rewarded in an eternal enjoyment of him; and that his blessed Spirit abides on, and shares with, us in all such afflictions. But if saints thus suffer on earth, how miserable must sinners be in time or eternity! If they who strive to enter in at the strait gate be saved with difficulty, how impossible is it for careless sinners to escape the damnation of hell!

CHAP. V. Ver. 1—4. And, as for you, who are the spiritual rulers and pastors of the Christian church, I,—who am one myself, and who, after being an eye-witness of the sufferings of Christ, have boldly preached them as the ground of men's salvation, at the hazard of my life, in the assured hopes of being, in a little time, a partaker with him in that glory which he purchased thereby, and which he has taken possession of, as my Head, Representative, and Forerunner, and will openly manifest and bestow, beseech you diligently and faithfully to teach and govern those souls which he purchased by his blood, and has committed to your care, personally inspecting their principles, temper, and conduct, and looking after their spiritual concerns with wisdom and meekness, not from

4 And, when the ⁱchief Shepherd ^kshall appear, ye shall receive ^la crown of glory that fadeth not away.

5 Likewise, ^mye younger, submit yourselves unto the elder. Yea, all of ⁿyou ^obe subject one to another, and be clothed with humility: for ^pGod resisteth the proud, and giveth grace to the humble.

6 ^pHumble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 ^qCasting all your care upon him, for he careth for you.

8 ^rBe sober, be vigilant; because ^syour adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 ^tWhom resist steadfast in the faith, knowing that ^uthe same afflictions are accomplished in your brethren that are in the world.

10 But the ^vGod of all grace, ^wwho hath called us unto his eternal glory by Christ Jesus, ^xafter that ye have suffered a while, make you perfect, stablish, strengthen, settle ^yyou.

11 ^zTo him ^{aa}be glory and dominion for ever and ever. Amen.

12 By ^{ab}Silvanus a faithful brother unto you, (as I suppose,) I have written ^{ac}briefly exhorting, and testifying that

Luke 21. 34, 36. 1 Thes. 5. 6. ch. 1. 13. & 4. 7. Rom. 13. 11—14. Rev. 12. 9. & 20. 2. Luke 22. 31. Eph. 4. 27. & 6. 11, 13. Jam. 4. 7. Acts 14. 22. 1 Thes. 3. 3. 2 Tim. 3. 12. ch. 1. 6. & 2. 20, 21. & 3. 14. & 4. 1, 12. 11. & 7. 14. & 13. 7. Exod. 34. 6, 7. Ps. 86. 5, 15. Mic. 7. 18, 19. 2 Cor. 13. 11. Eph. 1. 6, 7. & 2. 4, 7. Ch. 2. 9. 2 Pet. 1. 3. 1 Cor. 1. 9. 2 Cor. 4. 17. ch. 1. 6, 7. Rom. 16. 25. 2 Cor. 13. 11. 2 Thes. 2. 17. & 3. 3. 1 Tim. 6. 12. Heb. 10. 36, 37. & 13. 21. Jude 24. See Rom. 16. 27. 1 Tim. 1. 17. & 6. 16. 2 Tim. 4. 18. Eph. 3. 21. ch. 4. 11. Rev. 1. 6. & 5. 13. 1 Thes. 1. 1. 2 Thes. 1. 1. 2 Cor. 1. 19. Acts 15. 22, 27, 40. Heb. 13. 22. Eph. 3. 3.

Anno Domini
cir. 65.Is. 40. 11.
Ezek. 34. 23.
& 37. 24.
John 10. 11.
Heb. 13. 20.
ch. 2. 25.Tit. 2. 13.
Mat. 25. 31—
46. Acts 17.
31. 2 Thes. 1.
7—10. Rev. 1.
7. & 20. 11,
12.1 Cor. 9. 25.
2 Tim. 4. 8.
Rev. 2. 10. &
3. 11. ch. 1. 4.Lev. 19. 32.
1 Tim. 5. 1, 2.Rom. 12. 10.
16. Phil. 2. 3.
Eph. 5. 21.
ch. 3. 4.Job 37. 24.
Prov. 3. 24. &
6. 16, 17. &
16. 5, 18, 19.
& 18. 12. &
22. 4. & 29.
23. Is. 2. 11.
& 13. 11. &
57. 15. & 6. 2.
Mat. 23. 12.
Luke 1. 51, 52.
& 14. 11. &
18. 14. Jam.
4. 6.Job 22. 29.
Jama. 4. 7, 10.
Jer. 13. 18.
Ps. 50. 15. &
91. 15. Prov.
29. 23. Mat.
23. 12. Luke
1. 52. & 14.
11. & 18. 14.Ps. 35. 5. &
55. 22. Mat. 6.
25—34. Luke
12. 12. 1 Cor.
9. 9, 10. Phil.
4. 6. 1 Tim.
6. 8. Heb. 13.
5.Job 1. 7. & 2. 2.
John 16. 23.
Rev. 1. 9. & 6.
13. 11. Eph. 1.
1. 6, 7. Rom.
13. 11. Jude 24.
Rev. 1. 6. & 5. 13.
Eph. 3. 3.

external motives of fear, shame, or regard to worldly advantages, as your governing end, but with freedom and delight, purely for the honour of Christ and welfare of souls; and not with ambitious views of honour to yourselves, or in an imperious, haughty, and domineering manner, as if ye had the rule over the faith and consciences of God's peculiar people, but as examples of humility, self-denial, holiness, and righteousness, to them; that, when Jesus, who purchased them by his blood, and saves them by his power and grace, and under whom ye act, and to whom ye are accountable, appears to judge the world at the last day, ye may receive from him a great, but gracious, reward of everlasting glory and honour. 5. And ye who are younger, or in private stations, or at least inferior in some respect, study to be always attentive and submissive to the admonitions, cautions, and reproofs, of your superiors in age, wisdom, experience, or station; particularly your church rulers, treating their persons, characters, and instructions, with due esteem and reverence. And let all of you beware of self-conceit or obstinacy; behaving with due respect one to another, and yielding to each other, as far as your rank and circumstances can possibly permit. And let an unfeigned humility appear in your whole conduct, as its great ornament, and a cover to its defects. 6. And, considering what a great, sovereign, almighty, and just, God ye have to do with, and what terrible judgments he is about to execute, in the course of his providence, on your nation and the Christian church, as an emblem of still greater in the world to come, yield up yourselves to his almighty, sovereign, and holy, will, under all the sufferings and troubles you meet with for your trial; that, when he has gained the wise and gracious ends of his chastenings, he may lift you up above all tribulations, and advance you to all those honours or delights which are for your spiritual or eternal advantage. 7. Yea, whatever be your distressing burdens, anxieties, fears, and cares, with respect to yourselves, families, friends, or the church of Christ, commit them all by faith and prayer to him, relying on his power and goodness for seasonable relief: for he has all your concerns at heart; and will pity, succour, strengthen, and comfort you; and, in his own time and way, give you an happy deliverance from, and issue of, all your troubles, in your everlasting salvation. 8. But, amidst all the difficulties and dangers of your present warfare, labour always to maintain a wakeful, sober, and humble temper of mind, in modest thoughts of yourselves, and in moderating your affection towards earthly enjoyments; and watch unto prayer, and unto the performance of all the duties of your station, and against temptations to sin and apostasy; for your busy and powerful adversary the devil, like a fierce, savage, and hungry, lion, is indefatigably restless in his contrivances and endeavours, by persecutions, frauds, and evil suggestions, to wound, tear, and ruin, immortal souls; 9. Whom ye must courageously resist, steadfastly maintaining the pure doctrines of faith, and your holy profession of the same, in a firm dependance on the power and grace of Christ to vanquish him. And, to prevent your being disheartened in the combat, remember that ye are only meeting with such a conformity to Christ in sufferings as your Christian brethren every where meet with in this evil world. 10. May therefore that God, who is rich in mercy, and who of his own mere favour is the Fountain and giver of all grace, and who, by his word and Spirit, has effectually called us to the promised, prepared, and infallibly secured, inheritance of eternal glory, through the merits and mediation of Jesus Christ, after, and by means of, these your transient afflictions, render you perfect in knowledge and practice; establish you immovably in the faith, hope, profession, and holiness, of the gospel; strengthen you with all might unto all patience, obedience, and suffering; and settle your souls with unshaken peace, safety, and comfort, on that foundation laid in Zion. 12. By Silas, whom I can recommend as a faithful brother, and whom I expect you will find such, I have sent you this short letter, to exhort and encourage you to abide by the testimony which I have herein given you for the confirmation of

Anno Domini
cir. 65.

2 Cor. 13. 12. 1 Thes. 5. 26. ^h See ch. 1. 2. 2 Pet. 1. 2. Jude 2. ⁱ Rom. 8. 1. 1 Cor. 30. Eph. 1. 1. Col. 1. 2. & 3. 1, 3, 4. Gal. 2. 20. 1 Thes. 1. 1. 2 Thes. 1. 1. 2. Jude 1. 1 Cor. 16. 20.

2 Cor. 13. 12. 1 Thes. 5. 26. ^h See ch. 1. 2, 2 Pet. 1. 2, Jude 2.
30. Eph. 1. 1. Col. 1. 2. & 3. 1, 3, 4. Gal. 2. 20. 1 Thes. 1. 1. 2 Th.

• Rom. 16. 16.
1 Cor. 16. 20.
• Rom. 8. 1. 1 Cor. 1.
1, 2. Jude 1.

but free, is the reward that awaits them if they be found faithful. With great humility, submission to one another, self-humiliation under God's mighty hand, and casting our cares upon him, ought every one of us professed Christians to adorn our profession and prepare for the eternal state. And constant should be our sobriety, watchfulness against and vigorous resistance of Satan, and resignation to our share of sufferings for Christ. 'It is a mercy that the saints' sufferings are so short and light, their assistance under them so great, and their reward after them, from the God of all grace, so inestimable and everlasting. Their standing for a little time in the faith and love, profession and practice, of the gospel will quickly issue in their eternal triumphs in his praise.

THE SECOND EPISTLE GENERAL OF PETER.

Anno Domini
cir 67

Prov. 4. 23.
Phil. 3. 13,
14. & 2. 12.
ch. 3. 18.
Rom. 5. 3—5
& 12. 10—21

John 13. 17.
Gal. 5. 23.
1 Cor. 9. 25.
Heb. 10. 36.
& 12. 1. Jam
5. 7, 8. 1 Tim
4. 7. Tit. 2.
12. 1 Pet. 1.
15, 16. Gen.
5. 24. & 17. 1

• John 13. 34,
35. Heb. 13.
1-3. 1 Pet.
1. 22. 1 Thes.
4. 9. & 3. 12.
& 5. 15.
1 John 4. 20.
1 Cor. 13. 4
—8. Gal. 6.
10. Rom. 12.
10. 1 Pet. 3. 8.

John 13. 17.
& 15. 2, 5, 8.
16. Tit. 2. 12,
14. & 3. 8, 14.
Ps. 119. 32.

Is. 6. 9, 10.
& 59. 10. Jer.

EXPLANATORY NOTES. CHAP. 1. Ver. 1, 2. Simon Peter, divinely called to be a ministering servant, and honoured to be an inspired messenger, of Jesus Christ, in founding and forming the gospel church, to those Jews scattered in and about Lesser Asia, who, in the sovereignly gracious dispensations of God, have been made partakers of a saving faith of the same excellent nature and kind, as to its causes, acts, objects, fruits, and benefits, which we apostles and other believers have received; not through any worthiness or ability of our own, but through the merit of that everlasting righteousness which was wrought in by the obedience and sufferings of Jesus Christ our divine Saviour—wishes all the blessings of grace and peace may abound, in their richest variety and fulness, to all and each of you, through your believing, experimental, and increasing, acquaintance with our common Lord and Redeemer, and with God as your reconciled Father in him; 3. According as, in his almighty power and free favour, he has already bestowed upon us all those blessings which are requisite for maintaining and improving our spiritual life, till it be perfected in eternal life; and for every exercise of grace, in acts of piety towards God, till it be completed in glory; through the efficacious knowledge and faithful acknowledgment of him, and of the Father in him, who has by the gospel, and by the glorious operation of his mighty power, effectually called us to an inheritance of eternal glory, and to a courageous profession of our faith and hope of it: 4. By which divine persons, and the glorious operations of their power through the gospel, are sovereignly, freely, and irrevocably, given to us the most inconceivably great, rich, valuable, honourable, and everlasting, promises of the new covenant, fully furnished with all the transcendent blessings of grace and glory, that, by the application and fulfilment of these promises in all their variety, richness, and extent, ye might have fellowship with God, and have implanted in you a new nature, derived from him, conformed to him, and tending to, and delighting in him, ye having, as an introduction to, and as a part and evidence of, it, renounced, and with vigour and abhorrence fled from, the corrupt principles and practices which spread and prevail among irreligious men, through the power of their depraved inclinations and inordinate affections to carnal things. 5—7. In consideration therefore of what ye have already received, ye ought, with the utmost care and diligence, to increase more and more in every grace and duty in their due order; particularly in active faith, Christian courage in your holy profession and practice, spiritual knowledge, wisdom, and prudence; the due regulation and government of your passions and appetites, and wean-

edness of heart from the alluring objects of sense; patience under tribulations, in a calm resignation to the will of your heavenly Father; holy reverence of God, and conscientious attention to every ordinance of his worship, from a principle of love to him, in obedience to his command, and for his glory; an affectionate love, tenderness, sympathy, and compassion, with all proper expressions thereof towards your fellow Christians, as brethren in Christ; and an universal benevolence to all mankind, as partakers of the same human nature with yourselves, endeavouring to promote their temporal and spiritual welfare, whether they be friends or enemies: 8. For, if these excellent graces be found in you, and be lively and enlarged in their exercise, they will render you thriving, active, and useful, Christians; vigorous, diligent, and abounding, in every good word and work relating to God, yourselves, and others, answerably to your fiducial knowledge and acknowledgment of Christ as our only Lord and Saviour. 9. Whereas those professors, who are destitute of the fore-mentioned graces, or have no sensible experience of the exercise of them, are, amidst all their pretences to knowledge, in spiritual darkness; their eyes being shut against the light, or having only a glimmering, confused, and short, sight, which cannot penetrate into the beauty and glory of Christ, his truths and ways; and they have practically renounced their baptismal blessings and obligations, and remain unconcerned about the pardon and destruction of their natural corruptions and early wickedness. 10. Since the difference between real and nominal Christians is so great, and since so many take up with a profession, without the experience of true grace, do you, my beloved brethren, exert yourselves to the utmost in the use of all the appointed means of grace, to make sure your effectual calling to Christ, and renovation of your nature, as the infallible proof of your having been chosen in him before the foundation of the world to everlasting life; for, if it be manifested by the habitual exercise of the above-mentioned graces, whatever trials, failings, and infirmities, may attend you, ye shall never finally apostatize from Christ, or fall into everlasting ruin; 11. But, instead thereof, shall have an abundant measure of hope and joy in your way to the full enjoyment of God; and at last have, in death, a triumphant entrance into all the sublime dignity, affluence, and delights, of that eternal kingdom of glory which Christ has purchased and taken possession of for his people, and in which he will for ever dwell with them. 12—15. As these things are of so much importance, and yet so much opposed, I cannot but remind you of them, and urge them upon your consciences, that, as ye have already known and firmly be-

Anno Domini
cir. 67.

2 Cor. 5. 1, 4.
ch. 3. 1. Mat.
13. 3.

Deut. 4. 21.
22. & 31. 14.
1 Kin. 2. 1.
2 Tim. 4. 6.
John 21. 18.
19. Prov. 27.
1.

Deut. 31. 16.
19. 28. 2 Tim.
2. 2. ch. 3. 1.
ver. 12.

1 Cor. 1. 17.
23. & 2. 1, 14.
13. & 4. 20.
2 Cor. 2. 17.
& 4. 5. & 6. 7.
ch. 3. 4.

1 John 1. 1.
14. & 4. 14.
Mat. 17. 1-4.

John 20. 17.
2 Cor. 1. 3. &
1. 31. Eph.
1. 3. & 4. 6.
1 Pet. 1. 2, 3.

Mat. 17. 5. &
3. 17. Mark 1.
11. & 9. 7.
Luke 3. 22. &
9. 35. John
12. 28. Eph. 1.
6. Col. 1. 13.
Is. 42. 1.

Mat. 17. 12.
6. with Exod.
3. 5. Josh. 5.
15.

Is. 8. 20. John
5. 39. Acts 17.
11. Ps. 10. 9.
Luke 16. 29.
31.

Ps. 119. 105.
John 5. 35.
Acts 2. 25—
39. & 13. 26.
—46. 2 Cor.
4. 6. Rom. 13.
12. Rev. 2. 28.
& 22. 16.

Rom. 12. 6.
2 Tim. 3. 16.

2 Tim. 3. 16.
1 Pet. 1. 11.
2 Kin. 4. 27.
Amos 7. 14.
15. Num. 16.
22. & 23. 12.
20. 26. 2 Sam.
23. 2. Luke
1. 70. Eph. 2.
20.

Or at any
time.

13 Yea, I think it meet, as long as I am in ^athis tabernacle, to stir you up by putting *you* in remembrance;

14 ^bKnowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover, ^cI will endeavour that ye may be able after my decease to have these things always in remembrance.

16 ^dFor we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were ^eeye-witnesses of his majesty.

17 For he received from ^fGod the Father ^ghonour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice, which came from heaven, ^hwe heard when we were with him in the holy mount.

19 ⁱWe have also a more sure word of prophecy; whereunto ye do well that ye take heed, ^kas unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:

20 Knowing this first, that ^lno prophecy of the scripture is of any private interpretation.

21 For ^mthe prophecy came not ⁿin old time by the will of man: but holy men of God spake *as they were moved* by the Holy Ghost.

CHAP. II.

(1) Warns against false teachers, who are described by their pernicious principles and influence; 1—3. (2) From the examples of the fallen angels, the old world, Sodom, and Gomorrha, shews the certainty of their punishment; from which the Lord will deliver the godly, as he did Lot out of Sodom; 4—9. (3) Gives an alarming representation of seducers, as extremely and aggravatedly wicked under high pretences to liberty and purity; 10—22.

lieved them, ye may be more and more affected with them and practise them;—nay, while I continue living in this mortal body, and sojourning in this world, I must, in justice to these truths and to your souls, repeatedly remind you of them, and earnestly urge you to practise them, lest, through the treachery of your memories or hearts, ye should forget and neglect them.—And I am the more solicitous to do this now, as I know that I must quickly leave this mortal state, and seal my testimony with my blood and death, as our dear Lord and Saviour long ago intimated to me.—And I am deeply concerned to leave behind me this, as well as my former, epistle, in order to establish you in these truths, and stir you up to the practice of them, after I shall, by death, have departed from this state of sin, sorrow, and mortality, into a perfectly holy and blessed state of everlasting life with Christ. 16. For, in making known to you the divine authority, power, and glory, in which our Lord Jesus will come to judge the world at the last day, we have not craftily framed, nor artfully related to you, sophistical and idle stories, like many of the Jewish rabbins, or like the Heathen romancers,—but that of which we had an emblem and earnest presented to our eyes and ears on the mount of transfiguration, 17, 18. Where we distinctly heard God the Father, who is infinitely glorious in himself, and dwells in the inaccessible light and glory of heavenly mansions, expressly attest our Redeemer as his dearly beloved and eternal Son; in whose person, offices, undertakings, and performances, he was exceedingly delighted; as he also is with all those who are united to him by faith, and clothed with his righteousness. 19. But, beside this emblematical and presumptive proof of Christ's future appearance in divine power and majesty to judge the world, we have many more plain declarations of it in the scripture, to which ye ought carefully to attend, as to a light to guide and direct you amidst the remaining darkness of Judaism, Heathenism, and carnal ignorance of heart,—till at last the glorious appearance of Christ himself dissipate all obscurity or doubt about what was intimated by the vision on the mount, and is thus further confirmed by the predictions of scripture.—20, 21. Meanwhile, ye may confidently depend on the prophetic attestation of Christ's glorious appearance,—being, first of all, fully satisfied that no prophecy of scripture is the product of human invention, the ancient prophets themselves often not thoroughly understanding the meaning of their predictions;—for none of these ancient prophecies were either delivered or written according to the contrivance, will, and pleasure, of the prophets themselves:—but those holy men, whom God set apart and sanctified for his service, spake and wrote only those things which were suggested to them by the Holy Ghost, whose immediate influence excited them to utter the ideas which he had raised in their minds, and to express them in words which exactly conveyed the true sense of them.

REFLECTIONS UPON CHAP. I.—It is an high honour to be instrumental in the conversion and sanctification of God's elect. What precious faith, and multiplied grace and peace, come to them through Jesus' righteousness and the powerful operations of his Spirit! Effectually he calls his people to a most glorious inheritance in heaven, and to a holy profession and practice in the way to it. Rich is that fulness of salvation which is given to them in the gospel promises: and great the deliverance from sin, and transformation into the likeness of God, thereby effected. Spiritual sloth indulged in is inconsistent with the gospel as the belief of man's merit of eternal happiness. Grace must be added unto grace, and we must grow in each. Nothing less will prove our election, manifest our

BUT ^athere were false prophets also among the people, even as ^bthere shall be false teachers among you, who privily shall bring in damnable heresies, even ^cdenying the LORD that bought them, and bring upon themselves swift destruction.

2 ^dAnd many shall follow their ^epernicious ways, by reason of whom the way of truth shall be evil spoken of.

3 And ^fthrough covetousness shall they with feigned words make merchandise of you: ^gwhose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if ^hGod spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And ⁱspared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And, ^jturning the cities of Sodom and Gomorrha into ashes, condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And ^kdelivered just Lot, ^lvexed with the filthy conversation of the wicked:

8 (For that righteous man, dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds):

9 ^mThe Lord knoweth how to deliver the godly out of temptations, and to ⁿreserve the unjust unto the day of judgment to be punished:

Amos 4. 11. Zeph. 2. 9. Luke 17. 29. Jude 7. Num. 26. 10. Gen. 19. 10, 15, 16, 22, 24. Job 5. 19. Ps. 34. 19. 1 Cor. 10. 13. Gen. 13. 13. & 19. 7, 8. Jer. 9. 1—6. & 23. 9. Ezek. 8. 17. & 9. 4. Ps. 120. 5. & 55. 5, 10, 11. & 119. 136, 139, 158. 1 Cor. 10. 13. Job 5. 19. Ps. 34. 19. Job 21. 30. Prov. 16. 4. ver. 4. Deut. 32. 3.

Anno Domini
cir. 67.

Deut. 13. 1—
3. 1 Kin. 19.
19. 22. & 22.
6. Is. 56. 10.
11. Jer. 14.
14. & 23. 16.
25. 26. Ezek.
13. 3—6. 16.
17. Hos. 9. 2.
Mic. 2. 11. &
3. 5, 11.

Mat. 24. 11.
24. Acts 20.
29. 30. 1 Cor.
11. 19. 1 Tim.
4. 1, 2. 1 John
4. 1. Rev. 2. 9.

Jude 4. 18.
Deut. 32. 6.
Phil. 3. 19.
ver. 3, 9.

Acts 20. 30.
1 Tim. 3. 1—
6. & 4. 3, 4.
2 Thes. 2. 3.
1 John 2. 18.
19. Rev. 11.
2. & 13. 3, 4.
7. & 17. 2.
Mat. 24. 11,
24.

Or lascivious
ways.

Ver. 14.
Ezek. 13. 19.
Mic. 3. 11.
Luke 22. 47.
Rom. 16. 18.
Tit. 1. 11.
1 Tim. 6. 5.
with 1 Thes.
2. 5. ch. 1.
16. 2 Cor. 7.
2. & 12. 14.
17. 2 Tim. 3. 6.

Ver. 1, 9.
Jude 4. 19.
Deut. 32. 35.

Job 4. 18.
Luke 8. 31.
Mat. 8. 29.
John 8. 44.
1 John 3. 8.
Jude 6. Rev.
20. 2, 10.
Mat. 25. 41.
Gen. ii—viii.
Job 22. 16.
1 Pet. 3. 19.
20. Heb. 11.
7. ch. 3. 6.

Gen. 19. 24.
28. Deut. 29.
23. Is. 13. 19.
Jer. 50. 40.
Ezek. 16. 49.
Hos. 11. 8.
Is. 1. 9.

title to heaven, or make us meet for it. So apt are professors to mistake or apes-
tate from the truth, that these things cannot be too often considered and incul-
cated: and the apprehended approaches of death ought to render both ministers
and people the more active in their proper work. The truths of the gospel are
too important to be dallied with, too certain to be discredited. And the more
experience we have had of divine things ourselves, the more are we qualified to
teach and recommend them to others. But it is on no human testimony, but on
the infallible oracles of God, that our faith must be founded or practice regulated.

CHAP. II. Ver. 1. But, as there were false prophets among your Jewish
ancestors, who laboured to seduce them from the Lord into idolatry and other
wickedness, so there will be, especially among your Jewish nation, false teachers,
who, under various pretences, will covertly and craftily introduce the most per-
nicious errors, tending to the sudden, unexpected, and eternal, destruction of
both teachers and receivers, as they will both doctrinally and practically deny
the glory, and renounce the wisdom, authority, grace, and holiness, of their
Lord and Master, discovered in the gospel revelation of him,—whom they boast
of as their ancient deliverer from Egypt, and marvellous preserver for many ages
afterward; and who is the acknowledged Saviour and Redeemer of his professed
people. 2. And, through the natural depravity and enmity of their hearts
against God and his ways, many nominal professors of Christ's name shall be
seduced into their licentious and destructive principles and practices; on account
of which, the truths of the gospel, and the way of holiness and happiness therein
prescribed, will be blasphemously reproached by its enemies: 3. And by
flattering speeches shall these seducers, influenced by their covetous inclinations,
labour to deceive you, in order to promote their own secular advantages. But,
from the examples of others, it is manifest that the terrible judgments of God,
long ago determined and threatened, hasten apace towards them, and shall in
due season be executed upon them. 4. For, if God did not shew favour to,
nor abate the punishment of, those angels, that are of a far higher rank, who,
through pride and envy, transgressed that law which he had given them for the
rule and trial of their obedience,—but, for their first offence, hurled them down,
with righteous indignation, from their holy, happy, and honourable, habitation
in heaven, and confined them, in a state and region of horror and despair, till, at
the general judgment, they shall receive their public condemnation, and have
their full torment begun;—5. And if he had no pity on the inhabitants of the
old world, who had despised all his solemn and gracious warnings by Noah, that
faithful preacher of righteousness, repentance, and reformation, and of the
righteous judgments of God against the impenitent, who, with seven only of his
family, was saved, when God, by an universal flood of waters, drowned the rest
of the inhabitants of the world for their obstinate wickedness:—6. And if, by
fire and brimstone from heaven, he utterly destroyed Sodom, Gomorrha, Admah,
and Zeboim, on account of their horrid profligacy and unnatural lewdness, and
set them up as a type or pattern of that final conflagration and eternal fire which
shall consume all the wicked of the earth,—that obstinate sinners of succeeding
ages might see what they had to expect from his hand; 7, 8. While, in distin-
guished kindness, he plucked his righteous servant Lot as a brand out of the burn-
ing,—who had been sorely grieved, fatigued, and oppressed, in his own soul
at the sight and report of the vile, dissolute, lascivious, obscene, and unnatural,
behaviour of that perverse and wicked people among whom he dwelt:—9. These

Anno Domini
cir. 67.

Jude 4, 7, 8,
10, 16, 1 Thes.
2.15. Tit. 1.7.

† Or dominion.

Ps. 103. 20.
& 104. 4. Jude
9. Dan. 3. 14.

Some read,
against them-
selves.

Jude 10. Ps.
94. 8. Jer. 12.
3. & 10. 21. &
12. 3. ch. 3. 3.
4. Mat. 22. 29.
Is. 27. 11. &
3. 11.

Ver. 19, 22.
Prov. 14. 32.
ch. 1. 4. John
8. 21. Is. 66.
4. Jer. 2. 19.

Phil. 3. 19.
Rom. 2. 8, 9.
Rev. 18. 7.

Jude 12, 19.
Rom. 16. 18.
1 Cor. 11. 20.
21. 1 Thes. 5.
7. 2 Tim. 3. 6.

Jer. 5. 8.
Mat. 5. 28.
Jude 4, 8, 11,
18. Mic. 3.
11. ch. 3. 3.
2 Tim. 3. 6.

Gr. an adul-
teress.

Num. 22. 7,
18, 22. & 23.
3, 12, 26. &
24. 1. & 31.
56. & 25. 1, 2.
Jude 12. Rev.
2. 14. Acts 2.
18. 1 Tim. 6.
10.

Num. 22. 22
—33.

Jude 12, 13.
Eph. 4. 14.
Jam. 1. 6.
ver. 3, 9, 13.

Ver. 4. Job
20. 26. Mat.
22. 13. & 8.
12. & 25. 30.
Jude 6, 13.

Jude 16. ver.
10, 19. 1 Pet.
2. 11. 2 Tim.
2. 22. 2 Cor.
7. 1. Tit. 2. 12.

Or for a little
or a while.

Acts 2. 40. ch.
1. 4. ver. 20.
Mat. 13. 20,
21.

Gal. 5. 13.
1 Pet. 2. 16.

10 *But chiefly them that walk after the flesh in the lust of uncleanness, and despise †government: presumptuous *are they*, self-willed; they are not afraid to speak evil of dignities:

11 †Whereas angels, who are greater in power and might, bring not railing accusation †against them before the LORD.

12 But these, †as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish †in their own corruption;

13 *And shall receive the reward of unrighteousness, *as* they that count it pleasure †to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 †Having eyes full of || adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Who have forsaken the right way, and are gone astray, following the way of *Balaam the son of Besor, who loved the wages of unrighteousness;

16 †But was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbad the madness of the prophet.

17 †These are wells without water, clouds that are carried with a tempest, to whom †the mist of darkness is reserved for ever.

18 For, †when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were *clean †escaped from them who live in error.

19 While they promise them †liberty,

they themselves are the †servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For †if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 †For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, †The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

CHAP. III.

(1) Represents this epistle as sent to remind them of Christ's second coming, foretold by the prophets and apostles, since scoffers would quickly arise to deny and deride it; 1—7. (2) Represents the true reason why this his coming is so deferred; and the certain, sudden, and awful, nature of it; 7—10, 12. (3) Directs how to improve it, and the new state of the world that will attend it, as an effectual motive to holiness, patience, and steadfastness in the faith; 11—18.

THIS †second epistle, beloved, I now write unto you; in *both* which I stir up your †pure minds by way of remembrance:

2 That ye †may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the LORD and Saviour:

3 †Knowing this first, that there shall come in the last days scoffers, walking after their own lusts;

4 And saying, †Where is the promise of his coming? for since the fathers fell asleep all things continue as *they were* from the beginning of the creation.

at last they shall be shut up in that infernal darkness, misery, and despair, appointed to them for their everlasting portion: 18. For, by their high pretences to holiness and wisdom, they only vent the pride and vanity of their own hearts, and accommodating themselves to the sensual and lascivious inclinations of depraved nature, they ensnare such as had been once brought off from the errors of Judaism or Heathenism, and had for a time shunned the conversation and practices of such as lead wicked lives according to their erroneous principles. 19. And, while they promise their followers full liberty in indulging their vicious inclinations, they themselves are the worst of slaves to their own corrupt lusts, being entirely overcome and conquered by them. 20—22. For if, after they have been externally reformed from the gross and scandalous practices of the men of this world which lieth in wickedness, through the notions which they had received concerning Jesus Christ as a Saviour and Sovereign, they are again ensnared and involved in these abominations, and yield up themselves to the practice of them, their case is more aggravated, guilty, dangerous, and hopeless, than it was before they knew any thing of Christ and the gospel, and especially than it was when they had the first conceptions of these things;—for their sin and punishment would really have been less, had they never heard nor known any thing of him, and his righteousness or law, than when, after acquaintance with his law, they revolt from that pure and holy doctrine which had been preached to them, with a divine authority to bind it upon their consciences.—But, agreeably to a well known proverb, as dogs lick up their own vomit; and swine, after being washed, return to wallow in the mire;—so, their natures never being changed, they, after conviction of, and reformation from, their wicked practices, return to them with as much pleasure and eagerness as ever.

REFLECTIONS UPON CHAP. II.—We must never expect a perfect church on earth. Deceivers, for the sake of worldly advantages, will always creep into the ministry, and always find followers. And often they fearfully pervert the gospel, and constructively deny that God who has wrought so great providential deliverances for themselves or others. Yea, notwithstanding repeated and tremendous warnings of providence in the destruction of their patterns in guilt, under the most specious pretences of wisdom and piety, they entice, ensnare, defile, enslave, and ruin, unstable professors, and carry on the vilest covetousness, pride, luxury, and unchastity. Dreadfully criminal and dangerous is it to return to that wickedness which the knowledge of divine truth had rendered detestable; and fearful damnation in hell, if not also misery on earth, awaits, and unceasingly hastens forward to, such, while God will certainly, seasonably, and marvellously, deliver his saints from their seduction, example, and punishment.

CHAP. III. Ver. 1, 2. In this as well as my former epistle, I chiefly aim at awakening and warning you, who are still sincere in the faith, to be on your guard against false teachers, and their destructive schemes and attempts to overthrow your faith and hope, holiness and comfort,—and to excite you seriously to remember and reflect on the predictions and doctrines which have been delivered to you by the prophets, and more lately by us apostles, whom Christ, the Saviour and King of his church, appointed for that effect; particularly what relates to his second coming to judgment, that ye may be fortified against the pernicious influence of secret and open seducers; 3, 4. Especially, as ye have been

Anno Domini
cir. 67.

John 8. 34.
Rom. 6. 16.
Jude 19.

Mat. 12. 43—
45. Luke 11.
24—26. Heb.
6. 4—8. & 10.
26, 27, 38.
Ps. 125. 5.
with ch. 1.
2, 4.

Luke 12. 47,
48. John 9.
41. & 15. 22.

Prov. 26. 11.
Mat. 12. 43—
45. Luke 11.
24—26. Heb.
6. 4—8. & 10.
26, 27, 38.

Ch. 1. 12—
15. Rom. 15.
14, 15. Phil.
3. 1. Jude 3.

1 Pet. 1. 2, 3,
22, 23. & 2. 1.
Jam. 1. 21,
27. ch. 1. 3—
8. Heb. 3. 1.

Ch. 1. 19.
Jude 17. Acts
17. 11. John
5. 39. Is. 8.
20. Ps. 119.
105. Is. 34.
16. Deut. 6.
6, 7.

1 Tim. 4. 1.
2 Tim. 3. 1.
Jude 18. ch.
2. 1, 10—18.
Is. 5. 19. &
28. 14, 15, 22.

Is. 5. 19. Jer.
17. 15. Ezek.
12. 22. Mal. 2.
17. Mat. 24.
48. Luke 12.
45. 1 Cor. 15.
12. 2 Tim. 2.
17.

undoubted facts invincibly prove that the almighty and infinitely wise Sovereign of the world perfectly knows at what time, in what manner, and by what means, to extricate his faithful servants and worshippers out of all snares, troubles, and dangers, in the very worst of periods; and how to confine the wicked, though most powerful and crafty, under his supreme dominion, till he bring them forth, as condemned criminals, in the last judgment, to be punished for the iniquity of their hearts and lives.—10. And, according to his infinite wisdom and power, he will peculiarly reserve and punish those impious seducers, who, answerably to their corrupt principles, live according to the carnal dictates and desires of their sensual minds, unrestrainedly gratifying their impure and lascivious inclinations, and insolently pouring contempt upon all regular government and authority over them that could put a check upon their vices. Daring, refractory, and headstrong, they seek only to please themselves; and make their own will their sole law, and fearfully and impudently reproach and rail at the apostles, and other ministers of Christ, and at the civil magistrates, whom God hath set over them, to regulate and controul their exorbitant passions, appetites, and manners; 11. While angels, who are far superior in dignity to these proud boasters, or any earthly magistrates, are so far from contemning or reviling these deputies of God, that they never use any opprobrious bitter language against the devils themselves. 12. But these presumptuous despisers of government, instead of imitating good angels, like furious beasts of prey, reproach, rage, and rail, against persons and things, civil or religious, whose excellence they neither know nor approve; and therefore shall, by means of their own indulged corruption and wickedness, be utterly and eternally destroyed; 13. Yea, shall be fearfully, but justly, punished for their complicated crimes, as persons who glory and delight in the most shameless intemperance and unchastity, and are a reproach to the Christian name, gratifying their luxurious inclinations with their own deceived or deceiving devices, and cheating and imposing upon you, while, under pretences of love and friendship, they partake with you in your ordinary or religious feasts. 14. Their eyes are continually and insatiably employed in wanton adulterous looks, to discover their own lewd inclinations, and to excite the like in others, or to find out proper objects for inflaming and gratifying the vilest affections. They cannot refrain from contriving or committing sin, or endeavouring to draw others into it; and so, by their enticements in word and deed, they ensnare such unguarded persons as are not established in the truth and holiness of the gospel, nor fortified with grace against their guileful arts. As children of wrath, devoted to destruction under the curse of God's righteous law, their hearts are entirely engaged in contriving how to fulfil their covetous desires after the riches and honours of this world. 15, 16. They have renounced the only true way of salvation by Jesus Christ, and of walking before God in faith and holy obedience; and have wandered into the ways of sin and error, which lead to eternal misery, treading in the paths, and copying the example of Balaam, who, amidst all his fair pretences, laboured to curse God's Israel, and directed how to seduce them into uncleanness and idolatry, in order that he might obtain worldly riches and honour; and was by his own ass, when miraculously enabled to speak, sharply reprov'd for his infatuation and wickedness. 17. Amidst great pretences to, and appearances of knowledge, they are really void of true wisdom and grace; and, instead of being truly useful for the refreshment and fructifying of the church or their followers, they are carried about by the violence of their corruptions from one error and sin to another, till

Anno Domini
cir. 67.

Ps. 28. 5. &
33. 6. & 24. 2.
& 136. 6.
Heb. 11. 3.
Gen. 1. 6, 9.
Job 38. 4—11.
Exod. 20. 11.

Gr. consisting.

See ch. 2. 5.
Gen. 7. 10, 11.
21. Job 22. 16.

Ps. 102. 26.
Is. 34. 4. &
51. 6. & 65.
17. Heb. 1. 11.
Mat. 13. 40.
& 25. 41.
2 Thes. 1. 8.
ver. 10.

Ps. 90. 4. Job
10. 5. & 36.
26. 1 Tim. 1.
17. & 6. 16.
Is. 57. 15.

Is. 46. 13.
Hab. 2. 3.
Heb. 10. 37.
Ezek. 12. 22.
Mat. 24. 48.
ver. 4.

Is. 30. 18.
Rom. 2. 4.
1 Pet. 3. 20.
ver. 15. Ezek.
18. 23, 32. &
33. 11. 1 Tim.
2. 4. Rev. 6.
10. Ps. 26. 15.

1 Thes. 5. 2.
Mat. 24. 43.
Rev. 3. 3. &
16. 15.

Ps. 102. 26. &
96. 11. &
98. 7. & 50. 3.
Is. 51. 6. Mat.
5. 18. & 24. 1.
35. 44. Luke.
12. 39. 1 Cor.
3. 13. 2 Thes.
1. 8. Rev. 20.
11. & 21. 1.

Mat. 24. 42.
Luke 21. 34.
36. Tit. 2. 12.
13. 1 Pet. 1.
15. ch. 4. 8.
Phil. 4. 8. Amos 4. 12. ver. 14. & Mat. 25. 6. Tit. 2. 13. 2 Tim. 4. 8. Heb. 9. 28. Luke 12. 35. 1 Pet. 1. 13.

5 For 'this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth *standing out of the water and in the water :

6 Whereby the world that then was, being overflowed with water, perished :

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that 'one day is with the LORD as a thousand years, and a thousand years as one day.

9 The LORD is not slack concerning his promise, as some men count slackness, 'but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the LORD will come as a thief in the night, in the which "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat ; the earth also, and the works that are therein, shall be burnt up.

11 Seeing then that all these things shall be dissolved, °what manner of persons ought ye to be in all holy conversation and godliness,

12 Looking for and †hasting unto

fully warned that, in this last age of God's dispensations towards his church, there would arise profane despisers and deriders of the most important points of revelation ;—abandoning themselves to their own carnal devices and corrupt inclinations ;—and pretending, in a taunting manner, that the continuance of the world in the same form as when those ancient predictions were given out, effectually proves that no such thing as a general resurrection or final judgment need be expected : 5—7. For they wilfully shut their eyes against the scripture account of the alterations which the power of God has already made in the creation of this world, in the drowning of the old world, by means of those waters which he had created in connection with the earth : and that the aerial heavens and this earth, as subsisting in their present forms, are, by the same almighty influence of God's will, upheld, and as it were treasured up, to be, at the end of the world, dissolved, not by water, as formerly, but by a dreadful fire, to the torment and terror of all the wicked who have ever lived.

8. To fortify your minds against their cavils, drawn from the apparent delay of Christ's second coming, consider this—that one day and a thousand years are equally before God as any individual point of time ; and that, in his reckoning, the longest space is infinitely less than a single day in ours.

9. Nor is the seeming delay of the promised coming of Christ to judgment any evidence of God's dilatoriness, or that it shall never happen ; but is intended as an exercise of his long-suffering towards us, who are the objects of his special love ; that all of us, in our several generations, may be delivered from eternal destruction, and brought to a true and evangelical repentance of, and turning from, our iniquities.

10. But, how long soever God may delay this great day of the last judgment, in which Christ shall appear in all his glory, it will certainly come, in its appointed season, in a most sudden, unexpected, and to the wicked in a most terribly ruinous, manner. And on it the whole frame of this lower world shall be amazingly altered, and purged from all the effects of sin and the curse ; and the earth, that so much beloved portion of carnal men, shall be utterly burnt to ashes.

11—14. Since then we have sufficient reason to look for this great alteration of nature, and for the formation of new heavens and a new earth, out of the ashes of the former, into which nothing but what is righteous and holy can enter, it becomes us, with the utmost watchfulness, care, and circumspection, to study the most perfect holiness and righteousness in heart and life, expecting, looking, longing, and preparing, for that great event, and labouring that we may then be found united to, and accepted in, his person, washed in his blood, and sanctified and comforted by his Spirit.—15, 16. And, to encourage you to this study of the most perfect holiness, fix it in your minds that the great patience and forbearance of our Lord towards a sinful world is intended to promote your salvation and that of other elect persons ; even as Paul, that divinely inspired apostle, has hinted in his epistle to you ; as he has also, in his other epistles, warning both Jews and Gentiles, of this second coming of Christ and its momentous consequences, and that believers should patiently wait for it :—among which things there are some doc-

trines so sublime and spiritual in their nature, that weak and prejudiced persons cannot easily apprehend or receive them ; and which, through their ignorance, pride, and other inward corruptions, they who are never taught of God, or are sceptical and unsettled in their principles, rack and torture to a wrong meaning, perverting the sense and use of them, as they do many other passages of the Old and New Testament, to their own everlasting and aggravated destruction.

17. Since then thou, my dear Christian brethren, are forewarned of these things, and assuredly know and believe that Christ will certainly come to judgment, and take vengeance upon all the ungodly, take the most earnest heed, lest any of you should, along with other apostates, be drawn aside from him, and his ways of truth and holiness, by the false notions, deceitful insinuations, and vile practices, of impious, immoral, lawless, men ; and fall from that stability in the doctrines, purity, and profession of the gospel, in which ye have hitherto persisted.

18. But, to prevent all declensions and revolts, let it be your earnest prayer and endeavour, in the use of all proper means, to obtain a growing persuasion and sense of God's free favour, to wax stronger and stronger in the habits of grace, and more and more to abound in the exercise thereof ; and in a clear, fiducial, practical, and experimental, acquaintance with the person, offices, relations, doctrines, promises, and commandments, of our divine Lord and all-sufficient Saviour Jesus Christ, and with your own personal interest in him.

19. Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

20. But grow in grace, and in the knowledge of our LORD and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

Rom. 16. 27. 1 Tim. 1. 17. 2 Tim. 4. 18. 1 Pet. 4. 11. Rev. 1. 6. & 5. 13.

Anno Domini
cir. 67.

Ps. 50. 3. Is.
64. 1. & 34. 4.
Mic. 1. 4.
2 Thes. 1. 8.
ver. 10.

Is. 65. 17. &
66. 21. & 26.
2. & 66. 22.
Rev. 21. 1, 27.
Heb. 2. 5.

See ver. 11.
Mat. 24. 42.
Rom. 5. 1, 16.
1 Cor. 1. 8.
Eph. 1. 4. &
5. 27. Phil. 1.
10. & 2. 15.
Col. 1. 22.
1 Thes. 3. 13.
& 3. 23. Jude
24.

Rom. 2. 4.
Heb. 9. 18. &
10. 36. 1 Pet.
3. 20. ver. 9.

Rom. 1. 5.
1 Cor. 2. 7.
16. Eph. 3. 3.
4. Col. 1. 25.
—27. 1 Cor.
15. 10.

Rom. 8. 19—
24. 1 Cor. xv.
2 Cor. 5. 10.
1 Thes. 4. 15.
—17. 2 Thes.
2. 3.

Dent. 29. 29.
& 30. 11. Ps.
119. 8. & 119.
105. Prov. 6.
23. 2 Pet. 1.
19. Heb. 5.
13.

Mark 13. 23.
Eph. 4. 14.
ch. 1. 10, 12.
& 2. 1, 17, 18.
Jude 12, 13.
Jam. 1. 8.

Ch. 1. 5—8.
Eph. 4. 13.
15, 16. Mat.
13. 23.
2 Thes. 1. 3.
1 Pet. 2. 2.
Col. 1. 10.

REFLECTIONS UPON CHAP. III.—The very best of Christian professors have need to be repeatedly stirred up to their duties, to be reminded of all the doctrines and commandments of Jesus Christ, and cautioned against the errors and evil practices of wicked and designing men. And the purer men's minds are, it is the more wicked to corrupt them.—How precisely the scripture foretells the conduct of its adversaries, our own Deists not excepted, and thereby renders their wicked opposition a proof of its own divine inspiration ! But, notwithstanding all the scoffs of his adversaries, with amazing patience does God delay the seasons of his wrath, particularly the last judgment, that sinners may have full space to repent and embrace his salvation. And delay of years is quite insignificant, when compared with his absolute eternity.—In the most tremendous manner Jesus will come at last.—The heavens shall perish before him ; the elements melt away ; and the earth, with all that is therein, be burnt up ! How terrible for carnal men to have that world, which they had chosen for their portion, universally kindled into flames, to give them a final adieu, and fearful introduction into hell ! But blessed is the change which shall then be made in the purification of our lower world, and in forming out of its ashes new heavens and a new earth, for the everlasting happiness of ransomed men. In the faith and contemplation of these great events, how circumspect, holy, and religious, ought we to be. Fully should we be weaned from the world ; be steadfast in our profession and practice ; fervent in prayer for necessary supplies ; and earnest to grow in grace and in the knowledge of Christ our Lord.

THE FIRST EPISTLE GENERAL OF JOHN

Was probably written about twenty years after the destruction of Jerusalem, and chiefly to the Jewish Christians. The scope of it is to establish their faith in Christ, as the eternal Son of God and promised Messiah ; to lead them into affecting views of his and his Father's love in the work of our redemption, and thereby engage their love to God and to one another, and sweetly constrain them to depart from all iniquity, and yield a cheerful obedience to all his commandments, answerably to their high privileges, hopes, and obligations ;—and, in fine, to exhibit a system of infallible marks for trying the reality of our grace.

Anno Domini
cir. 30.

CHAP. I.

(1) Bears undoubted testimony to Jesus Christ as the sufficient ground of a believer's comfort; 1—4. (2) Represents the necessity of holiness, in order to comfortable fellowship with God; 5—7. (3) Represents the relief which saints have against that sinfulness which they see and feel in themselves, from the forgiving mercy of God and the blood of Christ; 7—10.

THAT^a which was from the beginning, ^bwhich we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of ^cthe word of life;

2 (For ^dthe life was ^emanifested, and we have seen ^fit, and bear witness, and shew unto you that eternal life, which was ^gwith the Father, and was manifested unto us);

3 That which we have seen and heard declare we unto you, that ye also may have ^hfellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you ⁱthat your joy may be full.

5 ^jThis then is the message which we have heard of him, and declare unto you, that ^kGod is light, and in him is no darkness at all.

6 ^lIf we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But, if we ^mwalk in the light, as he is in the light, we have fellowship one with another, and ⁿthe blood of Jesus Christ his Son cleanseth us from all sin.

8 ^oIf we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 ^pIf we confess our sins, he is faithful

10 ^qand just to forgive us ^rour sins, and to cleanse us from all unrighteousness.

10 ^rIf we say that we have not sinned, we make him a liar, and his word is not in us.

CHAP. II.

(1) Directs believers to the intercession and atonement of Christ for relief and help against sinful infirmities; 1, 2. (2) Testifies that all saving knowledge of Christ, and union to him, produce holy obedience to his law and love to his people; 3—11. (3) After addressing Christians in their different characters, as little children, young men, and fathers, warns them all against an inordinate love to the world, and against Antichristian errors; 12—23. (4) Encourages them to stand fast in the faith and holiness of the gospel, according to the light and influence of the Holy Ghost which they had received; 20, 24—29.

MY ^alittle children, these things write I unto you, ^bthat ye sin not. And, if any ^cman sin, ^dwe have an Advocate with the Father, Jesus Christ the righteous:

2 And ^ehe is the propitiation for our sins: and not for our's only, but also for ^fthe sins of the whole world.

3 And ^ghereby we do know that we know him, if we keep his commandments.

4 ^hHe that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 ⁱBut whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 ^jHe that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, ^ka new commandment I write unto you, which thing is ^ltrue in

10 ^mand just to forgive us ⁿour sins, and to cleanse us from all unrighteousness.

fitted for communion with him in this world and in that which is to come. 10. If we pretend that we have not transgressed the law of God so as to need pardon by the blood, and sanctification by the Spirit, of Christ, we deny the truth of what he has testified concerning every man in his word; and thereby shew that the truth of the gospel, which supposes us sinners, and leads us to Christ for salvation from sin, has no place in us.

REFLECTIONS UPON CHAP. I.—It is delightful when ministers preach Christ from experimental knowledge of him. But incontestible is the evidence we have of the gospel revelation concerning him and his benefits: and glorious is the fellowship which believers are thereby led into with him and his Father.—There is an absolute necessity of justification through his blood, and of holiness in heart and life, in order to have delightful fellowship with an infinitely high and holy JEHOVAH. And absurd is it to pretend that we either are, or have been, without sin in this world, or that we have fellowship with God, while we indulge ourselves in any sin. It is a great comfort, under all our felt and detested pollutions, that Jesus' blood is sufficient to cleanse us; and God, as faithful to his promise and just to his Son, must pardon and sanctify us. What an encouragement is this to gospel repentance, cordial confession, and earnest reformation!

CHAP. II. VER. I. My inexpressibly dear fellow Christians, I have written this to you to prevent your giving way to any known iniquity, or being surprised into it by temptation, or living in the practice of it; and that when, through infirmity and temptation, any of you fall into sin, ye may not despair of mercy or relief, but by faith rely on the glorious and prevalent intercession of Jesus Christ, in which he pleads our cause with his Father, the Judge of all, against all the charges of law and justice, and all the accusations of Satan, that our iniquities may neither be punished on, nor suffered to prevail and reign in, us;—even upon the ground of his own finished and infinitely perfect righteousness, performed in our room and stead, by which he made a full and complete atonement for all the sins of them that do, or shall hereafter, believe, not only Jews, but Gentiles, scattered every where in the world. 3. And let us rest assured that, if we have any saving knowledge of Christ, or faith in, or love to, him, it will powerfully influence us to a sincere, cheerful, and unreserved, obedience to all his laws and gospel institutions. 4. To pretend to know, love, or believe on, him, or to have had communion with him, without making conscience of keeping his holy commandments, gives the lie to our profession, and to the word of God; and manifests that neither the gospel nor the true grace of God has any place in our hearts. 5. But, if we duly regard, hold fast, and carefully observe, the doctrines, ordinances, and duties, contained in his word, we are undoubtedly under the eminently governing influence of a supreme love to God, and have sufficient evidence that we are vitally united to Christ, and interested in all his benefits. 6. Every one, therefore, who professes to be united to and interested in Christ, or to hold fellowship with him, is indispensably obliged to live a holy and righteous life, in imitation of his.—7, 8. And in my earnestly pressing you to imitation of Christ, particularly in love to God and to one another, I impose no new commandment, but only remind you of a divine precept, which, as to the substance of it, was delivered as early as any Old Testament revelation; and was enforced by our dear Saviour in the beginning of his

EXPLANATORY NOTES. CHAP. I. VER. 1—3. It is not upon slender and doubtful grounds, but on the most full assurance from hearing, seeing, and handling him, both before his death and after his resurrection, and upon the most remarkable spiritual experience of his power, glory, and grace; as well as by the infallible inspiration of the Holy Ghost; that we have preached unto you Jesus Christ, the eternal Son of God, who has all life originally in himself, and has, when manifested in our nature, purchased life for us, and for ever bestows it upon us;—in order that ye might have partnership and communion with us, as one spiritual and holy body, in all the gracious promises, ordinances, influences, blessings, and privileges, which belong to the gospel state:—in which we have communion with the Father in all the blessings of his love, communicated to us through and with Christ, his eternal and dear Son, in all his righteousness and all the blessings of his purchase, and so also with the Holy Ghost in all his graces and comforts, as the earnest of our eternal and immediate fellowship with God in heaven.

4. And these great things I write unto you, that ye may have a fulness of solid satisfaction and joy in this delightful and holy fellowship with God.

5. Now, as the knowledge of what God is, and who shall inherit this grand promise of eternal life, is necessary to your having comfortable fellowship with him, know that Jesus Christ and his Holy Spirit have taught us, that we might publish it unto you, that God is an absolutely perfect Spirit, infinite in wisdom, purity, blessedness, and glory, without the least mixture of any thing defective or sinful.

6. It is therefore plain that all pretences to hold comfortable fellowship with him, or hopes of the eternal enjoyment of him, while we indulge ourselves in ignorance, error, or any sinful practices, are but an evidence of our hypocrisy, give the lie to our Christian profession, and are a practical contradiction to the nature and will of God, and to the whole tenor and design of the gospel, and even to the very nature and truth of things.

7. But if, as children of the light, we, according to our profession, habitually, delightfully, and progressively, think, speak, and act, under the direction and influence of his Spirit, in the ways of truth and holiness, according to the rule of gospel revelation, and after the pattern of God himself, in knowledge, wisdom, holiness, and comfort, then we, as well as our fellow Christians, share in a joint interest, communication, intimacy, and intercourse, with him: and the foundation of this fellowship is, that the infinitely precious atoning blood of Jesus Christ, our appointed Saviour, his eternally and eminently beloved Son, is continually efficacious for cleansing us from the guilt, condemnation, and power, of all our sins, and at last from all the inbeing and effects of it.

8. If any of us, who pretend to be cleansed by the blood of Christ, are so ignorant, proud, and vain, as to imagine that, in this present state of weakness and mortality, we are perfectly purified from all the inclinations and workings of sin, we certainly deceive our own souls; and neither the truth of God's word, which declares the contrary, nor any true light of knowledge, grace, or holiness, is found in us.

9. But if, under an humbling sense of our sinful imperfections and works, we sincerely confess them to the Lord, with faith in Christ's propitiatory sacrifice, for the forgiveness of them, and with penitential shame, contrition, and abhorrence of them, and full purpose of heart by his grace to forsake them, he, in the faithful accomplishment of his promises, and in justice to the merit of his Son, will, for his sake, freely and fully forgive us all our sins, original and actual, and cleanse us from all the reigning power and defilement thereof, that we may be

Anno Domini
cir. 90.

Ch. 5. 16.
Job 14. 4. &
15. 14. Ps.
130. 3. & 143.
2. Rom. 3. 23.
Jam. 3. 2. &
2. 10. see ver
8.

1 Cor. 4. 15.
Gal. 4. 19.
ver. 12, 13.
28. ch. 3. 7.
18. & 4. 4. &
5. 21. 3 John
4. John 13.
35.

Tit. 2. 11, 12.
2 Pet. 1. 15.
16. Phil. 4. 8.

Rom. 8. 34.
1 Tim. 2. 5.
Heb. 7. 24.
25. & 9. 24.
1 Pet. 3. 18,
22.

Rom. 3. 24.
25. & 5. 6—
11, 15—19.
John 1. 29. &
4. 42. & 11.
51. 2 Cor. 5.
16—21. Col.
1. 20. 1 Pet.
2. 24. & 3. 18.
Heb. 2. 17.
ch. 1. 7. & 4.
10, 14.

Ver. 4—6.
ch. 5. 3. John
14. 14, 24. &
15. 10, 14.
Heb. 5. 9.
Ps. 119. 6, 32.

Ch. 1. 6. & 4.
20. & 5. 10.

John 14. 15.
21, 23. & 13.
35. ch. 4. 12.
13. Ps. 119. 9.
11. Tit. 2. 11,
12, 14.

John 6. 56. &
15. 4, 5, 10.

John 13. 15.
1 Pet. 2. 20.
21. 1 Cor. 11.
1. Eph. 5. 2.
ch. 1. 7.

John 13. 34. ch. 4. 21.

Anno Domini
cir. 90.

Rom. 13. 12.
1 Thes. 5. 5.
8 Acts 17. 30.
Mat. 4. 16.
1 Pet. 2. 9, 11.
John 1. 9. &
8. 12. & 12.
35. Eph. 5. 8.
ch. 1. 7. Tit.
2. 11, 12.
2 Tim. 1. 10.
2 Cor. 4. 4, 6.

1 Cor. 13. 2.
2 Pet. 1. 9.
ch. 3. 14, 15.
John 12. 35.
ver. 11.
Ch. 3. 14.
Ps. 119. 163.
John 12. 35.
Rom. 14. 13.
2 Pet. 1. 10.

Gr. scandal.
Lev. 19. 17.
Tit. 3. 3.
ch. 3. 14, 15.
with ver. 9.
John 12. 35.
2 Cor. 4. 4.

Luke 24. 47.
Acts 4. 12. &
10. 43. & 13.
38. ch. 1. 7.
Eph. 1. 7.
Col. 1. 14.

1 Cor. 10. 15.
& 14. 20. with
ch. 1. 1. & 5.
20. Dan. 7. 9.
Ps. 90. 2.

Ver. 14. Eph.
6. 10, 12.
1 Pet. 5. 8, 9.
ch. 4. 4. & 5.
4. 5. Rom. 16.
20. & 8. 13. &
7. 24, 25.

Gal. 1. 8, 9.
Phil. 3. 1.
2 Pet. 3. 1. &
1. 12—15.
Is. 28. 10.
Heb. 5. 12—
14. & 6. 1.

Eph. 6. 10—
17. 2 Tim. 2.
1. 1 Pet. 5.
8, 9. ver. 13.

John 5. 38. &
8. 31. Col. 3.
16. Ps. 119.
11. Jer. 31.
33.

Rom. 12. 2.
Col. 3. 1, 2.
Mat. 6. 24.

Luke 16. 13.
Gal. 1. 10, 16.
Jam. 4. 4.
1 Cor. 7. 31.
ver. 16.

Rom. 13. 13, 14. Eccl. 5. 10—12. Eph. 2. 2, 3. Tit. 3. 3.
Jam. 1. 10. & 4. 14. 1 Pet. 1. 24. 1 Cor. 6. 13. & 7. 31.
10. 25. John 10. 28, 29. 1 Pet. 1. 5. John 4. 14.

him and in you: because the darkness is past, and the true light now shineth. 9 He that saith he is in the light, and hateth his brother, is in darkness even until now. 10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. 12 I write unto you, little children, because your sins are forgiven you, for his name's sake. 13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. 14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. 15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof; but he that doth the will of God abideth for ever. 18 Little children, it is the last time:

ministry, and preached to you at your first belief and profession of the gospel. Nevertheless, I further explain and inculcate this duty of brotherly love under new obligations, motives, encouragements, and assistances, as enjoined by Christ, in a more spiritual, extensive, and cordial, view, and as exemplified by him in an unparalleled manner; because the darkness of the Jewish dispensation, and of your former state of ignorance, error, and sin, is in a great measure past; and the clear light of the gospel, or of Christ in it, is now displayed in its full glory, and shines into your hearts. 9—11. Let men make what professions they will of Christian knowledge, faith, holiness, or comfort, their habitual indulgence of an uncharitable, malicious, and revengeful, temper of spirit towards their neighbours, and especially fellow Christians, infallibly marks them in a state of sin and error, destitute of all evangelical light and grace, quite ignorant of the way that leads to eternal life, and going on in errors and evil practices, without discerning or considering the fearful tendency thereof. But they, who affectionately love their brethren for Christ's sake, manifest themselves savingly enlightened, and renewed by the grace of the gospel, and neither do they lay stumbling-blocks in the way of others, to hinder them from their duty; nor shall any difficulties hinder them from their own. 12—14. These admonitions, cautions, and encouragements, I write to you all, particularly to you, my dear weak believers; because that your faith, being true, however weak, ye have received the full and irrevocable forgiveness of all your sins through Jesus' blood, to the glory of his grace; and ye have been brought to a fiducial and affectionate knowledge of God, as your heavenly Father in him:—and to you who have had a long standing in Christianity, and have attained a large stock of knowledge and experience; because, taking pleasure to meditate on the deep things of God, ye have, with great judgment, faith, and love, understood much of him, and of his eternal purposes and contrivances for your salvation:—and to you, who, by zeal, activity, and spiritual attainments, are remarkably fitted for the Christian race and spiritual warfare; because ye have encountered, wrestled against, and obtained glorious victories over, Satan and your lusts, and have the word of God deeply rooted in you, enabling you to perform the most difficult duties;—beseeching all of you to act answerably to your privileges and characters, in obedience to the whole divine law, particularly in loving God and one another. 15. And, in order hereunto never let your affections be engaged to this present evil world as your portion or rest; nor entangled with, engrossed by, or inordinately carried out after, any of its allurements: for, if your hearts be supremely set upon worldly enjoyments, of whatever kind, ye can have no true love to God, the Father of Christ and of all true believers in him. 16. For, however enticing the things of this world are to the irregular desires of men's hearts, whether consisting in pleasures, suited to gratify lewd, intemperate, and luxurious, inclinations; or in riches, estates, and possessions, suited to the covetous eye, which cannot be satisfied with them; or in honours, dignities, and preferments, grand houses, or furniture, calculated to feed pride and ambition;—their perverting and ensnaring influence is not from God the Father of mercies, nor according to his design in giving them, nor effected by his love to, or his grace in, his people;—but it proceeds from the malignant influence of the things of this world upon men's carnal hearts, and their own corrupt inclinations to them. 17. And, to arm you against all temptations, and take off all your inordinate affections from

Anno Domini
cir. 90.

Mat. 24. 5,
11, 24. John
5. 43. Acts 20.
29, 30. 2 Thes.
2. 3—12.
1 Tim. 4. 1—
3. 2 Tim. 3.
1—6. & 4. 3.
4. 2 Pet. 2. 1.
ch. 4. 3. ver.
19. 2 John 7.
Rev. ix.

Deut. 13. 13.
Ps. 41. 9. &
55. 12—14.
Acts 20. 29.
30. 1 Cor. 11.
19.

Job 17. 9.
Ps. 125. 1, 2.
Prov. 10. 25.
Mat. 24. 24.
John 6. 37. &
10. 28, 29.
2 Tim. 2. 19.
1 Pet. 1. 2—5.
Heb. 10. 39.
Jude 1. John
4. 14.

Ver. 27. ch. 4.
13. 2 Cor. 1.
21, 22. Is. 44.
3. 4. Ezek. 36.
27. Zech. 12.
10. John 7.
38, 39. & 14.
16, 17. 26. &
15. 26. & 16.
7—13. 1 Cor.
2. 15. Prov.
28. 5. Mat.
11. 25.

Ch. 1. 4. & 5.
13. ver. 12—
14, 26.

2 Thes. 2. 3,
4, 9, 12. ch.
4. 3. 2 John 7.

Ver. 22. Luke
12. 9. John 6.
53. & 8. 19. &
14. 9, 10. &
10. 30. & 15.
23. 2 Tim. 2.
12. ch. 4. 15.
3 John 9.

Ps. 119. 11.
Prov. 23. 23.
John 15. 7.
Col. 3. 16.
Luke 9. 44.
Rev. 3. 3, 11.
Heb. 3. 6, 14.
2 John 6.
Jude 3.

John 14. 23.
& 15. 9, 10.
& 17. 21—24.
ch. 1. 3, 7.
& 4. 15, 16.

and, as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for, if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth; but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? he is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also.

24 Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, even eternal life.

26 These things have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but, as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Is. 45. 17. & 54. 8, 9, 19. Mat. 19. 29. John 3. 14—17, 36. & 6. 32—58. & 8. 51. & 17. 2, 3. & 5. 24. Rom. 5. 10, 15—21. Tit. 1. 2. ch. 1. 2. & 5. 11. Ch. 3. 7. 2 John 7. Acts 20. 29, 30. Phil. 3. 2. Col. 4. 8, 18. 2 Pet. 1. 12—15. & 2. 1. & 8. 1, 17. See ver. 20. ch. 3. 24. Rom. 8. 9. Gal. 4. 6. 1 Cor. 2. 12. 2 Tim. 1. 14. Jer. 31. 33, 34. Heb. 8. 10, 11. John 14. 26. & 16. 13. 1 Cor. 2. 15. Or it.

earthly things, think how uncertain, unsatisfying, fleeting, fading, and perishing, they are, and how quickly they, and all our inclinations towards or gratification by them, will come to an end; whereas they, who, from a principle of faith, persist in a steadfast course of obedience to God's will, are possessed of substantial, satisfying, and abiding, realities, and stand fixed in the everlasting favour of God, and in a state of grace, and shall for ever live in the full possession of all durable and heavenly happiness. 18. My dearly beloved fellow Christians, the many deceivers that have arisen in the world, in opposition to the person, doctrines, and laws, of our Lord Jesus Christ, as forerunners of the Romish Antichrist, plainly manifest that we are already entered on the perilous times of God's last dispensation of mercy to men. 19. Their utter revolt from the faith and fellowship of the gospel, after they had made plausible appearances of being sincere converts; and separating themselves from our church communion, that they might broach and spread their errors or infamous practices; fully manifest that they were never true believers, renewed by grace as we are, but mere hypocrites and false-hearted professors. 20. But ye who are true believers have, through the intercession and influence of our infinitely holy and sanctifying Saviour, been richly endowed with the Holy Ghost in his gifts and graces; by means of which ye are led into an experimental and practical knowledge of every thing necessary for your preservation from seduction, or your eternal salvation. 21. I therefore write to you, not as to persons ignorant of the fundamental truths of the gospel concerning Christ, but as to those who already know, believe, and esteem, them, and are well assured that no fraud, deceit, or error, such as these seducers promote, can proceed from the gospel, or be consistent with it, in order that I may further confirm and establish you in it. 22, 23. And none more certainly manifest themselves impostors and false teachers, than they who, contrary to all the evidence given by the prophets and apostles, and by his Father's and his own declarations, miracles, and conduct, deny Jesus of Nazareth to be the eternal Son of God and promised Messiah come in the flesh; and, in so doing, deny the Father as connected with him in his divine character and mediatorial office:—whereas they who cordially own, believe, and confess, him to be the Father's coequal and coeternal Son, and the only Saviour of lost sinners sent by him, duly honour both Father and Son, and have a right knowledge of the Father, and a special interest in his favour through his Son. 24. Let therefore the true doctrine concerning Christ and his Father, in which ye were instructed from the very beginning of your Christian profession, be still embraced, held fast, and fixed in you, as an abiding principle; thus shall ye manifest yourselves saints indeed, and shall have abiding union and fellowship with Christ, and his Father through him, to your complete salvation; 25. And shall inherit that whole extent of eternal life, in grace here and glory hereafter, which is purchased by Christ, promised in the new covenant, and offered in the gospel. 26. These hints I have given you, to establish, comfort, and fortify, you against those adversaries of Christ who, by subtle and ensnaring artifices, labour to corrupt your principles and practices, and draw you away from the simplicity of the gospel. 27. But I need not insist upon them, because the Holy Ghost, who is incapable of, and infinitely hates, all deceit and falsehood, in his person, gifts, and graces, does and shall perpetually dwell in you, to enlighten, guide, govern, and lead, you into the knowledge of all things

Anno Domini
cir. 90.

John 15. 4—
7. Col. 2. 6.

Ch. 3. 2.
Col. 3. 4.
1 Pet. 5. 4.
Luke 21. 36.
Mark 8. 38.
ch. 4. 21. Is.
25. 9. 2 Tim.
4. 8. Heb. 9.
28. Rev. 22. 14.
1 Pet. 1. 15. Tit. 2. 12, 14.
3, 23. 2 Pet. 1. 4. ch. 3. 9. & 5. 18.

28 And now, little children, 'abide in him; that 'when he shall appear we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, 'ye know that 'every one that doth righteousness is 'born of him.

† Or know ye. Ch. 3. 7, 10. 2 Cor. 1. 12. Gal. 5. 22, 23. 1 Pet. 1. 13. & 3. 3, 5, 6. Jam. 1. 18. 1 Pet. 1. 3, 23. 2 Pet. 1. 4. ch. 3. 9. & 5. 18.

CHAP. III.

The apostle here (1) Admires the love of God in making believers his children; 1, 2. (2) Shews that all saving hope of eternal glory, and all communion with Christ and regeneration by his Spirit, infallibly promote holiness, and hatred of sin; 3—10. (3) Represents love to fellow Christians as a distinguishing mark of saintship; 11—15. (4) Describes that love by such actings as evidence it sincere: 16—21. (5) Represents the great advantage of faith, love, and obedience; 22—24.

BEHOLD^a, what manner of love the Father hath bestowed upon us, ^bthat we should be called [the sons of God: therefore 'the world knoweth us not, because it knew him not.

2 Beloved, ^dnow are we the sons of God, 'and it doth not yet appear what we shall be: but ^fwe know that, when he shall appear, we shall be like him; for we ^gshall see him as he is.

3 And ^hevery man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: 'for sin is the transgression of the law.

5 And ye know that ^khe was manifested to take away our sins; and in him is no sin.

John 3. 16.
Ps. 36. 6, 7.
& 89. 1, 2, 28.
Jer. 31. 3.
Rom. 5. 8.
ch. 4. 9, 10.
16, 19. Mat.
5. 45.
Jer. 3. 4, 19.
John 1. 12.
2 Cor. 6. 18.
Rom. 8. 16,
17.
Col. 3. 3.
John 15. 12, 21.
& 16. 3. &
17. 25.
Is. 56. 5.
Rom. 8. 14—
17. Gal. 3. 26,
29. & 4. 6, 31.
Ps. 31. 19.
1 Cor. 2. 9.
Rom. 8. 18.
2 Cor. 4. 17.
2 Cor. 5. 1—
7. Eph. 1. 14.
Rom. 8. 28.
29. 1 Cor. 15.
49. Phil. 3. 21.
Col. 3. 4.
Eph. 5. 26, 27.
Jude 24.
Job 19. 26,
27. 1 Cor. 13.
12. Mat. 5. 8.
Ps. 17. 15. & 16. 11. John 17. 24. Rev. 22. 4, 5.
12. ch. 4. 17. Heb. 12. 14. & 7. 26.
1. 21. & 20. 28. Rom. 3. 24—26. & 4. 25. & 5. 6—21. 2 Cor. 5. 21. 1 Pet. 2. 22, 24. & 3. 18. 1 Tim. 1. 15. Tit. 2. 14. ch. 1. 7. & 4. 9, 10. Rev. 1. 5. Eph. 5. 2, 25—27. Heb. 1. 3. & 4. 15. & 9, 26, 28. & 7. 26. Luke 23. 41. John 8. 46. & 14. 30. ch. 2. 1.

necessary to salvation, and render you perseveringly stedfast in Christ and his truth. 28. I beseech you therefore, my dear little children, carefully to adhere to Christ and the pure doctrines of the gospel, and your holy profession thereof, that, at his glorious appearance to judge the world, our expectations of you may not be disappointed, but we may have the satisfaction to see you appear with him in glory, as persons truly converted to him, and built up in him, by our ministrations.

29. And, since we trust ye have right thoughts of Christ, our righteous Mediator, who also bestows righteousness upon his people, ye cannot but know that every one, who, from a principle of faith and love to him, habitually practises what is right, and lives in imitation of and obedience to him, is, by his regenerating Spirit, endued with abiding principles of saving grace, and is, by adoption, made a child of God and heir of eternal glory.

REFLECTIONS UPON CHAP. II.—The gospel at once delightfully dissuades from sin, and provides relief under the oppressive sense of it. And happy is it that Jesus' ever prevalent intercession for his people is founded on his infinitely valuable and all efficacious atonement. But it is absurd to pretend knowledge of Christ, or union of fellowship with him, without conscientiously keeping his commandments and following his holy example.—Though now under the gospel the law of brotherly love has new manifestations and enforcements, it was always the same in substance. And it is impossible for men either to be or live like Christians without practising it. In Christ's family on earth, what different degrees are there of grace and experience! But the weakest saints have their sins fully forgiven them, and love their heavenly Father. And the more they grow in grace, the more established are they in the faith, and capable of resisting and conquering the devil and his instruments, while the ripest for glory have the deepest acquaintance with God and his counsels.—But, alas, the prevailing love of this world is a fatal enemy to all true practical religion. Its precarious, empty, and perishing, pleasures, riches, and honours, often carry off men's hearts from every thing eternal and divine.—Crafty seducers and ruinous errors greatly plague the church in every age. And how many, by their apostasy from the practice and profession of the gospel, manifest that they were never truly chosen by God nor believed on his Son! Infinite then is the mercy that the Holy Ghost by his enlightening and attractive influences, so brings and binds all the elect to Christ, that not one of them can ever fully or finally apostatize from his truths or ways; and that his infallible promise of eternal life secures their growth in holiness, and honourable appearance before his tribunal.

CHAP. III. Ver. 1. Behold, with attention, admiration, gratitude, joy, and praise, what free and transcendent love and mercy the great JEHOVAH hath bestowed on us, in making us—who are, in ourselves, altogether worthless, mean, vile, and contemptible sinners—his regenerated and adopted sons, heirs of himself and all the blessings of his new covenant! No wonder the carnal and wicked men of this world do not esteem, love, or own, but hate, us who bear his image, since they are ignorant of his nature, and will, and do not esteem, approve, nor acknowledge, either Father or Son. 2. My dear fellow Christians, notwithstanding our many natural and sinful infirmities, and our apparently despicable meanness, we are already the sons and heirs of God by regeneration, adoption, and marriage union to his Son; and therefore, though neither worldly men around us, nor even ourselves, can as yet conceive the excellency of our station, or the full glory and happiness that are annexed to it;—yet by faith, and by the witness of his Spirit, we certainly know that, when Jesus Christ shall appear in his glory to judge the world, we, by the views and influences of his divine and mediatorial glory, then fully revealed, shall be made, and appear, like him in light and love, holiness, happiness, and glory. 3. And, wherever the true and well grounded hope of this is, it powerfully influences to aim at, and endeavour through grace to attain, all possible purity in heart and life, in imitation of

6 'Whosoever abideth in him sinneth not: whomsoever sinneth hath not seen him, neither known him.

7 Little children, 'let no man deceive you: he that doth righteousness is righteous, even as he is righteous.

8 'He that committeth sin is of the devil: for the devil sinneth from the beginning. 'For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God 'doth not commit sin; for his 'seed remaineth in him: and he cannot sin, because he is born of God.

10 'In this the children of God are manifest, and the children of the devil: Whosoever doth not righteousness is not of God, neither he that loveth not his brother.

11 For 'this is the *message that ye heard from the beginning, 'that we should love one another.

12 Not as 'Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, 'if the world hate you.

14 'We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

* Gen. 4. 4—8. Jude 11. Heb. 11. 4. Prov. 25. 8. with John 15. 19. 1 Pet. 4. 4. Prov. 29. 27. John 15. 18, 19. & 17. 14. 2 Tim. 3. 12. John 16. 33. Acts 14. 22. Ch. 2. 10. & 5. 13. ver. 15. John 5. 24. & 13. 35. with ch. 2. 9, 11. & 4. 7, 8, 20, 21. 1 Thes. 4. 9.

Anno Domini
cir. 90.

1 John 15. 4—
7. & 8. 34, 36.
1 Cor. 1. 30.
Col. 1. 2. &
2. 6. ver. 9.
ch. 5. 18. &
2. 4. & 4. 8.
3 John 11.

1 Cor. 6. 9.
Gal. 6. 7.
ch. 2. 26, 29.
ver. 10. ch. iv.
& 5. 1—3, 21.
2 John 6.
Ezek. 18. 5—
9.

John 18. 44.
Mat. 13. 38.
Eph. 2. 2. ch.
5. 19. ver. 10.
See ver. 5.
Mat. 12. 29.
Luke 10. 18.
John 12. 31.
& 16. 11.
Col. 2. 15.

John 18. 34.
ch. 2. 29. & 5.
18. Rom. 7.
15—24.

1 Kin. 14. 8.
Ezek. 36. 26.
Job 19. 28.
John 3. 3, 5, 6.
1 Pet. 1. 23.
2 Pet. 1. 4.
2 Cor. 5. 17.
Eph. 2. 5, 10.
& 4. 23, 24.

Ch. 2. 29.
2 Cor. 1. 12.
John 8. 44.
Acts 13. 10.
ch. 4. 8.

Ch. 1. 5. & 2.
7.

* Or commandment.

John 13. 34,
35. & 15. 11.
Lev. 19. 18.
Mat. 22. 39.
Gal. 6. 2.
Eph. 5. 2.
1 Thes. 4. 9.
1 Pet. 1. 22.
& 3. 8. & 4. 8.
Jam. 2. 8.
ch. 4. 21.
ver. 16, 23.

and conformity to him in his superlative purity and holiness. 4. But whoever wilfully lives in any known sin, not only rebels against the light, grace, and obligations, of the gospel, but manifestly violates the moral law, which is holy, just, and good; for the strict and proper notion of sin is a deviation from, or contrariety in disposition, thought, word, or deed, to, the law of God, that unchangeable rule of righteousness, which is a transcript of his holy nature and will.

5. And nothing can be more evident than that the allowed practice of any sin is inconsistent with a good hope of being glorified together with Christ at his second coming, since the whole gospel shews that the end of his first appearance in the flesh was, that, by his sacrifice of himself, he might deliver us from the guilt, power, pollution, and inbeing, of our sins; and his perfect holiness caused all expiation for himself to be needless, and renders it impossible for him to have fellowship with wilful sinners. 6. Such therefore as abide in him by vital union and gracious fellowship, cannot sin deliberately, habitually, presumptuously, and wilfully. And, if any professor sin in this manner, he has never had any spiritual knowledge of or faith in Christ, nor any experimental and saving fellowship with him.

7. Let therefore no false teacher impose upon you, my dear children. Fix it in your minds, as a certain and important truth, that it is only they, who, from principles of faith and love, conscientiously and habitually work righteousness in all their dealings with God or men, that are sustained, as inherently and actively righteous before God, in conformity to Jesus, who loved, and constantly fulfilled, all righteousness.

8. Whoever deliberately, habitually, presumptuously, and wilfully works iniquity, under the influence of his inward corruptions, is a child and obedient subject of the devil, who, from the very beginning of time, has constantly persisted in sinning himself, and in tempting his fellow angels and mankind to sin, to their everlasting ruin. Now this is so contrary to every thing said, done, or countenanced, by Christ, that he, the eternal Son of God, came into this world, as sent by his Father, that, by his doctrine, obedience, and sufferings, he might counteract the devil, and deliver men from that sin and misery which he had introduced.

9. Whosoever therefore is, by the regenerating power of the Holy Ghost, made partaker of a divine nature, is no longer a wilful and habitual worker of iniquity, like the devil and his children; for that divine principle of grace, which was infused into him in his regeneration, has an abiding root and residence in him to rule and govern him, that he can no more love and live in sin, or sin with deliberation and full consent of his will, as he was wont to do, or continue impenitent in the sins into which he has been surprised by temptation; because, being a child of God, and born of the Spirit, he has received an indwelling habit or principle of grace, that wills and works in direct opposition to all sin.

10. By these habitual inclinations and exercises, either in opposition to or in favour of sin, are the children of God and those of the devil plainly distinguished, and openly discovered and known to be such: for, let men's pretences be what they will, if they do not love, and habitually live in, the practice of religion and morality, and have not a sincere and cordial affection for their Christian brethren, it is impossible they can be the regenerated or adopted children of God.

11. For both our Lord himself, and his apostles and servants, have all along urged that, if we profess to be his followers, we should dearly love one another, and labour to promote one another's real advantage; 12. Not imitating Cain, that first born of our fallen parents, and notorious child of the devil, who, under the malignant influence of that infernal father, cruelly murdered his brother Abel, for no other reason, but because his works were better in themselves, and more respected by God, than his own abominable actions.

13. Never therefore marvel at it as a new and strange thing, if wicked men, those children of the devil, should hate you, as Cain did Abel; there being an established enmity between the seed of the woman and of the old serpent. 14, 15. And never let us be uneasy under the hatred of the world, since God loveth us; and since our sincere and cordial love to all that bear his image is a manifest proof that we are

Anno Domini
cir. 90.

Lev. 19. 17.
Mat. 5. 21.
22. Tit. 3. 3.
ch. 4. 20. Gal.
5. 21.

Ch. 4. 9, 10.
John 3. 16. &
15. 13. Rom.
15. 8. Eph. 5.
2. 25. John 10.
15. Tit. 2. 14.
Mat. 20. 28.
1 Pet. 1. 18,
19. & 2. 24.
& 3. 14. Rev.
1. 5. & 5. 9.

Rom. 15. 4.
Phil. 2. 17.

Luke 3. 11.
ch. 4. 20. & 5.
1. Deut. 15. 7.
Jam. 2. 15.

Rom. 12. 9.
Jam. 2. 15.
1 Pet. 2. 22.
& 3. 8. & 4. 8.
ver. 11. with
Ezek. 33. 31.

See ver. 14.
ch. 5. 1, 2. &
4. 17, 20, 21.
John 13. 35.
& 18. 37. &
8. 31, 32.
2 Tim. 1. 11.

+ Gr. persuade.

Rom. 2. 15.
Ps. 50. 15—
21. & 40. 8.
1 Cor. 4. 4.

2 Cor. 1. 12.
Heb. 10. 22.
ch. 2. 28. &
4. 17. ver. 22.

Ps. 10. 17. &
34. 15. & 66.
12. Prov. 15.
29. & 28. 9.
Jer. 29. 12.
Mat. 21. 22.
& 7. 7, 8.
Luke 11. 9.
John 15. 7. &
9. 31. & 14.
13. & 16. 23.
Jam. 1. 5. &
5. 16. ch. 5.
14.

John 6. 29. & 17. 3. Ps. 2. 12. John 3. 14—16. & 9. 31. Mark 16. 15, 16. Acts 16. 31. 1 Tim. 1. 15. * Lev. 19. 18. Mat. 22. 39. Eph. 5. 2. 1 Thes. 4. 9. 1 Pet. 4. 8. & 3. 8. ch. 4. 12, 21. ver. 11. John 13. 34, 35. & 15. 12. † John 14. 23. & 15. 10. & 6. 54, 56. & 17. 21. ch. 4. 12.

translated from a state of condemnation to a state of justification and adoption to eternal life, and are quickened, from a death in sin, to a life of righteousness and holiness:—whereas they who do not love the saints, as beloved by and belonging to Christ, and bearing his image, are still in a state of condemnation and spiritual death. Nay, he that, instead of cultivating this Christian temper towards his brother, indulges wrath, malice, envy, and revenge, is, in God's reckoning, a murderer; and such a one the word of God represents as having no principle of spiritual life abiding in him, or any title to or meetness for eternal life.—16. Since the eternal Son of God freely and cheerfully gave himself an offering and sacrifice to God, to make atonement for our sins and purchase our eternal salvation, we have a marvellous evidence of the truth and greatness of his love towards us; with which we ought to be so deeply affected and influenced as to stand ready to expose our very lives for encouraging the faith and hope of his ransomed people, and for the preservation of such as are eminently serviceable in the church. 17. But if, instead of copying Christ's example, we can see our Christian brethren in necessitous circumstances, yet harden our hearts against them, and decline relieving them when God has put it in our power, how can we pretend to have the faith of God's love to us, or any interest in, or real love to, God abiding in us. 18. Let us not, my brethren, content ourselves with even the strongest expressions of compassion and kindness to our fellow Christians and neighbours, but let us demonstrate our love in proper acts of beneficence and service, and in offices of substantial friendship, according to our professions; 19. And, by the prevalence of this excellent temper and conduct, we have sure evidence that God has regenerated us by his word of truth, and brought us to understand, believe, and live under the government of, the true principles of the gospel, as sincere Christians; and shall be emboldened to appeal to him for our integrity, whatever censures the world may pass upon us; which will comfortably free us from the stinging reproaches of a self-condemning conscience. 20. For, if our conscience, which is the deputy and candle of the Lord, witness against, accuse, and condemn, us of allowed hypocrisy, in our professions of love or of adherence to the truths of the gospel, what an awful sentence may we expect from God, who is infinitely more great and just, and better acquainted with our whole conduct! 21. But, if our conscience, upon due deliberation, under the enlightening and witnessing of the Holy Ghost, according to the truth of the gospel, acquit us from all charges of reigning or allowed guile, we may, in proportion to our consciousness of this, have humble boldness in our claim of God as our God and Father, in our professions of love to him and his people, and in appeals to him concerning our integrity; and a holy freedom, courage, and liberty of soul in our fiducial pleadings with him. 22. And our unfeigned respect to all his commandments, and endeavours always to do what is acceptable in his sight, by Jesus Christ, are an evidence that we have such interest in his favour as that we shall receive, in due time, whatever blessings we sincerely and humbly pray for according to his will, with faith in Christ, and for right ends.—23. And this is the great commandment of God, which is fundamental to, and comprehensive of, all the rest, that we should heartily receive and rest upon Christ alone for salvation, as he is offered unto us in the gospel; and, influenced by this faith, should love all his people, as his members, in obedience to his commandments. 24. All they therefore who conscientiously keep his commandments from a principle of faith working by love, manifest that they live in a state of vital union to, and gracious fellowship with, Christ and his Father, and have these divine persons dwelling in them by faith; and we, who stand in this near and happy relation to Christ and his Father, are assured that he lives with abiding influence in us, by the light, energy, and witness, of his Holy Spirit, which he has freely given us, to produce, excite, and assist in the exercise of, faith, love, and every other grace, in our souls.

15 ^aWhosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. 16 ^aHereby perceive we the love of God, because he laid down his life for us: and ^bwe ought to lay down our lives for the brethren. 17 But ^cwhoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 18 My little children, ^dLet us not love in word, neither in tongue, but in deed and in truth. 19 ^eAnd hereby we know that we are of the truth, and shall assure our hearts before him. 20 ^fFor, if our heart condemn us, God is greater than our heart, and knoweth all things. 21 Beloved, ^gif our heart condemn us not, ^hthen have we confidence toward God. 22 ⁱAnd whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 23 And ^jthis is his commandment, that we should believe on the name of his Son Jesus Christ, ^kand love one another, as he gave us commandment. 24 And ^lhe that keepeth his commandments dwelleth in him and he in

him. ^mAnd hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAP. IV. (1) Cautions against giving heed to every one that pretends to the Holy Spirit; and shews how to distinguish the true from the false claimants of him; 1—6. (2) Delightfully enforces brotherly love as the proper characteristic of a sincere Christian, especially from the love of God and Christ toward us; 7—16. (3) Describes our love to God in its cause, nature, and effects; 17—21.

BELOVED, ^abelieve not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 2 ^bHereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 ^cAnd every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. 4 ^dYe are of God, little children, and have overcome them: because ^egreater is he that is in you than ^fhe that is in the world. 5 ^gThey are of the world: therefore speak they of the world, and the world heareth them. 6 ^hWe are of God: ⁱhe that knoweth God heareth us; he that is not of God heareth not us. ^kHereby know we the Spirit of truth and the spirit of error. 7 ^lBeloved, let us love one another:

sinful men his children by regeneration and adoption. And, notwithstanding their mean or contemptible appearance on earth, great shall be their glory and happiness in the last judgment and the eternal state. Evangelical hopes of everlasting happiness powerfully influence to the study of holiness in heart and life: and an inward principle of grace, under the influence of the Holy Ghost, effectually determines to hate and oppose every thing sinful; as a rebellion against God, a counteracting of Christ's mediation, and an imitation of and obedience to Satan.—Faith as working by love, and love as influencing to an obedience to all God's commandments, are the principal characteristics of a Christian. And it is not high professions, but true and practical love to our fellow Christians, and a conscientious regard to all the laws of God, that will evidence us true believers, children of God, and temples of Christ, his Father, and Spirit. But nothing can more effectually prove us the devil's children and servants than neglect of, or murderous hatred against, our fellow Christians or neighbours.—There is need then of a thorough self-examination on these points. And if we cannot abide the trial of our own consciences, how shall we abide the judgment of an heart-searching God!

CHAP. IV. Ver. 1. Take heed, my dear fellow Christians, to whom God has given his Spirit, that ye do not hearken to, nor be seduced by, every pretender to that Spirit, or by every doctrine which such a one may broach under colour of extraordinary light and immediate revelation; but, before you espouse these high pretenders, carefully examine, by the oracles of God what manner of spirit they have, what doctrine they preach, what lives they lead, and what aims they follow; and there is great need of your being very cautious on this head, as, according to our Saviour's predictions, multitudes of impostors are now gone abroad, and making a great noise in the world. 2, 3. Now, that ye may certainly distinguish the spirits, know that every one who, under profession of preaching by the light and inspiration of the Spirit, cordially believes, freely owns, and boldly professes his faith in, Christ as the eternal Son of God, who hath assumed our nature and fulfilled all righteousness in our stead, and, for our eternal salvation, appears to be truly inspired and authorized by God. But whoever denies that Christ is the true God, or promised Messiah, or denies his true manhood, or satisfaction therein for our sins, is not enlightened, nor authorized, nor born, of God;—but is actuated by that spirit of opposition to Christ and his truths which has already begun to appear in the world. 4. Ye, my dear children, are born of God, and have been taught by his Spirit to avoid, withstand, and overcome, these impostors, and their errors and wicked practices, by the steadfastness of your faith, profession, and obedience;—God, who dwells in you by his Spirit, being infinitely superior in wisdom and power to that Antichristian spirit which is gone forth into the world, and to Satan himself, under whom it acts and works, in the children of disobedience. 5. The views, interests, and doctrines, of these impostors relate to the riches, honours, and pleasures, of this present evil world; and therefore they propagate such notions of secular dominion and grandeur as are agreeable to carnal men; and hence their hearers, who place their happiness in worldly things, hearken to them, and greedily suck in their corrupt doctrines, as most suitable to their own inclinations. 6. But we, who preach an incarnate and crucified Saviour as the only way to everlasting happiness, are enlightened, approved, sent, and owned by, as well as born of, God. Whoever therefore truly knows any thing of God, according to the discoveries which he has made of himself in Christ by the gospel, diligently attends to, and heartily receives, the divine truths, which we preach by the direction of his Spirit. But they, who have not been enlightened and renewed by God, pay no regard to our spiritual doctrine concerning Christ as the only true Messiah, nor to us who preach it. By this we easily and clearly discern whether men preach under the direction of God's Spirit of truth, or under the influence of the erroneous spirit of the devil.—7, 8. Now, to return to what I much aim at in this epistle, let all of us labour always to maintain,

8. Now, to return to what I much aim at in this epistle, let all of us labour always to maintain,

8. Now, to return to what I much aim at in this epistle, let all of us labour always to maintain,

8. Now, to return to what I much aim at in this epistle, let all of us labour always to maintain,

8. Now, to return to what I much aim at in this epistle, let all of us labour always to maintain,

8. Now, to return to what I much aim at in this epistle, let all of us labour always to maintain,

8. Now, to return to what I much aim at in this epistle, let all of us labour always to maintain,

8. Now, to return to what I much aim at in this epistle, let all of us labour always to maintain,

8. Now, to return to what I much aim at in this epistle, let all of us labour always to maintain,

8. Now, to return to what I much aim at in this epistle, let all of us labour always to maintain,

8. Now, to return to what I much aim at in this epistle, let all of us labour always to maintain,

8. Now, to return to what I much aim at in this epistle, let all of us labour always to maintain,

8. Now, to return to what I much aim at in this epistle, let all of us labour always to maintain,

Anno Domini
cir. 90.

Rom. 8. 9.
ch. 4. 13. & 2
20. 27. Ezek.
37. 27. Zech.
12. 10. Is. 44.
3—5.

Acts 17. 11.
1 Thes. 5. 21.
Jer. 29. 8, 9.
Mat. 7. 15,
16. & 24. 4, 5,
24. Eph. 5. 6.
Phil. 1. 10.
2 Pet. 2. 1, 3.
John 7. Acts
20. 29, 30.
Col. 2. 8, 18.

Ch. 5. 1, 2.
1 Cor. 12. 3.

Ch. 2. 18, 22,
23. & 5. 10.
2 John 7. 9.
2 Thes. 2. 7.

Ch. 3. 9. &
5. 18—20. &
4. 5. Rev. 12.
11. ch. 2. 13.
ver. 16.

John 10. 28,
29. 1 Pet. 1.
5. ch. 3. 24.
Eph. 3. 17.

John 12. 31.
& 14. 30. &
16. 11. 1 Cor.
2. 12. & 6.
2, 3.

2 Pet. 2. 10.
—17. Jude
16. John 3.
31. & 15. 19.
& 17. 14. &
7. 7.

Rom. 1. 1.
2 Pet. 1. 1.
Jam. 1. 1.
Jude 1.

John 8. 47.
& 10. 27. &
18. 37. 1 Cor.
14. 37. & Cor.
10. 7.

* Is. 8. 20. Acts 17. 11. John 14. 17. † See ch. 3. 11, 18, 23. & 5. 1. ver. 20, 21.

Anno Domini
cir. 90.Phil. 1. 29.
Gal. 5. 6.
Rom. 5. 5.
Deut. 30. 6.Ch. 3. 14. &
2. 29.Ch. 2. 4. &
3. 6. ver. 20.Ver. 16. Ps.
cxxxvi. & 86.
5. 15. Exod.
34. 6, 7. Mic.
7. 18, 19.John 3. 16.
Rom. 5. 8. &
8. 32. ch. 3.
16. & 5. 11.Deut. 7. 7, 8.
John 15. 16.
Rom. 8. 3, 4.
32. & 5. 24.
25. & 5. 2.
10. 20, 21.2 Cor. 5. 19.
—21. Col. 1.
20. Tit. 3. 4.
ch. 2. 2. ver.
39.Mat. 18. 33.
John 15. 12.
13. ch. 3. 16,
17, 23.Exod. 33. 20.
Deut. 4. 12.
John 1. 18.
1 Tim. 6. 17.
& 6. 11.John 17. 21.
ch. 3. 24. &
2. 5. ver. 18.See ch. 3. 24.
& 2. 20, 27.
John 14. 20.
23, 26. & 17.
21. ver. 15,
16.Ch. 1. 1, 2.
& 2. 1, 2. &
3. 5, 16. John
1. 14. & 3. 14.
—17. Gal. 4.
4. 5. Mat. 1.
21. & 20, 22.
Luke 19. 10.Acts 8. 37.
Rom. 10. 9.
ver. 2. ch. 5.
1. 5. 1 Cor.
12. 3.Ch. 3. 6, 24.
John 14. 20.
23 & 17. 21.

Ch. 3. 1, 16. ver. 9, 10. Heb. 11. 13. Acts 15. 11. Gal. 2. 20. Ps. 18. 1—3. & 14. 2, 5.

See ver. 8, 12, 13.

Jam. 2. 13. ch. 3. 19, 21. & 5. 14.

12. Mat. 10. 25. John 15. 20.

for love is of God; and every one that loveth is born of God, and knoweth God.

8 ° He that loveth not knoweth not God; ° for God is love.

9 ° In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him.

10 ° Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, ° if God so loved us, we ought also to love one another.

12 ° No man hath seen God at any time. ° If we love one another, God dwelleth in us, and his love is perfected in us.

13 ° Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 ° And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

15 ° Whosoever shall confess that Jesus is the Son of God, ° God dwelleth in him, and he in God.

16 ° And we have known and believed the love that God hath to us. ° God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 ° Herein is ° our love made perfect, ° that we may have boldness in the day of judgment: because ° as he is, so are we in this world.

18 ° There is no fear in love; but perfect love casteth out fear: because fear

express, and shew forth, the most sincere and brotherly affection one to another; for such love is begotten, commanded, and approved, by God, and it manifests him that lives in the exercise of it to be a child of God, regenerated by his Spirit, and possessed of an experimental, appropriating, and transforming knowledge of the perfections and will of God:—and on the other hand, he, that is a stranger to the exercise of love to the saints or his neighbours, appears ignorant of the nature and will of God; for God is in his very nature an infinity of grace, mercy, and love; and, in his thoughts, purposes, and dispensations, has manifested himself an infinitely glorious and engaging pattern of kindness and good-will. 9, 10. And this his love has been peculiarly manifested towards us in his freely sending his only-begotten and infinitely well-beloved Son to assume our nature; and, by obeying and dying in our stead, to atone for our sins, who are mean worms, enemies, and ungodly wretches,—that thereby he might purchase eternal salvation and happiness for us, and effectually bestow it upon us. 11. Now, if God loved us at so high and astonishing a rate, we, whom he has thus loved and redeemed by the precious blood of his Son, most certainly ought, under the influence of this love, and in imitation of it, to maintain the most ardent affection towards our Christian brethren for his sake, and in obedience to his will. 12. But since our love to God himself cannot be drawn out by any bodily sight of him, let us shew it by our regard to the saints, those visible representations of him: for, if we love one another as bearing his image, it manifests that we love him, and that he dwells in us by his Spirit to produce this love; and thereby his love to us is eminently and most effectually manifested, and ours to him is brought to its true form, and eminently exercised and proved to be sincere: 13. Yea, by this we have a comfortable evidence of our dwelling, by faith, and love, in union and communion with God through Christ, and of his dwelling in our souls by gracious manifestations and influences; because he has freely afforded us rich communications of his Spirit, to beget and animate this faith and love, and to cast a light upon his own work, in us. 14. And we apostles, who were eye-witnesses of Christ's manhood, preaching, miracles, sufferings, death, resurrection, and ascension to glory, do, upon infallible evidence, attest that the eternal Father sent his only-begotten Son to take upon him our nature, and by this his course of obedience and sufferings to be the Redeemer of both Jews and Gentiles, who do or shall believe on him throughout the whole world. 15. Whoever therefore in these perilous times, from a principle of faith and love, boldly confess Jesus Christ to be the only-begotten Son of God, and only Saviour of lost sinners, thereby manifest that God dwells in them by his Spirit, who has led them to these just sentiments of Christ, and that they dwell in God by faith and love through the great Mediator.—16. And we, who have the experience of this, are fully persuaded on the ground of gospel revelation, and the concurring witness of the Spirit with our spirits, that the most peculiar, transcendent, and distinguishing, love is in the heart of God towards us, and is manifested in his sending his Son to be the propitiation for our sins, that we might live through him, and thus enjoy God, as altogether love, mercy, and grace, to us, without any mixture of fury or wrath against us. And, if we live under the power of an hearty and ardent love to him, and to his children for his sake, he and we have the most delightful reciprocal union and communion:—17. Yea, this manifestation of the sincerity and strength of our love encourages us to hope that we shall appear, with humble confidence, before him as true believers in the awful day of judgment; because, as he is all love to us, so we even in this tempting and ensnaring world, have our hearts filled with a supreme love to him, and with a sincere and ardent love to his children for his sake. 18. This love is indeed ever attended with a holy, filial, reverence of him, and cau-

hath torment. He that feareth is not made perfect in love.

19 ° We love him, because he first loved us.

20 ° If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And ° this commandment have we from him, that he who loveth God love his brother also.

CHAP. V.

(1) Represents love to the saints, as flowing from the new birth, which produces such a love to God as makes obedience to all his commandments pleasant, and such a faith in Christ as overcomes the world; 1—5. (2) Represents the doctrine of Christ's incarnation and Messiahship as fully attested by three witnesses in heaven, and as many on earth; 6—9. (3) Exhibits the happiness of believers, in having eternal life in Christ, and their prayers of faith heard for his sake; 10—17. (4) Directs them to improve their distinguished birth, knowledge, and happiness, in carefully guarding against all idolatry; 18—21.

WHOSOEVER ° believeth that Jesus is the Christ, is born of God: and ° every one that loveth him that begat loveth him also that is begotten of him.

2 ° By this we know that we love the children of God, when we love God, and keep his commandments.

3 ° For this is the love of God, that we keep his commandments: and ° his commandments are not grievous.

4 For ° whatsoever is born of God ° overcometh the world: and this is the victory that overcometh the world, even our faith.

5 ° Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

° Ch. 4. 4. & 2. 13. & 3. 6. Gal. 6. 14. John 16. 33. Rom. 8. 35, 37. 2 Cor. 10. 3, 4. Eph. 6. 12. 1 Pet. 5. 9. ver. 5. ° 1 Cor. 15. 57. ch. 4. 2, 4, 15. see ver. 1.

tious fear of offending him; yet, as we thereby know that we are passed from death to life, there is no distrustful, despairing, or terrifying, fear of him in it, as if he were our enemy. And the more strong and fervent our love is, under an assuring sense of his love to us, the more effectually it banishes all diffident, slavish, and tormenting, fear of him. 19. For our love to him is kindled by, and is the fruit and effect of, his free love to us, which was from eternity in his gracious purposes, and was manifested in time by gracious declarations and works, antecedent to, and the immediate cause of, all our love to him; 20. And this our superlative love to him is necessarily connected with a sincere love to all his children. To pretend to love God, and yet indulge an uncharitable, irreconcilable, and malicious, temper towards our fellow Christians, is to give the lie to our profession, and to all the declarations of scripture, concerning true love to him; for, if we bear not a love to our brethren in the faith and fellowship of the gospel, whom we have seen with our bodily eyes, and in whom we discern visible traces of the image of God, how can we ever love God himself, who, being invisible, can make no impression of himself upon our bodily senses, to affect our heart, or move and engage our affection.

REFLECTIONS UPON CHAP. IV.—When in every age there are so many crafty seducers, there is always great need to try preachers and doctrines by the unerring standard of God's word. And it is a mercy that, when worldly-minded men so eagerly follow worldly-minded impostors, God so marks his faithful ministers with truth, holiness, and success in winning souls, that every unbiassed observer may discern the difference.—Astonishing is God's love to us in first so caring for us, as to give his only begotten Son to be our atoning sacrifice and our effectual Saviour and portion; and in giving his Spirit to dwell in us for the effectual application of all his purchased blessings. What can engage our hearts to a grateful love to God, a candid and open confession of his truths, and a sincere and affectionate love to his people, if this do not! The consciousness of God's loving us, and our loving him, by his grace, affords us great comfort and boldness in all our dealings with him.—But never let me reckon myself a Christian if I do not love all men, especially the saints, as far as they bear Christ's image.

CHAP. V. Ver. 1. Fix it in your minds as the most important truth, that whoever cordially believes that Jesus Christ is the promised Messiah, and depends on him, as the anointed Prophet, Priest, and King, of his church, for all salvation, is regenerated by the Spirit of God; and such, as from this principle of faith have a supreme love to God, esteem of, desire after, and delight in, him, cannot but bear a good will to, and delight in, every Christian brother, as beloved of God, and spiritually begotten after his image. 2. And then we love the children of God aright, on account of their relation and likeness to him, when our love proceeds from such a prevailing love to himself as inclines and engages us to endeavour after all holy obedience to his commandments. Yea, such an impartial respect and delightful obedience to all God's commandments, without counting any of them a heavy burden, is alone the distinguishing mark of an unfeigned and governing love to him. 4. For whosoever is truly regenerated by the Spirit of God, he himself, and all that new nature which is produced in him by faith in Christ, and by virtue derived from him, will so withstand, overcome and triumph over, the terrors and allurements of the men and things of this world, as not to be disheartened by one, or drawn aside from his duty by the other; 5. But it is only by believing on Christ, as the true Messiah and only begotten Son of God and depending on him, by a lively and effectual faith, for justification, sanctification, and com-

Anno Domini
cir. 90.Luke 7. 47.
Ps. 116. 1, 12,
16. & 119. 32.
2 Cor. 5. 14.Ch. 2. 4. & 3.
17.John 13. 34,
35. & 15. 12.
ch. 3. 11, 18,
23. Lev. 19.
18. Mat. 22.
39. Eph. 5. 2.
Rom. 12. 9,
10. & 13. 9,
10. Gal. 5. 14.
Jam. 2. 8.
1 Thes. 4. 9.
1 Pet. 3. 8. &
4. 8.Mat. 16. 16.
John 6. 69.
Acts 8. 37.
Rom. 10. 9,
10. John 1.
12, 13. ch. 2.
22, 23. & 4. 2,
14, 15. & 2.
29.Ch. 3. 14, 17,
23. & 4. 7, 8,
12, 20, 21.
with Esth. 2.
10. Jam. 1. 8.
1 Pet. 1. 3, 23.Ch. 3. 14. &
4. 20. John
13. 35.Ch. 2. 13.
John 14. 15,
21, 23. & 15.
10, 14. & 13.
17. 1 Tim. 1.
5. Mat. 22.
37—40.
2 John 6.Mat. 11. 28
—30. Rom. 7.
22. Jer. 31. 33.

Mark 9. 23.

Phil. 4. 13.

Eph. 6. 12.

Anno Domini
cir. 90.

6 ^hThis is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 ^kFor there are three that bear record in heaven; the ^lFather, the ^mWord, and the ⁿHoly Ghost: and these three are ^oone.

8 And there are three that bear witness in earth; ^pthe spirit, and the water, and the blood: and these three agree in one.

9 ^qIf we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God ^rhath the witness in himself: he that believeth not God ^shath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, ^tthat God hath given to us eternal life; ^uand this life is in his Son.

12 ^xHe that hath the Son hath life; ^yand he that hath not the Son of God hath not life.

13 ^zThese things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on ^{aa}the name of the Son of God.

salvation, that any man, Jew or Gentile, can be so weaned from, and mortified to, the things of this world. 6. Now the character of this Saviour of the world was well attested at his baptism, and in his bloody death, and, after his resurrection, by the powerful influences of the Holy Ghost, in applying his salvation to multitudes, and in the miraculous gifts bestowed, and cures effected, for the confirmation of the gospel. 7. For there are three divine persons, the habitation of whose glory is in heaven, who thence bore, and still bear, testimony to the incarnate Saviour as the true Messiah;—the Father, by repeated declarations from heaven, and by raising him from the dead;—the Son, by repeated avowals of his divine and mediatorial character, and by authoritative instructions and unnumbered miracles wrought in his own name;—and the Holy Ghost, in visibly descending on him at his baptism, and by coming forth from him, after his ascension, to spread his name, kingdom, and glory, in the world.—And these three, though personally distinct, in a manner which infinitely transcends our most enlarged conceptions, are not only equal in power and glory, but essentially one thing, being, and substance; one God, in distinction from, and opposition to, the many pretended deities of the Heathens and others. 8. Meanwhile, on earth, the miraculous gifts and saving graces of the Holy Spirit,—the spotless purity of Christ's human nature, his holy doctrine and ordinance of Christian baptism,—his blood or righteousness, represented in his supper, and applied to the consciences of believers,—harmoniously attest him as the divine, complete, and only, Saviour of sinners. 9. If then we readily depend, in the most important matters of life, upon the testimony of two or three credible men, how much more may we depend on the testimony of these three Divine Persons and things, that Christ is God's only begotten and eternal Son, and the only true Messiah. 10. Whosoever, therefore, upon this divine evidence, cordially believes and trusts in this incarnate Son of God as his only and all-sufficient Saviour, has not only received into his heart the witness of God, but has in his soul an experimental and satisfying testimony of the suitableness, worth, and excellency, of Christ; and of his ability, willingness, and authority, to deliver him from all sin and misery, and bring him to all spiritual and eternal happiness: but whosoever rejects the testimony which God has given concerning his Son in the gospel, as altogether sufficient, and given to him in particular, for salvation, flatly contradicts and gives the lie to the most high, holy, and faithful, God. 11. Now this is the sum of the testimony which God bears concerning his Son—that, in infinite love, he has made a full and free offer of grace and glory to us sinners of mankind in the everlasting gospel; and, according to his own eternal counsel and mere good pleasure, has graciously and irrevocably conferred upon us who believe in him a full right and title to, meetness for, and beginnings, earnest, and foretastes, of eternal life; as all purchased by, lodged in, communicated by, and to be enjoyed in a state of union and communion with, Christ. 13. These divine testimonies concerning Christ I have set in so clear and strong a light before you, who, under a sense of your helpless, guilty, and ruined, state, have heartily received and rested on him as your only Saviour, that, by the word of God, and witness of his Spirit with your spirit, ye may have a comfortable assurance that ye have not only the earnest and anticipating possession of eternal life, but have the whole of it in Christ your Head; and that ye may be excited and encouraged more and more stedfastly to believe in, and depend for your whole salvation upon, the merits and mediation of the only begotten Son of God.—14, 15. And we, who truly believe in him, are not only assured that God will bring us safe to everlasting happiness, but that he will graciously grant us what

14 And this is the confidence that we have ^{*}in him; that, ^{*}if we ask any thing according to his will, he heareth us:

15 ^bAnd, if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 ^cIf any man see his brother sin a sin *which* is not unto death, ^dhe shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; ^eI do not say that he shall pray for it.

17 ^fAll unrighteousness is sin: and ^gthere is a sin not unto death.

18 ^hWe know that whosoever is born of God sinneth not; but he that is begotten of God ⁱkeepeth himself, and that wicked one toucheth him not.

19 ^kAnd ^kwe know that we are of God, and ^lthe whole world lieth in ^mwickedness.

20 And ⁿwe know that the Son of God is come, ^oand hath given us an understanding that we may know him that is true: ^pand we are in him that is true, *even* in his Son Jesus Christ. ^qThis is the true God, and eternal life.

21 ^rLittle children, keep yourselves from idols. Amen.

ever blessings we ask by faith in Christ's name, according to the declarations of his will given us in his word. 16. Now, if God so readily hear the prayers that are offered to him with faith in the name of Christ, we ought to pray for forgiveness of sins of every kind to our Christian brethren and fellows of mankind, in hopes of obtaining it; except only the sin against the Holy Ghost, which God has fixed as unpardonable, and infallibly connected with eternal damnation. 17, 18. Every disposition, thought, word, or deed, contrary to that equity prescribed by God's law, is sinful; but every sin is not that unpardonable transgression. Nay, whosoever is really regenerated by the Spirit of God, on account of the Spirit's continued indwelling and influence in his soul, and the immortal nature of that grace implanted in him, and through his own watchfulness against, and hearty detestation of sin, has an effectual security against being ever seduced into that unpardonable sin. 19. Now we certainly know that we have, by regeneration, been made partakers of a divine nature, as a powerful and abiding principle of holiness, and that all the rest of the world, who have never experienced this new birth, continue voluntarily under the power of sin and Satan. 20. And, from all the undoubted proofs before insisted on, we certainly know that Jesus Christ, the eternal Son of God, hath assumed our human nature, and come into our world to put away sin by the sacrifice of himself; and that he hath not only given us an external revelation in his word, but a saving knowledge of him as the Way, the Truth, and the Life, by an internal operation of his Spirit. Yea, we are vitally united to him, who is the true and faithful Witness as Mediator, and as the Son of God is the only living and true God, together with the Father and Spirit, and who, having all life in himself, is the Purchaser and Giver of spiritual and eternal life to us. 21. Let me therefore beseech you, who have such relation to, and fellowship with the true God, Father, Son, and Holy Ghost, to abstain from every appearance of fellowship with Pagans in their idolatrous worship, or from giving any thing too high a place in your hearts.

REFLECTIONS UPON CHAP. V.—There can be no real Christianity without being begotten and born of God by his implantation of a supernatural and vital principle of grace in our heart. But no inward principle of grace can be manifested without actings of faith on Christ, of love to God and his people, and of weanedness of heart from the pleasures, riches, and honours, of this world. But the more fully and firmly we, through the gospel, believe on Christ, as our divinely sent and well qualified and furnished Saviour, the more complete will be our weanedness from, and victory over, the world.—What infallible testimonies concerning Christ are revealed unto us, to encourage and found our faith in him! Nothing then can be more highly reasonable than to rest in him, assured of our eternal life in and through him as the free gift of God. And it is highly criminal and ruinous to our own souls, by discrediting his gospel declarations and promises, to give the lie to JEHOVAH's solemn attestations. It is a sure ground of hope in our pleading for every necessary blessing, that Christ has purchased and intercedes for it, and God has promised, for his sake, to bestow it. But dreadful, as well as unpardonable, is the crime of desperate and wilful rejection of Christ and the gospel; and great need have Christians to guard against every approach to it, and to make sure their regeneration by God's Spirit, as an effectual preservative against it. Thrice happy are they who conscientiously improve their assured knowledge, faith, and hope, in carefully keeping their heart and life for God alone, in opposition to every idolatrous rival.

Anno Domini
cir. 90.

Or concerning him.

Ch. 3. 22.
Jam. 4. 3, 1,
5, 6. Jer. 29.
12, 13. Mat. 7.
7—11. & 21.
21. John 14.
13. & 15. 7. &
16. 24. Is. 43
11.

See ver. 14.
Mark 11. 24
Luke 11. 9.
Mat. 17. 20.

Job 42. 8.
Jam. 5. 14—
16. Gen. 20.
7, 17. Ps. 106.
23. Ezek. 22.
30.

Num. 15. 30.
1 Sam. 2. 25.
Mat. 12. 31.
32. Heb. 6.
4—8. & 10.
26, 27, 29, 38
2 Pet. 2. 20,
22.

Jer. 7. 16. &
11. 14. & 14
11. & 15. 1.
John 17. 9.

Ch. 3. 4.
Rom. 4. 15.
Deut. 5. 32.
& 12. 32.

Is. 1. 18. &
43. 25. & 55.
7. & 44. 22.
Eph. 1. 7.
Tit. 2. 14.
Rom. 5. 20, 21

Ch. 3. 9. &
2. 29. Rom. 7.
14—24.

Ch. 2. 13, 14.
& 3. 12. Ps.
18. 23. & 39.
1. Prov. 4. 23.
Jude 21. Jam.
1. 27.

Rom. 8. 16.
ver. 13. ch. 3.
14, 24. 2 Cor.
1. 12. 2 Tim.
1. 12.

Or the wicked one. John 12. 31.
& 14. 30. & 16. 11. 2 Tim. 2. 26. Eph. 2. 2.
Ch. 4. 2. & 5. 1. Mat. 13. 11. Luke
24. 45. Eph. 1. 17, 18. & 3. 18, 19. John 17. 3.
Phil. 3. 9. Jude 1. John 17. 21. Is. 9. 6. & 44. 6. & 54. 5. John 17. 3. & 20. 28. Rom.
9. 5. 1 Tim. 3. 16. Tit. 2. 13. ver. 11, 12. Exod. 20. 3, 4. 1 Cor. 10. 7, 14. 2 Cor. 6. 16, 17.

THE SECOND EPISTLE OF JOHN.

Anno Domini
cir. 90.

John (1) Salutes a Christian lady and her children; 1—3. (2) With great joy, recommends further degrees of faith and love; 4—6. (3) Cautions against seducers, particularly such as denied Christ's incarnation and true Messiahship; and dissuades from lodging erroneous persons, or wishing them success; 7—11. Refers some other matters to personal intercourse; 12, 13.

7^k For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8^l Look to yourselves, that we lose not those things which we have ^{*}wrought, but that we receive a full reward.

9^m Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10ⁿ If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God-speed.

11 For he that biddeth him God speed is ^opartaker of his evil deeds.

12^p Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak [†]face to face, that ^qour joy may be full.

13 The children of thy ^relect sister greet thee. Amen.

^{*} Ver. 1. Rom. 8. 30. 1 Pet. 1. 2. 2 Thes. 2. 13. Eph. 1. 4. Rom. 11. 7.

Anno Domini
cir. 90.

Mat. 24. 5.
24. 2 Pet. 2. 1.
1 John 2. 18.
22. & 4. 1—3.
2 Thes. 2. 7,
11.
Mark 13. 9.
Gal. 3. 4.
Heb. 10. 32.
Mat. 13. 21.
1 Tim. 1. 19.
1 Cor. 15. 58.
Ps. 19. 11.

Or gained.
Some Copies
read, *which ye*
have gained.
but that ye
receive, &c.

Is. 8. 20.
1 Pet. 2. 2.
Col. 3. 16.
1 John 2. 23,
24.

Rom. 16. 17.
Gal. 1. 8, 9.
Prov. 4. 14.
15. Tit. 3. 10.
ver. 8. 2 Tim.
3. 5, 6. & 4.
14. 1 Cor. 16.
22.

1 Tim. 5. 21.
Eph. 5. 11.
Prov. 1. 10—
19.

3 John 13.
Rom. 1. 10—
12. John 16.
12.

Gr. *mouth to*
mouth.

John 17. 13.
1 John 1. 4.
2 Tim. 1. 4.

THE ^aelder unto the ^belect lady, and her children, whom ^cI love in the truth: and not I only, but also all they that have known the truth;

2^d For the truth's sake, which dwelleth in us, and shall be with us for ever.

3^e Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, ^fin truth and love.

4^g I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, ^hnot as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6ⁱ And this is love, that we walk after his commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk in it.

EXPLANATORY NOTES. Ver. 1—3. Dear lady, whom God has from eternity chosen to everlasting life, and, by the powerful influence of his grace, rendered a choice and lively Christian, and whom I, and all other sincere believers of the gospel, and faithful adherents to its truths, affectionately love and esteem, not on account of your high birth or your abundant wealth, but for your experience of conformity and regard to, those truths; I, who am an aged ruler of the Christian church, wish to you and yours the most abundant enjoyment of all those new covenant blessings which proceed from the redeeming mercy and grace of God our Father, through Jesus Christ our dear and now exalted Saviour; and that you all may be thereby animated to walk in truth and in universal love, according to the tenor of that glorious gospel with which he has favoured you. 4. It was with inexpressible pleasure that I found, when with you, some, though not all, of your children, effectually converted to Christ by the power of his gospel truths, and firmly adhering to them, and earnestly practising them, in a course of progressive holiness, thereby manifesting the truth and liveliness of their inward grace, according to the commandment which we have received from God the Father. 5, 6. Let me therefore beseech you, my dear and honoured lady, that, according to the law of God, long ago delivered under the Old Testament, and more lately inculcated on us, with additional motives and obligations, by our dear Redeemer in the days of his flesh, you and your children would earnestly persevere in the most affectionate love to, sympathy with, and care for, all that bear his image, and that you would manifest your love to him in a constant, laborious, and progressive, study of holiness, in all manner of conversation, according to his commandments, which have been so plainly and faithfully delivered unto you. 7, 8. I the rather beg your earnest attention to these things, which you were taught when first you embraced the gospel, as many preachers have now gone abroad into the world, who, pretending a mission from Christ, an uncommon zeal for his truths, and love to the souls of men, do, in direct opposition to his declarations, interests, and honour, maintain that he did not assume, nor obey, nor suffer in, a true human nature, but merely an appearance of it;—let me therefore beseech you, and other Christian friends to whom this letter may come, to be on your strictest watch, and to guard against the seductions of such, that ye may not fall short of the gracious reward of your acceptance, profession, and practising, of the gospel, and your

sufferings for it, which you expect; and that we ministers may not lose the comfort which we hoped to have in your distinguished eternal salvation, as the seals of our ministry: 9. For, as he who believes with his heart the doctrines of the gospel concerning Christ's person, offices, and work, and steadily adheres to them in his profession and practice, hath a spiritual knowledge of, interest in, and fellowship with, Christ and his Father,—so he who does not believe, teach, and practise, them, but labours to seduce his hearers into the contrary errors, has no saving knowledge of, interest in, or fellowship with, either. 10, 11. If therefore any preacher appears among you who does not declare and inculcate these very doctrines concerning Jesus Christ, and the redemption of sinners through his blood, according to the riches of God's grace, which we delivered unto you, see that ye give him not the smallest encouragement, by entertaining him in your houses, or wishing him any success in his ministrations;—for whoever wishes him success, or familiarly converses with him, is accounted by God as a criminal encourager and assistant of him in spreading his errors, to the dishonour of Christ and the eternal ruin of men.

REFLECTIONS.—It is a great pleasure for ministers and Christians to observe persons of quality, and their children, heartily embracing the uncorrupted doctrines of the gospel, and walking answerably unto them; and to see the grace of God spreading through a whole family. And exalted blessings from Jesus Christ and his Father, are secured to such by their fellow Christians' prayers. True religion does not abate civil respect, but gives a spiritual turn to the most dutiful and affectionate salutations. True faith in Christ always manifests itself in a cordial love to God and his people, and in a conscientious obedience to his law; and those only have the benefit of a special relation to Christ and his Father, who continue steadfast in the faith of the gospel, and persevere in all holy obedience. It is very dreadful, after a long profession of gospel truth, and much apparent experience of God's grace, to be at last disappointed of that ample satisfaction which we expected in that course. But inexpressible is their guilt who attempt to subvert any of the leading truths of the gospel. And highly sinful and dangerous is it to have fellowship with them, or to give them the smallest countenance in their conduct. Let protestants, let Britons, think and tremble.

THE THIRD EPISTLE OF JOHN.

Anno Domini
cir. 90.

(1) Congratulates Gaius upon his eminent reputation, piety, and hospitality; 1—8. (2) Cautions him against taking part with Diotrephes, an haughty and turbulent preacher; but recommends Demetrius as a man of an excellent character; 9—12. (3) Refers other things to a personal conversation, quickly expected; 13, 14.

THE ^aelder unto the well-beloved ^bGaius, whom I love ^cin the truth.

2 Beloved, ^dI [†]wish above all things

^{*} Rom. 13. 10. Ps. 122. 6, 8. Phil. 2. 4. [†] Or pray.

EXPLANATORY NOTES. Ver. 1, 2. My dear Gaius, whom God has loved with an everlasting love, and drawn with his loving kindness, and whom I sincerely and heartily love as a true Christian, who faithfully adheres to the truths of the gospel in his profession and practice.—I, who am now a very aged ruler of the Christian church, earnestly wish all manner of temporal prosperity and bodily health, as I have reason to believe that your soul prospers in an increase of spiritual knowledge, familiar fellowship with Christ, and delightful confor-

that thou mayest prosper and be in health, even as ^ethy soul prospereth.

3 For ^fI rejoiced greatly when the brethren came and testified of ^gthe truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that ^hmy children ⁱwalk in truth.

Col. 3. 16. Phil. 1. 6. Ps. 149. 11. & 51. 6. John 1. 47. ^h Philem. 10. 1 Cor. 4. 15. Gal. 4. 19. Is. 8. 18. Eph. 4. 21. & 6. 15. Prov. 23. 23. Col. 3. 16. Jude 3. Mat. 28. 20.

Anno Domini
cir. 90.

2 Cor. 1. 5. &
2. 14. & 4. 16
—18. & 3. 18.
2 Pet. 1. 3—9.
& 3. 18.

2 John 4.
ver. 4. Phil.
4. 1. 1 Thes.
2. 19, 20.

2 John 2.
1 John 2. 14.
24. John 15. 7.

mity to him, in a lively exercise of faith, hope, love, and new obedience; 3, 4. For I was exceedingly filled with joy and comfort when some of those who go about preaching the gospel informed me of your remarkable experience of the power of Christ and his gospel truths, and with what faithfulness and integrity you profess, adhere to, and improve, them, in a delightful, edifying, and progressive, practice of holiness; for nothing gives me greater pleasure than to hear that those, who have been converted to Christ by my ministrations, conti-

Anno Domini
cir. 90.

* Luke 12. 42.
1 Pet. 4. 2, 10.
Heb. 13. 1—3.

* Tit. 3. 13.
Col. 1. 10.

* Acts 8. 4.
1 Cor. 9. 12.
15. 2 Cor. 11.
7, 9. & 12. 13.

* Mat. 10. 14.
Luke 10. 7.

* Zech. 8. 19.
Prov. 23. 23.
2 Thes. 3. 1.
Jude 3. 2 Tim.
1. 13. & 2. 15.

* Tit. 1. 9.
1 Tim. 1. 18,
19. & 6. 20.

* 1 Cor. 1. 24.
Mark 9. 34.
Luke 22. 24.

* Refuseth to
own my au-
thority.

* 2 Cor. 10. 6,
9, 10. Is. 65. 5.
John 16. 2.

5 Beloved, ^athou dost faithfully what-
soever thou dost to the brethren, and to
strangers;

6 Who have borne witness of thy cha-
rity before the church: whom if ^athou
bring forward on their journey after a
godly sort thou shalt do well:

7 ^mBecause that for his name's sake
they went forth, taking nothing of the
Gentiles.

8 ^aWe therefore ought to receive such,
that we might be ^afellow helpers to the
truth.

9 I wrote unto the church: but Dio-
trephes, who ^ploveth to have the pre-
eminence among them, [†]receiveth us
not.

10 Wherefore, if I come, ^aI will re-
member his deeds which he doth, prat-
ing against us with malicious words:

nue steadfast in their holy profession of gospel truth, and more and more adorn it by a lively Christian conversation.—5—8. You act like a true believer and a faithful follower of Jesus Christ in your candid and disinterested benevolence to poor saints, particularly to such as are driven from their homes for their adherence to him, or go about preaching his gospel;—some of whom, being greatly affected with your distinguished kindness, made mention of it in our public worshipping assemblies.—And you cannot employ your substance better than in further assistance of such in carrying on their work, as an imitation of your kind and merciful God, and a token of your gratitude to him, for calling you, by his grace, to his kingdom and glory.—For, to the honour of Christ and his gospel, and to manifest their entire disinterestedness in their labours to win souls, these ministers have freely preached the gospel to the Gentiles, refusing to accept of a necessary subsistence from their new converts; we ought therefore cheerfully to entertain them in our houses, and, according to our ability, supply them with necessities; that we may thus assist them in the propagation of the glorious gospel, to the honour of Christ and the salvation of multitudes. 9, 10. I indeed wrote to your church to provide for such preachers; but Diotrephes, that proud ambitious man, who attempts to lord it over his hearers and fellow ministers, refused my letter a public reading, or hindered the people's compliance with its contents: but, if the Lord will, I intend to visit you, expose his wicked conduct and censure him for it; for he not only throws out a multitude of false and ill-natured reflections on me and other faithful ministers of Christ, and refuses to

and, not content therewith, neither doth
he himself receive the brethren, and for-
biddeth them that would, and casteth
them out of the church.

11 Beloved, ^afollow not that which is
evil, but that which is good. ^aHe that
doth good is of God: but he that doth
evil hath not seen God.

12 Demetrius hath ^agood report of all
men, and of the truth itself: yea, and we
also bear record; and ye know that ^aour
record is true.

13 ^aI had many things to write, but
I will not with ink and pen write unto
thee:

14 But I trust I shall shortly see thee,
and we shall speak ^{||}face to face. Peace ^{||}
^{be} to thee. ^aOur friends salute thee. Greet
the friends by name.

Anno Domini
cir. 90.

* Exod. 23. 3.
Num. 16. 26.
Ps. 37. 27.
Is. 1. 16.
2 Tim. 3. 5.
1 Pet. 3. 11.

* 1 John 2. 29.
& 3. 6, 9.

* 1 Tim. 3. 7.
1 Thes. 4. 12.
& 2. 6—10.

* John 19. 35.
& 21. 24.
2 John 12.

* Gr. mouth to
mouth.

shew any kindness to persecuted and travelling preachers, but does all he can to hinder such as have inclination or ability to supply them;—and even pretends to excommunicate from the church, and deliver up to Satan, these afflicted brethren, if not also such as entertain them. 11. Dear friend, never make him, nor any other, your pattern in any thing sinful; but, in imitation of Jesus Christ and his Father, exercise yourself in brotherly kindness, and in every other branch of holy conversation. For it is only those who do so that are the children of God and heirs of his kingdom. But they, who indulge themselves in pride, hatred of brethren, or the like, have no spiritual knowledge of, nor fellowship with, him.—12. Demetrius is a most excellent person, whom I, and all that regard either truth or the gospel, do and must speak well of. Let him, under Christ, be a pattern which you study to imitate.

REFLECTIONS. Bodily health is an invaluable mercy when it enables us to improve our spiritual gifts and graces for the extensive benefit of mankind. And delightful is it when Christians remarkably increase and flourish in grace and good works; and when their faith and love to Christ, and his ministers and people, are such as cannot be kept secret.—Alas, what a plague to the church are proud, insolent, domineering, imposers of their tenets, and malicious revilers of Christ's truths and faithful ministers, who will neither do good themselves, nor suffer others that would! Richly they deserve to be detested by every Christian, and exposed and censured by every church.

THE GENERAL EPISTLE OF JUDE.

Anno Domini
cir. 90.

* Luke 6. 16.
John 14. 22.
Acts 1. 13.

* Rom. 1. 1.
Jam. 1. 1.
2 Pet. 1. 1.

* Lev. 22. 8.
1 Pet. 1. 2.

* John 6. 39. &
10. 28. & 17.
11. 12. 1 Pet.
1. 5.

* 1 Pet. 2. 9.
Heb. 3. 1.
2 Tim. 1. 9.

* Rom. 8. 30.
Rom. 1. 7. 2 Cor. 1. 2. & 13. 14.
& 28. 28. & 4. 12.

Intending to caution and fortify the Jewish converts against compliance with the false teachers, which multiplied among them, Jude, (1) After a kind salutation, earnestly warns them to stand fast in the faith against those judaizing seducers who attempted to undermine it; 1—4. (2) From the fate of the unbelieving Israelites, fallen angels, and lustful Sodomites, shews the danger of being infected with their erroneous notions and vile practices; 5—7. (3) Gives an awful representation of these seducers and their miserable end, foretold by Enoch; 8—16. (4) Cautions them against being surprised at the rise of impostors, and admonishes to fortify themselves against their seductions, by firmness in the faith, ardency of love to God and to each other, fervent prayer, and prudent care one of another; 17—23. (5) Concludes with a solemn ascription of praise to God; 24, 25.

JUDE^a, the ^bservant of Jesus Christ,
and brother of James, to them that
^aare sanctified by God the Father, and
^dpreserved in Jesus Christ, and ^ecalled:
2 ^aMercy unto you, and peace and
love, be multiplied.

3 Beloved, when I gave all diligence
to write unto you of the ^ecommon sal-
vation, it was needful for me to write

unto you, and exhort you, that ^bye should
earnestly contend for the faith which was
once delivered unto the saints.

4 For there are certain men ^acrept in
unawares, who ^bwere before of old or-
dained to this condemnation, ungodly
men, ^aturning the grace of our God
into lasciviousness, and denying the only
Lord God, and our Lord Jesus Christ.

5 I ^mwill therefore put you in remem-
brance, though ye once knew this, how
that the Lord, having saved the people
out of the land of Egypt, afterward de-
stroyed them that believed not.

6 And ^athe angels who kept not their
^afirst estate, but left their own habita-
tion, he hath reserved in everlasting
chains under darkness unto the judgment
of the great day.

Mat. 25. 41. & 8. 29.

* Or principality.

Anno Domini
cir. 90.

* Jer. 9. 3.
Phil. 1. 27.
1 Tim. 1. 18.
& 6. 12.

* 2 Tim. 1. 13.
& 4. 7. Tit. 1.
4. Prov. 23.
26. Rev. 2. 10.

* Gal. 2. 4.
2 Pet. 2. 1—
3, 18, 19. & 3.
17. Eph. 4. 14.

* 2 Tim. 3. 6. &
3. 17, 18.

* Rom. 9. 21,
22. 1 Pet. 2.
8. 2 Pet. 3. 2

* John 1. 17.
Tit. 2. 11, 12.
Acts 20. 32.
with Tit. 1. 16.

* Heb. 12. 15.
2 Pet. 2. 1,
18, 22.

* Rom. 15. 15.
Num. 14. 37.
1 Cor. 10. 5,
10. Heb. 3.
17, 19. with
2 Pet. 3. 12,
13. & 3. 1.

* 2 Pet. 2. 4.
John 8. 44.

EXPLANATORY NOTES. Ver. 1. Judas, not Iscariot, but the brother of James the less, and kinsman of Jesus Christ according to the flesh, sent forth by his immediate commission to preach the gospel to those Jewish Christians who, in the judgment of charity, appear to have been set apart by God the Father, as his chosen in his eternal purpose of love, and in consequence thereof preserved in Christ from dying in their sins, and effectually called to partake of all the blessings of the gospel in time and eternity. 2. Wishes the most tender compassion and favour of a gracious God, and peace with him and with one another, and the best prosperity of every kind, and all the excellent fruits and rich manifestations of his special and distinguishing love in their utmost fulness. 3. My dear Christian brethren, when I, with much thought and care, applied myself to write somewhat to you concerning that spiritual and eternal salvation which answers the circumstances of every sinful man, and is offered in the gospel to all that hear it; and which all believers, Jews and Gentiles, share of:—directed by the inspiring Spirit of God, I found it peculiarly necessary with the utmost earnestness to stir you up to the most fervent zeal, active diligence, and careful concern, to maintain, defend, and practise, the pure and uncorrupted doctrines of the gospel, concerning the person, offices, righteousness, grace, and government, of the Lord Christ, which have been by him, through his holy apostles,

delivered to all his followers, who are holy in heart and life, as a trust and treasure to be by them faithfully kept and fully and purely transmitted to posterity. 4. For, according to the ancient purposes and predictions of God, there have clandestinely, by craft and flattery, crept in among you impious and heretical men, who, under pretence of embracing the Christian religion, represent the doctrines of God's grace as an encouragement to wanton and lascivious practices; and who, by their doctrine and conduct, plainly undermine the whole authority of God's law, and reject the gospel doctrine concerning the divine person and offices of Christ, as the Prophet, Priest, and King, of his church, and his gracious salvation of men from their sins to holiness and happiness. 5—7. To deter you from the smallest regard to, or compliance with, these seducers, seriously remember how your Hebrew ancestors, after God had miraculously delivered them from their Egyptian bondage, were almost every one of them cut off by terrible judgments in the wilderness for their disobedience and unbelief;—and how the highly dignified angels, who revolted from God by sin, were cast down into hell, and are, by the curse of his law, and their own wickedness and misery, reserved, like condemned and chained prisoners, till the last judgment; when their torments shall be completed, and they, with all apostates and impenitent unbelievers, shall depart into the most tremendous everlasting punishment!—

Anno Domini
cir. 66.

7 ^oEven as Sodom and Gomorrha, and the cities about them, in like manner, giving themselves over to fornication, and going after ^ostrange flesh, ^oare set forth for an example, suffering the vengeance of eternal fire.

8 ^oLikewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet ^oMichael the archangel, when contending with the devil he disputed about the ^obody of Moses, ^odurst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 ^oBut these speak evil of those things which they know not: but what they know naturally, as brute beasts, ^oin those things they corrupt themselves.

11 Wo unto them! for they have gone ^oin the way of Cain, and ^oran greedily after the error of Balaam for reward, and perished in ^othe gainsaying of Core.

12 ^oThese are spots in your feasts of charity, when they feast with you, feeding themselves without fear: ^oclouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 ^oRaging waves of the sea, foaming out their own shame; wandering stars; ^oto whom is reserved the blackness of darkness for ever.

14 And ^oEnoch also, the seventh from Adam, prophesied of these, saying, ^oBe-

hold, the Lord cometh with ten thousands of his saints,

15 ^oTo execute judgment upon all, and to convince all that are ungodly among them ^oof all their ungodly deeds which they have ungodly committed, and of all their ^ohard speeches which ungodly sinners have spoken against him.

16 ^oThese are murmurers, complainers, walking after their own lusts; ^oand their mouth speaketh great swelling words, ^ohaving men's persons in admiration because of advantage.

17 But, beloved, ^oremember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 ^oHow that they told you ^othere should be mockers in the last time, who should walk after their own ungodly lusts.

19 ^oThese be they who separate themselves, ^osensual, having not the Spirit.

20 But ye, beloved, ^obuilding up yourselves on your most holy faith, ^opraying in the Holy Ghost,

21 ^oKeep yourselves in the love of God, ^olooking for the mercy of our Lord Jesus Christ unto eternal life.

22 ^oAnd of some have compassion, making a difference:

23 ^oAnd others save with fear, pulling ^othem out of the fire, ^ohating even the garment spotted by the flesh.

24 Now unto him ^othat is able to keep you from falling, and to present you

Anno Domini
cir. 66.

2 Cor. 5. 10.
Rom. 14. 10.
Rev. 20. 12.
& 22. 12. & 1. 7.

Ecc. 12. 14.
Rom. 14. 12.
2 Cor. 5. 10.
Mat. 12. 36.
1 Cor. 4. 5.

1 Sam. 2. 3.
Ps. 31. 18. & 94. 4. Mal. 3. 13. 2 Thes. 1. 7. Rev. 13. 5. 6.

2 Pet. 2. 14. 18. Tit. 3. 3. Ps. 17. 10. & 73. 9. 11. 2 Pet. 2. 18. Ps. 12. 3. 4. Job 21. 14. 15.

Lev. 19. 15. 2 Chr. 19. 7. Job 32. 21. 22. Is. 9. 15. 1 Tim. 6. 5.

2 Pet. 2. 2. John 14. 26. Acts 20. 29. 1 Tim. 4. 1-4. 2 Tim. 3. 1-13. & 4. 3. 4. 2 Pet. 2. 1. & 3. 3, 5.

Prov. 18. 1. Ezek. 14. 7. Hos. 4. 14. & 9. 10. Heb. 10. 25.

Jam. 3. 15. 1 Cor. 2. 14. Col. 1. 23. & 2. 7. Tit. 2. 11. 12. 1 Pet. 2. 5. Eph. 2. 20. 22.

Eph. 6. 18. Rom. 8. 26. 27. John 14. 26. Ps. 119. 2. 5. Is. 26. 9.

1 John 4. 16. John 15. 9. 10. 14. & 14. 21. 23.

2 Tim. 4. 8. & 1. 18. Tit. 2. 13. 14. Heb. 9. 28. Mat. 25. 34. Rom. 6. 23.

1 Cor. 5. 3. 4. Rom. 11. 14. 1 Tim. 1. 20. & 4. 16. 1 Cor. 3. 15. Amos 4. 11. Zech. 3. 2. 1 Cor. 5. 9. 11. 2 Tim. 3. 5. 2 Thes. 3. 14. Rev. 3. 4. with Lev. 14. 46. & 15. 4. 17. Is. 64. 6. Rom. 14. 4. & 16. 25. Eph. 1. 4. & 3. 20. & 5. 26, 27. Col. 1. 22. & 3. 4. Phil. 3. 20. 21. Heb. 13. 20. 21.

16. 57. 20. Eph. 4. 14. Phil. 3. 19. 2 Tim. 3. 13. & 4. 3. 4. 2 Pet. 2. 17. Mat. 8. 12. & 22. 13. & 24. 51. 2 Thes. 1. 9. Rev. 14. 10. 11. & 20. 10. & 21. 8. Gen. 5. 18, 22, 24. 1 Chr. 1. 1-3. Heb. 11. 5. Acts 1. 11. Rev. 1. 7 & 22. 20. Dan. 7. 10. Zech. 14. 5. Mat. 24. 30, 31. & 25. 31. 1 Thes. 3. 13. 2 Thes. 1. 7, 8.

And in what a fearful manner God, by fire and brimstone from heaven, destroyed the Sodomites and their neighbours of Gomorrah, Admah, and Zeboim, for their unnatural lust, men with men; and set them and their country as an emblem of that everlasting destruction which is prepared for wicked angels and men. 8. In like manner these profligate seducers delude themselves and others with their foolish and impure imaginations, indulge their fleshly lusts, and even pollute their bodies, by unchaste dreams and lewd practices: and condemn, revile, and rail against, all government and governors in church or state, so far as they tend to restrain their exorbitant vices. 9, 10. Yea, though Michael, that eminent chief of the holy angels, when disputing with the devil about the burial or concealment of the body of Moses from the Israelites, who would have readily worshipped it, did not venture to return the reviling and opprobrious language of that foul spirit, but solemnly left him to the righteous judgment of God, for his attempting to draw his people into the most flagrant sin against his divine majesty, crown and dignity;—these daring pretenders fear not to vilify the most excellent things, civil or sacred, of the proper use, design, and benefit, of which they are totally ignorant;—and even in such things as by the light of nature they cannot but know to be unlawful, they act as if they had no principle of reason to direct and govern them, and in a perverse, sensual, and brutal, manner debase themselves beneath human nature. 11. The most dreadful curses must therefore suddenly overtake them;—for, like Cain, they envy, hate, and are disposed to murder, such as deserve their highest respect;—like Balaam, for the sake of worldly honour or wealth, they are ready to act the most treacherous, hypocritical, malicious, and destructive part against the people of God;—or, like Korah and his companions, they set up themselves in the most daring manner against the governors whom God has appointed in church or state, and shall, in a most awful form, be at last swallowed up into everlasting flames. 12. They are a scandal, reproach, and an infectious defilement, to your feasts, civil and sacred, while, fearless of guilt or punishment, they labour only to gratify their luxurious appetites;—and, while they put on false appearances, as if they would be most refreshing, useful, and comforting, to mankind, they are quite destitute of any real goodness; unstable as clouds, they are driven about by their own lusts and passions from one error and vice to another, and become more and more dead in sins, and hopeless of recovery. 13. In the most turbulent, pernicious, and noisy, manner they, to their own shame, throw out their furious reproaches and malicious slanders against the doctrines, ministers, and followers, of Christ,—and their corrupt principles and vicious inclinations. Under all their pretences to be noted lights for the direction of others, themselves are utterly ignorant of real religion, and wander from the truth and holiness of the gospel, and run about spreading their wicked principles, temper, and courses, till at last they shall be plunged in the eternal horrors of that misery, despair, and damnation, which God has prepared for them as their just punishment. 14, 15. It was partly with respect to such persons that the famous Enoch foretold Christ's glorious coming, attended by his saints and angels, to the last judgment,—publicly to convince, expose, and condemn to eternal punishment, all ungodly persons, for their premeditated, malicious, and wicked, deeds, and for their virulent speeches which they have thrown out against his person, gospel, and cause, and upon his members and faithful servants for his sake: 16. Which conduct exactly tallies with that of the seducers I am now warning you against,—for these secretly murmur against God and his providence, against magistrates and ministers, against Christ and his followers and ways, and are continually finding fault and openly quarrelling with all his doctrines and dispensations, being quite dissatisfied with their own state and condition in the world,—and with restless minds are pursuing their own vicious inclinations to unlawful pleasures; and, at the same time, talking in lofty and unintelligible

strains, and with high pretences to knowledge and religion,—speaking the most excessively vain and concealed things of themselves, and extravagantly flattering, caressing, and extolling, such as are of their own party, however vile, especially if they be rich, or ready to grant them some worldly advantage, to gratify their covetous or luxurious temper. 17, 18. Now, my dearly beloved brethren in the Lord, beware of being stumbled at the rise of such seducers, or their scornful derisions of every thing sacred, or their abandoned practices, since our Saviour and his apostles have given you such plain and express warnings of them. 19. For these are the very persons of whom you have been warned,—men that make factions and divisions in the church, alienating themselves from the true apostles, servants, disciples, and doctrines, of Christ, and forming separate parties of their own sentiment, as if they were more holy than others;—whereas they are entirely governed by their animal appetites, lusts, and passions, and are entirely destitute of the enlightening, purifying, and sanctifying, gifts and graces of the Holy Spirit. 20. But, guarding against being misled by men of such corrupt principles and practices, persevere with integrity and faithfulness in your holy profession, and, by all proper and appointed means, endeavour to promote your own and your fellow Christians' spiritual establishment and advances in grace, holiness, and comfort, upon that foundation of faith which is laid in the doctrines of the apostles and prophets, Jesus Christ himself being the chief corner-stone; and upon that principle of faith in you which purifies the heart, works by love, overcomes the world, and derives all grace out of Christ's fulness, to enable you to grow up to all perfection in him, who is the head;—and continue habitually instant in prayer, under the direction and influence of the Holy Spirit to help your infirmities. 21. And thus constantly endeavour to approve yourselves to God as those that sincerely and fervently love him and delight to keep his commandments;—and, in order hereunto, study to maintain a sweet and experimental sense of his special love to yourselves—looking, hoping, and longing, in a prepared state and frame, for the final manifestations, fruits, and effects, of the grace and mercy of our Lord and Saviour Jesus Christ in that merciful sentence he shall then pass upon you, unto your complete deliverance from all sin and sorrow, and admission to all the blessings of eternal life. 22, 23. And, in order to your own and others' edification in faith and holiness, great care and prudence must be used in dealing with such as have been seduced into any sin or error. Such as have been shaken and drawn aside through inadvertence, ignorance, and weakness, must be treated with great tenderness, meekness, condescension, endearing kindness, and compassionate concern, to recover and establish them.—Others, that have gone further lengths, and appear obstinate and hardened, must be more sharply dealt with; and their sin and danger must be set before them in the most alarming manner from the word of God, and needful censures be inflicted upon them;—in all which, the utmost care must be taken to have no fellowship with them in their polluting courses. 24, 25. Now to the Lord Jesus Christ, whose character I have represented as peculiarly suited to your encouragement and relief under your present troubles,—and who has almighty power originally in himself as God, and all official authority and qualifications as Mediator, and, having graciously undertaken it, is as willing as able to preserve you from apostasy, and from irrecoverably stumbling into error or wickedness, and, after your state of warfare is accomplished, to present you to himself and his Father perfectly holy and unblemished, and completely accepted in his immediate presence, and glorified together with him in joy unspeakable, and amidst the triumphant and ecstatic joys of all the established angels and ransomed saints,—even to this God our Saviour, who, together with the Father and Spirit, is infinitely, originally, essentially, and communicatively, the only wise God,—be ascribed all the glory of his divine nature and attributes as God, and of all his love, grace, designs,

Anno Domini
cir. 66.

4 Rom. 16. 27.
1 Tim. 1. 17.
& 2. 3. Tit. 1.
3. & 3. 4. Rev. 4. 8, 11. & 5. 9, 11. & 7. 10, 12. & 15. 3, 4. & 19. 1. Eph. 3. 20, 21.

faultless before the presence of his glory
with exceeding joy,

25 To the only wise God our Sa-

undertakings, and performances, and all the grandeur of his heavenly majesty, as God man Mediator,—together with universal rule and government, might and authority, over all persons and things in the kingdom of providence and of grace, now, henceforth, and for evermore.

REFLECTIONS UPON JUDE. It is an expressible honour to be a faithful servant of Christ; to be divinely chosen, united to, and preserved in, Christ: and unbounded grace, mercy, and peace, await such in time and eternity. With diligent care ought ministers to instruct their hearers concerning the salvation of their souls, indefinitely offered in the gospel, and bestowed on all that believe; and to stir them up to an earnest concern, steadfast adherence, and fervent zeal, for the truths of the gospel.—Impostors abound in every age, and dare to plead God's word and grace in favour of their vilest abominations. Yet, when warned by the fate of ancient Hebrews, fallen angels, filthy Sodomites, murderous Cain,

viour, be glory and majesty, dominion and power, both now and ever. Amen.

Anno Domini
cir. 66.

hypocritical Balaam, and presumptuous Korah, what can such apostates, expect less than the eternal damnation of hell! But no warnings, no good examples, avail with men hardened in desperate wickedness;—they will still rush forward, in their impure, lustful, rebellious, insolent, reproachful, brutish, proud, fearless discontented, course; dishonouring God and seeking to please men, while they are plaguing his church. Great need then have Christians to regard the inspired warnings given against such, and to endeavour to make daily progress in knowledge, faith, fervent prayer, and holy love to Christ and his people, and in expectation of an eternal gracious reward. And with tender care, and holy, but prudent, zeal, ought they to reclaim such as have been ensnared. Infinite is the mercy that in this ensnaring world all the saints are in the hand, and under the care, of Jesus Christ as their keeper, and that all their preservation and happiness certainly redounds to his glory.

REVELATION OF JOHN THE DIVINE.

This book contains the visions which the apostle John received in the desert isle of Patmos, to which the Emperor Domitian had banished him about A. D. 96. (1) After a preface and introductory vision of Christ, it contains seven doctrinal epistles to the seven churches of Proconsular Asia, which also contain warnings and directions to the church in every age; chap. i—iii. (2) After an introductory vision of an enthroned God and Redeemer, it represents the fate of the church, and of the world as connected with it, from the ascension of Christ till the end of time, under the emblems of seven seals of a book opened, the seventh of which introduces seven trumpets, and the seventh of which trumpets introduces seven vials for the destruction of Antichrist,—after which the glorious thousand years, the last judgment, and eternal state, take place; chap. iv—xxii. The series of the predictions is carried on in chap. vi. viii. ix. xi. xx.: and the other chapters are explanatory digressions. The first six seals represent the state of the church and Roman empire from A. D. 33 to 323. The first six trumpets represent their fate from A. D. 338 to 1866, or 2016. The seventh trumpet extends from thence to the end of the world; in the beginning of which period the seven vials will be poured upon Antichrist.

Anno Domini
cir. 96.

CHAP. I.

Contains (1) A preface, representing the divine original, the design and importance, of the book; 1—3. (2) John's salutation of the seven churches of Asia, wishing them grace and peace from all the three divine persons in their distinct economical characters; 4—8. (3) An account when, where, and how, he received his revelations; 9—12. (4) A vision of Christ amidst seven golden candlesticks, representing him as encouraging to true believers, but terrible to backsliders and apostates; 13—20.

John 3. 32. &
8. 26. & 12.
49.

Ch. 22. 6.
Amos 3. 7.
Ps. 23. 14. &
119. 125.
Dan. 12. 10.

Ver. 3. ch.
22. 10. 2 Pet.
3. 8. ch. 4. 1.

Ch. 22. 6, 16.
Dan. 8. 16. &
9. 21—23.
John 7. 17.
Ps. 25. 14.

1 Cor. 1. 6.
John 1. 1—3.
John 19. 35.
& 21. 24. ch.
6. 9. & 12. 17.
ver. 9.

Prov. 8. 34.
Luke 11. 28.
Mat. 7. 24.
25. Jam. 1.
25. ch. 22. 7.
& 2. 5, 25. &
3. 3, 8, 19.

Rom. 13. 11.
Jam. 5. 8.
1 Pet. 4. 7.
ch. 22. 7, 12,
20.

Ver. 11. ch.
ii. iii. Acts 16.
6. & 19. 10.

Rom. 1. 7.
1 Cor. 1. 2.
2 Cor. 1. 2.
2 Pet. 1. 2.
Jude 2. 2 Cor.
13. 14. Exod. 3. 14. Jam. 1. 17. Ps. 90. 2. ch. 16. 5. & 11. 7. & 4. 8. see ver. 8. 1 Zech. 3. 9. & 4. 10. ch. 3. 1. & 4. 5. & 5. 6. John 14. 26. 1 Cor. 12. 4—13. Ch. 3. 14. 1 Cor. 8. 14. & 18. 37. 1 Tim. 6. 13. Is. 55. 4. & 43. 10. Ps. 29. 37. Ch. 3. 14. 1 Cor. 15. 20, 23. Acts 26. 23. Col. 1. 18. Ch. 2. 15. & 17. 14. & 19. 16. 1 Tim. 6. 15. Ps. 89. 27. Heb. 9. 12, 14. 1 John 1. 7. 1 Pet. 1. 18, 19. Acts 20. 28. Gal. 2. 20. ch. 5. 9. & 7. 14. Zech. 13. 7.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 **J**OHN to the seven churches which are in Asia: Grace be unto you, and peace, from him who is, and who was, and who is to come; and from the seven spirits which are before his throne;

5 And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us,

and washed us from our sins in his own blood.

6 And hath made us kings and priests unto God and his father; to him be glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the LORD, who is, and who was, and who is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the LORD's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

2. Is. 30. 21. ch. 4. 1. See ver. 4, 8, 17, 18. 4 Ver. 4. ch. ii. iii. Acts xix. xx. & 16. 14. Col. 2. 1.

Anno Domini
cir. 96.

Ch. 5. 10. &
20. 6. Dan. 7.
27. 1 Pet. 2.
5.

Rom. 16. 27.
1 Tim. 6. 13
—16. 1 Pet.
4. 11. & 5. 11.

Heb. 13. 21.
1 Tim. 1. 17.

Ps. 50. 3. &
18. 11.
Dan. 7. 13.
Acts 1. 11.
Mat. 24. 30.
& 25. 31. &
26. 64.

Zech. 12. 10.
John 19. 37.

Jude 15.
2 Thes. 1. 7
—10. Rev. 20.
10, 12. & 22.
12.

Ch. 21. 6. &
22. 13. ver.
11. 4. ch. 4.
8. & 11. 17. &
16. 5. Is. 41.
4. & 44. 6. &
48. 12. Exod.
3. 14. Heb. 1.
12. & 13. 8.

Gen. 17. 1.
Is. 9. 6. & 63.
1. Heb. 7.
25.

Phil. 1. 7. &
4. 14. Rom.
8. 17. 2 Tim.
1. 8. & 2.
12. Heb. 10.
34. ch. 2. 2.
9, 19. & 6. 9.
& 12. 10, 11.
ver. 2.

Acts 10. 10.
Ezek. 3. 12.
14. 24. 2 Cor.
12. 1—3. ch.
4. 2. & 17. 3.
& 21. 10.

Mark 16. 9.
John 26. 19.
26. Acts 20.
7. 1 Cor. 16.
& 21. 10.

EXPLANATORY NOTES. CHAP. I. Ver. 1. Christ, as mediator, received this revelation from God; and he, by the ministry of angels, made it known to John. 4. Him who was, and is, and is to come, denotes the Father in his absolute eternity and unchangeableness. And, when Christ is considered as God, much the same character is given to him, ver. 8, 11, 17. chap. xxii. 13, and xxi. 6.—The seven spirits denote the Holy Ghost in the diversity and perfect variety of his gifts, graces, and operations. 5 Christ, by his personal constitution, conduct, declarations, death and ordinances, solemnly and infallibly bears faithful testimony of his Father's mind and will, and that he himself is the son of God and promised Messiah. He first rose from the dead to immortal life, and rose by his own power, as the head of his elect body, and as the cause, pattern, pledge, and first fruits, of their resurrection;—and, as a reward of his atoning death, he is exalted to his Father's right hand, with all fulness of authority and

dominion, and to be head of all principalities and powers on earth as well as in heaven, for the preservation, conversion, and government, of his people, and for the restraining and subduing all his and their enemies. 6. Saints are kings, who, under Christ, have power to prevail with God in prayer, are heirs of the kingdom of glory, are enabled to govern their own spirits, and to overcome sin, Satan, and the world; and are priests sanctified to God's service, who have near access to him, and offer up themselves and their good works as spiritual sacrifices of gratitude acceptable to him by Jesus Christ. 9. I am your brother in the faith and in the family of God,—a fellow sufferer for the sake of Christ, his gospel, and cause, and fellow heir of his kingdom of grace and glory: and through his gracious assistance am patiently enduring my sufferings, and quietly waiting for my glorious crown. 10. On the first day of the week, which is divinely appointed to commemorate the resurrection of our Lord Jesus, I was in

Anno Domini
cir. 95.

Exod. 3. 3.
Ps. 111. 2.
Ver. 20.
Zech. 4. 2.
Exod. 25. 37.
Mat. 5. 14.
Mat. 18. 20.
& 28. 30. ch.
2. 1. Zech. 1.
8. Ezek. 46.
10. Col. 1. 27.
Dan. 10. 5.
6. & 7. 13.
Ezek. 1. 26.
ch. 14. 14. &
15. 6.
Exod. 28. 4.
40. & 39. 1.
27. ch. 19. 8.
2 Cor. 5. 21.
Is. 11. 5.
Dan. 10. 5.
ch. 15. 6.
Dan. 7. 9.
Mic. 5. 2.
Ps. 90. 2.
Prov. 8. 23—
31. Song 5.
11. Is. 9. 6.
Dan. 10. 6.
ch. 2. 18. 23.
& 19. 12.
Song 5. 12.
Ch. 10. 1.
Dan. 10. 6.
Ezek. 1. 7. &
40. 3. Song 5.
15. ch. 2. 18.
Ezek. 43. 2.
& 1. 24. ch.
14. 2. & 19. 6.
Dan. 10. 6.
Heb. 12. 26.
John 5. 25.
23.
Hag. 2. 23.
ch. 2. 1. Eph.
4. 1. Mat. 5.
14. 2 Cor. 8.
23. & 5. 20.
Ch. 2. 12. 16.
& 19. 15. 21.
Is. 49. 2.
Eph. 6. 17.
Heb. 4. 11. 12.
Deut. 32. 42.
43. 2 Thes. 1.
8. 8.
Song 5. 15.
ch. 10. 1. Ps.
4. 6. Acts 26.
13. Exod. 15.
10.
Dan. 8. 17.
18. & 10. 10.
Ezek. 1. 28.
Ezek. 5. 14.
Mat. 17. 6. Acts 9. 4. 6.
& 48. 12.
John 1. 4. & 5. 21. 26. 1 John 5. 20. Job 19. 25. Rom. 6. 9. Mal. 20.
28. Rom. 5. 8. 10. & 6. 10. & 8. 3. 33. 34. 1 Thes. 2. 15. 16. Ps. 21. 4. Rom. 6. 9.
Heb. 7. 25. John 14. 19. Col. 3. 3. 4. with ch. 4. 9. 10. & 5. 14. & 10. 6. & 15. 7. Ch. 3.
7. Is. 22. 21. 22. Ps. 68. 18. 20. Mat. 28. 18. John 17. 2. Rom. 14. 9. ch. 20. 1. Deut.
32. 39. Dan. 2. 29. Is. 30. 8. Hab. 2. 2. ch. 4. 1. Acts 26. 16. ver. 12. Ver.
16. ch. 2. 1. Mal. 2. 7. Mat. 5. 14. 2 Cor. 8. 23. Zech. 4. 2. Mat. 5. 14—16. Phil.
2. 15. 16. ver. 16. 12. 13. Ch. 2. 1. 8. 12. 18. & 3. 1. 7. 14. 2 Cor. 5. 20. Mal. 2. 7.

12 And I turned to see the voice that spake with me; and, being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17 And, when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am he that liveth, and was dead: and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

CHAP. II.

Contains epistles indited by Christ and written by John, to the pastors of the Asian churches, that they might transmit them to their people,—commending, reproving, warning, and encouraging them as their present state required; and hinting what mercies or

a spiritual frame, employed in religious meditations and exercises, and the spirit of prophecy came upon me.

12—16. The seven golden candlesticks, represent the Christian churches, particularly those of proconsular Asia, in that light of doctrine, holiness, and comfort, which they receive from Christ, and hold forth to others. The Son of man walking in the midst of them is Jesus the true Messiah, taking pleasure to observe, preserve, govern, and furnish them with every thing needful; His garment down to the foot represents his mediatorial office, and his righteousness as our surety which covers him and all his people: His white hairs denote his divine Majesty and glory, and that he is from everlasting, and perfectly holy. His eyes like a flame of fire denotes his penetrating wisdom and knowledge, and his influence to discover the secrets of all hearts, and to purify and refine, or terribly consume, them, as he pleases: His feet like burning brass, represent the strength, steadiness, purity, and beauty, of all his personal conduct or providential dispensations, to the joy of his saints and terror of his enemies: His voice as the sound of many waters denotes his word and providence, powerful to convert and comfort his people, but dreadful, astonishing, and destructive to the wicked. The stars in his right hand denote gospel ministers, who, by their example and instruction, communicate light to the world, as framed, furnished, supported, directed, and governed, by him: The sharp two edged sword which goeth out of his mouth represents the justice of his government; and his word, law, and gospel, rendered efficacious for cutting sinners to the heart, cutting off corruptions from believers, and for cutting down his implacable enemies: His countenance like the shining sun denotes the manifestations of his infinitely pure and glorious person, character, fulness, and work, for the enlightening, reviving, comforting, and fructifying, of his church in heaven and earth. 18. His having the keys of hell and death denote his power to raise the dead, and to render men happy or miserable in the other world as he pleases.

REFLECTIONS UPON CHAP. I.—Whatever revelation Christ makes from his Father is infinitely worthy of our most serious and humble study and religious regard. And however dark some circumstances of it may appear, an humble inquiry into it will profit our souls; and all of it shall be accomplished in due season. Rich are the blessings of grace which proceed from Father, Son, and Holy Ghost, to all the churches and saints; and glorious and honoured are they who by Jesus' love are washed from the guilt, dominion, and filth, of their sins in his blood, and make kings and priests to him and his Father. But terrible is the condition, and dreadful the sentence and fate of Jesus' enemies, his people's persecutors, and of all earthly-minded men, when he appears in his majesty and glory to the last judgment! With great terror they shall then behold him; and with anguish bewail their neglect of, and rebellion against, him. In this world ministers and saints must expect to be fellow sharers in trouble and persecution for their adherence to Christ; but spiritual fellowship with him, particularly on the Lord's day, can sufficiently sweeten them, however bitter. If he, the living Redeemer, the author and finisher of all the dispensations of providence and

judgments they might expect, according to their future conduct,— particularly to the church at Ephesus; 1—7: at Smyrna; 8—11; at Pergamos; 12—17: and at Thyatira; 18—29.

Anno Domini
cir. 95.

See ch. 1. 20.
Acts 20. 17.
28.
Acts xix.
Eph. 1. 17.
Ch. 1. 16. 20.
2 Cor. 3. 5.
Phil. 4. 13. 19.
Ch. 1. 11. 13.
20. Lev. 26.
12. ch. 21. 3.
Ezek. 46. 10.
Ver. 9. 13. 19.
ch. 3. 1. 8. 15.
& 10. 1. 6. &
11. 4. Heb. 13.
17. & 4. 13.
2 Tim. 2. 19.
Mat. 7. 23.
1 Thes. 5. 12.
1 Tim. 5. 17.
1 Cor. 15. 10.
58.
Rom. 15. 1. 4.
Heb. 6. 10. 12.
1 John 4. 1.
Gal. 1. 8.
2 Cor. 11. 13.
Eph. 4. 14.
2 Pet. 2. 1. 2.
2 Thes. 3. 13.
Gal. 6. 9.
Heb. 12. 5.
2 Cor. 6. 4—
10.
Hos. 4. 16.
with Jer. 2. 2.
Gal. 1. 7. &
3. 1. Phil. 2.
3. 1. 2 Tim. 1.
15. & 2. 18.
Ch. 3. 3. 19.
Jer. 3. 14. 22.
Hos. 14. 1. 8.
Mat. 21. 40.
41. 43. Jer. 7.
12. ch. 3. 16.
Mat. 8. 12.
Ver. 16.
Rom. 12. 9.
Ps. 97. 10.
Gal. 5. 19—
21. Rom. 1.
26—31.
Ver. 11. 17.
29. ch. 3. 6.
13. 22. & 13.
9. see Mat.
11. 15.
2 Tim. 4. 7. v
1 John 5. 4.
Rom. 8. 37.
2 Cor. 10. 3.
4. & 6. 4—10.
Eph. 6. 10—
20. 1 John
11—14. 20.
Gal. 6. 9.
Ch. 22. 2. 14.
John 15. 1. &
14. 6. & 11.
25. & 1. 4.
5. 26. & 6. 32
—57. 1 John
5. 11. 12. Gen.
3. 22. & 2. 9.
See ch. 1. 8.
11. 17. 18.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not; and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless, I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive:

9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them who say they are Jews, and are not, but are the synagogue of Satan.

See ver. 2, 13, 19. ch. 3. 1. 8. 15. Is. 54. 11. 12. Acts 14. 22. 2 Tim. 3. 12. John 16. 33. 1 Cor. 4. 10—13. Heb. 10. 32—34. Jam. 2. 5. Heb. 10. 34. 2 Cor. 6. 10. Mat. 19. 21. & 6. 20. Luke 12. 21. 1 Tim. 6. 6. 18. 1 Pet. 1. 4. Rom. 2. 17—29. & 9. 6. 32. & 10. 2. 3. Phil. 3. 3. ch. 3. 9. Gal. 6. 12. 13. John 8. 44.

grace, manifest himself as an almighty and all-seeing Lord, walking in his churches to take care of the faithful,—as enlightening and assisting ministers, and as fighting against his and his people's enemies,—as the risen Saviour, and living and exalted Ruler of the unseen world, it may sufficiently encourage and enable us to bear all with calm submission and sweet composure.

CHAP. II. In these seven epistles observe (1) Christ always describes himself in the introduction by a character suited to the case of that particular church to which the letter is directed, whether for encouragement or terror. (2) He directs them all to the Angel or Messenger of the church, that is the pastors, represented as one, because of the unity and sameness of their office and work; and yet sometimes as more than one, ver. 10, 25—because they are his mouth to their people. (3) The churches of Ephesus, Pergamos, Thyatira, and Sardis, are commended for some things, and reprov'd for others; the churches of Smyrna and Philadelphia only commended, and the churches of Laodicea only reprov'd. (4) Each of the epistles is concluded with a delightful promise of eternal glory and happiness to victorious believers;—A solemn call to every reader or hearer seriously to attend to and apply the epistles to his own conscience. Ver. 2. I am acquainted with, and approve, your manifold works of righteousness, and the pains you have taken to maintain and propagate my pure gospel and the interests of my kingdom, and with your holy prudent zeal that sin and error, and scandalous and erroneous persons, may be kept or put out of your church fellowship; with the strict trial you have made of the principles and manners of such as pretend an apostolic commission from me; 3. And that you have, with holy fortitude, constancy, and patient resignation to the will of God, borne up against all the opposition of false teachers, and under manifold persecutions for my sake;—and, from a principle of love to me and my cause, have, without fainting or discouragement, under your trials, persisted in diligently applying yourselves to promote my glory in the world. 4. Nevertheless, I must sharply reprove you, that of late your affection to me, my people and cause, has become less fervent than when you were first converted to the faith. 5. Think, therefore, seriously and impartially, on your shameful declensions and revolts from your former love and zeal, and how much of the purity, pleasure, and life, of religion you have lost by them: and with grief and hatred of them return to your wonted lively exercises of faith, love, and obedience; otherwise I will quickly take away all your gospel privileges, and dissolve your church, that you shall no longer enjoy or hold forth the light of gospel truth, holiness, and comfort. 6. The Nicolaitans, under a pretence of Christian freedom, encouraged men to idolatry, uncleanness, or such like wickedness. 7. To every one, who, united to my person, and depending on my grace, perseveres in mortifying his own corruptions, and resisting the temptations of Satan and the world, will I freely grant all the benefits of my purchase, in the sublime, substantial, and never-failing, honours and delights of the heavenly state; in which God himself dwells, and is immediately enjoyed in the most glorious manner. 9. They were poor in outward circumstances, and in spirit, but rich in faith, and heirs of God's kingdom

Anno Domini
cir. 96.Is. 41. 10, 14.
& 43. 1, 2.
Mat. 10. 22.
28. & 24. 9.
13. 1 Cor. 9.
25. 2 Tim. 2.
5. & 4. 7, 8.
Jam. 1. 2, 12.
ch. 3. 11, 12.
& 22. 5.See ver. 7, 17,
26. ch. 3. 5.
12, 21. & 21.
7. & 13. 9.Ch. 20. 6, 14.
& 21. 8.Josh. 5. 13.
Num. 22. 23.
ver. 16. ch. 1.
16. & 19. 15.
21. Deut. 32.
42, 43.See ver. 2.
Heb. 4. 13.
ver. 9.2 Tim. 1. 13.
Heb. 3. 14. &
4. 14. & 10.
23.Gen. 6. 9.
Luke 22. 28.
& 12. 8.
1 Sam. 2. 30.Deut. 32. 16.
17. Lev. 17. 7.
ch. 11. 7, 8.
& 17. 6. ver.
9.Num. 25. 1, 3.
& 31. 16.
Ezek. 44. 7.Acts 15. 1, 20.
29. 2 Cor. viii.
x. v. 2 Pet. 2.
15. Jude 11.
Phil. 3. 18, 19.See ver. 6.
Jer. 44. 4.Ver. 5. ch. 3.
2, 3, 19. Jer.
3. 13, 14, 22.
& 31. 18—20.Ch. 1. 16. &
11. 5. & 19.
15. 21. Is. 11.
4. & 49. 2.Eph. 6. 17.
2 Thes. 2. 8.
Heb. 4. 11,
12.See ver. 7.
ch. 21. 7. &
13. 9.Is. 62. 8, 9. &
65. 13. John
4. 32. & 6. 33,
49, 58.Exod. 28. 8.
Eph. 1. 6, 7.
Is. 1. 1. & 43.
25. & 44. 22.
Eph. 1. 6, 7.Is. 56. 5. &
62. 2, 4, 12.
ch. 3. 12.
1 John 3. 2.Ch. 1. 11. &
2. 1, 8, 12.See ch. 1. 5,
14, 15.See ver. 2, 9,
13. Rom. 13.
10. Gal. 5. 6.
Jam. 2. 26.
2 Cor. 9. 1,
12.Job 17. 9.
Prov. 4. 18.
Mat. 13. 23.
Ps. 92. 13, 14.
2 Pet. 3. 18.Ver. 4, 14, 15.
ch. 17. 1, 2.
2 Kin. 16. 31.
Acts 15. 20.
29. 1 Cor. v.
viii. x. Exod.
34. 15.

10 *Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life.

11 ^y He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt ^z of the second death.

12 And to the angel of the church in Pergamos write; These things saith he who hath ^a the sharp sword with two edges;

13 ^b I know thy works, and where thou dwellest, *even* where Satan's seat is: and ^c thou holdest fast my name, and hast not denied my faith, ^d even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where ^e Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold ^f the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold ^g the doctrine of the Nicolaitans, which thing I hate.

16 ^h Repent; or else I will come unto thee quickly, and ⁱ will fight against them with the sword of my mouth.

17 ^k He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of ^l the hidden manna, and will give him ^m a white stone, and in the stone ⁿ a new name written, which no man knoweth saving he that receiveth *it*.

18 ^o And unto the angel of the church in Thyatira write; These things saith ^p the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 ^q I know thy works, and charity, and service, and faith, and thy patience, and thy works; ^r and the last *to be* more than the first.

20 ^s Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself

a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space ^t to repent of her fornication, and she repented not.

22 ^u Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And ^v I will kill her children with death; and all the churches shall know that ^w I am he who searcheth the reins and hearts: ^x and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known ^a the depths of Satan, as they speak; I will put upon you none other burden.

25 ^b But that which ye have *already* hold fast till I come.

26 ^c And he that overcometh, and keepeth my works unto the end, ^d to him will I give power over the nations:

27 And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him ^e the morning star.

29 ^f He that hath an ear, let him hear what the Spirit saith unto the churches.

ch. 12. 5. & 19. 15. Mat. 28. 18. Ps. cx. 19. Luke 1. 68. Ch. 22. 16. Num. 24. 17. Is. 49. 6. 2 Pet. 1. 19. Luke 1. 68. See ver. 7. Mat. 11. 15. & 13. 9, 43. Heb. 12. 25, 26.

CHAP. III.

Contains three other epistles with warnings, threatenings, exhortations, encouragements, and promises, suitable to the state of the church at Sardis; 1—6: at Philadelphia; 7—13: and at Laodicea; 14—22.

AND ^a unto the angel of the church in Sardis write; These things saith he that ^b hath the seven Spirits of God, and the seven stars: ^c I know thy works, that thou hast ^d a name that thou livest, and art dead.

2 ^e Be watchful, and ^f strengthen the things which remain, that are ready to die: for ^g I have not found thy works perfect before God.

3 ^h Remember therefore how thou hast received and heard, and hold fast and repent. ⁱ If therefore thou shalt not

Ch. 1. 11, 20. & 2. 1, 8, 12, 18. ver. 7, 14. Mat. 2. 7. Mat. 24. 31. 2 Cor. 5. 20. Ch. 1. 4. John 1. 14, 16. & 3. 34. Is. 11. 2, 3. & 61. 1. ch. 4. 5. & 1. 16, 20. & 2. 1. Ver. 2, 15. ch. 2. 2, 9, 13, 20. Heb. 4. 13. Ezek. 33. 31. Mat. 13. 20—22. Heb. 6. 4, 5. Is. 58. 2. 2 Tim. 3. 5. 1 Tim. 5. 6. Tit. 1. 16. Eph. 2. 1, 5. Heb. 12. 12, 13. 1 Pet. 5. 8. ch. 16. 15. Mat. 24. 43. & 25. 13. Luke 12. 39, 40. & 21. 36. Ver. 1. 4—10. Eph. 5. 14. Rom. 13. 11—14. Ver. 1. Ps. 78. 35—37. Heb. 5. 12. 1 Cor. 3. 1, 3. Rom. 6. 17. & 15. 17. Phil. 3. 16. 2 Tim. 1. 13. 1 Tim. 6. 20. ch. 2. 5, 16, 25. & 3. 11. 2 Pet. 3. 10. ch. 16. 15. 1 Thes. 5. 2, 6. Mat. 24. 42, 43. Luke 12. 39, 40. Mark 13. 35—37.

good. Graciously he dwells among them, supports, furnishes and directs, their ministers; begins and perfects all that concerns them in time or eternity; and lives for them as their risen and exalted Redeemer. With tender compassion he reminds them of their declensions and irregularities, and calls them to repentance and reformation. And his promises are very encouraging to his ministers and people, who faithfully wrestle against every known sin in themselves or others. Spiritual and heavenly are the delights he now bestows upon them; sure is their security from eternal damnation; and infinite is the glory, acceptance, pleasure, fame, illustrious excellency, and power over every opposer, to which he will at last exalt them.—But awful are his threatenings, and tremendous his judgments, upon impostors, hypocritical professors, and obstinate sinners! No boast of deep or devilish understanding, no power in deceiving his people or in persecuting his servants, shall be able to screen them from his righteous and destructive judgments. Let then every soul hear and fear, and do no more so wickedly.

CHAP. III. Ver. 1.—Though men think and speak of you as true and lively saints, I know that many of you are mere hypocrites, still dead in trespasses and sins; and others of you are grown very dead, dull, and lifeless, in the frame of your hearts, and the manner of performing religious duties, especially in secret. 2. Guard against such an insensible temper; and, depending on me, who have all the influences of the Holy Ghost to bestow, make use of all means of grace for adding strength and vigour to the small remains of those good things which are among you, and which are on the very point of expiring; for, by my perfect knowledge of your hearts and ways, I find your performances cannot be accepted by God. 3. As ever you would make a right judgment of your state, seriously reflect on my doctrines and laws; and whether you at first received them into your heart in faith and love, or only with some flight of affection. And, so far as you received them aright, hold them fast, and carefully act up to them; and if you received them only in a notional and hypocritical manner, bewail your ruinous mistake, and never rest satisfied till God rectify it by his almighty influence.

of grace and glory. 10. Ten days of tribulation may either denote ten years or many days, Gen. xxix. 7, 41; 1 Sam. xviii. Job xix. 3; Eccl. vii. 19; or a few days, Gen. xxiv. 55; Lev. xxvi. 26; Amos v. 3; and vi. 9. 11. The second death is eternal destruction in hell. 16. Unless you quickly repent of your conduct, I will, by fearful judgments, cut off these bold offenders. 17. I will make those who believe and overcome partakers of all the reviving blessings of spiritual and eternal life, which are safely treasured up in Christ, and unknown to carnal men, and give them the most delightful sense of their full justification and adoption. 22, 23. I will inflict dreadful calamities upon your corrupt seducers, and those seduced by them, so as to alarm all the churches around, and to make them know that no pretences to knowledge or piety can hide any wicked principles or evil practices from me. 24, 25. Such of you as have never approved, but faithfully opposed, those diabolical delusions and mysteries of iniquity, which these seducers propagate with the deepest intrigue and subtilty, and boast of, as the product of profound knowledge and wisdom, I only require to persevere in your opposition, and to hold fast the doctrines and precepts which ye have received in my word,—in the continued exercise of faith, love, and holy obedience. 26—28. Such as stand their ground against temptations, and persevere in faith and holiness till the end, I will make to share in my conquests and glorious dominion over the world, and my victory over mine enemies, and will give them all that light and grace, those comforts, enjoyments, and glories, that are to be found in myself as their everlasting portion.

REFLECTIONS UPON CHAP. II.—No churches on earth are without their defilements and weaknesses; few without some glaring iniquities, or even without some wicked seducers. And it is a mercy that Jesus Christ, for their benefit, communicates to both pastors and people his reproofs, warnings, directions, and encouragements. His characters, as well as his oracles, exactly answer their case. And he has a critical and divine acquaintance with them and all their concerns. He takes the first and kindest notice of their graces, services, and sufferings for his sake, and how they oppose what is evil, and perform what is

Anno Domini
cir. 96.

Mat. 7. 13.
& 20. 16. Acts
1. 15. Gen. 6.
5. 12. Jude 23.
Ch. 4. 4. & 6.
11. & 7. 9. 13.
& 14. 4. &
19. 8. Mat. 13.
43. Ps. 45. 13.
14. 2. Cor. 4.
17. Zech. 3.
4. 7. Rom. 8.
17. Eccl. 9. 8.
Jude 21.

Ch. 1. 7. 11.
17. 26. ver.
12. 21.
Phil. 4. 3.
Exod. 32. 32.
ch. 20. 12. &
13. 8. & 17. 8.
& 21. 27. Is.
4. 3. Ps. 87.
6. & 69. 29.
Ezek. 13. 9.

Mat. 10. 32.
Luke 12. 8.
Ch. 2. 7. 11.
17. 29. ver. 22.
Mat. 11. 15.
ch. 13. 1.
See ver. 1.
ch. 2. 1. & 1.
20.

Luke 13. 5.
Heb. 7. 26.
Acts 3. 14.
Is. 6. 3. John
14. 6. 1. John
5. 20. ver. 14.
ch. 1. 5.
Is. 22. 22.

ch. 1. 5. 18. &
5. 5. & 6. 1—
12. & 8. 1. &
22. 16. Luke
1. 32. Mat.
16. 19. & 18.
18. & 28. 18.
John 17. 2.
Job 12. 13.

Ch. 2. 2. 9. 13.
19. ver. 1. 15.
Acts 14. 27.
1. Cor. 16. 9.
2. Cor. 2. 12.
Col. 4. 3.
2. Thes. 3. 1.
Eph. 2. 13—
22. Is. 56. 5.
& 55. 11. John
10. 16. 28.
1. Pet. 1. 5.

Phil. 2. 13. &
4. 13. ch. 2.
2. 9. 13. 2. Tim.
2. 13. with.
Mark 8. 38.
& 14. 71.

Ch. 2. 9.
John 8. 44.
Prov. 16. 7.
Is. 49. 23. &
60. 14.

Ver. 8. Rom.
15. 4. 2. Pet.
2. 9. 1. Cor.
10. 13. ch. 2.
10. Ps. xci.
xxxi.

Ch. 22. 7. 12. 20.
Jan. 5. 8. Phil.
4. 5. 2. Pet. 3. 10—14.
ch. 1. 3. & 2. 5. 16. 23. ver. 3. 4.
ch. 12. 15.
See ch. 2. 7. 11. 26. ver. 5. 21.
1. Kin. 7. 15. 21. Gal. 2. 9. 1. Cor. 3.
16. John 10. 28. 29. ch. 21. 4. & 22. 3—6.
Is. 4. 3. & 62. 12. Ps. 87. 6. ch. 2. 17.
& 14. 1. & 21. 2. 10. 12. & 22. 4. 2. Tim. 2. 19. Is. 62. 4. & 60. 19. 20. with Heb. 12. 22.
Gal. 4. 26.

watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth:

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan; who say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God,

and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked;

18 I counsel thee to buy of me gold, tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19 As many as I love I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

Anno Domini
cir. 96.

See ch. 2. 7.
See ch. 1. 11.
& 2. 1

Or Laodicea.
2 Cor. 1. 20.
ch. 1. 5. &
19. 11. & 22.
6. & 3. 7.
Is. 55. 4. &
65. 16. Prov.
8. 6—9. John
14. 6. & 8. 19.
& 18. 37.
1. John 5. 20.

Col. 1. 15—
18. Prov. 8.
22—31. John
1: 1—3. & 5.
21. 25. Jer.
31. 22. ch. 1.
5. 1. Cor. 15.
20—23. 45.
Eph. 2. 10. &
3. 9.

Ch. 2. 9. 13.
19. ver. 1.
1. Kip. 18. 21.
2. Rm. 17. 33.
Zeph. 1. 5.
Hos. 7. 6.

Luke 12. 48.
2. Pet. 2. 21.
22. Zech. 11.
6. Lev. 18. 28.
Amos 6. 8.
Ps. 81. 12.
Ezek. 20. 39.
Mat. 24. 51.

Prov. 43. 7.
Jer. 2. 23. 25.
31. Hos. 12. 8.
Luke 18. 11.
1. Cor. 4. 8.
Eph. 2. 1—3.
Tit. 3. 3. Is.
1. 3—6. & 59.
4—15. Rom.
3. 9—20.

Mat. 13. 44.
46. & 25. 9.
2. Cor. 9. 15.
John 3. 16.
1. Cor. 1. 30.
1. Pet. 1. 18.
19. Mat. 29.
28. Prov. 8.
11. 18. 19. 21.
John 1. 12.
1. Pet. 1. 2—
4. Col. 2. 10.

Ver. 4. 5.
ch. 19. 8. &
7. 13. 14. 18.
61. 10. & 15.
24. & 46. 12.
13. Rom. 13.
14. & 10. 4.
& 5. 19.
2. Cor. 5. 21.
Col. 3. 18—
12. Eph. 4.
24. Tit. 2. 11.
12.

Prov. 2. 1—7.
& 4. 5. 7. &
1. 23. Eph. 1.
12. Heb. 12. 5. 6.
13. 14. 22.
Eph. 5. 14.
Ch. 21. 7.
Luke 12. 37. John 14. 21. 23. Song 5. 1. 1. John 1. 3. Is. 25. 6. Eph. 3. 19.
& 4. 7. 12. 17. 26. ver. 5. 12. 2. Tim. 4. 7. 8.
Rom. 5. 21. & 6. 23. Mat. 19. 28. Luke
22. 30. Rom. 8. 17. 1. Cor. 6. 2. 3. 2. Tim. 2. 12. ch. 2. 26. 27. & 1. 6. & 5. 10. with John 17. 4.
5. 21. 22. 24. Heb. 1. 3. & 2. 1. Mat. 11. 15. & 13. 9. & 13. 9. & 2. 7. 11. 17. 29.

ences; for, if you continue unconcerned, my destructive judgments shall suddenly and unexpectedly break forth upon you. 4, 5. There are, indeed, a few eminent Christians among you who have kept themselves clear of errors and immoralities, and have maintained their integrity, sound in the faith, and lively in their practice. They, being accepted in my righteousness, and sanctified by my Spirit, shall live eternally with me, in the most delightful, holy and honourable fellowship; and they, and all others who overcome sin and Satan, shall, in the most public and honourable manner, be acknowledged by me as my peculiar favourites, before God, angels, and men. 7. Christ is *holy* in his natures, offices, and works, and the author of all the holiness in his people. He is invariably *true* in himself, is infallibly *true* in his declarations, threatenings, and promises, and is the *truth* and substance of the ancient types and predictions; and he has the government of the church and world upon his shoulders; and the full and uncontrollable power of life and death, hell and Heaven, in his hand. 8. I have given you free access to my gospel, and opened your hearts to receive it; nor can either devils or men defeat my favour. And, though not eminent in light, grace, and holiness, ye are truly sincere in them, and have faithfully maintained my doctrines, laws, and institutions. 9. I will make even those Jewish seducers and their followers, who are devoted to the service and worship of Satan, humbly to confess their errors to you, and receive your instructions or censures, and acknowledge my peculiar favours to you. 10. Since, in obedience to my commands and after my example, you have patiently endured persecution for your adherence to my gospel truths, which, in the exercise of my patience, are continued in the world, particularly to such of them as were peculiarly opposed, I will infallibly preserve you from apostasy in the still more trying days of trouble and affliction, which will come for the trial of all professed Christians throughout the whole Roman empire. 11. But, as I will come quickly to deliver you and the rest of my people from all their enemies, see that ye, in dependence on my promised grace, hold fast, with the utmost care and constancy, zeal and holy resolution, the doctrine which ye have received; the work of grace wrought in you, or done by you; and your bold profession of my name; that none, through subtlety or violence, may ever pervert you, and rob you of the honours and eternal glories promised to the faithful, or even outshine you in any thing truly excellent. 12. Those who by faith overcome temptations and inward corruptions, shall be immovably fixed in the state of heavenly glory in the presence of God, and consecrated to his service; and shall be openly acknowledged and manifested as children and heirs of God, rightful citizens of the heavenly state, and as united to, justified in, and adopted by, me as their Head and Saviour. 14. Christ is *truth* itself, and infallibly *true* in his testimony concerning persons or things;—and, as the Origin, Author, Prince, and Ruler, of all creatures in Heaven and earth, he is able to perform whatever he promises or threatens. 15, 16. If, to my great dissatisfaction, you continue

thus formally professing my name and truth, and disgracing it by your careless indifference, and want of hearty affection to and zeal for it, I will, with abhorrence, dissolve your church, and destroy you. 17, 18. Because, ye vainly imagine and boast that ye are rich in spiritual gifts and graces, and in every thing pertaining to life and godliness, and have no proper sense of your destitute, miserable, dangerous, ignorant, unrighteous and unholy, state and condition, I earnestly and compassionately beseech you, freely, but deliberately, to receive me and my fulness of grace and glory, as your enriching portion and treasure; my imputed righteousness and imparted holiness to cover and adorn you, and my Spirit and word to enlighten and render you wise unto salvation. 19, 20. As, in the most tender affection, I warn, reprove, and correct, all my favourites when they do amiss, see that you speedily improve my present rebukes, in an earnest and thorough repentance of your conduct, and a turning from it.—Behold, in amazing patience, condescension, and kindness, by the declarations and calls of my word, the strivings of my Spirit, and the engaging or awakening dispensations of my providence, I stand knocking at the door of your hearts; whoever by faith receives me, his soul shall be filled with my Spirit and grace, and he shall live, and hereafter enjoy the most delightful fellowship with, and communications from, me.

REFLECTIONS UPON CHAP. III.—Very different are the conditions of churches and Christians on earth. But, alas, most of them are generally corrupt. While a few are sincere, faithful, and thriving, many have a form of godliness without the power of it,—and many are altogether lukewarm, self-conceited, and insensible of their manifold spiritual maladies. But there is no case on earth to which Christ's character and word are not suitable. He takes notice of the faithfulness, the labours, the little strength, of such as are lively and upright. Kindly he affords them opportunities for the spread of the gospel, and of familiar fellowship with himself. Graciously he reduces their enemies to their honour, and preserves them in times of trial. And great are the heavenly glories, and priestly honours, and high the seats on his throne which at the last judgment, or in the eternal state, he bestows upon them. But detestable to him are hypocritical, lukewarm, and self-conceited, professors. Yea, they are in danger of the most indignant rejection, and most sudden and unexpected destruction. How transcendent is his mercy, so kindly, so earnestly, to call such to serious consideration and gospel repentance, and to offer them freely himself and his righteousness, his word, his Spirit and grace, and the most full, familiar, and eternal fellowship with himself and his Father. And wonderful is his forbearance, that he should so long continue knocking at the door of their heart by gospel calls, strivings of his Spirit, and dispensations of his providence.—My soul, while thou hast an ear, hear what the Spirit saith to the churches, and apply all faithfully to thyself.

Anno Domini
cir. 96.

CHAP. IV.

And the following, contain a solemn introduction to the prophetic vision of the opened seals. Here is represented (1) JEHOVAH, the Creator, gloriously enthroned, surrounded by the rainbow of the new covenant, and attended by saints and ministers; 1—8. (2) The high praises and adoring songs of these attendants; 8—11.

Ch. i—iii.

Ezek. 1. 1.
Mat. 3. 16.
Acts 7. 56. &
10. 10. with
ch. 9. 1. Is.
65. 17. & 66.
22. Dan. 8.
10. Luke 10.
18. ch. 12. 7.

Ch. 1. 10, 19.
& 22. 6. & 11
12.

Ch. 1. 10. &
17. 3. & 21.
10. Ezek. 3.
12, 14, 24.

Is. 6. 1. Ezek.
1. 26. & 10.
1. Exod. 24.
9. Dan. 7. 9.
with Jer. 17.
12. Ezek. 43.
5, 7.

Exod. 15. 11.
Job 37. 22.
Ps. 89. 7, 8.
Is. 6. 3.

Ch. 10. 1.
Ezek. 1. 28.
Is. 54. 9, 10.
Gen. 9. 12,
13, 16.

Num. 1. 5—
16. & 34. 17
—29. 1 Chr.
xxiv. xxv. ch.
7. 4—9. Gal.
4. 5, 28, 31.

Ch. 3. 21.
& 1. 6. & 5.
10. & 3. 4, 5.
& 6. 11. & 7.
9, 14. 1 Pet.
2. 9. Exod.
28. 40. 2 Tim.
4. 8.

Exod. 20. 18.
Ps. 68. 35.
Jer. 25. 30.
Joel. 3. 16.
Amos 1. 2.
ch. 8. 2, 5. &
10. 3. & 11.
19. & 14. 2. &
16. 13. & 19.
6. Exod. 19.
16. Ps. 18.
13, 14.

Ch. 1. 4. & 3.
1. & 5. 6.
Mat. 3. 11.
Acts 2. 3.
1 Cor. 12. 4.
& c. Exod. 37.
23. Zech. 4. 2.
John 6. 63.

Exod. 38. 8.
1 Kin. 7. 23.
ch. 15. 2. &
7. 14. Heb.
10. 19. 1 Pet.
1. 19. Zech.
13. 1.

Ezek. 1. 5—
25. & 10. 8—
28. 1 Cor. 12.
28. Eph. 4. 11.
1 Tim. iii.
Tit. 1. Heb.
13. 17.

Is. 6. 2.
Ezek. 1. 6.
2 Tim. 4. 2.

Ver. 6. Tit. 1.
9. 1 Tim. 4.
16. Mat. 13. 52. Eph. 3. 4.
2 Tim. 4. 2. Acts 20. 18, 24, 31. Gal. 4. 19. Mat. 23. 37. Is. 6. 3. Exod. 15. 11. ch. 1. 4, 6. & 11. 17. & 16. 5. & 19. 1—6. Deut. 32. 3, 4. 1 Tim. 4. 12. 1 Pet. 4. 11. & 5. 3. Jer. 10. 10. ch. 1. 4, 18. & 5. 14. & 10. 6. & 15. 7. Ch. 5. 14. Ps. xcv—c. cxxxv. cxxxvi. ver. 9, 4.

AFTER this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, and thunderings, and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, Lord God Almighty, who was, and is, and is to come.

9 And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne,

and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created.

CHAP. V.

Represents the purposes of God relative to his gospel church, as a book of seven volumes, wrapt up one within another, and each sealed; which, to John's grief, no creature could open; 1—4. (2) To his comfort, Christ takes it from his Father's hand to open it; 5—7. (3) Hereupon ministers, saints, and angels, ascribe high praises to him and his Father in their respective songs; 8—14.

AND I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came, and took the book out of the right hand of him that sat upon the throne.

8 And, when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast

slain, and hast redeemed us to God by thy blood, and thou hast made us unto God a kingdom, priests, and we shall reign with him a thousand years and ever.

into heaven is opened, by Jesus' blood, for every one washed in it. Happy are they who, directed and drawn by the Holy Ghost, now enter by faith as a pledge and earnest of their personal admission hereafter! With what awful majesty and grandeur, new covenant faithfulness and grace towards his people, and just terribleness to his enemies, nay, with all-adorable perfections, does God manifest himself on his imperial throne! Yea, high are the honours to which his servants and people are exalted in connection with him; and profound their holy reverence, and cordial their adoration of him. Faithful ministers ought to be filled with spiritual knowledge; and should be prudent, vigilant, courageous, laborious, compassionate, and active, in the discharge of their office, and in the exercise of their gifts and graces, under the direction and assistance of the Holy Ghost. With diligent care should they lead the religion and worship of the churches, and unweariedly ascribe to God alone all the glories of Godhead, and of the works of creation, providence, and redemption.

CHAP. V. Ver. 5. Sprung from the tribe of Judah, Jesus Christ is like a lion for strength, courage, and eminence, to maintain and defend his own property and tear asunder his enemies; and he is the root of David, as in his divine nature, office, and character, he is the foundation and source of all the happiness and glory of his kingdom, typified by that of David. 6. His being represented as a slain lamb denotes him as an atoning priest, the sacrifice for the sins of his people, and the food of their souls. His seven horns represent his full authority and almighty power, as a King, to execute God's will, protecting and supporting his church, and pushing down her enemies. His seven eyes denote his infinite wisdom and knowledge, and his unmeasurable fulness of the Holy Ghost in all his gifts and graces, and his disposing of them to men, as the Prophet of his church. 8. Their harps denote the melody of their hearts and the charming notes of their praise. Their golden vials, cups, or censers, full of odours, are their prayers, proceeding from sanctified hearts, and acceptable to God through Christ's merits and intercession.

Anno Domini
cir. 96.

Ch. 5. 9, 12.
& 15. 3, 4.
Ps. xxix.
xciii. c.
cxxxvi. ciii—
cv. cvii. Neh.
9. 5.
Gen. 1. Exod.
20. 11. Prov.
16. 4. Rom.
11. 36.

Ch. 4. 3. &
3. 21. Ps. 110.
1. & 118. 15.
16. Acts 4. 28.
Is. 46. 10.

Ezek. 2. 9,
10. ch. 10. 4,
8, 9. John 19.
22. Is. 8. 16.
& 29. 11.
Dan. 12. 4, 9.
& 8. 26. Mat.
11. 27. Deut.
32. 34.

Is. 29. 11. &
41. 22, 23, 26.
Jer. 49. 19.

Is. 40. 13, 14.
& 41. 23.
John 1. 18.
Rom. 11. 34.
ver. 13.

With ch. 4. 1
2 Cor. 11. 24.
Jer. 9. 1.

Ch. 4. 4, 10.
ver. 14.

John 20. 13.
Mat. 26. 5.
Is. 52. 1. &
60. 1. Phil. 4.
4. Ps. 149. 2.

Gen. 49. 9,
10. ch. 22. 16.
Rom. 8. 29.
Ps. 89. 27.
Is. 11. 10.
Jer. 23. 5, 6.
Zech. 3. 8, 9.
Rom. 15. 12.
& 9. 5. & 1. 3.

Heb. 2. 10. &
7. 25. John 5.
20. & 3. 32. &
1. 18. ch. 1.
1. & 6. 1.

Luke 24. 27,
44.

Ch. 3. 21. &
7. 17. & 4. 6.
& 1. 20. & 2.
1. Mat. 28.
20.

Is. 53. 7, 10.
John 1. 29, 36.
Acts 8. 32.
1 Pet. 1. 19.
Heb. 9. 14.
ver. 9. 12. ch.
7. 14. & 12.
11. & 13. 9.
Mat. 20. 28.
Lut. i—v. xxi.
Num. xv.
xxviii. xxix.

Mat. 28. 18.
John 17. 2.
Phil. 2. 9—11.
Dan. 7. 14.
Ps. 132. 17.
Heb. 3. 4, 6.
1 Sam. 2. 10.
Luke 1. 69.

Zech. 3. 9. & 4. 10. ch. 4. 5. & 1. 4. John 3. 34. Col. 2. 3, 9. 2 Chr. 16. 9. Ps. 34. 15.
Ch. 4. 4—11. & 14. 2. & 3. 3, 4. Ps. 141. 2. * Or incense. Ch. 14. 3. Ps. 96. 1. & 40. 3. Is. 42. 10. & 44. 23. Ch. 4. 11. Heb. 2. 10. Phil. 2. 6—11. Ps. 110. 7.
Mat. 20. 28. & 26. 28. Rom. 3. 25. & 5. 15—21. 1 Cor. 6. 20. & 7. 23. Eph. 1. 7. Acts 20. 28. Heb. 9. 12, 14. & 10. 10, 14. 1 Pet. 1. 18, 19. Col. 1. 14. ch. 14. 4, 6. 1 John 1. 7. & 2. 2. ch. 7. 9, 14.

CHAP. IV. Ver. 3. God's being like the whitish transparent jasper denotes his infinite holiness and glory; the marvellously-mingled display of his perfections in his works of providence and grace; and his gracious regard to his people. His likeness to the bloody-coloured sardine denotes his justice and fiery indignation against his enemies. The greenish rainbow round about the throne represents the covenant of grace as ever in God's eye, and the perpetual rule of all that he does in the government of the world or the church. 4. The twenty four crowned elders represent the saints of the Old and New Testament enjoying fixed and familiar fellowship with God, by virtue of the covenant of grace; and they are called twenty-four, in allusion to the courses of the Hebrew priests; or the twelve patriarchs of the Jewish church, and twelve apostolic founders of the Christian. 5. The seven lamps of fire before the throne represent the Holy Ghost in the variety and perfection of his gifts and graces, which he distributes for enlightening, purifying, and warming, the souls of his ministers and people. 6. The clear sea of glass before the throne is Jesus' blood, in which all the redeemed worshippers must be washed from their iniquities. 6—8. The four living creatures, full of eyes before, behind, and within, denote gospel ministers, sent to preach the gospel to all the ends of the earth, remarkable for spiritual knowledge, prudence, and exact observation and attention to receive direction and influences from God, and to watch over and feed their people, and to look well into, and keep, their own hearts. Their having six wings each denotes their readiness, alacrity, and diligence, in their work. Their being likened to lions, oxen, men, eagles, denotes their undaunted boldness and courage; patience and fitness for labour; wisdom, prudence, and compassion; deep penetration into the mysteries of God; sublime sentiments and devotion; together with their eminent zeal, activity, and vigour, in the service of God. 10. The elders falling down and casting their crowns before the throne, denote their deep humility, holy reverence, and profound adoration: and their professing themselves unworthy of any honour in God's presence, and that all their honour proceeds from him.

Anno Domini
cir. 96.

slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four and twenty elders fell down, and worshipped him that liveth for ever and ever.

CHAP. VI.

Under the emblem of six seals opened, one after another, represents the state of the Christian church and Roman empire from A.D. 33 to 323. The first seal being opened, discovers the great success of the gospel and some Roman victories; 1, 2. The second, terrible persecutions and bloody wars; 3, 4. The third, scarcity of pure gospel ordinances and dreadful famines; 5, 6. The fourth, terrible persecutions and apostasy of Christians, and pestilences in the Roman empire; 7, 8. The fifth, the glorified martyrs crying for vengeance on their persecuting murderers, but required patiently to wait till an awfully murderous persecution by Dioclesian and his colleagues should be finished; 9—11. The sixth, the dreadful subversion of the heathen empire of Rome, and abolition of the heathen superstition and idolatry by Constantine; 12—17.

AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and, behold, a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And, when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

REFLECTIONS UPON CHAP. V.—The events of providence, and the manifestations of God's favour, have and will take place in their orderly course. And it is a privilege and pleasure to have a proper acquaintance with the purposes of God here, to support us under our trials, till our happiness be perfected in eternal salvation. Very incapable are created beings to penetrate into them, and it is highly daring to pretend or attempt it. But comfortable is it to reflect that our promised Messiah has interposed between his Father and his church, and has applied himself to manifest and fulfil them. Transcendently wonderful and glorious is his person and character: at once infinitely majestic, awful, and mighty; and yet endearingly meek, and marked with an atoning death for our sins! Extensive are his power and authority, his wisdom and knowledge; and unbounded his fulness of the Holy Ghost, and his power of sending him to men. And ministers, saints, and even angels, delightfully triumph in, and praise him for, his work of redemption equally as his Father. God forbid that my soul should be silent, when so many are engaged in his praise.

CHAP. VI. Ver. 1. These opened seals represent the fate of the Roman empire, but chiefly of the Christian church; and, as they relate to events rather than periods, we must not imagine that what was signified by one was altogether finished, when that which was signified by the next following began. While the white horse and his rider, ver. 2, may have some respect to the Roman victories gained by Vespasian, about A.D. 70, and Trajan, A.D. 110, under the providential direction of Christ, they chiefly represent Christ, as, by the gospel, and the influences of the Holy Ghost attending it, conquering the nations to the obedience of faith, A.D. 33—66, and afterwards.—The red horse and his sword-bearing rider, ver. 4, represent the persecutions of the Christian church by the emperors Nero, Domitian, Trajan, and Adrian, between A.D. 66, and 138:

5 And, when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and, lo, a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7 And, when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and, behold, a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And, when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together: and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 And the great city, which was built up, and strong, and high, fell, and was broken down, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

18 And the great city, which was built up, and strong, and high, fell, and was broken down, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

19 And the great city, which was built up, and strong, and high, fell, and was broken down, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

20 And the great city, which was built up, and strong, and high, fell, and was broken down, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

21 And the great city, which was built up, and strong, and high, fell, and was broken down, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

22 And the great city, which was built up, and strong, and high, fell, and was broken down, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

23 And the great city, which was built up, and strong, and high, fell, and was broken down, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

24 And the great city, which was built up, and strong, and high, fell, and was broken down, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

25 And the great city, which was built up, and strong, and high, fell, and was broken down, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

26 And the great city, which was built up, and strong, and high, fell, and was broken down, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

Anno Domini
cir. 96.

Ch. 5, 5, 9.

Ch. 4, 6, 7.
Mat. 10, 16,
17, Eph. 5,
15—17.1 Cor. 14, 20.
Zech. 6, 2, 6;
Gen. 14, 1, 2.Lam. 4, 7, 8.
Amos 8, 7, 8.
1 Sam. 3, 1.1 Cor. 11, 19.
2 Pet. 2, 7.
Or yoke, Gal.5, 1, Acts 15,
10, Ps. 58, 2.Ch. 9, 4.
Mat. 25, 4.
Is. 55, 1.Ch. 4, 6, 7.
Is. 14, 14.
Or green.Mark 6, 39.
with Zech. 6,
3, ch. 20, 6,
14.Or to him.
All manner of
calamities,
temporal and
spiritual.Jer. 15, 2, 3.
16, 4, 16.
Ezek. 5, 15—
17, & 14, 21.Lev. 26, 22.
26, Lam. 5,
10, Ezek. 4, 16.Ch. 5, 5, 9.
Heb. 9, 12,
14, & 13, 10.ch. 8, 3, & 9,
13, & 14, 18.
with Lev. 4, 7.Ch. 1, 9, &
12, 11, 17, &
19, 10, & 20.4, John 16, 2.
Gen. 4, 10.
Heb. 12, 24.Ps. 9, 12.
2 Pet. 2, 1, 3.
ch. 16, 5, 6,
& 19, 2, &11, 18, Luke
18, 8, 9, Deut.
32, 36—43.ver. 12—17.
Zech. 1, 12.
Job 24, 12.See ch. 3, 5,
& 7, 9, 14, &
14, 13, Jude24, Eph. 5, 27.
Mat. 10, 17,
18, 34, 35.John 16, 2.
Acts 14, 22.
2 Tim. 3, 13.Is. 13, 9, 10,
13, & 34, 4.
& 29, 6, 7, &24, 23, Jer. 4,
23, 24, Ezek.
32, 7, 8, Joel2, 2, 10, 30,
31, & 3, 15.
Hag. 2, 6, 7,21, 23, Mat.
24, 29, ch. 11,
13, & 16, 18.Acts 2, 20.
Or green figs.
Jer. 51, 25, &3, 25, & 4, 24.
Is. 2, 14, 17,
ch. 16, 20.Hos. 4, 13.
Ps. 76, 12, &
149, 8, & 110,5, 6, Is. 2, 12,
19.
Is. 30, 31.Hos. 10, 8.
Jer. 8, 3.
Luke 23, 30.

Job 3, 21, ch. 9, 6.

and the terrible bloodshed in the Roman empire in the Jewish and Parthian and other wars. The black horse and his rider with a pair of balances, 5, 6, may represent the church as corrupted with manifold errors, through which, and the more apparently legal persecutions of Aurelius about A.D. 160, and Severus about 202, was occasioned no small scarcity of pure gospel ordinances; to punish which the Lord plagued the Roman empire with terrible famines during the reigns of the two Antonines and Severus, about A.D. 140, 162, 200.—The pale horse with death and hell for his riders, represent the church as awfully corrupted with error and apostasy, and her members dreadfully murdered in the persecutions by Maximin, 235, Valerian, 257, Aurelian, 272, and especially by Decius, 250, and the just punishment thereof on the Roman empire in the terrible tyranny of their emperors between 235 and 284, and their frequent murdering one of another;—the desolating ravages of the Allemans, Goths, Quadians, Parthians, and others,—and a terrible pestilence of fifteen years' continuance, which almost half desolated the whole Roman empire, about 252. And so accustomed were dogs, and other ravenous animals, to live on the unburied carcases, that they sometimes fell upon and destroyed the living. The fifth seal, 9—11, represents the souls of such as had been slain for their adherence to Christ's cause in the preceding persecutions, as enjoying rest and happiness through and with him in heaven; and as crying for vengeance on the Heathen persecuting empire, but required to wait till their fellow Christians should be also murdered in the terrible Dioclesian persecution, A.D. 302—312. The sixth seal, 12—17, represents the dreadful consternation, confusion, and fearful ruin of the heathen emperors and their armies, and of the idolatrous priests with their idolatries and superstitions, when Constantine the Great successfully warred against them, converted a Christian himself, abolished heathenism, and established the Christian religion in its stead. [See Isa. 60, chap. iv. sect. xviii. xix.]

Anno Domini
cir. 96.

• Ver. 10. Gen.
3. 15. & 49. 9.
10. Deut. 32.
36—43. Ps. 2.
9. & 21. 8—
12. & 110. 5, 6. Mat. 24. 44. & 26. 64. Is. 13. 6—11. Zech. 1. 14. ch. 16. 14.

face of him that sitteth on the throne,
and from the wrath of the Lamb:

17 For the great day of his wrath is
come; and who shall be able to stand?

CHAP. VII.

Represents (1) The suspension of further judgments from the empire, till multitudes of God's true spiritual Israel should be converted from among both Jews and Gentiles, and, by the sanctifying and comforting influences of the Spirit, be prepared for fearful troubles; 1—8. (2) The happy state of the church in the glorious millennium, but chiefly in the eternal state, when all tribulations shall be ended; 9—17.

• Ch. iv—vi.
• Ps. 34. 7.
Heb. 2. 14.

• Eph. 4. 14.
Dan. 7. 2. &
8. 8. Is. 27.
8. Jer. 49. 36.
37. & 51. 2.
& 4. 11, 12.

• Christ. Acts
7. 30, 32. ch.
1. 13. & 10. 1.
& 8. 3. Mal.
4. 2. Ezek.
44. 2. 3. &
46. 9, 10.

• John 6. 27.
& 3. 34. & 7.
37—39. Eph.
1. 13. & 4. 30.
• Tim. 2. 19.
John 10. 14.

• Ver. 1. 3.
ch. 8. 7—12.

• Ch. 6. 6. & 9.
4. Is. 27. 8. &
65. 8. Ps. 76.
10. Mat. 24.
22.

• Ezek. 9. 4.
ch. 14. 1—4.
2 Tim. 2. 19.
Eph. 1. 13. &
4. 30. 2 Cor.
1. 22. Song 1.
11. Gal. 5. 22.
23. Exod. 12.
13, 23.

• Ch. 14. 1.
Gen. 15. 5.
Ezek. 13. 9.
Is. 4. 2, 3.
Ps. 87. 6.
Acts 2. 41. &
4. 4. & 5. 14.
& 6. 7. Rom.
11. 5, 7, 16.
Ezek. xlvii.
xlviii. Gen.
22. 28.

• Dan and
Ephraim are
not mention-
ed, because
they had been
ringleaders
in idolatry.
Judg. xvii.
xviii. 1 Kin.
12. 28—33.
Hos. 4. 17.

• Gen. 12. 3. &
22. 18. & 49.
10. Ps. 2. 8. &
22. 27—31. &
xlv. xlvii.
lxi. lxxvii.
c. & 110. 2, 3.
Is. 2. 2, 3. &
43. 6. & 49.
12—26. & 52.
15. & 53. 12.
& x. lxii. &
25. 6. Jer. 3.
17. Zech. 8.
22. & 2. 11.
Rom. 15. 9—
12. ch. 5. 9.
& 11. 15.

REFLECTIONS UPON CHAP. VI.—Orderly arranged are all the events of Providence: and gospel ministers ought carefully to observe them, and call their hearers to do the same. Glorious are the spread and conquests of the gospel when Christ rides forth on it with his gracious influence. Great are the trials of faith and patience, even unto death, which his people are sometimes called to suffer for their faithful attachment to his truths and interests. But it is enough if he support and encourage them under their troubles, and at last, through his righteousness, render them partakers of the purity, peace, and honour, of the heavenly state.—While his church languishes in her spiritual, or even external, condition, persecuted, and bereaved of pure gospel ordinances, and of eminent ministers and Christians; by terrible wars, famines, pestilences, and a miserable dissolution of their long established civil constitutions, he punishes her persecutors. No place, no difference of rank, can screen from his just vengeance.—How dreadful then must be the last judgment, and the damnation of hell!

CHAP. VII. Ver. I. The holding in of the winds for a time denotes the restraint of the Arian, Macedonian, Pelagian, Eutychian, and other errors, which afterwards plagued the church; and the restraint of the fearful judgments that troubled and ruined the Roman empire, which took place under the trumpets; till many souls were gathered to Jesus, and established in the faith by the Holy Ghost, during the last fifteen years of Constantine's reign, A. D. 323—337. 2, 3. Christ is the sealed Angel, who seals his people. He has divine power and authority from his Father over angels and every other creature: he has all fullness of the spirit dwelling in him: He knows who are his, and can distinguish, preserve, and appropriate, them to himself as his peculiar people, and enable them boldly to profess his truths. 5—8. These sealed ones are represented as Hebrew tribes, because typified by the ancient Israelites, and begotten to God by the doctrine of the twelve apostles. 9—17. These verses represent the joy,

and before the Lamb, clothed with
white robes, and palms in their hands;

10 And cried with a loud voice, say-
ing, Salvation to our God which sit-
teth upon the throne, and unto the
Lamb.

11 And all the angels stood round
about the throne, and about the elders,
and the four beasts, and fell before the
throne on their faces, and worshipped
God,

12 Saying, Amen: blessing, and glory,
and wisdom, and thanksgiving, and ho-
nour, and power, and might, be unto our
God for ever and ever. Amen.

13 And one of the elders answered,
saying unto me, What are these who are
arrayed in white robes? and whence
came they?

14 And I said unto him, Sir, thou
knowest. And he said to me, These are
they who came out of great tribulation,
and have washed their robes and made
them white in the blood of the Lamb.

15 Therefore are they before the
throne of God, and serve him day and
night in his temple: and he that sitteth
on the throne shall dwell among them.

16 They shall hunger no more, nei-
ther thirst any more; neither shall the
sun light on them, nor any heat.

17 For the Lamb, who is in the midst
of the throne, shall feed them, and shall
lead them unto living fountains of waters:
and God shall wipe away all tears from
their eyes.

CHAP. VIII.

(1) The Seventh seal being opened, after a short silence seven angels prepare to give solemn alarms of approaching judgments,—answerable to Christ's intercession, and the prayers of his people; 1—6. (2) Four of the trumpets being sounded, are each followed with terrible judgments, till the Roman empire is quite destroyed, and the church fearfully defaced; 7—12. See Introduction, chap. iv. sect. xv. (3) An angel denounces still greater miseries to come upon the earth, under the three following trumpets; 13.

AND, when he had opened the se-
venth seal, there was silence in
heaven about the space of half an hour.

2 And I saw the seven angels who
stood before God; and to them were
given seven trumpets.

3 And another angel came, and stood
at the altar, having a golden censer; and
there was given unto him much incense,
that he should offer it with the prayers

25—28. Jer. 6. 1. & 4. 19. Amos 3. 6, 7. • Christ. Ch. 7. 2. & 10. 1. Acts 7. 30, 32.
Exod. 30. 7. 1 Kin. 7. 50. ch. 5. 8. & 6. 9. & 9. 13. & 14. 18. Heb. 13. 10. & 9. 24. & 7. 25.
Rom. 8. 34. • Mat. 20. 28. Eph. 5. 2. & 1. 6, 7. & 5. 25—27. • Or add it to the prayers.

purity, safety, and happiness, of the souls of those that had suffered under the Heathen persecutions in the heavenly state, while no more than a short calm, succeeded by fearful storms of trouble, should take place on earth; and the joy, purity, safety, and happiness, of the successors of such as had been persecuted by Heathens and Papists during the thousand years reign of the saints; and, in fine, the complete joy, purity, safety, and happiness, of all the redeemed, after the last judgment, through all eternity.—As ch. xx. xxi. xxii. [See Introduction, chap. v.]

REFLECTIONS UPON CHAP. VII.—With tender care Jesus grants his people seasonable respite from trouble, lest they should utterly faint. For their sakes he often averts his judgments from the nations, in which they are permitted to live in peace and safety. And marvellously, even in the worst of times, he converts and preserves multitudes to own, honour, worship, and obey, him. The expected glories of heaven ought powerfully to animate the saints to faithfulness in his cause. There all their labours and sufferings shall be abundantly compensated; there shall they be perfectly free from sin and from misery; a fulness of happiness and joy, pure and glorious appearances, and immediate fellowship with Christ and his Father, shall cause them to triumph in his praise.—But, not to their care or free will, but to God alone be the glory! Their whole salvation is owing to Jehovah's grace, and to Jesus' merits: Even their best works are not acceptable to God, but through the blood of his Son.

CHAP. VIII. Ver. I. The half-hour's silence in heaven may either denote the awful expectation of what was to follow, or the short calm during the last fifteen years of Constantine's reign, A. D. 323—337. 2, 6. The sounding of the trumpets supposes a church to hear the alarm, and denotes threatening appearances of fearful calamities. 3, 4. Christ's being here represented as standing

Anno Domini
cir. 96.

• Ch. 6. 11. &
5. 10. & 1. 5.
6. & 3. 4, 5.
14. ver. 14.
ch. 14. 4. &
15. 2. Ps. 92.
13. 14. 2 Pet.
3. 12, 4.

• Ps. 3. 8. &
115. 1. Is. 43.
11. Jer. 3. 23.
Hos. 13. 4, 9.
11. Acts 4. 12.
ch. 5. 9, 10.
John 1. 29,
36. Eph. 1. 3
—11.

• Ch. 5. 11, 12.
Ps. 34. 7. &
103. 20. &
148. 2.

• Ch. 5. 12, 13.
& 19. 1.
1 Chr. 29. 10
—13. Mat. 6.
13. 1 Tim. 1.
17.

• Ch. 3. 5. & 4.
4, 10.

• Ch. 15. 2. &
13. 7. & 6. 9
—11. Acts 14.
22.

• Is. 1. 18.
Zech. 3. 3—5.
Heb. 9. 14. &
10. 9. Rom. 5.
9. Eph. 5. 25
—27. 1 John
1. 7. ch. 1. 5,
6.

• Ps. 134. 1, 2.
ch. 21. 3. &
22. 3—5. Is.
4. 5. 6. 2 Cor.
6. 16.

• Is. 49. 9, 10.
Ps. 121. 6.
Mat. 13. 6.
21. Song 1. 6.
Is. 4. 6. & 32.
2. & 25. 4.

• Ps. 23. 1. &
36. 8. Is. 23.
6. 8. John 10.
10, 11. & 4.
14. & 7. 38.
Is. 12. 3. &
49. 9, 10.

• Is. 25. 8. &
30. 19. & 33.
10. & 51. 11.
& 60. 20. ch.
21. 4.

• Job 4. 16.
with ch. 7.
10. or Is. 54.
13, 14. Ps.
119. 165.

• Ch. 1. 4, 11.
& ii. iii. & 5.
1. & vi. ver.
1. ch. 15. 1, 7.
& xvi.

• Ch. 7. 1, 2.
& 15. 7, 8. &
viii. xi. xvi.
Mat. 18. 10.
Luke 1. 19.

• Num. 10. 9.
10. 2 Chr. 29.
1. Acts 7. 30, 32.
9. 24. & 7. 25.

Anno Domini
cir. 96.Exod. 30. 7.
Ps. 141. 2.
Luke 1. 10.
Acts 10. 4.
31. Is. 58. 9.
& 65. 24.Ezek. 10. 2.
Luke 12. 49.
Mat. 10. 34.
Jer. 23. 29. &
51. 11. Is. 66.
6. 14—16.
Deut. 32. 41.
—43. Ezek.
10. 6. 7.Ch. 4. 5. &
11. 19. & 16.
18. Is. 30. 30.
& xxiv. xxxiv.
Ps. 18. 13.
Jer. 25. 30.
2 Sam. 22.
7—9.Exod. 9. 24.
25. Is. 30. 30.
& 28. 2. &
29. 6. & 32.
19. Ezek. 28.
22. 23. ch. 16.
21. Ps. 11. 5.
& 18. 13.Is. 2. 12. 13.
& 40. 7. ch.
16. 2. ver. 9.
10. 12. with
ch. 9. 4. Zech.
13. 8. 9.Jer. 51. 28.
Dan. 7. 3.
ch. 16. 3.
Exod. 7. 17—
20.Zech. 13. 8.
Is. 2. 16. ch.
18. 19. & 16.
3. ver. 7. 10.
12.Is. 14. 12—
15. Jude 13.
ch. 1. 20. &
9. 1. & 6. 13.
& 12. 4. Is.
19. 4. 8. Hos.
13. 15. 16.
Exod. 7. 20.
21.Deut. 29. 18.
Amos 6. 12.
& 5. 7. & 8.
10. Heb. 12.
15. Jer. 9. 15.
& 23. 15.Exod. 15. 23.
Ruth 1. 20.Is. 13. 10.
Ezek. 32. 7.
Amos 8. 9.
Exod. 10. 21.
23. ch. 16. 8.
9. or Mal. 4.
2. 2 Pet. 1.
19. ch. 1. 20.
with 2 Cor. 4.
4. 2 Tim. 3.
1—5. 2 Thes.
2. 9—11.Ps. 103. 20.
Heb. 1. 14.
with ch. 1. 20.
& 14. 6. &
19. 17. Amos
3. 6. 7.Amos 9. 1.
12. & 11. 14.

of all saints upon the golden altar, which was before the throne.

4^h And the smoke of the incense, which camewith the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels who had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood:

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp; and it fell upon the third part of the rivers, and upon the fountains of waters:

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars: so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!

at the golden altar, and offering up the prayers of his saints, imports, that it is only through his merits and intercession that the prayers of saints are heard, for their own protection, or the punishment of their implacable enemies. 5. His casting a censer full of burning coals from off the brazen altar upon the earth denotes his furious infliction of fearful, but just, judgments on the Roman empire, which had so corrupted the Christian faith, worship, and manners; and the terrible tempest which followed denotes the fearful and alarming calamities which his wrath produced. 7—12. The hail and fire mingled with the blood, cast upon the earth under the first trumpet, may denote the schism of the Donatists, and especially the prevalence of the Arian heresy, with the dreadful contentions, bloody persecutions, and destruction of souls, thereby produced in the church; the bloody wars between Constantine's sons and the different usurpers; and the barbarous ravages of the Goths and others in the empire, A.D. 338—379. The burning mountain cast into the sea, under the second trumpet, may denote the terrible contentions about precedence in the church, and the bloody persecutions raised by bishops against one another, which banished lively religion from among all ranks in the church; and the terrible ravages of the empire in France and Spain by the Goths and Vandals; the repeated ravages of Italy by the Goths, under Rhadagaisus and Alaric, and the burning of Rome by the latter, A.D. 380—412. The flaming star called wormwood, falling on, and poisoning the rivers and fountains, may denote the Nestorian and Eutychian errors, but especially the Pelagian heresy, corrupting the doctrines of Christ to the spiritual and eternal ruin of multitudes in the church; the ravages of the Huns under Attila, and the ravages of Italy by the Vandals, under Genseric in 455, and of the Goths, Heruli, and others, under Odoacer, who, about 476, twice took and plundered Rome, deposed Augustulus the last emperor, and established a kingdom of his own, A.D. 413—492. The darkening of the sun, moon, and stars, under the fourth trumpet, denotes the introduction of superstition, along with Pelagian and Semi-pelagian errors, till the scripture was quite obscured, and ordinances and ministers quite corrupted, in the church; and the terrible wars between Justinian the Greek emperor, and the Goths, and the fearful pestilences and famines that attended them, which issued in depriving Rome of all its remains of ancient power and authority, and rendering it subject to the exarchate of Ravenna, A.D. 493—568.

CHAP. IX.

Anno Domini
cir. 96.

(1) Under the fifth trumpet, the Antichristian or Popish system arrives at its complete form and power in the western church, while Mahomet and his Saracens, or Ishmaelites, form and establish Mahometanism in the East, to the terrible destruction of the souls and bodies of men; 1—11. (2) Under the sixth trumpet, the Turks, after a long restraint near the river Euphrates, by Christ's permission, for about 490 years, terribly ravage the countries, and murder the wicked, nominal, but still impenitent, Christians, Papists and others; 12—21. Introduction, chap. iv. sect. xvii.

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men who have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

REFLECTIONS UPON CHAP. VIII.—The peaceful periods of the church on earth are ordinarily but very short. But infinite is the mercy that Jesus perpetually stands before his Father's throne, making intercession for his people, and offering up their prayers with acceptance, on the ground of his own finished and meritorious righteousness; and that, though the most fearful judgments be inflicted on nations and churches for the contempt of him, they are all regulated according to his and his people's requests. He loudly warns men before he severely strikes them. But, if once his wrath begin to burn, dreadful are his judgments, on both churches and states. And terrible, but still limited, storms and floods of his just vengeance come one after another. Never dare, my soul, to condemn or refuse him; never dare to live carnally and earthly; never dare to provoke him to jealousy. Am I stronger than he?

CHAP. IX. Ver 1. The falling star, to whom was given the key of the bottomless pit, may denote Boniface III. of Rome, who, by flattering Phocas, an almost infernal emperor, about A.D. 606, obtained an imperial edict, by which he was declared universal bishop of the church:—and Mahomet, who, about the same time, pretended a journey to heaven, to fetch thence his delusions;—both of whom were divinely empowered to plague mankind, and had the assistance of hell to promote their schemes. 2. The darkening smoke rising from hell imports the terrible ignorance, superstition, error, and wickedness, which then reigned among Christians, and made them an easy prey to the Popish and Mahometan delusions, which more and more darkened men's understandings, hid the light of God's truth from them, and destroyed every thing dear and valuable. 3—11. The locusts denote the Popish clergy, regular and secular, under Satan and the Pope as their head; tormenting men by their introduction of error, idolatry, superstition, and horrid profaneness; and, by their tyrannical oppressions of men's consciences, exaction of their wealth, excommunications, interdicts, persecutions, massacres, fearfully enslaving magistrates, murdering men's souls and bodies, and making even natural life a burden to them, during the time fixed by God, perhaps five twelfths of the New Testament period;—and denote the Saracen armies, who, chiefly mounted on horses and commanded by murderous generals, did, with great pride and fury, for about 150 years, and chiefly during the five summer months, spread ravage, desolation, and bloodshed, through

Anno Domini
cir. 96.

Dan. 11. 36—
39. & 7. 8, 11,
20, 21, 24, 25.
2 Thes. 2. 3.
4. 8. ch. xiii.
xvii. & 11. 7.
That is, de-
struction, and
a destroyer of
both Jews and
Gentiles.

Ch. 8. 13. &
11. 14.

Ch. 8. 2, 7—
9, 12. ver. 1.

Ch. 8. 3, 5.
& 14. 14, 18.
Mat. 23. 18.
Eph. 1. 20, 22.
Prov. 8. 15.
16. Exod. 30.
1, 6.

Dan. 11. 40
—43. with ch.
16. 12.

Dan. 11. 40
—43. ch. 16.
12. 1 Sam.
23. 26.

† Or at.

Ch. 8. 7, 9,
11, 12. These
things repre-
sent the pro-
digious and
terrible ar-
mies of the
Turks, and
perhaps also
of the Sara-
cens.

Ver. 10. 12. 9.
15. Eph. 4.
14. Mat. 24.
24.

Ch. 2. 11. &
6. 6. & 7. 2

Jer. 5. 3. 15.
1. 5, 6. Deut.
31. 29. 2 Chr.
28. 22. Hos. 4.
17.

Lev. 17. 7.
Deut. 31. 17.
& 32. 17, 21.
2 Kin. 22. 17.
Ps. 106. 37.
Jer. 25. 6, 7.
& 10. 5, 14.
Ps. 115. 4—8.
& 135. 15—
18. Dan. 5.
23. & 11. 36—
39. ch. 13. 4.
8, 15. & 14. 9.
& 17. 2, 5. &
18. 2. 1 Cor.
10. 20.

Dan. 7. 21,
25. ch. 13. 7.
13—17. & 17.
2, 5. & 13. 3.

11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

12 One wo is past; and, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men, which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk.

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAP. X.

Represents a solemn preparation for the sounding of the seventh trumpet. (1) Jesus, as ever mindful of his covenant, and Governor of the world, presents a little open book of divine purposes; and, on his uttering his voice, seven thunders roar; but John is forbidden to write what they uttered; 1—4. (2) Jesus solemnly swears that the mysterious dispensations of providence, in time, should end with the seventh trumpet; 5—7. (3) John is commanded to take and digest in his mind the contents of the open

much of Asia, the north of Africa, and south of Europe; there establishing their delusion and empire. [See INTRODUCTION, chap. iv. sect. xvi.] 13—19. The four angels bound by the Euphrates denote, not the Saracens, in whose history, after their former period of 150 years, reaching to A. D. 760, nothing answers to this vision, but the Turks, who, after pouring themselves into Persia, and places about the Euphrates, for 300 years, did, A. D. 1040—1080, form themselves into the four kingdoms of Bagdad, Damascus, Aleppo, and Iconium, all adjacent to that river. By their own mutual contentions, and by the war which the Popish Europeans carried on with them, for the recovery of Canaan, and by the invasion of the Jenghizian Tartars, they were indeed about 200 years divinely restrained from ravaging the countries of the corrupt Christians; but these restraints being removed, the Ottoman Turks, about A. D. 1281 or 1302, began their ravages and conquests on the Christians, and carried them on till A. D. 1672 or 1698, and with great fury and bloodshed established an extensive empire in Asia, Africa, and Europe; and their Mahometan delusion along with it. See Introduction, chap. iv. sect. xvii. 20, 21. But the professed Christians, whether Papists, Greeks, or others, who survived these fearful ravages and murders of the Ottoman Turks, were not in the least reformed by these calamities from their idolatries, murders, frauds, and dreadful apostasy or uncleanness. [Introd. chap. iv. sect. xix.]

REFLECTIONS UPON CHAP. IX.—If the solemn warnings of Jesus and his faithful ministers be condemned, tremendous executions of his wrath may be expected. He can let loose the most numerous and well furnished armies of devils and of men, crafty and furious, to deform his church, or desolate her countries of hypocritical professors. And, according to his sovereign will and powerful intercession, he restrains, or lets them loose, when and where he pleases. How active, sagacious, and insinuating are the instruments of his wrath, and yet, how furious and destructive! But it is the comfort of the saints, that Jesus can, and will preserve them as his sealed ones, in the worst of times, as far as is for his glory, and their real benefit. And alas; how stupid and hardened their hearts, who, under the most terrible judgments of God, refuse to repent and reform, but grow worse and worse, till they be utterly destroyed by the vials of his wrath!

book, as a preparation for his uttering further predictions concerning the future state of the church and world; 8—11.

Anno Domini
cir. 96.

AND I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth: and, when he had cried, seven thunders uttered their voices.

4 And, when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel, whom I saw stand upon the sea and upon the earth, lifted up his hand to heaven,

6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel, who standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAP. XI.

Represents (1) The state of the Christian church under the 1260 years reign of Antichrist.—Its visible state being mostly under

Christ. Ch. i.
& 8. 3. & 9.
13. Dan. 10.
5, 6. & 12. 7.
Ch. 1. 7. & 4.
3, 8. & 1. 15.
16. & 14. 14.
Gen. 9. 6, 13.
17. Ps. 104. 3.
26—28. Dan.
10. 5, 6. Ps.
97. 2. Mat.
17. 2.

Ch. 5. 1, 5. &
vi. & 8. 1. or
Rom. 1. 16. &
16. 27. Col. 1.
26, 27. 2 Cor.
4. 3, 4, 6.

Mat. 28. 18.
Prov. 8. 15.
16. Eph. 1.
20—22. Ps.
97. 1. Is. 59.
19. ch. 13. 1.
11. Ps. 2. 8.
Joel 3. 16.
Amos 3. 8.
Is. 31. 4. & 5.
30.

Ch. 8. 6. &
15. 1, 7. &
xvi.

Ch. 1. 4, 11.
& 11. 11. Dan.
8. 26. & 12. 4.
Deut. 29. 29.

Heb. 13. 8.
Mat. 28. 18.
ver. 2.

Dan. 12. 7.
Gen. 14. 22.
Heb. 6. 13.
Exod. 6. 6.

Jer. 10. 10.
ch. 1. 18. & 4.
9, 10. & xiv.
& 15. 7.

Ch. 4. 11.
Acts 4. 24.
Gen. 1. 11.
Exod. 20. 11.
Jer. 32. 17.
27. ch. 14. 7.

Ezek. 7. 2—
12. & 12. 28.
Is. 13. 22.
Dan. 12. 7.
ch. 16. 17.

Ch. 11. 15—
18. Dan. 12.
7. & 7. 14, 27.
with Is. xlix.
Is. lxii. lxx.
Isai. Jer. xxxi.
xxxiii. Ezek.
xxxi. xliv.
Hos. ii. iii.
Zech. xiv. &c.
ch. xiv—xxii.

Ver. 4. Is. 30.
21. not ch. 4.
1. & 1. 10—13.

Ezek. 3. 17.
Mat. 17. 5.
ch. 1. 1.

Ezek. 2. 8. &
3. 1—4. Jer.
15. 16. Col. 3.
16. John 15.
6. 1 Tim. 4.
13. 15.

Hab. 3. 1, 6.
Ps. 119. 103.
& 19. 10. Jer.
15. 16. Job.
23. 12.

Ps. 119. 59.
60. Gal. 9. 17.
Exod. 23. 21.
Ezek. 3. 3. &
2. 10.

1 Chr. 25. 2.
1 Cor. 14. 4.
ch. 14. 6. with
11. 9. & 13. 7.

CHAP. X. Ver. 1. Christ's being clothed with a cloud may denote his hidden glory, awful majesty, and the darkness of his providential dispensations. The rainbow on his head denotes his being ever mindful of his covenant of grace, and prizing it as his glorious crown. 2. The little book open signifies the revealed purposes of God concerning what was still to take place, especially under the seventh trumpet: His right foot on the sea and left foot on the earth represents Christ as sovereign Lord of the whole world, and that he would extend his kingdom of grace to Asia, Africa, Europe, and America, and the isles of the sea far and near. 3. His terrible voice denotes the majestic, awful, and silencing, nature of his word and providence. The voice of the seven thunders that followed seem to have uttered somewhat concerning the seven vials of his wrath upon the Antichristians,—which John is required to keep in his own mind, but not to write, as he was afterwards to have that matter more clearly represented to him. 9, 10. John's eating this open book denotes his considering, understanding, and being suitably affected with, its contents. It was sweet in his mouth, but bitter in his belly, (i. e.) He took pleasure in discerning the mind of God, his tender care of his church, and the final issue of her troubles; but it pained him to think what fearful distress and persecution she had to suffer in this world before her remarkable or final deliverance.

REFLECTIONS UPON CHAP. X.—It is the comfort of believers that, however dark and terrible the dispensations of Providence may be, Jesus is the great manager of them, and hath therein a constant and exact regard to his new covenant. He hath all power in heaven and on earth, and will, in his own time, render all the nations of the world his spiritual kingdom. When he appears in glorious majesty it is for the relief of his people, and destruction of their enemies; and the mysteries of providence, and predictions of scripture, shall soon be fulfilled to his glory, and their joy and triumph; yea, his kingdom on earth and in heaven shall be quickly established on the ruin of all opposition.—God's favourites must be content with what he pleases to reveal to them, and must affectionately meditate on it, and publish it as regularly called. Nevertheless, it cannot but be distressful to faithful ministers or Christians, to think of terrible persecutions coming on the church or ruinous destruction upon nations.

Anno Domini
cir. 96.

Ezek. 40. 3.
& 42. 16.
Zech. 2. 1, 2.
ch. 21. 15, 16.
Is. 8. 20. &
34. 16. Acts
17. 11. John
39. Ps. 110.
2. & 45. 6.
Gal. 6. 16.

Ch. 10. 1, 5.
Mat. 17. 5.

Ezek. xl—
xliii. xlvii.
xlviii. ch. 21.
15—17.
1 Cor. 3. 16—
17. 2 Cor. 6—
16. Eph. 2.
21, 22. 1 Pet.
2. 5, 9.

Ezek. 40. 17,
19, 20. & 42.
20. 2 Tim. 3.
5. Phil. 3. 18.
19. Dan. 7. 8.
11, 20, 24, 25.
& 11. 36—39.
1 Tim. 4. 1—
3. 2 Tim. 3.
1—6. & 4. 3.
4. 2 Thes. 2.
3—12. ch.
xiii—xviii.

Gr. cast out.

1260 years.
Ch. 13. 5. &
12. 6. ver. 3.
14. ch. 10. 6.
Dan. 7. 25. &
12. 7, 11, 12.
Num. 14. 34.
Ezek. 4. 5.
Jam. 5. 17.
with Luke 21.
24.

Or I will give
unto my two
witnesses that
they may prophesy.
1 Cor.
12. 28. Eph.
4. 11.

Deut. 17. 6.
& 19. 15.
Mat. 18. 16.
Luke 24. 28.
Acts 1. 8.
2 Cor. 13. 1.

Zech. 4. 2, 3.
6, 11, 14. Jer.
11. 6. Ps. 52.
8. & 92. 14.
Rom. 11. 17.

Mat. 5. 14.
Luke 11. 33.
ch. 1. 20.
Eph. 38. 9.
Mark 16. 15.

1 Kin. 17. 1.
Ps. 134. 1.
1 Cor. 15. 58.
2 Tim. 4. 2.

Is. 11. 4. Jer.
5. 12, 14. &
23. 29. Hos. 6.
5. Zech. 1. 6.
2 Kin. 1. 10.
12. Jer. 1. 10.
Is. 44. 26. ch.
13. 10. 2 Kin.
1. 10, 12.
Num. 16. 29
—35.

1 Kin. 17. 1.
Jam. 5. 17.
Mat. 16. 19.
20. John 20.
23.

Exod. vii—xii. xiv. Jer. 1. 10. Is. 45. 11.
Acts 20. 21, 24.
2. 9. Ezek. 37. 11. Acts 26. 11. John 16. 2.
ver. 13. Gen. 13. 13. & 18. 20. & 19. 5. Ezek. 16. 50. Exod. 1. 13, 14. & 12. 12. Jer. 12.
13. ch. 16. 19. & 18. 15, 21. Acts 9. 4. Luke 13. 33, 34. ch. 16. 6. & 18. 24. Heb. 6. 6.
& 10. 29. & 13. 12. Ch. 5. 9. Obad. 12. 13. Ps. 79. 3. Eccl. 5. 3. Jer. 7. 23.
ch. 19. 17. Ver. 6. Ps. 17. 14. Phil. 3. 19. ver. 2. ch. 12. 12. & 13. 3. Judg. 16.
25. Bath. 9. 22.

the influence of men no better than Heathens; 1, 2: yet a remnant of faithful preachers and people are still preserved amidst great persecution, till at last they are killed, but divinely raised up; 3—14. (2) Christ's millennial kingdom, amidst the praises of his witnesses and people, established upon the ruin of all Antichristian and other opposers, under the seventh trumpet; 15—19. [See Introduction, chap. iv. sect. xix.]

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not: for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And, if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and, if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And, when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another;

other; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them who saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell; and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second wo is past, and, behold, the third wo cometh quickly.

15 And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.

16 And the four and twenty elders, who sat before God on their seats, fell upon their faces and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, who art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them who destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Ch. 16. 2. & 20. 4, 12. & 8. 10, 11. Deut. 32. 36—43. Ps. 99. 1. Dan. 7. 26. 2 Thes. 2. 8. ch. xvi. xviii. Ezek. xxxviii. xxxix. Rom. 11. 12, 15, 25. Ezek. xl—xlviii. Rom. xiv. Is. lx. Num. 4. 5. Heb. 9. 4. 1 Cor. 2. 2. Phil. 3. 8. 2 Cor. 3. 14. Eph. 3. 8, 9. Col. 1. 27. Zech. 12. 10. 2 Thes. 2. 8. & 8. 5. & 10. 3. & 16. 18, 21. & xvi. xviii. xix. Dan. 12. 1.

CHAP. XII.

And the two following, contain a new representation of the preservation of the Christian church, and of the rage and ruin of her enemies. Here (1) The gospel church is represented as a mother safely delivered, driven into the wilderness by the devil and his Heathen, or also Popish, assistants; 1—6. (2) Satan and his assistants are defeated by Jesus Christ, to the joy of the saints; but attended with danger to the inhabitants of the earth; 7—12. (3) Satan continues to persecute the church, and, by heresies, con-

thrown into terrible convulsions and ruin, many Papists miserably destroyed, and others alarmed, and by the gospel converted to Christ, more marvellously than at the reformation. 15—19. All the nations of the world shall be generally converted to the Christian faith and made members of the gospel church; and great shall be her light, glory, and liberty, and abundant the access into her; but fearful and destructive the judgments which shall overtake her enemies.

REFLECTIONS UPON CHAP. XI.—In the very worst of times God will preserve for himself a church, answerable to the promises, and in some measure conformed to the rules, of his word. And, in separating the precious from the vile, he makes no account of mere nominal and carnal professors, but leaves them to the power of Antichristian or other deceivers. In evil times Christ's faithful ministers are often extremely few, but still sufficient to bear witness to his truths; and, however afflicted and mournful their outward condition may be, and however grieved their hearts, God will honour them to be instrumental in conveying his light and influence to his church, and will resent the injuries done them, and conform his Providence, in a great measure, to their warnings and prayers. Pretended Christians, oppressive idolaters, unclean monsters, and unreasonable and malicious murderers, tormented by their holy doctrines, exemplary lives, and fearful admonitions, may long oppress, and at last silence and slay them; but their extremity of trouble shall usher in their glorious deliverance. The triumphing of their wicked enemies shall be short, and divine vengeance, redoubled, shall overtake them in an hour that they think not. For, let enemies rage as they will, Jesus will at last vindicate his righteous cause and his suffering servants, and will bountifully reward them with the smiles of his providence and grace, reign before them gloriously, and cause them for ever to triumph in his praise. But by what fearful shakings of nations he ushers in the noted reformation of his church! Happy are they who, when his judgments are abroad in the earth, share his converting spirit, submit to his salvation and government, seek righteousness, and glorify his name!

Anno Domini
cir. 96.

1 Kin. 18. 17.
& 21. 20.
Acts 7. 5, 11.
& 17. 6.

Ver. 9. Hos.
6. 2. Gen. 22.
14.

Gen. 2. 7.
Ezek. 37. 5,
9, 10, 14.

Acts 5. 5, 12.
Ps. 64. 9.
Luke 9. 7.
Josh. 2. 9.

Song 2. 10,
11. Ps. 24. 3.
& 15. 1. &
65. 4. & 37.
6. Is. 40. 31.
& 60. 8. ch.
12. 5.

Ch. 19. 2.
Ps. 112. 10.
2 Kin. 2. 1, 5
9—11.

Ch. 6. 12. &
16. 18, 19.

Gr. names of
men. Gen. 6.
4. ch. 3. 4.

Ch. 16. 9.
Exod. 12. 38.
Ps. 64. 9.

Josh. 2. 9.
Luke 5. 25. &
7. 16.

Ch. 8. 13. &
9. 12.

Ch. 15. 1. &
xvi. & 14. 8.

Ch. 8. 2, 6—
12. & 9. 1, 13.

Is. 27. 13. &
44. 23. ch. 18.
20. & 16. 17.

& 19. 2, 6. &
12. 10. Eph.
3. 21. Luke
15. 5, 6, 9,
10, 23, 24,
32.

Dan. 7. 14,
22, 27. & 2.
44. Ps. 72. 8.
ch. 7. 9, 10.
& 10. 7. &
15. 4. & 19. 6.

Is. xlix. lv. lx.
lxii. &c. &
66. 8. Rom.
11. 12, 15, 25.
ch. 20. 4. Is.
9. 7. & 24. 23.

Ch. 4. 4, 19.
& 5. 8, 14. &
19. 4.

Ch. 1. 4, 6. &
4. 8—11. & 7.
10, 12. & 5.
9, 12, 13.

& 14. 3. &
12. 10. & 15.
3, 4. & 19. 1
—7.

Is. 52. 10.
Ps. 98. 1—3.
& 110. 2. &
89. 25, 27. &
72. 8, 16—19.
Is. 63. 1—6.

CHAP. XI. Ver. 1. The measuring of the temple, altar, and worshippers, with a reed, denotes that every thing in the gospel church ought to be precisely conformed to God's word, without any mixture of human inventions; and that preservation and reformation from Popery must be by a careful search, experience, and observance, of God's word. 2. The giving of the outer court to the Gentiles denotes that formal professors would be left to fall under the power of the idolatrous and wicked Papists.—The forty-two months, or one thousand two hundred and sixty days, time, times, and half a time, ver. 3, chap. xii. 6—14, and xiii. 5, denote the 1260 years continuance of the Antichristian power, i. e. from A. D. 606, when the Pope of Rome was by Phocas the emperor constituted the universal bishop of the Christian church, to A. D. 1866:—or from 756, when the Pope became a temporal prince, to 2016. 3. Christ's two witnesses denote the small but sufficient, succession of faithful ministers, who, from age to age, amidst grief and persecution, bear witness against the abominations of Popery. 4. They, like olive trees before God, are remarkably furnished with gifts and graces; and, being protected and delighted in by him, do minister as in his presence, and depending on his grace. 5, 6. God shall fearfully resent the injuries done them, fulfil the threatenings they denounce in his name, and grant their requests. 7—10. Whatever murder of Christ's witnesses may have been effected during the whole reign of Antichrist, or whatever particular persecutions of about three years and an half continuance have taken place, I suppose, the general slaughter here intended is yet future; in which I fear the Papists, who are like Sodomites in uncleanness, and Egyptians in cruel oppression of God's people, will, partly by drawing men off from the doctrines of the gospel, and partly by murderous wars and persecutions, leave scarcely any shadow of proper opposition to their abominations in Europe, or the countries thereto belonging. 11—13. But scarcely shall the Antichristians, to their great joy, have apparently effected the ruin of Christ's witnesses when God, by his word and Spirit, shall strangely revive, animate, and encourage, them, and, under his special protection, exalt them to eminent dignity, power, and prosperity;—while, about the very time of the sounding of the seventh trumpet, the Popish state shall be

Anno Domini
cir. 96.tentions, or fury, labours to destroy her and her spiritual seed;
13—17. [See Introduction, chap. iv. sect. xix.]Or sign.
Gen. 22. 14.
Luke 21. 25.Gal. 4. 26, 27.
2 Cor. 11. 2.
Eph. 5. 25.
Song i—viii.Rom. 13. 14.
Is. 60. 19. Ps.
84. 11. Mal. 1.
2. Mat. 5. 16.
& 22. 11.Gal. 6. 14. &
4. 9. 10. & 5.
1—4. or Song
7. 1. Tit. 2.
11. 12.Ch. 1. 20. &
21. 14. Eph.
2. 20. Prov. 4.
4—9.Gal. 4. 19.
1 Cor. 4. 15.
Mat. 28. 19.
Is. 54. 1. &
60. 22. & 66.
8. Acts ii—xx.
ch. 6. 2.

Or sign.

Ch. 13. 12. &
20. 2. & 17. 3.
9. 10. 12. &
6. 4. 10. 11.
& 16. 5. 6. &
18. 24. Dan.
2. 40. & 7. 7.
19. & 11. 30
—35.Ch. 9. 10.
Dan. 8. 10.
with ch. 2. 20.
1 John 2. 19.
ch. 17. 18.1 Pet. 5. 8.
John 8. 44.
Exod. 1. 16.Mat. 2. 1.
Acts 2. 41. 47.
& 4. 4. & 5.
14. & 6. 7. &
ii—xix 1 Cor.
12. 22. Ps. 2.
'ch. 2. 26.
27. & 19. 15.
Is. 9. 6. 7.Mark 16. 19.
Ps. 91. 1. &
cxlix. Dan. 7.
22. 27.Ch. 11. 2. 3.
John 16. 33.
Ver. 14. 2 Tim.
3. 12. with Ps.
87. 5. 6. Mat.
6. 18. Jer. 3. 15.Mat. 16. 24.
Eph. 6. 12.Dan. 10. 13.
21. & 12. 1.
Jude 9. Is. 55.
4. Heb. 2. 10.
ver. 3. 9. ch.
1. 20. Mat.
16. 24. & 10.
17. 18. John
16. 2. 3.Ver. 11. ch.
6. 10—17. Ps.
37. 10. & 110.
2—6. Dan.
11. 35. Luke
10. 18.Ver. 3. ch.
20. 2. 3. Gen.
3. 1. 4. 2 Cor.
11. 3. Job 1.
6. & 2. 1.
1 Pet. 5. 8.Luke 10. 18.
John 12. 31.
ch. 6. 10—17.
Ps. 110. 5. 6.Ch. 11. 15. & 14. 1—4. & 16. 20. 21. & 19. 1—7. Obad. 21. Ps. lxxii. xvi—c. ex. cxlix.
Is. lii. liv. lx—lxiii. Job 1. 9. & 2. 5. Zech. 3. 1. Mat. 10. 18. John 16. 2. 2 Cor. 10.
3—5. Rom. 8. 33. 34. 36. 37. Eph. 6. 16. Luke 14. 26. Acts 20. 24. Heb. 11. 35—38.

CHAP. XII. Ver. 1. The gospel church has Christ, and his righteousness for her robe; and is irradiated with the light of truth, comfort, and holiness. She is elevated above the obscure light of Mosaic rites and ceremonies, and treads with holy indifference upon the enjoyments of this world; and all her light of knowledge and grace is communicated by means of, and according to, the doctrine of the twelve apostles. 2. Her *travailing in birth* denotes her strong groanings, eager desires, wrestling prayers, and indefatigable labours, under sharp persecutions, to bring forth converts, in whom Christ, in his doctrine and image, may be formed. 3. 4. The *red dragon* is the devil, acting in and by the power of the persecuting Heathen empire of Rome, which, after seven forms of government, was split into ten kingdoms; or by the Popish power, as extended over these ten kingdoms; by which multitudes of ministers were either murdered or seduced from the faith. 5. Her *man-child* may have some respect to Constantine, whom Providence marvellously advanced to the imperial throne, A. D. 312, and directed to abolish Heathenism; but chiefly denotes a succession of faithful believers, who, notwithstanding all the malicious designs and attempts of the devil and his instruments, are brought forth, and wonderfully protected and honoured by God. 6. 14. The *Wilderness* into which the church fled is that corrupt or concealed state in which true and practical religion, and truly faithful professors, continued all along from Constantine's time to the Reformation; or from the rise of Antichrist, about A. D. 606. 7. 8. The *defeat and ejection* of the dragon and his angels may denote the abolition of Heathen idolatry, and ruin of the Heathen's persecuting power by Constantine; if not also the abolition of Popery by many Protestant powers, at the Reformation. 12. 13. 15. The dragon's rage at, and persecution of, the woman, and *casting a flood* out of his mouth to destroy her, may denote the devil's exerting himself to the utmost to destroy the church by the Arian, Pelagian, and other heresies, the Donatist schism, and the persecutions which attended them; by the Julian persecution, and the ravages of the Goths, Vandals, and others, in the Christian countries; or, also, by the decrees, persecutions, wars, massacres, and missionaries, of the Papists, after the Reformation, for the destruction of the Protestant cause. 16. Corrupt Ecclesiastics in their councils, and otherwise, defended

12 Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the man-child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ.

19. 2. & 9. 5—11. & 11. 7. Dan. 7. 21, 24, 25. & 11. 30—36. Deut. 12. 32. Mat. 28. 20
1 John 5. 21. ch. 14. 12. Ch. 6. 9. & 19. 10. 1 Cor. 2. 1, 2. 1 John 5. 10. Is. 8. 16, 20.

CHAP. XIII.

(1) To figure out the Papal or Antichristian power in its succession to the power and mischievousness of the persecuting Heathen empire of Rome, it is compared to a seven headed and ten-horned leopard, casting forth blasphemies, and tearing the saints; 1—10. (2) To figure out their pretences to conformity with Christ in holiness, humility, and usefulness, it is likened, in its spiritual and temporal, or regular and secular, clerical, jurisdiction, to a two-horned, but wonder-working and persecuting, lamb; 11—18. [See Introduction, chap. iv. sect. xix.]

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads, as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

Ch. 12. 3. ver. 1. ch. 17. 7, 10, 11. Gr. claim. Ver. 8. ch. 17. 2, 8, 13, 17
2 Thes. 2. 3—12. 2 Tim. 3. 1—6. & 4. 3, 4. 1 Tim. 3. 1—3. Luke 2. 1.

the truths of the gospel against the Arian, Pelagian, Eutychian, and other heresies; the Goths, Vandals, and other ravaging tribes diverted the Arian persecutors, and at last became professed Christians themselves; and, at the Reformation, many secular princes, and others, who had no real religion, took part with the reformers, and protected them from the Papal fury.

REFLECTIONS UPON CHAP. XII.—Glorious is the gospel church when she appears lifted above worldly principles and customs, when she shines in Jesus' imputed righteousness and implanted grace, and is adorned with the pure doctrines of the gospel. By earnest desires, prayers, and labours, she then brings forth children to God through Christ. With great craft, fury, and diligence, Satan and his instruments exert themselves, to corrupt or destroy the church, and hinder the conversion of sinners, or to persecute and murder them whenever they appear serious. And, if their plots be defeated, they become the more furious and active. But, let them plot, fight, and rage, as they will, Christ will restrain, and at last conquer, them; and, notwithstanding the most fearful and lasting afflictions, will protect and preserve his faithful servants and people; and, in his time, render them victorious and triumphant. By faith in his atoning blood, as the only ground of their justification, and by faithfully contending, even unto death, for his injured truths, they shall overcome at last.

CHAP. XIII. Ver. 1. This *beast rising out of the sea* denotes its origin to be from hell, and from the tumultuous state of the nations, once subject to the Roman power. Its having *seven heads* and *ten crowned horns* denotes its possessing the power of the Roman state, and ruling over the ten kingdoms formed out of that ruined empire. 2. Its likeness to a *leopard, bear, and lion*, imports that all the cruelty, activity, subtilty, and furious power, of the Greek, Persian, and Chaldean, empire would meet in the Papal jurisdiction. Its receiving the *power, seat, and authority*, of the dragon signifies that, being seated at Rome, the power of Heathen emperors, and of the devil, would be devolved on the Pope and his assistants. 3. The *healing of the wounded head* may denote the Pope's restoring jurisdiction to Rome, by his becoming a civil prince; the erection of the German empire instead of the Roman; or the apostasy of the Protestants to

Anno Domini
cir. 96.Ps. 96. 11.
Is. 49. 13. ch.
12. 20. & 14.
1—4. & 15.
2—4.Ch. 8. 13. &
11. 10. & 10. 6.
1 Pet. 5. 8.
Mat. 12. 43.2 Pet. 3. 8.
Heb. 10. 37.
Luke 18. 8.
ch. 22. 12, 20.John 16. 33.
2 Tim. 3. 12.
Gen. 3. 15.
Ps. 37. 14.
ver. 4. 5.Exod. 19. 4.
Deut. 32. 11.
12. Is. 40. 31.
& 63. 9. & 60.
8. ver. 6. Ps.
91. 1—16.Dan. 7. 25. &
12. 7. 11. ch.
11. 2. 3. ver.
6. ch. 13. 5.
i. e. 1260
years.Ps. 42. 7. &
14. 4. 5. &
18. 4. Eph. 4.
14. 2 Thes. 2.
10. 11. Is. 8.
7. & 28. 2. &
59. 19.Ver. 9. 12.
ch. 1. 7. Ps.
17. 14. with
Gen. 4. 11.
Num. 16. 30.1 Pet. 5. 8.
John 8. 44.
1 Sam. 18. 6.Ch. 13. 2. 5.
—7. 16. 17. &
16. 6. & 17. 6.
& 18. 20. &19. 2. & 9. 5—11. & 11. 7. Dan. 7. 21, 24, 25. & 11. 30—36. Deut. 12. 32. Mat. 28. 20
1 John 5. 21. ch. 14. 12. Ch. 6. 9. & 19. 10. 1 Cor. 2. 1, 2. 1 John 5. 10. Is. 8. 16, 20.

Anno Domini
cir. 96.

† Ch. 9. 20. &
18. 18. ver.
15. 1 Cor. 10.
20. 2 Thes. 2.
4. Dan. 11. 36
—39. ch. 18.
18. & 11. 2.
Ps. 89. 8.

† Dan. 7. 8, 20,
25. & 11. 36
—39.

† Or to make
war.

† Dan. 7. 25. &
12. 7. ch. 11.
2. 3. & 12. 6,
14.

† Dan. 7. 25. &
11. 36—39.
2 Thes. 2. 4.
1 Tim. 4. 1—
3. 2 Tim. 4. 1
—6. & 4. 3, 4.

John 1. 14.
Heb. 8. 2. ch.
21. 3. Mat.
16. 18.

† Dan. 7. 24,
25. ch. 11. 7.
& 17. 6. & 18.
24. 2 Thes. 2.
40. 3.

† Ver. 3.

† Ch. 3. 5. &
17. 8. Phil. 4.
3. ch. 20. 12.
& 21. 27. Is.
4. 3. Dan. 12.
1.

† John 1. 29,
36. ch. 5. 6—
13. & 7. 17.

† Eph. 1. 4. or
1 Pet. 1. 19,
20.

† See ch. 2. 7,
11, 24, &c.

† Is. 33. 1. Mat.
7. 2. Exod. 21.
23—25. Gen.
9. 5. 6. Ezek.
39. 10. Mat.
26. 52. ch. 11.
13. & 14. 7—
20. & xvi—xix.
2 Thes. 2. 8.
2 Tim. 3. 8, 9.
Dan. 7. 11,
22, 26. & 11.
45.

† Ch. 14. 12.
Heb. 10. 36,
37. & 6. 12.
Hab. 2. 3. Ps.
27. 13.

† Ch. 11. 7. &
17. 8. 2 Thes.
2. 3—9. ch.
xv. v. ver. 2.

† Mat. 28. 18.
John 1. 29, 36.

† Ch. 2. 3, 4.
ver. 2. ch. 11.
7. & 17. 6.

† Ver. 14—17.
2 Thes. 2. 4.

† Ch. 12. 9. &
16. 14. & 19.
20. Mat. 24.
24. 2 Thes. 2.
9, 10. Deut.
13. 2. 1 Kin.
18. 38. 2 Kin.
1. 10, 12.

† Ver. 3. 8.
ch. 17. 15.

† Dan. 7. 25.
2 Thes. 2. 4,
11, 12. Dan.
11. 36—39.
ver. 3. 4.

† Dan. 7. 25.
& 11. 36—39.
2 Thes. 2. 4.
ch. 17. 2—5.

† Gr. breath.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies: and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth, and them who dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he doth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men;

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not

• Dan. 7. 21, 22. ch. 11. 2, 7. & 17. 6. & 16. 5, 6. & 18. 20, 24. 2 Thes. 2. 4.

worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.

CHAP. XIV.

To comfort the church amidst her melancholy views of her condition under the reign of Antichrist, (1) 144,000 are represented as faithfully adhering to Christ and his truths in that period, and praising God for their preservation from the general corruption; 1—5. (2) While three angels prepare the way for Antichrist's ruin; one by preaching the gospel, a second by proclaiming the downfall of Popery, and a third by denouncing terrible vengeance on its adherents; the Holy Ghost attests the happiness of all that die in Christ, martyrs or others; 6—13. (3) By the emblems of harvest corn reaped, and vine clusters gathered and trodden, by Christ, is represented the sudden and most terrible destruction of the Papists; 14—20. [See Introduction, chap. iv. sect. xix.]

AND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they who follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting

* Gr. were bought. 1 Jam. 1. 18. 1 Cor. 16. 15. Rom. 16. 5. & 8. 23. 32. 2. Zeph. 3. 13. Jer. 50. 20. Song 4. 7. 1 John. 3. 9. Luke 1. 6. Tit. 2. 14. Col. 1. 22. Jude 24. Ezek. 1. 4, 14. Ch. 8. 13. 2 Tim. 4. 2. Is. 62. 1, 6, 7. 28. 19. Mark 16. 15. Luke 21. 33. 1 Pet. 1. 25. ch. 10. 11. & 13. 7, 8. Mat. 10. 27. & 1 Pet. 1. 22.

REFLECTIONS UPON CHAP. XIII.—Satan and his instruments will turn themselves into very different forms, that their abominable projects may the more easily succeed. The meekness of the lamb, and fury of a leopard, lion, bear, and dragon, are united, to pervert and ruin the church. By the most horrid blasphemies, pretended or magical wonders, uncontrolled authority, and dreadful severity, they promote their unrighteous cause. And marvellous is their success, and extensive their power. By allurements or terrors multitudes are deluded into the grossest absurdities and most damnable doctrines and practices. None, but those chosen by God and redeemed by Christ, are secured from it. These, indeed, are often distressed by wars, persecutions, and martyrdom; but cannot be fully perverted or finally ruined. And it is the great support of their faith and patience that God has fixed a time for their deliverance and the downfall of their enemies, in which every injury done them shall be fully repaid.—Though I cannot fix the times, which the Father has put in his own power, let my faith and patience have their perfect work! Patient waiting and earnest watching are far better than presumptuous curiosity.

CHAP. XIV. Ver. 1. Zion may either denote heaven, or the true church on earth. The saints being marked with God's name in their foreheads imports their being sealed and set apart as his property, and for his service; and their making an open and honourable profession of him and his gospel, attended with an answerable holiness of life. 4, 5. They were Virgins, i. e. they had not defiled themselves with the whorish idolatries and other abominations of the tempting Antichristians; but, as wholly redeemed from sins and errors, sanctified by, and consecrated to, God, and as a pledge of far greater multitudes afterward, had faithfully and uprightly followed and adhered to Jesus Christ and his cause. 6—13. The witnesses of Christ, especially at the Reformation, plainly and powerfully preached the gospel, and warned men of the approaching ruin of the Papacy, and of the damnable nature of cleaving to it in opposition to the light of the gospel, which then shone forth; and taught that union to Christ by faith, and fellowship with him, only and effectually secured an happiness, an immediate happiness, after death; and that believers' good works did

Popery. 4. In their obedience to the arbitrary, idolatrous, and other wicked decrees of Popes and their councils, men practically worship the devil and the old Heathen idols. 5, 6. Its speaking great things and blasphemies includes all the Papal boasts of power, holiness, merits; all their usurpation of power over magistrates, angels, and saints departed; over the laws and ordinances of God; and over the person and offices of Christ. 7, 8. While Satan stirred up the Popes and their agents to persecute, rob, and murder, the followers of Christ, almost all the inhabitants of Europe submitted to their authority; 10. But, after they have persecuted and murdered the saints for many ages, till their faith is fully tried, and almost worn out, the judgments of God, answerable to their crimes, shall overtake them. 11. The earth, out of which this beast arose, denotes a carnal and worldly temper, or the bottomless pit. Its likeness to a lamb, but speaking as a dragon, imports that, notwithstanding the Pope's and Papalines' high pretences to the likeness of Christ in holiness and meekness, their injunctions and curses are cruel, bloody, and ruinous. 12. By excommunications and persecutions, and through the assistance of secular powers, Popes and their clergy make their subjects do what they please. 13, 14. By pretended and devilish miracles they terrify men into an implicit obedience to the clergy, and a ready compliance with their errors, idolatries, and superstitions. 15—17. They denied not only their pardons and indulgencies, but even the natural or civil rights of lodging, dwelling, or trade, to all that did not, in practice or profession, plainly manifest themselves devoted to their power and delusions. 18. The number of the beast being 666, may hint that the Romish doctrines, laws, and offices, have apparently a marvellous connection, but are no way founded on the doctrine of the twelve apostles. It is found in the Greek ΛΑΤΙΝΟΣ, and the Hebrew רומיני; and points to the Latin or Romish church, and the place of its peculiar residence. About A. D. 666, it is said, Pope Vitalian marked the Papal subjects with the use of the Latin or Romish tongue. From the time when John had his vision to the Pope's becoming a civil, as well as an ecclesiastical, head, and so a complete Antichrist, A. D. 756, or some years after, when he began to exercise his temporal jurisdiction, might be precisely 666 years.

Anno Domini
cir. 96.

Mat. 10. 27.
Is. 58. 1. Hos.
8. 1. Acts 20.
21, 24, 27.

Prov. 1. 7.
Ps. 89. 7. &
96. 7. ch. 15.
3, 4. & 11. 15
—18. & 19. 2.
& xvi. xviii.

Ps. 146. 5, 6.
Acts 14. 15.
Exod. 20. 11.

Is. 21. 19.
Jer. 51. 8. ch.
8. 2. & 11. 8.
& 16. 19. &
17. 18. & 18.
10, 21. 2. Thes.
2. 8.

Ch. 13. 7, 8.
14—17. & 17.
2, 13, 15. Jer.
3. 6. Ezek. 16.
15—34. &
xxiii.

2 Pet. 3. 9,
Jer. 44. 4.

Ch. 13. 4, 8,
12, 15, 16.

Job 21. 20.
Ps. 75. 8. Is.
51. 17. Jer.
25. 15. ch. 16.
19. & 18. 6.
& 19. 20. &
20. 10. Ps. 11.
6. 2. Thes. 1.
9. Mat. 25. 41.
& 13. 49, 50.
with Gen. 19.
24. Jude 7.

Ch. 19. 3. &
18. 8, 16, 18.
Is. 34. 10. &
33. 14. Mat.
25. 41, 46.
2. Thes. 1. 9.
Mark 9. 43,
44.

Ch. 1. 9.
Hab. 2. 10.
2. Thes. 1. 6, 7.
ch. 12. 17.
Heb. 6. 12. &
10. 32—36.

Ch. 19. 9.
1 Cor. 15. 18.
58. Phil. 3. 9.
1. Thes. 4. 14.
Heb. 11. 13.
with 2 Pet.
1. 11.

Or from
henceforth
saith the
Spirit; Yea.

Luke 16. 25.
Is. 57. 1, 2.
2. Thes. 1. 6,
7. Heb. 4. 9.
ch. 6. 10, 11.
1. Thes. 4. 17.

Ps. 19. 11.
1 Cor. 15. 58.
2 Tim. 4. 7,
8.

Is. 19. 1. Ps.
97. 2. ch. 1. 7.
& 10. 1. &
20. 11. Exod.
24. 10.

Ch. 1. 13.
Ps. 80. 17.
Zech. 13. 7.
John 1. 14.
Ezek. 1. 26.
Dan. 7. 13.
Mat. 16. 13.

Ps. 21. 3.
Heb. 2. 9.
ch. 19. 12. &
11. 17. & 6. 2.

Ver. 15—17.
Joel 3. 13.
Jer. 51. 33.

Ch. 1. 20. &
16. 17. 2 Cor.
5. 20. or Ps.
103. 20. Heb.
1. 14.

Is. 62. 1, 6, 7.
& 45. 11. ch.
6. 10.

Joel 3. 13.
Mat. 13. 39.
Jer. 51. 33.
Is. 63. 4. & 34. 8. ch. 15. 1, 2. Dan. 7. 22, 26, 27. Or dried. 2 Sam. 22. 7. Neh. 9. 27. ver. 19. ch. xvi. 2. Thes. 2. 8. Ch. 15. 1, 7. & xvi. xviii. Ver. 15. ch. 6. 9, 10. & 11. 5. & 16. 18.

gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and, behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, who had power over fire; and

not merit heaven, but in it received a gracious reward. 14—20. These verses relate to future events, and import that, whenever the Antichristians shall have filled up the measure of their iniquities, Christ and his instruments shall, in answer to the prayers of his ministers and people, cut them off in the most terrible manner, perhaps deluging the Papal territories in Italy, of 200 miles length, with torrents of their blood.

REFLECTIONS UPON CHAP. XIV.—The cause of Jesus Christ and his faithful followers will triumph at last. And glorious is the appearance of his saints, when they answer their character in qualities and works, and have Christ among them owning and honouring them. Happy they when marked with the Father's Spirit and image; purified from idolatry and superstition; weaned from the world; and made sincere and upright in their profession of the pure doctrines of the gospel; and steady in their imitation of, and obedience to, Christ. Their consciences are now freed from guilt and condemnation, through faith in his righteousness; and when patience hath had her perfect work, and their prescribed course of holiness is finished, death shall only usher them into the heavenly mansions, to receive their everlasting, but gracious, rewards. What an inestimable mercy was the pure preaching of the gospel at the Reformation, after so long and heavy a night of Popish darkness; and what an humbling stroke to

cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20 And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

CHAP. XV.

Contains the preparation for Antichrist's ruin. (1) The appearance of the appointed ministers of God's destructive vengeance is attended with great joy among the saints in heaven and on earth, and solemn thanksgivings to God; 1—4. (2) Their coming forth out of the temple, and receiving vials full of wrath from gospel ministers, are attended with irrevocable manifestations of divine wrath, and the judicial stupidity of the Antichristians under them; 5—8.

AND I saw another sign in heaven, great and marvellous; seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4 Who shall not fear thee, O LORD, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled.

Is. 13. 3. Eph. 6. 14. Luke 12. 35, 36. 1 Pet. 1. 13. Exod. 28. 6, 8. Ezek. 44. 17, 18. 4. 6—9. & 5. 6, 8, 10. & 6. 1, 2, 5, 7. & 18. 4—7. & 11. 5. Ver. 1. ch. xvi. Ps. 75. 8. 1 Sam. 15. 3. Jer. 25. 15. & 48. 10. Ch. 1. 18. & 4. 9, 10. & 5. 14. & 10. 6. 2. Thes. 1. 9. G. 4. Ps. 18. 8, 14. with 1 Kin. 8. 10. Exod. 40. 34, 35. Jer. 7. 27. & 15. 1. Lam. 3. 44. Rom. 11. 33. Ps. 36. 6. i. e. Not at all. Gen. 8. 7. Ps. 112. 8. & 110. 1. Acts 3. 21.

the Antichristian interest, and sure prelude of its downfall! For certain, dreadful, but righteous and gradual, punishment shall overtake the obstinate abettors of it in this world, much more in hell.

CHAP. XV. Ver. 1, 2. The sea of glass mingled with fire is the infinitely pure and efficacious righteousness of Christ, by which he appeased the fiery resentments of Divine justice, and through which the influences of the Holy Ghost are conveyed, and the perfections and favours of God marvellously discovered; and on which, as their foundation, the saints in heaven and earth stand with complete acceptance, confidence, and triumph, before God. 6. These messengers of God's vengeance appear arrayed as high priests, to denote the sanctity of their character, and their wrathful ministrations, in answer from God to the prayers of his people. 7. The receiving their vials filled from the first, or lion-like living creature, imports that love to the gospel influences them, and that their work fulfils the threatenings of God's word declared by ministers. 8. The smoke filling the temple may denote the awful and confounding judgments of God, obstructing all prayers for the Antichristians, and excluding them from all merciful entrance into his church.

REFLECTIONS UPON CHAP. XV.—Glorious is their triumph who stand in the

Anno Domini
cir. 96.

See ver. 15.
Ps. 132. 8. &
122. 6—9. Is.
62. 1, 6, 7.

See ver. 15,
19. Is. 45. 11.

Deut. 32. 32,
33. Is. 63. 1—
4. ch. 16. 16
& 19. 15—21
& 11. 13.
with 6. 12—
17.

Lam. 1. 15.
Is. 63. 3. ch.
17. 19. & 11.
13, 18.

Ch. 11. 8. &
21. 27. & 22.
15. & 20. 2.
Is. 66. 24.

With ch. 12.
1. & 11. 14—
18. 2. Thes.
2. 8.

Ch. 1. 20. &
5. 6. & 8. 2.
6. & 10. 3. &
xvi.

Ch. 8. 2, 6.
& 16. 1—17.
& 21. 9. ver.
6.

Ch. 11. 14. &
16. 17. & 14.
10. & xvi.

Ch. 4. 5, 6.
& 7. 14. Mat.
3. 11. Is. 4. 4.

Ch. 13. 15,
17. & 7. 4—
10. & 14. 1—
5. & 11. 11,
12. Ezek. 37.
10.

Rom. 5. 1—5.
& 8. 1, 33.
Cor. 5. 21.
Phil. 3. 9.

Ch. 5. 6. &
14. 2.

Ch. 5. 9, 10.
& 7. 10, 12.
& 14. 3. &
19. 1—7.

Exod. 15. 1—
18. ch. 5. 9—
12.

Ps. 111. 2. &
139. 14. &
86. 8.

Ps. 145. 17.
Deut. 32. 4.
Ps. 111. 3—9.
Mic. 7. 20.
ch. 16. 5—7.
Hos. 14. 9.

Jer. 10. 7, 10.
ch. 17. 14. &
19. 16.

Jer. 10. 7.
Exod. 15. 2, 7,
11. 15, 16.
Hos. 3. 5. Is.
60. 5. Ps. 86.
9—10.

Is. 66. 23.
Ps. 72. 8.
Zech. 2. 11.
& 14. 9—21.

Ch. 11. 19.
Num. 1. 50.
2 Chr. 29. 3.
Exod. 25. 21

Ver. 1. 7.
ch. xvi. & 21.
9.

Ch. 1. 13.

Ch. 13. 3. Eph. 6. 14. Luke 12. 35, 36. 1 Pet. 1. 13. Exod. 28. 6, 8. Ezek. 44. 17, 18. 4. 6—9. & 5. 6, 8, 10. & 6. 1, 2, 5, 7. & 18. 4—7. & 11. 5. Ver. 1. ch. xvi. Ps. 75. 8. 1 Sam. 15. 3. Jer. 25. 15. & 48. 10. Ch. 1. 18. & 4. 9, 10. & 5. 14. & 10. 6. 2. Thes. 1. 9. G. 4. Ps. 18. 8, 14. with 1 Kin. 8. 10. Exod. 40. 34, 35. Jer. 7. 27. & 15. 1. Lam. 3. 44. Rom. 11. 33. Ps. 36. 6. i. e. Not at all. Gen. 8. 7. Ps. 112. 8. & 110. 1. Acts 3. 21.

Anno Domini
cir. 96.

CHAP. XVI.

Represents the pouring out the seven vials of God's destructive vengeance upon Antichrist: the FIRST upon the EARTH, producing grievous sores; 1, 2: the SECOND on the SEA, turning it into blood, and killing the fish; 3: the THIRD on the RIVERS and FOUNTAINS, rendering the waters blood, to punish the Popish persecutions and murders; 4—7: the FOURTH upon the SUN, causing him to scorch men with his heat; 8, 9: the FIFTH on Antichrist's SEAT, darkening his kingdom and tormenting his subjects; 10, 11: the SIXTH on the river EUPHRATES, followed by the ruinous battle of Armageddon; 12—16: and the SEVENTH into the AIR, the seat of Satan's power, issuing in the universal and complete destruction of all Antichristian enemies and opposition, 17—21. [See Introduction, chap. iv. sect. xix.]

AND I heard ^aa great voice out of the temple, saying to the ^bseven angels, ^cGo your ways, and pour out the vials of the wrath of God upon the earth.

² And the first went, and poured out his vial ^dupon the earth; ^eand there fell a noisome and grievous sore upon the men ^fwho had the mark of the beast, and ^gupon them which worshipped his image.

³ And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea.

⁴ And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

⁵ And I heard the ^hangel of the waters say, ⁱThou art righteous, O Lord, ^jwho art, and wast, and shalt be, because thou hast judged thus.

⁶ For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

⁷ And I heard ^kanother out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

⁸ And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

⁹ And men were ^{*}scorched with great heat, ^land blasphemed the name of God, which hath power over these plagues: and ^mthey repented not to give him glory.

¹⁰ And the fifth angel poured out his vial upon ⁿthe seat of the beast; and his kingdom was ^ofull of darkness; and they gnawed their tongues for pain.

¹¹ And blasphemed the God of heaven,

immense and ever gracious presence of God, accepted in Jesus' imputed righteousness, and, through faith, victorious over all their spiritual enemies. Sweetly and solemnly they sing of mercy and judgment, and of the wonderful events of providence and grace, to the honour of Jehovah and his Son.—What adorable perfections delightfully shine forth in his nature and conduct. Happy will be that period when all nations shall be converted to and worship him; and when his judgments shall be fully manifested in the complete abolition of Popish and Mahometan delusions! Fixed is God's decree of their ruin; and fearful, but infallible the execution. Yea, all the proper instruments shall stand ready to accomplish it in his time.

CHAP. XVI. Ver. 1. Already the Antichristians have had fearful earnest of these vials of Divine wrath poured out upon them. From A. D. 713 to 734, the Mahometan Saracens poured themselves into Spain, and the south of France, rendering much of those countries a comparative desert. From A. D. 830 to 980 the contentions among the descendants of Charles the Great, emperor of Germany and king of France, and the ravages of the Hungarians in Italy and Sicily, deluged those countries with human blood. From A. D. 1090 to 1290 not a few millions were cut off, and most of Europe reduced to the brink of ruin by the sacred, or rather Papal, war for the recovery of Canaan from the Mahometan Seljukian Turks and Saracens. From 1200 to 1370 the contentions of the Guelphs and Gibellines, or Pope's and Emperor's parties, rendered Italy and Germany a scene of human carnage and blood. From 1370 to 1447 the repeated schisms of the Popes, and the oppression of the Bohemians, occasioned terrible wars in Spain, France, Germany, and Italy. Between 1486 and 1534 a sweating sickness, and other pestilential disorders, carried off prodigious multitudes in England, Germany, and France. From about 1370 to 1698 the Ottoman Turks proved a terrible scourge to the Papists in Hungary, Poland, Italy, Germany, Mediterranean isles, &c. But nothing has more tormented the Pope and his adherents, or more shaken their dominion, than the revolt of almost half their subjects in the Protestant Reformation, between A. D. 1517 and 1570, and the legal establishment thereof by the edict of Nantz, 1598, and treaty of Westphalia, 1648, &c. Nevertheless, the plagues chiefly intended in this chapter seem all to be still future, and will perhaps happen during the thirty years of fearful calamities, by which the glorious Millennium will probably be introduced. Without daring to be positive, under the *first vial* poured on the earth I expect the infallibility and supremacy of the Pope, the authority of traditions, the doctrine of human merits, and other earthly and carnal foundations of Popery;—or the Pope's power in

because of their pains and their sores, and repented not of their deeds.

¹² And the sixth angel poured out his vial upon the ^pgreat river Euphrates; ^qand the water thereof was dried up, that the way of the kings of the east might be prepared.

¹³ And I saw three ^runclean spirits like frogs ^scome out of the ^tmouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

¹⁴ For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, ^uto gather them to the battle of that great day of God Almighty.

¹⁵ Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

¹⁶ And ^vhe gathered them together into a place, called in the Hebrew tongue Armageddon.

¹⁷ And the seventh angel poured out his vial ^winto the air; and ^xthere came a great voice out of the temple of heaven, from the throne, saying, ^yIt is done.

¹⁸ And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

¹⁹ And ^zthe great city was divided into three parts, and the cities of the nations fell and great Babylon came in remembrance before God, ^{aa}to give unto her the cup of the wine of the fierceness of his wrath.

²⁰ And every island fled away, and the mountains were not found.

²¹ And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent; ^{ab}and men blasphemed God because of the plague of the hail; ^{ac}for the plague thereof was exceeding great.

the inland countries of Germany, Poland, and Hungary, will, to his and his votaries' shame and vexation, be quite overturned. Under the *second*, poured into the sea, v. 3. I expect the credit of the Romish religion will be remarkably blasted, and its damnable nature clearly manifested, or the maritime countries of Portugal, Spain, and Naples, plagued with famine, pestilence, earthquakes, and war. Under the *third*, poured on the rivers and fountains, v. 4—7, I expect the wickedness and deceit of the Popish doctors, and their defences of their religion, will be clearly exposed, their cardinals, bishops, priests, and monks, proved murderers of souls, and many of them cut off by untimely deaths; or the well watered countries of Switzerland, north of Italy, and south of France, where the Waldenses, Protestants, or others, were murdered for the sake of Christ, will be deluged with Antichristian blood. Under the *fourth*, poured on the sun, v. 8, 9, I hope that the instructive light and spiritual warmth of the gospel will draw off the German emperor, French king, or others, who have long been the Papists' principal glory and support, to the Protestant side; and perhaps the natural sun may produce some very destructive plague. Under the *fifth*, poured on the seat of Antichrist, v. 10, 11, I expect the frame of the Papal kingdom will be broken to pieces, and filled with disorder and confusion; the whole system of Popery be made to appear abominable and devilish, and Rome itself be turned into an horrible desert;—which will occasion terrible grief, pain, and blasphemy, among the Papists, chiefly those who have enriched themselves by her idolatry and superstition. Under the *sixth*, poured into the river Euphrates, v. 12—16, I expect Mahometism will be abolished, and the conversion of the Eastern nations begun; the Papists and their adherents, assisted by their clerical missionaries, receive a terrible defeat at the battle of Armageddon; the Pope's proper share of Italy be almost covered with carcasses, the rivers swelled with blood, the Protestant victories enriched with the spoil, and many, alarmed by the event, turned to the Lord. Under the *seventh*, poured into the air, v. 17—21, I expect the last remains of the Popish doctrine, worship, discipline, and government, monasteries and dignities, will be utterly abolished, and the obstinate adherents thereto, who had fled to the isles of Malta, Sicily, &c. be cut off by the fearful vengeance of God.

REFLECTIONS UPON CHAP. XVI.—Gradual, but terrible and righteous, are the judgments of God, which shall in due time be executed upon Popish idolaters and persecutors, and their ungodly companions in wickedness. Actuated by unclean, diabolical, spirits, and instigated by false teachers, they may for a little time gather themselves to contend with the Almighty Redeemer, obstinately

Anno Domini
cir. 96.

Ver. 9, 21.
ch. 9, 20, 21.
2 Tim. 3, 13.
2 Kin. 6, 33.
Dan. 5, 22, 23.

Is. 8, 7, ch. 9, 14.

Jer. 50, 38, & 51, 32, ch. 17, 15, Is. 44, 27, & 42, 15, & 11, 15, & 41, 2, 25.

1 John 4, 1, 2, ver. 14, with Exod. 8, 2—6.

Ch. 12, 9, & 13, 1, 2, 11, 12, & 19, 20, & 20, 10.

John 8, 44, ch. 2, 10, & 13, 13, 14, & 19, 20, Jam. 3, 15, 2 Thes. 2, 9, Luke 12, 39, Mat. 24, 24, 2 Pet. 2, 1.

Ch. 17, 14, & 19, 19, & 20, 8, 9, & 14, 16, 19, 20, 1 Kin. 22, 22.

Mat. 24, 43, ch. 3, 3, 4, 18, 2 Pet. 3, 10, 1 Thes. 5, 2, 3, Luke 12, 39, Mat. 22, 12, 13, 2 Cor. 5, 3.

God. Joel 3, 2, 11—14, ch. 11, 13, & 17, 14, & 19, 17—21, with Judg. 4, 16, & 5, 10—21, Is. 37, 36, Ps. 110, 5, 6.

Eph. 2, 2.

Ver. 1, ch. 11, 19, & 14, 17, & 15, 5, & 21, 22.

John 19, 30, ch. 10, 6, 7, & 21, 6.

Ch. 4, 8, & 5, 5, & 11, 19, 13.

Ch. 11, 8, 13, & 14, 8, & 17, 18, & 18, 2.

Ps. 75, 8, ch. 14, 8—11, 19, 20, & xviii, & 19, 17, 21.

2 Thes. 2, 8, 2 Tim. 3, 9, Jer. 25, 15, 16, Is. 51, 23, & 49, 25.

Ch. 6, 14, & 11, 13, Is. 2, 14—17.

Exod. 9, 23—26, Josh. 10, 11, Is. 30, 26—30, Ezek. 38, 22, ch. 8, 7, & 11, 19.

Ver. 9, 11, Is. 8, 21, ch. 11, 18, 2 Kin. 6, 33, Jer. 5, 3, Is. 1, 5, Mat. 3, 12.

Anno Domini
cir. 96.

CHAP. XVII.

Contains an explanatory digression. (1) One of the angels who had the vials, to manifest the justness of the above fearful ruin of the Papal state, represents it by an awfully blasphemous and infamous harlot, finely decked, drunk with the blood of saints, and riding on a scarlet coloured beast, all over marked with blasphemy, and having seven heads and ten horns; 1—6. (2) He explains who and what she is, and what shall be her fate; 7—18. [See Introduction, chap. iv. sect. xviii. xix.]

Ch. 15. 1, 6,
7. & 16. 2—4,
8, 10, 12, 17,
& 21. 9.

Ch. 4. 1. &
21. 9, 10. ver.
3. ch. 6. 1, 2,
5, 7.

Ch. 11. 13. &
14. 8—11, & 14
—20. & xvi.
xviii. xix.

Ezek. xxiii.
Nah. 3. 4. ch.
11. 8. & xiii.
2 Thes. 2. 3—
12. 2 Tim. 3.
1—6. 1 Tim. 3.
4. 1—3. ver.
3—6. 15. Jer.
51. 13. ver.
15.

Ver. 13. 17.
ch. 18. 3, 9,
& 13. 3, 4, 8,
12. & 14. 8. &
11. 2. Jer. 51.
7. 2 Tim. 3.
1—6. & 4. 3.
4. 1 Tim. 4.
1—3. Dan. 11.
36—39.

Ch. 1. 10. &
21. 10. & 4.
2. Ezek. 3.
12, 14. Acts.
8. 39.

Ch. 18. 2. Is.
13. 21. & 34.
14. with Is. 5.
1. Song 4. 12.
& 5. 1. & 2.

Ch. 13. 1, 5,
7. ver. 6—18.

Ver. 18. ch.
18. 3, 7, 12,
16. Dan. 11.
38. & 7. 8. 24.

Gr. gilded.

Jer. 51. 7.
Mat. 23. 25.
2 Thes. 2. 3,
4. 9. 2 Tim. 3.
2—5. ch. 11.
8. & 13. 5, 6,
12. & 14. 8.
& 18. 6. Dan.
7. 25. & 11.
36—39.

Is. 3. 9. ch. 7.
3. & 14. 1. &
13. 16.

2 Thes. 2. 7.
2 Tim. 3. 1—
5.

Ch. 11. 8. &
14. 8. & 18.
2. with Is. 14.
12—14. & 47.
6, 7, 12, 13.
Jer. 50. 38.

2 Thes. 2. 9. Dan. 7. 25. & 11. 36—39. 2 Tim. 3. 1—6, 13. 1 Tim. 4. 1—3. ch. xiii. & 19. 2.
† Or fornications. Dan. 7. 21, 25, ch. 11. 7. & 14. 13. & 13. 7. & 16. 6. & 18. 20, 24.
Ch. 13. 1, 11. Hab. 1. 13. With Is. 40. 27. Luke 24. 5. Mark 16. 6. Ver. 1, 8—18.
Ch. 13. 1, 11. & 11. 7. & 9. 2, 3. Dan. 7. 8, 20.

persist in their abominable courses, and blaspheme God, as if he injured them. But quickly the vials of his wrath shall be poured out upon them, answerable to their guilt, till they be utterly and irrecoverably ruined. And unexpected, fearful, extensive, sudden, and destructive, shall be their punishment. Happy are they who shall be found clothed with Jesus' imputed righteousness, adorned with his grace, and watchfully preparing to meet him! While others howl and blaspheme for vexation of spirit, these shall rejoice in the Lord, and applaud the truly righteous and faithful executions of his wrath.

CHAP. XVII. Ver. 1. I will give you an account of her sins, and of God's righteous procedure in condemning and punishing her. The Papal state at Rome is called a *Whore*, because of their treacherous apostasy from Christ and his Father to idolatry and every other wickedness, while they pretend to be the spouse or church of Christ. Her sitting on many waters denotes her ruling over many nations with magnificent pomp, power, luxury, and other allurements. 2. The wine of her fornication includes all the Popish arts and allurements, honours, preferments, external pomp of habits, processions, and worship, pretended miracles, dispensations, pardons, and other specious motives, by which men are drawn into her idolatrous principles and practices. 3. Her being in the wilderness may denote her tyranny over the poor afflicted followers of Christ. The scarlet-coloured beast, full of the names of blasphemy, and having seven heads and ten horns, is the Roman empire, as Papal, marked with imperial dignity, and with bloody and persecuting cruelty; pretending infallibility and unlimited supremacy; promoting idolatry and error; and which, after seven different forms of civil government, was divided into ten different kingdoms. 4. Her being clothed with purple and scarlet, and decked with gold, precious stones, and pearls, points out her Popes and Cardinals as assuming imperial authority, and stained with the blood of saints; and the wealth, grandeur, and power, of her palaces, churches, and monasteries. Her golden cup full of abominations and filthiness of fornication denotes her whole system of abominable errors, idolatries, and superstitions, varnished over with bold pretences to miracles, pardons, and indulgences, and to her being the only true church, and the like. 5. It is easy to observe that she is formed by the most shocking multitude of errors and crimes, invented and carried on in the most deep, secret, and unsearchable, methods, even amidst the highest pretences of being the catholic and only church of Christ: and that, possessed of the most extensive jurisdiction, and notorious for idolatry, pride, luxury, and oppression, she is the parent, ringleader, supporter, and nourisher, of idolatry, superstition, error, uncleanness, and every other abominable crime. 6. I was astonished at her grandeur, cruelty, and dreadful wickedness, and at the patience of God in suffering her so long to tyrannize over his beloved people. 8. The beast, or Roman empire, has, under the Popes, a form of government different from all its ancient ones, but which

Anno Domini
cir. 96.

and "they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and, when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, who have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest, is that great city which reigneth over the kings of the earth.

CHAP. XVIII.

(1) A mighty and glorious angel proclaims the final fall and utter ruin of Rome, and of the Papal state, on account of her corrupting the nations with apostasy, idolatry, luxury, and unlawful

retains their whole authority, power, wealth, idolatry, persecuting cruelty, and other wickedness;—and though this Papal form hath its origin from diabolic craft and influence, and leads men into everlasting damnation, yet it is admired, and implicitly submitted to, by all within its reach, except the preserved elect of God. 9, 10. The seven heads of the beast point at the seven mountains on which Rome was built, and the seven forms of its government by kings, consuls, dictators, decrevirs, military tribunes, emperors, Heathen and Christian, and Gothic kings, which took place before the establishment of the Papal authority.

11. Though the Pope's civil power may, in respect of time, be called the eighth, yet, as it succeeds to the Heathen imperial authority, and is an idolatrous power, it is the seventh and last idolatrous form of government, comprehending all the power and wickedness of the six preceding. 12—14. The ten horns are the ten or several kingdoms into which the western empire of Rome was divided when the Papal power was established, all of which submitted to the Popish abominations, and exerted all their power to establish them, and force men to submit to them; and under the pontifical influence, to their own ruin, violently set themselves against Christ, to oppose and subvert his doctrines, institutions, cause, interests, and people. 16, 17. In God's time these kingdoms shall withdraw their subjection and support from the Papal state, and, by wars, statutes, and the like, shall concur to destroy it; for it is only for a limited time that, by his overruling their sinful inclinations, he will, for the fulfilment of his purposes and predictions, permit them, under the instigation of Satan, to yield up their strength, riches, and authority, to promote the Papal power, idolatries, superstitions, and errors.

18. The Antichristian power, civil and ecclesiastical, is to be seated in the hand of Popes and Cardinals, and raised to its height in the city of Rome, which is at present the residence of the Roman emperors.

REFLECTIONS UPON CHAP. XVII.—God takes pleasure to instruct and comfort his faithful servants. And he can exactly describe the Antichristian Papacy, with all its mysteriousness, or any thing else, long before it exists, and can make the distresses and plagues of his church confirmations of his word, on which she is built. Graceless church members often run the most fearful lengths in wickedness and cruelty, when left to themselves; yea, are active in seducing all around them. And multitudes, to their own temporal and eternal ruin, readily run after, and yield themselves to, the worst deceivers, in the most furious opposition to Christ and his cause. But great is the mercy that he, who has all power in heaven and earth, takes part with his persecuted people, animates their faith and patience, emboldens them in their holy profession, and renders them faithful in adherence to himself. Quickly will he conquer all their enemies; and make the most zealous supporters of error, idolatry, and superstition, to desert, hate, and oppose them, and to strip the seducers of their ill-gotten power and wealth, and punish them answerably to their crimes.

Anno Domini
cir. 96.

traffic; 1—3. (2) A voice from heaven admonishes the people of God to forsake her communion, lest, partaking of her sins, they should also partake of her fearful and unexpected plagues; 4—8. (3) Her supporters, friends, and traders in indulgences, pardons, reliques, and preferments, or even common merchandize, mournfully bewail her tremendous and sudden destruction; 9—19. (4) Christ's glorified and militant saints and ministers are called to rejoice in her ruin, as sudden, furious, complete, and irretrievable, and a full punishment for her murdering the saints; 20—24.

• Ch. xv—xvii.
• Ch. 14. 6, 8.
& 1. 20.

Ezek. 43. 2.
Is. 60. 1—3.
2 Cor. 3. 8.
2 Thes. 2. 3.

• Is. 13. 19, 21.
& 14. 23. &
21. 9. & 34.
9—14. Jer.
50. 39. & 51.
8, 37, 64. ch.
14. 8. & 16. 4.
1 Tim. 4. 1, 2.
with Lev. 17.
7. & xi. Mark
5. 2.

• Ch. 14. 8. &
17. 2. Is. 47.
15. Jer. 51. 7.

• Ver. 11—19.
23. 2 Pet. 2.
1. 3.

• Or power.

• Gen. 19. 12.
Is. 48. 20. &
52. 11. Jer.
51. 6, 50. &
50. 8. Zech.
2. 6, 7. 2 Cor.
6. 17. 2 Chr.
28. 9. Ezra 9.
6. Jer. 51. 9.
ch. 16. 9.
Gen. 19. 13.

• Ch. 13. 10.
Ps. 137. 8.
Jer. 50. 15.
24. & 51. 24.
49. 2 Tim. 4.
14. ch. 14. 10.
Jer. 16. 18. &
17. 18. Exod.
21. 23, 24. &
22. 4—9.

2 Thes. 2. 4, 8.
Zeph. 2. 15.
Is. 47. 5—8.
Ezek. 28. 2—
10. Is. 22. 12
—14. & 5.
11—14.

• Ver. 10, 17.
19—Is. 47.
9. 11. & 66.
15. ch. 13. 10.
& 17. 16. Jer.
51. 6. 2 Thes.
2. 8.

• Ch. 15. 7. &
14. 10. & 11.
17. Jer. 50.
31, 34.

• Ver. 3, 7.
ch. 16. 14. &
17. 2, 17.

• Ezek. 26. 16.
17. & 27. 30
—32. & 8. 14.
Ps. 59. 10.
Jer. 50. 40.

• Ver. 18. ch.
14. 11. & 19.
3. Gen. 19. 28.

• Num. 16. 34.
Is. 21. 9. ch.
14. 8.

• Ver. 8, 17.
19. Is. 47. 9.
11. ch. 17. 1.
Jer. 51. 8.

• Ezek. 27. 27
—36. & 26. 15
—21. ver. 3.
ch. 17. 17. &
13. 17.

• Ezek. 27. 5—
24. 1 Kin. 10.
11, 12. ch.
17. 4.

+ Or sweet.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

3 "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

4 And I heard another voice from heaven, saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues:"

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double."

7 "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."

8 "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the LORD God who judgeth her."

9 And "the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,"

10 "Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city; for in one hour is thy judgment come."

11 "And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:"

12 "The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all

manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble;

13 "And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men."

14 "And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all."

15 "The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,"

16 And saying, "Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!"

17 For "in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,"

18 And cried when they saw the smoke of her burning, saying, "What city is like unto this great city!"

19 "And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate."

20 "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her."

21 "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

22 "And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee: and no craftsman, of whatever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 "And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived."

24 "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

Anno Domini
cir. 96.

Prov. 7. 17.
Ps. 23. 5.
Ezek. 27. 13
—22. Ps. 4. 7.
Is. 22. 13.

• Or bodies.
Ezek. 27. 13.
2 Pet. 2. 3.

• Luke 16. 25.
ch. 16. 20. &
12. 8.

• Ver. 3, 9—14.
19, 23.

• Ver. 10, 11.
ch. 17. 4.
Ezek. 27. 32.

• Ver. 8, 10.
ch. 17. 4. Is.
47. 9, 11.
Jer. 51. 8.
Lam. 4. 6.

• Is. 23. 14.
Ezek. 27. 29.

• Ver. 9. ch.
14. 11. & 19.
3. Gen. 19.
28. Is. 34. 9,
10.

• Ver. 10.
Ezek. 27. 32.
with ch. 13. 4.
Is. 23. 8.

• Josh. 7. 6.
1 Sam. 4. 12.
2 Sam. 13. 19.
Neh. 9. 1. Job
2. 12. Ezek.
27. 30, 31.
ver. 10, 16.
• Ver. 3, 23.

• Ver. 8, 10,
17. Is. 47. 9,
11. Jer. 51. 8.
Lam. 4. 6.

• Is. 44. 23. &
49. 13. Jer.
51. 48. ch. 19.
2. Ps. 96. 11
—13. Luke
11. 47, 50.

• Exod. 15. 5.
Neh. 9. 11.
Jer. 51. 63.
64. ch. 12. 8.
& 16. 20.
2 Thes. 2. 8.

• Is. 24. 8, 9.
Jer. 7. 34. &
16. 9. & 25.
10. Ezek. 26.
13. No joy,
no business,
no inhabit-
ants, shall be
in Rome.

• Is. 24. 8. Jer.
7. 34. & 16. 9.
& 25. 10.

• Is. 23. 8. ver.
3, 9, 11. ch.
17. 25, 13, 17.
& 13. 3, 4, 8,
14. 2 Tim. 3.
2—6. & 4. 3.
4. 1 Tim. 4.
1—4. 2 Kin.
9. 22. Nah. 3.
4.

• Ch. 17. 6. &
19. 2. & 13.
2, 7. & 11. 7.
2. Dan. 7. 21.
25. Mat. 23.
29—35.

CHAP. XVIII. Ver. 1—3. To punish her for corrupting the nations with her idolatry, and other wickedness, and enriching her clergy with her traffic in divine things, the Papal state shall be utterly destroyed, and exposed as a diabolical system of uncleanness, murder, and every other shocking abomination; and Rome shall be turned into a desolate and frightful heap of rubbish. 4—6. As, at the Reformation, multitudes revolted from Popery, to the advantage of their souls and their countries, so hereafter the faithful followers of Christ ought, and shall break off every connection with it, and shall be God's instruments for ruining its power. 7, 8. The miseries of the obstinate Papists shall be dreadful, answerable to their former ambition, pride, luxury, and wealth. 11, 12, 15. Merchants may denote, not only such as trade in the commodities of life, but also the Romish clergy, who enrich themselves in selling spiritual offices, ordinances, pardons, deliverance from purgatory, and eternal happiness, to their deluded votaries.—The things mentioned, ver. 11—13, 22, 23, may either relate to the Popish worship, to their reliques, pardons, indulgences, to their costly images, rich furniture of churches and chapels, and rich dresses for their images and priests, the incense used at their altars, their use of musical instruments in their worship, their burning of lamps before their altars and images;—or they may in general denote that Rome shall be so utterly ruined, that nothing valuable or desirable shall be left in it. 20, 24. The Papists' persecution of the

oracles and saints of God will be especially regarded in and shall aggravate their ruin. 21—23. In the most sudden and terrible manner God will utterly, and without any possibility of recovery, destroy Rome and all her Antichristian influence.

REFLECTIONS UPON CHAP. XVIII.—Sin brings the most fearful disgrace and misery upon wicked persons and societies at last; and, as there is no opportunity of punishing societies in the other world, their sins must overtake them in this. Earthly grandeur, pleasure, luxury, power, and wealth, often issue in, and render our misery more intolerable: and God forces men to mourn under his judgments who refused to mourn for their sins. Let wickedness be varnished over with pretences to sanctity and kindness as it will, or have been committed ever so long ago, God will mark it, and, in his time, fearfully punish it with righteous judgments. Superstition, idolatry, lewdness, luxury, merchandize in spiritual things, in men's souls or bodies, allurements to apostasy from God, and particularly cruel persecution of his saints and servants, will at last issue in everlasting confusion and irretrievable misery.—With conscientious zeal and abhorrence ought all true Christians to hasten from the spiritual fellowship of Antichristian churches or societies, that their own sin and temporal ruin may be prevented. And with holy joy and triumph ought all the people of God to be-

Anno Domini
cir. 96.

CHAP. XIX.

(1) *Animated by the call of God, the saints in heaven and on earth triumph and praise him for his righteous judgments upon the Papal state, and for their own and others' honourable espousals to Christ, particularly in the then general conversion of Jews and Gentiles to him; 1—8. (2) An angel pronounces those who are effectually called, particularly in the Millennial period, to be blessed; and refuses the adoration which John offered him; 9, 10. (3) Jesus Christ and his people are represented as marching on white horses to make war against Antichrist and his armies, which are utterly and miserably destroyed; 11—21.*

Ch. xviii. &
4. 1. & 7. 1.
& 16. 1—11.Ch. 4. 11. &
5. 9—13. &
7. 10. 12. &
12. 10. & 11.
15—18.
1 Tim. 1. 17.Ch. 15. 3. &
16. 5. 7. Deut.
32. 4. & 33.
27.Deut. 32. 42.
43. ch. 17. 1.
2. & 18. 3, 9.
23.Ch. 16. 6. &
18. 20. 24. &
13. 10. Dan.
7. 11, 26.

See ver. 1.

Ch. 14. 1. &
18. 9, 14.
Gen. 14. 28.
Is. 34. 7, 10.
& 13. 20.
2 Thes. 1. 9.
Ps. 104. 18.Ch. 4. 4, 6, 9.
10. & 5, 6, 8.
N. 1 Chr. 16.
36. Neh. 8. 6.Ps. 134. 1, 2.
& 135. 1. &
115. 13. ch.
11. 13. & 20.
12.Ezek. 1. 24.
& 43. 2. ch. 1.
1. 15. & 14. 2.
& 11. 15, 17.
& 12. 10. &
4. 8. Ps. 47.
1. 2, 5, 6. &
97. 1. & 96.
11—13. & 98.
7—9.Ps. xciv—c.
cxvii. cxlv—
cl. Is. xxv.
xxvi. & 27.1—4. & xxxv.
& 44. 23. &
49. 13. & 54.
1. & 42. 10—
12.Mat. 22. 1—
14. & 25. 1—
10. Luke 14.
16—23. 2 Cor.
11. 2. Eph. 5.
31. ch. 21. 2.
9. Hos. 2. 19.
20. Ezek. 16.
8. Is. 62. 5. &
54. 5, 6.Ps. 45. 14.
15. & 132. 9.
Is. 45. 24, 25.
& 61. 10. ch.
3. 5, 18. Mat.
22. 12. Rom.
3. 22. & 5. 19.
& 10. 4. &
13. 14. 2 Cor.
5. 21. Phil. 3.
9. Ezek. 16.
10. Eph. 5.
26.Luke 14. 15.
—24. Mat. 22.
4. ch. 14. 13.
Ps. 89. 15.

Ch. 21. 5. & 22. 6. 1 Tim. 1. 15.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 8, 9. Acts 10. 25, 26. & 14. 15. 1 John 5. 21.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22. 9. & 1. 9. & 12. 17. 1 John 5. 10.

Ch. 22.

Anno Domini
cir. 96.

Ch. 11. 15.
17. & 1. 18.
1 Pet. 3. 22.
Mat. 8. 29.
Ps. 76. 10, 13.
Luke 8. 31.
& 11. 21, 22.

Ch. 12. 9.
Mat. 16. 23.
John 5. 76.
ch. 2. 10.
2 Pet. 2. 4.
1 Pet. 5. 8.
Job 2. 1.

With Dan. 6.
17. Mat. 27.
66. & 8. 29.

Ch. 16. 14.
16. ver. 8.

Ps. 90. 4. &
105. 8. 2 Pet.
3. 8.

Ver. 7—10.

Dan. 7. 9, 18,
22, 27. & 12.
4. 1 Cor. 6. 2.
Mat. 19. 28.
Luke 22. 30.

Ch. 6. 9. &
13. 4, 12, 15.
—17. & 15. 2.

1 Pet. 2. 9.
ch. 11. 11, 15.
Rom. 11. 15.
Dan. 2. 44. &
7. 18, 22, 27.
Ps. lxxii.
exlxi. Is. xii.
xxv. xxxv.
xlxi. lx—lxvi.
Jer. xxxi.
xxxiii. Ezek.
xxxiv. xxxvi.
xxxvii. xl—
xlvi. Mic.
iv. v. Hos. 1.
10, 11. & ii.
iñ. Amos. 9.
11—15. Joel
3. 17—21.
Obad. 20. 21.
Zeph. iii.
Zech. ii. x.
xii. xiv. Rom.
11. 2—32. ch.
5. 10. & 1. 6.
ver. 6. ch.
xxi. xxii.

See ver. 8, 9.

Ch. 11. 11.
15. Rom. 11.
15. Ezek. 37.
2—14. Col. 3.
1. John 5. 25.
& 11. 25. Eph.
2. 6. & 5. 14.

Dan. 12. 12.
Is. 4. 3. ch. 2.
11. & 21. 8.
ver. 14.

Is. 61. 6.
1 Pet. 2. 9.
Rom. 8. 17.
2 Tim. 2. 12.
ch. 1. 6. & 5.
40. & 6. 9—
11.

Job 1. 7.
1 Pet. 5. 8.
ver. 3, 10.

With Ezek.
xxxviii. xxxix.
ch. 16. 14. &
11. 17. & 12.
17.

With Is. 8. 8.
Ezek. 38. 9.
Hab. 1. 6.

Mat. 16. 16.
ch. 2. 3. Mic.
2. 13. Ezek.
48. 35. ch.
xxi.

With Is. 30. 33. & 37. 36. Ezek. 38. 22. & 39. 6, 9, 10. 2 Thes. 1. 8. Jude 1. 7.
Gen. 19. 24—25. Mat. 25. 41. Dan. 7. 11. ch. 14. 10, 11. & 19. 20. ver. 15.

which the church amazingly flourishes and gloriously reigns in spiritual fellowship with Christ on earth; 1—6. (2) Being after this loosed from his restraint, Satan deceives the nations, and unites them in a most furious attempt to ruin the church: but they are miserably and irretrievably overthrown; 7—10. (3) Hereupon Christ appears to the last judgment, gathers before him the quick and the dead, and, as from opened books of account, exactly judges the world, and shuts up wicked devils and men in hell, to be tormented for ever; 11—15.

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years:

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And, when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them

was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

CHAP. XXI.

(1) Under the figure of a new heaven, a new earth, and a new Jerusalem, where God dwells, banishes sorrows, and bestows all happiness, is represented the blessed state of the church in her millennial, but especially her heavenly state; in opposition to the doleful state of the wicked; 1—8. (2) It is particularly represented in its heavenly original, glory, security, bright ornaments, high walls, twelve gates, twelve foundations, four-square form, golden houses and streets, divine light and comfort, constant, open, and abundant, access, honourable furniture, and holy inhabitants; 9—27.

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying,

authority, power, or activity, to make head against Christ and his cause. 8—10. Perhaps Gog and Magog may here include the wicked every where in the world, instigated by Satan to embolden their spirits, and combine in a furious and desperate attack upon the church, which shall issue in a manner no less dreadful than the last efforts of Antichrist. 11. The opening of the books, and judging men according to them, denotes that, in the last judgment, the infinite and all-observing knowledge and exact remembrance of God, the extensive notice and exact recordings of men's own consciences, and the whole contents of God's revelations and purposes, will be clearly manifested, and all men righteously judged exactly answerable thereto. 13, 14. By hell may be understood the state of separate spirits; and death and hell are cast into the lake of fire, when the bodies and souls of the wicked are shut up in hell, and there is no vestige of sin or misery left any where else in the creation of God.

REFLECTIONS UPON CHAP. XX.—Glorious is the period of light, life, liberty, love, peace, purity, joy, and triumph, which the church of true believers shall enjoy even on earth, after a long, long night of darkness, trouble, and oppression. When Satan is restrained by Christ, and the Holy Ghost poured out, with what power, spirituality, and splendour shall the cause of Christ revive! They, who in evil times had faithfully adhered to the truth, shall, in their persons, or in the numerous multitudes of their converted successors, live and reign under the protection and smiles of their Redeemer. But no happiness on earth is unmoveable or everlasting. Satan and his wicked instruments will always disturb the beloved saints and city of the Lord, to their utmost; but quickly shall their most furious and joint attacks issue in their universal and everlasting destruction. In what a public and awful manner the general resurrection and last judgment will shut up the scenes of time! How great and glorious the Judge! how tremendous the tribunal! how numerous and serious the pannels! how exact the trial! Just, but awful and irrevocable, shall be the decisions, and infinitely important and lasting the execution.

CHAP. XXI. Ver. 1. Sea denotes tumultuous passions, mischievous enemies,

CHAP. XX. Ver. 2—7. Whether the millennium or THOUSAND YEARS here mentioned denotes precisely a thousand of our years, or only many years, as the term thousand is taken, Deut. i. 11; vii. 9; & xxxii. 30; Psal. xc. 4; xci. 7; & cv. 8; Eccl. vi. 6; Isa. xxx. 17; & lx. 22; 2 Pet. iii. 8; I cannot determine. The glory and happiness of this thousand years' reign of the saints is to be understood, not literally, but spiritually and figuratively, according to the common style of the book. It could not consist with the happiness of the saints, to leave the heavenly mansions, and live in bodies needing meat and drink; nor, if their bodies were raised spiritual and incorruptible, would they need any such thing; and in vain would Satan instigate the wicked to war against, and cut off, spiritual and incorruptible bodies. The dead in Christ are also represented as all rising together at the last day. And a proper resurrection is never in scripture represented as a reviving or living again of the soul, but of the body. The resurrection of the martyrs' and confessors' souls here spoken of must therefore mean, not the resurrection of these deceased persons, but the remarkable reformation, deliverance, comfort, and activity, of the church in their successors. Rom. xi. 15; Ezek. xxxvii. 1—14; Psal. lxxxv. 6; Hos. vi. 2, 3; Zech. x. 1.—And as Elijah is represented as living in John Baptist, Matth. xi. 14; & xvii. 12; Luke i. 17; and Antichristian Rome is called in this book Sodom, Egypt, and Babylon, on account of her likeness to them in luxury, cruelty, pride, and idolatry; ch. xi. 8; xiv. 8; xvi. 19; xvii. 5; & xviii. 2, 21; so the ancient martyrs will live in the Christians of this period, being united to the same head, members of the same body, and of the same temper, faith, patience, zeal, and fortitude, and professing the same gospel truths. And this restoration of the church to this peaceable and glorious state, after a long death under the reign of Antichrist, in which multitudes of Jews and Gentiles shall be converted to Christ, and shall enjoy much spiritual, delightful, and honourable fellowship with Christ and with one another, and have the governing power in the earth, is called the first resurrection, as it is a figure and pledge of the general resurrection of the saints to eternal life at the last day. The wicked will not live again till the end of the thousand years, that is, they will be reduced to the same condition in which Christ's slain witnesses were a little before, ch. xi. 7—9, having no

Anno Domini
cir. 96.

Mat. 25. 31.
Acts 17. 30.
31. John 16.
11. Ps. 89. 14.
& 97. 2.

Dan. 2. 35.
2 Pet. 3. 7—
11. ch. 6. 14.
& 16. 20.

John 5. 22.
1 Thes. 4. 15
—17. Rom.
14. 12. 2 Cor.
5. 10. Dan. 7.
10. Heb. 4.
13. Jer. 17.
10. & 32. 19.
Mal. 3. 16.

Dan. 12. 1.
ch. 3. 5. & 13.
8. & 17. 8.
Phil. 4. 3.

Ecol. 12. 14.
Jer. 17. 10.
ch. 2. 23. &
22. 12. Rom.
2. 6. see ver.
13.

1 Cor. 15. 51.
52. 1 Thes. 4.
15, 17. ch. 6.
& John 5. 28,
29.

Or the grave.

Mat. 25. 31.
—46. & 10.
17. Jer. 32.
19. see ver.
12.

1 Cor. 15. 26,
54, 55. with
ch. 2. 11. &
21. 8. ver. 6.

Ch. 2. 8. &
22. 15 & 19.
20. Mat. 25.
47, 46. & 3.
12. Mark 9.
43, 44.

Ch. 19. 20.
& 20. 10.

Is. 65. 17. &
66. 22. 2 Pet.
3. 13. Acts 3.
21. Rom. 8.
21. Ps. 102.
26—28. ch.
30, 11.

Is. 57. 20.
Jude 13.

Is. 52. 1. &
54. 5. & 61.
10. & 62. 4, 5.
Gal. 4. 26. ch.
3. 12. ver. 10.
Heb. 12. 22.
& 11. 10. &
13. 14. 2 Cor.
11. 2. ch. 19.
7, 8. ver. 9.
10, 18—20.

Ch. 10. 4, 8.
& 12. 10.

Lev. 26. 11.
12. Ezek. 37.
27. & 43. 7.
2 Cor. 6. 16.
ch. 7. 15.

Ch. 7. 17. Is.
25. 8. & 60.
20. & 35. 10.
& 51. 11. &
65. 18—25.
1 Cor. 15. 26.
54. ch. 20. 14.
& 22. 3.

Anno Domini
cir. 96.

Ch. 4. 2, 9, &
29, 11. John
1. 22.

Ch. 19. 9. &
22. 6. 1 Tim.
1. 15. 2 Tim.
2. 11. Tit. 3. 8.
Num. 23. 19.

Ezek. 39. 8.
ch. 16. 17.
Ps. 33. 9. ch.
1. 8. & 22. 13.
Is. 41. 4. &
44. 6.

Is. 55. 1. &
12. 3. & 44.
3. 4. John 4.
10. 14. & 7.
37. ch. 22. 1.
17. Ps. 36. 8.
9. & 16. 11.

Ch. 2. 7, 11,
17, 26. & 3. 5.
7, 21. Rom. 8.
17. 32. 1 Cor.
5. 22.

Zech. 8. 8. &
13. 9. 2 Sam.
7. 44. Heb. 8.
10. 2 Cor. 6.
18. Ps. 50. 7.

John 3. 36. &
12. 42. Mat.
10. 28. Gal. 5.
19—21. Eph.
5. 5. 1 Tim. 1.
9. 10. ch. 22.
15. & 20. 14.
15. Is. 3. 11.
Ps. 9. 17.
Prov. 14. 32.
Heb. 12. 14.

Ch. 17. 1. &
15. 1. 7. &
16. 1.

Ver. 2. ch.
19. 7. Is. 54.
5. & 62. 4. 5.
Eph. 5. 23—
32. 2 Cor. 11.
2. Hos. 2. 19,
20.

Ch. 1. 10. &
17. 3. Ezek.
3. 12. 14. &
40. 2. Is. 2. 2.
3. Mic. 4. 1, 2.

Ver. 2. Gal. 4.
26. Heb. 12.
22. Is. 65. 18,
19. Ezek.
xlviii.

Is. 60. 1, 2,
19, 20. Ezek.
1. 26, 27. &
48. 35. Ps. 4.
6. & 27. 1. &
36. 9. ch. 22.
5. ver. 23.

Is. 26. 1. &
60. 18. Ps.
125. 2. Zech.
2. 5.

Ezek. 48. 31
—Is. 54.
11. 42. Num.
24. 5. Ps. 34.
7. Heb. 2. 14.
ch. 5. 11. &
7. 11.

Gal. 6. 16.
Heb.
1 Pet. 2. 9.

Mat. 16. 18.
Is. 14. 32. &
28. 16. Heb.
11. 10. 2 Cor.
3. 11. Eph. 2.
19, 20.

Ezek. 40. 3.
Zech. 2. 1.
ch. 11. 1. Is.
8. 20. Mat. 28.
20. Acts 17.
11. John 5.
39. 2 Tim. 3.
15—17.

Is. 33. 20.
Eph. 3. 18.
Ezek. 48. 15
—35. Luke
14. 23. John
14. 2.

neither shall there be any more pain; for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake, which burneth with fire and brimstone; which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

Ver. 9. with ch. 13. 18.

and distressing calamities. 6. The fountain of the water of life denotes abundant and never-failing satisfaction in the familiar and immediate enjoyment of God in Christ, and all the blessings of the new covenant. 8. The fearful are they who, through cowardice, or fear of reproaches, and sufferings, are ashamed or afraid to own and honour Christ. 9. All professing Christians appear as persons devoted to, and received by, Jesus Christ as their husband; and all true believers are truly and spiritually married and united to him for ever. 11—13, 21. Her light of knowledge, purity, honour, and joy, was illustriously bright. Her jasper wall, great and high, may denote the invincible power, infinite wisdom, and love, of Christ, and his great salvation, powerful providence, and regular government. Her twelve gates of pearl, each inscribed with the name of an apostle, guarded by an angel, and three towards each quarter, may denote Christ's being preached to all the ends of the earth by faithful ministers, according to the New Testament; and that holy angels are ready to minister to every one that enters. 14—21. Her being measured denotes her conformity to the oracles of God. Her four-square form denotes her perfections, stability, and uniformity. Her twelve foundations of different precious stones are the infinitely precious Redeemer in his unnumbered excellencies and glories, answerable to the different cases of men. The houses being built, and streets paved, with pure gold, represent its amazing riches, glory, and purity. 22, 23. In heaven they have no need of instituted ordinances, or of created comforts, as the immediate enjoyment of God in Christ renders them perfectly happy; and even in the Millennial state there will be no need of ceremonies or external pomp, &c. as the powerful presence of Christ and his Father will render ordinances delightful, and men satisfied with their lot. 24, 26. In the Millennial state church members will improve their wealth, honour, and power, for

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius, the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they who are written in the Lamb's book of life.

Phil. 4. 3. ch. 3. 5. & 13. 8. & 17. 8. & 20. 12. 2 Tim. 2. 19. Rom. 8. 30. Luke 10. 20. Is. 4. 3.

CHAP. XXII.

(1) Carries on the description of the Millennial, and especially the heavenly, state, under the figures of the water and tree of life, and of the throne of God and the Lamb; 1—5. (2) The conducting angel, who refuses adoration from John, and especially Christ himself, attests the truth of the preceding revelations, and intimates that men would quickly be adjudged to everlasting happiness or misery according to their improvement of God's revelations to them; 6—15. (3) Jesus Christ, after repeated declarations of his own excellency, intimations of his sudden coming to judge the world, and earnest invitation of sinners to receive his grace, denounces a solemn curse upon all such as should add to or take from, his now finished oracles; 7, 12, 14, 16—2 (4) The church and apostle earnestly entreat his gracious visit in time and glorious return to judgment; 21, 17, 20.

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and

Ch. 3. 21. & 4. 3. & 5. 6. & 7. 17.

Ch. 21. 21. ver. 1.

the glory of Christ and the benefit of souls; and in heaven they will have inexpressibly greater glories and honours than could be had on earth, and shall receive the gracious reward of their right improvement of the benefits they received on earth. 25. Gates never shut denote perfect safety and perpetual freedom of access. No night is no darkness, ignorance, or trouble.

REFLECTIONS UPON CHAP. XXI.—Transcendent are the glories of the Millennial, but especially of the heavenly, state of the church. Spiritual light, beauty, honour, grandeur, wealth, safety, satisfaction, and pleasure, meet together. How new is all far surpassing any thing found or imagined before; and gloriously and firmly founded on Jesus Christ, and correspondent to the doctrine of his apostles and prophets! Abundant, delightful, and glorious, is the access into this state by him, as the door, the way, the truth, and the life. Multitudes, chosen and redeemed, called and faithful, of all ranks, Jews and Gentiles, are admitted into it. And in what honour they appear therein as the beloved, the espoused, bride of Christ! Complete, secure, and immortal, is their blessedness, where sin, darkness, trouble, and death, are fully and for ever passed away. Familiar and immediate is their fellowship with, and enjoyment of, God: and pure and glorious their holiness in heart and life.—But, alas! how inexpressible is the misery of those wicked and impenitent sinners who, by the purpose, the word, the providence, of God, are for ever excluded therefrom!

CHAP. XXII. Ver. 1, 2. The Holy Ghost, proceeding from, and sent by, Christ and his Father, in his graces and comforts, and abundantly enjoyed, is the river of life. Jesus Christ, in his person, offices, relations, and manifold blessings, sufficient for the full satisfaction of all the Israel of God, according

Anno Domini
cir. 96.

Gen. 2. 9.
Ezek. 47. 7.
12. Ps. 92. 12.
—14. ch. 2. 7. e
John 11. 25.

Exod. 15. 26.
Mal. 4. 2.
Ps. 107. 20.

Gal. 3. 13.
Rom. 8. 1.
Is. 11. 13.
Zech. 14. 11.
Gen. 3. 16—
19.

Ch. 21. 3.
Ezek. 48. 35.
Ch. 4. 8. &
19. 5.

Mat. 5. 8.
1 Cor. 13. 12.
1 John 3. 2.
Ps. 17. 15.
John 17. 24.

Ch. 3. 12. &
14. 1. Exod.
29. 36, 38.
Heb. 4. 14. &
10. 23. Eph. 4.
13.

Ch. 21. 23, 25.
Ps. 36. 9. &
27. 1. Is. 60.
1. 19, 20.
Zech. 14. 6, 7.
John 8. 12.

Ch. 3. 21. &
5. 10. & 20. 4.
Rom. 8. 17.
2 Tim. 2. 12.
2 Cor. 4. 17.
Rom. 5. 17.
Dan. 7. 27.

Ch. 1. 1, 3.
& 19. 9. & 21.
5. 1 Tim. 1.
15.

Ver. 16. Heb.
1. 1. Joel 2.
28. ch. 1. 1.
2 Tim. 3. 16.

Ps. 25. 14.
Amos 3. 7.

Ver. 6, 12.
16, 20. Mat.
25. 31. Heb.
10. 37. 2 Thes.
1. 8. Heb. 9.
28. ch. 3. 11.
20. & 16. 15.
& 1. 7.

Ch. 1. 3. & 3.
11.

John 19. 35.
& 21. 24.
John 1. 1—
3. 3 John 12.

Ch. 19. 9, 10.
Acts 10. 25.
26. & 14. 13.
—15. with
Mat. 4. 10.
Deut. 6. 13.
& 10. 20.
John 5. 21.

Christ. Ver.
13. 13, 20.

1. 2. 7. ch. 1. 13. with ch. 10. 4. Dan. 8. 26. & 12. 4, 9.
Job 17. 9. Prov. 4. 18. Mat. 24. 13. Eph. 5. 27.

Ezek. 3. 27.
Rom. 8. 1. ch. 7. 14.

on either side of the river, ^awas there the tree of life, which bare twelve manner of fruits, ^aand yielded her fruit every month. ^aand the leaves of the tree ^awere for the healing of the nations.

3 ^aAnd there shall be no more curse : ^abut the throne of God and of the Lamb shall be in it : and ^ahis servants shall serve him :

4 ^aAnd they shall see his face ; and ^ahis name ^ashall be in their foreheads

5 ^aAnd there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : ^aand they shall reign for ever and ever.

6 And he said unto me, ^aThese sayings ^aare faithful and true : and the ^aLord God of the holy prophet sent his angel ^ato shew unto his servants the things which must shortly be done.

7 ^aBehold, I come quickly : ^ablessed is he that keepeth the sayings of the prophecy of this book.

8 And I John ^asaw these things, and heard ^athem. And, when I had heard and seen, ^aI fell down to worship before the feet of the angel who shewed me these things.

9 Then saith he unto me, See ^athou do it not : for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God.

10 And ^ahe saith unto me, ^aSeal not the sayings of the prophecy of this book ; for the time is at hand.

11 ^aHe that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : ^aand he that is righteous, let him be righteous still : and he that is holy, let him be holy still.

the twelve apostles, and whose very words, ordinances, and himself have a sovereign virtue to remove all evil, and render happy, is the *tree of life*. 3—5. The fixed presence of God and their familiar and immediate fellowship with him, will remain in holiness and happiness. 6. All these things which are seen shall be faithfully and infallibly accomplished in their ad the Lord Jesus, who inspired and authorised his ancient events, hath sent me your conducting angel, to inform you, servants, under the New Testament, of the glories, which will the short period of time, be all fulfilled. 9. Pay me no for I, though an angel, am but your fellow servant, and a prophets and those who fear God, employed by Christ to communicate these revelations to you. 10. Christ charged me to publish to the church the revelations I had received, as their accomplishment was immediately to begin. 14. They who, from a principle of faith and love, sincerely obey all God's commandments, and thus prove their union to Christ, shall, by his free grant, have all authority, warrant, dignity, and meetness, to partake of the immediate enjoyment of him in all his heavenly blessings, and have a free, open, and honourable, admission into the heavenly state. 16. As God, Christ is the Root, Lord, and Source, of David's family and kingdom ; and, as man, he is his Son, descended from his loins. He is the *bright and morning star* : as he is infinitely glorious, and his rising up in his incarnation introduced the gospel-day ; his rising in power introduces the Millennial day ; his rising in the saving influences of his Spirit introduces the spiritual day of grace and comfort ; and his appearance to judge the world will introduce the eternal day of light, purity, and joy. 17. The first part of this verse is the church's request, that Christ would come quickly to fulfil all his gracious promises ; and the last part is an invitation to sinful men, to come and freely receive his promised blessings. 19. God, by withholding all saving blessings from him, shall manifest that he never was elected, and shall cut him off from all

12 ^aAnd, behold, I come quickly ; and ^amy reward is with me, to give every man according as his work shall be.

13 ^aI am Alpha and Omega, the beginning and the end, the first and the last.

14 ^aBlessed are they that do his commandments, that they may have ^aright to the tree of life, and may enter in through ^athe gates into the city.

15 ^aFor without ^aare dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 ^aI Jesus have sent mine angel to testify unto you these things in the churches. I am ^athe root and the offspring of David, ^aand ^athe bright and morning star.

17 And the ^aSpirit and ^athe bride say, Come. And let ^ahim that heareth say, Come. ^aAnd let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For ^aI testify unto every man that heareth the words of the prophecy of this book. ^aIf any man shall add unto these things, God shall add unto him the ^aplagues that are written in this book :

19 And if any man shall take away from the words of the book of this prophecy, ^aGod shall take away his part out of the book of life, and out of the holy city, and ^afrom ^athe things which are written in this book.

20 ^aHe who testifieth these things saith, ^aSurely I come quickly ; ^aAmen. Even so, come, Lord Jesus.

21 ^aThe grace of our Lord Jesus Christ be with you all. Amen.

^a Ver. 16, 17, 20. ch. 1. 5. & 3. 7, 14. ^a Deut. 4. 2, 9. & 5. 32. & 12. 32. Prov. 30. 6. Mat. 15. 9. ^a Ch. 2. 22, 23. & 13. 10. & 14. 9—11. & xvi. xviii. & 19. 20, 21. & 20. 10, 15. ^a Exod. 32. 33. Ps. 69. 28. ch. 13. 8. & 17. 8. & 21. 27. ver. 15. ^a Ch. 1. 3. & 2. 7, 11, 17, 26—28. & 3. 4, 5, 12, 21. & 7. 9—17. & 14. 13. ^a Ch. 1. 1. ver. 10—19. ^a Ver. 7, 10, 12. 2 Pet. 3. 8: ch. 1. 7. ^a Song 8. 14. & 2. 17. 2 Tim. 4. 8. Heb. 9. 28. ^a Ch. 1. 4, 11. Rom. 16. 24. 1 Cor. 16. 23. 2 Cor. 13. 14. Gal. 6. 18. Eph. 6. 23, 24. Phil. 1. 2. & 4. 23. Col. 1. 2. 1 Thes. 1. 1. &c.

Anno Domini
cir. 96.

See ver. 7.

Is. 40. 10. &
62. 11. Mat.
16. 27. Rom.
2. 6. & 14. 12.
ch. 20. 12.

Is. 41. 4. &
44. 6. & 48.
12. ch. 1. 8.
11. & 21. 6.

Mat. 7. 21.
& 5. 3—9.
1 John 3. 23.
ch. 2. 7. & 1.
3. ver. 7.

Dan. 12. 13.
Is. 3. 10.
Rom. 2. 7, 10

Or privilege,
or power.
John 1. 12.

Ch. 2. 7. ver.
2. Song 2. 3.
John 11. 25.
& 14. 19.
Gal. 2. 20.

Ch. 21. 12,
13, 21, 25.
John 10. 7, 9.
& 14. 6. 2 Pet.
1. 11. Eph. 2.
12.

Ch. 21. 8, 27.
1 Cor. 6. 9.
10. Gal. 5. 19
—21. Eph. 5.
5. Col. 3. 6.

Phil. 3. 2. &
3. 18, 19.
ch. 9. 20, 21.
Mat. 7. 6. &
22. 13.

Ch. 1. 1, 11.
Deut. 18. 15.
Mat. 28. 20.
1 Pet. 3. 22.

Ch. 5. 5. Is.
M. 1. 10.
Rom. 15. 12.
Jer. 23. 5, 6.
Is. 9. 6, 7.

Mat. 22. 42,
45. John 1. 14.

Mal. 4. 2.
Zech. 6. 12,
13.

Ch. 1. 4. &
19. 10.

Ch. 19. 7. &
21. 2, 9, 10.

Ch. 2. 7, 11,
17, 28. & 13.
9. Mat. 11.
15. & 13. 9,
43.

Is. 55. 1—7.
ch. 21. 6. John
7. 37—39.
Ps. 81. 10. &
34. 8. Mat.
11. 28. John 6.
37. & 3. 16.

the interest he professed, hoped, or seemed, to have in his gracious purpose, true church, or inspired promises.

REFLECTIONS UPON CHAP. XXII.—Happy are they who enjoy the Millennial, and especially the heavenly blessedness ! their freedom from curses, sorrows, and maladies is complete. Ravishing and abundant is their enjoyment of Jesus Christ and his Spirit, and all his purchased salvation,—all the consolations, all the fulness, of God in him. Divinely acknowledged and immediately illuminated, they reign with him for evermore ! And with uninterrupted delight and fervour they serve, worship, and glorify, him !—But none must expect this celestial happiness without being justified and sanctified on earth. Holiness in heart or life, though it does not merit the heavenly glory, must prepare us for it, and manifest our new covenant claim to it. And if men persevere in their sin, they must at last be excluded from the fellowship of God, and be for ever fixed in their sin as a principal part of their punishment. Important and infallible are the declarations of Christ in the scripture. According to them as our rule we must now walk ; and according to them at the last day we shall be judged. Infinite is the danger of adding to, taking from, perverting, or denying, these sacred records. And great is the mercy that they are so full of the most encouraging promises and endearing invitations to receive an undoubted, a free, a full, an everlasting, salvation in Christ. In the exercise of an assured faith let me always receive his fulness, and look, long, and wait, for his second coming !—O when shall time give place to eternity ! When shall the transient glimmerings of his glory issue in my being for ever with the Lord ! When shall my beloved ordinances of his grace, and this precious, precious, precious book of God be exchanged for seeing him as he is, and knowing him, even as I am known in the face of Jesus Christ ! When shall I bid adieu to human explications of divine oracles ; and the Lord God and the Lamb be the light thereof,—my everlasting light, and my God my glory !

able/ The self interpreting Bible : wit

Bible. English. Authorized. f
1814. BS
The self interpreting Bible 185
1814
16
106660
SIZE 3 LC Coll.

DATE DUE

AUG 14 1997

ALG 20 1996

